

ARTICLE IX.

HEBREW GRAMMAR AND LEXICOGRAPHY.¹

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UNDER the title of this paper it is proposed to notice some features of the publications below which establish their claims to be regarded as real services to the English student of the Hebrew scriptures, and to offer some remarks suggested by the general subject.

It may seem superfluous to commend a Grammar which has been so long before the public, and has so well earned the following encomium of the "British Quarterly Review," in welcoming this new edition: "Its simple and intelligible arrangement of materials; its generally sound conclusions, and its highly convenient form will always make it the favorite text-book in all our schools and colleges, and the companion of every student of the Old Testament scriptures." In America this verdict has been emphasized by the authority of Professor Stuart, who, after six editions of his own Grammar had been published, devoted himself to the translation of Gesenius, whose principles he had always followed, and by that of Dr. Conant, who a little earlier had undertaken the same task, executing it with a fidelity which has so long made it the standard representative of the original work among us. But Dr. Roediger still lives to devote his accumulated experience and unceasing attention to the perfection of the tasks which were his legacy from the great master Gesenius. Twenty editions of the Grammar have appeared in Germany, and the volume before us is declared to be virtually from the twenty-first, and, by his special arrangement and attention, even in English Roediger's own work as much as in German. Dr. Davies brings to his part of this joint undertaking the experience of long service in Hebrew instruction, as well as the ability resulting from foreign study. It will not, then, be amiss to

¹ Gesenius's Student's Hebrew Grammar, from the Twentieth German Edition, as revised by E. Roediger, D.D., Professor of Oriental Languages at the University of Berlin. Translated by B. Davies, LL.D. With special Additions and Improvements by Dr. Roediger; and with Reading-Book and Exercises by the Translator. Student's Hebrew Lexicon. A compendious Hebrew and Chaldee Lexicon to the Old Testament, chiefly founded on the works of Gesenius and Fürst, with improvements from Roediger, Dietrich, Ewald, and others. Edited by Benjamin Davies, Ph.D., LL.D., Translator of Roediger's Gesenius, or Student's Hebrew Grammar. London: Asher and Company.

point out some of the new titles to favor possessed by this work so monumental of modern Oriental philology.

In the first pages of the book, preceding a complete collection of paradigms, we meet with a new and fuller Table of Ancient Semitic Alphabets, in the drawing up of which Professor Roediger acknowledges the valuable aid of Dr. M. A. Levy, the learned Professor at Breslau. The facilities and interest of alphabetic research have been promoted by recent discoveries of antique inscriptions; and it may be hoped that, in these days of archaeological zeal, the Moabite stone will not retain its present solitary eminence of age and value as a witness to the Bible and to the paternity of the systems of writing derived from the Greek and the Latin.

In the Introduction, besides the three branches of the Semitic languages heretofore recognized,—the Arabic, the Aramaean, and the Hebrew, with the Canaanitic or Phoenician,—as a distinct and fourth chief branch is enumerated the Assyrian (with the old Babylonian), as it appears in the Cuneiform inscriptions; the language of the Elamites and Assyrians, after long doubt, having been proved Semitic.

Of particular value in this part of the book is an addition inserted in the section on an historical survey of the Hebrew language. It indicates the lines of investigation by which an earlier stage of the language than is preserved in the present written documents can be recognized and established. One result of this regressive inquiry consists in the ability to see more clearly how the Old Testament Hebrew acquired its system of sounds and grammatical forms. This is so desirable, that, merely mentioning the first and third of the paths which conduct to this earlier stage of the language,—viz. archaic forms in the Hebrew itself, and comparison with the kindred tongues, especially the Arabic, often conservative of them,—a brief notice may be profitably given to the second, viz. retrospective inference from the present lexical forms, in so far as they clearly, in the law and analogy of the letter-changes, point back to such an older form of the language. Here would be included the transitions from hard and rough consonants in the earlier times to smoother ones of the same class, or, while the original consonant was still retained, to a degenerate pronunciation of it; the extensive rejection of consonants at the end of words, to which is owing the present form of so many of the particles especially; and the change of the feminine ending ן־ to ת־ .

Further on in the work attention is called to the fact that the changes which have passed upon the Hebrew language in respect to its sounds have also affected its vowel-system; and examples are cited in English spelling according to Arabic analogy, exhibiting the original forms of words, as *Sādāqāt*, for צדקת , righteousness. Here, in § 27, by a few prefatory remarks, the whole subject of the changes of vowels, especially in respect to quantity, has a new light thrown upon it for the patient and diligent student. He is made aware of the fact, more elaborately pre-

in their inflection by the statement that short Chireq is sometimes an original \ddot{z} lengthened by the tone to \ddot{z} , as in אֱוֹיִם (thy foe), from אֵוֹיִם , originally *aywih*.

In the treatment of the verb, we find a useful remark prefixed to the Guttural verbs, to the effect that their deviations can only in part be taken for actual weakness, as in the omission of the doubling by Daghehsh forte; while, on the contrary, in forms like אֱוֹיִם , the original \ddot{z} of the preformative is kept, which in the corresponding form of the model verb, אֵוֹיִם , is weakened into אֵ . This, it will be seen, has the same aim as so many of the additions and improvements, some of which have already been specified,—the explanation of the present phenomena of the language out of its reconstructed earlier condition. Hupfeld, asserting the accumulation by advanced philological inquiry of sufficient facts to explain with great probability the problem of the vocalization and the historical course of its cultivation, states as one of the main points upon which this explanation is founded, that the vocalization was originally far simpler than now, as is established through a comprehensive analogy of language. It is the valuable office of many a little remark and note to call attention to this early simple vocalization.

The sections which treat of the various participial and infinitive forms of nouns derived from the regular and irregular verbs remain as before. The conviction may here be expressed of the exceeding importance of their careful study to any who would gain such a knowledge of Hebrew as not even the most faithful and extensive memorizing of forms can convey, but which comes from *feeling* the force of the form as built on a certain plan from the stem-word. Of the word אֱוֹיִם , for example, it may be learned from the lexicon that it is applied to a godly, pious man, as well as to a kind and merciful one. But to the inquirer into the significance of its structural form may there not be suggested the important and beautiful lesson that such a one both receives and exemplifies the grace of God, the source of all grace of character? Hupfeld strongly insists on the proper passive force of the form as a denominative, signifying one who is the object of God's mercy. Certainly it is allied to the passive participle, although the same form occurs with an active signification in intransitive verbs. May not the best conciliation of the etymological indications and the facts of the word's usage come from supposing it a pregnant designation of one in whom inhere the distinctions and the virtues of the "gracious state" of which the old divines speak?

One must seek to have the exact correspondence between certain Hebrew and English terms felt instantly and instinctively. Thus the very appellation of the language may suggest to us that Abraham, from whom it came, was "the Hebrew," not merely as an immigrant into Canaan, but, being such, was called by the native inhabitants of the land, as he came from "the over side" of the Euphrates, the "over-sider," as we say

"outsider." These native inhabitants, in turn, by a similar Hebrew termination of the word for "Canaanites," are thereby designated in a manner exactly answering to our "lowlanders," or "Netherlanders." Amid the multitude of subjects in Old Testament study, some notice of all which seems desirable, and almost imperative, a few exercises, at least, should be devoted to the branch which has been glanced at, the structure of words in their primary forms as distinct from their changes by inflection. It is due to the student that he be directed in the path. Here, as elsewhere, it will rest with him to follow it until conducted into that real acquaintance with a language which transfers the principles and statements of grammars and lexicons from without to within, so that they are a part of the man.

Exception has sometimes been taken to the 'declensions' of Gesenius, as cumbrous and artificial, and even then as not entirely exhaustive. Undoubtedly, statements can be framed, like Ewald's, inclusive under four or five heads, of the changes underlying all the nouns which Gesenius distributes into nine declensions. It may be questioned, however, whether we have not in Gesenius the most convenient method for determining, after an instant's thought, the forms of a noun throughout its whole inflection, of which it is so desirable to be possessed.

A useful page is added by the translator, with the modestly expressed hope that it will perhaps make the complicated inflection of the segholates somewhat plainer. It is believed that the plural in the absolute and with light suffixes points for its origin to the prevalence in the older state of the language of the form רָבָה , so common in Aramaean.

In the Syntax, Dr. Davies has added on many points foot-notes of a suggestive and illustrative character, or directing to fuller information, as in the case of several references to Ewald's Grammar. He has also appended to the Grammar a Hebrew Reading-Book, with Exercises in Grammar and Composition, designed to aid the student in acquiring the inflections and constructions by presenting suitable matter for translation and analysis, accompanied with copious references to the forms and rules of the grammar.

It is prefaced by some very judicious remarks upon the most approved method of studying Hebrew, in which the author espouses, correctly, we think, the side of a full grammar, rather than a skeleton, or outline, for the beginner, though not insisting that every point should be mastered at first by all learners alike. He makes reference to the views of Gesenius and Winer on this important subject, which were first presented to English readers in the Appendix to Dr. Hackett's Hebrew Exercises, now for many years out of print. The exercises before us, though not so full and elaborate upon some points, are constructed upon the same general plan as those of the work first named, and may be very profitably employed by the instructor.

It is a great advantage of the Student's Hebrew Lexicon, which is dedi-

cated to Dr. Roediger, that it contains frequent and valuable references to the Student's Hebrew Grammar. The special and exact adjustment of the works to each other, combined with their inexpensive, convenient, and highly attractive form, may well induce the teacher to recommend them together to the beginner. If the latter shall at a further stage wish to possess a Gesenius or Fürst unabridged, the substantial merits of this compendious book will still cause it to be retained upon his shelves. For, as Dr. Davies says, the work may be regarded as new, though not claiming to be original; presenting everywhere freshness, indicating a measure of independence and of endeavor after progress — not, however, in a dogmatic, but in a tentative, spirit. The direction of his efforts may be indicated, according to the author's own characterization of them, as follows:

Fuller indications and illustrations of the affinities and interchanges of the letters have been given, and also of their formative uses or their effect in word-building.

In dealing with derivatives, and particularly those that seem to have more than three radical letters, many improvements have been essayed.

The Onomatopoeic origin of many roots is surmised, to which the theory has not been heretofore extended, and notwithstanding the objection of some Sanscrit scholars to such derivation.

As the Assyrian tongue has taken its place among the branches of the Semitic family, the names of the monarchs of that empire occurring in the Bible have tentative Semitic etymologies assigned them.

Comparative philology has been laid under requisition to produce affinities and analogies between words in different forms and of various dialects or languages. A few of the interesting examples under this head may be mentioned. The word חַי , meaning heat, comes from a root found in Syriac and Arabic, as well as in Hebrew. From this Semitic source, says Dr. Davies (the same root being also found in Coptic) came, through the Arabic, our *alchemy*, *chymist*, having reference to *heat*, as the dissolvent or means of analyzing substances. Hence *chymistry* is fitly said to be *the science of heat*. From כֹּסֶם , bosom, is deduced, through the Arabic, the Italian *alcovo* = our *alcove*, and (by insertion of the liquid) κόλπος = Italian *golfo* = our *gulf*; compare Latin *sinus*, also German *busen*, for both *bosom* and *bay*. The "devouring element" of penny-a-liners has a respectable ancestry in רָצַע , first, 'to browse, feed upon'; secondly, 'to consume with fire.' This root is regarded as probably mimetic, and traced in the Greek $\beta\rho\rho\acute{\alpha}$ ($\beta\rho - \beta\rho\acute{\omega} - \sigma\kappa\omega$), Welsh *pawr*, *poru*, *baru*, Latin *voro*, English *forage*, *browse*, *bread*, German *brod*.

Among those who encouraged Dr. Davies to undertake this volume and render this service to Hebrew learning, he mentions Dr. Payne Smith, the successor of Dean Alford, at Canterbury; Dr. Gotch, President of Bristol Baptist College; Dr. Hackett, of Rochester Theological Seminary; and

Dr. W. Wright, now Professor of Arabic in the University of Cambridge, England.

They certainly must feel, in looking upon the completed work, that it is well adapted to the end which the author declares will be, by the favor of God, the coveted reward of his labor—the real aiding of the student to gain a good knowledge of the Old Testament scriptures in the original tongues.

ARTICLE X.

DR. HODGE'S SYSTEMATIC THEOLOGY.¹

AN orator recently addressing the Massachusetts Medical Society remarked that “progress is the pride of the day; and the charm of antiquity is broken. In the early history of the country, medicine and theology were allied together, each having firm faith in the infinite and none in the infinitesimal; but now sugar is the staple article both in theological and medical dispensaries.” In the system of theology which Dr. Hodge is giving to the public, there are signs of progress. It contains more of the saccharine element than is found in the older treatises emanating from his school. Still, it is in the main, allopathic rather than homoeopathic in its treatment of its patients. It is in this respect as it should be. It gives evidence of its author's sound mind and extensive learning. It is written in a vigorous and flexile style. It presents theology in a compact form. The spirit of it is candid and fair. It propounds various theories which we regard as untenable, and defends the real truth by some arguments which we regard as inconclusive. The excellences and the faults of the system—the excellences being greater than the faults—appear in almost every chapter. Let us look, for example, at volume one, part one, chapter one, entitled “Origin of the Idea of God.”

Dr. Hodge supposes that the existence of God can be proved, and also that it is self-evident. We have an “innate knowledge” of his being. Dr. Hodge defines innate knowledge to be “that which is due to our constitution as sentient, rational, and moral beings.” “The soul is so constituted that it sees certain things to be true immediately in their own light. They need no proof. Men need not be told or taught that the things thus perceived are true.” These immediate perceptions are called “intuitions,” “primary truths,” “laws of belief,” “innate knowledge or ideas”

¹ Systematic Theology. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, New Jersey. Two Vols. pp. 648 and 732. New York: Charles Scribner and Company; London and Edinburgh: T. Nelson and Sons. 1872.