



# Syntagmatic and Paradigmatic Analysis of Lexemes for ‘Rain’ in Biblical Hebrew

Chiara Stornaiuolo Pratesi

Università degli Studi di Firenze (<chiara.stornaiuolo@unifi.it>)

**Citation:** C. Stornaiuolo Pratesi (2024) Syntagmatic and Paradigmatic Analysis of Lexemes for ‘Rain’ in Biblical Hebrew. *Qulso* 10: pp. 203-223. doi: <https://doi.org/10.36253/qulso-2421-7220-16581>

**Copyright:** © 2024 Author(s). This is an open access, peer-reviewed article published by Firenze University Press (<https://www.fupress.com>) and distributed, except where otherwise noted, under the terms of the [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/) License for content and [CC0 1.0](https://creativecommons.org/licenses/by/4.0/) Universal for metadata.

**Data Availability Statement:** All relevant data are within the paper and its Supporting Information files.

**Competing Interests:** The Author(s) declare(s) no conflict of interest.

## Abstract:

This research paper presents an analysis of Biblical Hebrew terms for ‘rain’, a relevant corpus formed by six lexemes:

1. גֶּשֶׁם ‘rain’, ‘showers’
2. זָרֵם ‘heavy rain’
3. יוֹרֵה ‘autumn rain’
4. מָטָר ‘rain’
5. מַלְקוֹשׁ ‘spring rain’
6. רִבִּיבִים ‘light rain’

First it defines and explains the method used, then it realizes a distributional analysis into functional languages and a syntagmatic analysis of each lexeme. The second phase proceed in the paradigmatic analysis of the relationship between each lexeme. An explanation of the results and conclusion round off the paper. The purpose of this research is to indagate and understand the complexity of the relationship between lexemes for rain.

**Keywords:** *Biblical Hebrew, Functional languages, Paradigmatic Analysis, Sense relations, Syntagmatic Analysis*

## 1. Methodology

This paper concerns the semantic analysis of the lexicon of meteorological phenomena related to rain. The lexicon is composed of 6 lexemes, possessing significant sense relations: at a first analysis, it seems they can be synonyms, even if they are not. The research is conducted according to Coseriu’s and Cruse’s semantic and structural analysis principles.<sup>1</sup>

The first step of the analysis is to distribute every lexeme into functional languages. This distributional analysis comes

<sup>1</sup> Refer to: Coseriu, Eugenio. *Lezioni di linguistica generale*, 1973; *Teoria del linguaggio e linguistica generale*, 1971; Cruse, Alan. *Meaning in Language, An Introduction to Semantics and Pragmatics*, 2004.

with morphological, syntagmatic, and syntactic analysis for every functional language. After that it is necessary to conduct a paradigmatic analysis, examining functional relationships of the lexemes with other syntagma.

For this semantic research, a geographically, chronologically, socially and stylistically unitary linguistic structure is desirable: the functional language<sup>2</sup> being syntopic, synchronic, synstratic, and synphasic is the ideal methodological tool with which to conduct this kind of research.

Distributing lexemes into functional languages allows to operate a first chronological and synchronic division in order to organise and identify data that would otherwise be ignored.

In lexical semantics the word meaning is sensitive to context: every change in context produces a change in the semantic contribution the word makes. Cruse identifies three micro-structures of word meaning: sub-sense, facets and Ways-of-Seeing (WOS).<sup>3</sup> The most relevant for this linguistic analysis is Ways-of-seeing, that is a reinterpretation of qualia roles explicated by Pustejovsky in “The Generative Lexicon” (1995). It is related to different ways to see the same object: seeing something meronymically as a whole consisting of parts (parts/whole WOS/constitutive quale); seeing something as a kind, in contrast with other kinds (kind WOS/formal quale); seeing something as having a certain function (functional WOS/telic quale); seeing something from the point of view of its origin and its life-cycle (life-cycle WOS/agentive quale).<sup>4</sup>

- (1) The word ‘chair’ is part of a taxonomy including ‘table’, ‘bed’, ‘wardrobe’ (formal quale), it has a meronymic relationship with ‘armrest’, ‘seat’ (constitutive quale), it is handmade (agentive quale) and it is a functional object (telic quale).<sup>5</sup>

To conduct a semantic analysis, it is necessary to focus on lexical relationship between lexemes: Coseriu and Cruse<sup>6</sup> identify two kinds of these relationships: syntagmatic sense relations and paradigmatic sense relations.

### *1.1 Paradigmatic sense relations*

Paradigmatic sense relations reflect the semantic choices available at a particular structure point in a sentence: they can be relations of identity and inclusion or relations of exclusion and opposition.

#### *1.1.2 Paradigmatic relations of identity and inclusion*

Hyponymy, meronymy and synonymy are relations of identity and inclusion. In hyponymy the hyponym term entails the superordinate term.

<sup>2</sup> Ida Zatelli (2004) identifies the following functional languages: ABH (Archaic Biblical Hebrew), EBH 1 (Early Biblical Hebrew, Historical-Narrative Language), EBH 2 (Early Biblical Hebrew, Poetical Language), EBH 3 (Early Biblical Hebrew, Language of Hosea), EBH 4 (Early Biblical Hebrew, Juridical-Cultic Language), LBH 1 (Late Biblical Hebrew, Historical-Narrative Language), LBH 2 (Late Biblical Hebrew, Poetical Language), LBH 3 (Late Biblical Hebrew, Language of Job).

<sup>3</sup> Cruse, “Aspects of the micro-structure of word meaning”, 34-50.

<sup>4</sup> Cruse, “Aspects of the micro-structure of word meaning”, 116.

<sup>5</sup> Vergari, *Towards a contrastive semantics of the biblical lexicon : the nouns of rules and regulations in biblical Hebrew historical-narrative language and their Greek equivalents in the Septuagint*, 40.

<sup>6</sup> Cruse, “Aspects of the micro-structure of word meaning”, 145-146.

- (2) 'apple' is hyponym of 'fruit' and 'fruit' is superordinate of 'apple'  
(Cruse 2004: 148)

Meronymy reflects the part-whole relation.

- (3) 'finger' (meronym) is a part of 'hand' (holonym)  
(Cruse 2004: 151)

Synonymy is described as "synonyms are words whose semantic similarities are salient" (Cruse 2004: 154). Cruse distinguishes three degrees of synonymy: absolute synonymy (*pull-over:sweater*), propositional synonymy (*fiddle:violin*<sup>7</sup>), and near-synonymy (*fog:mist*).

### 1.1.3 Paradigmatic relation of exclusion and opposition

Incompatibility and opposition are relations of exclusion and opposition.

#### 1.1.3.1 Incompatibility

This relation occurs between some hyponyms, such as with 'cat', 'dog' and 'mouse' in relation to the superordinate 'animal'. If something is a cat, it cannot be a dog or a mouse.<sup>8</sup>

#### 1.1.3.2 Opposites

Opposite terms requires three conditions: binarity (X is long entails X is not short), inherentness (*up:down*) and patency (*yesterday:today*)<sup>9</sup>. According to Cruse there are six types of opposites: complementaries, antonymy, reversives, converses markedness e polarity.

Cruse (2004:164) describes complementarity as "F(X) entails and is entailed by not-F(Y)". Two examples are the pairs *alive:dead* and *true:false*. Antonymy is divided into polar antonyms (*long:short, fast:slow*), equipollent antonyms (*hot:cold, happy:sad*), overlapping antonyms (*good:bad*). Reversives belong to directional opposites (*rise:fall, advance:retreat, enter:leave*); converses are a subtype of directional opposites (*above:below, lend:borrow, buy:sell*); markedness is used for a pair of opposites in which one term is marked and the other is unmarked (*happy:unhappy, fair:unfair*). Polarity designates as positive one term of the pair and as negative the other term (*clean:dirty, safe:dangerous*).

## 2. Syntagmatic Analysis

### 2.1. מַשָּׁל

The lexeme occurs 35 times: Gen 7, 12; 8, 2; Lv 26, 4; 1 Kings 17, 7; 17, 14; 18, 41; 18, 44-45; 2 Kings 3, 17; Is 44, 14; 55, 10; Jr 5, 24; 14, 4; Ezk 1, 28; 13, 11; 13, 13; 34, 26; 38, 22; Jl 2, 23; Am 4, 7; Hos 6, 3; Zc 10, 1; 14, 17; Prv 25, 14; 25, 23; Ps 68, 10, 105, 32; Qoh 11, 3; 12, 2; Ezr 10, 9; 10, 13; Song 2, 11; Jb 37, 6 (x2).

'Rain', 'showers'.<sup>10</sup>

<sup>7</sup> Cruse, *Meaning in Language, An Introduction to Semantics and Pragmatics*, 155.

<sup>8</sup> Ibid., 161-162.

<sup>9</sup> Ibid., 162-170.

<sup>10</sup> HALOT 205.

### 2.1.1 ABH

The lexeme occurs one (1) time in ABH: Ps 68, 10

The lexeme is *object* of the verb:

- h/1 נוף 'to shed' Ps 68, 10

The lexeme is *nomen regens* of the noun:

- נְדִבּוֹת 'plentiful' Ps 68, 10

### 2.1.2 EBH 1

The lexeme occurs eight (8) times in EBH 1: Gen 7, 12; 8, 2; 1 Kings 17, 7; 17, 14; 18, 41; 18, 44-45; 2 Kings 3, 17

The lexeme is *nomen rectum* of the noun:

- הַמֶּוֹן 'abundance' 1 Kings 18, 41

The lexeme is *subject* of the verb:

- n/1 כּלָא 'to be restrained' Gen 8, 2
- 0/1 עצר 'to keep', 'to detain' 1 Kings 18, 44

The lexeme is *object* of the verb:

- 0/1 נתן 'to give' 1 Kings 17, 14
- 0/1 ראה 'to see' 2 Kings 3, 17

Nominal sentences:

- Gen 7, 12 עַל-הָאָרֶץ, וַיְהִי הַגֶּשֶׁם, 'and the rain was upon the earth.'
- 1 Kings 17, 7 בְּאֶרֶץ, כִּי לֹא-הָיָה גֶשֶׁם, 'because there was no rain in the land.'
- 1 Kings 18, 45 גְּדוֹל גֶּשֶׁם, וַיְהִי, 'and there was a great rain.'

The lexeme occurs with the adjective:

- 1 Kings 18, 45 גְּדוֹל 'big'

The lexeme is in parallelism with

- רוּחַ *rwh* 'wind'
  - 2 Kings 3, 17 לֹא-תִרְאוּ רוּחַ וְלֹא-תִרְאוּ גֶשֶׁם  
*l' tr 'w rwh wl' tr 'w gsm*  
'You shall not see wind, nor shall you see rain.'

### 2.1.3 EBH 2

The lexeme occurs eleven (11) times in EBH 2: Is 44, 14; 55, 10; Jr 5, 24; 14, 4; Jl 2, 23; Am 4, 7; Zc 10, 1; 14, 17; Prv 25, 14; 25, 23; Ps 105, 32

The lexeme is *nomen rectum* of the noun:

- מָטָר 'rain' Zac 10, 1

The lexeme is *subject* of the verb:

- 0/2 גדל 'to let grow' Is 44, 14
- 0/1 ירה 'to come down' Is 55, 10

The lexeme is *object* of the verb:

- 0/1 נתן 'to give' Jr 5, 24; Ps 105, 32
- h/1 ירד 'to bring down' Jl 2, 23
- 0/1 מנע 'to withhold' Am 4, 7
- *Polel* חיל 'to bring to birth' Prv 25, 23

Nominal sentences:

- Jr 14, 4 בְּאֶרֶץ כְּאֵין גֶּשֶׁם לֹא-הָיָה גֶשֶׁם ‘for there has been no rain on the land.’
- Zc 14, 17 וְלֹא יִהְיֶה עֲלֵיהֶם, יִהְיֶה הַגֶּשֶׁם ‘there will be no rain upon them.’

Coordinate structure:

- שָׁלֵג ‘snow’
  - Is 55, 10 מִן-הַשָּׁמַיִם יֵרֵד הַגֶּשֶׁם וְהַשָּׁלֵג מִן-הַשָּׁמַיִם *ky k'sr yrh hgšm whšlg mn-hšmym* ‘for as the rain and the snow come down from the heaven.’
- יוֹרָה ‘first rain’ e מְלִקּוֹשׁ ‘spring rain’
  - Jr 5, 24 [...] בְּעֵתוֹ (יוֹרָה) וּמְלִקּוֹשׁ, בְּעֵתוֹ *Hntn gšm wyrh (ywrh) wmlqwš b'tw* ‘[The lord] gives rain, first rain and latter rain in its season.’
  - J1 2, 23 וַיִּזְרַד לָכֶם, גֶּשֶׁם מוֹרָה וּמְלִקּוֹשׁ--בְּרֵאשׁוֹן *Wýwrd lkm gšm mwrh (ywrh) wmlqwš br'swn* ‘He has poured down for you rain, autumn rain and spring rain, as before.’

The lexeme appears in the same context as:

- גְּשֵׁמִים ‘clouds’ e רוּחַ ‘wind’
  - Prv 25, 14 וְגֵשֶׁם אֵין, וְרוּחַ, וְגֵשֶׁם אֵין *nsy'ym wrwh, wgšm 'yn* ‘clouds and wind, without rain.’

#### 2.1.4 EBH 3

The lexeme occurs one (1) time in EBH 3: Hos 6, 3

The lexeme holds the preposition כְּ ‘like’

- Hos 6, 3 כְּגֶשֶׁם ‘like the rain’

The lexeme appears in the same context as:

- מְלִקּוֹשׁ ‘spring rain’
  - Hos 6, 3 וַיָּבֹא כְּגֶשֶׁם לָנוּ, כְּמְלִקּוֹשׁ יוֹרָה אֶרֶץ *wybw' kgšm lnw, kmlqwš ywrh 'rs* ‘He will come to us like rain, like spring rain watering the earth.’

#### 2.1.5 EBH 4

The lexeme occurs six (6) times in EBH 4: Lv 26, 4; Ezk 1, 28; 13, 11; 13, 13; 34, 26; 38, 22

The lexeme is *nomen regens* of the noun:

- בְּרִכָּה ‘blessing’ Ezk 34, 26

The lexeme is *nomen rectum* of the noun:

- יוֹם ‘day’ Ezk 1, 28

The lexeme is *subject* of the verb:

- 0/1 שָׁטַף ‘to overflow’ Ezk 13, 11; 13, 13; 38, 22; in these passages the verb is in participle form and its meaning is ‘overflowing’, ‘flooding’.

The lexeme is *object* of the verb:

- 0/1 נָתַן ‘to give’ Lv 26, 4
- h/1 יָרַד ‘to bring down’ Ezk 34, 26

The lexeme occurs with pronominal suffix:

- גִּשְׁמֵיכֶם ‘(I will give) yours rains’ Lv 26, 4

The lexeme appears in the same context as:

- רוח סערוֹת 'stormy wind' and גֶּשֶׁם שׁוֹטֵף 'overflowing rain'
  - Ez 13, 11 תִּבְקַעַע וְרוּחַ סְעָרוֹת, וְאַתֶּנָּה אֲבָנֵי אֶלְגָּבִישׁ תִּפְלְנָה, וְרוּחַ סְעָרוֹת, וְאַתֶּנָּה אֲבָנֵי אֶלְגָּבִישׁ תִּפְלְנָה, וְרוּחַ סְעָרוֹת, וְאַתֶּנָּה אֲבָנֵי אֶלְגָּבִישׁ תִּפְלְנָה, וְרוּחַ סְעָרוֹת, וְאַתֶּנָּה אֲבָנֵי אֶלְגָּבִישׁ תִּפְלְנָה  
*Hyh gšm šwtp w'tnh 'bny 'lgbyš tplnh wrwh s'rw t bq'*  
'There will be an overflowing rain and you, hailstones, will fall and a stormy wind will break out.'
  - Ez 13, 13 וְגֶשֶׁם שׁוֹטֵף בְּאַפִּי יִהְיֶה, וְאַבְנֵי אֶלְגָּבִישׁ בְּחַמָּה לְכַלֵּה וְגֶשֶׁם שׁוֹטֵף בְּאַפִּי יִהְיֶה, וְאַבְנֵי אֶלְגָּבִישׁ בְּחַמָּה לְכַלֵּה וְגֶשֶׁם שׁוֹטֵף בְּאַפִּי יִהְיֶה, וְאַבְנֵי אֶלְגָּבִישׁ בְּחַמָּה לְכַלֵּה  
*wbq'ty rwh s'rw bħmty, wgšm štp b'py yhyh w'bny 'lgbyš bħmh lklh*  
'I will break out a stormy wind in my wrath, and there shall be an overflowing rain in my anger and hailstones in my fury to destroy.'
- אֲבָנֵי אֶלְגָּבִישׁ 'hailstones', אֵשׁ 'fire' and גְּפְרִית 'brimstone'
  - Ez 38, 22 וְגֶשֶׁם שׁוֹטֵף וְאַבְנֵי אֶלְגָּבִישׁ אֵשׁ וְגְפְרִית וְגֶשֶׁם שׁוֹטֵף וְאַבְנֵי אֶלְגָּבִישׁ אֵשׁ וְגְפְרִית  
*wgšm šwtp w'bny 'lgbyš 'š wgpryt*  
'Overflowing rain, hailstones, fire and brimstone.'

### 2.1.6 LBH 1

The lexeme occurs four (4) times in LBH 1: Qoh 11, 3; 12, 2; Ezr 10, 9; 10, 13.

The lexeme is *nomen rectum* of the noun:

- הַעֵת 'time' Ezr 10, 13

The lexeme is *subject* of the verb:

- h/1 רִיק 'to pour out' Qoh 11, 3

The lexeme is governed by אַחֵר 'after'

- אַחֵר הַגֶּשֶׁם 'after the rain' Qoh 12, 2

The lexeme holds is governed by מִן 'because of'

- Ezr 10, 9 מִהַגֶּשֶׁם הַזֶּה 'because of the (strong) rain'

### 2.1.7 LBH 2

The lexeme occurs one (1) time in LBH 2: Song 2, 11

The lexeme is *subject* of the verb:

- 0/1 חָלַף 'to pass on' Song 2, 11
- 0/1 חָלַךְ 'to go' Song 2, 11

### 2.1.8 LBH 3

The lexeme occurs twice in LBH 3: Jb 37, 6 (x2)

The lexeme is *nomen regens* of the noun:

- מָטָר 'rain' Jb 37, 6 (x2)

## 2.2 זָרַם

The lexeme occurs 9 times: Is 4, 6; 25, 4 (2); 28, 2 (2); 30, 30; 32, 2; Hab 3, 10; Jb 24, 8.

'Heavy rain'<sup>11</sup>, 'downpour', 'rainstorm'<sup>12</sup>, 'storm'.

<sup>11</sup> HALOT 281.

<sup>12</sup> DCH III 139.

### 2.2.1 EBH 2

The lexeme occurs eight (8) times in EBH 2: Is 4, 6; 25, 4 (x2); 28, 2 (x2); 30, 30; 32, 2; Hab 3, 10

The lexeme is *nomen regens* of the noun:

- בָּרָד ‘hail’ Is 28, 2
- מַיִם ‘water’ Is 28, 2; Hab 3, 10

The lexeme is *nomen rectum* of the noun:

- סִתָּר ‘refuge’ Is 32, 2

The lexeme is governed by מִן ‘from’

- Is 4, 6; 25, 4 מִזֶּרֶם ‘from storm’

The lexeme is governed by כְּ ‘like’

- Is 25, 4 כְּזֶרֶם ‘like a storm’

Coordinate structure:

- מָטָר *mṭr* ‘rain’
  - Is 4, 6 וּמִמָּטָר, וּמִזֶּרֶם  
*mzrm wmmṭr*  
‘from storm and from rain’
- אָבֹן בָּרָד ‘hailstone’, נֶפֶץ ‘cloudburst’ and לֶהַב אֵשׁ אוֹכְלָה ‘flame of devouring fire’
  - Is 30, 30 וְאָבֹן בָּרָד, וְזֶרֶם, וְנֶפֶץ אוֹכְלָה; וְלֶהַב אֵשׁ אוֹכְלָה  
*wlhb 'š 'wklh nṣṣ wzrm wšbn brd*  
‘flame of devouring fire, cloudburst, storm and hailstones.’

The lexeme is in parallelism with

- רִיחַ ‘wind’
  - Is 32, 2 וְסִתָּר זֶרֶם, וְסִתָּר רִיחַ, וְסִתָּר זֶרֶם  
*kmḥb' rwh wstr zrm*  
‘like a shelter from wind and a refuge from storm.’

### 2.2.2 LBH 3

The lexeme occurs one (1) time in LBH 3: Jb 24, 8

The lexeme is *nomen regens* of the noun:

- הָרִים ‘mountains’ Jb 24, 8

The lexeme is governed by מִן ‘with’

- Jb 24, 8 מִזֶּרֶם ‘with the storm’

### 2.3 יוֹרֵה

The lexeme occurs 4 times: it occurs 2 times as יוֹרֵה: Dt 1, 14; Jr 5, 24. It occurs 2 times as מוֹרֵה: Jl 2, 23; Ps 84, 7.

‘Fall rain’, ‘early rain’<sup>13</sup>, ‘autumn rain’.

### 2.3.1 EBH 1

The lexeme occurs one (1) time in EBH 1: Dt 11, 14

Coordinate structures:

- מִלְקוֹשׁ ‘spring rain’

<sup>13</sup>HALOT 404.

- Dt 11, 14 ומלקוש יורה ובעתו, יורה ומלקוש  
*Ntty mtr 'rškm b'tw ywrh wmlqwš*  
 'I will give you the rain of your land in its season: first rain and latter rain'

### 2.3.2 EBH 2

The lexeme occurs three (3) times in EBH 2: Jr 5, 24; Jl 2, 23; Ps 84, 7

The lexeme is *subject* of the verb:

- עטה h/1 'to wrap' Ps 84, 7

The lexeme is *object* of the verb:

- נתן 0/1 'give' Jr 5, 24

Coordinate structures:

- גשם 'rain' and מלקוש 'spring rain'
  - Jr 5, 24 [...] ובעתו (יורה) ומלקוש, הנתן גשם וירה  
*Hntn gšm wyrh (ywrh) wmlqwš b'tw*  
 '[The lord] gives rain, first rain and latter rain in its season.'
  - Jl 2, 23 ויורד לכם, גשם מורה ומלקוש--בראשון  
*Wywrd lkm gšm mwrh (ywrh) wmlqwš br'šwn*  
 'He has poured down rain for you, autumn rain and spring rain, as before.'

### 2.4 מטָר

The lexeme occurs 38 times: Ex 9, 33-34; Dt 11, 11; 11, 14; 11, 17; 28, 12; 28, 24; 32, 2; 1 Sam 12, 17-18; 2 Sam 1, 21; 23, 4; 1 Kings 8, 35-36; 17, 1; 18, 1; Is 4, 6; 5, 6; 30, 23; Jr 10, 13; 51, 16; Zc 10, 1 (x2); Ps 72, 6; 135, 7; 147, 8; Prv 26, 1; 28, 3; 2 Chr 6, 26-27; 7, 13; Jb 5, 10; 28, 26; 29, 23; 36, 27; 37, 6(x2); 38, 28.  
 'Rain'.<sup>14</sup>

#### 2.4.1 ABH

The lexeme occurs one (1) time in ABH: Dt 32, 2

The lexeme is governed by כְּ 'like'

- Dt 32, 2 כְּמָטָר 'like the rain':

The lexeme co-occurs with:

- טל 'dew', שְׁעִירִים 'soft rain' and רְבִיבִים 'light rain'
  - Dt 32, 2 יַעֲרֶף כְּמָטָר לְקַחִי, תִזֵּל כַּטַּל אֶמְרָתִי, בְּשִׁעִירִים עָלַי-דְּשָׂא, וְכַרְבִּיבִים עָלַי-עֵשֶׂב  
*y'rp kmtr lqhy tzl ktł 'mrty ks 'yrm 'l dš' wkrbybym 'ly 'sb*  
 'my doctrine shall drop as the rain, my speech shall distil as the dew, as soft rain on the grass and as light rain on the herb'

#### 2.4.2 EBH 1

The lexeme occurs fourteen (14) times in EBH 1: Ex 9, 33-34; Dt 11, 11; 11, 14; 11, 17; 28, 12; 28, 24; 1 Sam 12, 17-18; 2 Sam 1, 21; 1 Kings 8, 35-36; 17, 1; 18, 1

<sup>14</sup> HALOT 574.



The lexeme is *nomen regens* of the noun:

- שָׁמַיִם ‘sky’ Dt 11, 11
- אֶרְצְכֶם ‘your land’ Dt 11, 14
- אֶרְצְךָ ‘your land’ Dt 28, 12; 28, 24

The lexeme is subject of the verb:

- 0/1 נָתַךְ ‘to be poured’ Ex 9, 33
- 0/1 חָדַל ‘to cease’ Ex 9, 34

The lexeme is *object* of the verb:

- 0/1 נָתַן ‘to give’ Dt 11, 14: 28, 12; 28, 24; 1 Sam 12, 17-18; 1 Kings 8, 36; 18, 1

Nominal sentences:

- Dt 11, 17; 1 Kings 8, 35 לֹא-יִהְיֶה מָטָר *l’ yhyh mtr* ‘and there will be no rain.’
- 1 Kings 17, 1 אִם-יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר--כִּי, אִם-לִפִּי דְבַרְיִי *’m yhyh hšnym h’lh tl wmtr ky ’m lpy dbry*  
‘There shall be neither dew nor rain in these years, except by my word.’

The lexeme is governed by לְ ‘of’

- Dt 11, 11 לְמָטָר ‘of the rain’

Coordinate structures:

- קִלוֹת ‘thunders’
  - 1 Sam 12, 17 וַיִּתֵּן קִלוֹת וּמָטָר *Yhwh wytn qlwt wmtr*  
‘(The Lord) shall send thunders and rain.’
  - 1 Sam 12, 18 וַיִּתֵּן יְהוָה קִלֹּת וּמָטָר *wytn Yhwh qlt wmtr*  
‘The Lord sent thunders and rain.’
- טַל ‘dew’
  - 2 Sam 1, 21 אֶל-טַל וְאֶל-מָטָר עָלֶיכֶם *’l tl w’l mtr ’lykm*  
‘Neither dew nor rain over you’
  - 1 Kings 17, 1 אִם-יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר *’m yhyh hšnym h’lh tl wmtr*  
‘There shall be neither dew nor rain in these years.’
- קִלוֹת ‘thunders’ and בָּרָד ‘hail’
  - Es 9, 34 כִּי-חָדַל הַמָּטָר וְהַבָּרָד וְהַקִּלֹּת *Ky-hdl hmtr whbrd whqlt*  
‘The rain, the hail and the thunders were ceased.’

The lexeme is in parallelism with

- קִלוֹת ‘thunders’ and בָּרָד ‘hail’
  - Es 9, 33 וַיִּחַדְּלוּ הַקִּלוֹת וְהַבָּרָד, וּמָטָר לֹא-נִתַּךְ אֶרְצָה *wyhdlw hqlwt whbrd wmtr lw ntk ’rsh*  
‘and the thunders and the hail ceased and the rain no longer poured on the earth.’

### 2.4.3 EBH 2

The lexeme occurs eleven (11) times in EBH 2: 2 Sam 23, 4; Is 4, 6; 5, 6; 30, 23; Jr 10, 13; 51, 16; Zc 10, 1 (x2); Ps 72, 6; Prv 26, 1; 28, 3

The lexeme is *nomen regens* of the noun:

- זרעך 'your seed' Is 30, 23
- גשם 'rain' Zc 10, 1

The lexeme is *subject* of the verb:

- 0/1 עשה 'to make' Zc 10, 1
- 0/1 סהף Prv 28, 3; the verb is a participle form, and its meaning is 'sweeping'

The lexeme is *object* of the verb:

- h/1 מטר 'to rain' Is 5, 6
- 0/1 נתן 'to give' Is 30, 23
- 0/1 שאל 'to ask' Zc 10, 1

The lexeme is governed by מן 'after'; 'from'

- 2 Sam 23, 4 מִמָּטָר 'after the rain'
- Is 4, 6 מִמָּטָר 'from rain'

The lexeme is governed by ל' 'for'

- Jr 10, 13; 51, 16 לַמָּטָר 'for the rain'

The lexeme is governed by כְּ 'like'

- Ps 72, 6 כְּמָטָר 'like rain'
- Prv 26, 1 כְּמָטָר 'like the rain'

Coordinate structures:

- נגה 'brightness'
  - 2 Sam 23, 4 מִנְּגַה מִמָּטָר  
*mngħ mmṭr*  
'by brightness after rain.'
- זרם *zrm* 'storm'
  - Is 4, 6 מִזֶּרֶם, וּמִמָּטָר  
*mzrm wmmṭr*  
'from storm and from rain.'
- חזזים *hzyzym* 'cloud rains'
  - Zc 10, 1 יהוה עשה חזזים; ומטר-גשם יתן להם  
*Yhwh 'sh hzyzym wmṭr gšm*  
'The Lord makes rain clouds and give them a heavy rain.'

The lexeme is in parallelism with

- רביבים 'light rain'
  - Ps 72, 6 ירד, כְּמָטָר עַל-גֹּז; כְּרִבִּיבִים, וְרוּיָה אֶרֶץ  
*yrd kmṭr 'l gz krbybym zrzyṗ 'rṣ*  
'May he come down like rain upon the mown grass, as a light rain that water the earth.'

The lexeme co-occurs with

- גשאים 'clouds', ברקים 'lightnings' and רוח 'wind'
  - Jr 10, 13; 51, 16 וַיַּעַל עֲנָנֵי אֲרָץ מִקְצֵה אֲרָץ; וַיֹּצֵא רוּחַ מֵאַצְרֹתֶיהָ  
*wy 'lh ns 'ym mqšh 'rṣ h 'rṣ brqym lmṭr 'sh wywṣ 'rwḥ m 'srtyw*  
'He make clouds to ascend from the ends of the earth; he makes lightnings with the rain, and bring forth the wind out of his treasures'
- שלג 'snow'
  - Prv 26, 1 כְּשֶׁלֶג, בְּקִיז--וּכְמָטָר בְּקַצִּיר  
*kšlg bqyṣ wkmṭr bqṣyr*  
'Like the snow in summer and the rain during the harvest'

#### 2.4.4 LBH 1

The lexeme occurs three (3) times in LBH 1: 2 Chr 6, 26-27; 7, 13

The lexeme is *object* of the verb:

- 0/1 נתן 'give' 2 Chr 6, 27

Nominal sentence:

- 2 Chr 6, 26; 7, 13 לא-יהיה מטר *l' yhyh mtr* 'there will be no rain.'

#### 2.4.5 LBH 2

The lexeme occurs twice in LBH 2: Ps 135, 7; 147, 8

The lexeme is *object* of the verb:

- h/1 כון 'to prepare' Ps 147, 8

The lexeme is governed by ל 'for'

- Ps 135, 7 למטר 'for the rain'

The lexeme co-occurs with:

- נשאים 'clouds', ברקים 'lightnings' e [and?] רוח 'wind'
  - Ps 135, 7 מאוצרותיו מוצא-רוח, מטר עשה; מקצה הארץ ברקים למטר עשה; מנעלה נשאים, מקצה הארץ ברקים למטר עשה; מוצא-רוח, מאוצרותיו *m'lh ns 'ym mqsh h 'rs brqym lmtr 'sh mws 'rwh m 'srtyw*  
'He make clouds to ascend from the ends of the earth; he makes lightnings with the rain, and bring forth the wind out of his treasures'

#### 2.4.6 LBH 3

The lexeme occurs seven (7) times in LBH 3: Jb 5, 10; 28, 26; 29, 23; 36, 27; 37, 6(x2); 38, 28

The lexeme is *nomen rectum* of the noun:

- גשם 'rain' Jb 37, 6 (x2)

The lexeme is *object* of the verb:

- 0/1 נתן 'to give' Jb 5, 10
- 0/1 זקק 'to strain' Jb 36, 27

The lexeme is governed by ל 'for'

- Jb 28, 26; 38, 28 למטר 'for the rain'

The lexeme is governed by כ 'like'

- Jb 29, 23 כמטר 'like the rain'

The lexeme is in parallelism with

- מים 'water'
  - Jb 5, 10 הניתן מטר, על-פני-ארץ; ושלח מים, על-פני חוצות *Hntn mtr 'l pny-'rs wšlh mym 'l-pny hwšwt*  
'He gives rain on earth and send water upon the fields'
- תזז 'raincloud'
  - Jb 28, 26 וי בעשתו למטר חק; ודרך, לתזז קלות *wyb 'stw lmtr hq wrk lhzyz qlwt*  
'When he made a decree for the rain and a way for the cloud rain'
- טל 'dew'
  - Jb 38, 28 היש-למטר אב; או מי-הוליד, אגלי-טל *hyš lmtr 'b 'w my hwlyd 'gly tl*  
'Has the rain a father? Or who has begotten the drops of dew?'

The lexeme co-occurs with

- מְלֻקוֹשׁ ‘spring rain’
  - Jb 29, 23 וַיִּחְלוּ כַמְטֵר לִי; וּפְיָהֶם, פָּעְרוּ לְמִלְקוֹשׁ  
*wyhlw kmtr ly wpyhm p'rw lmlqwš*  
 ‘And they waited for me as the rain and opened their mouth as for the spring rain.’

## 2.5 מְלֻקוֹשׁ

The lexeme occurs 8 times: Dt 11, 14; Jr 3, 3; 5, 24; Jl 2, 23; Zc 10, 1; Prv 16, 15; Hos 6, 3; Jb 29, 23

‘Latter rain’<sup>15</sup>, ‘spring rain’, ‘late rain’.

### 2.5.1 EBH 1

The lexeme occurs one (1) time in EBH 1: Dt 11, 14

Coordinate structures:

- יוֹרֵה ‘first rain’
  - Dt 11, 14 וּמִלְקוֹשׁ יוֹרֵה וּמִלְקוֹשׁ בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ  
*Ntty mtr 'rškm b'tw ywrh wmlqwš*  
 ‘I will give you the rain of your land in its season: first rain and latter rain’

### 2.5.2 EBH 2

The lexeme occurs five (5) times in EBH 2: Jr 3, 3; 5, 24; Jl 2, 23; Zc 10, 1; Prv 16, 15

The lexeme is *nomen rectum* of the noun:

- עֵת ‘season’ Zc 10, 1
- עָב ‘cloud’ Prv 16, 15

The lexeme is *subject* of the verb:

- הָיָה 0/1 ‘to be’ Jr 3, 3

The lexeme is *object* of the verb:

- נָתַן 0/1 ‘to give’ Jr 5, 24
- יָרַד h/1 ‘to bring down’ Jl 2, 23

Coordinate structures:

- רִבְבִיִּים ‘light rains’
  - Jr 3, 3 וַיִּמְנְעוּ רִבְבִיִּים, וּמִלְקוֹשׁ לֹא הָיָה  
*wymn 'w rbbym wmlqwš lw' hyh*  
 ‘Light rains have been withholden and there was no spring rain’
- גֶּשֶׁם ‘rain’ and יוֹרֵה ‘first rain’
  - Jr 5, 24 [...] הַגֶּשֶׁם וְיִרְדָּה (יוֹרֵה) וּמִלְקוֹשׁ, בְּעֵתוֹ  
*Hntn gšm wyrh (ywrh) wmlqwš b'tw*  
 ‘[The lord] gives rain, first rain and latter rain in its season.’
  - Jl 2, 23 וַיִּזְרַד לָכֶם, גֶּשֶׁם מוֹרֵה וּמִלְקוֹשׁ--בְּרֵאשׁוֹן  
*Wywrd lkm gšm mwrh (ywrh) wmlqwš br 'šwn*  
 ‘He has poured down rain for you, autumn rain and spring rain, as before.’

<sup>15</sup> HALOT 594.

### 2.5.3 EBH 3

The lexeme occurs one (1) time in EBH 3: Hos 6, 3

The lexeme is *subject* of the verb:

- ירה h/1 'to water' Hos 6, 3

The lexeme holds the preposition כְּ 'like'

- Hos 6, 3 כְּמִלְקוֹשׁ 'like spring rain'

### 2.5.4 LBH 3

The lexeme occurs one (1) time in EBH 3: Jb 29, 23

The lexeme is governed by לְ 'as for'

- Jb 29, 23 לְמִלְקוֹשׁ 'as for the spring rain'

## 2.6 רְבִיבִים

The lexeme occurs 6 times: Dt 32, 3; Jr 3, 3; 14, 22; Mic 5, 6; Ps 65, 11; 72, 6 'Rains of dew', 'spring showers'<sup>16</sup>, 'showers', 'light rain'<sup>17</sup>, 'mild rain'.

### 2.6.1 ABH

The lexeme occurs one (1) time in ABH: Dt 32, 2

The lexeme is governed by כְּ 'like'

- Dt 32, 2 כְּרְבִיבִים 'like light rain'

The lexeme is in parallelism with:

- שְׁעִירִם 'soft rain'
  - Dt 32, 2 כְּשְׁעִירִם עַל־דְּשָׁא וְכְרְבִיבִים עַל־עֵשֶׂב ks 'yrm 'ly dš' wkrbybym 'ly 'sb  
'as soft rain on the grass and as light rain on the herb'

### 2.6.2 EBH 2

The lexeme occurs five (5) times in EBH 2: Jr 3, 3; 14, 22; Mic 5, 6; Ps 65, 11; 72, 6;

The lexeme is *subject* of the verb:

- מנע n/1 'to be withholden' Jr 3, 3

The lexeme is *object* of the verb:

- נתן 0/1 'to give' Jr 14, 22

The lexeme holds the preposition כְּ 'like'

- Mi 5, 6; Ps 72, 6 כְּרְבִיבִים 'like light rain'

The lexeme holds the preposition כְּ 'with'

- Ps 65, 11 כְּרְבִיבִים 'with light rain'

Coordinate structures:

- מִלְקוֹשׁ 'spring rain'

<sup>16</sup>HALOT 1179.

<sup>17</sup>DCH VII 402.

- Jr 3, 3 וַיִּמְנְעוּ רִבְבִיּוֹתַי, וַיִּמְלְקוּשׁ לֹא הָיָה הַיָּהוּ  
*wymn 'w rbbym wmlqwš lw' hyh*  
 'Light rains have been withholden and there was no spring rain.'

The lexeme is in parallelism with

- מְטָר 'rain'
- Ps 72, 6 יֵרֵד, כְּמֶטֶר עַל-גָּז; כְּרִבְבִיּוֹתַי, זֶרְזִיף אֶרֶץ 6  
*Yrd kmtr 'l gz krbybym zrzym 'rs*  
 'May he come down like rain upon the mown grass, as a light rain that wa-  
 ter the earth.'

### 3. Paradigmatic analysis

Lexemes	Occurrences	Functional Languages
גֶּשֶׁם	35	ABH; EBH 1; EBH 2; EBH 3; EBH 4; LBH 1; LBH 2; LBH 3
זֶרֶם	9	EBH 2; LBH 3
יֹרֵה	4	EBH 1; EBH 2
מְטָר	38	ABH; EBH 1; EBH 2; LBH 1; LBH 2; LBH 3
מְלִקוּשׁ	8	EBH 1; EBH 2; EBH 3; LBH 3
רִבְבִיּוֹתַי	6	ABH; EBH 2
שָׁעִירָם	1	ABH

Table 1. List of lexemes, their occurrences, and functional languages.

According to the principal dictionaries, the meaning of גֶּשֶׁם and מְטָר is 'rain'.<sup>18</sup> In fact, both terms seem to indicate a meteorological phenomenon connected with showers, as suggested by a number of co-occurrences with other lexeme related to showers, such as אֶלְגָּבִישׁ 'hail', בָּרָד 'hail', בְּרָק 'lightning', חֲזִיז 'raincloud', יֹרֵה 'early rain', מְלִקוּשׁ 'latter rain', נְשִׂיאִים 'clouds' and עָב 'cloud'.

At first sight the two terms seem to be synonymous (they have the same rendering as 'rain'), however with a specific and linguistic analysis the semantic differences between the two come to the light.

Both גֶּשֶׁם and מְטָר can be *nomen regens* and *nomen rectum* of each other, as seen in Zc 10, 1 and Jb 37, 6.

- (4) Zc 10, 1 שָׁאֲלוּ מִיְהוָה מְטָר בְּעֵת מְלִקוּשׁ, יְהוָה עֹשֶׂה חֲזִיזִים; וּמְטָר-גֶּשֶׁם יִתֵּן לָהֶם, לְאִישׁ עֵשֶׂב בְּשָׂדֵה 1  
*š'lw myhwh mtr b't mlqwš, yhwh 'sh hzyzym wmtr gšm ytn lhm, l'vš 'sb bsdh*  
 'They asked to the Lord rain in the time of spring rain and the Lord makes rain clouds and give them a heavy rain to every grass in the field.'
- (5) Jb 37, 6 כִּי לִשְׁלֵג, יֹאמֶר -- הוֹא-אֶרֶץ וְגֶשֶׁם מְטָר וְגֶשֶׁם, מְטָרוֹת עֲזוּ 6  
*ky lšlg y'mr hw' 'rs wgšm mtr wgšm mtrwt 'zw*  
 'For he said to the snow 'fall you, on earth' and [so] to shower of rain e to shower of big rain of his strength.'

<sup>18</sup> HALOT 205; 574.

In Zc 10, 1 גָּשָׁם as *nomen rectum* appears to be attributive for מָטָר (*nomen regens*) and indicates the pouring property of the rain: מָטָר-גָּשָׁם is a ‘pouring rain’ and irrigates the fields in the proper season, the time of spring rain; spring rain, along with autumn rain, is one of the meteorological phenomena wished for a good harvest. Jb 37, 6, instead, shows גָּשָׁם as *nomen regens* and מָטָר as *nomen rectum*: here, מָטָר specifies the kind of precipitation: גָּשָׁם מָטָר is a ‘rainfall’ and not, for example, a ‘hail shower’ (as in Ps 105, 32 נָתַן גְּשָׁמֵיהֶם בְּרֹדֶד ‘he made hail their showers’). One of the occurrences of מָטָר here is in plural form: the plural form of מָטָר is qualitative and indicates a heavy and abundant rain.

Even the plural form of the two lexemes is qualitative as seen, for example, in Jr 5, 24 and Ezr 10, 9; 10, 13 for גָּשָׁם and in Dt 11, 14; 28, 12 for מָטָר.

- (6) Lv 26, 4 וְנָתַתִּי גְשָׁמִיכֶם, בְּעִתָּם; וְנָתְנָה הָאָרֶץ יְבוּלָהּ, וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹו  
*wntty gšmykm b 'tm wntnh h 'rš ybwlh w 'š hsdh ytn priw*  
 ‘Then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.’
- (7) Ezr 10, 9 וַיֵּשְׁבוּ כָל-הָעָם, בְּרַחוּב בַּיִת הָאֱלֹהִים, מִרְעֵידִים עַל-הַדָּבָר, וַיִּמְהַגְּשָׁמִים  
*wyšbw kl h 'm brḥwb byt h 'lhym mr 'ydyw 'l hdbw wmhgšmym*  
 ‘And all the people sat in the open square before the house of God, trembling because of this matter and because of the heavy rain.’
- (8) Dt 11, 14 וְנָתַתִּי מָטָר-אַרְצְכֶם בְּעִתּוֹ, יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפֹּת דְגָנְךָ, וְנִצְהַרְךָ וַיִּצְהַרְךָ  
*wntty mtr/ 'ršk b 'tw ywrh wmlqwš w 'spt dgnk wtyršk wyšhrk*  
 ‘And I’ll give the rains of your land in its season: autumn rain and spring rain, and you may gather your grain, your moist and your oil.’
- (9) Dt 28, 12 וַיִּפְתַּח יְהוָה לְךָ אֶת-אוֹצְרוֹ הַטּוֹב אֶת-הַשָּׂמִים, לְתֵת מָטָר-אַרְצְךָ בְּעִתּוֹ, וּלְבָרְךָ, אֶת כָּל-מַעֲשֵׂה יָדְךָ  
*yptḥ yhw h lk 't 'wšrw ḥwb 't-hšmym ltt mtr- 'ršk b 'tw wlbrk 't kl-m 'sh ydk*  
 ‘The Lord will open for you his good treasure, the heavens, to send rains of your land in its season and to bless all the work of your hands.’

In Ezr 10, 9 the plural form specifies the strength of the showers, and in Lv 26, 4; Dt 11, 14; 28, 12; the plural form of both גָּשָׁם and מָטָר is qualitative. It is relevant to analyze the syntagma ‘in its season’ that occurs in Lv 26, 4; Dt 11, 14 and Dt 28, 12.

The locution ‘rain in its season’ involves two other lexemes for ‘rain’: יוֹרֵה ‘autumn rain’ and מִלְקוֹשׁ ‘spring rain’. This indicates the periodicity of the rain and highlights a strong connection between the rain and the agricultural cycle: in fact, rain is necessary for both growth and harvest of the crop but needs to be in the right quantity and in the appropriate season. If the weather brings too much rain or, conversely, dryness and drought, harvest could be compromised. So, it is extremely important for the rain to come in ‘its season’, after seeding so that soil can be irrigated, and seeds can germinate.

According to the context יוֹרֵה and מִלְקוֹשׁ have a positive value; however, from a linguistic perspective, they are opposite on a temporal line: the former is an autumn rain, the latter is a spring rain. If one of them does occur, the other doesn’t. Both lexemes are mutually exclusive, and they have a paradigmatic relation of polar antonymy. However, compared to other lexemes for rain, יוֹרֵה and מִלְקוֹשׁ denote rain from a temporal and functional point of view: it is a telic “way of seeing”<sup>19</sup>, as the two lexemes refer to a specific kind of rain, neces-

<sup>19</sup>Cruse, “Aspects of the micro-structure of word meanings”, 47.

sary to have a good harvest. Compared to גֶּשֶׁם and מָטָר (superordinate), יוֹרֵה and מְלִקּוֹשׁ are co-hyponyms.

Instead, the relationship between גֶּשֶׁם and מָטָר need to be deepened through a linguist analysis: in most case גֶּשֶׁם needs to be specified and its value is nor positive nor negative, and it is determined according to the referent.

On the other hand, מָטָר, appears to be denotative in a telic and temporal sense and indicates the positive function of the rain, unless it occurs with a negative referent. The rain designated by מָטָר is positive when it is 'in its season', because it ensures the fertility of the soil and, thus, a good harvest. When the rain happens in the wrong season and is a danger for the crop, מָטָר is intended as negative and is coordinate with other negative terms such as 'hail' (Ex 9, 33-34) or 'thunders' (1 Sam 12, 17-18). Therefore, מָטָר has a functional role and it is strictly related to the agricultural cycle.

In its positive occurrences מָטָר is often accompanied by רְבִיבִים 'light rain', and שְׁעִירִם 'soft rain'. These three lexemes appear together for the first time in Dt 32, 2 (ABH).

- (10) Dt 32, 2 {ס} תֹּלַד כְּטַל לִקְחוּ, {ר} כְּשִׁעִירִם עָלֵי-דֶשָׁא, {ס} וְכַרְבִּיבִים עָלֵי-עֵשֶׂב  
*y'rp kmtr lqh tzl ktl 'mrty, ks 'yrm 'ly-dš' wkrbybym 'ly 'sb*  
 'My doctrine shall drop as the rain, my speech distil as the dew, as soft rain on the grass and as light rain on the herb.'

According to Ps 72, 6 and Jr 3,3 רְבִיבִים is a positive rainy phenomenon; it is in parallelism with מָטָר 'rain' in Sal 72, 6 and with מְלִקּוֹשׁ 'spring rain' in Jr 3,3.

- (11) Sal 72, 6 יֵרֵד, כְּמָטָר עַל-גֹּז; כְּרְבִיבִים, יִרְזִיף אֶרֶץ  
*yrd kmtr 'l-gz, krbybym zrzip 'rs*  
 'May he come down like rain upon the mown grass, as a light rain that water the earth'
- (12) Jr 3, 3 וַיִּמְנְעוּ רְבִיבִים, וַיִּמְלִקּוֹשׁ לֹא הָיָה  
*wymn 'w rbbym wmlqws lw' hyh*  
 'Light rains have been withheld and there was no spring rain'

At first sight all these terms seem to be synonyms, but a deep semantic analysis shows that רְבִיבִים is a qualitative and quantitative term. The noun appears only in plural form and the rain designed by רְבִיבִים is sprinkling very light rain that irrigates the soil. רְבִיבִים are both hyponyms of מָטָר 'rain', but they belong to different dimensions: רְבִיבִים is in the same dimension as זָרַם and these two are co-hyponyms. As attested from the context, זָרַם indicates a highly intense and violent rain, a downpour from which it is necessary to find refuge (Is 4, 6; 32, 2).

- (13) Is 4, 6 וְסִכָּה תִהְיֶה לְצֶל-יוֹמָם, מִחֶרֶב; וְלִמְחֶסֶה, וְלִמְסָתוֹר, מִזָּרָם, וּמִמָּטָר  
*wskh thyh lsl ywmm mhrb wlmhsh wlmstwr mzrm wmmtr*  
 'and there will be a tabernacle for a shadow during the day from the heat and a refuge and a shelter from storm and rain'
- (14) Is 32, 2 וְהָיָה-אִישׁ כְּמִתְבָּא-רוּחַ, וְסִתָּר זָרַם, כְּפִלְגֵי-מַיִם בְּצִיּוֹן, כְּצֶל סֶלַע-כְּבֹד בְּאֶרֶץ עֵינָף  
*whyh-'yš kmhb'-rwh, wstr zrm kplgy-mym bšywn, ksl sl' kbr b'rs 'yph*  
 'and a man will be like a shelter from wind and a refuge from storm, like a stream of water in a dry place, like a shadow of a great rock in a weary land'



In terms of semantics זָרַם is connotative and the genitival construct with מַיִם ‘water’ (Is 28, 2; Hab 3, 10) highlight the tumultuous and torrential features of this kind of shower. According to linguistic data, זָרַם and רִבִּיבִים are in the same dimension, but they present a clear distinction in the intensity of the meteorological phenomenon.

#### 4. Conclusion

The linguistic analysis of these lexemes shows their elaborateness and semantic richness; lexemes related to rain have a clear structure, as shown in the table below.

Superordinate	גֶּשֶׁם	‘rainfall’	
	מָטָר	‘rain’	Telic dimension
Co-hyponym	יֹרֵה	‘autumn rain’	Seasonality dimension
	מִלְקוֹשׁ	‘spring rain’	
Co-hyponym	רִבִּיבִים	‘light rain’	Intensity dimension
	זָרַם	‘heavy rain’	

Table 2. Paradigmatic sense relation between lexemes

The lexeme גֶּשֶׁם is the more generic term and a superordinate. It needs to be specified in order to assume a negative or positive value. Instead, מָטָר appears to be distinctive for its telic role: rain expressed by this lexeme is strictly connected to the agricultural and farming cycle and has the function to assure a good harvest. The pair יֹרֵה e מִלְקוֹשׁ are co-hyponyms of מָטָר (and also of גֶּשֶׁם) and they have a positive value. They represent a temporal dimension of the rain that occurs in specific period of the year (autumn and spring). Even the pair רִבִּיבִים and זָרַם are co-hyponyms of מָטָר, and they represent a dimension of intensity of the rain: רִבִּיבִים is a light, fertilising and positive rain; instead, זָרַם is a heavy, pouring, and negative rain. Except for זָרַם, lexemes related to rain show a positive value and they demonstrate the importance of the rain in an agrarian society: the positive impact of the rain on the farming is necessary for its success.

#### Abbreviations

##### Bible

Gen → Genesis	1K → 1 Kings	Ezk → Ezekiel	Hab → Habakkuk
Ex → Exodus	2K → 2 Kings	Hos → Hosea	Zc → Zechariah
Lv → Leviticus	Is → Isaiah	Jl → Joel	Ps → Psalms
Dt → Deuteronomy	Jr → Jeremiah	Am → Amos	Prv → Proverbs
1S → 1 Samuel	Ezr → Ezra	Mi → Micah	1Chr → 1 Chronicles
2S → 2 Samuel	Qoh → Qohelet	Jb → Job	2Chr → 2 Chronicles
Song → Song of Songs			

DCH → Clines, David John Alfred. *The Dictionary of Classical Hebrew*. Sheffield: Sheffield Academic Press, 1998.

HALOT → Koehler, Ludwig, Walter Baumgartner e Johann J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: Brill, 1994-2000  
 HUCA → Hebrew Union College Annual  
 KUSATU → Kleine Untersuchungen zur Sprache des Alten Testaments und seiner Umwelt  
 ZAW → Zeitschrift für die alttestamentliche Wissenschaft

#### References

- Abel, P.F.M. 1967. *Géographie de la Palestine*. Paris: Librairie Lecoivre.
- Albright, William Foxwell. 1950-1951. "A Catalogue of Early Hebrew Lyric Poems (Psalm 68)". *HUCA* 23: 1-39.
- Allen, Leslie. 1983. *Psalm 101-150* (WBC). Waco: Word Books.
- Amiran, David. 1991. "The Climate of the Ancient Near East. The Early Third Millennium BC in the Northern Negev of Israel". *HTS Theological Studies* 45/3: 153-162.
- Barr, James. 1980. *Semantica del linguaggio biblico*. Bologna: EDB.
- Ben-Asher, Mordechai. 1978. "The Gender of Noun in Biblical Hebrew." *Semitics* 6: 1-14.
- Ben-Yoseph, Jacob. 1985. "The Climate in Eretz Israel during Biblical Times". *Hebrew Studies* 26/2: 225-239
- Blenkinsopp, Joseph. 2000. *Isaiah 1-39. A New Translation with Introduction and Commentary*. The Anchor Bible, New York: Doubleday & Company.
- Blenkinsopp, Joseph. 2000. *Isaiah 40-55. A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday & Company.
- Botterweck, Johannes, Helmer Ringgren e Heinz Joseph Fabry. 1970. *Theologische Wörterbuch zum Alten Testament*. Stuttgart-Berlin-Köln-Mainz: Kohlhammer. Edizione italiana: Botterweck, Johannes, Helmer Ringgren e Heinz Joseph Fabry. 1984. *Grande lessico dell'Antico Testamento*. Brescia: Paideia.
- Bressan, Gino. 1960. *Samuele*. La Sacra Bibbia a cura di Salvatore Garofalo. Torino: Marietti.
- Bright, John. 1965. *Jeremiah. A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday & Company.
- Brown Francis, Samuel Rolles Driver e Charles Augustus Briggs. 1906. *Hebrew and English Lexicon of the Old Testament with an appendix containing the biblical Aramaic based on the Lexicon of William Gesenius as translated by Edward Robinson* Oxford: Clarendon Press.
- Cassuto, Umberto Moshe David e Israel Abrahams. 1967. *Commentary on the Book of Exodus*. Gerusalemme: The Magnes Press, The Hebrew University.
- Childs, Brevard Springs. 1974. *Exodus. A Commentary*. Old Testament Library. Londra: SCM Press Ltd.
- Clines, David John Alfred. 1998. *The Dictionary of Classical Hebrew*. Sheffield: Sheffield Academic Press.
- Cogan, Mordechai e Hayim Tadmor. 1988. *II Kings, a New Translation with Introduction and Commentary*, The Anchor Bible. New York: Doubleday & Company.
- Cogan, Mordechai. 2001. *I Kings, a New Translation with Introduction and Commentary*, The Anchor Bible. New York: Doubleday & Company.
- Coseriu, Eugenio. 1958. *Sincronía, diacronía, historia. El problema del cambio lingüístico*, Montevideo: Universidad de la República Montevideo.
- Coseriu, Eugenio. "Structure lexicale et enseignement du vocabulaire." *Actes du premier colloque international de linguistique appliquée*, 175-252. Nancy, 1966
- Coseriu, Eugenio. 1967. "Lexicalische Solidaritäten", in *Poetica I*: 293-303.
- Coseriu, Eugenio. 1971. *Teoria del linguaggio e linguistica generale*. Sette studi. Roma - Bari: Laterza.
- Coseriu, Eugenio. 1973. *Lezioni di linguistica generale*. Torino: Boninghieri.
- Coseriu, Eugenio. 1977. *Principios de semántica estructural*. Madrid: Gredos.
- Craigie, Peter e Marvin Tate. 2004. *Psalm 1-50* (WBC), Waco: Word Books.
- Cross, Frank Moore. 1973. *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*. Cambridge: Harvard UP.

- Cruse, Alan. 2000. "Aspects of the micro-structure of word meaning" in *Polysemy: Theoretical and Computational Approaches* a cura di Yael Ravin e Claudia Leacock (eds.), 30-51. Oxford: Oxford UP.
- Cruse, Alan. 2004. *Meaning in Language, An Introduction to Semantics and Pragmatics*. Oxford: UP.
- Dalglish, Edward Russel. 1962. *Psalm Fifty-one in the Light of Ancient Near Eastern Patternism*. Leiden: Brill.
- Dalman, Gustaf. 1928-1942. *Arbeit und Sitte in Palästina*. Gütersloh: G. Olms.
- De Saussure, Ferdinand. 1916. *Cours de linguistique generale*. Losanna-Parigi.
- Dozeman, Thomas B. 2009. *Commentary on Exodus*. Eerdmans Critical Commentary. Grand Rapids and Cambridge: Eerdmans.
- Driver, Godfrey Rolles. 1956. *Canaanite myths and legends*. Edinburgh: T&T Clark.
- Elisha, Edrat e Orni Efraim. 1971. *Geography of Israel*. Jerusalem: Israel UP.
- Ernst, Jenni e Claus Westermann (eds.). 1978-1982. *Dizionario Teologico dell'Antico Testamento*, 2 voll. Torino-Casale Monferrato: Marietti. Traduzione dell'originale tedesco Ernst, Jenni e Claus Westermann. 1971-1976 *Theologisches Handwörterbuch zum Alten Testament*, 2 bdn. München-Zürich: Christian Kaiser Verlag/Theologischer Verlag.
- Fensham, Charles Frank. 1963. "Curses and Maledictions." *ZAW* 75: 155-175.
- Fox, Joshua. 2003. *Semitic noun patterns*. Harvard Semitic Studies 52. Winona Lake: Eisenbrauns.
- Fox, Michael V. 2009. *Proverbs 10-31*. New Haven and London: Yale UP.
- Garofalo, Salvatore. 1960. *Il libro dei Re*, La sacra Bibbia a cura di Mons Salvatore Garofalo, Torino: Marietti.
- Geckeler, Horst. 1979. *La semantica strutturale*. Torino, Boringhieri.
- Geerhearts, Dirk. 2010. *Theories of lexical semantics*. Oxford: Oxford UP.
- Gerhardt, Walter Jr. 1963. *The Weather-God in Ancient Near Eastern Literature with Special Reference to Hebrew Bible*. Philadelphia: The Dropsie College.
- Gerhardt, Walter Jr. 1966. "The Hebrew/Israelite Weather-Deity." *Numen* 13: 128-143.
- Ginsburg, David Christian. 1970. *The Song of Song and Coheleth*. New York: Ktav Publishing House.
- Gobber, Giovanni. 1993. "Numerabilità, culminazione semantica e categorizzazione." *L'analisi linguistica e letteraria* 1: 149-17
- Goldreich, Yair. 2003. "The History of Climate and Meteorological Observations and Research in Israel", in *The Climate of Israel. Observations, Research and Application*.
- Gray, John. 1964. *I & II Kings, a Commentary*, Old Testament Library. Londra: SCM Press Ltd.
- Guillame, Alfred. 1968. *Studies in the book of Job with new translation*. Leiden: EJ Brill.
- Habel, Norman C. 1985. *Job, a Commentary*, Old Testament Library. Londra: SCM Press Ltd.
- Hassan, Musa. 2020. "Job's Lament: Towards the Theological-Ethical Significance of Job 29-31." *Journal of Biblical Theology* 3: 196-217.
- Houtman Cornelius. 1993. *Exodus*. Leuven: Peeters.
- Irwin, Andrew William. 1953. "Hashmal." *Vetus Testamentum* 2: 169-170.
- Iwry, Samuel. 1952. "Notes on Psalm 68." *JBL* 71: 161-165.
- Japhet Sara. 1993. *I and II Chronicles. A Commentary*, Old Testament Library. Londra: SCM Press Ltd.
- Jenni, Ernst and Claus Westermann. 1975-1976. *Theologisches Handwörterbuch zum Alten Testament*. München-Zürich: Hendrickson Pub. Edizione italiana. Jenni, Ernst and Claus Westermann. 1978. *Dizionario Teologico dell'Antico Testamento*. Torino: Marietti.
- Joüon, Paul and Takamitsu Muraoka. 2018. *A Grammar of Biblical Hebrew*. Roma: Gregorian & Biblical Press.
- Kaiser, Otto. 1972. *Isaiah 1-12. A Commentary*, Old Testament Library. Londra: SCM Press Ltd.
- Kaiser, Otto. 1974. *Isaiah 13-39. A Commentary*, Old Testament Library. Londra: SCM Press Ltd.
- Kató, Szabolcs-Ferencz. 2021. "Rain, dew, flourishing plants as images of monolatry and righteousness: The weather imagery and its meaning in Hosea", *HTS Theological Studies* 77/4.
- Khan, Geoffrey. 2013. *Encyclopedia of Hebrew Language and Linguistics*. Leiden: Brill.
- Kleiber, Georges. 1990. *La Sémantique du prototype: Catégories et sens lexical*. Paris: PUF.
- Koehler, Ludwig. 1940. "Hebräische Etymologien." *Journal of Biblical Literature* 59: 35-40.
- Korpel, Marjo Christina Annette. 1990. *A rift in the clouds. Ugaritic and Hebrew Descriptions of the Divine*. Munster: Ugarit-Verlag.

- Lancellotti, Angelo. 1987. *I salmi*. Cinisello Balsamo: Edizioni San Paolo.
- Levi Delapp, Nevada. 2018. *Theophanic type-scenes in the Pentateuch: visions of YHWH*. New York: Bloomsbury: T& T Clark.
- Lilly, Ingrid E. 2016. "Conceptualizing Spirit: Supernatural Meteorology and Winds of Distress in the Hebrew Bible and the Ancient Near East", in *Sibyl, Scriptures, and Scrolls*, a cura di Joel Baden, Hindy Najman e Eibert J.C. Tigchelaar, 826–844. Supplements to the Journal for the Study of Judaism, Volume: 175. Boston/Leiden: Brill.
- Lipiński, Edward. 1963. "Yahweh malak." *Biblica* 44: 405-460
- Lorenzin, Tiziano. 2001. *I salmi: nuova versione, introduzione e commento*. Milano: Paoline.
- Lundbom, Jack R. 1999. *Jeremiah 1-20. A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday & Company.
- Lundbom, Jack R. 2004. *Jeremiah 37-52. A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday & Company.
- Mazzoni, Stefano. 2020. *Giobbe: introduzione, traduzione e commento*. Cinisello Balsamo: Edizioni San Paolo.
- McCarter, Kyle P. 1980. *I Samuel. A New Translation with Introduction, Notes & Commentary*. The Anchor Bible. New York: Doubleday & Company.
- McKane, William. 1986. *a Critical and Exegetical Commentary on Jeremiah 1-25*, The International Critical Commentary. Edinburgh: T&T Clark.
- McKane, William. 2014. *Jeremia 1-25*, The International Critical Commentary. London: Bloomsbury.
- Meyers, Carol L., Meyers Eric M. 1987. *Haggai, Zechariah 1-8. A New Translation with Introduction and Commentary*. The Anchor Bible. New York: Doubleday & Company.
- Meyers, Carol L., Meyers Eric M. 1993. *Haggai, Zechariah 9-14. A New Translation with Introduction and Commentary*. The Anchor Bible New York: Doubleday & Company.
- Miller, Patrick D. 1973. *The Divine Warrior in Early Israel*. Cambridge: Harvard UP.
- Montgomery, James Alan. 1951. *A Critical and Exegetical Commentary on Kings*, the International Critical Commentary. Edinburgh: T&T Clark.
- Montgomery, James Alan, Gehman H.S. 1988. *A Critical and Exegetical Commentary on the Books of Kings*, The International Critical Commentary. Edinburgh: T&T Clark.
- Murtonen, Aimo. 1988-1989. *Hebrew in its West Semitic Setting. A Comparative Survey of NonMasoretic Hebrew Dialects and Traditions*. Studies in Semitic Languages and Linguistic. Leiden: Brill.
- Noth, Martin. 1956. *Die Welt des Alten Testaments: einföhrung in die grenzgebiete der alttestamentlichen wissenschaft*. Berlin: Töpelmann.
- Pelaia, Bruno. 1960. *Esdra e Neemia*, La sacra Bibbia a cura di Salvatore Garofalo. Torino: Marietti.
- Penna, Angelo. 1970. *Geremia, Lamentazioni, Baruch*, La Sacra Bibbia a cura di Salvatore Garofalo. Torino: Marietti.
- Pope, Marvin Hoyle. 1965. *Job, a New Translation with Introduction and Commentary*, The Anchor Bible. New York: Doubleday & Company.
- Propp, William Henry. 1998. *Exodus, a New Translation with Introduction and Commentary*, The Anchor Bible. New York: Doubleday & Company.
- Ravasi, Gianfranco. 2006. *I Salmi: introduzione, testo e commento*. Cinisello Balsamo: Edizioni San Paolo.
- Reifler, Erwin. 1998. "Semantic Parallelisms in Job 5:Part I". *The Jewish Bible Quarterly* 26: 216-223.
- Renkema, Johan. 1998. *Lamentations*. Leuven: Peeters.
- Reymond, Philippe. 1958. *L'eau sa vie et sa signification dans l'ancien testament*. Vetus Testamentum Supplement 6. Leiden: Brill.
- Rezetko, Robert and Ian Young. 2014. *Historical Linguistics and Biblical Hebrew: steps forward an integrated approach*. Atlanta: SBL Press.
- Rinaldi P.G., Luciani F. 1968. *I Profeti Minori. Fascicolo III*. La Sacra Bibbia a cura di Salvatore Garofalo, Torino, Marietti.
- Sabourin, Leopold. 1974. "The biblical cloud: terminology, traditions." *Biblical Theology Bulletin* 4: 290-311.
- Salters, Robert. 2014. *Lamentations*, The International Critical Commentary. London: Bloomsbury.

- Sasson, Jack M. 2014. *Judges 1-12. A New Translation with Introduction and Commentary*, The Anchor Yale Bible Commentary, Yale UP.
- Scott, Robert Balgarnie Young. 1952. "Meteorological Phenomena and Terminology in the Old Testament." *ZAW* 64: 11-25.
- Soggin, Jan Alberto. 1981. *Judges*. London: SCM Press.
- Takamitsu, Muraoka. 1995. *Studies in Ancient Hebrew Semantics*. Louvain: Peeters.
- Tate, Marvin. 1990. *Psalms 51-100* (WBC). Dallas: Word Books.
- Testa, Emanuele P. 1974. *Genesi, introduzione - storia dei Patriarchi*, La Sacra Bibbia a cura di Mons. Salvatore Garofalo, Torino: Marietti.
- Vergari, Romina. 2021. *Toward a Contrastive Semantics of the Biblical Lexicon. The nouns of Rules and Regulations in Biblical Hebrew Historical-narrative Language and their Greek equivalents in the Septuagint*. Firenze: SEF Editrice Fiorentina.
- Von Rad, Gerhard. 1960. *Deuteronomy, a Commentary*, The Old Testament Library. Londra, SCM Press Ltd.
- Von Rad, Gerhard. 1961. *Genesis, a Commentary*, Old Testament Library. Londra, SMC Press Ltd.
- Weinfeld, Moshe. 1991. *Deuteronomy 1-11*. Anchor Bible Commentary. New York: Doubleday.
- Weiser, Artur. 1962. *The Psalms, a Commentary*, Old Testament Library. Londra: SMC Press Ltd.
- Wiggins, A. Steve. 2014. *Weathering the Psalms: A Meteorological Survey*. Eugene: Cascade Books.
- Yoo, Yoon-Jung. 2004. "Israelian Hebrew Features in Deuteronomy 32:1-43". *Korea Journal of Christian* 33: 23-40.
- Zatelli, Ida. 1978. *Il campo lessicale degli aggettivi di purità in ebraico biblico*. Quaderni di semitistica. Firenze: Centro Stampa MB.
- Zatelli, Ida. 1994. "A Sample Entry for a Database of the Semantics of Classical Hebrew." *Quaderni del Dipartimento di Linguistica* 5: 149-155
- Zatelli, Ida. 1995. "Functional Languages and their Importance to the Semantics of Ancient Hebrew." In *Studies in Ancient Hebrew Semantics*, a cura di Takamitsu Muraoka, 55-63. Louvain: Peeters Press.
- Zatelli, Ida. 2004. "The Study of Ancient Hebrew Lexicon. Application of the concepts of lexical field and functional language". *KUSATU* 5: 129-159.