

ПСИХОЛОГИЯ И ЛИНГВИСТИКА

Сборник статии
в чест на проф. Енчо Герганов

PSYCHOLOGY & LINGUISTICS

Papers in
Honor of Prof. Encho Gerganov



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в чест на проф. Енчо Герганов**

Съставители

доц. дфн Юлияна Стоянова и доц. дпн Христо Кючуков



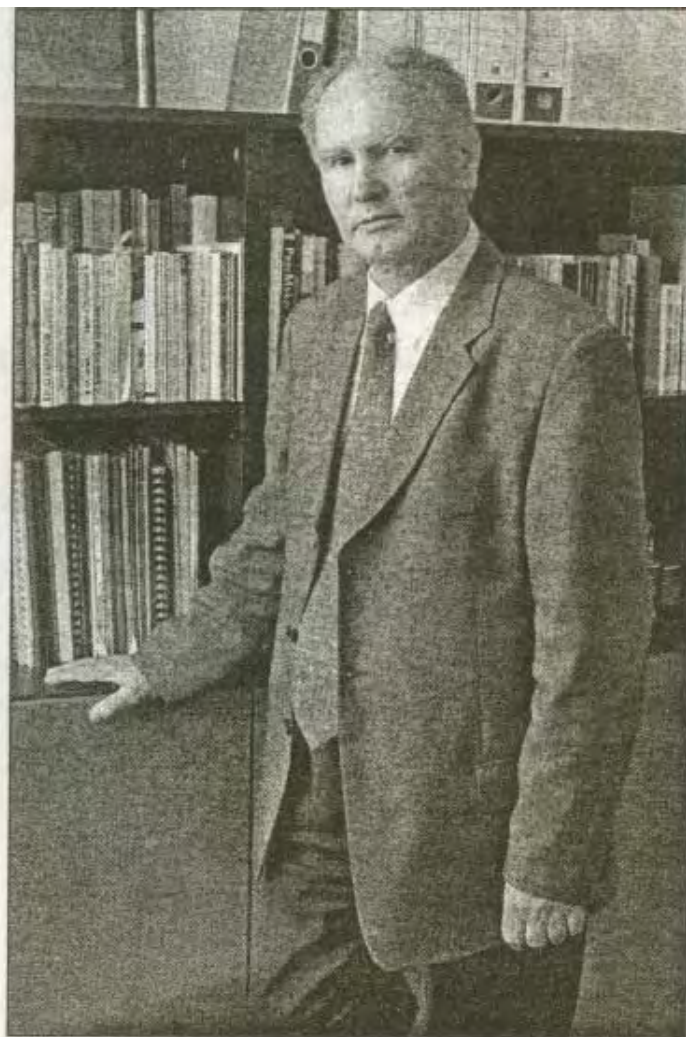
PSYCHOLOGY & LINGUISTICS

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**Настоящият сборник е посветен на 70-годишния юбилей
на проф. Енчо Герганов**

**ПРОСВЕТА
София**



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Is There any *Rust* in the Bible?

Mony Almalech

New Bulgarian University

The paper comments the fact that in the Old Testament the Hebrew word for **rust** (*heled* – root *Het-Lamed-Daleth*) is never used in its primary meaning ‘rust’ but in its different meanings (*age, world, time*). Thus, the question rises „Is there any rust in the Old Testament?“ – primary and symbolically. From the root of *heled* are derived the proper names *Helday* and *Haluda*. Their implicit meaning is ‘a person who is red haired’. The single use of *rust* in the Old Testament is in Ezekiel, 24. But the Hebrew word used by Ezekiel for *rust* is *hela* (root *Het-Lamed-Aleph*). This is not the usual one for ‘rust’ but a word which is a derivate from **sickness** *mahala*. Ezekiel prefers to express for a symbol of sins the Hebrew word *hela* translated as *rust*. But the root of *hela* denotes the string ‘sickness’, ‘disease’, ‘illness’; ‘be or become sick’, ‘weak’, ‘diseased’, ‘grieved’, ‘sorry’. At the same time Ezekiel, 24 presents the single description of the Hell in the Old Testament as a place of fire where the sins (*hela*) are melted. The usual Old Testament notion for hell is *Sheol* – a dark place, a grave. Short comparison is made between the Old Testament term for *rust* to the New Testament Greek terms for *rust*. The conclusions made in this paper are: 1. The word *hela* expresses the prophetic symbolism of the *rust* as „sickness“. 2. The number of the uses as prophetic strategy kept more than 1000 years. In the Old Testament there are only three uses of the word *rust* – in the *Saying for the boiling pot* by Ezekiel. This very small number is already a symbol. Obviously the prophets avoid the use of the words for *rust*. 3. The Ezekiel’s *rust-sickness* is a part of the Old Testament notion on Purgatory in the hell, just as the Christianity has developed this notion during the centuries. This is despite the fact that the basic Old Testament notion for hell is *Sheol* „dark place“, „grave“, „place of the dead“. 4. The Old Testament has no *rust* – neither symbolically nor lexically. In the New Testament there are 4 uses of *rust*. All of them could be understood symbolically but from the context.

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Key words: rust, sickness, sin, Bible, Hebrew, root, Greek, Sheol, hell, Purgatory

It seems that the term *rust* has a strong symbol function in the Biblical text. In our days the usual image on rust is for a something red. It is because we associate the *rust* with the most common metal – steel or iron. The *rust* of the copper is green. If we have silver’ *rust* – the color is black. It is clear from the text that, in VI-th century B.C, the pot in Ezekiel 24 is copper one. The symbolism of *rust* comes from the fact that a metal is not in a best condition but also from its color. Any color of the *rust* should be accepted as one of the Prototype Rival Terms for color.

This article is a very small part of a big project that prolonged more than 30 years. The task of the project is to prove that the colors could have non-color meanings such as ‘love’, ‘hate’, ‘eternity’, ‘death’, ‘life’, ‘freedom’, ‘sin’, ‘angel’, ‘God’, ‘devil’ etc., and that there is a small kernel universal meanings. Grammar of Color language was described.

An interdisciplinary instrumentarium was developed to prove that the colors are a language. The areas of research are quite different. The Semiotics of Color include wide range of theories and approaches:

- the folklore or the visual perception – Prototype Theory (Rosch et al 1976; Lakoff 1987), The Color Test of Lusher (Lusher 1980, 1983), (Almalech 1996, 1997; 2006a; 2007); the natural language on lexical level – Basic Color Terms (Berlin and Kay 1969; Witkovsky and Brown 1977; Kay and McDaniel 1978; Wierzbicka 1990; Vasilevich 1982a, 1982b, 1983; Kay 1975; Hanegraphs 1980), and the whole discussion on Berlin and Kay’s theory; the Test of Free Linguistic Associations (Kent and Rossanof 1910; Rosenzweig 1961; Gerganov 1984; Almalech 2001). In his book on Basic Color Terms Wolf Moskovich (Moskovich 1969) speculates on the French, English, Italian and German Norms of Free Word Associations. Moskovich quotes the observation of Rosenzweig

(Rosenzweig 1961) that in the frame of the Kent-Rosanoff list across languages „there was a strong tendency for primary responses to corresponding stimulus-words to be equivalent in meaning (...), similar associations tend to occur among words of similar meaning“ (Rosenzweig 1961: 359-360). This is a proof on the universalities in the linguistic conscious and subconscious when the semantisations of colors take place. The Bulgarian Norm for Free Linguistic Associations to Colors was developed by Encho Gerganov (Gerganov 1984) and Mony Almalech (Almalech 2001). The Norm shows that in the kern of the norm are the Terms for the Prototypes of Colors and some of their semantisations (Rosch et all 1976; Lakoff 1987);

– the natural language on textual level: in the literature (Almalech 2001a); in the Hebrew Bible and its translations (Almalech 2006b, 2007, and many articles).

An important moment is that in our days the colors are a language in the human’s subconscious. But this is not the case when sophisticated scientific approach takes place, and the same is with the ancient initiated persons. As a result, four linguistic objects have been differentiated for contrastive research on Color presence in the Bible:

- Basic Color Terms (*white, black, red* etc.);
- Prototype Terms (*light, darkness, sun, fire, blood, sky, sea* etc.);
- Prototype Rival Terms (*linen, rust, cherry, duckling, ruby, wine, sapphire* etc.);
- Terms for the basic features of the prototypes (*clean, pure, immaculate* for light; *hot, warm* for fire; *fresh* for plants etc.)

The *rust* should be understood as one of the Prototype Rival Terms for color. The single place in the Old Testament where there are uses of the word *rust* is Ezekiel 24. The *rust* of the pot in Ezekiel 24 should be green, because it is copper. In all translated versions of the Bible we have quite wrong association because in the Hebrew original there is no routine Hebrew word for *rust*. In the Old Testament there are only three uses of *rust* (Ezekiel 24), and in the New Testament there are only four uses (Matthew 6:19, 20, James 5:3).

2. The Hebrew Terms For *Rust*

The *bloody city* which is judged in Ezekiel, 24 is Jerusalem. Jerusalem, as place chosen by God, is compared here to a pot. The rust on this pot is the unclean, unmoral human, Jewish behaviour. If God decided to clean its own copper pot – Jerusalem – by the mighty strength of a burning fire which melts the copper and the rust, and the rust is still there – the picture could be frightened. The rust is used as a synonym of „impure“, „unclean“. All three uses are of the word חֶלְאָה [helà].

My concern in the Saying for the boiling pot is the Hebrew word for *rust* in Ezekiel, 24. I should bold that usually in the Biblical Dictionaries and Encyclopedia we can find the symbolic meanings of the *light, fire, rain, grass* etc., but there is no information on the contextual meanings and the symbolism of the *rust*. May be because in the Old Testament there are only three uses of *rust*, and in the New Testament there are only four uses. It is interesting which these words are.

Ezekiel 24:6

WTT Ezekiel 24:6
לְנִתְחִיָּה הוֹצִיָּאָה לֹא־נָפַל אֵלֶיהָ חֶלְאָתָהּ בָּהּ וְחֶלְאָתָהּ לֹא יִצְאָה מִמֶּנָּה לְנִתְחִיָּה
גֹּרֵל

NRS Therefore thus says the Lord GOD: Woe to the bloody city, the pot whose **rust** is in it, whose **rust** has not gone out of it! Empty it piece by piece, making no choice at all.

BUL Защото така казва Господ Иеова: Горко на кръвопролитния град, на котела, чиято **ръжда** е на него, и чиято **ръжда** не се е очистила от него! Извади от него късовете му, без да се хвърли жребие за тях.

Ezekiel 24:11

WTT Ezekiel 24:11
וְנִתְחָה בְּתוֹכָהּ שְׂמָאָתָהּ תִּתֵּם חֶלְאָתָהּ
לְמַן תִּחַם וְחָרָה נִחְשָׁתָהּ

NRS Stand it empty upon the coals, so that it may become hot, its copper glow, its filth melt in it, its **rust** be consumed.

BUL Тогава тури котела празен на въглищата, за да се нажежи медта му и да изгори, и да се стопи в него нечистотата му, за да се изгори **ръждата** му.

Ezekiel 24:12

וְלֹא־תֵצֵא מִמֶּנָּה רֶבֶת חֶלְאָהּ בְּאֵשׁ חֶלְאָהּ WTT
Ezekiel 24:12

NRS In vain I have wearied myself; its thick **rust** does not depart. To the fire with its **rust**!

BUL Уморил се е от трудовете си, но пак многото му **ръжда** не се очиства из него; **ръждата** му даже в огъня не се очиства.

The Hebrew word used by Ezekiel for *rust* is חֶלְאָהּ [helà]. This is not the usual one for rust but a word which is a derivate from *sickness* מַחֲלָה; [mahalà]. The routine word for *rust* in Hebrew is חֶלֶד [hèled].

Why Ezekiel did not use the routine word for *rust* but preferred the word חֶלְאָהּ [helà]? May be the semantics of the roots of both words will show to us a good reason: Here is the data from BibleWorks98 on *rust* חֶלְאָהּ, [helà] and its root:

“*Het-Lamed-Aleph* חלא (μ’) Assumed root of the following:

חֶלְאָהּ, (μel’a) **rust** (Ezek 24:6, 12) noun common feminine singular construct, suffix 3rd person feminine singular.

חָלָה (μālā’) **be diseased, suffer.** verb qal waw consec imperfect 3rd person masculine singular.

מַחֲלָאִים (taμālū’îm) **diseases.** The word occurs five times, always in the plural.

חָלָה (μālâ) **be or become sick, weak, diseased, grieved, sorry, et al.**

חֲלִי (μōlî) **sickness, disease, illness.** This noun follows the verb in meaning „sickness“ whether from physical causes (the fall of Ahaziah, 2Kings 1:2), or from disease (in Asa’s feet, 2Chr 16:12; in the bowels of Jehoram, 2Chr 21:15).

מַחֲלָה (maμāleh) **disease, infirmity.** Used twice (2Chr 21:15; Prov 18:14).

מַחֲלָה (maḥlâ) **sickness.**

מַחֲלוּי (maḥlûy) **sickness or wound.**

The basic meaning of this root is „to be(come) sick“ or „faint“. The verb is used fifty-nine times. Due to the nature of the verb there is seldom any difference in translating with the auxiliary „be“ or „become“.

In many contexts (e.g. Gen 48:1; Ezek 34:16) no distinction needs to be made between „sick“ or „weak“, the latter resulting from the former. But in Jud 16:7, 17 sickness cannot be involved because „to be weak“ (in opposition to *κοεαμ*, strength) here is explicitly stated to be „as another man“ or „like any man“. Thus in Isa 57:10 the word is applied to what is probably the natural result of a long journey (ASV and RSV, „be faint“; KJV, „Grieved“). To be „sick“ includes the condition brought about by physical injury or wounding: by beating (Prov 23:35 KJV:ASV and RSV „hurt“), from battle wounds (2Kings 8:29), from a fall (2Kings 1:2). It is used in a general sense (like the English) for illness regardless of cause, sometimes leading to death: Jacob (Gen 48:1), Hezekiah (2Kings 20:1). It is used more specifically of disease: as with Asa’s feet (1Kings 15:23). It is used of animals such as those which are unsuitable for sacrifice (Mal 1:8, 13). The verb מַלֵּא (mālā’) is also used in the sense of „sick of heart“ or „mind“, as a girl sick with love (Song 2:5; Song 5:8). Saul complained that nobody was „sick“, i.e. „felt sorry“ for him (1Sam 22:8). The non-physical form of sickness is more evident in the Niphal. Amos speaks of those who are „at ease in Zion“ but „are not grieved (i.e. „made sick“) for the affliction of Joseph“ (Amos 6:6) and Isaiah speaks of a „day of being sick“ (translated „day of grief“, Isa 17:11). But the Niphal is also used for the „diseased“ (Ezek 34:4) and „faint“ (Jer 12:13). In the latter reference Jeremiah uses the word for the effort to sow wheat (which results in reaping thorns). The KJV and ASV translate „put themselves to pain“, but the RSV, „tire themselves out“. The Niphal participle is also used in the sense of „severe“ when referring to wounds or blows (Jer 10:19). Bibliography: Harrison, R. K., „Diseas“, in IDB, I, 847-5 1. E. Y.“ (BibleWorks98)

The routine word for *rust* in Hebrew is חָלַד, [hèled]. This word is very ambiguous.

Here is the data from BibleWorks98 on חָלַד, [hèled] and its root *Het-Lamed-Daleth* חֶלֶד:

“*Het-Lamed-Daleth* חֶלֶד (hld): Assumed root of the following:

חֶלְדַּי *Helday* – proper name; Meaning: two Israelits; Usage: Heldai (2) proper name .

חֹלֵד [holèd] *weasel, mole* 1a) *perhaps an extinct animal*, exact meaning unknown;

Usage: mole (1).

חָלַד [hèled] *age, duration of life, the world*; Usage: AV - age 2, world 2, time 1; 5. Zophar admonishes Job that if he (Job) will do right and put away evil his „life will be brighter than the noonday“ (Job 11:17). The Psalmist laments over how fleeting his life is. „You made my day like a few handbreadths; my life is as nothing in your presence“ (Psa 39:5 (H 6)). Psalm 89:47 (H 48) strikes a similar note: „Remember, how short (of what duration) my life is“. The other meaning of חָלַד is related to the former. The world is used not meaning just the earth, but rather the total scene of life and action on the earth. Psalm 49:1 uses the word clearly with this meaning „Hear this all you people; listen, all who live in the world“. The translation of Psa 17:14 is more difficult but most agree חָלַד also means „world“ in this verse. The meaning is either „by your hand, O Lord, destroy them from the world“ or „save me (v. 13) by your hand, O Lord, from men of the world“. E.B.S. (BibleWorks98)

In Modern Hebrew the word is used as in spoken Biblical Hebrew with the meanings:

1. *rust; rusty*; 2. *age, duration of life, this world* חָלַד [hèled];

red-haired חֶלְוִד [halùd];

1. *to rust*; 2. *to become red-haired* חֶלְוִד [ehlìd];

rust חֶלְוִדָּה [haludà]

We can conclude that Ezekiel preferred the word חֶלְוִדָּה

[helà] for *rust* but not the usual one in Hebrew – חָלַד [hèled]. It is because הִלְאָה [helà] is a better expression of the notion of systematic unmoral and impure human's behavior. The word הִלְאָה [helà] is much more expressive because the semantics of this word involves the sins as a kind of *sickness* מַחֲלָה [mahalà]. Thus מַחֲלָה [mahalà] is more appropriate than חָלַד [hèled]. The semantics of the routine word for *rust* חָלַד [hèled] is associated with something short-lived as the human life. Thus the impureness of human's behavior could be associated incorrectly to a short-term matter. But the unmorality and impureness of human's behavior should not be cleaned in a short term. It must be remembered and punished. According to Ezekiel, 24 the sins of humans are like sickness which are so bad that it can not be melted even from the burning fire... Thus the word הִלְאָה [helà] became more appropriate than the routine word for *rust*. This expresses the prophetic symbolism of the *rust* as sickness and wickedness.

3. Greek Translation of Hebrew הִלְאָה (helà)

LXT Ezekiel 24:6 διὰ τοῦτο τάδε λέγει κύριος ὁ πόλις
 αἰμάτων λέβης ἐν ᾧ ἐστὶν ἰὸς ἐν
 αὐτῷ καὶ ὁ ἰὸς οὐκ ἐξῆλθεν ἐξ αὐτῆς κατὰ μέλος αὐτῆς
 ἐξήνεγκεν οὐκ ἔπεσεν ἐπ' αὐτήν
 κλῆρος

LXT Ezekiel 24:11 καὶ στή ἐπὶ τοὺς ἄνθρακας ὡς
 προσκαυθῆ καὶ θερμανθῆ ὁ χαλκὸς αὐτῆς
 καὶ τακῆ ἐν μέσῳ ἀκαθαρσίας αὐτῆς καὶ ἐκλίπη ὁ ἰὸς
 αὐτῆς

LXT Ezekiel 24:12 καὶ οὐ μὴ ἐξέλθῃ ἐξ αὐτῆς πολὺς ὁ ἰὸς
 αὐτῆς καταισχυθήσεται ὁ ἰὸς
 αὐτῆς

Septugint prefers the word ἰὸς. The word ἰὸς means *poison, venom; rust*. Does the New Testament use the same word in the four uses of rust?

Greek Terms for *Rust*

The Greek terms for *rust* (the noun and the verb) in the New Testament are crucial for our understanding. In the New Testament there are only four uses of *rust*. Three of them are the noun *rust* and the fourth is the verb *rust*.

Matthew 6:19

NRS Do not store up for yourselves treasures on earth, where moth and **rust** (1) consume and where thieves break in and steal; {(1) Gk (eating) }

GNT Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν.

Matthew 6:20

NRS but store up for yourselves treasures in heaven, where neither moth nor **rust** (1) consumes and where thieves do not break in and steal. {(1) Gk (eating) }

GNT θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

James 5:3

NRS Your gold and silver **have rusted**, and their **rust** will be evidence against you, and it will eat your flesh like fire. You have laid up treasure (1) for the last days. {(1) Or (will eat your flesh, since you have stored up fire) }

GNT ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

Following BibleWorks, the Greek words are:

I. βρῶσις [brōsis]. Meaning: 1) act of eating 1a) in a wider sense, corrosion 2) that which is eaten, food, ailment 2a) of the soul's food, either which refreshes the soul, or nourishes and supports it. Usage: meat 6, rust 2, morsel of meat 1, eating 1, food 1; 11.

II. κατίωται [katiōtai] verb ind. perf. pass. 3rd per. sing.

Meaning: rust; Usage for κατίωται: 1. κατιόω (verb ind. perf. pass. 3rd per. sing.) 1.

III. ἰός, οὖ [yòs] noun nom masc sing. Meaning: poison, venom; rust; Usage for ἰός: 1. ἰός (noun nom. masc. sing.).

The Septuaginta' translation of the *rust* from Ezekiel, 24 is a checkpoint for the semantics and symbolism of the rust.

The word ἰός – *poison, venom; rust* – had been chosen as the most appropriate for the Hebrew קִלְאָה [helà]. If we compare the three Greek uses of the noun *rust* in the New Testament to the three translations in Greek of Hebrew קִלְאָה [helà], we can see that in the New Testament two of all three are brw/sij but not ivo,j. NRS informs that we should understand βρώσις as *eating* in Matthew 6:19, but I am not quite shure that we should do this. The third use in the New Testament is analogous to the Old Testament Greek ἰός. In James 5:3 is the fourth use of rust. Here is a verb denoting the process of rusting – *have rusted, cankered* or *corroded* are the English translations of the Greek verb κατίωται[katiotai].

Conclusions

The existing words for *rust* in Hebrew and their use in the Old Testament have micro- and macrolexical aspects:

I. The microlexical aspect is that of the choice of the appropriate word. Ezekiel preferred the word קִלְאָה [helà] for *rust* but not the usual one in Hebrew – קִלְדָּה [hèled]. It is because קִלְאָה [helà] is a better expression of the notion of systematic unmoral and impure human's behavior. The word קִלְאָה [helà] is much more expressive because the semantics of this word involves the sins as a kind of *sickness* מַחֲלָה [mahalà]. The semantics of the routine word for *rust* קִלְדָּה [hèled] is associated with something short-lived as it is the human life. Thus the impureness of human's behavior should not be cleaned in a short term. Human's impurity must be remembered and punished. The word קִלְאָה [helà] expresses the prophetic symbolism of the *rust* as "sickness".

II. The macrolexical aspect is concerned on the number of the

uses as prophetic strategy kept more than 1000 years. In the Old Testament there are only three uses of the word *rust*.

This very small number is already a symbol. Obviously the prophets avoid the use of the words for *rust*. The three uses are in the *Saying for the boiling pot* by Ezekiel. We already know that Ezekiel prefers the word חֶלְאָה [helà] but not the usual Hebrew word for *rust* חֶלְדַּר [hèled]. The very special three uses of *rust* are part of a sophisticated language strategy of the prophets. There are more than three hundred uses of the word Light and more than six hundred uses of words that express the notion of macrolight such as *snow, milk, wool, lightening, fire*.

We can conclude that the word presence of macrolight in the Old Testament is quite visible – at about 1000 uses of words suggesting *light*. At that macrolight background there are only three uses of *rust*.

III. The *rust* is a part of the Old Testament notion on Purgatory in the hell, just as the Christianity has developed this notion during the centuries. This is despite the fact that the basic Old Testament notion for hell is *Sheol* 1AaV. [šèòl] (54 uses) – 1. grave; 2. hell; 3. pit. The notion for 1AaV. [šèòl] is a “dark place“, “grave“, “place of the dead“ but no fire, no boiling pot and sinners in the boiling pots. We can observe the *Saying for the boiling pot* passes from the Old to the New Testament’s culture on hell issue.

IV. It is true that the Old Testament is the old version of the contract between God and the people. The new version of the same contract, firstly including the Jews, is the New Testament. But it is remarkable that the old version has no *rust* – neither symbolically nor lexically. In the New Testament there are 4 uses of *rust*. All of them could be understood symbolically but from the context.

V. The main conclusion is that the text of the Old Testament does not have *rust* – in the area of the symbols and by factual lexical material.

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- GNT – The Greek New Testament (GNT), edited by (see Online Help and see above discussion under the LXX). Long-range planning hopes to include a competent textual apparatus for the Greek NT in hypertext format.
- BUL – www.Bulgarian Bible on-line. It is a Protestant version.