Mony Almalech (Sofia)

**Slavic Translations of the Biblical Hebrew Basic Color Term** "[ierek]"

The author basing himself on an extensive sample of original Old Testament Hebrew contexts and their translations into Slavic languages investigates the complicated semantic problems connected with the proper translation and rendering in Slavic languages of the Biblical designation of the color green. Being not in agreement with the previous research on the subject he makes important points on the specificity of the translation of the Biblical color terms and on the nature of the Biblical text.
Jews and Slavs, 15

Edited by
W. Moskovich & S. Nikolova

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Mony Almalech (Sofia)
Slavic Translations of the Biblical Hebrew Basic Color Term γ ירוק [ierek]
The author basing himself on an extensive sample of original Old Testament Hebrew contexts
and their translations into Slavic languages investigates the complicated semantic problems
connected with the proper translation and rendering in Slavic languages of the Biblical
designation of the color green. Being not in agreement with the previous research on the
subject he makes important points on the specificity of the translation of the Biblical color
terms and on the nature of the Biblical text.
I. Task: To describe Slavic translations of Hebrew Green גֶלֶב [ iêrek] and its formatives.

II. Methods

II.1. Statistics. The statistics on color terms is from three main resources – 1. Athalya Brenner’s research (Brenner, 1979). 2. My “hand maid” data. 3. Different concordances, mainly the program BibleWorks4. The term statistics does not include any calculations or formula data as in (Москович, 1969).

II.2. The comparative approach between Hebrew and Slavic languages.

II.3. Color terms and prototype for colors. Object of our interest are not only basic color terms in sense of Berlin & Kay (Berlin and Kay, 1969) but also Rosch’s terms/words for prototype (Rosch, 1972; 1975a; 1975b; 1976; 1978). That means the use of the Prototype theory of E. Rosch and G. Lakoff (Lakoff, 1987), keeping in mind Wierzbicka’s rationalization (Wierzbicka, 1990) on Prototype theory and Berlin & Kay’s theory. Prototype theory is used as a test of biblical frequency of גֶלֶב [ iêrek].

II.4. Psycholinguistic method. Kent and Rosanoff’s method (Kent, Rosanoff, 1910) is used in an active manner. Bulgarian Norm of Word-Association (Герганов, 1984), and Bulgarian Norm of Word-Association on Color Terms (Almalech, 1996; Алмалех, 1997-98; 2001a) as applications of Kent and Rosanoff’s method. Bulgarian Norm shows that the biggest statistical frequency at the Norm belongs to the terms on prototypes and most of their specific qualities. If we recall the main folklore ritual meanings of colors (Almalech, 1996; Алмалех, 1997), we shall see that a kern of small number of mutual meanings exists. This kern represents the universal non-color meanings of colors.

II.5. Conclusions of Wolf Moskovich based on models which treat the relation `statistics – semantics` (Москович, 1969: с. 74) will be used as a test biblical frequency of גֶלֶב [ iêrek].

II.6. Ambiguity of the color terms denotation also is kept in mind. This is a problem that can be observed in contemporary contrastive area where the understanding passes through so called focal colors. In diachronic perspective the problem exists in a special manner.

III. Opening words

III.1. Cited translations of the Bible

III.1.1. In Current Bulgarian

Two basic translations in Bulgarian will be cited here (Библия, 1991) and (Библия, 1995). Библия, 1991 is an edition famous as “the Synod Bible”. It is based on the Russian text but many coordinative spellings and checks were made from Hebrew and Greek texts of both Testaments. This translation was printed for the first time at 1925. The Synod translation also is known as the “Orthodox Bible”.

Библия, 1995 is famous as “the Protestant Bible.” “Protestant edition from 1871 is a great achievement. The missionaries Elias Rigs (1810-1990) and Dr. Albert Long (1832-1901) started this very difficult task. They were assisted by the founder of Bulgarian periodical press Konstantin Photinov (1790-1858). Dr. Rigs was to be entrusted with the last corrections on the text. After 20-years of hard work on this edition, Photinov unexpectedly died. The missionaries
choose for his successors Hristodul Kostovich Sichan-Nikolov and Petko Rachov Slaveikov (1827-1895). The Old Testament had been translated from the Hebrew text. The New Testament was translated from the Greek text. “Библия, сиреч Священото Писание на Вехтий и Новий Завет. Вярно и точно преведено от първообразното” was published at 1871 in Czarigrad/Constantinople (Istanbul). Specialists consider this edition the most important and the greatest literary heritage of Bulgarian renaissance. A revised edition of that first translation of the Bible in contemporary Bulgarian was published in 1924.” (pod. red. Zlatev, 1994: c. 55) Библия, 1995 is a reprint of the revised edition from 1924.

In this text the Protestant translation is called Библия, 1995 and the “Orthodox Bible” Библия, 1991.

III.1.2. Russian translations.

III.1.2.1. RST is the Russian Synodal Text. It represents the Orthodox Synodal Edition from 1917. Библия, 1992 seems to be the Israeli edition of Orthodox Synodal Text.

III.1.2.2. Bible from Ostroj or Библия, сирцку книги веутаго и новаго Закона, по мацькак славенская is the first printed bible in Cyrillic letters (1581). From a historical and linguistic point of view Ostroj Bible is a unique.

III.1.3. In English

KJV (1769 edition) is the classical version of English translations. It is used here for English readers.

III.1.4. Hebrew. The Hebrew text is the canonical masoretic one. In the bibliography some additional data are given about classic Dictionaries and Lexicones included in Bible Works4. Some classical decisions in translating are cited in ancient Greek and Latin.

III.2. Biblical Hebrew and basic color terms.

“The scheme, as presented by Gradwohl, divides biblical Hebrew in four stages. The stages, which are characterized by historical events (and not linguistic) are as follows:

1. Pre-monarchic Hebrew (to the beginning of the 10th century B.C.)
2. Pre-exilic Hebrew (to the fall of Jerusalem, 586/587 B.C.)
3. Hebrew of the exilic period (to Ezra, mid Vth century B.C.)

According (Brenner, 1979: 29-30)

It seems rational to agree with the following speculations of Brenner: “This rough sketch is obviously far from satisfactory. Each stage sprawls over hundred of years, and each one major upheavals – economic, social, politic – occurred, upheavals that changed the language in which they later described. Nevertheless, the scheme accounts for the major political events that undoubtedly influenced the course of the language, while a more detailed divisions seems impossible because imited corpus available. The color terms preserved in the texts will have, then, to be studied against the chronological background of every occurrence – in so far as it can be determined in each case – within the stage it belongs to.” etc. (Brenner, 1979: 29-30)

Our research is on the normative Masoretic text. All other possible alternative spelling, pointing and accentuation (the Dead Sea scrolls, the Babylonian and Palestinian pointing systems, the Samaritan traditions, early Hebrew epigraphy) are not in account with their solutions for lexical problems.

III.3. The text of Bible, colors, modern linguistic methods.

III.3.1. Fuzzy sets and semantics of basic color terms and prototypes.

Everything mentioned on the issue of semantics of ancient color terms could be given a new meaning if we recall the fuzzy sets theory. Kay and McDaniel accept color terms' semantics of
current languages as fuzzy sets. (Kay and McDaniel: 1978).

Such application of a formal theory is strongly consistent if we take into account the reference of color terms in current languages. William Chafe mentioned these differences in different current languages very clearly (Chafe, 1975: 96-100). If the situation in current languages could be framed as “fuzzy sets and semantics of color terms and prototypes” what should we say about ancient languages? In a diachronic plan there is one more problem – which word can be a color term? It is significant that the usual translation in many languages and in different translations in one language [иёrek] is translated as basic color term got Green зелен

III.3.2. Prototype Theory

The term is used by G. Lakoff (Lakoff, 1987) to express the efforts in philosophy, linguistics and cognitive science to describe the process of categorization on the basis of prototypes. A special interest for us is E. Rosch’ research (Rosch et al., 1976). E. Rosch has proven that the notion and categorization on focal colors is universal, trans-cultural and trans-ethnic. The prototypes for the colors are: for red –fire/flame; for blue –sky/sea; for green –all plants; for yellow –the sun; for white –the light, snow and/or milk; for black –cool, darkness.

III.3.3. Prototypes and Word-associations

The results of the Bulgarian Norm show that the biggest statistical frequency at the norm belongs to the terms on prototypes and most of their specific qualities. If we recall the main folklore and ritual meanings of colors (Almalech, 1996; Алмалех, 1997), we shall see that there is a small kern of mutual meanings. This kern represents the universal non-color meanings of colors.

The possibility of such universal kernel meanings of the colors is due to the archetype character of these meanings. The archetype character of these meanings is based on reasons shown by G. Lakoff (Lakoff, 1987: 29-30).

The responses at the word-association test can be considered as linguistic and linguistically subconscious and conscious knowledge on the kernel meanings of the colors. The paradigm of responses has ability to mirror personal subconscious knowledge based on individual experience plus social formed meanings. That is why the list of word-associations represents the universal meanings and the non-universal meanings of colors.

This fact of universality of the responses is well known. In 1969 Moskovich marks the universal character of word-associations: “Словесные ассоциации обнаруживают поразительную универсальность в разных языках. М. Розенцвайг (Rosenzweig, 1961: р.361), что в пределах списка Кента-Розанова словесные ассоциации английского, французского, немецкого и итальянского языков в большинстве случаев совпадают, несмотря на различие словесных форм.” (Москович, 1969, с. 184) What is new here is the accepting such universality as a proof on cognitive subconscious and conscious knowledge on the kernel meanings of the colors.

Universal non-color meanings are kernel at the color language of any type. It should be bolded here that the meanings listed in the table at the VERBALIZED VERSION are observed at both –in the norm of word associations, as well as in the Bulgarian novels of Emilian Stanev and Dimitar Talev. This calls for a list of the corresponding meanings between the Norm of Word-Associations and the Folklore and Secret Religious-Mystic area, the list must be full of many full synonyms. That is why we speak about kernel meanings which are mutual between FOLKLORE, SECRET RELIGIOUS-MYSTIC KNOWLEDGE and the VERBALIZED COLOR LANGUAGE (IN, AND OUT OF CONTEXT).
III.3.4. Prototypes and Word-associations

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III.3.5. Kernel meanings for green

<table>
<thead>
<tr>
<th>FOLKLORE AND SECRET RELIGIOUS-MYSTIC KNOWLEDGE</th>
<th>COLOR</th>
<th>VERBALIZED COLOR LANGUAGE (IN, AND OUT OF CONTEXT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘cold’ –Islam</td>
<td>GREEN</td>
<td>‘cold’</td>
</tr>
<tr>
<td>‘water’ –Islam</td>
<td>GREEN</td>
<td>‘water’</td>
</tr>
<tr>
<td>‘hope’ –Islam</td>
<td>GREEN</td>
<td>‘hope’</td>
</tr>
<tr>
<td>‘fertility’ –Balkan folklore</td>
<td>GREEN</td>
<td>‘nature’, ‘fertility’, ‘vegetation’</td>
</tr>
<tr>
<td>‘freshness of nature’ –Balkan folklore, Islam</td>
<td>GREEN</td>
<td>‘fresh’, ‘freshness’</td>
</tr>
<tr>
<td>‘fertility’ –Balkan folklore, Islam</td>
<td>GREEN</td>
<td>‘nature’, ‘growth’</td>
</tr>
<tr>
<td>‘freshness of nature’, ‘freshness’ –marriage meaning that is signed over the bride and groom –Bulgaria, Romania, Greece</td>
<td>GREEN</td>
<td>‘fresh’, ‘freshness’, ‘vegetation’, ‘nature’, ‘growth’</td>
</tr>
<tr>
<td>‘vitality of the masculine’ –Callout in Romania and Bulgaria</td>
<td>GREEN</td>
<td>‘alive’, ‘live’, ‘vitality’</td>
</tr>
</tbody>
</table>
III.3.6. Communication and manipulation based on kernel meanings of colors.

Communication through a language is carried out via some most important features of a language. The speaker and the listener should both "know" the mutual language. The understanding of the signs goes by what Grice (Grice: 1975) calls the cooperative principle—speakers work tacitly together to achieve a norm of coherent and effective exchanges. In the case of language of colors the area of a norm of coherent effective exchanges is subconsciousness. Coherency is assured by transcultural, universal and kernel meanings of colors.

III.3.7. Color Language

The language of the colors has two forms of existence—verbalized and non-verbalized.

The non-verbalized form of existence is when we use our visual perception. The non-verbalized color language is perceived by the ocular perception, which means, that all colors are perceived simultaneously.

The verbalized form of existence is when we use the natural language and the color terms. The verbalized color language is subordinate to the linear or syntax order of the natural language.

The verbalized form has two main versions—context-free and context-dependent versions. All responses (words-associations) to the basic color terms-stimulus are considered a context-free version.

All non-color meanings of the color terms, ascribed to them by the context of a novel/text, are considered a context-dependent version.

The context-free verbalized version is the lexical level of the color language. The context-dependent version can be regarded as the textual level of the verbalized color language.

One very strong difference between the non-verbalized and the verbalized form of the color language is the structure of the messages, related to human perception. The non-verbalized color language is received by the ocular perception, which means, that all colors come in simultaneously. The non-verbalized color language is taxic. The verbalized color language is subordinate to the linear or syntactic order of the natural language. Thus we can consider that non-verbalized color language has a taxic structure, and the verbalized color language has a syntactic structure.

IV. Reference of the term פִּּרְסָיָר (ièrek/oròk) зелен (green) at biblical Hebrew.

Ambiguity of color terms in ancient languages.

Athalya Brenner accepts that the vocalization [ièrek] פִּּרְסָיָר of the root פִּּרְסִי is a vocalization for a basic color term (Brenner, 1979: p. 151). Gradwohl differs from Brenner accepting that the same vocalization of the root פִּּרְסִי – [ièrek] פִּּרְסָיָר – unites all appearances with meaning ‘every green plant which grows fast’. (Gradwohl, 1963: 90–91) Such point of view is totally unacceptable for Brenner.

The first use of basic color term in the Bible is in the remarkable verse 30 of Chapter 1–Genesis. The term is פִּּרְסָיָר [ièrek] (פִּּרְסִי). This term is an attribute to the noun רָסִיתֶה (`vegetation`) ובשָׂר [èsev]. The status of פִּּרְסָיָר [ièrek] as an attribute is the reason why Brenner does not accept the Gradwohl’s point of view – ‘every green plant which grows fast’.
Brenner comments the denotative semantics and the part of the speech status of יָרֵק [ierek]: “The basic sequence √ירק, or cognates there of, function as color terms in many Semitic languages, while their range of reference encompasses an area which stretches from ‘pale, silvery’ to ‘green’ and ‘yellow’ (Brenner, 1979: p. 150).

Brenner concludes: “Although יָרֵק [ierek], from the pre-exilic period onwards, denotes the color qualities of natural growth, it is one step removed from its probable original meaning. This might explain, for instance, the consistency which is demonstrated by Aramaic Targums for the translation of יָרֵק [ierek] = יָרְדָן, יָרְדֶה in each and every case, while the similar term יָרָק [iarek] is reserved for translation of יָרְק [iarak]” (Brenner, 1979: p. 152).

The word יָרֵק [ierek] undoubtedly is a color term, because it is used very often as adjective-epithet in Noun Phrases or syntagms containing such nouns as plants, vegetation, grass, field, tree.

Hebrew (but not Ugaritic or Akkadian) examples show steady reference to ‘green’ meaning of יָרֵק [ierek]. The formative יָרְק [yerak] in Leviticus/Levürit, 13:49 and Leviticus/Levürit, 14:37 refers ‘greenish’ in sense of ‘pale, silvery’ to ‘green’ and ‘yellow’: ‘if the spot on the clothing, leather, fabric, covering or object made of leather is a greenish’; “walls of the house pitted with reddish or greenish depressions which appear to be eating away the wall”.

Detouched uses of green יָרֵק [ierek] usually are substantivised and context- depending semantics of ‘become green = turn pale/colorless’ or ‘illness’ or ‘illness of a skin/wall’. These uses are long after almost permanent use of a steady connection to plants, vegetation, grass, field or tree.

If Brenner mentioned “the cognates of the root יָרֵק” it should be bold that in Hebrew exists the verb יָרְק [yarâk] spit. This verb and any commentaries on the relation ‘green-to spit’ are not object of our interest despite the fact that to spit has many meanings in English and one of them – utter spitfuli – is close to a noncolor meaning ‘hate’ from the kern of the associative Norm of Green.

KJV Leviticus 15:8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.
NAU Leviticus 15:8 ‘Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening.

RST Leviticus 15:8 если имеющий истечение плунет на чистого, то сей должен вымыть одежду свои и омыться водою, и нечист будет до вечера.
UKR Leviticus 15:8 А коли течий плуне на чистого, то випере той одежду свої обмийте в воді, і буде нечистий аж до вечора.
BTP Leviticus 15:8 Jeżeli chory na wycieki plunie na człowieka czystego, ten wypierze ubranie, wykapię się w wodzie i będzie nieczysty aż do wieczora.
BKR Leviticus 15:8 A jestliže by ten, kdož trpi tok semene, plinul na čistého, zpěře roucha svá, a umyje se vodou, i bude nečistý až do večera.
Biblia, 1995 Левит, 15:8 Она, който има течението, ако плуне върху чистия този да изпere дрехите си и да се окъпе във вода, и да bъde нечист до вечера.
Biblia, 1991 Левит, 15:8 Ако она, който има течение, плуне върху чист, то той да изпere дрехите си и да се умие с вода и да bъde нечист до вечера.
Translations of **ירק** [iərek]; **ירק** [iərek ]

<table>
<thead>
<tr>
<th>Библия, 1995</th>
<th>Библия, 1991</th>
<th>RST</th>
<th>UKR</th>
<th>BTP</th>
<th>BKR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leviticus 15:8</td>
<td>плюне</td>
<td>плюне</td>
<td>плюнет</td>
<td>плюне</td>
<td>plunął</td>
</tr>
<tr>
<td>Numbers 12:14</td>
<td>заплюл</td>
<td>заплюше</td>
<td>плюнул</td>
<td>плюнув</td>
<td>plunął</td>
</tr>
</tbody>
</table>

The most frequent use of **ירק** [iərek ] in the Old Testament is an attribute to words like *plants, field, tree*. The substantive use of **ירק** [iərek ] shows semantics of 'plants' or 'illness on skin or walls of the houses'. Otherwise in Old Testament **ירק** [iərek ] is a word usually used in a compound Noun Phrase. If **ירק** [iərek ] is used independently it is a substantive in semantics and means 'plants' or 'vegetation'.

The denotative semantics of color terms in ancient languages very often shows an variative phenomena. The scale 'golden' - 'yellow' - 'green' could be represented in a language by one term or formats of one root. What is interesting is that such variation can be found not only in the Semitic linguistic tradition but at Indo-European.

According to (Фасмер, 1973: c. 92): “зеленый...ст.-слав. зеленъ χλωρός прάσινος...

Васмер and many other etymologists mark the opposite possibility in ancient languages − the lexeme-color term for *yellow* to denote *green* and/or *golden*.

The situation on one of the terms for Yellow in Latin is similar to the status of **ירק** [iərek] in Hebrew. Marion Dana comments different Latin color terms for Yellow (Dana, 1919: p. 31). The Latin-Bulgarian dictionary confirms what Dana says in 1919 — (Ангелов, Иванов, 1990: c. 164; c. 266). Old Greek has the same ambiguity of the color terms. Yellow-Green and Red are the semantics of χλωρός. Χλωρός means Green-Grey and Grey-Brown ect. Such specificity is marked not only in the dictionaries but in analysis of color-specialists as Moskovich (Москович, 1969 с. 182)

In Bulgarian translations for **ירק** [iərek ] very often is used a the word зелак which is a literary, poetic and archaic one and means 'new grass', 'place covered with green plants', 'something very green'. According to V. Georgiev зелак means ‘“пясна зеленина’; място, покрито със зеленина’; ‘зелен плод’; ‘тoku-що покарала зелена трева’, нещо съвсем
The chronology of the uses of the color term Green in Hebrew is:

1. Genesis/Битие, 1:30

*KJV Genesis 1:30* And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

*WTT Genesis 1:30*

RST Genesis 1:30

UKR Genesis 1:30

BTP Genesis 1:30

BKR Genesis 1:30

Data on translation in the Bible, 1581, Septuagint and Vulgata is given only for the first use of color term in Genesis, 1:30. The reason is the importance of the first use of basic color term in the Bible.

As it was mentioned above the first uses of color term are in Genesis, 1:30; Genesis, 9:3; Exodus, 10:15; Leviticus, 13:49; Leviticus 14:37. In the Orthodox Bulgarian translation (Библия, 1991) for the most first use in Genesis, 1:30 the color term is missed and the translation is “злак травист”. Злак means ‘new grass’, ‘place covered with green plants’, ‘something very green’. In the Protestant edition (Библия, 1995) color term is used.

English, Russian and Bulgarian (Библия, 1995) translations do not miss the use of basic color term for green or word derived from this color term:

Septuaginta uses a color term – the lexeme χλωρόν – to translate in Greek the Hebrew term יִדְרֵק [iērek]:

**LXX Genesis, 1:30:** καὶ πᾶσι τοῖς θηρίοις τῆς, γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ
Vulgata Genesis 1:29: dixitque Deus ecce dedi vobis omnem herbam adferentem semen super terram et universa ligna quae habent in semet ipsis sementem generis sui ut sint vobis in escam.

Vulgata Genesis 1:30: et cunctis animantibus terrae omnique volucri caeli et universis quae moventur in terra et in quibus est anima vivens ut habeant ad vescendum et factum est ita

The word herbam (from verse 29) is the conjugated plural form of herba and means: 1. The green stem of grasses and wheat; 2. Grass, herb, vegetable.)

The syntaxis of Latin allows the absence of color term for Green in verse 30 and the word herbam, present in verse 29, which should also be understood in the sense of Green for verse 30. Whatever the case, the Vulgata is a translation where color term is absent in verse 30, but this is an important difference compared to the original.

2. Genesis, 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

3. Exodus, 10:15: For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

RST Exodus 10:15 она покрыла лице всей земли, так что земли не было видно, и поела всю земную траву и все плоды древесные, уцелевшие от града, и не осталось никакой зелени ни на дереве, ни на траве полевой во всей земле Египетской.

UKR Genesis 9:3 Усе, що плазує, що живе, буде вам на їжу; як зелену ярину Я віддав вам все.

BTP Genesis 9:3 Wszystko, co się porusza i żyje, jest przeznaczone dla was na pokarm, tak jak rośliny zielone, daję wam wszystko.

BKR Genesis 9:3 Всичко, което се движи и живее, ще ви бъде за храна; като злак давам ви всичко също както дадох зелената трева.

3. Exodus, 10:15 – зелено הירק [ ièrek]. Not until Exodus, 10:15 there is a third use of basic color term for Green in Hebrew. The context-depending semantics is ‘death of life’ and the lexical non-color meaning of Green is ‘life’.

KJV Exodus 10:15: For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

RST Exodus 10:15 она покрыла лице всей земли, так что земли не было видно, и поела всю земную траву и все плоды древесные, уцелевшие от града, и не осталось никакой зелени ни на дереве, ни на траве полевой во всей земле Египетской.

UKR Exodus 10:15 I покрила вона поверхню всієї землі, і потемніла земля! І пойла вона всю земну траву та ввесь плід дерева, що град позоставив. І не зосталось ніякої зелені ані на дереві, ані на польовій рослинистності в усім єгипетським краї!
BTP Exodus 10:15 I pokryła powierzchnię całej ziemi. I cieniąm stała się ziemia od szarańczy w takiej ilości. Szarańcza pozara wszelką trawę ziemi i wszelki owoc z drzewa, który pozostał po gradzie, i nie pozostało nic zielonego na drzewach i nic z roślinności polnej w całej ziemi egipskiej.

BKR Exodus 10:15 I прикрыли все растения и травы, так же как и все растения, и все растения, которые остались после бедствия, и не осталось ничего зелёного на растениях и на растениях, которые оставались после бедствия.

Biблия, 1991 Изход 10:15 Те покриха лицето на цялата земя, тъй че земятата не се видяха и походха всичката земна трева и всички дървесни плодове, оцелели от градушката, и не остана никаква зеления нито на дърветата, нито на полска трева по цялата Египетска земя.

Библия, 1995 Изход 10:15 Защито покрих лицето на цялата земя, така че земятата пожени; и изплюха всичката трева на земята и всичките плодове на дърветата, които бяха оцелели от града; и в цялата Египетска земя неостанахи нищо зелено, било дърво или трева на полето.

4. Leviticus 13:49 פָּגֻּעַ [ יֵרֶקְרֶק ] зелениково (greenish)

The context semantics for 4 and 5 is ‘plague in the garment, or in the skin’ or ‘plague be in the walls of the house’, i.e. ‘illness’.

KJV Leviticus 13:49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

RST Leviticus 13:49 и пятно будет зеленоватое или красноватое на одежде, или на коже, или на основе, или на утке, или на какой-нибудь кожаной вещи,-- то это явя проказы:

UKR Leviticus 13:49 і буде та зараза зеленява або червонява на одежі, або на шкурі, або на нитці прямоносій, або на нитці зовнішній, або на всікій шкуряній речі, зараза прокази воно. І буде воно показане священникові.

BTP Leviticus 13:49 отьже же ипи сже плакма zielonkawa або церенонава на убриану або на ковро, на ватку або на основе, або на jakimś przedmojcie skórzanym, jest to plaga traud. Należy ją pokazać kapłanowi.


Biблия, 1995 Левит 13:49 И ако заразата е зеленикова или червеникова в дрехата или в кожата, било в основата или въвъка или в коя да е кожена вещ, това е зараза от проказа и трябва да се покаже на свещеника.


KJV Leviticus 14:37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

RST Leviticus 14:37 Если он, осмотрев язву, увидит, что язва на стенах дома состоит из зеленоватых или красноватых ямин, которые окажутся углубленными в стене
UKR Leviticus 14:37 I він огляне заразу, і ось у стінах дому заглиблення зеленяви або червоняви, а їхній вид нижчий від стіни.
BTP Leviticus 14:37 Kaplan obejrz plągę. Jeżeli stwierdzi, że plagę występuje na ścianach domu w postaci dółków zielonawych lub czerwonawych, które zdają się być wkleśnięte w stosunku do ściany,
BKR Leviticus 14:37 Tedy vida ránu tu, uzří-li, že rána jest na stěnách domu, totiž důlkové názeleni aneb náčerveni, a na pohledění jsou nižší než stěna jinde:
Библия, 1991 Левит 14:37 Ако той, след като прегледа заразата, види, че заразата по стените на къщата се състои от зеленикави или червеникави трапчинки, които изглеждат вдълбнати в стената.
Библия, 1995 Левит 14:37 Като разгледа заразата, ако язвата се явява по стените на къщата със зеленикави или червеникави трапчинки, които изглеждат да са по-дълбоко от повърхността на стената

6. Numbers 22:4 וּנִנְתָּל מִיָּדֶךָ [ ièrek ha-sadè ] = полската трева; траву полеву; польову зеленію; тrawę na polu; trávu polni, i.e. Hebrew Green is translated as Slavic Grass.
KJV Numbers 22:4 And Moab said unto the elders of Midian. Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

UKR Numbers 22:4 І сказав Моав до мідянських старших: Тепер повискує оця громада всі наши околиці, як вискує віл польову зеленіню. А Балак, син Ціппорів, був того часу мадиамським царем.
BKR Numbers 22:4 Protož řekl Moáb k starším Madiamkým: Tudíž toto množství požere якто траву польову. Был пак Balak, syn Seferov, toho času králem Moábským.

Bulgarian, Russian, Polish and Cech translations do not use basic color term Green but equalize Hebrew Green יָדֶךָ [ ièrek ] to GRASS (трева, травы, траву, траву). Septuaginta and the Ukrainian translation do not miss the term for Green – зеленіню, χλόρα:
LXT Numbers 22:4 καὶ ἐπήνευσεν Μωάβ τῇ γερουσίᾳ Μαδιάμ τῶν έκλείζει ἡ συναγωγὴ αὕτη πάντας τῶν κύκλων ἤδης ὡς ἐκλείζει ὁ μόσχος τὰ χλώρα ἐκ τοῦ πεδίου καὶ Βαλακ ὁ Σεφουρ βασιλεὺς Μωάβ ἦν κατὰ τὸν καιρόν ἐκείνου

In this context a literary Green of the field (יוּנָתָל מִיָּדֶךָ / χλώρα ἐκ τοῦ πεδίου) is more correct because it means ‘the life at the field’, i.e. the universal meaning of Green ‘life’ is actualized in Hebrew and Septuaginta. Thus the whole meaning of the context is ‘to ruin the life’.
We observe that only Ukrainian translation keeps the original words - польову зеленіню.
Obviously in linguistic subconsciousness of all nations GRASS can function as `the life at the field' and as equal to GREEN.

7. 1 Kings 21:2 [gan iaràk]. A meaning of vegetables takes place for ḫin] [iaràk]. Every of the Slavic translations use a word for vegetables овощной сад; яринного города; ogród warzywny; градина за зеленчук but not any formative of зелен such as in the index-mark in Bible 1991 - градина за зеленчук.

KJV 1 Kings 21:2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

RST 1 Kings 21:2 и сказал Ахав Навуфе, говоря: отдаи мне свой виноградник; из него будет у меня овощной сад, ибо он близко к моему дому; а вместо него я дам тебе виноградник лучше этого, или, если угодно тебе, дам тебе серебра, сколько он стоит.

UKR 1 Kings 21:2 Й говорив Ахав до Навота, кажучи: Дай мені свого виноградника, і він буде мені за яринного города, бо він близький до мого дому. А я дам тобі замість нього виноградника ліпшого від нього. Якщо це добрше в очах твоїх, я дам тобі серебро, ціну його.

BTP 1 Kings 21:2 Achab zatem zwrócił się do Nabota mówiąc: «Oddaj mi na własność twoją winnicę, aby została przekrobia dla mnie ogród warzywny, gdyż ona przylega do mego domu. A ja za nią, dam ci winnicę lepszą od tej, chyba że wydaje ci się słuszné, abym ci dał pieniędze jako zapłatę za nią».

8. 2 Kings19:26 יִשְׁבַּח נַחֲבָּת שֶׁבֶגְלִי. WTT 1 Kings 21:2

KJV 2 Kings 19:26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as com blasted before it was grown up.

RST 2 Kings 19:26 И жители их сделались малопомощны, трепещут и остаются в стыде. Они стали [как] трава на поле и нежная зелень, [как] порос в кровлях и опаленный хлеб, прежде нежели выкололись.

UKR 2 Kings 19:26 А мешканці їхні безсили, настражділи та побентежені. Вони стали, як зіпля оте польове, мов трава зеленіча, як трава на дахах, як попалене збіжка, яке не доспіло...

BTP 2 Kings 19:26 Міщанськіх их близький, пререклися і сокили в стыді. Сталі як рослини на полу, як молода трава зеленка, як зиєльско на дачах спалене подмучем вiatru wschodniego.
BKR 2 Kings 19:26 Jejichž obyvatelé mlčí, předěšení a zahanbení, byvše jako bylina polní a *zelina* vzcházející, jako tráva na střechách, a jako osení růží zkažené, prvé než by dorostlo obilí. Библия, 1994 4 Царства 19:26 И жителите им изнемогнаха, треперят и се срамуват. Те станаха като полска трева и крехък *элак*, като разтлини по покривите и припламнало жито преди да изкласи.

Библия, 1995 4 Царете 19:26 За това жителите им станаха безсилни, уплашиха се и посрамиха се; бяха като трева на полето, като зеленина, каято трева на къщния покрив и жито препърлено преди да стане стъбло.

9. *Proverbs 15:17* Better is a dinner of herbs where love is, than a stalled ox and hated therewith. Here is one more use of *הרנה* [iaràk] as vegetable and the Slavic translations react in a proper lexical way.

RST Proverbs 15:17 Лучше блюдо зелени, и при нем любовь, нежели откормленный бык, и при нем ненависть.

UKR Proverbs 15:17 Ліпша похіва ярина, і при тому любовь, аніж тучний віл, та ненависть при тому.

BTP Proverbs 15:17 Lepsie jest trochę *jaryzn* z miłością, niż tłusty wół z nienawiścią.

BKR Proverbs 15:17 Лепші є крм з *zelи*, кдеі є щаста, незі з крмних вола, кдеі є ненавість.


10. Isaiah 15:6 – зелено *ירק* [ièrek]

KJV Isaiah 15:6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no *green* thing.

RST Isaiah 15:6 потому что воды Нимрима иссякли, луга засохли, трава выгорела, не стало зелени.


KJV Isaiah 37:27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the *green* herb, as the grass on the housetops, and as *com* blasted before it be grown up.

RST Isaiah 37:27 И жители их сделались маломощны, трепещут и остаются в стыде; они стали как трава на поле и нежная зелень, как порост на кровлях и опаленный хлеб, прежде нежели выкололся.
UKR Isaiah 37:27 А мешканці їхні безсилні, настраждені та побентежені, вони стали, як зілля оте польове, мов трава зелениюча, як трава на дахах, як попалене збіжжя, яке не доспіло...
BTP Isaiah 37:27 Mieszkańcy ich bezsilni, przeleżeli się i okryli wstydem. Stali się jak rośliny na polu i jak młoda trawa zielona, jak zielisko na dachach spalone podmuchem wiatru wschodniego.
BKR Isaiah 37:27 A jejich obywatelé ruce oslablé mají, předěšení a zahanbení jsouc, byli jako bylina polní, a zelina vzházející, jako tráva na střechách, a osení rži zkažené, prvé než by dorostlo.

Библия, 1991 Исая 37:27 И жителите им изнемогнаха; треперят и остават в срам; станали като трева в полето и нежен злак, като треволjak по покриви и препламнало жито преди да е изказило.

Библия, 1995 Исая 37:27 Що знаходить по горах, то паша його, і шукає він усього зеленого.


Contemporary Hebrew vocalization [ iaròk ] יְרֵךְ appears for the first time in Job 39:8:
KJV Job 39:8 The range of the mountains is his pasture, and he searcheth after every green thing.

RST Job 39:8 по горам ищет себе пищи и гоняется за всякою зеленью.
UKR Job 39:8 Що знаходить по горах, то паша його, і шукає він усього зеленого.
BTP Job 39:8 w górach szuka pokarmu, goni za wszelką zielenią.
BKR Job 39:8 To, coż nachází v horách, jest pastwa jeho; nebo toliko zeliny hledá.

Библия, 1991 Дири си храна по планините и се влуща на всеки злак.

Библия, 1995 Планините, които обикаля са насбъщето му; и търси всяка зеленина.

**RESULTS IN TABLE**

Translations of יְרֵךְ

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VI. Comentar. The Bible and the language of colors

VI.1. Pentateuch facts and Berlin & Kay’s scheme The first appearance of a basic color term in the Old Testament is for Green but not for black, white or red. The order of appearance of the basic color terms in the Hebrew text of the Pentateuch is:

I. Green: Genesis 1:30  דָּרֶךְ [ièrek];

II. Black 1: Genesis 30:35  חום [hoom] (dark colour, darkened, dark brown or black; in modern Hebrew – brown);

III. White: Genesis 30:35  לבן [lavàn];

IV. Red 1: Genesis 25:25  אדום [admoni] (etymologically “blood-red” or “earth-red”);

V. Red 2: Exodus 35:23  תֹּלוּאָת שָּנִי [tolàat shanì] (etymologically “warm-red”);

VI. Blue: Exodus 25:4  יֵאָשֶׁת [tehèlet];

VII. Black 2: Leviticus 13:31  שָׁהָר [shahòr]

If we count the appearance in Genesis, 1 chronologically and statistically (despite the Berlin & Kay’s criteria in basic color term) all prototypes terms of E. Rosch, considering every focal color, the final result will be different: Berlin & Kay’s schema is valid for the biblical text because first we have ‘light’, ‘darkness’, ‘different plants’, ‘sea’, ‘sun’. This strategy of the author of the Genesis is very wise, because in the translation into any natural language the suggestion for a color is secured. The terminology for colors differs between different languages, while the prototypes keep steady any image or language formed notion on focal colors.

In some sense Brenner is right in her insisting that the Bible does not represent an illustration of the Berlin and Kay schema. At the same time I must bold very clear: Biblical Hebrew of Pentateuch does not represent an illustration of a start point of a developing primitive language. Biblical Hebrew represents a wise use of a language already developed in color terminology. Pentateuch is a highly sophisticated message with ocean depths of different levels. Some of these levels are hard to describe, and some are still untouchable.
It should be marked that Brenner excluded the phenomena of 4-colors – червено (пурпурночервено) [tolåat shanì] и мораво [argamàn] (38 times used in Pentateuch starting from Exodus 25:4). It is not subject of discussion here. It is described as semantic and semiotic phenomena in (Алмалех, 2001 б; 2004 б).

Brenner only marks some prototypes – snow, milk, wool, blood, wine, scarlet, corals, raven – “Number of color specifications through references (by analogy) to substances whose color is well known.” (Brenner, 1979: p. 67). In this mark Brenner includes two cognitive, semiotic and semantic phenomena. In my terminology these are: 1. Prototypes (snow, milk, blood); 2. Competitives for prototypes (wool, scarlet, corals, raven).

Some competives for prototypes are biblical symbols and the reader should have some bible education. For example the word [cak] / [sak] вретище / sackcloth is common symbol for `grief`, `mourn`, `sign of repentance`, `death`, `burial` and it is an automatic carrier of suggestion for black color. “Sackcloth made of black goats’ hair, coarse, rough, and thick, used for sacks, and also worn by mourners (Ge 37:34 42:25; 2Sa 3:3; Es 4:1,2; Ps 30:11) etc., and as a sign of repentance (Mt 11:21) It was put upon animals by the people of Nineveh (Jon 3:8)” Easton’s Bible Dictionary, BibleWorks4.

VI.2. Explanation of translations as траву, trawę, trávu, трева. It is not an interlingual assymetry but psycholinguistic universal phenomena – mirror associations. Kernel associations carry suggestion for Green and grass is a most simple way to suggest Green by a prototype.

VI.2.1. The opposite cases take place quite often when Slavic translations use зеленó, зеленъ, зелені, zelenou for Hebrew [lah] (lit. damp, humid, moist, wet – влажен, мокър); [raanân] (lit. fresh – свеж) and [ratòv] (lit. moist, juicy, fresh – влажен, сочен, свеж). Different translations also show possibility to use lexemes свежих/fresh; lush; ветвистым; сенчесто but not Green (зелен/zelенъ). In the case of Green suggestions (by basic color term, by prototype term, and by names for features of the prototype) there is no differences related to effectiveness of the suggestion for Green in Hebrew and in Indo-European texts. The effective suggestions for Green are symmetrical notwithstanding of some lexical differences between Hebrew and in Indo-European texts.

Библия, 1991 uses the noun “злак” (new grass) for ðêshe in verse 11. Verse 30 the same Библия, 1991 also prefers the same “злак” for Hebrew color term îërek. In verse 11 Библия, 1995 gives for ðêshe the adjective крехка (forth) while Библия, 1991 prefers the noun “злак” (new grass).

It should bold that all names of plants are prototypes for Green and all of them are kernel associations. In Алмалех, 2001а it was proven that in a text prototypes successfully repleace color terms in their function to denote colors. It depends on context to actualize this feature of the terms for prototypes.

VI.3. Moskovich’s conclusion. In his monograph on semantic field of color terms Wolf Moskovich makes (Moskovich, 1969: c. 74) important conclusions based on the relation “statistics – semantics”: “1. Более частотные слова семантических полей ближе друг к другу и семантически и лексически, чем менее частотные слова. Близость уменьшается с уменьшением частотности слов. Это означает, что своеобразие семантики каждого языка, сконцентрировано не в наиболее частотных ее элементах, а в наиболее редких. 2. Чем частотнее слово, тем меньше его семантическая и лексическая близость со словооформ-эквивалентом другого языка.” And further on the same page “Из сделанных выводов
вытекает очень важное следствие: специфика лексической системы языка заключена в наиболее частотных слов этого языка, специфика его семантики – в наиболее редких словах. Очевидно, данное следствие действует не как закон, а как тенденция.” (Москович, 1969: с. 74) Despite the fact that Moskovich makes his conclusions on some modeling and statistical formulas we can use his conclusions literary. If the lowest frequency of a word forms the specificity of the semantics of a language, we can expect that in translation process [ièrek] should be translated in very different manners. From a statistical point of view Green [ièrek] does not consider any stress at all because even the Sacral 4-color unit (scarlet) [tolāat shani] используются, синьо (blue) [tehèlet] तहल्ल; мораво (purple) [argamàn] अर्थक र और fine linen) is used 38 times in Pentateuch while Hebrew Green Greenish, and vegetables – only 12 times! Different color terms (אדום [adoni] red; אדום [adom] red; אדומי [adomim] red; אדום [adumà] red; אדומי [adumim] dyed red; אדום [adom] it is red; אדום [idimà] they be/are red) for Red derive from the root Alef-Dalet-Mem רד synchronous with case of strong asymmetry between Hebrew and Slavic languages are used 18 times.

The data show quite opposite case for [ièrek]. Slavic color term for Green is the dominant translation of Hebrew [ièrek]. The term [ièrek] has one of the purest frequency of the color terms in the Old Testament.

VI.4. The translations as illustration of symmetry and/or asymmetry? Text-depending semantisations. At word-formative level the paradigm the Hebrew root Alef-Dalet-Mem רד represents interlingual dissymmetry and a lot of new information for Indo-Europeans on original picture of the world, Hebrew-based intentions and suggestions. All of them – in formatives of רד as blood-earth-red at Hebrew text. Indo-Europeans learn that there is one more Hebrew red — a worm-red [tolāat shani] (червено; scarlet) placed at Holiest of the Holy. The “silent context” semantised רד as {fratricide` - `death` - `sin`} + `punishment for the enemies of the children of Israel` + {trade in primogeniture ` + `wrong action`} + {lamb’s blood as salvation` + `sacred sacrificial blood`} but רד [tolāat shani] as ‘pure’. The context-depending semantisations in Slavic translations keep for רד but not for the formatives of רד.

Hebrew Green is not such a case. There is only one word for Green and it is translated by Slavic color term for Green or by Slavic word for Grass. In other words there is interlingual symmetry and an illustration of the Prototype theory.

VI.5. Speaking in post-modern terminology the Otherness of God must be researched and learned in any translation of the Bible. Briefly, the Otherness that lives in the whole text is the presence of God. Mankind has been learning about that Otherness for many centuries. Translations miss or add something to the Hebrew text. The description of losses of Hebrew connections in translations should help the Indo-European reader to understand the Otherness much better. The Otherness has two dimensions: 1. Understanding the Hebrew features of the text by the Indo-European reader means to identify the linguistic Otherness of Hebrew picture of
the world. 2. The Indo-European reader gets an idea on Judaic sense of a Hebrew formed ‘text-reader’ dialog.

Interlingual symmetries and asymmetries are important factor. Hebrew יִЁֲרֵק [ièrek] and its formatives represent an example of symmetry in Slavic translations. While the root דְָנָק and its formatives have strong asymmetry in the Slavic and Indoeuropean translations.

Finally, understanding that complex compound Otherness is conductive to make Old Testament sense clear. Describing Hebrew based informational structures makes it possible to decode the original suggestions-intentions of the author. The difference between our point of view and postmodern deconstruction should be mention. The Old Testament should be learnt first, so that the individual attempt to understand should follow it. In any case there has been deconstruction over time if we have denominations in all Avrahamic religions.

Conclusions
1. There are many cases of strong interlingual asymmetry between Hebrew and Indo-European languages. Such examples are the root Alef-Dalet-Mem דְָנָק, the string man) וְָנָק [ish] — men/people— דְָנָק [anashim]; woman נָשָּׁה [ishā] — women דְָנָק [nashìm] etc. Hebrew color term for Green יִЁֲרֵק [ièrek] and its Slavic translations show interlingual symmetry.

2. In the case of suggestions for Green there is no differences related to effective suggestions for Green in Hebrew and in Slavic texts. The effective suggestions for Green are symmetrical notwithstanding of some lexical differences between Hebrew and Indo-European texts. This becomes possible because the basic color term, prototype term and names for features of the prototype effectively mutually refer to the green color.


4. It is possible a context-depending meanings (from a sentence, verse or situation) to be added to the universal non-color. For example - `death of everything alive`.

5. Expressions such as “lack of imagination or poverty of color” or “the ratio without imagination” are quite unsuitable as classification of the Hebrew text of the Bible. The prevailed use of terms for “creations of nature or human artifacts that have a certain color” (today – prototypes and competitives for prototypes) makes all translations clear for all nations. Such a strategy on language use seems quite wise in case of translation.

6. A comparison between the Hebrew and Indo-European reader shows that the Hebrew reader is in a better position to understand, to accept all suggestions, features and Semitic scripture-based nuances of text. The reasons are found in ideology upgrade in word formation processes, in choice of words and other levels of Hebrew scripture.

7. The main content of Pentateuch and the whole Old Testament is saved in all translations despite different asymmetries and dissymmetries.

8. Different readings because of the reader appear all over the time and all over religions. Such destruction of the text in a postmodern sense obviously took place during the centuries.

Our contributions
1. For the first time it is proven that the strong criteria in Berlin & Kay’s scheme on color terms is missing in Pentateuch because of intentional reasons – to facilitate translation problems.
2. For the first time it is pronounced that by the same intentional reasons of sacral character Moskovich’s conclusion on a tendency for the lexical and semantic field of the color terms can not be observed in Pentateuch.
3. Missing strong criteria in Berlin & Kay’s scheme and Moskovich’s conclusion on semantics of color terms also means that Hebrew was so developed that Pentateuch can not be taken as a document on development of a primitive language.
4. Weak criteria for Berlin & Kay’s scheme means to count prototype terms. The weak criteria picture is very close to chronology of appearance of colors according Berlin & Kay’s scheme. The only exception is red – Aleph-Dalet-Mem and Sacral Hebrew red (scarlet).
5. It was proven that the sum color terms + prototype terms keeps any suggestion for color alive and are very useful after translation.
6. It was shown that color terms and prototype terms are semantized with universal non-color meanings which makes the conscious and subconscious messages of the Bible very clear and much stronger.
7. Color language has its universal and non-universal meanings for colors, color terms and prototype terms. It was proven that in the Old Testament Green functions by its universal meanings.
8. Focusing on color language makes possible better understanding of Bible.

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UKR - The Ukrainian Version (UKR) of the Bible, Copyright (c) 1996 Bob Jones University.


BKP - Czech Bible Králická: Библия сватá анеб всécka сватá пíсма Starého i Nového Zákona podle posledního vydání kralického z roku 1613.


VUL - Biblia Sacra iuxta Vulgatam Versionem, Vulgate Latin Bible (VUL), edited by R. Weber, B. Fischer, J. Gribomont, H.F.D. Sparks, and W. Thiele [at Beuron and Tuebingen] Copyright (c) 1969, 1975, 1983 by Deutsche Bibelgesellschaft (German Bible Society), Stuttgart.

LXT - LXX Septuaginta (LXT) (Old Greek Jewish Scriptures) edited by Alfred Rahlfs, Copyright (c) 1935 by the Württembergische Bibelanstalt / Deutsche Bibelgesellschaft (German Bible Society), Stuttgart.
The Hebrew Concordance of Even-Shoshan is being used as the standard against which all analysis comparisons and corrections are being made. Where the decision is made to depart from the root or analysis of Even-Shoshan, then the text is flagged and a comment included in a remark file to explain the reasoning.