

THE FIRST
HEBREW AND CHALDAIC LEXICON
TO THE OLD TESTAMENT

Compiled in the Tenth Century

BY

MENAHEM BEN SARUK

THE SPANIARD

Selected and Translated from the Original Hebrew

BY

HERSCHELL FILIPOWSKI

ACCOMPANIED BY A

BIOGRAPHY OF THE AUTHOR

AS COLLECTED FROM A RECENT HEBREW WORK OF S. D. LUZZATTO

PROFESSOR AT PADUA.

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A D V E R T I S E M E N T.

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THE following pages are extracted from the Original Hebrew Lexicon of Menahem Ben Saruk. The object of the Editor is simply to show to the English Student the system which had been adopted in former ages in the Hebrew language ; a system by no means to be regarded as inferior to the one of modern times. The ancients always maintained, that the roots of the Hebrew language consisted of from one to five letters : as also upheld by Izchaki (vulgarly called JARCHI or RASHEE) in his Commentary to the Hebrew Scriptures ; while the modern Lexicographers contend, that the Hebrew roots are exclusively formed of three letters. Although this latter opinion is now universally acknowledged, yet the discerning Student, on perusing the present Extract, will have to pause before he can decide as to the genuineness of the modern opinion. On a thorough examination, he will find, that in numerous cases, preference is to be given to the old system. The Extract is thus intended as an inducement to the Student to peruse the entire original work.

TRANSLATOR AND EDITOR,

EDINBURGH, OSBORNE COTTAGE,

July, 1854.

BIOGRAPHY OF THE AUTHOR,

THE FIRST HEBREW LEXICOGRAPHER,

THE CELEBRATED RABBI MENAHEM BEN SARUK,

WHO FLOURISHED ABOUT NINE CENTURIES AGO.

[The materials were collected from a Hebrew work of S. D. LUZZATTO, entitled *בית המוצר*.]

MENAHEM BEN JACOB, the Spaniard, of the family Saruk, was the first who arranged all the Biblical Hebrew and Chaldeic words into a lexicographical order, and thereby compiled the first Hebrew and Chaldeic dictionary. In the preface to the same he explains many grammatical rules in etymology as well as in syntax. It would appear, from a passage mentioned in his dictionary, that Menahem had already before him a similar work, compiled by Rabbi Saadiah Gaon; as, in the root *הג*, he says, "I observed, in *the expositions of Rabbi Saadiah*, under the root *הא*, the following passages: *גמול ידו הרה*, *להדף את כל איבך*, etc., etc. But it is probable, that the work alluded to was not a dictionary, but a mere exposition, confined to a certain number of Hebrew words according to his own system, as was equally done by him with the collection of the *ninety* Rabbinical terms.* Moreover, it is most likely that some later author extracted certain lexicographical expositions, as found distributed among the numerous theological writings of Rabbi Saadiah, and that he arranged them alphabetically, so as to give them an appearance of a dictionary. For, had Rabbi Saadiah himself compiled a Hebrew dictionary, it would not have escaped the notice of Aben Ezra, or that of any other ancient author.

At each Hebrew root having several definitions, Menahem first states the number of such definitions, and then proceeds to analyze and illustrate them by various Hebrew Biblical passages. Generally, his style is very brief; and of such roots whose definitions are commonly known, he gives no explanation whatever; whilst, on arriving at a difficult or obscure passage, he endeavours with great exertion to analyze and explain the

* Vide *Ewald and Dukes*, p. 110, under the title of *חפסיר אלסבעין לפצה אלפרדה* "Exposition of Seventy Scarce or Isolated Words," Frankfort-on-the-Maine, 1844. A second edition of this collection of words has been republished at Leipzig (1846), by Ben Jacob, in his *דברים עתיקים*, p. 22.

same with acuteness and precision, so that oftentimes he displays new and extraordinary ideas (vide the extracts made by S. D. Luzzatto, in *Kerem Chemed*, v. p. 49).

Jzchaki (generally called *Rashee*) very frequently supports himself by the authority of Menahem, though in many instances he omits to mention the name of the latter; not, however, from a motive of plagiarism, but simply from his belief, that every reader was acquainted with the work alluded to, as this was the only Hebrew dictionary then known.

Menahem was gifted with a high degree of humility and meekness, as he never uses harsh language against any of his contemporaries, or authors previous to him, even on points where he materially differs from them; he does not even name them, but satisfies himself by merely calling them "some commentators," or the like. Once (in the root גה , as cited above) he mentions the name of Rabbi Saadiah Gaon, saying — "I cannot discover the motive of Rabbi Saadiah, why he classifies all these passages under the root גה . The manner of his [R. Saadiah's] expositions, however, together with the elegance of his style, sufficiently indicate his high learning; and consequently, from a point of modesty as well as good faith, it would be unjust to ascribe any error to his arrangements."

The dictionary of Menahem being at that time the only one extant, copies in MS. of the same soon circulated throughout all countries, whereby his name became very famous. Misled by envy, Donash Ben Librat, of Fez, a contemporary of Menahem, took up the above dictionary, and made severe comments on the greater part of it; as, according to his statement, he considered the ideas of Menahem injurious to the students as well as to the so-called *savans*.

Donash arranged briefly his comments and criticisms in a long poem, addressed to Menahem, composed of 108 verses;* subsequent to which, he proceeds to prove his attacks analytically at considerable length; and though in the commencement of the poem he praises the merits of Menahem, he notwithstanding, in the latter parts of it, ridicules our author with such sarcasm as had he been addressing a young pupil. It is probable, that Donash did not intend by his severe style to injure Menahem personally, but followed the Arabian poets, from whom the Hebrews in the Arabian dominions learned the style of polemic — to over-praise any thing grand, and to under-rate any thing inferior.

Donash seems not to have been satisfied with his mere epistles to Menahem, but sent also a copy of all his comments to the Prince HASDAEE

* From the manuscript of the Bodleian Library at Oxford, it appears that the number of verses is not less than 113.

BEN ISAAC, accompanied by a poem, composed of forty-one verses, as a dedication in honour of that prince (vide *Kerem Chemed*, vii. pp. 79, 80). In that poem he styles Menahem as one who confused the true significations of the Hebrew roots, and enveloped the Biblical passages in obscurity. Such injustice could never be forgiven, had the critic, as we stated above, not adhered to the style of the poets; for he never could have meant what he had written. He ought, however, to have considered, that such criticism falling into the hands of the prince, great injury and trouble to Menahem would be the consequence, as will be narrated below.

This Hasdaee Ben Isaac Baschrut gained the favour of King Abd Alrachman (the Servant of the Merciful One), in the city of Cordova, commonly called Amir Almumnin, who reigned from the year 912 to 961 of the current era. The king charged Hasdaee with the ministry of finance, as is apparent from a letter written by Hasdaee to the king of Cozar, where it says—"The revenue of the king [Abd Alrachman] amounts annually to 100,000 florins, this arising only from the income derived from the numerous merchants who come hither from various countries and isles. All their commerce and affairs must be subjected to my guidance, praised be the Almighty, who bestows his mercy upon me! The kings of the world [or land] no sooner perceive of the greatness of my monarch, than they hasten to convey to him presents in abundance. It is myself who am appointed to receive such presents, and at the same time to return rewards awarded to them."

From the poems of Menahem and Donash to Hasdaee, it is evident that Hasdaee was also the privy-councillor of the king in times of war.* It is also affirmed, that he was very skilful in medicine, which circumstance was probably the cause of his greatness. According to O. G. Luzzatto, it is this Hasdaee who is mentioned in the work of *Wenrich*, p. 217, to have been the first of the *savans* engaged in rendering from the Greek into Arabic the names of medicinals enumerated in the work of *Dioscorides*;

* The passages in the poem alluded to run thus —

אלוה כל בשר , הקימו להם שר ,
 להודיע מוסר , להבין נמהרים •
 והצליח דרכו , שלחו בו מלכו •
 וערב חזן ערכו , כמנחת בכורים •
 ונתן את חנו , בעין מלך מנו
 לקצין גם קרנו , עלי שרים הרים ,
 ואין דובר דבר , בכל מקום עבר •
 בעורת אל גבר , מדינות ושערים •

subsequently it was offered as a present by the Grecian king to the king Abd Alrachman.

The Prince Hasdaee induced Menahem to leave his native place, and to settle at the city of Cordova, with a view of cultivating and advancing the Hebrew literature and language. Thus Menahem was placed under the protection of the above prince, and that of his father, Isaac Ben Hasdaee, whose benevolence is extolled in the book called *Tachkemoni*, by the famous poet, Al-Charizi, ch. xviii.* But by some cause unknown, Menahem was subsequently calumniated before the said prince, and before time was given to Menahem for his defence, a verdict of guilty was pronounced against him, and even executed without delay. It appears that the accusation took place on a Saturday, when the prince was allowed to keep his day of rest, in accordance with the laws of his creed. No sooner was the decree against Menahem sanctioned, than on the same day, a body of men were ordered to his house, where they ill-treated Menahem, tearing the clothes from off his body, plucking the hair off his head, and reducing his house to its very foundation.

Menahem, at this severe ill-treatment, addressed a letter to Hasdaee, who, without taking the pains of ascertaining the cause and amending the wrong done to the unfortunate Menahem, replied briefly thus—“If thou wert wrong, I have chastised thee; and if thou wert wronged, verily I have caused thee to share the future world.”† But who is there of thieves or murderers that cannot find a similar excuse?

Menahem, seeing that there was no chance for a reconciliation, and that he was actually destitute of every means of subsistence, addressed a second letter as a petition to the prince, containing reproaches for the wrongs that were done to him, saying that the Almighty would punish his persecutors; and he argued, also, with the prince, and asked him how, after the many years' faithful service, and after the continued assurance he received from the prince that he would always consider him as one of his protégés for the zeal and activity he had displayed—how the prince could for a moment condescend to lend his ear to the scandalous reports and venomous slanders that were circulated against him by his

* In the original it reads thus—

בימים ההם זרח בספרד שמש התהלה, ברקיע הגדלה • הוא הנשיא הגדול ר' יצחק הספרי בן חסדאי ינוח בצל שדי, כי הריק לכל שואליו ברכה עד בלי די ••••• כי הנשיא ההוא החיה בשללי חסדיו מתי הסכלות, ומשך בעבותות נדבותיו לבות בני הגלות, והעביר קול מי לה' אלי • וכל מחסורו עלי • ויאספו אליו כל גאון וכל לב, מארצות אדום וערב, ממזרח וממערב, וערך שלחן חסדיו לפניהם, וענן הודו עליהם • וכו'

† The original reads—

אם העיית כגור הביאותיך למוסר, ואם לא העיית, כגור הביאותיך להי' עולם הבא •

enemies—and, moreover, how he dared give judgment without a trial and investigation? And why he sent him away from his presence, whereby he was thrown into the pale of misery and distress?*

This epistle is still preserved in MS. at the library of Parma (De Rossi, i. 1393), and at that of the late Chief Rabbi Gierundi, of Padua, in Italy. From the former a copy was made by Sr. Jacob Levy of Turin, and from the latter, by Prof. S. D. Luzzatto of Padua. The translation of the epistle in question follows herewith —

INTRODUCTION BY THE TRANSLATOR.

IN submitting to the reader the following translation of the most sublime Hebrew poetical epistle written by the excellent Menahem, I have to make the following observations:—Were I to analyse and account for all my renderings, it would take not less than treble the space of the translation. Suffice it to say, that I have adhered to the *sentiments* of the poet, deviating occasionally from the original text, in such passages as would not admit of a literal translation; it being well known to every translator what difficulties one has to encounter in rendering poetry from one language into another, particularly from one of the Orientals into a living tongue. The style of the former may oftentimes not suit that of the latter. The poet, without regard to any particular language, will frequently introduce a metaphor for the sake of rhyme or metre, which metaphor he would willingly avoid had he to frame the same subject in prose. That this was also the case in our poet's style, I need hardly notice, inasmuch as the Hebrew language, especially on account of its limited number of words, compels the poet too frequently to sacrifice sentiments to rhyme and metre. In translating poetical Hebrew, most of the compulsory expressions may easily and consistently be dispensed with, as long as such dispensation does not alter the sentiments conveyed in the original version. It is an erroneous supposition with some translators or critics, when in a translation, particularly of a poem, they discover that some word or other of the original has been omitted. It may often be ascribed to the inexpediency of such being translated. At some future period I may find occasion to extend this subject.

* In both manuscripts the letter alluded to, with a slight variation, is headed as follows —“An epistle addressed from the prison, by Menahem Ben Saruk, to the Prince Hasdaee Ben Aschak, relating all the details of his unfortunate position, and petitioning the prince for mercy; and release from the prison.” But from the contents of the epistle itself, the correctness of the headings must be disputed, as there is not the least mention throughout the whole of the letter, of his having been imprisoned, nor is reference made to any particular facts concerning the whole event. It contains exclusively reproaches and arguments against the conduct of Hasdaee towards him.

AN EPISTLE, ADDRESSED FROM THE PRISON, BY MENAHEM BEN SARUK,
TO THE PRINCE HASDAEE BEN ASCHAK, RELATING ALL THE DETAILS
OF HIS UNFORTUNATE POSITION, AND PETITIONING THE PRINCE FOR
MERCY, TO RELEASE HIM FROM PRISON.

I beseech thee, in the name of the Lord, the God of heaven and earth,
and in the name of the remains of all our prophets, that thou mayest
peruse the entire of the following epistle from beginning to end —

אדוני בל אדוני , מני אדם הקדמוני , תכלית כל אחרון .
ואמנם לא לי לבד , כי אם לכל נדיב ונכבד , ולכל אנשי פתרון .
עת מליצות מבאר , ומושב נגידים מפאר , כמו ענקים לגרון .
גם בקרב אורחים , כאשר בתוך חוחים , תבצלת השרון .
סמדר לעולם פתח , הנראה כציץ המפתח , אשר על מצח אהרן .
נדיב ואורח , העת אשר זרח , פנות עולם פצחו רן .
ליושבי ארץ ושוכני אי , הוקם למו לראי , ויהי לזכרון .
גם היה היה , לכל שארית השביה , חומה ובצרון .
איזהו עיקר , אשר לא יערכו כל יקר , נדיב שכל בכשרון .
אלו כל מחוקק , חקקי חיקו יחוקק , לא השיגו מעשר עשרון .
ואם יאיצו בכחם , היוכלו במרחבי צחצוחם , לחוות כח היתרון ?
בשבחו אני אהל , וטובו לא איהל , כי אפס שברון .
וזאת יורה עלי , כי לא שקר מלי , ואין גם עורון .
רב במועצ אפרוש , ולי נאה לדרוש , מלין בלי עצרון .
מכל צדדים . כלו מחמדים , משלם בלי חסרון .
ישה חן לניבים , שוכן כרובים , אשר על הארון .
וחסד ימצאו נא , בואת העונה , להשביח נדיב מהרון .

My lord, the son of my lord,* from Adam the first men, thou art the
darling object of this last generation;† yet art thou extolled and
esteemed not only by myself, but by all savants, poets, and expounders of
the Holy Writ, thou art like a necklace round the neck, whenever they
find an opportunity to praise the merits of the philanthropic and bene-
volent. Of citizens thou art like the rose among thorns; a perpetual
vine-blossom, and like the engraven gold plate on the forehead of Aaron.
Thou philanthropist! when first thou shonest forth, the pillars of the
earth began to utter songs; to the inhabitants of countries and isles

* Here Menahem refers to Hasdaee, the father, who was also his protector.

† Luzzatto explains the sentence, תכלית כל אחרון , מני אדם הקדמוני , to the following effect—“Of all mankind, from Adam down to this last generation, I have no other lord but thee;” whilst, according to Igell and Lolee, two of his pupils, Menahem intends to say, “Thou art the most perfect possible of mankind posterior to Adam, the first man, who alone was created by God’s own hand in the greatest perfection.” But it seems that his true meaning was, that of the whole chain of mankind, Adam was the first of the most perfect and Hasdaee the last.

thou art a standard of remembrance, a stronghold and refuge to the remnant of Israel in their captivity. Who is there, among chiefs, that excels every valuable imaginary, if not thou, noble and virtuous one? Were all authors collectively to put forth all the thoughts contained within their bosom, they would not comprise the hundredth part of thy merits. Were they even to expand their poems with all the riches poetry commands, they could not sufficiently express thy dignity. I shall now define thy exaltation, without hoping for reward, since every hope has failed; may this prove that my words are not painted nor masked. I will be brief, though I ought to dwell at length without reserve. **THOU ART IN EVERY RESPECT LOVELY, ACCOMPLISHED, WITHOUT THE LEAST FAULT.** May He who rests upon the cherubim of the ark grace my speech, that it may meet with mercy at this critical moment, and may the wrath of the noble lord be withdrawn.

May my sufferings be committed into the hand of God. Before Him let my eyes weep. Let my mouth pour forth prayers to Him who protects the oppressed; whilst my soul yet dwells within me, let me plead for my cause. If my lips speak wrong, it is grief that oppresses me; and if my palate gives vent to bitter expressions, it is the great injustice done to me that burns within my breast. Thus it is not becoming for princes to scrutinize the utterance of the oppressed, since the misery with which they are surrounded often intoxicates their mind. Let the princes picture to themselves parallel circumstances. Behold, Moses, the godly man, whose equal was not to be found among all our righteous prophets, when oppressed with grief and sorrow, was apt to disobey the words of the Most High, in allowing his lips to speak unjustly. Reason and intellect would seem to have departed from him when attempting, against the will of the Almighty, to force water out of the rock, whereby he awakened the anger of the Almighty, who punished him on account of Israel, by whom he was mortified. How much less is a dead dog like myself? While he was holy, I am but miserable, profane, and impure. Harken to my words, I pray, O my great and noble lord.

Like myself, thou art created of dust; my Maker is also thine. Dust is our mutual origin; our days in this world fly like a shadow. The grand and opulent, alike with the suffering poor and humble, will all return to the earthly grave. I, who am oppressed and suffering before my time yet terminated, ere my days have yet completed their number, how wearisome become the moments of my nights, which the morning star never illumines; as is also my moon constantly buried under thick clouds, and the stars of my evenings have ceased to throw their lustre. Of all this I acquit my Maker. I am full with pain and misery; my teeth grow blunt without unripe grapes; my enemies prepared fruit of

death for me, they dug a pit for my feet, tied them with chains of wrath, and inflamed my bowels with perpetual burning substance. At my downfall my enemies rejoice; yet, though the aid of God be distant, the sin rests at the door of my persecutors; and though misfortune is sent from God, His guards are nevertheless constantly awake at their misdoings; and though the time allowed them may yet endure, judgment awaits them, and eternal justice will return. The days of man will not terminate before the time of punishment has arrived, and the decree of God executed. Would that thou shouldst remain alive to see the end of things to take place in course of time; and though there be none to acquaint me with the present or future results, the supreme Judge in heaven is watching unceasingly at all the insults I am subject to. This is my only consolation. For what can I meditate to calm my raging soul, to pacify her calamity? Of all the miseries of man, ever since his creation on this earth, comparing one to another, I find that none attained the degree of my own; I am created to contradict the maxim, "There is nothing new," since my case never had nor has its equal. Thus I am convinced that I am born to serve as a sign in this world; wherefore my heart is trembling at the threatening wrong and injustice, it is roaring like the ocean. If I consider the serpents as my brothers, the owlets as my friends,* surely their mournings never equalled those of my own; my cries are more distressing than theirs; my cries are more bitter than those of Yaazer;† my cries are multiplied: my bones bewail each other, my muscles clamour at one another, and I weep at them all. The fat of my flesh I reduce, and my bones I annihilate; I stretch them on the ground, and water them with the drops of my eyebrows; I endeavour to satisfy them with my tears, with the hope of mitigating my woe, and decreasing my bitterness; but when these dry furrows have drunk deep, their agony is renewed at my calamity. Whenever my eyes begin to shed tears, He that presides in heaven hears me, who am downcast and continually wearied with my disaster. I will not return until my flesh is consumed and sunk in the grave; then I shall bear sorrows and troubles. I know that my living Redeemer will take up my cause, and do justice. Though it may yet last, I still hope till the day of judgment, the day of eternity, when we shall face one another, my persecutor beside me: when none will dare to escape, nor release himself with riches; the day in which the rich and the poor will be alike, without regard to rank and station; the day when no calumnies can be brought forth, nor made to prevail by the opulent.

* Job xxx. 29.

† Jeremiah xlviii. 32.

Having to close the work at present, I must discontinue the letter of Menahem, which is rather of considerable length, and confine myself to one more extract.

It appears from the remainder of the letter alluded to, that Hasdaee was greatly indebted to Menahem for many literary essays and poems, compiled by him in praise of the former, as is expressed in the following extract —

Thus says Menahem, in addressing himself to Hasdaee — “Remember, my lord, the sorrowful night in which my mistress, thy mother, departed this life — may her Creator have mercy upon her! — when thou camest on foot to my dwelling, requesting me to write a funeral sermon and an elegy in her memory; and that, to thy delight, thou hadst found me already engaged on this very subject. Moved by this act of fidelity, thou swarest by the name of the Most High, saying, ‘For ever will I remember thee!’ and yet thou forsakest and despisest me. A similar event took place at the death of my lord, thy father. I compiled a grand elegy and a number of lamentations, which were read daily by all Israel during the entire period of mourning. Lo! has not David, the anointed of Jehovah, previous to his decease, commanded — though for a much inferior act — that Barzillai of Gilead be henceforth for ever maintained at the royal table? What reward have I received at thy hands for the numerous epistles of praise I multiplied for thy exclusive honour? Behold, I exhausted every possible metaphor, every possible rhyme; I stifled every orator and poet; I left room for none to add aught. As yet I have not renounced my loyalty; as yet I cherish the best praises on you. Although thou hast chastised me most bitterly, my righteousness does not leave me; my steps will not lead me astray.

“Moreover, reflect that thou hast brought me from a distant land, from a happy home; thou hast led me away from a plentiful pasture. I hastened to thy call; my feet were not checked by the scorching sun, nor did the tempest halt my progress. Neither sword nor arrow could prevent me; and yet, it was not out of fear for thee, or in the expectation of reaping thy rewards, that I left my home; it was thy brotherly love, thy glorious friendship that inspired me with courage.

“No sooner did I arrive when thou requestedst me to devote myself to the study of the holy tongue. I obeyed; I refused my eyebrows to rest; I would not sleep until all thy wishes were realized; and here I swear, if ever I did not obey thy command, though in a state of extreme distress, suffering from hunger and other privations. May my right eye fail, if I am able to supply my wants, if I am not literally starving; and yet God has hardened thy heart, removed from thee every sympathy,

forbidding thee to have mercy upon me. Why dost thou not question thyself—‘this hard-working man, whom I have employed for my own interest, whom I led away from a distant land, removed from his trade, with naught in his possession, his eyes solely directed to me, whence is the means of subsistence to come for himself and family? Who is to feed and clothe them?’ What becomes of the solemn oath thou hast taken in the name of the Lord thy God, to supply my wants, and to reward me? Thou knowest well that, ever since my misfortune, had it not been for the kindness of thy father, under whose roof I took shelter, had it not been for his gracious favours, I would have perished. May the Lord God repay his generous deeds! Blessed be he from the God of Israel!

“Now I beseech thee, in the name of the holy religion which is thy only guide, that thou mayest listen to my arguments; weigh them with justice, without partiality. Depend not on thy understanding; confess if thou findest them true, while if thou thinkest them wrong, inform me of it gently.

“My lord, take an example from Job, who, when sorely afflicted by the hand of God, could not refrain from heaping comments upon comments on his sufferings, which he imagined he was wrongfully subjected to. He reasoned against God as if against his equal. Yet, God knowing these reasonings to emanate from the lips of one in utmost distress, pardoned him, and ultimately bestowed His mercy upon him. Learn thus from the ways of God, since man is bound to follow His paths. May the God of Israel, who awards victory to kings, grace thee, my lord, with glory, that thou mayest live long, that thy enemies be consumed, while thy friends may rise like the brilliant sun in his light. May the Holy One of Israel bless thee with peace and prosperity. Amen. Selah.”

From the contents of the entire letter of Menahem, the omitted part included, the character of the charge brought against him before Hasdaee, cannot be traced. It is clear that it must have been of an irreligious character. He might have been accused of Karaitism, namely, of having disbelieved the doctrines of the Talmudists. It is also evident, that the accusation was subsequently discharged, and that Hasdaee at last became convinced of his entire innocence; otherwise, it would be difficult to comprehend how the dictionary of Menahem became so popular among all Rabbanites, so that IZCHAKI and his disciples quote it without reserve, and lay so great a value on its merits. Moreover, we find none of the ancients accusing him of the crime alluded to.

Again, it is well known that Rabbi Saadyah Gaon was the greatest enemy of the Karaites, by whom he was likewise hated. And yet

Menahem, in quoting occasionally the opinions of R. Saadyah, speaks of him in the highest terms of reverence. It may equally be argued, had Menahem really been considered a Karaite, Donash Ben Librat, his adversary, could not consistently have attacked him for having enlisted *לא* under the head *לא* "not;" since the Karaites disregard the Massorah which reads the word *לא* in the above three verses as *לו* "to him." Nay, in another part of his criticism, Donash reproaches Menahem for having explained Lev. i. 15, as if it were written *ושחט את ראשו*, "to kill." Saying, that such base explanation is given by ANAN, the chief of sectarians, who deviate from the Talmudists, and the ancient sages, that witnessed all the ceremonies at the Temple with regard to sacrifices; and from whom we know that *מליקה* is something else than *שחיטה*. Thus had Menahem been a Karaite, the allusion made by Donash to Anan could not be applicable, since Anan is regarded as the principal authority of the Karaites. Besides the endeavour of one to explain the Scriptures in a literal sense, is no argument that he clings to the views of the Karaites. For Rashee as well as Rashbam have likewise explained numerous passages at variance with the Talmud, even in matters of law. For instance, Izchaki, in his commentary on the passage *אחרי רבים להטות* Exod. xxxiii. 2, says — "some sages of Israel give this verse various allegorical meanings, but the style of the text cannot be reconciled accordingly; I therefore will endeavour to explain the same in its literal sense," etc. In like manner, says Solomon Ben Melech, of the verse *המקריב אותו לא יחשב לו* Lev. vii. 18, "that our sages diverted its literal signification." The difference between the Talmudists and the Karaites consists principally in the practical performance of the laws. The former complying with all the various traditions handed down to them from their ancestors, as sanctioned and confirmed from time to time in each generation; while the Karaites, from their very origin, *rejected* the authority of their predecessors, in having endeavoured to perform the laws according to the literal meaning of the text, as imagined by each of them individually. Behold, Cosari, the most faithful and most sincere of the Rabbanites, in his book, chap. iii. § 41, states, "that the Karaites may be justified when they render *ממחרת השבת* on the morrow after *Sabbath* Lev. xxiii. 11 (*i. e.* Sunday); and that only by *some* of the Judges and Sanhedrim the word *שבת* might have been considered as an expression borrowed to represent the first day of the Passover festival. It is certainly lawful for the nation to choose either of the two opinions, yet the Judges and Sanhedrim fixed it to be on the second day of Passover." Thus, admitting even that Menahem endeavoured to explain the Scriptures in a literal sense, he

could not on that account have been accused of Karaitism. Indeed many arguments might here be enumerated to disprove the supposition that Menahem belonged to the Karaites; suffice it to say, that the accusation brought against Menahem must needs remain a mystery.

Menahem was born, according to Moses Ibn Ezra, at Tortosa, in Catalonia, Spain, (vide נחל קרומים of L. Dukes). The year cannot be given with precision. It is supposed to have been in the earlier part of the 10th century. At the request of the Prince Hasdaee, as related above, he repaired from his birth place to Cordova, where in all probability he ended his life.

Besides the Dictionary, Menahem is supposed to have written another work in answer to the criticisms of Donash Ben Librat. A paragraph of Menahem's second work, as quoted by R. Priput Duran, commonly known by the name of APUDI, will be found inserted in the body of his Dictionary, page 76, but the entire work is not known to be extant.

Another work was compiled by the disciples of Menahem against the attacks of Donash, and subsequently it called forth a reply from the disciples of Donash in defence of their tutor. Both these works are preserved in manuscript in the ducal library of Parma. To this MS. is subjoined another work compiled by the very ingenious Rabenu Tam of the *Baalé Tosephoth*. This latter work, accompanied by the Criticisms of Donash, is already in the press. It will form a second volume to Menahem's Dictionary.

FIRST

HEBREW LEXICON.

ALEPH.

- אבה.** *The dread of the sword*, Ezek. xxi. 20. This root, says our author, is unique in the Scriptures, and must be explained by the sentence wherein it occurs. There is no need to class it among anomalies, inasmuch as the Sacred Scriptures do not contain the entire Hebrew language. Judah Ben Karish (or Kurish) attempted to compare אבה with אצה which might be derived from אצה Jer. viii. 15; thus prefixing א to the beginning of the word, and changing ה for צ, leaving the ב as the exclusive root of the word; a conjecture most unsound. Menahem continues to observe: Is it proper, because ignorant of the signification of אבה, to fracture some words in order to heal others? If our language were known to perfection, as in former days, there would be no need to apply such remedies; but now, in its imperfect state, we must necessarily judge of words from their connection with their respective phrases.
- אב.** Ex. i. 16 — *A cavity*, prepared to receive the infant at birth; compare אב Jer. xviii. 3, where it likewise signifies the cavity over which revolves the wheel of the potter, to receive the fragments.
- אבו.** From this root may be derived the word אבה in the verse חלפו עם אבה *my days past in woe and distress*, Job. ix. 26; thus comparing אבו with אבה Lam. ii. 5; and אבה with אבו *למי אוי למי אבו* Prov. xxiii. 29.
- אברד.** *The worshipful one*, Gen. xli. 43, compare אברד כל ברך Jes. xlv. 23, signifying a chief, to whom homage is paid, and before whom the people bow and kneel down.
- אנל.** *Drops of dew*, Job xxxviii. 28. This root is unique.
- אנף.** *I will scatter his wings in every direction*, Ezek. xii. 14. Compare the Chaldaic אנפן די נשר ליה Dan. vii 4.
- אד.** *Thou shouldest not have entered the gate of my people on the day of their calamity, literally darkness,*

Obad. 13. Compare *ואר יעלה מן הארץ* *But there went up a mist from the earth*, Gen. ii. 6.

אדם. מי יודע רוח בני האדם העולה היא למעלה ורוח הבהמה היורדת היא למטה לארץ. *Who is there to discern the thoughts of man, whose spirit rises above? and those of the beast, whose spirit descends below?* Eccl. iii. 21. Many may be astonished at this expression of Solomon, the wisest of men, who in another place says, והרוח תשוב אל האלהים אשר נתנה, “*And the soul returns to God who gave it,*” Eccl. xii. 17, how he should contradict himself by casting a doubt, in the former verse, as to whether any distinction is to be drawn between the soul of man and that of a beast; but on due reflection, and a thorough analysis, it will be found impossible to explain the verse alluded to in an interrogatory sense. For, were the sentence really to express a doubt whether the soul of man rises above, or whether that of the beast descends below, the punctuation of the interrogative ה ought to have been according to the rules of grammar with חֲתָף, namely, הַעוֹלָה, היורדת; as is the case in similar interrogatives, such as הַעֶבֶד יִשְׂרָאֵל *Is Israel a servant?* Jer. ii. 14. האמת אהכם *Is truth with you?* Gen. xlii. 16, and many of the like character; whereas in the present case, the two verbs העולה and היורדת are pointed in the demonstrative or indicative case, thus confirming that the soul of man *does* rise above, and that of the beast *does* descend below. The interpretation of the sentence therefore must be as given above.

Menahem further adds, that there are in Hebrew three modes of interrogation which have ה at the beginning, viz.—in the first, the ה receives *Pathah*, as in הַעֶבֶד יִשְׂרָאֵל Jer. ii. 14; in the second, the ה receives *Segol*, as in הַאֲנֹכִי לְאָדָם שִׂיחִי Job xxi. 4; and in the third, the ה receives *Hataph pathah*, as in הִנְיָמִי אָנוּשׁ יָמִךְ Job x. 5. But where two interrogations follow each other, the first is generally preceded by the interrogative ה, and the second by the particle אם, as in הֲאֵנוּשׁ מֵאֵלָה יִצְדַק אִם מַעֲשָׂהוּ יִשְׁדָּר גְּבוּרָה Job iv. 17. Here follow in the original seventeen more verses quoted from the Bible in support of his argument; they are—Hab. iii. 7; Ps. lxxviii. 20; Joel i. 2; Job xi. 7; ib. vi. 5; ib. x. 5; ib. xiii. 9; Ps. lxxxviii. 5; Jer. xiv. 19; Ps. xciv. 19; Job x. 4; ib. xiii. 8; Num. xi. 22; Jes. i. 2; Jud. xi. 25; Ps. lxx. 10; Job xxxix. 10; and many more; whereby Menahem distinctly proves, that if it had been the intention of Solomon to express his sentence with an interrogative, he would have followed the construction of the above double interrogations, viz.—מי יודע רוח בני האדם העולה היא למעלה ואם רוח הבהמה יורדת למטה לארץ.

אֱהִיָּה. Ex. iii. 14—*Ehyeh*. This is the name of the most Holy One; it is not derived from any other word. Some considered אֱהִיָּה to be derived from the verb הִיָּה, and endeavoured to explain the sentence—“*I who have been with you during past time, will also be with you in time to come;*” but when we find the same expression repeated singly, e. g., אֱהִיָּה שְׁלַחְנִי אֵלֵיכֶם, *ibid*, the above exposition falls to the ground; it therefore cannot be compared with אֱהִיָּה כְּמַל לְיִשְׂרָאֵל Hosea xiv. 6, אֱהִיָּה לִי לְאֵב 2 Sam. vii. 14, כִּי אֱהִיָּה עִמָּךְ Ex. iii. 12, where the א is a servile. Otherwise, I would not quote this word among the Alephs. Menahem consequently thinks that the א in אֱהִיָּה is the same as the א in אֲשַׁכֹּל, אֲבִיר, &c.

אוּבַל אֲוִלִי. Dan. viii. 2. Some attempted to explain אֲוִלִי as derived from אוּבַל אֲוִלִי and אוּבַל אֲוִלִי from אוּבַל אֲוִלִי Ps. lxxxviii. 5; thus, *the river of strength*; but such is not admissible by the rules of grammar, since the ל and י are of a reversed order in the one from what they are in the other; wherefore it is more expedient to interpret the same as a name of a place.

אוּלִי. This word may be said to admit of three definitions—First, אוּלִי יְרֵאָה ד' בְּעֵינַי where it may be rendered—*I pray* the Lord may consider my affliction, 2 Sam. xvi. 12. Secondly, אוּלִי יְמוּשָׁנִי My father *peradventure* may feel me, Gen. xxvii. 12. And thirdly, אוּלִי נִמְטָה מִפְּנֵי Unless she had turned from me, Num. xxii. 33.

אֲחֻלִי. 2 Kings v. 3, and Ps. cxix. 5, an interjection, expressing a desire. Some thought it to be derived from אֲחֻלִי מִשָּׂה Ex. xxxii. 11; but on account of the א, such supposition is not admissible. Moreover, the latter invariably precedes the word פָּנֵי *the countenance*, such as אֲחֻלִי נִמְטָה מִפְּנֵי אֱלֹהֵי and many more.

אֲט. אֲט וַיֵּלֶךְ אֲט And he went *barefooted*, 1 Kings xxi. 27; as may be inferred from the sentence in which it occurs.

אֵל. אֵל פִּשְׁטָחָם הַיּוֹם 1 Sam. xxvii. 10, may be rendered thus, *Whither* have ye made a road to-day?

אֲלֵם. אֲלֵם צַדִּיק תְּדַבְּרוּן . Do you indeed speak righteous *sentences*? Ps. lviii. 2. This root is analogous with אֲלֵם מֵאֲלֵם אֲלֵם We were *binding sheaves*, Gen. xxxvii. 7, and is metaphorically applied to a collection of righteous sentences; or it may apply to a congregation to whom the sentences were addressed, namely, “*Do you collectively speak righteousness?*”

אֲלֵף. אֲלֵף כְּבֹשׂ אֲלֵף יוֹבֵל לְטִבּוֹחַ But I was like a *great* or *selected* lamb that is brought to the slaughter, Jer. xi. 19. Judah Ben

Karish explains it, like a lamb and *ox*, first, by introducing a conjunctive ו in the beginning of אלוף as if written ואלוף; and secondly, by comparing it with שני אלפך Deut. vii. 13, in which no ו is to be found in the middle of the word; whereas the word in question is easily explained as above. The verb יביל in the singular number also proves כבש אלוף to be a single noun, accompanied by an adjective. JONATHAN BEN UZIEL, in his Chaldaic Targum, supports the opinion of Menahem, by rendering the above כאימר בחור "like a *selected* lamb."

- אפל**. For they were *hidden* yet, Exod. ix. 32, meaning they were yet under ground; it is derived from אפל *dark, obscure*.
- אפן**. A word *fitly* spoken, Prov. xxv. 11. אפני is not derived from אופן a *wheel*, as some have supposed, on account of the ו in the latter, but from פנים *face, front, or ways*.
- אפס**. The water was to the *ankles*, Ezek. xlvii. 3. It is derived from אפס *Dan. v. 5*.
- אצל**. For the valley shall turn a *high* or *selected* place, Zech. xiv. 5, אצל may be compared with אצילה Her chief men, Jes. xli. 9.
- אראל**. Behold, they shall cry for their *altar* without, Jes. xxxiii. 7. The noun will frequently be found in the accusative after the verb בכה, such as ויבך אהו אביו Thus his father wept for him, Gen. xxxvii. 35; ויבכו בני ישראל את משה Thus the children of Israel wept for Moses, Deut. xxxiv. 8; ויבכו את אהרן They wept for Aaron, Deut. xx. 29. And as for the omission of the accusative את the following verse may be cited: לספר לשרה ולבכחה: To mourn for Sarah and to weep for her, Gen. xxiii. 2; ויעקב And when they cried for thee, Neh. ix. 28; and many more. Here Menahem dwells at considerable length to disprove the opinions of other commentators, but this work being a mere extract from the original Hebrew, the editor must satisfy himself with an abridgment, while the scholar will find his way in the original to his satisfaction.
- אשם**. Samaria shall become *desolate*. Hosea xiii. 16. It is derived from אשמה *desolate*.
- אשמן**. In *dark* places like the dead, Jes. lix. 10.
- אשר**. Our *enemies* now compassed us, Ps. xvii. 11; compared with אשורינו and אשורינו, as in the verse נחני בצדקתך למען שוריי Lead me in thy righteousness because of my enemies, Ibid. v. 8.
- אשתן**. Thus when my heart and reins are failing, I am *changed*, Ps. lxxiii. 21. Compared with אשתני

והשלחתו Thou *changest* his countenance, and sendest him away, Job xiv. 20. It will be seen from this interpretation, that Menahem disregards the **אֲתוּחָה** in this verse, and divides it thus: **אֲשַׁחוּן** , **אֲשַׁחוּן** , **אֲשַׁחוּן** , **אֲשַׁחוּן** while according to other commentators, **אֲשַׁחוּן** forms one sentence, deriving **אֲשַׁחוּן** from **אֲשַׁחוּן** *Sharp* arrows of the mighty, Ps. cxx. 4, though not in conformity with the rules of grammar.

אֲתַר . The way of the *Spies*, Num. xxi. 1; derived from **אֲתַר** . And they *searched* the land, Ibid. xiii. 21; from which root may also be derived **אֲתַר** *מִמְקוֹמוֹ* . At this also my heart trembleth, and *hovers* out of its place, Job xxxvii. 1.

BETH.

בַּל . And he set his *heart* on Daniel to deliver him, Dan. vi. 14. The word **בַּל** stands for **לֵב** *heart*; it is of the perverted roots.

בַּל . And mine anger for their deeds of *confusion*, Jes. x. 25. Compared with **חָבַל** *עָשׂוּ* . They have wrought *confusion*, Lev. xx. 12. Ephraim is *confused* among other people, Hos. vii. 8; in mixing among them, he is desecrated with their villany and is polluted with adultery.

בָּלַג . When I would *strengthen* myself against sorrow, Jer. viii. 18. *O spare me*, that I may recover *strength*, Ps. xxxix. 13.

בָּלַם . He suspendeth the earth in the *centre*, Job xxvi. 7.

בָּלַע . Lest the king be *covered*, 2 Sam. xvii. 16, meaning *buried*, compared with **כָּבַע** *אֵת הַקֹּדֶשׁ* . When the holy things are *covered*, Num. iv. 20.

בָּנַס . The king was *grieved* and angry, Dan. ii. 12, the three letters being all radicals; not as is supposed by others, that the **נ** is a servile, and that the root is **נָס**; as is found in the Chaldaic Targum to the book of Esther, **קָצַף בְּנִתָן וְחָרַשׁ** is rendered **בְּנָסוֹ וְקָצַפוֹ בְּנִתָן וְחָרַשׁ**, in which the latter **נ** is indisputably a radical.

בָּע . How are his hidden treasures *solicited*, Obad. 6, compared with **אִם תִּבְעִין בְּעִי** . If ye will *inquire*, *inquire* ye, Jes. xxi. 12.

בָּשַׁל . Thou shalt not *ripen* the fruit, Exod. xxiii. 19, compared with **וַיִּבְשִׁלוּ אֶשְׁכְּלוֹתֶיהָ** . And the clusters thereof *brought forth* *ripe* grapes, Gen. xl. 10. *vide* root **בָּר**.

- גל**. הילדים אשר כגילכם. The children of your *captivity*, or your fellow *captives*, Dan. i. 10; derived from כי גלו ממך For they are gone into captivity from thee, Mic. i. 16.
- גלש**. שגלשו מן הגלעד. They were *seen coming up* from Guilead, Cant. vi. 5. This root is unique in the Scriptures, and explains itself by aid of the sentence in which it occurs.
- גנב**. גנבתי יום וגנבתי לילה. *Like a thief I watched* day and night, Gen. xxxi. 39; the verb *watching* is implied in the sentence, though not written.
- גע**. וגע אל עצמו. *Afflict* his bone Job ii. 5. מאנה לנגע נפשי Those which my soul refused to *afflict*, Job vi. 7. Both are derived from נגע a *plague*.
- געל**. כי שם נגעל מגן גבורים. For there the shield of the mighty was *polluted*, 2 Sam. i. 21; compared with אם בציין געלה נפשך Hath thy soul *loathed* Zion, Jer. xiv. 19. Some commentators unnecessarily confound נגעל with עגלוח *round*.
- גר**. גרה לא יגר. Lev. xi. 7—May probably be derived from הנגרים ארצה. As water *spilt* on the ground, 1 Sam. xiv. 14.
- גר**. שד רשעים יגרום. The robbery of the wicked shall *terrify* them, Prov. xxi. 7; compared with ויגר מואב And Moab was *sore afraid*, Num. xxii. 3. מתגרת ירך By the *fury* of the command, Ps. xxxix. 10.
- גרז**. נגרזתי מנגד עיניך. I am *expelled* from before thy eyes, Ps. xxxi. 23, as if written נגרשתי
- גרם**. שפטיה ואני ערב לא גרמו לבקר. Her judges are like evening wolves, they *reserve* not their *prey* to the morning, Zeph. iii. 3; probably derived from עצמותיהם יגרם He shall *break* their bones. Num. xxiv. 8.
- גרז**. מרשתי ובן גרני. My threshing and the *corn* of my floor. Jes. xxi. 10. The straw and the chaff are called בני הגין, as are arrows similarly termed בני האשפה ובני הקשת. Thus in Job xli. 28, לא יגריחני בן קשת The *arrow* cannot make him flee. והביא בכלייתי בני אשפתו He has caused the *arrows* of his quiver to enter into my reins, Thren. iii. 13.
- גרש**. וממנו חבואה שמש וממנו גרש ירחים. From the precious fruits brought forth in the evening and in the *morning*, Deut. xxxiii. 14. חבואה שמש *sunset, evening*; while גרש ירחים signifies *the disappearance of the moon, or the dawn of morning*.
- גש**. לבש בשרי רמה וגוש עפר. My flesh is clothed with worms, *the approaching* of dust, Job vii. 5. According to Menahem וגוש is derived from גש to *approach, draw near*; and the ו in the middle because of the genitive case.

DALETH.

- דב. Under this head Menahem also quotes ולאדיב את נפשך To *consume* thine eyes, 1 Sam. ii. 33; compared with מדיבת נפש *sorrow* of heart, Lev. xxvi. 16; though the א in the former is apparently a radical.
- דבא. וכימך דבאך And as thy days of youth, shall be *thy old* age, Deut. xxxiii. 25. This unique expression may also be derived from the above מדיבות נפש Lev. xxvi. 16; or ולאדיב את נפשך 1 Sam. ii. 33; for, the old age weakens and consumes the strength. It may be added here, that the celebrated KIMCHI quotes the same opinion.
- דן. לא ידון רוחי באדם My *anger* shall not *strive* with man, Gen. vi. 3. Some commentators are inclined to derive ידון from נדנה *the sheath*, namely, My spirit shall not *enter* the frame of man, 1 Chr. xxi. 27; it is difficult to ascertain whether the first נ of נדנה is not a radical one, especially as we find expressions more compatible with the sentence in question, such as איש ריב ואיש מרון A man of *strife* and a man of *contention*, Jer. xv. 10. איש חמה יגרה מרון A *wrathful* man stirreth up *strife*, Prov. xv. 18.
- דן. אחזרית רוחי אנה דניאל בגו נדנה In the *disturbed* (*sleep*), Dan. vii. 16; compared with ושנתה נדח עלוהי And his sleep *went* from him, Dan. vi. 19. Some interpret נדנה as above, *a sheath*, thus representing the human frame as a sheath to the soul, and thereby explaining the above sentence thus: "I, Daniel, my spirit was disturbed in its frame."
- דע. לא נודעתי להם I did not *appear* to them *otherwise*, Exod. vi. 3. Menahem disposes of the whole verse thus: "And I appeared unto Abraham, Isaac, and Jacob, *merely* by the name of God Almighty, *and* by my name Jehovah, but I did not *appear* to them otherwise." The general interpretation accepted by other commentators: that God was not known to them by the name of Jehovah, is probably objected to by our author, on the ground that it is not written ונשמתי יי, but ושמתי יי, which can only be rendered "and *by* my name," in conjunction with the previous noun, it being already preceded with ב *by*; while in the beginning of a sentence such ב *cannot* be implied.

H E.

- ה. Under the head of this letter Menahem quotes in the name of R. Saadyah Gaon, a number of words the ה in which, apparently according to the latter, is considered to be a radical; but our author very justly endeavours to disprove that opinion. The words here alluded to are these: להרף את כל איבך Deut. vi. 19; גמול ידו הרה Jes. xi. 8; הצו על משה Ex. ix. 19; העז את מקנך Job xl. 12; והוך רשעים תחתם Num. xxvi. 9; כהתם הפשעים Dan. viii. 23; הוים שוכנים Jes. lvi. 10; תהוהו על איש Esth. vii. 7; גנת הביתן ib. xlvi. 13; הגרי שמים Ps. lxii. 4, and many more, the letters ה in all of which are *not* radicals. For, להרף את כל איבך Deut. vi. 19, and יהרפו מאור אל השך Job xviii. 18, may be compared with עיה נרף Lev. xxvi. 36, and כהנוף עשן תנרף Ps. lxviii. 3, where the ה is omitted and substituted by a נ; or with בנן אמך תחן רופי ib. l. 20, in which the root is reduced to רף. In like manner תהוהו על איש ib. lxii. 4, whose root is the only letter ה; not as is unnecessarily considered by some to be derived from מהתה Jer. xvii. 17, thus changing the ה of תהוהו into ה, as if written תהוהו. תהוהו גנת הביתן likewise is explained by some “the garden of *Bithan*,” whereas it may be more properly explained “the inner garden” or “central garden,” derived from בית, as in the verse מבית ומחוץ *within* and without, Gen. vi. 14. In support of this opinion Menahem quotes ויקבר בן ביתו, he was buried in the garden of his *own house* Reg. II., xxi. 18, while the ך in הביתן is analogous with the termination of שלמן Jes. i. 23. Thus the authorized version “a *palace* garden” is consistent with the opinion of our author. Rabbi Saadyah, says Menahem, in classing the above collection of words under the root ה, is beyond my comprehension, yet considering that it was done by so renowned a savaḥ, it would be unjust, from a moral point of view, to pronounce his arrangement as faulty.
- הה. ולא הוה הרים Nor the splendour of the mountains Ezech. vii. 7, comp. His glory covered the heavens Hab. iii. 3.
- הה. Like his shouting horse in the array of battle. Zech. x. 3, הוה נחרו אימה The sounding of his nostrils is terrible Job xxxix. 20, compare הוה כדרכים יענה He shall give a *shout* as they that tread the grapes, Jer. xxv. 30.
- היה. ושני אנשים שרי גדודים היו בן שאול. היה thought to explain this verse thus—“And two captains of bands

annoyed the son of Saul," as compared with ושנתו נהיה עלי and his sleep *brake* from him, Dan. ii. 1. This exposition was preferred by them on account of the apparent omission of the ל in the word לבן. If, say they, the word היו were to be translated "they were" as derived from היה "to be," the construction ought to have been היו לבן שאול; but it must be remembered, that we find similar cases in the Scriptures: not only as regards ellipsis in sentences, but also in words, and even syllables; such as ותקח האשה בית פרעה and the woman was taken to Pharaoh's house, Gen. xii. 15, for לבית פרעה; or אשר למועד אשר שמואל according to the time appointed by Samuel, Sam. I. xiii. 8, for אשר לשמואל; or השלום Is peace with your old father? Gen. xliii. 7, for אביכם הזקן, השלום לאביכם, and many of the like. The sentence in question therefore may be rendered "and there were to the son of Saul two men chiefs of bands."

- הן. And you *have shown yourself ready* to go up the hill, Deut. i. 41, derived from הנה הנכם הנני behold, I am prepared, you are prepared, etc., הן לו יהי כדברך Behold, would it were as thou sayest, Gen. xxx. 34, is of the same definition.
- הן. Proud and *conceited*, Prov. xxi. 24, גבר יהיר *conceited* man, Hab. ii. 5, compare ודוהרין על משכבי and thoughts upon my bed, Dan. iv. 5.

V A U.

1. With this letter no Hebrew root commences, except in the word ו a *hook*, as also in some few names of persons; such as ושמתי, ושתי, וששי, וניה, ויזחא. Yet this letter may justly be considered as one of the most effective serviles in the alphabet, as it affords numerous significations when connected with verbs. Menahem here devotes an entire chapter on the classification of its various tendencies as considered grammatically, the translation of which would be beyond the limit intended to be given in the present extract. A few instances, however, as found in the course of his defences against DONASH BEN LIBRAT, will suffice to show the high intellect of our author.

Donash, in refuting the opinion of Menahem as regards the root בנס וקצף Dan. ii. 12, maintains that the ב is a servile, and consequently renders the same, "*in haste* (the king) was angry," wherefore he is compelled to declare the ו of וקצף as added to no purpose; whereas Menahem considers the ב of בנס as a radical,

and that that verb with the next one יקצף are synonymous. *Vide* בנס page 5. Menahem argues, that in general, no letter ought to be considered superfluous in any part of the Scriptures, and if we are occasionally unable to account for any apparently additional letter, it is owing to our want of knowledge. As for the verses quoted by Donash in support of his argument, saying that the י must be considered as added unintentionally, Menahem proceeds to prove the contrary. The following are the verses quoted by Donash —

ובעירו. יקברוהו ברמה ובעירו. And they buried him in Ramah, *even* in his own city, Sam. I. xxviii. 3. It is not the city that was called *Ramah*, but the province in which his city was situated. It is to give more emphasis to the narrative that the י is here introduced, in stating, that not only was he buried in his own province, but *even* in his own *city*. The authorized version seems to have been guided by a similar opinion, in having introduced the adverb *even* as prompted by the additional י.

ושוממה. וחשב חמר ושוממה. So Tamar remained (in the house of her brother Absalom), *but* desolate, Sam. II. xiii. 20. According to Donash, as also according to the authorized version, the י is apparently additional. Yet in the opinion of our author, it is here equally introduced to give greater force to the narrative — namely, “Tamar remained in her brother’s house, not in a satisfied, but in a desolate state.”

ואיה. ויאיה וענה. Vayah and Anah, Gen. xxxvi. 24. Donash, as most lexicographers decidedly consider the י of ויאיה as superfluous, the name in their opinion being *Ayah*, thus giving no room for a conjunctive י, in the beginning of a sentence; but Menahem thinks the name to be *Vayah*, and accordingly declares the י to be a *radical*, as in וישתי, ופסי, ונייה, and ויחא; and though, he continues, we find in the Chronicles a name of *Ayah*, we may notwithstanding conjecture that there was also a name of *Vayah*, as may be proved by many similar instances. Here follows in the original a number of other verses that are disputed by the two authors alluded to, but the above I trust will suffice as examples.

Z A I N.

זב. ומה תתהללי בעמקים וב עמקך הנת השוּבנה. Wherefore gloriest thou in the valleys? thy valley *shall be drained*, oh backsliding daughter!

- Jer. xlix. 4. This explanation excels by far that of the authorized version, both in grammar and sense.
- זהב. מצפון זהב יאחה. *Pure air* comes out of the north, Job xxxvii. 22; here the word זהב gold is used figuratively.
- זל. סביב רשעים יחלכון כרום ולוח לבני אדם. The wicked invest them (the poor) like vermin, they (the poor) are *a prey* to the sons of man, Ps. xii. 9.
- זר. אם ינהשו מים זרים קרים נוזלים. Shall the flowing cold *healing* waters be forsaken? Jer. xviii. 14, compare אין דין דיך למוזר There is none to plead thy cause to *advantage*, ib. xxx. 13. לא זרו ולא חבשו They are not *cured*, nor dressed, Jes. i. 6. Some commentators endeavour to derive זרים from זרם "overflowing;" if so, it ought to read מים זרמים with the radical מ inserted, but in the absence of such it cannot be rendered otherwise than given above. The authorized version renders it "from another place," as if derived from זר "strange," an adjective quite unapplicable to water.
- זר. ותורני חיל. Thou hast *crowned* me with strength to battle, Sam. II. xxii. 40. ארזי ורבעי זרית. Thou *compassest* my path and my lying down, Ps. cxxxix. 3. Both are derived from זר a crown of gold, Ex. xxv. 11; not as is supposed by some to be derived from זור a *girdle*, or זרה a *span*. Of the same root זר Menahem supposes to derive also זור a crown.
- זר. וממורים קרה. And out of the *winds* cometh cold, Job xxxvii. 9, compare מורה ישראל יקבצנו He that *scattered* Israel will gather him, Jer. xxxi. 10. The wind may properly be styled the *scatterer*, because of its power to destroy and scatter hills and rocks.
- זרע. והם יענו את ירעאל. And they shall hear the *sowers*, Hos. ii. 22; the sentence in connection with the preceding verse may be explained as follows—I will hear, saith Jehovah, the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine, and the oil, and they (the produce of the earth) shall hear those who have sown and planted them. The letters זרע are suffixed to ירע to form a noun, as in the word ארעאל Hos. x. 14, which stands for מארב *laying in wait*, as is also confirmed by the Targum of JONATHAN BEN UZIEL.

C H E T H.

- חב. אף חובב צמים כל קרושיו בידך. Yea, He *hid* the people, all his saints, in thy hand, Deut. xxxiii. 3. Comp. החבאתי בצל ידו In the shadow of his hand he *hid* me, Jes. xlix. 2.

- חבש**. Shall even he who hateth right *be cured*? Job xxxiv. 17. Here Menahem means to say, that the attempt to cure one who disregards justice, is of no avail, inasmuch as it cannot be accomplished.
- חג**. They *reel* to and fro, they stagger like a drunken man, Psalm cvii. 27; derived from בחקו חוג על פני תהום When he set a *compass* upon the face of depth, Prov. viii. 27.
- חל**. Jes. xxxviii. 11. Menahem thinks that the word חל in this verse is probably derived from כי לא יחול אביון For the poor shall never *cease* out of the land, Deut. xv. 11, but I must confess my inability to trace the meaning of the former verse in that sense; unless it be rendered thus: "I thought I should see man no more -- in *ceasing* to live among them."
- חטם**. And for my praise will *I forgive* thee, Jes. xl. 9.
- חי**. And thus shall ye say, *so mayest thou prosper!* Sam. I. xxv. 6. This phrase is one of a complimentary blessing.
- חלט**. And they did hastily catch it from him, Reg. I. xx. 33. Menahem reads this phrase ויחלטו ממנו, agreeably to the variation found in Kenicot and De Rossi, seemingly the correct one; as it is evident that the ה of the first word has been erroneously shifted by some scribes to the next one, which in the present reading has no meaning whatever.
- חלם**. Is there any taste in the *gathering* of spittle; Job vi. 6; meaning, that there is no taste in the sentiments of the insane, whose multiplicity of chatting produces nothing but a quantity of spittle. חלמות is derived from וחלמיני וחייתי so wilt thou *strengthen* me and cause me to live, Jes. xxxviii. 16. The root חלם signifying literally, the continuous *increase* or *growth*.
- חסד**. Why boastest thou thyself in mischief, O mighty man, in *offending* God continually? Psalm lii. 1. Compare פן יחסדך שמע Lest he that heareth it put thee to *shame*, Prov. xxv. 10.
- חף**. And the children of Israel *invented* (or *imagined*) things which were not right, Reg. II. vii. 9.
- חפש**. And the King of Israel said unto Jehoshaphat, *disguise thyself*, and enter into the battle; And thou too (replied the King of Judah), put on thy robes, Reg. I. xxii. 30. It will be seen that this version differs materially from the authorized one, since the latter has it, *I will disguise myself*, as is also adopted by many Jewish commentators; but the student will soon discover that the interpretation given by

Menahem is strictly consistent with the rules of grammar, as also with the latter part of the same verse. The objection of our author to the general exposition is, that it is not written **אתחפש ואנא במלחמה** in the first person, but **התחפש ונא** in the imperative mode. In placing the words **ואחה לבש בגדיך** in the mouth of Jehoshaphat, Menahem displays remarkable ingenuity.

חץ . מקול מחצצים בן משאבים . Where the noise of the *bands* prevails in the places of the wells, Jud. v. 11, derived from **ויצא חצץ כלו** Yet go they forth by *bands*, Prov. xxx. 27.

חץ . כי היה דבר המלך נחויץ . For the word of the king is *decreed*, Sam. I. xxi. 9. Here the word **נחויץ** Menahem considers to be analogous with **ומספר חדשיו חצצו** And the number of his months is *divided*, or *cut off*, Job xxi. 21. An expression also used for *decreeing*, such as **ותנור אמר ויקם לך** Thou shalt also *decree* a thing, and it shall be established unto thee (literally, Thou shalt also *cut* a thing), Ibid. xxii. 28.

חרג . ויחרגו ממסגרותיהם . They shall be *weakened* out of their close places, Ps. xviii. 45. The root **חרג** and **חרג** indicate two opposite actions; the former signifies *to girt*, while the latter, *to ungirt*.

חרף . כי לא אויב יחרפני ואשא לא משנאי עלי הגדיל ואסתר ממנו . Then my enemy could not *reproach* me, then I could bear it; then he that hateth me could not prevail against me, I would have no need to hide myself from him, Ps. lv. 12. This verse forms the conclusive part of the 6th verse of the same chapter, where David expresses his prayer that he might have wings like a dove, when he would fly away and thus be at rest, in being removed from the reach of his enemies.

חשמן . יאחזו חשמנים בני מצרים . *The inhabitants of Hashmonah* shall come out of Egypt, Ps. lxviii. 32.

T E T H.

טב . טובתי בל עיך . The goodness thou bestowest on me I deserve not, Ps. xvi. 2. The construction given to this verse is rather intricate as regards grammar, yet it must be considered preferable to any other, particularly to that of the authorized version, which has it, "my goodness extendeth not to thee." It would sound much better were it to read thus — "the goodness I receive extendeth not to thee;" that is to say, thou art not owing me that goodness,

“but,” as is continued in the next verse, “to the saints on the earth and to the excellent, in whom is all thy delight.”

טבל Dyed attire hanging over their heads, Ezech. xxiii. 15.

טח Who has made the *fountains* of wisdom? Job xxxviii. 36. Menahem compares בטחות with הרחק במטחוי קשת So far as a *bowshot*, Gen. xxi. 16. הן אמה הפצה בטחות Behold thou desirest truth in the *inward* parts, Ps. li. 8. In all these cases the meaning is an *expanse, extent, or extremity*.

טל A stone is heavy, as is also the *outcast* of sand, Prov. xxvii. 3. Compare וה' הטיל רוח גווה And the Lord *threw* a great wind on the sea, Jon. i. 4.

טף And let them be as a *constant meditation* before thy eyes, Deut. vi. 8. This verse is thus commented by Menahem — My nation, keep my words before thy countenance, and my statutes before thy eyes; so that thou mayest not forget that which thy eyes have witnessed, and thus warn you against sin. As is also pronounced by Solomon, קשרם על גררותך כתבם על לוח לבך Bind them about thy neck; write them upon the table of thine heart, Prov. iii. 3.

J O D.

יש Death *is* upon them, Ps. lv. 16, composed of יש *there is*, and מות *death*.

C A P H.

ככר An extensive *plain*, Jes. xxx. 23. ולבשו כרים הצאן The *plains* are clothed with flocks, Ps. lxxv. 14. Both are probably identical with ככר a plain, as in ככר הירדן The *plain* of Jordan, Gen. xiii. 10.

כל The thoughts of the *conceited one* are evil, Jes. xxxii. 7. ולכילי לא יאמר שוע The *conceited one* shall not be said to be bountiful, ib. xxxii. 5. Compare ונכלו אשר נכלו With their wiles wherewith they beguiled you, Num. xxv. 18.

כל And *measured* the dust of the earth in a measure, Jes. xl. 12. Compare אלפים בה יכל It *measured* two thousand baths, Reg. I. vii. 26. The authorized version in the former verse reads “and *comprehended*,” and in the latter, “It *contained*,” as might

be derived from כל *entire*; whilst according to Menahem, the verb כׁלל signifies, *to measure*. Both renderings may almost be considered identical.

- כנף . כנף Yet shall He not *be concealed* from thy teachers any more, Jes. xxx. 20. It is derived from כנף a *corner*, the verb signifying "to be removed into a corner." The authorized version renders it, "Yet shall not thy teachers be removed into a corner; but such cannot be admitted, because of the word יכנף appearing in the singular, whilst מורך reads in the plural number.
- כס . כס He will come home at the day *appointed*, Prov. vii. 20. Compare חסב על השׁה You shall make your *count* for the lamb, Exod. xii. 4. Hence probably, לא יהיה לך בכיסך אבן ואבן Thou shalt not have in thy *account* divers weights, Deut. xxv. 13. Likewise כׁס אחד יהיה לכלנו Let us all keep one *account*, Prov. i. 14. Weights of *account*, Ibid. xvi. 11.
- כשר . כשר But wisdom is *profitable* to direct, Eccl. x. 10. Hence ידׁיה שלחה בכישור She employs her hands *profitably*, Prov. xxxi. 19.

L A M E D .

- לב . לב In the *midst* of fire, Exod. iii. 2. Compare לב השמים unto the *midst* of heaven, Deut. iv. 11. Both are derived from לב a *heart*, it being situated in the midst of the human frame.
- לה . לה So that the land of Egypt was *maddened*, Gen. xlvii. 13. Compare כמתלהלה היורה זקׁים As a *mad* man who casteth firebrands, Prov. xxvi. 18.
- לח . לח Who cut up the *green* by the bushes, Job xxx. 4, derived from לח הובשה עץ לח I have dried up the *green* tree, Ezech. xvii. 24. The ׁ in לח is considered by Menahem as a servile.
- למד . למד With an ox *goad*, Jud. iii. 31, derived from למד to teach, or to guide.
- לף . לף Built for *learning*, Cant. iv. 4, derived from מלפנו מבהמות הארץ Who *teacheth* us more than the beasts of the earth, Job xxxv. 11.

M E M .

- מן . מן They that *divide* the drink, Jes. xv. 11, der. from מנה to *count*, *distribute*, or *divide*.

NUN.

- נא**. אל האכלו ממנו נא. Eat not of it *discouraged*, Ex. xii. 9. Compare He *maketh* the devices of the people of *none effect*, Ps. xxxiii. 10. ולמה הנאון And wherefore *discourage* ye, Num. xxxii. 7.
- נגב**. כי ארץ הנגב נחתני. For thou hast given me a *dry* land, Jos. xv. 19. The same root with the same signification is used in the Chaldean language; as an instance, for ירבו המים The waters were *dried up*, Gen. viii. 13, the Chaldean has it נגיבו מים. Menahem takes the root נגב wherever it occurs, to signify dry, whilst according to other lexicographers, it is assumed to be derived from נבה *high*, with the prefix *nun niph'al*, to indicate *the southern* land where the sun attains the highest altitude at mid-day. The definition of Menahem is decidedly the one to be adopted.
- נהר**. ונהרו אליו כל הגוים. And all nations shall *appear* before him, Jes. ii. 2. ונהרו אל טובה. And they shall appear to the goodness of the Lord, Jer. xxxi. 12. Compare אל תופע עליו נהרה Neither let the *light* shine upon it, Job iii. 4. The authorized version, as also most lexicographers, explain this root in the two first passages "to flow," as if derived from נהר a stream, a river.
- נדך**. וידו אנך. With a *maul* in his hand, Amos vii. 7. Compare surely they are *stricken*, Jes. xvi. 7.
- נל**. כנלוך לבגור. When thou shalt *prevail* to spoil, Jes. xxxiii. 1. Compare ולא יטה לארץ מנום Neither shall he prolong the *command* thereof upon the earth. The authorized version in accordance with many lexicographers renders כנלוך "when thou shalt *cease*," as if written ככלותך; and similarly מנום is rendered "perfection" as if written מכלם from נלה to complete, but Menahem in both cases considers the root to be נל signifying "to prevail."
- נ**. ואחריתו יהיה מנון. His end will be *disappointment*, Prov. xxix. 21; derived from ולא חזנו איש את עמיתו Ye shall not *deceive* one another, Lev. xxv. 17.
- נף**. נפתי משכני מר אהלים. I have *perfumed* my bed with mirrh, aloes, Prov. vii. 17. Compare נשם גרנות הנף Thou didst *send* a plentiful rain, Ps. lxxviii. 7. In both cases the root signifies literally "to raise" or "to drop."

SAMECH.

- סד . ND For every *measure* is filled with confusion, Jes. ix. 5; derived from סאה סלח a *measure* of fine flour, Reg. II. vii. 1.
- סג . סג The *drossy* heart shall be filled with his own ways, Prov. xv. 14. Compare סג לי בית ישראל לסיג The house of Israel is to me become *dross*, Ezek. xxii. 18.
- סז . סז My ways he *filled with thorns*, Thr. iii. 11; may probably be derived from סרים סנוכים Folden together as *thorns*, Nahum i. 10.
- סח . סח I will put them in bonds as their congregation hath heard, Hos. vii. 12; derived from ומוסרותיך אותך And I will burst thy bonds asunder, Nahum i. 13.

AIN.

- עד . עד The crown and the *ornament*, Reg. II. xi. 12; derived from ואעוך עדי I decked thee also with *ornaments*, Ezek. xvi. 11.
- עט . עט Calling *advice* from the east, the man that executeth my counsel from a distant land, Jes. xlvi. 11. Compared החיב עטא ומעם He answered with *counsel* and wisdom, Dan. ii. 14. Of the same root may be said to be derived מעטה למבח *destined* for the slaughter, Ezek. xxi. 20.
- עטף . עטף But when the cattle were *clothed*, Gen. xxx. 42; derived from ועמקים יעטפו בר The pastures are *clothed* with flocks, Ps. lxxv. 13. Izchaki (Jarchi) explains the sense of the former passage, as given by Menahem to the following effect; as the cattle were clothed in their own wool, they did not desire to be *warmed* (authorized version *to conceive*) by the males.
- עלמות . עלמות To the chief Musician upon (the instrument) Alamoth, *to teach*, Ps. ix. 1, derived from נין *to understand* הנין *to teach*. The authorized version, in accordance with some of the Jewish commentators, renders the word לנן "for the sons of Korah," though by no means confirmed by the text: first, לנן in any other sentence can only be translated "for the son" in the singular number; and secondly, the name of "Korah"

is omitted in the text altogether; not only in the verse alluded to, but also in the entire chapter.

- ער. ערירים ימותו. They shall die *ignominiously*, Lev. xx. 20. Compare ערו ערו ערו ערו ערו ערו *Raise it, raise it*, even to its foundation, Ps. cxxxvii. 7. In both the literal meaning is "to expose."
- עתק. עתקה בכל צורתי. (My sight) is *removed* because of all mine enemies, Ps. vi. 8. Compare ויעתק משם ההרה And he *removed* from thence unto a mountain, Gen. xii. 8.
- פלך. פלך ידיה שלחה בנישור וכפיה תמכו פלך. Prov. xxxi. 19. Here Menahem gives a twofold explanation to the entire verse, the first is the one adopted by the authorized version which renders פלך "the spindle," and נישור "the distaff;" and the second renders נישור *rectitude*, compared with כשרון המעשה *Right work*, Eccl. iv. 4, while פלך is rendered *rule, command*, compared with פלך שר חצי פלך *The ruler of the half part of Keilah*, Neh. iii. 17.

The Extract is herewith concluded, it being, in the opinion of the Editor, of sufficient magnitude to enable any student of the Hebrew language to judge for himself as to the merits of the entire work.

