TWO AMERICAN HEBREW ORATIONS, 1799 AND 1800

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College orations in "the learned languages" had their origins in the European Humanist tradition. The heirs to that tradition, engaged in teaching at the emerging universities of late medieval Europe, would compose orations in Greek, Latin, and, occasionally, Hebrew.[1]

In Colonial America, this tradition was instituted at Harvard as early as 1643. Hebrew orations became a feature of the commencement exercises of the 1680s. In 1682 President *pro tempore* Increase Mather "gave an oration in Hebrew in praise of academical learning." The previous year his son, Cotton Mather, had presented in his thesis the argument that "the Hebrew vowel signs were of divine origin."[2]

The pretense, widespread in Europe, that the assembled understood the orations was dispensed with in America by the early eighteenth century. In 1703 visitors from Europe tried to engage students at Harvard in a conversation in Latin. The consequences were disheartening to these visiting scholars who had been told of the fidelity of the "American Cambridge" to European educational traditions. "When they went into Harvard Hall they found ten scholars smoking tobacco in a room which smelt like a tavern. They tried Latin on these youths and were astonished at the sad result" (Oviatt, 1916, p. 424). We can safely assume that the students' knowledge of Greek and Hebrew was at a somewhat lower level.

I. THE DARTMOUTH HEBREW ORATION (1799)

At the time of Dartmouth's establishment in 1769, the Colonial American tradition of Hebrew instruction, and its concomitant tradition of

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1. For a survey of Hebrew learning in the Christian West see Loewe (1971, pp. 10–70).

2. On Hebrew in America see Goldman (1989–1990, pp. 173–80). For a short survey of Hebrew orations at early colleges see Goldman (1990, pp. 23–26). The Mather's Hebrew studies are discussed in Hall (1979, p. 199).

SHALOM GOLDMAN

תעשה את משפטם:
יכון כל חכם את עלילוחיו בקו נכון ישר
וחפצו הנבלים הלוך בארחות נודדות אומרם
כי יודר בהן: יאמר כל אמש עשה את
משפט אם לא נתן הוא את ההבניח:
ומנאז תכון חועה לב מחקדשה בו
יאוחזה קוב נבליות בשכויי אשר חועה:
לכן לא יחזה בה ומראוחו בה ומהתחפמ
מיאונו: אבל לעשיותנו את משפט ט
נתגאה בטעם יבדע יצדפנו את
חשבונינו ואת המגנוחינו ושטמנו
את משאון: האמין או לאל האמין את
כל נאמר הוא רע: עשה לאחרים כמו
חצבא לעשתם לך. הלזו חק הלזו
משפט כל עליות אשר מאשיר אח חנה:
יחן עם עדי עד את דבחה. אבל הולכים
תבים על את אפיהם הרבה מן בינוח-
יהם. יֻמולכים המאויי חיות על כל מחים
במעשיהם הרבה מן מולך דעם עליהם:
סוף דבר הכל נשמע. את האלהים ירא
ואת מצוחיו שמור כי זה כל האדם:

The Dartmouth Hebrew Oration July 16, 1799 Jacob Patch

Hebrew oration, was on the wane. Instruction in Hebrew was soon to become optional at Harvard (1787) and not long after, at Yale (1789). Only one of the seven Hebrew orations delivered at Dartmouth commencement exercises during the tenure of Professor John Smith (1777–1809), Professor of Greek, Latin, Hebrew and "the Chaldee," or Aramaic,

has been preserved in the college archives. Written in a clear Hebrew hand, it seems to have been penned by Smith himself. The Hebrew handwriting of the manuscript copy of his *Hebrew Grammar* (1803) bears a close resemblance to the text of the oration. This text, an exhortation to righteousness and piety, has, on the right margin of the Hebrew manuscript, the English inscription, "Jacob Patch, Dartmouth, July 16, 1799." College records reveal that Patch, originally from Groton, Massachusetts, was a promising student who went on to a successful career in medicine in Camden, Maine (Chapman, 1867, pp. 97–98).

The New England press reported on the commencement activities which were held on August 28,1799. *The Farmer's Museum*, a newspaper issued every two weeks at Walpole, NH, devoted a column to the proceedings and noted the various languages used at the ceremonies. The morning's festivities opened with a salutation in Latin, which was followed by orations in French and Greek. The afternoon's program of speeches included two orations in English, one philosophical and the other literary, and it closed with "a Hebrew oration, by Mr. Jacob Patch." The various degrees were then conferred and we are assured by the *Farmer's Museum* that "the different exercises of the day were sensible and elegant; and every transaction decent and in order." In the translation that follows, words within parentheses are transitions inherent but not directly stated in the Hebrew text.[3]

Execute Justice:

Let every wise man direct his deeds to the straight and honest path. Wicked men who wish to take the twisted paths say there is a way within them. He will say: any man (can) make the law if He had not given the form (of the law). And from then on an error establishes itself in the heart of the one who espouses it (the belief that any man can make the law).

That same curse of wickedness (shall dwell) in the neighbors of the one who errs. Therefore (the wise man) shall not observe it, for from looking into it he shall be turned away from his vigor. But when we do justice we shall be exalted and grow in wisdom and knowledge. We shall calculate our punishment and reward, and our blemishes, and we shall despise their burden.

Believe (in good), but do not believe in those who speak evil. Do unto others as you would have them do unto you. This is the law, this is the commandment, and these are the deeds which give strength to a fellow man. To this the eternal nation will give their testimony. Many chose to follow their passions much more than their wisdom. The animal impulses reign over all;

it rules their deeds more than wisdom does. "Let us hear the conclusion of
the whole matter; Fear God and keep his commandments: for this is the
whole duty of man.[4]

This call to lead the good life and avoid the pitfalls of the "twisted
paths" lacks compositional unity. It is a pastiche of short phrases written
in emulation of the style of Proverbs; many of its Hebrew words are
"Hebraized" Aramaic words. Professor Smith's knowledge of the vocabu-
lary and grammar of Biblical Aramaic was quite thorough. His Aramaic
grammar, written in the 1770s, remained unpublished, though its counter-
part, the *Hebrew Grammar Without Points*, was issued at Boston in 1803.
Despite the grammatical erudition displayed in both books, the author
demonstrated little knowledge of Hebrew syntax, and the oration reads as
a collection of short phrases. The text is replete with allusions to New
Testament quotations, most notably in lines 12–14 (of the Hebrew text), a
direct evocation of Matthew 7:12 ("Do unto others as you would wish
them do unto you"), which in turn echoes Hillel's oft-cited dictum, "What
is detestful to you do not do to your fellow-man" (Shabbat 31a).[5] The
oration closes with the penultimate verse of Ecclesiastes.

Rendering famous Christian maxims into Hebrew was a long-estab-
lished tradition among Christian Hebraists. Editions that American Chris-
tian scholars might have been familiar with include a complete rendition
of "The Four Gospels in Hebrew" in the translation of Elias Hutter
(1553–1605?), which was published in London in 1661 and a further
revision of the first two gospels which appeared at London in 1798
(Lapide, 1984). Though I have not found at Dartmouth a copy of a
Hebrew New Testament that dates from Smith's tenure, we can be reason-
ably sure that he had access to one of a number of translations available.
If he did not, he may have translated the New Testament verses that he
refers to from the Greek into the Hebrew.

II. THE COLUMBIA HEBREW ORATION, 1800

The Hebrew oration delivered at Columbia College in 1800 is a mark-
edly different document. Its style is that of Rabbinic Hebrew. And though
it is riddled with errors, its author, Gershom Mendes Seixas, was able to
construct an almost seamless narrative in a style approximately that of the

4. I am indebted to K. Spanier of the New School for Social Research for her help with
the translation and her suggestion that many of the obscure words in the text were Aramaic
words that Smith had "Hebraized."

5. My thanks to C. Stinson of Dartmouth College who provided these citations and
placed them within the context of Christian Hebraism.

Rabbinic Responsa. The oration provides a thumbnail sketch of American Jewish history up to 1800. For its author was the one Jewish figure in America who thought most about the meaning of the American Revolution and its relationship to Jewish ideas of exile and redemption. Seixas, cantor of New York City's Shearith Israel Congregation, was a trustee of Columbia College from 1784–1814. He entrusted the delivery of the oration titled "Historical traits of the Jews, from their first settlement in North America" to Sampson Simson, a Jewish student whose family had long been associated with the Shearith Israel Congregation and who was among the fifteen graduates of the college that day admitted to the degree of Bachelor of Arts. Simson's grandfather, Joseph Simson, was an English Jew who arrived in New York in 1718. According to J. R. Marcus, "he was, it would seem, an excellent Hebraist, and his own generation referred to him as 'Rabbi.'" Ezra Stiles, President of Yale from 1778 to 1795, visited Simson at his home in Wilton, Connecticut, and records in his diary that he corresponded with Simson in Hebrew.[6]

The text of the Columbia oration is preserved in Seixas' hand in the Lyons Collection at the American Jewish Historical Society. An English translation was published in 1920 with notes by J. J. Lyons. The Hebrew text with an introduction by Isidore S. Meyers was published in 1947.[7] The Hebrew text and its translation follow:

Sampson Simson's Hebrew Oration, 1800

אף על פי שאנני מורגל לדבר בפני רבים קמתי בההבטחה שלמה
שאתם יהיו רוצים לשמוע אלי על כן אבקש פניכם למחול כל משגה הטעות
[ש]אעשה בתוך דברי ואם מצאתי חן בעיניכם אדבר בעד אחי יושבי הארץ
הזאת רוב ממאה חמשים שנה ישראלים בא אל הארץ הזאת בזמן שהיה
המדינה תחת ממשלת האלינד ומאז ועד עתה לא היה אחד מהם ובניהם
דוברים איזה דבר ברבים כמועד הזה ואני גם כן אחד מיוצאי הראשנים
אשר באו הנה ואתם יודעים כי בעת שיחליפו המדינה הזאת שנקרא
נו-אמשטרדם לארץ סורינם כל יושבי הארץ אשר הנשארים היו תחת ממשלת
אנגלינד גם כן היהודים אשר היו בתוכם והמה היו נקהלים לעבוד את ה"י
בחדר אחד (או בבית אחד) עד השנה ה'ת'צ' 5490 [1730] כמנין שאנו
מנין פה נו-יארק ואז נבנתה בית הכנסת שאנו משתחוים בו לש"י בעת הזאת
עתה שבעים שנה ובתוך זמן הארוך הזה לא היו היהודים מרבים ככתי
האחרים כי במתי מעט באו הנה ועתה הרחיב ה" לנו ופרינו בארץ גם כן

6. Marcus (1951); Dexter (1901, vol. 2, p. 553 and vol. 3, p. 32). On G. M. Seixas see Marcus (1969, pp. 409–67).

7. *PAJHS* (1920, pp. 346–70; 1947, pp. 430–31; 1956, pp. 51–58).

בכל המדינות האלו The United States of America מיוצאי חלציו
ממשפחה אחד שבאו מהאלינד בשנת ת"ס לפ"ק עבר מאה וארבעים שנה
ומשפחה הזה היו איש ואשתו בן אחד וארבע בנות האיש ובנו מתו במעט
שנים אחר הגיעו למקום הזה ותשאר האשה וארבע בנותיה והנה ויתנשאו
בעיר הזה ומהן יפרצו רוב הקהל אשר נקראים שארית ישראל ואחר כך
באו מצרפת בשנת 1696 איזה משפחות בדרך אנגילינד והם הביאו עמהם
מגילות תחת יד המלך להיות בני חורין בכל מדינות תחת ממשלתו ובשנת
1776 בזמן שעמי הארצות האלו יעמדו כאיש אחד לבקש חירות וחפשית
כל הישראלים אשר היו בתוכם עומדים עמהם ונלוו לדרוש שלמם וטובתם
ואפילו עד עתה אנחנו מבקשים לסמוך ממשלת המדינות האלו בלי סמיכות
על ידי אחרים או ממלכה או ממשלה ואנחנו אומרים כמו דוד המלך
פצני והצילני מיד בני נכר אשר פיהם דבר שוא וימינם ימין שקר (Ps. 144:11)

(One of the professors of Columbia College has requested me to write
something for Master Sampson to speak in public in the holy tongue on
Commencement day, should you not object to his request.)

Although not accustomed to speak in public, I rise with perfect confi-
dence that you will kindly consent to listen to me and I earnestly crave your
indulgence for any error I may commit in the course of my address. And if
I have found grace in your eyes I shall speak concerning my brethren resid-
ing in this land. It is now more than 150 years, since Israelites first came to
this country, at the time when this province was under the dominion of Hol-
land, but until now no one of them or their children has on a similar occa-
sion been permitted thus to address a word in public, and I am a descendant
of one of those who were among the first settlers here. It is known to you,
that at the time when this province, then called New Amsterdam, was ex-
changed for the colony of Surinam, all the inhabitants remaining here came
under the dominion of England. Among them were the Jews who until then
could only congregate for worship in private rooms in their own dwellings
until the year 5490 [1730] (according as we reckon in this city of New
York). It was then that our regular Synagogue was built, where we have
been serving Almighty God unmolested for upwards of seventy years. Dur-
ing this long period the Jews have not been as numerous as the other sects,
for only few in number they came hither; but now, behold the Lord was en-
larged and increased in this and in all the other provinces of these United
States the descendants of those few families that came from Holland in the
year 5420 [1660], one hundred and forty years ago. Among these was one
man with his wife, one son and four daughters. The father and son died
soon after they had reached this place, leaving the wife with her four
daughters and behold they have exalted themselves in this city, and from
them sprang forth many of the Congregation now known as "Shearith Is-
rael." Afterwards, in the year 1696, there came from France some families
by the way of England, who brought with them letters of denization from

the king, constituting them freemen throughout all the provinces under his dominion. And in the year 1776 at the time when the people of this country stood up like one man in the cause of liberty and independence every Israelite that was among them rose up likewise and united in their efforts to promote the country's peace & prosperity. And even now we endeavor to sustain the government of these provinces, free of any allegiance to any other whatsoever, monarchial or republican, and we exclaim in the language of King David, "Rid us, (O Lord!) from the hand of the children of the stranger, whose mouth speaketh vanity and whose right hand is the right hand of falsehood."

The local newspapers reported on the Columbia festivities. After the customary salutary address in Latin three orations in English on current affairs were offered. Sampson Simson's Hebrew oration followed. *The Republican Watch-Tower* of New York concluded its report of the days activities with the observation that "the friends of classical learning witnessed, with more than usual pleasure, the display of Grecian, Roman, and Hebrew literature on this occasion." The report noted that "the business of the day was opened with prayers, by Dr. Kemp, senior professor, the president, Dr. Johnson, having resigned."[8]

Though not noted at the time, it was ironic that Columbia's president was not present at the ceremony. He might have been among the few to understand the Hebrew oration. For William Samuel Johnson, president of Columbia College (formerly Kings College) from 1788 to early 1800, had studied Hebrew as a child as a student of his father Samuel Johnson, first president of Kings College. The elder Johnson, an enthusiastic and learned Hebraist was educated at Yale, later serving there as tutor in Greek and Hebrew. His significant accomplishments in the establishment of Columbia were enhanced by his intellectual achievements, of which he valued most the publication of his *Hebrew Grammar* in London in 1767. It was the elder Johnson's adherence to the principles of the "Old Learning" with its emphasis on the "learned languages," that brought him into open conflict with the trustees of Columbia and eventually led to his resignation. Samuel Johnson attempted to pass on his Hebrew learning to both of his sons and he was to boast that Samuel Jr. was proficient in Hebrew at the age of five.[9]

The Seixas and Simson families would later have further roles in the development of Hebrew learning in America. James Seixas taught Hebrew at Oberlin College in the 1830s. His career provides a curious

8. *PAJHS* (1947, p. 432).
9. Ellis (1973, pp. 3, 19, 268).

footnote in the development of Mormonism and its relationship to Hebrew. Seixas, a convert to Christianity, was called by Joseph Smith to Nauvoo, Illinois where a "Hebrew School" was organized for the hierarchy of the emerging church. Orson Hyde, one of the early founders of the church, and the man Smith sent to Jerusalem in 1841 to bless the city and pray for the "ingathering of the exiles," wrote a testimony to Seixas' efforts as Hebrew teacher.[10]

The Columbia oration, written in the tradition of the Rabbinic Responsa has been described by J. R. Marcus as "the first evidence of a communal self consciousness among American Jews" (1968, p. 231). The orator, Sampson Simson, after completing his studies at Columbia, went on to study law with Aaron Burr and became a prominent attorney. He was instrumental in the foundation of the Jewish Theological and Scientific Institution" and took a lively interest in the first stirring of agricultural settlement in mid-nineteenth century Palestine.

The 1800 oration was written in Rabbinic Hebrew. It was strikingly different from the Hebrew taught by Christian Hebraists in American colleges, the tradition exemplified by the Dartmouth oration of 1799. By the 1830s we can see the growth of a revived tradition of American Hebrew scholarship. This was the result of the scientific study of Hebrew philology in Germany. Through the efforts of Moses Stuart, Professor of Hebrew at Andover Theological Seminary, and the author of an important *Hebrew Grammar* (1831), a new Hebrew learning, more precise and scientific, was transmitted to the American academy. Support for this revival of Hebrew learning, and for its being based on scientific grounds, was to arrive in America in the person of Isaac Nordheimer. Trained as a Talmudist by Rabbi Moses Schreiber of Pressburg and as a Semitist at the University of Munich, Nordheimer, who taught at New York University and Union Theological Seminary, represented a unique combination of the best of both traditional Jewish learning and the German philological tradition.[11] His tragic death at thirty-three in 1842 was a significant blow to the revival of Hebrew learning in America. And it was not until the 1880's, when German Jewish scholars emigrated to the United States and entered the ranks of American university professors, that a revival of Hebrew learning was to take place.

10. On Orson Hyde in Jerusalem see Malachy (1971, p. 1154).
11. On both Stuart and Nordheimer see Chomsky (1958, pp. 123–145).

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EDITORIAL APPENDIX

In the "Dartmouth oration," Prof. Goldman has drawn our attention to
an unpublished document that casts light upon the status of Hebrew in the
early years of the American Republic. In addition to his placing this text
in the context of other work in Hebrew at that time, we wish to under-
score certain peculiarities in this text.

The text published here is written in an awkward hand that does not
write consistently: letters shrink and expand from word to word and spac-
ing is erratic between letters and words. One word is hyphenated because
of inadequate space at the end of the line (*bynwt/yhm* 1.17–18), while four
other words are cramped and even distorted in order to accommodate them
at the end of a line (*ʾwmrym* 1.3, *wmhthpkw* 1.8, *ḥbr* 1.15, *ʿlyhm* 1.19). The
writer has left out some letters, only to insert them later when the error
was detected (*waw* in *ʾnwš* 1.4 and perhaps the *yod* and *mem* in *ʾwmrym*
1.3). Letters with distinctive final forms are not consistently rendered
(medial *kaf* closes *mwlk* 1.19; medial *nun* closes *wmn* in line 6). The final
sentence of the oration is excerpted without change from Qohelet 12:13.

The inconsistent treatment of the text is also reflected in the punctua-
tion employed: the pre-Masoretic sentence closure of two dots appears
ten times[1] while the *atnach*, used to mark a major pause within sentences,
appears only 5 times.[2] The impossible situation where two *atnach*'s
appear within a single unit is found in lines 16 and 18. Presumably an
atnach should appear in lines 5, 6, 8, 10, 13.

Apart from *wʾwth* (1.7), the particle *ʾt* (*wʾt* in 1.11) appears fourteen times
marking a definite direct object (its appearance in 1.2 may represent the
homonymous preposition). The author however, does not like to insert the
definite article, doing so only twice (1.5 *htbnyt*, 1.20 *hʾlhym*, the latter being
a biblical excerpt). When the noun marked by *ʾt* has a suffix pronoun, usu-
ally no article occurs (1.2 *ʿlylwtyw*, 1.11 *ḥšbwnynw*, 1.17 *ʾpyhm*, 1.21 *mṣwtyw*)
but in one case it does appear where it is incorrect (1.11 *hmgnwtynw*). The
syntax of a verse such as Jer 22:3, "Do justice" (*ʿăsû mišpāṭ*), whose senti-
ment also informs the entire text, is echoed throughout, for the abstract noun
appears without the article (ll.1, 4, 9 *mšpṭ*). But in four other cases the arti-

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1. Lines 1, 4, 5, 7, 9, 12, 13, 15, 19, 21.
2. Lines 2, 14, 16, 18, 20.

cle should appear with a noun and yet it is lacking (1.12 *mš²wn*, 1.13 *kl n²mr*, 1.15 *ḥbr*, 1.16 *dbrh*). The definite article also appears where it should not (before the first member of a construct chain *hm²wyy ḥywt* 1.18).

Perhaps the single most characteristic feature of this composition is its exploitation of obscure and rare words. The writer deliberately avoids common words in order to achieve the appearance of erudition and competence. Unfortunately this results only in a text which is stilted and often opaque. Due to the unintelligibility of a number of phrases, we here offer another alternative translation annotated to underscore the difficulties. It is unlikely that Patch's more able mentor, Professor Smith, provided much input into this document, but it is a telling piece of evidence testifying to the sad state of Hebrew instruction if this represents the best at Dartmouth in 1799.

Execute Justice!

Every wise man is established,[3] along with his deeds, in a sure (and) straight line, while[4] fools wish to walk in meandering paths, saying,[5] "Freedom is in them!"[6] Let every man say, "Execute justice!"

If he does not set the example, from that point on[7] error is established in the heart, feigning sanctity in it,[8] while that same curse[9] of folly is established[10] in the mind[11] of the one who errs. Therefore let him not gaze upon it so that he neither sees it nor is turned away from his vigor.[12]

3. There is no need for a jussive here (cf. Prov 12:3). The form is *niphal* (cf. *tkwn tw^ch* in 1.6) even though the *hiphil* might make better sense: "The wise man establishes (*yākîn*) his deeds. . . . "

4. The initial waw in *whpṣw* reflects a common adversative consecution characteristic of the book of Proverbs (e.g. Prov 12:1; 27:6; 28:1, 29:15 passim), as does the alternation of tenses (e.g. Prov 13:17, 18, 24; 28:1; 29:7, 15).

5. If Patch was following biblical idioms, one might expect *l²mr* if direct discourse is to follow, but there are infrequent precedents for the participle of *²mr* (e.g. Jer 43:2, Ezek 22:28). The use of the particle *kî* to mark direct discourse has been effectively challenged in this century, but in the eighteenth century when Patch was writing, its correspondence with the Greek *hoti recitativum* was perceived as patently obvious.

6. *drr* represents a defective orthography for *drwr*. The antecedent of the plural feminine pronoun *bhn* can only be *²rḥwt*.

7. Patch's inconsistent spacing and use of final letter-forms makes it easy to read the two words *wmn ²z* as one *wmn²z*.

8. This reflects the dimension of pretense associated with the *hithpael* (GKC §54d).

9. A post-biblical derivative from the root *nqb*.

10. Supplying the verb on the basis of elliptical parallelism.

11. The biblical hapax in Job 38:36 is often given this meaning, but it is by no means certain. Nevertheless, Patch clearly is using it in this sense as a counterpart to "heart."

12. *min* + infinitive negates a dependent verbal clause (e.g. Isa 5:6, Ex 14:5). Presumably the two *waws* are functioning like *kai . . . kai . . .* in Greek.

But when we do justice we shall be exalted[13] in discernment and knowl-
edge,[14] and we shall test our armaments and shields,[15] and we shall despise
deception.[16] To believe,[17] or not to believe,[18] anything that is said is grievous.

Do unto others as you want them to do[19] to you. This[20] is [the][21] law; this
is [the] manner of all deeds that gladdens[22] [one's] companion. Let people give
expression[23] for ever. But many go after[24] their passions more[25] than [they fol-
low] their discernment, and the animal lusts[26] reign over all men[27] in their
deeds more than their knowledge reigns over them.

End of discussion! All has been heard! Fear God and keep his command-
ments, for this is the whole duty of man.

13. The *hithpael* of g^3h is attested only in post-biblical Hebrew.

14. Patch employs a rare biblical word twice ($d\bar{e}a^c$ in 1.10, 19) when a very common al-
ternative was at hand (da^cat or $d\bar{e}^c\bar{a}h$).

15. Patch is employing the *waw*-consecutive with the perfect *wṣrpnw* in this metaphor. Its
meaning here corresponds to Judg 7:4, also in a military context. For the significance of *ḥš-
bwn* see 2 Chr 26:15. "Shield" *mgn* appears in the Bible as both masculine and feminine,
with both plural forms attested (*mgnym* and *mgnwt*).

16. See Prov 26:26 for *maššā²ôn* "deception."

17. Patch employs here, as in line 3 (*hlwk*), the infinitive without an initial lamed, as of-
ten in the Bible (cf. 1 Sam 15:22).

18. Although the text seems to read *l²l h²myn*, sense can be made only by recognizing the
writer's inconsistent spacing of letters for what should be *l² lh²myn*.

19. This is clearly the intent, although the impossible Hebrew does not say this.

20. Not only are demonstrative pronouns employing the base *hallāz-* or *hallēz-* rare in the
Bible, but this particular form appears only once (Ezek 36:25). This is the only form Patch
uses (twice in this line) apart from the closing quotation from Qohelet where the common *zh*
appears.

21. Is the omission to be attributed simply to the writer's characteristic avoidance of the
definite article?

22. The hiphil of this root appears to be Patch's creation, denominative from such forma-
tions as *²ašrê* "blessed," or *²ošer* "happiness." The subject of the masculine singular parti-
ciple can only be *mšpṭ*.

23. In contrast to readily available and common terms for "word," Patch has chosen a
form that is quite peripheral in biblical and post-biblical Hebrew. A feminine plural form
dabrôt appears once in Deut 33:3 and a construct form *dibrat* is found five times in the
Bible. It is unlikely that the final *heh* of this word is a feminine pronominal suffix for its
antecedent would be obscure.

24. Although the phrase *hlk ²l* means "go upon," and the juxtaposition of *²l* with *²t* is
senseless, Patch's intent is clear.

25. The usage of *hrbh* is perplexing, but its appearance later in this sentence clarifies
Patch's intention, obscured by the lack of a verb that is here supplied in parenthesis.

26. The word for "lusts" appears only once in the Bible (*ma²ăwayyê* Ps 140:9).

27. An infrequent biblical word for mortals (e.g. Deut 2:34, Job 11:3).