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Hebrew חַמְּשֵׁים, חַמְּשָׁה.—By DR. FRANK R. BLAKE, Johns Hopkins University, Baltimore, Md.

THE Semitic numeral 'five' had originally the form *qatil*, as is shown by the feminine forms, Assyrian *hamilti*, Ethiopic **ዕምሳ**: *hamēstā*.¹ In Hebrew the masculine of this numeral is *חַמְּשָׁה* according to the regular representation of the form *qatil* in that language,² but the feminine and plural, instead of having the regular forms *חַמְּשֵׁים**, *חַמְּשָׁה** (cf. *דָּבֵק* 'clinging,' *דְּבָקִים, דְּבָקָה*), occur in the forms *חַמְּשָׁה*, *חַמְּשֵׁים*.

These forms are usually explained like *גַּמְלִים*, plural of *גַּמֶּל* (< **gamal*) 'camel,' *עֲגֻלָּה*, feminine of *עֲגֹל* (< **agul*) 'round,' where instead of a long vowel in the open pretonic syllable, we have the original short vowel preserved with doubling of the following consonant.³

The only other case in which an original *i* in a pretonic open syllable seems to be treated in this way, is the form *נְחִתִּים*

¹ The third stem consonant of the numeral is *š*, (cf. Haupt, *Sumerische Familien-Gesetze*, Leipzig, 1879, p. 20, f. n. 3). Antedental *š* in Assyrian becomes *l* (cf. Delitzsch, *Assyrische Gram.*, Berlin, 1889, p. 119). In Ethiopic, *i* regularly becomes *ě* (cf. Dillmann-Bezold, *Gram. d. äthiopischen Sprache*, Leipzig, 1899, § 19). Arabic **خمس** *hamsu* is syncope from a more original *qatil* form, viz., *hamisu*, just as Assyrian *kabtu* 'heavy,' the original *i* of which is preserved in the feminine *kabittu* (cf. Delitzsch, *op. cit.*, p. 90), and Hebrew **כַּתֵּף** [**katip*] 'shoulder' (cf. Haupt, *Hebraica*, I, 228, n. 1; Gesenius-Kautzsch, *Hebrew Gram.*, Oxford, 1898, § 84, p. 238; Lagarde, *Übersicht*, Göttingen, 1889, p. 72; also my article *So-called Intransitive Verbal forms in Semitic*, Part I. *Hebrew*, JAOS., vol. 24, p. 200). In Syriac **ܚܡܫܐ** *hammeš* the doubling is secondary; a short vowel in an open pretonic syllable, which would otherwise become *Shewa*, is often preserved in this way in Aramaic, cf. Zimmern, *Vergl. Gram. d. Sem. Sprachen*, Berlin, 1898, p. 43; Barth, *Nominalbildung*, Leipzig, 1889, p. 44, b.

² Cf. Gesenius-Kautzsch, *op. cit.*, p. 240, g.

³ Cf. Stade, *Lehrbuch d. Hebr. Gram.*, Leipzig, 1879, pp. 149, 67 bot.; König, *Lehrgebäude*, Leipzig, 1895, II. 1, p. 208 Lagarde, *Übersicht*, p. 80.

'descending,' II Kgs. vi. 9, which is regarded as the plural of a verbal adjective of the form *qatil*, viz., **נָחַת***, no other form of which, however, is found. The form **נְחָתִים** itself, moreover, is probably due to corruption of the text.¹

The forms **הַמְשָׁה** and **הַמְשִׁים** are more probably to be explained as due to the analogical influence of **שֶׁשֶׁה** and **שִׁשִּׁים**, the corresponding forms of the numeral 'six,' where the doubling is organic, resulting from the assimilation of an original *ḏ*, viz., *šiššā* < **šidšā*, *šiššim* < **šidšim* (cf. Ethiopic **ሥድስት** : *sēdēstā* 'six,' Arabic **سادس** *sādisu* "sixth").²

Such manifestations of the principle of analogy are very common in numerals which stand consecutively in the regular numerical order.³ The Indo-European words for 'seven' and 'eight,' *septm̄* and *oktō*, appear in Attic Greek as **ἑπτα** and **ὄκτω**. In the Heracleian dialect, however, 'eight' is **ὄκτω**, the rough breathing being due to the influence of **ἑπτα**.⁴ In the Elian dialect the *κ* of **ὄκτω** has become *π*, viz., **ῶπτω**, under the influence of the *π* in **ἑπτα**.⁵ In Provençal, the mediæval Romance dialect of the south of France, the name of the eighth month occurs not only as *octobre*, but also in the form *octembre*, following the analogy of the seventh month *septembre*.⁶ In High German, *elf* 'eleven' is modified from more original *einlif* after the analogy of the following numeral *zwe lif*, *zwe lf*.⁷ Numerous other instances might be cited in the domain of Indo-European speech.

¹ It should probably be amended to **נְחָתִים** 'hidden,' cf. Stade and Schwally, *Critical Notes on the Hebrew Text of the Book of Kings*, p. 205, l. 38, in SBOT., edited by Professor Haupt.

² The second *š* is *š*₁. Cf. Haupt, *Sumerische Familien-Gesetze*, loc. cit. In Syriac **ܫܬ** *šeth* < *šitt* < *šidt*; in Arabic **ست** *sittu* < *sidthu*, with reciprocal assimilation of the *d* and *th*.

³ Cf. Osthoff u. Brugmann, *Morphologische Untersuchungen*, Leipzig, 1878, Th. 1, pp. 92-132.

⁴ Cf. *op. cit.*, p. 96.

⁵ Cf. Meister, *Die griechischen Dialekte*, Göttingen, 1882, Bd. 2, p. 56.

⁶ Cf. Körting, *Lateinisch-romanisches Wörterbuch*, Paderborn, 1891, p. 525, no. 5714. The statement in Osthoff u. Brugmann, *op. cit.*, p. 92, that this form is found in Old French, based on Diez, *Etymologisches Wörterbuch d. Romanischen Sprachen* (cf. 5 Ausg., Bonn, 1887, Vorr., p. xix, top), is incorrect.

⁷ Cf. Osthoff u. Brugmann, *op. cit.*, p. 93.

In Semitic itself there are similar analogical modifications in the Assyrian numerals. The three consonants of the numeral 'six' were in parent Semitic *š-d-š*, both *š*'s being *š*₆, as is shown by Hebrew חֲמִשָּׁה (<*šidš), Arabic سادس *sādīs*ⁿ 'sixth,' Ethiopic ስድስት: *sēdēstá* 'six'. In Assyrian, where all *š*'s appear as *š*, we should expect for 'six' a word with initial *š*, but the equation VI = *su-du*⁻¹ shows that this numeral began with *s*, doubtless on account of dissimilation from the final consonant *š*: just as we have in Arabic شمس *samsu*ⁿ 'sun' for **samsu*ⁿ, both sibilants being originally *š*₆, as is shown by Hebrew שָׁמֶשׁ, Syriac ܫܡܫܐ *šimšá*; and in Ethiopic ስለስት: *šalastá* 'three' for **salastá*, where both sibilants are originally *š*₆, as is shown by Hebrew שְׁלֹשָׁה, Syriac ܬܠܬܐ *tēlāth*, Arabic ثلاث *thalāth*ⁿ.

This initial *s* of the Assyrian numeral 'six' seems to have influenced both the following numerals 'seven' and 'eight,' so that we have *seba* instead of *šeba*, and *samānu* instead of *šamānu*.³

In a similar way the forms חֲמִשָּׁה and חֲמִשִּׁים are to be explained as analogical modifications of the original forms, due to the influence of the following numeral חֲמִשָּׁה. The endings of the two numerals being identical in the masculine absolute and feminine construct, viz.:

Masc. abs. חֲמִשָּׁה—חֲמִשָּׁה,

Fem. const. חֲמִשָּׁה—חֲמִשָּׁה.

it was quite natural for the other forms of 'five' to follow the analogy of the corresponding forms of 'six,' the feminine absolute חֲמִשָּׁה* and the plural חֲמִשִּׁים* becoming respectively חֲמִשָּׁה and חֲמִשִּׁים after the pattern of חֲמִשָּׁה and חֲמִשִּׁים.

¹ Cf. Delitzsch, *Assyrische Gram.*, p. 204; Eng. ed., p. 206; Schrader, *Die Assyrisch-babylonischen Keilinschriften*, ZDMG. 26, p. 237.

² Cf. Haupt, *Sumerische Familien-Gesetze*, loc. cit.

³ Cf. Delitzsch, *op. cit.*, loc. cit.