

**RULES FOR
ASCERTAINING THE SENSE
CONVEYED IN ANCIENT
GREEK MANUSCRIPTS**

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Rules for ascertaining the sense conveyed in ancient Greek manuscripts by Herman Heinfetter

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HERMAN HEINFETTER

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R U L E S
FOR
ASCERTAINING THE SENSE
CONVEYED IN
ANCIENT GREEK MANUSCRIPTS.

BY
HERMAN HEINFETTER,

AUTHOR OF "OBJECTIONS TO BISHOP MIDDLETON'S DOCTRINE OF THE
GREEK ARTICLE," AND OF "AN ENQUIRY RESPECTING THE
PUNCTUATION OF ANCIENT GREEK.

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[ENTERED AT STATIONERS' HALL.]

P R E F A C E.

IT is not my intention to make statements relative to the insufficiency of my attainments to do justice to the subject of this Pamphlet ; for it is my Arguments, and not my Acquirements, I wish to be considered. Neither is it my intention to seek to lighten the censure that may be due on account of errors, that might have been avoided by greater study ; for the subject appears to me to be of far too great importance, to admit of any regard being paid to personal considerations. I wish all that is advanced, to be carefully examined ; and whatever may be false, to be rejected ; for error, whether attributable to ourselves, or to others, is equally injurious. I seek therefore not to screen my errors, but to explain and carry forward such of my views as may be correct.

Although the Theory unfolded in this Pamphlet has received much of my attention, I have not been able to perfect all the details of it, nevertheless I am

induced to present it to the public as it is, in the hope that others may assist in its completion.

My desire to admit without disarrangement of the present Sections, such additional Rules as investigation may enable others to discover, together with some I deem it better now to reserve, is the reason, why the numbers affixed to the Rules are not continuous.

HERMAN HEINFETTER.

17, FENCHURCH STREET.

July 1st, 1848.

INTRODUCTION.

The subject to be considered in the following pages, has reference, particularly, not to the Sense conveyed by separate words in the Greek language, but to the combined Sense conveyed by two or more words. In composition, it is to prescribe the Forms of Language, in which certain classes of Sense are to be conveyed—In consulting records, it prescribes the Sense, that certain Forms of Language must convey. As there exists at present but few, and these few, ill-defined Rules, for the regulation of these points, *Conjecture, Uncertainty, and Dispute*, are the frequent results of those passages, in which the import of the Sense is material to the interests of mankind.

My former Pamphlets, entitled "*Objections to Bishop Middleton's Doctrine of the Greek Article*," and "*An Enquiry respecting the Punctuation of Ancient Greek*," I designed as explanatory of, as well as introductory to, my present undertaking; and I am not aware I can add anything to what I have there stated, that will render my views clearer, or make the subject more intelligible; I shall therefore, here,

confine my observations to an explanation of the plan I pursue in the following pages, and of the ends that the Theory here proposed are designed to accomplish.

And here let me state, that I have treated the subject as addressed to persons acquainted with Greek. For this reason, most of the Rules common in Grammars are omitted.

The plan I have pursued in these pages, is to express in the form of Rules, every peculiarity, whether of Form, of Government, of Arrangement, of Expression or Omission of words, that *invariably* attends any particular character or description of Sense. I say *invariably*, as a single exception I deem sufficient to invalidate any Rule. For clearness, I have divided these Rules into six Sections, which relate as follows,

- 1st. To the collection of words into Sentences.
- 2nd. To the Arrangement of words in Sentences.
- 3rd. To the Government of words.
- 4th. To the expression of Punctuation.
- 5th. To Translation.
- 6th. To the Sense conveyed.

To the rules under each of the Sections there are Explanatory Notes.

The operation of my Theory may be seen in my Tracts, entitled, *A Literal Translation of St. Paul's Epistle to the Romans*, which are made in accordance

to it. This Translation I do not advance, as one that it would be desirable to adopt, in the phraseology in which I present it; I advance it, merely, as I also do every other Translation that is made in accordance to my Theory, as a Translation that is *Literal*; a Translation that is based upon *Distinct, Expressed, and Undeviating Rules*; a Translation respecting the Sense of which, less doubt can exist, if my Rules are correct, than is the case with regard to any that can as yet be made; inasmuch, as certain classes of Sense, are restricted and limited to *particular and defined* Forms of Expression; and inasmuch, as the Punctuation is not left to be placed by what is deemed to be most probable, but is fixed in the exact *places and quantity*, that the author himself prescribes.

The objects sought to be obtained by this Theory are,

1st. The division of words into Sentences on *Fixed and Definite Rules*.

2nd. The enabling the Sense of many Sentences to be absolutely determined, by enabling the *Literal*, to be distinguished from the *Metaphorical*, or other than the *Literal Sense*—The *Limited*, from the *Unlimited*—The *Definite*, from the *Indefinite*—The *Elliptical*, from that which is *Fully Expressed*—The *Language of Enquiry*, from that of *Assertion*—And that which forms a *Parenthesis*, from that which does not.

3rd. The specification of the method of expressing Punctuation in Greek.

4th. The particularization of the cases in which the Article is Expressed, and in which it is Omitted; as also of the Sense afforded by its Expression, and by its Omission.

Should I accomplish these ends, it must I think be admitted, that the Science of the Greek Language has been advanced; should I fail, surely it will be allowed, I have failed in effecting that, in which to have succeeded, would have been beneficial to mankind.

HERMAN HEINFETTER.