

WHEN THE *MAN*
BECOMES *ADAM*?

Mony Almalech
(New Bulgarian University)

Mony Almalech

**GENESIS, 1-3 IS NOT JUST A FAIRY-TAIL
FOR CHILDREN BUT A DESCRIPTION OF
THE CREATION OF THE WORLD IN
HUMAN TERMS.**

**JEWISH KABALAH SEEKS FOR
CENTURIES THE HIDDEN CONTENT
BEHIND THE STORY OF CREATION IN
GENESIS, 1-3.**

Mony Almalech

THE PROBLEM

- IN HEBREW ALPHABETH THERE ARE NO CAPITAL LETTERS;
- THE WORD אָדָם [adàm] MEANS:
 1. *man; person;*
 2. *mankind;*
 3. *Adam*
as a proper name

Mony Almalech

**THE PROPER NAME (*Αδαμ, Adam,*
Adam) אָדָם [adàm] APPEARS FOR THE
FIRST TIME IN DIFFERENT PLACES, IN
THE DIFFERENT TRANSLATIONS.**

**IT SEEMS THAT THE FIRST APPEARANCE
OF THE PROPER NAME IS A MATTER OF
DOCTRINE.**

Mony Almalech

**IN THIS CONTEXT A QUESTION
BECOMES IMPORTANT:**

**“WHAT IS THE DIFFERENCE BETWEEN
THE COMMON AND THE PROPER
NAMES?”**

YURI LOTMAN

“May be one of the most striking manifestations of the human nature is the use of proper names. The proper names are connected to define the individuality, to the originality of particularity of an individual. The proper names are a basis of his/her value for “the other” and “the others”. “I” and “the others” are the both sides of the act of the self-consciousness. In this act “I” and “the others” are impossible to exist separately. In the language of the animals there are no proper names, as we know. Namely the proper names create the tension between the individual and the common.”

[Лотман, 1998, 40-41]

Лотман, Ю. *Культура и взрыв*. Издательство „Кралица Маб”, 1998. (Y. Lotman. *Culture and Explosion*)

Mony Almalech

YURI LOTMAN

“The tension between the individual and the common is one of the basic semantic human mechanisms. It starts from the possibility to be “self defined” / “taken alone” („само себе си”) arranged by proper name; simultaneously – as a member of a group, as one of the many – arranged by common name.

[Лотман, 1998, с. 43]

Лотман, Ю. *Култура и взрив*. Издателство „Кралица Маб”, 1998. (Y. Lotman. *Culture and Explosion*)

VLADIMIR TOPOROV

About the cosmological texts: “The mytho-poetical nominalism puts / sets / lays the name before the denotate / referent for which it is a name.” [Топоров, 1993, с. 204].

В. Топоров. О языке загадки: к реконструкции “загадочного” прототекста. – В: *Съпоставително езикознание*, 1993, № 3-4, 201-210. (V. Toporov. On the language of riddle: to a reconstruction of the proto-text of the riddle. – In: *Contrastive Linguistics*, 1993, № 3-4, pp. 201-210)

***THE CREATION OF THE WORLD IS A
COSMOLOGICAL TEXT.
GENESIS, 1-3 IS ALSO A CONSTRUCTION OF A
“MYTHO-POETICAL NOMINALISM”.***

ALEKSEI LOSEV

“The name is a tool of communication mainly with the animate objects, and with persons.”

“The name supposes that I want to communicate with the object which I do understand; the name also necessarily supposes that the object hears that name, answers my call, sympathize with, correspond to it, and answer to it.

Without this mutual understanding between the signifier and signified there is no naming / nominalization. The sense of the nominalization is that the signifier reacts consciously to that nominalization. Otherwise the name ceases to be a name.”

[Лосев, 1929, с. 19-20]

А.Лосев, *Вещ и имя*. Первая редакция. 1929 (А. Losev. *Thing and Name*. First edition, 1929)

Mony Almalech

**THE FACTS ON THE FIRST USE OF
THE PROPER NAME *ADAM***

Mony Almalech

In Genesis 2:16

Septuaginta LXT

καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ **Αδαμ** λέγων
ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ
βρώσει φάγη

**Vamvas Modern Greek Bible keeps to the
Septuaginta`s choice:**

Προσέταξε δε Κύριος ο Θεός εις τον **Αδάμ** λέγων,
Από παντός δένδρου του παραδείσου ελευθέρως
θέλεις τρώγει,

Mony Almalech

In Genesis 2:16

Septuaginta LXT

καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ **Αδαμ** λέγων
ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ
βρώσει φάγη

**Vamvas Modern Greek Bible keeps the
Septuagint choice:**

Προσέταξε δε Κύριος ο Θεός εις τον **Αδάμ** λέγων,
Από παντός δένδρου του παραδείσου ελευθέρως
θέλεις τρώγει,

Mony Almalech

**Current Ukrainian version also keeps the
Septuaginta decision:**

UKR І наказав Господь Бог **Адамові**,
кажучи: Із кожного дерева в Раю ти
можеш їсти.

RSV Genesis 2:16-17

16 And the LORD God commanded the man,
saying, "You may freely eat of every tree of the
garden; 17 **But of the tree of the knowledge of
good and evil, thou shalt not eat of it:** for in the
day that thou eatest thereof thou shalt surely die.

Mony Almalech

For Genesis 2:16 the first appearance of *Adam* can be called “The Doctrine of Prohibition / Taboo”, because at the context God forbids to Adam to eat from the fruits of the Tree of Knowledge and of the Tree of Life.

IT IS A DOCTRINE OF “THE PROHIBITION”

Mony Almalech

In Genesis 2:19

Vulgata

VUL Genesis 2:19 formatis igitur Dominus Deus de humo cunctis animantibus terrae et universis volatilibus caeli adduxit ea ad **Adam** ut videret quid vocaret ea omne enim quod vocavit **Adam** animae viventis ipsum est nomen eius =

RSV Genesis 2:20 The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.

Mony Almalech

It is very interesting that some of the modern Italian translations prefer another place for the first use of the proper name *Adam*.

This is the same place which is preferred by some of the modern Protestant translations –

Genesis, 3:17:

Mony Almalech

**LND - *La Nuova Diodati* 1991. La Buona Novella
s.c.r.l. Contrada Restinco - Casella Postale 27 -
72001, Brindisi, Italy.**

LND Genesis 3:17 Poi disse ad **Adamo**: "Poiché
hai dato ascolto alla voce di tua moglie e hai
mangiato dell' albero circa il quale io ti avevo
comandato dicendo: "Non ne mangiare", il suolo
sarà maledetto per causa tua; ne mangerai il frutto
con fatica tutti i giorni della tua vita.

Mony Almalech

NRV - *La Sacra Bibbia Nuova Riveduta*. 1994, Societe Biblica di Ginevra (Geneva Bible Society), CH-1211 Ginevra.

NRV Genesis 3:17 Ad **Adamo** disse: «Poiché hai dato ascolto alla voce di tua moglie e hai mangiato del frutto dall' albero circa il quale io ti avevo ordinato di non mangiarne, il suolo sarà maledetto per causa tua; ne mangerai il frutto con affanno, tutti i giorni della tua vita.

**King James Version (1611 / 1769) and The
Revised Webster Bible (1833) have the same
choice as Vulgata**

KJV Genesis 2:20 And **Adam** gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for **Adam** there was not found an help meet for him.

RWB Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* to **Adam** to see what he would call them: and whatever **Adam** called every living creature, that *was* its name.

Mony Almalech

Other English translations do not use for first time the proper name *Adam* here.

Revised Standard Version (1952 / 1971)

RSV Genesis 2:19 So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the **man** called every living creature, that was its name.

In Czech Bible Kralická (1613) – Genesis 2:19

BKR Genesis 2:19 Nebo když byl učinil Hospodin Bůh z země všelikou zvěř polní, i všecko ptactvo nebeské, přivedl je **k Adamovi**, aby pohleděl na ně, jaké by jméno kterému dáti měl; a jak by koli nazval **Adam** kterou duši živou, tak aby jmenována byla.

In modern Czech version the proper name

Adam misses in Genesis 2:19

CEP Genesis 2:19 Když vytvořil Hospodin Bůh ze země všechnu polní zvěř a všechno nebeské ptactvo, přivedl je **k člověku**, aby viděl, jak je nazve. Každý živý tvor se měl jmenovat podle toho, jak jej nazve.

Mony Almalech

In Genesis, 2:20 = Genesis 2:19

The French Version Darby 1885

DRB Genesis, 2:20: Et l'homme donna des noms à tout le bétail, et aux oiseaux des cieux, et à toutes les bêtes des champs. Mais pour **Adam**, il ne trouva pas d'aide qui lui correspondît.

Mony Almalech

For **Genesis 2:19=20** the first appearance of *Adam* can be called **“The Doctrine of the man giving names to the animate objects”**, because the primordial man gives names to **“every living creature”**.

THIS IS A “LOSEV’S” KIND OF DOCTRINE.

This doctrine can be named also – “The man has creative accomplishment as “God’s likeness” - Genesis, 1:26”

Mony Almalech

In Genesis, 2:22

The Estonian Bible

Ja Issand Jumal ehitas küljeluu, mille Ta inimesest oli võtnud, naiseks ja tõi tema **Aadama** juurde.

RSV and the rib which the LORD God had taken from the **man** he made into a woman and brought her to the man.

Библия, 1995 И Господ Бог създаде жената от реброто, което взе от **човека** и я приведе при човека.

Mony Almalech

For Genesis 2:22 the Doctrine can be called
“God create the primordial woman from
the rib of the primordial man – *Adam*”

In Genesis, 2:25

Russian and Bulgarian Synodal (Orthodox) versions

RST Genesis 2:25 И были оба наги, **Адам** и жена его, и не стыдились.

Библия, 1991 И бяха двамата голи, **Адам** и жена му, и не се срамуваха.

RSV Genesis 2:25 And the **man** and his wife were both naked, and were not ashamed.

The Bulgarian Protestant versions do not use for the first time the proper name *Adam* here.

Mony Almalech

For Genesis 2:25 the first appearance of *Adam* can be called “The Paradise unity of man and woman” because the primordial woman is just created and they did not consume the primordial sin.

Other name of this doctrine could be “Paradise unity `God-man-woman` before the primordial sin”

In Genesis, 3:8

The German Luther Bibel

LUO Genesis 3:8 Und sie hörten die Stimme Gottes des HERRN, der im Garten ging, da der Tag kühl geworden war. Und **Adam** versteckte sich mit seinem Weibe vor dem Angesicht Gottes des HERRN unter die Bäume im Garten.

RSV Genesis 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the **man** and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Библия, 1995, Битие, 3:8 И при вечерния ветрець чуха гласа на Господа Бога, като ходеше из градината; и **ЧОВЕКЪТ** и жена му се скриха от лицето на Господа Бога между градинските дървета.

Mony Almalech

For Genesis 3:8 the first appearance of *Adam* can be called “The unity of man and woman in the primordial sin” because the primordial man and woman felt shame after the primordial sin.

Mony Almalech

This Genesis 3:8 first appearance of *Adam* can be called also “Martin Luter`s Doctrine”.

Note: The primordial sin is to break the commandment but not to consume the sexual intercourse.

Modern Protestant versions accepted Genesis, 3:17 or Genesis, 3:21 as the most appropriate place to use for the first time the proper name *Adam*.

Mony Almalech

In Genesis, 3:17

Some of English Protestant translations:

American Standard Version 1901

ASV And unto **Adam** he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life;

The New American Standard Bible 1995

NAU Then to **Adam** He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life.

Revised Standard Version of the Bible 1971

RSV And to **Adam** he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;

Mony Almalech

Genesis 3:17 first appearance of *Adam* can be called “The Punishment Doctrine”.

But not for the New Revised Standard Version 1989

NRS Genesis 3:17 And to the **man** he said, "Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;

Mony Almalech

In Genesis, 3:21

Bulgarian Protestant versions

Библия, 1871 И направи Господ Бог на **Адама** и на жена му дрехи кожени, и облече ги

Библия, 1995 И Господ Бог направи кожени дрехи на **Адама** и на жена му и ги облече.

ASV Genesis 3:21 And Jehovah God made for **Adam** and for his wife coats of skins, and clothed them.

For Genesis 3:21 first appearance of *Adam* the doctrine can be called “The logic of woman`s and man`s proper names appearance”, because the proper name of the primordial woman **Eve** appeared for the first time in the previous verse.

ASV Genesis 3:20 And the man called his wife's name **Eve**; because she was the mother of all living.

RSV Genesis 3:20 The man called his wife's name **Eve**, because she was the mother of all living.

Библия, 1995, Битие, 3:20 И **ЧОВЕКЪТ** наименува жена си **Ева** {*T.e.* Живот.}* , защото тя беше майка на всички живи.

Mony Almalech

The first appearance of *Adam* in Genesis 3:17 or Genesis 3:21 in the modern Protestant and modern Italian versions can be called “The Punishment for the primordial sin makes Adam and Eve closer to usual persons, to us” or “The primordial sin is closer to the notion of “I” but not to the notion of “the others”. It causes the first appearance of the proper names. THIS IS AN “YURI LOTMAN’S” KIND OF DOCTRINE.

Mony Almalech

**MAY BE THESE DIFFERENT
TRANSLATIONS ARE PROVOKED
(GOVERNED) BY SOME FEATURES OF
THE HEBREW TEXT?**

NOTE: BIBLICAL HEBREW HAS ABSOLUTELY THE SAME STRUCTURE AS THE CURRENT HEBREW.

- **IN HEBREW THE DEFINITE ARTICLE IS RECEIVED ONLY BY THE COMMON NAMES AND NEVER BY THE PROPER NAMES.**
 - **IF THERE IS A PREPOSITION AND CONJUNCTION WRITTEN TOGETHER TO A NAME, THE CONSTRUCTION HOLDS THE CATEGORY OF 'DEFINITNESS'.**

Mony Almalech

THE METHOD:

IF THERE IS AN USE OF THE WORD אָדָם

[adàm] WITHOUT THE DEFINITE

ARTICLE ה [H] הַ [HA] –

**FOR SURE THIS SHOULD BE A PROPER
NAME.**

WHAT ARE THE FACTS IN GENESIS, 1-3?

THERE ARE 22 USES OF THE WORD אָדָם
[adàm] IN GENESIS, 1-3

Uses of the word אָדָם [adàm] in Genesis, 1-3	Chapter and verse in Genesis, 1-3
1. אָדָם [adàm]	1. Genesis, 1:26
2. הָאָדָם [ha-adàm]	2. Genesis, 1:27
3. הָאָדָם [ha-adàm]	3. Genesis, 2:7
4. הָאָדָם [ha-adàm]	4. Genesis, 2:8

Mony Almalech

5. הָאָדָם [ha-adàm]	5. Genesis, 2:15
6. הָאָדָם [ha-adàm]	6. Genesis, 2:15
7. הָאָדָם [ha-adàm]	7. Genesis, 2:18
8. הָאָדָם [ha-adàm]	8. Genesis, 2:19
9. הָאָדָם [ha-adàm]	9. Genesis, 2:20
10. הָאָדָם [ha-adàm]	10. Genesis, 2:21
11. הָאָדָם [ha-adàm]	11. Genesis, 2:22

<p>12. הָאָדָם [ha-adàm] + (<i>man</i>-אִישׁ [ish] + <i>woman</i>-אִשָּׁה [ishà])</p>	<p>12. Genesis, 2:23</p>
<p><i>man</i>-אִישׁ [ish]</p>	<p>Genesis, 2:24</p>
<p>13. הָאָדָם [ha-adàm]</p>	<p>13. Genesis, 1:25</p>
<p>14. הָאָדָם [ha-adàm]</p>	<p>14. Genesis, 3:6</p>
<p><i>man</i>-אִישׁ [ish]</p>	<p>Genesis, 3:6</p>
<p>15. הָאָדָם [ha-adàm]</p>	<p>15. Genesis, 3:8</p>
<p>16. הָאָדָם [ha-adàm]</p>	<p>16. Genesis, 3:8</p>
<p>17. הָאָדָם [ha-adàm]</p>	<p>17. Genesis, 3:12</p>

<p>18. וְלְאָדָם [u-le-adàm] <i>lit.</i> and to the man</p>	<p>18. Genesis, 3:17</p>
<p>19. הָאָדָם [ha-adàm] (Here is the first use of the proper name EVE.)</p>	<p>19. Genesis, 3:20</p>
<p>20. וְלְאָדָם [u-le-adàm] <i>lit.</i> and to the man</p>	<p>20. Genesis, 3:21</p>
<p>21. הָאָדָם [ha-adàm]</p>	<p>21. Genesis, 3:22</p>
<p>22. הָאָדָם [ha-adàm]</p>	<p>22. Genesis, 3:24</p>

Mony Almalech

**THE STRIKING FACT IS THAT THERE IS
ONLY ONE USE OF אָדָם [adàm]
WITHOUT THE DEFINITE ARTICLE –
IN GENESIS, 1:26.**

RSV Genesis 1:26 Then God said, "Let us make **man** in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

Mony Almalech

EXPLANATION OF THE HEBREW PICTURE

**GENESIS, 1:26 REPRESENTS THE SINGLE
POSSIBILITY TO HAVE THE PROPER
NAME IN HEBREW.**

Mony Almalech

IN LOTMAN'S TERMS:

**IT IS A REFLECTION OF THE PLOT OF
THE CREATION OF THE WORLD.**

***ADAM* IS INDIVIDUAL PERSON WHEN HE
IS AT THE CLOSEST PLACE TO GOD – IN
THE FIRST APPEARANCE OF THE NOTION
OF אָדָם [adàm] IN GOD'S INTENTION.**

**WE SHOULD ACCEPT THAT THE STORY
TELLER IS GOD BY HIMSELF BUT NOT
MOSES OR HEBREW EDITORS.**

RSV 2 Peter 1:20-21 First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.
Библия, 1995 2 Петър, 20-21 И това да знаете преди всичко, че никое пророчество в писанието не е частно обяснение, защото никога не е идвало пророчеството от човешка воля, но светите човеци са говорили от Бога, движени от Светия Дух.

Mony Almalech

**THUS IN HEBREW *ADAM* IS IN THE
POSITION OF “I”, AND THE PROPER
NAME AS A LINGUISTIC FACT.
EVERY NEXT STEP / VERSE OF THE
CREATION TAKES AWAY *ADAM* FROM
GOD. SO THE PERSONALITY OF *ADAM*
BECOMES FOR **GOD** “THE OTHERS”. THE
21 USES OF THE COMMON NAME
REFLECT HEBREW FACTS.**

Mony Almalech

EXPLANATION OF THE PICTURES OF THE TRANSLATIONS

**HEBREW TEXT OF GENESIS, 1-3 IS A
CONFUSING FACT THAT GIVES
FREEDOM FOR CULTURAL AND
DOCTRINAL INTERPRETATIONS BY
USING FOR THE FIRST TIME THE
PROPER NAME *ADAM*.**

Mony Almalech

**EVERY TRANSLATION REPRESENTS
THE PERSONAL DOCTRINE OF THE
TRANSLATOR/S BECAUSE THE
HEBREW TEXT USES 21 COMMON
NAMES FOR אָדָם [adàm].**

Mony Almalech

THANK YOU