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ΟΥ ΣΠΙΣΤΟΥ

A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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P R E F A C E .

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of *Methegh* are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names *preterite* and *future* are, for reasons given on pp. 299–302, preferred to *perfect* and *imperfect*, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, August 22, 1888.

CONTENTS.

PART I.—ORTHOGRAPHY.

Divisions of Grammar, § 1.

ORTHOGRAPHIC SYMBOLS.

THE LETTERS.—Alphabet, § 2; Sounds, § 3; Double forms, § 4; Names, § 5; Order, § 6; Classification, § 7; Words never divided, § 8; Abbreviations and Signs of Number, § 9.

THE VOWELS.—Masoretic Points, § 10; Vowel Letters, § 11; Signs for the Vowels, § 12; Mutual Relation of this twofold Notation, §§ 13, 14; Pure and Diphthongal Vowels, § 15.

Sh'va, silent and vocal, simple and compound, § 16.

Patahh Furtive, § 17.

Syllables, § 18.

Ambiguous Signs.—Hhirik, Shurek, and Kibbutz, § 19. 1; Kamets and Kamets-Hhatuph, § 19. 2; Silent and Vocal Sh'va, § 20.

POINTS AFFECTING CONSONANTS:—Daghesh-lene, §§ 21, 22.

Dagheah-forte, § 23; different kinds, § 24; omission of, § 25.

Mappik, § 26.

Raphe, § 27.

POINTS ATTACHED TO WORDS.—Accents, their design, § 28; forms and classes, § 29; like forms distinguished, § 30; poetic accents, § 31; position as determined by the character of the syllables, § 32. 1; in uninflected words, § 32. 2. 3; with affixes, suffixes and prefixes, § 33; use in distinguishing words, § 34; shifted in special cases, § 35.

Consecution of the Accents in Prose.—Clauses and their subdivisions, § 36; tabular view, § 37; explanation of the table, § 38; adaptation of the trains of accents to sentences, § 39.

Poetic Consecution.—Clauses and their subdivisions, §40; tabular view and explanation, §41; adaptation of the trains of accents to sentences, §42.

Makkeph, §48.

Methegh, its form and position, §44; special rules, §45; *K'ri* and *K'thibh*, meaning of the terms, §46; constant *K'ris* not noted in the margin, §47; their design and value, §48.

Accuracy of the points, §49.

ORTHOGRAPHIC CHANGES.

Significant mutations belong to the domain of the lexicon, §§50, 51; euphonic mutations to the domain of grammar, §52.

MUTATIONS OF CONSONANTS at the beginning of syllables, §53; at the close of syllables, §54; at the end of words, §55; special rules, §56.

CHANGES OF CONSONANTS TO VOWELS in reduplicated syllables and letters and in quiescents, §57.

MUTATIONS OF VOWELS, significant and euphonic, §58; due to syllabic changes, §59; to contiguous gutturals, §60; to concurrent consonants, §61; concurring vowels, §62; proximity of vowels, §63; the accent, §64; pause accents, §65; shortening or lengthening of words, §66.

PART II.—ETYMOLOGY.

ROOTS OF WORDS.—Design of Etymology, three stages in the growth of words, §67; pronominal and verbal roots, §68; formation and inflection of words by external and internal changes, §69; parts of speech, §70.

PRONOUNS personal, §71; pronominal suffixes, §72; demonstrative, §73; relative, §74; interrogative and indefinite, §75; paradigm I.

VERBS, the species and their signification, §§76–80.

PERFECT VERBS, §81; formation of the species, §§82, 83; their inflection, §§84, 85; paradigm II.

Remarks on the Perfect Verbs.—*Kal* preterite, §86; Infinitive, 87; Future, §88; Imperative, §89; Participles, §90; Niphal, §91; Piel, §92; Pual, §93; Hiphil, §94; Hophal, §95; Hithpael, §96.

Paragogic and Apocopated Future, §97; and Imperative, 98.

Vav Consecutive with the Future, §99; with the Preterite, §100.

Verbs with suffixes, §§101, 102; Remarks on the Perfect Verbs with suffixes, Preterite, §104; Future, 105; Infinitive and Imperative, §106; paradigm III.

IMPERFECT VERBS, classified, §107.

Pe Guttural Verbs, their peculiarities, §§108, 109; Remarks, §§111–115; paradigm IV.

- Ayin Guttural Verbs, their peculiarities, § 116 ; Remarks, §§ 118-123 ; paradigm V.
- Lamedh Guttural Verbs, their peculiarities, § 123 ; Remarks, §§ 125-128 ; paradigm VI.
- Pe Nun Verbs, their peculiarities, § 129 ; Remarks, §§ 131, 133 ; paradigm VII.
- Ayin Doubled Verbs, their peculiarities, §§ 133-137 ; Remarks, §§ 139-149 ; paradigm VIII.
- Pe Yodh Verbs, their peculiarities, §§ 144-146 ; Remarks, §§ 148-153 ; paradigm X.
- Ayin Vav and Ayin Yodh Verbs, their peculiarities, §§ 154-156 ; Remarks, §§ 158-161 ; paradigm IX.
- Lamedh Aleph Verbs, their peculiarities, § 164 ; Remarks, §§ 166-169 ; paradigm XI.
- Lamedh He Verbs, their peculiarities, §§ 170, 171 ; shortened future and imperative, § 173 ; Remarks, §§ 174-179 ; paradigm XII.
- Doubly Imperfect Verbs, § 180.
- Defective Verbs, § 181.
- Quadriliteral Verbs, § 182.
- Nouns, their formation, § 183 ; Class I. §§ 184-188 ; Class II. §§ 189, 190 ; Class III. §§ 191-194 ; Class IV. §§ 195, 196 ; paradigm, XIII.
- Multiliterals, § 197.
- Gender and Number.*—Feminine endings, § 198 ; anomalies in the use of, § 199 ; employment in the formation of words, § 200 ; plural endings, § 201 ; anomalies, § 202 ; nouns confined to one number, § 203 ; Dual ending, 204 ; usage of the dual, 205 ; changes consequent upon affixing the endings for gender and number, §§ 206-213.
- The Construct State, its meaning and formation, §§ 214-218.
- Nouns with suffixes, § 219, 220.
- Declensions of Nouns, § 221 ; paradigms XIV, XV, XVI.
- Paragogic Vowels added to Nouns, §§ 222, 223.
- NUMERALS.—Cardinal numbers, §§ 224-227 ; Ordinals, etc., § 228.
- PREFIXED PARTICLES, § 229 ; the Article, § 230 ; He Interrogative, § 231 ; Inseparable prepositions, §§ 232-234 ; Vav Conjunctive, § 235.
- SEPARATE PARTICLES.—Adverbs, § 236 ; with suffixes, § 237 ; Prepositions, § 238 ; with suffixes, §§ 239, 240 ; Conjunctions, § 241 ; Interjections, § 242.

PART III.—SYNTAX.

- Simple and Compound Sentences, § 243. 2 ; Office of Syntax, 243. 1 ; Elements of the sentence, § 243. 3.
- THE SUBJECT, a noun or pronoun, § 244 ; when omitted, 245 ; personal pronoun, § 246 ; its extension, § 247.
- The Article, when used, § 248 ; nouns definite without it, § 249 ; omitted in poetry, § 250 ; indefinite nouns, § 251.
- Attributive adjectives and demonstratives, § 252.

Numerals.—Cardinal numbers, §§ 253, 254; Ordinals, etc., § 255. 1, 2; fractional parts, § 255. 3; distributive numbers and numeral adverbs, § 255. 4.

Apposition or subordination, § 256.

The Construct State and Suffixes, §§ 257-259; resolved by the preposition § 260.

THE PREDICATE, Copula, § 261; Nouns, § 262; Adjectives and demonstratives, § 263.

Comparison of adjectives, § 264.

Verbs.—Hebrew conception of time, § 265. 1, 2; subjective use of the tenses, § 265. 3; different names applied to them, § 265. 3, a; the primary tenses; use of the preterite or perfect, § 266; the future or imperfect, § 267; the preterite and future in combination, §§ 268, 269; the modal forms, § 270; the intentional or paragogic future, § 271; the jussive or apocopated future, § 272; the imperative, § 273; the precativè particle, § 274; the primary tenses with Vav Conjunctive, § 275; the secondary tenses, Vav Consecutive with the future, § 276; Vav Consecutive with the preterite, § 277; participles, § 278; the infinitive, § 279; absolute infinitive, § 280; its emphatic use, § 281; change of construction to finite tenses, § 282; co-ordinate instead of dependent relation of verbs, § 283.

Object of Verbs.—The direct object of transitive verbs, § 284; transitive construction of intransitive verbs, § 285; indirect object of verbs, § 286; verbs with more than one object, § 287.

Adverbs and adverbial expressions, § 288.

Neglect of agreement, § 289; compound subject, § 290; dual nouns, § 292; nouns in the construct, § 293; changes of person, § 294; ellipsis, § 295.

Repetition of nouns, § 296; pronouns, § 297.

INTERROGATIVE, § 298, AND NEGATIVE SENTENCES, § 299.

COMPOUND SENTENCES.—Relative clauses, §§ 300, 301; the relative omitted, § 302; poetic use of the demonstrative, § 303; indefinite pronouns, § 304; relative conjunction, § 305; hypothetical sentences, §§ 306-308; circumstantial clauses, § 309; the conjunction Vav, §§ 310-312.

PART FIRST.

ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (**אֵלֶּפֶת**) and points (**נִקּוּדִים**). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalent, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronounciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāv)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ך Kh, K	כַּף Kaph	כ ך	20
12	ל L	לָמֶד Lámedh	ל	30
13	מ ם M	מֵם Mēm	מ ם	40
14	נ ן N	נוּן Nūn	נ ן	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ ף Ph, P	פֶּא Pē	פ ף	80
18	צ ץ Ts	צָדֵי Tsádhē	צ ץ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תָּו Tav	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

1*

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus כּ with a point in its bosom has the sound of *b*, כ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; אּ is pronounced as *g*, א unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; דּ is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; קּ is *k*, ק unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of אּ, is commonly neglected in modern reading; פּ is *p*, פ unpointed *ph* or *f*; טּ is *t*, ט unpointed *th* in *thin*. The letter שׁ with a dot over its right arm is pronounced like *sh*, and called *Shin*; שׂ with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of שׁ is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שׂבִּבֹּלֶת *shibboleth* with שׁבִּבֹּלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שׂרַב to *break*, שׂוּבָה to *hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שׂבֵּן to *be*

deceaved, שָׂבִיל to be wise, כִּבְלִי to be foolish; שָׁכָר to be drunken, שָׂכָר to hire, שָׁכָר to shut up; שָׂרָא to look, שָׂרָא to rule, שָׂרָא to turn back; שָׂפָא a lip, שָׂפָא to destroy. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׂפָא and שָׂפָא, שָׂפָא and שָׂפָא, and שָׂפָא and שָׂפָא, and by the fact that ט is in a few instances written for ש, e. g. נִסְחָה Ps. 4 : 7 from נִסְחָה, נִסְחָה Eccles. 1 : 17 for נִסְחָה; Jer. 19 : 2 from נִסְחָה, נִסְחָה but נִסְחָה Isa. 3 : 17. The original identity of ש and ט is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שָׂפָא *leaven* and כִּבְלִי *a vessel in which bread is leavened*; שָׂפָא to shudder, שָׂפָא *horrible, causing a shudder*; שָׂכָר to hire, שָׂכָר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

ב. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כּ *k* from כ *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand ש had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ , sometimes by the rough and sometimes by the smooth breathing; thus עֲמִלָּהּ Γόμορρά, עֵלִי 'Ηλί, קִנְיָהּ Ἀμαλῆκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. שְׁמַנְךָ *Sh'mang*, קִנְיָהּ *gnāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; צ פ נ מ כ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the