

A mere glance at the nature of the differences between the words given above will suffice to show that physical conformation has nothing, or at least little, to do with them, inasmuch as peoples who reject the *b*, *p*, *f* or *v* in one case, keep it in the other. A survey of the whole vocabulary of numerals tends to confirm this view. The forms of the numeral *ten* may illustrate. In these, as in the forms of eight, and as in the Coptic language to a very great extent, we find the letters *l* and *r* interchanged.

<i>Karatonga</i> . . . . .	<i>nauru</i> .	<i>Tonga</i> . . . . .	<i>ooloo or ongofooloo</i> .
<i>Otaheite</i> . . . . .	<i>a-hooro</i> .	<i>Tuham</i> . . . . .	<i>manud</i> .
<i>Easter Island</i> . . . . .	<i>ana-hooroo</i> .	<i>Sava</i> . . . . .	<i>bo</i> .
<i>New Zealand</i> . . . . .	<i>anga-horro</i> .	<i>Sandwich</i> . . . . .	<i>umi</i> .
<i>Buges</i> . . . . .	<i>sopuloh</i> .	<i>Philippine</i> . . . . .	<i>apalo</i> .
<i>Paomotua</i> . . . . .	<i>hori-hori</i> .	<i>Java</i> . . . . .	<i>sapoulo</i> .
<i>Marquesas</i> . . . . .	<i>ono-huu</i> .	<i>New Guinea</i> . . . . .	<i>sanga-foula</i> .
<i>Madagascar</i> . . . . .	<i>fooloo</i> .	<i>Samoa</i> . . . . .	<i>tini</i> .
<i>Batta</i> . . . . .	<i>sa-pooloo</i> .	<i>Fiji</i> . . . . .	<i>nafulu</i> .
<i>Mangavai</i> . . . . .	<i>puluh</i> .	<i>Rotti</i> . . . . .	<i>hulu</i> . <sup>44</sup>

In this place I may also be permitted to allude to other forms of the article, which have been so bound up with the substantive before which they stand, or with the root to which their prefix gives a substantive power, that they have been mistaken for part of the root itself; and thus the etymology of the words of which they form part has been lost. The feminine form of the Coptic article in *T* or *Th*, which is supposed to have converted APE, *the head*, into TAPE or THEBE, has, doubtless, some connection with the Hebrew feminine termination, consisting of the same letter, or ך. Disregarding, however, its feminine character, it would be the same as the Hebrew ך (*t* or *th*) abbreviated from ךן, the mark of the accusative and a kind of article, which, prefixed to a verbal root, converts it into a noun, e.g. LAMAD, learn; TALMID, a learner. The language of Lybia, or of the Shelluhs, differs from that of the Canary Islanders in many words by the possession of this prefix. Thus, temples in Canarese are *almogaren*, and in Shelluh, *talmogaren*; a coarse article of dress, called the *hàik*, is, in the former, *ahico*, and in the latter, *tahayk*.<sup>45</sup> I do not imagine that every *T* or *Th* which can be shown to be a prefix to the root, is a relic of an old article. In Hebrew,

<sup>44</sup> Mariner's Tonga Islands, by Dr. Martin. Edinburgh, 1827. Vocabulary. Labillardière's Account of a Voyage in Search of La Perouse. Translated. London, 1800. Vocabulary. Bowring's Decimal System, 160—163.

<sup>45</sup> Shabeeny's Timbuctoc, by Jackson; Languages of Africa, 355—381.