

are now found under the conditions of an earlier stage of existence. In such a free state we find the Latin *latus*, broad, with the Welsh *llydan*, the Gaelic *leud* and the Irish *lead*, while the Greek *platys*, the German *platt*, the Dutch *plat*, the Danish *flad* and our English *flat* remain fixed by the old Coptic stem. The same relation between the Greek and the Celtic languages subsists in the case of a word for *ship*, which is *ploion* in Greek, but *llong* in Welsh and *long* in Gaelic and Erse. A still more familiar example is that of the Gaelic and Erse *athair* as compared with the Greek and Latin *pater* and our English *father*. The order of relation is, however, inverted in the word denoting anger; this being *orgē* in Greek, but *fearg* in Gaelic and Erse and *froch* in Welsh. Nor do we find the Celtic tongues agreeing among themselves, for while the Welsh *pysg* accords with the Latin *piscis*, the Germanic *Fisch* and our English *fish*, the Gaelic *iasg* and the Irish *iasc* have divested themselves of the prefix and appear in a form nearer to that of the original word. The root of our English *flame* is not easily recognized under the various forms it assumes in different languages nearly related to each other. In Coptic it is *LOPSH*, in Hebrew *LAHAB*, the same in Æthiopic, and in Arabic *LEHIB*. The *b* of the Semitic form becomes *m* by one of the commonest of all processes in language, exemplified in the change of the Hebrew name of a town of the Philistines, *JABNEH*, to the Greek *Iamnia* or *Iamneia*. Thus the *LOPSH*, *LAHAB*, *LEHIB*, of the Coptic and Semitic are transformed into the old Saxon *leoma* and the Celtic *laom*, the broad *o* of the Coptic reasserting itself and taking the place of the Hebrew and Arabic aspirates. In the Gothic, however, the final *b* or *m* is dropped, and the aspirate in consequence acquires additional power, *LAHAB* becoming *log*, a word presenting much resemblance to the Latin *lux*. To this the article is prefixed in Greek, and *phlox* appears, in Romaic *phloga*. But, meanwhile, the final *m* has not been lost sight of, for, in the same language, *phlegma* displays the full proportions of the word. The Latin accepts the prefix but rejects the aspirate in *flamma*. While, however, the later Germanic tongues restore the article, which Gothic and old Saxon had discarded, as in *flamme* and *vlam*, the Spanish, daughter of the Latin, reverses the process, and, although she still recognizes *flama* in her vocabulary, makes use more frequently of the form *llama*. Finally, to show yet more clearly the relation of the hard *g* of Gothic and Greek to the root,