DE GRUYTER MOUTON

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Cultural unit white – prototype terms

Abstract: The article focuses on the Hebrew prototypes terms (PTs) of white in the Old Testament – light, milk, and snow. The aim is to explore the worldview of Hebrew to reveal the original messages of the Bible. The translation is an essential tool that shows which translation elements (the word and its root derivatives) are symmetrical, asymmetric, and dissymmetric to Hebrew due to the different worldviews of languages. The method is interdisciplinary and includes several theories and approaches. Original is Almalech's methodology for tracking all verbal options to signify color: Basic color term (BCT), prototype term (PT), rival terms to prototype (RT), and terms for the basic feature of the prototype (TBFP). Semiotic osmosis is also an original element of Almalech's methodology and has a place in the study of colors in the Bible. The phenomenon is observed when Hebrew PT is translated with the BCT, Hebrew TBFP is translated with BCT in the Indo-European language, e.g., *darkness* is translated with *black, fresh* is translated with *green*. In the case of light, semiotic osmosis is when a quality of light is perceived as synonymous with light, e.g., brilliance is synonymous with light in Hebrew, English, Bulgarian, and other languages. The importance of light in religious systems, regional culture, and natural features are taken into account. Almalech's semiotic approach to color, i.e., treating them as a sign communication system, involves the insisting that a distinction must be made between verbal and visual color because of their different potential to have primary and secondary (figurative and cultural) meanings. The substance of the language sign (sound is a mechanical wave) is physically different from the visual sign (electromagnetic wave). Almalech considered prototypes to be the cognitive interface between verbal and visual colors. Therefore, semiotically understood, color is a cultural unit that contains verbal and visual colors, complemented by social, religious, and folkloric use of primary and secondary color meanings.

Keywords: color; light; Hebrew; translations; semiotic osmosis

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1 Introduction

Light and color have a place in all world religions. In Judaism, however, the doctrine is specific and needs to be reminded regarding the status of light. Scholem explains an essential feature of the first monotheistic doctrine:

> In the biblical religion and Judaism, the nonsensory nature of the unpictured God interferes with 'pagan' color symbolism, since in the Torah God is by no means light; rather, light is his first creation. This relationship never lost its significance in Judaic color symbolism. The speculation about colors as an expression of divine essence is therefore most doubtful and to a large extent idle, since the colorful world of the Creation is differentiated in the Bible so decidedly from the realm of the Creator. Only when, as in the Kabbalah, this distinction has been subjected to certain restrictions by theosophical views of a divine world represented by symbols can one speak of a color symbolism in relation to the acting divinity. (Scholem 1979–1980, part II: 87).

This is the opposite of widely held opinion such as:

> […] all religions are in accord with applying the term light to the essence of divinity, then color, as a manifestation of light, can only signify the divine in its manifestation. The various colors are thus necessarily symbols of the different modes of emanation of divine essence, representing its different aspects and relations to other beings. Therefore, color symbolism … is directed at the idea of God's essence and his relationship to the world. (Scholem 1979–1980, part II: 87)

All biblical dictionaries and encyclopedias deal with the subject of the figurative meanings of light, but Aalen's opinion (1951) is the most precise regarding the Jewish monotheistic doctrine, completely coinciding with that stated above by Scholem:

> […] the uniqueness of the OT concept of light stands out in contrast to that of surrounding nations. According to OT thought, natural light is distinctly separated from the person of God, which is impossible in nature religions. In the OT, light is an emanation of the plan of divine creation. Therefore, it does not come forth from darkness, as in cosmogonic thought. (TDOT 1977: 150)

The article on the light by Aalen in the English-language Theological Dictionary of the Old Testament (TDOT, vol. 1: 147–167) presents the figurative (secondary) meanings in terms of Jewish monotheistic doctrine, presented above. The quotation is in a very condensed form, without proof in verse or detail. All details can be found in TDOT, vol. 1: 167–171:

> III. Figurative meanings
>
> 1. Light as Prosperity, Salvation; a. General Considerations. a. General Considerations. The figurative use of light and darkness in the OT displays a richly varied picture. As a figure for success and well-being, light embraces a broad sphere. […] Conversely, darkness stands for

suffering and failure […] In religiously oriented texts, light is a symbol for the salvation given by God. b. God, the Light of Man. In some passages, God himself is characterized as the light or lamp of man or of Israel […]. It would be a mistake to see in such expressions a designation for the metaphysical nature of God. c. God's Light as Salvation, Success. d. Light of the Countenance of God. […] 2. Walking and Way. a. Success and Failure. […] To 'walk before God's countenance in the light of life' is the goal and destiny of life, while stumbling in the darkness means death. […] b. The Light of the Law and of Wisdom. The idea of the law or of wisdom being a guide which gives light is very close to the motif of walking in the light. Without this light on the way, man gropes in darkness One indication of this is that the word 'enlighten' (hair, hiphil), which means 'to shine, to make bright' everywhere else, assumes the meaning 'to instruct, to impart understanding'. […] 3. Light and darkness in ethical contexts. a. Sinners and light. b. Instances of an ethical dualism. c. Light and justice; the servant of the Lord. (Aalen, TDOT, vol. 1: 167–171)

Aalen's review (TDOT, vol. 1: 147–167) of the topic of light covers the following important topics, some of which contain the figurative meanings of light:

I. Etymology, Occurrences, Synonyms; Religion-Historical Background; II. Natural Light: 1. The physical basis. a. Light of day and light of the heavenly bodies. b. Dawn. c. Dusk. d. Darkening of the stars. e. The paths of the heavenly bodies; months; years. f. Light and darkness as cosmic substances; 2. Light and darkness in human existence. a. Position of darkness. b. Light and life; light of the eyes. c. Darkness in the underworld. In the Underworld ("Sheol"). d. The night. e. Morning as salvation. f. Eschatological elimination of darkness. 3. Lamps. IV. God and light in theophanic texts.

Aalen's text makes it unnecessary to examine the figurative (secondary) meanings of light in OT. Aalen's study does not cover one hundred percent of all words understood and translated as PT. Today's view of linguistics, semiotics, and culture studies makes it more relevant to consider the set Hebrew roots meaning light, their translations, and the cohesion structure throughout the OT text.

The Judaic monotheistic doctrine should be borne in mind before considering the Semitic Hebrew worldview. Another important precondition is that Judaism is a written culture with a special relationship to words and letters. There are no letters for vowels in the alphabet, and the Masoretes introduced diacritics for vowel sounds as early as the 7th century AD. Philosophical Kabbalah (*Sefer Yetzira* 'Book of Formation' or 'Book of Creation'), spread after the 13th century and valued by scholars as Neo-Platonism, combined with original Jewish ideas, is actively engaged in gematria. The basic idea of Sefer Yetzira is that the Creation happened through light and letters made of light. The light and letters are not the light and letters available to our perceptions. Only the prophets can see the last tenth Sephira.

2 Methods

My decades-long studies of color have taken place in parallel with the development of the classical Berlin-Kay theory (1969), the World Color Survey, and the Revised Berlin-Kay theory (Kay and Cook 2009; Kay and Maffi 1999; Kay and Regier 2003), Regier and Kay (2009), see Hardin (2013). They all work only with basic color terms. My experience with the study of visual color in traditional weddings and funerals from antiquity (Ancient Greece and Ancient Rome) to Christian and Muslim of passage rites in the 20th century (Almalech 1996) has shown that colors are used with secondary meanings in these rituals for the wedding veil, the clothes of the deceased and the mourners, alongside prototypes (fire) and rival for prototypes (linen). This motivates me to explore verbal color through the different words that can signify color – the basic color terms (BCT), the prototype terms (PT), the prototype rival terms (RT), and the terms for basic feature of prototype (TBFP). BCTs are context independent while PT, RT, and TBFP are context and culture dependent.

The Free Word Association Test (Kent and Rosanoff 1910) presents data on the linguistic subconscious and consciousness, and was used as a tool for color analysis (Almalech 2011). The Bulgarian Norm for free word associations of BCTs (Алмалех 2001) showed that the most common associations of BCTs are precisely prototypes and another basic quality of the prototype: light and pure; darkness and sorrow, death; all plants and fresh; fire and blood warm; sky, sea and space, wide; the sun at noon and hot. The prototypes are universal natural objects for races, ethnic groups at all times. Prototypes, their color, and the other most typical feature become the object of symbolization, which is observed in the norm of free word associations, both in rituals and texts, e.g. life, youth for green, immaculate for white, love, rage for red. Prototypes are the cognitive interface between verbal and visual colors.

The theory of prototypes (Heider 1972; Rosch 1973; Wierzbicka 1990) was the connecting element between the most commonly cited associations of stimuli BCTs and the visual language of colors. See Hering's opponent color theory 1964 [1892] and Turner 1993.

The translation is a tool that evaluates the inter-linguistic relations of symmetry, asymmetry, and dissymmetry, as well as the similarities and differences in the worldviews. Translations into other languages are used as a cognitive and mental litmus test. A contrastive analysis of translations and Hebrew accounts for the phenomena of semiotic osmosis.

Semiotic osmosis was established for green and black cultural units in the Bible (Almalech 2017, 2018a). The basic color term black successfully replaced the Hebrew prototype term dark, darkness [hòsheh]. The basic feature (fresh [raanàn]) of the green prototype translated with the basic color term green. For the prototype light, a

completely abnormally high degree of semiotic osmosis was observed. The basic features of illuminated objects are perceived in Hebrew, English and Bulgarian as synonyms of light. Some of these features are shine, glow, radiate (to emit rays of light, to be bright by reflection of light, brightness caused by the emission of light, brightness caused by the reflection of light), brilliancy, gleam (Eze 1:22), shine, sparkle. These words are presented as synonyms of light in Merriam-Webster dictionary (Goepp and Kay 1984), Synonymous dictionary in Bulgarian (Пернишка 2018). In the etymological dictionary of English (Skeat 1993 [1888]), the Sanskrit word rócate "(it) shines", "is bright" is in the article of light. Thus, in many languages, the prototype term is synonymous with properties caused by the basic feature of the prototype 'to make things visible and they shine and/or are clean'.

Semiotic osmosis leaves the paradigm of the prototype of white and enters the territory of the prototype of red, fire, along with the features to burn, to flame. The dictionaries of these languages indicate fire, burn as synonyms of light. This is due to both the ability of natural light to make things visible, as well as the created by fire artificial and natural light and heat. Cognitive, linguistic, and cultural evidence that fire and light are related synonymously is the formation of the word fire [ur] from the most used word for light [or] in Hebrew.

The territory of semiotic osmosis expands with the lexemes of day [bòker] and dawn [zaràh], [shàhar] not derived from the roots, signifying light. These words are attached to the white prototype because they give cognitive experience of the idea and knowledge of light to all organic beings. In this area are also found the lexemes мълния, светкавица (Bulgarian "lightening"), lightening (English).

The two Hebrew terms for moon, [levanà] and [iarèah], are evidence in support of the approach treating colors with mega-verbal color, rather than just BCT. The term [levanà] is a derivative of BCT white [lavàn], while the word [iarèah] is derivate of an archaic root meaning moon and month, because the Jewish calendar is lunar (Gesenius 1996: 425).

Semiotic osmosis includes the standard names of the prototype term for white (light) the terms for the TBFP for white (shine, to emit rays of light, to be bright by reflection of light, brightness caused by the emission of light, brightness caused by the reflection of light), the uses of the red PT fire, flame and the terms for the TBFP of the red prototype to flame, to burn.

2.1 Macro-light, mega-verbal light and cultural unit

Mega-light means that all lexemes that are perceived as white are taken into account. These are the four verbal channels – basic color terms, prototype terms, prototype rival terms, and terms for basic feature of prototype outside of color. In the

terminology of Berlin and Kay tradition, the macro-light includes only the basic terms for white, red and yellow. Accordingly, macro-dark includes only the basic terms for black, green and blue.

It was noted above that of all verbal channels, only the basic color terms are context-independent, while the others are context-dependent. Context-dependent means that they signify color depending not only on the verbal context, but also on the culture, such as religious doctrine. Thus, the four verbal channels should be considered a cultural unit (Eco 1996 [1985]).

Here macro-light is used, but this is not the term of the Berlin and Kay tradition, because here the object is the prototypes of white, and in the Berlin and Kay tradition these is the basic color terms. In Berlin and Kay tradition, the macro-light and macro-dark have a pronounced cognitive and psychological character, while here the macro-light is in the territory of color as a cultural unit. As a cultural unit, red can be both macro-light and macro-dark, where red denotes the evil, the wrong: "Come now, and let us reason together," Says the Lord, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool." (Isa 1:18 NAS). The verse is an example of how Bible created a cultural matrix involving color through Basic Color Terms (red, crimson), Prototype Terms (snow), and Rival Terms for prototypes (wool), as well as the need to encompass the four classes of lexemes, not just the basic color terms.

3 First created thing – light [or], root Aleph-Vav-Reish

The light signified by the word אוֹר [or], root Aleph-Vav-Reish אור, is the first thing God created in Gen 1:3. In verse 4, light is separated from darkness, and in verse 5, light is called 'day' and darkness, already present in verse 2, is called 'night.' Verse 13 introduces the terms "evening" and "morning." Gen 1:1-15 offers the idea of light, sun, and moon (in everyday terms) rather than the sun and moon attainable to our senses. The sun and the moon accessible to our senses were created after the light signified by the word [or]: the two luminaries were created in verse 16 – "the great one that gives light to the earth by day and the small one that gives light by night." As Gesenius (1996) formulated it: "the difference between [or] and [maòr] is apparent from Gen 1:33 compared to verses 14 and 16, i.e. [or] is light as universally diffused, e.g. the light of day and of the sun, while [maòr] is light, luminary, which gives light." (: 26)

The synonymy 'white – light' should find its dimensions in the biblical text since in the norm of free verbal associations there is a large number of synonymous responses to white and light (Алмалех 2001). The focus is on the semanticized light

and some more unusual meanings and uses of the root Aleph-Vav-Reish, rather than all the symmetrical presence of Hebrew light in translations.

The verbs from the root Aleph-Vav-Reish can be inflect in different verb con-jugations "buildings" [binianìm]. According to TWOT in BibleWorks98, they change in the rules of Paal, Niphal and some forty-five times in the Hiphil: to give light, make it shine. This corresponds to the "r" of the Ugaritic being bright; to shine "and the Acadian urru" day. Generally, for all the constraints on different buildings, the root means sunlight, as well as becoming bright/brilliant.

Most biblical encyclopedias and dictionaries reflecting the linguistic aspects of the Old Testament point to the proximity of Aleph-Vav-Reish אור and Nun-Yud-Reish ניר due to their generally Semitic character and the closeness of their meanings. Often in Bulgarian translations, the word *светило* ('luminary') is used to signify the Hebrew words ניר [nìr] and מָאוֹר [maòr]. English translators use *light* for these cases, Gen 1:16.

In older textbooks, grammars, e.g. Gesenius (1996 [1857]), the words *candle, lamp* נֵר [ner] / נור [nìr], seven-lampstand מְנוֹרָה [menoràh] are considered a derivatives of the root Nun-Yud-Reish. It has been accepted that it is a variant of Aleph-Vav-Reish root. For Gesenius, these roots derive from the verb *to break up with the plough, to till* [nìr] (Hos 10:12; Jer 4:3): "This root has probably sprung from Hiphil of the verb [nur]" (Gesenius 1996: 671). If we accept the opinion of Gesenius, it may be hypothesized that the two roots, like the till of a field, are dispersed in Jewish thought by the appearance of their derivatives, denoting light, the emission of light, in different places and contexts. Thinking that will bear fruit in cultivating and plowing the barbaric mentality and culture as the uncultivated field.

Gesenius pointed out that [nur], as in Arabic, means *giving light*. Modern Hebrew forms for a contemporary artefact, a *light bulb*, the term נוּרָה [nurà]. This term reveals the differences in the worldview between languages. In German, the term is *Glühbirne* ('pear'), and the Bulgarian language borrowed the German inner form, *електрическа крушка* (lit. 'electric pear'), while in Hebrew, there is no pear, but a direct connection with light and linguistic tradition.

Psa 132:17 used a *lamp* as a symbol of the Messiah this is in parallel with the well-known Messiah symbol as a "Branch of the LORD", "a righteous Branch" (Zech 6:12-13; Isa 4:2; 11:1; Jer 23:5; 33:15).

A meaning has entered the language during the centuries of rabbinical Judaism, is the Aramaic name of the Pentateuch [oraièta]. "Oraièta" literally means 'light' or 'lamp, splashing light', and the final meaning is "The Pentateuch is a source of light". That name treats the Pentateuch (Torah, book of laws) as a light.

Regardless of the possibilities of variation of translation with synonyms in different verses, the relation between Hebrew and translation texts remains sym-metry. Therefore, translations of light and (give) light brightened will not be tracked

in detail. Besides the basic relation of symmetry between Hebrew and Indo-European languages of [or], the other reason not to follow all the examples is the frequent use of light more than 300 times. The Hebrew word [or] is translated as *light* in the prevailing number of cases, and between translations and the Hebrew original has interlingual symmetry, Isaiah 45:7: English (KJV, NAU, NRS, RSV, WEB, NIV), BTP, RST, all BUL versions (BUL1, BUL2, BUL3, BUL4): "I form the light, and create darkness; I make peace, and create evil. I am Jehovah, that doeth all these things." (Isa 45:7 ASV); "I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things." (Isa 45:7 NIV). The word *light* [or], along with the various Hebrew words of *fire*, after translation form symmetrical structures that completely retain the original message of the Hebrew text.

The cases of Hebrew conversion vary in translation – as a noun and/or as a verb. The word אוֹרִי [orì] in Isa 60:1 could mean both *my light* and the imperative form of the verb *to shine*. The word *light* as a noun also appears in the same verse in case form – *your light* [orèh]: "Arise, shine; for your light has come, And the glory of the LORD has risen upon you" (NAU). The Vulgate adheres to *inluminare, lumen tuum* 'to illuminate', 'your light' for Isa 60:1. The verse is an example of the gradation of the presence of light by a third word designated light: *rise up, shine* [zaràh]. The example outlines a number of phenomena: the danger of the miscellaneous readings, the problems of homonymy (in different languages they are quite others), the possibilities for translations with synonyms. The Septuagint inserts the word Jerusalem replacing the Hebrew verb *stand up* [kumì] and reduplicating φτίζω [ftikso] 'shine on', 'enlighten' as an imperative. It becomes clear how the seventy translators comment and semanticize of – instead of Hebrew "rise and shine" it becomes "shine, shine Jerusalem". At the place of the third Hebrew word [zaràh] "rise up", "shine" the seventy translators found a Greek word that unites both meanings of [zaràh]: the verb ἀνατέλλω [anatèlo] meaning 'spiritual uplifting'.

Of particular interest is the connection of the root of light [or], with Hebrew words such as *vegetation/vegetables* and a *hole/nest* of a snake, *fire*, the name *Urim*, the birthplace of Abraham the city of *Ur*, the archangel *Uriel*, also the Nun-Yud-Reish presence in the phrase "lights of Lord" [nerèi iehòvah].

3.1 Prototype for white and prototype for red produced from one root and the proper names

What impresses from the point of view of the theory of prototypes and macro-light is the presence of אוּר [ur] meaning fire? Among the twenty of roots of fire, flame, blazing, temperature, fever, intense heat there is one that is written in the same way as light but the vocalization is different: light אוֹר [or] – fire אוּר [ur].

The lexeme אוּר [ur] is the proper name of the hometown of the patriarch Abraham *Ur of the Chaldeans* (Gen 11:28; 11:31; 15:7; Neh 9:7). *Ur of the Chaldeans* was important Sumerian city on the banks of the Euphrates river during the time of Abraham at the territory of modern Tell el-Muqayyar in current south Iraq. "Archaeological excavations have found the remains of a temple tower (Ziggurat), built by Ur Namu about 2150 to 2050 BC." (Оуен 1995 [1992]: 579). TWOT points to the link of this name with the nouns *light, fire, lights* (the sun and the moon), *herb*, as well as its Semitic paradigm. "Corresponds to Ugaritic 'r 'to be bright; to illumine', and Akkadian urru 'day'. It occurs infrequently in the Qal (Paal) and Niphal but some forty-five times in the Hiphil. It refers to the shining of the sun, but its metaphorical usages are more common." (TWOT in BW).

In the Old Testament, Talmud and Kabbalistic commentaries, Chaldea is a symbol of astrology. Usually, the Old Testament is highly critical of the prediction through the stars, respectively, Chaldea, Chaldean is a wicked example to the Israelites. In the Kabbalistic literature, which is very varied in directions and currents, the Chaldean element is interpreted as "finding a path based on astrology". On behalf of Abraham's birthplace, *Ur of the Chaldeans*, must be understood as Abraham's path in overcoming the astrological divination through the covenant with the One God.

Archangels are divided into two groups according to their names. One is compound words containing the word "god" [el] plus another noun. These are Michael, Gabriel, Raphael and Uriel. The other group is common nouns – *cherub* (*херувим* Bul. "cherubim"), seraphim, ophanim. The suffix *-im* in Hebrew marks plural, masculine but with this form they are adopted meaning singular, masculine in the Indo-European languages. The Hebrew Bible used as a proper name only *Uriel*. The name *Uriel* אוּרִיאֵל [urièl] is mentioned only in the books of Ezra (3Ezra 4:1; 5:20; 10:28) The angel sent by God to Ezra to instruct him and explain to him the innermost ways of God: "Then the angel that had been sent to me, whose name was Uriel, answered" (4Esra 4:1 RSV); "So I fasted seven days, mourning and weeping, as Uriel the angel had commanded me." (3Ezra 5:20 RSV); "Where is the angel Uriel, who came to me at first? For it was he who brought me into this overpowering bewilderment; my end has become corruption, and my prayer a reproach." (3Ezra 10:28 RSV)

Some sources pretend that the name means Lord is my light, but the proper name means but is more likely that the name means "my God is fire". JE gives a well-motivated treatment of the name of Uriel [urièl] as "the fire of God" + [ur + el] and as "light of God", "glory of God" [or + el] (JE: Uriel). Such decoding of the name corresponds to my hypothesis of the possibility that the name of a special stone *Urim* shines in both white and red. The places and activities of the archangel Uriel have been reflected differently in the various Judaic commentaries – the Talmud, Kabbalah, Apocrypha, and their texts dedicated to angelology. Rich information can be found in the Dictionary of Angels (Davidson 1971), the Internet Encyclopedia of

Religions, the Jewish Encyclopedia, the Catholic Encyclopedia, and The Oxford Concise Dictionary of World Religions (Bowker 2000). For a detailed analysis and sources see Алмалех (2013), and DA.

Urim אוּרִים [urìm] is a special stone, and it is a plural form of אוֹר [or] (Exo 28:30). The questioning of fortune-tellers is forbidden and persecuted in Judaism. Only the High Priest can ask God and receives the answer with the help of the special stones – *Urim* and *Thummim*. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually." (Exo 28:30 ASV).

The [urìm] is white and [tumìm] is black. Questions can be asked in prayer, and then the two stones begin to glow to make a "yes" or "no" decision. This is the only divination possible for the Jews, and everything else is forbidden. King Saul consulted a fortune-teller in the presence of Urim and Thummim. He was punished with death, his family was destroyed, and David anointed a king of the Jews.

Septuagint did not resort to transliteration but introduced terms that are comment, interpretation, and the opinion of the seventy translators is δήλωσι [dìlosi] 'pointing out', 'manifestation', 'explaining', 'showing' for Urim and ἀλήθεια [alìthia] 'truth', 'truthfulness', ('reality') for Thummim. The terms reveal the function of Urim and Thummim according to Alexandrian Judaism and represent the Hellenic semiosphere of what these stones are.

The breastplate becomes a judge's breastplate when the High Priest acts as a judge, including asking God for the right decision. Hypothetically, the two stones could emit three colors. Perhaps for very special occasions, the Urim stone could shine in red if it assumed that not only the light (white) but also the fire (red from [ur]) was laid in its name.

There are many extensive, complex analyzes and reflections of a large number of writers with an ever-increasing interest in Urim and Thummim. Van Dam (1997) is a profound repository for all Urim and Thummim-related research. There is no sure answers for two questions. Why the names of the single stones are in a plural form? What is the etymology of the Thummim?

Regardless of how we take Urim and Thummim as two separate stones or the twelve stones of the breastplate, priests of the Second Temple had no ability to use Urim and Thummim. It is generally accepted that the High Priest may handle with the Urim and Thummim if he is ritually pure, spiritually elevated, possessing a set of necessary qualities, including a judge and a prophet. Nehemiah (7:65) postulated that after the return from Babylonian exile there were no priests capable to minister with the Urim and Thummim: "The governor, therefore, ordered them not to eat any of the most sacred food until there should be a priest ministering with the Urim and Thummim." (NIV). The same information is found in Ezra 2:63: "The governor,

therefore, ordered them not to eat any of the most sacred food until there should be a priest ministering with the Urim and Thummim." (NIV). According to Babylonian Talmud (BT), Yoma 21b Urim and Thummim are among the five missing important elements in the Second Temple: "These five things [distinguish] between the first and second temple: the ark, the ark cover, the cherubim (which all count as one), the fire [from heaven], the Shekinnah, the spirit of holiness (i.e., of prophecy), and the Urim and Thummim." (Yoma 21b).

Fried (2007) detailed the documented lack of presence of Urim and Thummim in the Bible, the Talmud, Josephus Flavius, Qumran, and other documents. His conclusion includes few "if" and question marks:

> If the Urim and Thummim did exist for a period of time during the life of the second temple, they evidently went out of existence (or stopped working) at the time of John Hyrcanus' death. When were they installed? According to Ezra 2:61-63 (Neh 7:63-65), they were missing from the second temple in the early decades of the return. May we conclude then that a priest arose in the interim with Urim and Thummim, a priest who was able to restore the family of Haqqoz to the priesthood (cf. 1Chr. 24:10)? (Fried 2007: 24–25)

Quite interesting are the observations and conclusions of Horowitz and Hurowitz (1992). The authors compare and analyze an Akkadian document for psephomancy ritual from Assur to the properties and functions of Urim and Thummim. They attest that in the Akkadian document the stones are white (alabaster) and black (hematite) stones, they are "also called stone of desire" and "stone of no desire".

> The association of hematite with truth, trustworthiness, and honesty, both on the material-cultural and textual planes may provide the link with the biblical tummîm. We propose that the Hebrew word tummîm is the functional equivalent of the Sumerian and Akkadian depictions of hematite as a stone that speaks truth and represents piety or honesty. This is, in fact, how the LXX and Vulgate understood the word with their renditions ἀλήθεια [alethia] and Veritas, respectively […]. (Horowitz and Hurowitz 1992: 112–113)

The authors conclude: "Adoption of psephomancy by Israelite practice is therefore to be seen as sanctioning the least elaborate form of secular decision-making as the sole instrument of divination. In Mesopotamia, psephomancy was assimilated to prevailing religious practices, 'Shamashizing' it, while in Israelite religion it was 'Yahwehized'." (Horowitz and Hurowitz 1992: 115). The data and the analysis of Horowitz and Hurowitz outline the Israeli-like practice throughout the Middle East region.

As for the colors – it also remains unclear whether the white stone can be converted in a mystical way into a red stone in special occasions, since the name of the stone implies a connection with both light and fire. And if it is possible, what will be the lexical meaning of the redness – 'Yes' or '"absolutely Yes"'?

3.2 Two canonized extreme Aleph-Vav-Reish derivatives

The single use of the word אוֹרָה [orà] as *herbs, vegetation* is in 2Kings 4:39 in the context of the life and activities of Prophet Elisha: "And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not." (ASV). Septuagint reacts to this unusual word with transliteration αριωθ [ariòt], plural of [orà]. English translation use *herbs* for these words, may be following Vulgate, *herbas agrestes* 'wild herbs'. Spanish, French and German translations follow the Vulgate path.

Isaiah used a completely non-standard word for *den/nest*: "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den [meurà]." (Isa 11:8 ASV). The word מְאוּרָה [meurà] means the *hole/den* in the verse. It is context-dependent semantics, not lexical, because Isaiah describes the characteristics and acts of the Messiah in chapter 11.

There are extraordinary situations at the time of Messiah: "the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together". "The sucking child shall play on the hole of the asp", and "the young child put his hand into the viper's den". Isaiah presented the time of Messiah's coming with a non-standard word for *den/nest* which includes light in a den.

From my point of view, Isaiah's prophetic knowledge inserts a paradise play with the letters Aleph א and ע Ayn, which often are homophones, despite their normative denotative phonetic differences. Isaiah had something in mind to write about viper's den with Aleph. What Isaiah meant is the description of the extraordinary features of time of the coming of the Messiah. Isaiah used the Jewish cultural tradition of treating the letters as living ideas underlying the Creation and demonstrates the use of light as a den of a poisonous snake in the Old Testament. To the supernatural changes accompanying the presence of the Messiah, two more can be added, entangled in the change of a *cave, den* מְעָרה [mearà] with *light* מְוּרה [meurà]: 1. The den's darkness becomes light; 2. Poisonous snakes are no longer a danger to humans.

3.3 The Nun-Yud-Reish root

The words *lamp, candle* [ner], [nur], *furnace* [tanùr], and *seven-lampstand* [menoràh] are from the root of Nun-Yud-Reish. The words [nìr]/[ner] are used 49 times in the Old Testament, according to TWOT. The standard translation of these words is a *lamp*, and in conjunction with the lighting proposition. Quite often, they are combined with

the expression *pure oil for light/pure olive oil for light source* or *light* [òr], *lighten* [tanìr], e.g. Exo 27:20. The words [nìr]/[ner] usually are epithets or metaphor for God, for the commandments, for prophetic teachings: "For these commands are a lamp [ner], this teaching is a light [or], and the corrections of discipline are the way to life" (Prov 6:23 NIB).

There is a special Hebrew noun phrase lit. *lamps/candles of YHWH* נֵרִי יהוָה [nerèi iehòva]. The phrase is translated as 'you are (my) lamp, O Lord' in many languages: "For You are my lamp, O LORD; And the LORD illumines my darkness." (2Sam 22:29 NAU). The translation "my lamp, O LORD" is according to the English worldview, while the Hebrew noun phrase has a much more general meaning – the individual spiritual life, the social area, and the Creation as a whole, at least because [nirèi] (plural of [ner]) is in compound with the quadriliteral name of God יהוה, the Tetra-grammaton YHWH, the ancient Israelitish name for God.

The translation of Psa 18:28 is also incomplete compared to Hebrew: "For You light my lamp; The LORD my God illumines my darkness." (NAU). The literal translation is "Because You will lighten lamp of Lord, my Elohim, You will lighten my darkness" [ki ata tair nirei YHWH elohai iagiah hashki]. The verse contains the two most frequently used names of God in the OT, Tetragrammaton and Elohim, as well as the following words for light: *you will light* [tair] Aleph-Vav-Reish root, *candles* [nirei] Root Nun-Yud-Reish, and *will lighten* [iagìah] root Nun-Gimel-double He. Psa 18:29 is a good illustration of the accumulation of various transformations of light united against personal spiritual and behavioral darkness. *Candles of YHWH* disperse the darkness in the soul. The inclusion of the Nun-Yud-Reish root in the nominal phrase with the name of God brings this root closer to the status of the first-created light, named by the Aleph-Vav-Reish root.

The seven-lampstand מְנוֹרָה [menorà] is an important symbol in a vision of the Prophet Zechariah (4:11) for the two messiahs, considered to be realized by St. John the Baptist and Jesus Christ in the New Testament. In Zech 4, the prophet speaks of a seven-lampstand surrounded by two olive trees. The Hebrew original names the olive trees with a non-standard term – they are עֹלָה [olàh]. This is the word for *burnt offerings* in Hebrew! The word is a derivative of the basic meaning of עֹלָה [olàh] *climb up, walk, rise up*. The inner form of the term includes climbing up, rising up in spiritual aspect but not just climb up physically or burnt offerings to God.

Zechariah's vision hints that the two messiahs will be given as burnt offerings to God, i.e. they will lose their earth lives as burnt offerings [olàh], when they climb up and rise to God's service. The Hebrew original of Zech 4:2-14 describes "a lampstand [menorà] all of gold, with a bowl on the top of it, and seven *lamps* נֵרֹת [neròt] on it, with seven lips on each *lamp* [ner] which are on the top of it." The seven-lampstand is surrounded by "two olive trees on the right and the left", defined by the angel as "the two who are anointed to serve the Lord of all the earth." TWOT in BibleWorks98

improperly identifies the two olive trees with the Holy Spirit. More precisely, the two olive trees are decoded as symbols of the two Messiahs.

> Zechariah 4:11-14
>
> Then I said to him, 'What are these two olive trees on the right of the lampstand and on its left?' And I answered the second time and said to him, 'What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?' So he answered me, saying, 'Do you not know what these are?' And I said, 'No, my lord.' Then he said, 'These are the two anointed ones who are standing by the Lord of the whole earth.'

The Hebrew term for anointed is special. The word anointed צְהַר [tzahàr] is a derivate of the root Tzadi-He-Reish meaning *noon, midday, fresh oil, press oil*, and *window* of the Noah's Ark in Gen 6:16 (window KJV, NAS light ASV, DBY roof RSV, NRS).

In addition, from the "two olive branches beside" there are "two gold pipes that pour out golden oil", the seven-lampstand made of pure gold; gold flows out of the olives-messiahs, understood as golden paths. At the same time, the roads of gold can be that of the grain (the word [shibòlet] means both *flow* and *grain*). Zech 4 speaks the language of the cleanliness. Zech 4 is an example of the transformation of the idea of light in its wealth, depth, and vastness.

The term *menorah* מְנֹרָה confirms the status of the root. The menorah was made according to God's instructions to Moses, it was located in the Holy of Holies and should be pure gold (Exo 25:31-40). This sacred object has been the subject of various interpretations in Judaism, which can be found in various encyclopedias, especially in the Jewish Encyclopedia (JE) and Encyclopedia Judaica (EJ).

3.4 Summary

From the context-dependent semantics of light [or] to all lexical forms: the birthplace of Abraham Ur of the Chaldeans, the fire of God [ur], the stone of Urim [urìm], the archangel Uriel [urièl], the lamp, candle [ner], the seven-lampstand [menoràh], God's furnace תַּנּוּר [tanùr] is Jerusalem and Zion – they clarify the massive biblical semanticize. The semanticize overcame both the usual universals and the meanings of light listed in the biblical dictionaries and encyclopedias, and the secondary lexical meanings in the average-statistical assessment of the term "secondary meaning". The light and the fire are reflected in the spelling and the reader is taught macro-light colors (white and red) through metaphors based on cognitive universals of the prototypes for color.

The overlapping of the usual universal semantics of light consists of all the messages of the Bible being almost unambiguously preserved and remaining after

translation because they rely on the cognitive universality of the prototypes of white color. This is how an educative process of civilization is realized for both the knowledgeable and the ignorant of Semitic languages. Meanwhile, Hebrew internal associations and "reminders" are based on the specifics of the worldview of this language. The word light and its derivatives can be seen as a cohesive assurance for fluent Hebrew. It flows through the text to signify set phenomenon: the history of the tribe and the family, the historical clashes with other peoples and their religions, the confidence in the victory of monotheism and the moral behavior of the individual, the moral and legal dimensions of monotheism as a way of behaving, and the social standards of behavior and attitudes. And this is only the crossing of the mega-white semantics with the mega-red as mega-light, based on one root Aleph-Vav-Reish and Nun-Yud-Reish.

Among the vast multitude of semantic transformations of light in the Old Testament, the structure white + red as a mega-light, based on the roots Aleph-Vav-Reish and Nun-Yud-Reish, interweave in the translations almost partial symmetry with the Hebrew original, i.e. almost complete preservation of the original message of white + red as macro-light: "And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (ASV)

The Jewish writing culture has fixed the macro-whites and macro-reds as joint sets in a peculiar biblical and semantic way. Both macro-whites and macro-reds have some synonymous semantics.

4 Nun-Gimel-double He [nagàh] and the covenant between Abraham and God

The root is Nun-Gimel-double He נגה. The spelling of the root requires the last letter, He, to be stressed, marked by a dot in the letter. The accent is called "dagesh" and was introduced in the 7th century AD by the Masoretic school. Each letter with "dagesh" doubles its phonetic value. The short He ה [h] (voiceless glottal fricative, aspirate, often lacks the usual phonetic characteristics of a consonant) is pronounced not as a short but rather as a standard [h] (voiceless fricative). The standard [h] is signified by the letter Het ח, but this did not happen and the double He was used.

In Jewish tradition, the letter He ה has a special place for at least two reasons. Two of the four letters in the sacred Tetragrammaton יהוה are *He.* Judaism is based on the commandments of God and the covenant with God to keep them. For Abraham and his descendants, God defines two signs. The first is the verbal sign with the letter He (Gen 17:4-5) and the second is the circumcision to the flesh (Gen 17:10). In the centuries after Abraham, the problem of "circumcision by the flesh" and

"circumcision by the heart" repeatedly arose. Prophet Jeremiah called the Israelites in exile "Circumcise yourselves to the LORD, remove the foreskin of your hearts, O people of Judah and inhabitants of Jerusalem, or else my wrath will go forth like fire, and burn with no one to quench it, because of the evil of your doings." (Jer 4:4). In Babylon exile, Jeremiah assesses the conduct of most Jews with the expression "their ear is uncircumcised": "To Whom shall I speak, and to whom shall I declare that they may hear? Behold, their ear is uncircumcised, so that they cannot hear; behold, the word of the Lord has become a reproach to them, they are not pleased in it." (Jer 6:10). Paul, the only Synedrion-trained theologian among the apostles, recalls the age-old problem: "For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart – it is spiritual and not literal. Such a person receives praise not from others but from God." (Rom 2:28-29).

The letter He ה signifies the covenant between Abraham and God. Abram אַבְרָם was given the name Abraham אַבְרָהָם after he made the covenant with God. In Bulgarian, this change is marked by adding another [a]. In English translations, the letter h [(h)aitch], presents the Hebrew change. There are no letters for the vowels in Hebrew, so the letter He ה, to which the sound [a] is attached to Abram's name. This is presented in Genesis 17:5 where Abram אַבְרָם (Bul. Аврам, Lat. Abram, Gr. Αβραμ) becomes Abraham אַבְרָהָם (Bul. Авраам, Lat. Abraham, Gr. Αβρααμ). Latin and English spellings accurately reflect the Hebrew change, while Greek and Bulgarian spellings do not: "No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations." (Genesis 17:5 NAU). The added letter He ה signifies spiritual and cultural (by writing and spelling) circumcision as a symbol of the covenant with the One God.

Hebrew noun נֹגַהּ [nogàh] has different English and Bulgarian translation equivalents. The fact that the noun [nogàh] is translated in a dozen different ways in English (*brightness, radiance, splendor, shining, clear shining, gleam, gleaming, dawn, shines out like the dawn, sunshine, shining sun, bright light*) and in Bulgarian (*блестеше, блясък, бляскав, зора, разсъмване, светкавици, светлина, сияние, светъл, светене*) indicates at least two phenomena. Firstly, the Indo-European translations reflect the semantic variety and ambiguity of the Hebrew lexeme. Secondly, all equivalents contain the semantic features 'light,' 'pure'/'immaculate,' and 'white color.'

The emphasis on He ה points to a doctrinal solution, especially since the Hebrew alphabet has at disposal another letter for regular [h], Het ח. If Hebrew culture used double He ה instead of the letter Het ח to signify the sound of normal [h], we are dealing with a doctrinal decision. We have to believe that Masoretes, who introduce diacritics to signify the vocal sounds in the seventh century, have not introduced

anything of themselves, but have reflected an age-old practice of pronunciation of the root Nun-Gimel-double He. Thus, what might be this doctrine?

It is generally known that man cannot ascent God. The substitution of the letter He with Het would be extremely inappropriate, because the "proper name" of the letter Het is bound to the word חַטָא [hàta] meaning *sin, wrongdoing*. Thus, the light with double He ה is a sign of emphasis on the covenant to God and for the presence of God.

One of the potential answers is that light expressed by the root Nun-Gimel-double He, should be perceived as extraordinary benevolence, the double He ה, signifying 'double divine presence'. Generic radiance, the glow as the macro-signification of the words of this root cannot in any way be associated with sin, and therefore, the root is a sign that man is required 'no sin'. However, Jewish comments often deal with the presence or absence of a single letter in a word.

The root Nun-Gimel-double He remains of a secret in its origin. TWOT, Crosswalk Bible and Gesenius and other biblical concordances, dictionaries, and lexicons do not give a clear picture in this respect. In the Old Testament the root Nun-Gimel-He double ה occurs in the form of nouns and verbs. They semanticize motivated by the context or by the paradigm and spelling norm. The meanings of this root are similar to the meanings of the root Aleph-Vav-Reish. Yet, but there are a few differences. First, the word נָגַה [nagàh] is one of the basic terms for sunrise, dawn. Second, all members of the derivative structure of the root imply 'double divine presence'. Biblical dictionaries and encyclopedias do not comment the double He as a "double presence of God".

For a culture based on the written word, a hypothesis can be put forward. The root Aleph-Vav-Reish אור was chosen to signify the primordial as well as daily light, and this is along the semiotic 'top-down axis' and the theme of Creation. The Nun-Gimel doubled He נגה root marks the opposite direction – 'from man to God' or the semiotic 'bottom-up axis'. It is possible to think of such a macro-semantics of the root because of the double He ה, not replaced by the letter Het ח, because He ה is a sign of the covenant between Abraham and God. The hypothesis is that the doctrine is woven into the spelling and the text of Genesis, accessible only to the highly educated among the Jews.

5 He-Lamed-Lamed – light for praising god

The root He-Lamed-Lamed הלל is a notable element of the cultural unit white in the Hebrew worldview. *To shine, giving off light* is the basic meaning of the root, just as the other basic meaning of the root is *to praise*. The Indo-European word *hallelujah* is a transliteration of the Hebrew sentence *Praise the Lord* [halelù iah], Psa 148:1; 149:1; 150:1. The name of the book of Psalms תְּהִלִּים [tehilìm] implies *to shine* הָלַל [halàl]

according to the Hebrew worldview. Greek ψαλμός [psalmòs], English *psalm*, and Bulgarian *псалм* 'psalm' have no association and no logical connection evolved from the derivative relationship to the light and shining. The relations are similar to the relations between book, booklet, bookstore, bookman as members of the derivative stem – the root is what is common among the derivates.

The root serves to represent the giving of light from a divine source. Job 29:3, 31:26 41:10[18] are examples of the massive presence of light by different roots. Job used the verb in poetic passages describing the *sunshine, flash forth* הָלַל [halàl], *light* אוֹר [or], *dawn* שָׁחַר [shàhar]: "His sneezes flash forth [halàl] light [or], And his eyes are like the eyelids of the morning [shàhar]." (NAU).

Isaiah 13:10 names with the verb [halàl] the divine lights, compared to which the sky and the moon are dark:

Isa 13:10

For the stars of heaven and their constellations will not flash forth [halàl] their light [or]; The sun will be dark when it rises and the moon will not shed [nagàh] its light [or]. (NAU)

Bo gwiazdy niebieskie i Orion nie będą jaśniały [halàl], swym światłem [or], słońce się zaćmi od samego wschodu, i swoim blaskiem [nagàh] księżyc nie zaświeci [or]. (BTP)

Nebo hvězdy nebeské a planéty jejich nedopustí svítiti [halàl] světlu [or] svému; zatmí se slunce při vycházení svém [nagàh], a měsíc nevydá světla [or] svého. (BKR)

Often the Indo-European translations use "give light" or "cause light" to present [halàl] meaning 'emission of radiant light' in Isaiah 13:10: Bul. *дава* 'give', Rus. *дают* 'give', shall not *give*; shall not cause; will not *shed*; *expandent* (Latin) 'shine', Pol. jaśniały 'give light'. Cze. *svítiti* 'give light'. NAU found English equivalent, *flash forth*. In Isa 13:10, the word light [or] is used twice. The sun, the moon, and the sunrise also are in the picture. But all of them are refusing to emit light according to Isaiah's context.

The noun הוֹלְלִים [holelìm], lit. 'those who praise/emit light', is translated as the *arrogant, boastful, fools* in Psa 75:4[5]. The psalmist exhorts them not to continue in their conduct through a negative and imperative form of the verb תָּהֹלוּ [taholù] understood as 'Deal not arrogantly'. Indo-European translations show great diversity. "I said to the boastful," "Do not boast," "And to the wicked, Do not lift up the horn"; "I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn." This single use is a secondary meaning and has a basis in the general semantics of the root He-Lamed-Lamed associated with 'great approval', 'praise of something high' and the meanings *glory, praise, thanks for a gift from above*. On the other hand, there can be an association with the paradigm of the nearby root Het-Lamed-Lamed חלל meaning *profane, defile, pollute, desecrate; begin*.

5.1 The proper name Hillel

In Isa 14:12, the text narrates the fall of the king of Babylon called *Hillel*, a derivate of He-Lamed-Lamed. Some translations use the name Lucifer to transmit the proper Hebrew name Hillel הֵילֵל [hilèl], while others prefer Day Star or morning star:

> Isaiah 14:12
>
> How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! (KJV)
>
> How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! (NRS)
>
> How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! (NIV)
>
> πως ἐξέπεσεν ἐκ του οὐρανου ο' ε'ωσφόρος ο' πρωὶ ἀνατέλλων συνερίβη εἰς τὴς
>
> γῆν ο' ἀποστέλλων πρὸς πάντα τὰ ἔθνη (LXX)
>
> quomodo cecidisti de caelo lucifer qui mane oriebaris corruisti in terram qui vulnerabas gentes (VUL)
>
> Jakże to spadłeś z niebios, Jaśniejący, Synu Jutrzenki? Jakże runąłeś na ziemię, ty, który pod-bijałeś narody? (BTP)

The symbolism of the name *Hillel* is indispensable. Isaiah gave such a name according to the logic widespread in antiquity: "As the man is – the name also" and vice versa: "The name creates a person as the name is." The idea of the "fallen angel Lucifer" can be added as an incarnation of this ancient logic. The degree of the mega-white presence is increased by the further definition of Lucifer as the "son of the dawn". The prophet chose for *dawn* the word שַׁחַר [shàhar] derived from the root Shin-Het-Reish of the BCT *black* שָׁחוֹר [shahòr] and none of the other roots meaning dawn available to Hebrew.

5.2 Summary

The review of the He-Lamed-Lamed root indicates that there are more than 300 cognitive mega-light presentations in the Hebrew text, although most of the words do not directly mean "bright light" or "emit light" and these are all those cases when we

say/read in Indo-European languages praise, praise God, hallelujah, and psalm. Lucifer is a calque from the name Hillel, meaning brilliant, luminous.

The root He-Lamed-Lamed engraved the ideational function (in terms of M.K Halliday) on lexical and word-forming levels by linking the emission of light and the praise of God in the Hebrew worldview. After translation, there are languages in which the original ideational function is missing, leaving only part of the Hebrew ideational function. Hebrew psalm and praise of God bear the semantic trace of shining/radiating light, while Indo-European languages do not. Indo-European languages transliterate the Greek word psalm ψαλμός [psalmòs], without linking the term to the local language. The Greek word derives its internal form from the external characteristics of the psalm in Greek language – dancing and playing musical instruments – rather than reflecting the content of the Psalm, which is the intimate contact of the individual with God.

The root He-Lamed-Lamed evaluates the direction 'from man to God,' 'bottom to top.' The concept of the psalm, praise, is a duty and a gift to the faithful. Bible Works98 pointed out that the psalm, as an activity and state, is a joyful, ecstatic emotion and vividly marked intellectual action.

6 Kuf-Reish-Nun [karàn] and the dazzling light from Moses' face

According TWOT in BW the root Kuf-Reish-Nun קרן appears 77 times in the Old Testament, with only four of them verbs. The root means highly concentrated light in the form of rays. All other uses of the root are nouns. The other meaning is horn also used with symbolic meanings. They usually mark 'physical and spiritual power', 'pride', 'visualization of power'. The word is also used for horn-shaped objects such as hill or musical instruments.

The first use of the root is the word horn קֶרֶן [kèren] (Genesis 22:13). It is in the description of the remarkable act of Abraham, when God test his faith, and he is ready to sacrifice his son Isaac. The word was used for the horns of the ram with which Isaac was replaced. The emergence of this word in such an exceptional situation is very meaningful: "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns [karnàim]: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (Genesis 22:13 KJV). The word קַרְנַיִם [karnàim] is a dual number and an inflection for a case form of possession of "its horns".

The word קֶרֶן [kèren] signify the shining skin of Moses' face after "he had been talking God" (Ex 34:29), also the possession of horns (Psa 69:31 [H 32]). Bulgarian and

English translations of Exo 34:29, unlike Russian, do not miss the word *skin* [עוֹר or] in the noun phrase *skin of his face*. On the other hand, the Russian translation unfolds the verb [karàn] in the phrase *стало сиять лучами* 'to radiate with rays'. In all three verses (29, 30 and 35 of chapter 34 of Exo) in Hebrew, the verb קָרַן [karàn] is used as the expression of the *skin of his face* shone (ASV, NAS, NAU, etc.) [karàn or panàiv]. In the three verses, there is a word play, complements the supernatural phenomenon of 40 days without water and food. Moses descends from Sinai, he is still alive, and his face radiates light. This brings fear in Israelites. Moses put a cover on his head when he speaks with the Israelites because the light emanating from the skin of his face is unbearable and frightening. "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." (Ex 34:30 KJV).

The Septuagint uses the word χρώματος [hròmatos] in this and the previous verse, meaning 'color' of the skin. The fearsomeness and exclusivity of the light-emitting skin seems to diminish. The original mythology and doctrine cannot be transmitted with lexical and/or spelling means. English translations usually mostly kept the word *skin*, but not all, e.g. 'his face was radiant' (NIV, NIB). Even when preserving "skin", the original suggestion cannot be redeemed in Indo-European language because there is no Hebrew spelling and cultural link 'skin עוֹר [or] – light אוֹר [or]'. The opposition is based on the understanding that in Paradise God gave garments of skins כָּתְנוֹת עוֹר [katenòt or], *skin* [or] with Ayn, to Adam and Eve (Gen 3:21), which is a separation from the paradise state where *light* [or] with Aleph, is the sign system of communication. From the story of Moses and the analysis of the Hebrew 'light–skin' opposition, it can be concluded that Moses' personality has achieved an element of heavenly/paradise contact, because his skin (or with Ayn) is radiating light (or with Aleph). The author reinforces this element by replacing the *light* [or] with the *rays of light* indicated by [karàn]. On his famous sculpture Moses, Michelangelo placed two outgrowths, which are a three-dimensional visualization of the shining rays, named in Hebrew with the verb [karàn]. We know that Michelangelo was informed for Hebrew language and letters.

The root Kuf-Reish-Nun is comparable to the He-Lamed-Lamed root meaning the substance itself "brilliant" and not the "form of brilliance" as signification of the root Kuf-Reish-Nun.

The Hebrew worldview has eight roots, meaning different types of light. Prophets often use techniques to accumulate different roots meaning light in one verse. For example, Habakkuk 3:4 represents the power of God metaphorically. Here are *brightnes/splendor* נֹגַהּ [nagàh], *light* אוֹר [or], *rays flashed from* קַרְנַיִם [karnaìm]. This allows translators to interpret Hebrew language facts of Hab 3:4:

And his **brightness** was as the **light**; He had **rays coming forth** from his hand; And there was the hiding of his power. (ASV)

His **splendor** was like the **sunrise**; **rays flashed from** his hand, where his power was hidden. (NIV)

And his **brightness** was as the **light**; **he had horns** coming out of his hand: and there was the hiding of his power. (KJV)

The word קַרְנַיִם [karnaìm] can be understood as a plural of the verb [karàn], and as a plural of the noun [kèren]. Usually it is accepted as a verb but there is no complete equivalent in Indo-European languages. That is why it takes the form of a word combination *rays flashed* or *rays coming forth*. It is quite similar in all Indo-European translations. The term [kol kèren israel] is used in Jewish culture. It has many uses in Psa, 1Sa, 2Sa 22:3, Eze 29:21: "And He has lifted up a horn for His people, Praise for all His godly ones; Even for the sons of Israel, a people near to Him. Praise the LORD!" (Psa 148:14 NAU); "But You have exalted my horn like that of the wild ox; I have been anointed with fresh oil." (Psa 92:10 NAU). The phrase *all the horn of Israel* is loan from the Middle East polytheistic cultures. It is used in negative or positive aspects for Israelites and other nations. Lamentations 2:3 presents the Lord's wrath on the iniquities of the Israelites. Translations reflect the ambiguity of *all the horn of Israel* כֹּל קֶרֶן יִשְׂרָאֵל [kol kèren israel]:

Lamentations 2:3

He hath cut off in his fierce anger **all the horn of Israel**: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. (KJV)

In fierce anger He has cut off **All the strength of Israel**; He has drawn back His right hand From before the enemy. And He has burned in Jacob like a flaming fire Consuming round about. (NAU)

He has cut down in fierce anger **all the might of Israel**; he has withdrawn from them his right hand in the face of the enemy; he has burned like a flaming fire in Jacob, consuming all around. (RSV)

In "The horn of Moab has been cut off and his arm broken, declares the LORD" (Jer 48:25), meanings 'power', 'strength' are clear. The possible ambiguity of the term [kol kèren israel] can be understood as the pagan symbol of the horn as 'power', 'fertility', 'higher deity symbolized by the bull' but also as the monotheistic 'divine light scattered in ray horns', 'the power of the Israelites coming from God'. Septuagint adhere to the word *horn* πᾶν κέρας [pan kèras] 'every horn'. In Jer 48:25, the expression "every horn of Israel" can be understood as the "cutting off" the material wealth of

the Israelites, but that may mean "hopping" or "cut in two" of the radiance, the horn-shaped light, which is a sign of the proximity of Moses to God, i.e. to the people of Israel, illuminated by this kind of light.

The light of the Kuf-Reish-Nun is a sign of the presence of God and of direct communication between the chosen people and the Lord. The fire interrupts this direct relationship. In Lamentations 2:3 there is a gradation of the mega-red,[1] which is the fire punishment coming as God's judgment. Also, there are degrees in the use of the words Israel and Jacob. First, the relationship of the people of Israel with God is cut off, and next, Jacob himself is "burned". We remember that Jacob and Israel are the same person. Jacob gets the name of Israel after fighting the messenger of God who finds him so strong and thereafter calls him Israel ("struggling with God"). The time from Moses to Jeremiah is circa seven centuries, and the sins of the monotheists have so accumulated that God in His fiery anger "has rejected His altar; He has abandoned His sanctuary" (Lam 2:7)

Moses became radiant, his face gleamed, which is expressed in the Torah with the word [kèren] meaning 1. horn (Bul. *рог*); 2. ray with the form of a horn (Bul. *лъч*). Verbs deriving from this root include: Paal *shine* (Bul. *блестя, сияя*); *have horns* (Bul. *имам рогове*) Hiphil.

The prophetic stylistics in Daniel vision (8:3-7) describes the struggle between a ram and a goat where "the goat had a notable horn between his eyes" (KJV, ASV, WEB, RWB, DBY), "prominent horn between his eyes" (NIV, NIB), "a conspicuous horn between his eyes" (NAS, NAU, RSV) (verse 5). Hebrew noun phrase קֶרֶן חָזוּת [kèren hazùt] is translated as *notable horn, prominent horn*. In Hebrew, against *notable* is the word חָזוּת [hazùt]. The root is Het-Zayn-He חזה, deriving *seer* (*prophet*) חֹזֶה [hozè], *prophesy* חָזָה [hazàh]. Thus, this "notable horn between his eyes" should be accepted as the ability to see behind the external, to prophesy. The root is pointed out by Gesenius (1996). According to Gesenius, [hazùt] is a verb and a root often used in Aramaic language, corresponding to Hebrew *to see* רָאָה [raàh]. Gesenius believes the [hazùt] means *appearance, a kind of thing that is enormous* or *very beautiful*. He mentioned Daniel 8:5 with the view that it is decisively how we ought to interpret and translate passages with the *notable horn* (Gesenius 1996: 268–269).

6.1 Summary

Secondary meanings of this type of light are: 'radiating horn-shaped light rays'; 'the radiance that radiates Moses' face after his encounter with God'; 'the spreading of the Divine Power from the face of Moses'; 'the radiance that emanates Moses' face causes

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1 Mega-red includes BCT *red*, PT *fire* and *blood*, RT *ruby*.

fear within the people'; 'the person of Moses has attained an element of heavenly/ paradise contact with God'; 'the presence of the power of the Lord'; 'sign of God's love'; 'physical and spiritual power'; 'dignity'; 'visualization of mighty'; 'salvation'; 'deliverance'; 'victory'; 'paramount'; 'loftiness'; 'power'; 'authority'; 'arrogance'; 'God's power'; 'sign of material prosperity'; 'a sign of the direct connection between God and the chosen people through the presence of horn-shaped light'.

It can be assumed that the meanings of the Kuf-Reish-Nun root are a sector in Biblical and modern Hebrew, in which language does not define culture, but the culture of the region defines the language. For the OT, monotheism determines the semantic parameters of the meanings of that root.

7 The root Bet-He-Reish

The word בָּהִיר [bahìr] means *bright, shiny, brilliant light* in Biblical and current Hebrew. According to TWOT in BibleWorks98 בָּהִיר [bahìr] is used only once throughout the Old Testament in Job 37:21 but this is not correct: "And now men see not the bright [bahìr] light [or] which is in the clouds: but the wind passeth, and cleanseth them." (Job 37:21 KJV). The root was used long before Job, in Leviticus, "a non-white spot on the skin", a "white spot"/"glowing spot" בֶּהֶרֶת [vahèret] on the skin in a disease: "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests" (Lev 13:2 KJV). The word was used throughout the Old Testament in Leviticus 13 and 14 in the medical description. The root Bet-He-Reish is especially avoided, though it exists in the language spoken at the time of Moses. Gesenius, who usually indicates the exact place of use of a word remains silent for בָּהִיר [bahìr], while בֶּהֶרֶת [vahèret] is pointed out in typical style – Lev 13:2-4, 19, 23, 25–26, 28. Gesenius gave an important indication of the semantics of [bahìr] pointing to an unused verb בָּהִיר [vaheìr]. According to Gesenius, the root of Bet-He-Reish and the verb [vaheìr] is akin to an Arabic verb meaning "shine, be light". He points out to a similarity with an Ethiopian verb that has a close phonetics and semantics. An important explanation of Gesenius is that in these verbs the basic idea is *in vibration, in a living brilliance.* In Hebrew, such semantics has the verb בָּהַל [vahèl] (Gesenius 1996: 114) meaning *to tremble.* Gesenius' opinion seems well-motivated, and it can, therefore, be assumed that the [bahìr] means precisely "flickering light" or "vibrating light" or "living light" (Gesenius 1996: 116–117).

It must be remembered that Job's language should be sufficiently influenced by his native Edom, Job is from the tribe of Esau, the brother of Jacob. Esau and his offspring are cursed to be called Edom 'Red' for selling the birthright (Gen 25:28-32). In biblical culture, Edom and the Edomites are synonymous with some of Israel's

enemies. Job's presence as a canonical biblical prophet is a realization of an important Old Testament principle, denying national superiority – a prophet could be a non-Israelite, an Edomite. This is not an isolated case. Similar is the status of Melchizedek, the non-Jewish king, to whom Abraham presents gifts (Genesis 14:18). The name of this king gave start to the term "by the rank of Melhisadek". The presence of the root in Leviticus signifying *bright* means that it is not just Edom's language interference but rather another manifestation of super-intentional choices by the Old Testament authors.

8 Hebrew worldview on *dawn*

Hebrew offers a rich set of tools to express *dawn* – [nogàh], [shàhar], [nàshef], [zeràh], and descriptive – *light of the morning* [or bòker]. It should be emphasized – the choice of a word for a given context is very important and a significant sign of the biblical text. This is the intentional aspect incorporated in the Old Testament, where the prophets use precisely a word in a verse and not one of the several possibilities as roots offered by language. This becomes clear in the intentional side of the text, where the prophet has a large selection of lexemes, signifying the sunrise. The examination of the Hebrew words, translated correctly as the dawn, gives an idea of the Jewish view that in Hebrew, some of all possible celestial combinations of the first-created/primordial ideas for letters and words have been realized, keeping in mind that the substance of the first-created ideas is light.

The root Nun-Gimel-double He נגה naturally derives the word *dawn*, because its basic meanings are translated as *brightness, shining; clear shining; splendor; radiance; the radiance that shines, steady light; bright light, radiant; gleaming; sunshine, sunlight; shining sun; light; bright light; gleam*, and *lightning*. Isa 50:10 is an example of [נֹגַהּ nagah] synonymy to primordial light [אוֹר or] (Gen 1:3): "Who is among you that fears the Lord, that obeys the voice of His servant, that walks in darkness and has no light [נֹגַהּ nagah]? Let him trust in the name of the Lord and rely on his God." (NAU). The roots Nun-Gimel-double He נגה and Aleph-Vav-Reish אור unite the term for prototype (light) and its basic features (TBFP) *brightness, shine,* and *radiance*. The semiotic osmosis between the BCT and the TBFP is cognitively and culturally motivated and reaches the level of equivalence in the cultural unit of white. This applies to Hebrew, English, Bulgarian and is reflected in all major dictionaries for these languages.

Prov 4:18 shows such a detail: "But the path of the righteous is like the light [אוֹר or] of dawn [נֹגַהּ nogàh], that shines [or] brighter and brighter [or] until the full day." (NAU). In this verse, Hebrew terms for "brighter and brighter until" have nothing to do with any root meaning light, but literary are "until right [ad nehòn] day [iom]", inserting the day as a synonym of increasing light. The first created light [or] means

light in a vast percentage of usage, and [or]'s translation as *dawn* is only for contextual reasons. "The murderer arises at dawn [or]; he kills the poor and the needy, and at night he is as a thief." (Job 24:14 NAU).

The word *dawn* שַׁחַר [shàhar] occurs 24 times in the OT (Mitchel 1984: 34) among the 37 uses of dawn in OT. This is the most frequently used Hebrew word to signify dawn. It remains an enigma for the Indo-European mind why Jews choose an element of the derivative-conjunctions stem of the root Shin-Het-Reish שחר which produces the only one BCT black in Hebrew, שָׁחֹר [shahòr]. Scholars (Aalen 1977: 153) explain that *shàhar* signifies the start of the sun rising, i.e., half or 1 h before the sun starts to appear behind the horizon, and the meaning is 'the end of darkness.' The [shàhar] is chosen of all the opportunities to express dawn in Hebrew to be a descriptive part of the fall of a shining archangel Lucifer (Heb. Hillel). It is a metaphor with the king of Babylon preached by Isaiah: "How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations!" (Isa 14:12 NAU).

Biblical Hebrew uses another term that standing near *shàhar* but has another inner form. This is the word נֶשֶׁף [nèshef], meaning *twilight*. The poetic and linguistic genius of Job, as well as the psalmist, used *twilight* to denote sunrise or, as BDB clarifies it "morning twilight": "When I lie down I say, 'When shall I arise?' But the night continues, And I am continually tossing until dawn [nèshef]." (Job 7:4 NAU); "I rise before dawn [nèshef] and cry for help; I wait for Your words." (Psa 119:147 NAU). This usage is close to the idea underlying the term shàhar but the logic comes from the derivative stem of Nun-Shin-Fe נשף root producing the words *blow* [nashàf], a *bird* [ianshùf]. The moment of "morning twilight" is tied logically to the qualities of the dawn "to move with the speed of the blowing wind" and "to fly" but not with darkness.

The Zain-Reish-He זרח root is also part of the terminology for sunrise. Its derivative stem consists of arise, rise, rise up, shine [zaràh]; זֶרַח dawning, shining [zeràh]; native [ezràh]; place of sunrise, east [mizràh]. Despite its limited use for dawn, this term binds the concept of sunrise to the light of the appearing sun, radiating its light in the morning. There is one use referring to the breaking forth of the symptoms of leprosy (2Chr 26:19). Translation of the verb [zaràh] with "break out" gives a psychological option to meaning close modern term 'explosion' as a feeling in the face of the shining, and rising sun.

8.1 Summary

Nogàh is a full-size sunrise. The yellow–white sun rises over the hills of Jerusalem or over the mountains of Jordan, and the sunset, in its reddish-fiery colors, takes place in the Promised Land.

Zaràh sunset is associated with the rising of the sun above the horizon, but also with the meaning of I explode. It is more of a psychological assessment of the sunrise, perceived as rising, felt as a fast lightning appearance, as an explosion.

Shàhar is the name of the first signs of the approaching dawn when it is still dark, but they mark the end of darkness. Besides the explanation that Shahar is the end of darkness, one should consider another meaningful reason. The beginning of the day in the Bible is perceived in monotheistic thinking as a mini-repetition of the Creation, where light is the first creation of God that overcomes darkness ("The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. Then God said, "Let there be light"; and there was light." Gen 1:2-3).

Nashèf is a name for the rising sun when sàhar has passed and is still "morning twilight." The derivative stem of נשׁף Nun-Shin-Fe consists of blow [nashàf], twilight [nashèf], a bird [inshùf]: When I lie down I say, 'When shall I rise?' but the night is long, and I am full of tossing until dawn [nashèf]. (Job 7:4 NRS); I rise before dawn [nashèf] and cry for help; I wait for Your words. (Psa 119:147 NAU).

9 Exceptional cases of light

9.1 The window of Noah's Ark

The word צֹהַר [tzòhar] is interesting in that because it imparts light and purity, although the direct meanings may be different. According to TWOT in BibleWorks98, the word originates from an obsolete root not developed in the language. The existing meanings are light, amaze, shine, blinded by strong light.

English and other translations follow different logic in translation of [tzòhar] in Genesis 6:16 giving window, light or roof. The inner motivation of translation with window is related to the meaning of noon. Semantic 'window' is a secondary and bound to the light of the noon, the sunny zenith.

Genesis 6:16

A **window** shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. (KJV)

A **light** shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. (ASV)

Make a **roof** for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks. (NIV)

Septuagint skips the word – there is no window or light of the ark in the Greek text. Vulgate keeps to translation with window, *fenestra*. TWOT in BibleWorks98 notes a single use of the verb *pressing olives, press out oil* [tzahàr] in Job 24:11. Job 24 is devoted to the transience of life and the wrongs that are being done by the monotheists. The use of the Tzadi-He-Reish root is indicative of the window designation for the Noah's Ark because semantics is a way of expressing the idea of 'ritual purity' and 'light of the plain' present in the righteous Noah.

Not long after the construction of Noah's ark, Genesis 7:11 introduces another word for a window [arubà] meaning sluice. It is part of the term "heavenly windows" [arubòt ha-shamàim]. The preferred decision is windows of heaven in many languages but also different choices are made as floodgates of the sky (NIB, NIV), floodgates of the heavens (NAS). It is interesting that after the flood Noah opens the window, and the Bible returns to the standard name for window [halòn]: "Then it came about at the end of forty days, that Noah opened the **window** of the ark which he had made" (Gen 8:6 NAU). This is another example that in the Hebrew spelling norm and language there is a theological and educational value.

9.1.1 Summary

In Biblical Hebrew there are three words translated as windows and one noun phrase. Two of these four are very special in the terms of Hebrew worldview because they carry information and logical links to purity, light, prophetic qualities of King Solomon, radiating spiritual light in daylight, and also the sense of anointing. These "spiritual" windows are used rarely while the most common term is an antonym as far as the etymology connects the term [halòn] with a *hole, profane, defile, pollute, desecrate, fatally wounded*. The noun phrase [arubòt ha-shamàim] is metaphoric term for hard rain as the lexeme [arubà] meaning sluice.

Indo-European etymology proves a connection of the word window with wind and a hole in the walls. Hebrew worldview presents a special sign function of the windows of Solomon's palace. The window is an artifact that provides daylight inside buildings, as well as the ability to observe the outside world, which explains why in the worldviews the window signifies a link between semiotic axe 'inside-outside' and the opposition light-darkness.

9.2 The color of messiah's donkey

The Tzadi-He-Reish צהר root is associated with the special meaning of the window of Noah's Ark. The Tzadi-Het-Reish צחר root is also an undeveloped root in the language associated with another important biblical symbol – the Messiah's donkey. The

prophesy of Zechariah (9:9) and the appearance of the root (Jdg 5:10 "white donkeys") are woven into oral tradition and caused the recognition of Jesus Christ as the Messiah entering Jerusalem on a donkey (Mark 11:1-10; Mat 21:1-9, Luke 19:29-36, John 12:12-16). There are three reasons why the Jewish crowd accepted Christ as king of the Jews and Messiah.

The first reason is the text of the Old Testament. The prophet Zechariah foresees that the Messiah is a Jewish king who arrives, riding a donkey: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh to thee: he is just, and having salvation; lowly, and riding upon a donkey, and upon a colt the foal of a donkey" (Zech 9:9 RVB). The verse contains three different Hebrew terms for donkey: "riding upon a donkey [חֲמוֹר hamòr], and upon a colt [עַיִר aìr] the foal of a donkey [בֶּן־אֲתֹנוֹת ben atonòt]". In translations appears a fourth term – foal. In Hebrew text, it is "son" [ben] of female donkey.

In Jdg 5:9-10, the female Judge Deborah calls on the princes of Israel to ride white female donkeys: "My heart is with Israel's princes, with the willing volunteers among the people. Praise the LORD! You who ride on white donkeys, sitting on your saddle blankets, and you who walk along the road, consider." (NIB) For Hebrew word translated with "consider" TWOT in BibleWorks pointed out "[…] the basic meaning of this verb seems to be 'rehearse,' 'repent,' or 'go over a matter in one's mind'," while Storng's abridged BDB specifies "This meditation or contemplation may be done either inwardly or outwardly. Since English differentiates these two notions, the word is usually rendered 'meditate,' or 'talk'."

The term *she-white donkeys* is אֲתֹנוֹת צְחֹרוֹת [atonòt tzehoròt]. All translations use the basic color term, *white*, for צְחֹרוֹת [tzehoròt]. Biblical author did not use the most frequent term for *white*, לְבָנוֹת [levanòt], female, plural from לָבָן [lavàn]. The origin of צָחֹר [tzahòr] is from an unextended root in the language meaning *bedazzle, knock, shine, blinded by bright light* (Gesenius 1996). The term [tzahòr] is used only once again in the Old Testament for *white wool* in Eze 27:18. The whiteness of the female donkeys and the wool signifies the shining, almost blinding whiteness. Judge Deborah calls upon the princes of Israel to take a spiritual path through this white, which is not the white color available to visual perception but is spiritual. The second reason is the Hebrew worldview, in which there are two directions. One direction is the suppletive terms for donkey in Hebrew, and the second is the inner form of the terms, which binds them by various logical connections to the derivatives of their root.

The Hebrew terms for male, female, and colt donkeys are suppletive: male donkey [חֲמוֹר hamor], female donkey אתן [atòn], colt/foal עַיִר [aìr], male mule/he-wild ass פֶּרֶד [pèred] (fem. פִּרְדָּה pirdà), wild donkey עָרוֹד [aròd], mule [פֶּרֶא pere]/[פֶּרֶא pere]. Each of the terms is a derivate from a different root and has different inner form and logical relationships with the symbolism. A detailed analysis of the biblical

symbolism of the donkey and prophetic lexical strategies was conducted at Almalech 2012a. Of the whole network of relations, it is important to remember here that male donkey [hamòr] is a word from a root with derivatives *be red* [hamàr]; *smear with asphalt; ferment, boil, foam* [hamàr]; *roebuck* [iahmùr]; *bitumen, asphalt* [hemàr]; *cement, mortar, clay* [hòmer]; *wine* [hèmer]. This means that the male donkey is the bearer of black and red in the Hebrew language consciousness. Because of the values of *ferment, boil, foam* [hamàr], *roebuck* [iahmùr], *bitumen, asphalt* [hemàr], *cement, mortar, clay* [hòmer], *wine* [hèmer], the male ass is associated with the material, the carnal, the transitory.

As far as, male donkey is related to the material domain it cannot be the donkey of messiah because fermented food and drinks are symbol of impurity. Five types of grain, wheat, barley, oats, einkorn and rye left to leaven is forbidden to eat during the feast of Passover (Exo 12:15-20). This holiday is associated with slavery in Egypt and the exodus to freedom. Milk and dairy products are also prohibited for consumption on Passover days. According to the biblical text (Zech 9:9), there is no way that the person defined as "just", "having salvation", "lowly saving", can ride a male donkey, bound by the inner form of the term [hamòr] with an unclean process of leavening, ferment, boil, foam, clay. In the color aspect, the King cannot be associated with black and red colors. Words that Zechariah used in 9:9 cannot be considered as co-incidences: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh to thee: he is just, and having salvation; lowly, and riding upon a donkey, and upon a colt the foal of a donkey" (Zech 9:9 RWB). This applies to the accumulation of three terms for *male donkey* [hamòr], *female donkey* [atòn], *colt* [aìr] and to the roots Tzadi-Dalet-Kuf *just, righteous* [tzadìk], Yud-Shin-Ayn *having salvation, endowed with salvation* [noshèa], and Ayn-Nun-He *lowly, humble, gently* [anì].

The word *she-donkeys* אֲתֹנוֹת [atonòt] is in the feminine plural from אָתֹן [aton]. Gesenius (1996: 95) and the Easton Bible Dictionary indicate that the she-donkey is called [atòn] due to its slow step. "The she-ass so named from its slowness (Gen 12:16; 45:23; Num 22:23; 1Sam 9:3)" (EBD "Ass"). The word *colt/foal* עַיִר [aìr] is an element of the root Ayn-Yud-Reish, which according to Gesenius is homonymous, and there are four different paradigms of this root. The cognitive, sub-consciously flowing relation of the word colt [aìr] has five aspects, resulting from the colt's qualities as well as of the extended semantics of the root. The first aspect is that the colt lacks the associ-ation with strong sexuality, typical of mature donkeys, i.e. here the 'lack of strong sexuality' is at hand. The second aspect is complete onomatopoeia. The third aspect relates the colt to 'flaming', 'ardent', since they form the meanings 'speed' + 'peace'. The word *colt, wild ass* עַיִר [aìr] is an element of the paradigm of macro-red which is macro-light. According to Gesenius (1996), *to be hot, ardent, rouse oneself, awake, incite* עוּר [ur]; *to make hot, to heat* הֵעִיר [heyìr]; *excitement* [yìr]. A wild ass, so-called

from its rapid unrestrained running. The fifth aspect is the relation with the verbs *rouse oneself*, *awake* [ur] (Gesenius 1996). This last aspect transmits linguistic consciousness and sub-consciousness of a 'journey to exaltation'.

The third reason that Christ is recognized and accepted in Jerusalem as king of the Jews and Messiah is in the territory of cultural heritage and intercultural influences. In the tenth century BC, the warrior King David founded the tradition that the ritual animal for the king of the Jews was a donkey, not a horse, camel, or other animal symbol of military power. David has a "mule" and Solomon is anointed as king on a "mule" (1Ki 1:38-39).

The word פִּרְדָה [pirdà] is used for David and Solomon's king's mule פִּרְדַּת־הַמֶּלֶךְ [pirdàt mèleh]. The phrase [pirdàt mèlech] is feminine, case form. It is either wisdom or stupidity for a king to appear in official rituals riding an animal symbolizing 'the love of peace' and 'sexuality'? The appearance of Christ on a donkey at his entrance into Jerusalem, described in the New Testament, was interpreted by the Jewish crowd precisely as the appearance of the Messiah and the king of the Jews. This means that the tradition founded by King David has survived for centuries. At the same time, the Roman-installed Herodiades dynasty as kings of the province of Judea had the cultural influence of Rome. We may expect that the vassal kings of this dynasty, who were of Edomian origin, preferred the Roman way – to appear in public on horseback. The four evangelists testify that what Jesus is ultimately condemned for is that he is the king of the Jews (Messiah in Hebrew terms, King of the Jews in Roman terms). The Romans practiced placing a tablet with the sentence of the crucified on the cross. It is not surprising that this was the crime that some members of the Sanhedrin insisted on, even though the Romans saw no crime.

9.2.1 Summary

The three Hebrew terms for a donkey in Zechariah 9:9 lead to the following conclusion. According to Hebrew worldview, the male donkey [hamòr] cannot be the donkey of the Messiah because it is bound to the material sphere as well as black and red colors. The male donkey is mentioned to testify that the donkey of the Messiah has as its parent a donkey and not a horse. The term "son of a donkeys" [ben atonòt], translated as foal, has the same purpose, and as to indicate that it is a male foal. English translations introduce a fourth term, *colt*, missing in Hebrew. It is an escalation of King David's idea accompanied by a definition of genealogy of the royal mule as a symbol of 'love peace' because the foal is completely unsuitable for military action.

If we go back to the term [tzehoròt] used by the biblical author in Jdg 5:10, it turns out that it doesn't matter what color the Messiah's donkey is in Zechariah 9:9, because the term requires us to consider that [tzehoròt] "white" is not visible to our

visual perception, but is the blinding (*bedazzle, knock, shine, blinded by bright light*) white of spirituality, righteousness, "just, and having salvation; lowly". This corresponds to Plato's understanding that the internal εἶδος ([eidos] "ideas", "forms") are important to study, not the external ones.

9.3 The prophetic status of Solomon

Solomon is described in the Bible as a king and the wisest judge. Mythological additions overgrew his personality over the centuries: he spoke the language of animals (Qur'an, Sura 27 Ants), Solomon had power over all demons. Solomon's prophetic status is not mythology due to his authorship of the two books, The Song of Songs and The Proverbs, in the Old Testament. We can find textual instructions that Solomon is a prophet in 1Ki 7:4-5, which describes the windows of the palace of Solomon, visible only in Hebrew due to the Hebrew worldview.

1Ki 7:4 [3Царства 6:4]

[ve-**shkufim** shloshà turìm ve-**mehezà** el-**mehezà** shalòsh paamìm]

1Ki 7:4 And there were windows [shkufim] *in* three rows, and light [mehezà] was against light [mehezà] *in* three ranks. (KJV)

1Ki 7:4 And there were windows [shkufim] in three rows, and light [mehezà] was against light [mehezà] in three rows. (RWB)

1Ki 7:4 [3Царе 7:4] И имаше решетки ['bars' shkufim] в трите етажа, така че светене ['lights' mehezà]беше поставено срещу светене ['lights' mehezà] в трите етажа. (BUL1)

1Ki 7:4 There were artistic window frames [shkufim] in three rows, and window [mehezà] was opposite window [mehezà] in three ranks. (NAU)

1Ki 7:4 Wnęki okienne ['the window recesses' shkufim] także były w trzy rzędy: okno ['window' mehezà] nad oknem ['window' mehezà], o trzy krok (BTP)

1Ki 7:4 [3Царе 7:4] И имаше решетки ['bars' shkufim] на прозорците ['windows' mehezà] в три реда – прозорец ['window' mehezà] срещу прозорец ['window' mehezà] в три реда. (BUL3)

1Ki 7:4 [3Царе 7:4] Прозоречни стълбове ['window posts' shkufim] имаше три реда; имаше и три реда прозорци ['windows' mehezà], прозорец ['window' mehezà] срещу прозорец ['window' mehezà]. (BUL2)

> 1Ki 7:4 [3Царства 7:4] Оконных косяков ['window frames' shkufim] [было] три ряда [окон], окно ['window' mehezà] против окна ['window' mehezà] (RST)

> 1Ki 7:4 et il y avait trois rangées de fenêtres ['windows' shkufim] à linteaux saillants, un jour ['day' mehezà] vis-à-vis d'un jour ['day' mehezà], trois fois. (DRB)

The biblical author used a very special term, ambiguously translated as both *window* and *light* – מֶחֱזָה [mehezà]. The root of [mehezà] is Het-Zain-He חזה. According to TWOT and Gesenius, the derivates of the root have the following meanings: *look, see, behold, prophesy, provide; vision*. The noun *seer* חֹזֶה [hozè] is one of the normative terms for a prophet. The nouns חָזוּת [hazùt], חָזוֹן [hazòn], and מַחֲזֶה [mahazè] mean *vision*. All sources point out that the meaning *window*, occurs only at 1Ki 7:4-5, at the description of the palace of Solomon, but there are translations with *light*.

The words that cause the problems of understanding at 1Ki 7:4 are מֶחֱזָה [mehezà] and שְׁקֻפִּם [shkufìm]. The Hebrew terms remain unclear and this causes not only fluctuations but also increasing uncertainties in the Indo-European translations. A small number of translations prefer to use *light* for מֶחֱזָה [mehezà] instead of the *window*.

German LUT, ELB, and LUO use only *fenster* ("window") for מֶחֱזָ [mehezà].

Except for RWB and KJV, most of the English translations avoid the word light, and simplify the confusing Hebrew text, and use *window*. In such a simplification, they follow Septuagint and Vulgate. The same did German LUO, LUT, ELB, French LSG, TOB, BFC.

French DRB inserts the word *jour* 'day' instead of window/light "un jour répondant à un jour, trois fois" which sounds strange but *day* presents the idea for light which corresponding entirely to the Hebrew word מֶחֱזָה [mehezà]. Spanish LBA, RVA, SRV, R60, R95 use *ventana* 'windows'. Russian and Ukrainian Synodal (UKR) versions adhere to windows (*окна, вікна*) as do the Cze. BKR. Italian LND, NRV use *finestre* 'windows' but IEP skips the windows at all. Portuguese ARA and ACF are at the area of windows (*janela*). Bulgarian translations vary: BUL1 (a protestant version) used 'light against lights' and 'gratings' (*решетки*). All other Bulgarian translations replace the light with windows. Some of the translations miss the problematic word [shkufim], e.g. "There were window frames in the three rows, Ø facing each other in the three rows". (NRS); "Its windows were placed high in sets of three, Ø facing each other." (NIV)

The Septuagint offers a different order of verses from the Masoretic text. We find "beam" for verse 4 and "doors" for 1Ki 7:41 καὶ μέλαθρα τρία καὶ χώρα ἐπὶ χώραν τρισσῶς (LXT). The Vulgate carries out cultural adaptation and for obscure Hebrew words introduces "square beams" and "pillars": 1Ki 7:4 [.] contra se invicem positas, 1Ki 7:5 et e regione se respicientes aequali spatio inter columnas et super (VUL).

What did the biblical author do with [mehezà] and [shkufîm]? Why do these words in this verse describe the architecture and not the most frequent (14 times) word for a window in the Old Testament חַלּוֹן [halòn]? 1Ki 6 starts the description of the palace, and only there is the word [halòn], which allows the non-standard words of Chapter 7 to be translated as *windows*. The Hebrew worldview provides the biblical author's view Solomon was a prophet because the root of [mehezà] produces the words *look, see, behold, prophesy, provide; vision; seer*. Whatever translation we prefer – window or light – the semantics is different in the Hebrew worldview because of root meanings.

If we accept the translation with windows, we should agree if it comes just to the exterior of a building. If we agree with the other solution, light, then this is a strange solution, because the windows would only emit light at night, and during the day do not emit light. The decision to choose a light for translating [mehezà] is the metaphor of spirituality emanating from a prophet. The author of the Hebrew text encoded the information that Solomon owned all normative meanings of the root: *look, see, behold, prophesy, provide; vision; seer*, e.g. He is a prophet who can see through time and space. The word [mehezà], according to the root paradigm, is specialized to inform that prophecy is done through a mechanism of connections between the worlds through the light in something like windows. Jewish mysticism confirms this hypothesis because mystics claim that the prophets write under the dictation of the Holy Spirit what they see in the dark mirrors of the last, tenth sephirah Malkut, 'Kingdom'. Only Moses was able to rise to the sixth sephirah – Tiferet, 'Beauty', 'Love'.

Between the mystical thesis and the grammatical-semantic information, there is a relationship based on semantics 'see', 'prophesy', 'window', 'light'. These are very special semantic features because they do not represent the usual semantics of the lexemes but instead point to the place of the prophet in the world, and to the specification of the communication 'prophet-sephirot' or 'pure man – divine level'. This is how the understanding of the Jewish view of the "dictation" from above can be derived. Hence, the semantic features are not semantic signs in lexical level but have meanings that unfold the communicative paradigm in the 'God-prophet'. This communication is done through light and in the form of some sort of "windows" between the different worlds – the human world and Divine, the ideal level outside the material body, that is, in the realm of light. Differences in translation create ambiguity and mystery.

The root of the [shkufîm] is Shin-Kuf-Fe שׁקף. TWOT and Gesenius pointed out two anonym derivative sets of meanings. The first one is PAAL, not used, *to bend, to incline*. The second one is according to conjugation Niphal of the root, as Gesenius (1996) pointed out:

> […] to lie out over anything, to project; hence to bend forward especially in order to see, and thus i.q. to look forth or abroad; from a window (Jdg 5:28; 2Sam 6:16; from heaven Psa 85:12). Also of a mountain, to overhang, to look towards Num 21:20; 23:28. Metaphorically Jer 6:1 euil impendelh (approacheth) from the north. […] to make inclination; hence to look forth, to look out, to look, 2Sam 24:20; to look towards, Gen 18:10; 19; 28. Of God as looking down from heaven, Psa 14:2; 102:20; Exo 14:24. (: 1107–1008)

It appears that the bars at the windows of the palace of Solomon do not interfere and they do not guard the inhabitants of the palace against danger. The word שְׁקֻפִים [shkufim] is one more linguo-semiotic Hebrew instrument to characterize Solomon's abilities to look forth or abroad, to look forth, to look out, looking down from his position. The use of the Shin-Reish-Fe root in Jeremiah 6:1 indicates that the name contains semantic features of 'coming', 'looking', 'looking forward'.

> Jeremiah 6:1

> O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil **appeareth** [niskefà] out of the north, and great destruction. (KJV)

> Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and raise up a signal on Beth-haccherem; for evil **looketh forth** [niskefà] from the north, and a great destruction. (ASV)

The word שְׁקֻפִים [shkufim] at Solomon's palace are part of the prophetic abilities and arrangement of his home in the direct and figurative sense. At this description of the building, the standard term for windows [halòn] does not appear at all. Actually, in verse 3 is the verb [shakàf] translated as *beams, frames, cross-beams, window frames, beveled frames* even only with *windows* (KJV, NIV, NIB, WEB, RWB), is a term that marks both the royal and the prophetic abilities.

Probably the reason we usually do not mention Solomon among the prophets is his punishment for the rise of pagan symbols in the yard of the temple, but that does not change his abilities. The etymological data [Skeat 1993] reaffirms that in the antiquity, in the different traditions and languages, the window is seen as something very special. Examples of a window in other languages in the etymological dictionaries – English 'window' and Old Icelandic 'vindauga', both 'wind-eye, an eye or hole for the admission of air or light', coming from Scandinavian (Skeat 1993: 564). The word window is an element of the article of the word "Wind" in Skeat. Old-Indian *gavaksa*, literally 'eye of the bull', are confirmations of the thesis of the curious cognitive behavior in the linguistic thinking of the object window. Undoubtedly, the different Hebrew *window* names serve the semantic transformations of the idea of light in the Old Testament.

Psalms and *windows* are transformations of light being different things. If a psalm implies that it requires spiritual cleansing and elevation, a window is an artefact through which light does not only invades our homes, temples, and workshops. In Judaism, the idea that the window should be also a point for spreading light is quite developed. Not only Solomon's home can radiate light (spiritual and artificial) but also the candles for Sabbath and Hanukah should be placed at the window to present this Jewish ideas and habits.

In addition to the ordinary emission at night, the word [mehezà] linguistically marked information to Hebrew readers that Solomon possesses prophetic instruments of contact with the Lord. This fact once again illustrates the well-known thesis that the prophets' intent does not allow any accidental use of the words in the Old Testament. The sacred text relies on the whole spectrum of multiplicity and depth in the semantics of the Hebrew roots. The disclosure of light games in this spectrum could bring intellectual pleasure from the Hebrew worldview.

Psalms and windows, as part of the types of light and its transformations, bring a better understanding of the genuine parameters of the Old Testament. If the windows of Solomon's palace have such a special sign function, it is interesting whether other window terms in Biblical Hebrew have something similar to such a linguo-semiotic specialization.

The window is an artefact that provides the light inside the buildings, which also have the ability to observe outside as the etymology proves a connection with wind and a hole in the walls.

In the Old Testament, there are circa 40 uses of the word window. However, there are four different words for a window in Hebrew. What is the reason for using four different terms for naming the same object? For Windows of heaven [arubòt hashamàim] and window [halòn] see details at Almalech (2012b).

9.4 Summary

The exceptional uses of light with secondary meanings represent both the freedom of biblical authors to handle biblical Hebrew and the original ideas embedded in secondary meanings. Judaism is a distinctly written culture in which two roots undeveloped in language can participate in the creation of impressive symbols such as the Messiah's donkey, Noah's Ark.

For Noah's Ark, the root Tzadi-He-Reish צהר (light, amaze, shine, blinded by strong light, noon) was used to signify the window of the Ark.

For the Messiah's donkey, there is a cultural tradition based on the "white donkeys" (Jdg 5:10) the root Tzadi-Het-Reish צחר meaning bedazzle, knock, shine, blinded by bright light, and Zecharia's prophesy (9:9).

For Solomon's Palace, the Het-Zain-He root (look, see, behold, prophesy, provide; vision) was used to signify windows registering the spiritual light and prophetic qualities of Solomon's person. Translators made different decisions, with some choosing light as the most appropriate interpretation. What all three characters have in common is that they possess purity, righteousness, and the prophetic ability to predict the future and the present, they are just, and endowed with salvation. All three cases are in logical and symbolic connection with the light that makes things visible and gives life.

10 Other exceptional cases of light in the Hebrew worldview

In addition to the roots signifying light in biblical Hebrew, there are less commonly used roots expressing a different inner form, i.e. there are different types of light. These roots have a diverse basic meaning from light. The semantics of light is a secondary meaning, obtained through metaphorical or metonymic logic, interwoven with secondary meanings.

10.1 Light like a flowing river, stream

In Biblical Hebrew, seven roots used to designate a river. However, only the Nun-He-Reish root נהר has another group of derivatives meaning *light, to shine* (as a lamp), *to be radiant* (with joy) (TDOT vol. 9: 262). The first meaning of נהר is *flow, stream* (Isa 2:2, Jer 51:4) used 120 times in OT, according TWOT in BW. The second is *be radiant* (Isa 60:5; Jer 31:12; Psa 34:6[5]; Job 3:4) *to be light, to shine* (as a lamp), *to burn* (as a lamp), used much less often.

The verb נָהַר [nahàr] meaning *be radiant* is used five times (TWOT in BW). For Isa 60:5 the English translations are: *flow together* (KJV, WEB), and with the highest incidence of *be radiant* (ASV, NIV, NAB, NAS, NAU, RSV, etc.). For Jer 31:12: *shall flow* (ASV, DBY, KJV, RWB, WEB), *shall be radiant* (RSV, NAU, NAS), *will rejoice* (NIV, NIB). For Psa 34:5[6]: *were radiant* (ASV, NIV, NIB, NAU, RSV, NRS, NKJ), *were lightened* (KJV, WEB), *were shining* (RWB). For Job 3:4: *light shine* and *daylight* are the most common choice. We can specify this kind of light as 'the shine of the moving waters of a river'. A water reflection of the sunlight is the other explanation of the cognitive basis of the inner form of the paradigm of the root Nun-He-Reish. As TDOT formulated it: "the connection between [nàhar], 'river' and 'be radiant', if one were to think of the glittering surface of a great river" (TDOT, vol. 9: 263).

10.2 Blossom-shaped gleam [iatzitz]

The Tzadi-Yud-Tzadi ציץ root has brought this kind of light into the Old Testament. The main meaning of this root is *blossom, flower*. According to Gesenius (1996: 892), the meaning of *brightness* is the leading one in relation to the meaning *flower*. Gesenius motivated it with "a brightness, i.e. a burnished plate of gold on the forehead of the high priest, Ex 28:36": "You shall also make a plate [ציץ tzìtz] of pure gold and shall engrave on it, like the engravings of a seal, Holy to the LORD." (NAU). The words *plate* and *turban* are often used as a translation of the Hebrew word ציץ [tzìtz], but it is actually a golden flower-shaped diadem engraved with the phrase "Holy to the Lord" for the High Priest vestments.

Psa 132:18 recalls the sacred uses of the root at High Priest's vestments (the flower-shaped diadem ציץ [tzìtz] and tassels ציצית [tzitzit] worn at the corners of Israelites' garments, see Num 15:38), binding it to the commandments and presence of God: "His enemies I will clothe with shame, But upon himself his crown shall shine [iatzitz]" (NAU). The verb appears 8 times. In Eze 7:10 it is possible that injustice can be qualified as blooming in parallelism with the other most frequent root for flower [pèrah] and flourishing [paràh]: "Behold, the day! Behold, it comes! Your doom has come, injustice has blossomed צ [tzatz], pride has budded [paràh]." (RSV); "Behold, the day! Behold, it is coming! Your doom has gone forth; the rod has budded [tzatz], arrogance has blossomed [paràh]." (NAU).

There is another root meaning *shine, to be bright* mentioned by Gesenius with traces to Tzadi-Yud-Tzadi ציץ. This is the root of Nun-Zadi-He נצה. The difference is that this root is homonymous and has four different meanings but *flower* is not among them (: 686–688). One of these four is *shine, to be bright* נָצַץ [natzàtz], נֵץ [netz], while at page 868 the word [netz] is attached to the root Nun-Tzadi-Tzadi נצץ. The prophet Ezekiel (1:7) used the Nun-Tzadi-Tzadi נצץ root, although no authoritative author has a separate article on this root. The word is plural נֹצְצִים [notzetzìm]: "Their legs were straight and their feet were like a calf's hoof, and they **gleamed** [notzetzìm] like burnished bronze." (NAU); "Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they **sparkled** [notzetzìm] like burnished bronze." (RSV). TWOT in BibleWorks confirms that this is the only use in the OT by adding the following derivatives of this root: *spark* [nitzòtz] (Isa 1:31, only), *blossom* [netz] (Gen 40:10, only), *blossom* [nìtza] (Isa 18:5; Job 15:33; Gen 40:10), *blossom* [nitzàn] (Song 2:12, only), *bloom, blossom* [natzàtz] denominative verb occurs only in the Hiphil (Song 6:11; 7:13; Eccl 12:5). As can be seen from the examples, the use of the three different roots with close or equal meanings attests that this sector of spoken language has entered the biblical sacred text, but leaves some hesitation in the systematization of biblical Hebrew. The use of Tzadi-Yud-Tzadi is minimized, and the

homonymy of Nun-Tzadi-He is almost confusing. Steins (1997: 366–372) pointed out that the etymology remains unclear.

In conclusion, the roots are used by the holiest elements (the golden tiara of the High Priest and the clothing of the Jews), through the most mystical part of OT in the description of the Throne of the Lord (Eze 1:7), through the blossoming of injustice to love in a Song of Songs. The Jewish mentality encodes in language this kind of light in a flower-designed form, used both literary and metaphorical.

10.3 The light of the splendor

The root Yud-Fe-Ayn יפע derivational stem includes *shine forth, cause to shine*, and the nouns *brightness* and *splendor*. The meanings usually are attributed to the monotheistic God:

> He said, The LORD came from Sinai, And dawned [zaràh] on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning [hofia] for them. (Deut 33:2 NAU)

> Therefore, behold, I will bring strangers upon you, the most ruthless of the nations. And they will draw their swords against the beauty of your wisdom and defile your splendor [iafatèha]. (Eze 28:7 NAU)

> Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor [iofateha]. I cast you to the ground; I put you before kings, That they may see you. (Eze 28:17 NAU)

> For the choir director; set to El Shoshannim; Eduth. A Psalm of Asaph. Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned above the cherubim, shine forth [hofia]! (Psa 80:1[H2] NAU)

The ability of the monotheistic God to shine forth, to cause to shine, to be splendor, is revealed to the elect of the Jews – Moses, Ezekiel, and the righteous Job – in their theophany experience. At the same time, the righteous Job, in the darkness of his misfortunes, came to the idea that the meanings of the derivative stem of the root reach the wicked: "Is it right for You indeed to oppress, To reject the labor of Your hands, And to look favorably [hofia] on the schemes of the wicked?" (Job 10:3 NAU).

10.4 The light for mystical use

The noun *brightness* זֹהַר [zòhar] and the verb *shine, shine brightly, send out light, radiate; teach, warn, admonish* זָהַר [zahàr] are used three times in the Old Testament.

The Zayn-He-Reish root is a loan from Aramaic. The first use is in Ezekiel 8:2 (VI BC). The noun is an element of the description of the Throne of the Lord, being the most mystical segment of the Old Testament. Ezekiel is known for his description of the Throne of the Lord, but also for his mathematically precise instructions on the architectural plan of the Second Temple. The fifty-year exile of the Jewish tribes to Babylon had an impact on Jewish culture with the introduction of Aramaic words into biblical Hebrew, as well as the so-called round script, which is still written today.

The second and third use are in Daniel 12:3 (VI BC or II BC). The verb is in the Aramaic apocalyptic text. The Aramaic word זֹהַר [zòhar] is phonetically close to the Hebrew צֹהַר [tzòhar]. In contrast, the word [zòhar] is prominent in the title of the principal book in Jewish mysticism, Zohar, written by Moses de Leon at the end of the 13th century.

> Then I looked, and behold, a likeness as the appearance of a man; from His loins and downward there was the appearance of fire, and from His loins and upward the appearance of brightness [zòhar], like the appearance of glowing metal. (Eze 8:2 NAS)

> Those who have insight will shine brightly [iahzirù] like the brightness [zòhar] of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. (Dan 12:3 NAU)

The fate of the word *zohar* is interesting in that it left Judaism and the Semitic languages and, as a transliterated form, became famous in Europe among the admirers of Jewish and Christian Kabbalah as the basic book called *The Zohar* (13th century).

11 Milk and snow

Together with the light, the milk and the snow are the prototypes of the category and the idea of white color. The word חָלָב [halàv] means *milk, yogurt, cheese* in the Bible. Milk חָלָב [halàv] is used in Gen 49:12 as the best example (prototype) of white color: "His eyes will be darker than wine, his teeth whiter than milk." (NIV). It is an example of the opposition 'white – red (dark)' in Jacob's prophecy to the tribe of Judas. For Hebrew [hahlilì], some English translations prefer red, others use *darker*, and some *dull*, but all agree on חָלָב [halàv] like *milk*. The term [hahlilì] is *hapax legomena* and has an obscure semantics. NIV used *darker*, and ASV preferred *red*: "His eyes shall be red with wine, And his teeth white with milk." (ASV). The situation is similar for many other languages.

Psa 51:7 used the matrix "whiter than prototype", but replaced one prototype, milk, with the other, snow: "Purify me with hyssop, and I shall be clean: Wash me,

and I shall be whiter than snow." The context of the verse is "Surely I was sinful at birth, sinful from the time my mother conceived me." (Psa 51:5). It is an example where the prototype (snow) and the basic feature of the prototype (TBFP purify) coexist and produce mega verbal whiteness in three verses. They are supported by the standard cleaning tool in all traditions (the other cleaning tool is fire) – water.

A marvelous illustration of the semanticize of a prototype term (PT) and a rival for a prototype term (RT) is in Isa 1:18: "'Come now, let us reason together', says the LORD. 'Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool'."

Milk together with honey is a constancy noun phrase "honey and milk" when defining the Promised Land. We can decode the symbolism of this phrase as 'material and spiritual welfare'. God promised the children of Israel "to bring them up from that land to a good and spacious land, to a land flowing with milk and honey" (Exo 3:8; 17; Deut 32:14, etc.). The noun phrase "honey and milk" is symbolic for 'life', 'fertility and prosperity'. Thus, there are no deep semantic elements (lexical, derivative, or discursive) to speculate with. The symbol is explicit and as color it is white and liquid golden yellow. There is one great condition to achieve "milk and honey" – to obey the commandments.

Solomon did not fail to transform the phrase *milk and honey* from the Exodus meaning 'a rich and secure life for free people' into the meanings of 'love' and 'sexuality': "Your lips distill nectar, my bride; honey and milk are under your tongue; the scent of your garments is like the scent of Lebanon." (Song 4:11 NRS).

The snow שֶׁלֶג [shèleg] is a little bit more complicated symbol. As a linguistic expression the snow is a member of the comparison 'white as snow' but it became a popular metaphor for observance of God's commandments. The commandments and their observance are compared to the purity of the snow. Therefore, the meanings are 'moral purity' and 'righteousness'. In both examples, the context shapes, in a poetic style, the acquisition of 'ritual and moral purity' as a synonym for snow and its whiteness.

The word snow is a popular participant in semantics along the line of 'purity', which is the other basic feature of white prototypes. Purity has a high frequency as an association of the basic term for white in the Norm of free word associations of the basic color terms (Almalech 2011). In angelology, the archangel Michael is usually bound with snow in terms of 'purity' and 'whiteness'.

Snow participates in sending a 'punishment to the holders of ritual and moral impurity' by God or 'punishment with illness' in sustained expression "leprous as snow", e.g. "Miriam was leprous as snow" (Num 12:10). Interestingly, this expression does not contain the noun *snow*, but a verb of the same root, *to snow* שָׁלַג [shalàg]. In Exo 4:6, the textual signification of the expression is another 'Lord gives strength to Moses to do miracles': "Then the LORD said, 'Put your hand inside your cloak'. So

Moses put his hand into his cloak, and when he took it out, it was leprous, like snow."
(NIV). The expression is used also in 2Ki 5:27.

12 General conclusions

Light, milk, and snow are the prototypes of the color white, but they are different.
Milk and snow are accessible to human senses of sight, touch, and taste, while light
reaches man only through visual sensation and perception. What they have in
common is the feature of 'pure', which is a characteristic of white color. The Norm of
free word associations of basic color terms gives access to the linguistic subconscious
and consciousness. The most frequent associations of the word stimulus "white" are
the words light, milk, snow, clean, and pure. Therefore, the free word associations
test is an interface between visual and verbal cognition and helps orientate in such
cognitively different prototypes of white via the feature of cleanness. Pure is at the
heart of the mystical understanding that the righteous are transformed into light, see
Smelik 1995.

The review of the various Hebrew words for light and their roots is information
about the original message and qualities of the Old Testament. The biblical light in
translation into other languages provides additional information on several aspects.
Most important aspect is a general symmetry between Hebrew and translations.
Symmetry is provided by the general cognitive synonymy in different languages
between the generic name of light and the various features, e.g. *shine*, as signs
universally perceived as synonyms of light. Symmetry also encompasses the intra-
linguistic semiotic osmosis between red with prototype fire and white with prototype
light, united by the common ability "to make things visible." Symmetry ensures the
relevance of the translations to the original Hebrew for the massive presence of light,
both literal and figurative.

Hebrew lexical presences of light are very distinct, though meaning light. Inter-
linguistic asymmetry and dissymmetry operate in this aspect.

The interdisciplinary approach applied here made it possible to glimpse the
different kinds of light shining in all their diversity and richness and reveal, in micro-
and macro-connections, the coherent wholeness of light in the sacral text.

White prototypes provide a massive presence of white color in the Old Testa-
ment (in total, circa 1,000) and compensate for the small number (40 times) of
basic white terms. In addition, the different words for light are highly symbolic.
Words such as *day, morning,* and *afternoon* were not considered here but possibly
contribute to a potential association with white. However, these words usually serve
to fix actions and plots in time.

The Hebrew worldview has terms for *thunder* and *lightning*. Some are derived from fire-roots, others from light-roots and deserve a separate study for a macro-light of white and red. The theme of light is multi-faceted, encompassing the entire biblical discourse: The Old and New Testaments, the Essenes' Qumran scrolls, the "War of the Sons of Light against the Sons of Darkness". It is impossible to cover it in its entirety in one place.

The modern science of physics deals with Black Matter and Black Energy.[2] This theme is relevant both to the biblical thesis that light is the first created thing (Gen 1:3) in the midst of "earth was a formless void and darkness covered the face of the deep" (Gen 1:2) and to the black-and-white oppositions that abound in the Old Testament. Few examples are in Isaiah 50:10; 59:9; "The people that walked in darkness [hòsheh] have seen a great light [or]: they that dwelt in the land of the shadow of death [tzalmàvet], upon them hath the light [or] shined [nagàh]." (Isa 9:1[9:2]: ASV). In some of the oppositions macro-light is presented by light and fire versus darkness. It cannot be said that there is gradation in the accumulations of white (mega-light), for the Hebrew words mark that there are different kinds of light, none of which is higher or stronger than the other. In some verses there is only the presence of white, and again it cannot be considered a classical gradation, in which the synonym adds a higher degree of something: "And the gentiles shall come to thy light [or], and kings to the brightness [nogàh] of thy rising [zaràh]." (Isa 60:3 KJV).

The main goal of my many years of research on colors (visual and verbal) is to find out when they are used as a sign system for communication and the rules in this system. Since translation is an important method, the study explored the idea of whether a semiotic pattern can be thought of for the translation of the content of color terms.

Creating a semiotic pattern relating to the translation of the content of color terms is a big topic that should be comprehensive, but it faces several problems.

- My method covers not only the basic color terms (BCT) but also the prototype terms (PT), the rival of the prototype terms (RT), and terms for a basic feature of the prototype, besides the color (TBFP).
- Inter-linguistic symmetry, asymmetry, and dissymmetry between Semitic Hebrew and Indo-European languages.
- Cultural and religious differences have existed and changed over the millennia.
- The special place of the Septuagint, in which Jewish priests, fluently in Hebrew and Old Greek introduced their decisions in Greek, which became the basis for many Indo-European translations.
- The relationship between the Hebrew-Aramaic texts of the Old Testament and the Greek language of the New Testament, as well as the relationship between Biblical

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2 See Encyclopedia Britannica https://www.britannica.com/science/dark-matter.

Hebrew and Modern Hebrew, and Hebrew and Aramaic versions of the Talmud, which means diachrony for Hebrew and Aramaic.
–   The semiotic pattern should consider the language's worldviews influenced by cognitive and cultural factors. These factors should be applied to the lexical and (macro-) contextual fields.

Therefore, only initial observations are presented here.

Semiotic osmosis has not been presented before in semiotic literature. However, this is not a permanent but a discrete (intermittent) approach. It is observed for Green, where the Hebrew term for the basic feature of the prototype, TBFP (fresh) is translated with the basic color term (BCT) in the Indo-European languages (Almalech 2017), for Black, where the Hebrew prototype term (PT) is translated with the basic color term (BCT) (Almalech 2018a).

There is a case of the explicit influence of the personal doctrines of the various translators. In Hebrew, the word Adam, besides man, is also the proper name Adam. In the absence of uppercase and lowercase letters in the Hebrew alphabet, individual translators enter for the first time Adam in different places depending on their understanding, Almalech 2018b.

The semiotic pattern can be likened to an iceberg. At the lexical level, some of the Hebrew terms are "visible", i.e. translations are symmetrical. These are all BCTs, RTs (ruby, linen), and most of the PTs. If we consider the worldviews of different languages, some Hebrew lexical chains are "invisible" and untranslatable (dissymmetrical) in translations because the Hebrew worldview has different root conjugations of the root of the basic color term compared to other languages. The extended semantics of Hebrew roots is a traditional instrument for comments and interpretations in Jewish tradition which remains inaccessible to other languages and traditions. An example of such irreducibility is the root Aleph-Dalet-Mem, which produces *red, man, blood, ground, Adam*, and *Edom* (Almalech 2023). The lexemes of this root have both symmetric (for BCT) and dissymmetric translations loss the logical connection to *blood, man, ground*, and their relationship to the proper name *Adam*, as opposed to *Edom*, a proper name motivated by the Hebrew text as a derivative of red. *Edom* is not bound to a derivate of *red* in Indo-European translations. "Visible" remains only BCT *red* in translations, but all other root derivatives are "invisible" due to worldview differences.

Another type of semiotic iceberg is described in Almalech 2021. The full content of a single verse (Song 1:5) requires knowledge of Hebrew derivation chains as well as cultural associations. The "visible" level is BCT black [shorà] in Song 1:5. Most of the multilingual translations use the corresponding BCT for black, but there are exceptions (brown, brunette) that can be treated as accommodation. The "invisible" layers of the semiotic iceberg remain below the Indo-European worldview "waters."

Comparisons such as like *the tents of Kedar* and *like the curtains of Solomon* are not very clear to today's readers because they are not elements of modern culture and require insight into the ancient cultures and symbols. *Kedar* is a proper name but as an adjective, it means *black* (BCT) but also *darkness* (PT). The next "invisible" level is *curtains of Solomon* which are associated with the four-colored curtains in the Temple. In general, they remain invisible in Indo-European translations.

Similar is the case with the windows of Solomon's Palace described above, in which Hebrew terms hint at the prophetic status and abilities of the king, but this remains hidden to the Indo-European reader.

Perhaps it is more accurate to think of semiotic patterns relating to the translation of the content of color terms rather than a semiotic pattern.

Abbreviations

Biblical dictionaries and encyclopedias

BDB – Brown, Francis, S. R. Driver, Charles Briggs. 1995 [1891–1905]. *Hebrew and English Lexicon of the Old Testament*. Peabody, Mass: Hendrickson Publishers.

BW – *BibleWorks*. Software of Biblical exegesis and research. Copyright BibleWorks, LLC. Hermeneutika, Big Fork, Montana; P.O. Box 6158 Norfolk, Virginia.

DA – *A dictionary of angels, including the fallen angels*. 1967. Edited by Gustav Davidson. New York: Free Press.

EBD – *Easton's Bible Dictionary*. Matthew Easton M.A., D.D. Illustrated Bible Dictionary, Third Edition, published by Thomas Nelson, 1897. ASCII edition, 1988 Ellis Enterprises, Inc. Public Domain. Franz Delitzsch adds his comments to Easton's Scottish Presbyterian edition.

EJ – *Encyclopaedia Judaica*. 2nd ed. Edited by Michael Berenbaum and Fred Skolnik. Detroit: Macmillan Reference USA, 2007. 22 vols.

JE – *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*. 1901–1906. 5 vol. set. Managing ed. Isidore Singe. New York: Funk & Wagnalls Company. Available at: http://www.jewishencyclopedia.com/Jewish Encyclopedia. com website contains the complete contents of the 12-volume Jewish Encyclopedia, which was originally published between 1901 and 1906. The Jewish Encyclopedia, which recently became part of the public domain, contains over 15,000 articles and illustrations. New York: Funk & Wagnalls Company. 1912.

TDOT – *Theological Dictionary of the Old Testament*. 15 vol. set. Botterweck, Johannes, Heinz-Josef Fabry & Helmer Ringgren (eds). 1975–2015. Translators: David Green, Douglas Scott. Grand Rapids: William Eerdmans Publishing Company.

TWOT – *The Theological Wordbook of the Old Testament* by Laird Harris, Gleason
    Archer, Bruce Waltke. Illinois: Moody Press. 1980 [2003]. According to BibleWoks4
    1998.

Bibles

ACF – The Brazilian Portuguese João Ferreira de Almeida
ARA – The Brazilian Portuguese João Ferreira de Almeida, Revista e Atualizada, 2nd
    edition1993
ASV – American Standard Version 1901
BFC – French Bible en français courant, édition révisée. 1997
BKR – Czech Bible Kralická: Bible svatá aneb všecka svatá písma Starého i Nového
    Zákona podle posledního vydání kralického z roku 1613
BTP – The Polish Millennium Bible 1984, 4th ed.
BUL1 – Bulgarian Protestant Version 1940, 1995, 2005
BUL2 – Bulgarian Orthodox Version 1925, 1991
BUL3 – Protestant "Veren" edition, 2000
BUL4 – Protestant 1873 with newer versions 1914; 1924
DRB – French Version Darby 1885 [1991]
ELB – Revidierte Elberfelder 1993
IEP – The Italian NVB Nuovissima Versione della Bibbia 1995–1996
KJV – King James Bible. 1769 [1988–1997]. Retrieved from http://biblehub.com/
    interlinear
LBA – La Biblia de Las Americas 1986
LND – The Italian La Nuova Diodati 1991
LSG – The French Louis Segond Version 1910 [1988–1997]
LUO – The German Luther Bibel 1912 [1995]
LUT – Revidierte Lutherbibel 1984
LXX – Septuagint. Retrieved from http://biblehub.com/interlinear/
NAB – The New American Bible 1991
NAS – New American Standard Bible. Retrieved from http://biblehub.com/
    interlinear/
NAU – New American Standard Bible 1995
NIB/NIV – The New International Version 1984 [1973]
NKJ – The New King James Version 1982
NT – New Testament
NRS – New Revised Standard Version 1989
NRV – The Italian La Sacra Bibblia Nuova Riveduta 1994 (NRV), Copyright
OT – Old Testament

RSV – Revised Standard Version 1952/1971

RVA – Reina-Valera Actualizada 1989

SRV – Versión Reina-Valera 1909 [1988–1997]

R60 – Biblia Reina Valera 1960

R95 – Biblia Reina Valera 1995

RST – Russian Synodal Text of the Bible 1917 [1996]

RWB – The English Revised 1833 Webster Update 1995

TOB – Topical Bible

UKR – Ukrainian Orthodox Version

VUL – Latin Vulgate

WEB – The English Noah Webster Bible 1833

WTT – Biblia Hebraica Stuttgartensia (Masoretic Text or Hebrew Old Testament) 1966

Books from the Bible

1Chr – 1Chronicles

2Chr – 2Chronicals

1Ki – 1Kings

2Ki – 2Kings

1Sam – 1Samuel

2Sam – 2Samuel

Gen – Genesis

Deut – Deuteronomy

Dan – Daniel

Eccl – Ecclesiastes

Exo – Exodus

Eze – Ezekiel

Gen – Genesis

Hab – Habakkuk

Hos – Hosea

Isa – Isaiah

Jer – Jeremiah

Jdg – Judges

Num – Numbers

Lev – Leviticus

Mat – Matthew

Num – Numbers

Rev – Revelation

Rom – Epistle to the Romans
Song – Song of Solomon
Prov – Proverbs
Psa – Psalms
Zech – Zechariah

Languages

Bul. – Bulgarian
Cze. – Czech
Pol. – Polish
Rus. – Russian
Lat. – Latin
Gr. – Greek

Colors

BCT – basic color terms
B&K – Berlin&Kay
PT – prototype terms
RT – rival terms of the prototype
TBFP – terms for the basic features of the prototypes

General

Ant. – Antiquities

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Bionote

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