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# ARTICLE II.

## THE STUDY OF THE HEBREW LANGUAGE AMONG JEWS AND CHRISTIANS.

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NEARLY four hundred years ago — it was in the year 1488 — the first complete Hebrew Bible was published at Soncino. Shortly before that time the famous John Capnio, better known as Reuchlin, had commenced the study of the Hebrew language which he then privately taught at Heidelberg in 1498. In him the study of Hebrew found its champion, and ever since "Japheth dwelleth in the tents of Shem." It is a remarkable fact that since the days of Gesenius very little has been done among the Jews themselves to promote Hebrew grammar, and the best European teachers of Hebrew are members of the Church. It would be unjust, however, to overlook the fact that we owe a great debt of gratitude to those Jewish scholars who cultivated the Hebrew before Reuchlin, and whose works are still of the greatest importance to Hebrew learning.

In these pages the history of the study of Hebrew, comprising almost a period of one thousand years, is given. It is the first effort, in the English language, to bring down the history of Hebrew grammar to our own days, that is, to the year 1881, in which König published his Lehrgebäude. To aid the student in his researches we have not only added the literature on the different Jewish writers, but we have also appended a rich bibliographical material, which, though rough, and not aiming at completeness, brings before the student almost everything which has of late been published either in book form or in essays contained in English and German periodicals.

### INTRODUCTION.

#### 1. *The Hebrew Language.*

The Hebrew language is only a single branch of a great parent stock called Shemitic, so called because spoken chiefly by nations

enumerated in Scripture amongst the descendants of Shem,[1] of which
Prof. M. Müller[2] exhibits the following

GENEALOGICAL TABLE [of the Semitic Family of Languages].

| Living Languages. | Dead Languages. | Classes. | |
|---|---|---|---|
| Dialects of Arabic, Amharic, | Ethiopic, Himyaritic Inscriptions, | Arabic or Southern. | |
| Dialects of the Jews, | Biblical Hebrew, Samaritan Pentateuch (third century A.D.), Carthaginian, Phenician Inscriptions, | Hebraic or Middle. | **SEMITIC FAMILY.** |
| Neo-Syriac, | Chaldee (Masora, Talmud, Targum, Biblical Chaldee), Syriac (Peshito, second century A.D.), Cuneiform Inscriptions of Babylon and Nineveh, | Aramaic or Northern. | |

A somewhat more intuitive Table is the following, by Böttcher:[3]

PRIMITIVE SHEMITIC,

| A. NORTHERN SHEMITIC. Aramaic. | B. MIDDLE SHEMITIC. Canaanitic. | C. SOUTHERN SHEMITIC. Arabic. | |
|---|---|---|---|
| 1. Assyrian of the Cuneiform Writings, B.C. 1900–600. | 3. Phenician. B.C.1200 sq. | 2. Hebrew. B.C.1500 sq. | Northern.　Southern. |
| 8. Syriac, A.D.180 sq.　4. Chaldee, B.C.420 sq. | | | 7. Sinaitic inscript. of the Nabatheans, B.C. 150–A.D.150.　5.Himyaritic inscriptions, B.C. (?) |
| | 6 Samaritan, B.C.200sq.(?) | | 11. Written Arabic, A.D. 500 sq.　10.Ethiopic A.D. 350 sq. |
| 9. Mishna, A.D.190 sq. | 13.Rabbinic, A.D.1000sq. (Neo-Heb.) | (Neo-Arabic Dialects.) | |
| 12. Sabian A.D. (?)　Gemara, A.D.300 sq. | | | 14.Amharic, A.D.1300sq. |

Like all other languages, the Hebrew has been subject to a series
of changes. Its grammatical development was probably earlier than
that of the other offsets of the parent stem; for, as Gesenius shows,

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[1] Gen. x. 21 sq.　　　　[2] Science of Language (American ed.), i. p. 396.

[3] Ausführliches Lehrbuch der hebr. Sprache (ed. Mühlau), p. 4.

of many forms the origin is still visible in the Hebrew, while all traces of it have vanished from the kindred dialects.

## 2. *Name and Origin.*

The Hebrew language takes its name from Abraham's descendants, the Israelites, who are ethnographically called Hebrews,[1] and who spoke this language while they were an independent people. In the Old Testament it is poetically called the language of Canaan,[2] " emphatically the language of the holy land consecrated to Jehovah, as contrasted with that of the profane Egypt," as Hävernick expresses it ; and also the Jews' language,[3] from the kingdom of Judah. The name " Hebrew language " nowhere occurs in the Old Testament, since in general there is rarely anything said of the language of the Israelites ; it appears in the prologue to Sirach, ἑβραϊστί ; and in Josephus,[4] as γλῶττα τῶν Ἑβραίων (i.e. the language of the Hebrews).[5] In the New Testament ἑβραϊστί (John v. 2 ; xix. 13, 17, etc.), and ἑβραὶς διάλεκτος (Acts xxi. 40 ; xxii. 2 ; xxvi. 14) denote the Aramaic, which was spoken in the country at the time. In later Jewish writers (as in the Targumists) the Hebrew language is called " the sacred tongue " (לִשָּׁן דְּקוּדְשָׁא), in contrast to the Aramaic or " profane language " or vernacular (לְשׁוֹן חֹל or לשׁון הדיוט).[6]

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[1] There is a controversy as to the origin of this name. Ibn Ezra (†1168), Buxtorf (†1629), Löscher, F. E.(†1749), I. G. Buddeus (†1764), Lengerke (†1855), E. Meier (†1866), Ewald (†1875), and others, derive it from the Shemite *Eber* (Gen. x. 24 ; xi. 14 sq.), while most of the Rabbins, and of the Fathers (as Jerome, Theodoret, Origen, Chrysostom, Eusebius), Arias Montanus, Paulus Burgensis, Münster, Luther, Grotius, Scaliger, Walton, Clericus, Rosenmüller, Gesenius, Eichhorn, Hengstenberg, Bleek, and others derive it from עֵבֶר, " beyond," following the Septuagint, which translates עִבְרִי (Gen. xiv. 13) by ὁ περάτης, " the crosser," " the man from beyond," referring to Abraham's immigration, or Aquila, who translates ὁ περάτης " the man from the other side."

[2] Isa. xix. 18 : שְׂפַת כְּנַעַן , γλῶσσα ἡ χαναανῖτις.

[3] 2 Kings xviii. 26 ; Isa. xxxvi. 11, 13 ; Neh. xiii. 24 : לְשׁוֹן יְהוּדִית , Ἰουδαϊστί.

[4] Antt. 1, 1. 2.

[5] The term " Hebrew language " seems to have originated with the Greeks or Hellenists. According to Philo (De vita Mosis, ii. § 7, ed. Lipsiae, 1828), the original of the Pentateuch was written in Chaldaic. This statement shows how much the Alexandrians of that time had lost the knowledge of the difference of the dialects, and is to be ascribed to Philo's ignorance in this department.

[6] Talmud, Berachoth, fol. 40, col. 2 ; Baba mezia, fol. 104 ; Jerusalem Jevamoth, fol. 15, col. 3 ; Jerusalem Kethuvoth, 4, 8. On the use of the expression, " Hebrew language " in the Talmud, see Berliner Beiträge zur hebr. Grammatik (Berlin, 1879), p. 5.

### 3. Antiquity of the Hebrew Language.

As to the antiquity of the Hebrew language, and the question whether the Hebrew was the primitive language, there is a great diversity of opinions. "It is clear," says Hävernick,[1] "that this question can be satisfactorily answered only by those who regard that part of the biblical narrative [viz. Gen. xi. 1 seq.] as true history. Those who, like the mass of recent interpreters, look at it from a mythical point of view, cannot possibly obtain any results." Gesenius says, that as respects the antiquity and origin of the Hebrew language, if we do not take this mythical account, we find ourselves *totally deserted by the historian*. Returning, then, to the ancient view of this passage, we find that most of the Rabbins,[2] the Fathers,[3] and the older theologians, — John Buxtorf, the son,[4] Walton,[5] A. Pfeiffer,[6] St. Morinus,[7] Val. Loescher,[8] Carpzov,[9] — among the

[1] Introduction, p. 128.

[2] "And all the inhabitants of the earth were [of] one language, and of one speech, and of one counsel; for they spake the holy language by which the world was created at the beginning." — Targum, on Gen. xi. 1; compare also Rashi and Ibn Ezra, in loco.

[3] The Fathers of the Church have never expressed any doubt on this point. St. Jerome (†420), in one of his epistles to Damascus, writes: "The whole of antiquity (universa antiquitas) affirms that Hebrew, in which the Old Testament is written, was the beginning of all human speech"; and in his Comm. in Soph., c. 3, he says: "Linguam hebraicam omnium linguarum esse matricem." "Origen [†254] in his eleventh homily on the Book of Numbers, expresses his belief that the Hebrew language originally given through Adam remained in that part of the world which was the chosen portion of God, not left like the rest to one of his angels." Chrysostom (†404) says: "God left in Eber's house the original language as a perpetual memory of his judgment" (αὐτὸς ὁ Ἔβερ ἔμενε τὴν αὐτὴν ἔχων διάλεξιν, ἥνπερ καὶ πρότερον, ἵνα καὶ τοῦτο σημεῖον ἐναργὲς γένηται τῆς διαιρέσεως. Hom. xxx. in Gen. [p. 300, ed. Montf.]), and St. Augustine (†430), in his De Civitate Dei, xvi. cap. 11, "quae lingua prius humano generi non immerito creditur, fuisse communis, deinceps Hebraea est nuncupata" (i.e. his family (i.e. Heber's), preserved that language which is not unreasonably believed to have been the common language of the race, it was on this account thenceforth called Hebrew). Theodoret (†452), in Quaest. in Genesin, 60, however, believes, like Delitzsch, that the Syriac was the primitive language, holding that Hebrew was first introduced by God *through* Moses as a holy language.

[4] Dissertat. Phil. Theol., Basileae, 1662, diss. 1.

[5] Prolegg., iii. 3 sq.

[6] Decas Select. Exercitt. Bibl., in his Dubia Vexata, p. 59 sq.

[7] De lingua primaeva, Ultrajecti, 1694

[8] De causis ling. Hebr., i. c. 2. 5.

[9] Crit. Sacra, p. 174 sq.

moderns, with some limitations, Pareau, Hävernick, Von Gerlach, Baumgarten, and others, believe that Hebrew was the primitive language of mankind ;[1] while some, contend that if any of the Asiatic tongues may claim the honor of being the ancestral language of our race, the palm should be given to the Sanskrit. Between these two opinions the question now rests, and " It is astonishing what an amount of real learning and ingenuity was wasted on this question during the seventeenth and eighteenth centuries. ..... It might have been natural for theologians in the fourth and fifth centuries, many of whom knew neither Hebrew nor any language except their own, to take it for granted that Hebrew was the source of all languages ; but there is neither in the Old nor in the New Testament a single word to necessitate this view. Of the language of Adam we know nothing ; but if Hebrew, as we know it, was one of the languages that sprang from the confusion of tongues at Babel, it could not well have been the language of Adam, or of the whole earth ' when the whole earth was still of one speech.' .... The first who really conquered the prejudice that Hebrew was the source of all language was Leibnitz, the contemporary and rival of Newton. 'There is as much reason,' he said, 'for supposing Hebrew to have been the primitive language of mankind as there is for adopting the view of Goropius, who published a work at Antwerp, in 1580, to prove that Dutch was the language spoken in Paradise.' In a letter to Tenzel Leibnitz writes : ' To call Hebrew the primitive language is like calling branches of a tree primitive branches, or like imagining that in some country hewn trunks could grow instead of trees. Such ideas may be conceived ; but they do not agree with the laws of nature and with the harmony of the universe, that is to say, with the divine wisdom.' "[2]

### 4. Character and Development of the Hebrew Language.

In relation to the rest of the Shemitic languages, the Hebrew, whether regarded as the primitive language or not, has for the most part retained the stamp of high antiquity. originality, and greater simplicity and purity of forms. In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed. As it had no doubt been modified between the time of

[1] The latest advocate is the Frenchman, H. d'Anselme, in his De l'hébreu comme langue primitive, Essai de conférence. Paris, 1880.

[2] Müller, Science of Language, i. p. 133.

Abraham and Moses by the Egyptian and Arabic, so in the period between Moses and Solomon it was influenced by the Phoenician; and, down to the time of Ezra, continued to receive an accession of exotic terms, which, though tending to enlarge its capabilities as a spoken and written tongue, materially alloyed the primitive simplicity and purity of a language, compared with which none may be said to have been so poor, and yet none so rich.  But with the period of the captivity there arose an entirely new literature, strikingly different from the earlier, and which is to be traced to the influence exerted by the Aramaic tongue upon the Hebrew, which had previously been developing itself within restricted limits.[1]  This was the introduction to its gradual decay, which did not become fully manifest, however, until the commencement of the Chaldean period.  Not only did the intrusion of this powerful Aramaic element greatly tarnish the purity of the Hebrew words and their grammatical formation, older ones having been altered and supplanted by newer ones which are Aramaic for the most part;[2] it also obscured the understanding of the old language,[3] and it enfeebled its instinctive operations until at length it stifled them.  The consequence was that the capacity of observing grammatical niceties in the old pure Hebrew was entirely lost;[4] the distinction of prose and poetical diction was partly forgotten;[5] and finally, as the later writers went back to the Pentateuch and other older compositions, many elements which had already died out of the language were reproduced as archaisms.[6]

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[1] Comp. Ryssel, De Elohistae Pentatenchi Sermone (Leipsic, 1878).

[2] This is especially seen in the coining of new words for abstract ideas by means of prefixed letters or syllables added, as תַּגְמוּל for גְּמוּל (Ps. cxvi. 12); תַּזְנוּת for זְנוּת (Ezek. xvi. 15–20); בַּקָּשָׁה (Ezra vii. 6; Esth. v. 3, 7, 8).  Here also belong the Chaldee names of the months in Neh. ii. 1; Esth. iii. 7; viii. 9; 1 Kings vi. 1, 37; Neh. vi. 15, etc.

[3] This is shown by the increasing use of the scriptio plena as רָצוֹמוֹ for רָצֹמוֹ; the interchange of the weak letters ה and א, for instance חָרִיךְ (1 Chron. xiii. 12) for אֵרִיךְ (2 Sam. vi. 9), as אִירַי for אִתַּי (1 Chron. xi. 31), or by inserting a liquid דַּרְמָשֶׂק for דַּמֶּשֶׂק (1 Chron. xviii. 5, 6).

[4] Interchange of אֵת as the sign of the accusative, and as meaning "with," for instance, Jer. i. 16; xix. 10; xx. 11, etc.; the use of ל to mark the accusative instead of the dative (1 Chron. v. 26; xvi. 37; xxix. 20, 22, etc.; the use of כָּל instead of לֹ; the use of Aramaic forms of inflection, as אָרִי for אֲרִי (Jer. iv. 30), חִי for חָי (Jer. ii. 33; iii. 4, 5; iv. 19, etc.).

[5] Comp בָּחֵת (Piel), "to be afraid" (Ezra iv. 4, elsewhere only the substantive בֶּצָּתָה in poetry); וָנַח, "to reject with loathing" (1 Chron. xxviii. 9; 2 Chron. xi. 14; xxix. 19, earlier only in poets, and in Hos. viii. 3–5; Zech. x. 6).

[6] E.g. מִין, "species" (Ezek. xlvii. 10 taken from the Pentateuch); מַשְׂאֵרֶת,

## 5. *Decay of the Hebrew Language.*

But the great crisis of the language occurs at the time of the captivity in Babylon. There, as a spoken tongue, it became deeply tinged with the Aramaic. The biblical Hebrew, abiding in the imperishable writings of the prophets, continued to be the study of the learned; it was heard on the lips of the priest, in the services of religion, and was the vehicle of written instruction; but as the medium of common conversation it was extensively affected, and in the case of multitudes superseded, by the idiom of the nation among whom Providence had cast their lot. So an Aramaized Hebrew, or a Hebraized Aramaean continued to be spoken by such of them as resettled in Palestine under Ezra and Nehemiah; while the yet greater number who preferred the uninterrupted establishment of their families in Babylon, fell entirely into the use of Aramaic. This decline of the popular knowledge of pure Hebrew gave occasion to the appointment of an order of interpreters — *meturgemanin* — in the synagogue for the explication of the Scriptures in this more current dialect, as can be seen from Nehemiah viii. 8, where we read, " They (the priests and Levites) read in the book, in the law of God מְפֹרָשׁ, and appended thereto the sense, and caused them to understand the reading," where the word means, " with an explanation subjoined," i.e. with an interpretation added, with an explanation in Chaldee, the vulgar tongue, as appears from the context and by a comparison of Ezra iv. 18, and verse 7. Accordingly the Talmudists correctly explained our passage מְפָרֵשׁ זֶה תִרגוּם, and so also Clericus, Dathe, etc.[1] But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language It has never died; it will never die. In the days to which we are now referring, it was still loved and revered by the Jewish people as the " holy tongue " of their patriarchs and prophets. Not only the remaining canonical Scriptures, but the prayers and hymns of the temple and synagogue, were for the most part written in it, and even the inscriptions of the coinage retained both the language and the more antique characters, in preference to those more recently introduced by Ezra.

" a measure " (1 Chron. xxiii. 29 ; Ezek. iv. 11, 16, etc., from Lev. xix. 35); כָּלַל.
" to act cunningly " (Mal. i. 14 ; Ps. cv. 25, from Gen. xxxvii. 18, or Num. xxv. 18, etc.).

[1] Gesenius, who is followed by Bleek and others, understands the term מְפֹרָשׁ to mean *word for word, faithfully, literally.*

### 6. *Of the Written Hebrew.*

About the time when the language underwent this internal change, it was also changed externally. That we have not the original Hebrew characters in mss. and printed texts of the Bible, is evident from a tradition we have in the Talmud, that "at first the law was given to Israel in the Hebrew writing and the holy tongue, and again it was given to them in the days of Ezra in the Assyrian writing and the Aramaean tongue. They chose for the Israelites the Assyrian writing and the holy language, and left to the *idiotae* (or ignorant persons) the Hebrew writing and the Aramaean language. And who are the *idiotae?* Rabbi Hisda says, "the Samaritans." And again, "Though the law was not given by Ezra's hand, yet the writing and language were called the Assyrian."[1] This Assyrian writing כְּתָב אַשּׁוּרִי is also called "square writing," כְּתָב מְרֻבָּע, "correct writing," כְּתִיבָה תַמָּה, and by the Samaritans "Ezra's writing," כְּתָב עֶזְרָא. We must suppose that the square character, which came into use after the Exile, only gradually thrust the older character aside; for in the Maccabean coinage the ancient Hebrew character was used, and while we trace back the origin of the new characters nearly to the times of Ezra, certain it is that at a later time it was perfected in its present form, and long before the time of the Talmud,[2] since there we find directions given concerning the writing of the alphabet.

### 7. *Tradition. — Periods of the Hebrew Language.*

It is chiefly among the Jews of Palestine that we are to seek the preservation of the knowledge of the Hebrew language. Though the Hebrew ceased to be even a written language, yet for practical ends in the usages of worship the study of the old Hebrew documents became for them an indispensable duty, for which the affinity of the language they used must have offered them peculiar facilities. Hence, as early

[1] Sanhedrin, fol. 21, col. 2; Jerome in Prolog Galeatus ad libr. Regum, Opp. vol. iv. p. 7, writes: "Certum est, Esdram scribam legisque doctorem post captam Hierosolymam et instaurationem templi sub Zorobabel alias literas reperisse, quibus nunc utimur, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint" (i e. "It is certain that Ezra the scribe and teacher of the law, after Jerusalem had been taken, and the temple renewed under Zerubbabel, found other letters, which we now use, since up to that time the characters of the Samaritans and Hebrews were the same.") See also Origen in Ezra ix 4; Ps. ii. (iii. 539.)

[2] The transformation was complete before the time of Christ, for Matt. v. 18 alludes to the new form of *yod* (jot).

as the book of Sirach (Ecclesiasticus), which was probably written between 290–280 B.C., mention is made of the study of Scripture as the chief and fairest occupation of the γραμματεύς, the διανοεῖσθαι ἐν νόμῳ ὑψίστου, and σοφίαν πάντων ἀρχαίων ἐκζητήσει καὶ ἐν προφητείαις ἀσχοληθήσεται.[1]   The more erudite study of Hebrew Scripture was prosecuted in Palestine and Babylonia, from the days of Ezra, not only by individual scribes, but also in formal schools and academies, the בָּתֵּי הַמִּדְרָשׁ, also בָּתֵּי רַבָּנָן and יְשִׁיבוֹת, which were established there before the time of Christ.  The chief seat of these was at first principally at Jerusalem; then after the destruction of this city by the Romans, it was transferred to Jamnia or Jabneh,[2] under Jochanan ben Saccai, till under Gamaliel III., son of Judah I. (A.D. 193–220), Tiberias became the seat of learning.  Among the teachers of Tiberias, Rabbi Judah the Holy, or *hak-kadosh* (†193), the compiler of the Mishna,[3] obtained a remarkable reputation in the latter half of the second century.  After his death the seat of this scriptural erudition was once more transferred to Babylonia,[4] where the schools at certain cities on the Euphrates, Sora,[5] Pumbaditha,[6]

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[1] Ecclus. xxxix. 1 ff. : "But he that giveth his mind to the law of the Most High, and meditateth thereon, will seek out the wisdom of all the elders and be occupied with prophecies."  That the number of scribes was, even in the time of the Maccabees, not small, appears from 1 Macc. vii. 12.

[2] On this famous school compare A. Scheinin, Die Hochschule zu Jamnia und ihre bedeutendsten Lehrer.  Halberstadt, 1878.

[3] The language of the Mishna has been treated by Geiger, Lehr und Lesebuch zur Sprache der Mischna (Breslau, 1845); L. Dukes, Die Sprache der Mischna (Esslingen, 1846), and Zur rabbinischen Sprachkunde (Vienna, 1857); J. H. Weiss, Mishpat L'shôn ham-Mishna (in Hebrew, Vienna, 1867).

[4] For many illustrations of the Hebrew scholarship of the Babylonian teachers, see Bacher, Die Agada der Babylonischen Amoräer (Strasburg, 1879, reviewed by H. L. Strack in Schürer's Theolog. Literaturzeitung, No. 3, 1879).

[5] This school was founded in A.D. 219 by Abba Areka, more commonly known by his scholastic title of *Rab*.  Of famous teachers at this school, we mention Ashi ben-Simaï, surnamed Rabbana (our teacher), who immortalized his name by collecting the Babylonian Talmud (375–427), Mar Cohen Zedek I., ben-Abimaï, the author of the first collection of the Jewish order of prayers (סידור), Saadia ben-Joseph (of whom we shall speak further on).  The last was Samuel ben-Chofni (1009–1034).  A list of all teachers is given in my art. "Sora," in McClintock and Strong's Cyclopaedia.

[6] This school was founded towards the end of the third century, and was closed with the death of Hai ben-Sherira, its last incumbent (998–1038).  The popes and anti-popes of the Church of Rome, are here also found in the Gaon and anti-Gaon.  For a list of the teachers, see my art. "Pumbaditha" in McClintock and Strong's Cyclopaedia.

and Nehardea,[1] attained, with reference to this, pre-eminently to high esteem.   Still along with these, the Palestinian schools subsisted uninterruptedly, especially the school at Tiberias,[2] and to the labors of these schools are due in part the Targums,[3] but principally the Talmud[4] and the Massora.[5]

The activity of these schools took different shapes at different periods, and into four of these periods it may be divided: I. The period of the *more ancient Sopherim* (scribes סוֹפְרִים רִאשׁוֹנִים), from the close of the Canon to the ruin of the Jewish commonwealth. They settled fixedly the external and internal form of the sacred text (מִקְרָא), the correct writing and reading, the arrangement of the books and their sections, the numbering of the verses, words, and letters, etc.   II. The period of the *Talmudists*, from the second to the sixth century of the Christian era.   III. The period of the *Massoretes*, from the sixth to the ninth century.   IV. The period of the *Grammarians* and *Expositors*, from the ninth to the sixteenth century. Following the example of the Arabians, they endeavored to lay a scientific foundation for Hebrew philology and for understanding the text of the Bible, by means of various labors in grammar and lexicography, including the comparison of the Aramaic and Arabic dialects.

PERIOD I. — THE PHILOLOGICAL STUDY OF THE HEBREW LAN-
GUAGE AMONG THE JEWS (A.D. 900–1500).

SECT. 1. — *From Koreish to Kimchi* (A.D. 900–1250).

During the first two periods mentioned above nothing was done for the grammatical study of the Hebrew ; but there was a traditional pronunciation for the synagogue and a traditional interpretation of

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[1] The most famous teacher of this school was Mar Samuel, and his life is described by D. Hoffmann in Mar Samuel, Rector der jüdischen Akademie zu Nehardea in Babylonien (Leipzig, 1873), and by S. Fessler, Mar Samuel, der bedeutendste Amora (Breslau, 1879).

[2] Famous teachers of that school were Judah II., ben-Simon III. (A.D. 220–270), the teacher of Origen ; Hillel II., ben-Judah III. (330–365), who is said by Epiphanius to have embraced Christianity.   The last was Gamaliel, surnamed בתראה (i.e. the last), ben-Judah IV. (400–425).

[3] On the Targums, comp. my art. "Targum," in McClintock and Strong's Cyclopaedia ; also the art. "Targum," by Volk-Pick in the Schaff-Herzog Encyclopaedia.

[4] See my art. "Talmud," in McClintock and Strong's Cyclopaedia.

[5] See the art. "Massora," by Strack-Pick in the Schaff-Herzog Encyclop.

the sacred text, which resulted in a finical preservation not, indeed, of the original text, but of the text which had become authoritative. The text was explained in a fourfold manner, viz. 1. פְּשָׁט, in a *simple, primary,* or *literal ;* 2. רֶמֶז, *allegorical ;* 3. דְּרוּשׁ , *homiletic,* or *spiritual ;* 4. סוֹד, *recondite* or *mysterious sense,* which was afterwards designated by the acrostic *Pardes* (פרדס — each letter representing one of the four rules).[1] This fourfold mode of interpretation, however, was not sufficient for the explanation ; and since, according to an old saying, "the law can be interpreted in forty-nine different modes,"[2] the necessity arose for laying down and fixing certain laws for the interpretation of the Scripture. This was done by Hillel the Great, who laid down seven rules (ז' מדות). The seven rules of Hillel[3] were enlarged by Ismael ben Elisa to thirteen,[4] and these again to thirty-two by Elieser ben Jose the Galilean, of the second century. Another mode of interpretation was according to the *notaricon,*[5] by which every letter of a word is taken as an initial or abbreviation of a word. Thus the word אדם, *Adam,* is made אדם דוד משיח, i.e. Adam. David, Messiah — a proof, say the Cabbalists, that the soul of Adam transmigrated into David, and David's into the Messiah. It appears that the Christian fathers sometimes made use of the same rule ; as, for instance, our Lord and Saviour has been called by them ΙΧΘΥΣ (*a fish*), because these are the initials of those Greek words Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ, "Jesus Christ, the Son of God, the Saviour." Thus Augustine tells us that when they were speaking about Christ, Flaccianus, a very famous man, of most ready eloquence and much learning, produced a Greek manuscript, saying that it was the prophecies of the Erythraean sibyl, in which he pointed out a certain passage that had the initial letters of the lines so arranged that those words could be read in them. Then he goes on and gives the verses of which the initial letters yield that meaning, and says : "But if you join the initial letters of those five Greek words they will make the word ἰχθύς, that is, *fish,* in which word Christ is mystically understood, because he was able

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[1] Compare my art. "Pardes," in McClintock and Strong's Cyclopaedia.

[2] Midrash Rabb. Levit. § xxvi. p. 149ᵇ.

[3] Given in my art. "Jewish Interpretation of Scripture," s.v. "Scripture" in McClintock and Strong's Cyclopaedia,

[4] Comp. ibid.

[5] See my art. "Notaricon," in McClintock and Strong's Cyclopaedia.

to live, that is, to exist, without sin, in the abyss of this mortality as in the depth of waters." [1]

But to revert. Besides the canons mentioned above, the Scripture

[1] De Civitate Dei, lib. xviii. c. 23. The Acrostic to which reference is made consists of thirty-four lines, and is found in the eighth book of the Sibylline Oracles, vv. 217–250. Eusebius is the earliest ecclesiastical writer who has made mention of it. The first letters of these lines form the words, ΙΗΣΟΤΣ ΧΡΕΙΣΤΟΣ ΘΕΟΤ ΤΙΟΣ ΣΩΤΗΡ ΣΤΑΤΡΟΣ. It is to be observed that Augustine quotes twenty-seven verses only, and omits those which have reference to the cross, and which are probably of a later date than the rest. The late Dr. Neale has translated the whole into English (Christian Remembrancer, Oct. 1861, p. 287; Essays on Liturgiology, pp. 321, 322. London, 1863), which runs as follows:

> "J udgment at hand, the earth shall sweat with fear:
> E ternal King, the Judge shall come on high:
> S hall doom all flesh: shall bid the world appear
> U nveiled before his throne. Him every eye
> S hall, just or unjust, see in majesty.
>
> C onsummate time shall view the saints assemble
> H is own assessors: and the souls of men
> R ound the great judgment-seat shall wail and tremble
> I n fear of sentence. And the green earth then
> S hall turn to desert: they that see that day
> T o moles and bats their gods shall cast away.
>
> S ea, earth, and heaven, and hell's dread gates shall burn
> O bedient to their call, the dead return:
> N or shall the Judge unfitting doom discern.
>
> O f chains and darkness to each wicked soul;
> F or them that have done good, the starry pole.
>
> G nashing of teeth and woe and fierce despair
> O f such as hear the righteous Judge declare
> D eeds long forgot, which that last day shall bare.
>
> T hen, when each darkened breast he brings to sight,
> H eaven's stars shall fall, and day be changed to night;
> E ffaced the sun-ray, and the moon's pale light.
>
> S urely the valleys he on high shall raise;
> A ll hills shall cease, all mountains turn to plain;
> V essel shall no more pass the watery ways:
> I n the dread lightning parching earth shall blaze
> O gygian rivers seek to flow in vain:
> U nutterable woe the trumpet blast,
> R e-echoing through the ether, shall forecast.
>
> T hen Tartarus shall wrap the world in gloom;
> H igh chiefs and princes shall receive their doom —
> E ternal fire and brimstone for their tomb.

was also explained according to the *gematria* (גימטריא). The idea of this rule was, since every letter is a numeral, to reduce the word to the number it contains, and to explain the word by another of the same quantity. Thus from the passage "And all inhabitants of the earth were of one language" (Gen. xi. 1) is deduced that all spoke Hebrew; שפה being changed for its synonym לשון, and חקדש = 5 + 100 + 4 + 300 = 409 is substituted for its equivalent אחת = 1 + 8 + 400 = 409.

Another mode of interpretation was according to the אל תקרי, i.e. read not so, but so — a very important rule, which exhibits the beginnings of the Massora, and which forms the third of the four periods mentioned above. The connecting link between the third and fourth periods, i.e. between the Massoretes and the grammarians, is Rabbi Aaron ben Moshe ben Asher, or Ben Asher, as he is generally called, who flourished circa A.D. 900 at Tiberias.[1] In the fourth period the scientific treatment of the Hebrew language commences, and the first person who is celebrated for cultivating grammatical subjects is :

### 1. *Judah ibn Koreish or Qarish.*

Judah ibn Koreish, who flourished about A.D. 870–900, at Tahart or Tahort in Africa, was skilled in languages, understood the Berber language, besides the three original Shemitic languages, studied the Mishna and the Talmud, the Koran and Arabic poets, and was well fitted to write works upon the Hebrew language and its comparison with others. He wrote : 1. *a Hebrew dictionary* (אגרון) in alphabetical order, but with that peculiar arrangement which all works of this class were subject to at that time, viz. each group of words belonging to a letter was accompanied by introductions — one on those words which have only the letter in question for a radical theme, and another on the changes of that letter. This work seems to have been extensively used, and is quoted by many later writers, as Saadia, Saruk, Labrat, Ben Gannâch, Rashi, Ibn Ezra, Kimchi, Tanchum, Hadassi. As a

> C rown of the world, sweet wood, salvation's horn
> R earing its beauty, shall for man be born :
> O wood, that saints adore, and sinners scorn !
> S o from twelve fountains shall its light be poured ;
> S taff of the Shepherd, and victorious sword."

[1] Comp. Die Dikduke Ha-Tᵉamim des Aharon ben Moscheh ben Ascher, edited by S. Baer and H. L. Strack (Leipsic, 1879), reviewed by Stade in Schürer's Theolog. Literaturzeitung, 1879, No. 26.

continuation of the dictionary may be considered: 2. *Risâlet* (רסאלת), a letter addressed to the Jewish community at Fez. It begins with an energetic exhortation to study the Targum or the Chaldee version of the Old Testament, and then illustrates, in three divisions, by examples alphabetically arranged, the striking affinity between Hebrew, on the one hand, and Chaldee and Arabic, — the languages of the Mishna and the Talmud, — on the other. His comparison includes, besides, some foreign words of difficult etymology and meaning, probably belonging to the dialect of Barbary and some other African dialects. This work, quoted by later Jewish writers, as Jonah ibn Gannâch, D. Kimchi, Ibn Ezra, etc., became first known in 1715 by a communication which John Gagnier sent to Joh. Chr. Wolf,[1] then by extracts with translations by Schnurrer,[2] Wetzstein,[3] and Ewald and Dukes,[4] and has lately been edited from an imperfect manuscript of the Bodleian library[5] by I. J. L. Bargès and D. B. Goldberg.[6] 3. *a Hebrew Grammar* (סֵפֶר הַקְדִּים), quoted by Levi ben Jephet (1030), and anonymously by Ibn Ezra; and 4. *a homonymic work* (בְּאֵר שֵׁמוֹת הַמִּשְׁתַּתֵּפִים) mentioned by Judah Hadassi.

### 2. Saadia ben Joseph Ha-Pithomi.

Saadia ben Joseph Ha-Pithomi, or Ha-Mizri,[7] called in Arabic Said Ibn-Jaakûb Alfajjumi, was born A.D. 892 at Fajjûm, in Upper

[1] Bibliotheca Hebr., iii. 311 sq.

[2] Eichhorn's Allgemeine Bibliothek der Biblischen Literatur (Leipzig, 1790), iii. pp. 951–980.

[3] Literaturblatt des Orients, Vol. iii. No. 2, 1842.

[4] Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des Alten Testaments (Stuttgart, 1844), i. pp. 116–123; ii. pp. 117, 118.

[5] Cod. Huntington, 573; comp Uri. Cod. Manuscr. Hebr. et Chald., p. 95, No. 487.

[6] The title is: R. Jehuda ben Koreish Tiharentensis Africani ad Synagogam Judaeorum civitatis Fez epistola de studii Targum utilitate et de linguae Chaldaicae, misnicae, talmudicae, arabicae, vocabulorum item nonnullorum barbaricorum convenientia cum hebraea; ed. .... Lutetiae Parisiorum, 1857. Comp. Geiger Jüdische Zeitschrift ix. (Breslau, 1871), p. 59 sq. On Koreish, comp. Graetz, Geschichte der Juden, v. 261. Pinsker, Likute Kadmonioth, p. 107, etc.; additions to the work, p. 129, etc. (Vienna, 1860); Fürst, Bibl. Judaica, ii. 230; Gross, Menachem ben Saruk (Breslau, 1872), p. 19 sq.

[7] Comp. Rappaport, Biography of Saadia in Bikkure Ha-ittim (Vienna, 1828), ix. 20–37; Geiger, Wissenschaftliche Zeitschrift (Frankfort-on-the-Main, 1835), i. 182; ibid. (Leipsic, 1844), v. 261 sq.; Jüdische Zeitschrift, 1868, p. 309; 1872; p. 4 sq., 172 sq., 255; Munk, Notice sur Rabbi Saadia Gaon et sa Version Arabe, in Cahen's Bible (Paris, 1838), ix. 73 sq.; Ewald und Dukes, Beiträge zur

Egypt. He was distinguished alike as philosopher, Talmudist, theologian, grammarian, and commentator. On account of his great learning he was appointed master of the great Jewish academy at Sora, in Babylonia, in 928, but, in consequence of a dispute and his unyielding character, was compelled to resign the office in 933; but resuming it four years later, his learning and energy rescued its name from the contempt into which it had fallen, and into which it relapsed after his death in 942. As Saadia concerns us here as grammarian, we can only mention his works in the department of philology, viz. 1. a Hebrew grammar, which consists of ten chapters or sections, treating of the consonants, — especially the gutturals and their changes, — *dagesh* and *raphe*, the accents, the connection of words, nouns, and particles; 2. refutations of and criticisms upon the works of Ben Asher, written in rhymed verses; 3. a dictionary of the Hebrew language in alphabetical order (סֵפֶר אֶגְרוֹן), in Hebrew, in which each letter is called מַחְבֶּרֶת; 4. an interpretation of ninety words occurring but once in the Bible or ἅπαξ λεγόμενα, which he illustrated by synonymous terms gathered from the Mishna, the Targum, and the Talmud, entitled

Geschichte der ältesten Auslegung des Alten Testaments (Stuttgart, 1844), i. 1–115; ii. 5–115; Fürst, Bibl. Judaica, i. 266–271; idem, Geschichte des Karäerthums von 900–1575 (Leipsic, 1865), p. 20 sq.; Introduction to the Hebrew and Chaldee Lexicon, p. xxiv. sq.; Steinschneider, Catalogus Librorum Hebr. in Bibliotheca Bodleiana, No. 3156–2224; Grätz, Geschichte der Juden, v. 268 sq., 479 sq.; Bloch in Grätz's Monatsschrift, 1870, p. 401 sq.; Turner, Biographical Notices of some of the most distinguished Jewish Rabbis (New York, 1847), pp. 63–65, 185–190; Ueberweg, History of Philosophy (ibid., 1872), i. 418, 423, 424; Ginsburg in Kitto's Cyclop. s.v. id. Commentary on the Song of Song's (London, 1857), p. 34 sq.; Etheridge, Introduction to Hebrew Literature, p. 226 sq.; Dessauer, Geschichte der Israeliten, p. 278 sq.; Steinschneider, Jewish Literature, pp. 84, 125, 131, 132, 135, 159, 160, 165, 166; Schmiedel, Saadia Alfajumi und die negativen Vorzüge seiner Religionsphilosophie (Vienna, 1870); Kalisch, Hebrew Grammar (London, 1863), ii. 5 sq.; Keil, Introduction to the Old Testament (Edinburgh, 1870), ii. 383; Bleek, Einleitung in das Alte Test., p. 101 sq., 104 sq., 744; De Rossi, Dizionario storico, p. 97 (German transl.); id. Bibliotheca Judaica Antichristiana, p.98 sq.; Jost, Gesch. d. Judenth. u. s. Sekten, ii. 274 sq., 279, 285, 345; Kaufmann, Die Attributenlehre des Saadja (Gotha, 1875); id. Geschichte der Attributenlehre (ibid., 1877), and review of this work in Zeitschrift der Deutsch. Morgenl. Gesellschaft (1878), xxxii. 213 sq.; and by H. P. Smith, in The Presbyterian Review (New York, 1881), p 720 sq.; Eisler, Vorlesungen über die jüd. Philosophen des Mittelalters (Vienna, 1876), i. p. 1 sq.; Cohn in Magazin für die Wissenschaft des Judenthums (Berlin, 1881), p. 1 sq.; Pick in McClintock and Strong's Cyclop. s.v. Saadia.

תפסיר אלסבעין לפטה אלפרדה, which has been published by Dukes,[1] and again with important corrections by Geiger;[2] 5. a work on Hebrew style or rhetoric, in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style.

### 3. Menachem ibn Saruq or Saruk.

Menachem ibn Saruq or Saruk[3] was born about 910 A.D., at Tortosa in Spain, and died about the year 970 at Cordova. He is the author of a biblical dictionary, called ס' אגרון, or ס' הפהרון, also מחברת מנחם,[4] including the Aramaean of Daniel and Ezra, with explanatio s in Hebrew. This dictionary, the first ever written, is preceded by an elaborate grammatical treatise. Ibn Saruk, who knew and used his predecessors Koreish and Saadia, "attempted to penetrate deeper into the subtiler parts of the flexion of words; he treated ably of *dagesh* and *raphe*, of the gutturals, the vowels and accents and of the letters which are incompatible in the same root; he established correct distinctions and found for them new terms; yet he scarcely passed beyond the rudiments of grammatical treatment. Dividing the alphabet into radical and servile letters, — the former being employed in the root (יסוד), the latter for inflection and derivation (תלבשה), he fell into manifold errors in the application of this principle; for, reducing all roots to *two* letters, he was often guided by appearance and sound, rather than etymology. That principle itself is so far interesting, and perhaps correct, as possibly at a very early period the roots of the Shemitic languages consisted of two strong or firm consonants, supported later by the addition of one weaker letter, either before or between or after them. But this

[1] l.c. ii. pp. 110–115.

[2] Wissensch. Zeitsch. (1844), 117–324.

[3] Comp. Graetz, Geschichte der Juden, v. p. 336 sq. ; Braunschweiger, Geschichte, p. 25 sq.; Fürst, Bibliotheca Judaica, iii. pp. 248–250; Introduction to his Hebrew and Chaldee Dict, p. xxvi.; Kimchi, Liber Radicum, p. xxvi sq. (ed. Biesenthal and Lebrecht); De Rossi, Dizionario storico, p. 287 (German transl.), Kämpf, Nichtandalusische Poesie andalusischer Dichter (Prague, 1858), p. 155 sq.; Gross, Menachem ben Saruk (Breslau, 1872); Geiger, Jüdische Zeitschrift (1872), p. 81 sq. — Pick, in McClintock and Strong's Cyclop., s.v. Saruk.

[4] Edited by H. Filipowski, under the title of מחברת מנחם, Antiquissimum lingnae Hebraicae et Chaldaicae lexicon ad sacras scripturas explicandas a Menachem ben Saruk Hispaniensi saeculo decimo compositum (London, 1854)

process had entirely ceased before the time of biblical Hebrew, when
the third radical — which moreover is in very many cases no weak
letter — had become a constant and integral part of the roots.
Hence Saruk's dictionary is not seldom confused in arrangement,
and, though many of the explanations are judicious and acceptable, it
betrays an imperfect acquaintance with the exact laws of the language.
His merit is to have marked out the full boundaries of Hebrew
grammar, and to have prepared the way for its more profitable cul-
tivation." That Menachem has not been without influence upon
later grammarians and writers can be seen from the fact that he is
quoted by Kimchi (Lexic. Rad, s.v. קלל, מאר, כרת) and other writers,
but more especially by Rashi, who quotes him most frequently.[1]   In
spite of this, Menachem's work found a severe, if not a bitter and
envious, critic in his contemporary,

#### 4. *Dunash ben Labrat.*

Dunash ben Labrat,[2] called in Hebrew Adonim Hallevi, was born
about 920 A.D., at Bagdad, and after having lived for some time at
Fez, he also repaired to Cordova, where he wrote his anti-dictionary,
under the title of סֵפֶר תְּשׁוּבוֹת, "The Book of Answers or Objections."
This dictionary, which is of a polemical nature, consists of a minute
examination of Saruk's lexicon, giving in one hundred and sixty
articles his critical strictures upon Saruk's lexicon in an alphabetical
order ; and every article concludes with some terse remark or saying
in rhyme.   This work was also edited by Filipowski, with notes of
Dukes and Kirchheim.[3]   The principal points may be summed up in
the following: " 1. Dunash classifies *verbs* and *adverbs* (מלית חסרים) sep-
arately, and objects to the derivation of the former from the latter.
2. Distinguishes the *servile* letters of verbs from nouns similar in

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[1] Comp. Gross, l.c. p. 68 sq.

[2] Comp. Dukes, Liter. Mitth. über die ältesten hebr. Exegeten, Grammatiker
und Lexicographen (Stuttgart, 1844) ; Steinschneider, Catal. Libr. Hebr. in
Bibl. Bodl , col. 897, etc. ; Pinsker, Lickute Kadmonioth, pp. 66–157, etc. ;
Graetz, Gesch. der Juden, v. p. 338 sq. ; Fürst, Introduction to Hebrew Lexicon,
p. xxvi. ; Kimchi, Lib. Rad., p. iii. sq. (ed. Biesenthal and Lebrecht) ; Braun-
schweiger, Geschichte, p. 36 ; Etheridge, Introduction to the Hebrew Literature,
pp. 373, 379 ; De Rossi, Dizionario, p. 183 (German transl.) ; Kalisch, Hebr.
Grammar, ii. p. 9 sq. ; Steinschneider, Bibliogr. Handbuch, p. 77 ; and Jewish
Literature, p. 138 ; Kaempf, Nichtandalusische Poesie, p. 156 sq. ; Kitto, Cyclop.
s.v. ; Geiger, Jüd. Zeitschrift (1866), p. 200 sq.

[3] Criticae vocum recensiones Donnash ben Librat, etc. (London, 1855).

form by grammatical rules. 3. Shows the advantage of the appli-
cation of Chaldee and Arabic in the explanation of Hebrew words.
4. Points out the proper construction of some verbs. 5. Departs in
more than twenty-four different verses from the Massoretic reading,
wherever he can find a more appropriate meaning." In all it is, as
Fürst says, " a work of great interest in relation to a knowledge of
Hebrew philology, of the new Hebrew poetry, and of the state of
Jewish culture in Spain in the tenth century."

In the same polemical spirit Dunash wrote also against the gram-
matical views of Saadia, under the title of תְּשׁוּבוֹת "Animadversions,"
which, though only fragmentary, show that he was a better gram-
marian, especially as to the knowledge of the verb, than Saadia.[1]
That Dunash exercised a great influence over grammarians and
expositors of the Bible may be seen in the frequent quotations made
from his works by the principal lexicographers and commentators,
such as Rashi (Ex. xxviii. 28; Num. xi. 8; Isa. xxvii. 11; Eccl.
xii. 11); Joseph Cara (on Hos. ii. 9; viii. 6; xiii. 7, etc.); Ibn
Ezra (on Ps. ix. 1; xlii. 5, etc.); Kimchi's Lexicon (under מאר, צלה,
סאר, פקר). Dunash died A.D. 980.

The contest begun under Menachem and Dunash continued be-
tween their followers.[2] Most prominent of Menachem's followers
was:

### 5. Jehuda ben David ibn Chayyug.

Jehuda ben David ibn Chayyug,[3] called in Arabic Abu Zakarja
Jachja ibn Daûd, the chief of grammarians (רֹאשׁ הַמְּדַקְדְּקִים), and

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[1] Comp. Ibn Ezra's Sephat Jether by Lippman, and preface by Jost, Frankfort-
on-the- Main, 1843. Kritik des Dunasch ben Labrat über einzelne Stellen aus
Saadia's arab. Uebersetzung des A. T. etc, herausgegeben und mit kritischen
Anmerkungen von R. Schröter, Erster Heft (Breslau, 1866).

[2] Comp. Liber Responsium. Particula i continet Responsiones discipulorum,
R. Men. b. Saruk, etc.; Part i. continet Responsiones discipuli Dunash ben
Labrat, etc. Primum edidit. . . . . S. G. Stern. Vienna, 1870.

[3] Comp. Dukes, Literaturhistorische Mittheilungen über die ältesten hebr.
Exegeten, Grammatiker, etc. (Stuttgart, 1844); Kitto's Cyclop, s.v.; likewise
McClintock and Strong's Cyclop., s.v.; Fürst, Biblioth. Judaica, i. 160; his
Introduction to the Hebrew Lexicon, p. xxvii. sq.; De Rossi, Dizionario storico,
p. 73 (German transl.); Levita's Massoreth ha-Massoreth, p. 20 (ed. Ginsburg,
London, 1867); Steinschneider, Jewish Literature, p. 136; the same, Catalogus
Libr. Hebr. in Bibl. Bodl., col. 1301–1306; and Bibliogr. Handbuch, p. 34 no.
390; Etheridge, Introduction to Hebrew Literature, p. 247; Kimchi, Liber
Radicum, p. xiii. sq. (ed. Biesenthal und Lebrecht, Berlin, 1847); Graetz, Ge-

the "master of thinkers," was a native of Fez in Africa, but spent the greater part of his life at Cordova, between 940–1010. He was the first who, after the Arabic model, established the triliteralness of Hebrew stems. He, too, was the first who discovered the true relation of the *quiescent letters* forming the *mnemonic* אחוי, and their changes. It was he, too, who arranged the verbs according to their conjugations (בנינים),[1] distributing them under two heads : *a,* *kal* (קל) i.e. light, and *b. kabed* (כבד) i.e. heavy ; and fixed six conjugations, viz. 1. *Kal,* 2. *Niphal,* 3. *Hiphil,* 4. *Hithpael,* 5. *Pual* and *Hophal,* 6. *Piel.* This arrangement has been substantially adopted by all grammarians, and is exhibited in all the regular paradigms of the verb given by Gesenius, Ewald, and all modern linguists in their Hebrew grammars. On account of this system with its consequences the teachers of the Hebrew language in the eleventh and twelfth centuries, the grammarian Ibn Ezra,[2] and the lexicographer Parchon,[3] and Kimchi,[4] consider him the actual founder of Hebrew philology. He wrote, 1. a book concerning verbs with *quiescent letters*, called by Ibn Ezra, in Hebrew סֵפֶר אֹתִיֹּות הַנָּח by Ibn Chiquitilla סֵפֶר אֹתִיֹּות הַסֵּפֶר וְהָמֶשֶׁךְ, in three divisions, namely, a collection and explanation *a.* of all פ"א and פ"י verbs ; *b.* of all ע"י e.g.

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schichte der Juden, v. p. 355 sq. ; Jost, Geschichte des Judenthums, u. s. Sekten, ii. p. 404 sq. ; Hävernick, Introduction to the Old Test., p. 215 (Edinb., 1852); Keil, Introduction to the Old Test., ii. p. 163 sq. (ibid., 1870) ; Bleek, Einleitung in das Alte Testament, p. 102 (Berlin, 1865) ; Kalisch, Hebrew Grammar, ii. p. 10 sq.; Munk, Notice sur Aboulwalid, p. 64 sq.; Preiswerk, Grammaire Hebraique, p. xlv. (Bale et Genève, 1871).

[1] Comp. Bacher, Die Grammatische Terminologie des Jehûdâ ben Dâwid Hajjug. Vienna, 1882.

[2] In the list of philologists (preface to Mosnayim) it is said of him : " He is the most learned of the masters of the Hebrew language, the chief of all who gave forth deep thoughts before him." In Sephat Jether, No. 74, " the grammar of the Hebrew language was not known until Jehuda ben David, the chief of grammarians, arose. In Sapha Berurah (ed. Lippm.), p. 256, he says : " Know that all older teachers of the language assumed as the roots of ישב, ירד only רר, שב; for עשׂה merely עשׂ, for נגג only גג, and for נכה and נוה only ב and ו. .... this was the view of Ibn Koreish, Ibn Sarâk ; only Ibn Labrat awoke a little from the sleep of ignorance, etc., and God opened the eyes of Jehudah to perceive the quiescent letters, how they are added, are wanting, or change."

[3] In the preface of his Dictionary he says of him, that there had been revealed to him what even a Saadia had not known.

[4] In the preface to his Mikhlol : " and the chief of the teachers of the Hebrew language was Jehuda Fasi, called Chayyug ; he found Hebrew grammar perverted in his time," etc.

כֵּף; c. of all לֹא, e.g. רֶבָּ: 2. a book on verbs whose second and third radicals are the same—ע״ע e.g. סָבַב, called סֵפֶר הַכָּפֵל. 3. a work on the signs, or the *sepher ha-Nikkud* (סֵפֶר הַנִּקּוּד), in which the vowels, Sh'va (שְׁבָא), the system of accents, and the gaja (גַּיְעָא) are treated at length. For a long time known only by fragments and extracts,[1] they have been edited in Ibn Ezra's version with notes from a MS. in Munich by L. Dukes,[2] who also gives an elaborate sketch of the author's life and linguistic discoveries; and in a more correct edition by J. W. Nutt.[3] All these three works were used from Parchon, Kimchi, Balmes, down to Heidenheim. Ibn Chayyug was a very great authority to the great grammarian and lexicographer of the eleventh century Ibn Gannâch, who pays most regard to him in the grammar and dictionary. But notwithstanding this esteem, Ibn Gannâch wrote his *Kitâb-al-Mustalhik*, i.e. " the Supplementer," in the form of additions and corrections to Ibn Chayyug, against which book, however, Chayyug's pupil, Samuel ha-Nagid, wrote a treatise. Chayyug compiled also a dictionary, which is quoted by Ibn Gannâch and Parchon, but it is completely lost, like another work, the Book of Spices (סֵפֶר הָרִקְמָה), which is mentioned by Ibn Ezra. Next in order is

### 6. *Jona ibn Gannâch.*

Jona ibn Gannâch,[4] in Arabic *Abû'l Walîd Merwân*, was born between 985–990 at Cordova, but was, in consequence of the military occupation of that town by the Moors in 1024, compelled to flee

[1] Comp. Morini, Exercitt. Bibl. xiv. p. 433, 521, 528; Wolf, Bibl. Hebr., i. 425; iii. 307; R. Simon, Hist Crit., i. chap. 31.

[2] Beiträge (Stuttgart, 1844), Vol. iii.; comp. also Vol. i. pp. 123–125; ii. pp. 155–163.

[3] Two treatises on verbs containing feeble and double letters. .... edited from Bodleian Mss. with an English translation. London, 1870.

[4] Comp. De Rossi, Dizionario storico, p. 110 (German transl.); Fürst, Bibl. Jud., i. p. 315; Introd. to Hebr. and Chald. Lexicon, p. xxx. sq.; Kitto,Cyclop., s.v.; McClintock and Strong's Cyclop., s.v.; Munk, Notice sur Abulwalid (Paris, 1851); Ewald and Dukes Beiträge, i. p. 126–150; ii. p. 169–175 (Stuttgart, 1844); Lebrecht in Ersch und Gruber's Allgem. Enckyl., sect. ii. vol. xxii. p. 383–385; Steinschneider, Jewish Literature, p. 136; Catalogus Libr. Hebr., in Bibl. Bodl., col. 1415–1420; Grätz, Geschichte der Juden, vi. p. 20 sq.; Etheridge, Introduction to Hebrew Literature, p. 268; Jost, Gesch. d. Judenth. und seiner Sekten, ii. p. 404 sq.; Kimchi, Liber Radicum, p. xvi. sq. (ed. Biesenthal und Lebrecht); Lindo, The Jews in Spain and Portugal, p. 60; Hävernick's Introduction to the Old Test., p. 215 (Edinburgh, 1852); Keil's Intro-

to Saragossa. Here he practised medicine for his maintenance, but devoted all his spare time to the prosecution of philology, in which department he became one of the most scientific and independent. He died about 1050.

Ibn Gannâch wrote in elegant Arabic a number of works, seven of which are known to us, composed in the following order : 1. The Supplementer, *Kitâb-al-Mustalhik*, called in Hebrew ספ׳ החתמה, in the form of additions and corrections to Ibn Chayyug. Against this Samuel ha-Nagid, a pupil of Chayyug, issued a rejoinder, to which Ibn Gannâch replied in a treatise entitled, 2. *Kitâb attashwîr*, Hebrew ספ׳ החכלמה, " The Book of Reproach." 3. A polemical work, called *Risâlet at-Tanbîh*, Hebrew ס׳ החצרה, " the Book of Recollection," in which learning, judgment, and withering sarcasm are combined to ridicule, and in most cases successfully, to refute his opponents. 4. *Risâlet et-Takrîb wat-Tashîl*, Hebrew ס׳ הקירוב והישור, i.e. " a Letter of Approximation and facilitating." 5. *Kitâb at-taswija*, Hebrew ספ׳ ההשואה, " The Book of Reconciliation." But his principal work is that which he composed last, after he had silenced his opponents, and gained their reluctant respect ; it bears the title *Kitâb at-tankîh*, Hebrew ספ׳ הדקדוק, " Book of Inquiry." It is divided into two distinct parts, one grammatical, the other lexicographical ; the former is inscribed, 6. *Kitâb al-lumâ*, " Book of Variegated Fields." in Hebrew ספ׳ הרקמה,[1] treats at length of Hebrew grammar, in forty-six sections, on which Joseph ibn Caspe is said to have written a commentary.[2] The latter is entitled, 7. *Kitâb al-usul*, " Book of Roots," in Hebrew ספ׳ השרשים,[3] and is a Hebrew

duction to the Old Test., ii. p. 164 (ibid., 1870) ; Steinschneider, Bibliogr Handbuch, p. 71, No. 1013–1015 ; Preiswerk, Grammaire Hebraique, p. xliv. (Bale et Genève, 1871) ; Bleek, Einleitung in das Alte Test., p 102, 104 (Berlin, 1865) ; Kalisch, Hebrew Grammar, ii. p. 12 sq ; Frankel-Graetz, Monatsschrift (1873), p. 379 sq. ; 431 sq. ; J. and H. Derenbourg, Opuscules et traités d'Aboul Walîd Merwân ibn D'janah de Cordoue. Texte arabe publié avec une traduction française (Paris, 1880 ; comp. also the review of this work in Frankel-Graetz, Monatsschrift (1880), p. 145–166, 205–215).

[1] This grammatical work, formerly known by extracts only (comp. R Simon, Histoire Critique, i. ch. 31 ; Morini, Exercitt. Bibl., p. 527), has lately been edited in the Hebrew translation of Jehudah ibn Tibbon, from two Mss preserved at Paris by B. Goldberg, revised and corrected by Kirchheim, under the title : " Sefer Harikma. Grammaire hébraïque de Jona ben Gannach, traduite de l'arabe en hébren par Jehuda ibn Tabbon (Frankfort-on-the-Main, 1856).

[2] Delitzsch, Catal. of the Hebrew Mss. at Leipsic, p. 304.

[3] This work was several times translated into Hebrew, but portions only of

dictionary. "If we survey," says Fürst, "the writings of Ibn Gan-
nâch, the great linguistic work, as well as his other small treatises,
we are involuntarily impressed with the view that a profounder
knowledge of the vowel and accent system was already lost,
in part, in the eleventh century ; more than five hundred years
having passed since the invention. Ibn Gannâch himself complains
in the preface to his grammar, that a knowledge of the Hebrew
language was only looked upon in his time as a secondary thing.
But notwithstanding our scantier knowledge of this part of Hebrew
philology, history cannot refuse him the testimony, that by means of
his glowing zeal and comprehensive studies he became the restorer,
and for us the new founder, of Hebrew grammar and lexicography."

### 7. *Abraham ben Meïr ibn Ezra.*

Abraham ben Meïr ibn Ezra,[1] also called by the Jews Rabe (רֵאבַּע),
from the initials of Rabbi Abraham ben Ezra, and by the scholastics

one of these versions have hitherto been made known by Luzzatto in Kerem
Chemed, v. 34–47 (1841). The original has lately been published by A. Neu-
bauer, under the title : The Book of Hebrew Roots, by Abu'l-Walid Marwân.
Ibn Janâh, otherwise called Rabbi Yônàh. Now first edited with an Appendix,
containing Extracts from other Hebrew-Arabic Dictionaries (Oxford, 1875).

[1] Comp. Hartmann in Ersch u. Gruber's Allgem. Encyklop., sect. i. vol. i.
79 sq. ; the arts. Aben Ezra in Kitto, McClintock and Strong, Herzog and
Schaff-Herzog's Cyclopaedias ; De Rossi, Dizionario storico, p. 2 sq. (German
transl.) ; Fürst, Bibl. Jud , i. pp. 251–257 ; Steinschneider, Catalogus Libror.
Hebr. in Bibl. Bodl., col. 680–689 ; Bibliograph. Handbuch, No. 968–971 ; Abra-
ham ibn Ezra. Zur Gesch. der mathem. Wissenschaften im 12. Jahrb. (Sup-
plement), zur historisch-liter. Abtheilung der Zeitschrift für Mathem. und
Physik (1880), xxv. p. 57–128 ; Geiger, Wissenschaftl. Zeitschrift (1835), i. p.
198 ff., 308 ff. (1836), p. 553 ff. ; iv. (1839), pp. 261, 436 ; Jüdische Zeit-
schrift (Breslau, 1866), pp. 292–297 ; (1868), pp. 122–131 ; Ben Chananja, v.
pp. 146, 210, 372 ; Turner, Jewish Rabbis (New York, 1847), pp. 31 sq , 92 sq.,
134 sq. ; Basnage, Histoire des Juifs (English transl. by Taylor), p. 525 sq. ;
Lindo, Hist. of the Jews in Spain, p. 59 sq. ; Finn, Sephardim. p. 195 sq. ; Da
Costa, Israel and the Gentiles, p. 257 sq. ; Kalisch, Hebrew Grammar, ii. p.
15 sq. ; Etheridge, Introd. to Hebr. Literature, pp. 248 sq., 382, 407 sq. ; Mar-
goliouth, Modern Judaism Investigated, pp. 244, 252 (London, 1843) ; Graetz,
Gesch. der Juden, iv. p. 183 sq. ; Jost, Gesch. des Judenth. und s. Sekten, ii. p.
419 sq. ; Braunschweiger, Gesch. d. Juden in den roman. Staaten, p 72 sq. ; Des-
sauer, Gesch. der Israeliten, p. 297 sq. ; Kimchi, Liber Rad., i. sq. (ed. Biesen-
thal und Lebrecht) ; Sachs, Religiöse Poësie der Juden in Spanien, pp. 109 sq.,
310 sq. ; Kaempf, Nichtandalusische Poesie (Prague, 1858), p. 213 sq. ; Graetz,
Leket Shoshanim, p. 113 sq. (Breslau, 1862) ; Delitzsch, Zur Gesch. der Jüd.
Poesie, pp. 245, 142, 149, 152, 157, 158, 160, 161 ; Zunz, Synagogale Poësie,

Ebenare or Evenare, was born at Toledo in 1088–89. He settled at Cordova, but, incited by an unconquerable spirit of restlessness, he wandered through almost every country of Europe. Endowed with a mind wonderfully rich and versatile, brilliant and original, he soon distinguished himself in almost every field of literature. He wrote in Hebrew biblical commentaries, philosophical and astronomical treatises, religious and secular poems, and various grammatical treatises. Of the latter the following are known to us : 1. *Moznayim* (ספר מאזנים or מאזני לשון הקודש), "The Balance of the Hebrew Language," which was written at Rome, and contains in the introduction a most valuable list of the earlier Hebrew grammarians, in many respects the only reliable source we possess on the subject.[1] 2. *Yesod* (ס׳ ה׳ס׳ר), "The Book of Foundation," composed at Lucca. 3. *Sephath Yether* (שפת יתר), "The Distinguished Tongue," also written at Lucca, is a rejoinder to Ibn Labrat's attack on Saadia. It contains the explanation of one hundred and sixty-three biblical passages, and has therefore both an exegetical and grammatical value.[2] 4. *Tsachoth* (ס׳ צחות), "On the Purity of the Hebrew Style," written at Mantua, in 1145.[3] 5. *Sapha Berurah* (שפה ברורה), "The Pure Tongue," composed at Rome, treats of diverse points of Hebrew grammar.[4] Besides, he wrote several smaller works on grammatical subjects, as : 6. "The Mystery of the Form of the Letters" (סוד תמונת האותיות); 7. "On Ascertaining the True Sense of the Scriptures"; 8. "A Riddle on the Weak Letters" (חידה אל איהיות אה״וי), given at the beginning of his Commentary on the Pentateuch;[5] 9. "A Riddle on the Letters מ and ן.[6] Moreover, many grammatical

pp. 11, 15, 133, 238, 242 ; Literaturgesch. zur synagog. Poesie, pp. 207–214, 414 (Berlin, 1865) ; Ginsburg, Levita's Massoreth ha-massoreth, pp. 45, 125 (London, 1867) ; Jacob ibn Adonijah's Introd. to the Rabbin. Bible, pp 6,7,70 (ibid., 1862) ; Commentary on Song of Songs, p. 44 sq. (ibid., 1857) ; Commentary on Ecclesiastes, p. 46 sq. (ibid., 1861) ; Keil, Introd. to the Old Test., ii. pp. 163, 384 ; Bleek, Einleitung in das Alte Test., pp. 105, 174, 453, 740 ; Friedländer, Ibn Ezra Literature, 3 vols. (London, 1873, 1877) ; Bacher, Abraham Ibn Ezra's Einleitung zu seinem Pentateuch Commentar (Vienna, 1876), and Abraham ibn Esra als Grammatiker (Strassburg, 1881).

[1] Best edition with Heidenheim's Commentary, Offenbach, 1791.
[2] Best edition by G. H. Lippmann, Frankfort-on-the-Main, 1843.
[3] Published by G. H. Lippmann, Fürth, 1827.
[4] Published by G. H. Lippmann, Fürth, 1839.
[5] Latin translation, by D. C. de Lara, Leyden, 1658.
[6] Given in Lippmann's edition of Sapha Berurah.

remarks and discussions are scattered throughout his commentaries. Ibn Ezra died at Rome, January 23, 1167. .

### 8. *Solomon ben Abraham ibn Parchon.*

Solomon ben Abraham ibn Parchon[1] flourished about 1130 at Calatayud in Saragossa. He afterward emigrated to the Peninsula of Salerno, where he most probably died about 1180. In the year 1160 he compiled a grammatical and lexicographical work, entitled מחברת חשיר״ך. Though it is substantially a translation of Ibn Gannâch's celebrated Book of Roots, yet Parchon also introduces in it the labors of others, or omits, modifies portions, and occasionally changes the arrangement without indicating these deviations. The dictionary is preceded by explanations on the elements of the Hebrew language, and followed by syntactical observations (on elliptical and pleonastic expressions, changes of vowels and consonants, ὕστερον-πρότερον, *status constructus*, genders and numbers), partly adopted from the Sepher Harikmah of Ibn Gannâch, but still less logical and systematic in arrangement. Parchon's lexicon, formerly only known from fragmentary extracts published by J. B. de Rossi,[2] has been published complete by S. G. Stern,[3] with a valuable introduction by Rappaport, in which a succinct history is given of the study of the Hebrew language, and of the different periods in which the great grammarians lived.

### 9. *Joseph ben Isaac Kimchi.*

Joseph ben Isaac Kimchi,[4] the father, was compelled by Mohammedan persecutions to leave Spain, and settled in Narbonne, where he died about 1180. He devoted his whole life to the science of the

[1] Comp. Fürst, Bibliotheca Judaica, iii. p. 66 ; De Rossi, Dizionario storico, p. 256 (German transl.) ; Kitto, Cyclop. s.v. ; McClintock and Strong, Cyclop., s.v. ; Kalisch, Hebrew Grammar, ii. p. 18 ; Steinschneider, Bibliogr. Handbuch, p. 108 ; Grätz, Gesch. der Juden, vi. p. 261 sq. ; Jost, Geschichte des Judenthums, u. s. Sekten, ii. p. 24 ; Frankel Monatsschrift, 1862 and 1863, to which, see Geiger's Jüdische Zeitschrift, 1863, p. 69 sq. ; M. Weiner, Parchon als Grammatiker und Lexikograph, Ofen. 1870, and Geiger's criticism in Jüdische Zeitschrift (1871), ix. p. 73 sq.

[2] Lexicon Hebraicum selectum quo ex antiquo et inedito R. P. Lexico novas ac diversas variorum ac difficiliorum vocum significationes sistit. Parma, 1805.

[3] Salomonis ben Abrahami Parchon Aragonensis Lexicon Hebraicum..... Praemissa historia grammatici apud Judaeos studii auctore ven. S. L. Rappaport. Pressburg, 1844.

[4] Comp. Fürst, Bibl. Judaica, ii. p. 186 sq. ; De Rossi, Dizionario storico, p. 169(German transl.) ; Kitto, and McClintock and Strong's Cyclop. s.v. ; Kimchi,

Hebrew language and biblical exegesis, and succeeded by his clear and independent judgment in creating a new epoch in the study of the Hebrew Scriptures among his brethren in Southern France, by introducing there the learning of Spain, and continuing the labors of Ibn Ezra. He wrote a Hebrew grammar, called סֵפֶר זִכָּרוֹן, "The Book of Remembrance," which is the first written by a Jew in a Christian country, and is quoted in his son's Mikhlol, (s.v. קָבָא ᵇ). Another grammatical work of his is also quoted there (s.v. קָלַף ᵃ). His elder son was

## 10. *Moses ben Joseph Kimchi.*

Moses ben Joseph Kimchi,[1] also called Remak (רמ״ק), who flourished about 1160–1170, is chiefly known as the author of a little grammatical work, entitled מַהֲלַךְ שְׁבִילֵי הַדַּעַת, " Journey on the Paths of Knowledge," which became a manual for both Jews and Christians who were anxious to acquire the rudiments of Hebrew grammar, through the recommendation of Elias Levita, with whose notes it was edited in 1508, and who published it again, in a revised form, in 1546.[2] " The chief merit of this little volume is, that M. Kimchi employed as a paradigm of the regular verbs the word פָּקַד, instead of the less appropriate verb, *mediae gutturalis*, פָּעַל, which had been

Liber Radicum, p. xxiv. sq. (ed. Biesenthal und Lebrecht); Bartolocci, Magna Biblioth. Rabbin., iii. p. 327; Literaturblatt des Orients, 1850, c. 11 sq.; Geiger, in Ozar Nachmad, i. pp. 97–119 (Vienna, 1856); Kalisch, Hebrew Grammar, ii. p. 19; Zunz, Zur Geschichte u. Literatur, i. p. 121, and Literaturgesch. der synagogalen Poesie, p. 400; Etheridge, Introduction to Hebrew Literature, p. 258; Grätz, Gesch. der Juden, vi. p. 219 sq.; Landshut, Amude aboda, p. 90 sq.; Lindo, History of the Jews, p. 67; Dessauer, Gesch. der Israeliten, p. 307 sq.; A. Levy, die Exegese bei den französischen Juden (Leips. 1873), p. 25 sq.; Jost, Gesch. d. Juden, u. s. Sekten, iii. p. 30; Finn, Sephardim, p. 177 sq.; H. Adams, History of the Jews, i. p. 257 (Boston, 1813); Braunschweiger, Gesch. d Juden in den roman Staaten, p. 88 sq. (Würzburg, 1865); W. Bacher, Joseph Kimchi et Abulwalid Merwan ibn Ganah. Étude d'histoire exégèse (Paris, 1883).

[1] Comp. Fürst, Bibl. Jud, ii. p. 187 sq.; De Rossi, Dizionario, p. 170 sq.; Cyclops. of Kitto, and McClintock and Strong, s.v.; Steinschneider, Catalogus Libr. Hebr., col. 1838–1844, and Bibliogr. Handbuch, p. 74 sq.; Kalisch, Hebr. Gram., ii. p. 19; Kimchi, Liber Radicum, col. xxxviii. sq.; Geiger, in Ozar Nachmad, 1857, ii. p. 17 sq.; Reifmann in Literaturbl. des Orients, 1841, i. p. 150, 151; Zion, vol. i. p. 76; ii. pp. 113–117, 129–133, 155–157, 171–174. Grätz, Gesch. d. Juden, vi. p. 220; A. Levy, die Exegese, p. 26; Lindo, History of the Jews, p 67; Jost, Gesch. d. Juden. u. s. Sekten, iii. p. 30; H. Adams, History of the Jews, i. p. 257; Basnage, Histoire des Juifs, p. 630 (Taylor's English transl.); Braunschweiger, Gesch. d. Juden in den roman. Staaten, p. 89.

[2] It was translated into Latin by Seb. Münster in 1531, and later issued in various other forms.

used by his predecessors in imitation of Arabic grammarians. He wrote, besides, another grammatical treatise on the anomalous expressions, entitled סֵפֶר תַּחְבּוּשֵׁת, quoted by D. Kimchi in the Mikhlol." More distinguished, however, was his younger brother:

### 11. *David ben Joseph Kimchi.*

David ben Joseph Kimchi,[1] commonly called Radak, was born at Narbonne in 1160, and died about 1235. He is justly regarded as the greatest of Jewish grammarians, since he combined and enriched the labors of his predecessors, which he eagerly studied. For centuries he remained a never-neglected mine of exact and minute observations, and the first Hebrew lexicons or glossaries compiled by Christians, as well as the grammars and the notes accompanying the Hebrew Bibles of Münster and Stephen, are derived from Kimchi. The work which immortalized his name was his Mikhlol (מכלול), or "Perfection," which consists of two parts: (*a*) a Hebrew Grammar (חלק תדקיום), usually bearing the name Mikhlol,[2] and (*b*) a Hebrew Lexicon (חלק חענין), commonly called the "Book of Roots" (ספר- השרשים).[3]

Kimchi does not pretend to originality; he frankly says in his introduction to the Mikhlol, that his aim is to exhibit the results of

[1] Comp. Fürst, Bibl. Jud., ii. pp. 183–186; De Rossi, Dizionario storico, p. 164 sq. (German transl.); Steinschneider, Catalogus Libr. Hebr. in Bibl. Bodl., col. 868–875; the same, Bibliogr. Handbuch, p. 73 sq; the Cyclops. of Kitto, McClintock and Strong, Schaff-Herzog, s.v.; Geiger, Ozar Nachmad, p. 157 sq. (Vienna, 1857), and Jüdische Zeitschrift, 1866, p. 211; Dukes, Die Familie Kimchi(Literaturblatt des Orients,1850); Kalisch, HebrewGrammar, ii. p. 20 sq.; Etheridge, Introduction to Hebrew Literature, p. 258, 410 sq.; Jost, Gesch. d. Juden, u. s. Sekten, iii. p. 30; Grätz, Geschichte der Juden, vi. p. 220; Turner, Jewish Rabbis, p. 52 sq., 76 sq., 117 sq., 168 sq.; Lindo, History of the Jews in Spain, p. 68; Basnage, Histoire des Juifs (Taylor's transl), p. 630; Levy, Die Exegese bei den französ. Israeliten, p. 27 sq.; Bleek, Einleitung in das Alte Testament, p. 103 sq., 106 sq.; Keil, Introduction to the Old Testament, ii. p. 384; Braunschweiger, Gesch. d. Juden in den roman. Staaten, p. 89 sq.; J. Tauber, Standpunkt und Leistung des R. David Kimchi als Grammatiker, mit Berücksichtigung seiner Vorgänger und Nachfolger (Breslau, 1867); S. M. Schiller-Szinessy, The First Book of the Psalms. . . . . with the Longer Commentary of R. David Kimchi (Cambridge and Leipsic, 1883).

[2] Edited with notes by E. Levita, Venice, 1545; by M. Hekhim, Fürth, 1793. A new edition is being prepared by Prof. H L. Strack, at Berlin. The first section, with a Latin translation, was published by Ag. Guidacerius, Paris 1540.

[3] Often published. Last edition with Latin Notes and Introduction, by Biesenthal and Lebrecht: Rabbi Davidis Kimchi Radicum Liber. Berlin, 1847.

the manifold and extensive labors of his numerous predecessors.
Hence his lexicon is to a great extent a translation of Ibn Gannâch's
Book of Roots, and hence his repeated quotations from Ibn Korcish,
Saadia, Amram, Sherirah, Menachem ibn Saruk, Chayyug, Ibn
Gannâch, Dunash ibn Labrat, Ibn Ezra, and others. But though he
exhibits a singular want of order and system, so that the rules on
the letters, the inflection, and the syntax are most strangely mixed
together, " yet his merits are great. He was the first who discovered
the distinction between the long and short vowels, whereby the under-
standing of the changing of vowels has been greatly facilitated. He
moreover defended a simple, natural, and grammatical exegesis, free
from all artificial views or forced speculations, as have been custom-
ary with most of the Jewish writers of that time, who were enamoured
to Hagadic, cabbalistical, and astrological interpretations." Besides
these authors, many other grammarians wrote between the tenth and
thirteenth century, but their works, scarcely known beyond the titles,
have either perished or lie unpublished in private or public libraries.

SECT. II. — *Decay of Grammatical Research among the Jews* (A.D.
1250–1500).

Not long after Kimchi the philological studies of the Jewish
scholars rather fell off than increased. Talmudical researches ab-
sorbed the attention almost entirely, because they had an immediate
and practical bearing on the duties of life. The knowledge of the
cognate idioms, especially Arabic and Syriac was lost, and by adher-
ence to the authority of the older grammarians independent gram-
matical inquiry was paralyzed and checked. The few grammarians
known to us from this period of transition are the following :

*Isaac ben Moses Duran*,[1] or *Profiat Duran*, of Aragon, flourished
between 1360–1412. He was also surnamed *Ephodaeus*, from his
principal work, מעשה אפוד, a Hebrew grammar,[2] divided into thirty-

[1] Comp. Fürst, Bibl. Jud., i. 215; Steinschneider, Catalogus Libr. Hebr. in
Bibl. Bodl., col. 2112–2119, and Jewish Literature, pp. 127, 137 sq.; De Rossi,
Dizionario storico, p. 260 sq. (German transl.); Ginsburg in Kitto's Cyclop. s.v.;
Pick, in McClintock and Strong's Cyclop. s.v. Profiat: Graetz, Gesch. d. Juden,
viii. p. 94 sq., 403 sq.; Basnage, Histoire des Juifs, p. 690 (Taylor's transl.);
Lindo, History of the Jews, p. 195; Finn, Sephardim, p. 386; Kalisch, Hebrew
Grammar, ii. p. 31; Geiger, Jüdische Zeitschrift, 1866, p. 212; Etheridge, In-
troduction to Hebrew Literature, p. 268; Jost, Gesch. d. Juden, u.s. Sekten, iii.
p. 100; S. Gronemann, De Profiatii Durani (Efodaei) vita ac studiis cum in
alias literas tum in grammaticam collatis (Breslau, 1869).

[2] Published from different Mss. by Jon. Friedländer und Jak. Kohn with the
title Maase Efod, etc. Vienna, 1865.

two chapters, with an interesting and elaborate introduction.  He
was the first who demonstrated that the *Niphal* has a reflexive or
reciprocal instead of the passive meaning.  He greatly praised Abul-
walid, and held him for the best grammarian, and often criticised
and censured David Kimchi, and seems to have duly appreciated
the decrease of scientific investigation.

2.  *Moses ben Shemtob*, called *Ibn Chabib* (1486), wrote a gram-
mar מרפא לשין, and a valuable treatise on poetical forms, דרכי נעם.[1]

3.  The author of דקדוקי רשי (about 1400), who gives an explana-
tion of the grammatical parts of Rashi's commentary on the Penta-
teuch availed himself chiefly of the preceding grammarians.

4.  *Samuel Jarchi*[2] of Lunel,[3] is the author of a small work, en-
titled לשין למירים, wherein he states the seven conjugations of verbs
now generally given in grammars.

5.  *Joseph ben Judah Sarek* or *Sarko* (1429) of Italy is the author
of a Hebrew grammar רב פעלים.[4]

6.  *Menachem ben Moses Tamar* wrote (1450) בטנים ראם .

7.  *Judah* called *Messer Leon Hebreo*, of Mantua (1454), is the
author of a learned work, לבנת הספיר.

8.  *Abraham Bedarshi*,[5] author of *Chotam Tochnit*.[6]

9.  *Solomon Urbino*,[8] of Italy (about 1480) the author of *Ohel
Moëd*.[7]  We must not omit

10.  *Isaac Nathan*,[9] the author of the first Hebrew Concordance
מאיר נתיב, composed after the example of Arlotti (1290), first pub-
lished at Venice 1523, then again at Basle 1581.

11.  *Moses ben Isaac* author of a Hebrew lexicon and grammar,
entitled *Sefer Hassöham*[10]

[1] Edited with additions of W. Heidenheim, Rödelheim, 1806.

[2] He must not be confounded with Rashi, who is commonly called Jarchi.

[3] On this famous school, compare Étude sur l'école Juive de Lunel au moyen-
âge par A. Rouet (Paris et Montpellier, 1878), and étude supplémentaire, etc.
ibid.

[4] The preface to this grammar is published by Steinschneider in his Hebräische
Bibliographie, pp. 115, 116.  1878.

[5] Comp. P. Kroner, De Abrahami Bedarschi vita et operibus. Berlin, 1868.

[6] New edition by G. I. Polak, Amsterdam, 1865 (cf. Geiger, Jüd. Zeitschrift,
1866, p. 212).

[7] Comp. Pick, art. "Urbino," in McClintock and Strong's Cyclopaedia.

[8] New edition by Jonas Willheimer, Vienna, 1881.

[9] Comp. Pick, in McClintock and Strong's Cyclop. s.v.

[10] Edited from a Ms. in the Bodl. Library .... with additions and corrections
by G. W. Collins, London, 1882, reviewed in Frankel-Graetz Monatsschrift,
1883, pp. 232–239.