PHONOLOGICAL SIMILARITIES IN GERMANIC AND HEBREW

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A dissertation submitted to the faculty of
The University of Utah
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy
In
German

Department of Languages
The University of Utah
December 1981

538 Cedarwood Terrace
Cedar City, Utah 84720
United States of America

This eBook version produced in 2003 by
The Historic Research Group
Whangarei, New Ulster, New Zealand
in appreciation of the work that Dr. Terry Blodgett
has done towards research into the Israel Thesis
and to scholarship in general.

THE UNIVERSITY OF UTAH GRADUATE SCHOOL

SUPERVISORY COMMITTEE APPROVAL

of a dissertation submitted by

Terry Marvin Blodgett

This dissertation has been read by each member of the following supervisory committee and by majority vote has been found to be satisfactory.

September 23, 1981 — Chairman: Dr. Arval L. Streadbeck

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THE UNIVERSITY OF UTAH GRADUATE SCHOOL

FINAL READING APPROVAL

To the Graduate Council of The University of Utah:

I have read the dissertation of Terry Marvin Blodgett in its final form and have found that (1) its format, citations, and bibliographic style are consistent and acceptable; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the Supervisory Committee and is ready for submission to the Graduate School.

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05
3-79

ABSTRACT

Though Germanic is a branch of Indo-European, linguists have found linguistic elements in Germanic which are foreign to other Indo-European languages. For example, approximately one-third of all Germanic vocabulary is of an unknown origin. Also, the Germanic sound shifts and gemination are not to be explained on the basis of Indo-European linguistics.

This dissertation is the result of intensive research into the two languages of Germanic and Hebrew. During the course of the study, it was discovered that many similarities exist between these languages, particularly in those areas which linguists have labeled as being foreign to Indo-European. These similarities were discovered in the areas of phonology, morphology, and lexicology.

The phonological similarities pertain to the sound changes which occurred in Germanic at the time of the Germanic Sound Shift of pre-Christian times, and again at the time of the High German Sound Shift about a thousand years later. The most prominent aspect of the Germanic Sound Shift was the shift of the six sounds [p̊, t̊, k̊] and [b̊, d̊, g̊] to [f, þ, x] and [b̶, d̶, g̶]. As this dissertation points out, these are the same six sounds which change

phonemically in Hebrew. Post-vocalically (except in gemination), [ṗ, ṫ, k̇] and [ḃ, ḋ, ġ] are pronounced [f, þ, x] and [b̶, d̶, g̶]. Likewise, the principle of gemination, a distinguishing characteristic of Germanic, has a parallel in Hebrew. In both languages, all medial consonants, except [r] and the gutteral fricatives, double, normally, when they are preceded by a short vowel and are followed by another vowel.

The morphological and lexical similarities deal primarily with the words which appear similar in the two languages in both form and meaning. The study points out that verb conjugations in the two languages are similar, and that the vocabulary items listed in the etymological dictionaries as being of an unknown origin are similar to Hebrew vocabulary. These lexical similarities have also been used throughout the dissertation to illustrate various sound changes and other linguistic developments in Germanic.

This dissertation also includes a study of the historical background of the Middle East, during the time when the changes took place in Germanic, to determine if these changes can be explained on the basis of Hebraic influence. It was determined that this was a period of great turmoil in the Middle East, and that migrations to Europe could have taken place as a result of the political unrest in the area.

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ACKNOWLEDGMENTS

This dissertation covers two major areas of discipline. As such, it has been a challenge, but it has also been intensely rewarding. I am grateful to those who have aided this project in any way, in particular Dr. Arval L. Streadbeck, whose advice as a scholar in the field of Germanic Linguistics has been greatly appreciated. Dr. Louis C. Zucker, a Hebrew scholar, also deserves my special, heartfelt thanks for his suggestions regarding the style of the dissertation, the Hebrew, and the section on history. I am also grateful to Dr. Heinz F. Rahde for serving on the committee and to Dr. Arthur R. Watkins from Brigham Young University for reading the dissertation and adding his professional approval of the project.

To these men I express my warmest thanks for their invaluable support and enthusiasm. I appreciate especially the professional and scholarly manner in which they have advised me concerning the contents of a project as rigorous and innovative as this one.

Lastly, I thank my loving wife Cheryl and my children, David, Lori, Sheri, Brent, and Craig, for their understanding patience. To them I give my love and warm gratitude.

INTRODUCTION

English, Frisian, Dutch, Flemish, High and Low German, Danish, Swedish, Norwegian, and Icelandic, as well as the extinct languages of Gothic, Old Norse, Anglo-Saxon, and others, comprise one of the Indo-European groups of languages commonly called Germanic. On a broader scale, the Germanic branch of languages shares many features in common with the Italic, Greek, Celtic, Slavonic, Indo-Iranian, and other Indo-European language groups. However, linguists have also found linguistic elements in the Germanic languages which are foreign to other Indo-European languages. For instance, as will be shown, approximately one-third of all vocabulary entries in the etymological dictionaries dealing with the Germanic languages are of an unknown origin. Likewise, the mystifying phenomena known as the Germanic sound shifts and the incursion of gemination are not to be explained from an Indo-European linguistic perspective.

While the causes of these peculiarities remain unexplained within the framework of Indo-European linguistics, the purpose of this study is to point out that similar phenomena are to be found in the Semitic languages, and that these similarities parallel most closely the linguistic properties of Hebrew. In the process of this study, the similarities were discovered in three general areas of linguistics--phonology, morphology, and lexicology.

The phonological similarities pertain primarily to the sound shifts of two groups of consonants, [p,t,k] and [b,d,g], which took place in the Germanic dialects during the Proto- Germanic period of pre-Christian times and again during the Old High German period about a thousand years later. It will be shown that these sound changes are very similar to the sound changes which were a functional aspect of ancient Hebrew, and that migrations from ancient Israel and from ancient Judah took place during these same two periods of history. Today, linguists indicate these phonemic changes in Hebrew by Dagesh Lene (a dot is placed in the center of the letters) and by the spirantization of these six beghadh-kephath letters (the dot is removed from the letters), indicating the change or shift in the sounds of the letters. The phonological similarities also pertain to the principle of gemination, or the doubling of consonants according to certain rules, especially in the West Germanic dialects. Gemination was also a functional aspect of ancient Hebrew. This process in Hebrew, indicated by Dagesh Forte, parallels the rules for gemination in Germanic very closely.

Morphological similarities are numerous. Many verb forms show a close parallel, as do the two-tense systems of early Germanic and Hebrew. The similarity of the two-tense systems is significant since other Indo-European languages normally have six tenses. It is also significant that the Germanic languages reduced the number of cases from eight in Indo-European to four in Germanic and eventually to three in many of the modern languages. By way of comparison, Hebrew anciently had the same three cases (nom., gen., acc.) with remnants of a fourth (dat.), the same four as contained in early Germanic.

A comparison of lexical items from the two ancient languages will help to investigate the linguistic similarities more closely and to understand them better. I have selected vocabulary which belong to the basic stock of both Germanic and Hebrew. These words are similar to each other in both form and meaning, and they seem to represent all subject areas of ancient daily communication. For the most part, these lexical similarities consist of those items listed in the etymological dictionaries as being of unknown origin.

I have limited my presentations in this dissertation primarily to the phonological and lexical similarities which exist between Germanic and Hebrew. The complexities of the morphological parallels would require a separate study. Furthermore, the primary purpose of this study is to point out the similarities in the two languages in search of an explanation to the Germanic Sound Shift, gemination, and the High German Sound Shift. Because these three phonological developments are peculiar to the Germanic languages, but not to Indo-European in general, they have been the center of much attention and speculation among Germanic linguists in the past. It is hoped that it will be beneficial to the fields of Germanic and Hebraic linguistics to know that linguistic parallels existed in ancient Hebrew and in ancient Germanic which were very similar in nature.

CHAPTER I

THE GERMANIC SOUND SHIFT

The one element characteristic of Germanic which stands out most clearly in differentiating the Germanic languages from other Indo-European languages has been referred to by linguists as the Germanic Sound Shift. These curious and rather perplexing sound changes, which all Germanic languages underwent prior to the Christian Era, kept linguists from recognizing the Germanic group of languages as being one of the Indo-European languages until Rasmus Rask detected them in 1818. When Jakob Grimm the following year showed that the phonetic differences between Proto-Indo-European and Germanic were regular and consistent, he indisputably revealed that Germanic was an Indo-European language, but that it had its own distinctive character. It is this "distinctive character" in Germanic, which Grimm discovered but could not explain, that we will investigate in this chapter to determine if it points to Hebrew.

Grimm's Law

Grimm's description of the major consonantal changes from Proto-Indo-European to Germanic has since been termed "Grimm's Law." According to it, the voiceless stops [p, t, k] became aspirated plosives [$\dot{p}$, $\dot{t}$, $\dot{k}$] and then

shifted to become voiceless fricatives [f, þ, x], respectively.[1] The aspirated plosives [b̈, d̈, g̈] shifted to become voiced fricatives [b̶, d̶, g̶] and later to become voiced stops [b, d, g], respectively. In turn, the voiced stops [b, d, g] shifted to become voiceless stops [p, t, k]. Later, Karl Verner described what appeared to be an exception to Grimm's formula. He discovered that the [ṗ, ṫ, k̇] shift did not stop with [f, þ, x] but moved on to become voiced [b̶, d̶, g̶] when these consonantal sounds appeared medially between vowels and the stress of the Indo-European word did not fall on the syllable immediately before them. The following sketch represents the sound changes in a circular fashion, even though each step of the shift took place independently of the others.

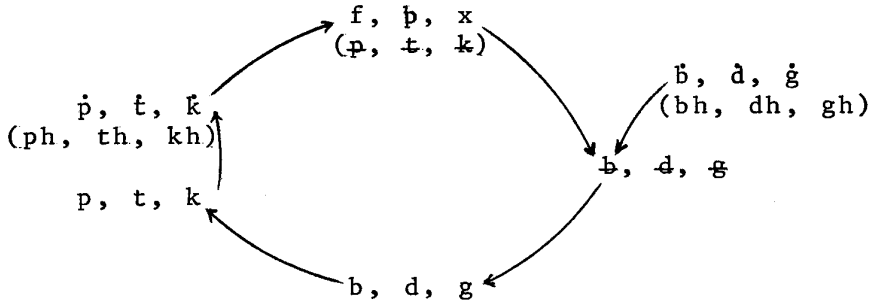

Fig. 1.--Circular Diagram of the Germanic Sound Shift

[1]The phonetic symbols [ph], [th], [kh] and [bh], [dh], [gh], traditionally used in Germanic Linguistics as aspirates, represent fricatives in Hebraic phonetics. I have, therefore, chosen the symbols [ṗ], [ṫ], [k̇] and [b̈], [d̈], [g̈] to prevent confusion.

According to the above schemata, then, we can observe that the Proto-Indo-European word *bhrā́tor 'brother' became Germanic brōþar according to Grimm's discovery. However, the Proto-Indo-European word *pətḗr 'father,' with the stress following the second consonant, appeared in Germanic as faðēr according to Verner's discovery.[1]

It is difficult to determine the precise time period when the Germanic Sound Shift occurred. It is assumed that it had taken place prior to the time when the Germanic peoples began leaving the Germanic homeland centered in the area of present-day Denmark, Southern Sweden, and Northern Germany. This is evident because all of the Germanic dialects took part in the shift. John T. Waterman, in his popular text, A History of the German Language, gives his professional opinion concerning the date of the Germanic Sound Shift. After reviewing the opinions of other linguists on this matter, which range from as early as 2000 B.C. to as late as 9 A.D., and after discussing the various possibilities, he says:

> As is obvious from the statements in the preceding paragraphs, we do not know when the Germanic Sound Shift occurred. However, on the basis of the inadequate information at our disposal, the general consensus of scholars is that it began probably not much before the fifth century B.C., and that it was essentially completed by the last pre-Christian century.[2]

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[1]For a more detailed description of the Germanic Sound Shift, see Arval L. Streadbeck, Germanic Linguistics (Boulder: Pruet, 1966), pp. 35-37.

[2](Seattle: University of Washington Press, 1966), p. 28.

In other words, Waterman concludes that, because words borrowed from Greek into Germanic during the fifth century B.C. did eventually undergo the shift, but words borrowed from Latin during the first century B.C. did not, the shift must have taken place during that interval, some time between the fifth and, but not including, the first century B.C. On the other hand, Heinz F. Wendt believes that the shift had been essentially completed by 500 B.C.[1]

The most prominent aspect of the Germanic Sound Shift pertains to the six aspirated consonantal sounds [p̈, ẗ, k̈] and [b̈, d̈, g̈], which shifted to become the fricatives [f, þ, x] and [b̶, d̶, g̶], respectively. The motivating force behind the change of these six sounds has aroused the curiosity of Germanic linguists ever since Grimm described the shift in the Nineteenth Century. Consider the following statements made by Priebsch and Collinson concerning this perplexing phenomenon:

> Many attempts have been made to elicit the causes of these sound shifts, but no explanation has yet carried conviction. We no longer follow Grimm in ascribing them to progressiveness and the urge for freedom, or Müllenhoff in regarding the Germanic spirants as a symptom of slackness, only redeemed by the subsequent devoicing of b, d, g. . . . A number of scholars seek their explanation in a theory of racial mixture, the shift-producing cause being the inability of a supposed non-Indo-European substratum to articulate certain consonants of the Indo-European intruders. . . . S. Feist thinks that the northern peoples were originally non-Indo-European, who learnt their Indo-European from the broad-headed Alpine race (Günter, Ostrasse) found especially in the central mountain massifs.[2]

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[1]Heinz F. Wendt, ed., Sprachen in Das Fischer Lexikon (Frankfurt am Main: Fischer, 1977), p. 101.

[2]The German Language (London: Faber, 1966), pp. 67-68.

Waterman's summary statement concerning the cause of the Germanic Sound Shift expresses well the apparent inability of linguists to explain this development:

> The many explanations of the cause of the sound shift have one feature in common--inadequacy. In this area our ignorance is almost complete. There are, to be sure, a number of reasonable assumptions we may make, as well as a few observations of probable significance. For instance, it is reasonable to assume that a non-Germanic substratum had some influence upon the language of those Indo-Europeans who migrated to the area in northern Europe which later became the Germanic homeland...[1]

It is important to note that no satisfactory explanation of the cause of the Germanic Sound Shift has been given, even though the idea of a substratal influence is prominent among scholars. Waterman does state that various other theories, to which he does not necessarily adhere, have been postulated in an attempt to explain these phonetic changes. One such theory is that similar phonetic changes might occur spontaneously at different times and in different languages.[2] Another is that certain universal linguistic "laws" or forces are at work determining these phonetic changes.[3] It seems to be due simply to the lack of a better explanation that these theories are gaining in popularity, for they contain very little of a factual nature. These theories could possibly explain some of the minor changes in a language, but the changes in the Germanic

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[1] Waterman, op. cit., pp. 28-29.

[2] Ibid., p. 29

[3] Loc. cit.

Sound Shift, especially the changes of [ṗ, ṫ, k̇] and [b̤, d̤, ġ] to [f, þ, x] and [b̶, d̶, g̶], which occurred some time during the last seven centuries of the pre-Christian era, require further study.

Hebraic Spirantization

Even just a cursory examination of ancient Hebrew reveals that these same six sounds stand out because of their uniqueness in the phonetics of the language. The written symbols p, t, k and b, d, g (ṗe', ṫaw, k̇aף and b̤ejṫ, d̤aleṫ, ġimel) serve a dual purpose, and the sounds of these letters change according to environment. In initial position, post-consonantally, and in gemination, they are aspirated and pronounced [ṗ, ṫ, k̇] and [b̤, d̤, ġ]; otherwise, they are shifted to fricatives and are pronounced [f, þ, x] and [b̶, d̶, g̶], respectively.[1]

To illustrate this process: the Hebrew word 'oṫam was pronounced in ancient Hebrew ['oþam] 'them,' comparable to the change from the Proto-Indo-European word *māter 'mother' to the Germanic form moþar as a result of the Germanic Sound Shift. This shifting of sounds in Hebrew reminds us of the rules governing the Germanic Sound Shift except that in Hebrew this phonological phenomenon was phonemic or functional.

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[1]For a discussion of this ancient shifting in Hebrew, see Shelomo Morag, The Vocalization Systems of Arabic, Hebrew, and Aramaic (The Hague: Mouton, 1961), pp. 24, 26-27.

Linguists refer to this shifting from aspirate to fricative in Hebrew by the term "spirantization." This process was so prominent in the regular functioning of ancient Hebrew that it was not even necessary in writing to distinguish whether the letters were pronounced as stops or as fricatives. The same symbols, p, t, k and b, d, g (pe', taw, kap and bejt, dalet, gimel), were written when they represented the spoken sounds as plosives or as their allophonic fricative equivalents [f, þ, x] and [ƀ, đ, ǥ].

In more recent Hebrew, a distinction came to be made in the written symbol by placing a dot inside the letter when it was to be aspirated; without the dot it was to be shifted to the respective fricative. This dot came to be called Dagesh Lene. Since the number of consonants which shift is limited to six, the term begad kepat was coined with the six shifting consonants represented in the two-word phrase, each consonant appearing in either the aspirated (initial) or spirantized (post-vocalic) form.

We can compare examples of the Germanic and the Hebraic sound shifts in the following tables. These examples clearly show the similarities between the two sound shifts. Table 1 illustrates Hebrew spirantization. Table 2 illustrates the Germanic Sound Shift.

TABLE 1.--Hebrew Spirantization

Spelling	Shift	Pronunciation	English
s~~ʿ~~para~~d~~	ṗ=f	s~~ʿ~~fara~~d~~	'Spain'
~~ḥ~~a~~ṭ~~ul	ṭ=ƀ	xaƀul	'cat'
ƀa~~k~~ah	ƙ=x	ƀaxā	'balsom tree'
'a~~b~~	ƀ=~~b~~	'a~~b~~	'father'
ġan 'e~~d~~en	đ=~~d~~	ġan 'ē~~d~~en	'Garden of Eden'
ra~~g~~ash	ġ=~~g~~	ra~~g~~ash	'rage'

TABLE 2.--Germanic Sound Shift

PIE	Shift	Germanic	English
*krapo-	ṗ=f	*xrōfam	roof
*petrā-	ṭ=ƀ	*feƀrō	feather
*plokso-	ƙ=x	*flaxsam	flax
*ghebh-	ƀ=~~b~~	*gī~~b~~an	give
*bheidh-	đ=~~d~~	*bī~~d~~an	bide, abide
*dhragh-	ġ=~~g~~	*drā~~g~~an	drag

It can be noted in the tables above, that the initial consonants in Hebrew do not shift as they have done in Germanic. However, even in Hebrew, these initial consonants shift, as well, if a prefix is added to the word containing an open syllable (ending in a vowel, including shwa). For instance, if an inseparable prefix is added to the word ġar'ijn 'kernel,' the [ġ] would shift producing the word ƙ~~ʿ~~gar'ijn 'as a grain [of sand].' The same thing applies if the prefix is a conjunction: ṭorah 'law' becomes w~~ʿ~~~~ṭ~~orah

'and a law.' Likewise, verbal prefixes effect the consonant in the same manner; therefore, the verb ḇerash 'to brush' becomes hiḇrijsh with the added prefix. The same condition exists when a preceding, closely-associated word ends in an open syllable. The initial consonant of the next word can then shift: ṗᵉsij'ah (verb form ṗasa' 'to step, pace') and ġaḏol 'big' combine to become pᵉsij'ah geḏolah 'big step.' This also applies to construct formations in which hyphens are used: 'etsijm 'trees' plus ṗrij 'fruit' combine to form 'ᵃtsej-prij 'trees of fruit' or 'fruit trees.'

Theoretically, any group of people such as the Hebrews, who were accustomed to spirantizing the consonantal sounds following an open syllable, would have tended to do the same in their attempt to learn an Indo-European language such as Germanic. In Germanic, the definite article (which developed out of the demonstrative and relative form) frequently appeared in the form of an open syllable. Inasmuch as articles nearly always preceded the nouns, it appears that they could have caused the shift of [ṗ, ṫ, ḳ] and [ḇ, ḋ, ġ] to [f, þ, x] and [ƀ, đ, ǥ] to become the general rule, including initial position, as Rask and Grimm discovered it. Therefore, PIE *te-*puk- 'the fox' became in West Germanic thē *fuxs and PIE *to- kerdhā- 'the herd' became in West Germanic thiu *xerđo. In other words, it is possible that in Germanic, the open syllable of the article, and other words ending in a vowel, caused the consonants in word-initial

position to undergo the sound shift as well, eventually leading to a universal shift in the pronunciation of the six aspirated plosives.

It is also important to note that in ancient Hebrew the same sounds, represented by the symbols p, t, k (ṗe', ṫaw, ḳaṗ) as well as b, d, g (ḇejṫ, ḋaleṫ, ġimel), were not pronounced as unaspirated stops. That is, they were either aspirated to [ṗ, ṫ, ḳ] and [ḇ, ḋ, ġ], or they were spirantized to [f, þ, x] and [~~ḇ~~, ~~ḋ~~, ~~ġ~~], respectively, as previously explained. Therefore, hypothetically, it would have been the tendency for Hebrew-speaking persons, while learning a foreign language, to aspirate the p, t, k and b, d, g when they appeared in word-initial position and were not preceded by an open syllable, or to spirantize them when ending a syllable or following an open syllable. Therefore, the first step in the Germanic Sound Shift of [p, t, k] to [ṗ, ṫ, ḳ] and the second step of [ṗ, ṫ, ḳ] and [ḇ, ḋ, ġ] to [f, þ, x] and [~~ḇ~~, ~~ḋ~~, ~~ġ~~] compare favorably with the phonemics of Hebrew and shed some light on a possible cause.

It is at this point that a comparison between Hebrew and the final step in the Germanic Sound Shift--the devoicing of the sounds [b, d, g] to [p, t, k]--becomes feasible. A brief summary will aid in placing this comparison in line with the others. In Indo-European there were both aspirated and non-aspirated sounds: [ṗ/p, ṫ/t, ḳ/k] and [ḇ/b, ḋ/d,

ġ/g], but they did not shift to [f, þ, x] and [~~b~~, ~~d~~, ~~g~~]. However, in Hebrew, these same letters ṗe', ṫaw, ḳop and ḇej~~t~~, ḋale~~t~~, ġimel were only pronounced as aspirates [ṗ, ṫ, ḳ] and [ḇ, ḋ, ġ] or as spirants [f, þ, x] and [~~b~~, ~~d~~, ~~g~~]. They were not pronounced as unaspirated stops [p, t, k] and [b, d, g]. Therefore, in theorizing once more, it would have been the tendency for speakers of Hebrew to shift the unaspirated sounds [p, t, k] to aspirated plosives [ṗ, ṫ, ḳ] as the first step in the Germanic Sound Shift, as already stated, but it would also have been their tendency to shift the unaspirated [b, d, g] to aspirated [ḇ, ḋ, ġ]. In doing so, it is possible that the plosive aspiration of the [ḇ, ḋ, ġ] was interpreted by the indigenous peoples as voiceless [p, t, k]. This would cause the Hebrew word ġarash 'to drive, thrust, plunder, expel' and a related form ġaras 'to crush' to be pronounced as crash and crush, respectively, possibly accounting for the final step in the Germanic Sound Shift.

There are numerous words in both Germanic and Hebrew which are similar in form and meaning and which will be presented throughout this dissertation for consideration as possible cognates. The fifth chapter, especially, will be devoted to these. However, at this point, a few examples of those which illustrate the Germanic Sound Shift might be useful. Those words which appear in shifted form in Hebrew usually appear in shifted form in Germanic,

possibly suggesting that the shift was not due to the Germanic Sound Shift but to Hebraic spirantization. For example, compare the Hebrew word 'ōd 'still, yet, again, more' with Old Saxon ōdar 'other,' and Hebrew labi' 'lion' is similar to German Löwe. Hebrew rijchah 'sense of smell' and verb form rijach 'to smell' compare with German riechen 'to smell.'

In order to recognize the similarities between some of the Hebrew words and the Germanic ones, it is necessary to be aware of a linguistic change which took place in ancient Israel. In comparing the Hebraic and Germanic forms of words, it is interesting to observe that where [sh] appears in Hebrew, it rarely appears as [sh] in Germanic, particularly not in initial position. Anciently, at least some of the northern tribes of Israel, possibly all of them, lost the [sh] sound. The tribes of Ephraim and Simeon are mentioned by name as not being able to pronounce these sounds.[1] This is a possible explanation as to why the [sh] of Hebrew was usually represented by [sk], sometimes by [s], and occasionally by [st] in Germanic. This is not only true of Biblical names such as Sha'ual = Saul, but also of ancient words such as Hebrew shapah 'to scrape, form, shape, create.' Two words appear in Germanic similar

[1]See Judges 12:6 and I Kings 16:24, and for a discussion of the differences between Ephraitic and Judaic, see "Hebrew Language," The Jewish Encyclopedia (New York: KTAV, n.d.), VI, 307.

in form and meaning: the first is Old Norse skrapa and English scrape; the second is Old Norse skap and Old Saxon scapan, which eventually developed into High German schöpfen 'create' and English shape.

Since consonants in initial position in Hebrew did not shift, but did in Germanic, and since Germanic did not always differentiate between aspirated and non-aspirated sounds, while Hebrew did (cf. Hebrew tet [t] and kop [k] from taw [ṯ] and kap [k̟]), many words, which we shall investigate as possible cognates, do reflect the effects of the Germanic Sound Shift. For the most part, the etymological dictionaries list these words as being of "unknown" or "uncertain" origin. See Table 3.

TABLE 3.--Lexical Similarities Reflecting the Effects of the Germanic Sound Shift

HEBREW	(date)	(shift)	GERMANIC	(date)
ṗrij 'fruit, progeny'	Gen 4:3	ṗ=f	frjó ON, fraiw Goth, fry 'off spring' (origin unknown)	Gmc
ṗirjah, ṗirjon 'fertility'		ṗ=f	frjor ON 'seed, fertility'	Gmc
ṗarah and ṗara' 'to bear oneself along swiftly, to run, to travel'	Gen 16:12	ṗ=f	fara ON, OFris, faran Goth, AS, OS, OHG 'to travel, move swiftly' (in IE = *per, *por)	Gmc
ṗanak 'softness to treat delicately, to fondle'	Pro 29:21	ṗ=f	fáni Icel, fane Sw, Dan, fon OS, fond, fondle E (origin unknown)	Gmc

TABLE 3.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ṗalaṭ, ṗalijṭ, ṗlōṭ 'escape, slip away, glide, to bring into safety'	Gen 14:13	ṗ=f	flǫ́tti ON, flyht OE, flight E (origin unknown)	Gmc
			fljota ON, fliata OFris, fleet, float E (orig. unk.)	Gmc
'amƀaṭ 'bath'(tub) (anc) = ƀaṭan 'empty, hollow, round'	Jon 2:3	ṭ=þ	baeþ OE, beth OFris, baƀ OS, ON, Bad(ēn) G bath E (origin unknown)	Gmc
'imƀeṭ 'to bathe' (anc) = ƀeṭen 'round, belly, womb'	Gen 30:2	ṭ=þ	baþian, baƀa ON, bathe E (origin unknown)	Gmc
ḳabeƀ, ḳebeƀ, ḳobeƀ 'heavy, weighty'	Ex 4:10	ḳ=x(h)	hebig OS, hevig Du, habig, hebig OHG, hofigr ON, heavy E (origin unknown)	Gmc
ḳashah 'hard, heavy, difficult, deal with harshly'	Gen 35:16	ḳ=x + r sh=sk	hask ON, harsk Dan, harsch MLG, harsh E (origin unknown)	Gmc
ƀaḍ and 'aƀaḍ 'to separate, wander, lose, be lost'	Deu 26:5	ƀ=ƀ(v) ḍ=nd	vandr ON, wandrian AS, wander E (orig. unk.)	Gmc
'to separate, go astray, tell falsehoods'	Job 11:3		badde OE, ME, bad E (origin unknown)	OE
ƀush and ḳabash (ḳabaṣ) 'to wash clothes' ḳibbesh (pi'el) ḳobesh 'washer' ḳbijshah 'laundry' ḳibbush 'washing' ḳabasht (Qal 2nd) ḳabashnu (Qal pl.)	Isa 7:3	ƀ=ƀ(v) sh=sk	vaska ON, wascan OS, wash wascan OE, waschen G waescan OE, weshen OLG Wäscher G 'washer' Wäsche G, wiescha Du wusch G, wush OLG, wōsc OE wascht G (2nd p.) waschen G, wascan OE (pl.) (orig. obscure, thought to be rel to wat- in water)	Gmc

TABLE 3.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ḏarab, ḏereb, ḏorab ḏarḇon, ḏerḇan, ḏorḇan 'to be sharp, a goad, to drive an ox, etc., discipline, spurring, urging on'	Ecc 12:11	ḏ=d	*drīban Gmc, drīban OS, driva OFris, drīfa, dráf ON, drijven Du, drifan, draf, drifon OE, trīban, OHG, treiben G drive, drave/drove, driven (origin unknown)	Gmc
		ḏ=d	*darbia- Gmc, derbi OS, derve OFris, djarfr ON dërb MHG, derb, verderben, verdirbt, verdorben, darben, dürfen G, derven MLG, 'sharp, strong, mean, stiff, strenghthen, discipline' (origin uncertain; IE = dherbh- ?)	Gmc
ġaron, ġarah, ġarijnu 'throat, rough sounds of the throat'	Pro 15:18	ġ=g	*grain- Gmc, granian OE, grenja ON, groan E (origin unknown)	Gmc
		ġ=g	*grīn- Gmc, grijnsen Du, grīnen OHG, grin E 'smile or snarl with throat noise' (orig. unk.)	Gmc
ġirġer 'to gargle'			gargle, gurgle E (orig. unk.)	
rabad, rebed 'to make a bed, bedding'	Pro 7:16	b=b d=d	badi Goth, bedr ON, bed OE, OFris, OS, Du, Bett G, bed E (orig. uncer.; IE = bhedh-)	Gmc
also 'to bind, pledge'			wadi Goth, ved ON, wedd OE, OFris, weddi OS, Wette G 'pledge, wager' (orig. unc.)	Gmc
			wadjōn Goth, vedja ON, wedd OE, OFris, wed E 'to marry, espouse, bind' (origin uncertain)	Gmc
nagad, neged 'in the face of, to declare, repeat, before, in front of against, to oppose'	Gen 3:11	g=g	angegin OS, gegn OE, ON, engein MHG gegen G, again, against (origin unknown)	Gmc

TABLE 3.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ḏa'at 'to tread, trample with the feet, kick, hit'	Deu 32:15	b=p t=þ	paeþ OE, path OFris, pad Du, OLG, Pfad G pad, path E (orig. unk.)	WGmc
		'=n	punt, putt, bunt, bat E (origin unknown)	
ḏapak, ḏᵉppijkah 'to knock or tap at a door, etc.'	Gen 33:13	d=t	tappi ON, taeppa OE, tap Du, E (orig. unk.)	Gmc
			pikka Icel, pikken Du, picken G, pick, peck E 'to tap with the beak' (also in Fr; orig. unk.)	Gmc
ḏarag, ḏaragah, ḏereg 'to go on by steps, to ascend with effort' (ḏar- = activ of the feet or rythm)	Lam 1:15	ḏ=t	tregi ON, trag AS, träge G 'tiresome movement of the body' (orig. unk.)	Gmc
			draga ON, dragan OE, OS, drag, draw E, tragen G (orig. unk.)	Gmc
(ġadah), ġᵉḏijjah ġᵉḏijjot 'she goat'	Cant 1:8	d=t	gāt 'she goat' OE, geit ON gēt OS, goat E (orig. uncer.; IE = *gaido-)	Gmc
ġᵉḏij 'young goat, kid'	Gen 38:23	g=k	kid, kidjom ON, kide ME, kiddy, kid E 'young goat' (orig. unk.; the e in ME kide is unexplained)	Gmc
ḏagan, ḏiggen (also ḏagah, ḏagal) 'to cover, to cover over, to array with banners'	Gen 27:28	d=t=þ g=k	dekken, dak OFris, tak Sw, þak, þekja ON, þeccan OE, thekkian OS, þakjan Goth. dek Du, Deck, decken, Dach G, thatch, deck E (Lat =tegō = IE togo-)	Gmc
ġulġolet 'skull'	Num 1:2	g=k + s	scolle OE, schulle ME, skoltr ON, skult, skolt Nw, skult, skulle Sw, skull E (orig. unk.)	Gmc
ġarah, ġreh, ġrij 'to be rough, to stir up trouble, to be angry, to make war'	Deu 2:5	g=k	krijg, krijgen Du, krīga OFris, krīgen LG, Krieg, kriegen G, 'battle, fight, war'	WGmc

Post-consonantal Aspiration

In ancient Hebrew, the consonants [p̈, ẗ, k̈] and [b̈, d̈, g̈] did not shift to [f, þ, x] and [b̶, d̶, g̶] when they stood in initial position, or when they stood in medial position and were preceded immediately by a consonant in a preceding syllable. Therefore, normally, those which appeared in initial position, as well as those which were preceded immediately by a consonant, did not shift but retained the aspiration. This was the regular rule in Hebrew. However, in Germanic, due to the open syllable of the definite article and other words ending in a vowel, as previously suggested, the shift included those consonants in initial position as well. Noteworthy, however, is that Germanic did follow the Hebraic rules regarding those medial consonants which were preceded immediately by a consonant. In Germanic, they did not shift but retained the aspiration as they would under the same conditions in Hebrew. In every case in Hebrew, with the exception of non-aspirated tet and kop, the preceding consonant was a fricative. Since in Germanic no differentiation was made between aspirated and non-aspirated consonants, all the preceding consonants in Germanic were fricatives. The following tables illustrate this failure to shift post-consonantally in both languages. See Table 4 and Table 5.

TABLE 4.--Post-consonantal Aspiration in Hebrew

No Shift	Spelling	Pronunciation	English
[p]	ma~~s~~pe~~k~~	maŝpeç	'funnel'
	ha~~d~~pasa	hadpasa	'printing press'
[t]	hi~~s~~ta~~b~~a~~k~~	hiŝtabbaχ	'to boast'
	ha~~k~~ta~~b~~a	haχtaba	'dictation'
[k]	hi~~t~~kaber	hiþkabber	'to be honored'
	darkon	darkōn	'passport'
[b]	hisber	hisbēr	'to expose'
	dirben	dirben	'to spur on'
[d]	bej~~t~~-dejn	beiþdein	'courthouse'
	dub~~b~~da~~b~~an	dubdēban	'cherry tree'
[g]	mi~~p~~gan	mifgan	'parade'
	gulgole~~t~~	gulgoleþ	'skull'

TABLE 5--Failure to Shift Post-consonantally in Germanic

No Shift	PIE	Germanic	OE	English
[p]	*apsā-	aspōn	aeps	aspen (metathesis)
	capsa (L.)	~~h~~aspa	haesp	hasp
[t]	*oktō-	~~ah~~tō	eahta	eight
	*past-	fastuz	faest	fast (fixed)
[k]	*pisko	fiska	fisc	fish
	*aiskā-	aiskōn	āscian	ask
[b]	*selbho-	selbaz	selbst (G)	self
	*gembho-	kambaz	camb	comb
[d]	*sendhro-	sendra	sinder	cinder
	*wendh-	windan	wind	wind
[g]	*mozgo-	mazgā	maerg	marrow (rhoto.)
	*dnghū-	tungōn	tunge	tongue (L infl.)

Several words in Germanic are similar in form and meaning to words in Hebrew, which reflect this characteristic tendency in both languages for [ṗ, ṫ, ḳ] and [b̈, d̈, g̈] to not spirantize to [f, þ, x] and [b̶, d̶, g̶] when immediately preceded by a fricative. They are presented here for observation and for consideration as possible cognates.

Words in both languages, representing the failure of [ṗ] to shift to [f], would be the English word help and the Hebrew word 'ulṗeh 'weak, faint' and its various verbal counterparts 'alaṗ, 'oleṗ, 'illeṗ, 'ulleṗ 'to wrap, cover, give aid, assist the weak and the faint.' The laryngeal indicated in the Hebrew words is 'ajin ('). It seems that, to make the comparison, we must substitute h for ' ('ajin) in the Germanic forms. The Greeks also represented the Hebrew 'ajin as h in the loan-words they borrowed from Hebrew (cf. 'ibrij = Hebrew through the Greek). In the Hebrew verbal forms listed above, the [ṗ] has shifted to [f] because of the vowel preceding it. In the Germanic forms, with the vowel dropping out, the [l] no longer doubles and the [ṗ] no longer shifts, except in German where it shifts to [f], later, with the High German Sound Shift. Once we have represented the 'ajin with h, we can compare the following pi'el forms in Hebrew 'illeṗ, 'illeṗah, 'illeṗu, 'illaṗnu, with the Germanic forms: German hilf, hilfe, hilft, Old Saxon hilpu, Gothic hilpa, hilpiþ, hilpan 'to help.' The Germanic past tenses seem to compare well with the Hebrew perfect qal forms:

'alap, 'alapt, 'alepah, 'alapnu, and German half, halft, halfen, Old Saxon halp, Dutch halp, Swedish halp, Old Norse hjálp, hjálpa, hjálpan. The Hebrew hip'ijl conjugation takes an h prefix: he'elijp, he'elijpa, he'elapt, he'elapnu. These compare with Germanic forms: German helfe, helft, helfen, English help, helped, Old Saxon helpa, helpan, Dutch Helpe, helpet, helpen, and the diphthong in Anglo-Saxon healp. The hop'al conjugation provides us with an [o] for the following. Compare Hebrew ha'olapnu, ha'olapt, ja'olap with Old English holpen, Old Saxon holpan, Dutch holpen, holpet, and German geholfen. The pu'al conjugation gives us the [u]. Compare Hebrew 'ullepa, 'ullapnu, with German hülfe, Anglo-Saxon hulpe, hulpon, Old Saxon hulpun, and Old High German hulfi, hulfut, hulfun. Theoretically, the Indo-European root of help would be kelb-. However, its existence in Proto-European has not been subtantiated since it does not appear in other Indo-European languages.

Appearing in Germanic with unshifted [t] are English star, start, German starten, Sturz, starr, stur, and Stern. These compare with similar words in Hebrew. Even though each of these Germanic forms, possibly through association with each other, contains [r], not all of the comparable words in Hebrew do. Compare English star and German Stern with Hebrew satar, nistar, sitter, satarnu and setar 'to burst forth, break out, star.' Compare English start,

German starten and Gothic staþ, staþs 'to place, found, begin' with Hebrew saṯaṯ, histijṯ 'to base, found, place, establish, begin.' German sturz 'to fall, drop, plunge' compares with Hebrew saṯaṯ, saṯuṯ 'to drip, flow, drop, fall, place.' Finally, German stur 'stubborn' and starr 'stiff, motionless, rigid, benumbed, obstinate' and English stare compare with Hebrew sarar, sur 'stubborn, obstinate, difficult to manage.'

The [k̆] does not shift to [x] in the English word harken. The German form horchen shifts with the High German Sound Shift, but Old Frisian herkia and English harken do not. They mean 'to listen attentively, give heed' and are of unknown origin and resemble Hebrew hirk̆in, hark̆ana 'bowing down, nodding, paying attention.'

The Hebrew root ḏaraḇ 'to be sharp' and its derivitives, Hebrew ḏirḇun and ḏirḇen 'to spur on, goad, drive an ox, discipline' and darᵉḇan and dorᵉḇan 'spur, sharp,' resemble German derb 'coarse, rough, blunt, sharp words, rude, uncouth, harsh, firm, solid, strong, sturdy, stout' and darben 'to torture, starve a person' and the form Verderb 'ruin, destruction, decay' and the verb forms verderben, verdorben 'demoralize, ruin, corrupt.' Other Germanic forms did shift: Old Norse þjarfr 'low, common,' Anglo-Saxon derþi, darþia 'strong, mean,' Old Norse djarfr 'sharp, skillful,' Norwegian dirfna 'receive strength back,' Anglo-Saxon gedeorfan, gedeofr 'work, death, drudgery.'

A second example of [b] not shifting to [b̲] is Hebrew hisbijr 'to expose, disclose, reveal, make known, explain.' A similar form appears in English in the word whisper. If these are related, then this is an excellent example of a word containing a voiced plosive [b̬] which, because of the voiceless sibilant preceding it, shifted to voiceless [p] in accordance with the later step in the Germanic Sound Shift. Forms in Hebrew related to hisbijr are has 'hush, quiet' and hesbēr 'explanation, exposition.' As we will see in a later section, w is frequently added in English (as in whisper, sometimes spelled whisber) to words which otherwise are similar to Hebrew words containing a glottal, laryngeal, or gutteral fricative in initial position.

For consideration of an example of [ḋ] not shifting to [d̲], compare Hebrew ġinḋer 'to decorate, embellish,' and the related forms hitġanḋer 'to dress up, fancify oneself, show off' and ġanḋeran 'coquette, male flirt.' These forms compare with English gander 'male goose, one who struts,' which also contains a secondary definition in English of 'a stupid or silly fellow, folly, outward show' (cf. Germanic *ganitaz, West Germanic *ganta).

Finally, [ġ] does not shift to [g̲] after a consonant in our comparison of Hebrew and Germanic vocabulary items. Hebrew ġaron means "throat," and ġirġer 'to gargle' compares with English gargle of unknown origin.

A similar condition arose in Germanic which is related to this topic, although not directly related to Hebrew. Voiceless [p̈, ṯ, k̈] did not shift in Germanic when immediately preceded by a voiceless sibilant in initial position. This situation is not like Hebrew, for in Hebrew two consonants do not appear next to each other in initial position. When they are transcribed that way, they really have a vocal shwa between them, in which case the second consonant would shift because of the vocal shwa preceding it. The situation in Germanic is related to the syncope or loss of vowels which took place on the Proto-Germanic level. Therefore PIE *skī- 'to gleam' remained unchanged due to the voiceless sibilant in Germanic skīnan 'to shine,' and unchanged in Modern English as well in the word sky. However, the Hebrew words sippēk and sapah, once the unstressed vowels have been deleted, compare with English speak and speech (Anglo-Saxon spaeċ). In both cases, the [p] does not shift because a voiceless sibilant now precedes it.

In concluding this section of our study, we realize that we have one more point of positive comparison between the two ancient languages. Not only does the Germanic Sound Shift show a remarkable degree of similarity to the phonetics of Hebraic spirantization, but, even when the aspirated sounds in Germanic fail to shift, they follow the rules for spirantization in Hebrew. That is, specifically, the

consonant does not shift in Hebrew when a consonant precedes it. The same consonant, under the same circumstances, does not shift in Germanic either.

Accentuation

Upon initial investigation, a comparison of accentuation in Germanic and Hebrew would seem to produce no similarities. In Hebrew, words are always accentuated in one of the last two syllables, most commonly in the final syllable. This accent is usually referred to as "tone accent" in contrast to the expression "stress accent" applied to the Indo-European languages. In Germanic, on the other hand, the stress eventually stabilized in the first syllable. This not only contrasted with Hebrew, but also differed from Proto-Indo-European which had free stress--varied from word to word. It is interesting to consider whether a transition from the final to the initial syllable is possible, and, if so, what the causes might have been.

We must keep in mind that Hebrew words normally consist of several syllables, two or three in the word itself, as well as prefixes and suffixes which are more numerous than in Germanic. This is because Hebrew is an agglutinative language, meaning that one word can consist of the subject, verb and object, all represented in the same word. For instance, 'ahabtijka means 'I have loved thee.' Germanic,

on the other hand, normally consists of only one or two, sometimes three, and only rarely four or more syllables. Prefixes are rarer in Germanic since articles and prepositions are not prefixed to nouns, neither are pronominal endings added to verbs or nouns as in Hebrew, and more than one prefix or suffix in Germanic is very rare.

A possible explanation for this shortening of the words centers in the fact that in Hebrew, as with other Semitic languages, the individual syllables have meaning, but in Germanic they do not. Therefore, theoretically, if a group of Hebrew-speaking people were to enter Germanic territory and learn Germanic, the morphemic and inflexional aspects of Hebrew would, in all probability, fade from general use and cause the prefixes and suffixal endings to lose their purpose. It is possible that only the root syllables would be preserved as loanwords in the new language. Therefore, one and two syllable words in Germanic would come to be in the majority.

A second element may have had an even more important bearing on the shortening of words, as well as on the shift of the accent to initial position. Even though in Hebrew the tone-accent had fallen in one of the last two syllables, aspirated consonants in Hebrew only occurred in initial position of the first syllable, or in later syllables when preceded by a consonant. By definition, this aspiration caused increased breath and muscle tension and was,

therefore, a form of stress, which, by its position and inherent characteristics, may have accounted for the positioning of the stress-accent in Germanic. This would also account for the fact that in Germanic many words have a secondary stress in later syllables which follow a consonant, in addition to the primary stress of the first syllable.

The theory that the stress-accent in Germanic may have been influenced by the aspiration of initial consonants is supported by the fact that unaspirated initial sounds in Hebrew words are frequently missing in the Germanic words which otherwise appear similar in form and meaning. For example, the unaspirated initial syllable of Hebrew ~~wered~~ 'rose' must be dropped in order to make a comparison of this word with English red; ~~hezijd~~ 'to boil, seethe,' without the initial syllable, looks like English seethe (~~d~~=th); nashij 'femininity' compares with English she; neshijrah 'falling off, dropping away,' minus the initial syllable as well as the suffix, compares with English sheer 'steep, drop'; and 'etsijm 'trees, wood' compares with timber in English and with Zimmer in German, possibly also tree in English through rhotocism (s=r) since the construct form of 'etsijm would be 'ạtsej-. On the other hand, aspirated initial sounds in Hebrew normally appear in comparable words in English: ḳinnah and ḳinnuj 'to name, surname, relatives' resembles English kin and German Kind; ṭippah

'fall' compares with English tip; and Hebrew ṗaḏar and ṗuddar 'nourishing, fattening' compare with English food, fodder, fat and German Futter and Fett (ṗ=f).

In theorizing, if we are going to suggest that the position of the stress-accent in Germanic shows similarities to the position, as well as to other characteristics, of the aspiration of certain consonants in Hebrew, we are, then, left to account for the eventual effect, if any, of the tone-accent on Germanic, and to determine whether any similarities exist in this area. First of all, it should be pointed out that, according to Priebsch and Collinson, the early Germanic dialects made considerable use of tones, and that modern Norwegian and Swedish still employ them.[1] In addition, the tone-accent of Hebrew may be represented in the following situation in Germanic. The Proto-Indo-European words containing a [g], [k], or [d] in one of the last two syllables, frequently appear in Germanic as [ng], [nk], or [nd], respectively. It is also the case in Hebrew that the tone-accent of the word always fell in one of the last two syllables. For that reason, it is not unreasonable to suggest the possibility that the [n] had been added to the Germanic word to indicate the phonetic effect of the tone on the orthography of the word. This same situation also shows up while comparing Hebrew and

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[1] Priebsch and Collinson, op. cit., pp. 81-82,85.

Germanic vocabulary. Similarities can be recognized between the following words once the letter n has been deleted from the Germanic forms: Hebrew bar 'a son' and Gothic barn 'a male child'; Hebrew 'ad and 'od 'duration or perpetuity of time, still, yet, again' and Germanic und (ON, OS, OE; 'until, and, duration of time'), German und, English and and until; Hebrew jad, hajjad 'hand, the hand [of God]' and English hand; Hebrew berech, barach 'to flee, to bring' and Germanic *breng-, *brach- 'to bring'; Hebrew dodah 'aunt' and German Tante ('aunt,' d=t); and Hebrew 'abad 'to wander, lose' and English wander.

Once the stress-accent had stabilized on the first syllable in Germanic, a peculiar situation developed which seems to account for the extensive deletion of vowels throughout all Germanic dialects. The cause of this syncope of vowels appears to be directly related to the original position of the accent within the word. It was the unaccented vowels which tended to drop out. In theorizing, it is possible that this was an effort to continue accenting the same vowel, but now to move the accented vowel to the first syllable. This shift would cause any vowel preceding the accented vowel to be deleted. The result would be a shortened word with two or more consonants together in initial position, which never occurred in Hebrew. The stress-accent in Germanic would then fall on the same vowel on which the tone-accent had

fallen in Hebrew, only now it would be in the first syllable. At times this would result in combining all the syllables which preceded the accent in Hebrew into one syllable so that the final vowel in Hebrew could carry the accent but now be in the first syllable in Germanic. This would frequently result in an entire syllable being dropped, usually the first, if not aspirated, it being furthest from the stressed syllable.

Several words in the two languages appear similar once the unstressed vowels have been deleted from the Hebrew forms and the accent made stable on the primary vowels. In the following table, the Hebrew verb sapak 'to supply information or goods, to inform' meant anciently 'to chastise, rebuke, speak harshly, strike.' Its conjugated forms compare well with English speak. See Table 6.

TABLE 6.--The theoretical postulation that vowels were deleted from Hebrew loanwords so that the stress-accent in Germanic could fall in the initial syllable and still retain the primary vowel of the Hebrew.

Hebrew 'sapak'	Germanic 'speak'
sapák (p.t. 3rd m.)	Spáke E, AS spaek
sippēk (pi'el 3rd m.)	spéken MDu, spekjur ON
sapakt (p.t. 2nd f.)	spaht MHG, spaketh E
hispíjk (hif'ijl 3rd m.)	spéak, (speech E)
jᵉsappék (imperf. 3rd m.)	gespécen OE

There is a second word meaning 'to speak' in Germanic which contains an [r]: German sprechen, spricht, sprach, gesprochen. Likewise, in Hebrew, there is a second word containing an [r] and meaning 'to tell, relate.' Forms of this word appear as saṗár and siṗpér. The noun form related to this verb is séṗer 'book.' It declines with pronominal endings as follows: siṗrᵉchá, siṗríj, siṗrᵉchén, siṗréch, siṗráh̃, siṗró.[1] Compare also the Hebrew noun saṗah 'lip, speech' with English speech, Anglo-Saxon spaeč, and, German Sprache, once more, contains an [r].

The importance of accentuation cannot be over-emphasized in Historical Linguistics and particularly in an attempt to recognize early linguistic similarities between languages. This becomes obvious when we look at a word which changes the position of the accent in a functional manner. Consider the Hebrew words jéleḍ 'child' and kjéleḍ 'childlike.' In this instance, according to the theory of vowel deletion, with the first syllable accentuated, the unaccented e of the final syllable would drop out: compare English child (also spelled chield, j=i). The feminine form of the Hebrew word contains two closed

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[1] The German verb resembles both the Hebrew verb saṗak and the noun séṗer. To have verbs evolve out of nouns is common in Germanic. Cf. James Helfenstein, A Comparative Grammar of the Teutonic Languages (London: Macmillan, 1870), p. 365.

syllables, jaldáh. With the stress on the final syllable, and with the initial syllable dropping out, we see a similarity in the word daughter (Old Saxon dohtar, Gothic dauhtar). On the other hand, the first syllable, which carries a secondary accent and the primary meaning, provides us with a form similar to English gal and girl. With the accent on the final syllable of the related form waláḏ 'male child, infant,' we can look to English lad as a possible comparison. The verb form noláḏ, noḏu 'to be born, that which is born' compares with Gothic inkilþo 'fruit of the womb,' and Hebrew jaláḏ, jaḏáṯij 'to give birth' compares with Gothic kilþei 'womb.' A related verb jalal, jᵉlél, wajjájel, and hujal, all various forms of the same root, but with different degrees of intensification, compare with English yell, wail, and howl. In Hebrew these words mean 'to cry out,' 'to lament,' 'to utter sounds of jubilation as well as fright in battle."

Verner's Law

It is in our studies of the positioning of stress and tone-accent and the similarities between Hebrew and Germanic that we possibly come closer to understanding Verner's Law. Verner pointed out the following:

> If the affected consonants stood in speech-initial position, or if the stressed syllable immediately preceded the consonants in question, then the ensuing shift was to the corresponding voiceless spirant. If, on the other hand, the accent fell on any other syllable, then the change was to the voiced spirant. . . . What Verner first called an "exception" to the Germanic sound shift was, therefore, not that at all, but simply the effects of stress accent upon the shift.[1]

It is possible that the shift of the accent from the last to the first syllable caused the syncope of vowels as previously explained. The peculiarity of Verner's Law is that the word maintained both vowels when the stress fell on the second or later syllable of the original word, then moved to the first syllable of the Germanic word. In this situation, the consonant between the two syllables voiced. Normally, we can rule out of this category words with aspirated, double consonants in medial position and words with two closed syllables. In other words, normally, one voiceless consonant had to stand between two vowels for Verner's Law to apply. With these words, the stress-accent was ultimately moved to the first syllable in Germanic. Therefore, due to the importance the accent gives to a vowel, neither the newly stressed, first-syllable vowel, nor the formerly stressed, second vowel was dropped. It appears that it was in an effort to maintain both vowels and the consonant between them in a quazi diphthong, one-syllable situation, that the consonant was voiced, giving it a kind of vowel-like status. This maintained the place

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[1]Waterman, op. cit., pp. 26-27.

of the formerly stressed, final vowel and the newly stressed, initial vowel at the same time. We might refer to this as a sustained stress or as a stress-tone combination, which, theoretically, developed in the transition from Indo-European to Germanic. Occasionally, the same phenomonon is present while comparing similar words in Hebrew and Germanic.

This principle of voicing, since it is determined by the positioning of the stress-accent, would include all consonants not already voiced. In looking over the alphabet, many consonants are voiced already: [b], [d], [g], [v], [w], [z], [l], [m], [n], [r]. In comparing Hebrew and Germanic words, these voiced sounds remain uneffected. For example, [l] in Hebrew chalák 'smooth, slippery' and in the verb form hechelĭjk 'to make smooth, slick' also appears in the English forms slick and sleek. Likewise, the voiced [r] in Hebrew harás 'to destroy, damage' and heres 'havoc' also appears in the English word harass. However, according to Verner's Law, the shift could involve any of those consonants not already voiced. In comparing the Hebrew and Germanic forms, some of the medial consonants are missing altogether forming diphthongs, especially [j] and [w] and [h]. In Hebrew, all three of these consonants become vowels or become silent post-vocalicly. In Hebrew, the consonants j and w are weak, meaning that they drop out in verb conjugations in medial

position. Hebrew kwm, for instance, in infinitive form is kom 'stand, arise, come forth'; the imperfect pi'el form is jikom, and some of the perfect qal forms are kam, kamt, kamnu. Compare these with German kommen, gekommen, kam, kamt, kamen 'to come, come forth, arise.' The qal imperfect form is jakum which compares with Old English cuman. The following table supplies examples of Hebrew and Germanic words which, when the medial consonant is voiced according to the principles of Verner's Law, appear similar in form and meaning. See Table 7.

TABLE 7.--Similar words in Germanic and Hebrew which illustrate Verner's Law.

HEBREW	(date)	(shift)	GERMANIC	(date)
'apáh, 'opéh 'to cook, to bake especially bread in an oven'	Ex. 16:23	p=f=b	ofen OE, G, ofn ON, oven OFris, LG, Du, ovan OHG, oven E (orig. unc. IE=ukʷ-)	Gmc
'amah, 'amaẖ, 'ᵃmat 'ᵃmatán, 'ᵃmaẖtán 'ᵃmat, 'ᵃmaẖt 'ᵃmatkén (with suffix) 'handmaiden, maid servant'	Ex 23:12	t=þ=d ẖ=g	maid E, Magd G, maiden E, maegden OE maegþ OE, magath OS Mädchen (with suffix) magaþs Goth (also in IE)	Gmc
ƀakash, ƀikkesh 'to seek, ask alms, beg, request'	Gen 37:15	k=g	beggen Flem, OFris, bayr ON, begge, begg ME, LG, beg E	Gmc
			baggi ON, bagge, bagg ME, bag (also in OF)	Gmc

TABLE 7.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
dakár 'to thrust through with a sword or spear'	Num 25:8	k=g	daggere OE, dagger E (Rom. daca=Dacian knife; orig. unk.)	OE
luah, luhót 'table, tablet, schedule, log book, calendar'	Deu 9:9	k=g	logg SW, log Dan log Du, G, E 'record, book' (also in Fr=loch)	Gmc
nahag 'to drive beasts, to lead, behave, pull, discipline'	Ex 3:1	h=Ø	nag (verb) nag 'lead horse' (orig. unk.)	
nagash, nuggash tiggash, taggash, tuggash 'to impel, to urge, to drive, to draw near, to approach, to touch' (rel to above)	Gen 27:21		nugga, nyggja ON, nudge E (orig. unk.) (tochier OF), touch E (orig. unc.)	Gmc
sijach, seach, 'to speak, to talk' sach sachá sachtá sacht sachtén sachnú jasijach, jusach	Job 12:8	k=g t=d	segja ON, seggian OS, sega OFris, secgan OE, sag(t) G, say E sage G, *sagjan Gmc sagte G, sagda ON, sagda OFris, saegde OE sagt, sagtet G, saegþ OE, sagten G sagen G, saghen MDu gesaegd OE, gesagt G (IE=seku-)	Gmc
satám 'to stop up, obstruct, especially water'	Gen 26:15	t=d	dam OFris, Du, LG, E dammjan Goth, dammr Icel tam MHG, damm G (orig. unk.)	Gmc
satám 'to stop, obstruct, especially prayers to heaven'	Lam 3:9	t=d	(damnare L, damner OF), damn E (orig. unk.)	

TABLE 7.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
~~h~~atám, _t_am 'to stop the mouth of an animal, to muzzle' (rel. to above)	Isa 48:9		tam OE, OFris, LG, Du tamr ON, zam OHG, zahm G, gatamjan Goth, tame E (also in Gk. and Lat.=dom-)	Gmc
hala~~k~~, jala~~k~~, wajjele~~k~~, wajjijlā~~k~~ 'to go, to walk'	Gen 7:18	h=w	wealcan OE, wielc MHG, valka ON, walk E (orig. unk.)	Gmc
holij~~k~~ 'to bring, lead'	Deu 8:2		halōn OS, hala ON, holen G 'to bring, fetch' (IE=*kal-)	
'to walk in someone's footsteps, to follow'	Gen 24:5	h=f k=g	folgian OE, folgia OFris fylgja ON, folgen G, follow E 'to go, walk in footsteps, lead, pursue, accompany' (orig.unc. IE=polgh-)	Gmc
'to flow as water'	Gen 8:3	h=f	flowan OE, flóa ON, flow E (orig. unk.)	Gmc
_t_awah, _t_wijah, _t_wa~~t~~ 'to twist, to spin'	Ex 35:25	+l	twirl, whirl, twist E (orig. unc.)	WGmc
tijjúl 'excursion, stroll'		+s j=Ø	stroll E	
tajjal, tijolch 'stroller'			Strolch G 'stroller' (orig. unk.)	
~~h~~ajíl, ~~h~~ejl 'strength, power, might valour, fitness' (used as greeting, also)	Num 24:18	j=Ø	Heil! G, Hail! E, heill ON 'health, prosperity' (IE=*keilo-)	Gmc
~~h~~aj, ~~h~~ajáh 'to live, life, prosperity, health' (used as greeting, also)	Gen 1:24	j=Ø	Hi! (greeting), hig OE (orig. unk.)	OE
~~h~~ijél 'to restore life, to repair'	Deu 32:39		heila ON, hailjan Goth haelan OE, hēla OFris, hēlian OS, heilen G, heal E (orig. unk.)	Gmc

We can better understand the reasons behind Verner's Law, when we realize that in the process of moving the accent from the final to the initial syllable, the medial consonant voiced when the accent had formerly followed it, but now preceded it. It is possible that this was an effort to maintain the place of both syllables as one diphthongal syllable. In comparing Germanic and Hebraic vocabulary, it is possible that this same process applies, which occasionally results in the deletion of the medial consonant altogether, forming a diphthong as in heal above. Normally, it means voicing the medial consonant, giving it a sort of vowel-like status and producing a sustained stress or a stress-tone combination as in oven above.

CHAPTER II

GEMINATION--AN HEBRAIC PHENOMENON

Even though the Germanic Sound Shift spread universally throughout all dialect areas, some of the similarities between Germanic and Hebrew compare more favorably with some of the Germanic dialects than with others. Gemination, or the doubling of consonants, for example, while seen sporadically throughout all Germanic dialects in general, is far more developed in the West Germanic areas. This phenomenon of gemination has an amazingly close parallel in Hebrew and is, therefore, of interest to us at this point.

West Germanic

Gemination is the most highly developed in the West Germanic dialects. Here the rules for gemination agree most closely with the rules for the doubling of consonants in Hebrew. Simply stated, gemination in the West Germanic dialects occurred when the consonant in question was preceded by a short vowel and followed by [i] or [j]. This included all consonants except [r], and usually the guttural fricatives did not double. In addition, [p], [t], and [k] also doubled before [l] and [r], and the velars [k] and [g] doubled before [u̯].[1]

[1]See Streadbeck, op. cit., p. 49.

The conditions in Hebrew are similar. The doubling of consonants in Hebrew occurs when the consonant in question is preceded by a short, unstressed vowel and followed by by another vowel or shwa. This includes all consonants except [r] and the four guttural fricatives, hē', ~~het~~, 'ejin, 'alep. This doubling is necessary because in Hebrew short, unstressed vowels normally must be in closed syllables. It is also imperative that all syllables begin with a consonant. Therefore, if only one consonant appears between two syllables and the first vowel is short and unstressed, then the consonant must be doubled in order to close the first syllable and still have a consonant left with which to begin the next syllable. Doubling would normally not take place, for example, at the end of a word or immediately in front of another consonant or after a long vowel or after an open syllable. Since [r] and the guttural fricatives cannot double, the vowel in front of them lengthens to compensate for their failure to double. This is possible since long vowels are able to stand in open syllables.

Even though the reasons for doubling the consonants in the Germanic languages may not have been fully understood in the past, they are quite well defined in Hebrew. In the light of the following rules for Hebraic doubling of consonants, we can possibly understand Germanic gemination better. In Hebrew, there are three reasons, any one of which requires the doubling of consonants.

One reason is for compensation; that is, if two words are joined together to form a compound word, and the first loses its final consonant in an effort to aid pronunciation, then the first consonant of the second word is doubled to compensate for the deleted consonant of the first word. For example, if the preposition min is added as a prefix to the name šaʾul, the n drops and the š doubles forming the compound word mišša'ul 'from Saul.' Likewise, min kol forms mikkol 'from all.' An example of this type of doubling or assimilating is found in English. The Latin words inlegal and inmune became illegal and immune in English. Assimilation is also seen in the transition from Indo-European to Germanic: Indo-European *plno- becomes Germanic fulla 'full,' and Indo-European wlnā becomes Germanic wullo 'wool.'

A second reason for doubling the consonant is that it is simply characteristic of the conjugation of verbs when intensification is desired. Of the seven different types of conjugation in Hebrew, three require the doubling of the consonant, piʾel, puʾal, hithpaʾel, resulting in almost half of the verb forms doubling the middle consonant in Hebrew. Likewise, almost half of the verbs in West Germanic doubled the middle consonant through gemination. The following examples illustrate this parallel development in the two languages. See Table 8.

TABLE 8--Gemination in verbs in Hebrew and in Germanic

Hebrew Root		Conjugation
shabár 'break'		shibbér 'shatter'
bakásh 'look'		bikkésh 'seek'
IE Root	**Gothic**	**Old English**
*sad-	satjan	settan 'set'
*bhidh-	bidjan	biddan 'bid'

The third reason for doubling the consonants in Hebrew is to permit clearer pronunciation under the rules stipulated above: the consonant must be preceded by a short, unstressed vowel and followed by another vowel or shwa. For example, the Hebrew words 'allah 'club' and 'ikkar 'farmer' illustrate the need for doubling. The English words apple and middle seem to have doubled for the same reasons.

The following examples illustrate the exception to the rules for doubling of consonants, In both languages (not followed as consistently in Germanic) the guttaral fricatives and [r] are not doubled. Instead, to compensate for the inability of these letters to double, the vowel preceding them is lengthened. Table 9 shows this parallel development of gemination in the two languages.

TABLE 9.--Compensatory lengthening of vowels before [x] and [r], which do not double in Germanic or in Hebrew.

Hebrew (Short vowel)	Hebrew (Long vowel)	English
min rā' (prefix + noun)	Mērā' (compound)	'from evil'
min 'ijsh "	mē'ijsh	'from a man'
ɓarak (verb root)	bērak (pi'el form)	'bless'
'éser	'ăsārāh (suffix)	'ten'

PIE	Gothic	Old English	OHG	English
*sekʷ-	saihuan	sēon	sēhan	see
*akwā-	ahua	ēa	ouwa	water
*kous-	haûsjan	hēran (rhotocism)	hōran	hear

Finally, in Hebrew, when adding a suffix to a word, if the suffix begins with a vowel, the final consonant of the root doubles. This functional aspect of gemination has a parallel in modern English. For example, the Hebrew word ħameš 'five, with a suffix becomes hămiššah 'quintet,' and sal 'basket' in the plural becomes sallīĵm. Likewise, the English verbs fret, begin, and forget with added suffixes become fretting, beginning, and forgetting. Though in modern Hebrew as well as in modern English these are spelling rules only, these spellings reflect the ancient rules for pronunciation regarding the doubling of consonants.

In West Germanic there is a sizable number of words showing gemination which are similar in form and meaning to words in Hebrew. Just as in Hebrew, letters which double do not shift, neither do the similar Germanic forms undergo the Germanic Sound Shift, but remain as stops in gemination.

Consider the Hebrew words jabab, jibbeb 'to exclaim, to cry out, to sob.' In English we have the words jabber, jibbering, and gibber 'rapid, incoherent speech, to waver, nonsensical, baby talk,' jib 'to be obstinate, to balk,' and jibe 'to jeer or scoff at.' Related to the above Hebrew words is jebabah 'to cry and talk,' which compares with English babble and babbling 'to make incoherent sounds as a baby does, to murmer,' also blabber 'idly talking,' and blubbering 'sobbing, talking while sobbing.' All of the above Hebrew words are related to Hebrew bab̲a 'pupil of the eye' and that which the eyes do, namely cry. It is, especially, babies that cry, and, in fact, bab̲a also means 'apple of the eye' or 'that which one gladly looks upon.' Bab̲a seems to resemble English baby; the Germanic form was *baba. The Hebrew word for puppet or doll is bubba, which appears to have gone directly into Latin as pupa 'doll, puppet,' and then into English as puppet and into German as Puppe. At the same time, Hebrew bubba and a related form jibbub 'sobbing, whimpering' seem to resemble English boob 'cry baby' and German Bub 'baby boy.' None of the above Germanic forms are traceable back to Indo-European and, therefore, are listed as being of unknown origin.

The Hebrew verb kabal (frequently transcribed qabal due to the unaspirated kop) 'to complain, cry out, oppose, get ahead of someone' and the intensified form of the same verb kibbel 'to get, receive' compare well with English

squabble 'to dispute, to quarrel noisily' and quibble 'to argue in an attempt to receive the largest portion.' On the other hand, the Hebrew word for "rose" is wered, which resembles the English word for the color red. Hebrew warod 'rosy colored, pink' compares with German rot 'red' and possibly with English rose,[1] and Hebrew wᵉruddah 'rosy, pinkish,' with geminated [d], matches English ruddy 'reddish colored.' Various forms of the Hebrew verb katsar 'to cut, shorten, reap' are kuttsar, niktsar, and haktsar, which compare with the English words cut, nick, and hack. The Hebrew word ragam 'to stone, throw rocks' and the form ruggam are similar to English rock and rugged. The Hebrew verb ṗazal 'to squint, strain eyes' takes on the pu'al verb form ṗuzzal and the adjectival form ṗozel 'cross-eyed, confused.' These forms seem to compare with English puzzle and puzzling. Also, the Hebrew verb dadah and the intensified form ḏiddah 'to lead or walk slowly, walk babies' resemble English diddle and daddle.

In Hebrew we find the words ḵal-, ḵol 'all, whole' and the adverbial form ḵalah 'wholly, completely, be finished.' In Germanic, [ḵ] shifted to [x] and was written h. In English, Germanic [x] in initial position was sometimes

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[1] In ancient Hebrew, [z] occasionally replaced [d] in final position under Aramaic influence; likewise [s] occasionally replaced [ṯ]. See "Aramaic," Encyclopaedia Judaica, 1973, III, 265.

dropped, but often written as wh. In consideration of these shifts and orthographic peculiarities, similarities become recognizable between English and Hebrew: all, which compares with Hebrew ḵal; whole, which compares with Hebrew ḵol; and wholly, which compares with Hebrew ḵalah. The adverb ḵalah is spelled the same as the verb form, which, when conjugated in the pi'el for intensification, is spelled killah and means 'to wholly, completely and utterly destroy or annihilate.' This form is very similar to English kill. Outside of Germanic there are no cognates to English kill in Indo-European.

The verb nap̄al 'to fall' serves to illustrate the principle of gemination in Hebrew. At the same time, the verb fall demonstrates the principle of gemination in Germanic. Neither the Hebrew nor the Germanic forms shift in gemination. The Hebrew verb nap̄al 'to fall,' with its various conjugations, is an interesting verb to compare with Germanic since so many of the forms in both languages are similar. The Hebrew forms nap̄al, nop̄él, hippíjl, jippol, juppal, and ṗol compare with English fall, fell, Old English fiell, fyll, and German fallen, fällt, fiel, gefallen. A cognate to the word fall does not appear in most Indo-European languages, but in those few in which it does, such as Armenian and a few languages bordering Germanic, the forms suggest a phol as the influencial root. This compares with the plural form ṗol, above, as well as

the infinitive napól. The Hebrew causitive conjugation produces the form hippijl 'to cause to fall, to defeat' and the reflexive form is hitnappel 'to attack, to fall upon.' These compare with Old English fellan, fiellan, English fell, and German fällen 'strike down an enemy, fell a tree.'

The imperfect forms of napal 'to fall' take a [ṫ] prefix and the consonant is doubled producing the forms ṫippól in qal and ṫappijl in hif'ijl. Compare these with English tipple and topple 'to tip or fall.' The same word in noun form is tippah 'drop' and resembles English tip. When the "falling" is associated with water, a related verb is used, ra'aṗ 'to drop or drip.' Due to the laryngeal, doubling does not occur in this word, however, the imperfect form also takes a [ṫ] prefix producing the form ṫir'aṗ (inf. ra'oṗ) which resembles English drop. By way of comparison, English dribble seems to fall somewhere between the two Hebrew words ṫippól and ṫir'aṗ. Also compare Hebrew tiṗ 'dripping' with German triefen and English drip. Hebrew nazal 'to flow' compares with English nozzle, Old English nosel (not to be confused with English nasal, nose, or German Nase, which compare with Hebrew našam and nošem 'to breathe, give breath'). When Hebrew nazal 'to flow' is conjugated, it appears in the intensified state as ṫizzól and resembles a word which cropped up in English as drizzle.

Gothic

Priebsch and Collinson attest to the fact that gemination was spread throughout all three basic dialect areas:

> As to double consonants, some appear as early as the Primitive Germanic stage, as they are common to Old Norse, Old English and Gothic and have left traces in Old High German. Words like Ger. Stock, Bock, Fleck, Nacken, Flocke, Spinnen, kann, fallen, kirre, hüpfen (Gmc. pp), zottig (Gmc. dd), Krabbe show these ancient doublings.[1]

Gemination, as defined in the preceding section, is sparse and definitely not consistent in the eastern dialects, although we do see its influence in such Gothic words as af-linnan 'depart,' aíþþáu 'or else,' allis 'at all,' rinnan 'run,' aþþan 'but,' brinnō 'fever,' du-ginnan 'begin,' duþþē 'hence,' fullnan 'become full,' brannjan 'burn,' gaggida, gaggan 'go, gone,' himma daga 'today,' and sunnō 'sun.'

Anciently, in Hebrew, the doubling of the consonant pertained only to the pronunciation of the sound, not to the written letter. Gemination meant two things: first, that the consonant was aspirated rather than spirantized; second, that it was doubled in pronunciation. In later Hebrew, the aspiration and doubling were indicated by a "doubling dot" (Dagesh Forte) placed inside the letter.

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[1] Priebsch and Collinson, op. cit., p. 70.

In comparing this situation as it was in Hebrew with Gothic, we realize that in Gothic, whenever a consonant follows a short vowel and precedes another vowel, the letter j is inserted immediately after the consonant. The j symbol represented a sound comparable to the sound of the jod in Hebrew. The jod, when it did not represent a vowel, was an aspirated sound. In Gothic, this j, written after medial consonants, may have represented the aspirated effect of the gemination, just as the h represented the aspiration of certain consonants in Sanskrit. In other words, it is possible that the j in Gothic represented the plosiveness of the consonant and prevented it from shifting, similar to the "doubling dot" (Dagesh Forte) of later Hebrew.

This theory seems to be exemplified in the following linguistic situation. If a suffix is added to Hebrew bajit [baiþ] 'house,' the final fricative [þ] will aspirate and double in pronunciation, producing the word battijm 'houses' (the [t] doubles in pronunciation only). A similar condition can be seen in Gothic. A suffix beginning with a vowel can prevent the final consonant of the root word from shifting. The word for God is guþ, the þ having shifted from a d; both [ð] and [þ] came to be written þ in Gothic in final position. If we add to this word a suffix beginning with a vowel, according to Hebrew, the final consonant must aspirate and double rather than

shift. It appears possible that in Gothic, at least the aspiration and possibly also the doubling was indicated by a [j], producing the word gudjinassus 'priestly office.' In this word, the þ of guþ has aspirated to d, no longer appearing in shifted form. Though the d was not doubled in the written word, perhaps, as in Hebrew, it was doubled in pronunciation only. This leaves the possibility that the West Germanic languages doubled those consonants which, in Gothic, were followed by a j, and that the two linguistic groups merely chose different means of representing the same linguistic phenomenon.

The situation in Gothic verbs is similar. It is possible that the j was inserted into the word immediately following the consonant in question, bidjan, to represent the aspiration and possibly also the doubling. In other words, it is possible that in Gothic this semi-vowel-consonant j was inserted after medial consonansts to satisfy the aspiration and doubling requirements inherent in Gothic phonetics, which parallel the rules for gemination in Hebraic phonetics.

It is also the case, in Hebrew, that placing a consonant immediately after the consonant in question prevents that consonant from doubling. A few examples will help to illustrate this point. The consonants m, t, and g in the Hebrew words 'ambátjah 'bathroom' and higlah 'to banish into exile' cannot be doubled even though the vowels

preceding them are short, since each of them is followed immediately by the consonants b, j, and l, respectively. Similar rules also seem to have prevented the doubling, or the need for j, in the Gothic words waldufni 'authority,' bi-windan 'to wrap,' and aplus 'apple.'

Likewise, in Hebrew, consonants do not double after a long vowel. Under these same circumstances in Gothic, j is not added. Note the verbs hāban and slēpan. In the case of diphthongs, j is not added: bi-leiban 'remain' and bi-leiþan 'leave.' However, in Hebrew, if two vowels occur next to each other (these would be separated in Hebrew by a laryngeal or by a silent letter) and do not form a diphthong, then, if the second vowel is short, the consonant would double if another vowel follows. Gothic in this situation would insert a j, in theory, to represent the aspirated form of the consonant and to satisfy the doubling requirement. Examples in Gothic are wáibjan and háusjan, which have short vowels preceding the consonant and, therefore, call for the j.

Several words in Gothic resemble Hebrew. They are illustrated in the fifth chapter. A few will be shown here. Note the similarities, for example, between Hebrew hajjom 'today' and Gothic himma daga 'today.' If we apply Hebrew rules, then it is possible that the m has doubled in Gothic because of the suffix and the shortened vowel. Hebrew nasa' 'to lift up, to be lifted up, delivered, exalted' resembles

Gothic nasjan 'to save.' The Hebrew verb barah 'to flee, bring oneself to' produces the following conjugated forms: barahta, baraht, bᵉrahtem, bᵉrahten, jibrah. These compare well with Gothic forms of briggan 'to bring': brāhta, brāhts, brahtam, brachten (G), gebracht (G).

Old Norse

Gemination in the North Germanic dialects is more consistent that in Gothic but still very limited. The following rules apply to Old Norse:

> In ON. g and k were double, following an originally short syllable, by a following j, as in liggja, hyggja, etc.; cf. pa. t. lágu, hugði, in which the single g of the original stem appears. Between short vowels k was doubled also by w: nøkkviðr = OE. nacod; sløkkva. pa. t. slokti.
>
> Inflexional t was doubled after a long accented vowel; sátt, 2 sg. pa. t. of sjá; fátt, neut. of fár.
>
> Assimilation of consonants was more frequent in ON. than in any other of the Germanic languages. In part this was due to the abundance of consonant groups which were difficult to pronounce. . . .(due to the) syncope of vowels.[1]

In Old Norse, as in Gothic, the verbs have a [j] following a short vowel and consonant. In the following examples, the first verb has a short vowel, double consonant and [j], whereas in the second verb the vowel is long, the consonant is single, and the [j] is missing: hneggja 'to neigh,' hníga 'to sink.' In the case of Old Norse, as in Gothic, it is possible that the [j] represented the plosiveness of the geminated consonant. However, Old Norse

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[1] An Introduction to Old Norse, E. V. Gordon (Oxford: Clarendon Press, 1968), p. 282.

appears to have gone one step further than Gothic in applying the rules of gemination. In the Old Norse writing system, the double pronunciation was frequently indicated by writing the consonant twice. The letter j was still added, possibly, as previously discussed, to indicate the aspiration of the consonant.

Another similarity exists between Old Norse and Hebrew. According to Hebrew phonetics, doubling a consonant at the end of a word or syllable, even though no vowel follows, will prevent that consonant from shifting as it normally would. For example, Hebrew shalachatt 'you send' contains a second t to provide for the releasing and to prevent it from shifting. The same condition exists in the Hebrew verb jipplū (from napal 'to fall'). In other words, even though this is not the normal situation in Hebrew phonetics, the situation does occasionally arise, when it is necessary to prevent the shifting of the consonant in final position and before consonants, particularly in verb conjugations. In later Biblical Hebrew, this releasing element, which maintained the consonant as an aspirated stop, was represented by the "doubling dot" (Dagesh Forte) and by a vocal shwa.

It becomes apparent that this situation in Hebrew is very similar to Old Norse, when we view a one-syllable word such as Old Norse sátt 'you saw' or títt 'often.' The doubling of these consonants was not caused by a short

vowel; the vowels in both of these words are long, and the t's at the ends of these words should shift to þ. On the other hand, according to the normal rules for gemination, these consonants should not double without j following them either. In each case, the second t appears to prevent the shifting and to produce a released stop. This element of double t's in final position also compares favorably with Hebrew phonetics.

Vocabulary similarities between Old Norse and Hebrew appear to be as numerous as in any of the other Germanic languages. For instance, the word sátt 'you saw,' mentioned above, comes from the Old Norse root sjá 'to see.' The conjugated forms of this verb are similar to Hebrew ħazah 'to see, perceive, prophesy.' If the Hebrew verb conjugated regularly, it would produce the form ħazátt 'you see,' similar to sátt above. Since it does not, we will compare, instead, the Hebrew forms ħazeh, ħasijṭ, ħazah, jeħ͡ezeh with German seh(en), sieht, sah, gesehen, and English see, saw, seen. The ij combination, as in Hebrew ħazijṭ, compares consistently with diphthongs, as in Old English seah, Old Frisian sīa, Dutch zien, Old Norse séa, and Gothic saihwan. A second example is Hebrew kara' and karij' 'to cry out, to call' and krij'ah [k͡erī'a] 'proclamation, loud call,' which compare with Old Norse kría 'to challenge, constant requesting, to call out, to call together, to complain.' This same word appears in

English as cry, as in "street crier." A third example is Hebrew bara' 'to create, form' and the feminine form ber'ah 'to beget, bear,' which is similar to Old Norse bera 'to give birth.'

The phenomenon in Germanic known as gemination has many close parallels in Hebrew and can best be viewed when observed in the light of Hebraic phonology. This aspect of Germanic Linguistics and the similar phenomenon in Hebrew, known as gemination in both languages, provides one more very good example of phonological similarities between ancient Hebrew and the Germanic languages.

CHAPTER III

THE HIGH GERMAN SOUND SHIFT

While it is felt that the Germanic Sound Shift took place some time during the last seven centuries of the pre-Christian era, with most critics agreeing on the date of around 500 B.C., it was approximately a thousand years later, or about 500 A.D., that the second or the High German Sound Shift began taking place. It was essentially completed in the region of the Alps by 750. Since the sound shifts, which occurred roughly one thousand years apart, were so similar in nature, linguists in the past have contributed much speculation and study to determine what the cause of these sound shifts might have been.

Grimm's explanation, which he termed his Kreislauf Theorie, was that something inherent in the Germanic languages had caused this phenomenon, and that, theoretically, it could repeat itself again. After reviewing various possible theories, Waterman still feels that "the scope and complexity of the High German Sound Shift demands a more elaborate answer,"[1] for none of the explanations put forth explains why the first sound shift

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[1] A History of the German Language, op. cit., p. 64.

included all of the Germanic dialects, but the second one involved only those dialects of the Alpine region.

Waterman explains this dilemma concerning the High German Sound Shift:

> Interesting as all this theorizing may be, we must eventually admit we do not know what caused the German dialects in the Alpine regions of Italy, Switzerland, and Germany to undergo the series of changes we refer to as the High German consonant shift. Nor can we give an entirely satisfactory explanation as to why these changes, once effected, moved northward. We know that dialects are spread by migration and by diffusion, the latter being defined as a process of language radiation from a central point.[1]

The second sound shift involved essentially the same consonants as the first one. A few differences exist. While in the first sound shift, when the aspirated stops [p̈, ẗ, k̈] shifted to fricatives [f, þ, x], this shift eventually became universal to include these shifted sounds in all positions--initial, medial, and final. However, the second sound shift differs slightly, but at the same time significantly. Post-vocalicly (except in gemination), these consonantal sounds shifted once more in the same manner; however, in initial position, post-consonantally, and in gemination they shifted only half-way, forming affricates. These affricates combined the two elements of the shift--the stop and the fricative. In other words, instead of the [p] shifting to [f], it shifted to [pf]; [k], rather than shifting to [x], shifted to [kx], and so forth.

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[1] Waterman, p. 64.

Though aspiration was not an important factor in German at this point, the breathiness of the affricates may have been an attempt, once more, as in the first sound shift, to aspirate these consonantal sounds before shifting them.

The second primary difference, and possibly for this study of most significance in pinpointing the source of influence, is that the [t] this time did not shift to [þ] but rather to [s], post-vocalicly (except in gemination); while in initial position, post-consonantally, and in gemination [t] formed the affricate [ts]. Of prime concern, then, in the High German Sound Shift, the following consonants shifted: [p, t, k] shifted to [pf, ts, kx], initially, post-consonantally, and in gemination, with the same consonants shifting to [f, s, x], post-vocalicly (except in gemination). In each case, [f, s, x] was the second element of the affricates [pf, ts, kx].

Another point of comparison between the two sound shifts is that [b̥, d̥, g̊] did not shift to [b̶, d̶, g̶], as they had done in the first sound shift. Instead, almost the opposite is the case: [b̶, d̶, g̶] shifted back to [b/v, d, g] in most German dialects. Likewise, the [þ], which was no longer differentiated from [d̶], also shifted back to [d], a stop without aspiration. There was also a tendency in some of the southern dialects to devoice the [b, d, g] to [p, t, k], the same development which took place in the final step of the Germanic Sound Shift. In

the High German Sound Shift, however, of this final step only the shift of [d] to [t] became spread throughout High German territory.

Using English as an example of West Germanic, the language spoken in Germany before the High German Sound Shift, the following examples in Table 10 illustrate the changes undergone in the High German Sound Shift.

TABLE 10.--The High German Sound Shift

English	(shift)	High German
pound	p = pf[1]	Pfund
pipe	p = f[2]	Pfeife
ten	t = ts(z)[1]	zehn
water	t = s[2]	Wasser
corn	k = kx[1]	khorn (OHG)[3]
make	k = x[2]	machen
have	~~b~~ = b	habe
day (*da~~g~~as Gmc)	~~g~~ = g	Tag
south (sū~~d~~on OS)	~~d~~ = d	Süden
think	~~þ~~ = d	denken
bring	b = p	princan (UG)[3]
door	d = t	Tür
good	g = k	côt (UG)[3]

[1]Initial, post-consonantal, and in gemination.

[2]Post-vocalic (except in gemination).

[3]Local dialects only--not spread universally throughout the High German area. UG = Upper German.

The High German Sound Shift, then, due to the differentiation it made between the initial and the medial/final consonants, reminds us even more of the Hebraic rules for spirantization than does the first sound shift, for in Hebrew these consonants are not spirantized in initial position. Also of paramount interest to us at this point is that the Hebrew, spoken by the Jews who entered Germany from the south during this time period, differed from other dialects and from ancient Hebrew in that the [t] no longer shifted to [þ], as it had done anciently, but rather to [s], post-vocalicly (except in gemination).[1] Likewise, in this Hebrew dialect, the letters [b̥, d̥, ġ] no longer shifted to [b̶, d̶, ġ̶] as they had done anciently, but remained as stops [b/v, d, g].[2] These differences parallel the High German Shift of [t̥] shifting to [s] rather than [þ] and of [b̶, d̶, ġ̶] shifting back to [b̥/v, d, g]. Finally, the shift of unaspirated [b, d, g] to [p, t, k] appears, as in the first sound shift, to be explained on the basis of aspiration. That is, theoretically, if Hebrew-speaking people were to enter Germanic territory and aspirate the voiced sounds [b̥, d, g] to [b̥, d̥, ġ], the aspiration could be interpreted by the indigenous peoples as voiceless [p, t, k].

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[1]For a discussion of the differences between Ashkenazic and other Hebrew dialects, see William Chomsky, Hebrew: The Eternal Language (Philadelphia: The Jewish Publication Society of America, 1957) p. 92

[2]Ibid., p. 91.

The research of the first chapter in this study pointed out that the [sh] sound of Biblical Hebrew rarely compares with [sh] in Germanic, but rather with [sk], usually, and occasionally with [s] or [st]. It was pointed out that this may have been due to the loss of [sh] in Northern Israel which occurred after its separation from Judah (see Judges 12:6 and I Kings 16:24). Even though this [sh] sound appears for the first time in the High German dialects somewhat later than the period of the High German Sound Shift (ca. 1200 A.D.), Waterman states that it, nevertheless, came from the south, from the same area in which the High German Sound Shift originated, and that it effected essentially the same dialect areas.[1] This shift of [s] to [sh] in High German is of interest to this study, since it is the Hebrew of the post-Biblical Jews with which we are comparing the High German Sound Shift. Judah, in contrast to Northern Israel, maintained the [sh] pronunciation. It is possible that this explains why Old High German sconi became schoene and eventually schön 'beautiful' in modern German and why snê became Schnee 'snow.'

The characteristic differences in the two Germanic sound shifts reflect the differences in the Hebrew of the Jews who entered Europe during the Christian Era and the Hebrew of ancient Israel. This seems significant in

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[1] Waterman, p. 87.

pinpointing the source of influence which caused the two Germanic sound shifts. In order to understand this relationship better, let us first trace the migrations of the dispersed Jews, paying particular attention to the dialects of those who entered Europe. We will also note the linguistic changes undergone in the development of Hebrew during the time period between the two Germanic sound shifts, so that we will be able to compare more closely the two Germanic sound shifts with the two Hebraic dialects spoken by the ancient Israelites and by the Jews who entered Germany.

While in Babylonian captivity (ca. 600-530 B.C.), the Jews learned and used the local language--Aramaic. The official language of the scribes and Rabbis continued to be Hebrew. This Hebrew was a dialect which developed out of late Biblical Hebrew and was called Mishnaic Hebrew. When the Persians conquered Babylonia, the Jews were set free (538 B.C.). Some returned to Palestine in the West, from where they had come. Others scattered to the east, to the north, and to the south. Mishnaic Hebrew continued to be the official language of the Jews after the Babylonian captivity. Fragments of the Mishnah have been discovered from both Babylonia and Palestine. In comparing these, linguists have been able to point out the primary differences in the vocalizations of the two groups, reflecting the fact that Aramaic, the language of the

people, had had some influence on Mishnaic Hebrew. The differences between Hebrew and the Aramaic which the people spoke are far more noticeable. Possibly due to Western influence, Western Aramaic, which the people adopted after they returned to Palestine, had in its historical development undergone some changes in its orthography and phonetics. These differences are noticed in the written language, as well as in the regular phonetics of the spoken language. The most noticeable of the changes or differences between Eastern Aramaic, which had not undergone these changes, and Western Aramaic which had, is that [t] shifted to [s] rather than to [þ].[1] Compare Eastern buryut with Hebrew par'ōs 'flea' and ancient Hebrew ġarah, ġaroṯ, ġerah, ġerijṯ 'roughage, grits,' with modern Hebrew ġarijs 'grits' and ancient Hebrew ġarah, ġaroṯ, 'coin, from grain used to weigh' with modern Hebrew ġarush 'coin.' It was not until after the entry of the Jews in Germany, during the period of the High German Sound Shift, that the Germans changed Germanic griot 'groats' to grioz, then to Griess; and they changed Germanic grōte 'groat' to Groschen 'coin,' comparable to the Hebrew forms above. This peculiarity in Western Aramaic persisted in the language of the Palestinian Jews, and it turns out also to be the main difference

[1] "Aramaic," Encyclopaedia Judaica, III, 265.

between the Hebraic dialects originating from Palestine and those originating from Babylonia.[1]

The various dialects, spoken by the Jews of the Diaspora, generally fall into one of three general categories. The first category consists of the Oriental Jews who live in Asia, the Middle East, and North Africa. Some of them escaped to these areas at the time of the Babylonian captivity; others went there after the captivity rather than to return to Jerusalem. For example, the population of the Jews in Egypt prior to the Christian Era numbered in the hundreds of thousands. The saying went forth: "He who has not seen the synagogue of Alexandria with its double colonnade has not seen the glory of Israel. . . ."[2] At that time Alexandria was second only to Rome as a great focal point of the civilized world, and the Jews helped to make it so in their positions of leadership and in their architectural and other cultural contributions.

The second category of Jews carries the name of Sephardim. It is the smallest of the three groups, and is comprised of those Jews who went to Spain, where their Hebrew took on the designation of Sephardic Hebrew. Like

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[1] Chomsky, pp. 92, 112.

[2] As quoted by Werner Keller in his treatise, Diaspora: The Post-Biblical History of the Jews (New York: Harcourt, Brace, and World, 1966), p. 34.

the Oriental Jews, this group did not return to Jerusalem after the Babylonian captivity, but unlike them, this group remained in Babylonia for several centuries, during which time the Babylonian dialect became well established among the people. Then, in the eighth century, along with the Arabs, this group went to Spain. Jews, for the next three centuries, continued to come from Babylonia to Spain where a cultural center for learning was eventually established. Later, when these Jews were expelled from Spain in 1492, they moved into the countries of France, Holland, England, Italy, the Balkans, Turkey, Palestine, North Africa, and overseas to America. It is partly because they returned to Palestine and established a community there, earlier than other Jews, that the Sephardic dialect is the accepted and most influential form of Hebrew in Israel today.[1] Comparable to the Yiddish which developed among the Jews in Germany, those of this group, who remained in Spain, developed a language of their own called Ladino (Judeo-Spaniolic). It consisted mainly of Spanish with an admixture of Hebrew and was written with Hebrew characters.

Those comprising the third group are the Palestinian Jews. These are the Jews who did return to Jerusalem after the Babylonian captivity. In Palestine their dialect underwent its early development and was well established by the time of the Roman occupation and the New Testament setting.

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[1]See Chomsky, pp. 112-113.

These are the Jews who, due to Aramaic influence, pronounced [t] as [s], post-vocalicly, in their everyday speech. At the time of their dispersal, some of these Jews spread southward into Africa; others moved eastward into Babylonia, Assyria, and Iran, but the bulk of them went northward into Anatolia and westward into Greece and Italy and, some, as far wast as Spain.[1] In time these groups moved northward into Europe. Many of those in Asia Minor and the Balkan areas moved up into Russia. Those in Greece moved up into Eastern Europe. Those in Italy spread up into France and Germany. Many of these went over into Poland where a great medieval cultural center for learning was established among the Jews there. Some went as far east as Western Russia. All of these Jews shared one thing in common--the dialect they had brought with them from Palestine. Even though these various localities took on peculiarities in their dialects, some linguistic elements, such as the shift from [t] to [s] were shared by all.[2]

Since their entry into Europe, we have come to refer to this group by the term Ashkenazim since they all share in the dialect of Hebrew spoken in Germany. Anciently, Ashkenaz was a geographical location in Anatolia designating the homeland of Ashkenaz, son of the Biblical Gomer. During

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[1] H. H. Ben-Sasson, ed., A History of the Jewish People (Cambridge: Harvard University Press, 1976), pp. 277-278.

[2] See Chomsky, pp. 112-114.

medieval times this name came to designate the area of Germany, since it was believed that the Ashkenazic people had migrated there.[1] This terminology in no way implies that all the Ashkenazic-speaking Jews in Europe had migrated from Germany or that their dialect had originated there.

Given in Table 11 is an overview on a comparative basis of the phonetic developments in both Germanic and Hebrew. It illustrates the aspirated consonantal sounds [ṗ, ṫ, ḳ] and [ḇ, ḋ, ġ], which are of paramount importance to the phonetics of both Germanic and Hebrew. It shows the differences between the two Germanic sound shifts and between ancient Biblical and post-Biblical Hebrew, while showing the common development the two languages shared.

TABLE 11.--A comparison of the similarities between Hebrew and Germanic at the time of the two sound shifts.

Germanic Sound Shift			High German Sound Shift		
$\underline{Heb}_1=\underline{Heb}_2$	$\underline{IE}=\underline{Gmc}_1$	$\underline{IE}=\underline{Gmc}_2$	$\underline{Ashk}_1=\underline{Ashk}_2$	$\underline{WGmc}=\underline{HG}_1$	$\underline{WGmc}=\underline{HG}_2$
ṗ = f	ṗ=f	ṗ=f	ṗ = f	p=pf	p=f
ṫ = þ	ṫ=þ	ṫ=þ	ṫ = s	t=ts	t=s
ḳ = x	ḳ=x	ḳ=x	ḳ = x	k=ks	k=x
ḇ = ~~b~~	ḇ=~~b~~	ḇ=~~b~~	ḇ = ~~b~~/v	~~b~~=h	~~b~~=b/~~b~~/v
ḋ = ~~d~~	ḋ=~~d~~	ḋ=~~d~~	ḋ ~~d~~=d	~~d~~=d	~~d~~=d
ġ = ~~g~~	ġ=~~g~~	ġ=~~g~~	ġ ~~g~~=g	~~g~~=g	~~g~~=g

[1]Initial, post consonantal, and in gemination

[2]Post vocalic (except in gemination)

[1]"Ashkenaz," Encyclopaedia Judaica, III, 718-719.

In summary, it seems clear that the two Germanic sound shifts were initiated by the same or a similar linguistic influence. In general, they underwent the same phonetic changes. The first major difference between the two lies in the fact that the consonantal shift became universal in the first sound shift, causing the sounds [p̈, ẗ, k̈] and [b̈, d̈, g̈] to shift to [f, þ, x] and [b̶, d̶, g̶], respectively, in all positions, while in the second sound shift, this occurs only post-vocalicly, when not in gemination, more in accordance with the rules for Hebraic spirantization, with the initial consonants shifting only half-way forming affricates. The most striking difference in the chart above is that Ashkenazic Hebrew, due to Aramaic influence, shifts the [t] to [s] in post-vocalic position (except in gemination). This difference also shows up in the second Germanic sound shift, differentiating it clearly from the first one. A third difference between the two Germanic sound shifts is that in the High German Sound Shift there is no shift of [b̈, d̈, g̈] to [b̶, d̶, g̶] as there had been in the earlier Germanic Sound Shift. In comparing this with the development of the Hebrew language, it is also true that after the Babylonian captivity none of the Hebraic dialects continued to shift these sounds post-vocalicly as Biblical Hebrew had done previously. Apparently, [b̈] still shifted to [b̶] or [v], but [d̈] and [g̈] no longer shifted to [d̶] and [g̶]. This might explain why [b̶, d̶, g̶] in German

shifted back to [b, d, g], for, according to the rules for Hebraic spirantization, the fricatives [~~b~~, ~~d~~, ~~g~~] do not belong in initial position anyway, and, according to post-Biblical Hebrew, they do not belong in post-vocalic position either, making the shift of [~~b~~, ~~d~~, ~~g~~] back to [b, d, g] in German imminent.

Therefore, the sound shift in general, the peculiarity of differentiating phonologically between the consonants in initial and medial/final position, and the shift of [t] to [s], post-vocalicly, all of these linguistic elements entering the German language at one particular point in time, suggest, once more, the possibility of Semitic influence. The only Semitic people known to have entered Germanic territory precisely during the period of the High German Sound Shift--450-750 A.D.--were the Palestinian Jews whom we have referred to as Ashkenazic.

It is possible that the High German Sound Shift, which began among the Germanic dialects of the Alpine region--the Goths and the Langobards in Italy, the Allemanic tribes in Switzerland, and the Bavarians in Germany[1]--was initiated by the Ashkenazic Jews as they entered Germanic territory from the south. The sound shift spread northward during the same time period as the Jews were spreading northward into Europe. These Ashkenazic or Palestinian Jews began entering

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[1]See Waterman, p. 61.

Germanic territory prior to the fifth century, and by the eighth had thoroughly saturated the Alpine region and had even spread into Germany in substantial numbers. Likewise, the shift, which began in the Italian Alps in the fifth century, had spread into Germany and was essentially completed by the eighth century in the area of the Alps.

CHAPTER IV

VOWELS

Several similarities exist between the vowel systems of Hebrew and Germanic. In this section it will be shown that the principles of Ablaut 'apophony, alternation of stem vowels' and Umlaut 'modification of stem vowels' in Germanic have parallels in Hebrew. Though "glottal stops" are not vowels, they are usually unwritten and precede vowels in Germanic. Since the "glottal stops" appear in the same position as laryngeals in Hebrew, this section will deal with them also.

Ablaut

Ablaut is a dominant feature of both Semitic and Indo-European. However, this feature becomes more meaningful to our studies when the principle of Ablaut is maintained even in the conjugation of verbs in both languages. For example, the Hebrew verb forms kom, kam, kum, jakum (jikom = niph'al) 'to stand up, arise, come forth' and German kommen, kam, gekommen, Old English cuman 'to come, arrive, approach, arise' maintain the same alternating series of stem vowels in the similar verbs of both languages.

A second example of Ablaut is seen in the Hebrew verb barach 'to flee, to break away, to escape, to break through,

break in, put to flight, chase away, pass through, bring away, bring across, induce to leave.' Two German verbs resemble ḇarach in form and meaning. These are brechen 'to break, break through, break down, break in, break away, break out,' and bringen 'to bring, fetch, conduct, take, carry, lead, induce to leave.' The past tense forms both resemble the Hebrew qal perfect of ḇarach, one appearing in German with regular, and the other with irregular endings.

TABLE 12.--A comparison of Ablaut in Hebrew and German

Hebrew (ḇarach)	German (brechen)	German (bringen)
ḇarach (3rd)	brach (1st and 3rd)	
ḇarachtij (1st)		brachte (1st and 3rd)
ḇarachtᵉ (2nd)	brach(s)t (2nd)	brachte(s)t (2nd)
ḇarachnu (1st pl.)	brachen (1st, 2nd, 3rd pl.)	
ḇᵉrachtᵉn (2nd pl.)		brachten (1st, 2nd, 3rd pl.)
ḇᵉroach (inf.)	gebrochen	
jibrach (imperf.)		gebracht
ḇarech (pi'el, inf.)	brechen (inf.)	bringen (k=g, pi'el=i)
hibrijach (hif'ijl. causitive)	bricht (E=break with diphthong)	bringt

It can be observed in Table 12 above, that the Ablaut series has been maintained in both languages. It should also be noted, that the inflectional endings in the two languages are comparable.[1] Though this morphological

[1] It was a feature of Germanic for the inflectional endings to suffer various degrees of attrition, so that one ending came to represent more than one person. See Waterman, p. 30.

comparison lies outside this phonological study, it will be of value to note that the German past tenses consistently compare with the perfect qal forms. The masculine singular perfect qal form, as in ɓarach above, is consistently similar to the German first and third person singular preterite. The Hebrew first person perfect qal form seems to resemble the form in German which serves as both first and third person preterite. The Hebrew second person feminine singular form, curiously, consistently compares with the second person plural, as well as with the second person singular form. The Hebrew first person plural form compares with the plural of the German irregular verbs, and the second person plural perfect qal form compares with the German regular verbs, first, second, and third person. The past participle of German regular verbs consistently compares with the masculine imperfect form of the Hebrew verb, while the irregular past participles in German resemble either the infinitive or the imperfect form. The present tenses and infinitives usually compare with the pi'el (intensified) forms, as in ɓarech and brechen above. Frequently, the present tense forms compare with the hif'ijl, causative conjugation, as in hiɓrijach and bricht above. In the present tense, most of the Germanic forms of the word bringen have an [e], as the pi'el form ɓerech has in Hebrew, and ħet [x] seems to compare with ng in the forms brenga Old Frisian, brengan Anglo-Saxon, and brengjan Old

Saxon. The diphthong in English break seems to compare with the diphthong in the hif'ijl, causative, conjugation hibrijach. The addition of o in the pu'al form (most verbs add u in the pu'al) compares with the German noun form Bruch 'break' and English broke. Therefore, the Ablaut series in Hebrew barech, hibrijach, barach, beroach, baruch (pass. pres.) compares with German brechen, bricht, brach, gebrochen, Bruch, while, at the same time, the Hebrew forms hibrijach, barech, barachta, jibrach compare with German bringen, (Old Frisian brenga), brachte, gebracht.

Umlaut

The principle of Umlaut (vowel modification) is common to both Hebrew and Germanic, but not to Indo-European. Umlaut occurs when the vowel of a final syllable influences the pronunciation of the stem vowel. Even though umlauting is seen throughout Germanic rather sporadically, it became most pronounced in High German during the transition from Old High German to Middle High German. For example, the Old High German word maht 'power' formed the plural by suffixing i, producing the form mahti 'powers.'[1] The same word in Middle High German is Macht, but the plural is written Mächte. The following examples illustrate this principle at work in both languages. See Table 13.

[1]See Waterman, n. 3, p. 85.

TABLE 13.--Examples of Umlauting in Hebrew and German

Umlauting in Hebrew			
shelet	'shield'	shiltej	(construct)
ḇaṯ	'daughter'	ḇittij	'my daughter'
ḇen	'son'	ḇinḵa	'your son'
ḇajit	'house'	ḇejṯij	'my house'
koten	'little finger'	katnij	'my little finger'
ṗeh	'mouth'	ṗijjoṯ	'mouths'

Umlauting in German			
gast	'guest (OHG)	gesti	'guests' (OHG)
skeld	'shield (Gmc)	Schilder	'shields' (G)
swari	'hurt' (OHG)	swaere	'hurts' (MHG)
sconi	'pretty' (OHG)	schoene	'pretty' (MHG)
suni	'sons' (OHG)	süne	'sons' (MHG)
Magd	'maiden'	Mädchen	'girl, little girl'
Frau	'Mrs.'	Fräulein	'Miss' (diminutive)
Mann	'man'	Männchen	(diminutive)
Hand	'hand'	Hände	'hands'

Umlauting in Germanic was first indicated in writing by changing one vowel to another in spelling, as in gast and gesti above. This was called "primary Umlaut." Later, the Umlaut was indicated by writing an e immediately behind or above the vowel in question, as in sconi and schoene above. This was referred to as "secondary Umlaut." Eventually, this e was replaced by writing two parallel dots above the

vowel, as in Frau and Fräulein above, which indicated that this vowel was to be modified in its pronunciation. The two dots replaced the e and indicated the umlauting of the vowel.[1]

By way of comparison, the vowel symbol for the e in Hebrew is two parallel dots, which are placed under the consonant immediately preceding the vowel sound, according to the modern (Tiberian) vowel system. The Babylonian and Palestinian (Ashkenazic) vowel systems used the same two-dot symbol for the e, but placed it over the respective letter as in German.[2]

It should also be noted, in this discussion of vowels and vowel modification, that the length of vowels in German eventually changed in a way that makes a comparison with Hebrew possible. Normally, in Hebrew, short vowels must be in closed syllables, while long vowels must normally be in open syllables. Similarly, during the Middle High German period, short vowels in open syllables lengthened (lĕben to lēben) and long vowels in closed syllables shortened (hāst to hăst).[3]

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[1]For a more detailed discussion of the Umlaut in German, see Waterman, p. 85.

[2]For a more detailed discussion of the vowel systems in Hebrew, see Chomsky, p. 103.

[3]Waterman, p. 103

Glottal Stop

The "glottal stop" is a momentary stoppage of breath, which occurs in German before all syllables beginning with a vowel. It is produced by restricting the larynx and then releasing the air with a plosive effect. In other words, when properly enunciated, no word in German begins with a vowel that is not preceded by a "glottal stop."[1]

The "glottal stop" (represented by ') can aid in the proper enunciation of English as well. For instance, "I am" and "he is" can be slurred together, or they can be pronounced "'I 'am" and "he 'is."

Similar to German, no Hebrew word begins with a vowel. Those words which are transcribed into Roman characters, and are spelled as beginning with a vowel, in reality begin with a laryngeal or pharyngeal, commonly called either "gutturals" or "glottals." There are four of these in Hebrew, the 'aleph, the hē, the chet, and the 'ajin. The hē and the chet, normally, do not present a problem because they are usually transcribed as h and ch (or ẖ), respectively. However, the 'aleph and the 'ajin are usually not

[1]Siebs states that since 1933 the "glottal stop" has undergone some modification and is not as vividly pronounced before initial vowels. He, therefore, prefers the term "fester Ansatz" 'strong beginning.' For a discussion of the development of the glottal stop in German, see Siebs: deutsche Hochsprache, Helmut de Boor and Paul Diels, eds., (Berlin: Walter de Gruyter, 1961), p. 36.

transcribed, though they technically should be indicated by the symbols ʾ and ʿ, respectively. This similarity between the two languages is significant since "glottal stops" are not a consistent or functional aspect of Indo-European, but they are of both German and Hebrew. Note, in Table 14 below, the similarities between Hebrew and German "glottals".

TABLE 14.--Similarity of "glottals" in Hebrew and German

Hebrew		German	
ʾe~~k~~es	'anklet'	der ʾOchse	'the ox'
ʾolah	'holocaust'	der ʾAbend	'the evening'
ġa'ash	'quake, shake, gush'	herein'eilen	'hurry in'
ʾa~~b~~o~~t~~	'ledge, vote'	um'armen	'hug'
ʾele~~p~~	'large beast'	ʾeine ʾEule	'an owl'
ʾahawa	'river, water'	er'innern	'to remember'
ʾe~~d~~	'exhalation, vapor covering earth'	ʾatmen	'to breathe'

Similar words in Hebrew and Germanic illustrate a parallel development of "glottals" in both languages. The word ʾe~~d~~ above, ʾe~~d~~ijm in the plural, compares with the early Germanic forms aē~~d~~m Anglo-Saxon, adem Old Dutch, ā~~d~~om Old Saxon, ātum Old High German, which all mean 'breath.' Though the word ʾe~~d~~ appears to have come into Greek and Latin as a loanword, aither (Greek) and aether (Latin), which developed into English ether 'clear sky, substance permeating space,' the Germanic forms above meaning 'breath'

date back to the Proto-Germanic language as well as to ancient Hebrew (first recorded in Gen. 2:6).

Also written with an 'alep in Hebrew is the word 'eben 'balance stone, weight, a plummet' (Deu. 25:13). In balancing and measuring, this object kept things straight and equal in weight. The earliest recorded Germanic forms, which resemble Hebrew 'eben, are recorded as eban Old Saxon, ibns Gothic, eban Old High German, and even English, otherwise of unknown origin. On the other hand, the 'ajin is represented in the Hebrew words 'ewel 'wickedness, depravity, iniquity,' 'iwwel 'to act wickedly, evil' (Lev. 19:15), and in the related form spelled with 'alep: 'abal, 'ubal, 'ebel, he'ebijl 'to mourn, lament.' Early Germanic forms are similar: uvel Old Low German, ubil Old Saxon, ubils Gothic, übel German, evil English; origins are uncertain. The Hebrew word 'abar 'over, to pass over, to cross a stream; hence: the bank of a river or stream' and a related word 'eber 'situated on the other side of a river or stream' are similar to the Germanic words meaning 'over' and 'bank': obar, ubar Old Saxon, über, Ufer German, yfir Old Norse, ufar Gothic, ofer Anglo-Saxon, over English. This word is also in Indo-European as *uperi.

Most of the German dialects simply have a vowel where Hebrew has a laryngeal, although occasionally consonants appear. For example, g and k are occasionally found where "glottals" appear in Hebrew. This is a logical comparison

since both 'alep and [k] are articulated in the throat. For instance, the Hebrew word 'ajin, also spelled 'ejn 'no, not any, none,' both spelled with 'alep, resemble German kein and nein, Dutch gheen, Middle Low German gein 'no, none, not any.'

On the other hand, the Hebrew word 'eth 'with' resembles the English word with. In this case, a w in English appears in the same position as the 'alep in Hebrew. However, the Hebrew word 'eth is far too complex than merely to mention its one form. It also carried with it the meaning 'against.' It appears in Gothic as wiþra and in Old Norse as við(r) with the same meaning. Wider in German is an accusative preposition; the same holds true of Old Saxon wið and Old English wiþ. In Hebrew, the word 'eth is also used as an accusative designator. When pronominal suffixes are affixed to this accusative denominator, pronouns in the accusative are formed. It also identifies accusative nouns, or, in other words, direct objects.

There are several words in Germanic which, once we substitute the Hebrew "glottal" with a w, h, n, or l, are similar to Hebrew words. For instance, Hebrew shua' 'riches, wealth, a great display' resembles English show 'exhibition, display of valuables.' Likewise, Hebrew nā' 'now' (Gen. 18:21) compares with English now and German nun. This word appears as nū in Gothic, Old Saxon, Old English, and Old High German.

The Hebrew word 'eđ 'testimony, knowledge, witness, wise man, legislator' (Gen. 31:44) compares with the English word witness (vit ON, witi Gothic) and wit 'to know, be of sound mind.' The Hebrew word 'eđah 'a meeting, an assembly, the congregation of the Israelites' (Exod. 12:3), related to 'eđ above, compares with Old English wita 'wise man, councilor' and with Anglo-Saxon witan 'national council, tribal council in Anglo-Saxon times.'

The Hebrew "glottal" compares with l in the following pairs of words: Hebrew 'uđ and 'ođ 'to load, a load, weight' and English load; Hebrew 'ijđ 'to turn, guide, direct' and English lead (German leiten 'guide'); Hebrew ġarah 'to excite, stir up, be irritated, angry, make war' and English quarrel (g=k); Hebrew 'ajjah 'large bird, hawk' and English eagle (j=g); ġar'ijn, ġar'ijnah 'stone, kernel' and English kernel (g=k); and Hebrew 'ađ, 'ađej from 'ađah 'as long as, until, to go on in time' and English until. Other Germanic forms of this word are und 'until' Old Norse, Anglo-Saxon, Old English, Old Frisian, unte Gothic, unti Old Saxon, and, possibly, and in English and und in German, otherwise of unknown origin.

The following Germanic forms have an h where Hebrew has a "glottal." Hebrew 'alaþ, 'illeþ, and 'ulleþ 'to aid, wrap, assist the weak and faint' compare with Germanic halp Old Saxon, hilf(e) German, and hulpe Anglo-Saxon 'to help.' At the same time, the 'ajin in Hebrew ba'at compares with

forms in English containing n in medial position; ba'at meaning 'to kick or strike' is similar to the words bat, bunt, putt, and punt, all of unknown origin.

In concluding this chapter of the study, it should be clear that similarities also exist between the two languages of Hebrew and Germanic in the area of vowels and "glottals." For example, the alternating of stem vowels, or Ablaut, is a similar function in both languages, especially in those words which resemble each other in form and meaning. Likewise, the principle of Umlaut, or the modifying of stem vowels when a suffix is added to a word, is to be found in both languages. It was also noticed that the length of vowels in German was modified so that short vowels would appear in closed syllables and long vowels in open syllables, as it is in Hebrew. The last comparison made in this chapter was between Hebrew "glottals," which are usually romanized without these sounds indicated, and German "glottal stops." Words in Germanic, which are similar to these Hebrew words, contain a vowel in the position where a "glottal" appears in Hebrew. In German, a "glottal stop" precedes that vowel in pronunciation. Occasionally, in English, a w, h, n, or l is found in the position where the "glottal" appears in Hebrew, and where the "glottal stop" in pronounced in German.

CHAPTER V

LEXICAL SIMILARITIES

There are many words in Hebrew and Germanic which are very similar in form and meaning. The purpose of this chapter is to show that the similarities between the two languages also extends into the area of lexicology. These words will be presented in this chapter for the purpose of comparing and observing them more closely. This comparison becomes valuable to this study when we learn of the following observation by W. B. Lockwood:

> All Indo-European languages contain a contingent of words which cannot be etymologized, but the proportion of these in Germanic is exceptionally high, about one-third of the basic stock being of unknown origin. It may be that, owing to exceptional changes, the Indo-European affinities of some of these words are no longer recognizable, but this reservation will hardly hold for the great majority, which must therefore be attributed to an unknown source.[1]

As has already been pointed out, the influential cause of the Germanic Sound Shift, of gemination, and of the High German Sound Shift has in the past been attributed to an unknown source. Now, Lockwood, who has in recent times become prominent as a writer in the field of Indo-European

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[1] W. B. Lockwood, Indo-European Philology (London: Hutchinson University Library, 1971), p. 123. A review of the etymological dictionaries seems to support Lockwood's claim concerning the unknown source of about one-third of the Germanic vocabulary. A complete list of the etymological dictionaries consulted can be found in the bibliography.

Linguistics, claims that one-third of all Germanic vocabulary is not to be found in other Indo-European languages and must, therefore, also be attributed to an unknown source. It is this "unknown source" which has been the focal point of this dissertation. It will be the goal, particularly of this section, to show that numerous words exist in the vocabularies of Germanic and Hebrew which should be studied and compared for consideration as possible cognates.

Since some lexical similarities have already been presented in foregoing sections, and since an all-inclusive presentation of the similar forms would be too extensive for this study, a few representative examples will serve the purpose of this section. These vocabulary entries are traceable in the Germanic languages to the pre-Christian era. That is, since they appear in several of the Germanic languages as cognates, it is logical to assume that they were in the Proto-Germanic language prior to the time when the Germanic tribes split up--approximately 1 A.D. On the other hand, the Hebrew words appear in the Old Testament narratives, certifying to their antiquity.

Since this chapter will deal with quite a lengthy list of words, it is not feasible to give a detailed explanation of each. Most of them will have to be shown in a list. The problem with merely listing words is that the development of the words in both languages cannot be adequately shown.

Some words, especially, need a better description than a list or chart allows. For instance, the Hebrew word hagah developed several meanings. Normally, it meant 'to meditate, think, use logic.' It first appears in the Old Testament in Joshua 1:8: 'and thou shalt meditate thereon (on the law) day and night.' Though this word continued to carry this meaning throughout the Old Testament, secondary meanings developed parallel to the original one. In Psalms 115:7, this word means 'to speak, to utter sound'; in Proverbs 8:7, it means 'to sing, to celebrate.' The same word is also used to express 'to murmur, to mutter, to sigh, to mourn' (Ezek. 2:10) and 'to growl as a lion or thunder' (Job 37:2). Other forms of this word appear: hegeh 'thought, meditation' (Ps. 90:9); hagut 'meditation' (Ps. 49:4); hagijg 'heat, fervour of mind' (Ps. 39:4); higgajon 'meditation, plot' (Lam. 3:62). Similar words appear in Germanic, and seem to be most widespread in Old Saxon. Noun forms appear as hyge or hige 'mind, thought'; hoga 'care, think of someone'; hogu 'care, industry, effort'; hogung 'care, effort, endeavour'; higecraeft 'acuteness of mind'; higeleast 'negligence, carelessness'; higesorga 'anxieties, mental griefs'; hogascip 'prudence'; hygeleast 'folly, madness'; hygesceaft 'the mind, thought.' Adjectives appear in the following forms: hige 'diligent, studious, attentive'; hoga 'prudent'; hogfull 'anxious, full of care'; hige frod 'wise, prudent in mind'; hige leas

'negligent'; hige strang 'strong minded'; hige thancle 'cautious, thoughtful.' The following verbs developed from the noun forms: hogian 'to meditate, to study, to think, to be wise, to be anxious, to groan'; hygian, hyggan 'to study, to explore, to seek vehemently, to struggle.' The adverbs appear as higeleas lice 'negligently,' hogfull lice 'anxiously.' This word has survived in modern Danish as hige 'to strive' and in Dutch as hijgen 'to strive.' It appeared in Anglo-Saxon as hīgian 'to strive,' in Middle English as hien, and in modern (archaic) English as hie 'to strive, to exert oneself, to hasten.' Also, the forms higgle and haggle 'to argue about terms, price, etc' appear to belong on this list. The various etymological dictionaries list this word and its various forms in Germanic as being "of unknown origin."

The word for 'fish' in Hebrew is dag (Gen. 9:2), also dagah (Gen. 1:26). 'To fish' is dijg, 'fishing boat' is dugah, and 'fisherman' appears as dawwag and as dajjag. Similar words in Germanic, which are not found in other Indo-European languages, are English dogger 'two-masted fishing vessel' and Middle Dutch dogger 'fishing boat.' Others are Middle Dutch dogge 'cod fishing,' Old Dutch dogghe boot 'fishing boat,' Icelandic dugga and fiski duggur 'fishing boat,' and duggari 'crew member of a fishing boat,' while Dogger Bank and Dogger-Sands are great fishing areas on the North Sea. In Old Norse, the

word for 'fish' is doggva and the English word dogfish is the name of a particular variety of fish in the carp family. In addition, the words daggle, draggle, and dangle all deal with water and fishing.

Occasionally, a Germanic word resembles a Hebraic word as well as the Indo-European form. Those Germanic words which seem to be more similar to the Hebraic form are also included in this chapter for observation and comparison. For example, the various forms of Hebrew nuaḥ, naḥ, henijah and with inflectional endings naḥatt, naḥtah, and naḥten carry the following meanings: 'to rest, sit down, lie down, cease work, sleep, period of rest after work, after the days activities.' Two words in Germanic resemble the Hebrew forms: German nach 'after,' which appears in Old High German as nāh, in Old Frisian as nēi and nī, in Anglo-Saxon as nēah, in Gothic as nēhva, and in Middle Dutch as nā; and German Nacht 'night, period of sleep and rest,' which appears in Old High German as naht, in Old Norse as nátt, in Gothic as nahts, in Old Frisian as naeht and neaht, in Old English as niht, and in English as night. The verb form in German is nachten 'to spend the night.'

It has traditionally been thought that the Germanic word for 'night,' *naxt-, came from Proto-Indo-European *noktos 'night,' in which form it appears in several other Indo-European languages. The possibility exists that the Indo-European, Hebraic, and Germanic forms are all related.

The possibility also exists that Germanic received its form from Proto-Indo-European, which would have involved the shift of [k] to [x] written h. Since the [x] sound is present in both Germanic and Hebrew, it is also possible that the Germanic forms came directly from Hebrew. It is the purpose of this study, and particularly of this chapter dealing with lexical similarities, to present such words for comparison and observation, leaving it open to future investigation to determine if, indeed, there could have been any direct influence from Hebrew upon Germanic.

The following list contains Hebraic and Germanic words which are similar in form and meaning. In order to show the antiquity of the words in both languages, the dates of earliest known usage have been indicated: Germanic implies pre-Christian era, West Germanic refers to the first five centuries of the Christian Era, Anglo-Saxon implies fifth century A.D., Old English implies eighth century, and so forth. The "shift" column reminds the reader of the type of sound shift or other explanation necessary to recognize the similarities in the two lists. If these words are also traceable to Proto-Indo-European, this will be indicated in the "date" column. The others are of unknown or uncertain origin. See Table 15.

TABLE 15.--Lexical Similarities in Germanic and Hebrew

HEBREW	(date)	(shift)	GERMANIC	(date)
'abad 'to wander, lose'	Deut. 26:5	b=w d=nd	vandre Dan., wandrian AS, wander E (orig. unk.)	WGmc
'eben 'balance stone - weight, a plummet'	Deut. 25:13 Isa. 34:11		eban OS, ibns Goth., eben G, even E (IE=*ep-)	Gmc PIE
'abar, 'eber 'to strive upward'	Job 39:26		aebre OE, ever E (orig. unk.)	OE
'eber 'wing feather' 'ebrat 'upward flight'	Isa. 40:31	b=p	brid OE, bird E (orig. unk.)	OE
'abak, bak, pāk, dapak 'to pound, to drop'	Gen. 32:25	b=p	boka ON, boken LG 'erz' pochen G poke E 'drop, pound, poke' (orig. unk.)	Gmc
'agad, gij-d, 'aguddah 'to bind, bands, to confine, archway'	Ex. 12:22	d=t	gat ON, gitter G. Gatte G, gutter E, gate E (orig. unk.)	Gmc
'ēd, 'ēdijm 'exhalation, vapor covering earth'	Gen. 2:6	d=t d=t	adom OS, ādm AS, adem Du, anda ON, Atem G, eþian OE, ethem ME, (bhrē=IE 'burn' + ether 'breath' = breathe E; IE=*ētmo-)	Gmc PIE
'edajin, 'ade', 'adah 'then, at the same time'	Dan. 2:15	'=n d=t=þ	þā ON, þan Goth., than, then E, denn, dann G (IE=*to-)	Gmc PIE
'adon, 'adonaj 'lord, master' 'adan 'to judge, command'	Gen. 24:14	'=w	Odin ON, Wodan WGmc 'highest of Gmc gods' (orig. unk.)	Gmc
'ahal, 'ohel 'to shine, be bright'	Gen. 13:12		hal, hallen, hël, hëllen, hella 'bright' (IE=*kal-)	Gmc PIE

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
'o 'or, or rather'	Deut. 13:2	+ r	ár ON, ōr OE, ere, or E (orig. unk.)	Gmc
'(w)ud 'wood, burnt wood, wooden poker'	Zec. 3:2	'=w	wudu OE, vidr ON, wood E (orig. unk.)	Gmc
'ud, 'od, la'od 'to load, weigh heavily'	Isa. 7:4	'=l	lada ON, laþon Goth., laden G, load E (orig. unk.)	Gmc
'ijd, la'ijd 'to bend, strengthen, aid, direct' (rel. to above)		'=l	leid ON, leita OHG, leiten G, lead E (aide OF), aid E	Gmc
'awah, 'iwwah 'to desire, to want'	Pro. 21:10	+ n	want ON, want E (orig. unk.)	Gmc
'iwwah, 'iwwijt	Pro. 23:3	t=s	wȳscan OE, wish E (orig. unc.)	WGmc
'awah, 'ij 'an island, a sea shore, a boundary of habitable land'	Jer. 47:4		ey, eiland Ofris, ey, eyland ON, ieg, Īg ēgland, Īland OE ouwa OHG, aue, au G, island E (orig. unc.)	Gmc
'awēn 'emptiness, vanity, in want of '	Ps. 94:23		vana ON, wanan Goth., wane E (IE=*wa-)	Gmc PIE
'awēn, 'ōnek, 'ōnam 'emptiness, lacking'	Pro. 11:7		ōn, ān ON, ōni OFris, ohne G 'without' (IE=*ēnu-)	Gmc PIE
'azah, 'az 'at that time, then'	Gen. 12:6		asa OFris, ase OE, as E (orig. unk.)	WGmc
'azan 'sharp, pointed' 'ozen 'ear'	Gen. 4:23	s=r rhot.	auzan Gmc, auso Goth., āre OFris, ōra OS, Ohr(en) G, ēare AS, ear E 'sharp, pointed, ear' (IE=*ous-)	Gmc PIE

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
'ejn, 'ajin 'nothing, not any, none'	Gen. 37:29	'=g=k	"ain't," gein LG, kein G 'nothing, not any, none' (orig. unk.)	WGmc
'uts, lahats, nahats 'to urge oneself, to hasten'	Ex. 5:13	ts=st	hāest OE, haste OFris, haste E (orig. unk.)	Gmc
'or, ma'or, m'orijm 'morning light, light of day, luminous light'	Gen. 1:3	= n	morn, morning (orig. unc.)	Gmc
'ōth, 'oeth 'sign "of covenant" token of truth of prophecy'	Gen. 1:14		ōeth, aþ OE, ēth OS, oath, eidr ON, aiþs Goth., Eid G 'solemn appeal to God as witness' (IE=*ŏitos-)	Gmc PIE
ba'ar, bor, bo'ar bo'arah 'to dig, bore, especially a well, pit'	Gen. 24:11		bora, borr ON, borian OE boren MDu, bohren G, bore E (orig. unc.)	Gmc
			Bohrloch G, Brunnen G 'well' (orig. unc.)	
batal, bētel 'to be free from labor, to rest, to cease from work'	Ecc. 12:3		betalon, betalari OHG, betelen, betelaere MHG, betteln, Bettler G, 'to beg, begger, to be without work' (orig. unk.)	OHG
baldar 'messenger'			Baldr, Baldur, Balder 'messenger god of wisdom' (orig. unk.)	Gmc
bij, ba'ijtij, ba'ijta, ba'ah, jib'eh, ba'ijt, b'ijten 'to pray, to ask for =kal'	Gen. 44:18		bītan OHG, bidja ON, bidjan Goth., bitte, bitten, bat, gebeten G, 'to ask for,' bid E (IE=*bheidh-)	Gmc PIE

TABLE 15.—(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ƀij, ƀa'ij-tij, ƀa'ij-ta, ƀa'ah, jiƀ'eh, ƀa'ij-t, ƀ.'ij-ten, 'to pray, to ask for =kal'	Gen. 44:18		baiþ Goth, beida ON, ƀaedan AS, ƀeiten OHG, ƀieten G, ƀid E 'request, demand' (IE=*bhendh-)	Gmc PIE
ƀe'ah, ƀe'ij-tij, ƀe'ij-ta, ƀe'ij-t, ƀe'-tah, ƀeij-ten 'to pray , to ask for' (rel. to above = pi'el)			bete, beten, Gebet G, ƀëta OHG, 'to pray' bida Goth. (orig. unc.)	Gmc
ƀar 'grain cleaned from chaff, also growing in the field'	Gen. 41:35		barr ON, ƀaere, bere OE, bar- Goth., barley E 'stored grain = rel. to barn, also grain, barley in the field' (IE=*bhar-)	Gmc PIE
ƀar, (ƀarar) 'empty, used of a barn' (rel. to ƀarar = pure)	Pro. 14:4	+ n	bere, ƀaere, bern OE, barn E, berern OS, ƀarern OFris, barrann ON 'barn' (orig. unk.)	Gmc
ƀar 'son, male child'	Pro. 31:2	+ n	barn Goth., OS, AS, OE, 'child, son' (orig. unk.)	Gmc
ƀara', ƀere', ƀora' ƀer'ah, ƀore' je-ƀora' 'create, form, beget' (rel. to above)	Gen. 1:1	'=n	bera ON, ƀairan Goth. beren, boren OS, gebären, geboren G, bear, bare, born E (IE=*bher-)	Gmc PIE
ƀra-kā-h 'blessing benediction, poetic or divine words'	Gen. 27:12	k=g	Bragi 'god of poetic and verbal skills' (orig. unk.)	Gmc
ġa-dah, ġe-dijjah 'female goat'	Gen. 38:23	d=t	gāt OE 'she-goat,' gēt OS, geit ON, gaits Goth., goat E (IE=*ghaidos-)	Gmc PIE
ġe-dij 'young goat, kid'			kid ON, chizzī OHG, kide ME, kid E (orig. unk.)	

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ġijl, ġijlah, ġijlaṯ 'joy, rejoicing, gladness' (rel. to ġalaḏ below)	Job 3:22		glý ON, glīo, glēo OE, glee E (orig. unk.)	Gmc
ġulġoleṯ 'the skull, rel. to the words for wheel and round'	Num. 1:2	g=k + s	scolle, schulle ME, skoltr ON, skolt, skult Nw, Skult, skulle Sw, skull E (orig. unk.)	Gmc
ġalaḏ 'to be smooth naked, bare skin, shiny'	Job 16:15		glad OE, gladr ON, glat OHG, glatt G 'bald, shiny' (IE=*ghlᵉdha-)	Gmc PIE
			gladr ON, glad OS, glad E 'shining bright, cheerful' (rel. to above)	
		d=t	gleiḏr Icl, glīdan AS, gleiten, begleiten G glida Sw, glijden Du, glide E 'glide, accompany' (orig. unk.)	Gmc
ġalah, ġlijṯen 'smooth, to be made naked, to lead into exile' (rel. to above)	Amos 1:5		glītan OS, glita ON, glit- Goth., glitter E	Gmc
ġolēm, glamijm 'something not developed, embryo, shapeless person'	Ps. 139:16	g=Ø	lemja, lami ON, lamo OS, lemian, lama OE, lam OHG, lahm G, lame E (orig. unk.)	Gmc
ġarah, ġarōṯ, ġerah, ġerijṯ, 'roughage, grits, grain, sand; ġarijs (mod. Heb. = 'grits')	Deut. 14:6		griot OS, grēot OE, grjōt ON, grit(s), greats, grout E grioz OHG, Griess G 'minute particles of sand, gravel, grain, cereal, grits' (orig. unk.)	Gmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ġarah, ġarot 'grain used to weigh and balance, coin' ġarush (mod. Heb. = 'coin')	Ex. 30:13		groot MDu, grōte MLG groat E 'small coin'	Gmc
			Groschen G (orig. unk.)	
ġar'ijn 'stone, kernal, berry, seed'	Num. 3:47		(grānum L, grain OF) grain E	
ġarah, ġorah, ġorijnu (rel. to above=pu'al)		g=k	korn ON, OE, OFris, OS, OHG, kaurn Goth., corn E	Gmc
			(IE=*gṛnó-)	PIE
ġarah, gerijten, groh, jgoreh 'to make rough'	Lev. 11:3	+ n	grindan, grond, grundon gegrunden OE, grind E	OE
			(IE=*ghrendh-)	PIE
ġarah, ġreh, ġrij 'to be rough, to stir up, to be angry, to make war' (rel. to above)	Deut. 2:5	g=k	krēgi, chrēg OHG, krīga OFris, krīch MLG, crijch MDu, krijg Du, Krieg G 'battle, war, opposition' (orig. unk.)	WGmc
ġaron, ġirġer 'throat, rough sounds in the throat, gargle'	Ps. 69:4		groan, gurgle, gargle grunt, grouch, grumble growl, grudge, grumpy, gruff (origs. unk.)	Gmc
ḏo'eg, ḏa'at 'thought, wisdom'	Deut. 4:42	g=k '=x d=t=þ	þagkjan, þāhta Goth., þekkja, þátta ON, þenċan, þōhte OE, denken, dachte G, think, thought E (orig. unk.)	Gmc
daham, domem, dumam dum, 'to be silent, without speech'	Gen. 25:14		dumb OS, OFris, OE, dom Du, dumbr ON, dumbs Goth., dumm G, dumb E (orig. unk.)	Gmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ḏahar, ḏiher, ḏahᵃrah 'to run swiftly, rapidly, rapid course of a horse'	Nah. 3:2	h=Ø	diār OFris, dýr ON, dier Du, dēor OE, tior OHG, Tier G, deer E (IE=*dheusó?)	Gmc PIE
ḏūn, ḏōn 'to be low, depressed, inferior, to rule, to be subject to rule, to reside in an area subject to rule'	Gen. 6:3	d=t	tūn OE, OFris, OS, tún ON, town (also in Celtic = dūn)	OE Gmc
		t=ts	zūn OHG, Zaun G 'fence' (rel. to above)	
ḏōn, ḏūn, ḏān 'to descend, rule, judge'	Gen. 6:3	d=t=þ	Donar, Thor ON, Donner G 'god of thunder' (IE=*ton-)	Gmc PIE
ḏōr, ḏūr 'to go in a circle, to turn, to turn aside, to dwell'	Dan. 4:9		duru OS, AS, dure, dore OFris, daúrōns Goth., dyrr ON, turi OHG (pl), Tür G, Tor G 'gate' dor OE, daur Goth. door E (IE=*tr̥-, *ter-)	Gmc PIE
ḏakár 'to thrust through with a sword or spear'	Num. 25:8	k=g	daggere OE, dagger E (orig. unc.)	OE
ḏarab, ḏereb, ḏorab ḏarbon, ḏerban, hidrijb, ḏorban 'to be sharp, a goad, to drive an ox)	Ecc. 12:11		derbi, darbia OS, 'mean, strict,' djarfr ON 'sharp, bright' þeorf AS, derb, verderben, verdirbt, verdorben G (IE=*dherbh-)	Gmc PIE

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
dara~~b~~, dere~~b~~, dora~~b~~ darbon, derban, hidrij~~b~~, dorban 'to be sharp, a goad, to drive an animal'	Ecc. 12:11		drífa, dráf ON, driva OFris, drīban OS, drijven Du, treiben G drifan, draf, drifon OE drive, drave/drove, driven E, trīban OHG (orig. unk.)	Gmc
dara~~g~~, dara~~g~~ah, dere~~g~~ 'to go on by steps, to ascend with effort' (dar-, tar- = activ. of feet or rhythm)		sh=sk	draga ON, dragan OE, dragan OS, tragen G, drag, draw E	Gmc
		d=t	tregi ON, trāg AS, träge G, 'tiresome movement of body' (orig. unc.)	Gmc
			(also tramp, track, trappen, treffen G, trek, dredge, drudge, draught)	
dara~~k~~, daru~~k~~, dere~~k~~, dora~~k~~ 'to walk, pathway, to walk through, enter a building'	Gen. 30:36 Josh. 1:3	d=t=p k=x(h)	thuruh OS, thruch OFris, þorh, þêrh AS, þaírh Goth., durah OHG, durch G, through E (IE=*tṛ-, *ter-)	Gmc PIE
darash, dash, dosh 'thrash, tread with the feet, trample'	Deut. 12:5	d=t=þ	dorschen Du, doschen LG þreskja ON, þerscan AS, dreschen G, thresh, thrash E (IE=*treskô-)	Gmc PIE
he'ezijn 'to hear, to give ear'	Ex. 15:26	s=r rhot.	hauzjan Gmc, heyra ON, hear E (orig. unc.)	Gmc
hō~~d~~, ha~~d~~ar 'majesty, divine splendor'	Ps. 21:6		Höd, Hödr, Hödur 'brother of Balder' (orig. unk.)	Gmc
ḥalal, ḥolel 'to perforate, pierce, make a hole'	Gen. 10:8		hol, holr, hola ON hol OE, OHG, hole, hollow E (IE=*kel-)	Gmc PIE

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
harah, hōr (m), hōrah (f), herah, herijten 'to conceive, become pregnant, one who conceives, to sire'	Gen. 4:1		hór ON, hors Goth., huor OHG 'adulterer'	Gmc
			hóra ON, hōre OE, whore E 'adulteress'	Gmc
			hīred AS, rāđn ON, heiraten G 'marriage'	Gmc
zūd, zijđ, zijjeđ zijjađt, zijjađtah, zijjađ. zejđon 'to boil, cook, boil over'	Gen. 25:26		*suþ- Gmc, soþ, sjóđa ON, siātha OFris, siodan OS, sēoþan, sēaþ, sudon, soden OE, seethe E 'boil, cook' (orig. unk.)	Gmc
zanah, zinnah zunnah 'to sin, to go awhoring, to be given over to idolatry'	Gen. 38:24	n=nd	sunnr, synd ON, sunjis, sundi- Goth., Sünde G, sin E (orig. unk.)	Gmc
zanach, zinnach, zunnach 'to stink, be rancid, be abominable, to loathe, to emit a stench, to reject'	Isa. 19:6	s=st	stenč, stanc OE, OS stanch OHG, stench E (orig. unk.)	WGmc
			stink, stank, stunk, E stincan OE, stinchan OHG (orig. unk.)	WGmc
ħazah, ħazeh, ħazōt ħazijt, jeħezeh, neħzejt 'to see, behold, prophesy' ħezew 'something seen' ħazot 'view, sight' ħizzajon 'a vision'	Ex. 24:11		sehen, sieht, sah, gesehen, seht G, zien Du, sēa, sīa, siā ON, saihwan, sahw, sēhwum Goth., sīa OFris, see, saw, seen, sight E	Gmc
			sought sēon OE, siōne OFris 'a vision' (IE=*sekʷ-)	PIE

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
~~harap~~, ~~harapah~~ 'to scrape, to mar with something sharp'	Job 27:6	+ s	skrapa ON, schrapen MDu scrapian OE, scrape E (orig. unk.)	Gmc
'to abandon, give up, to have little worth'	Lev. 19:20		skrap ON, scrap E 'that which is left over, thrown out' (orig. unk.)	Gmc
'to pluck, plucking, harp at, to scorn, to reproach'	Chron. 2:31 Ps. 16:10		harpa ON, OS, harfa OHG, harp Du, E (orig. unk.)	Gmc
~~herep~~, ~~herept~~ 'to gather fruit, crops, to pass the autumn'	Isa. 18:6	p=f	haerfest OE, OFris, herfst Du, hoefest AS, Herbst G, haust ON, harvest E (also in Gk. and Lat.)	Gmc
tara~~d~~, tere~~d~~ tera~~d~~ten, tere~~d~~ah taru~~d~~, tru~~d~~ah, tora~~d~~ 'to follow on continually, to thrust, to push forward, one thing to follow another'	Pro. 19:13		tre~~d~~ja, tra~~d~~, tro~~d~~a ON treda OFris, tredan, traed, traedon OE, treten G, tread, trod, trodden E (orig. unk.)	Gmc
			trada OS, trata OHG, trade E (orig. unk.)	Gmc
ja~~d~~, ja~~d~~ajim, hajja~~d~~ 'hand, hands, the hand'	Gen. 16:12	d=nd j=h	hand, hendi OS, hond, hendr ON, hand, hond OE, hand E (orig. unk.)	Gmc
jaha~~b~~, jha~~b~~, jahe~~b~~, jhij~~b~~, jaha~~b~~t, jaha~~b~~ten, jaha~~b~~nu, jhij~~b~~at, jijha~~b~~, jahe~~b~~ah 'to give, hand over, place, deliver, put, set something'	Gen. 29:21	j=g h=Ø	jeva OFris, ge~~b~~an OS, geven Du, giefan, geaf OE, gefa ON, gi~~b~~an Goth., geben, gibt, gab, gegeben G give, gave, given, giveth E (orig. unk.)	Gmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
jahab, jaheb (continued)			hebben AS, hafjan Goth., hefja ON, heben G, heven ME, heave E (also in Lat. = capio)	Gmc
jhab, hab, habah 'goods, possessions, gifts, a load'	Dan. 3:28		haba OHG, have LG Habe G, 'possessions, property, goods, fortune' (orig. unc.)	Gmc
japah, japa', japeh 'to shine, to be bright, splendor, free from blemish, fair, beautiful'	Gen. 12:14	p=f '=g + r	fagr ON, faeger OS, fair 'beautiful, light colored, free from blemish' (orig. unc.)	Gmc
jesh 'there is, there are, existence'	Gen. 28:16	sh=s	yes (orig. unk.)	E
kabad, kibbed, kebed, kabadta, kabadt, kabdah, kbadten, jikbad, jkabbed 'to be heavy, have many possessions, abundancy'	Jud. 20:34	k=h	heved, hebba, hēde OFris habaida, ganabaida Goth., habban, haefde, gehaefd OE, habēn, habēta, gihabēt OHG, habe, hatte, habt hatten, gehabt G have E (orig. unc.; Lat. = capere)	Gmc
kabed, kebed, kobed (hiblijg) 'heavy, weighty, grievous, laden, abundant'	Ex. 4:10	k=x(h)	*xabjan Gmc, hebig OS hofigr ON, havig, hebig OHG, hevig Du, hefig OE, heavy E	Gmc
		d=t	hefty 'weighty' (orig. unc.)	
kalah, killah, kullah 'to finish, to end, to waste, to destroy men, peoples, annihilate'	Gen. 41:30		kulle, kille, kelle ME, cyllan OE, kullen OFris, chollen OHG, kill E (orig. unk.)	WGmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
ḵana', ḵin'ij (imp), hiknija' (hif'ijl) 'to bend the knee, to bow, to be humble' (kin'ij el = kneel before God)	Job 40:12		knē ON, kniu Goth, knio OS, kniu, knē, knī OFris, knie Du, G, knee E	Gmc
			knielen Du, Knelen LG kneel E	WGmc
			(IE=*gneu-)	PIE
leb, libbij, libbot lebab, labab, libbah, lebijbah, libbeb lubbeb, lob, jalob, jaleb 'heart, life, to live, to love, feel with the heart'	Deut. 4:29	b=f	līf OE, OFris, OS, lijf Du, līb OHG, Leib G, līf ON, life E	Gmc
			luve OFris, luba, gilob, lubo Goth., lof ON, lufu OE, love E, Liebe G	Gmc
mahar, mohorat 'tomorrow, the morrow, on the morrow, the following day, the future'	Gen. 19:34	Ver. metath.	morgen OE, OFris, G, morgunn ON, maurgins Goth., margen MDu, marghan OSw, morrow (metathesis due to association with morn = Heb. ma'or = 'morning light')	Gmc
			(IE=*merek-)	PIE
nō' 'to negate, refuse, decline'	Num. 32:7		nō OE, (alt. of nā OE) no E (orig. unc.)	OE
naga', nigga' 'to touch, come close to, to draw near, approach'	Gen. 3:3		nage OS, nugga Nw, nudge (orig. unk.)	Gmc
			nig OS, nyghe AS, nygghe, nygh OE, nighe ME, nigh	Gmc
			neg OS, negh OE, neigh(bor)	

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
nāhar 'to flow, to come together-people'	Isa. 2:2		nā, naer ON, nāh, nahor OHG, nahor OS, nah, nāher G, near E (orig. unc.)	Gmc
nuah, nah, nahatt nahtah, henijah, nahten 'to rest, sit down, lie down, cease work, sleep, period of rest after work, after the days activities'	Ex. 20:11		naht OHG, Nacht, nachten G, nātt ON, nahts Goth. naeht, neaht OFris, niht OE, night E (IE=*noktos-)	Gmc PIE
			nāh OHG, nēi, nī OFris, nēah AS, nēhva Goth, nā MDu, nach G 'after' (orig. unc.)	
nakah, hikkah, hakkah hak 'to smite, strike, cut in pieces'	Ex. 2:11		hakken Du, haccian OE, hacken OHG, hack E 'cut with heavy blows' (orig. unk.)	WGmc
sōd, sōdij 'cushion, pillow, counsel, discussion sitting, together, learning truths, revealing secrets'	Pro. 15:22	d=þ	sōd OS, sadr ON, sōþ OE, soþsagu OE, sooth-sayer E (IE=*sontos-)	Gmc PIE
			sōþ OE, soothe E 'prove, declare, confirm truth, encourage'	Gmc
sūs 'a horse, to leap as a horse' (sūs + har = 'fast horse')	Gen. 47:17		hross ON, hros, hers OS, hors OE, hars, hors OFris, hross OHG, Ross G, horse E (orig. unk.)	Gmc
mahar, maher, mherah 'to hasten, be quick, to bring quickly, speedily as a horse, to buy a wife'	Gen. 19:22		Mähre G, merr, marr ON, mēre OE, mare E (also in Celtic)	Gmc
			hurr Icl, hurra Sw, Nw, herrie, hurrie Du, hurry E (orig. unk.)	Gmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
salap, sillep, sullap, slop, selep 'to slip, to be slippery, to cause to slip, smoothness'	Ex. 23:8	p=f	slop OE, sloppr, slyppa ON, sliupan Goth., slip, slipper E	Gmc
			slippen Du, MLG, schlüpfrig G, slip E	WGmc
			sloppe OE, slop, sloppy E 'liquid food'	OE
			slope E (all origs. unk.)	
sa'ap, se'ep, s'ijp 'to divide, to cut off branches'	Isa. 10:33	'=n	snappen Cu, snap E	WGmc
			snippen Du, schnippen G snip E (orig. unk.)	
sa'ijp, s'appah 'short branch, bough, branches'	Isa. 27:10		saep OE' safi ON, sap, sapling E, Saft G (also in Lat. = sapa)	Gmc
sa'ep, hista'ep 'a branch, division, level' (rel. to above)	Isa. 17:6	s=st	staepe OE' steppen Du step E (orig. unk.)	WGmc
sa'ar, so'ar 'storm, tempest, to be whirled about, fly'	Jon. 1:4	s=st + m	stormr ON, storm OE, Sturm, stürmen G storm E (orig. unc.)	Gmc
			(essorer OF ?), soar E	
sepijnah 'a ship' from: sapan + shapan, shippan 'to cover, to protect, seal, to make a floor with boards'	Jon. 1:5	sh=sk	scip OE, skip ON, Goth. OS, OFris, skif OHG, Schiff G, ship E	Gmc
			skipa ON, scipian OE, schēpen Du, ship E (verb) (orig. unc.)	Gmc
shapar, shipper 'to please, polish, scrub, beautify'	Ps. 16:6	sh=sk	skypper Nw, schipper MLG MDu, skipper E 'head mate of ship's crew'	Gmc
shipshūp, shipshēp 'to scrub, clean'			ship shapen, ship-shape E (orig. unk.)	

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
'abar, 'ober, 'ubbar 'to pass over, cross a stream, shore, bank of a stream'	Gen. 31:21		obar, ubar OS, over OFris, ubar OHG, über G, ofer OE, yfir ON, ufar Goth, over E	Gmc
			(IE=*uperi-)	PIE
		b=f	ōfer AS, ufar Goth, yfir ON, Ufer G 'shore, bank, coastline'	Gmc
			(IE=*apero-)	PIE
'ub, 'ab, 'abah, 'abt he'ijb, he'ijbah, ja'ijb 'to cover with darkness, to darken, a cloud'	Lam. 2:1	b=v	ābend OS, ēvend OFris, āvo, āvont MDu, Abend G, āefen OE, eve, even(ing) E (orig. unk.)	WGmc
			heaven (orig. unk.)	OE
'up, 'ap, 'apah, 'apt, 'upij, 'oppah 'to rise, to fly, to cover with darkness, to hover as a bird, as a cloud, as darkness' (rel. to above)	Pro. 26:2		up, upp OE, up, op, uppe OFris, up, uppa OS, op Du, upp, uppe, uppi ON, ūf OHG, auf G, up E (IE=*upo-) (diff. forms distinguish between rising up and high position)	Gmc PIE
		p=f	aftr, aptan ON, aefter, aeftan OE, aftr, aftana Goth., efter OFris, aftar OHG, aft, after E 'after in time, behind' (comb. with above: abaft: after dark: nautical lang.)	Gmc
'ōd 'repeating, yet again, still more'	Gen 7:4	d=nd	ōdar, andar OS, ōþer OE onþar Goth., other E 'one of two, the remaining'	Gmc
			(IE=*ánteros)	PIE
'as yet, yet'	Gen. 29:7	'=g d=t	ēta OFris, gīet OE, yet E (orig. unk.)	Gmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
'akar 'to root out, to pluck up, clear land' ('ikkar = farmer, 'ikker = to farm)	Josh. 11:6		akr ON, akkar OS, akrs Goth, ackar OHG, acre E	Gmc
			(IE=*agros)	PIE
palach 'to till the ground, to furrow'	Ps. 141:7	p=pf	plōch OFris, plōh OE, plōgr ON, plough E, Pflug G (orig. unc.)	Gmc
ṗara' 'to move oneself swiftly, to run, travel	Jer. 2:24	p=f	fara OFris, fare E, faran Goth., ON, fahren G, 'move swiftly, travel'	Gmc
			(IE=*per-, *por-)	PIE
ṗered 'swift running animal, beast of burden, mule'	II Sam. 18:9	p=pf	pered MLG, perid OS, Pferd G, pfärit OHG 'horse' (orig. unc.)	WGmc
ṗarah, ṗreh, jiṗreh 'fertile, fruitful'	Gen. 1:22	p=f	Frey 'god of fertility' (orig. unk.)	Gmc
ṗrij, ṗarah, ṗrijoṫ 'fruit, fruitful, offspring'	Gen. 4:3	p=f	frío, fijō ON, fraiw Goth., fry E 'seed, offspring' (orig. unk.)	Gmc
kahal, kol 'to call, voice'	Num. 8:9		kalla ON, ceallian OE, call E	Gmc
			(IE=*gol-)	PIE
(kwm), kam, kamt, kamnu, jakum, kum, komem, komamt, jēkomem, 'to arise, to come forth'	Gen. L9:1		koma ON, cumen, cōm, OE, kuma OFris' kommen, kommt, kamt, gekommen G, came, come E	Gmc
			(IE=*gwem-)	PIE
keren, karnij, karnej 'horn, corner, horn for blowing, vessel made of horn'	Josh. 6:5	k=x=h	horn, horna ON, haurn Goth, horn OE, E	Gmc
			(Lat.=cornu, Gk.=kéras)	PIE
			keren, cherren OHG keran OLG, kera OFris, kehren G 'to turn'	WGmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
kara', krij'ah [krī'a] 'to cry out, cry, to call, to proclaim loudly'	Gen. 39:14	+ s	krīa ON, charen, krähen G, skria Sw, schreien G, cry E (Lat.=quiritāre)	Gmc
kashah 'hard, heavy difficult, deal	Gen. 35:16	k=x(h) + r sh=sk	hask ON, harsk Dan, harsch MLG, harsh E (orig. unk.)	Gmc
katsar, kuttsar 'to cut off, to shorten, to reap grain etc., to be short'	Lev. 19:9		kuta Icl, kutte Nw, cyttan OE, cutte, kitte, kette, OE, cut E kuti Icl 'little knife'	Gmc
ra'ash 'noise, tumult, crashing'	Job 39:24		rauschen G, rush E 'noise, tumult' (orig. unk.)	WGmc
kra'esh (gerund)			krassa Icl, crash E (orig. unk.)	Gmc
ruah, rewahah 'spirit, breath, breathing, resting'	Ex. 8:11		ruowa OHG, ruo MHG, roe MDu, rōw AS, rō ON, rōwō, rōuā, ruhen G, 'to rest, relax' (IE=*erē-)	Gmc PIE
rūm, rōm 'to lift oneself up, to be exalted, proud, to exalt oneself, height'	Gen. 7:17		ruom OHG, roem Du, hrōm OS, rōm MLG, hrōms Goth Ruhm, rühmen G, rumor E 'self praise, fame, glory, honor' (orig. unc.)	Gmc
rasha', rashlanut, rishrush 'to be noisy, careless, to rustle'	Ex. 22:8		raesc̄ OE, rasch ODu, rasch G, roskr ON, rash E (orig. unk.) russelje, risselje OFris, rushle ME, rustle E (orig. un,.)	Gmc WGmc

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
sa'ar, s'ōr 'fermantation, leaven'	Ex. 12:15		sūr OE, OS, súrr ON sour E (also in Balto-Slavic)	Gmc
sapah, sippah, suppah 'to lick, suck up liquids'	Job 11:5		sūpa ON, sūpan AS, sūpen Du, sūfan OHG saufen G, sippen LG, sip, sup E (also sop and soup)	Gmc
			(IE=*sub-)	PIE
sha'ap, shi'ep, shu'ap 'to breathe hard, to pant, snort, snuff when enraged'	Isa. 42:14	'=n sh=s	snapp LG, schnappen G, snap E (orig. unk.)	WGmc
			snuf Du, Schnupf G, snuff E (orig. unk.)	WGmc
			snyff Du, sniffe LG, sniff E (orig. unk.)	WGmc
			snuppen LG, schnuppen G, snoop E (orig. unk.)	WGmc
nashaph (rel. to above)		sh=s	snaubja Gmc, snaben Du, schnauben G, snub E (orig. unk.)	WGmc
			snabel LG, Schnabel G, snob E (orig. unk.)	WGmc
shuach, shijchah, shach, shuchah 'to sink down, to be sunk, a pit, a sink'	Ps. 57:7	sh=s + n	siggan Goth., sokkva ON, sinćan, sanć, sunćon OE (ć=ch), sinka OFris, senchen ME, sink, sank, sunk E 'a sink, a pit' (orig. unk.)	Gmc
shākah, shōkek, shūk (sākah, sōkek, sūk) 'to drink, give drink, to water, irrigate'	Gen. 2:6	sh=s	soc, socian OE, soken Flem, soak E	WGmc
			sūcan AS, soch LG, suken ME, suck E (rel. to above) (IE=*sug-)	AS PIE

TABLE 15.--(continued)

HEBREW	(date)	(shift)	GERMANIC	(date)
shanah, shinnah, shunnah, shin'an, shōneh 'to repeat, to change, changes of seasons, the course of the sun, to shine, be bright, beautiful, a year'	Deut. 14:22	sh=sk	(change OF) change E	
			skinan OS, skina ON,OFris scīnan, scān OE, skeinan Goth, shine, shone E (IE=*skī-)	Gmc PIE
			sunna OS,ON, OE, OHG, sonne G, sun E (IE=*su-)	Gmc PIE
			skōni OHG, OS, scōne MHG, skjøn Dan, skön Sw, sheen E, schön G 'beautiful, shine' (IE=*ski-)	Gmc PIE
shanij 'exceedingly white, shine bright' (rel. to above)			Schnee G, snī, snē OFris 'snow' (IE=*snoiguhos)	PIE
shaṗah, shippah, shoṗeh, sheṗah jeshappeh, jishṗu 'to clean, purge, bring in order, to scrape, file, form, shape, bareness, nakedness (rel. to above)	Isa. 13:2	sh=sk	skeppa, skop, eskepen OFris, skap ON, gaskapjan Goth., scieppan, sceppan, scōp, scapen OE, gisceppian, -scop, scapan, giskapu OS, shape E 'external form, to form, figure, pudendum, to create' (orig. unk.)	Gmc
			scaffan OHG, schaffen schepfen, schuof, geschaffen MHG' schöpfen, Schöpfer, schaffen G 'to create, produce, creator, to do, accomplish'	Gmc

The similarities in the table above become even more pertinent to this study when many of them are listed in the etymological dictionaries as being of unknown origin. Even many of those for which an Indo-European root has been indicated are of questionable origin. For example, the English word shine, above, which compares with Hebrew shanah, shinnah (compare Dutch schijn and English sheen with Hebrew hishijn), is attributed to the Indo-European word *skī. However, since no other forms appear in Indo-European, the Indo-European form must have been constructed based on the Germanic form only. The Old Slavic form is sinati and contains no [k]. Therefore, the Indo-European form, containing a [k], *skī, has been based solely on the Germanic form, making our comparison of Hebrew and Germanic all the more far-reaching.

CHAPTER VI

HISTORICAL SETTING

It has been felt by most German linguists that the Germanic Sound Shift occurred sometime during the last seven centuries of the pre-Christian era, most likely about 500 B.C., as previously explained. Also, it was shown in the first and second chapters of this study that the Germanic Sound Shift and the process of gemination in Germanic have close parallels in Hebrew. Therefore, this final chapter will investigate the events which took place in the Middle East during the same time period, and during the time period immediately preceding, to determine if at that point in time any Hebraic migrations to Germanic territory could have taken place which would account for the similarities in the two languages.

Much has been written about this period of history. The primary sources--the Hebraic account in the Bible and the Assyrian Annals--show remarkable agreement regarding the conflicts, defeats, and victories of the nations. Not all secondary critics agree completely in interpreting the events which transpired during this period, but they agree in general. In this chapter, I will consult the primary sources of ancient and modern times in order to come to a

consensus of this historical period. A third area of reference--archaeology--will be of value in this chapter.

The Assyrian Captivity of Syria, Israel, and Judah

The history books remind us that this was a period of great turmoil throughout the Middle East.[1] Assyria's policy of aggression had been especially heavy and destructive during the ninth and eighth centuries B.C., repeatedly forcing the "western" countries to pay tribute, and frequently attacking and destroying or driving off rebellious segments of the population. The Assyrian campaigns at first were directed more against the northeastern and northwestern countries, Persia, Media, Armenia, and the Hittites, but toward the latter part of the eighth century, it was Syria, Israel, and Judah who suffered defeat.

This turmoil, fear of foreign invasion, and general unrest in the Middle East led many of the Israelites to flee their homeland voluntarily, long before the Assyrians deported them by force. Salo Baron, in his twenty-four volume History of the Jews, explains:

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[1]Most of the background information for this chapter has been taken from H. H. Ben-Sasson, A History of the Jewish People, op. cit., Salo W. Baron, A Social and Religious History of the Jews, Vol. I (Philadelphia: Jewish Publication Society of America, 1952-1958), William Albright, "Assyria," Encyclopedia Americana, Vol. II, 1970, and Max L. Margolis and Alexander Marx, A History of the Jewish People (Philadelphia: The Jewish Publication Society of America, 1927).

> Some Israelites began to settle abroad even before the fall of Samaria (722-721). To a large extent these were prisoners of war carried off by a foreign invader and sold abroad as slaves and remaining abroad even when liberated. The oriental practice of selling subjects as soldiers to serve in foreign lands in exchange for military aid or war material must also have caused the translocation of many Jews. The injunction of the Deuteronomist that the king should not "cause the people to return to Egypt, to the end that he should multiply horses" (17:16) is generally assumed to be aimed at such proceedings, which undoubtedly were more frequent in the periods of strong monarchy in Israel (for example under Jeroboam II) than in the revolutionary age of the Deuteronomic reformer. Intermittent revolts in Northern Israel were another source of, at most, semi-voluntary expatriation. Many an unsuccessful rebel doubtless emulated the example of Jeroboam in the days of Soloman and took refuge abroad. Later the incessant strife of the Egyptian and Assyrian parties in Judah forced many influential partisans to flee the fatherland. At the same time a measure of voluntary emigration must have been going on. Such was recorded in the case of the Danites who hired themselves out to Phoenician shipowners in the early period of Deborah. Some Israelites engaged in commercial pursuits settled abroad (for example, those for whom King Ahab obtained special streets in Damascus, I Kings 20:34).[1]

Prior to the reign of Tiglath-pileser III (745-727), the Assyrian king who is commonly called King Pul, the policy of Assyria had been to conquer, destroy rebellious elements, and impose heavy tribute on the remaining population. Tiglath-pileser leaned more and more toward deportation as a means of subduing the populace. William F. Albright explains this new policy:

> Tiglath-pileser . . . broke with tradition . . . . Instead of enslaving or exterminating chronic rebels he executed some of the leaders and moved the bulk of the population to other regions which had been or were being pacified in a similar way.[2]

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[1] Baron, p. 94, italics added.

[2] Albright, op. cit., p. 538.

At first Tiglath-pileser began by deporting the officers and nobility, a few hundred from each town. Eventually he was deporting entire cities. Many fled at his approach. Frequently, others were brought in to occupy the vacated areas. Tiglath-pileser's tactics regarding all three western powers followed the same pattern: first, the smaller, unfortified cities were conquered and the people driven off or deported. Then the heavily fortified, capital city was besieged until it fell and the people were deported. Therefore, the siege of Damascus, after the rest of Syria had been devastated, took two years. The siege of Samaria, after the rest of Israel had been destroyed, lasted three years. Assyria attempted the same strategy on Judah, but after the Assyrian forces had taken over two hundred thousand persons captive from the unfortified cities of Judah and had placed them with the captives from Israel, the siege of Jerusalem was unsuccessful.

The original Assyrian Annals relate the destruction of Syria, Israel, and Judah in three separate phases. The destruction of Syria took place during the reign of Tiglath-pileser III during the years 734-732. Tiglath-pileser's own words tell the devastating story:

> I laid siege to and conquered the town Hadara, the inherited property of Rezon of Damascus (Sha-imērishu), [the place where] he was born. I brought away as prisoners 800 (of its) inhabitants with their possessions, . . . their large (and) small cattle. 750 prisoners from Kurussa [. . . prisoners] from Irma, 550 prisoners from Metuna I brought (also) away. 592 towns . . . of the 16 districts of the country of Damascus (Sha-imerishu) I destroyed

(making them look) like hills of (ruined cities over which) the flood (had swept).[1]

On another occasion, speaking of Hamath territory in Syria, Tiglath-pileser reports that he deported "30,300 inhabitants from their cities."[2] Those left were ruled by Assyrian governors, but frequently the cities were destroyed and the people killed or driven off. Tiglath-pileser reports that, as his troops approached the various cities, many people fled in fear of his wrath, having heard of what he had done in other cities; others went mad.[3]

The Biblical account verifies the essence of Tiglath-pileser's claims against Syria. When Ahaz, king of Judah, pleaded with Tiglath-pileser for help against Syria and Israel, who were uniting against Judah, the following response came forth:

> And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. (II Kings 16:9)

The ancient historian, Flavius Josephus, had access to several historical accounts of the destruction of Syria. Based on the historical records at his disposal, he writes that the people were captured and transported; thereby

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[1] A. Leo Oppenheim, trans., "Babylonian and Assyrian Historical texts," in Ancient Near Eastern Texts relating to the Old Testament, ed. James B. Pritchard (Princeton, New Jersey: Princeton University Press, 1950), p. 283. Italics added.

[2] Ibid., p. 283.

[3] Ibid., pp. 283-284.

substantiating the Biblical and Assyrian records:

> Now this king, upon the reception of those ambassadors, came to assist Ahaz, and made war upon the Syrians, and laid their country waste, and took Damascus by force, and slew Rezin their king, and transplanted the people of Damascus into the Upper Media, and brought a colony of Assyrians, and planted them in Damascus.[1]

Ben-Sasson interprets the words of Tiglath-pileser and the account in the Bible as reliable history, though he does not comment at this point regarding the percentage of peoples exiled:

> Following this plea Tiglath-pileser invaded the country; during the next two years (733-732) he entered Aram, taking its fortified cities one after the other and besieging Damascus, which he finally captured in 732. Rezin was killed, and Aram-damascus ceased to be an independent state, becoming an Assyrian province with Damascus as its administrative centre.[2]

Margolis and Marx, in their History of the Jewish People, also recognize that many of the people from Syria were deported after the country had been destroyed: "The siege of Damascus lasted two full years, but at length the city was conquered. King Rezin was put to death, and the population deported."[3]

Tiglath-pileser III also conquered, destroyed, and deported much of the population of Israel before his reign ended. Again, his own words describe what took place:

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[1] Flavius Josephus: Complete Works, William Whiston, trans. (Grand Rapids: Kregel, 1972), p. 210.

[2] Ben-Sasson, p. 134.

[3] Margolis and Marx, op. cit., p. 97.

> Israel (lit.: "Omri-Land" Bit Khumria) . . . all its inhabitants (and) their possessions I led to Assyria. They overthrew their king Pekah (Pa-qa-ha-) and I placed Hoshea (A-ú-si-') as king over them. I received from them 10 talents of gold, 1,000(?) talents of silver as their tribute and brought them to Assyria.[1]

Tiglath-pileser's words do not make much sense. How could Tiglath-pileser have placed tribute and a new king over Israel when the people were "all" deported? His second account of the same incident clarifies this point. It explains that he had removed all of Israel except the capital city of Samaria, upon which he imposed heavy tribute and established a new king:

> . . . the town Samaria only I did le[ave/except . . .] their king [. . . like a] fog/snow-storm . . . districts of the country Bit- [. . . prisoners] of the town [. . .]bara, 625 prisoners of the town . . . of the town Hinatuna, 650 prisoner of the town Qana [. . . of the town . . .]atbiti, 650 prisoners of the town Ir [. . . all these] people together with their possessions [I brought away . . .] the town Aruma, the town Marum [. . . (as to) Mitinti from] Ashkelon (who) had [violated] the oath sworn to me [and had revolted], (when) he learned about [the defeat inflicted upon] Rezon he [perished] in in[sanity]. . .[2]

Tiglath-pileser's claim, that he took many of the Israelites captive into Assyria during King Pekah's reign, is substantiated in the Bible:

> In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. (II Kings 15:29)

Tiglath-pileser's capture of Israel took place in the time period of 734-732, according to traditional reckoning.

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[1] Oppenheim, p. 284.

[2] Ibid, p. 283.

In other words, it would appear from the Assyrian and Hebraic sources that a good share of the population had already been removed from Samaria, the country of Israel, long before Sargon II in 721 made his famous defeat of Samaria, the capital city. Josephus gives us further insight into the vastness of the deportation under Tiglath-pileser:

> . . . But the king of Assyria, whose name was Tiglath-Pileser, when he had made an expedition against the Israelites, and had overrun all the land of Gilead, and the region beyond Jordan, and the adjoining country, which is called Galilee, and Kadesh, and Hazor, he made the inhabitants prisoners, and transplanted them into his own kingdom.[1]

At this point, Ben-Sasson explains Assyria's new policy, which was begun under Tiglath-pileser, of transporting the masses to Assyria. Referring to Tiglath-pileser, he states:

> His most important innovation was the development and perfection of the process of mass deportation and resettlement that henceforth became the outstanding feature of Assyrian imperialism. Deportation took the form of enforced exchanges of population. . . .[2]

Ben-Sasson feels that some of the people were left behind. However, he states that those brought in to replace the Israelites were in the majority, thus providing a "predominantly Aramean" culture "loyal to Assyria."[3]

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[1] Josephus, p. 209.

[2] Ben-Sasson, p. 135.

[3] Ibid, p. 135.

Margolis and Marx interpret this first phase of Israel's captivity with the following comments:

> Israel was stripped of Gilead and northeastern Galilee, and the population was deported to Assyria. That was the first act in the Assyrian captivity. Samaria was still left intact, for the reason that the opposition made away with Pekah and placed his assasin, Hoshea son of Elah, upon the throne (734/3). Thus the much shrunken kingdon of Israel was pacified, and Tiglath-pileser was in a position to invest Damascus.[1]

In the quotation from Josephus, above, he specifically mentions "the region beyond Jordan," as well as the adjoining country of Galilee, Kadesh, Hazor, and Gilead, as having its inhabitants transplanted into Assyria. The only tribes of Israel located east of the Jordan River were Reuben, Gad, and half the tribe of Manasseh. The Biblical narrator reaffirms this statement from Josephus, that these two and a half tribes were exiled:

> And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day. (I Chron.5:26)

Ben-Sasson's statement of interpretation affirms this Biblical claim, by stating the following:

> The Assyrian Army invaded Galilee and took Ijon, Dan, Abel-beth-maachah, Hazor and many other cities in the hills of Naphtali and in the Valley of Beth-netophah (II Kings 15:29). A fragmentary Assyrian source mentions that 13,150 exiles from these areas were led away to Assyria. . . . In addition, the inhabitants of Trans-Jordan . . . also were exiled to Assyria during the years 733-732.[2]

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[1] Margolis and Marx, p. 97.

[2] Ben-Sasson, pp. 134-135.

The primary sources of Assyria and Israel, as already quoted, give the impression that a good share of Israel had been conquered and deported long before Sargon's famous defeat of Samaria in 721. Ben-Sasson concurs with this and states:

> The defeat of Israel and the loss of two-thirds of its territory led to political turmoil . . . . After the loss of Galilee and Trans-Jordan, nothing more was left to the Kingdom of Israel than Samaria, in fact little more than the hills of Ephraim.[1]

With much of Israel taken captive and the rest paying heavy tribute to Assyria, and with a vassal king, Hoshea, placed over them, Tiglath-pileser seemed to be content. However, his successor Shelmaneser V (726-722) was not. Apparently, the Israelites withheld tribute on several occasions and began negotiating a coalition with Egypt. Aggravated, "the Assyrians decided to put a stop once and for all to the spirit of resistance and intrigue which still smoldered in Israel."[2] The Assyrian army under Shelmaneser moved into Israel and for three years besieged Samaria, the capital.

Whether Shelmaneser was killed, or whether he died in the midst of the siege of Samaria, is not certain. At any rate, his death prevented him from recording his actions concerning this campaign. The next we read in the Assyrian

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[1]Ben-Sasson, p. 135.

[2]Harry M. Orlinsky, Ancient Israel (Ithaca, New York: Cornell University Press, 1954), p. 101.

Annals is that Sargon II had conquered Samaria (721-705). Ben-Sasson suggests that there is ample evidence to suspect that Shelmaneser did indeed conquer Samaria and take the king captive before his death, which could have included a major portion of the people as well. This would account for the fact that neither the Biblical account nor Josephus mention that a new king had come to power in Assyria before the fall of Samaria. In addition, according to Ben-Sasson, a Babylonian Chronicle of that period contained a brief announcement that Shelmaneser had conquered Samaria.[1]

If this can be relied upon, then this would suggest that Sargon's defeat of Samaria, a year later, was nothing more than finishing the job, and, possibly, deporting the remaining inhabitants from Israel's capital. This would account for the Biblical claim that "there was none left but the tribe of Judah only" (II Kings 17:18) after Sargon's victory and deportation.

Samaria fell in 721 to Sargon, who took great pride in his share of the campaign against Samaria. A relief has been found depicting his victory and the 27,290 persons he took captive. Sargon recorded the incident in his annals as follows:

> At the beginning of my royal rule, I besieged and conquered Samaria (Sa-me-ri-na) . . . I led away as prisoners 27,290 inhabitants of it (and) [equipped] from among [them (soldiers to man)] 50 chariots for my royal corps. . . . [The town I] re[built]

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[1] Ben-Sasson, p. 136.

> better than (it was) before and [settled] therein people from countries which [I] myself [had con]quered. I placed an officer of mine as governor over them and imposed upon them tribute as (is customary) for Assyrian citizens.[1]

It is difficult to determine what percentage 27,290 persons would represent of the total population, and to what extent the city was destroyed. The fact that Sargon rebuilt the city and brought in groups from other areas seems to suggest that the city had been destroyed to a great extent. If it is true that Sargon's victory was only a follow-up of Shelmaneser's initial destruction and deportation, then Salo Baron's appraisal of the devastation of Samaria and the deportation of the people may be accurate. He states:

> All these movements were accelerated when, in 733 and 722-721, the great national catastrophe of the northern kingdom was followed by the deportation of at least tens of thousands of Israelites into distant regions in the northeast. The 27,290 deported from Samaria in 721, mentioned in the well-known inscription of Sargon, represent only a fraction of the Israelitic exiles. We must add not only a number of women and children who accompanied them but, in all probability, unrecorded further groups deported in 734-733, and perhaps in 720.[2]

In other words, Baron suggests that this figure represents only a fraction of the total number of exiles--the culminating climax to the Israelitish destruction and expatriation--and that the figure mentioned by Sargon probably represents only the male population, to which must

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[1] Oppenheim, pp. 284-285.

[2] Baron, pp. 94-95, italics added.

be added an equal number of women and perhaps a greater number of children and elderly.

The Biblical account of Samaria's fall is as follows. First, referring to the advance of Shelmaneser, it states:

> Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. (II Kings 17:5)

The Biblical narrative does not record that a new king, Sargon II, had taken over in Assyria during the siege of Israel as the Assyrian record indicates. It states simply:

> In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. (II Kings 17:6)

The following verses make it clear that the Biblical narrator considered the deportation of the Israelites to be complete:

> Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. (II Kings 17:18)

The deportation of Israel was repeated five verses later:

> . . . the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. (II Kings 17:23)

The statement from Sargon, quoted earlier, claims that he brought peoples in from areas he had previously conquered and settled them in Samaria. The following Biblical verse reveals that the peoples were brought into the country of Samaria from five separate locations:

> And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. (II Kings 17:24)

It should be noted in this statement that those who were brought in did not live among or with the children of Israel, but they inhabited the cities instead of the children of Israel.

Josephus, in his account of this period of history, also concurs with the Biblical record that the people came from five different locations, but he only mentions one of them by name, possibly because all the foreigners later were called Cutheans. His account of the Samarian capture and deportation is as follows:

> He besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea, and in the seventh year of Hezekiah, king of Jerusalem, and quite demolished the government of the Israelites, and transplanted all the people into Media and Persia, among whom he took king Hoshea alive; and when he had removed these people out of this their land, he transplanted other nations out of Cuthah . . . into Samaria, and into the country of the Israelites. So the ten tribes of the Israelites were removed out of Judea . . . . [But the foreign peoples,] each of them, according to their nations, which were in number five, brought their own gods into Samaria.[1]

Ben-Sasson summarizes the question of resettlement in Samaria with the following statement:

> Samaria was resettled with colonists deported from other parts of the Assyrian Empire. In 716 Sargon settled there the nomad tribes conquered that same year. The Assyrian inscriptions do not give any additional information on these deportations to Samaria, but II Kings

[1] Josephus, pp. 211-212.

> 17 lists the origins and forms of worship of the new settlers. According to this late source, they were sent to Samaria 'from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim.'[1]

According to the Assyrian Annals, the capture and the deportation of the western peoples were not limited to Syria and Israel. The same process was begun against Judah during Sennacherib's reign (704-681). It would appear from Sennacherib's report in his chronicle that all but Jerusalem was destroyed and most of the populace from these unfortified cities taken captive to Assyria. The report reads as follows:

> As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to 46 of his strong cities, walled forts and to the countless small villages in their vicinity, and conquered (them) by means of well-stamped (earth-) ramps, and battering-rams brought (thus) near (to the walls) (combined with) the attack by foot soldiers, (using) mines, breeches as well as sapper work. I drove out (of them) 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and considered (them) booty. Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. I surrounded him with earthwork in order to molest those who were leaving his city's gate. . . Thus I reduced his country . . . .[2]

It is obvious from this statement that Sennacherib failed to conquer Jerusalem, but admitting that failure is another matter. He preferred to state that he had imprisoned Hezekiah in Jerusalem "like a bird in a cage." According to traditional reckoning, the date of Sennacherib's conquering and deporting the people of these cities

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[1] Ben-Sasson, p. 136.

[2] Oppenheim, p. 288, italics added.

surrounding Jerusalem was 701. The Biblical account, while substantiating the Assyrian report, does a better job of explaining why Sennacherib was unsuccessful in taking Jerusalem also. First, of the capture of the areas surrounding Jerusalem, it states:

> Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. (II Kings 18:13)

Hezekiah attempted to spare Jerusalem by offering Sennacherib all his treasures, but the envoys of Assyria continued on toward Jerusalem. After much disputation, in which the people of Judah were reminded by the Assyrians of the fate of Israel, they attempted to persuade the people of Judah to give up and go into exile willingly, and thereby avoid the destruction and death which would accompany a forced exile:

> Until I come and take you away to a land like your own land, a land of corn and wine, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. (II Kings 18:32)

Speaking directly to Hezekiah, the Assyrian messengers said:

> Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? (II Kings 19:10-11)

The following verses show that all this deliberation was to no avail. When the Assyrians challenged that the God of the Jews could not save them, Hezekiah prayed in the night and the following miraculous account came forth:

> And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.
>
> So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. (II Kings 19:35-36)

The statement above, "when they arose early in the morning, behold, they were all dead corpses," is a curious way of describing the event. Possibly it means that when the Jews arose early in the morning the Assyrians were all dead corpses, or it has lost something in the translation. Josephus clarifies this point in his account of the same incident. It appears, according to him, that Sennacherib was not present during the night, and when he arrived the next morning he found many dead corpses:

> It was now the fourteenth year of the government of Hezekiah, king of the two tribes, when the king of Assyria, whose name was Sennacherib, made an expedition against him with a great army, and took all the cities of the tribes of Judah and Benjamin by force; and when he was ready to bring his army against Jerusalem, Hezekiah sent ambassadors to him before hand, and promised to submit, and pay what tribute he should appoint. . . So Hezekiah submitted, and emptied his treasures, and sent the money, as supposing he should be freed from his enemy, and from any further distress about his kingdom. Accordingly, the Assyrian king took it, and yet had no regard to what he had promised; but while he himself went to the war against the Egyptians and Ethiopians, he left his general Rabshakeh, and two other of his principal commanders, with great forces, to destroy Jerusalem. . . .
>
> Now when Sennacherib was returning from his Egyptian war to Jerusalem he found his army under Rabshakeh his general in danger [by a plague] for God had sent a pestilential distemper upon his army; and on the very first night of the siege, a hundred fourscore and five thousand, with their captains and generals, were destroyed. So the king was in a great dread, and in a terrible agony at this calamity; and being in great fear for his whole army, he fled with the rest of his forces to his own kingdom, and to his city Nineveh. . . .[1]

[1]Josephus, pp. 212-213.

Salo Baron comments on the extent of the deportation of the people of Judah in those areas outside of Jerusalem with the following words:

> Sennacherib's boast about the effects of his campaign against Judah in 701, "200,150 people, small and great, male and female, horses, mules, asses, camels, oxen and sheep without number I brought out of their midst and counted as booty," whether or not absolutely accurate, reflects a large-scale involuntary expatriation.[1]

Ben-Sasson interprets the effects of Assyria's campaign against Judah, the exiling of many of its people, and the preservation of Jerusalem with the following words:

> The Assyrian Army besieged and captured forty-six of Hezekiah's 'strong walled citied as well as the small cities in their neighborhood'. . . . The fact that Sennacherib and his huge army could devastate most of Judah but not take its capital was considered by the following generations as indeed a miracle. Until then the Assyrian military machine had seemed invincible, crushing every western rebel, annexing its territory and exiling its people. The very fact that the Assyrian Empire did not conquer and annex Jerusalem, though it lay only about 10 miles south of the imperial border, was seen as a clear sign of the divine plan as revealed by Isaiah: to punish Judah through Sennacherib but not to destroy her utterly.[2]

Both Ben-Sasson and Albright suggest that there is reason to suspect that there were two sieges of Jerusalem, possibly as much as fifteen years apart.[3] If so, then Sennacherib's first campaign would have included the deportation of the 200,150 captives from Judah and the first siege of Jerusalem which was ended suddenly by the

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[1] Baron, p. 95.

[2] Ben-Sasson, pp. 142, 145

[3] See Ben-Sasson, pp. 142-143 and Albright, p. 539.

plague which killed the Assyrian troops (II Kings 19:35-36). Hezekiah, during the first siege in 701, had been promised, prophetically, that his life would be extended fifteen years (II Kings 20:1-11, Isaiah 38:5). On the other hand, the second siege, which would have occurred about fifteen years later, was ended when "a rumour" from home caused Sennacherib to return hastily to Nineveh with his troops to stop an uprising there. Shortly after returning home, Sennacherib was assassinated and Esarhaddon took the throne (680-668). The Biblical account of this incident came in the form of a divine promise to rescue Jerusalem:

> Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. (II Kings 19:7)

The confirmation of Isaiah's prophecy having been fulfilled follows a few verses later:

> So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
> And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead. (II Kings 19:36-37)

Hezekiah died in 686, shortly after Sennacherib's second attempt to destroy Jerusalem. Thus, though Judah had been to a great extent conquered and deported (200,150 people), Jerusalem remained secure for about another hundred years, or until the time when Judah was defeated and taken captive into Babylonia (600-586).

The Babylonian Captivity

The events surrounding the Babylonian captivity are much better known to history than those surrounding the Assyrian captivity. When Babylon, with the combined forces of the Medes and the added support of the Cimmerians and the Skythians, defeated Assyria in 609 B.C., Babylon became the world power. The prophet Jeremiah warned the Judean kings to remain loyal to King Nebuchadnezzar (Jer. 28:6-8), but they unwittingly followed the same course as Northern Israel had done more than a century before and preferred to make alliances with Egypt. Nebuchadnezzar, therefore, attacked Judah, and took the king with about 10,000 of the prominent men, princes, warriors, priests, and craftsmen, and transported them to Babylonia (600/597).[1] Zedekiah then took the throne. About ten years later, he, also, attempted to obtain political freedom from Babylonia by negotiating a coalition with Egypt. As a result, the Babylonian army entered Judah and the final siege of Jerusalem began (589/586). The city and temple were destroyed and most of the rest of the people were transported to Babylonia, including the king (II Kings 25). Undoubtedly, some remained behind; Jeremiah and a few of the people escaped to Egypt (II Kings 25:22, 26 and Jeremiah 43:6-7).

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[1] Ben-Sasson, p. 155.

The captivity of the Jews in Babylonia lasted until about 538 B.C., when the Persians, with the help of the Medes, conquered Babylon and set the Jews free. They reversed the policy of mass deportation, which the Assyrians and Babylonians had pursued since the time of Tiglath-pileser III.[1] Cyrus the Great of Persia even invited them to return to Jerusalem for the purpose of rebuilding their temple.[2] Many remained in Babylon, others spread throughout the orient and into Egypt. A few returned to Jerusalem immediately, and a large group returned about ten years later. There, they did rebuild the temple. It is well known that many of the Jews remained in exile from that date.[3] It is commonly believed that some of the Northern Israelites, still residing in Assyria, rejoined the Jews in Babylon and Jerusalem,[4] but the question still remains concerning the eventual destiny of the main body of the Israelites. Ben-Sasson suggests that they remained in Assyria and in the areas surrounding, and that they were absorbed by those cultures.[5]

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[1] James Hastings, ed., Dictionary of the Bible (New York: Charles Scribner's Sons, 1963), p. 440.

[2] Ben-Sasson, p. 166.

[3] See Werner Keller, op. cit., p. 34.

[4] Ben Sasson, p. 138 and Baron, p. 95.

[5] Ben-Sasson, p. 138.

The Legendary Escape of the Israelites

The difficulty of finding concrete evidence concerning the eventual fate of the Israelites, during this early period, has silenced most modern critics on the subject. At the same time, I realize the difficulties in assessing legends and myths, or in properly ascribing difficult-to-understand Biblical passages, or even archaeological findings. Without more reliable sources, however, I turn to these for whatever benefit they may provide in sketching out the subsequent history of those Israelites taken into Assyrian captivity.

In attempting to trace the Israelites who were dispersed at the time of Assyria's aggression, it should first be remembered that according to the Assyrian Annals, as quoted earlier, many of the Israelites fled to avoid destruction. Baron interprets the extent of this fleeing and other "voluntary expatriation" as very extensive.[1] The prophet Isaiah describes the fleeing of the inhabitants of the cities of Benjamin as Sennacherib's forces approached Judah in 701. The following verses remind us of the part Judah and Benjamin played in the Assyrian captivity, and, perhaps, help to remind us of the vast amount of emigration which may have taken place during the previous century:

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[1] Baron, op. cit., p. 95.

> [Sennacherib] is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:
> [The people] are gone over the passage; they have taken up their lodging at Geba; Ramah is afraid: Gibeah of Saul is fled.
> Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.
> Madmenah is removed; the inhabitants of Gebim gather themselves to flee.
> As yet shall he remain at Nob that day: he shall shake his hand [threaten only] against the mount of the daughter of Zion, the hill of Jerusalem. (Isaiah 10:28-32)

It is possible that many people, from the cities mentioned above, fled into nearby mountains or into neighboring cities, but it is also possible that many of them fled the country of Israel, and even the Middle East, altogether. Therefore, prior to discussing the possible escape of the Israelites from captivity, we have established that some Israelites may have been at large already.

Biblical verses concerning the Babylonian and Assyrian captivities would appear to carry prophecies regarding the eventual freedom of the Israelites. In predicting Judah's eventual freedom, Jeremiah even places a limit to the Babylonian captivity of seventy years:

> And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.
> And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. (Jer. 25:11-12)

The length of captivity for the Jews is normally thought of as being forty-eight years. However, the length of the captivity is forty-eight years, only if one counts from Nebuchadnezzar's second siege of Jerusalem (589/586)

until Cyrus' initial freeing of the Jews (541/538). Another eleven to twelve years can be added to this figure if one counts from Nebuchadnezzar's first siege of Jerusalem (600/597), and, since the largest group of Jews left Babylon ten to eleven years after they had been released, the figure of seventy years may be accurate.

Can such a prophecy or promise of freedom concerning the Israelites, who were taken into Assyrian captivity, be found? The following prophetic statement by Isaiah mentions specifically Israel and Assyria by name. It is given during the interval of time, after the fall of Samaria, but before Sennacherib's attack on Judah in 701. This would seem to suggest that the following promise of freedom, if it can be interpreted that way, applies to the Israelites who were then held in Assyria, as well as to those from Judah who would shortly be taken.

> Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?
> Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.
> For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:
> And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.
> The remnant shall return, even the remnant of Jacob, unto the mighty God.

> For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decree shall overflow with righteousness.
>
> Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.
>
> For yet a very little while, and the indignation shall cease, and mine anger in their destruction.
>
> And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.
>
> (Isaiah 10:11-13, 20-22, 24-25, 27)

If the previous verses can be interpreted as a prophecy of Israel's eventual freedom from captivity, then, perhaps, the legendary story in the Apocryphal Book of Esdras can be cited as an indication that this freedom from captivity was eventually achieved:

> And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they unto another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land.
>
> And they entered in to Euphrates by the narrow passages of the river. For the most High then shewed signs to them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. (II Esdras 13:39-45)

If these verses can be relied upon, then they support Ben-Sasson's theory that Shalmaneser had been successful in conquering and deporting many of the Israelites, before his death, during the siege of Samaria,[1] and, if they can

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[1] Ben-Sasson, op. cit., p. 136.

be relied upon, then they suggest that the Israelites, or at least part of them, did escape.

If Ben-Sasson and Albright, as quoted earlier, are correct in stating that there may have been two attacks by Sennacherib on Jerusalem, then the second would have been halted by the "rumour" (II Kings 19:7) which Sennacherib had heard from his own land. This leaves the question as to what the rumor might have been. The Russian Archaeological Society, during the Nineteenth Century conducted extensive expeditions into the Middle East and into the areas surrounding the Black Sea.[1] On one of these expeditions, tablets were found at Nineveh, which contain the story of the escape of a people from Assyria called the Sakei, Sac-Suni, Saac-soni, or Esak-ska, who rebelled against the

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[1]Reference material for the archaeological information in this section is from the following: Daniel A.Chwolson, Achtzehn hebräische Grabschriften aus der Krim (St. Petersburg: Eggers, 1865); Daniel A. Chwolson, Corpus Inscriptionum Hebraicarum, enthaltend Grabschriften aus der Krim (St. Petersburg: H. Schmitzdorff, 1882); Daniel A. Chwolson, Pamiatniki drevnei pismennosti (Memorials of ancient records) (St. Petersburg: n.p., 1892); Daniel A. Chwolson, Izvestia o Chozarach i Russkich (Information about the Chozars and the Russians); and Sven Hedin, Babylon and Nineveh. Since these last three sources are unobtainable in this country, I refer to two scholars in the field of ancient history, who have quoted extensively from these works. They are Thomas J. Yates, Origin and Brief History of Nations (Salt Lake City, Utah: Paragon Press, 1956) and Joseph C. Littke, who was born and educated in Russia, wrote the article "The Mission and Travels of the Israelitish Peoples." His article appeared in The Utah Genealogical and Historical Magazine, vol. 25, no. 1 (Salt Lake City, Utah: Genealogical Society of Utah, Jan., 1934), pp. 1-13.

Assyrians. The tablets relate that while Sennacherib was in the midst of the siege of Jerusalem, these Sakei captives, residing in Assyria, revolted and attempted to escape. Sennacherib rushed home to put a stop to the rebellion, where he was assassinated. The account on the tablets differs slightly from the Biblical story. According to the Bible, Sennacherib was assassinated by two of his sons who escaped to Armenia, but according to the Nineveh tablets, Sennacherib was assassinated by Esarhaddon himself.[1] Though the revolt of these captives was stopped at this time (681), they did escape, later, when the Medes and the Babylonians conquered Assyria. The tablets relate that the enemy attempted to cut off Nineveh's water supply by diverting the river, but instead it overran its banks and broke through the city wall. The ensuing confusion provided an opportunity for the captives to escape and for the Medes and Babylonians to conquer Assyria.[2]

The "narrow passages," referred to in the Apocraphal verses above, could be the Dariel Pass, which begins near the head waters of the Euphrates River and leads through the Caucasus Mountains. According to Daniel Chwolson, a

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[1] Sven Hedin, Babylon und Ninive, op. cit., as quoted by Littke, op. cit., pp. 6-7, and also by Yates, op. cit., p. 59. Hedin, though from Sweden, was an archaeologist in Germany and a collaborator of the Russian Archaeological Society. He made many expeditions to the Middle East.

[2] Loc. cit.

member of the Russian archaeological team, there is a mountain ridge running alongside this narrow passage with the words inscribed, WRATA ISRAILA, which he interprets to mean 'the gates of Israel.'[1] The country, through which these passages lead, is called Ararat in Hebrew, and Urartu in Assyrian. Chwolson further believes that Arsareth, mentioned in the Aprocryphal verse above, is another name for Ararat, and that this country extends to the northern shores of the Black Sea.[2] Chwolson states that several geographical locations in this area have names which suggest Hebraic origin. The names of the four rivers which empty into the Black Sea, for instance, might suggest the tribal name of Dan. They are the Don, the Dan-jester, the Danube, and the Dan-jeper (now Dnieper). On the Danube is the city of Ishmail (Ismail) and north of the Caspian Sea is a city called Samaria (Samarra).[3]

In the area surrounding the Black Sea, many Hebraic inscriptions have been found by Chwolson and others of the Archaeological Society. On these inscriptions, Chwolson

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[1] Daniel Chwolson, Izvestia o Chozarach i Russkich, op. cit., as quoted by Littke, pp. 7-8, and also by Yates, pp. 59-60. Chwolson was Professor at the State Museum of St. Petersburg from 1823 until 1869 and a major contributor to the findings of the Russian Archaeological Society.

[2] Loc. cit.

[3] See Littke, p. 10. Perhaps, Samarra on the Euphrates.

[4] Chwolson, Izvestia, by Littke, p. 8.

states, the Black Sea was referred to as the Sea of Israel.[1] Chwolson feels that these monuments attest to the captivity and subsequent escape of the Israelites. There were over 700 inscriptions found, many of them on the Crimean Peninsula near the city of Kertch. According to Vsevolod Mueller, one of the Russian archaeologists, there was an Israelitish synagogue at Kertch, long before the present era.[2] The following three grave epitaphs were among those found on the crimea:

> This is the tomb of Buki, the Priest, may his rest be in Eden at the time of the salvation of Israel, in the year 702 of our exile.
>
> Rabbi Moses Levi died in the year of our exile 726.
>
> Zadoc, the Levite, son of Moses, died 4,000 years after the creation, or 785 of our exile.[3]

Chwolson suggests that the individual mentioned on the third grave stone, above, may be the son of the Moses recorded on grave stone listed second. He also believes that these artifacts date back to the first century of the present era. Though these inscriptions contain material

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[1] Chwolson, Izvestia, as quoted by Littke, p. 8.

[2] Vsevolod Mueller, Materialy dlia izoutchenia Evreiskago-Tatarskago yazyka (Documents or Material for the study of the Hebrew-Tartar language)(St. Petersburg: n.p., 1892), as quoted by Littke, p. 8.

[3] Daniel Chwolson, Achtzehn hebraische Grabshriften aus der Krim, op. cit., pp. 9, 10, 24.

which is difficult to assess, they nevertheless provide information pertaining to the exiled Israelites. The following inscription is particularly pertinent to this study:

> To one of the faithful in Israel, Abraham-Mar-Sinchah, of Kertch, in the year of our exile [1]682, in which [year] the envoys of the prince of Rosh Mesech came from Kiou (Kiev) to our master Chazar, Prince David, from Halah, Habor, and Gozan, to which places Tiglath Pilesar had exiled the sons of Reuben and Gad and the half tribe of Manasseh, and permitted them to settle there, and from which they have been scattered throughout the entire East, even as far as China.[1]

To find Tiglath-pileser's name in this inscription is noteworthy, for, even though it is difficult to determine when it was written, it nevertheless gives early support to Tiglath-pileser's claim that he took Israelites into captivity. It is important to note that the tribes mentioned in the inscription are the tribes which were located east of the Jordan River. This is where the tribes of Reuben, Gad, and half of Manasseh were located. The Bible specifically mentions that these two-and-a-half tribes, east of the Jordan, were taken captive (I Chron. 5:26). Likewise of interest in the above inscription is that it mentions by name the same three places listed in the Biblical narrative as being the location of the deported Israelites--Halah, Habor, and Gozan, which would lend support to the reliability of this inscription.

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[1] Chwolson, Pamiatniki drevnei pismennosti, op. cit., as quoted by Littke, p. 9, and by Yates, p. 60.

Also mentioned in the inscription above is the name "Chazar," which could mean the Chazars or Khozars of Russia. The identity of the Chazars has been a controversial subject ever since the Middle Ages, and continues to be so today. A few facts are known about them. They invaded or entered Armenia in 198 A.D.; later, these Chazars were converted to Judaism in 620 A.D. At about the same time, the Chazars in Russia were converted to Christianity.[1] If the Chazars entered Armenia from the Crimea as early as 198 A.D., and if the above inscription was written by them, then this inscription, found in the Crimea, could be at least that old or older. Chwolson, based on the many inscriptions he has examined, believes that the Chazars, or at least some of them, were of Israelitish descent.[2] A similarity does exist between the name "Chazar," as it is spelled in the inscription, and the city of Hazor or Chazaria in North Israel. Hazor is mentioned as being one of the cities taken captive by Tiglath-pileser in 734-733 B.C.[3]

While the preceding inscription mentions Tiglath-pileser and his captivity, a second archaeolgical find supports Sargon's claim that he captured Samaria and King (of Israel)

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[1] "Chazars," The Jewish Encyclopedia, op. cit., IV, 1-6.

[2] Chwolson, Izvestia, as quoted by Littke, pp. 7-8, and by Yates, pp. 59-60.

[3] See Josephus, p. 208, Ben-Sasson pp. 134-135, and II Kings 15:29.

Hoshea and took the inhabitants into Assyria. It was also found in the Crimea:

> I am Jehudi, the son of Moses, the son of Jehudah the mighty, a man of the tribe of Naphtali, of the family of Shimli, who was carried captive in the captivity of Hoshea, king of Israel, with the tribe of Simeon, together with other tribes of Israel.[1]

Just how much weight can be placed on these archaeological finds, in terms of relating history, is difficult to assess. However, it is important that the field of Archaeology can support the Assyrian Annals, as well as the Biblical claims concerning the Assyrian captivity and deportation. If the Russian Archaeological Society has interpreted these finds correctly, then they give some valuable clues regarding the eventual escape of the Israelites.

Cultural Similarities of the Germanic and Hebraic Peoples

Similarities can be found among the peoples of all nations. For that reason, it may seem superfluous to make a cultural comparison of the Germanic and Hebraic peoples, knowing that if any similarities are found, they will prove nothing. It is, therefore, not my intent in this section to insist that any or all of the following similarities lead to a conclusion regarding the relationship of the Hebrews to the Germanic peoples. Rather, since the linguistic similarities, presented in the earlier chapters, seem to

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[1] Chwolson, Pamiatniki drevnei pismennosti, op. cit., as quoted by Littke, p. 9, and by Yates, p. 60.

cry out for an explanation concerning their existence, and, since the question regarding the eventual whereabouts of the Israelites has been raised, I intend to show that a few similarities exist merely to open up the possibility that Israelites could have migrated to Europe, and to Germanic territory, leaving it up to future scholars in this area to interpret the data here presented.

One of the major reasons given by the prophets, especially Elijah (I Kings 18:17-18) and Hosea(Hos. 13:15-16), for the destruction of Israel, was the people's acceptance of foreign gods, idol worship, and worship of trees and groves of trees (II Kings 17:7-11). Especially mentioned on several occasions is the oak tree; "they sacrifice upon the tops of mountains, and burn incense upon the hills, under oaks . . . ." (Hos. 4:13). The oak had always been a respected tree among the early patriarchs for the shade it provided and possibly for the protection it offered, but, when the admiration turned to worship, Isaiah warned: "For they shall be ashamed of the oaks which ye have desired" (Isa. 1:29). Even though strongly forbidden, the practice of worshipping idols in groves of trees kept coming back time and time again. On one occasion Gideon was commanded: "Throw down the altar of Baal that thy father hath, and cut down the grove that is by it . . . ." (Jud. 6:25). On another occasion King Hezekiah was referred to as a "righteous" king because he "brake the images, and cut

down the groves . . . ." (II Kings 18:4). This idol worship and tree worship and its condemnation remind us of three practices among the Germanic tribes: first, the worship of many gods; second, the widespread worship of the "oak" and groves of trees; and third, the manner in which the Germanic peoples, when they conquered Rome, broke all the statues as though impelled by religious conviction.

A second point of comparison is the manner in which both the tribes of "Germania" and the Israelites reckoned time. In Hebrew culture, the day was counted from evening to evening, from 6:00 p.m. to 6:00 p.m., and they counted the nights rather than the days (see Lev. 23:32, Ex. 12:18, Gen. 1:5). The following statement from Tacitus, the Latin historian, reveals that the Germanic peoples did the same:

> . . . Neither in reckoning of time do they count, like us, the number of days but that of night. In this style their ordinances are framed, in this style their diets appointed; and with them the night seems to lead and govern the day.[1]

The important feature of this similarity is not only that both cultures counted time in this way, but that this was such a peculiarity in Europe. The fact that other Europeans did not count time in this manner attracted Tacitus' attention.

The laws of matrimony and the customs dealing with marital problems provide us with further similarities.

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[1]Thomas Gordon, trans., Tacitus on Germany in The Harvard Classics: Voyages and Travels, ed. Charles W. Eliot (New York: Collier, 1910), Vol. 35, p. 97.

The strictness of the marriage covenant of the ancient Israelites as well as the punishment by death for adulterers (Deut. 22:23-24; 24:1), the husband's option of "putting her away" (Deut. 24:1), the possibility of plural wives among the nobility and upper classes, and closing the marriage deal by the bridegroom paying the father of the bride with cattle or other wealth (Gen. 24:53; Gen 34:12; Deut. 22:29)--all of these customs of the Israelites are described by Tacitus as belonging to the Germans:

> Yet the laws of matrimony are severely observed there; nor in the whole of their manners is aught more praiseworthy than this: for they are almost the only Barbarians contented with one wife, excepting a very few amongst them; men of dignity who marry divers wives, from no wantonness or lubricity, but courted for the lustre of their family into many alliances.
>
> To the husband, the wife tenders no dowry; but the husband, to the wife. The parents and relations attend and declare their approbation of the presents, not presents adapted to feminine pomp and delicacy, nor such as serve to deck the new married woman; but oxen and horse accoutred, and a shield, with a javelin and sword. By virtue of these gifts, she is espoused. . . .
>
> . . .Amongst a people so numerous, adultery is exceeding rare; a crime instantly punished, and the punishment left to be inflicted by the husband. He, having cut off her hair, expells her from his house naked, in presence of her kindred, and pursues her with stripes throughout the village. For a woman who has prostituted her person, no pardon is ever granted. However beautiful she be, however young, however abounding in wealth, a husband she can never find.[1]

The manner of governing the people was established in Israel at the time of Moses. At the time, Moses had been trying to make all the decisions and judgements by himself. He received the following counsel:

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[1] Tacitus, pp. 105-106.

> . . . This thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: thou art not able to perform it thyself alone. . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens . . . (Ex. 18:17-21)

Tacitus describes the customs of the Germans in this regard:

> In the same assemblies are chosen their chiefs or rulers, such as administer justice in their villages and boroughs. To each of these are assigned an hundred persons chosen from amongst the populace, to accompany and assist him, men who help him at once with their authority and their counsel.[1]

The laws regarding the governing of the Germanic peoples, particularly in Saxony and in England, have been more carefully studied and defined in recent years by Henry C. Black in his Law Dictionary.[2] He states that "ten freeholders with their families . . . were all knit together in one society, and bound to the king for the peaceable behavior of each other. In each of these societies there was one chief or principal person, who, from his office, was called 'teothing-man,' now 'tithing-man.'"[3] He further states that these ten families were part of a greater division called a "hundred," and that each "hundred" was governed by a high constable, and had its court.[4] This

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[1] Tacitus, p. 102.

[2] Black's Law Dictionary (St. Paul, Minn.: West Publishing Co., 1968).

[3] Ibid., p. 1655.

[4] Ibid., pp. 874-5.

practice was also established in the Frankish kingdom and in Denmark.[1] Each "hundred" was divided into two groups of five "tithings" each, and an indefinite number of "hundreds" (perhaps ten originally) constituted a "shire," which was governed by a "shire-reeve," later "sheriff."[2] The Saxons, then, as well as some of the other Germanic tribes, organized themselves in the following manner: the "shire," which consisted of several "hundreds"; the "hundred," which consisted of two "tuns" (towns); each "tun," or group of fifty, consisted of five "tithings"; and each "tithing" was made up of ten families. Each of these groups was governed by a leader. In Israel, by comparison, Moses appointed a "captain" over each body of ten, fifty, hundred, and thousand families (Deut. 1:9-15), and ordered them to govern themselves in the following manner:

> And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. (Ex. 18:26)

Among the Israelites, the figure of "hundreds" continued to be prominent in times of battle. For example, Gideon organized his forces into groups of hundreds as he prepared them for battle:

> . . . he divided the three hundred men into three companies . . . . So Gideon, and the hundred men that were with him, came unto the outside of the camp . . . . (Judg. 7:16-19)

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[1] Black, p. 875.

[2] Ibid., p. 1547.

Also, in "Germania," Tacitus explains, warfare was conducted in a similar manner among the Germanic troops. When a summons to war was issued, it was carried out in the following manner:

> . . . The number to be sent is also ascertained, out of every village an hundred, and by this very name they continue to be called at home, those of the hundred band: thus what was at first no more than a number, becomes thenceforth a title and distinction of honour.[1]

The Old Testament concept of "an eye for an eye, and a tooth for a tooth" was really a principle within the law which required that restitution be made for all crime. The Germanic law in this regard is similar:

> . . . even for so great a crime as homicide, compensation is made by a fixed number of sheep and cattle, and by it the whole family is pacified to content.[2]

The following Biblical verses remind us of the Hebrew practice of feeding the poor and the stranger: " . . . do according to all that the stranger calleth to thee for!" (I Kings 8:43); "Love ye therefore the stranger: for ye were strangers in the land of Egypt " (Deut. 10:19). Though this practice of the Hebrews could very likely be found in many cultures, it was, nevertheless, a noticeable feature of the Germanic people. Tacitus states:

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[1] Tacitus, p. 102.

[2] Ibid., p. 107.

> In social feasts, and deeds of hospitality, no nation upon earth was ever more liberal and abounding. To refuse admitting under your roof any man whatsoever, is held wicked and inhuman. Every man receives every comer, and treats him with repasts as large as his ability can possibly furnish.[1]

It was also the custom in both cultures, Hebraic and Germanic, to pass the crown on to the son or other heirs. This occasionally caused family feuds, political marriages, and/or intrigue, with the result that the crown passed to other tribes. This reminds us of the feud between the Welfs and the Weiblingens in Germany and between the Scots and the English in Britain, and the many other feuds over the crown in Europe.

It is difficult to compare the racial characteristics of the Germanic and the Hebraic peoples. The Biblical descriptions of the Hebrews are given in poetic terms and are, therefore, unclear. For instance: "Their princes . . . were whiter than milk, their body more ruddy than coral" (Lam. 4:7).[2] Gesenius, after studying this subject, uses the following line of logic. He states that, anciently, "the Arabs distinguished two races of men; one red, ruddy, which we call white, the other black."[3] Gesenius relates the word 'adam 'red' to the word 'adamah 'earth, ground,

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[1] Tacitus, pp. 107-108.

[2] As quoted by William Gesenius from the Hebrew, Gesenius' Hebrew-Chaldee Lexicon (Grand Rapids, Mich.: Baker 1979), Samuel Prideaux Tregelles, trans., p. 13.

[3] Ibid., p. 13.

soil' and states that originally this word as a color included more than just red. It included the earth tones as light as sandy blond and yellow, blondish-red and the reddish-browns, and as dark as brown, but the most prominent hair color among the Israelites was tan or tawny--according to Gesenius.[1] He states also that the skin was so white as to allow the coloring of blood in the cheeks to show through, which did not occur with the darker pigmented races with black hair, and that the words "white," "ruddy," "light," "fair," "handsome," and "delightful" were all descriptions of youthful beauty among the ancient Israelites.[2]

It is well known that Esau, Jacob's twin brother, had red hair (Gen. 25:25), but King David's hair also had a shade of red for it was called "ruddy." The word used to describe both of these individuals is _'admonij_, which Gesenius interprets to mean "red-haired."[3] The verses are as follows: "And the first came out red, all over like an hairy garment; and they called his name Esau" (Gen. 25:25); "Now David was ruddy, and withal of a beautiful countenance, and goodly to look to" (I Sam. 16:12); "And when the

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[1]Gesenius, pp. 13-14.

[2]_Loc. cit._

[3]_Ibid._, p. 14.

Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance" (I Sam. 17:42). The word japeh in Hebrew is also difficult to define. It implies several things at the same time, and it is frequently difficult to determine in which sense it is being used. Like the word "fair" in English, it means 'fair, beautiful, delightsome, light, shining bright, without blemish.' This word is used in the description of David, above, and it is used repeatedly in describing the Israelites. Since most of the Middle East and Africa was inhabited by darker-complexioned peoples, it is possible that the light complexions of the Israelites really stood out as something beautiful. This, on occasion, caused problems. As early as Abraham's journey to Egypt this becomes evident. His wife stood out among the Egyptians, for she was "a fair woman" (Gen. 12:11), and "the Egyptians beheld the woman that she was very fair" (Gen. 12:14). Abraham feared that he would be slain by the Egyptians in their desire for her (Gen. 12:12).

Because the words 'adam 'red' and japeh 'fair' are difficult to define, it is not easy to describe the physical characteristics of the ancient Hebrews. However, if Gesenius is correct in stating that they were tan or tawny, and if some red hair existed, such as with Esau and David, then the following description of the Germanic peoples, by Tacitus, can be compared:

> For myself, I concur in opinion with such as suppose the people of Germany never to have mingled by inter-marriages with other nations, but to have remained a people pure, and independent, and resembling none but themselves. Hence amongst such a mighty multitude of men, the same make and form is found in all, eyes stern and blue, [reddish-]yellow hair, huge bodies, [always ready to perform bold, brave and daring deeds].[1]

While it was idol worship and immorality for which the prophets had condemned the northern Israelites prior to the Assyrian captivity, the Jews were condemned, after the Babylonian captivity, for a different offense--that of marrying outside of their own race and religion. Though this problem had been anticipated and warned against in Deuteronomy, and though the incident with Ahab and Jezebel would indicate that this occurred in Northern Israel, the prophets do not consider it to have been a major problem until after the Babylonian captivity. The problem seems to have been widespread and growing in Judah:[2]

> For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of these lands yea, the hand of the princes and rulers hath been chief in this trespass. (Ezra 9:2)

This would leave the possibility that the Israelites, like the Germanic tribes, had lighter hair and features, while many, but not all, of the Jews today have darker features and darker hair.

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[1]Tacitus, p. 97. The parts in brackets have come from a translation by R. H. Phelps and J. M. Stein, The German Heritage (New York: Holt, Rinehart, and Winston, 1958), p. 3.

[2]See Ezra 9:1-2, 12, Ezra 10:2-3, 10-14, 17-44, and Neh. 13:23-24, 27.

According to Sharon Turner, in his book The History of the Anglo-Saxons, the Saxons, or Sacai, can be identified as the Scythians with the least degree of error, and he suggests that they inhabited the area of Scythia for some time.[1] There are also some similarities to be found between the Scythian and Hebraic cultures, though the Scythians were probably made up of several ethnic groups. Herodotus describes the Scythians of the Fifth Century B.C. as he knew them. He states that the Scythians punished idolaters and adulterers with death. Herodotus relates several examples of the death sentence for those who participated in Greek rites, idolatry, or foreign marriages.[2]

Herodotus gives his opinion as to where the Scythians came from with the following words:

> The wandering Scythians once dwelt in Asia, and there warred with the Massagetae, but with ill success; they therefore quitted their homes, crossed the Araxes, and entered the land of Cimmeria.[3]

It should be remembered that at this early date, Asia was considered to be in the Middle East. In fact, Herodotus defines Asia as being bordered on the south by the Red Sea and on the north by the Araxes River which, he states, flowed eastward into the Caspian Sea. According to

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[1](Paris: Baudry's European Library, 1840), I, 59.

[2]The History of Herodotus, in Great Books of the Western World, vol. VI, trans. George Ralinson (Chicago: Benton, 1952), pp. 137-138.

[3]Herodotus, p. 126.

Herodotus, Asia extended no further east than India, and the Mediterranean Sea served as the western border.[1] The Araxes, then, was a river, still to be seen on ancient maps, directly south of the Caucasus Mountains, suggesting, if Herodotus is correct, that the Scythians had come from the Middle East.

The Middle East is normally considered to have advanced, culturally, earlier than Europe. This possibly explains why Herodotus was so impressed with the Scythians. In the following statement, he contrasts the Scythians with the Europeans:

> The Scythians indeed have in one respect, and that the very most important of all those that fall under man's control, shown themselves wiser than any nation upon the face of the earth.[2]

As Herodotus further describes the Scythians, the following characteristics surface, which all have parallels among the Israelites: the manner in which the Scythians offer animal sacrifices,[3] the way they refer to some Scythians as Royal,[4] their refusal to eat or sacrifice swine,[5] the ceremonies accompanying their oaths,[6] and their hatred of foreign customs and beliefs.[7]

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[1] Herodotus, p. 130.
[2] Ibid., p. 132.
[3] Ibid., p. 134.
[4] Ibid., p. 127.
[5] Ibid., p. 134.
[6] Ibid., p. 136.
[7] Ibid., p. 137.

In summary, the purpose of this chapter has been threefold: first, to present the historical background of the Middle East, paying particular attention to the turmoil, wars, and captivity of Syria, Northern Israel, and Judah under Assyria, and, later, of Judah under Babylon; then, to investigate the possibility that Israelites may have eventually escaped from captivity and entered Europe; and finally, to show that some similarities can be found when comparing the Germanic and Hebraic cultures. While much material can be found regarding the historical events surrounding the destruction and captivity of Israel and Judah to Assyria and Babylonia, and surrounding Judah's release from Babylonia, material dealing with Israel's release from Assyria is scarce. However, archaeological finds, a few Biblical verses, a legendary story from the Apocrypha, and a few cultural similarities do point to the possibility that some Israelites may have escaped to Europe, and that others may have avoided the captivity altogether by fleeing to Europe, as well as to other places. In other words, the findings of this chapter open up the possibility that the linguistic similarities between Germanic and Hebrew, as presented throughout this dissertation, might be explained on the basis of Hebraic migrations to Germanic territory, possibly as early as 700 B.C., with other groups arriving during the ensuing centuries.

CONCLUDING STATEMENTS

This dissertation is the result of intensive research into the two languages of Germanic and Hebrew. During the course of the study, it was discovered that many similarities exist between these two languages. These similarities were found in various categories: phonological, primarily dealing with the Germanic Sound Shift, gemination, and the High German Sound Shift; morphological, limited in this study to verb conjugations; and lexical, similarities of vocabulary.

At a date of approximately 700-500 B.C., the Germanic dialects began changing phonetically. The changes, which took place in Germanic at this time, were very similar to the phonetics which were characteristic of ancient Hebrew. The most prominent of the sound changes in Germanic involved the sounds [p̈, ẗ, k̈] and [b̈, d̈, g̈]. These aspirates became fricatives and from then on were pronounced [f, þ, x] and [~~b~~, ~~d~~, ~~g~~], respectively. This shift, known as Grimm's Law, is just as well known to Germanic linguists as the principle of Daghesh Lene, involving the letters b, g, d, and k, p, t (b~~e~~g~~a~~d k~~e~~p~~a~~t), is to Hebraic linguists. In ancient Hebrew, these letters were pronounced [~~b~~, ~~d~~, ~~g~~] and [x, f, þ], post-vocalicly (except in gemination), as a regular, functional, phonemic aspect of the language. Theoretically, it is

possible that Hebrew speakers would have had the tendency to shift these letters, even while attempting to articulate a foreign language such as Germanic.

It was pointed out, that many Israelites either fled their homeland or were taken captive into Assyria (734-701 B.C.). Others were later taken into Babylon (600-538 B.C.). Also, cultural and racial similarities were pointed out between the early Hebrews and the early Germanic peoples. This opens up the possibility that Israelites may have migrated to Germanic territory at this early date. During the next few centuries, more changes occurred in Germanic, producing more prominent points of linguistic comparison between the two languages, in particular that of gemination.

At this same early period of history, the Germanic dialects added many new words to their vocabularies which were not Indo-European in origin. Approximately one-third of all Germanic vocabulary is listed in the etymological dictionaries as being of unknown origin. A comparison of these words with Hebrew vocabulary reveals that these words are similar to words in Hebrew.

A second period, when possible influence from Hebrew upon the Germanic languages might have occurred, is the period beginning about 500 A.D., or the period when the Jews were entering Germanic territory from the South. The Germanic dialects in the Alpine regions began changing at this time. The changes spread gradually northward. These

linguistic changes in the language were very similar to the changes undergone in the language a thousand years earlier called the Germanic Sound Shift. This later linguistic development, referred to as the High German Sound Shift, differed primarily in that the [t], which had shifted during the first sound shift to [þ], this time shifted to [s]. This difference is also the major characteristic difference between the Hebrew of the early Israelites and that of the Jews who were dispersed from Palestine during the Christian Era.

This study, though extensive enough to show parallels in Germanic and Hebrew, is certainly not conclusive or exhaustive of the subject matter at hand, but serves merely as a door opener to future investigation. Sufficient similarities have been shown between Hebrew and Germanic to warrent further investigation in the areas of Ancient History, Anthropology, Ethnology, and Archaeology, as well as in Germanic and Hebraic Linguistics. Within the field of linguistics, a more exhaustive comparison between the vocabularies of the two languages needs to be undertaken. It was decided in the course of this study, that too many vocabulary similarities existed in the two languages to present them all in this work. The area of morphology presents some interesting comparisons. The two-tense systems of Germanic and Hebrew, as well as the three-case systems of English and Hebrew, also provide similarities in

their parallel structures. Likewise, the Runic characters of Germanic, which have been compared with the Greek, Latin, and Etruscan alphabets, need now to be compared with the ancient Hebraic characters of the Aleph-beth.

It is hoped that the fields of Germanic and Hebraic Linguistics will benefit from the awareness this study brings--that parallels existed between the two ancient languages--and provide further research into these studies to determine the extent of the similarities and their ultimate signification.

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