

Sanskrit and other Oriental languages of the Indo European family, is to be regarded as the root without the article or as the corruption of an early form beginning with *p*, inclining towards the *quinque* of the Latin. In the majority of cases that have come under my notice in which *p* and *k* sounds replaced each other in the beginning of words or rather of syllables or roots, I have been able to account for the transformation by reference to the Semitic form of the root. This I have found almost invariably to begin with such letters as the Hebrew ה, ח and ע, the first two of which are represented by the Arabic *hha* and *kha*, and the last by *ain* and *ghain*. Our English translation of the Bible, like the Septuagint version, varies in its rendition of these letters as they occur in proper names. Generally, however, it gives the softer sound, even where the Septuagint is hard. Thus חברון is made Hebron while the Septuagint is *Chēbrōn* and עֵבֶץ sinks the ayin in Jabez while the Greek version reads *Igabēs*.³³ In the passage of Hebrew words through other languages this disagreement and inconsistency holds good; sometimes we find the letters mentioned represented by simple vowels and sometimes by aspirates and gutturals even to the hardest of hard *k checks*. When the Coptic article has been prefixed to a root of this kind the power of the aspirate is either lost altogether or else it is absorbed in the prefix, which assumes the form of *ph, f, v*. When the article is not prefixed, the guttural sounds of ח and ע remain, or are exaggerated into those of *k* and *g*, or become softened into that of *s*: e. g. Phanuphis and Canopus from the root ענוב. I must admit, however, that there are many cases which cannot be explained in this way, and among these that of the numeral *five* is one. It would not be difficult to connect the first part of the Hebrew, Syriac and Arabic HAMESH or CHAMSAH, the Ostiak *chajem*, the Siamese, Thibetan, Chinese and Burmese *cha, gna, ong, ngah* with the Armenian *hinc* and the Latin *quinque*, since *m* and *n* are interchangeable, and it is as possible for final *s* to be hardened as for the *k* sound to be softened. Dropping the *k* sound and prefixing the Coptic article, we might embrace the Scandinavian *fem* and *fimm*, the Sanskrit *pancha* and the Persian *penj*; but the Æolic *pempe*, the Welsh *pump*, the Maesogothic *simf* and the modern German *fünf*, by means of their final *p* or *f*, almost threaten with destruction the whole theory of the Coptic article, more especially as we find that termin-

³³ 1 Chron. ii. 42, 43, iv. 9, 10.