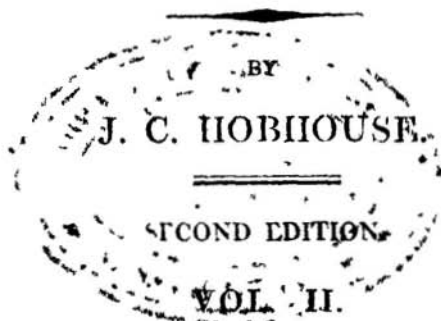


A
JOURNEY
THROUGH
A L B A N I A,
AND
OTHER PROVINCES
OF
TURKEY IN EUROPE AND ASIA
TO
CONSTANTINOPLE,
DURING THE YEARS 1809 AND 1810.



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LETTER XXXII.

Religion of the Greeks—Ceremonies and Customs of their Superstition—Festivals—Funerals—A Mahometan Funeral—Greek Cemeteries—Priests—Monks of the Order of St. Basil—Their Monasteries—The Seculars—Instances of the Superstition of the Greeks—Notion entertained of the English by Greeks and Turks—The Patriarchate of Constantinople—The Arts—Medicine—Physicians—Exorcisms—The Plague—Use of the Hot Bath.

IN my former Letter I have introduced some particulars of the Greek character, and shall devote the following sheets to the same subject.

The traveller, especially one who has left behind him the enlightened freedom of the English capital, and the decent ceremonies of the protestant church, when he beholds the religious system of the Greeks, must be prompted to suppose himself carried back into the darkest ages of ignorance and superstition. There is something sacred in every observance attached to any Christian worship, which ought to save it from contempt and ridicule, yet the rights of the Greek church have in them such an air of absurdity, and are performed with what we should consider such a want of solemnity, that it is not easy to refrain from smiling

during the celebration of the mass. The chief part of the service seems to consist of frequent crossing, performed with the thumb laid on the two fore-fingers, and ten thousand repetitions of "Lord have mercy upon me," sung through the nose, and, apparently kept up as long as the breath of the chanter will last. It is some time before you can make out the words they are repeating, which, though you may have supposed them a continued psalm, or lesson, are only "Lord have mercy upon me; Lord have mercy upon me; Lord Jesus Christ have mercy upon me, a sinner"—*Κύριε ἐλεήσον, Κύριε ἐλεήσον, Κύριε Ἰησοῦ Χριστὲ ἐλεήσον με τὸν ἁμαρτωλόν.*

There is, at the same time, a degree of primitive simplicity in most of the churches, which recalls to our recollection the earliest ages of Christianity. They are generally very small, the floor of mud, the altar of stone, the sanctuary separated from the nave by deal boards, and an enclosure of pales at the other end, for the women. It is but seldom that there are any seats, but in one corner of the building there is an assortment of crutches, on one of which each of the more aged worshippers supports himself, leaning on his arms and chin, in the posture of one of the figures in the cartoon of Paul preaching before Felix.

In the great towns, and in some of the monasteries, the churches are better fitted up, though in the most paitry style, covered with gilt daubings, and ornamented with pictures of Saints, whose only value arises from their supposed miraculous powers.

It would be difficult to meet amongst the laity with a single person at all sceptical on the article of religion; they all seem most attached to the ceremonies, and strictly to observe the ordinances of their church, which are very strict and severe. There are only one hundred and thirty-nine days in the year free from

all fasts. The Easter Lent continues for two months, the Christmas forty days, and there are two others, the Lent of St. Peter and St. Paul, and that of the Virgin; besides which, Wednesdays and Fridays are fasts throughout the year. The caloyers have three other lents, which last in the whole forty-eight days more.

The clergy enjoy a most unbounded influence over their flock, and it is painful to see the sacrifices which the meagre, half-starved peasants make to their priests. Besides many gifts, there are certain days when all the attendants, men and women, of the poorest class, bring loaves, and plates of sweetmeats, called a *colyva*, and wax tapers, and lay them, during the service, at the foot of the altar, whence they are conveyed into the sanctuary, and serve as the evening's feast for the priests. The *colyva* is a quantity of boiled wheat, covered with currants, and garnished with pomegranate-seeds, sugar, comfits, sesamum, and sweet basil. The Greek girls carry presents of these *colyvas*, and other sweetmeats, on twelfth-day, which they name *πολυκερίον*, to their friends; and in some other respects, the amusements and religion of this people seem as much connected as in ancient times. They dance in honour of some of their Saints, and on the feast of the Epiphany, bands of fiddlers and other musicians patrol the streets from morning to night.

This feast, by accident, whilst we were at Athens, fell on the same day as the second Bairam of the Turks, the 17th of January, and the Mahometans were firing cannon, and discharging sky-rockets, from the Acropolis, with the sound of drums and pipes, at the same time that the Christians were manifesting their joy at the commemoration of another event, in every street of the city below.

This oppressed people would find life too long and burthensome,

were it not for their religious festivals, and accordingly they have retained much of the joyful part of the ceremony attached even to the funeral rites of their ancestors. On the death of any person of dignity, the body is dressed in a rich garment, and laid upon a litter, strewed with flowers, and covered with a rich canopy, and the corpse, with the face displayed, is left a short time in the vestibule of the house, surrounded by the family of the deceased. At the stated time, the procession sets forward. The servants of the household move two and two before the bier, which is borne on poles at a little height from the ground. The male relations and the priests immediately precede the body. On each side of the bier, are two or three old women, lamenting aloud, detailing the dignities and virtues of the deceased, and interrogating him, as to his reasons for quitting the world—"Why did you die? You had money, you had friends, you had a fair wife, and many children,—why did you die?" These mourners are hired, and the common pay of each is five loaves, four jars of wine, half a cheese, a quarter of mutton, and about fifteen-pence in money. Their howling is extremely ludicrous, and has not even the semblance of grief. Behind the body, is a long train of the female relations and friends, muffled up in mourning habits. If the dead be a young woman, several girls in white precede and follow the bier, and at intervals scatter real or artificial flowers on the body.

At Constantinople, or rather at Pera, the distance to the burying-ground is considerable, and gives time for large bodies of followers to collect, and accompany the procession to the tomb. Arrived at the place of interment, the bier is set down, a short service read, and the body deposited with its dress, and rolled in

a winding-sheet, in the grave, the mourners continuing to howl most piteously during this last ceremony. Some of the garlands that adorned the bier are thrown into the grave, whilst the remainder are carried home by the mourners and friends.

Afterwards, and generally on the ninth day after the funeral, a feast is prepared by the nearest relation, accompanied with music and dancing, and every other species of merriment. But the priests are the gainers by these festive demonstrations of grief. They are supplied always on the ninth day, and frequently also during the mourning, with large colyvas, which present is repeated also for three or four anniversaries of the burial.

You may have before seen it observed, that there is a remarkable conformity between some customs of the Irish and of the Greeks. The funerals of the two nations bear the strongest similarity to each other, though the lower classes alone of the former people preserve that part of the ceremony which, amongst the latter nation, is peculiarly attached to the wealthy and important, for according to a modern Greek saying, "a rich man is wept by hired mourners, a poor man by his friends." But a more singular resemblance is that which is to be remarked between a Mahometan and Irish opinion relative to the same ceremony. When a dead Mussulman is carried on his plank towards the cemetery, the devout Turk runs from his house as the procession passes his door, and, for a short distance, relieves one of the bearers of the body, and then gives up his place to another, who hastens to perform the same charitable and holy office. It is a belief enjoined by Mahomet himself, that to carry a body forty paces, gives expiation of sin.

Every one who has been in Ireland, must have seen the pea-

sants leave their cottages, or their work, to give a temporary assistance to those employed in bearing the dead to the grave, an exertion by which they approach so many steps nearer to Paradise*.

The cemeteries of the Greeks are not in their churches, nor in the precincts of any city, but at a little distance from the town, in a space not enclosed by a wall, near the high-road. The tomb-stones are some raised, some flat, and they are generally in a thin grove of cypress or yew trees. On certain days they are frequented by the relations of those who are lately dead, when, after a few tears, and the depositing of a garland and a small lock of hair on the grave, the parties assume their accustomed liveliness, and spend the remainder of the visit in dancing and singing.

The Clergy are divided into two classes, the Caloyers, or Monks of the order of St. Basil, from whom all the prelates are chosen, and the Papades, or secular priests, who may marry, if they choose a virgin, and engage before ordination. Caloyers never say mass; if they take the priesthood, they become what is called "Holy Monks," and only officiate on high festivals. Admission to the brotherhood is gained by applying to one of these Holy Monks, and paying sixty or seventy piasters, no probation or examination is requisite, and very young children are allowed to put on the cowl.

*A person who reads Mons. Galand's "*Paroles Remarquables des Orientaux*," would be surprised perhaps to find, that the famous *bull* recorded of an Irishman, who, looking over a person writing a letter, and seeing that he put—"I would be more particular, but a tall blackguard of an Irishman is behind my chair, and reads every word I say," exclaimed, "You lie, you rascal," is an Oriental story. The same book mentions two or three other good things, which are also to be found in our jest-books, applied to very modern characters. Voltaire has written an essay on the claims of the eastern nations to the best modern stories and plots. Even the Ephesian Matron is a Chinese story.

There are many inducements to belong to this religious fraternity. The priests are all-powerful with their flock, and enjoy some respect even from the Turks. It is better to be a wealthy man at large than a Monk, but who would not rather be a well-fed recluse than a hungry vagrant?

The first solitaries, the voluntary tenants of the burning deserts of Nitria, selected the most barren spots for their retreats; but the monks and hermits of the Greek church, in the present age, have wisely relinquished some of their meritorious mortifications, and, besides other advantages, have seated themselves in all the most beautiful spots to be found in Greece. The only establishment they possess in Italy, is situated as judiciously amongst the woods and gardens of Monte Dracone, near Frascati. The place is called Grotta Ferrata, and stands on the site of the Tusculan villa of Cicero.

The marble porch, where wisdom wont to talk
With Socrates or Tully, hears no more,
Save the hoarse jargon of contentious monks, . . .

In their own country, their monasteries are frequent objects in the valleys, the forests, and on the slopes and summits of almost every hill, and are contrived as well for comfort as security; their farms, tenanted by one of their order, or a lay-brother, are scattered over the whole country.

Notwithstanding the fasts, when their prescribed diet is pulse, roots, and plain water, and their rising to pray an hour and a half after midnight, they seem almost the only sleek and well-fed people amongst the Greeks, and convince one how lavishly

Dieu prodigue des biens
A ceux qui font vœu d'être siens.

The purest wine, the clearest honey, olives, dried fruit, wheaten-bread, can always be procured in their habitations, and in theirs alone; nor is it easy to account for the plumpness of their appearance, without supposing them occasionally to transgress the rules of their order. There are, however, some more abstemious anchorets, who live three or four together, and now and then an ascetic, who passes his time in a solitary cell.

The Monks are supported partly by the lands attached to their monastery, and partly by the voluntary contributions of their believing flock. On particular days, they carry about with them little pictures of their saints, and a jar of holy water, with a brush, and entering the Christian houses, give their votaries the one to kiss, and make a mark of the cross on their foreheads with the other, receiving a para or two from each person.

The most sanctified of the Caloyers are those who have received their education in the monasteries of Athos, the Holy Mountain (*"Αγιον Όρος*), which, by an institution of which there is no parallel in history, swarms with six thousand saints. The theological studies of these recluses are not so severe as their bodily labour; for not only do they cultivate the ground, and attend to the vineyards and orchards, but even build fishing-vessels, and exercise many mechanical trades, some of them undertaking to spin and weave. The monasteries of Patmos are also in great repute, and mendicant brothers from them, as well as from Mount Athos, are to be met with throughout Greece, dispensing their sacred favours, and, amongst other absurdities, even administering by anticipation the extreme unction to the healthy inhabitants of a whole house.

The Papades are not held in such estimation as the Caloyers, and though they are certainly more serviceable, have every appear-

ance of being more wretched than the recluses. A Deacon enters into priest's orders by a kind of public election, for, being produced to the congregation at church, the officiating Papas asks the audience if he is worthy, on which, if the acclamation of all declares him worthy, (and the cry is always *ἄξιός ἐστις*), he is considered as duly qualified to commence his holy functions.

There is a chapel for almost every priest, it being considered a kind of spiritual adultery for any man to officiate out of his own place of worship. It is this that has multiplied the number of churches in Greece. In Athens alone there are forty churches, besides a hundred and fifty chapels, and those in all Attica amount to four thousand; but this includes every consecrated cavern with a door to it and a stone altar.

Some writers have represented the monasteries as the abodes of every vice, and, as it appeared to me, with great injustice. As to the accomplishments of those in holy orders, they must have been considerably improved during the last century, if it be true, as Tournefort says, "that," in his time, "'twas great merit in the clergy to read," and "that scarce twelve men in the empire understood ancient Greek." Belon had before said, that only two or three, of all the thousands on Mount Athos, knew their letters*. The only persons of liberal sentiments, with respect to religion, with whom I met in Greece, were a Bishop, and two Hadjis, or Priests who had been to Jerusalem. The more one knows and sees, the less one believes and admires. This Bishop had initiated himself so deeply into the mysteries of his faith, that he began to despise them; and the Hadjis, who had seen the

See Ray's Collection of curious Voyages and Travels, tom. xv. cap. ii.

holy city, declared that it was not worth going to see, nor worth seeing, regretting the thousand piasters they had each spent upon their pilgrimage.

The generality of the priesthood are certainly most ignorant, stupid, and inactive, and, to increase their gains, encourage the rest of the people in superstitions so absurd, that it is difficult to think that they themselves believe them. It is too true, that to them may be, in a great measure, attributed the debasement of the Greeks, or at least the continuation of that people in their present state of mental impotence. According to them, the world is still full of wonders, and the Devil possesses an active and apparent influence over the bodies and souls of men. Thus there are many *Ενεργούμενοι*, or, Possessed, and the exorcising of these unfortunate persons is a frequent and profitable employment for the priests.

The Athenians are, of all the Greeks, the most credulous, or inclined to invent ridiculous stories on this subject. They all, as was said before of the women, believe in the power of magic, and work up their imaginations to such a pitch, as to fancy themselves actually the sufferers by the incantations of some malevolent enemy. If a girl has two suitors, it is by no means uncommon for the unsuccessful lover, when his rival's marriage takes place, to have recourse to charms as a last resource. He ties the locks of his hair with a certain form of words*, and by every knot defers the bridegroom's happiness for a night; the tremendous operation is made known, and the unhappy husband, through credulity and shame, becomes not unfrequently the accomplice in

“ I tie A and B, and the Devil in the middle.”

effecting his own misfortune. ~~An~~ Archon at Athens, whom we well knew, suffered this calamity for the first month of his marriage, and was only released from the bonds of the spell by the repeated prayers, images, and holy water of his chaplain.

Several of the houses at Athens are believed to be haunted by a spirit which is called an Arabin: the moans of one of them were frequently heard from the bottom of a well belonging to the house under the Acropolis in which Mr. Lusieri was lodged, and it was not always easy to persuade the servants of the family to draw water from the enchanted spring.

Whether the Turks have been infected by the Greeks with their superstitions, or brought their fables with them into Europe, they have belief in these fairies also, and denominate them "Gins." We saw at Libokavo, a large house belonging to a Turk, entirely deserted, and with a court and garden overrun with weeds, and were told that no one would live there, as it was haunted by the Gins. The operations of these beings are much the same as those of our ghosts; they create strange noises, and displace all the household furniture, but are seldom seen.

Panagia, or the all-holy Virgin, is the favourite of the Greeks; the Minerva of the modern Athenians. There is scarcely a cottage in which her picture, with a lamp burning before it, is not seen in a niche of the wall, or in a wooden case. The making and ornamenting of these images is a gainful trade: and sometimes you meet with one of them very neatly executed. A lavish Englishman offered fifty sequins for a Saint, I think Demetrius, to a painter at Athens, and was refused.

A peasant who lived at Athens, told me a strange story. I was riding in the island of Salamis, and observed a strong young man

running by the side of my attendant's horse, with a little box in his hand in which he had apparently collected charity. Enquiring the nature of his petition, he told me with tears in his eyes, and with the most solemn asseverations of the truth of his story, that, for some offence of which he was not aware, the Virgin, with the infant in her arms, and otherwise so accoutred that she could not be mistaken by him, appeared before him every night, and jumping on his bed, nearly throttled him. He had been to the priest, who could do nothing for him, but observing that the picture of his Panagia appeared rather shabby and worn, suggested that the terrible visitation might not be renewed if the image was adorned with fresh gilding. "I have no money myself," continued the Athenian, "but am going to Ampelaki and Colouri, to beg a few piasters, to pay the painter for his gold." I gave him a trifle, and my attendant, a good-humoured fellow, and a saint-maker by trade at Athens, told the man that he would gild his picture for him at a cheaper rate than he had ever done for any one before.

In the reign of Theodosius the Second, Gamaliel appeared to Lucian, a presbyter of Jerusalem, and told him that he and St. Stephen wished to be released from the obscure grave in which they had been buried in a neighbouring field*.

Since that time, revelations of the same sort have been frequent; and St. Nicholas delivered a similar message to a woman whilst we were at Athens. The holy apparition told the lady, that he was roaming about in a church, which had fallen, and was buried under ground, from which he desired to be delivered, and pointed out the spot where they were to dig, and effect his release. Ac-

* *Decline and Fall*, vol. iii.

cordingly, the next day, the lady, who was at once regarded as a saint, for having been thought worthy of such a communication, accompanied by a large party, consisting of the most respectable Archons and Priests, walked in procession to the place described, and pitched upon a part of the road west of that going to the Piræus, and leading to the gardens, about half a mile from the town. After digging a short time in two places, they came to some bits of painted tile, which may be found almost any where near Athens, and especially in this quarter, the old site of the Ceramicus without the city. Immediately there was a cry of the Church! the Church! (Ekklesia! Ekklesia!)—all the crowd began crossing themselves—candles were burnt before the holes—and an opulent Greek, possessed of the land immediately close to the road-side, made a present of it to the Saint, to be dug away, in order to give him a freer egress, and lay open the whole church.

There was a commotion at Athens on account of this discovery, and the road would have been entirely cut up in the course of this religious search, had not the Turks prudently interfered, and prevented all further excavations. As it was, however, the spot was for many days watched by crowds of pious worshippers, and whilst I was present, a sort of controversy took place as to the respective merits of the two apertures, one of which was at last deserted, and all the tapers were burnt out before the other opening in the ground. An old woman most earnestly appealed to me to inform her which was the real church; when, as gravely as was in my power, I told her that they were under a sad mistake, and that the cavity which they had deserted was, in fact, the true church of St. Nicholas. The intelligence was immediately spread amongst the crowd, that the Frank had decided in favour of the other.

spot; and immediately the tapers were carried off to the deserted place, and all the crossing, bowing, and praying, were directed to the cavity which had been before neglected. The Greeks had listened to my decision; for Franks are thought by them to possess a preternatural, but by no means an enviable, degree of knowledge, communicated to them by the Evil Principle, their master and guide. The children in the streets, when one of them is passing, call out, "Franco di Dio! Franco di Dio!" by which, though I know not how the sentence is supplied, they mean "Godless Frank! Godless Frank!"

The abhorrence of the Franks, which the division of the churches, and the conduct of the Latins, created in the bosoms of the Greeks, is still in some measure preserved by the spirit of bigotry; and the mass of the people do not fancy that there are in the world any true Christians except themselves and the Russians. As for the English, they contend they are not Christians at all. If asked of what religion we are, they say, "We do not know; perhaps of none; some call you Lutherans: it is certain you are not Christians; you do not cross yourselves," (*ὁὐκ ἀμύνετε τὸ σταυρὸν*). A respectable person addressed this argument to me. The Turks have nearly the same opinion of us; and, seeing that we show none of the external signs of reverence for Panagia, or other pictures, conclude us to be altogether such infidels as themselves.

A party of us were standing at the back of a Roman Catholic chapel at Pera, whilst the service was going on at the other end. Just as the host was elevated, a Turk looked in at the door, and seeing the congregation paying their reverence to the wafer, threw up his head with a look of infinite pity and con-

tempt, at the same time smiling, and giving a shrug at us, who were standing, as if he said, "What must you and I think of these poor fools?"

The English have no place for public worship at Pera, and may, therefore, be thought never to pray at all; service, however, has been once or twice performed in the Ambassador's palace. But the ministers of Catholic nations sometimes go in procession to mass.

Notwithstanding the disdain entertained by the Turks for the Christian religion, they grant their protection to the Greek clergy, and find it their interest to ratify the ordination of the great dignitaries of the church. Mahomet the Great presented to the first Patriarch chosen in his reign, the same gifts as the Emperors of the Greeks had formerly given; and, to this day, that sovereign Priest is invested in a triumphant manner by a minister of the Porte, who assists him in taking possession of the patriarchal church in that quarter of Constantinople called Balat. His influence with the Porte is very great, and his applications to the Sultan are generally effectual: he can punish with death.

The dignity is now exposed to sale, costing about sixty thousand crowns, and the Patriarch indemnifies himself by selling every lucrative place, the patriarchates of Jerusalem, Antioch, and Alexandria, and all the archbishoprics within his jurisdiction. The Greeks themselves were the beginners of this practice, and the first Patriarch so chosen ejected the incumbent by force; a custom of which there are now frequent examples.

Although the whole of the Patriarch's usual revenue does not amount to more than three thousand pounds, yet he has occa-

sionally, by fines and extortions, the means of increasing his income. The richest Bishops have not more than three hundred pounds a year.—I find by the registry of a parish in Yorkshire, that subscriptions were made in the beginning of Charles the First's reign, for the relief of the Greek church.

The synod of Constantinople, composed of the three Patriarchs and twelve Archbishops*, meets every month for the management of church affairs, the only affairs which still are at the absolute disposal of the Greeks.

The state of the arts in Greece is, as might be expected, most deplorable. It would be difficult to find an architect, a sculptor, or painter, equal to the common workmen in the towns of Christendom. In building the inland towns, they make use of a saw of a simple kind, a hatchet, and a hammer: the gauge and chisel are used on the sea-coasts, and in larger cities. The cells of their churches are constructed by a sort of quadrant†; which they apply

* An Archbishop or Bishop is styled "Your all-Priesthood, your Beatitude"—Πανιερότης σῶ, Μακαριότης σῶ;"—Priests, "Your Holiness—Αγιοτητα σῶ."

The last edition but one of the Bibliotheca Græca, contains, in vol. vi. p. 748, a list of the Patriarchs since the last conquest of Constantinople. The history of Cyrillus Lucaris, is the history of the Patriarchate. "A. D. 1600, Cyrillus Lucaris Pro-Patriarch of Alexandria; A. D. 1621, Cyrill. Lucaris Patriarch (having been before Pro-Patriarch) for one year; A. D. 1624, Cyrill. Lucaris restored, for eight years; A. D. 1632, the same person a third time re-elected for one year and two months, A. D. 1633, the same a fourth time re-chosen, for one year; A. D. 1637, a fifth time, but after one year, strangled."

† Under the head of *modern architecture*, Letter xxxv. vol. iii. Mons. De Guys talks of Santa Sophia, and the aqueducts originally built in the time of the Greek Emperors, near Constantinople. All his detail about the arts in modern Greece tells nothing.



A TURKISH FEMALE SLAVE,
Playing on the Dulcimer.

London. Published by James Cawthorne, 24 Cockspur Street 1812.

to no other use. At sculpture they make no attempt, and their paintings are chiefly gilded saints.

The best pictures are to be seen at Scio, from the hands of Greek artists of an age or two ago. There is a composition containing several figures, the only one I ever saw in the country, in a church at Constantinople, which represents the last day. The sheep are on the right hand, and the devils are driving the goats into the flames on the left: the sinners are drest like Jews, Turks, and, what is something odd, Archbishops and Monks. The picture is very large, and is admired as a masterpiece, but is in reality a tawdry daub. The representations of costume contained in this collection, are from drawings made by a Greek at Constantinople, which, as far as a painter can succeed with no other excellence than minute and exact imitation, are well executed.

Physic is practised in the Levant, partly by Greeks who have received some education in Italy, and frequently continue on their return to wear the Frank habit, and partly by Italians. There is one, at least, of these persons in every considerable town in European Turkey, who is paid a thousand, or fifteen hundred piasters per annum, for taking care of the health of the whole of the inhabitants, and makes besides the most of strangers and casualties. They are extremely ignorant, and full of old prejudices, yet they are personages of some importance, as will be collected by this direction of a letter I carried to one of them—
 “Al Nobile Signor, Signor, Speridion Cazzaiti, Medico.” Many of these physicians have received no education at all, but, having failed in trade, put on the hat and Frank habit, and commence practitioners. The Turks, and lower class of people amongst the

Greeks, commonly presume every one so dressed to be a Doctor, and travellers are frequently accosted as such in the streets.

The only exception to the general incapacity of these professors which fell under my observation was at Athens, and, by the way, in the person of the noble physician mentioned above. Signor Cazzaiti has tried some courageous innovations, and has even attempted the introduction of the cow-pox, and with partial success. He told me that he had inoculated about three hundred.

The general practice is, to administer jalap, manna, Glauber salts, in quantities too small to be serviceable, and bark draughts in almost every complaint, swilling the patient at the same time with fat broths and slops. Phlebotomy is also frequently practised, but with topical bleedings they seem unacquainted, although the Turkish and Greek peasants scarify themselves on the hands and feet, as a cure for rheumatic pains. If the disease does not speedily give way, and particularly if there is the least delirium, the patient is concluded to be possessed, the Kalo-iatros is dismissed, and the Papas, the most notorious in the place for casting out devils, is instantly sent for to exorcise the tormenting spirit, and either the recovery is attributed to the priest, or the death of the diseased to the prevailing power of the Evil Principle.

It thus appears, that maladies are considered by this ignorant and superstitious people rather as judgments and visitations, or the immediate operation of the Demon, than as the simple effects of a disordered system. Pestilential fevers, to which the whole of Greece is much subject, and cases of elephantiasis and leprosy, are scarcely attempted to be resisted. The plague, whose presence was announced to the terrified imaginations of the former Greeks by armed spectres dealing death and destruction on every

side*, is now also personified, and the apparition is sometimes seen in the form of a hag, lame and withered.

When in the months of a burning autumn all Nature begins to droop, and every herb and shrub dies beneath the sickly gale, the Greeks retire within their houses, the doors and casements are carefully closed, and the bold youth and heedless maiden are cautioned not to stir abroad, nor even to look into the street. "If in the dead of night a rap is heard at your window, rise not, nor open the casement, it is the decrepid hag that knocks—it is the plague."

I cannot help supposing that the use of the hot-bath, which, together with the loose robe, seems to have always belonged to the people of this country, must be prejudicial to health, from the excessive relaxation, and indeed exhaustion, which it produces. A person not accustomed to the heat of the inner chamber of the bath,* is unable to support himself a moment in the warm steam, in which a Greek or Turk will remain, under the hands of the bathers, for half an hour.

The appearance of the bathers, white as wax, and shrivelled to the bone, is most disgusting, and it requires some practice to bear patiently the kneading of your limbs and cracking of your joints, with which they conclude their functions. Yet all the people of the Levant resort frequently to these public baths, and

* Such is the account given by Procopius of the plague at Constantinople, in 747. The same author records, that in the winter of 565, in Italy, its approach was signified by tremendous noises in the heavens, like those of mighty armies marching to the sound of trumpets. This authority is quoted by Dr. Pouqueville, in his *Voyage en Morée*, p. 404, chap. xxxvii. de la Peste—the masterpiece of the volume.

in crowds, the men at one time of the day, the women at another, and not so much for the purposes of cleanliness as of luxury, for I am sure that they find a sort of sensual gratification in that state of sleepy languor to which, when stretched upon the couches, they are reduced by the operations of the bathers, and the heat of the surrounding vapour. There are good grounds at least to suppose, that the ancients knew they suffered some corporeal enervation by indulging frequently in this enjoyment, for they ranked it with the pleasures of Venus and Bacchus, and looked upon it no less pernicious, if carried to excess, than the joys of love and wine*.

All the women bathe at least once a month, but some much oftener; the men in general once a week. The bath is the coffee-house of the Levant, and, for the females, is the scene of various diversions and ceremonies, as you may have collected from the luxurious, but, as I have heard, not exaggerated descriptions, of my Lady M. W. Montague. After all, this species of gymnastic has in it something rather revolting to our notions of delicacy, and is, perhaps, not free from rational objection. There are many

Dum vina, *unguenta*, puellas

Carpimus, obrepit non intellecta senectus,

are the words of Juvenal, and I presume the ointments to allude to the bath;—a Greek epigram is more explicit and decisive—

“ Οἶνος καὶ τὰ λείτρα καὶ ἡ περὶ Κόρινθον ἱρῶς

“ Ὄξυτέρην πέμπει τὴν ὁδὸν εἰς Αἶδην ;”

which is as much as to say,

“ Drink much, bathe often, love a woman well—

“ ’Twill send you just the shortest way to hell.”

the bath .

the resting chamber.

the reservoir of warm water

heated by cauldron d .

the furnace .

reservoir of cold water

which is communicated

by funnel g .

funnel to let out the water .

where the water is let in .

fountains of warm & cold

water which are supplied

by the reservoir .

aperture to cool the bath .

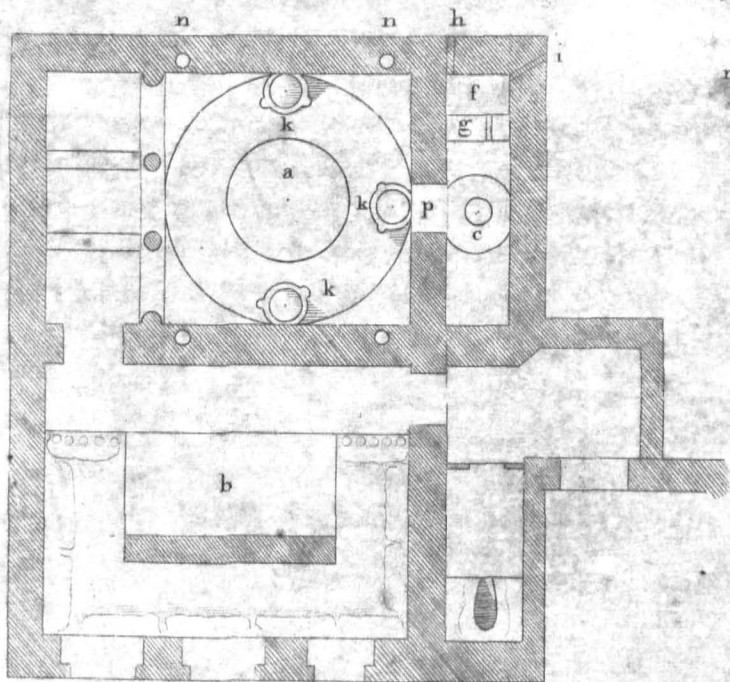
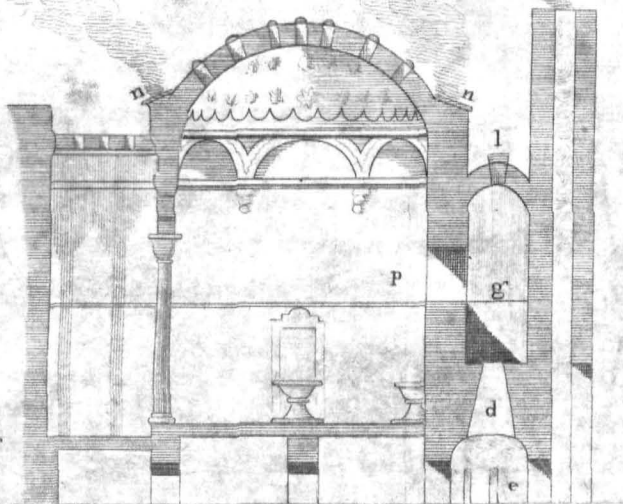
passages for the heat

underneath the bath .

funnels through which the

smoke & heat escape .

window where the warm vapour
is admitted into the bath .



Scale of 8 Feet to an Inch.

stories, both ancient and modern, which do not reflect any credit upon the institution. Busbek has the advantage of a learned language, to tell a most singular tale in his second epistle. The manners of the barbarous people of the West and North, seem less exceptionable in most points than those of the Orientals; amongst which the Greeks, and in some measure even the Romans, may be classed, and the modern Franks may reckon themselves to be better, if not wiser men, than the boasted nations of antiquity.

An exact plan of a bath at Athens, which is here annexed, may be useful towards understanding the descriptions of this contrivance contained in so many books on the Levant.

LETTER XXXIII.

The Literature of the Modern Greeks—Their Share in the Revival of Literature in the West—The Romaic Pronunciation—The Romaic, or modern Greek—its Date and Origin inquired into—Latter Greek Writers—Present State of Learning in Greece, &c. &c.

THE Greeks may be justly styled a very ingenious people, and though extremely ignorant, have all that quickness of parts which, with a better education, and an amelioration of their unfortunate condition, would enable them to distinguish themselves in the attainment of sciences and arts. The last precious present for which Europe was indebted to their once-famous country, was the care of the silk-worm, and the weaving of the materials produced by that valuable insect. This was in the twelfth century. Since that period, I know of no useful invention which they have transmitted to the nations of the West. The convulsions of the fourteenth and fifteenth centuries, attending the decay and fall of the Greek Empire, put us in possession of those treasures of antiquity, which have taught us how to think, to write, and to act; but for this advancement in every branch of knowledge, we owe more to the activity of the Italian revivers of learning than to the exiled scholars of Greece.

Notwithstanding the gratitude expressed by their pupils to Chrysoloras, Argyropolus, Chalcondyles, and Lascaris, and the veneration with which they were regarded by those who looked upon them as their guides through a lately-discovered and delightful region; yet these Greeks are, perhaps, to be considered in the light of grammarians, well versed in their native tongue, not as the heirs of the genius of their ancestors. Their poets, orators, and philosophers, had long slumbered in the monasteries of Mount Athos, or the recesses of the Byzantine libraries; and the first by whom they were awakened and brought to light, or who imbibed their divine spirit, and revived a true taste for ancient literature, were the scholars of the Florentine academies, supported by the patronage of the princes and rulers of the Italian states*. Indeed, the recovery of the works of the most valuable authors, is not to be attributed to the Greeks themselves, but to the munificent exertions of the Medicean family, and the labours of those who were employed under their directions, or remunerated by their bounty. The industry of Aurispa and Philipo appears incomparably more active and useful than that of any native Greek; and the talents and erudition of such men as Ficino, Landino, Bracciolini, Politian, and Sannazaro, eclipse the fame of those who are called the instructors of the Italians.

+ Petrarch had read Homer, and Boccace had studied more deeply under Leontius; but it is in vain that Father Gradenigo, in his Letter to Cardinal Querini, printed at Venice in 1742, endeavours to prove, that Greek had been generally cultivated in Italy in the twelfth century. *Græcum est, non potest legi!* was the exclamation of Accursus, the civilian of Florence, and his scholars of the thirteenth century, when they stumbled on a Greek word in the Latin text. See Tenhove's House of Medicis, cap. 11.

The great obligations of the moderns to the Byzantine scholars who settled in Italy, were questioned, and it appears with justice, by the judgment and increasing refinement of the succeeding age. We are apt to talk of the revival of literature in the West, as if there had been an uninterrupted succession of good writers and able critics in the East, and with the presumption that the learning of the Greeks was, by the irruption of the Barbarians, first driven into exile, and then naturalized amongst the nations established on the ruins of the Western Empire. "Alas!" said one of the Grecian professors of the Academy at Florence, "I see that Greece has fled beyond the Alps*;" but Argyropolus, if he had extended his meaning beyond the mere knowledge of his language, might with greater propriety have owned, that the genius of his native country, after the torpor of a thousand years, was revived amongst, rather than transmitted to, the scholars of Italy. The commentators and scholiasts of the latter periods of the empire, form no exception in favour of their countrymen.

That the Constantinopolitan Greeks of the fourteenth and fifteenth centuries were judges of the style, and understood the construction of the great ancient writers of their own country can scarcely be doubted; but that they had themselves benefited by the contemplation of those perfect models, and could lay claim to the merit of originality, or even of happy imitation, does not at all appear. They were in possession of the key of a trea-

* Spoken to J. Reuchlen, a learned German, who died in 1521, from whom the pronunciation that obtains amongst the modern Greeks was called the Reuchlinian.—See Addenda Mic. Lang. ad Eras. Schmidt de Pron. Græc. apud Syllog. Havercampi.

sury, whose stores they were unable to use. Their literature was in the same degraded state as their arts, which, notwithstanding the advantage of consulting the noblest specimens of ancient skill, were impressed with the deepest traces of barbarity. The painting of the funeral of St. Ephraim, in that part of the Vatican library called the Sacred Museum, is the wretched masterpiece of these bastard descendants of Zeuxis

But, in fact, the latter Greek grammarians have not only been refused all praise, but have been severely condemned by some writers, who have not hesitated to accuse them, either of ignorance or dishonesty; ignorance, in accounting the depraved pronunciation of their language to be correct, or dishonesty, in wilfully obscuring the study of the Greek tongue, to the end that they might obtain greater authority by seeming the sole masters of a most difficult attainment†. Our great countryman, Cheke, with the boldness of a Briton, and the confidence of a scholar, in his tract on the pronunciation of the Greek tongue, disdains to submit to the authority even of Chrysoloras himself; "who," says he, "as he either acquiesced in the depravity of the pronunciation of his countrymen, or was influenced by interested motives, or studiously endeavoured to obscure the language,

Such is the strong expression of Tenhove, whose words (quoted also in Mr. Roscoe's *Loren. de Med. cap. 9*) are, "Venise et quelques villes de la Romagne ou de l'ancien exarchat de Ravenne montrent encore des traces de ces barbouillages Grecs. Le caractère d'une assez profonde barbarie s'y fait sentir. La peinture qui représente les obseques de St. Ephraim, qu'on voit dans le museo sacro, partie de la bibliothèque du Vatican, passe pour le triste chef-d'œuvre de ces fils bâtards de Zeuxis.—*Mem. Gen. lib. vii.*

† De Ling. Græc. vel. pronunt. Adolp. Meckerch. Libell. ap Syllog. Havercamp, p. 19.

should not have so much weight with us, as to induce us to fall into the same ignorance, avarice, and envy

It may appear almost superfluous to say much of the pronunciation of the modern Greeks, when we consider, that it was once that of all the civilized nations of Europe, and that the now prevailing mode of reciting this noble language, was formerly thought an innovation, strange, unfounded, and even sacrilegious.

From the first efforts made in the fourteenth century, to revive the study of Greek literature in the West, to the time of Erasmus, the scholars of Italy and France, Germany and England, intent upon the construction and explanation of the Greek authors, neglected to inquire into the pronunciation of the language, and, without examination, adopted that which was in use, and taught by their Byzantine masters. But the more diligent inquirers of the age of that great man, perceiving that a language so noble and copious in composition, was in discourse so languid and effeminate, and so destitute of all variety and grandeur of sound, suspected that they had in this matter been hitherto deceived; and in this notion they were confirmed by the precepts on this express subject, scattered up and down the works of the ancient rhetoricians and grammarians, and also by the many hints of other authors, which were irreconcilable with the adulterate pronunciation of the moderns.

The first who attempted to restore this ancient vigour and variety of sound, was Erasmus himself, who, however, is said to

* Nam ante Chrysoloram qui sive depravatione patrii sermonis contentus, sive quæstui commotus, seu obscurandæ lingue studio impulsus fuit, non movere nos debet, ut in eadem ignorantia, cupiditate, invidia versemur.—*Joh. Chæc. de pronunt. Græc. ap. Syllog. alteram Havercampi, p. 295.*

have been induced only by a stratagem of his friends to write his famous dialogue on the true pronounciation of the Greek and Latin tongues, published first by Frobenius*. It is related also, that when he discovered his fraud, he never afterwards followed his own precepts; or, either in speaking or writing, showed that he differed from the rest of the world in his way of reciting those languages. Not only Erasmus himself, but many celebrated contemporary scholars, although convinced of the propriety of the new system (called the *Erasmian*, as the other was the *Reuchlinian* pronounciation), were not willing to appear innovators, and despairing of influencing others by their example, continued to comply with common custom. But Sir John Cheke, and his firm supporter and friend Sir Thomas Smith, the great ornaments of Cambridge, not only defended, but taught the new method; so different from that which had been introduced by Grocin and Linacre into the schools of England; and this they continued to do for four years, until the second of these learned men retired to France; at which time the sanguinary Gardiner, Bishop of Winchester, and Chancellor of the University of Cambridge, interposed his power, and in a letter, partly

* Henricus Glarcanus dining with Erasmus in the College at Louvaine, told him, that some Greeks had lately arrived at Paris, who pronounced their language quite differently from the common mode in use, calling (B) Vita, Beta; (H) not Ita, but Eta; (ai) not ~~ai~~, but ai; (oi) not i, but oi; and so on. This induced Erasmus to compose his dialogue. The story is related in the Addenda of Joh. Mich. Langius, *prefixed* to the discourse of Erasmus Schmidt on the Greek pronounciation in the Sylloge; but the authority on which it is told is rather questionable, and the thing itself seems introduced to discredit the new pronounciation.

persuasive, partly official, but in which the decisions of the scholar are most powerfully backed by the authority of the Chancellor, commanded the Professor to desist from his attempts at innovation; an innovation which, says the alarmed and indignant Prelate, will, unless speedily stopped, terminate so fatally, that by a sort of lamentable metamorphosis, our Cambridge will be converted into a Babel, and be afflicted with a confusion of tongues as strange, or, if possible, worse than that recorded of that ancient city*.

The letter to Cheke was confirmed by an edict promulgated by the Chancellor and Senate of Cambridge, in which the pronunciation of the learned languages, according to common usage, is decisively fixed, and protected by penalties from all alterations. Whoever dared to adopt publicly the Erasmian method, was, if a graduate, to be expelled the senate; if a candidate for honours, to be refused his degree: scholars so offending were to be deprived of their exhibitions, and school-boys to be privately whipped at home. Yet notwithstanding these threats, the intrepid Cheke publicly vindicated his opinions in a letter to the Chancellor; to which Gardiner replied, and was again answered by his opponent, as well as by Smith, then lately returned from France; and Cheke being allowed to defend his system publicly, and at court, the new pronunciation began by degrees to prevail both in England and on the Continent, although many years elapsed before it was thoroughly established; and the controversy was carried on, as usual in literary disputes, with considerable animosity on both sides. To Erasmus, Cheke, and Smith, succeeded Ramus. Lam-

* Steph. Winton. *Episcop. de pronunt. Ling. Græcæ*, ap. Syll. alt. 200.

binus, Beza, Ceratinus, Mekerchus, and Hen. Stephanus*, who were opposed by Gregorius Martinus, in his address to Mekerchus†, and more violently by Erasmus Schmidt, in a discourse “*Contra Neofuros*,” in which, however, the modern Greeks are confessed to be in some particulars incorrect, and the strength of the argument rests on the inexpediency of innovation.

Since the period of the last writer; the opposition to the Erasmian method appears to have been given up; notwithstanding the efforts of Gregorio Piacentino and Stanislaus Velasti, two Greek monks of Frescati, in the beginning of the last century, whose dissertations in favour of the Romaic plan, drew from the College della Sapienza at Rome, a decision, that the true pronunciation was, if any where, preserved amongst the said people *and monks*‡.

Thus the new pronunciation having obtained for two centuries, with some variety, in the different nations of Christendom, the Romaic, or modern Greek method, is confined to the Levant, and is so little remembered to have been once prevalent, as, with a few exceptions, to be absolutely unknown in the universities of

H. Stephani, *Apolog. pro vet. Ling. Græc. pronunt. et Præf. ad Syllog. Sigisb. Havercampi*. Samuel Gellud, and Rodolph Wetstein, wrote on the same subject, but their works are not in the Sylloge.

† Mekerchus, or Adolphus a Metkerke, died at London in the year 1610. XCI. in his fifty-fourth year.

‡ Giacchè se qualche vestigio è pur rimasto così sembra verisimile dell' antica pronuncia Græca, sembra insieme con probabile molto, che presso i succennati popoli e monache siasi conservata.—But people, not only ignorantly, but (as Dr. Johnson observed, speaking of Swift's plan for settling the English language) proudly, disobey the decisions of learned bodies.

Europe. It is difficult, as Mr. Gibbon* observes, to paint sounds by words; and in their reference to modern use, they can be understood only by their respective countrymen: besides this, the decision of the controversy is attendant with difficulties apparently insuperable; and although the argument seems decidedly in favour of the new method, yet it must always appear most unaccountable, that an entire change should have taken place, amongst the Greeks themselves, in the pronunciation of their own tongue, even in so considerable a period of time as that which has elapsed since the ages of its ancient purity. It is easy to conceive how every other depravation and barbarism should have, by degrees, crept in upon the language, but that the ancient sound of its letters should be altogether lost, and now unknown in Greece itself alone of all the countries where it is recited, is not hastily to be believed.

Psallida, the schoolmaster of Ioannina, on my reading to him the first few lines of Homer, talked with much contempt of the presumption of those who, coming from a remote corner of the north, from regions absolutely unknown to their ancestors, pretend to teach, in Greece, the descendants of the Greeks, how to pronounce the Greek, their mother tongue. The strange diphthongal sound which the English give to the iota, and which, as it is not found in any other European nation, must have been introduced subsequently to the emendations of Cheke and Smith, may, indeed, have occasioned my friend the Greek to be more than usually astonished at a pronunciation so different from his own. After all, it may be confessed a hopeless endeavour, to arrive at any thing like accuracy in this point; for the contempo-

* Decline and Fall, note 107, cap. 66, p. 427, 4to. edit.

aries of the ancient Greeks were unable to attain to the nicety of sound which a Greek mouth alone could express; and Homer distinguishes some people by the epithet of *Βαρβαροφώνους*, not says Strabo, because they talked a foreign language, but because they pronounced the Greek with a foreign accent.

In considering the Romaic pronunciation, of which, compared with the Erasmian method, a short view is given in the sequel*, it should be understood, that it differs in different parts of the Levant. The kappa and gamma are sounded strongly by the Greeks of Epirus, whilst at Athens, the first becomes softened into a *ch* (*ἄκεῖνος* is thus *echenos*), and the last† is almost always converted into a *y*, and at Smyrna scarcely sounded at all. The people of the Morea drawl and speak through the nose; those of Constantinople give a portion of the sound of *s* to a *theta*, and make the *delta* even more soft than our *th*. The Athenians are, on the whole, the most difficult at first to be understood; but this does not arise from any greater mixture of barbarous words or idioms to be found in their dialect than in that of other districts, but from an affectation of speech: thus, instead of pronouncing *οχι* (no) as it is spelt, they say *oesiki*, making it three syllables.

It would be a task well worthy the labour of a scholar, to attempt to trace the Greek language from the period of its purity and perfection, through all the gradations of corruption, to its present state of debasement; and as it may be allowed to have been the first and most efficient cause of the superiority of the wonderful nation† by which it was spoken; so it might, perhaps, be found to have gradually lost its vigour, flexibility, and simplicity, in proportion as the power, genius, and moral character of the Greeks themselves declined.

* See the Appendix.

† See Preliminary Dissertation to the Engravings from the Antique, lately published by the Dilettanti.

The first corruption of the Greek may be traced from the Macedonian conquest, and the diffusion of the language by soldiers and merchants, not the most correct rhetoricians, over the conquered provinces of Europe, Asia, and Africa. It is the complaint of Ovid, that in the people amongst whom he was an exile, he found only a few traces of the Greek tongue, and those already made barbarous by a savage pronunciation*. But a more severe blow was given to the purity of the language under the power of the Romans, about which time all distinction of dialect appears to have been lost†. The introduction of such words as, *σαδάριον*, *φραγέλλιον*, *κεστωδία*, *τίτλος*, *δηνάριος*, *κηνσος*, into the text of the New Testament, shows how soon it had begun to be infected with Latinisms; and, indeed, it was necessary for those who wrote to colonies and provinces, amongst which Roman governors and customs had rendered necessary the adoption of Roman words, to have recourse to a mixed language, in order to make themselves intelligible. The Emperor Julian confesses that, as to himself, it must be wonderful if he can speak Hellenic, so much had he been barbarised in the course of his travels‡. Those who are conversant with the writings of the Fathers, although the piety of some readers has so far predominated over their taste, as to make them compare St. Chrysostom to Demosthenes, observe

* In paucis extant Græcæ vestigia linguæ

Hæc quoque jam Getico barbara facta sono.

Trist. lib. v. c. 8.

† See the *Hellenistica* of Salmasius. Mons. Villoison, however, thinks that he has found an objection to this, by saying that Lucian's treatises on astrology and the Syrian goddess, are in the Ionic dialect, as well as many works of Areteus of Cappadocia, who wrote in the reign of Trajan.—L'Académie des Inscrip. tome 38, p. 73.

‡ Τα δὲ ἐμὰ εἰ καὶ φθιγγόμενῃ Ἑλληνικῇ θαυμάζειν ἄξιον, οὕτως ἴσμεν ἐκβεβαρωμένοι διὰ τὰ χωρία.—See Præfat. Glossar. Cang.

many unauthorized expressions, of which St. Basil seems to have been aware when writing to Libanius: he confesses, that the purity of his diction had been injured by his incessant study of the Scriptures*.

From the period of Constantine the Great, and perhaps somewhat before the transfer of the seat of government to Byzantium, it appears that the writings of the learned Greeks differed considerably from the speech commonly current in the provinces and at Constantinople, the use of which a new word (*κοινολεκτεῖν*) was invented to express. That this distinction might at all times, in some measure, have been observed, is exceedingly probable; for the case was similar at Rome, where, as Quintilian informs us, the whole people in the Circus would sometimes burst out with exclamations, not Latin, but altogether barbarous. In a later age, the Byzantine historians themselves were obliged to have recourse to new words, in order to express new inventions; and Constantine Porphyrogenitus, in his life of his grandfather Basil, describing the ornaments of the palace, says, "it is fit in these things to make use of the vulgar tongue†." The same necessity was felt by those who wrote on the Roman jurisprudence. Even whole words and sentences of foreign languages were made familiar to the ear of the Constantinopolitan court, as may be seen in the Formularies of the Imperial writer before mentioned. At the banquets in the palace, some of the attendants repeated, says the historian, the following words: *Κωνσέρβετ Δέας ημπερίουμ Βεστρεμ*.—

* Ἀλλ' ἡμεῖς μὲν, ὦ θαυμάσιε, Μωσεῖ καὶ Ηλῖα, καὶ τοῖς οὕτω μακαρίοις ἀνδράσι συνέσμεν ἐκ τῆς βαρβαρῆς φωνῆς διαλεγόμενοις ἡμῖν τὰ ἑαυτῶν, καὶ τὰ παρ' ἐκείνων φεγγόμεθα, οὐδὲν μὲν ἀληθῆ, λέγειν δὲ ἀμαθῆ, ὡς αὐτὰ ταῦτα δηλοῖ.—*Præfat. Glossar.*

† Καλὸν γὰρ ἐπὶ τούτοις κοινολεκτεῖν.—*Cap. liii.*

βήβητε, Δόμηνι ἡμπεράτωρες ἐν μαλτίς αννος. Δέες ομνηποτεὺς πρεσεῖ.—
 Ἦν γαυδίω πραυδεῖτε Δόμηνι. And the same compliment was uttered in
 all the languages of the nations supposed to be in subjection to the
 Roman power; for the Gothic, Persian, French, and even the Eng-
 lish tongue, were heard on such occasions in the capital of the East*.

The worst of the latter Byzantine writers, such as Theophanes, the two Leos, Symeon Metaphrasta, and others, abound with a thousand barbarisms, and seem to have lost all Grecian taste and style. What was the language most commonly intelligible, at the period of the last conquest of Constantinople, may be judged by the commentaries of Ducas and John Cananus, which, in commemorating that event, offer an excuse for the barbarous solecisms of a book written, says Cananus, not to the wise and learned, but to the unskilful, and such as myself†. And yet during all these latter ages, the purest ancient models were not only in possession of, but, although to no great purpose, were likewise studied by, the Greeks. Michael Psellus, who lived in the eleventh century, commented on twenty-four comedies of Menander. The well known Eustathius wrote in the twelfth century; and Planudes translated portions of Cicero, Cæsar, Ovid, and Boæthius, and collected a Greek Anthology, so late as the fourteenth. The description of the sufferings of Constantinople, when sacked by Baldwin in 1205, by Nicetas, an eye-witness, has been adduced‡ as a proof, that not only the love of literature, but the taste of this people, still survived their misfortunes

Gibbon's Decline and Fall, note 54, p. 490, vol. v. 4to. edit. and Harris's Philological Inquiries, part iii. cap. 4.

* Οὐδὲ διὰ σόφας, ἢ λογίους. . . . ἀλλὰ διὰ ἰδιώτας, καὶ μόνον ὡς καὶ ἐγὼ ἰδιώτης.—Pæfat. Glossar.

† Philological Inquiries, p. 111, cap. v.—I know not whether it was from this favourable judgment of the latter Greek writers, or from the frequent re-

It is impossible to fix the precise period when the distinction between the vulgar and Hellenic Greek began to be generally acknowledged and distinguished by the invention of a new term. The transfer of the Empire to Byzantium, the irruptions of the Goths and other barbarians, and the settlement of the Slavonians and Frank in Greece, introduced, as has been observed, a variety of new words; but a complete mixture must have taken place between the natives and the Barbarians, before the written, or even the colloquial language, underwent in its idiom and structure such a material change, as was necessary to form the Romaic out of the original Greek.

Notwithstanding, that even after the times of Justinian, all the ancient grammatical rules were not observed, yet it is discovered by clear evidence (a diploma of Roger, Count of Calabria and Sicily), that the Greek used in Sicily at the end of the tenth century, although full of barbarisms, still partly preserved the ancient idiom, and differed altogether from the vulgar language of this day. The same may be observed of the speech of the Constantinopolitans, in the time of Alexius Comnenus; for the daughter of that Prince has recorded two or three popular exclamations, to illustrate the annals of her father's reign*; and the Political or city verses of Tzetzes, who wrote his Chiliads in the middle of the twelfth cen-

spectful mention of the Christian church, that Mr. Gibbon calls this work of the Philosopher of Salisbury, *opus senile*.

* Τὸ σάββατον τῆς Τυρινῆς, χαίρεις, Αλέξιε, ἐνόησες τὸ, καὶ τὴν δευτέραν τὸ πρῶν ἡμέραν γράσκιν μᾶς; and again, ἀπὸ τῆς Δίστρας εἰς Γολέην καλὸν ἄπληκτον, Κόμηννε.

“Sabbato Tyrophagi, (scu quinquagesimæ), valeas, Alexie, rem percipisti, altera hebdomadis die, diluculo, ecce meus accipiter.” Supple evolat. And “a Distrâ ad Golœn præclara castra, Comnene.”—Præfat. Gloss.

tury, although deplorably vulgar, because evidently meant for the common people, would not be understood by the present Greeks, and besides the want of rhyme, are easily to be distinguished from the specimens now current of the same sort of composition, as an example of both will help to prove*

Οἶδας δὲ πάντα, ἀκριβῶς πῶς πᾶσαν οἶδα βιβλίον
 Ἐκ στήθεος τε καὶ στόματος, οὕτως εἰκότως λέγειν
 Οὐδὲ γὰρ μνημονέστερον τῷ Τζιτζι Θεὸς ἄλλον
 Ἄνδρα τῶν πρὶν τε καὶ τῶν νῦν ἰξίφηνει ἐν βίῳ
 Ὅθεν τὸ δῶρον εἰληφῶ, εὐχρηστῶ τῷ δόντι
 Ἡ δὲ τριβῶ βιον πενυχρὸν σιταῖς ἀν' γένους πρῶτος.

Chiliad i. v. 275, Ap. Fabric. Bibl. Græc.
 vol. xi. p. 229, edit. Crist. Harles.

This, to be sure, independent of the ridiculous vanity of the writer, is not quite in the style of the ancients, and shows besides, that even in his time the neglect of the long vowels, and the observance of the accents only in versification, had begun to obtain; but it is very different from the following verses, extracted from an historical poem, the Exploits of Michael the Waiwode, printed at Venice in 1806, which I bought at Ioannina.

Καὶ ὁ Μιχαήλς τάκουσε, πολλὰ τοῦ κακοφάνε
 Καὶ πρόταξε νὰ τοιμασθῶν, νὰ πᾶν νὰ βρῶν τὸν Χάνη
 Καὶ τοῦ, Ρωμῆιους ἔστειλε, τριακῆττα παλακάρια
 Νὰ δῶσι πόθεν ἔρχονται, νὰ μάθωσι καθάρια
 Νὰ δῶν ἂν εἶναι περισσοί, ἂν εἶν μαζὺ καὶ ὁ Χάνης
 Νὰ τῷ μυνύσαν γλῆγορα, νὰ πάγη κὶ ὁ Μιχαήλς.

“ And Michael heard of these things, and they much displeased him,
 And he ordered them to get themselves in readiness, and go and find the Chan.
 And he sent the Greeks, three hundred brave lads,
 To know whence they came, and learn clearly;
 To know if there were many, and, if the Chan was with them,
 That they should quickly announce it, that Michael himself might come.”

The reader may observe the numerous and strange contractions in these verses. It would be unfair to quote a ballad as a specimen of the poetry of the modern Greeks, if they had any thing better than ballads.

Specimens of the same kind of verse, written in the year 1300, on the war of the Franks in the Morea, which are shown in Du Cange's Glossary, although not of quite the same *purity* as the *Chiliads*, are not Romaic. Philelphus, who married the daughter of the second Chrysoloras, and was at Constantinople a little before the taking of the city by the Turks, talks of the depraved language of the Greeks, but does not decidedly note the distinction between the Romaic and Hellenic, and besides, mentions that the ordinary talk of the nobles, and especially of the women, was such as might have come from the lips "of the comic Aristophanes, the tragic Euripides, all the Orators, from those of the Philosophers themselves, and even of Plato and Aristotle*."

This panegyric is not to be trusted, for, before that period, orthography had been entirely neglected†, and it is not probable that those who could not spell, should talk with any very great purity; but still, if there was the smallest foundation for the assertion of Philelphus, the Romaic could not have been the common speech, or these noble ladies, when talking Hellenic, would never have been understood by the servants of their household.

Though the works of the Byzantine writers abounded with Græco-barbarous words, of which Meursius collected five thousand and four hundred, and Du Cange a greater number, yet I find no notice, that previous to the Turkish conquest, the use of the auxiliary verbs, and the rejection of the simple infinitive mood,

* Philelphi Epist. in *Hod. Græcis Illustribus*, lib. i. p. 188.—*Philological Enquiries*, cap. v.

† Martin Crusius, talking of the confusion of the vowels and diphthongs, both in writing and speaking, says, *nec hodie modo hæc orthographiæ neglectio apparet, postquam, ex libera Græcia facta est Turco-Græcia, sed in antiquis manuscriptis, quædam Imperium Græcum adhuc stabat, conspicitur.*—*Præfat. Glossar.*

the characteristics of the Romaic, were adopted in any book, or in common discourse.

The Oriental languages are, I understand, remarkable for the introduction of the auxiliary verb; and to the settlement of the Scythians amongst them, and their final subjugation by an Eastern people, the Greeks may perhaps owe this innovation in their language*. We know that a multitude of words were at an early period borrowed from the East, of which it may be sufficient to quote two, *Chiaus* †, and *Dragoman*, (from *Tagerman* the Arabic word), representing, according to the formularies of Constantine Porphyrogenitus, the introducer and interpreter of foreign Ambassadors. There are two officers still distinguished by the same names at the Turkish court.

After the fall of the Empire, the common speech, not having the standard of a court by which to direct itself, must by degrees have degenerated into the present vulgar dialect, and have begun at last to assume something like a consistency of corruption, and to be reducible to rule. The first notice, however, which I have seen of the Romaic having become a written language, is in an account of Meletius Syrigus, a Cretan, who was born in 1585, and died in 1662, and who is said to have *translated* the four Apologies of John Catacuzenus into Romaic, or the vulgar tongue ‡. Previously, indeed, to the time of this person, the knowledge of the Hellenic had begun to be a rare accomplishment, as we find by

* It may be worthy of remark, that Herodotus has recourse to the verb *δεῖ* to form the future tense—*εἰ δὲ θελήσει συμβαίνειν*, “if it should happen,” is one instance, and there are others, although I cannot immediately turn to them. Euripides, if I recollect right, has a similar example, or two.

† Du Cange's Glossary, at the word *TZACETIOI*;—and Gibbon, cap. 75, Decline and Fall.

‡ Fab. Bib. Græc. vol. xi. p. 447, edit. Harles.

the panegyrics passed upon those who possessed it by Greeks themselves. We know, from the authority of Theodosius Zygomalas and Symeon Cabasilas, in their Letters to Martin Crusius*, that in the middle of the sixteenth century, those who lived in the great Mahometan towns spoke a language very much mixed with Turkish; and that those who were in territories possessed by the Venetians, had a greater share of Italian and Latin, whilst the inhabitants of the inland villages were not infected either by the one or the other, but spoke Greek; by which must, I suppose, be meant the purest Romaic, for another person†, writing to Crusius, and talking of the same period, affirms, that a district containing fourteen villages, between Nauplia and Monebasia, in the Morea, is inhabited by a people, (called Zacones), “*who speak the ancient tongue, although not indeed grammatically, and understand those who talk to them grammatically, but the vulgar language not at all*.” This clearly points at the distinction between the Romaic and even the corrupted Hellenic. Cabasilas declares, that although all Greeks, generally speaking, mutually understood each other, every canton had a speech of its own, and that there were, in all, seventy discernible dialects, of which the best was that spoken in Constantinople, Salonica, and in parts of the Morea. The other correspondent of Crusius, mentions Athens as the place where Greek was the most corrupt; so much so, indeed, as to render her inhabitants unintelligible to those of the other parts of Greece, “*and to make any one who heard them weep at*

* Præf. Glossar.

† Gerlachius, — Præf. ut sup.

‡ There is a short account of these Zacones, or Lacones, at the word TZAKΩNES, in the Gloss. p. 1560.

finding that they are now as inferior as they had been formerly superior to others*." Such† inferiority will, however, not be wondered at, when we recollect that this city was long the seat of a Latin Prince, and that about the year 1300, the French was as much the common language of Athens as of Paris.

This diversity of dialects seems to me a sufficient proof that the Romaic was not until a century after the Turkish conquest a settled and established tongue, at least not in the form in which we find it at this day, for when it began to be employed in books, the distinctions of dialect were not so apparent, and, in the time of Wheler, not a hundred years after Zygomalas, that of the Athenians seemed to him and his fellow-traveller not the worst, but the best of any in the Levant‡.

Since the time of Meletius Syrigus, (and perhaps it may be traced higher), the Romaic has certainly been a written language, and the only one known to the generality of the Greeks. Many grammars of it have been written, the earliest and best of which is that of Portius, a Greek of Crete, dedicated to Armand, Cardinal Duke of Richelieu§. From this, an extracted

* Καὶ τὸ χεῖριστον, τοὺς πότε σοφωτάτους Ἀθηναίους εἰ ἤκουσας, δακρύων ἂν ἐγένετο· ὅταν γὰρ ὑπερεπερίσσειε ποτὲ ἐν αὐτοῖς ἡ καθαρά καὶ ἄδολος τῶν Ἑλλήνων φωνή, τέσον ἡ βάρβαρος ἐπληθύνθη καὶ ἀκούεται ἔξοχα πάντων.—Ap. Præf. sup. dict. p. vii.

† Testetur Raimundus Montanerius sua ætate, hoc est circa annum mccc Gallicum sermonem perinde ac in ipsa Parisiorum urbe obtinuisse Athenis.—Ib. p. ix.

‡ Wheler, lib. v. p. 355.

§ Bernardin Pianzola wrote a grammar in Romaic, Turkish, and Italian, and Father Thomas, a Capuchin of Paris, composed another. Spots the traveller likewise made an effort, in what he calls his *Petite Dictionnaire*.

abridgment is intended to be subjoined, together with other specimens, as the best means of giving a view of the language, and of showing how much, or how little, it deviates from its great original.

Lord Kaimes, after speaking of the present debasement of the Greek, concludes by saying, "and yet, after all, that beautiful tongue, far beyond a rival, has suffered less alteration than any other ever did in similar circumstances*." I know not of any language having ever been in similar circumstances; but if it had experienced the same fate as the Latin of Italy, there is no one who would have regretted that the change had been more entire and complete.

What has been the state of literature amongst the Greeks, since the establishment of the Romæic, may be partly collected from the last edition of Fabricius' Greek Library. It appears, that in the course of about one hundred and fifty years, that is, from the age of Zygomalas, so frequently mentioned, to the year 1720, there were ninety-nine persons thought worthy of being commemorated as learned men, by a writer of their own nation, Demetrius Procopius, of Moschopolis in Macedonia, who transmitted from Bucharest, in the month of June of the year alluded to, "A concise Enumeration of the Learned Greeks up to that age, and of some then at his time flourishing†." An abstract of this catalogue, containing the outlines of each character, with a few notices, collected from other places of the same book, is here

* Book i. sketch 4. The same author says, that there are about three thousand Greek books extant, and only sixty Latin. The expression is too indefinite. If he means books of all kinds, there are more than sixty Latin; if books which may be called classical, there are not three thousand Greek.

† Ἐπιτετυχημένοι ἐπὶ αἰῶνι, τῶν κατὰ τὸν παρελθόντα αἰῶνα Λογίων Γραικῶν καὶ περὶ τινῶν ἐν τῷ νῦν αἰῶνι ἀνθάντων.

given, as it may assist us in forming a judgment of what is likely to be the actual condition of learning in Greece.

Procopius begins with Jeremiah, Patriarch of Constantinople.

2. Theodosius Zygomalas, a Priest, in the time of the same Patriarch—*θεοδόσιος, ὡς ἐν αὐτοῦ, —the correspondent of Crisostomus.*

3. Gabriel Severus, Bishop of Philadelphia, a controversialist—*δαριανὸς ἐπισκοπὸς τῆς ἀφίης.*

4. Meletius Piga, an Alexandrian priest, theologian and philosopher.

5. Maximus, a Peloponesian, wrote against the Pope. A priest.

6 Maximus Margunius, theologian, and author of Anacreontic hymns.—“Acquainted with foreign literature*.”

7. George Corescius, a Chian, theologian—*γιωργὸς τῆς χίου, καὶ ὑπὸ τῆς διακρίσεως.*

8. Cyrillus Lucaris, Cretan, Patriarch of Constantinople, a well known writer, and great controversialist, whose Life was written by Thomas Smith, and printed by Bowyer, in London, 1707. He was, as before mentioned, strangled in 1638. It was he who sent the famous Alexandrine Testament, now in the British Museum, to Charles the First.

9. Gerasimus, a Cretan, Patriarch

of Alexandria, a theologian, philosopher, and profoundly skilled in the sacred writings, well acquainted with Greek, Hebrew, and Latin. He retired to Mount Athos, and there died. He wrote against the Jews.

10. Dionysius, a Constantinopolitan, Patriarch of Constantinople; skilled in Greek, and the sacred writings.

11. Callinicus, an Acarnanian, Patriarch of Constantinople, versed in Greek, and *ἰκανὸς νοεῖν τὰς τε τῶν λογιγράφων, καὶ τὰς τῶν φιλοσόφων βίβλους,* but spending all his time in reading the Scriptures. A good preacher.

12. Gabriel of Smyrna, Patriarch of Constantinople, “a warm supporter of the Liturgy,” and versed in Greek.

13. Athanasius, a Cretan, Patriarch of Constantinople; he knew the Greek and Arabic languages, but chiefly studied the Scriptures.

14. Alexander Maurocordatus, of Scio. He studied physic at Padua, and wrote a book on respiration and the circulation of the blood, frequently printed in Italy, Holland, and Germany; and also a Sacred History, in Hellenic, printed at Bucharest, in MDCCXVI. His other books were

* The inverted commas mark the passages translated verbatim from Procopius. The catalogue does not observe chronological order; and such dates as are here given, I have collected, not from Procopius, but other authorities.

Γαλακτὶ Ἰσολία, τόμοι τριῖ, τῶν ὅτι πολυτέλει-
στα. κείμενον.

Φιλοσοφικὰ ὑπομνήματα.

Ἱστορικά.

Ἐπιστολαί.

Πολιτικά ὑποδῆκαι.

Ὁ πρὸς Γερμανοὺς ἐπὶ εἰρήνης λόγος.

He is called illustrious amongst the nobles of Constantinople, by the splendour of his birth, and the most precious ornaments of wit and learning—chief Dragoman and Privy Counsellor at the Porte, ἀπὸ σοφίσματος πολιτικίσματος. He founded a school at Constantinople. His true character is given in Tournefort, tom. ii. p. 12. He died in mcccix, full of wealth and honour, having been Minister from 1653 to 1699.

15 Theophilus Corydalleus, an Athenian Schoolmaster at Constantinople, skilled in Greek, Latin, and Italian. He translated Aristotle from the Latin, with the Commentary of Cæsar of Cremona, and rhetorical and epistolary formularies, printed at Leyden. He lived about 1630. The last book was printed in London, 1625, and again at Venice, so late as 1786.

16. Gregory, a Chian, a Constantinopolitan priest, wrote on the seven sacraments.

17. Meletius Syrigus, a Cretan, (born 1585, died 1662); he wrote ecclesiastical commentaries in Hellenic, and translated the Four Apologies

of John Catacuzenus into Romaic. He was a Sacred Monk.

18. Nectarius, a Cretan, Patriarch of Jerusalem. He wrote against the Pope; and a curious book, the History of the Egyptians and Saracens, from the records in the Monastery of Sinai.

19. Dosithens, a Peloponesian, Patriarch of Jerusalem, edited some works on the Greek Church, "but scarcely understood a word of Hellenic, and was altogether ignorant of Latin."

20. Athanasius Patellarius, Cretan, Patriarch of Constantinople; he knew Greek and Latin, but left nothing printed.

21. Germanus, an Ætolian, Archbishop of Nyssa; "versed in foreign literature, an Aristotelian philosopher, a hearer of Theophilus Corydalleus." He travelled into England.

22. Meletius Macres, a sacred Monk, versed in the Scriptures.

23. Gerasimus Vlachus, a Cretan, Bishop of Philadelphia, acquainted with Greek, Latin, and Italian. He wrote a book, printed at Venice, called, The Harmony of Things.

24. Nicholas Cerameus, of Ioannina; he knew Greek, Italian, and Latin, and was a physician.

25. John Cottuncus, from Berhæa, or Cara Veria, in Macedonia; a physician; wrote commentaries on Aris-

totle, in Latin, and many Greek books, printed at Padua, where he established a Greek school.

26. Dionysius, Metropolitan of Nauplia, a disciple of Theophilus Corydalleus; versed in foreign literature and theology.

27. John Cargophylles, a Constantinopolitan; a Logothete; a learned theologian, but fell into disgrace for favouring the Calvinists.

28. Theodoret, Bishop of Mistra, in the Morea; acquainted with foreign learning, and a good preacher.

29. Hilario Tzigalas, of Cyprus, Archbishop of Cyprus, a philosopher and poet. He wrote a grammatical essay in Greek.

30. Cyrill, Patriarch of Antioch; he knew Greek and Arabic.

31. Bessarion, a Monk of Ioannina; he wrote "A more full Confession of Faith," and a Grammar of the Greek language, (which is in my possession); the first was printed at Venice, the last at Bucharest.

32. Panayot, of Constantinople, chief Dragoman of the Porte; *before mentioned**; a most learned man. He wrote to Athanasius Kircher concerning the obelisk at Constantinople.

33. Sebastus Cymenites, of Trebizond, a schoolmaster, first at Constantinople, then at Bucharest.

34. Paisius Ligarides, a Chian,

schoolmaster at Yassy; "skilled in every kind of learning and science; in his knowledge of sacred literature, second to none. His various writings never printed, are preserved."

35. Palases, a Constantinopolitan, (μέγας σκιοφυλάξ), *Great Keeper of the Vases* in the High Church of Constantinople. A man, says Procopius, who left no writings behind him, but whose very silence is better, and more precious, than many writings.

36. Stephaces, an Athenian sacred Monk, skilled in foreign philosophy.

37. Eugenius, an Acarnanian sacred Monk, a philosopher, theologian, and lover of the poor.

38. Gerasimus, an Acarnanian sacred Monk, a scholar and theologian; a doctor of the Constantinopolitan school.

39. Chrysanthus, a sacred Monk of Ioannina, educated in the school of that city; versed in foreign philosophy, and a schoolmaster, first in Moschopolis, and afterwards in Ithaca.

40. Antony Coraï, a Chian, a physician and philosopher, who learnt Latin and Greek in Rome, journeyed through England, France, and Italy, and wrote and printed *Pindaric Odes* in Greek; "which are excellent imitations of Pindar."

41. Clement of Chio, Metropolitan of Ioannina—ἱεράρχης τῆς Ἑλληνικῆς γλώττης.

* Letter xxx.

42. Meletius, the Geographer,—*ἀνὴρ συφὸς, πολυμαθὴς, ῥήτωρ, ἀνιχνευτὴς τῶ βασιλεὺς τῶν θείων γραφῶν, καὶ τῶν θύραθεν φιλοσόφων, καὶ κηρυξ περιβόητος, καὶ τῶν τῆς ἱατρικῆς θεωρημάτων ἱκανὸς ἔμπειρος.* This extraordinary man, in his account of Natolico in Aetolia, says, that a spring of pure blood gushed up a cubit from the earth near that town. From the praises given to Meletius, some judgment may be formed of the real merits of the other writers. Besides his Geography, he wrote a book of Ecclesiastical History, in the same middle Greek, between Romaic and Hellenic, as his Geography.

43. Constantine Catacuzenus, a purveyor at Bucharest, lived in the beginning of the last century, wrote theological and philosophical commentaries. A scholar well read in the Fathers. He travelled over Europe.

44. Constantine Julian, of Constantinople, and of noble extraction; versed in Hellenic.

45. John Porphyrites, a Constantinopolitan; versed in Hellenic and the Fathers.

46. Hierotheus Commenus, a Constantinopolitan, Metropolitan of Drystra; versed in Greek, Latin, Italian, Hebrew, and Arabic; educated first at Constantinople, then in Italy. Wrote in Romaic, the History of Mount Athos, which was printed. He died at Bucharest, MDCCXIX.

47. Gennadius, Metropolitan of Heraclea; versed in Greek.

48. Andronicus of Constantinople, and of noble extraction, (*μέγας χαρτοφύλαξ*), great librarian of the Church of Constantinople. Versed in Greek.

49. Marc of Cyprus, a schoolmaster at Bucharest; versed in Greek, and in foreign and domestic literature.

50. Antony, schoolmaster at Constantinople; versed in Greek, foreign philosophy, and theology, (*τὴν καθ' ἑμᾶς ἱερὰν θεολογίαν*).

51. Churmusius, brother of Antony, and equally learned.

52. Dionysius Mantuca, Metropolitan of Castoria, from Moschopolis; acquainted with Greek and Latin, foreign philosophy, and theology.

53. Jeremiah Cacabella, a Cretan; versed in Greek, Latin, Hebrew, and Italian. He translated Platina's History of the Popes, into Romaic, and added ten lives. The version is in the Imperial Library in Vienna.

54. Elias Meniates, a Cephalonian, Bishop of Cernica, in the Morea; versed in Greek and Latin, and above all, a skilful Rhetorician, as "his Ecclesiastical Homilies, in Romaic, printed at Venice, evince."

55. Cæsarius, a sacred monk of the Morea, (*πρωτοσύγκελλος*), first Domestic of the Constantinopolitan Church—(*ἐδθημὸν τῆς Ἑλληνικῆς διαλέκτου*).

56. Abraham, a Cretan presbyter,

skilled in Greek, Latin, and Italian, who studied in Italy.

57. Meletius Gypaldus, of Cephalonia, Metropolitan of Philadelphia; versed in Greek, Latin, and Italian.

58. Nicolaus Calliaces, Professor of Rhetoric in the Academy at Padua, in 1687. Several learned dissertations written by this man were printed at Vienna and Padua, on the Gladiators, on the Punishment of Ancient Slaves, on Osiris, on the Eleusinian Mysteries, on the Games of the Circus.

59. John Patusas, an Athenian Presbyter. He was a professor in a college

at Venice, and edited a Philological Encyclopædia in four volumes, printed at Venice in 1710:

60. Nicolaus, a Moldavian; first sword-bearer of the Waiwode of Moldavia (πρωτοπαύλος); versed in Greek, Latin, and the Illyrian language. He translated the Scriptures into the Wallachian language: he was sent by the Russians as Dragoman into China.

61. George Maiotas, a Cretan Presbyter; educated at Rome in Greek, Latin, and Italian.

62. John Thalassinus of the Morea, skilled in Greek and sacred learning.

Learned Men of the Age of Procopius

63. Jeremias, from Patmos; a Greek scholar, an investigator by day and night of the Scriptures and the Fathers. He beautified the patriarchal church in MDCCXX.

64. Cyrill, a Lesbian, Patriarch of Constantinople, versed in Greek and the Scriptures.

65. Cosmas of Chalcedon, Patriarch of Constantinople, skilled in Greek. He passed the latter part of his life in the Monastery on Mount Sinai, preparing ecclesiastical commentaries.

66. Samuel of Chios, Patriarch of Alexandria, a most pious and learned man, "but not so learned as the Pa-

triarch who preceded him, Gerasimus."

67. Athanasius of Antioch, Patriarch of that city. He flourished in the beginning of the last century, and left a book in Roman, preserved in the Imperial library at Vienna, called a "Synopsis of the History of the Patriarchs of Antioch, from St. Peter to the year 1702."

68. Chrysanthus Notaras, of the Morea; Patriarch of Jerusalem; skilled in Greek and Latin, but especially in theology and mathematics; educated at Constantinople and in Italy. "Besides in other things fortunate. be-

cause during his patriarchate the Holy Temple of Jerusalem, and the bed of the Holy Sepulchre, were repaired." He wrote an introduction to Geography, printed at Paris; and a book of Greek rituals, printed at Bucharest, both in Romaic.

69. John Nicholas Maurocordatus, son of Alexander Maurocordatus, Waiwode of Wallachia; "intimately acquainted with philosophy, especially with that of Plato." A profound Greek scholar, and versed in the modern languages of Europe, as well as of the East: "if any one heard him talk Latin, he would suppose him to have been born in the country of Cicero, and those who flourished in the golden age." He published at Bucharest, in 1719, a book in Greek, "on Offices," of which a Latin version was edited by Stephen Bergler, at Leipsig, in 1739. He died in 1739. Other specimens of his erudition are to be found in the Bibliotheca Menckenianna.

70. Charles Maurocordatus, eldest son of the last-mentioned Prince, a studious and learned youth.

71. Callinicus of Naxos, Metropolitan of Heraclea, formerly schoolmaster of the great school at Constantinople.

72. Athanasius, a native and Metropolitan of Adrianople, versed in Greek and theology.

73. Dionysius of Lesbos, Metropolitan of Amasia, versed in Greek and theology.

74. Ignatius of Lesbos, Metropolitan of Rhodes, versed in Greek and theology. *κηρύττει καὶ ἀναπτύσσει τὸν ἱεραγελικὸν λόγον μετὰ πολλῶν ζήλου καὶ ἀγάπης.*

75. Seraphim of Acarnania, Metropolitan of Drystra, versed in Greek and theology.

76. Gregory Soteras, an Athenian, Metropolitan of Ganos and Chora, acquainted not only with Greek, but Latin and Italian.

77. Neophytus Notarus of the Morea, Keeper of the Holy Sepulchre, and brother of Chrysanthus, Patriarch of Jerusalem; a philosopher, theologist, and mathematician, "who read the Fathers, and meditated on them."

78. Demetrius Julianus, a Constantinopolitan of noble family, great Logothete of the Constantinopolitan Church, versed in Greek and Latin.

79. Spantones, a Constantinopolitan librarian at Constantinople; versed in Greek, and in the rites and constitution of the church; formerly a schoolmaster.

80. Jacobus Manas of Argos, "first of the philosophers of the holy church of Constantinople," most perfectly skilled in the Greek, and an accurate imitator of the ancient style. "A peripatetic philosopher, a teacher, interpre-

ter, and defender of the Aristotelian doctrines, but a profound theologian." He lived with Alexander Maurocordatus, and spoke his funeral oration, on which he prided himself. He was at the head of the school at Constantinople, where he expounded the writings of Aristotle, and taught theology.

81. Nicholas Comnenus Papodopolos, a Cretan Presbyter, versed in Greek, Latin, and Italian, and in ecclesiastical history. He was doctor in philosophy and law, and interpreter of the Sacred Canons in the University of Padua, where he published several learned dissertations, and was (says Harles) the most diligent in his examination of the unedited works of the latter Greeks, of any one since Allatius*. Comnenus was born in 1656, and died in 1740.

82. Demetrius Notaras, a Moreote, first physician to the Waiwode of Wallachia, versed in Greek, Latin, and Italian.

83. Gregory Sugdures, of Ioannina, where he was chief schoolmaster; acquainted with Greek, Latin, and Italian; "skilful in the Aristotelian philosophy, but more so in theology." He wrote a Breviary of Logic, and a Concordance of the New and Old Testament.

84. Anastatius, a Presbyter of Ioannina, skilled in Greek and Latin, and

the Aristotelian philosophy. He wrote an exposition of rhetoric.

85. Thomas Catanes, a Cretan, versed in Greek, Latin, and Italian, Professor of Philosophy in the University of Padua. He died at Venice, 1725.

86. John Chalceus, a Moschopolite Presbyter, versed in Greek, Latin, and Italian; an Aristotelian philosopher, and theologian. He was Professor at Venice.

87. Ant. Cathephorus of Zante, a Presbyter. He knew Greek, Latin, Italian, the Aristotelian and latter philosophy, and was a teacher in the Flanginian College at Venice.

88. George Patusius, an Athenian; possessed the same accomplishments, and was a schoolmaster at Venice.

89. Antonius Strategus of Corfu, a teacher in Padua.

90. Macarius of Patmos, a Deacon, versed in Greek and Latin, and the Scriptures.

91. Methodius Anthoracites of Ioannina, a sacred Monk. He lived some years in Italy, and printed at Venice a work in Romaic, called Βασίλειος ποιμενικὴ πρόβατον —The Shepherd of Rational Sheep.

92. Metrophanes Gregoras of Dodona, a sacred Monk; versed in Greek, a poet, and a preacher, who meditated on the Scriptures and the Fathers of the Church.

* See vol. xi. Biblioth. Græc. p. 450.

93. Anastatius Gordius of Acarnania, a Monk, skilled in the Greek and Latin Languages, and who heard the learned in Italy.

94. Anastatius of Nausa, in Macedonia; "a wise man and learned philosopher, a theologist, and famous orator; knowing the Greek, Latin, and Hebrew languages. He travelled over almost all Europe."

95. John of Thessalonica, a school-master of that city, "skilled in Greek, and not ignorant of Latin." Παιδαγωγός, τὴν τε εὐραδίην φιλοσοφίαν, καὶ τὴν ἱερὰν θεολογίαν, the common eulogy.

96. George of Trebezond, school-master at Bucharest, versed in Greek, and the Aristotelian philosophy.

97. Agapius of Ithaca, a sacred Monk, (ἱερομόναχος); versed in Greek, the Scriptures, and Fathers.

98. Philotheus, "a Monk of Parga, a friend of the said Agapius, and like him in every thing.

99. Gregory of Salonika, "a Monk. A famous man, skilled in Greek, instructed in foreign philosophy and our sacred theology: a sacred preacher."

Written by Demetrius Procopius the Moschopolite, July MDCCLXI.

It may be supposed, that the learned Greeks of the middle and close of the last century, were much of the same sort as those mentioned by Procopius; that the greater number of them were theological writers, mostly educated in Italy: and that they were accounted prodigies by their countrymen, on account of being able to read the Hellenic. The names of some are detailed in modern publications; and although never heard of in England, have been for some time pretty well known in Italy and Germany, and latterly at Paris. Such are Marinus of Cephalonia, professor of chemistry at Padua, and Marcus his brother, a good mechanist, who removed the rock on which the statue of Peter is placed, to Petersburg, and printed an essay at Paris in 1777.

The more intimate connection which has taken place of late

years between the more polished nations of Christendom and the Levant, has certainly improved very considerably the general literature of the Greeks. The number of those who seek for instruction in the universities of the Continent, increases daily: Leghorn, Venice, Vienna, and more especially at this time, Paris, abound with young men from Constantinople, Smyrna, and Albania, but chiefly from the Ionian Isles. Medicine is the study to which they usually apply, in order to qualify themselves for gaining a respectable subsistence in their own country; but there are not wanting instances of some who, having made a greater proficiency, and demonstrated more than ordinary genius, have settled in the countries which gave them their education. In fact, the greater advances which a modern Greek makes in knowledge, the more insupportable must he find a residence in the Levant. If he has devoted himself to the study of history, how can he contemplate the miserable condition of his country, and continually behold oppression in all its modes—the injuries of the master, and (what is more intolerable) the meanness of the slave? If he has imbibed any portion of the philosophical spirit, now so generally diffused throughout Christendom, how will he be able to associate with the priests of his church, the most literate but unenlightened of his countrymen? Must he not feel his genius pine within him, and decay like the exotic transplanted to a soil unfit for its encouragement and growth? A very reasonable despair of benefitting their country by their presence, has, indeed, naturalized the most illustrious of the modern Greeks at a distance from their homes; but they have been by no means forgetful of their native soil, and have directed their labours to the improvement of their countrymen

A variety of Hellenic grammars, in Romaic, with Italian and French translations; and dictionaries, some in four, some in three languages, are in use in all the principal towns, although they are not very common. I was shown at Athens a lexicon, in ancient and modern Greek, Latin, and Italian; and my fellow-traveller has in his possession one in Romaic, French, and Italian, in three volumes, printed at Vienna in 1798, by George Ventote, of Ioannina, to which is prefixed, a well-contrived grammar of the two latter languages.

It is no disgrace for the Greeks, who have returned to a second childhood, to receive the instructions suited to infancy. It was the peculiar advantage of their ancestors, and one which greatly contributed to form those mighty masters, that the study of mere words made comparatively but a very small portion of their education, that they had not to acquire the knowledge of any language but their own, and directed at once the whole force of their rising genius to those useful studies which are now not to be commenced without many previous years of philological initiation. At present, almost the whole ingenuity of the modern Greeks is exercised in the acquisition of many languages, and in this, it must be confessed, they display a wonderful proficiency. A quick and delicate ear, a flexibility of speech, and a tenacious memory, enable their youths of a tender age to speak five or six, and sometimes a greater number of languages, especially at Constantinople, where many even of those of the lowest orders can make themselves understood in French, Italian, Russian, Turkish, Slavonian, and even Latin, some of them being capable of also comprehending the Hellenic. But unfortunately they have but little opportunity of showing their natural ability in any of the more useful attainments of literature; and their want of a

press open to liberal writers, has thrown an insuperable bar in the way of their improvement.

So early as the middle of the seventeenth century, one Nicholas Mataxo, a Cephallenian Monk, came from London, with a press and Greek types, to Constantinople; but his endeavour was stopped at once by the Turkish Government. One was indeed established at Bucharest, but only theological works, and vulgar romances and song books, proceeded from an office, liable to be denounced, both by the civil and ecclesiastical authority. A Greek press has been long established at Venice, but subject to the supervision and censures of a licenser; and transmitting therefore no ray of light calculated to pierce and dispel the gloom of inveterate ignorance. Grammars and dictionaries, with translations of such books as are not judged dangerous, either by the Italian or Greek clergy, were, it is true, a valuable, though a very inadequate addition to the homilies and catechisms which formed the scanty library of the Greeks; but no original work of any importance has ever been dispersed in Greece.

Pogozî, an Armenian, had a press at Constantinople in 1798, which has not of late been worked, so that books of all kinds must come from abroad—from Paris, from Venice, or Vienna; and even at the last place, there is no security for those who undertake the task. Riga, a well-known name, who, after the failure of the last insurrection of the Greeks, endeavoured to reorganize the confederacy, and again to rouse his countrymen, having retired to the capital of Austria, prepared for the press a translation (not composed by himself), of *Anacharsis*; but just as it was about to be printed, the unfortunate patriot was delivered by the Emperor Joseph to the Turks. He failed in an attempt to destroy himself, and was thrown into the Danube.

Some years afterwards, a Romaïc journal was established in the same city, conducted by one Pouli, who, besides the sheets of this paper, issued a violent pamphlet against the Emperor Paul, called, "Considerations of a Greek Patriot, printed in Vienna, in Austria, at the new press of the Greek Journal*." The Sultan made a requisition for the conductor, and eight other Greeks, living at Vienna, and Pouli was arrested by the Emperor, although not delivered to the Turks, which was the fate of the other eight persons, who were instantly beheaded. The Greek types were destroyed, but have, I believe, been since replaced.

What then is the actual state of knowledge amongst the Greeks? Mr. Corai, of Scio, has rendered himself well known, by his French translation of Theophrastus's Characters, and of Hippocrates, *περὶ υἰάτων, καὶ αἵρων, καὶ τόπων*, by an edition of the Æthiopics of Heliodorus, with a Romaïc preface, by his commentaries on Herodotus, and more particularly by a version of Beccaria in modern Greek, with a preliminary exhortation to his countrymen. He has been lately concerned in an edition of Strabo, of which the English reader has already had some information†. He is a member of the French Institute, which has given him a prize for his Hippocrates, and he resides at Paris, in the enjoyment of a reputation fairly acquired by his literary labours. "Offspring of a country once the most fortunate of Greece, for him is it reserved to associate his own with the immortal name of the Oracle of Cos‡."

* Στοχασμὶ ἱνὸς φιλέλληκος . . . ἐν Βιέννῃ τῆς Αὐστρίας, ἐκ τῆς πρώτης τυπογραφίας τῶν Ῥωμαϊκῶν ἱφημερίδων.

† Edinburgh Review, No. xxxi. art. iii.

‡ Pouqueville en Morée, p. 338.

Paris has also to boast of Panayotes Kodrikas, an Athenian, who has translated the *Plurality of Worlds* into Romaic, and keeps a school for students in Greek and Arabic; and of Polyzois, a poet, who has composed several patriotic songs, the most celebrated of which is an address to those who served under the French in Egypt: extracts of it are subjoined in the next Letter.

To these must be added Phillipides, author of a geographical work, very decidedly superior to that of Meletius; John Camasares, a Constantinopolitan, who has translated into French Ocellus Lucanus; Athanasius of Paros, who has written on rhetoric, and, not inferior to any except Corai, Psallida, the schoolmaster of Ioannina. Marmaratouri, an Athenian merchant, should be mentioned in this list. He has published a *Life of Suvaroff*, in Romaic, not a translation, but what is very uncommon, an original work. His scheme for publishing a modern Greek version of *Anacharsis*, undertaken by three Greeks, is already given to the public*.

At the same time that I enumerate these men, it will be necessary to add, that only the last mentioned resides in Greece. It should be remembered also, that but a very few copies of their books are to be met with. I only saw one of Psallida's on *True Felicity*, and one of Corai's *Beccaria*. There is not in the Levant a library where books are sold. It is possible, in the shops of those who sell other articles, sometimes to pick up a collection of homilies and romances, and, although very rarely, an Hellenic grammar. Psallida, at Ioannina, was the only person I ever saw who had what might be called a library, and that a very small one. It consisted of such books as he found serviceable in instructing his scholars. Amongst them were a *Thucydides*, with a Romaic

* In the Appendix to *Childe Harold*.

translation, and Goldsmith's Grecian History, in Romaic. The school at Athens had also a few classics; and I remember to have seen a torn copy of Xenophon's Hellenics, which the owner said he would have been very willing to give to me, had he not kept it for the use of the English Resident. Some of the Greek palaces of the Fanal*, and the patriarchal house, contain sets of books, chiefly theological, and written by those who have been enumerated by Procopius; but neither the owners themselves, nor any portion of the public, are benefitted by these volumes.

A Romaic translation of Locke's Essay may be found in Greece; but I never saw it. I must say the same of Montesquieu on the Rise and Fall of the Roman Empire, and of Tissot's *Avis au Peuple sur sa Santé*. One copy of Telemachus, and of Rollin's Ancient History, both in Romaic, I did see, and only one; as also one volume of the Arabian Nights. The Plurality of Worlds, which, (on account of a note where the invention of balloons is mentioned, and something said about animal magnetism), has been denounced by the Patriarchal Synod, never fell in my way; nor did I, until my return to England, meet with the Romaic Robinson Crusoe, for some reason or other, also a condemned book.

Thus it is evident, that there is no dissemination of knowledge in Greece. That there are clever, enlightened, and well-informed

* More correctly, but not so frequently, called and written Phanar, as the gate in that quarter, near the head of the port of Constantinople, is called Fener-Capoussi, the Fener-Gate, yet the *φανάρι*, or light-house, is now on the side of the sea of Marmora. between the two quarters called Thalladi and Achour Capoussi.

Greeks to be found out of the Levant, and that a few books, truly excellent, are sparingly scattered about in the country, can hardly be taken into account in estimating the general condition of the people.

It is true, that schools where the Hellenic is taught, have been established in all the great towns. Constantinople has two very large academies. At Haivali, or Kidognis, opposite Mytelene, there is a sort of university, for a hundred students and three professors, now superintended by a Greek of Mytelene, who teaches not only the Hellenic, but Latin, French, and Italian. At Athens, there are two public schools, and many private instructors: but neither Latin, nor any of the Frank languages, are there known, except by a few of the Roman Catholic children who frequent the Capuchin Convent.

The schools of Ioannina have been before mentioned; that of Psallida, who has a hundred pupils, gives instruction in French, Latin, Italian, and Hellenic: and the literal Greek, together with writing and reading, is taught in another school, containing three hundred boys, who pay nothing for their instruction. All the larger islands of both seas have establishments of the same kind. Thus the generality of the Greeks can write and read, and have a smattering, at least, of Hellenic, but without books, these accomplishments are of no use to them; and accordingly they have not made any progress in any science, nor have advanced a step towards the attainment of the useful arts. They are only enabled to read the church service, and their foolish romances, or are qualified for employments in the service of their Pashas, and the transaction of the business attendant upon their petty traffic.

it will not therefore appear strange, that the Greek, I mean the colloquial language, should, under such circumstances, become daily more corrupt. In some parts of the Levant, the very basis of the old tongue seems to have been subverted. Although, in the days of Theodora Chrysolorina, the wife of Philelphus, the ladies of Constantinople may have been noted for the purity of their speech, nothing can be more mixed and barbarous than the common dialect of the wives and daughters of those principal Greeks of the capital with whom strangers consort. Their language is indeed materially injured, even by the superior education which these ladies receive in order to qualify themselves for the Frank society of Pera, and which they take every opportunity of displaying, by the introduction of words and phrases wholly French and Italian. But the priests and princes of the Fanal, amongst whom young Ipsilanti, the son of the late Waiwode of Moldavia, is distinguished as a most elegant and accomplished scholar, affect a greater accuracy, by the choice of ancient words, and a few of them might, if so addressed by a stranger, be able to keep up a conversation in pure Hellenic.

The Greek of Smyrna is much infected by the Franks. That of Salonica is more pure. The Athenian language is not, in my opinion, so corrupted, nor has admitted so many Latin and Italian words, as that of the Morea; but it has not preserved so much of the ancient elegance as the dialect of Ioannina, which the inhabitants of that city boast to be superior to any, except that of Constantinople.

Some villages near Triacala in Thessaly, speak at this day, not the Romance, but a corrupt Hellenic, as pure, perhaps, as the Zaconian language before mentioned. Of the traces of the four

dialects, Doric, Ionic, Attic, and Æolic, which Cabasilas asserts to have been preserved in his time, I neither found, nor heard any evidence.

The substantives most commonly in use, have undergone the most complete change; such as represent *bread, water, clothes*, would surprise the ear of a Hellenist, and yet neither ψωμὴ, νερὸ, nor ῥῆκα, are of a very late date*. But the names of plants are nearly all Hellenic, and a botanical treatise would scarcely want a glossary of Romaic terms. The old names of places are, as might be expected†, not altogether lost in the modern appellations of the Greeks, although the Turks have, in many instances, given names of their own.

With respect to the written tongue, it must be observed, that the composition at this day current, is of three kinds: the first, is the language of the mass, and some other parts of the rituals, which are grammatically Hellenic: the ancient Greek has also been lately used by Corai, and one or two others, but is not adopted in any common books. The next may be called the Ecclesiastical Greek; which is the kind employed by the majority of the church writers in their pastoral letters, and which, besides other characteristics, does not have recourse to the modern vul-

The first is found in the history of Apollonius Tyrus—

Ἐπίασαν δίχως τὸ ψωμὴ καὶ φαραν τὸ ψάρακι;

νερὸν, is in Constant. Porphyro. Gen. de Adm. Imp. cap. 9. Σκλάβινιστὶ Βερὸντζη, ὃ ἔστι βράσμα νερῷ—ῥέκον and ῥῆκα, recur repeatedly in Nicetas.—Du Cange Gloss.

† Monboddo on Language, vol. i. The contracted preposition and the accusative article, (σ'την), have helped to form some of the new names. Thus, *Dium* in Thessaly, is *Standia*; *Cor*, *Stanchor*; and the capital, (Πολις), *Stambonk*.

garism of always recurring to the auxiliary verbs. This is the style of many of those cited by Procopius, and even of earlier authors, of Meletius, in his Geography, and several other later works, and does not seem to be formed by any certain rule, but by an attempt of the writers to come as near as possible to the Hellenic. The Romane is the third species of composition; but even in this vulgar idiom, there is necessarily some distinction made by the nature of the various subjects, and the talents of the respective authors. The philosophical treatises of Corai and Psallida, are as good, in point of style, as the dedication of Cimon Portius' grammar to Cardinal Richelieu, and although, perhaps, their subjects contribute much to their apparent superiority, are not so entirely vulgar, as the downright common dialect, of which some specimens are added to these Letters from the translation of the Arabian Nights, and some original romances.

The modern Greeks delight in poetry, and many amongst them evince a great facility in versification. There is an infinite variety of love and drinking songs; some of which are common in every part of Greece, whilst other pieces of poetry are known only in the town or village of their author. A young man of any spirit, who has been ill-treated by his mistress, anathematised by his priest, or beaten by a Turk, seldom fails to revenge himself by a lampoon.

I am not aware that there are any verses which the poet did not write to be sung, or, as the expression is, *eis τραγῳδίᾳ*, "for a song." Let me observe in passing, that the Greek music* is plaintive, but monotonous. The specimens given by Dr. Crotch, possess the

Two specimens of Greek music are in the Appendix.

character of all which I happened to hear. The first part of some airs borrowed from Italian sailors, of Malbruc, and even of God save the King, are well-known tunes. It is said, that they cannot arrive at a second part. The men and women all sing, and all sing through the nose. The fiddle and three stringed guitar are the usual instruments, and on these most of the young men, particularly the sailors, are able to perform: for all ranks are no less attached to singing and playing than to dancing, and, at some seasons, appear to do nothing else. The accentual quantity, which seems to have superseded the syllabic so early at least as the eleventh century, is alone observed in all the metres. Of these there is a variety, but the most common is the fifteen-syllabled verse, of the kind before quoted. Some lively expressions and agreeable turns of thought, may be discovered in many of these effusions, which, however, have more of the Oriental profusion of images, than of the Greek simplicity, and although by no means deficient in the tender and pathetic style, have nothing of the vigorous and sublime of ancient poetry. There may be persons willing to except from this criticism two or three patriotic songs of a late date.

Their amatory pieces, in which they chiefly delight, speak that which some critics would call the very language of love. These are exceedingly extravagant, abounding in metaphors, similes, personifications, abrupt exclamations, and not unfrequently with the conceits rather than the licensed figures of poetical rhetoric; ardent, wild, and unconnected, with more poetry than sense, and more passion than poetry. Acrostics, and even those echo verses, which an inimitable author of our own nation has parodied and ridiculed, are much employed in their

romances; in short, there is hardly a single evidence of what is generally supposed a vitiated and paltry taste, which is not discoverable in the poetical compositions of the modern Greeks. Their *Cotsakias*, or alternate verses, which are composed and sung apparently extemporaneously, but are in fact traditional, display a singular talent for versification, and are of the same cast.

Their prose writings can hardly be subject to any critical decision, for these are, as has been said, almost all translations, and leave therefore no room for any display of ingenuity, or depth of thought. Their homilies, as well as their tales, are insipid and affected, but evincing a copiousness of words, no less surprising than tedious. I shall content myself with annexing some specimens, the verbal criticism of which may be undertaken by more competent judges.

It may appear hardly worth while to inquire into the merits of a corrupted tongue, and, with respect to the best means of restoring it to its purity, the condition of the people is to be taken into consideration, rather than the state of their language. It seems to me, perhaps erroneously, that the Romaic will never receive any Hellenic improvements whilst the Turks remain masters of Greece; and even should any event drive the Mahometans into Asia, any material alteration in the language of a people who can never be independent, may be very problematical. There are but few, very few indeed, of the Greeks themselves, who have any conception of the benefits to be derived from such an amelioration; and, indeed, from a document now before me, it should seem that there is, generally speaking, an indifference, and even unwillingness, observable amongst them, to attain any

extraordinary advantages, by departing from the common course of education.

In 1808, a year after the establishment of the French at Corfu, an institution, calling itself the Ionian Academy, held its first sitting. This event took place on the 15th of August, "by a happy synchronism, on the same day of the same month which had brought the troops of the great nation within view of its shores, and in the year when, if empires did not perish like man himself a short time after the period of their glory, the Greeks would have celebrated their Olympic Games for the six hundred and forty-seventh time*." Its first attention was directed towards Napoleon, Benefactor and Protector: it then proceeded to declare, that courses of gratuitous and public lectures would be given by competent professors, in physic and chemistry, natural history, physiology, and medicine. This in effect was performed, if I may trust the paper before me, for the first year, and an additional lecture was read to the students, on anatomy and surgical operations, by Dr. Razis, at that time, says the secretary Dupin who signs the prospectus, not one of our colleagues. But, "*notwithstanding these efforts*, and the attendance of some respectable persons matured by age and experience (meritorious officers and men skilful in the different branches of the art of healing), upon these courses, the Academy saw with grief, that it had made a vain appeal to the Corcyrean youth; and had found no fathers eager for the instruction of their sons, and no sons who had felt that this instruction might be a benefit to themselves."

The prospectus, which bears the date of June 1809, or, in the

* See the Paper in the Appendix.

language of the Academy, "Coreyra, the first year of the six hundred and forty-seventh Olympiad," pronounces in a strain proceeding professedly from an Ionian, but rather Gallic than Greek, that to the former lectures will be added a course on Belles Lettres and Hellenic by Dr. Mavromati, which, together with prizes distributed at each quaternal celebration of the Olympian games, to the authors of the best original Romaic composition, and of the best translation from the standard works of the modern nations, *especially the French*, will, "in a few Olympiads, cause the corrupted language of the modern Greeks to become one of the most perfect dialects of the ancient Hellenic." The first prize is to be allotted on the 15th of next August, (1812). It is to be a medal of iron, "*the money of Lacedemon*." On one side is to be a resemblance of the Emperor, with this inscription—"Napoleon, Bienfaiteur et Protecteur;" on the reverse a star, with these words—"Au Genie, l'Academie reconnaissante;" on the rim will be written the name of the author and of his work, with the number of the Olympiad.

"In the hall appointed for the public sittings, will be suspended the crown of wild olive which shall have been bound on the forehead of the victor, with suitable inscriptions underneath*: these crowns shall constitute the trophies of the Academy." To this first adjudication any living author may transmit his work whenever published, to contend for the prize. The olive wreath appears already to encircle the brows of Corai.

It is not difficult to foresee, that the success of Dr. Mavromati will not be much more satisfactory than that of Dr. Razis, particularly as the Ionian dominions of Napoleon are now confined to Corfu, and the Olympic games of the ensuing August may be disturbed by the cannon of a hostile fleet. Perhaps the

* See the Paper in the Appendix.

Academy has, ere this, ceased to exist*: Under every favourable circumstance, the project of improving and settling the common discourse of a people by any similar institution, is altogether hopeless; and although the number of Hellenic scholars in the Levant may be somewhat increased by late events, the revival of the ancient Greek language, even according to a modified meaning of that phrase, appears an event too unparalleled in all history to take place in our days, or at any future period.

But whatever may be the fate of the Romaic, the scholar may expect that inquisitive travellers will add to his library, by the discovery of many valuable manuscripts which may throw a fresh light on the history of past times, and increase the number of those treasures which the philosophers of antiquity with justice hoped might be transmitted as “possessions in perpetuity” to all future ages. Such sanguine expectations have, however, hitherto been disappointed, and, with the exception of Dr. Clarke’s manuscripts, of which the public may soon expect a detailed account, the search of the learned has as yet been very inadequately rewarded. After many an eager wish directed towards the Seraglio library, and a thousand conjectures as to its supposed contents, all doubt appears to be lost in the certainty, that as far back as the year 1688, there was not a single Greek manuscript in that repository. The partial dispersion of the Sera-

* There was in our time a Corsiote Journal in Romaic, which detailed some of the principal events of Europe to the Greeks: one of them reached Athens with an account of transactions in the English Parliament, and of a speech from Κύριος Βίτταμ—Mr. Windham. The dispersion of a well-written newspaper would be of infinitely greater service to the Greeks than that of any other publication, and, as the whole people are most eager to hear news, would soon be very general. Yet some preliminary knowledge seems necessary to make even this reading intelligible and useful to them; for the Bishop of Chrysso, under Mount Parnassus, who lent us a Meletius’s *Geography*, asked me—if Spain, where the English were fighting, was in the Baltic?

glio library took place at the deposition of Mahomet the Fourth, and shortly after that period M. Girardin, ambassador from France to the Porte*, by the assistance of an Italian renegado and the Jesuit Besnier, purchased fifteen manuscripts in Greek and one in Latin, which he transmitted to France in the year 1688, and which are now in the Imperial library at Paris. The selection was made by Besnier out of two hundred books which composed the collection, and which, as they were all sold, should be now in the libraries either of Western Europe or of Greece. They would be easily recognizable by the Sultan's seal attached to each volume, and some might be discovered by their Turkish binding. The remaining 185 manuscripts were in bad condition, and had before appeared in print; but it is with some reason that the learned Villoison reprehends the scrupulous nicety of the Jesuit, which confined him to his very partial selection. It may then be almost unnecessary to add, that Prince Italinsky, late ambassador from Russia to the Porte, having by permission visited the winter harem of the Seraglio, in one of the apartments of which was the library of the Eastern Emperors, told a gentleman who gave me the report, that he could not see a manuscript of any kind in the place. But the dispersed volumes cannot have entirely disappeared, and the monasteries have reasonably been supposed the receptacles of these hidden treasures. Yet the Abbé Fourmont, in 1730, in vain explored Nea Moni in Chios, and Mega Spelion in Arcadia; and no greater success attended the researches of Mons. Biornstapol in the libraries of Meteora. Mr. Villoison in 1785† visited the Monks of Amorgos and Patmos, and his report will scarcely justify the eager expectations at present entertained respecting the literary wealth of the latter community.

* See the Ambassador's letters of 10th March and 15th Sept. 1687, to the Marquis de Louvois. *Notice des MSS. de la Bibliothèque Imperial*, tom. viii. pp. 12, 13, &c. 1810.

† Ibid. See the Appendix.

LETTER XXXIV.

Patriotism of the Greeks—Their ardent desire of Emancipation—War-Song—The object of their Wishes—Attachment to Russia—Views directed towards France—Their Notions of England—Chance of Emancipation—Importance of their Marine—Short Remarks on the Political Conduct of the English in the Levant.

MR. DE GUYS's long thirty-seventh Letter, entitled Patriotism of the Greeks, is much such an essay as Montaigne's on a custom in the island of Cea; or, like that chapter on Snakes which Dr. Johnson could repeat entire, it leaves us only to conclude that there is no patriotism worth speaking of to be found amongst the modern Greeks, or indeed amongst any of the moderns; for the whole of his remarks and examples are adduced from the two great nations of antiquity. But notwithstanding such a deficiency in an express panegyric of this people, it is most true, that the generality of the Greeks are devotedly attached to their country and nation, and, even to a degree which may appear foolish and incautious, continually express their hatred of their masters, and their confidence in themselves. This latter feeling is, however, tempered by a complete sense of their own degradation; for, whatever may be their discourse to one another, they never fail to enlarge upon this subject to a stranger. A common commence-

ment of a conversation with them is, "Your Excellency will find but poor fare in our country; but you are not in Christendom. What can be done amongst these beasts the 'Turks?'" The detestation of their master breaks out on every occasion; and when the chanter from the Minaret is announcing the death of a Mahometan, each Greek that meets his friend in the street salutes him thus,—“A dog is dead,” (*ἀπέθανε σκυλί**). The Archons,

This expression *σκυλί*, a dog, is the favourite term of reproach with the Greeks, whose convitiatory language is most violent and abusive. The vulgar phrases, which are too indecent to be translated, are some of them borrowed from, or are similar to, the Turkish. The *γαμῶτε μάνα σε*, the most common, is the “anassiny sictim” of the Mahometans. Most of the assertions of the Greeks, are confirmed by an oath; the ancient form being preserved; the most usual are, *Μὰ τὸ Θεὸς*, “By God;”—*Μὰ τὸ κεφάλι μου*, “By my head;—*Μὰ τὸ γένι μου*, or *Μὰ τὸ γένι τῆ πατρὸς μου*, “By my beard,” or “By my father’s beard;”—*Μὰ τὸ ψωμὶ*, “By my bread;”—*Μα τῇ ψυχῇ τῶν παιδιῶν μου*, “By the life of my children.”—The women in common conversation say, *Μα τὰ μάτια μου*, or, *Μὰ τὰ ψυχὴ μου*, or *Νὰ ζῶ*, “By my eyes;” “By my soul;” or “Let me live.”—The strongest expression of anger, is the extension of the five fingers, with the exclamation *Νὰ τὰ πέντε*, “There are five for ye.” Nearly all, if not all of these phrases, are of a high antiquity. The spreading of the five fingers is, Dr. Pouqueville says, alluded to in the words “*ecce dono tibi quinque*,” in the *Andria*; but neither in Terence nor in Plautus have I been able to find such an expression. One of the most singular instances of a transmitted habit is, that the Greeks of Tino universally carry their long sticks, or guns, across their shoulders, with their arms over them on each side, something like the picture here given of the Albanian. Now an ancient coin of that island represents a man carrying a staff exactly in the same position.—A very usual expression of anger is *Κερατα*, “Horns.” The Athenian oath mentioned by Spon, *Διὰ τὸν αὐθέντι τῷ κόσμῳ*, “By the Master of the world,” I do not remember to have heard; but my fellow-traveller recollects two or three instances of it. The words of tenderness, *ὦς, μου*, “My son,” have an odd sound in the mouths of the young girls, by whom they are frequently used.

who enjoy the confidence of the Turks, are infected with the same spirit, and, in proportion as they are more powerful, feel a stronger desire of revenge. Signor Londo, of Vostizza, the son of the person who, under Veli Pasha, may be said to govern the Morea, on hearing the name of Riga, when he was playing with me a party of chess, jumped suddenly from the sofa, threw over the board, and clasping his hands, repeated the name of the patriot with a thousand passionate exclamations, the tears streaming down his cheeks. The same person recited with ecstasy the war-song of that unfortunate Greek. The strain is of a higher mood, and I have endeavoured to preserve the metre of it*, and, with a little variation, the position of its rhymes, in the following version of the four first stanzas.

1.

Δέυτε παῖδες τῶν Ἑλλήνων
 Ὅ καῖρος τῆς δόξης ἦλθεν
 Ἀς φανῶμεν ἄξιοι ἐκείνων
 Ποῦ μᾶς δῶσαν τὴν ἀρχὴν
 Ἀς πατήσομεν ἀνδρείως
 Τὸν ζυγὸν τῆς τυραννίδος
 Εκδικήσωμεν πατρίδος
 Κάθε ὄνειδος αἰσχρὸν.

Τὰ ὅπλα αἶς λάβωμεν,
 Παῖδες Ἑλλήνων ἄγωμεν,
 Ποταμιδῶν ποταμιδῶν
 Τῶν ἐχθρῶν τὸ αἷμα
 Ἀς τρέξῃ ὑπὸ ποδῶν.

1.

Greeks arise! the day of glory
 Comes at last, triumphant dawning;
 Let us all in future story
 Rival our forefathers' fame.
 Under foot the yoke of tyrants
 Let us now indignant trample,
 Mindful of the great example,
 And avenge our country's shame.

To arms then, our country cries,
 Sons of the Greeks, arise, arise;
 Until the blood in purple flood
 From the hated foe
 Beneath our feet shall flow.

* A mixed trochaic, except the chorus, the fourth line of which, for the sake of rhyming with the fifth, is shorter by one foot in the translation than in the original.

2.

Ὄθεν ἔισθε τῶν Ἑλλήνων
 Κόκκηλα ἀνδρειομένα ;
 Πνέυματα ἐσκορπισμένα
 Τώρα λάβετε πνοήν.
 Ἐστὴν φωνὴν τῆς σαλπικῆς μὴ
 συναχθῆτε ὅλα ὅμου,
 Τὴν ἐπτάλοφον ζητεῖτε
 καὶ νικάτε πρὸ παντοῦ.
 Τὰ ὅπλα, κ. τ. λ.

3.

Σπάρτα, Σπάρτα, τί κοιμᾶσθε
 ὕπνον λήθαργον βαθύν ;
 Ξύπνησον, κράξε Ἀθήνας,
 σύμμαχον παντοτεινήν.
 Ἐνδυμειθήτε Λεονίδου
 Ἡρώος τοῦ ξακιστοῦ,
 τοῦ ἀνδρὸς ἔπαινεμένου,
 φοβεροῦ καὶ τρομεροῦ.
 Τὰ ὅπλα, κ. τ. λ.

4.

Ὅπου εἰς τὰς Θερμοπύλας
 Πόλεμον αὐτὸς κροτεῖ,
 Καὶ τοὺς Πέρσας ἀφανίζει,
 Καὶ αὐτῶν κατὰ κρατεῖ.
 Μιτριάκισιους ἀνδρας
 Ἐἰς τὸ κέντρον πρόχωρει,
 Καὶ ὡς λέων θυμωμένος
 Ἐἰς τὸ αἶμα τῶν βουτεῖ.
 Τὰ ὅπλα, κ. τ. λ.

2.

Whither now, alas! retreating
 Limbs where Grecian blood is beating?
 Breathe again ye spirits fleeing,
 Now your scattered force recall.
 At my trumpet's voice resounding,
 Each his country's flag surrounding,
 Towards the seven-hill'd city bounding,
 Fly, and conquer for your all.
 To arms then, &c.

3.

Sparta! Sparta! why in slumber;
 Why in lethargy so deep?
 Rouse thyself, thy friend awaken,
 Glorious Athens, from her sleep.
 Call to mind thy ancient warrior,
 Great Leonidas of old,
 Mighty man of fame immortal,
 The tremendous and the bold.
 To arms then, &c.

4.

See him, where the noble patriot
 All th' invading war withstands,
 At Thermopylae victorious
 O'er the flying Persian bands.
 With his brave three hundred heroes,
 Forwards now the Lion goes,
 Plunging through the blood of battle
 To the centre of his foes.
 To arms then, &c.

The difference between the two languages, has prevented me from filling up all the

There may appear a triteness in reminding the Greeks of Leonidas; but the truth is, that of him, and of the other heroes of antiquity, the generality of the people have but a very confused notion, and that very few of them trace the period of their former glory farther back than the days of the Greek Emperors. Such as are most fond of recurring to past times, dwell on the power and merits of those Princes, and begin their history with the great Constantine, the Emperor of the Greeks, (Ὁ Μέγας Κωνσταντῖνος ὁ Βασιλεὺς τῶν Ῥωμαίων). All their hopes are directed towards the restoration of the Byzantine kingdom, in the person of any Christian, but more particularly a Christian of their own church, and I believe they have never for an instant entertained the project of establishing an independent confederacy on the model of their ancient republics. Their views have naturally been turned towards Russia for more than half a century, and every one is acquainted with their two desperate attempts to create a diversion in favour of that power in the heart of European Turkey.

Notwithstanding the failure of their efforts, in the Russian war concluded at Kainargi in 1774, the Greeks prepared to take up

syllables in the translation without some trifling amplification of the original sense, a circumstance which, if it does not bespeak want of pains on my part, may serve to contrast the ancient and modern Greek. This song, the chorus particularly, is sung to a tune very nearly the same as the Marseillois Hymn. It may be necessary to offer an excuse for giving in this place a specimen before published in a book so universally circulated as *Childe Harold*; but on this head I shall only say, that the chance of multiplying the copies of what is in itself a curiosity, and has some merit, may plead a sufficient apology for the insertion of the Romæic text; and, that as to a competition with any portion of the admired work in question, all circumstances, whether of inclination or capacity, are, in the case of the writer of these Letters, such as to render a disavowal of such an attempt altogether superfluous.

arms in 1790, and Sulli, then in open rebellion, was the centre of their operations. Three Greeks from that town arrived at Petersburg, and hailed the Archduke Constantine with the new and august title of Emperor of the Hellenes, (*Βασιλεὺς τῶν Ἑλλήνων*)*. A plan was agreed upon, according to which the Greek army was to set out from Sulli to Livadia and Athens, in two divisions, to be joined by the Moreotes and Negropontines. Crossing the plains of Thessaly, it was then to march to Salonica, and after collecting the Greeks of Macedonia, proceed with the whole force, which would amount, they supposed, to three hundred thousand, to Adrianople. Constantinople was to be the immediate prey of the confederate forces, even without the combined attack of the Russians, who, however, were expected to sail from the Crimea to the Bosphorus, and decide the fate of the Turkish empire. Lambro Canzani, the celebrated Greek, was to cruise with his squadron in the Archipelago; and this was the only part of the project which was accomplished; for Lambro, although not supported after the peace between Russia and the Porte, in 1791, and declared a pirate, kept the sea, until his ships were destroyed by a French squadron. The Sulhotes did not stir, but defended their mountains, as they had before done, against the Pasha of Ioannina. The result of their struggles is already known.

Mr. Eton, who has detailed this account†, conceives the plans

* The word *Βασιλεὺς* answers to *Imperator*. The Greeks called Charlemagne “*Vasileus*,” but the petty princes “*Reges*,” (*Ρῆγες*). Lieutprand says, “*Petrus Bulgarorum Vasileus*.”—*Decline and Fall*, cap. 55, note 16. This proves that the Greek *B* was decidedly the Latin *V*, so early, at least, as the twelfth century.

† *Survey*, p. 57, et seq.

of Pano-Kiri, Christo Lazzotti, and Nicoló Pangalo, the Sulliot Ambassadors, to have been wise, and every way calculated for the attainment of the great object in view, and condemns the policy of those who differed from them in opinion, namely, the British, Prussian, and Russian cabinets.

Wherever the fault lay, the Russians ceased to be the favourites of the Greeks, who, however, did not on that account lose sight of their darling object; for, at the news of the French revolution, they began to form other projects, or at least to indulge fresh hopes. The friends of universal freedom were, of course, the friends of the Greeks, and long before the cession of the Seven Islands to the tri-coloured flag, the Carmagnole was danced on the shores of the Ionian sea*.

During the expedition to Egypt, the health of Bonaparte was the daily toast at Athens; and the Greeks of Crete were so far assured of their approaching independence, that, until the victories of the English over the French destroyed their hopes. they had, in a manner, taken the island into their own hands, and had come to an agreement with the Turks, each of whom they undertook, upon certain conditions, to protect. A small mountainous district in this island contains, indeed, the only Greeks in the whole empire who have never been subdued either by the Venetians or Turks. It is called Sphakia, (Σφακία), and has one town and twenty villages, each governed by its own primates. It can send about four thousand men into the field. The person, himself

* Μὰ οἱ Φραντζέζοι λέγουσι
Πὲ τὰς Κορφὰς τὰς Σίλεσι
Κεφαλοῖνια καὶ Τζάντι
Πὲ εἶναι τὸ φῖόρα τῷ Λευάντι.

Tis true the French would have it known
Corfu shall shortly be their own,
Cefalonia too, and Zante
The fairest flower of the Levant.

a Sphakiote, who furnished a late author* with an account of these Cretans, makes rather a favourable report of them; but others have represented them to be a horde of blood-thirsty savages.

In fact, in the French army in Egypt there were some Greek soldiers whose patriotism was roused and kept alive by the muse of Polyzoïs, the new Tyrtæus. His song of nine stanzas in trochaics is called, Ἄσμα πολεμιστήριον τῶν ἐν Αἰγύπτῳ περὶ ἐλευθερίας μαχομένων Γραικῶν, “ War Song of the Greeks in Egypt, fighting in the cause of Freedom;” and it opens with the following exclamation:

Φίλοι μὲ συμπατριῶται
 Δῖλοι νὰ μεθᾶ ὡς πότε
 Τῶν ἀρχαίων Μωσελμάνων
 Τῆς Ἑλλάδος τῶν τυράννων;
 Ἐκδικήσεως ἡ ὥρα
 Ἐφθασιν, ὦ φίλοι, τώρα.

Gallant Countrymen! for ever
 Shall we dread the vile enslaver?
 Shall the Mussulman victorious
 Reign in Greece, the great, the glorious?
 Friends! the tyranny is past,
 Vengeance is our own at last.

The concluding verses are in the same strain.

Ἀφανισθῆτω
 Κ' ἐκ τῆς γῆς ἐξαλειφθῆτω
 Ἡ κατάρατος δουλεία—
 Ζήτω ἡ ἐλευθερία.

Fading from the face of day,
 Banish'd from the world away,
 Cursed slavery expire—
 Freedom is my fond desire.

The last of these four lines is the burthen of the song, of which one more specimen, part of the fifth stanza, may suffice.

Εἰς τυράννιον τὴν θυσίαν
 Ἀπαντες μὲ προθυμίαν
 Ἐχρουντ', ἄλλος ἄλλαχόθεν
 Ἦς Ἑλλάδος, πανταχόθεν.
 Ὡς εἰς ἐορτὴν συντρέχον,
 Ὡς πανηγύριν τὴν ἔχον.
 Καὶ δὲν στέργεται κανένας
 Ἀπ' αὐτοῦς, μικρὸς ἢ μέγας.
 Ἐξοπίσω νὰ ὑπομένῃ
 Εἶναι, λέγει, κατασχύνῃ.
 Τὰς υἱές, τῶν οἱ πατέρες
 Ἐγκαρδιώνον, καὶ αἱ μητέρες.
 Εὐγε! τεκνῶ μὲ, τὰς λέγῃ
 Κ' εἰς τὸν πόλεμον τὰς στέλλῃ
 Ἔως πότε ἡ δουλεία
 Πίπτει, καὶ ἡ τυραννία.

To the sacrifice of tyrants,
 All with eagerness combining,
 Rush from every Grecian region,
 Each his country's standard joining.
 To the festival they fly,
 To the feast of victory.
 No one from the danger shrinking
 Hesitates, or small or great,
 Forward each advances, thinking
 Nothing shameful but retreat.
 Hark, their valiant sons inflaming,
 Fathers, mothers, all exclaiming,
 'Children brave! well done,' they cry,
 'To the glorious combat fly,
 'Till the fall of slavery,
 'Till the fall of tyranny *.'

At the same time another Greek, in a small work printed at Paris, but written at Rome, makes this decisive declaration—“Since this city, (meaning Rome), has, contrary to all expectation, been delivered from the tyranny of the Popes, it must be averred, in the face of all the world, that the hatred of tyrants is rooted in our hearts, and that what has as yet prevented us from being delivered from their yoke, is not our own want of courage—it is the jealousy of the greater part of the Princes of Europe†.” The sentiments of all the nation were not, however, in unison, for the Patriarch

* These extracts are part of a communication made by M. Villosion to Charles, and are contained in vol. xi. p. 563, of his *Bibliotheca Græca*.

† See Letter from Villosion to Charles, in the page before cited.

of Constantinople, in his circular letter of the year 1798, informs the Greeks, that "the wicked serpent, the origin of all evil, had designed the nation of the Gauls to be the damnation of the human race*," a phrase which is cited, and indignantly refuted by a writer, apparently the same quoted above, in a pamphlet of eight pages, printed at the press of Pogozi, in October 1798, and addressed "to the Romans of Greece, by a Patriot and Friend to Freedom†."

If Bonaparte had marched an army from Vallona, across Macedonia to Constantinople, which he is said to have been prevented from doing only by his war with Russia, there can be no doubt that every Greek would have joined his standard.

The events of the last ten years have turned the attention of the Greeks to the English nation, and, by degrees, their former misconceptions as to the extent of our power and resources, have begun to be dissipated. Hopes were entertained, during our short war with the Porte, that we were to be the liberators of Greece, or, at least, of her islands. In June 1807, a body of fifteen hundred Macedonian Greeks seized upon the isles of Skiathus and Childronia, not far from the mouth of the Gulf of Salonica, and offered to co-operate with the English squadron off the Dardanelles with a force of ten thousand men, but were advised by their intended allies to lay down their arms. The islanders of Hydra, which maintained three thousand seamen and one hundred and fifty ships, actually fitted out privateers against the Turks,

* Ὁ ἀρχέκακος καὶ πονηρὸς ὄφις ἐπειόησε τὸ ἔθνος τῶν Γάλλων, διὰ νὰ καταστῇ τὸ ἀνθρώπινον γένος.

† Πρὸς τὰς Ῥωμαιοὺς τῆς Ἑλλάδος—Φιλέπατρις ἐλευθεριάδης.—See as above.

and were disarmed, not by the Capudan Pasha, but by the British Admiral

This conduct, and the subsequent peace, checked any expectations which the Greek patriots might have entertained of being assisted by the English; and even now that the Mediterranean is in our possession, and even since we have occupied the Six Islands, they do not, as far as I could judge, hope to receive at our hands any decisive measures in their favour. They think of the vicinity of the Russians and French, whom, notwithstanding our prowess in Egypt, and our unrivalled naval superiority, they still consider the most formidable soldiers in the world, (*πολὺ φοβερὸν στρατιώται*, is their eulogy of them) and they believe us placed at the extremity of the world—at too great a distance to afford them any material support.

Even so late as the time of our travels, the notions prevalent amongst the generality of the Continental Greeks, and other people of the Levant, respecting our nation and country, were altogether laughable. I was informed that England was an island, a little bigger than Cefalonia, the chief town of which is called London; of this, however, all are not certain, for one person asked me whether England was in London, or London in England? In this town, all the English who are not employed at sea are supposed to live, except a few peasants, who inhabit the villages. But the far greater part of the nation exist upon the water, either in merchant-vessels or ships of war, the management of which is the sole purpose and occupation of their lives; and in which, together with manufacturing cloth, hardware, and trinkets, the English

* Leckie, Tract xxxiv. p. 34, 40, 41, 42, 43.