

ation even where the radical *m* or *n* is missing, as in the Anglo-Saxon, *fiſ*, the Frisian *fyf*, the Dutch *viſf* and our English *five*, which follow the analogy of the Gaelic and Irish *coig* and *cuiſg*. The Coptic five, *TOY*, cannot help us here. Such cases, however, are no more to be accepted as offering opposing testimony to those which vouch for the truth of the general principle here illustrated than were the Irish criminal's ten witnesses, who sought to negative the evidence of ten men that had seen him commit the crime for which he was being tried by stating that they had not.

Without referring to Semitic roots I may instance some additional examples among Indo-European words of the presence of the Coptic article. The Sanskrit *udan*, the Greek *hudor*, the Gaelic and Irish *ad*, signifying *water*, have thrown off what the old Phrygian retained in *bedu* and the Slavonic in *voda*. Another Sanskrit word *pavaka*, *fire*, on the other hand retained the article, while the Latin *focus* and the Gothic *bac* rejected it; but the Sanskrit *urana*, *goat*, becomes the Lithuanian *baronas*, as the Greek *rhigos* and *oregō* are transformed into the Latin *frigus* and *porrigo*. Bopp is quite right when he says "the Latin *Rog* (*rogo*, *interrogo*) appears to be abbreviated from *Frog*."³⁴ This is seen in the Sanskrit *prach* and the German *fragen* both meaning *to ask*. Another instance in which the Sanskrit shows an affinity with the Aeolic and Sabine dialects of Greek and Latin is afforded by the word *pum*, *a man*, the Latin *homo*. The Welsh *oer* and the Gaelic and Irish *fuair*, *cold*, the Greek *phrēn* and the Latin *renes*, the English *rap* and the French *frapper*, the Greek *husteros* and the Latin *posterus*, the Welsh *oes* and the Greek *bios*, the English *order* and the German *fordern*, completely set at nought every law of phonetic change forming part of the physical science of language in the attempt made by such means to account for their differences. The science of language has a place among the historical as well as among the physical sciences; and its historical element is as distinct from the physical as are the objects of Palaeontological from those of Mineralogical study, the fossils from the mere strata in which they are imbedded. Following out the analogy, we may compare the subjects of our present philological researches to the Crinoids of many formations, some of which are still attached, or may we not say articulated, to the old Coptic foundation, while others, that once occupied the same position, have floated free, and

³⁴ Bopp's Comparative Grammar, I., 116.