

German relative *erd* remain, both of which come from the Hebrew **ERETZ**. The Irish *pluc*, the *cheek*, can at once be referred to the Hebrew **LECHI**; and the Persian *bez*, a *goat*, and *bezer*, *seed*, to **EZ** and **ZERA** in the same language, the latter word being connected with the Latin *sero*. As the borrowing of the Latin betrays itself by the presence of the Coptic article in the Romance languages, so the borrowing of the Sanskrit appears in the Hindustani dialects. *Admi*, a man, *ma*, a mother and *beti* a daughter are so like the Arabic **ADEM**, **UM** and **BINT** (Heb. **BATH**) that they must have come directly from some such Semitic source; but *bap*, a father and *bhai*, a brother, must have picked up the *b* which precedes the **AB** and **AH** or **ACH** (Arab. **AKH**) of the Hebrew during an older period than that of the Hindustani.

It is not to be supposed that in every case in which we find the same root with and without the prefix *p*, *ph*, *b*, *v*, in the same or different languages we are to conclude necessarily that we have to deal with the Coptic article. A very common German verbal prefix *be*, as in *bedecken*, *bedenken*, *befehlen*, is an inseparable intensative particle, while *ab* and *bei* as in *abschneiden*, *beifügen*, are separable particles with ablative and dative powers. Either of these particles might readily be mistaken for the article. Another interesting case in which the same error might happen is that of the word with which our Hebrew scriptures begin, **BRESHITH**. There is no doubt whatever that this word is the original of our English *first*, which ignorant etymologists have derived from a superlative form of the Anglo Saxon *feor*, *far*. The Danish *først*, while agreeing with our English ordinal, shows how mistaken is such an etymology, and the Dutch *eerst* and German *erst* make it still more apparent by the absence of the initial *f*. The Dutch and German forms present us with the Hebrew original **RESHITH**, the *first* or *beginning*, the *b* which is replaced in Danish and English by *f* being the preposition *in*. Although this example is introduced as a beacon to warn against an indiscriminating reference of all initial *p* and *b* sounds to a Coptic original, I may be permitted to say in passing that both Theology and Geology would be gainers were the literal "First" to replace "In the beginning" at the commencement of our English version of the Bible.

It is doubtful whether the Armenian *hink*, the numeral five, as contrasted with the *pancha*, *penj*, *panch*, *pianch*, *penc*, &c., of the