

course an Egyptian connection, a simple explanation, otherwise impossible, can be given of the once extensive use of the Aeolic digamma, which at a later period passed out of the Greek language; of the *v* which took its place in Latin, although even here a Sabine form in *f*, that did not find its way into classical Latinity, may with equal or greater force claim to be its representative; and of the *p*, which so commonly in German, but so rarely in Danish or Dutch, precedes a root beginning with *f*, e.g., Pfad, Pferd, Pflanz, &c. To the Coptic element in language must also be referred what has been called the Cretan aspirate, which makes *polchos* out of *olchos*, a word supposed to be identical with *vulgus* and *folk*. We can thus at once account for the double form which the same word sometimes presents, and for the similar forms of two words closely allied in meaning, in the same language. In Greek I may cite the proper names *Peisandros* or *Isandros*, the son of Bellerophon; *Periboia* or *Eriboia*, wife of Telamon; *Halisarna* in Mysia and the island of Cos, and *Phalasarna* in Crete; *Ia'chos* and *Bakchos*, *Heosphoros* and *Phosphoros*, as also the common names *ortux* and *perdix*, of which an intermediate form is the Sanskrit *varitika*; *sittakos* and *psittakos*, the parrot; and probably, *astēr* and *phōstēr*. Latin presents us as examples with *Isauris* and *Pisaurus*; *Ractavi* and *Praetavi*; *Vesper* and *Hesperus*; *vitulus* and *Italus*; *pinguis* and *unguen*: in the Sabine form above mentioned with *hædus* and *fedus*, *hircus* and *fircus*, *hordeum* and *fōrdeum*; and also with instances of verbs which, doubtless, assumed the article in the substantive form, from which, in spite of Oriental grammarians, I believe the verb to have been derived, such as *uro* and *buro*, *actum* and *factum*. Other languages present the same phenomenon. Sanchoniatho's Phœnician fragment speaks of *Sidon* and *Poseidon* as children of Pontus; the Sarmatian deities *Lebus* and *Polebus* are but one; and Scandinavian mythology preserves the name of the first of the giants as *Orgelmir* and as *Bergelmir*. The Irish *áth* and *fáth* equally denote a lawn or plain; and the English *eat* and *bite* correspond to the German *essen* and *beissen*. We borrow *brim* from the Saxon and *rim* from the Welsh; and it is universally allowed that *'ump*, *clump*, *plump*, are all variations of the same root.

I am inclined to believe that the Coptic root is nearer that of the original language than the Hebrew or any other Semitic tongue, and that we may find in the latter, as already indicated in the example BETH, instances of the transference of the Coptic article along with