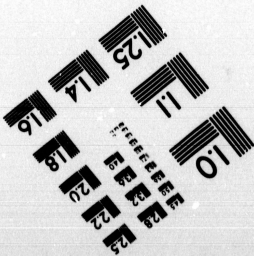
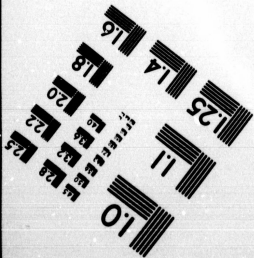
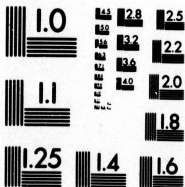


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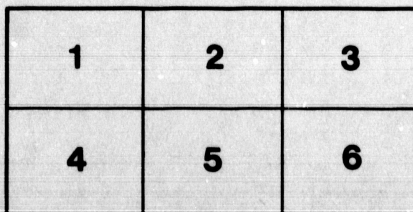
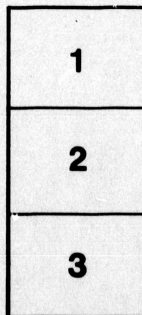
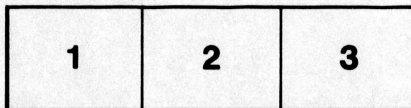
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# THE COPTIC ELEMENT

IN

## LANGUAGES

OF THE

## INDO-EUROPEAN FAMILY.

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BY THE REV. JOHN CAMPBELL, M.A., TORONTO.

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TORONTO:  
COPP, CLARK & CO., 17 & 19 KING STREET EAST.  
1872.

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THE COPPIC ELEMENT

LANGUAGE

INDO-EUROPEAN FAMILY.

BY THE REV. JOHN CAMPBELL, M.A., TORONTO.

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THE COPTIC ELEMENT  
IN LANGUAGES OF THE INDO-EUROPEAN FAMILY.

BY THE REV. JOHN CAMPBELL, M.A., TORONTO.

*Read before the Canadian Institute, February 10th, 1872.*

Professor Max Müller wisely holds that the classification of races and of languages should be quite independent of each other<sup>1</sup>. By this he means that the science of language in its classificatory stage and that of ethnology in the same should not be mixed up together by the student of both. He does not, and cannot, mean that we are not to expect to find intimate and important relations subsisting between the two classifications. If it be true that there are clearly defined species of mankind, it is exceedingly probable that there are corresponding clearly defined families of language. A multiplicity of protoplasts must, of necessity, imply various beginnings of speech. If again we favour the development theory in connection with the origin of the human race, we are almost compelled to adopt a similar theory in regard to the origin of language; and the classification, which proceeds upon subsequent development, will be as applicable to the one as to the other. Finally, supposing that theory to be the true one which finds in the human race no well marked species, but a number of varieties shading into one another by almost imperceptible differences, and defying anything like a scientific classification, may we not lawfully look for something of the same kind in the domain of that purely human faculty—speech? Professor Max Müller is a firm believer in the common origin of mankind, and has demonstrated the possibility of a common origin of language; yet he is disposed to draw very distinct lines between groups of languages, and to throw very far back into the past the time of their relative divergence from the simplest form of articulate speech.

Various attempts have been made to form a general classification of languages. Friedrich Schlegel divided them into two classes; the first of which "denotes the secondary intentions of meaning by an internal alteration of the sound of the root by inflection," and comprises the languages of the Indo-European family. The second, in-

<sup>1</sup> Lectures on the Science of Language; series 1, lecture viii.



cluding the Semitic tongues, "denotes the secondary intentions of meaning by the addition of a word, which may by itself signify plurality, past time, what is to be in the future, or other relative ideas of that kind." Bopp shows us that neither this division, nor that of Augustus Schlegel, into "languages without grammatical structure, languages that employ affixes, and languages with inflections," are valid, inasmuch as the inflections meant do not necessarily exist in, nor are characteristic of, the Indo-European languages, which represent the latter class. Bopp's own classification is into three classes. First, "languages with monosyllabic roots, without the capability of composition, and hence without organism, without grammar." This includes the Chinese. Secondly, "languages with monosyllabic roots, which are capable of combination, and obtain their organism and grammar nearly in this way alone." Here the Indo-European and so-called Turanian languages are found. Thirdly, "languages with dissyllabic verbal roots, and three necessary consonants as single vehicles of the fundamental meaning." The Semitic languages alone make up this class, "which produces its grammatical forms not simply by combination, but by a mere internal modification of the roots."<sup>2</sup> In this latter definition of his third class, Bopp falls into the opposite extreme to that for which he blames Friedrich and Augustus Schlegel. Internal modifications of the root are common to both the Semitic and Indo-European languages, and thus peculiar to neither. The best classification is that of Prof. Max Müller into languages in the Monosyllabic, Terminational, and Inflectional stages. The first still includes the Chinese; the second, in which one of the roots uniting to form a word loses its independence, embraces the Turanian languages; and the third, in which both of two roots uniting to form a word, lose their independence, contains the Indo-European and the Semitic families.<sup>3</sup> The author of this last classification, however, states "that it is impossible to imagine an Aryan language derived from a Semitic, or a Semitic from an Aryan language. The grammatical framework is totally distinct in these two families of speech." Ernest Renan goes much farther, and says, in his *Histoire Générale et Système Comparé des Langues Semitiques*, "We must give up the search for any connection between the grammatical systems of the

<sup>2</sup> A Comparative Grammar of the Sanscrit, Zend, &c., Languages, by Prof. F. Bopp. Translated from the German by E. B. Eastwick, F.R.S., &c. 2nd edition. London, 1856; vol. 1, p. 99-103.

<sup>3</sup> Lectures on the Science of Language; series 1; lecture viii.

Shemitic languages and the Indo-European ones. They are two distinct and absolutely separate creations." An able writer in the *British and Foreign Evangelical Review* has shown, with some recent German philologists, that the grammatical differences here spoken of are greatly exaggerated. He proves that the mechanism of the Semitic verbs has so many points of similarity with that of the same parts of Aryan speech as to fail to constitute a fundamental difference between the two systems; that in the Celtic branch of the Indo-European family nouns are construed together as in the Semitic languages; and that there is a correspondence between the modes of inflection, internal and external to the root, in both groups which cannot be accidental.<sup>4</sup> It is important to notice the Celtic element which the *Reviewer* introduces, inasmuch as it has been generally overlooked in comparisons of the Aryan with the Semitic languages. The custom with philologists like M. Renan has been to compare typical or extreme representatives of each class, in order to justify their conclusion; thus the Hebrew and the Sanskrit have taken places which it would better have served the interests of truth to have given to the Punic or the Coptic and the Celtic tongues. Mr. Taylor professes, even from a comparison of the Hebrew and Greek and Latin languages, partly through the medium of the Gaelic, to be satisfied of the truth of the position "that, at the time when the Aryan and Shemitic linguistic families parted company, they were not only furnished with a good vocabulary of radical words, but possessed in germ, and in much more than infantile development, almost all the grammatical methods which are now so divided between them as to have led some philologists to describe the systems as entirely separate creations."

Passing from form to matter, from grammar to vocabulary, from inflections to roots, we find the Indo-European and Semitic families drawn still closer together. Professor Max Müller says, "the comparisons that have been instituted between the Semitic roots reduced to their simplest form, and the roots of the Aryan languages, have made it more than probable that the material elements with which they both started were originally the same."<sup>5</sup> Even Renan is constrained to admit "that the two families possess a considerable num-

<sup>4</sup> The Variation of Languages and Species, by the Rev. William Taylor; *British and Foreign Evangelical Review*; No. lxxviii; October, 1871.

<sup>5</sup> Lectures on the Science of Language; series 1, lecture viii.

ber of common roots outside of those which they have borrowed from one another in historic times."<sup>6</sup> It is on the ground of many radical words being the common property of the two families of language that many philologists, whose opinions Renan combats, have maintained their primeval unity. Some instances taken almost at random from the Hebrew lexicon, will suffice to show this identity of root in the Semitic and Aryan tongues :

*Heb.*, HAKHAH or CHAKHAH; *Eng.*, hook; *Ger.*, haken; *Dutch*, haak; *Dan.*, hage.

*Heb.*, HANAK or CHANAK; *Eng.*, hang; *Ger.*, henken; *Dutch*, hangen; *Dan.*, hoenge.

*Heb.*, YALAL; *Eng.*, wail, howl, yell; *Gr.*, ololuzō; *Lat.*, ululo.

*Heb.*, KHAPHAR; *Eng.*, cover; *Slavon*, kover;? *French and Romance*, couvrir, &c.

*Heb.*, LAPID; *Eng.*, lamp; *Gr.*, lampas-ados.

*Heb.*, LAKAT; *Eng.*, collect; *Lat.*, lectum.

*Heb.*, LAKAK; *Eng.*, lick; *Gr.*, leichō; *Lat.*, lingo; *Ger.*, lecken.

*Heb.*, AGABAH; *Eng.*, love; *Gr.*, agapē.

*Heb.*, ATZAD or GATZAD; *Eng.*, adze, axe; *Gr.*, axinē; *Dan.*, oexe; *Ger.*, axt.

*Heb.*, PARAD; *Eng.*, part, separate; *Lat.*, pars-tis.

*Heb.*, KOL; *Eng.*, voice, call; *Gr.*, kaleō; *Sans.*, kal.

*Heb.*, KEREN; *Eng.*, horn; *Lat.*, cornū; *Gaelic*, corn.

*Heb.*, TZIPPOR; *Eng.*, sparrow; *Goth.*, sparwa; *Ger.*, sperling.

*Heb.*, SHAKAPH; *Eng.*, look, see, scope; *Gr.*, skopeō.

*Heb.*, SHARAK; *Eng.*, whistle; *Gr.*, surigx;? *Eng.*, shriek.

The mere casual survey of a lexicon of any of the Semitic tongues, Hebrew, Chaldee, Syriac or Arabic, must convince the unprejudiced student in philology how unjustifiable is the broad line of demarcation drawn between them and languages of the Indo-European stock.

Dr. Hyde Clarke, in a letter to the *Athenaeum* of the 23rd of September last, cites a large number of Hebrew geographical names, with their phonetic equivalents in Greek and Latin. He says in conclusion, "I may state what I now know to be the fact, that the language of these names is Caucasian." Two statements of Sir Henry Rawlinson, in his essay on the Early History of Babylonia, merit attention in this connection. "There was not, perhaps, in the very earliest ages, that essential linguistic difference between Hamite and Semitic nations which would enable an enquirer at the present day, from a mere examination of their monumental records, to determine posi-

<sup>6</sup> *Histoire Générale et Système Comparé des Langues Semitiques*, par Ernest Renan, *vide* article of Rev. William Taylor, *British and Foreign Evangelical Review*. The position of the Shemitic nations in the History of Civilization, English translation, together with An Essay on the Age and Antiquity of the Book of Nabathæan Agriculture. London, 1862. Trübner, p. 116.

tively to which family certain races respectively belonged. Although, for example, the Hamite language of Babylon, in the use of postpositions and particles and pronominal suffixes, approaches to the character of a Scythic or Turanian rather than a Semitic tongue, yet a large portion of its vocabulary is absolutely identical with that which was afterwards continued in Assyrian, Hebrew, Arabic, and the cognate dialects; and the verbal formations, moreover, in Hamite Babylonian and in Semitic Assyrian exhibit in many respects the closest resemblances." "One of the most remarkable results arising from an analysis of the Hamite cuneiform alphabet, is the evidence of an Aryan element in the vocabulary of the very earliest period, thus showing, either that in that remote age there must have been an Aryan race dwelling on the Euphrates among the Hamite tribes, or that (as I myself think more probable) the distinction between Aryan, Semitic and Turanian tongues had not been developed when picture-writing was first used in Chaldea; but that the words then in use passed indifferently at a subsequent period, and under certain modifications, into the three great families among which the languages of the world were divided." If we confine ourselves to the vocabulary, disregarding grammatical forms, it will not be difficult to prove the kinship of the whole race. Professor Müller quotes the statement of Dr. J. Rae, to the effect that all the Indo-European languages have their root and origin in that of Polynesia, a statement in which Dr. Rae is in part justified by the presence in many of the Malay dialects of roots identical in form and meaning with those of the Aryan languages.<sup>7</sup> Dr. Bleek thinks that the Kaffir and Hottentot languages, the latter of which is supposed to have old Coptic connections, are fitted to shed great light upon the most important problems of language in general;<sup>8</sup> and the Revs. H. M. Waddell, and Alex. Robb, missionaries in Old Calabar, find in the Efik, one of the Nigro-Hamitic tongues, a grammatical construction of Semitic form, and a vocabulary possessing radical affinities with the Nilo-Hamitic, Semitic and Indo-European families of speech.<sup>10</sup> I observe that Dr. Edkins, of Pekin,

<sup>7</sup> Rawlinson's Herodotus, App. Book i; essay vi; section 18.

<sup>8</sup> Lectures on Science of Language; series ii, lecture i. Dr. Leyden long ago (*Asiatic Researches*, vol. x.) set forth the same truth, which modern theorists in language have rejected as interfering with their *a priori* conclusions.

<sup>9</sup> Lectures on Science of Language; series ii; lecture i.

<sup>10</sup> Twenty-nine years in the West Indies and Central Africa, by Rev. Hope Masterton Waddell; appendix vi. Notes on the Efik language.

has just prepared a work on Chinese philology, the aim of which is to prove the common origin of Asiatic and European languages.

In the above somewhat lengthy preface it has been my endeavour to show that, while important differences of grammatical structure do exist between certain groups of languages, these groups themselves cannot be clearly defined; and that even where points of similarity in grammatical structure are almost or entirely wanting, a community of roots may still attest true relationship. It is on these grounds, as well as on the ground of my belief already stated in a previous paper,<sup>11</sup> that Egypt was the cradle of the race, that I am emboldened to present, under the title of this essay, the result of some recent studies in comparative philology—studies which, I may state, were commenced and carried on in perfect independence of any theory.

The language in which I profess to have found a link or links binding together the Aryan and Semitic families, is the old Egyptian. The researches of M. Quatremère de Quincy first revealed the fact that this ancient language survived in the Coptic, which was used in Egypt as late as the twelfth century of the Christian era. After many foreign elements have been rejected from the Coptic, it is found to consist mainly of monosyllabic roots, many of them formed with only one consonant, and these<sup>12</sup> apparently the radicals of Semitic words of similar signification. In the earliest stages of this language there does not appear to have been any well-marked distinction between the parts of speech, although, at a later period, a construction similar to that of the Semitic languages, especially in the case of the verb, manifests itself.<sup>13</sup> Professor Max Müller will hardly allow that the Coptic and Berber languages of North Africa are of a well-defined Semitic character; neither will he erect them into a separate family.<sup>14</sup> These languages, together with the Ethiopic, Nubian, Abyssinian and similar East African tongues, down to the old Malagasy, have been formed into a group called the Nilotic or Nilo-Hamitic, which Bunsen and others looked upon as sprung from the same stock as the Semitic, and as forming with them a single family. Sir Gardner Wilkinson makes the following interesting statements in regard to the old Coptic. "The Egyptian language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that

<sup>11</sup> The Birthplace of Ancient Religions and Civilization.—*Canadian Journal*, August, 1871.

<sup>12</sup> Benfey, über das Verhältnisz der ägyptischen Sprache zum semitischen Sprachstamm Leipzig, 1844.

<sup>13</sup> Science of Language; series i; lecture viii.

family, like the Arabic, Hebrew, and others; nor is it one of the languages of the Sanskritic family, though it shows a primitive affinity to the Sanskrit in certain points; and this has been accounted for by the Egyptians being an offset from the early undivided Asiatic stock, a conclusion consistent with the fact of their language being 'much less developed than the Semitic and Sanskritic, and yet admitting the principle of those inflections and radical formations, which we find developed, sometimes in one, sometimes in the other, of those great families.' Besides certain affinities with the Sanskrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic, 'in all its non-Sanskritic features, most strikingly corresponds with the old Egyptian.'<sup>14</sup> Sir J. G. Wilkinson adds: "It is also the opinion of M. Müller that the Egyptian bears an affinity 'both to the Aryan and Semitic dialects,' from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Aryan and Semitic."<sup>15</sup>

From what has been said above, we need not be astonished to find instances of connection between the Egyptian language on the one hand, and the Semitic and Indo-European families of tongues on the other. First, in regard to the vocabulary, I may cite a few instances in which the names of persons, places and things are common to two or more of the languages compared. The poet Euripides represents Menelaus, a wanderer in the land of Egypt, as acquainted with such a correspondence.

“ Πολλοὶ γὰρ, ὡς εἴρασιν, ἐν πολλῇ χθονὶ  
 “ ὀνόματα ταῦτ' ἔχουσι, καὶ πόλις πόλει  
 “ γυνὴ γυναικί· τ' οὐδὲν οὖν θαυμαστόιον.”<sup>16</sup>

Among proper names of persons we have those of certain of the gods and goddesses:

*Eg.*, AMUN; *Heb.*, AMMON; *Gr.*, Haimōn.

*Eg.*, ANOUKE; *Heb.*, HANOCH; *Gr.*, Anagkē, Ogka.

*Eg.*, ANUBIS; *Heb.*, ANUB; *Gr.*, Oinopiōn, Oinopa.

*Eg.*, ATHOM; *Heb.*, E'THAM; *Gr.*, Athamas.

*Eg.*, ATHOR; *Heb.*, ATARAH; *Gr.*, Aithrē.

*Eg.*, HERT; *Heb.*, JAHATH or JACHATH; *Gr.*, Hecatē.

*Eg.*, HORUS; *Heb.*, HORI; *Gr.*, Ōros,

*Eg.*, MONTH; *Heb.*, MANAHATH; *Gr.*, Menoitios.

<sup>14</sup> Rawlinson's Herodotus, App. Book ii; chapter i.

<sup>15</sup> Rawlinson's Herodotus, App. Book ii; chapter i.

<sup>16</sup> Eurip. Helens, 497-499.

*Eg.*, NEITH; *Heb.*, NAHATH; *Gr.*, Anaitis.

*Eg.*, CHONS; *Heb.*, KENAZ; *Lat.*, Consus.<sup>17</sup>

The royal lists of Manetho and others furnish names that are the property not of Egypt alone but of the whole world. These names have received confirmation from the study of the Egyptian monuments. Such are MENES and ATHOTHES, corresponding to the German Mannus and Tait, the Welsh Menw, the Gallic Teutates, the Indian Menu and Greek Minos and the Phœnician Taautus and Hebrew Hathath or Jetheth. BOETHUS and CECHOUS are reproduced in the Indian Buddha and Okkaka, and in the Greek Bœotus and Ogygēs. Okkaka, the *gourd*, answers exactly to the Coptic and Semitic *kus*, a word having the same meaning, and of which CECHOUS is a reduplicate form, as is well seen in the CHOOS of Eusebius. In CURUDES we find Gordys, Cretheus, and the common termination, *cartus*; in BIENNECHES the Greek Phœnix, and Indian Pingacsha; in TLAS, Atlas; in RATHURES, Erythrus of Greek, Roudra of Sanskrit, and Arthur of British mythology; in PACHNAN, the Persian Pecheng or Pushang, and the eponymus of *Pachynum* in Sicily; in TOTHMES, Teutamias of Assyria. Other names unite the Semitic and Indo-European languages, such as the following:

*Eg.*, SIROIS; *Heb.*, SERAIAH; *Gr.*, Seirios; *Sans.*, Surya.

*Eg.*, MARES; *Heb.*, MARESHAH; *Gr.*, Marsuas.

*Eg.*, CHEBRON; } *Heb.*, HEBRON; *Gr.*, { Kebren.  
*Eg.*, CEPHREN; } *Septuagint*, Chebron; } Huperiōn.

*Eg.*, SPANIUS; *Heb.*, ISHPAN; *Gr.*, Hispania; *Pers.*, Isfahan.

*Eg.*, ACHTHOES; } *Heb.*, JAHATH; *Gr.*, { Aktaios, Aktaiōr.  
*Eg.*, OTHOES; } *Septuagint*, Jeth. } Attis, who is Papas.

*Eg.*, ARCHLES; *Heb.*, { AHARHEL; *Gr.*, Hēraklēs; *Lat.*, Hercules.  
*Eg.*, RAMESES; *Heb.*, RAM; *Lat.*, Rome, Remus; *Sans.*, Rama.

We have the authority of Diodorus Siculus for locating the myth of Prometheus in Egypt and on the bank of the Nile.<sup>18</sup> On the Pelusiæ branch of that river we find PHARBOETHUS, the modern HEURBAYT, which answers, *m* replacing its equivalent *b*, to the eighth old Egyptian month PHARMUTHI, which immediately preceded the season of inundation, with which Diodorus connects the myth of the

<sup>17</sup> The Hebrew equivalents of the above names and of others that follow, are almost exclusively derived from the first few chapters of the first book of Chronicles, where I am persuaded that they do not designate the descendants of the patriarch Jacob. All attempts to turn the 2nd and 4th chapters into genealogies of the twelve tribes have failed.

<sup>18</sup> Diod. Sic. 1, 19.

eagle. The later Coptic form of this word is BARAMOODEH, which at once calls to mind San Lucar de *Barrameda*, a Spanish town on the Guadalquivir, in which was an ancient temple of Phosphorus, who, like Prometheus, brought light from heaven.<sup>19</sup> Still another connection is found in the Indian Perimuda, mentioned by Aelian as a famous place for pearls.<sup>20</sup> In SETHRUM, ARCHANDROPOLIS, ANTÆOPOLIS, and ILITHYIA, appear Saturn, Archander, son of Phthius, the latter a name strongly resembling the Egyptian Phthah, Antæus, son of Terra, and the goddess Ilithyia. In another paper I have called attention to THEBES, PLYLACE and TENTYRA as finding counterparts elsewhere. Mounts CASIUS and TOURRAH are reproduced in the Caucasus and Taurus of other lands. Aderbijan and Karugar represent in Persia the Egyptian ATARBECHIS and CERCASORUM. CONOSSO gives GNOSSUS, TAHPENES Daphne, and ABYDOS is common to the Thebaide and the Troade. There was a BABYLON in Egypt, and a GOSHEN in Palestine; and the Minyae, before they dwelt in Greece, inhabited the wide Middle Egyptian District of MINIEH, and sojourned for a while about Khan Minyeh or Capernaum, on the sea of Galilee. Lofty Rome may owe its origin to those who once dwelt in Egyptian RAMESES, or Palestinian Rama, both of them meaning *the high or lifted up*; and its Romulus might easily pass from a Coptic RAMLIEH, on the east of the Nile, to an Arabic Ram-Allah not far from Jerusalem, reproduced again in the Persian story as Roum, now Roumelia, in Turkey. The Palestinian Er Ram and the Egyptian HEROUM are one and the same, doubtless connecting with the Armenian Erzeroum. ATTIKEH *prius* FOSTAT, *Fastu* or *Astu*, where Cairo now is, must not be altogether disconnected from the Indian region of Attock, the Palestinian Athach, and the Greek state, Attica. From a very early period the Arabs were familiar with the name of the Egyptian town ATHRIBIS, as applied to their own Yathrib, and the Greeks of Oeta and Parnassus in vain attempted, by means of *drus*, the *oak*, and *ops*, a *voice*, to turn their form Dryopis into the original of the Laureate's "Babbler in the land," the Talking Oak.

Turning from names of places to those of things, the old Egyptian word, UK, presents itself as intimately related to our Saxon equivalent, *week*. CHRIB is the name of the rolling beetle, which encloses its eggs in a ball of manure and earth, and rolls this ball sometimes

<sup>19</sup> Strab. ; l. iii ; c. 1 ; § 9.

<sup>20</sup> Aelian de Anima' xv, 8.



great distances to a hole prepared for or fit to receive it.<sup>20\*</sup> We at once detect in it the Greek *karabos* and the Latin *scarabaeus*, from which comes the French *escarbot*; nor are we astonished to find that the Sanskrit for locust is *carabha*, since the locust belongs to a natural order of insects closely related to that in which the beetles are found. The Hebrew equivalent of CHRB, however, is the word AKRAB, with which the Arabic agrees in form and sound, and which designates the scorpion and a warlike engine named from it. With this word Gesenius rightly connects the Greek *scorpios*, the *scorpion*, which, according to Liddell and Scott, who quote Hesychius upon the subject, is from the same root as *skarabos*, *karabos*, coming through *skorobaïos*, and also denotes an engine of war. The Greek *karabos* not only denotes the beetle, but also the *crab*, which we find in the French *écrevisse* and the German *Krebs*. LABOI, the *lion*, is the original of the Hebrew LABI and the German Löwe; THMEI, truth, is the Hebrew THOM and the Greek *Themis*. IOH is Coptic for *moon*, and we find *Io* as a name of the same luminary in Argos. ERMAN, *pomegranate*, IERO, *stream*, LAS, *tongue*, SES, *horse or mare*, SEMOUN, *eight*, are almost identical in form with the Hebrew words denoting the same thing. Other words, such as MAUT, *mother*, ME, *love*, MEN, *establish*, ORK, *swear*, RRO, *king*, TEI, *give*, exhibit manifest connection with both Semitic and Indo-European languages.

These examples are, I think, sufficient to show that the old Egyptian, as far as its vocabulary is concerned, stood in the relation either of borrower from, or lender to, two families of language, to neither of which it has been generally supposed to belong. I propose to show, however, that the Indo-European tongues, and probably the Semitic, borrowed from the old Egyptian, by reference not so much to the vocabularies of these languages, as to a feature which can only be explained by the grammar of the Coptic. The Coptic definite article masculine is *p* or *ph*, and in the Egyptian language is closely bound up with many words to which it had been prefixed, and from which it has not been distinguished and separated by those who have transplanted such words to other soils.<sup>21</sup> We must expect to find the

\* Osburn, *Monumental History of Egypt*, i, 205. Cuvier, *Le Règne Animal*, Paris, 1817, tome iii, 277. Carpenter's *Zoology*, Bohn, ii, 127.

<sup>21</sup> The sign of the masculine article is Theban *ps*, *p*, Memphitic *pi*, *p*, *ph*, and Baschmunic, *ps*, *pi*, *p*. It is derived from the pronominal suffix of the third person singular masculine, which is *f*, the Coptic *fet*. This sometimes assumes the form of *b* or *vida*.—Peyron. *Gram. Ling. Copt.*; Bentley, *die ägyptische Sprache*.

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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.<sup>22</sup> I have little doubt that PIROMIS, or else PIRAMA, the mountain, hence pyramid, is the original of the Latin *primus*, which shows its true root in the Scythian *arima*.<sup>23</sup> The Coptic PHRE, a solar god, is transported, article and all, into the Scandinavian mythology, where he becomes Frey, the symbol of the sun.<sup>24</sup> Still another example of the migration of the Coptic article is found in Bambyce, a town in Syria of which Strabo speaks.<sup>25</sup> Pliny mentions the same town not only as Bambyx, but also as Mabog.<sup>26</sup> 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 *both*, 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

<sup>22</sup> Guignaut, Religions de l'antiquité; Tom. 1, 825.

<sup>23</sup> Herodot. iv., 27.

<sup>24</sup> Mallet's Northern Antiquities, Bohn, 110, 551.

<sup>25</sup> Strab., xvi, 1, 27.

<sup>26</sup> Plinii Nat. Hist. v, 19.

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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 *potchos* 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 *Phalassarna* in Crete; *Iachos* and *Bakchos*, *Heosphoros* and *Phosphoros*, as also the common names *ortux* and *perdia*, of which an intermediate form is the Sanskrit *varitika*; *sittakos* and *psittakos*, the parrot; and probably, *aster* and *phostēr*. Latin presents us as examples with *Isaurus* and *Pisaurus*; *Raetavi* and *Praetavi*; *Vesper* and *Hesperus*; *vitulus* and *Italus*; *pinguis* and *unguen*: in the Sabine form above mentioned with *haedus* and *fedus*, *hircus* and *fircus*, *hordeum* and *fordeum*; 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 *atha* and *fatha* 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 *lump*, *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

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the original root. The Assyrian BILU consists undoubtedly of the well-known ILU, the name of the supreme god of Babylonia, and thus of all deities, and a softened form of the Coptic article. The analogy of EIT and BIT would aid in coming to this conclusion; but stronger evidence for the truth of it is furnished by the Hebrew. In that language the name of the Most High God is AL, while the word corresponding to BILU, meaning *lord*, and applied to neighbouring gods, is BAAL. In parts of Arabia, strange to say, the article seems to have been, at least for a time, knowingly retained, although the Arabic *al* or Himyaritic *ka* were at hand to supplant it. Thus, we find Pliny, about the 70th year of the Christian era, mentioning the Thimanei,<sup>27</sup> an inland people of the peninsula; while Agatharchides, who wrote more than two hundred years earlier, described them as the Buthemanei.<sup>28</sup> Still, it is to the Indo-European languages that we must chiefly look for traces of this venerable prefix. A Semitic root meaning strong, and, in a secondary sense, fortified, is SHADAD, SHEDID. Hence came the Hebrew, or rather Philistine, word ASHDOD, which is the same as the name given to Egyptian Babylon, FOSTAT. Although the Pishdadian line of Persia has been supposed by many to owe its name to a root of similar form denoting *justice*, there is much reason to believe that "the good old rule" of their time may have developed justice out of strength. At any rate there is little doubt that the Coptic article is as much part of the name Pishdad, which Hushang first bore, as it is of his other Persian name Pushang, which the Arabs harden into Fushang. Old Greek dropped the reduplicated *t* of the Egyptian FOSTAT in *Fastu*, the Homeric form of *Astu*, the city, which we have the authority of Didorus Siculus for connecting with the Egyptian town.<sup>29</sup> From this old word, originally meaning *the strong or the fortified*, and thence, by syntactical convertibility *the strong and fortified place*, such as all cities were in ancient times, have come, through different channels, our English words *state* and *city*. The former we owe, not to the Latin *status*, but to the German *Stadt*; and the latter comes doubtless from a simpler form of the Latin *civitas* such as we find in the Spanish *ciudad*, or better still the Portuguese *Cidade*, a word as like the old ASHDOD as we may reasonably expect so modern a term to resemble so ancient a one. It is interesting to note that

<sup>27</sup> Id. vi., 32.

<sup>28</sup> Agatharchides, de Mare Rubro, Hudson, 57, &c.

<sup>29</sup> Diod. Sic. i., 16. Vide et. Strab. i., ix., 15.

while the examples given of the presence of this root in the Indo-European tongues are, with the exception of the Aeolic *Fastu*, destitute of the article, we find that prefix in the German *Feste*, meaning *strength* and a *strong place* or *fortress*, whence comes our English word *fastness*, a stronghold. It is also found in the languages of India whether we regard the old form *vastu* or the modern Hindustani *basti*, a village. The horse and his near relations seem also to show even in some of the Semitic words which stand for them, as well as in those of Indo-European tongues, traces of the Coptic article. The wild ass is called in Hebrew ARAD, but PERED in the same language denotes a mule. The first of these gives the Sanscrit *arvat*, and the second the Dutch *paard*, or with the article reduplicated, the German *pyerd*, both meaning a *horse*. The Arabic and Persian FARAS, and the Hebrew PARASH, the name of the horse proper, look back to an older root, RAASH, applied in several places in the book of Job to the actions of the noble animal which the inspired writer so well describes,<sup>30</sup> from which root the German *Ross* and our English *horse* may have been derived. EIL, the Hebrew for *foal* is the ancestor of our English word, which might equally be derived from the Greek *pōlos*, the Latin *pullus* or the Saxon *fole*. A word somewhat similar in sound is ALEH, denoting *leaf* or *foliage* in the language of the Old Testament, and giving us the original of the Erse *billeog*, the Greek *phullon* and the Latin *folium*. Still another instance, making with the two last mentioned a threefold cord not easily broken, is that of the Hebrew root YAAL, to be *foolish*, with the derived EVIL, a *fool*, which, besides our English word, accounts for the Irish *bille*, and the Welsh *ffwl*. Almost every one who has taken even a passing glance at etymology is familiar with the widespread character of the root of our English word *wine*. The Coptic for wine is *erp*, a double root, doubtless allied to the Hebrew ARAB or GHARAB, to be *sweet or agreeable*, to the Persian *sherab*, *wine*, to our English word *grape*, and to the German *Rebe*, the *vine*, and *Traube*, the *grape*. But the most common root is that which the Hebrew gives as YAIN, a word almost identical with the Greek *oinos*, to which the Armenian *gini* and the Welsh *gwyn* approach. The old Greek form *foinos* is almost reproduced in the Irish and Gaelic *fhion*, that passes through the Latin *vinum* into the German *Wein*, from which our eclectic

<sup>30</sup> Job xxxix, 20, 24; xli, 21.

English language has taken not only *wine* but *vine*, the equivalent of *Rebe*.<sup>31</sup> Almost as universal is the old root which appears in the Hebrew as YADA, perceive or know, in the Greek, with the same signification, as *eido*, *oida*; and in the Welsh as *gwyddoni*, to gather knowledge. The Homeric form with the digamma turns *eido* into the Latin *video*, the Danish *vide*, the Dutch *weet*, our English *wit* and *wot*, and still more distinctly, into the Sanskrit *budh*.<sup>31</sup> Another verbal root is the Hebrew HALAK, *walk* or *follow*. The two words which indicate its meaning in English are derived from it. The first of these requires no explanation; the second comes through the German *folgen* or the Dutch *volgen*. Still further examples of a verbal root with the prefix are afforded in RAAM, *resound*, *roar as the sea*, *thunder*; RAA or RAGAG, *break*, and RATZATZ, *bruise*, *burst*; the first of which gives us the Greek *bremo* and the Latin *fremo*; the second (the Hebrew  $\text{ב}$  having for its equivalent the Greek  $\gamma$ ) the German *brechen*, the Greek *regnumi*, and the Latin *frango*, *fregi*; and the last, the Latin *presso*, the French *briser* and the English *bruise*.<sup>31</sup> Similarly the Hebrew LAKAH or LAKACH, *take* or *seize*, which in Swedish assumes the form *luka* with the slightly altered signification to draw, connecting with the German *locken*, to entice, becomes the word *pluck*, common to the Germanic languages.<sup>31</sup> The last examples from a similar verbal root which I shall present are the Latin *positus* and English *post*, which, equally with the Latin *sto*, the Greek *histemi*, the German *sitzen*, the English *set*, and the Welsh *gosod*, may trace their origin to the two Hebrew forms YASAD and SHITH, *set*, *placed*, *established*.

Among nouns the Hebrew APHAL, *swell*, and hence *tumour*, becomes the Latin *papilla* and *papula*, whence our *pimple*; ESHCOL, a *cluster*, is the Latin *fasciculus*; LAHEM, *war*, gives us the Greek *polemos* and the Latin *Bellum*; ZEBUB, *fly* or *bee*, furnishes the Latin *vespa* and our *wasp*. The Hebrew UR, *fire*, is identical with the Armenian *hur* and shows itself in the Latin *uro*, but is also the same word as the Greek *pur* and the German *feuer*. One of the words for *city* in the same language is AR, which is rendered in the old Persian by *var*,<sup>32</sup> and in the Sanskrit by *pur*. Prithivi is Sanskrit for the *earth* and resembles the Welsh *pridd* meaning the same thing. Remove the Coptic article and our English *earth* and its

<sup>31</sup> Vide Gesenius' Hebrew and Chaldee Lexicon, notes in loc.

<sup>32</sup> Var Djemschid, the enclosure or town of Djemschid.

German relative *erd* remain, both of which come from the Hebrew ERETZ. The Irish *pluc*, the *cheek*, can at once be referred to the Hebrew LECHI; and the Persian *bez*, a *goat*, and *bezer*, *seed*, to EZ and ZERA in the same language, the latter word being connected with the Latin *sero*. As the borrowing of the Latin betrays itself by the presence of the Coptic article in the Romance languages, so the borrowing of the Sanskrit appears in the Hindustani dialects. *Admi*, a man, *ma*, a mother and *beti* a daughter are so like the Arabic ADEM, UM and BINT (Heb. BATH) that they must have come directly from some such Semitic source; but *bap*, a father and *bhai*, a brother, must have picked up the *b* which precedes the AB and AH or ACH (Arab. AKH) of the Hebrew during an older period than that of the Hindustani.

It is not to be supposed that in every case in which we find the same root with and without the prefix *p*, *ph*, *b*, *v*, in the same or different languages we are to conclude necessarily that we have to deal with the Coptic article. A very common German verbal prefix *be*, as in *bedecken*, *bedenken*, *befehlen*, is an inseparable intensative particle, while *ab* and *bei* as in *abschneiden*, *beifügen*, are separable particles with ablative and dative powers. Either of these particles might readily be mistaken for the article. Another interesting case in which the same error might happen is that of the word with which our Hebrew scriptures begin, BRESHITH. There is no doubt whatever that this word is the original of our English *first*, which ignorant etymologists have derived from a superlative form of the Anglo Saxon *feor*, far. The Danish *først*, while agreeing with our English ordinal, shows how mistaken is such an etymology, and the Dutch *eerst* and German *erst* make it still more apparent by the absence of the initial *f*. The Dutch and German forms present us with the Hebrew original RESHITH, the *first* or *beginning*, the *b* which is replaced in Danish and English by *f* being the preposition *in*. Although this example is introduced as a beacon to warn against an indiscriminating reference of all initial *p* and *b* sounds to a Coptic original, I may be permitted to say in passing that both Theology and Geology would be gainers were the literal "First" to replace "In the beginning" at the commencement of our English version of the Bible.

It is doubtful whether the Armenian *hink*, the numeral five, as contrasted with the *pancha*, *penj*, *panch*, *pianch*, *penc*, &c., of the

Sanskrit and other Oriental languages of the Indo European family, is to be regarded as the root without the article or as the corruption of an early form beginning with *p*, inclining towards the *quinque* of the Latin. In the majority of cases that have come under my notice in which *p* and *k* sounds replaced each other in the beginning of words or rather of syllables or roots, I have been able to account for the transformation by reference to the Semitic form of the root. This I have found almost invariably to begin with such letters as the Hebrew ה, ח and ע, the first two of which are represented by the Arabic *hha* and *kha*, and the last by *ain* and *ghain*. Our English translation of the Bible, like the Septuagint version, varies in its rendition of these letters as they occur in proper names. Generally, however, it gives the softer sound, even where the Septuagint is hard. Thus חֶבְרוֹן is made Hebron while the Septuagint is *Chebrōn* and יַעֲבֵץ sinks the ayin in Jabez while the Greek version reads *Igabes*.<sup>33</sup> In the passage of Hebrew words through other languages this disagreement and inconsistency holds good; sometimes we find the letters mentioned represented by simple vowels and sometimes by aspirates and gutturals even to the hardest of hard *k checks*. When the Coptic article has been prefixed to a root of this kind the power of the aspirate is either lost altogether or else it is absorbed in the prefix, which assumes the form of *ph, f, v*. When the article is not prefixed, the guttural sounds of ח and ע remain, or are exaggerated into those of *k* and *g*, or become softened into that of *s*: e. g. Phanuphis and Canopus from the root עֲנוּב. I must admit, however, that there are many cases which cannot be explained in this way, and among these that of the numeral *five* is one. It would not be difficult to connect the first part of the Hebrew, Syriac and Arabic HAMESH or CHAMSAH, the Ostiak *chajem*, the Siamese, Thibetan, Chinese and Burmese *cha, gna, ong, ngah* with the Armenian *hinc* and the Latin *quinque*, since *m* and *n* are interchangeable, and it is as possible for final *s* to be hardened as for the *k* sound to be softened. Dropping the *k* sound and prefixing the Coptic article, we might embrace the Scandinavian *fem* and *finn*, the Sanskrit *pancha* and the Persian *perij*; but the Æolic *pempe*, the Welsh *pump*, the Maesogothic *finf* and the modern German *fünf*, by means of their final *p* or *f*, almost threaten with destruction the whole theory of the Coptic article, more especially as we find that termin-

<sup>33</sup> 1 Chron. ii. 42, 43, iv. 9, 10.



ation even where the radical *m* or *n* is missing, as in the Anglo-Saxon, *fiſ*, the Frisian *fiſ*, the Dutch *vijf* and our English *five*, which follow the analogy of the Gaelic and Irish *coig* and *cuig*. The Coptic five, *rou*, cannot help us here. Such cases, however, are no more to be accepted as offering opposing testimony to those which vouch for the truth of the general principle here illustrated than were the Irish criminal's ten witnesses, who sought to negative the evidence of ten men that had seen him commit the crime for which he was being tried by stating that they had not.

Without referring to Semitic roots I may instance some additional examples among Indo-European words of the presence of the Coptic article. The Sanskrit *udan*, the Greek *hudor*, the Gaelic and Irish *ad*, signifying *water*, have thrown off what the old Phrygian retained in *bedu* and the Slavonic in *voda*. Another Sanskrit word *pavaka*, fire, on the other hand retained the article, while the Latin *focus* and the Gothic *bac* rejected it; but the Sanskrit *urana*, goat, becomes the Lithuanian *baronas*, as the Greek *rhigos* and *oregō* are transformed into the Latin *frigus* and *porrigo*. Bopp is quite right when he says "the Latin Rog (*rogo*, *interrogo*) appears to be abbreviated from Frog."<sup>54</sup> This is seen in the Sanskrit *prach* and the German *fragen* both meaning *to ask*. Another instance in which the Sanskrit shows an affinity with the Aeolic and Sabine dialects of Greek and Latin is afforded by the word *pum*, a man, the Latin *homo*. The Welsh *oer* and the Gaelic and Irish *fuar*, cold, the Greek *phrēn* and the Latin *renes*, the English *rap* and the French *frapper*, the Greek *husteros* and the Latin *posterus*, the Welsh *oes* and the Greek *bios*, the English *order* and the German *fordern*, completely set at nought every law of phonetic change forming part of the physical science of language in the attempt made by such means to account for their differences. The science of language has a place among the historical as well as among the physical sciences; and its historical element is as distinct from the physical as are the objects of Paleontological from those of Mineralogical study, the fossils from the mere strata in which they are imbedded. Following out the analogy, we may compare the subjects of our present philological researches to the Crinoids of many formations, some of which are still attached, or may we not say articulated, to the old Coptic foundation, while others, that once occupied the same position, have floated free, and

<sup>54</sup> Bopp's Comparative Grammar, I, 116.

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 *platus*, 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 *feary* in Gaelic and Erse and *ffroch* 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 *iasy* and the Irish *iase* 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 LOBSH, 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 LOBSH, 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,

we find the Danish *lue*, the German *lohe* and the Lowland Scotch *low* reproducing what I believe must have been the original word meaning *flame*. The English word *flagon* which is *flacon* in French, *lagēnos* in Greek and *lagena* in Latin, may doubtless be referred to the Hebrew LOG, a liquid measure containing over twenty-four cubic inches. Varro informs us that the Ionians called *ear* the spring, *bēr*,<sup>86</sup> which is nearer to the Persian *behar* than the Latin *ver*, and may not improbably connect with the Erse and Gaelic *ur* and *feur* meaning *green* and *grass*. Professor Müller says, "Beech is the Gothic *boka*, Latin *fagus*, Old High German *puocha*. The Greek *phēgos*, which is identically the same word, does not mean beech but oak. Was this change of meaning accidental, or were there circumstances by which it can be explained? Was *phēgos* originally the name of the oak, meaning the food-tree from *phagein* to eat? And was the name which originally belonged to the oak (the *Quercus Esculus*) transferred to the beech, after the age of stone with its fir trees, and the age of bronze with its oak trees had passed away, and the age of iron and of beech trees had dawned on the shores of Europe!"<sup>87</sup> No doubt the author of these words is right in his conjecture, which he hardly dares to take out of the category of hypotheses. The Danish *eeg* is the Greek *phēgos*; the German *eich* is its own *buch* and the English *beech*; while English *oak* and Dutch *eik* represent the Gothic *boka*. These are variations of an old root that must have stood for tree in general, just as we find the words EIL, ELON in Hebrew standing for an oak, a terebinth or any conspicuous tree, and THOR the Coptic and *drus* the Greek *oak* as forms of a root that furnishes the Germanic, Celtic and Slavonic languages with the equivalent of our English *tree*.

One of the most striking instances of a double or even treble phonetic change in the passage of a root through various languages is afforded in the word *god*. I regret that in setting this forth it will be necessary to come into conflict with the views of one who is universally recognized *facile princeps* among philologists, and a high authority in oriental literature. I allude to Professor Müller, who speaks most condemnably of Sir William Jones, because "he actually expressed his belief that Buddha was the same as the

<sup>86</sup> Varronis de lingua Latina, l. v.

<sup>87</sup> Science of Language, Series II. Lect. v.

Teutonic deity Wodan or Odin."<sup>38</sup> Professor Müller is aware that Sir William Jones was not alone in this belief; but that, together with other orientalists, a large number of northern European mythologists, and among them, some who possessed far greater opportunities of judging in the matter than Sir William Jones, have homologated the opinion of that distinguished father of Eastern learning. I have looked into some, and carefully studied other works to which Professor Müller refers the student of Buddhism, such as the Rev. Spence Hardy's Manual; and although such studies have left me in doubt as to the time when the Buddhist system was fully organized, they have confirmed me in the belief that away in the distant past, long before that period of development, there lived a Gotama Buddha, who is identical with the German and Scandinavian Odin. At present, however, we are not dealing with mythology, but with that language of which Professor Müller fancifully calls it a disease. The same writer says truly "God was most likely an old heathen name of the Deity."<sup>39</sup> Now we are acquainted with the old heathen names of the Deity among the northern peoples who make use of this word; and the nearest to it of these names is that of the Lombard and Westphalian *Guodan*.<sup>40</sup> In the Germanic languages the name appears in such forms as to show either that the initial *g* is not an essential part of the root, or that it marks the original presence of a letter similar to the Hebrew *y*, which might be retained as a broad vowel, a simple breathing, or a guttural. I hold to the latter opinion, and find the rendering by the broad vowel in Odin, Oden, Oðinn of the Scandinavian. Grimm connects Gwydion, son of Don, of the Welsh mythology<sup>41</sup> with Odin, making them the same person. It is hard to distinguish this personage from Æddon, who is Buddwas, and who came originally from the region of Gwydion.<sup>42</sup> Æddon presents us with the same form of the root as Odin, while Gwydion is guttural, like Guodan. The prefix of

<sup>38</sup> Chips from a German Workshop, Vol. i., Art. ix., on Buddhism, Art. xi., Letter on the Meaning of Nirvana.

<sup>39</sup> Science of Languages, Series ii., Lect. vi.

<sup>40</sup> In Florence of Worcester's Chronicle, A. D. 849, it is said of Gaetwa, an ancestor of Woden, that the pagans formerly worshipped him as a god. The Church Historians of England, London, 1853, Vol. ii., Part i., 209. The same statement is made by the historian, Neunius, who calls him Gaet. Six Old English Chronicles. Bohn, 396.

<sup>41</sup> Grimm, Deutsche Mythologie, 137.

<sup>42</sup> Davies, British Druids, 118.

the Coptic article to the vowel form would give some such word as Bodan or Buodan; but, with the aspirate, it would make the Mæso-gothic Vodans and the old Saxon Wuodan or Wodan, which the old High German, strictly in accordance with Grimm's law here, changes to Wuotan. The final *n*, which so far has appeared in every form of our word, is not an essential part of it. The Frisian Weda drops it, and it is wanting in the Welsh Aedd, in which we see the Danish *Gud* and the German *Gott*. Now this is the same as the *Choda* of the Persian, a language that has many remarkable points of resemblance to the Germanic tongues. The same word is found in the Sanskrit, and survives in the Hindustani *Khuda*. But the names of Buddha, which are by no means well understood, are simply the names for *God* with the termination restored, not as *n*, but as *m*. These are Codam, Godama, Gotama or Gautama; and give us back again the Gotan and Guotan of the Teutonic dialects. A link of great importance is furnished by a name of Woden, *Wegtam, the Wanderer*, which preserves the initial *g* along with the opened form of the Coptic article, and gives the termination of Gautama. Buddha, different as it appears in every respect from the word with which it is often ignorantly joined, is in reality the same, having doubtless come into the Sanskrit through some other channel than that by which Gautama entered. In it we find the final liquid wanting, the German *w*, in plain disregard of Grimm's law, changed to *b*, and the Frisian Weda reproduced. In confirmation of this I may refer to the case of identity already established between the Germanic *wot* or *wuot* and the Sanskrit *budh*, to perceive or know, of which the Welsh form is by no accidental coincidence *gwyddoni*. Thus in Buddha, Wotan and Gwydion we find not only the supreme god of the northern families of the Aryan stock, but also the symbol of knowledge among those different peoples.

While the title of this paper is "The Coptic element in Languages of the *Indo-European* Family," I may be permitted to indicate the presence of the same element in other families of language. Allusion has already been made to the claims of the African and Polynesian languages to relationship with the Aryan and Semitic tongues. After a survey of vocabularies of over two hundred different languages spoken in all parts of the world, it is only among these two groups and, to a very slight extent, among the monosyllabic tongues of eastern Asia, that I have so far been able to discover the presence of that initial *p* sound which I have identified with the Coptic article.

One of the simplest examples is to be found among certain of the numerals of ten African languages, most of which belong to the West Coast.<sup>42</sup>

LANGUAGE.	TWO.	FOUR.	FIVE.
<i>Buntakoos of Guinea</i> .....	<i>noo</i> .....	<i>nah</i> .....	<i>taw</i> .
<i>Igberra on Niger River</i> .....	<i>ebba</i> .....	<i>enna</i> .....	<i>jokki</i> .
<i>Ratongga on Bagoon River</i> .....	<i>beba</i> .....	<i>binni</i> ..	<i>beta</i> .
<i>Bight of Benin</i> .....	<i>bi</i> .....	<i>nin</i> .....	<i>tang</i> .
<i>Efik of Calabar</i> .....	<i>iba</i> .....	<i>inang</i> .....	<i>itiun</i> .
<i>Otam on Cross River</i> .....	<i>beba</i> .....	<i>bini</i> .....	<i>bittan</i> .
<i>Mandinga</i> .....	<i>fula</i> .....	<i>nani</i> .....	<i>lulu</i> .
<i>Mozambique</i> .....	<i>pili</i> .....	<i>ssense</i> .....	<i>thana</i> .
<i>Lagoa Bay</i> .....	<i>see-berry</i> ..	<i>nau</i> .....	<i>thanou</i> .
<i>Bongo on Gaboon River</i> .....	<i>baba</i> .....	<i>banai</i> .....	<i>batan</i> .

In the Ratongga, the Otam and the Bongo languages we find the African representatives of the Æolic, Sabine and High German of Europe. Among Asiatic tongues, in what is generally called the Monosyllabic area, the Japanese holds most strongly to the Coptic form. This may be seen by a comparison of certain words in that language with corresponding ones in that of Loo-Choo.<sup>43</sup>

ENGLISH: *bridge quick pencil nose ship umbrella navel.*

LOO-CHOO: *hashee hayee hoodee honna hoonee shashee whoosoo.*

JAPANESE: *fas, bas faijo fuda fanna fune fisasi fosso, feso.*

It is not to be supposed that the difference between these two languages arises from the inability of the people of Loo-Choo to pronounce the letters *p*, *b* and *f*. Both in Japan and Loo-Choo the word for fire is *fe*, for flower, *fanna*, and for star, *fosi* or *fooshee*. In the word denoting *sail* the languages seem to change places, for in Loo-Choo it is *foo* and in Japanese *hoo*. Still more striking is the fact that the Japanese *yak*, meaning *hundred*, is replaced in the dialects of Canton and other parts of the Chinese Empire by *pak*.

The Polynesian languages might afford us many examples of the use of the prefix now under consideration, like the word for *hair*, which, among the Friendly or Tonga Islanders, has the two forms *ooloo* and *fooloo*. I shall confine myself, however, as in the case of

<sup>42</sup> Bowring, *Decimal System*. London, 1854; p. 165-168.

An Account of Timbuctoo and Housa, &c., by El Hage Abd. Salam Shabeeny, with notes by J. G. Jackson, London, 1820: p. 373.

Twenty-nine years in the West Indies, &c., by Waddell. Appendix vi.

The words in italics in this and subsequent lists are abnormal forms that do not form part of the comparison.

<sup>43</sup> Account of a Voyage of Discovery to the West Coast of Corea, and the Great Loo-Choo Island, by Captain Basil Hall, F.R.S., &c. Vocabulary by Lieutenant Clifford. London, 1818.

the African languages, to an illustration from the Malay numerals. These numerals present many interesting points of connection with those of the Indo-European languages. Thus, *three* is *toru*; *two* is *duo*, and when *one* has not the form of *isa*, *syé*, *essa*, approaching the Greek *heis*, it assumes that of *satoo*, *aida*, *ida*, *taha*, which is not unlike either the Syriac and Chaldee *HHAD*, the Hebrew *ECHAD*, the Arabic *AHAD* or *WAHAD*, or the Slavonic *Odin*, *Ieden*. The following are the numerals *seven* and *eight* in fifteen different languages of Polynesia.

LANGUAGE.	SEVEN.	EIGHT.	LANGUAGE.	SEVEN.	EIGHT.
<i>Raratonga</i> ..	itu .....	vara.	<i>Tonga</i> .....	fitoo .....	valoo.
<i>Otaheite</i> ....	heitoo ...	warroo.	<i>Tuham</i> ....	fiti .....	gualu.
<i>Easter I.</i> ....	hiddoo ...	varoo.	<i>Philippine</i> ..	pito.....	valo.
<i>N. Zealand</i> ..	weddoo ..	warroo.	<i>Java</i> .....	petu .....	wolo.
<i>Buges</i> .....	pitu .....	aruwa.	<i>N. Guinea</i> ..	fitu .....	wala.
<i>Madagascar</i> ..	heitoo ...	balloo.	<i>Samoa</i> .....	fitu .....	valu.
<i>Batta</i> .....	paitoo ....	oalooa.	<i>Fiji</i> .....	pitu .....	walu.
<i>Mangavai</i> ...	pitu.....	alo.			

To these may be added five more irregular forms.

Language.	<i>Paumotu</i> .	<i>Sava</i> .	<i>Rotti</i> .	<i>Marquesas</i> .	<i>Sandwich</i> .
Seven:	hito	hetu	petu	hitu	hiku.
Eight:	hava	panu	talv	vau	valu.

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

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

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 פ. Disregarding, however, its feminine character, it would be the same as the Hebrew פ (t or th) abbreviated from פת, 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 *haik*, 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, 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 *eah*, the Hindustani *yih*, the Welsh *y*, and the Malay *he*.<sup>46</sup> 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,

<sup>45</sup> Shabeeny's Timbuctoo, by Jackson; Languages of Africa, 365—381.

<sup>46</sup> Vide Benfey, Die Agyptische Sprache, § 2.

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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 ל 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 exerted in Europe by Arabian culture during the palmy days of Mahommedanism. Few, however, have recognized the fact that the AL of Alexander is as truly Arab as the AL of Alkoran, or known that the oriental form of this name is SECANDER or ISCANDER. The province of Hejer or Bahrein in Eastern Arabia on the Persian Gulf is also called LAHSA, a word consisting of the common geographical name AHSA and the article EL, and from which Ptolemy called its inhabitants *Iolisitae*.<sup>47</sup> A precisely similar case is that of the old Pelasgian word *Larissa*, which is found in Syria, Assyria, and the south of Palestine. In every case the initial L is a remnant of the Arabic article, as appears most plainly in the Larissa that marks the boundary between Palestine and Egypt, which is a Greek form of EL ARISH.<sup>48</sup> The ancient Issa in the Adriatic becomes the modern Lissa by an inversion of the process. Hitzig connects the Philistine town Jamnia, partly on the authority of Stephanus of Byzantium, with the Greek *etamenē*, and the latter

<sup>47</sup> Genesis Elucidated, by John Jervis-White Jervis, A.R., Trin. Coll., Dublin. London, 1852. p. 388.

<sup>48</sup> Hitzig, Urgeschichte und Mythologie der Philistaeer. Leipzig, 1845. p. 116.

word with *leimōn*, *limnē*.<sup>49</sup> That he is right in his last connection none can doubt, the difference between the words connected being simply the Arabic article. I am also prepared to say that he is right in his first connection, and that, pushing it a little farther, he might have arrived at an ancient abode of the Minyans and a prototype of Lemnos as well. Similar pairs of words are Academus and Lacedaemon, Ebus and Lesbos, the Russian province of Astrachan on the Caspian, the Indian Satrugna, brother of Rama, and the Laestrygones of the Homeric story. As a confirmation of the connection between Ebus and Lesbos it is worthy of note that the town Madmannah or Madmen of Moab, which lay near to the former, gave its name to Methymna, one of the chief towns of the latter. Antiphates, king of the Laestrygones, refers us not only to Amphiaraus, grandson of an Antiphates, with whom the Arab Moafer connects, but also to an Alcmaeon line reproducing the Lokmans of the East, he himself deriving his name from the oriental Netophath. The brother of Satrugna is Lakshman. Plutarch in his Hellenica informs us that Labradeus a name of Jupiter in Caria, also applied as Labranda to a town of that region, was derived from *labrus* or *labra* signifying a battle axe in the Lydian language.<sup>50</sup> Now it is to be remembered that Lydia has very decided Arabian connections. Besides that Ludim as a whole are derived from Amalek, the name of the king Sadyattes points to an old SADID or SHEDAD, while Alyattes and Alcimus, as compared with Attes and Aciamus, reveal plainly the presence of the Arabic article AL.<sup>51</sup> Can the initial *l* of *labrus* and *Labradeus* be of the same character as that of Alyattes? The Sanskrit and Persian languages will answer this question. In the former the word for such an axe, that, namely, with which the later Rama swept the Kshetriyas from the earth, is *parasu*, and in the latter it is *beret*, these being the equivalents of Al-brus and Al-brad. The whole word with the article in a purer form is found in the Irish *albard*, the Spanish *alabarda*, the German *Hallebard*, and the English *halberd*, which the Romaic, in profound ignorance of the original, has naturalized as *alamparda*. A word not unlike Labradeus is Labyrinth, the origin of which seems to be completely hidden. Yet ancient Persian history informs us that

<sup>49</sup> Id. 128.

<sup>50</sup> Plutarch. Hellenica ii., 301.

<sup>51</sup> Vide Rawlinson's Herodotus, App. lix, Book i., Essay i., On Chronology and Early History of Lydia.

Menoutchehr dedicated to the moon a temple in Balkh called AL-BAHAR-NAU.<sup>53</sup> It is long since I first connected Menoutchehr of the old Persian story with MENCHERES of Egypt, who should rather be called MENTCHERES or MONTH-RA. He is MENDES, to whom Diodorus<sup>53</sup> and Strabo<sup>54</sup> attribute the Labyrinth, all the connections of which were decidedly lunar. As for Balkh, it appears in BOULAK near Cairo and in other parts of Lower Egypt. Various writers admit that in Menoutchehr we have the Mandaucus of Ctesias. He is followed among the Median kings by Sosarmus, and the latter monarch in the Assyrian list not only connects with Lampares and Lamprides his predecessors, reminding one of the Egyptian LABARES or LAMARES, but also with Mithreus and Teutamus his successors, who are most unmistakeably the Egyptian MESTRES and TOTHMOSIS.<sup>55</sup> I do not doubt that AL BAHAR NAU is the original form of the Labyrinth.

<sup>53</sup> "In libro Sadder cap. 43 memoratur Pyreum dictum Adurchura, i.e., ignis illuminationis rationis, q. d. mentis et rationis illuminatione aliquem inspirans. Estque juxta Kirman illud Pyreum, illeque Ignis illuc traductus ex Chorasani, seu Bactria, ut vult Shahrastani. Haec hodie (ut alibi fusiis dicitur) est Metropolitana Ecclesia Magorum omnium ad quam semel in vita sua tenentur veteres Persae omnes peregrinationem suscipere, sacrae visitationis ergo, ut olim faciebant ad antiquam Ecclesiam Cathedralem Azur-Gushtasp in Balch, seu Bactris et prout antea fecerant ad multo antiquiorem ibidem Cathedralem Nau-Bahar. Fuit enim in urbe Balch (ut mox dicitur) aliud antiquissimum Pyreum dictum Nau-Bahar, seu Novum Ver, propter vernantem ejusdem ornatum et picturas floridas." *Historia Religionis Veterum Persarum, &c.*, Autor Thomas Hyde, Oxon, 1760. p. 102.

A short distance further on the author quotes Shahrastani who, speaking of sacred edifices dedicated to the heavenly bodies, says: "Ex his etiam fuit Al-Nau-Bahar quam extruxit Rex Manushahr in Balch dedicata Lunae." I cannot agree with the interpretation of Nau-Bahar given by the learned author as *Novum Ver*, nor believe that the words are the same as those which now designate the *new year*, or the month answering to our April. "The word Behar," says Sadik Isfahani, "in the Hindi language signifies a school or college." *The Geographical Works of Sadik Isfahani translated. Oriental Translation Fund. London, 1832. Tahkik al Irab, Bihar.* The common word for college in Hindustani is *madrassa*, but this word *Behar* doubtless represents an older name for a building in which religion and education may have gone hand in hand. I cannot but view the form given by Shahrastani in which *Nau* precedes *Behar* as an attempt to explain a term inexplicable save by the knowledge of an earlier stage of language and history. The final *nau* or the *inth* of *labyrinth* may easily have been the name of the goddess NĀITH which is the same as MONTH the first part of the name of MENCHERES, without the initial M.

A recent writer in the *Edinburgh Review*, speaking of the Buddhist temple which took the place of the Pyreum at Balkh, says, "It is especially worthy of remark that through all subsequent history the building retained the same Sanskrit name of Nava Vihara (corrupted into Now-Behar, and signifying 'the new monastery.')

—Edin. Review, No. cclxxv., Art. 1., "The Book of Ser Marco Polo, the Venetian."

<sup>54</sup> Diod. Sic. Lib. 1., 61, 66.

<sup>55</sup> Strab. Lib. xvii., 1, 42.

<sup>56</sup> Vide Du Pin, Bibliothèque Universelle des Historiens. Amsterdam, 1708. Livre Premier, 211, &c.

Perhaps the most striking instance of the use of the Arabic article is afforded by a comparison of two Celtic words with their equivalents in other languages. The first of these is the Gaelic and Erse *ban*, meaning *white*. In Hebrew it is LABAN, in Greek *alphos*, and in Latin *albus*, the *la* and *al* representing the article. The second instance is the Gaelic *beann*, the Irish *ben* and the Welsh *pen*, meaning a *hill*. These are the same as the Greek *bounos*, and with the Arabic article, give the Celtic and classical forms *Albain*, *alpeina*, *Alpes*, together with a certain Phœnician *Alpin*. The roots of *ban* and *ben* or *beann* or *pen* are not distinct, for the idea of mountains with white snow-clad summits connects with that of whiteness, just as LEBANON rises out of LABAN, white, it being pre-eminently the White Mountain range of northern Palestine. It is not a little singular, however, to find in the Celtic again, as in the case of the Welsh *ty*, a root form older than that of the Hebrew. Many things lead me to the belief that in the Hebrew LEB, meaning the heart, a similar case presents itself. With this word the affections of the heart are bound up, so that the German *liebe* and our English *love* are both derived from it. But it would almost seem that the root of the Hebrew word is found in AHAB, the verb *to love* in the same language. This AHAB, (the Arabic HEB,) assumes the aspirate form in AGAB, meaning the same, and gives the original of the Greek *agapaō*; but it also has an unaspirated and contracted form in ABAH. The latter form by a common phonetic change becomes AMAH, furnishing the original of the Latin *amo*, and, rejecting the initial vowel, claims kindred with the Coptic ME. The Welsh *hoffi* may represent the Hebrew ABAH.

In conclusion, returning again to the Coptic article, let me present two more extensive illustrations than any hitherto given of the great importance of its recognition in questions of comparative philology. Bopp in his Comparative Grammar sets forth the following three pairs of words, signifying wolf in six different languages.<sup>66</sup>

Sanskrit.	Zend.	Greek.	Lithuanian.	Latin.	Gothic.
vrikas,	vehrko,	lukos,	wilkus,	lupus,	vulfs.

The Lithuanian is the Greek with the prefix of the Coptic article, and the same relation subsists between the Gothic and the Latin. The Danish form *ulv* is a softer form than the Gothic and nearer to the Semitic root, but the Latin *vulpes*, though denoting a fox, is the

<sup>66</sup> Bopp's Comparative Grammar, vol. 1, 168.

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same as the Gothic *vulfs*. The Persian form for wolf, as we might expect, is not *velab* but *kelub*, the Cushite article replacing the Coptic. But this word in Persian as in Arabic means *heart*, which in Persian, Arabic and Hebrew is also LEB. The root LEB or LEV, which the Danish almost appropriates to the wolf in *ulv*, by the simplest kind of conversion in meaning from heart becomes the Sanskrit *lubh*, the German *lieben* and our English *love*. This introduces another wild animal, the lion, which in Coptic is LABOI, in Hebrew LEBI, and in German *Löwe*. But the words LEBI, *lion*, and LABAN, *white*, are connected in Hebrew, while in Latin *lupus* and *albus* take their place, and in Greek *lukos* and *leukos*. That the connection of the Greek with the Hebrew is a sound one will appear from the fact that even LIBNEH, *the white poplar*, answers to the Greek *leuka*. Lebana, Albunea, Leucothoe are one and the same goddess answering to the Celtic *Blanchefleur*. A trace of the Greek form for the *wolf* remains in the Scandinavian mythology, in which *Loki* is the father of the wolf Fenrir. Guignaut points out the relation of the wolf to the ideas of light and whiteness.<sup>57</sup> But how are we to connect our first pair with the two others, *erikas* with *lukos*? We may say that in Coptic *l* and *r* are interchangeable, and, having an agreement in *k*, the second consonant of the root, we may be satisfied. This is not enough however. The Lithuanian furnishes us with an important link. In that language *lokis*, which is simply the Greek *lukos*, and its own *wilkus* without the article, means not a *wolf* nor a *lion* but a *bear*. Now the bear and wolf connect in many parts of the Greek mythology, and notably in that relating to Arcadia, where is Mount Lycaeus, where Lycaon's daughter Callisto, the she-bear, becomes the mother of Arcas, and where, while Leon, one of her brothers, takes his name from the king of beasts, another, Helix, reflects Helice, a name of the constellation Ursa Major. "The same changes," says Mr. Cox, "which converted the Seven Shiners into the Seven Sages, or the Seven Sleepers of Ephesus, or the Seven Champions of Christendom or the Seven Bears, transformed the sun into a wolf, a bear, a lion, a swan."<sup>58</sup> So far the Lithuanian *lokis* is the only word we have found, related to our six names for the wolf, which denotes the bear. The Sanskrit for wolf is *erikas*,

<sup>57</sup> Guignaut, *Religions de l'Antiquité*, Tom., II., 109.

<sup>58</sup> Cox's *Mythology of the Aryan Nations*. London, 1870. Vol. I., p. 165, note 3. Vide et. 290, 414.

and the Zend *vehrko*. The *v* which begins these words, it must be remembered, is the Coptic article. *Vrikas* then, *wolf* though it mean, is simply *Arcas*, the bear, or, keeping to the Sanskrit, it is *riksha*, the bear, the bright one, standing in exactly the same relation to *vrikas* that *lokis* holds to *wilkus*. Professor Max Müller remarks upon the position which Sanskrit mythology gives to the bear as the bright animal, a position which we have already seen occupied by a Semitic lion and a Classical wolf, "We do not see why of all other animals the bear should have been called the bright animal. It is true that the reason of many a name is beyond our reach, and that we must frequently rest satisfied with the fact that such a name is derived from such a root, and therefore had originally such a meaning. The bear was the king of beasts with many northern nations who did not know the lion."<sup>59</sup> Going still further back into the Coptic we find the bright animal is the *RUKH* or jackal, the name for which designates a *live coal*, and which, as a member of the animal kingdom, is not unlike the wolf. There can be no doubt that *Arcas*, *riksha* and *rukh* are forms of the Hebrew *YAREACH*, the Chaldee *YERACH*, which like *LEBANAH* means the moon, and that the Chaldean *URUKH* or *URHAMMU* with his son *ILGI*<sup>60</sup> are other forms of *Arcas* and *Lycus*; *URUKH* himself being

"pater Orchamus; isque

Septimus a prisci numeratur origine Belli."<sup>61</sup>

and the father of

"Leucothoe,

Gentis odoriferæ quam formosissima partu  
Edidit Eurynome,"<sup>62</sup>

*Leucothoe* is *TILBIN* or *LEBANA*, the famous goddess of Assyria, and the *Albunea* of Latin story. *HURKI* is the Babylonian name of *SIN*, the moon-god, whose principal temple was built in *Hur* by *URUKH*, and whose connection with bricks, according to Sir Henry Rawlinson, explains why the Hebrew *LABAN* *make bricks*, *LEBENAH*, *brick*, is almost the same as *LEBANAH*, *the moon*.<sup>63</sup> *HURKI*, *URUKH*,

<sup>59</sup> Science of Language. Series ii. Lecture viii.

<sup>60</sup> Rawlinson's Herodotus, App., Bk. i., Essay vi., The Early History of Babylonia. Lenormant and Chevalier's Manual of the Ancient History of the East. London, 1869. Vol. i. p. 353.

<sup>61</sup> Ovidii Metam., l. iv., 212.

<sup>62</sup> Id., l. iv., 209.

<sup>63</sup> Rawlinson's Herodotus, App. Book i. Essay x, Religion of the Babylonians, &c.

URHAMMU, Orchamus and even Arcas and Orcus are different forms of the Arab YERAKH or JORHAM, who was the ancestor of the great ARKAM family.<sup>64</sup> I need not say that the root of all these words is YERAH, the moon. The very frankincense shrub, that, by the command of Apollo, sprang out of the grave of the dishonoured daughter of this YERAKH or Orchamus, retains in Greek equally as in Hebrew her original name; for frankincense in these languages is Hebrew, LEBONAH; Greek, *libanos*.

The following table of twelve columns shows striking and interesting relations among languages belonging to at least two different families; and the variations of the words will be found to accord with much that has been said in regard to prefixes, while they set at nought many existing theories of comparative philology.<sup>65</sup> Of the twelve columns, five are occupied by the names of animals, the lion, bear, wolf, fox, jackal and dog; another five is taken up with words denoting light, brightness, whiteness, as bleach, white, bright, light, shine, milk, moon, silver; and the other two include heart, love and like.

<sup>64</sup> Lenormant and Chevallier's Manual, Vol. ii., 289. Jervis' Genesis, 191, 195.

<sup>65</sup> In this table, as throughout the essay, I have been compelled, owing to the absence of suitable founts of type, to print all the words in the ordinary character. The Coptic, Babylonian and Assyrian, Hebrew, Chaldee, Syriac and Arabic, Persian, Hindustani and Sanskrit words generally follow, in regard to form, the rules of Peyron; Norris, in his Assyrian Dictionary; Gesenius; Eichhorn; Sir W. Jones and Richardson; Forbes; Müller and Benfey. The Irish Dictionary employed is that of O'Reilly, and the Welsh, of Thomas Edwards. For *compu*, a plural Egyptian form of the word denoting wolf, I am indebted to *Champollion's Dictionnaire Egyptien*, p. 83.

ENGLISH . . . . . heart . . . . . love . . . . . like . . . . . lion . . . . . bleach . . . . . bright . . . . . milk . . . . . moon . . . . . bear . . . . . dog . . . . . wolf . . . . . jackal . . . . . silver . . . . .

ENGLISH	heart	love like	lion	bleach white	bright light shine	moon	bear	whelp dog	wolf	jackal fox	silver
COPTIC	selepin		laboi	alhu roch	lobsh log- rok		laboi arx		rompu rukh		
BABYLONIAN, &c.	labbu		lamma			Hurki-Urukh		gilbu	ilgi		
HEBREW, &c.	leb kereb		laish laith(Chal.) laba	laban	lahab labah lahat	{yerach(Ch) yereach		kaleb			
ARABIC	leb kulb	lahaj	lebut leis		leben halab	yerah	dob	kilb			
PERSIAN	kelb	lash	lish shir		lab leben shir	shahr	dob	ssakalib?	kelub	rubah	rupi
HINDUSTANI	ruh?		sher		rosun				lomri	rupe	
SANSKRIT	hrid	lubh lash			las loch ruch arch swr		riksha	loma	vrikas	kroshtu rupiam. lopaca- rajatam.	
GREEK	kardia		lis leon	alphos leukos	glaukos argos		arktos Arkas	skulax	lukos Lukaon	adopex- arguros.	
ROMAIC	kardia		leontara	chlonia leukos			arkouda	skuli	lukos	alepou argurion.	
LATIN	cor-dis	lubet caritas	leo	albus	lumen lux	Orchamus	ursus		lupus	alopou argentum.	
ITALIAN	cuore		lione	albino	lucere		orso		lupo	vulpes argento.	
FRENCH	coeur		lion	blanc	luniere luire		ours		loup	argent.	
SPANISH	corazon		leon	albo blanco	luz		oso ursa	galgo	lobo	raposo argen. plata.	
PORTUGUESE	coracao		leao	alvo branco	luz		urso	galgo	lobo	raposo	
SCLAVONIC AND LITHUANIAN	szirdis	lubic	lew		milzti mleko		lokis		wilkus	lis	serebr.
WELSH	craidd	cariad	llew		llach blith	llenad	artn			arian.	
GAELIC AND ERSE	criithe	colbha criatha	leomhan leoghan	leann blath	lacad bleachd leim	gealach	brach art		brach chlabac	loisi	airgid.
DANISH	hierte	elake	love	bleeg	blank lys			hualp	ulv	solv.	
DUTCH	hart	liefde	leeuw	bleek	licht				Loki	wolf	zilver.
GERMAN	hertz	lieben	lowe	bleiche	blank licht				warg(olde)	wolf	silber.

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The forms presented in the above table, excepting those in italics, which, like *sur* and *shir*, *dob* and *tab*, exhibit interesting relations, although unconnected with the roots under consideration, may be reduced to four. In the first the initial *l* combines with *b*, *bh*, *v*, *p*, *ph*, *f*, *w*, *m*, *n*, and even a mere vowel, as in *leo*, while in the second it unites to form the root with *c*, *ch*, *k*, *x*, *g*, *gh*, *j*, *z*, *s*, *sh*, and even *h* or a vowel. In the third and fourth an initial *r* takes the place of the *l* of the first and second. The prefixes vary from a simple vowel or breathing to well developed representatives of the Coptic and Cushite articles. The most common affix is that in *d* or *t* as in *light*, *licht*, *lacd*, *llaeth*, *galaktos*, *lebut*, *lahat*, *art*, *lleuad*, *airgiod*, *argentum*, *arktos*, *rajatam*, which sometimes acquires such power as to extinguish the second consonant of the root.<sup>66</sup>

I. First Form in *l*.

loup,	1-p. Fr. wolf.	labah,	1-b. Heb. light.	ssakalib,	Pers. dog.
lupo,	It. wolf.	labbu,	Bab. heart.	clia'bac,	Erse wolf or fox.
lupus,	Lat. wolf.	laboi,	Copt. lion.	lubbh,	1-bh. Sans. to like.
lopaca,	Sans. fox or jackal.	laban,	Heb. white.	colbha,	Erse love.
alepou,	Rom. fox.	leb,	Heb. heart.	love,	1-v. Eng. love.
alopex,	Gr. fox.	leb,	Arab. heart.	löve,	Dan. lion.
selepiu,	Copt. heart.	lebi,	Heb. lion.	alvo,	Port. white.
hualp,	Dan. whelp.	leben,	Arab. milk.	ulv,	Dan. wolf.
whelp,	Eng. whelp.	leben,	Pers. milk.	sölv,	Dan. silver.
volpe,	Ital. fox.	lebut,	Arab. lion.	silver,	Eng. silver.
vulpes,	Lat. fox.	lieben,	Ger. to love.	leu,	1-w. Scl. lion.
alphos,	1-ph, f. Gr. white.	lobo,	Span. wolf.	llew,	Welsh lion.
wolf,	Eng. wolf.	lobsh,	Port. wolf.	löwe,	Ger. lion.
wolf,	Ger. wolf.	lubet,	Copt. light.	leao,	1-vowel. Port. lion.
wolf,	Dutch wolf.	lubic,	Lat. to like.	leo,	Lat. lion.
lamma,	1-m. Bab. lion.	albo,	Scl. to like.	goleu,	Welsh light.
laomhan,	Erse lion.	albo,	Ital. white.	leon,	1-vowel+n. Gr. lion.
leim,	Erse milk.	albo,	Span. white.	leon,	Span. lion.
loma,	Sans. dog.	albus,	Lat. white.	leon,	Erse lion.
lomri,	Hind. fox.	silber,	Ger. silver.	leontara,	Rom. lion.
lume,	Ital. light.	chalab,	Heb. milk.	lion,	Eng. lion.
lumen,	Lat. light.	gilbu,	Heb. dog.	lion,	Fr. lion.
lumiere,	Fr. light.	kaleb,	Heb. dog.	lione,	Ital. lion.
chlomia,	Rom. white.	keleb,	Pers. heart.		
		ketub,	Pers. wolf.		
		kilb,	Arab. dog.		
		kulb,	Arab. heart.		

Intermediate forms 1—aspirate, or vowel followed by *b*, *d*, &c.

lahab,	Heb. light.	alhu,	Copt. white.	lait,	Fr. milk.	llaeth,	Welsh milk.
lehib,	Arab. light.	luire,	Fr. to shine.	laith,	Chald. lion.	blith,	Welsh milk.
lahat,	Heb. light.	lahej,	Arab. to like.	leite,	Port. milk.	blath,	Erse white.
gealadh,	Erse light.	lleuad,	Welsh moon.	latte,	Ital. milk.	skull,	Rom. dog.

<sup>66</sup> The following analysis of the table is suggestive.

II. Second Form in l.

l--c, k.					
lac-tis,	Lat. milk.	milk,	Eng. milk.	galgo,	Port. dog.
lact,	Erse milk.	mleko,	Sl. milk.	mulgere,	Lat. to milk.
luc,	Sl. light.		l--ch.	amelgein,	Gr. to milk.
lucere,	Ital. shine.	leche,	Span. milk.		l--gh.
leukos,	Gr. white.	leicht,	Ger. light.	light,	Eng. light.
like,	Eng. to like.	loiche,	Erse light.	leoghan,	Erse lion.
Loki,	Dan. father of Fenrir.	loch,	Sans. light.		l--s.
lokis,	Sl. bear.	luch,	Arab. shine.	las,	Sans. light.
lukos,	Gr. wolf.	bleach,	Eng. make white.	leis,	Arab. lion.
Lukaon,	Gr. father of Arcas.	bleachd,	Erse milk.	lis,	Gr. lion.
elkse,	Dan. to love.	bleiche,	Ger. white.	loisi,	Erse fox.
bleek,	Dutch white.	gealach,	Erse moon.	luisant,	Fr. shining.
blanc,	Fr. white.	milch,	Ger. milk.	lys,	Dan. light.
blanco,	Span. white.		l--x.	blass,	Ger. white.
blank,	Ger. shining.	lux,	Lat. light.		l--sh.
blank,	Dan. shining.	skulax,	Gr. dog.	lash,	Sans. like.
wilkus,	Sl. wolf.		l--g.	laish,	Heb. lion.
gala-ktos,	Gr. milk.	Ilgi,	Bab. son of Uruk.	lish,	Pers. lion.
glaukos,	Gr. shining.	log,	Copt. light.		l--z.
melk,	Dan. milk.	bleeg,	Dut. white.	luz,	Span. light.
melk,	Dutch milk.	galgo,	Span. dog.	luz,	Port. light.
				milzte,	Sl. milk.

III. First Form in r.

r--p.				r--b.	
raposo,	Span. fox.	rupi,	Per. silver.	rubah,	Pers. fox.
raposo,	Port. fox.	rupiam,	Sans. silver.	kereb,	Heb. heart.
rupe,	Hind. silver.	rompu,	Copt. wolves.	serebr,	Sl. silver.
		hirpus,	Lat. wolf.		

Intermediate forms r--aspirate, or (vowel followed by) t, &c.

yerah,	Arab. moon.	erote,	Copt. milk.	art,	Erse bear.
arian	Welsh silver.	ert,	Copt. milk.	arth,	Welsh bear.

IV. Second Form in r.

r--k, kh.					
riksha,	Sans. bear.	arch,	Sans. shine.	arguros,	Gr. silver.
ruk,	Copt. shine.	brach,	Erse bear.	warg,	O. Ger. wolf.
ruk,	Copt. jackal.	breach,	Erse wolf.		Romaic, Italian, French, Spanish, same as Greek and Latin of silver.
Arkas,	Gr. son of Lukaon.	yareach,	Heb. moon.		r--j.
arkouda,	Rom. bear.	yerach,	Chald. moon.	rajatam,	Sans. silver.
arktos,	Gr. bear.	Orchamus,	Lat. father of Leucothoe.	marj,	Sans. milk.
Uruk,	Bab. father of Ilgi.	arx,	r--x. Copt. bear.	ursus,	Lat. bear.
hurki,	Bab. moon.		r--g.		r--s. French, Italian, Spanish, Portuguese same.
vrikas,	Sans. wolf.	argos,	Gr. shining.		r--sh.
branco,	Port. white.	airglod,	Erse silver.	roshn,	Hind. shine.
	r--ch.	bright,	Eng. shining.	rushen,	Pers. shine.
roch,	Copt. white.	argentum,	Lat. silver.	kroshtu,	Sans. jackal.
ruch,	Sans. light.				

The prefixes found in the above are the vowels a, e, i, o, u, and the diphthong ai, neutrals; b, v, vu, whe, wi, wo, m, ma, me, mi, mu and ame, b sounds; and k, ka, ke, ki, ku, sku, c, ch, cha, co, g, ga, gea, gi, go, se, si, so, ya, ye, hi, hu and hua, c sounds. The affixes, an element of far less importance, are the five vowels and the diphthongs ia, iu, oi and ou; among the liquids iam, amus, an, aon, en, han, r, er, ri, uros, urion; of c sounds ex, ac, aca, ic, as, es, is, os, oso, us, sh, sha, ah, oh; and of d sounds d, ad, adh, iod, ouda, t, th, at, atam, ath, et, entum, ote, ut, te, tis, tos, tu. The consonants which have usurped the place of simple vowels between the letters of the root are m as in rompu, n as in blanco, branco, and s as in elake, log.

The table might easily be extended by introducing other words, such for example as yellow, the German *gelb*, the Hebrew *yarak*, the Welsh *Ueb-liw*. It is however sufficiently large for the purpose for which it is intended.

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sh milk.  
white.  
i. dog.

My last example exhibits unmistakably the presence of the Coptic article in the transmission of the root through different languages. The book of Exodus makes us acquainted with a town in Lower Egypt called ΠΙΘΟΜ, which the captive Israelites helped to build for their oppressors.<sup>67</sup> This town appears to have been situated upon the eastern bank of the Pelusiatic branch of the Nile, to be the Patumos of Herodotus and the THUM of the Itinerarium Antonini. There is not the least doubt that the initial Pi or Pa is the Coptic article. Sir J. G. Wilkinson connects THUM with the Egyptian THMEI, the Hebrew THUMMIM, the Greek *Themis*, and, in a secondary degree, is correct in his etymology.<sup>68</sup> In the book of Numbers, however, we are informed that the whole of the desert region near which this town lay, extending from it to the Red Sea, was called ETHAM, a name applied also to an extensive tract on the opposite shore of Arabia Petrea.<sup>69</sup> Many writers agree that ETHAM and ΠΙΘΟΜ or Patumos are variations of the same root, the latter, denoting a town, being a definite form of the former. The word, ETHAM, however, at once associates itself in the mind of the student of Egyptian history with the name of the solar god ATUM or ΑΤΜΟΥ, "who is called ATHOM, and gives his name to the city of Thoum."<sup>70</sup> The figure of a plough, which forms part of this god's name spelt hieroglyphically, sends us to the old Coptic and Hebrew root, ETH, a ploughshare,<sup>71</sup> while many circumstances prove that *m* is no part of the root.<sup>71\*</sup> Thus, Jacob Bryant says, "It is said that the Israelites came into the region of ETHAM, which is still called Etti, the inhabitants of which were the Autaei of Pliny."<sup>72</sup> Another writer, although guilty of the error of confounding Gatam

<sup>67</sup> Exodus i. 11.

<sup>68</sup> Rawlinson's Herodotus Book ii. 158.: note 5.

A popular account of the Ancient Egyptians, ii. 250, &c.

<sup>69</sup> Exodus xiii., 20. Numbers xxxiii., 6 8. The Septuagint form of this name is *Othom*. Jablonsky views it as the Coptic ΑΤΙΟΜ, *the boundary of the sea*.

<sup>70</sup> The History of Egypt, from the earliest times till the conquest by the Arabs, by Samuel Sharpe. London, 1870. Vol. i., 113.

<sup>71</sup> Osburn, Monumental History of Egypt, Vol. i., 340.

<sup>71\*</sup> Theophilus calls the Egyptian city Peitho. "Οι μὲν Ἑβραῖοι κατ' ἐκείνῳ καιροῦ παροικήσαντες ἐν τῇ Αἴγῳ ὑπὸ τῆς βασιλείας, ὡς προείρηται, Τεθμῶσις, ὡκοδόμησαν αὐτῷ πόλιν ἀχυρᾶς, τὴν τε Πίθω καὶ Ῥαμεισηῖ."—*Ad Autolyceum* iii., 20.

<sup>72</sup> Observations upon the plagues inflicted upon the Egyptians, &c., by Jacob Bryant. London, 1794, (e libris Benj. Workman, Esq., M.D.) p. 404.

son of Esau with the god ATUM, yet correctly adds, "the name occurs as well in the Autei of Pliny, and the modern BENI ATIYEH of Burckhardt and the Desert of TIH."<sup>73</sup> Pliny mentions the fact of these same Autei dwelling within the borders of Egypt.<sup>74</sup> BOUTAN a later name of Thoum or Pithom, BATHAM, the land of the Arabian Autei, and the PHATHMETIC mouth of the Nile, shewing different forms of the same word, testify to an original connection.<sup>75</sup> The word Autei is not unlike Aetos, the ancient name of the Nile, with which Diodorus connects the myth of Prometheus.<sup>76</sup> I am not aware that we have any more definite confirmation of the application of this name to the great river than the existence of the term Phathmetic as applied to a branch of it. Aetos, however, is a word meaning eagle in Greek, and is the Hebrew AIT or GAIT, *a bird of prey*,<sup>77</sup> whence, doubtless, came by the prefix *m* the Coptic MAUT, the *vulture*. But just as ETH, the plough, gives ETHAM, so we have a geographical name in the tribe of Simeon, derived from AIT, namely, ETAM, also called ETHER.<sup>78</sup> A link, which connects the god ATHOM with water, and the Nile in particular, is found in his association with the lotus, a plant sacred to that river. The name of the lotus among the Egyptians was NOFRE, the modern Nuphar, now applied to a genus of water-lilies closely allied to the Nymphaea and Nelumbo genera, between which the lotus is to be found.<sup>79</sup> NOFRE, however, was a name of ATHOM, who bore the lotus upon his head.<sup>80</sup> The word NOFRE, which, among other meanings, has that of *good*, is found in NEPHERCHERES, the name of an Egyptian king; *nebris*, the Bacchic fawn skin often pictured on Egyptian monuments in intimate connection with NOFRE-ATHOM; and NIPUR or NIFFER, a famous place among the ancient Babylonians, with which may be joined KHARRIS NIPRA, the celebrated temple, the name of which inverts the Egyptian NEPHERCHERES.<sup>81</sup> Turning now from Egyptian to Hindoo

<sup>73</sup> Jervis's Genesis, 469.

<sup>74</sup> Plini Hist. Nat. Lib. vi., 33.

<sup>75</sup> Galloway, Egypt's Record, 511, 512, 515. Hengstenberg, Egypt and the Books of Moses, trans. Edin., 1846, p. 49.

<sup>76</sup> Dio<sup>1</sup> Sic. i. 19.

<sup>77</sup> Vi Gesenii Lexicon in loc.

<sup>78</sup> Joshua, xix. 7. i. Chron. iv. 3.

<sup>79</sup> Lindley's Vegetable Kingdom. Lond., 1853, pp. 410, 414.

<sup>80</sup> Wilkinson's Popular Account of the Ancient Egyptians, Vol. I., 256. Vide et. 285.

<sup>81</sup> Kenrick's Ancient Egypt under the Pharaohs, i., 331.

<sup>82</sup> Rawlinson's Herodotus, App., Bk. i., Essay, x., 2. (ii.)

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mythology, we find the lotus, a sacred plant, dedicated to Lakshmi or Sri, the Indian Ceres, who is called Padma-Devi, or the goddess of the lotus, Padma being one of the names of this plant.<sup>82</sup> Another name for it is Tamara. I have no hesitation in identifying Padam with PITHOM or P-ATHOM, and Tamara with THAOM-RA, names of the Egyptian solar god. Not only does the plough of ATHOM suit a connection with Ceres or Sri, but we also find in Arabian tradition that the brother of the YODHAM or ETHAM, who gave his name to a portion of the stony peninsula, is LAKHM, a form holding the same relation to Lakshmi that Lokman does to Lakshman.<sup>83</sup> One of the most interesting geographical connections of the word under consideration is furnished by the geography of Palestine, to which, in its southern region, I have attributed the beginnings of civilization. Near BETHLEHEM, which is the *House* of LACHM or *bread*, are found, according to Josephus, the springs of ETHAM, whence flows the TAAMIREH river.<sup>84</sup> It is not at all improbable that Tamara may be the same word as the Hebrew TAMAR, a palm tree, the connection being found in the Rhamnus Lotus of the ancients, the *Zizyphus lotus* of botanists.<sup>85</sup> The fruit of these trees and the seeds of the Nymphæa and Nelumbo were very early important articles of food, and might well be classed among the chief gifts of Ceres. The lotus, again, is the favourite plant of Isis, who is the same as Lakshmi or Padma, since she stands to Osiris in the same relation as the latter bears to Iswara. The child of Isis is HARPOCRATES or SEMPHUCRATES, who is generally represented sitting upon the lotus leaf.<sup>86</sup> This SEMPHU-CRATES is identical with the Indian Swayambhuva, and Swayambhuva is Adima, Yotma, or

<sup>82</sup> Researches concerning the laws, theology, learning, commerce, &c. of Ancient and Modern India, by Q. Crawford, Esq. Lond. 1817. Vol. i., 145, &c.

<sup>83</sup> Sale's Koran. Genealogical Table of the Descendants of Kahtan. The name Lakhm or Lakshmi is the Hebrew LACHAM, *eat*, LECHEM, *bread*, *fruit of a tree*, Arabic food; and is thus a fitting name to connect with Ceres.

<sup>84</sup> The Birthplace of Ancient Religions and Civilization. Canadian Journal, Aug. 1871, p. 171, seq.

Joseph. Antiq. viii., 7, 3. Ritter's Comparative Geography of Palestine. Translat., Edin., 1866, iii. 81, 93-4, 333-40.

Vide Psalm lxxiv, 15, where the same name in the Septuagint is rendered in our English version by the word *mighty*.

<sup>85</sup> Lindley's Vegetable Kingdom, 532.

<sup>86</sup> Guignaut, Religions de l'Antiquité. Tom. i. 161.

<sup>87</sup> Id., iv., 46.

Banier, La Mythologie et les Fables expliquées par l'histoire. Tom. i., 493.

Atma.<sup>87</sup> The creation of the first Menu is that of *the lotus*, but the first Menu is Swayambhuva.<sup>88</sup> The names Semphucrates, and Harpocrates, taken in connection with the forms ATHOM and Thamara, which is just ATHOM-, or, as he is often called, THAOM-RA, the RA denoting his solar character, at once suggest Melcartus the son of Demarous, Gordys, the son of Demophoon, and Meli-certa, son of Athamas. To these might be added the Persian Tahmouras, another solar personage, with his pre-eminently solar successor, Djemschid, often identified with Melcartus. The solar character of THAOM-RA and Tahmouras combines with the Ceres relationships of Gordys in the Tamara leaf of India, which surrounds the sacred fire in certain representations.<sup>89</sup> The Indian Atma is the soul, and as such connects not only with the Greek *thumos*, meaning the same, but with the old Homeric *aítme*, *breath*, in which we see the German *Athem*.<sup>90</sup> It is interesting to observe the different forms of the name ETHAM, as THOUM, AITAM and ATHOM, reproduced in these three related words. The Greek *atmè*, *vapour*, undoubtedly belongs to the same root. As we have already connected MAUT, the Egyptian name of the vulture and symbol of maternity with the Greek *aetos*, and the Hebrew AIT, and thus, with ETAM, derived from the latter, so, in Indian mythology we find Adima, under the two forms Atma and Yotma, producing Mout and Mahat.<sup>91</sup> There can be no doubt that the Sanskrit Adima, Atma, Yotma, Tamara and Pedma represent the Egyptian ATHOM, TAOM-RA and Pithom, the Arabian YODHAM, and the Hebrew ETHAM and ETAM. We have seen that in Egypt this name connected itself with the Nile and with water generally. The same is true in regard to its Indian connections. Swayambhuva or Adima is the god of the flood as well as a near relation of the lotus. Greek names, that point to a marine or aquatic connection more clearly than *aetos* or *atmos* are Athamas, whose story is bound up with the sea, who gave his name to an extensive plain, and whose son Ptous is immortalized by a place in Boeotia, called Ptoum; great Thaumais son of Pontus; and Thamyris the Thracian bard, whose name

<sup>87</sup> Guigniaut, Tom. i., 254, 270, 647, &c.

Sataroupa (Sterope) or Prakriti (Procris) forms a bond of union between these names.

<sup>88</sup> Crawford's Indian Researches, 33, 92.

<sup>89</sup> Maurice's Indian Antiquities, Vol. i., Pt. i., 396.

<sup>90</sup> Guigniaut, Tom. i., 647.

<sup>91</sup> Id., i., 270, 647.

survives, like that of Adonis, in a river of Phœnicia, the Tamyras. Hitzig insists on the connection of the Sanscrit Tamara and *tama* with water;<sup>92</sup> and both of them we find as names of rivers, or as forming the base of such names, in India, Palestine, Spain, Britain, and indeed throughout the whole of the Indo European and Sēmitic areas.<sup>93</sup> Herodotus informs us that Thamimasadas is the Scythian name for Neptune, and all are agreed that while *masadas* stands for ruler or god, *thami* is water or the sea.<sup>94</sup> Strabo quotes Polybius as his authority that the people at the head of the Adriatic called the river Timavos the "mother of the sea;"<sup>95</sup> and from Pliny we learn that the Scythians named the Maeotis Tamarunda, which meant the same.<sup>96</sup> In the language of the ancient Irish, who claimed Scythian ancestry, *tamh* signified the ocean, and in an old Assyrian dialect it is TAMTU. We have thus presented to us a word of Egyptian origin, designating a god, applied to a water plant, and conveying the idea of water, especially as found in rivers, in many different forms, the principal of which are THOM, ATHOM, PITHOM. The loss of the initial vowel need be no more a subject of surprise than the prefix o the Coptic article. Strabo tells us that the Thessalian Ithome was originally called Thome but acquired in some way another syllable.<sup>97</sup> This is possible, but it is more than likely that the two forms came from Egypt, where THOM and ATHOM were interchangeable from a very early period. Without entering more into detail, or pushing our researches for the present beyond the bounds of the Greek language, this paper may fittingly come to a close with a fourfold illustration or proof of the transference of Coptic words, article included, into languages of the European family. The word Patumos, which Herodotus gives as a Greek form of PITHOM, is the same as *potamos*, a river, for which such far-fetched derivations as *potimon hudor* have been proposed; and thus the ancient name of the Nile, which, in the forms of the English Thames and Tamar, gives brotherhood to many

<sup>92</sup> Hitzig, die Philistaer, 230.

<sup>93</sup> Such are the Tomeros of Arrian or Tonberos of Pliny; the Wady Taamirah that runs to the west of the Dead Sea; the Tamaris of Spain; the Tamarus and Thamesis of Britain. Vide Arriani Indica xxiv.; Plinii Hist. Nat., Lib. vi., 25; Ritter's Comparative Geography of Palestine, vol. iii. 135; Pompenii Melae De Situ Orbis, Lib. iii. 1, 81; Six Old English Chronicles—Richard of Cirencester on the Ancient State of Britain, and Appendix, Bohn.

<sup>94</sup> Rawlinson's Herodotus, Appendix, Book iv., Essay ii. 7.

<sup>95</sup> Strab. vi., 1, 8.

<sup>96</sup> Plinii Hist. Nat., Lib. vi. 7.

<sup>97</sup> Strab. ix., 5, 17.

streams in the three continents of the Eastern Hemisphere, and even designates the sea itself in certain tongues, becomes, with the prefix of the article, by virtue of a strange forgetfulness on the part of the Greek, not more definite or particular, but a general term for every river that flows. That the word is not confined to rivers is, however, evident in Potamia, a district of Paphlagonia,<sup>98</sup> and Potamus an Attic deme of the tribe Leontis,<sup>99</sup> which reproduce BATHAM and PITHOM of Arabia and Egypt. The *nuphar* of ATHOM and the *padma* of Lakshmi appear indeed in the Greek lotus of many ancient memories; but the vezy Sanskrit *padma* lives again in the *butomus*, a name originally denoting a water plant, and now applied to an order of aquatics presenting certain evident points of analogy with the water lilies, among which the lotus is found.<sup>100</sup> Besides the *Potamoi* of Homer, various Greek heroes and demi-gods have been mentioned who represent in the language and mythology of their country the Egyptian ATHOM or THAOM-RA, the Arabian YODHAM and the Indian Yotma or Adima. Did space permit I might show that in this ancient word the oldest traditions of India and Greece, of German and Celtic nations unite, so that on Egyptian ground Buddha and Cadmus, Odin and Hu may be brought to unity. Finally the name Potamon is not unknown to Greek mythology. In him we may expect to find the hero real or imaginary after whom the Paphlagonian district, the Attic deme and the whole tribe of rivers were called. Apollodorus had a true tradition of the origin of the name, and makes assurance doubly sure by calling him Potamon, the son of Ægyptus.<sup>101</sup>

<sup>98</sup> Id. xii., 3, 41.

<sup>99</sup> Id: ix., 1, 22.

<sup>100</sup> Lindley's Vegetable Kingdom, 208.

<sup>101</sup> Apollodori Bibliotheca, ii., 1, 5.



