

many changes. The Normans found the French tongue a barbarous jargon, but they gave it dignity and permanence by fixing it in writing, and employing it in legislation, poetry, and romance. Sanskrit, Russian, Greek, Latin, Welsh, and English are acknowledged to be descendants of a single Aryan form of speech, spoken at some time by a single tribe or nation, yet the languages sprung from the original Aryan tongue are mutually unintelligible. There are certain differences in words arising from changes to which the sounds of a language are liable, and from different names given to the same thing. The Blackfeet, Bloods, and Piegiens speaking the same language, when separated gave different names to the same things introduced by the white settlers. The Cree dialects reveal phonetic changes by the introduction of letters expressive of sounds which run through the whole language. The Eastern Dénés have lost quite a number of inflections still existing in the verbs of Carrier, a dialect of the Déné. The Déné languages belonging to the Athapascan stock have changed considerably. A. G. Morice says: "Time, or some other cause, has greatly reduced in the Chippewayan, Hare and Loucheux idioms, the number of the modificative forms of the objective, locomotive, and instrumentative verbs. The ordinal adjectives, which still exist in Carrier, have equally disappeared with the tribes' migrations eastward. It is also worthy of remark that the Chilxohtin—a Western dialect—which has many terminological affinities with the Hare (Eastern) dialect, has similarly lost those terms." The organs of speech change so that there arises an inability to utter certain sounds, as we find the Blackfoot tongue has no sound of the letters b, d, l, r.

The physical characteristics of races change, while language is influenced very slightly by climate, food and labour. The flora and fauna of the territory inhabited, and the tribal customs introduce new words, yet affect little the internal structure. Political influences arrest language, so that wherever we find a mixed language, as the Blackfoot, there has invariably been a mixture of blood. Language is not merely the conventional instrument of thought, but it is to a great extent its creator, and the mould in which it is cast. The mould may be broken and races adopt the language of a conquering race, but there is no instance in which there is a complete transformation, so as to pass into a different type. Kinship in speech develops national unity, and exercises a strong influence on politics, as seen in the change of attitude of the British towards the people of Hindostan upon the discovery of Sanskrit. Civilization again begets an influence diffusing some forms of speech, and destroying others. Mythology likewise changes the modes of expres-