

Coptic article in all the various forms through which the *p* sound is seen to pass in etymology, as *p*, *ph*, *f*, *b*, *v*. The Bible and Herodotus present us with two examples of the use of this article. The town called by the Greeks Bubastis, is sacred to the goddess BASHT or PASHT, and is rendered in Ezekiel xxx, 17, PI-BESETH or PI-PASHT. Herodotus, in the 143rd chapter of his second book, states that the Egyptian word PIROMIS means *a man*, noble and good, or a gentleman. Now, ROME is the Coptic for man, and PI the definite article. Similar examples are found in PI-THOUM, PA-CHONS or BE-SHENS, PH-AMENOPH, PI-LAKH, PH-RE. PAPREMIS is P-IBRIM, and FAYOUM is PI-YOM. A learned writer is of the opinion that PIROMIS and Brahma, as denoting original and absolute man, are the same word.²² I have little doubt that PIROMIS, or else PIRAMA, the mountain, hence pyramid,²³ is the original of the Latin *primus*, which shows its true root in the Scythian *arima*.²⁴ The Coptic PHRE, a solar god, is transported, article and all, into the Scandinavian mythology, where he becomes Frey, the symbol of the sun.²⁵ Still another example of the migration of the Coptic article is found in Bambyce, a town in Syria of which Strabo speaks.²⁶ Pliny mentions the same town not only as Bambyx, but also as Mabog.²⁶ Now, the latter half of this name is identical with the word BEK or BAKI, the Coptic for town, found in ATARBECHIS, in Egypt, and also in BAALBEC, another Syrian city. The *b* which is kept by the Greek geographer, and discarded by the Latin, is undoubtedly the same element as that which changes the Egyptian ISEUM or HEBAIT into BEBAIT, and this is the Coptic article. There are even Coptic roots that may be supposed to show the very originals of language, which, with the addition of the article, have passed into other tongues, and in these are regarded as radicals themselves. Thus EIT, a *house*, which is the same as the Welsh *ty*, and Gaelic *tigh*, or better still the German *Hütte*, and our English *hut*, becomes the Assyrian BIT, the Arabic BEIT, the Hebrew BETH, the Erse *boith*, and thus the well-known words *booth* and *bothy*. NUM, *spirit*, is the Greek *pneuma*; TAU, *life*, appears in the Latin *vita*, which is the Gaelic and Erse *beatha*, and the Welsh *bywyd*; and MEN, a shepherd, after receiving an initial vowel, passes into the Greek *poimēn*. By means of this part of speech, presupposing of

²² Guignaut, Religions de l'antiquité; Tom. i, §23.

²³ Herodot. iv., 27.

²⁴ Mallet's Northern Antiquities, Bohn, 110, 551.

²⁵ Strab., xvi, 1, 27.

²⁶ Plinii Nat. Hist. v, 19.