

**СРЕДНОВЕКОВИЕТО  
В ОГЛЕДАЛОТО  
НА ЕДИН ФИЛОЛОГ**

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**Кирило-  
Методиевски  
Студии**

**КНИГА**

**18**

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**НА ЕДИН ФИЛОЛОГ**

*СБОРНИК В ЧЕСТ*  
*НА СВЕТЛИНА НИКОЛОВА*

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## **РЕДАКЦИОННА КОЛЕГИЯ**

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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.

I.3. By different methods of analysis to reach better understanding of Deuteronomy 32:1–3.

#### II. METHODS

II.1. The Pentateuch is a sacral text. Every word from the text is very important, and it is used not by an accident. Word-formatting processes and etymology has 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

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, сиреч Свещеното Писание на Ветхий 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; 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. (Златев 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.

RST is the Russian Synodal Text. It represents the Orthodox Synodal Edition from 1917.

III.3. Bible from Ostrog (Библия 1581) or Библия, сиреч книги вехтаро и новаго завета, по яззыкѣ словенскѣ is the first printed bible in Cyrillic letters (1581). From a historical and linguistic point of view Ostrog Bible is a unique.

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 тая книга на закона и турете отдысно на ковчега на завета на Господа, вашия Бог, и тя ще бъде там като 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, земьо, думите на устата ми.

Usually the prophets turn to the people but not to the first created matters – *the heavens* (небето) שָׁמַיִם [shamàim] and *the earth* (земята) אֶרֶץ [àretz]. The appeal is to the substances which are created by the Hebrew verb *create* בָּרָא [barà] in Genesis 1:1 – *the heavens* שָׁמַיִם [shamàim] and *the earth* אֶרֶץ [àretz]. After that in Genesis 1:1 the world is created by the Hebrew verb *to say* יָדַר [imèr]. Briefly – the appeal of Moses in Deuteronomy 32:1 is not to the people, but to the matters created by the Hebrew verb בָּרָא [barà]. 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* שָׁמַיִם [shamàim] and *the earth* אֶרֶץ [àretz]). This should be 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<sup>5</sup> as the rain<sup>1</sup>, my speech shall distil<sup>6</sup> as the dew<sup>4</sup>, as the small rain<sup>2</sup> upon the tender herb, and as the showers<sup>3</sup> 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 May my teaching drop<sup>5</sup> like the rain<sup>1</sup>, my speech condense<sup>6</sup> like



the dew<sup>4</sup>; like gentle rain<sup>2</sup> on grass, like showers<sup>3</sup> 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<sup>5</sup> like the rain<sup>1</sup>, may my word drop down<sup>6</sup> like the dew<sup>4</sup>, like showers<sup>3</sup> on the grass, like light rain<sup>2</sup> 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, земьо, думите на устата ми. 2 Да се разлее<sup>5-6</sup> като дъжд<sup>1</sup> учението ми, като роса<sup>4</sup> речта ми, като дребен дъждец<sup>2</sup> по злакове, като проливен дъжд<sup>3</sup> по трева! 3 Името Господне ще прославя; въздайте слава на нашия Бог!

Библия 1995: 1 Слушай небе, и ще говоря, и да чуе земята думите на устата ми. 2 Учението ми ще капе<sup>5</sup> като дъжд<sup>1</sup>; думата ми ще слезе<sup>6</sup> като роса<sup>4</sup>, като тънък дъжд<sup>2</sup> на зеленище и като пороен дъжд<sup>3</sup> на трева. 3 Понеже ще провъзглася името на Господа, отдайте величие на нашия Бог!

Библия 2001: 1 Слушайте, небеса, и ще говоря; и чуй, земьо, думите на устата ми. 2 Нека учението ми да падне<sup>5</sup> като дъжда<sup>1</sup>, словото ми да капе<sup>6</sup> като росата<sup>4</sup>, като ситен дъжд<sup>2</sup> върху нежната зеленина и като пороен дъжд<sup>3</sup> върху тревата. 3 Защото ще провъзглася Името на Господа. Отдайте величие на нашия Бог!

Библия 2002: 1 Слушай, небе, и ще говоря; и да чуе земята думите на устата ми. 2 Учението ми ще капе<sup>5</sup> като дъждец<sup>1</sup>; словата ми ще слизат<sup>6</sup> като роса<sup>4</sup>, като ситен дъжд<sup>2</sup> върху злак и като пороен дъжд<sup>3</sup> върху трева. 3 Понеже ще провъзглася името Господа, прославете величието на нашия Бог!

RST Польется<sup>5-6</sup> как дождь<sup>1</sup> учение мое, как роса<sup>4</sup> речь моя, как мелкий дождь<sup>2</sup> на зелень, как ливень<sup>3</sup> на траву.

עֲלֵי־דָשָׁא וְכַרְבִּיבִים עָלֵי־עֵשֶׂב׃ WTT Deuteronomy 32:2  
עֲלֵי־דָשָׁא וְכַרְבִּיבִים עָלֵי־עֵשֶׂב׃ פִּמְטָרִי לְקַחֵי תוֹלֵב פִּטְלֵי אֲמַרְתִּי פִּשְׁעֵי־רָם׃

1. *The symbolism of grasses and the rains.* In Deuteronomy symbolism of דָּשָׁא [dēshe] and עֵשֶׂב [ēsev] is ‘pupils of Mosses’ 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 ‘grasses’ and ‘rain’ (‘dew’ / ‘small rain’ / ‘showers’ / ‘shall drop’) is missing in the Bulgarian edition of Dictionary of Bible Symbols – See Оуен и др. 1995. In this dictionary the ‘grasses’ 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 lifegiving blessings” (Оуен и др. 1995: 200). Bible Dictionary (Златев 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

עֲלִידָשָׁא וְכַרְבִּיבִים עָלֶי-עֵשֶׂב: WTT Deuteronomy 32:2  
כְּמַטֵּר לִקְחֵי תוֹל פֶּטֶל אֲמַרְתִּי כִשְׁעִירִם

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: מַטֵּר [matâr];
- Rain-2: שְׁעִירִם [seirîm];
- Rain-3: רִבִּיבִים [revivîm];
- Rain-4: טַל [tal];
- Rain-5 action: עָרַף [arâf];
- Rain-6 action: נָזַל [nazâl].

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 дъждец/дребен дъждец for שְׁעִירִם [seirîm];
- пороен дъжд/проливен дъжд for רִבִּיבִים [revivîm].

The same process takes place in Russian and English translations:

- for שְׁעִירִם [seirîm] мелкий дождь; **small rain**;
- for רִבִּיבִים [revivîm] ливень; **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 שְׁעִירִם [seirîm] a diminutive form of дъжд – *дъждец* vs. *мелкий дождь*, **small rain**.

There is no doubt about the poetic side of Mosses'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 Mosses, will last for ever and the mechanics of adopting that doctrine is compared to different kinds of rain:

- Rain-1: מַטֵּר [matâr] – KJV rain; NRS rain; NJB rain; BG дъжд; RST дождь; дождь (Библия 1581).
- Rain-2: שְׁעִירִם [seirîm] – KJV small rain; NRS gentle rain; NJB light rain; BG дребен дъждец (Библия 1991); тънък дъжд (Библия 1995); ситен дъжд (Библия 2001); ситен дъжд (Библия 2002); RST мелкий дождь; инем (Библия 1581).
- Rain-3: רִבִּיבִים [revivîm] – KJV as the showers; NRS like showers; NJB like showers; BG проливен дъжд; RST ливень; тоуча (Библия 1581).
- Rain-4: טַל [tal] – KJV dew; NRS dew; NJB dew; BG роса; RST роса; роса (Библия 1581).
- Rain-5 action: עָרַף [arâf] – KJV shall drop as; NRS drop like; NJB fall like; BG да се разлее (Библия 1991); ще капе (Библия 1995); да падне (Библия 2001); ще капе (Библия 2002); RST полетется; да чаетъ (Библия 1581).

**Rain-6 action:** נָזַל [nazàl] – KJV shall distil as; NRS condense like; NJB drop down like; BG Ø (Библия 1991); ще слезе (Библия 1995); да капе (Библия 2001); ще слизат (Библия 2002); RST Ø; Библия 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. Semantisations

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

#### **Rain-1:** מָטַר [matàr]

The word מָטַר [matàr] means *δρῦς* (*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-Reish מָטַר. Here is data on the root from Bible Works 4:

“מָטַר (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 farming contexts of those who keep or guard vineyards (Song 1:6; Song 8:11–12; cf. Is 5:1–7 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.*). „Да не отмъщаваш, нито да **храниш/не бъди** (מָטַר [natàr]) злоба/зlobен против ония, които са от людете ти; но да обичаш ближния си както себе си. Аз съм Господ.“)

מִטְרָרָה (matṭarâ), מִטְרָרָה (matṭārâ) 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 (matṭārâ) for his bow” (Lam 3:12). In 1Sam 20:20 Jonathan says, “I will shoot three arrows to the side of it, as though I shot at a mark” (matṭārâ).

In Jeremiah’s prophecy, matṭārâ 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). Matṭārâ 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-formating connections like masculine מַטָּר [matàr] *rain* (דבֿ.מד) – feminine מַטָּרָה [matarà] *goal; patrol* (צל; נאטרול) will complicate the picture. There is no need to speculate here why the word מַטָּר [matàr] *rain* is preferred in Genesis 2 while גֶּשֶׁם [gèshem] *rain* obviously existed in Hebrew if it was used at Genesis 7:12.

Without any mystical plays with words and letters it is possible now to decode the meaning of **rain-1** מַטָּר [matàr] as ‘to guard the monotheistic puiples, symbolized by the grasses’ + ‘to insre heaven patrol for the monotheistic puiples, symbolized by the grasses’ + ‘precise targeting to the puiples’.

#### **Rain-2: שְׂעִירִים [seirim]**

The lexeme שְׂעִירִים [seirim] is translated:

KJV small rain; NRS gentle rain; NJB light rain; ВГ дребен дъждец (Библия 1991); тънък дъжд (Библия 1995); ситен дъжд (Библия 2001); ситен дъжд (Библия 2002); RST мелкий дождь; инем (Библия 1581).

The root semantcs includes:

שָׂעִיר [sair] goat, shaggy devil; shaggy, mossy (козел, космат дявол; космат, мъхнат);

שְׂעִרוֹת [searòt] hair (коса);

שֵׂעָר [seàr] fur-coat (кожуха);

שַׁעַר [shàar] gate (порта);

שְׂעָר [shàar] measure; price (мяра, мярка, цена).

The root semantcs needs too long and circumstantial linguistic analysis on games with gender, words and letter *Sin/Shin* שׁ/שׂ. Such analyses will be too close to mystical plays with words and letters. By no mystic speculations and visions it is obvious that the *gentle rain*. **Rain-2** שְׂעִירִים [seirim] 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 *Sin* שׁ 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 Israelit’. The fur-coat (mantle) of Elijah is a very important symbol of his prophesy qualities but also is a symbol of Elijah’s legasy given to the chosen acesor 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. И тъй, Илия тръгна от там и намери Елисея Сафатовия син, който ореше с дванадесет двойки волове пред себе си; и сам бе с дванадесетата; и Илия мина към него и хвърли кожата си върху него.); 4. As a ‘scapegoat (Azazel) that could help every single Israelit to purify himself’. (Lev 16:10 but the goat on which the lot fell for Azazel (1) shall be presented alive before the LORD to make atonement over it, that it may be sent away into the wilderness to Azazel. (2) {(1) Traditionally rendered [a **scapegoat**] (2) Traditionally rendered [a **scapegoat**]); Лев. 16:10 да представи жив пред Господа козела, на който е паднал жребият за отпуцане, за да направи с него милостивение и да го изпрати в пустинята за отпуцане.)

#### **Rain-3: רִבִּיבִים [revivim]**

Here is data on רִבִּיבִים [revivim] form Bible Works 4 where [rabiyb], [rab], [rabab] etc. are not the correct pronounsiation. The correct one is [revivim],

[rav], [ravav] etc. Such transcription is the way of Bible Works 4 to mark the fact of letter *Bet* ב / *Vet* ו but not the real pronounsation. The root is *Reish-Bet-Bet* רבב.

“רביב־ rabiyb {raw-beeb’}

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

Usage: AV – shower 6; 6;

רבב־ rabab {raw-bab’}

Meaning: 1) to be or become many, be 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.

רבב־ (rabab) be(come) many, much.

רב־ (rab) I much, many, great.

רב־ (rab) II captain, chief.

רב־ (rob) multitude, abundance.

רבבָה־ (rʾbābā) ten thousand.

רבבו־ (ribbō) ten thousand.

רביבים־ (rʾbībīm) copious showers” (Bible Works 4).

In Bulgarian רביבים [revivim] means *проливен дъжд*. The paradigm of the root *Reish-Bet-Bet* רבב is:

ставам много (като количество) רבב [равав];

много (като количество) רב [рав];

капитан, ръководител רב [рав];

изобилие, изобилност; множество רב [ров];

десет хиляди רבבָה [ревавא];

десет хиляди רבבו [рибт].

The *showers* (*поройният дъжд*) רביבים [revivim] could be decoded as ‘richness of the God’s blessing and help’.

It is important to remind that the verb נזל [nazal] (BG Ø (Библия 1991); ще слезе (Библия 1995); да капе (Библия 2001); ще слизат (Библия 2002); RST Ø; KJV shall distil as; NRS condense like; NJB drop down like; Библия 1581 Ø) is connected semantically to the words for **Rain-2**, **Rain-3** and **Rain-4** by the preposition כ [ka] / כ־ [ki] / כ־ [ki] (*as; like; kamo*). Verse 2 shows that ‘richness of the God’s blessing and help’ reveals here in higher level where to the ‘richness’ of נזל [nazal] are added different kinds of rains, e.i. different mechanics of the ways of God’s Blessing and God’s Help.

**Rain-4:** טל [tal]

The word טל [tal] means *dew* (*poca*). Linguistically it is right to accept it as **rain-4**, because טל [tal] is connected to the words for rain by the mutual preposition *as* (*kamo*) כ [hi]. The root is *Tet-Lamed-Lamed* טלל. The paradigm of the root טלל is not developed in Biblical Hebrew. In Ugaritic the verb טלל [talal] means *falling of dew*.

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

“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 increasing heat. These are “the morning clouds and the early dew that go away” of which Hosea (Ho 6:4; 13:3) speaks so touchingly (Geikie’s *The Holy Land*, etc., i., p. 72). Dew is a source of great fertility (Gen 27:28; Det 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 to *Naves Topical Dictionary* the figurative meanings of the dew are ‘a merciful providence’ (Det 33:13, ‘dew of heaven’ (Dan 4:15). It happens a ‘miraculous profusion 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 Kabalistic 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 **טָלַל** [talâl] by the verb **צָלַל** [tzalâl]. The first meaning of **צָלַל** [tzalâl] 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** **עָרַף** [arâf]. From the root of **עָרַף** [arâf] are derived words like *cloud* **עָרִיף** [arîf] and *dark cloud, darkness, gross darkness, thick darknes, gloom* **עָרְפֵל** [arâpel].

**Rain-5** **עָרַף** [arâf] and **Rain-6** **נָזַל** [nazâl] 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:** **נָזַל** [nazâl]

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

“The verb **נָזַל** [nasâl] represents the flowing of water as in a stream (Song 4:16), or abundant rain (Dt 32:2). As synonyms see *nāgar* ‘to pour down’, i.e. spill water on the ground, *nāba* ‘to pour/gush 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 (Jer 9:18 [H 171; cf. *nāgar*, Lam 3:49). The presence of fresh water is a result of divine blessing sovereignly dispensed (Ps 147:18). The return (or eschaton) 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 eschaton (Is 48:21, parallel *zûb*).

The verb is used of rain which is sovereignly 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. *nagar*, Mic 1:4, 6). L.J.C.” (Bible Works 4)

The *dew* and the verb *drop down* **נָזַל** [nasâl] 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* **טָל** [tal], like *gentle rain* **שְׁעִירִים** [seirim], and as *heavy showers* **רִבְיָבִים** [revivim].

Rain-5 action: אָרַף [aráf]

Paradigm of the root *Ayn-Reish-Pe* אָרַף

to drip, to drop	אָרַף [aráf]
cloud	אָרִיף [aríf]
1. dark cloud; 2. darkness, gross darkness, thick darknes, gloom	אָרַפֵּל [arápel]

The verb אָרַף [aráf] is connected semantically and syntctically to the word מָטָר [matâr], i.e. **Rain-1**.

Among the semantic class of the biblical verbs used to express the falling of rain אָרַף [aráf] 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 – יוֹרֵד גֶּשֶׁם [iorèd gèshem], lit. *rain comes down*.

The verb אָרַף [aráf] 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*/δρῦςδ – גֶּשֶׁם [gèshem]. This word appears for the first time much earlier in Pentateuch – in Genesis 7:12. The word גֶּשֶׁם [gèshem] 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 גֶּשֶׁם [gèshem] 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 גֶּשֶׁם [gèshem] stayed in psychological depths and in expectations גֶּשֶׁם [gèshem] 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* (реализирам се, оъществявам се, материализирам се); the nouns *materialization, realization* (материалност, въщественост); the adjectives *bodily; material, physical; earthly* (материален, телесен, земен, физически); and the noun *rain* (δρῦςδ/δρῦςδ) גֶּשֶׁם [gèshem].

The common root of all these words is גִּשְׁמִי Gimel-Shin-Mem. In GShM the final Mem-Mem Sofit ם has the same reference as Mem ם. 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 גִּשְׁמִי gives an opportunity to construct a word-formatting

tree of the relation ‘rain-doctrine’ – ‘realization of the doctrine’. In Biblical Hebrew the root **גשם** GShM means only “rain, violent rain, heavy shower, different from **מַטָּר** [matâr], which denotes any rain” (Gesenius 1996: 182).

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

rain **גשם** [GèSHeM]  
 rainy **גשום** [GaSHùM]  
 be realized, materialize **התגשם** [hitGaSHèM]  
 materialization, realization **התגשמות** [hitGaSHMùt]  
 bodily; material; physical; earthly **גשמי** [GaSHMi]  
 materialism; earthliness **גשמיות** [GaSHMiùt]

Thus word-formatting data allows the following of Hebrew thought by natural language which can influence the ethno linguistic picture of the world. Paradoxly – 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 Mosses’s teachings’ suggestion can be decoded today as a unconsciously sent – recieved message.

In Deuteronomy 32:2 unconscious unit that does not appear in the text is: ‘it rains **גשם** GShM’ = ‘materialization / realization **גשם** GShM’.

The unconscious unit is built in twofold plans:

1. ‘grass-puiples 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 *Gimel-Shin-Mem* **גשם**. The language competence for **גשם** [GèSHeM] 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 **גשם** [gèshem] 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 – **אָרַף** [arâf] and **נָזַל** [nazâl] – are actualized. Syntactically and semantically the verbs have different subjects.

The verb **אָרַף** [arâf] means *drop, fall* (*вали, букв. дъждюва*); the verb **נָזַל** [nasâl] – *to drop down* (*почу, катне*); the lexeme **אִמְרָתִי** [imrati] – *the said by me* (*казаното от мене*); the lexeme **רִבִּיבִים** [revivim] literary means *many /*

become many; стават множество / много, but also heavy rain/showers *проливен дъжд*.

According the rules of Biblical Hebrew prepositions like כ [ki/ke/ka] must appear to every word which is connected in the sense of the whole sentence. Thus *dew* and *two kinds of rain* are united in such a Whole at Deuteronomy 32:2.

The subject of עֲרַף [aràf] is **doctrine / teaching (учението ми) לקחי [likhi]**. The teaching (учението ми) לקחי [likhi] is compared to מָטָר rain-1:

עֲרַף rain-5 → מָטָר rain-1.

The subject of נָזַל [nazàl] is *my speech / word (речта ми; словото ми; думата ми; словата ми) אִמְרָתִי [imrati]*. *My speech (речта ми) אִמְרָתִי [imrati]* is compared simultaneously by the preposition *as* to שְׁעִירִים rain-2; רְבִיבִים rain-3; טַל rain-4.

נָזַל rain-6 → [שְׁעִירִים rain-2; רְבִיבִים rain-3; טַל rain-4].

Thus, the translations are:

עֲרַף [aràf] (BG да се разлее; RST польется; KJV shall drop as; NJB fall like; Библия 1581 да четъ) → מָטָר [matàr] (BG дъжд (Библия 1991; Библия 1995; Библия 2001); дъждец (Библия 2002; RST дождь; KJV rain; NRS rain; NJB rain; Библия 1581 дождь);

נָזַל [nazàl] (BG ще слезе (Библия 1991; Библия 1995); да капе (Библия 2001); ще слизат (Библия 2002); RST польется; KJV shall distil; NRS condense; NJB drop down) → [שְׁעִירִים [searim] (BG дребен дъждец (Библия 1991); тънък дъжд (Библия 1995); ситен дъжд (Библия 2001; Библия 2002); RST мелкий дождь; KJV small rain; NRS gentle rain; NJB light rain; Библия 1581 инем);

רְבִיבִים [revivim] (BG пороен дъжд (Библия 1991; Библия 1995); проливен дъжд (Библия 2001; Библия 2002); RST ливень; KJV the showers; NRS showers; NJB light rain; Библия 1581 туча);

טַל [tal] (BG роса; RST роса; роса (Библия 1991; Библия 1995; Библия 2001); дъждец (Библия 2002); KJV dew; NRS dew; NJB dew; Библия 1581 роса).

The verb נָזַל [nazàl] is used only once and it is in contact position only to טַל [tal] but for [שְׁעִירִים [searim] and רְבִיבִים [revivim] it is in distant position.

עֲרַף יַעֲרַף כְּמָטָר לְקַחֵי תוֹלַת פִּטְלֵי אִמְרָתִי כַשְׁעִירִים  
עַל־דְּשָׂא וְכַרְבִּיבִים עַל־עֵשֶׂב:

#### 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* (учението) and *speech / word* (речта; словото; думата; словата) are not quite usual.

#### *My doctrine / teaching* (учението ми) לִקְחִי [likhi]

The word לִקְחִי [likhi] is derivate from the verb *to take* (взимам; вземам) לָקַח [lakàh] and the form לִקְחִי [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-Kuf-Het* לִקַּח. Here is data on the word לָקַח [lekàh] from Bible Works 4:

“לָקַח [lekàh] *teaching, learning, persuasiveness*. This word occurs nine times, in four of which it is the object of yāsap ‘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: bīnâ *understanding* (Is 29:24), hākām *wisdom* (Prov 1:5; 9:9) and tora *instruction, law* (Prov 4:2). In Prov 7:21 leqah 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)

אִמְרָתִי [imrati]

The word אִמְרָתִי [imrati] means *my speech* (речта ми). *Speech* is a noun derived from the verb *speek, say* אָמַר [amàr]. Lets remind that the God created the universe by the verb אָמַר [amàr]. The only two substances that had been created by the verb בָּרָא [barà] in Genesis 1:1 are the *heavens* שָׁמַיִם [shamàim] and the *earth* אֶרֶץ [àretz]. The verb בָּרָא [barà] 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 בָּרָא [barà] *heavens* (שָׁמַיִם [shamàim]) to listen – “he will speak” (*speak* אָדַבְרָה [adibrà]); and the *earth* (אֶרֶץ [àretz]) to hear “the words of my mouth” (*words of my* אִמְרָתִי [imrei]).

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 אָמַר [amār].

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 Israelites 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 conducive 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 mentioned. 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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#### ХЕРМЕНЕВТИКА НА РАЗЛИЧНИТЕ ВИДОВЕ ДЪЖД В ПЕТОКНИЖИЕТО

(Резюме)

В статията е анализиран вторият стих от Второзаконие 32 в иврит, в съвременните български преводи, в Острожката Библия, в руския Синодален превод, както и в английските: Версия на крал Джеймс (1769), Нова ревизирана версия (NRS 1989) и Нова йерусалимска Библия (NJB 1985).

Представени са шестте вида *дъжд*: **дъжд-1** = дъжд מַטָּר [матър]; **дъжд-2** = тънък / дребен / ситен дъждец טַרְטוּל [сеиръм]; **дъжд-3** = пороен / проливен дъжд טַרְטוּל רַב [ревивъм]; **дъжд-4** = роса טַל [тал]; **дъжд-5-действие** = ще капе / да се разлее / да падне טָרַף [арáf] и **дъжд-6-действие** = ще слезе / да се разлее / да капе / ще слизат טָרַף [назъл]. Посочена е липсата в този стих на основен вид *дъжд* в иврит – טָרַף [гешем] и се смята, че доколкото тази дума е употребена още в сюжета с потопа (Битие 7:12), Мойсей съзнателно не използва думата за този „наказателен“ дъжд.

Чрез разширената семантика на ивритските корени на всички съществителни, епитетите към тях и глаголите от Второзаконие 32:2 е направен анализ и тълкуване на стиха. Освен различните думи за *дъжд* са разгледани **злакове / злак / зеленище / нежната зеленина** טָרַף [деше], **трева** טָרַף [десе], **речта ми / словото ми / думата ми / словата ми** טָרַף [имратъ], **учението ми** לִיקְחֵי [ликхъ]. Разкритите лексикални и синтактични особености на стиха, оставащи скрити след превод, обогатяват представите на англоезичния и на българския читател за дълбочината, логичността и поетичността на библейския текст. Анализира се и структурата на цялото Петокнижие с оглед на първата (Битие 1) и последната (Второкнижие 32) поява на термините טָרַף [имратъ], לִיקְחֵי [ликхъ], טָרַף [деше] и טָרַף [десе]. Авторът нарича последната им поява *макрорема*, в която новото е, че Мойсей декларира, че дарява своите потомци с монотеистичното учение и с мистични канали за божествена помощ и благословия, които работят при спазване на заповедите. Подчертан е патосът на „Песента на Мойсей“ – вместо да проклина своите съплеменици, че заради тяхното нсверие, с което се е заразил, умира преди влизането в Обетованата земя, Мойсей ги дарява. Дарението му е кодирано в макроремата.

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