СРЕДНОВЕКОВИЕТО 
В ОГЛЕДАЛОТО 
НА ЕДИН ФИЛОЛОГ

КИРИЛО-
МЕТОДИЕВСКИ 
СТУДИИ

КНИГА 18

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• Проф. Марин Дринов•
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НА ЕДИН ФИЛОЛОГ

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HERMENEUTICS OF THE DIFFERENT RAiNS IN THE PENTATEUCH

Mony Almalech (Bulgaria)

OPENING WORDS

I. TASKS
I.1. To decode the symbolic meanings of the different words for rain in Deuteronomy 32:2.
I.2. To represent word-formatting data on the roots of the different words used to denote rain in Hebrew.

II. METHODS
II.1. The Pentateuch is a sacred text. Every word from the text is very important, and it is used not by an accident. Word-formatting processes and etymology have an important role as 'wider semantisation' of the words used in a verse. The word-formatting data for a root is a method for commenting the conscious and the unconscious suggestions made by the texts.
II.2. Namely of such great importance are "the time and the place of an use of a word", i.e. the verse and its context.
II.3. The comparative approach to Hebrew, Bulgarian, Russian and English translations of the Bible.
II.4. 'Macro-topic – Macro focus' structure. On macro-structure level an use of a term (word) related to its 'First appearance' in the Pentateuch will be treated not only by context semantisations method but by a 'macro-topic – macro focus' structure of the Pentateuch.
II.5. Traditional Jewish methods

The Bible is an object of different researches and interpretations throughout a thousand years. We should take note of the four kinds of Scripture interpretation which the rabbis used:

Pshat ("simple") – The plain, simple sense of the text, which modern interpreters call grammatical-historical exegesis.
Remez ("hint") – Peculiar features of the text are regarded as hinting at a deeper truth than that conveyed by its plain sense.
Drash/Midrash ("search") – Creativity is used to search the text in relation to the rest of the Bible, other literature or life in order to develop an allegorical

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or homiletical application of the text. This involves eisegesis — reading one’s own thoughts into a text — as well as exegesis, which is extracting from a text its actual meaning.

Sod ("secret") — One which operates on the numerical values of the Hebrew letters; for example, two words whose letters add up to the same amount would be good candidates for revealing a secret.

Insofar as in Judaism is concerned the letters of the Hebrew alphabet “which shine in the appropriate color” are the first thing created by God, hence we have a linguistic hypothesis of the Creation of the world. In most general terms, light and letters constitute the prime matter of everything created — from stone to man. That is why word-formative facts in Hebrew and their spelling bear the feature of divine relations, traces and instructions for their interpretation by man.

II.6. Semantic and semiotic structures of the whole Bible are special phenomena. In this context our methods (II.1—II.3) can be treated as a semiotic description of different words for rain in the Bible.

III. THE CITED TRANSLATIONS OF THE BIBLE

III.1. In current Bulgarian (BG).

Two basic translations in Bulgarian will be cited here (Библия 1991) and (Библия 1995). Библия 1991 is an edition based on Church-Slavonic tradition. Библия 1995 is famous as “the Protestant Bible”. Protestant edition from 1871 is a great achievement among contemporary Bulgarian translations. The Old Testament had been translated from the Hebrew text. The New Testament was translated from the Greek text. "Библия, свещено писание на Ветхий и Новий Завет" was published at 1871 in 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: Библия 2001 and Библия 2002 are revised versions of this translation in current Bulgarian.

A translation of the Bible of the Synod was printed for the first time at 1925 and in 1991. The Synodal edition was based on the Orthodox Slavonic text and not on the original Hebrew and Greek texts of both Testaments. (Златен 1994: 55)

The Synod translation is known as the “Orthodox Bible”.

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

It is quite interesting how Bulgarian translations interpret Hebrew terms for rain.

III.2. In Russian.

The Russian Synodal Text. It represents the Orthodox Synodal Edition from 1917.

III.3. Bible from Ostrog (Библия 1581) of Biskov, српски кнеги верски и новог срезета, по началу славенски is the first printed bible in Cyrillic letters (1581). From a historical and linguistic point of view Ostrog Bible is a unique.

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III.4. In English.

KJV (1769 edition) is the classical version of English translations. NRS (1989) and NJB is a contemporary edition (1985) that seems to proven their qualities.

IV. DEUTERONOMY/ВТОРОЗАКОНИЕ 32:2

The whole chapters 31 and 32 of Deuteronomy are quite interesting as a “Song of Moses” which represents the last will of Moses to the sons of Israel. Jewish apostate and sin behavior gives matter for Moses to say in Deuteronomy 31:26: Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee (KJV); Возьмите книгу закона и туте отведьте на конец на завет на Господа, ваши Бог, и тя не бъдь тво е твом свидетелство против тебе (Библия 1991).

Moses's last will is that Israelites to keep the law. Deuteronomy 32:2 is an amazing picture but surprisingly – it starts with an appeal to the haven and to the earth, but not to the “sons of Israel”:

KJV: Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Библия 1991: Внимавай, небе, аз ще говоря; и слушай, земля, думите на устата ми.

Usually the prophets turn to the people but not to the first created matters - the heavens (небо) диалект [shamaim] and the earth (земя) [aretz]. The appeal is to the substances which are created by the Hebrew verb create נְדוֹר [bara] in Genesis 1:1 - the heavens נְדוֹר [shamaim] and the earth אֵרץ [aretz]. After that in Genesis 1:1 the world is created by the Hebrew verb to say נְדוֹר [creer]. Briefly – the appeal of Moses in Deuteronomy 32:1 is not to the people, but to the matters created by the Hebrew verb נְדוֹר [bara]. The appeal of Moses has extreme character because in the 'macro-topic – macro focus' structure of the Pentateuch he turns to the first created things (the heavens נְדוֹר [shamaim] and the earth אֵרץ [aretz]). This should not by surprise – Moses is declared the highest Jewish prophet (in Deuteronomy 34:10) and he is still accepted as the highest of the prophets.

The semantisation of the different kinds of rain presents a poetic and logical metaphor of the distribution of the monotheism.

LEXICAL SEMANTICS IN DEUTERONOMY 32:2

KJV: 1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 3 Because I will publish the name of the LORD; ascribe ye greatness unto our God.

NRS: 1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 2 My teaching drop like the rain, my speech condense like
the dew; like gentle rain on grass, like showers on new growth. 3 For I will proclaim the name of the LORD; ascribe greatness to our God!

NJB: 1 Listen, heavens, while I speak; hear, earth, the words that I shall say! 2 May my teaching fall like the rain, may my word drop down like the dew, like showers on the grass, like light rain on the turf! 3 For I shall proclaim the name of Yahweh. Oh, tell the greatness of our God!

Библия 1991: 1 Внимавай, небе, аз ще говоря; и слушай, земя, думите на устата ми. 2 Да се разлети като дъжд обучението ми, като роса1 речта ми, като дребен дъжд2 по земята, като проливен дъжд3 по трана! 3 Името Господне ще прославя, ще кълнете слава на нашия Бог!

Библия 1995: 1 Слушай небе, и ще говоря, и да чуеш земята думите на устата ми. 2 Ученето ми ще кани4 като дъжд4; думата ми ще се същуствува5 като роса6, като тъмен дъжд7 на зеленият и като пороен дъжд8 на трана. 3 Повелите ще олицетворят Името на Господ. Отдайте величие на нашия Бог!

Библия 2001: 1 Слушайте, небеса, и ще говоря; и чуйте, земя, думите на устата ми. 2 Нека обучението ми да падне9 като дъжд9, словото ми да кани9 като роса9, като сипен дъжд9 върху нежната зеления и като пороен дъжд9 върху тревата. 3 Защото ще олицетворят Името на Господ. Отдайте величие на нашия Бог!

Отдавайте величие на нашия Бог!

Библия 2002: 1 Слушайте, небе, и ще говоря; и да чуеш земята думите на устата ми. 2 Ученето ми ще кани4 като дъжд4; словото ми ще същуствуват5 като роса6, като сипен дъжд7 върху зелената и като пороен дъжд8 върху траната. 3 Повелите ще олицетворят Името на Господ. Проливайте величие на нашия Бог!

РСТ: Повелете като дъжд учене мое, как роса речь моя, как мелкий дожд на зелен, как ливень на трану.

1. The symbolism of grasses and the rains. In Deuteronomy symbolism of דשא [dāšē] and רוס (rosē) is ‘pupils of Moses’ and the symbolism of the mechanics of moisture reaching the grasses is ‘God’s care for providing people with variety of channels for monotheism’. Such division of ‘grass’ and ‘rain’ (“dew”/small rain”/’showers’/’shall drop’) is missing in the Bulgarian edition of Dictionary of Bible Symbols – See Oyen и др. 1995. In this dictionary the ‘grass’ and the ‘dew’/small rain/showers’/’shall drop’ are united in a compound: “Grass. (…) 3. The grass watered by rain or dew is a symbol of God’s life-giving blessings” (Oyen и др. 1995: 206). Bible Dictionary (Zlatten 1994), quite well composed, does not give this compound at all.

We also should mark that the poetical status of Deuteronomy 32:1–3 cannot hide the logic message – ‘The pupils of Moses (“green”) are assured with a prophesy that God’s care delivers to them the monotheistic thought in such richness of mechanisms (different kinds of rain and moisture).’

In Deuteronomy 32:2 the symbolism of the grass and the tender herb is ‘life of monotheistic people.’
2. Different kinds of rain in Hebrew

Six words in Hebrew are recognized to denote the rainy mechanism of the monotheistic teaching. They can be named rain-1, rain-2 etc. Four of them are nouns and two are verbs:

- **Rain-1**: מָטָר [matar];
- **Rain-2**: סְרִים [serim];
- **Rain-3**: רַבָּן [revivim];
- **Rain-4**: נֲגָל [nagal];
- **Rain-5 action**: נָאַר [nar];
- **Rain-6 action**: נָאַל [nazal].

Word-formative and interlingual dissymmetry processes take place in translations. It is because in Bulgarian only one word (дъжд) is used to translate Hebrew words for different rains. Translators use attributes to define Hebrew words for different rains:

- тънък дъжд/дребен дъжден for סְרִים [serim];
- пороен дъжд/проливен дъжд for רַבָּן [revivim].

The same process takes place in Russian and English translations:

- for סְרִים [serim] мелкий дождь; small rain;
- for רַבָּן [revivim] дождь; showers.

Interlingual dissymmetry is stronger in Bulgarian where both kinds of rain are translated by a Noun Phrase, In Russian and English such translation is used once. Both Bulgarian translations use an additional tool to express national specificity of picture of the world – for סְרִים [serim] a diminutive form of дъжд – дъждеку vs. мелкий дождь, small rain.

There is no doubt about the poetic side of Mosse's words. At the same time no illusions should take place on the theological and mystical status expressed by word-nominative Hebrew features of a language picture of the world and on the presence of secret blessings.

From Deuteronomy 32:2 is clear that the whole doctrine on monotheism declared by Mosse, will last for ever and the mechanics of adopting that doctrine is compared to different kinds of rain:

- **Rain-1**: מָטָר [matar] – KJV rain; NRS rain; NJB rain; BG дъжд; RST дождь; дождь (Библия 1581).
- **Rain-2**: סְרִים [serim] – KJV small rain; NRS gentle rain; NJB light rain; BG дъжден (Библия 1991); тънък дъжд (Библия 1995); дождь (Библия 2001); дождь (Библия 2002); RST мелкий дождь; дождь (Библия 1581).
- **Rain-3**: רַבָּן [revivim] – KJV as the showers; NRS like showers; NJB like showers; BG проливен дъжд; RST дождь; дождь (Библия 1581).
- **Rain-4**: נֲגָל [nagal] – KJV dew; NRS dew; NJB dew; BG роса; RST роса; дождь (Библия 1581).
- **Rain-5 action**: נָאַר [nar] – KJV shall drop as; NRS drop like; NJB fall like; BG да се разнесе (Библия 1991); ще копне (Библия 1995); да падне (Библия 2001); ще копне (Библия 2002); RST попада; дождь (Библия 1581).
Rain-6 action: "nazâl" — KJV shall distil as; NRS condense like; NIB drop down like; BG Ø (Bible 1991); the rain (Bible 1995); da kāte (Bible 2001); the slant (Bible 2002); RST Ø: Bible 1581 Ø.

The mechanics of monotheism come to the ‘pupils of Moses’ (‘green grasses’) is marked symbolically by different nature mechanisms through water and moisture are reaching the ‘grasses-pupils’ providing ‘life’.

3. Semantisaions

Root information will make the field of logic and associations that are possible as subconscious suggestion of the verse.

Rain-1: "mātār" [mātār]

The word "mātār" means ḏēqād (rain). This word is the first one used in Old Testament. In Genesis 2:5: when no plant of the field was yet in the earth and no herb of the field had yet sprung up — for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground (NRS). The root is Nun-Tet-Resh ח. Here is data on the root from Bible Works 4:

"mātār" (nāṭar) keep, keep guard, reserve, maintain. (RSV has “be angry” in Jer 3:5, 12 and “keep his anger” in Ps 103:9; ASV uses “retain” in Jer 3:5.)

The root nāṭar is often used in forming contexts of those who keep or guard vineyards (Song 1:6; Song 8:11–12; 3:6 1:7 for a description of caring for a vineyard). It is also used in the sense of keeping one’s anger or wrath. The Lord “keeps wrath for his enemies” (Nah 1:2); yet he promises not to keep anger forever (Ps 103:9; Jer 3:5, 12; cf. Amos 1:11). In Lev 19:18, a verse which Jesus considered to be at the heart of the OT law (cf. Mt 19:19; Mk 12:31), Israel is commanded, “You shall not... bear any grudge (nāṭar) toward the children of your people, but you shall love your neighbor as yourself” (note of author M.A.).

"Da ne otmëvâtech, nito da xramit/je bûli ("mātār") žloba/zobëni proti onâ, koito sa ot ljudete ti; no da obichni bliznine si niko sebe si. Az sâm Gospod."

"māṭṭārā, māṭṭārā" target, mark, prison guard. This derivative sometimes means ‘target’ or ‘mark’. Job, in his suffering, alleges figuratively that God set him up as his “target” (Job 16:12). The writer of Lamentations complains in a similar vein by saying that God “bent his bow and set me as a mark (māṭṭārā) for his bow” (Lam 3:12). In Isa 8:14:20 Jonathan says, “I will shoot three arrows to the side of it, as though I shot at a mark” (māṭṭārā).

In Jeremiah’s prophecy, māṭṭārā is frequently used in the expression “court of the prison / guard”. Located inside the palace grounds of Zedekiah (Jer 32:2), the guard’s courtyard was apparently an open area which served as a temporary stockade for confining prisoners during the Babylonian attack of Jerusalem (Jer 38:28; Jer 39:14). Shut up in the court of the guard, Jeremiah was given the freedom to receive visitors (Jer 32:8) and settle a legal matter of family business (Jer 32:12). In the courtyard he received prophetic messages (Jer 33:1; Jer 39:15), was given a daily food allotment (Jer 37:21), and was placed in a miry cistern (Jer 38:6). Māṭṭārā also occurs in Neh 3:25 and Neh 12:39. Interestingly, imprisonment is not a penalty used in the Pentateuch legislation. They had no prisons in the wilderness. M.R.W.” (Bible Works 4).
Other word-formatting connections like masculine נַעַר [nâ‘ār] rain (דֹּאָד) – feminine נַעַרה [nâ‘ârâ] goyal: paidot (יֵשׁ; nampyas) will complicate the picture. There is no need to speculate here why the word נַעַר [nâ‘âr] rain is preferred in Genesis 2 while ישע [yîshem] rain obviously existed in Hebrew if it was used at Genesis 7:12.

With thought any mystical plays with words and letters it is possible now to decode the meaning of רַעַר-1 [nâ‘âr] as 'to guard the monotheistic puplees, symbolized by the grasses' + 'to insure heaven patrol for the monotheistic puplees, symbolized by the grasses' + 'precise targeting to the puplees'.

Rain-2: שֵׁרֶם [šērēm]

The lexeme שֵׁרֶם [šērēm] is translated:
KJV small rain; NRS gentle rain; NJB light rain; BG дъжд дождь (Biblia 1991); дъжд дождь (Biblia 1995); дъжд дождь (Biblia 2001); дъжд дождь (Biblia 2002); RST малкий дождь; ным (Biblia 1581).

The root semantics includes:
- שֵׁרֶם [šārēm] goat, shaggy devil; shaggy, mossy (ковел, космат дзвох; космат, махнат);
- שֵׁרֶם [šārēm] hair (рохо);
- שֵׁר [šāre] fur-coat (косях);
- שֵׁר [šāre] gate (порта);
- שֵׁר [šāre] measure, price (мера, марка, цена).

The root semantics needs too long and circumstantial linguistic analysis on games with gender, words and letters. By no mystic speculations and visions it is obvious that the gentle rain. Rain-2 שֵׁרֶם [šērēm] have different decoding. It can be: 1. 'a gate to the heavens's help'; 2. 'a measure on behavior and moral'; 3. In case of שֵׁר word-formants the gentle rain can be understood as 'fur-coat of the prophet Elijah, who was taken alive to the heavens, given to every simple Israelite'. The fur-coat (мantine) of Elijah is a very important symbol of his prophet qualities but also is a symbol of Elijah's dignity given to the chosen accesor of that prophet – to Elisha (NRS: 1 Kings 19:19). So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. And the man turned from him and stood there at a distance; and Elijah said to him, 'Turn back, stand here.' And he turned and stood there at a distance; and the man said, 'I am a nester of Ramoth Gilead, one of the leading men of the northern tribes. Now I have come to my master so as to show in your face, and as soon as I come in, look at the face of my master. And he said, 'Go, return.' And he returned.
[rav], [ravvav] etc. Such transcription is the way of Bible Works 4 to mark the fact of letter Bet  ו / VeI  ו but not the real pronounisation. The root is Reish-Bet-Beit ש"ח-

"ר"ח (rav, "raw-heh")

Meaning: 1) copious showers, heavy showers 1a) as bringing fertility 1b) of prophetic influence (fig)

Usage: AV - shower 6: 6;

ר"ח (rav, "raw-hah")

Meaning: 1) to be or become many, he or become much, be or become great; 1a) (Qal); 1a1) to be or become many; 1a2) to be or become great; 1a3) to be long (of journey); 2) (Pual) ten thousands.

Origin: a primitive root; Usage: AV - are many 6, are multiplied 3, increased 3, are more 2, manifold 1, ten thousands 1, multiply 1: 17.

ר"ח (rav, "raw"")

Meaning: 1) much, many, great.

ר"ח (rav, "raw"") II, captain, chief.

ר"ח (rav, "raw"") multitude, abundance.

ר"ח (rav, "raw"") ten thousands.

ר"ח (rav, "raw"") ten thousand.

ר"ח (ravvav, "rivism") copious showers" (Bible Works 4).

In Bulgarian ривим [revivim] means проливен дожд. The paradigm of the root Reish-Bet-Beit ש"ח is:

стоят много (како количество) ש"ח [ravv];

много (како количество) ש"ח [ravv];

капитан, ръководител Ш"ח [ravv];

изобилне, изобилие; множество Ш"ח [ravv];

десет хиляди ש"ח [ravv];

десет хиляди ש"ח [ravv].

The showers (poroіnіat dojdo) ривим [revivim] could be decoded as ‘richness of the God’s blessing and help’.

It is important to remind that the verb ש"ח [nazzal] (BG א [ב] (Bible 1991); see also (Bible 1995); da kahe (Bible 2001); see also 2002); RST א; KJV shall distill as; NRS condense like; NJB drop down like; Bible 1981 א) is connected semantically to the words for Rain-2, Rain-3 and Rain-4 by the preposition ש (ší) / ש [ší] / ש [ší] (as; like; komt). Verse 2 shows that ‘richness of the God’s blessing and help’ reveals here in higher level where to the ‘richness’ of ש"ח [nazzal] are added different kinds of rains, e.g. different mechanisms of the ways of God’s Blessing and God’s Help.

Rain-4: ש"ח [ší]

The word ש"ח [ší] means dew (poca). Linguistically it is right to accept it as rain-4, because ש"ח [ší] is connected to the words for rain by the mutual preposition as (kamto) ש [ší]. The root is Tet-Lamed-Lamed ש"ח. The paradigm of the root ש"ח is not developed in Biblical Hebrew. In Ugaritic the verb ש"ח [ší] means falling of dew.

The dew can be accepted as rain-4 because of the climate conditions in Israel too:

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“In Palestine it does not rain from April to October, and were it not for the dew in summer all vegetation would perish. Dew and rain are equally important. The dews are so heavy that the plants and trees are literally soaked with water at night, and they absorb sufficient moisture to more than supply the loss due to evaporation in the day. — Dew is the means of refreshing and reinvigorating all vegetation. Many Scripture references carry out this idea. The song of Moses says, “My speech shall distill as the dew” (Dt 32:2). “A cloud of dew” (Is 18:4) refreshes the harvesters. “My head is filled with dew” (Song 5:2). “Like the dew of Hermon” (Ps 133:3). “Thou hast the dew of thy youth” (Ps 110:3). “Thy dew is as the dew of herbs” (Is 26:19). Job said of the time of his prosperity, “The dew lieth all night upon my branch” (Job 29:19).” (ISBE)

“There is no dew properly so called in Palestine, for there is no moisture in the hot summer air to be chilled into dew-drops by the coldness of the night. From May till October rain is unknown, the sun shining with unclouded brightness day after day. The heat becomes intense, the ground hard, and vegetation would perish but for the moist west winds that come each night from the sea. The bright skies cause the heat of the day to radiate very quickly into space, so that the nights are as cold as the day is the reverse, a peculiarity of climate from which poor Jacob suffered thousands of years ago (Gen 31:40). To this coldness of the night air the indispensable watering of all plant-life is due. The winds, loaded with moisture, are robbed of it as they pass over the land, the cold air condensing it into drops of water, which fall in a gracious rain of mist on every thirsty blade. In the morning the fog thus created rests like a sea over the plains, and far up the sides of the hills, which raise their heads above it like so many islands. At sunrise, however, the scene speedily changes. By the kindling light the mist is transformed into vast snow-white clouds, which presently break into separate masses and rise up the mountain-sides, to disappear in the blue above, dissipated by the rising heat. These are “the morning clouds and the early dew that go away” of which Hosea (Ho 6:4; 13:3) speaks so touchingly (Gellie’s The Holy Land, etc., i., p. 72). Dew is a source of great fertility (Gen 27:28; Deut 33:13; Zech 8:12) and its withdrawal is regarded as a curse from God (2Sam 1:21 1Kings 17:1). It is the symbol of a multitude (2Sam 17:12; Ps 110:3) and from its refreshing influence it is an emblem of brotherly love and harmony (Ps 133:3) and of rich spiritual blessings (Ho 14:5).” (EBD)

According Naves Topical Dictionary the figurative meanings of the dew are ‘a merciful providence’ (Deut 33:13, ‘dew of heaven’ (Dan 4:15). It happens a ‘miraculous profuson and absence of dew’ (Jud 6:36–40) (NTD)

The International Standard Bible Encyclopedia marks that the dew is a sign for the special connection between Children of Israel and God: “I will be as the dew unto Israel” (Hos 14:5). Dew and rain are of equal importance and are spoken of together in 1 Kings 17:1. It was especially valued by the children of Israel in the desert, for it supplied the manna for their sustenance (Ex 16:13; Num 11:9). (ISBE)

The dew is also Symbol of Blessing: “Isaac in blessing Jacob asked that the “dew of heaven” (Gen 27:28) may be granted to him; that these things which make for fertility and prosperity may be his portion. “The remnant of Jacob
shall be in the midst of many peoples as dew from Yahweh” (Mic 5:7), as a means of blessing to the nations. “Blessed of Yahweh for ... dew” (Dt 33:13).”

(ISBE)

The engineering side of spreading and developing monotheism is described by different moisture/rain in verse Deuteronomy 32:2. It reminds for Kabbalist drop-microstructure of the light at Sephiroth’s level.

One more way to decode the meanings of the dew is to follow the normative Hebrew replacing of the verb הָעַל [tall] by the verb הָעַל [zalal]. The first meaning of הָעַל [zalal] is to shadow, to become dark and secondary – to cover with a roof, cover over, roof. Thus the dew form verse 2 could be associated with the meaning ‘give protection under a roof’ but also with the paradigm of ‘darkness’. Such a connection makes a semantic conjunction to some of the meanings of rain-6 והָעַל [araf]. From the root of והָעַל [araf] are derived words like cloud והָעַל [araf] and dark cloud, darkness, gross darkness, thick darkness, gloom והָעַל [arafel].

Rain-5 והָעַל [araf] and Rain-6 והָעַל [nazal] are verbs and actions

Rain-5 and Rain-6 are presented in Deuteronomy 32:2 by an action but not as a substance.

Rain-6 action: והָעַל [nazal]

The verb והָעַל [nazal] and the dew are a cognitive compound and as a compound symbol means ‘God’s blessing’ + ‘God’s help’.

“The verb והָעַל [nasal] represents the flowing of water as in a stream (Song 4:16), or abundant rain (Dt 32:2). As synonyms see נָגָר ‘to pour down’, i.e. spill water on the ground, nába ‘to pour/guah forth’, i.e. as a swollen wadi, etc. The verb occurs sixteen times.

The primary meaning of our root ‘to flow as a stream’ is used of weeping in mourning (1 Es 8:10; H 171; cf. nazar, Lam 3:49). The presence of fresh water is a result of divine blessing sovereignty dispensed (Ps 147:18). The return (or exodus) will see the land divinely transformed from a desert wasteland to a land of flowing streams. This is clearly a figure of divine blessing (Is 44:3). A wife (Prov 5:15) or lover (Song 4:15) is described as a flowing stream, i.e. a source of blessing. Sovereign control of water is also seen when Moses’ striking the rock produced a stream of water (Ps 78:16), to be duplicated in the exodus (Is 48:21, parallel záb).

The verb והָעַל [nasal] is a semantically controlled (cf. Ps 147:18) as an example of God’s support of Cyrus (Is 45:8; cf. Job 36:28). Abundant rain is also a result of divine blessing (Num 24:7). Interestingly, the presence of divine power in aid of Israel’s conquest “melted mountains”, i.e. even the strongholds (perhaps, the gods’ strongholds?) of Israel’s enemies (Jud 5:5; cf. nazar, Mic 1:4, 6). L.J.C.”

(Bible Works 4)

The dew and the verb drop down והָעַל [nasal] are an unite with the meaning ‘God’s help and God’s blessing’.

Rain-6 is an action and should be understand as ‘God’s blessing that reach the people simultaneously by a special water-drop mechanics’ – like dew והָעַל [tall], like gentle rain והָעַל [seirin], and as heavy showers והָעַל [revivim].

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Rain-5 action: "[arāf]

Paradigm of the root Ayn-Reish-Pe "[arāf]

| to drip, to drop | "[arāf] |
| cloud | "[arāf] |
| 1. dark cloud; 2. darkness, gross darkness, thick darkness, gloom | "[arāfpel] |

The verb "[arāf] is connected semantically and syntactically to the word "[mattar], i.e., Rain-1.
Among the semantic class of the biblical verbs used to express the falling of rain "[arāf] has no noun-derivate to denote the substance of rain. Actually the other verbs of that class do the same. The usual way to say in Hebrew it rains is like in English — it consists of two words — ""[geshem], lit. rain comes down.

The verb "[arāf] represents unique logical and associative semantics — derivative connection to different kinds of clouds and different kinds of darkness. This verb has various and differing translations, because of the linguistic relativity and the different pictures of the world in the languages.

4. The missing rain-7

Hebrew text of Deuteronomy 32:2 misses a basic word for rain/δρόμος — ""[geshem]. This word appears for the first time much earlier in Pentateuch in Genesis 7:12. The word ""[geshhem] is used when God destroys the mankind and saved only Noah and his family: And the rain was upon the earth forty days and forty nights (Genesis 7:12).

The word ""[geshem] is strategically important for a deep decoding of the poetic and logical pictures in Deuteronomy 32:2. If the word was well known much earlier in Pentateuch it would have been accepted that ""[geshem] stayed in psychological depths and in expectation ""[geshem] to appear in the same verse where six kinds of rain are mentioned. Why does it happen? Because of a ""ratio without imagination""? Or may be Moses forgot his own language? Obviously none of both and none of any like these. What happened was an intentional choice of words: Moses did not use rain-7 which is a violent rain, heavy shower, the rain exterminated the mankind.

In contemporary Hebrew there is a paradigmatic connection between the verbs; be realized, to materialize (рeализировать се, овеществляем се), the nouns materialization, realization (материализация, вещесственность), the adjectives bodily; material, physical, earthly (материальный, телесный, земной, физический) and the noun rain (δρόμος, δρόμον) ""[geshem].

The common root of all these words is ""Gimel-Skin-Mem. In GShM the final Mem-Mem Soft 0 has the same reference as Mem 2. As the matter of fact such a word-formatting gives an idea for the Creation of the world and the part that had been given to the humanity in this process. The paradigmatic relations based on common root ""Gimel gives an opportunity to construct a word-formatting
tree of the relation ‘rain-doctrine’ – ‘realization of the doctrine’. In Biblical Hebrew the root בֶּן GSHM means only “rain, violent rain, heavy shower, different from רָן [maṭār], which denotes any rain” (Gezein 1996: 182).

It seems that during the centuries the root בֶּן was given caballistic formed meaning be realized, materialize. In Modern Hebrew this additional meaning is normative one. Here is the word-forming nest in Modern Hebrew, where the root is marked by capital letters.

rain בֶּן [GàSHHeM]
rainy בֶּן [GàSHHàM]
be realized, materialize בֶּן-骨干 [hitGàSHHeM]
materialization, realization בֶּן-骨干 [hitGàSHHàM]
bodily; material; physical; earthly בֶּן [GàSHM]
materialism; earthiness בֶּן-骨干 [GàSHHàM]

Thus word-forming data allows the following of Hebrew thought by natural language which can influence the ethno linguistic picture of the world. Paradoxically – we can conclude the opposite – the way of thinking and the ideology part of the “secrets of language” marks ethnics features and religious thinking into texture of language. The ‘rain’—‘materialization / realization of Moses’s teachings’ suggestion can be decoded today as a unconscious sent – relieved message.

In Deuteronomy 32:2 unconscious unit that does not appear in the text is: ‘it rains בֶּן GSHM’ – ‘materialization / realization בֶּן GSHM’.
The unconscious unit is built in twofold plans:
1. ‘grass-pupils of different kinds’.
2. ‘six kinds of rain’ = ‘six different ways of materialization / realization / raining’.

If we recall the use of different words for grass / vegetation in Genesis 1:11 the topic-focus organization of the whole Pentateuch is connected not only to seal as ‘first-last use’ but to the expectations for appearance of a root. In our case this is the root גימל-שין-Mem בֶּן. The language competence for בֶּן [GàSHHeM] has no performance here and it is not by accident. Language competence and performance are more complicated.

Briefly said, there is no time and place here for such descriptions. Even a surface glance on linguistic facts gives a notion about poetry and ambiguity pointed to wider analyses. While absence of בֶּן [gàshem] from Deuteronomy 32:2 seems a fact of very clear intentional phenomena – Moses did not use the destroying kind of rain that had been used by God to exterminate the mankind at the time of Noah.

**SEMANTIC RELATIONS BETWEEN NOUNS AND VERBS IN DEUTERONOMY 32:2**

In verse 2 three nouns for rain, the noun dew (a drop structured moisture), and two verbs – רָן [araʃ] and נָזַל [nasal] – are actualized. Syntactically and semantically the verbs have different subjects.

The verb רָן [araʃ] means drop, fall (nasi, bukh. đasaçéwa); the verb נָזַל [nasal] – to drop down (pocu, kane); the lexeme רָאשְׁנַש [inrasi] – the said by me (kahanom ot menê); the lexeme בֶּן-骨干 [revivim] literary means many /
become many, становят множество / много, but also heavy rain/showers предлив дожд.

According to the rules of Biblical Hebrew prepositions like רַגְשָׁה (k'k'sh'k) must appear to every word which is connected in the sense of the whole sentence. This כְּ (c) and two kinds of rain are united in such a Whole at Deuteronomy 32:2.

The subject of רַגְשָׁה [araf] is doctrine / teaching (учение его мы) [l'khi]. The teaching (учение его мы) [l'khi] is compared to רַגְשָׁה rain-1:

רַגְשָׁה rain-5 → רַגְשָׁה rain-1.

The subject of לֶבֶנֶא [naz'al] is my speech / word (речь ми; слово ми; думата ми; славата ми) רַגְשָׁה [imrat]. My speech (речь ми) רַגְשָׁה [imrat] is compared simultaneously by the preposition as to כְּ רַגְשָׁה rain-2; כְּ רַגְשָׁה rain-3; כְּ רַגְשָׁה rain-4.

Thus, the translations are:

רַגְשָׁה [araf] (BG da se разле; RST полетает; KJV shall drop as; NJB fall like; Библия 1581 да чапа) → רַגְשָׁה [imrat] (BG дождь (Библия 1991; Библия 1995; Библия 2001); дождь (Библия 2002; RST дождь; KJV rain; NRS rain; NJB rain; Библия 1581 дождь);

לֶבֶנֶא [nazal] (BG ще слезе (Библия 1991; Библия 1995); да капе (Библия 2001); ще сплив (Библия 2002); RST полетает; KJV shall distill; NRS condense; NJB drop down) → כְּ רַגְשָׁה [searim] (BG дребен дождь (Библия 1991); тъньк дождь (Библия 1995); сиян дождь (Библия 2001; Библия 2002); RST малки дождь KJV small rain; NRS gentle rain; NJB light rain; Библия 1581 малки);

רַגְשָׁה [revivim] (BG пороен дождь (Библия 1991; Библия 1995); предлив дождь (Библия 2001; Библия 2002); RST лицеве; KJV the showers; NRS showers; NJB light rain; Библия 1581 порде);

לֶבֶנֶא [tal] (BG роса; RST роса; роса (Библия 1991; Библия 1995; Библия 2001); дъждеж (Библия 2002); KJV dew; NRS dew; NJB dew; Библия 1581 дъжд)

The verb לֶבֶנֶא [nazal] is used only once and it is in contact position only to רַגְשָׁה [tal] but for כְּ רַגְשָׁה [searim] and for כְּ רַגְשָׁה [revivim] it is in distant position.

THE DOCTRINE / THE TEACHING AND THE SPEECH / THE WORD OF MOSES

In the context of Moses's appeal to the universe in verse 1 (Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth) the Hebrew words for doctrine / teaching and speech / word used in Deuteronomy 32:2 are crucial for understanding such an unusual situation – the prophet speaks to the first created substances but not to the Children of Israel.

We know that Moses was punished by God not to enter the Holy Land because of his lack of belief. He was infected with lack of belief from Sons of
Israel. Despite of this fact Moses still loves his Jewish brothers. That is why he calls to the heavens and to the earth to declare at their faces that he gave to his people the monotheism.

The word translated as doctrine / teaching (училище) and speech / word (речта; словото; думата; словата) are not quite usual.

My doctrine / teaching (училище ми) רָאָל [Likhi]
The word רָאָל [Likhi] is derivate from the verb רָאָא [ראא] רָאָו [ראא] [Likah] and the form רָאָא [Likhi] means my teaching. The verb has wide use take (get, fetch), lay hold of (seize), receive, acquire (buy), bring, marry (take a wife), snatch (take away). The root is Lamed-Kaf-Hei רָאָא. Here is data on the word רָאָא [Likah] from Bible Works 4:

The word רָאָא [Likah] teaching, learning, persuasiveness. This word occurs nine times, in four of which it is the object of יָסָע 'to add more, increase' (Prov 1:5; 9:9; 16:21, 23). As with the root meaning 'take', 'seize', the 'grasping' is with the mind and hence 'perceiving' is the nuance prominent in this derivative. Note some of the words with which it is paired: בֵּית understanding (Is 29:24), חָכָם wisdom (Prov 1:5; 9:9) and תּוֹם instruction, law (Prov 4:2). In Prov 7:21 לְכֹה means the persuasiveness of a harlot. But in Prov 16:21 the word is used in a good sense of a teacher's persuasiveness.” (Bible Works 4)
The idea in verse 2 is that Moses did his job quite well – the monotheism was not only a gift by God on Mount Sinai but Moses took his part by hard efforts. The monotheism was not only given but it also had been taken by Moses. In case that Moses speaks to Heaven and to the Earth it becomes quite important to mention this fact.

My speech / word (речта ми; словото ми; думата ми; словата ми)

The word רָאָא [Likah] means my speech (речта ми). Speech is a noun derived from the verb רָאָא [ראא], say רָאָה [ראא]. Let’s remind that the God created the universe by the verb רוֹאָ֖א [ראא], The only two substances that had been created by the verb רוֹאָ֖א [ראא] in Genesis 1:1 are the heavens עָרֶץ [ארץ] and the earth עָרֶץ [ארץ]. The verb רוֹאָ֖א [ראא] has semantics in Piel 'to cut down (stone)', 'to cut out (stone)'; in Paal 'to shape', 'to fashion', 'to create (always with God as subject)'.

Moses commands in his appeal the substances created by the verb רוֹאָ֖א [ראא] heavens עָרֶץ [ארץ] to listen – “he will speak” (speak רוֹאָ֖א [ראא] [אֶדְבִּיר; and the earth רוֹאָ֖א [ראא] to hear the words of my mouth' (words of my רוֹאָ֖א [ראא] [לִשָּׁה]).

In his state of a man who knows that he will die very soon, who never enter the Promised Land, Moses strikes a balance of his life. What he found is that he serves in the past “to proclaim the name of the Lord” but now he claims that he will continue to make the same in the future, in the other world – “I will proclaim the name of the LORD; ascribe greatness to our God!” (Deuteronomy 32:3).
What Moses actually says to the heavens and to the earth is that he is a simple human person, but at the same time he is an extraordinary man who spent his life revealing to the people the monotheism, and after his death he will continue to proclaim monotheism to the substances that had not been created by the verb "שָׁמָּר" (šamār).

In his life among the pupils-grasses, "the sons of Israel" Moses ensured them with a great legacy, mystical help and blessing by the mechanisms of six kinds of rains, channels of monotheism, that will give them life. Now the time comes to leave the futilities but he will continue to "to proclaim the name of the Lord", and to "ascribe greatness to our God!" in the other world, to the heavens and to the earth created before the light!

BIBLICAL HERMENEUTICS

Biblical hermeneutics will be treated as a seeking, revealing and pointing at structures and semantisations of elements and structures of the text.

More concrete definition: Biblical hermeneutics aim to point at the structure of significant elements of the text committed to the biblical text structure and based on morphology of Hebrew.

Some applications of this point of view can be followed.

The 'Hebrew-Bulgarian text' and 'Hebrew-English text' relation makes it possible to represent the acquaintance of Bulgarian and English readers with some phenomena of the lexical picture of the world in Hebrew, and contributing to the understanding of the biblical text.

The description of losses of Hebrew connections in translations should help the Indo-European reader to understand the Otherness much better. Briefly, the Otherness that lives in the whole text of Pentateuch is the presence of God. Mankind has been learning about that Otherness for many centuries. 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.

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. Interlingual dissymmetry between Hebrew and Bulgarian words for rain can be found too.

CONCLUSION

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 the text. The reasons are found in ideology upgraded in word-formation processes, in the choice of words and other levels of Hebrew scripture.
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ХЕРМЕНЕУТИКА НА РАЗЛИЧНИТЕ ВИДОВЕ ДЪЖДИ В ПЕТОКНИЖИЕТО

(Рецензия)

В статията е анализирани дождите от Второзаконието 32 а и б, в съвременните български преводи, в Острожската Библия, в руския Синодален превод, както и в английските: Версията на кн. Джеймс (1769). Нова ревизирана версия (NRS 1989) и Нова йерусалимска библия (NJB 1985).