

τούτων ἔιναι Πύργος, Πόλις ποτὲ Παραθαλασσία, καὶ κατὰ τὸ μεσόγειον ἦτον Ταυλάντιον, κοινῶς τανῶν Ταμωρίτζα, ἢ κατ' ἄλλους, Μουσαιχία. οὐ πολὺ σμακερὰν τοῦ Πύργου εἰσέρχεται ὁ Κενουστὸς Ποτῖ καὶ μετὰ τούτων ὁ Λῶος Ποτῖ, κοινῶς λεγόμενος Βουῦσα, ἐγγὺς τοῦ ὁποίου ἦτον ἡ Ἀπολλωνία, κοινῶς τανῶν Πόλλινα, κρημνισμένη, Πόλις ποτὲ ἐνομοιωτάτη, κτίσμα Κορινθίων καὶ Κερκυραίων, τοῦ Ποταμοῦ μὲν ἀπέχουσα Σταδίους δέκα, τῆς δὲ Θαλάσσης 60., ἠνδισεν αὕτη εἰς τὰς σπυδάς τῶν γραμμῶν, εἰς τὸν καιρὸν τῷ Καίσαρι: ὅθεν εἰς αὐτὴν ἐξάλθη αὐτὸς ὁ Καίσαρ Οὐτάνιος, νέος ὢν, χάριν μαθήσεως. εἰς αὐτὴν ἐχάραττον καὶ ἀργυρὰ νομίσματα. ἀπ' αὐτῆς ἀρχεται ἡ Ἐγνατία ὁδὸς, καὶ τελευτᾷ μέχρι τοῦ Εἰβρου Ποτῖ, καὶ τῶν Κυφέλλων, εἰς κάθε Μίλιον ἔχουσα σῆλην, εἰς τὴν Χώραν τῶν Ἀπολλωνιατῶν εἶναι πέτρα τίς, πῦρ ἀναδιδούσα, Νυμφαῖον καλεσμένη, ὑπ' αὐτῇ δὲ κρῆναι ῥέουσι χλιαρὴ Ἀσφάλτου, καιομένης ὡς εἰκὸς τῆς Βόλου τῆς Ἀσφάλτιδος. μετὰ τὰς ἐκβολὰς τῷ Λῶου Ποτῖ ἔιναι Ἀυλῶν, Πόλις παραθαλασσία, καὶ Ἐπίγειον ποτὲ, καλεῖται κοινῶς Ἀυλῶνας, καὶ ὑπὸ τῶν Γαλῶν Βαλῶνας, τὴν ἐκυρίευσαν οἱ Βενετοὶ ἐν ἔτει 1690., ἔπειτα μετ' ὀλίγους μῆνας, διωχθέντες ὑπὸ τῶν Τούρκων, καὶ κρημνίσαντες αὐτὴν κατέλιπον. μετ' αὐτὴν ἦτον Πόλις παραθαλασσία τῶν Ἑλλημιώτων ἡ Βουλλὶς, ὥσπερ καὶ μεσόγειος τὰ Ἐλύμα, κληθεῖσα ἀπὸ Ἐλύμου τῷ νόθῳ Υἱοῦ τῷ Ἀγχι-σόν. αὐτὴν τινὲς οἰοῦνται νὰ εἶναι τὰ Κάνινα, Πόλις πλησίον τοῦ Ἀυλῶνος ἐυρισκομένη κατὰ τὸ μεσόγειον, καὶ ἄλλοι νὰ εἶναι ἡ Χειμάρρα, ἀλλ' ἀπα-τῶνται, ὅτι ἀπ' αὐτῆς ἡ Χειμάρρα, ἀπέχει 25. Μίλια. τῆς δὲ Οὐρεσίδος ἦτον ἡ Ἀμαντία, Πόλις παραθαλασσία, ἣτις τανῶν λέγεται Πόρτο Ραγοξέα, μετὰ τῷ Ἀυλῶνος, καὶ τῷ Ὠρικῷ, οὐ σμακερὰν τῶν Ἀκροκεραυνίων Ὠρῶν. ὁμοίως καὶ ἄλλη Ἀμαντία αὐτῆς ἦτον Μεσόγειος, λεγομένη κοινῶς Ἀβόσμα. ἐκλήθησαν αὗται αἱ Πόλεις ἀπὸ τῶν Ἀμάντων τῶν περὶ τὸν Ἐμαφῆνορα, αἱ ὁποῖοι μετὰ τὴν ἄλωσιν τῆς Τρωάδος, διέβησαν εἰς τὴν Ἡ'πειρον, καὶ τελευ-ταῖον κατόκησαν τούτες τοὺς τόπους, περὶ τὰ Ἀκροκεραυνία Ὀρεθ. αὕτη ἡ Χώρα ἐκλήθη Οὐρεῖς ἀπὸ τοῦ Οὐρέσου, τῷ καταφυγόντος εἰς ἐτῆτον τὸν τόπον. τελευταῖον εἶναι ὁ Κέλυνος Ποτῖ: ὅστις χωρίζει τὴν Οὐρεσίδα τῆς Μακεδονίας, ἀπὸ τῆς Παλαιᾶς Ἡπείρου λέγεται κοινῶς ἔτος Σαλνίκη.

4. Ταύτης τῆς Εἰπαρχίας μετῴγειοι Πόλεις, παρὰ τὰς ῥηθείδας, εἶναι καὶ αὗται. Ἀλβανόπολις, ἡ Μητρόπολις ποτὲ τῶν Ἀλβανῶν. Λευκὴ Πέτρα, ἔξημος· τῶν δὲ Εὐρδετῶν Πόλεις ἦσαν, αἱ Σκαμπεῖς, τὴν ὁποίαν τινὲς λέγουσι νὰ εἶναι τὰ Βελάδαγρα, λεγομένη ὑπὸ τῶν Τούρκων Ἀρναούτ Μπελιγρὰδ, Πόλις τετειχισμένη ἐπὶ τῆς κορυφῆς τινὸς Βανοῦ, μὲ Θερόνον Ἐπισκόπου. ἄλλαι δὲ λέγουσιν, ὅτι οἱ Σκαμπεῖς νὰ εἶναι ἡ Στράγγα, καὶ τὰ Βελάδαγρα νὰ εἶναι ἡ Λευκὴ Πέτρα. Δαυλία, πιστεύουσι πολλοὶ, ὅτι αὕτη νὰ εἶναι τὸ Ἐλιμπασάνι, Πόλις ὀνομαστὴ, καὶ Ἐμπόριον διάσημον. Δῆβομα, κοινῶς Δαρδάσσο κατὰ τὸν Μολέτιον, καὶ ἄλλαι, περὶ τῶν ὁποίων ἐν τῷ περὶ Μακεδονίας ἐροῦμεν. τανῶν ὅμως εἰς ἐτοῦτα τὰ μέρη εἶναι Πολίσματα ἀκουστά, Βοσκόπολις, Γυιόρτζα, καὶ τὰ λοιπά.

ROMAIC.

THE HISTORY OF THE FIRST OLD MAN AND THE STAG.

From the Translation of the Arabian Nights.*

Ἐπεὶ τὴν ἡ εὐλαφὸς ὅπῃ βλέπετε, λέγει ὁ γεῖτον ἦτον ἐξαδελφὴ μὲ· καὶ τὴν ἐστεφανώθηκα εἰς γυναῖκα μὲ ὄντας ἡβ', χρόνων. καὶ ἐξῆσα μαζιτὴς τρεῖς ἀντὰ χρόνος χωρὶς νὰ ἀποκτήσω μὲν κανένα τέκνον. ἀλλ' ἐγὼ ἐχῶ πτας ἐπιθυμίαν διὰ τέκνα, ἀγῶσασα μιαν σκλάβαν, με τὴν ὁποίαν ἀποκτήσα ἐναν υἱόν, τὸν ὁποῖον ἠγάπησα ὀλοψυχῶς, καὶ ὅταν ὁ υἱοσμὲ ἐφθασεν εἰς χρόνος δώδεκα τῆς ἡλικίας τῆ, ἐγὼ διὰ καποιαῖς μὲ ἀναγκαιαῖς ὑποθεσεῖς μελλωντας νὰ μισευσω εἰς ἐνα ταξιδιον μακρὸν, ἀφῆσα τὸν υἱόν με καὶ τὴν μητέρα τῆ εἰς τὴν ἐπισκεψιν ταύτης τῆς γυναίκος μὲ συστειανωῖας τῆς εἰς τὴν ἀγαπὴν τῆς καὶ εἰς τὴν περιποιήσιν τῆς, εἰς ὅπῃ νὰ ἐπιστρέψω ἀπὸ το ταξιδι-

* The accents are omitted in this specimen, as the Romaic accentuation is exactly similar to that of the Ecclesiastical Greek, and it was found a difficult matter to print them correctly from any London press.

διον. ἀλλ' ἡ γυναῖκα μὲ, ὅπως εἶχε λαβεῖ φθονον, μίσος καὶ ζηλίαν ἐναντίον εἰς τὸν υἱὸν μὲ καὶ εἰς τὴν μητέρα τῆ, μετὰ τὸν μισθυσμὸν μὲ αὐτὴ εὗρε τὸν τρόπον διὰ νὰ πληρώσῃ τὴν ἐπιθυμίαν τῆς, ἐδόθη εἰς τὴν μαγικὴν τέχνην, καὶ εἰς ὀλίγον καιρὸν τὴν ἐμάθεν· εἰς τοσὸν ὅπως μὲ αὐτὴν τὴν μαγειαν ἐμείαμορφώσε τὸν μὲν υἱὸν μὲ εἰς μωσχάριον, τὴν δὲ μητέρα τῆ εἰς ἀγελαδαν. ἐπεὶτα κράζει τὸν ζευγητὴν μὲ καὶ λέγει τῆ. ἴδε σὲ παραδίδω τέττην τὴν ἀγελαδαν μὲ τὸ μωσχάριον τῆς, διὰ γὰρ τὰ φυλάξῃς ἐξω εἰς τὸ χωρίον διὰ χρειαὶν τὰ σπιτίτι, καὶ τὴν παραγγελίαν τῆ ἀυθέντος σὲ.

Ὅταν ἐγύρισά εγὼ ἀπὸ τοῦ ταξιδίου μὲ, ἐρευνήσα καὶ ἐρωτήσα διὰ τὸν υἱὸν μὲ, καὶ διὰ τὴν μητέρα τῆ τὴν σκλαβαν μὲ, πῶς εἶναι. μου ἀποκριθὴ ἡ γυναῖκα μὲ, ὅτι ἡ μὲν σκλαβα ἀποθάνεν, ὁ δὲ υἱὸς μὲ εἶχε δυὰς τρεῖς σχεδὸν μηνάς, ὅπως ἐφάθη ἀπὸ τοῦ σπιτί, χωρὶς νὰ ἐξευρῇ ὅτε αὐτὴ τι ἐγένεν. ἐγὼ εἰς τέτοιαν εἰδησίην ἐλάβον μεγάλην λυπὴν διὰ τὸν θάνατον τῆς σκλαβας. διὰ δὲ τὸν υἱὸν ἐλάβον καποῖαν ἐλπίδα παρηγορίας, μήπως καὶ τὸν ξαναεῖδω. ἀλλὰ μετὰ ἕξ μηνάς ἐφθασέ καὶ τὸ Μπαϊραμί χωρὶς νὰ λαβῇ καμμίαν εἰδησίην διὰ τὸν υἱὸν μὲ. τότε ἐπαρηγγεῖλα τῆ ζευγητῆ μου νὰ μὲ φερῇ τὴν πλέον παχύστεραν ἀγελαδαν διὰ νὰ τὴν θυσιάσω εἰς Κορμπανί. ὁ ζευγητὴς ἐπληρώσε τὴν προστάτην μὲ, καὶ μὲ ἐφερε τὴν ἀγελαδαν, ἡ ὅποια ἦτον ἡ σκλαβα μὲ εἰς ἐκείνην τὴν μορφήν. βλέπω τὴν ἀγελαδαν νὰ κλαίῃ, καὶ νὰ καμνῇ καποῖα κινήματα, ὅπως μὲ ἐπερακίνησαν εἰς εὐσπλαγχνίαν διὰ νὰ μὴ τὴν θυσιάσω. ἀλλ' ἡ γυναῖκα μου ὅπως ἦτον παρὼν, ἐμεταχειρίσθη κατὰ τρόπον καὶ πανουργίαν, εἰς τοσὸν ὅπως μὲ ἐκαταπέισε νὰ προστάξω τέλος πάντων τὸν ζευγητὴν διὰ νὰ τὴν θυσιάσῃ· τὸ ὅποιον καὶ ἐχαμὲν ὁ ζευγητὴς. ἀλλ' ἀφ' ὅτι τὴν ἡσφαξέν ἐμείνε το πείρι μόνον καὶ τὰ κοκκαλά, μὲ ὅλον ὅπως ἐφαίνετο πολλὰ παχέια. ὅταν λοιπὸν τὴν εἶδα ἐτρίψα καμνὴν, ἐπροστάξα τὸν ζευγητὴν διὰ νὰ μὲ φερῇ ἡνὰ καλὸν καὶ παχὺ μωσχάριον νὰ θυσιάσω, καὶ αὐτὸς μὲ ἐφῆρε τὸν υἱὸν μὲ εἰς τὸ στήμα τῆ μωσχαιρῆ. τὸτο, ὅτι μὲ εἶδεν εὐθύς πρὸς μὲν, καὶ ἐπέσε εἰς τὰς πόδας μὲ λεγκροζούλας καὶ κλαιόντας, ὥσαν νὰ ἠθέλε νὰ μὲ φανερώσῃ πῶς εἶναι υἱὸς μὲ, καὶ νὰ μὴ τὸν θανάτωσῃ. ἐγὼ ἀπὸ μιαν ἐσωτερικὴν κινήσιν τῆ αἵματος ἐλάβον τὴν συμπαθείαν καὶ εὐσπλαγχνίαν, ὅπως ἀποφασίσαι νὰ μὴ τὸ θυσιάσω. τοσὸν ἡ φύσις μου ἐκίνησε τὴν καρδίαν

εις ελεος, ὅτε ἐπρόσβαλε τον ζευγητην δια να το γυριση οπισω εις το ζευγαρι, και να με φερη ένα αλλο. ή γυναικα με εμεταχειρισθη τωσδε τροπης δια να με καίαιπειση να το θυσιασω δια τοτε, ὁμως εγω παλιδε σταδερος εις την γνωμην με, της ὑποσχεσθην δια το ερχομενον Μπαιραμι, δια να παυση.

Την ερχομενην ήμεραν απο την αυγην ηλθεν ὁ ζευγητης με, και με εζη-
τησε δια να με ὁμιληση, και να με φανερωση ένα μυστηριον, και λεγει με.
αυθεντη, εγω εχω μιαν θυγατερα, ὅτε καταλαμβάνει την μαγειαν, και εχ-
θες ὅταν ειδεν ὅτε εγυρισα οπισω το μοςχαριον καλως με ἐπρόσβαλες, πρῶτον
εγελασε, και ὕστερα εκλαυσε. και την ερωτησα την αιτιαν, και με ειπεν
ὅτι τετο το μοςχαριον ειναι ὁ υἱος τε αυθεντος μας, ὅτε ή γυναικα τε ή κυ-
ρα μας το εμεταβαλεν εις μοςχαριον, και την μητερα τε εις αγελαδαν, και
εγελασα χαρμενη, δια το να το ειδα ζωντανον. επειτα εκλαυσα δια την
μητερα τε, ὅτε εδυσιασθη.

Εγω ακουοντας τετοια λογια απο τον ζευγητην, ετρεξα ευδus δια να ειδω
τον υἱον με· τον αγκαλιαζω, τον φιλω, ὁμως αυτος δεν εδυνετο να με απο-
κριθη. κρᾶζω ευδus την θυγατερα τε ζευγητε, την παρακαλω, και της
ταζω ὅλα με τα ὑπαρχοντα, αν ημπορη να μεταμορφωση τον υἱον με εις την
πρωτην τε μορφη. και αυτη με απεκριθη, ὅτι ημπορει, και ειναι ετοιμη
να το καμη, ὁμως με δυω ὑποσχεσεις τοιαυτας, ηγην να της δωσω τον αυτον
με υἱον δια ανδρα, και να της δωσω ελευθεριαν δια να τιμαρηση εκεινην, ὅτε
τον εμεταμορφωσεν εις τοτοιον σχημα· και εγω της ὑποσχεδηκα και τα
δυω ζητηματα. τοτε αυτη ελαβεν ένα αγγειον γεματον νερον, επανω εις το
ὅποιον ειπε καποια λογια μυστικα επειτα γυριζοντας προς το μοςχαριον,
τε ειπεν, ω μοςχαριον, ανισως και εισαι φυσικα αληθινον τετοιον, καλως
τωρα φαινεται, να απομεινης παντοτε τετοιον, ειδη μη και εισαι ανθρωπος
μεταμορφωμενος εις μοςχαριον απο τεχνην μαγιην, σε προσταζω με τετο
το νερον να λαβης την φυσικην σε μορφη, και το ειδος. και λεγοντας αυτα
τα λογια τε, εχυσεν επανω το νερον. ω τε θαυματος εν τω ὁμα εμετα-
μορφωση εις την πρωτην τε ανθρωπινην μορφη. και βλέπωντας εγω τον
αγαπητον με υἱον, τον αγκαλιασα, τον εφιλησα, και απο την χαραν με
εγινα αλλος εξ αλλου. επειτα ευδus εμεταμορφωσε την γυναικα με εις ται-

την την ελαφον, ὅπε βλέπετε· και τατα της το εξήτησα εγω δια να μην είναι τοσαν ασχημη. μετα ταυτα ὑπανδρευσα τον ὑιον με με την κορην τε ζευγητε κατὰ την ὑποσχεσιν με. και μετ' ὀλιγον καιρον ὅπε εσυνεβη τε ὑις με και εχηρευσεν, αὐτος εμισευσεν εἰς ταξιδιον, και ἕως τωρα επερασαν τοσοι χρονοι, και καμμιαν εἰδησιν μη λαμβανοντας δι αὐτον, αποφασισα να διαβω εἰς διαφορες τοπες εἰς αναζητησιν τε. και μην ενεμπιστευομενος εἰς αλλον ταυτην την γυναικα με την ελαφον, την φερω μαζι με ὅπε ὑπαγα. αὐτη λοιπον εἰμαι ἡ Ιστορια με, και ταυτης της ελαφε. πως σας φαίνεται, δεν εἰναι μια Ιστορια θαυμαστη και παραδοξος; λεγει το Τελωνιον. ρχεις ὅλον το δικαιον· ἰδε λοιπον δια χαριν σε, χαριζω ἕνα τριτον απο το εγκλημα τεπραγματευτε.

Εὐδης ὁ δευτερος γερων ὅπε εἰχε τα δυω σκυλια εγυρισε προς το Τελωνιον, και τε λεγει. θελω να σε διηγηθω εκεينو, ὅπε εσανεβη μεταξυ εμε και τετων των δυω σκυλων, και εἰμαι βεβαιος, ὅτι θελει φάνη πλεον θαυμασιωτερα απο εκεινην ὅπε ηκασες· αλλ' ὅταν σε αρεση, με χαριζεις το δευτερον τριτον της συμπαθειας τεπραγματευτε; λεγει το Τελωνιον. θελω σε καμει το ζητημα. και αρχισεν ὁ δευτερος γερων εἰς τον ακολουθον τροπον Αλλ' ἡ Χαλιμα ὅταν εἶδε πως επλησιασεν ἡ ωρα, ὅπε ὁ βασιλευς εμελλε να ὑπαγῃ εἰς το προσκυνημα τε, και επεῖτα εἰς το συμβελιον, αφησε την διηγησιν. ἡ ὅποια τοσαν εκινήσῃ την περιεργειαν τε Βασιλεως, ὥστε ὅπε επιθυμωντας να ακωσῃ το τέλος, ανεβαλε τον καιρον ἕως εἰς την ερχομενην αυριον ἡμεραν. βλέπωντας ὁ Βεζυρης τον Βασιλεα, ὅπε δεν τον προσταζει κατὰ τον νομον δια θανατωσῃ την Χαλιμαν, εὐρίσκετο εἰς μιαν ὑπερβολικην χαραν· ὁμοιως και ἡ φαμιλια τε. ὅλοι τε παλατιο, και ὅλος ὁ λαος κοινως εχαιρον, και εθαυμαζον την μεταβολην μην ἱξευροντες την αιτιαν.

The following specimen is the conclusion of a romance, entitled,

UNFORTUNATE LOVE,

HISTORY THE SECOND,

OF A CORCYREAN DRAGOMAN OF THE VENETIAN EMBASSY AT CONSTANTINOPLE.

The young man, it seems, is deeply in love with Choropsima, whilst Mairam is deeply in love with him. The parents of Choropsima are in opposition to every arrangement. Mairam does her utmost to persuade Andreas that Choropsima is false, and has been seen talking to a young man, the son of a rich Armenian: both she and Andreas are sick at heart with their passion. Mairam sends a letter in verse, with which the specimen opens: Andreas rejects it with scorn: she dies, after singing a song. The Dragoman's servant relates, that, passing Choropsima's door, he heard the music of a marriage-feast: this throws him into fits; but recovering, he sings *or rather murmurs* some verses, and fainting away, expires, *without having sacrificed to Venus or her son*. Choropsima resolves to live single; and the whole concludes with the praise of true love, and an anathema against hard-hearted parents.

Η' Μειρεμ δε ευθὺς ὅτε ἡ γρεα ἀνεχώρησεν, ἡτοίμασε το ἀκολούθον ρα-
βασάκι πρὸς τὸν τζελεπή Ἀνδρέα·

Ψυχὴ μου Κυρ Ἀνδρέα!

Ἄν δὲν πονῆς κανένα, λυπησὲ καν ἐμένα,
περὶ δα σε ξερεῖθω·

Καὶ δὲν εἶχ' ἄλλον φίλον, πῖσον καὶ τὼς σοὶ δῆλον,
να ξεμυσηρεῖθω.

Ἢ καν τὸν ἑαυτὸν σε, λυπησὲ μοναχὸς σε,
περὶ δα με χωρῖσθης.

Καὶ δὲν εἶχεις κανένα, πῖσῃν ὥσαν ἐμένα,
να παρηγορηθῇς.

Μη γινεσαι αιτια, μια καθαφα φιλια
 να απομακρυνθῃ,
 Γιατι αποτυγχανεις τον τοπον ὅποιαν βανεις,
 και θελεις λυπηθῃ.
 Αυτο σοχασθ μενον, πως της ξωης τον χρονον,
 ὅλον εις το εξῃς,
 Εχω να τον περασω; εγω ὅταν σε χασω,
 με σεναγμωσ οξεις.
 Ανισως και γνωριξεις, ὅτι το νταγιαντιξεις,
 μετα χαρας κ'εγω,
 Λεγω το πεπρωμενον, ετδ' ητον γεγραμμενον,
 να παγω να πνιγω.

Αφ' ὃ δε το ετελειωσε το εβελωσε και ετδ' ανεπαυθη ολιγον κειμενη εις την κλινην ὅλην την νυκτα. το δε πρωι ευδus κραζει δια της βυζαςρας της την γειτονισσαν και την λεγει, παρακαλω, μητερα μω, θελω σε μεινη ὑποχρεως, αν με καμῃς αυτο, ὅπε θα σε ειπω. πῆσμε, κορη μω, της αποκρινεται ἡ γειτονισσα, πῆσμε. ἡ Μειρεμ εν την λεγει, εγω ηκωσα, ὅτι συχναξεις εις το σαραγι τῷ πρεσβειωσ της Βενετιας, και δεν αμφιβαλλω να μην ιξευρης και τον Δραγμανον τῷ κυρ' Ανδρεαν; ἡ γειτονισσα της αποκρινεται, μαλις, τον γνωριζω πολλα καλα. λοιπον αγαπησα να τον δακῃς αυτο το ραβασακι, και ὑξερον να με φερῃς αποκρισιν. ἡ γειτονισσα την λεγει, διατι κορη μω οχι. αυτο ειναι πολλα ευκολον. και ετδ' επῃρε το ραβασακι και ανεχωρησε φιλοδωρηθῃσα ὑπο της Μειρεμ μεγαλως.

Ελθουσα δε ἡ γειτονισσα παραχημα εις τον τζελεπη Ανδρεαν τον εδωκε το ραβασακι και εκοντοσαθηκεν. αυτος δε περνωντας το ραβασακι και αναγνωσκωντας το επι της κλινης κειμενος εδαιμωνισθη παρευδus, βλέπωντας πως ειναι απο την Μειρεμ. ὤθεν το εξεχισε παρευδus λεγωντας την γειτονισσαν της να μη πατησῃ πλεον εις τον ονδαν τῷ και τῷ αναφερῃ δια σκεινην, ἡ ὅποια εγινε πρωτη αιτια τῷ χωρισμῷ τῷ απο την Χοροψιμαν, και της σερησεως της ζωῃς τῷ. ευδus δε ὅπε ἰδε και ηκωσεν αυτα ἡ γειτονισσα

ετρεξε και τα ανεφερεν ολα την Μειρεμ, η οποια απο την λυπην της και απελπισιαν ελιγοθυμησε, αδυνατησε, ενεκρωδε εχασε τας αισθησεις της ωσαν εκεινη, οπθ πιπτει εις αποπληξιν. τρεχει ευθυς η βυζασρατης την τρειβει, την ταραζει, την βρεχει με ξυδι, και ετзи ηλθεν ολιγον εις τον εαυτον της και αρχισε να τραγωδηση το ακολουθον με μιαν φωνην τοσον σιγανην, οπθ μοις ηκηετο.

Ταχ' ανθρωπος εσταθη,
Τα τοσα βασανα με,
Διαστημα δεν διδον,
Τα πρωτα δεν τελειωνον,
Ολαις η' δυστυχiais,
Σε μενα εγενηκαν,
Τα μυθολογημενα,
Νιοβη και Εκαβη,
Μα τι να συντυχαινω,
Κιαντο δια παιδειαν,
Ομως, ω σκληροτατη,
Δειξε καν απλαγχνιαν,
Αφ' ε' με βασανιζης,
Κακια κ' ευσπλαγχνια,
Σπολατε την ξωην με,
Κιαν πεθαινα μακαρι,

αλλος κανεις να παθη,
νεα και παλαια με;
συχνα πυκνα τα διδον,
κ' ευθυς νεα φυτρωνον.
πηναι σταις ιστοραις,
εμπρακτως και φανηκαν.
αληθευσαν σε μενα,
οποιος με τη δεν βλαβει.
πθ μοις αναπναινω,
να ζω με τυραννιαν.
τυχη θυμον γεματη,
σε λογη με τελειαν.
ζωην τι με χαριζεις,
δεν εχην συμφωνια.
δεν σ' εχω την δικην με,
το γνωριζα για χαρι.

Τελειωνοντας δε αυτα τα λογια παλιν ενεκρωθη πρισσοτερον απο το πρωτον και λεγωντας δυω φοραις το αχ με αναστεναγμον απο το βαρος της καρδιας εγινε θυσια εις τον ερωτα ελεεινη, παραδωσα το σωμα της τη μητρι της γη δια την αστοχαστον και χωρις ανταποκρισιν αγαπην της· την ερχομενην δε ημεραν ερχεται ο θελος τε φιλε μας απ' εξω και τον λεγει, τζελεπη απερασσα απο το σπητι τε τζελεπη Στεπαναγα και ηκησα διαφορα μεσικα οργανα, ωσαν να ειναι κανενας γαμος. δεν απετελειωσε τον λογον ο θελος

και ευθὺς ἐπεσεν ὁ τ'ζελεπη Ανδρεας εἰς λειποψυχίαν, ἐνεκρωθὴ ὁλος ἀπο τὴν ἀπελπισίαν τὴ στοχαζόμενος, ὅτι πλέον ἢ Χοροψίμα τὴ ἀπεταξεν. οἱ δὲ ὅλος δὲ τρεχει, τὸν τριβει, τὸν σήκωνει, τὸν βρεχει, καὶ μόλις ἐδυνηθὴ νὰ ελθῇ ὀλίγον εἰς τὸν ἑαυτὸν τῶ. εἶτα δὲ ἀρχισε νὰ τραγωδῇσῃ, ἡ καλλιὸν νὰ εἰπῶ νὰ μεμνησθῇ τὸ ἀκολουθόν.

Τὸ ἀγγελικὸν σὲ γῆρος,
Και τὼν στεναγμῶν τὸ πληθὺς
Ἡ ζωὴ μὲ εἰν' πλὴν μῦθος
Αχ! αχ! αχ! — — —
Παντὰ τὸ κορμὶ μ' ταραξεί,
Καὶ ὁ ἐρῶς μὲ τρομαξεί,
Καθὲ σὲ ματῖα μὲ σφαξεί,
Αχ! αχ! αχ! — — —
Τὴν καρδίαν τὴν καιμένην,
Καὶ αὐτὴ ἀπελπισμένη,
Δὲν ἰξεύρει τί νὰ γένῃ,
Αχ! αχ! αχ! — — —

μὲ κατηντήσεν εἰς βυθὸς,
μὲ ἠφάνισε τὸ στήθος.
κ' ἐμείνα νεκρὸς ὡς λίθος.
— — — — —
ἀπο καθὲ μικρὸν νὰ ξί.
Θάνατον εὐθὺς μὲ ταξεί.
τὴν καρδίαν τὴν ἀρπαξεί.
— — — — —
ῥωτῆσαι τὴν τί παθαίνει;
κί' ἀπ' τὸν ἐρωτὰ χαμένην,
τὸ κερεμὶ σὲ προσμένει.
— — — — —

Καὶ ἀφ' ὅ το ἐτελειώσεν, ἐπεσε παλιν εἰς λειποθυμίαν, καὶ μὴ οὐτος τὴ ὄλῃ ἐκεῖ νὰ τὸν βοηθήσῃ, κατελύτῃ τὸν βίον τὴ ἐλπίσιν μὴτε τὴ Ἀφροδίτῃ, μὴτε τῷ ὕμῳ τῆς θύσαν προσενεγκῶν.

Τὴν ἐρχομένην δὲ ἡμέραν τὸ ἐμαθε καὶ ὁ τ'ζελεπη Στεπαναγας καὶ ἡ κορὴ τὴ καὶ μετενοήσαν ὅτι δὲν ἐπρόλαβον τὸ πρᾶγμα. ἡ Χοροψίμα δὲ καταπολλὰ ἐλυπείτο δακρυῶσα. ἀλλ' εἰς ματὴν' ἐπειδὴ νὰ τὸν βοηθήσῃ πλέον δὲν ἠμπορεῖσεν' εἰς ἀνταμειβὴν δὲ τῆς πίστεως τὴ ἀγάπης ἀπεφασίσε νὰ μείνῃ καὶ αὐτὴ πιστὴ ἀχρὶ θανάτου ἀποφευγῶσα καθὲ ἐρωτᾶ καὶ ἐτζί καὶ τατρία ὑποκειμένα, ὑστερηθῆκαν πάσης χάρας καὶ ευφροσύνης, καὶ πάσης αἰσθητῆς ἡδονῆς διὰ τὸν πιστὸν ἐρωτὰ, ὅτι εἶχον, καὶ ἐγίναν παραδειγμα μίας καθαράς μὲν ἀγάπης εἰς τοὺς ὕμους καὶ θυγατέρας, καὶ δὲ φερσίματος τῶν γυναικῶν, οἱ ὅποιοι προκρίνουσι τὸν θάνατον τῶν ὕμων τῆς τῶν δεσιδαιμονίων.

Glossary of some Words in the Specimen of a Romaic Romance.

Ραβασακι, a note; τζελεπη, Mister, Signior; ξεμυστηρευθω, I make manifest; νταγιαντιζεις, thou sufferest; βουζαστρα, a nurse; γειτονισσα, a neighbour; πεσμε, tell me; σαραγι, the palace; ξυδι, vinegar; πεναι, i. e. που ειναι, where are; γεματη, full, filled; σπολατε, bid farewell; σπητι, the house; καταντησεν, has reduced; κορμιμ, my body; ναζι, affection, movement; ταζει, promises.

The title of the book containing the Romance, is as follows :
 “ The Effects of Love, or Ethicoerotic History, with *Political* Songs. Put together in the vulgar dialect for the gratification and delight of Young Gentlemen; and dedicated to the Most Noble Archon, Magior, &c. &c. Stephen Yannoviki—Vienna, 1792. From the Hellenic Press of George Ventote.”

ROMAIC ECHO SONG*.

Η'χω πέμς τάχα ποῖον,
 Ο'π' ῥίπτει ἐλευθερώς,

ἐν' ἐκεῖνο τὸ παιδίον
 ταῖτιαῖς εἰς κάθε μέρος;
 (Ε'ΡΩΣ)

Πέμ' ἀλήθεια εἴν' ἐκνήνο,
 Ω'ς ἔράνιον τὸν λέγων.

πῶς οἱ μῦθοι τῶν Ἑλλήνων,
 μὲ θεὰς συγκαταλέγην;
 (λέγων)

* That the metre of this song may more distinctly be seen, it has been thought advisable to insert the accents, although, for the reason before given, those marks are omitted in the Romaic specimens of any considerable length.

Μὰ δὲν κάμνει πᾶν τὸ τραῦμα ^{ταῖς καρδαῖς} ὡς μέγα θαῦμα,
Ὡς ἡ ἀκανγώδης ράνμη " πᾶ καθ' ἕνα ἀποκάμνει,
(κάμνει)

Ἀ' ραγε τί προξενεῖ,
Πάντοτε νὰ μᾶς περαῶζῃ,
εἰς αὐτὸ ὅπ᾽ κινεῖ;
καὶ ποτὲ δὲν ἡσυχάζει.
(χάζει)

Εἶναι κι ἄλλη τυραννία,
Ἡ' ὡσὰν αὐτὴ κάμμία,
καὶ χειρότερη παιδεία,
τὴν σκληρότητα ὁμοία;
(μοία)

Ποία εἶν' αὐτὴ εἰπέ την,
Γιὰ νὰ μάθῃ τὸν φονέα,
πανταχῇ φανέρωσέ την,
παίδες καὶ φθορᾶς γονέα,
(νέα)

Καὶ αὐτὴ τὴν τυραννία,
Ὅπ᾽ πόλεμος ἂν λάχῃ,
τί λὲς νᾶχῃ συντροφίαν,
νὰ μὴν πάκῃ καὶ μονάχῃ.
(ναχῃ)

Καὶ ποῖον σύντροφον νὰ ἔχῃ,
Τόσον ὅπ᾽ νὰ θαυμάζῃ,
για νὰ ἡμπορῇ νὰ νείχῃ
ὁ καθ' εἰς ν' ἀνασενάζῃ
(νάζῃ)

Τώρα πέμε ἕνα σίχον
Ἐ' λαλῶσες ἕν πρὸς ἕνα,
ὅσα πρότερον μὲ ἦχον,
εἰς τὸν σίχον τὸν καθ' ἕνα
(ἕνα)

Νὰ ὁ σιχὸς ἀπεκρίθῃ,
Ἐ' ρως λέγειν κάμνει χάζι,
παρευθὺς ἐσιχεργήθῃ.
μία νέα νᾶχῃ νάζι.
(νάζι)

The Romance and the Echo Song are a complete specimen of the modern Greek, such as it is spoken at this day, with all its contrac-

tions, combinations of words, and other barbarisms. The following pages will convey a more favourable notion of the style to which the learned of the Romaic writers are able to raise their degraded language.

THE SPEECH OF PHORMIO,

From the Romaic Thucydides.

Βλεπων τον φοβον, ω ανδρες στρατιωται, τον οποιον εχετε δια το πληθος των πολεμιων. σας εκραξα δια να σας πληροφορησω, οτι δεν πρεπει να φοβησθε τα μη αξια φοβε· καθοτι αυτοι οι πολεμιοι, πρωτον μεν επειδη ενικηθησαν προτερον παρ' ημων, και εν ταυτω επειδη γνωριζασι και αυτοι, οτι δεν εχουσι τα αυτα προτερηματα προς ημας, ετοιμασαν τον πολυαριθμον τετον στολον, και δεν ετολμησαν να ελθωσι καδ' ημων, επιστηριζομενοι περισσοτερον εις την στρατιωτικην δια ξηρας εμπειριαντων, ωσαν να ανηκη μων εις αυτες η ανδρια επειδη νικωσι πολλακις εις τας πεζομαχιας· εντευθεν στοχαζονται, οτι θελωσι κατορθωσι το ιδιον και εις τας ναυμαχιας· τετο ομως εν λογω δικαιω ανηκει τοσον περισσοτερον κατα το παρον εις ημας, οσον εκεινοι καυχωνται εις τον πολεμον της ξηρας· (επειδη κατα την ανδριαν αναμφιβολως δεν μας υπερτερον παντελως) οντες δε εκατεροι εκατερων εν διαφοροις πραγμασιν εμπειροτεροι, εκεινοι μεν εις την τακτικην της πεζομαχιας, ημεις δε εις την εμπειριαν της ναυμαχιας, επεται να υπερτερωμεν προς το παρον εις την τολμην. και προς τετοις οι Λακεδαιμονιοι, οι οποιοι δια την ιδιαν δοξαν και υποληψιν εχουσι την ηγομονιαν των αλλων συμμαχων, παρακινεουσιν εις τον πολεμον της περισσοτερες με βιαν, χωρις να αναδεχθωσιν εκαστως τον κινδυνον· καθοτι αν δεν εβιαζοντο, δεν ετολμησαν να ελθωσιν εκ δευτερα εις πολεμον, εν ω ενικηθησαν προτερον υφ' ημων κατα κρατος· μη λοιπον, μη φοβεισθε την τολμην αυτων· πολυ δε περισσοτερον και βεβαιότερον φοβον προξενειτε εσεις εις αυτες· καθοτι και της ενικησατε προτερον, και προς τετοις στοχαζονται, οτι δεν ηδελετε αντισταθι εις αυτες, αν δεν

ἡλπίζετε νὰ κατορθώσητε κατ' αὐτῶν ἐκ δευτέρῃ τὴν νικὴν· ἐπεὶ οἱ περισ-
 σότεροι τῶν ἀνδρῶπων, ὅσοι κινεῖται κατὰ τίνος, δὲν πιστεύει τοσόν εἰς τῆς
 καρδίας τὴν τολμὴν (καθὼς οἱ ἐχθροὶ μας ἐν τῷ παρόντι) ὅσον εἰς τὴν ὑπερ-
 βαλλῆσαν δύναμιν· ἀλλοὶ ὅμως, ὅσοι τῶς ἀπαντῶσι με μιαν δύναμιν ὑπο-
 δεεστερὰν παρὰ πολὺ, καὶ ἐν ταύτῃ χωρὶς νὰ εἶναι βιασμένοι, ἀντιπαράτα-
 τανταὶ κατ' αὐτῶν ὡς πληροφωρημένοι βεβαίως εἰς τὴν εὐθεροτητα τῆς καρ-
 δίας τῶν. τὰ ὅποια αὐτὰ σοχαζόμενοι οἱ ἐχθροὶ μας, περισσότερον μας φοβη-
 ται διὰ τὸ παραλογὸς ὑποδεεστερον ἡμῶν ναυτικόν, παρὰ ἂν εἰχομεν ἕνα
 σὺλον ἀναλόγον πρὸς τὸν σὺλον αὐτῶν καὶ πρὸς τοῖς πολλὰ σφατοπέδα εἶδα-
 μεν νενικημένα ὑπὸ μιᾶς ὀλιγωτέρας δύναμεως, πολλακίς μὲν διὰ τὴν ἀπει-
 ρίαν τῆς τακτικῆς, ἐσθότε δὲ καὶ διὰ τὴν δειλίαν· τὰ ὅποια εἶναι δύο ἐλατ-
 τώματα ἀλλοτρίᾳ παντελῶς τὴν σήμερον εἰς ἡμᾶς. ὡς τοσόν ἐγώ, ὅσον τὸ
 ἐπ' ἐμοὶ δὲν θέλω συγκροτήσῃ τὸν πόλεμον μέσα εἰς τὸ ξένον, μήτε θέλω
 πλεῦσῃ ἐνδὸν τὴ κολπῇ· καθότι γινώσκω, ὅτι ἡ ξενοχωρία δὲν συμφέρει εἰς
 ἕνα μικρὸν σὺλον ἐμπειρὸν καὶ ἐλαφρὸν εἰς τὸν πλεον, νὰ νικῆται ἐναντιὸν εἰς
 ἕνα πολυαριθμὸν καὶ ἀνεπίτηδον ναυτικόν. ἐπεὶ μήτε νὰ ὀρμήσῃ τις εἰς-
 βαλλὼν κατὰ τὸ δεὸν δὲν δύναται, μὴ βλέπων μακροδὲν τὴν τάξιν τῶν πολε-
 μιῶν· μήτε πάλιν νὰ ἀναχωρήσῃ ὀπίσω κατὰ τὴν κρείαν διὰ τὴν πυκνοτητα
 τῶν ἐχθρῶν καὶ τὴν ξενοχωρίαν τῆ τοπῇ· καὶ πάλιν μήτε νὰ διαπεράσῃ τις,
 διασχίζων τὴν τάξιν τῶν ἐναντιῶν. μήτε πάλιν νὰ ἐπιστρέψῃ ὀπίσω· τὰ
 ὅποια εἶναι πρῶτερηματα ἑνὸς σὸς ἐμπειρῶ καὶ ἐλαφρῶ εἰς τὸν πλεον. ἀλλ'
 ἐπεὶ ἐξ ἀνάγκης νὰ καταντήσῃ ἡ ναυμαχία εἰς τὰξιν πεζομαχίας· τὸ
 ὅποιον συμφέρει μάλιστα εἰς τὸ πολυαριθμὸν ναυτικόν. ὡς τοσόν περὶ τῶν
 θέλω φροντιστὴ ἐγώ ὅσον τὸ δυνατόν· εἰς δὲ φυλάττοντες τὴν τάξιν σας
 ἕκαστος ἐπὶ τῶν νεῶν δεχέσθε τὰς παραγγέλιας μετὰ προθυμίας, καὶ μα-
 λιστα ἐν τῷ τῷ διαστήματι, ἐξ ἧς θέλει γενῆ ἡ προσβολὴ τῆς πολεμῆς, εἶναι ὀλίγον·
 ἐπ' αὐτῷ δὲ εἰς τὸν ἀγῶνα φυλάξατε ἀναγκαιῶς εὐταξίαν καὶ σιωπὴν· τὰ
 ὅποια συμφέρει καὶ εἰς πᾶν εἶδος πολεμῆς, καὶ περισσότερον εἰς τὸ εἶδος τῆς
 ναυμαχίας, καὶ ἐναντιωθῆτε γενναίως εἰς τῶς ἐχθροὺς κατὰ τὴν ἀξίαν τῶν
 ἀπερασμένων κατορθωμάτων σας· αὕτη ἡ ἡμέρα μας παραστάνει ἕνα με-
 γάλον ἀγῶνα ἢ νὰ σήκωσιν ὀλοκλήρως τὴν ἐλπίδα τῶν Πελοποννησίων

απο την θαλασσαν, η να καμωμεν τες Αθηνας να φοβωνται περισσοτερον να μη ξερηθωσι το βασιλειον της θαλασσης· και τελος παντων αναφερω εις την μνημην σας εκ δευτερε, οτι ενικησατε το περισσοτερον μερος αυτων· και αι ψυχαι των νικηθεντων δεν συνηθιζουσι να εφορμωσιν εις τες ιδιες κινδυνες εκ δευτερε ομοιος με την ιδιαν τολμην και προθυμιαν.

Hist. lib. ii. cap. πθ. p. 209.

A suspicion that I may appear not to have given their due weight to the numerous translations of the modern Greeks, has induced me to insert the foregoing extract from the *Romæ Thucydides*, printed at Vienna in 1805. This work is the composition of Neophytus Lucas, a Greek, who resided, and, as I believe, still lives at Vienna. It is in ten volumes, and besides having the original on one side, and the translation on the opposite page, contains also a subjoined commentary to facilitate the study of the historian. Neophytus has prefixed a dedication in Hellenic to Dositheus, Metropolitan of Wallachia, which commences with an invocation of Phæbus Apollo, and Themis—Καὶ Φοῖβος Ἀπόλλων ἀξιῶ, καὶ Θέμις ἡ δέσποινα δικαιοῦ, Πανιερώτατε Δέσποτα, τῷτό σοι τὸ λιτόν. ὅσον ἐκ τῶν ἐμῶν πόνων, προσενεχθήναι. The translator has also prefixed a short detail relative to his author, and the excellence of his history; of which the following short specimen will not only show the Hellenic style, but the acknowledged deficiency of the modern Greeks.

Ὅσων γὰρ τες ἐν Εὐρώπῃ αλλογενεῖς, ὅσον μὲν ἐπτοῦνται περὶ τὸν συγγραφεα, ὅταν δὲ ἐπιμελείαν καὶ φιλομαθείαν περὶ τὴν βιβλὸν ἐπεδειξάντο ταυτήν, πολλακίς εἰς τὴν εαυτῶν ἐπαστοί, καίτοι ἔκ ευστοχῶς οἱ πλείους ὡς αὐτοὶ τεθ' ὁμολογήσαν, μεταφράσαντες γλῶσσαν, καὶ ἐκδόντες ἐς φῶς, ἡσχηνομένην ἀτεχνῶς καὶ ἀναξία ἐπασχόν. εἴγε τῶν ἡμετέρων ταῦτον προπατορὰ ἐχόντες ξυγγραφεα, οἱ μὲν ἀγνοοῖεν ὅλως, εἰτις ποτὲ Θουκυδίδης γὰρ

γονεν εν τοις Ελλησιν, οι δε και ειδότες φρικη συνεχοιντο, ωστε και χρησθαι αμφιλαφως, ιμαντελιγμον οιον εν πολλοις το πραγμα ολως οιομενοι. ειδε τινες αυ τελαχιστον και εχρησαντο, ουτως επιπολαιως και εν χρω το τε λεγς, εδ ευτυχως, ως εμαυτον πειθω, ωστε μηδεν οι πλειεις αυτων, μικρη δειν, αποφερσθαι πλεον, η μη δε την αρχην, ετως ειπειν, επεχειρησαν το πραγματος αψασθαι.

A note attached to this Preface shows me, that in an enumeration of the learned men amongst the Greeks, should be mentioned a physician, resident, it seems, at Vienna, Silvester Philites, a friend and encourager of Neophytus, who concludes a panegyric of him by exclaiming affectionately, Αι Ζευ πατερ! τοιςτοι ειεν ημιν δεκα υιες Αχαιων! εκ' οιδ' ει Όμηρω μαλλον αξιον περι Νεστορος, η εμοι ταυτα περι εε, φιλ' εταιρς! δικαιον ειη λεγεσθαι.

Besides the Thucydides, I take the opportunity of mentioning, that there is in Greece, though rarely to be met with, a spirited translation of the Gierusalemme Liberata, and that a Romaic Epictetus with notes, has the character, with a friend of mine in whose judgment I must have every confidence, of being a very creditable performance. I have also now before me Æsop's Fables; Erophile, a pastoral drama, by George Chortachi, a Cretan, *the Coryphæus of poets*, printed at Venice in 1772; and the new Robinson Crusoe; all of them belonging to the Hon. Frederic North, whose collection of Romaic books at Zante, Constantinople, and England, amounts, as I understand, nearly to a thousand volumes. Notwithstanding, however, the number and the merit of the Romaic literati, in spite of the large schools of Constantinople, Ioannina, Aia-Balè, Nea Moni, and Kidognis, and with a due respect for the labours of the Venetian and Austrian presses, I must repeat my original assertion, that *there is no diffusion of knowledge in Greece.*

When Mons. Villoison was at Athens he discovered an inscription, which he showed to the *dascalos* or schoolmaster of the city, who

assured him that it was not in the Greek language; first, because he himself could not read it; and, secondly, on account of its making mention of certain games called Nemean, which never were heard of in ancient Greece*.

Page 573. To the notice of the libraries in the Levant, I should add, that a Greek of the name of Mano, who has a house near Buyukdere, on the shores of the Bosphorus, has a very valuable and large collection of books, partly there, and partly at Yassi.

In addition also to what I have asserted of the language and literature of the modern Greeks, I beg to subjoin, that in saying that the Romaic was not an established tongue until a century after the Turkish conquest, I mean distinctly, that the actual language of the Greeks of the present day cannot be traced higher than that period. The Body of the Greek Chemists in the King's library at Paris, written in 1478, which I presume to be as old as the translation from Boccacio, or the Belisarius, whose date I do not know, is said to be written in the vulgar tongue; but the Iliad in trochaics, of which I have seen a much earlier copy than that of Pinelli (mentioned by Harris), dated in 1528, and edited by one Nicolaus Lucanus, is also said in the programme to the volume, to have been written *formerly in the vulgar tongue*—

ΟΜΗΡΟΥ ΙΛΙΑΣ ΜΕΤΑ. ΒΑΗΘΕΙΣΑ ΠΑΛΑΙ ΕΙΣ ΚΟΙΝΗΝ
γλώσσαν νῦν δὲ διορθωθεῖσα, καὶ διατεθεῖσα συντόμως καὶ κατὰ βιβλία,
καθὼς ἔχει ἡ τῆ Ὁμήρου βίβλος, παρὰ Νικολάου τῆ Λεκάνας. κ. τ. λ.

Mr. Harris has by some inadvertency dated the Pinelli Homer one hundred years too early, having put 1540 instead of 1640 (α. χ. μ.); and he says that the work was probably some centuries earlier, which may be collected also from the above-quoted phrase. Since then that

* L'Académie des Inscriptions, tom. xlvii. p. 308.

style in which the trochaic Iliad is written, is called by Nicolaus Lucanus *the vulgar tongue*, it may be necessary to see whether the composition is altogether *Romaic*, or only that depraved language which bears more resemblance to the Hellenic than to the present Greek. An insertion of a few lines from any portion of the work, will show that the Iliad is not written in *Romaic*; and it will be quite conclusive to observe, that the editor in 1528 prefixed a glossary, in which certain *hard* or *Homeric* words contained in the poems, are explained in the common dialect*: so that what was *κοινή γλῶσσα* at one time, was to be rendered at another in the vulgar tongue, in order to become intelligible; a plain proof that the words *κοινή γλῶσσα*, were used by the contemporaries of Nicolaus Lucanus, to signify that the language was not *Hellenic*. At the same time I must avow, that the trochaic Iliad uses the auxiliary verbs in the composition of the future and past tenses, and dispenses with the simple infinitive; a circumstance which leads me to suppose, notwithstanding the opinion of Mr. Harris as to its antiquity, that it was written after the time of the Chiliads. The grief of Achilles for the loss of Patroclus, is told in the following strains. Antilochus exclaims,

Ωμοι Ἀχιλλεῦ ἀκῆσεις
 ἤ τις νὰ μὴ ἔιχε γένη,
 * εἰς τὴν γῆν ἀποθαμένος,
 ὃ θρασὺς ἔλαβε ἐκτωρ,
 οἱ ἀργεῖοι εἰς ἑσένα,
 τὸν δὲ ἀχιλλέα τότε

νῦν κακίστην ἀγγελίαν
 κεῖται Πάτροκλος ὁ φίλος
 καὶ τὰ ἔλαμπρα σὺ ὄπλα
 νῦν πιστένω νὰ τὸν φέρουν
 λέγει ἀντίλοχος τοιαῦτα.
 σκότος καὶ μεγάλη λύπη

* Καὶ ἐπειδὴ εἰσὶν ἐν τῇ δὲ τῇ βίβλῳ πολλαὶ λέξεις δεινὰι, ἥγουν ὁμηρικαί, ἐγένετο καὶ πίναξ, ἐν ᾧ πίνακι, εὐρήσεις ταύτας τὰς ὁμηρικὰς λέξεις ἀπλῶς ἐξηγημένας.—Programma to the Homer.

τὸν ἐσκέπασε τὸν ἄθλιον
 μετὰ δύο τε δέ σ' αὖ χεῖρια
 καὶ τὴν κεφαλὴν κονίρει
 ὅταν ᾔσαν λυπημένοι
 τὸ ὠραῖον πρόσωπόν τε
 τὴν ξανθὴν τε δὲ κόμην

οἱ αὐτὸν τὸν σύντροφόν τε
 ἐκ τῆς γῆς χῶμα λαμβανέει
 ὡς ἂν ἔιχασί συνήθειαν
 κ' εἰς τὴν χῆν κατίσας τότε
 ᾔσχυνε κ' ἐμολυνέτο
 ἐξάνισπα διὰ τὴν λύπην.

Such poetry may be thought worthy of the vignette accompanying the description,



and would be almost understood by a Greek of this day. But the reader will discern a difference between the style and language of these verses and those of the Romance, and, until a sight of the *Belisarius*, or any other book of early date, shall make me alter my opinion, I must revert to my original position, that the *Romaic* may be supposed to have assumed its present form somewhat about a hundred years subsequently to the Turkish conquest.

POETRY

'Page 578. The generality of the Romaic poems are in the fifteen-syllabled measure, or divided into eight and seven syllables, and so composed of stanzas of four lines instead of distiches, but exactly of the same metre. This kind of verse was originally designed for tetrameter iambic catalectic; and Forster in his *Essay on Accent and Quantity* (p. 126), has selected two specimens of similar verses from Aristophanes and Terence.

Ως ἡδὺ καινοῖς πράγμασιν καὶ δεξίοις ὁμιλεῖν
 Καὶ τῶν καθεξῴτων νόμων ὑπερφρονεῖν δύνασθαι.
 Nam si remittent quippiam Philumenæ dolores
 Quot commodas res attuli? quot autem ademi curas.

Of which the Latin is the best and closest, and the same as these English verses

I'll climb the frosty mountains high, and there I'll coin the weather;
 I'll tear the rainbow from the sky, and tie both ends together.

Primatt goes further than Forster in his defence of accents, and contends that the Greek acute had a lengthening power belonging to it. How otherwise could Plautus have read Φίλιππος and Φαίδρημος, Philippūs and Phædrōmūs? How could Ovid have said,

strictumque Orionis ensem,

except that he obeyed the antepenultimate accent of Ὠρίωνος? Ausonius also makes idōlā, ērēmūs, and tētrāgōnō, dactyls, because ἰδῶλα, ἔρημος, and τετράγωνος, had their antepenultimates long. The English, in saying St. Helēna, and idēa, are not regulated by the

former quantity of those words, but by the accentuation; as are the Italians in their pronunciations of words ending in *ia*, as *philosophia*. The metre of all the modern European languages is a metre of accent, not quantity.

To this it may be some sort of a reply, that we know from the experience of our language, that accentuation, or stress, the effect of it, varies according to whim and fashion. The word *mankind*, which, in Pope, is equally long in the last and first syllable, is in several poets prior to his age, long only in the first. A few years ago every one pronounced nabob as it is given in the Rumbold epigram, ending

“And sternly answer’d na-bob.”

There is no reason to suppose, that although the rules for accentuation were more certain and defined than our own, they were not occasionally affected by any of the circumstances which change our pronunciation; and if the Greek poets had followed the accents, or had allowed their acute to have a lengthening power, is it not likely that in some words there would have been a difference between the writers of different ages? Would not there have been a few instances of a syllable which is long in one being short in another, or *vice versa*? Besides, since the known effect of an obedience to accentuation produced the Chiliads of Tzetzes, how came it, if accents had always a similar force, that none of these verses were written in former ages? It is true, that Dionysius has talked of that faulty species of poetry which is similar to prose*, but it by no means appears from this, that there was amongst the ancient Greeks a separate sort of vulgar poetry, like the political verses. The critic alludes rather to that poetry, which as Aristotle says of the verses

Μηποις καὶ ὑπολαμβάνεται με ἀγνοεῖν, ὅτι κακία πνεύματος ἢ καλεῖται Λαγυρίδεια δοκεῖ τις εἶναι, κ. τ. λ.—sect. 26.

of Empedocles, resembled Homer's *only in the metre**; or to those *versus scarii* of the comic writers, of which Cicero has observed in his Orator, that they are so like discourse, that the number and verse can *scarcely* be perceived. He does not say that they have not verse or number; and Horace, talking of the same poetry, tells us how it differs from prose—

pede certo

Differt sermoni sermo merus.

The scholiast on Hephæstion, has been adduced by Forster, to prove that the *στίχος λογοειδής*, was a species of political verse; but I shall observe, that the instance brought by this writer, convinces us to the contrary—

Ἰππεῖς καὶ ξανθὰς ἑκατὸν καὶ πεντήκοντα.

This is prosaic, but nothing to the purport of the vulgar poetry of the Chilians; nor would any proof, except the finding of several consecutive lines, in which the accent regulated the metre, be sufficient to establish the antiquity of the measure in question.

It would be tedious to give specimens of the various Romaic metres, which are diversified according to the tunes and dances to which the poetry is applied. The charm of a glinging rhyme is never neglected; and most of the fifteen-syllabled songs, even when not divided into quatrains, in the manner of the English distich before quoted, rhyme at the eighth as well as the last syllable. By the following *cotzakias*, which I have translated literally, we may judge of the taste of the modern Greeks, and from the last stanza -hall, I think, form no unfavourable opinion of it.

Ὅτιν γὰρ κοινόν ἐστιν Ὀμήρῳ καὶ Ἐμπεδοκλεῖ, πλὴν τὸ μέτρον.

COTZAKIAS.

Τὸν ἔρανὸν κάμνω χορτὶ
 Τὴν θάλασσαν μελάνι
 Νὰ γράψω τὰ πισμάτικα
 Καὶ ὅλα δὲν μὲ φθάνει

Ἵσως θάρρῃς κ' ἂν μ' ἄρνηθῃς
 Πῶς θενὰ κιτρινίσω
 Γαροφαλάκι θαγενῶ
 Δία νὰ σὲ δαιμονίσω

Κυπαρίσσαι μὲ ὑψηλὸ
 Σκύψε νὰ σὲ λαλήσω

Ἐχω δύο λόγια νὰ σ' ἐπῶ
 Καὶ ἀπὲ νὰ ξεψυχήσω

If all the ocean were of ink,
 And paper all the skies,
 Should I attempt to write my woes,
 They never would suffice.

You hope, when you deny me thus,
 To make me wan with woe ;
 But I, thy passion to provoke,
 Like violets fair will grow.

My lofty cypress, hear me speak,
 And bend thy head so high ;
 Two words alone I ask, and then
 Will be content to die.

This specimen of the alternate verses of the modern Greeks, which they repeat for a continuation, and with no other connection than that they all have some reference to love, is inserted in Dr. Pouqueville's account of the Morea, which contains also one of the songs which are sung by the leaders of the Romaic dances, and repeated after the choryphæus by the whole string of the performers. At each verse or *strophe*, as Dr. Pouqueville calls it, some change takes place in the figure or footing of the dance. He gives it the name of the *Romaic Ranz de vache*.

Κόρη μαλαματένια μὲ
 Καὶ μαργαριταρένια μὲ
 Κάμνεις τοὺς νέους καὶ χαίρουνται

Τοὺς γέρονς καὶ τρε λαίνυνται

Κάμνεις καὶ μὲ τὸν ὀρφανὸ
 Πιάνο μαχαίρι νὰ σφαγῶ

My maiden of gold! my beautiful jewel*!

The young all delighted, thy presence survey ;

The aged entranc'd, look their wisdom away.

I too must despair, as I find thee so cruel,
 Then bring me a dagger, a lover to slay.

Μαργαριταρένια μὲ, literally, of pearls. Hibernice, my jewel

Σιῶπ' ὀρφανὲ μὴ σφάξῃς
Καὶ ἀπ' ὁμορφιάῃς μὴ νοιάξῃς

Κ' ἐμεῖς νᾶ βοῦ τὴν φέρομεν

Τὴν κόρην ὅπῃ ξεύρομεν

Peace, pitiful boy, why tell us of killing?

These charmers should ne'er be the cause
of thy sorrow:

• We'll bring thee another, since this is
unwilling,

Another much fairer and kinder, to-mor-
row

The copy in Pouqueville has many faults, and appears to have been taken down by some one unacquainted with the Romaic pronunciation, or, it is very probable, by a Greek ignorant of the spelling of his own language. I should mention, that a great many words which are in common use, are ~~not~~ contained in the Romaic dictionaries. Βοῦ and νοιάζε are not in Ventote*. One might almost suspect them to be the French *vous* and *ennuiez*. It is nearly impossible to make out some of the words, through the barbarous contractions and unions with which they are obscured. The θα, which is sometimes joined with the next verb, seems the sign of the future tense, as θα γενῶ, I will become

I shall leave every one to make his own comments upon the specimens of the Romaic before given; but I cannot help noticing Mr. Vilboison's opinion on this subject, as that learned person has paid a critical attention to the language, not only in the libraries of the French capital, but in the Levant, where he travelled with Mr. de Choiseul Gouffier, and was sent upon a mission by Louis XVI. in search of MSS. Mr. Vilboison, in the researches which he read at the French Academy of Inscription on the 12th of May, 1772, delivers a decided opinion, that the Romaic is but a dialect of the ancient

The dictionary does not include these words; it contains, however, the definition of that hateful animal a Tory—Τορμα ἐν Ἀγγλίᾳ τῶν ὁπαδῶν Καρόλ ε Β. νῦν δὲ τῶν ὁπαδῶν τῆς Ἀυλῆς. Tory—In England, the name for the partizans of Charles II., but now of a partizan of the court.

Greek*; and he enlarges upon the utility of paying more attention to it than had yet been bestowed upon the language. For the study of Hellenic manuscripts, a knowledge of the Romaic is indispensable. "Souvent on trouve," he says, "dans un manuscrit Grec, une date, un remarque, qui indique son age, l'original d'après lequel il a été copié, le nom de celui qui l'a transcrit, ou de ceux à qui il a appartenu, et le lieu où il a été découvert: c'est en Grec vulgaire que ces particularités qui peuvent être de conséquence sont écrites."

Following up his notion that the Romaic is a dialect of the Hellenic, he brings as proof, that some ancient roots may be discovered in the vulgar tongue of the modern Greeks, which are not to be found in the extant works of the ancient writers. In Hesychius, Suidas, Eustathius, and the Etymologicon Magnum, *ναγός* and *νηγός* signify *humid*. *Νηγεύς*, *Νηγηίδες*, and *Νήγειον*, a *sea-god*, the *water-nymphs*, and a sort of plant which, according to Dioscorides, grows in marshy places; all these, as well as the two adjectives, were originally formed from *Νεγόν*, *water*, the modern Greek word; so that the line in Lycophron, *εν χθονός νηγοῖς μυχοῖς*, does not mean *in terræ humilibus*, as usually translated, but *humidis recessibus*. The extreme antiquity of many Romaic terms can not be denied. Apollonius in his dictionary, and Hesychius, mention that the word *μεγανός*, had amongst the Persians the signification of *royal tents*. Now in modern Greek, *ἐγανιά* is the canopy of an altar. There is however in French a similar phrase—*le ciel du lit*. Indeed Mons. Bonamy† observes, that the language contains many expressions which could only be derived from the French, and probably from the period of the Latin conquest; and he even thinks the indeclinable participles, such as *γραφοντας*, *λαλουντας*, *writing*, *speaking*, deduced from the

* Alors il n'est qu'un dialecte de l'ancien Grec.—Page 64, tom. xxxviii l'Académie des Inscriptions, &c.

† L'Académie des Inscript. tom. xliii. p. 250; tom. xxviii p. 61

same source; a notion successfully combated by Villoison. Mons. Villoison discovered amongst the Tzacones, in Mania, the language of the ancient Dorians, the dialect of Pindar and Theocritus*. The whole body of his proofs I have not seen; but I shall remark, and I trust without presumption, upon one asserted fact relative to pronunciation, on which much stress has been laid. This is the use of the Sigma for the Theta, which is said to prevail amongst the Maniotes.

The speech of the ancient Lacedæmonians differed in some respects from that of the rest of Greece, and, amongst other particularities, they pronounced *πάσσειν σιά* for *πάσσειν σεά*, and *σῶν* for *θεών*, as may be seen in that comedy of Aristophanes entitled *Lysistrata*. Villoison, it should be seen, advances this fact, not only to prove his general assertion respecting the preservation of the Doric dialect in Mania, but in an argument against the antiquity of the usual pronunciation of modern Greece†. It is nothing, says he, that you prove the modern sound to be like the Laconian; for the Laconian was different from the rest of Greece. Upon which the editor of the memoirs well observes, "Peut être les Grecs seront-ils satisfaits de l'avou qu'au moins leur prononciation actuelle est la même que celle des anciens Lacons." It would be well for the argument, if the sound of the Sigma was confined by Villoison to the Mainotes, which, however, it is not; for he allows that the Athenians call their town Asini. Now I was three months in Athens, and never heard it so called; on the contrary, the Θ was to my ears a complete *O Th*. The origin of the mistake will soon appear. To prove the antiquity of this *sibilation*, if I may so call it (which, according to his own account, was, we see, not confined to the Laconians), Mr. Villoi-

L'Académie des Inscript. tom. xlvii. p. 284.

† Ibid. tom. xxxviii. p. 66, note (a).

son quotes Eutychius, who died Patriarch of Alexandria in 940, and who wrote a history in Arabic, edited, with a Latin version, by Pococke in 1658.—In this history the Greek *Thetas* are represented by an Arabic *Tse* (Θεοδοσιος, is *Tseodosius*—Θεος, is *Tseos*), which, says he, is equivalent to the English *Th*, and which it may be, but still will have no sound of the Sigma. Since Mr. Villoison does not know how the English of the present day pronounce their letters, he cannot be expected to teach us what sound the ancient Greeks gave to the character of their alphabet. Nevertheless, I was naturally very eager to know the opinion of such a scholar on the disputed point of the pronunciation; and from what I can collect of his way of thinking, in the *Anecdota Græca*, and in the *Memoirs* of the Academy, it appears to me, that he is, on the whole, against the antiquity of the present common method; for he replies to the indefinite praises of De Guys and others on the softness of the Romanic, that such a quality is by no means a proof of its correctness and antiquity—*car adoucir une prononciation est souvent l'altérer*. He does not believe that Crusius, who travelled from the year 1394 to 1427*, could have heard the words, εὐλόγι μένα Δέσποτα, and ὁ Θεὸς εὐλογεῖτω σέναν, pronounced *efflogi mena despota*, and *o theos efflogito senam*; for he might have written it in his own German fashion. This seems to me very improbable: he was writing Latin, and wished to convey in that language the sound of the words to his ears. He agrees that the *B* had lost its sound in the time of Alexius Comnenus, which it is indeed impossible to deny. In Philip Buonarrotti's observations on some fragments of ancient glass vases, adorned with figures (Florence, 1715), it is seen, that the Greek words *πτε* and *ζησης*, are found written on drinking-cups in Roman characters, thus, *pie, zesēs*. On which Villoison observes, "Si autem Latini H ut iota pronunciassent utique *zesis* non *zesēs* scripsissent; unde patet Græcos

recentiores τῇ II, ut et quærundam aliarum literarum pronuntiationem immutasse. Sic eosdem Græcos recentiores constat e capite secundo grammaticæ linguæ Græcæ vulgaris a Simone Portio scriptæ, et ex aliis, sæpe in præantepenultimam et nonnunquam in quintam syllabam rejici accentus, qui a veteribus non longius rejici poterant quam in antepenultimam, si autem recentiores Græci eam pronuntiationis partem, quæ in accentibus posita est, corruerunt cur non, et eam quæ ad literas pertinet*." Here follows a long note, which, as Mr Villoison thinks that he has by it reconciled the very strong arguments on both sides of this vexed question, and as it shows that the present pronuntiation is much older than usually supposed, I here insert.

"Nono autem sæculo receptam vulgo fuisse, et passim invaluisse istam pronuntiationem, quæ α et ε α et υ confundit, et tot tantorumque mendorum causa fuit, hinc evincitur, quod summus ille Bentleyus, pp. 38, 39, stupendæ illius ad millium epistolæ, ex edit. Venet. in fol. 1733, in qua Joannis' Malalæ chronicon Josephi Genesii de rebus Constantinopoli quatur libris nunc primum editis, subjectum est in publica Oxonii bibliotheca librum reperiisse se observat, antiqua manu notatum, continentem mille regulas de recta scribendi ratione, quarum XL docent, quando α scribere oporteat et quando ε; totidemque ubi α et ubi υ; hunc que librum esse Theognosti Grammatici quem laudat aliquoties Etymologici auctor (qui proinde nono sæculo anterior esse non potest) hujusque Theognisti, apud quem ea omnia reperiuntur quæ illi accepta referuntur in Etymologico Magno, ætatem resciri ex præfatione, cujus initium est

. . . τῷ θεόπρωτῳ μὲν.

Hinc sequitur nostrum Theognostum qui tempore Michaelis Balti, cujus. dum regnaret, historiam scribebat, vir maturus esse debuit,

non Leoni Sapienti qui multo post, scilicet ab anno 889 usque ad 991 imperavit, sed Leoni Armenio suam dedicasse Orthographiam; in qua cum tradiderit præcepta necessaria ad vitandam confusionem br- tam e promiscuo *ai* et *ε*, *oi* et *ο* sono ac usu, hinc quoque colligitur hanc prononciationem quæ tum invaluerat, et vulgo recepta erat nono sæculo, ubi jam omnia confuderat et permiscuerat, longe anteriorem fuisse; quod vel ex antiquissimo patet Alexandrino Codice, e tot monumentis longe etiam antiquioribus, ubi hæ litteræ passim confusæ et promiscuæ usurpatæ sunt, et e Copticæ litterarum nominibus, *zida zida hida, thita, mi ni*, quæ Græcos characteres eorumque prononciationem tunc temporis vigentem, perfecte repræsentant. Imo si meam mihi sententiam exponere liceat, vel apud ipsos antiquissimos Græcos το Η nec *ε*, nec *ι*, purum prossus sonuisse credo sed hujus quendam fuisse medium inter utramque vocalem sonum, eumque ab utraque litera tenui intervallo discretum, ac pro variis et locis et hominibus ad hanc aut ad illam proprius accedentem, proindeque obnoxium confusio quam postea iniecit incultioris avi negligentia, quamque nec superiorum ætatum homines imperiti ac rudes omnino vitaverunt, cum illa non offendere posset nisi solas Antiquissimorum Græcorum, eorumque paulo urbaniorum ac humaniorum, teretes et religiosas aures, longo usu, qui postea obsolevit, subactas. Sic apud Romanos qui promiscue scribebant *classcis* et *classes*, *navcis* et *naves*, vicinus esse debebat τῆς *ε*ι, τῆς *ι*, et τῆς *ε* s mus. Ita Cicero de Oratore, lib. iii. cap. xii (Cotta noster cujus tu illa lata, Sulpici, nonnunquam imitaris. ut *iota* literam tollas, et e plenissimum dicas, non mihi Oratores antiquos, sed Messores videtur imitari). Sic *fauah* et *damma* Arabica modo *a*, modo *ε*, et modo *ο*, modo *u* sonant, ac varie pro variis efferuntur locis, ut et multe recentiarum linguarum ac præsertim Orientalium litteræ quarum sonos levissimum discrimen plurimos, ac omnes fere hospites et peregrinos prorsus fugit. Hæc sola via conciliari posse arbitror firmissima illa argumenta quæ pro utra-

que Græcæ linguæ pronunciatione adeo vexata utrumque affertur.

He then goes on to prove that the modern Greeks pronounce the Θ like the ancient, using much the same arguments as are before stated. In some respects, however, he seems to incline to the Romaic. He found in the yard of a bishop's house at Castri in Lesbos, a sepulchral inscription, in which the ΧΑΙΡΕ was written ΧΕΡΕ: and observes, "La confusion qu'entraîne une prononciation beaucoup plus ancienne que plusieurs personnes ne le croient, a occasionné cette faute du graveur*." In another house at Castri, he found ΕΙΣΙΔΙ put for ΙΣΙΔΙ, and at Megara, ΕΙΟΧΕΑΙΡΑΝ and ΝΕΙΚΗΦΟΡΙΔΟΣ for ΙΟΧΕΑΙΡΑΝ and ΝΙΚΗΦΟΡΙΔΟΣ†. Without any wish to answer this objection to the diphthongal sound of αι and ει, I shall merely observe, that the date of these inscriptions is not known; and that Isaac Vossius himself, the principal advocate of the ancient *bi-cats*, allows, that as early as the times of Claudius and Nero, the diphthongs had begun to lose their double power amongst the Greeks, having before lost it amongst the Latins, even prior to the age of Cicero‡. I refer to Primatt's first chapter on Greek Accents, for a hardy defence of the single sounds, in which the reader who has examined the opposite arguments, will find that nearly all the facts relative to this disputed point, are adduced on both sides of the question by the two parties in the contest.

To the detail before given, of Mons. Villoison's notion respecting the language of the 'Tzacones (which might have been suggested to him by the hint concerning them in Du Cange, inserted in this volume, page 557), I must add, that the same learned person avers, that there are seventy dialects of Romaic. How this is to be

* L'Académie des Inscriptions, tom. xlvii. p. 106

† Ibid. p. 355.

‡ De Poemat. Cantu, p. 16

proved, according to the usual latitude of the term dialect, I can not conceive. Symeon Cabasilas, as has been seen, did indeed in form Crusius, that there were *seventy dialects, and perhaps more*. The variation must be very trifling, to admit of so many diversities.

One of the peculiarities which is observable in the *Romæ*, is the adoption of generic for specific terms, as well as the use of specific words generically: thus, instead of ἵππῆς, *a horse*, the modern Greeks say ἀλλογιός, *a brute*; and κίφος, which Pausanias in his third book informs us was the old Messenian word for a crown, is now an exclamation of success. — The last instance Mr. Villoison might have chosen to call to the aid of his own hypothesis. The adoption of the plural εἶναι for εἶσι, is well worthy the consideration of the grammarian

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ACADEMIE IONIENNE.

Prix Olympiques.

Les membres de l'Académie Ionienne rappelant incessamment à leur pensée qu'ils sont des Grecs, ayant toujours devant eux ce qu'étaient leurs ancêtres, pleins du désir de voir les descendants de pareils hommes se rendre vraiment leurs fils, ils ont dit :

Nos pères ont élevé par leur génie un édifice que le temps n'a pu détruire. Ils ont travaillé pour le bonheur des nations. Et, long-temps après qu'ils n'étaient plus, l'Europe leur devait les progrès de l'esprit humain, qui placent ces derniers siècles à côté des siècles de nos pères.

Pour enflammer les âmes du feu qui les fait créer les grandes choses, la Grèce assemblait ses enfants, elle appelait au milieu d'eux les Pindares, les Simonides, les Hérodores. Sous la sauve-garde des muses elle confiait la gloire des héros à la postérité.

Et pour unique récompense aux applaudissements de ses douze tribus, elle ceignait le front de l'auteur d'un grand chef-d'œuvre, comme celui de l'auteur d'une belle action, avec un simple feuillage.

Descendants de ces hommes, Vous qui vivez encore sur les lieux qui redisent leur gloire, et Vous que le malheur a dispersés sur la terre, entendez notre voix.

Nos faibles mains vous offrent des prix de l'ancienne Grèce.

Nous n'aurons point à les donner devant un concours de deux cent mille citoyens, nous ferons bien plus encore, nous les decernerons en présence de toutes les nations et devant la statue du Héros qui nous aime.

Nous nous supposerons en présence de tout ce qui reste encore du peuple Grec, nous nous supposerons en présence de tout le peuple des Français et des autres peuples. Et nous dirons :

Enfants des Grecs, dans l'oeuvre de l'un de vous, nous venons de reconnaître encore le génie de nos pères. Deux mille ans n'ont pu l'éteindre. Nous venons d'en recueillir une étincelle. Puissent vos acclamations, unies à celles de tous les autres hommes être l'esprit vivifiant qui la développe en flamme immortelle.

Quand la domination des Romains, dégénérés, s'écroulait sur ses pieds d'argile, la langue de Cicéron et de Tacite, quoique altérée, n'était point encore méconnaissable dans les anciennes provinces de cet immense colosse. Les états de l'Italie parlaient encore l'idiome du Latium quoiqu'en y mêlant les expressions barbares du vainqueur. Ils auraient pu, peut être, relever leurs dialectes jusqu'à la dignité, jusqu'à la noblesse de la langue latine. Ils suivirent une autre marche. et les doux chants de Philomèle changèrent en accents musicaux la langue majestueuse des monarques de la terre.

Nous portons bien plus haut notre ambition et nos vues. Nous nous adressons à des hommes la plupart sans patrie et nous leur parlons de la gloire de leurs pères ; nous leur disons, que la grandeur et la fierté de l'ame ont leur image dans la noblesse et la fierté du langage, et qu'ils doivent parler un idiome qui les rappelle incessamment à la grandeur, à la noble fierté qui caractérisaient le peuple des héros.

Notre langue est déchue sans doute ; mais, comme les autres langues de l'Europe moderne, elle n'est pas encore méconnaissable dans la physionomie de sa langue maternelle.

Elle s'est déjà relevée de la corruption où des temps d'infortune l'avaient plongée, et les Rigas, les Corais, les Ducas, ont fait des pas marqués dans la route que nous voulons indiquer. Marchez donc sur les traces de ces hommes, dont le beau talent n'est égalé que par la beauté de leurs ames. Faites plus que les suivre, portés par leurs progrès même devancez-les, c'est dans cette noble carrière qu'il est honorable d'être tour-à-tour et le vainqueur et le vaincu.

Si devenus maîtres de cette philosophie qu'ont perfectionnée les modernes,

vous portez sa science analytique dans l'examen de votre dialecte, vous vous direz bientôt; peu de perfectionnements encore, et le langage corrompu des Grecs modernes deviendra l'un des plus beaux dialectes de l'ancienne Hellénie.

Mais cette même analyse vous dira qu'une langue qui n'ose employer les infinitifs de ses verbes; qui rejette presque tous leurs participes; qui joint à leurs futurs, à leurs passés, à leurs conditionnels des temps superflus, traînants et fastidieux: qui rejette presque en entier un cas de ses noms et ses plus utiles particules; est une langue qui se prive à plaisir de ses plus précieuses richesses.

Enfin elle vous dira, cette analyse, qu'une telle langue n'attend qu'un génie audacieux autant que sage, pour franchir de timides barrières et trouver le secret d'un stile plein de nerf, de concision, de grandeur et d'harmonie; plein du beau caractère des anciens dialectes de la Grèce, et pourtant, si peu différent du parler populaire de Constantinople, de Smirne, et de tout l'Archipel, que dans ces lieux et dans le reste de la Grèce, il puisse être compris avec les plus légers efforts d'attention.

S'il est des écrivains qui aient le courage de marcher dans la carrière que nous leur indiquons, nous osons leur promettre une gloire durable pour leurs écrits en eux mêmes (car, dit un grand écrivain, c'est la langue qui sauve les ouvrages); et nous leur assurons cette gloire bien plus grande que n'eût aucun peuple du monde, celle de rappeler sa langue dégradée à son antique perfection.

O vous, qui peuplez ces contrées, si pendant plus de quatre siècles un aveugle système fermait vos esprits à la lumière des sciences, des lettres et des arts, cette époque a passé, et ses vils souvenirs tomberont tout entiers dans l'oubli; mais sous l'égide qui vient de s'étendre sur vous, rien ne peut plus borner vos vastes destinées; vous avez en votre main de revivre ou de rester morts pour la postérité: choisissez.

Tous les quatre ans nous présenterons à l'Europe le tableau de ce qu'auront fait les Grecs pour se régénérer, en lui offrant l'analyse raisonnée de tous les ouvrages publiés dans notre langue pendant cette courte période. Quelques olympiades encore, et l'Occident ramené de son erreur dans l'opinion qu'il s'est formée des Grecs, ne les jugera plus les fils barbares de ce peuple qui pût justement traiter de barbares tout ce qui n'était pas Lui.

Il sera beau de voir l'Europe attentive aux efforts d'un peuple qui, terrassé

par le malheur, entreprend de se relever, de lui même, jusques à sa première majesté.

Tous les quatre ans nous donnerons un prix à l'auteur qui, dans le grec moderne le plus pur, aura composé et publié l'oeuvre la meilleure ; et à celui qui, avec un égal talent d'écrivain, aura traduit et publié l'un des beaux ouvrages des nations modernes, et surtout de la Nation Française.

Dans la salle de nos séances nous suspendrons la couronne d'olivier sauvage dont nous aurons ceint le front du vainqueur, et nous inscrirons au dessous, l'olympiade où le prix aura été remporté, les noms de l'auteur, de son ouvrage, de sa patrie, et de l'école qui l'a formé : ce seront là les trophées de l'Académie. En présence des plus grands hommes de la nation, comment rien d'indigne d'eux pourra-t-il jamais sortir de son sein ?

Par un Synchronisme heureux, le 15 Août 1807 l'armée Française arrivait à la vue de ces rivages, le 15 Août 1808 l'Académie Ionienne tenait la première des séances solennelles qu'elle avouées à célébrer son bienfaiteur et son protecteur : enfin ce même été 1808 eût été celui dans lequel les Grècs eussent renouvelé leurs jeux olympiques pour la 647^e fois, si les empires, ne mouraient pas aussi, comme l'homme, peu après qu'ils ont brillé.

Pourtant donc de cette époque, où l'Académie prenait naissance sous l'auspice des Français, les premiers de nos prix seront distribués le 15 Août 1812. Ce sera la première année de la 648^e olympiade.

Nous n'offrons qu'une réminiscence de ces époques solennelles, nous laissons au temps à développer un premier germe que nous jettons pour la postérité.

Nous donnerons pour prix une médaille. Elle portera l'emblème de l'Empereur des Français avec ses mots ; *NAPOLEON, bienfaiteur et protecteur* : c'est le cachet de l'Académie. Au revers nous graverons une étoile avec ces mots ; *Au Génie, l'Académie reconnaissante*. Sur le contour de la médaille seront écrits, les noms de l'auteur et de son ouvrage avec le quantième de l'olympiade. La médaille sera de fer ; c'est la monnaie de Lacédémone ; c'est celle de l'honneur et de la vertu, revêtue des empreintes de l'immortalité.

Un jour nos majestueuses panégyries renouvelleront leurs vastes concours, d'autres juges nous succéderont dont la gloire fera bientôt oublier la nôtre ; mais leur grandeur même sera notre ouvrage, et ce sera là la gloire que le temps ne pourra nous ravir, et qui nous rendra chers à tous les vrais amis des idées grandes et libérales.

P. S. L'Académie ne jugera que des ouvrages qui seront envoyés à son secrétariat (francs de port) et elle devra les avoir reçus ap 1^{er} Mai 1812, pour donner les premiers de ses prix olympiadiques. Pour le premier concours l'Académie recevra les ouvrages de tous les auteurs vivants qu'elle qui soit la date de leur publication.

*A Corcyre, 1^{re} année de la 647^e olympiade,
(Juin 1809).*

*Le Secrétaire pour la langue Française,
CH. DUPIN.*

ACADEMIE IONIENNE

Enseignement public.

PROSPECTUS.

Le 15 Août 1808, l'Académie Ioniennne fit connaitre aux Corcyréens qu'elle allait leur ouvrir des cours gratuits et publics de physique et chimie, d'histoire naturelle, de physiologie et d'hygiène. Elle tint plus qu'elle n'avait promis: à ces premiers cours, elle ajouta celui d'anatomie et d'opérations chirurgicales, que M. le docteur Razis par un mouvement digne d'éloges, s'offrit à professer, quoiqu'il ne fût point encore au nombre de nos collègues.

Un dénuement absolu d'instruments en tout genre, d'emplacements même pour opérer les expériences de chimie et les dissections anatomiques, toutes ces causes ont nui aux premiers cours ouverts par l'Académie. Cependant malgré tant d'obstacles, ces cours n'ont point été faits sans quelques succès.

L'Académie a vu, nous oserons dire avec orgueil, des personnes déjà mûries par l'âge et le travail, des officiers pleins de mérite, et des hommes habiles dans les diverses branches de l'art de guérir, honorer constamment de leur présence les cours de ses professeurs.

Mais en même temps l'Académie a vu avec douleur qu'elle avait fait un vain appel à la jeunesse Corcyréenne, l'Académie n'a point trouvé de pères qui aient cheri l'instruction de leurs fils, et point de fils qui aient senti que l'instruction pouvait être un bienfait pour eux mêmes. Cependant l'Académie avait paru taxer injustement quelques parens d'un vain orgueil, en leur disant, avec ménagement, qu'un amour propre aveugle et mal calculé peut-être, les empêchait

d'envoyer leurs fils à des écoles publiques quelqu'elles fussent. Combien l'Académie verrait avec plaisir l'expérience démentir ces assertions qui lui content, et qu'elle s'empresserait d'avouer qu'elle a eü tort de vous faire un reproche, que tout lui donne aujourd'hui le droit de renouveler !

Aux cours de l'année dernière, nous devons ajouter un cours de littérature Grecque, ouvert par notre collègue le docteur Mavromati ; c'est un nom qui vous est connu et qui porte avec lui son éloge. Le docteur Mavromati développera les beautés des principaux chef-d'oeuvres de vos ayeux. Il fera proprement pour vous un cours National. Il est beau de voir que c'est sous l'égide du Gouvernement Français qu'après deux mille ans de silence, les philosophes de l'Hellenie renouvellent leurs leçons éloquantes.

Cours de Physique et de Chimie.—On s'est borné dans la première année à faire connaître les loix de la physique générale et sur tout de l'astronomie physique, dans laquelle on a pris pour base le traité de l'ancien élève de l'Ecole Polytechnique M. Biot. Cette année la physique particulière, et s'il se peut la chimie, seront développées d'après les leçons de cette même école par ses anciens élèves MM. Augoyat et Dupin.

Histoire Naturelle.—M. le docteur Pierri professera la botanique en général, et spécialement l'histoire naturelle des Isles Ioniennes.

Medecine.—Monsieur le docteur Gangadi professera la physiologie et l'hygiène appliquée spécialement aux habitants de ces contrées, d'après les bases offertes par la nature du climat et la salubrité spécifique des diverses regions de ces Isles.

Chirurgie.—Monsieur le docteur Razis, professera l'anatomie et dans le même temps il fera un cours d'opérations chirurgicales et d'obstétrice.

Belles-Lettres.—Monsieur le docteur Mavromati ouvrira un cours de littérature Grecque, il fera sentir le caractère des divers genres de constructions grammaticales et l'esprit des tours oratoires ou poetiques, il marquera comparativement les beautés dont ils sont susceptibles, avec les défauts qu'on doit éviter pour écrire avec élégance et pureté la langue Grecque. Il passera de ces éléments à la comparaison des auteurs, en cherchant à reconnaître la trempe de leur génie dans le caractère de leur stile, et l'élevant successivement des plus simples études aux plus composées ; il parlera tour à tour, des prosateurs didactiques, des philosophes, des historiens, des orateurs : enfin il étendra sa methode jusqu'aux ouvrages des poëtes, en faisant sur le stile de la poesie les études qu'il aura déjà présentées sur le stile de la prose.

Au premier Octobre, époque de l'ouverture des cours, l'Académie fera connaître les jours et les heures choisies par ses professeurs pour donner leurs leçons.

A Corcyre, Août 24 année de la
1472 olympiade (1809).

Le Secrétaire pour l'Langue Française,
H. DUPIN.

Page 55. The History of the Patriarchs of Jerusalem, written by Dositheus, and printed in 1715, mentions the Seraglio library; and Gregorias Ghika, Waywode of Wallachia, printed at Leipsic in 1772, in two volumes folio, a commentary on the bible, entitled, *τῆς βασιλείας των πατέρων*, a book which all the Greeks of the fanal assured the Abbé Toderini, the author of the book on Turkish literature, was procured from the same collection by the Prince's ancestors. The story told in the volume which was hunted out of the records of the Imperial library by Villoison, and is given in the eighth volume of the Notice of the MSS. in that collection, which is subjoined to the last edition of the Academy of Inscriptions, printed at Paris in 1810, will account for the possession of any rare manuscript volumes by wealthy individuals or corporations in Greece, and the *σείρα πατέρων* is known to have been in the Seraglio library. The words of Monsieur Girardin, in his two letters to the Minister of Louis the Fourteenth, are decisive, especially those of his second epistle. Je me suis, Monsieur, exactement informé de ce qui concerne celle (la bibliothèque) du Grand Seigneur, et je puis vous assurer quelle est sans ordre, et sans catalogue. Les MSS. Grecs ne consistoient qu'en 200 volumes, ou environ; et le Pere Besnier, apres les avoir examinés, n'a trouvé que ceux dont j'ai pris la liberté de vous envoyer le mémoire, qui méritassent d'en être tirés pour la bibliothèque de sa majesté. Tous les autres, mal conditionnés et

qui ne contiennent que des auteurs imprimés depuis long temps, ont néanmoins été vendus sur le pied de 100 livres chacun; ainsi, IL N'EN RESTE PLUS DE CETTE LANGUE DANS LE SERRAIL.

The MSS. selected by Besnier, were as follows: 1. All the works of Plutarch, a copy of the thirteenth century. 2. Many of the works of Hippocrates and some others—fourteenth century. 3. The Chain of the Fathers (*σειρα πατερον*)—eleventh century. 4. Homer's Iliad—fifteenth century. 5. The Cassandra of Lycophron, Oppian, Dionysius Periegetes, Ammonius on the Isagoge of Porphyry, and a few other works—twelfth and thirteenth centuries. 6. Many of the works of Plato, and the golden verses of Pythagoras, fifteenth century. 7. The Orations of Dion Chrysostom—fourteenth century. 8. Many works of Xenophon, Plato, Hero, Ptolemæus, Appian, Manuel Phile, and others—fifteenth century. 9. The great Syntax of Ptolemæus—fourteenth century. 10. Some works of Philostratus, Alciphron, and others—eleventh century. 11. The nine books of the History of Herodotus—twelfth century. 12. The annals of John Zonaras—thirteenth century. 13. The Homilies of Jacob the Monk on the Virgin Mary, and some other productions of the same kind—eleventh century. 14. The Chronography of George Syncellus—eleventh century. 15. A voluminous collection of medical treatises, to which are prefixed the Aphorisms of Hippocrates—sixth century. 16. And finally, a Latin tract, *Pauli Savetini Ducensis*, concerning military tactics and warlike engines, with figures—the fifteenth century.

The Abbé Sevin, who was sent by Louis the Fifteenth in search of MSS., was assured at Constantinople, that all the Greek volumes had been burnt by Amurath the Fourth; but how unfounded that assurance was, has been before seen. The Abbate Toderici, a subsequent traveller, gives a list of oriental books in the Seraglio, which a page of the palace was forty days in copying.

The monastery of Patmos was found by Villoison, to contain a better regulated collection of MSS. and printed books, than any other library in the Levant. He saw there a variety of ecclesiastical works, but only a few profane authors, of which he remarks none but the Dialogues of Plato, and a part of Diodorus Siculus from a recent hand. It possessed, however, an excellent collection of some early editions, although much worm-eaten and otherwise injured. His words are: *On y trouve aussi beaucoup de bons livres Grecs imprimés, et également rongés par les vers; la plupart des bonnes éditions des Peres Grecs, quelques unes des Aldes et des Etienne's, entre autres les Poetæ Græci Principes, et le Tresor de la langue Grecque de Henri Etienne; l'Anthologie en lettres Majuscules de Lascaris; le Démosthène si précieux de Bernard Feliciani, Venise, 1543, le Suidas de Chalcondyle, l'Euripide d'Alde, enfin plusieurs autres éditions primaires, devenues fort rare, parce qu'elles sont anciennes et sont allées se perdre en Grèce et sur tout dans les couvens de Mont Athos; l'Eustathe de Rome, les Commentateurs Grecs d'Aristote les Commentaires de la langue Grecque de Budée; quelques auteurs Italiens et Latins, comme St. Augustin de civitate Dei.* See the same volume, p. 31.

Page 641. The inscription was copied by Villoison, and is given as follows, in the Academy of Inscription, vol. xlvii. p. 304.

ΥΜΝΩ ΘΕΩΝ
ΜΕΛΗΤΑ ΠΟΤΑΜΟΝ
ΤΟΝ ΣΩΤΗΡΑ ΜΟΥ
ΠΑΝΤΟΣ ΔΕ ΛΟΙΜΟΥ
ΚΑΙ ΚΑΚΟΥ ΠΕΠΑΥΜΕΝΟΥ.

Page 660. Plates 39 and 40, of Part II. of the Ionian Antiquities, contain a view of the Gymnasium at Ephesus:

Only ACCEN

RENSI ET, remains of the inscription on the arch on Mount Prion.

Page 704. Phanodicum quod attinet, id nominis (ut crediderim) raro alibi observatum. Peroportune tamen occurrit apud Scholiastem Apollonii Phanodicus historicus, Deliacorum auctor; Idem que, ut videtur a Laertio semel atque iterum laudatus, tanquam de tripode, sapientis dicto, deque Thalete et Biantē scriptor*.

It is possible, that some persons not smitten with the love of antiquity, may be surprised that a treatise of great learning, and no inconsiderable length, and so much and such repeated attention have been bestowed upon a memorial which, translated word for word, from Chishull's Latin interpretations, is as follows:

1.

Of Phanedicus I am (*i. e.* the Hermæan statue) the son of Hermocrates of Proconesus. And I the bowl, and the stand of the bowl, and the cover, to the Prytaneum gave as a memorial, to the Sigeans; but if any thing I should suffer, to take care of me I will command the Sigeans. *And he made me, Æsopus, and his brothers.

2.

Of Phanodicus I am, the son of Hermocrates of Proconesus. The bowl truly, and the cover of the bowl, and the stand, to the Prytaneum gave he, to the Sigeans.

Page 706. There was, however, a Sigæum in the times of the Christian Emperors. *Revixit tamen seculis Christianis et sub metropoli Cyzicena Episcopatus honore floruit*†.

* Chishull, Inscriptio Sigea, p. 32.

† Sigea Inscriptio, p. 2, Lond. 1728.

Page 749. The seventh plate in the second volume of Banduri's *Imperium Orientale*, gives a bird's-eye view of the straits of the Dardanelles, the sea of Marmora, and Constantinople. When it was taken is not mentioned in the plate, but it was after the building of the castle of Koum-Kale in 1659. In this view some old walls are put on Cape Sigéum; other ruins, called *Ruins de Troye*, are seen underneath, on the left bank of a river, apparently the Mendere, which is called Xanthus or Scamander; and the stream, now the Thymbrek, is named the Simois.—This notice is of so much importance, that I regret much that it is not inserted in the text.

Page 757. I am desirous of propping up my own scepticism on the subject of the Troad, by the authority of no less a person than Chishull, who visited the country in the year 1701, and who says of the site of the city—"But still we must be cautious of pointing out and distinguishing the very place; since in the reign of Tiberius Cæsar, we are assured by Strabo, that there remained not the least footstep of ancient Troy to satisfy the curiosity of the most searching traveller. So vain are the accounts of our modern *journalists*, who pretend to have seen the walls, the gates, or other ruins of Troy: that which now remains, being nothing but the rubbish of New Ilium, or of that city once attempted there by Constantine*."

Pompey's Pillar. Page 870.

The inscription on Pompey's Pillar is given by Sébastian Erizzo, and, as Mons. Villoison has observed, evidently more exactly than in most other copies—

OCT. CAE. AUG. FLAV. CIAN. FAB. FIL. CLA. FRON.

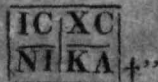
* Travels in Turkey, p. 35.

Flavius Ciannidius commanded the Claudian legion when Augustus gained the battle of Philippi, and he it was that erected the column, to commemorate the arrival of that conqueror on the shores of the Bosphorus*.

The Corinthian Column in the Seraglio. Page 948.

“ In relation to this inscription (*Fortunæ Reduci ob devictos Gothos*), the medal of Belisarius may be observed, on the reverse of which are the words **DEVICTIS GOTHIS**.

“ On the opposite plane of the basis is this religious device :



* L'Académie des Inscript. tom. xlvii. p. 315.

† Chishull's Travels in Turkey, p. 46.

EXPEDITION TO THE DARDANELLES.

THE following notice of the enterprise which, under the above name, has been the object of so much obloquy, may serve to change the opinion of those who have hitherto imputed the objectionable parts of the measure to the misconceptions of Lord Grenville's ministry.

It seems that the English fleet, having passed the straits on the 19th of February, came to an anchor at ten o'clock on the morning of the 20th at Princes' Islands, eight miles to the south of the Seraglio Point. This anchorage had been recommended in a dispatch addressed to Mr. Secretary Fox by His Majesty's Ambassador to the Porte, Mr. Arbuthnot, so early as the 29th of September, 1806*. The ships, however, might have taken a position less distant from Constantinople, for the *Endymion* frigate, after they anchored, moved to within a little more than four miles of the town, and the squadron itself might have got still nearer, if it had stood on towards the city, instead of dropping down to the Islands. One of the advantages originally proposed by the Ambassador, as likely to be gained by this position, was the cutting off the communication between the two continents, and so starving the city into submission†. It may be now of no service to ask, how such an object could be obtained by a force stationed in the sea of Marmora, when the whole canal of the Bosphorus was in possession of the Turks; for, without examining into the wisdom of such a project, it is certain, that when the expedition sailed, it was not a slow siege, but active

* See No. 5, Papers presented to the House of Commons, pursuant to their Address of the 16th of March, 1808.

† No. 5, Papers, &c.

operations, which were to be undertaken against the town*. The nearer therefore the fleet could be stationed to the city, the more imposing would be its menace, and with the greater facility might open hostilities have been carried into effect.

The dismissal of the General Sebastiani, and the surrender of the Turkish fleet, with a supply from the arsenals, was to be demanded; and Lord Collingwood recommended, that only half an hour should be allowed for the deliberation of the Porte. His Lordship was justly desirous of losing no time by negotiation; but he was not aware that the Turks are the most dilatory people in the world, and would be driven by such a demand of impossible promptitude, to the bravery of despair. There were two extremes to be avoided, the one just mentioned, and the admission of such a negotiation on the part of the Turks as could only be intended to gain time. It appears by Lord Collingwood's order to Admiral Duckworth, that these demands were to be made "when the squadron was disposed in such stations as to compel compliance;" but it is not exactly known whether the actual proposal was made to the Porte. The *Endymion* had charge of the Ambassador's dispatches to the Grand Vizier when she left the fleet at anchor; but as our force was not at that time in *such a situation as to compel compliance*, it may be presumed the real terms were not therein decisively stated. The requisition respecting General Sebastiani was, however, either actually conveyed to, or understood at, the Divan.

On the 21st, the day after the anchoring, Isaac Bey, a minister of the Porte, arrived with a flag of truce. Mr. Arbuthnot, whose opinion was to guide the Admiral as to the necessity of commencing hostilities†, and with whose advice and assistance the whole affair

* Lord Howick's Letter to the Lords of the Admiralty, No. 1, Papers presented to the House of Commons, ordered to be printed 23d March, 1808; Orders from Lord Collingwood to Sir John Duckworth, No. 2, Papers, &c.

† Orders from Lord Collingwood, &c. Papers, No. 2.

was transacted*, consented to open a negotiation: a letter, containing a project, as a basis on which peace might be preserved, was dispatched through Isaac Bey; and a gentleman of the British Factory, who communicated some of the circumstances to me, went on shore to receive the answer. On the 22d the breeze served, and although some apprehensions were entertained on account of the current, it appears the fleet would have got under weigh, and have attempted at least to work up to join the *Endymion*, had not the Ambassador "desired that a few hours might be given for an answer to his letter†." Mr. Arbuthnot's dispatch to Lord Howick, dated Malta the 10th of April, 1807, has the expression, that "once for a moment a hope existed that the wind was about to change‡;" but the Commander-in-Chief's letter says, that "for a few hours the breeze was sufficient to stem the current where they were placed."

The negotiation was carried on until the 27th, but from the morning of the 22d the weather was calm, with light contrary winds, and on the 28th it blew strongly from the north.

At the conclusion of the negotiation, the Turks endeavoured to erect a battery on one of Princes' Islands, and in attempting to dislodge them from a convent, owing to misinformation received by the Admiral, an English officer and several marines were killed. The heads of some of them were shown in triumph at Constantinople. The wind continued to blow down the Bosphorus, and the Commander of the expedition was now "*convinced of the utter impracticability of his force making an impression, as at that time the whole of the coast presented a chain of batteries; as twelve Turkish line-of-battle ships, two of them three-deckers, with nine frigates,*

* Vice-Admiral Duckworth's Letter to Lord Collingwood, Papers, No. 7.

† Vice-Admiral Duckworth's Letter to Lord Collingwood, No. 7, Papers, &c. p. 16.

‡ Papers presented to the House of Commons, pursuant to their Address of the 16th of March, 1808, No. 9.

were with their sails bent, and apparently in readiness, filled with troops; and as 200,000 soldiers were said to be in Constantinople*, and he was also of opinion, "that he might have coped with the batteries alone, or with the ships, if they came out of port, but not with them as described, so as to be afterwards able to repass the Dardanelles." Accordingly he weighed anchor on the morning of the first of May, and after standing off and on to see if the fleet would give him battle, bore up, and arrived on the evening of the 2d off Pesquies Point (Abydos), where the squadron anchored. The next morning the Dardanelles were again forced, but with a loss which was reckoned very severe, and which being added to the failure of the expedition, has not yet been effaced from the mind of the English public.

Such is the simple detail of the expedition itself, as far as it is recorded in the official papers delivered to Parliament. Let us now look into the origin of these unfortunate operations, and endeavour to collect to whom their conduct and issue are fairly to be ascribed.

It has generally been supposed that the circumstances under which His Majesty's Ambassador, backed by the letter of Rear-Admiral Louis, commanding a squadron of three line-of-battle ships off the Dardanelles, recommended the passage of an English fleet to Constantinople, were materially altered by the three weeks which elapsed from the date of Admiral Louis's letter to the actual passage of the Dardanelles†. On this ground, and this alone, as far as I can judge, has the odium of the failure of the expedition been thrown upon the Cabinet at home. Whether this delay was imputable to the King's Government, will be seen by the dates of the several dispatches: Mr. Arbuthnot's letter, finally announcing that "the time might

* Vice-Admiral Duckworth's Letter, &c. Paper No. 7, p. 16.

† Nos. 7, 8, 9, of Papers presented to the House of Commons, pursuant to their Address of the 16th of March.

shortly arrive when His Majesty would be obliged to act hostilely against the Turkish empire*,” was received at Downing-street on the 9th of November. The orders to Lord Collingwood to detach the squadron to act against Constantinople, were sent on the 22nd of the same month, and given by his Lordship to Sir John Duckworth on the 13th of January; but previously to this period, in consequence of some differences between the British Ambassador and the Porte, which were adjusted, Sir Thomas Louis, with three sail of the line and two frigates, was sent to the Dardanelles, in pursuance of instructions from Lord Collingwood dated the 22d of November, which squadron, “if the Ambassador thought it necessary and proper,” was to appear before Constantinople†. Sir Thomas Louis, in a dispatch to Mr. Arbuthnot, dated the 26th of January, off the Dardanelles, told the Ambassador, “*that he might depend on the squadron’s proceeding to Constantinople, in spite of opposition on the part of the Turks, whenever he might think such a measure necessary, as he was confident of performing that service with facility*‡.” To this opinion Mr. Arbuthnot referred His Majesty’s Ministers in his dispatch to Lord Howick§. If therefore the service could have been performed at that time, and the Ambassador, who had the sole direction of the operation, did not command such an appearance of the fleet before the capital, the English Ministry are surely to be absolved from all blame of unnecessary delay, and if more than three weeks from the date of Sir Thomas Louis’s letter of the 26th of January, were gained by the Ottoman Government||, the reason why a circumstance so fortunate for the Turks was suffered to occur, when a squadron competent and ready to prevent it was under the Ambassador’s order,

* Dispatch, No. 5.

† Papers, Inclosure No. 2.

‡ Second Inclosure in Paper No. 9.

§ Paper, No. 9.

|| Dispatch from Mr. Arbuthnot to Lord Howick, Paper No. 9.

is not to be demanded of the Cabinet at St. James, but the bureau diplomatique of Pera.

The true point of enquiry will be seen also by a view of the transactions on shore immediately preceding, and during the period of, the expedition. On the 29th of January the Ambassador and his suite, together with every individual of the British Factory, were invited to dine on board the *Eudymion* frigate at anchor in the harbour of Constantinople. As they were sitting at coffee after night-fall in the cabin, they found the ship under weigh. Her cables had been cut. The assurance that they had been saved from certain destruction, did not prevent the merchants, who had left their counting-houses open, and even their papers exposed, from earnestly intreating to be allowed to land and abide the event. The story now told at Constantinople is, that a few strong words hastily delivered at the Divan by the Secretary of Legation, Mr. Wellesley Pole*, who during the long period of the Ambassador's unfortunate retirement from public business carried on all the political intercourse between Great Britain and the Turkish empire, occasioned a hint to be dropped, that a repetition of such a menace conveyed in such a manner, would be answered by the opening of the Seven Towers; and at the time of the Ambassador's flight from the capital, not only imprisonment, but death, and "the most severe tortures that malice could invent†," were

* The Turks had interfered with the government of Wallachia and Moldavia, in a manner which was judged a violation of their treaty with Russia: Mr. Pole, in terms which his better judgment would disapprove, threatened the capital with twenty sail of British line-of-battle ships, and was so far thought to have gained his point, that Mr. Arbuthnot reported that the negotiation had taken a favourable turn (No. 6, Papers, &c.); and the recommendation of the Russian Minister Italinsky, conveyed to Count Woronzow at London, procured the Secretary, unless I am much mistaken, a pension of eight hundred pounds per annum, *for having risked the character of England in behalf of another power, with whom in a few months she was in open war.*

† Rear-Admiral Louis's Letter to Lord Collingwood, Paper No. 5.

understood to await all the English at Constantinople, should they be seized as hostages, and should the fleet fire upon the forts or the capital. Whether these apprehensions were well founded I cannot myself determine, but they were not credited at the time by the English residents, and are now the subject of universal ridicule. Mr. Arbuthnot, however, by his sudden departure, certainly removed one of the obstacles, which in case of the seizure of his person, might have impeded the operations of our forces; and as he joined the squadron off the Dardanelles on the 31st, no such change could have taken place in the state of defence at the Dardanelles during the interval from the 26th to that day, as could prevent the squadron from proceeding to Constantinople. The delay then must have originated either from the state of the wind or the advice of the Ambassador. Rear-Admiral Louis does indeed in his letter of the 5th of February to Lord Collingwood, seem to have changed his opinion, delivered ten days before, and to have thought that a greater force was necessary to accomplish the purposes of the expedition*; but the facility with which the passage was made, and circumstances afterwards known of the state of public feeling at Constantinople, would make it appear, that his apprehensions were unfounded. The additional force under Sir John Duckworth arrived on the 10th of February, and the Ambassador declining the invitation to return with the Capudan-Pasha in the *Endymion* to Constantinople, the squadron sailed through the Dardanelles, as before described, on the 19th of the same month.

On the appearance of the fleet before the capital, the Grand Signior was convinced of the necessity of submission: he sent for General Sebastiani, whom he had for some time admitted to a familiarity of intercourse never before witnessed between a Sultan and an Ambassador, and said, that, however reluctantly, he must require his immediate departure. The General acquiesced in the decision, and

* No. 4, Papers relative to the Expedition to the Dardanelles.

taking his leave, retired to the French palace, where he burnt all his papers, and made every preparation for quitting the capital. The horses were saddled in the court-yard. At this time the principal ministers of the Porte were dressed in their official robes, and the state-barges were in readiness to convey them to the fleet, with offers of entire compliance with the British Minister's demands. Yet the whole population of Constantinople, ignorant of their incapacity, and fired with indignation, rushed to arms, and the gentleman who went on shore with the flag of truce assured me, that the whole Seraglio Point, the shore, the walls and the houses, were completely hidden, as it were, beneath a panoply of moving weapons. Such a species of defence would, had the town been attacked, have only increased the carnage and consternation of the besieged. The ships of war in the harbour were at once manned with a promiscuous crowd of soldiers, sailors, and citizens: the Sultan Selim was filled with not less than three thousand men: they demanded to have the fleet led against the infidels, but at the earnest prayers and intreaties of General Sebastiani, were detained by the Sultan's orders, and saved, as he avowed, from inevitable destruction. At the moment that the Turkish Government had decided upon submission, and the French were on the point of flying from the city, the advice of the Spanish Resident, who thought that no very active operations were decided upon by the commander of the squadron, persuaded a trial at negotiation, the darling but unsuccessful passion of the English people*.

* "Never was there any treaty between the French and English," says De Commynes, "but the French always outwitted them; insomuch (as I have been told) the English have a common proverb with them—That in all, or most of their battles and conflicts with the French, the English have the better, but in their capitulations and treaties they come off still with the loss."—Book iii. cap. viii. We have dropped the proverb, which may not perhaps be less applicable to us than to our ancestors, who, it must be confessed, had no great reputation for capacity, as the same author in another place has these

It was hoped that time might be thus gained until all the guns were mounted on the Seraglio walls, and batteries erected which might at least have an imposing appearance, but above all, until the setting in of the north-east wind secured the inactivity of the fleet.

When the flag of truce arrived on shore on the 22d, every artifice was employed to gain time, and the bearer of the dispatches was detained for many hours with pipes and coffee, and repeated invitations to dine and participate in a variety of ceremonies with the ministers of the Divan. This gentleman incessantly pressed, the Turks assiduously protracted, the answer, but both the one and the other expected each moment to hear of the advance of the squadron from the Princes' Islands, as the wind was then southerly, and was by those on shore thought strong enough to bring up the ships to the Seraglio. Had the English fleet weighed anchor and stood towards the city on that morning, there had been no war between Great Britain and the Porte. The Grand Signior would have chosen between the two alliances—the Turkish Ministers would have hastened to their barges, and the French Embassy to their horses. As it was, it was presumed that the English had not decided upon what measures they should pursue: the emissaries of our enemies advised a protraction of the negotiation, and at the same time assisted the Turks in forming every possible species of defence. It was, however, never intended that the Turkish fleet should quit the port and fight the squadron. What the Ambassador had reported in his dispatches of the 15th and 27th of January, was perfectly true, that notwithstanding the “ships were called in readiness for sea, seamen of no

words: “*Before the King of England took shipping, he sent to the King of France one of his heralds called Garter (a Norman born), with a letter of defiance, so well contrived, and in such excellent language, I can scarce persuade myself any Englishman writ it.*”—Book iv. cap. v.

kind could be found to man them* ;'' and it is not possible, that in the course of a month the case should have been so much altered, as to render the Ottoman fleet an object of just reliance to the Turks, or of reasonable fear to the English Admiral, who, notwithstanding his report, must have known their real inefficiency. This naval superiority rendered a bombardment of Constantinople at all times, when the wind served, practicable, in spite of any land defences ; and as a dozen shells would have set the whole city in a blaze, it was so fully expected that the squadron would remain at anchor until the first fair wind should enable them to commence hostilities, that when, on the 2d of May, the English ships were no longer visible from the town, it was some time before the fact of their departure, and of the abandonment of their enterprise, was credited at Constantinople!

An inclination to avoid what might possibly look like the gratuitous censure of any individual, has prevented me from inserting some details, in which the immediate agents in the above proceeding would appear certainly to very little advantage ; nor would I have said so much on the subject, if the blame attached to the whole plan and conduct of the Expedition had not been, with the height of injustice, laid solely to the charge of the Ministers composing at that time the British Cabinet ; and if that opinion had not been, in a great measure, founded on some expressions contained in the last dispatch from the Ambassador, dated at Malta, after the failure of the attempt†.

This last circumstance, together with the consideration that the Ambassador owed his appointment to, and has since been ranged amongst, the political opponents of the accused Ministers, may be

* Papers, Nos. 7, 8, presented to the House, &c. pursuant to their Address 16th March, 1808.

† See No. 9, Dispatch from the Right Hon. Charles Arbuthnot to Viscount Howick, dated Malta, 10th April, 1807, received May 29th, by Mr. Secretary Canning.

urged in reply to the only remaining charge which can be made against those statesmen, namely, that the employer is answerable for the actions of the employed. It is true that Viscount Howick, in a dispatch to Mr. Arbuthnot, conveyed to him the King's approbation of his conduct*. But it must be recollected, that this approbation was consequent upon the Ambassador's report of his own measures, in which it was not to be expected that he should include the sallies of his Secretary (the true cause of his own unfortunate misapprehensions), and which were not duly appreciated until the breaking out of the war. It was impossible for the Cabinet of London to be aware, that at the moment Mr. Arbuthnot reported so favourably of the interview between the new Reis Effendi and Mr. Pole, the circles of Pera were amusing themselves with the intemperate triumphs of the youthful diplomatist. When the Ambassador saw his Secretary galloping down the streets of Buyuk-dere, waving his hat, and crying victory, it was not perhaps very probable that it should be suggested to him, that in a short time afterwards he himself should retreat no less speedily through a back door, from the palace of Pera to the port. The domestic calamity, and very serious illness, which rendered the Ambassador "incapable of paying due attention to any part of his public business†;" and the nonage of his substitute, may be some excuse for the mistakes which caused the rupture between Turkey and Great Britain; but the delicacy which prevented the arraignment of the agents by their employers, cannot operate upon the impartial and unconcerned spectator, nor absolve him from the duty, however insignificant may be his efforts, of disclosing such a portion of facts not generally known, as may counteract the imputation cast upon great public characters without the slightest foundation or pretence for blame.

* Papers, No. 6.

† See the above Paper, No. 9.

With the persuasion that a more decisive menace would, on the appearance of the fleet, 'without any hostility, have effected the purposes of the expedition, we may feel many regrets, that other measures had not produced a different termination of the affair; but as the war was not prevented, we cannot surely lament that we did not, by the rapid conflagration of a wooden city, cause the certain destruction of an immense defenceless population, and the massacre of all the Christian subjects in the capital, which was expected and threatened at the time, and which the power of the Grand Signior, in opposition to a multitude of armed fanatics, might have been unable to prevent.

It may be some consolation, under our discomfiture, to believe, what every thing I could gather on the spot induced me to suppose, that there was not an intelligent man in the empire, who thought that those who had burst through their redoubtable Dardanelles, were intimidated by the cannon on the mouldering walls of the Seraglio, 'or who attributed the safety of the capital to any other motive than forbearance, and a disinclination from having recourse to unjust extremities.

ALBANIAN LANGUAGE.

I have asserted the Albanian to be an unwritten language, which, as far as the Albanians themselves are concerned, is the case in every part of the country which came under our observation; but it appears, that an attempt was made about the beginning of the last century to reduce it to rule, and embody it in a grammar, by a member of the Society for propagating the Faith, who seemed fully aware of the nature of his task, and called it, indeed, *a new sign in the grammatical heaven*. The book, which is now before me, has the following title: *Osservazioni Grammaticali, nella lingua Albanese del P. Francesco Maria da Lecce, Min. Oss. Rif. Esprefetto Apostolico delle Missioni di Macedonio dedicate agli eminentis: e reverendissimi Signori Cardinali della Sagra Congregazione di Propaganda Fede. In Roma, Della Stamperia della Sag. Congr: di Prop. Fede, 1716.* Any one, from a perusal of the grammar, might conceive it to be that of a written tongue; but a sentence of the prefixed notice to the reader, would undeceive him, for there it is said, that the Albanian people dispersed through various provinces and kingdoms, *not having the written knowledge of their own idiom*, expect with impatience the present work, that they may behold, as in the purest chrystal, their proper image. *E quei popoli Albanesi dispersi per varie provincie e regni, non avendo la notizia scritturale de proprio idioma, aspettano con impazienza la presente opera, per osservare, come in chiarissimo cristallo, la propria imGINE.* From the concluding sentence of this preface, it appears that father da Lecce directed his grammatical observations to those Italian religious who were destined to the service of the mission; and to them, I believe, it has been confined, for, as is before said, I never heard of the Albanian as a written tongue. The

grammar was composed for the previous instruction of the young missionaries, and to prevent a catastrophe that had before frequently occurred, the return of many of them from Albania, in despair of acquiring without any master, a competent knowledge of the language. Some characters must have been, however, in use amongst the missionaries previously to the date of this attempt, for the Padre talks of an Albanian alphabet as in existence in his time, and as formed, with the exception of five letters, of Roman characters. His words are, *Le lettere appo gl' Albanesi sono 28, la figura delle quali e la medesima che quella de Latini, eccetto cinque, come nel seguente alfabetto si mostra, a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, x, y, z, Ɔ, ƆƆ, Ɔ, Ɔ, λ*. Whether in the bishoprick of Butrinto, in Dalmatia, Calabria, or amongst any other Roman Catholic Albanians, these characters are in use, I am not qualified decidedly to say, but I never heard of them in the course of our journey. Four of the additional letters are representatives of sounds which are found in the Romaic, but not in the letters of the language of the Padre Francesco. Ɔ is a Romaic *delta*, pronounced *dth*; ƆƆ is the Greek Θ, of which the Italians are altogether ignorant, calling it *seta*; Ɔ is sounded as the modern Greeks read that diphthong, which is shorter than the Italian *u*, but so little different from it, that another character was scarcely necessary to express its signification. λ is the Greek lambda, as we pronounce it, and the addition of this letter to the Italian *e*, seems unnecessary, as only one *l* is sounded by the Albanians; but Ɔ is sometimes stronger than either the Romaic *z* or English *z*; and after repeated trials with our Albanians, I am not sure that it is quite correctly represented by *dz*. As the Padre was so attentive to the insertion of the additional sounds, he might have taken notice of five which cannot be represented by any of his or our single letters, but which the Albanians pronounce so simply, that they can hardly be called diphthongal:

these are the *m* and *n*, and *g* and *f*, and *k*, prefixed to another consonant; the two first of which the modern Græeks have made use of in spelling words derived from other languages, but have dropped their sound. Thus, although in Romaic *μάρμαρος*, is *barbarous*, and *νάννο*, *danno*, yet if those words were Albanian, the *μ* and *ν* would have a half sound, such as I know not how to figure by any written example. As for the combinations of consonants, they are in this tongue productive of words which an English mouth must find it no easy task to produce.

The Turkish, Romaic, Latin, Italian, French, and English languages, seem to have had a share in the composition of several of the Albanian words and phrases. As might be expected from the instability of an unwritten tongue, the speech of one part of the country differs materially from that of the other quarters of the same region, and the twenty-four dialects of the ancient Asiatic Albania, may be equalled in number by those of the modern European provinces. In the country above Tepellenè, a great portion of the words are Turkish; lower down than Ioannina, the Romaic is generally borrowed to supply the deficiencies of the tongue; and on the coast, the Italian is the predominant mixture. Mr. Swinburne, in a passage of his travels, referred to at the end of Letter XIII., has given a tolerably copious list of English words, and those not borrowed from the Greek or Latin, or the prevalent languages of modern Europe, which he declares are to be found representing the same meaning in the jargon spoken by the Albanians settled in Calabria; but only three of all he has enumerated, would be understood by an inhabitant of the country which we visited. The Varanges, or English body-guard, who were employed in the service of the latter emperors, and a corps of whom attended Alexius Comnenus to the battle of Durazzo, are the only British of whose possible communication with the settlers in Greece and Epirus, history makes any

mention ; but if the English and the Albanians could be traced to their original soil, the partial similarity of the two languages might not be considered so singular, as it is rendered by our present limited retrospect into the antiquities of nations. The most striking resemblance is in the present, indicative of the verb *to be*, which is *u* or *ou yam*.

I had collected with considerable pains, a vocabulary of the Albanian spoken by the peasants of Attica, and should have given it a place in this Appendix, if the Grammar of Da Lecce had not fallen in my way. From comparing the two specimens, I find the language of the Attic and Epirote Arnoot to be the same, although with a certain discrepancy, which may be well attributed to the variety of its dialects, and to the different impressions which it has received in the many regions inhabited by this dispersed people.

The Missionary declares in the commencement of his book, that the Albanian coincides in phrase almost entirely with the Italian—*la lingua Albanese conviene quasi in tutto nella frase con la nostra Italiana*. He was evidently talking of those who were inhabitants of, or confined upon, the territories of the Venetians, or the Calabrian Arnoots. He would not have made the same remark relative to the natives of Delvinaki and Tepellenè. A great portion of the phraseology of the Italinized Albanians (if I may use the word), is possibly very similar to that of the Milanese or Tuscan peasant ; but the truth seems to be, that in the naked Arnoot may be discerned the visible remains of an ancient language which no longer exists*.

* Nous ne parlerons pas ici de certaines langues peu étendues, reste visible d'un ancien langage qui ne subsiste plus, ou du moins de quelques anciens dialectes si fort altérés qu'il est difficile d'en démêler l'origine—Telles sont dans notre occident, les langues Basques, Galloise, et Flandoise ; telle est au voisinage de la Grèce, celle des Albanois, ou Montagnards de l'Épire. Nous avons un dictionnaire de cette dernière langue, et il semble qu'elle ne soit qu'un mélange de plusieurs langages différens.—Histoire de l'Académie Royale des Inscriptions et Belles Lettres, tome 18, p. 69.

Da Lecce, however, appears to have taken much pains in putting together this grammar; and I shall give an abridgement of the performance, with scarcely any remarks on his arrangement or precision.

[To prevent the necessity of making use of the strange characters given in the grammar of Da Lecce, E will, in the following abridgment, be represented by its equivalent, an English $\&$ in the Roman character; E E by a Greek Θ ; e by dz in the Roman character; λ by an English l ; and e by ou , also in Roman letters.]

In the Albanian language the articles are not prefixed, but added to the nouns; they are, a , e , i , t — i is the masculine article of the singular number, e of the plural, except in anomalous nouns, when it is te or t ; as guri^* , the stone; gurete , the stones; frati , the brother; fratinit , the brothers; a is the feminine article in the singular number, and t in the plural; as dzogna , the lady; dzognat , the ladies. The singular article of neuter adjectives and pronouns, is te , as,

<i>Imiri,</i>	<i>Emireia,</i>	<i>Temirete,</i>
Bonus,	Bona,	Bonum;
And <i>Emi,</i>	<i>Emeia,</i>	<i>Temte,</i>
Meus,	Mea,	Meum;

except the demonstrative pronouns *this* and *that*, which, as well as the proper names in the singular number, have no article. The declensions of nouns are three. The first declension makes the genitive case terminate in se , as sdogna , sdognese , the lady, of the lady. The second declension has the genitive in it , as dzót , dzottit , the gentleman, of the gentleman. The genitive case of the third declension, ends in ut , as barku , barkutt , the belly, of the belly. *Pape*, a pope, is thus declined: papa , the pope; gen. papese ; dat. papese ; acc. papene ; voc. ò pape ; abl. prei papet ; plu. papet , popes, papete , the popes; gen. papevet ; dat. papevet ; acc. papete ; voc. ò papet ; abl. prei papese . It is a general rule, that the vocative is the same as the nominative without the article, and that the genitive and dative cases are alike in both numbers. dzogne , a lady, with the article in the nominative, is dzogna ; gen.

* The Albanian words are to be read according to the Italian mode of pronunciation.

dzognese; dat. *dzognese*; acc. *dzognene*; voc. ò *dzogne*; abl. *prei dzognet*; and in the plural *dzogne*, ladies, is *dzognat*; gen. *dzognavet*; dat. *dzognavet*; acc. *dzognat*; voc. ò *dzogna*; abl. *prei dzognase*.

The letter *z* may be taken from the ablative singular, and it may be adjoined to the ablative plural. Thus, instead of *prei paietoret*, may be said, *prei paietore*, from the advocate; and *prei paietorascit* will signify, from the advocates, as well as *prei paietorasc*. The Padre then gives a neuter noun, which seems irregular; *croue*, head; *crouet*, the head; gen. *crese*, of the head; dat. *crese*; acc. *crouet*; voc. ò *croue*; abl. *prei creie*, or *prei creiet*; plu. *crena*, heads (*хрavia*); *crenat*, the heads; gen. *crenavet*; dat. *crenavet*; acc. *crenat*; voc. ò *crena*; abl. *prei crenasc*, or *crenascit*. This noun, when applied to the name of a title or office, such as head of the church, is turned into the masculine gender.

The Second Declension, Genitive in It.

Dzot, master or sir; *dzotti*, the master; gen. *dzottit*; dat. *dzottit*; dat. *dzotne*, or *dzone*; voc. ò *dzot*; plu. *dzottinij*, masters or sirs; *dzottinijte*, the masters; gen. *dzottinijvet*; dat. *dzottinijvet*; acc. *dzottinijte*; voc. ò *dzottinij*; abl. *prei dzottinijsc*. There are four other examples of masculine nouns, each of them having their plurals similar to those of the above substantive, but varying in their singular number. Their accusative cases are formed by the addition of *n* to the definite nominative, and shortening the penultimate vowel, ex. *grat. cussqari*, the robber, accusative *cussarin*; *mescetauri*, the priest; accusative *mescetarin*.

The grammar gives thirteen examples of anomalous nouns belonging to this declension; but the irregularity of ten of them consists, as appears to me, in the nominative plural; for in other respects they are declined like the former example; *prift*, priest, makes *priftinit*, priests, *gardina*, cardinal, *gardinaii-gruun*, grain; *grunte*—*helb*, barley, *helbina*—*giarpen*, serpent, *giarpagne*—*gilpan*, a needle, *gilpagne*—*drappen*, a hook, *drippagne*—*duchien*, a foundery, *dugagne*—*scrat*, a bed, *screttina*—*scpirt*, a spirit, *scpirtina*. The remaining three, *brevial*, breviary; *ungil*, evangelist; *missal*, napkin, make their plurals, *breviaj*, *unjü*, *missaj*, but vary in the other case from the foregoing nouns; they are declined as follows: *missaj*, napkins; *missaite*, the napkins; gen. *missaiet*; dat. *missaiet*; acc. *missaiete*; voc. *missai*; abl. *prei missaise*.

The Nouns of the Third Declension,

Are all declined like *fik*, fig; which makes *fiku*, the fig; gen. *fikut*; dat. *fikut*; acc. *fikun*; voc. ò *fik*; abl. *prei fikut*; plu. *ficchie*, figs; *ficchiete*, the figs; gen. *ficchiet*; dat. *ficchiet*; acc. *ficchiete*; voc. ò *ficchie*; abl. *prei ficchiese* or like *bark*, belly, in which noun the plural is different from that of *fich*, making the nom. indef. *barchi*; the nom. def. *barchiete*; gen. *barchiet*; acc. *barchite*; voc. ò *barchi*; abl. *prei barchiesc*.

Nouns Adjective.

All the four instances in the grammar are similar to the following example of, *ilum*, *blessed*; and from it a general rule may be extracted, which will serve for any adjectives beginning with a vowel, the only kind noticed by the author.

Singular.				
	Masculine.	Feminine.	Neuter.	
<i>N.</i>	<i>Ilum</i> ,	<i>Elume</i> ,	<i>Telume</i> .	
<i>Nom. def.</i>	<i>Ilumi</i> ,	<i>Elumeia</i> ,	<i>Telumete</i> .	
<i>Gen.</i>	<i>Telumit</i> ,	<i>Selumese</i> ,	<i>Telumit</i> .	
<i>Dat.</i>	<i>Telumit</i> ,	<i>Telumese</i> ,	<i>Telumit</i> .	
<i>Acc.</i>	<i>Telumin</i> ,	<i>Telumene</i> ,	<i>Telumete</i> .	
<i>Voc.</i>	ò <i>Ilum</i> ,	ò <i>Elume</i> ,	ò <i>Telume</i> .	
<i>Ablat.</i>	<i>Prei selumit</i> ,	<i>Prei selumet</i> ,	<i>Prei selumet</i> ,	

Plural.				
	Masculine.	Feminine.	Neuter.	
<i>N.</i>	<i>Telume</i> ,	<i>Teluma</i> ,	Like the feminine.	
<i>Nom. def.</i>	<i>Telumte</i> ,	<i>Telumat</i> ,		
	<i>Telumevet</i> ,	<i>Telumavet</i> ,		
	<i>Telumevet</i> ,	<i>Telumavet</i> ,		
	<i>Telumte</i> ,	<i>Telumat</i> ,		
	ò <i>Telume</i> ,	ò <i>Teluma</i> ,		
	<i>Prei selumisc</i> ,	<i>Prei selumasc</i> .		

Pronouns.

I.	Of me.	To me.	Me.	From me.
<i>U', une, unaj.</i>	<i>Mue.</i>	<i>Mue.</i>	<i>Mue.</i>	<i>Prei meie.</i>
We.	Of us.	To us.	Us.	From us.
<i>Na.</i>	<i>Neve.</i>	<i>Neve.</i>	<i>Ne.</i>	<i>Prei pesc.</i>
Thou.	Of thee.	To thee.	Thee.	From thee.
<i>Ti.</i>	<i>Tou.</i>	<i>Tou.</i>	<i>Tou.</i>	<i>Prei teie.</i>
Ye.	Of ye.	To ye.	You.	From ye.
<i>Yu.</i>	<i>Yuuc.</i>	<i>Yuuc.</i>	<i>Yu.</i>	<i>Yusc.</i>
Of himself.	To himself.	Himself.	From himself.	
<i>Veti.</i>	<i>Veti.</i>	<i>Vetehen.</i>	<i>Prei veti.</i>	
Of his very self.	Dative.	Accusative.	Ablative.	
<i>Vetivetiut.</i>	<i>Vetivetiut.</i>	<i>Vetevehen</i>	<i>Prei vetiveti.</i>	
<i>Or, oucti,</i>	<i>oueti,</i>	<i>ouetchen,</i>	<i>pre oueti.</i>	

The possessive pronoun *em*, *mine*, is declined like the adjectives in every respect, except that the nom. plural, neut. is *tem*, not *teme*; out *thine*, is irregular; nom. sing. out, *iote*, *tat*; nom. def. outi, *ioteia*, *tatt*; gen. *tit*, *ssate*, *tit*; dat. *tit*, *ssate*, *tit*; acc. *tanden*, *tandene*, *tatt*; abl. *prei sitit*, *prei sate*, *prei sote*. In the plural, the neuter and feminine are the same. Nom. *tetuu*, *tetua*; nom. def. *tetuute*, *tetual*; gen. *teluvet*, *tetuavet*; dat. *tetuvet*, *tetuavet*; acc. *tetuute*, *tetual*; abl. *prei setuusci*, *prei setuasc*. His is *itij*; hers *etije*.*

Sing. nom. def. *itinaj*, *etija*; gen. *tetij*, or *tetinaj*, *essai*, or *essaine*; dat. the same as genitive; acc. *tetijne*, *tessaine*; abl. *prei setijt*, *prei sescut*. *Tetij*, his, and *tatija*, hers, in the plural are declined like regular adjectives. *Tetij*, his, in the neuter singular, with the article, makes *tetijte*. The other cases are the same as the masculine in the singular, and as the feminine in the plural, number.

Oun, ours, is thus declined: Nom. *oun*, *jone*, *tane*; nom. def. sing. *oune*, *jona*, *tanete*; gen. *tounit*, *sanese*, *tine*; dat. the same as genitive; acc. *tanen*, *tanene*, *tanete*; voc. the same as nominative; abl. *prei sounit*, *prei sane*

* It must be remembered, that the Italian *j* is pronounced like *y*.

or *sone*, *prei sine*. In the plural, *tane* masculine, and *tona* feminine, are declined like adjectives: there is no neuter plural.

Ouj, *yours*; nom. sing. *ouj*, *tuej*, *tai*; nom. def. *ouij*, *tueja*, *tatt*; gen. *touit*, *ssuej*, *touit*; dat. the same as genitive; acc. *tain*, *taine*, *tattne*; abl. *prei souit*, *prei sote*, *prei sou*; plu. nom. *ait*, *tuei*; nom. def. *taite*, *tueit*; gen. *tooviet*, *tuieviet*; dat. the same as genitive; accus. *taite*, *tueit*; ablat. *prei setouescit*, *prei sesuasc*. The neuter the same as the feminine. The pronouns demonstrative *kou*: this—is thus declined: Nom. *kou*, *kio*, *keta*; gen. *ketij*, *kessai*, *ketij*; dat. the same as genitive; acc. *kètè*, *kètè*, *ketà*; ablat. *prei kessi*, *prei kessoie*, *prei kessi*; nom. plu. *ketà*, *ketò*, these; gen. *ketoune*, *ketoune*; dat. the same; acc. *keta*, *ketò*; abl. *prei kessisc*, *prei kessosc*. The neuter the same as the feminine.

Ai or *aou*, that—is declined exactly the same as *kou*. These two pronouns are declined with substantives, but the ablative case is then made *kesso* and *asso* in both numbers. *Juetimi* or *jouetemi* alone, and *tieter*, another, are declined like adjectives, as also is *isil*, such. *Ndogn*, or *ndonagnt*, some one, is irregular in the neuter gender and the plural number.

Nom. *ndogn*, *ndogne*, or *ndogna*, *ndogne*; gen. *ndognanij*, *ndagnese*, *ndognai*; dat. the same; acc. *ndognanin*, *ndognane*, *ndogne*; abl. *prei ndonagnit*, *prei ndogne*; nom. plu. *dissa*, *dissa*; gen. *dissavet*, *dissave*; dat. the same; acc. *dissa*, *dissa*; abl. *prei dissà*, *prei dissà*; neuter the same as feminine.

Numerals.

Gni, one, declined.

Nom. *gni*, *gniani*, *gni*; gen. *gnanit*, *gnianese*, *tegnai*; dat. the same; acc. *gnanin*, *gnanene*, *gni* or *gnia*; abl. *prei gnait*, *prei gnanet*, *prei gni*.

Nota.—Che non ha plurale: per cagione, che uno di sua natura è singulare. F. M. da Lecce.

Dou, two, declined: the same in all genders.

Nom. *dou*; gen. *douue*; dat. the same; acc. *dou*; abl. *prei dououse*.

Trè, three, makes *tri* in the feminine and neuter, and is not declined, except with *prei*, the sign of the ablative case. "One of the two men," is *iddouti*; one of the two women, *eddoute*; and the two vowels are applicable in the same manner to the other numbers. *Pari*, the first, with its feminine *pàra*; *douti*, the second, and the feminine *douta*, are declined like substantives.

The Verbs.

It would exceed my limits to give any thing more than a short sketch of the verbs, of which the grammar treats at great length. There are ten conjugations of regular verbs. Those of the first conjugation have their infinitive in *uem*, the indicative in *ogn*, the past tense in *ova*, *me: enduem*, to sing; *kendogn*, *kendova*.

2. Conjug. infin. *ouem*; pres. indic. *egn*; past, *eva*, *me scerbouem*, to serve, *sce: legn*, *scerbeva*.

3. Conjug. infin. *une*; pres. ind. *ign*; past, *a*, *me lidune*, to tie, *lidign*, *lida*.

4. Conjug. infin. *aam*; pres. ind. *agn* or *aign*; past, *ana*, *me baam*, to do, *bagn*, *bana*.

5. Conjug. infin. *re*; pres. indic. *r*; past, *a*, *me marre*, to take, *mar*, *muora*.

6. Conjug. infin. *c*; pres. indic. *el*; past, *a*, *me celle*, to open, *celle cel*, *la*.

7. Conjug. infin. *im*; pres. indic. *i* or *ign*; past, *va*, *me piim*, to drink, *pi*, or *pign*, *piva*.

8. Conjug. infin. *um*; pres. indic. *e*; past, *una*, *me cum*, to put, *ve*, *vuna*.

9. Conjug. infin. *em*; pres. indic. *egn* or *ign*; past, *eva*,—*kiem*, to drink, *kiegn*, *kieva*.

10. Conjug. infin. *ane*; pres. indic. *a'*; past, *a—me ngrane*, to eat, *ha*, *hangra*.

I have made two or three alterations from the book before me, as the examples were such as to show that the rules were ill-constructed, and the reader may observe that the above division might be simplified and otherwise improved.

The verbs active are conjugated with the auxiliary verb *me passune*, to have, whose tenses are as follows:

Pres. indic. *une kam*, I have; *ti kee*, *ai ka*, *na kemi*, we have; *yu kini*, *ata kane*.

Past imp. *une kesc*, I did have; *ti kiscgnie*, *ai kiscet*, *na kiscgnime*, we did have; *yu kiscgite*, *ata kiscgine*.

Perf. past, *une pacc*, or *puccia*, I had; *ti patte*, *ai pat*, *na patme*, or *pame*, we had; *yu pate*, *ata patne* or *pane*—I have had, is made by adding *passune* to the pres. indic.; and, I had had, by adding the same to the past tense.

The future is formed by adding *me passune* to the pres. indic. as *une kam me passune*, I will have, or I am to have.

Fut. condit. *nde puccia*, if I may or shall have; *nde pace*, *nde past*, *nde paccim*, if we may, &c. *nde pacci*, *nde paccin*.

Pres. imper. *ki ti*, have thou; *keet ai*, let him have; *kemi na*, have we; *kini yu*, *kene ata*.

The Italian future imperative is formed by putting *me passune* between the verb and pronoun of the indicative present, as *ke me passune ti*.

The optative present and imperfect is formed by adding *scei te* or *scei te*, to the past imperfect indic. as *sceor*, or *scei te kesc*, that I might, or, I would have.

The optative past imperfect is the same as the future condit. present, with the pronoun subjoined, and the *nde* taken away, as *puccia une*, that I may have at some time.

The optative past perfect, *scei te k'em passune*, *k'esc*, *k'et*, *kemi*, *keni*, *kene*.

The optative preter-plu-perfect the same as the present optative, with the addition of *passune*.

The optative future, the same as the optative past perfect without the *passune*.

The conjunctive present, *chi une te k'em*, the same as the *k'em* in the optative present perfect.

The conjunctive past imperfect, *chi une te kesc*, the same as the *kesc* in the optative present and imperfect.

The conjunctive perfect past, *chi une ti k'em passune*, the same as the conjunctive present.

The gerunds, *une tue passune*, I having; *une tue pas passune*, I having had; *chi une te kesc passune*, makes the Italian *inciosioche io havesi avuto*, and *une nde pas kesc passune*, make *io havesi avuto*—*cur te keem*, when I shall have, *cur te keesc*, &c. *cur te keem passune* when I shall have had, &c. *nde puccia passune*, If I shall have had.

Infinitive present and imperfect, *me passune*, to have.

Perfect, *me passune passune*, to have had; *kam per te passune*, I am to have, *ke per te passune*, &c.

Participle, *passes*, or *I passune*, or *e passune*, has, or he or she who has. Supine, *passune*, had.

Me kenduem, to sing, is thus conjugated.

Present tense, *une kendogn*, I sing; *ti kendòn*, *ai kendon*, *na kendojemi*, we sing, *yu kendòne*, *ata kendòne*.

Imperfect, *une kendògnete*, I did sing; *ti kendognie*, *ai kendònt*, *na kendògneme*, we did sing; *yu kendògnite*, *ata kendògnine*.

Past, *une kendòva*, I sang; *ti kendòve*, *ai kendoi*, *na kendùeme*, we sang; *yu kendùete*, *ata kendùene*.

Past perfect, *une kam kendùem*, I have sung, &c.

Plus.-quam.-perfect, *une pace kendùem*, I had sung.

Future, *une kam me kenduem*, I will, or I am to sing.

Future conditional, *ndè kendofscia*, if I shall sing; *nde kendòfsc*, *nde kendofst*, *nde kendofscim*, if we shall sing; *nde kendofsci*, *nde kendofscin*.

Imperative present, *kendon ti*, sing thou, same as indicative present.

Imperative future, *ke me kendùem ti*, in Italian, canterai tu—*ka me kenduem*, &c.

Optative present and imperative, *scei te kendògnete*, would that I might sing; *scei te kendognie*, &c.

Past perfect, *scei te kèem kendùem*, would that I had sung; *scei te kesc kendùem*.

Preter pluperfect, *scei te kesc kendùem*, would that I should have sung; *scei te kiscgnie kendùem*.

Optative future, *scei te kendogn*, *dio voglia che io canti*, *scei te kendoisc*, and the same as the present indic.

Conjunctive, *chi une te kendogn conciosiache io canti*, and the same as the optative future.

Gerund, *une tue kenduem*, I singing.

Past imperfect conjunctive, *chi une te kendognete conciosiache io cantassi*, or canterei.

Imperfect conditional, *une me kenduem*, if I might sing; *ti me kenduem*, *ai me kenduem*, *na me kenduem*, *yu me kenduem*, *ata me kenduem*.

Past perfect, *chi une te kèem kendùem conciosiache io habbia cantato*, &c.

Gerund, *une tue passùne kendùem*, I having sung, declined with *ti*, *ai*, *na*, *yu*, *ata*.

Pluperfect, *chi une te kèsch kendùem*, *conciosiache io havessi cantato*, &c.

Pluperfect conditional, *une nde pas kesé kendùem*, if I should have sung, &c.; or, *une me passùne kendùem*.

Future conditional, *nde pacciu kenduem*, if I shall have sung; *nde pace*, &c.; or *cur te kendogn*, when I shall sing; and *cur te k'em kenduem*, when I shall have sung.

Infinitive, *me kenduem*, to sing; *me passune kenduem*, to have sung; *per te kenduem*, to be about to sing.

Participles. *Kanghessi*, he who sings; *kenduem*, sung.

The Second Conjugation.

Me scerbouem, to serve, is formed in every respect like *me kenduem*, to sing; and the only simple tenses which are not composed by the help of the auxiliary verb, are the indic. pres. *scerbegn*, I serve; the imperfect, *scèrbègnete*, I did serve; the past, *scèrbèva*, I served; the future conditional, *nde scerbefsoia*, if I shall serve. By compounding these tenses according to the rule of the former verb, it will be easy to form the other tenses of *me scerbouem*.

The Third Conjugation.

Me lidune, to tie, is subject to the same rule as the preceding verb; the indicative present, is *lidign*, I tie; imperf. *lidgnete*, I did tie; *lida*, I tied; fut. condit. *nde lidcia*, if I shall tie; the present imperative is, however, *lid ti*, tie thou.

But the grammar gives examples of verbs belonging to this conjugation, which are irregular in the indicative present, although their infinitives are in *une*, and their past tenses in *a*.

Me buitune, to lodge, makes *une b'ugn*, I lodge; *b'ugnete*, I did lodge; *buita*, I lodged; *nde buiscia*, if I shall lodge; *buy ti*, lodge thou.

Me prèkune, to take or touch, makes *une perkas*, I touch; *perkisgnete*, I did touch; *prèka*, I touched; *nde prèksia*, if I shall touch; *prèk ti*, touch thou.

Me pouètune, to demand; *une poues*, I demand; *puesgnete*, I did demand; *poueta*, I demanded; *nde poueccia*, if I shall demand; *pouet ti*, demand thou.

Me paditune, to accuse; *une padis*, I accuse (*ti paditen*, thou accusest) *padignete*, I did accuse; *padita*, I accused; *nde padicciá*, if I shall accuse; *padite ti*, accuse thou.

Me dàsciune, to love or will; *une due*, I love; *dògnete*, I did love; *descia*, I loved; *nde daccia*, if I shall love; *dùei ti*, love thou.

Me ndègune, to sit; *unc ri*, I sit; *rignete*, I did sit; *ndègnià*, I sat; *nde ndègnschia*, if I shall sit; *rì ti*, sit thou.

Me mbaitune, to hold; *unc mbà*, I hold; *mbàignete*, I did hold; *mbàita*, I held; *nde mbaicia*, if I shall hold; *mba-ti*, hold thou.

Me mpoutune, to suffocate; *unc mpous*, I suffocate; *mpousgnete*, I did suffocate; *mpouta*, I suffocated; *nde mpouschia*, if I shall suffocate; *mpououete ti*, suffocate thou.

Me britune, to gnaw; *unc brè*, I gnaw; *brègnete*, I did gnaw; *brita*, I gnawed; *nde britscia*, if I shall gnaw; *bry ti*, gnaw thou.

Me brittune to bray; *unc britas*, I bray; *brittasgnete*, I did bray; *britta*, I brayed; *nde brittescia*, if I shall bray; *britt ti*, bray thou.

Me ardzune, to come; *unc vign*, I come; *vignete*, I did come; *ersc*, I came*; *nd' arscia*, if I shall come; *cia ti*, come thou; the tenses of this verb are some of them formed by the auxiliary verb *me kicne*, to be.

Me votune, to go; *unc vete*, I go; *vègnete*, I did go; *voita*, I went; *nde vòsfscia*, if I shall go; (*nde vòfsc*, *nde vòft*): *vè ti*, go thou; also partly compounded of *me kicne*, to be.

Me mbètune, to remain; *unc jès*, I remain; *jèsgnete*, I did remain; *mbece*, I remained; *nde mbèccia*, if I shall remain; *itt ti*, remain thou.

In like manner, *me bdecune*, to die, make *unc bdes*, I die, &c.

By some accident, the Padre then conjugates in part for the second time, *me prèkune*, to take, and *me ndgeniune*, to sit; but as he himself says, besides the tediousness of the work, it would require a world of paper to go through the whole of his detail†.

The Fourth Conjugation, Inf. àam.

Me bàam, to do; *unc bagn*, I do; *bagnete*, I did do; *bana*, I did; *mbàfscia*, if I shall do; *banti*, do thou.

Me dàam, to divide, the same as the last verb, except that the indic. pres. is *daign*.

The tenses of these verbs are formed in the same manner as those of the first conjugation, but there are three examples of irregular verbs, which are,

* The author has forgotten, that his anomalous verbs of the third conjugation have their past tenses in *a*.

† Oltre il tedio vi vorrebbe ancora un mondo di carta, p. 130.

Me nuràam, to slay; *unc nuràs*, I slay; *nurisgnete*, I did slay; *nurava*, I slew; *nde nurafscia*, if I shall slay; *nurac ti*, slay thou.

Me ràam, to fall; *unc bye*, I fall; *bygnete*, I did fall; *rac*, I fell; *nde rafscia*, if I shall fall; *by ti*, fall thou.

Me pàam, to see; *unc scioff*, I see; *scifgnete*, I did see; *paè*, I saw; *nde pascia*, if I shall see; *sciff ti*, see thou.

The Fifth Conjugation, Infim. re.

Me bdièrre, to loose; *unc bdièr*, I loose; *bdièrgnete*, I did loose; *bdora*, I lost; *nde bdièrscia*, if I shall loose; *bdyre ti*, loose thou.

The Sixth Conjugation, Infim. le.

Me cele, to open; *unc cèl*, I open; *cèlgnete*, I did open; *cila*, I opened; *nde cilscia*, if I shall open; *cel*, or *cil ti*, open thou.

Me fole, to speak (irregular); *unc flas*, I speak; *flisgnete*, I did speak; *folà*, I spoke; *nde fòlscia*, if I shall speak; *fol ti*, speak thou.

Seventh Conjugation, Infim. ijm.

Me hùim, to enter; *unc hùign*, I enter; *hùignete*, I did enter; *hùina*, I entered; *nde hùifscia*, if I shall enter; *hùim ti*, enter thou.

Eighth Conjugation, Infim. ùum.

Me vùum, to put; *unc vèe*, I put; *vègnete*, I did put; *vùna*, I put; *nde vufscia*, if I shall put; *vèe ti*, put thou.

Ninth Conjugation, Infim. jem.

Me kùiem, to drink; *unc kùiegm*, I drink; *kùignete*, I did drink; *kùieva*, I drank; *nde kùiefscia*, if I shall drink; *kùie ti*, drink thou.

Tenth Conjugation, Infim. ane.

Me ngrane, to eat; *unc hà*, I eat; *hàgnete*, I did eat; *hàngra*, I ate; *nde hàngriscia*, if I shall eat; *hà ti*, eat thou.

Me zane, to learn; *unc zàa*, I learn; *zignete*, I did learn; *zuna*, I learnt; *nde zàncìa*, if I shall learn; *zee ti*, learn thou.

Under this head the grammar includes *me Òane*, to say; *unc Òòm*, I say (*ti Òue*, *ai Òot*); *Òòscgnete*, I did say; *Òàsc*, I said; *nde Òàscia*, if I shall say; *Òùc ti*, say thou.

On the mountains of Scutari, they say *me* ③àsciune, instead of *me* ③àne.

Me prēm, to cut off; *unë* perēs, I cut; *perisgnete*, I did cut; *pèrëva*, I cut; *nde* perëfscia, if I shall cut; *perë ti*, cut thou.

Me blēm, to buy; *unë* blëe, I buy; *blëgnete*, I did buy; *blëva*, I bought; *nde* blëfscia, if I shall buy, *blë ti*, buy thou.

Verbs Passive.

The verbs passive are conjugated by the assistance of *me* kiene, to be, which is thus formed.

Indicative Present.

Une jam (or yam), I am; *ti* jëe, ai asct, nà jëmi, ju jni, atà jàne.

Une jëscete, I was once; *ti* iscgnie, ai iscte, nà iscgnime, ju iscgnite, atà iscgnine.

Une kiesc, I was; *ti* kiè, ai kiè, nà kième, jù kiète, atà kiène.

Une kàm kiene, I have been; or *jam* kienc, *ti* jee kienc, ai asct kiene, &c.

Une pàcc kiene, I had been; *ti* pàtte kiene, ai putt kiene (see verb *me* passune, to have).

Une kàm *me* kiene, I will be; *ti* ke *me* kiene, &c. &c.

Une nde kiofscia, I, if I shall be; *nde* kiòjsc, *nde* kiòft, *nde* kiòfscim, *nde* kiofsci, *nde* kiòfscin.

Ji ti, be thou; *jëte* ④, *jëmi* nà, *jani* jù, *jàne* atà.

Kë *me* kiene ti, be thou shalt; *ka* *me* kiene ai, &c. (see verb *me* passune).

Scèi te jëscete, that I may be; *scèi* te iscgnie, *scèi* te iscte, *scèi* te iscgime, *scèi* te iscgnite, *scèi* te iscgnine.

Kiofscia *une*, let me be; *kiofsc* ti, &c.

Scèi te kèem kiene, that I may have been; *scèi* te kèesce kiene, &c.

Scèi te kescete kiene, if I might have been; *scèi* te kiscgnie kiene, *scèi* te kisèt kiene, *scèi* te kiscgnime kiene, *scèi* te kiscgnite kiene, *scèi* te kiscgnie kiene.

Scèi te jëm, that I may be about to be; *scèi* te jësce, *scèi* te jete, *scèi* te jëmi, *scèi* te ini, *scèi* te jène.

Chi *une* te jëm, would then that I might be; (conciosiache io sia), *chi* ti te jësce, &c.

Une tue kiene, I being; declined *ti* tue kiene, &c.

Chi *une* te jëscete, (conciosiache io fossi), *chi* ti te iscgnie, &c.

Une *me* kiene, if I might be, &c.

Chi *une* te jëm, or *te* kèem kiène (conciosia che io sia stato), *chi* ti te jësce kiene, *chi* ài te jète kiene, &c.

Une tue passunè kiene, I having been, declined with *ti*, *ai*, *nà*, &c.

Chi une te kèscete kiene, would then that I might or should have been; (*con-ciosia che io fossi, e, sarei stato*), &c.

Nde pas kescete kiene, if I might have been, &c. *une me pàssunè kiene*,

Cur te jèem, when I shall be; *cur te jèsce*, &c.

Cur te kèem kiene, when I shall have been, &c.

Nde pàccia kiene, or *nde kiofscia kiene*, if I shall have been.

Me kiene, to be; *me kiene kiene*, to have been.

Une kàm per te kiene, I am about to be, &c.

Me kiene, of being, and, to being; *tue kiene*, being; *tue kiene kiene*, having been.

Kiene, been, and sometimes *kienune*.

To form the passive verb, it is only necessary to add the participle to the tenses of the verb *me kiene*, to be; as *une jam dàsciune*, I am loved, &c. The active participles are formed by changing the last letter of the infinitive mood into *esi*, and taking away the first syllable, as *me sskrùem*, to write, particip. *sskrùesi*, writing; except the verbs of the third conjugation, which change the last three letters of the infinitive into *csi*, as *me lidune*, to tie; *lidesi*, tying; feminine *ledese*.

The passive participles are formed by taking away the first syllable from the infinitive, and adding an *i* both to the beginning and end of the word, as *meu lezùem*, to be read; *i lezuemi*, read; feminine *e lezueme*. The participles active are declined like nouns substantive, the participles passive like nouns adjective.

The grammar gives some examples of reflective verbs, or verbs passive intransitive, of which the infinitive is formed, by adding *u* to the *me* prefixed to the infinitive of verbs active, as *me bàam*, to do; *meu bàam*, to be done oneself. The indicative present is formed by adding *em* to the imperative active, or taking away the last letter from that tense, and adding *hem*, as *bun ti*, do thou; *une bànem*, or *bahem*, I do myself.

Bànem or *bahem*, I do myself.

Une bànem, *ti bane*, *ai banet*, *na bàneme*, *ju bànni*, *atà banen*.

Une banesc, I did do myself; *ti bàascgnie*, *ai bànehi*, *nà banscim*, *ju bànscite*, *atà bànscine*.

Une a bàasc, I did myself; *ti u bàane*, *ai u baa*, *na u bàame*, *ju u bàate*, *atà u bàane*.

Une jam bàm, I am done, &c. &c.

Une kàm men bàm, I was done, &c.

Nd'u bafscia, if I shall do myself; nd'u bafsc, nd'u bafst, nd'u bafscim, nd'u bafsci, nd'u bafscin.

Bàanu ti, do thou thyself; banet ai, bàm mi nà, bàmii ju, bàmnen atà.

Meu, or me u bàm, to do oneself; me kient bàm, to be done oneself; me kien kient bàm, to have been done oneself; per tù bàm, by doing oneself.

Impersonal verbs are also in use in the Albanian language, and are composed of the third persons of the tenses which would belong to the verbs if they were active or reflective.

Me rescuinc, to snow, makes réscent, it snows; réscent, it did snow; rèschi, it snows.

Me raam scie, to rain; biè scii, it rains; bytè scii, it did rain; ràa scii, it rained.

Me bumbulriem, to thunder; bumbulòn, it thunders; bumbulòi, it did thunder.

Me pelchiouem, to please; mi pèlchiem, it pleases me; ti pelchien, it pleases thee; and so on with all the pronouns—me pelciento, it did please me, &c.

Me dimblunc, to grieve; mi dembet, it grieves me; mi dimble, it did grieve me, &c.

Meu dasciune, to be needful; duhet, it ought; duèhite, it was needful, &c.

Me à dukunc, to seem, to appear; mi duket, it appears to me; mi dükëhi, it did appear to me; m'ù duk, or m'ù dukti, it appeared to me, besides, banet, it is made, and several other verbs.

The grammar in the next place considers the particles, which are placed instead of pronouns, before, together with, and after the verbs. The examples given, are,

Mi die v. s. illustrissima una lettera.

Milaa dzottiniia jote e ndricine gni lettre.

Ti hò tante volte ordinato di parlar poco.

Ti kam kach here urdenëm ne fole pak.

Ne diè in quel giorno quaranta sferzate.

Nà dda nd'at ditte kulture dsett te ruamet.

Ci disse: dover passare di la dal mare.

Ne Qà per t'u shkëm per te detit.

V1 piacque, o signori, ascoltarci.

V. pelchieu, o dzottinii yne nà ndëm.

Gli portò un canestrino di frutti dal suo giardino.

I po uni gni setporttedze pemesc prei bacit se vete.

Li venne in pensiero di partirsi.

I àa nde mend me shkëm.

Dacci fratello il tuo cavallo migliore.

Ejpa Velàa kaaluc tande mau temir.

Per unirlo alla cavalleria del re.

Me e mbàskëm mbe lueriisc regit.

Daròvene un' altro più ornato per il papa.

Kam me jù dane gni tietir màu stolissune per papàene.

Guardatevi però di manifestare, che sia il mio.

Ruchii prò me kaledzëm, se asct emi.

Guardici Dio, di no ubbidirti.

Ruitna Hony, mos me te ndiguem.

Se ne vadi:ò dunque con Dio.

Schòui prà me tenezòne, or te schòine prà me Hony.

The *te* in the two last examples seems to be that which, in the Albanian of Attica, is generally the sign of the infinitive mood.

Prepositions.

Nde, in, with a nominative case; *ndai*, near, with nom. and acc.; *perpara*, before; dat. *cundra*, against; dat. *ze*, or *kete*, from this side; acc. *Re*, *perchiarch*, about; dat. *prici*, towards; nom. *prei*, from; ablat. *jaset*, *por*, besides; dat. *nder*, amongst, between; acc. *ndëne*, under; dat. and nom. *per*, through, or for; acc. *affer*, near; dat. ablat. *secundrese*, according; dat. *per te*, or *te*, beyond; acc. *per mbi*, or *mbi*, above; nom. acc. *ndier*, up to; nom. and dat. *me*, with; acc. *pàa*, without; acc. *mbe*, in, and to; acc. and nom. *tek*, or *te*, from; nom. *m*, from, ablat. and acc. as *asct m' jusc*, it is from you; *n* from, ablat. as *nteje*, from thee. *Pò* and *a* are called by the Padre verbal prepositions; the first of which is used with the present and imperfect tenses of the indicative mood, as *po vign*, I come, or *cisc pò bân dzotti*, what does the master? and the second serves for all the tenses of the indicative mood, as a sign of interrogation, as *eh Frank à pò vien Marku?* Here, Frank, is Mark coming?

Adverbs.

Sod, today; *die*, yesterday; *nde minghies*, this morning; *mbramene*, this evening; *sonde*, this night; *nèssere*, tomorrow; *nessur heret*, tomorrow

morning; *mbas nèssere*, the day after tomorrow; *te nèssere*, two days after tomorrow; *pòra die*, the other day; *nde kete cias*, at this instant; *nde kètè sahat*, or *nde kètè ore*, or *nde kètè kohe*, at this hour; *tasc*, or *taschi*, now; *pak here*, a little ago; *ndogn here*, one time; *here here*, sometimes; *gi@here*, always, every time; *as gni here*, no time; *cuur*, or *ascuur*, never; *heret*, in good time; *voue*, late; *prei mies ditte*, near mid-day; *prei mbrane*, about the evening; *nde mies ditte*, at mid-day; *ndier se*, until; *dissa here*, at some time; *at here*, immediately; *perpara*, before; *bassan'ai*, for the future; *parand'ai*, for the past; *sin vickt*, the past year; *para vickt*, the year beyond; *mott motti*, from time to time.

The reader will have observed, that the greater part of the above adverbs are in fact only nouns with the preposition prefixed.

Adverbs of Place.

Ketu, here; *kakà*, there; *athie* or *atou*, beyond; *kendei*, from there; *andic*, from beyond; *per te @ouer*, across; *per brignete*, by the side; *ku*, where; *iermal*, upon; *siperi*, above; *maà nalt*, more above; *ndène*, beneath; *posct*, below; *maà nk@ell*, lower; *ketu pari*, from here beyond; *kessainde*, from there beyond; *atou pari*, thither beyond; *assaidc*, beyond farther; *mbrend*, within; *iasct*, without; *vend*, this place; *vendassit*, from this place.

Adverbs of Quality.

Mire, well; *kecck*, badly; *mirefil*, truly; *ditscim*, learnedly; *marrisct*, ignorantly; *hiescim*, lightly; *hiaurc*, beautifully; *fortscim*, strongly; *triminiscit*, bravely; *urtisct*, prudently; *diekechist*, cunningly; *cussarisct*, like a robber; *tinedze*, secretly; *vdob*, or *koldà*, easily; *fuctire*, difficultly; *lumscim*, happily; *diemenisct*, devilishly; *parapscte*, on the reverse; *mpare*, to the right; *fratinisct*, brotherly; *priftiniscit*, priestly; *buiarisct*, nobly; *dzo@tinisct*, gentlemanly; *Talianisct*, or *Latinisct*, Italian-like; *Arbenisct*, Albanian-like; *Turchisct*, Turk-like; *giaurisct*, foreignly; *mbale faccie*, covertly; *fscchas*, hiddenly; *katundsisct*, rustically; *kecch*, worse.

Adverbs of Quantity.

Scium, much; *schimb* or *sciùm*, very much; *tèpere*, too much; *pak*, little; *pakdz*, a very little; *mengù*, less; *fort*, or *fortscim*, or *maà fort*, all toge-

ther; *giatscim*, at length; *skurtscim*, shortly; *sàa*, as; *ek@scim*, deeply; *scium*, or *gni alù*, a great deal.

Adverbs of Negation.

Mò, or *mos*, or, *nuk*, or *io*, or *s*, or *as*, not and no; *asgiaà*, or *araghij*, or *asperbe*, or *aspak*, nothing, by no means, &c.

Of swearing: *per tenedzone*, by God; *per bukt*, by my bread; *per kroupt*, by my salt. Examples, says the good father, which I deem sufficient, that I may not in this place give to the heedless, rules for swearing.

Besides the above, there are other adverbs, such as *asctu*, so; *evò*, yes, yes; *burdene*, eh, eh; *dzotoun e dzasct*, please God; *paa hiir*, luckily; *postu fàt*, in spite; *per dùune*, by force; *per duùne*, for shame; *fut mire*, good luck; *fatoss*, fortunately; *ora e dzedza*, lucky hour; *deh prà*, hold up; *me dzembre te mire*, or *dzembre e mcri*, cheerfully.

The grammar adds various exclamations, as *ti ndieft dzot ouni miscieriere*, God pity you; *hangrete huiku*, may the wolf eat you; *hangrete giarpene*, may the snake bite you; *hangresc mune*, or *gni mutt*, let him eat dung; *te paccia sendose*, *velaa*, health, brother; *te jam trùem velaa*, I am at your feet, brother; *v bafscia Turk*, *nde mos te vrerafscia*, make me a Turk if I don't kill you; *v bafscia hàur nde mos te perefscia cronet*, make me an infidel if I don't cut off your head; *I lùà à*, or *asct*, whose is it? *kusc a chi*, and *te kuite iane*, whose are they? *te ziiat jane*, what are they? *cisc ban*, what does he do? *cisc doche*, what does he want? *perse erdi*, why does he come? *ban asctu*, do so; *mas ez àtiè*, away from there; *eia kctù*, come here; *ez atou*, go thither, *scka@ò*, quickly; *per te cpeit*, at once; *merente*, speedily; *tuc v tesciùem*, with all haste; *ez si te pelchien*, go where you please; *do ferk do kaadal*, fast or slow; *urdenò dzot*, at your will, Sir; *leppe saìdan*, command me, Sir; *bùrdene*, willingly; *per te @ùer*, by the contrary; *kà gnià kà gnià*, one by one; *ingrat*, or *imieri*, or *I paa fut*, or *imiezki*, miserable wretch; *I aobek*, or *I vorfeni*, or *I paa gicia*, poor fellow; *I paa printe*, *I paa veladzone*, without parents, without brothers; *zitto*, silence; *mos ban zàa*, don't make a noise; *cintrò* or *durò*, stop; *mos skruè màa kessosc*, write no more about it.

The interjections are as follows: *I paa sciveh*, peerless; *i lumi un per touou*, happy I through thee; *epòr*, *haide*, *hicchui*, *picc*, way; *veme sod*, alas; *afferim*, *brè*, *brè*, give me joy; *hè lè* *kecch per mùe*, bad for me; *eech i madi dzot*,

oh great Lord; *hhai*, *hhai*, *laabdia*, adverb of wonder; *huu*, *kecchiaan*, of contempt; *hei*, *sod*, *e sod*, of fear; *imieri*, *i miezkil*, miserable, unlucky, I; *trettu*, off, off; *huide drech*, go to the devil.

The Conjunctions.

Do, or; *mos*, or *io*, not; *une*, I also; *praa*, then; *perse*, because; *per atà*, for that; *prasctu*, for this; *prò*, however; *nde*, if; *nde mos*, if not; *tascti*, now; *ndere*, whilst; *io menguas*, never the less; *giaa mengu*, by no means the less. *E* is a kind of explicative, which has the meaning of "and," as *e asctu dzotti em*, and so my Lord.

The grammar, in the next place, makes some observations on the concords.

Several nouns singular require a verb plural, as *ketu iane prifti*, *e frati*, here are the priests and brothers.

Nouns governed by verbs active, are put in the accusative case, as *pò ju lutem me lutune tenedzone per mùe*, I intreat you to pray to the Lord for me.

Adjectives, pronouns, and participles, agree with their respective nouns substantive in gender, number, and case.

When one substantive follows another, the second of the two is in the genitive case, and if the first is masculine, an *i* is inserted between the two nouns; if feminine, an *e*, as *kaali i Pietrit*, the horse of Peter; and *sctepia e Pietrit*, the house of Peter.

In the plural, all the genders admit the letter *e*, as *kualte e Pietrit*, the horses of Peter; and *sctepijte e Pietrit*, the houses of Peter.

In the instance of staying in a place, going to, and passing through a place, it seems, *te* is put instead of *e* in the singular number, as *ri nde sctepij te Pietrit*, I stand in the house of Peter, &c. and when the first noun is in the plural number, or both nouns are in the plural number, there is no intermediate syllable; but when the first is singular and the second plural, the *te* is used. (The examples, which I do not thoroughly understand, apply to neuter nouns).

When two substantives are preceded by the prepositions *in* or *with*, the intermediate syllable will be *te*, as *nde fiyl te ietese*. In the end of life; *me ndime te Tinedzot*, with the help of God.

After the preposition *to*, understood or expressed, the intermediate syllable is *e*, as *veladzenet e Pietrit*, to the brothers of Peter; and after the preposition *from*, *se* is used, as *prei sctepiet se Pietrit*, from the house of Peter.

The grammar concludes with observations on the letters of the alphabet, the comparison of adjectives, a table of the numbers, and a notice of the forms of conjugation. The first detail concerns the application of the characters, and the place in which, generally speaking, they are found in the words of the language. Under the head of superlatives, partitives, and comparatives, the Padre gives the following examples, which may serve also to shew in some measure, the syntax of the sentences.

<i>Pascia asct maa i degni i gioutettese,</i>	The Pasha is the most worthy of the city.
<i>Pali ghittet s'amese,</i>	Paul is like unto his mother.
<i>I' besdissun i katundit asct Kecchiani,</i>	The fool of the town is Kecchiano.
<i>Leem per ketè pune,</i>	Born for such a work.
<i>Pa m'epini gni traa diet palammesc.</i>	Give me a beam of ten hands long.
<i>E due ghian gnai pircike, dò gioums palammi.</i>	I want it half a hand broad
<i>Ti ied maa i deliiri, se Gioni.</i>	You are more innocent than John
<i>Scin Mikhili asct maa i fort, se Luziferri.</i>	St. Michael is stronger than Lucifer.

The Numbers.

<i>Gni, or gnia</i>	1	<i>Kaa gni, kaa gni</i>	One by one.
<i>Dou</i>	2	<i>Kaa diett</i>	By tens.
<i>Trè, or tri</i>	3	<i>Kaa gni cint</i>	By hundreds.
<i>Kattre</i>	4	<i>Kaa gni mije</i>	By thousands.
<i>Pèss</i>	5	<i>Gni mij viet perpara saset</i>	A thousand years before
<i>Giasct</i>	6	<i>te tinedzot iane, si gni</i>	the eyes of God, are
<i>Sctatt</i>	7	<i>ditte, ki schò.</i>	as one day which is
<i>Fette</i>	8		gone by.
<i>Nand</i>	9		
<i>Diatt</i>	10		
<i>Gni miediet</i>	11		
<i>Dou miediet</i>	12		
<i>Gni dzett</i>	20		
<i>Gni daiett e gni</i> ..	21		
<i>Di diett</i>	30		
<i>Kattra diett</i>	40		
<i>Gni cint</i>	100		
<i>Gni mije</i>	1000		
<i>Dou mije</i>	2000		

Salutations..

The Albanians have several forms of salutation: from the rising of the sun to three hours afterwards, they say, *mire nestrascia*, or *nestrascia emire*, good morning. From the third hour to mid-day, *mire minghtessi*, a form derived from the time when the shepherds make their cheese, and signifying, as it should seem, *good cheese-making to you*; a polite and intelligent mode in the intercourse of a pastoral people.

From mid-day to evening, *mire ditte*, good day.

From evening to sun-set, *mire mbe chindie*, or *mire mbrama*, good evening. From sun-set during the night, *natta e mire*, good night.

The answer to a single person is *mire se erde*, well he is come; and to more than one, *mire se vini*, well ye are come.

They have also some salutations which have a reference to the place and situation of the person addressed. To a man in his own house they say, *mire mbe scetpij*, well at home; or *mire se v ghiecc*, well may you find yourself. To a person at work, the address is, *mire mbe pune*, well at your work; or *puna e mbara*, good end to your work. When sitting, or walking in the shade, *mire mbe hie*, well in the shade; or *mire mbe cunvend*, well met. When the saluted are resting in the sun, the phrase is, *mire mbe dieli*, well in the sun.

The salutations to men of authority are, *jù ngbiatt teta suldan*, long life to you, master—*falemi dzottinii suoci*, God save your honour. The answer to which is, *mire se vien*, *mire se vinu*, or *mire se erde*, he is welcome, ye are welcome, well come back.

This abridgment of the Albanian grammar is given rather as a literary curiosity, than as a means by which the language might be attained; nevertheless the reader may have received sufficient instruction by it, to be enabled to understand the following address, which is prefixed to the work of *Da Lecce*, and which, if he considers it worth while, he may exercise his ingenuity in attempting to construe, as far as the words have occurred in the grammar, without the help of a translation.

Arbenorit.

Arbenuer i dasciuni ket' gramatiken e shkrova io per dzottinii tande, ki di maa fort, e maa nk'icet, se une; per ata Fratini, ki vine per se largu me i d'esper-bouem. E persè ket nde dec te Romese skane babbèr te ghiuse sate: puec

emire asct, **ki maà** pare ta marrepe vesc kaba. Nde te pelchieft hessapi i kessat letre (te lutem) me fale Tinedzott, se dà mùe scendetne me mbaruem kach pune, nde mos paccia mire rièscpitune fialate ndiema: persò lustova, sàa mòita, me i vum pàa hile, sicundrese m' i fali dzottouni, me te dzaluc pacc jeten' e glatt, e te pou@dórenc.

The only portion which I will extract of the Attic Albanian, are three stanzas of a song containing the exclamations of a despairing maid.

De vdeksa tema kquash be gropa targalissa
Tete coombeesema bundi tema pustrosh me sissa.

If I die a virgin, bury me under your couch.

When you go to your repose, I shall rest beneath your bosom.

Vdekea athe me savanosna.

A pastai me metasnosa.

I am dead, and they have wrapped me in my winding sheet.

Now it is they sorrow for my death.

Vdekea athe de klish me kialn.

A pastai rovne te kliagn.

I am dead, and they have borne me to the church-yard;

There they have begun their lamentation.

In these verses there is a turn of thought and expression very similar, as it strikes me, to that taste which is considered the characteristic of Oriental poetry. If any one would wish to see a happy imitation of the same style, he will find it in a lively, and, it should seem, a faithful picture of the manners of a people, between whom and the Albanians there are many affinities. I allude to a romance by *Madame la Comtesse des Ursins et Rosenberg*, called *Les Morlaques*, printed in the year 1788, and dedicated to the Empress Catharine. The Morlachs are noticed in the opening of Sir G. Wheeler's Journey from Venice to Constantinople.

The Albanians of Attica are no less devotedly attached to music and dancing, than their fellow countrymen of Epirus. On or about the 20th of April, the peasants flock from all the neighbouring villages to Athens, and dance round the Temple of Theseus, for the greater part of a day, which concludes with every demonstration of merriment. The vicinity of this city is on stated days crowded not only by Albanian, but other dancers; for in March, the Turkish women assemble in the groves of Angele-Kipos, and lead along a wild chorus, resembling the orgies of the Menades, during which any male intruder would assuredly be torn to pieces. The Greek women are admitted spectators of the scene, and they also have their separate sports near the fountain Callirrhoe. It would require the pen of Juvenal to describe the fatal effects of these secluded mysteries, for the rites of the Bona Dea were not less innocent.

I fear that the favourable opinion expressed in the course of the volume, of the females of the Levant, must be taken with some reserve, or at least that it does not entirely apply to the women of Athens. No less than four divorces took place in that city in the year 1810, on account of irregularities which, although they may perhaps be charged upon their system of manners, the men are not willing should pass without punishment. The wife of the Disdar of the Acropolis, was severely chastised by her husband, for cutting off all her hair, which was red, and highly esteemed, as too sincere a token of the same preposterous passion.

The following translation of a Romaine love-song, which is given in Dr. Pouqueville's volume on the Morea, has just been transmitted to me by my friend Lord Byron; and I have only to regret, that it did not arrive in time to be inserted in its proper place in the Appendix.

1.

And Love was never yet without
The pang, the agony, the doubt,
Which rend my heart with ceaseless sigh,
While day and night roll darkling by.

2.

Without one friend to hear my woe,
I faint, I die beneath the blow.
That Love had arrows, well I knew;
Alas! I find them poison'd too.

3.

Birds, yet in freedom, shun the net,
Which Love around your haunts hath set;
Or circled by his fatal fire,
Your hearts shall burn, your hopes expire.

4.

A bird of free and careless wing
Was I, through many a smiling spring,
But caught within the subtle snare,
I burn, and feebly flutter there.

5.

Who ne'er have loved, and loved in vain,
Can neither feel, nor pity pain—
The cold repulse—the look askance—
The lightning of Love's angry glance.

6.

In flattering dreams I deemed thee mine;
Now hope, and he who hoped, decline,
Like melting wax, or withering flower,
I feel my passion, and thy power.



7.

My light of life! ah, tell me why
 That pouting lip, and altered eye?
 My bird of love! my beauteous mate!
 And art thou changed, and can'st thou hate

8.

Mine eyes like wint'ry streams o'erflow:
 What wretch with me would barter woe?
 My bird! relent: one note could give
 A charm, to bid thy lover live.

9.

My curdling blood, my madd'ning brain,
 In silent anguish I sustain;
 And still thy heart, without partaking
 One pang, exults—while mine is breaking

10.

Pour me the poison; fear not thou!
 Thou can'st not murder more than now:
 I've lived to curse my natal day,
 And Love, that thus can lingering slay.

11.

My wounded soul, my bleeding breast,
 Can patience preach thee into rest
 Alas! too late, I dearly know,
 That joy is ~~the thing of use~~

Fac. Simile of a Letter from Ali Pasha of Albania

Handwritten text in Albanian script, likely a header or address, written diagonally across the top of the page.

Main body of the handwritten letter in Albanian script, consisting of approximately ten lines of text.

Handwritten text in Albanian script, located at the bottom left of the page, possibly a signature or a note.

Handwritten text in Albanian script, located at the bottom center of the page, possibly a signature or a note.



Handwritten text in Albanian script, located at the bottom left of the page, possibly a signature or a note.

As it must appear almost impossible to read the bad writing of the fac-simile, which, however, is not at all more difficult than the common running hand of the modern Greeks, the letter is given in the usual character, each line corresponding with the original, and preserving all its imperfections.

γιακουπεγι εσυ να
στηλης μαζητους των
αδελφους ο
βεκιλις τε χασναταρ
γισεφ αγα ατος τε
να πηγεινη μαζη
εως εις το Μησολογγι
χωρις αλλο.

Αγαπημενε με Γιακουπεγι Αλιπεγι και οποιος απο
τους μπλεμπασαδες με ευρισκεται εις το Βραχωρ, μετα
τον χαιρετισμον με σας Φανερωνω. οτι τούτοι οι δυο
μιλорδοι Ιγκληζοι Φιλοιμας' ερχονται αυτη δια
να περασεν εις Μησολογγι να τους δεχθητε με'
καθε ικραμι και περισκιπσιν, και να τους δωσητε
ανθρωπους αρκετας δια φυλαξεν εις τον δρομον
εως εις το Μησολογγι και να μην αφησατε να δοκιμα-
σεν καμμιαν δυσκολιαν εξ απαντος.

1809

οκτομβ

10

Τηπηλητης.

στον αγαπητον με Ηλασμπεγι Γιακου
πεγι και βεκιλις τε χασναταρι
Γισεφ αγα.

ειληος

εις Βραχωρ

Translated into English, as near as I can understand it, the letter is as follows; the crossed lines at the top being apparently a post-script.

Jacob Bey you must
send together with them
your brother; the
Director of the treasury
Joseph Aga even without him,
must go with them
as far as Messalonge,
without fail.

My beloved Jacob Bey Ali Bey and whichever of my Bolu-bashees is to be found at Vrachore, after my salutation, I make known to you that these two English Gentlemen* my friends, come hither in order to go to Messalonge. Do you receive them with every respect and attention, and give them men sufficient to guard them on their way as far as Messalonge, and do not let them meet with any difficulty at all.

1809

October

10

TEPELTES (the Secretary's name).

(The direction at the back of the letter).

To my beloved Elias Bey Jacob
Bey and the director of the treasury
Joseph Aga Health
 Vrachore.

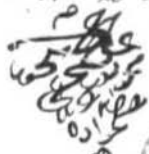
* The usual appellation of every English traveller in the Levant, of whatever rank, is *Μιλλορδος*, the word used in the original of this letter.

The opposite Fac-simile is given as a specimen of writing from the pen of a more careful scribe.


THE END.

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

1891 Map⁴ - 17. Le Kopiriro



52

GERMAN MARCH.



Handwritten musical notation: *G4 A4 B4 C5 D5 E5 F5 G5*

