

of the wood," is literally "man-wood," and *gūmin besar*, "a great mountain," "mountain-great." On the other hand, the predicative relation is marked off from the attributive and genitival by a converse order of words; in Malay, for instance, the predicate is placed before its subject, as in *besar gūmin*, "great (is) the mountain," and the Semitic perfect is formed by affixing the pronouns of the first and second persons to a participle or verbal noun.¹ These primitive contrivances for distinguishing between the predicate, the attribute, and the genitive when the three ideas had in the course of ages been evolved by the mind of the speaker, gradually gave way to the later and more refined machinery of suffixes, auxiliaries, and the like.

Now it will be noticed that while the predicative relation is contrasted with the attributive and the genitival, the two latter assume the same form. Where the relations of grammar are denoted by position alone, no distinction is made between the attribute and the possessive. There is nothing in the outward form to tell us whether in expressions like *horsetown* or *ōran ūtan*, *horse* and *ūtan* are to be considered as adjectives or as genitives. And in point of fact there is at bottom little or no difference between them. The primitive instinct of language did not err in treating the two conceptions as essentially one and the same. A "gold cup" is exactly equivalent to a "cup of gold." The adjective describes the attribute which defines and limits the class to which its substantive belongs; and so, too, does the

¹ See Sayce: "The Tenses of the Assyrian Verb," in the "J. R. A. S.," Jan. 1877.