

consequent on a distant and final dispersion of the first families."

Which ever theory we may adopt, one thing seems to be certain, that ever since men began to record events on stone, bronze, papyrus or parchment, the languages of the world have been as they are to-day, virtually numberless. The great civilized nations of the far past were brought constantly into association with peoples and tribes speaking different languages from their own. The Old Testament, the Greek and Latin writers, the records of Egypt, Assyria, Babylon and Persia, the literature of the Hindoos, the accredited histories of the Chinese, the Japanese and other nations of the far east, and the whole cycle of the written lore of Aryan Europe, and its kindred in the new world, tell the same story. That, in the relations, hostile or pacific, of heteroglott communities, some kind of bilingual mediation would be necessary stands to reason. We have, indeed, in Herodotus an example of the way in which trade was sometimes transacted without such aid. That enterprising tourist informs us that the Carthaginians used to have dealings with Libyan tribes who dwelt beyond the Pillars of Hercules; that when they reached their coasts, they were wont to place their merchandise on the shore and then, returning to their ships, kindle a fire, so as to produce a noticeable smoke. The natives on observing the smoke would then come down to the sea-side, where they deposited their gold in exchange for the goods brought to them, and the Carthaginians having ascertained that the quantity was sufficient, sailed away. If they did not deem it a fair exchange for the commodities they had brought, they would leave the gold untouched and await the action of their customers. The latter, perceiving their object, would then add to the pile of gold until the strangers gave signs that they were satisfied. The natives then took their purchases and the Carthaginians carried off the gold which they had received as an equivalent. That this dumb