

and helper of missionaries, forms one of the most interesting chapters in the history of Christendom—a chapter not yet completed. Between the fall of the western empire (A.D. 476) and the taking of Constantinople by the Turks, the growth of nations, languages and states in Europe, the rise of Islam, the raids of the Northmen, the conquests of the Arabs, the establishment of the Holy Roman Empire, the Crusades, the spread of commerce to the distant East, the sending of embassies and the exchange of courtesies between sovereigns of realms remote from each other—as between Charlemagne and Haroun al Raschid, and between the latter and the King of Corea, pilgrimages and voyages—these and countless other incidents in the progress of civilization tended to keep alive the influence of the interpreter.

It is not unworthy of mention that the extremely common word “talk” is a perpetual reminder to all of English speech of a time when their Scandinavian ancestors conversed with their Lithuanian neighbors through an interpreter—*tulkas*, in the tongue of the latter people having that meaning. “Talk” has the distinction of being the only word of Lithuanian origin in the English language. In like manner, the word “slave” points back to a time when “from the Euxine to the Adriatic and away north to the Baltic, in the state of captives or subjects, the Slavonians overspread the land.” A word, much less common, but equally pertinent to the subject of this paper, is “chouse,” meaning to “cheat,” which is simply the Turkish term for interpreter. It was at first slang and its use arose from a fraud having, in 1609, been practised by an official of that class and nation on several English merchants. The dragoman (a word allied to the Chaldee *targum*, interpretation or version) may be a cheat in his own land but there he is or was a much less audacious fellow than the turbaned Turk, who swaggered in the England of King Jamie. De Busbecq, one of the earliest of the ambassadors sent to Con-