

great distances to a hole prepared for or fit to receive it.²⁰ We at once detect in it the Greek *karabos* and the Latin *scarabæus*, from which comes the French *escarbot*; nor are we astonished to find that the Sanskrit for locust is *carabha*, since the locust belongs to a natural order of insects closely related to that in which the beetles are found. The Hebrew equivalent of CHRB, however, is the word AKRAB, with which the Arabic agrees in form and sound, and which designates the scorpion and a warlike engine named from it. With this word Gesenius rightly connects the Greek *scorpios*, the scorpion, which, according to Liddell and Scott, who quote Hesychius upon the subject, is from the same root as *skarabos*, *karabos*, coming through *skorobaios*, and also denotes an engine of war. The Greek *karabos* not only denotes the beetle, but also the *crab*, which we find in the French *écrevisse* and the German *Krebs*. LABOI, the lion, is the original of the Hebrew LABI and the German Löwe; THMEI, truth, is the Hebrew THOM and the Greek *Themis*. IOH is Coptic for moon, and we find *Io* as a name of the same luminary in Argos. ERMAN, pomegranate, IERO, stream, LAS, tongue, SES, horse or mare, SHMOUN, eight, are almost identical in form with the Hebrew words denoting the same thing. Other words, such as MAUT, mother, ME, love, MEN, establish, ORK, swear, RRO, king, TEI, give, exhibit manifest connection with both Semitic and Indo-European languages.

These examples are, I think, sufficient to show that the old Egyptian, as far as its vocabulary is concerned, stood in the relation either of borrower from, or lender to, two families of language, to neither of which it has been generally supposed to belong. I propose to show, however, that the Indo-European tongues, and probably the Semitic, borrowed from the old Egyptian, by reference not so much to the vocabularies of these languages, as to a feature which can only be explained by the grammar of the Coptic. The Coptic definite article masculine is *p* or *ph*, and in the Egyptian language is closely bound up with many words to which it had been prefixed, and from which it has not been distinguished and separated by those who have transplanted such words to other soils.²¹ We must expect to find the

²⁰ Osburn, Monumental History of Egypt, i, 205. Cuvier, Le Règne Animal, Paris, 1817, tome iii, 277. Carpenter's Zoology. Bohn, ii, 127.

²¹ The sign of the masculine article is Theban *pe*, *p*, Memphitic *pi*, *p*, *ph*, and Baschmuric, *pe*, *pi*, *p*. It is derived from the pronominal suffix of the third person singular masculine, which is *f*, the Coptic *fei*. This sometimes assumes the form of *b* or *vida*.—Peyron. *Gram. Ling. Copt.*; Benfey, *die ägyptische Sprache*.