

we have it as a distinguishing mark of certain persons of the future of the verb. What it stands for in our English *drop*, as compared with the Hebrew ARAPH, and RAAPH both meaning the same, I cannot tell. Still, in a very large number of cases, I believe that we shall find initial *t* performing the same office as initial *p*. There, is however, this difference between them. While *p*, as a form of the article, is banished from civilized languages, *t* remains. The Hebrew ETH represents the Dutch *het*, our English *the*, the German *die*, the Greek *to*, the Sanskrit *tat* and *etat*. The Hebrew demonstrative EL, and the Arabic article AL or EL, furnish the Latin *ille*, and the articles of the Romance languages. The true Hebrew article HA may not only be intimately related to the Greek *ho*, *he*, but also to the Sanskrit *sah*, the Hindustani *yih*, the Welsh *y*, and the Malay *he*.⁴⁶ Still another form of the article is the Cushite *ka* or *kai*, which is connected with the Sanskrit numeral *eka*, one, the Hindustani *ek*, *koi*, and the Malay *coe*, which, on account of its association with *he*, must, I think, have arisen from an aspirated pronunciation of the latter. The old Persian names Kai Kous, Kai Kobad, Kai Khosrou, although the *kai* is generally supposed to mean king, when compared with the Greek words *Kakos*, *Aiguptos*, *Kaisar*, seem to afford nothing more in the prefix than a form of the article. The same is seen in the two Arabic words for heart, the one being LEB, identical with the Hebrew, and the other KULB, both of which are adopted into the Persian language. It also appears in the Maori *Kapura*, as compared with the Tahitian *pura*, fire; and in the Easter Island *ko-tahai*, one, as compared with the Maori *tahai*. A connection of the Semitic and European languages being allowed, a very common substantive prefix in Hebrew, that of the letter **N** or **M**, must not be lost sight of, although it has nothing to do with the article; MAGEN, a *shield*, from the verb GANAN, *guard*, *protect*, MERKHAB, a carriage or chariot, from the verbal root RAKHAB, *ride*, and MAGHREB or MAARAB, the *west*, from ARAB, (*Arab. GHEREB*,) *become dark*, are illustrative examples.

Among the various forms of the article mentioned above, that which occupies the place in comparative philology next in importance to the Coptic in P is the Arabic in AL or L. Every student is familiar with this part of speech from its frequent occurrence in the vocabularies of all civilized languages, testifying to the influence

⁴⁶ Vide Benfey, Die Agyptische Sprache, § 2.