

**A HEBREW
CHRESTOMATHY. DESIGNED
AS THE FIRST VOLUME OF
COURSE OF HEBREW STUDY**

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A Hebrew chrestomathy. Designed as the first volume of course of Hebrew study by Moses Stuart

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HEBREW CHRESTOMATHY

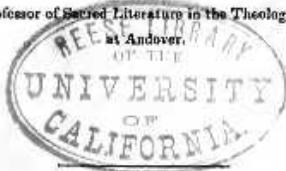
DESIGNED AS THE FIRST VOLUME

OF A COURSE OF HEBREW STUDY.

BY

MOSES STUART

Associate Professor of Sacred Literature in the Theological Institution
at Andover.



1829.

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DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office,

Be it remembered, that on the twenty fourth day of January, A. D. 1829, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, to wit:—“A Hebrew Chrestomathy designed as the first volume of a course of Hebrew study. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover.”—In conformity to the Act of the Congress of the United States, entitled, “An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an Act entitled, “An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

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PREFACE.

THE title given to this little volume, (Chrestomathy, from the Greek *χρηστική μάθη*, *simple instruction, easy learning*), may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather

than purchase another book which offered him nothing more than a part of the simple text of his Bible ?

A few Chrestomathies have contained notes, mostly of a kind which have respect to higher or lower criticism ; but very few offer any considerable assistance in respect to grammatical analysis. Of course, books of this class have never satisfied the wants of beginners, and therefore they have soon fallen into neglect.

So far as my knowledge of Hebrew Chrestomathies extends, none have yet been published, which are like the present in regard to the specific object to be attained. It remains therefore for an experiment to be made, in order to determine whether a *Hebrew* Chrestomathy, more fully adapted to the wants of beginners than has been usual, will not find as good encouragement, and be of as much utility, as a Latin or Greek one. On this experiment the present little volume ventures ; not claiming to have accomplished all which may be desirable, but aiming at least to break the way, in which others may follow, and do for the Hebrew that which has in some cases been so admirably accomplished for other ancient, and for the modern languages.

That which is done *viva voce* in the lecture-room, and addressed to the ear of Hebrew students, on the continent of Europe, it is my aim to exhibit here to the eye of our students, on printed pages. The author of this small volume, while he cherishes the highest regard for the profound and extensive erudition of many scholars and teachers in the old world, still professes himself unable to see how a beginner in Hebrew, who receives *oral* instruction *ex cathedra*, (and writes down as well as he can, which at the best must be very badly at first, what is dictated to him, phrase by phrase, or word by word, and then cons over what he has written), can be more profited, than to have the same instruction, of which he has made but an imperfect copy in his notes, *fully* exhibited in a well printed book, and so arranged, that recurrence to it is, at all times, easy and without the danger of mistake. With all his deference to the great masters of teaching in Europe, he cannot persuade himself, that in this point they are not mistaken, at least, with regard to the *elementary* part of linguistic study ; and above all, in regard to such a language as the Hebrew, the writing down of which is so difficult for the unpractised beginner. No wonder that so few in Europe ever pursue the study of the Hebrew to any great length, while the process of acquiring it is made so tedious ; and while (it may be added) their studies are conducted on a plan, which makes the learner rather a *passive recipient* than an *active agent*. The human mind, from its very nature, cannot long follow such a course of study with much satisfaction.

In regard to the selection of pieces for this Chrestomathy, it has been my design to choose those which are easy, and, in some respect or other, of special interest ; and which may therefore serve

at once to excite the student and to instruct him. If any one should suggest, that there are other pieces in the Old Testament of equal or of superior interest, and which ought to have been preferred, I shall not dispute the point with him; for in a book, which is *all* divine, and of such a compass as the Old Testament, it would be strange if some thirty chapters should comprise all that is striking, and useful, and beautiful. It were easy to make out many more volumes of Chrestomathy, like the present, and yet to leave much behind, which one must pronounce very excellent. My plan has been, to take that which might serve to aid and to instruct the beginner; which is easy, and yet inviting; and in following this plan, I have, of course, omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. How incongruous it would be, in a selection of such pieces as the present, to be guided only by rhetorical taste, and to make out a book merely containing "the beauties of the Bible," no considerate person will fail to perceive.

I have extended the selection so far, as may serve the purposes of an introduction to the regular, *exegetical* study of the Hebrew. My views of the importance of accurate, grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my *principal* design is, to aid the student in the *grammatical* study of the Hebrew. All else besides this, is added for the sake of smoothing the way, and making it more attractive. No student of any understanding, can long content himself with the mere study of words, forms, and syntactical constructions; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the Notes advance, they become (as is proper) more exegetical, and less grammatical. But no grammatical difficulty whatever is wittingly passed over, without an attempt at explanation. The exegetical remarks are, for the most part, very brief; but, I would fain hope, such as are better adapted to beginners, than if they were more formal. What is sometimes given in a single sentence, has cost me hours of study. But the parade of learning would ill become a book of this kind; and I would rather hazard the imputation of having written too briefly, than of having made out a great book, which the learner could neither relish nor understand. A case like the present I take to be one, in regard to which it may be truly said, *μέγα βιβλίον μέγα κακόν*.

Some of the investigations, which led to remarks made at the close of various pieces in this selection, have cost time and effort which critical students, and probably such only, will know well how to estimate. If these remarks should prove to be useful to the

learner, either in the way of instruction or of excitement to further investigation, it will be more than a compensation for all the labour bestowed on them.

The expense of publishing books of criticism on the Hebrew language, and of printing Hebrew, is a thing that is yet but very imperfectly understood, in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labour of correcting a printed sheet of Hebrew, with the accents, is at least *twenty five* times as much as that of correcting English printed with a type of the like size; and that the labour of the printer in setting up and correcting such a sheet, is at least *six* times as much as that of executing a sheet in English. Then the labour of the original writing or composition, where so many Hebrew words are to be written as occur in the notes to this volume, is, at least, *four* times as much as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *five* several corrections or revisals, besides the corrections of the printers. Let those who know how to estimate the severity of such labour, judge, in view of these facts, whether the present book and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold.

If the reader should find the Hebrew text contained in this volume to be accurately printed, (which I trust will be the case), he must attribute this, in good part, to the untiring diligence and praise-worthy accuracy of Mr. William G. Schauffler, of Stuttgart in Germany, a member of the present Middle Class in our Theological Seminary, who made the three first revisals of it, as it came from the printers' hands; to the kind and valuable aid of Mr. C. E. Stowe, one of the assistant Teachers of the Greek and Hebrew languages here, for the present year, who went through with another complete revisal; and to the unwearied diligence and patience of the printers and publishers, who have spared no pains to accomplish all which I wished to be done. Several errors in the text of Van der Hooght, (from which the Hebrew is copied), have been detected and corrected; but how many more are committed, time will develop. He who has once printed Hebrew, will never boast of security against being detected in some errors. The types break off or draw out, and frustrate the hopes which his labours at correction had led him to cherish; the ink does not always reach the minuter vowels and accents so as to give a due impression; and where there are so many objects of attention, as the printing of Hebrew with vowels and accents necessarily presents, *humanum est errare*. I can only say, that I have done all which my time and circumstances rendered it possible for me to do, in or-

der that the text might be correct. The *whole* book has gone through the hands of Mr. Stowe, as well as my own, in the correction; and although not immaculate, will, I hope, be found to be so far accurate as not to give the student much trouble.

The reader will observe, that from the 56th page onward, 16 pages are numbered, 56*a*, 56*b*, etc. The reason of this is, that when the printing of the book was commenced, both parts of it, viz. the Hebrew text, and the Notes, were begun at the same time, and 56 pages were allowed for the first part, so that the Notes were commenced with p. 57 etc. But in printing, the numerous breaks in the Hebrew text, and especially the poetic part of the Hebrew, occupied much more room than was anticipated; so that, in order to comprise what was desirable in the Chrestomathy, it was necessary to extend the Hebrew 16 pages beyond the space that had been left for it. This will occasion no inconvenience to the reader; but it is proper to say, on account of the publishers, that this volume contains 16 pages more than it seems to contain.

As the circle of *elementary* Hebrew books is now completed, and a Lexicon, Grammar, and Chrestomathy will not, all together, cost more than the former price of a Hebrew Lexicon, it is to be hoped that the progress of Hebrew study may keep pace with the facility and cheapness of the means to aid it. Hebrew is now accessible to all classes of people, who may wish to learn it. Private persons, for their own advantage and gratification, may study it. I venture to affirm, without the fear of being contradicted by any one who has had experience, that the Hebrew is now more accessible than the Latin or Greek, and can be learned in less than half the time which either of these languages costs. The apparent difficulties, at the outset, arise from the difference of its written characters, (especially of the vowels), from those of our western languages. These difficulties, however, speedily vanish; and then the simplicity of arrangement, of declension, and of conjugation, in the Hebrew language, is such, that the progress is much more rapid than either in Latin or Greek. The imaginary terrors, in which this language has been clothed, belong to some of the older books of instruction, and not to the Hebrew itself. I do most earnestly hope that the day is coming, when the subject of Hebrew study will be treated with more candour than it has been in our country, for a century past; and that the obscurity which has been thrown around it, by such treatises of former days as have invested it with confused and confounding mists, and the terrors also, which have been merely imagined to exist by such as are reluctant to make the exertion demanded of those who embark in the study of it, or have not enough of the energetic spirit of acquisition to urge them forward in such a study, will vanish away before the illuminating and enterprising spirit of the day, and never more make their appearance. *Incepisse dimidium est.* A moderate part of the time that has been spent by