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ΝΕΟΕΛΛΗΝΙΚΑ
ΥΠΟ
Μ. ΚΩΝΣΤΑΝΤΙΝΙΔΟΥ



NEOHELLENICA

AN INTRODUCTION TO MODERN GREEK IN THE FORM
OF DIALOGUES, CONTAINING SPECIMENS OF THE
LANGUAGE FROM THE THIRD CENTURY B.C.
TO THE PRESENT DAY

TO WHICH IS ADDED AN APPENDIX
GIVING EXAMPLES OF
THE CYPRIOT DIALECT

BY

PROFESSOR MICHAEL CONSTANTINIDES

TRANSLATED INTO ENGLISH IN COLLABORATION WITH

MAJOR-GEN. H. T. ROGERS, R.E.



London
MACMILLAN AND CO.
AND NEW YORK
1892

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“It has been the unique destiny of the Greek language to have had, from prehistoric times down to our own, an unbroken life. Not one link is wanting in this chain which binds the New Greece to the Old.”—*Modern Greece*, by Professor JEBB.

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PREFACE

THE object of this book is to give the English student a knowledge of pure modern Greek, as it is now written and spoken by educated people, and also to make him acquainted with the more or less corrupt forms of the language which have prevailed at different times and in different parts of Greece, and which still linger in secluded localities where the peasantry have not been in a position to take advantage of the gratuitous education now provided by the State. The subject of the purification of the Greek language from the barbarisms which at one time disfigured it, is well explained in a letter of the celebrated scholar Philippos Johannou which forms the opening chapter.

Modern Greek, like many other European languages, has only in comparatively recent times assumed the form of a single fixed and definite language understood by the whole nation, and in this form it differs so little from ancient Greek that were a foreigner to address a Greek in the language of Lucian, he would be readily understood; in fact many of my pupils, reading with me a passage from a good modern author, have asked me whether it was ancient or modern Greek, and were not a little astonished when they were told that they might regard it as either. It is not too much to say that any one who has a competent knowledge of ancient Greek can learn to speak the modern language in a month, though of course fluency can only be acquired by constant practice.

The pronunciation of Greek presents no difficulty, being perhaps easier to acquire than that of any other language, and since the accent of every word is marked, it is impossible

to pronounce a word with the accent on the wrong syllable. Unfortunately Englishmen pronounce ancient Greek like English and totally disregard the accents, so that when they take up the modern language, they have before them the disheartening task of unlearning what they have been taught.

Although the book has been written for the use of Englishmen, it is hoped that Greeks will derive advantage from it in the study of English. The translation has been very carefully made as literal as possible with due regard to the difference of idiom in the two languages.

I have to express my thanks for the assistance rendered by H.E. Mons. J. Gennadius, who very kindly perused the proof sheets and suggested emendations which were of great value.

MICHAEL CONSTANTINIDES.

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ΕΠΙΣΤΟΛΗ
ΦΙΛΙΠΠΟΥ ΙΩΑΝΝΟΥ
ΠΕΡΙ ΤΗΣ
ΝΕΩΤΕΡΑΣ ΕΛΛΗΝΙΚΗΣ
ΓΛΩΣΣΗΣ.

A LETTER
OF
PHILIPPOS JOHANNOU
UPON
THE MODERN GREEK
LANGUAGE.

Φίλε Κύριε Μαρῖνε Π. Βρετέ,
'Απὸ ὀκτῶ ἤδη δεκαετηρίδων,
ἀφ' οὗ τὸ Ἑλληνικὸν γένος
ἤρχισε νὰ ἐξέρχεται ἀπὸ τῆς
μακρᾶς ἐκείνης πνευματικῆς
νάρκης, εἰς ἣν ὁ βαρὺς τῆς
δουλείας χειμὼν εἶχε βυθίση
αὐτὸ, καὶ, οἷον νέου ἤδη ἔαρος
ἀρχομένου, νέαν πνευματικὴν
ζωὴν εἰς τὰ διάφορα μέλη ἐαν-
τοῦ νὰ αἰσθάνηται διαχαιομένην,
τὸ περὶ κοινῆς τῶν Ἑλλήνων
γλώσσης ζήτημα πολλάκις
ἀνεκινήθη ὑπὸ τῶν λογίων
ὁμογενῶν καὶ ἔπρεπε φυσικῶς
τῷ λόγῳ ν' ἀνακινήθῃ. Πόσον
τὸ ζήτημα τοῦτο εἶναι σπουδαῖον
καὶ πόσῃ ἢ τοιάδε ἢ τοιάδε
λίσις ἔχει ἐπιρροὴν ἐπὶ τῆς
πνευματικῆς τοῦ γένους ἡμῶν
ἀναπτύξεως, εὐκόλως καταλαμ-
βάνει ὅστις ἀναλογισθῇ ὅτι ἡ

Dear Mr. Marinos P. Vretos,
During the eighty years which
have now passed since the Greek
nation began to awake from that
long intellectual torpor into which
the terrible winter of subjection
had plunged it, and, as if on the
advent of a new spring-time, to
feel a new intellectual life run-
ning through its various members,
the question of a common Greek
language was often raised by the
learned of our nation, and it was
natural that it should be raised :
for how important this question
is, and how great an influence
this or that solution of it has
upon the intellectual develop-
ment of our nation, any one
readily understands who reflects
that language is not only an
instrument for the communica-

γλώσσα δὲν εἶναι μόνον τὸ ὄργανον τῆς εἰς ἀλλήλους μεταδόσεως τῶν ἡμετέρων ἐννοιῶν, ἀλλὰ καὶ μέσον κυριώτερον τῆς ἀναπτύξεως τοῦ ἡμετέρου πνεύματος, καὶ τῆς αὐξήσεως καὶ διευκρινήσεως τῶν ἡμετέρων γνώσεων. Διὰ τῶν λέξεων οὐχὶ μόνον ὀρίζονται τὰ ἄλλως ἀόριστα καὶ μονιμοῦνται τὰ ἄλλως ῥέοντα στοιχεῖα τῆς ἡμετέρας συνειδήσεως, ἀλλὰ καὶ διευκολύνεται τὰ μέγιστα ἢ ποικίλη τῶν ἐννοιῶν πρὸς ἀλλήλας σύγκρισις, ἐπομένως ἢ εὔρεσις τῶν ποικίλων αὐτῶν ἀναφορῶν. Οὕτω δὲ εὐρύνεται μὲν ὁ ὀρίζων τῶν ἡμετέρων γνώσεων, κατορθοῦται δὲ ἢ συστηματικῇ αὐτῶν διάταξις καὶ ἢ ἀναγωγή αὐτῶν εἰς μίαν ἐνότητα. Αἱ λέξεις χρησιμεύουσιν εἰς τὰς διανοητικὰς ἐργασίας τοῦ πνεύματος, ὡς εἰς τὰς ἀριθμητικὰς οἱ ἀραβικοὶ χαρακτήρες, δι' ὧν ἢ σύγκρισις καὶ σύναψις τῶν ἀριθμῶν καὶ ἢ εὔρεσις τῶν πολυπλόκων αὐτῶν πρὸς ἀλλήλους ἀναφορῶν ἐξευμαρίζεται θαυμασίως. Ἡ ἐπιστημονικὴ ἄρα ἀνάπτυξις ἀνευ γλώσσης ἐπιτηδείας εἶναι ἀδύνατος· ἢ δὲ γλώσσα παριστάνει τὸν βαθμὸν καὶ τὸν χαρακτήρα τῆς ἐπιστημονικῆς τῶν τε λαῶν καὶ τῶν καθ' ἕκαστον ἀνθρώπων μορφώσεως. Ἐκ τῶν ῥηθέντων καταφαίνεται πόσον ἀναγκαία εἶναι ἢ τῆς γλώσσης ἐπιμέλεια καὶ παρασκευασίς ὡς μέσου προαπαιτουμένου πάσης περὶ

tion of our thoughts to each other, but also the principal means for developing our intellect and increasing and analysing our knowledge. By means of words, not only that which would otherwise be undefined becomes defined, and the elements of our perceptions which would be otherwise unstable are fixed, but also the comparison in various ways of our ideas with each other is immensely facilitated, and consequently the elucidation of their various relations with each other. Thus the horizon of our perceptions is widened, their systematic arrangement is effected, and they are brought under one head. Words are of service for the intellectual work of the mind, just as the Arabic figures are for arithmetical work, for by means of these the comparing and connecting of numbers and the discovery of the complex relations they bear to each other are marvellously facilitated. Consequently, scientific development without a suitable language is impossible. Language represents the degree and the character of the scientific training of nations and individuals. From what I have said it is evident how necessary it is to give the utmost attention to a language in preparing it as an instrument which is indispensable before any scientific study can be pursued, and consequently how important

τὴν ἐπιστήμην σπουδῆς, ἐπομένως πόσου λόγου ἄξιον καθίσταται τὸ ζήτημα περὶ τῆς παραδεκτέας κοινῆς τοῦ ἡμετέρου ἔθνους γλώσσης.

Πληρῶν τὴν ὑμετέραν ἐπιθυμίαν ἐκφέρω ἐνταῦθα, μετὰ πάσης συντομίας αὐτοσχέδιον περὶ τοῦ ρηθέντος ζητήματος γνώμην ἤτις, ὡς τοιαύτη, εἶναι βεβαίως ἐν πολλοῖς ἀτελής καὶ ἐπιδεκτικὴ ἀναπτύξεώς τε καὶ διορθώσεως, ἀλλὰ κατὰ τὰς βάσεις μοὶ φαίνεται ἰκανῶς στερεὰ, τεθεμελιωμένη ἐπὶ τῆς πέτρας τοῦ ὀρθοῦ λόγου.

Περιττὴν κρίνω ἐνταῦθα τὴν ἱστορικὴν ἔκθεσιν τῶν διαφόρων γνώμων, αἵτινες ὑπὸ διαφόρων εἰς λύσιν τοῦ ζητήματος προετάθησαν μέχρι τοῦδε· ἀρκεῖ δὲ νὰ εἶπω, ὅτι τρεῖς κυριώτεραι γνώμαι, ὧν ἐκάστη ἐπιδέχεται διαφορὰς τινὰς λεπτοτέρας, διαιροῦσι νῦν τοὺς λογίους τοῦ γένους. Οἱ μὲν αὐτῶν πιστεύουσιν ὅτι ἡ κοινὴ τοῦ Ἑλληνικοῦ γένους γλώσσα ὑπάρχει ἤδη ὠρισμένη, κατ' εἶδος τοῦλάχιστον, ὑπ' αὐτοῦ τοῦ Ἑλληνικοῦ λαοῦ· εἶναι δηλονότι αὐτὴ ἡ χυδαία γλώσσα, ὅποια ὑπὸ τοῦ Ἑλληνικοῦ λαοῦ αὐτομάτως μορφωθείσα λαλεῖται. Οἱ δὲ, καταφρονούντες τὴν ρηθεῖσαν γλῶσσαν ὡς πτωχὴν καὶ πολὺ βαρβαρίζουσαν, δοξάζουσι τοῦναντίον, ὅτι κοινὴ τῶν Ἑλλήνων γλώσσα πρέπει νὰ δογματισθῇ ἢ ἀρχαία Ἑλληνικὴ· ὥστε ταύτης ἡ χρῆσις ἀπαιτεῖται νὰ

is the question of the common language which is to be accepted for our nation.

Complying with your desire, I here set forth as briefly as possible a rough statement of my view of the question, a view which, so expressed, is certainly in many respects susceptible of development and emendation, but which appears to me sufficiently firm on its foundation, resting, as it does, upon the rock of reason.

I think it superfluous to give here an historical exposition of the different opinions which have been advanced by different people for the solution of the question up to the present day: it is sufficient for me to say that three principal opinions, each of which admits of certain more minute differentiations, now divide the learned men of our nation. One section holds that the common language of the Greek race is already defined, specifically at least, by the Greek people themselves, that is to say, that it is the actual vulgar tongue which, spontaneously formed, is spoken by the Greek people. Another section, despising this language as poor and utterly barbarous, think on the contrary that ancient Greek should be laid down as the common language of the Greeks: in this case its

ἐκταθῆ βαθμηδὸν καὶ καταστῆ γενικῆ. Οἱ δὲ κρίνοντες τὴν μὲν χυδαίαν γλώσσαν ἀνεπιτήδειον εἰς τὴν ἐπιστημονικὴν τοῦ γένους ἀνάπτυξιν διὰ τε τὴν πτωχείαν τῆς ὕλης καὶ τὸ ἀκανόνιστον καὶ ἀόριστον τοῦ βαρβαρίζοντος εἴδους, τὴν δὲ ἀνάστασιν τῆς ἀρχαίας Ἑλληνικῆς καὶ τὴν εἰσαγωγὴν αὐτῆς εἰς τὰς διαφόρους τοῦ κοινωνικοῦ βίου σχέσεις ἀδύνατον, ἀσπάζονται μέσσην τινὰ τῶν ῥηθειῶν δύο γνώμην, ἀποφαινόμενοι ὅτι ἀπαιτεῖται νὰ διαπλασθῆ κοινὴ τις τοῦ γένους γλώσσα, μὴ μακρυνομένη μήτε καθ' ὕλην μήτε κατ' εἶδος ἀπὸ τῆς χυδαίας ἐπὶ τοσοῦτον ὥστε ν' ἀποβαίῃ εἰς τὸν λαὸν ἀκατάληπτος, διορθουμένη δὲ καὶ ῥυθμιζομένη, ὅσον ἐνδέχεται, κατὰ τὸν τύπον τῆς ἀρχαίας καὶ ἐκ τοῦ θησαυροῦ ἐκείνης πλουτιζομένη. Ἄς ἐξετάσωμεν ἐκάστην τῶν γνωμῶν τούτων ἰδίως.

Ἡ πρώτη τῶν ῥηθειῶν γνωμῶν εἶναι καθ' ἡμᾶς ἀπαράδεκτος·

α') Διότι ἤθελεν ἐμποδίσει καὶ αὐτὴν τὴν δυνατὴν καὶ εὐκόλον πρὸς τὸν ἀρχαῖον τύπον τῆς γλώσσης προσέγγισιν, καθιερῶσα πάντα τυχαῖον βαρβαρισμὸν ἐπὶ μόνῃ τῷ λόγῳ ὅτι εὐρίσκεται ἤδη εἰς τὰ στόματα τοῦ λαοῦ ἐπαρχίας τινὸς ἢ νήσου Ἑλληνικῆς.

employment would have to be extended by degrees, and ultimately become general. The third section, considering that the vulgar tongue is unfit for the scientific development of the nation, on account both of the poverty of the material and the want of regularity and precision in its ungrammatical style, but that the restoration of ancient Greek and its adaptation to the various relations of every-day life is impossible, embrace an opinion midway between the two which have been mentioned, declaring that some common language must be formed for the nation which does not depart either in substance or form from the vulgar tongue to such an extent as to be unintelligible to the people, but corrected and harmonised, as far as it allows of this, on the model of the ancient Greek and enriched by its wealth. Now let us examine each of these opinions separately.

The first of the above-mentioned opinions, according to my judgment, is inadmissible :

1st. Because it would hinder the actually practicable and simple process of approximating the language to its ancient type, for it sanctions every casual barbarism for the sole reason that it happens to be found at the present day in the mouth of the people of some Greek province or island.

β') Διότι ἤθελεν ἐμβάλει ἡμᾶς εἰς λαβύρινθον δυσεξίτητον ποικιλωτάτων χυδαίων τύπων καὶ εἰς ἀδιαλύτους ἔριδας. Ἐὰν δὲν πρέπη νὰ ἐπιχειρήσωμεν τὸ ἀδύνατον, τὴν ἀνάστασιν δηλονότι τῆς ὑπὸ τὰ ἐρείπια τοῦ ἀρχαίου κόσμου πρὸ αἰώνων τάφεισης προγονικῆς ἡμῶν γλώσσης, διατί νὰ ἀμελήσωμεν καὶ αὐτοῦ τοῦ δυνατοῦ καὶ εὐκόλου, τῆς ἐφικτῆς δηλονότι διορθώσεως τῆς χυδαίας γλώσσης καὶ τῆς εὐκατορθώτου διατυπώσεως αὐτῆς πρὸς τὴν ἀρχαίαν γραμματικὴν; Διατί νὰ καθιερώσωμεν παρεφθαρμένους τινὰς καὶ βαρβάρους τύπους, οἵτινες εὐκόλως διορθοῦνται καὶ εὐκόλως εἰσάγονται διωρθωμένοι εἰς τὰ στόματα τοῦ λαοῦ, ὡς μὴ διαφέροντες πολλῶν συνήθων, ἢ ὡς εὐκόλως ὑπ' αὐτοῦ ἐννοούμενοι; Διατί π. χ. νὰ λέγωμεν καὶ γράφωμεν ἢ γρηὰ, ἢ γρηαῖς—ἢ πόλη, τῆς πόλης—ὁ κόρακας, τοῦ κόρακα—ὁ βασιλιᾶς, τοῦ βασιλιᾶ—ἐκειὸς, ἐκειοῦ—πᾶς, πᾶμεν, πᾶτε, πᾶν—λὲς, λέτε, λέμεν, λέν—ἐλεγόμουν, ἐλεγόσουν, ἐλεγότου, ἐλεγόμασθε, ἐλεγόσασθε, ἐλεγόντου—καὶ ἄλλα πολλὰ τοιαῦτα βάρβαρα καὶ παρακεκομμένα, ἢ καὶ ἔτι βαρβαρώτερα, ἐνῶ δυνάμεθα ἀντ' αὐτῶν νὰ λέγωμεν καὶ νὰ γράφωμεν ὀρθότερα, εἰς δὲ τὸν λαὸν ἐπίσης καταληπτὰ, ἢ γραῖα, αἱ γραῖαι—ἢ πόλις, τῆς πόλεως—ὁ κόραξ, τοῦ κόρακος—ὁ βασιλεὺς, τοῦ

2d. Because it would involve us in an inextricable labyrinth of all sorts of vulgar forms and in endless disagreement. If we are not to undertake the impossible, that is to say, the restoration of our ancestral language, buried ages ago under the ruins of the ancient world, why should we neglect what is practicable and simple, namely, the readily effected correction of the vulgar tongue and the easy process of making it conform to the ancient grammar? Why should we sanction certain corrupt and barbarous forms which could be easily corrected and easily introduced, so corrected, into the vernacular of the people, as they differ but little from those now in use and would be readily understood by them? Why, for example, should we say and write ἢ γρηὰ, ἢ γρηαῖς—ἢ πόλη, τῆς πόλης—ὁ κόρακας, τοῦ κόρακα—ὁ βασιλιᾶς, τοῦ βασιλιᾶ—ἐκειὸς, ἐκειοῦ—πᾶς, πᾶμεν, πᾶτε, πᾶν—λὲς, λέτε, λέμεν, λέν—ἐλεγόμουν, ἐλεγόσουν, ἐλεγότου, ἐλεγόμασθε, ἐλεγόσασθε, ἐλεγόντου—and many other such barbarous and mutilated expressions, and some even yet more barbarous than these, when we can, in their stead, speak and write forms more correct and equally well understood by the people, ἢ γραῖα, αἱ γραῖαι—ἢ πόλις, τῆς πόλεως—ὁ κόραξ, τοῦ κόρακος—ὁ βασιλεὺς, τοῦ

βασιλέως — ἐκείνος, ἐκείνου — ὑπάγεις, ὑπάγομεν, ὑπάγετε, ὑπάγουσιν — λέγεις, λέγομεν, λέγετε, λέγουσιν — ἐλεγόμην, ἐλέγεσο, ἐλέγετο, ἐλεγόμεθα, ἐλέγεσθε, ἐλέγοντο; Καὶ ἂν δέ τις ἀποφασίῃ ἐναντίον τοῦ ὀρθοῦ λόγου νὰ θυσιάσῃ τόσους τύπους τῆς ἀρχαίας γραμματικῆς, δυναμένους εὐκόλως καὶ εὐκαταλήπτως νὰ εἰσαχθῶσιν εἰς τὴν κοινὴν τοῦ Ἑλληνικοῦ γένους γλῶσσαν, νὰ καθιερώσῃ δὲ τοὺς συνήθεις βαρβαρισμοὺς, μένει πάλιν τὸ ἐξῆς πολλῶν δυσχερειῶν καὶ ἀδιαλύτων ἐρίδων ἐγκυον ζήτημα. Ἐπειδὴ ἡ χυδαία γλῶσσα δὲν εἶναι μία καὶ ὁμοιόμορφος, ἀλλὰ διαιρεῖται εἰς διαφόρους τοπικὰς διαλέκτους, οἷον τὴν Πελοποννησιακὴν, τὴν Ἐπτανησιακὴν, τὴν Ἡπειρωτικὴν, τὴν Θεσσαλικὴν, τὴν Χιακὴν καὶ Κυπριακὴν κ.τ.λ. πῶς ὀριστέον τὴν κοινὴν τῶν Ἑλλήνων γλῶσσαν; Πρὸς τὸ ἐρώτημα τοῦτο τρεῖς διάφοροι ἀποκρίσεις εἶναι δυναταὶ, αἱ ἐξῆς.

α') Δυνάμεθα νὰ καθιερώσωμεν ὡς κοινὴν τῶν Ἑλλήνων γλῶσσαν μίαν τινὰ τῶν διαφόρων τοπικῶν διαλέκτων, ἀποδοκιμάζοντες τὰς λοιπὰς. Ἄλλὰ τότε τίνα τούτων προτιμητέον; Πῶς θέλουσι συμφωνήσῃ εἰς τὴν ἐκλογὴν αὐτῆς οἱ διάφοροι διάλεκτους λαλοῦντες Ἑλληνικοὶ λαοί; ἢ διὰ τίνος νομοθεσίας θέλει στηριχθῆ ἡ ἐκλογή; ἐπὶ τῆς

βασιλέως — ἐκείνος, ἐκείνου — ὑπάγεις, ὑπάγομεν, ὑπάγετε, ὑπάγουσιν — λέγεις, λέγομεν, λέγετε, λέγουσιν — ἐλεγόμην, ἐλέγεσο, ἐλέγετο, ἐλεγόμεθα, ἐλέγεσθε, ἐλέγοντο? And if any one, in defiance of common sense, should decide to sacrifice so many forms of the ancient grammar which could be easily and intelligibly introduced into the common language of the Greek nation, and should sanction the ordinary barbarisms, there still remains the following question which teems with difficulties and with disagreements impossible to settle. Since the vulgar tongue is not one uniform language, but is divided into many local dialects, such as that of the Peloponnesus, of the Ionian islands, of Epirus, of Thessaly, of Chios, of Cyprus, etc., how are we to define the common language of the Greeks? To this question the following three different answers are possible.

1st. We can sanction as the common language of the Greeks some one of the different local dialects, rejecting the others. But then to which of them are we to give the preference? How will the Greeks speaking different dialects agree to the choice? Or by means of what legislation will the choice be confirmed? By a majority of votes? Nothing could be more absurd than this.

πλειονοψηφίας; οὐδὲν τούτου ἀποπώτερον. Ἡ κρίσις περὶ τοῦ ἐπιτηδειοτέρου τοῦ νοῦ καὶ τῆς ἐπιστήμης ὄργανου, ὁποῖον εἶναι ἢ γλῶσσα, εἰς μόνον ἀνήκει τὸν νοῦν· νοῦς ὁμῶς καὶ ἀριθμὸς εἶναι πάντη ξένα πρὸς ἀλληλα καὶ ἀλλότρια. Ἐπὶ τῆς μεγαλύτερας πρὸς τοὺς τύπους τῆς ἀρχαίας γραμματικῆς συμφωνίας; ἀλλὰ τότε διατί νὰ μὴ διατυπωθῇ ἢ κοινῇ τῶν Ἑλλήνων γλῶσσα ἔτι συμφωνοτέρα πρὸς τὴν ἀρχαίαν, ἀπεκδομένη ὅσον πλείονας βαρβαρισμοὺς δύναται ν' ἀπεκδυθῇ χωρὶς νὰ καταστῇ πρὸς τὸν λαὸν ξένη καὶ ἀκατάληπτος;

β') Δυνατὸν νὰ δοθῇ κύρος ἴσον εἰς πάσας τὰς τοπικὰς διαλέκτους καὶ ἀφεθῇ εἰς πάντα ἐλευθέρῃ ἢ ἐκλογῇ τῆς διαλέκτου ἐν ἣ θέλει νὰ λαλῇ καὶ γράφῃ. Ἄλλὰ τότε τὸ Ἑλληνικὸν γένος, καὶ μόνον τὸ Ἑλληνικὸν γένος, οὐδεμίαν θέλει ἔχει γλῶσσαν κοινήν, ἐπομένως οὐδεμίαν θέλει ἔχει γλῶσσαν ἱκανῶς πλουσίαν καὶ προσηκόντως διατετυπωμένην, ἐπιτηδείαν εἰς πλήρη παράστασιν τοῦ μεγάλου καὶ καθ' ἡμέραν αὐξανομένου ἀριθμοῦ τῶν τεχνικῶν, ἐπιστημονικῶν κ.τ.λ. ἐννοιῶν, εἰς διάκρισιν τῶν λεπτοτάτων αὐτῶν διαφορῶν καὶ ἀποχρώσεων πρὸς ἀλλήλας, εἰς πλήρη καὶ ἀκριβῆ μετάφρασιν τῶν ἐκλεκτῶν ποιημάτων, τῶν ῥητορικῶν, φιλοσοφικῶν, ἱστορικῶν, ἐπιστημονικῶν ἀριστουρ-

The decision regarding the most suitable instrument for the mind and for scientific knowledge, which language really is, is the province of the intellect alone; but intellect and numerical superiority have nothing whatever to do with each other. By its closer agreement with the forms of the ancient grammar? But in that case why should not the common Greek vernacular be brought more into accordance with the ancient language, throwing off as many barbarisms as it can get rid of, without becoming strange and unintelligible to the people?

2d. It is possible for equal authority to be given to all the local dialects, and a free choice permitted to every one of the dialect in which he shall speak and write. But in that case the Greek nation, and the Greek nation alone, will have no common language, and consequently will have no language sufficiently rich and properly formed, capable of expressing fully the ideas of the great and daily increasing number of arts, sciences, etc., of distinguishing the minute and subtle shades of difference between them, and of supplying a complete and accurate translation of select poems and of the best oratorical, philosophical, historical, or scientific works of civilised nations. The formation of such a language is a

γημάτων τῶν πεπολιτισμένων ἔθνῶν. Ἡ διάπλασις γλώσσης τοιαύτης εἶναι μέγα καὶ δυσχερέστατον ἔργον, ἀπαιτοῦν ἐπ' αἰῶνας τὴν συνεργίαν πάντων τῶν λογίων καὶ σοφῶν τοῦ ἔθνους· καθίσταται δὲ ἀδύνατος, ὅταν αἱ πνευματικαὶ τούτου δυνάμεις δὲν συνεργάζωνται πρὸς ἓνα καὶ τὸν αὐτὸν σκοπὸν, ἀλλὰ διαιρῶνται καὶ κατατέμνωνται ἀσχολούμεναι εἰς διάπλασιν πολλῶν ὁμοῦ διαλέκτων· ἐὰν μάλιστα τὸ ἔθνος τύχη ὄν οὕτω μικρὸν ὡς τὸ ἡμέτερον, καὶ οἱ σοφοὶ αὐτοῦ ὀλιγάριθμοι.

γ) Δυνατὸν νὰ συγχωρηθῇ ἡ ἀναμῆξις χρήσις τῶν διαφόρων διαλεκτικῶν τύπων, θεωρουμένων πάντων ἐπίσης ὀρθῶν καὶ εὐχρήστων· ἀλλὰ τότε πᾶς λόγος προφορικὸς ἢ γραπτὸς θέλει εἶσθαι γελοῖον φύραμα ἀνομοίων τύπων, πολυμιγῆς τις καὶ ἀηδὴς φωνῶν κυκεῶν. Ἐνεκα δὲ τῆς μεγάλης ποικιλίας τῶν χυδαϊκῶν τύπων, ὧν ἕκαστος λογιζέται ἔχων ἴσον δικαίωμα ἐν τῇ δημοκρατίᾳ τῆς γλώσσης, ἢ θελε καταστή ἢ σύνταξις Ἑλληνικῆς γραμματικῆς καὶ ὁ κανονισμὸς τῆς Ἑλληνικῆς γλώσσης ἀδύνατος. Καὶ ὁμως ἀνάγκη πᾶσα νὰ ἔχη ἢ Ἑλληνικὴ γλώσσα, ὡς πᾶσαι τῶν πεπολιτισμένων ἔθνῶν αἱ γλώσσαι, κοινὴν τινα γραμματικὴν, περιέχουσαν τοὺς κανόνας πρὸς οὓς ὀφείλει νὰ ῥυθμίζηται πᾶς ὁ θέλων νὰ λαλῇ καὶ νὰ

great and most difficult task, demanding for a very long time the combined labour of all the learned and able men of the nation, and it becomes an impossible one, when its intellectual forces do not co-operate to one and the same end, but are divided and subdivided, in the effort to form several dialects at the same time; especially when the nation is so small as ours is, and its learned men but few.

3d. It is possible for the promiscuous use of the different dialectic forms to be permitted, all being regarded as equally accurate and serviceable; but in that case every sentence oral or written will be a ridiculous mixture of incongruous forms, a confused and disagreeable medley of sounds. On account of the immense variety of vulgar forms, each of which is considered to have equal rights in the democracy of the language, the construction of a Greek grammar, and the regulation of the Greek language by rules, would be impossible. And yet there is every necessity for the Greek language to possess, like all the languages of civilised nations, some common grammar comprising rules to which every one must conform, whether

γράφη ὀρθῶς τὴν γλῶσσαν, εἴτε ὁμογενῆς, εἴτε ἄλλογενῆς.

Ἐκ τῶν ῥηθέντων συνάγεται ὅτι αἱ διάφοροι τοπικαὶ διάλεκτοι, εἰς ἃς ἡ χυδαία τῶν Ἑλλήνων γλῶσσα διαιρεῖται, δύνανται μὲν νὰ χρησιμεύσωσιν εἰς ἄσματα δημοτικὰ, εἰς κωμωδίας, εἰς μύθους καὶ διηγήματα, ὠρισμένα πρὸς διδασκαλίαν καὶ τέρψιν τοῦ ὄχλου, οὐχὶ ὅμως καὶ εἰς σπουδαίαν καὶ ὑψηλὴν ποίησιν, εἰς ἐπιστημονικὰ συγγράμματα, εἰς νομοθεσίαν, δικηγορίαν κ.τ.λ. Πᾶσαι τῶν μεγάλων καὶ πεφωτισμένων τῆς Εὐρώπης ἐθνῶν αἱ γλῶσσαι ἔχουσιν, ὡς καὶ ἡ ἡμετέρα, διαφόρους ἀδιαπλάστους διαλέκτους, ἄλλην ἐν ἄλλῃ ἐπαρχίᾳ, ὑπὸ τοῦ ὄχλου λαλουμένας, ὧν γίνεται χρῆσις εἰς ἄσματα δημοτικὰ, κωμωδίας κ.τ.λ. οὐδεὶς ὅμως οὐδεμίαν τῶν ῥηθειῶν διαλέκτων μεταχειρίζεται εἰς σύνταξιν ποιήματος σπουδαίου, συγγράμματος ἐπιστημονικοῦ, ἢ ὠρισμένου εἰς χρῆσιν καὶ ὠφέλειαν τῶν παιδείας μετόχων ἢ γεγραμματοσημῶν· ἀλλὰ τὰ τοιαῦτα ποιήματα καὶ συγγράμματα συντάσσονται εἰς τὴν κοινὴν τοῦ ἔθνους καὶ γραμματικῶς κεκανονισμένην γλῶσσαν.

Ἐρχόμεθα ἤδη εἰς τὴν ἐξέτασιν τῆς δευτέρας τῶν ῥηθειῶν γνώμων, καθ' ἣν ἡ κοινὴ τοῦ ἡμετέρου γένους γλῶσσα πρέπει νὰ ὀρισθῇ ἢ ἀρχαία Ἑλληνική. Ἐὰν ἡ ἀρχαιότης ἐκληφθῇ ἐν ταῦθα

Greek or foreigner, who wishes to speak and write the language correctly.

From what has been said it may be gathered that the various local dialects, into which the vulgar language of the Greeks is divided, may be useful for popular songs, comedies, fables and tales, matters confined to the instruction and entertainment of the common people, but not for serious and lofty poetry, scientific works, legislation, advocacy, etc. All the languages of the great and enlightened nations of Europe have, as ours has, various crude dialects, different in different provinces, spoken by the common people, of which use is made for popular songs, comedies, etc.: but no one employs any one of those dialects in the composition of a serious poem or of a scientific work, or one intended for the use and advantage of cultivated and educated people, but such poems and writings are composed in the language common to the nation and regulated by grammatical rules.

We now come to the consideration of the second of the above-mentioned opinions, according to which ancient Greek ought to be fixed as the common language of our race. If by the

κατά τε τὴν ὕλην καὶ τὸ εἶδος, ἦτοι κατὰ τε τὸ λεξικὸν καὶ κατὰ τὴν γραμματικὴν, ἐννοοῦμεν ἀμέσως, ὅτι οἱ τὴν ῥηθεῖσαν γνώμην ἀποφαινόμενοι ἀποφαίνονται τι ἀδύνατον. Τὸ λεξικὸν τῆς ἀρχαίας Ἑλληνικῆς γλώσσης εἶναι ὅλως ἀνεπαρκὲς εἰς παράστασιν τῶν πολυαρίθμων ἐννοιῶν μὲ ὅσας ἢ ἀπὸ τῶν ἀρχαίων αἰώνων μέχρι τῶν ἡμερῶν ἡμῶν γενομένη πρόοδος τῶν τεχνῶν καὶ ἐπιστημῶν ἐπλούτισε τὸ ἀνθρώπινον πνεῦμα· ἀνάγκη δὲ πᾶσα νὰ δημιουργηθῶσι πολυαριθμοὶ νέαι λέξεις εἰς παράστασιν τῶν νεωτέρων ἐκείνων ἐννοιῶν. Ἄλλ' οὕτως ἢ ἀρχαία Ἑλληνικὴ γλῶσσα δὲν μένει πλέον ἀληθῶς ἀρχαία· θέλει ὁμοιάξει ἀρχαῖον ἀγαλμα ἐνδεδυμένον κατὰ τὰς ἀπαιτήσεις τοῦ νέου συρμοῦ, ἢ ὤπλισμένον μὲ τηλεβόλον, ἢ τηλεσκόπιον, ἢ μικροσκόπιον κ.τ.λ.· ἀνάγκη ἄρα νὰ νοηθῇ ἐνταῦθα ἀρχαία Ἑλληνικὴ γλῶσσα μόνον κατὰ τὸ εἶδος, ἦτοι κατὰ τὴν γραμματικὴν.

Ἄλλὰ καὶ ἂν κατὰ τὴν περιωρισμένην ταύτην σημασίαν νοηθῇ, ἢ κοινῇ αὐτῆς χρήσις μένει ἀκατόρθωτος. Πολλοὶ τύποι τῆς ἀρχαίας γραμματικῆς κατέστησαν ἀπ' αἰώνων εἰς τὸν λαὸν πάντη ξένοι καὶ ἀκατάληπτοι, πολὺ δὲ ἀλλοτριωτέρα κατέστη εἰς αὐτὸν ἢ ἀρχαία σύνταξις· διότι ἢ νέα τῶν Ἑλλήνων γλῶσσα μιμείται τὸ ἀνεπτυγμένον τῶν νεωτέρων τῆς Εὐρώπης

ancient language is here meant both the substance and the form, that is to say, both the vocabulary and the grammar, we see at once that those who put forward this opinion propose an impossibility. The vocabulary of ancient Greek is utterly insufficient to express the innumerable ideas with which the progress of the arts and sciences from ancient times to the present day has enriched the human intellect: there is therefore an absolute necessity for the creation of innumerable new words to express those modern ideas. But in this case the ancient Greek language remains no longer really ancient: it will resemble an antique statue which has been clothed to meet the requirements of modern fashion, or furnished with a gun, a telescope, or a microscope, etc.: by the ancient Greek language, then, we are obliged to understand that only its form is here meant, that is to say, its grammar.

But even if we take it in this restricted sense, its universal employment remains an impossibility. Many forms of the ancient grammar have been for ages altogether strange and unintelligible to the common people, far stranger to them the ancient syntax; for the modern language of the Greeks imitates the diffuse style of the more modern languages of

γλωσσῶν, ἐκφράζουσα διὰ προθέσεων πολλὰς ἀναφορὰς δηλούμενας ἐν τῇ ἀρχαίᾳ γλώσσῃ διὰ τῆς καταλήξεως, ἀναλύουσα δὲ συνηθέστερον τὰς μετοχὰς εἰς προτάσεις ἀναφορικὰς, αἰτιολογικὰς, ὑποθετικὰς, ἐναντιωματικὰς κ.τ.λ. ἢ δὲ ἀκριβῆς χρῆσις τῶν ἐγκλίσεων τῆς ἐνεργητικῆς καὶ μέσης φωνῆς τῶν ῥημάτων καὶ ἔτι πολλῶν μορίων ἀπαιτεῖ διακρίσεις οὕτω λεπτὰς ὅποια ὑπερβαίνουσι τὴν δύναμιν τῆς πνευματικῆς τοῦ λαοῦ ὁράσεως. Τοιαύτη οὖσα ἡ ἀρχαία Ἑλληνικὴ γλῶσσα καὶ τόσον τοῦ λαοῦ ἄλλοτρία, εἶναι ἀπίστευτον ὅτι θέλει ποτὲ καταστῆ καταληπτὴ εἰς αὐτὸν, ἀδύνατον δὲ νὰ εἰσαχθῆ εἰς τὰ στόματα αὐτοῦ. Ὁ τι καὶ ἂν εἰπωσίτινες, ἀφαρπαζόμενοι μᾶλλον ὑπὸ τῆς ζωηρᾶς φαντασίας ἢ ὀδηγούμενοι ὑπὸ τῆς κρίσεως, ἡ ἀρχαία Ἑλληνικὴ γλῶσσα δὲν δύναται νὰ ἐγερθῆ ἐκ τοῦ τάφου καὶ καταστῆ ζῶσα τοῦ λαοῦ γλῶσσα.

Ὅθεν ὀφείλουσι μὲν οἱ νέοι ὁμογενεῖς, ὅσοι θηρεύουσιν ἐν τοῖς γυμνασίοις καὶ ἐν τῷ Πανεπιστημίῳ ἀνωτέραν παιδείαν, νὰ καταβάλλωσι πᾶσαν σπουδὴν περὶ τὴν ἀπαράμιλλον γλῶσσαν τῶν ἡμετέρων προγόνων καὶ ἀσκῶνται ἐπιμελῶς εἰς τὸ γράφειν αὐτὴν εὐχερῶς καὶ κομψῶς, ἵνα μεταχειρίζονται αὐτὴν εὐδοκίμως ὅπου οἱ σοφοὶ τῆς Εὐρώπης μεταχειρίζονται τὴν

Europe, expressing by means of prepositions many relations which in the ancient language were shown by the termination, more usually resolving participles into relative, causal, hypothetical, adversative and other clauses: the correct use of the moods of the active and middle voice of verbs, and also of many particles, demands an amount of subtle discrimination which is beyond the power of the mental perception of the common people. The ancient Greek language being of this character, and so strange to the common people, it is impossible to believe that it will ever become intelligible to them, and out of the question that it can become their vernacular. And whatever some may say, who are carried away by their vivid imagination rather than guided by their judgment, the ancient Greek language cannot rise from its tomb and become the living language of the people.

Therefore our young fellow-countrymen, who in the colleges and the university are pursuing a course of higher education, should exert themselves to the utmost to acquire the unrivalled language of our ancestors, and carefully exercise themselves in it, so as to be able to write it with facility and elegance, in order that they may employ it with success where the scholars

Ῥωμαϊκὴν, εἰς ποιήματα δηλονότι καὶ συγγράμματα συντασσόμενα διὰ τοὺς σοφούς· ἀλλ' ἐπειδὴ ἢ ὑπὸ πάντων ἐκμάθησις καὶ ἢ κοινὴ χρῆσις τῆς ἀρχαίας Ἑλληνικῆς γλώσσης εἶναι ἀδύνατος, μένει ἀναγκαία καὶ ἀπαραίτητος ἡ διατύπωσις κοινῆς τινος γλώσσης χρησίμου εἰς τὰ λοιπὰ συγγράμματα καὶ ποιήματα, εἰς τὴν ἀπὸ τοῦ ἄμβωνος διδασκαλίαν, εἰς τὴν νομοθεσίαν, εἰς τὰς κοινοβουλιακὰς συζητήσεις, εἰς τὰ δικαστήρια, εἰς τὴν ἐφημεριδογραφίαν, καὶ εἰς τὰς διαφόρους τοῦ κοινωνικοῦ βίου σχέσεις.

Αὕτη δὲ εἶναι ἡ τρίτη γνώμη εἰς ἣς τὴν ἐξέτασιν μεταβαίνομεν.

Τὴν τρίτην γνώμην καθ' ἣν ἀνάγκη νὰ διαπλασθῇ ὡς κοινῆ τῶν Ἑλλήνων γλώσσα μέση τις μεταξὺ τοῦ χυδαῖσμου τῶν κατὰ τόπον διαλέκτων καὶ τῆς καθαρότητος καὶ γραμματικῆς ἀκρίβειας τῆς ἀρχαίας Ἑλληνικῆς, ἀσπάζονται ὡς ἔλλογωτέραν οἱ πλείστοι τῶν λογίων τοῦ ἔθνους· ἀλλὰ δὲν συμφωνοῦσι πάντες περὶ τοῦ τύπου αὐτῆς, περὶ τοῦ βαθμοῦ τῆς καθαρότητος καὶ τῆς πρὸς τὴν ἀρχαίαν γραμματικὴν ἐγγύτητος. Εἶναι φανερόν ὅτι ἡ κοινὴ αὕτη γλώσσα πρέπει νὰ ἔχῃ βάσιν τὴν νῦν λαλουμένην, ἵνα μὴ καταστῇ τοῦ λαοῦ ἀλλοτρία· ἀλλ' ἐνταῦτῳ πρέπει νὰ καθαρισθῇ τῶν κατὰ τόπους ποικίλων χυδαῖσμων καὶ ῥυθμισθῇ κατὰ τὸν κοινὸν τῆς ἀρχαίας γραμματικῆς τύπον ἐπὶ

of Europe make use of Latin, for poetry for example, and for such works as are composed for the use of the learned: but since it is impossible for all to master ancient Greek and make a common use of it, it still remains absolutely and indispensably necessary to create some common language which can be employed for other works and poems, for the teaching from the pulpit, for legislation, for parliamentary debates, for the courts of justice, for the daily press, and for the various relations of social life.

We now pass to the examination of the third opinion.

The third opinion is the one which the majority of the learned men of the nation embrace as being the most reasonable, which lays down that for the common use of the Greeks there must be formed a language which is midway between the vulgarity of local dialects and the purity and grammatical accuracy of ancient Greek; but they do not all agree about the form that this language must take, nor about the degree of purity and approximation to the ancient grammar. It is evident that this common language should have for its basis that which is now spoken, in order that it may not be strange to the common people; but at the same time it must be purified from various local vulgarities,

τοσοῦτον ἐφ' ὅσον ἡ ῥύθμις εἶναι δυνατή, ἤτοι ἐφ' ὅσον ἡ κατάληψις καὶ ἡ κατὰ μικρὸν εἰς κοινὴν χρῆσιν εἰσαγωγή τῆς οὕτως ἐρρυθμισμένης γλώσσης δὲν ὑπερβαίνει τὴν νοητικὴν τοῦ λαοῦ δύναμιν. Ὁ κανὼν οὗτος ἀπλῶς οὕτω τιθέμενος εἶναι ὀρθός· ἀλλ' ἡ ἐφαρμογὴ αὐτοῦ εἰς τὰ καθ' ἕκαστον παρέχει πολλὰς δυσκολίας καὶ γεννᾷ νέαν διαίρεσιν τῶν γνωμῶν. Ἀπ' ἀρχῆς τῆς παρούσης ἑκατονταετηρίδος πολλὰ περὶ τούτου ἐγράφησαν. Πρὸ τῆς Ἑλληνικῆς μάλιστα ἐπαναστάσεως ὁ Κοραῆς, ὁ Κοδρικᾶς, Νεόφυτος ὁ Δούκας, ὁ Γαζῆς, ὁ Φαρμακίδης, ὁ ἰατρὸς Κανέλλος καὶ ἄλλοι κατέστησαν τὸ περὶ τῆς νέας Ἑλληνικῆς ζήτημα ὑπόθεσιν σπουδαίων διατριβῶν καὶ πολλῶν φιλεριστικωτέρων ἐν ταῖς φιλολογικαῖς ἐφημερίσιν ἄρθρων· ὑπερενίκα δὲ ἡ γνώμη τοῦ Κοραῆ, πρὸς ἣν οἱ πλείστοι τῶν λογίων ἀπέκλινον. Ἀλλ' ἡ ἐπανάστασις τῶν Ἑλλήνων κατέπαυσε τὸν περὶ γλώσσης ἐκείνον διὰ γραφίδος καὶ μέλανος πόλεμον ὃν διεδέχθη ὁ ὑπὲρ πολιτικῆς ἀνεξαρτησίας διὰ ξίφους καὶ αἵματος· ἀπὸ δὲ τῆς περατώσεως τούτου ἐπικρατεῖ εἰς τὰς περὶ γλώσσης δοξασίας τῶν λογίων ὁμογενῶν ἀληθῆς ἀναρχία, τῶν μὲν ἀποκλιπόντων εἰς τὸν δημοτικώτερον τύπον, τῶν δὲ ἀναρριχωμένων πρὸς τὸν ἀρχαῖον, τῶν δὲ κρᾶμά τι τύπων, ἀρχαίων καὶ νέων, ἐκλεκτῶν καὶ

and adjusted in accordance with the ordinary form of the ancient grammar, as far as such adjustment may be practicable, that is to say, as far as it can be carried without the language, so adjusted, being unintelligible to the common people, and its gradual introduction as their vernacular beyond their mental capacity. This rule, thus simply stated, is correct; but its adaptation to every detail presents many difficulties, and gives rise to fresh differences of opinion. From the beginning of the present century much has been written upon this subject. Before the Greek revolution especially Coraës, Codricas, Neophytos Ducas, Gazes, Pharmacides, Canellos the physician, and others, made the question of modern Greek the subject of important essays, and of many contentious articles in the philological journals, but the opinion of Coraës, to which most of the learned inclined, was gaining the ascendancy. The Greek revolution, however, put a stop to that pen-and-ink war about language, and its place was taken by the sword-and-blood war for political independence: after the termination of the latter there has prevailed among our learned fellow-countrymen a veritable anarchy in their opinions about the language, some inclining to the more

χυδαίων, ἀκρίτως ἀσπαζομένων,
 καὶ ἐν τῷ αὐτῷ συγγράμματι,
 καὶ ἐν τῷ αὐτῷ κεφαλαίῳ καὶ
 πολλάκις ἐν τῇ αὐτῇ περιόδῳ
 ἀρχαίους τύπους μετὰ νέων
 χυδαίων ἀηδῶς μιγνυόντων.
 Πάντες αἰσθάνονται τὴν ἀνάγκη
 τῆς ἀπὸ τῆς ἀναρχίας
 ταύτης ἀπαλλαγῆς· ἀλλὰ πῶς
 κατορθοῦται αὕτη; Ἡ φύσις ἢ
 ἡ τύχη τοῦ Ἑλληνικοῦ γένους
 εἶναι παράδοξος. Ὡς ἐπὶ τοῦ
 ὑπὲρ τῆς πολιτικῆς του ἀνεξαρ-
 τησίας ἀγῶνος πολλοὶ μὲν γεν-
 ναῖοι καὶ εἰς τὴν πατρίδα
 ἀφωσιωμένοι ἄνδρες ἀνεφάνη-
 σαν, μεγάλα κατορθώσαντες
 ἔργα καὶ μεγάλων ἐπαίνων ἀξιο-
 θέντες, οὐδεὶς ὅμως ἀνεδείχθη
 ὑπερέχων τῶν ἄλλων ὑπεροχὴν
 τοιαύτην ὅποια ἦτο ἱκανὴ νὰ
 ἐλκύσῃ πρὸς αὐτὸν τὴν κοινὴν
 πάντων ἐμπιστοσύνην, καὶ τὸν
 καταστήσῃ κέντρον ἐνότητος
 τῆς ὅλης πρὸς τὸν σκοπὸν ἐνεργείας
 τοῦ ἔθνους, οὕτω καὶ εἰς
 τὸν πνευματικὸν ὑπὲρ τῆς διαπλάσεως
 κοινῆς τοῦ ἔθνους γλώσσης ἀγῶνα,
 πολλοὶ μὲν λόγου ἀξιοὶ ἐφάνησαν
 ἀγωνισταὶ, πολὺ τι ἢ ὀλίγον εἰς τὴν διόρθωσιν
 καὶ τὸν πλουτισμὸν αὐτῆς συντελέσαντες,
 οὐδεὶς ὅμως ἰσχυρὸς νὰ ἐνώσῃ
 ὑπὲρ τῆς γνώμης του πάσας τῶν
 λογίων ὁμογενῶν τὰς ψήφους,
 καὶ διὰ τῶν ἰδίων του βημάτων
 νὰ χαράξῃ τὴν ὁδὸν ἣν ἤθελον
 βαδίσει πάντες ἢ οἱ πλείστοι
 λόγοι Ἕλληνες· οὕτω τῶν
 πραγμάτων ἐχόντων τίς ἐλπὶς
 ὑπολείπεται, ὅτι ἢ

popular form; others clambering
 upwards to the ancient form;
 some heedlessly accepting a sort
 of mixture of forms ancient and
 modern, select and vulgar, and
 in the same work, in the same
 chapter, often in the same sen-
 tence, mixing ancient forms with
 modern vulgar ones in a disgust-
 ing manner. All recognise the
 necessity of a deliverance from
 this anarchy: but how is it to
 be accomplished? The nature
 or the fate of the Greek nation
 is peculiar. As in the struggle
 for its political independence
 there came forward many brave
 men who devoted themselves to
 their country, performing great
 deeds and gaining high praise,
 yet no one displayed a superiority
 above the rest so marked as to
 attract the confidence of all, and
 make him the common centre
 of all the efforts of the nation
 towards the end they had in
 view; so in the intellectual
 struggle for the formation of a
 common language for the nation,
 many noteworthy combatants
 came forward who contributed
 more or less to its correction
 and enrichment, yet no one was
 able to unite all the votes of
 our learned fellow-countrymen
 in favour of his opinion, and
 by his own footsteps mark out
 the track which all, or the
 greater part of the learned
 Greeks, would follow. In this
 state of affairs what hope is

προβαλλομένη ἐνταῦθα ὑπ' ἐμοῦ γνώμη θέλει ἀξιωθῆ πλειοτέρας ἐπιδοκιμασίας; Οὐδεμία τοιαύτη ἐλπίς ἤθελεν ὑπάρχει εἰάν ἡ γνώμη αὕτη ἦτο ἰδία τις ἐπίνοια, ἀλλ' ἐνταῦθα δὲν ἐκφέρω γνώμην ἰδίαν, μᾶλλον δὲ τὸ συναγόμενον τῆς παρατηρήσεως τοῦ τρόπου τοῦ γράφειν ὃν οἱ πλείστοι καὶ κριτικώτεροι τῶν λογίων, μικρῶν τινων διαφορῶν ἐξαιρουμένων, σιωπηλῶς παραδέχονται. Παρατηροῦνται μὲν ἐκκλίσεις τινές καὶ ἐκτροπαὶ ἀπὸ τῆς σχεδιαζομένης ἐνταῦθα τροχιάς, παρ' ἄλλοις λογίοις ἄλλαι· ἀλλὰ ταύτας λογιστέον ὡς τὰς διαταράξεις ἐκείνας τῶν κινουμένων οὐρανίων σωμάτων, ἃς τυχαῖαι καὶ μεταβληταὶ ἐπιδράσεις ἄλλων τινῶν σωμάτων παράγουσι, καὶ ἃς ἀφαιροῦντες οἱ ἀστρονόμοι εὐρίσκουσι τὴν κανονικὴν αὐτῶν τροχίαν.

Καθόλου παραδέχομαι τὸν ὑπὸ τοῦ ἀειμνήστου Κοραῆ ἐν τισι τῶν ἐπιστολῶν του τεθέντα κανόνα ὅτι ἕκαστος ὀφείλει γράφων νὰ γράφῃ οὕτως ὥστε ἐκ τῶν ὑπ' αὐτοῦ γραφομένων νὰ ἦναι δυνατὸν νὰ ἐξαχθῇ γραμματικὴ τις τῆς γλώσσης· τοῦτο σημαίνει ὅτι ὀφείλει ὁ γράφων νὰ ἦναι τοῦλάχιστον σύμφωνος πρὸς ἑαυτὸν, ἥτοι ν' ἀκολουθῇ σταθερῶς κανόνας τινὰς, ἐπομένως νὰ μὴ μεταχειρίζεται ἄλλοτε ἄλλους τύπους,

left that my opinion here advanced should gain any greater approbation? There would be no such hope, were this opinion an original idea of my own; but here I do not proffer my individual opinion, but rather the conclusion I have come to from observing the style of writing which the majority, as well as the more critical of our scholars, with the exception of some slight differences of opinion, tacitly accept. There are certainly observed certain deflections and deviations from the orbit here traced, in different directions among different scholars; but these must be regarded in the same light as those perturbations in the movements of the heavenly bodies which the accidental and variable influences of certain other bodies produce, and by the elimination of which astronomers discover their normal orbit.

On the whole I accept the rule which has been laid down by the famous Coraës in some of his letters, that every one, when he writes, ought to write in such a way that from his writings some kind of grammar of the language might be deduced: this means that a writer ought at least to agree with himself, that is to say, that he ought to follow steadily certain rules, and consequently not employ different forms at different times, and one kind

καὶ ἄλλοτε ἄλλον τρόπον συντάξεως, ὅτε μὲν αἰρόμενος ὑπόπτερος εἰς τὰς ὑπερνεφέεις κορυφὰς τοῦ ἀρχαίου Ἑλικῶνος, ἄλλοτε δὲ καταπίπτων εἰς τὰ χθαμαλὰ πεδία ἄτινα γεωργεῖ ὁ ὄχλος πρὸς ὑλικήν του τροφήν· ὅτε μὲν ἀντλῶν ἐκ τῆς Κασταλίας ἢ Ἱπποκρήνης τοῦ ἀρχαίου Ἑλληνισμοῦ, ἄλλοτε δὲ ἐκ τῶν ἰλυωδῶν τεναγῶν τοῦ χυδαῖσμοῦ. Τὸν κανόνα τοῦτον θέλω ἔχει ὑπ' ὄψιν σχεδιάζων ἐν τοῖς ἐξῆς τὸν τύπον τῆς κοινῆς ἡμῶν γλώσσης. Ἐπειδὴ δὲ ἐπὶ τῆς γλώσσης θεωροῦνται δύο τινὰ, ἡ ὕλη καὶ τὸ εἶδος, θέλω λαλήσει περὶ ἐκατέρων ἐν ἄλλῳ ἄρθρῳ.

Ἐν Ἀθήναις 31 Αὐγούστου 1860.

Ὁ φίλος ὑμῶν

ΦΙΛΙΠΠΟΣ ΙΩΑΝΝΟΥ.

of syntax at one time and one at another, now soaring on wings up to the heights of ancient Helicon above the clouds, now suddenly descending to the low-lying plains which the vulgar cultivate for their material sustenance; at one time drawing water from the Castalia or Hippocrene of ancient Hellenism, at another from the muddy swamps of vulgarity. This rule I shall keep in sight when, in what is to follow, I sketch out the form of our common language. Since in a language there are two things to be considered, the material and the form, I will speak about both in another treatise.

Athens, 31 August 1860.

Your friend,

PHILIPPOS JOHANNOU.

ΔΙΑΛΟΓΟΣ Α΄

Καλή ἡμέρα σας. Εἶσθε ὁ Κύριος Ανδροκλῆς;

Μάλιστα. Δύναμαι νὰ σᾶς ἐρωτήσω μὲ ποῖον ἔχω τὴν τιμὴν νὰ ὀμιλῶ;

Ὀνομάζομαι Οὐίλσον· εἶμαι δὲ καθηγητὴς τῆς Ἑλληνικῆς ἐν Κανταβριγία. Αὕτη ἡ ἐπιστολὴ εἶναι δι' ὑμᾶς παρὰ τοῦ ἐνταῦθα πρέσβευος τῆς Ἑλλάδος.

Καθίσατε παρακαλῶ. Πλησιάσατε εἰς τὴν φωτιάν, διότι τὸ ψύχος σήμερον εἶναι δριμύ.

Ἐχετε δίκαιον. Ἐξω πνέει ψυχρότατος ἀνατολικὸς ἀνεμος.

Ὁ πρεσβευτὴς μοὶ γράφει ὅτι σκοπεῖτε προσεχῶς νὰ ἐπισκεφθῆτε τὴν Ἑλλάδα. Ἐπειδὴ δὲ καὶ ἐγὼ προτίθεμαι νὰ πράξω τὸ αὐτὸ κατὰ τὸν προσεχῆ Ἀπρίλιον πολὺ θὰ χαρῶ νὰ σᾶς ἔχω συνταξιδιώτην.

Τοῦτο θὰ ἦναι πολὺ εὐχάριστον εἰς ἐμέ, διότι θὰ μάθω πολλὰ παρ' ὑμῶν περὶ Ἑλλάδος καὶ ἰδίως περὶ τῆς Ἑλληνικῆς ὡς ὀμιλεῖται καὶ γράφεται νῦν.

Θά με εὔρητε πρόθυμον νὰ σᾶς δώσω πᾶσαν πληροφορίαν.

DIALOGUE I

Good-morning. Are you Mr. Androcles?

Yes. May I ask you whom I have the honour of addressing?

My name is Wilson. I am professor of Greek at Cambridge. This letter is for you from the Greek ambassador here.

Pray take a seat. Come near the fire, for it is bitterly cold today.

You are right. Out of doors there is a very cold east wind blowing.

The ambassador writes me that you intend shortly to visit Greece. Since I also propose to do the same next April, I shall be delighted to have you as a fellow-traveller.

This will be very pleasant for me, for I shall learn a great deal from you about Greece, and especially about the Greek language, as it is now spoken and written.

You will find me quite ready to give you every information.

Διὰ ποίας ὁδοῦ νομίζετε θὰ ἦναι καλλίτερον νὰ ταξιδεύσωμεν;

Ἐὰν σὰς πειράξῃ ἡ θάλασσα προτιμότερον νὰ ὑπάγωμεν διὰ Βρεντησίου· ἐὰν ὁμως ὄχι, ἐγὼ προκρίνω τὴν διὰ Μασσαλίας ὁδόν.

Εὐτυχῶς ἡ θάλασσα δέν με ἐνοχλεῖ· ἐπειδὴ ὁμως πολὺ ἐπιθυμῶ νὰ ἴδω τὴν Κέρκυραν, ἐὰν δέν σας μέλει, ἄς ὑπάγωμεν διὰ Βρεντησίου.

Πολὺ καλά. Συμφωνῶ πληρέστατα, καθ' ὅσον μάλιστα θὰ δυνηθῶ νὰ ἴδω ἀρχαίους τινὰς φίλους ἐν Κερκύρα.

Δύνασθε νὰ μοι δώσητε πληροφορίας τινὰς περὶ τῶν ἀποστάσεων τῆς ὁδοῦ τὴν ὁποίαν μέλλομεν νὰ λάβωμεν;

Μάλιστα. Ἐὰν τις δέν διατρίψῃ καθ' ὁδὸν δύναται νὰ φθάσῃ ἐκ Λονδίνου εἰς Βρεντησιον εἰς ἐξήκοντα ὥρας. Ἐκείθεν δὲ εἰς Κέρκυραν δι' ἀτμοπλοίου εἰς δεκατέσσαρας ὥρας. Ἐκ Κερκύρας εἰς Πάτρας εἰς δεκαεξὶ ὥρας. Ἐκ Πατρῶν δὲ δύναται τις νὰ μεταβῇ εἰς Ἀθήνας εἰς ὀκτὼ ὥρας διὰ τοῦ σιδηροδρόμου.

Εὐχαριστῶ. Καὶ πότε νομίζετε θὰ ἦσθε ἔτοιμος διὰ τὸ ταξείδιον;

Εἰς τὰς ἑπτὰ Ἀπριλίου ἐλπίζω νὰ ἦμαι ἔτοιμος, ὥστε ἂν ἀγαπᾶτε ἀπερχόμεθα ἐκείνην τὴν ἡμέραν.

Ἐγὼ καὶ τώρα εἶμαι ἔτοιμος, ὥστε προθύμως συμφωνῶ νὰ ἀπέλθωμεν εἰς τὰς ἑπτὰ Ἀπριλίου.

By which route do you think it will be better for us to travel?

If the sea disagrees with you it will be preferable to go by Brindisi: if not, I prefer the Marseilles route.

Fortunately the sea gives me no trouble: but as I am very anxious to see Corfu, if you do not mind, let us go by Brindisi.

Very good, I am quite agreeable, especially as I shall have the opportunity of seeing some old friends in Corfu.

Can you give me any information about the distances along the route we are going to take?

Certainly. If one does not stop on the way, starting from London, one can arrive at Brindisi in sixty hours: and thence by steamer to Corfu in fourteen hours: from Corfu to Patras in sixteen hours: and one can go by rail from Patras to Athens in eight hours.

Thank you. And when do you think you will be ready for the journey?

I hope to be ready by the seventh of April, so, if you like, we will start on that day.

I am quite prepared even now, so I readily agree to start on the seventh of April.

Ποίαν γραμμὴν λέγετε νὰ λάβωμεν;

Ἐπειδὴ δὲν μοι ἀρέσκει νὰ ταξειδεύω τὴν νύκτα προτείνω νὰ λάβωμεν τὴν γραμμὴν Τσά-ταμ καὶ Δόβερ.

Συμφωνῶ. Εἰξεύρετε ποίαν ὥραν ἀναχωρεῖ ἢ διὰ Παρισίους ἀμαξοστοιχία;

Εἰς τὰς ὀκτῶ καὶ τριάντα τὸ πρωτὶ, καὶ φθάνει εἰς Παρισίους εἰς τὰς πέντε καὶ τριανταεπτὰ μμ.

Εἰς καλὴν ὥραν θὰ φθάσωμεν εἰς Παρισίους, διότι θὰ ἔχωμεν καιρὸν νὰ ἀναπαυθῶμεν ὀλίγον καὶ νὰ δειπνήσωμεν.

Κατὰ τὴν ἡμέραν τῆς ἀναχωρήσεως πρέπει νὰ ἦμεθα εἰς τὸν σταθμὸν Βικτωρίας κατὰ τὰς ὀκτῶ, διὰ νὰ ἔχωμεν καιρὸν νὰ φροντίσωμεν διὰ τὰ πράγματά μας καὶ νὰ λάβωμεν εἰσιτήρια.

Εἰς τὰς ὀκτῶ ἀκριβῶς θὰ ἦμαι ἐκεῖ. Χαίρετε.

Μὴ λησμονήσητε νὰ λάβητε καλὸν πρόγευμα πρὶν ἐξέλθητε τῆς οἰκίας σας, διότι δὲν θὰ ἔχωμεν καιρὸν εἰς τὸν σταθμὸν νὰ λάβωμεν τίποτε.

Περὶ τούτου θὰ λάβω καλὴν φροντίδα. Χαίρετε καὶ πάλιν. Καλὴν ἐντάμωσιν.

Χαίρετε.

What line do you say we should take?

As I do not like to travel by night, I propose we should take the Chatham and Dover line.

Agreed. Do you know at what o'clock the train for Paris starts?

At half-past eight in the morning, and it arrives at Paris at five thirty-seven P.M.

We shall arrive in Paris in good time, and so shall have leisure to rest a little and get some dinner.

On the day of our departure we must be at Victoria Station about eight o'clock, so as to have time to look after our luggage and get our tickets.

I will be there at eight punctually. Good-bye.

Do not forget to eat a good breakfast before you leave your house, for we shall have no time to get anything at the station.

I will take very good care about that. Good-bye again. Au revoir.

Good-bye.

ΔΙΑΛΟΓΟΣ Β΄

Καλὴ ἡμέρα σας. Βλέπω ἤλθετε πρὸ ἐμοῦ. Πότε ἐφθάσατε;

Εἰς τὰς ὀκτῶ παρὰ τέταρτον.

Ἐπήρατε εἰσιτήριον;

Ὅχι ἀκόμη. Περίμενα ὑμᾶς νὰ ἔλθητε, διότι δὲν εἴξευρον ποίας θέσεως εἰσιτήρια θέλετε νὰ λάβωμεν.

Ἐγὼ πάντοτε ταξειδεύω πρῶτην θέσιν, ἀλλ' ἂν ἀγαπᾶτε νὰ λάβωμεν δευτέρας θέσεως, εἶμαι πρόθυμος.

Ὅχι, καλλίτερα νὰ λάβωμεν πρῶτης θέσεως, διότι τὸ ταξειδιον θὰ ἦναι μακρόν.

Δότε μοι, παρακαλῶ, δύο εἰσιτήρια πρῶτης θέσεως διὰ Βρίντιζι. Πόσα θὰ σᾶς πληρώσω δι' ἕκαστον;

Δώδεκα λίρας, ὀκτῶ καὶ ἕξ.

Ἴδου εἴκοσι τέσσαρες λίραι καὶ δεκαεπτὰ σελλίνια διὰ τὰ δύο.

Ἦώρα πρέπει νὰ κυττάξωμεν διὰ τὰ πράγματά μας. Τὰ ἰδικά μου εἶναι ἐδῶ. Ποῦ εἶναι τὰ ἰδικά σας;

Ὁ ἀχθοφόρος τὰ ἔχει ἐκεῖ. Ἄκουσε σύ. Σένα λέγω. Ἐλα ἐδῶ. Τὰ πράγματα τοῦ κυρίου

DIALOGUE II

Good-morning. I see you have come before me. When did you arrive?

At a quarter to eight.

Have you taken your ticket?

Not yet. I was waiting for you to come, because I did not know what class tickets you wish that we should take.

I always travel first-class, but if you like us to take second-class tickets, I am quite willing.

No. Better to take first-class, because the journey will be a long one.

Please give me two first-class tickets for Brindisi. How much have I to pay you for each?

Twelve pounds eight and six.

Here are twenty-four pounds seventeen shillings for the two.

Now we must look after our luggage. Mine is here. Where is yours?

The porter has it there. Here! I say! Come here. Take care to put this gentle-

τούτου καὶ τὰ ἰδικά μου φρόντισε
νὰ τὰ βάλῃς ὁμοῦ εἰς καλὴν
θέσιν. Ἴδου καὶ τι διὰ σέ.

Εὐχαριστῶ κύριε. Μὴ σὰς
μέλῃ, ἐγὼ θὰ κυττάξω νὰ τὰ
τοποθετήσω καλῶς.

Μετὰ πέντε λεπτὰ κινουῦμεν,
ὥστε ἄς ἐμβωμεν εἰς τὴν ἄμαξαν.
Εἴμεθα τυχηροί, διότι θὰ ἤμεθα
μόνοι.

Τοῦτο εἶναι εὐτύχημα. Ἀλλὰ
ποῦ εἶναι τὸ ἐπανωφόρι σας;

Καλὰ καί μοι τὸ ἐνθυμίσατε.
Ἐγὼ ἐντελῶς τὸ ἐλησμόνησα.
Εἶναι εἰς τὴν αἴθουσαν τοῦ
σταθμοῦ.

Σπεύσατε νὰ τὸ λάβητε· δύο
μόνον λεπτὰ μᾶς μένουσι.

Βλέπω ὁ ἄνθρωπος τὸ φέρει.

Ἐχετε ψιλὰ; ἀλλάξατέ μοι
τοῦτο τὸ σελλίνιον διὰ νὰ
δώσω ἕξ πένας εἰς τὸν ἄνθρω-
πον.

Ὁ κώδων ἤχει. Ἐκινήσαμεν.

Ἀκριβῶς εἰς τὴν ὥραν.

Ἦδη ἐπεράσαμεν τὸν Τάμεσιν.
Θὰ σταθῶμεν εἰς κανὲν μέρος;

Ὁχι. Ἡ ταχεῖα ἄμαξο-
στοιχία πηγαίνει κατ' εὐθείαν
εἰς Δόβερ χωρὶς νὰ σταθῇ καθ'
ὁδόν.

Θέλετε νὰ ἴδῃτε τὰς πρωινὰς
ἐφημερίδας; Ἐχω τοὺς Καιρούς,
τὴν Σημαίαν καὶ τὰ Ἡμερήσια
Νέα.

Δότε μοι τὰ Ἡμερήσια Νέα,
ἢ ἂν θέλετε τὴν Σημαίαν· μοι
εἶναι ἀδιάφορον ἂν ᾖναι συντη-
ρητικὸν ἢ φιλελεύθερον φύλλον.

man's luggage and mine together
in a good place. Here is some-
thing for you.

Thank you, sir. You need not
be anxious about it, I will take
care to have it properly placed.

We shall start in five minutes,
so let us get into our carriage.
We are lucky, for we shall be
by ourselves.

It is a piece of good-fortune.
But where is your overcoat?

A good thing that you rem-
inded me of it. I quite
forgot it. It is in the waiting-
room.

Make haste and get it; we
have only two minutes left.

I see the man is bringing it.

Have you any change?
Change me this shilling, so that
I may give sixpence to the
man.

There goes the bell! We
are off.

At the exact time.

We have already crossed the
Thames. Are we going to stop
anywhere?

No. The express goes straight
to Dover without stopping any-
where on the road.

Would you like to see the
morning papers? I have *The
Times*, *The Standard* and *The
Daily News*.

Give me *The Daily News*, or,
if you like, *The Standard*. It is
indifferent to me whether it is a
Conservative or a Liberal paper.

"Ἐχει τίποτε σπουδαῖον ;

Δὲν βλέπω τίποτε ἄξιον λόγου.

Εἰς τοὺς Καιροὺς βλέπω μίαν μακρὰν ἀλληλογραφίαν ἐκ Παρισίων.

Περὶ τίνος ;

Περὶ τῆς Αὐτοκρατείας Φρεδερίκου, ἣτις εὐρίσκεται τώρα ἐκεῖ.

Δὲν πιστεύω νὰ ἐπιτύχη εἰς τὸν σκοπὸν διὰ τὸν ὁποῖον μετέβη εἰς Παρισίους.

Οὐτ' ἐγὼ πιστεύω . . . ἀλλὰ βλέπω ἐφθάσαμεν εἰς Καντερβουρίαν. Ἐπεσκέφθητέ ποτε τὸν περίφημον αὐτῆς καθεδρικὸν ναόν ;

Τὸν ἐπεσκέφθην δῖς. Εἶναι τῷ ὄντι μεγαλοπρεπὲς κτίριον.

Ποίαν ὥραν θὰ φθάσωμεν εἰς Δόβερ ;

Εἰς τὰς δέκα καὶ τέταρτον ἀκριβῶς. Ἐχομεν ἀκόμη δεκαεπτὰ μίλια νὰ διατρέξωμεν.

Δὲν ἔμεινε πολὺ. Πόσον γρήγορα τρέχει ἡ ἀμαξοστοιχία ! δὲν προφθάνει τις νὰ ἴδῃ τὴν πέριξ χώραν.

Ἴδού, βλέπω τὴν θάλασσαν.

* Ω θάλασσα, θάλασσα, πόσον σὲ ἀγαπῶ.

Ἐφθάσαμεν εἰς Δόβερ. Εἶμεθα ἐν τῷ σταθμῷ. Δὲν θὰ ἐξέλθωμεν ;

* Ὅχι. Ἡ ἀμαξοστοιχία θὰ μᾶς ὑπάγῃ μέχρι τοῦ ἀτμοπλοίου.

Εἶμεθα ἐπὶ τῆς προκυμαίας.

Does it contain anything important ?

I see nothing of any importance.

In *The Times* I see a long correspondence from Paris.

About what ?

About the Empress Frederick, who is there now.

I do not think she will succeed in the object for which she went to Paris.

Nor I either . . . but here we are at Canterbury. Have you ever paid a visit to its famous cathedral ?

I have been to see it twice. It is indeed a magnificent building.

At what o'clock shall we arrive at Dover ?

At a quarter past ten exactly. We have still seventeen miles to run.

There is not much left. What a pace the train goes at ! One has not time to see the country around.

Look ! there is the sea ! The great sea, how fond I am of it !

Here we are at Dover. We are in the station. Shall we not get out ?

No. The train will take us up to the steamer.

We are on the pier. Take

Λάβετε τὸν σάκκον σας. Ποῦ εἶναι τὸ ραβδί μου;

Εἰς τὴν γωνίαν, ὀπισθὲν σας.

Εἰσθε ἔτοιμος; μήπως ἐλησμονήσατε τίποτε; ἔχετε τὸ ἀλεξίβροχον;

Μάλιστα. Ἄς εἰσέλθωμεν εἰς τὸ ἀτμόπλοιον. Ἡ θάλασσα εἶναι ἡσυχος.

Τί ὥρα εἶναι;

Δέκα καὶ τέταρτον.

Πότε ἀποπλέει τὸ ἀτμόπλοιον;

Μετὰ πέντε λεπτά.

Ἄς σπεύσωμεν λοιπὸν διὰ νὰ καταλάβωμεν καλὴν θέσιν.

Τὸ πλῆθος τῶν ἐπιβατῶν δὲν εἶναι μικρόν. Οἱ περισσότεροι μοὶ φαίνονται ὡς Ἀμερικανοί.

Μάλιστα, εἶναι Ἀμερικανοί.

Αἱ μηχαναὶ ἤρχισαν νὰ κινῶνται. Ἴδου ἀποσύρουσι τὴν κλίμακα, ἔλυσαν τὰ σχοινία. Ἀποπλέομεν ἤδη.

Πόσον μεγαλοπρεπῆς φαίνεται ἡ προκυμαία τοῦ ναυαρχείου!

Εἶναι μέγα ἔργον τῷ ὄντι.

Ἡ οἰκοδομὴ αὐτῆς ἤρχισε κατὰ τὸ ἔτος 1847 καὶ ἐδαπανήθησαν δι' αὐτὴν ἑπτακόσμιαι πεντήκοντα χιλιάδες λίραι. Ἐκτείνεται δὲ ἐντὸς τῆς θαλάσσης ὑπὲρ τοὺς χιλίους πεντακοσίους πόδας.

Ἄς ὑπάγωμεν νὰ καθίσωμεν ἐκεῖ εἰς τὴν πρῶραν, ὅπως ἀναπνέωμεν καθαρὸν ἀέρα.

Εὐχαρίστως. Ἡ αὔρα τῆς θαλάσσης εἶναι εὐάρεστος.

your bag. Where is my stick?

In the corner, behind you.

Are you ready? Take care that you have forgotten nothing. Have you got your umbrella?

Yes. Let us go to the steamer. The sea is calm.

What o'clock is it?

A quarter past ten.

When does the steamer sail?

In five minutes.

Let us make haste then, so as to get a good place.

There are a good many passengers. The greater number seem to me to be Americans.

Yes. They are Americans.

The engines have begun to move. Look, they are drawing away the steps; they have let go the ropes. We are under weigh now.

How grand the Admiralty pier looks.

It is indeed a fine work. It was begun in 1847, and it cost seven hundred and fifty thousand pounds. It extends into the sea more than fifteen hundred feet.

Let us go and sit there, in the bow, so that we may inhale the pure air.

By all means. The sea-breeze is pleasant.

ΔΙΑΛΟΓΟΣ Γ'

Πόσον ταχέως ἐφθάσαμεν εἰς Καλαί! Εἶναι ἀκριβῶς μεσημέριον.

Ἐτοιμάσατε τὸ διαβατήριόν σας, διότι βλέπω ἐπὶ τῆς ἀποβάθρας ὑπαλλήλους τῆς ἀστυνομίας.

Ποίαν ὥραν ἀναχωρεῖ ἡ ἀμαξοστοιχία ἐκ τῆς προκυμίας;

Εἰς τὰς δώδεκα καὶ σαράντα, ὥστε ἔχομεν καιρὸν νὰ πάρωμεν κἀτι τι, διότι ἐγὼ ἔχω τρομερὰν πείναν.

Καὶ ἐγὼ πεινῶ. Ἄς εἰσέλθωμεν εἰς τὸ ἐστιατόριον.

Φέρε μας δύο πινάκια ζωμοῦ πρῶτον, καὶ κατόπιν μίαν μερίδα ψητοῦ βωδινοῦ διὰ δύο. Χορταρικὰ δὲν θέλομεν. Ὀλίγον τυρὶ εἰς τὸ τέλος καὶ μίαν φιάλην κρασι τῶν δύο φράγκων.

Νὰ πάρωμεν καὶ ἀπὸ μίαν κούπαν καφέ;

Ναί· ἀλλ' ἔχομεν καιρὸν;

Ἄτυχῶς δὲν ἔχομεν, ὥστε ἄς σπεύσωμεν εἰς τὴν ἀμαξαν.

Μόλις ἐφθάσαμεν εἰς τὸν σταθμὸν τῆς πόλεως καὶ εὐθὺς ἀναχωροῦμεν.

DIALOGUE III

How soon we have arrived at Calais! It is exactly mid-day.

Get your passport ready, for I see the police-officers at the landing-place.

At what o'clock does the train start from the pier?

At forty minutes past twelve, so that we have time to take something, for I am frightfully hungry.

And I too am hungry. Let us go into the refreshment-room.

Bring us two plates of soup first, and afterwards one portion of roast beef for the two of us. We do not want any vegetables. A little cheese to finish with, and a two-franc bottle of wine.

Shall we each have a cup of coffee?

Yes. But have we time?

Unfortunately we have not: so let us make haste and get into the carriage.

We have hardly arrived at the station in the town, and we are off again.

Ἡ ὥρα εἶναι ἀκριβῶς δώδεκα καὶ σαρανταεπτὰ. Εἰς τὴν μίαν καὶ τριανταπέντε φθάνομεν εἰς Βουλῶνην, εἰς δὲ τὰς τρεῖς καὶ εἰκοσιοκτῶ εἰς Ἀμιένην, καὶ εἰς τὰς πέντε καὶ τριανταεπτὰ εἰς Παρισίους.

Εὐτυχῶς εἴμεθα πάλιν μόνοι ἐν τῇ ἀμάξῃ, ὥστε δυνάμεθα ν' ἀναγνώσωμεν κανὲν βιβλίον τῆς Νεοελληνικῆς, καὶ οὕτω πρὶν φθάσω εἰς τὴν Ἑλλάδα νὰ βελτιώσω τὰς γνώσεις μου εἰς τὴν Ἑλληνικὴν.

Ἀνέγνωτέ ποτε τὰς ἐπιστολὰς τοῦ Κοραῆ;

Ὅχι πολλάς. Πρώτινος ἀνέγνω τὴν βιογραφίαν του, καὶ ἐν αὐτῇ μέρη τινὰ ἐκ τῶν ἐπιστολῶν τοῦ σοφοῦ τούτου ἀνδρὸς καὶ πολὺ μοι ἤρσαν.

Ἐννοεῖτε τὴν ὑπὸ τοῦ Κυρίου Δ. Θερειανοῦ ἀρτίως ἐκδοθεῖσαν;

Μάλιστα. Τὸ σύγγραμμα τοῦτο εἶναι τῷ ὄντι πολύτιμον καὶ ἐκ τῆς ἀναγνώσεως αὐτοῦ καταφαίνεται οὐχὶ μόνον ἡ τοῦ συγγραφέως πολυμαθία, ἀλλὰ καὶ τὸ φιλόπονον τοῦ ἀνδρὸς καὶ ὁ ἀκραιφνῆς αὐτοῦ πατριωτισμός. Τὸ ἀξιόλογον τοῦτο πόνημα περιποιεῖ μεγίστην τιμὴν εἰς τὴν νεοελληνικὴν φιλολογίαν.

Χαίρω ὅτι ἐσχηματίσατε ὀρθὴν καὶ δικαίαν ἰδέαν περὶ τοῦ καλλίστου τούτου μνημείου ὅπερ ἀνήγειρεν εἰς τὸν Ἀδαμάντιον Κοραῆν ἡ φιλοπονία τοῦ πολυμαθοῦς συγγραφέως . . . ἀλλ' ἔλθετε πλησίον μου

It is exactly forty - seven minutes past twelve. At one thirty-five we arrive at Boulogne, at three twenty-eight at Amiens, and at five thirty-seven at Paris.

Fortunately we again have the carriage to ourselves, so that we can read some modern Greek book, and so before I arrive in Greece, I may improve my knowledge of the language.

Have you ever read the letters of Coraïs?

Not many. Some time ago I read his life, and in it some extracts from the letters of this great scholar, and I was greatly pleased with them.

Do you mean the one lately published by Mr. D. Thereianos?

Yes. This work is indeed a valuable one, and on reading it one sees clearly not only the deep learning of the author but also his industry, and his pure patriotism. This remarkable work reflects the greatest credit on modern Greek literature.

I am glad you have formed a correct and just idea regarding this noble monument which the industry of the learned author has raised to Adamantios Coraïs . . . but come close to me, that you may better hear the words

διὰ τὰ ἀκούητε καλλίτερα τὰς λέξεις τῆς ἐπιστολῆς τὴν ὁποίαν θὰ σὰς ἀναγνώσω.

Εὐχαρίστως. Μοὶ κάμνετε τὴν χάριν νὰ μοι εἶπητε πότε καὶ εἰς ποῖον ἔγραψε ταύτην τὴν ἐπιστολὴν ὁ Κοραΐς ;

Τῇ δεκάτῃ πέμπτῃ Νοεμβρίου τοῦ ἔτους 1791 ἐκ Παρισίων εἰς Σμύρνην εἰς τὸν φίλον του Πρωτοψάλτην.

Δηλαδὴ ἀκριβῶς πρὸ ἑκατῶν ἐτῶν. Εἶμαι περιέργως νὰ ἴδω πῶς ἐγράφετο ἡ Νεοελληνικὴ κατ' ἐκείνην τὴν ἐποχὴν. Ἄρχισατε λοιπὸν παρακαλῶ, ἐπιτρέψατέ μοι νὰ βλέπω καὶ ἐγὼ εἰς τὸ βιβλίον.

Ἐκ Παρισίων, 15 Νοεμβρίου 1791.

Φίλτατέ μου Πρωτοψάλτα,
Ἦθέλησεν ἡ τύχη μου νὰ εὔρεθῶ εἰς τὴν Γαλλίαν εἰς τὸν παρόντα καιρὸν, διὰ τὰ γενῶ αὐτόπτης καὶ αὐτήκοος τοιαύτης πολιτικῆς μεταβολῆς, ὁποίας μὲν εὐρίσκονται παραδείγματα εἰς τὴν Ἑλληνικὴν καὶ Ῥωμαϊκὴν ἱστορίαν.

Αἱ συγχύσεις τῆς Γαλλίας ἦσαν σχεδὸν πρὸς τὸ τέλος τῶν τὴν εἰκοστὴν πρώτην τοῦ παρελθόντος Ἰουνίου, καὶ ὅλοι ἠλπίσαμεν ὅτι ἐπλησίασεν ὁ καιρὸς νὰ ἐλευθερωθῶμεν ἀπὸ τοὺς καθημερινοὺς κινδύνους καὶ βάσανα, ὅποταν ὁ βασιλεὺς, ἢ ἀφ' ἑαυτοῦ, ἢ κακῶς παρ' ἄλλων συμβουλευθεῖς, τὸ μεσονύκτιον τῆς

of the letter which I am going to read to you.

By all means. Will you do me the favour to tell me when and to whom Coraïs wrote this letter ?

On the fifteenth of November of the year 1791 from Paris to his friend Protopsaltes at Smyrna.

That is to say exactly a hundred years ago. I am curious to see how modern Greek was written at that time. Begin then. Pray allow me too to look at the book.

PARIS, 15th November 1791.

My dear Protopsaltes,

It was the will of fate that I should find myself in France at the present juncture, so as to see with my own eyes and hear with my own ears everything regarding a political change, of which examples are scarcely to be found in the Greek or Roman history.

The disturbances in France were almost at an end on the twenty-first of last June, and we were all in hope that the time was near for us to be delivered from our daily dangers and sufferings, when the king, either of his own accord, or ill-advised by others, at midnight, between the 20th and 21st, took his children,

κ'. πρὸς τὴν κα'. λαμβάνει τὰ τέκνα του, τὴν βασίλισσαν καὶ τὴν ἀδελφὴν του, καὶ φεύγει μετασχηματισθεὶς εἰς δοῦλον τῆς βασιλίσσης, ἣ ὁποία ἔλαβεν ὄνομα πλαστὸν μιᾶς κομητίσσης.

Τὸ πρῶτ' τῆς κα'. εἰς τὰς ὀκτῶ ὥρας, οἱ σωματοφύλακες, μὴν αἰσθανόμενοι παρουσίαν ἀνθρώπων, μήτε εἰς τὴν κάμεραν τοῦ βασιλέως, μήτε εἰς τὸν θάλαμον τῆς βασιλίσσης, ἐμβαίνουσιν εἰς ὑποσίαν, ἀνοίγουσι τὰς θύρας καὶ δὲν εὐρίσκουν οὐδένα. Ἀφίνω σε νὰ στοχασθῆς τὴν ταραχὴν καὶ τὸν θόρυβον ὅλης τῆς πόλεως.

. . . Φεύγων ὁ βασιλεὺς ἀπὸ Παρισίους ἀφῆκε μίαν ἐπιστολὴν σφραγισμένην πρὸς τὴν Σύνοδον, εἰς τὴν ὁποίαν παρεπονείτο καὶ ἔλεγεν ὅτι αἴτιον τῆς φυγῆς του ἦτον, ἐπειδὴ ἡ Σύνοδος παρέβη τὰ ὄριά της, ὅτι ὁ λαὸς ἔλαβεν ὑπερβολικὴν ἐξουσίαν καὶ ἀυθαδίασε κατ' αὐτῶν τῶν δεσποτῶν του, καὶ ἄλλα τοιαῦτα, χωρὶς ὅμως νὰ φανερώσῃ μήτε τί ἐμελέτα νὰ κάμῃ, μήτε ὅτι εἶχε σκοπὸν νὰ ἐξέλθῃ παντάπασιν ἀπὸ τὴν Γαλλίαν.

Εἰς τὰ σύνορα ἦτον ἐκ προσταγῆς του ἕνας στρατηγὸς μὲ μερικὰς φάλαγγας στρατιωτῶν διὰ νὰ δεχθῆ τὸν βασιλέα καὶ νὰ τὸν περάσῃ ἀσφαλῶς εἰς τὴν Γερμανίαν.

Τοιαύτην φοβερὰν ἡμέραν, ὡς τὴν κα', δὲν εἶχον ἰδεῖν ποτέ μου, μήτε ἴσως θέλω ἰδεῖν εἰς τὸ ἐπίλοιπον τῆς ζωῆς μου. "Ὅλος

the queen, and his sister, and fled in the disguise of a servant of the queen, who took the fictitious name of a countess.

On the morning of the 21st, at eight o'clock, the body-guard, observing that there seemed to be nobody either in the king's apartment or in the queen's bedroom, began to have suspicions, and on opening the doors found no one. I leave you to imagine the confusion and uproar throughout the city.

. . . When the king fled from Paris he left a sealed letter addressed to the Assembly, in which he made complaints, and said that the reason of his flight was that since the Assembly had exceeded the limits of its authority, the people had obtained too much power, and were insolent to their very rulers, and so forth ; without however disclosing what he intended to do, or whether his object was to leave France altogether.

On the boundary, by the king's command, a general with some companies of soldiers was waiting to receive him, and pass him safely into Germany.

Such a fearful day as the 21st I never witnessed, nor probably ever shall as long as I live. All the populace

ὁ λαὸς σκορπισμένοι εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, ἄνδρες, γυναῖκες, παιδιά, λέγοντες ἄλλος τὸ μακρὺ του καὶ ἄλλος τὸ κοντό του, βλασφημοῦντες καὶ λοιδοροῦντες καὶ βασιλέα καὶ βασίλισσαν, ὀνομάζοντες οὗτος προδότην, ἐκεῖνος ἐπίορκον, καὶ δίδοντες εἰς αὐτὸν ὅσα ἔντιμα ἐπίθετα δύνασαι νὰ φαντασθῆς.

Ἡ Σύνοδος, φοβηθεῖσα τὰ ἐνδεχόμενα δεινὰ ἀπὸ τὴν ἀγανάκτησιν τοῦ λαοῦ, ἐπρόσταξε παρευθὺς νὰ ὀπλισθῶσιν ὅλοι οἱ πολῖται, καὶ οὕτως ἐπεράσαμεν ὅλην τὴν ἡμέραν τῆς κα', καὶ τὴν ἐπομένην νύκτα, εἰς τὴν ὁποίαν σχεδὸν κανεῖς δὲν ἐκοιμήθη, ἄλλος ἀπὸ φόβον, καὶ ἄλλος ἀπὸ περιέργειαν τοῦ τί μέλλει νὰ συμβῇ ἐκ τούτων.

Ἡ Σύνοδος ἐκράτησεν ὅλην ἐκείνην τὴν ἡμέραν, τὴν ἐπομένην νύκτα, καὶ τὴν ἀκόλουθον ἡμέραν, κβ', καὶ τὴν νύκτα τῆς κβ', τεσσαράκοντα σχεδὸν ὥρας, συμβουλευόμενοι τί ποιητέον εἰς τοιαύτην δεινὴν περίστασιν.

Ἐξω ἀπὸ τὴν Σύνοδον ἦσαν συναθροισμένοι ὡσαύτως εἰς μερικὴν Σύνοδον καὶ τῶν Παρισίων οἱ δημογέροντες προσμένοντες κατὰ πᾶσαν στιγμήν ἀπόκρισιν ἀπὸ τοὺς διαφόρους ταχυδρόμους, ὅσους εἶχαν πέμψειν εἰς ὅλα τὰ μέρη τῆς βασιλείας, διὰ νὰ πιάσωσιν, ἂν ἦτο δυνατόν, τὸν βασιλέα.

Εἰς τὰς εἰκοσιδύο λοιπὸν τοῦ μηνός, ὥρα ἐνδεκάτῃ τῆς νυκτός,

scattered throughout the squares and streets of the city, men, women and children, some saying one thing, some another, cursing and abusing both the king and the queen, one calling the king a traitor, another a perjurer, and bestowing on him as many complimentary epithets as you can imagine.

The Assembly, being afraid of the terrible consequences likely to arise from the rage of the populace, ordered all the citizens to arm themselves forthwith. In this way we passed the whole of the day of the 21st and the following night, when scarcely any one went to bed, some from fear, others out of curiosity as to what would be the result of these events.

The Assembly sat all that day, the following night, and the next day, the 22d, and the night of the 22d, nearly forty hours, consulting as to what ought to be done in such a dreadful state of affairs.

Besides the Assembly, the Notables of Paris were also collected in a subordinate assembly, awaiting every moment a reply from the different couriers whom they had despatched to every part of the kingdom, in order, if possible, to seize the king.

Accordingly, on the 22d, at 11 o'clock at night, instead of

ἀντὶ νὰ κοιμηθῶ ὑπῆγον κ' ἐγὼ εἰς τὸ κελλίον τῆς χώρας, ὁμοῦ μὲ τὸν φίλον μου (εἰς τοῦ ὁποίου τὸν οἶκον εὐρίσκομαι) καὶ ἐστάθημεν ἀκροαταί, καθὼς καὶ ἄλλοι πολλοί, τῆς βουλῆς τῶν δημογερόντων. Μετὰ μίαν ὥραν, τὸ μεσονύκτιον δηλονότι, μὴν ὑποφέροντες τὴν καύσιν, καὶ τὸ ὑπερβολικὸν πλῆθος τοῦ λαοῦ, ἡτοιμαζόμεθα νὰ ἐπιστρέψωμεν, ὁπότεν παρ' ἐλπίδα ἰδοὺ ἀνεφάνη ἕνας ταχυδρόμος μὲ τὴν εἰδῶσιν ὅτι ὁ βασιλεὺς μὲ τὴν φαμηλίαν του γνωρισθεὶς ἐπίασθη εἰς ἕνα μικρὸν πολίχιον ὀνομαζόμενον Βαρέννας, πέντε λεύγας μόνον μακρὰν ἀπὸ τὰ σύνορα. Ἀφίνω σε νὰ στοχασθῆς εἰς πόσῃν χαρὰν μετεβλήθη ἡ λύπη καὶ ἡ κατήφεια ὅλης τῆς πόλεως, χωρὶς ὅμως νὰ μεταβληθῇ ἡ ἀγανάκτησις. Ἀκόμη δύο ὥρας βραδύτερον, καὶ ὁ βασιλεὺς ἦτο ἐξ ἅπαντος ἔξω ἀπὸ τὰ σύνορα. Ἀλλὰ καθὼς ἀπ' ἀρχῆς οἱ σύμβουλοι του ἐστάθησαν ἡλίθιοι, οὕτω καὶ εἰς ταύτην τὴν περίστασιν ἔδειξαν τὴν ἀφροσύνην των. Εἶναι πέντε λεύγας μακρὰν ἀπὸ τὰ σύνορα, καὶ ἀντὶ νὰ βιάσῃσι τοὺς ἵππους, νὰ τελειώσῃσι καὶ τὰς ὑπολοίπους δύο ὥρας, καταβαίνουσιν εἰς πανδοχεῖον, διὰ νὰ ἀναπαυθῶσιν ὀλίγον.

Εἰς αὐτὸ τὸ πανδοχεῖον, εἰς τὴν κάμεραν ὅπου ὁ βασιλεὺς ἀνεπαύετο, ἦτον μία εἰκὼν τοῦ βασιλέως κρεμασμένη εἰς τὸν τοῖχον. Ὁ πανδοχεὺς βλέπων

going to bed, I too went to the town hall, in company with my friend (in whose house I am staying), and we stood there listening, like many others, to the debate in the council of the Notables. After an hour, that is to say at midnight, not being able to bear the heat and the excessive crowd, we were thinking of returning, when unexpectedly, all of a sudden, a courier appeared with the news that the king with his family had been recognised and captured in a small village called Varennes only five leagues from the boundary. I leave you to imagine into what joy the sorrow and dejection of the whole city was converted, without, however, its anger undergoing any change. Two hours later and the king, most assuredly, would have been outside the boundary. But his advisers, just as they had shown themselves stupid from the beginning, so on this occasion they displayed their imbecility. They were only five leagues from the boundary, when, instead of urging on the horses, so as to finish the two remaining hours' journey, they alighted at an inn, to take a little rest.

In that inn, in the room where the king was reposing, there was a picture of his majesty hanging on the wall. The innkeeper observing that

τὸ πρόσωπον τοῦ βασιλέως ὁμοιον μὲ τὴν εἰκόνα, ὑπωπτεύθη τὸ πρᾶγμα καὶ τέλος πάντων ἀφοῦ ἐπληροφορήθη, ἀνακαλύπτει τὴν κεφαλὴν του, καὶ πλησιάζας μὲ σέβας, “διὰ ποίαν αἰτίαν εὐρίσκεσαι ἐδῶ, ὦ βασιλεῦ,” τὸν λέγει. Ὁ βασιλεὺς φοβηθεὶς, εὐθὺς τὸν λέγει νὰ σιωπήσῃ. Τὸν παρακαλεῖ καὶ αὐτὸς καὶ ἡ βασίλισσα· τὸν ὑπόσχονται πολλὰ καὶ μεγάλα. Ἄλλ’ αὐτὸς ἀδυσώπητος, δὲν γίνομαι, τοὺς ἀπεκρίθη, προδότης τῆς πατρίδος μου· ἂν ἡ βασιλεία σου ἐξέλθῃς ἀπὸ τὴν Γαλλίαν, ἡμεῖς ἀφανίζομεθα. Ἐξυπνίζει παρευθὺς τὴν πόλιν ὅλην (ἐπειδὴ ἦτο νύξ βαθεῖα), σημαίνει τὰς καμπάνας καὶ συνάξει ὅλα τὰ περίξ χωρία εἰς βοήθειαν, διὰ νὰ μὴ φύγῃ ἀπὸ τὰς χεῖράς των, καὶ δίδει τὴν εἶδησιν πρὸς τὴν ἐν Παρισίοις Σύνοδον.

. . . Εἰς τὰς 25 λοιπὸν τοῦ μηνὸς μετὰ τὸ μεσημέριον ἐμβῆκεν ὁ βασιλεὺς εἰς τοὺς Παρισίους συνωδευμένος ἀπὸ πολλὰς μυριάδας λαοῦ, ἀνδρῶν, γυναικῶν, παιδιῶν, οἱ ὅποιοι τὸν ἠκολούθησαν ἀπὸ διαφόρους πόλεις. Πρόσθετες εἰς αὐτὰς καὶ ἄλλας πολλὰς μυριάδας Παρισινῶν, οἱ ὅποιοι ἐξῆλθαν εἰς ἀπάντησίν του, ὅχι διὰ νὰ τὸν δοξάσωσι καθὼς ἄλλαις φοραῖς, ἀλλ’ ἄλλοι μὲν ἀπὸ ἀγανάκτησιν ὅτι ἐδραπέτευσε, καὶ ἄλλοι ἀπὸ χαρὰν ὅτι ἐπιάσθη, ὅλοι ὁμως μὲ σιωπὴν μεγάλην καὶ θάμ-

the king's countenance resembled the picture, conceived suspicions, and at last, when he was quite sure, uncovering and approaching respectfully, he said, “How is it that you are here, your majesty?” The king, alarmed, at once told him to keep silence. Both king and queen entreat him and make him many splendid promises. But he was inexorable and replied, “I will not be a traitor to my country. If your majesty leaves France it is all over with us.” He at once rouses the whole town (for it was the dead of night), he rings the bells, and collects the inhabitants of all the villages around to help him, so that the king may not escape from them, and sends the news to the Assembly in Paris.

On the 25th of the month, then, in the afternoon, the king entered Paris accompanied by many thousands of people, men, women and children, who had followed him from various cities. Add to these many thousands of Parisians who came out to meet him, not to do him honour as at other times, but some enraged against him for his flight, others rejoicing that he was captured, but all in profound silence and amazement, and with downcast faces.

βος, καὶ κατήφειαν τοῦ προσώπου.

Καὶ ἐνταῦθα συνέβη πρᾶγμα σημειώσεως ἄξιον, τὸ ὁποῖον ἀποδεικνύει, ὅτι τῶν φωτισμένων ἐθνῶν καὶ αὐτοὶ οἱ γυμνόποδες φαίνονται εἰς πολλὰς περιστάσεις συνετοί. "Αγκαλα καὶ ἡ ἐθνικὴ Σύνοδος εἶχε δώσειν μεγάλας προσταγὰς εἰς τὸν λαὸν νὰ μὴ πράξωσι κανένα ἄτοπον εἰς τὸν βασιλέα, ὁ λαὸς ὅμως ἦτο τόσοσιν πολλὸς καὶ τόσοσιν ἀγανακτημένος, ὥστε, ἂν εἶχε γνώμην νὰ τὸν ἀτιμάσῃ ἢ νὰ τὸν κακοποιήσῃ, μήτε θεοὶ μήτε δαίμονες ἠδύναντο νὰ τὸν ἐμποδίσωσιν. "Ένας λοιπὸν ἀπὸ αὐτοὺς τοὺς γυμνόποδας γράφει εἰς χαρτίον μὲ μεγάλα γράμματα, καὶ προσκολλᾷ αὐτὸ εἰς ἓνα τοῖχον, εἰς τὰ μέρη ὅθεν εἶχε νὰ περάσῃ ὁ βασιλεὺς, διὰ νὰ ἀναγνωσθῶσι παρὰ πάντων ταῦτα τὰ ἀξιοσημείωτα λόγια·

"Ὁ βασιλεὺς ἐμβαίνει εἰς Παρισίους, ὅστις ἐκβάλλει τὸ καπέλον του διὰ νὰ τὸν χαιρετήσῃ, θέλει ξυλοφορηθῆ· ἀλλ' ὅστις τολμήσῃ νὰ πράξῃ εἰς αὐτὸν ὁποῖαν δήποτε ὕβριν ἢ ἀτιμίαν, θέλει κρεμασθῆ."

Σὰς εὐχαριστῶ πολὺ. Αἱ λεπτομέρειαι αὗται περὶ τῆς Γαλλικῆς ἐπαναστάσεως μοὶ ἦσαν ἐντελῶς ἄγνωστοι.

Πῶς εὐρίσκετε τὴν γλῶσσαν;

Σχεδὸν ὁμοίαν μὲ τὴν νῦν γραφομένην.

Ἄνεγνώσατε πολλὰ συγ-

And now an occurrence took place, worthy of remark, which shows how, among civilised nations, even the very lowest of the people display intelligence on many occasions. Although the National Assembly had given strict orders to the people not to be guilty of any unworthy conduct towards the king, the populace was in such numbers and so enraged that if they had been inclined to insult or outrage him, neither gods nor demons could have prevented them. One then of the actual mob wrote upon a paper in large letters and fastened it on a wall upon the route by which the king had to pass, so that the following remarkable words might be read by all :

"The king is now entering Paris ; whoever takes off his hat to greet him will be flogged ; but whoever shall dare in any way to insult or abuse him will be hanged."

Thank you very much. These details regarding the French revolution were quite unknown to me.

What do you think of the language ?

It seems very nearly the same as is written now.

Have you read many works

γράμματα τῆς καθ' ἡμᾶς Ἑλληνικῆς;

Ὅχι πολλά· τακτικῶς ὁμως ἀναγινώσκω τὴν “Νέαν Ἡμέραν” τῆς Τεργέστης καὶ τὸν “Νεολόγον” τῆς Κωνσταντινουπόλεως.

Ἡ ἐκλογή σας εἶναι ἀρίστη, διότι τὰ δύο ταῦτα φύλλα εἶναι ἐκ τῶν ἀξιολογωτάτων τῆς Ἑλληνικῆς δημοσιογραφίας.

Ἐκοπιάσατε πολὺ νὰ μάθητε τὴν σημερινὴν Ἑλληνικὴν;

Δὲν ἀπῆντησα τὴν ἐλαχίστην δυσκολίαν. Ὅταν γνωρίζῃ τις καλῶς τὴν ἀρχαίαν Ἑλληνικὴν δύναται νὰ μάθῃ τὴν σημερινὴν εἰς ὀλίγα μαθήματα, διότι ἡ διαφορὰ εἶναι ἀσήμαντος. Τὸ μόνον τὸ ὁποῖον ἐπιθυμῶ τώρα εἶναι νὰ συνηθίσῃ τὸ αὐτὶ μου εἰς τὴν ὁμιλίαν.

Θὰ προσπαθῆσω νὰ σᾶς βοηθήσω εἰς τοῦτο· ἀλλὰ πρέπει καθ' ὄλον τὸ ταξιδιὸν μας νὰ ὁμιλῶμεν Ἑλληνικά.

Εἶμαι πρόθυμος εἰς τοῦτο· ἀλλὰ φοβοῦμαι μήπως σᾶς κάμω νὰ ἀηδιάσητε μὲ τὴν κακὴν μου προφοράν.

Μὴ ἔχετε τοιοῦτον φόβον· ἄς κάμωμεν λοιπὸν καλὴν ἀρχήν.

Σᾶς παρακαλῶ ὁμως νὰ με διορθώνητε ὅταν προφέρω τὰς λέξεις κακῶς.

Τοῦτο θὰ πράττω προθύμως. Κυττάξατε παρακαλῶ τί ὥρα εἶναι, διότι νομίζω εἶμεθα πλησίον τῆς Ἀμιένης.

Εἶναι τρεῖς καὶ εἰκοσιπέντε,

in the Greek of our own time?

Not many; but I read regularly the *Nea Hemera* of Trieste, and the *Neologos* of Constantinople.

Your choice is an excellent one, for these two papers are among the best in Greek journalism.

Did you take much pains to learn modern Greek?

I did not find the least difficulty. When any one has a good knowledge of ancient Greek, he can learn the modern language in a few lessons, for the difference is trifling. All I want now is to accustom my ear to conversation.

I will endeavour to help you in this: but we must talk Greek during the whole of our journey.

I am quite ready to do this: but I am afraid that I shall make you disgusted with my bad pronunciation.

Do not be afraid of that. Let us make a good beginning then.

But I beg you will correct me whenever I pronounce the words badly.

I will do so willingly. See what o'clock it is, please, for I think we are near Amiens.

It is twenty-five minutes past

ὥστε εἰς τρία λεπτὰ θὰ ἤμεθα εἰς Ἀμιένην.—Ἴδου ἐφθάσαμεν. Εἰς πέντε λεπτὰ ἀναχωροῦμεν.

Ἐπεσκέφθητέ ποτε τὴν Ἀμιένην;

Ὅχι, ἂν καὶ πολὺ ἐπεθύμουν· διότι πολλάκις ἤκουσα νὰ ἐπαινοῦσι τὸν καθεδρικὸν αὐτῆς ναόν.

Εἶναι λαμπρὸν οἰκοδόμημα, ἀριστούργημα Γοθικῆς ἀρχιτεκτονικῆς τοῦ δεκάτου τρίτου αἰῶνος. Περὶ τοῦ θαυμασίου τούτου ναοῦ ὁ Viollet-le-Duc λέγει ὅτι εἶναι γνησίου καὶ ἀμέμπτου Γοθικοῦ ῥυθμοῦ καὶ δύναται νὰ ὀνομασθῇ ὁ Παρθενὸν τῆς Γοθικῆς ἀρχιτεκτονικῆς.

Ἐνταῦθα, ἐὰν δὲν ἀπατώμαι, κατὰ Μάρτιον τοῦ 1802 ὑπεγράφη ἡ ὀνομαζομένη “Εἰρήνη τῆς Ἀμιένης,” ὅτε ἀνεγνωρίσθη καὶ ἡ δημοκρατία τῶν Ἰονίων νήσων.

three, so we shall be at Amiens in three minutes.—We have arrived. In five minutes we shall start again.

Have you ever visited Amiens?

No, though I have much wanted to do so, for I have often heard people praising its cathedral.

It is a splendid edifice, a masterpiece of the Gothic architecture of the thirteenth century. Regarding this wonderful church, Viollet-le-Duc says that its style is pure and faultless Gothic, and that it may be called the Parthenon of Gothic architecture.

It was here, if I am not mistaken, that in March 1802 was signed the so-called “Peace of Amiens,” when the republic of the Ionian islands was also recognised.



ΔΙΑΛΟΓΟΣ Δ΄

Ἐφθάσαμεν τέλος εἰς Παρισίους.

Αἶ, σένα λέγω, λάβε τὰ πράγματα μας καὶ φώναξε μίαν ἄμαξαν.

Εἰς ποῖον ξενοδοχεῖον θὰ ὑπάγητε κύριοι;

Εἰς τὸ Μέγα ξενοδοχεῖον. Ἀλλὰ πόσα θὰ σὲ πληρώσωμεν;

Τρία φράγκα καὶ κάτι τι ὡς δῶρον.

Πολὺ καλά. Κάμε γρήγορα, διότι θέλομεν νὰ προφθάσωμεν εἰς τὸ γεῦμα.

Ὅρισμός σας κύριοι· εἰς δεκαπέντε λεπτὰ θὰ ἦμεθα εἰς τὸ ξενοδοχεῖον.—Ἴδου ἐφθάσαμεν.

Ποῦ εἶναι ὁ διερμηνεὺς τοῦ ξενοδοχείου;

Τί ἀγαπᾶτε κύριοι;

Θέλομεν δύο καλὰ δωμάτια τοῦ ὕπνου εἰς τὸ δεύτερον πάτωμα.

Τὰ θέλετε διὰ πολλὰς ἡμέρας;

Ὅχι, μόνον διὰ δύο νύκτας.

Δείξε εἰς τοὺς κυρίους τὰ ὑπ' ἀριθμὸν 24 καὶ 25 δωμάτια.

Εἶναι εὐρύχωρα καὶ εὐάερα δωμάτια.

Πότε ἀρχίζει τὸ γενικὸν γεῦμα;

DIALOGUE IV

Here we are at last at Paris!

Here! I say! take our luggage and call a cab.

To what hotel are you going, gentlemen?

To the Grand Hotel. But how much are we to pay you?

Three francs and something as a present.

Very good. Make haste, for we want to be in time for dinner.

All right, gentlemen. We shall be at the hotel in a quarter of an hour.—Here we are!

Where is the interpreter of the hotel?

What do you wish, gentlemen?

We want two good bedrooms on the second floor.

Do you want them for long?

No. Only for two nights.

Show the gentlemen rooms number 24 and 25.

They are spacious and airy rooms.

When does the table d'hôte begin?

Εἰς τὰς ἑπτὰ καὶ τέταρτον.
Φέρε μας σαποῦνι καὶ καθαρὰ
προσόψια.

Εἶναι ἔτοιμα ἐπὶ τοῦ νιπτηῆρος.
Ἴδου σὰς ἔφεραν καὶ ζεστὸν
νερόν.

Ἡ λεκάνη εἶναι πολὺ μικρά
—δὲν εὐρίσκω τὸ σφογγάρι μου
—δὲν εἰξεύρω ποῦ ἔβαλα τὸ
κτένι μου—ποῦ νὰ ἦναι ἡ ψήκ-
τρα μου;—ᾶ, τώρα ἐνθυμούμαι.
Τὰ ἔχω εἰς τὸ κιβώτιον.

Ἄκόμη δὲν ἐνίφθητε;
Ὅχι, ἀλλ' εἰς πέντε λεπτά
θὰ ἦμαι ἔτοιμος.

Θὰ σὰς περιμένω εἰς τὴν
αἴθουσαν.

Ἐκτύπησαν τὸν κώδωνα;
Εἶναι τὸ γεῦμα ἔτοιμον;

Μάλιστα κύριοι. Ἐντεῦθεν,
παρακαλῶ. Πρὸς τὰ δεξιὰ σας
θὰ εὔρητε τὸ ἐστιατόριον.

Ποῦ θὰ καθίσωμεν; ἔφυ-
λάξατε δύο θέσεις δι' ἡμᾶς;

Τὰ δύο ταῦτα καθίσματα
εἶναι δι' ὑμᾶς. Μήπως αἰσ-
θάνεσθε τὸ ρεῦμα τοῦ ἀέρος;
θέλετε νὰ κλείσω τὸ παράθυρον;

Θὰ μᾶς ὑποχρεώσητε.

Τί θὰ πάρετε πρῶτον; θέλετε
σαρδέλλας ἀλατιστὰς ἢ τοῦ
λαδιοῦ; τὰ ρεπανάκια εἶναι
τρυφερά. Αἱ καρίδες εἶναι τῆς
ἡμέρας. Τὸ χανγιάρι εἶναι
ἀρίστης ποιότητος.

Δός μοι, παρακαλῶ, τὰς ἐλαί-
ας. Μὲ ὀλίγον λάδι καὶ λεμόνι
γίνονται νοστιμώταται. Δοκι-
μάσατε νὰ ἴδητε ἂν θὰ σὰς ἀρέ-
σουν.

At a quarter past seven.

Bring us some soap and clean
towels.

They are ready on the wash-
ing-stand. Here is some hot
water they have brought for
you.

The basin is very small. I
cannot find my sponge. I do
not know where I put my comb.
—Where can my brush be?—
Ah! I remember now, I have
them in my box.

Have you not yet washed?

No, but in five minutes I
shall be ready.

I will wait for you in the
drawing-room.

Have they rung the bell? Is
dinner ready?

Yes, gentlemen. This way,
if you please. You will find
the dining-room on your right.

Where shall we sit? Have
you kept two places for us?

These two seats are for you.
Do you feel the draught? Would
you like me to shut the window?

You will oblige us.

What will you take first?
Would you like some salted
sardines or in oil? The radishes
are tender. The shrimps were
caught to-day. The caviare is
of the best quality.

Give me the olives, please.
With a little oil and lemon
they become most delicious. Try
them and see if you will like
them.

Περάσατέ μοι τὸ ἄλας παρακαλῶ—δότε μοι τὸ πεπέρι—ἀλλάξατε τὰ μαχαιροπέρονα.

Ἡ σούπα εἶναι ἀξιόλογος—εἶναι ὀλίγον ἀλμυρά—εἶναι ἀνάλατος—εἶναι πολὺ ζεστή.

Τί θὰ ἔχωμεν μετὰ τὴν σουπαν ;

Πρόβειον μὲ σπανάκια καὶ γεώμηλα τηγανιστά.

Φέρετέ μοι ὄρνιθα μὲ ρύζι ἢ μὲ πιζέλια. Ὅλιγον ψωμί, παρακαλῶ.

Δὲν ἔχω καθαρὸν περόνι—δότε μοι ἓν ἄλλο μικρότερον μαχαίρι.

Φέρε μίαν μικρὰν μπουτίλιαν κρασί διὰ τὸν φίλον μου, καὶ μίαν μπουτίλιαν ζύθου δι' ἐμέ.

Ὁ ζύθος δὲν ἀξίζει—εἶναι ξεθυμασμένος.

Ἡ σαλάτα εἶναι νοστιμωτάτη—σύγκειται ἐκ πολλῶν σαλατικών—περιέχει μαρούλια, ἀντίδι, κοκκινογούλι καὶ ὀλίγον μαϊδανόν.

Τὸ κακὸν τῆς σαλάτας εἶναι ὅτι εἶναι πολὺ ὀρεκτικὴ καὶ κάμνει τὸν ἄνθρωπον νὰ τρώγῃ πολὺ.

Εἴχετε δίκαιον εἰς τοῦτο· ἀλλ' ὅταν ταξειδεύῃ τις πρέπει νὰ καλοτρώγῃ διὰ νὰ εἴμπορῃ εὐκόλως νὰ ὑπομένῃ τοὺς κόπους· ὥστε ἅς πάρωμεν καὶ ἀπὸ ἓν ὀρτύκι· φαίνονται πολὺ ὀρεκτικά.

Φέρε μας τὸ γλύκισμα.

Εἴχετε κανὲν ζυμαρικόν ;

Φέρε μας τυρόπητα.

Δύο κούπας καφέ, παρακαλῶ.

Pass me the salt, please—give me the pepper—change the knives and forks.

The soup is excellent. It is a little salt—it is without salt—it is very hot.

What have we got after the soup ?

Mutton with spinach and fried potatoes.

Bring me some fowl with rice or peas. A little bread, if you please.

I have not got a clean fork. Give me another knife, a smaller one.

Bring me a small bottle of wine for my friend, and a bottle of beer for me.

The beer is not good : it is flat.

The salad is most delicious. It consists of many vegetables. It contains lettuce, endive, beet-root, and a little parsley.

The worst of salad is that it is very appetising, and makes one eat a great deal.

You are right in this ; but when any one travels he should feed well, that he may easily bear the fatigue : so let us take also a quail each ; they look very tempting.

Bring us the sweets.

Have you any pastry ?

Bring us some cheese-pie.

Two cups of coffee, please.

Ποῦ εἶναι τὸ καπνιστήριον ;
 Δύνασθε, ἂν ἀγαπάτε, νὰ
 καπνίσγητε ἐδῶ.

Τόσον τὸ καλλίτερον.

Θέλετε νὰ σᾶς φέρω σιγαρέττα
 ἢ σιγάρα ;

Ὅχι, εὐχαριστῶ, ἔχομεν.

Καπνίσατε ἐν σιγαρέττον ἐκ
 τῶν ἰδικῶν μου. Εἶναι ἀρίστης
 ποιότητος. Τὰ ἔφερα μετ' ἐμοῦ
 ἐκ Λονδίνου. Πῶς σᾶς φαί-
 νονται ;

Εἶναι τῷ ὄντι καλά. Πόθεν
 τὰ ἠγοράσατε ;

Τὰ ἠγόρασα ἐν Λονδίῳ ἐκ
 τοῦ καταστήματος Ἀδελφῶν
 Δ. Παπαδοπούλου Leadenhall
 Street.

Πρὸ εἴκοσιν ἐτῶν δυσκόλως
 εὔρισκέ τις ἐν Λονδίῳ καλά
 σιγαρέττα, διότι ὁ κόσμος ἐκά-
 πνιζε σιγάρα μόνον ἢ πίπας.

Ἡ ὥρα παρήλθε καὶ ἤρχισα
 νὰ νυστάξω· παρακαλῶ νὰ με
 συγχωρήσητε ν' ἀποσυρθῶ εἰς
 τὴν κλίνην μου.

Καὶ ἐγὼ θὰ πράξω τὸ αὐτό,
 διότι εἶμαι πολὺ κουρασμένος.

Ποίαν ὥραν νὰ σηκωθῶμεν τὸ
 πρωτῆ ;

Εἰς τὰς ἑννέα.—Καλὴν νύκτα.

Καλὴν ἡμέραν σας. Πῶς
 ἐκοιμήθητε τὴν νύκτα ;

Πολὺ εὐχάριστα. Εὐθὺς ἅμα
 ἔπεσα εἰς τὴν κλίνην μ' ἐπῆρην
 ὁ ὕπνος. Τὸ κρεβάτι ἦτο
 πολὺ ἀναπαυτικόν.

Καὶ ἐγὼ ἐκοιμήθην πολὺ
 καλά, καὶ δὲν αἰσθάνομαι τὴν
 ἐλαχίστην κούρασιν.

Where is the smoking-room ?
 You can smoke here if you
 like.

So much the better.

Would you like me to bring
 you cigarettes or cigars ?

No, thank you, we have some.

Smoke one of my cigarettes.
 They are of the best quality. I
 brought them with me from
 London. How do you find
 them ?

They are indeed good. Where
 did you buy them ?

I bought them in London at
 D. Papadopoulos Brothers in
 Leadenhall Street.

Twenty years ago one had a
 difficulty in getting good cigar-
 ettes in London, because every one
 used to smoke only cigars or pipes.

It is late and I am beginning
 to feel sleepy. I beg you to
 excuse my withdrawing to bed.

And I shall do the same, for
 I am very tired.

At what o'clock shall we get
 up in the morning ?

At nine.—Good-night.

Good-morning. How did you
 sleep last night ?

Very well indeed. The mo-
 ment I lay down on the bed I
 fell asleep. The bed was a very
 comfortable one.

And I too slept very well, and
 I do not feel the least fatigue.

Ἄς ὑπάγωμεν τώρα νὰ προγευματίσωμεν καὶ ἔπειτα ἐξερχόμεθα εἰς περίπατον.

Τὸ πρόγευμα εἶναι ἔτοιμον. Διέταξα αὐτὰ τηγανιστὰ μὲ χοιρομέρι καὶ καφέ.

Ἐκάμετε πολὺ καλά.—Παιδί, φέρε μας καὶ δύο νεφρὰ ψημένα ἴστην ἰσχάραν.

Προθύμως κύριον.

Φέρε μας καὶ ἄλλο γάλα· τοῦτο δὲν ἀρκεῖ. Ποῦ εἶναι τὸ ζάχαρι;—Ἴδοὺ κύριον.

Εἶσθε ἔτοιμοι νὰ ἐξέλθωμεν; Μάλιστα. Ποῖον δρόμον νὰ πάρωμεν; Θέλετε νὰ ὑπάγωμεν εἰς τὸ Λουβρον;

Τὸ Λουβρον τὸ ἐπεσκεφθῆν πολλὰκις.

Ἄς ὑπάγωμεν νὰ ἴδωμεν τὴν Παναγίαν τῶν Παρισίων. Εἶναι πανάρχαιον οἰκοδόμημα. Ὁ ναός, ὡς ἔχει νῦν, εἶναι ἀπὸ τοῦ δωδεκάτου αἰῶνος. Ἡ νῆσος ἐπὶ τῆς ὁποίας εἶναι ὑποδομημένος ὀνομάζεται “Νῆσος τοῦ ἄστως.”

Ἐπὶ Ῥωμαίων ἐκαλεῖτο Λουτετία τῶν Παρισίων. Ὁ Στράβων ὀνομάζει αὐτὴν Λουκοτοκίαν· ὁ δὲ Ἰουλιανὸς Λουκετίαν. Τὸ χωρίον ἐν τῷ ὁποίῳ γίνεται λόγος περὶ τῆς νήσου ταύτης ἀντέγραψα πρό τινων ἡμερῶν εἰς τὸ σημειωματάριόν μου ἐκ τοῦ Μισοπώγωνος τοῦ Ἰουλιανοῦ καὶ ἂν θέλετε νὰ σᾶς τὸ ἀναγνώσω.

Πολὺ θὰ με ὑποχρεώσητε.

“Ἐτύγχανον ἐγὼ χειμάζω

Let us go now to breakfast, and afterwards we will go out for a walk.

Breakfast is ready; I have ordered fried eggs with some ham, and coffee.

You did quite right. Waiter! Bring us two kidneys cooked on the gridiron.

Certainly, gentlemen.

Bring us some more milk: this is not enough. Where is the sugar?—Here it is, gentlemen.

Are you ready to come out?

Certainly. What road shall we take? Shall we go to the Louvre?

I have often been to see the Louvre.

Let us go and see Notre Dame de Paris. It is a very ancient building. The church, as it now stands, dates from the twelfth century. The island on which it is built is called “Île de la cité.”

In the time of the Romans it was called Lutetia Parisiorum. Strabo calls it Lucotocia; but Julian, Lucetia. The passage in which mention is made of this island I copied a few days ago in my note-book, from Julian's *Misopogon*, and if you like, I will read it to you.

You will greatly oblige me.

“I happened to be passing the

περὶ τὴν φίλην Λουκετιάν· ὀνομάζουσι δ' οὕτως οἱ Κελτοὶ τῶν Παρισίων τὴν πολίχνην· ἔστι δ' οὐ μεγάλη νῆσος ἐγκειμένη τῷ ποταμῷ, καὶ αὐτὴν κύκλω πᾶσαν τεῖχος καταλαμβάνει, ξύλινα δ' ἐπ' αὐτὴν ἀμφοτέρωθεν εἰσάγουσι γέφυραι, καὶ ὀλιγάκις ὁ ποταμὸς ἐλαττοῦται καὶ μείζων γίνεται, τὰ πολλὰ δ' ἔστιν ὁποῖος ὥρα θέρους καὶ χειμῶνος, ὕδωρ ἡδιστον καὶ καθαρῶτατον ὄραν καὶ πίνειν ἐθέλοντι παρέχων. Ἄτε γὰρ νῆσον οἰκοῦντες ὑδρεύεσθαι μάλιστα ἐνθένδε χρή. Γίνεται δὲ καὶ ὁ χειμῶν ἐκεῖ πρῶτος εἴτε ὑπὸ τῆς θέρμης τοῦ ὠκεανοῦ, στάδια γὰρ ἀπέχει τῶν ἐνακωσιῶν οὐ πλείω, καὶ διαδίδεται τυχὸν λεπτή τις αὔρα τοῦ ὕδατος, εἶναι δὲ δοκεῖ θερμότερον τὸ θαλάττιον τοῦ γλυκέος· εἴτε οὖν ἐκ ταύτης εἴτε ἐκ τινος ἄλλης αἰτίας ἀφανοῦς ἐμοί, τὸ πρᾶγμά ἐστι τοιοῦτον, ἀλεινότερον ἔχουσι οἱ τὸ χωρίον οἰκοῦντες τὸν χειμῶνα, καὶ φύεται παρ' αὐτοῖς ἄμπελος ἀγαθὴ, καὶ συκᾶς ἤδη τινές εἰσιν οἱ ἐμηχανήσαντο, σκεπάζοντες αὐτὰς τοῦ χειμῶνος ὥσπερ ἱματίοις τῇ καλάμῃ πυροῦ καὶ τοιούτοις τισίν, ὅσα εἴθωθεν εἶργειν τὴν ἐκ τοῦ ἀέρος ἐπιγιγνομένην τοῖς δένδροις βλάβην. Ἐγένετο δὴ οὖν ὁ χειμῶν τοῦ εἰθότος σφοδρότερος, καὶ παρέφερον ὁ ποταμὸς ὥσπερ μαρμάρου πλάκας· ἴστε δῆπου τὸν Φρύγιον λίθον, ᾧ ἐφίκει μάλιστα τοῦ

winter in my beloved Lucetia : this is the name which the Kelts give to the town of the Parisians. It is a small island lying in the river and a wall entirely surrounds it, and wooden bridges lead to it from both sides, and the river seldom falls and rises ; generally it is the same in summer and winter, supplying water very pleasant to drink and bright to look at, for any one who wants it. As the people live on an island, they are of course obliged to draw their water from it. The winter there is rather mild either from the heat of the ocean, for it is distant not more than nine hundred stadia, and perhaps some light sea-breeze distributes itself, and sea-water is supposed to be warmer than fresh water ; either from this cause or from some other which is not known to me, it is a fact that the inhabitants of the place have a rather warm winter, and the vine grows well on their land, and some of them have now contrived to rear fig-trees, covering them up in the winter (just as if with clothes) with wheat-straw and similar substances, such as possess the power of protecting the trees from the injury they sustain by exposure. Now the winter happened to be more severe than usual, and the river brought along with it ice like slabs of marble : you know,

λευκοῦ τούτου τὰ κρύσταλλα, μέγала καὶ ἐπάλληλα φερόμενα· καὶ δὴ καὶ συνεχῆ ποιεῖν ἤδη τὸν πόρον ἐμελλε καὶ τὸ ρεῦμα γεφυροῦν. Ὡς οὖν ἐν τούτοις ἀγριώτερος ἦν τοῦ συνήθους, ἐθάλπετο δὲ τὸ δωμάτιον οὐδαμῶς, οὐπερ ἐκάθευδον, ὄνπερ εἰώθει τρόπον ὑπὸ ταῖς καμίνους τὰ πολλὰ τῶν οἰκημάτων ἐκεῖ θερμένεσθαι, καὶ ταῦτα ἔχον εὐπρεπῶς πρὸς τὸ παραδέξασθαι τὴν ἐκ τοῦ πυρὸς ἀλέαν· συνέβη δ' οἶμαι καὶ τότε διὰ σκαιότητα τὴν ἐμὴν καὶ τὴν εἰς αὐτὸν πρῶτον, ὡς εἰκός, ἀπανθρωπίαν· ἐβουλόμην γὰρ ἐθίζειν ἔμαντὸν ἀνέχεσθαι τὸν ἀέρα ταύτης ἔνδεῶς ἔχοντα τῆς βοηθείας. Ὡς δὲ ὁ χειμὼν ἐπεκράτει καὶ αἰεὶ μείζων ἐγίνετο, θερμῆναι μὲν οὐδ' ὡς ἐπέτρεψα τοῖς ὑπηρέταις τὸ οἶκημα, δεδιὼς κινήσαι τὴν ἐν τοῖς τοίχοις ὑγρότητα, κομίσαι δ' ἔνδον ἐκέλευσα πῦρ κεκαυμένον καὶ ἄνθρακας λαμπροὺς ἀποθέσθαι παντελῶς μετρίους. Οἱ δὲ καίπερ ὄντες οὐ πολὺ παμπληθεῖς ἀπὸ τῶν τοίχων ἀτμοὺς ἐκίνησαν, ὑφ' ὧν κατέδαρθον. Ἐμπιπλαμένης δέ μοι τῆς κεφαλῆς ἐδέησα μὲν ἀποπνιγῆναι, κομισθεῖς δ' ἔξω, τῶν ἱατρῶν παραινούντων ἀπορῖσαι τὴν ἐντεθεῖσαν ἄρτι τροφήν, οὐτι μὰ Δία πολλὴν οὔσαν, ἐξέβαλον καὶ ἐγενόμην αὐτίκα ρᾶων."

I suppose, the Phrygian stone—the ice very much resembled it in whiteness, large pieces of it being brought down heaped one over the other; and indeed almost made a continuous passage so as to bridge the river. Meanwhile the weather was more inclement than usual, and the room where I slept was not heated at all, in the usual way, by the stoves underneath, as most of the houses were, although it was properly prepared to receive the heat of the fire. This too happened, I suppose, through my stupidity, and my want of humanity towards myself, of course, in the first place: the fact was that I wished to accustom myself to bear the cold atmosphere without the help of these appliances. Persistent as the winter was and constantly increasing in severity, still I did not allow the servants to heat the house, fearing to bring out the moisture in the walls, but I ordered them to bring inside some dull fire with a very small quantity of red-hot charcoal. Although there was but little, it set in motion the vapour out of the walls of the room where I was sleeping. As my head became filled with it, I was nearly suffocated: but being carried out and advised by the doctors to throw up what I had lately eaten, which, by

Τὸ σπουδαῖον τοῦτο χωρίον εἶναι πλήρες ἐνδιαφέροντος· ἐντρέπομαι δὲ νὰ σὰς εἶπω ὅτι οὐδέποτε ἀνέγνων τὰ συγγράμματα τοῦ Ἰουλιανοῦ. Ὄταν ἐπανέλθω εἰς Κανταβριγίαν ἢ πρώτη μου φροντὶς θὰ ᾔηται νὰ τὰ διέλθω.

Σὰς συμβουλεύω ν' ἀναγνώσσετε καὶ τὸ περὶ Ἰουλιανοῦ κεφάλαιον τοῦ Γίββωνος, τὸ ὁποῖον εἶμαι βέβαιος ὅτι θὰ εὕρητε πολὺ σπουδαῖον.

Θὰ πράξω ὡς μοι συμβουλεύετε.— Ἀλλὰ τώρα πού νὰ ὑπάγωμεν; Τὰ ἀξιολογώτερα μέρη τοῦ ναοῦ τὰ εἶδομεν.

Θέλετε νὰ ὑπάγωμεν εἰς τὸ δάσος τῆς Βουλώνης;

Εὐχαρίστως.— Ἀμαξᾶ, εἰς τὸ δάσος τῆς Βουλώνης.

Ἐφθάσαμεν εἰς τὴν κώμην Auteuil. Ἐνταῦθα εἶχον τὰς κατοικίας των ὁ Βοαλὼ καὶ ὁ Μολιέρος. Εἶμεθα παρὰ τὴν εἴσοδον τοῦ δάσους.

Στάσου ἀμαξᾶ. Θὰ καταβῶμεν ἐνταῦθα. Ἄς προχωρήσωμεν πρὸς τὰ ἐδῶ.— Ἄς ὑπάγωμεν εἰς τὸ γαλακτοπωλεῖον ἐκεῖνο νὰ πῶμεν ὀλίγον γάλα.— Δύο ποτήρια γάλακτος παρακαλῶ.

Τὸ θέλετε θερμὸν ἢ ψυχρὸν; Ψυχρὸν. Δότε μας καὶ δύο φαξιμάδια. Τί θὰ σὰς πληρώσω;

Ἡμισυ φράγκον, κύριοι.

Τώρα ἄς περιπατήσωμεν ὀλί-

Jove! was not very much, I vomited and immediately felt easier."

This important passage is full of interest, but I am ashamed to say that I have never read the works of Julian. When I go back to Cambridge my first care shall be to go through them.

I advise you also to read Gibbon's chapter about Julian, which I am sure you will find highly interesting.

I will do as you advise me. But where shall we go now? The more interesting parts of the church we have seen.

Shall we go to the Bois de Boulogne?

By all means. Coachman! To the Bois de Boulogne.

Here we are at the village of Auteuil. It was here that Boileau and Molière lived. We are at the entrance of the wood.

Stop, coachman! We will alight here. Let us go this way. Let us go to that milk-shop and drink a little milk. Two glasses of milk, if you please.

Do you wish it hot or cold?

Cold. And give us two biscuits. What have I to pay you?

Half a franc, gentlemen.

Now let us walk about a

γον.—*Ἄς στραφῶμεν πρὸς τὰ δεξιά.*—*Τί ὠραῖοι διάδρομοι. Πόσον δροσερὸν φαίνεται τὸ ὕδωρ τοῦ μικροῦ τούτου ῥνακίου. Κυττάξατε τὸν καταράκτην ἐκείνον· πόσον χαριέντως τὸ ὕδωρ πίπτει διὰ τῶν πετρῶν καταδροσίζον τὰς πτέρεις.*—*Ἄς καταβῶμεν διὰ τῆς ἀτραποῦ ταύτης πρὸς τὴν μικρὰν ἐκείνην λίμνην. Θέλετε νὰ καθίσωμεν ὑπὸ τὴν πτελέαν ταύτην;*

Εὐχαρίστως. Ἡ τοποθεσία εἶναι λαμπρά. Πόσον εὐμορφα κολυμβᾷ ὁ κύκνος οὐτός. Ἦκούσατέ ποτε κύκνον νὰ κελαδῆ;

Ἐγὼ οὐδέποτε ἤκουσα, οὐδὲ πιστεύω ὅτι ᾄδουσιν οἱ κύκνοι, ἀν καὶ λόγος ὑπάρχει ὅτι εἶναι μελωδικοί.

Ἄλλ' ἄς ἀφήσωμεν τοὺς κύκνους καὶ τὰ ἄσματά των· ἔχετε κανὲν βιβλίον εἰς τὴν Νεοελληνικὴν ν' ἀναγνώσωμεν διὰ νὰ περάσῃ ἡ ὥρα;

Ναί, ἔχω εἰς τὸ θυλάκιόν μου τὸν Ἀμλέτον εἰς τὴν ὀμιλουμένην Ἑλληνικὴν. Θέλετε νὰ σὰς ἀναγνώσω ὀλίγον;

Σὰς παρακαλῶ.

Ἀκούετε λοιπόν.

“Ὁράτιος. Αὐθέντα, καλῶς σ' ἠύραμεν!

Ἀμλέτος. Καλῶς τοὺς!—

Ἐσὺ εἶσαι,

Ἐσὺ ὀράτιος; ἢ ὡς κ' ἐγὼ ἐξέχασα ποῖός εἶμαι;

Ἐσὺ ὀράτιος. Ὁ ἴδιος, — δούλος σου πιστός, αὐθέντα, διὰ βίου!

Ἀμλ. Ὁ φίλος λέγε μου,

little. Let us turn to the right. What beautiful paths! How cool the water of this little brook looks! Look at that waterfall; how prettily the water falls among the rocks, refreshing the ferns! Let us go down this path to that little pond. Shall we sit under this elm tree?

Certainly. The situation is a splendid one. How gracefully this swan swims! Have you ever heard a swan sing?

I have never heard it, and I do not believe that swans do sing, although it is said that they can sing.

But let us drop the swans and their singing. Have you any book in modern Greek for us to read, so as to pass the time?

Yes, I have in my pocket *Hamlet* in vernacular Greek. Shall I read you a little of it?

If you please.

Listen, then.

Horatio. Hail to your lordship!

Hamlet. I am glad to see you well:

Horatio,—or I do forget myself.

Hor. The same, my lord, and your poor servant ever.

Ham. Sir, my good friend;

καθὼς κ' ἐγὼ σὲ λέγω
φίλον.

Τί σ' ἔφερον, Ὀράτιε, ἀπὸ τὴν
Βιτεμβέργην ;

Σύ, Μαρκέλλε ;

Μαρκέλλος. Αὐθέντα μου—

'**Ἀμλ.** Μετὰ χαρᾶς σὲ
βλέπω. (Πρὸς τὸν Βερ-
νάρδον)

Καλὴ ἐσπέρα κύριε. Ἄλλὰ μὰ
τὴν ἀλήθειαν,

Τί σ' ἔκαμε καὶ ἄφησες τὴν
Βιτεμβέργην φίλε ;

'**Ορατ.** Τάσις τυχοδιωκτικῆ,
ἀγαπητὲ αὐθέντα.

'**Ἀμλ.** Αὐτὸ δὲν θὰ μοῦ
ἤρεσκε κ' ἐχθρὸς σου νὰ
τὸ λέγῃ,

Καὶ μὴ βιάζῃς οὔτε σὺ τ' αὐτιά
μου νὰ τ' ἀκούσουν,

Νὰ καταμαρτυρῆς ἐσὺ κατὰ τοῦ
ἑαυτοῦ σου.

Τὸ ξεύρω γὼ δὲν εἶσαι σὺ τυ-
χοδιώκτης. Ὅχι !

Ἄλλὰ σ' τὴν Ἐλσινόρην μας τί
σ' ἔκαμεν νὰ ἔλθῃς ;

Πρὶν φύγῃς θὰ σὲ μάθωμεν νὰ
πίνῃς ὡς τὸν πάτο !

'**Ορατ.** Ἦλθα νὰ ἰδῶ τὴν
ἐκφορὰν, αὐθέντα, τοῦ πα-
τρός σου.

'**Ἀμλ.** Παρακαλῶ, συμμα-
θητά, νὰ μὴ με περιπαίξῃς·

Ἦλθες νομίζω νὰ ἰδῆς τοὺς
γάμους τῆς μητρός μου.

'**Ορατ.** Ὀλίγον καταποδι-
αστὰ ἦσαν τὰ δυνὸ τῶ ὄντι.

'**Ἀμλ.** Οἰκονομίας, φίλε
μου, οἰκονομίας χάριν !

Ἐσ τοῦ γάμου τὸ συμπόσιον κόλ-
λυβα εἶχαν κρύα.

I'll change that name with
you :

And what make you from
Wittenberg, Horatio ?

Marcellus ?

Marcellus. My good lord—

Ham. I am very glad to
see you. (To Bernardo)
Good even, sir.

But what, in faith, make you
from Wittenberg ?

Hor. A truant disposition,
good my lord.

Ham. I would not hear your
enemy say so,

Nor shall you do mine ear that
violence,

To make it truster of your own
report

Against yourself : I know you
are no truant.

But what is your affair in Elsi-
nore ?

We'll teach you to drink deep
ere you depart.

Hor. My lord, I came to see
your father's funeral.

Ham. I pray thee, do not
mock me, fellow-student ;

I think it was to see my mother's
wedding.

Hor. Indeed, my lord, it
followed hard upon.

Ham. Thrift, thrift, Horatio !
the funeral baked meats

Did coldly furnish forth the
marriage tables.

Καλλίτερα νὰ πῆγαίνα 'σ τοὺς
οὐρανοὺς νὰ εὕρω,

Οράτιέ μου, τὸν ἐχθρὸν τὸν
ἀσπονδότερόν μου,

Παρὰ ποτέ μου νὰ ἰδῶ ἐκείνην
τὴν ἡμέραν!

Πατέρα μου, πατέρα μου!—
Νομίζω πῶς τὸν βλέπω!

'Ορατ. ὦ! Ποῦ καλέ!

'Αμλ. Μὲ τῆς ψυχῆς,
'Οράτιε, τὰ 'μάτια.

'Ορατ. Κ' ἐγὼ τὸν εἶδα μιὰ
φορά. Τί βασιλεὺς γεν-
ναῖος!

'Αμλ. ὦ! ἦτο ἄνδρας . . .
Πάρε τον εἰς ὅλα του ἐν
γένει,

Δὲν θὰ ἰδῶ ἐπὶ τῆς γῆς ποτέ
τὸν ὁμοίόν του!

'Ορατ. Αὐθέντα μου, μοῦ
φαίνεται τὸν εἶδα χθὲς
τὴν νύκτα.

'Αμλ. Εἶδες; Ποιόν;

'Ορατ. Τὸν πατέρα σου, τὸν
βασιλέα λέγω,

Τὸν εἶδα.

'Αμλ. Τὸν πατέρα μου;
Τὸν βασιλέα;

'Ορατ. Στάσου,
Χαλίνωσε τὸν θαυμασμὸν μὲ
προσοχὴν ὀλίγην,

Νὰ σοῦ εἰπῶ μὲ μάρτυρας αὐτοὺς
τοὺς δύο φίλους,

Τὸ θαῦμα τοῦτο.

'Αμλ. Λέγε μου, δι' ὄνομα
Κυρίου.

'Ορατ. Δύο νυκτιαὶς κατὰ σει-
ρὰν οἱ δύο των, ὁ Βερνάρδος
Κ' ὁ Μάρκελλος, εἰς τὴν φρουράν,
εἰς τῆς νυκτὸς τὰ βάθη,

Would I had met my dearest
foe in heaven

Ere I had ever seen that day,
Horatio!

My father!—methinks I see my
father.

Hor. O, where, my lord?

Ham. In my mind's
eye, Horatio.

Hor. I saw him once; he
was a goodly king.

Ham. He was a man, take
him for all in all,
I shall not look upon his like
again.

Hor. My lord, I think I saw
him yesternight.

Ham. Saw? who?

Hor. My lord, the king your
father.

Ham. The king my
father!

Hor. Season your admiration
for a while
With an attent ear, till I may
deliver,
Upon the witness of these gentle-
men,

This marvel to you.

Ham. For God's love,
let me hear.

Hor. Two nights together
had these gentlemen,
Marcellus and Bernardo, on their
watch,

Τὸν εἶδαν μὲ τὰ ῥάτια των :	In the dead waste and middle of the night,
τὸ σχῆμα τοῦ πατρός σου,	Been thus encountered : a figure like your father,
Μὲ πανοπλίαν ἐντελῆ σιδερο- φορεμένον,	Armed at point exactly, cap-à-pé,
Ἐμπρός των ἐμφανίζεται καὶ μὲ πομπῶδες βῆμα	Appears before them and with solemn march
Ἀργὰ καὶ μεγαλοπρεπῶς περνᾷ ἐνώπιόν των.	Goes slow and stately by them : thrice he walked
Ἐπὶ τὰ ῥάτια των τὰ ἔκθαμβα ἐμπρός, τὰ φοβισμένα,	By their oppressed and fear- surprised eyes,
Ἐπῆγε κ' ἦλθε τρεῖς φοραὶς τόσον πλησίον, ὥστε	Within his truncheon's length ; whilst they, distilled
Τοὺς ἠγγίξε τὸ σκῆπτρόν του σχεδόν, ἐνῶ ἐκείνοι	Almost to jelly with the act of fear,
Ἀκίνητοι καὶ ἄλαλοι, λυωμένοι ἀπ' τὸν φόβον,	Stand dumb and speak not to him. This to me
Δὲν τοῦ ὠμίλησαν. Αὐτὰ τὰ εἶπαν εἰς ἐμένα	In dreadful secrecy impart they did ;
Μὲ ἄκραν μυστικότητα κ' ἐγὼ τὴν τρίτην νύκτα	And I with them the third night kept the watch :
Μαζῆ των ἐξενύκτισα, καὶ ὅπως μοῦ τὸ εἶπαν,	Where, as they had delivered, both in time,
Τὴν ἴδιαν ὥραν τῆς νυκτὸς καὶ μὲ τὸ ἴδιον σχῆμα	Form of the thing, each word made true and good,
Λέξιν πρὸς λέξιν κάθε τί, τὸ φάντασμα ἐφάνη!	The apparition comes. I knew your father ;
Τὸν ξεύρω τὸν πατέρα σου· τὸνα μου χέρι τᾶλλο	These hands are not more like.
Δὲν μοιάζει περισσότερον.	
Ἀμλ. Πλὴν ποῦ συνέβη τοῦτο ;	<i>Ham.</i> But where was this?
Μαρκ. Ἐκεῖ ποῦ εἶχαμεν φρουράν, ὅ τὸν προμαχῶν αὐθέντα.	<i>Mar.</i> My lord, upon the plat- form where we watched.
Ἀμλ. Καὶ πῶς ; δὲν τοῦ ὠμίλησες ;	<i>Ham.</i> Did you not speak to it?
Ορατ. Τοῦ ῥμίλησα, ἀλλ' ὄμως	<i>Hor.</i> My lord, I did ; But answer made it none ; yet
Ἀπόκρισιν δὲν ἔδωκε. Μίαν φορὰν μ' ἐφάνη	once, methought, It lifted up its head and did address

Ἔστι κινεῖ τὴν κεφαλὴν καὶ ὅτι
 κάμνει νεῦμα
 Ὡσὼν γὰρ ἐτοιμάζεται γὰρ ὁμο-
 λήσῃ, ὅταν
 Νὰ κράξῃ μεγαλόφωνα ὁ πε-
 τεινὸς ἠκούσθη,
 Κ' εἰς τὴν φωνὴν του ἔξαφνα μὲ
 βίαν ἀπεσύρθη
 Κ' ἐχάθη ἀπ' τὰ μᾶτια μας.

Ἄμλ. Παράδοξον.

Ὁρατ. Ἀυθέντα,

Ἄν ἀληθεύῃ ὅτι ζῶ καὶ τοῦτο
 ἀληθεύει!

Καθῆκον ἐνομίσαμεν αὐτὰ γὰρ
 σοῦ τὰ πούμεν.

Ἄμλ. Καὶ βέβαια, καὶ
 βέβαια! Πλὴν τοῦτο μὲ
 ταραξεί.

Εἶσθε κί' ἀπόψε ὅσ τὴν φρου-
 ράν;

Μαρκ. καὶ Βερν. Θὰ ἤμεθα
 αὐθέντα.

Ἄμλ. Καὶ ἔνοπλον μοῦ
 εἶπατε;

Μαρκ. καὶ Βερν. Ναί, ἔνο-
 πλον αὐθέντα.

Ἄμλ. Ἀπὸ τὰ νύχια ὅσ τὴν
 κορφὴν;

Μαρκ. καὶ Βερν. Ἀπὸ ἐπάν'
 ὡς κάτω.

Ἄμλ. Τότε λοιπὸν τὸ πρό-
 σωπον δὲν εἶδες.

Ὁρατ. Ναί, τὸ εἶδα.
 Τὴν περικεφαλαίαν του τὴν
 εἶχε σηκωμένην.

Ἄμλ. Πῶς ἦτο; ἦτο σκυ-
 θρωπὸν;

Ὁρατ. Ἡ ἔκφρασις του ἦτο
 Ἡ λύπη μᾶλλον ἢ ὀργή.

Ἄμλ. Χλωμὸ ἢ ἀναμμένο;

Ὁρατ. Κατὰ χλωμο.

Itself to motion, like as it would
 speak;

But even then the morning cock
 crew loud,

And at the sound it shrunk in
 haste away,

And vanished from our sight.

Ham. 'Tis very strange.

Hor. As I do live, my
 honoured lord, 'tis true;
 And we did think it writ down
 in our duty

To let you know of it.

Ham. Indeed, indeed, sirs,
 but this troubles me.

Hold you the watch to-night?

Mar. and Ber. We do my
 lord.

Ham. Armed, say you?

Mar. and Ber. Armed, my
 lord.

Ham. From top to toe?

Mar. and Ber. My lord,
 from head to foot.

Ham. Then saw you not his
 face?

Hor. O, yes, my lord; he
 wore his beaver up.

Ham. What, looked he
 frowningly?

Hor. A countenance more
 in sorrow than in anger.

Ham. Pale or red?

Hor. Nay, very pale.

- 'Αμλ. Ἐπάνω σας ἐστύλονε
τὰ μάτια;
- 'Ορατ. Ὀλην τὴν ὄραν.
- 'Αμλ. Ἦθελα παρὼν ἐκεῖ
νὰ ἦμην!
- 'Ορατ. Θὰ ἔμενες ἐμβρόν-
τητος.
- 'Αμλ. Πιστεύω. Ναί, πι-
στεύω! —
- 'Ὡς πόσην ὄραν ἔμεινε;
- 'Ορατ. Περίπου ὅσον θέλει
Νὰ ἀριθμήσης ἑκατὸν χωρὶς
μεγάλην βίαν.
- Μαρκ. καὶ Βερν. Πλειότερον,
πλειότερον.
- 'Ορατ. Ὄταν τὸν εἶδα,
ὄχι.
- 'Αμλ. Ἦσαν τὰ γένειά του
ψαρά, ἢ μαῦρα;
- 'Ορατ. Ὄπως ἦσαν
Ὄταν τὸν εἶδα ζωντανόν, ἀλευ-
ρωμένα μαῦρα.
- 'Αμλ. Ἐρχομ' ἀπόψε 'σ τὴν
φρουράν. Ἴσως φανῆ καὶ
πάλιν.
- 'Ορατ. Τὸ ἐγγυῶμαι, θὰ
φανῆ.
- 'Αμλ. Τοῦ εὐγενοῦς πατρός
μου
- 'Εὰν θὰ ἔχη τὴν μορφὴν, ἐγὼ θὰ
τοῦ λαλήσω,
- 'Ακόμη κ' ἂν μ' ὀρθάνοικτο τὸ
στόμα του ὁ Ἄδης
- Μοῦ ἐπιβάλλη σιωπὴν! — Αὐτὴν
τὴν ὀπτασίαν
- 'Εὰν τὴν εἴχετε κρυφὴν κ' οἱ
τρεῖς σας ἕως τώρα,
- Παρακαλῶ κρατήσατε τὴν σιω-
πὴν ἀκόμη.
- Καὶ ὁ τι ἄλλο ἂν συμβῆ τὴν
ἐρχομένην νύκτα,
- Ham.* And fixed his
eyes upon you?
- Hor.* Most constantly.
- Ham.* I would I had
been there.
- Hor.* It would have much
amazed you.
- Ham.* Very like, very like.
Stayed it long?
- Hor.* While one with moder-
ate haste might tell a
hundred.
- Mar. and Ber.* Longer, longer.
- Hor.* Not when I saw't.
- Ham.* His beard was
grizzled,—no?
- Hor.* It was, as I have seen
it in his life,
A sable silvered.
- Ham.* I will watch to-
night:
- Perchance 'twill walk again.
- Hor.* I warrant it will.
- Ham.* If it assume my noble
father's person,
I'll speak to it, though hell itself
should gape
And bid me hold my peace. I
pray you all,
If you have hitherto concealed
this sight,
Let it be tenable in your silence
still;
- And whatsoever else shall hap-
to-night,
Give it an understanding, but
no tongue:

Ἵ τὸν νοῦν σας νὰ τὸ ἔχετε,
ἀλλὰ ὅσ τὴν γλῶσσαν ὄχι.

Ἡ φιλικὴ ἀγάπη σας θὰ λάβῃ
τὸν μισθὸν της.

Ἀνάμεσα ὅσ τὰς ἕνδεκα καὶ
δώδεκα θὰ ἔλθω

Ἵ τὸν προμαχῶνα. Χαίρετε!

Πάντες. Τὸ ταπεινὸν μας σέβας
Αὐθέντα.

Ἄμλ. Τὴν ἀγάπην σας καὶ
σεῖς τὴν ἰδικὴν μου!

ἜΩρα καλὴ σας."

Πῶς σὰς φαίνεται ἡ μετά-
φρασις;

Πολὺ καλὴ· ἀλλὰ πρέπει νὰ
ὁμολογήσω ὅτι λέξεις τινὰς καὶ
φράσεις δὲν ἐνόησα καλῶς.

Τοῦτο ἦτο φυσικόν, διότι ὁ
μεταφράσας τὸ δράμα ἔχει ὡς
βάσιν τὴν λαλουμένην καὶ ὄχι
τὴν ὑπὸ τῶν λογίων γραφομένην
γλῶσσαν· ὅταν ὁμως μάθητε
καλῶς ἀμφοτέρας δὲν θὰ εὔρητε
μεταξὺ αὐτῶν μεγάλην διαφο-
ράν.

Ἔπὸ τίνος ἐγείνεν ἡ μετάφρα-
σις;

Ἔπὸ τοῦ Κυρίου Δημητρίου
Βικέλα, ὅστις μετέφρασεν εἰς
τὴν λαλουμένην Ἑλληνικὴν καὶ
διάφορα ἄλλα δράματα τοῦ
Σαικοσπέιρου.

Τὸ ὄνομα τοῦ Κυρίου Βικέλα
μοὶ εἶναι γνωστόν, διότι ἀνέγνων
ἐν ἱστορικόν του διήγημα, τὸ
ὁποῖον πολὺ μοὶ ἤρεσε.

Ἐννοεῖτε τὸν Λουκὴν Λάραν;

Μάλιστα· τὸν ὁποῖον τόσον
ἐπιτυχῶς μετέφρασεν εἰς τὴν
Ἀγγλικὴν γλῶσσαν ὁ ἐν Λον-

I will requite your loves. So,
fare you well:

Upon the platform, 'twixt eleven
and twelve,

I'll visit you.

All. Our duty to your
honour.

Ham. Your loves, as mine
to you: farewell.

What do you think of the
translation?

Very good: but I must con-
fess that there were some words
and phrases which I did not
understand very well.

That was natural, for the
translator of the play employs
principally the vernacular and
not the language as it is written
by the learned: but when you
have thoroughly learnt both,
you will not find much differ-
ence between them.

By whom was the translation
made?

By Mr. Demetrius Bikelas,
who has translated into vernac-
ular Greek several other plays
of Shakespeare.

The name of Mr. Bikelas is
familiar to me, for I have read
an historical tale of his, which
pleased me very much.

Do you mean *Loukis Laras*?

Yes. The work which was
translated into English so suc-
cessfully by the Greek am-

δίνῳ πρεσβευτῆς τῆς Ἑλλάδος
Κύριος Γεννάδιος.

Βλέπω ὁ οὐρανὸς ἤρχισε νὰ
καλύπτηται ἀπὸ σύννεφα καὶ
φοβοῦμαι μήπως βρέξῃ.

Ναί, νομίζω ὁ καιρὸς κλίνει
εἰς βροχὴν, ὥστε ἄς σπεύσωμεν
εἰς τὸ ξενοδοχεῖον.

Ἴδού, ἤρχισεν ἤδη νὰ ψη-
χαλίξῃ. Ἀνοίξατε παρακαλῶ
τὸ ἀλεξιβροχὸν σας, διότι ἐγὼ
δὲν ἐπῆρα τὸ ἰδικόν μου νομίζων
ὅτι θὰ ἔχωμεν καλὸν καιρόν.

Ἄλλὰ δὲν εἶναι ἀνάγκη. Ἦτο
μόνον περαστικὸν σύννεφον· ὁ δ'
ἥλιος ἔλαμψε πάλιν χαριέντως.

Τοῦτό μ' ἐνθυμίζει τὸ Ἄνα-
κρέοντειον—

“Ἀφελῶς δ' ἔλαμψε Τιτάν,
Νεφελῶν σκιαὶ δονοῦνται.”

Καὶ μὰ τὴν ἀλήθειαν καλὰ
κάμνουσι καὶ δονοῦνται· δὲν
ἀμφιβάλλω δὲ ὅτι πορεύονται
πρὸς τὸ Λονδίνον, τὴν πατρίδα
των. Πόσον χρησιμώτεροι θὰ
ἦσαν ἂν μετέβαινον εἰς τὴν
Ἑλλάδα!

Τόσον λοιπὸν περιζήτητοι
εἶναι ἐκεῖ;

Ὅχι μόνον περιζήτητοι, ἀλλὰ
καὶ περιμάχητοι, ὡς τοῦτο γίνε-
ται κατάδηλον ἐκ τῆς “Ὑπὲρ
ὄνου σκιᾶς” παροιμίας.

Ἐὰν οὕτως ἔχει τὸ πρᾶγμα,
θα κάμωμεν καλὰ πρὶν φθάσω-
μεν εἰς τὴν Ἑλλάδα νὰ ἀγορά-
σωμεν πῖλους πλατυγύρους καὶ
καλὰ ἀλεξήλια.

Ἄς ὑπάγωμεν λοιπὸν εὐθὺς τώ-
ρα νὰ τὰ ἀγοράσωμεν, διότι μετὰ
τὸ γεῦμα δὲν θὰ ἔχωμεν καιρόν.

bassador in London, Monsieur
Gennadius.

I see the sky has begun to
be overcast, and I am afraid
that it will rain.

Yes, I think the weather is
turning to rain, so let us hasten
to the hotel.

There, it has already begun to
drizzle. Put up your umbrella,
please, for I did not bring mine,
as I thought we should have
fine weather.

There is no occasion. It was
only a passing cloud, and the sun
has shone out again charmingly.

That reminds me of the
passage attributed to Anacreon—

“The Titan shone out softly,
the cloud-shadows are moving.”

And upon my word it is a
good thing they do move: and
I have no doubt that they are
going towards London, their
native land. How much more
useful they would be if they
went to Greece!

Are they then so much desired
there?

Not only desired but quar-
relled about, as is clear from the
proverb “For the shade of the
donkey.”

If that is so, we should do
well, before arriving in Greece,
to buy broad-brimmed hats and
good sun-shades.

Let us go then now at once
and buy them, for after dinner
we shall have no time.

Ὁ πῖλος οὗτος σᾶς πηγαίνει πολὺ καλά. Τώρα φαίνεσθε ὡς ἀληθῆς περιηγητής. Τὰ ἀλεξήλια ταῦτα εἶναι ἐπίτηδες διὰ θερμὰ κλίματα. Ἄς ὑπάγωμεν τώρα νὰ γευματίσωμεν.

Τί ὥρα ἀναχωροῦμεν;

Εἰς τὰς ὀκτῶ καὶ σαράντα ἀκριβῶς.

Ἐχομεν λοιπὸν δύο ὥρας εἰς τὴν διάθεσίν μας.

Ἄς εἰσέλθωμεν εἰς τὸ ἀπέναντι ἐστιατόριον. Εἶναι περίφημον διὰ τὰ ψητὰ του. . . .

Τώρα ἄς ὑπάγωμεν εἰς τὸ ξενοδοχεῖόν μας νὰ πληρώσωμεν τὸν ξενοδόχον καὶ νὰ ἀπέλθωμεν.

Τὸν λογαριασμόν μας παρακαλῶ.—Ἐβδομήντα φράγκα.

Πληρώσατε ὑμεῖς καὶ ἐγὼ σᾶς δίδω τὰ τριανταπέντε φράγκα ὅταν φθάσωμεν εἰς τὸν σταθμόν.

Ἡ ἄμαξα εἶναι ἐτοίμη. Ἄς ἐπιβῶμεν.—Εἰς τὸν σταθμὸν τοῦ Λυών.—Πολὺ καλά.

This hat suits you very well. Now you look like a real traveller. These sun-shades are on purpose for hot climates. Now let us go and have our dinner.

At what o'clock do we start?
At eight forty precisely.

We have then two hours at our disposal.

Let us go to the restaurant opposite. It is famous for its roast meat. . . .

Now let us go to our hotel and pay the hotel-keeper and be off.

Our bill, if you please.—Seventy francs.

You pay, and I will give you the thirty-five francs when we arrive at the station.

The carriage is ready. Let us get in.—To the station for Lyons.—All right!

ΔΙΑΛΟΓΟΣ Ε΄

Ἐφθάσαμεν ἐγκαίρως εἰς τὸν σταθμόν. Αἱ ἀποσκευαὶ ἡμῶν ἐτέθησαν ἀσφαλῶς εἰς τὴν φορητὴν ἄμαξαν. Τώρα μένει νὰ εὑρωμεν, εἰ δυνατόν, μίαν κενὴν ἄμαξαν. Ἴδου μία. Εἰσέλθετε. Ὑμεῖς λάβετε ἐκείνην τὴν γωνίαν, διότι εἰξεύρω ὅτι προτιμᾶτε νὰ ἔχητε τὴν ῥάχιν πρὸς τὴν μηχανήν. Ἐγὼ θὰ ἐξαπλωθῶ ἐδῶ, διότι εἰμαι τρομερὰ κουρασμένος. Ἴδου ἡ ἄμαξοστοιχία κινεῖται. Ἀναχωροῦμεν.

Θέλετε νὰ κλείσω τὸ παράθυρον;

Παρακαλῶ· διότι ὁ ἀήρ τῆς νυκτὸς εἶναι ψυχρός.

Ἐχει καλῶς. Εἴμεθα πολὺ ἀναπαντικά. Εὐχομαι νὰ μὴ μᾶς ἐνοχλήσῃ κανεὶς τὴν νύκτα.

Ἄς κοιμηθῶμεν τώρα, διότι ἐγὼ πολὺ νυστάζω. Σᾶς εὐχομαι καλὴν νύκτα.

Καλημέρα σας. Ἐκοιμήθημεν πολὺ καλά. Εὐτυχῶς κανεὶς δέν μας ἠνώχλησε τὴν νύκτα. Τί ὥρα εἶναι;

Ἐξ παρὰ τέταρτον. Ἄλλ' ἄς ἀνοίξωμεν τὰ παράθυρα ὅπως ἀναπνεύσωμεν ὀλίγον καθαρὸν αἶρα.

DIALOGUE V

We have arrived in good time at the station. Our luggage has been safely put in the luggage-van. It now remains for us to find, if possible, an empty carriage. Here is one. Get in. You take that corner, for I know that you prefer having your back to the engine. I shall lie down here, for I am dreadfully tired. There now, the train is moving. We are off.

Would you like me to shut the window?

If you please: for the night-air is cold.

That is all right. We are very comfortable. I hope no one will disturb us during the night.

Now let us go to sleep, for I am very sleepy. I wish you good-night.

Good-morning. We slept very well. Fortunately no one disturbed us in the night. What o'clock is it?

A quarter to six. But let us open the windows, so as to get a little breath of fresh air.

Τί λαμπρὸς καιρὸς! Πόσον εὐχάριστος εἶναι ἡ πρωϊνὴ αὔρα. Ἡ κοιλάς διὰ τῆς ὁποίας διερχόμεθα εἶναι γραφικωτάτη. Κυττάξατε πόσον χαριέντως ῥέει ὁ ποταμὸς Λαίσις! Αἱ ὄχθαι αὐτοῦ εἶναι κατάφυτοι. Ἡ μικρὰ ἐκείνη πεδιάς εἶναι πλήρης ἔαρινῶν ἀνθῶν. Ὁλη ἡ πέριξ χώρα εἶναι τερπνοτάτη.

Πλησιάζομεν κομίζω εἰς σταθμόν τινα, διότι ἡλαττώθη ἡ ταχύτης τῆς ἀμαξοστοιχίας.

Εἶναι ὁ σταθμὸς τῆς κωμολόλου Σαμβερύ. Πέντε μόνον λεπτὰ μένομεν ἐνταῦθα. Ἴδου πάλιν ἐκινήσαμεν. Παρατηρήσατε εἰς τὸν σταθμὸν τὸ πλῆθος τῶν θεατῶν; Δὲν νομίζετε ὅτι οἱ πλείστοι ὁμοιάζον μὲ Ἴταλοῦς;

Εἰς ταῦτα τὰ μέρη τὰ δύο ἔθνη, οἱ Γάλλοι καὶ Ἴταλοὶ, εἶναι ὀλίγον ἀναμεμιγμένοι, ἀλλ' ἐπικρατεῖ βεβαίως τὸ Γαλλικὸν στοιχεῖον. Ἴσως οἱ ἐν τῷ σταθμῷ ἦσαν ταξιδιωταὶ ἐκ τῆς Βορείου Ἰταλίας.

Πολὺ πιθανόν. Ἄλλ' εἴτε Ἴταλοὶ εἶναι, εἴτε Γάλλοι, ἡ γλῶσσα ἀμφοτέρων εἶναι τρανὸν τεκμήριον τῆς μεγάλης δυνάμεως τοῦ ἀρχαίου Ῥωμαϊκοῦ κράτους.

Οἱ Ῥωμαῖοι εἶχον ὡς κύριον αὐτῶν μέλημα νὰ ἐπικρατῆ ἡ γλῶσσά των εἰς τὰ μέρη τὰ ὁποία ὑπέκειντο εἰς τὴν κυριαρχίαν των, καὶ ὡς ἐκ τούτου περὶ τὰ τέλη τῆς τετάρτης ἑκατονταετηρίδος ἡ Λατινικὴ

What splendid weather! How pleasant the morning breeze is! The valley through which we are passing is most picturesque. See how gracefully the river Laisse flows. Its banks are covered with vegetation. That little plain there is full of spring flowers. The whole of the country around is most delightful.

We are approaching some station, I think, for the train has lessened its speed.

It is the station of the little town of Chambery. We only stay five minutes here. There, we are on the move again. Did you notice in the station the number of spectators? Don't you think the majority looked like Italians?

In these parts the two nations, the French and Italians, are rather mingled, but the French element decidedly prevails. Perhaps the people in the station were travellers from North Italy.

Very likely: but whether they be French or Italians, the language of both is clear evidence of the great power of the ancient Roman empire.

The Romans took especial care that their language should prevail in those parts which were under their sway; consequently about the end of the fourth century the Latin tongue became general in the Roman

γλῶσσα κατέστη γενικὴ ἐντὸς τοῦ Ῥωμαϊκοῦ κράτους, ἐκ τῶν ἀκτῶν τῆς Βρετανίας μέχρι τῶν παραλίων τῆς Ἀδριατικῆς θαλάσσης.

Εἶναι θαῦμα πῶς δὲν ἐπεκράτησε καὶ εἰς τὸ ἀνατολικὸν τμήμα τοῦ Ῥωμαϊκοῦ κράτους.

Ὁ λόγος εἶναι ἀπλουστάτος. Τὰ ἐν τῇ ἑσπερίᾳ Εὐρώπῃ ἔθνη οὔτε πολιτισμὸν τινα οὔτε ἐθνικὴν φιλολογίαν εἶχον τότε, καὶ ὡς ἐκ τούτου ἡ γλῶσσα τῶν κατακτητῶν αὐτῶν, ὡς καὶ τὰ ἦθη καὶ ἔθιμα αὐτῶν, εὐκόλως εἰσήγοντο παρ' αὐτοῖς· ἐν τῇ Ἀνατολῇ ὁμοῦ τὸ πρᾶγμα εἶχεν ἄλλως. Ἐν αὐτῇ ὁ Ἑλληνικὸς πολιτισμὸς δημιουργηθεὶς ἐν Ἑλλάδι καὶ ἐπεκταθεὶς διὰ τοῦ Μεγάλου Ἀλεξάνδρου καὶ τῶν διαδόχων αὐτοῦ ἐφ' ὅλων τῶν χωρῶν ἃς ὁ Μακεδὼν οὗτος δορυκτῆτωρ κατέκτησεν, εἶχε βαθείας ρίζας, ἡ δὲ Ἑλληνικὴ γλῶσσα ἦτο τὸ κοινὸν ὄργανον πάντων εἰς τὴν φιλολογίαν καὶ τὸ ἐμπόριον. Οἱ Ῥωμαῖοι διὰ παντοίων μέσων προσεπάθησαν ὅπως καὶ ἐνταῦθα ὑπερισχύσῃ ἡ γλῶσσα αὐτῶν, ἀλλ' οὐ μόνον οὐδὲν κατώρθωσαν, ἀλλὰ καὶ εἰς αὐτὴν ἀκόμη τὴν Ῥώμην εἰσήλθε τροπαιοφόρος ἡ Ἑλληνικὴ καὶ εἰς τοιοῦτον βαθμὸν κατεγοήτευσεν τοὺς Ῥωμαίους, ὥστε οὐδεὶς πολίτης ἐθεωρεῖτο ὡς ἔχων ἀρμόζουσαν καὶ καλὴν ἀνατροφὴν ἐὰν δὲν ἐγνώριζε τὴν Ἑλληνικὴν.

Ὅσα εἶπετε εἶναι ἀληθέστατα· διότι καὶ νῦν ἔτι εἶναι φανερὰ ἡ

empire, from the cliffs of Britain to the shores of the Adriatic.

It is a wonder that it did not prevail also in the eastern division of the Roman empire.

The reason is very simple. The nations in western Europe had in those days neither any civilisation nor any national literature, and consequently the language of their conquerors, as well as their manners and customs, were easily introduced among them; but in the East the case was different. Here the Hellenic civilisation, which originated in Greece, and was disseminated by Alexander the Great and his successors throughout all the countries which this Macedonian conqueror subdued, had taken deep root, and the Greek language was the common medium for everybody, both in literature and trade. The Romans tried by every kind of means to make their own language prevail also here, but not only had they no success at all, but the Greek language made a triumphal entry into Rome itself, and cast its magic spell upon the Romans to such a degree that no citizen was considered to have received a befitting and really good education unless he knew Greek.

What you say is very true, for even at the present day the

δύναμις καὶ ἡ ἀθανασία τῆς Ἑλληνικῆς γλώσσης. Ἡ Λατινικὴ γλῶσσα ὡς καλὴ μήτηρ ἐγέννησε καὶ ἀνέθρεψε πολλὰς γλώσσας, τὴν Ἰταλικήν, τὴν Γαλλικὴν, τὴν Ἰσπανικὴν, τὴν Πορτογαλικὴν καὶ τὴν Ῥουμανικὴν, ἀλλ' αὐτὴ ὡς γλῶσσα ζῶσα πρὸ πολλῶν αἰῶνων ἀπέθανεν. Ὑπάρχει εἰς κανὲν μέρος τῆς γῆς ἔθνος τὸ ὁποῖον νὰ λαλῇ Λατινικά; Ἡ Ἑλληνικὴ γλῶσσα, τούναντίον, ἀπὸ τῶν ἀρχαιοτάτων χρόνων μέχρι τῆς σήμερον μένει ζῶσα. Περιέλθετε σύμπασαν τὴν ἐλευθέραν Ἑλλάδα, τὴν τε ἠπειρωτικὴν καὶ τὰς νήσους· ὑπάγετε εἰς τὴν Ἠπειρον, Μακεδονίαν καὶ Θράκην· μετάβητε εἰς τὴν Κωνσταντινούπολιν· ἐπισκέφθητε πάσας τὰς παραλίους πόλεις τῆς Μικρᾶς Ἀσίας καὶ τὰς ὑπὸ τὴν Τουρκίαν νήσους· πανταχοῦ θὰ ἀκούσητε τοὺς ἐγχωρίους λαλοῦντας τὴν Ἑλληνικὴν.

Τοῦτο ὁμολογεῖται ὑπὸ πάντων τῶν περιηγητῶν· δὲν δύνασθε ὅμως ν' ἀρνηθῆτε ὅτι ἡ σημερινὴ Ἑλληνικὴ δὲν εἶναι καθ' ὅλα ὁμοία μὲ τὴν ἀρχαίαν.

Μήπως ἡμεῖς λέγομεν ὅτι εἶναι; Ἡ Ἑλληνικὴ γλῶσσα, ὡς καὶ πᾶσα ἄλλη, ἐν τῷ μακρῷ αὐτῆς βίῳ, ὑπέστη μεταβολὰς τινὰς καὶ ἀλλοιώσεις, αὐτὰς ὅμως δὲν ὑπῆρξαν ὀργανικαί, ἀλλὰ μόνον ἐξωτερικαί. Ἡ γλῶσσα τοῦ Ὀμήρου παραβαλλομένη πρὸς τὴν τοῦ Πλάτωνος καὶ τῶν συγχρόνων του, ἐκ πρώτης

power and imperishable nature of the Greek language is manifest. The Latin language, like a good mother, gave birth to and fostered many languages, Italian, French, Spanish, Portuguese and Roumanian, but she herself, as a living language, has ceased to exist for many ages. Is there in any part of the world a nation which speaks Latin? The Greek language, on the contrary, from the earliest ages down to the present day remains a living tongue. Travel all over independent Greece, both the continent and the islands; go to Epirus, Macedonia and Thrace; pass to Constantinople; visit all the maritime cities of Asia Minor, and the islands under Turkish rule: everywhere you will hear the inhabitants speaking Greek.

This is acknowledged by all travellers; but you cannot deny that the Greek of the present day is not in all respects like the ancient language.

But do we say that it is so? The Greek language, like every other, has in the course of its long life undergone certain changes and alterations, but these were never fundamental but only external. The language of Homer, when compared with that of Plato and his contemporaries, at first sight appears

ὄψεως φαίνεται οὐσιωδῶς διάφορος, ἀλλ' ὅταν τις ἐξετάσῃ αὐτὴν καλῶς εὐρίσκει ὅτι εἶναι ἡ αὐτὴ. Ἡ ἀττικὴ διάλεκτος ἐπὶ Ἀλεξάνδρου τοῦ μεγάλου καὶ τῶν διαδόχων του, καταστᾶσα παγκόσμιος, ἀπέβαλε μέγα μέρος τῆς ἀρχικῆς αὐτῆς λεπτότητος· ἐπὶ Ῥωμαίων ἔτι περισσότερον· ἐπὶ δὲ Βυζαντινῶν ἡ διαφθορὰ αὐτῆς ὑπῆρξε μεγίστη· οὐδεὶς ὁμως ἐτόλμησέ ποτε νὰ εἴπῃ ὅτι ἡ γλῶσσα τῶν Βυζαντινῶν συγγραφέων δὲν εἶναι Ἑλληνική. Τὴν Ἑλληνικὴν γλῶσσαν δύναται τις νὰ παραβάλλῃ μὲ ἀνθρωπον πλοῦσιον, ὅστις ἀπώλεσε πλεῖστον μέρος τῆς περιουσίας του, ἀλλ' ὄχι ὅλην.

Ἡ παρομοίωσις εἶναι κατάλληλος.

Ἡ παρακμὴ ὁμως τῆς Ἑλληνικῆς γλώσσης φαίνεται ἐναργέστατα καὶ πρὸ τῆς Βυζαντινῆς ἐποχῆς. Παραβάλετε π. χ. τὸ πρῶτον κεφάλαιον τῆς Γενέσεως κατὰ τοὺς ἑβδομήκοντα μὲ τὴν νῦν γραφομένην Ἑλληνικὴν καὶ θὰ εὕρητε μεγάλην ὁμοιότητα. Ἐχω μετ' ἐμοῦ ἐν ἀντίτυπον τῆς Παλαιᾶς Διαθήκης. Ἴδου τὸ πρῶτον κεφάλαιον. Παρακαλῶ κάμετέ μοι τὴν χάριν νὰ μοι ἀναγνώσῃτε μέρος αὐτοῦ μεταφράζοντες αὐτὸ συγχρόνως εἰς τὴν σημερινὴν Ἑλληνικὴν.

Εὐχαριστῶς.

1. Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

materially different, but if any one examines it carefully, he finds that it is the same. The Attic dialect, in the time of Alexander the Great and his successors, having become universal, lost much of its original subtlety; in the time of the Romans still more; and in the time of the Byzantines its corruption was very great; still no one ever ventured to say that the language of the Byzantine authors was not Greek. The Greek language may be compared to a wealthy man who has lost a great part of his property, but not the whole.

The comparison is appropriate.

The decay, however, of the Greek language can be seen very clearly even before the Byzantine epoch. Compare, for instance, the first chapter of Genesis according to the Septuagint with the Greek language as now written, and you will find great similarity. I have with me a copy of the Old Testament. Here is the first chapter. I beg you to do me the favour to read me a part of it, translating it at the same time into modern Greek.

With pleasure.

In the beginning God created the heaven and the earth.

2. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.

3. Καὶ εἶπεν ὁ θεὸς Γενηθήτω φῶς, καὶ ἐγένετο φῶς.

4. Καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους.

5. Καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωτὴ, ἡμέρα μία.

6. Καὶ εἶπεν ὁ θεὸς Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως.

7. Καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα· καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος.

8. Καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν· καὶ εἶδεν ὁ θεὸς ὅτι καλόν· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωτὴ, ἡμέρα δευτέρα.

9. Καὶ εἶπεν ὁ θεός, Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά, καὶ ἐγένετο οὕτως· καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συνα-

Ἡ δὲ γῆ ἦτο ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα θεοῦ ἐφέρετο ἐπάνω τοῦ ὕδατος.

Καὶ εἶπεν ὁ θεός, Ἄς γείνη φῶς, καὶ ἐγένετο φῶς.

Καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι ἦτο καλόν, καὶ διεχώρισεν ὁ θεὸς τὸ φῶς ἀπὸ τοῦ σκότους.

Καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. καὶ ἔγεινεν ἑσπέρα, καὶ ἔγεινε πρωτὴ, ἡμέρα πρώτη.

Καὶ εἶπεν ὁ θεός, Ἄς γείνη στερέωμα ἐν μέσῳ τοῦ ὕδατος, καὶ ἄς διαχωρίσῃ ὕδατα ἀπὸ ὕδατων. καὶ ἔγεινεν οὕτως.

Καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα· καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, τὸ ὁποῖον ἦτο ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος.

Καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν· καὶ εἶδεν ὁ θεὸς ὅτι ἦτο καλόν· καὶ ἔγεινεν ἑσπέρα, καὶ ἔγεινε πρωτὴ, ἡμέρα δευτέρα.

Καὶ εἶπεν ὁ θεός, Ἄς συναχθῇ τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ἄς φανῇ ἡ ξηρά, καὶ ἔγεινεν οὕτως· καὶ συνήχθησαν τὰ ὕδατα τὰ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συνα-

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters: and it was so.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

And God called the firmament Heaven: and God saw that it was good: and the evening and the morning were these second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so: and the waters under the heaven were gath-

γῆρας αὐτῶν, καὶ ὤφθη ἡ ξηρά.

10. Καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν, καὶ τὸ σύστημα τῶν ὑδάτων ἐκάλεσε θαλάσσας.

Τοῦτο νομίζω ἀρκεῖ ἐκ τῆς Γενέσεως. Ἄς ἀναγνώσωμεν τώρα καὶ μέρος τι ἐκ τῆς Καινῆς Διαθήκης. Ἄνοιξάτε τὸ ἸΔ' κεφάλαιον τῆς Ἀποκαλύψεως. Ἐπιτρέψατέ μοι, ἐγὼ ν' ἀναγινώσκω τὸ ἀρχαῖον κείμενον, ὑμεῖς δὲ μεταφράζετε αὐτὸ κατὰ λέξιν εἰς τὴν σημερινὴν Ἑλληνικὴν.

14. Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

15. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κρᾶζων ἐν μεγάλῃ φωνῇ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης, "Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἤλθε σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς."

16. Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

18. Καὶ ἄλλος ἄγ-

γῆρας αὐτῶν καὶ ἐφάνη ἡ ξηρά.

Καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν, καὶ τὸ σύστημα τῶν ὑδάτων ἐκάλεσε θαλάσσας.

Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τῆς νεφέλης ἐκάθητό τις ὅμοιος μὲ υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κρᾶζων μετὰ μεγάλης φωνῆ πρὸς τὸν καθήμενον ἐπὶ τῆς νεφέλης, "Πέμψον τὸ δρέπανόν σου καὶ θέρισον, διότι σοι ἤλθεν ἡ ὥρα νὰ θερίσης, ἐπειδὴ ἐξηράνθη ὁ θερισμὸς τῆς γῆς."

Καὶ ὁ καθήμενος ἐπὶ τῆς νεφέλης ἔβαλε τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

Καὶ ἄλλος ἄγγελος

ered together unto one place, and the dry land appeared.

And God called the dry land Earth: and the gathering together of the waters called he Seas.

I think this is enough from Genesis. Now let us read a portion from the New Testament. Open the 14th chapter of the Apocalypse. Allow me to read the ancient text, and you translate it word for word into modern Greek.

And I looked, and behold, a white cloud, and upon the cloud one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle and reap: for the time has come to thee to reap, for the harvest of the earth is over-ripe.

And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

And another angel came out from the temple which is in heaven, he also having a sharp sickle.

And another angel

γελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, "Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρους τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς."

19. Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην.

20. Καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

Ἡ Παλαιὰ Διαθήκη κατὰ τοὺς ἑβδομήκοντα ἐγράφη ἐπὶ Πτολεμαίου τοῦ Λάγου κατὰ τὸ ἔτος 283 π.Χ., ἡ δὲ Ἀποκάλυψις Ἰωάννου περὶ τὰ τέλη τῆς πρώτης μ. Χ. ἑκατονταετηρίδος, καὶ ὅμως, ἂν καὶ παρήλθον ἕκτοτε τόσοι αἰῶνες, δὲν βλέπει τις μεγάλην διαφορὰν μεταξὺ τῆς τότε καὶ τῆς νῦν Ἑλληνικῆς, οὔτε εἰς τὰς λέξεις, οὔτε εἰς τὰς κλίσεις τῶν ὀνομάτων, οὔτε εἰς τοὺς σχηματισμοὺς τῶν ῥημάτων, οὔτε εἰς τίποτε ἄλλο σπουδαῖον, τὸ ὁποῖον νὰ ἀλλοιωῖ τὴν φύσιν τῆς γλώσσης. Ἀπορεῖ τις τῷ ὄντι εἰς τί νὰ ἀποδώσῃ τὴν ἐκπληκτικὴν ταύτην ὁμοιότητα.

ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε μετὰ κραυγῆς μεγάλης πρὸς τὸν ἔχοντα τὸ δρέπανον τὸ ὀξύ, "Πέμψον τὸ δρέπανόν σου τὸ ὀξύ, καὶ τρύγησον τοὺς βότρους τῆς γῆς, διότι ἤκμασαν αἱ σταφυλαὶ αὐτῆς."

Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς καὶ ἔβαλε τὰ τρυγηθέντα εἰς τὸν ληνὸν τοῦ θεοῦ τὸν μέγαν.

Καὶ ἐπατήθη ὁ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τοῦ ληνοῦ ἕως τῶν χαλινῶν τῶν ἵππων, εἰς διάστημα χιλίων ἑξακοσίων σταδίων.

came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

The Old Testament according to the Seventy was written in the time of Ptolemaeus, the son of Lagus, in the year 283 B.C., and the Revelation of St. John about the end of the first century after Christ, and yet, although so many centuries have passed since then, one sees no great difference between the Greek of that time and the present, either in the words or the declensions of the nouns or the conjugations of the verbs, or in any other important particular such as would alter the character of the language. In fact one is at a loss to know to what cause to ascribe this astounding similarity.

Ἐὰν ἡ Παλαιὰ Διαθήκη μετεφράζετο καὶ ἡ Καινὴ Διαθήκη ἐγράφετο εἰς τὸ ὕφος τῶν τότε ἀττικιστῶν ἢ ὁμοίτης βεβαίως δὲν θὰ ἦτο τόσο μεγάλη, ἀλλ' εὐτυχῶς τὰ ἱερὰ βιβλία ἐγράφησαν οὐχὶ εἰς τὴν τότε ἐπιτετηδευμένην γλῶσσαν τῶν λογίων, ἀλλ' εἰς τὴν τοῦ λαοῦ, τὴν καταληπτὴν εἰς πάντας· ἡ δὲ τοιαύτη γλῶσσα δὲν ἀλλοιοῦται εὐκόλως ὑπὸ τοῦ χρόνου. Ὁ Κοραΐς λέγει πού, "Γλῶσσα οὔτε δημιουργεῖται οὔτε μεταβάλλεται εἰς ὀλίγων ἐτῶν διάστημα. Μακρὸς χρόνος τὴν πλάσσει, καὶ μακρὸς χρόνος τὴν μεταπλάσσει, οὐδ' ἐμπορεῖ νὰ τὴν ἐξαλείψῃ ὀλότελα, ἂν δὲν ἐξαλείψῃ πρότερον αὐτὸ τὸ ἔθνος." Ἐκτὸς τούτου τὸ Ἑλληνικὸν ἔθνος ἂν καὶ ἀπώλεσε τὴν αὐτονομίαν του καὶ τὴν ἀρχαίαν αὐτοῦ εὐκλειαν, οὐδέποτε ὅμως ἐξεβαρβαρώθη τελῶς, ἀλλὰ τοῦναντίον καὶ ἐν τῇ ἐσχάτῃ αὐτοῦ καταπτώσει διετήρει πάντοτε ζῶπυρόν τι τοῦ ἀρχαίου αὐτοῦ πολιτισμοῦ. Λόγιοι ἄνδρες ἐκ τοῦ Ἑλληνικοῦ ἔθνους οὐδέποτε ἐξέλιπον· μαρτύριον δὲ τρανὸν τούτου τὰ συγγράμματα αὐτῶν ἅπερ ἀποτελοῦσι σειρὰν ἀδιάκοπον ἀπὸ τῶν ἀρχαιοτάτων χρόνων μέχρι τῆς σήμερον.

Τοῦτο ὁμολογεῖ καὶ ὁ Γίββων λέγων, "Οἱ ὑπήκοοι τοῦ Βυζαντινοῦ θρόνου καὶ ἐν τῇ ἐσχάτῃ αὐτῶν δουλείᾳ καὶ ταπεινώσει κατεῖχον ἔτι χρυσοῦν κλεῖδα

If the Old Testament had been translated and the New Testament written in the style of the Atticists of the time, the similarity certainly would not have been so great, but fortunately the Holy Scriptures were written not in the affected language of the learned of those days, but in that of the people which was intelligible to all: a language of this kind does not readily undergo any change from the effect of time. Coraïs says somewhere, "A language is neither created nor changed in the space of a few years. A long time is required to form it, and a long time to effect any change in it, but it cannot entirely efface it unless it first effaces the nation itself." Besides, the Greek nation, although it lost its independence and its ancient glory, never lapsed completely into barbarism, but, on the contrary, even in its utmost prostration, always kept alive a spark of its ancient civilisation. Learned men were never wanting in the Greek nation, as is plainly testified by their writings, which form an unbroken chain extending from the earliest times down to the present day.

Gibbon acknowledges this when he says, "In their lowest servitude and depression the subjects of the Byzantine throne were still possessed of a golden

ἀνοίγουσαν τοὺς ἀρχαίους θησαυροὺς ἐναρμονίου καὶ γονίμου γλώσσης, ἥτις εἰς μὲν τὰ αἰσθητὰ δίδει ζῶν, εἰς δὲ τὰ νοητὰ ὑπόστασιν.”

Ἄλλ' ἀτυχῶς τὴν πολύτιμον ταύτην κλεῖδα ὀλίγιστοι τὴν μετεχειρίζοντο καὶ ἐκεῖνοι ἀδεξίως. Καὶ ὅσοι μὲν ἐξ αὐτῶν κατῴρθουν νὰ εἰσδύσωσι πῶς εἰς τὰ ἐνδότερα τοῦ θησαυροφυλακίου, οὗτοι καταγοητευόμενοι ἐκ τοῦ κάλλους τῶν ἀρχαίων κειμηλίων προσεπάθουν νὰ μιμηθῶσιν αὐτὰ καὶ ἔγραφον εἰς γλῶσσαν πλήρη μὲν ἀττικῶν φράσεων καὶ λέξεων, ἀλλὰ παρασάγγας ὅλους ἀπολειπομένην τῶν πρωτοτύπων· ὅσοι δὲ μόνον ἐκ μικρᾶς θυρίδος ἐνεκυσαν εἰς τὸν θησαυρόν, καὶ δὲν ἤσθάνθησαν τὴν μαγευτικὴν τῶν ἐμπεριεχομένων ἐν αὐτῷ δύναμιν, ἔγραφον ἀνεπιτηδεύτως εἰς τὴν τότε γλῶσσαν τοῦ λαοῦ. Τοιοῦτοι εἶναι ὁ Παχώμιος, ὁ Παλλάδιος, Κύριλλος ὁ Σκυθοπλίτης, ὁ Εὐάγριος, Ἰωάννης ὁ Μόσχος καὶ ὁ γράψας τὸ Μέγα Λειμωνάριον.

Πότε ἤκμασαν οὗτοι; καὶ περὶ τίνος ἔγραφαν; διότι πρέπει νὰ ὁμολογήσω ὅτι πρώτην φοράν τώρα ἀκούω τὰ ὀνόματα αὐτῶν.

Ἀκριβῶς νὰ σᾶς εἶπω δὲν δύναμαι, νομίζω ὅμως ὅτι ἤκμασαν κατὰ τὸ χρονικὸν διάστημα τὸ μεταξὺ τοῦ τετάρτου

key that could unlock the treasures of antiquity—of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy.”

But unfortunately this valuable key very few employed, and they unskilfully. And those of them who managed somehow to penetrate into the interior of the treasury, enchanted with the beauty of its ancient treasures, attempted to imitate them, and wrote in a language full indeed of Attic phrases and words, but miles behind the original; but those who only peeped into the treasury through a little window and did not feel the magic power of its contents, wrote in an unstudied style in the language of the people of their day. Such are Pachomios, Palladius, Cyrellus the Scythopolitan, Eugrius, Johannes Moschus, and the author of the Great Limonarium.

When did these authors flourish? and what did they write about? For I must acknowledge that this is the first time I have heard their names.

I cannot tell you exactly, but I think that they flourished in the period between the fourth and the eighth century after Christ.

καὶ ὀγδόου αἰῶνος μ.Χ. Συνέγραψαν δὲ βίους μαρτύρων, ἀσκητῶν καὶ ἁγίων. Ἴδου περικοπαί τινες ἐκ τοῦ Μεγάλου Λειμωναρίου, ὅπερ κοινῶς πιστεύεται ὅτι συνεγράφη κατὰ τὸ ἔτος 490 μ.Χ. Ἀντέγραψα αὐτὰ εἰς τοῦτο τὸ τετράδιον πρὸ πολλοῦ ὡς δείγματα τῆς τότε κοινῆς γλώσσης.

Ἄλλὰ βλέπω ὅτι δὲν περιωρίσθητε μόνον εἰς ταῦτα, ἀλλ' ἔχετε μεγάλην συλλογὴν δειγμάτων τῆς γλώσσης τοῦ παρακμάζοντος Ἑλληνισμοῦ.

Θέλετε νὰ σὰς ἀναγνώσω τινὰ ἐξ αὐτῶν ;

Πολὺν θὰ με ὑποχρεώσητε. Παρακαλῶ ὁμως τηρήσατε χρονολογικὴν τάξιν ὅπως γείνη φανερά ἢ βαθμιαία κατάπτωσις τῆς γλώσσης.

Ἴδου μία περικοπὴ ἐκ τοῦ Λαυσαϊκοῦ τοῦ Παλλαδίου ἀκμάσαντος κατὰ τὸ 408 μ.Χ. “Ἐίδομεν καὶ πατέρα τινὰ τῶν ἐκεῖ Ἀμμώνιον ὀνόματι ἐξαίρετα κελλία ἔχοντα καὶ αὐλὴν καὶ φρέαρ καὶ τὰς λοιπὰς χρείας. Ἐλθόντος δὲ πρὸς αὐτὸν τινος ἀδελφοῦ σωθῆναι σπεύδοντος καὶ λέγοντος αὐτῷ ἐπινοεῖν αὐτῷ κελλίον πρὸς οἴκησιν, ὡς ἐπὶ τοῦτῃ ἐξελθὼν παρήγγειλεν αὐτῷ μὴ ἀναχωρεῖν αὐτὸν ἐκ τῶν κελλιῶν, ἄχρις ἂν εὕρῃ αὐτῷ ἐπιτήδειον καταγῶγιον. Καὶ καταλιπὼν αὐτῷ πάντα ὅσα εἶχε σὺν αὐτοῖς τοῖς κελλίοις, ἑαυτὸν εἰς μικρὸν τι κελλίον μικρὰν ἐκείθεν ἀπέκλεισεν.”

They wrote the lives of martyrs, ascetics, and saints. Here are some extracts from the *Great Limonarium*, which is commonly believed to have been written about 490 A.D. I copied them into this note-book a long time ago as specimens of the ordinary language of those days.

But I see that you have not confined yourself entirely to these, but that you have a large collection of specimens of the Greek language in its decline.

Would you like me to read some of them to you ?

You will oblige me very much. But I beg you to keep to the chronological order so that the gradual decline of the language may be apparent.

Here is an extract from the *Lausaicon* of Palladius who flourished in 408 A.D. “We saw also one of the fathers who lived there, by name Ammonius, who had excellent cells and a courtyard and a well and other accommodation. When one of the brethren came to him who was anxious to be saved, and begged him to find for him a cell to live in, he went out as if for this purpose, after telling him not to leave the cells until he had found for him a fitting residence. Then leaving to him everything he possessed, cells and all, he went and shut himself up in a little cell far away from there.”

Ἡ ἐξῆς περικοπή εἶναι ἐκ τοῦ Μεγάλου Λειμωναρίου, 490 μ.Χ. (Theodorus). "Ἦλθόν ποτε ἐπάνω αὐτοῦ τρεῖς λῃσταί, καὶ οἱ δύο ἐκράτουν αὐτόν, ὁ δὲ εἰς ἑκουβάλλει τὰ σκεύη αὐτοῦ. Ὡς δὲ ἐξήνεγκε τὰ βιβλία καὶ τὸν λεβίτωνα ἤθελε λαβεῖν. Τότε λέγει αὐτοῖς, 'τοῦτο ἀφίετε.' Οἱ δὲ οὐκ ἤθελον. Καὶ κινήσας τὰς χεῖρας αὐτοῦ ἔρριψε τοὺς δύο. Καὶ ἰδόντες ἐφοβήθησαν. Καὶ λέγει αὐτοῖς ὁ γέρον, 'μηδὲν δευμάσητε· ποιήσατε αὐτὰ εἰς τέσσαρα μέρη, καὶ λάβετε τὰ τρία καὶ ἀφετε τὸ ἓν.' Καὶ οὕτως ἐποίησαν διὰ τὸ λαβεῖν τὸ μέρος αὐτοῦ τὸν λεβίτωνα τὸν συνακτικόν."

Τὸ δὲ ἀκόλουθον εἶναι ἐκ τῶν τοῦ Ἰωάννου Μόσχου, 614 μ.Χ. "Γέρον ἐκαθέζετο ἔξω τῆς πόλεως Ἀντινῶ, μέγας, ποιήσας εἰς κελλίον αὐτοῦ ἔτη περὶ τὰ ἑβδομήκοντα. Εἶχεν δὲ μαθητὰς δέκα· ἓνα δὲ ἔσχεν πάνυ ἀμελοῦντα ἑαυτοῦ. Ὁ οὖν γέρον πολλὰκις ἐνουθέτει καὶ παρεκάλει αὐτόν λέγων, 'ἀδελφε φρόντιζε τῆς ἑαυτοῦ ψυχῆς· ἔχεις ἀποθανεῖν καὶ εἰς κόλασιν ἀπελθεῖν.' Ὁ δὲ ἀδελφὸς πάντοτε παρήκουεν τοῦ γέροντος μὴ δεχόμενος τὰ λεγόμενα ὑπ' αὐτοῦ. Συνέβη οὖν μετὰ τινα χρόνον τελευτῆσαι τὸν ἀδελφόν· πολὺ δὲ ἔλυπήθη ἐπ' αὐτῷ ὁ γέρον· ἤδη γὰρ ὅτι ἐν πολλῇ ἀθυμίᾳ καὶ ἀμελείᾳ ἐξῆλθεν τοῦ κόσμου τούτου. Καὶ ἤρ-

The following extract is from the *Great Limonarium*, 490 A.D. (Theodorus). "Three robbers once attacked him, and while two of them held him, the third carried off his effects: and having taken away his books he also wanted to take his surplice. Then he said to them, 'let that alone.' But they would not. And with a movement of his arms he threw the two men down. Seeing this they were frightened. Then the old man said to them, 'do not be afraid, divide the things into four parts, take three and leave one.' And they did so, by his taking as his portion the surplice which he wore at mass."

The following is from the works of Johannes Moschus, 614 A.D. "An old man was seated outside the town of Antino, a great man, who had passed about seventy years in his cell. He had ten disciples, and he had one who was utterly careless about himself. So the old man used often to admonish and exhort him, saying, 'brother, take thought for your soul; you will have to die and go to the place of punishment.' But the brother always disobeyed the old man, not accepting his advice. It happened that after some time the brother died; and the old man was very sorry for him, for he knew that he had departed from this world in entire des-

ξατο ὁ γέρων εὐχεσθαι καὶ λέγειν, 'Κύριε Ἰησοῦ Χριστέ ὁ ἀληθινὸς ἡμῶν θεός, ἀποκάλυψόν μοι τὰ περὶ τῆς ψυχῆς αὐτοῦ τοῦ ἀδελφοῦ.' Καὶ δὴ θεωρεῖ, ἐν ἐκστάσει γενόμενος, ποταμὸν πυρὸς καὶ πλῆθος ἐν αὐτῷ τῷ πυρὶ καὶ μέσον τὸν ἀδελφὸν βεβαπτισμένον ἕως τραχήλου. Τότε λέγει αὐτῷ ὁ γέρων, 'Οὐ διὰ ταύτην τὴν τιμωρίαν παρεκάλουν σε ἵνα φροντίσης τῆς ἰδίας ψυχῆς, τέκνον;' Ἀπεκρίθη ὁ ἀδελφὸς καὶ εἶπε τῷ γέροντι, 'εὐχαριστῶ τῷ θεῷ, πάτερ, ὅτι κὰν ἡ κεφαλὴ μου ἀνεσιν ἔχει· καὶ γὰρ τὰς εὐχὰς σου ἐπάνω κορυφῆς ἵσταμαι ἐπισκόπου.'

Ἐκ τοῦ Χρονικοῦ Πασχαλίου 610 μ.Χ. — "Τούτῳ τῷ ἔτει μηνὶ ὑπερβερεταίῳ, κατὰ Ῥωμαίους Ὀκτωβρίου Γ', ἡμέρα Ζ' ἀναφαίνονται πλοῖα ἱκανὰ κατὰ τὸ στρογγυλοῦν καστέλλιν, ἐν οἷς ἦν καὶ Ἡράκλειος ὁ υἱὸς Ἡρακλείου. Καὶ τότε εἰσέρχεται Φωκᾶς κατ' αὐτὴν τὴν ἡμέραν ἀπὸ τοῦ προκέσσου τοῦ Ἐβδόμου περὶ ἑσπέραν, καὶ ἔρχεται καβαλλάρις εἰς τὸ παλάτιν τῆς πόλεως. Καὶ τῇ ἐξῆς ἡμέρᾳ, τουτέστιν τῇ κυριακῇ, πλησιασάντων τῶν πλοίων τῇ πόλει, Βόνωσος, ὅστις τὰ πάνδεινα ἐν Ἀντιοχείᾳ τῇ μεγάλῃ κατ' ἐπιτροπὴν Φωκᾶ διεπράξατο εἰσηγήσει Θεοφάνους τοῦ τῆς ἀνασκάφου μηνῆς, τότε ὦδε ὢν ἐν

pondency and carelessness. And the old man began to pray, saying, 'Lord Jesus Christ, our true God, reveal to me all about the soul of this brother.' And he actually saw, while he was in a state of ecstasy, a river of fire and a crowd of people in the fire itself, and in the midst of them the brother sunk up to his neck. Then the old man said to him, 'Did I not, my child, exhort you to take thought for your soul on account of this punishment?' Then the brother answered and said to the old man, 'I thank God, father, that my head at least is at ease, for through your prayers I am standing on the top of a bishop's head.'

From the *Chronicon Paschale*, 610 A.D. "In this year, in the month of Hyperberetaeus, or, according to the Romans, on the 3d of October, on the 7th day of the week, a great many ships appeared off the round castle, and in one of them was Heraclius, the son of Heraclius. And on the same day towards evening Phocas entered the city on his return from his procession to Hebdomon, and came on horseback to the palace there. And on the following day, that is to say on Sunday, when the ships had approached the city, Bonosus, who had perpetrated such atrocities in Great Antioch, as a viceroy under

τῇ πόλει, μετὰ τὸ βαλεῖν αὐτὸν πυρ πλησίον τῶν Καισαρίου καὶ ἀστοχῆραι, ἔφυγεν, καὶ ἐλθὼν μετὰ καράβου εἰς τὸν Ἰουλιανοῦ λιμένα κατὰ τὰ λεγόμενα Μαύρου, στενωθεὶς ἔρριψεν ἑαυτὸν εἰς τὴν θάλασσαν καὶ λαβὼν μετὰ σπαθίου πληγὴν ἀπὸ ἐνὸς ἐξκουβίτορος, ὡς ἦν εἰς θάλασσαν, ἀπέθανεν. Καὶ ἐκβληθέντος τοῦ σκηνώματος αὐτοῦ ἐσύρη καὶ ἀπηνέχθη εἰς τὸν Βοῦν καὶ ἐκαύθη.”

Τὸ ἐξῆς τεμάχιον εἶναι ἐκ τῶν τοῦ Λέοντος τοῦ γραμματικοῦ, 1013 μ.Χ. “Ἐν τῇ προελεύσει δὲ τῆς Πεντηκοστῆς τοῦ βασιλέως Λέοντος ἀπελθόντος εἰς τὸν ἅγιον Μώκιον καὶ εἰσοδεύοντος, ὅτε ἦλθε πλησίον τῆς σολέας ἐξελθὼν τις ἐκ τοῦ ἄμβωνος δέδωκεν αὐτὸν κατὰ κεφαλῆς μετὰ ῥάβδου ἰσχυρᾶς καὶ παχείας. Καὶ εἰ μὴ ἡ φορὰ τῆς ῥάβδου εἰς πολυκάνδηλον ἐμποδισθεῖσα διεχαννώθη παρευθὺ ἂν τοῦτον ἀπήλλαξεν.”

Phocas, at the instigation of Theophanes of accursed memory, and who was then in the city, after attempting to set fire to the neighbourhood of Cæsarium and failing in his design, took to flight, and coming in a ship to the harbour of Julian, in what is called the Maurus quarter, was so hard pressed by his pursuers that he threw himself into the sea, and being wounded while in the water by the sword of a life-guardsmen, died then and there. And when his body was cast ashore, it was dragged off and taken to the Bull and burnt.”

The following passage is from Leo Grammaticus, 1013 A.D. “In the royal procession during Pentecost, when King Leo went to St. Mocius, and while making his solemn entry was approaching the daïs, somebody coming out of the pulpit struck him on the head with a strong and thick stick, and if the force of the stick had not been deadened by its coming in contact with the chandelier, it would have killed him on the spot.”

ΔΙΑΛΟΓΟΣ Σ'

Ἡ γλῶσσα τῶν περικοπῶν, ὡς ἀρτίως μοι ἀνέγνωτε, καίπερ ἀπλή καὶ εὐληπτος, διατηρεῖ ὁμως ἐν πολλοῖς τὸν τύπον τῆς ἀρχαίας. Ἐκεῖνο τὸ ὁποῖον πολὺ ἐπεθύμουν νὰ μάθω εἶναι τότε ἤρχισε ν' ἀναφαίνεται εἰς τὸν γραπτὸν λόγον ἢ Ἑλληνικῇ ὡς ὀμιλεῖται νῦν.

Νὰ ὀρίσῃ τις ἀκριβῶς τὴν ἐποχὴν καθ' ἣν ἡ Ἑλληνικῇ γλῶσσα ἔλαβε τὸν τύπον τῆς σημερινῆς δὲν εἶναι πρᾶγμα εὐκόλον. Ἀπὸ τοῦ ὀγδόου αἰῶνος ἀρχίζουσι ν' ἀναφαίνονται εἰς τὰ συγγράμματα τῶν Βυζαντινῶν συγγραφέων τεκμήρια τῆς γλώσσης τοῦ λαοῦ, καὶ διὰ νὰ σχηματίσῃτε ἰδέαν τινὰ περὶ αὐτῶν ἀνάγνωτε τὰς ἐξῆς περικοπὰς ἐκ τῶν προλεγομένων τοῦ Σ. Ζαμπελίου εἰς τὰ Δημοτικὰ Ἔθνη (Ἐν Κερκύρα, 1852).

“Ἐὰν κατ' εὐτυχίαν εἶχον διασωθῆ πολλὰ καὶ διεξοδικὰ τεκμήρια γλώσσης ἀγοραίας ἐν ταῖς διαδοχικαῖς τῆς ἱστορίας ἐποχαῖς, ἠθέλομεν ἐνισχυθῆ διὰ

DIALOGUE VI

The language of the extracts which you have just read to me, though simple and easily intelligible, preserves nevertheless in many respects the character of the ancient language. What I should very much like to learn is, at what time the Greek, as it is now spoken, began to make its appearance in the written language.

To fix exactly the epoch when the Greek language assumed the character which it has at the present day is not an easy matter. ~~From the eighth century~~ there begin to appear in the writings of the Byzantine authors signs of the popular language; and in order that you may form some idea about them, read the following extracts from the preface of S. Zampelius to the *Songs of the People* (Corfu, 1852).

“If by good fortune many extensive examples of the vulgar tongue had been preserved in the successive historical epochs, we should have been more com-

συγκριτικῆς μελέτης νὰ συμπεράνωμεν τόσον περὶ τῶν ἐθνολογικῶν αἰτίων, ὅσα συνέβαλον εἰς τὴν ἀλλοίωσιν τῆς ἀρχαίας γλώσσης, ὅσον καὶ περὶ τῶν ἄλλων αἰτίων, ἅπερ προεξένησαν τὴν συγχώνευσιν τῶν διαφόρων ἀρχαίων Ἑλληνικῶν διαλέκτων. Δυστυχῶς ὁμως σπάνις κυριεῖται μεγίστη περὶ τὰ τοιαῦτα καθ' ὅλας τὰς ἐποχὰς, καὶ ἐξαιρέτως παρὰ τοῖς Βυζαντινοῖς συγγραφεύσιν, ὅθεν εἴμεθα καθηνασμένοι νὰ προσφύγωμεν εἰς τινα βραχέα, ἀσυνάρτητα, καὶ ἐνίοτε ὑπὸ τῶν κατὰ καιροῦς φιλολόγων νενοθευμένα τεκμήρια, ἐκ δὲ τούτων τῶν ὀλίγων καὶ ἀτελῶν δειγμάτων νὰ ἐξεικάσωμεν περὶ τῶν φάσεων καὶ περιπετειῶν τῆς νεοελληνικῆς ἡμῶν διαλέκτου. Ἡ ἀρχαιότης καὶ ὁ μεσαιῶν ἄχρι τῆς IB' ἑκατονταετηρίδος ὑπὸ διαλεκτολογικὴν ἔποψιν ὀλιγίστας παρέχουσιν εἰδήσεις. Φοβούμεθα δὲ μὴ τὸ κενὸν τοῦτο μείνη δια παντὸς ἀπλήρωτον ὡς ἐκ τῆς ἀμελείας τῶν χρονογράφων. Μετέπειτα ἔπεται ἡ τῶν Κομνηνῶν ἐποχὴ, ἧς δείγματα διαλεκτικὰ πιθανὸν πολλὰ νὰ ἀνακαλυφθῶσιν εἰς τὰς βιβλιοθήκας τῆς Εὐρώπης, διατελέσαντα μέχρι τῆς σήμερον ἀνέκδοτα. Ἐπειδὴ δὲ προτιθέμεθα νὰ σχεδιάσωμεν ἐφεξῆς μέθοδόν τινα διαλεκτολογικῆς ἐρεύνης, κυρίως τοῦ μεσαιῶνος, κρίνομεν εὐλογον νὰ καταχωρίσωμεν ἐπὶ τοῦ παρόντος ὀλίγα τινὰ χωρία τῆς ἰδιώτιδος

petent, by means of comparative study, to come to a conclusion, both as to the ethnological causes which contributed to the alteration of the ancient language, and as to the other causes which produced the amalgamation of the different ancient Greek dialects. But unfortunately the greatest scarcity of such examples prevails throughout all the epochs, and especially among the Byzantine authors, and we are therefore obliged to have recourse to certain short unconnected examples, sometimes garbled by the scholars of the day, and from these scanty and incomplete specimens to make our conjectures regarding the changes and vicissitudes of our modern Greek dialect. The ancient times and the middle ages up to the twelfth century afford very little information from a dialectological point of view. We fear that this gap will remain for ever unfilled owing to the negligence of the chroniclers. After this period follows the epoch of the Comneni, of which it is probable that there will be discovered in the libraries of Europe many dialectic examples which have remained unpublished to this day. Since we propose hereafter to sketch out a plan of dialectological research, especially with regard to the middle ages, we think it right, just for the present, to

γλώσσης, ἀναγόμενα εἰς τὴν Η', Θ', Ι', ΙΑ', καὶ ΙΒ', ἑκατονταετηρίδα, χωρία ἄπερ σποράδην συνελέξαμεν πολλαχοῦ, ὅπως χρησιμεύσωσιν ὡς ὕλη μελέτης πρὸς τοὺς περὶ τὰ τοιαῦτα καταγινομένους.

Τεκμήριον τῆς Η' ἑκατονταετηρίδος. Ὁ Κοπρώνυμος προσήνεχθη ἀπρεπῶς πρὸς καλογραϊάν τινα προβεβηκυῖαν μὲν τῇ ἡλικίᾳ, πλὴν ὠραιότητην· Ἰππικῶν δὲ ἀγομένου, ἔκραξεν ὁ δῆμος ἐμμέτρως ἐνώπιον τοῦ βασιλέως—

‘Ἡ Ἀγάθη μας ἐγήρασε,
καὶ σὺ τὴν ἀνανέωσας!’

Τῆς ἐνάτης. Μιχαὴλ ὁ Τραυλὸς πολιορκῶν τὴν Σανιάναν, ἠπάτησε διὰ μέσου τοῦ Οἰκονόμου τῆς πόλεως τὸν Γαζαρινὸν, διοικητὴν αὐτῆς, ἀποστείλας ἄνδρα τινὰ ἄγροικον ὑπὸ τὰ τείχη, ψάλλοντα τὸ ἐξῆς δημοτικὸν ᾠσμα πρὸς τὸν αὐτὸν Οἰκονόμον—

‘Ἀκουσον κύρ Οἰκονόμε
τὸν Γυβέρην τί σοῦ λέγει·
‘Ἄν μοῦ δῶς τὴν Σανιάναν
Μητροπολίτην σὲ ποίσω
Νεοκαισάρειαν σοῦ δώσω.’

Ὁ βασιλεὺς Θεόφιλος ἀφικόμενος εἰς Κωνσταντινούπολιν νικητῆς, καὶ ἵππικὸν ποιήσας ἠμφισμένοσ εἰς τὸ βένετον χρῶμα, χαιρετᾶται ὑπὸ τῶν ἄλλων, ὡς ἔπεται—

insert some passages in the vulgar language belonging to the eighth, ninth, tenth, eleventh, and twelfth centuries, which we have picked up here and there from many sources, that they may serve as material for study, for those who devote themselves to such matters.”

8th Century. “The emperor Copronymus behaved improperly to a nun who was advanced in age but very beautiful: accordingly during a horse-race the people shouted in the presence of the king the following verse—

‘Our Agatha had grown old,
and you made her young again.’”

9th Century. “The emperor Michael the Stammerer, when he was besieging Saniana, played a trick upon the governor Gazarinus through the agency of the Oeconomus (rector) of the city, by sending a rustic boor to the foot of the wall, who sang to the Oeconomus the following song in the vulgar language—

‘Hear, reverend Oeconomus,
what Gyberes says to you:
if you give me Saniana,
I will make you a Metropolitan,
I will give you Neocaesareia.’”

“The emperor Theophilus, when he returned victorious to Constantinople, and celebrated a horse-race dressed in the colour of the Blues (one of the two factions of the circus), was greeted by the people with the following address—

‘Καλῶς μᾶς ἤλθες ἀσύγκριτε φακτονάρη!’

Ἡ βασίλισσα Θεοδώρα διαρκούσης τῆς εἰκονομαχίας, διετηρεῖτο μυστικῶς ὀρθόδοξος. Μιᾷ δὲ τῶν ἡμερῶν ὁ γελωτοποιὸς τῆς αὐλῆς Δένδερης, κρύφιος κατ᾿σκοπος τοῦ αὐτοκράτορος, συλλαβὼν αὐτὴν ἐπ’ αὐτοφώρῳ προσκυνούσαν εἰκονίσματα, ἐρωτᾷ αὐτὴν τί τ’ ἀντικείμενα ἐκείνα· ἢ δὲ βασίλισσα τὸν γελωτοποιὸν ἀπατώσα, ἀποκρίνεται· ‘τὰ καλά μου τὰ νινία, καὶ ἀγαπῶ τα πολλά.’ (Τὰ νινία ταῦτα τῆς εὐσεβοῦς Θεοδώρας διατηροῦνται εἰς τὸ ὄρος Ἄθως, ἐν τῇ μονῇ τοῦ Βατοπεδίου.)

Ἐπὶ Θεοφίλου βασιλέως, Νικηφόρος τις Πραιπώσιτος ἀφήρπαξε κουμβαρίαν (πλοῖον μέγα) χήρας γυναικός. Αὕτη δὲ κατέφυγεν εἰς τοὺς παιγνιώτας τοῦ Ἱπποδρομίου, οἵτινες ὑπέσχοντο αὐτῇ διορθῶσαι τὴν ἀδικίαν διὰ τινος μηχανῆς. Πουήσαντες δὲ οἱ αὐτοὶ παιγνιώται κουμβαρίαν μικρὰν ἐν σχήματι πλοίου μετὰ ἀρμένου καὶ θέντες αὐτὴν ἐφ’ ἀμάξης μετὰ τροχῶν, γενομένου ἵππικου, ἔστησαν ἔμπροσθεν τοῦ βασιλικοῦ στάματος φωνοῦντες ἀλλήλους· Χάνε, κατάπτε αὐτό· ὁ δ’ ἔλεγεν· Οὐδὲν δύναμαι ἵνα ποίσω τοῦτο· καὶ πάλιν ὁ ἕτερος· Ὁ Νικηφόρος κατέπτε γέμον τὸ πλοῖον τῆς χήρας, καὶ σὺ οὐδὲν ἰσχύεις ἵνα φάγῃς αὐτό; Ἀκούσας ταῦτα ὁ βασιλεὺς

‘You are welcome, incomparable chief of charioteers.’”

“The empress Theodora, during the iconoclastic strife, remained covertly orthodox. One day Denderes the court-jester, who was a secret spy in the service of the emperor, caught her in the act of adoring images, and asked her what those objects were. The empress, to deceive the jester, replied: ‘They are my pretty dolls and I am very fond of them.’ (These dolls of the pious Theodora are preserved on Mount Athos, in the monastery of Batopedion.)”

“In the time of the emperor Theophilus a certain Nicephorus, the chief of the eunuchs, took away from a widow a cumbaria (a large ship). She went for redress to the players of the hippodrome, who promised by some contrivance or other to set right the injustice. These players, having made a little cumbaria in the fashion of a ship with sails, placed it on a wheeled cart, and, when the horse-races took place, stationed it in front of the emperor’s stand, calling out to one another: ‘Open your mouth and swallow this’; the other said, ‘I cannot do it,’ and then again another said, ‘Nicephorus swallowed the widow’s ship cargo and all, and you cannot swallow this?’”

ἔκαυσε φρυγάνοις τὸν Πραι-
πώσιτον.

Ὁ Καῖσαρ Βάρδας δακνόμενος
τῷ φθόνῳ ὅτι ὁ Βασιλεὺς ἐδεί-
κνυεν ἀγάπην πρὸς τὸν Βασι-
λειον, εἶπε τοῖς αὐλικοῖς αὐτοῦ
τὸ ἐξῆς ἀγοραῖον παροιμιακόν·

Ἐδιώξαμεν Ἀλώπεκα, καὶ
εἰσέβηκε Λεοντάριν·

Ἀνάκρισις τοῦ Πατριάρχου
Φωτίου.

(Ἦφος ὅπως οὖν νενοθευμένοι
ἐπὶ τὸ ἀρχαιότερον, κατὰ τὸ
σύνθηες, ὑπὸ τῶν χρονο-
γράφων.)

Ἀνδρέας ὁ Δομéstικος. Γνωρίζεις,
ὦ δέσποτα, τὸν Ἀββᾶν Θεόδωρον;

Φώτιος. Ἀββᾶν Θεόδωρον οὐ
γνωρίζω.

Δομést. Τὸν Ἀββᾶν Θεό-
δωρον τὸν Σανδαβαρηγνὸν οὐδὲν
γνωρίζεις;

Φώτιος. Γνωρίζω μόνον
τὸν μοναχὸν Θεόδωρον, ἀρχι-
ἐπίσκοπον ὄντα Εὐχαΐτων.

Δομést. Ἀββᾶ Σανδα-
βαρηγνέ, ὁ βασιλεὺς ἐρωτᾷ σε·
ποῦ εἰσὶ τὰ χρήματα καὶ τὰ
πράγματα τῆς βασιλείας μου;

Σανδαβ. Ὅπου ἔδωκεν
αὐτὰ ὁ βασιλεὺς· νῦν δὲ ἐπεὶ
τὰ ζητεῖ, ἐξουσίαν ἔχει ἵνα
ἀναλάβῃ αὐτά.

Δομést. Εἶπε, τίνα ἤθελες
ποιῆσαι βασιλεῖα ὑποθέμενος εἰς
τὸν πατέρα μου ἵνα μὲ τυφλώσῃ·
σὸν συγγενῆ, ἢ τοῦ Πατριάρ-
χου;

When the emperor heard this
he had the chief eunuch burnt
with brushwood."

"Caesar Bardas, eaten up
with envy because the emperor
displayed affection for Basileius,
repeated to his courtiers the
following popular proverb—

"We drove away the fox and
the lion entered."

"Cross-examination of the
patriarch Photius.

(Style in some measure gar-
bled by the chroniclers, as
usual, to assimilate it to the
more ancient type.)

Andreas the Domesticus. My
lord, do you know the abbot
Theodore?

Photius. I do not know any
abbot Theodore.

Domest. Do you not know
the abbot Theodore Sandabare-
nus?

Photius. I only know the
monk Theodore who is arch-
bishop of Euchaita.

Domest. Abbot Sandabarenius,
the emperor asks you: 'Where is
the money and the property of
my majesty?'

Sandab. Where the emperor
gave them: now that he de-
mands them, he has the power
to take them back.

Domest. (for the emperor). Say
whom you wanted to make
emperor when you suggested to
my father to blind me. Some
relation of yours? Or of the
patriarch?

Σανδαβ. Οὐ γνωρίζω περὶ τίνων κατηγορεῖτέ με.

Μάγιστ. Καὶ πῶς ἐμήνυσας τῷ βασιλεῖ, ἵνα ἐλέγξω περὶ τούτου τὸν πατριάρχη;

Σανδαβ. Ὀρκίζω σε, δέσποτα, κατὰ τοῦ Θεοῦ, ἵνα πρῶτον ποιήσης τὴν καθαίρεσίν μου, καὶ τότε γυμνὸν ὄντα τῆς ἱερωσύνης, ὡς μὲ κολάσωσιν ὡς κακοῦργον· οὐ γὰρ ἐδήλωσα ταῦτα εἰς τὸν βασιλέα.

Φώτιος. Μὰ τὴν σωτηρίαν τῆς ψυχῆς μου, κύρι Θεόδωρε, ἀρχιεπίσκοπος εἶ καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι.

Δομέστ. (θυμωθείς). Οὐδὲν ἐμήνυσας, Ἀββᾶ, δι' ἐμοῦ εἰς τὸν βασιλέα, ὅτι ἵνα ἐλέγξω τὸν πατριάρχη εἰς τοῦτο; καὶ τ.λ.

Τῆς Δεκάτης.¹ Ἐκ τῆς Τακτικῆς Κωνσταντίνου τοῦ Πορφυρογεννήτου, υἱοῦ Βασιλείου τοῦ Βουλγαροκτόνου ἀπόσπασμα.

Ἀρμόζει δὲ, στρατηγέ, ἀν κουρσεύσωσιν οἱ Σαρακηνοὶ ἔνθεν τοῦ ὄρους Ταύρου, ἵνα ἐπιτηδεύσῃ κατ' αὐτῶν εἰς τὰς στενάς κλεισούρας τοῦ ὄρους, ἐξαιρέτως ὅταν ἐπιστρέφωσι καὶ ᾧσιν ἀπὸ κόπου, ἔχοντες ἴσως καὶ πραιδάς ἢ κτηνῶν ἢ πραγμάτων. Τότε γὰρ ὀφείλεις ἀναβιβάζειν εἰς ὑψηλοὺς τόπους τοξότας καὶ σφενδοβολώστας

Sandab. I do not know what you are accusing me of.

Magister. And how is it that you sent a message to the emperor for me to cross-examine the patriarch about this affair?

Sandab. (addressing the patriarch). I conjure you, my lord, before heaven, first to depose me, and then when I am deprived of my priestly office, let them punish me as a criminal: for I did not give this information to the emperor.

Photius. By the salvation of my soul, my lord Theodore, you are archbishop both in the present life and in the life to come.

Domest. (in a passion). Did you not send a message through me, Abbot, to the emperor, for me to cross-examine the patriarch about this?" etc.

10th Century. Extract from the *Tactics* of the emperor Constantine Porphyrogenitus, son of Basileius Bulgaroctonus.

"It is necessary, general, if the Saracens make a raid within Mount Taurus, for you to concert measures to oppose them in the narrow passes of the mountain, especially when they are on the road back, and have undergone fatigue, and perhaps having with them booty of cattle or property. For it is then that you ought to send archers

¹ An epic idyll called Ἡ ἀναγνώρισις, which will be found in the Appendix, belongs to this century.

ἵνα ῥίπτωσι κατ' αὐτῶν. Καὶ οὕτως ἵνα ποιῆς καὶ διὰ τῶν καβαλλαρίων τὰς προσβολὰς κατ' αὐτῶν· ἢ ὡς ἔχει ἀπαιτεῖν ἢ χρεία, ἢ δι' ἐγκρυσμμάτων ἢ δι' ἄλλων ἐπιτηδευμάτων· οἷον ἵνα κυλίσης πέτραν εἰς τοὺς κρημνοὺς, ἢ ἵνα φράξῃς τὰς ὁδοὺς ἀπὸ δένδρων καὶ ποιήσῃς αὐτοῖς ἀδιάβατον. . . .”

Ταῦτα ἀρκοῦσιν ἐκ τῶν ἀξιολόγων προλεγόμενων τοῦ Ζαμπελίου. Τὰ ἐξῆς εἶναι εἰλημμένα ἐκ τῶν τοῦ Κοραῆ προλεγόμενων εἰς τὸν Β' τόμον τῶν Ἀτάκτων αὐτοῦ· εἶναι δὲ ἀποσπασμάτια ἐκ τῶν “ Συμβουλευτικῶν λόγων Ἀλεξίου Κομνηνοῦ πρὸς τὸν ἀνεψιὸν αὐτοῦ Σπανέα” ἐν πολιτικοῖς ἀνομοιοτελεύτοις στίχοις. Πιθανώτατα δὲ ἀνήκουσιν εἰς τὸν ἐνδέκατον αἰῶνα.

Τὸ ποίημα τοῦτο φέρει ἐπιγραφὴν στιχουργημένην τὴν ἐξῆς—

“Ἐξ Ἀλεξίου Κομνηνοῦ, τοῦ μακαρίτου κείνου
Λόγοι χρηστοὶ, βουλευτικοὶ,
πάνυ ὠραιομένοι,
Πρὸς τὸν ἀνεψιὸν αὐτοῦ, Σπανέας τὸ ἐπίκλην.”

Ἐπειτα ἀρχίζει ἀπὸ τοὺς στίχους τούτους—

“Παιδί μου ποθεινότατον, παιδί μου ἡγαπημένον,
Ὅστούν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου,”
καὶ ἑξακολοιθεὶ παραινῶν—
“Υἱέ μου ἂν ἔχῃς μέριμναν ἢ ἔννοιαν εἰς νοῦν σου

and slingers up on the heights to discharge missiles upon them. And so that you may also make attacks upon them with cavalry ; or, as the exigency may demand, by ambuscades or other contrivances: such as by rolling boulders over the cliffs, or barricading the roads with trees and rendering them impassable for them. . . .”

This is sufficient of the excellent preface of Zampelius. The following is taken from the preface of Corais to the second volume of his *Miscellanies*: they are short extracts from the “Words of advice of Alexius Comnenus to his nephew Spaneas” in *political* blank verse. Most probably it belongs to the *eleventh century*.

This poem has the following heading in verse—

“From Alexius Comnenus of blessed memory, good words of advice and most beautiful to his nephew surnamed Spaneas.”

Then he commences with the following lines—

“My child, dearest and best beloved,
bone of my bone, and flesh of my flesh,”
and he proceeds with his advice—
“My son, if you have any solicitude, or purpose in your mind

Νὰ κάμῃς πρᾶγμα τίποτες ὅπου
ποθεῖς καὶ θέλεις,
Βλέπε μὴ λέγεις φανερώς τὸν
λογισμὸν σου ὄλον.”

to do anything you set your
heart on and desire,
see that you do not divulge en-
tirely your plans.”

“Υἱέ μου, ἴδε ἂν ἔφαγες ξένον
τίποτις πρᾶγμα,
Καὶ πῆρες καὶ κατέλυσες κατε-
δαπάνησές το,
Μὴ κρύψῃς, τοῦτο μὴ ἀρνηθῆς
μὴ τὸ ἀλληλογησῆς.
Διατὶ οὐκ εἶχε μάρτυρες, σημά-
διν ἐνεχύρου.”

“My son, see, if you have de-
frauded a stranger of anything,
and taken and consumed and
expended it,
that you do not conceal it, nor
deny it, nor prevaricate about it,
because he had no witnesses or
any pledge of security.”

“Υἱέ μου ἂν ἔχῃς γείτονα,
καὶ ἔχῃ σε κακίαν
Καὶ μαίνεται σου ἐγκαρδιακᾶ,
γυρεῖν τὸ κακό σου,
Καὶ μάθῃς καὶ γνωρίσῃς τον,
υἱέ μου πρόσεξέ τον·

“My son, if you have a neigh-
bour and he wishes you ill,
and he rages passionately against
you, and seeks to injure you,
and you have learnt and under-
stand him, my son, beware of
him,

Καὶ βλέπε μὴ ἐμπιστευθῆς καὶ
ποίησιν σε ζημίαν.”

and see that you do not trust
him, lest he do you harm.”

“Υἱέ μου, ἂν ἔχῃς γείτονα
ἢ συγγενὴν ἢ φίλον,
Καὶ ποίσητε δικάσιμον καὶ μά-
χην ἀμφοτέρως,

“My son, if you have a neigh-
bour or relation or friend,
and you do anything to make
you go to law and contend with
each other,

Βλέπε, εἴ τι ἐπίστασαι καὶ ἦν
εἰς ἐντροπήν των,
Μὴ φαυλατίσῃς, μὴ τὸ πῆς
μηδὲ δημοσιεύσῃς.”

see, if you know anything and
it be to their shame,
that you do not babble or talk
about it, or make it public.”

Τελευτᾶ δὲ τὸ ποίημα εἰς τοὺς
ἑξῆς στίχους—

The poem ends with the
following lines—

“Ἐπεὶ δ' ὁ λόγος ὁ βραχὺς
κούφος ἐστὶν τοῖς πᾶσιν,
Ἄρκοῦν καὶ σὲ ἂ σὲ ἔγραψα.

“Since a short speech is agree-
able to all,

Ἄν ταῦτα νὰ προσέχῃς,
Καὶ πρὸς τὸν νοῦν τοῦ γράμμα-
τος τὸν νοῦν σου νὰ τὸν θέσῃς,

what I have written to you is
enough for you. If you heed it,
and give your mind to the
meaning of this letter,

Ἐντεῦθε ζῆς σωματικῶς τὸν
βίον ἐν εἰρήνῃ,
καὶ τὴν ψυχὴν σου σώξεις δὲ
εἰς λυκάβας αἰῶνας.”

Μιχαὴλ ὁ Κηρουλάριος πα-
τριάρχης Κωνσταντινουπόλεως
ἀγγόρευσε βασιλέα Ἰσαάκιον
τὸν Κομνηνόν· ἀλλὰ μετέπειτα
ὀργισθεὶς κατ’ αὐτοῦ εἶπεν ἐν
τῷ πατριαρχείῳ τὴν ἐξῆς δη-
μῶδη παροιμίαν—

‘Ἐγὼ σ’ ἔκτισα φοῦρνέ μου
καὶ ἐγὼ νά σε χαλάσω.’

Ἐκατονταετηρὶς IB’. Τεκ-
μήρια γλωσσικὰ ταύτης τῆς
ἐκατονταετηρίδος ἔχομεν τὰ
ποιήματα τοῦ Πτωχοπροδρό-
μου τὰ ὑπὸ τοῦ Κοραῆ δη-
μοσιευθέντα ἐν τῷ πρώτῳ τόμῳ
τῶν Ἀτάκτων. Τὸ ἐξῆς ἀπό-
σπασμα ἐλήφθη ἐξ αὐτῶν.

“Ἀπὸ μικρόθεν μ’ ἔλεγεν ὁ
γέρον ὁ πατήρ μου,

‘Τέκνον μου μάθε γράμματα, ἀν
θέλης νὰ φελέσης·

Βλέπεις τὸν δεῖνα, τέκνον μου;
πεζὸς ἐπεριπάτει·

καὶ τώρα (βλέπεις) γέγονεν
χρυσοφτερνωστηράτος,

Ἄλογοτριπλοντέλιος καὶ πα-
χυμουλαράτος.

Αὐτὸς ὄνταν ἐμάνθανεν, ὑπόδη-
σιν οὐκ εἶχεν·

καὶ τώρα (βλέπεις τον) φορεῖ
τὰ μακρημίτηκά του.

Αὐτὸς μικρὸς οὐδὲν ἶδεν τοῦ
λουτροῦ τὸ κατώφλι,

καὶ τώρα λουτρικίζεται τρίτον
τὴν ἐβδομάδα.

Καβάδιον εἶχεν στούππινον τζαν-
τζαλοφορεμένον,

you will pass your life here
bodily in peace,
and save your soul for endless
ages.”

“Michael Cerularius, patri-
arch of Constantinople, invested
Isaacius Comnenus as emperor ;
but afterwards, being angry with
him, he repeated in the patri-
archal palace the following
popular proverb—

‘I built you, my oven, now
let me destroy you.’”

12th Century. As specimens
of the language of this cen-
tury we have the poems of
Ptochoprodromus published by
Corais in the first volume of
his *Miscellanies*. The follow-
ing extract is taken from
them.

“From my boyhood, my old
father used to say to me :

‘My child, get yourself educated
if you wish to be of any use.

Do you see that man, my child ?
He used to walk on foot,

and now (you see) he has golden
spurs,

he rides a horse with three breast-
straps, and mounts a fat mule.

This man, when he was study-
ing, had no shoes :

and now (you see him) he wears
boots with long pointed toes.

When he was young, the fellow
never saw the threshold of a bath,

and now he goes to the baths
three times a week.

He used to have a ragged hempen
cloak,

Καὶ φόρην το μονάλλαγος χει-
μὸν καὶ καλοκαίριν,
Καὶ τώρα (βλέπεις) γέγονεν
λαμπροπουκαμισάτος,
Παραγεμιστοτράχηλος καὶ μορ-
φοπροσωπάτος.

Πείσθητι οὖν γεροντικοῖς καὶ
πατρικοῖς σου λόγοις·

Καὶ μάθε τὰ γραμματικὰ ἂν
θέλῃς νὰ φελέσῃς,

Ἄν γὰρ πεισθῆς ταῖς συμβου-
λαῖς καὶ τοῖς διδάγμασί μου,
Σὺ μὲν λοιπὸν νὰ τιμηθῆς, με-
γάλως εὐτυχήσεις·

Ἐμὲ δὲ τὸν πατέρα σου κἂν ἐν
τοῖς τελευτοῖς μου,

Νὰ θρέψῃς ὡς ἀδύνατον καὶ νὰ
γεροβοσκήσῃς·

Ὡς δ' ἤκουσα τοῦ γέροντος,
δέσποτα, τοῦ πατρός μου
(Τοῖς γὰρ γονεῦσι πείθεσθαι
φησὶ τὸ θεῖον γράμμα),

Ἐμαθα τὰ γραμματικά, πλὴν
μετὰ κόπου πόσου!

Ἄφου δὲ τάχα γέγονα γραμματι-
κὸς τεχνίτης,

Ἐπιθυμῶ καὶ τὸ ψωμὶν καὶ κύ-
ταλον καὶ ψίχαν·

Καὶ διὰ τὴν πείναν τὴν πολλὴν
καὶ τὴν στενοχωρίαν

Ἐβρίζω τὴν γραμματικὴν καὶ
κλαίγω καὶ φωνάζω·

Ἀνάθεμα τὰ γράμματα! Χριστέ,
καὶ ποῦ τὰ θέλει!

Ἀνάθεμαν καὶ τὸν καιρὸν, καὶ
κείνην τὴν ἡμέραν,

Ὅπου με παρεδώκασιν εἰς τὸ
σκολιὸν ἐμέναν!

Τάχα νὰ μάθω γράμματα, τάχα
νὰ ζῶ ἀπεκεῖνα.

and wore it as his only suit in
winter and summer,
and now (you see) he has come to
be clothed in a splendid tunic,
with a fat neck and a sleek face.

Give heed then to the words of
an old man who is your father ;
and get yourself educated if you
wish to be of any use,
for if you follow my advice and
instructions,
then you yourself will be hon-
oured and very happy,
and me, your father, at least at
the end of my life,
you will support in my feeble-
ness and take care of my old
age.

And when I listened, my lord,
to my aged father,
(for the Holy Scripture tells
us to obey our parents)

I learnt literature, but with
what trouble !

And now that I have in a way
become expert in letters,
I long for bread, crust or crumb,

and from excessive hunger and
distress

I abuse grammar and weep and
exclaim :

'A curse on learning! O Christ,
and on any one who likes it!

Cursed be the time and that day,

when they handed me over to
the school

to be educated forsooth and for-
sooth to gain my living.'

Αν μ' ἔλειπαν τὰ γράμματα,
 καὶ μάθانا τεχνίτης
 Ἀπ' αὐτοὺς ὅπου κάμνουσιν τὰ
 κλαποτὰ καὶ ζοῦσιν,
 Νά μαθα τέχνην κλαποτὴν καὶ
 νάζουν μετ' ἐκείνην.
 Μὲ ταύτην γὰρ τὴν κλαποτὴν
 τὴν περισορεμένην,
 Νὰ ἀνοίγα τὸ ἀρμάριον μου, νὰ
 τόβρισκα γεμάτον
 Ψωμὶν κρασὶν πληθυντικόν, καὶ
 θυνομαγερίαν,
 Καὶ παλαμιδοκόμματα, καὶ τζύ-
 ρους καὶ σκουμπρία,

Παροῦ ὅτι τώρα ἀνοίγω το,
 βλέπω τοὺς πάτους ὄλους,
 Καὶ βλέπω χαρτοσάκκουλα
 γεμάτα τὰ χαρτία,
 Ἵσταμαι τότε κατηφῆς καὶ ἀπο-
 μερμηνημένος
 Λιγοθυμῶ, λιγοψυχῶ ἀπὸ πολ-
 λῆς μου πείνας.
 Καὶ διὰ τὴν πείναν τὴν πολλὴν
 καὶ τὴν στενοχωρίαν
 Ἀρνοῦμαι τὰ γραμματικὰ τὰ
 κλαποτὰ προκρίνω."

II' Ἐκατονταετηρίς. Ὡς
 γλωσσικὸν τεκμήριον τοῦ αἰῶνος
 τούτου ἔστω τὸ ἐξῆς ἀπόσπασμα
 εἰλημμένον ἐκ τῶν "Χρονικῶν
 τοῦ Μωρέως," κατὰ τὴν ἐκδοσὶν
 τοῦ Ἑλλισσεν. Περιγράφεται
 δὲ ἡ κατάκτησις τῆς Πελοπον-
 νήσου ὑπὸ τῶν Φράγκων.

"Ἀφότου γὰρ ἐμίσεισεν ὁ
 ῥήγας Σαλονίκης,
 Ἐνέμειν' ὁ μισερ Ντζεφρὲς μετὰ
 τὸν Καμπανέσην,
 Τοὺς ἀρχοντας ἐρώτησε, τοὺς
 τοπικοὺς Ῥωμαίους,

If I had left letters alone and
 learnt to be a craftsman,
 like those who work at gold-
 brocade and live by it,
 I would have learnt the gold-bro-
 cade trade and got my living by it ;
 for with this gold brocade which
 is so highly regarded
 I should have opened my cup-
 board and found it full,
 bread and wine in plenty, and
 cooked tunny-fish,
 and slices of the small tunny-
 fish, and dried mackerel-fry and
 mackerel,

while, when I open it now, I see
 all the bottoms (of the drawers),
 and I see bags filled with papers,

and then I stand downcast and
 overwhelmed with trouble,
 my heart sinks and my soul
 faints with excess of hunger ;
 and from this great hunger and
 distress

I disown letters and prefer gold-
 brocading."

13th Century. As an ex-
 ample of the language of this
 century let the following extract
 serve, taken from the *Chronicles
 of the Morea*, according to Ellis-
 sen's edition. It is a description
 of the conquest of Peloponnesus
 by the Franks.

"Now after the departure of
 the king of Salonica,
 Monsieur Geoffrey remained with
 De Champagne,
 and he inquired from the local
 Greek noblemen,

Ὅπου τοὺς τόπους ἤξευραν, τὰ
 κάστρα καὶ ταῖς χώραις,
 Ὅλης τῆς Πελοπόννησος, ὅσον
 κρατεῖ ὁ Μωρέας,
 Τοῦ νὰ τοῦ διερμηνεύσουσι τοῦ
 καθενὸς τὴν πράξιν,
 Κὶ ὡσὰν ἐρώτησε καλὰ καὶ
 ἐπληροφορήθη,

Τὸν Καμπανέσην λάλησε καὶ
 πρὸς ἐκείνον λέγει·

Ἐγὼ ὡς ξενικὸς ἄν-
 θρωπος δὲ τοῦ τόπου,

Ἐρώτησα τοὺς ἄρχοντας ὅπου-
 ναι μετὰ σένα·

Κ' ὡς ἐπληροφορήθηκα ἀπ' αὐ-
 τοὺς τὴν ἀλήθειαν,

Καὶ εἶδα ὀφθαλμοφανῶς τὸ
 κάστρον τῆς Κορίνθου,

Τοῦ Ἄργου καὶ τοῦ Ἐναπλιῶ,
 τὴν δύναμιν τὴν ἔχουν,

Ἄν θέλῃς νὰ καθέζεσαι, νὰ τὰ
 παρακαθέζῃς,

Χάνεις τὰ ἐπεχείρησες, ἀπεργω-
 μένος εἶσαι.

Τὰ κάστρα εἶναι δυνατὰ καλὰ
 σιταρχημένα,

Κ' οὐδὲν τὰ δύνεσαι ποσῶς μὲ
 πόλεμον νὰ τᾶχῃς.

Ἐγὼ γὰρ ἔμαθα καλὰ ἀπὸ
 καλοὺς ἀνθρώπους

Ἀπὸ τὴν Πάτραν ἔμπροσθεν
 μέχρις εἰς τὴν Κορώνην

Ἡ χώραις ἐν ἀπλώτεραις, κάμ-
 ποι δὲ καὶ δρυμῶνες,

Ν' ἀπέρχεται ἐλεύθερα μ' ὅλα
 σου τὰ φουστάτα.

Κ' ἀφοῦ κερδίῃς τὰ χωριά, καὶ
 νὰ σὲ προσκυνήσουν,

Τὰ κάστρα ἂν ἐμμένουσιν ὡς
 πότε νὰ βαστάζου;

who knew the country, the forts
 and the towns,
 of all Peloponnesus, which the
 Morea comprises,
 that they might explain to him
 the condition of each of them,
 and as he questioned them
 closely and received informa-
 tion,

he spoke to De Champagne and
 said to him :

‘ My lord, I, as a stranger resi-
 dent in the place,

questioned the (native) noble-
 men who are with you :

and as I have received accurate
 information from them,

and have seen with my own
 eyes the citadel of Corinth,

and of Argos and of Nauplia,
 and the strength they have,

if you wish to sit down and in-
 vest them,

you will fail in your attempt
 and lose your labour.

The forts are strong and well
 provisioned,

and you cannot at all get pos-
 session of them by war.

For I obtained reliable informa-
 tion from competent men

that from beyond Patras as far
 as Corone

the towns are rather scanty, but
 plains and forests prevail,

so that you may pass freely with
 all your forces.

And when you gain the villages
 and they submit to you,

if the forts stand firm, how long
 will they hold out ?

Ὅρῳε γὰρ τὰ πλευτικά νὰ
 ὑπάγουν τῆς θαλάσσης,
 Κ' ἡμεῖς ἄς ὑπαγέωμεν ὄλοι
 ἀπὸ τῆς στερέας·

Καὶ ἀφοῦ σώσωμεν ἐκεῖ, ὅπου
 χεῖς τὸν λαόν σου,
 Τὸν τόπον ὅπου ἐκέρδισες, ἐλ-
 πίζω 'ς ριζικόν σου
 Κ' εἰς τοῦ Θεοῦ τὸ ἔλεος τοῦ
 νᾶχης διαφορήσῃ·

Ὡς τὸ ἤκουσεν ὁ εὐγενῆς
 αὐτὸς ὁ Καμπανέσης,
 Μεγάλως εὐχαρίστησε τὸν πρω-
 τοστράτορά του.

Ὡρῳε κ' ἐσιτάρχησαν τὴν χώραν
 τῆς Κορίνθου·
 Φουσάτα ἄφηκε καλὰ τὸν τόπον
 νὰ φυλάττουν.

Κ' ὡς τὸ εἶπεν ὁ μισερ Ντζεφρὲς,
 καὶ ἐκαθωδήγευσέ το,

Οὕτως καὶ τὸ ἐπλήρωσε, κ' ἐπῆρε
 τὴν ὁδόν του.

Ἀπὸ τὴν Πάτραν ἦλθασιν, 'ς τὴν
 Ἀνδραβίδα σῶσαν,
 Ἐκεῖ ὅπου ἦσαν οἱ ἄρχοντες τοῦ
 κάμπου τοῦ Μωρέως.

Ἐτότε ὁ μισερ Ντζεφρὲς, ὡς
 φρόνιμος ὅπουτον,
 Ἐσύναξε τοὺς ἄρχοντας, καὶ
 λέγει πρὸς ἐκείνους·

Ἄρχοντες, φίλοι, κ' ἀδελφοὶ
 καλοὶ καὶ μοῦ συντρόφοι,
 Ἐσεῖς ὁρᾶτε, βλέπετε ἐτούτον
 τὸν αὐθέντην,

Ὅπουλθεν εἰς τοὺς τόπους σας,
 διὰ νὰ τοὺς κερδίση.

Μηδὲν σκοπεῖτε, ἄρχοντες, ὅτι
 διὰ κούρσον ἦλθε,
 Νὰ πάρῃ ζῶα, ρούχά τε, καὶ τότε
 νὰ παγαίνη.

Order now your navy to go by
 sea,
 and let all of us go by land :

and when we arrive there, where
 you have your people,
 at the land which you have won,
 I have faith in your fortune
 and in the mercy of God that
 you will be successful.'
 When the noble De Champagne
 heard this,
 he heartily thanked his general.

He gave the command, and they
 provisioned the town of Corinth ;
 and he left a strong force to
 guard the place,
 and just as Monsieur Geoffrey
 told him and showed him the
 way,
 so he acted, and started on his
 road.

They passed by Patras and ar-
 rived at Andravida,
 where the chiefs of the plain of
 the Morea were.

Then Monsieur Geoffrey, like
 the prudent man he was,
 assembled the chiefs and said to
 them :

'Chiefs, friends, brethren, and
 my good comrades,
 you see, you behold this lord,

who came to your lands to gain
 possession of them.

Do not think, chiefs, that he
 came for plunder,
 to carry off cattle and clothes,
 and then go away.

Ὅρω σὰς γὰρ ὡς φρόνιμοι,
καὶ καθαρὰ σὰς λέγω·
Θεωρεῖτε τὰ φουσάτα του, τὴν
παρρησιάν τὴν ἔχει·
Αὐθέντης εἶναι βασιλεὺς, καὶ
θέλει νὰ κερδίσῃ.

Ἔσεῖς αὐθέντη οὐκ ἔχετε τοῦ νὰ
σὰς βοηθήσῃ,

Κ' ἂν δράμουν τὰ φουσάτα μας,
τὸν τόπον σας κουρσεύουν,

Νὰ αἰχμαλωτίσουν τὰ χωριά,
καὶ νὰ σφαγοῦν ἀνθρώποι,

Ἔστερον τί νὰ ποίσετε, ὅταν
σὰς μετανοήσῃ;

Λοιπὸν ἐμένα φαίνεται διὰ καλή-
τερόν σας

Νὰ ποίσωμεν συμβίβασιν, νὰ
λείψωσιν οἱ φόνοι,

Τὰ κούρη κ' αἱ αἰχμαλωσιαῖς
ἀπὸ τὰ γονικά σας·

Κ' ἐσεῖς ὅπου εἴσθε φρόνιμοι,
κ' ἤξεύρετε τοὺς ἄλλους

Ποῦ συγγενεῖς σας βρίσκονται,
φίλοι σας καὶ συντρόφοι

Πρᾶξι νὰ ποίσετε 'ς αὐτοὺς,
διὰ νὰ προσκυνήσουν·

Ὡς τ' ἤκουσαν οἱ ἄρχοντες,
ὅλοι τὸν προσκυνοῦσι·

Καταπαντόθεν ἔστειλαν τοὺς
ἀποκρισαρίους,

Ἐνθ' ἤξευραν ὅτ' ἤσασι φίλοι
καὶ συγγενεῖς τους·

Τὸ πρᾶγμα τοὺς ἐδήλωσαν κ'
ἐπληροφόρησάν τους·

Ἀφροντισιὰν τοὺς ἔστειλαν ἀπὸ
τὸν Καμπανέσην,

Ὅσοι θελήσουν νὰ ἐλθοῦν, νὰ
ἔχουν προσκυνήσει,

I see you are sensible men and
so I speak openly to you :

you see his forces and the
splendour he has :

he is a sovereign lord and his
desire is to make conquests.

You have no lord to help you,

and if our forces set out and
plunder your country,

and enslave your villages, and
people are killed,

what good will it be to you
afterwards, when you repent?

So I think it is better for you

that we make an arrangement,
and that there should be no
killing,

no carrying off plunder and
prisoners from your property ;

and you who are wise, and
know the others,

where they are to be found,
your relations, friends and com-
panions,

use your efforts with them that
they may submit.

When the chiefs heard this,
they all submitted to him :

in all directions they despatched
messengers,

wherever they knew their
friends and relations were :

they made the matter known to
them and gave them informa-
tion :

they sent to them from De Cham-
pagne a promise of security,

for as many as would come in
and submit,

Τὰ γονικά τους νᾶχουσιν, καὶ
πλέον νὰ τοὺς δώσῃ·

“Ὅσοι ἀξιάζουσι κ’ ὠφελούν,
τιμὴν μεγάλην νᾶχουσι.

Ὡς τ’ ἤκουσαν οἱ ἄρχοντες
καὶ τὸ κοινὸν ὁμοίως,

“Ἀρχισαν καὶ ἐρχόντησαν, κ’
ἐπροσκυνοῦσαν ὅλοι.

Κ’ ἀφότου ἐσυνάχθησαν ἐκεῖ ’ς
τὴν Ἀνδραβίδα,

Τ’ ἀρχοντολόγι τοῦ Μωρεῶς κ’
ὅλης τῆς Μεσαρέας

Ἐποίησαν συμβίβασιν μετὰ τὸν
Καμπαδέσην.”

ΙΔ’ Ἐκατονταετηρίς. “Διή-
γησις ἐξαιρέτος Βελθάνδρου τοῦ
Ῥωμαίου, ὃς διὰ θλίψιν ἦν εἶχεν
ἐκ τοῦ πατρὸς αὐτοῦ, ἀπεξενώθη,
ἔφυγεν ἐκ τῆς γονικῆς του χώρας,
καὶ πάλιν ἐπανέστρεψεν. Ἐλαβε
δὲ Χρυσάντζα, θυγατέρα ῤηγὸς
τῆς μεγάλης Ἀντιοχείας, πλὴν
κρυφίως πατρὸς καὶ μητρὸς αὐ-
τῆς.”

Μετὰ τὴν μακρὰν ταύτην ἐπι-
γραφὴν ἄρχεται τὸ ποίημα ὡς
ἐξῆς·

“Δεῦτε προσκαρτερήσατε μι-
κρὸν ὠραῖοι πάντες,
θέλω σᾶς ἀφηγήσασθαι λόγους
ὠραιωτάτους,
Ἐπίθεσιν παράξενην πολλὰ
παρηλλαγμένην,
Ὅστις γοῦν θέλει ἐξ αὐτῆς θλι-
βῆν τε καὶ χαρηναι
Καὶ νὰ θαυμάσῃ ὑπόθεσιν τῆς
τόλμης καὶ ἀνδρείας.
Λοιπὸν τὸν νοῦν ἰστήσατε, ν’
ἀκούσητε τὸν λόγον,

that they should keep their
property and he would give
them more,

that as many as were worthy
and proved of use would re-
ceive great honour.

When the chiefs heard this and
the people likewise,
they began to come in and all
submitted.

And as soon as they were col-
lected there in Andravida,
the nobility of the Morea and
of all Mesarea
made terms with De Cham-
pagne.”

14th Century. “The remark-
able story of Bertrand the Roman,
who through the affliction he
suffered from his father, went
abroad, and abandoned his native
land and afterwards returned.
He took to wife Chrysantza,
daughter of the king of Great
Antioch, but without the know-
ledge of his father and mother.”

After this long title the poem
begins as follows— .

“Come now, my gentle
readers, have a little patience,
I am going to relate to you a
most delightful tale,
a strange subject with much
variety of incident,
so whoever of you wishes to feel
grief or joy at it,
and admire a story of daring
and heroism,
pay attention, that you may give
heed to the tale,

Καὶ νὰ θαυμάσετε πολλά· ψεύ-
στης οὐ μὴ φανῶμαι.”

Ἐν τοῖς ἐξῆς στίχοις περι-
γράφεται τὸ κάλλος τῆς Χρυ-
σάντζας·

“Ὀφρύδια κατάμαυρα ἐφύση-
σεν ἢ τέχνη,
Γυοφύρια κατεσκεύασεν ἀπὸ
πολλῆς σοφίας,
Αἱ Χάριτες ἐχάλκευσαν τὴν
μύτην τῆς ὡραίας,
Στόμα Χαρίτων Χάριτες, ὀδόντια
μαργαριτάρια,
Μάγουλα ῥοδοκόκκινα, αὐτό-
βαπτα τὰ χεῖλη,
Ἐμύριζε τὸ στόμα τῆς χωρὶς
ἀμφιλογίας,
Στρογγυλομορφοπήγουνος, ὑ-
περνασταλμένη,
Λευκοβραχίων, τρυφερά . . .”

Μὲ συγχωρεῖτε νὰ σᾶς διακό-
ψω, διότι βλέπω ἐφθάσμεν εἰς
Τουρίνον.

and be lost in admiration: I
shall not disappoint you.”

In the following lines the
beauty of Chrysantza is de-
scribed:

“The spirit of art inspired her
jet-black eyebrows,
traced their arches with great
skill;
the Graces modelled the nose
of the beautiful one,
her mouth the Grace of Graces,
her teeth pearls,
her cheeks rose-red, her lips
with nature's dye,
the fragrance of her mouth be-
yond dispute,
with beautifully rounded chin;
erect and stately,
white-armed and delicate . . .”

Excuse my interrupting you,
for I see we have arrived at
Turin.

ΔΙΑΛΟΓΟΣ Ζ'

Θέλετε νὰ ἐξέλθωμεν νὰ πάρωμεν κανὲν ἀναψυκτικόν;

Πόσῃν ὥραν μένει ἐνταῦθα ἡ ἀμαξοστοιχία;

Ἡμίσειαν ὥραν.

* Ἄς ἐξέλθωμεν λοιπόν. Ἐγὼ θὰ πάρω ἐν ἡ δύο παξιμάδια καὶ ἐν ποτηράκι κρασί.

Καὶ ἐγὼ τὸ αὐτὸ θὰ πράξω.

Πῶς σὰς φαίνεται τοῦτο τὸ κρασί;

Τὸ εὐρίσκω νόστιμον. Εἶναι γνήσιον κρασί τῆς Ἰταλίας.

* Ἄς ὑπάγωμεν τώρα νὰ ἐρωτήσωμεν ἂν δυνάμεθα μὲ τὰ εἰσιτήρια τὰ ὁποῖα ἔχομεν νὰ περάσωμεν διὰ Φλωρεντίας, διότι πολὺ ἐπιθυμῶ νὰ ἴδω τὴν περίφημον ταύτην πόλιν.

Δὲν εἶναι καμμία ἀνάγκη νὰ ἐρωτήσωμεν, διότι ἐγὼ εἰξεύρω πολὺ καλὰ ὅτι ἐπιτρέπεται τοῦτο· ἀλλ' ἄς εἰσέλθωμεν εἰς τὴν ἀμαξαν, διότι ὁ κώδων ἤχειε διὰ τὴν ἀναχώρησιν.

Πότε θὰ φθάσωμεν εἰς Φλωρεντίαν;

Ὀλίγον τι μετὰ τὸ μεσονύκτιον. Κατὰ τὸν σιδηροδρομικὸν χρονοπίνακα εἰς τὰς 4.14 φθάνομεν εἰς Ἀλεξάνδρειαν,

DIALOGUE VII

Shall we get out and take some refreshment?

How long does the train stop here?

Half an hour.

Then let us get out. I will take a biscuit or two and a small glass of wine.

And I will do the same.

How do you like this wine?

I think it is very nice. It is genuine Italian wine.

Let us go now and ask if we can, with the tickets which we have, pass through Florence, for I very much wish to see that famous city.

There is not any occasion for us to ask, for I know very well that this is permitted: but let us get into the carriage, for the starting-bell is ringing.

When shall we arrive at Florence?

A little after midnight. According to the railway time-table we arrive at 4.14 at Alessandria, where the train stops 7 minutes.

ἐνθα ἡ ἀμαξοστοιχία μένει ἐπὶ τὰ λεπτά. Εἰς τὰς 6.4 θὰ ἤμεθα ἐν Γενοῦῃ, ὅπου θὰ ἔχωμεν καιρὸν νὰ γευματίσωμεν, διότι ἡ ἀμαξοστοιχία μένει 38 λεπτά. Εἰς τὰς 10.50 φθάνομεν εἰς Πίσαν, καὶ εἰς τὰς 12.40 εἰς Φλωρεντίαν.

Πόσον λέγετε νὰ μείνωμεν ἐν Φλωρεντία;

Ἐπεθύμουν νὰ ἦτο δυνατόν νὰ μείνωμεν πολλὰς ἡμέρας, ἀλλ' ἐπειδὴ ἔχομεν νὰ ἐπισκεφθῶμεν καὶ τὴν Ῥώμην, ἐξ ἀνάγκης πρέπει νὰ ἀρκεσθῶμεν εἰς μίαν ἡμέραν.

Ἐχετε δίκαιον καὶ οὕτω πρέπει νὰ γείνη. Τώρα ἂν ἀγαπᾶτε ἄς ἐξακολουθήσωμεν τὴν ἀνάγνωσιν. Νομίζω σᾶς διέκοψα ὅτε ἀνεγνώσκετε τὴν περιγραφὴν τοῦ κάλλους τῆς λευκωλένου καὶ τρυφερᾶς Χρυσάντζας.

Μάλιστα, ἐκεῖ με διεκόψατε, καὶ ἐκάμετε πολὺ καλά, διότι πρέπει νὰ ὁμολογήσω ὅτι οὐδέποτε εἰς τὴν ζωὴν μου ἀνέγνω μωρότερον ποίημα.

Τότε λοιπὸν ἄς ἐξοδεύσωμεν τὴν ὥραν ὁμιλοῦντες ἢ ἀναγινώσκοντές τι περὶ Φλωρεντίας.

Ἰσα ἴσα καὶ ἐγὼ αὐτὸ διανοοῦμαι νὰ σᾶς προτείνω, διότι εἰξέρω ὅτι τὸ ὄνομα τῆς λαμπρᾶς ταύτης πόλεως παρέχει πολλὰς ἀναμνήσεις εἰς πάντα πεπαιδευμένον Ἕλληνα.

Τοῦτο εἶναι ἀληθές, διότι τίς Ἕλλην ὅπως οὖν πεπαιδευμένος ἀκούων τὸ ὄνομα τῆς Φλωρεντίας

At 6.4 we shall be in Genoa, where we shall have time to dine, for the train stops 38 minutes. At 10.50 we arrive at Pisa, and at 12.40 at Florence.

How long do you say we ought to stay at Florence?

I wish that it were possible for us to stay several days, but as we have to visit Rome also, we must perforce content ourselves with one day.

You are quite right and it must be so. Now, if you like, let us continue our reading. I think I interrupted you while you were reading the description of the beauty of the white-armed and delicate Chrysantza.

Yes, you interrupted me there, and you did well, for I must confess that I never read in my life a more stupid poem.

Then let us spend our time in talking or reading something about Florence.

Just the very thing I was intending to propose to you, for I know that the name of this splendid city affords many reminiscences to every educated Greek.

This is true, for what Greek of any education, when he hears the name of Florence, does not

δὲν ἀναμνησκειται ὅτι αὐτὴ ὑπῆρξεν ἐν ἡμέραις θλιβεραῖς τὸ καταφύγιον καὶ ἐνδιαίτημα τῶν Ἑλληνίδων μουσῶν; Πολλοὶ Ἕλληνες σοφοὶ μεσοῦντος τοῦ 15' αἰῶνος φεύγοντες ἐκ τῆς δουλωθείσης αὐτῶν πατρίδος κατέφευγον εἰς Ἰταλίαν καὶ ἰδίως εἰς Φλωρεντίαν, ὅπου εὕρισκον φιλοξενίαν καὶ περίθαλψιν.

Νομίζω ὅτι τὰ ζώπυρα τῆς ἀναγεννήσεως τῶν Ἑλληνικῶν γραμμάτων ἐκομίσθησαν εἰς τὴν Ἰταλίαν πρὸ τῆς ἀλώσεως τῆς Κωνσταντινουπόλεως, ὥστε δύναται τις δικαίως νὰ εἶπῃ ὅτι οἱ μετὰ τὴν ἀλωσιν καταφυγόντες εἰς Ἰταλίαν Ἕλληνες σοφοὶ δὲν ἦσαν οἱ κυρίως εἰσηγηταὶ ἀλλὰ μᾶλλον οἱ τελεσιουργοὶ τῆς πνευματικῆς ταύτης ἀναγεννήσεως.

Τοῦτο εἶναι ἀληθὲς καὶ ἀναμφισβήτητον. Ἡ σπουδὴ τῆς Ἑλληνικῆς γλώσσης ἐν Ἰταλίᾳ ἤρχισεν ἐπὶ Βοκκακίου καὶ Πετράρχου, ὀλίγιστοι ὅμως ἦσαν οἱ θιασῶται αὐτῆς. Ὁ Πετράρχης γράφων ἐν ἔτει 1360 πρὸς τὸν Βοκκάκιον λέγει ὅτι ἐν Ἰταλίᾳ δὲν εὕρισκοντο πλείοτεροι τῶν δέκα ἀνδρῶν οἱ ὅποιοι ἠδύνατο ν' ἀναγνώσῃ τὸν Ὅμηρον ἐν τῇ πρωτοτύπῳ γλώσσῃ, καὶ ὅτι οἱ ἡμίσεις τούτων ἦσαν ἐν Φλωρεντίᾳ.

Ἐνθυμείσθε τίς ἦτο ὁ διδάξας εἰς τὸν Πετράρχην τὴν Ἑλληνικήν;

recollect that in the days of affliction she was the refuge and the home of the Greek Muses? Many learned Greeks, in the middle of the 15th century flying from their enslaved country, took shelter in Italy and especially in Florence, where they were hospitably entertained and received every attention.

I believe that the vital spark of the revival of Greek literature was brought to Italy before the taking of Constantinople, so that it may be justly said that the learned Greeks who sought safety in Italy after the capture of that city did not absolutely initiate but rather completed this intellectual regeneration.

This is true and not to be disputed. The study of the Greek language in Italy commenced in the time of Boccaccio and Petrarch, but its votaries were very few. Petrarch writing to Boccaccio in the year 1360 says that in Italy there were not to be found more than ten persons who could read Homer in the original, and that half of these were in Florence.

Do you remember who it was that taught Petrarch Greek?

*Αν δέν με ἀπατᾶ ἡ μνήμη ὠνομάζετο Βερνάρδος Βαρλαᾶμ καταγόμενος ἐκ Καλαβρίας, ἀλλὰ σπουδάσας τὴν Ἑλληνικὴν ἐν Θεσσαλονίκῃ καὶ Κωνσταντινουπόλει· ταχέως δὲ διεκρίθη ὡς φιλόσοφος, μαθηματικὸς καὶ ἀστρονόμος.

Ἐγνώριζεν ὁ Βοκκάκιος καλῶς τὴν Ἑλληνικὴν;

Βεβαίως ὁ Βοκκάκιος εἶχε πληρεστέραν γνῶσιν τῆς Ἑλληνικῆς ἢ ὁ Πετράρχης· ἐδιδάχθη δὲ αὐτὴν ἐν Καλαβρίᾳ ὑπὸ Λεοντίου Πιλάτου, ὁ ὁποῖος μετέφρασε τὸν Ὅμηρον εἰς τὴν Λατινικὴν γλῶσσαν. Ταύτην τὴν μετάφρασιν ἀντέγραψεν ὁ Βοκκάκιος διὰ τὸν φίλον του Πετράρχην. Ὁ Βοκκάκιος μεγάλως συνετέλεσεν εἰς τὴν ἐπίρρωσιν τῆς σπουδῆς τῆς Ἑλληνικῆς γλώσσης κατορθώσας νὰ ἰδρυθῇ ἰδίᾳ ἔδρα πρὸς διδασκαλίαν αὐτῆς ἐν Φλωρεντίᾳ, ὥστε ἴσως ἔχουσι δίκαιον οἱ λέγοντες ὅτι ἡ ἀναγέννησις τῆς σπουδῆς τῆς ἀρχαίας Ἑλληνικῆς δὲν χρεωστεῖται καθ' ὀλοκληρίαν εἰς ξένους.

Οἱ νεώτεροι κριτικοὶ δύνανται νὰ ἔχουσι ταύτην ἢ ἐκείνην τὴν ἰδέαν περὶ τῆς ἀναγεννήσεως τῶν Ἑλληνικῶν γραμμάτων ἐν Ἰταλίᾳ, οἱ τοῦ ἸΕ' ὅμως αἰῶνος λόγιοι Ἰταλοὶ δὲν ἀποδίδουσι αὐτὴν εἰς τοὺς ἑαυτῶν ὁμοεθνεῖς, ἀλλ' εἰς τοὺς ἐκ Βυζαντίου καὶ Ἑλλάδος ἐλθόντας Ἑλληνας.

Τοῦτο οὕτως ἔχει· οὐδεὶς

If my memory does not betray me, his name was Bernard Barlaam, who was a native of Calabria but studied Greek in Thessalonica and Constantinople, and soon became distinguished as a philosopher, mathematician, and astronomer.

Had Boccaccio a good knowledge of Greek?

Certainly Boccaccio had a more complete knowledge of Greek than Petrarch. He learnt it in Calabria under Leontius Pilatus, who translated Homer into Latin. This translation Boccaccio copied for his friend Petrarch. Boccaccio greatly contributed to the advancement of the study of Greek, having succeeded in securing the foundation of a special chair in Florence for the teaching of that language, so that perhaps they are right who say that the revival of the study of ancient Greek is not entirely due to strangers.

Modern critics may have this or that idea about the revival of Greek literature in Italy, but the learned Italians of the 15th century do not attribute it to their own countrymen, but to the Greeks who came from Byzantium and Greece.

This is so: but no one can

ὅμως δύναται ν' ἀρνηθῆ ὅτι κατὰ τὴν ἐποχὴν ἐκείνην μεγάλη τις καὶ ἔνθεος οὕτως εἰπεῖν ὁρμὴ ὑπὲρ τῆς σπουδῆς τῶν Ἑλληνικῶν γραμμάτων ἐπεκράτει ἐν Ἰταλίᾳ, ὥστε ὅτε οἱ Ἕλληνες σοφοὶ ἤλθον εἰς αὐτὴν εὖρον γῆν ἀγαθὴν καὶ γόνιμον, ἐτοιμὴν νὰ δεχθῆ τὸν σπόρον τῆς διδασκαλίας αὐτῶν, καὶ οὕτως ἡ συγκομιδὴ ὑπήρξε μεγάλη· ἀλλὰ τίς θεωρεῖται ὡς ὁ πρῶτος καὶ ἐπιφανέστατος τούτων τῶν σοφῶν σπορέων;

Μανουὴλ ὁ Χρυσολωρᾶς. Οὗτος ἐγεννήθη ἐν Κωνσταντινουπόλει μεσοῦντος τοῦ ΙΔ' αἰῶνος ἐξ οἰκογενείας ἐπιφανοῦς. Τυχῶν δὲ ἐκ φύσεως νοῦ δεξιού καὶ λαβὼν ἀρίστην ἀνατροφὴν καὶ παιδείαν κατέστη ἀνὴρ πολυμαθῆς καὶ ῥήτωρ δεινός. Κατὰ τὸ ἔτος 1391 ἐστάλη ὑπὸ Ἰωάννου τοῦ Παλαιολόγου ὡς πρεσβευτῆς πρὸς τὸν βασιλέα τῆς Ἀγγλίας Ῥιχάρδον τὸν Β' καὶ πρὸς ἄλλους ἡγεμόνας τῆς Ἑσπερίας ὅπως ἐπικαλεσθῆ βοήθειαν κατὰ τῶν Τούρκων, ἵτινες τότε ἠπέλουν τὴν Κωνσταντινούπολιν· ἀλλ' ἡ φωνὴ αὐτοῦ ἤχησεν εἰς ὄτα μὴ ἀκούντων, καὶ ἠναγκάσθη νὰ ἐπινέλθῃ εἰς Κωνσταντινούπολιν Ἰσρακτος. Ἐνταῦθα δὲν ἔμεινε γολλὺν χρόνον, διότι οἱ ἐν Ἰταλίᾳ καὶ ἰδίως οἱ ἐν Φλωρεντίᾳ φίλοι αὐτοῦ ἐπιμόνως προσεκάλουν αὐτὸν νὰ μεταβῆ παρ' αὐτούς. Ἐχθεῖς τὴν πρόσκλησιν ἀπέλευσεν εἰς Βενετιάν ἔχων μεθ'

deny that at that time there prevailed in Italy a kind of intense and, so to speak, inspired ardour for the study of Greek literature, so that when the learned Greeks came there, they found a good and fertile soil ready to receive the seed of their instruction, and so the crop was abundant: but who is considered the first and most distinguished of those learned men who sowed the seed?

Manuel Chrysoloras. He was born at Constantinople in the middle of the 14th century and belonged to a distinguished family. Being by nature talented and having been excellently brought up and educated, he became a very learned man and an accomplished orator. In the year 1391 he was sent by John Palaeologus as ambassador to Richard II. of England and to other princes of the West to ask for help against the Turks, who were then threatening Constantinople. But his words fell on ears that would not listen, and he was compelled to return unsuccessful to Constantinople. Here he did not remain long, for his friends in Italy, and especially those in Florence, persistently invited him to go to them. He accepted their invitation and sailed for Venice, having with him Demetrius Cydonius, who was one of

ἑαυτοῦ καὶ τὸν Δημήτριον
 Κυδώνιον, ὅστις ἦτο εἰς ἓκ τῶν
 λογίων Ἑλλήνων τῆς ἐποχῆς
 ἐκείνης. Ἡ ὑποδοχὴ αὐτῶν ἐν
 Ἰταλίᾳ ὑπῆρξεν ἐγκάρδιος, καὶ
 διὰ τὰ σχηματίσθη τις ἀμυδρὰν
 τινὰ ἰδέαν περὶ αὐτῆς πρέπει
 νὰ διέλθῃ τὴν ἐξῆς ἐπιστολὴν
 ἣν ἐπέστειλεν ὁ Κολουκκίος
 Σαλουτάτης πρὸς Δημήτριον τὸν
 Κυδώνιον ὅτε οὗτος προσωρμί-
 σθη μετὰ τοῦ Χρυσολωρᾶ εἰς
 Βενετίαν. “. . . Εἰς ἐποχὴν
 καθ’ ἣν ἡ σπουδὴ τῆς Ἑλληνι-
 κῆς γλώσσης σχεδὸν κατελεί-
 φθη καὶ αἱ διάνοιαι τῶν ἀνθρώ-
 πων εἶναι ἐντελῶς κεκυριευμέναι
 ὑπὸ φιλοδοξίας, φιληδονίας καὶ
 πλεονεξίας ἐπεφάνητε ἡμῖν ὡς
 ἄγγελοι παρὰ τοῦ θεοῦ κομί-
 ζοντες εἰς τὸ μέσον τοῦ ἡμετέρου
 σκότους τὴν δᾶδα τῶν γνώσεων.
 Εὐτυχῆ τῷ ὄντι θὰ νομίσω
 ἑμαυτὸν (ἐὰν ὁ βίος οὗτος
 δύναται νὰ παράσχη εὐδαιμονίαν
 τινὰ εἰς ἄνθρωπον, ὅστις αὐριοι
 θὰ κλείσῃ τὸ ἐξηκοστὸν πέμπ-
 τον ἔτος τῆς ἡλικίας του) ἐὰν
 δυνηθῶ, διὰ τῆς ὑμετέρας βο-
 ηθείας νὰ ἐμφορηθῶ τῶν ἀρχῶν
 ἐκείνων ἐκ τῶν ὁποίων προήλθον
 πᾶσαι συλλήβδην αἱ γνώσεις
 αἷς ἡ χώρα αὕτη κατέχει. Ἴσως
 ἔτι καὶ νῦν τὸ παράδειγμα τοῦ
 Κάτωνος παρορμίσῃ με ν’
 ἀφιερῶσω εἰς τὴν μελέτην
 ταύτην τὸ ἐπίλοιπον τοῦ βίου
 μου καὶ οὕτω δυνηθῶ νὰ προσ-
 θέσω εἰς τὰς γνώσεις μου καὶ
 τὴν μάθησιν τῆς Ἑλληνικῆς
 γλώσσης.”

the learned Greeks of that time.
 The reception they met with in
 Italy was most cordial, and to
 form a faint idea of what it
 was like, one must read the
 following letter written by
 Coluccio Salutati to Demetrius
 Cydonius when the latter landed
 at Venice with Chrysoloras.
 “. . . At a time when the
 study of the Greek language
 has almost been abandoned, and
 the minds of men are wholly en-
 grossed by ambition, voluptu-
 ousness, and avarice, you have
 made your appearance before
 us as messengers from the di-
 vinity, bearing the torch of
 knowledge in the midst of our
 darkness. Happy indeed shall
 I esteem myself (if this life can
 afford any happiness to a man
 who to-morrow will close his
 sixty-fifth year) if I can by
 your assistance imbibe those
 principles from which all the
 knowledge which this country
 possesses is wholly derived.
 Perhaps, even yet, the example
 of Cato may stimulate me to
 devote to this study the re-
 mainder of my life, and I may
 thus be able to add to my
 acquirements a knowledge of
 the Grecian tongue.”

Ὅτε ὁ Χρυσολωρᾶς ἦλθεν εἰς Ἰταλίαν τίς κατεῖχε τὴν ἔδραν τῶν Ἑλληνικῶν ἐν Φλωρεντία;

Οὐδείς, διότι ἡ ἔδρα ἦτις συνέστη ἐν Φλωρεντία τῇ ἐνεργείᾳ τοῦ Βοκκακίου, διετέλει χηρέουσα ἐπὶ τριάκοντα ἔτη. Ὁ πρῶτος διδάξας ἐν αὐτῇ Λεόντιος ὁ Πιλᾶτος καταλιπὼν αὐτὴν ταχέως, ἀπῆλθεν εἰς τὴν Ἑλλάδα· ἔμεινε δὲ κενὴ ἡ ἔδρα δι' ἔλλειψιν καταλλήλου καὶ ἰκανοῦ διδασκάλου. Τούτου ἕνεκα ὅτε ἦλθεν εἰς Φλωρεντίαν ὁ Χρυσολωρᾶς καὶ ἤρχωσεν τὰς παραδόσεις αὐτοῦ, μικροὶ καὶ μεγάλοι προσέδραμον πανταχόθεν τῆς Ἰταλίας πρὸς αὐτὸν καὶ ἠκροῶντο μετ' ἀφάτου ἐνθουσιασμοῦ τῶν σοφῶν αὐτοῦ διαλέξεων. Οἱ πλείστοι καὶ σπουδαιότεροι τῶν λογίων τοῦ αἰῶνος ἐκείνου ὑπῆρξαν ἀκροαταὶ καὶ ὁμιληταὶ αὐτοῦ. Εἰς τὰς διαλέξεις τοῦ εὐφραδοῦς τούτου Ἕλληνας προσήρχοντο οὐ μόνον οἱ λόγοι ἀλλὰ καὶ οἱ προεξάρχοντες τῶν εὐπατριδῶν. Ὁ Λεονάρδος Βρούνος Ἀρετίνος ἐν τινι συγγράμματι αὐτοῦ διηγέται χαριέντως πῶς ἀπεφάσισε νὰ γείνη εἰς ἐκ τῶν ὁμιλητῶν τοῦ Χρυσολωρᾶ. Ἴδου τί λέγει κατὰ λέξιν. “Κατ' ἐκείνον τὸν καιρὸν ἤμην σπουδαστὴς τῶν νομικῶν, ἀλλ' ἡ ψυχὴ μου ἐφλέγετο ὑπὸ τοῦ ἔρωτος τῆς φιλολογίας καὶ ἀφιέρωσα μέρος τῶν μελετῶν μου εἰς τὴν σπουδὴν τῆς λογικῆς καὶ τῆς ῥητορικῆς

When Chrysoloras came to Italy, who occupied the chair of Greek literature in Florence?

No one, for the chair which was founded in Florence by the efforts of Boccaccio continued vacant for thirty years. The first who taught in it, Leontius Pilatus, left it very soon and went to Greece; and the chair remained empty for want of a fit and competent teacher. Hence, when Chrysoloras came to Florence and commenced his lectures, people of every degree flocked to him from all parts of Italy, and listened with indescribable enthusiasm to his learned discourses. The majority and the more distinguished of the learned men of that age were his hearers and disciples. Not only scholars but the prominent nobles attended the lectures of the eloquent Greek. Leonardo Bruni of Arezzo, in one of his works, gracefully relates how he decided to become a disciple of Chrysoloras. This is verbatim what he says: “At that time I was a student of the law; but my soul was inflamed with the love of letters, and I devoted a portion of my labours to the study of the science of logic and rhetoric. On the arrival of Manuel, I began to hesitate between the considerations, whether I ought to abandon my legal studies or throw away this golden oppor-

τέχνης. "Οτε ἦλθεν ὁ Μανουήλ ἤρχισα νὰ ταλαντεύωμαι μεταξύ τῶν ιδεῶν, ἐὰν ἔπρεπε νὰ ἐγκαταλίπω τὰς νομικὰς μου σπουδὰς ἢ νὰ ἀπορρίψω τὴν χρυσὴν ταύτην εὐκαιρίαν· καὶ ἐν τῇ ζῆσει τῆς νεότητος ἔλεγον εἰς ἑμαυτόν—Θὰ φανῆς λοιπὸν οὕτως ἀνάξιος σεαυτοῦ καὶ τῆς τύχης; Θὰ ἀρνηθῆς νὰ ἔλθῃς εἰς στενὴν συγκοινωνίαν καὶ οἰκείωσιν μετὰ τοῦ Ὀμήρου, τοῦ Πλάτωνος καὶ τοῦ Δημοσθένους; μετὰ τῶν ποιητῶν, φιλοσόφων καὶ ῥητόρων ἐκείνων, περὶ τῶν ὁποίων τόσα θαυμάσια λέγονται, καὶ οἵτινες αἰωνίως ἐξυμνοῦνται ὡς οἱ κορυφαῖοι διδάσκαλοι τῶν ἐπιστημῶν; Καθηγηταὶ τῶν νομικῶν καὶ ἄνδρες νομομαθεῖς πάντοτε θὰ εὐρίσκωνται ἐν τοῖς πανεπιστημίοις ἡμῶν, ἀλλὰ διδάσκαλος τῆς Ἑλληνικῆς, καὶ διδάσκαλος τοιοῦτος, ἐὰν ἄπαξ μᾶς διαφύγῃ, ἴσως δὲν θὰ ἦναι πλέον δυνατὸν ν' ἀντικατασταθῇ. Πεισθεὶς ἐκ τούτων τῶν λόγων παρέδωκα ἑμαυτόν εἰς τὸν Χρυσολωρᾶν, καὶ εἰς τοσοῦτον βαθμὸν ἦτο ἰσχυρὸς ὁ ἔρως μου, ὥστε τὰ μαθήματα δι' ὧν ἐνεφοροῦμην τὴν ἡμέραν ἐγίνοντο ἀδιάλειπτα θέματα νυκτερινῶν ὀνείρων." Κατὰ τὸν αὐτὸν χρόνον τὴν ἔδραν τῆς Λατινικῆς φιλολογίας κατεῖχεν ἐν Φλωρεντία Ἰωάννης ὁ ἐκ Ῥαβέννης, ἀγῆρ πολυμαθέστατος, καὶ οὕτως ἐκ τῶν δύο τούτων σχολῶν ἐξῆλθον οἱ ἐπιφανέστατοι ἄνδρες τῆς ἐποχῆς ἐκείνης.

tunity; and in the ardour of youth I said to myself: 'Wilt thou then prove so unworthy of thyself and thy fortune? Wilt thou refuse to be admitted to close association and familiar intercourse with Homer, Plato, and Demosthenes? with those poets, philosophers and orators, of whom such wonders are related, and who are for all ages celebrated as the highest teachers of the sciences? Professors and students of law will always be found in our universities; but a teacher, and such a teacher, of the Greek language, if he once escape us, can never perhaps be afterwards replaced.' Convinced by these arguments, I gave myself up to Chrysoloras, and the strength of my passion increased to such a degree that the lessons I imbibed by day were the constant subjects of my dreams by night." At this time Giovanni of Ravenna, a very learned man, occupied the chair of Latin at Florence, and hence from these two schools came the most illustrious men of that age.

Ἐκτὸς τοῦ ἀνωτέρω μνημονευθέντος Λεονάρδου Βρούνου καὶ οἱ ἑξῆς εἶναι ἐκ τῶν διαπρεπεστέρων ὁμιλητῶν τοῦ Χρυσολωρᾶ Κάρολος Μαρσουπίνος, Πάλλας Στρότιος, ὅστις ὑπῆρξεν ὁ ἀναμορφωτὴς τοῦ πανεπιστημίου τῆς Φλωρεντίας, Ἀμβρόσιος ὁ Τραυερσάρις, Γουαρίνος ὁ ἐκ Βερώνης, Πόγγιος ὁ Βρακκιολίνης, Φραγκίσκος ὁ Φίλλεφος, Βικτωρίνος ὁ Ῥαμβαλδόνης, Πέτρος Παῦλος ὁ Βεργέριος, Γρηγόριος ὁ ἐκ Τιφέρνης καὶ Ἰωάννης ὁ Αὐρίσπας ὁ ἐκ Σικελίας.

Ὁ Χρυσολωρᾶς εὐλόγως δύναται νὰ θεωρηθῇ ὁ τελειωτὴς τοῦ ἔργου, ὅπερ ἤρχισαν ὁ Πετράρχης καὶ ὁ Βοκκάκιος, καὶ ὁ πρῶτος ὅστις εἰργάσθη τελεσφόρως ὑπὲρ τῆς διαδόσεως τῶν Ἑλληνικῶν γραμμάτων ἐν τῇ Δύσει.

Ὁμιλοῦντες περὶ τῆς προαγωγῆς τῶν κλασικῶν σπουδῶν ἐν Φλωρεντίᾳ δὲν πρέπει νὰ λησμονήσωμεν τὸν ἔνδοξον οἶκον τῶν Μεδίκων. Ἡ διαπρεπὴς αὕτη οἰκογένεια ἦτις ἀνῆλθεν εἰς τὴν ὑπερτάτην ἀρχὴν τῆς Φλωρεντινῆς δημοκρατίας κατὰ τὸν ΙΕ' αἰῶνα χρεωστεῖ τὴν ἀρχικὴν αὐτῆς φήμην εἰς τὸ ἐμπόριον. Περὶ τὰς ἀρχὰς τοῦ ΙΓ' αἰῶνος μέλη ταύτης τῆς οἰκογενείας ἤρχισαν νὰ λαμβάνωσι μέρος εἰς τὴν κυβέρνησιν τῆς πατρίδος των. Κατὰ τὸν ΙΔ' αἰῶνα διεκρίθη ἐπὶ πλοῦτος καὶ δυνάμει ἐν τῇ δημοκρατίᾳ

Besides the above-mentioned Leonardo Bruni, the following are among the more distinguished pupils of Chrysoloras: Carolo Marsuppini, Palla Strozzi who was the reformer of the University of Florence, Ambrosio Traversari, Guarino of Verona, Poggio Bracciolini, Francesco Filelfo, Vittorini Rambaldoni, Pietro Paulo Vergerio, Gregorio da Tiferia, and Giovanni Aurispa the Sicilian.

Chrysoloras may rightly be regarded as completing the work which Petrarch and Boccaccio began, and as the first who laboured with success for the diffusion of Greek learning in the West.

While on the subject of the progress of classic studies in Florence, we must not forget the glorious house of the Medici. This illustrious family, which rose to supreme power in the Florentine Republic in the 15th century, owes its early renown to commerce. About the beginning of the 13th century, some members of the family began to take part in the government of their country. In the 14th century Giovanni was distinguished for his wealth and his influence in the republic: he was succeeded by his son Cosimo.

ὁ Ἰωάννης τὸν ὁποῖον διεδέχθη
ὁ υἱὸς αὐτοῦ Κοσμᾶς.

Ὁ βίος τοῦ Κοσμᾶ ὑπῆρξεν
ἐνδοξος. Κατώρθωσε νὰ ἔχῃ
τὴν συμμαχίαν ἰσχυρῶν ἡγε-
μόνων, νὰ διατηρῇ δὲ καὶ τὴν
πόλιν ἀστασίαστον, καὶ οὕτως
ἠδυνήθη νὰ στρέψῃ τὴν προσ-
οχὴν αὐτοῦ εἰς τὴν ἀνάπτυξιν
τῶν τεχνῶν καὶ ἐπιστημῶν ἐν
τῇ πατρίδι αὐτοῦ, δαπανῶν
ἀφειδῶς ἐξ ἰδίων. Ἀνεδείχθη
μέγας προστάτης τῶν Ἑλλη-
νικῶν γραμμάτων καὶ κατέστη-
σεν οὕτω τὴν Φλωρεντίαν ἐστίαν
τῶν κλασικῶν σπουδῶν. Τὸν
Κοσμᾶν διεδέχθη ὁ υἱὸς αὐτοῦ
Πέτρος ὅστις ἦτο ἀσθενὴς οὐ
μόνον κατὰ τὸ σῶμα, ἀλλὰ καὶ
κατὰ τὸ πνεῦμα· ἀλλ' εὐτυχῶς
ὁ υἱὸς αὐτοῦ Λαυρέντιος ἦτο
πεπροικισμένος διὰ πολλῶν
χαρισμάτων καὶ ἐβοήθει τὸν
πατέρα του ἐν τῇ κυβερνήσει
τῆς πόλεως. Οὗτος εἶναι ὁ
μετὰ ταῦτα ἐπικληθεὶς Λαυρέν-
τιος ὁ Μεγαλοπρεπής. Μετὰ
τὸν θάνατον τοῦ πατρὸς αὐτοῦ
διαδεχθεὶς αὐτὸν ἀνεδείχθη ἄξιος
ἀπόγονος τοῦ ἐνδόξου πάππου
αὐτοῦ. Ἐκυβέρνησε τὴν πα-
τρίδα αὐτοῦ μετὰ δικαιοσύνης
καὶ μετριότητος. Ὑπῆρξε μεγα-
λόδωρος προστάτης τῶν ὠραίων
τεχνῶν καὶ τῶν γραμμάτων.
Ἦτο δὲ κάτοχος εὐρείας μαθή-
σεως καὶ ἐθεράπευεν εὐδοκίμως
τὰς Μούσας, διότι ἔγραψε γλα-
φυρὰ λυρικά ποιήματα. Ἐὰν
ἐπεχείρει τις νὰ περιγράψῃ ἐν
ἐκτάσει τὰ δημόσια καταστή-

The life of Cosimo was a
glorious one. He succeeded in
allying himself with powerful
princes, and in keeping the state
free from revolution, and so was
enabled to turn his attention
to the development of the arts
and sciences in his native country,
spending much of his private
fortune for this purpose. He
was conspicuous as the great
patron of Greek literature, and
thus made Florence a focus of
classic study. Cosimo was suc-
ceeded by his son Pietro, who
was feeble not only in body but
in mind; but fortunately the
latter's son Lorenzo was endowed
with many gifts, and assisted his
father in the government of the
state. It was he who was
subsequently called Lorenzo il
Magnifico. After his father's
death, he succeeded him and
showed himself a worthy de-
scendant of his celebrated grand-
father. He ruled his country
with justice and moderation.
He was a munificent patron
of the fine arts and of litera-
ture. He was a man of exten-
sive learning and successfully
cultivated the Muses, for he
wrote elegant lyric poems. If
any one were to attempt to give a
detailed description of the public
institutions, the colleges and uni-
versities which were founded at
his cost, and to recount the lives

ματα, τὰ ἐκπαιδευτήρια καὶ τὰ πανεπιστήμια ἄπερ δαπάνη αὐτοῦ ἰδρύθησαν, καὶ νὰ δώσῃ τὰς βιογραφίας τῶν περιφήμων (ζωγράφων, ἀγαλματοποιῶν, ἀρχιτεκτόνων, φιλοσόφων καὶ ποιητῶν, ὑπὸ τῶν ὁποίων περιεβάλλετο, θὰ ἦτο τὸ αὐτὸ ὡς εἰ ἀνελάμβανε νὰ συγγράψῃ τὴν ἱστορίαν τῆς Ἀναγεννήσεως. Λαυρέντιος ὁ ἐκ Μεδίκων εἶναι ὁ πρῶτος ὅστις καθίδρυσε ἐν Φλωρεντία ἀκαδημίαν ἐκ τῆς ὁποίας ὡς ἐκ τοῦ Δουρείου ἱπποῦ ἐξεπήδησαν οἱ τῶν Ἑλληνικῶν γραμμάτων ἀριστεῖς, οἵτινες διέσπειραν τὴν Ἑλληνικὴν σοφίαν οὐ μόνον εἰς σύμπασαν τὴν Ἰταλίαν, ἀλλὰ καὶ εἰς τὴν Γαλλίαν, τὴν Ἰσπανίαν, τὴν Ἀγγλίαν καὶ τὴν Γερμανίαν. Ἐκ πασῶν τούτων τῶν χωρῶν ἦλθον πολλοὶ σπουδασταὶ εἰς Φλωρεντίαν καὶ ἐντεῦθεν ἀπερχόμενοι μετέδιδον τὰ φῶτα τῆς παιδείας εἰς τὴν λοιπὴν Εὐρώπην.

Ἄλλ' εἰς τὸν οἶκον τῶν Μεδίκων ὀφείλεται πλείστη εὐγνωμοσύνη καὶ διὰ τὴν ἰδρύσιν δημοσίων βιβλιοθηκῶν. Ὁ Κοσμάς καὶ ὁ υἱὸς αὐτοῦ Πέτρος πολλοὺς κατέβαλον κόπους πρὸς συλλογὴν Ἑλληνικῶν χειρογράφων, ὁ δὲ Λαυρέντιος ἐνεπνέετο, οὕτως εἰπεῖν, ὑπὸ ἱερᾶς μανίας ὅπως αὐξήσῃ ἔτι μᾶλλον τὸν ἀριθμὸν τῶν πολυτίμων χειρογράφων, μὴ φειδόμενος οὔτε πόνων οὔτε δαπάνης. Καθίδρυσε δὲ ἰδίαν βιβλιοθήκην ἐν τῇ ἑαυτοῦ οἰκίᾳ, καὶ ὅπως

of the celebrated painters, sculptors, architects, philosophers and poets, by whom he was surrounded, it would be the same thing as if he undertook to write the history of the Renaissance. Lorenzo de' Medici was the first who established in Florence an academy, from which, as from the Wooden Horse, emerged the leaders in Greek literature, who disseminated Greek philosophy not only throughout all Italy, but through France, Spain, England and Germany. From all these countries there came to Florence many students, who going forth from there imparted the light of learning to the rest of Europe.

But to the house of the Medici the deepest gratitude is also due for having founded public libraries. Cosimo and his son Pietro took great pains to collect Greek manuscripts, and Lorenzo was inspired, so to speak, with a divine frenzy to increase still more the number of valuable manuscripts, and spared neither labour nor expense. He established a private library in his own residence, and, in order to enrich it, despatched John Lascaris twice to

πλουτίσῃ αὐτὴν ἔστειλε τὸν Ἰωάννην Λάσκαριν δις εἰς τὴν Ἑλλάδα. Ἐν τῇ δευτέρᾳ ἀποστολῇ ὁ Λάσκαρις ἐκόμισεν εἰς Φλωρεντίαν περὶ τὰ διακόσια χειρόγραφα ἐν οἷς καὶ ὀγδοήκοντα τέως ἄγνωστα ἐν Ἰταλίᾳ συγγράμματα.

Νομίζω ὅτι εἶναι ἄδικον ὁμολοῦντες περὶ βιβλίων καὶ βιβλιοθηκῶν νὰ μὴ ἀναφέρωμεν καὶ τὸ ὄνομα τοῦ Φλωρεντινοῦ ἐμπόρου Νικολοῦ Νικόλιο, εἰς ὃν εἶχε καταλίπη ὁ Βοκκάκιος τὴν βιβλιοθήκην του. Οὗτος πρὸ τῶν Μεδίκων συνέλαβε τὴν ἰδέαν νὰ ἰδρύσῃ βιβλιοθήκην δημοσίαν καὶ εἰργάσθη μετὰ μεγίστου ἐνθουσιασμοῦ πρὸς κατόρθωσιν τοῦ σκοποῦ αὐτοῦ. Οὕτω κατήρτισε βιβλιοθήκην ἐξ ὀκτακοσίων τόμων, ἣν εἰς χρῆσιν τοῦ δημοσίου κατέλιπεν· ἀλλ' ἐπειδὴ οἱ δανεισταὶ αὐτοῦ ἀντεποιοῦντο αὐτὴν Κοσμᾶς ὁ ἐκ Μεδίκων ἔδωκεν εἰς αὐτοὺς τριάκοντα ἑξ χιλιάδας δουκάτα καὶ λαβὼν τὰ βιβλία τὰ ἐναπέθηκεν εἰς τὴν βιβλιοθήκην ἣν ἰδίᾳ δαπάνῃ ἐφοδόμησεν ἐν τῷ μοναστηρίῳ τοῦ Ἁγίου Μάρκου.

Πῶς παρέρχεται ἡ ὥρα ὅταν τις διαλέγεται περὶ σπουδαίων. Ἴδου ἐφθάσαμεν εἰς Γενούην.

Ἄς ἐξέλθωμεν λοιπὸν νὰ γενηματίσωμεν, διότι ἐγὼ ἔχω φοβερὰν πείναν.

Καὶ ἐγὼ λιμώττω. Ὡς φαίνεται αἱ εὐχάριστοι συνομιλίας ἀνοίγουσιν ὄρεξιν.

Greece. On his second mission Lascaris brought to Florence about two hundred manuscripts, among which were eighty works till then unknown in Italy.

I think that while we are on the subject of books and libraries it is unjust not to mention also the name of the Florentine merchant Nicolo Nicolio, to whom Boccaccio bequeathed his library. It was he who, before the time of the Medici, conceived the idea of founding a public library, and laboured with the utmost enthusiasm to carry out his design. He formed accordingly a library of eight hundred volumes, which he bequeathed to the public for their use: but as his creditors laid claim to it, Cosimo de' Medici paid them thirty-six thousand ducats, and taking possession of the books deposited them in the library which he erected at his own expense in the monastery of St. Mark.

How the time goes by when one is engaged in serious conversation! Here we are at Genoa.

Let us get out then and have some dinner; for I am dreadfully hungry.

And I am starving. Apparently pleasant conversation sharpens the appetite.

Αἱ δὲ δυσάρεστοι καὶ ἂν ἔχῃ
τις ὄρεξιν τὴν κόπτουσιν.

Βλέπω ὅτι ἔχουσιν εἰς τὸ
ἑστιατήριον ἕτοιμον γεῦμα διὰ
τοὺς ταξειδιώτας, ἅς σπεύσωμεν
λοιπὸν νὰ καταλάβωμεν θέσεις.

And an unpleasant one blunts
the appetite, if one has one.

I see that they have dinner
ready for travellers in the dining-
room, so let us make haste and
secure places.

ΔΙΑΛΟΓΟΣ Η΄

Ἐρωτήσατε τὸν σταθμάρχην ἂν θὰ ἔχωμεν ν' ἀλλάζωμεν ἀμαξοστοιχίαν ἐν Πίσῃ;

Μάλιστα, καὶ μοὶ εἶπεν ὅτι πρέπει νὰ μείνωμεν εἰς τὴν ἀμαξαν ἐν ἧ εἴμεθα, διότι ὅταν φθάσωμεν ἐκεῖ, αἱ πρῶται ἕξ ἀμαξαι θὰ ἀποσπασθῶσιν ἐκ τῆς ἀμαξοστοιχίας, καὶ οὕτως ἀνεόχλητοι θὰ τραπῶμεν πρὸς Φλωρεντίαν.

Ἐχει καλῶς. Τώρα ἄς ἀψώμεν τὰ σιγάρα μας καὶ ἄς ἐξακολουθήσωμεν τὴν ὁμιλίαν περὶ τῶν Μεδίκων, διότι αἰσθάνομαι σήμερον ὡς νὰ ἦμαι κυριευμένος ὑπὸ Μεδικομανίας.

Καὶ ἐγὼ πάσχω τὸ αὐτό, ἀλλὰ νομίζω ὅτι ὀφείλομεν νὰ ὁμιλήσωμεν καὶ περὶ ἄλλου θέματος διὰ νὰ μὴ κατανήσῃ ἡ συνδιάλεξις ἡμῶν μονότονος.

Ἐστὼ ὡς λέγετε, διότι ἡ ποικιλία πάντοτε καὶ ἐν παντὶ εἶναι εὐχάριστος· περὶ τίνος λοιπὸν θέλετε νὰ ὁμιλήσωμεν;

Ἐὰν συνέβαινε νὰ ταξιδεύωμεν πρὸς τὴν Χίον ἢ τὴν Σμύρνην, περὶ τίνος νομίζετε ἢ θέλομεν συνομιλεῖ;

Ἴσως περὶ πολλῶν μὲν καὶ

DIALOGUE VIII

Did you ask the station-master whether we shall have to change our train at Pisa?

Yes, and he told me that we must remain in the carriage where we are, because, when we arrive there, the first six carriages will be taken off from the train, and thus without being disturbed we shall turn off to Florence.

That is all right. Now let us light our cigars and continue our conversation about the Medici, for I feel to-day as if I were possessed with Medico-mania.

And I have the same feeling, but I think we ought to talk upon some other subject, in order that our conversation may not become monotonous.

Let it be as you say, for variety in everything is always pleasant: what shall we talk about then?

If it had happened that we were travelling to Chios or Smyrna, what do you think we should have talked about?

Possibly about many things,

ἄλλων, ἀλλ' ὁ Ὅμηρος βεβαίως
θὰ κατεῖχε τὴν πρώτην θέσιν
τῆς συνομιλίας ἡμῶν.

Οὕτω λοιπὸν πορευόμενοι εἰς
Φλωρεντίαν, δὲν νομίζετε ὅτι
εἶναι δίκαιον ἢ ἀφιερῶσωμεν
μέρος τῆς ὁμιλίας ἡμῶν εἰς τὸν
θεῖον ἀοιδὸν τῆς ἐνδόξου ταύτης
πόλεως;

Δικαιότατον. Πρέπει ὁμως
νὰ σὰς εἶπω ὅτι δὲν γνωρίζω
πολλὰ περὶ τοῦ Δάντου, ὥστε
φοβοῦμαι ὅλον τὸ φορτίον τῶν
περὶ αὐτοῦ πληροφοριῶν θὰ
πέσῃ ἐφ' ὑμᾶς.

Ἀναδέχομαι τὴν φροντίδα νὰ
σὰς εἶπω ὅσα εἰξεύρω περὶ Δάν-
του, καὶ πρῶτον ἀκούσατε ὀλί-
γα τινὰ περὶ τῆς βιογραφίας
αὐτοῦ. Ἐγεννήθη ἐν Φλωρεντία
ἐξ οἴκου περιφανοῦς κατὰ τὸ
ἔτος 1265 καὶ ἔτυχε παιδείας
καὶ ἀνατροφῆς ἐπιμεμημένης.
Ὦν ὀρμητικὸς ἐκ φύσεως καὶ
μεγαλοπράγμων ταχέως ἀνεμί-
χθη εἰς τὰ πολιτικά. Κατ' ἐκεί-
νην τὴν ἐποχὴν ἡ Ἰταλία
εὐρίσκετο ἐν σάλφῳ ἐμφυλίων
πολέμων καὶ ἐξωτερικῶν σκενω-
ριῶν. Αἱ πλείσται τῶν πόλεων
αὐτῆς ἀποσεύσασαι τὸν αὐτο-
κρατορικὸν ζυγὸν ἐδημοκρα-
τοῦντο ἤδη, ἐν αἷς καὶ ἡ Φλω-
ρεντία, ἧς οἱ κάτοικοι ἦσαν
διηρημένοι εἰς δύο κόμματα,
δηλαδὴ εἰς Γουέλφους ἤτοι
παπικούς, καὶ εἰς Γιβελλίνοὺς
ἢ αὐτοκρατορικούς. Ὁ Δάντης
ἀνήκων εἰς τὸ κόμμα τῶν
Γουέλφων ἔλαβε μέρος εἰς τὰς
κατὰ τῶν Γιβελλίνων ἐκστρα-

but certainly Homer would have
held the first place in our con-
versation.

So then, as we are travelling
to Florence, do you not think
it right that we should devote
some part of our conversation
to the divine bard of this cele-
brated city?

Quite right. But I must
tell you that I do not know
much about Dante, so that I
am afraid all the burthen of the
information regarding him will
fall on you.

I undertake the task of telling
you whatever I know about
Dante, and first of all listen to a
short account of his life. He
was born in Florence, of a dis-
tinguished family, in the year
1265, and was carefully brought
up and educated. Being by
nature impetuous and ambitious,
he soon mixed in politics. At
that time Italy was in a turmoil
of intestine wars and foreign
intrigues. Most of her cities,
having shaken off the imperial
yoke, had now become republics,
among which was Florence,
whose inhabitants were divided
into two factions, the Guelphs
or partisans of the Pope, and
the Ghibellines or imperialists.
Dante, belonging to the faction
of the Guelphs, took part in the
campaigns against the Ghibel-
lines and distinguished himself
in many battles. In the year
1300 he began his political life,

τείας καὶ διέπρεψεν εἰς διαφόρους μάχας. Ἐν ἔτει 1300 ἄρχεται ὁ πολιτικὸς αὐτοῦ βίος, ὅστις ἔγεινεν εἰς αὐτὸν αἰτία πολλῶν δεινῶν. Διωρίσθη ἄρχων τῆς πόλεως μεθ' ἑπτὰ ἄλλων, ἀλλ' ἡ ἀρχοντία αὐτῆ διήρκεσε δύο μόνον μῆνας. Κατ' ἐκείνην τὴν ἐποχὴν ἡ δημοκρατία κατεταράσσεται ὑπὸ τῶν διενέξεων δύο ἰσχυρῶν μερίδων, τῶν Λευκῶν καὶ τῶν Μελάνων. Ὁ Δάντης ἐπιθυμῶν νὰ εἰρηνεύσῃ τὴν πόλιν εἰσήγαγε νόμον καθ' ὃν οἱ ἀρχηγεῖται τῶν δύο φατριῶν ἔπρεπε νὰ ἐξορισθῶσιν, ὅπερ καὶ ἔγεινεν. Ἐπειδὴ ὁμως μετ' ὀλίγον ἐπετράπη εἰς τοὺς ἀρχηγέτας τῶν Λευκῶν νὰ ἐπανέλθωσιν εἰς τὴν πόλιν, ἤτιῶντο περὶ τούτου οἱ ἐναντίοι τὸν Δάντην· ἀλλ' ἐκεῖνος εὐλόγως ἀντέλεγεν ὅτι δὲν ἦτο τότε ἄρχων.

Κατὰ τὸ προσεχὲς ἔτος (1301) φήμη διεδόθη ὅτι ὁ Κάρολος Βαλοὰ ἤρχετο μετὰ στρατοῦ ὅπως καταγάγῃ εἰς Φλωρεντίαν τοὺς ἀρχηγέτας τῶν Μελάνων. Εὐθύς λοιπὸν οἱ τότε κατέχοντες τὴν ἀρχὴν ἔπεμψαν τὸν Δάντην ὡς πρεσβευτὴν πρὸς Βονιφάτιον τὸν Η', ὑπὸ τὰς ἐμπνεύσεις τοῦ ὁποίου ἐνήργει ὁ Κάρολος Βαλοὰ. Ἐκ ταύτης τῆς πρεσβείας οὐδέποτε πλέον ἐπανήλθεν εἰς τὴν πατρίδα αὐτοῦ, διότι ἐν ᾧ χρόνῳ αὐτὸς ἐπρέσβευεν ἐν Ῥώμῃ, ὁ Κάρολος Βαλοὰ, ὑπὸ τὸ πρόσχημα εἰρηνοποιοῦ, εἰσήλασεν εἰς Φλωρεντίαν, καὶ εὐ-

which resulted in many misfortunes for him. He was appointed a prior of the state with seven others, but this office of prior only lasted two months. At that time the republic was disturbed by the contentions of two powerful parties, the White and the Black. Dante, desirous of pacifying the state, introduced a law by which the chiefs of the two factions were to be exiled, and this was carried out. But as after a short time the chiefs of the White faction were permitted to return to the city, the opposite faction threw the blame of this on Dante; he however argued with reason that he was not then a prior.

In the following year (1301) a report spread that Charles of Valois was coming with an army to reinstate in Florence the chiefs of the Black faction. Accordingly, those who then held the government immediately sent Dante as ambassador to Boniface VIII., under whose inspiration Charles of Valois was acting. From this embassy he never returned to his native land, for while he was performing the duties of ambassador at Rome, Charles of Valois, under the pretence of acting as a peacemaker, marched into Florence,

θὺς πάντες οἱ ἀνήκοντες εἰς τὴν φατρίαν τῶν Μελάνων προσήλθον εἰς αὐτόν, καὶ φοβερὰ μάχη συνήφθη μεταξύ τῶν δύο μερίδων, ἥτις διήρκεσε τρεῖς ἡμέρας· ἀλλ' ἐπὶ τέλους ὑπερίσχυαν οἱ Μέλανες, καὶ τοὺς ἠττηθέντας ἀντιστασιώτας μετεχειρίσθησαν μετὰ πολλῆς σκληρότητος, διότι τοὺς μὲν ἐξ αὐτῶν κατέσφαξαν, τοὺς δὲ ἐξέβαλον, τὰς δὲ περιουσίας αὐτῶν ἐδήμευσαν. Ὁ Δάντης κατεδικάσθη ἐρήμην εἰς ἀειφυγίαν, δημευθείσης καὶ τῆς περιουσίας αὐτοῦ. Μετ' ὀλίγους μῆνας δεινότερα καταδίκη ἐψηφίσθη κατ' αὐτοῦ. Κατεδικάσθη ὑπὸ τῆς ἐναντίας φατρίας νὰ καῆ ζῶν ἐὰν συναλαμβάνετο. Ἡ καταδίκη αὕτη ἐπανελήφθη κατὰ τὸ ἔτος 1311, προσέτι δὲ καὶ κατὰ τὸ 1315.

Τοῦτο δεικνύει ὅτι οἱ ἐν Φλωρεντίᾳ ἰσχύοντες ἐφοβοῦντο αὐτόν.

Ἄναμφιβόλως, διότι ὁ Δάντης κατ' ἀρχὰς πάντα λίθον ἐκίνησεν ὅπως ἐπανεέλθῃ ἐν θριάμβῳ εἰς τὴν πατρίδα αὐτοῦ· ἐπειδὴ ὅμως πᾶσαι αἱ ἀπόπειραι αὐτοῦ ἀπέβησαν μάταιαι, ἀπελπισθεὶς ἐτράπη εἰς βίον πλάνητα. Οὕτω δὲ ἐν ἐξορίᾳ διατελῶν συνέγραψε τὸ μέγα αὐτοῦ ἔργον, τὴν περιβόητον τριλογίαν, ἥτις ἀποτελεῖται ἐκ τοῦ Ἄδου, τοῦ Καθαρτηρίου καὶ τοῦ Παραδείσου.

Ἐνθυμείσθε τὴν χρονολογίαν τοῦ θανάτου αὐτοῦ καὶ τὸν τόπον ὅπου συνέβη;

Μάλιστα, ἀπέθανεν ἐν ἔτει

and all who belonged to the Black faction at once joined him, and a fearful battle took place between the two parties, which lasted three days; but at last the Blacks got the upper hand and treated with great cruelty their defeated opponents, for some of them they butchered, others they banished, and confiscated their property. Dante was condemned by default to perpetual exile and his property was confiscated. After a few months a more terrible sentence was passed upon him: he was condemned by the opposite faction to be burnt alive if captured. This sentence was repeated in 1311, and again in 1315.

This shows that the party in power at Florence was afraid of him.

No doubt; for Dante at first left no stone unturned to come back in triumph to his native country. But as all his attempts resulted in failure, in his despair he took to a wandering life. Thus it was in exile that he composed his great work, the far-famed trilogy, which consists of the *Inferno*, the *Purgatorio*, and the *Paradiso*.

Do you recollect the date of his death, and the place where it occurred?

Yes, he died in the year 1321

1321 ἐν Ῥαβέννη κατὰ μῆνα Σεπτέμβριον καὶ ἐτάφη ἐν αὐτῇ μετὰ μεγάλης πομπῆς ὑπὸ τοῦ φίλου καὶ προστάτου αὐτοῦ Γουϊδου Νοβέλλου τοῦ Πολεντίου.

Ἐγκαρδίως εὐχαριστῶ ὑμᾶς διὰ τὰς πληροφορίας ἃς μοι ἐδώκατε περὶ Δάντου, διότι ἐγὼ ἐλάχιστα μόνον, ὡς πρὸ ὀλίγου σᾶς εἶπον, ἐγνώριζον περὶ αὐτοῦ.

Θέλετε νὰ σᾶς ἀναγνώσω κανὲν ἀπόσπασμα ἐκ τῆς τριλογίας αὐτοῦ; ὡς βλέπετε ἔχω μετ' ἐμοῦ ἐν ἀντίτυπον τοῦ Δάντου ἐν τῇ πρωτοτύπῳ γλώσσῃ, προσέτι δὲ καὶ τὴν ἀκριβῆ μετάφρασιν τοῦ Διδάκτορος Κάρλαυλ.

Κατὰ καλὴν συγκυρίαν ἔχω καὶ ἐγὼ μετ' ἐμοῦ τὴν Ἑλληνικὴν μετάφρασιν, τὴν ὑπὸ Κωνσταντίνου τοῦ Μουσούρου.

Ἀνέγνων εἰς τὰς ἐφημερίδας καὶ εἰς τὰ περιοδικὰ κρίσεις περὶ αὐτῆς, ἀλλ' οὐδέποτε εἶδον τὸ βιβλίον.

Ἰδοῦ, τοῦτο εἶναι τὸ βιβλίον.

Ἐγὼ εἶχον τὴν ἰδέαν ὅτι ἦτο εἰς τρεῖς τόμους.

Ἡ πρώτη ἔκδοσις ἦτο εἰς τρεῖς τόμους, πρὸ ἐνὸς ὅμως ἔτους ἔγεινε νέα ἔκδοσις ἀνατεθωρημένη καὶ διωρθωμένη, ἣτις εἰς ἓνα τόμον περιλαμβάνει ὅλην τὴν τριλογίαν τοῦ Δάντου.

Καλῶς ἐποίησεν ὁ Μουσούρος νὰ δημοσιεύσῃ τὸ βιβλίον εἰς ἓνα τόμον, διότι οὕτω κατέστησεν αὐτὸ οὐ μόνον εὐωνον, ἀλλὰ καὶ εὐμετακόμιστον. Ἄλλ' εἰ-

at Ravenna, in the month of September, and was buried there with great ceremony by his friend and protector Guido Novello da Polenta.

I am heartily obliged to you for the information you have given me regarding Dante, for I knew only a very little about him, as I told you just now.

Would you like me to read to you an extract from his trilogy? As you see, I have with me a copy of Dante in the original, and moreover the accurate translation of Doctor Carlyle.

By a lucky coincidence I also have with me the Greek translation by Constantine Musurus.

I have read in the newspapers and periodicals some criticisms upon it, but I have never seen the book.

Here, this is the book.

I had an idea that it was in three volumes.

The first edition was in three volumes, but a year ago a new edition appeared, revised and corrected, which contains in one volume the whole of Dante's trilogy.

Musurus did well to publish the book in one volume, for thus he made it not only cheap but also portable. But do you know that many people in England

ξέυρετε ὅτι πολλοὶ ἐν Ἀγγλίᾳ ἐνόμιζον ὅτι ὁ Μουσούρος ἦτο Τούρκος; Ἐνθυμούμαι ὅτε ἡγγέλθη διὰ τῶν ἐφημερίδων ἡ ἐκδοσις τῆς μεταφράσεως, κατηγορητῆς τις τοῦ διεθνούς δικαίου ἐν συναναστροφῇ ἔλεγεν ἐν ἀπλότητι καρδίας· “Δὲν πρέπει νὰ κατηγορῶμεν τοὺς Τούρκους ἐπ’ ἀμαθείᾳ, διότι ἐκ τῆς μεταφράσεως τοῦ Δάντου εἰς τὴν Ἑλληνικὴν γλῶσσαν ὑπὸ τοῦ Μουσούρου Πασᾶ καταφαίνεται ὅτι σπουδαῖοι καὶ πολυμαθεῖς ἄνδρες εὐρίσκονται εἰς τὸ ἔθνος τοῦτο, τὸ ὁποῖον τόσον ἀδίκως κατηγορεῖται ὡς βάρβαρον.” “Ἀπορῶ,” ὑπέλαβεν ἄλλος, “διὰ ποῖον λόγον μετέφρασε τὸν Δάντην εἰς τὴν γλῶσσαν τῶν Γκιαούριδων καὶ οὐχὶ εἰς τὴν Τουρκικὴν ἢ τὴν Ἀραβικὴν;” “Ἰσα ἴσα καὶ ἐγὼ τοῦτο δὲν εἰμπορῶ νὰ καταλάβω,” προσέθηκεν ἄλλος, “ἀλλ’ ἴσως τὸ ἔκαμε διὰ νὰ δείξῃ πολυμάθειαν εἰς τοὺς σοφοὺς τῆς Ἀγγλίας.” Τότε δὲν ἠδυνήθη νὰ κρατηθῶ πλέον καὶ εἶπον μειδιῶν πρὸς τοὺς παρόντας· “Θέλετε νὰ σᾶς εἶπω διὰ ποῖον λόγον ἔγραψεν ὁ Μουσούρος Ἑλληνιστί; διὰ τὸν ἀπλοῦστατον λόγον ὅτι ἦτο Ἕλλην καὶ ὄχι Τούρκος.” Ἀκούσαντες ταῦτα ἐτράπησαν εἰς ἄλλας ὁμιλίας.

Ἄς ἐπανεέλθωμεν τῶρα εἰς τὸν Δάντην. Θὰ σᾶς ἀναγνώσω δὲ τὸ ἐπεισόδιον τοῦ δυστυχούς Οὐγολίνου, ὅστις ἐκδιώξας τὸν Νίνον τῶν Βισκοντῶν ἐκ Πίσσης ἀνέλα-

thought that Musurus was a Turk? I remember that when the publication of the translation was announced in the newspapers, a certain professor of international law, at an entertainment, said in the simplicity of his heart: “We must not accuse Turks of ignorance, for from the translation of Dante into Greek by Musurus Pasha it is quite clear that there are distinguished men of great learning in this nation, which is so unjustly blamed as barbarous.” “I cannot make it out,” rejoined another; “why did he translate Dante into the language of the Giaours, and not into Turkish or Arabic?” “That is precisely what I too am at a loss to understand,” added another, “but perhaps he did it to display his great learning to the scholars in England.” Then I could no longer restrain myself, but said with a smile to the company: “Shall I tell you why Musurus wrote in Greek? For the very simple reason that he was a Greek and not a Turk.” As soon as they heard this, they changed the subject.

Let us now go back to Dante. I will read to you the episode of the unfortunate Ugolino, who after driving Nino de’ Visconti out of Pisa, himself as-

βεν αὐτὸς τὴν ἀρχήν· ἀλλ' ὁ ἀρχιεπίσκοπος Ῥογήρος ἐκ τῶν Οὐβαλδίνων ἐκ φθόνου κινούμενος διήγειρε τὸν λαὸν κατ' αὐτοῦ καὶ κρατῶν εἰς τὴν χεῖρα σταυρὸν συνέλαβε καὶ καθείρξεν αὐτὸν ἐν τῷ κατὰ τὴν πλατεῖαν τῶν Ἀντιάνων πύργῳ μετὰ τῶν δύο αὐτοῦ υἱῶν καὶ δύο ἐγγόνων. Μετὰ τινα χρόνον αἱ πύλαι τῆς εἰρκτῆς καθελώθησαν καὶ ὁ δὺσμμοῖρος Οὐγολίνος εἶδεν ἀποθνήσκοντας τοῖς υἱοῦς αὐτοῦ καὶ ἐγγόνους ἀφ' οὗ ὑπέστησαν τοὺς φρικτοὺς ἀγῶνας τῆς πείνης· τέλος δὲ καὶ αὐτὸς ἀπέθανεν. Δὲν πρέπει ὅμως νὰ λησμονήσωμεν ὅτι καὶ ὁ Οὐγολίνος ἔπραξε πολλὰ κακὰ ἐν τῷ βίῳ αὐτοῦ, δι' ὃ καὶ συνεκολλάζετο μετὰ τοῦ θανασίμου αὐτοῦ ἐχθροῦ τοῦ Ῥογήρου. Ὁ Δάντης ἀφηγεῖται ὅτι εἶδε δύο ἀμαρτωλοὺς ἐν τῷ πάγῳ, ὃν ὁ εἰς ἔδακνε τὸν τράχηλον τοῦ ἑτέρου καὶ κατεβίβρωσκε τὸν ἐγκέφαλον αὐτοῦ. Ἠρώτησε λοιπὸν τοῦτον τίς ἦτο καὶ διὰ τί ἐποίει ταῦτα. Τότε ὁ ἀμαρτωλὸς καταλιπὼν τὴν φρικτὴν βωρὰν καὶ ὑψώσας τὴν ἑαυτοῦ κεφαλὴν ἐσπόγγισε τὸ στόμα του διὰ τῶν τριχῶν τῆς ἡμιβρώτου κεφαλῆς καὶ εἶπεν·

sumed the government : but the archbishop Ruggieri de' Ubal dini, actuated by envy, raised the people against him, and holding a cross in his hand arrested him, and imprisoned him in the tower of the Piazza de' Anziani with his two sons and his two grandchildren. After some time the gates of his prison were nailed up, and the ill-fated Ugolino saw his sons and his grandchildren dying after suffering the terrible agonies of hunger : at last he too died. But we must not forget that Ugolino also committed many wicked actions during his life, and that it was on this account that he was being punished in company with his deadly enemy Ruggieri. Dante relates that he saw the two sinners in the ice, one of whom was biting the neck of the other and devouring his brains. He asked him who he was and why he was doing this. Then the sinner leaving his horrible meal and raising his head, wiped his mouth with the hair of the half-eaten head and replied :

“Tu dèi saper ch' i' fui 'l Conte Ugolino,
 E questi l' Arcivescovo Ruggieri :
 Or ti dirò perch' i' son tal vicino.
 Che per l' effetto de' suoi ma' pensieri,
 Fidandomi di lui, io fossi preso
 E poscia morto, dir non è mestieri.

Però quel, che non puoi avere inteso,
 Cioè, come la morte mia fu cruda,
 Udirai ; e saprai, se m' ha offeso.
 Breve pertugio dentro dalla muda,
 La qual per me ha 'l titol della fame,
 E 'n che conviene ancor ch' altri si chiuda,
 M' avea mostrato per lo suo forame
 Più lune già ; quand' io feci 'l mal sonno,
 Che del futuro mi squarciò 'l velame.
 Questi pareva a me maestro e donno,
 Cacciando 'l lupo e i lupicini al monte,
 Per che i Pisan veder Lucca non ponno.

In picciol corso mi pareano stanchi
 Lo padre e i figli ; e con l' agute sane
 Mi pareo lor veder fender li fianchi.
 Quando fui desto innanzi la dimane,
 Pianger senti' fra 'l sonno i miei figliuoli,
 Ch' erano meco, e dimandar del pane.
 Ben sei crudel, se tu già non ti duoli,
 Pensando ciò, che 'l mio cor s' annunziava :
 E se non piangi, di che pianger suoli ?
 Già eran desti ; e l' ora s' appressava,
 Che 'l cibo ne soleva essere addotto,
 E per suo sogno ciascun dubitava ;
 Ed io senti' chiovar l' uscio di sotto
 All' orribile torre : ond' io guardai
 Nel viso a' miei figliuoi senza far motto.
 Io non piangeva ; sì dentro impietrai.
 Piangevan' elli ; ed Anselmuccio mio
 Disse : Tu guardi sì, padre : che hai ?
 Perciò non lagrimai, nè rispos' io
 Tutto quel giorno, nè la notte appresso,
 Infin che l' altro Sol nel mondo uscìo.
 Com' un poco di raggio si fu messo
 Nel doloroso carcere, ed io scorsi
 Per quattro visi lo mio aspetto stesso ;
 Ambo le mani per dolor mi morsi.
 E quei, pensando ch' io 'l fessi per voglia
 Di manicar, di subito levòrsi,
 E disser : Padre, assai ci fia men doglia,

Se tu mangi di noi : tu ne vestisti
 Queste misere carni, e tu le spoglia.
 Quetâmi allor, per non fargli più tristi :
 Quel dî, e l' altro stemmo tutti muti.
 Ah! dura terra, perchè non t' apristi ?
 Posciachè fummo al quarto dî venuti,
 Gaddo mi si gettò disteso a' piedi,
 Dicendo : Padre mio, che non m' aiuti ?
 Quivi morì. E come tu me vedi,
 Vid' io li tre cascar ad uno ad uno
 Tra 'l quinto dî e 'l sesto : ond' i' mi diedi
 Già cieco a brancolar sovra ciascuno,
 E tre dî gli chiamai, poich' e' fur morti :
 Poscia, più che 'l dolor potè il digiuno.
 Quand' ebbe detto ciò, con gli occhi torti
 Riprese 'l teschio misero co' denti,
 Che furo all' osso, come d' un can, forti."

Inferno, xxxiii. 13.

Translation by Musurus.

“Κόμητά μ' Ούγολινον ἴσθι
 ποτ' ὄντα.
 Αρχιεπίσκοπος δ' ἔσθ' ὄδε
 'Ρουγείρης·
 Ἐρῶ σοι δὲ νῦν, πῶς τοιούσδ'
 εἰμὶ γείτων.
 Ὡς ταῖς πονηραῖς αὐτοῦ βουλαῖς
 ὑπέικων
 Καὐτῷ πίστιν δούς, συνελήφθην
 χυπέστην
 Εἶτα θάνατον, λέγειν οὐκ ἔστι
 χρεία.
 Ἄλλ' ὅπερ ἴσως οὐκ ἤκουσας
 εἰσέτι,
 Ὅσον δὴ σκληρὸς ὑπῆρξ' ὁ
 θάνατός μου,
 Λέξω, καὶ γνώσῃ πόσον ἠδίκησέ
 με.
 Μικρόν τι διαύγιον τῆς εἰρκτῆς
 ἔνδον

Translation by Dr. Carlyle.

“Thou hast to know that I was
 Count Ugolino,
 and this the archbishop Ruggieri:
 now I will tell thee why I am
 such a neighbour to him.
 That by the effect of his ill
 devices I,
 confiding in him, was thereafter
 put to death, it is not necessary
 to say.
 But that which thou canst not
 have learnt,
 that is, how cruel was my death,
 thou shalt hear, and know if he
 has offended me.
 A narrow hole within the mew

Ἐκτοτ' ἀπ' ἐμοῦ καλουμένης τῆς
 πείνης,
 Ἐνθ' ἔτι καθειρχθῆναι προσήκει
 κἄλλους,
 Διὰ τῆς ὀπῆς ὄραν ἐπέτρεψέ με

Πολλὰς σελήνας, ὅτ' εἶδον κακὸν
 ὄναρ,
 Τὸν τοῦ μέλλοντος διασχίσαν
 μοι πέπλον.
 Οὗτος αὐθέντης ἐφαίνετό μοι
 κἄρχων,
 Θηρεύων λύκον καὶ λυκιδεῖς
 πρὸς ὄρος,
 Ὅπερ κωλύει Πισαίους ὄραν
 Λούκαν.

Μικρᾷ δ' ὕστερον ἐδόκουν κεκ-
 μηκότες
 Πατῆρ καὶ τέκνα, καὶ τοὺς ὄξεις
 ὀδόντας
 Ἐβλεπον αὐτῶν σχίζοντας τὰς
 λαγόνας.
 Ὅτε δ' ἠγέρθη ἐκ κοίτης πρὸ
 τῆς ἕως,
 Κλαίοντ' ἤκουσα τὰ πεφυλα-
 κισμένα
 Μετ' ἐμοῦ τέκν' ἐν ὕπνοις κἄρτον
 αἰτοῦντα.
 Σκληρὸς ἂν εἴης, εἰ μὴ δὴ μοι
 συνάχθη,
 Σκοπῶν οἷ' ἐν καρδίᾳ συνησ-
 θανόμην·
 Εἰ δὲ μὴ κλαίεις, πότ' ἄρ' εἴωθας
 κλαίειν ;
 Ἀνηγέρθησαν ἤδη κάγγυς
 ὑπῆρχεν
 Ὁ καιρός, καθ' ὃν ἔφερον τὰ
 πρὸς βρῶσιν,
 Ἐκαστος δ' ἡμῶν τοῦναρ εἶχ' ἐν
 νῷ τρέμων,

which from me has the title of
 Famine,
 and in which others yet must
 be shut up,
 had through its opening already
 shown me
 several moons, when I slept the
 evil sleep
 which rent for me the curtain
 of the future.
 This man seemed to me lord
 and master,
 chasing the wolf and his whelps
 upon the mountains
 for which the Pisans cannot see
 Lucca.

After short course, the father
 and the sons
 seemed to me weary, and me-
 thought
 I saw their flanks torn by the
 sharp teeth.
 When I awoke before the dawn
 I heard my sons who were with
 me weeping
 amid their sleep and asking for
 bread.
 Thou art right cruel if thou
 dost not grieve already
 at the thought of what my heart
 foreboded ;
 and if thou weapest not, at what
 art thou used to weep ?
 They were now awake and the
 hour approaching
 at which our food used to be
 brought us,
 and each was anxious from his
 dream,

- Ὅτ' ἤκουσ' ὑπ' ἔμ' ἠλουμένην
 τὴν θύραν
 Τοῦ φρικαλέου πύργου. Σιωπῶν
 τότε
 Εἶδον εἰς τὸ πρόσωπον τῶν
 ἐμῶν τέκνων·
 Οὐκ ἔκλαιον, ἀλλ' ἔνδον ἀπελι-
 θώθην.
 Αὐτὰ δ' ἔκλαιον· ὁ δ' Ἄσελ-
 μούκιός μου
 Εἶπε· “Πῶς βλέπεις οὕτω,
 πάτερ; τί πάσχεις;”
 Οὐ μὴν ἐδάκρυσ', ἀλλ' οὐτ' ἀπε-
 κρινάμην
 Ἡμέραν ὅλην, οὐτ' ἐπιούσαν
 νύκτα,
 Μέχρις ἡλίου ἐπανέτειλ' ἐν
 κόσμῳ.
 Μικρᾶς δ' ἀκτίνος τότε ἔνδον
 παρεισδύσης
 Τῆς φρικτῆς εἰρκτηῆς εἶδον ἐν
 τοῖς προσώποις
 Τῶν τεσσάρων τὴν ἐμὴν ἀθλίαν
 ὄψιν,
 Ἐκ λύπης ἔδακόν μου τὰς χεῖρας
 ἄμφω·
 Οἱ δ' ἐμοὶ παῖδες ὑπολαβόντες
 τοῦτο
 Ὡς πείνης ὄρμην ἀνέστησαν
 ἐξαίφνης
 Λέγοντες· “Ἦττον ἀλγεινὸν
 ἡμῖν ἔσται,
 Ἦν φάγῃς ἡμῶν, πάτερ· σὺ γὰρ
 ὁ ταῖσδε
 Οἰκτραῖς σαρκῖν ἐνδύσας, σὺ
 τὰσδ' ἀφαίρει.”
 Τότε ἐπραῦνθην ὡς μὴ πλέον
 λυπήσω.
 Ἦμεν σιγηλοὶ κείνην ἡμέραν
 κἄλλην.

and below I heard the outlet
 of the horrible tower locked up :
 whereat
 I looked in the faces of my sons
 without uttering a word.
 I did not weep, so stony grew I
 within.
 They wept and my little Anselm
 said : “Thou lookest so ! Father,
 what ails thee ?”
 But I shed no tear, nor answered
 all that day, nor the next night,
 till another sun came forth upon
 the world.
 When a small ray was sent into
 the doleful prison, and I dis-
 cerned
 in their four faces the aspect of
 my own,
 I bit on both my hands for
 grief ;
 and they, thinking I did it
 from desire of eating, of a sudden
 rose up
 and said, “Father, it will give us
 much less pain
 if thou wilt eat of us ; thou
 didst put upon us
 this miserable flesh, and do thou
 strip it off.”
 Then I calmed myself in order
 not to make them more un-
 happy.
 That day and the next we all
 were mute.

Αἶ! γῆ σκληρά, πῶς οὐκ ἀνε-
ψχθης τότε;

Ἀνατειλάσης τῆς τετάρτης
ἡμέρας,

Γάδδος μοι πρὸ τῶν ποδῶν ἔπεσ'
ἐκτάδην

Λέγων πικρῶς· "ὦ πάτερ, οὐ
βοηθεῖς μοι;"

Ἀπέθαν' ἐκεῖ, καί, καθὼς νῦν
με βλέπεις,

Εἶδον πεσόντας τοὺς τρεῖς
ἄλλους καθ' ἓνα

Ἐντὸς τῆς πέμπτης καὶ τῆς
ἕκτης ἡμέρας.

Ἐψηλάφω·ν ἕκαστον τυφλὸς ὧν
ἦδη·

Ἐφ' ἡμέρας τρεῖς θανόντας ἀνε-
κάλουν·

Ἡ πείν' ἔπειτα κατίσχυσε τῆς
λύπης·

Ταῦτ' εἰπὼν λοξοῖς ὄμμασι τὸ
παντάλαν

Κρανίον πάλιν ἔλαβεν, ἐπι-
δάκνων

Τοῦστοῦν ὀδάξ, ὅμοιος κυνὶ
λυσσώδει."

Ἡ σκηνὴ ἦν παριστᾶ τὸ ἐπει-
σόδιον τοῦτο εἶναι φοβερωτάτη,

ὥστε ἀνάγνωτε κανέν τερπνὸν
μέρος τὸ ὁποῖον νὰ προξενῇ

φαιδρότητα καὶ οὐχὶ κατήφειαν.

Εὐχαρίστως. Ἄς ἀφήσωμεν
λοιπὸν τὸν Ἄδην καὶ ἄς μετα-

βῶμεν εἰς τὸ Καθαρτήριον. Ὁ
Δάντης μετὰ τοῦ συντρόφου

αὐτοῦ ἐξέρχεται ἐν σπουδῇ ἐκ
τοῦ Ἄδου καὶ καταθέλεται

ἀτενίζων πρὸς τὸν διαυγῆ αἰθέρα.

Ab, hard earth, why didst thou
not open ?

When we had come to the fourth
day,

Gaddo threw himself stretched
out at my feet,

saying, "My father, why helpst
thou me not?"

There he died; and even as
thou seest me,

saw I the three fall one by one,

between the fifth day and the
sixth,

when I betook me, already
blind, to groping over each;

and for three days called them
after they were dead.

Then fasting had more power
than grief.

When he had spoken thus, with
eyes distorted,

he seized the miserable skull
again with his teeth,

which, as a dog's, were strong
upon the bone."

The scene which this episode
presents is most horrible, so read
some pleasant part, conducive
to cheerfulness and not sadness.

With pleasure. Let us leave
the Inferno then, and pass to
Purgatory. Dante, with his
companion, comes in all haste
out of Hell and is charmed as
he gazes at the clear air.

"Dolce color d' oriental zaffiro,
Che s' accoglieva nel sereno aspetto

Dell' aer puro infino al primo giro,
 Agli occhi miei ricominciò diletto,
 Tosto ch' io fuori uscì dell' aura morta,
 Che m' avea contristato gli occhi e 'l petto.
 Lo bel pianeta, ch' ad amar conforta,
 Faceva tutto rider l' oriente
 Velando i Pesci, ch' erano in sua scorta."

Purgatorio, i. 13.

Τώρα ὑμεῖς ἀνάγνωτε τὴν
 Ἑλληνικὴν μετάφρασιν τοῦ
 Μουσούρου καὶ ἐγὼ θὰ ἀπαγ-
 γείλω ὑμῖν ἀπὸ μνήμης τὸ
 χωρίον Ἀγγλιστὶ κατὰ τὴν
 μεταγλώττισιν τῆς Κυρίας
 Ὀλιφαντ.

“Θέα γλυκεία χρώματος σαπ-
 φειρίνου,

Ἐν τῇ γαλήνῃ τοῦ διαυγοῦς
 αἰθέρος

Ἐπιφανεῖσα μέχρι τοῦ πρώτου
 κύκλου,

Ἦρξατ’ αὖθις ἠδύνειν τὰς ἐμὰς
 ὄψεις,

Ἄμ’ ἐξελθόντος τοῦ νεκρικοῦ
 κευθμῶνος,

Τοῦ κακώσαντος ὄμματά μου
 καὶ στήθος.

Ὁ τῶν ἐρώτων περικαλλῆς
 πλανήτης

Διαγελαῖν ἐποίει τὴν ἔω πᾶσαν

Τοὺς παραπομποὺς ἀποσβεννὺς
 Ἰχθύας.”

Ὁ Δάντης μετὰ τοῦ ξεναγοῦν-
 τος αὐτὸν Βιργιλίου ἀπομα-
 κρυνθεὶς τῶν φοβερῶν κευθμῶ-
 νων τοῦ Ἄδου ἐπορεύετο διὰ
 τερπνῆς καὶ πανταχόθεν εὐωδίας
 ἀναδιδοῦσης πεδιάδος ἕως οὗ ἔφ-
 θασεν εἰς τὰς ὄχθας δροσεροῦ

Now you read the Greek trans-
 lation of Musurus, and I will
 repeat to you from memory the
 passage in English as rendered
 by Mrs. Oliphant.

“The sweetest blue of eastern
 sapphire, spread

O'er the serene sweet breathing
 of the air,

High to the first great circle
 overhead,

Woke new delight within my
 heart whene'er

Out of the dark, dead sphere of
 ill I came,

Which eyes and heart had so
 weighed down with fear.

The lovely planet, in whose
 tender flame

Love comfort finds, made all the
 orient laugh,

Veiling the constellation in her
 train.”

Dante, with Virgil as his
 guide, leaving behind him the
 horrible gulfs of Hell, passed
 through a delightful plain every-
 where exhaling perfume, till he
 came to the banks of a cool
 brook, of which the transparent

ῥυακίου, τοῦ ὁποίου τὰ διαυγῆ ὕδατα ἔρρεον χαριέντως. Ἐνταῦθα διακόψας τὴν πορείαν του παρετήρει τοὺς πέραν τοῦ ῥυακίου λειμῶνας θαυμάζων τὸ ποικιλανθές τοῦ χλοεροῦ Μαΐου. Αἰφνης ἐπεφάνη γυνή, ἣτις περιπατοῦσα μόνη συνέλεγεν ἄνθη καὶ ἔψαλλεν. Ὁ Δάντης ἐπιθυμῶν ν' ἀκούῃ καὶ τὰς λέξεις τοῦ ᾄσματος παρεκάλεσεν αὐτὴν νὰ ἔλθῃ πλησιέστερα· ἡ δὲ ἔχουσα τοὺς ὀφθαλμοὺς κάτω κεκλιμένους ἐξ αἰδοῦς ἐβάδισεν ἄσμένως πρὸς αὐτόν· ὅτε ἔφθασε παρὰ τὴν ὄχθην τοῦ ῥυακίου ἠδόκησε ν' ἀνατείνῃ τὰ ὄμματα πρὸς τὸν ποιητὴν, καὶ ἡ γλυκεῖα αὐτῶν ἐκφρασις κατεμάγευσεν αὐτόν. Ἄν καὶ τὸ εὖρος τοῦ ῥυακίου ἦτο μόνον τριῶν βημάτων ὁ Δάντης ὁμως δὲν ἐτόλμα νὰ τὸ περάσῃ. Ὀνομάζετο δὲ ῥύαξ τῆς Λήθης. Ἡ δὲ γυνή, ἣτις ἔκαλεῖτο Ματίλδα, περιγράφει εἰς αὐτὸν ἐκ τῆς ἀπέναντι ὄχθης τὴν φύσιν τῆς ἱερᾶς χώρας ἐν ᾗ ἐπεκράτει αἰθδιον ἔαρ καὶ οἱ κατοικοῦντες ἐν αὐτῇ ἦσαν ἀθῶοι καὶ ἀγνοί. Ἐνταῦθα ὁ Βιργίλιος ἐμειδίασεν. Ἡ δὲ ἤρχισε πάλιν νὰ ἄδῃ ὡς κόρη ἐρωτόληπτος καὶ περιεπάτει μὲ βῆμα βραδὺ παρὰ τὸ χεῖλος τοῦ ῥυακος προβαίνουσα πρὸς τὰ ἄνω τοῦ ρείθρου, καὶ ὁ Δάντης παρηκολούθει αὐτὴν κατὰ τὴν ἀπέναντι ὄχθην. Αἰφνης στραφεῖσα πρὸς αὐτὸν προσεφώνησεν, “Ἀδελφέ, βλέπε καὶ ἄκουε.” Καὶ ἰδοὺ λάμψις

stream flowed gracefully. Halting there, he observed the meadows beyond the brook and admired the wealth of flowers of the verdant May. Suddenly a woman appeared, who walking alone gathered flowers and sang. Dante, wishing to hear the words of the song, begged her to come nearer to him: and she, with her eyes modestly cast down, gladly came towards him: when she arrived near the bank of the brook, she condescended to raise her eyes to the poet, and their sweet expression enchanted him. Though the width of the brook was only three paces, Dante did not venture to cross it. It was called the brook of Lethe. The woman, whose name was Matilda, describes to him from the opposite bank the nature of the sacred country, where perpetual spring prevailed and the inhabitants were innocent and pure. On this Virgil smiled. She began again to sing like a girl in love, and walked with a slow step along the edge of the brook, going upstream, and Dante followed her on the opposite bank. Suddenly she turned to him and said: “Brother, look and listen.” And lo, a bright light shot in every direction across the great forest, and a sweet melody was heard, and seven beautiful lamps appeared flashing and approaching him with an imperceptible

διέδραμε πανταχόθεν τοῦ μεγάλου δρυμῶνος, καὶ μελωδία ἤκούετο γλυκεία, καὶ ἑπτὰ περικαλλεῖς λυχνίαι ἐπεφάνησαν φεγγοβολοῦσαι καὶ κινούμεναι μετ' ἀνεπαισθήτου βραδείας κινήσεως πρὸς αὐτόν. Ὁ Δάντης ἕκθαμβος πλησιάζει ἔτι μᾶλλον πρὸς τὸ ρεῖθρον ὅπως βλέπη κάλλιον τὰ γινόμενα κατὰ τὴν ἀπέναντι ὄχθην. Ἀφοῦ παρήλθον αἱ ἑπτὰ λυχνίαι, ἐφάνησαν εἰκοσιτέσσαρες πρεσβῦται λευχειμονοῦντες καὶ ἑστεμμένοι διὰ κρίνων· πάντες δὲ ἕψαλλον. Ἐγγὺς αὐτῶν ἐπορεύοντο τέσσαρα ζῶα ἑστεμμένα διὰ πρασίνων θαλλῶν καὶ ἐπτερωμένα δι' ἕξ πτερύγων, αἵτινες ἦσαν πλήρεις ὀμμάτων. Ἐν μέσῳ τούτων ἦτο δίτροχον ἄρμα ἐλκόμενον ὑπὸ γρυπὸς καλλιπτέρου. Παρὰ τὸν δεξιὸν τροχὸν ἐπορεύοντο τρεῖς παρθένοι ψάλλουσαι καὶ χορεύουσαι· ἦσαν δὲ αὗται αἱ τρεῖς ἀρεταί, Πίστις, Ἐλπίς καὶ Ἀγάπη, αἱ ὁποῖαι ἄδουσαι ἔρριπτον ἄνθη ἐπὶ ὠραίας γυναικὸς καθημένης ἐπὶ τοῦ ἄρματος. Αὕτη δὲ ἦτο ἡ Βεατρίκη. Ἄλλ' ἄς ἀναγνώσωμεν ὀλίγους στίχους ἐκ τῆς Λ' ᾠδῆς τοῦ Καθαρηρίου.

slow movement. Dante, amazed, went still nearer to the stream that he might better see what was taking place on the opposite bank. When the seven lamps had passed by, there appeared twenty-four elders clad in white and crowned with lilies, and all were singing. Near them went four beasts crowned with green boughs, and having six wings which were full of eyes. In the midst of them was a two-wheeled chariot drawn by a griffin with beautiful wings. By the right wheel were walking three virgins singing and dancing: these were the three virtues, Faith, Hope, and Charity, who, while they were singing, threw flowers over a beautiful woman seated in the chariot. This was Beatrice. But let us read a few lines from the 30th canto of the Purgatory.

“ Io vidi già nel cominciar del giorno
 La parte oriental tutta rosata,
 E l' altro ciel di bel sereno adorno,
 E la faccia del Sol nascere ombrata,
 Sì che, per temperanza di vapori,
 L' occhio lo sostenea lunga fiata :
 Così dentro una nuvola di fiori,

Che dalle mani angeliche saliva,
 E ricadeva giù dentro e di fuori,
 Sovra candido vel cinta d' oliva
 Donna m' apparve sotto verde manto
 Vestita di color di fiamma viva.
 E lo spirito mio, che già cotanto
 Tempo era stato, ch' alla sua presenza
 Non era di stupor tremando affranto,
 Senza dagli occhi aver più conoscenza,
 Per occulta virtù, che da lei mosse,
 D' antico amor sentì la gran potenza.
 Tosto che nella vista mi percosse
 L' alta virtù, che già m' avea trafitto
 Prima ch' io fuor di puerizia fosse,
 Volsimi alla sinistra col rispetto,
 Col quale il fantolin corre alla mamma,
 Quando ha paura, o quando egli è affitto,
 Per dicere a Virgilio : Men che dramma
 Di sangue m' è rimasa, che non tremi ;
 Conosco i segni dell' antica fiamma.
 Ma Virgilio n' avea lasciati scemi
 Di sè, Virgilio dolcissimo padre,
 Virgilio, a cui per mia saluta die' mi :
 Nè quantunque perdeo l' antica madre,
 Valse alle guance nette di rugiada,
 Che lagrimando non tornassero adre."

Purgatorio, xxx. 22.

Ἐὰν τώρα ἀναγνώσητε τὴν
 μετάφρασιν τοῦ Μουσούρου, θὰ
 ἀπαγγείλω καὶ ἐγὼ τὴν τῆς
 Κυρίας Ὀλιφαντ, ἣτις νομίζω
 ὅτι εἶναι εὐδόκιμος.

“Εἶδον ἐν ἀρχῇ τῆς ἡμέρας ποτ’
 ἦδη
 Τὴν ἔω πᾶσαν ἐρυθρόχρουν, τὸν
 τ’ ἄλλον
 Οὐρανὸν στολὴν κυαναυγῆ φο-
 ροῦντα,
 Ἡλίου τ’ ἀνατέλλον τὸ φῶς
 σκιῶδες,

Now if you will read Musurus' translation, I will repeat Mrs. Oliphant's, which I think is a successful one.

“As I have seen in dawning of
 the day
 The rosy orient and the blue
 serene
 Of the surrounding skies, and
 rising ray
 Of the great sun, all tempered
 in their sheen

Αἵματος ἀτρόμητος ἐν τῇ σαρκί
μου·

Ἀρχαίας φλογὸς αἰσθάνομαι
σημεῖα·

Ἄλλ' οὐκ ἦν Βιργίλιος· κατέ-
λιπέ με,

Φεῦ, Βιργίλιος ὁ γλύκιστος
πατήρ μου,

Βιργίλιος, ὃς ἦν ἐμῇ σωτηρία·

Οὐδ' ὃ τι περ ἀπόλεσ' ἡ πρώτη
μήτηρ

Ἐκάλυσ' ἐμὰς παρεῖς τὰς ἐκ
δρόσου

Καθαρὰς τοῦ μὴ νεφωθῆναι
δακρύοις."

Πῶς σὰς φαίνεται ἡ Ἑλ-
ληνικὴ μετάφρασις τοῦ Μου-
σούρου;

Ἀκριβεστάτη· διότι οὐ μόνον
εἶναι στίχος πρὸς στίχον μὲ
τὸ Ἰταλικὸν πρωτότυπον, ἀλλὰ
σχεδὸν καὶ λέξις πρὸς λέξιν.
Τὸ ὕφος ὅμως μοι φαίνεται
ἀρχαῖζον.

Ἡ παρατήρησις ὑμῶν εἶναι
ἀληθής, ἀλλ' ὁ μεταφράζων ἔρ-
γον τοιαύτης σπουδαιότητος δὲν
δύναται νὰ εὖρη καταλλήλους
λέξεις καὶ φράσεις ἐν τῇ λαλου-
μένῃ γλώσσῃ, καὶ ἐξ ἀνάγκης
πρέπει νὰ καταφύγῃ εἰς τὴν ἀν-
εξάντλητον πηγὴν τῆς ἀρχαίας
Ἑλληνικῆς, τῇ βοηθείᾳ τῆς
ὁποίας εἶναι κατορθωτὸν νὰ με-
νεχθῶσιν αἱ ὑψηλαὶ ἔννοιαι
τοῦ Δάντου εἰς τὴν καθ' ἡμᾶς
Ἑλληνικὴν.

Ἐν πρᾶγμα τὸ ὁποῖον δὲν
δύναται καλῶς νὰ νοήσω εἶναι
ἡ στιχοιουργία τῆς μεταφράσεως.

I feel the burning of the ancient
fire.'

But Virgil, lo! to whom my
heart address

Its inmost sighs—Virgil, the
dearest sire—

Virgil, to whom I gave me up
—had stole

Himself from me. Nor wonder,
nor desire,

Of all that our first mother lost,
my soul

Could comfort for this loss, or
dry the dew

That wet my cheek for such
unthought-of dole."

What do you think of the
Greek translation of Musurus?

Most accurate: for not only
does it agree line for line with
the Italian original, but it is
almost word for word. Yet his
style seems to me to follow the
ancient language.

Your observation is correct,
but the translator of a work of
such a high class as this cannot
find suitable words and phrases
in the vernacular language, and
of necessity he must have re-
course to the inexhaustible
fountain of ancient Greek, by
the help of which it is possible
for the sublime conceptions of
Dante to be transferred to the
Greek of our day.

One thing which I cannot
clearly understand is the metre
of the translation. Will you do

Μοὶ κάμνετε τὴν χάριν νά με
διαφωτίσητε περὶ αὐτῆς;

Ὁ Μουσούρος λέγει ἐν τῷ προ-
λόγῳ τῆς μεταφράσεως ὅτι με-
χειρίσθη μέτρον δωδεκασύλ-
λαβον λῆγον εἰς παροξύτονον
λέξιν, ὁμοιον μὲν τῷ ἰαμβικῷ,
ἑστερημένον δὲ τοῦ χρονικοῦ
ῥυθμοῦ. Ἄλλ' οὗτος ὁ ῥυθμός,
ὡς εἰξεύρετε πολὺ καλά, πρὸ
πολλῶν αἰώνων ἀπωλέσθη, καὶ
φοβοῦμαι ἀπωλέσθη ἀνεπι-
στρεπτεῖ.

Ποῖον εἶναι τὸ συνηθέστερον
μέτρον ἐν τῇ Νεοελληνικῇ ποι-
ήσει;

Οἱ νεώτεροι ἡμῶν ποιηταὶ
γράφουσι τὰ ποιήματα αὐτῶν
σχεδὸν καθ' ὅλα τὰ μέτρα·
ὁ συνηθέστερος ὁμως παρ' ἡμῖν
στίχος εἶναι ὁ δεκαπεντασύλ-
λαβος εἰς ὃν ἐποιήθησαν τὰ
πλειότερα ἔθνικὰ ἡμῶν ᾄσματα,
ὡς π. χ. τὸ ἐξῆς·

“Καλότυχα ψηλὰ βουνὰ καὶ
κάμποι βλογημένοι
Ποῦ χάρω δὲν παντέχετε, χάρω
δὲν καρτερεῖτε.”

Οἱ στίχοι οὗτοι ὁμοιάζουσι
πολὺ μὲ τὸν ἐξῆς στίχον ἐκ τῶν
Νεφελῶν τοῦ Ἀριστοφάνους·

“Σοφώτατον; σοφώτατόν γ' ἐ-
κείνον; ὦ τί σ' εἶπω!”

Ἐν τῷ στίχῳ τούτῳ, ὃν μοι
ἀπηγγείλατε, συμβαίνει νὰ συμ-
πίπτῃ ὁ τόνος ἐπὶ τῆς ἄρσεως,
ὡς καὶ ἐν τοῖς ἐξῆς στίχοις ἐκ
τοῦ Πλούτου τοῦ αὐτοῦ ποιητοῦ·
“Ὡς ἡδομαι καὶ τέρπομαι καὶ
βούλομαι χορεῦσαι

me the favour to enlighten me
on this point?

Musurus says, in the preface
to the translation, that he em-
ployed the twelve-syllable metre
ending in a paroxytone word,
similar, in fact, to the Iambic,
but without its rhythm of
quantity. But this rhythm,
as you know very well, was
lost many centuries ago, and I
fear lost beyond recovery.

Which is the metre more
usually employed in modern
Greek poetry?

Our modern poets write their
poems in almost every metre:
but the more usual among us
is the metre of fifteen syllables,
in which the greater part of
our national songs has been
composed; as for example, the
following:

“Fortunate are ye lofty hills,
and blessed are ye plains,
who expect not Charon's coming,
nor have to wait for death.”

These verses are very similar
to the following line from the
Clouds of Aristophanes.

“The wisest? Do you say he is
the wisest? O, what shall I
call you!”

In this line which you have re-
cited to me it happens that the
accent coincides with the arsis,
just as in the following lines
from the *Plutus* of the same poet,
“How pleased and delighted I
am, and I should like to dance,

Μιμούμενος καὶ τοῖν ποδοῖν ὡδὶ
παρενσαλεύων.”

Ὅστε προσφιλῆς στίχος εἰς
τοὺς ὑμετέρους ποιητὰς εἶναι ὁ
δεκαπεντασύλλαβος, ὅστις νο-
μίζω καὶ πολιτικὸς λέγεται.

Μάλιστα, καὶ ἰσοδυναμεί με
τὸν ἀρχαῖον Ἰαμβικὸν στίχον,
δηλαδὴ τὸν τετράμετρον κατα-
ληκτικόν.

Ποιοῦνται χρῆσιν τοῦ δακ-
τυλικοῦ ἑξαμέτρου οἱ παρ' ὑμῖν
ποιηταί;

Σπανιώτατα. Ὡς εὐδοκίμη-
σαντες ἐν τῇ χρήσει τοῦ μέτρου
τούτου θεωροῦνται ὁ Α. Ρ. Ῥαγ-
καβῆς, ὁ Θ. Ὀρφανίδης, ὁ Ἀν-
τωνιάδης καὶ τινες ἄλλοι. Ἀ-
κούσατε ὀλίγους στίχους ἐκ τῆς
ἀρχῆς τῆς πρώτης ῥαψωδίας
τῆς Ὀδυσσεΐας κατὰ τὴν μετά-
φρασιν τοῦ Ῥαγκαβῆ.

“Ψάλλε τὸν ἄνδρα, θεά, τὸν πολύτροπον, ὅστις τοσοῦτους
τόπους διήλθε, πορθήσας τῆς Τροίας τὴν ἔνδοξον πόλιν·
χώρας δὲ εἶδεν ἀνθρώπων πολλὰς, κ' ἐμελέτησεν ἦθη,
κ' εἰς θαλασσίας πλανήσεις ὑπέφερε λύπας μυρίας,
θέλων αὐτὸς νὰ σωθῆ καὶ τοὺς φίλους του θέλων νὰ σώσῃ.
Πλὴν δὲν τοὺς ἔσωσεν, ἂν κ' ἐπεθύμει ἐκ βάθους καρδίας
Ἄλλ' ἐξ ἰδίας αὐτῶν ἀφροσύνης ἀπώλοντο πάντες.”

Τόσους μόνον στίχους ἐν-
θυμοῦμαι.

Ἄλλ' οὗτοι ἀρκοῦσι νὰ δείξω-
σιν ὅτι τὸ μέτρον τούτο δύναται
κάλλιστα νὰ εὐδοκίμησῃ ἐν τῇ
σημερινῇ ὡς καὶ ἐν τῇ ἀρχαίᾳ
Ἑλληνικῇ. Θέλετε τώρα νὰ
ἀπαγγείλω καὶ ἐγὼ τοὺς αὐτοὺς
στίχους ἐν τῇ γλώσσῃ τοῦ
Ὁμήρου;

imitating [the Cyclops] and kick-
ing up my heels in this way.”

So that the favourite metre
with your poets is the one of
fifteen syllables, which I believe
is also called the *political* metre.

Quite so, and it is equivalent
to the ancient Iambic metre,
that is to say, the tetrameter
catalectic.

Do your poets make use of the
dactylic hexameter ?

Very rarely. Those who are re-
garded as successful in the use of
this metre are A. R. Rangabes,
Th. Orphanides, Antoniades, and
a few others. Now listen to a
few lines from the commence-
ment of the first rhapsody of
the *Odyssey* according to the
translation of Rangabes.

I only recollect so many lines.

But these are sufficient to
show that this metre can be
most successfully employed in
modern just as well as in ancient
Greek. Would you like me
now in my turn to recite the
same lines in the language of
Homer ?

Θὰ μὲ ὑποχρεώσητε· σὰς παρακαλῶ ὅμως νὰ τοὺς ἀπαγγείλητε μὲ τὴν Ἑλληνικὴν προφορὰν.

Βεβαίωτατα. Μόνον τὸν τόνον θὰ μοι ἐπιτρέψητε νὰ μεταβιβάζω εἰς τὴν ἄρσιν ὅπου εἶναι ἀνάγκη.

Τοῦτο πληρέστατα δικαιούσθε νὰ πράξητε, διότι καὶ ἡμεῖς πολλάκις ἐν τῇ δημοτικῇ ποιήσει μεταβιβάζομεν τὸν τόνον εἰς ἄλλην συλλαβὴν χάριν τοῦ μέτρου. Ὡς δείγμα τοῦ τοιούτου μεταβιβασμοῦ ἔστωσαν οἱ ἑξῆς στίχοι·

“Ἄνοιξαν τὰ οὐράνια, καὶ βγήκαν δυὸ ἄγγελοι
κι ὁ Μιχαὴλ Ἀρχάγγελος αὐτὰ
τοὺς παραγγέλλει.”

Ἐν τῇ ὁμιλίᾳ αἱ λέξεις ἀνοιξαν καὶ ἄγγελοι προφέρονται ἀνοιξαν καὶ ἄγγελοι. Καὶ εἰς τὰ στιχουργήματα τοῦ μεσαιῶνος βλέπει τις τοιαύτας παραλλαγὰς, ὡς συμβαίνει ἐν τῷ ἑξῆς στίχῳ τοῦ Πτωχοπροδρόμου, ὅστις εἰς τὴν λέξιν πρόνοια καταβιβάζει τὸν τόνον εἰς τὴν παραλήγουσαν, λέγων

“Ἐν σοὶ γὰρ ἐγκατοίκησεν ἡ
τοῦ θεοῦ πρόνοια.”

Καὶ ταῦτα μὲν ἐν παρόδῳ περὶ τῆς καθ' ἡμᾶς Νεοελληνικῆς στιχουργίας· εἰάν ὅμως θέλετε νὰ λάβητε πληρεστέρας πληροφορίας περὶ αὐτῆς, ἀνάγνωτε τὸ προοίμιον τοῦ Ε' τόμου τῶν Ἀπάντων τοῦ Α. Ρ. Ραγκαβῆ, καὶ τὰς “Γραμματικὰς παρατηρήσεις” τοῦ Ε. Α. Σοφοκλέους

You will oblige me: but I beg you to recite them with the Greek pronunciation.

Most certainly. Only you will allow me to transfer the accent to the arsis whenever necessary.

You are quite justified in doing this, for in popular poetry we ourselves often transfer the accent to another syllable for the sake of the metre. Let the following lines serve as an example of such a transfer of accent:

“The heavens opened and two angels came forth, and the Archangel Michael gives them these commands.”

In conversation, the words ἀνοιξαν and ἄγγελοι are pronounced ἀνοιξαν and ἄγγελοι. And in the verses of the middle ages such changes may be noticed, as is the case in the following line of Ptochoprodromos, who in the word πρόνοια throws forward the accent to the penultimate, saying:

“For in you abode the providence of God.”

So much then for a passing description of our modern Greek versification; but if you wish to obtain more complete information about it, read the preface to the fifth volume of the *Complete Works* of A. R. Rangabes, and the *Grammatical Observations* of E. A. Sophocles in his intro-

ἐν τῇ εἰσαγωγῇ τοῦ Βυζαντινοῦ αὐτοῦ λεξικοῦ, καὶ θὰ μάθητε οὐκ ὀλίγα ἐξ αὐτῶν. Ἄλλ' ἀπαγγέλλετε τώρα τὸ ἀρχαῖον κείμενον καὶ θὰ με εὖρητε φιλήκοον ἀκροατὴν.

duction to his Byzantine dictionary, and you will learn a great deal from them. But recite now the original text and you will find me an attentive listener.

“Ἄνδρα μοι ἔννεπε, μουσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν, πολλῶν δ' ἀνθρώπων ἴδεν ἄστυα καὶ νόον ἔγνω, πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν, ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων. ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο ἰέμενός περ· αὐτοὶ γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.”

“Tell me, Muse, of that man, so ready at need, who wandered far and wide, after he had sacked the sacred citadel of Troy, and many were the men whose towns he saw and whose mind he learned, yea, and many the woes he suffered in his heart upon the deep, striving to win his own life and the return of his company. Nay, but even so he saved not his company, though he desired it sore; for through the blindness of their own hearts they perished.”
—S. H. BUTCHER and A. LANG.

Ἡ μετάφρασις μοὶ φαίνεται ἀξιόλογος καὶ ἀκριβεστάτη, καὶ δὲν ἀμφιβάλλω ὅτι οἱ ἐγκύπτοντες εἰς τὴν μελέτην τοῦ Ὀμήρου Ἄγγλοι εὕρισκουν αὐτὴν χρησιμωτάτην.

Τοῦτο ὁμολογεῖται παρὰ πάντων, διότι αἱ μέχρι τοῦδε γεγόμεναι ἔμμετροι μεταφράσεις τοῦ Ὀμήρου εἰς τὴν Ἀγγλικὴν ἐκτὸς ὀλίγων ἐξαιρέσεων ἀπέτυχον. Ἄλλὰ βλέπω ἐφθάσαμεν εἰς Πῖσαν, καὶ ἂν ἀγαπᾶτε ἅς ἐξέλθωμεν νὰ κάμωμεν ἕνα ἢ δύο γύρους εἰς τὸ κρηπίδωμα.

Εὐχαρίστως.

The translation appears to me very good and most accurate, and I have no doubt that those Englishmen who devote themselves to the study of Homer find it of the greatest use to them.

This is acknowledged by all, for the metrical translations of Homer into English which have hitherto been made are, with a few exceptions, failures. But I see we have arrived at Pisa, and if you like, let us get out and take a turn or two on the platform.

With pleasure.

ΔΙΑΛΟΓΟΣ Θ'

"Ω, τί καλή συντυχία! Βλέπω φίλον μου τινὰ κληρικὸν ἐκ Κωνσταντινουπόλεως ζητοῦντα νὰ εὔρη κενὴν ἄμαξαν. Πανοσιολογιώτατε Ἀρχιμανδρίτα, ἔλθετε εἰς ταύτην τὴν ἄμαξαν, διότι ὑπάρχει θέσις δι' ὑμᾶς.

Χαίρω ἐγκαρδίως ὅτι σᾶς ἐπαναβλέπω ὕστερον ἀπὸ τόσα ἔτη. Ἡ μορφή σας οὐδὲν ἠλλαξε, καὶ διὰ τοῦτο εὐθὺς σᾶς ἐγνώρισα.

Ἐπιτρέψατέ μοι νὰ συστήσω εἰς ὑμᾶς τὸν Κύριον Οὐϊλσωνα. Εἶναι καθηγητὴς τῶν Ἑλληνικῶν ἐν Κανταβριγία· γνωρίζει δὲ κάλλιστα τὴν καθ' ἡμᾶς Ἑλληνικὴν.

Ἐχω μεγάλην εὐχαρίστησιν. Καὶ ποῦ μεταβαίνετε, σὺν Θεῷ;

Εἰς τὴν Ἑλλάδα· ἐκρίναμεν ὁμῶς εὐλογον διερχόμενοι δι' Ἰταλίας νὰ ἐπισκεφθῶμεν τὴν Φλωρεντίαν καὶ Ῥώμην, μένοντες ἐν αὐταῖς ἀνὰ μίαν ἡμέραν.

Καὶ ἐγὼ μίαν ἡμέραν θὰ μείνω ἐν Φλωρεντία· αὐριον δὲ τὴν ἑσπέραν ἀπέρχομαι εἰς Ῥώμην, ὅπου θὰ διατρίψω ὑπὲρ τὴν μίαν ἐβδομάδα.

DIALOGUE IX

O, what a happy coincidence! I see a friend of mine, a clergyman from Constantinople, who is looking for an empty carriage. Most reverend Archimandrite, come into this carriage, for there is a place for you.

I am heartily glad to see you again after so many years. Your appearance has not changed at all, and so I recognised you at once.

Allow me to introduce Mr. Wilson to you. He is professor of Greek at Cambridge; and he has a perfect knowledge of modern Greek.

It is a great pleasure to me. And where are you going, God willing?

To Greece; but we thought it would be right, on our road through Italy, to visit Florence and Rome, staying one day at each.

I too am going to stay one day at Florence, and to-morrow evening I am off to Rome, where I shall spend more than a week.

Θὰ ἔχομεν λοιπὸν τὴν τέρψιν
νὰ συνοδοιπορήσωμεν μεθ' ὑμῶν
μέχρι Ῥώμης. Μετέβητε καὶ
ἄλλοτε ἐκεῖ;

Πρὸ πολλῶν ἐτῶν ἐπεσκέφθην
αὐτὴν ἐπανερχόμενος ἐκ Γερ-
μανίας, ὅπου συνεπλήρωσα τὰς
σπουδὰς μου· ἀλλ' ἐπειδὴ τότε
ἔσπευδον νὰ φθάσω ὡς τάχιστα
εἰς Κωνσταντινούπολιν, μόνον
ὀλίγον χρόνον διέτριψα ἐν
Ῥώμῃ.

Περὶ τοῦ ὑμετέρου κλήρου ἐν
Ἀγγλίᾳ ἔχομεν συγκεχυμένας
ιδέας, καὶ ἂν μοι ἐπιτρέψητε θὰ
σὰς παρακαλέσω νὰ μοι δώσητε
πληροφορίας τινὰς περὶ αὐτοῦ.

Εἶμαι πρόθυμος.

Ἐπεθύμουν νὰ μάθω ἔὰν οἱ
ἱερωμένοι τῆς ὑμετέρας ἐκκλη-
σίας εἶναι ἔγγαμοι ἢ ἄγαμοι.

Οἱ πατριάρχαι, οἱ ἐπίσκοποι
καὶ οἱ μοναχοὶ εἶναι ἄγαμοι, οἱ
ἱερεῖς ὅμως ἐν γένει εἶναι ἔγγα-
μοι. Κατὰ τὴν ἐν Νικαίᾳ
σύνοδον ἐγένετο ἀπόπειρά τις
ὅπως μὴ ἐπιτρέπηται εἰς τὸν
κλήρον ὁ ἔγγαμος βίος, ἀλλ'
ἀπέτυχεν· εἶναι δὲ λίαν περι-
εργον ὅτι ὁ ἐν τῇ συνόδῳ μετ'
ἐπιτυχίας καταπολεμήσας τὴν
πρότασιν ταύτην ἦτο ὁ ἐξ
Αἰγύπτου ἀσκητικώτατος ἐπί-
σκοπος Παφνούτιος.

Ἐπάρχουσι παρ' ὑμῖν πολλοὶ
μοναχοὶ ὡς ἐν τῇ Δύσει;

Σχετικῶς ὁ ἀριθμὸς αὐτῶν
δὲν εἶναι μέγας, καὶ οἱ πλείστοι
μονάζουσιν ἐν τοῖς μοναστηρίοις
τοῦ Ἄθω, ὅστις διὰ τοῦτο

We shall have then the
pleasure of travelling in your
company as far as Rome. Have
you ever been there before?

I visited it many years ago
on my way back from Germany,
where I had completed my
studies; but, as I was on that
occasion anxious to reach Con-
stantinople as soon as possible,
I spent only a short time in
Rome.

We in England have confused
ideas about your clergy, and, if
you would allow me, I would
beg you to give me some in-
formation on the subject.

I am quite willing.

I should like to learn whether
those of your church who are in
holy orders are married or un-
married.

The patriarchs, the bishops,
and the monks are unmarried,
but the priests are generally
married. At the Council of
Nice an attempt was made to
prohibit the married state among
the clergy, but it failed; and
it is very curious that the one
who successfully fought against
the proposal in the Council was
the Aegyptian bishop Paph-
noutios, a man of the most
ascetic habits.

Are there among you many
monks, as in the West?

Comparatively their number
is not great, and most of them
pass their monastic life in the
monasteries of Athos, which

ἐκλήθη "Ἁγιον ὄρος. Μοναστήρια γυναικῶν, δύναται τις εἰπεῖν, ὅτι σχεδὸν δὲν ὑπάρχουσι, τόσον εἶναι εὐάριθμα. Οἱ μοναχοὶ ὀνομάζονται ὑπὸ τοῦ λαοῦ καλόγεροι, ἀλλ' ἢ προσω- νυμία αὕτη κατήντησε σήμερον νὰ ἔχῃ περιφρονητικὴν σημασίαν, καὶ τοῦτο εἶναι καλὸν νὰ τὸ γνωρίζῃ τις διὰ νὰ μὴ προξενῇ δυσaráσκεϊαν εἰς τοὺς μοναχοὺς. "Όταν προσαγορεύῃ τις αὐτοὺς πρέπει νὰ μεταχειρίζηται τὰς λέξεις, πάτερ, ὀσιώτατε, ἢ πανοσιώτατε, κατὰ τὸν βαθμὸν αὐτῶν. Τῶν ἀνωτέρων κληρικῶν οἱ τίτλοι εἶναι ποικίλοι. Τὰ τιμητικὰ ἐπίθετα παναγιώτατος, μακαριώτατος, σεβασμιώτατος, πανιερώτατος καὶ θεοφιλέστατος ἐδίδοντο κατ' ἀρχὰς ἀδιακρίτως εἰς ἐπίσκοπους ἐν γένει, νῦν ὅμως ἢ χρήσις αὐτῶν εἶναι καθωρισμένη. Τὸν τίτλον παναγιώτατος φέρει μόνον ὁ Οἰκουμενικὸς πατριάρχης, ὅστις εἶναι καὶ ἀρχιεπίσκοπος Κωνσταντινουπόλεως· οἱ δὲ ἄλλοι τρεῖς πατριάρχαι, ὁ Ἀλεξανδρείας, ὁ Ἱεροσολύμων καὶ ὁ Ἀντιοχείας τιτλοφοροῦνται μακαριώτατοι. Οἱ ἀρχιεπίσκοποι ἢ μητροπολίται τιμῶνται διὰ τοῦ ἐπιθέτου σεβασμιώτατος, οἱ ἐπίσκοποι προσαγορεύονται πανιερώτατοι, οἱ δὲ χωρο- ἐπίσκοποι θεοφιλέστατοι.

Τίς εἶναι ὁ τίτλος τῶν ἱερέων καὶ τῶν ἱεροδιακόνων;

Οἱ ἱερεῖς, εἰ μὲν ἔγγαμοι,

on this account has received the name of the Holy Mountain. Convents for women may be said scarcely to exist, so small is the number of them. The monks are called by the people "calogeri" (good old men), but this epithet has now come to have a contemptuous signification, and it is a good thing to know this, so as not to occasion unpleasantness with the monks. In addressing them, one must employ the terms "father," "most holy," or "all-sanctified," according to their grade. The higher clergy have various designations. The honorific titles, "all-holy," "most beatified," "most venerable," "all sacred" and "most beloved of God," were at first given indiscriminately to the bishops in general, but now their use is restricted. The title "all-holy" is only borne by the Oecumenical patriarch, who is also archbishop of Constantinople. The other three patriarchs, of Alexandria, of Jerusalem, and of Antioch, are entitled "most beatified." The archbishops or metropolitans are honoured with the epithet of "most venerable"; the bishops are addressed as "all-sacred," and the suffragan bishops as "most beloved of God."

What is the title of priests, and of deacons?

Priests, if married, have the

τιτλοφοροῦνται αἰδεσιμώτατοι, εἰ δὲ ἄγαμοι πανοσιώτατοι· οἱ δὲ ἱεροδιάκονοι ἱερολογιώτατοι. Οἱ ἀρχιμανδρίται δὲ πανοσιολογιώτατοι.

Ἐνθυμούμαι, ὅτε πρὸ δύο ἐτῶν ἐπεσκέφθη τὴν Ἀγγλίαν ὁ ἀρχιεπίσκοπος Κύπρου αἱ ἔφημερίδες ἐτιτλοφόρουν αὐτὸν μακαριώτατον· ἔχει ὀρθῶς ὁ τίτλος οὗτος;

Μάλιστα, καὶ νὰ σὰς εἶπω διὰ ποῖον λόγον. Ἡ νῆσος Κύπρος ἐν τῇ ἐκκλησιαστικῇ αὐτῆς διοικήσει κατ' ἀρχὰς ὑπέκειτο εἰς τὸν πατριάρχην Ἀντιοχείας, ἀλλὰ κατὰ τὸν ὄγδοον κανόνα τῆς ἐν Ἐφέσῳ συνόδου, ὃν ἐπεκύρωσε καὶ ὁ Αὐτοκράτωρ Ἰουστινιανός, κατέστη ἡ ἀρχιεπισκοπὴ αὐτῆς αὐτοκέφαλος, εἰς δὲ τὸν τότε ἀρχιεπίσκοπον Κύπρου Ἀνθέμιον ἐδόθη τὸ προνόμιον νὰ ὑπογράψῃ τὸ ὄνομα αὐτοῦ εἰς τὰ δημόσια ἔγγραφα διὰ κοκκίνης μελάνης· τοῦτο δὲ τὸ προνόμιον ἐπεκυρώθη μετὰ ταῦτα καὶ ὑπὸ τοῦ Αὐτοκράτορος Ζήνωνος, καὶ διατηρεῖται μέχρι τῆς σήμερον. Ὡς αὐτοκέφαλος δὲ ὁ ἀρχιεπίσκοπος τῆς νήσου τιτλοφορεῖται μακαριώτατος.

Ὁμολογῶ ὑμῖν πλείστας χάριτας διὰ τὰς πληροφορίας καὶ ἰδίως διὰ τὰς ἀφορώσας τὴν Ἐκκλησίαν τῆς Κύπρου· ἀλλ' εἰ δὲν δίδω εἰς ὑμᾶς πολὺν κόπον μεγάλως θά με ὑποχρεώσητε ἂν μοι εἴπητε καὶ ὀλίγα

title of "most reverend," if unmarried, that of "all-sanctified." The deacons are called "sacred and most learned." The archimandrites "all-sanctified and most learned."

I remember, when two years ago the archbishop of Cyprus visited England, the newspapers gave him the title of "most beatified" (his beatitude): is this title correct?

Yes, and I will tell you why: the island of Cyprus, in regard to its ecclesiastical government, was at first subject to the patriarch of Antioch, but by the eighth canon of the Council of Ephesus, sanctioned by the Emperor Justinian, its archbishopric was made independent, and to the then archbishop of Cyprus, Anthemius, was granted the privilege of writing his signature to public documents in red ink; and this privilege was afterwards confirmed by the Emperor Zenon, and is retained to this day. As being independent, the archbishop of the island is designated "most beatified."

I am very much obliged to you for this information, and especially for that which regards the Church in Cyprus: but if I am not giving you too much trouble, you will put me under great obligation if you will also tell

τινὰ περὶ τῆς ἐν Φλωρεντία συνόδου.

Διὰ τὴν δυνήθη τις τὴν ἐννοήσῃ καλῶς τὸν σκοπὸν τῆς συνόδου ταύτης καὶ τὸν λόγον τῆς ἀποτυχίας τῶν ἀποφάσεων αὐτῆς, εἶναι ἀνάγκη νὰ διέλθῃ τὴν πολιτικὴν καὶ ἐκκλησιαστικὴν ἱστορίαν τῆς Βυζαντινῆς αὐτοκρατορίας ἀπὸ Φωτίου πατριάρχου Κωνσταντινουπόλεως μέχρι τῆς ἀλώσεως τῆς πόλεως ταύτης ὑπὸ τῶν Τούρκων. Σκοπὸς τῆς συνόδου ταύτης ἦτο ἡ ἔνωσις τῶν δύο ἐκκλησιῶν, τῆς Ἀνατολικῆς καὶ τῆς Δυτικῆς· τὰ πρὸς τὴν ἔνωσιν ὅμως ὠθούντα τοὺς Ἕλληνας ἐλατήρια δὲν ἦσαν θρησκευτικά, ἀλλὰ πολιτικά, διότι ἐπαπειλούμενοι ὑπὸ τελείας καταστροφῆς ἕνεκα τῆς καθ' ἑκάστην ὑπερογκουμένης δυνάμεως τῶν Τούρκων ἠναγκάσθησαν ἄεκοντι θυμῷ νὰ προσδράμωσιν εἰς τὸν Πάπαν ὅπως δι' αὐτοῦ κατορθωθῇ νὰ δοθῇ εἰς αὐτοὺς βοήθεια πρὸς ἀποσόβησιν τοῦ ἐπικειμένου κινδύνου. Τὸ Βυζαντινὸν κράτος ἤρχισε νὰ δεικνύῃ σημεῖα παρακμῆς ἀπὸ τῆς ἐποχῆς τῶν Κομνηνῶν, ἀλλὰ τρεῖς αὐτοκράτορες ἀνῆκοντες εἰς ταύτην τὴν δυναστείαν, ὁ Ἀλέξιος, ὁ Ἰωάννης καὶ ὁ Μανουὴλ (1081-1180), ἠδυνήθησαν διὰ τῆς πολιτικῆς αὐτῶν ἱκανότητος καὶ τῆς ἀτομικῆς τῶν ἀνδρείας νὰ κωλύσωσιν ἐπὶ ἓνα αἰῶνα τὴν πρὸς τὰ κάτω ῥοπὴν τῆς αὐτοκρατορίας. Ὅτε ὅμως

me a little about the Council of Florence.

To be able to understand thoroughly the object of this Council and the reason why its decisions were not carried into effect, it is necessary to go through the political and ecclesiastical history of the Byzantine empire from the time of Photius the patriarch of Constantinople to the taking of that city by the Turks. The object of this Council was to unite the two churches, the Eastern and the Western. The motives however which actuated the Greeks in their endeavour to effect the union were not religious but political, for, being threatened with complete destruction by the daily increasing power of the Turks, they were compelled, against their will, to have recourse to the Pope, in order that through him they might secure assistance to avert the impending danger. The Byzantine empire began to show signs of decay from the time of the Comneni, yet three emperors of this dynasty, Alexius, Johannes, and Manuel (1081-1180), were enabled, by their political capacity and their individual courage, to arrest for a century the downward tendency of the empire.

ἔλαβε τὰς ἡνίας τοῦ κράτους ὁ ἀνίκανος καὶ διεφθαρμένος Ἀνδρόνικος (1183-1185) ἢ κατάπτωσις ἤρχισε ν' ἀναφαίνηται πανταχοῦ· τὸ ἐμπόριον περιῆλθεν εἰς χεῖρας τῶν Ἑνετῶν καὶ τῶν Γενοῦνσιῶν, τὸ ταμεῖον τοῦ κράτους ἔστερεῖτο χρημάτων, ὁ στρατὸς δὲν ἐπειθάρχει, ἀσφάλεια ἐν τῇ θαλάσῃ δὲν ὑπῆρχεν ἕνεκα τῆς ἀκμαζούσης πειρατείας, καὶ τὰ πάντα ἔβαινον κακὴν κακῶς. Κατὰ τὴν ἐποχὴν ταύτην τὸ κράτος ἐπολεμείτο ἐν μὲν τῇ Μικρᾷ Ἀσίᾳ ὑπὸ τῶν Σελζούκων, ἐν δὲ τῇ Εὐρώπῃ ὑπὸ τῶν Βλάχων, οἵτινες ἐκυρίευσαν μέρος τῆς Θράκης καὶ τῆς Μακεδονίας· πρὸς τοῦτοις καὶ οἱ Νορμαννοὶ ἐπερχόμενοι ἐκ Σικελίας πολλάκις εἰσέβαλλον καὶ ἐλεηλάτουν τὰς ἐπαρχίας τοῦ Βυζαντινοῦ κράτους. Περιφημοτέρα τῶν εἰσβολῶν τούτων εἶναι ἡ γενομένη κατὰ τὸ ἔτος 1185, καθ' ἣν οἱ Νορμαννοὶ ἐπελθόντες μετὰ μεγάλου στρατοῦ καὶ πολιορκήσαντες κατὰ γῆν καὶ θάλασσαν ἐκυρίευσαν τὴν Θεσσαλονικίην, τοὺς κατοίκους τῆς ὁποίας μετὰ πολλῆς σκληρότητος καὶ ἀπανθρωπίας μετεχειρίσθησαν. Λεπτομερῆ περιγραφὴν τῆς πολιορκίας καὶ ἀλώσεως τῆς πλουσίας ταύτης πόλεως συνέγραψεν ὁ Εὐστάθιος, οὗ τὸ ὄνομα εἶναι γνωστότατον εἰς πάντας τοὺς ἐνδιατρίβοντας εἰς τὴν σπουδὴν τῶν Ἑλληνικῶν γραμμάτων. Ἀλλὰ τὸ φοβερώτατον τραῦμα κατήνεγκον κατὰ

But when the incompetent and profligate Andronicus assumed the reins of the empire (1183-1185), its decline began to be apparent in every quarter: trade had passed into the hands of the Venetians and Genoese, the imperial treasury was empty, the army without discipline, the sea rendered unsafe from being infested with pirates, and everything was going from bad to worse. At this time the empire was being attacked in Asia Minor by the Seljouks; and in Europe by the Wallachians, who became masters of part of Thrace and Macedonia: moreover the Normans coming from Sicily often invaded and ravaged the provinces of the Byzantine empire. One of the most famous of these invasions was that which took place in 1185, when the Normans came with a large army and besieged Thessalonica by land and sea and captured it, treating the inhabitants with great severity and inhumanity. A detailed account of the siege and capture of this wealthy city has been written by Eustathius, whose name is very familiar to every student of Greek literature. But the most terrible blow to the Byzantine empire was inflicted by the Crusaders, who

τοῦ Βυζαντινοῦ κράτους οἱ Σταυροφόροι, οἵτινες ὑπὸ τὸ πρόσχημα Χριστιανικοῦ ἐνθουσιασμοῦ κατὰ τῶν ἀπίστων κατέστρεψαν τὸ μόνον ἐν τῇ Ἀνατολῇ προπύργιον κατὰ τῶν ἀδιαλλάκτων τούτων ἐχθρῶν τῆς ἡμετέρας θρησκείας.

Ἀλλὰ πλείστοι ἱστοριογράφοι τῆς Δύσεως διατείνονται ὅτι ἡ πρώτη Σταυροφορία ἐγένετο τῇ παρακλήσει τῶν Ἑλλήνων, λέγοντες ὅτι Πέτρος ὁ Ἐρημίτης μετέβη ὡς προσκνητῆς εἰς Ἱεροσόλυμα καὶ ἐπανερχόμενος εἰς τὴν Εὐρώπην ἐκόμισεν ἐπιστολὰς τοῦ τότε πατριάρχου Ἱεροσολύμων πρὸς τὸν Πάπαν καὶ πρὸς τοὺς ἡγεμόνας τῆς Δύσεως, ἐν αἷς περιεγράφοντο τὰ δεινὰ παθήματα τῶν Χριστιανῶν καὶ ἐγένετο παράκλησις· βοήθειας· προσέτι· ὅτι καὶ αὐτὸς ὁ Αὐτοκράτωρ Ἀλέξιος ὁ Κομνηνὸς ἐπεκαλέσθη κατὰ τῶν Τούρκων βοήθειαν παρὰ τῶν ἡγεμόνων τῆς Εὐρώπης.

Τὰς ἐπιστολὰς τοῦ πατριάρχου Ἱεροσολύμων δὲν ἀναλαμβάνω ν' ἀμφισβητήσω, ἂν καὶ ὁ τρόπος μὲ τὸν ὁποῖον προσήνεχθησαν πρὸς αὐτὸν οἱ Σταυροφόροι καθιστᾷ τὴν γνησιότητα αὐτῶν ὑποπτον· αἱ ἐπιστολαὶ ὅμως αἱ ἀποδιδόμεναι εἰς τὸν Αὐτοκράτορα Ἀλέξιον εἶναι πλασταί, διότι οἱ Βυζαντινοὶ χρονογράφοι οὐ μόνον οὐδὲν ἀναφέρουσι περὶ αὐτῶν, ἀλλὰ παριστῶσι τὴν πρώτην Σταυροφορίαν ὡς συμβάν ὄλως ἀπροσ-

under pretence of Christian enthusiasm against the infidels destroyed the only bulwark there was in the East against the irreconcilable enemies of our religion.

But many of the Western historians insist that the first Crusade owed its origin to the solicitations of the Greeks, and assert that Peter the Hermit went as a pilgrim to Jerusalem, and, returning to Europe, brought letters from the then patriarch of Jerusalem to the Pope and to the princes of the West, in which were described the terrible sufferings of the Christians and an appeal was made for help. They also maintain that the Emperor Alexius Comnenus himself begged for aid against the Turks from the princes of Europe.

I do not undertake to dispute the letters of the patriarch of Jerusalem, though the way in which the Crusaders behaved to him renders their genuineness open to suspicion. But the letters which are ascribed to the Emperor Alexius are forged, for not only do the Byzantine historians make no mention whatever of them, but they represent the first Crusade as an event entirely unexpected and as of a hostile character:

δόκητον καὶ ἐχθρικόν. “Ὁ Ἀλέξιος,” λέγει Κωνσταντῖνος ὁ Παπαρρηγόπουλος ἐν τῇ ἀξιολόγῳ ἱστορίᾳ αὐτοῦ, “οὐ μόνον οὐδένα κατεπείγοντα λόγον εἶχε νὰ ζητήσῃ τὴν ἐπικουρίαν τῆς Δύσεως, ἀλλὰ καὶ πλείστους λόγους νὰ μὴ ζητήσῃ αὐτήν· ἐκ τούτου δὲ ἔπεται ἀναμφισβητήτως ὅτι τὰ περὶ ἱκετηρίων ἐπιστολῶν αὐτοῦ καὶ πρεσβειῶν θρυλούμενα παρὰ τοῖς Δυτικοῖς ἀνεπλάσθησαν ἀπλῶς ἵνα δώσωσι πρόσχημά τι δικαίου εἰς τὴν ἐπιχείρησιν ταύτην, ἣτις ἐγένετο μᾶλλον κατὰ τοῦ Ἀνατολικοῦ κράτους ἢ κατὰ τῶν ἐν Συρίᾳ Μωαμεθανῶν. Τὸ μέγα τοῦτο κίνημα τῆς Δύσεως κατὰ τῆς Ἀνατολῆς, τὸ ὁποῖον ἔμελλε νὰ διαρκέσῃ τρεῖς περίπου ἑκατονταετηρίδας, καὶ ἀποτελεῖ ἐν τῶν σπουδαιότερων γεγονότων τῆς παγκοσμίου ἱστορίας, παρεσκευάσθη, ὡς προεξηγήσαμεν, διὰ ποικίλων καὶ προαιωνίων πολιτικῶν καὶ θρησκευτικῶν συμφερόντων, ἰδίως δὲ ὑπὸ τῆς πεισματώδους τῶν ἀρχιερέων τῆς Ῥώμης ἀξιώσεως τοῦ νὰ ἐπιβάλωσι τὴν κυριαρχίαν αὐτῶν εἰς τὴν ἀνατολικὴν Ἐκκλησίαν. Ἐννοεῖται ὅτι, καθὼς πάντοτε συμβαίνει, συνετέλεσαν εἰς τοῦτο πολλὰ δευτερεύοντα αἷτια· ἀλλὰ βεβαίως μεταξὺ τῶν δευτερευόντων τούτων αἰτίων οὐδένα ἀποχωρῶντα λόγον ἔχομεν νὰ περιλάβωμεν τὰς ὑποτιθεμένας ἐπιστολὰς καὶ πρεσβείας τοῦ

“Alexius,” says Constantine Paparregopoulos in his excellent history, “not only had no urgent reasons for seeking the assistance of the West, but he had many reasons for not asking for it; from this it follows, beyond dispute, that the reports about the letters and embassies sent by him to procure help, which were current among the people of the West, were fabricated simply to afford some pretext of justice for this enterprise which was undertaken against the Eastern empire rather than against the Mahomedans in Syria. This great movement of the West against the East, which was to last for nearly three centuries, and which constitutes one of the principal events in the history of the world, owed its origin, as already explained, to various political and religious interests of long standing, and especially to the persistent claim of the Roman Pontiffs to impose their authority upon the Eastern Church. It may be readily understood that, as is always the case, many secondary causes contributed their influence; but among these secondary causes we have assuredly no sufficient reason to include the supposed letters and embassies of Alexius.” However this may be, certainly no one can deny that the warriors of the first Crusade greatly contributed to

Ἄλεξιόν." Ὅπως καὶ ἂν ἔχη τὸ πρᾶγμα, δὲν δύναται βεβαίως ν' ἀρνηθῆ τις ὅτι οἱ πολεμισταὶ τῆς πρώτης Σταυροφορίας συνετέλεσαν μεγάλως πρὸς ἐκδιώξιν τῶν Σελζουκῶν ἐκ τῶν Βυζαντινῶν ἐπαρχιῶν, ἀλλ' οἱ εὐλαβεῖς οὗτοι στρατιῶται τοῦ σταυροῦ ἐνόμισαν ὅτι ἦτο ὀρθὸν καὶ δίκαιον νὰ λεηλατήσωσι τοὺς λαοὺς, οὓς ἦλθον νὰ βοηθήσωσι, καὶ οὕτως ὅτε ἐπανήρχοντο ἐκ τῆς καταδιώξεως τῶν ἐχθρῶν ἤρπασαν ὃ τι ἠδυνήθησαν ἐκ τῆς χώρας ἧτις ἐφιλοξέει αὐτοὺς. Ἡ διαγωγὴ αὕτη τῶν πρώτων Σταυροφόρων διήγειρε αἰσθημα μίσους καὶ ἀγανακτήσεως κατ' αὐτῶν εἰς τὰς καρδίας τῶν λαῶν τῆς Ἀνατολῆς, ὥστε ἐν τῇ δευτέρᾳ καὶ τρίτῃ Σταυροφορίᾳ κατὰ πᾶσαν εὐκαιρίαν καὶ κατὰ πάντα τρόπον ἐδείκνυον τὴν δυσμένειαν αὐτῶν κατὰ τῶν ἐσπερίων τούτων ἀρπάγων. Περὶ δὲ τῆς τετάρτης λεγομένης Σταυροφορίας τί νὰ εἶπη τις;

Θέλετε νὰ σᾶς εἶπω ποίαν ιδέαν ἐκφέρει περὶ αὐτῆς ὁ Αἰδέσιμος Ἐ. Φ. Τόζερ ἐν τῷ πρὸ δύο ἐτῶν δημοσιευθέντι πονηματίῳ αὐτοῦ, ὅπερ ὀνομάζεται "Ἡ Ἐκκλησία καὶ ἡ Ἀνατολικὴ Αὐτοκρατορία";

Πολὺ θά με ὑποχρεώσητε.

Ἴδου τί λέγει ἐν σελίδι 24. "Ἡ οὕτω γεννηθεῖσα ἀμοιβαία ἔχθρα ἐπὶ τέλους ἔφθασεν εἰς τὸ κατακόρυφον σημεῖον ἕνεκα τῆς αἰσχροῦς ληστρικῆς ἐκστρα-

the expulsion of the Seljouks from the Byzantine provinces; but these pious soldiers of the cross thought it just and right to pillage the people whom they had come to help, and accordingly, when they returned from the pursuit of the enemy, they carried off whatever they could from the country which had hospitably entertained them. This conduct of the first Crusaders excited a feeling of hatred and indignation against them in the hearts of the people of the East, so that in the second and third Crusades, at every opportunity and in every manner, they showed their hostility to these Western robbers. About the so-called fourth Crusade what are we to say?

Would you like me to tell you what opinion about it the Rev. H. F. Tozer expresses in his little work published two years ago, entitled *The Church and the Eastern Empire*?

You will oblige me very much.

Here is what he says at page 24. "The mutual animosity that was thus generated at last came to a head in the disgraceful buccaneering expedition, which

τείας, ἣτις τιμᾶται διὰ τοῦ ὀνόματος τῆς τετάρτης Σταυροφορίας, καθ' ἣν ἡ δύναμις ἣτις συνηθροίσθη πρὸς καταπολέμῃσιν τῶν ἀπίστων ἔστρεψε τὰ ὄπλα αὐτῆς κατὰ τῆς σπουδαιότητος τότε Χριστιανικῆς πόλεως, καὶ ἀφοῦ προσέβαλε καὶ ἐκυρίευσεν αὐτήν, διεμέρισε τὴν ἐπικράτειαν αὐτῆς εἰς τὰ ἔθνη τὰ λαβόντα μέρος εἰς τὴν ἐπίθεσιν (1204). Ἐκ ταύτης τῆς συμφορᾶς ἡ Κωνσταντινούπολις οὐδέποτε ἠδυνήθη πλέον νὰ ἀναλάβῃ."

"Ἄξιος πολλῶν ἐπαίνων εἶναι ὁ Αἰδέσιμος συγγραφεὺς διὰ τὴν ἀμεροληψίαν αὐτοῦ, ἀλλ' ἀτυχῶς πάντες οἱ συγγράψαντες περὶ τῶν Σταυροφόρων δὲν ἐμπνέονται ὑπὸ δικαίων αἰσθημάτων. Ἄλλ' ὡς ἐπανέλθωμεν εἰς τὴν ἀφήγησιν τῶν γεγονότων ἄπερ προηγήθησαν τῆς Φλωρεντινῆς συνόδου. Τὸ Λατινικὸν κράτος ὅπερ ἰδρῦθη ἐν τῇ Ἀνατολῇ ὑπῆρξε βραχύβιον, διότι ἐξήκοντα περίπου ἔτη μετὰ τὴν σύστασιν αὐτοῦ κατελύθη ὑπὸ Μιχαὴλ τῷ Παλαιολόγου, τοῦ ἰδρυτοῦ τῆς τελευταίας δυναστείας, ἣτις ἐκυβέρνησε τὸ Βυζαντινὸν κράτος. Ἀλλὰ τί κράτος! Τὰ βόρεια παράλια τῆς Μικρᾶς Ἀσίας ἀπετέλουν χωριστὸν βασιλεῖον ὑπὸ τὴν ἀρχὴν τῶν ἐν Τραπεζούντι Κομνηνῶν· ἐν Ἠπείρῳ καὶ ἐν Θεσσαλονίκῃ ἐσχηματίσθησαν ἀνεξάρτητοι ἡγεμονίαι· αἱ νῆσοι τοῦ Αἰγαίου πελάγους ἦσαν

is dignified with the name of the fourth Crusade, when a force, which was assembled for the purpose of fighting the infidels, turned its arms against the most important Christian city of that time, and, after having stormed and captured it, partitioned its dominions between the nations who took part in the attack (1204). From this blow Constantinople never recovered."

The reverend author is deserving of all praise for his impartiality, but unfortunately all the historians of the Crusades are not inspired with a sense of justice. But let us return to the narration of the events which preceded the Council of Florence. The Latin empire which was established in the East had but a short existence, for about sixty years after its foundation it was destroyed by Michael Palaeologus, the founder of the last dynasty which ruled over the Byzantine empire. But what an empire! The north coast of Asia Minor constituted a separate kingdom under the sway of the Comneni in Trebizond: in Epirus and in Thessalonica independent principalities were formed: the islands of the Aegæan Sea were in the power of the Venetians and other Italian states: the

ὑπὸ τὴν κυριαρχίαν τῶν Ἐνετῶν καὶ ἄλλων Ἰταλικῶν πολιτειῶν· τὸ πλείστον μέρος τῆς Πελοποννήσου κατείχετο ὑπὸ τῶν Φράγκων, αἱ δὲ Ἀθήναι καὶ τὰ βόρεια τῆς Ἑλλάδος ἦσαν ὑπὸ τὴν ἐξουσίαν τῆς οἰκογενείας Δὲ λὰ Ρόσσ. Μετὰ ταῦτα ἦλθον καὶ ἄλλοι ὅπως μετάσχωσι τῆς λείας. Ἦλθον οἱ Καταλάνοι ὡς σύμμαχοι, ἀλλὰ κατεληλάτησαν τοὺς ἐλπίζοντας παρ' αὐτῶν βοήθειαν. Οἱ Ἰππῶται τοῦ Ἁγίου Ἰωάννου κατέλαβον τὴν νῆσον Ῥόδον, οἱ δὲ Σέρβοι ἐσχημάτισαν ἴδιον κράτος ὑπὸ τὴν ἀρχὴν Στεφάνου τοῦ Δούσσαν, ὅπερ διήρκεσε μέχρι τοῦ ἔτους 1389, ὅτε κατελύθη ὑπὸ τοῦ Σουλτὰν Ἀμουράτ.

Εἶναι περίεργον πῶς κατῴρθωσαν οἱ Παλαιολόγοι νὰ διατηρήσωσι σχεδὸν ἐπὶ διακόσια ἔτη κράτος εἰς τοιοῦτον βαθμὸν παραλελυμένον, καὶ μάλιστα ὅταν λάβῃ τις ὑπ' ὄψιν ὅτι πάντες, ἐκτὸς τοῦ τελευταίου Κωνσταντίνου τοῦ Η' τοῦ ἡρωικῶς πεσόντος κατὰ τὴν ἄλωσιν τῆς Κωνσταντινουπόλεως, ὑπήρξαν φίλαντοι, δεσποτικοὶ καὶ ἀνίκανοι.

Τὸ Βυζαντινὸν κράτος βεβαίως ἐπὶ τῶν Παλαιολόγων ἦτο ἀσθενέστατον, ἀλλὰ καὶ οἱ ἀντίπαλοι αὐτοῦ κατ' ἀρχὰς δὲν ἦσαν ἰσχυροί· ἀφοῦ ὅμως οἱ Τοῦρκοι διαβάντες τὴν Φρυγίαν ἱδρυσαν τὴν ἑαυτῶν ἀρχὴν ἐν Προύσῃ τῆς Βιθυνίας, καὶ μετὰ ταῦτα περῶσαντες τὸν

greater part of the Peloponnesus was held by the Franks; Athens and the north of Greece was under the rule of the family of De la Roche. Afterwards others came to get a share of the plunder. The Catalans came as allies, but they pillaged those who expected help from them. The Knights of St. John took possession of the island of Rhodes; the Servians established a dominion of their own, under the government of Stephen Dushan, which lasted till the year 1389, when it was overthrown by the Sultan Amurath.

It is curious how the Palaeologi succeeded in preserving for nearly two hundred years an empire which was in such a state of paralysis, especially when we take into consideration that all, except the last of them, Constantine VIII. who heroically fell at the taking of Constantinople, were selfish, despotic, and incapable.

The Byzantine empire was certainly very feeble in the time of the Palaeologi, but its opponents also, at first, were not strong: when however the Turks had passed through Phrygia and established their authority at Brusa in Bithynia and afterwards crossing the

Ἐλλήσποντον ἐκυρίευσαν τὸ πλεῖστον τῆς Θράκης, τότε ἔγινε πλέον κατάδηλον ὅτι ἡ γηραιὰ αὐτοκρατορία τοῦ Βυζαντίου διέτρεχε τὸν ἔσχατον κίνδυνον, καὶ ἀμφιβολία δὲν ὑπάρχει ὅτι θὰ κατελύετο ὑπὸ τοῦ ἰσχυροτάτου Σουλτὰν Βαγιαζήτ, εἰς οὗτος δὲν ἠτῶτο καὶ ἠχμαλωτίζετο ὑπὸ τοῦ ἡγεμόνος τῶν Ταρτάρων Τιμοῦρ κατὰ τὴν ἐν Ἀγκύρα μάχην (1402). Ὅτε κατὰ τὸ ἔτος 1425 ἀνέβη εἰς τὸν θρόνον Ἰωάννης ὁ Παλαιολόγος, τὸ κράτος αὐτοῦ συνίστατο ἐκ τῆς πρωτευούσης Κωνσταντινουπόλεως καὶ τῶν περιχώρων αὐτῆς, ἐκ τῆς Θεσσαλονίκης καὶ ἐκ μικροῦ μέρους τῆς Πελοποννήσου. Κράτος δὲ οὕτως ἀσθενὲς δὲν ἠδύνατο ν' ἀντίσχωι πρὸς τῆς καθ' ἑκάστην κραταιουμένης δυνάμεως τῶν Τούρκων. Εἰς τοιαύτην δεινὴν θέσιν βλέπων τὸ κράτος αὐτοῦ ὁ ταλαίπωρος Ἰωάννης ὁ Σ' τί ἠδύνατο νὰ πράξῃ; Ἡ μόνη ἐλπίς ἦτις τῷ ἔμενεν ἦτο ἡ φιλικὴ προσέγγισις εἰς τὴν Δύσιν διὰ τῆς ἐνώσεως τῶν Ἐκκλησιῶν.

Φοβοῦμαι ὅμως ὅτι ἡ περίστασις οὐδόπως ἦτο κατάλληλος πρὸς ἔνωσιν τῶν δύο μεγάλων Ἐκκλησιῶν τοῦ Χριστιανισμοῦ, διότι ἀπὸ τοῦ 1431 συνεδρίαζεν ἐν Βασιλείᾳ μεγάλη ἐκκλησιαστικὴ σύνοδος, σκοπὸς τῆς ὁποίας ἦτο ἡ μεταρρύθμισις τῆς Δυτικῆς Ἐκκλησίας καὶ ὁ περιορισμὸς

Hellespont had made themselves masters of the greater part of Thrace, then it became quite evident that the old empire of Byzantium ran extreme risk, and there is no doubt that it would have been overthrown by the powerful Sultan Bajazet if he had not been worsted and taken prisoner by Timour the chief of the Tartars at the battle of Angora (1402). When John Palaeologus ascended the throne in 1425, his dominions consisted of his capital, Constantinople, with the country surrounding it, of Thessalonica and a small part of the Peloponnesus. A state so weak could not stand its ground before the daily increasing power of the Turks. Seeing his empire in this terrible condition, what could the unfortunate John VI. do? The only hope left to him was to be brought into friendly relations with the West through the union of the Churches.

But I am afraid that the situation was not all favourable to a union of the two great Churches of Christendom, because a great ecclesiastical Council had been sitting at Basel since the year 1431, the object of which was the reformation of the Western Church and

τῆς δυνάμεως τοῦ Πάπα, ὅστις μετὰ πολλῆς ἀνησυχίας ἔβλεπε τὰ γινόμενα, καὶ προέτεινεν ὡς καταλληλοτέραν πόλιν διὰ τὴν σύνοδον τὴν Βονωνίαν. “Ἐὰν συνέλθωσιν εἰς ταύτην τὴν πόλιν οἱ πατέρες,” ἔλεγε, “θὰ ἦναι εὐκολον νὰ προσέλθωσιν εἰς τὴν σύνοδον καὶ ἀντιπρόσωποι τῆς Ἀνατολικῆς Ἐκκλησίας ὅπως κατορθωθῇ ἡ ποθητὴ ἔνωσις τῶν Ἐκκλησιῶν.” ἀλλ’ οἱ πατέρες ἀπέριψαν τὰς προτάσεις τοῦ Πάπα, κηρύξαντες ὅτι ἡ σύνοδος εἶχεν ὑπέρτερον κῦρος τοῦ Πάπα. Ἐνῶ λοιπὸν ἡ Λατινικὴ Ἐκκλησία ἦτο οὕτω διηρημένη εἰς δύο ἀντιπάλους ἀρχάς, δὲν νομίζετε ὅτι ἦτο παράλογος πᾶσα ἀπόπειρα ἐνώσεως μετὰ τῆς Ἀνατολικῆς;

Ἐχετε δίκαιον· τὸ πρᾶγμα φαίνεται εἰς ἡμᾶς παράλογον· ἀλλ’ αἱ τότε περιστάσεις ἦσαν τοιαῦται, ὥστε πάντες ἐπεθύμουν τὴν ἔνωσιν. Καὶ διὰ τοῦτο βλέπομεν ὅτι οἱ πατέρες τῆς ἐν Βασιλείᾳ συνόδου ἐπεμψαν πλοῖα καὶ χρήματα εἰς Κωνσταντινούπολιν ὅπως παραλάβωσι τοὺς ἀντιπροσώπους τῆς Ἀνατολικῆς Ἐκκλησίας, ἀλλὰ πρὸ αὐτῶν ἔφθασαν τὰ πλοῖα τοῦ Πάπα, ὅστις διὰ παντὸς τρόπου ἤθελε νὰ προσελκύσῃ τοὺς Ἕλληνας τοῦ Βυζαντίου πρὸς ἑαυτόν. Ὁ Αὐτοκράτωρ Ἰωάννης ἠπόρει ποίαν ἐκ τῶν δύο προσκλήσεων νὰ δεχθῇ, ἀλλ’ ἐπὶ τέλους ἀπεφάσισε νὰ

the limitation of the power of the Pope, who was watching with great uneasiness the course of events, and proposed Bologna as a more suitable city for the Council. “If the fathers assemble in this city,” he said, “it will be easy for representatives of the Eastern Church also to come to the Council, so that the much-desired union of the Churches may be effected:” but the fathers rejected the Pope’s proposal, declaring that the Council had higher authority than the Pope. While, then, the Latin Church was thus divided into two conflicting authorities, do you not think that any attempt at a union with the Eastern Church was absurd?

You are right; it appears to us absurd: but the state of affairs at that time was such that all were desirous of the union. So we see that the fathers of the Council of Basel sent ships and money to Constantinople to bring the representatives of the Eastern Church, but the Pope’s ships arrived before them, for he wished by every means to attract the Greeks of Constantinople to his side. The Emperor John was undecided which of the two invitations to accept, but at last he determined to sail to Venice in the Papal ships, promising the delegate from

πλείσθι εἰς Βενετίαν διὰ τῶν παπικῶν πλοίων, ὑποσχόμενος εἰς τὸν ἀπεσταλμένον τῆς ἐν Βασιλείᾳ συνόδου, ὅταν φθάσῃ εἰς Ἰταλίαν νὰ περιμένῃ ἕως οὗ ἐπέλθῃ συμβιβασμός τις μεταξὺ τοῦ Πάπα καὶ τῶν ἐν Βασιλείᾳ πατέρων. Περὶ τὰ τέλη λοιπὸν τοῦ ἔτους 1437 καταλιπὼν ἐν Κωνσταντινουπόλει ὁ Αὐτοκράτωρ τὸν ἑαυτοῦ ἀδελφὸν Κωνσταντῖνον ὡς ἀντιβασιλέα ἀπέπευσε δι' Ἰταλίαν παραβῶν μεθ' ἑαυτοῦ τὸν ἕτερον ἀδελφόν του Δημήτριον καὶ τὸν γηραιὸν Πατριάρχην Ἰωσήφ μετὰ πολυπληθοῦς συνοδίας ἀρχιεπισκόπων, ἐπισκόπων, ἱερέων καὶ μοναχῶν. Μεταξὺ τούτων ἦσαν πολλοὶ ἐκ τῶν μάλα διακεκριμένων ἱεραρχῶν τῆς Ἀνατολικῆς Ἐκκλησίας, ἐπιφάνεστατοι τῶν ὁποίων ἦσαν Μάρκος ὁ Ἐφέσου, Διονύσιος ὁ Σάρδεων καὶ ὁ Νικαίας Βησσαρίων. Παρέιπετο δὲ καὶ ὁ μητροπολίτης Κιέβου Ἰσίδωρος ὡς ἐπίτροπος τῆς Ῥωσικῆς Ἐκκλησίας. Συναπέπευσαν προσέτι καὶ οἱ τοποτηρηταὶ τῶν πατριαρχῶν Ἀλεξανδρείας, Ἀντιοχείας καὶ Ἱεροσολύμων καὶ πάντες σχεδὸν οἱ ἐπισήμους θέσεις κατέχοντες κληρικοί, ἐν οἷς καὶ ὁ μέγας ἐκκλησιάρχης Σίλβεστρος ὁ Συρόπουλος, ὅστις συνέγραψε τὴν ἱστορίαν τῆς Φλωρεντινῆς συνόδου. Μεταξὺ τῶν ἀπελθόντων εἰς τὴν σύνοδον ἦσαν καὶ οὐκ ὀλίγοι λαϊκοί, διαπρέεστατοι τῶν ὁποίων εἶναι

the Council of Basel that, when he arrived in Italy, he would wait till some kind of agreement had been effected between the Pope and the fathers in Basel. About the end then of the year 1437, the Emperor, leaving his brother Constantine in Constantinople as regent, sailed for Italy, taking with him his other brother Demetrius and the aged Patriarch Joseph, with a numerous retinue of archbishops, bishops, priests and monks. Among these were many of the most distinguished prelates of the Eastern Church, of whom the most illustrious were Marcus of Ephesus, Dionysius of Sardes, and Bessarion of Nicaea. Isidore the metropolitan of Kieff also accompanied them as a delegate of the Russian Church. There sailed with them moreover representatives of the patriarchs of Alexandria, Antioch, and Jerusalem, and almost all the clergy who held important offices, among whom was the great ecclesiarch Sylvester Syropulus who wrote the history of the Council of Florence. Among those who went to the Council were also not a few laymen, of whom the most eminent were George Scholarius, afterwards called Gennadius, who was appointed the first Œcumenical Patriarch after the capture of Constantinople by the Turks, and George Gemistos, better known by the

Γεώργιος ὁ Σχολάριος, ὁ βραδύτερον μετονομασθεὶς Γεννάδιος καὶ ἀναδειχθεὶς πρῶτος Οἰκουμηνικὸς Πατριάρχης μετὰ τὴν ἄλωσιν τῆς Κωνσταντινουπόλεως ὑπὸ τῶν Τούρκων, καὶ Γεώργιος ὁ Γεμιστός, ὁ γνωστότερος ὑπὸ τὸ ὄνομα Πλήθων. Ἡ πολυάριθμος αὕτη καὶ μεγαλοπρεπῆς συνοδία ἀπέπλευσεν ἐκ Κωνσταντινουπόλεως τῇ 27 Νοεμβρίου καὶ μετὰ μακρὸν καὶ ἐπίπονον πλοῦν ἐβδομήκοντα ἑπτὰ ἡμερῶν ἔφθασεν εἰς τὸ οὐ πολὺ τῆς Βενετίας ἀπέχον Παρέντζον. Περὶ τῆς λαμπρᾶς ὑποδοχῆς τοῦ Αὐτοκράτορος καὶ τῶν μετ' αὐτοῦ ἐν Βενετία ἐπιτρέψατέ μοι ν' ἀναγνώσω ὑμῖν τὴν ἐξῆς περιγραφὴν ἐκ τῆς ἱστορίας τῆς Φλωρεντινῆς συνοδοῦ.

“Μηνὶ Φεβρουαρίῳ, ἐβδόμῃ, ἀπήραμεν ἀπὸ τοῦ Παρέντζου πᾶσαι αἱ τριήρεις ὁμοῦ, ἡ δὲ βασιλικὴ τριήρης ταχύτερα οὔσα, προέβη τῶν ἄλλων εἰς Βενετίαν, καὶ ἔσωσεν εἰς τὸν Ἅγιον Νικόλαον δὲ Λίδο, τῇ ὀγδόῃ τοῦ μηνὸς περὶ ὧραν δευτέραν τῆς ἡμέρας, αἱ δὲ λοιπαὶ περὶ τὴν τετάρτην ὧραν ἐξῆλθεν οὖν ἀπὸ Βενετίας ἀκατίων πλήθος εἰς ὑπαντὴν τοῦ βασιλέως, καὶ τοσοῦτον ἦν, ὥστε σχεδὸν εἰπεῖν μὴ φαίνεσθαι τὴν θάλασσαν ὑπὸ τῆς συμπήξεως αὐτῶν. ἦλθε δὲ μῆνυμα ἀπὸ τῆς αὐθεντίας, μὴ ἐξελθεῖν τὸν βασιλέα ἕως πρωτῆ, ὅπως ἔλθῃ ὁ δούξ μετὰ πάσης

name of Plethon. This numerous and illustrious company sailed from Constantinople on the 27th of November, and after a long and fatiguing passage of seventy-seven days arrived at Parenzo not very far from Venice. Regarding the magnificent reception given to the Emperor and his companions at Venice, allow me to read to you the following description taken from the history of the Council of Florence.

“On the seventh of February we sailed from Parenzo with all the triremes together, but the royal trireme, being swifter, went ahead of the others on its way to Venice, and arrived at the port of S. Nicolo del Lido on the eighth of the month about the second hour of the day, the rest about the fourth hour: then a crowd of boats came out from Venice to meet the king, so numerous that it might almost be said that the sea was hidden from view by the compact throng. A message was delivered from the senate for the king not to disembark till the morning, in

τῆς αὐθεντίας, καὶ ποιήσῃ τὴν πρέπουσαν τιμὴν τῷ βασιλεῖ· καὶ ἐγένετο οὕτως· καὶ μετ' ὀλίγον ἦλθεν ὁ δούξ σὺν τοῖς ἄρχουσι καὶ προσεκύνησε τὸν βασιλέα καθήμενον, ὁμοίως καὶ οἱ ἄρχοντες καὶ πάντες ἄσκεπεῖς. Ἐκάθητο δὲ ἐκ δεξιῶν αὐτοῦ ὁ ἀδελφὸς αὐτοῦ, ὁ δεσπότης Κύρις Δημήτριος, ὀλίγῳ κατώτερον τοῦ βασιλικοῦ θρόνου· τότε ἐκάθισε καὶ ὁ δούξ ἐξ ἀριστερῶν τοῦ βασιλέως, καὶ ἐλάλησαν ἀσπασίως λόγους τοῦ χαιρετισμοῦ, καὶ ἕτερα ἅτινα μυστικῶς· εἶτα εἶπεν ὁ δούξ τῷ βασιλεῖ, ὅτι τῷ πρώτῳ μέλλομεν ἔλθειν, τοῦ ποιῆσαι τὴν πρέπουσαν καὶ ὀφειλομένην τιμὴν τῇ ἀγίᾳ σου βασιλείᾳ, καὶ ἀπαντῆσαί σοι μετὰ παρρησίας, καὶ οὕτως ἐλεύσῃ ἐντὸς Βενετίας· καὶ ἀπῆλθεν ὁ δούξ μετὰ τῶν ἀρχόντων αὐτοῦ.

Τῷ πρώτῳ δέ, ἡμέρᾳ κυριακῇ, Φεβρουαρίου ἐνάτῃ, ὥρα πέμπτῃ τῆς ἡμέρας, ἦλθεν ὁ δούξ μετὰ τιμῆς μεγάλης μετὰ ἀρχόντων καὶ συμβούλων αὐτοῦ, καὶ ἑτέρων ἀρχόντων πλείστων, ἐντὸς τοῦ εὐτρεπισμένου πουζυδῶρου, ὃ ἦν ἐσκεπασμένον ἐρυθροῖς σκεπάσμασι, καὶ χρυσᾷ λεοντάρια ἐν τῇ πρύμνῃ εἶχε καὶ χρυσᾷ περιπλέγματα, καὶ ὅλον ζωγραφισμένον, ποικίλον καὶ ὠραιότατον. ἦλθον δὲ μετ' αὐτοῦ καὶ ἕτερα μεσοκάτερα,

order that the Doge might come with all the senate and pay fitting honour to the king: this arrangement was followed; and after a short time the Doge arrived with the senators, and made obeisance to the king who remained seated, and in like manner the senators, all bare-headed. On the right of the king was seated his brother, his Highness Prince Demetrius, on a little lower level than the royal throne: then the Doge took his seat on the left of the king, and they greeted each other with complimentary speeches and held some private conversation: after this, the Doge said to the king: 'We shall come in the morning to pay becoming and due respect to your sacred majesty, and receive you with proper ceremony, and thus you will enter Venice:' the Doge with his senators then took his departure.

On the morning of Sunday the ninth of February, at the fifth hour of the day, the Doge arrived in great pomp with his senators and councillors and a great many other noblemen, in his splendidly decorated state-barge which was shaded with scarlet awnings and had golden lions at the stern and gilded tracery, and was ornamented throughout with paintings, and variously decorated and most beautiful. With it there came

ἃ ὀνομάζουσι γαλιώνια, ὡσεὶ δώδεκα, καὶ αὐτὰ εὐτρεπισμένα καὶ ζωγραφισμένα ἔσωθεν καὶ ἔξωθεν, κατὰ πάντα ὅμοια τῷ τοῦ δουκὸς, ἐν οἷς ἦσαν ἄρχοντες πλείστοι· καὶ κύκλωθεν κύκλω σημαίας εἶχον χρυσᾶς, καὶ σάλπιγγας ἀμετρήτους, καὶ πᾶν εἶδος ὀργάνων. εἶχον δὲ καὶ ἐν γαλιώνιον ἐξαιρετόν καὶ πάνυ θαυμαστόν, εἰς ὄνομα τάχα τῆς βασιλικῆς τριήρεως, ἐποίησαν δὲ αὐτὸ ὠραιότατον καὶ ποικίλον· κάτωθεν γὰρ οἱ ναῦται ἐκούπιζον περικείμενοι στολὰς χρυσοπετάλους, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ἔχοντες τὸ σημεῖον τοῦ Ἁγίου Μάρκου, καὶ ὄπισθεν τούτου τὸ βασιλικὸν σημεῖον· εἶτα οἱ τζαγράτορες ἐφόρουν ἄλλης θεᾶς φορέματα καὶ σημαίας· καὶ γύρωθεν ὄλον τὸ μεσοκάτεργον ἐκεῖνο σημαίας βασιλικᾶς εἶχε, καὶ ἐν τῇ πρύμνῃ χρυσᾶς σημαίας πλείστας, καὶ ἀνθρώπους τέσσαρας, ἔστολισμένους ἱμάτια χρυσοζωγράφιστα, καὶ ἔχοντας τρίχας λευκοχρύσους ἐπὶ τὰς κεφαλὰς αὐτῶν· μέσον δὲ τούτων τῶν τεσσάρων, ἀνὴρ τις εὐειδῆς ποτὲ μὲν ἐκαθέζετο, ποτὲ δὲ ἵστατο, φορῶν ἱμάτια χρυσοῦφαντα καὶ λαμπρά, κρατῶν ἐν τῇ χειρὶ σκῆπτρον ὡς ναύαρχος· καὶ ἕτεροι ἄρχοντες ὡς ἐξ ἀλλοδαπῆς χώρας ὑπάρχοντες ἐωρῶντο, φοροῦντες ἄλλης ἰδέας φορέματα πάνυ ποικίλα, ὡς δῆθεν ὑπηρετοῦντες αὐτῷ μετ' εὐλαβείας. ἔμπροσθεν δὲ τῆς

other boats of a smaller size called galions, about twelve in number, and these also were covered within and without with ornamentation and paintings, in all respects similar to the Doge's barge, and in which were many noblemen, and all round them they had golden standards, and innumerable trumpets and all kinds of musical instruments. And they had a particularly splendid galion, most marvellous, bearing, forsooth, the name of 'the royal trireme,' and they had rendered it very beautiful with various decorations; for below, the sailors rowed in apparel of gold-mail and bearing on their heads the badge of St. Mark and behind it the emblem of royalty; then the Jagratores had dresses and banners of a different appearance: and that smaller vessel had royal standards all round it, and at the stern numerous golden flags, and four men wearing gold-embroidered garments, with white and gold hair on their heads: in the midst of these four, a handsome man sometimes sat down and sometimes stood up, arrayed in splendid robes woven of gold, and holding a sceptre in his hand as admiral: and other nobles could be seen, having the appearance of foreigners, wearing clothes of a different kind much variegated, as

πρύμνης ἴστατο ὀρθίος τις ὡς
 στύλος ὑψηλός· ἄνωθεν δὲ τοῦ
 στύλου ἐκείνου, ὡς τράπεζα
 τετράγωνος ὀργυιᾶς μικροτέρα·
 ἐπάνω δὲ τῆς τραπέζης ἐκείνης
 ἀνὴρ τις ἴστατο ὠπλισμένος ἀπὸ
 ποδῶν ἕως κεφαλῆς, ἀστράπτων
 ὡς ἥλιος, κρατῶν ἐν τῇ χειρὶ
 αὐτοῦ ὄπλον φοβερόν· ἐν δεξιᾷ
 δὲ καὶ ἀριστερᾷ αὐτοῦ ἐκάθηντο
 δύο παῖδες ἀγγελικὰ φοροῦντες,
 καὶ πτερωτοὶ ἦσαν ὡς ἄγγελοι·
 καὶ οὗτοι οὐκ ἐν φαντασίᾳ,
 ἀλλ' ἀληθεῖα ἄνθρωποι ἦσαν
 κινούμενοι· καὶ ἐν τῇ πρύμνῃ
 εἶχεν ὡς δύο λέοντας χρυσοῦς,
 καὶ μέσον αὐτῶν χρυσοῦν ἀετὸν
 δικέφαλον· καὶ ἄλλα πλείστα
 φαντάσματα εἶχεν, ἃ οὐ δύναται
 τις γραφῇ παραδοῦναι. ἦν δὲ
 ἐγγήγορον πάνυ, καὶ ποτὲ μὲν
 ἔμπροσθεν τῆς βασιλικῆς τρι-
 ἥρεως, ποτὲ δὲ πλαγίως καὶ
 γύρωθεν ἐπορεύετο μετὰ ἀλα-
 λαγοῦ καὶ σαλπύγγων πολλῶν·
 ἕτερα δὲ πλοιάρια καὶ ὀλκάδες
 ἦλθον, ὧν οὐκ ἦν ἀριθμός·
 ὥσπερ γὰρ οὐ δύναται τις
 ἀριθμῆσαι ἄστρα οὐρανοῦ ἢ
 φύλλα δένδρων ἢ ἄμμον θαλάσ-
 σης ἢ ψεκάδας ὑετοῦ, οὕτως
 οὐδὲ τὰ πλοιάρια ἐκείνα τότε
 ἦν ἀριθμῆσαι.

Ἐλθὼν δὲ ὁ δούξ, ἵνα μὴ
 πολλὰ λέγω, ἐπλησίασε τῇ
 βασιλικῇ τριήρῃ μετὰ τῶν
 ἀρχόντων τῆς βουλῆς αὐτοῦ,
 καὶ ἀνήλθε καὶ προσεκύνησε

though attending upon him
 with great deference. In
 front of the stern a man stood
 upright, like a lofty pillar, and
 on the top of that [human]
 pillar a sort of square table less
 than six feet, and on that table
 stood a man armed from head
 to foot, flashing like the sun,
 and holding in his hand a
 fearful weapon, and on his right
 and left were seated two boys
 dressed as angels, and having
 wings like angels, and these
 were not representations but
 really human beings who moved ;
 and at the stern it had appar-
 ently two golden lions and
 between them a golden two-
 headed eagle, and it had many
 other fantastic decorations which
 are impossible to commit to
 writing. It was very swift,
 and sometimes went in front of
 the royal trireme, and sometimes
 by the side of it, and circling
 round it with cheering and
 sounding of many trumpets :
 other vessels and boats also
 came, which could not be num-
 bered, for as no one can count
 the stars of heaven, or the
 leaves of the trees, or the sand
 of the sea, or the drops of the
 rain, so it was impossible to
 count the boats on that occasion.

Not to be prolix then, the
 Doge, having arrived, approached
 the royal trireme, attended by
 the nobles of his senate, and
 went on board and made his

τὸν βασιλέα καθήμενον, ἔχοντα ἐκ δεξιῶν, ὡς προεῖρηται, τὸν ἀδελφὸν αὐτοῦ καθήμενον κατώτερον τοῦ βασιλικοῦ θρόνου· ἐκάθισε δὲ ὁ βασιλεὺς τὸν δούκα ἐξ ἀριστερῶν αὐτοῦ, παρομοίως τῷ σκάμνῳ τοῦ δεσπότη· καὶ κρατῶν αὐτὸν τῆς χειρὸς ὠμίλου ἀσπασίως.

Μετὰ μικρὸν δὲ εἰσῆρχοντο μετὰ παρρησίας μεγάλης, καὶ μετὰ σαλπίγγων καὶ παντὸς γένους μουσικοῦ, εἰς τὴν λαμπρὰν καὶ θαυμαστὴν Βενετιαν· καὶ ὄντως θαυμαστὴ καὶ θαυματοτάτη, πλουσία, ποικιλοειδῆς καὶ χρυσοειδῆς, τετορνευμένη καὶ πεποικιλμένη καὶ μυρίων ἐπαίνων ἀξία τυγχάνει ἢ σοφωτάτη Βενετία. Ἐὰν δὲ καὶ γῆν τῆς ἐπαγγελίας δευτέραν αὐτὴν ὀνομάσῃ τις, οὐκ ἂν ἀμάρτοι· περὶ αὐτῆς γὰρ οἶμαι καὶ ὁ προφήτης λέγει ἐν εἰκοστῷ τρίτῳ Ψαλμῷ· “Ὁ Θεὸς ἐπὶ θαλασσῶν ἐθεμελίωσεν αὐτὴν καὶ ἐπὶ ποταμῶν ἠτοίμασεν αὐτήν.” Τί γὰρ ἂν ζητήσῃ τις, καὶ οὐχ εὕρησει ἐν αὐτῇ; διὰ τοῦτο πολλῶν καὶ μεγάλων ἐπαίνων καὶ τιμῶν ἀξία τυγχάνει. Ἦν δὲ ὥσει ὥρα πέμπτη τῆς ἡμέρας, ὅτε ἤρξάμεθα εἰσέρχεσθαι ἐντὸς Βενετίας, καὶ ἐπλεοποροῦμεν ἕως δύσεως ἡλίου καὶ κατηντήσαμεν εἰς τοὺς οἴκους τοῦ Μαρκεσίου τῆς Φερραρίας.

obeisance to the king who remained seated, having on his right, as was said before, his brother seated on a lower level than the royal throne: the king then seated the Doge on his left, upon a seat on the same level as that of the prince, holding him by the hand while they conversed in a very friendly manner.

After a little while, they began to make their entry with great pomp, to the sound of trumpets and all kinds of music, into brilliant and marvellous Venice; and indeed wonderful and most wonderful, wealthy, profusely ornamented and gilded, with every kind of carving and decoration, and worthy of never-ending praise is Venice, the most intellectual of cities. If any one were to call her another Land of Promise, he would not be wrong: for I believe that it is of her that the prophet says in the 23d Psalm [24th of English version], ‘For God founded it upon the seas and established it upon the floods.’ For what will any one seek and will not find there? On this account she is worthy of the highest praise and honour. It was about the fifth hour of the day when we began to make our entry into Venice and we were sailing till sunset, when we arrived at the palace of the Marquis of Ferrara.

Ἡ δὲ πόλις πᾶσα ἐσειόθη, καὶ ἐξῆλθεν εἰς ἀπάντησιν τοῦ βασιλέως, καὶ κρότος καὶ ἀλαλαγμὸς μέγας ἐγένετο· καὶ ἦν ἰδεῖν ἕκστασιν ὀφοβερὰν τῇ ἡμέρᾳ ἐκείνῃ, τὸν πολυθαύμαστον ναὸν τοῦ Ἁγίου Μάρκου, τὰ παλάτια τοῦ δουκὸς τὰ ἐξαισία, καὶ τοὺς ἄλλους τῶν ἀρχόντων οἴκους παμμεγέθεις ὄντας, ἐρυθροὺς καὶ χρυσίῳ πολλῶ κεκοσμημένους, ὠραίους καὶ ὠραίων ὠραιότερους· οἱ μὴ ἰδόντες ἴσως οὐ πιστεύουσιν, ἡμεῖς δὲ οἱ ἰδόντες οὐ δυνάμεθα γραφῇ παραδοῦναι τὴν καλλονὴν αὐτῆς, τὴν θέσιν, τὴν τάξιν, τὴν σύνεσιν τῶν ἀνδρῶν ὁμοῦ τε καὶ γυναικῶν, τὸ παμπληθὲς τοῦ λαοῦ, ἐστῶτων πάντων καὶ βλεπόντων, καὶ χαιρόντων ὁμοῦ καὶ εὐφραϊνομένων ἐπὶ τῇ εἰσελεύσει τοῦ βασιλέως· ἐξέστη γὰρ ἡ ψυχὴ ἡμῶν βλεπόντων τὴν τοιαύτην παρρησίαν, ὥστε λέγειν ἡμᾶς ἐν ἕκτάσει· ‘Οὐρανὸς σήμερον ἡ γῆ καὶ ἡ θάλασσα γέγονεν.’ Ὅσπερ γὰρ τὰ ἐν τῷ οὐρανῷ κτίσματα καὶ ποιήματα τοῦ Θεοῦ οὐ δύναται τις καταλαβεῖν, ἀλλὰ μόνον ἐκπλήττεται, οὕτω καὶ τὰ τῆς ἡμέρας ἐκείνης ἐξεπληττόμεθα βλέποντες· ὅταν οὖν ἤλθομεν εἰς τὴν μεγάλην γέφυραν, ἣν καλοῦσι Ῥεάλτον, ἐσήκωσαν αὐτὴν ἄνω, καὶ ἐπέρασε κάτωθεν ἡ τριήρης· ἦν δὲ κάκεισε πλῆθος λαοῦ πολὺ καὶ σημαῖαι χρυσοειδεῖς καὶ σάλπιγγες καὶ κρότοι καὶ

The whole city was in movement and came out to meet the king, and the applause and cheering was tremendous; and on that day there was to be witnessed an entrancing spectacle, the marvellous church of St. Mark, the magnificent palace of the Doge, and the spacious mansions of the nobles, ornamented with bright red colouring and profuse gilding, beautiful and more than beautiful: those who have not seen her will perhaps not believe, while we who have seen her are unable to describe in writing her beauty, her situation, her arrangement, the intelligence of the men and women, the immense crowd of people who all stood and witnessed with unanimous joy and delight the entry of the king: for we were perfectly lost in admiration when we beheld such magnificence, so that in our ecstasy we said: ‘To-day the land and the sea have become heaven.’ For as no one can comprehend the creations and the works of God in heaven, but is only struck with amazement, so we were amazed at what we saw on that day. When we arrived at the great bridge which they call the Rialto, they raised it, and the tireme passed under it. There too a great mass of people was collected, and there were golden standards, and trumpets, and ap-

ἀλαλαγμοί, καὶ ἀπλῶς εἰπεῖν, ἀτονεῖ μοι ὁ νοῦς γράφειν καὶ λέγειν τὰ τῆς ἡμέρας ἐκείνης θεάματα καὶ τοὺς ἐπαίνους καὶ τὴν σχέσιν καὶ τὴν τιμὴν καὶ ἀποδοχὴν ἣν ἔδειξαν τότε τῷ βασιλεῖ. Καὶ ἀπήλθομεν, ὡς προεῖπον, εἰς τοὺς οἴκους τοῦ Μαρκεσίου τῆς Φερραρίας· ἐκεῖσε γοῦν ἔστησαν τὴν τριήρη· ἦν δὲ ὦρα δύσεως ἡλίου· καὶ ἀποχαιρετίσας ὁ δούξ καὶ οἱ ἄρχοντες αὐτοῦ ἀπήλθον οἴκαδε, ἡμέρα κυριακῇ, Φεβρουαρίου ἐνάτῃ, ἐν ἔτει χιλιοστῷ τετρακοσιοστῷ τριακοστῷ ἐβδόμῳ.”

Τὸ ἀπόσπασμα τοῦτο ἐκ τῆς Ἱστορίας τῆς Φλωρεντινῆς συνόδου οὐ μόνον ὑπὸ ἱστορικὴν, ἀλλὰ καὶ ὑπὸ φιλολογικὴν ἐποψιν εἶναι πολλοῦ λόγου ἄξιον, διότι τεκμηριοῖ τὴν κατάστασιν τῆς Ἑλληνικῆς γλώσσης ὡς ἐγράφετο κατὰ τὸν ΙΕ' αἰῶνα ὑπὸ τῶν τότε πεπαιδευμένων ὁσάκις κατεδέχοντο νὰ ἐκθέτωσι τὰς ἰδέας αὐτῶν εἰς φράσιν ἀπλὴν καὶ ἀνεπιτήδευτον· λέγων δὲ φράσιν ἀπλὴν δὲν ἐννοῶ τὴν ἀγοραίαν γλῶσσαν τὴν ὑπὸ τοῦ ὄχλου λαλουμένην, ἀλλὰ τὴν ὁπωσοῦν κατὰ τοὺς κανόνας τῆς γραμματικῆς γραφομένην.

Ἄν θέλετε νὰ ἴδητε εἰς ποίαν κατάστασιν εὐρίσκετο ἡ λαλουμένη Ἑλληνικὴ γλῶσσα κατὰ τὴν ἐποχὴν ἐκείνην, ἐπιτρέψατέ μοι ν' ἀναγνώσω ὑμῖν ἐπιστολὴν τινα ἀποδιδομένην εἰς τὸν Βησσαρίωνα· ἐπέστειλε δὲ αὐτὴν

plause and cheering, and, in short, ability fails me to describe in writing or in words the spectacle of that day, and the acclamations and the attitude of the people, and the deep respect and the hearty welcome with which they greeted the king. And we went, as I said before, to the palace of the Marquis of Ferrara, for it was there that they stationed the trireme: it was then sunset: and the Doge and his senators, taking their leave, went away home on Sunday the ninth of February in the year 1437.”

This extract from the *History of the Council of Florence* is extremely interesting, not only from an historical but from a philological point of view, for it shows the state of the Greek language as it was written in the 15th century by educated men of that day, whenever they condescended to express their ideas in a simple and unstudied style: when I say a simple style, I do not mean the vulgar language spoken by the common people, but that which, to a certain extent, is written in accordance with grammatical rules.

If you would like to see in what condition the vernacular Greek language was at that time, allow me to read to you a letter attributed to Bessarion: he wrote it to the tutor of the sons of Thomas Palaeologus.

εἰς τὸν παιδαγωγὸν τῶν τέκνων
Θωμᾶ τοῦ Παλαιολόγου.

Πολὺ θὰ με ὑποχρεώσητε ἂν
ἀφήσητε τὴν ἀνάγνωσιν τῆς ἐπι-
στολῆς διὰ τὴν αὔριον καὶ ἐξ-
ακολουθήσητε τὴν ἀφήγησιν
ὑμῶν περὶ τῆς ἐν Φλωρεντία
συνόδου.

Εὐχαρίστως· φοβοῦμαι ὅμως
ὅτι ὁ φίλος μου Κύριος Ἄν-
δροκλῆς δὲν ἔχει πολλὴν ὄρεξιν
ν' ἀκούῃ θρησκευτικὰ ζητήματα
—Δὲν ἔχει οὕτως;

Καλῶς ἐμαντεύσατε. Ἄλλὰ
δὲν βλέπω ὅτι εἶναι ἀνάγκη ν'
ἀναπτύξητε ὅλας τὰς δογματικὰς
διενέξεις τῶν προσελθόντων εἰς
τὴν σύνοδον πατέρων. Συνοπτι-
κωτάτη ἀφήγησις περὶ αὐτῶν
ἀρκεῖ. Τί λέγετε καὶ ὑμεῖς
Κύριε Οὐέλσων;

Συμφωνῶ πληρέστατα μὲ τὴν
γνώμην σας.

Καὶ ἐγὼ λοιπὸν θὰ πράξω
σύμφωνα μὲ τὴν ἐπιθυμίαν σας.
—Ὁ Αὐτοκράτωρ καὶ οἱ περὶ αὐ-
τὸν ἔμειναν ἐν Βενετία ἡμέρας
δεκαπέντε καθ' ἃς πολλαὶ περι-
ποιήσεις καὶ μέγισται τιμαὶ
ἐπέδαψιλεύθησαν εἰς αὐτούς.
Μετὰ ταῦτα ἐξηκολούθησαν
τὴν πορείαν αὐτῶν εἰς Φερράραν,
οἱ κάτοικοι τῆς ὁποίας συνέδρα-
μον ὅπως ὑποδεχθῶσιν αὐτοὺς
μετὰ πομπῆς μεγάλης. Ὁ Αὐ-
τοκράτωρ ἐκάθητο ἐπὶ ἵππου
μέλανος ἠντρεπισμένου μετὰ
ἐρυθροῦ καὶ χρυσοῦφάντου χα-
σδίου· ἕτερος δὲ ἵππος λευκὸς
χρυσῶς ἀετοῦς ἔχων ἐπὶ τοῦ
χασδίου ἐπορεύετο ἔμπροσθεν

You will much oblige me if
you will defer the reading of
the letter till to-morrow and
continue your account of the
Council of Florence.

With pleasure: but I am
afraid that my friend Mr.
Androcles has no great inclina-
tion to listen to religious ques-
tions.—Is this not so?

Your conjecture is correct.
But I do not see that there is any
necessity for you to relate in de-
tail all the doctrinal disputes of
the fathers who attended the
Council. A very concise account
of them is enough. And you,
Mr. Wilson, what do you say?

I entirely agree in your opin-
ion.

I will do then according to
your wish. The Emperor and
those who were with him re-
mained a fortnight in Venice,
during which time every atten-
tion and the highest honours
were lavished upon them. After
this they continued their journey
to Ferrara, the inhabitants of
which flocked in crowds to re-
ceive them with much pomp.
The Emperor rode a black horse
with scarlet and gold trappings,
another horse, a white one, with
its appointments decorated with
golden eagles, went in front of
the Emperor without a rider.
The Pope, seated in his palace

τοῦ Αὐτοκράτορος μὴ ἔχων ἐπιβάτην. Ὁ Πάπας περιέμενε τὴν ἔλευσιν αὐτοῦ καθήμενος ἐν τῷ παλατίῳ αὐτοῦ μετὰ παντὸς τοῦ κλήρου. Ὅτε δὲ ἔμαθεν ὅτι ὁ Αὐτοκράτωρ ἦτο πλησίον τῆς πύλης ἐσηκώθη καὶ περιεπάτει ἕως οὗ εἰσῆλθεν.

Ἐπεθύμουν νὰ εἰξέυρω ἂν ἐγονάτισε πρὸ τοῦ Πάπα.

Ἡθέλησε νὰ γονατίσῃ, ἀλλ' ὁ Πάπας δὲν τὸν ἀφήκεν· ἐνηγκαλίσθη δὲ αὐτὸν καὶ τῷ ἐπέτρψε νὰ ἀσπασθῇ τὴν χεῖρά του. Ἐπειτα ἐκάθισεν αὐτὸν ἐξ ἀριστερῶν αὐτοῦ.

Ἄλλ' ὁ Πατριάρχης τί ἀπέγεινε;

Ἐκεῖνος ἦλθε βραδύτερον καὶ παρουσιασθεὶς εἰς τὸν Πάπαν ἡσπασθη αὐτὸν εἰς τὴν παρεϊάν, οἱ δὲ περὶ αὐτὸν ἀρχιερεῖς ἡσπασθησαν τὴν δεξιὰν αὐτοῦ. Ἔως ἐδῶ τὰ πράγματα ἔβαινον καλῶς· ἀλλ' ἀφοῦ πάσαι αἱ ἐπίσημοι δεξιῶσεις καὶ αἱ ἑορταὶ ἔλαβον πέρας καὶ ἤρχισαν ἀμφότερα τὰ μέρη νὰ σκέπτονται περὶ τῶν ὄρων ὑφ' οὓς ἔπρεπε ν' ἀρχίσῃ ἡ σύνοδος, πολλαὶ δυσκολίαι ἀνεφάνησαν, περὶ τῶν ὁποίων δὲν εἶναι ἀνάγκη νὰ κάμω λόγον ἐνταῦθα.

Τὴν ἐνάτην Ἀπριλίου 1438 ἔγεινε μετὰ μεγάλης πομπῆς ἡ ἑναρξίς τῆς συνόδου, ἀλλ' αἱ τακτικαὶ συνεδριάσεις ἤρχισαν τῇ ἕκτῃ Ὀκτωβρίου. Ἐν Φερράρα ἔγειναν δεκαεξὶ συνεδριάσεις· τῇ δὲ 26 Φεβρουαρίου τοῦ ἔτους 1439 μετετέθη ἡ σύνοδος εἰς

and surrounded by all his clergy, awaited his arrival. When he heard that the Emperor was near the gate, he rose and walked about till he entered.

I should like to know if he knelt to the Pope.

He wanted to kneel, but the Pope would not allow him; but he embraced him and let him kiss his hand, and then seated him on his left side.

But what became of the Patriarch?

He arrived later, and on being presented to the Pope kissed him on the cheek, and the prelates with him kissed his right hand. So far everything went well; but when all these forms and ceremonies of reception were completed, and both sides began to consider the conditions under which the Council was to be opened, many difficulties arose; about which it is not necessary for me to say anything here.

On the 9th of April 1438, the Council was inaugurated with great ceremony, but the regular sittings commenced on the 6th of October. Sixteen sittings took place in Ferrara; and on the 26th of February 1439 the Council was transferred to Flor-

Φλωρεντίαν καὶ μετὰ μακρὰς συζητήσεις ἐγένεον ἡ ἔνωσις, τὴν ὁποίαν οὐδέποτε ἡ Ἀνατολικὴ Ἐκκλησία παρεδέχθη ὡς γνήσιαν. Ὁ ὅρος δὲ οὐ ὠρίζετο ἡ ἔνωσις συνετάχθη λατινιστὶ καὶ μετενεχθεὶς εἰς τὸ Ἑλληνικὸν ὑπὸ τοῦ Βησσαρίωνος ὑπεγράφη ὑπὸ τῶν ἡμετέρων τῇ πέμπτῃ Ἰουλίου 1439. Μάρκος ὁμοῦς ὁ ἀρχιεπίσκοπος Ἐφέσου ἠρνήθη νὰ ὑπογράψῃ τὸν ὅρον· τοῦτο δὲ ἀκούσας ὁ Πάπας ἀνεφώνησεν· “Εἰ οὕτως ἔχει οὐδὲν ἐποιήσαμεν.”

Ἡτοιμαζόμεν νὰ σᾶς ἐρωτήσω καὶ περὶ τῶν μετὰ τὴν σύνοδον συμβάντων ἐν Κωνσταντινουπόλει, ἀλλὰ βλέπω ἐφθάσαμεν εἰς Φλωρεντίαν. Εἰς ποῖον ξενοδοχεῖον θὰ καταλύσῃτε;

Εἰς τὸ ξενοδοχεῖον τῆς Ἀθηνᾶς.

Τότε λοιπὸν ἐρχόμεθα καὶ ἡμεῖς εἰς τὸ αὐτὸ ξενοδοχεῖον διὰ νὰ ἡμεθα ὅλοι ὁμοῦ. Αὔριον δὲ ἀφοῦ ἐπισκεφθῶμεν τὰ μᾶλλον ἀξιοθέατα τῆς πόλεως ἀπερχόμεθα εἰς Ῥώμην.

Πολὺ καλὰ.

ence, and after lengthened discussion the union was effected, but the Eastern Church never acknowledged it as genuine. The decree by which the terms of the union were defined was drawn up in Latin, and, after being translated into Greek by Bessarion, was signed by our people on the 5th of July 1439. But Marcus the Archbishop of Ephesus refused to sign the decree; and when the Pope heard of this, he exclaimed: “If this is so, we have done nothing.”

I was going also to ask you what happened in Constantinople after the Council, but I see that we have arrived at Florence. At what hotel do you intend to put up?

At the hotel Minerva.

Then we too will come to the same hotel, so that we may all be together. To-morrow, after we have visited what is most worth seeing in the city, we will start for Rome.

Very good.

ΔΙΑΛΟΓΟΣ Ι

DIALOGUE X

Εἶμαι πολὺ εὐχαριστημένος ὅτι ἐπὶ τέλους εἴμεθα ἐντὸς τῆς σιδηροδρομικῆς ἀμάξης καὶ ἀναχωροῦμεν διὰ Ῥώμην, διότι εἶμαι ἀφανισμένος ἐκ τοῦ κόπου. Ὁ φίλος μου Κύριος Ἀνδροκλῆς εἶναι ἀκούραστος καὶ ἐπέμενε νὰ ἴδωμεν ὅλα τὰ ἀξιοθέατα τῆς πόλεως εἰς μίαν ἡμέραν.

Εἶναι βλέπετε συνειθισμένος ἐκ τοῦ Λονδίνου, ὅπου αἱ ἀποστάσεις εἶναι τόσοσιν μεγάλαι καὶ ἀναγκάζεται τις καθ' ἐκάστην νὰ περιπατῇ ἐπὶ πολλὰς ὥρας χωρὶς νὰ τὸ αἰσθάνηται. Ἄλλὰ πῶς σὰς ἐφάνη ἡ Φλωρεντία;

Αἱ μεγάλαι καὶ ὀλόλιθοι αὐτῆς οἰκοδομαὶ καὶ αἱ στεναὶ καὶ σκυθρωποὶ αὐτῆς ὁδοὶ κατ' ἀρχὰς μὲ ἔκαμον μελαγχολικόν, ἀλλ' ὀλίγον κατ' ὀλίγον παρήλθε τὸ αἶσθημα τοῦτο, μάλιστα ὅτε ἦλθεν εἰς τὴν μνήμην μου τὸ ἐν Κωνσταντινουπόλει Φανάριον ὅπου διήλθον πολλὰ ἔτη τῆς ζωῆς μου. Αἱ ὁδοὶ τῆς Φλωρεντίας, εἶπον κατ' ἐμαντόν, ἂν καὶ στεναί, εἶναι ὅμως καθαρῶταται, ἐνῶ αἱ τοῦ Φαναρίου καὶ πολλῶν ἄλλων μερῶν τῆς

I am very glad that at last we are in the railway carriage and are on our road to Rome, for I am exhausted with fatigue. My friend Mr. Androcles, who is indefatigable, insisted on our seeing everything of interest in the city in one day.

He got this habit, you see, from London, where the distances are so great, and one is compelled to walk for many hours every day without feeling it. But what did you think of Florence?

Its large buildings of solid stone and its narrow and gloomy streets at first made me melancholy, but by degrees this feeling passed away, especially when there came to my recollection the Phanar quarter of Constantinople where I spent many years of my life. The streets of Florence, I said to myself, though narrow, are nevertheless very clean, while those of the Phanar, and of many other parts of Constantinople, are ex-

Κωνσταντινουπόλεως εἶναι ῥυπαρώταται, καὶ ἐν καιρῷ βροχῆς ἀδιάβατοι.

Ἄλλ' ἐν Φλωρεντία δὲν εἶναι ὅλοι οἱ δρόμοι στενοί, διότι ἀφ' ὅτου ἡ Ἰταλία ἠνώθη εἰς ἓν κράτος ἀνεξάρτητον πολλαὶ βελτιώσεις ἐπῆλθον εἰς πάσας αὐτῆς τὰς πόλεις καὶ ἰδίως εἰς τὴν Φλωρεντίαν ὅτε ἐγένεεν ἡ πρωτεύουσα ὅλης τῆς Ἰταλίας. Ἐπεσκέφθητε τὴν λεωφόρον Viale dei Colli ;

Μάλιστα. Ἐκτείνεται πρὸς τὰ ἄνω ἐκ τῆς πύλης Ἀγίου Νικολάου ἕως εἰς τὴν ἱστορικὴν ἐκκλησίαν καὶ τὸ νεκροταφεῖον τοῦ Ἀγίου Μινιάτου, καὶ ἔπειτα κλίνει κατωφερῶς πρὸς τὴν Ῥωμανικὴν πύλην. Ἐκ τοῦ ὑψηλοτάτου μέρους τῆς λεωφόρου τὸ θέαμα εἶναι τερπνότατον. Τὸ πανόραμα τῆς Φλωρεντίας μετὰ τοῦ Ἄρνου καὶ τῶν περίξ γηλόφων καὶ τὰ μακρόθεν φαινόμενα Ἀπέννινα ὄρη ἀποτελοῦσι θέαμα μοναδικὸν καὶ ὠραιότατον.

Ποῖα ἄλλα μέρη ἐπεσκέφθητε ; Μετέβητε εἰς τὸν καθεδρικὸν ναόν ;

Βεβαίωτατα. Ἄλλ' ἐγὼ δὲν ἐνθυμοῦμαι ὀνομαστὶ ὅσα εἶδομεν σήμερον, διότι εἶναι πάμπολλα. ὁ φίλος μου ὁμως Κύριος Ἀνδροκλῆς τὰ εἰξεύρει ἐν πρὸς ἔν, ὥστε ἀφίνω εἰς αὐτὸν τὸ καθήκον τοῦτο νὰ σᾶς εἴπη λεπτομερῶς τὰ πάντα.

Ὁ Κύριος Οὐίλσον γνωρίζει πολὺ καλλίτερα ἀπὸ ἐμέ τὴν Φλωρεντίαν καὶ πάντα τὰ ἐν

cessively dirty, and in rainy weather impassable.

But in Florence all the streets are not narrow, for since Italy has been united into one independent kingdom, many improvements have been effected in all its cities, and especially in Florence when it became the capital of all Italy. Did you see the high-road, Viale dei Colli ?

Yes. It goes up-hill from the Porta San Niccolo to the historic church and cemetery of San Miniato, and then inclines downwards to the Porta Romana. From the highest part of the main road the view is most charming. The panorama of Florence, with the Arno and the surrounding hills, and the Apennine mountains in the distance, form a unique and very lovely picture.

What other places did you visit ? Did you go to the cathedral ?

Most certainly. But I do not remember by name all the places we saw to-day, for they were so many ; my friend Mr. Androcles however knows each and all of them, so that I leave to him the duty of explaining to you everything in detail.

Mr. Wilson knows Florence and everything in it much better than I do, so that it is super-

αὐτῇ, ὥστε εἶναι περιττὸν νὰ τὸν παραζαλίσωμεν μὲ τὴν περιγραφὴν ὅσων εἶδομεν.—'Ἄλλ' ὑμεῖς Κύριε Οὐίλσον δέν μας εἶπετε πῶς διήλθετε τὴν ἡμέραν.

Πολὺ εὐχάριστα. Μετέβην εἰς ἐπίσκεψιν συγγενῶν τινῶν, οἱ ὑποῖοι κατοικοῦσι τέσσαρα μίλια περίπου ἔξω τῆς πόλεως, καὶ ἔμεινα μετ' αὐτῶν σχεδὸν ὅλην τὴν ἡμέραν. Ὅτε ἐπανῆλθον εἰς τὸ ξενοδοχεῖον ἦτο ὥρα τῆς ἀναχωρήσεως καὶ εὐθύς ἐσπενσα εἰς τὸν σταθμὸν πρὸς συνάντησίν σας. Ὡς βλέπετε λοιπὸν ἐγὼ δέν ἐκοπίασα τόσον ὅσον ὑμεῖς, καὶ εἶμαι πρόθυμος ν' ἀκούσω τὴν πρὸς τὸν παιδαγωγὸν τῶν τέκνων Θωμᾶ τοῦ Παλαιολόγου ἐπιστολὴν τοῦ Βησσαρίωνος, ἃν ἡ αὐτοῦ Πανοσιολογιότης λάβῃ τὸν κόπον ν' ἀναγνώσῃ αὐτήν.

* Ἄς μὴ τὸν ἐνοχλήσωμεν τὸν καυμένον. Δέν τὸν βλέπετε πῶς χασμᾶται πᾶσαν στιγμὴν καὶ καμμύει; Ἐνῶ λοιπὸν ἐκεῖνος ἡσυχάζει ἐγὼ θὰ ἀναγνώσω εἰς ὑμᾶς τὴν ἐπιστολήν.

Δύνασθε νὰ μοι εἴπητε ὀλίγα τινὰ περὶ τοῦ Βησσαρίωνος;

Εὐχαρίστως· σᾶς παρακαλῶ ὁμως νὰ μοι ἐπιτρέψητε νὰ ποιήσω τοῦτο μετὰ τὴν ἀνάγνωσιν τῆς ἐπιστολῆς.

Πολὺ καλά.

Ἴδου ἡ ἀποδοδομένη τῷ Βησσαρίωνι ἐπιστολή.

“Εὐγενέστατε ἄνερ καὶ ἡμῶν φίλτατε φίλων, ἐδεξάμην καὶ πρότερον καὶ νῦν διὰ τοῦ Ἐρ-

fluous to trouble him with a description of what we have seen.—But you, Mr. Wilson, have not told us how you passed the day.

Very pleasantly. I went to visit some relations who live about four miles outside of the city, and stayed with them nearly all the day. When I returned to the hotel it was time to start, so I hastened at once to the station to meet you. You see then that I did not fatigue myself so much as you, and I am quite ready to listen to the letter of Bessarion to the tutor of the children of Thomas Palaeologus, if his reverence will take the trouble to read it.

Let us not incommode him, poor man. Do you not see how he is yawning every minute and blinking? While then he is taking his rest, I will read you the letter.

Can you tell me a little about Bessarion?

With pleasure: but I beg you to allow me to do so after reading the letter.

Very good.

Here is the letter attributed to Bessarion.

“Most noble, and dearest of my friends; I have, on former occasions and at this present

μητιανοῦ γράμματα τῆς εὐγενίας σου,¹ πρὸς ἃ οὐκ ἀπεκρινάμην, ἀναμένων ἵνα γένηται τις ἀποκατάστασις εἰς τὴν πρόνοιαν τῶν αὐθεντοπούλων. Ἐπειδὴ οὖν νῦν ἐγένετο, νῦν καὶ γράφω.

Παραμυθεῖσθαι μὲν καὶ ὑμᾶς καὶ τοὺς αὐθεντοπούλους διὰ τὴν ἀφόρητον λύπην τοῦ μακαρίτου ἐκείνου καὶ ἁγίου δεσπότη οὐκ ἔστι τοῦ παρόντος καιροῦ· διὸ παραιτήσομαι τοῦτο τὰ νῦν. Γίνωσκε δὲ ὅτι ὁ ἁγιώτατος Πάπας διὰ παρακλήσεως φίλων τινῶν καὶ οἰκείας καλοθελείας ἔταξε νὰ δίδῃ κάθε μῆνα τὰ αὐθεντοπούλα δουκᾶτα τριακόσια, ὥσπερ ἔδιδε καὶ τῷ ἁγίῳ δεσπότη. Θέλει δὲ καὶ ὀρίζει ὁ ἁγιώτατος Πάπας ἵνα τὰ μὲν διακόσια κατὰ μῆνα νὰ εἶναι διὰ τὰ τρία ἀδελφία ἐπίσης ἀνέγγιστα, νὰ ἐξοδιάζονται εἰς τροφὴν ἐκείνων καὶ ἀνθρώπων ὑποχειρίων αὐτῶν μικρῶν, ἕξ ἢ ἑπτὰ τοῦ καθ' ἑνός, καὶ εἰς ἀγορὰν καὶ τροφὴν ἀλόγων τεσσάρων τὸ ὀλιγώτερον, καὶ εἰς ῥόγαν τῶν αὐτῶν ὑποχειρίων, καὶ εἰς ἐνδύματα τῶν αὐθεντοπούλων, νὰ εἶναι κατὰ ἐνδύματα, καὶ κάπου νὰ περισσεύῃ καὶ τίποτες τὸν καθ' ἕνα, διὰ νὰ βοηθηθῶσι κάπως εἰς ἀσθένειάν τους ἢ εἰς ἄλλην ἀνάγκην· καὶ τοῦτο θέλει νὰ γένη ἕξ ἅπαντος,

time, received letters from your nobility through Hermitianos, to which I did not reply, as I was waiting till a settlement was made about a provision for the princes. But since this has now been effected, I now write to you.

This is not the time for me to console you and the princes in your insupportable grief for the sacred prince [the brother of the Emperor Constantine Palaeologus] of happy memory, so I shall pass over this subject for the present. Know then that his Holiness the Pope, at the solicitation of certain friends and from his own benevolence, has promised to give three hundred ducats a month to the princes, the same amount as he gave to the sacred prince. His Holiness the Pope wills and decrees that each month two hundred ducats intact are to be for the three children equally, and that they are to be expended on their own maintenance and that of their inferior dependents, six or seven for each, and upon the purchase and keep of four horses at least, and for the salaries of those dependents, and the apparel of the princes; they are to have handsome clothes, and now and then something to remain over for each of them, so

¹ This expression ἡ εὐγενία σου in the Greek of the present day is simply a polite paraphrase for *you* like the Italian *vossignoria*, and possibly it has the same meaning in this letter, although in the English translation it is literally rendered *your nobility*.

καὶ νὰ μηδὲν γένη ἀλλέως. Τὰ δὲ λοιπὰ ἑκατὸν δουκάτα τὸν μῆνα, ἤγουν χίλια καὶ διακόσια τὸν χρόνον, νὰ ἐξοδιάζωνται εἰς τοὺς ἄρχοντας καὶ καλὰ πρόσωπα, ὅπου νὰ εἶναι μετ' αὐτῶν, νὰ τὰ δουλεύουν καὶ νὰ τὰ συντροφιάζουν καὶ νὰ τὰ φυλλάττουσιν. Ἀκούσας δὲ ὁ ἀγιώτατος Πάπας τὸ πόσοι εἶναι αὐτοῦ ὑπερεθαύμασε καὶ καταγινώσκειται μας. Καὶ γὰρ ἔαν εἰς τὸν αὐθέντην τὸν μακαρισμένον ἐκείνον τοιοῦτον ἄνθρωπον ἐθαύμαζον πῶς εἶχεν ἐδῶ τόσους, καὶ ἑκατηγόρουν τον ὅτι εἰς τὴν ξενιτείαν νὰ τρέφη τόσους μὲ ξένα δουκάτα καὶ ξένας ἐλπίδας, πόσῳ μᾶλλον τώρα, ὅπου ἦλθον καὶ ἄλλοι πλείότεροι παρὰ ὅπου ἦσαν ἐδῶ, καταγινώσκονται τῶν καὶ κατηγοροῦσιν τῶν, καὶ μάλιστα εἰς αὐθεντόπουλα νέα καὶ ὀρφανά, ὅπου οὔτε ἀξίωμα οὔτε ὄνομα οὔτε φήμην ἔχουσι.

Καὶ οὐ μόνον καταγινώσκουσί τους, ἀλλ' οὐδὲ βούλονται νὰ ἐξοδιάξωσιν ἓνα τὸρνεσιν πλέον, καὶ ἄμποτες μᾶς τὸ ἔταξαν νὰ τὸ φυλάξωσι τελείως καὶ νὰ μηδὲν μεταβληθῶσιν, ὥσπερ ἐποίησαν καὶ ἄλλοτε. Δι' αὐτὸ εἶναι χρεῖα νὰ φροντίξῃ ἡ εὐγενία σου μετὰ τοῦ ἀρχόντου

that they may have something to help them in sickness or for any other exigency: he wishes this to be done without fail, in this way and no other. The remaining hundred ducats a month or twelve hundred a year are to be expended upon the noblemen and gentlemen who are to be with them, and attend upon them, and bear them company and take care of them. When his Holiness the Pope heard how many people there are over here, he was astounded, and lays the blame upon us. For if they were astonished that the late prince, who was such a great man, had so many attendants here, and reproached him for maintaining, while in exile, so many persons on the money of others, and on hopes foreign to those others, how much more now, when many more have come over than were here before, do they censure and blame them, especially in the case of princes who are young, and orphans, and have no official position nor name nor reputation.

And not only do they censure them, but they are unwilling to spend a halfpenny more; and would that they would completely perform what they promised us and not change their minds as they have done at other times! Consequently your nobility, with the dis-

τοῦ Κριτοπούλου τοῦ ἱατροῦ
τοῦτο, ὅπου κατὰ τὸ παρὸν
ἔχετε τὴν φροντίδα τῶν αὐθεν-
τοπούλων.

Ἐπανιστήσωμεν τίς νὰ τὰ
διοικῇ, ἢ τίς εἶναι ἀναγκαῖος
νὰ κρατηθῇ· καὶ μετὰ ταῦτα
θέλουσι μερισθῆν μετὰ βουλῆς
ἐδικτῆς μας εἰς ἐκείνους ὅπου
θέλουσιν ἀπομένειν. Ἐμένα
γούν προηγουμένως φαίνεται με
ὡς ἀναγκαιότατον ὅπου δὲν
ἤμπορεῖ νὰ λείψῃ, πρῶτον ὁ
ἱατρός, δεύτερον ὁ διδάσκαλος
Ἑλλην, τρίτον ὁ διδάσκαλος
Λατίνος, τέταρτον ὁ δραγου-
μάνος. Οὗτοι γούν εἰσιν
ἀναγκαιότατοι καὶ δὲν ἤμπορεῖ
νὰ λείψωσιν. Ἔτι δὲ καὶ εἰς
ἢ δύο παπάδες Λατίνοι εἶναι
ἀναγκαιότατοι διὰ νὰ ψάλλωσι
λειτουργίαν Λατινικὴν συνεχῶς.
Εἶναι γὰρ χρεῖα νὰ ζῶσι τὰ
παιδιά Λατινικῶς, ὡσπερ ἐβού-
λετο καὶ ὁ μακαρισμένος πατήρ
των. Καὶ οἱ ἄρχοντες ὅπου
θέλουσιν εἶσθαι μετ' ἐκείνους,
εἶναι χρεῖα νὰ προσέχωσιν εἰς
τοῦτο, νὰ μηδὲν φεύγωσιν ἀπὸ
τὴν ἐκκλησίαν διὰ μνημόσυνον
τοῦ Πάπα, ὡσὰν τὸ ἐποίησαν
εἰς τὴν στράταν ὅπου ἤρχασθε,
διότι ἂν φεύγωσιν ἀπὸ τὴν
ἐκκλησίαν, εἶναι χρεῖα νὰ
φύγωσι καὶ ἀπὸ τὴν Φραγκίαν.
Οὐδὲ τινὰς γὰρ θέλει ἄνθρωπον
ὅπου τὸν ὀνομάζει ἄπιστον καὶ
αἰρετικὸν καὶ ἀποστρέφεται τον
φανερὰ.

Ἄφ' ὅτου γούν τοῦτοι οἱ
ἀναγκαῖοι, οὓς εἴπαμεν, κατα-

tinguished physician Critopoulos,
who at present have the care of
the princes, must give heed to
this matter.

Let us settle who is to look
after them, and who must
necessarily be kept: afterwards,
in consultation with us, this
[money] will be divided among
those who will remain. First
of all it appears to me that those
who on no account can be left
out are, firstly, the physician;
secondly, the Greek master;
thirdly, the Latin master;
fourthly, the interpreter. These
then are absolutely necessary
and cannot be dispensed with.
Further, one or two Latin priests
are most essential, to chant the
Latin service regularly. For
the princes must adopt the
Latin mode of life, as was the
wish also of their late father.
And the noblemen who will be
with them must pay attention
to this point, that they are not
to leave the church at the men-
tion of the Pope's name, as they
did on your road here, for if
they keep leaving the church,
it will be necessary for them to
leave also the land of the Franks.
For no one likes a person who
calls him an infidel and a heretic
and openly detests him.

When, then, these indis-
pensable persons whom we have

σταθῶσι, καὶ στηθῆ τὸ μερικόν των πόσον θέλει εἶσθαι, (τοῦτο δὲ θέλω τὸ κυττάζειν ἐγὼ ἐδῶ καὶ θέλω καταστήσειν) τότε θέλετε ἰδεῖν τὸ ὑπόλοιπον πόσον εἶναι καὶ πόσον ἀπομένει ἀπὸ τὰ ρσ' φλωρία. Καὶ τότε ἡ εὐγενία σας ὅλοι ἀντάμα θέλετε ἀποκαταστήσειν τίς νὰ ἀπομείνη καὶ τί νὰ ἔχη ὁ καθείς μετὰ βουλῆς ἡμετέρας. Ἐμένα οὖν φαίνεται μοι, ὅτι ὅσον εἶναι πλείονες καὶ ἐλαφρότεροι, ὅπου μέλλουν νὰ ἀρκεσθοῦν μὲ ὀλίγον ὁ καθείς, εἶναι δὲ ἄλλως χρήσιμοι, τόσον θέλει εἶσθαι κάλλιον, διότι θέλουσιν ἔχει τὰ παιδιά πλείονα συντροφίαν καὶ πλείονα δουλοσύνην καὶ πλείονα τιμῆν. Ὅμως τοῦτο θέλομεν τὸ σκέψασθαι ἀντάμα, καὶ θέλομεν ποιήσειν τὸ κάλλιον.

Ἡ εὐγενία σου εἶναι κατὰ τὸ παρὸν ὡσπερ διοικητῆς τῶν παιδίων μετὰ τοῦ Κριτοπούλου· εἶναι γοῦν ἀνάγκη πρὸ πάντων νὰ φροντίζετε τὴν παιδείσιν των καὶ τὰ ἥθη των, νὰ γίνουν καλὰ καὶ πεπαιδευμένα, ἂν θέλετε νὰ ἔχουν τιμῆν ἐδῶ· εἰδὲ μὴ, θέλουν τὰ καταφρονήσειν καὶ αὐτὰ καὶ ἐσᾶς ἐδῶ, καὶ οὐδὲ στραφῆν θέλουν νὰ σᾶς ἰδοῦν. Μὲ τὸν μακαρίτην τὸν αὐθέντην τὸν πατέρα τους ἐσυντύχαμεν περὶ τούτου· καὶ ἐκείνος ἐβούλετο νὰ τὰ ἐνδύσῃ καὶ νὰ ποιήσῃ νὰ ζοῦν Φράγκικα παντελῶς, ἤγουν νὰ ἀκολουθοῦσι τὴν ἐκκλησίαν κατὰ πάντα

mentioned are settled [as regards their number], and what their share [of the money] is to be has been fixed (I shall look after this here and arrange it), then you will see how much the balance is, and how much remains of the 1200 florins. And then your nobilities, all of you together, will decide who is to remain, and what each is, with our sanction, to receive. My opinion is that the more there are of those who have less pretensions and will be satisfied with a small salary each, but will also be useful, the better; for the children will have more people about them and will be better attended upon and will receive more respect. But we will see about this together and will do what may be best.

Your nobility at present is like a governor to the children, in conjunction with Critopoulos. It is necessary then before everything that you should take heed to their training and manners, so that they may be well-conducted and properly educated, if you wish them to be respected here; otherwise, people here will despise both them and you, and will not even turn round to look at you. I had a conversation with the late prince, their father, on this subject: he too wished to dress them and make them live altogether after the manner of the Franks, that is

ὡσάν Λατῖνοι καὶ οὐχὶ ἀλλέως, νὰ ἐνδύνωνται Λατινικῶς, νὰ μάθουν νὰ γονατίζουσι τοὺς ὑπερέχοντας, καὶ Πάπαν καὶ καρδινάλιους καὶ τοὺς ἄλλους αὐθέντας, νὰ ἀποσκηπάζωνται τὸ κεφάλι τους, καὶ νὰ τιμῶσι τοὺς χαιρετῶντας αὐτούς. Ὅταν ὑπάγουσι νὰ ἰδοῦν καρδινάλιν ἢ ἄλλον αὐθέντην, νὰ μηδὲν καθίζουσι ποσῶς, ἀμὴ νὰ γονατίζουσι καὶ ἀπέκει ὅταν τοὺς εἶπῃ ἐκεῖνος νὰ σηκωθοῦσιν. Ὁ δὲ μακαρίτης ἐκεῖνος ἔλεγεν ὅτι καὶ αὐτὸς πολλακίς αὐτοὺς τὸ εἶπε νὰ μηδὲν καθίζωσιν. Αὐτὰ οὖν ὅλα ἐνθυμᾶσθέ τα νὰ τοὺς νουθετήσετε καὶ νὰ τοὺς παιδεύσετε καλά.

Ἔτι ποιήσετε ὅτι τὸ βᾶδισμά τους νὰ εἶναι σεμνὸν καὶ τίμιον, ἢ ὁμιλία τους χρησιμωτάτη καὶ ἢ φωνή τους νὰ εἶναι μετρία καὶ ἡρέμη, τὸ βλέμμα τους προσεκτικόν, νὰ μηδὲν χάσκωσιν ἐδῶθεν κἀκεῖθεν. Ἄς τιμοῦν πάντας, ἄς ἀγαποῦν πάντας, ἄς συντυχαίνωσι πάντας καὶ τοὺς ἐδικούς των καὶ τοὺς ξένους μετὰ τιμῆς· νὰ μὴν εἶναι ἀλαζονικοί, ἄς εἶναι ταπεινοὶ καὶ ἡρεμοί· καὶ μηδὲν ἐνθυμοῦνται ὅτι εἶναι βασιλέως ἀπόγονοι, ἀμὴ ἄς ἐνθυμοῦνται ὅτι εἶναι διωγμένοι ἀπὸ τὸν τόπον των, ὄρφανοί, ξένοι, ὀλόπτωχοι, ὅτι ἂν δὲν ἔχουσιν ἀρετήν, ἂν δὲν εἶναι φρόνιμοι, ἂν δὲν εἶναι ταπεινοί, ἂν δὲν τιμῶσι πάντας,

to say, attend church like the Latins in all respects without any deviation, dress in the Latin fashion, learn to kneel to their superiors, the Pope and the cardinals and the other princes, and bare their heads to them, and behave with respect to those who might greet them. When they pay a visit to a cardinal or other prince, they should on no account sit down, but should kneel, and rise from that position when he tells them. The deceased of happy memory used to say that he also himself often told them not to sit down. So bear all this in mind, in order that you may advise them and bring them up well.

Again, take care that their way of walking is modest and dignified, their conversation sensible, their voice soft and quiet, their regard attentive, and that they do not look round about them with a vacant stare. Let them honour every one, like every one, and converse respectfully with all people, whether of their own household or strangers; let them not be haughty but humble and gentle; and let them not consider that they are of royal descent, but let them remember that they have been driven from their own country, that they are orphans, foreigners, and in utter poverty; that if they have

οὐδὲ τοὺς θέλουν τιμῆσειν οἱ ἄλλοι, ἀμὴν θέλουν τοὺς ἀποστρέφειν πάντες. Αὐτὰ οὖν ὅλα φροντίσετε τα καλὰ ἢ εὐγενία σου μετὰ τοῦ Κριτοπούλου, ἐπειδὴ τὸ γομάρι ἐπάνω σας εἶναι.

Πρὸς τούτοις ἄς ἐπιμελοῦνται νὰ μάθουν γράμματα, νὰ προκόψουν, νὰ μὴ ἐνθυμοῦνται ὅτι εἶναι εὐγενικοί· ἢ εὐγένεια χωρὶς ἀρετῆς δὲν εἶναι τίποτες καὶ εἰς πάντας μὲν τοὺς αὐθέντας, ὅπου ἔχουν καὶ μεγάλας αὐθεντίας καὶ ἀρχάς, καὶ μᾶλλον εἰς αὐτοὺς ὅπου ἔχασαν ὅλα. Διὸ ἄς σπουδάζουν νὰ μάθωσιν, ἄς ἔχουν εὐπείθειαν καὶ ὑποταγὴν καὶ ὑπακοὴν εἰς τὴν εὐγενίαν σου, καὶ εἰς τὸν ἰατρὸν ὅπου τοὺς ἐνέθρεψε, καὶ εἰς τὸν διδάσκαλόν των, καὶ ἄς σᾶς ὑπακούωσι, καὶ ἄς ποιῶν τὸ τοὺς λέγετε ἐξ ἅπαντος· ἄς μάθῃ ὁ καθεὶς ἀπ' αὐτοὺς ἐκ στήθους ἓνα προσφώνημα τὸ πλέον μικρὸν εἰς τὸν Πάπαν, νὰ τὸ εἴπωσι τὸν Πάπαν γονατιστοὶ καὶ ἀποσκέπαστοι ὅταν ἔλθωσιν ἐδῶ, καὶ νὰ μὴδὲν γένη ἀλλέως.

Ὅταν περιπατοῦν εἰς τὴν στράταν καὶ οἱ ἄνθρωποι ἀποσκεπάζονται τοὺς καὶ τιμοῦν τοὺς, ἄς ἀποσκεπάζονται καὶ αὐτοὶ τὸ καπάσι των ἢ ὀλότελα ἢ πλεῖον ἢ ὀλιγώτερον ὡς πρὸς τοὺς ἀνθρώπους. Ὅμοίως καὶ

not talent, if they are not prudent, if they are not humble, if they do not pay respect to every one, neither will others respect them, but all men will dislike them. Your nobility will then, together with Critopoulos, pay great attention to all these things, for the burthen rests upon you.

Moreover, let them take care to prosecute their studies, that they may make progress in them and forget that they are of high birth: high birth without talent is worthless even in all those princes who have great power and authority, far more so in those who have lost everything. Therefore let them zealously apply themselves to their studies, let them show obedience, subordination and submission to your nobility, and to the physician who brought them up, and to their teacher, and let them obey you, and do what you tell them without fail: let each of them learn by heart an address to the Pope, one of the shortest, and let them recite it to him, kneeling and uncovered, when they come here, and let this be done in no other way.

When they walk in the street and people take off their hats to them, and pay them respect, let them take off their hats in return, either completely, or a little more or less, in proportion to the person's grade. In the

ἀν ἔρχονται ξένοι εἰς τὸ σπήτι
τίμιοι ἀνθρώποι νὰ τοὺς βλέ-
πουσιν, ἄς τοὺς προσηκόνονται,
ἄς τοὺς ἀποσκεπάζονται, ἄς
τοὺς παρεκβάνουσι κατὰ τοὺς
ἀνθρώπους. *Ἄς συντυχαίνωσιν
ὀλίγα μὲν, ἔντιμα δὲ καὶ εὐχα-
ριστικά καὶ ταπεινά, νὰ μὴν
γελῶσι ποσῶς, νὰ μὴν διαχέ-
νται, ἀλλὰ μετὰ καθεστη-
κότος καὶ σοβαροῦ φρονήματος
ἄς τοὺς συντυχαίνωσιν.

Εἰς τὴν τροφήν των ἄς εἶναι
προσεκτικοὶ καὶ ἐγκρατεῖς· εἰς
τὸ τραπέζι των ἄς κάθωνται
μετὰ προσοχῆς καὶ παιδεύσεως·
ἀν θέλετε νὰ εἶναι πεπαιδευμένοι
εἰς τοὺς ἔξω, ποιήσατε νὰ εἶναι
πεπαιδευμένοι εἰς τοὺς ἐδικούς
των. *Ἄς μὴν ἀναισχυντοῦν
τινα, συνηθίσατέ τους ἀπὸ τῶρα
καλὰ ἦθη καὶ ταπεινὰ καὶ
ἡμέρα. *Ἄς μανθάνωσιν ἀπὸ
τῶρα νὰ γονατίζουν ἐπιτήδεια
καὶ εὐμορφα, καὶ νὰ μὴν τὸ
ἔχωσιν ἐντροπήν, ὅτι μεγάλοι
ῥηγάδες καὶ βασιλεῖς τὸ ποι-
οῦσιν. *Ὅταν σεβαίνουσι εἰς
ἐκκλησίαν Λατινικήν, ἄς γονα-
τίζουν καὶ ἄς εὐχῶνται ὡσπερ
οἱ Λατίνοι. Ὑπαγένετέ τους
συνεχῶς εἰς τὰς ἐκκλησίας,
εἰς τὰς λειτουργίας, καὶ ἄς
στέκωνται μετὰ εὐλαβείας καὶ
προσοχῆς χωρὶς γέλωτος, χωρὶς
λαλιᾶς. *Ἄς γονατίζουν καὶ
ἄς ἀποσκεπάζονται ὡσπερ οἱ
Λατίνοι καὶ ἄς μιμοῦνται
ἐκείνους. *Ἄν οὕτως ποιῶσι
θέλουσι βοηθηθῆν, θέλουσι
ἔχειν τιμὴν παρὰ πάντας, θέλω

same way if strangers, who are
people of consideration, come to
their house to see them, let
them rise to them, let them
uncover, let them accompany
them to the door, according to
their rank. Let them talk
sparingly but in a becoming,
pleasant, and modest manner,
without any laughter, and not
be effusive, but converse with a
calm and serious demeanour.

At their meals let them be
careful and moderate ; let them
when sitting at table demean
themselves with attention and
propriety ; if you wish them to
behave well to people outside,
make them behave well to their
people at home. Do not let
them show impudence to any
one, accustom them henceforth
to elegant, subdued, and gentle
manners. Let them learn for
the future to kneel becomingly
and gracefully, and not be
ashamed to do so, for great
kings and emperors do it.
When they enter a Latin
church, let them kneel down
and say their prayers like the
Latins. Take them frequently to
church, to the services, and let
them comport themselves with
reverence and attention, without
any laughing and talking. Let
them kneel and uncover like
the Latins, and let them imitate
them. If they do this, they
will receive help and meet with
respect from all, and I too shall

δυνηθῆν καὶ ἐγὼ νὰ τοὺς
συνεργῶ. Εἰ δὲ τάναντία
ποιούσιν, ἐγὼ δὲν θέλω δυνηθῆν
νὰ τοὺς βοηθήσω οὐδὲ ὄλωσ, οἱ
ἄνθρωποι θέλουν τοὺς ἀπο-
στραφῆν, καὶ τινὰς δὲν θέλει
τοὺς τιμήσειν οὐδὲ ποσῶς.

Ταῦτα δὲν λέγω γράφω τῆν
εὐγενίαν σου καὶ τοὺς ἄλλους
μὲ τόσην πολυλογίαν εὐκαιρα
καὶ μάταια· ἀλλὰ διὰ νὰ τὰ
λέγετε συνεχῶς τὰ αὐθεντό-
πουλα, νὰ ποιήσητέ τους νὰ τὰ
ἀναγινώσκῃ συνεχῶς ὁ διδάσκα-
λός των, νὰ τὰ ἀγροικοῦν καλὰ
διὰ νὰ τὰ ποιῶσιν. Ἐκείνους
τὰ ἤθελα γράψειν· ἀλλ' ἐπειδὴ
ἐκείνοι ὡς νέοι ἀκόμῃ δὲν τὰ
ἀγροικοῦν καλὰ, δι' αὐτὸ γράφω
τα τὴν εὐγενίαν σου, νὰ τοὺς
παραινήτε καὶ ἀπὸ λόγου μου
καὶ ἀπὸ ἐδικοῦ σας νὰ ποιῶσιν
ὡσὰν γράφομεν.

Ἐνταῦθα εἶναι θανατικὸν
κατὰ τὸ παρόν· δι' αὐτὸ ἐφάνη
καλὸν μετὰ βουλήν τῶν ἀρχόν-
των ὅπου εἶναι ἐδῶ, καὶ μὲ τὸ
θέλημα τοῦ ἀγιωτάτου Πάπα
νὰ μὴν ἔλθουν τὰ αὐθεντόπουλα
ἐδῶ διὰ τὸν κίνδυνον. Ἄλλ'
οὐδ' αὐτοῦ εἰς τὸν Ἀγκῶνα νὰ
εἶναι, ἐπειδὴ οὐδὲ αὐτὸς ὁ τόπος
εἶναι γερός, ἀμὴ νὰ διαβῆτε νὰ
ὑπάγετε εἰς ἄλλην χώραν τὴν
λέγουσι Τζίκολον, ὅπου εἶναι
καλὸς ἀήρ, νὰ στέκετε ἐκεῖ ἕως
τοῦ Σεπτεμβρίου ἢ Ὀκτωβρίου
μὲ τοὺς αὐθεντοπούλους καὶ τὴν

be able to assist them. But if
they take an opposite course,
I shall not be able to be of any
service to them, not any what-
ever; people will dislike them,
and no one will pay them any
respect, not the slightest.

In writing to your nobility
and to the others at such great
length, I do not utter idle re-
marks without any object; but
that you may repeat them con-
tinually to the princes, and that
you may make their master
constantly read them to them,
so that they may thoroughly
understand them in order to
put them in practice. I would
have written this to them, but
since they, as they are as yet
young, cannot well understand
my remarks, I write them to
your nobility so that you may
exhort them, both on my part
and your own, to do as I
write.

We have the plague here now:
consequently, after consultation
with the noblemen who are here,
and with the concurrence of his
Holiness the Pope, it appeared
advisable that the princes should
not come here on account of the
danger. Neither should they
remain in Ancona, since that
place itself is not uninfected, but
you must go to another town
which they call Cigole, where
there is a good climate, and re-
main there till September or
October with the princes and

αὐθεντοπούλαν.¹ Σκέψασθε ἑσείς ἐν τῷ μέσῳ, ἂν πρέπη νὰ ἀπομένουν αὐτοῦ πάντοτε, ὡσὰν βούλονται καὶ οἱ ἄρχοντες ὁποῦ εἶναι ἐδῶ. Ὁ μακαριώτατος Πάπας καὶ ἐγὼ γράφομεν τὸν λεγάτον τῆς μάρκας ὅπου νὰ σᾶς βοηθήσῃ καὶ νὰ σᾶς συνδράμῃ εἰς εἴτι εἶναι χρεία· αὐτοῦ εἶναι καὶ τις ἐπίσκοπος ἐδικός μου, ὁποῦ εἶναι τοῦ Κώμου καὶ ἦτον καὶ δουλευτῆς τοῦ ἁγίου δεσπότου. Τὸ Τζίκολον εἶναι ἐνοριὰ του, καὶ ἔχει καλὸν ὀσπήτιον, καὶ θέλει σᾶς τὸ δώσειν νὰ κατοικήσητε ἐκεῖ, καὶ θέλει σᾶς συνεργήσῃ εἰς ὅτι εἶναι δυνατόν.

Ἐκ Ῥώμης Ἀυγούστου θ', αὐξέτους,

Ὁ Βησσαρίων καρδινάλις καὶ πατριάρχης Κωνσταντινουπόλεως."

Σᾶς εὐχαριστῶ πολὺ διὰ τὸν κόπον τὸν ὁποῖον ἐλάβετε νὰ μοι ἀναγνώσητε τὴν περίεργον ταύτην ἐπιστολήν. Εἶναι πολὺτιμον λείψανον τῆς ὀμιλουμένης γλώσσης τοῦ ἸΕ' αἰῶνος· μοὶ φαίνεται ὅμως παράδοξον πῶς ἀνὴρ οἷος ὁ Βησσαρίων, ὅστις εἶχε βαθεῖαν γνῶσιν τῆς ἀρχαίας Ἑλληνικῆς, ἦτο δυνατόν νὰ γράψῃ εἰς γλώσσαν τόσο ἀλλόκοτον.

Καὶ εἰς πολλοὺς ἄλλους ἐφάγη τοῦτο παράδοξον καὶ ὑπώ-

¹ Thomas Palaeologus had also another daughter who was married before he and his family took refuge in Italy.

the princess. Meanwhile consider whether it would not be a good thing for them to remain there altogether, as is the wish also of the nobles who are here. His Beatitude the Pope and I are writing to the legate of the Marches to help you and give you assistance in whatever you require: there is also a bishop there who is my suffragan, who belongs to Como and was moreover in the service of the sacred prince: Cigole is in his diocese, and he has a fine house and will give it to you for your residence, and he will render you every assistance in his power.

Rome 9th August, 1465,

Bessarion cardinal and patriarch of Constantinople."

I am very much obliged to you for the trouble you have taken in reading to me this curious letter. It is a valuable relic of the vernacular language of the 15th century: but it seems to me extraordinary how it was possible for a man like Bessarion, who had a profound knowledge of ancient Greek, to write in such a strange style.

And to many others also this has appeared extraordinary, and

πτευσαν εἰς τὴν γνησιότητα αὐ-
τῆς. Ἴσως δὲ εἶναι γεγραμμένη
ὑπὸ τοῦ ἰδίου, ἀλλ' ἀναμφιβόλως
ἐστάλη παρ' αὐτοῦ εἰς τὸν παιδα-
γωγόν· συμπεραίνω λοιπὸν ὅτι
ἐκέλευσέ τινα τῶν περὶ αὐτὸν
ὅπως γράψῃ αὐτὴν εἰς τὴν τότε
λαλουμένην γλῶσσαν, αὐτὸς δὲ
ἀπλῶς ἔβαλε τὴν ὑπογραφὴν
του.

Δὲν εἶναι ἀπίθανος ἡ εἰκασία
σας· ἀλλ' ὅπως καὶ ἂν ἔχῃ τὸ
πράγμα περὶ τοῦ γνησίου ἢ μὴ
τῆς ἐπιστολῆς, τὰ ἐν αὐτῇ ὁμως
εἶναι λίαν ἐνδιαφέροντα. Σώ-
ζεται ἄραγε τὸ χειρόγραφον;

Δὲν εἰξεύρω ἂν σώζεται ἡ ὄχι·
τοῦτο μόνον δύναμαι νὰ σᾶς
εἶπω ὅτι εὑρίσκεται εἰς τὰ
χρονικὰ Γεωργίου Φραντζῆ· τὸ
δὲ ἀντίγραφον τοῦτο ἔγινεν ἐκ
τῆς ἐκδόσεως τοῦ Ἐμ. Βεκκέρου.

Πρὸ ὀλίγου μοι ὑπεσχέθητε
νὰ μοι εἴπητε ὀλίγα τινα περὶ
τοῦ Βησσαρίωνος· δύναμαι νὰ
σᾶς παρακαλέσω νὰ μοι τὰ
εἴπητε τώρα;

Εὐχαρίστως. Ὁ Βησσαρίων
ἐγεννήθη ἐν Τραπεζοῦντι κατὰ
τὸ ἔτος 1395. Ἦτο, ὡς γνωρί-
ζετε, ἀνὴρ μεγάλης ἰκανότητος,
καὶ κάτοχος ὑψηλῆς παιδείας.
Κατὰ τὴν ἐν Φλωρεντία σύνο-
δον εἰργάσθη δραστηρίως ὅπως
κατορθώσῃ τὴν ἔνωσιν τῶν Ἐκ-
κλησιῶν καὶ μετὰ ταῦτα ἀσπα-
σθεῖς τὰ δόγματα τῆς Λατινικῆς
Ἐκκλησίας προσεκολλήθη εἰς
αὐτὴν, δι' ὃ καὶ ἐτιμήθη ὑπὸ
τοῦ Πάπα διὰ τῆς ἀλουργίδος

they had doubts about its being
genuine. Perhaps it was not
written by himself, but beyond
doubt it was sent by him to the
tutor; so I conjecture that he re-
quested some one of his people
to write it in the language spoken
at the time, and that he simply
put his signature to it.

Your conjecture is not an im-
probable one: but whatever may
be the case about the letter being
genuine or not, its contents are
very interesting. I wonder if
the manuscript is still in exist-
ence.

I do not know whether it is
extant or not: I can only tell
you that it is found in the
Chronicles of George Phrantzes:
this copy was made from the
edition of M. Bekker.

A little time ago you promised
to give me a few particulars
about Bessarion: may I ask you
to give them to me now?

With pleasure. Bessarion was
born in Trebizond in the year
1395. He was, as you are aware,
a man of great ability and highly
educated. At the Council of
Florence he worked energetically
to bring about the union of the
Churches, and he afterwards
adopted the doctrines of the
Latin Church and attached him-
self to it, on which account he
was honoured by the Pope with
the purple robe of a cardinal.

καρδιάλως. Ἦτο δὲ ὁ Βησσαρίων οὐ μόνον ἀνὴρ σοφός, ἀλλὰ καὶ λιάν ἐλεήμων καὶ ἐλευθέριος, βοηθῶν προθύμως τοὺς προστρέχοντας εἰς αὐτόν. Τὸ ἐπὶ τοῦ Κυριναλίου μέγαρον αὐτοῦ ἦτο καταφύγιον τῶν ἀπόρων καὶ τόπος συνεντεύξεως τῶν διαπρεπεστέρων λογίων τῆς ἐποχῆς ἐκείνης. Πρὸς αὐτὸν κατέφυγε καὶ ὁ ἀδελφὸς τοῦ τελευταίου αὐτοκράτορος τῶν Ἑλλήνων Θωμᾶς ὁ Παλαιολόγος. Τοῦτου δὲ ἀποθανόντος ὁ Βησσαρίων ἔλαβε τὰ τέκνα του ὑπὸ τὴν ἑαυτοῦ προστασίαν, ὡς γίνεται δῆλον ἐκ τῆς ἐπιστολῆς, ἣν ἐπέστειλεν εἰς τὸν παιδαγωγὸν αὐτῶν.

Εἰξεύρετε τί ἀπέγειναν τὰ τέκνα τοῦ Θωμᾶ Παλαιολόγου; Νομίζω δὲ ὅτι ἦσαν τέσσαρα, δύο ἄρρενα, ὁ Ἀνδρέας καὶ ὁ Μανουήλ, καὶ δύο θήλεα, ἡ Ἑλένη καὶ ἡ Σοφία.

Μάλιστα, ἦσαν τέσσαρα· τούτων λοιπὸν ἡ μὲν Ἑλένη συνεζεύχθη μετὰ Λαζάρου δεσπότης Σερβίας, ἡ δὲ Σοφία μετὰ τοῦ μεγάλου δουκὸς τῆς Μοσχοβίας Ἰβάν Βασίλοβιτς· τῶν δὲ ἄρρένων τέκνων ὁ μὲν Μανουήλ ἠλικιωθεὶς καὶ μὴ δυνάμενος νὰ ὑποφέρῃ τὰς ἐνοχλήσεις τῶν Λατίνων ἐπιμενόντων νὰ προσηλυτεύσωσιν αὐτόν, ἐπανήλθεν εἰς Κωνσταντινούπολιν καὶ ἔτυχεν εὐμενοῦς παρὰ Μωάμεθ τῷ Β* ὑποδοχῆς· ὁ δὲ Ἀνδρέας, ὅστις ἦτο ἀνὴρ κούφος καὶ δίστροπος, ἀσπασθεὶς τὸ δόγμα

Bessarion was not only a learned man but also very charitable and liberal, willingly assisting those who had recourse to him. His palace on the Quirinal was the refuge of the helpless and the place of meeting of the most distinguished scholars of that day. It was with him that the brother of the last emperor of the Greeks, Thomas Palaeologus, sought shelter. When the latter died Bessarion took his children under his protection, as is evident from the letter which he wrote to their tutor.

Do you know what became of the children of Thomas Palaeologus? I think there were four, two boys, Andreas and Manuel, and two girls, Helena and Sophia.

Yes, there were four: of these, Helena was married to Lazarus, prince of Servia, and Sophia to the grand duke of Muscovy, Ivan Basilovitch: of the male children, Manuel, after he grew up, unable to bear the annoyance caused by the Roman Catholics who insisted on converting him, went back to Constantinople and met with a gracious reception from Mahomet II: Andreas, who was a frivolous and peevish man, having embraced the doctrines of the Roman Catholics, remained in Italy. He died at

τῶν Λατίνων ἔμεινεν ἐν Ἰταλίᾳ.
Ἀπέθανε δὲ ἐν Ῥώμῃ καὶ ἐτάφη
ἐν τῷ ναῷ τοῦ Ἁγίου Πέτρου.

Ἐν τινι ἐπιτυμβίῳ ἐπιγραφῇ
ἐπὶ χαλκῆς πλακῶς εὑρεθείσης
ἐν τάφῳ ἐντὸς τῆς ἐνοριακῆς
ἐκκλησίας τῆς κώμης Λανδῶλ-
φης ἐν Κορνονάλλῃ τῆς Ἀγ-
γλίας ἀναφέρεται ὅτι ὁ Θωμᾶς
Παλαιολόγος εἶχε καὶ τρίτον
υἶδν Ἰωάννην καλούμενον· πῶς
νὰ συμβιβάσῃ τις τοῦτο μὲ τὴν
ἱστορίαν;

Καὶ ἐγὼ δὲν εἰξεύρω τί νὰ
σᾶς εἶπω. Ἀλλὰ ποῦ εἶδετε
τὴν ἐπιγραφὴν ταύτην;

Ἐν τῷ ὀγδόῳ τόμῳ τῶν
πρακτικῶν τῆς ἐν Λονδίῳ Ἀρ-
χαιολογικῆς Ἐταιρείας· ὡς λίαν
δὲ περιεργον ἀντέγραψα αὐτήν,
καὶ εὐτυχῶς ἔχω τὸ ἀντίγραφον
μετ' ἐμοῦ. Εἶναι δὲ γεγραμ-
μένη κατὰ τὴν παλαιὰν Ἀγ-
γλικὴν ὀρθογραφίαν. Θέλετε
νὰ σᾶς τὴν ἀναγνώσω;

Σᾶς παρακαλῶ.

ΕΝΘΑΔΕ ΚΕΙΤΑΙ ΤΟ ΣΩΜΑ
ΘΕΟΔΩΡΟΥ ΤΟΥ ΠΑΛΑΙΟΛΟΓΟΥ
ΕΚ ΠΙΣΑΤΡΟΥ ΤΗΣ ΙΤΑΛΙΑΣ,
ΚΑΤΑΓΟΜΕΝΟΥ ΕΚ ΤΗΣ ΑΤ-
ΤΟΚΡΑΤΟΡΙΚΗΣ ΓΕΝΕΑΣ ΤΩΝ
ΤΕΛΕΤΤΑΙΩΝ ΧΡΙΣΤΙΑΝΩΝ ΑΤ-
ΤΟΚΡΑΤΟΡΩΝ ΤΗΣ ΕΛΛΑΔΟΣ,
ΟΝΤΟΣ ΔΕ ΤΙΟΥ ΚΑΜΙΛΛΟΥ,
ΤΙΟΥ ΠΡΟΣΠΕΡΟΥ, ΤΙΟΥ
ΘΕΟΔΩΡΟΥ, ΤΙΟΥ ΙΩΑΝΝΟΥ,
ΤΙΟΥ ΘΩΜΑ, ΔΕΥΤΕΡΟΥ
ΑΔΕΛΦΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥ ΠΑ-
ΛΑΙΟΛΟΓΟΥ ΤΟΥ ΟΓΔΟΥ ΦΕΡ-
ΟΝΤΟΣ ΤΟΥΤΟ ΤΟ ΟΝΟΜΑ ΚΑΙ
ΤΕΛΕΤΤΑΙΟΥ ΤΗΣ ΓΕΝΕΑΣ
ΕΚΕΙΝΗΣ ΗΤΙΣ ΕΒΑΣΙΛΕΥΣΕΝ
ΕΝ ΚΩΝΣΤΑΝΤΙΝΟΠΟΛΕΙ ΜΕ-
ΧΡΙ ΤΗΣ ΑΛΩΣΕΩΣ ΑΤΤΗΣ

Rome and was buried in the
church of St. Peter.

In a sepulchral inscription
upon a brass tablet found in a
tomb inside the parish church of
the village of Landulph in Corn-
wall in England, it is mentioned
that Thomas Palaeologus had
also a third son called John:
how can one reconcile this with
history?

And I too do not know what
to tell you. But where did you
see this inscription?

In the eighth volume of the
*Proceedings of the Society of Anti-
quaries* in London. I made a
copy of it, as being very curious,
and fortunately I have the copy
with me. It is written with the
old English spelling. Would
you like me to read it to you?

I beg you to do so.

HERE LYETH YE BODY OF
THEODORE PALEOLOGUS, OF
PESARO IN ITALYE,
DESCENDED FROM YE
IMPERIAL LINE OF YE LAST
CHRISTIAN EMPERORS OF
GREECE; BEING YE SONNE
OF CAMILIO, YE SONNE OF
PROSPER, YE SONNE OF
THEODORO, YE SONNE OF
JOHN, YE SONNE OF
THOMAS, SECOND BROTHER
OF CONSTANTINE PALE-
OLOGUS, THE 8TH OF THAT
NAME, AND LAST OF YT LINE
YT RAYNED IN CONSTANTI-
NOPLÉ UNTIL SUBDUED BY
YE TURKS: WHO MARRIED

ΤΗΟ ΤΩΝ ΤΟΥΡΚΩΝ· ΕΝΤΜ-
 ΦΕΤΘΗ ΔΕ ΜΑΡΙΑΝ ΘΥΓΑΤΕΡΑ
 ΤΟΥ ΓΟΥΑΙΕΛΜΟΥ ΒΑΛΛΣ
 ΕΠΗΤΡΙΑΔΟΥ ΕΞ ΧΑΔΑΤΗΣ ΕΝ
 ΣΟΥΦΟΛΚΗ· ΚΑΙ ΕΣΧΕ ΠΕΝΤΕ
 ΤΕΚΝΑ, ΘΕΟΔΩΡΟΝ, ΙΩΑΝΝΗΝ,
 ΦΕΡΔΙΝΑΝΔΟΝ, ΜΑΡΙΑΝ ΚΑΙ
 ΔΩΡΟΘΕΑΝ, ΚΑΙ ΑΠΕΣΤΗ ΕΚ
 ΤΟΥΤΟΥ ΤΟΥ ΒΙΟΥ ΕΝ ΚΛΙΦ-
 ΤΩΝΗ· ΤΗ· ΚΑ' ΙΑΝΟΥΑΡΙΟΥ
 ΤΟΥ ΕΤΟΥΣ ΔΥΣΣ'.

Ἡ ἐπιγραφὴ αὕτη εἶναι
 πλήρης ἐνδιαφέροντος, καὶ σὰς
 εὐχαριστῶ ἐγκαρδίως διὰ τὸν
 κόπον ὃν ἐλάβετε νὰ μοι τὴν
 ἀναγνώσῃτε. Μετὰ τὴν ἀπο-
 φράδα ἐκείνην ἡμέραν, καθ' ἣν
 ἐκυριεύθη ἡ Κωνσταντινούπολις
 ὑπὸ τῶν Τούρκων, πλείστοι ἐκ
 τῶν εὐγενῶν καὶ λογίων Ἑλλή-
 νων κατέφυγον εἰς τὴν Ἑσπερίαν
 καὶ διεσπάρησαν εἰς πάσας
 σχεδὸν τὰς ἐπισημοτέρας αὐτῆς
 πόλεις ποριζόμενοι ἄρτον διὰ
 τῆς διδασκαλίας τῆς ἀρχαίας
 Ἑλληνικῆς γλώσσης ἧς μύσται
 ἦσαν πάντες σχεδὸν οἱ εὖ
 ἡγμένοι Ἕλληνας τῆς ἐποχῆς
 ἐκείνης. Πρακτικώτατα ἐφηρ-
 μόσθη εἰς τοὺς τότε φυγάδας
 Ἕλληνας τὸ ἀρχαῖον Ἑλλη-
 νικὸν γνωμικόν, “Ἡ παιδεία
 ἐν μὲν ταῖς εὐτυχίαις κόσμος
 ἐστίν, ἐν δὲ ταῖς ἀτυχίαις κατα-
 φυγή.” Καὶ πρὸ τῆς ἀλώσεως
 τῆς Κωνσταντινουπόλεως προ-
 εξωμαλίσθη ἡ ὁδὸς πρὸς σπουδὴν
 τῆς Ἑλληνικῆς γλώσσης ἐν
 Ἰταλίᾳ ὑπὸ σοφῶν Ἑλλήνων,
 διότι εἰς αὐτὴν μετέβησαν καὶ
 ἐδίδαξαν οὐ μόνον ὁ Χρυσολ-
 ωρᾶς, ἀλλὰ καὶ ὁ Πλήθων, ὁ

WT MARY YE DAUGHTER OF
 WILLIAM BALLS, OF HADLYE
 IN SUFFOLK, GENT. AND HAD
 ISSUE FIVE CHILDREN, THE-
 ODORE, JOHN, FERDINANDO,
 MARIA, AND DOROTHY ; AND
 DEPARTED THIS LIFE AT
 CLIFTON, YE 21ST JAN. 1636.

This inscription is full of
 interest, and I thank you
 heartily for the trouble you
 have taken to read it to me.
 After that ill-omened day when
 Constantinople was taken by the
 Turks, a very great number of
 noble and learned Greeks took
 refuge in the West, and were
 scattered in almost all the more
 important cities there, gaining
 their bread by teaching the
 ancient Greek language, in
 which almost all the Greeks of
 that time, who had been well
 brought up, were proficient. In
 the most practical manner, to
 the fugitive Greeks of those
 days, the ancient Greek maxim
 applied : “ In prosperity, educa-
 tion is an accomplishment, in
 misfortune, a refuge.” Even
 before the taking of Constanti-
 nople, in Italy the road to the
 study of Greek was made smooth
 by learned Greeks, for not only
 Chrysoloras went there and
 taught, but also Plethon, Gazes,
 George of Trebizond and others :
 but those who went there after
 the capture were much more

Γαζῆς, ὁ Γεώργιος Τραπεζούντιος καὶ ἄλλοι· ἀλλ' οἱ μετὰ τὴν ἄλωσιν ἐκέισε μεταβάντες ἦσαν πολλῶ πλείονες τῶν προτέρων· ἐν αὐτοῖς δὲ διαπρέπει ὁ ἐκ 'Ρυνδάκου τῆς Φρυγίας Ἰάνος Λάσκαρις, οὗ ἡ ἔξοχος παιδεία ἦτο ἐφάμιλλος πρὸς τὴν ἄκρατον αὐτοῦ φιλογένειαν. Δαπάνη τοῦ μεγάλου Λαυρεντίου τοῦ ἐκ Μεδίκων ὁ Λάσκαρις διέσωσεν ἀπὸ τῆς καταστροφῆς πλείστα 'Ελληνικὰ χειρόγραφα· δὲν ἠρκέσθη δὲ μόνον εἰς τοῦτο, ἀλλὰ καὶ ἐνθέρμως ἠγόρευσεν ἐνώπιον αὐτοκρατόρων καὶ βασιλέων ὑπὲρ ἐλευθερώσεως τοῦ 'Ελληνικοῦ ἔθνους. 'Αλλ' ἐπιτρέψατέ μοι νὰ συνεχίσω τὰ περὶ Λασκάρως καὶ τῶν ἄλλων λογίων τῆς ἐποχῆς ἐκείνης ἐκ τῆς εἰσαγωγῆς τοῦ σοφοῦ Διονυσίου Thereianou εἰς τὴν βιογραφίαν τοῦ Κοραῆ περὶ ἧς ἤδη ὠμιλήσαμεν. "Ὅτε δὲ ὁ μεγαλοπρεπέστατος υἱὸς τοῦ Λαυρεντίου ἐγένετο Πάπας, ἐκ τῶν πρώτων αὐτοῦ μελημάτων ὑπῆρξε, κατὰ προτροπὴν τοῦ Λασκάρως, ἡ εἰς τοὺς πρόποδας τοῦ Κυρίνου λόφου ἰδρυσις 'Ελληνικοῦ γυμνασίου' ἐν ᾧ φιλομαθεῖς Ἕλληνες νεανίσκοι ὠφείλον νὰ διδάσκωνται τὴν πάτριον γλῶσσαν καὶ τὰ ἐγκύκλια παιδεύματα. Πρυτανεύωντος τοῦ Λασκάρως, τὸ ἱστορικὸν τοῦτο φροντιστήριον ἐγένετο ἐνδιαίτημα πραγματικῆς καὶ ἀνοθεύτου Ἑλληνικῆς παιδείσεως. Ὁ Πάπας Λέων ὁ

numerous than those who went there before that event: among them Janus Lascaris of Rhyn-dacus in Phrygia holds a conspicuous place, whose superior education was on a par with his pure patriotism. At the expense of the great Lorenzo de' Medici, Lascaris preserved from destruction many Greek manuscripts: he did not however confine himself only to this, but in the presence of emperors and kings he warmly advocated the cause of the liberty of the Greek nation. But allow me to continue the account of Lascaris and the other scholars of that day with a quotation from the Introduction of the learned Dionysius Thereianos to his life of Coraïs, about which we have already had some conversation: "When the most illustrious son of Lorenzo became Pope, one of his first cares was, at the instigation of Lascaris, to establish a 'Hellenic College' at the foot of the Quirinal hill, where studious Greek youths were to be taught their ancestral language and every branch of general education. With Lascaris as principal, this historical college became the home of real unadulterated Hellenic learning. Pope Leo X., a man holding lofty and liberal views regarding the arts and sciences, an irreconcilable enemy of the Turks, and a sincere lover of Greek learning,

δέκατος, μεγαλοπρεπῆς καὶ ἐλευθέριος περὶ τὰς τέχνας καὶ ἐπιστήμας, ἐχθρὸς ἀδιάλλακτος τῶν Τούρκων, εἰλικρινῆς δὲ ἐραστῆς τῆς Ἑλληνικῆς ἐπιστήμης, ἣν ἐδιδάχθη ἐν τῇ Πλατωνικῇ τῆς Φλωρεντίας ἀκαδημίᾳ, ἐμελέτησε νὰ ἀποδείξῃ τὸ γυμνάσιον τοῦτο γόνιμον ἑλληνισμοῦ φυτευτήριον. Ὡς ἀπαρχὴν δὲ τῶν Ἑλληνικῶν τούτων παιδευμάτων, οἱ προεξάρχοντες τοῦ φροντιστηρίου συνέλεξαν καὶ ἐξέδωσαν τῷ 1517 καὶ 1518 τὰ παλαιὰ σχόλια εἰς τοῦ Ὁμήρου τὴν Ἰλιάδα καὶ εἰς τὰς τραγωδίας τοῦ Σοφοκλέους καὶ τοῦ Πορφυρίου τὰ Ὀμηρικὰ ζητήματα, ὁπότε, κατὰ βάσκανον μοῖραν ἐτελεύτησε μὲν ὁ Πάπας Λέων, ἀπεδήμησε δὲ καὶ ὁ Λάσκαρις ἐκ Ῥώμης εἰς Παρισίους, ὅπου μετὰ τοῦ περιωνύμου Βουδαίου ἱδρυσεν τὴν βιβλιοθήκην τοῦ Φονταϊνέβλώ. . . . Καὶ ἐν Ἑνετίᾳ, ὁ Λάσκαρις ὑπήρξεν (ὀλίγον πρὸ τῆς συστάσεως τοῦ ἐν Ῥώμῃ γυμνασίου) ὁ κύριος μοχλὸς τῶν ἑσπερῶν ἀξιωματικῶν τυπογραφικῶν ἐπιβολῶν καὶ ἔργων τοῦ Ἄλδου. Τὸ περιώνυμον τοῦ Ἄλδου Μανουτίου τυπογραφεῖον, συσταθὲν ἐν Ἑνετίᾳ, ἐγγὺς τῆς ἐκκλησίας τοῦ Ἁγίου Ἀγουστίνου περὶ τὰ τέλη τῆς πεντεκαδεκάτης ἑκατονταετηρίδος, ἀπεδείχθη κρατερὸν ὄπλοφυλάκιον τοῦ ἑλληνισμοῦ, ἅμα δὲ κοινὸν βουλευτήριον καὶ

which he had acquired in the Platonic Academy at Florence, intended to make this college a fertile nursery of Hellenism. As the first-fruits of this course of Hellenic education, the more prominent students of the college collected and published in 1517 and 1518 the ancient scholia to Homer's *Iliad*, and to the tragedies of Sophocles, and the *Homeric Questions* of Porphyrius; but unfortunately at this time Pope Leo died and Lascaris removed from Rome to Paris, where, with the famous Budaeus, he founded the library of Fontainebleau. . . . And in Venice, Lascaris (shortly before the establishment of the college in Rome) was the prime mover in the ever-memorable typographical enterprises and achievements of Aldus. The celebrated printing establishment of Aldo Manuzio, set up at Venice in the vicinity of the church of St. Augustin at about the end of the fifteenth century, became a mighty armoury of Hellenism, and at the same time a place where all the learned Greek exiles met for consultation and for work. Greek critics took charge of those splendid and precious editions which even at this day command admiration as much-

ἐργαστήριον πάντων τῶν φυγοπατρίδων λογίων Ἑλλήνων· Ἕλληνες κριτικοὶ ἐπεμελοῦντο τῶν λαμπρῶν ἐκείνων καὶ τιμαλφῶν ἐκδόσεων, αἵτινες καὶ σήμερον ἀποθανυμάζονται ὡς περισπούδαστα κειμήλια τυπογραφικῆς τέχνης. Ἀρχομένου τοῦ ἑκκαιδεκάτου αἰῶνος διέτελεσεν ὁ Λάσκαρις πρεσβευτὴς τοῦ βασιλέως Λοιδουβίκου τοῦ δωδεκάτου ἐν Ἑνετία, ἀλλ' ὁ Ἕλλην φυγὰς ἦτο τοσοῦτον ἀτριβῆς τῶν πολιτικῶν ἐπιτηδευμάτων ὅσον ὄξυς καὶ ἔμπειρος περὶ τὰς Ἑλληνικὰς μαθήσεις. . . .

Ἄφθιτα μνημεῖα τῆς φιλολογικῆς τοῦ Λασκάρους ἔμπειρίας εἶναι ἢ ἐν κεφαλαίοις γράμμασιν ἔκδοσις τῆς Ἑλληνικῆς Ἀνθολογίας τοῦ Πλανούδου, ἣν ἀνέθηκε Πέτρῳ τῷ ἐκ Μεδίκων, οἱ ὕμνοι τοῦ Καλλιμάχου μετὰ σχολίων Ἑλληνικῶν, τέσσαρες τραγῳδίαί τοῦ Εὐριπίδου, τὰ Ἀργοναυτικά Ἀπολλωνίου τοῦ Ῥοδίου, καὶ τινὰ ἄλλα ποιημάτια, ἐν οἷς μονόστιχοι γνῶμαι. Τὴν πρῶτην τῶν τραγῳδιῶν τοῦ Σοφοκλέους ἔκδοσιν ἀφιέρωσεν ὁ Ἄλδος εὐγνωμόνως πρὸς τὸν μέγαν τοῦ Ἑλληνικοῦ γένους ὑπέρμαχον· ἐν κεφαλίδι τοῦ πρώτου τόμου τῶν Ἑλλήνων τεχνογράφων (ἐκδοθέντων κατὰ Νοέμβριον τοῦ 1508) ἀναφωνεῖ ὁ Ἄλδος· ‘Κλεινὴ καὶ σοφὴ Λάσκαρι, γινώσκω μεθ’ ὀπίσσης χαρὰς θὰ ἴδῃς ἐκτυπούμενα παρ’

coveted treasures of typographic art. At the beginning of the sixteenth century Lascaris was ambassador of King Louis XII at Venice, but the Greek exile was as inexperienced in political affairs as he was acute and well-versed in Greek learning. . . .

Imperishable monuments of the literary attainments of Lascaris are the edition of the *Greek Anthology* of Planudes printed in capital letters, which he dedicated to Pietro de' Medici, the *Hymns* of Callimachus with Greek scholia, four tragedies of Euripides, the *Argonautica* of Apollonius Rhodius, and some other small works, among which are some maxims written in monostichs. The first edition of the tragedies of Sophocles Aldus gratefully dedicated to the great champion of the Greek race. At the head of the first volume of the *Greek Writers on Rhetoric* (published in November 1508), Aldus exclaims: ‘Illustrious and learned Lascaris, I know with what delight you will see, printed at my establishment, the treatises on rhetoric; for

ἐμοὶ τὰ περὶ ῥητορικῆς συναταγμάτια· διότι, οὕτω, κατὰ τοὺς σοὺς πόθους, ἀναξωπυρεῖται καὶ διαδίδεται ἐπ' ὠφελεία τῶν σπουδαίων καὶ τῶν φιλομαθῶν ἢ Ἑλληνικῆ γλῶσσα, ἢ σχεδὸν καταστραφεῖσα ἐκ τῶν ἐπιδρομῶν τῶν βαρβάρων καὶ τῆς ἐπηρείας τῶν καιρῶν. Ἄλλὰ δέον νὰ ὁμολογήσω ὅτι ἐν τῷ ἐπιτόνῳ καὶ μακρῷ μου σταδίῳ σὺ προσῆλθες ἀρωγὸς καὶ ἀντιλήπτωρ διὰ τε τῶν συμβουλῶν καὶ τῶν εἰσφορῶν σου ἐν παντὶ καιρῷ καὶ τόπῳ καὶ δὴ καὶ τανῦν ἐν Ἑνετίᾳ, ὅπου μετὰ τοσαύτης συνέσεως μεθ' ὄσης καὶ εὐθύτητος ἐπιτελεῖς τὴν ἐντολὴν πρεσβευτοῦ τοῦ χριστιανικωτάτου βασιλέως. Οὐ μόνον παρέδωκάς μοι ἀντίγραφα, ὧν βρίθκει ἡ σὴ βιβλιοθήκη, ἀλλὰ καὶ ἐνδελεχῶς ὀτρύνεις με εἰς ἐκτύπωσιν τῶν κυριωτάτων. Εἰς σὲ λοιπὸν ἀνατίθημι τήνδε τὴν βίβλον, περιέχουσαν συλλογὴν ἐκ τῶν σῶν ἀντιγράφων. Σὺ ἔλκεις τὸ γένος ἐκ τοῦ ἔθνους τῶν Ἑλλήνων, ὅπερ ἐγέννησε τοὺς μεγίστους τῶν ἀνδρῶν, κατάγεσαι ἐκ τοῦ αὐτοκρατορικοῦ τῶν Λασκάρων οἴκου, εἶσαι δὲ τῆς Ἑλλάδος σέμνωμα καὶ ἀγλαΐσμα. Χαίρε Μαικῆνα τῶν καθ' ἡμᾶς χρόνων.'

Ἐ τοῦ Λασκάρους (ζηλωτῆς καὶ μαθητῆς Μᾶρκος Μουσούρος διέπλασε καὶ ἀνέπτυξε τοῦ φιλοπάτριδος Ῥυνδακηνοῦ τὰς ὑποθήκας. Αὐτὸς ὁ Μουσούρος

thus, in accordance with your desires, the Greek language, almost destroyed by the incursions of the barbarians and the ravages of time, is gaining fresh life and is being disseminated for the benefit of the learned and the studious. But I must acknowledge that in my laborious and long career you afforded me support and assistance both by your advice and your contributions always and everywhere, and actually at this present moment at Venice, where with as much ability as integrity you are performing the duties of ambassador of the Most Christian king. Not only have you supplied me with manuscripts, with which your library is loaded, but you unceasingly urge me to publish the more important ones. To you then I dedicate this book, containing a collection of your manuscripts. You derive your lineage from the nation of the Greeks which has given birth to the greatest of men, you are descended from the imperial house of the Lascars, and you are an object of reverence and an honour to Greece. Hail! The Maecenas of our times!

Marcus Musurus, the zealous admirer and the pupil of Lascaris, put into shape and developed the suggestions of the patriot of Rhyndacus. Musurus

ἐναβρυνόμενος λέγει ὅτι τυτθὸν ὄντα περιέθαλψεν ὁ Λάσκαρις ὡς φίλτατον υἱὸν καὶ ἔδειξεν αὐτῷ τὴν ὁδὸν τὴν ἄγουσαν πρὸς τὴν Ἀχαιίδα μουσαν. Ὁ Μάρκος, υἱὸς Ῥιθυμνίου ἐμπόρου, ἐκλιπὼν πατρίδα καὶ γονεῖς, ἀπεδήμησε νεώτατος τῇ ἡλικίᾳ εἰς Ἐνετίαν, ὅπου ἐσπούδασε περὶ τὴν λατινίδα διάλεκτον καὶ ἐγένετο εἴπερ τις ἄλλος ἐγκρατέστατος τῶν κλασικῶν γλωσσῶν. Ἄκρα φιλομάθεια, συνημμένη πρὸς ἄκραν φιλοπατρίαν, διέκαιε τὴν φιλότιμον ψυχὴν τοῦ νέου Κρητός. Κτησάμενος μετ' οὐ πολὺ φήμην περιζήλου ἑλληνωτοῦ διεδέξατο τῷ 1490 τὸν Ἄλδον ὡς διδάσκαλος τοῦ πρίγκιπος Ἀλβέρτου τῆς Κάρπου, παρ' ᾧ ἀπέλαυε θερμῆς δεξιῶσεως καὶ προστασίας. Ὁ εὐγνώμων μαθητής, ὁ ὕστερον σοφὸς προσαγορευθεὶς, περὶ πλείστου ποιούμενος τὴν ἐπιστήμην τοῦ Ἑλλήνος διδασκάλου, ἐπειράθη πάσῃ μηχανῇ ὅπως πείσῃ τὸν Μουσούρον νὰ ἐμμείνῃ παρ' αὐτῷ δι' ὅλου τοῦ βίου, καὶ δὴ καὶ προσήνεγκε τῷ χρηστῷ Ῥιθυμνίῳ μικρὸν μὲν ἀλλ' εὐφρον κτῆμα ἀποφέρον σῖτον, βρόμιον καὶ ἔλαιον. Ἐνταῦθα ὁ Μουσούρος ἠδύνατο νὰ διάγῃ ἡσυχον καὶ ἀμέριμνον βίον, κατακλινόμενος ἐπὶ σμίλακος καὶ θύμου καὶ πίας εὐώδους, ἀσχολούμενος δὲ περὶ τὴν ἀνάγνωσιν καὶ μελέτην τῶν Ἑλλήνων καὶ Λατίνων ποιητῶν καὶ πεζογράφων· θὰ ἠυμοῖρει δὲ καὶ ἀρίστων

himself relates with pride that Lascaris cherished him in his tender years like a most beloved son, and pointed out to him the road which leads to the Achaean muse. Marcus, the son of a merchant of Rithymnos, leaving his native country and his parents, migrated in his earliest youth to Venice, where he studied the Latin language, and, in a manner surpassed by none, mastered the classic tongues. The most ardent love of erudition joined to the loftiest patriotism fired the ambitious soul of the young Cretan. Acquiring, after a short time, the reputation of a Hellenist in great request, he succeeded Aldus in 1490 as tutor to prince Albert of Carpi, with whom he enjoyed a warm welcome and protection. The grateful pupil, who was afterwards surnamed 'the learned,' setting the highest value on the erudition of the Greek professor, endeavoured by every contrivance to persuade Musurus to remain with him all his life, and he actually offered the worthy Rithymnian a small but productive property yielding wheat, oats, and oil. Here Musurus could have passed a tranquil and untroubled life, 'reclining on the bindweed, the thyme, and the sweet-smelling grass,' and engaged in the perusal and study of the Greek and Latin poets and prose authors; he

γεωργῶν, οἵτινες χαρίζομενοι αὐτῷ, ἐμελλον νὰ κομίζωσι πολλὰ καὶ πλουσιοπάροχα δῶρα 'ποτὲ μὲν ἀσπαράγους εὐμεγέθεις, ποτὲ δὲ πηκτὸν γάλα, ποτὲ δὲ ἀρτίτοκα ὡά.' Ἄλλ' ὁ φιλόπονος Μάρκος οὐδαμῶς στέργει ταύτην τὴν νωθροποιὸν δίαιταν· 'Εἰσέτι δὲν ἐγήρασα (ἐπιλέγει)· ἐπὶ τοῦ παρόντος προτίθεμαι νὰ διατρέψω ἱκανὸν χρόνον ἐν Ἰταλίᾳ, καὶ ἂν μὴ δυναθῶ νὰ περιποιήσω εὐκλειαν τῇ πατρίδι, θὰ προσπαθῆσω ὅμως, ὅση μοι δύναμις καὶ σπουδή, νὰ τηρήσω τὸν Ὁμήρου νόμον, τοῦτο δ' ἐστὶ νὰ μὴ κατασχύνω τῶν πατέρων τὸ γένος· τελευταῖον δὲ διανοοῦμαι νὰ ἀναστρέψω οἴκαδε ὅπως γηροτροφήσω τοὺς γεννησαντας καὶ καταλύσω τὸν βίον ἐπὶ τοῦ ποθεινοτάτου ἐδάφους.'

Ὅτε περὶ τὸ τέλος τῆς πεντεκαϊδεκάτης ἑκατονταετηρίδος δύο πάνυ φιλοπάτριδες Κρήτες, ὁ Νικόλαος Βλαστός καὶ ὁ Ζαχαρίας Καλλιέργης, συνέστησαν ἐν Ἐνετίᾳ τυπογραφεῖον αὐτὸ καθ' ἑαυτὸ Ἑλληνικόν, ὅπως διατρανώσωσι τοῖς Εὐρωπαίοις ὅτι οἱ Ἕλληνες, καὶ ἐν μέσῳ τῶν ὀδυνηρῶν αὐτῶν συμφορῶν, εἶναι τοσοῦτον φιλότιμοι ὥστε ἐκτυποῦσι τὰ ἀθάνατα τῶν προγόνων πονήματα ἐν ἰδιοκτίτῳ τυπογραφικῷ ἐργαστηρίῳ, ὁ Μουσούρος ὑπῆρξεν ὁ κύριος συλλήπτωρ τοῦ ἔθνωφελοῦς τούτου ἰδρύματος. Ἄμφότεροι, Ἄλδος τε καὶ Καλλιέργης, διήγον πρὸς ἀλλήλους ἐν ἀδελφικῇ

would have been well off for excellent farmers who, to please him, would have brought him many rich presents, 'at one time, well-grown asparagus, at another, curdled milk, at another, new-laid eggs.' But the industrious Marcus had no love for this lazy kind of life. 'I have not yet grown old,' he adds; 'for the present I propose to spend some time in Italy, and, if I cannot acquire glory for my country, nevertheless I will endeavour, as far as my power and my zeal permit, to observe Homer's precept, that is, not to disgrace the race of my fathers: at last I intend to return home to support my parents in their old age and end my life on the soil that I so long for.'

When, about the end of the fifteenth century, two great Cretan patriots, Nicholas Vlastos and Zacharias Callierges, established in Venice a press which was essentially Greek, in order that they might make evident to the inhabitants of Europe that the Greeks, even in their painful misfortunes, had so much proper pride as to print the immortal works of their ancestors in a press of their own, Musurus was the principal supporter of this establishment so beneficial to the nation. Aldus and Callierges conducted themselves towards each other with fraternal unanimity, for there

ὁμοιοῖα, διότι προέκειτο οὐχὶ περὶ χρηματισμοῦ, ἀλλὰ περὶ ὠφελείας τῶν Ἑλλήνων καὶ τῶν Ἑλληνικῶν γραμμάτων· ὁ δὲ Μουσούρος διημέρευε, πολ- λάκις δὲ διενυκτέρευεν ἐναλλάξ ἐν ἀμφοτέροις τοῖς τυπογρα- φείοις, ἀντιγράφων, διορθῶν καὶ καθαίρων δι' ἀτρίτων πόνων τοὺς εἰς ἐκτύπωσιν προωρισμένους κώδικας. Ὁ Καλλιέργης ἦτο ἀπαράμιλλος τεχνίτης· αὐτὸς ἰδίᾳ χειρὶ ἐχάραξε καὶ ἐχώνευσε στοιχεῖα Ἑλληνικά, ἐφάμιλλα κατὰ τὴν καλλονὴν πρὸς τὰ τοῦ Ἄλδου. Τὸ “Μέγα Ἑτυμο- λογικὸν” τὸ πρῶτον ὑπὸ Καλ- λιεργου, κριτικῆ ἐπιστασία τοῦ Μουσούρου, ἐκτυπωθὲν τῷ 1499 βιβλίον, εἶναι, ὡς λέγει ὁ Διδό- τος, τυπογραφικὸν ἀριστούργη- μα, χαράξαν νέαν ὁδὸν ἐν τοῖς χρονικοῖς τῆς τυπογραφίας. Ἡ τύπωσις δὲ τοῦ Ἑτυμολογικοῦ ἐτελέσθη ἀναλώμασι τοῦ φιλο- μούσου καὶ ἀφανῶς καὶ ἐν πάρα- βύστῳ φιλογενοῦς, Νικολάου Βλαστοῦ, περὶ οὗ λέγει ὁ Μου- σουρός, ὅτι ἦτο μεστὸς Ἑλληνι- κοῦ φρονήματος καὶ ἐδαπάνησε τοὺς θησαυροὺς του ἀποβλέπων εἰς τὴν κοινὴν τοῦ γένους ὠφέ- λειαν. Ἡ Κρήτη μετὰ τὴν ἐν Βυζαντίῳ καταστροφὴν ἀπε- δείχθη αὐτόχρημα Ἑλλάδος Ἑλλὰς καὶ τοῦ ἑλληνισμοῦ ἔμπεδος ἀκρόπολις· περικλεεῖς λόγιοι, τρίβωνες καλλιτέχνηαι, μουσολήπτοι αἰοδοί, θαυμαστοὶ ἥρωες, ἐκεῖθεν ἔλκοντες τὸ γένος, προσῆλθον τῆς δυστυχούσης

was no question of profit, but of a service to be rendered to the Greeks and to Greek literature. Musurus passed the day and often the night alter- nately in one or other of the printing-houses, with indefatigable exertion copying, correct- ing, and rendering free from all imperfections the codices des- tined to be printed. Callierges was an unrivalled artist: he himself with his own hand engraved and cast Greek letters which in beauty were a match for those of Aldus. The *Etymologicum Magnum*, the first book printed by Callierges in 1499 under the critical super- vision of Musurus is, as Didot says, a masterpiece of typo- graphy, tracing a new path in the annals of printing. The printing of the *Etymologicum* was executed at the expense of that lover of the Muses and un- ostentatiously and unobtrusively patriotic Nicholas Vlastos, of whom Musurus says that he was full of the Hellenic spirit and spent his wealth with a view to the general advantage of the nation. It was Crete which, after the disaster at Byzantium, became absolutely the Hellas of Hellas and the firm stronghold of Hel- lenism: far-famed scholars, skilled artists, muse-inspired bards, admirable heroes, who from there derived their nation- ality, came forward as the de-

Ἑλλάδος ἀρωγοὶ καὶ ἐπίκουροι. Τὸ ἐν Ἐνετία τυπογραφεῖον τοῦ Καλλιέργου ἦτο ὀνόματι καὶ πράγματι Κρητικὸν ἐργαστήριον. Κρήτες ἐτόρνευον, Κρήτες συνείρον τὰ χαλκία, Κρήτες ἐμολυβδοχόουν, Κρήτες διήλεγον, παρεσκεύαζον καὶ διώρθουν τὰ τυπογραφικὰ δοκίμια, Κρήτες ἐφρόντιζον περὶ τῶν ἐπιτηδείων εἰς φωτισμὸν τοῦ γένους ἐκδόσεων, καὶ Κρήτες εἰσέφερον ἀφειδῶς τὰ ἀναγκαῖα πρὸς τύπωσιν τῶν Ἑλλήνων ποιητῶν καὶ συγγραφέων ἀργύρια. Ἐκ τοῦ τυπογραφείου τοῦ Καλλιέργου καὶ φιλοτίμῳ δαπάνῃ τοῦ Νικολάου Βλαστοῦ προήχθησαν τὸ πρῶτον εἰς φῶς πάμπολλοὶ Ἕλληνες συγγραφεῖς, σὺν δὲ τούτοις καὶ ἐρμηνευτικὰ ὑπομνήματα. Ὅτε δὲ τὸ τυπογραφεῖον τοῦ Καλλιέργου μετεκομίσθη, ἐισηγήσει τοῦ Λασκάρους, εἰς Ῥώμην, ἐγένετο καὶ ἐκεῖ πολλαχῶς ὠφέλιμον εἰς τὸν ἑλληνισμὸν διὰ τῆς ἐκδόσεως τῶν εἰς Πίνδαρον σχολίων, τῶν Εἰδυλλίων τοῦ Θεοκρίτου σὺν τοῖς παλαιοῖς σχολίοις, τῶν Ἐκλογῶν Θωμᾶ τοῦ Μαγίστρου καὶ τοῦ Φρυνίχου, καὶ ἄλλων συγγραμμάτων."

Ταῦτα ἀρκοῦσιν ἐκ τοῦ πολυτίμου συγγράμματος τοῦ σοφοῦ Θερειανοῦ. Ἦδυνάμην ἐνταῦθα ν' ἀναφέρω εἰς ὑμᾶς τὰ ὀνόματα καὶ πλείστων ἄλλων Ἑλλήνων, οἵτινες μετ' ἀφοσιώσεως ἐργάσθησαν ὑπὲρ τῆς διαδόσεως τῶν Ἑλληνικῶν γραμμάτων ἐν

fenders and allies of suffering Hellas. The press of Callierges at Venice was in name and in fact a Cretan workshop: Cretans executed the carving, Cretans fitted the brass work, Cretans cast the lead, Cretans examined, prepared and corrected the printers' proofs, Cretans took into their consideration the publications suitable for the enlightenment of the race, and Cretans contributed liberally the funds required for printing the Greek poets and prose writers. From the press of Callierges, and by means of the lavish expenditure of Nicholas Vlastos, a great number of Greek authors were for the first time brought to light, and with them also some explanatory commentaries. When the press of Callierges was removed to Rome, at the instigation of Lascaris, there too it did good service to Hellenism in many ways by publishing the *Scholia to Pindar*, the *Idyls of Theocritus with the ancient Scholia*, the *Eclogues of Thomas Magister and of Phrynichus*, and other works."

This is enough of the valuable work of the learned Thereianos. I might have here mentioned to you the names of a very great number of other Greeks who laboured devotedly for the diffusion of Greek literature both in eastern and western

τε τῇ ἐσπερίᾳ καὶ τῇ ἀνατολικῇ
 Εὐρώπῃ, ἀλλὰ βλέπω ἢ ὦρα
 παρῆλθε καὶ νομίζω θὰ κάμωμεν
 καλὰ νὰ μιμηθῶμεν τὸν φίλον
 ἐκεῖ παραδίδοντες ἑαυτοὺς εἰς
 τὰς ἀπαλὰς ἀγκάλας τοῦ Μορ-
 φέως.

Παραδέχομαι πληρέστατα
 τὴν ὑμετέραν γνώμην, διότι ἂν
 διέλθωμεν τὴν νύκτα ὀμιλοῦντες,
 αὐριον δὲν θὰ ἔχωμεν οὔτε ὄρεξιν,
 οὔτε δύναμιν νὰ ἐπισκεφθῶμεν
 τὰ κυριώτερα μέρη τῆς Ῥώμης.

Ἄς μὴ χάνωμεν λοιπὸν καιρόν.
 Σὰς εὖχομαι καλὴν νύκτα.

Καὶ ἐγὼ σὰς εὖχομαι τὸ αὐτό:

ὦ, τί λαμπρὰ πρῶτα! Κυττά-
 ξατε πόσον ἀνέφελος εἶναι ὁ οὐ-
 ρανός! Τὸ γλυκὺ φῶς τῆς αὐ-
 γῆς καταθέλγει τὴν ψυχὴν μου.

Τὰ ἐπιφωνήματά σας μ' ἐν-
 θυμίζουσι μίαν ὠραίαν στροφὴν
 θελκτικῶς τινος ποιήματος ἀγα-
 πητοῦ ποιητοῦ τῆς νεωτέρας
 Ἑλλάδος, τοῦ Ζαλοκώστα·

“ὦρα γλυκεῖα τῆς χαραυγῆς,
 ποῦ ἢ φύσις βαλσαμώνει
 Καὶ ἄνθη καὶ φύλλα καὶ
 κλαδιά!

Χαρὰ ᾗς ἐκείνην τὴν καρδιά,
 Ποῦ δὲν τὴν δέρνουν πόνοι!”

Λαμπρὰ ποίησις! περιγρά-
 φουσα πιστῶς ταύτην ἀκριβῶς
 τὴν ὥραν τῆς πρωίας, καθ' ἣν ἢ
 “ῥοδοδάκτυλος ἠὼς φέρει ἠδὺ
 φῶς εἰς τε τοὺς θνητοὺς καὶ
 τοὺς ἀθανάτους.”

Ἄλλὰ δὲν νομίζετε ὅτι ὁ
 τελευταῖος στίχος τῆς στροφῆς
 δύναται κάλλιστα νὰ ἐφαρμοσθῇ

Europe, but I see it is late,
 and I think we should do well
 to imitate our friend there and
 abandon ourselves to the soft
 embrace of Morpheus.

I entirely concur in your
 opinion, for if we pass the night
 in conversation, to-morrow we
 shall have neither the will nor
 the power to visit the more im-
 portant parts of Rome.

Do not let us lose time then.
 I wish you good-night.

And I wish you the same.

O, what a splendid morning!
 See how cloudless the sky is!
 The sweet light of dawn enchants
 my soul.

Your exclamations remind
 me of a beautiful stanza of a
 charming poem by a favourite
 poet of modern Greece, Zalo-
 costas:

“O sweet hour of joyful dawn,
 when nature embalms
 the flowers, the leaves and the
 boughs!

Joy to that heart
 which no cares distress!”

Splendid poetry! faithfully
 describing precisely this hour of
 the morning when “the rosy-
 fingered dawn brings sweet light
 both to mortals and immortals.”

But do you not think that
 the last line of the stanza may
 very well be applied to our still

εἰς τὸν ἔτι κοιμώμενον ἡμῶν φίλον; Κυττάξατε πόσον ἀμερίμνως κοιμάται!

Καὶ διὰ τί νὰ ἔχη φροντίδας; Ἀφιερώσας ἑαυτὸν εἰς τὴν διακονίαν τῆς Ἐκκλησίας ἀπέθετο πᾶσαν τὴν βιωτικὴν μέριμναν, καὶ νομίζω δικαιοῦνται νὰ κοιμάται, ἂν θέλῃ, ὕπνον Ἐπιμενίδιον.

Ἄλλ' ἐγὼ θὰ τὸν ἐξυπνίσω, διότι ἐντὸς ὀλίγου φθάνομεν εἰς Ῥώμην.—Δὲν θὰ ἀποσεισῇ τὸν βαθὺν καὶ νήδυμον ὕπνον, ὅστις σὲ κρατεῖ τόσο σφιγκτὰ εἰς τὰ δεσμά του; Ἀνέτειλεν ἤδη ὁ ἥλιος καὶ δὲν ἀπέχομεν πολὺ τῆς Ῥώμης. Ἐγέρθητι.

Σᾶς εὐχαριστῶ πολὺ ὅτι με ἐξυπνίσατε, διότι ἐπιθυμῶ νὰ ἴδω τὰ περίχωρα τῆς Αἰωνίας Πόλεως.

Ἐνθυμούμαι ὅτε ἡμεθα νέοι, πολλάκις μοὶ ἀπηγγέλλετε περικοπὰς ἐκ τῶν ποιημάτων τοῦ Ἀλεξάνδρου Σούτσου, καὶ ἔναυλοι ἔτι παραμένουσιν εἰς τὰ ὄτια μου αἱ περὶ Ἰταλίας, ἰδίως δὲ αἱ περὶ Ῥώμης στροφαὶ αὐτοῦ. Ἄρά γε τὰς ἐνθυμείσθε ἀκόμη; ἂν ἔχη οὕτω, θὰ σᾶς παρακαλέσω νὰ μᾶς ἀπαγγείλητε αὐτάς, διότι τῷ ὄντι εἶναι λαμπραὶ. Εἶμαι δὲ βέβαιος ὅτι θὰ εὐχαριστηθῇ ν' ἀκούσῃ αὐτάς ἀπαγγελλομένας καὶ ὁ Κύριος Οὐίλσον.

Βεβαιότατα.

Ἄλλ' αἱ περὶ Ἰταλίας στροφαὶ τοῦ Σούτσου ἐγράφησαν καθ' ἣν ἐποχὴν ἡ ὡραία αὕτη

sleeping friend? See how free from care he sleeps!

And why should he have any anxieties? Having devoted himself to the service of the Church, he has put away from him all the cares of life, and I think he has a right to sleep, if he likes, the sleep of Epimenides.

But I will awaken him, for in a short time we shall arrive at Rome.—Will you not shake off the deep sweet sleep which holds you so fast in its bonds? The sun has already risen, and we are not far from Rome. Wake up!

Thank you very much for waking me, for I wish to see the environs of the Eternal City.

I recollect, when we were young, you used frequently to recite to me passages from the poems of Alexander Soutsos; and his stanzas about Italy and especially those about Rome even now ring in my ears. I wonder now, do you still remember them? If so, I will ask you to repeat them to us, for they are really splendid. I am certain that Mr. Wilson too will be glad to hear them recited.

Most certainly.

But Soutsos' stanzas about Italy were written at the time when this beautiful country was

χώρα ἐστέναζεν ὑπὸ ξενικὸν
 ζυγόν. Νῦν τὰ πάντα ἤλλαξαν·
 διότι οὐ μόνον ἀπηλλάγησαν οἱ
 Ἴταλοὶ τῶν καταπιεζόντων αὐ-
 τοὺς ξένων δεσποτῶν, ἀλλὰ καὶ
 διανοοῦνται νὰ δεσμεύσωσι τὴν
 ἐλευθερίαν ἄλλων ἐθνῶν, ἀμνη-
 μονοῦντες οὕτω τῶν ἀρχῶν ὑφ'
 ὧν ἐμπνεόμενοι ἐξεδίωξαν τοὺς
 τυράννους ἐκ τῆς ἑαυτῶν πατρί-
 δος καὶ ἀπολαύουσι νῦν τῶν
 ἀγαθῶν τῆς θείας ἐλευθερίας.

Τοῦτο εἶναι ἄλλο ζήτημα·
 ἡμεῖς ἀπλῶς θέλομεν ν' ἀκού-
 σωμεν τί ἔλεγεν ὁ Ἕλλην
 ποιητῆς περὶ τῆς δεδουλωμένης
 Ἰταλίας.

Ἄλλὰ σᾶς παρακαλῶ μὴ με
 βιάζετε ν' ἀπαγγείλω ποιήματα,
 διότι δὲν ἀρμόζει τὸ τοιοῦτον
 εἰς ἱερωμένον.

ὦ, δὲν πειράζει τοῦτο· κάμετε
 μίαν ἐξαίρεσιν σήμερον· ἄλλως
 τε, κατὰ τὸ κοινὸν λόγιον,
 “ἀσθενὴς καὶ ὁδοιπόρος ἀμυρ-
 τίαν οὐκ ἔχει.”

Διὰ νὰ σᾶς εὐχαριστήσω λοι-
 πόν, ἄς σᾶς ἀπαγγείλω ὀλίγας
 στροφὰς ἐκ τοῦ Ἑριπλανωμέ-
 νου τοῦ Ἀλεξάνδρου Σούτσου·
 “Νικητῆς εἰς τὸ Μαρέγκον,
 ἔρασθεις τὰ θέληγτρα τῆς,
 Ἡρπαζε τὴν Ἀφροδίτην Πραξι-
 τέλους ὁ Γαλάτης,
 Καὶ ἀπὸ τὰς χεῖρας τούτου ὡς
 ἀπ' ἔραστοῦ ἀγκάλην
 Ὁ τῆς Γερμανίας καῖσαρ τὴν
 θεὰν ἀπέσπα πάλιν.
 Αὐτῆς ἔχουσα τὸ κάλλος, εἰς
 τὰς χάριτας ὁμοία,

groaning under a foreign yoke.
 Now everything is changed :
 for not only have the Italians
 been freed from the foreign
 masters who oppressed them,
 but they contemplate fettering
 the liberty of other nations,
 thus forgetting the principles
 with which they were inspired
 when they drove away the
 tyrants from their own father-
 land and so now enjoy the
 blessings of heavenly liberty.

That is another question : we
 simply want to hear what the
 Greek poet said about enslaved
 Italy.

But I beg you not to press
 me to recite poetry, for it is not
 fitting for a man in holy orders
 to do so.

O, that does not matter :
 make an exception to-day :
 besides according to the common
 saying, “Invalids and travellers
 are not charged with sin.”

To please you then, let me
 repeat to you a few verses from
 “The Wanderer” of Alexander
 Soutsos :

“Victor at Marengo, enamoured
 of her charms,
 the Frenchman carried off the
 Venus of Praxiteles ;
 and from his arms, as from a
 lover's embrace,
 the German Kaiser in his turn
 tore away the goddess.
 Possessing her beauty, with
 similar charms

Ἐλαβες ὁμοίαν τύχην καὶ σὺ
 Κύπρις Ἰταλία,
 Καὶ ἀπὸ ἐνὸς εἰς ἄλλον

you met a similar fate, you too,
 Italy the Venus,
 and from the embrace of one into
 that of another

Πίπτεις δέσμιος τοὺς κόλπους,
 ἢ Αὐστριακοῦ ἢ Γάλλου.

you fall, the prisoner of the
 Austrian or the Gaul.

Ἐπρεπεν ἀπὸ τὴν φύσιν νὰ
 πλασθῆς, ὦ Ἰταλία,
 Ὀλιγώτερον ὠραία, ἢ πλειό-
 τερον ἀνδρεία.

You ought to have been made
 by nature, O Italy,
 less beautiful or more brave :

Τὰς ὀρέξεις τῶν τυράννων ἢ δὲν
 ἤθελες φλογίζει,

you would not have inflamed
 the lust of tyrants,

Ἢ τὸ ἀρειμάνιον σου αὐτοὺς
 ἤθελε φοβίζει·

or your martial fury would
 have daunted them ;

Ἄλλὰ ζῶπυρον ὠραῖον αἰώνιων
 πόθων εἶσαι,

but you are a living spark of
 beauty kindling eternal desire ;

Καὶ κατὰ τοῦ ξένου ξένην δύνα-
 μιν ἐπικαλεῖσαι.

and against the stranger you
 invite the stranger's power,

Νικηθῆς ἢ καὶ νικήσης,

and whether you conquer or are
 conquered,

Τῶν ἐχθρῶν ἢ βοηθῶν σου μένεις
 λάφυρον ἐπίσης.”

of your enemies or your allies
 you are equally the prey.”

Αἰ ἐξῆς τρεῖς στροφαί, ἃς
 μέλλω νὰ ἀπαγγείλω εἰς ὑμᾶς,
 εἶναι ἰδίως περὶ Ῥώμης.

The following three stanzas
 which I am going to repeat to
 you refer especially to Rome.

“Κόσμον μέγαν ὅστις ἦτο
 ἄλλοτε καὶ κατεστράφη,

“That there was once a big
 world which is now destroyed

Μαρτυροῦσιν οἱ τῆς Ῥώμης
 παμμεγέθεις τόσοι τάφοι

the tombs of Rome so numerous
 and so colossal testify :

Τμήματα μαρμάρων κείνται εἰς
 τὴν γῆν ἀπερριμμένα,

shattered blocks of marble lie
 dispersed upon the ground

Ὡς ὅστ᾽ αὐ κοιμητηρίου εἰς τὸ
 χῶμα ἐσπαρμένα.

like bones scattered in the soil
 of a cemetery.

Εἰς πεδῖον μάχης ἦλθον ὁ καιρὸς
 ὁ πανδαμάτωρ

There came upon the battle-field
 all-subduing Time,

Καὶ ὁ νοῦς ὁ ἀρχιτέκτων, ὁ τῆς
 ὕλης παντοκράτωρ,

and Mind, the architect, the
 conqueror of matter ;

Καὶ τῆς πάλης των σημεῖα
 Τὰ κολοβωθέντα ταῦτα καὶ
 ἡμίθαιπα μνημεῖα.

and the signs of their contest are
 these mutilated and half-buried
 monuments.

Τὴν μεγάλην κεφαλὴν τοῦ μὲ
τὴν τήβεννον σκεπάσας,
Τῶν φονέων τοῦ ὁ Καῖσαρ τὰς
πληγὰς ἐδέχθη πάσας·
Εἰς πορφύραν καὶ ἡ Ῥώμη
σήμερον τετυλιγμένη
Τοὺς τραυματισμοὺς τοῦ χρόνου
ἔνα ἕνα ὑπομένει·

Ἡ τὸ πάλαι μέχρι Νείλου στή-
λας στήσασα τροπαίων,
Ἦδη συνεστάλη πᾶσα εἰς σωρὸν
πετρῶν ἀρχαίων·

Καὶ Νιώβη πετρωθεῖσα,
Εἰς θρηνηῶδες σχῆμα μένει, λαῶν
τέκνων στερηθεῖσα.

Ἐκ τῶν σωζομένων ὁμως δόμων
τῆς καὶ ἀνδριάντων

Ἐποπτεύεις ὅτι πόλις ἦτο
ἄλλοτε γιγάντων,

Καὶ νοεῖς ἐκ τῶν μεγάλων φόρων
τῆς καὶ προπυλαίων,

Ὅτι ἄλλοτε εἰς ταύτην ἔζη ἔθνος
βασιλέων.

Ἐκ τοῦ Κολοσσαίου, λέγεις,
πτέρυγας μακρὰς ἀπλώνων

Ἐφυγεν ὁ νικηφόρος ἀετὸς τῶν
λεγεῶνων,

Εἰς τὰ ὕψη τῶν ἀστέρων

Τῆς ἀλύσεως τοῦ κόσμου ἡμι-
θραύστους κρίκους φέρων·”

Ὅμολογῶ ὑμῖν πλείστας
χάριτας διὰ τὴν λαμπρὰν
ἀπαγγελίαν τῶν περὶ Ἰταλίας
ἠραιῶν στροφῶν τοῦ Σούτσου.
Ὅταν φθάσω εἰς Ἀθήνας δὲν
θὰ λησμονήσω ν' ἀγοράσω τὰ
ποιήματα τοῦ μουσολήπτου τού-
του ποιητοῦ· ἀλλὰ βλέπω
ἐφθάσαμεν εἰς Ῥώμην. Εἰς

Covering his noble head with
his toga,
Cæsar received all the stabs of
his assassins,
and Rome to-day wrapped in
purple
suffers one by one the wounds
of time :

she, who once as far as the Nile
raised the pillars of her trophies,
is now all reduced to a heap of
ancient stones ;
and a Niobe petrified,
she stands in her attitude of woe,
bereft of the nations who were
her children.

But from her buildings still
preserved and her statues
you discern that she was once a
city of giants,
and you judge from her vast
forums and her gateways
that once there lived in her a
race of kings :

from the Colosseum, you think,
spreading his wide wings,
the victory-bearing eagle of the
legions fled
to the starry heights,
carrying with him the half-
broken links of the chain that
bound the world.”

Very many thanks for your
splendid recitation of Soutsos'
beautiful stanzas about Italy.
When I arrive at Athens I will
not forget to buy the works of
this muse-inspired poet : but I
see we have arrived at Rome.
What hotel do you propose to
go to ?

ποιόν ξενοδοχείον προτίθεσθε
νὰ υπάγητε;

Εἰς τὸ Ἑπειρωτικὸν Ξενοδοχείον. Σὰς ἀφίνω λοιπὸν ὑγίαν· ἐλπίζω δέ, εἴαν ποτε ἐπισκεφθῆτε τὴν Κωνσταντινούπολιν, θὰ ἔλθητε νὰ με ἴδητε. Ἐπιτρέψατέ μοι νὰ σὰς δώσω τὸ ἐπισκεπτήριόν μου.

Σὰς εὐχαριστῶ πολὺ. Ἴδὸν καὶ τὸ ἰδικόν μου. Θὰ χαρῶ πολὺ νὰ σὰς ἴδω ἐν Κανταβριγία.

Σὰς εὐχαριστῶ. Χαίρετε λοιπὸν καὶ πάλιν.

Καλὴν ἐντάμωσιν.

Τώρα, φίλε Ἀνδρόκλεις, ἄς ἀφήσωμεν τὰ πράγματά μας ἐν τῷ σταθμῷ καὶ ἄς υπάγωμεν εὐθὺς νὰ προγευματίσωμεν εἰς τὸ Ξενοδοχείον Βριστόλης· ἐκείθεν δὲ μεταβαίνομεν ὅπου ἀγαπᾶτε.

Ποίαν ὥραν ἀναχωρεῖ ἐντευθεν ἡ ταχεῖα ἀμαξοστοιχία διὰ Βρεντήσιον;

Εἰς τὴν μίαν καὶ δέκα.

Τότε λοιπὸν δὲν πρέπει νὰ χάνωμεν καιρόν. Θὰ προφθάσωμεν ἄρα γε νὰ ἐπισκεφθῶμεν τὸν ναὸν τοῦ Ἁγίου Πέτρου καὶ τὸ Κολοσσαῖον;

Βεβαίωτατα.

Ἄς ἐπιβῶμεν λοιπὸν εἰς ταύτην τὴν ἀμαξαν.—Εἰς τὸ Ξενοδοχείον Βριστόλης.

Πολὺ καλὰ, κύριοι.

To the Continental Hotel. I wish you good-bye then: I hope, if you ever visit Constantinople, that you will come and see me. Allow me to give you my card.

Thank you very much. And here is mine. I shall be very glad to see you at Cambridge.

Thank you. Good-bye then again.

Au revoir.

Now then, friend Androcles, let us leave our things at the station, and go at once and get some breakfast at the Hôtel Bristol; and from there we will go wherever you like.

At what o'clock does the express start from here for Brindisi?

At ten minutes past one.

Then we must not lose any time. Shall we have time, I wonder, to pay a visit to St. Peter's and the Colosseum?

Most certainly.

Let us get then into this cab.—To the Hôtel Bristol.

All right, gentlemen.

ΔΙΑΛΟΓΟΣ ΙΑ΄

Ἐφοβούμην ὅτι δὲν θὰ προφθάσωμεν τὴν ἀμαξοστοιχίαν, ἀλλ' εὐτυχῶς οὐ μόνον ἤλθομεν ἐγκαίρως εἰς τὸν σταθμὸν, ἀλλ' ἔχομεν καὶ ἡμίσειαν ὥραν εἰς τὴν διάθεσίν μας.

Τώρα πρέπει νὰ κυττάξωμεν νὰ εὕρωμεν πάλιν μίαν κενὴν ἀμαξαν, ὅπως ἐν ἀνάσει δυνηθῶμεν νὰ ἐξακολουθήσωμεν τὰς συνδιαλέξεις ἡμῶν περὶ τῆς Νεοελληνικῆς φιλολογίας ἕως οὐ φθάσωμεν εἰς Βρεντήσιον.

Βλέπω ἐδῶ μίαν· ἀλλὰ πρέπει νὰ ὀμιλήσω εἰς τὸν ὀδηγὸν νὰ τὴν φυλάξῃ δι' ἡμᾶς.

Μὴ λησμονήσητε νὰ βάλητε καὶ κᾶτι τι εἰς τὸ χέρι του, διότι “τὰ δῶρα καὶ τοῖς θεοῖς εὐπρόσδεκτα.”

Μὴ σας μέλη, διότι πολὺ καλὰ εἰξεύρω ὅτι ἄνευ φιλοδωρημάτων οὐδὲν γίνεται τῶν δεόντων. . . . “ὦ χρυσέ, δεξίωμα κάλλιστον βροτοῖς,” πόσον εἶσαι παντοδύναμος! Θὰ ἔχωμεν ἀμαξαν ἀποκλειστικῶς δι' ἡμᾶς τοὺς δύο, ὅχι ὅμως ταύτην, ἀλλ' ἐκείνην, τὴν προτελευταίαν, εἰς τὴν ὁποίαν, ὡς βλέπετε, θέτουσι τὰ πράγματά μας.

DIALOGUE XI

I was afraid that we should not catch the train, but fortunately we have not only arrived in time at the station, but we even have half an hour at our disposal.

Now we must try to find an empty carriage again, so that we may be able to pursue at our ease our conversation about modern Greek literature till we arrive at Brindisi.

I see one here; but I must speak to the guard to keep it for us.

And do not forget to put something into his hand, for “presents are acceptable even to the gods.”

Make your mind easy about that, for I know very well that without presents nothing that is wanted can be done. . . . “O gold, the most welcome of all things to mortals!” How omnipotent thou art! We shall have a carriage exclusively for our two selves; not this one though, but that one, the last but one, into which, as

Νομίζω ὁ ὀδηγὸς μᾶς κάμνει
νεῦμα νὰ εἰσέλθωμεν εἰς τὴν
ἀμαξίαν μας· μᾶς περιμένει, ὡς
φαίνεται, νὰ ἔμβωμεν διὰ νὰ
κλειδώσῃ τὴν θύραν.

Ἄς εἰσέλθωμεν λοιπόν. Τώρα
δὲν ἔχομεν πλέον φόβον νὰ μᾶς
ἐνοχλήσῃ τις. Εἶνα. ὅλα μας
τὰ πράγματα ἐντὸς τῆς ἀμάξης;

Νομίζω, διότι δὲν βλέπω νὰ
λείπη τι.

Τί ὥρα εἶναι;

Κατὰ τὸ ὄρολόγιον τοῦ στα-
θμοῦ εἶναι μία καὶ ἐννέα, ὥστε
μετὰ ἓν λεπτὸν ἀναχωροῦμεν.
Ἰδοῦ, ὁ κῶδων ἤχεϊ, ἡ ἀμαξο-
στοιχία κινεῖται, ἀπερχόμεθα.

Ἄν καὶ ὀλίγας μόνον ὥρας
ἔμειναμεν ἐν Ῥώμῃ μεγάλως
ὅμως ἠὲ χαριστήθη ἐκ τῆς ἐπι-
σκέψεως ταύτης. Πολλῶν αἰώ-
νων ἱστορία ἀνελίσσεται εἰς τὸν
νοῦν τοῦ ἐπισκεπομένου τὰ μεγα-
λοπρεπῆ αὐτῆς μνημεῖα. Ὑπῆρ-
ξεν ἐποχὴ, καθ' ἣν ἡ Ῥώμη ἦτο
ἡ βασίλισσα τῶν πόλεων. Ἰδοὺ
τί λέγει ὁ Ἀθήναιος περὶ αὐτῆς,
“Οὐκ ἂν τις σκοποῦ πόρρω
τοξέων λέγοι τὴν Ῥώμην πόλιν
ἐπιτομὴν τῆς οἰκουμένης, ἐν ἣ
συνιδεῖν ἔστιν οὕτω πάσας τὰς
πόλεις ἰδρυμένας, καὶ κατ' ἰδίαν
δὲ τὰς πολλὰς, ὡς Ἀλεξανδρέων
μὲν τὴν χρυσήν, Ἀντιοχέων δὲ
τὴν καλήν, Νικομηδέων δὲ τὴν
περικαλλῆ, προσέτι τε τὴν
λαμπροτάτην πόλεων πασῶν
ὀπόσας ὁ Ζεὺς ἀναφαίνει, τὰς
Ἀθήνας λέγω.”

you see, they are putting our
things.

I think the guard is making
a sign to us to enter our carriage.
He is waiting, it seems, for us
to get in so that he may lock
the door.

Let us get in then. Now we
are no longer afraid that any one
will disturb us. Are all our
things in the carriage?

I think so, for I do not see
anything missing.

What o'clock is it?

By the station clock it is
nine minutes past one, so
that in one minute we start.
There goes the bell: the train
is moving: we are off.

Although we only stayed a
few hours in Rome, I derived
great pleasure from this visit.
The history of many ages is
unfolded to the mind of any-
one who visits her magnificent
monuments. There was a time
when Rome was the queen of
cities. Here is what Athenaeus
says of her: “Not far from the
mark would he be who should
call the city of Rome an epitome
of the inhabited world, for in
her one may see all cities in a
manner established, and especi-
ally the celebrated ones, as golden
Alexandria, beautiful Antioch,
surpassingly lovely Nicomedia,
and in addition to these ‘the
most splendid of all the cities
which Zeus renders illustrious’
I mean Athens.”

Ἄν καὶ ὁ Ἀθηναῖος τὸ παρακάνει ὀλίγον ὑπερεγκωμιάζων τὴν Ῥώμην, ἀμφιβολία ὅμως δὲν ὑπάρχει ὅτι τὸ μεγαλεῖον αὐτῆς ἐν τῇ ἀρχαιότητι ὑπῆρξε μοναδικόν. Περὶ δὲ τῆς παραγωγῆς τοῦ ὀνόματος αὐτῆς ἔγειναν πολλαὶ ἀμφισβητήσεις. Ὁ Πλούταρχος ἐν βίῳ Ῥωμύλου λέγει, “Τὸ μέγα τῆς Ῥώμης ὄνομα καὶ δόξη διὰ πάντων ἀνθρώπων κεχωρηκὸς ἀφ’ ὅτου καὶ δι’ ἣν αἰτίαν τῇ πόλει γέγονεν, οὐχ ὡμολόγηται παρὰ τοῖς συγγραφεύσιν.”

Ἄλλ’ ἢ Ῥώμη δὲν ὑπῆρξε μόνον ἐν τῇ ἀρχαιότητι ἐνδοξος, ἀλλὰ καὶ κατὰ τοὺς μεταγενεστέρους αἰῶνας. Ἐκ τῶν περιηγητῶν ὅσοι ἐπισκέπτονται αὐτὴν νῦν οἱ πλείστοι βεβαίως ἔρχονται οὐχὶ τόσοσιν διὰ τὸ Κολοσσαῖον καὶ τὰ ἄλλα ἀρχαῖα αὐτῆς μνημεῖα, ὅσον διὰ τὸν Ἅγιον Πέτρον, τὸ Βατικανὸν καὶ διὰ τὰ ἀπειράριθμα καλλιτεχνήματα, ἅπερ ἐν αὐτῇ εἶναι ἀποτεθησαυρισμένα· οἱ δὲ ἐγχώριοι, ἐν ᾧ μετὰ μεγάλης ἀδιαφορίας παρέρχονται τὰ μνημεῖα τῆς ἀρχαιότητος, πρὸ τοῦ μεγαλοπρεποῦς ὅμως ναοῦ τοῦ Ἁγίου Πέτρου κλίνουσι γόνυ καὶ μὲ στόμα χαίνον ἀτενίζουσι πρὸς αὐτόν.

Ἄλλ’ ἄς ἀφήσωμεν τὰ περὶ Ῥώμης καὶ ἄς ἴδωμεν ἕαν ἐν τῇ ὑμετέρᾳ συλλογῇ ἀποσπασμάτων ὑπάρχη τι ἄξιον ἀναγνώσεως. Τί εἶναι τοῦτο;

Εἶναι ἀπόσπασμα ἐκ βιβλίου

Although Athenaeus overdoes it a little, in his excessive praise of Rome, yet there is no doubt that its magnificence in ancient times was unique. Regarding the derivation of its name many controversies have arisen. Plutarch, in his life of Romulus, says: “The great name of Rome, which through its glory made its way among all men, whence and why it came to be given to the city historians are not agreed.”

Rome however was not only glorious in ancient times but also in subsequent ages. Most of the travellers who now visit it certainly go there not so much for the sake of the Colosseum and its other ancient monuments, as for the sake of St. Peter’s, the Vatican, and the numberless works of art which are stored there; and the natives of the place, while they pass by the monuments of antiquity with great indifference, yet bend the knee before the magnificent church of St. Peter and gaze at it with open mouth.

But let us leave the subject of Rome and let us see if there is in your collection of extracts anything worth reading. What is this?

It is an extract from a very

λίαν περιέργον, ὅπερ ὀνομάζεται “Φυσιολόγος” συνεγράφη δὲ κατὰ τὸ ἔτος 1568 ὑπὸ Δαμασκηνοῦ τοῦ Στουδίτου, μητροπολίτου Ναυπάκτου, εἰς τὴν λαλομένην γλῶσσαν τῶν ἡμερῶν του.

Τότε λοιπὸν ἄς τὸ διέλθωμεν, διότι οὕτω μετὰ τὴν ἐπιστολὴν τοῦ Βησσαρίωνος μεταβαίνομεν εἰς τὰ γλωσσικὰ δείγματα τοῦ 15^{ου} αἰῶνος. “Ἡ ἀράχνη εἶναι αὐτὸ τὸ ζῷον ὅπου κάμνει τὸ ὕφασμα εἰς τοὺς τοίχους. Εἶναι δὲ τεχνικὸν ζῷον, διότι ἐβγάζει ἀπὸ τὴν κοιλίαν του λεπτὸν ὕφασμα, καὶ στένει το μὲ τέχνην εἰς τὸν ἀέρα ὡσάν κύκλον· καὶ εἰς ταῖς ἄκραις τανύζει ἄλλα νήματα, διὰ νὰ στερεώσῃ καλὰ τὸ ὕφασμά του. Εἶτα κάθεται εἰς τὸ μέσον, καὶ ἐκδέχεται πότε νὰ πιασθῇ μυῖα, ἢ ἄλλο μικρὸν ζῷον πετόμενον· καὶ τότε ὑπάγει, καὶ τυλίγει το μὲ τὸ ὕφασμά της, διὰ νὰ μὴν δύναται νὰ φύγῃ, καὶ οὕτως τὸ τρώγει. Πλὴν ὅταν γεννήσῃ ἀποθνήσκει· διότι τὴν τρώγουν τὰ παιδιὰ της. Γεννᾷ δὲ ἡ ἀράχνη δύο, καὶ τὸ μικρότερον κάθεται εἰς τὴν μέσην τοῦ κύκλου, καὶ κυνηγᾷ ζῷον, ὅτι εἶναι μικρὸν καὶ δὲν φαίνεται· τὸ δὲ ἄλλο, τὸ μεγαλύτερον, κάθεται εἰς τὴν ἄκρην τοῦ ὕφασματος, διὰ νὰ μὴν τὸ βλέπουσι τὰ ζῷον καὶ φεύγουν.

Ὁ δράκων εἶναι ψάρι εἰς τὴν θάλασσαν, καὶ οἱ ἄνθρωποι τὸ λέγουν δράκαιναν, καὶ τὸ φαγί του εἶναι γλυκὸν καὶ ὠφέλιμον·

curious book called *The Naturalist*. It was written in the year 1568 by Damascenus Studites, bishop of Naupactus, in the vernacular language of his day.

Let us go through it then, for thus after the letter of Bessarion we pass to the specimens of the language of the sixteenth century. “The spider is that animal which makes its web on the walls. It is an ingenious animal, for it sends out a delicate web from its belly and constructs it artistically in the air in the form of a circle; and it stretches other threads to the outer parts so as to make its web thoroughly firm. Then it sits in the midst of it and waits till a fly is caught, or any other small flying insect; and then it goes and binds it round with its web, so that it cannot escape, and so eats it. But when it gives birth to young ones, it dies; for its children devour it. The spider produces two young ones, and the smaller one sits in the middle of the circle and hunts insects, because it is small and cannot be seen. The other, the larger one, sits at the extremity of the web that the insects may not observe him and take to flight.

The weever is a fish in the sea, and men call it the she-dragon, and its flesh is sweet and wholesome: but it has in

πλὴν ἔχει εἰς τὰ ποδάρια της
 φαρμακερὸν κεντρί μὲ τὸ ὁποῖον
 εἰάν κεντρίσῃ ἄνθρωπον ἀποθνή-
 σκει. Εἶναι δὲ ἰατρεία του νὰ
 τὸν σχίσῃς ἐκείνον τὸν δράκοντα
 νὰ βάλῃς τὸ συκῶτί του ἐπάνω
 εἰς τὴν πληγὴν. Διὰ τοῦτο
 προσέχουν οἱ ψαράδες, καὶ δὲν
 τὸν πιάνουν μὲ τὸ χέρι τους ἕως
 νὰ ψοφήσῃ. Εἶναι δὲ πλου-
 μιστὸς ὡσπερ ἔχιδνα καὶ μακρὸς
 ὡς ὄφεις, πλὴν εἶναι πλατὺς.

Ὁ δέλφινας εὐρίσκεται εἰς
 πᾶσαν θάλασσαν, καὶ εἶναι
 φιλάνθρωπον ζῷον. Καὶ ὅταν
 ἀκούσῃ εἰς καράβι νὰ τραγου-
 δοῦσιν, ἢ νὰ λαλοῦσιν ὄργανα,
 ἀκολουθεῖ μετ' ἐκείνο εἰς πολὺν
 τόπον· καὶ εἰάν καὶ εὕρῃ
 ἄνθρωπον πνιγμένον εἰς τὴν
 θάλασσαν, ἐβγάνει τον μὲ τὴν
 μύτην του κυλῶντας ἕως τὴν
 στερεὰν διὰ νὰ τὸν εὐροῦσιν οἱ
 ἄνθρωποι νὰ τὸν θάψουσιν. Ὁ
 δὲ ὕπνος του εἶναι τέτοιος·
 ἀπλώνεται εἰς τὸ κύμα τῆς
 θαλάσσης, καὶ ἀποκοιμᾶται,
 καὶ ἔτσι κοιμώμενος, καταβαίνει
 εἰς τὸ βάθος τῆς θαλάσσης·
 καὶ ὅταν ἐγγίσῃ κάτω εἰς τὸν
 ἄμμον, ἐξυπνᾷ καὶ πάλιν ἀνα-
 βαίνει ἐπάνω, καὶ πάλιν ἀπο-
 κοιμᾶται, καὶ τέτοιας λογῆς
 ἀπερνᾷ δύο τρεῖς ὥραις, καὶ
 αὐτὸς εἶναι ὁ ὕπνος του. Ὅταν
 δὲ ἀσθενήσῃ πρὸς θάνατον, τρώ-
 γει ἓνα ψάρι ὁποῦ λέγεται
 πίθηκος, καὶ εἶναι ὅμοιον τῆς
 μαιμοῦς, ὁποῦ εὐρίσκεται εἰς
 τὴν γῆν, καὶ ἔτσι ἰατρεύεται.
 Ὁ δὲ θηλυκὸς δέλφινας γεννᾷ

its fins a poisonous sting, with
 which if it stings a man, he dies.
 But it is a cure for it if you
 slit up the self-same weever and
 put its liver on the wound. On
 this account fishermen are care-
 ful, and do not take hold of it
 with their hand till it is dead.
 It is spotted like a viper, and
 long like a snake, but it is flat.

The dolphin is found in
 every sea, and is an animal
 which is fond of men. And
 when it hears people singing on
 board a ship, or playing instru-
 ments, it follows after it for a
 great distance: and if it finds
 a man drowned in the sea,
 it takes him out by rolling him
 to the land with its snout,
 so that people may find him and
 give him burial. Its sleep is in
 this fashion: it extends itself
 on the waves of the sea, and
 goes to sleep, and while thus
 asleep it descends into the
 depths of the sea, and when it
 touches the sand below, it wakes
 up and rises again to the surface,
 and again goes to sleep, and in
 this manner it passes two or
 three hours, and this is its sleep.
 When it is sick unto death, it
 eats a fish called the 'monkey,'
 and it is like the monkey which
 is found on land, and in this
 way it is cured. The female
 dolphin gives birth to only two
 young ones, and suckles them

μόνον δύο παιδιά, καὶ τὰ βυζάνει, ὡς τὰ τετράποδα ζῶα. Τόσον δὲ εἶναι φιλότεκνος, ὅτι ἔαν τύχη καὶ κτυπήσουν οἱ ψαράδες κανενὸς ἀπὸ τὰ παιδιά του, ἢ μὲ καμάκι, ἢ μὲ ἄλλο τίποτε κοντάρι, καὶ τύχη ἐκεῖ ἢ μάννα του παρόν, δὲν φεύγει, ἀλλὰ πέφτει καὶ ἐκείνη ἐπάνω εἰς τὰ παιδιά της, ἕως ὅπου κτυποῦν καὶ ἐκείνην, καὶ σκοτώνουν την. Ὅταν δὲ πιασθῇ εἰς τὸ δίκτυον ὁ δελφὶν ἡσυχάζει ἕως ὅπου σῆρουν τὸ δίκτυον οἱ ἄνθρωποι, διότι εἰς τὸ βάθος τοῦ νεροῦ αὐτὸς τρώγει ὅσα ψάρια εἶναι πιασμένα μέσα εἰς τὸ δίκτυον. Ὅταν δὲ βλέπῃ πῶς ἔφθασεν εἰς ὀλίγα νερά, τότε σχίζει μὲ τὴν μύτην του τὸ δίκτυον, καὶ φεύγει, καὶ διατὶ δὲν ἔχει σπάραχνα διὰ τοῦτο ἀπηδᾶ δυνατὰ εἰς τὸ νερόν, διότι μαζώνει τὸν ἀνασασμόν του καὶ ρίχνεται ὡσὰν σαγίτα. Ἐχουσι δὲ συνήθειαν οἱ δέλφινες, καὶ ὅταν πλέουσι πολλοὶ βάλλουσιν ἐμπρὸς τοὺς τὰ παιδιά τοὺς, καὶ καταπόδιν τοὺς θηλυκοὺς, καὶ ὕστερον ἀκολουθοῦν καὶ οἱ ἀρσενικοί."

Ὁ Στουδίτης νομίζω πρέπει νὰ ἐγνώριζεν ἀπὸ στήθους τὰς περὶ ζῶων τερατολογίας τοῦ Αἰλιανοῦ· εἶναι ὁμῶς ἀξιόπαινος, διότι ἔγραψεν εἰς ὕψος ἀπλοῦν καὶ δημοτικόν, μετὰ τινος γλαφυρότητος.

Ἴδον καὶ ἕτερον δείγμα τῆς τότε δημοτικῆς γλώσσης. Εἶναι δὲ μετάφρασις τῆς Βατραχομονο-

like the quadrupeds. It is so fond of its young that if it happen that the fishermen strike one of its little ones with a harpoon or other lance of any kind, and if its mother chance to be present there, she does not make her escape but throws herself over her young, till they strike her also and kill her. When the dolphin is caught in the net, it remains quiet till the men drag the net, because in the depth of the water it eats as many fish as have been caught in the net. When it sees that it has reached shallow water, then it slits the net with its snout and escapes, and, owing to its not having gills, it leaps powerfully in the water, because it collects its breath and darts like an arrow. The dolphins have a custom, when many of them swim together, of putting their young ones in the front of them and the females behind, and the males follow last."

Studites, I think, must have known by heart the prodigious tales about animals of Aelianus ; but he is deserving of praise for having written in a simple and popular style with a certain amount of elegance.

Here is another specimen of the popular language of that time. It is a translation of the

μαχίας εἰς τὴν λαλουμένην
γλώσσαν τοῦ ἸΣ' αἰῶνος.

Εἰξεύρετε ὑπὸ τίνος ἔγεινεν ἡ
μετάφρασις;

Μάλιστα· ἀλλὰ θ' ἀφήσω
αὐτὸν τὸν μεταφραστὴν νὰ σᾶς
εἶπῃ τὸ ὄνομά του ἐν τῇ ἀγγελίᾳ
ἣν προτάσσει εἰς τὴν μετάφρασιν
του. Εἶναι δὲ αὕτη ἐν εἰδει
διαλόγου μεταξύ φιλοβιβίου
τινὸς μὴ εἰδότης τὴν ἀρχαίαν
'Ελληνικήν, καὶ βιβλιοπώλου.

Μὴ βραδύνετε λοιπὸν νὰ
μοι τὴν ἀναγνώσητε, διότι εἶμαι
ἀνυπόμονος νὰ τὴν ἀκούσω.

'Ακούσατε λοιπὸν·

Battle of the Frogs and Mice into
the vernacular language of the
16th century.

Do you know by whom the
translation was made?

Yes: but I will leave the
translator himself to tell you
his name in the notice which
he prefixes to his translation.
It is in the form of a dialogue
between a certain bibliophile
unacquainted with ancient Greek
and a bookseller.

Do not delay then to read it
to me, for I am impatient to
hear it.

Listen, then.

Φιλόβιβλος. Μὴ νᾶχῃς τίποτε βιβλιὸν νέο νὰ μοῦ πουλήσῃς;

Βιβλιοπώλης. Ναί, ἔχω ἓνα εὖμορφο, κ' ἰδές το ἂν ὀρίσῃς.

Φιλόβιβλος. Εἰπέ μου πῶς τὸ λέγουσι, τὶ τώρα δὲν ἀδειάζω,
'Εχω δουλειὰ σπουδακτική, δὲν στέκω νὰ διαβάζω.

Βιβλιοπώλης. Ὁμήρου τοῦ σοφώτατου Βατραχομνομαχία.

Φιλόβιβλος. Δὲν κάμνει τοῦτο δι' ἐμέ, ὅτι 'μιλεῖ βαθεῖα.

Βιβλιοπώλης. Μᾶλλον 'μιλεῖ ἀπλούστατα, γιὰτὶ μεταγλωτ-
τίσθη

Καὶ ἀπὸ στίχον ἔμμετρον τώρα ἐρημαρίσθη.

Φιλόβιβλος. 'Σὲ ρῆμα εἶναι τὸ λοιπὸν, δός μου το, μὴν ἀργήσῃς,
Καὶ ἔπαρέ μου εἰς αὐτὸ ὃ τι ἐσὺ ὀρίσῃς.

'Αλλὰ ἐτοῦτο σ' ἐρωτῶ, παρακαλῶ σε 'πέ το,

Τίς εἰς τὴν ρῆμα τῷβαλε καὶ μεταγλώττισέ το;

Βιβλιοπώλης. 'Ξεύρεις τον καὶ γνωρίζεις τον, φίλος σου εἶναι
κεῖνος,

Εἶναι ἀπὸ τὴν Ζάκυνθον, Δημήτριος ὁ Ζῆνος.

Translation of the above Dialogue between a Bibliophile and a Bookseller

Bibliophile. Have you any new book, I wonder, to sell me?

Bookseller. Yes, I have a nice one: have a look at it if you wish.

- Bibliophile.* Tell me what they call it, for I have no leisure now : I have pressing business and cannot stay to read it.
- Bookseller.* It is the *Battle of the Frogs and Mice* of the most learned Homer.
- Bibliophile.* This will not do for me, for his language is too deep for me.
- Bookseller.* On the contrary, the language is most simple, for it has been translated ; and from metrical verse it has now been turned into rhyme.
- Bibliophile.* Is it then in rhyme ? Give it to me : do not delay, and take from me whatever you want for it ; but I ask you this, and I beg you, tell me who put it into rhyme and translated it ?
- Bookseller.* You know him and are acquainted with him, he is a friend of yours : it is Demetrius Zenos of Zante.

Εὐφύεστατα ὁ ἐκ Ζακύνθου μεταφραστῆς γνωστοποιεῖ εἰς τοὺς φιλαναγνώστας τὸ βιβλίον του. *Ἐγειναν ἔκτοτε καὶ ἄλλαι μεταφράσεις τῆς Βατραχομυομαχίας εἰς τὴν λαλουμένην Ἑλληνικὴν ;

Μάλιστα, ἔγειναν ἄλλαι τρεῖς, αἱ ἐξῆς· ἡ ὑπὸ τοῦ ἐκ Κρήτης Ἀντωνίου τοῦ Στρατηγοῦ, τυπωθεῖσα ἐν Βενετίᾳ παρὰ Ν. Γλυκεῖ τῷ 1745, ἡ ὑπὸ Γεωργίου τοῦ Ὄστοβηκ, πρωτονοταρίου ἐν τῷ πατριαρχείῳ Κωνσταντινουπόλεως, τυπωθεῖσα ἐπίσης ἐν Βενετίᾳ παρὰ Ν. Γλυκεῖ τῷ 1746, καὶ ἡ ὑπὸ Ἰωάννου Βηλαρᾶ γενομένη περὶ τὴν δευτέραν δεκαετηρίδα τοῦ παρόντος αἰῶνος.

Θὰ προσπαθήσω ὅταν φθάσωμεν εἰς τὴν Ἑλλάδα νὰ εὑρω ταύτας τὰς ἐκδόσεις· ἀλλ' ἄς

The translator from Zante very cleverly makes his book known to people fond of reading. Have there been since then any other translations of the *Battle of the Frogs and Mice* into vernacular Greek ?

Yes, there have been three others, the following : that by Antonius Strategus of Crete, printed at Venice by N. Glykys in 1745 ; that by George Ostovitch, chief notary in the patriarchate of Constantinople, also printed at Venice by N. Glykys in 1746 ; and the one made by Johannes Belaras about the second decade of the present century.

I will endeavour, when we arrive in Greece, to find these editions ; but let us now go

διέλθωμεν τώρα μέρος τῆς μεταφράσεως τοῦ Ζήνου.

Δὲν νομίζετε ὅτι θὰ ἴναι καλύτερον ν' ἀναγνώσωμεν πρότερον τὸ ἀρχαῖον κείμενον;

Βεβαίωτατα. Ἐγὼ λοιπὸν θ' ἀναγνώσω τὸ ἀρχαῖον κείμενον καὶ ὑμεῖς τὴν μετάφρασιν. Συμφωνῶ.

through part of Zenos' translation.

Do you not think that it would be better for us to read first the ancient text?

Most certainly. I will read then the ancient text and you the translation. I agree.

Ἀρχαῖον Ἑλληνικὸν κείμενον
τῆς

Βατραχομομαχίας

Ἀρχόμενος πρῶτον Μουσῶν χορὸν ἐξ Ἑλικῶνος

Ἐλθεῖν εἰς ἔμὸν ἦτορ ἐπέυχομαι εἶνεκ' αἰοιδῆς,

Ἦν νέον ἐν δέλτοιω ἐμοῖς ἐπὶ γούνασι θῆκα,

Δῆριν ἀπειρεσίην, πολεμόκλονον ἔργον Ἄρηος,

Εὐχόμενος μερόπεσσι ἐς οὐατα πᾶσι βαλέσθαι,

Πῶς μῦες ἐν βατράχοισιν ἀριστεύσαντες ἔβησαν,

Γηγενέων ἀνδρῶν μιμούμενοι ἔργα Γιγάντων,

Ὡς λόγος ἐν θνητοῖσιν ἔην· τοιῆν δ' ἔχεν ἀρχήν.

Μῦς ποτε διψαλέος, γαλέης κίνδυνον ἀλύξας,

Πλησίον ἐν λίμνῃ ἀπαλὸν προσέθηκε γένειον,

Ὑδατι τερπόμενος μελιθεῖ· τὸν δὲ κατεΐδε

Διμνοχαρῆς πολύφημος, ἔπος δ' ἐφθέγγετο τοῖον·

Ξεῖνε, τίς εἶ; πόθεν ἦλθες ἐπ' ἤονα; τίς δέ σ' ὁ φύσας;

Πάντα δ' ἀλήθευσον μὴ ψευδόμενόν σε νοήσω.

Εἰ γάρ σε γνοίην φίλον ἄξιον, εἰς δόμον ἄξω,

Δῶρα δέ τοι δώσω ξεινήϊα πολλὰ καὶ ἐσθλά.

Εἰμὶ δ' ἔγὼ βασιλεὺς Φυσίγναθος, ὃς κατὰ λίμνην

Τιμῶμαι, βατράχων ἠγούμενος ἤματα πάντα·

Καὶ με πατὴρ Πηλεὺς ποτε γείνατο, Ὑδρομεδοῦση

Μιχθεῖς ἐν φιλότῃ παρ' ὄχθας Ἠριδανοῖο.

Καὶ δέ σ' ὀρώ καλόν τε καὶ ἄλκιμον ἔξοχον ἄλλων,

Σκηπτοῦχον βασιλῆα καὶ ἐν πολέμοισι μαχητὴν

Ἐμμεναι· ἀλλ' ἄγε, θάσσον ἐν γενεῇν ἀγόρευε.

Τὸν δ' αὖ Ψυχάρπαξ ἠμείβετο, φώνησέν τε·

Τίπτε γένος τοῦμόν ζητεῖς, φίλε; δῆλον ἅπασιν

Ἄνθρωποι τε, θεοῖς τε, καὶ οὐρανίοις πετενηοῖς.
 Ψυχάρπαξ μὲν ἐγὼ κικλήσκομαι· εἰμὶ δὲ κοῦρος
 Τρωξάρταο πατρὸς μεγαλήτορος· ἡ δὲ νυ μήτηρ
 Λειχομύλη, θυγάτηρ Πτεροτρῶκτου βασιλῆος.
 Γείνατο δ' ἐν καλύβῃ με, καὶ ἐξεθρέψατο βρωτοῖς, 80
 Σύκοις καὶ καρύοις καὶ ἐδέσμασι παντοδαποῖσι.
 Πῶς δὲ φίλον ποιῆ με, τὸν ἐς φύσιν οὐδὲν ὁμοῖον ;
 Σοὶ μὲν γὰρ βίος ἐστὶν ἐν ὕδασι· αὐτὰρ ἔμοιγε,
 Ὅσσα παρ' ἀνθρώποις τρώγειν ἔθος· οὐδέ με λήθει
 Ἄρτος τρισκοπάνιωτος ἐπ' εὐκύκλου κανέοιο, 85
 Οὐδὲ πλακοῦς τανύπεπλος, ἔχων πολὺ σησαμότυρον,
 Οὐ τόμος ἐκ πτέρνης, οὐχ ἡπάτα λευκοχίτωνα,
 Οὐ τυρὸς νεόπηκτος ἀπὸ γλυκεροῖο γάλακτος,
 Οὐ χρηστὸν μελίτωμα, τὸ καὶ μάκαρες ποθέουσιν,
 Οὐδ' ὅσα πρὸς θοίνας μερόπων τεύχουσι μάγειροι, 40
 Κοσμοῦντες χύτρας ἀρτύμασι παντοδαποῖσιν.
 [Οὐδέ ποτ' ἐκ πολέμοιο κακὴν ἀπέφευγον αὐτήν,
 Ἄλλ' ἰθὺς μετὰ μῶλον ἰὼν προμάχοισιν ἐμίχθην.
 Οὐ δέδι' ἀνθρωπον, καίπερ μέγα σῶμα φοροῦντα,
 Ἄλλ' ἐπὶ λέκτρον ἰὼν καταδάκνω δάκτυλον ἄκρον, 45
 Καὶ πτέρνης λαβόμην, καὶ οὐ πόνος ἀνδρα ἵκανε,
 Νήδυμος οὐδ' ἀπέφευγεν ὕπνος, δάκνοντος ἐμεῖο.
 Ἄλλὰ δύο πάντων πέρι δεΐδια πᾶσαν ἐπ' αἶαν,
 Κίρκον καὶ γαλέην, οἳ μοι μέγα πένθος ἄγουσι,
 Καὶ παγίδα στονόεσσαν, ὅπου δολόεις πέλε πότμος. 50
 Πλείστον δὴ γαλέην περιδείδια, ἣτις ἀρίστη,
 Ἡ καὶ τρωγλοδύοντα κατὰ τρώγλην ἐρεεῖνει.]
 Οὐ τρώγω ραφάνας, οὐ κράμβας, οὐ κολοκύντας,
 Οὐ σεύτλοις χλωροῖς ἐπιβόσκομαι, οὐδὲ σελίνοις·
 Ταῦτα γὰρ ὑμέτερ' ἐστὶν ἐδέσματα τῶν κατὰ λίμνην. 55
 Πρὸς τάδε μειδήσας Φυσίγναθος ἀντίον ἠῦδα·
 Ξεῖνε, λίην αὐχεῖς ἐπὶ γαστέρι· ἐστι καὶ ἡμῖν
 Πολλὰ μάλ' ἐν λίμνῃ καὶ ἐπὶ χθονὶ θαύματ' ἰδέσθαι·
 Ἄμφιβιον γὰρ ἔδωκε νομὴν βατράχοισι Κρονίων,
 Σκιρτῆσαι κατὰ γῆν, καὶ ἐν ὕδασι σῶμα καλύνσαι. 60
 Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, εὐχερές ἐστι.
 Βαῖνέ μοι ἐν νώτοισι, κράτει δέ μοι, μήποτ' ὄλαι,
 Ὅπως γηθόσυνος τὸν ἐμὸν δόμον εἰσαφίκηαι.
 Ὡς ἄρ' ἔφη, καὶ νῶτ' ἐδίδου· ὁ δ' ἔβαινε τάχιστα,
 Χεῖρας ἔχων τρυφεροῖο κατ' αὐχένος, ἄλματι κούφῃ. 65
 Καὶ πρῶτον μὲν ἔχαιρεν, ὅτ' ἔβλεπε γείτονας ὄρμους,

Νήξει τερπόμενος Φυσιγνάθου· ἀλλ' ὅτε δὴ ῥα
 Κύμασι πορφυρέοις ἐπεκλύζετο, πολλὰ δακρῶνων,
 Ἄχρηστον μετάνοιαν ἐμέμφετο, τίλλε δὲ χαιίτας,
 Καὶ πόδας ἔσφιγγεν κατὰ γαστέρος· ἐν δὲ οἱ ἦτορ 70
 Πάλλετ' ἀηθείη, καὶ ἐπὶ χθόνα βούλεθ' ἰκέσθαι.
 Δεινὰ δ' ὑπεστονάχιζε φόβου κρυόεντος ἀνάγκη.
 Οὐρὴν πρῶθ' ἤπλωσεν ἐφ' ὕδασι, ἤντε κώπην
 Σύρων, εὐχόμενός τε θεοῖς ἐπὶ γαίαν ἰκέσθαι,
 [ὑδασι πορφυρέοισιν ἐκλύζετο· πολλὰ δ' ἐβώστρει,] 75
 Καὶ τοῖον φάτο μῦθον, ἀπὸ στόματος δ' ἀγόρευσεν.

Οὐχ οὕτω νώτοισιν ἐβάστασε φόρτον ἔρωτος
 Ταῦρος, ὅτ' Εὐρώπην διὰ κύματος ἦγ' ἐπὶ Κρήτην,
 Ὡς ἔμ' ἐπιπλώσας ἐπινώτιον ἦγεν ἐς οἶκον
 Βάτραχος ὑψώσας ὠχρὸν δέμας ὕδατι λευκῷ. 80

Ὑδρος δ' ἑξαπίνης ἀνεφαίνετο, δεινὸν ὄραμα
 Ἀμφοτέροισι, ὄρθον δ' ὑπὲρ αὐχένος εἶχε τράχηλον.
 Τοῦτον ἰδὼν κατέδου Φυσιγνάθος, οὔτι νοήσας,
 Οἷον ἐταῖρον ἔμελλεν ἀπολλύμενον καταλείπειν·
 Δὺ δὲ βάθος λίμνης καὶ ἀλεύατο κῆρα μέλαιναν. 85
 Κεῖνος δ' ὡς ἀφέθη, πέσεν ὑπτίως εὐθὺς ἐς ὕδωρ,
 Χεῖρας δ' ἔσφιγγεν καὶ ἀπολλύμενος κατέτριψε.
 Πολλάκι μὲν κατέδυνεν ἐφ' ὕδατι, πολλάκι δ' αὖτε
 Λακτίζων ἀνέδυνε· μόρον δ' οὐκ ἦν ὑπαλύξαι.

Δευόμεναι δὲ τρίχες πλείστον βάρος εἶλκον ἐπ' αὐτῷ· 90
 Ὑστατα δ' ὀλλύμενος τοίους ἐφθέγγατο μύθους·

Οὐ λήσεις δολίως, Φυσιγνάθε, ταῦτα ποιήσας,
 Ναυηγὸν ρίψας ἀπὸ σώματος, ὡς ἀπὸ πέτρης!
 Οὐκ ἂν μου κατὰ γαίαν ἀμείνων ἦσθα, κάκιωτε,
 Παγκρατίῳ τε, πάλη τε, καὶ εἰς δρόμον, ἀλλὰ πλανήσας 95
 Εἰς ὕδωρ μ' ἔρριψας· ἔχει θεὸς ἐκδικὸν ὄμμα,
 Ποιῆν δ' αὖ τίσεις σὺ μῦθων στρατῷ, οὐδ' ὑπαλύξεις·
 Τοῦτ' εἰπὼν ἀπέπνευσεν ἐν ὕδατι·

Μετάφρασις τῆς Βατραχομυομαχίας
 εἰς τὴν λαλουμένην Ἑλληνικὴν
 ὑπὸ Δ. Ζήνου.

Προτοῦ ν' ἀρχήσω δέομαι τὸν ὑψιστὸν τὸν Δία
 Νά μ' ἀποστείλῃ βοηθοὺς στοῦτην τὴν ἱστορίαν

Ταῖς μούσαις ὅπου κατοικοῦν στ' ὄρος τοῦ Ἑλικῶνος,
 Γιατὶ ἐγὼ δὲν δύναμαι νὰ λογαριάσω μόνος
 Μάχην τὴν πολυτάραχον τοῦ ἰσχυροῦ τοῦ Ἄρη, 5
 Ὅποῖος θεὸς λογίζεται καὶ θεῖον παλικάρι.
 Ὅλους λοιπὸν παρακαλῶ, νᾶχετε τὴν ὑγεία σας,
 Εἰς νοῦν καλὰ νὰ βάλετε, ν' ἀνοίξετε τὰ φτιά σας.
 Ν' ἀκούσετε γιατί ἀφορμὴ οἱ ποντικοὶ ἐποίκαν
 Στοὺς βορθακοὺς μάχην πολλήν, κεῖς πόλεμον ἐμπήκαν· 10
 Κιανθρώπους ἐμμήθησαν τοὺς παλαιοὺς τοὺς ἄνδρες,
 Ὡσὰν τὸ λέγουν κ' ἄδεται τοὺς φοβεροὺς γιγάντες.
 Ἐναν καιρὸν ὁ ποντικὸς ἠβρέθη ἰδρωμένος,
 Γιατὶ τῆς γάτας ἔφυγε κ' ἦτονε διψασμένος·
 Κεῖς λίμνην ἐκατήντησε τὴν δίψαν του νὰ βγάλῃ, 15
 Καὶ τὸ πηγοῦνι τούβρεξε μὲ ὄρεξιν μεγάλη.
 Ὁ βόρθακας τὸν ἐρωτᾷ, “ξένε μου ποῖος εἶσαι;
 Καὶ πόθεν ἦλθες ἐδώπᾳ; μὲ μὲν' φιλία ποῖσε.
 Εἰπές μου τὴν ἀλήθειαν τίς εἶναι οἱ γονεῖς σου;
 Καὶ μὴ μοῦ κρύψῃς τίποτες τὸ ποῖσαν οἱ δικοὶ σου. 20
 Κιὰ σέ γνωρίσ' ἀληθινὸν θεὸς ἔχει τὴ φιλία μου
 Καὶ νὰ σέ μπάσω νὰ ἰδῆς ὅλην τὴν κατοικιά μου·
 Καὶ φιλικὰ χαρίσματα ἐγὼ νὰ σοῦ χαρίσω
 Καὶ νὰ σέ στρέψω τάσσω σου πάλιν ὀμπρὸς ὀπίσω.
 Τὴν λίμνην τούτην ποῦ θωρεῖς ἐγὼ τὴν κυριεύω, 25
 Τοὺς βορθακοὺς ὅπου ν' ἐδῶ ὄλους τοὺς βασιλεύω.
 Φυσιόγαθον μὲ κράζουσι· νὰ πῶ καὶ τὸν πατέρα
 Τίς εἶναι ποῦ μ' ἐγέννησε καὶ ποιᾶναι ἡ μητέρα·
 Πηλὸν τὸν ὀνομάζουσι καὶ κείνην Ὑγρασία,
 Οἱ δύο μ' ἀναθρέψουσι μὲ ἄλλα τους παιδιά. 30
 Στὸν Ἐρδανὸν τὸν ποταμὸν ἐκεῖ ἐγνωριστῆκαν
 Ἀλλήλως ἐφιλεύτησαν καὶ τότε ἐσμιχθῆκαν.
 Ἐμένα τότ' ἐγέννησαν στοῦ ποταμοῦ τὰ χεῖλη·
 Εἶπέ καὶ σὺ τὸ γένος σου καὶ νὰ γενοῦμε φίλοι·
 Γιατὶ καὶ σὺ μοῦ φαίνεσαι κατὰ τὴν θεωρία 35
 Ἀπὸ μορφιάν καὶ δύναμιν νὰ ἔχῃς βασιλεία.”
 Τότε τοῦ ἀποκρίθηκε ὁ ποντικὸς καὶ εἶπε,
 “Τί τὸ ζητᾷς τὸ γένος μου; τὸ ὄνομά μου λείπε·
 Τοῖς πᾶσι εἶναι φανερὸν Ἀσίας καὶ Εὐρώπης,
 Τοῖς πετεινοῖς τοῦ οὐρανοῦ, θεοῖς καὶ τοῖς ἀνθρώποις. 40
 Ὅμως ἂν θέλῃς καὶ ποθῆς εἰς θύμησιν νὰ ἔχῃς
 Τὸ ὄνομα τοῦ γένους μου καὶ σὺ νὰ τὸ κατέχῃς,
 Μετὰ χαρᾶς νὰ σοῦ τὸ πῶ, ἀκουσε πῶς καλοῦμαι,

Ψυχάρπαγα μὲ λέγουσι καὶ δὲν τὸ ἀπαρνοῦμαι.
 Υἱὸς τοῦ μεγαλόψυχου εἶμαι τοῦ Ψωμοφάγου 45
 Ὅπουν' τὸ γένει' του μακρὸν παρόμοιον τοῦ τράγου.
 Ἡ μήτηρ μου εὐγενικὴ τὴν κράζουσι Δειχομύλη,
 Τὸν πλειὸν καιρὸν εὐρίσκειται κάτασπρη εἰς τὰ χεῖλη.
 Τοῦ Λαρδοφάγου τοῦ ῥηγὸς λέγεται θυγατέρα·
 Ἐκείνη μ' ἔφευρεν εἰς φῶς κεῖς τὸν γλυκὺν ἀέρα. 50
 Καὶ σ' ἐκαλύβη μέκαμε ὄχι μ' ὀλίγον κόπον,
 Καὶ μὲ τροφαῖς μ' ἀνέθρεψε ὅπουνε τῶν ἀνθρώπων·
 Μὲ σῦκα, μὲ καρῦδια καὶ μὲ τὰ λεφτοκάρνα,
 Καὶ μὲ καλὰ ἀμύγδαλα, ἐκείνα τὰ καθάρια.
 Καὶ τώρα ἄλλα περισσὰ γεμίζω τὴν κοιλιὰ μου· 55
 Καὶ πῶς ἐσὺ Φυσίγναθε νὰ ἔχῃς τὴν φιλιὰ μου,
 Ποῦ δὲν ὁμοιάζει ἡ φύσις μας εἰς ἐκείνα τὸν τρόπον ;
 Ἡ ἐδικὴ μου δίαιτα ὁμοιάζει τῶν ἀνθρώπων·
 Ἐσὺ τὸ ὕδωρ κατοικεῖς καὶ εἶναι ἡ ζωὴ σου,
 Ἐκ τοῦ νεροῦ τὰ βότανα γίνεται ἡ θροφή σου. 60
 Ἐγὼ ἀπόσα βρίσκονται στὰ σπίτια τῶν ἀνθρώπων,
 Ἀπ' ὅλα τρώγω θαρρετὰ χωρὶς κανένα κόπον.
 Δὲν με λανθάνει τὸ ψωμὶ τὸ καλοζυμωμένο,
 Οὐδ' ἄμορφο φαλάγγιον μὲ μέλι γεναμένο,
 Οὐδὲ καλάϊς αὐγόπηταις ἢ πολυσουσαμάταις, 65
 Οὐδὲ ἐκείναις ἢ λευκαῖς ὅπουναι ζαχαράταις,
 Οὐδὲ νεόπηκτο τυρὶ ποῦ κάμνουν μὲ τὸ γάλα,
 Οὐδὲ μυζήθραις ἀπαλαῖς καὶ τὰ τυρία τᾶλλα·
 Δὲν με λανθάνει γλύκυσμα ὅπ' ὄλοι τ' ἀγαποῦσι
 Καὶ οἱ οὐράνιοι θεοὶ ἅπαντες τὸ ποθοῦσι· 70
 Οὐδ' ἄλλα ὅσα φαγητὰ, ποῦ βράζουσι μὲ τζουκάλια
 Οἱ μάγειροι ποῦ ξεύρουσι καὶ κάνουσι τὰ κάλλια,
 Καὶ μέσα σ' αὐτὰ βάνουσι ταῖς κάλλιας μυρωδιαῖς
 Ποῦ φέρνουν ἐκ τῆν Ἰντία καὶ κάμνουν ἀρτυσιαῖς.
 Ἐγὼ κ' εἰς μάχαις ἔτυχα, δὲν ἔφυγα ποτέ μου 75
 Τὸν θάνατον ποῦ μέλλεται νάλθη ἐκ τοῦ πολέμου,
 Καὶ χρεῖα ἀνέμαι πούπετες δὲν τρέχω στὴν σκουτέλα,
 Ἀλλὰ κεινοὺς ἐσμίγομι ὅσ' εἶναι στὴν προστέλα,
 Καὶ νὰ σοῦ πῶ πορσότερο ἄνθρωπον δὲν φοβοῦμαι
 Καὶ τοῦτο ἐν' ἀληθινὸ καὶ δὲν τὸ ἐπαινοῦμαι. 80
 Ὑπάγω εἰς τὸ στρῶμά του ἐκεῖ ὅπου κοιμᾶται,
 Δαγκώνω τον στὸ δάκτυλο καὶ δὲν ἀνανοᾶται,
 Δαγκάνω καὶ τὴν φθέρνα του, τίποτε δὲν τὸ χρίζει,
 Ἀμὴ κοιμᾶται νόστιμα τόσο τε ῥοχαλίζει.

Ἀπόσα βρίσκονται στὴν γῆν τίποτα δὲν τὰ τάσσω, 85
 Τὸν γάτον καὶ τὸν γέρακα περίσσια τοὺς τρομάσω,
 Καὶ κείνην τὴν ξυλόγατα ὄλοι μας τὴν μισοῦμε,
 Μὲ δόλον δίδει θάνατον γιὰ τοῦτο τὴν φοβοῦμαι.
 Τὴν γάτα ὅπου τὴν ἰδῶ καὶ κεῖ ποῦ τὴν γροικήσω,
 Ἀπὸ τὸν φόβον μ' ἔρχομαι σχεδὸν νὰ ξεψυχήσω, 90
 Καὶ δῶ καὶ κεῖ στοχάζομαι τὸ πῶς νὰ τῆς γλυτώσω,
 Καὶ νάβρω τρύπα κεῖ κοντὰ νὰ σώσω νὰ τρουνπῶσω,
 Μήπως καὶ καταλάβη με καὶ σῶση καὶ μὲ πνίξη,
 Κ' εἰς τοῦτο τῶμορφον κορμὶ τὰ νύχια τῆς ναμπήξη.
 Αὐτὰ τὰ τρία βρίσκονται σὲ κάμπους καὶ εἰς ὄρη, 95
 Ἐμένα καὶ τοῦ γένους μου ἔχθροὶ θανατηφόροι.
 Μὰ σὺ φοβάσαι ἅπαντα μικρά τε καὶ μεγάλα,
 Συρνόμενα, πετούμενα, ἀνθρώπους καὶ τὰ ἄλλα,
 Κιωσὰν τὸ λέγει ἡ παροιμία, τὸν ἴσκιο σου φοβᾶσαι,
 Μόν' ἡ φωνὴ σου ἡ σκληρὴ σὲ δείχνει κατι νᾶσαι. 100
 Ἐγὼ δὲν τρώγω λάχανα, τῆς λίμνης τὰ βοτάνια,
 Οὐδὲ κραμπιά, οὐ σέλινα, οὐ πράσα καὶ ραπάνια.
 Αὐτήνα ὄλα τρώγετε ἐσεῖς καὶ τ' ἀγαπάτε,
 "Ὅσοι εἰς λίμνην στέκεσταν, καὶ μέσα κατοικᾶτε."
 Καὶ τότε ὁ Φυσίγναθος μὲ ταῦμορφά του ἤθη 105
 Τὸν Ψιχαρπάκτην ἔβλεπε, λέγοντας τ' ἀποκρίθη·
 "Πολλὰ καυχᾶσαι, φίλε μου, ἐσὺ στὴν λαιμαργίαν
 Πῶς ἀπὸ νοστιμόγλυκα γεμίζεις τὴν κοιλίαν.
 Καὶ εἰς ἡμᾶς εὐρίσκονται φαγιά γιὰ τὴ ζωὴ μας,
 Κ' εἰς τὰ νερὰ καὶ εἰς τὴν γῆν γεννᾶται ἡ θροφή μας. 110
 Χάριν διπλὴν μᾶς ἔδωκεν ὁ Ζεὺς νὰ χαιρομᾶσθε
 Καὶ γῆν γιὰ νὰ χορεύωμεν κ' ὕδωρ νὰ κρυβομᾶσθε,
 Καὶ μέσα κ' ἔξω ἔχομεν οἴκους ποῦ κατοικοῦμε,
 Ἄν θέλῃς ν' ἄλθῃς καὶ ἐσὺ ἀντάμα νὰ ἐμποῦμε
 Ἀνάβα εἰς τὴν ράχι μου εὐκόλα νὰ σεμπᾶσω, 115
 Ἀλήθεια κράτει μὲ σφικτὰ μὴ πέσης καὶ σὲ χάσω,
 Καὶ σὰν ἐμποῦμε πίστευσον θέλεις χαρῆ περίσσια,
 Κ' εἰς τόβγα νάχῃς χάρισμα, καὶ ἔμορφα κανίσκια."
 Τοὺς λόγους τοῦτους ἔπαψε, τὴν ράχιν του γυρίζει,
 Κ' ὁ ποντικὸς ἐλεύθερα ἀπάνου του καθίζει, 120
 Κιαπόκοτα τὰ χέρια του στὸν τράχηλό τ' ἀπλώνει,
 Ὁ βορθακὸς ἀρχίνησε ν' ἀπλώνη νὰ ζαρώνη,
 Κ' ὁ ποντικὸς ἐφραίνεταιον στὸ πρῶτον ὅπου θώριε,
 Πῶς ἐκολύμπα ἔμορφα ἐθαύμαζε κιαπόριε.
 Ἄλλὰ ὡσὰν ἀρχίνησαν κτὴν γῆν νὰ ξεμακρένου 125

- Καὶ σὲ νερὰ βαθύτατα τῆς λίμνης νὰ ἐμπαίνουν,
 Ἐρχόνταν μαῦρα κύματα καὶ τὸν ἔκουκουλῶναν·
 Τότε νὰ τρέμη ἄρχησε, τὰ ἴματα τοῦ βουρκῶναν,
 Μετανομένος ἦτανε, δὲν εἶχε τί νὰ ποίση,
 Γιατὶ δὲν ἦτον δυνατὸ ὀπίσω νὰ γυρίση. 130
- Μόνε τὰ πόδια πόσφιγγε στοῦ βορθακοῦ τὰ πλάγη,
 Συχνὰ συχνὰ ἐστέναζε, δὲν ἤβλεπε ποῦ πάγει.
 Ὅφισ ἐφάνη φοβερὸς μέσα εἰς τὸ ποτάμι,
 Ὁ βορθακὸς ἐτρόμαξε δὲν εἶχε τί νὰ κάμη,
 Εἰς τὸ νερὸ ἐβούτιξε νὰ φύγη τὸν θυμὸν του, 135
 Τὸν Ψιχαρπάκτην ἄφηκε νὰ πλέγη μοναχόν του.
 Εὐθύς ὡσάν τὸν ἄφηκε, στὸ ὕδωρ ἔξαπλώθη,
 Κιαπὸ τὸν φόβον τὸν πολὺν ὄλος ἀπενεκρώθη,
 Τὰ χέρια ἐκατάσφιγγε, ἔτριξε καὶ τὰ δόντια,
 Τὴν δύναμίν του ἔχασε καὶ τρέμαν του τὰ πόδια, 140
 Πολλαῖς φοραῖς ἐβύθιξε, καὶ πάλι ἀντρεβέτον
 Κλοτζῶντας σὰν ἡμπόριε, κιαπάνου ἐστρεφέτον·
 Δὲν ἦτονε μπορούμενον νὰ γλύση τὸ κορμί του,
 Οὐδὲ νὰ φύγη θάνατον, νὰ σώση τὴν ζωὴ του·
 Ὡσάν κουπὶ εἰς τὸ νερὸ ἔσερνε τὴν ὀρά του, 145
 Καὶ τοὺς θεοὺς ἐδέετον νὰ φύγη τοῦ θανάτου·
 Τοὺς λόγους τούτους ἔλεγε μὲ χεῖλη πικραμένα·
 “Τέτοιαι λογῆς δὲν ἔβαλε ὁ βόρθακας ἐμένα
 Στὴν ράχιν του σὰν ἔβαλε ὁ Ζεὺς ὅταν ἐγίνη
 Ταῦρος καὶ ἐφορτώθηκε στοὺς νόμους τοῦ ἐκείνη 150
 Εὐρώπην ποῦ τὴν ἄρπαξε ἀπὸ τὴν Σιδονίαν,
 Καὶ θάλασσαις ἐπέρασε μεγάλαις καὶ μὲ βίαν,
 Κ’ εἰς τὸ νησί τὴν ἔβγαλε τῆς Κρήτης παραντίκα,
 Γιατὶ ὁ Ζεὺς ὁ θαυμαστός σεκείνο ἐκατοῖκα.”
- Τὰ λόγια ταῦτα ἔμπαψε, γιατί ἄρχησε νὰ κλίνη 155
 Τὴν κεφαλὴν του χαμηλὰ κ’ εἰς τὸ νερὸ νὰ πίνη·
 Ἡ τρίχες τοῦ ἐβράχησαν καὶ βάρους τοῦ ἐκάναν,
 Καὶ κάτου τὸν ἐτράβηξαν, στὰ βάθη τὸν ἐβάναν.
 Φωνὴν μικρὰ ἠθέλησε μὲ βία νὰ ἐβγάλη,
 Κιαγάλι γάλι ἔλεγε, καὶ ταπεινὰ ἐλάλει· 160
 Τὸν βόρθακα ἐμέμφετο ὁποῦτον ἢ αἰτία
 Νὰ τότε βάλῃ ἀνόλπιστα σὲ τέτοια ἀπωλεία.
 “Δὲν θέλεις φύγει,” ἔλεγε, “οὐδὲ ποσῶς νὰ γλύσης,
 Ὡ κάκωστε Φυσίγναθε, οὐδὲ ζωὴ νὰ ζήσης·
 Ἄλλὰ νὰ δώσης θάνατον κακὰ καὶ πικραμένα, 165
 Γιατὶ με ἐθανάτωσες μὲ πονηριὰ ἐμένα.

Στὸν ὁμὸν σου μὲ ἔβαλες, κείς τὸ νερὸ ἐμπήκες
 Κιαπέκει μὲ ἀπόλυτες καὶ νὰ πνιγῶ μ' ἀφήκες.
 Δὲν ἦσουν κάλλιος μου ποτὲ στὴν γῆν νὰ πολεμήσης
 Καὶ νὰ παλέψης σὰν ἐμὲ κείς μάχη νὰ νίκησης, 170
 Οὐδὲ νὰ δράμης κάλλια μου, καὶ νὰ μονομαχήσης,
 Ὅ' ἄλλο δὲν ἦσουνε καλὸς μόνε νὰ μὲ πλανήσης.
 Βλέπει Θεὸς τὴν ἀδικιὰ καὶ κάνει δικαιοσύνη,
 Καὶ τιμωρεῖ τοὺς ἀδικούς χωρὶς ἐλεημοσύνη.
 Τὸν ἐδικὸν μου θάνατον τὸν θέλει ἐκδικήσει 175
 Τὸ στράτευμα τῶν ποντικῶν καὶ θὰ σὲ τιμωρήσῃ."
 Τοὺς λόγους τούτους ἔπαυσε καὶ χάθην ἢ φωνή του,
 Καὶ ὅλος ἐξαπλώθηκε κ' ἐβγήκεν ἢ πνοή του.

Ὁ Ἐμίλιος Λεγράνδος λόγον ποιούμενος περὶ τῆς μεταφράσεως ταύτης τοῦ Ζήνου ὑπερπαινεῖ αὐτὴν καὶ τὴν θεωρεῖ ἁρμονικωτάτην καὶ ῥέουσαν· δραττόμενος δὲ τῆς περιστάσεως ῥίπτει καὶ ἐν βέλος "ἐχεπευκὲς" κατὰ τῆς νῦν γραφομένης Ἑλληνικῆς ἀποκαλῶν αὐτὴν πλαστὴν γλώσσαν· ἀλλ' ἡμεῖς δὲν πρέπει ν' ἀνιώμεθα διὰ τὰς τοιαύτας ἐκφράσεις τοῦ ἀγαθοῦ τούτου καὶ φιλοπόνου λογίου, ἀφοῦ καὶ μετὰ τῶν Ἑλλήνων εὐρίσκονταί τινες ἔχοντες τοιαύτας ἰδέας, ἂν καὶ ὅταν γράφωσι λησμονοῦσι νὰ ἐφαρμόσωσιν αὐτάς. Ἀλλ' ὡς ἐπανεέλθωμεν εἰς τὴν μετάφρασιν τοῦ καλοῦ μας Ζήνου. Δὲν νομίζετε ὅτι κλίνει ὀλίγον εἰς πολυλογίαν;
 Ἀναμφιβόλως, διότι τοὺς ἐνεήκοντα ὀκτῶ στίχους τοῦ ἀρχαίου κειμένου ἠῤῥησεν ἐν τῇ μεταφράσει εἰς ἑκατὸν ἑβδομήκοντα ὀκτῶ διὰ προσθέσεων, παραλλαγῶν καὶ μεταθέσεων· τοιαύτη δὲ μετάφρασις, ὡς μὴ

Emile Legrand, in speaking of this translation by Zenos, gives great praise to it, and considers it very harmonious and flowing: but he also seizes the opportunity to discharge a "bitter" shaft at the Greek as now written, calling it an artificial language: but we ought not to be annoyed at such expressions from this excellent and laborious scholar, since even among the Greeks there are found some who hold similar opinions, although, when they write, they forget to put them into practice. But let us return to the translation of our good friend Zenos. Do you not think that he is a little inclined to diffuseness?

Undoubtedly, for in the translation he has increased the ninety-eight lines of the ancient text to a hundred and seventy-eight, by additions, alterations, and transpositions: such a translation, as it does not render

ἀποδίδουσα ἀκριβῶς τὰ ἐν τῷ πρωτοτύπῳ, δὲν ἔχει πολλὴν ἀξίαν. Ὅταν ὁμως ἀναγινώσκῃ τις αὐτὴν οὐχὶ ὡς μετάφρασιν, ἀλλ' ἀπλῶς ὡς γλωσσικὸν μελέτημα, τότε ἡ ἀνακρίβεια αὐτῆς δὲν βλάπτει.

Ἐχετε δίκαιον· ἀλλὰ βλέπω ἐσύρατε διὰ τοῦ μολυβδοκοנדύλου γραμμὰς ὑπὸ πλείστας λέξεις τοῦ ἀντιγράφου· πρὸς τί ἐκάμετε τοῦτο; μήπως δὲν τὰς ἐννοεῖτε;

Τινὰς μὲν ἐξ αὐτῶν δὲν ἐννοῶ, τινὰς δὲ θεωρῶ μὴ ὀρθῶς γεγραμμένας, καὶ διὰ τοῦτο τὰς ἐσημείωσα ὅπως σᾶς ἐρωτήσω.

Ἡ ὀρθογραφία τῶν δημοτικῶν ἡμῶν λέξεων δὲν εἶναι ἀτυχῶς ἐτι ὠρισμένη, καὶ ὡς ἐκ τούτου ἕκαστος γράφει ὡς βούλεται· τὴν λέξιν *μαζί*, παραδείγματος χάριν, οἱ μὲν γράφουσι διὰ τοῦ ἰῶτα ὡς ἀνωτέρω, οἱ δὲ διὰ τοῦ ἦτα, ἄλλοι δὲ διὰ τοῦ ὅ ψιλῶ, καὶ οὕτως ἔχομεν τρεῖς διαφόρους γραφὰς τῆς αὐτῆς λέξεως—*μαζί*, *μαζή*, *μαζύ*· ἡ δὲ ποικιλία αὕτη τῆς γραφῆς προέρχεται ἐξ ἀγνοίας τῆς παραγωγῆς τῆς λέξεως· προσέτι ἐπικρατεῖ οὐχὶ μικρὰ σύγχυσις καὶ εἰς τὴν ἐκθλιψιν, τὴν κρᾶσιν, τὴν ἀφαίρεσιν καὶ τὴν συνίησιν τῶν δημοτικῶν λέξεων, καὶ διὰ τοῦτο ἀντέγραψα τὴν μετάφρασιν τοῦ Ζήνου σχεδὸν ὡς εἶχεν ἐν τοῖς “Φιλολογικοῖς ἀναλέκτοις” τοῦ ἀρχιεπισκόπου Ζα-

exactly what is in the original, has not much value. When, however, any one reads it, not as a translation, but simply as a linguistic study, its inaccuracy does no harm.

You are right, but I see you have drawn lines in pencil under many of the words of the copy: why did you do this? Is it that you do not understand them?

Some of them I do not understand, and some I think are not rightly written, and on this account I marked them, so as to ask you about them.

The orthography of our vernacular words is unfortunately not as yet fixed, and consequently every one writes as he likes: the word *μαζί*, for instance, some write with *iota* as above, others with *eta*, and others with *ypsilon*, and thus we have three different ways of writing the same word, *μαζί*, *μαζή*, *μαζύ*: this variety in the way of writing it proceeds from ignorance of the derivation of the word: besides, there prevails no little confusion also with regard to the elision, crasis, aphaeresis and synzesis of vernacular words, and for this reason I have copied Zeno's translation nearly as it was in the *Philological Selections* of Nicholas Catrames, bishop of Zante (Zante 1880).

κύνθου Νικολάου Κατραμῆ (Ἐν Ζακύνθῳ 1880).

Εὐχαριστῶ· τώρα δὲ σὰς παρακαλῶ νὰ μοι ἐξηγήσητε τὰς λέξεις ὅσας ἐν τῷ ἀντιγράφῳ ἐσημείωσα διὰ διπλῆς γραμμῆς.

Προθύμως.

Thank you. Now I beg you to explain to me such words as I have marked in the copy with a double line.

By all means.

1-5.—στούτην = εἰς ταύτην, *in this*.—στ' = εἰς τό *in the*.—γιατί = διότι, *because, for*.

6-10.—παλικάρι ἢ παλλικάρι = νεανίας *a young man*, also *a brave man*.—νά χετε τὴν ὑγεία σας = νὰ ἔχητε τὴν ὑγίειάν σας, *may you have good health! Long life to you!*—φτιά = αὐτία = ὄτα *the ears*.—εἰποίησαν = ἐποίησαν, *they made*.—βορθακός = βάτραχος, *a frog*.—ἐμπῆκαν = ἐμβῆκαν = ἐνέβησαν, *they went into*.

11-15.—τοὺς ἄνδρες = τοὺς ἄνδρας, *the men*.—κι' ἄδεται = καὶ ἄδεται, *and it is currently reported*.—ἠβρέθην = εὗρέθη, *he found himself, he was*.—κ' ἦτονε = καὶ ἦτο, *and he was*.—νὰ βγάλῃ = νὰ ἐκβάλῃ, *to drive away, to quench (his thirst)*.

16-20.—πηγοῦνι = γένυς, *the chin*.—τούβρεξε = του ἔβρεξε, *he wetted his (chin)*.—ἔδωπα = ὠδέ πη, ἐνταῦθα, *here*.—μέν' = ἐμένα = ἐμέ, *me*.—ποίησε =ποίησον, *make*.—τίποτες = τίποσε, *anything at all*.—τὸ ποῖσαν = ὃ ἐποίησαν, *what they did*.—οἱ δικοί σου = οἱ ἰδιοί σου, οἱ συγγενεῖς σου, *your relations*.

21-25.—κιὰ' = καὶ ἂν, *and if*.—θές = θέλεις, *you will*.—μπάσω = ἐμβάσω = ἐμβιβάσω, *subj. aor. I may make you go in*.—ἰδῆς = ἴδης, *you may see*.—χαρίσματα = δῶρα, *presents*.—τάσσω = ὑπισχνούμαι *I promise*.—πάλιν ὀμπρὸς ὀπίσω = πάλιν ἐμπρὸς ὀπίσω, *back home again*.—θωρεῖς = θεωρεῖς = ὄρῃς, *you see*.—κυριεύω = ἐξουσιάζω, *I am lord of*.

26-30.—ὄπου 'ν' ἐδῶ = οἱ ὅποιοι εἶναι ἐνταῦθα, *who are here*.—μὲ κράζουσι = μὲ καλοῦσι, *they call me*.—νὰ πῶ = νὰ εἶπω, *that I may say*.—ποιάναι = ποία εἶναι, *who is*.—κείνην = ἐκείνην, *her*.

31-35.—στόν = εἰς τόν, *in the*.—ἐγνωριστήκαν = ἐγνωρίσθησαν, *they made each other's acquaintance*.—ἐφιλεύτησαν = ἐφιλεύθησαν, *they regaled each other*.—τότες = τότε, *then*.—ἐμένα = ἐμέ, *me*.—τὰ χεῖλη = τὰς ὄχθας, *the banks*.—νὰ γενοῦμε = νὰ γείνωμεν, *that we may become*.

36-40.—μορφίαν = εὐμορφίαν, *beauty*.—τί τὸ ζητᾷς; = τί τὸ ζητεῖς; *why do you inquire about it?*—λείπε = ἄφες, *leave it alone*.

41-45.—θύμησιν = ἐνθύμησιν, μνήμη, memory.—κατέχης = εἰξεύρης, εἰδῆς, you may know.

46-50.—ὄπου' τὸ γένει' του μακρὺ = ὄπου εἶναι τὸ γένειόν του μακρόν, οὐ τὸ γένειον μακρόν ἐστι, whose beard is long.—πλειὸν καιρόν = πλείονα χρόνον, the greater part of her time.—κάτασπρη εἰς τὰ χεῖλη = κατάλευκος εἰς τὰ χεῖλη, very white about the lips (from eating flour).—Λαρδοφάγος, the lard-eater.—μ' ἔφερον = μὲ ἔφερον, ἤνεγκέ με, she brought me.—κεῖς = καὶ εἰς, and into.

51-55.—σὲ = εἰς, ἐν, in.—μέκαμε = μὲ ἔκαμε = ἐγέννησέ με, she gave birth to me.—ὄπουνε = ὄπου εἶναι = αἴτινες εἶναι, which are.—λεφτοκάρνα = λεπτοκάρνα, hazel-nuts.

56-60.—εἰσέ = εἰς, in.—κανένα = κἂν ἓνα, even one, any at all.—ὁμοιᾶναι = ὁμοία εἶναι, is like.—ἐκ τοῦ νεροῦ τὰ βότανα = ἐκ τῶν τοῦ ὕδατος βοτανῶν, from water-herbs.

61-65.—ἀπόσα = ἀπὸ ὅσα = ἐξ ὅσων, of as many things as.—βρίσκονται = εὐρίσκονται, are found.—στά = εἰς τὰ, in the.—θαρρετά = θαρροῦντως, boldly.—καλοζυμωμένο = καλῶς ἐζυμωμένον, well kneaded.—ῶμορφο = εὐμορφον, beautiful.—φαλάγγιον = πλακούντιον, a cake.—αὐγόπηταις, nom. pl. of αὐγόπητα, a cake made with eggs in it.—ἦ = αἰ.—πολυσουσαμάταις, nom. pl. fem. of πολυσουσαμάτος, made with plenty of sesame in it.

66-70.—ζαχαράταις, nom. pl. fem. of ζαχαράτος, made with sugar in it.—κάμνονν = κάμνονσι, they make.—μυζήθρα, a kind of fresh cheese, cream-cheese.

71-75.—τζουκάλια = χύτραι, cooking pots, saucepans.—ποῦ ξεύρουσι = οἱ ὅποιοι εἰξεύρουσι, who understand.—κάνουσι = κάμνονσι, ποιοῦσι, they make.—κάλλια = καλλιῶνως, better.—μέσα σ' αὐτὰ βάνουσι = μέσα εἰς αὐτὰ βάλλουσι, they put into them.—ταῖς κάλλιαις = τὰς καλλιῶν, the better, the superior.—μυρωδίας = μυρευωδίας = ἀρώματα, spices.—φέρνονν = φέρνονσι = φέρουσι, they bring.—Ἰντια = Ἰνδία, India.—ἀρτυσῖαις = ἀρτύματα, sauces.

76-80.—νάλθη = νὰ ἔλθη, to come.—ἀνέναι = ἂν ᾗ, if there be.—πούποτες = ποῦ ποτε, ever anywhere.—σκουτέλα = Ital. scodella = ξυλίνη λοπάς, a wooden bowl.—προστέλα = μέτωπον, in front.—ποροτότερο = περισσότερον, more.—ἐν' = ἐνι = ἐστί.

81-85.—δαγκώνω or δαγκάνω = δάκνω, I bite.—ἀνανοᾶται = αἰσθάνεται, he perceives.—φθέρνα = πτέρνα, the heel.—δὲν τὸ χρίζει, he cares nothing about it (ἀχρίζω = ἀξίζω, to be worth).—ροχαλίζει = ῥέγκει, he snores.—τίποτα δὲν τὰ τάσσω = θεωρῶ αὐτὰ ἴσα τῷ μηδενί, I make no account of them.

86-90.—τὸν γάτον = the Ital. gatto, a tom-cat, τὸν αἴλουρον.—

τὸν γέρακα = τὸν ἰέρακα, *the hawk*.—τρομάσω = τρομάζω, φοβοῦμαι, *I am afraid of*.—ξύλόγατα = ξυλίνη γαλῆ (*a wooden cat*) = παγίς, *a trap*.—κεῖ = ἐκεῖ, *there*.—γροικῶ (εω) = καταλαμβάνω, ἀκούω, *I perceive, I hear*.—μ' = μου.—ξεψυχῶ (εω, αω) = ἐκπνέω, ἀποθνήσκω, *I expire*.

91-95.—δῶ καὶ κεῖ = ἐδῶ καὶ ἐκεῖ, *here and there*.—γλυτώνω = ἀπαλλάσσομαι, λυτροῦμαι, *to escape from*.—νάβρω = νὰ εὔρω, *to find*.—σῶσω = προφθάσω, *I may be in time*.—νὰ τρουπῶσω = νὰ τρυπῶσω = νὰ εἰσέλθω εἰς τὴν ὀπήν, *to go into the hole*.—τοῦτο τῶμορφον κορμί = τοῦτο τὸ εὐμορφον σῶμα, *this beautiful body*.—τὰ νύχια = τὰ ὀνύχια, *the claws*.—ναμπήξῃ = νὰ ἐμπήξῃ, *to force into*.—σὲ κάμπους = εἰς πεδιάδας, ἐν πεδίοις, *in plains*.

96-100.—μά, *Ital. but*.—φοβᾶσαι = φοβεῖσαι, *you are afraid of*.—συρνόμενα = ἐρπετά, *reptiles*.—πετούμενα = πετεινά, *birds*.—κιωσάν = καὶ ὡσάν, καὶ ὡς, *and just as*.—τὸν ἴσκιο = τὸν ἴσκιον = τὴν σκιάν, *the shadow*.—μόν' = μόνον, *only*.—κάτι νᾶσαι = κάτι τι νὰ ἦσαι, *that you are something, somebody*.

101-105.—τὰ βοτάνια = τὰς βοτάνας, *the herbs*.—κραμπιά = κραμβία = κράμβας, *cabbages*.—ράπάνια = ραφανίδας, *radishes*.—αὐτήνα = αὐτά, *those things*.—ἐσεῖς = ὑμεῖς, *you*.—στέκεστέν = στέκεσθε = ἵστασθε, μένετε, *you stay*.—κατοικᾶτε = κατοικεῖτε, *you reside*.

106-110.—φαγιά = ἐδέσματα, *eatables, dishes*.—γιά = διὰ, *for*.—θροφή = τροφή, *nourishment, food*.

111-115.—νὰ χαίρομᾶσθε = νὰ χαίρωμεν, νὰ ἀπολαύωμεν, *that we may enjoy*.—γιά νά = διὰ νά, *in order that*.—νὰ κρυβομᾶσθε = νὰ κρυπτόμεθα, *to hide ourselves*.—μέσα = ἔσω, ἐντός, *inside*.—κ' ἔξω = καὶ ἔξω, *and outside*.—κατοικοῦμε = κατοικοῦμεν, *we inhabit*.—ν' ἄλθῃς = νὰ ἔλθῃς, *to come*.—ἀντάμα οἱ ἐντάμα = ὁμοῦ, *together*.—νὰ ἐμποῦμε = νὰ ἐμβῶμεν, *to go in*.—ἀνέβα = ἀνάβηθι, *get up*.—τὴν ῥάχι = τὴν ῥάχιν, *the back*.—νὰ σεμπάσω = νὰ σ' ἐμβάσω = νὰ σ' ἐμβιβάσω, *that I may convey you in*.

116-120.—ἀλήθεια, *but really*.—σφικτά = σφικκτά, σφικκτῶς, *tightly*.—μὴ σὲ χάσω = μὴ σὲ ἀπολέσω, *lest I lose you*.—σάν = ὅταν, *as soon as*.—περίσσια = περισσῶς, σφόδρα, *very much*.—τόβγα = ἐν τῇ ἐκβαίνειν, *in going out*.—νάχῃς = νὰ ἔχῃς, *you are to have*.—κανίσκια = δῶρα, *presents*.—ἔπαψε = ἔπαυσε, *he finished, ended*.—γυρίζει = στρέφει, *he turns*.—κ' ἰ ὁ = καὶ ὁ, *and the*.—ἀπάνου = ἐπάνω, *upon*.

121-125.—κιαπόκοτα = καὶ ἀπόκοτα = καὶ ἀφόβως, *and fearlessly*.—ν' ἀπλώνῃ νὰ ζαρώνῃ = νὰ ἐκτείνηται καὶ νὰ συστέλληται, *to stretch*

himself out and draw himself in (in swimming).—ἐφραίνεταιον = ἠ-φραίνεταιο, *he was delighted*.—θώριε = ἐθέωρει, ἑώρα, *he saw*.—ἐκολύμπα = ἐκολύμβα, ἐνήχετο, *he was swimming*.—κιαπόριε = καὶ ἠπόρει, *and he was at a loss*.—κτὴν γῆν = ἐκ τῆς γῆς, *from the land*.—νὰ ξεμακρύνουν = νὰ ἀπομακρύνωνται, *to get far away*.

126-130.—σέ = εἰς, *into*.—ἐρχόνταν = ἤρχοντο, *came*.—τὸν ἐκουκουλῶναν = ἐκάλυπτον αὐτόν, *they covered him*.—βουρκῶναν = ὠγκοῦντο πλήρη δακρῶν, *they were swelling with tears*.—μετανομένος = μετανοημένος, *repentant*.—νὰ ποίση = νὰ ποιήση, *to do*.

131-135.—μόνε = μόνον, *only*.—πόσφιγγε = ὀποῦ ἔσφιγγε, *that he tightened*.—τὰ πλαγῆ = τὰ πλάγια, *the sides*.—ἐβούτιξε = ἐβυθίσθη, *he dived*.

136-140.—νὰ πλέγη = νὰ πλέη, νὰ νήχηται, *to swim*.—μοναχόν = μόνον, *alone*.—ἐκατάσφιγγε = κατέσφιγγε, *he clenched*.

141-145.—ἀντρεβέτον = ἠνδρίζετο, *he summoned up his courage*.—κλωτῶντας σὰν ἠμπόριε κιαπάνου ἔστρεφέτον = λακτίζων ὅσον ἐδύνατο καὶ ἐπέστρεφεν ἄνω, *and kicking out with all his might, he returned to the surface*.—ἦτονε = ἦτο, *it was*.—μπορούμενον = δυνατόν, *possible*.—νὰ γλύση = νὰ γλυτώση, *to set free, save*.—τὸ κορμί του = τὸ σῶμά του, *his body*.—ἔσερνε = ἔσυρε, *he dragged*.—τὴν οὐρά = τὴν οὐράν, *the tail*.

146-150.—τέτοιας λογῆς = οὕτως, *in this way*.—ἐμένα = ἐμέ, *me*.—σάν = ὡσάν, ὡς, *like as*.—ὅταν ἐγίνη = ὅτε ἐγείνε, *when he became*.—νώμους = ὠμους, *the shoulders*.

151-155.—ἄρπαξε = ἤρπαξε, ἤρπασε, *he carried off*.—ἔβγαλε = ἐξέβαλε, *he brought ashore*.—σεκεῖνο ἐκατοῖκα = εἰς ἐκεῖνο κατῶκει, *he dwelt in that place*.—ἔμπαψε = ἔπανσε, *he finished, ended*.

156-160.—ἐκάναν = ἔκαμον, ἐποίησαν, *they made*.—κάτου = κάτω, *down below*.—ἐτράβηξαν = ἔσυραν, *they dragged*.—ἔβάναν = ἔβαλον, *they cast*.—νὰ ἐβγάλη = νὰ ἐκβάλῃ, *to send forth*.—κιαγάλι γάλι = καὶ ἀγάλια ἀγάλια = βραδέως πάνυ βραδέως, *slowly very slowly*.

161-165.—ὀποῦτον = ὀποῦ ἦτο, *who was*.—νὰ τόνε βάλῃ = νὰ τὸν βάλῃ, *to put him*.—ἀνόλπιστα = ἀνελπίστως, *unexpectedly*.—τέτοιαν = τοιαύτην, *such*.—νὰ γλύσης = νὰ γλυτώσης, νὰ ἀπαλλαγῆς, *to escape*.—νὰ δώσης θάνατον, *to pay the penalty of death*.

166-170.—πονηριά = πονηρία, *cunning*.—κιαπέκει = καὶ ἀπὸ ἐκεῖ, *and after that*.—ἀπόλυσε = ἀπέλυσε = ἀφήκας, *you abandoned*.—ἦσουν = ἦσο, ἦσθα, *you were*.—κάλλιος = καλλίων, ἀμείνων, *better*.—νὰ παλέψῃς = νὰ παλαίῃς, *to wrestle, to fight*.

171-175.—κάλλια μου = κάλλιον ἐμοῦ, *better than I*.—ἦσουνε =

ἦσο, ἦσθα, you were.—μόνε = μόνον, only.—κάνει = κάμνει, he does, executes.—ἐλεημοσύνη = ἔλεος, pity.

176-178.—χάθην = ἐχάθην, ἀπώλετο, was lost.—ἐξαπλώθηκε = ἐξηπλώθη, he stretched himself out.—κ' ἐβγήκεν = καὶ ἐκβήκεν = καὶ ἐξέβη, καὶ ἐξῆλθεν, and it went out.

Εὐχαριστῶ ὑμῖν ἐγκαρδίως.
 Τώρα, εἰ δὲν εἴσθε κουρασμένοι,
 ὡς διέλθωμεν καὶ τὸ ἐξῆς ἀπό-
 σπασμα τὸ φέρον ἐπιγραφὴν,
 “Στίχοι ἠθικοί, κατὰ πολλὰ
 κατανυκτικοί, εἰς τὸν μάταιον
 κόσμον.” Εἰξεύρετε ὑπὸ τίνος
 καὶ πότε ἐγράφησαν;

Ὁ τοὺς στίχους τούτους γρά-
 ψας εἶναι ὁ ἐκ Ζακύνθου ἱερεὺς
 Ἰωσήφ Βάρτσελης, ἀκμάσας
 περὶ τὰ τέλη τοῦ 16' αἰῶνος. Τὸ
 ὄφος αὐτοῦ εἶναι ἀπλοῦν καὶ εὐ-
 ληπτον, οἱ δὲ στίχοι ζωηροὶ καὶ
 ῥέοντες, ὥστε εἰς ἀναγινώσκοντες
 καλῶς ὅταν ἐγὼ ἀναγινώσκω τὸ
 ποίημα, εἶμαι βέβαιος θὰ ἐν-
 νοήσητε πᾶσαν λέξιν.

“Τί θαυμάζεις, ὦ βροτέ,
 εἰς τὸν βίον σου ποτέ;
 καὶ καυχᾶσαι εἰς τὸν πλούτον
 πόχεις εἰς τὸν κόσμον τούτον;
 καὶ ὀρίζεις κάστρα, τόπους,
 ζῶα, χώραις καὶ ἀνθρώπους;
 καὶ ἔχεις τόσῃν ἐξουσίαν,
 καὶ μεγάλην αὐθεντίαν;
 δούλους ἅ τὰ θελήματά σου
 καὶ πολλοὺς ἅ τὴν συντροφίαν σου;
 πολλὰ σπίτια καὶ ἀμπέλια,
 σκλάβους, δούλους καὶ κοπέλλια;
 καὶ ἀνάπαυτες μεγάλαις,
 καλοροζικαῖς καὶ ἄλλαις;
 ἔχεις ἄπειρον φουσάτον
 καὶ ὁ κόσμος σε φοβᾶτον;

Thank you very much. Now,
 if you are not tired, let us also
 go through the following extract
 entitled, “Moral verses, greatly
 conducive to contrition, about
 this vain world.” Do you know
 by whom and when they were
 written?

The writer of these verses is
 Joseph Bartselis, a priest of
 Zante, who flourished about the
 end of the 16th century. His
 style is simple and intelligible,
 and the lines lively and flowing,
 so that if you listen attentively
 while I read the poem, I am
 certain that you will understand
 every word.

“What see you to admire,
 O mortal, ever in your life?
 That you boast of the wealth
 which you have in this world?
 That you are lord of castles, lands,
 animals, countries, and men?
 And that you have such power,
 and great authority?
 Servants at your bidding,
 and many in your retinue?
 Many houses and vineyards,
 slaves, servants, and pages?
 And great comfort,
 and every kind of good fortune?
 That you have an immense army,
 and the world fears you?”

Καὶ ὅλοι τρέμουν ἐμπρὸς σου,
 Κ' εἶναι εἰς τὸν ὀρισμὸν σου,
 Καὶ ὀμπροστά σου δὲν τολμοῦσι,
 Λόγον κἄν νὰ σοῦ εἰποῦσι.
 Ὅλοι σὲ πολυχρονίζον
 Καὶ πολλὰ σὲ μακαρίζον
 Πολλοὺς χρόνους γιὰ νὰ ζήσης
 Παῖδας κ' ἔκγονα ν' ἀφήσης,
 Τὸν θεὸν παρακαλῶσι,
 Ἵγειάν, εἰρήνην νὰ σοῦ δώσῃ.
 Ὡ πηλέ, καὶ τί καυχᾶσαι,
 Ποῦ σ' ὀλίγον μέλλεις νᾶσαι
 Χῶμα γιὰ νὰ σὲ πατοῦσι
 Καὶ νὰ σὲ καταφρονοῦσι ;”

Σᾶς βεβαιῶ δὲν ἐνόησα πῶς
 ὁ καιρὸς παρήλθεν. Ἴδον ἐ-
 φθάσαμεν εἰς τὴν Νεάπολιν.
 Ἡ ὥρα εἶναι ἀκριβῶς ἕξ καὶ
 τριανταδύο. Ἡ ἀμαξοστοιχία
 μένει ἐνταῦθα μίαν ὥραν, ὥστε
 ἔχομεν καιρὸν νὰ γευματίσωμεν
 ἐν ἀνέσει. Ἄς ἀφήσωμεν λοιπὸν
 τὰ πράγματά μας εἰς τὸ ἀπο-
 σκευοφυλάκιον καὶ ἄς ὑπάγω-
 μεν νὰ γευθῶμεν τὰ περίφημα
 τῆς Νεαπόλεως μακαρόνια, “ τὰ
 καὶ μάκαρες ποθέουσιν.”

And all tremble before you,
 and are under your command,
 and to your face they do not
 dare to say one word to you.
 All wish you a long life and
 shower on you every blessing,
 to live for many a year, to leave
 children and descendants :
 they offer prayers to God
 to give you health and peace.
 O thing of clay, why do you
 boast, who in a little time will be
 earth for men to tread on
 and show you their contempt ?”

I assure you I did not notice
 how the time has gone by. Here
 we are at Naples. It is exactly
 thirty-two minutes past six.
 The train stops here for an
 hour, so we have time to dine
 at our ease. Let us leave our
 things in the cloak-room then,
 and go and taste the famous
 Neapolitan macaroni, “ which
 even the Gods are eager to
 enjoy.”

ΔΙΑΛΟΓΟΣ ΙΒ΄

Διὰ τί οὕτω βραδέως προχωρεῖ ἡ ἀμαξοστοιχία; τί συμβαίνει ἄρά γε; μήπως ἔπαθε βλάβην τινὰ ἡ ἀτμομηχανή; Ἡμίσεια ὥρα παρήλθεν ἀφ' ὅτου ἀφήκαμεν τὸν σταθμὸν καὶ ἀκόμη εἴμεθα ἐντὸς τῆς πόλεως.

Τὰ τῶν σιδηροδρόμων ἐν Ἰταλία δὲν εἶναι εἰσέτι τόσον καλῶς τακτοποιημένα ὅσον ἐν Ἀγγλία, ὥστε δὲν νομίζω νὰ συνέβη τι εἰς τὴν μηχανήν· ἴσως ἡ γραμμὴ δὲν εἶναι ἐλευθέρα, διότι ὀλίγον προσωτέρω ὑπάρχει καμπή, ἔνθα συνενούνται δύο γραμμαί, καὶ πιθανὸν ἡ ἀμαξοστοιχία μας ἀναγκάζεται νὰ περιμένῃ διὰ νὰ περάσῃ ἄλλη πρὸ αὐτῆς.

Τοῦτο εἶναι πολὺ πιθανόν, καὶ ἰδοὺ βλέπω μίαν ἐρχομένην ἐκ τοῦ ἀντιθέτου μέρους· ἰδοὺ παρήλθεν· ἡ γραμμὴ εἶναι ἐλευθέρα· ἐπὶ τέλους κινούμεθα.

Κυτάξατε πρὸς τὰ δεξιὰ σας, πόσον ὠραῖος καὶ μεγαλοπρεπῆς εἶναι ὁ κόλπος τῆς Νεαπόλεως! Εἶναι μοναδικὸς ἐν τῷ κόσμῳ· ἡ δὲ τοποθεσία τῆς ἀρχαίας καὶ περιφήμου ταύτης πόλεως εἶναι

DIALOGUE XII

Why is the train going so slowly? What is the matter, I wonder? Has anything gone wrong with the engine? Half an hour has passed since we left the station and we are still inside the town.

Railway matters in Italy are not yet so well arranged as in England, so I do not think anything has happened to the engine: perhaps the line is not clear, for a little farther on there is a curve where two lines join, and probably our train is obliged to wait for another to pass before it.

That is very likely, and there I see one coming from the opposite direction: there, it has gone by: the line is clear: at last we are moving.

Look to your right, how beautiful and magnificent the gulf of Naples is! It is unique in the world: the situation of this ancient and celebrated city is unrivalled. Nature has lavished

ἀπαράμιλλος. Ἡ φύσις ἐπε-
 दाψίλευσεν αὐτῇ ἀφειδῶς καὶ
 ἀφθόνως πάντα αὐτῆς τὰ ἀγαθὰ,
 ὥστε νομίζω ὅτι δὲν ἔχουσιν
 ἄδικον οἱ Νεαπολίται λέγοντες,
 “Ἴδὲ τὴν Νεάπολιν καὶ ἔπειτα
 ἀπόθανε.¹”

Τὴν γνώμην ταύτην τῶν
 καλῶν μας Νεαπολιτῶν δὲν ἔχω
 πρὸς τὸ παρὸν πολλὴν ὄρεξιν
 νὰ τὴν παραδεχθῶ, διότι ἐπι-
 θυμῶ καὶ ἄλλα μέρη τοῦ κόσμου
 νὰ ἴδω· ἐκτὸς τούτου δὲν τὴν
 εἶδον δὲ καὶ πολὺ καλά. Ἄν
 πιστεύσῃ τις ὅσα ἔγραψαν καὶ
 γράφουσι περὶ αὐτῆς οἱ περι-
 ηγηταί, τὸ ἐσωτερικὸν αὐτῆς
 κάλλος δὲν ἀνταποκρίνεται ὡς
 ἔπρεπε μετὰ τοῦ ἐξωτερικοῦ
 μεγαλείου ὅπερ περιβάλλει
 αὐτήν.

Μὴ δίδετε προσοχὴν εἰς ὅσα
 λέγουσιν οἱ περιηγηταί, διότι
 οἱ πλείστοι ἐξ αὐτῶν παραδοξο-
 λογοῦσι περὶ τῶν χωρῶν ὡς
 ἐπισκέπτονται ἐπαναλαμβάνον-
 τες πολλάκις ἀβασανίστως
 παλαιὰς προλήψεις καὶ λέγοντες
 “ὅ τι κεν ἐπ’ ἀκαιρίμαν γλῶσσαν
 ἔλθῃ” ὅπως πλείονας ἐλκίσωσιν
 ἀναγνώστας εἰς τὰς ἐώλους αὐτῶν
 καὶ ἀνουσίους περιγραφάς. Ἡ
 Νεάπολις νῦν δὲν εἶναι οἷα ἦτο
 ἐπὶ Βουρβόνων· διότι τότε μὲν
 ἐπεκράτει ἐν αὐτῇ ἡ ἀμάθεια, ἡ
 δεισιδαιμονία καὶ ἡ διαφθορά,
 νῦν δὲ πανταχοῦ βλέπει τις ἐν
 αὐτῇ σημεῖα προόδου καὶ βελ-
 τιώσεως.

Χαίρω ἐγκαρδίως ὅτι οἱ

upon her unsparingly and pro-
 fusely all her riches, so I think
 the Neapolitans are not wrong
 when they say “See Naples
 and then die.”

I have no great inclination
 for the present to adopt this
 opinion of our good friends the
 Neapolitans, for I want to see
 other parts of the world as well:
 besides after all I did not see it
 very well. If we are to believe all
 that travellers have written and
 still write about her, her internal
 beauty does not correspond, as
 it should, with the external
 magnificence which surrounds
 her.

Do not pay attention to all that
 travellers say, for most of them
 relate strange things about the
 places they visit, often repeating
 old prejudices without testing
 them, and saying “whatever
 comes to the ill-timed tongue,”
 in order to attract more readers
 to their stale and insipid descrip-
 tions. Naples is not now what she
 was in the time of the Bourbons;
 for then there prevailed in her
 ignorance, superstition and cor-
 ruption, while now one sees in
 her everywhere signs of progress
 and improvement.

I am heartily glad that the

¹ “Vedi Napoli e poi mori.”

κάτοικοι τῆς ὠραίας ταύτης χώρας εὐρίσκονται ἐν ὁδῷ προόδου· ἀλλ' ἡ κατὰ τὸν παρελθόντα αἰῶνα ἀμάθεια αὐτῶν καὶ δεισιδαιμονία φαίνεται εἶχον φθάσῃ εἰς τὸ κατακόρυφον αὐτῶν σημεῖον. Ἐνθυμούμαι ἀνέγνων που πρὸ πολλῶν ἐτῶν ἀποσπάσματα ἐπιστολῶν Γερμανοῦ τινος Κὰρλ Μέϋερ καλουμένου, ὅστις διηγεῖται πλείστα ἀστειότατα ἀνέκδοτα περὶ τῶν κατοίκων τῆς Νεαπόλεως καὶ ἰδίως περὶ Δομινικανοῦ τινος μοναχοῦ, ὅστις, εἰς δέν με ἀπατᾷ ἢ μνήμη, ὠνομάζετο Πάτερ Γρηγόριος Ῥόκκος· ἦτο δὲ παχύσαρκος, προγᾶστωρ, ἐρυθροπρόσωπος, ζωηρὸς καὶ καθ' ὑπερβολὴν σκωπτικὸς καὶ ὀργίλος. Καθ' ἐκάστην περιήρχετο τὰς ὁδοὺς διδάσκων, νουθετῶν, ἐπιπλήττων καὶ ἐνίοτε μαστιγῶν τοὺς μὴ προσέχοντας εἰς τὰς νουθεσίας αὐτοῦ. Ἡ ἰσχὺς αὐτοῦ ἐπὶ τοῦ ὄχλου ἦτο ἀπόλυτος, καὶ οὐδεὶς ἐτόλμα νὰ ἀντίπῃ εἰς αὐτόν. Ὅτε ἤθελε νὰ ἐξαλείψῃ κατάχρησιν τινὰ ἐπικρατοῦσαν ἐν τῇ πόλει, μετέβαινε εἰς μίαν τῶν πολυπληθεστέρων πλατειῶν καὶ ἀναβὰς ἐπὶ προχείρου τινὸς βήματος, ὅπερ συνήθως ἦτο παλαιὸς τις κάδος ἀνστραμμένος, ἐκήρυττεν ἐκεῖθεν διὰ φωνῆς βροντώδους εἰς τὰ κεχηνότα πλήθη, καὶ πολλάκις διὰ τῆς πρακτικωτάτης αὐτοῦ διδασκαλίας ἐθεράπευε τὰ μὴ καλῶς ἐχόντα.

inhabitants of this beautiful country are in the path of progress; but their ignorance and superstition in the last century had reached, it appears, their culminating point. I remember reading somewhere, many years ago, extracts from the letters of a German named Karl Meyer, who relates many very witty anecdotes about the inhabitants of Naples and especially about a certain Dominican monk whose name, unless my memory plays me false, was Father Gregorio Rocco: he was a burly and corpulent red-faced man, full of animation, excessively given to ridicule, and of a passionate temper. Every day he used to go about the streets teaching, warning, rebuking, and sometimes whipping those who did not attend to his admonitions. His power over the crowd was absolute, and no one dared to contradict him. When he wished to abolish any abuse prevailing in the city, he used to go to one of the more frequented public squares, and mounting some handy platform, which was usually an old tub turned upside down, preach from that position in a voice of thunder to the gaping crowd, and often, by means of his exceedingly practical mode of teaching, cured what was evil.

Ἐνθυμείσθε κανὲν ἐκ τῶν περὶ αὐτοῦ ἀστείων ἀνεκδότων ;

Μάλιστα, καὶ ἂν ἀγαπάτε, εἶμαι πρόθυμος νὰ σᾶς διηγηθῶ ἐν ἡ δύο ἐξ αὐτῶν.

Θά με εὐρητε φιλήκοον ἀκροατὴν.

Ἡμέραν τινὰ ἐκήρυττεν ἐν μέσῳ τῆς δημοσίας ἀγορᾶς καὶ μέγα πλήθος λαοῦ συνέρρευσε ἐκεῖ ὅπως ἀκούσῃ τὴν διδασκαλίαν του. Αἰφνης ρίψας βλοσυρὸν βλέμμα ἐπὶ τῶν ἀκροατῶν του, ἀνεφώνησε μετὰ φωνῆς στεντορείου, “Σήμερον θέλω νὰ βεβαιωθῶ ἂν ἀληθῶς μετανοῆτε ἐκ τῶν ἀμαρτιῶν ὑμῶν, ἢ ἂν ψευδῶς ὑποκρινόμενοι μὲ ἀπατάτε.” Ταῦτα δὲ εἰπὼν ἤρχισε κατανυκτικώτατον λόγον περὶ μετανοίας, καὶ πάντες κλίναντες τὰ γόνατα πρὸ αὐτοῦ ἐδάκρουν ἐν συντριβῇ καρδίας καὶ ἔτυπτον τὰ στήθη. Τοῦτο ἰδὼν ὁ Πάτερ Ῥόκκος ἀνεφώνησε πρὸς τὸ πλήθος, “Ὅσοι ἐξ ὑμῶν ἀληθῶς μετενοήσατε, ὑψώσατε τὰς χεῖρας.” Πάντες ἀνέτειναν ἀμφοτέρους τοὺς βραχίονας. “Μιχαὴλ Ἀρχάγγελε” ἐξεφώνησε τότε ὁ Ῥόκκος βλέπων πρὸς τὸν οὐρανόν, “σὺ ὅστις κρατῶν φλογίνην ῥομφαίαν ἰστασαι παρὰ τὸν θρόνον τοῦ θεοῦ, ἔλθε ταύτην τὴν στιγμήν ἐνταῦθα, καὶ κατάκοψον πᾶσαν χεῖρα ἣτις ὑποκριτικῶς ὑψώθη.” Εὐθὺς ὡς ἀπὸ μιᾶς ὀρμῆς πάντες κατεβίβασαν τὰς χεῖρας, καὶ ἤκουσαν τὰ ἐξ ἀμάξης παρὰ

Do you recollect any of the witty anecdotes about him ?

Yes, and if you like, I am quite willing to relate to you one or two of them.

You will find me an attentive listener.

One day he was preaching in the middle of the public market-place, and a great multitude of people flocked there to listen to his teaching. Suddenly casting a stern glance upon his hearers, he shouted in a stentorian voice : “To-day I want to be assured whether you truly repent of your sins, or deceive me by falsely pretending to do so.” After saying this, he began a very touching discourse upon repentance, and all, kneeling down before him, wept in the contrition of their hearts and beat their breasts. Seeing this, Father Rocco cried to the crowd : “As many of you as have truly repented, hold up your hands.” All extended both arms. “Archangel Michael,” then exclaimed Father Rocco, looking up to heaven, “thou who holding a flaming sword standest by the throne of God, come here this moment, and lop off every arm which is hypocritically raised.” Immediately, as if by a single impulse, all of them lowered their arms, and they heard some hearty abuse from the austere preacher about their sham repentance.

τοῦ αὐστηροῦ κήρυκος διὰ τὴν ψευδῆ αὐτῶν μετάνοιαν.

Νοστιμώτατον ἀνέκδοτον· τὸ δὲ ἄλλο περὶ τίνος εἶναι ;

Εἶναι περὶ λογομαχίας τινὸς μεταξὺ Ἰσπανοῦ καλογήρου καὶ τοῦ Πάτερ Ῥόκκου ἐπιμόνως διαβεβαιούντος ὅτι ἐν τῷ παραδείσῳ δὲν εὐρίσκοντο Ἰσπανοὶ ἅγιοι.

“Τοῦτο δὲν εἶναι ἀληθές,” ἀνέκραξε μετ’ ἀγανακτήσεως ὁ ἐξ Ἰσπανίας μοναχός, “εἶναι στρέβλωσις τῆς ἐκκλησιαστικῆς ιστορίας.”

“Οὐδόλως” ἀπήντησεν ἀπαράχως ὁ Πάτερ Ῥόκκος, “καὶ ἂν θέλῃς νὰ μάθῃς τὴν αἰτίαν τοῦ πράγματος, ἄκουσον· κατ’ ἀρχὰς εὐρίσκοντο ὀλίγοι τινὲς ἅγιοι ἐξ Ἰσπανίας ἐν τῷ παραδείσῳ, ἀλλ’ ἐπειδὴ ἀπαύστως ἐκάπνιζον, ἡ Παναγία καὶ αἱ λοιπαὶ ἅγιοι παρθένοι ἔκαμον παράπονα εἰς τὸν ἅγιον Πέτρον, ὅστις συγκαλέσας αὐτοὺς τοῖς ἀνήγγειλεν ὅτι τὸ κάπνισμα ἀπηγορεύετο εἰς τὸ ἐξῆς ἐν τῷ παραδείσῳ. Ἄλλ’ οἱ καλοὶ μας Ἰσπανοὶ μὴ δόντες προσοχὴν εἰς τοὺς λόγους τοῦ ἁγίου Πέτρον ἐξηκολούθηον νὰ καπνίζωσιν.”

Εἶμαι περιέργος νὰ μάθω πῶς ἀπηλλάγησαν τῶν φοβερῶν τούτων καπνιστῶν.

Δι’ ἀπλουστάτου τρόπου. “Κήρυκες ἀπεστάλησαν εἰς ὅλα τὰ μέρη τοῦ παραδείσου,” ἐξηκολούθησεν ὁ Πάτερ Ῥόκκος, “οἵτινες ἐκήρυξαν ὅτι ἔξω τῶν

A capital anecdote : and what is the other one about ?

It is about a controversy between a Spanish monk and Father Rocco who persistently maintained that there were no Spanish saints in paradise.

“That is not true,” cried the Spanish monk indignantly, “it is a perversion of ecclesiastical history.”

“Not at all,” calmly replied Father Rocco, “and if you want to learn the reason of the matter, listen : at first there were a few saints from Spain in paradise, but as they smoked incessantly, Our Lady and the other holy virgins made complaints to St. Peter, who, calling them together, announced to them that henceforth smoking was prohibited in paradise. But our good friends the Spaniards, paying no attention to what St. Peter said, went on with their smoking.”

I am curious to learn how they got rid of those dreadful smokers.

In a very simple way. “Messengers were sent to every part of paradise,” continued Father Rocco, “who proclaimed that without the gates of the

πυλώνων τοῦ ἱεροῦ χώρου ἔμελλε νὰ τελεσθῆ ἄγων ταυρομαχίας. Τοῦτο ἀκούσαντες οἱ Ἴσπανοὶ ἅγιοι ἔδραμον ἀθρόοι ἔξω τοῦ παραδείσου ὅπως ἴδωσι τὸ προσφιλὲς αὐτοῖς θέαμα· ἀλλὰ μόλις ἐξῆλθον καὶ εὐθὺς ὁ κλειδοῦχος ἐκλείσεν τὰς πύλας καὶ ἐκλείδωσεν αὐτοὺς ἔξω, καὶ ἔκτοτε πάντες οἱ Ἴσπανοὶ ἅγιοι ἔμειναν εἰς τὰ κρύα τοῦ λουτροῦ.”

Ἐῶγε Πάτερ Ῥόκκε, εἶγε, καλὰ τὴν κατέφερες εἰς τὸν Ἴσπανόν· ἀλλὰ βλέπω ἐπλησιάζαμεν εἰς τὴν Πομπηϊαν, ἣτις μείνασα ἐπὶ δεκαεπτὰ αἰῶνας ὑπὸ τὴν τέφραν τοῦ Βεσουβίου ἀνεφάνη πάλιν ὅπως ἐλκύη πρὸς ἑαυτὴν τοὺς περιηγητὰς ὅλης τῆς οἰκουμένης. Ἐπεσκέφθην τὰ μεγαλοπρεπῆ ἐρείπια τῆς Κυζίκου, εἶδον τὰ λείψανα τῆς ἐν τῇ Ἀδραμυττηνῷ κόλπῳ Ἄσσου, ἐν ἣ ἔγειναν τόσον ἐπιτυχεῖς ἀνασκαφαὶ οὐ πρὸ πολλῶν ἐτῶν ὑπὸ τῆς Ἀμερικανικῆς Ἀρχαιολογικῆς ἑταιρείας καὶ ἀνεκαλύφθησαν ἡ ἀγορά, τὸ θέατρον καὶ τὸ βουλευτήριον τῆς πόλεως καὶ πλείσται ἄλλαι δημόσιαι οἰκοδομαί, ἀλλ’ οὐδὲν δύναται νὰ παραβληθῆ πρὸς τὰ ἐρείπια τῆς Πομπηϊας. Ὄταν περιέρχηται τις τὰς ὁδοὺς καὶ τὰς πλατείας τῆς περιφήμου ταύτης πόλεως, καὶ βλέπῃ τὰς ἐν αὐτῇ οἰκίας τῶν ἀρχαίων αὐτῆς πολιτῶν καὶ τὰ δημόσια οἰκοδομήματα, καταλαμβάνεται ὑπὸ

holy place there was going to be a bull-fight. Hearing this, the Spanish saints ran in a crowd outside of paradise to witness their favourite spectacle ; but they had hardly gone away before the keeper of the keys shut the gates and locked them out, and from that time all the Spanish saints have been left out in the cold.”

Well done, Father Rocco ! Bravo ! You gave it the Spaniard well.—But I see we are approaching Pompeii, which, after remaining for seventeen centuries under the ashes of Vesuvius, reappeared in order to attract to her the travellers of all the world. I have visited the magnificent ruins of Cyzicus : I have seen the remains of Assos on the gulf of Adramyti, in which such successful excavations were made not many years ago by the American Archaeological Society and there were discovered the market-place, the theatre and the senate-house of the city, and very many other public buildings ; but nothing can be compared to the ruins of Pompeii. When any one wanders about the streets and squares of this famous city, and sees there the houses of its ancient citizens and the public buildings, he is seized with a strange feeling, and fancies that he is, not in

παραδόξου αἰσθήματος καὶ νομίζει ὅτι εὐρίσκεται οὐχὶ ἐν μέσῳ ἑρειπίων, ἀλλ' ἐν τῇ ἀρχαίᾳ Πομπηίᾳ ὡς εἶχε πρὶν καταστραφῆ.

Δηλαδή ὡς περιέγραψεν αὐτὴν μετὰ τοσαύτης ἐπιτυχίας ἢ γόνιμος φαντασία τοῦ λόρδου Λύττονος ἐν τῷ λαμπρῷ αὐτοῦ μυθιστορήματι “Αἱ τελευταῖαι ἡμέραι τῆς Πομπηίας.”

Μάλιστα, διότι πράγματι τὰ ἔργα τῶν μεγάλων συγγραφέων χρησιμεύουσιν εἰς τὸν ἀνθρώπινον νοῦν ὡς ὁδηγοὶ τινες ποδηγετοῦντες αὐτὸν εἰς τὰς λαβυρινθώδεις ὁδοὺς τῆς φαντασίας. Ἀναγινώσκων τις τὰς “Τελευταίας ἡμέρας τῆς Πομπηίας” νομίζει τῷ ὄντι ὅτι (ἦ ἐν τῷ παρελθόντι, ὅτι συντρώγει, συμπίνει, συνευθυμεῖ καὶ συγκωμᾶζει μετὰ τῶν αἰεὶ ἐντρυφώντων τῆς Πομπηίας κατοίκων, οἵτινες “ὡς θεοὶ ἔζων ἀκηδέα θυμὸν ἔχοντες” καὶ “τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων.”

Ἄλλ' ὁ ὑψιβρεμέτης Ζεὺς “ἐμήσατο αὐτοῖς κήδεα λυγρά,” διότι τῇ 23ῃ Αὐγούστου περὶ τὴν μίαν ὥραν μ. μ. τοῦ ἑβδομηκοστοῦ ἐνάτου ἔτους μετὰ Χριστὸν φοβερὰ ἔκρηξις τοῦ Βεσουβίου κατέστρεψε τὴν εὐδαίμονα ταύτην πόλιν ὁμοῦ μετὰ τοῦ Ἡρακλείου καὶ ἄλλων παρακειμένων κωμῶν. Ἀνεγνωτέ ποτε τὴν ἐπιστολὴν Πλινίου τοῦ νεωτέρου πρὸς τὸν ἱστοριογράφον Τάκιτον, ἐν ᾗ

the midst of ruins, but in ancient Pompeii as it was before it was destroyed.

That is to say, just as the prolific imagination of Lord Lytton has so happily depicted it in his brilliant novel *The Last Days of Pompeii*.

Quite so, for in fact the works of great writers serve in a way as guides to the human mind, directing its steps in the labyrinthine paths of imagination. A reader of *The Last Days of Pompeii* fancies that he is really living in the past, eating, drinking, enjoying himself and revelling in the company of the ever luxurious inhabitants of Pompeii, who “like gods lived with no care upon their minds,” and “beyond the reach of every ill take delight in the feast.”

But Jove, the Thunderer on high, “meditated for them grievous harm,” for on the 23d of August, about one o'clock in the afternoon, in the seventyninth year after Christ, a fearful eruption of Vesuvius destroyed this prosperous city together with Herculaneum and some adjacent villages. Did you ever read the letter of Pliny the younger to the historian Tacitus, in which he describes

περιγράφει λεπτομερέστατα τὰ τῆς μεγάλης ταύτης καταστροφῆς;

Πολλάκις· εἰν δὲ δὲν με ἀπατᾷ ἢ μνήμη, νομίζω ὅτι ἢ ἐπιστολὴ αὐτῆ μετεφράσθη εἰς τὴν Ἑλληνικὴν γλῶσσαν ὑπὸ I. Ἰσιδωρίδου Σκυλίτζη, καὶ ἐδημοσιεύθη ἐν τῷ ἔκτῳ τόμῳ τῆς ἐν Σμύρνῃ ἐκδιδομένης ποτὲ “Ἀποθήκης τῶν ὠφελίμων γνώσεων.” Ἐν τῇ φοβερᾷ ταύτῃ καταστροφῇ ἀπέθανεν ἐξ ἀσφυξίας Πλίνιος ὁ πρεσβύτερος, ὅστις ἦτο θεῖος τοῦ νεωτέρου.

Ἐγείνε θυμὰ τῆς ἐπιστημονικῆς περιεργίας του· διότι καθ’ ὃν χρόνον πάντες ἔφευγον δρομαῖοι προσπαθοῦντες ν’ ἀπομακρυνθῶσι τοῦ κινδύνου, ἐκείνος ἐμβὰς εἰς τριήρη ἐπλευσε πρὸς τὸ Ῥήτινον καὶ τὰ ἄλλα ἐπαπειλούμενα προάστεια, καὶ κατεσκόπει ἐκ τοῦ σύνεγγυς τὰ ἐν τῷ οὐρανῷ καὶ τῇ γῆ συμβαίνοντα· ἀλλ’ ἤδη πυκνὴ τέφρα ἤρχισε νὰ καλύπτῃ τὸ κατὰστροφμα τῆς νεῶς καὶ ἠναγκάσθη νὰ καταφύγῃ εἰς Σταβιάς· ἢ καταστροφὴ ὅμως ἐπέξετείνετο ἐπὶ μᾶλλον καὶ μᾶλλον καὶ φεύγων μετὰ πολλῶν ἄλλων ἐκ Σταβιῶν ἀπέθανε καθ’ ὁδόν.

Τὴν ἔκρηξιν ταύτην τοῦ Βεσουβίου διηγείται γραφικώτατα καὶ Δίων ὁ Κάσσιος δίδων εἰς αὐτὴν καὶ μυθολογικὴν τινα χροιάν, διότι λέγει ὅτι πρὸ τῆς φοβερᾶς ἐκείνης θεομηνίας ἐφαίνοντο “ἄνδρες πολλοὶ καὶ

most minutely the incidents of this great catastrophe?

Often: if my memory does not betray me, I think the letter was translated into the Greek language by J. Isidorides Skylitzi, and was published in the sixth volume of the *Magazine of Useful Knowledge*, issued at one time in Smyrna. In this frightful catastrophe Pliny the elder, who was the uncle of the younger, died from suffocation.

He fell a victim to his scientific curiosity; for at the time when all were rushing off in their endeavour to get far away from the danger, he embarked in a trireme and sailed for Retinum and the other threatened suburbs, and was observing in close proximity what was taking place in the sky and on the earth; but already dense ashes began to cover the deck of the ship and he was compelled to take refuge in Stabiae: the catastrophe however extended farther and farther, and, while making his escape with many others from Stabiae, he perished on the road.

Dion Cassius also relates this eruption of Vesuvius in a most graphic manner, giving to it moreover a somewhat mythological tinge, for he says that before that terrible visitation, “many huge men, surpassing

μεγάλοι πᾶσαν τὴν ἀνθρωπίνην φύσιν ὑπερβεβληκότες, οἳ οἱ γίγαντες γράφονται," ἄλλοτε μὲν ἐπὶ τοῦ Βεσουβίου, ἄλλοτε δὲ ἐν τῇ περὶ αὐτὸ χώρα περιφερόμενοι· ἐνίοτε δὲ ἐφαίνοντο καὶ ἐν τῷ ἀέρι διαφοιτῶντες. "Καὶ μετὰ τοῦτο αὐχμοὶ τε δεινοὶ καὶ σεισμοὶ ἐξαίφνης σφοδροὶ ἐγίνοντο, ὥστε καὶ τὸ πεδῖον ἐκεῖνο πᾶν ἀναβράττεσθαι, καὶ τὰ ἄκρα ἀναπηδᾶν. ἡχαί τε, αἱ μὲν ὑπόγειοι, βρονταῖς ἐοικυῖαι, αἱ δὲ ἐπίγειοι, μνησθμοῖς ὁμοίαι συνέβαινον· καὶ ἡ τε θάλασσα συνέβρεμε, καὶ ὁ οὐρανὸς συνεπήχη· κακ τοῦτου κτύπος τε ἐξαισίως ἐξαπιναίως, ὡς καὶ τῶν ὄρων συμπιπτόντων, ἐξηκούσθη· καὶ ἀνέθορον πρῶτον μὲν λίθοι ὑπερμεγέθεις, ὥστε καὶ ἐς αὐτὰ τὰ ἄκρα ἐξικέσθαι· ἔπειτα πῦρ πολὺ καὶ καπνὸς ἄπλετος, ὥστε πάντα μὲν τὸν ἀέρα συσκιασθῆναι, πάντα δὲ τὸν ἥλιον συγκρυφθῆναι, καθάπερ ἐκλελοιπότα. Νύξ τε οὖν ἐξ ἡμέρας, καὶ σκότος ἐκ φωτὸς ἐγένετο· καὶ ἐδόκουν οἱ μὲν τοῖς γίγαντας ἐπανίστασθαι (πολλὰ γὰρ καὶ τότε εἰδῶλα αὐτῶν ἐν τῷ καπνῷ διαφαίνετο, καὶ προσέτι καὶ σαλπύγγων τις βοῆ ἠκούετο), οἱ δὲ καὶ ἐς χάος ἢ καὶ πῦρ τὸν κόσμον πάντα ἀναλίσκεσθαι· καὶ διὰ ταῦτα ἔφευγον, οἱ μὲν ἐκ τῶν οἰκιῶν ἐς τὰς ὁδοὺς, οἱ δὲ ἔξωθεν εἴσω· ἕκ τε τῆς θαλάσσης ἐς τὴν γῆν, καὶ ἐξ ἐκείνης ἐς τὴν θάλασσαν ἄλλοι ταραπτό-

all human nature, like the giants are painted," made their appearance, going about sometimes on Vesuvius, sometimes in the country surrounding it, and occasionally they even appeared frequenting the air. "And after this, severe droughts and violent earthquakes suddenly took place, so that the whole of that plain heaved, and the heights leaped; and noises occurred, some subterranean, like thunder, others above ground, like bellowings; and the sea at the same time roared and the sky resounded; and after this an ominous crash was all of a sudden heard, as if the mountains were falling one upon another; and first enormous stones leaped up, so as even to reach the very heights; then a great volume of fire and an immense cloud of smoke, so that the whole atmosphere was obscured, and the sun entirely hidden as if it were eclipsed. Night came out of day and darkness out of light: some thought that the giants had revolted (for many likenesses of these too were at that time discerned in the smoke, and moreover a sort of sound of trumpets was also heard): others that all the world was perishing in chaos or even in fire; and on this account they fled, some from their houses into the streets, others from outside went inside; others, in

μενοι, καὶ πᾶν τὸ ἀπὸ σφῶν ἀπὸν ἀσφαλέστερον τοῦ παρόντος ἡγούμενοι· ταῦτά τε ἅμα ἐγίγνετο καὶ τέφρα ἀμύθητος ἐφυσήθη, καὶ τήν τε γῆν, τήν τε θάλασσαν καὶ τὸν αἶρα πάντα κατέσχε· καὶ πολλὰ μὲν καὶ ἄλλα, ὡς πού καὶ ἔτυχε, καὶ ἀνθρώποις καὶ χώραις καὶ βοσκήμασιν ἐλυμήνατο, τοῖς δὲ ἰχθύας, τὰ τε ὄρνεα πάντα διέφθειρε· καὶ προσέτι καὶ πόλεις δύο ὄλας, τό τε Ἑρκουλάνειον καὶ τοὺς Πομπηίους, ἐν θεάτρῳ τοῦ ὀμίλου αὐτῆς καθημένον, κατέχωσε· τοσαύτη γὰρ ἢ πᾶσα κόνις ἐγένετο, ὥστ' ἀπ' αὐτῆς ἦλθε μὲν καὶ ἐς Ἀφρικὴν καὶ Συρίαν καὶ ἐς Αἴγυπτον, ἐσήλθε δὲ καὶ ἐς Ῥώμην, καὶ τὸν αἶρα τὸν ὑπὲρ αὐτῆς ἐπλήρωσε, καὶ τὸν ἥλιον ἐπεσκίασε· καὶ συνέβη κἀνταῦθα δέος οὐ μικρὸν ἐπὶ πολλαῖς ἡμέραις οὐτ' εἰδοσί τοῖς ἀνθρώποις τὸ γεγονός, οὐτ' εἰκάσαι δυναμένοις· ἀλλ' ἐνόμιζον καὶ ἐκείνοι πάντα ἄνω τε καὶ κάτω καταστρέφεισθαι.”

Ἄξιόλογος περιγραφή· ἀλλ' ὦρα νομίζω νὰ ἐπανέλθωμεν εἰς τὰ προσφιλεῖ ἡμῖν ἀναγνώσματα· κατὰ καλὴν μας τύχην οἱ φανοὶ τῶν ἀμαξῶν πέμπουσι λαμπρὸν φῶς καὶ δύνатаι τις ν' ἀναγινώσκῃ χωρὶς νὰ κουράζῃ τοὺς ὀφθαλμοὺς του. Τί ποίημα εἶναι τοῦτο; εἶναι πρωτότυπον ἢ μετάφρασις;

their confusion, from the sea to the land and from that to the sea, thinking every place distant from them safer than the one near them: all this took place at the same time that an amount of ashes, impossible to describe, was blown about and took possession of all the land and the sea and the air and, amidst much other destruction of whatever it came across, played havoc with men and countries and cattle, and destroyed the fish and all the birds; and in addition to this buried two entire cities, Herculaneum and Pompeii, while the population of the latter were seated in the theatre; for all the dust became so great in quantity, that part of it reached Africa and Syria and Egypt, and even arrived at Rome and filled the air above it, and obscured the sun, and here too great terror fell upon the people, who for many days neither knew nor could conjecture what had happened, but they also thought that everything was being turned upside down.”

An excellent description: but now I think it is time to return to our favourite readings: by good luck the lamps of the carriages give a bright light, and one can read without tiring one's eyes. What poem is this? Is it original or a translation?

Εἶναι μετάφρασις τοῦ “Πιστοῦ ποιμένος” τοῦ Γουαρίνου γενομένη περὶ τὰ τέλη τοῦ IS' αἰῶνος ὑπὸ Μιχαὴλ Σουμμάκη Ζακυνθίου, ὅστις εὐδοκίμως ἐξήσκει τὸ ἱατρικὸν ἐπάγγελμα ἐν Βενετία καὶ συνεδέετο φιλικῶς μετὰ τῶν ἐπιφανεστάτων ἐπὶ παιδείᾳ ἀνδρῶν τῆς ἐποχῆς του· εἶχε δὲ στενὴν φιλίαν καὶ μετὰ τοῦ Γουαρίνου. Ἡ μετάφρασις αὕτη ἂν καὶ ἔγεινε περὶ τὰ τέλη τοῦ IS' αἰῶνος, ἐδημοσιεύθη ὁμως κατὰ τὸ 1658 ἐν Βενετία ὡς λέγει ὁ Βρετὸς ἐν τῇ “Νεοελληνικῇ φιλολογίᾳ” του. Τὸ παρὸν ἀντίγραφον ἔγεινεν ἐκ τῶν “Φιλολογικῶν ἀναλέκτων Ζακύνθου” ὑπὸ τοῦ Ἀρχιεπισκόπου Ζακύνθου Ν. Κατραμῆ.

Τὸ ὄνομα τοῦ Ἰωάννου Βαπτιστοῦ Γουαρίνου κατὰ τὸν IS' καὶ IZ' αἰῶνα ἔχαιρε μεγάλην φήμην· ἀπόδειξις δὲ τούτου εἶναι ὅτι ὁ “Πιστὸς ποιμὴν” αὐτοῦ τεσσαρακοντάκις ἐτυπώθη ζῶντος ἔτι τοῦ συγγραφέως. Τὸ ὕφος αὐτοῦ εἶναι γλαφυρὸν καὶ χαριέν, πολλάκις ὁμως αἱ ποιητικαὶ αὐτοῦ εἰκόνες δὲν φαίνονται φυσικαί. Σήμερον ὀλίγιστοι ἴσως ἀναγινώσκουσι τὸ ποίημα τοῦτο, εἰς πλείστους δὲ οὐδὲ τὸ ὄνομα αὐτοῦ εἶναι γνωστόν. Ἄς διέλθωμεν πρῶτον τὸ Ἰταλικὸν κείμενον καὶ μετὰ ταῦτα ἀναγινώσκομεν τὴν μετάφρασιν τοῦ Σουμμάκη μεθερμηνεύοντες αὐτὴν ἐν ταύτῳ κατὰ λέξιν εἰς τὸ Ἀγγλικόν, διότι

It is a translation of Guarini's *Faithful Swain*, which was made at about the end of the 16th century by Michael Summakes of Zante, who successfully practised the profession of a physician in Venice, and was connected by ties of friendship with the men of his day who were most distinguished for their learning, and was on terms of intimacy with Guarini. This translation, although it was made at about the end of the 16th century, was published in Venice in 1658, as Vretos states in his *Neohellenic Literature*. The copy I have here was made from the *Literary Selections of Zante*, by N. Catrames, Archbishop of Zante.

The name of Giovanni Battista Guarini enjoyed great celebrity in the 16th and 17th centuries, and a proof of it is that his *Faithful Swain* was printed forty times while the author was yet living. His style is elegant and graceful, but his poetical similes often seem unnatural. In these days very few perhaps read this poem, and to most people even its name is unknown. Let us first go through the Italian text and after that we will read the translation of Summakes, rendering it at the same time word for word into English, for here it is not a question of the language of Guarini,

ἐνταῦθα δὲν πρόκειται περὶ τῆς but of that of the Greek trans-
 γλώσσης τοῦ Γουαρίνου, ἀλλὰ lator.
 περὶ τῆς τοῦ Ἑλλήνος μετα-
 φραστοῦ.

IL PASTOR FIDO

ATTO I.—SCENA I.

Silvio. Linco.

Silvio. Ite voi, che chiudeste
 L' horribil fera, a dar l' usato segno
 De la futura caccia. Ite svegliando
 Gli occhi col corno, e con la voce i cori.
 Se fù mai ne l' Arcadia
 Pastor di Cintia, e de' suoi studi amico,
 Cui stimolasse il generoso petto
 Cura, o gloria di selve,
 Hoggi il mostri, e mi segua,
 La dove in picciol giro,
 Ma largo campo al valor nostro, è chiuso
 Quel terribil Cinghiale ;
 Quel mostro di natura, e de le selve ;
 Quel sì vasto, e sì fiero,
 E per le piaghe altrui
 Si noto habitator de l' Erimanto,
 Strage de le campagne,
 E terror de i bifolchi. Ite voi dunque,
 E non sol precorrete,
 Ma provocate ancora
 Co' l rauco suon la sonnachiosa Aurora.
 Noi, Linco, andiamo a venerar gli Dei,
 Con più sicura scorta
 Seguirem poi la destinata caccia,
 " Chi ben comincia, ha la metà de l' opra ;
 Nè si comincia ben, se non dal Cielo."

Linco. Lodo ben, Silvio, il venerar gli Dei ;

Ma il dar noia a coloro,
 Che son ministri de gli Dei, non lodo.
 Tutti dormono ancora
 I custodi del Tempio, i quai non hanno,
 Più tempestivo, o lucido Orizzonte
 De la cima del monte.

Silvio. A te, che forse non sè desto ancora,
 Par, ch' ogni cosa addormentata sia.

Linco. O Silvio, Silvio, a che ti die natura
 Ne' più begli anni tuoi
 Fior di beltà si delicato, e vago,
 Se tu sè tanto a calpestario intento ?
 Che s' havess' io cotesta tua si bella,
 E si fiorita guancia,
 Adio, selve, direi ;
 E seguendo altre fere,
 E la vita passando in festa, e 'n gioco,
 Farei la state a l' ombra, e 'l verno al foco.

Silvio. Così fatti consigli
 Non mi desti mai più : come sè hora
 Tanto da te diverso !

Linco. " Altri tempi, altre cure."
 Così certo farei se Silvio fussi.

Silvio. Ed io se fussi Linco ;
 Ma perche Silvio sono,
 Oprar da Silvio, e non da Linco i' voglio.

Linco. O garzon folle : a che cercar lontana,
 E perigliosa fera,
 Se l' hai via più d' ogni altra,
 E vicina, e domestica, e sicura ?

Silvio. Parli tu da dovero, o pur vanneggi ?

Linco. Vaneggi tu, non io.

Silvio. Ed è così vicina ?

Linco. Quanto tu di te stesso.

Silvio. In qual selva s' annida ?

Linco. La selva sè tu, Silvio :
 E la fera crudel, che vi s' annida,
 E la tua feritate.

Silvio. Com ben m' avvisai, che vaneggiavi !

Linco. Una Ninfa si bella, e si gentile :
 Ma che dissi una Ninfa ? anzi una Dea,

Più fresca, e più vezzosa
 Di mattutina rosa ;
 E più molle, e più candida del cigno ;
 Per cui non è si degno
 Pastor hoggi trà noi, che non sospiri,
 E non sospiri in vano ;
 A te solo da gli huomini, e dal Cielo
 Destinata si serba,
 Ed hoggi tu, senza sospira, e pianti
 O troppo indegnamente
 Garzon avventuroso ! haver la puoi
 Ne le tue braccia, e tu la fuggi, Silvio :
 E tu la sprezzi ? e non dirò, che 'l core
 Habbia di fera, anzi di fero il petto ?

Modern Greek Version of the above.

Πράξις πρώτη.—Σκηνή πρώτη.

ΣΙΑΒΙΟΣ. ΛΙΓΚΟΣ.

Σιλ. " Αμετ' ἐσεῖς, ἄξιοι βοσκοί, πῶχετε σφαλισμένο
 Τὸ φοβερῶτατο θεριό, τὸ πόλλ' ἀγριωμένο,
 Καὶ κατὰ τὸ συνήθι' μας δώσετε τὸ σημάδι
 Τοῦ κυνηγιοῦ πῶχει νάρθη, καὶ κάμετ' ὅλοι ὁμάδι
 Τὸ βούκινο νὰ κτυπηθῆ, τὰ μάτια νὰ 'ξυπνίσουν,
 Καὶ ταῖς καρδιαῖς μὲ ταῖς φωναῖς κάμετε ν' ἀγρυπνήσουν.
 Καὶ ἂν εἶν' κ' εὐρίσκεται βοσκὸς μέσα 'ς τὴν Ἀρκαδία
 'Ποῦ νᾶναι φίλος τῆς θεᾶς καὶ νᾶχη προθυμία,
 Κ' ἐπιθυμᾶ νὰ δοξαστῆ καὶ ἀνδρεία νὰ δείξῃ,
 Σήμερον ἄς ἀρματωθῆ κ' ἐμέν' ἄς ἀκλουθήσῃ
 'Ἐκεῖ 'ς τὸν κύκλον τὸν στενόν, ὅπουνε σφαλισμένο,
 Μὰ 'ς τὴν 'δικήν μας τὴν ἀνδρειὰν λιβάδι πλατυμένο,
 Τὸ ἀγριώτατο θεριό, 'ποῦ γνωρισμέν' ἐγίνῃ
 'Σ τὴν 'Ερμάνθ' ἔτσι πολλὰ γιὰ ταῖς ζημιαῖς 'ποῦ δίνει,

Φόβος, τρομάρα τῶν βοσκῶν καὶ τῶν ζευγίτ' ὀμάδι 15
 Τοῦ κάθε κάμπου χαλασμὸς καὶ δροσεροῦ λιβάδι.
 Σύρτε πρὶν τῆς ἀνατολῆς τὸ μέρος νὰ ῥοδίση
 Τὸν κοιμισμέν' αὐγερινὸν κάμετε νὰ 'ξυπνίση
 Μὲ τῆς βραχινῆς τοῦ βούκινου λαλιᾶς γιὰ νὰ σπουνδάξη
 Τὸ φῶς τ' ἡμέρας γρήγορα 'ς τὸν κόσμον νὰ χαράξη. 20
 'Μεῖς, Λίγκε, ἄς πηγαίνωμεν πρῶτον εἰς τοὺς θεοὺς μας,
 Νὰ τοὺς ἐπροσκυνήσωμεν κ' ἔχωμεν βοηθοὺς μας.
 'Απόκεις θέλομεν διαβῆ ὄλοι μας 'ς τὸ κνηγι'
 'Ὡδηγημένοι ἐξ αὐτοὺς ἔπειτα 'ς ὦρα 'λίγη.
 'Ὅποιος ἀρχίζει μὲ καλὸν εἰς τὴν ὑπηρεσιάν του 25
 'Μπορεῖ νὰ πῆ 'μισόφτιαστην πῶς ἔχει τὴν δουλειάν του.
 Μῆτε κανεῖς δὲν εἴμπορεῖ ποτὲ καλὰ ν' ἀρχίσῃ,
 'Αν δὲν ζητήσῃ τοῦρανοῦ ὀμπρὸς νὰ τοῦ βοηθήσῃ.
 Διγκ. 'Παινῶ νὰ πᾶμε 'ς τοὺς θεοὺς γιὰ νὰ προσευχηθῶμεν
 Μὰ αὐτοὺς 'πού τοὺς λατρεύουσι νὰ τοὺς βαρνογομῶμεν 30
 Δὲν τὸ 'παινῶ, οὐδὲ πρεπὸν εἶναι, γιὰτὶ κοιμοῦνται
 Τούτην τὴν ὥραν ὄλοι τους, κ'ὶ οὐδὲ ποσῶς 'ξυπνοῦνται
 Παρὰ τὴν ὥραν μοναχὰ ὀπού 'ξυπνοῦσιν οὐλα,
 Κ'ὶ ὅταν τὸν ἥλιον βλέπουσιν εἰς τοῦ βουνοῦ τὴν τοῦρλα.
 Σιλ. Γιατ' ὡς θωρῶ 'χ τὰ 'μάτια σου καθὼς ἐσὺ νυστάζεις, 35
 Τὸ πῶς ὄλα τὰ πράγματα κοιμοῦνται λογαριάζεις.
 Διγκ. 'Ὡ Σίλβιε, Σίλβιέ μου, γιὰτὶ 'ς τοὺς χρόνους τοὺς
 'δικοὺς σου
 Τοὺς τρυφεροὺς τῆς νηότης σου κεῖς τοὺς πολλὰ γλυκοὺς σου
 Νὰ βάλῃ τόσ' ἐπιμελειὰ τῆς ἐρωτιᾶς ἢ φύσι,
 'Σ τὸ πρόσωπο τόσ' εὐμορφιὰ νὰ θέ' νὰ σοῦ χαρίσῃ, 40
 'Ανὲν καὶ σὺ μὲ προθυμιὰ χαμοῦ 'ς τὴν γῆν τὴν ῥίχνεις,
 Κ'ὶ ἀχάριστος τέτοιου καλοῦ 'ς τὸν κόσμον ὄλον δείχνεις;
 'Ὡχού! κ'ὶ ἄς ἤθελ' ἔχ' ἐγὼ αὐτίνο τ' ἀνθισμένον
 Τὸ πρόσωπόν σου τῶμορφο τὸ ῥοδοπλουμισμένον!
 'Ἦθελα 'πεῖ μὲ τὴν καρδιάν, " 'γειὰ σᾶς ἀφίνω δάση, 45
 Κνηγία σύρτε 'ς τὸ καλό, καὶ σᾶς ἄλλος ἄς πιάσῃ."
 Κ'ὶ ἄλλα θεριά 'μορφήτερα ἤθελα προσπαθήσῃ
 'Σ τὰ δίχτυα μου νὰ 'μπερδευτοῦν, κ'ὶ ἂν τῶχα κνηγήσῃ
 Πᾶσα καιρὸν ξεφάντωσιν μὲ δαῦτ' ἤθελα 'παίρνω,
 Καὶ τὸν χειμῶνα 'ς τὴν φωτιὰν καλὴ ζωὴ νὰ φέρνω, 50
 'Σ τοὺς ἴσκιους πάλε τῶν δενδρῶν, ὄλον τὸ καλοκαίρι,
 Δροσiais καὶ περιδιάβασαῖς πουρνὸ καὶ μεσημέρι.
 Σιλ. Λίγκε, δὲν μοῦδωκες ποτὲ τέτοιαις βουλαῖς ποτὲ σου,
 Καὶ τώρα πῶς ἀλλάξασι ἡ γνώμαις ἡ 'δικαῖς σου!

- Διγκ. Ἄλλοι καιροὶ ἄλλαις γεννοῦν βουλαῖς κ' ἔγνοιας
ἀντάμι, 55
- Μ' ἂν ἤμουν Σίλβιος ἐγώ, ὅταν σοῦπα θέλα κάμει.
Σιλ. Λίγκος ἂν ἤμουν καὶ ἐγώ, κάμ' εἶχα ὅταν κ' ἐσένα,
Καὶ κάτεχε το τὸ λοιπὸν τ' ἔχω ὄφασισμένα,
Ὅταν Σίλβιος νὰ κυβερνηθῶ, κ' ὡς Λίγκος νὰ μὴν κάνω
Κ' ὡς Σίλβιος στέκω σταθερὸς ὥστε ποῦ ν' ἀποθάνω. 60
- Διγκ. Κοπέλλι πελελόν, γιατί τόσον πολλὰ γυρεύεις
Θεριὰ μὲ τόσον κίνδυνον ὅς τὰ δάση νὰ φονεύης,
Ἄνεν κ' εὐρίσκεται σιμὰ ὅς ἐσὲ τὸν ἴδιον ἕνα
Θερί' ἄγριο κ' ἀνήμερο παρὰ θεριὸ κανένα ;
Σιλ. Τὸ λέγεις, Λίγκ', ἀληθινά, ἢ τάχα μετριάξεις ; 65
- Διγκ. Πίστεψ' ἀλήθεια λέγω σου, μὰ σὺ δὲν τὸ πεικάξεις.
Σιλ. Ἐπὲς μου τ' ἂν ἦν ἔτσι σιμὰ, νὰ ζήσης ἀπατός σου.
Διγκ. Εἶναι κοντὰ ὡς εἶσαι σὺ σιμὰ ὅς τὸν ἐμαντόν σου.
Σιλ. Ὅσον δάσος εἶναι δείξέ μου ποῦ ἔναι κατοικημένον.
Διγκ. Σίλβιε, τὸ δάσος εἶσαι σὺ, κείνο τ' ἀγριεμένον 70
Θεριὸ εἶναι ἢ ἀσπλαγχνιά κ' ἢ ἀπονιά σ' ἢ πλήσια.
Σιλ. Πῶς μὲ γελάς καὶ παίζεις με, τὸ λόγιασα περίσσια.
Διγκ. Μιὰ κόρη τόσ' εὐγενική, νεραΐδα πλουμισμένη,
Ἄντισ ἔμπορῶ νὰ τὴν εἰπῶ θεὰ χαριτωμένη,
Μιὰ λυγερὴ ποῦ πλειότερον παρὰ τὸ χιόν' ἀσπρίζει, 75
Κ' ἀπὸ τὸ ρόδον τῆς αὐγῆς πλειό του δροσομυρίζει,
Γιὰ τὴν ὁποῖαν δὲν εἶν' κανεὶς βοσκὸς ὅς τὴν Ἀρκαδίαν
Τόσ' ἄξιος κ' εὐγενικὸς νὰ μὴν βαστᾶ καρδίαν
Μαύρην καὶ πλήσια φλογερὴν καὶ νὰ μὴ δὲν θρηνάται,
Ν' ἀναστενάξῃ τὸ συχνὸ μὲ δίχως νὰ φελάται, 80
Καὶ μόνον εἰς ἐσένανε νᾶναι μελετημένη,
Κ' ὄχ τὸν Θεὸν γυναϊκά σου ὅς τὸν οὐρανὸν γραμμένη,
Καὶ σὺ, κοπέλλι πελελόν, ἀνάξιο τέτοιας χάρις,
Περιφρονεῖς, δὲν τῆς ψηφᾶς, δὲν θέλεις νὰ τὴν πάρης.
Πῶς θέλεις νὰ μὴ δὲν εἰποῦν πῶς κάρδι' ἀγριωμένου 85
Θεριοῦ βαστᾶς μὲ σκέπασιν ὅς στήθους σιδερένιου ;



English Translation of the modern Greek Version.

ACT I.—SCENE I.

Silvius. Lincus.

Silvius. Go, you worthy shepherds, who have shut in
 the most fearful wild beast and most savage,
 and according to our custom give the signal
 for the hunt that is to come, and all together make
 the horn to sound, and eyes to wake from sleep, 5
 and the hearts with your shouts make to keep on the alert.
 And if there is and can be found a shepherd in Arcadia
 who may be a friend of the goddess and have zeal,
 and desires to be made glorious and display his courage,
 this day let him arm and follow me 10
 there into the narrow circle where is enclosed,
 (but for our valour a wide meadow,)
 the most savage beast who has become notorious
 on Erymanthos so greatly by the damage that he does,
 the fear and dread of the shepherds, and the ploughmen too, 15
 the destruction of every field and dewy meadow.
 Go before the eastern quarter puts on a rosy hue,
 awake the drowsy morning star,
 with the hoarse voice of the horn, that she may hurry
 the light of day quickly to dawn upon the world. 20
 We, Lincus, let us first go to our gods,
 to adore them and have them for our allies.
 From there we will go, all of us, to the hunt,
 conducted by them, after a little while.
 He who begins with a pious act his business 25
 can say that he has his work half-done ;
 nor can any one ever make a good beginning,
 unless he first begs Heaven to help him.

Lincus. I approve that we should go to the Gods to pray to
 them ;
 but that we should annoy those who serve them 30

I do not approve, neither is it seemly, for they are asleep at this hour, all of them, and do not awake at all except only at that hour when all things wake, and when they see the sun on the crest of the hill.

Silvius. Because, as I see from your eyes, you are sleepy, 35
you conclude that all things are asleep.

Lincus. O Silvius, my Silvius, why, at your years, in the tender, very sweet years of your youth, should nature take such care of your attractiveness to wish to bestow on you so much beauty in your face, 40
if you with readiness throw it down upon the ground, and show yourself to all the world ungrateful for such a boon? Ah! would that I had in all its bloom
your lovely face adorned with roses!

I would say with all my heart: "Woods, I bid you farewell! 45
Game, go where you will, and let some one else catch you."

And I would attempt other more beautiful animals of the chase to entangle in my nets, and, if I had caught them, all the time I would make revel with them, and in the winter by the fire I would lead a happy life, 50
and in the shade of the trees again all the summer in coolness and pleasant walks, at morning and midday.

Silvius. Lincus, you never before gave me such advice, and now how your ideas have changed!

Lincus. Other times bring other counsels, and also other cares, 55
but had I been Silvius, I should have done as I told you.

Silvius. And had I been Lincus, I should have done as you, and know this then, what I have decided, to conduct myself as Silvius, and not to do as Lincus, and as Silvius I stand firm till I die. 60

Lincus. Foolish youth, why do you want to kill so many wild beasts in the woods with so much danger, while there is quite close to yourself one wild beast, savage and untamed, beyond any beast?

Silvius. Do you mean what you say, Lincus, in truth, or are you joking? 65

Lincus. Believe me, I speak the truth, but you do not guess my meaning.

Silvius. Tell me if it is so near, please do (*lit.* that you yourself may live long).

Lincus. It is close by, as near as you are to yourself.

Silvius. Show me in what forest it is, where it lives.

Lincus. Silvius, you are the forest, that savage
beast is your inhumanity and your great cruelty. 70

Silvius. I understand very well that you are laughing at me
and joking with me.

Lincus. A maiden so noble, a nymph adorned with many charms
whom surely I may call a graceful goddess,

a dear girl who is whiter than the snow, 75

and has a fresh perfume more than the rose of the morning,
for whom not a single shepherd in Arcadia

is so worthy and so noble that he should not carry a heart
distressed and all in flames, and should not weep,

and sigh continually, without it helping him, 80

and she is intended to be only for you,

and by God inscribed in heaven as your wife,

and you, foolish youth, unworthy of such favour,

despise, care nothing for her, and do not wish to take her.

How do you want people not to say you carry 85

under the cover of an iron breast the heart of a wild beast?

Ταῦτα νομίζω ἀρκοῦσιν ἐκ τῆς
μεταφράσεως τοῦ “Πιστοῦ
Ποιμένος,” ἥτις μεθ’ ὄλων τῶν
ἐλαττωμάτων αὐτῆς εἶναι ἀξιο-
λογώτατον γλωσσικὸν δεῖγμα
τοῦ 15^{ου} αἰῶνος. Σκαλίσατε
τώρα νὰ εὔρητε τίποτε ἀξιανά-
γνωστον ἀνήκον εἰς τὴν 17^{ην} ἑκα-
τονταετηρίδα.

Ἐχω ἐν ἀπόσπασμα ἐκ τῆς
“Ῥητορικῆς” Φραγκίσκου
Σκούφου τοῦ ἐκ Κρήτης, ἥτις
ἐξεδόθη τὸ πρῶτον ἐν Βενετία
νομίζω κατὰ τὸ ἔτος 1681, καὶ
δύο ἐκ τῶν διδαχῶν Ἑλίου
Μηριάτου τοῦ ἐκ Κεφαλληνίας.
Αἱ διδαχαὶ τοῦ περιφήμου
τούτου ῥήτορος ἐτυπώθησαν
πολλάκις· ἀρίστη ὁμως πασῶν
τῶν ἐκδόσεων εἶναι ἡ γενομένη
κατὰ τὸ ἔτος 1849 ὑπὸ Ἀνθίμου

I think that is enough of the
translation of *The Faithful
Swain*, which, with all its
defects, is an excellent specimen
of the language of the 16th
century. Now make a search
and find something worth read-
ing which belongs to the 17th
century.

I have an extract from the
Rhetoric of Francisco Scouphos
of Crete, which was first pub-
lished in Venice, I think in
1681, and two from the sermons
of Elias Meniates of Cephallonia.
The sermons of this celebrated
orator have often been printed ;
but the best of all the editions
is the one brought out in 1849
by Anthimus Mazarakes. It is
from this edition that I have

Μαζαράκη. Ἐκ ταύτης τῆς ἐκδόσεως ἀντέγραψα τὰ ἐν τῷ τετραδίῳ μου ἀποσπάσματα. Ἀμφότεροι οὗτοι οἱ ἄνδρες ἦσαν κάτοχοι ὑψηλῆς παιδείας, γνωρίζοντες πρὸς τῇ Ἑλληνικῇ καὶ τῇ Λατινικῇ καὶ Ἰταλικῇ γλῶσσᾳ· ἔγραψαν δὲ εἰς τὴν τότε λαλουμένην Ἑλληνικὴν ὅπως τὰ ὑπ' αὐτῶν γραφόμενα ὦσι τοῖς πᾶσι καταληπτά. Τὸ ἐξῆς ἀπόσπασμα εἶναι ἐκ τῆς “Ῥητορικῆς” τοῦ Σκούφου· ἀναφέρεται δὲ εἰς τὸν Ἅγιον Νικόλαον θαλασσοποροῦντα· ἀλλ' ὅπως ἐννοήσητε καλῶς τὰ ἐν αὐτῷ πρέπει νὰ σᾶς εἶπω ὅτι ὁ θαυματουργὸς οὗτος ἅγιος παρὰ τοῖς νῦν Ἑλλησι κατέχει τὴν αὐτὴν θέσιν, ἣν παρὰ τοῖς ἀρχαίοις εἶχεν ὁ Ποσειδῶν, δηλαδὴ εἶναι κυρίαρχος τῆς θαλάσσης, ὥστε ἐν ὥρᾳ κινδύνου οἱ ναῦται πέμπουσιν εἰς αὐτὸν πλειότερας ἰκεσίας ἢ εἰς τὸν δημιουργὸν τοῦ κόσμου θεόν. Κυττάξατε μετὰ πόσης χάριτος καὶ εὐγλωττίας περιγράφει ὁ Σκούφος τὴν ἐν θαλάσῃ γαλήνην καὶ τὴν διαδεχομένην αὐτὴν φοβερὰν τρικυμίαν.

“Ἦτον γαληνόμορφος ὁ οὐρανός, ἐγάλα ἀνέφαλος ὁ αἴρας, ἔπνεε πρᾶος καὶ φιλικὸς ὁ ζέφυρος, κύμα δὲν ἐφοῦσκωνε, ἀφρὸς δὲν ἐφαίνετο, καὶ τὸ πέλαγος ὄλον ταπεινὸν ἔδειχνε τὴν εὐλάβειαν ὅπου ἔφερνε πρὸς τὸν ἅγιον· καὶ ἄνκαμμίαν φορὰν ὀλίγον φουσκωμένον ὑπερηφανεύετο, τὸ ἔκανε μόνον διατὶ

copied the extracts in my notebook. Both these men were highly educated, knowing Latin and Italian in addition to Greek; and they wrote in the Greek language spoken at that time, so that their writings might be intelligible to every one. The following extract is from the *Rhetoric* of Scouphos: it relates to St. Nicholas when he was making a sea-voyage; but, that you may thoroughly understand its contents, I must tell you that this miracle-working saint holds among the Greeks of the present day the same place as Neptune held among the ancients, that is to say, that he is lord of the sea, so that in the hour of danger sailors address more prayers to him than to God, the creator of the universe. See with what grace and eloquence Scouphos describes the calm at sea and the frightful tempest that succeeded it.

“The sky was serene, the air smiled without a cloud, the zephyr blew gentle and friendly, not a wave was heaving, no foam was to be seen, and the whole ocean in humility displayed the reverence which it felt for the saint; and if now and then by heaving a little it showed its pride, it did so only

ἔβαστα εἰς τοὺς ὤμους τέτοιον ἥρωα. Ἄμῃ ἂν ἦτον ἡσυχία εἰς τὴν θάλασσαν, θόρυβος καὶ παραχὴ ἦτον κάτω εἰς τὸν ἄδην· καὶ ἂν ἔπαιζαν τριγύρου εἰς ἓνα ξύλον τὰ κύματα, ἄφριζαν εἰς τὰ κάτω σπήλαια οἱ δαίμονες, καὶ οἱ σατανικοὶ ὄλοι Κύκλωπες, ὅπου εἰς ἐκείνην τὴν ἄβυσσον κατοικοῦσι. 'Καὶ τί θέλομεν κάμει,' ἔλεγεν ὁ Ἐωσφόρος, 'τί ἀποφασίζομεν, ὦ σύντροφοι; Ἀφίνομεν τὸν Νικόλαον νὰ πλεύσῃ μὲ εὐτυχίαν, καὶ ὑγιῆς νὰ φθάσῃ εἰς τὸν λιμένα τῆς ἰδίας του ἐπιθυμίας, τὸν λιμένα τῆς Ἱερουσαλήμ; Θέλω νὰ χάσῃ εἰς τὸν δρόμον τὴν στρατάν χωρὶς ἐλπίδα νὰ φθάσῃ εἰς ἄλλον λιμένα, παρὰ εἰς τὸ νανάγιον καὶ τὴν ἀπώλειαν· εἰς κάθε ρεῖθρον θέλω ἀνοίξει βάραθρα, ἀμῃ τόσον βαθειὰ ὅπου νὰ πίπτουν ὄλοι μέσα μόνον ἀπὸ τὴν ζάλην, καὶ εἰς τὰ νέφη θέλω πλάσῃ βροντάς, ἀστραπὰς καὶ βροχὴν τόσῃν, ὅπου νὰ συνθέσω ἄλλην μίαν θάλασσαν, διὰ νὰ τὸν βυθίσουν, ἂν δὲν εἶναι ἀρκετὴ ἡ μία, κἂν καὶ αἱ δύο ἀντάμα.'

Ἔτσι ἐμίλησε ὁ Ἐωσφόρος πνέοντας καπνοὺς καὶ φλόγαις ἀπὸ τὸ στόμα· καὶ εὐθὺς μαυρίζεται ὁ ἀέρας μὲ τὰ σκότη ὅλα τοῦ ἄδου, τὰ ὅποια ἀρπάζοντας τὸ φῶς καὶ τὸν ἥλιον σκεπάζουν τὴν λαμπροφόρον ἡμέραν μὲ ἓνα ὀλομεσάνυκτον· συμμαζώνονται μαῦρα καὶ πυκνοσύνθετα νέφη, τῶν ὁποίων

because it carried on its shoulders such a hero. But though there was calm upon the sea, there was turmoil and riot down in hell; and though the waves were sporting round a ship, down in the caverns the demons and all the Satanic Cyclopes who live in that abyss were foaming with rage. 'And what shall we do?' said Lucifer: 'What determination shall we come to, my comrades? Shall we let Nicholas have a prosperous voyage and arrive safely at the harbour of his wish, the port of Jerusalem? I want him on his road to lose his way, without hope of reaching any other haven than shipwreck and destruction. In every current I will open chasms, but so deep, that all will fall into them only from giddiness; and in the clouds I will create thunder, lightning, and such rain that I shall make another sea to sink him, if one is not enough, at least the two together.'

Thus spoke Lucifer, breathing smoke and flames from his mouth: and in a moment the sky is obscured with all the darkness of hell, which carrying away the light and the sun, wraps the brilliant day in one entire midnight: dense black clouds collect, whose entrails

τὰ σπλάγχνα ξεσχίζοντας ἢ ἀστραπαῖς καὶ τὰ ἀστροπελέκια, τυφλώνουν τὰ ὄμματα καθενὸς μὲ τὴν λάμψιν, καὶ μὲ τὸν κτύπον φοβερίζουσι κάθε ἀνδρειωμένην καρδίαν, ὡσὰν ὁποῦ τούτα μαγεμέναις σαίταις τοῦ θανάτου πληγώνοντας ἀλλάσσουν εἰς στάκτην ὄλον τὸν ἄνθρωπον· πίπτουσι βροχαῖς ἀρκεταῖς νὰ πνίξουσι ἓνα κόσμον, ὄχι νὰ βυθίσουσι ἓνα καράβιον, ἢ ὁποιαῖς ἀνάμεσα εἰς τόσῃν βροντῇ καὶ τόσῃν λάμψει παγώνοντας ἀπὸ τὸν φόβον, ἔφθαναν χαμαὶ χιόνι ἢ καὶ χάλαζα· φυσοῦσι ἀπὸ κάθε τόπον ἄγριοι ἄνεμοι, ὅλοι συναλλήλως ἐχθροὶ καὶ ἐνάντιοι, καὶ εἰς τοῦτο μόνον φίλοι καὶ ἐνωμένοι νὰ καταποντίσουσι καὶ νὰ ῥίξουσι εἰς τὰ βάθη τὸ ξύλον· Φουσκώνει τέλος καὶ ἡ θάλασσα, καὶ φουσκωμένη θυμώνεται, ἀφρίζει ἀπὸ τὸν θυμόν, καὶ ἀφρίζοντας ὑψώνει γιγάντεια κύματα· μὲ τούτα ὡς μὲ πολεμικαῖς μηχαναῖς πολεμᾷ τὸ πλεούμενον, τὸ κτυπᾷ, τὸ δέρνει, τὸ ὑψώνει εἰς τοὺς ἀστέρας, τὸ κατεβάζει εἰς τὸν ἄδην, τὸ στρηφογυρίζει, χάσκοντας πάντα καὶ ἀνοίγοντας χίλια βάραθρα διὰ νὰ τὸ ρουφήσῃ· ἤκουες τότε νὰ κτυποῦσι συναλλήλως τὰ κατάρτια· ἔβλεπες νὰ ξεσχίζονται ἀπὸ τοὺς ἀνέμους τὰ ἄρμενα, καὶ βρεμμένα μὲ τοὺς ἀφροὺς τῆς ἀγριωμένης θαλάσσης νὰ κλαίουσι τὴν κοινὴν δυστυχίαν· κομμέναις ταῖς γού-

the lightning-flashes and the thunderbolts rending asunder, blind the eyes of every one with their glare, and with their crash terrify every brave heart, as when these, striking him with their magic arrows of death, change a whole man into a cinder: there fall showers of rain, enough to drown a world, not merely to sink a ship, and these, in the midst of such thunder and such lightning, chilled with fear reach the ground in the form of snow or hail: from every quarter wild winds are blowing, all hostile and opposed to each other, and only friendly and united in the sole intent to sink the ship and plunge it down into the depths. At last the sea too swells, and in swelling becomes enraged: foams with passion and in foaming lifts up gigantic waves: with these as with engines of war it attacks the vessel, strikes it, lashes it, raises it up to the stars, lowers it down to hell, twists it round, incessantly gaping and opening thousands of chasms to engulf it; and then you might have heard the masts crash against each other: you might have seen the sails torn by the wind and, soaked with the spray of the savage sea, weep-

μεναις, χαῦμέναις ταῖς ἀγκυραῖς· τούτους νὰ πίνουσι καὶ νὰ ξερνοῦσι τὰ κύματα, ἐκείνους χαμαὶ ἐρριμένους, καὶ νὰ μεθύουσι ἀπὸ τὴν ζάλην· ἄλλους μὲ στεναγμούς καὶ μὲ δάκρυα νὰ παρακαλοῦσι βοήθειαν ἀπὸ τὸν οὐρανόν, διατὶ ὁ φόβος τῶν εἶχε δέσῃ τὴν γλῶσσαν, καὶ τῶν εἶχε ἀρπάσῃ ὀλότελα τὴν φωνήν· καὶ τοὺς ναύτας νὰ τρέμουσι τόσον εἰς τὴν καρδίαν, ὅσον εἰς τοὺς πόδας, καὶ νὰ φέρνουν εἰς τὸ πρόσωπον ζωγραφισμένον τὸν θάνατον. Μόνον ὁ Νικόλαος, διὰ τὸν ὁποῖον ἐγίνετο τόση παραχῆ εἰς τὰ στοιχεῖα, ἀνάμεσα εἰς τούτους φόβους καὶ τρόμους ἔστεκε ἄτρομος καὶ χωρὶς φόβον, διατὶ ἀρματωμένος μὲ τὴν ἐλπίδα πρὸς τὸν Θεὸν ἐγάλα τὴν δύναμιν ὅλην τοῦ ἄδου· τὸν ὁποῖον διὰ νὰ συγχύσῃ καὶ περισσότερον ὁ ἅγιος σηκώνει ταπεινῶς τὰς χεῖρας καὶ κάνει ὀλίγην ἀμὴ ἔνθερμον προσευχήν, καὶ μὲ τούτην ὡς μὲ οὐράνιον μαγείαν, τοῦ ἀφανίζει τὰ σκότη, τοῦ σκορπίζει τὰ νέφη, τοῦ σβύνει ταῖς ἀστραπαῖς, καὶ μεταμορφώνει εἰς γαλήνην τὴν τρικυμίαν, εἰς ἡσυχίαν τὴν παραχῆν, εἰς γλυκεῖαν αὔραν τὸν σκληρὸν ἄνεμον· σιωποῦσι τὰ στοιχεῖα, παύουν τὰ κύματα, πνέουσι ζέφυροι, λάμπουσι εἰς τὸν οὐρανὸν οἱ ἀστέρες, σφουγγίζει καθένas τὰ δάκρυα, ξυπνᾷ ὁ ἄλλος ἀπὸ τὴν ζάλην, καὶ τὸ ἀηληπισμένον καράβιον φθάνει σῶον καὶ ὑγιὲς εἰς τὸν λιμένα,

ing over the common calamity, the cables cut, the anchors lost, the waves swallowing some of the men and disgorging them again, some struck down and dazed with giddiness, others with groans and tears beseeching help from heaven, for fear had tied their tongues, and robbed them of all power of speech: the sailors quivering as much in their hearts as in their feet, and bearing death pictured on their faces. Alone Nicholas, for whom arose all this turmoil of the elements, in the midst of all this terror and consternation, stood fearless and undaunted, for, armed with hope in God, he laughed at all the powers of hell, and to enrage it still more, the saint humbly raises his hands and utters a short but fervent prayer, and with this, as with a divine spell, disperses its darkness, scatters its clouds, extinguishes its lightning, and changes the storm into a calm, the riot into peace, the cruel wind into a gentle breeze: the elements are silent, the waves cease, the zephyrs blow, the stars glitter in the sky, every one wipes away his tears, another recovers from his dizziness, and the ship, which was given up for lost, comes safe and unharmed into port, victorious over two

νικηφόρον διὰ μεγάλων θηρίων, τῆς θαλάσσης καὶ τοῦ Ἔωσφόρου.”

Ὁ Σκούφος ἂν καὶ ἔγραψεν ἐν γλώσσῃ κοινῇ πρέπει νὰ ὁμολογήσῃ τις ὅμως ὅτι κατώρθωσε νὰ δώσῃ εἰς τὸν λόγον του οὐ μικρὰν χάριν καὶ γλαφυρότητα· ἐπειδὴ δὲ ἐξεπαιδεύθη ἐν Ἰταλίᾳ δὲν εἶναι παράδοξον ὅτι τὸ ὕφος αὐτοῦ εἶναι κεκαρνευμένον διὰ ῥητορικῶν ἐκφράσεων καὶ σχημάτων προερχομένων ἐξ Ἰταλικῶν πηγῶν.

Τοιοῦτον εἶναι καὶ τοῦ Μηνιάτου τὸ ὕφος, διότι καὶ ἐκεῖνος ἐξεπαιδεύθη ἐν Ἰταλίᾳ. Κατὰ τὴν ἐποχὴν ἐκείνην τὸ Ἑλληνικὸν ἔθνος ἐστέναζεν ὑπὸ βαρὺν ζυγὸν δουλείας, καὶ εἰάν τις ἐπεθύμει νὰ λάβῃ ὑψηλὴν ἐκπαίδευσιν μετέβαινεν εἰς τὴν Ἰταλίαν ὅπου ἑκατοντάδες Ἑλλήνων ἐξεπαιδεύοντο. Θέλετε τώρα νὰ ἀναγνώσω εἰς ὑμᾶς τὰ δύο ἀποσπάσματα ἐκ τῶν διδαχῶν τοῦ Μηνιάτου;

Μὴ ἐμβαίνετε εἰς τοῦτον τὸν κόπον ἀπόψε, διότι εἶναι ἀργά· βλέπω δὲ καὶ τὸ φῶς τῶν φανῶν ἐγείναι ἀμυδρόν, ὥστε ἄς ἀναπαυθῶμεν τώρα ὀλίγον καὶ τὸ πρῶτὸν μὲ νέαν ὄρεξιν ἀναγινώσκωμεν οὐ μόνον ταῦτα, ἀλλὰ καὶ ἄλλα, διότι ἐξ ὅσων βλέπω τὰ ἐν τῷ τετραδίῳ ὑμῶν ἀποσπάσματα εἶναι ἀνεξάντλητα.

Ἄς γείνη λοιπὸν ὡς λέγετε.

Ἐγέρθητε, φίλε, ἐγέρθητε ἢ

huge monsters, the sea and Lucifer.”

Scouphos, although he wrote in the vulgar tongue, must be acknowledged to have succeeded in imparting to his language no little grace and elegance; and as he had been educated in Italy there is nothing strange in his style having a seasoning of rhetorical phrases and forms derived from Italian sources.

Such also is the style of Meniates, for he too was educated in Italy. At that time the Greek nation was groaning under a heavy yoke of slavery, and if any one wanted to receive a superior education, he went to Italy where hundreds of Greeks were receiving instruction. Would you like me now to read to you the two extracts from the sermons of Meniates?

Do not go to this trouble this evening, for it is late: I see too that the light of the lamps has become dim, so let us rest now a little, and in the morning we shall read with a fresh appetite not only these but others also, for, from what I see, the extracts in your notebook are inexhaustible.

Be it as you say.

Wake up, my friend, wake

ἀναπνεύσῃτε τὴν ἀρωματικὴν
 αὔραν τῆς πρωΐας, ἣτις ζωογονεῖ
 τὸ σῶμα καὶ πληροῖ τὴν καρδίαν
 ἀνεκφράστου ἀγαλλιᾶσεως ! Ὁ
 ἥλιος ἔτι δὲν ἀνέτειλε, τὰ πτηνὰ
 ὅμως ἤδη κατέλιπον τὰς ἑαυτῶν
 φωλεὰς καὶ περιπετόμενα τιτί-
 ζουσι χαριέντως.

Πάνυ ποιητικῶς με ἐξηγείρα-
 τε ἐκ τοῦ ὕπνου, καὶ ὁμολογῶ
 ὑμῖν πλείστας χάριτας. Εἶναι
 τῷ ὄντι ὠραιότατῃ πρωΐα. Κατὰ
 ταύτην τὴν ὥραν τοῦ ἔτους ἐν
 Ἀγγλίᾳ οἱ ἀνατολικοὶ ἀνεμοὶ
 καταπηγνύουσι καὶ κατακαίουσι
 τὰ πάντα, ἐν φ᾽ ἐνταῦθα ἐπι-
 κρατεῖ ἀληθὲς ἔαρ.

Ἀκούσατε μίαν ὠραίαν στρο-
 φὴν τοῦ Ζαλοκώστα, ὅστις μετὰ
 πολλῆς χάριτος περιγράφει τὸν
 Ἀπρίλιον μῆνα ἐν Ἑλλάδι·

“Ἀπρίλης εἶναι· γύρου μας
 Πετοῦν τὰ χελιδόνια,
 Κ’ ἄνθη καὶ φύλλα καὶ κλαδιὰ
 Ὅλα μοσχοβολᾶνε·
 Γλυκὰ λαλοῦν τὰ νύκτια,
 Καὶ ζευγαρών’ ἡ πέρδικα
 Κ’ οἱ κούκκοι κελαδᾶνε.”

Ἄν καὶ οἱ κούκκοι δὲν κελα-
 δοῦσιν, ἀλλὰ κοκκύζουσι, πρέπει
 ὅμως νὰ ὁμολογήσω ὅτι ἡ
 στροφὴ αὕτη τοῦ Ζαλοκώστα
 εἶναι ὠραία καὶ κατάλληλος εἰς
 τὴν περίστασιν· πῶς ὅμως οἱ
 ἀπόγονοι τῶν ἀρχαίων κλασικῶν
 κοκκύγων μετήλλαξαν ὄνομα
 καὶ καλοῦνται νῦν ἐν Ἑλλάδι
 κούκκοι, τοῦτο δὲν τὸ ἐννοῶ καὶ
 παρακαλῶ νὰ μοι τὸ ἐξηγήσητε.

up, to inhale the fragrant morn-
 ing-breeze which revives the
 body and fills the heart with
 inexpressible delight ! The sun
 has not yet risen, but the birds
 have already left their nests and
 are chirping pleasantly as they
 fly about.

You have awakened me very
 poetically from sleep, and I
 return you very many thanks.
 It is really a most lovely morn-
 ing. At this period of the year
 in England the east winds freeze
 and parch everything, while here
 true spring prevails.

Listen to a pretty verse by
 Zalocostas, who very gracefully
 describes the month of April in
 Greece :

“It is April : around us
 the swallows are flying,
 and flowers and leaves and
 boughs all shed their fragrance :
 the nightingales warble sweetly
 and the partridge takes its mate
 and the cuckoos are singing.”

Although cuckoos do not sing
 but cry “cuckoo,” I must con-
 fess that this stanza of Zalo-
 costas’ is pretty and suited to
 the occasion ; but how the
 descendants of the old classic
 κόκκυγες changed their name
 and in Greece are now called
 κούκκοι, I do not understand,
 and beg you to explain to me.

Ἐὰν ἐπιχειρήσω νὰ ἐξηγήσω εἰς ὑμᾶς πῶς ὁ κόκκυξ ἔγεινε κούκκος θὰ προκαλέσω τὸ περὶ προφορᾶς τῶν Ἑλληνικῶν γραμμάτων ζήτημα· διὰ ν' ἀποφύγω λοιπὸν τοῦτο ἐπιτρέψατέ μοι ν' ἀναγνώσω ὑμῖν περικοπήν τινα ἐκ τοῦ ἀστειοτάτου ποιήματος τοῦ Θεοδώρου Ὀρφανίδου, ὅπερ ὀνομάζεται "Τίρι-Λίρι," καὶ ἔχει ὡς ὑπόθεσιν ἓνα κούκκον ὅστις κατέστη περίφημος ἐν τῇ καθ' ἡμᾶς Ἑλληνικῇ φιλολογίᾳ· εἶμαι δὲ βέβαιος ὅτι θὰ σᾶς ἀρέσῃ, διότι ὁ ποιητὴς ἐμπαίζων τὰς περὶ λεξειδίων ἀτελευτήτους λογομαχίας κούφων σχολαστικῶν εὐφύεστατα διδάσκει πῶς ὁ κόκκυξ γίνεταί κούκκος. Ἴδου τὸ ἀπόσπασμα·

“Ράπται τῶν φράσεων κακοί,
καὶ κτίσται περιόδων
Καὶ καρφωταὶ μεσοστιγμῶν, καὶ
σκύβαλα τριόδων,
Μήπως ὁ κόκκυξ ἔγεινε γαῖδαρος
ἢ χοῖρος,
Ὡς σεῖς, ἂν κούκκος ἔγεινεν
ἀθῶως καὶ προχείρως;
Μήπως τὸ σχῆμα ἤλλαξε, τοὺς
πόδας, τὰ πτερά του,
Τὸ ῥάμφος του, τὸ χρῶμά του,
ἢ τὸ κελάδημά του;
Ἄλλὰ πῶς κούκκος ἔγεινε νὰ
μάθητε ζητεῖτε,
Καὶ διὰ τοῦτο βαίνεσθε, κ'
αἰσχρῶς βαττολογεῖτε;
Ὅπως ἀφήσῃς ἄθλιε σχολαστικὴ
τὴν πλάνην

If I attempt to explain to you how *coccyx* became *couccos* I shall call up the question of the pronunciation of the Greek letters; to avoid this then, let me read to you a passage from the very witty poem of Theodore Orphanides, which is called *Tiri-Liri*, and has for its subject a cuckoo which has become famous in modern Greek literature: I am sure it will please you, for the poet, while making fun of the endless disputes about little words among silly pedants, very cleverly explains how *coccyx* becomes *couccos*. Here is the extract:

“You bad tailors of phrases and builders of sentences and nailers of colons, you sweepings of the streets, did the *coccyx* turn to an ass or a pig like you, if it changed into a *couccos* harmlessly and readily? Did it alter its form, its feet and its feathers, its beak, its colour or its song?

But is it because you want to learn how it became *couccos* that you rage over it and stutter and splutter disgracefully? That you may dismiss; you wretched pedant, your erroneous ideas,

Σφήνα λαβὲ εἰς χεῖράς σου,
 κοπίδα καὶ σκαπάνην,
 Ἐμβαλε διὰ τῆς σφηνὸς ἴσ τὴν
 συλλαβὴν τὴν μίαν
 Τοῦ κόκκυξ ἕνα ὑψιλόν· τὸ
 κόκκυξ μὲ εὐκολίαν
 θὰ γείνη κούκκυξ· ἄφελε μὲ
 τὴν κοπίδα πάλιν
 Τὸ τῆς ληγούσης ὑψιλόν, μὲ
 τέχνην δὲ μεγάλην
 Σφήνωσον εἰς τὸν τόπον τοῦ ἐν
 ὀμικρόν· θὰ γείνη
 Τὸ κόκκυξ, κοῦκκοξ, ἐν καλῇ
 ἀγάπῃ καὶ εἰρήνῃ.
 Χωρὶς νὰ χάνῃς τὸν καιρὸν
 στρέψον τὰ τηλεβόλα
 Κατὰ τοῦ ξῦ· ἀλλ' ἐπειδὴ αἰ
 σφαῖραί των μὲ ὄλα
 Τὰ πάντῃ προφυλακτικὰ καὶ
 συνετά σου μέτρα
 Ἐνδέχεται νὰ γείνωσι μικρὰ
 σκανδάλου πέτρα,
 Νὰ συνταράξωσι τὸ πᾶν νὰ
 εὖρης παρ' ἐλπίδα
 Ἄντὶ πτηνοῦ ἐλέφαντα μὲ οὐρὰν
 καὶ προβοσκίδα,
 εἶναι φρονίμου ἴδιον μὲ τὴν
 κοπίδα πάλιν,
 Τὴν κεφαλὴν καὶ τὴν οὐρὰν νὰ
 κόψῃς τὴν μεγάλην
 Τοῦ πελωρίου τούτου ξῦ, νὰ
 τρέψῃς δὲ τὸ μένον
 Μέρος εἰς σίγμα τελικὸν στρογ-
 γυλογυρισμένον.
 Ἦτοι τὸ ξῦ καθὸ διπλοῦν, τὸ
 κάππα χάνει μόνον
 Δυνάμει Ἀποστολικῶν γραμ-
 ματικῶν κανόνων,
 Μὴ συγχωροῦντων ἵνα μὴ
 πηγᾶσῃ κακὴ ἕξις,

take a wedge in your hands, a
 chopper and a mattock :
 drive with the wedge into the
 first syllable
 of *coccyx* an y-pilon : *coccyx* with
 ease
 will become *couccyx* : take away
 again with the chopper
 the y-pilon of the last syllable,
 and with great skill
 wedge into its place an o-micron ;
 then will
coccyx become *couccox*, in perfect
 love and peacefulness :
 without losing time turn your
 artillery
 against the *xi* ; but since its
 balls, with all
 your precautions and wise meas-
 ures in every respect,
 are capable of becoming small
 rocks of offence
 to upset everything, so that you
 may unexpectedly find
 instead of a bird an elephant
 with a tail and a trunk,
 it is the part of a prudent man
 with the chopper again
 to cut off the head and the big
 tail
 of this monstrous *xi*, so that you
 may turn the remaining
 part into a round-curved final
sigma :
 that is to say, as *xi* is a com-
 pound letter it loses only the
cappa by force of Apostolical
 grammatical rules,
 which do not allow the evil
 custom to arise

Νὰ ἔχη κάππα τέσσαρα δυσύ-
λαβός τις λέξις.
Ἴδου ἐχθροὶ τῶν γνώσεων, ἰδου
 μὲ ποῖον τρόπον
Ὁ κόκκυξ, κούκκος γίνεται
 χωρὶς μέγαλον κόπον,
Χωρὶς πολέμους κρατερούς,
 χωρὶς ῥοὰς αἱμάτων,
Ἡ κ' ἢ ἀξιοπρέπεια νὰ πάθῃ
 τῶν γραμμάτων.

Εἶγε! Μετὰ πολλῆς τῷ ὄντι
ξυλουργικῆς τέχνης καὶ δεξιό-
τητος μετεμόρφωσεν ὁ ποιητῆς
τὸν κόκκυγα εἰς κούκκον. Ἄν
ἀγαπᾶτε ἅς ἀναγνώσωμεν τώρα
τὰ δύο ἀποσπάσματα ἐκ τῶν δι-
δαχῶν τοῦ Μηνιάτου.

Ἴδου τὸ πρῶτον.

“Προβαίνει ἀπὸ τὴν λαμπρὰν
πύλιν τῆς ὠραιότητος ἀνατολῆς
ἐκείνη ἢ λευκόμορφος μηνύτρια
τοῦ ἡλίου, ἢ ῥοδοδάκτυλος,
λέγω, καὶ φαεσφόρος αὐγή.
Καὶ εὐθὺς ὁποῦ ἀρχίσῃ εἰς τὸ
ἀργυροχρυσοσύνθετον πρόσω-
πον τοῦ οὐρανοῦ νὰ ζωγραφίσῃ
τὸν ἐρχομὸν τοῦ ξανθοῦ Ἀπόλ-
λωνος, τότε δὴ τότε ὁ πολύ-
μορφος χορὸς τῶν ἀστέρων
σπουδάξει τὸ ὀγληγορώτερον νὰ
φύγῃ. Ἀφανίζεται παντελῶς
τῆς σκοτεινῆς νυκτὸς τὸ ζοφερώ-
τατον σκότος. Ἡ ἀσύστατος
καὶ κερατώδης σελήνη, μὴ ὑπο-
φέρουσα τέτοιαν ἀγλαόμορφον
λάμψιν, ὅλη ἀπὸ τὴν ἐντροπήν
τῆς σκεπάζεται. Ἐναρμόνιος
μουσικὴ μὲ τὰ μελωδικὰ ὄργανα
διαφόρων πτηνῶν συνθεμένη εἰς
τὰ χρυσοπράσινα δάση γροικᾶ-

of any word of two syllables
having four *capra*-s.

Behold, you enemies of know-
ledge, behold in what fashion
coccyx becomes *couccos* without
great labour,
without long-continued wars,
without streams of blood,
or the respectability of letters
suffering any loss.”

Bravo! Really with great
skill and dexterity in carpentry
the poet changed *coccyx* into
couccos. If you like, let us
now read the two extracts from
the sermons of Meniates.

Here is the first one.

“From the bright gate of the
beautiful East comes forth the
fair herald of the sun, I mean
the rosy-fingered and light-
bearing dawn. And as soon as
she begins to paint upon the
gold-and-silver face of heaven
the coming of the fair-haired
Apollo, it is then that the troop
of stars of many forms hurries
with all speed to take its flight.
The murky darkness of the
gloomy night is entirely dis-
pelled. The fickle and horned
moon, unable to bear so bright
a light, completely covers herself
through her bashfulness. Har-
monious music composed of the
melodious voices of the various
birds is heard in the gold-green
woods. Human beings, who
have been immersed in deep

ται. Οἱ ἄνθρωποι, βυθισμένοι εἰς βαθύτατον ὕπνον, ἐγείρονται εἰς διαφόρους ἐπαγγελίας, καὶ τέλος, ὡς χαριέστατος μηνυτῆς εἰς ὅλον τὸν τετραπέρατον Κόσμον εὐαγγελίζεται. 'Ἰδοὺ ἡ ἡμέρα ἤγγικεν, ἰδοὺ ἐξέλαμψε.'

Τέτοιας λογιῆς, τὴν σήμερον ἡμέραν, προβαίνει ἀπὸ ἐκείνην τὴν ἡλιοστάλακτον πύλην τοῦ οὐρανοῦ ὁ ἀγλαοπυρσόμορφος τοῦ Θεοῦ Ἀρχάγγελος, ὁ λαμπρός, λέγω, καὶ καθαρὸς Γαβριήλ, καὶ εὐθὺς ὅπου μὲ τὸν χαιρετισμόν, 'χαῖρε Κεχαριτωμένη ὁ Κύριος μετὰ σοῦ,' ζωγραφίζει εἰς τὴν ἄμωμον γαστέρα τῆς θεόπαιδος Μαρίας τὸν ἐρχομὸν τοῦ ἀδύτου τῆς δικαιοσύνης Ἡλίου, τότε ἀρχίζει τὸ ὀγληγορώτερον νὰ φεύγη ἡ ἀντίθεος πολυθεΐα τῶν δολίων εἰδώλων. Ἀφανίζονται παντελῶς τοῦ παλαιοῦ νόμου τὰ σκοτεινότερα σύμβολα. Ἡ ἀσίστατος χορεία τῶν ἀπίστων, μὴ ὑποφέρουσα τὸ τηλαυγέστατον τῆς ἀληθείας φῶς, κρύπτει μὲ τὴν σιωπὴν τὸ ἀσεβέστατον πρόσωπον. Τὰ στόματα τῶν ἱερῶν διδασκάλων δὲν παύουσι τὸ κελάδημα μιᾶς ἀκαταπαύστου δοξολογίας. Τὸ γένος, βυθισμένον εἰς τὸν ὕπνον τῆς ἀγνωσίας, ἐγείρεται εἰς τὴν χριστῶνυμον πολιτείαν τῆς ὀρθοδόξου πίστεως· καὶ τέλος μὲ τὴν θεόπνευστον σάλπιγγα ἐνὸς χαριεστάτου εὐαγγελισμοῦ, εἰς τὸν κόσμον ὅλον εὐαγγελίζονται. 'Ἰδοὺ συλλήψῃ ἐν γαστρὶ.'

sleep, awake to their different pursuits, and at last, like a most gracious herald, she proclaims the glad tidings to the four-quartered world: 'Behold the day is at hand, behold, the light has come.'

In the same manner on this very day there comes forth from that sun-stalactite gate of heaven the bright-flaming archangel of God, I mean the lustrous and pure Gabriel, and as soon as, with the greeting 'Hail! thou that art highly favoured, the Lord is with thee,' he marks on the chaste bosom of the God-bearing Mary the coming of the never-setting Sun of Righteousness, then the sacrilegious polytheism of the deceitful idols begins with all speed to take to flight. The dark symbols of the old law completely disappear. The fickle band of infidels, unable to bear the far-shining light of truth, in silence hides its impious face. The mouths of the sacred teachers never cease to sing one endless song of praise to God. Our race, sunk in the sleep of ignorance, wakes up to join the community which holds the orthodox faith and takes its name from Christ; and at last, by the trumpet sounded from heaven, giving a most gracious message of welcome news, to all the world are announced the glad tidings: 'Behold thou shalt conceive in thy womb.'

Τὸ δεύτερον ἀπόσπασμα ἐπι-
τρέψατέ μοι ἐγὼ νὰ τὸ ἀναγνώσω.
Εὐχαρίστως.

“Υψίστε παμβασιλεῦ τῶν
αἰώνων ὅπου, καθὼς τὸ λέγεις ὁ
ἴδιος, κρατεῖς τοῦ ἄδου τὰ
κλειδιά, δός μέ τα τὴν ὄραν
ταύτην νὰ ἀνοίξω τὴν ζοφερὰν
ἐκείνην φυλακὴν, ὅπου εἶναι
ἀποφασισμένοι εἰς αἰώνιον
θάνατον οἱ παραβάται τῶν
ἐντολῶν σου. Ἐγὼ δὲν ἔχω
γνώμην νὰ φέρω ἢ βάλσαμον
εἰς τὰς πληγὰς τους, ἢ νερὸν
εἰς τὰς φλόγας τους, ὄχι· μόνον
θέλω νὰ ἐρωτήσω μίαν ἀπὸ
ἐκείνας τὰς δυστυχισμένας
ψυχὰς καὶ νὰ τῆς εἰπῶ· Βασ-
ανισμένη ψυχὴ, ἀπάγγελόν μοι
τί ἐποίησας. Τί ἔκαμες καὶ
βασανίζεσαι ἔτσι φοβερά; Τί
ἔπαισες καὶ κολάζεσαι ἔτσι
αἰώνια; Τί σε ἤφεραν εἰς τόσον
σκοτος; Τί σε ἔρριψεν εἰς
τέτοιαν κάμινον; Τί ἐποίησας;
Τίποτες ἄλλο παρὰ πῶς γευσά-
μενος ἐγευσάμην μέλι βραχύ·
μία γεῦσις μιᾶς στιγμῆς εἶναι
ὄλον τὸ πταισίμόν μου, μὰ
εἶναι καὶ ὄλη ἡ ἀφορμὴ τῶν
βασάνων μου. Ἐκείνη ἢ
τέρψις, ὅπου ἐδοκίμασα εἰς
κραιπάλην καὶ μέθην, εἰς τρα-
πέζια καὶ χορούς, εἰς ξεφάντωση
καὶ χαραῖς, εἰς παιγνίδια καὶ
θέατρα, πόση ἦτον; μέλι βραχύ.
Ἡ χαρὰ ὅπου ἔλαβα ὅταν
ἔκαμα ἐκείνην τὴν ἐκδίκησιν,
ὅταν εἶδα τοῦ πλησίον τὴν
δυστυχίαν, καὶ ἐκατηγόρησα τὴν
τιμὴν διὰ νὰ εὐχαριστήσω τὸ

Allow me to read the other
extract myself.

With pleasure.

“Most High, Supreme Lord
of Eternity, who according to
Thine own word holdest the
keys of hell, give them to me at
this hour, that I may open
that gloomy prison where those
who transgress Thy commands
are condemned to eternal death.
I have no thought to carry
balm to their wounds, or water
to their flames: no, I only wish
to put a question to one of those
wretched souls and say to it:
‘Soul in torture, tell me what
thou didst. What didst thou do
to suffer such fearful torments?
What sin didst thou commit, and
art thus punished for eternity?
What brought thee into such
darkness? What cast thee into
such a furnace? What didst thou
do?’—‘I did nothing else but
taste, just taste, a little drop of
honey: one taste for one
moment is all my sin, yet it is
the whole source of my tor-
ments.—That pleasure which I
experienced in revelry and
drunkenness, in feasts and
dances, in amusements and
pleasures, in sports and theatres:
—what was it?—A little drop
of honey. The joy I felt when
I took that revenge, when I
saw my neighbour’s distress and
attacked his honour to gratify
my evil passions and my envy:
—what was it?—A little drop

πάθος μου καὶ τὸν φθόνον μου, πόση ἦτον; μέλι βραχύ. Μὰ ἐκεῖνα τὰ κέρδη ὅπου ἔκανεν ἡ φιλαργυρός μου ἐπιθυμία, διὰ τὴν ὁποίαν ἐβάρυνα τὴν συνείδησιν μὲ τὸ φορτίον ἀπείρων ἀδικιῶν καὶ πραγμάτων παρανόμων, πόση ἦτον; μέλι βραχύ. Καὶ ἐκείνη ἡ δόξα, ἡ τιμή, ἡ ἀνάπανσις ὅπου ἐχάρηκα εἰς ἐξουσίας, εἰς ἀξιώματα, εἰς πλοῦτη, μὲ τόσην ὑπερηφάνειαν, μὲ τόσην ἀπώλειαν, μὲ τόσον ὀλίγον φόβον εἰς τὸν Θεόν, πόση ἦτον; μέλι βραχύ. Ὅλα, ὅλα μέλι βραχύ, καὶ ἐκεῖνο φαρμακευμένον μὲ τόσους κόπους, μὲ τόσας φροντίδας, μὲ τόσους φόβους, μὲ τόσας ἀσθενείας. . . . Ὡμοι, τοῦτο ἐνθυμοῦμαι καὶ δοκιμάζω μίαν φλόγα, ὅπου μοῦ βασανίζει τὴν ἐνθύμησιν, μεγαλητέραν ἀπὸ ἐκείνην ὅπου μοῦ καίει τὸ σῶμα. Μῦς στιγμῆς ἀμαρτίαν ἔκαμα καὶ κολάζομαι αἰώνια! Ἄχ! κατηραμένον μέλι προσκαίρων ἡδονῶν! Ἐσὺ μοῦ εἶσαι φαρμάκι αἰωνίων βασάνων! Ζωὴ περασμένη προσωρινή! Ἐσὺ μοῦ εἶσαι ἀφορμὴ ἀτελευτήτου κολάσεως! Ζωὴ βραχυτάτη! Μὰ διατί σὲ λέγω βραχυτάτην; Ἐσὺ μοῦ ἐστάθης μακρά, καὶ πολλὰ μακρὰ διὰ τὴν σωτηρίαν μου. Ἐξῆσα τόσους χρόνους ἐπάνω εἰς τὴν γῆν, καὶ εἶχα εἰς τὰ χέρια μου τὰ κλειδιά τοῦ Παραδείσου. Ἦξευρα πῶς εἶναι κόλασις διὰ ἕνα ἀμαρτωλὸν ὡσὰν ἐμέ· ἦξευρα τί νὰ κάμω

of honey. But those gains which my covetous desires brought me, through which I weighed down my conscience with the burthen of endless wrong and injustice:— what was it?—A little drop of honey. And the glory, the honour, the luxury I enjoyed in power and authority and wealth, with such arrogance and such profligacy, with so little fear of God:— what was it?—A little drop of honey. All of it, all of it, a little drop of honey, and that poisoned with so many troubles, with so many anxieties, with so many fears, with so many infirmities. . . . Alas! I recollect this, and I feel a flame which tortures my memory greater than that which burns my body. For a single moment I sinned and I am punished for all eternity! O! The cursed honey of fleeting pleasures! Thou art to me the poison which gives eternal torment! O my transitory life now past! Thou art the cause of my never-ending punishment! O life so short! But why do I call thee so short? Thou wert long enough, and anply long enough, for my salvation. I lived so many years upon the earth and held in my hands the keys of Paradise. I knew that there was punishment for a sinner like me: I knew what I had to do to escape it: I could easily

διὰ νὰ τὴν φύγω· ἤμποροῦσα εὐκολὰ νὰ τὸ κάμω καὶ δὲν τὸ ἔκαμα. "Ἡμουν ἐγὼ ἄνθρωπος, ἤμουν ἐλείθερος, ἤμουν λογικός. Τίς μὲ ἐτύφλωσε; Τίς μὲ ἐπλάνεσεν; "Αχ! ζῶν περασμένη, ἢ στοχασθῶ τὴν βραχύτητά σου, ἢ συλλογισθῶ τὸ μάκρος σου, ἴσα μοῦ εἶναι πικρὰ ἢ ἐνθύμησίς σου. "Αχ! χρόνοι χρυσοῦ, ἡμέραι πολύτιμοι ὅπου ἐδιαβήκατε! Ἐγὼ σὰς ἔχασα καὶ ἔχασα ὅλα. Ποίος μὲ δίδει τῶρα μίαν ἀπὸ ἐκείνας τὰς ὥρας ὅπου μοῦ ἐφαίνοντο τόσον μακραί; Τίς μὲ δίδει ὀλίγον ἀπὸ ἐκείνον τὸν καιρὸν ὅπου ἢ ἐξωδίασα εἰς ἁμαρτίας, ἢ ἄφινὰ νὰ τρέχῃ εἰς ματαιότητας; Ποίος μοῦ δίδει μίαν μοναχὴν στιγμήν νὰ μετανοήσω; Μὰ δὲν εἶναι πλέον καιρὸς. Ὁ καιρὸς ἐδιάβη, καὶ ἐγὼ μόνον τὸν ἐπιθυμῶ μάταια, καὶ ἔχω νὰ τὸν ἐπιθυμήσω αἰώνια. Ὡς κοντάρι ὅπου μοῦ λαβόνεις τὴν ἐνθύμησιν! Ὁλίγον μέλι τὸ πταισιμὸν μου καὶ κόλασις αἰώνιος ἢ τιμωρία μου! Ὡς ἐνθύμησις πικροτάτη! Ὡς μετάνοια ἀνωφελής!"

Πῶς σὰς φαίνεται ἡ προφορά μου; ἐβελτιώθη ὀλίγην;

Πολύ· καὶ ἂν μείνητε ἐν Ἀθήναις ὀλίγας ἐβδομάδας θὰ προφέρητε τὰ Ἑλληνικὰ ὡς Ἑλλην. Τοῦτο πολὺ με κολακεύει· ἀλλὰ βλέπω ἐφθάσαμεν εἰς Μεταπόντιον. Ἄς ἐξέλθωμεν νὰ πάρωμεν ὀλίγον πρόγευμα.

Προθύμως.

have done it and I did not do it. I was a man, I was free, I had my reason. Who blinded me? Who led me astray? Ah! my life that is past! whether I reflect upon thy shortness, or consider thy length, equally bitter is my recollection of thee. Ah! ye golden years, ye precious days, that have gone by! I have lost you, and I have lost all. Who will now give me one of those hours which seemed to me so long? Who will give me a little of that time which I either spent in sin, or allowed to pass in vain pursuits? Who will give me one single moment for repentance? But there is no longer time for it now. The time is past, and it is but in vain that I long for it, and have to long for it to eternity. O spear that pricks my memory! My sin a little drop of honey, and eternal hell my punishment! O most bitter memory! O useless repentance!"

What do you think of my pronunciation? Has it improved a little?

Very much: and if you stay in Athens a few weeks, you will pronounce Greek like a Greek.

That is very flattering to me; but I see we have arrived at Metapontum. Let us get out and take a little breakfast.

By all means.

ΔΙΑΛΟΓΟΣ ΙΓ΄

DIALOGUE XIII

Ἐν τῷ σταθμῷ τοῦ Μεταποντίου, ἢ ἀκριβέστερον εἰπεῖν τοῦ Τορρεμάρε, ἡ ἀμαξοστοιχία δὲν ἐχρονοτρίβησεν οὐδὲ ἐν λεπτὸν πλειότερον τοῦ ὠρισμένου χρόνου, διότι ὡς βλέπετε ἀναχωροῦμεν ἀκριβῶς εἰς τὰς πέντε καὶ εἰκοσιδύο. Ἐχετε πρόχειρον τὸν χρονοπίνακα; Κυττάξατε παρακαλῶ κατὰ ποῖαν ὥραν φθάνομεν εἰς Βρεντήσιον.

Εἰς τὰς ὀκτῶ καὶ τριανταεξί.

Σταματᾷ ἡ ἀμαξοστοιχία καθ' ὁδὸν εἰς κανένα ἄλλον σταθμὸν, ἢ πηγαίνει κατ' εὐθείαν ἐκεῖ χωρὶς νὰ ἐγγίσῃ πουθενά;

Εἰς ἓνα μόνον σταθμὸν ἐγγίζεις εἰς τὸν τοῦ Τάραντος, ὅπου μένει δέκα λεπτά. Εἶναι ἡ πρώτη φορά καθ' ἣν διέρχεσθε διὰ τῶν μερῶν τούτων ἢ τὰ ἐπισκέφθητε καὶ ἄλλοτε;

Οὐδέποτε ἄλλοτε ἐπισκέφθη τὰ μέρη ταῦτα τὰ ὁποῖα τὸ πάλαι ἀπετέλουν τὴν Μεγάλην Ἑλλάδα, τὴν τόσον ἐνδοξον ἐν τῇ Ἑλληνικῇ Ἱστορίᾳ. Ἐκεῖνο τὸ ὁποῖον ἐπιθυμῶ εἶναι νὰ ἔχω δύο ἢ τρεῖς μῆνας εἰς τὴν διάθεσίν μου καὶ οὕτω νὰ δυνηθῶ νὰ περιέλθω ὅλην τὴν μεσημ-

At the station of Metapontum, or, to speak more correctly, of Torremare, the train did not stay even one minute more than the fixed time, for, as you see, we are starting exactly at five twenty-two. Have you got the time-table handy? Look and see, please, at what o'clock we arrive at Brindisi.

At eight thirty-six.

Does the train stop at any other station on the road, or does it go straight there without pulling up anywhere?

It stops only at one station, at that of Taranto, where it stays ten minutes. Is this the first time you have been through these parts, or did you ever visit them before?

I have never before visited these parts, which in ancient times constituted Magna Graecia, so celebrated in Greek history. What I want is to have two or three months at my disposal and so to be able to go through all southern Italy and Sicily at my leisure, for when any one

βρινὴν Ἰταλίαν καὶ Σικελίαν ἐν ἀνέσει, διότι ὅταν διέρχῃται τις διὰ χώρας τινὸς σπεύδων διὰ τοῦ σιδηροδρόμου βλέπει μόνον τοὺς σταθμοὺς καὶ τὰ προάστεια τῶν πόλεων καὶ τίποτε ἄλλο. Πρὸ ὀλίγου διήλθομεν διὰ τοῦ Τορρεμάρε ὅπου ἐμείναμεν δέκα λεπτά μόνον· ἀλλὰ τί εἶδομεν; τίποτε. Ἐὰν ὅμως εἶχομεν πλειότερον χρόνον εἰς τὴν διάθεσίν μας θὰ ἠδυνάμεθα νὰ ἐπισκεφθῶμεν τὰ εἰρηίπια τοῦ περιφήμου κατὰ τὴν ἀρχαιότητα Μεταποντίου.

Ἡ πόλις αὕτη πρέπει νὰ εἶχε οὐχὶ μικρὰν σπουδαιότητα τὸ πάλαι, διότι συνεχῶς ἀναφέρεται ὑπὸ τῶν ἀρχαίων Ἑλλήνων συγγραφέων. Ὁ Πausanias ἐν τῇ πρώτῃ Ἡλιακῶν περιγραφῶν τὰ ἐν Ὀλυμπίᾳ ἀναθήματα τῶν Ἑλληνικῶν πόλεων λέγει· “Προελθόντι δὲ ὀλίγον Ζεὺς ἐστὶ πρὸς ἀνίσχοντα τετραμμένος τὸν ἥλιον, αἰτὸν ἔχων τὸν ὄρνιθα καὶ τῇ ἐτέρᾳ τῶν χειρῶν κεραυνόν· ἐπίκειται δὲ αὐτῷ ἐπὶ τῇ κεφαλῇ στέφανος, ἄνθη τὰ κρίνα. Μεταποντίνων δὲ ἐστὶν ἀνάθημα.” Ἐν δὲ τῇ δευτέρᾳ τῶν Ἡλιακῶν τὰ ἐξῆς, “Ἐν δὲ τῷ Μεταποντίνων θησαυρῷ, προσεχῆς γὰρ τῷ Σελινουντίων ἐστὶν οὗτος, ἐν τούτῳ πεποιημένος ἐστὶν Ἐνδυμίον· πλὴν δὲ ἐσθῆτός ἐστὶ τὰ λοιπὰ τῷ Ἐνδυμίονι ἐλέφαντος. Μεταποντίωνος δὲ ἦτις μὲν ἐπέλαβεν ἀπολέσθαι πρόφασιν, οὐκ οἶδα· ἐπ’ ἐμοῦ δὲ ὅτι μὴ θέατρον καὶ

goes through a country in a hurry by rail, he sees only the stations and the suburbs of the cities and nothing else. A little while ago we passed through Torremare where we stopped only ten minutes, but what did we see? Nothing. But if we had had more time at our disposal we could have visited the ruins of Metapontum, a city of renown in olden days.

This city must have been a place of no little importance in bygone times, for it is frequently mentioned by the ancient Greek writers. Pausanias, in the first book of his *Eliaca*, describing the offerings of the Greek cities at Olympia, says: “As you go a little farther, there is a Jupiter facing the rising sun, holding an eagle, his bird, and with a thunderbolt in the other hand; on his head there is a garland, the flowers of which are lilies. It is an offering of the people of Metapontum.” In the second book of the *Eliaca* he says as follows: “In the treasury of the Metapontians, for it is next to that of the Selinuntians, there is constructed a statue of Endymion: except the clothes the rest of the Endymion is of ivory. But what happened to the Metapontians to cause their destruction I do not know: in

περίβολοι τείχους ἄλλο ἐλείπετο οὐδὲν Μεταποντίου.”

Τοιαύτη ὑπῆρξεν ἡ τύχη καὶ πολλῶν ἄλλων Ἑλληνικῶν πόλεων ἐν τῇ Μεγάλῃ Ἑλλάδι καὶ ἐν ἄλλαις χώραις. Πόλεις αἰτινες ἤκμασαν ποτε ἐπὶ πλούτῳ καὶ δυνάμει, πρὸ αἰῶνων κατεστράφησαν καὶ σήμερον μόνον μικρά τινα λείψανα αὐτῶν μένουσι ὡς μαρτύρια τοῦ ἀρχαίου αὐτῶν μεγαλείου· τινὲς δὲ καὶ τελῶς ἐξηφανίσθησαν ὡς συνέβη εἰς τὴν Σύβαριν ἣτις, ὡς λέγει ὁ Στράβων, “τεττάρων μὲν ἔθνῶν τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἴκοσι πόλεις ὑπηκόους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσεν, πενήκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκούντες ἐπὶ τῷ Κράθιδι· ὑπὸ μέντοι τρυφῆς καὶ ὑβρεως ἀπασαν τὴν εὐδαιμονίαν ἀφῆρέθησαν ὑπὸ Κροτωνιατῶν ἐν ἡμέραις ἑβδομήκοντα· ἐλόντες γὰρ τὴν πόλιν ἐπήγαγον τὸν ποταμὸν καὶ κατέκλυσαν.”

Ἄν καὶ ἡ πόλις τῶν Συβαριτῶν κατεστράφη ἐντελῶς, τὸ ὄνομα ὅμως αὐτῶν διατελεῖ ἀθάνατον, διότι οὐ μόνον αἱ ἀρεταί, ἀλλὰ καὶ αἱ κακίαι τῶν ἔθνῶν διαιωνίζονται ἐν τῇ ἱστορίᾳ. Τὸ ὄνομα τῶν ἀρχαίων Σπαρτιατῶν κατέστη περίφημον ἕνεκα τῆς ἀπαραμίλλου ἀνδρείας καὶ τῆς μοναδικῆς αὐτῶν λιτότητος περὶ τὴν διαίταν, τὸ δὲ τῶν Συβαριτῶν ἕνεκα τοῦ ἀβροδιαί-

my time, except the theatre and the circuit of the wall nothing else was left of Metapontum.”

Such was the fate also of many other Greek cities in Magna Graecia and elsewhere. Cities which were once at the height of wealth and power were ages ago destroyed, and to-day only some scanty remains of them are left as evidence of their ancient magnificence: some even completely disappeared, as was the case with Sybaris, which, as Strabo says, “ruled over four neighbouring nations, possessed twenty-five dependent cities, sent an expedition of three hundred thousand men against the Crotonians, and the inhabitants of which living on the river Crathis occupied a circle of fifty stadia. Owing however to their luxury and arrogance they were deprived of all their affluence in the space of seventy days by the Crotonians, for these, after capturing their city, turned the river into it and inundated it.”

Although the city of the Sybarites was entirely destroyed, still their name continues imperishable, for not only the virtues but the vices of nations are perpetuated in history. The name of the ancient Spartans became famous on account of their unrivalled courage, and the unique simplicity of their way of life, and that of the Sybarites owing to their luxuri-

του και τῆς ὑπερβαλλούσης αὐτῶν ἀκολασίας.

Δὲν νομίζω ὁμως ὅτι εἶναι δίκαιον νὰ κατηγορῶνται μόνοι οἱ Συβαρίται ἐπὶ τρυφῇ καὶ ἀκολασία, διότι κατὰ τε τοὺς ἀρχαίους χρόνους καὶ τοὺς νεωτέρους ὑπῆρξαν λαοὶ τρυφηλοὶ καὶ ἀκόλαστοι πρὸς τοὺς ὁποίους παραβαλλόμενοι οἱ Συβαρίται φαίνονται λιτοὶ καὶ σώφρονες.

Τοῦτο οὐδεὶς δύναται νὰ τὸ ἀρνηθῇ, διότι καὶ ἐν τοῖς καθ' ἡμᾶς χρόνοις πλείστοι ὅσοι ὑπάρχουσιν οἷτινες περὶ οὐδενὸς ἄλλου φροντίζουσιν, εἰ μὴ πῶς νὰ διέρχωνται τὸν βίον ἐν τρυφῇ καὶ ἀκολασία· οἱ Συβαρίται ὁμως πάντοτε θὰ κατέχωσι τὴν πρώτην θέσιν, διότι παρ' αὐτοῖς ἡ τρυφή δὲν ἦτο ἀτομικὴ, ἀλλὰ γενικὴ· ἦτο νόμος τῆς πόλεως. Τὰ εὐαίσθητα νεῦρα τῶν Συβαριτῶν δὲν ἐπετρέπετο νὰ διαταράσσωνται οὐδ' ὑπὸ τοῦ ἐλαχίστου κρότου, καὶ διὰ τοῦτο πάντες οἱ χαλκεῖς, οἱ σιδηρουργοὶ καὶ οἱ ξυλουργοὶ ἠναγκάζοντο νὰ ἔχωσι τὰ ἐργαστήρια αὐτῶν μακρὰν τῆς πόλεως. Ὅπως δὲ μὴ διαταράσσεται ὁ πρωῖνὸς αὐτῶν ὕπνος ὑπὸ τῶν φωνῶν τῶν ἀλεκτρονίων εἰς οὐδένα πολίτην ἐπετρέπετο νὰ τρέφῃ τοιαῦτα ἐνοχλητικὰ ὄντα ἐντὸς τῆς πόλεως. Ὁ εὐπορος Συβαρίτης ὅτε μετέβαινεν εἰς τὸν ἀγρὸν του, ἂν καὶ ἐφ' ἀμάξης πορευόμενος, τὴν ἡμερησίαν πορείαν εἰς τρεῖς ἡμέρας διήνυεν· πολλαὶ δὲ τῶν εἰς τοὺς ἀγροὺς φεροσῶν ὁδῶν

ous mode of living and their excessive licentiousness.

I do not think however that it is just for the Sybarites alone to be accused of luxury and licentiousness, for both in ancient and more recent times there have been luxurious and licentious nations compared with whom the Sybarites appear frugal and temperate.

This no one can deny, for even in our own times there are very many people who think of nothing else but how to go through life in luxury and licentiousness; the Sybarites, however, will always hold the first place, for with them luxury was not individual but general; it was an institution of the city. The highly sensitive nerves of the Sybarites were not allowed to be agitated even by the least noise, and for this reason all the coppersmiths, blacksmiths, and carpenters were compelled to have their workshops far away from the city. In order that their morning sleep might not be disturbed by the crowing of the cocks, no citizen was permitted to keep such troublesome creatures inside the city. The well-to-do Sybarite, when he went to his estate, although conveyed in a carriage, took three days to accomplish the one day's journey; and many of the roads leading to the fields were roofed in. In Sybaris public

ἦσαν κατ'ἀστεγοί. Ἐν Συβάρει ἐγίνοντο συνεχῶς δημόσια δειπνα καὶ οἱ χορηγοῦντες τὴν δαπάνην τῆς ἐστιάσεως ἐτιμῶντο διὰ χρυσῶν στεφάνων ὑπὸ τῆς πόλεως καὶ τὰ ὀνόματα αὐτῶν ἐκηρύττοντο κατὰ τοὺς δημοσίους ἀγῶνας.

Κατ' ἐκείνους τοὺς χρόνους ὅτε οὔτε ἀτμόπλοια ὑπῆρχον οὔτε σιδηρόδρομοι, καὶ αἱ κακουχίαι τῶν ὁδοιποριῶν ἦσαν πολλαί, θὰ ἦτο σπουδαῖον ζήτημα εἰς τὸν ἀβροδιαίτον Συβαρίτην νὰ ταξειδεύσῃ.

Βεβαιότατα· ἀλλ' οἱ καλοὶ μας Συβαρίται ὅπως ἀποφύγωσι τὰς ἀνίας τῶν ὁδοιποριῶν εὗρον τρόπον ἀπλούστατον, δηλαδὴ οὐδέποτε ἐταξείδενον· κατεγέλων δὲ τοὺς ἀποδημῶντας ἐκ τῆς πατρίδος των καὶ ἐσεμνύοντο ὅτι αὐτοὶ διήρχοντο τὸν ἑαυτῶν βίον ἐν τῇ πόλει των χωρὶς νὰ ἀπομακρύνωνται ποτὲ ἐξ αὐτῆς.

Ἄλλ' ἐπειδὴ οὐδεὶς κανὼν ἀνευ ἐξαιρέσεως, λέγεται ὅτι εἰς ἐκ τῶν εὐδαιμόνων τούτων πολιτῶν τῆς Συβάρειος ἔλαβε τὸ θάρρος ποτὲ νὰ ταξειδεύσῃ εἰς ἄλλην χώραν. Καὶ ποῦ νομίζετε ὑπῆγεν; εἰς Σπάρτην!

Ὡ τῆς ἐναντιότητος! Ἐλπίζω νὰ τὸν προσεκάλεσαν εἰς τὰ συσσίτια των οἱ Σπαρτιῶται.

Περὶ τούτου μὴ ἀμφιβάλλετε, διότι οἱ ἀπέριττοι συμπολιταὶ τοῦ Λυκούργου ἐσεμνύοντο ἐπὶ τῇ λιτῇ αὐτῶν διαίτῃ, καὶ ὅτε

dinners frequently took place, and they who defrayed the expense of the entertainment were honoured by the city with golden crowns and their names were proclaimed at the public games.

In those times when there were no steamboats nor railways, and the discomforts of travelling were many, going on a journey must have been an important question with the effeminate Sybarite.

Most assuredly: but our good friends the Sybarites found a very simple way of avoiding the inconveniences of travelling, that is to say, they never travelled at all: they used to laugh at people who left their native land to go abroad, and prided themselves on passing their lives in their own city without ever going far away from it.

But since there is no rule without an exception, it is said that one of these happy citizens of Sybaris once took courage to travel to another country. And where do you think he went? To Sparta!

Oh, the contrast! I hope the Spartans invited him to their general mess.

Do not have any doubt about that, for the frugal fellow-citizens of Lycurgus took pride in their simple mode of life, and when

ἤρχετό τις ἐπίσημος ξένος εἰς τὴν πόλιν των ἐφιλοξένον αὐτὸν καὶ τὸν παρελάμβανον ὅπως συνδειπνήσῃ μετ' αὐτῶν ἐν τοῖς σουνσιταίοις.

Ὁ Συβαρίτης βεβαίως δὲν εὔρεν ἐκεῖ οὔτε τραπέζας πολυτελεῖς, οὔτε κλίνας μαλακάς, οὔτε πλῆθος θεραπόντων, οὔτε αὐλητριδας, οὔτε τι ἄλλο προδίδον πολυτέλειαν· δὲν ἀμφιβάλλω δὲ ὅτι τὸν ἐκάθισαν εἰς ξύλινόν τι κάθισμα καὶ τῷ παρέθεσαν πινάκιον πλήρες μέλανος ζωμοῦ καὶ τὸν ἀφήκαν νὰ κλαίῃ τὴν τύχην του.

Τοῦτο πρέπει νὰ συνέβη, διότι μετὰ τὸ δεῖπνον ἠκούσθη λέγων ὁ τρυφηλὸς Συβαρίτης, “πρότερον μὲν ἐθαύμαζον ἀκούων ὅτι οἱ Σπαρτιάται περιεφρόνου τὸν θάνατον καὶ ἀπέδιδον τοῦτο εἰς τὴν ἀνδρείαν των, ἀλλὰ νῦν πείθομαι ὅτι καὶ ὁ δειλότατος τῶν ἀνθρώπων ἤθελε προτιμῆσθαι μᾶλλον ν’ ἀποθάνῃ ἢ νὰ ζῆ διάγων βίον ἐστερημένον πάσης τρυφῆς.”

Καλὰ τὴν ἔπαθεν ὁ Συβαρίτης, διότι τί δουλειὰ εἶχε ν’ ἀφήσῃ τὰς τρυφὰς τῆς πατρίδος του καὶ νὰ ζητῇ νὰ δοκιμάσῃ τὸν μέλανα ζωμὸν τῶν Σπαρτιῶτων; Ἄλλ’ ἄς ἀφήσωμεν πρὸς στιγμήν τὰ παρελθόντα καὶ ἄς ἴδωμεν ἂν ἐπλησιάσαμεν εἰς Τάραντα.

Δὲν νομίζω ν’ ἀπέχωμεν πολὺ, διότι αἱ οἰκίαι τῆς πόλεως ἤδη διακρίνονται.

Κυττάξατε πόσον ὠραία εἶναι

any distinguished stranger came to their city, they received him hospitably and took him to dine with them at their public meals.

The Sybarite certainly did not find there either costly tables, or soft couches, or a crowd of attendants, or flute-playing girls, or anything else betraying extravagance: I have no doubt that they seated him on some sort of wooden stool and offered him a plate full of black broth, and left him to bewail his fate.

This is what must have happened, for after dinner the dainty Sybarite was heard to say: “Formerly I used to be astonished when I heard that the Spartans despised death, and attributed this to their courage, but now I am convinced that the most cowardly of men would prefer dying to living a life deprived of all luxury.”

The Sybarite got what he deserved, for what business had he to give up the luxuries of his native land and want to try the black broth of the Spartans? But let us put aside the past for a moment, and see if we have come near to Taranto.

I do not think we are far off, for the houses of the city can already be distinguished.

See how beautiful that

ἐκείνη ἢ ἔπαυλις πρὸς τὰ ἀριστερά· τὸ πυκνὸν ἐκείνο δάσος δὲν ἀμφιβάλλω ἀνήκει εἰς αὐτήν. Πόσον χαριέντως ρέουσι τὰ ὕδατα τοῦ ῥυακίου ἐκείνου· ἢ χώρα δι' ἧς διερχόμεθα τώρα φαίνεται ὅλως ἀκαλλιέργητος, διότι εἶναι κατάφυτος ἐξ ἀρκέυθων, μυρικῶν καὶ ῥοδοδάφνης. Ἴδου ἐφθάσαμεν εἰς τοὺς ἀγρούς, τοὺς ἀμπελώνας καὶ τοὺς ἐλαιῶνας τῆς πόλεως. Εἴμεθα ἐν τῷ σταθμῷ τοῦ Τάραντος. Τί λέγετε, θέλετε νὰ ἐξέλθωμεν;

Νομίζω θὰ ἦναι καλλίτερον νὰ μὴ ἐξέλθωμεν, διότι βλέπω πολὺ πλῆθος ταξιδιωτῶν ἐν τῷ σταθμῷ καὶ φοβοῦμαι μήπως ἐν τῇ ἀπουσίᾳ ἡμῶν ἔλθωσι καὶ καταλάβωσι τὰς θέσεις μας.

Πολὺ καλά· ἀλλ' ὡς φωνάζωμεν τὸ παιδίον ἐκείνο τὸ ὁποῖον πωλεῖ γάλα, διότι διψῶ.

Δὸς μας δύο ποτήρια γάλακτος.

Εὐχαρίστως κύριοι. . . . Θέλετε καὶ ἄλλα δύο;

Ὅχι, ταῦτα ἀρκούσι.

Δὲν θὰ ἀγοράσητε ὀλίγα ἄνθη; κυττάξατε πόσον ὡραία καὶ τρυφερὰ εἶναι ταῦτα τὰ ἴα! πρὸ μικροῦ αἱ ἀδελφαί μου τὰ συνέλεξαν ἐκ τοῦ παρακειμένου δάσους· εἶναι δροσερὰ καὶ εὐώδη· ἀγοράσατε κύριοι καὶ δὲν θὰ μετανοήσητε.

Δὸς μας αὐτὰς τὰς δύο ἀνθοδέσμας, καὶ εἶπέ μας τί νὰ σὲ πληρώσωμεν.

country-house is on the left: that thick wood, I have no doubt, belongs to it. How gracefully the water of that brook flows! The country through which we are now passing appears entirely uncultivated, for it is overgrown with junipers, tamarisks, and oleander. Here we have come to the fields, the vineyards, and the olive-groves belonging to the city. We are in the station of Taranto. What do you say, shall we get out?

I think it would be better for us not to get out, for I see a great number of travellers in the station, and I am afraid that in our absence they may come and take our places.

Very good; but let us call that boy who is selling milk, for I am thirsty.

Give us two glasses of milk.

With pleasure, gentlemen. . . . Would you like two more? . . .

No, these are enough.

Will you not buy a few flowers? See how beautiful and delicate these violets are! A little while ago my sisters gathered them in the neighbouring wood: they are fresh and fragrant: buy them, gentlemen, and you will not repent it.

Give us those two bouquets, and tell us what we have to pay you.

Ὅ τι ἀγαπᾶτε κύριοι.

Ἄρκει ἐν φράγκον δι' ὄλα ;

ὦ, ἀρκεί κύριοι καὶ μὲ τὸ
παρεπάνω. Σᾶς εὐχαριστῶ
πολύ. ὦρα καλῆ σας κύριοι.

Περιπαθῶς ἀγαπῶ τὰ ἱα·
εἶναι οἱ γλυκεῖς ἄγγελοι τῆς
ἀνοιξέως. Κυττάξατε πόσον
γλυκὴ εἶναι τὸ χρῶμά των· ἢ
εὐωδία των μοὶ προξενεῖ γλυκυ-
θυμίαν.

Θέλετε ν' ἀκούσητε ἐν ὥραϊον
ποιημάτιον περὶ τῶν ἀγαπητῶν
τούτων ἀνθέων ;

Λέγετε παρακαλῶ καὶ θά με
εὐρηγε πρόθυμον ἀκροατήν.

Ἴδου τὸ ποιημάτιον·

“Σὲ προσφωνῶ, τὸν πρόδρομον
τοῦ ἔαρος, ὦ ἴον,

Ὅπου ἐκλέγεις εἰς δρυμοὺς τὸν
ἄσυλόν σου τόπον,

Καὶ ὑπὸ θάμνους φαλακροὺς
βάλσαμον χύνεις θεῖον,

Κ' ἢ ὡς κόρη φεύγεις ταπεινὴ τὸ
σέβας τῶν ἀνθρώπων.

Ὡς εὐεργέτης εὐγενῆς ὅπου
παντοῦ σκορπίζει

Μυστηριώδεις χάριτας κ' ἢ οὐδεὶς
αὐτὸν γνωρίζει,

Καὶ σὺ παρέχεις δωρεὰν τὰ μύρα
σου καὶ λησμονεῖς

Ὅτ' εἶσαι καύχημα δασῶν καὶ
τῶν ἀνθέων κορωνίς.

Ἐλθέ νὰ γείνης βασιλεὺς τοῦ
κήπου μου, ὦ ἴον·

ὦ, ἄφες τὴν μονότονον τοῦ δά-
σους μοναξίαν.

Ἐλθέ, ἔλθέ ἄνθος σεμνόν, κέγῳ
κάθε πρωΐαν

Whatever you like, gentlemen.

Is one franc enough for the lot ?

O, enough, and more, gentle-
men. Thank you very much. A
pleasant journey to you, gentle-
men !

I am passionately fond of
violets : they are the sweet
messengers of spring. See what
a charming colour they have :
their perfume produces in me a
feeling of calm enjoyment.

Would you like to hear a
pretty little poem about these
favourite flowers ?

Recite it, I beg, and you will
find me an eager listener.

This is the little poem :

“Thee I address, O violet, fore-
runner of the spring, who makest
thy choice in the thickets of a

home safe from harm,
and under the bare bushes

sheddest thy heavenly perfume,
and like a maid, in thy humility,

dost shun men's admiration.

Like a noble benefactor who in
all directions scatters

secret benefits and no one knows
him,

thou too offerest as a gift thy fra-
grance, and dost forget that thou

art the boast of the woods and
the crown of the flowers.

Come and be the king of my
garden, O violet !

O, leave the monotonous solitude
of the wood.

Come, bashful flower, come, and
every morning

Θὰ σὲ ποτίζω μὲ νερὸν κρυστάλ-
 λινον καὶ θεῖον.
 Ἐλθέ . . . πλὴν κήπος τεχνη-
 τὸς ποσῶς δέν σε ἠδύνει.
 Μένε λοιπὸν ἔς τὸ δάσος σου,
 ἀγαπητὸν μου ἴον.
 Εὐδαίμων ὅστις καθὼς σὺ τὰς
 χάριτας προχύνει
 Καὶ εἰς καλύβην ἀφανῆ ὅσιν
 κρύπτει βίον."

Ῥαῖον ποιημάτων· ἀλλὰ
 δέν μοι εἶπετε τὸ ὄνομα τοῦ
 ποιητοῦ.

Ὀνομάζεται Γ. Σταυρίδης,
 ὅστις ἔγραψε καὶ πολλὰ ἄλλα
 κομψὰ ποιήματα περὶ ἀνθῶν·
 ἀλλὰ βλέπω ἀναχωροῦμεν ἐκ
 Τάραντος. Ἐπεσκεφέθητέ ποτε
 τὴν πόλιν ταύτην;

Μάλιστα, ἀλλὰ πρέπει νὰ
 σὰς εἶπω ὅτι δέν μοι ἤρεσε πολὺ.
 Ἡ πόλις ἔχουσα τεσσαράκοντα
 περίπου χιλιάδας κατοίκων εἶναι
 ὑψοδομημένη ἐπὶ μικρᾷ νήσου
 καὶ κατέχει τὴν θέσιν τῆς
 ἀρχαίας ἀκροπόλεως· αἱ ὁδοὶ
 αὐτῆς εἶναι στεναὶ καὶ ῥυπαραί·
 συνέχεται δὲ διὰ τῆς ξηρᾷς πρὸς
 βορρᾶν καὶ νότον διὰ δύο
 ἀρχαίων γεφυρῶν. Ὁ ἐσωτερι-
 κὸς λιμὴν τῆς πόλεως ὀνομά-
 ζεται Μικρὰ θάλασσα, ὁ δὲ
 ἐξωτερικὸς Μεγάλῃ θάλασσα·
 ἀμφότεραι δὲ παράγουσιν ἀ-
 φθονίαν ἰχθύων καὶ ὀστρέων.
 Ἀρχαῖα ἐρείπια δέν σώζονται
 πολλὰ. Ἡ πρὸς βορρᾶν γέφυρα
 καὶ τὸ μέγα ὑδραγωγεῖον ὅπερ
 φέρει εἰς τὴν πόλιν ἀφθονον καὶ
 κάλλιστον ὕδωρ, εἶναι ἔργα τῶν

I will give thee water like crystal
 and fresh from heaven. Come . . .
 but a garden made by art in
 no way gives thee pleasure :
 stay then in thy forest, my
 beloved violet.

Happy whoever like thee pours
 forth his gifts
 and in a cabin hides unseen his
 holy life."

A pretty little poem : but
 you did not tell me the poet's
 name.

His name is G. Staurides, and
 he has written many other
 elegant poems about flowers :
 but I see we are leaving Taranto.
 Did you ever visit this city ?

Yes, but I must tell you that
 it did not please me much.
 The city, which has about forty
 thousand inhabitants, is built
 upon a small island and occupies
 the site of the ancient acropolis :
 its streets are narrow and dirty :
 it is connected with the main-
 land on the north and south
 sides by two ancient bridges.
 The inner harbour of the city is
 called Mare Piccolo, and the
 outer one Mare Grande : both of
 them produce abundance of fish
 and oysters. Not many of the
 ancient ruins are preserved.
 The bridge on the north side,
 and the great aqueduct which
 conveys into the city abundant
 and excellent water, are works
 of the Byzantine times. In the

Βυζαντινῶν χρόνων. Κατὰ τὸ ἔτος 967 μ.Χ. ὁ αὐτοκράτωρ Νικηφόρος ὁ Φωκᾶς θέλων νὰ προφυλάξῃ τὰ μέρη ταῦτα ἐκ τῶν ἐφόδων τῶν Σαρακηνῶν ἐπεμψε Νικηφόρον τὸν Μάγιστρον εἰς Τάραντα, ὅστις οὐ μόνον τὰ τεῖχη τῆς πόλεως ἀνεκαίωσε, ἀλλὰ καὶ τὰς γεφύρας καὶ τὸ μέγα ὑδραγωγεῖον κατεσκευάσεν.

Ἐκ τῶν ἑρείπιων τοῦ ἀρχαίου Τάραντος τί σώζεται νῦν ;

Μόνον εἰς Δωρικοῦ ῥυθμοῦ κίων, ὅστις πολὺ πιθανὸν ἀνῆκεν εἰς τὸν ναὸν τοῦ Ποσειδῶνος τοῦ πολιοῦχου θεοῦ τοῦ Τάραντος.

Περίεργον νὰ μὴ σώζονται περισσότερα λείψανα τοῦ ἀρχαίου μεγαλείου τῆς περιφήμου ταύτης πόλεως, ἣτις εἶχε ποτε μεγίστην δύναμιν καὶ διαφερόντως ἐδοξάσθη ἐπὶ Ἀρχύτου τοῦ περιφήμου μαθητοῦ τοῦ Πυθαγόρου.

Ὁ Ἀρχύτας ἦτο ἄριστος μαθηματικὸς καὶ ἔμπειρος εἰς τὴν μηχανικὴν, πρὸς δὲ φιλόσοφος βαθύς καὶ μέγας πολιτικὸς· ἤκμασε δὲ κατὰ τὸ τετρακοσιοστὸν ἔτος πρὸ Χριστοῦ. Ὁ πολιτικὸς αὐτοῦ βίος ὑπῆρξεν ἔνδοξος· ἐπτάκις ἐξελέχθη στρατηγὸς τῆς πόλεως καὶ ἐξ ὄλων τῶν ἐκστρατειῶν ἐπανῆλθε νικητὴς καὶ τροπαιοῦχος. Δὲν διεκρίνετο δὲ μόνον ἐπὶ πολιτικῇ ἱκανότητι καὶ ἐπὶ ἀνδρείᾳ, ἀλλὰ καὶ ἐπὶ σωφροσύνῃ, μετριότητι καὶ φιλανθρωπίᾳ. Συνέγραψε οὐκ ὀλίγα συγγράμματα, ἀλλ'

year 967 A.D. the Emperor Nicephorus Phocas wishing to protect these parts from the inroads of the Saracens sent Nicephorus Magister to Taranto who not only renewed the walls of the city but also constructed the bridges and the great aqueduct.

Of the ruins of ancient Tarentum, what is there now existing ?

Only one column of the Doric order, which very probably belonged to the temple of Neptune, the guardian-god of Tarentum.

It is curious that there have not been preserved more remains of the ancient magnificence of this famous city, which once possessed very great power and was especially renowned in the time of Archytas, the celebrated disciple of Pythagoras.

Archytas was an excellent mathematician and expert in mechanics, and moreover a profound philosopher and a great statesman. He flourished in the four hundredth year before Christ. His public life was a glorious one: seven times he was selected to be the general of the state, and from every campaign he returned victorious and triumphant. He was not only distinguished for political capacity and for courage, but also for prudence, moderation, and benevolence. He wrote several

ἀτυχῶς ἐξ αὐτῶν μόνον μικρά τινα τεμάχια σώζονται πραγματευόμενα περὶ λογικῆς, ἠθικῆς καὶ μεταφυσικῆς.

Εἶναι περιέργον πῶς ἀλλάσσοισι τὰ πράγματα ἐν τούτῳ τῷ κόσμῳ! Κατὰ τοὺς χρόνους τοῦ Πυθαγόρου καὶ Ἀρχύτου ὁ Τάρας ἦτο ἐστία τῆς φιλοσοφίας καὶ τῶν γραμμάτων, νῦν δέ, ὡς λέγει ἡ Ἰανέτα Ῥῶσσ ἐν τῷ ἀξιολόγῳ αὐτῆς πονήματι “Ἡ χώρα τοῦ Μανφρέδου,” οὐδὲ βιβλιοπωλεῖον ὑπάρχει ἐν αὐτῷ. Εἰς τὰ τρία μεγάλα τμήματα εἰς ἃ διατέμεται διὰ τριῶν μακρῶν ὁδῶν ἢ νῦν πόλις ὁμιλοῦνται τρεῖς ἐντελῶς πρὸς ἀλλήλας διαφέρουσαι διάλεκτοι. Οἱ παρὰ τὴν ἕξω θάλασσαν οἰκοῦντες ὁμιλοῦσι διάλεκτον ἣτις εἶναι συμφύραμα παντοίων ξένων καὶ Ἰταλικῶν λέξεων· οἱ τὴν κεντρικὴν ὁδὸν κατέχοντες ὁμιλοῦσι χυδαῖόν τι ἰδίωμα τῆς Νεαπόλεως· οἱ δὲ ἐν τῇ ἀπέναντι τῆς Μικρᾶς θαλάσσης ὁδῷ τοῦ Γαριβάλδη οἰκοῦντες ὁμιλοῦσι διάλεκτον ἐν ἣ ἐπιπολάζουσι πλείσται Ἑλληνικαὶ λέξεις καὶ φράσεις. Ἄρα γε νὰ ᾖναι λείψανα τῶν ἀρχαιοτάτων χρόνων, ἢ τῆς Βυζαντινῆς ἐποχῆς;

Τὸ ζήτημα τοῦτο δὲν εἶναι ἐκ τῶν εὐλύτων· δὲν πρόκειται δὲ μόνον περὶ τῶν λέξεων καὶ φράσεων τῶν ἐν τῇ ὁδῷ Γαριβάλδη οἰκοῦντων Ταραντίνων, ἀλλὰ καὶ περὶ πολλῶν χιλιάδων κατοίκων τῆς μεσημβρινῆς Ἰταλίας οἵτινες ὁμιλοῦσι ἔτι

works, but unfortunately only a few fragments of them have been preserved, treating of logic, ethics, and metaphysics.

It is curious how things change in this world. In the times of Pythagoras and Archytas, Tarentum was a focus of philosophy and letters, but now, as Janet Ross says in her excellent work *The Land of Manfred*, there is not even a bookseller's shop in it. In the three great sections, into which the present city is divided by three long streets, three dialects quite different from each other are spoken. Those who live along the outer sea speak a dialect which is a medley of all kinds of foreign and Italian words. Those who occupy the central street speak a vulgar idiom of Naples. Those who reside in the Strada Garibaldi opposite to the Mare Piccolo speak a dialect in which very many Greek words and phrases crop up. I wonder now, are they relics of the most ancient times or of the Byzantine epoch?

This question is not one of those which are easy to solve; it is not only a question of the words and phrases employed by the Tarentines living in the Strada Garibaldi, but regarding many thousands of the inhabitants of southern Italy who

καὶ νῦν ὡς μητρικὴν αὐτῶν γλῶσσαν τὴν Ἑλληνικὴν. Βεβαίως θὰ ἤκούσατε ὅτι εἰς τὰ μεσημβρινοανατολικά μέρη τῆς χερσονήσου, ἣν διερχόμεθα ταύτην τὴν στιγμὴν, περὶ τὸ Ὀτράντον, καὶ εἰς τὴν Καλαβρίαν περὶ τὸ ἀκρωτήριον Ἑράκλειον ὑπάρχουσι πολλὰ χωρία κατοικούμενα ὑπὸ Ἑλλήνων, οἵτινες δὲν φαίνονται νὰ ἦναι λείψανα τῶν ἀρχαίων κατοίκων τῆς Μεγάλης Ἑλλάδος, ἀλλὰ μεταγενέστεροι ἄποικοι ἐλθόντες ἐκ διαφόρων μερῶν τῆς Ἑλλάδος οἱ μὲν πρό, οἱ δὲ μετὰ τὴν ἄλωσιν τῆς Κωνσταντινουπόλεως.

Ἀνέγνων πρὸ δύο ἐτῶν ἐν τῷ περιοδικῷ τοῦ ἐν Λονδίῳ Συλλόγου τῶν Ἑλληνικῶν Σπουδῶν ἀξιόλογον πραγματείαν περὶ τῶν Ἑλληνοφόνων τούτων κατοίκων τῆς μεσημβρινῆς Ἰταλίας γεγραμμένην ὑπὸ τοῦ Αἰδεσίμου Ἐ. Φ. Τόζερ, ἣτις ἐνθυμούμαι μοι ἐνεποίησε μεγάλην ἐντύπωσιν. Εἶναι θαῦμα τῷ ὄντι πῶς ἠδυνήθησαν οἱ ἄποικοι οὗτοι νὰ διατηρήσωσι τὴν ἐθνικὴν αὐτῶν γλῶσσαν ἐπὶ τόσους αἰῶνας ἐν γῆ ἄλλοτρίᾳ καὶ ἀλλογλώσσῃ.

Ἐχετε δίκαιον, εἶναι θαῦμα· ἀλλὰ παρὰ τοῖς Ἑλλησι τὸ ἐθνικὸν αἰσθημα εἶναι ἰσχυρότατον, καὶ ὅπου γῆς ἂν εὐρίσκονται προσπαθοῦσι παντὶ σθένει νὰ μὴ λησμονῶσι τὴν ἐθνικὴν αὐτῶν γλῶσσαν· ἐκτὸς τούτου οἱ ἐν τῇ μεσημβρινῇ

even now speak Greek as their mother-tongue. Of course you have heard that in the south-eastern parts of the peninsula which we are at this moment traversing, in the neighbourhood of Otranto, and in Calabria about Cape Spartivento, there are many localities inhabited by Greeks who do not appear to be remnants of the ancient inhabitants of Magna Graecia, but later colonists who came from various parts of Greece, some before and some after the capture of Constantinople.

Two years ago I read in the London journal of the "Society for the promotion of Hellenic Studies" an excellent paper upon these Greek-speaking inhabitants of southern Italy, written by the Rev. H. F. Tozer, which, I recollect, made a great impression upon me. It is really a wonder how these settlers were able to preserve their national language for so many centuries in a foreign country with a foreign tongue.

You are right, it is a wonder; but among the Greeks the national sentiment is very strong, and, in whatever part of the world they find themselves, they try with all their might not to forget their national language; besides, the

Ἰταλία Ἑλληνας ἀποικοὶ οἰκοῦντες ἰδίας κώμας καὶ εἰς μέρη ἀπόκεντρα καὶ μὴ συγκοινωνοῦντες συνεχῶς μετὰ τῶν ἐγχωρίων οὐδ' ἐπιγαμίας ποιοῦντες μετ' αὐτῶν κατώρθωσαν μετὰ ὀλιγοτέρας δυσκολίας νὰ φυλάξωσι ἐν μέτρῳ τινὶ μέχρι τοῦδε τὴν γλῶσσαν τῶν πατέρων των.

Φοβοῦμαι ὅμως ὅτι εἰς τὸ μέλλον θὰ ἦναι δύσκολον νὰ πράξωσι τοῦτο, διότι ἢ διὰ τῶν σιδηροδρόμων συγκοινωνία, ἣτις ἀνεστάτῳσε τὰ πάντα, θὰ ἐπενεργήσῃ καὶ ἐπ' αὐτῶν καὶ ταχέως θὰ συγχωνευθῶσι μετὰ τῶν πέριξ κατοίκων. Εἰξεύρετε ποῖος εἶναι ὁ σύμπαρ αὐτῶν πληθυσμὸς νῦν;

Ὁ Κύριος Τόζερ, ὅστις ἐπεσκέφθη τὰ χωρία των κατὰ τὸ φθινόπωρον τοῦ 1887, λέγει ὅτι ὁλος ὁ πληθυσμὸς αὐτῶν δὲν ὑπερβαίνει τὰς εἴκοσι χιλιάδας. Πέντε χιλιάδες ἐξ αὐτῶν κατοικοῦσιν ἐν Καλαβρία, καὶ δεκαπέντε χιλιάδες ἐν τῇ ἐπαρχίᾳ τοῦ Ὀτράντου. Οἱ τελευταῖοι οὗτοι, καίτοι πολυπληθέστεροι τῶν ἐν Καλαβρία, ἴσως ταχύτερον θὰ ἐξιταλισθῶσι, διότι ὁ σιδηρόδρομος εἰσέβαλεν ἤδη εἰς τὴν χώραν των.

Τὸ κακὸν εἶναι ὅτι οὐδεμίαν συγκοινωνίαν ἔχουσιν οὗτοι μετὰ τῆς Ἑλλάδος, οὐδὲ σπουδάξουσιν ποσῶς τὴν Ἑλληνικὴν γλῶσσαν· γράφοντες δὲ πρὸς ἀλλήλους μεταχειρίζονται τοὺς Λατινικοὺς χαρακτῆρας· τοῦτο

Greek settlers in southern Italy, living as they did in their own villages and in out-of-the-way parts, and not holding continual intercourse with the native inhabitants, and not intermarrying with them, managed with less difficulty to preserve in some measure the language of their fathers up to the present time.

I fear however that in the future it will be difficult for them to do this, for communication by railways, which has revolutionised everything, will also have its effect upon them, and will soon amalgamate them with the surrounding inhabitants. Do you know what their total population is now?

Mr. Tozer, who visited their villages in the autumn of 1887, says that their whole population does not exceed twenty thousand. Five thousand of them live in Calabria and fifteen thousand in the province of Otranto. The latter, though more numerous than those in Calabria, will perhaps be sooner Italianised, because the railway has already invaded their country.

The worst is that they have no communication with Greece, and they do not at all study the Greek language, and in writing to each other use the Latin characters, a benefaction for which they are indebted to the

δὲ τὸ εὐεργέτημα ὀφείλεται εἰς τὴν Ῥωμαϊκὴν ἐκκλησίαν, ἣτις ἐκ μητρικῆς στοργῆς φερομένη ἐπέβαλεν εἰς αὐτοὺς τὴν χρῆσιν τῶν Λατινικῶν γραμμάτων ἀντὶ τῶν Ἑλληνικῶν ἅτινα μετεχειρίζοντο μέχρι τῶν ἀρχῶν τοῦ παρόντος αἰῶνος. Οἱ κατὰ τὸν ΙΕ' καὶ ΙΣ' αἰῶνα καταφυγόντες εἰς μεσημβρινὴν Ἰταλίαν Ἕλληνες μετανάσται ἔχαιρον ἐκκλησιαστικά τινα προνόμια παραχωρηθέντα αὐτοῖς ὑπὸ τῶν κατὰ καιροὺς βασιλέων καὶ κυβερνήσεων τῆς Νεαπόλεως· τὰ προνόμια ὅμως ταῦτα, δι' ὧν προεστατεύετο ἡ τε θρησκεία καὶ ἡ γλῶσσα τῶν Ἑλλήνων μεταναστῶν, βαθμηδὸν καὶ κατ' ὀλίγον κατηργήθησαν καὶ δὲν ἐπετρέπετο πλέον εἰς αὐτοὺς νὰ προσκαλῶσιν ἱερεῖς ἐξ Ἑλλάδος, ἀλλ' ἠναγκάζοντο νὰ ἔχωσιν Ἰταλοὺς ἱερωμένους τῆς Ῥωμαϊκῆς ἐκκλησίας τελούντας πάσας τὰς ἱεροτελεστίας εἰς Λατινικὴν γλῶσσαν· οὕτω δὲ ἀπώλεσαν τὴν πίστιν τῶν πατέρων των, καὶ ἡ γλῶσσα αὐτῶν διεφθάρη εἰς τοιοῦτον βαθμόν, ὥστε ἡ τελεία αὐτῆς ἐξαφάνισις εἶναι μόνον ζήτημα χρόνου.

Προχθὲς παρατηρῶν τὰ ἐν τῷ τετραδίῳ ὑμῶν ἀποσπάσματα εἶδον ὅτι μεταξὺ αὐτῶν ὑπάρχουσι καὶ οὐκ ὀλίγα τραγούδια τῶν Ἑλλήνων τούτων τῆς μεσημβρινῆς Ἰταλίας· πόθεν τὰ ἀντεγράψατε;

Τινὰ μὲν ἐκ τῆς ἀξιολόγου

Church of Rome, which, actuated by maternal affection, imposed upon them the employment of the Latin instead of the Greek letters which they used up to the beginning of the present century. The Greek emigrants who took refuge in southern Italy in the 15th and 16th centuries enjoyed certain ecclesiastical privileges granted them by the kings and governments for the time being of Naples; but these privileges, by which both the religion and the language of the Greek emigrants were protected, were gradually abolished little by little, and they were no longer permitted to invite priests from Greece, but were compelled to have Italian ministers belonging to the Roman Church, who performed all the religious ceremonies in the Latin language. They thus lost the faith of their fathers, and their language has been corrupted to such a degree that its complete disappearance is only a question of time.

The day before yesterday, when I was looking over the extracts in your note-book, I saw that among them there are several songs of these Greeks of southern Italy. Where did you copy them from?

Some from the excellent

συλλογῆς¹ ἦν ὁ σοφὸς καθηγη-
τῆς Δομήνικος Κομπάρεττης
ἐδημοσίευσεν ἐν Πίσῃ κατὰ τὸ
ἔτος 1866, ἄλλα δὲ ἐκ τῆς
προλεχθείσης πραγματείας τοῦ
Κυρίου Τόζερ. Ἐκ τῆς τελευ-
ταίας ταύτης, ἀντέγραψα καὶ
τὴν Ἀγγλικὴν μετάφρασιν,
ὥστε ἀνευ πολλοῦ κόπου δυνά-
μεθα νὰ ἐννοήσωμεν τὰ δυσνόητα
ταῦτα τραγούδια. Αἱ ἐξῆς τρεῖς
στροφαὶ εἶναι εἰλημμέναι ἐκ τῆς
συλλογῆς τοῦ Κομπάρεττη·
εἰσὶ δὲ γεγραμμέναι διττῶς,
δηλαδὴ δι' Ἑλληνικῶν καὶ
Λατινικῶν χαρακτήρων· διὰ
τῶν τελευταίων παρίσταται ἡ
προφορὰ τῶν λέξεων ὡς ἔχει
νῦν. Ἀντέγραψα ὡς βλέπετε
καὶ τὴν Ἰταλικὴν μετάφρασιν
τοῦ Κομπάρεττη, ἣτις μέγας
βοηθεὶ εἰς τὴν ἀκριβῆ κατά-
ληψιν τοῦ τραγουδίου τούτου
τῶν κατοίκων τῆς ἐν Καλαβρίᾳ
Βοῦας.

“Ἡλιο ποῦ γιὰ ὄλο τὸ κόσμο
περπατεῖ,
Ἄπ' τὸ levanti 's τὸ ponenti
πάει,
Ἐκείνη ποῦ γαπάω ἐγὼ ἂν σὺ
τῇ θωρῇ
Χαιρέτα μοῦ τη καὶ βρὲ ἂν σοῦ
γελάη.

Ἄν ἐκείνη γιὰ μένα σ' ἐρωτήση
Πέ τη 'τι ἐγὼ πατεύω πολλὰ
guai,

Ἄν ἐκείνη ποῦ δὲ σ' ἐρωτήση

collection which the learned
Professor Domenico Comparetti²
published at Pisa in the year
1866, others from the paper
of Mr. Tozer that I mentioned.
From the latter I have also
copied the English translation,
so that we shall be able without
much trouble to understand
these difficult songs. The fol-
lowing three stanzas are taken
from Comparetti's collection:
they are written in two ways,
that is, in Greek and in Roman
characters: by the latter the
pronunciation of the words, as
it is now, is represented. I
copied also, as you see, Com-
paretti's Italian translation,
which is of great use for the
accurate comprehension of this
song of the inhabitants of Bova
in Calabria.

“Ilio pu ja olo to cosmo parpati,

An do levanti 'sto ponenti pai,

Ecini pu gapao ego essu ti ghorì,

Ieretamuti ce vre a su jelai.

An ecini ja 'mmena s' arotisi
Peti ti ego pateguo podda guai ;

An ecini pu de s' arotisi

¹ Saggi dei dialetti Greci del Italia meridionale, raccolti ed illustrati da Domenico Comparetti. Pisa, 1866.

² This distinguished Italian scholar, so well known for his extensive erudition, was lately raised to the rank of a senator.

Consulamento να μὴ ἔχῃ mai.

O Sun, who wanderest over all
the world,
who goest from the east to the
west,
if you see her whom I love,
greet her from me and see if she
smiles at thee.

If she asks thee about me,
tell her that I suffer many woes;
but if she never asks you,
may she never have comfort!

Ἐν τὸ πιστεύω 'τι μ' ἀλη-
σμονάει

Manco 'τι κάνει τούνη τῆ
τυραννία,

Malucrianza ἀπ' ἐμὲ ἐν ἡδρε mai
Manco δὲν ἡδρε μίαν ἄχαρο
δουλεία.

Μοῦ dispiaceύει 'τι pateύει guai,
Μὲ τὸ γέρο¹ κερδαίνει ὑπο-
χονδρία

Καὶ ὄλο τοῦνο τὸ spasso ἀλη-
σμονάει.

Tà suspiría 'ντασσεύουν τὰ
τειχία.

I do not believe that you will
forget me,
nor yet that you exercise this
tyranny;
you never met with rudeness
from me
nor yet any ungracious act.

I do not like you to suffer woes,
with old age you will acquire
melancholy

Consulamento na mi echi mai.

Sole che per tutto il mondo
cammini,
Da levante a ponente vai,

Quella che amo io se la vedi
Salutamela e vedi se ti ride;

Se quella per me ti domanda,
Dille che io soffro molti guai;
Se quella non ti domanda,
Consolazione non abbia mai.

En do pisteguo ti me addis-
monai

Manco ti canni tundi tirannia,

Malucrianza a ze me en ivre mai
Manco den ivre mian acharo
dulia.

Mu dispiacegui ti pategui guai;
Me tu jeru jendonni apocondria

Ce olo tundo spasso addismonai.

Ta suspiria (a)ntasseguo ta dichia.

Non lo credo che mi dimenticherei,
Neanche che fai questa tirannia,

Malaccreanza di me non vedesti
mai
Neanche vedesti mai cattiva
azione.

Mi dispiace che soffri guai,
Colla vecchiaja acquisti malinconia

¹ μὲ τὸ γέρο should probably be μὲ τὸ καιρό.

τοῦ Κυρίου Τόζερ, ὅστις ἐστα-
χυολόγησεν αὐτὰ ἐκ τῆς ἀξιο-
λόγου συλλογῆς τοῦ καθηγητοῦ
Μορόση ἐκδοθείσης κατὰ τὸ
ἔτος 1870 ἐν Λήκκῃ. Τὸ τρα-
γούδιον τοῦτο ὅπερ μέλλομεν ν'
ἀναγνώσωμεν τώρα εἶναι λίαν
παθητικόν. Μήτηρ ὀλοφυρο-
μένη συνδιαλέγεται μετὰ τῆς
ἀποθανούσης αὐτῆς θυγατρὸς.

“Ἄρτε ’ποῦ σε χῶσα’, checcia
μου,
τίς σου στρώννει ὁ κροβ-
βατάκι;
Μοῦ τὸ στρώννει ὁ μαῦρο τάνατο

για μιὰ νύφτα ποδδὸν μάλη.
Τίς σου φτιάζει ἃ capetάλια
νὰ ᾗ νὰ πλώσῃ τρυφερά;

Μοῦ τὰ φτιάζει ὁ μαῦρο τάνατο
μ’ ἃ λισάρια τὰ φσηρά.

Ἔχει νά με κλαύσῃ, checcia μου,
ἔχει νά με ’νοματίσῃ.

Ἵ τ’ abbesogna σου μ’ ἦσελε,
’τοῦ ’ς τὸ petto μου ν’
ἀκουμβήσῃ.
Χυατερέδδα, χυατερέδδα μου,

τόσον ὤρηα γενομένη,
Τί καρδιά ποῦ κάνει ἡ μάνα σου
νὰ σέ ’δῆ ἀπεσαμμένη;

by Mr. Tozer, who gleaned
them from the excellent collec-
tion of Professor Morosi pub-
lished at Lecce in the year 1870.
This song which we are now
going to read is very pathetic.
A lamenting mother is convers-
ing with her departed daughter.

Translation by the Rev. H. F. Tozer.

“Now that they have buried
thee, my darling,
who will make thy little bed?”

“My bed, dark death makes it
for me,
for a long, long night.”

“Who will arrange thy pillows,
that thou mayst be able to sleep
softly?”

“Dark death arranges them for
me
with the bare stones.”

“Thou must weep for me, my
darling,
thou must call me by my
name;

in thy troubles thou wert wont
to desire me,
that thou mightst lean here
upon my breast.

My dear daughter, my dear
daughter,
that wert so beautifully formed;
what must thy mother’s feelings
be

at seeing thee dead!

Τίς ἐσέα φουννᾶ, χυατέρα μου,
 μότι ἢ ἡμέρα ἐν ἀφσηλή;
 Ἐτοῦ κάου ἔ πάνταν ὕπουνο

πάντα νύφτα σκοτεινή.
 Ἦσαν ὄρηα τούη χυατέρα μου,
 μότι μου ἔβγη 's τῆ cantata.

Spiandurizane ai colonne
 καὶ deralamprixe ὅλη ἢ
 στράτα."

Τὸ ἐξῆς ἄσματιον εἶναι
 "παραγγελία ἀποθνήσκοντος
 ἑραστοῦ."

"Ἄνε πεσάνω τέλω νά με
 κλαύση
 escappeddata μέσα 's τὴν
 αὐλή,
 Καὶ σῦρε τὰ μαδδία σου ἄφσε
 μαδάφσι,
 καὶ κούμβα μού τα πάνου 's
 τῆ φσυχῆ.
 Τόσο με πέρνουνε 's τὴν ἄ-
 γλησία,
 κολούσα, ἀγάπη μου, σὲ
 παραγαλῶ,
 Καὶ βλέφσε νά μου νάφσου τὰ
 κηρία
 ἄνου 's τὸ 'νήμα ποῦ 'χω νά
 χωσῶ.
 Καὶ ποι 's τὸ χρόνο 'πέμον μία
 λουτρία,
 καὶ ποι 's τοῦ δύο κανένα
 Πάτρεμον,
 Καὶ τὴν ἡμέρα τῶς ἀπεσαμμένω
 invia μου 'na suspiro καῦμένο.

Who will wake thee, my daughter,
 when the day is high?"

"Here below there is evermore
 sleep,
 evermore murky night."
 "How beautiful was this my
 daughter,
 when she went forth to the high
 mass!

Then the columns gleamed,
 and all the street was filled with
 light."

The following little song is
 "The dying Lover's Injun-
 ctions."

"Love, when I die, I will that
 thou bewail me

Down in the court-yard with
 uncover'd head,
 And with the mantle of thy
 tresses veil me

Over my heart in silken folds
 outspread.

When to the holy Church my
 corpse they carry,

I pray thee follow in the
 mourners' line,

And o'er the grave, where thy
 true love they bury,

See that the funeral tapers
 duly shine.

When one year's past let mass
 be celebrated,

And after two years chant a
 litany;

And when the spirits are com-
 memorated

Breathe burning sighs in
 memory of me.

1. Λιρὶ τῇ πουρρή,
κέντα 'ς τὴ μονή·
λιρὶ τῇ βραδία,
κέντα 'ς τὴν δουλεία.
2. Τὰ ξύλα τὰ στραβά,
τὰ 'σάζει τὸ lucisi.
3. Ὁ σκύδδο ποῦ δὲν ἀλεσταίει
δαγκάνει κρυφά.
4. Τὶ δὲν ἔχει φούρρο' δικόν του,
δὲ τὸ χορταίνει τὸ ζωμί.
5. Τὶς ἐσπέρρει 'ς τὸ ἀργό,
τρῶγει χόρτο, δὲν καρπό.
6. Ἡ γλώσσα 'στέα δὲν ἔχει
καὶ 'στέα κλάνει.

Σώζεται καμμία ἐκ τούτων
τῶν παροιμιῶν ἐν Ἑλλάδι ἢ ἐν
Τουρκίᾳ;

Ἐκτὸς τῆς πρώτης πᾶσαι αἱ
ἄλλαι σώζονται καὶ παρὰ τοῖς
ἐν Ἑλλάδι καὶ Τουρκίᾳ Ἑλλη-
σιν, ἀλλ' ἐκπεφρασμένοι δι'
ἄλλων ταυτοσήμων λέξεων·
π.χ. ἡ ἕκτη παροιμία ἔχει παρ'
ἡμῖν ὡς ἑξῆς·

“Ἡ γλώσσα κόκκαλα δὲν
ἔχει καὶ κόκκαλα σπάνει.”

Ἐπάρχει καμμία καλὴ καὶ
πλήρης συλλογὴ Νεοελληνικῶν
παροιμιῶν;

Μάλιστα, ὑπάρχει ἡ τοῦ
Κ. Ι. Βενιζέλου ἐκδοθεῖσα ἐν
Ἀθήναις τῷ 1846, καὶ ἡ τοῦ
Π. Ἀραβαντινοῦ τυπωθεῖσα τῷ
1863 ἐν Ἰωαννίνοις· πιθανὸν δὲ
ἕκτοτε νὰ ἔγειναν καὶ ἄλλαι συλ-
λογαὶ ὑπὸ ἄλλων Ἑλλήνων, τὰς
ὁποίας ἐγὼ δὲν γνωρίζω. Ὁ
Ἑλληνικὸς λαὸς μεταχειρίζεται
ἀναριθμήτους παροιμίας, ἡ

A rainbow in the morning,
hasten to your dwelling ;
a rainbow in the evening,
hasten to your work.

Bent timbers
are straightened by the fire.
The dog that does not bark
bites stealthily.

If a man has no oven of his
own, his bread does not satisfy
him.

He that sows untilled land,
will eat grass instead of corn.

Though the tongue has no
bones, it can break bones.

Are any of these proverbs
extant in Greece or in Turkey ?

Except the first, all of them
have been preserved both among
the Greeks in Greece and among
those in Turkey, but expressed
in other words with the same
meaning ; e.g. the sixth proverb
runs as follows with us :

“The tongue has not bones
and yet it breaks bones.”

Is there any good and com-
plete collection of modern Greek
proverbs ?

Yes, there is the one by C. J.
Venizelos published at Athens
in 1846, and the one by P. Ara-
vantis published at Janina
in 1863 ; and it is probable
that since that time other col-
lections have been made by
other Greeks, of which I have
no knowledge. The Greek
people make use of innumerable

συνάθροισις τῶν ὁποίων δὲν εἶναι εὐκόλον ἔργον. Ἐν τῇ τρίτῳ τόμῳ τῆς Πανδώρας, περιοδικοῦ ἀξιολογωτάτου, ἔδημοσιεύθησαν οὐκ ὀλίγαι παροιμῖαι, ἃς συνέλεξεν ὁ πολυμαθὴς ἰατρὸς I. Δὲ Κιγάλλας καὶ αἱ ὁποῖαι δὲν ὑπῆρχον ἐν τῇ συλλογῇ τοῦ Βενιζέλου.

Ἵμεῖς ὡς Ἕλληνας θὰ ἐνθυμῶσθε βεβαίως πολλὰς παροιμῖας ἐκ τῶν ἐν κοινῇ χρήσει· μοὶ κάμνετε τὴν χάριν νὰ μοι εἴπητέ τινας ἐκ τῶν συνηθεστέρων; ἐγὼ δὲ θὰ προσπαθήσω νὰ εὔρω τὰς ἀντιστοιχοῦσας Ἀγγλικὰς.

Εὐχαρίστως. Ἀκούσατε λοιπὸν τινας.

proverbs, the collection of which is not an easy task. In the third volume of the *Pandora*, a most excellent periodical, a good many proverbs have been published, which the learned physician I. de Cigallas collected, and which were not included in the collection of Venizelos.

As a Greek, you must certainly recollect many proverbs among those in ordinary use: will you do me the favour to repeat to me some of those which are more commonly employed? And I will endeavour to find the corresponding English ones.

With pleasure. Listen then to some of them.

<i>Greek Version</i>	<i>Literal Translation</i>	<i>English Equivalent</i>
Κάλλιο πέντε καὶ ἴς τὸ χέρι Παρὰ δέκα καὶ καρτέρι.	Better five and in the hand than ten and delay.	A bird in the hand is worth two in the bush.
Ὅπου λαλοῦν πολλοὶ πετεινοί, ἀργεῖ νὰ ἔξημερώσῃ. Οἱ πολλοὶ παραβοκυραῖοι πνίγουσι τὸ καράβι.	Where many cocks crow, it delays to dawn. Many commanders sink the ship.	Too many cooks spoil the broth.
Ἐκ τῆς ἀνθρώπου σπανὸν τρίχα δὲν ἔμπορεῖς νὰ βγάλῃς.	You cannot pull a hair from (the chin of) a smooth-faced man.	You cannot get blood out of a stone.
Εἰς τὴν ἀναβροχιά, καλὸ καὶ τὸ χαλάζι.	In drought even hail is good.	Half a loaf is better than no bread.
Ὅταν ἡ αὐλή σου διψᾷ, μὴ χύνης τὸ νερὸν ἔξω.	When your courtyard is dry, do not throw water outside.	Charity begins at home.
Ὁ γάδαρος ὠνύμασε τὸν πετεινὸν κεφάλαι.	The donkey called the cock big-head.	The pot called the kettle black.

Ὅποιος κυνηγᾷ πολλοὺς λαγούς κανένα δὲν πιάνει.

Whoever chases many hares does not catch one.

Jack - of - all - trades and master of none.

Τάλογον ᾿ποῦ σοῦ χαρίζουν εἰς τὰ δόντια μὴν τὸ βλέπῃς.

Do not look at the teeth of the horse that they make you a present of.

Do not look a gift-horse in the mouth.

Τοῦ Γιάννη δῶρον τοῦδωκαν
Κι' αὐτὸς μπομπαῖς τοῦ εὔρισκε.

They gave a present to John and he found fault with it.

Πέτρα ᾿ποῦ κυλάει θεμέλιο δὲν πιάνει.

A stone that rolls does not acquire firmness.

A rolling stone gathers no moss.

Ὁ σκύλος ᾿ποῦ γαυγίζει δὲν δαγκάνει.

The dog that barks does not bite.

His bark is worse than his bite.

Ἡ παπᾶς παπᾶς, ἡ ζευγᾶς ζευγᾶς.

Let a priest be a priest, and a ploughman a ploughman.

Let the cobbler stick to his last.

Μᾶτια ᾿ποῦ δὲν φαίνονται γλήγορα λησμονοῦνται.

The eyes which are not seen are soon forgotten.

Out of sight, out of mind.

Ἀργυρὸ τὸ ᾿μιλημα χρυσὸ τὸ σιώπα.

Speech is silver, silence is gold.

Speech is silver but silence is gold.

Ὅποιος φτεῖ τὸν οὐρανὸν φτεῖ τὰ μούτρα του.

Who spits at the sky spits in his own face.

Curses come home to roost.

Στραβὸς βελόνι γύρευε μέσα ᾿ς τὸν ἀχυρῶνα.

The blind man looked for a needle in the hay-loft.

To look for a needle in a bottle of hay.

Κρόκας κοράκου ᾿μάτι δὲν ᾿βγάνει.

A crow does not peck out a crow's eye.

Hawks do not peck out hawks' eyes.

Δὸς τοῦ βοσκοῦ γάλα.

Give milk to the shepherd.

To carry coals to Newcastle.

Τὸ σίδερο πυρωμένο κολλᾷ.

Iron when hot adheres.

Strike while the iron is hot.

Ἐνα χελιδόνι ἀνοιξὶν δὲν φέρνει.

One swallow does not bring spring.

One swallow does not make a summer.

Τὸ σταμνὶ τοῦ ἔδει
συχνὰ ἰς τὴ βρύσι μιὰ
μέρα σπάνει.

The pitcher that
goes often to the
fountain one day is
broken.

The pitcher that
goes often to the well
is broken at last.

Μὲ μιὰ βίβιά δυὸ που-
λιὰ χτύπησε.

With one throw he
hit two birds.

To kill two birds
with one stone.

Μετὰ τὰς παροιμίας κατά-
ληλος νομίζω παρουσιάζεται
εἰς ἡμᾶς εὐκαιρία νὰ εἰπωμεν
ὀλίγα τινὰ καὶ περὶ αἰνιγ-
μάτων. Παρὰ τοῖς ἀρχαίοις
Ἕλλησι, ὡς λέγει ὁ Ἀθηναῖος,
αἱ περὶ αἰνιγμάτων συζητήσεις
δὲν ἐθεωροῦντο ἀλλότρια φιλο-
σοφίας· συνείθιζον δὲ νὰ προ-
βάλλωσιν αὐτὰ παρὰ τοὺς πό-
τους “τὴν τῆς παιδείας ἀπόδειξιν
ἐν τούτοις ποιούμενοι.”

Ἡ πρότασις ὑμῶν εἶναι καλὴ
καὶ ἀποδέχομαι αὐτὴν εὐχαρί-
στως· ἔχω δὲ οὐχὶ εὐκαταφρό-
νητον συλλογὴν αἰνιγμάτων,
ἀρχαίων τε καὶ νεωτέρων, καὶ
δυνάμεθα νὰ διέλθωμεν τινα ἐξ
αὐτῶν. Καὶ πρῶτον μὲν ἄς
ἀρχίσωμεν ἐκ τῶν ἀρχαίων. Ὁ
Ἀσκληπιάδης παρ’ Ἀθηναίῳ
λέγει ὅτι τὸ τῆς Σφιγγὸς
αἰνίγμα εἶχεν ὡς ἑξῆς·

“Ἔστι δίπουν ἐπὶ γῆς καὶ τετρά-
πον, οὐδὲ μία φωνή,

Καὶ τρίπον, ἀλλάσσει δὲ φύην
μόνον, ὅσ’ ἐπὶ γαίαν

Ἐρπετὰ κινεῖται ἀνά τ’ αἰθέρα,
καὶ κατὰ πόντον.

Ἄλλ’ ὅπταν πλείστοισιν ἐρει-
δόμενον ποσὶ βαίνει,

After the proverbs, I think a
good opportunity presents itself
for us to say a few words also
about riddles. Among the an-
cient Greeks, as Athenaeus says,
discussions about riddles were
not regarded as foreign to
philosophy; and they were
accustomed to propound them
at their drinking-parties, “mak-
ing in them a display of their
learning.”

Your proposal is a good one,
and I accept it with pleasure.
I have a by no means despicable
collection of riddles, both ancient
and modern, and we can go
through some of them. And
let us first begin with the
ancient ones. In Athenaeus,
Asclepiades says that the riddle
of the Sphinx was as follows :

“There is on the earth an animal
two-footed and four-footed, but
it has one voice; it is also three-
footed, and the only one that
changes its nature of all the
creatures

that move upon the earth and
in the air and in the sea,
but whenever it goes supported
on most feet,

Ἔνθα τάχος γυίοισιν ἀφαιρό-
τατον πέλει αὐτοῦ." ¹

Τὸ αἰνίγμα τοῦτο τῆς Σφιγγὸς
φέρεται παρὰ τοῖς ἀρχαίοις καὶ
εἰς πεζὸν λόγον κατὰ διαφόρους
τρόπους· ἀλλ' ὡς μεταβῶμεν
ἤδη εἰς τὸν Ἀντιφάνην ὅστις
ποιεῖ τὴν Σαπφῶ προβάλλουσαν
αἰνίγματα ἢ ὡς ὀνομάζει αὐτὰ ὁ
Ἀθηναῖος γρίφους·

“Ἔστι φύσις θήλεια βρέφη
σώζουσ' ὑπὸ κόλποις
Αὐτῆς. ὄντα δ' ἄφωνα βοῶν
ἴσθησι γεγωνόν,
καὶ διὰ πόντιον οἶδμα καὶ
ἠπείρου διὰ πάσης,
οἷς ἐθέλει θνητῶν· τοῖς δ' οὐ
παρεοῦσιν ἀκούειν
Ἐξεστίν· κωφὴν δ' ἀκοῆς
αἰσθησιν ἔχουσιν.”

Τί αἰνίσσεται ὁ γρίφος οὗτος
δὲν ἐννοῶ· δύνασθε ὑμεῖς νά μοι
εἴπητε πῶς ἐπιλύεται ;

Ἄν λάβητε ὀλίγην ὑπομονὴν
αὐτῇ ἢ Σαπφῶ θὰ ἐπιλύσῃ
αὐτὸν εἰς ὑμᾶς ἐμμέτρως· πρὶν
ὅμως γείνη τοῦτο ἀκούσατε πῶς
ἐπέλυεν αὐτὸν ἐκ τῶν ἀρχαίων
τις ἐπὶ τὸ κωμικώτερον·

“Ἡ μὲν φύσις γὰρ ἦν λέγεις,
ἔστιν πόλις·
Βρέφη δ' ἐν αὐτῇ τρέφει τοὺς
ρήτορας.
Οἷδοι κεκραγότες δὲ τὰ δια-
πόντια
Τὰκ τῆς Ἀσίας καὶ ἀπὸ Θράκης
λήμματα
Ἐλκουσι δεῦρο. Νεμομένων δὲ
πλησίον

¹ Athenaeus, x. 83.

then its speed with its limbs is
most feeble.”

This riddle of the Sphinx is
mentioned among the ancients
also in prose, in various fashions ;
but let us now go to Antiphanes
who represents Sappho pro-
pounding riddles, or γρίφοι as
Athenaeus calls them :

“There is a female creature,
keeping children under its bosom.
Though dumb they send a loud
shout
over the swell of the sea and
over every continent
to any of mortals that they wish :
it is not possible for those present
to hear, but they have their
sense of hearing deaf.”

I do not understand what
mystery this riddle conveys : can
you tell me how it is solved ?

If you will have a little
patience, Sappho herself will
solve it for you in verse ; but
before this takes place, hear how
one of the ancients solved it in
a rather comical manner :

“The creature that you mention
is a state :
she fosters children in her, the
orators.
These, by their shouts, the trans-
marine
revenues from Asia and from
Thrace
draw hither. While they are
distributing

Αὐτῶν κάθηται λοιδοροῦμένω
 τ' αἰεὶ
 Ὁ δῆμος, οὐδὲν οὔτ' ἀκούων
 οὔθ' ὄρων."

Ἀκούσασα τὴν λύσιν ταύτην
 ἡ Σαπφὼ ἀναφωνεῖ·

Πῶς γένοιτ' ἄν, ὦ πάτερ,
 ῥήτωρ ἄφωνος, ἦν μὴ ἀλφ' τρίς
 παρανόμων ;"

Ἐπειτα ἐπιλύει τὸν γρίφον
 οὕτως·

Θήλεια μὲν νῦν ἐστὶ φύσις
 ἐπιστολή·

Βρέφη δ' ἐν αὐτῇ περιφέρει τὰ
 γράμματα·

Ἄφωνα δ' ὄντα ταῦτα τοῖς
 πόρρω λαλεῖ,

οἷς βούλεθ' ἕτερος δ' ἂν τύχη
 τις πλησίον

Ἐστὼς ἀναγινώσκοντος οὐκ
 ἀκούσεται." ¹

Εὐφρέστατος γρίφος· ὀφεί-
 λομεν δὲ πλείστην εὐγνωμο-
 σύνην εἰς τὴν ποιήτριαν Σαπφὼ
 ὅτι μᾶς ἀπήλλαξε τοῦ κόπου
 τῆς λύσεως αὐτοῦ.

Δικαιότερον εἶναι νομίζω νὰ
 ἐκφράσωμεν τὴν εὐγνωμοσύνην
 ἡμῶν εἰς τὸν Ἀντιφάνην, διότι
 ἐκεῖνος ἦτο ὁ ποιήσας τὸν τε
 γρίφον καὶ τὴν λύσιν αὐτοῦ.

Τώρα ἄς ἀναγνώσωμεν καί
 τινα αἰνίγματα τῆς Νεοελληνι-
 κῆς φιλολογίας, διότι αὐτὰ μοι
 ἐνδιαφέρουσι περισσότερον.

Πρὶν μεταβῶμεν εἰς ταῦτα
 ἐπιτρέπατέ μοι ν' ἀναγνώσω
 ὑμῖν καὶ τὸ ἐξῆς ὅπερ ἀντέγραψα
 ἐκ τοῦ Ἀθηναίου ὅστις λέγει·

¹ Athenaeus, x. 72.

and for ever abusing, near them
 is seated

the populace which neither hears
 nor sees anything."

On hearing this solution
 Sappho exclaims :

"How can an orator, O father,
 be reduced to silence, unless
 he has been thrice convicted
 of illegal acts ?"

Then she solves the riddle
 thus :

"The female creature is a letter :

she carries children about in
 her, the characters :

though dumb they speak to
 those far away,

to whomever they wish : if
 another happen to be standing

near to him who reads it, he will
 not hear."

A very clever riddle ; and we
 owe the greatest gratitude to the
 poetess Sappho for saving us the
 trouble of its solution.

I think it is more just to
 express our gratitude to Anti-
 phanes, for it was he who com-
 posed both the riddle and its
 solution.

Now let us read also some
 riddles which belong to modern
 Greek literature, for these
 interest me more.

Before we go to these, let me
 read to you also the following
 which I copied from Athenaeus
 who says : "Euripides appears

“Εὐριπίδης δὲ τὴν ἐν τῷ Θησεΐ
τὴν ἐγγράμματον ἔοικε ποιῆσαι
ῥῆσιν. Βοτῆρ δ' ἐστὶν ἀγράμ-
ματος αὐτόθι, δηλῶν τοῦνομα
τοῦ Θησέως ἐπιγεγραμμένον,
οὕτως·

‘Ἐγὼ πέφυκα γραμμάτων μὲν
οὐκ ἴδρις,
Μορφὰς δὲ λέξω καὶ σαφῆ
τεκμήρια.

Κύκλος τις ὡς τόρνοισιν ἐκ-
μετρούμενος·

Οὗτος δ' ἔχει σημεῖον ἐν μέσῳ
σαφές.

Τὸ δεύτερον δὲ πρῶτα μὲν γραμ-
μαὶ δύο,

Ταύτας διείργει δ' ἐν μέσαις
ἄλλη μία.

Τρίτον δὲ βόστρυχός τις ὡς
εἰλιγμένος.

Τὸ δ' αὖ τέταρτον ἦν μὲν εἰς
ὀρθὸν μία,

Λοχαὶ δ' ἐπ' αὐτῆς τρεῖς κατ-
εστηριγμένοι

Εἰσίν. Τὸ πέμπτον δ' οὐκ ἐν
εὐμαρεὶ φράσαι·

Γραμμαὶ γὰρ εἰσιν ἐκ διεστώτων
δύο,

Αὗται δὲ συντρέχουσιν εἰς μίαν
βάσιν.

Τὸ λοισθιον δὲ τῷ τρίτῳ προσ-
εμφέρές.”¹

Ὅπως ἐννοήσῃ τις καλῶς τὴν
περιγραφὴν τοῦ εὐφνοῦς βου-
κόλου πρέπει νὰ λάβῃ ὑπ' ὄψει
ὅτι εἰς τὸν καιρὸν τοῦ Εὐριπίδου
τὰ ἐν χρήσει γράμματα ἦσαν τὰ
κεφαλαῖα, ὥστε τὸ ὄνομα τοῦ
Ἀθηναίου ἥρωος ἐγράφετο τότε
οὕτως· ΘΗΣΕΥΣ.

to have composed in his *Theseus*
a passage descriptive of written
characters. There is in it a
herdsman who cannot read, who
describes the name of Theseus on
an inscription thus :

‘I am not skilled in written
characters,
but I will tell you their forms
and clear indications.

A circle as if measured by the
compasses :

this has a clear mark in the
centre.

The second is first two lines,

then another one between them
keeps them apart.

The third is like a twisted curl.

The fourth again was one line
upright,

and crosswise upon it three
firmly fixed

are there. Now the fifth is not
easy to explain,

for there are two lines from
separate points,

and these meet upon one base.

The last is like the third.”

In order that one may well
understand the clever herdsman's
description, one must keep in
view that in the time of Euripi-
des the letters in use were
capitals, so that the name of the
Athenian hero was at that time
written thus : THESEUS.

¹ Athenaeus, x. 80.

Καιρὸς τῶρα νὰ μεταβῶμεν
ἐκ τῶν ἀρχαίων εἰς τὰ αἰνίγματα
τῆς σημερινῆς Ἑλληνικῆς.

Εὐχαρίστως, μετὰ τῆς συμ-
φωνίας ὅμως νὰ προσπαθήσητε
ὑμεῖς νὰ εὕρητε τὴν λύσιν
αὐτῶν.

Ἐὰν ὅμως δὲν δυνηθῶ νὰ τὰ
ἐπιλύσω θὰ ἔχω νὰ ὑποστῶ
τιμωρίαν τινά; διότι ὡς εἰξεύρετε
οἱ ἀρχαῖοι εἰς τοὺς μὴ δυνα-
μένους νὰ ἐπιλύσι τὰ προ-
βαλλόμενα εἰς αὐτοὺς αἰνίγματα
ἐπέβαλλον ποινὴν οὐχὶ εὐάρε-
στον· ἀνεμίγνουν τὸν οἶνον
αὐτῶν μεθ' ἄλμης καὶ ἠνάγ-
καζον αὐτοὺς νὰ πῖωσιν ὅλον τὸ
ἐμπεριεχόμενον τοῦ ποτηρίου
ἀπνευστί.

Μὴ φοβεῖσθε ὅτι θὰ πάθητε
τοιούτον τι παρ' ἐμοῦ, διότι ἐγὼ
οὐ μόνον δὲν θὰ σᾶς ἀναγκάσω
νὰ πῖητε οἶνον ἄλμυρον ἐὰν δὲν
λύσητε τὰ αἰνίγματα, ἀλλὰ θὰ
σᾶς δώσω καὶ διορίαν νὰ μοι
εἴπητε τὴν λύσιν εἰς τὸ τέλος
τοῦ ταξειδίου μας.

Ἐπὶ τοιούτους ὁρους δέχομαι
προθύμως καὶ ἀφόβως ν' ἀκούσω
τὰ αἰνίγματα· ἀναγινώσκειτε
λοιπὸν καὶ μὴ βραδύνετε.

Ἐμεῖς δὲ προσέχετε ὅπως
εὕρητε τὸ ὑποκρυπτόμενον.

ΑΙΝΙΓΜΑΤΑ

Α'

Εἶμ' ἄψυχον, εἶμ' ἄφωνον·
'Αλλ' ἅμα σὺ θελήσης,
Φωνὴν καὶ γονιμότητα
Μοὶ χορηγεῖς ἐπίσης.

¹ The answers to these riddles are given in Appendix III.

It is now time for us to go
from the ancient to the modern
Greek riddles.

With pleasure, but on the
understanding that you are to
endeavour to find the solution
of them.

But if I am unable to solve
them, shall I have to undergo
any penalty? For, as you know,
the ancients used to impose upon
those who were unable to solve
the riddles propounded to them
a punishment not at all pleasant:
they mixed their wine with salt
water and compelled them to
drink the whole contents of the
cup at a draught.

Do not be afraid that you
will suffer any such infliction
from me, for I will not only not
compel you to drink salt wine
if you do not solve the riddles,
but I will even allow you time to
tell me the solution up to the
end of our journey.

On these terms I willingly
and fearlessly agree to hear the
riddles: read them then to me
and do not lose any time.

And you give your mind to
discover what is hidden.

RIDDLES¹

I

I am lifeless, I am dumb,
but as soon as you wish,
voice and fecundity
you equally afford me.

Γεννῶ μου τὴν γενέτειραν
Καὶ ταχύτερους βέλους
Ἐκπέμπω τοὺς ἐκγόνους μου
Καταστροφῆς ἀγγέλους.

I give birth to my mother,
and swifter than a dart
are my offspring I send forth,
emissaries of destruction.

Αὐτοί μου δὲ οἱ ἔκγονοι
Ἄν καὶ ἴδιοί μου γόνοι
Ἄλλ' ὅμως ἀποβαίνουσι
Πολλάκις πατροκτόνοι·

My very children
though they are my own offspring
yet they become
often parricides :

Ἄορατος, αἰέριος
Ὁ ἀγριὸς των δρόμος.
Εἶν' ἡ πνοή μου θάνατος
Καὶ ἡ φωνή μου τρόμος.

invisible, aerial
is their wild course.
My breath is death
and my voice terror.

Διάφορον τὸ μέγεθος
τὴν δύναμιν τὸ σχῆμα,
Πολλῶν ἀνθρώπων ἀνοιξα
Ἄπονητὶ τὸ μνήμα.

Differing in size
in power and in form,
of many men I have opened
without trouble the tomb.

Ἐὰν μὲ δεξιότητα
Μὲ κόψης ἐκ τῆς μέσης,
Πῦρ καὶ χαλκὸν παράγουσιν
Αἱ δύο διαιρέσεις.

If with dexterity
you cut me in half,
fire and copper
the two halves produce.

Καὶ ἂν τοὺς δύο πόλους μου
Ἐνώσῃς εἰς ἓν ὅλον,
Παράδοξον, πλὴν ἀληθές,
Γεννῶ τὸν ἓνα πόλον.
(Πανδώρας τόμ. Α' σ. 484.)

And if my two extremities
you join in one whole,
marvellous but true
I form one end.
(*Pandora*, vol. i. p. 484.)

B'

Ποῖον εἶμαι τὸ γνωρίζεις·
Τί, ἐπίσης τὸ εἰξεύρεις.
Ὅπου ρίψῃς ἓν σου βλέμμα
Εἶναι εὐκόλον νά μ' εὔρῃς.

Who I am you are aware ;
what too you equally know.
Wherever you cast a single glance,
it is easy for you to find me.

Δύο φίλοι ἀδελφοί μου
Συμφωνοῦν, τὰ συμβιβάζουν,
Καὶ εἰς τὰς αὐλὰς τῶν ξένων
Κάθηνται καὶ με φωνάζουν.

Two dear brothers of mine are
in harmony, agree in their affairs,
and in the halls of strangers
sit down and call me.

Μὲ τοὺς εὐλαβεῖς μ' ἀκούουν
Καὶ μὲ βλέπουνσι κυρίως·
Μ' εὐεργέτην πλὴν κανένα
Δέν με βλέπουνσι τελείως.

With the pious, people hear me
and especially they see me ;
but with any benefactor
they see me not at all.

Εὐαγγέλια ὁ Μάρκος
Καὶ ὁ Ἰωάννης ἔχουν,
Κ' εἰς αὐτὰ μ' ἀκούουν πάντα
Ὅσοι ἄνθρωποι προσέχουν.

Gospels Mark
and John possess,
and in these people always hear
me as many men as pay attention.

Μετὰ διαβόλων τρέχω
Καὶ μετὰ τῶν βρυκολάκων,
Καὶ φωνάζω ποῖον εἶμαι
Ἄπὸ τὰκρα τῶν αὐλάκων.

With devils I take my course
and also along with ghosts,
and I proclaim who I am
from the edges of the channels.

Εἰς τὴν κολυμβήθραν μέσα
Μ' ἄλλους δέκα ἐβαπτίσθην,
Μὲ Χριστιανὸν κανένα
Πῶποτε δὲν ἐσχετίσθην.

Inside the font,
with ten others I was baptized,
but with any Christian
never had I ought to do.

Φεύγω πάντοτε τοὺς ναύτας·
Τοὺς ναυάρχους φίλους ἔχω·
Εἰς τὰ πλοιά των δὲν εἶμαι
Μὲ τὰς λέμβους ὅλας τρέχω.

Sailors I always shun :
I have admirals for friends :
I am not in their ships,
with all boats I travel fast.

Ποῖον εἶμαι, σὲ τὸ λέγει
Ἐν ἀρχῇ ὁ Εὐριπίδης.
Ἦκουσες ; Πλὴν μὴ ζητήσης
Ἐν αὐτῷ καὶ νά με ἴδης.

What I am tells you
in the beginning Euripides.
Did you hear ? But do not seek
in him to see me too.

Δυσκολεύεσαι ἀκόμη ;
Ἐμβα νὰ ἰδῆς ποῦ κείμει·
Κ' ἂν φωνάξῃς, "σ' εἶδρον σ'
εἶδρον,"
Δὶς θ' ἀκούσης ποῖον εἶμαι.
Σ. Κ. Κ.
(Πανδώρας τόμ. Α' σ. 532.)

Are you in difficulty still ?
where I am go in to see ;
and if you cry : "I have found
you, I have found you,"
twice your ear will tell you what
I am. S. C. C.
(Pandora, vol. i. p. 532.)

Γ'

Εἰς τὰ νῶτα τῆς θαλάσσης
Ἰσταμένη δὲν σαλεύω,

III

On the surface of the sea
standing I do not move,

Πλὴν μετὰ τῶν ὀπλοφόρων
 Περιτρέχω τὰ βουνά·
 Καὶ ἂν με ἀποκεφαλίσῃς
 Εἰς τὸν Ὀλυμπον ἱππεύω,
 Ὃπου νέος οἴνοχόος
 Θεῖον νέκταρ μὲ κερνᾷ.
 (Πανδώρας τόμ. Θ' σ. 368.)

Δ'

Εἶμαι ἐπίτροπος τοῦ ἡλίου
 ἐπὶ τῆς σφαίρας τῆς ὑδρογείου
 Εἶμαι μονάρχης ἐνθρονισμένος,
 μὲ λαμπρὸν στέμμα στεφανω-
 μένος·
 Γνωρίζω πλῆθος τῶν μυστικῶν
 σου,
 εἶμ' ὁ πιστότατος τῶν πιστῶν
 σου·
 Σχεδὸν τὸ ἥμισυ τῆς ζωῆς σου
 εἶμαι ὁ φίλτατος τῆς ψυχῆς
 σου.
 Καὶ μ' ὄλα ταῦτα μὲ κατα-
 θλίβεις,
 μ' ἀγνωμοσύνην μὲ ἀντ-
 αμείβεις.
 Μ' ὄλον τὸν θρόνον καὶ τὴν
 στολὴν μου,
 πολλάκις τέμνεις τὴν κεφα-
 λὴν μου.
 Καθ' ὅσον τέμνεις γεννάται
 ἄλλη,
 ἡ χεὶρ σου δ' αἰθεὶς τὴν κατα-
 βάλλει.
 Γί φλόγα τρέφω εἰς τὴν καρδίαν
 διὰ τσαύτην ἀχαριστίαν!
 Δι' ὃ καὶ τήκομαι καὶ χαν-
 νοῦμαι,
 καὶ κατ' ὀλίγον ἀπονεκροῦμαι,
 Γὸ στέμμα πίπτει πρὸ τῶν
 ποδῶν μου

but with armed men
 I run about the hills ;
 and if you cut my head off
 I ride away to Olympus,
 where a young cup-bearer
 hands me divine nectar.
 (Pandora, vol. ix. p. 368.)

IV

I take the place of the sun
 on the terraqueous globe ;
 I am a monarch enthroned,
 with a bright diadem crowned,
 I know a number of your secrets,
 I am the most trusted of your
 confidants ;
 for nearly half your life
 I am the closest friend of your
 soul.
 And with all this you afflict me,
 with ingratitude you requite me.
 With all my throne and my
 robes,
 often you cut off my head.
 As often as you cut it off, another
 is produced,
 your hand again destroys it.
 What a flame I nourish in my
 heart
 for such thanklessness !
 And for this I melt away and
 languish
 and in a little while I die ;
 my crown falls at my feet

καὶ τότε εὐρίσκω τὸν θάνατόν μου. and then I meet my death.

I. P. 'Ραγκαβῆς
(Ἐκ τῆς Ἀποθήκης τῶν ὠφελίμων γνώσεων, τόμ. Β' σ. 100).

J. R. RANGABES
(From the *Magazine of Useful Knowledge*, vol. ii. p. 100).

Ε'

Εἶμαι μέσα εἰς τὴν Ῥώμην καὶ συγχρόνως εἰς τὴν Κῶν,
διατρίβω εἰς Μωρέαν τὴν Ῥωσσίαν κατοικῶν.
Εἰς τὸ δῶμά σου συχνάζω, εἰς τὸν οἶκόν σου ποτέ.
εἰς τὸν τράχηλον δεμένον μὲ κρατοῦν οἱ πωληταί.
'Εγὼ ἄψυχον μὲν εἶμαι καὶ χωρὶς ἀναπνοῆς,
ὅμως εἶμαι ἀναγκαῖον εἰς ἑκάστου τὴν ζωὴν.
Καὶ ὁ ἴδιος ὁ ἔρως ἀφανίζετ' ἐν ταύτῳ,
ἂν τὸ ὑποκείμενόν μου δὲν ὑπάρχη ἐν αὐτῷ.
Ζῶ μακρὰν ἀπὸ τὰ δάση, πλὴν μὲ ζῶ κατοικῶ
εἰς τὴν γῆν ποτέ δὲν εἶμαι καὶ μ' ἀνθρώπους συνοικῶ.
'Οπου ἢ πτωχὸς ἢ γέρον, ἀδιστάκτως προχωρῶ,
ἂν δὲ πλούσιος ἢ νέος, παρευθὺς ἀναχωρῶ.
Εἰς τὸν κόσμον δὲν μ' εὐρίσκεις ὅσον καὶ ἂν στοχασθῆς
πλὴν ἂν ἦναι φῶς μὲ βλέπεις εἰς τὸ μέσον παρευθὺς.
Εἰς τοῦ κώνωπος τὸ σῶμα εὐρυχώρως εἰσχωρῶ,
ἐνῷ εἶμαι τόσον μέγα, ὥστ' οὐδ' εἰς τὸ πᾶν χωρῶ.
Τί ἀκόμη δὲν μ' εὐρίσκεις; τί ἀκόμη ἀπορεῖς;
εἰς τὸ στρώμά σου νά μ' εὐρῆς χωρὶς κόπον εἰμπορεῖς.
Πῶς εἰς ἕκτασιν τσαούτην, ἀναγνώστα, σὲ κινῶ;
εἰς τὴν γλῶσσάν σου ἐπάνω αἰωνίως τριγυρνῶ.

I. P. 'Ραγκαβῆς
(Ἐκ τῆς Ἀποθήκης τῶν ὠφελίμων γνώσεων, τόμ. Α' σ. 128).

V 1

I am in Rome and at the same time in Cos.
I reside in the Morea while I inhabit Muscovy.
I am often on your roof but never in your dwelling.
Fastened to their neck shopkeepers hold me.
I am without life and without breath
but I am necessary to the soul of all;
and love itself in a moment disappears
if my substance be not in it.

¹ A very slight freedom of translation has adapted this riddle to the English language.

I live away from thickets but with their occupants I dwell.
I am never on the earth but with mortals still I live.
I present myself freely where the poor are and the old,
but if a rich man or a lad be there I quickly go away.
You do not find me in the universe, however much you think :
but if there be a glow of light, you straightway find me in its midst.

I enter the mosquito's body and have much room to spare,
while I am so big that in all space I have no room at all.
Why have you not yet found me ? Why are you still at fault ?
Without trouble you can find me on your cot ;
Why, reader, do I move you to such a trance of wonder ?
I am always going here and there for ever on your tongue.

J. R. RANGABES

(From the *Magazine of Useful Knowledge*, vol. i. p. 128).

S'

'Εγὼ εἶμ' ἐκείνο τὸ πουλί
ὅπου γεννᾷ ἀπ' τῆς μύτης·
'Ποῦ ἔχει μαύρη τὴν φωλῆν
κ' ἰσραχνιασμένο σπίτι.
Τρεῖς μὲ κρατοῦν ὅταν γεννῶ,
μ' ἀλήθεια πρῶτα πίνω,
Εἰς ἄσπρους κάμπους τὰ γεννῶ
κ' ὀπίσω μου τ' ἀφίνω·
Καὶ ὅλα κείνα τὰ πουλιὰ
ἀνθρωπινὰ λαλοῦσι·
Ποιοὶ τὰ γροικοῦν ὅταν λαλοῦν
καὶ ποιοὶ δὲν τὰ γροικοῦσι.

(Ἐκ τῆς 'Εβδομάδος, 1884.)

Z'

Σὰς ὀμιλῶ χωρὶς νὰ ἔχω στόμα·
Περιπατῶ χωρὶς κἄν νὰ κινῶμαι·
'Υπάρχω, ζῶ χωρὶς νὰ ἔχω σῶμα·
Κ' οὐδέποτε, οὐδέποτε κοιμῶμαι·
Δίχως αὐτιά ἀκούω κάθε κτύπο,
Φωνάζτε με ἐγὼ θὰ σὰς τὸ εἶπω.

(Ἐκ τῆς 'Εβδομάδος, 1884.)

VI

I am that bird
that gives birth from its beak ;
which has a black nest
and a house all full of cobwebs.
Three hold me when I give birth,
but truly first I take a drink ;
on white plains I give them birth
and behind me then I leave them :
and all those birds
speak the words of men :
some understand them when
they speak and some do not
comprehend them.

(From *The Week*, 1884.)

VII

I speak to you without having
a mouth ; I walk without as
much as moving ; I exist, I live,
without having a body,
and never, never do I sleep :
without ears I hear every sound,
call me and I will tell it you.

(From *The Week*, 1884.)

H'

Πετεινὸς ἄνυχάτος,
 Ἄνυχοποδαράτος,
 Περπατεῖ καὶ κρίνει
 Μὲ δικαιοσύνη.

(Δημοτικὸν αἰνίγμα.)

Πῶς σὰς ἤρεσαν τὰ Νεοελληνικὰ αἰνίγματα; ἐνοήσατε τί ὑποκρύπτουσιν;

Μοὶ ἤρεσαν ὑπερβαλλόντως καὶ νομίζω ὅτι εἰξεύρω τὴν λύσιν αὐτῶν, ἀλλ' ἐπειδὴ ὡς βλέπετε ἐφθάσαμεν εἰς Βρεντήσιον, ἐπιτρέψατέ μοι κατὰ τὰ συμπεφωνημένα νὰ σὰς εἶπω αὐτὴν εἰς τὸ τέλος τοῦ ταξιδίου ἡμῶν.

Ποῦ θὰ ὑπάγωμεν νὰ λάβωμεν ὀλίγον πρόγευμα;

Δὲν ἔχομεν καιρὸν νὰ ὑπάγωμεν εἰς κανὲν μέρος, διότι ἀπ' εὐθείας πρέπει νὰ μεταβῶμεν εἰς τὸ ἀτμόπλοιο, ὅπου δὲν ἀμφιβάλλω θὰ εὔρωμεν τὸ πρόγευμα ἔτοιμον ἐπὶ τῆς τραπέζης.

Εἰ οὕτως ἔχει ἂς σπεύσωμεν ὅσον τάχιστα εἰς τὸ ἀτμόπλοιο, διότι ἔχω ὑπερβολικὴν πείναν.

VIII

A cock with claws,
 with clawed feet,
 walks about and judges
 with justice.

(Popular riddle.)

How do you like the modern Greek riddles? Did you find out what they hide?

They pleased me excessively, and I think I know the solution of them, but since, as you see, we have arrived at Brindisi, allow me, according to the agreement, to tell it you at the end of our journey.

Where shall we go to get a little breakfast?

We have not time to go anywhere, for we must go straight off to the steamer, where I have no doubt we shall find breakfast ready on the table.

If that be so, let us hasten as fast as possible to the steamer, for I am excessively hungry.

ΔΙΑΛΟΓΟΣ ΙΔ΄

Τὸ πρόγευμα ἐτελείωσε· τί λέγετε, ἀναβαίνομεν εἰς τὸ κατάστρωμα ν' ἀναπνεύσωμεν ὀλίγον καθαρὸν ἀέρα;

Εὐχαρίστως, διότι ἡ ἀτμοσφαῖρα ἐδῶ κάτω δὲν εἶναι πολὺ εὐάρεστος· περιμένετε ὅμως μίαν στιγμὴν νὰ ὑπάγω νὰ λάβω ἐκ τοῦ κοιτωνίσκου μου τὰς διόπτρας.

Παρακαλῶ, ἂν δὲν σᾶς δίδῃ κόπον, φέρετε καὶ τὰς ἰδικὰς μου· θὰ τὰς εὔρητε ἐπὶ τῆς κλίνης μου.

Πολὺ καλὰ . . . τώρα ἄς ἀναβῶμεν εἰς τὸ κατάστρωμα. Ὡ, τί λαμπρὸς καιρὸς! “Αἴθρια μὲν τὰ ἄνωθεν, ἀκύμαντον δὲ καὶ γαλήνιον ἅπαν τὸ πέλαγος, ὅμοιον ὡς εἰπεῖν κατόπτρῳ.”

Καὶ τῷ ὄντι εἶναι λαμπρότατος καιρὸς, καὶ εὐχομαι νὰ ἐξακολουθῇ νὰ ἦναι τοιοῦτος ἐπὶ πολὺ, διότι ἂν καὶ δέν με πειράζει ἡ θάλασσα καὶ ἐν μεγίστῃ τρικυμίᾳ, προτιμῶ ὅμως καιρὸν γαλήνιον.

Συμφωνῶ πληρέστατα μὲ ὑμᾶς, διότι ὅταν ὁ καιρὸς εἶναι καλὸς διέρχεται τις τὰς ὥρας του εὐχαρίστως ἐν τῷ πλοίῳ.

DIALOGUE XIV

Breakfast is finished: what do you say, shall we go up on deck and take a little breath of fresh air?

With pleasure, for the atmosphere down here is not very pleasant: but stay a moment till I go and get the glasses from my cabin.

If it gives you no trouble, please bring mine too: you will find them on my berth.

All right . . . now let us go up on deck. Oh, what splendid weather! “Bright up above, without a wave too and calm all the sea, like a mirror, so to say.”

And indeed it is most splendid weather, and I hope it will continue to be such for a long time, for though the sea does not incommode me even in the greatest storm, nevertheless I prefer calm weather.

I quite agree with you, for when the weather is fine, one passes one's time pleasantly on board ship: one can walk about

δύναται νὰ περιπατῆ ἐπὶ τοῦ καταστρώματος, δύναται νὰ συνομιλῆ μετὰ φίλων, δύναται, ἂν ἦναι φιλιαναγνώστης, νὰ ἐκλέξῃ μίαν ἡσυχον γωνίαν καὶ ἐκεῖ νὰ ἐντρυφᾷ ἀναγινώσκων καὶ ἀναπνέων τὴν δροσερὰν αὔραν τῆς θαλάσσης.

Τί λέγετε, δὲν νομίζετε ὅτι θὰ ἦναι καλὸν νὰ ἐκλέξωμεν καὶ ἡμεῖς μίαν ἡσυχον γωνίαν, καὶ νὰ ἐξακολουθήσωμεν τὰς προσφιλεῖς ἡμῶν ἀναγνώσεις;

Βεβαίωτατα· ἀλλὰ ποῦ νὰ καθίσωμεν; ἐδῶ βλέπω πᾶσα θέσις εἶναι κατειλημμένη· εἰς ἐκείνην τὴν ἄκραν εἶναι δύο καθίσματα, ἀλλ' ἐκεῖ πλησίον κάθηνται οἱ δύο λάλοι Γερμανοὶ οἱ ὁποῖοι μὲ τὰς φωνάς των μᾶς κατεκώφαναν κατὰ τὴν ὄραν τοῦ προγεύματος. Ἄλλὰ κυττάξατε ἐδῶ πρὸς τὰ ἀριστερά σας τοὺς τέσσαρας τούτους Ἰταλοὺς, νομίζει τις ὅτι ὁμιλοῦν σαράντα ἄνθρωποι· ἂν ἦτό τις νὰ κρίνῃ ἐκ τῶν φωνῶν καὶ τῶν χειρονομιῶν των θὰ ἐνόμιζεν ὅτι μαλλώνουσι καὶ ὅτι ταχέως θὰ ἔλθωσιν εἰς χεῖρας, ἐνῶ οὐδὲν τοιοῦτον συμβαίνει· συνδιαλέγονται δὲ φιλικώτατα ἔχοντες εἰρηκώτατον θέμα ὁμιλίας.

Οἱ κάτοικοι τῶν μεσημβρινῶν κλιμάτων εἶναι ζωηρότατοι εἰς τὰς συζητήσεις των, καὶ ἐπειδὴ ἕκαστος αὐτῶν προσπαθεῖ νὰ εἴπῃ τὴν ἰδέαν του πρῶτος, πολλάκις συμβαίνει νὰ ὁμιλῶσιν ὅλοι συγχρόνως καὶ γίνεται

on the deck: one can converse with one's friends: one can, if fond of reading, choose a quiet corner and there enjoy oneself with a book while breathing the fresh air of the sea.

What do you say, do you not think it would be a good thing for us too to choose a quiet corner and pursue our favourite reading?

Certainly: but where shall we sit? Here I see every place is occupied: at that end there are two seats, but the two loquacious Germans are seated near there, who deafened us with their voices at breakfast-time. But look at those four Italians here to your left, one would think that forty men were talking: if one were to judge by their voices and their gestures, one would suppose that they were quarrelling and that they would very soon come to blows, while nothing of the sort happens: they are talking together in the most friendly manner and have an exceedingly peaceful subject of conversation.

The people of southern climes are extremely animated in their discussions, and, since each of them tries to be the first to express his ideas, it often happens that they all talk at the same time and there arises a

σύγχυσις καὶ βοή ὡς νὰ διώκωσι κολοιόν· ἐπὶ τέλους μετὰ πολλὰς φωνασκίας καὶ παντοειδεῖς μορφασμοὺς νικᾷ πολλάκις ἐκεῖνος ὅστις δύναται νὰ φωνάζῃ δυνατώτερα τῶν ἄλλων.

Ἐδῶ νομίζω τὸν στέφανον τῆς νίκης θὰ λάβῃ ὁ ἀρειμάνιος οὗτος Καλαβρός, ὅστις μὲ τὴν Στεντόρειον αὐτοῦ φωνὴν κατῴρθωσεν ἤδη νὰ κάμῃ τοὺς ἄλλους νὰ μὴ ἀκούωνται.

Εἶναι τῷ ὄντι “βοὴν ἀγαθός,” ὡς τιτλοφορεῖ ὁ Ὅμηρος τοὺς ἥρωάς του, καὶ τῷ ἀρμόζει τὸ ἀριστεῖον . . . Ἀλλὰ τί συμβαίνει; βλέπω πάντες τρέχουσι πρὸς τὴν πρῶραν.

Κᾶτι πρέπει νὰ συμβαίη, ὥστε ἂς ὑπάγωμεν καὶ ἡμεῖς νὰ ἴδωμεν τί τρέχει.

Ὅλη ἡ σπουδὴ καὶ ὁ ὄψισμός πρὸς τὴν πρῶραν ἦτο διὰ τὰ πολεμικὰ ταῦτα πλοῖα τὰ ὅποια ἡρέμα διασχίζουσι τὰ ὕδατα τοῦ Ἀδρίου.

Ὑποθέτω νὰ εἶναι τὰ αὐτὰ ἅπερ εἶδομεν σήμερον τὸ πρῶτ' εἰς τὰ ἀνοικτὰ ἔξω τοῦ κόλπου τοῦ Τάραντος.

Πολὺ πιθανόν· βλέπω ὅμως δὲν ἀνήκουσιν εἰς τὸ Ἰταλικὸν ναυτικόν, ὡς ἐνομίσαμεν τὸ πρῶτ', ἀλλ' εἰς τὸ Αὐστριακόν· φαίνονται δὲ ὅλα ὠραῖα καὶ ἰσχυρὰ πλοῖα. Ἄλλοτε ὁ στόλος τῆς Αὐστρίας ἐπροξένει φόβον καὶ τρόμον εἰς τοὺς Ἰταλοὺς, μετὰ τὴν φοβερὰν

confusion and clamour just as if they were chasing a jackdaw: at last, with much bawling and every kind of gesticulation, it is often the one who can shout the loudest that gains the victory.

Here, I think, the crown of victory will be gained by that desperately warlike Calabrian who, with his stentorian voice, has already succeeded in preventing the rest from being heard.

He is indeed “great with the war-shout,” as Homer entitles his heroes, and the meed of valour is his due. . . . But what is happening? I see every one running to the bow.

Something must be happening, so let us too go and see what is going on.

All the hurrying and pushing to get to the bow was on account of these men-of-war which are calmly cleaving the waters of the Adriatic.

I suppose they are the same that we saw this morning in the open sea outside the Gulf of Taranto.

Very probably: but I see they do not belong to the Italian navy, as we thought this morning, but to the Austrian. They all seem handsome and powerful vessels. Formerly the Austrian fleet produced fear and trembling in the Italians, but after the terrible reverse the latter

ὄμως καταστροφὴν ἣν ὑπέστησαν ἔξω τῆς Λίσσης κατὰ τὸ ἔτος 1866 συνεισθέντες ἐκ τοῦ παθήματος ἐπεδόθησαν δραστηρίως εἰς τὴν ναυπήγησιν στόλου ἰσχυροῦ, καὶ ἤδη οὐ μόνον εἶναι ἰσόπαλοι κατὰ θάλασσαν μὲ τοὺς Αὐστριακοὺς, ἀλλὰ καὶ ὑπέρτεροι αὐτῶν.

Εἰξεύρετε ποία εἶναι ὡς ἔγγιστα ἡ ναυτικὴ δύναμις τῆς Ἰταλίας νῦν ;

Νομίζω συνίσταται ἐκ 18 θωρηκτῶν, 19 πεφραγμένων καταδρομικῶν, 9 ταχυδρομικῶν, 6 τορπιλλοφόρων καταδρομικῶν, 8 κανονιοφόρων καὶ 128 τορπιλλοβόλων καὶ ἄλλων σκαφῶν· δύο δὲ ἐκ τῶν θωρηκτῶν αὐτῆς, ἡ Ἰταλία καὶ ἡ Ναύπακτος, εἶναι ἴσως τὰ μέγιστα θωρηκτὰ ἐξ ὧν μέχρι τοῦδε ἐναυπηγήθησαν.

Ἄλλὰ διὰ τί νὰ δώσωσιν οἱ Ἰταλοὶ εἰς ἓν ἐκ τῶν μεγίστων αὐτῶν θωρηκτῶν τὸ ὄνομα μικρᾶς Ἑλληνικῆς πόλεως ;

Πρὸς ἀνάμνησιν πιστεύω τῆς περιφήμου ναυμαχίας τῆς γενομένης παρὰ τὴν Ναύπακτον κατὰ τὸν 15' αἰῶνα, καθ' ἣν αἱ Χριστιανικαὶ δυνάμεις ἤρασαν λαμπρὰν νίκην κατὰ τῶν Τούρκων.

Ἐνθυμούμαι ἀνέγων πρὸ πολλῶν ἐτῶν κατι τι περὶ τῆς ναυμαχίας ταύτης, ἀλλ' αἱ λεπτομέρειαι τῶν κατ' αὐτὴν συμβάντων δὲν μένουσι πλέον ἐν τῇ μνήμῃ μου· ὥστε πολὺ θά με ὑποχρεώσητε ἂν μοι εἴπητέ τινα περὶ αὐτῆς.

sustained off Lissa in the year 1866, learning wisdom from what they had suffered, they set themselves energetically to the construction of a strong fleet, and now they are not only a match for the Austrians on the sea, but are even superior to them.

Do you know as nearly as possible what the naval power of the Italians now is ?

I think it consists of 18 ironclads, 19 protected cruisers, 9 despatch-boats, 6 torpedo-cruisers, 8 gunboats, and 128 torpedo-boats and other craft. Two of her ironclads, the *Italia* and the *Lepanto*, are perhaps the largest ironclads of all that have been built up to the present day.

But why should the Italians give to one of their largest ironclads the name of a small Greek town ?

In memory, I believe, of the famous naval action which took place off Lepanto in the 16th century, in which the Christian powers gained a brilliant victory over the Turks.

I recollect reading many years ago something about this naval engagement, but the details of what happened at it no longer dwell in my memory, so you will greatly oblige me if you will tell me something about it.

Εὐχαρίστως. Ἡ Ναύπακτος, ἂν καὶ μικρὰ καὶ ἀσήμαντος νῦν, ἐν τῇ ἱστορίᾳ ὅμως εἶναι περίφημος. Κατὰ τὸν Πελοποννησιακὸν πόλεμον ἦτο εἰς ἓκ τῶν κυριωτάτων ναυτικῶν σταθμῶν τῶν Ἀθηναίων. Κατὰ τοὺς μέσους αἰῶνας ἐδόθη ὑπὸ τῶν Βυζαντινῶν εἰς τοὺς Ἑνετούς, οἵτινες ὠχύρωσαν αὐτὴν τόσον καλῶς ὥστε κατὰ τὸ ἔτος 1477 ἠδυνήθη ν' ἀντιστῆ κατ' ἰσχυρᾶς δυνάμεως Τούρκων οἵτινες πολιορκήσαντες αὐτὴν ἐπὶ τέσσαρας μῆνας ἠναγκάσθησαν ἐπὶ τέλους νὰ ἀπέλθωσιν ἀπρακτοί· ἐκυριεύθη δὲ τότε μόνον ὅτε κατὰ τὸ 1499 προσέβαλεν αὐτὴν Βαγιαζήτ ὁ Β' ἐπὶ κεφαλῆς 150,000 ἀνδρῶν. Ἐν ἔτει 1571 αἱ κατὰ τὴν Μεσόγειον Χριστιανικαὶ δυνάμεις βλέπουσαι τὴν ἀκατάσχετον πρόοδον τῶν Ὀθωμανικῶν ὄπλων ἀπέτελεσαν σύνδεσμον κατὰ τῶν ἀπίστων καὶ ἐπεμψαν στόλον ἰσχυρὸν κατ' αὐτῶν· αἱ δὲ ἀποτελοῦσαι τὸν σύνδεσμον τοῦτον δυνάμεις ἦσαν ἡ Ἰσπανία, ἡ Ἑνετικὴ δημοκρατία καὶ ὁ Πάπας Πίος ὁ Ε'. Ὁ στόλος ἐτέθη ὑπὸ τὴν ἀρχηγίαν τοῦ Δδν Ἰωάννου τῆς Αὐστρίας, υἱοῦ Καρόλου τοῦ Ε'. Τῇ ἕκτῃ Ὀκτωβρίου τοῦ αὐτοῦ ἔτους συνητήθησαν οἱ δύο ἀντίπαλοι στόλοι τῶν Χριστιανῶν καὶ τῶν Τούρκων πλησίον τῆς Ναυπάκτου ἢ ὡς ὁ Δαροῦ λέγει παρὰ τὰς Ἐχινάδας νήσους. Ὁ Τουρκικὸς στόλος συνίστατο ἐκ 230

With pleasure. Lepanto, though a small and insignificant place now, is nevertheless celebrated in history. In the Peloponnesian war it was one of the most important naval stations of the Athenians. In the Middle Ages it was given by the Byzantines to the Venetians, who fortified it so well that in the year 1477 it was able to resist a powerful force of the Turks who, after besieging it for four months, were at last compelled to retire unsuccessful. It was only taken when, in the year 1499, Bajazet II. attacked it at the head of 150,000 men. In the year 1571 the Christian powers on the Mediterranean, seeing the irresistible advance of the Ottoman arms, formed a league against the infidels and sent a powerful fleet to oppose them. The powers which constituted this alliance were Spain, the Venetian republic, and Pope Pius V. The fleet was placed under the command of Don John of Austria, son of Charles V. On the sixth of October of the same year the two opposing fleets of the Christians and Turks met near Lepanto or, as Daru says, off the Echinades islands. The Turkish fleet consisted of 230 galleys and that

τριηρῶν, ὁ δὲ τῶν Χριστιανῶν ἦτο σχεδὸν ἰσάριθμος. Ἡ μάχη ὑπῆρξε κρατερὰ καὶ φονικωτάτη· ἐπὶ τέλους ἐφονεύθη ὁ Τοῦρκος ναύαρχος Ἀλῆς καὶ ἐπὶ τῆς κυριευθείσης ναυαρχίδος ὑψώθη ἡ σημαία τοῦ σταυροῦ. Ἐν τῇ αἱματηρᾷ ταύτῃ ναυμαχίᾳ οἱ μὲν Χριστιανοὶ ἀπώλεσαν ὀκτακισχιλίους ἄνδρας καὶ 15 τριήρεις, οἱ δὲ Τοῦρκοι ὑπέστησαν πανωλεθρίαν ἐντελῆ, διότι οὐ μόνον ἀπωλέσθησαν ἢ ἐκυριεύθησαν πᾶσαι σχεδὸν αἱ τριήρεις αὐτῶν, ἀλλὰ καὶ εἰκοσιπεντακισχίλιοι ἐξ αὐτῶν ἐφονεύθησαν, πλεῖστοι δὲ ἤχμαλωτίσθησαν. Ἐντὸς τῶν κυριευθεισῶν τριηρῶν εὐρέθησαν 15,000 Χριστιανοὶ δούλοι κωπηλάται δεδεμένοι δι' ἀλύσεων παρὰ τὰς κώπας· πάντες οὗτοι ἀμέσως ἠλευθερώθησαν.

Σὰς εὐχαριστῶ πολὺ διὰ τὰς πληροφορίες ἃς μοι ἐδώκατε περὶ τῆς περιφήμου ταύτης ναυμαχίας· ἀλλ' ἐκ τῶν παρελθόντων ἃς ἐπανεέλθωμεν εἰς τὰ παρόντα. Πρὸ ὀλίγου μοι εἶπετε ποία εἶναι ἡ νῦν ναυτικὴ δύναμις τῆς Ἰταλίας, μοι κάμνετε τὴν χάριν νά μοι δώσητε τῶρα πληροφορίας τινας καὶ περὶ τοῦ Αὐστριακοῦ ναυτικοῦ;

Προθύμως. Πρὸ τεσσάρων ἐτῶν (1887) τὸ ναυτικὸν τῆς Αὐστρίας συνίστατο ἐκ 10 θωρηκτῶν, 7 καταδρομικῶν, 6 τορπιλλοφόρων πλοίων, 34 τορπιλλοβόλων, καὶ 16 ἀκταιωρῶν·

of the Christians was of a nearly equal number. The battle was an obstinate and very bloody one: at last the Turkish admiral Ali was killed, and on the captured flagship was raised the standard of the Cross. In this sanguinary naval engagement the Christians lost eight thousand men and fifteen galleys, and the Turks were utterly annihilated; for not only were nearly all their galleys destroyed or captured, but twenty-five thousand men were killed and a very large number taken prisoners. In the captured galleys were found 15,000 Christian slaves employed as rowers and fastened alongside the oars with chains, all of whom were at once liberated.

Thank you very much for the information you have given me about this famous sea-fight: but from the past let us return to the present. A little while ago you told me what the present naval power of Italy is: will you now do me the favour to give me some information also about the Austrian navy?

By all means. Four years ago (1887) the Austrian navy consisted of 10 ironclads, 7 cruisers, 6 torpedo-ships, 34 torpedo-boats, and 16 vessels for coast defence: but since

ἀλλ' ἔκτοτε ἴσως ἠϋξήσεν ὁ ἀριθμὸς αὐτῶν.

Εὐτυχῶς σήμερον οὐδεὶς φόβος ὑπάρχει συγκρούσεως μεταξὺ Αὐστρίας καὶ Ἰταλίας· εἰς ὅμως συνέβαινε τοιοῦτόν τι ἀμφιβάλλω ἂν ἢ δάφνη τῆς νίκης θὰ ἐδίδετο εἰς τοὺς θριαμβεύσαντας παρὰ τὴν Λίσσαν.

"Ἴσως ἔχετε δίκαιον· ἀλλὰ τὰ τοιαῦτα "θεῶν ἐν γούνασι κείται." Τώρα ἄς ὑπάγωμεν πάλιν εἰς τὴν πρύμναν τοῦ πλοίου καὶ ἴσως εὐρωμεν κενήν τινα γωνίαν νὰ καθίσωμεν.

Καλὰ λέγετε· ἄς σπεύσωμεν νὰ ὑπάγωμεν πρὶν προφθάσωσι νὰ καταλάβωσι πάντα τὰ καθίσματα οἱ ἄλλοι.

Δόξα τῷ Θεῷ, εὐρομεν ἐπὶ τέλους δύο κενὰ καθίσματα εἰς παράμερον καὶ ἡσυχον μέρος. Καθίσατε πλησίον μου καὶ ἄς ἀρχίσωμεν τὴν ἀνάγνωσιν· νομίζω ὅτι εὐρισκόμεθα εἰς τὸν ΙΖ' αἰῶνα.

Μάλιστα, ἀλλὰ πρὶν ἀρχίσωμεν τὴν ἀνάγνωσιν ἐπιτρέψατέ μοι νὰ σᾶς ἀπαγγείλω ὀλίγας στροφὰς ἐκ τοῦ πρώτου ᾄσματος τοῦ "Περιπλανωμένου" τοῦ Α. Σούτσου, αἱ ὁποῖαι ταύτην τὴν στιγμήν ἤλθον εἰς τὴν μνήμην μου.

Πολὺ θὰ με ὑποχρεώσητε.

Μὲ συγχωρεῖτε μίαν στιγμήν νὰ ἐνθυμηθῶ τὴν ἀρχὴν . . . ἀκούσατε τώρα.

"Ὁ τοῦ πόντου διαβάτης βλέπει ἔκθαμβος τὸ λεῖον,

then perhaps their number has increased.

Fortunately in these days there is no fear of a conflict between Austria and Italy: if however anything of the kind occurred, I doubt whether the laurel of victory would be given to those who triumphed off Lissa.

Perhaps you are right: but such things "are at the disposal of the gods." Now let us go back to the stern of the ship and perhaps we may find an empty corner to sit down in.

You are quite right: let us make haste and go before the others anticipate us and get possession of all the seats.

Thank God, we have found at last two empty seats in a retired and quiet part. Sit near me and let us begin our reading: I think we are at the 17th century.

Yes, but before we begin the reading let me recite to you a few verses of the first canto of *The Wanderer*, by A. Soutsos, which have this moment come to my recollection.

You will greatly oblige me.

Excuse me for a moment till I recollect the beginning . . . now listen:

"The traveller on the sea beholds amazed the level plain

Τὸ χωρὶς ἀρχὴν καὶ τέλος
 ὠκεάνειον πεδίον·
 Εἰς τὸ κέντρον μένων κύκλου
 ὅστις πάντοτε αὐξάνει,
 Πῶποτε τὴν φεύγουσάν του
 περιφέρειαν δὲν φθάνει·
 Τοῦ νοὸς ἐκεῖ δὲν ἔχει πέρασ ἢ
 ταχυπορία,
 Οὐδ' ὀρίζοντα ἐμπρὸς τῆς ἀπαν-
 τᾶ ἢ φαντασία·
 Ἡ ψυχὴ του ἐλευθέρα
 Διατρέχει τὰς ἐκτάσεις ὑπὸ
 οὔριον ἀέρα.

Κύλιε τὰ κύματά σου θάλασσα!
 . . . μυριοὶ στόλοι
 Ἔρχονται, ὑπάγουν, τρέχουν εἰς
 τὸν τράχηλόν σου ὄλοι.
 Σείεσαι, καὶ τῶν μελῶν σου τῶν
 βαρέων καὶ μεγάλων,
 Καὶ ὁ εἰς κ' ἢ ἄλλος πόλος
 συναισθάνονται τὸν σάλον.
 Θάλασσα! ὁ ἀμετρός σου καὶ
 ἀγήρατος βραχίων
 Ἐγκολποῦται τὴν γῆν ὅλην ὡς
 ἢ μήτηρ τὸ παιδίον,
 Καὶ ἀτίθασος, ἀγρία,
 Μάχεσαι πρὸς τοὺς τυφῶνας,
 μάχεσαι πρὸς τὰ στοιχεῖα.

Τὴν γῆν ὅλην ἢ θρασύτης τοῦ
 ἀνθρώπου μεταλλάττει,
 Ἄλλ' εὐρίσκει ὄριά της τὰναλ-
 λοιώτά σου κράτη.
 Ὄτε ἤχησεν ἢ πρώτη ὥρα τῆς
 δημιουργίας
 Νέα ἔρρευσας, καὶ νέα ρεύσεις
 μέχρι συντελείας.
 Τὴν παλίρροιαν τῆς τύχης καὶ
 τὸ ἄστατόν της πνεῦμα
 Παριστᾷ τὸ ὑπ' ἀνέμων περι-
 δίνητόν σου ρεῦμα,

of the ocean that has no beginning
 and no end :
 staying in the centre of a circle
 which ever is expanding,
 never does he reach the border
 that flies at his approach :
 there the rapid course of thought
 has nothing to confine it,
 no horizon in front of her
 imagination ever meets :
 his soul in perfect freedom
 travels over space with a breeze
 that speeds its course.

Roll thy waves, O sea! . . .
 myriads of fleets
 come and go, all tread upon thy
 neck.
 Thou movest, and of thy huge
 and ponderous limbs
 both the one pole and the other
 feel the shock.
 O sea! Thy measureless and
 ever-youthful arm
 embraces all the earth like the
 mother her child,
 and untamable and fierce
 thou fightest with tempests and
 warrest with the elements.

All the earth man's audacity
 transforms,
 but it meets as its limits thy
 unchangeable dominions.
 When the first hour of creation
 sounded,
 youthful thou didst flow, and
 youthful thou wilt flow for ever.
 The tide of fortune and its
 unstable breath
 thy stream represents, whirled
 about by the winds,

Καὶ εἰς σέ ἡ τοῦ ἀπείρου
Ἔκτασις ἀντανακλάται ὡς εἰς
κάτοπτρον σαπφείρου.”

Ἐξάαιρετος ποίησις· οὐ μόνον
αἱ ιδέαι τοῦ ποιητοῦ εἶναι ὑψη-
λαί, ἀλλὰ καὶ ἡ γλῶσσα αὐτοῦ
καθαρά καὶ εὐρυθμος, οἷα ἀρ-
μόζει εἰς τοιαύτην ποίησιν.

Ἐχετε δίκαιον. Μὲ ὅλους
τοὺς κρωγμοὺς ἀσημάντων τινῶν
καὶ ἐφημέρων στιχουργῶν οἵ-
τινες κατακλύζουσι νῦν τὴν
ἐλευθέραν Ἑλλάδα μὲ τὰ ἀνού-
σια αὐτῶν στιχουργήματα, ὁ
Ἀλέξανδρος Σούτσος καὶ ὁ
ἀδελφὸς αὐτοῦ Παναγιώτης
εἶναι οἱ ἀληθεῖς ποιηταὶ τοῦ
Ἑλληνικοῦ ἔθνους κατὰ τὸν
παρόντα αἰῶνα· ἀλλὰ λέγων
ταῦτα δὲν ἐννοῶ νὰ ὑποβιβάσω
τὴν ἀξίαν τῶν ἄλλων μας με-
γάλων ἔθνικῶν ποιητῶν. Ὁ
“Ὑμνος εἰς τὴν ἐλευθερίαν” ὃν
ἔγραψε κατὰ τὰς ἀρχὰς τῆς
Ἑλληνικῆς ἐπαναστάσεως ὁ
Κόμης Διονύσιος Σολωμός, διὰ
τὸ ὕψος τῆς ἀντιλήψεως καὶ
τὸ μετάρσιον καὶ ζωηρὸν τῶν
ποιητικῶν αὐτοῦ εἰκόνων εἶναι
καὶ θὰ ἦναι ἐς αἰεὶ τιμαλφὲς
ἔθνικὸν κτῆμα. Εἶναι περιττὸν
νὰ σὰς ἀναφέρω ἐνταῦθα πάντα
τὰ ὀνόματα τῶν ἀρίστων ποιη-
τῶν τῆς ἀναγεννηθείσης Ἑλλά-
δος· ἐλπίζω ὅμως ὅτι θὰ δυνηθῶ
νὰ πράξω τοῦτο, ἐν μέρει τοῦ-
λάχιστον, προσεχῶς, ἀπαγγέ-
λων εἰς ὑμᾶς καὶ τινα ἐκ τῶν
ἐκλεκτοτέρων αὐτῶν ποιημάτων.
Ἦδη ἄς συνεχίσωμεν τὰς ἀνα-
γνώσεις ἡμῶν ἐκ τῆς συλλογῆς

and in thee the wide expanse
of space reflects itself as in a
sapphire mirror.”

An excellent poem : not only
are the poet's ideas elevated, but
his language is pure and musical,
such as suits poetry of this kind.

You are right. Amidst all
the croakings of certain insig-
nificant and ephemeral poetasters
who now inundate independent
Greece with their insipid versifi-
cations, Alexander Soutsos and
his brother Panagiotes are the real
poets of the Greek nation in the
present century : but, in saying
this, I do not mean to depreci-
ate our other great national
poets. The *Ode to Liberty*, which
Count Dionysius Solomos com-
posed at the beginning of the
Greek revolution, from the sub-
limity of its conceptions and the
lofty and vivid character of its
poetical images, is and will
always be a valuable national
possession. It is superfluous for
me to mention to you on this
occasion all the names of the
best poets of regenerated Greece :
but I hope that I shall be able
to do so, partly at least, by and
by, reciting also to you some of
their more select poems. Now
let us continue our readings
from my collection. I have

μου. Ἐνταῦθα ἔχω ἀποσπάσματά τινα ἐκ δύο ποιημάτων τοῦ ΙΖ' αἰῶνος· εἶναι δὲ ἀμφότερα γεγραμμένα εἰς τὴν τότε Κρητικὴν διάλεκτον, ἣτις δὲν διαφέρει πολὺ τῆς νῦν ὀμιλουμένης ἐν Κρήτῃ. Τὸ πρῶτον ἐξ αὐτῶν εἶναι ἐπικὸν· καὶ ὀνομάζεται “Ἐρωτόκριτος,” ἐγράφη δὲ ὑπὸ Βικεντίου Κορνάρου, τὸ δὲ ἄλλο δραματικὸν καὶ φέρει τὸ ὄνομα “Ἐρωφίλη,” εἶναι δὲ ἔργον τοῦ Γεωργίου Χορτάκη τοῦ ἐκ Ῥεθύμνου τῆς Κρήτης. Ἡ ὑπόθεσις τοῦ “Ἐρωτόκριτου” εἶναι ἀλλόκοτος, διότι ὁ ποιητὴς ἐνῶ λέγει ὅτι τὸ ἔπος αὐτοῦ ἀναφέρεται εἰς τὰς ἀρχαίας Ἀθήνας,

“Στοὺς περαζόμενους καιροὺς,

ἔπου Ἕλληνες ὠρίζαν

Κ' ἰδοῦ δὲν εἶχ' ἢ πίστι τους
θεμελιωμένην ῥίζαν,”

περιγράφει τὰ ἦθη καὶ τὰ ἔθιμα τῶν συγχρόνων του, ὥστε ἀναγινώσκων τις τὸν “Ἐρωτόκριτον” νομίζει ὅτι διέρχεται μυθιστόρημα περὶ ἵπποτῶν τοῦ μεσαιῶνος. Ἡ ἥρωσ τοῦ ποιήματος εἶναι ὠραῖος καὶ ἀνδρείος νέος, υἱὸς τοῦ πρωθυπουργοῦ τοῦ βασιλέως τῶν Ἀθηνῶν Ἡρακλέους ὁ ὁποῖος βεβαίως οὐδέποτε ὑπῆρξεν. Οὗτος λοιπὸν ὁ Ἡρακλῆς εἶχεν ὠραιότητα θυγατέρα ὀνομαζομένην Ἀρετοῦσαν, ἣτις

“Μ' ὄλαις ταῖς χάραις κ' ἄρεταῖς
ἦτονε στολισμένη,
Εὐγενικὴ καὶ τακτικὴ,
πολλὰ χαριτωμένη.”

here some extracts from two poems of the 17th century: they are both written in the Cretan dialect of the time, which does not differ much from that now spoken in Crete. The first of them is an epic called *Erotocritos*, and was written by Vincenzo Cornaro: the other is a play which is entitled *Erophile*, and is the work of George Khortatzi of Rethymnos in Crete. The subject of the *Erotocritos* is a strange one, for the poet, while he says that his epic refers to ancient Athens,

“in the days gone by when Greeks held sway, and when their faith possessed no firmly founded root,” describes the manners and customs of his contemporaries, so that any one reading the *Erotocritos* fancies that he is perusing a romance about knights of the Middle Ages. The hero of the poem is a handsome and brave youth, son of the prime minister of Heracles, king of Athens, who certainly never existed. Now this Heracles had a very beautiful daughter named Aretusa, who

“with every grace and virtue was embellished, noble and of decorous mien, endowed with many charms.”

Ταύτης ἠράσθη ἔμμανῶς ὁ Ἐρωτόκριτος· ἀλλὰ φοβούμενος νὰ ἐκφράσῃ φανερώς τὰ ἐρωτικὰ αὐτοῦ αἰσθήματα μετέβαινεν εἰς τὸ σκότος τῆς νυκτὸς ὑπὸ τὰ παράθυρα τῶν ἀνακτόρων, καὶ ἐκεῖ

“Ἐλεγε κ’ ἰ ἀνεθίβανε
τῆς ἐρωτιᾶς τὰ πάθη,
Καὶ πῶς ᾿ς ἀγάπῃ ἐμπερδεψε,
κ’ ἐψύγη κ’ ἐμαράθη.”

Ὁ βασιλεὺς καὶ ἡ βασίλισσα ἐτέρποντο ἀκούοντας τὰ ἠδύφθογγα τραγούδια τοῦ ἐρωτολήπτου,

“Μ’ ἀπ’ ὅλους κ’ ἰ ὄλαις πλειὸν
γλυκᾶ
ἦσαν ᾿ς τὴν Ἀρετοῦσα,
Καὶ τὰ τραγούδια ξυπνητῆ
συχνὰ τὴν ἐκρατοῦσα.”

Ἐπιθυμῶν ὁ βασιλεὺς ἐκ περιεργίας νὰ μάθῃ τίς ἦτο ὁ ᾄδων ἐπέμψε δέκα ἄνδρας τοὺς ὁποίους διέταξε νὰ συλλάβωσι δι’ ἐνέδρας τὸν ἄγνωστον τραγουδιστὴν, ἀλλ’ ὁ Ἐρωτόκριτος καὶ ὁ συντροφεύων αὐτὸν εἰς τὰς νυκτερινὰς ἐκδρομὰς πιστὸς αὐτοῦ φίλος Πολύδωρος δύο μὲν ἐξ αὐτῶν ἐφόνευσαν, τοὺς δὲ ἄλλους εἰς φυγὴν ἔτρεψαν. Ὁ Ἐρωτόκριτος ἀπῆλθεν εἰς περιήγησιν καὶ κατὰ τὴν ἀπουσίαν του ἡ Ἀρετοῦσα ἐλθοῦσα εἰς ἐπίσκεψιν τῆς μητρός του κατὰ τύχην ἀνεκάλυψεν ὅτι ὁ τραγουδῶν τὰ ἐρωτικὰ ἐκεῖνα ᾄσματα ἦτο ὁ υἱὸς τοῦ πρωθυπουργοῦ. Ἐκτοτε ὁ ἔρως ἐγεινεν

Erotocritos fell madly in love with her, but being afraid to express openly his amorous sentiments, he went in the darkness of night under the windows of the palace, and there

“he told and he recounted
the sufferings of love,
and how in love he was entangled
and was frozen and was withered.”

The king and queen were delighted when they heard the sweet songs of the enamoured one,

“but sweeter than to all men
and women
were they to Aretusa,
and the songs in wakefulness
often kept her.”

The king, out of curiosity, wishing to learn who the singer was, sent ten men whom he ordered to lie in ambush and capture the unknown songster, but Erotocritos and his faithful friend Polydoros, who accompanied him in his nocturnal excursions, killed two of them and put the rest to flight. Erotocritos went away on a journey, and during his absence Aretusa, going on a visit to his mother, discovered by chance that the singer of those love-songs was the prime minister's son. From that time the love became mutual, so that when Erotocritos returned from his journey he became aware

ἀμοιβαίως, ὥστε ὅτε ἐπανήλθεν
 ἐκ τῆς περιγηγῆσεώς του ὁ Ἐρω-
 τόκριτος ἐνόησεν ὅτι ἀντηράτο
 ὑπὸ τῆς κόρης. Ἀλλὰ τὸ ποίη-
 μα εἶναι μακρὸν καὶ ἡ ἀνάλυσις
 αὐτοῦ ἀπαιτεῖ πολλὴν ὥραν·
 πρὸς τὸν σκοπὸν μας ὁμῶς ἀρ-
 κοῦσι δύο ἢ τρία ἀποσπασμάτια.
 Τὸ ἐξῆς εἶναι ἐκ τοῦ Β' μέρους
 τοῦ ποιήματος ἐν ᾧ περιγράφεται
 μονομαχία δύο ἡγεμόνων, τοῦ
 Κρητὸς Χαριδήμου καὶ τοῦ
 Σκλαβούνου Τριπολέμου, ἣτις
 ἔγινε κατὰ τοὺς ἵππικοὺς ἀγῶ-
 νας τοὺς τελεσθέντας ἐν Ἀθήναις
 τῇ προσκλήσει τοῦ Ἡρακλέους,
 καθ' οὓς ἡγωνίσθησαν οἱ περι-
 φημότεροι τῶν τότε ἡγεμόνων.
 Ὁ ποιητὴς τὸν ἀγῶνα τοῦτον
 ὀνομάζει κονταροκτύπημα.

that the damsel was enamoured
 of him. But the poem is a long
 one, and its analysis requires a
 great deal of time; two or three
 short extracts however are enough
 for our purpose. The following
 is from Part II. of the poem, in
 which is described a single com-
 bat of two princes, the Cretan
 Charidemos and the Sclavonian
 Tripolemos, which took place at
 the tournament held in Athens
 on the invitation of Heracles,
 and at which the most celebrated
 princes of those days contended.
 The poet calls this contest a
 lance-combat.

“ Ἀρμάτωσαν τὴν κεφαλὴν, τὸ
 τρέξιμον ἀρχῆσαν,
 Σφίγγουσι τὰ κοντάρια τως,
 καὶ τὰ φάρια κινήσαν.
 Ὡσὰν τὸ μαῦρο νέφαλο, π' ἀνε-
 μος τὸ μανίζει,
 Καὶ μὲ βρονταῖς καὶ μ' ἀστρα-
 παῖς τὸν κόσμον φοβερίζει,
 Φυσᾷ το ἀπ' τὴν ἀνατολήν, καὶ
 πάγει το 'ς τὴν δύσι,
 Κάνει το ἢ ἀνακάτωσι νὰ
 βρέξῃ νὰ χιονίσῃ,
 Ἐδέτζι ἀστραποβρόντησε τῆς
 Κρήτης τὸ λιοντάρι,
 Ὄντε εἰς τὴν μασχάλην του
 ἤσφιξε τὸ κοντάρι.
 Ἐμούγκρισε τῆς Σκλαβουνιάς
 ὁ δράκος κ' ἐβρουχᾶτο,
 Λογιάζει πρώτη κονταριά νὰ
 τότε ρήξῃ κάτω.

“ They armed their heads, they
 began the charge,
 they put their spears in rest and
 set their steeds in motion.
 As the sombre cloud which the
 wind drives mad
 and with thundering and with
 lightning it terrifies the world,
 it blows it from the east and it
 drives it to the west,
 and the tossing up and down
 makes it rain and snow :
 so thundered and lightened the
 Cretan lion
 when under his arm he clutched
 his spear.
 The dragon of Sclavonia bellowed
 and roared,
 he tries at the first spear-thrust
 to hurl him down.

Συναπανταίνουον τὰ θεριά, καὶ
τὰ κοντάρια ᾠήγαν

Εἰς τὸν αἶρα ὡσάν φτερά, κ' ἰ
ὡσάν πουλάκια φύγαν.

Ἐστὸ κούτελ' ὁ Τριπόλεμος τὴν
κονταριὰν τοῦ δίδει,
Κ' ἤβγαλε σπῖθαις ἑκατὸν τὸ
σιδερό κασίδι.

Τᾶλογον ἐγονάτισε, μὰ χάμαι
δὲν ἐστράφη

Καὶ τὸ ζημιδὸν ἐπήδηξεν
ὀλόρθο ὡσάν τὸ λάφι.

Ἄλλο κακὸ δὲν ἤκαμεν ἢ κον-
ταριὰ ἢ μεγάλη,

Γιατὶ μὲ σίδερα διπλᾶ
σκεπάζει τὸ κεφάλι.

Δίδει κ' ὁ μαῦρος κοπανιὰν μὲ
τὸ βαρὺ κοντάρι,

Τᾶλογο ῥήχνει ἀνάσκελα μ'
ὄλον τὸν καβαλλάρη.

Κ' ἰ ὡσάν ἀπὸ ᾠψηλὸ βουνὶ χον-
τρὸν χαράκι πέσῃ

Καὶ δώσῃ μὲ τὸν βροντισμὸν
εἰς τοῦ ᾠγαλοῦ τὴν μέση,

Ἀνακατώσῃ τὰ νερὰ καὶ κάμη
ἀφροὺς κυμάτων,

Γενῆ μεγάλη ταραχὴ ᾠ τῆς
θάλασσης τὸν πάτον,

Ἐτοίας λογιῆς ἐβρόντησε ᾠ τὴν
πεσματιὰν ἐκείνη

Κ' ἔττι μεγάλη ταραχὴ τὴν
ᾠρα ἐκείνη ἐγείνη."

Δὲν παρήλθε πολὺς καιρὸς
μετὰ τοὺς ἰππικοὺς ἀγῶνας καὶ
ὁ βασιλεὺς τοῦ Βυζαντίου
πέμψας πρέσβεις ἐζήτηε παρὰ
τοῦ Ἡρακλέους τὴν Ἀρετοῦσαν
ὡς σύζυγον διὰ τὸν υἱὸν του·
ἀλλ' ἢ κόρη ἤρνεῖτο προφασι-
ζομένη ὅτι δὲν ἤθελε ν' ἀπο-

The mighty warriors meet and
their spears went
like feathers in the air, and like
birds they flew.

Tripolemos delivered his spear-
thrust on the forehead,
and the steel casque threw out
a hundred sparks.

The horse knelt down but did
not roll upon the ground
and in a moment leapt upright
like a deer :

no other harm did the great
spear-thrust do,

for with double steel he protects
his head ; and he gives,

in his turn, the brave fellow,
a thrust with his heavy spear,

throws the horse upon his back,
with his rider and all ;

and as from a lofty cliff a mass
of rock falls down and plunges

with a sound of thunder in
the sea upon the shore,

flings up and down the water and
makes foam like of the waves,

and great turmoil arises at the
bottom of the sea,

in such a way he thundered in
that fall

and such great turmoil at that
time arose."

No long time had passed after
the tournament when the king
of Byzantium sent ambassadors
and asked Heracles for Aretusa
as a wife for his son ; but the
damsel refused, urging as a pre-
text that she did not wish to
go far away from her dearest

μακρυνθῆ τῶν φιλτάτων γονέων
της· τοῦτο δὲ σφόδρα παρώργισε
τὸν Ἡρακλέα τοῦ ὁποίου ἡ
ψυχὴ ἐταράχθη καὶ ἔβραζεν ἡ
καρδιά του

“Σὰν τὸ θερμὸ ἔς τὰ κάρβουνα,
ποῦ ὁ χόχλος τὸ φουσκώνει,
Καὶ παίρνει το ἀπ’ τὰ βαθθὰ
κ’ ἰ ἀπάνω τὸ σηκώνει·

Καὶ πάλι ἡ λαύρα τῆς φωτιᾶς
τὸ ἔξανακαταιβάζει

Καὶ δὲν εὐρίσκει ἀνάπαυιν
ποτὲ ὄσ’ ὦρα βράζει.”

Ἐπειδὴ ὁμως ἐκείνη ἐπέμενε
ἀρνούμενη, ὁ Ἡρακλῆς πέμ-
ψας ὀπίσω τοὺς πρέσβεις, ἐτι-
μώρησεν αὐτὴν ἀνηλεῶς· ἔκοψε
τὴν ξανθὴν αὐτῆς κόμην καὶ
ἐνδύσας αὐτὴν ἐνδύματα πενιχρὰ
τὴν ἔκλεισε μετὰ τῆς πιστῆς
αὐτῆς τροφοῦ Φροσύνης εἰς
φυλακὴν,

“Στὴν πλειὰ χειρότερη φυλακὴν,
ἔς τὴν πλειὰ σκοτεινιασμένην,

Ὅποῦσαν βουῦρκα καὶ πηλά,
τὴν ἔκαμε κ’ ἐμπαίνει,

Καὶ βιγλατῶρους ἔμπιστικούς
νὰ βλέπουν π’ ἔξω βάνει,

Μ’ ὄγκια ψωμὶ κ’ ὄγκια νερόν,
ὅσο νὰ μὴ ποθάνη.”

Ὁ Ἐρωτόκριτος διετέλει τότε
ἐξόριστος ἐν Εὐβοίᾳ, καὶ ἐκεῖ
ἔμαθε τὴν φυλάκισιν τῆς
Ἀρετούσας. Ἡ θλίψις ἣτις
κατεκυρίευσεν αὐτὸν δὲν περι-
γράφεται, διότι ὁ ἀτυχῆς
ἔραστής

“Δὲν ἔτρωγε, δὲν ἔπινεν,
οὐδὲ ποτὲ κοιμᾶτο,

Ἐν τὸν λογισμὸν ἐκρίνετο,

parents. This greatly enraged
Heracles, and his soul was dis-
turbed and his heart boiled

“like hot water upon coals
when its boiling swells it,
and takes it from the depths
and raises it above,
and back again the fire’s heat
brings it down below,
and it does not find repose
ever as long as it boils.”

But since she persisted in her
refusal, Heracles, after sending
back the ambassadors, punished
her without mercy: he cut off
her golden hair and, putting
shabby clothes on her, shut her
up in prison with her faithful
nurse Phrosyne,

“into the worst prison,
into the darkest,
where mire was, and mud,
he made her enter,
and trusty guards he places
to watch from the outside,
with an ounce of bread and an
ounce of water,
as much as not to die.”

Erotocritos was at that time
exiled in Euboea and there he
heard of Aretusa’s imprison-
ment. The grief that took
possession of him cannot be
described, for the unfortunate
lover

“ate nothing, drank nothing,
nor ever slept,
in thought he was being tried,

ἴς τὸν νοῦν ἐτυραννᾶτο.
 Συχνά, συχν' ἀναστέναζε,
 τὰ μέλη του κρυαῖναν,
 Βοτάνια δὲν τονὲ 'φελοῦν,
 γιατροὶ δὲν τὸν ὑγιαῖναν,
 Ὀλότελα ἀπορρίκτηκε,
 τὴν νεότητην ἀπαρνήθη,
 Μιὰν ὥραν εἰς ἀνάπαυιν
 ποτὲ δὲν ἐγροικῆθη.
 Μακραίνουν γένεια καὶ μαλλιά,
 ἀλλάσσ' ἢ στόρησί του,
 Κάν' ἄλλην ὄψ' ἀσούσουμη
 καὶ λυώνει ἢ δικὴ του.
 Ἐμαύρισεν, ἀσχήμεσε,
 ἴς τὰ ξένα ποῦ γυρίζει,
 Κ' ἴσποιος κ' ἴαν τὸν ἐκάτεχε
 πλειὸ δὲν τονὲ γνωρίζει."

Οὕτω παρήλθον τρία ἔτη καὶ
 ἤρχετο τὸ τέταρτον ὅτε φήμη
 ἔφθασεν εἰς τὸν Ἐρωτόκριτον
 ὅτι ὁ ἰσχυρὸς βασιλεὺς τῆς
 Βλαχίας Βλαντίστρατος κηρύ-
 ξας πόλεμον κατὰ τοῦ Ἡρα-
 κλέους ἦλθε μετὰ μεγάλου
 στρατοῦ καὶ ἐπολιόρκει τὰς
 Ἀθήνας. Χωρὶς νὰ χάσῃ καιρὸν
 τρέχει εἰς μίαν μάγισσαν, ἣτις
 δίδει αὐτῷ δύο φιαλίδια· τὸ ἐν
 ἐξ αὐτῶν περιείχεν ὑγρὸν τι
 δυνάμενον νὰ μεταβάλλῃ ἐν
 ἀκαρεῖ τὸ χρῶμα τοῦ προσώπου
 καὶ τῶν χειρῶν εἰς μέλαν, τὸ
 δὲ ἄλλο ἕτερον ὑγρὸν ἔχον τὴν
 δύναμιν νὰ ἐπαναφέρῃ τὸ φυ-
 σικὸν χρῶμα. Νικηθεὶς ὁ Ἐρω-
 τόκριτος διὰ τοῦ πρώτου ὑγροῦ
 ἔγινε μέλας ὡς Αἰθίοψ, καὶ
 ὄπλισθεὶς φθάνει ταχέως παρὰ
 τὸ στρατόπεδον τῶν πολιορκούν-
 των τὰς Ἀθήνας Βλάχων καὶ

and in his fancy he was tortured.
 Often, often did he groan,
 his limbs were chilled,
 herbs did him no good,
 doctors did not cure him,
 he utterly abandoned himself,
 and renounced his youth,
 a single hour in repose
 he was never observed.
 His beard and hair grew long,
 his appearance was changed,
 he assumed another and strange
 look and his own melted away.
 He became dark, he became ugly
 while he wandered in foreign
 lands, and any one who knew him
 no longer recognised him."

In this way three years passed,
 and the fourth was beginning
 when a report reached Erotocritos
 that Vlandistratos, the powerful
 King of Wallachia, had declared
 war against Heracles and had
 come with a large army and
 was besieging Athens. Without
 losing time he runs to a sorceress
 and she gives him two flasks:
 one of them contained a liquid
 which had the power of changing
 at once the colour of the face and
 hands to black, and the other
 another liquid which had the
 power of restoring the natural
 colour. Erotocritos, washing
 himself with the first liquid, be-
 came as black as an Aethiop,
 and having armed himself, soon
 arrives at the camp of the Wal-
 lachians who were besieging
 Athens, and hides himself in

κρύπτεται εἰς ἀπόκεντρόν τι μέρος· ἐκείθεν δὲ

“ Κάθε ταχῆ ἀσηκῶνετο,
 κ' ἵ ὡς ἤθελε γροικήσῃ
 Ν' ἀντιλαλήσ' ἡ σάλπιγγα,
 βούκινον νὰ κτυπήσῃ,
 Ἐκαβαλλίκευε ὡς αἰετὸς
 σπουδάζοντας τὴν στρατά,
 Καὶ μὲ τὴν ὥραν ἔφθανε
 'ποῦ σμίγαν τὰ φουσάτα.
 Κ' ἔκαν' ἀνεμοστρόβιλα
 καὶ ταραχὴ μεγάλη,
 Κ' ἐβόηθα πάντα μιᾶς μεριάς,
 κ' ἐπλήγωνε τὴν ἄλλη.
 Ἵαν δράκος ἐφοβέριζε,
 Ἵαν λέοντας τζῆ πολέμα,
 Κ' οἱ Βλάχοι νὰ τονὲ θωροῦν
 ἀπὸ μακρᾶς ἐτρέμα.”

Ὁ Βλαντίστρατος βλέπων τὸν στρατόν του καθ' ἐκάστην ἔλαττούμενον ἀπεφάσισε νὰ συναθροίσῃ ὅλας τὰς δυνάμεις του καὶ νὰ κάμῃ γενικὴν ἔφοδον κατὰ τῆς πόλεως· ὁ στρατὸς λοιπὸν ὤρμησε λίαν πρῶτ' καὶ συνήφθη ἕξω τῆς πόλεως μάχῃ αἱματηρᾷ καθ' ἣν παρ' ὀλίγον ἐφονεύετο ὁ Ἡρακλῆς εἰάν φθάσας ἐγκαίρως δὲν ἔσωξεν αὐτὸν ὁ Ἐρωτόκριτος. Οἱ Βλάχοι ἠττηθέντες ἔφυγον κακῆν κακῶς, ὁ δὲ ἔραστῆς τῆς Ἀρετούσας νιφθεὶς διὰ τοῦ ὑγροῦ τῆς ἄλλης φιάλης ἀνέλαβε τὴν ἀρχαίαν αὐτοῦ μορφήν καὶ ἀγνωρωσθεὶς ἠξιώθη ἐπὶ τέλους νὰ νυμφευθῆ αὐτὴν ἐν μέσφ μεγάλης χαρᾶς καὶ ἀγαλλιάσεως.

Τὸ ποίημα τοῦ Κορνάρου δὲν

some out-of-the-way place : from there

“ every morning he arose ;
 and as soon as he heard
 the trumpet resounding,
 the bugle blowing,
 he rode like an eagle
 in haste along the road
 and arrived just in time
 when the armies met,
 and he made a whirlwind
 and a great turmoil,
 and he always helped one side
 and did harm to the other.
 Like a dragon he frightened
 them, like a lion he fought them,
 and the Wallachians, to see him
 at a distance, trembled.”

Vlandistratos, seeing his army daily decreasing, determined to collect all his forces and make a general attack upon the city : the army accordingly advanced very early in the morning, and there was fought outside the city a sanguinary battle in which in another moment Heracles would have been killed if Erotocritos had not opportunely arrived and saved him. The Wallachians, defeated, fled in utter disorder, and Aretusa's lover, washing himself with the liquid of the other flask, recovered his original appearance and, being recognised, had at last the satisfaction of marrying her in the midst of great rejoicing and exultation.

The poem of Cornaro is not

είναι εὐκαταφρόνητον· ἡ δὲ Κρητικὴ διάλεκτος δὲν βλέπω νὰ διαφέρῃ πολὺ τῆς λαλουμένης Ἑλληνικῆς τοῦ IS' καὶ IZ' αἰῶνος. Τώρα κάμετέ μοι τὴν χάριν νὰ μοι ἀναγνώσῃτε κανὲν ἀποσπασμάτιον ἐκ τῆς Ἐρωφίλης τοῦ Χορτάκη, ἀφοῦ πρῶτόν μοι εἶπητε ὀλίγα τινα περὶ τῆς ὑποθέσεως τοῦ δράματος.

Εὐχαρίστως. Ἡ ὑπόθεσις εἶχει ὡς ἑξῆς· Φιλόγονος ὁ βασιλεὺς τῆς Μέμφιος κατέλαβε τὸν θρόνον φονεύσας τὸν πρεσβύτερον αὐτοῦ ἀδελφὸν μετὰ τῶν δύο τέκνων του. Ἐν μάχῃ τινὶ κατὰ τὴν Ἄνω Αἴγυπτον ἀπέκτεινε τὸν βασιλέα τῆς χώρας ἐκείνης καὶ τὸν υἱὸν αὐτοῦ Πανάρετον ἔλαβεν αἰχμάλωτον· ἐπειδὴ δὲ οὗτος ἐφάνη ἀνδρείος καὶ πιστὸς εἰς αὐτόν, μετὰ παρέλευσιν καιροῦ κατέστησεν αὐτὸν ἀρχιστράτηγον πασῶν αὐτοῦ τῶν δυνάμεων. Ὁ Φιλόγονος εἶχε θυγατέρα ὠραιοτάτην ὀνομαζομένην Ἐρωφίλην ἣν, χωρὶς αὐτὸς νὰ γνωρίσῃ τι, ἐνυμφεύθη ὁ Πανάρετος. Δὲν παρήλθε πολὺς καιρὸς καὶ δύο ἡγεμόνες γειτονεούτων κρατῶν ζητοῦσι τὴν χεῖρα τῆς βασιλοπαίδος· τότε μαθὼν ὅτι ἡ θυγάτηρ του ἤδη ἦτο νενυμφεμένη μετὰ τοῦ Παναρέτου, εὐθὺς φονεύει αὐτόν, καὶ κομίζει εἰς τὴν θυγατέρα του ἐντὸς λεκάνης τὰς χεῖρας καὶ τὴν καρδίαν τοῦ ἀγαπητοῦ αὐτῆς ἀνδρός. Ἡ Ἐρωφίλη ἀποτείνει

at all to be despised: the Cretan dialect does not, I see, differ much from the colloquial Greek of the 16th and 17th centuries. Now do me the favour to read me some short extract from the *Erophile* of Khortatzi after telling me first a little about the subject of the play.

With pleasure. The subject is as follows: Philogonos, King of Memphis, took possession of the throne after murdering his elder brother with his two children. In a battle in Upper Egypt he killed the king of that country and took his son Panaretos prisoner; and since the latter showed himself brave and faithful to him, in course of time he made him commander-in-chief of all his forces. Philogonos had a very beautiful daughter named Erophile, whom, without his knowing anything about it, Panaretos married. No long time passed before two princes of the neighbouring kingdoms sought the hand of the princess: then, learning that his daughter was already married to Panaretos, he immediately killed him and carried to his daughter the hands and the heart of her beloved husband in a basin. Erophile addresses a long dis-

μακρὸν λόγον εἰς τὸν σκληρο-
κάρδιον πατέρα τῆς καὶ ἔπειτα
φονεῖ εαυτὴν ἐνώπιόν του διὰ
ξιφιδίου. Αἱ δὲ τὸν χορὸν
ἀποτελοῦσαι θεραπαινίδες τῆς
Ἐρωφίλης εὐθύς ὀρμῶσι κατ'
αὐτοῦ καὶ ὡς φρενητιῶσαι Μαι-
νάδες κατασπαράσσουσιν αὐτὸν
ἀνγλωῶς. Μετὰ ταῦτα φαίνεται
τὸ φάσμα τοῦ φονευθέντος
ἀδελφοῦ πατοῦν ἐν θριάμβῳ ἐπὶ
τοῦ πτώματος τοῦ βασιλέως, καὶ
οὕτω λήγει ἡ τραγωδία. Τὸ
ἔξης ἀπόσπασμα εἶναι ἐκ τῆς
ἄρχῆς ἐπεισοδίου τοῦ δράματος
τούτου, παρίσταται δὲ δαίμων
ὀμιλῶν πρὸς ἄλλους δαίμονας,
ἐκ δὲ τοῦ τρόπου τῆς ὀμιλίας
του φαίνεται ὅτι εἶναι ὁ Ἐω-
σφόρος.

“ Πνεύματ' ἀπὸ τὸν οὐρανόν
'ς τὸν Ἄδην ἔξωρισμένα,
'Σ τὴν κόλασι συντρόφοι μου
καὶ δούλοι ὅσων καὶ μένα,
Κρίνω πᾶς ἕνας ἀπὸ σᾶς
καλωτάτα θυμᾶται
Πῶς μετὰ μένα μιὰ φορὰ
μὲ δόξα κατοικᾶτε
'Σ τὰ ὑψ' ἐπάνω τοῦρανοῦ,
καὶ πῶς 'ς τὴ μάχη ἐκείνη
Τὴν φοβερὴν ποῦ μετὰ μᾶς
καὶ τῶν θεῶν ἐγένη,
Τοχά' χομεν ἀντίδικη τὴν τύχη
ὅπ' ὅλοι ὁμάδι
Κάτω μὲ τόση μας ἄντροπῇ
μᾶς ἔρρηξε 'ς τὸν Ἄδην·
Κ' ἰ ἀντὶς τῆ ἡμέρα τῆ λαμπρὰ
καὶ τὸν καθάριον ἥλιο,
Κ' ἰ ἀντὶς τῆ λάμψι καὶ τὸ φῶς
ὠμόρφ' ἀστέρω χίλιω,

course to her hard-hearted father
and then kills herself in front of
him with a dagger. The hand-
maidens of Erophile, who form
the chorus, at once rush upon
him and like frenzied Maenads
mercilessly tear him to pieces.
After this there comes upon the
scene the apparition of his
murdered brother trampling in
triumph upon the body of the
king, and so ends the tragedy.
The following extract is from
the beginning of an episode of
this play: a demon is represented
talking to other demons, and
from the style of his conversa-
tion it appears that he is Lucifer.

“ O spirits from heaven
expelled to Hades,
my companions in Hell
and slaves like me,
I imagine every one of you
very well remembers
how with me at one time
you lived in glory
on the heights above Heaven,
and how at that battle,
the fearful one, which between us
and the gods took place,
then we had Fortune against us
so that all together
down with so much shame
she cast us into Hell;
and instead of the bright day
and the pure sun, and instead
of the brightness and the light
of a thousand beautiful stars,



Ὡς τὰκταφα κάτω στέκομαι
 τ' Ἄδη σκοτεινιασμένα,
 Μ' ἀμετραις λόχαις καὶ φωτιαῖς
 πάντα τυραννισμένα·
 Καὶ κείν' ἀποῦναι πλειότερο
 ἴδετε τὴν ὄρεξίν του,
 Ὡς τὸ θάνατο γιὰ λόγου μας
 ἔδωκε τὸ παιδίν του·
 Κ' ἦρθε κ' ἐκρούσενε ξημιδ
 τὸν Ἄδη κ' ἐγδυτέ μας
 Καὶ μοναχὰς τῆς κόλασις
 τῆ λόχη ἀφηκέ μας·
 Καὶ νικητῆς ἐγύρισε
 περίσσια τιμημένος
 Ὡς τὸν οὐρανὸ καὶ στέκεται
 πᾶσ' ὦρα δοξασμένος.
 Μὰ γιάντα τῆς παλγούς καυμοὺς
 καὶ τὸ παλγὸ μας πόνο
 Τώρα ἔξαναθυμίζοντας
 ἴσ' ὄλους σας καινουργώνω;
 Τὰ περασμέν' ἄς πάψωμε,
 καὶ κείνα ἴσ' ἡμᾶς κάνει
 Τὸ σήμερο πᾶς ἕνας μας
 ἴσ' τὸ λογισμὸν τ' ἄς βάνη,
 Πῶς πάσχει καὶ στοχάζεται
 μ' ἕνα καὶ μ' ἄλλο τρόπο
 Τὸ πλῆθος ὄλο μετ' αὐτῷ
 νὰ σύρῃ τῶν ἀνθρώπων.
 Ἰδέτε ἴσ' τὰ Γεροσόλυμα
 πῶς εἶναι μαζωμένοι
 Τόσοι πιστοὶ του στρατηγοὶ
 καὶ πάσχον θυμωμένοι
 Τῆς φίλους μας τῆς ἰμπιστικῶς
 τῆς Τούρκους ν' ἀφανίσου
 Κ' ἐλευθεριὰ τῆς Χριστιανῶς
 τῆς ἐχθρῶς μας νὰ γυρίσου."

Ἐν τοῖς ἐξῆς ὀλίγοις στίχοις
 ὁ χορὸς προσαγορεύει τὸν ἥλιον·

“ Ἀκτίνα τοῦρανοῦ χαριτωμένη,

I am staying down below
 in the gloomy abyss of Hell,
 with endless heat and flames
 always in torture ;
 and what is more,
 see his whim :
 on account of us, to death
 he gave his son ;
 and he came and quickly raided
 Hades and stripped us
 and only left us
 the heat of Hell ;
 and a victor he went back
 superlatively honoured
 to Heaven and remains
 for ever glorified.
 But why our ancient sufferings
 and our ancient trouble
 now recalling,
 do I repeat them to you all ?
 Let us quit the past ;
 and what he does to us
 this day let each one of us
 fix in his mind,
 how he strives and aims
 in one way and another
 all the multitude of men
 to draw to his side.
 See, in Jerusalem
 how there are collected
 so many faithful generals of his,
 and they strive with rage
 our trusty friends
 the Turks to annihilate,
 and to give back liberty
 to our enemies the Christians."

In the following few lines
 the chorus addresses the Sun :

“ O gracious ray of heaven

Ἀποῦ μὲ τῇ φωτιά σου τῇ με-
γάλη,
Ἵ ὄλη χαρίζεις φῶς τὴν οἴκου-
μένη,
Τὸν οὐρανὸ στολίζει ἴς μιὰ κ'
εἰς ἄλλη
Μεριά, κ' ὄλη τῇ γῆ πορπατηξιά
σου
Δίχως ποτὲ τῇ στράτα τῆς νὰ
σφάλῃ."

Μετὰ τὴν Ἐρωφίλην μετα-
βαίνομεν εἰς τὴν Βοσκοπού-
λαν, ἣτις εἶναι ὠραῖον ποιμε-
νικὸν ποίημα τοῦ ἸΖ' αἰῶνος·
ἐγράφη δὲ ὑπὸ τοῦ ἐξ Ἀποκο-
ρώνων τῆς Κρήτης Νικολάου
Δριμυτικοῦ καὶ ἐτυπώθη τὸ
πρῶτον ἐν Βενετία τῷ 1627.
Ἄλλ' ἔκτοτε ἀνετυπώθη πολλά-
κις, διότι ἔτι καὶ νῦν εἶναι
προσφιλὲς ἀνάγνωσμα παρὰ τῷ
Ἑλληνικῷ λαῷ. Ἡ ὑπόθεσις
τοῦ ποιήματος εἶναι ἀπλουστάτη·
ποιμὴν νεαρὸς ἐνῷ πρωτὰν τινα
ἔβοσκε τὰ πρόβατα αὐτοῦ ἐντὸς
τερπνοτάτης κοιλάδος,

“Μέσα ἴσὲ δένδρη, ἴσὲ λιβάδια,
ἴσὲ ποτάμια,
Ἵ δροσερὰ καὶ τρυφερὰ καλά-
μια,
Μέσα ἴς τὰ δένδρη κείνα τ' ἀν-
θισμένα
Ἵ ποῦ βόσκαν τὰ ἰαφάκια τὰ
καῦμένα
Ἵ τῇ γῆ τῇ, δροσερῇ ἴς τὰ
χορταράκια
Ἵ ποῦ γλυκοκελαδοῦσαν τὰ που-
λάκια,”

ἀπαντᾷ καλλίμορφον ποιμενίδα
βόσκουσαν τὰ ποίμνια τοῦ πα-

which with thy great flame
givest light to all the world,
thy path adorns Heaven from
one end to another
and all the earth,
without ever its course erring.”

After the *Erophile* we pass
to the *Boscopoula*, which is a
beautiful pastoral poem of the
17th century: it was written
by Nicolas Drimycticos of Apo-
corona in Crete, and was first
printed in Venice in 1627; but
since then it has been several
times reprinted, for it is even
now favourite reading with the
Greek people. The subject of
the poem is a very simple one:
a young shepherd, while he was
grazing his sheep one morning
in a most charming valley,

“among trees, meadows and
streams,
in cool and fresh beds of reeds,
among those flowering trees
where the dear little fawns were
feeding
on the cool ground and in the
grass
where the birds were sweetly
singing,”

meets a beautiful shepherdess
feeding the flocks of her father,

τρός της, ὅστις κατ' ἐκείνας τὰς
 ἡμέρας εἶχεν ἀπέλθει εἰς λατο-
 μείον νὰ κόψη λίθους διὰ τὸν
 περίβολον τῆς μάνδρας του.
 Ἡ συνάντησις δὲν ὑπῆρξεν ἄνευ
 ἀποτελέσματος, διότι ὁ παντα-
 χοῦ παρῶν Ἔρως ἐτόξευσεν
 ἀμφοτέρων τὰς καρδίας, καὶ μετ'
 ὀλίγας ἡμέρας ἡρραβωνίσθησαν
 κρυφίως. Κατὰ τὴν ἡμέραν
 ὅτε ἐμελλε νὰ ἐπιστρέψῃ ἐκ τοῦ
 λατομείου ὁ πατήρ τῆς νέας, ὁ
 ἔραστής αὐτῆς ἀπερχόμενος τῇ
 ἵπποσθέτῃ νὰ ἐπανεέλθῃ μετὰ ἓνα
 μῆνα καὶ νὰ ζητήσῃ αὐτὴν ὡς
 σύζυγον παρὰ τοῦ πατρός της·
 ἀλλ' ὁ ἀτυχὴς ἀσθενήσας ἐν τῷ
 μεταξύ δὲν ἠδυνήθη νὰ φυλάξῃ
 τὸν λόγον του, καὶ ἦλθε μόνον
 ὅτε ἀνέλαβεν ἐκ τῆς ἀσθενείας.
 Ἴδου πῶς περιγράφει τὴν συνάν-
 τησιν αὐτοῦ μετὰ τοῦ πατρὸς
 τῆς μνηστῆς του·

“Σ ἐνοῦ βουνοῦ κορφῆ, ’ς ἓνα
 χαράκι,
 Ξανοίγω καὶ θρωῶ ἓνα γερον-
 τάκι,
 Κ' ἐβλεπε κάποια πρόβατα ὁ
 καῦμένος
 Ἀδύναμος καὶ μαυροφορεμένος.

Σφυρίζω καὶ φωνάζω, χαιρετῶ
 τον,
 Καὶ γιὰ τὴν Βοσκοπούλαν ἐρωτῶ
 τον,
 Μὲ φόβον καὶ μὲ τρόμον τοῦ
 ἔηγοῦμον
 Καὶ τὰ δὲν ἤθελα ἀκούειν ἐφου-
 κρούμονν.

who at that time had gone to a
 quarry to hew stones for the
 enclosure of his sheepfold. The
 meeting was not without conse-
 quences, for omnipresent Cupid
 shot his arrows into both their
 hearts, and after a few days they
 became secretly betrothed. On
 the day when the young girl's
 father was about to return from
 the quarry, her lover, going
 away, promised her to come
 back after a month and ask for
 her from her father as a wife ;
 but the poor fellow, falling ill
 in the interval, was unable to
 keep his word, and only came
 when he had recovered from his
 illness. Here is the way in
 which he describes his meet-
 ing with the father of his be-
 trothed :

“Upon the top of a hill, on a
 rock,
 I look and see a little old man,
 and he was tending some sheep,
 poor fellow,
 feeble and dressed in mourning.

I whistle and I call, I greet
 him,
 and ask him about Boscopoula,
 with fear and trembling I ex-
 plained to him
 and listened to what I did not
 like to hear.

Γροικῶ τὸν γέρον' ἔμπρὸς καὶ
 ἀναστενάξει,
 Τὸ ριζικὸ τῆς μοίρας του ἀτιμάζει,
 Καὶ κλαίοντας μοῦ λέγει, Ἡ
 ἔκπεθυμί σου
 Ἀπόθανε, δὲν εἶν πλειὰ κοντά
 σου.

I hear the old man and at first
 he groans,
 he reviles the destiny of his fate
 and weeping he says to me,
 'The object of your desire
 is dead, she is no longer near
 you.

Δι' αὐτήνη 'ποῦ ῥωτᾶς ἦτον
 παιδί μου,
 Θάρρος μου τοῦ πτωχοῦ κ' ἰ ἀ-
 παντοχή μου,
 Μὰ ὁ χάρος τὴν ἐπῆρεν ἀπ'
 ὀμπρός μου,
 Καὶ θάμπωσε τὰ μάτια καὶ τὸ
 φῶς μου.

She whom you ask after was
 my child,
 my courage in my poverty and
 my hope,
 but death took her from before
 me
 and darkened my eyes and my
 light.

Καλόκαρδη ἦτον πάντα καὶ
 χαρά μου,
 Ἀνάπαυσις πολλή' ὡς τὰ γερατιά
 μου,
 Μὰ ὁ λογισμὸς ὅπουχε πᾶσα
 βράδν
 Παράκαιρα τὴν ἔβαλε ὡς τὸν
 Ἄδη.

Good-hearted she was always
 and my joy,
 a great comfort to my old age,
 but the anxiety which she had
 every night
 untimely cast her into Hades.

* * * * *

* * * * *

Τὰ ἑνῆμερά της ἦταν ἐφῆς υἱέ
 μου.
 Τὴν ὥρα ποῦ ἔξεψύχα ἐμίλησέ
 μου.
 Παραγγελιά μ' ἀφήκε, "Πᾶ' ὡς τὰ
 δάση
 Ἕνας καλὸς βοσκὸς θέλει περά-
 σῃ,

Last night was the ninth day
 [since she died], my son.
 At the time when she expired
 she spoke to me:
 she left me a message: "Here
 in the woods
 a handsome shepherd will pass,

Μελαχροινός, λιγνὸς καὶ γελα-
 σιάρης,
 Νέος καὶ μαυρομμάτης, ἔδιωμα-
 τάρης,
 Καὶ θέλει σ' ἐρωτήσῃ ὄγια νὰ
 μάθῃ
 Γιὰ κείνη' ποῦ ἀπέθανε καὶ χάθη,

dark-complexioned, slight, and
 smiling,
 youthful and black-eyed, talka-
 tive,
 and he will ask you, that he
 may learn about her who died
 and was lost,

Καὶ νᾶ τοῦ ᾽πῆς πῶς εἶν' ἀπο-
θαμμένη,
Μὰ δέν του λησμονᾶ ποτ' ἢ
καϋμένη,
Καὶ ᾄς τὴν λυπηθῆ καὶ ᾄς τὴν
κλάψῃ,
Τὰ ρούχά του γιὰ λόγου της νὰ
βάψῃ.

and you are to tell him that
she is dead
and never forgot him, the poor
girl,
and let him grieve for her and
let him weep for her,
and dye his clothes [black] on
her account.

Τὴν ἀφορμὴν του ᾽πὲ πῶς τὴν
ἐχάσε,
Ὡσὰν εἶδεν ἡμέραις καὶ περάσε,
Ζημιὸ ἀλησμόνησέ τὴν τὴν
καϋμένη,
Γιὰ κείνο ἐθανατώθη πικρα-
μένη."

Tell him that the cause why he
lost her
was that as she saw the days
passing, and that he soon forgot
her, poor girl,
through that she died in sor-
row."

Καὶ ἀπὸ τὰ σουσούμια ἐκείνος
εἶσαι,
Καὶ κλαίγει σε ἢ καρδιά μου
καὶ πονεῖ σε,
Γιατ' ἤθελα παιδί μου νὰ σε
κάμω
Καὶ εἶχα ᾽μιλημένα γιὰ τὸν
γάμο."

And from your looks you are
he,
and my heart weeps for you and
feels for you,
for I wanted to make you my
son
and I had talked about the
wedding."

Ταῦτα ἀκούσας ὁ ἀτυχήης
βοσκὸς κατέστη ἀπαρηγόρητος,
καὶ μεταβὰς εἰς τὸν τάφον τῆς
ἀγαπητῆς του ὀρκίζεται νὰ κα-
ταλίπη τὸ ποίμνιον καὶ νὰ ρίψῃ
τὸν αὐλόν του, καὶ ἔχων ὡς
μόνον σύντροφον τὸ λευκὸν
ἀρνίον, ὅπερ ἔλαβεν ὡς δῶρον
παρὰ τῆς ἀγαπητῆς του, νὰ
περιφέρεται εἰς τὰ δάση καὶ
τοὺς δρυμούς. Ἴδου ὁ ὄρκος
αὐτοῦ·

On hearing this, the unhappy
shepherd was inconsolable, and,
going to the tomb of his beloved
one, takes an oath to abandon
his flock and throw away his
flute and, having as his only
companion the white lamb which
he had received as a present
from his darling, to wander
about in the woods and the
thickets. This is his oath :

“Κ' εἰ ὄντας βροντᾶ κ' εἰ ἀστράφτη
καὶ χιονίξῃ,

“and when it rains and lightens
and snows,

αὐτοὺς εἰς τεμένη, ἔκλεισαν τὰ πολυάριθμα αὐτῶν σχολεῖα ὅπως καταστήσωσιν αὐτοὺς ἀμαθεῖς καὶ ταπεινοὺς· εἰς τινὰς ἐπαρχίας καὶ τὰς γλώσσας πολλῶν ἀπέκοψαν ὅπως φόβον ἐμπνεύσωσιν εἰς τοὺς ἄλλους Ἕλληνας νὰ μὴ ὀμιλῶσι τὴν μητρικὴν αὐτῶν γλῶσσαν· ἀλλὰ πάντα ταῦτα τὰ φοβερὰ καὶ καταθλιπτικὰ μέτρα οὐδὲν ἴσχυσαν ὅπως ἀναχαιτίσωσι τὴν πρὸς τὰ πρόσω ὄρμην τῶν Ἑλλήνων, ὥστε οἱ καταθλίβοντες αὐτοὺς ἀφήκαν ἐπὶ τέλους τὰ πράγματα νὰ βαίνωσι τὸν φυσικὸν αὐτῶν ροῦν. Ἐν τινι διατριβῇ δημοσιευθείσῃ τῷ 1843 ἐν τῷ Ἀσκληπιῷ, ἀξιολόγῳ ἰατρικῷ περιοδικῷ ἐκδιδομένῳ τότε ἐν Ἀθήναις, ὁ Σ. Κ. Οἰκονόμος λέγει· “Καὶ τυραννοῦμενοι καὶ πολυτρόπως κατατρυχόμενοι οἱ Ἕλληνες οὐδέποτε διέλειπον ἰδρύνοντες καὶ μικρὰ καὶ μείζονα φροντιστήρια παιδεύοντες ἐν τούτοις τοὺς νέους καὶ κοσμοῦντες τὰς ψυχάς. Ἐνθεν μὲν γὰρ ἡ κοινὴ τοῦ ὀρθοδόξου πληρώματος τροφὸς Ἐκκλησία, καὶ οἱ παρὰ τῇ ἐξουσίᾳ ὑπηρετοῦντες οὐ μόνον ἐπὶ τοῦ αἰοιδίμου Μαυροκορδάτου καὶ ἐφεξῆς ἔνδοξοι γενόμενοι καὶ ἡγεμονικοὶ ἄνδρες, ἀλλὰ καὶ οἱ πρότερον ἀπὸ τινος κοινῆς ὑπηρεσίας κατὰ τόπους γινόμενοι γνωστοὶ παρὰ τοῖς δυνάσταις, οἷον προεστῶτες ἐπαρχιῶν καὶ ἄλλοι, ἐτέρωθεν πάλιν ἄνδρες ἐμπορικοὶ καὶ φιλαπόδη-

turned them into mosques : they closed their numerous schools so as to render them ignorant and subservient. In some provinces they even cut out the tongues of many of them, in order to inspire terror in the other Greeks and so deter them from speaking their mother-language : but all these terrible and oppressive measures had no power to check the onward movement of the Greeks, so that at last their persecutors allowed matters to take their natural course. In a treatise published in 1843 in the *Asclepios*, an excellent medical periodical in circulation at that time in Athens, S. C. Oeconomos says : “Though living under a tyranny and in many ways enduring abject sufferings as the Greeks were, they never left off establishing schools, some small, some larger, and in these educated their youth and adorned their minds. On the one hand, the Church, the common nurse of the orthodox communion, and those in the service of the government, not only those who at the time of the celebrated Maurocordatus and subsequently became famous and rose to princely rank, but also those who in former times by some service to the state in different places had become known to their rulers—for example, the leading men in the provinces and others ;

μοι καὶ εὐκτῆμονες, ὁμοθυμαδὸν οἱ πάντες ὀρμώμενοι, καὶ λόγοις καὶ προστάσιαις καὶ δαπάναις ἀδραῖς συνετέλουν εἰς σύστασιν ἐκπαιδευτικῶν καθιδρυμάτων. Ἀπὸ τῆς Κωνσταντινουπόλεως καὶ πρὸς ἕω καὶ πρὸς δυσμὰς τῆς Ἑλληνικῆς γῆς, μέχρι καὶ αὐτῶν τῶν ἄκρων τῆς Ἑπτανήσου, οὐδεμία πόλις ὑπῆρχεν ἐπίσημος στερομένη σχολείου. Καὶ αὐταὶ αἱ πρῶται ἀρχαὶ τῆς καταχρηστικώτερον τοῦ Λαγκαστέρου καλουμένης μεθόδου ὑπῆρχον πρόπαλαι κοιναὶ ἐν τῇ Ἑλλάδι, καλὸν καὶ τοῦτο κληρονόμημα διαμεῖναν ἀπὸ τῶν λαμπρῶν τῆς Ἑλλάδος χρόνων. Καὶ τυπογραφία¹ κατέστη εἰς τὴν Κωνσταντινούπολιν ἐπὶ τοῦ Πατριάρχου Κυρίλλου τοῦ Λουκάρως. Ἐκεῖ μετὰ ταῦτα καὶ ὁ ἀοίδιμος Χρυσάνθος Νοταρᾶς ὁ Πελοποννήσιος καὶ ὕστερον Πατριάρχης τῶν Ἱεροσολύμων, ὁ συγγραφεὺς τοῦ ἀστρονομικοῦ συντάγματος, ἀνήγειρεν ἀστεροσκοπεῖον κατὰ τὸν Γαλατᾶν. Ἐκεῖ καὶ ὁ σοφὸς Ἀγκύραμος κατεσκεύασε κῆπον βοτανικόν. Ὁ λαμπρὸς περὶ τὴν καλλιέργειαν τῶν γραμμῶν ζῆλος καὶ τῶν ἄλλων Ἑλληνίδων χωρῶν καὶ τῆς μητρὸς ἡμῶν Θεσσαλίας, ἧς αἱ φυσικαὶ καλλοναὶ καταθέλγουσι τῶν περιηγητῶν τὴν περιέργειαν, συνεξώρμα καὶ τὴν

on the other hand, again, persons engaged in trade and accustomed to reside abroad, and men of property, all animated by the same spirit, by their exhortations and patronage, and with lavish expenditure, contributed to the establishment of educational institutions. From Constantinople towards both the east and the west of the Greek country as far as the very extremities of the Seven Islands there was no town of any note without a school. And the very first principles of what is rather wrongly called 'Lancaster's system' were long ago common in Greece, a noble heritage which had remained existing from the days when Greece was in its splendour. A press also was established in Constantinople in the time of the Patriarch Cyrillus Lucaris. It was there too that in later times the celebrated Chrysanthus Notaras the Peloponnesian, afterwards Patriarch of Jerusalem, the author of the treatise on astronomy, erected an observatory at Galata. It was there also that the learned Angyramos laid out a botanical garden. The splendid zeal for the cultivation of literature exhibited by different Greek provinces and by my native Thessaly, whose

¹ This press was brought to Constantinople from London in 1627 by Nicodemus Metaxas, a monk of Cephallonia, but owing to the intrigues of the Jesuits it was afterwards suppressed.

φιλοτιμοτάτην Μακεδονίαν¹ καὶ τὴν συνενθουσιῶσαν Ἡπειρον εἰς σύστασιν σχολείων, ἣ τῶν ὑπαρχόντων βελτίωσιν, ἐν οἷς αἱ καρδίαι τῶν νέων ἐχρίοντο τῆς πατροπαραδότου εὐσεβείας τὸ σωτήριον χρίσμα, καὶ παρεθίγοντο εἰς τῆς Ἑλληνικῆς μεγαλοφυΐας τὰ ἀριστουργήματα ἐκκαίόμενοι ὑπὸ τοῦ ἐνθέρμου ζήλου τοῦ πατριωτισμοῦ. Τὸ καρτερικὸν καὶ ἀτρόμητον ἦθος τῶν Θεσσαλῶν, οὔτινες ἔτι ἀπὸ τοῦ ἸΕ' αἰῶνος κατηνάγκασαν τὸν δορυκτῆτορα νὰ σεβασθῇ τὸ γενναίον αὐτῶν φρόνημα, ἀπέβαινε καὶ παραμυθία καὶ παράδειγμα καρτερίας καὶ γενναιότητος εἰς τε τὰς πλησιοχώρους καὶ εἰς τὰς ἀπώτερας ἐπαρχίας. Καὶ ἔψαλλον οἱ ὀρεσίτροφοι ἄνδρες κλέα μαχίμων ἀνδρῶν, καὶ ἀντεφθέγοντο τὰ ὄρη πρὸς τὰς ψῆδας, καὶ ἀνέτρεφε τοὺς νέους γλυκεία περὶ χρηστοτέρου μέλλοντος ἐλπίς. Οὕτω διατηρουμένου τοῦ ἐθνικοῦ φρονήματος ἣ τε παιδεία διεδίδετο καὶ τῶν λογίων ὁμογενῶν ὁ ἀριθμὸς ἠῦξανε, καὶ συγγράμματα ἐδημοσιεύοντο, καὶ πολλῇ ἐκ τούτων προέκυπτεν ἡ ὠφέλεια. Καὶ πολλὰ μὲν καὶ πλοῦσια καὶ τὴν λαμπρὰν τῆς τελειότητος ἐνδεδυμένα πορφύραν οὐκ ἦσαν τὰ συγγράμματα τῶν ἀοιδίμων ἐκείνων τοῦ γένους

natural beauties captivate the traveller's curiosity, incited at the same time ambitious Macedonia and ardent Epirus to establish schools, or to improve those already existing, in which the hearts of the young were anointed with the saving chrism of hereditary piety, and they had their intelligence sharpened by the masterpieces of Greek genius and were inflamed with the burning zeal of patriotism. The hardy and fearless character of the Thessalians, who even from the 15th century had compelled the conqueror to respect their noble spirit, became a consolation and an example of endurance and courage to the people both of the neighbouring and the more distant provinces. And these mountaineers sang the glories of warriors, and the hills echoed their songs, and the sweet hope of a better future nurtured their young men. While the national spirit was thus preserved, education spread and the number of the learned men of our nation increased, and works were published and great benefit resulted from them. Not numerous, nor brilliant, nor clothed in the purple robe of perfection were the works

¹ In Moschopolis in Macedonia there was a college where many celebrated Greek scholars held professorships, and there was also a press in that town, but these institutions excited the envy of the Albanians, who destroyed them in 1780.

διδασκάλων· ἀλλ' ὅμως μένουσι ταῦτα δείγματα τρανὰ τῆς πολλῆς αὐτῶν ἀρετῆς καὶ φιλογενείας, ἧτις συνείχε καὶ συνεκράτει τοὺς λογίους εἰς τὴν πρόοδον καὶ ἐκπαίδευσιν τοῦ ἔθνους καὶ συντήρησιν τοῦ ὀρθοδόξου Ἑλληνισμοῦ. Ὅμηρος καὶ οἱ λοιποὶ τῶν ἐνδόξων ποιητῶν καὶ συγγραφέων ὑπῆρχον ἢ βάσις τῆς γραμματικῆς αὐτῶν παιδείας. Ῥητορικὴ καὶ λογικὴ καὶ μαθηματικὴ καὶ θεολογία συναπέρτιζον ὡς ἐπὶ τὸ πλεῖστον τὰς φιλοσοφικὰς αὐτῶν γνώσεις· καὶ οἱ ἐκκλησιαστικοὶ τῶν θείων πατέρων λόγοι συνώδεον τοὺς μαθητεομένους ἀπ' ἀρχῆς ἄχρι τέλους τοῦ σταδίου τῆς διδασκαλίας ἀχώριστοι, τυποῦντες ἐν ταῖς ψυχαῖς αὐτῶν ἀνεξίτηλα τὰ δόγματα καὶ τὴν ἠθικὴν τῆς πατρῴας εὐσεβείας. Καὶ ἐξήρχετο ἐκ τῶν σχολείων ἡ νεολαία οὐχὶ μὲν πολυμαθῆς κατὰ τὴν παντοδαπὴν τῶν νεωτέρων πολυμάθειαν, ἀλλ' ὅμως σοφωτάτη περὶ τὴν ἐπιστήμην τῶν χρησίμων, καὶ ἀκριβῶς Ἑλληνικῆ. Οὕτως οἱ μακάριοι ἐκεῖνοι διδάσκαλοι μετελαμπάδουον εἰς τοὺς ἀπογόνους τὴν πάτριον παιδείαν καὶ ἀρετὴν πρὸς ἓν καὶ μόνον ἀφορῶντες, τὴν ἐμφύτευσιν τῶν σωτηρίων καὶ πρὸς τὴν κοινὴν ὠφέλειαν ἀναγκαιοτάτων γνώσεων, εἰς ἀποσκοράκισιν τῶν ἐξ ἀμαθείας κακῶν. Ἀκουε τί λέγει Ἀλέξανδρος ὁ Μαυροκορδάτος ὁ ἐξ

of those celebrated teachers of the race, but nevertheless these remain as conspicuous examples of their great virtue and patriotism which united and kept together the learned for the advancement and enlightenment of the nation and the preservation of orthodox Hellenism. Homer and the other celebrated poets and writers formed the basis of their literary education. Rhetoric, logic, mathematics and theology constituted for the most part their philosophical attainments; and the homilies of the Fathers were the inseparable companions of the students from the beginning to the end of their course of instruction, impressing on their souls indelibly the doctrines and the morals of the piety of their ancestors. And there issued from the schools a body of youths, not indeed very learned in the various subjects studied by those of a later day, but yet thoroughly versed in the knowledge of useful things, and who were essentially Greek. Thus those teachers of happy memory passed to their descendants the torch of their ancestral enlightenment and virtue, having but one sole object in view, that of implanting that salutary knowledge which is most necessary for the common good, in order completely to dissipate

ἀπορρήτων περι μαθήσεως. 'Ἀπὸ γὰρ τῆς ἀμαθείας εἰς πᾶν εἶδος κακίας ἀναρπάζονται οἱ τῶν μαθημάτων ἄμοιροι· καὶ πάλιν ἐξ ἐναντίας ἡ παιδεία τὸν ἀνθρώπινον νοῦν εἰς ἀρετὴν ἐπιχρώννυσι, καὶ παντοδαπῶν ἀγαθῶν ὑπάρχει διδάσκαλος καὶ δημιουργός, εἰ μόνον ἄνθρωπος εἴη ὁ σπουδῆν καὶ παιδείαν ἀσπαζόμενος, καὶ μὴ παντάσῃν τυγχάνοι ἀπεσκληρηκῶς καὶ ἐκ φύσεως ἔχει δευσοποιδὸν καὶ ἀναπόπλυτον μιариάν.'

Κατὰ ποίαν ἐποχὴν ἤκμασεν ὁ Ἀλέξανδρος Μαυροκορδάτος; Κατὰ τὴν ΙΖ' ἑκατονταετηρίδα· ἐγεννήθη δὲ ἐν Κωνσταντινουπόλει τῷ 1636 ἐκ πατρὸς μὲν Παντελῆ Μαυροκορδάτου Χίου, μητρὸς δὲ Λοξάνδρας Σκαρλάτου ἐκ Κωνσταντινουπόλεως. Ἡ Λοξάνδρα ἦτο γυνὴ εὐφυεστάτη καὶ κάτοχος ὑψηλῆς παιδείας· "τὴν γὰρ Ἑλλάδα φωνήν," ὡς λέγει Ἰάκωβος ὁ Ἀργεῖος, "οὕτως ἀκριβῶς ἐπεπαίδευτο, ὥστε τὰς ῥυθμῶ πεποιημένας καὶ ἐμμέτρους ποιήσεις, τοὺς τε κατὰ ῥήτορας λόγους καὶ τὰς καταλογάδην πάνυ γλαφυρῶς καὶ ἐντέχνως συνθεύσας ἱστορίας ῥαδίως καὶ νοεῖν καὶ ἐξηγεῖσθαι· οὐδ' ἡ Θουκυδίδιος συγγραφὴ, οὐδ' ἡ τοῦ Ξενοφῶντος ἱστορία τὸ ὄξυ τῆς ἐκείνης διανοίας διέφυγε, οὐ μὴν ἀλλὰ καὶ φιλοσοφίας ἤψατο,

the evils of ignorance. Hear what Alexander Maurocordatus, the [Sultan's] confidential secretary, says about learning: 'For it is by ignorance that those who are destitute of learning are dragged into every kind of evil; and on the contrary, education steeps the human mind in virtue, and is the teacher and creator of all kinds of good, if only he who devotes himself to study and learning is a human being and does not happen to be altogether hardened, and does not naturally possess ingrained and indelible impurity.'

At what period did Alexander Maurocordatus flourish?

In the 17th century. He was born in Constantinople in 1636. His father was Panteles Maurocordatus of Chios, and his mother was Loxandra of Constantinople, daughter of Scarlatus. Loxandra was a woman of very great ability and highly educated; "for she had been taught the Greek language," as Jacobus Argeius says, "with such accuracy as to understand and explain without difficulty rhythmical and metrical compositions, speeches of orators, and histories written very elegantly and artistically in prose; nor did the work of Thucydides nor Xenophon's narrative elude the grasp of her acute intellect. Moreover this woman, if we may call a woman

καὶ τὴν θεωρίαν τῶν ὄντων ἐπλούτησεν ἢ γυνή, εἴ γε χρὴ λέγειν γυναικα τὴν ἀρρενόφρονα καὶ φρένας ἀνδρὸς κεκτημένην ἐν τῇ τοῦ θήλεος φύσει." Ὁ δὲ Καισάριος Δαπόντες ἀποκαλεῖ αὐτὴν σοφωτάτην προστιθεὶς ὅτι, "τόσον ἐπροχώρησεν εἰς τὰ Ἑλληνικὰ καὶ ἔγεινεν ὀνομαστή, ὅπου ἤρχοντο περιηγηταὶ ἀπὸ τὴν Εὐρώπην καὶ συνωμιλοῦσαν μαζί της καὶ ἐθαύμαζον τὴν σοφίαν της." Τοιαύτη λοιπὸν εὐπαίδευτος γυνὴ ἦτο ἐπόμενον νὰ ἀναθρέψῃ καὶ ἐκπαιδεύσῃ προσηκόντως τὸν υἱὸν αὐτῆς Ἀλέξανδρον, ὃν δωδεκαετῆ ἐπεμφεν εἰς τὸ τότε περίφημον πανεπιστήμιον τοῦ Παταβίου ὅπως σπουδάσῃ τὴν φιλοσοφίαν καὶ τὴν ἰατρικὴν. Ὁ νεαρὸς Ἕλληγν ταχέως ἐκμαθὼν τὴν Λατινικὴν ἐπέδοθη μετὰ ζήλου εἰς τὴν σπουδὴν τῶν ἐπιστημῶν καὶ τῆς ἰατρικῆς, καὶ εἰς δεκατέσσαρα ἔτη ἀπεπεράτωσε τὰς σπουδὰς του ἀξιωθεὶς τῶν ὑψίστων ἀκαδημαϊκῶν τιμῶν. Ἐν ἔτει 1664 ἔδημοσίευσεν ἐν Βονωνίᾳ Λατινιστὶ διατριβὴν¹ περὶ κυκλοφορίας τοῦ αἵματος, ἣτις οὐ μικρὰς φήμης ἠξιώθη παρὰ τοῖς τότε σοφοῖς, καὶ ἀνετυπώθη μετὰ ἓν ἔτος ἐν Φραγκοφόρτῃ, καὶ τῷ 1682 ἐν Λειψίᾳ. Ἐπανελθὼν εἰς Κωνσταντινούπολιν ἐξήσκει τὸ ἰατρικὸν ἐπάγγελμα καὶ μεγάλως ἐτιμᾶτο ὑπὸ τῶν τότε

one who had a masculine mind and though of the female sex was endowed with the mental power of a man, had studied philosophy and enriched her mind with ontology." Caesarius Dapontes calls her "most learned," adding that "she was so advanced in Hellenic studies and had become so famous that travellers from Europe came and conversed with her and were amazed at her erudition." It naturally followed then that a woman so highly educated should also have her son Alexander properly brought up and instructed, and she accordingly sent him at twelve years of age to the then celebrated university of Padua to study philosophy and medicine. The young Greek, having rapidly mastered Latin, applied himself zealously to the study of science and medicine, and in fourteen years completed his course, having gained the highest academical honours. In the year 1664 he published at Bologna a treatise in Latin on the circulation of the blood, which acquired no little celebrity among the learned of those days, and was reprinted a year afterwards at Frankfort and in 1682 at Leipsic. Returning to Constantinople he practised the medical profession, and was held in high esteem by the Turkish

¹ Instrumentum pneumaticum circulandi sanguinis sive de modo et usu pulmonum. Bolognae, 1664.

πλούτῳ καὶ δυνάμει ἐξεχόντων
 Τούρκων μεγιστάνων· ὑπῆρξε
 δὲ ἐπὶ ἑπτὰ ἔτη καὶ σχολάρχης
 τῆς Πατριαρχικῆς σχολῆς ἐν ἣ
 μετὰ ζήλου πολλοῦ ἐδίδαξεν.
 Ἀκολουθῶς θέλων νὰ εἰσέλθῃ
 εἰς τὸ πολιτικὸν στάδιον παρητή-
 θη τοῦ ἱατρικοῦ ἐπαγγέλματος
 καὶ ἐπεδόθη εἰς τὴν σπουδὴν
 ξένων γλωσσῶν, καὶ ἐντὸς
 βραχείου χρόνου ἐξέμαθε τὴν
 Τουρκικὴν, τὴν Ἀραβικὴν, τὴν
 Περσικὴν, τὴν Γαλλικὴν καὶ
 τὴν Σλαβωνικὴν γλῶσσαν.
 Κατὰ τὸ ἔτος 1671 ἔγεινε γραμ-
 ματεὺς τοῦ Παναγιώτου Νικου-
 σίου, ὅστις τότε ἦτο Μέγας
 Διερμηνεὺς τῆς Πύλης. Μετὰ
 τὸν θάνατον τούτου (1673), εἰς
 τὴν ὑψηλὴν ταύτην θέσιν διωρί-
 σθη ὁ Ἀλέξανδρος Μαυροκορδά-
 τος καὶ διεχειρίσθη τὸ περι-
 σπούδαστον ἀλλὰ καὶ λίαν
 ἐπικίνδυνον τοῦτο ἀξίωμα μετὰ
 μοναδικῆς ἰκανότητος ἐπὶ πολ-
 λά ἔτη· ἔχων δὲ μεγάλην
 ἰσχὺν παρὰ τοῖς Τούρκοις
 ἐχρησιμοποίει αὐτὴν πρὸς ἀνα-
 κούφισιν τῶν δεινῶν ἅπερ οἱ
 ὁμοεθνεῖς αὐτοῦ ἔπασχον. Εἰς
 τὴν οἰκίαν αὐτοῦ προσέτρεχον
 πάντες ὅσοι εἶχον χρεῖαν ἰσχυρᾶς
 προστασίας· πολλοὺς Χριστιαν-
 οὺς ἔσωσε πολλάκις ἐκ τοῦ
 θανάτου, ὃν ἄλλως ἦτο ἀδύνα-
 τον ν' ἀποφύγωσι, διότι κατ'
 ἐκείνους τοὺς χρόνους οἱ Τούρκοι
 ἐφόβουν τοὺς Χριστιανοὺς καὶ
 διὰ τὸ ἐλάχιστον πταῖσμα, ἐνίστε
 δὲ καὶ χάριν διασκεδάσεως ὅπως
 δοκιμάζωσι τὰς μαχαίρας των.

dignitaries of the day, who by
 their wealth and influence held a
 prominent position. He was also
 for seven years headmaster of
 the Patriarchal School, in which
 he was a most zealous teacher.
 Subsequently, wishing to enter
 the political arena, he renounced
 the medical profession and
 devoted himself to the study of
 foreign languages, and in a
 short time acquired a thorough
 knowledge of Turkish, Arabic,
 Persian, French and Slavic. In
 the year 1671 he became sec-
 retary to Panagiotes Nicousios,
 who was then Grand Dragoman
 to the Porte. After the death
 of the latter in 1673 Alexander
 Maurocordatus was appointed to
 this high position and discharged
 with singular ability the duties
 of the much-coveted but very
 perilous office for many years.
 Having great influence with the
 Turks, he made use of it to al-
 leviate the sufferings which his
 fellow-countrymen endured. It
 was to his house that all rushed
 who had need of powerful pro-
 tection. He frequently saved
 many Christians from a death
 that they could not otherwise
 have escaped, for in those days
 the Turks used to kill Christians
 for the slightest fault, and some-
 times simply for amusement, to
 try the temper of their swords.

Μοὶ φαίνεται παράδοξον πῶς ὁ Μαυροκορδάτος ἠδυνήθη νὰ διατελέσῃ ἐπὶ πολλὰ ἔτη Μέγας Διερχμηνεύς χωρὶς νὰ διεγείρῃ καθ' ἑαυτοῦ τὸ καχύποπτον τῶν Τούρκων.

Τοῦτο ὀφείλεται εἰς τὴν μεγάλην αὐτοῦ ἱκανότητα· δὲν διήλθε ὅμως τὸ πολιτικὸν αὐτοῦ στάδιον ἄνευ κινδύνου. Μετὰ τὴν ἀποτυχίαν τῆς ἐκπορθήσεως τῆς Βιέννης καὶ τὴν τελείαν ἤτταν τοῦ Τουρκικοῦ στρατοῦ, ὅτε ὁ Σουλτάνος μένεα πνέων διέταξε καὶ ἀπεκεφάλισαν τὸν μέγαν βεζίρην Καρὰ Μουσταφᾶν, ἡ ζωὴ τοῦ Μαυροκορδάτου εὐρέθη ἐπὶ ξυροῦ ἀκμῆς, διότι οὐ μόνον αὐτὸς καθεύχθη ἐν Ἀδριανουπόλει, ἀλλὰ καὶ ἡ σύζυγος καὶ ἡ μήτηρ αὐτοῦ ἐφυλακίσθησαν ἐν Κωνσταντινουπόλει.

Πῶς ἀπηλλάγη τοῦ φοβεροῦ κινδύνου τοῦ ξίφους ἢ τῆς ἀγχόνης;

Διὰ τοῦ μόνου τότε μεγάλως ἰσχύοντος μέσου, τῆς πληρωμῆς ὑπερόγκων λύτρων, διότι ἠναγκάσθη νὰ πληρώσῃ τριακόσια πονγκία χρυσοῦ πρὸς ἐλευθέρωσιν ἑαυτοῦ καὶ τῆς συζύγου του. Ἡ δυστυχὴς αὐτοῦ μήτηρ μὴ δυνηθεῖσα νὰ ὑπομείνῃ τὰς κακουχίας τῆς εἰρκτῆς ἀπέθανε κατὰ τὸν ἕκτον μῆνα τῆς καθεύξεως, αὐτὸς δὲ καὶ ἡ σύμβιος αὐτοῦ ἔμειναν ἐν τῇ φυλακῇ ἕνδεκα μῆνας.

Ἐλπίζω μετὰ τὴν ἀποφυλάκισίν του νὰ ἐφυγεν ἐκ Τουρκίας

It seems to me extraordinary how Maurocordatus could have remained for many years Grand Dragoman without exciting against himself the easily aroused suspicion of the Turks.

This was owing to his great ability; but he did not pursue his political career without danger. After the failure to capture Vienna and the complete defeat of the Turkish army, when the Sultan, in a transport of fury, gave the order and they beheaded the Grand Vizier Mustapha, the life of Maurocordatus was in extreme jeopardy, for not only was he himself imprisoned at Adrianople, but his wife and his mother were put in jail at Constantinople.

How did he escape the terrible danger of the sword or the gibbet?

Through those means which alone at that time were all-powerful, the payment of an enormous ransom, for he was obliged to expend three hundred purses of gold to gain his liberty and that of his wife. His poor mother, unable to bear the hardships of imprisonment, died in the sixth month of her incarceration, but he and his wife passed eleven months in jail.

I hope that after his liberation he escaped from Turkey

εἰς κανὲν Χριστιανικὸν κράτος τῆς Εὐρώπης.

Οὐδὲν τοιοῦτον συνέβη. Μετὰ τὴν ἀποφυλάκισίν του ἤτησεν ἄδειαν νὰ ὑπάγῃ εἰς Κωνσταντινούπολιν νὰ ἴδῃ τὴν σύζυγόν του καὶ τὰ τέκνα του· ἀλλὰ μόλις ἔφθασεν ἐκεῖ καὶ μετὰ μίαν ἡμέραν ἔλαβε διαταγὴν νὰ ἐπανέλθῃ εἰς Ἀδριανούπολιν, καὶ εὐθὺς ὁ Μέγας Βεζίρης ἤρχισε νὰ τὸν μεταχειρίζεται εἰς μυστικὰς ὑποθέσεις τοῦ Κράτους, καὶ μετὰ δύο μῆνας ἔπαρουσίασεν αὐτὸν εἰς τὸ μέγα βασιλικὸν διβάνιον, ἔνθα ἀναγορευθεὶς πάλιν Μέγας Διερμηνεὺς περιεβλήθη τὸν ἐπίσημον μανδύαν τοῦ ἀξιώματος. Ὁ κατὰ τῶν Γερμανῶν καὶ τῶν συμμάχων αὐτῶν πόλεμος ἐξηκολούθει ἐν τούτοις, ἀλλ' οἱ Τούρκοι ὑποστάντες πολλὰς ἥττας ἀπεφάσισαν νὰ κλείσωσιν εἰρήνην, καὶ πρὸς τὸν σκοπὸν τούτον ἐπέμψαν τὸν Μαυροκορδάτον, ὅστις μετ' ἀφοσιώσεως καὶ μεγάλης διπλωματικῆς ἰκανότητος διεξήγαγε τὴν ἀνατεθεῖσαν αὐτῷ ἀκροσφαλῆ ταύτην ἀποστολήν. Ἡ εἰρήνη αὕτη συνωμολογήθη ἐν Καρλοβισίῳ ἐν ἔτει 1699, καὶ ὑπεγράφη συνθήκη καθ' ἣν ἡ Τουρκία ὑπεχρεώθη ν' ἀποδώσῃ εἰς τὴν Αὐστρίαν καὶ εἰς τὰς συμμαχισάσας αὐτῇ δυνάμεις πάσας τὰς χώρας ἃς ἤρπασε κατὰ καιροὺς παρ' αὐτῶν. Ἀμφότερα τὰ συμβληθέντα μέρη ἐδέχθησαν εὐχαρίστως

to some Christian state in Europe.

Nothing of the kind took place. After his liberation, he asked permission to go to Constantinople to see his wife and children, but the very day after his arrival there he received a summons to return to Adrianople, and the Grand Vizier at once began to employ him on secret business of the state, and after two months presented him at the grand imperial divan, when he was again proclaimed Grand Dragoman and invested with the robe which was the badge of that office. The war against the Germans and their allies had in the meantime been going on, but the Turks, having sustained many defeats, determined to conclude a peace, and with this object they despatched Maurocordatus, who with great devotion and considerable political skill carried out the delicate mission entrusted to him. This peace was arranged at Carlovitz in the year 1699, and a treaty was signed by which Turkey was obliged to restore to Austria and the powers allied with her all the countries which she had from time to time taken from them. Both contracting parties willingly accepted the terms of

τοὺς ὄρους τῆς συνθήκης, καὶ ἐτίμησαν διὰ παντοίων ἐνδείξεων εὐαρεσκείας τὸν κυρίως συντελέσαντα πρὸς τὸν συμβιβασμὸν Μαυροκορδάτου. Καὶ ὁ μὲν Σουλτάνος ἀπένειμεν εἰς αὐτὸν τὸν τίτλον Μεχρεμι-Ἐσράρ, τουτέστιν ἐξ ἀπορρήτων, ὁ δὲ Αὐτοκράτωρ Λεοπόλδος ἐπέμψεν αὐτῷ μεγαλοπρεπέστατα δῶρα· λέγεται μάλιστα ὅτι ἐτίμησεν αὐτὸν καὶ διὰ τοῦ τίτλου Κόμητος, ὅπερ ὅμως ἐπὶ πολλὰ ἔτη διετηρήθη μυστικὸν ἐν τῇ οἰκογενείᾳ. Ἀπέθανε δὲ ὁ Μαυροκορδάτος ἐν ἔτει 1708. Ὁ υἱὸς αὐτοῦ Νικόλαος Μαυροκορδάτος ὑπῆρξεν ἐπίσης ἐνδοξος ὡς ὁ πατὴρ αὐτοῦ. Διετέλεσε Μέγας Διερμηνεὺς τῆς Ὁθωμανικῆς αὐτοκρατορίας ἐπὶ πολλὰ ἔτη. Τῷ 1707 διωρίσθη ἡγεμὼν Μολδαβίας, ἀλλ' ἀνακληθεὶς μετὰ ἐν ἔτος διωρίσθη πάλιν κατὰ τὸ ἔτος 1711. Μετὰ πέντε ἔτη μετετέθη εἰς Βλαχίαν, ἀλλὰ ταχέως στρατὸς Αὐστριακὸς εἰσελάσας λαθραίως εἰς αὐτὴν κατέλαβε τὸ Βουκουρέστιον καὶ ἤγαγεν αὐτὸν αἰχμάλωτον. Μετὰ δύο ἔτη ἐλευθερωθεὶς ἀνέλαβε πάλιν τὴν ἀρχὴν ἣν διετήρησε μέχρι θανάτου (1730). Ὁ Νικόλαος Μαυροκορδάτος ὑπῆρξεν εἰς ἐκ τῶν ἐξοχωτάτων λογίων Ἑλλήνων τοῦ ΙΗ' αἰῶνος· ἦτο δὲ ὡς ὁ πατὴρ αὐτοῦ εἰδήμων πολλῶν γλωσσῶν καὶ ἔγραψεν οὐκ ὀλίγα συγγράμματα συντελέσας μεγάλως εἰς τὴν διάδο-

the treaty, and they honoured with various tokens of their satisfaction Maurocordatus who had chiefly contributed to the agreement, and the Sultan awarded to him the title of Mechremi-Esrar, that is to say, Confidential Secretary; and the Emperor Leopold sent him most magnificent presents; indeed it is said that he also honoured him with the title of Count, which was however kept secret in the family for many years. Maurocordatus died in the year 1708. His son Nicolas Maurocordatus was equally celebrated with his father. He was Grand Dragoman of the Ottoman empire for many years. In 1707 he was appointed Prince of Moldavia, but was recalled and re-appointed a year afterwards, in 1711. After five years he was transferred to Wallachia, but in a short time an Austrian army stealthily entered that principality and captured Bucharest and took him prisoner. At the expiration of two years he was liberated, and resuming his government retained it till his death (1730). Nicolas Maurocordatus was one of the most distinguished scholars among the Greeks of the 18th century: like his father, he knew many languages and wrote several works and greatly contributed to the diffusion of Greek learning. Into the two

σιν τῶν Ἑλληνικῶν γραμμάτων. Εἰς τὰς δύο ἡγεμονίας Βλαχίας καὶ Μολδαβίας, αἵτινες ἔκτοτε μέχρι τῶν μέσων τοῦ παρόντος αἰῶνος ἐκυβερνῶντο ὑπὸ Ἑλλήνων ἡγεμόνων διοριζομένων ὑπὸ τῆς Πύλης, συνέρρευσαν πολλοὶ Ἕλληνες οἵτινες μεγάλως συνεβάλλοντο εἰς τὴν διανοητικὴν καὶ ὕλικὴν ἀνάπτυξιν τῶν χωρῶν ἐκείνων. Οἱ ἐγχώριοι εὐρίσκοντο εἰς πυκνὸν σκότος ἀμαθείας πρὸ τῆς ἐλεύσεως τῶν Ἑλλήνων· διὰ τῆς ἀκαμάτου ὁμως ἐνεργείας τούτων ἀνεπτύχθη ἐν τῇ χώρᾳ αὐτῶν ἡ γεωργία καὶ τὸ ἐμπόριον, καὶ ὁ Ἑλληνικὸς πολιτισμὸς διεδόθη πανταχοῦ. Ἐν Βουκουρεστίῳ ἤκμασεν ἐπὶ πολλὰ ἔτη ὑπὸ τὴν προστασίαν τῶν Ἑλλήνων ἡγεμόνων σχολὴ Ἑλληνικὴ ἐν ἣ ἔδίδαξαν οἱ ἀριστοὶ καὶ οἱ σοφώτατοι τῶν Ἑλλήνων διδασκάλων τῶν χρόνων ἐκείνων. Ἐν αὐτῇ ἐδιδάσκετο πᾶν τελεσφόρος ἡ Ἑλληνικὴ καὶ ἡ Λατινικὴ φιλολογία, πρὸς δὲ καὶ πᾶσα ἡ σειρὰ τῶν ἐγκυκλίων μαθημάτων. Πλείστοι ἐκ τῶν κατὰ τὰς ἀρχὰς τοῦ παρόντος αἰῶνος διαπρεψάντων ἐπὶ παιδείᾳ καὶ πατριωτισμῷ Ἑλλήνων ὑπῆρξαν τρόφιμοι τῆς περιφήμου ἐκείνης σχολῆς.

Ἄλλ' οἱ Βλάχοι, ἡ Ῥουμῶνοι, ὡς ὀνομάζονται νῦν, δὲν νομίζω νὰ ἀγαπῶσι πολὺ τοὺς Ἕλληνας.

Δὲν εἶναι ἀσύνηθές τι καὶ νέον οἱ εὐεργετούμενοι νὰ ἀγνωμονῶσι καὶ νὰ φέρωνται ἐχθρι-

principalities of Wallachia and Moldavia, which from that time up to the middle of the present century were governed by Greek princes appointed by the Porte, Greeks flocked in crowds, and these greatly contributed to the intellectual and material development of those countries. The natives were enveloped in the dense darkness of ignorance before the arrival of the Greeks, but through the indefatigable efforts of the latter the agriculture and trade of their country were improved and Greek civilisation spread in every direction. In Bucharest there flourished for many years, under the patronage of the Greek princes, an Hellenic school, in which the best and most learned Greek teachers of those times gave instruction. Here Latin and Greek philology was taught with entire success, and also a complete course of general knowledge. Many of the Greeks who in the beginning of the present century were distinguished for learning and patriotism were pupils at that famous school.

But the Wallachians, or Roumanians as they are now called, are not, I think, particularly fond of the Greeks.

It is not unusual or novel for those who have received benefits to be ungrateful and act as

κὼς πρὸς τοὺς εὐεργετήσαντας. Τὸ Ἑλληνικὸν ἔθνος μάλιστα, ἐν τῷ μακρῷ αὐτοῦ βίῳ, πολ-
λάκις ἔλαβεν ὡς ἀνταμοιβὴν
τῶν πρὸς ἄλλους εὐεργεσιῶν αὐ-
τοῦ προπηλακισμοὺς καὶ ὕβρεις.

Τοῦτο ὁμολογεῖται ὑπὸ πάν-
των τῶν ἀμερολήπτως τὴν
ἱστορίαν ἀναγινωσκόντων· ἀλλ'
ἴσως θὰ ἦναι καλλίτερον ν'
ἀφήσωμεν τὸ ζήτημα τοῦτο
πρὸς τὸ παρὸν καὶ νὰ τρα-
πώμεν εἰς τὰ ἀφορῶντα τὸν
ἡμέτερον σκοπὸν. Κάμετέ μοι
τὴν χάριν νὰ μοι εἶπητε εἰς
ποῖον ὕφος ἔγραφον συνήθως
οἱ λόγιοι Ἑλληνας τοῦ ΙΗ'
αἰῶνος.

Κατὰ τὰς πρώτας δεκαετηρί-
δας τοῦ παρελθόντος αἰῶνος
ἐπεκράτει τὸ πατροπαράδοτον
ὕφος τῶν Βυζαντινῶν συγγρα-
φῶν· τινὲς ὁμῶς τῶν λογίων
ἔγραφον ἐνίοτε καὶ εἰς τὴν
κοινὴν γλῶσσαν τοῦ λαοῦ
ὅπως τὰ ἔργα αὐτῶν γίνονται
καταληπτὰ εἰς πάντας· ἀλλ' ἡ
δημῶδης αὐτῆ γλῶσσα βαθμηδὸν
καὶ κατ' ὀλίγον ἀποβάλλουσα
τὰς ξένας λέξεις καὶ τὰς βαρ-
βάρους καταλήξεις δι' ὧν ἐκιν-
δύνευε νὰ γείνη ἀλλόκοτον
φύραμα διεφθαρμένου ἰδιώματος,
καὶ πλουτιζομένη καθ' ἐκάστην
ἐκ τοῦ ἀκενώτου θησαυροῦ τῆς
ἀρχαίας Ἑλληνικῆς κατέστη ἐπὶ
τέλους οἷα εἶναι νῦν· ἀλλὰ πρὸς
κατόρθωσιν τούτου μεγάλως
ἠγωνίσθησαν οἱ λόγιοι τοῦ
ἔθνους κατὰ τε τὸν παρελθόντα
καὶ κατὰ τὰς ἀρχὰς τοῦ

enemies to their benefactors.
The Greek nation especially, in
the course of its long life, has
often met with outrage and
insult as a return for the good
it has done to others.

This is acknowledged by all
who read history impartially :
but perhaps it will be better for
us to leave this question for
the present, and turn to those
subjects which regard our pur-
pose. Do me the favour to tell
me in what style the learned
Greeks of the 18th century
usually wrote.

In the first decads of the last
century there prevailed the style
of the Byzantine writers which
they had received from their
fathers ; some of the learned how-
ever used to write occasionally
also in the common language of
the people in order that their
works might be intelligible to all ;
but that popular language gradu-
ally threw off little by little the
foreign words and barbarous
terminations through which it
was in danger of becoming a
strange medley of corrupt idioms,
and, being daily enriched from the
inexhaustible treasury of ancient
Greek, eventually became what
it now is ; but to secure this
result the scholars of the nation
had a hard struggle both in
the past century and in the
beginning of the present one.

παρόντος. Ἐν φ οὕτως οἱ Ἕλληνες οὐδενὸς κόπου ἐφέιδοντο ὅπως βελτιώσωσι τὴν ἐθνικὴν αὐτῶν γλῶσσαν, ἐν τῇ Ἑσπερία ξένοι τινὲς ἀποβλέποντες εἰς προσηλυτικούς σκοποὺς ἐξέδιδον βιβλία γεγραμμένα ἐν ἰδιώματι εἰς τοιοῦτον βαθμὸν μξοβαρβάρφ, ὥστε καὶ ὁ ἀμαθέστατος τῶν Ἑλλήνων ἀκούων ἀναγινωσκομένην τοιαύτην τερατώδη γλῶσσαν ἀδύνατον νὰ μὴ ἐκφωνήσῃ, “δότε μοι λεκάνην.” Ἴδου δείγματα τινὰ τῆς Φραγκο-γραιο-βαρβάρου ταύτης γλώσσης εἰλημμένα ἐκ τῆς εἰσαγωγῆς τοῦ καπουσίνου Θωμᾶ τοῦ Παρισινοῦ εἰς τὸν Θησαυρὸν τοῦ Γάλλου καπουσίνου Ἀλεξίου Σομμαβέρα (Paris 1709).

“Ἐτοῦτο εἶναι τὸ πλεῖα ὠφελιμὸν ὅπου ποτὲ δὲν ἐφάνηκε τετοίας λογῆς ἔργον· ἐξοδίασε καὶ εὐκαίροσε κόπον καὶ πόθον σαράντα χρονῶν καὶ ἠλύωσε, ἐτζάκησε νοῦν καὶ ψυχὴν ἐνοῦ τοῦ πλεῖα ἐνδόξου καὶ ἐναρετοῦ ἀνθρώπου, ὅπου νὰ ἐβρέθηκεν ἀνάμεσα εἰς ὄλους τοὺς πλεόν ἄξιους ἀποστελλάριδες τῶν Γαλλικῶν Καπουτζίων. Ἀξίος ἦτον νὰ σταθῇ πολλοὺς χρόνους στὴν Πόλιν, γιὰ νὰ εἶναι πιτακτικὸς πνευματικὸς καὶ καθολικὸς θεόλογος σημὰ εἰς τοὺς ὑψηλότατους Ἀποκρισάριδες σὰν καὶ διὰ τὰ ἐπίλοιπα ἔθνη τῶν Χριστιανῶν. Ἀμὴ ἐτοῦτα τὰ ἄνωθεν δὲν σᾶς σώνουν διὰ νὰ ἀπικάσετε τὸν ἀδιήγητον

Thus, while the Greeks spared no labour to improve their national language, some foreigners in the West, with the view of making proselytes, published books written in an idiom adulterated with barbarisms to such a degree that even the most uneducated Greek, on hearing such a monstrous language read, could not refrain from exclaiming, “Bring me a basin.” Here are some specimens of this Franco-græco-barbaric language taken from the introduction of the Capuchin Thomas of Paris to the *Thesaurus* of the French Capuchin Alexius Sommevoir (Paris 1709):

“This is the most useful work of the kind that ever appeared. It consumed and exhausted the labour and zeal of forty years, it enfeebled, it broke down the intellect and the mind of one who was the most celebrated and the most virtuous man to be found among all the most able of the missionaries belonging to the French Capuchins. He was in a position to reside for many years in Constantinople, to be chaplain, confessor, and catholic theologian to their highnesses the ambassadors as well as for the other Christians of different nations. But the above does not suffice for you to understand the inexpressible

μισθὸν ἐκείνου τοῦ αἰδεσιμότη-
του πατέρα. Ἦξεύρετε πάλαι,
μ' ὄλα τούτα, πῶς ἀξιώθη καὶ
ὄλας, σὰν ἕνας ἐπιτήδους δά-
σκαλος νὰ κυβερνᾷ καὶ νὰ ἐρ-
μηνεύῃ τὰ εὐγενεαῖα σκολιαρό-
πουλα καὶ ἀρχοντόπουλα τῆς
Φράντζας ὅπου ζάρουν νὰ μαθέ-
νουν τὰ Τούρκικα, εἰς τὰ χέρια
τῶν Καπουτζίνων, κατὰ τὴν
καλοσήνην καὶ ὀρισμὸν τοῦ
Χριστιανοτάτου μας βασιλέως,
ὅπου ὀρέγεται νὰ τ' ἄχῃ πάντα
ἔτοιμα εἰς τὸ χέρι του διὰ νὰ
δρογμανίζουν εἰς ὄλα τὰ μέρη
τῆς δυναστείας τῶν Τουρκῶν.

Καὶ ἀπ' ἐκεῖ, ὄλη ἡ μεγάλη
ἐγνία ὅπου εἶχεν ἀτόστου αὐτοῦ
ὀδάσκαλος νὰ μάθῃ τὰ Ῥωμαῖκα,
ἡ παράξενη λακτάρα νὰ ἀπικάσῃ
τὴν φυσικὴν γλῶσσαν, καὶ ἡ
ἐπιθυμία του νὰ ἀξανήξῃ καὶ νὰ
ξετριπόσῃ τὴν διαφορὰν τῶν
διαλεκτῶν, νὰ γυρεύῃ συχναῖς
φοραῖς τὴν εἶδῃσιν ἀπὸ τοὺς
πλειὰ φωτισμένους καὶ τοὺς
πλειὰ προκομένους ἀνθρώπους
τῆς Ἀνατολῆς· τέλος ἵντα καὶ
τί περισσότερο νὰ σᾶς πῶ παρὰ
τὴν βαθνάν του γνώσῃν καὶ
τὴν ὀλακαιρὴν του πράξῃν ὅπου
ἦχεν εἰς πάσα πρᾶγμα τόσον
εἰς τὴν Πόλιν, στὴν Σμύρνην,
στὴν Χίω, στὴν Κρήτην, στὴν
Ἀθήναν, στὴν Μωρέαν, ὅσον
καὶ εἰς τὰ ἐπίλοιπα νησιὰ τῆς
ἀσπρῆς θάλασσας παντοῦ ἐκεῖ
ὅπου ἐστάθηκε πρῶεστός; ὄλα
τούτα λέγω, τ' ἀξιώματα, κα-
μώματα, πράξεις καὶ πρόκοιφες,
τὸν ἐκούνησαν καὶ τὸν ἐσάλεψαν

services of the most reverend
father. You know again how,
with all this, he had the honour
besides, as a capable teacher, to
govern and instruct the high-
born pupils and young nobles
of France who were accustomed
to learn Turkish at the hands of
the Capuchins, in accordance
with the goodness and the com-
mands of our Most Christian
King who desires to have them
always ready to his hand to be
dragomans in every part of the
Turkish empire.

And hence all the great care
which this teacher himself took
to learn Romæic, and his strange
anxiety to understand the ordin-
ary language, and his desire to
see and discover the difference
of the dialects, and frequently
ask for information from the
most enlightened and the most
accomplished men of the East:
finally what and what more
should I tell you besides his
profound knowledge and his
complete experience which he
possessed in everything, as much
in Constantinople, in Smyrna,
in Chios, in Crete, in Athens, in
Morea, as in the remaining
islands in the White Sea
[Aegean], everywhere where he
was Superior? All these things,
I say, his offices, his abilities, his
labours, his actions and attain-
ments, stirred and incited him
to compose [the *Thesaurus*] with

να τὸ συνθήσῃ μὲ τόσον ὑψηλὸν μάθημα, ὅπου δὲν βολεῖ παρὰ να ὠφελεθούσι πολλὰ Φράγγοι καὶ Ρωμαῖοι . . .

Μερικαῖς χρειάζουμαις ἑρμηνειαῖς

Πρῶτα καὶ ἀρχῆς, ἔστοντας ὅπου εἶναι πολλαῖς ῥωμαϊκαῖς λέξεις, ἧ ὁποῖαις ὄξω ἀπὲ τὸ φυσικὸν τοὺς σημαίνοντων ἔχουν ἀκόμη ἓνα μεταφορικόν, κάμε να ξέρῃς πῶς, ἀφόντης βάνει ἐκεῖνο ὅπου σημαίνει φυσικὰ καὶ καθολικά, βάνει ἀκόμα ἐκεῖνο ὅπου σημαίνει μεταφορικῶς· λόγου χάριν, ἐτούτη ἡ λέξις (κτυπῶ) ἡ ὁποία σημαίνει φυσικὰ καὶ καθολικὰ (batta) βάνει ὑστερα καὶ ἀπέκειο πῶς σημαίνει ἀκόμα μεταφορικῶς (bevo) βάνοντας διὰ σημάδι τούτην τὴν μισολεξίαν σμίγοντας καὶ ἓνα ξόμπλι, οὕτως, ἐκτυπήσαμεν τρεῖς, τέσσερες ὀκάδες κρασί, habbiamo bevuto tre ὀ quattro oche di vino ; καὶ ἐτζι διὰ τὰ ἄλλα.”

Ταῦτα νομίζω ἀρκούσιν ὡς δεῖγμα τοῦ Γραικοβαρβάρου ὕφους εἰς ὃ ἔγραφον οἱ ἱεραπόστολοι τῆς Δύσεως κατὰ τὴν ἐποχὴν ἐκείνην. Ὁ καλὸς μας καπουσῖνος οὐ μόνον ἀθλίως ἔγραφε τὴν τότε δημῶδη Ἑλληνικὴν γλῶσσαν, ἀλλὰ καὶ ἐλαχίστην γνῶσιν εἶχε τῶν κανόνων τῆς ὀρθογραφίας καὶ τοῦ ὀρθοῦ τονισμοῦ τῶν λέξεων. Ἄς ἀφήσωμεν λοιπὸν τοὺς ξένους καὶ ἄς ἴδωμεν πῶς ἔγραφον οἱ τότε Ἑλληνες τὴν

such lofty learning that it cannot be otherwise than that the Franks and Greeks will be greatly benefited. . . .

A few useful Explanations

First and foremost, as it is a fact that there are many Romaic words which, besides their natural meaning, have also a metaphorical one, learn that after he puts that which shows the natural and general meaning, he puts also that which shows the metaphorical meaning : for example, this word (κτυπῶ) which means naturally and generally ‘I beat,’ afterwards and besides that, he puts that it means also metaphorically ‘I drink,’ putting as a token this secondary meaning and adding also an example, thus : ἐκτυπήσαμεν τρεῖς, τέσσερες ὀκάδες κρασί, ‘we had drunk three or four okas of wine,’ and so for the rest.”

This is, I think, sufficient as a specimen of the Graeco-barbaric style in which the missionaries of the West wrote at that time. Our good Capuchin not only wrote wretchedly the popular Greek of the day, but he had very little knowledge of the rules of orthography and of the correct accentuation of words. Let us leave then the foreigners and see how the Greeks of that period wrote the pure modern Greek freed from

ἀπηλλαγμένην ξενικῶν στοιχείων καθαρεύουσιν Νεοελληνικὴν γλῶσσαν. Τὸ ἐξῆς εἶναι ἀπόσπασμα ἐκ τῆς γεωγραφίας τοῦ ἀρχιεπισκόπου Ἀθηνῶν Μελετίου συγγραφείσης μὲν κατὰ τὴν πρώτην δεκαετηρίδα τοῦ ΙΗ' αἰῶνος, δημοσιευθείσης δὲ ἐν Βενετία τῷ 1728.

“Ἡ Ἑλλάς, τὸ μέγα καὶ πολυθρύλητον ὄνομα εἰς τοὺς ἀρχαίους καιροὺς, τὸ σμικρὸν καὶ δυστυχὲς εἰς τοὺς νῦν, Γραικία καλεῖται ὑπὸ τῶν Εὐρωπαίων τῶν μὴ Ἑλλήνων, λαβοῦσα τὴν ὀνομασίαν ἀπὸ τοῦ βασιλεύσαντος ἐν αὐτῇ Γραικοῦ, ὡσπερ καὶ Ἑλλὰς ἀπὸ τοῦ Ἑλληνος τοῦ υἱοῦ τοῦ Δευκαλίωνος καὶ τῆς Πύρρας, κοινῶς δὲ τανῦν λέγεται ὑπὸ τῶν Τούρκων καὶ ἄλλων Ῥούμελη, ἀπὸ τῶν Ῥωμαίων τῆς νέας Ῥώμης, ἤτοι ἀπὸ τοῦ μεγάλου Κωνσταντίνου τοῦ μεταγαγόντος τὴν αὐτοκρατορίαν ἐκ τῆς παλαιᾶς Ῥώμης εἰς τὴν νέαν Ῥώμην, ἤτοι τὴν Κωνσταντινούπολιν, ἐν ἔτει ἀπὸ Χριστοῦ 335. Πρῶτον Ἑλλὰς ἐκαλεῖτο ἢ ἰδίως Ἑλλὰς καὶ ἢ Θεσσαλία μὲ κοινὸν ὄνομα, ὡσπερ μία ἐπαρχία, αἱ ὁποῖαι ὑστερον ἀπ' ἀλλήλων ἐχωρίσθησαν, ὅθεν καὶ ὁ Ὅμηρος Ἑλληνας καλεῖ μόνον τοὺς Φθιώτας· ὁ δὲ Ἡρόδοτος τοὺς καὶ τοὺς Πελαγοῦς, ὁ δὲ Ἀθήναιος τρία γένη τῶν Ἑλλήνων ἀριθμεῖ, τοὺς Δωριεῖς, τοὺς Αἰολεῖς, καὶ τοὺς Ἴωνας·

foreign elements. The following is an extract from the *Geography* of Meletius, archbishop of Athens, written in the first decad of the 18th century, but published at Venice in 1728.

“Hellas, that great name, universally celebrated in ancient times, insignificant and ill-fated at the present day, is called Greece by those Europeans who are not Greeks, and received that name from Graecus who reigned in it, just as it derived the name Hellas from Hellen, the son of Deucalion and Pyrrha; but by the Turks and others in these days it is commonly called Roumelia, from the Romans of new Rome, that is to say, from the great Constantine who removed the seat of government from old Rome to new Rome or Constantinople in the year 335 A.D. At first Greece proper and Thessaly were called by the common name of Hellas, as one province, but these were afterwards separated from each other, whence Homer designates only the Phthiotae as Hellenes: Herodotus the latter and also the Pelasgians: Athenaeus enumerates three nations of the Hellenes, the Dorians, the Aeolians, and the Ionians. Afterwards Peloponnesus also received the name Hellas, and likewise Epirus and

ὑστερον δὲ Ἑλλάς ἐκλήθη καὶ ἡ Πελοπόννησος, ὁμοίως καὶ ἡ Ἥπειρος καὶ ἅπαντα ἡ Μακεδονία, τελευταῖον Ἑλλάς ἐκλήθη καὶ ἡ Κρήτη καὶ αἱ λοιπαὶ τοῦ Αἰγαίου Πελάγους νῆσοι· διέβη τὸ ὄνομα τῆς Ἑλλάδος μετὰ ταῦτα εἰς τε τὴν Ἰταλίαν καὶ Σικελίαν, καὶ μέγα μέρος τῆς Ἰταλίας ὠνομάσθη Μεγάλη Ἑλλάς. Ὅμοίως ἔφθασε καὶ εἰς τὴν Ἀσίαν ἡ ὁποία ὠνομάσθη Ἀσιατικὴ Ἑλλάς.

Ὀλικῶς λοιπὸν λαμβανομένη ἡ Ἑλλάς περατοῦται ἀπ' ἀνατολῶν ὑπὸ τοῦ Αἰγαίου Πελάγους, ἀπὸ μεσημβρίας ὑπὸ τοῦ Κρητικοῦ, ἀπὸ δυσμῶν ὑπὸ τοῦ Ἴονίου Πελάγους, ἀπὸ βορέως ὑπὸ τῶν Σκαρδικῶν ὄρων, δι' ὧν χωρίζεται τοῦ Ἰλλυρίου καὶ τῆς Μοισίας, καὶ τοῦ Νέστου ποταμοῦ, δι' οὗ διαιρεῖται τῆς Θράκης.

Πρότερον τῶν ἄλλων μερῶν τῆς Εὐρώπης ἐκατοικήθη ἡ Ἑλλάς ὑπ' ἀνθρώπων, ὡσὰν ὅπου αὕτη εἶναι πλησιεστέρα εἰς τὴν Ἀσίαν, καὶ εἶχε τὸ πάλαι μεγάλην καὶ ἀσύγκριτον δόξαν καὶ λαμπρότητα εἰς ὅλας τὰς πράξεις καὶ τὰ ἔργα τῆς· διότι ἐστάθη αὕτη τὸ κατοικητήριον τῆς σοφίας, καὶ ἀπ' αὐτῆς διεδόθησαν αἱ ἐπιστῆμαι καὶ εἰς τὰ λοιπὰ μέρη τῆς Εὐρώπης καὶ ἄλλων τόπων· ἀπ' αὐτῆς τῆς Ἑλλάδος ἐπέμφθησαν ἀποικίαι Ἑλλήνων εἰς διαφόρους τόπους· ἐστολίσθησαν τὰ ἦθη τῶν ἀνθρώπων διὰ τῶν νόμων τῶν

the whole of Macedonia; and finally Crete and the other islands of the Aegæan Sea were called Hellas. The name Hellas subsequently passed into Italy and Sicily, and a great part of the former was called Magna Graecia. In like manner it went to that part of Asia which was called Asiatic Hellas.

Taken as a whole then, Hellas is bounded on the east by the Aegæan Sea, on the south by the Cretan Sea, on the west by the Ionian Sea, and on the north by the Scardian mountains, by which it is separated from Illyria and Mysia, and by the river Nestus, by which it is divided from Thrace.

Hellas was inhabited before the other parts of Europe because she was nearer to Asia, and had in olden times possessed great and incomparable fame and splendour in all her actions and achievements; for she was the home of learning, and it was from her that science spread to the other parts of Europe and elsewhere. It was from Hellas that colonies of Greeks were sent to different places. The habits of mankind were improved by the legislation of the lawgivers of Hellas, and in a word Hellas was resplendent

νομοθετῶν τῆς Ἑλλάδος, καὶ ἐνὶ λόγῳ εἰπεῖν ἔλαμψεν ἡ Ἑλλάς εἰς ὄλον τὸν κόσμον καὶ διὰ τῶν λόγων καὶ διὰ τῶν ἔργων καὶ διὰ τῶν ἐκστρατειῶν. . . .”

Συνέγραψε καὶ ἄλλα συγγράμματα ὁ Μελέτιος;

Μάλιστα, ἀλλὰ δὲν ἐτυπώθησαν πάντα. Ἀξιολογώτερα τῶν ἔργων αὐτοῦ εἶναι ἡ γεωγραφία, ἐξ ἧς ἐλήφθη τὸ ἀνωτέρω ἀπόσπασμα, καὶ ἡ πολυτιμος ἐκκλησιαστικὴ αὐτοῦ ἱστορία, ἣτις συγγραφεῖσα εἰς τὸ ἀρχαῖον Ἑλληνικὸν ἰδίωμα μετεφράσθη ἀκολουθῶς ἐν Κωνσταντινουπόλει εἰς τὴν δημῶδη Ἑλληνικὴν ὑπὸ Ἰωάννου Παλαιολόγου καὶ ἐτυπώθη ἐν Βιέννῃ εἰς 3 τόμους τῷ 1783-4 δι' ἐπιτοασίας Πολυζῶη τοῦ ἐξ Ἰωαννίνων.

Τὸ ἐξῆς ἀπόσπασμα ἀντέγραψα ἐκ τοῦ Νέου Ἀσκληπιοῦ· εἶναι δὲ ὁ πρῶτος ἐκ τῶν ἀφορισμῶν τοῦ Ἱπποκράτους μεθ' ἔρμηνείας εἰς δημῶδη Ἑλληνικὴν γλῶσσαν φιλοπονηθείσης ὑπὸ Μάρκου τοῦ Κυπρίου ὅστις ὑπῆρξε σύγχρονος Ἀλεξάνδρου τοῦ Μαυροκορδάτου· ἐδημοσιεύθη δὲ τὸ πρῶτον ἐν τῷ εἰρημένῳ ἱατρικῷ περιοδικῷ τῷ 1843 ἐκ χειρογράφου ἀποκειμένου παρὰ Σ. Κ. Οἰκονόμῳ.

Ἀρχαῖον Κείμενον

“Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπὴ. Δεῖ

over all the world by her words and deeds and by her military expeditions. . . .”

Did Meletius write any other works?

Yes, but they were not all printed. The more remarkable of his works are the *Geography* from which the above extract is taken and his valuable *Church History*, which, written in the ancient Greek idiom, was subsequently translated at Constantinople into popular Greek by Johannes Palaeologus and printed at Vienna in three volumes, in 1783-4, under the superintendence of Polyzoës of Janina.

The following extract I copied from the *Neos Asclepios*: it is the first of the *Aphorisms* of Hippocrates with an explanation in popular Greek written by Marcus of Cyprus, who was a contemporary of Alexander Maurocordatus: it was first published, in the medical periodical I have mentioned, in 1843, from a manuscript in the possession of S. C. Oeconomos.

Ancient Text

“Life is short but science long: time is fleeting, experiment hazardous, and judgment difficult. One must not only oneself con-

δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ καὶ τὸν νοσέοντα καὶ τοὺς παρεόντας καὶ τὰ ἔξωθεν.

Ἑρμηνεία

Ἡ ζωὴ τοῦ ἀνθρώπου συγκρινομένη μὲ τὸ μέγεθος τῆς ἰατρικῆς τέχνης (περὶ τῆς ὁποίας εἶναι καὶ ὁ παρὼν λόγος) ὑπάρχει ὀλίγη, καὶ δὲν εἶναι ἀρκετὴ εἰς τελείαν κατανόησιν καὶ ἀπόκτησιν τῆς τέχνης. Ὅθεν εἶναι σφύδρα χρήσιμος καὶ ἀναγκαῖα ἡ ἐπιμελής ἀνάγνωσις τῶν βιβλίων τῶν προγενεστέρων, καὶ μάλιστα τῶν συντόμων διδασκαλιῶν, ὅπου ὀριστικῶς καὶ κεφαλαιωδῶς ἐρμηνεύουσι τὰς τεχνικὰς ἐνεργείας· ἐκ τοῦ ἐναντίου ὁμοῦ ἡ τέχνη εἶναι μακρὰ καὶ ἐπέκεινα τοῦ ἀνθρωπίνου βίου. Τὸν καιρὸν εἰς τὸν ὁποῖον δοκιμάζονται αἱ ἐνεργεῖαι αὐτῆς τὸν ἔχει πολλὰ στενὸν καὶ ὀλιγοχρόνιον διὰ τὴν ταχείαν μεταβολὴν τῆς ὕλης τῶν ἀνθρωπίνων σωμάτων· ἡ πείρα πάλιν εἶναι σφαλερὰ διὰ τὸ τίμιον καὶ τὴν ἀξίαν τῆς αὐτῆς ὕλης τῶν ἀνθρωπίνων σωμάτων, ἐπάνω εἰς αὐτὰ νὰ δοκιμάξῃ βότανα καὶ θεραπεύματα ἀδοκίμαστα. Μετὰ πόνου καὶ ἡ κρίσις, δηλαδὴ νὰ ἀποφασίξῃ ἐκεῖνα ὅπου πρέπει νὰ κάμῃ ὁ ἰατρὸς εἰς κάθε ἀσθένειαν· πρέπει δὲ ὅχι μόνον ὁ ἰατρὸς νὰ κάμῃ τὰ δέοντα, ἀλλὰ καὶ ὁ ἀσθενὴς νὰ ὑποτάσσεται εἰς τὰς παραγγελίας τοῦ ἰατροῦ, νὰ μὴ ποιῇ τὸ ἐναντίον·

form to what is requisite, but the patient also, and those with him, and his surroundings.

Explanation

Man's life in comparison with the magnitude of medical science (which the present subject regards) is short, and is not sufficient for a complete comprehension and grasp of that science; and therefore a careful perusal of the books of our predecessors is of great benefit and indispensable, especially of those concise instructions which in a definite and summary manner explain the power of the science: but on the other hand the science is of great extent and beyond the life of man. The time which it has for its powers to be tried is very restricted and brief owing to the rapid change in the substance of human bodies. Experiment again is hazardous on account of the worth and value of that substance of human bodies, in essaying upon them untried herbs and remedies. Judgment also is a difficult matter, that is to say, to decide what is proper for the physician to do in each illness. Not only must the physician do what is requisite, but the patient must obey the physician's commands and not act in opposition to them. And those who are in charge of the sick man must be capable of

καὶ οἱ ἐπιστάται τοῦ ἀρρώστου
 νὰ ἦναι ἐπιτήδευοι νὰ καταλαμ-
 βάνουν καὶ νὰ τελειώνωσι τὰ
 ὅσα ὁ ἰατρὸς παραγγέλλει, καὶ
 ἀκόμη τὰ ἐξωθεν περιστατικὰ
 νὰ ἦναι ἐτοιμασμένα καλῶς,
 ὡσὰν αἱ κατοικίαι, ἢ ἔργα ἢ
 λόγια ὅπου δίδουσι τοῦ ἀσθε-
 νοῦς λύπην ἢ θυμόν, καὶ ἄλλα
 παρόμοια ὅπου ἐμποδίζουσι τὸν
 ὕπνον, ἢ τὴν πρόγνωσιν, ἢ τὴν
 θεραπείαν.”

Ἐκ τοῦ ἀξιολόγου τούτου
 ἀποσπάσματος καὶ τοῦ πρὸ αὐ-
 τοῦ καταφαίνεται ἐναργέστατα
 ὅτι ἡ Νεοελληνικὴ γλῶσσα κατὰ
 τὰς ἀρχὰς τοῦ ΙΗ' αἰῶνος ἤρχι-
 σεν ἐπαισθητῶς νὰ καθαρίζη-
 ται.

Περὶ τούτου ἀμφιβολία δὲν
 ὑπάρχει, διότι τὰ τότε συγγρα-
 φέντα ποικίλης ὕλης βιβλία
 τρανότατα μαρτυροῦσι τὸ πρᾶγ-
 μα· ἀλλ' ἐν τούτοις οἱ ξένοι
 Ἑλληνισταὶ τῶν χρόνων ἐκείνων
 ἐπέμενον λέγοντες ὅτι ἡ γλῶσσα
 τοῦ Ἑλληνικοῦ λαοῦ ἦτο βάρ-
 βαρον φύραμα ὀθνείων λέξεων,
 ἀρνούμενοι τὰς πληροφορίας τῶν
 ἐκ τῶν ἐν ταῖς ἐμπορικαῖς πόλεσι
 τῆς Ἀνατολῆς ἐγκατεσπαρμένων
 Λεβαντίνων, ἐκ τῶν ὁποίων ἐὰν
 ἐρωτήσητέ τινα εἰς ποῖον ἔθνος
 ἀνήκει, θὰ σᾶς ἀποκριθῇ ὅτι
 εἶναι καθολικὸς ἢ διαμαρτυρό-
 μενος· ἐὰν δὲ τῷ προτείνητε καὶ
 δευτέραν ἐρώτησιν, ποία εἶναι ἡ
 γλῶσσά του, δὲν θὰ δυνηθῇ νὰ
 σᾶς ἀποκριθῇ εὐθύς, ἀλλὰ θὰ
 συλλογισθῇ ὀλίγον καὶ ὑποτον-
 θορύζων θὰ εἴπῃ· “Ἐγκῶ ξέρεις

understanding and carrying out
 whatever the physician orders,
 and moreover, the external sur-
 roundings must be well looked
 after, for instance, the place where
 he is, actions or subjects of con-
 versation which cause the invalid
 distress or irritation, and other
 similar matters which hinder
 sleep, or the prognosis, or the
 treatment.”

From this interesting extract
 and the one before it, it is very
 clearly evident that modern
 Greek at the commencement of
 the 18th century sensibly be-
 gan to be purified.

There is no doubt about that,
 for the books written at that
 time on various subjects most
 distinctly attest the fact; yet
 the foreign Hellenists of those
 days persisted in saying that the
 language of the Greek people
 was a barbarous medley of
 strange words, deriving their
 information from the Levantines
 scattered about the commercial
 cities of the East. If you ask
 one of these to what nation he
 belongs, he will reply that he is
 a Catholic or a Protestant; and
 if you put a second question, as
 to what his language is, he will
 not be able to answer at once,
 but will consider a little, and
 will mumble: “I know many

πολλὰ γκλώσσαις, μὰ τὸ Φραντζέζικο εἶναι τὸ γλῶσσα τὸ παποῦ μου· τὸ μάννα μου ἦτανε Μαλτέζικο.” Οἱ Λεβαντίνοι οὗτοι μεταξύ των ὁμιλοῦσι χυδαιότατόν τι Γραικο-τουρκο-γαλλο-ιταλικὸν ἰδίωμα, εἰς τὸ ὁποῖον εἶναι γεγραμμένα καὶ τὰ προσευχητάρια αὐτῶν διὰ λατινικῶν χαρακτήρων. Εἰς τοῦτο τὸ ἰδίωμα κηρύττεται ὁ λόγος τοῦ Θεοῦ ἐν ταῖς κατὰ τὴν Ἀνατολὴν λατινικαῖς ἐκκλησίαις. Ἐπὶ πολλοὺς αἰῶνας οἱ Λεβαντίνοι οὗτοι ἦσαν οἱ μόνοι διερμηνεῖς τῶν τὴν Ἀνατολὴν περιηγουμένων Εὐρωπαίων. Ἐκ τούτων τῶν διερμηνέων, ὧν τὸ κυριώτατον χαρακτηριστικὸν πάντοτε ὑπῆρξεν ἡ ἀμάθεια, οἱ περιηγηταὶ συνέλεγον συνήθως κατὰ τὰς τελευταίας δύο ἢ τρεῖς ἑκατονταετηρίδας, ἴσως δ' ἔτι καὶ νῦν συλλέγουσι, τὰς περὶ Ἀνατολῆς ἔθνολογικὰς καὶ γλωσσικὰς αὐτῶν γνώσεις. Ὁ ξένος ὁ προτιθέμενος νὰ ἐπισκεφθῇ τὴν Ἑλλάδα ἢ τὴν Τουρκίαν χάριν ἐμπορικοῦ ἢ φιλολογικοῦ σκοποῦ, ἢ ἀπλῶς χάριν διασκεδάσεως, εἰς θέλη νὰ μὴ γείνη εὐάλωτον θήραμα τῶν περὶ ὧν ὁ λόγος διερμηνέων, θὰ πράξῃ καλῶς πρὶν μεταβῆ εἰς ἐκεῖνα τὰ μέρη ν' ἀποκτήσῃ μικρὰν γνῶσιν τῆς Νεοελληνικῆς ὡς ὁμιλεῖται καὶ γράφεται νῦν, διότι αὕτη εἶναι ἡ ἐπικρατοῦσα ἐκεῖ γλῶσσα. Εἰς τοὺς εἰδότας τὴν ἀρχαίαν Ἑλληνικὴν ἢ ἐκμάθησις τῆς

languages, but French is my grandfather's language, my mother was Maltese.” These Levantines speak among themselves a most vulgar Graeco-Turco-Gallo-Italian idiom, in which moreover their Prayer-Books are written in Roman characters. In this idiom the word of God is preached in the Latin churches throughout the East. For many centuries these Levantines were the only interpreters for Europeans travelling in oriental countries. From these interpreters, whose chief characteristic is always ignorance, travellers for the last two or three hundred years regularly collected, and perhaps even now still collect, their information regarding the people and languages of the East. The foreigner who intends to visit Greece or Turkey for commercial or literary purposes, or simply for recreation, if he does not wish to fall an easy prey to those interpreters of whom we are speaking, will do well, before going into those parts, to acquire some knowledge of modern Greek as it is now spoken and written, since that is the prevailing language there. For those who know ancient Greek the mastery of

σημερινῆς εἶναι εὐκολωτάτη καὶ κατορθοῦνται ἐντὸς ὀλίγων ἑβδομάδων. Πρῶτον καὶ κύριον πρέπει νὰ μάθωσι νὰ προφέρωσι τὰς Ἑλληνικὰς λέξεις Ἑλληνικῶς· τούτου δὲ γενομένου, ἂς ἀναγνώσωσι Νεοελληνικά τινὰ βιβλία ἢ ἑφημερίδας, καὶ ταχέως θὰ ἰδῶσιν ὅτι ἀνεπαισθήτως ἔγειναν κάτοχοι τῆς Νεοελληνικῆς γλώσσης. Ἡ ἕξις τοῦ ὀμιλεῖν ἔλευθέρως καὶ ἀπταιστως, ὡς εἰς πάσας τὰς ἄλλας γλώσσας οὕτω καὶ εἰς τὴν Ἑλληνικὴν, ἀποκτᾶται μὲ τὸν καιρὸν διὰ τῆς πράξεως. Εἰς τοὺς Ἑλληνας καὶ ἀρχαῖα Ἑλληνικὰ νὰ ὀμιλῇ τις γίνεται καταληπτὸς, ἀρκεῖ μόνον νὰ μὴ προφέρῃ αὐτὰ κατὰ τὴν προφορὰν τοῦ Ἑράσμου, διότι τότε θὰ νομίσωσιν ὅτι ὀμιλεῖ ἄλλην γλῶσσαν. Τὴν ἑξῆς π.χ. φράσιν, "Αἱ γραιαὶ αὐταὶ μαῖαι, καίτοι προβεβηκυῖαι, φαίνονται ἐν τούτοις νέαι," ἀναγινωσκομένην κατὰ τὴν Ἀγγλικὴν προφορὰν, "Χαῖ γκραϊάϊ χάουτάϊ μάϊαϊ, καίτοι προβεβεκιούϊαϊ, φαῖνόνταιϊ ἐν τάουτοις νέαι," οὐδεὶς Ἑλληὺν δύναται νὰ ἐννοήσῃ. Ἄν θέλετε νὰ γελάσητε ἐπιτρέψατέ μοι ν' ἀναγνώσω ὑμῖν ὀλίγους στίχους ἐκ τοῦ σατυρικοῦ ποιήματος Τίρι-Λίρη τοῦ Ὀρφανίδου ἐν οἷς περιγράφονται περιγηγαταὶ τινες ἑλθόντες εἰς Σύρον καθ' ὃν χρόνον οἱ κάτοικοι αὐτῆς εὐρίσκοντο εἰς μέγαν ἀναβρασμὸν ἕνεκα τοῦ θαυμασίου κούκκου

modern Greek is a very easy matter, and can be gained in a few weeks. The first and the principal thing they have to do is to learn to pronounce Greek words in the Greek manner: after this, let them read some modern Greek books or newspapers, and they will soon find that they have insensibly become proficient in modern Greek. The habit of talking readily and accurately in Greek, as in all languages, is acquired in time by practice. If any one speaks even ancient Greek to Greeks he is understood: all that is required is not to pronounce it after the Erasmian method, for then they will think he is speaking another language. The following phrase for example: "These old midwives, though advanced in years, nevertheless appear youthful," read with the English pronunciation, "High gry-eye haught-eye my-eye ki-toy pro-bee-bee-kyoo-ee-eye fye-nown-die en tou-tois nee-eye," no Greek can understand. If you would like to have a laugh, let me read you a few lines from the satirical poem *Tiri-Liri* of Orphanides, in which a description is given of some travellers who went to Syros at the time when the inhabitants were in a tremendous state of excitement about the wonderful cuckoo which had been killed by the

ὄν ἐφόνευσεν ὁ περίφημος κυνηγὸς Ζολότας. Εἶναι δὲ περιτὸν νὰ σὰς εἶπω ὅτι ὅλη ἡ ὑπόθεσις τοῦ ποιήματος εἶναι πλαστή. Ἐξέρχονται λοιπὸν οἱ ξένοι εἰς τὴν πρωτεύουσαν τῆς νήσου Ἐρμούπολιν·

“Ἐκ τούτων ἄλλοι ἔφερον βιβλία εἰς τὰς χεῖρας,
 Ἄλλοι δ’ ἐπὶ τῶν στέρνων των σταυροειδῶς ζωστήρας,
 Κ’ ἄλλοι ἐπὶ τῶν πέλων των περιτετυλιγμένον
 Λευκὸν μανδήλιον· ἀλλ’ εἰς ἐκ τῶν καλῶν μας ξένων,
 Νέος φαιδρὸς μὲ ἔκφρασιν σατυρικοῦ προσώπου,
 Μὲ βλέμματα σατανικά, καὶ ἔχων στόμα ὅπου
 Ἀπέθνησκε μειδίαμα ἀσπλάγχνου εἰρωνείας,
 Μ’ ὀξείαν ῥίνα, πλὴν σαφῶς ἀνάκυρτον, κ’ ἄστεϊας
 Γραφίδος ἀντικείμενον, στραφεῖς πρὸς κωπηλάτην
 Προσεῖπε μὲ τὴν προφορὰν τῆν ἐρασμιωτάτην
 Τῶν Χαῖρε ἐτάϊρε· “ὦ παῖ, λέξον μοὶ
 Πόῦ ἂν εἶεν ἀντρὸς Ζολότα οἰκίῳ;”
 ‘Μὲ συγχωρεῖς αὐθέντα μου, τῷ ἀπεκρίθη παίξων
 Ὁ κωπηλάτης, ‘ἀγνοῶ τὴν γλῶσσαν τῶν Κινέζων.’
 Ἐν σημειωματάριον ὁ ξένος τότε ἀνοίγει
 Καὶ γράφει ταῦτα· “Ἕλληνες τὴν σήμερον ὀλίγοι
 Λαλοῦσι τὴν Ἑλληνικὴν ὡς ὄντες τέκνα μᾶλλον

celebrated sportsman Zolotas. It is superfluous for me to tell you that the whole subject of the poem is imaginary. The travellers land at Hermopolis, the capital of the island.

“Some of them carried books in their hands,
 some bands crossed over their breasts,
 and others, wound round their hats,
 a white handkerchief; but one of these gentle strangers,
 a youth, bright, with a satirical expression of countenance,
 with satanic looks, and a mouth from which
 there died away a smile of pitiless irony,
 with a sharp nose but distinctly up-tilted and for a humorous pencil a subject, turning to a boatman
 said with that most charming pronunciation
 of the Keye-eree-het-eye-eree lot: ‘O pie, lexon moy poy an ayi-en antros Zolota oykoy?’
 ‘Pardon me, my lord,’ answered playfully
 the boatman, ‘I do not know the Chinese language.’
 A note-book then the stranger opens
 and thus he writes: ‘Few Greeks to-day
 speak Greek, being offspring rather

Ἰλλυριῶν καὶ Τριβαλλῶν καὶ
 Σλάβων καὶ Βανδάλων.
 Κ' εἰς Σῦρον τὴν ἐμπορικὴν τοῦ
 νέου κράτους πόλιν
 Δὲν εἶδον περιηγηθεῖς τὴν ἀ-
 γοράν τῆς ὅλης
 Οὐδένα νά με ἐννοῆ. . . ."

Ἡ τύχη τοῦ Ἑλληνικοῦ
 ἔθνους ἦτο νὰ ὑβρισθῆ καὶ νὰ
 χλευασθῆ πολλάκις ὑπὸ ξένων,
 ἀλλὰ μετὰ τῶν περιηγη-
 θέντων τὰς Ἑλληνικὰς χώρας
 εὐρίσκονται καὶ τινες φιλαλή-
 θεις καὶ ἀμερόληπτοι ἄνδρες οἱ
 ὁποῖοι οὐ μόνον τὰς ἀρετὰς
 τοῦ Ἑλληνικοῦ λαοῦ ἐθαύ-
 μασαν, ἀλλὰ καὶ τὴν γλῶσ-
 σαν αὐτοῦ μεγάλως ἐξετίμησαν.
 Ὁ ἐκ Μασσαλίας Πέτρος Αὐ-
 γουστίνος Γκὺς, γράφων ἐξ Ἑλ-
 λάδος κατὰ τὸ 1750 λέγει πολ-
 λὰ κατὰ ὑπὲρ τῶν τότε Ἑλλή-
 νων καὶ τῆς ὑπὸ τῶν ξένων ἀ-
 δίκως περιφρονουμένης γλώσσης
 των. Τὴν κοινὴν τοῦ λαοῦ
 γλῶσσαν θεωρεῖ μόνον κατ'
 ἐπιφάνειαν παραμορφωμένην,
 κατὰ βάθος δὲ διατηροῦσαν ὅλον
 τὸν πλοῦτον καὶ τὴν γλαφυρό-
 τητά τῆς ἀρχαίας Ἑλληνικῆς.
 Ἡ ἐξῆς αὐτοῦ παρατήρησις
 εἶναι χρησιμωτάτη εἰς τοὺς
 ἐπιθυμοῦντας νὰ μάθωσι τὴν
 Νεοελληνικὴν. "Ἀδύνατον νὰ
 μάθῃ τις τὴν καθωμιλημένην
 Ἑλληνικὴν," λέγει, "χωρὶς
 πρότερον νὰ γνωρίσῃ τὰ παρα-
 μύθια καὶ τὰς στιχηρὰς
 παροιμίας. Οἱ Ἕλληνες λα-
 λοῦσιν ἀείποτε ἀποφθεγμα-

of Illyrians, Triballians, and
 Slavs and Vandals.
 And in Syros, the commercial
 city of the new kingdom,
 going over all its market I did
 not find
 any one to understand me. . . ."

It has been the fate of the
 Greek nation to be frequently
 insulted and jeered at by
 foreigners, but among those
 who have travelled in Greek
 countries there are to be found
 some truthful and impartial
 men, who not only have ad-
 mired the good qualities of the
 Greek people, but have set a
 high value on their language.
 Pierre Auguste Guys of Mar-
 seilles, writing from Greece in
 1750, speaks very favourably of
 the Greeks of that time and of
 their language unjustly despised
 by foreigners. He regards the
 common language of the people
 as only transformed on the
 surface, but as preserving be-
 neath it all the richness and the
 elegance of ancient Greek. The
 following observation of his is
 most useful to those who wish
 to learn modern Greek. "It
 is impossible for any one to
 learn the vernacular Greek," he
 says, "without first acquiring a
 knowledge of the folk-lore and
 metrical proverbs. The Greeks

τικῶς· ἀγαπῶσι πολὺ τὰ διηγήματα καὶ τὰς παροιμίας, τὰς ὁποίας ἡ παράδοσις δι-ετήρησε παρ' αὐτοῖς μετὰ τῶν ἐθίμων. . . ." Ὁμιλῶν δὲ περὶ τῶν ἐρωτικῶν ᾄσμάτων τοῦ Ἑλληνικοῦ λαοῦ λέγει· "Ἀλλὰ τί νὰ εἶπω περὶ τῆς ἐρωτικῆς γλώσσης τῶν Ἑλλήνων; Οὐδαμου ὅσον παρ' αὐτοῖς ἀπαντᾷ ἡ ὑπερβάλλουσα παραφορὰ τῶν ἐρωτικῶν παθῶν. Οὐδεμία ἄλλη γλώσσα δύναται νὰ παράσχη τοσοῦτον πλοῦτον ἐκφραστικῶν ὀνομάτων ὅσα οἱ Ἕλληνες ἐρασταὶ ἐπιδαψιλεύουσιν εἰς τὰς ἐρωμένας των."¹

Τὰ ἐξῆς ᾄσματα ἀδόμενα ἐν Κωνσταντινουπόλει κατὰ τὸ ἔτος 1750 ἀντέγραψα ἐκ τῆς τρίτης ἐκδόσεως τοῦ "Φιλολογικοῦ εἰς τὴν Ἑλλάδα ταξειδίου" τοῦ Γκύς.

A.) Ἀκρόστιχον (τόμ. Α' σ. 129).

Φραντζεσκέσα.

Φῶς τοῦ ἡλίου ἐκλαμπρον, λάμ-
ψις ὠραιοτάτη,
ῥίψε καὶ εἰς τοῦ λόγου μου ἀπ'
τὴν καθαρωτάτη,
ἀπ' τῶν ἑματιῶν σου τὰς βολὰς
ἀκτίνα χρυσὴν μίαν,
νὰ εὖρω εἰς τὰ πάθη μου κάμ-
μίαν θεραπείαν.
τὰ βάσανά μου, ἢ πληγαῖς, οἱ
πόνοι, τὰ δεινά μου,
ζάλην μὲ δίδουν πάντοτε, θρη-
νοῦν τὰ ἑμάτιά μου.

always speak in apophthegms: they are very fond of the tales and proverbs which tradition has preserved among them in common with their customs. . . ." Speaking of the love-songs of the Greeks he says: "But what shall I say of the language of love employed by the Greeks? Nowhere so much as among them are there found the excessive transports of the passion of love. No other language is capable of supplying such a wealth of expressive epithets as Greek lovers lavish upon their mistresses."

The following songs, sung in Constantinople in the year 1750, I have copied from the third edition of the *Voyage Littéraire de la Grèce, par M. Guys*.

1. AN ACROSTIC (Vol. I. p. 129).

FRANJESKESA.

O brilliant light of the sun,
loveliest splendour,
cast on me too one most pure
golden ray of the glances from
your eyes,
that I may have some little
alleviation of my sufferings.
My torments, my wounds, my
troubles, my wretchedness
make me dizzy always, my eyes
shed tears.

¹ Σάθα, Παράρτημα Νεοελ. Φιλολογίας, σ. 126.

ἔλα, ὦ φῶς μου, δείξέ με ἔλεος,
 θεραπείαν,
 ἴσ' τα ἄμετρά μου τὰ κακὰ μι-
 κρὰν παρηγορίαν.
 κάμε, ὦ φῶς μου, ἔλεος, κάμε
 ἕνα ντερμάνι,
 εἰς τὰς πληγὰς μου τὰς πολλὰς
 βάλε ἕνα βοτάνι.
 σώνει ἢ ἀπονία σου, φθάνει ἢ
 ἀσπλαγχνία,
 ἀλλοίμονον! ἐχάθηκα· δὲν εἶναι
 ἄμαρτία;

Β'.) Τὸ δένδρον τῆς ἀγάπης
 (σελ. 133).

Τὸ δένδρον τῆς ἀγάπης σου μὲ
 φύλλα πιστοσύνης
 ἴσκιον ἐλπίδος μ' ἔδιδεν, ἀμέ-
 τρου εὐφροσύνης,
 πλὴν τώρα ἐμαράνθησαν τὰ
 φύλλα, κ' ὑποφέρνω
 ἀπελπισίας φλογισμὸν κ' ἄδικα
 παραδέρνω.
 τῶν ὑποσχέσεων κλαδιὰ τοῦ
 μίσους ἢ ψυχρότης
 ἐξέρανεν παντάπασι τῆς ἐχθρας
 ἢ κρυότης,
 καὶ μόνον ρίζαν τοῦ φυτοῦ
 ἀδύνατον κυττάζω,
 ἀπ' τὰ σημεῖα τῶν κλαδιῶν ἂν
 εἶν' χλωρὴ διατάζω,
 φαίνεται κἄπως ἔχασε τὴν
 ζωικὴν στοχὴν τῆς
 καὶ δι' αὐτὸ ἀπέβαλε τῶν φύλ-
 λων τὴν στολὴν τῆς.
 ἀειθαλὲς ἐνόμιζα τὸ δένδρ' αὐτὸ
 μὲ λᾶθος
 χωρὶς ποτε νὰ δέχεται τὸ φυλ-
 λοβόλον πάθος.
 καὶ μ' ὄλον τοῦτο πρόσφερνα
 καὶ κάθε θεραπείαν

Come, O my light, show me
 some pity, some remedy,
 a little consolation for my end-
 less woes.
 Have pity on me, O my light,
 give me a little help,
 put one herb upon my many
 wounds.
 Enough of your indifference,
 enough of your cruelty!
 Alas! I am lost! O the pity of
 it!

2. THE TREE OF LOVE (p. 133).

The tree of your love with its
 leaves of fidelity
 gave me the shade of hope, of
 boundless joy:
 but now the leaves are withered,
 and I suffer
 the scorching heat of despair,
 and writhe in unmerited torture.
 The branches of promises the
 cold of hatred
 and the frost of enmity have
 utterly dried up,
 and I see only the feeble root of
 the plant:
 from the signs of the branches I
 doubt if it still be green:
 it seems to have been deprived
 of the source of life
 and so has lost its robe of leaves.
 I wrongly thought the tree was
 evergreen
 and never had to suffer the cast-
 ing of its leaves;
 and still I paid it every care,

δακρῶν μου ποτίσματα με κάθε
 προθυμίαν·
 πλὴν μάτην ἐκοπίασα, γιατί δὲν
 εἶχε φθάσῃ
 ἄς τὸ βάθος· ρίζαν μοναχὰ ἄς
 τὴν ὄψιν εἶχε πιάσῃ,
 καὶ ἔδειχνε ἄς τὰ ἄτια μου ὄλο
 πῶς θὲ ν' αὐξήσῃ,
 μὰ ρίζαν σταθερότητος δὲν εἶχεν
 ἀποκτήσῃ.
 μόν' ἀπὸ ζέσιν ἔρωτος πάλιν ἂν
 ἀναδώσῃ,
 ἴσως τὸν πρῶτον ἴσκιον μου
 ἐλπίδος ἔξαναδώσῃ.

zealously watering it with my
 tears ;
 but my labour was in vain, for
 it had not reached
 to any depth : it had taken root
 only on the surface,
 and yet it always seemed to my
 eyes that it would grow,
 but it had not acquired the root
 of constancy.

If only from the heat of love it
 will again send forth its buds,
 perhaps it will give me, as be-
 fore, the shade of hope.

Γ'.) Τὸ πέλαγος τῶν συμφορῶν
 (τόμ. Β' σελ. 39).

Μὲ δυστυχίας πολεμῶ,
 μὲ βάσανα, ὡς τὸ λαιμὸ
 ἄς τὸ πέλαγος τῶν συμφορῶν
 μὲ ἐπικίνδυνον καιρόν,
 μ' ἀνέμους ὀλεθρίους,
 σφοδροὺς καὶ ἐναντίους,
 μὲ κύματα πολλῶν καὶ ὕμῶν
 καὶ πλῆθος ἀναστεναγμῶν.
 Θάλασσα φουσκωμένη,
 πολλὰ ἀγριωμένη,
 ὅπου ἀφρίζει καὶ φυσᾷ
 μὲ σαγανάκια περισσά·
 σύννεφα σκοτισμένα
 καὶ κατασυχισμένα,
 καὶ νὰ φανῇ μιὰ σωτηριά,
 νὰ διοῦν τὰ ἄτια μου στερηά,
 γλυκὰ νερὰ νὰ εὔρω,
 πάσχω καὶ δὲν εἶξεύρω.
 ν' ἀράξω δὲ δὲν εἶμπορῶ,
 γιατί λιμένα δὲν θωρῶ.
 μὲ ἀπελπισίαν τρέχω
 ἄς τὰ ἄρμενα πού ἔχω,
 πού με αὐτὰ κἂν νὰ πνιγῶ,

3. THE SEA OF TROUBLES

(Vol. II. p. 39).

I am fighting with misfortunes,
 with afflictions, up to the neck
 in the sea of troubles,
 in dangerous weather,
 with destructive winds
 violent and contrary, with waves
 of passionate longings
 and profusion of sighs.

A swollen sea
 all raging,
 and foaming, and it blows
 with many a gust :
 clouds darkened
 and confused :
 and that safety may appear
 and my eyes descry the land,
 and I may find fresh water,
 I strive, but find no means.
 I cannot come to anchor
 for I see no harbour :
 I run, in my despair,
 to the sails which I still have,
 at least to drown with them

ἢ σελαμέτι νὰ ἐβγῶ·
καὶ τούτα ἂν βαστάξουν
'μποροῦν νά με φυλάξουν.

Δὲν εἶναι εὐκαταφρόνητα τὰ
ἐρωτικὰ ταῦτα ᾄσματα, καὶ πρέ-
πει νὰ ὁμολογῶμεν πλείστας
χάριτας εἰς τὸν Γκὺς ὅστις τὰ
διέσωσεν· ἀλλ' ἀκούω τὸν
κῶδωνα ἠχοῦντα, ὥστε ᾄς
ὑπάγωμεν κάτω εἰς τοὺς κοιτωνί-
σκους μας νὰ ἐτοιμασθῶμεν διὰ
τὸ γεῦμα.

or safely come to land,
and these, if they last,
may save me.

These love-songs are not to
be despised, and we must ac-
knowledge the deepest obliga-
tion to M. Guys who has pre-
served them: but I hear the
bell ringing, so let us go down
to our cabins and get ready for
dinner.

ΔΙΑΛΟΓΟΣ ΙΕ'

Κυττάξατε, ὄλον τὸ κατὰ στρωμα εἶναι κάθυγρον· ὡς φαίνεται, καθ' ἣν ὥραν ἡμεῖς ἐγευματίζομεν κάτω, ἔξω ἔβρεχε.

Δὲν πιστευω ὅμως νὰ ἔπεσε πολλή βροχή· θὰ ἦτο ἴσως περαστικὸν σύννεφον, διότι βλέπω ὁ οὐρανὸς εἶναι αἴθριος, ὅς νὰ μὴ συνέβη τι, καὶ ὁ ἥλιος χέει ἀφθόνως τὰς χρυσᾶς αὐτοῦ ἀκτῖνας.

Κατὰ τὸν μῆνα τοῦτον εἰς τὰ μεσημβρινὰ ταῦτα μέρη ὁ καιρὸς εἶναι συνήθως λίαν εὐμετάβλητος, καὶ πολλάκις τὴν παθαίνει τις ἐὰν ἐξέλθῃ εἰς περίπατον χωρὶς ἀλεξίβροχον. Ἐνθυμοῦμαι ὅτε ἤμην σπουδαστῆς ἐν Ἀθήναις, ὡραίαν τινὰ ἡμέραν τοῦ Ἀπριλίου κατέβην εἰς Πειραιᾶ μετὰ τινων συμμαθητῶν μου χάριν διασκεδάσεως. Οὐδεὶς ἐξ ἡμῶν ἔλαβε μεθ' ἑαυτοῦ ἀλεξίβροχον ἢ ἐπανωφόριον. Ἀφ' οὗ ἐγευματίσαμεν εἰς μικρὸν τι ἐστιατόριον παρὰ τὴν θάλασσαν, ἀπεφασίσαμεν νὰ ἐκδράμωμεν μέχρι Σαλαμῖνος. Συνεφωνήσαμεν λοιπὸν μετὰ γέροντός τινος λεμβούχου νὰ μᾶς ὑπάγῃ ἕως ἐκεῖ καὶ νὰ μᾶς

DIALOGUE XV

Look, the deck is all wet: apparently, while we were having our dinner down below, it was raining outside.

But I do not think much rain has fallen: perhaps it was a passing cloud, for I see the sky is clear, as if nothing had happened, and the sun pours without stint his golden rays.

During this month, in these southern parts, the weather is usually very changeable, and one often suffers if one goes out for a walk without an umbrella. I remember, when I was a student at Athens, on a beautiful day in April I went down to the Piraeus for recreation with some of my fellow-students. None of us had brought with him an umbrella or overcoat. After we had dined at a little restaurant by the sea, we determined to make an excursion as far as Salamis. So we made an agreement with an old boatman to take us as far as there and bring us back for fifteen drachmas, and with-

ἐπαναφέρῃ διὰ δεκαπέντε δραχμάς, καὶ χωρὶς νὰ χάσωμεν καιρὸν εἰσήλθομεν εἰς τὸ ἀκάτιον αὐτοῦ καὶ ἐντὸς ὀλίγου ἡμεθα ἔξω τοῦ λιμένος. Ἄνεμος ἑλαφρὸς πνέων ἐξ ἀνατολῶν ἐκόλλου τὸ ἰστίον καὶ τὸ ἀκάτιον διέσχισε χαριέντως τὴν θάλασσαν. Πάντες ἡμεθα εὐθυμοὶ καὶ διηρχόμεθα τὴν ὄραν ἄδοντες ἔθνικὰ ᾠσματα. Ἐπεράσαμεν τὴν μικρὰν ξηρόνησον Ψυττάλειαν καὶ παρεκάμπτομεν ἤδη τὴν ἄκραν Κυνόσουραν, ὅτε εἰς ἕξ ἡμῶν, φοιτητῆς τις, ἂν δέν με ἀπατᾷ ἢ μνήμη, ἐκ Φιλιππουπόλεως τῆς Θράκης, ἀναστὰς ἤρχισε ν' ἀπαγγέλλῃ μετ' ἐνθουσιασμοῦ τοὺς ὠραίους στίχους τοῦ Αἰσχύλου περὶ τῆς ἐν Σαλαμῖνι ναυμαχίας· καθ' ἣν στιγμὴν δὲ ἀπήγγελλε τὸ περίφημον κέλευσμα·

“ὦ παῖδες Ἑλλήνων, ἴτε,
Ἐλευθεροῦτε πατρίδ', ἔλευθεροῦτε δὲ
Παῖδας, γυναῖκας, θεῶν τε
πατρῶν ἔδη,
Θήκας τε προγόνων· νῦν ὑπὲρ
πάντων ἀγών,”
καὶ ὅλοι ἐχειροκροτοῦμεν παραφόρως, ὁ γέρον λεμβοῦχος, ὅστις ἔως τότε καθήμενος εἰς τὴν πρύμναν ἐπηδαλιούχει χωρὶς νὰ συμμετέχῃ τῆς ἡμετέρας εὐθυμίας, διακόψας ἡμᾶς, καὶ ἐκτείνας τὴν χεῖρα πρὸς τὸν Πάρνηθα, “Κυττάξατε ἐκεῖ παιδιά,” εἶπε, “βλέπετε ἐκεῖνο τὸ μαῦρο σύννεφο; θὰ ἔχωμε

out losing time we got into his boat and were soon outside the harbour. A light breeze blowing from the east swelled the sail and the boat cleft the waves delightfully. All of us were in high spirits and we passed the time in singing national songs. We had gone beyond the little desert island Psyttaleia and were already doubling Cape Cynosura when one of us, a student, if my memory does not fail me, from Philippopolis in Thrace, standing up, began to repeat with enthusiasm the beautiful lines of Aeschylus about the sea-fight at Salamis; and just as he was reciting the famous exhortation:

“Go, sons of Greece,
free your fatherland, free

children, wives, and the homes of your fathers' gods, and your ancestral tombs: the fight is now for all you have,” and the whole of us were madly clapping our hands, the old boatman, who, seated at the stern, had up to that time been steering without taking any part in our hilarity, interrupted us and stretching out his arm towards Mount Parnes said, “Look there, boys, do you see that black cloud? We shall have rain,

βροχή, καὶ βροχή γερή, ὥστε θὰ κάμωμεν καλὰ νὰ πιάσωμεν ἐδῶ ἴσ' τῆ στερῆα καὶ νὰ χωθοῦμε ἴσ' ἐκείνη τὴν καλύβα ἕως νὰ περάσῃ ἢ μπόρρα," καὶ ταῦτα εἰπὼν εὐθὺς ἔστρεψε τὸ πηδάλιον διὰ τὴν ξηράν· ἀλλ' ἡ βροχὴ δὲν μας ἔδωκε καιρὸν νὰ καταφύγωμεν εἰς τὴν καλύβην, διότι εὐθὺς ἐπελθοῦσα ῥαγδαία κατέβρεξεν ἡμᾶς ἕως εἰς τὸ κόκκαλον.

Ἐλπίζω νὰ μὴ ἐκρυνώσατε, διότι ἐκεῖ δὲν ἦτο δυνατὸν ν' ἀλλάξητε ἐνδύματα.

Καλέ, ποῦ ν' ἀλλάζωμεν ἐνδύματα! Εὐτυχῶς μετ' ὀλίγα λεπτὰ αἱ θερμαὶ ἀκτῖνες τοῦ ἡλίου τὰ ἐξήραναν εἰς τὴν ῥάχιν μας.

Τοῦτο τὸ πιστεύω, διότι καὶ ταύτην τὴν στιγμήν ἡ θερμότης τοῦ ἡλίου δὲν παίζει· ἐπειδὴ δὲ τὰ ἐνδύματά μας δὲν ἔχουσιν ἀνάγκην νὰ ξηρανθῶσιν εἰς τὴν ῥάχιν μας, θὰ κάμωμεν νομίζω καλὰ νὰ ὑπάγωμεν νὰ καθίσωμεν εἰς τὴν σκιερὰν ἐκείνην γωνίαν καὶ νὰ ἐπαναλάβωμεν τὰς προσφιλεῖς ἡμῖν συνδιαλέξεις καὶ ἀναγνώσεις.

Πολὺ καλὰ, διότι οὕτω θὰ δυνηθῶμεν πρὶν φθάσωμεν εἰς Κέρκυραν νὰ ἐξετάσωμεν ἐν συνόψει τὰ ἀφορῶντα τὴν πρόοδον τῶν Ἑλλήνων εἰς τε τὰ γράμματα καὶ τὰς ἐπιστήμας κατὰ τὴν δευτέραν πεντηκονταετηρίδα τοῦ ΙΗ' αἰῶνος.

Κατὰ τὴν ἐποχὴν ταύτην ἐν

and heavy rain ; so we should do well to put in to land here and creep into that hut till the storm has passed," and with these words he steered to the land ; but the rain did not give us time to take refuge in the hut, for suddenly it came down furiously and drenched us to the skin.

I hope you did not catch cold, for there was no possibility of your changing your clothes there.

My good fellow, how on earth could we change our clothes ? Luckily in a few minutes the burning rays of the sun dried them on our backs.

That I can well believe, for at this moment the heat of the sun is no joke ; and, as our clothes have no need of being dried on our backs, I think we should do well to go and sit down in that shady corner and resume our favourite discussions and readings.

Very good, for we shall thus be able, before we arrive at Corfu, to examine concisely the points which regard the progress of the Greeks in literature and science in the last fifty years of the eighteenth century.

At that time in western Europe

τῇ ἐσπερίᾳ Εὐρώπῃ ὑπελάνθανεν ἐνεργῶν μέγας τις διανοητικὸς καὶ πολιτικὸς ἀναβρασμὸς ὅστις βραδύτερον ἀνεστάτωσε τὰ πάντα καταστρέψας τὰς ἀρχαίας προλήψεις καὶ ἀναβιβάσας τὸν ἄνθρωπον εἰς τὴν ἐμπρέπουσαν αὐτῷ θέσιν. Τὰ συγγράμματα τοῦ Λωκίου, τοῦ Χουμίου, τοῦ Βολταίρου καὶ τοῦ Ῥουσσῶ μεγάλως συνετέλεσαν πρὸς τὴν ἐπίσπευσιν τῆς μεταβολῆς ταύτης, δι' ἧς ἡ διάνοια κατέστη ἡ κυρίαρχος δύναμις ἐν ταῖς κοινωνίαις τοῦ πεπολιτισμένου κόσμου. Εἰς ποίαν κατάστασιν εὐρίσκετο ἡ διανοητικὴ ἀνάπτυξις τοῦ Ἑλληνικοῦ ἔθνους κατὰ τὴν περίοδον ταύτην;

Τὸ Ἑλληνικὸν ἔθνος, ὡς γνωρίζετε ἐξ ὧν ἤδη εἶπον ὑμῖν, καὶ ἀπὸ τοῦ 17^{ου} αἰῶνος ἤρχισε διανοητικῶς νὰ προ-ἀγῆται· ἀπὸ τῶν μέσων ὁμῶς τῆς 18^{ης} ἑκατονταετηρίδος ἀρχεται κυρίως εἰπεῖν ἡ ἀληθὴς αὐτοῦ πνευματικὴ ἀναγέννησις. Κατὰ ταύτην τὴν περίοδον ὁ πρὸς τὰ γράμματα ζῆλος τῶν Ἑλλήνων ἔλαβε νέαν ἐπίτασιν καὶ ἡ παιδεία δὲν περιωρίζετο πλέον εἰς ὀλίγους, ἀλλὰ διεδίδετο εἰς ὅλας τὰς τάξεις τοῦ ἔθνους. Ἡ μέθοδος τῆς διδασκαλίας τῶν μαθημάτων ἐν τοῖς ἐκπαιδευτηρίοις μεταρρυθμιζομένη καὶ βελτιουμένη καθ' ἐκάστην ἐγένετο ἐπὶ μᾶλλον καὶ μᾶλλον καρποφορωτέρα, διότι οἱ ἐν αὐτοῖς διδάσκοντες

there was imperceptibly at work a great intellectual and political agitation which later on overturned everything, destroying ancient prejudices and raising man to his proper position. The writings of Locke, Hume, Voltaire and Rousseau greatly contributed to hasten that change, by which intellect became the ruling power among the communities of the civilised world. In what condition was the intellectual development of the Greek nation at this period?

The Greek nation, as you know from what I have already told you, even from the 17th century began to make intellectual progress, but it is from the middle of the 18th century, properly speaking, that its true intellectual regeneration commences. At this time the zeal of the Greeks for learning received a new impulse and education was no longer confined to a few, but spread among all classes of the nation. The method of instruction pursued in the schools, reformed and improved every day, became more and more efficacious, for the teachers in them were in

ἦσαν ἐν γένει ἄνδρες πεφωτισμένοι συμπληρώσαντες τὰς σπουδὰς τῶν ἐν τοῖς τότε φημιζομένοις πανεπιστημίοις τῆς Ἑσπερίας.

Ποῖοι θεωροῦνται ὡς διαπρεπέστεροι μεταξὺ τῶν λογίων Ἑλλήνων τῆς ἐποχῆς ταύτης;

Εὐγένιος ὁ Βούλγαρις καὶ Νικηφόρος ὁ Θεοτόκης. Περὶ τῶν σοφῶν τούτων ἀνδρῶν πάνυ δικαίως λέγει ὁ Κύριος Θερεϊανδὸς ὅτι ὑπῆρξαν “εὐθαλοὶ ἤρωες τῶν ἐπιστημῶν καὶ τῶν Ἑλληνικῶν γραμμάτων, καλλιπεεῖς προάγγελοι τῆς πνευματικῆς τοῦ γένους ἀναπλάσεως, πολυκλειεῖς ὡς διδάσκαλοι, πολυκλεέστεροι ὡς συγγραφεῖς, ἀληθῆ τῆς Ἑλλάδος ἀγλαίσματα.”

Πολὺ θά με ὑποχρεώσητε ἂν μοι εἴπητε ὀλίγα τιὰ περὶ τοῦ βίου καὶ τῶν συγγραμμάτων τῶν δύο τούτων σοφῶν ἀνδρῶν τῆς ἀναγεννωμένης Ἑλλάδος.

Εὐχαρίστως, ἄρχομαι δὲ ἐκ τοῦ Εὐγενίου ὡς προγενεστέρον. Οὗτος ἐγεννήθη τῷ 1716 ἐν Κερκύρα ὅπου ὁ πατὴρ αὐτοῦ Πέτρος Βούλγαρις εἶχε μεταβῆ προσωρινῶς μετὰ τῆς συζύγου του Ζανέτας διὰ τὸν φόβον τῶν κατὰ τῆς πατρίδος αὐτοῦ Ζακύνθου ἐπερχομένων Τούρκων. Ὁ Εὐγένιος διανύσας τὰς προκαταρκτικὰς αὐτοῦ σπουδὰς πρῶτον ἐν Ζακύνθῳ καὶ ἔπειτα ἐν Κερκύρα ἀπῆλθεν ἀκολουθῶν εἰς Ἰταλίαν ἔνθα διέμεινε

general men of enlightenment who had completed their studies in the then celebrated universities of the West.

Who are regarded as the more distinguished among the learned Greeks of this period?

Eugenius Bulgaris and Nicephorus Theotokes. Regarding these learned men Mr. Thereianos very justly remarks that they were “the foremost heroes of science and Greek literature, the eloquent heralds of the intellectual reformation of the race, renowned as teachers, more renowned as writers, a real honour to Greece.”

You will greatly oblige me if you will tell me a few particulars of the life and writings of these two learned men of Greece in the days of her regeneration.

With pleasure: I begin then with Eugenius as of earlier date. He was born in 1716 in Corfu, where his father Peter Bulgaris had gone for a time with his wife Zaneta for fear of the Turks who were coming to attack his native country Zante. Eugenius, having completed his elementary course of education first in Zante and afterwards in Corfu, subsequently went to Italy where he remained studying for three years. In

σπουδάζων ἐπὶ τρία ἔτη. Τῷ 1738 ἐπανῆλθεν εἰς τὴν πατρίδα του καὶ ἐκεῖθεν μεταβὰς εἰς Ἰωάννινα ἐχειροτονήθη ἱεροδιάκονος. Μετὰ ταῦτα ἀπῆλθε πάλιν εἰς Ἰταλίαν καὶ συσχετισθεὶς ἐν Βενετίᾳ μετὰ τῶν τότε ἐκεῖ τὸ ἐμπόριον μετερχομένων Μαρουτζῶν, ἀνδρῶν φιλογενῶν ἐξ Ἠπείρου, ἐστάλη ὑπ' αὐτῶν εἰς Ἰωάννινα ὅπως ἀναλάβῃ τὴν σχολαρχίαν τῆς νέας σχολῆς ἣν οὗτοι ἀδραῖς δαπάναις εἶχον ἰδρύσῃ ἐκεῖ. Ἐν Ἰωαννίνοις ἤκμαζε πρὸ ἐτῶν ἕτερα σχολὴ ἥς κατὰ τὴν ἐποχὴν ἐκείνην προΐστατο ὁ Μπαλάνος, ἀνὴρ πολυμαθῆς μὲν ὁπαδὸς ὁμως ἀπηρχαιωμένων φιλοσοφικῶν συστημάτων. Οὗτος καὶ οἱ περὶ αὐτὸν ἀποκρούοντες τὰς νεωτερίζουσας φιλοσοφικὰς θεωρίας τοῦ Εὐγενίου ἤγειραν κατ' αὐτοῦ σφοδρὸν πόλεμον καὶ ἠνάγκασαν αὐτὸν νὰ καταλίπῃ τὰ Ἰωάννινα καὶ νὰ μεταβῇ εἰς Κοζάνην ὅπου πάνυ εὐδοκίμως ἐδίδαξεν ἐπὶ τινα ἔτη. Ἡ φήμη τοῦ Εὐγενίου ὡς σοφοῦ διδασκάλου καὶ εὐγλώττου ἱεροκήρυκος διεσπάρη εἰς πάσας τὰς ὑπὸ τῶν Ἑλλήνων οἰκουμένας χώρας, ὥστε κατὰ τὸ ἔτος 1753 προσκληθεὶς ὑπὸ τοῦ Οἰκουμενικοῦ Πατριάρχου Κυρίλλου εἰς Κωνσταντινούπολιν ἐστάλη ἐκεῖθεν εἰς Ἄθω ὡς σχολάρχης τῆς ἐκεῖ ἀρτισυστάτου Πατριαρχικῆς Σχολῆς. Τοῦ μεγάλου τούτου ἐθνικοῦ διδασκασίου ὁ Εὐγένιος προέστη ἐπὶ ἕξ ἔτη διδασκων

1738 he returned to his native land, and going thence to Janina was ordained deacon. After this he went back to Italy, and having become acquainted in Venice with the Maroutzae, at that time engaged in trade there, who were natives of Epirus and patriots, was sent by them to Janina to take up the post of headmaster of the new school which they had at great expense established in that city. There had been flourishing for years at Janina another school superintended at that time by Balanus, a very learned man, but a follower of antiquated philosophical systems. This man and his associates, rejecting the philosophical theories of Eugenius, which introduced new principles, raised a furious war against him and compelled him to leave Janina and remove to Cozane, where he taught for some years with great success. The fame of Eugenius as a learned instructor and an eloquent preacher had spread throughout all the countries inhabited by the Greeks, so that, in the year 1753, having been invited to Constantinople by the Oecumenical Patriarch Cyrillus, he was sent from there to Athos as headmaster of the Patriarchal School just then established at that place. This great national school Eugenius superintended for six years, in-

εἰς τοὺς πολυπληθεῖς μαθητὰς οἵτινες συνέρρευσαν ἐκεῖ λογικὴν, μεταφυσικὴν, μαθηματικὰ καὶ θεολογίαν. Ἐπὶ τῆς μεγάλης πύλης τῆς σχολῆς ἐπέγραψεν ὁ Εὐγένιος κατὰ μίμησιν τοῦ Πλάτωνος¹ τὴν ἐξῆς ἐπιγραφὴν·

“Γεωμετρήσων εἰσῆτω, οὐ κωλύω·

Τῷ μὴ θέλοντι συζυγῶσω τὰς θύρας.”

Διδάσκαλος τῆς Ἑλληνικῆς γλώσσης καὶ φιλολογίας ἐν τῇ σχολῇ ἦτο ὁ πολὺς Νεόφυτος ὁ Καυσοκαλυβίτης τοῦ ὁποίου τὰ ἐκ χιλίων τετρακοσίων σελίδων ὑπομνήματα εἰς τὸ τέταρτον βιβλίον τῆς γραμματικῆς Θεοδώρου τοῦ Γαζή, ἐκδοθέντα τῷ 1761 ἐν Βουκουρεστίῳ, μαρτυροῦσιν οὐ μόνον τὸ φιλόπονον τοῦ ἀνδρός, ἀλλὰ καὶ τὴν περὶ τὰ γραμματικὰ παιδεύματα δεινότητα αὐτοῦ. Ἐν τῇ σχολῇ ταύτῃ, ὡς προείπον ὑμῖν, δὲν ἔμεινεν ὁ Εὐγένιος πλειότερα τῶν ἑξ ἑτῶν, διότι βλέπων ὅτι ἐφθονεῖτο καὶ κατετρέχετο δεινῶς ὑπὸ τοῦ πεπτωκότος Πατριάρχου Κυρίλλου, ὅστις τότε διέμενεν ἐν Ἄθῳ, παρητήθη τῆς σχολαρχίας καὶ ἀπεσύρθη εἰς Θεσσαλονίκην. Σεραφεῖμ ὁ Β΄ πατριαρχεῖων τότε προσεκάλεσε τὸν Εὐγένιον εἰς Κωνσταντινούπολιν ὅπως ἀναλάβῃ τὴν ἔδραν τῆς θεολογίας ἐν τῇ τοῦ Γένους Σχολῇ. Περὶ τοῦ Πατριάρχου

structing the crowds of students who flocked there in logic, metaphysics, mathematics and divinity. Over the great gate of the school Eugenius, in imitation of Plato, wrote the following inscription :

“Let him who will study geometry enter : I do not forbid him : on him who will not I shall close the door.”

The teacher of the Greek language and philology in the school was the celebrated Neophytus Causocalybitis, whose commentaries on the fourth book of the *Grammar* of Theodorus Gazes, extending over fourteen hundred pages, published at Bucharest in 1761, attest not only the industry of the man but also his great ability in everything connected with grammatical studies. In this school, as I told you before, Eugenius did not remain more than six years, for, perceiving that he was envied and bitterly persecuted by the deposed Patriarch Cyrillus, at that time staying at Athos, he resigned the headmastership and withdrew to Thessalonica. Seraphim II., who was then Patriarch, invited Eugenius to Constantinople to fill the chair of divinity in the National School. Regarding the Patriarch Seraphim II., Sergius Macraeus in his *Ecclesiastical History* says :

¹ Plato's inscription over his doorway is said to have been : “Μηδεὶς ἀγεωμέτρητος εἰσῆτω,” “Let no one enter who is ignorant of geometry.”

Σεραφεῖμ τοῦ Β', Σέργιος ὁ Μακραῖος ἐν τῇ Ἐκκλησιαστικῇ αὐτοῦ ἱστορίᾳ λέγει· "Ἠγάπα δὲ ὁ παναγιώτατος κύριος Σεραφεῖμ τοὺς σοφοὺς καὶ πεπαιδευμένους καὶ τούτοις ἔχαιρεν ὁμιλῶν, καὶ τιμᾶν ἐφιλοτιμείτο· . . . καὶ τὸν μέγαν ἐκείνον Εὐγένιον μεταπεμφάμενος ἀπὸ Θεσσαλονίκης, ὑπερθανυμάζων καὶ τιμῶν καθίστη διδάσκαλον τῆς ἐν Κωνσταντινουπόλει σχολῆς, ὥστε ἐπὶ τὸ τρίτον ἔτος τῆς αὐτοῦ πατριαρχείας τὴν παροικίαν τοῦ Φαναρίου Ἀθηνόπολιν κατεστήσατο. Ἐκεῖ γὰρ Εὐγένιος ὁ πολὺς ἦν τότε θεολογῶν, ἐκεῖ Δωρόθεος φιλοσοφῶν, ἐκεῖ ῥητορεύων Κριτίας, ἐκεῖ Ἀνανίας τὰς λογικὰς τέχνας διδάσκων· ἐκεῖ ἦν ἀληθῶς ἔσμος φιλοσόφων καὶ φιλολόγων σμήνος καὶ θεολόγων θίασος."¹

Ἐκ Κωνσταντινουπόλεως ὁ Εὐγένιος μετέβη εἰς Δακίαν, καὶ ἐκεῖθεν εἰς Λειψίαν ὅπου τῷ 1766 ἐξέδωκε τὴν *Λογικὴν* του. Ἐν τῇ πόλει ταύτῃ προσφικειώθη τῷ Ῥώσῳ στρατάρχῃ Θεοδώρῳ Ὀρλώφ ὅστις συνέβη νὰ διατρίβῃ τότε ἐκεῖ. Ὁ Ὀρλώφ ἐλθὼν εἰς Πετρούπολιν συνέστησεν εἰς τὴν Αὐτοκράτειραν Αἰκατερίναν τὸν σοφὸν Ἕλληνα· ἀποτέλεσμα δὲ τῆς συστάσεως ταύτης ὑπῆρξεν ἡ πρόσκλησις αὐτοῦ εἰς Ῥωσσίαν, ἐν ᾗ ἠξιώθη μεγάλης τιμῆς. Κατ' Αὐγουστον τοῦ ἔτους 1775

"His Holiness Seraphim was fond of men of learning and culture, and took delight in conversing with them, and did all he could to show them honour: . . . and sending for the great Eugenius from Thessalonica, for whom he had great admiration and esteem, appointed him a teacher in the school at Constantinople, so that in the third year of his patriarchate he made the parish of the Phanar a perfect Athens: for there the famous Eugenius was at that time teaching divinity, there Dorotheos was imparting instruction in philosophy, there Critias was lecturing on rhetoric, there Ananias was giving lessons in logic: there was indeed a crowd of philosophers there, a throng of men of letters, and a band of theologians."

From Constantinople Eugenius went to Dacia and thence to Leipsic, where in 1766 he published his *Logic*. In this city he became intimate with the Russian commander-in-chief Theodore Orloff, who then happened to be staying there. Orloff on his arrival at St. Petersburg recommended the learned Greek to the Empress Catherine, and the result of this recommendation was an invitation to Russia, where he acquired high honour. In August of the year 1775 he was ordained priest by

¹ Σάθα, Μεσαιωνικὴ Βιβλιοθήκη, τόμ. Γ' σ. 229.

ἐχειροτονήθη ἱερεὺς ὑπὸ τοῦ μητροπολίτου Μόσχας Πλάτωνος, καὶ μετὰ ἓν ἔτος προεχειρίσθη ἀρχιεπίσκοπος Χερσῶνος. Τῷ 1789 ἔγεινε μέλος τῆς Ἀγιωτάτης Συνόδου πασῶν τῶν Ῥωσσιῶν, πρὸς δὲ καὶ τῆς Αὐτοκρατορικῆς Ἀκαδημίας. Ἀπέθανε δὲ ἐν βαθεῖ γήρῃ τῇ 10 Ἰουνίου τοῦ ἔτους 1806 καὶ ἐτάφη μετὰ μεγάλων τιμῶν.

Αἱ πληροφορίες ἄς μοι ἐδώκατε περὶ Εὐγένιου τοῦ Βουλγάρους εἶναι λίαν ἐνδιαφέρονται. Συνέγραψε πολλὰ συγγράμματα ;

Πλεῖστα ὅσα, μακρὸν κατάλογον τῶν ὁποίων δύνασθε νὰ εὑρητε ἐν τῇ Νεοελληνικῇ φιλολογίᾳ τοῦ Σάθα. Ἀξία σημειώσεως εἶναι ἡ μετάφρασις αὐτοῦ εἰς ἠρωϊκοὺς ἑξαμέτρους στίχους τῆς Αἰνειάδος καὶ τῶν Γεωργικῶν τοῦ Βιργιλίου εἰς τρεῖς τόμους εἰς φύλλον.

Εἰς ποῖον ὕφος ἔγραψεν ὁ Εὐγένιος τὰ συγγράμματά του ;

Εἰς ὕφος ἀρχαῖον Ἑλληνικόν· εἰς τινα ὁμως ἐξ αὐτῶν μετεχειρίσθη τὴν Νεοελληνικὴν, τὴν ὁποίαν βεβαίως δὲν ἔγραφε τόσο καθαρῶς ὅσον Νικηφόρος ὁ Θεοτόκης. Ὡς δείγμα τοῦ ὕφους αὐτοῦ ἐν τῇ καθωμιλημένῃ ἄς ἀναγνώσωμεν τὸ ἐξῆς ἀπόσπασμα ἐκ τῆς ἐπιστολῆς αὐτοῦ πρὸς τὸν πεπτωκότα Πατριάρχην Κύριλλον, ὅστις διὰ τῶν σκευωριῶν του ἠνάγκασε τὸν Εὐγένιον νὰ παραιτηθῇ τῆς σχολάρχίας τῆς ἐν Ἀθῶν σχολῆς.

Platon, the Metropolitan of Moscow, and a year afterwards was consecrated Archbishop of Kherson. In 1789 he became a member of the Most Holy Synod of all the Russias, and also of the Imperial Academy. He died at an advanced age on the 10th of June 1806 and was buried with great distinction.

The information you have given me about Eugenius Bulgaris is very interesting. Did he write many works ?

A very large number, of which you can find a long catalogue in the *Modern Greek Literature* of Sathas. His translation into heroic hexameters of the *Aeneid* and *Georgics* of Virgil in three folio volumes is worthy of note.

In what style did Eugenius write his works ?

In the ancient Greek style : but in some of them he employed modern Greek, which he certainly did not write with so much purity as Nicephorus Theotokes. As a specimen of his style in the vernacular let us read the following extract from his letter to the deposed Patriarch Cyrillus, who by his intrigues compelled Eugenius to resign the headmastership of the school at Athos.

“Ἴδού ἐκ τῶν πολλῶν ὀλίγα αἷτια τῆς ἀναχωρήσεώς μου· ἔχετε ἐν αὐτοῖς τὸ διατὶ ἀποχωρήσας· ἀλλ’ ἡ Ὑμετέρα Παναγιότης τὰ αἷτια ταῦτα ὡς τὸ μηδὲν λογιζομένη, τοῦτο μόνον ἐν τοῖς διαφόροις κατ’ ἐμοῦ γράμμασι ἀγωνίζεται νὰ παραστήσῃ, ὅτι τάχα ἡ ἐμὴ ἀναχώρησις ἠκολούθησε διότι ἠθελήσατε νὰ διορθώσητε τὰ τῆς σχολῆς ἄτοπα, καὶ νὰ ἐξώσητε τοὺς ἀτάκτους, ἐγὼ δὲ ὡς ἀλαζὼν καὶ ὑπερήφανος ἐδισχέραίνα καὶ δὲν ὑπέφερον τὴν διόρθωσιν τῆς αἷτίας· ἄπαγε! Σχολεῖον τὸ ὁποῖον εὔρον μὲ εἴκοσι μαθητὰς καὶ τὸ ἐπλήθυνα σχεδὸν εἰς διακοσίους, τὸ ὁποῖον ἠῤῥῆσα καὶ τὸ ἐστερέωσα μὲ τόσους ἀγῶνας, ὅσους ἐμάθετε, καὶ μὲ τόσους κόπους, ὅσους εἶδετε, πῶς ἦτον δυνατὸν νὰ τὸ φέρω εἰς τὴν τελειότητα εἰς τὴν ὁποῖαν παρ’ ἐλπίδα τὸ ἤνυρετε, χωρὶς νὰ παιδεύσω τοὺς ἀτάκτους καὶ χωρὶς νὰ διορθώσω κατὰ δύναμιν τὰ ἐν αὐτῷ ἀναφύομενα ἄτοπα; Ἐγὼ κατὰ τὰς χρείας ἐν αὐτῷ καὶ συνεβούλευσα μὲ ζῆλον, καὶ ἐπέπληξα μὲ σφοδρότητα, καὶ ἐμαστίγωσα μὲ αὐστηρότητα, καὶ ἐδίωξα μὲ ὀργήν, καὶ πάλιν ὑπεδέχθην μετὰ πραότητος, καὶ περιποιήθην μετὰ φιλοφροσύνης καὶ ἐπιεικειάς, κρατῶντας τοιουτοτρόπως διακοσίους ἀνθρώπους εἰς τόσῃν εὐταξίαν καὶ τοιαύτην κοσμιότητα, εἰς ὅσῃν δύναμαι νὰ καυχηθῶ, ὅτι δὲν ἐξῆσάν

“Here are some out of the many causes of my departure. In them you have sufficiently the why and the wherefore: but your Holiness, attaching no importance to these causes, in your various letters against me only strives to make it appear that my departure forsooth resulted from your wishing to correct the irregularities of the school and expel those who were insubordinate, and that I, as a haughty and arrogant person, took it ill and could not endure your setting matters to rights. Heaven forbid! A school which I found with twenty students of whom I raised the number to nearly two hundred, which I enlarged and firmly established with such great efforts, as you have heard, and with such great labour, as you have seen, how was it possible for me to bring to that perfection in which you found it beyond your expectation, without punishing the insubordinate, and without correcting, as far as I could, the irregularities in it, as they arose? According to what was required there I earnestly advised, harshly rebuked, severely chastised, angrily expelled, and again good-naturedly took back and treated with affection and kindness, thus keeping two hundred persons in discipline and good order such as I can boast that the small

ποτε οἱ ὀλιγάριθμοι θεράποντες οἱ ὅποιοι τὴν συνοδεύουσι, μὲν ὄλον ὁποῦ σεμνότητος μέγα παράδειγμα ἔχουσι τὴν μεγάλην ἀρετὴν τῆς ὑμετέρας πανιερότητος.”

Τὸ ἐξῆς εἶναι ἀπόσπασμα ἐκ τοῦ λόγου ὃν ἐξεφώνησεν ἐν Κωνσταντινουπόλει ἐνώπιον τοῦ Πατριάρχου Σεραφεῖμ κατὰ τὴν ἑορτὴν τοῦ Ἁγίου Ἀνδρέου·

“Καὶ αὐτοὶ οἱ νόμοι εἰς τὴν ἀρχὴν, ὡσὰν ἀπαλὰ βρέφη, χρειάζονται γάλα καὶ στερέωσιν· προχωροῦντες αὐξάνουσι καὶ ἠλικιῶνται, ἀκολούθως ὡς ἄνδρες τελειοῦνται καὶ ἀκμάζουσι, καὶ τέλος πάντων γηράσκοντες παρακμάζουσι, ἀσθενοῦσι καὶ καταπίπτουσι, καὶ τότε χρειάζονται — τί ἄλλο, πάρεξ χέρι καὶ βακτηρίαν; βακτηρίαν διὰ νὰ τοὺς στηρίξῃ, χέρι διὰ νὰ τοὺς ἀναβαστάξῃ, καὶ νὰ τοὺς κρατῇ, ἢ, τὸ ἐπιθυμητότερον, τότε χρειάζονται πνοὴν ζωῆς, καὶ δύναμιν ζωογόνον τινὰ καὶ φερέσβιον, ἢ ὅποια πεπτωκότας νὰ τοὺς ἀνορθώσῃ, νεκρωμένους νὰ τοὺς ζωώσῃ, γηραλέους νὰ τοὺς ἀνανεώσῃ, πεπαλαιωμένους νὰ τοὺς ἀνακαινίσῃ. Ὁμοίασαν τοὺς νόμους μὲ τὰς ἀράχνας, καὶ κατὰ τι καλὰ τοὺς ὁμοίασαν, διότι μία ἀδύνατος πνοὴ μόνη τοὺς σαλεύει, ἐν σφοδρὸν φύσημα τοὺς διατρυπᾷ καὶ τοὺς διασκεδάζει· τῷ ὄντι ἀράχνια ὑφάσματα! ἂν περιπλεχθοῦν εἰς αὐτὰ μυῖαι καὶ κώνωπες καὶ

number of servants who attend you never lived in, notwithstanding the noble example of propriety they have in the great virtue of your Holiness.”

The following is an extract from the sermon which he preached at Constantinople before the Patriarch Seraphim at the feast of St. Andrew:

“And the laws themselves at first, like tender infants, require milk and something to strengthen them: as they advance they grow up and come of age: afterwards, like men, they arrive at perfection and are in their prime, and at last they grow old and decay, they become enfeebled and collapse, and then they want — what else, but a hand and a staff? a staff to support them, a hand to raise them up and hold them; or they then want, what is more desirable, a breath of life, and some revivifying and invigorating power which will set them up when they have fallen, bring them to life when they are dead, make them young again when old, restore them when decrepit. People have likened laws to spiders' webs, and in some respects have well so likened them, for a single feeble breath shakes them, a vigorous puff pierces and dissipates them: spiders' webs in fact! If flies and gnats and

τὰ τοιαῦτα μικρὰ καὶ ἀσθενῆ ζῶντα, πιάνονται καὶ δεσμεύονται· ἂν ὀρμήσουν ζῶα μεγαλύτερα καὶ βιαιότερα, τὰ διασπῶσι καὶ τὰ ξεσχίζουσιν. Εἶναι ὁμως ἀτελῆς (καθὼς ἐγὼ κρίνω) αὐτὴ ἡ ὁμοίωσις κατὰ τοῦτο, ὅτι αἱ ἀράχλαι, ἀφ' οὗ διασπασθῶσι καὶ διασκεδασθῶσι, δὲν μένει πλέον οὔτε ἐλπὶς οὔτε τέχνη νὰ συμπιασθοῦν καὶ νὰ ἔλθουν εἰς τὴν προτέραν κατάστασιν· ἀλλ' οἱ νόμοι, ναί. "Ὅθεν οἱ νόμοι καὶ αἱ διατάξεις ἀρμοδιώτερον ἤθελον ὁμοιωθῆ μετὰ τὰ δίκτυα, τὰ ὅποια πάσχουσι καὶ τὸ τῶν ἀραχνῶν, κατὰ τὴν ἀναλογίαν τῶν ἐμπιπτόντων ζῴων, καὶ ἔχουσι καὶ τὸ ἄλλο ἰδίωμα τῶν νομοθεσιῶν, ὅπου ἀφ' οὗ ξεσχισθῶσι, συμπιάνονται, καὶ ἀφ' οὗ παλαιωθῶσι, ἀνακαινίζονται. "Ἴδετε ἂν ὁμιλῶ κατὰ λόγον. . . ."

"Ἦδη μεταβαίνομεν εἰς τὸν Νικηφόρον Θεοτόκην. Οὗτος γεννηθεὶς ἐν Κερκύρα τῷ 1736 ἐκ πατρὸς Στεφάνου Θεοτόκη εὐπατρίδου, καὶ διανύσας ἐν τῇ πατρίδι τοῦ τὴν σειρὰν τῶν ἐγκυκλίων μαθημάτων μετέβη νεώτατος εἰς Ἰταλίαν ὅπου μετὰ πολλῆς ἐπιμελείας ἐσπούδασε τὰ μαθηματικὰ καὶ τὴν φιλοσοφίαν. Ἐπανελθὼν τῷ 1756 εἰς τὴν πατρίδα τοῦ ἐδίδαξεν οὐκ ὀλίγα ἔτη ἐν τῷ αὐτόθι σχολεῖν τὰ μαθηματικὰ καὶ

small weak insects of that kind are entangled in them, they are caught and imprisoned: if larger and more powerful animals make a rush, they break them and tear them. But this comparison (according to my judgment) is incomplete in this respect, that when spiders' webs have been broken and scattered, there is no more any hope, and no art by which they can be mended, so that they may return to their former condition: but laws, yes. Whence laws and regulations would be more fitly likened to nets, which are subjected to what spiders' webs undergo, according to the size of the animals that fall into them, and also they have this further peculiarity of laws, that, when they are torn they are mended, and, when they become old, they are renewed. See if I speak according to reason. . . ."

We now pass to Nicephorus Theotokes. He was born in Corfu in 1736. His father was Stephanos Theotokes, a nobleman. Having completed in his native land a course of general education he went at a very early age to Italy, where he studied with great assiduity mathematics and philosophy. Returning in 1756 to his own country, he taught for some years mathematics and philosophy in the school there.

τὴν φιλοσοφίαν. Ἀκολουθῶνς ἱερῶθεις καὶ κηρύττων μετὰ πολλῆς εὐφραδείας τὸν λόγον τοῦ Θεοῦ ἐν ταῖς ἐκκλησίαις ἐκτίησάτο φήμην πανελλήνιον. Μετὰ ταῦτα μετέβη εἰς Κωνσταντινούπολιν καὶ ἔτυχεν εὐμενοῦς δεξιώσεως ὑπὸ τοῦ τότε κοσμοῦντος τὸν Οἰκουμηνικὸν θρόνον Σαμονήλ τοῦ Α'. Ἦτο δὲ ὁ εὐκλεῆς οὗτος Πατριάρχης Βυζάντιος τὴν πατρίδα, καὶ ὑπῆρξεν εἰς ἕκ τῶν ἀρίστων ἱεραρχῶν τῆς Ὁρθοδόξου Ἐκκλησίας, διότι ἦτο ἀνὴρ οὐ μόνον εὐσεβῆς καὶ δίκαιος, ἀλλὰ καὶ ἰκανώτατος εἰς τὸ διοικεῖν τὰ τῆς Ἐκκλησίας πράγματα. "διὸ καὶ ἐν τοσαύταις καιρικαῖς δυσχεραῖαις πάντα ἐποίει ἐτοιμῶς, καὶ εὐμαρῶς διήνυεν ὅσα ἐπεζήτηί ἡ χρεία τῶν ἐκκλησιαστικῶν, εὐνοίαν καὶ ἀγαθὴν ὑπόληψιν αὐτῷ καὶ παρὰ τῶν κρατούντων διαπραξάμενος, μάλιστα τοῦ Μονάρχου· ἐπιτυχῆς τε ἦν ὧν ἂν ἐπιβάλλοι, καὶ ὧν ἂν αἰροῖτο κατορθωτικός, γενναῖος ὑπενεγκεῖν, καὶ σφοδρὸς ἀπαντῆσαι ἢ ἄλλως περιαγαγεῖν καὶ ἀντιστῆναι τὰ ἀντιπίπτοντα τοῖς τε ἁμαρτάνουσι φοβερὸς ἦν καὶ τοῖς κατορθοῦσιν ἐράσμιος, ἐπιεικῆς τοῖς πᾶσι, τῷ πλήθει δημοτικός, τῶν ἐκκλησιαστικῶν μάλιστα κηδεμονέστατος, χρημάτων κρείττων, τῶν ἀλόγων προλήψεων ὀλιγορητής, τῶν πατρῶν ὀρθῶν δογμάτων διάπυρος ὑπερασπιστής, τῆς

Having been subsequently ordained, and preaching the word of God with great eloquence in the churches, he acquired celebrity among all the Greeks. He afterwards went to Constantinople, and met with a favourable reception from Samuel I., who then adorned the Oecumenical throne. This famous Patriarch was a Byzantine by birth, and he was one of the best prelates of the Orthodox Church, for he was not only a pious and just man, but of the greatest ability in the direction of ecclesiastical affairs: "and accordingly, even amidst all the difficulties of the times, he was prompt in the execution of all his measures and easily effected whatever the necessities of the Church required, securing the goodwill and esteem even of those in power, especially of the monarch (Sultan). He was successful in whatever he took in hand, capable of carrying out anything he chose to attempt, brave in enduring, active in meeting or else in averting or withstanding attack: he was the terror of evil-doers, but an affectionate friend to those who followed the right path and kind to all, popular with the multitude, especially most solicitous about the affairs of the Church, superior to the influence of money, holding in contempt unreasonable prejudices,

εὐσεβείας ζηλωτής, τῆς ἀληθείας προστάτης, τῆς ἀρχαιότητος ἐπαινέτης· φιλογενῆς μάλιστα καὶ φιλέλλην, καὶ τὴν πᾶσαν τοῦ γένους βελτίωσιν καὶ ἀνάληψιν πάντοθεν περιβλέπων, εἶποθεν γένοιτο ἐπιζητῶν καὶ σπουδάζων.”¹ Προχειρισθεὶς ὁ Θεοτόκης ὑπὸ τοῦ μεγάλου τούτου ἱεράρχου πατριαρχικὸς ἱεροκῆρυξ ἐτέλει τὴν διακονίαν του ταύτην μετὰ πολλῆς ἐπιτυχίας καὶ εἰλκυσεν εἰς ἑαυτὸν τὴν γενικὴν εὐνοίαν πάντων· συνῆψε δὲ φιλικωτάτην σχέσιν μετὰ τοῦ ἡγεμονικοῦ οἴκου τοῦ Γκίκα, ἀλλ’ ἡ φιλία αὕτη ἔγεινεν αἰτία ν’ ἀναχωρήσῃ ἐκ Κωνσταντινουπόλεως. Ἴδου τί συνέβη. Ἀποθανούσης τῆς μητρὸς τοῦ ἡγεμόνος τῆς Βλαχίας Γρηγορίου Γκίκα καὶ τελουμένης τῆς νεκροσίμου τελετῆς ἐν τῷ Πατριαρχικῷ ναῷ ὁ Θεοτόκης ἐξεφώνησεν ἐπικήδειον λόγον, ἐν τῷ ὁποίῳ ὡς φαίνεται ἐπεδαψίλευσεν εἰς τὴν ἀποθανοῦσαν πλείονα τοῦ πρέποντος ἐγκώμια, ὥστε ὁ αὐστηρὸς Πατριάρχης συνέστειλε τὰς ὀφρῦς, καὶ ὅτε μετὰ τὸ τέλος τοῦ λόγου κατὰ τὴν ἐκκλησιαστικὴν τάξιν προσῆλθεν ὁ Θεοτόκης ν’ ἀσπασθῇ τὴν χεῖρα αὐτοῦ, οὗτος ἀνέκραξεν ἐπιπληκτικῶς· “Ἡ Ἐκκλησία θέλει ἱεροκῆρυκας, οὐχὶ κόλακας.” Ὁ Θεοτόκης θεωρήσας τὴν ἐπιτίμησιν βαρυτάτην

an ardent defender of the orthodox doctrines of his ancestors, a zealot in piety, the champion of the truth, and an admirer of antiquity: a great patriot and philhellenist, and a man who sought and earnestly studied every means in every direction for the general improvement and advancement of his race.” Theotokes, having been appointed patriarchal preacher by this great prelate, performed the duties of his ministry with immense success, and attracted the goodwill of every one. He became on the most intimate terms with the princely family of Ghicas, but this friendship was the cause of his leaving Constantinople. This is what happened: when the mother of Gregorius Ghicas, Prince of Wallachia, died and the funeral ceremony was performed in the patriarchal church, Theotokes preached the funeral sermon, in which he appears to have lavished on the deceased more praise than was seemly, and accordingly the austere Patriarch frowned, and when, at the conclusion of the discourse, in accordance with ecclesiastical regulation, Theotokes came to kiss his hand, he exclaimed in a tone of rebuke: “The Church requires preachers, not flatterers.” Theotokes, re-

¹ Σεργ. Μακραιοῦ Ἐκκλ. ἱστορία, Σάβα Μεσαιωνικὴ Βιβλιοθήκη, τόμ. Γ' σ. 261.

εὐθὺς παρητήθη τοῦ ἀξιώματος, καὶ μεταβὰς εἰς Ἰάσιον τῆς Μολδαβίας διωρίσθη σχολάρχης τῆς ἐκεῖ Αὐθεντικῆς Σχολῆς. Ἐξ Ἰασίου μετέβη εἰς Λειψίαν ἐν ᾗ ἐξέδωκεν διάφορα τῶν συγγραμμάτων του. Ὅτε κατὰ τὸ ἔτος 1779 ὁ Εὐγένιος παρητήθη τῆς ἀρχιεπισκοπῆς Χερσῶνος, ἡ ἱερὰ Σύνοδος τῆς Ῥωσσίας ἀνηγόρευσε εἰς τοῦτο τὸ ἀξίωμα τὸν Νικηφόρον Θεοτόκην, ὅστις μετὰ ταῦτα προήχθη εἰς τὴν ἀρχιεπισκοπὴν Ἀστραχανίου καὶ Σταυρουπόλεως. Ἐκτελέσας τὰ ἀρχιεπισκοπικὰ αὐτοῦ καθήκοντα μετὰ ζήλου καὶ ἀφοσιώσεως, μετὰ παρέλευσιν ἑτῶν τινῶν ἔδωκε τὴν παραίτησίν του, καὶ ἀποσυρθεὶς εἰς Μόσχαν διήλθε τὸ ἐπίλοιπον τοῦ βίου του μελετῶν καὶ συγγράφων· ἀπέθανε δὲ τῷ 1800. Εἰς τὰ ἐπιστημονικὰ αὐτοῦ συγγράμματα, ὧν ὁ ἀριθμὸς δὲν εἶναι μικρὸς, μετεχειρίσθη τὴν ἀρχαίαν Ἑλληνικὴν· ὅσα ὁμῶς ἐκ τῶν ἔργων του ἀπέβλεπον εἰς τὴν κοινὴν ὠφέλειαν πάντων, ταῦτα συνέγραψεν εἰς τὸ καθαρεῦον Νεοελληνικὸν ἰδίωμα. “Ὁ μέγας οὗτος ἀνὴρ,” λέγει ὁ Κωνσταντῖνος Σάθας, “συνενῶν τῇ ἄλλῃ πολυμαθείᾳ καὶ βαθεῖαν γνῶσιν τῆς τε ἀρχαίας καὶ τῆς νεωτέρας τῶν Ἑλλήνων διαλέκτου, καλῶς δ’ ἐννοήσας καὶ τὸν προορισμὸν τῆς ἐθνικῆς γλώσσης, προσεπάθησε καὶ θαυμασίως ἐπέτυχεν, ἵνα καθάρῃ αὐτὴν ἀπὸ

garding the censure as very severe, at once resigned his office, and repairing to Jassy in Moldavia was appointed headmaster of the Prince's School there. From Jassy he went to Leipsic, where he published several of his works. When in 1779 Eugenius gave up the archbishopric of Kherson, the Holy Synod of Russia appointed Nicephorus Theotokes to that office. He was afterwards promoted to the archbishopric of Astrakhan and Stavropol. Having performed his archiepiscopal duties with zeal and devotion, after the lapse of a few years he proffered his resignation and, withdrawing to Moscow, passed the remainder of his life in study and in writing books. He died in 1800. In his scientific works, the number of which is considerable, he employed ancient Greek, but such of his works as had general utility for their object, he wrote in the pure modern Greek idiom. “This great man,” says Constantine Sathas, “uniting to extensive erudition in other subjects a profound knowledge of both the ancient and the modern Greek idiom, and thoroughly understanding also the destiny of the national language, used great efforts and wonderfully succeeded in purging it of barbarisms and, without any violence, bringing it near

τῶν βαρβαρισμῶν, καὶ ἀβιάστως προσεγγίση αὐτὴν εἰς τὴν διαυγῆ πηγὴν. Διὸ δικαίως δύναται νὰ θεωρηθῆ ὡς ὁ μόνος μορφωτῆς τῆς σήμερον γραφομένης καὶ ὑπὸ πάντων ἐννοουμένης κοινῆς ἡμῶν διαλέκτου· Καὶ ἐν μὲν τοῖς πρώτοις αὐτοῦ συγγράμμασιν ὁ νεαρὸς τῆς Κερκύρας ἱεροκῆρυξ φαίνεται προτιμῶν τὸ δημῶδες τῆς πατρίδος του ἰδίωμα, γηραιὸς δὲ Ἀστραχανίου ἐπίσκοπος ὁ Θεοτόκης ἔδωκεν ἐν τοῖς Κυριακοδρομίοις τὸν καθαρῶτατον τῆς γλώσσης τύπον.¹ Καὶ ταῦτα μὲν ὁ Σάθας. Τὰ ἐξῆς δύο ἀποσπάσματα, εἰλημμένα ἐκ τῶν Κυριακοδρομίων τοῦ Θεοτόκη, ἔστωσαν ὡς δείγματα τοῦ καθαρῆντος αὐτοῦ ὕφους.

Ἐρμηνεία εἰς τὸ κατὰ Λουκᾶν Εὐαγγέλιον τῆς πρώτης Κυριακῆς.

“Πολλοὶ βλέποντες τὰ ἐν τῇ θαλάσῃ ὀψάρια φεύγοντα, κᾶν μικρότατος συμβῆ κτύπος, πείθονται ὅτι αὐτὰ ἔχουσιν ὀξυτάτην ἀκοήν· αὐτὰ ὁμως, ἐπειδὴ ἔστερημένα εἰσὶ τῶν ὀργάνων τῆς ἀκουστικῆς δυνάμεως, οὐδεμίαν αἰσθησιν ἀκοῆς ἔχουσιν, ἀλλ’ εἰσὶ παντελῶς κωφά. Πόθεν οὖν κινοῦνται καὶ φεύγουσιν ὅταν ἀκουσθῆ κτύπος; Ὅποιοσδήποτε κτύπος οὐδὲν ἄλλο ἐστὶν εἰ μὴ κίνησις

to its limpid source. Consequently he may be justly regarded as the one man who gave its form to our common idiom which at the present day is written and understood by all. In his earliest works, the youthful preacher of Corfu seems to have preferred the popular idiom of his native land, but in his *Sunday Commentaries* Theotokes, the aged Bishop of Astrakhan, afforded an extremely pure model of the language”: this is what Sathas said. Let the following two extracts, taken from the *Sunday Commentaries* of Theotokes, serve as specimens of his pure style.

Explanation of the Gospel according to St. Luke for the first Sunday.

“Many people, observing the fish in the sea taking to flight if even the slightest noise occurs, are convinced that they have a very acute sense of hearing: yet, as they are without the organs of the faculty of hearing, they have no sense of sound, but are completely deaf. How is it then that they start off and make their escape whenever a noise is heard? Any sound whatever is nothing but the

¹ Σάθα, Παράρτημα Νεοελληνικῆς Φιλολογίας, σ. 130.

τοῦ ἀέρος ὑπὸ τοῦ κτυποῦντος σώματος γινομένη· ὁ δὲ ἀὴρ κινούμενος καὶ κυματιζόμενος, συγκινεῖ καὶ συγκυματίζει τὸ ἐφαπτόμενον αὐτοῦ ὕδωρ. Τὰ ὀψάρια ἐστερημένα μὲν εἰσι τῆς ἀκοῆς, ἔχουσιν ὁμῶς αἰσθητικωτάτην τῆς ἀφῆς τὴν αἰσθησιν· ὅθεν τὴν κίνησιν τοῦ ὕδατος τὴν ὑπὸ τοῦ κτύπου γινομένην αἰσθανόμενα μεταβαίνουν εὐθὺς εἰς ἄλλον τόπον. Κωφὰ ἦσαν τὰ ὀψάρια τῆς λίμνης Γεννησαρέτ, καθὼς καὶ πάντα τὰ ἄλλα ὀψάρια· πλὴν ὅταν, ἔλθων ὁ Ἰησοῦς εἰς τὴν λίμνην ἐκείνην, εἶπε τοῖς μαθηταῖς αὐτοῦ, ‘Χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν,’ τότε ἤκουσαν, κὰν κωφὰ ἦσαν, τῆς δεσποτικῆς αὐτοῦ φωνῆς, καὶ ἀκούσαντα ὑπήκουσαν τὸ ἐξουσιαστικὸν αὐτοῦ πρόσταγμα. Ὅθεν οὐκ ἔφυγον, ἀλλ’ ἦλθον· οὐ διεσκορπίσθησαν, ἀλλὰ συνήχθησαν καὶ ἐκλείσθησαν εἰς τὸ δίκτυον· τοσοῦτον δὲ πλῆθος συνήχθη, ὥστε τὸ μὲν δίκτυον ἐσχίζετο, οἱ δὲ ἀλιεῖς ἐγέμισαν δύο πλοῖα. Ἡμεῖς ἔχομεν τῆς ἀκοῆς τὰ ὄργανα, ἔχομεν τὰ ὠτία, ἀκούομεν καθ’ ἐκάστην ἡμέραν τὴν δεσποτικὴν τοῦ Εὐαγγελίου φωνήν, πλὴν μηδὲν ἀκούοντες τοῖς θείοις αὐτοῦ προστάγμασι, γινόμεθα τῶν ἀλόγων καὶ κωφῶν ὀψαρίων ἀλογώτεροι καὶ κωφότεροι.”

movement of the air produced by the sounding body : the air, set in motion and formed into waves, imparts a corresponding impetus and wave-motion to the water in contact with it. The fish, though they have no sense of hearing, have an extremely delicate sense of touch, and therefore, when they feel the movement of the water produced by the sound, at once go away to another place. The fish of the Lake of Gennesareth were deaf, like all other fish, but when Jesus, coming to that lake, said to His disciples : ‘Let down your nets for a draught,’ then, although they were deaf, they heard that voice of our Lord, and hearing, obeyed His authoritative command. And therefore they did not run away but approached : they were not scattered but were gathered together and enclosed in the net ; and so great a multitude was collected that the net began to be torn, and the fishermen filled two boats. We have the organs of hearing, we have ears, we hear every day the voice of the Lord in the Gospel, but hearkening not at all to His divine commands, we become more irrational and deafer than irrational and deaf fish.”

Ἑρμηνεία εἰς τὸ κατὰ
Μάρκον Εὐαγγέλιον τῆς
Γ' Κυριακῆς τῶν Νηστειῶν.

“Ἡ ψυχὴ διὰ τοῦ νοὸς αὐτῆς ἐν ῥιπῇ ὀφθαλμοῦ ἀναβαίνει εἰς τὸν οὐρανόν, καταβαίνει εἰς τὸν Ἅδην, περιέρχεται τὴν γῆν, ἐμβαίνει εἰς τὰς πόλεις, εἰσέρχεται εἰς πάντα τόπον, νοεῖ εἴ τι θέλει, μνημονεύει τὰ παρελθόντα, συλλογίζεται τὰ ἐνεστώτα, προνοεῖ τὰ μέλλοντα, ζυγοστατεῖ, ἀνακρίνει, συμβιβάζει, διαχωρίζει καὶ τοὺς ἰδίου αὐτῆς λογισμούς· αὐτὴ μανθάνει διαφόρους γλώσσας, τέχνας παντοίας, ἐπιστήμας ὑψηλάς· ὅσας διαλέκτους ἀκούετε, ὅσα τεχνητὰ πράγματα βλέπετε, τῆς ψυχῆς ἡμῶν εἰσιν ἔργα· αὐτὴ ἐφεύρε φιλοτεχνήματα διὰ τῶν ὁποίων διαπερῶμεν τὰ μακρὰ τῆς θαλάσσης διαστήματα· βυθιζόμεθα εἰς τὸ βάθος τῆς θαλάσσης καὶ ἀνάγομεν τοὺς μαργαρίτας, καταβαίνομεν εἰς τοὺς κόλπους τῆς γῆς καὶ ἐξάγομεν τὰ μέταλλα· μετροῦμεν τὸ μέγεθος τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν λοιπῶν πλανητῶν, ἔτι δὲ καὶ τὰ μεταξὺ αὐτῶν διαστήματα· ἀναλογιζόμεθα τὸν καιρὸν τῆς τούτων περιόδου, τῆς ἀνατολῆς, τῆς δύσεως, τῆς συζυγίας, τῆς ἐκλείψεως, τῆς μεταξὺ ἀλλήλων καὶ τῆς γῆς ἀποστάσεως, συνάζομεν καὶ σκορπίζομεν τὸ πῦρ, εἰσάγομεν καὶ ἐξάγομεν τὸν ἄερα, γνωρίζομεν τὸ μέτρον τῆς

*Explanation of the Gospel
according to St. Mark for the third
Sunday in Lent.*

“The soul, by means of its intellect, in the twinkling of an eye ascends to Heaven, descends into Hell, makes the circuit of the earth, goes into cities, enters every place, thinks about whatever it wishes, recollects the past, considers the present, foresees the future; weighs, examines, combines and separates even the subjects of its own thoughts. It learns different languages, arts of all kinds, sublime sciences: whatever languages you hear, whatever objects of art you contemplate, are the work of our souls: it invented the contrivances by which we pass over long distances at sea: we dive into the depths of the ocean and bring up pearls, we descend into the entrails of the earth and extract the metals: we measure the size of the sun and of the moon and the other planets, and moreover the distances between them: we calculate the period of their course, their rising, setting, conjunction, eclipse, the distance separating them from each other and from the earth: we collect and disperse fire, we introduce and remove air, we know the measure of the power of fire, of water, and of the winds: we see even such things as by their smallness or distance

δυνάμειος τοῦ πυρός, τοῦ ὕδατος, τῶν ἀνέμων· βλέπομεν καὶ ἐκεῖνα ὅσα ἢ διὰ τὴν μικρότητα ἢ τὸ διάστημα φεύγουσι τῶν ὀφθαλμῶν τὴν ὄρασιν· αὐτὴ εἶρε μικροσκοπία, τηλεσκοπία, πυρόμετρα, ὑγρόμετρα, βαρόμετρα, ἀνεμόμετρα· αὐτὴ νοεῖ λύσεις προβλημάτων πάσης ὑποθέσεως, ἀναλογισμοὺς μακροσκελεῖς καὶ δυσαναλογίστους, καὶ εὐρέσεις πραγμάτων ἀποκρύφων. Ἡ ψυχὴ ἠθολογεῖ, φυσιολογεῖ, γεωμετρολογεῖ, βοτανολογεῖ, μετεωρολογεῖ, ἰατρολογεῖ, ἀστρονομεῖ, ὄντολογεῖ, πνευματολογεῖ, ψυχολογεῖ, θεολογεῖ· διὰ τούτων δὲ ἄρχει καὶ δεσπόζει πάντων τῶν ἐν τῇ γῆ πραγμάτων καὶ αὐτῆς ὅλης τῆς γῆς. Βλέπεις πόση ἢ διαφορὰ μεταξὺ τοῦ λογικοῦ ἀνθρώπου καὶ τοῦ ἀλόγου ζῴου; ποῖον τῶν ἀλόγων ζῴων, τῶν πετεινῶν, ἢ τῶν νηκτῶν, ἢ τῶν ἐρπετῶν, ἢ τῶν τετραπόδων, δύναται νὰ πράξῃ, οὐ λέγω πάντα, ἀλλ' ἐν μόνον μετὰ τῆς αὐτῆς τελειότητος μετὰ τῆς ὁποίας πράττει ταῦτα πάντα ὁ ἄνθρωπος; Μωροὶ λοιπὸν καὶ ἀνόητοι καὶ κατηγορημένοι εἰσὶν ὅσοι λέγουσιν ὅτι ὁ λογικὸς ἄνθρωπος οὐδὲν διαφέρει τῶν ἀλόγων ζῴων."

Πλὴν τοῦ Βουλγάρειος καὶ Θεοτόκη ἀνεφάνησαν καὶ ἄλλοι διάσημοι λόγιοι Ἕλληνας κατὰ τὴν ἐποχὴν ταύτην;

Πλείστοι ὅσοι· ἀλλ' ἐπειδὴ δὲν ἔχομεν πολλὸν χρόνον εἰς τὴν διάθεσίν μας πρέπει ἐξ

escape the sight of our eyes: it discovered microscopes, telescopes, pyrometers, hygrometers, barometers, anemometers: it understands the solutions of problems on every subject, long and difficult calculations, and the finding of hidden things. The soul treats of morals, physics, geometry, botany, meteorology, medicine, astronomy, ontology, pneumatics, psychology, theology: by these means it rules and governs everything in the world and the whole world itself. Do you see what a great difference there is between the rational man and the irrational animal? Which of the irrational animals that fly or swim or creep, or of the quadrupeds, can do, I do not say everything, but one single thing with that perfection with which man does all these things? Foolish, then, and senseless and lost to shame are all who say that rational man in no way differs from the irrational animals."

Besides Bulgaris and Theotokes did any other learned Greeks of distinction make their appearance at this period?

A very great number: but, as we have not much time at our disposal, we must necessarily

ανάγκης νὰ παραλίπωμεν τὰ ὀνόματα αὐτῶν καὶ νὰ μεταβῶμεν εὐθὺς εἰς τὸν μέγαν Κοραῖν ὅστις ἀναμφισβητήτως κατέχει τὴν ὑψίστην θέσιν μεταξὺ πάντων τῶν ἐπὶ σοφία διαπρεψάντων Ἑλλήνων ἀπὸ τῆς ἀλώσεως τῆς Κωνσταντινουπόλεως μέχρι τῶν ἡμερῶν μας.

Πρὶν ἢ μεταβῶμεν εἰς τὸν Κοραῖν θὰ σᾶς παρακάλεσω νὰ μοι εἶπητε ὀλίγα τινὰ περὶ Λάμπρου τοῦ Φωτιάδου τοῦ ὁποίου τὴν ὡραίαν εἰκόνα εἶδον ἐν τῇ οἰκίᾳ τοῦ πρέσβευς τῆς Ἑλλάδος Κυρίου Γενναδίου ὅτε τελευταίως ἔσχον τὴν τιμὴν νὰ ἐπισκεφθῶ αὐτόν· μοι εἶπε δὲ ὅτι αὐτὸς ὁ Φωτιάδης ἐδώρησεν αὐτὴν εἰς τὸν ἀείμνηστον πατέρα του, τὸν πολὺν Γεώργιον Γεννάδιον, ὅστις ὑπῆρξεν ὁ ἐπιωτήθιος μαθητὴς τοῦ μεγάλου ἐκείνου διδασκάλου.

Καὶ ἐγὼ εἶδον αὐτὴν πολλάκις· εἶναι δὲ ἡ μόνη πρωτότυπος εἰκὼν τοῦ Φωτιάδου, πᾶσαι δὲ αἱ ἄλλαι ἀντεγράφησαν ἐξ αὐτῆς. Τώρα ἀκούσατε ὀλίγα τινὰ περὶ τοῦ περὶ οὗ ὁ λόγος σοφοῦ ἀνδρός. Λάμπρος ὁ Φωτιάδης ἐγεννήθη ἐν Ἰωαννίνοις τῷ 1750. Διδαχθεὶς ἐν τῇ πατρίδι αὐτοῦ τὰ ἐγκύκλια μαθήματα καὶ σπουδάσας ἀκολούθως παρὰ Νεοφύτῳ τῷ Κausοκαλυβίτῃ τὴν ἀρχαίαν Ἑλληνικὴν φιλολογίαν, ὧν δὲ ἐκ φύσεως πεπροικισμένος μὲ ὀξύνοϊαν, μνήμην καὶ φιλοπονίαν, ταχέως κατέστη εἰς τῶν

omit their names and pass at once to the great Corais, who undoubtedly holds the highest position among all the Greeks who have been conspicuous by their erudition from the taking of Constantinople to the present day.

Before we pass to Corais I must beg you to tell me a little about Lampros Photiades, whose beautiful portrait I saw in the house of the Greek envoy Mons. Gennadius when I lately had the honour of visiting him: he told me that Photiades himself gave it to his father, the celebrated George Gennadius of immortal memory, who was the favourite pupil of that great teacher.

I too have often seen it. It is the only original portrait of Photiades: all the others have been copied from it. Now listen to a few particulars about the learned man we are speaking of. Lampros Photiades was born in Janina in 1750. Having received a general education in his own country, and having subsequently studied ancient Greek literature with Neophytus Causocalybites, and being endowed by nature with ability, a good memory and industry, he soon became one of the best teachers of the nation.

ἀρίστων διδασκάλων τοῦ ἔθνους. Κατὰ τὸ ἔτος 1792 διωρίσθη σχολάρχης τῆς ἐν Βουκουρεστίῳ σχολῆς, ἐν ἣ ἔδίδαξε μέχρι τέλους τοῦ βίου αὐτοῦ· ἀπέθανε δὲ τῷ 1805. Ἐν ταῖς ἡμέραις τοῦ Φωτιάδου ἡ ἐν Βουκουρεστίῳ σχολὴ ἔλαβε νέαν ζωὴν καὶ τὸ πλῆθος τῶν πανταχόθεν συρρεόντων ἐκεῖ Ἑλλήνων μαθητῶν ἦτο μέγα· προσήρχοντο δὲ καὶ οὐκ ὀλίγοι Βλάχοι καὶ Βούλγαροι ὅπως ποτισθῶσι τὰ νάματα τῆς Ἑλληνικῆς σοφίας. Ὁ Λάμπρος δὲν ἀνήλυσεν ἐν τῇ διδασκαλίᾳ του πάντα τὸν χρόνον μόνον εἰς τὴν ἐρμηνείαν λέξεων καὶ φράσεων, ἀλλ' ἔστρεφε τὴν προσοχὴν τῶν μαθητῶν του εἰς τὰς ὑψηλὰς ἰδέας τῶν ἀρχαίων συγγραφέων καὶ μετέδιδεν εἰς αὐτοὺς τὸ ἱερὸν ἐκείνο πῦρ ὅπερ εἰσδύον εἰς τὰς νεαρὰς αὐτῶν ψυχὰς ἐπλήρου αὐτὰς τοῦ ἐνθέου ἐκείνου ἐνθουσιασμοῦ, ὃν γεννᾷ ἡ μελέτη τῶν ἀριστουργημάτων τῆς ἀρχαίας Ἑλληνικῆς φιλολογίας.

Κατέλιπε πολλὰ συγγράμματα ὁ Φωτιάδης;

Ἐν βιογραφικῇ τινι σημειώσει δημοσιευθείσῃ ἐν τῷ Λογίῳ Ἑρμῆ τοῦ 1811 ἀναφέρεται ὅτι μεθρημήνευσε τῶν δέκα ῥητόρων τὰ σωζόμενα, τὸν Ξενοφῶντα ἀπ' ἀρχῆς εἰς τέλος, τὰς Μούσας τοῦ Ἡροδότου, πέντε ἐκ τῶν συγγραφῶν τοῦ Θουκυδίδου, Πλουτάρχου τὰ

In the year 1792 he was appointed headmaster of the school at Bucharest, in which he taught till the close of his life: he died in 1805. In the days of Photiades the school at Bucharest received new life, and the number of Greek students who thronged there from all parts was very great, and not a few Wallachians and Bulgarians came there to drink from the streams of Greek learning. Lampros in his tuition did not spend the whole of his time simply in the explanation of words and phrases, but he directed the attention of his pupils to the lofty ideas of the ancient writers and imparted to them that sacred flame which, penetrating their young souls, filled them with that inspired enthusiasm which the study of the masterpieces of ancient Greek literature produces.

Did Photiades leave behind him many works?

In a biographical notice published in the *Logios Hermes* of 1811 it is mentioned that he translated what has been preserved of the ten orators, Xenophon from beginning to end, the *Muses* of Herodotus, five of the books of Thucydides, the greater part of Plutarch, much

πλείονα, πολλά τοῦ Λουκιανοῦ καὶ ἄλλα τινά· τί ὁμως ἔγειναν πάντα ταῦτα τὰ συγγράμματα δὲν ἔχω τὴν ἐλαχίστην ἰδέαν· τὸ βέβαιον εἶναι ὅτι οὐδὲν ἐξ αὐτῶν ἐτυπώθη.

Μένω ὑμῖν ὑπόχρεως διὰ τὰς περὶ τοῦ Λάμπρου Φωτιάδου πληροφορίας. Ὡρα νὰ μεταβῶμεν εἰς τὸν Κοραῖν, περὶ τοῦ ὁποίου ἀνέγνων οὐκ ὀλίγα. Αἱ σπουδαῖαι αὐτοῦ ἐκδόσεις τῶν ἀρχαίων συγγραφέων τιμῶνται μεγάλως ὑπὸ τῶν ἐν Ἀγγλίᾳ Ἑλληνιστῶν καὶ εὐρίσκονται ἐν πάσαις ἡμῶν ταῖς μεγάλαις βιβλιοθήκαις. Ἐγὼ πολλάκις μετεχειρίσθην εἰς τὰς μελέτας μου τὰς σοφὰς αὐτοῦ σημειώσεις εἰς τὰ Αἰθιοπικὰ τοῦ Ἡλιοδώρου, εἰς τοὺς Παρραλλήλους Βίους τοῦ Πλουτάρχου, εἰς τὸν Ἴσοκράτην, εἰς τὸν Στράβωνα καὶ εἰς πολλοὺς ἄλλους. Αἱ διορθώσεις αὐτοῦ εἰς τὰ ἀρχαῖα κείμενα, παρετήρησα ὅτι ὡς ἐπὶ τὸ πλεῖστον εἶναι ὀρθαί, καὶ πολλοὶ τῶν νεωτέρων ἐκδοτῶν παρεδέχθησαν αὐτάς· εἶναι ὁμως ἄξιον σημειώσεως ὅτι ἔνιοι ἐξ αὐτῶν δὲν ἀναφέρουσι τὴν πηγὴν ἐξ ἧς ἠρύσθησαν αὐτάς, καὶ ἀφίνουσι τὸν ἀναγνώστην νὰ νομίξῃ ὅτι εἶναι γεννήματα τῆς κριτικῆς αὐτῶν εὐφυΐας.

Ἐχετε δίκαιον. Ὁ Κύριος Θερεϊανὸς ἐν τῇ βιογραφίᾳ τοῦ Κοραῖ ἀναφέρει πολλὰς διορθώσεις τοῦ σοφοῦ ἐκείνου κριτικοῦ ἃς ἀυσστόλως μεταγενέστεροί τινες ἐκδύται ἔπα-

of Lucian, and some other works; but what has become of all these writings I have not the slightest idea: what is certain is that not one of them has been printed.

I am much obliged to you for your information about Lampros Photiades. Now let us go to Corais, about whom I have read not a little. His valuable editions of the ancient writers are held in high esteem by Greek scholars in England and are found in all our great libraries. In my studies I frequently made use of his learned notes on the *Aethiopics* of Heliodorus, on Plutarch's *Parallel Lives*, on Isocrates, Strabo, and many other authors. I have observed that his emendations of the ancient texts are for the most part correct, and many of the more recent editors have adopted them, but it is worthy of notice that some of them make no mention of the source from which they derived them, and allow the reader to suppose that they are the offspring of their own critical acumen.

You are right. Mr. Thereianos, in his life of Corais, mentions many emendations by that learned critic which some later editors have had the effrontery to offer as their own. But let

ρουσίασαν ὡς ἰδικάς των. Ἄλλ' ἄς ἀφήσωμεν τὰ ἀφορῶντα τὰς ἐκδόσεις καὶ διορθώσεις τοῦ Κοραῆ καὶ ἄς ἴδωμεν κατὰ τί διέφερεν οὗτος τῶν κατὰ τοὺς χρόνους τῆς δουλείας ἀκμασάντων ἄλλων σοφῶν Ἑλλήνων, ὥστε τὸ ἔθνος νὰ θεωρῆ αὐτὸν πολλῶ ὑπέρτερον ἐκείνων οὐ μόνον κατὰ τὴν μάθησιν, ἀλλὰ καὶ κατὰ πολλὰ ἄλλα. Ἀκούσατε τί λέγει περὶ αὐτοῦ ὁ σοφὸς Θερειανός·

“Οἷαν σχέσιν ἔχει ὁ Σωκράτης πρὸς τοὺς προακμάσαντας φιλοσόφους, τοιαύτην καὶ ὁ Ἀδαμάντιος Κοραῆς πρὸς τοὺς προγενεστέρους καὶ συγχρόνους διδασκάλους· ἐκείνοι ἔστρεφον τὰς ὄψεις πρὸς τὸν οὐρανόν, οὗτος δὲ ἀπέβλεψε πρῶτιστ' αὐτὸν καὶ μάλιστα πρὸς τὸν ἄνθρωπον· ἐκείνοι μὲν φυσιολόγοι, οὗτος δὲ ἀνθρωπολόγος. Ἐκ τῶν νεκταρέων τοῦ στόματός του χειλέων ἐξῆλθε φωνὴ γλυκεία καὶ ἐρατεινὴ, ἣτις κατέθελξε καὶ ἐθέρμανε τὴν περίλυπον τοῦ Ἑλληνος καρδίαν, ἐστήριξε δὲ πάντων τὰς ὑποσαλενομένας ψυχάς. Πρῶτος αὐτὸς ἐλάλησεν εἰς τοὺς Ἕλληνας περὶ Ἑλληνικῆς ἐλευθερίας εἰς χαρακτηριστικὴν λόγου οὔτε μιξοβάρβαρον, οὔτε μέχρις ἀκαταληψίας ἀρχαϊκόν, οὕτω δὲ συνήρμοσεν ἀλλήλοις τὰ γράμματα τὰ Ἑλληνικὰ καὶ τὴν ἐλευθερίαν, ὥστε ἡ Ἑλληνικὴ γλῶσσα, τὸ πρῶτιστον τοῦ ἐθνικοῦ βίου ὄργανον, ἀνακαθαρθεῖσα ὑπ'

us leave what regards the editions and emendations of Coraïs and let us see in what respect he so differed from the other learned Greeks who flourished during the subjection that the nation should look upon him as far superior to them not only in erudition but in many other respects. Listen to what the learned Thereianos says about him :

“The same relation that Socrates bears to the philosophers who flourished before his time Adamantius Coraïs bears to preceding and contemporary teachers: the latter turned their regards to heaven, while he principally and especially contemplated mankind: the latter studied nature, the former man. From his honeyed lips there came a sweet and delightful voice, which charmed and warmed the sorrowful heart of the Greek and confirmed the wavering souls of all. He was the first who spoke to the Greeks of Greek liberty in a style of speech neither adulterated with barbarisms nor so archaic as to be unintelligible, and he so connected with each other Greek literature and freedom that the Greek language, the principal organ of national life, purified by him, became, as it ought to have become long ago, the most powerful lever of national re-

αὐτοῦ, ἐγένετο ὡς ἔπρεπεν ἡδὴ πρὸ πολλοῦ νὰ γείνη, ὁ δραστικώτατος μοχλὸς τῆς ἐθνικῆς ἀναγεννήσεως. Διὰ τοῦ φιλελευθέρου καὶ ἐλευθεροπρεποῦς ἤθους καὶ τῶν γνησίως φιλογενῶν αὐτοῦ παραινήσεων ἐφύτευσε ἐν πάντων τὰς ψυχὰς τὸν ἔρωτα τῆς πατρίδος, οὐχὶ τὸν ἐπιπόλαιον καὶ κούφον, ἀλλὰ τὸν πραγματικὸν καὶ τελεσιουργὸν ἐκείνον ἔρωτα, τὸν παράγοντα τὰ γενναῖα φρονήματα καὶ διδάσκοντα ὅτι τὸ ἀφειδεῖν ἑαυτοῦ χάριν τῆς πατρίδος εἶναι παντὸς ἐκάστου φιλοπόλιδος ἀνδρὸς τὸ κύριον καθήκον. Ἡ παιδεία, ὅπως ἐνόει αὐτὴν ὁ Κοραῆς, ἦτο ἡ ἐναρμόνιος διάπλασις τοῦ νοῦ καὶ τῆς καρδίας, τοιαύτης δέ τινος καλοκαγαθίας ἔχρηζεν ἐπὶ πᾶσι τὸ γένος ὅπως δυνηθῆ νὰ καταλάβῃ τὴν προσήκουσαν αὐτῇ θέσιν ἐν τῇ χορείᾳ τῶν εὐνομουμένων ἐθνῶν. Ὅσφ ὑγιέστερον παιδεύονται οἱ Ἕλληνες, τοσοῦτῳ μείζονα λαμβάνουσιν ἔφεσιν τῆς ἐλευθερίας· ἄρα τὰ γράμματα ἦσαν τὸ πρῶτιστον πρὸς ἀνάκτησιν τῆς αὐτονομίας ἐφόδιον. Καὶ ἐπειδὴ ἀληθὴς ἀγωγή χωρὶς εὐμεθόδου διδασκαλίας ἦτο ἀδύνατος, ἔδει ἐπὶ πᾶσι νὰ μεταρρυθμισθῇ τὸ ἐκπαιδευτικὸν σύστημα, ἀπλοποιουμένων καὶ ἐπὶ τὸ λυσιτελέστερον ῥυθμιζομένων τῶν μαθημάτων, καὶ κατ' ἐξοχὴν τῆς παραδόσεως τῆς προγονικῆς γλώσσης. Τὸ κάλλος τῆς

generation. By his character, which was that of one who loved liberty and deserved it, and by his purely patriotic advice, he implanted in the souls of all a love of their fatherland, not of a superficial and trivial kind, but that real and practical love which produces noble sentiments and which teaches that to be unsparing of himself for the sake of his country is the chief duty of every patriot. Education, as Coraïs understood it, was the moulding of the mind and heart so that they might be in harmony, and it was some such kind of nobility of character which above all things the race required to enable it to take its proper place in the band of well-ordered nations. The more healthy the education the Greeks receive, the stronger is the desire they conceive for liberty. Accordingly education was the principal equipment required for regaining independence. And since true education without instruction on a right method is impossible, it was necessary above all for the educational system to be reformed, by the subjects of study being simplified and so arranged as to be more practically useful, especially the teaching of the ancestral language. The beauty of the Greek language was not obscured to such an extent as not to be susceptible of

Ἑλληνικῆς φωνῆς δὲν ἦτο ἐπὶ τοσοῦτον ἡμανρωμένον ὥστε μηδεμίαν νὰ ἐπιδέχεται ἐπανόρθωσιν· ἡ εὐγένεια τοῦ ἔθνους δὲν ἦτο τοσοῦτον ἐξαλημιμένη, ὥστε νὰ μὴ παρέχῃ μηδὲ τὴν ἐλαχίστην ἀνορθώσεως ἐλπίδα. Οὐδεμία ὑπῆρχε πρὸς τοῦτο χρεία ὑπερφυοῦς τινος τέχνης ἢ μηχανῆς· ἢ εἰς τὴν νέαν ζωὴν μετασκευῆ τῶν Ἑλλήνων ἠδύνατο νὰ ἀποτελεσθῇ διὰ τῆς μορφοποιού καὶ ἐθνοπλαστικῆς τῶν Ἑλληνικῶν γραμμάτων ἰσχύος. Ὁ Κοραῆς κάλλιστα ἠπίστατο ὅτι ἡ ἀνάπλασις τοῦ ἔθνους δὲν ἦτο ἐγχείρημα ἐκ τῶν γινομένων ταχέως καὶ παραχρῆμα, ἀλλ' ὁμῶς εἶχε πίστιν ἀκλόνητον εἰς τὴν καθ' ἀγνιστικὴν καὶ ἐπιρρωστικὴν τῆς ὑγιοῦς παιδείας δύναμιν, καὶ εἰκότως ἐφρόνει ὅτι αὕτη καὶ μόνη θὰ προεξωμάλιζε τὴν ὁδὸν τῆς ἐλευθερίας· διὸ καὶ ἀνέκαθεν ὑπελάμβανεν ὅτι ὁ φωτισμὸς τοῦ γένους ἦτο ὁ ἀσφαλέστατος προάγγελος τῆς ἐθνικῆς παλιγγενεσίας καὶ τῆς πολιτικῆς αὐτοῦ ἀποκαταστάσεως, ἅμα δὲ καὶ ὁ ἰσχυρότατος φύλαξ τῶν δύο τούτων ὑπερτάτων ἀγαθῶν. Ὁ βίος τοῦ μεγάλου τούτου ἀνδρός, ὅστις ὡς ἀρχιτέκτων καὶ ἀναμορφωτῆς τῆς Ἑλληνικῆς γλώσσης καὶ τῆς Ἑλληνικῆς φιλολογίας, ὡς διαπρύσιος κήρυξ τῆς ἀρετῆς, τῆς φιλοσοφίας καὶ τῆς ἐλευθερίας, καὶ ὡς εἰσηγητῆς καὶ ἱεροφάντης νέων ἀρχῶν, ἔχει

restoration. The noble character of the nation was not so completely obliterated as to afford not even the slightest hope of its being re-established. For this purpose there was no need of any supernatural ingenuity or contrivance: the change to be effected in the Greeks to fit them for the new life could be accomplished by the formative and nationalising force of Greek literature. Coraïs thoroughly understood that the remodelling of the nation was not an undertaking which could be at once and immediately carried out, but he had faith, which nothing could shake, in the purifying and invigorating power of a healthy education, and he rightly considered that even by itself it would smooth the path of liberty, and therefore from the very beginning he held the opinion that the enlightenment of the race was the most certain precursor of its national regeneration and its political restoration, and at the same time the strongest safeguard of those two supreme blessings. The life of this great man—who as the chief designer and reformer of the Greek language and of Greek literature, and as the loud-toned herald of virtue, of philosophy and of liberty, and as the author and initiating priest of new principles, holds among Greeks that kind of

παρ' Ἑλλησι τοιαύτην τινὰ θέσιν, οἷαν ὁ Montaigne παρὰ τοῖς Γάλλοις, ὁ Βάκων παρὰ τοῖς Ἀγγλοῖς, καὶ ὁ Θωμάσιος καὶ ὁ Λέσιγκ παρὰ τοῖς Γερμανοῖς, εἶναι ἀνεξάντλητος θησαυρὸς σοφῶν λόγων καὶ ἔργων ἐπ' ὠφελείᾳ τοῦ Ἑλληνικοῦ γένους καὶ τῶν Ἑλληνικῶν γραμμάτων."

Ἴδου καὶ τινες βιογραφικαὶ σημειώσεις περὶ τοῦ διακεκριμένου τούτου ἀνδρός. Ὁ Ἀδαμάντιος Κοραῆς ἐγεννήθη ἐν Σμύρνῃ τῇ 27 Ἀπριλίου 1748 ἐκ πατρὸς Χίου, Ἰωάννου Κοραῆ, καὶ μητρὸς Σμυρναίας, Θωμαΐδος θυγατρὸς Ἀδαμαντίου Ῥυσίου ἀνδρὸς σοφοῦ. Ἐδιδάχθη τὰ ἐγκύκλια μαθήματα ἐν Σμύρνῃ, ἐν τῷ αὐτόθι ὑπὸ Παντολέοντος Σεβαστοπούλου ἰδρυθέντι Ἑλληνικῷ σχολείῳ. Περαιώσας τὰ ἐν τῇ σχολῇ μαθήματα ἐπέδότη εἰς τὴν ἐκμάθησιν γλωσσῶν καὶ ταχέως ἐξέμαθεν οὐ μόνον τὴν Ἰταλικὴν καὶ Γαλλικὴν, ἀλλὰ καὶ τὴν Ἑβραϊκὴν καὶ Λατινικὴν. τὴν τελευταίαν ἐδιδάχθη ὑπὸ τοῦ Αἰδεσίμου Βερνάρδου Κεύνου, ἐφημερίου τοῦ ἐν Σμύρνῃ προξενείου τῆς Ὀλλανδίας, ἀντιδιδάξας αὐτὸν τὴν Ἑλληνικὴν. Τῷ 1772 ἐστάλη ὑπὸ τοῦ πατρὸς του χάριν ἐμπορίου εἰς Ἀμστελόδαμον, ἔνθα ἔμεινεν ἕξ ἔτη οὐ μόνον ἐμπορευόμενος ἀλλὰ καὶ καταγινόμενος εἰς σπουδαίας μελέτας. Τῷ 1778 μετακληθεὶς

position which Montaigne has among the French, Bacon among the English, and Thomasius and Lessing among the Germans — is an inexhaustible treasury of wise words and deeds for the benefit of the Greek race and of Greek learning."

Here are some biographical notes about this distinguished man. Adamantius Coraïs was born at Smyrna on the 27th of April 1748 : his father Johannes Coraïs was a native of Chios and his mother Thomais was from Smyrna, daughter of Adamantius Rysius, a man of learning. He received a general education in Smyrna, in the Greek school founded there by Pantoleon Sevastopulo. Having completed his course at the school, he devoted himself to the study of languages and soon mastered not only Italian and French but also Hebrew and Latin : the last he learnt under the Rev. Bernardus Keun, the chaplain of the Dutch consulate at Smyrna, giving him in exchange instruction in Greek. In 1772 he was sent by his father to Amsterdam for mercantile purposes, and he remained there six years, not only engaged in trade but occupying himself also in serious study. Recalled by his father in 1778, he went back to Smyrna and stayed there four

ὕπὸ τοῦ πατρός του ἐπανήλθεν εἰς Σμύρνην καὶ ἔμεινεν ἐκεῖ τέσσαρα ἔτη διερχόμενος τὸν χρόνον αὐτοῦ εἰς μελέτας. Τῷ 1782 μετέβη εἰς Μομπελλιέ ὅπου διέμεινεν ἕξ ἔτη σπουδάζων τὴν ἰατρικὴν. Κατὰ τὸ διάστημα τοῦτο μετέφρασεν εἰς τὴν Γαλλικὴν δύο Γερμανικὰ καὶ δύο Ἀγγλικὰ σπουδαῖα ἰατρικὰ συγγράμματα, ἅπερ οἱ Γάλλοι ἐξετίμησαν μεγάλως οὐ μόνον διὰ τὴν ἀξίαν τῶν ἐν αὐτοῖς ἐμπεριεχομένων, ἀλλὰ καὶ διὰ τὸ δόκιμον τῆς μεταφράσεως. Ἀποπερατώσας ἐν Μομπελλιέ τὰς ἰατρικὰς σπουδὰς του καὶ ἀξιωθείς τῶν ἀνωτάτων ἀκαδημαϊκῶν τιμῶν, κατὰ Μάϊον τοῦ 1788 ἀπῆλθεν εἰς Παρισίους, ἔνθα ἔμεινε μέχρι τέλους τοῦ μακροῦ αὐτοῦ βίου, ὃν ἀφίερωσεν ἀποκλειστικῶς ὑπὲρ τοῦ φωτισμοῦ τοῦ ἔθνους του· ἀπέθανε δὲ τῇ 10 Ἀπριλίῳ 1833. Δὲν ἐπιχειρῶ ἐνταῦθα νὰ πλέξω στέφανον ἐγκωμίου εἰς τὴν μνήμην τοῦ Κοραῆ, διότι ἄνδρες πολλῶ ἐμοῦ ἰκανώτεροι ὑμνησαν αὐτὸν πρεπόντως. Ἐχετε τὸ πολύτιμον ἔργον τοῦ Διονυσίου Θερεϊανοῦ· ἐν αὐτῇ θέλετε εὐρεῖ καλλιπεῶς καὶ ἐν ἀκριβεῖα ἐκτεθειμένα πάντα ὅσα δύναται νὰ ἐπιθυμήσῃ τις νὰ μάθῃ περὶ τοῦ βίου καὶ τῶν ἔργων τοῦ μεγάλου ἐκείνου ἀνδρός, ὅμοιοι τοῦ ὁποίου δὲν ἀναφαίνονται συνεχῶς εἰς τὰ χρονικὰ τῶν ἔθνῶν.

Τώρα ἂν ἀγαπᾶτε ἄς ἀνα-

years, passing his time in scholastic pursuits. In 1782 he went to Montpellier, where he remained six years studying medicine. During this time he made translations into French of two German and two English important medical works, and these the French held in high esteem not only for the value of their contents but also for the excellence of the translation. Having completed his medical studies at Montpellier and gained the highest academical honours, he went in May 1788 to Paris, where he resided till the end of his long life, which he had devoted exclusively to the enlightenment of his nation. He died on the 10th of April 1833. I do not attempt here to wreath a chaplet of praise to the memory of Coraïs, for much more able men than I have worthily celebrated him. You have the valuable work of Dionysius Thereianos, and there you will find eloquently and accurately described all that any one can desire to learn about the life and works of that great man whose equals rarely make their appearance in the history of nations.

Now, if you like, let us read

Z



γνώσωμεν ἀποσπάσματα τινα ἐκ τῶν ἔργων τοῦ Κοραῆ.

Προθύμως. Τὸ πρῶτον τοῦτο ἀντέγραψα ἐκ τῶν προλεγομένων αὐτοῦ εἰς τοὺς Παραλλήλους Βίους τοῦ Πλουτάρχου· εἶναι δὲ παραίνεσις πρὸς τοὺς διδασκάλους. Ἴδου τί λέγει·

“Οἱ τοῦ γένους λόγιοι παιδευταὶ πρέπει νὰ ἀγαπῶσι τοὺς μαθητὰς των ὡς ἰδιά των τέκνα, καὶ νὰ τοὺς στοχάζωνται ὡς ἱερὰς παρακαταθήκας ἐμπιστευμένας ἀπὸ τοὺς γονεῖς εἰς τὰς χεῖράς των. Τὸ ἀξιολογώτερον μάθημα εἰς τὰς νεαρὰς αὐτῶν ψυχὰς εἶναι τῶν ψυχῶν αὐτῶν ἢ ἡμέρωσις, τὴν ὁποίαν μόνη τῶν ἐπιστημῶν ἢ παραδόσις χωρὶς τὴν φιλολογίαν δὲν εἰμπορεῖ νὰ προξενήσῃ. Ἄς τοὺς συμβουλευέωσι λοιπὸν νὰ γίνωνται καλοὶ γραμματικοὶ πρὶν ἐμβῶσιν εἰς τῶν μαθητῶν τῆς φιλοσοφίας τὸν κατάλογον, ἤγουν νὰ μανθάνωσι πρῶτον τὴν φιλολογίαν τῆς Ἑλληνικῆς γλώσσης τῆς ὁποίας ἀχώριστος πρέπει νὰ ᾖναι ἡ Λατινική. Αἱ ἐπιστῆμαι χωρὶς τὴν φιλολογίαν καταπτῶσιν εἰς τῶν βαναύσων τεχνῶν τὴν ταπεινότητα. Σχεδὸν ὅλοι οἱ παλαιοὶ φιλόσοφοι ἦσαν καὶ φιλόλογοι, καὶ οἱ ἐπισημότεροι αὐτῶν ἐστάθησαν οἱ καλῆτεροι γραμματικοί. Ἐνόησαν πολλὰ καλὰ οἱ ἀείμνηστοι πατέρες ἡμῶν ὅτι τὰ λεγόμενα Ἀνθρωπικὰ γράμματα συντελοῦν πολὺ ὄχι μόνον εἰς τὴν τέχνην

some extracts from the works of Corais.

By all means. This first one I copied from his preface to Plutarch's *Parallel Lives*: it is an exhortation to teachers. This is what he says :

“The learned instructors of the nation should love their pupils as their own children, and consider them as sacred trusts confided to their hands by their parents. The most important lesson for their young minds to learn is to render their dispositions gentle, which instruction in science alone without literature cannot effect. Let them then advise them to acquire a sound knowledge of grammar before they include themselves in the list of students of philosophy, that is to say, to learn first the literature of the Greek language with which Latin should be inseparably united. Science without literature is reduced to the humble level of the mechanical arts. Nearly all the ancient philosophers were also men of letters, and the most distinguished among them were the best grammarians. Our ancestors of imperishable memory well understood that the so-called ‘humanities’ greatly contribute not only to the art of writing but also to actual gentleness and refinement of manners. On this account our ancestors

τοῦ γράφειν, ἀλλὰ καὶ εἰς αὐτὴν τῶν ἡθῶν τὴν ἡμέρωσιν καὶ κοσμιότητα· διὰ τοῦτο οἱ προπάτορες ἡμῶν ὠνόμαζαν τὴν ἐγκύκλιον παιδείαν Μουσικὴν, ὅτι πραῦνει τὴν ψυχὴν καθὼς ἡ ἰδίως λεγομένη μουσική· διὰ τοῦτο συνεβούλευεν ὁ θεῖος Πλάτων τὸν μαθητὴν αὐτοῦ Ξενοκράτην νὰ θυσιάσῃ συχνὰ εἰς τὰς Χάριτας.”

Ἡ ἐξῆς περικοπὴ περὶ ἰσότητος εἶναι εἰλημμένη ἐκ τῶν προλεγομένων τοῦ Κοραῖ εἰς τὴν δευτέραν ἔκδοσιν τοῦ Βεκκαρίου (1823).

“Εἰς τῶν παροιμιῶν τὸν κατάλογον ἔθεσαν οἱ πρόγονοί μας τὸ ἸΣΟΤΗΣ ΦΙΛΟΤΗΣ, ἤγουν τὸ ἔκριναν μίαν ἀπ’ ἐκείνας τὰς ἀληθείας, τὰς ὁποίας ἔκαμεν ἀναντιρρήτους αὐτὴ τῆς ἀνθρωπίνης φύσεως ἡ ἔρעυνα, καὶ ἡ μὲ τὴν ἔρעυνα σύμφωνος καθημερινῇ πείρα. Ἄλλ’ ἐὰν ἡ ἰσότης γεννᾷ μεταξὺ τῶν ἀνθρώπων τὴν φιλίαν, ἐξ ἀνάγκης ἡ ἀνισότης ἔχει θυγατέρα τὴν ἔχθραν. Ἡ φύσις μᾶς ἐγέννησε τὴν ἀρχὴν ὅλους ἴσους, ἐπειδὴ εἰς ὅλους ἔδωκε τὰς αὐτὰς αἰσθήσεις, τὰ αὐτὰ πάθη, καὶ τὰς αὐτὰς χρείας. Ἄλλ’ ἡ τοιαύτη ἰσότης δὲν μένει πλὴν ἐν ὄσφ τὸ ἀνθρώπινον σῶμα εὐρίσκεται εἰς τὴν νηπιότητά του· εὐθὺς ὅταν ἀνδρωθῇ ἀναφαίνεται ἓνας τοῦ ἄλλου νοημονέστερος, ἓνας τοῦ ἄλλου ἀνδρείότερος, ἓνας τοῦ ἄλλου

gave the name of Music to general education, because it softens the disposition just as music, properly so-called, does, and it was for this reason that the divine Plato advised his disciple Xenocrates to sacrifice frequently to the Graces.”

The following passage about *Equality* is taken from Coraïs' introduction to the second edition of Beccaria (1823):

“Our ancestors included in their list of proverbs ‘Equality is friendship,’ that is to say, they regarded this as one of those truths which the examination itself of human nature, and daily experience, which agrees with that examination, render incontestable. But if equality produces friendship among men, inequality necessarily has enmity for her daughter. Nature made us at the beginning all equal, since she gave to all the same feelings, the same desires, and the same wants. But such equality only remains as long as the human frame is in its infancy. As soon as it is matured one man shows himself more intelligent than another, one braver than another, one more highly endowed with natural advantages than another, and therefore inequality is neces-

πλέον προικισμένος με φυσικά προτερήματα· ὅθεν ἐξ ἀνάγκης ἐγεννήθη ἡ ἀνισότης, ἣτις ἔδωκεν ἀφορμὴν εἰς τὴν διχόνοιαν. Τοιαύτη εἶναι ἡ κατάστασις ὅλων τῶν ἀνθρώπων· εἶναι λοιπὸν ἡ ἀνισότης αὐτῆς τῆς φύσεως ἔργον, καὶ ἡ θεραπεία τῆς ἐπροσμένετο ἀπὸ τὴν πολιτείαν, ἀλλὰ πᾶσα καλῶς ὀργανισμένη πολιτεία πρέπει ἐξ ἀνάγκης νὰ ἔχῃ ἀνισότητας. Ὁ υἱὸς δὲν εἶναι ἴσος με τὸν πατέρα, ὁ μαθητὴς με τὸν διδάσκαλον, ὁ κρινόμενος με τὸν δικαστήν, ὁ ἀρχόμενος με τὸν ἄρχοντα, ὁ ὑπηρέτης με τὸν οἰκοδεσπότην, ὁ μισθωτὸς ἐργάτης με τὸν μισθοδότην, ὁ πλοῖσιος με τὸν πένητα. Ὅστις ζητεῖ νὰ ἐξισώσῃ κατὰ πάντα τοὺς ὑπερέχοντας με τοὺς ὑπερεχομένους τούτους, ζητεῖ νὰ φέρῃ τὴν ἀναρχίαν εἰς τὴν πολιτικὴν κοινωνίαν, ζητεῖ νὰ ἐπιστρέψῃ τὸν πολιτισμένον ἄνθρωπον εἰς τὴν προτέραν του ἀγρίαν κατάστασιν.”

Ἡ ἐξῆς περικοπὴ περὶ τῆς ῥητορικῆς δεινότητος τοῦ Σωκράτους ἀντεγράφη ἐκ τῶν προλεγόμενων τοῦ Κοραΐ εἰς τὰ Ἀπομνημονεύματα τοῦ Ξενοφῶντος (1825).

“Ὁ Σωκράτης ἂν καὶ δὲν ἐπαγγέλλετο ῥήτωρ, ὡς ἐκαυχῶντο εἰς τὴν ῥητορείαν τῶν οἰσοφισταί, ἦτον ὁμῶς ἀληθῶς καὶ ἐνομίζετο ῥήτωρ. Ἡ ῥητορικὴ τοῦ Σωκράτους δὲν

sarily produced, and this gives rise to disagreement. Such is the condition of all mankind. Inequality then is the work of nature herself, and a cure for it was looked for from the state, but every well-ordered state must of necessity have inequalities. The son is not equal to the father, the pupil to the teacher, the one under trial to the judge, the governed to the ruler, the servant to the master, the hired workman to his employer, the rich to the poor. Whoever seeks to equalise in all respects these superiors with these inferiors, seeks to introduce anarchy in the political community, seeks to make civilised man revert to his original savage condition.”

The next passage, about the rhetorical ability of Socrates, was copied from Coraïs' introduction to Xenophon's *Memorabilia* (1825).

“Socrates, though he did not profess to be an orator, in the way that the sophists used to boast of their rhetoric, was nevertheless really an orator, and was regarded as such. The rhetoric of Socrates

ὠμοίαιζε τὴν ῥητορικὴν τῶν σοφιστῶν· καὶ τοῦτο ἐξηγεῖ ποίαν ῥητορικὴν ἐννοεῖ ὁ Πλάτων, ὅταν περιπαίξῃ τὴν ῥητορικὴν, καὶ παριστᾷ τὸν διδάσκαλόν του καταφρονητὴν αὐτῆς. Πολὺ μέρος τοῦ Γοργίου εἶναι περιέγελως τῆς ῥητορικῆς· καὶ ὅμως ὁ πικρὸς αὐτῆς κατήγορος Πλάτων εἰς τὸν Γοργίαν του μάλιστα ἔδειξεν ὅτι ἦτον αὐτὸς μέγας ῥήτωρ. Τῶν σοφιστῶν ἡ καθαντὸ φροντίς ἦτο νὰ ἡδύνωσι τὴν ἀκοὴν μὲ τὴν ἐναρμόνιον συμπλοκὴν τῶν λέξεων, ὀλίγον φροντίζοντες περὶ τῆς ἀξίας ἢ τῆς ἀπαξίας τῶν λεγομένων· καὶ ἡ μακρὰ ἕξις τῆς τοιαύτης συμπλοκῆς τοὺς ἔκαμνεν ἀληθεῖς αὐτοσχεδιασταί, ὡς εἶναι σήμερον οἱ περίφημοι τῆς Ἰταλίας αὐτοσχεδιασταί (improvisateurs). Καθὼς οὗτοι ἀπαγγέλλουν αὐτοσχεδίου μακρὰς ῥήσεις περὶ ὃ, τι τις ἤθελε τοὺς προβάλειν, ἀπαράλλακτα καὶ οἱ σοφισταὶ ἐλαλοῦσαν χωρὶς προπαρασκευῆν καμμίαν περὶ πάσης ὑποθέσεως. Ὁ Γοργίας ἔκαυχᾶτο, ὅτι ἦτον ἔτοιμος ν' ἀποκριθῇ εἰς πᾶσαν ἐρώτησιν, κ' ἐπαρᾶπονεῖτο, ὅτι δὲν τὸν ἠρώτα κανεὶς πλέον τίποτε νέον· Ὅυδεὶς μὲ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν.' Ἡ τοιαύτη δύναμις ἐνομίζετο ῥητορικὴ, καὶ ἐπλάνα τόσον εὐκολώτερα τοὺς ἀπίρους, καὶ ἐξαιρέτως τοὺς νέους, ὅσον εἰς ἐκείνην τοῦ χρόνου

was not like that of the sophists; and this explains what kind of rhetoric Plato means when he ridicules rhetoric and represents his master as despising it. A considerable part of his *Gorgias* is derision of rhetoric, and yet its bitter denouncer, Plato, showed in the highest degree in this very work that he himself was a great orator. The especial care of the sophists was to please the ear by the harmonious combination of the words, caring little about the value or worthlessness of what was said; and long habit in this kind of combination made them true extempore speakers like the celebrated Italian improvisatori are at the present day. Just as the latter deliver long extempore orations on whatever subject any one may propose to them, exactly in the same way the sophists used to speak upon every subject without any preparation. Gorgias used to boast that he was ready to reply to every question, and complained that no one any longer asked him anything new: 'No one has ever asked me anything new for many years.' This faculty was regarded as a part of rhetoric, and it so much more easily led astray the inexperienced, and especially the young, inasmuch as in those days one of the great defects of the commonwealth was the love

τὴν περίοδον ἐν ἀπὸ τὰ πολλὰ τῆς πολιτείας νοσήματα ἦτο καὶ ἡ σπουδαρχία, τὴν ὁποίαν ἐβόηθει ἡ δύναμις τοῦ λόγου, ἐπειδὴ ἔδιδε τὴν εἰσοδὸν εἰς τὰς ἐκκλησίας, ὅπου ἡ δημαγωγία ἔπρεπε νὰ ἔχη πολλάκις σύμμαχον τὴν αὐτοσχέδιον δημηγορίαν. Ἐκαυχῶντο, τὸ χειρότερον, οἱ σοφισταὶ ὅτι ἡ ῥητορικὴ τῶν εἶχε τὴν δύναμιν, ὥστε ν' ἀποδείχῃ τὸ συμφέρον ἀσύμφορον, τὸ δίκαιον ἄδικον, τὴν ἀλήθειαν ψεῦδος, καὶ τὸ ψεῦδος ἀλήθειαν. Τοῦτ' ὠνομάζετο 'Τὸν ἦττω λόγον κρείττω ποιεῖν' ἀλλ' ἐπειδὴ ἡ συνείδησις τοὺς ἔλεγεν ὅτι τοιαύτη δύναμις εἶναι δύναμις κακούργων ἀνθρώπων, τὴν ἐπροσκόλλησαν καὶ ταύτην εἰς τὸν Σωκράτην, ὡς ἐτόλμησαν νὰ λέγωσι κατ' αὐτοῦ ὅτι ἔκαμνε τοὺς νέους ὑβριστὰς τῶν ἰδίων γονέων, φέροντες αὐτοὶ τοὺς νέους εἰς τὴν ὑβρίν. Ἡ ῥητορικὴ τοῦ Σωκράτους ὄχι μόνον δὲν εἶχεν, ὡς εἶπα, καμμίαν ὁμοιότητα πρὸς τὴν ῥητορικὴν τῶν σοφιστῶν, ἀλλ' οὐδὲ τὴν ἐδίδασκεν ὡς τὴν ἐδίδασκαν ἐκεῖνοι. Οἱ σοφισταὶ εἶχαν σχολεῖα καὶ μαθητὰς ἐκ τῶν ὁποίων ἐλάμβαναν ἀδροτάτους μισθοὺς. Ὁ Σωκράτης οὔτε σχολεῖον ἤνοιξεν, οὔτε μαθητὰς συνήθροισε· σχολεῖόν του ἔγεινεν ἡ πόλις ὅλη, καὶ μαθηταὶ του ἦσαν ὅλοι οἱ πολῖται, τοὺς ὁποίους, ἀντὶ νὰ λάβῃ παρ' αὐτῶν μισθόν,

of office, to which ability in speaking was of service, since it gave admission to the assemblies where the popular leadership frequently had occasion for the assistance of extempore public oratory. The worst of it was that the sophists used to boast that their rhetoric had such great power that it made an advantage appear a disadvantage, justice injustice, truth falsehood, and falsehood truth. This was called 'to make the worse appear the better cause,' but, since their conscience told them that such a faculty was a faculty which belonged to rogues, they fastened this too on Socrates; just as they had had the audacity to accuse him of making young men insolent to their own parents, although they themselves brought the young to such a pitch of insolence. The rhetoric of Socrates not only had, as I said, no resemblance whatever to the rhetoric of the sophists, but he did not even teach it as they taught it. The sophists had schools and pupils from whom they received enormous fees. Socrates neither opened a school nor collected pupils: the whole city became his school, and all the citizens were his pupils whom, instead of taking fees from them, he advised themselves also to impart gratis whatever good they had learnt from him, and before

ἔσυμβούλευε νὰ μεταδίδωσι καὶ αὐτοὶ ἀμίσθως ὅ, τι καλὸν ἐδιδάσκοντ' ἀπ' αὐτόν, παραγγέλλων πρὸ Χριστοῦ, ὅτι ἐπαράγγελλεν ὁ Χριστὸς εἰς τοὺς Μαθητάς του, 'Δωρεὰν ἐλάβετε, δωρεὰν δότε.' Τοῦ Σωκράτους ἡ ῥητορικὴ ἦτον ἡ ἀληθινὴ ῥητορικὴ, ἥγουν ἡ δύναμις νὰ πείθῃ τις τοὺς ἀνθρώπους εἰς τὰ δίκαια μὲ λόγον θεμελιωμένον εἰς τῶν πραγμάτων τὴν ἀλήθειαν καὶ φύσιν, καὶ μαρτυρούμενον ἀπ' αὐτὴν τὴν διάθεσιν τῆς ψυχῆς τοῦ λέγοντος. "Ἄν καὶ δὲν ἐμμείτο τὴν καλλιπέειαν τῶν σοφιστῶν, εἶχαν ὅμως οἱ λόγοι του ἐν ἄλλο εἶδος εὐφραδείας, ἣτις ἔπειθε πολλάκις ὄσους δὲν ἔφθασε νὰ φαρμακεύσῃ ἡ γελοία τῶν σοφιστῶν καλλιπέεια. "Ἄν ἀμφιβάλλῃ τις περὶ τούτου, ἄς παραβάλλῃ τοὺς λόγους τοῦ Σωκράτους, εἰς τὰ συγγράμματα τοῦ Ξενοφῶντος, μὲ τοὺς σωζόμενους δύο λόγους τοῦ Γοργίου."

Καὶ ταῦτα μὲν περὶ τῆς ῥητορικῆς τοῦ Σωκράτους. Ἄλλαχοῦ που ὁμιλεῖ περὶ πλοῦτου καὶ παιδείας ὡς ἐξῆς·

"Καθὼς ὁ πλοῦτος, παρόμοια καὶ ὁ φωτισμὸς τῆς διανοίας, τότε μόνον ὠφελεῖ τὴν πολιτείαν, ὅταν διασπείρεται ἀναλόγως εἰς ὄλους τοὺς πολίτας. Ἡ συσσώρευσις τοῦ πλοῦτου εἰς ὀλίγους τινὰς γεννᾷ τοὺς Συβαρίτας καὶ τοὺς ὀλότελα ἀπόρους, δύο μέρη τῆς πολιτείας πάντοτε εἰς πόλεμον, ἕως νὰ καταστρέψωσι τὴν πολι-

the time of Christ taught the precept which Christ announced to His disciples: 'Freely have ye received, freely give.' The rhetoric of Socrates was true rhetoric, that is to say, the power of persuading men in whatever is just, by a reasoning founded on the reality and nature of things, and attested by the speaker's actual sentiments. Although he did not imitate the finished style of the sophists, his words had another kind of eloquence which often convinced those whom the ridiculously elaborate oratory of the sophists had not previously poisoned. If any one have doubts about this, let him compare the discourses of Socrates in the works of Xenophon with the two extant speeches of Gorgias."

So much then about the rhetoric of Socrates. Somewhere else he speaks about wealth and education in the following words:

"Like wealth, in the same way too the enlightenment of the mind then only is of service to the state when it is distributed in due proportion among all its members. The accumulation of wealth among a few creates Sybarites and absolute paupers, two sections of the community always at war till they have

τείαν. Ἀπὸ τὸν περιορισμὸν πάλιν τῆς σοφίας εἰς πολλὰ μικρὸν ἀριθμὸν πολιτῶν ἀναβλαστάνουν οἱ σοφολογιώτατοι σχολαστικοί, οἱ ὁποῖοι ἐμποδίζουν τὸν φωτισμὸν τοῦ κοινοῦ λαοῦ, διὰ τὸν φόβον μὴ τοὺς καταφρονήσῃ ὁ κοινὸς λαός, καὶ διὰ τὴν ἐλπίδα, ὅτι τοὺς χυδαίους θέλουν εὐρεῖν βοηθοὺς ἐὰν τοὺς ἔλθῃ ὄρεξις νὰ θεραπεύσωσι τὰ πάθη των."

Περὶ δὲ τῆς ἐκπαιδεύσεως τῶν γυναικῶν ἐκφέρει τὰς ἀκολούθους σοφὰς ιδέας·

“Αἱ γυναῖκες, λέγει ὁ Ἀριστοτέλης, εἶναι τὸ ἥμισυ μέρος τῆς πολιτείας· ὅθεν ὅστις δὲν φροντίζει πλὴν μόνον τῶν ἀνδρῶν τὴν παιδείαν, ἀφίνει τὸ ἥμισυ τῆς πολιτείας νὰ ζῆ ὡς θέλει καὶ ὄχι κατὰ τοὺς νόμους. “Ὡστ’ ἐν ὅσαις πολιτεαῖς φαύλως ἔχει τὸ περὶ τὰς γυναῖκας, τὸ ἥμισυ τῆς πόλεως εἶναι δεῖ νομίζειν ἀνομοθέτητον.” Ἄλλ’ ὅταν εὐρίσκεται τὸ ἥμισυ χωρὶς νόμον ἐγρήγορα καὶ τὸ ἄλλο ἥμισυ παύει νὰ σέβεται τοὺς νόμους. Ἀπὸ τὰς γυναῖκας γεννώμεθα· εἰς αὐτῶν τὰς χεῖρας διατρίβωμεν τὰ πρῶτα ἔτη τῆς ἀπαλωτέρας, καὶ ἀκολουθῶς εὐκολωτέρας νὰ λάβῃ ὅποιανδήποτε μορφήν ἡλικίας. Ὅποια ἦθη ἔχουν αἱ γυναῖκες τοιαῦτα μὲ τὸ γάλα των αὐτὸ μᾶς ποτίζουν.”

Καὶ ἡ ἐξῆς περικοπή εἶναι ἀξία ἀναγνώσεως·

brought ruin on the commonwealth. From the restriction again of learning to a very small number of the members of the state there arise *the highly learned pedants* who prevent the enlightenment of the mass, for fear that the common people may despise them, and in the hope of finding the vulgar of service to them whenever they are inclined to gratify their evil passions.”

Regarding the education of women he expressed the following wise views :

“Aristotle says that women comprise one half of the state ; and hence whoever studies the education of men only, leaves half of the state to live as it likes and not in obedience to the laws. ‘Consequently in those states where matters which regard women are of no account, half of the state must be considered as not under legislation’ : but when half of it is not subject to the law, the other half soon ceases to respect the laws. From women we derive our birth, and under their control we pass the first years of that time of life which, being more impressionable than any other, is more easily capable of being moulded into any form. Whatever disposition women have they impart to us with their very milk.”

The following passage is also worth reading :

“Ἡ καλὴ ἀνατροφή γίνεται καὶ βοηθεῖται πλέον ἀπὸ τὰ καλὰ παραδείγματα παρὰ ἀπὸ τὰς νοουθεσίας καὶ διδασχάς. Τί ὠφελοῦν τὸν νέον αἱ διδασχαι ὅταν ὅπου στρέψῃ τοὺς ὀφθαλμοὺς ἄλλο δὲν βλέπῃ παρὰ ἀνομίαν, ἀνθρώπους ἀπανθρώπους καὶ ἀνδραποδώδεις, κολακεύοντας καὶ κολακευομένους, τὸν πλοῦτον τιμώμενον καὶ τὴν ἀρετὴν καταφρονουμένην, τὴν ἀδικίαν τρυφῶσαν καὶ τὴν δικαιοσύνην λιμώττουσαν; Πιθανώτατον ὅτι τοιαῦτα παραδείγματα θέλουν τὸν διδάξειν ἐκείνην τοῦ βίου τὴν διαγωγὴν εἰς τὴν ὁποίαν εὕρισκει τὰ μέσα νὰ βόσκη τὸ κτηνώδες του σῶμα καὶ νὰ θεραπεύῃ τῆς κτηνωδιστέρας αὐτοῦ ψυχῆς τὰ πάθη.”

Τὸ ἐξῆς εἶναι περὶ μουσικῆς·
 “Οἱ παλαιοὶ φιλόσοφοι καὶ νομοθέται ἔκριναν τὴν μουσικὴν μέρος ἀναγκαῖον τῆς ἀνατροφῆς, ὡς ἱκανὸν νὰ μαλάσῃ τὰς ἀγριότητας τῆς ψυχῆς, καὶ νὰ ῥυθμίξῃ τὸν ἄνθρωπον εἰς τὴν εὐσχημοσύνην, ὡς λέγει ὁ Πλούταρχος· ‘Τοῖς παλαιοῖς τῶν Ἑλλήνων εἰκότως μάλιστα πάντων ἐμέλησε πεπαιδεῦσθαι μουσικῆν· τῶν γὰρ νέων τὰς ψυχὰς ᾤοντο δεῖν διὰ μουσικῆς πλάττειν καὶ ῥυθμίζειν ἐπὶ τὸ εὐσχημον, χρησίμης δηλονότι τῆς μουσικῆς ὑπαρχούσης πρὸς πάντα καὶ πᾶσαν ἐσπουδασμένην πράξιν, προηγουμένως δὲ πρὸς τοὺς πολεμικοὺς κινδύνους.’ Ὁ Πολύβιος ἀποδίδει

“A sound education takes its source and receives assistance more from good example than from admonition and instruction. Of what good are lessons to a lad when, wherever he turns his eyes, he sees nothing but lawlessness, men inhuman and slavish, flattering and flattered, wealth esteemed and virtue despised, injustice in luxury and justice starving? Most probably such examples will teach him to adopt that kind of life in which he will find the means of cherishing his animal body and gratifying the passions of his still more animal soul.”

The following is about music :

“The ancient philosophers and legislators considered music a necessary part of education, as having the power to soften the savage qualities of the disposition and give men a sense of propriety : as Plutarch says : ‘The ancient Greeks very properly took care above everything to be trained in music ; for they considered that it was by means of music that they ought to mould the dispositions of the young and inculcate decorum, inasmuch as music is beyond doubt useful for every thing and for every action of importance, and especially in encountering the dangers of war.’ Polybius attributes the gentle

τῶν Ἀρκάδων τὴν ἡμερότητα καὶ φιλανθρωπίαν εἰς τὴν ὁποίαν εἶχαν ἐξαίρετον παιδιόθεν σπουδὴν τῆς μουσικῆς ὅλοι, πλὴν μιᾶς Ἀρκαδικῆς πόλεως τῶν Κυναϊθέων, τῶν ὁποίων τῆς θηριωδίας αἰτίαν λέγει ὅτι κατεφρόνησαν ὀλότελα τὴν μουσικὴν. Ἄπορον ἤθελε δικαίως φανῆν ἂν ἐσυμβούλευνα τὴν τελείαν καὶ πολυδάπανον μουσικὴν. Ἄλλὰ πρῶτον εἰς τίνα δὲν εἶναι γνωστὸν ὅτι ἀπὸ τοὺς πένητας, καὶ ἐξαιρέτως ἀπὸ τὴν τάξιν τῶν γεωργῶν μας, πολλοὶ ἔχουν καθένας τὴν λύραν του; Ἄρκει νὰ μαθητευθῶσι τὰ τέκνα των νὰ λυρίζωσιν ὀλίγον ἁρμονικώτερα. Ἐπειτα οἱ λυρισταὶ δὲν περιορίζονται εἰς μόνον τὸ ὄργανον, οὐδὲ λυρίζουν μόνον, ἀλλὰ καὶ λυρῶδουν. Πόσῃν ὠφέλειαν δὲν ἤθελαν προξενήσειν εἰς τοὺς πτωχοὺς οἱ παιδευταὶ τῶν πτωχῶν, ἂν εἰς τόπον τῶν ἀνοήτων καὶ πολλάκις ἀσέμνων τραγωδιῶν ἐσύνθεταν διὰ τὰ πτωχὰ παιδάρια ὕμνους εἰς τὸν Θεὸν καὶ τραγῳδία τοιαῦτα, ὅποια νὰ κρύπτωσιν ὑπὸ τῆς ἡδονῆς τὸ κάλυμμα ἠθικὴν τινα παραίνεσιν. Ἄλλὰ τοιαῦτα καλὰ πρέπει νὰ τὰ προσμένωμεν ἀπὸ τὸν πολυπλασιασμὸν καὶ τὴν τελειοτέραν διάταξιν τῶν σχολείων μας· πρέπει νὰ προσμένωμεν ὅταν καταστήσωμεν καὶ ἡμεῖς παιδευτήριον ἐξαίρετον τῆς ἀνατροφῆς τῶν πτωχῶν, κατὰ τὸ Φελλεμβεργικὸν περι-

and benevolent disposition of the Arcadians to the special study of music, which from childhood all of them pursued except the one Arcadian city of the Cynaetheans, the cause of whose savage nature, he says, was their utter contempt for music. The thing would rightly appear impracticable if I recommended a complete and expensive course of musical study. But first of all, who does not know that among the poor, and especially in the class of our agriculturists, many of them have each his lute? It suffices for their children to be taught to play it a little more melodiously. Then again the lute-players do not confine themselves to the instrument, and not only play the lute but also sing to it. What help would not the teachers of the poor give to them, if, in place of foolish and often unbecoming songs, they composed for poor children hymns to God and such songs as might convey under the cover of pleasant recreation some moral precept! But such benefits we must await from the multiplication of our schools and their more perfect organisation: we must wait till we also have established a special school for the education of the poor, on the pattern of the celebrated Fellenberg school, and teachers who have Fellenberg's philan-

βόητον παιδευτήριον, καὶ διδασκάλους ἔχοντας τὴν φιλοanthropίαν τοῦ Φελλεμβέργου. Ὁ Σωκρατικὸς οὗτος παιδευτὴς τῶν πτωχῶν παιδίων ἐδιδάχθη ἀπὸ τὴν πείραν ὅτι ἡ μουσικὴ εἶναι δι' ὅλα τὰ νεαρὰ παιδιά μέσον ἰσχυρὸν πολιτισμοῦ καὶ κοινωνίας, μέσον ἐπιτήδειον νὰ τὰ συνειθίσῃ νὰ κανονίζωσι τὸν βίον των καὶ νὰ συνεργάζωνται μὲ ἡσυχον ἁρμονίαν· νὰ μετριάξῃ τὰς ἀτάκτους ὁρμάς, καὶ νὰ καθαρίσῃ τῆς ψυχῆς τὰ αἰσθήματα, καὶ νὰ τὴν ἀνεγείρῃ εἰς τὰς ὑψηλὰς ἐννοίας. Χρησιμεύει ἐξαιρέτως νὰ ἡμερόνη, νὰ εὐφραίνῃ πρεπωδέστερον τὴν καρδίαν, καὶ νὰ μαλακύνῃ τὴν σκληρότητα τῆς φύσεως ἐκείνων μάλιστα τῶν παιδίων, ὅσα ἔλαβεν εἰς τὸ σχολεῖόν του ἀπὸ τὴν τάξιν τῶν ψωμοζητῶν."

Αἱ περὶ μουσικῆς ἰδέαι τοῦ Κοραῆ εἶναι ὀρθόταται καὶ ἐλπίζω οἱ Ἕλληνες ὠφελοῦμενοι ἐξ αὐτῶν νὰ ἔβαλον αὐτὰς εἰς πρᾶξιν. Ἔχετε τίποτε ἄλλο ἐκ τῶν ἔργων αὐτοῦ;

Μάλιστα, ἔχω δύο ἄλλα ἀκόμη ἀποσπάσματα, τὸ πρῶτον ἐκ τῶν ὁποίων ἀντέγραψα ἐκ τῶν προλεγομένων αὐτοῦ εἰς τὰς τέσσαρας πρώτας ῥαψωδίας τῆς Ἰλιάδος (1811-1820). Ὁ Κοραῆς δὲν παρουσιάζεται ὡς ἐκδότης αὐτῶν· παριστᾶ δὲ αὐτὰς πεμπομένας εἰς Παρισίους πρὸς τύπωσιν ὑπὸ τινος λογίου Χίου κατοικοῦντος δῆθεν ἐν

thropy. This Socratic educator of poor children was taught by experience that music for all young children is a powerful means of rendering them civilised and fit for society, an efficient instrument with which to accustom them to regulate their life and work together in peaceful harmony, to moderate their undisciplined inclinations, and purify the feelings of the soul and raise it to lofty thoughts. It is particularly useful for imparting gentleness, for gladdening the heart within due bounds, for softening any natural hardness of character, especially in such children as he received in his school from the class of beggars."

The ideas of Coraïs about music are very correct, and I hope that the Greeks have derived advantage from them and put them into practice. Have you anything else from his works?

Yes. I have two more extracts, the first of which I copied from his preface to the four first rhapsodies of the *Iliad* (1811-1820). Coraïs does not come forward as the editor of them, but he represents them as sent to Paris, in order to be printed, by a certain learned Chian supposed to be an inhabitant of Bolissos, where, according

Βολισσῷ, ὅπου κατὰ παράδοσιν ἀρχαίαν διέτριψέ ποτε ὁ Ὀμηρος. Ἐν τῇ κώμῃ ταύτῃ παριστᾷ ὁ Κοραῆς ὅτι ὑπῆρχε κατ' ἐκείνην τοῦ χρόνου τὴν περίοδον ἐφημέριός τις ἀπλοϊκὸς μὲν καὶ ἄμοιρος παιδείας, ἐνάρετος ὁμως καὶ λίαν φιλομαθής. Ἴδου πῶς περιγράφει αὐτὸν ἐπὶ τὸ ἄστει-ότερον·

“Ἡ συναναστροφή μου εἶναι μὲ τὸν ἐφημέριον τοῦ χωρίου, ἄνδρα, ὅστις παρὰ τᾶλλά του προτερήματα, καυχᾶται ὅτι καὶ εἰς ὅλην τὴν νῆσον δὲν εὐρίσκεται παπᾶς νὰ ἀναγινώσκῃ παρ' αὐτὸν ἐγρηγορώτερα τὰ καθίσματα τοῦ ψαλτηρίου. Εἰς τῆς ἑορτῆς τῶν Χριστουγέννων τὸν ὄρθρον τὸν συνέβη νὰ πταρισθῇ εἰς τὴν ἀνάγνωσιν τόσον σφοδρὰ ὥστε νὰ σβέσῃ τὴν λαμπάδα. Ὅταν τὴν ἀναψαν, συλλογιζόμενος πόσον ἔχασε καιρὸν εἰς τὴν μεταξὺ σκοτίαν, ἐπροτίμησε νὰ πηδήσῃ ψαλμὸν ὀλόκληρον, τὸν μακρότερον, παρὰ τὸ ὄνειδος νὰ μακρύνῃ τὸν καιρὸν τῆς ἀναγνώσεως ὑπὲρ τὸ σύνηθες. Δὲν εἰξεύρω, ἂν διὰ τὴν ταχυτάτην ταύτην ἀνάγνωσιν, ἢ διὰ τὴν φυσικὴν ἡμῶν τῶν Χίων κλίσιν εἰς τὰ σκωπτικὰ παρωνύμια, ὁ Βολισσινὸς ἐφημέριος ὀνομάζεται ἀπὸ τοὺς πολίτας τῆς Χίου Παπᾶ Τρέχας, καὶ τὸ παρωνύμιον ἤρσεε τόσον εἰς τὸν παρονομαζόμενον, ὥστε δὲν σ' ἀκούει

to an ancient tradition, Homer at one time resided. In this village Corais represents that there lived at that time a parish priest, a man of simple character and without any education, but virtuous and a great admirer of learning. Here is the way in which he describes him rather wittily :

“My society is confined to that of the village priest, a man who, among his other talents, boasts that in the whole of the island there is no priest who can read, with greater rapidity than he, the allotted portions of the psalms. During matins at the Christmas festival, while he was reading, he happened to sneeze with such violence that he extinguished the taper. When they had relighted it, calculating how much time he had lost in the interval of darkness, he thought it better to skip a whole psalm, the longest of them, than to incur the reproach of occupying more time than usual in reading them. I do not know whether it is from this very rapid reading, or from the natural propensity of us Chians for derisive nicknames, that the parish priest of Bolissos is called Papa¹ Trechas by the inhabitants of Chios, and this nickname so pleased its recipient that he does not listen to you

¹ Παπᾶς in modern Greek signifies a *priest* : when prefixed to a priest's name it drops the final consonant, e.g. Παπᾶ Ἰωάννης, Παπᾶ Γεώργιος.

πλέον ἔαν τὸν καλέσῃς μὲ τὸ κύριόν του ὄνομα.

Καυχᾶται πρὸς τούτοις καὶ εἰς ἐξήκοντα τέσσαρα ταξείδια, καὶ φαντάζεται ἑαυτὸν ἄλλον Ὀδυσσεά, ἀπὸ τὸν ὁποῖον τοῦτο μόνον διαφέρει ὅτι τὰ ἔκαμεν εἰς αὐτὰ τῆς νήσου τὰ ἐξήκοντα τέσσαρα χωρία, χωρὶς κίνδυνον κανένα τῆς θαλάσσης.

Διὰ νὰ σὲ δώσω, φίλε, μικρὸν παράδειγμα τῆς ὁποίας ἀπέκτησεν ἀπὸ τὰ ταξείδια πολυπειρίας, ἐπέρασεν ἐδῶ πρὸ μηνῶν Ἀγγλος τις περιηγητῆς μὲ σκοπὸν νὰ ἀνακαλύψῃ κανὲν ὑπόμνημα τῆς εἰς Βολισσὸν διατριβῆς τοῦ Ὀμήρου· εἶχε σιμὰ καὶ δύο του μικρὰ παιδάρια. Μόλις τ' ἄκουσεν ὁ Παπᾶ Τρέχας νὰ συλλαλῶσι μὲ τὸν πατέρα των, καὶ μ' ἐρώτησεν ἐκστατικός—Ποίαν γλώσσαν λαλοῦσι;—Τὴν Ἀγγλικήν, τὸν ἀπεκρίθη, καὶ ἡ ἐκστασίς του ἔγεινεν ἀπολίθωσις. Δὲν ἐμπόρει νὰ χωρέσῃ τοῦ Βολισσινοῦ Ὀδυσσεῶς ἡ κεφαλή, πῶς τόσον νεαρὰ παιδάρια ἦτο δυνατὸν νὰ λαλῶσι γλώσσαν εἰς αὐτὸν ἄγνωστον. Δὲν εἰξεύρω πλέον ποίαν γλώσσαν καὶ εἰς ποίαν ἡλικίαν, κατ' αὐτόν, ἔπρεπε νὰ λαλῶσι τῶν Ἀγγλων τὰ τέκνα. Εἶμαι βέβαιος ὅτι γελᾶς τὴν ὥραν ταύτην διὰ τὴν ἀπορίαν τοῦ Παπᾶ Τρέχα· ἀλλὰ τί ἤθελες κάμει, ἔαν παρὼν παρόντος ἦκουες αὐτολεξεῖ ἀπὸ τὸ στόμα

now if you call him by his proper name.

He boasts moreover of having made sixty-four journeys, and fancies that he is a second Ulysses, from whom he only differs in this one respect, that he made them simply to the sixty-four villages of the island without any of the perils of the sea.

To give you, my friend, a little example of the great experience he acquired from his journeys: an English traveller passed through here a few months ago, whose object was to discover some token of Homer's residence at Bolissos. He had with him two little children of his. Hardly had Papa Trechas heard them talking to their father when, beside himself with astonishment, he asked me: 'What language are they speaking?' 'English,' I replied, and then his amazement became absolute petrefaction. The head of the Bolissian Ulysses could not comprehend how such young children were able to speak in a language unknown to him. I do not know, to be sure, in what language and at what age, according to his ideas, English children should talk. I am certain that you are now laughing at Papa Trechas' perplexity: but what would you have done if you had been actually in his presence

του τοὺς λόγους τούτους;—‘Τὰ διαβολόπουλα, τόσον μικρὰ νὰ μιλοῦν Ἑγγλέζικα!’

Γέλα, φίλε, ὅσον θέλῃς, ἀλλὰ πρόσεχε μὴ καταφρονήσῃς διὰ τοῦτο τὸν σεβασμιον Παπᾶ Τρέχαν. Ναί! σεβασμιος ἀληθῶς εἶναι ὡς τὸ λέγω. Μ’ ὄλην ταύτην τὴν ἀπλότητα δὲν εἰμπορεῖς νὰ στοχασθῇς πόσον εἶναι φιλόανθρωπος ὁ καλὸς οὗτος ἱερεὺς, πόσον φροντίζει διὰ τὴν χρηστοθήειαν τοῦ μικροῦ του ποιμνίου, μὲ ποίαν ψυχῆς διάθεσιν παρηγορεῖ τοὺς ἐνορίτας εἰς τὰς δυστυχίας αὐτῶν καὶ τοὺς συμβουλεύει, ὅταν εὐτυχῶσι νὰ ἔχωσι πρόνοιαν τῶν δυστυχούντων.

Ἡ ἀρετὴ εἰς αὐτὸν δὲν εἶναι γέννημα παιδείας, ἐπειδὴ παιδείαν δὲν ἔλαβε· δὲν εἶναι καρπὸς ἀσκήσεως, ἐπειδὴ κανένα κόπον δὲν δοκιμάζει εἰς τὴν ψυχὴν του. Λυπεῖται πολλάκις διὰ τὴν στέρησιν τῆς παιδείας, καὶ διὰ νὰ ἀναπληρώσῃ ὃ, τι δὲν ἔκαμαν οἱ γονεῖς του εἰς αὐτόν, ἔπεμψε τὸν υἱόν του εἰς τὴν πόλιν νὰ μάθῃ τὴν ἀρχαίαν Ἑλληνικὴν καὶ ν’ ἀκούσῃ τὰ μαθήματα τοῦ διδασκάλου Σελεπῆ. Εἶναι ἀνεκδιήγητος τὴν ὁποίαν ἐδοκίμασε χαρὰν ὅταν ἔμαθεν ὅτι ὁ Ὅμηρος διέτριψεν εἰς Βολισσὸν καὶ ὅτι ἀσχολοῦμαι εἰς τὴν ἔκδοσιν αὐτοῦ. Τοῦτο μόνον μὲ ἐρώτησεν, ἂν ὁ Ὅμηρος ἦτο Χριστιανός. Ἀδύνατον ἦτο, τὸν

and had heard in his own words from his own mouth this remark: ‘The little devils! Such mites to speak English!’

Laugh, my friend, as much as you like, but take care not to despise the reverend Papa Trechas for this. Indeed, he is truly deserving of veneration, as I tell you. With all his simplicity, you cannot imagine how benevolent this worthy priest is, and how solicitous he is for the good morals of his little flock, and how from his very heart he consoles his parishioners in their afflictions, and exhorts them, when they are in prosperity, to take thought for those who are in adversity.

His goodness is not the result of education, for he has received no education: it is not the fruit of practice, for in his heart he feels nothing to be an effort. He is often grieved at his want of education, and in order to fulfil a duty which his parents had not performed in his own case, he sent his son to the town to learn ancient Greek and hear the lectures of Professor Selepes. It is impossible to describe what delight he experienced when he learnt that Homer had lived at Bolissos, and that I was engaged in editing his works. All he asked me was whether Homer was a Christian. I told him that that was impossible since he

είπα, ἐπειδὴ ἔζη χρόνους σχεδὸν ἑνεακοσίους πρὸ Χριστοῦ.

Οἱ κάτοικοι τοῦ χωρίου εἶναι τόσοι ὀλίγοι τὸν ἀριθμὸν, ὥστε ἢ πολλὰ μικρά των ἐκκλησία ἢμπορεῖ νὰ χωρέσῃ τριπλασίους αὐτῶν. Μ' ὅλον τοῦτο τινὲς ἀπὸ τοὺς προεστῶτασι πλουσιώτεροι ἐπεθύμησαν νὰ πλατύνωσι τὴν οἰκοδομήν. Ἐκοινώνησαν τὴν γνώμην αὐτῶν εἰς τὸν ἐφημέριον, καὶ οὗτος τοὺς ἐσυμβούλευσε νὰ συναθροίσωσι πρῶτον τὴν χρειαζομένην δαπάνην διὰ νὰ τελειώσωσι κατ' αὐτὴν τὸ ἔργον. Ἄφου ἔμαθε συναγμένα τὰ ἀργύρια ὁ σεβάσμιος οὗτος παπᾶς, μίαν τῶν Κυριακῶν μετὰ τὴν ἀπόλυσιν τῆς λειτουργίας τοὺς εἶπε· Ἐτέκνα μου, ὁ Θεὸς δὲν κατοικεῖ εἰς πέτρας καὶ εἰς ξύλα, ἀλλ' εἰς τὰς ψυχὰς τῶν καλῶν Χριστιανῶν. Τῆς ἐκκλησίας τὸ μέγεθος βλέπετε ὅτι δὲν εἴμεθα ἄρκετοὶ νὰ τὸ γεμίσωμεν. Ἄπὸ σᾶς οἱ περισσότεροι δὲν εἰξεύρουν μήτε νὰ ἀναγινώσκωσι, μήτε νὰ γράφωσι· πρᾶγμα ἀσυγκρίτως ἀρεστότερον εἰς τὸν Θεὸν ἢ θέλαμεν πράξει, βάλλοντες εἰς τόκον τὰ συναγμένα ἀργύρια, διὰ νὰ πληρόνεται ἀπ' αὐτὸν ἑτησίως διδάσκαλος γραφῆς καὶ ἀναγνώσεως καὶ τὸ περισσεῦον νὰ μοιράζεται εἰς τοὺς πτωχοὺς ἀδελφούς μας, ὧσων ἢ πτωχεία δὲν εἶναι ἀποτέλεσμα ἀργίας, καὶ μὲ τούτον τὸν τρόπον νὰ ἐλευθερωθῶμεν ἀπὸ τὸ ὄνειδος ὅτι μόνοι ἡμεῖς

lived nearly nine hundred years before Christ.

The inhabitants of the village are so few in number that their very small church can accommodate three times as many. And yet some of the more wealthy of the leading inhabitants wished to enlarge the building. They communicated their idea to the parish priest, and he advised them first to collect the necessary funds, so as to carry out the work on a scale proportionate to them. When the reverend priest learnt that the money had been collected, he said one Sunday at the conclusion of the mass: 'My children, God does not reside in stone and timber, but in the souls of good Christians. With regard to the size of the church, you see that we are not sufficient to fill it. The greater number of you do not know how to read or write: we shall perform an action incomparably more pleasing to God if we put out to interest the money that has been collected, so that a teacher of reading and writing may be paid out of it annually and the surplus divided among those of our poor brethren whose poverty is not the result of indolence, and in this way we may be freed from the reproach that we alone in all the island are fond of begging.' What do you say to this, my friend?

εἰς ὅλην τὴν νῆσον ἀγαπῶμεν τὴν ψωμοζήτηαν.' Τί λέγεις εἰς τοῦτο, φίλε, δέν σε φαίνεται ὁ ταπεινὸς ἱερεὺς τῆς Βολισσοῦ φρονιμώτερος καὶ θεοσεβέστερος τοῦ αὐτοκράτορος Ἰουστινιανοῦ, ὅστις ἔκοψε τὰ σιτηρέσια τῶν διδασκάλων διὰ τὴν οἰκοδομὴν λαμπρὰς ἐκκλησίας;

Ἄφίνω ἄλλα πολλὰ καὶ θαυμαστὰ τῆς ἀρετῆς τοῦ ἱερέως τούτου δείγματα, καὶ ἀρκοῦμαι εἰς ἓν ἀκόμη τὸ ὁποῖον φαίνεται ἀσυγχώρητον νὰ σιωπήσω. Ἦκουσεν ὅτι ἱερεὺς τις εἰδήμων τῆς ἀρχαίας Ἑλληνικῆς γλώσσης περιήρχετο τὴν νῆσον ζητῶν νὰ ἐμβῆ εἰς καμμίαν ἐκκλησίαν ἐφημέριος. Τί κάμνει ὁ καλὸς σου Παπᾶ Τρέχας; Τρέχει πρὸς αὐτὸν νὰ τὸν προβάλλῃ νὰ δεχθῆ αὐτ' αὐτοῦ τὴν ἐφημερίαν τῆς Βολισσοῦ. Μόλις ἔμαθαν οἱ ταλαίπωροι Βολισσινοὶ τὸ ἀπροσδόκητον εἰς αὐτοὺς μέγα δυστύχημα τοῦτο κ' ἔτρεξαν ἄνδρες καὶ γυναῖκες μὲ δάκρυα παρακαλοῦντές με νὰ τὸν ἐμποδίσω. Ἄφίνω σε, φίλε, νὰ στοχασθῆς πόσῃ ἀπορίαν ἐπροξένησεν εἰς ἐμὲ τὸν μεσίτην τὸ κίνημα τοῦτο τοῦ ἱερέως, καὶ μάλιστα ὅταν ἐρωτήσας αὐτόν, διατὶ ἀπεφάσισε νὰ παραιτηθῆ τὴν ἐφημερίαν, ἔλαβα τοιαύτην ἀπόκρισιν.—'Ἐγώ, τέκνον μου, εἶμαι ἀγράμματος· τὸν ὁποῖον ἐπιθυμῶ νὰ βάλω εἰς τὸν τόπον μου, εἶμαι βέβαιος ὅτι εἶναι ἐπιτηδειώτερος παρ' ἐμὲ νὰ

Does not the humble priest of Bolissos appear to you more sensible and more pious than the emperor Justinian, who cut down the pay of the schoolmasters in order to build splendid churches?

I omit many other wonderful instances of this priest's goodness, and content myself with one more which I think it would be unpardonable not to mention. He heard that a certain clergyman, who had a knowledge of ancient Greek, was wandering about the island trying to get appointed to some church as parish priest. What does your good friend Papa Trechas do? He runs to him to propose that he should take the office of parish priest of Bolissos instead of himself. Hardly had the poor Bolissians heard of this great and unexpected misfortune of theirs, when men and women ran and implored me with tears to prevent him. I leave you to guess, my friend, in what a dilemma this action of the priest placed me, the mediator, and especially when, asking him why he had determined to resign the office of parish priest, I received this reply: 'My son, I am not learned: the man whom I wish to put in my place is, I am certain, more fitted than I am

διδάσκη καὶ νὰ κυβερνᾷ τὰς ψυχὰς τῶν καλῶν μου τούτων χωρικῶν.' Εἰς τοιαύτην γενναίαν ἀπόκρισιν τί εἶχα ν' ἀνταποκριθῶ; Συνέκλαυσα κ' ἐγὼ μὲ τοὺς Βολισσινοὺς καὶ ἐπρόσμενα μὲ λύπην τῆς ψυχῆς μου τὴν στέρησιν τοῦ καλοῦ τούτου ἱερέως, τὴν ὁποίαν καὶ ἠθέλαμεν πάθει, ἐὰν οἱ κάτοικοι τῶν Θυμιανῶν δὲν ἐπρόφθαναν νὰ λάβωσι τὸν λόγιον ἱερέα εἰς ἐφημέριον, καὶ ν' ἀφήσωσι πάλιν εἰς ἡμᾶς τὸν ἰδικόν μας. Τοῦ θαυμαστοῦ ἡμῶν παπᾶ τὸ ἔργον τοῦτο δὲν τὸ κρίνεις, φίλε, ὡς ἐγὼ ἀληθῶς Σωκρατικόν; Τοιοῦτος εἶναι, φίλε, ὡς σὲ τὸν περιγράφω, ὁ ἀπλούστατος καὶ φιλάνθρωπος ἐφημέριος τῆς Βολισσοῦ. Εἶναι σχεδὸν μῆνες δεκαπέντε ὅπου κατοικῶ τὸ χωρίον καὶ κανὲν ἀκόμη πάθος κυριεῦον τὴν καλὴν του ψυχὴν ἄλλο δὲν ἐγνώρισα παρὰ τὴν ἀμετρον χρῆσιν τοῦ ταμβάκου. Ἀλλὰ ἐλαττώθη καὶ τοῦτο πολὺ ἀφοῦ ἔμαθεν ὅτι μήτε ὁ Ὅμηρος μήτε ὁ Εὐστάθιος ἐγνώρισαν τὴν σκόνιν ταύτην καὶ ὀλίγον ἔλειψε νὰ τὴν ἀφήσῃ καὶ ὀλότελα, ἀφοῦ τὸν συνέβη τὸ ὁποῖον μέλλω νὰ διηγηθῶ ἀστεῖον, ἢ μᾶλλον ἀτοπον, εἰς αὐτὴν τὴν ἐκκλησίαν. Γνωρίζεις τὸ ἀνάστημα τοῦ σώματός μου ὅτι δὲν εἶναι ἀπὸ τὰ ὑπερβολικῶς μακρά· ὁ καλὸς ὅμως οὗτος ἱερεύς, ἂν τὸν παραβάλλῃς πρὸς ἐμέ, εἶναι πυγμαῖος, ὥστε καὶ

to instruct and direct the consciences of my worthy villagers.' To such a noble reply what answer could I return? I joined my lamentations to those of the Bolissians and awaited with heartfelt sorrow the loss of this worthy priest, which we should have suffered if the inhabitants of Thymiana had not been beforehand in taking the learned minister for their parish priest, and left us our own. Do you not consider, my friend, as I do, this action of our admirable priest truly worthy of Socrates? Such as I describe him to you, my friend, is the excessively simple-minded and benevolent parish priest of Bolissos. It is nearly fifteen months since I took up my residence in the village, and yet I have discerned no passion dominating his noble soul except the immoderate use of snuff. But even this has much diminished since he learnt that neither Homer nor Eustathius were acquainted with this powder, and he very nearly gave it up altogether after something comical, or I should say improper, had happened to him in the church itself, which I am going to relate. You are aware that my height is not excessively great, but the worthy priest, if you compare him with me, is a pigmy, so that he often gives

μέ δίδει πολλάκις ἀφορμὴν νὰ
 παρῶδῶ εἰς αὐτὸν τὸ κωμικόν·
 ‘Μικρός γε μῆκος οὐτος,
 ἀλλ’ ἅπαν καλόν.’

Μίαν τῶν Κυριακῶν εἰς τὴν
 ἀπόλυσιν τῆς λειτουργίας
 ἐπλησίασα εἰς αὐτὸν νὰ λάβω,
 ὡς οἱ ἄλλοι, τὸ ἀντίδωρον· καὶ
 ἐπειδὴ διὰ τὴν ἀνισότητά τῶν
 σωμάτων ἦτον ἀνάγκη νὰ
 σκύψω, ἔπεσεν ἀπὸ τὸν κόλπον
 μου ἡ κατάρτος ταμβακοθήκη,
 καὶ ἐφέρετο ὡς ἄλλος δίσκος
 εἰς αὐτὸν τοῦ ἀντιδώρου τὸν
 δίσκον. Μόλις τὴν ἐνόησε
 κυλιωμένην ὁ εὐλογημένος
 Παπᾶ Τρέχας καὶ κινούμενος
 αὐτομάτως πρὸς αὐτήν, τὴν
 ἀρπάζει μὲ μεγάλην προθυμίαν,
 καὶ ἀφοῦ ἐταμβακίσθη μοῦ τὴν
 βάλλει εἰς τὴν χεῖρα, καὶ ταύ-
 τῆς ἐξοπίσω τὸ ἀντίδωρον.
 “Ἄτοπον ἦτο χωρὶς ἀμφιβολίαν
 τοῦτο, ἀλλ’ εἰς τὸν παπᾶν τῆς
 Βολισσοῦ ἡ τοιαύτη ἀτοπία
 παραβλέπεται καὶ διὰ τὰ πολλά
 του προτερήματα, καὶ διὰ τὴν
 ἀπλότητα τῆς ψυχῆς, ἡ ὁποία
 τὸν ἐμπόδισε νὰ καταλάβῃ ὅτι
 τὴν ὦραν ἐκείνην παρὰ τὸν
 μοιρασμὸν τοῦ ἀντιδώρου εἰς
 τίποτε ἄλλο νὰ προσέχη δὲν
 ἔπρεπε.”

‘Ο Παπᾶ Τρέχας παρίσταται
 ὑπὸ τοῦ Κοραῆ ἄγων τότε τὸ
 τεσσαρακοστὸν ἔτος τῆς ἡλικίας
 του καὶ φλεγόμενος ὑπὸ ἀκα-
 θέκτου ἐπιθυμίας νὰ σπουδάσῃ
 τὴν ἀρχαίαν Ἑλληνικήν. “Ὅτε

me the inclination to apply to
 him the comic verse :

‘He is short in stature but all
 of him is good.’

One Sunday at the end of the
 Mass I went up to him to re-
 ceive, like the rest, the antidoron,¹
 and, as I was obliged to stoop,
 owing to the inequality of our
 heights, there fell from my
 breast the accursed snuff-box,
 and it was discharged like
 another discus into the tray
 holding the antidoron. Hardly
 had the blessed Papa Trechas
 observed it rolling when, ap-
 proaching it automatically, he
 seized it with great avidity and,
 having taken a pinch, put it
 into my hand and after it the
 antidoron. It was without
 doubt improper, but in the
 priest of Bolissos such im-
 propriety is overlooked both in
 consideration of his many good
 qualities, and on account of the
 simplicity of his heart which
 prevented him from understand-
 ing that at such a time it was not
 right to attend to anything but
 the distribution of the anti-
 doron.”

Papa Trechas is represented
 by Corais as then in the fortieth
 year of his age and inflamed
 with an uncontrollable desire to
 study ancient Greek. When he
 read what was written about

¹ The blessed (but not consecrated) bread distributed by the priest to
 the congregation at the end of the Mass.

ἀνέγνω τὰ ἐν τοῖς προλεγο-
μένοις τῆς πρώτης ραψωδίας
γεγραμμένα περὶ αὐτοῦ δὲν
δυσηρεστήθη, ἀλλ' ἀπεφάσισε
νὰ μὴ μένη πλέον ἀγράμματος,
διότι κατενόησεν ὅτι ἡ ἀπαι-
δευσία εἰς τοὺς ἱερωμένους ἦτο
ἐλάττωμα ἀσυγχώρητον. "Ὄθεν
μεταβὰς εἰς τὸν γράψαντα
τὰ προλεγόμενα, ὅστις, ὡς προ-
εἶπον ὑμῖν, ὑποτίθεται ὅτι
διέμενεν ἐν Βολισσῷ, εἶπεν
αὐτῷ· "Λοιπὸν, εἶπέ μοι, τί
πλέον ἔχω νὰ κάμω; Νὰ
ξεπαπαδωθῶ εἶναι ἀδύνατον·
ἄλλην θεραπείαν τῆς δυστυχίας
μου δὲν εὐρίσκω παρὰ νὰ δι-
δαχθῶ τὴν ἀρχαίαν Ἑλληνικὴν,
καὶ διδάσκαλός μου, τέκνον,
μέλλεις νὰ γείνης σύ." Ἡ
παράκλησις αὐτοῦ ἐγένετο
ἀποδεκτὴ καὶ τῇ βοηθείᾳ τοῦ
ἐκδότου τῶν ραψωδιῶν τοῦ
Ὁμήρου ταχέως ὁ τέως ἀγράμ-
ματος ἱερεὺς προήχθη ἀρκούν-
τως εἰς τὴν κατάληψιν τῆς
ἀρχαίας γλώσσης, ὥστε εὐχερῶς
ἠδύνατο νὰ ἐννοῇ τὰ Ἀπομνη-
μονεύματα τοῦ Ξενοφῶντος καὶ
τὸ Ἐγχειρίδιον τοῦ Ἐπικτήτου.
Ἀκολούθως ἐπέδοθη εἰς τὴν
σπουδὴν τῶν ὁμιλιῶν Ἰωάννου
τοῦ Χρυσοστόμου, ἃς προσ-
επάθει νὰ μιμῆται εἰς τὰς
διδασκίας του. Ἐπειδὴ δὲ εἶχεν
ἰδιαίτεραν στοργὴν εἰς τὸν
Ὁμηρον, ὡς διατρίψαντά ποτε
ἐν Βολισσῷ, ἔμαθεν ἀπὸ στή-
θους ὅλην τὴν Ἰλιάδα καὶ
Ὀδύσσειαν. Ἠγάπα δὲ πολὺ
καὶ τὸν Εὐριπίδην διὰ τὰ πολλὰ

himself in the introduction to
the first Rhapsody, he was not
at all displeased, but determined
to remain no longer unlearned,
for he perceived that want of
education is an unpardonable
defect in those who are in holy
orders. Going then to the
writer of the introduction, who,
as I told you before, is supposed
to be residing at Bolissos, he
said to him: "Tell me now,
what am I to do? It is im-
possible for me to give up the
priesthood: I can find no other
remedy for my misfortune ex-
cept to learn ancient Greek, and
you, my son, are to be my
teacher." His request was com-
plied with, and with the help of
the editor of the Rhapsodies of
Homer the hitherto illiterate
priest soon made sufficient pro-
gress in mastering the ancient
language to be able to understand
without difficulty the *Memora-
bilia* of Xenophon and the
Encheiridion of Epictetus. He
afterwards devoted himself to
the study of the *Homilies* of
John Chrysostom, which he
endeavoured to imitate in his
sermons; and since he had a
more especial affection for Homer,
as having once resided at
Bolissos, he learnt by heart the
whole of the *Iliad* and the
Odyssey. He was very fond too
of Euripides on account of his
many wise apophthegms. In
course of time Papa Trechas

καὶ σοφὰ αὐτοῦ ἀποφθέγματα. Μετὰ παρέλευσιν καιροῦ ὁ Παπᾶ Τρέχας ἐπὶ τοσοῦτον προῦδενευσεν εἰς τὰ Ἑλληνικὰ γράμματα, ὥστε συνέταξε καὶ ὑπομνήματα εἰς τὸν Ὅμηρον· ἐξηλλήνισε δὲ καὶ τὸ ὄνομα αὐτοῦ, καλέσας ἑαυτὸν Θεῶνα. Ἐθεώρει δὲ τὴν παιδείαν ὡς τὸ ἀριστον κτῆμα παντὸς ἀνθρώπου. “Μόνη ἡ παιδεία,” ἔλεγεν, “ἐλευθερόνουσα τὸν νοῦν ἀπὸ τὴν ἄγνοιαν, διδάσκει τὸν ἀνθρώπον τὰ πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους καθήκοντα· τούτους μὲν νὰ στοχαζῆται ὡς ἀδελφοὺς του, καὶ νὰ προσφέρεται πρὸς αὐτοὺς ὡς ἐπιθυμῆναι νὰ προσφέρωνται πρὸς αὐτὸν ἐκεῖνοι· τὸν δὲ Θεὸν νὰ σέβηται ὡς δημιουργὸν καὶ προνοητὴν αὐτοῦ, μὴδὲ νὰ τολμᾷ νὰ τὸν ἀτιμάξῃ, συγχέων δεισιδαιμόνως τὰς τελειότητάς του μὲ τὰς ἀνθρωπίνας ἀσθενείας· εἰς ἓνα λόγον νὰ διακρίνῃ τὸν Θεὸν ἀπὸ τὸν ἀνθρώπον, καθὼς ὁ Διομήδης τότε μόνον κατεστάθη καλὸς νὰ κάμῃ τὴν διάκρισιν ταύτην, ἀφοῦ ἡ Ἀθηνᾶ ἠλευθέρωσε τοὺς ὀφθαλμοὺς του ἀπὸ τὸ σκότος.”

Ἴδου καὶ τὸ τελευταῖον ἐν τῇ συλλογῇ μου ἀπόσπασμα ἐκ τῶν ἔργων τοῦ Κοραῆ, ὅπερ ἀντέγραψα ἐκ τῶν ἐν τῷ τρίτῳ τόμῳ τῶν Παραλλήλων Βίων τοῦ Πλουτάρχου Αὐτοσχεδίων αὐτοῦ στοχασμῶν περὶ τῆς Ἑλληνικῆς παιδείας καὶ γλώσσης· εἶναι δὲ ἀξιό-

advanced inclination to ap-
 ture as active stature but
 mentaries on
 turned his nanthe end of
 Greek and called t. him to
 (the runner). Hantidoror
 education as the mos to stoop
 possession for any one. of ou
 education alone,” he used
 “that by freeing the mind
 ignorance, teaches man his
 to God and to his fellow-m
 to consider the latter as
 brethren, and to behave toward
 them as he wishes them t
 behave towards him, to wor
 ship God as his creator and
 protector, and not to dare to
 dishonour Him by superstitiously
 confounding His perfections with
 human weaknesses: in a word,
 to distinguish God from man,
 just as Diomed was only then
 able to make this distinction
 when Minerva had freed his
 eyes from darkness.”

Here is the last extract from Coraïs' works in my collection, which I copied from his *Casual thoughts about Greek education and the Greek language* in the third volume of his *Plutarch's Parallel Lives*. It is an excellent *pattern of a lexicon* for the use of any one intending to

ἀνέγνω τὰ ἐν τοῖς κογραφικὸν ὑπό-
 μένοις τῆς πρώτῃ ρὸς τὸν μέλλοντά
 γεγραμμένα τε συγγράφῃ τέλειον
 οὐσηρεστήθη, ἔ- τῆς Νεοελληνικῆς

να μὴ μὲν π. λήθεια. Συνεχέστερον
 διότι κατεν ἄλλο εἰς ὅλας τῶν
 δευρία εἰς τὰς γλώσσας ὄνομα ἀπὸ
 ἐλάττωμ τόματα τῶν ἀνθρώπων δὲν
 μεταβα. φέρεται παρὰ τὸ Ἀλήθεια,
 τὰ πρὸ καὶ πολλὰ ὀλίγοι εἶναι
 εἶπον τὴν ἐξεύρου, καὶ ὀλιγώ-
 μερο ὅσοι τὴν ἀγαποῦν.

Ἐκ τούτου αἱ ἐπιρρηματικαὶ
 φράσεις αὗται, Ἐπ' ἀληθείας,
 Κατὰ ἀλήθειαν, Τῇ ἀλη-
 θείᾳ, τὰς ὁποίας μεταχειρι-
 ζόμεθα συχνὰ εἰς βεβαίωσιν
 τῶν ὅσα λέγομεν. Αὐταὶ
 ἐπέρασαν ἀπὸ τοὺς ἐκκλησια-
 στικούς συγγραφεῖς εἰς τὴν
 γλώσσαν. Εἰς ἀπὸ τοὺς ἐχ-
 θροὺς τῆς ἀληθείας, θέλων νὰ
 θυσιάσῃ καὶ τὸν Πέτρον ὡς τὸν
 Χριστόν, ἔλεγεν· Ἐπ' ἀλη-
 θείας καὶ οὗτος μετ' αὐτοῦ ἦν.¹

Μὰ τὴν ἀλήθειαν. Ἄλλη
 φράσις ἔχουσα σχῆμα ὀρκω-
 μοσίας, ἀλλ' ἰσοδυναμοῦσα
 πολλάκις μὲ τὰς προειρημένας.
 Τὴν μεταχειρίζομεθα καίποτε
 εἰρωνικῶς· παραδείγματος χά-
 ριν, πρὸς ὀνειδίζοντα εὐεργεσίας
 ἀνυπάρκτους, ἢ μεγαλύτερας
 ἀπ' ὅ, τι εἶναι, λέγομεν, Μὰ
 τὴν ἀλήθειαν εἶναι ἀνεκ-
 διήγητα ὅσα καλὰ μ'
 ἔκαμες.

Ἀλήθεια, εἰς τὴν ὀνομα-
 στικὴν λαμβάνεται πολλάκις

write one day a complete
 dictionary of modern Greek :

“ Ἀλήθεια (*truth*). Perhaps
 no other word in all the lan-
 guages of nations is more fre-
 quently pronounced by the
 mouths of men than *Truth*,
 although there are very few
 who know it, and still fewer
 who like it.

From this come the adverbial
 expressions ἐπ' ἀληθείας (*truly*),
 κατὰ ἀλήθειαν (*in accordance
 with the truth*), τῇ ἀληθείᾳ (*in
 truth*), which we often employ
 to confirm anything we say.
 These expressions passed into
 our language through the
 ecclesiastical writers. One of
 the enemies of the truth, wish-
 ing to sacrifice Peter as well
 as Christ, said: ‘Of a truth
 this fellow also was with Him.’

Μὰ τὴν ἀλήθειαν. (*By all
 that is true.*) Another phrase
 having the form of an oath, but
 often equivalent to the preced-
 ing. We employ it sometimes
 ironically: for example, we say
 to any one who throws in our
 teeth benefits never conferred
 by him or greater than they
 actually are, ‘Really now, no
 words can express all the good
 you have done for me.’

Ἀλήθεια (*truth*) in the
 nominative case is often used

¹ Δουκ. κβ' 59.

ἐπιρρηματικῶς, ἀντὶ τοῦ ἀληθῶς· οἷον πρὸς ἐρωτῶντα, Δὲν εἶσαι σὺ ὅστις μὲ εἶπες κ.τ.λ. ἀποκρινόμεθα, Ἀλήθεια. Ἡ τοιαύτη φράσις εἶναι ἑλλειπτική, ἰσοδυναμοῦσα μὲ τό, Ἀλήθεια εἶναι ὅτι εἶμαι ἐγὼ ὅστις σὲ τὸ εἶπα. Τὴν αὐτὴν ἔννοιαν σώζει ὅταν ἀκούοντες τι διήγημα διστάζωμεν περὶ αὐτοῦ, ἐρωτῶμεν τὸν διηγούμενον, Ἀλήθεια; ἤγουν, Ἀλήθεια εἶναι ὃ, τι λέγεις;

Ἀλήθειαν λέγουν, ἢ Ἀλήθειαν τὸ λέγουν. Ἐχει τόπον ἢ φράσις αὕτη εἰς τὰς παροιμίας μάλιστα, ἢ τοὺς παροιμιώδεις λόγους· οἷον, Ἀλήθειαν τὸ λέγουν, Ὡς στρώση καθεὶς οὕτως ἔχει νὰ πλαγιαῖσῃ.

Σημείωσις. Παρόμοια καὶ ὁ Καλλιμάχος εἰς τὰ ἐπιγράμματα τοῦ εἶπε,¹

Ἄλλὰ λέγουσιν ἀληθεία, τοὺς
ἐν ἔρωτι
Ὅρκους μὴ δύνειν οὐατ' ἐς
ἀθανάτων·

ἤγουν εἰς τὴν κοινὴν ἡμῶν γλώσσαν, Ἀλήθειαν τὸ λέγουσι, τοῦ ἔρωτος οἱ ὅρκοι δὲν ἐμβαίνουν εἰς ταῦτ' αἰ θεῶν τῶν ἀθανάτων.

Παροιμία. Ὁ καιρὸς φανερόναι τὴν ἀλήθειαν, ἀντὶ τῆς ὁποίας ἔλεγαν οἱ παλαιοί, Χρόνος ἀληθείας πατήρ. Καὶ εἰς ἐκείνους, ὡς εἰς ἡμᾶς, σημαίνει ἢ παροιμία τὴν ἀκαταμάχητον τῆς ἀληθείας

¹ Καλλιμάχ.

adverbially instead of *truly*; for instance to any one asking, 'Is it not you who told me? etc.,' we reply *ἀλήθεια*. This kind of expression is elliptical and is equivalent to 'It is true that it was I who told it to you.' It retains the same sense when we hear anything related and, having doubts about it, ask the narrator *ἀλήθεια*; (*truth?*) that is to say, 'Is it the truth that you are saying?'

Ἀλήθειαν λέγουν (*they say truly*) or *ἀλήθειαν τὸ λέγουν* (*it is a true saying*). This phrase occurs especially in the case of proverbs or proverbial expressions, for instance, *It is a true saying* 'As any one makes his bed so he must lie upon it.'

Note. In the same way, Callimachus in his *Epigrams* said:

'But they say truly that oaths made in love do not penetrate the ears of the immortals';

or in our ordinary language, 'It is a true saying, the oaths of love do not enter the ears of the immortal gods.'

Proverb. *Time reveals the truth*, instead of which the ancients said, *Time is father of truth*. And with them, as with us, the proverb represents the invincible power of truth. For a time it is possible for it to be

Ἐπιγράμ. κς'.

δύναμιν. Δυνατὸν εἶναι νὰ πλακωθῆ πρὸς καιρὸν ἀπὸ τὸ ψεῦδος· ἀλλ' ἀναλάμπει τέλος πάντων μὲ μεγάλην κατασχύνην τῶν ὅσοι σπουδάζουν νὰ τὴν κρύψωσι.

Τὰ ὁποῖα μεταχειρίζονται μέσα τῆς κρύψεως, εἶναι αἱ λοιδορίαι, αἱ ὕβρεις, αἱ συκοφαντίαι, αἱ καταδρομαί, καὶ αὐτοὶ οἱ φόνοι, ὅσάκις αἱ περιστάσεις τοὺς κάμνουσι ζωῆς καὶ θανάτου κυρίου· καὶ ἐκ τούτου ἐγεννήθη ἄλλη παροιμία, Ἡ ἀλήθεια εἶναι μαλώτρια.

Ἄν δὲν πιστεύης περὶ τούτου τὴν ἱστορίαν, μηδὲ πείθεσαι εἰς τὴν καθημερινὴν πείραν, τόλμησε νὰ φανερώσης καμμίαν ἄγνωστον ἀλήθειαν, ἀπ' ἐκείνας μάλιστα, ὅσαι δὲν συμφέρουν εἰς ὀλίγους τινὰς ἀνθρώπους, τρεφομένους καὶ τιμωμένους ἀπὸ τὴν γοητείαν, καὶ τότε θέλεις ἰδεῖν νὰ σηκωθῆ κατεπάνω σου πλῆθος ἀνθρωπίσκων, οἱ ὅποιοι μαγευμένοι ἀπὸ τὰ πορνικὰ θέλγητρα τοῦ ψεύδους, μὴτ' ἤσθάνθησαν, μὴτ' ἠγάπησάν ποτε τὸ ἐξαισίον τῆς ἀληθείας κάλλος·

Ὅκ ἔστιν οὔτε ζωγράφος, μὰ τοὺς θεούς,
 Οὐτ' ἀνδριαντοποιός, ὅστις ἂν πλάσαι
 Κάλλος τοιοῦτον, οἷον ἡ ἀλήθει' ἔχει.¹

Ἄργός. Ὅστις δὲν ἐργάζεται, ἢ δὲν ἀσχολεῖται εἰς

suppressed by means of falsehood, but it shines forth at last to the great shame of those who strive to hide it.

The means which people employ for its concealment are abuse, insult, calumny, persecution, and murder itself whenever circumstances make them masters of life and death; and from this arose another proverb, *Truth is a fomentor of quarrels.*

If you do not believe history on this point, nor trust everyday experience, only venture to display any unknown truth, especially of those which are against the interest of some small body of men who obtain subsistence and an honoured position by means of imposture, and then you will see raised against you a multitude of contemptible creatures who, laid under enchantment by the meretricious spell of falsehood, have never felt nor ever loved the surpassing beauty of truth: 'There is no painter, no, by the gods, nor sculptor, who can form such beauty as truth possesses.'

Ἄργός (*idle*). Who does not work, or does not occupy him-

¹ Φιλήμονος τοῦ κωμικοῦ λείψανα.

τίποτε ἢ δι' ἐμπόδιόν τι, ἢ δι' ὀκνηρίαν. Μὴ στέκης ἀργός, τί στέκεις ἀργός; καὶ ὄνομα Ἀργία, τὸ ὁποῖον σημαίνει καὶ τὴν ὀκνηρίαν, καὶ τὴν ἀπλῶς στέρησιν τῆς ἐργασίας.¹

Σημείωσις. Γνωστὸν εἶναι ὅτι καὶ οἱ παλαιοὶ εἰς τὴν αὐτὴν σημασίαν τὸ μετεχειρίζοντο·

‘Κάθθαν’ ὁμῶς ὁ τ’ ἀεργὸς ἀνὴρ,
ὁ τε πολλὰ ἐοργῶς.’²

Εἶπε καὶ Εὐριπίδης·

‘Αργὸς γὰρ οὐδεὶς θεοὺς ἔχων
ἀνὰ στόμα
Βίον δύναιτ’ ἂν ξυλλέγειν ἄνευ
πόνου.’³

Καὶ τὸ εἶπε χωρὶς ἴσως νὰ συλλογισθῇ τί ἐξήτουν οἱ ἀργοὶ ἀπὸ τοὺς θεοὺς μὲ τὰς συχνὰς καὶ βαττολόγους αὐτῶν προσευχάς. *Ὅχι βέβαια νὰ βρέξῃ ὁ οὐρανὸς φαγητὰ ἔτοιμα δι’ αὐτοὺς, κατὰ τὸ παροιμιῶδες, Πέσε πῆττα νὰ σὲ φάγω· ἂν καὶ νοῦν πολὺν δὲν ἔχουσιν οἱ ἀργοί, τόσον ὁμῶς ἡλίθιοι, ὥστε νὰ ἐλπίζωσι τοιαῦτα θαύματα, δὲν εἶναι. Ποία λοιπὸν ἦτο ἡ προσευχή των; *Ὁ Ζεῦ καὶ θεοί, δότε εἰς τοὺς ἐργαζομένους καὶ δύναμιν καὶ γνῶσιν γαδάρων, ὄχι μόνον διὰ νὰ ἐργάζωνται, ἀλλὰ καὶ νὰ πιστεύωσιν ὅτι χρεωστοῦν νὰ ἐργάζωνται δι’ ἡμᾶς.’

self with anything, either from something preventing him or from laziness. *Do not stand idle. Why do you stand idle?* And the noun ἀργία which signifies both *laziness* and the simple *absence of work*.

Note. It is well known that the ancients also employed it with the same signification :

‘The idle man as well as he who has done much die alike.’

Euripides too said :

‘For no idle man, with the gods ever on his lips, can pick up a living without labour.’

And he said this perhaps without considering what it was that idle men sought from the gods with their frequent prayers full of vain repetitions : certainly not that heaven should rain food ready for them, according to the proverbial saying, ‘Fall down, cake, that I may eat you’ : although idle men have not much intelligence, they are yet not so silly as to expect such miracles. What then was their prayer ? ‘O Jupiter, and ye gods, give to those that work the strength and the capacity of donkeys, not only that they may work but that they may also believe that it is their duty to work for us.’

¹ *Ὅθεν εἶναι καὶ συνώνυμον τοῦ ἐορτή.

² *Ὁμήρου Ἰλιάς, I, 320. *Ἐκ τούτου γίνεται φανερὸν ὅτι τὸ ἀργὸς ἐσχηματίσθη κατὰ κράσιν ἀπὸ τοῦ ἀεργός.

³ Εὐριπίδου Ἠλέκτρα 80, 81.

Ἄργος λέγεται καὶ ὁ ἱερωμένος, ὅταν διὰ πταῖσμα ἐποδισθῆ πρὸς καιρὸν ἀπὸ τὸν ἀρχιερέα νὰ ἱερουργῆ. Καὶ ἀργία ἡ τοιαύτη ποινή. Καὶ ῥῆμα μεταβατικὸν Ἄργίζω, ἢ Ἄργεύω,¹ ἡγουν κάμνω ἀργόν.

Ἄργος εἰς τὰ ἄψυχα, ὅταν ὁ λόγος ἦναι περὶ τῆς γῆς, σημαίνει κυρίως τὸ ἀγεώργητος· οἶον Ἄργῆ γῆ, Ἄργὸν χωράφιον. Παραδείγματα τῆς σημασίας ταύτης ἀπὸ τοὺς παλαιοὺς νὰ φέρω εἶναι περιττόν.

Σημαίνει ἀκόμη καὶ τὸ ἄχρηστος, ἀμεταχείριστος, καὶ ἀκολουθῶς μάταιος. Παραδείγματος χάριν, Σκευὸς ἀργόν, τὸ ὁποῖον ἢ δὲν χρησιμεύει εἰς τίποτε, ἢ δὲν τὸ μεταχειρίζομεθα, ὡς περιττόν.

Κατὰ ταύτην τὴν σημασίαν λέγεται καὶ Ἄργος λόγος, ὁ μάταιος, ὁ ἀνωφελής, ἢ ὡς λέγομεν κοινότερον ἀνωφέλετος, ὁποῖοι εἶναι μάλιστα τῶν ἀνοήτων οἱ λόγοι, ἡγουν τῶν ὅσοι λαλοῦν περὶ πραγμάτων, τῶν ὁποίων ἔννοιαν ἀκριβῆ μὴ ἔχοντες, μηδὲ κρίσιν ὀρθὴν νὰ κάμωσι δὲν εἶναι καλοί. Καὶ ῥῆμα, Ἄργοιολογῶ, τὸ ματαιολογῶ, ἢ φλυαρῶ.

Ἄργος is also what a priest is called when, for some fault, he has been for a time inhibited by the bishop from performing his sacred functions. And such punishment is called ἀργία, *suspension*. There is also the transitive verb ἀργίζω or ἀργεύω, meaning *I suspend*.

Ἄργος referring to inanimate objects, when it is said of land, signifies especially *uncultivated*, as *uncultivated land*, *an untilled field*. It is superfluous for me to adduce examples from the ancients of this signification.

It further means *useless, unused*, and consequently *of no use*. For instance, a *useless utensil*, which is either not of any use or which we do not employ, as not being required.

In this sense we say also ἀργὸς λόγος, *idle talk*, which is *vain, unprofitable*, or, as we more commonly say, *useless*, such as is the conversation of unintelligent people, that is to say, of those who chatter about things regarding which, not having an accurate comprehension of them, they are unable to form a correct judgment. There is also the verb ἀργοιολογῶ, *I talk idly*, or *I talk nonsense*.

¹ Ὁ σχηματισμὸς τοῦ Ἄργεύω ἀντὶ τοῦ Ἄργέω εἶναι κατὰ τὸ τυραννεῶ καὶ τυραννεύω, ἡγουν εἶναι Ἑλληνικὸς· δὲν πρέπει ὁμως ἀκόμη νὰ βαλθῆ εἰς τὰ Ἑλληνικὰ λεξικά, ἐπειδὴ ἐπιστηρίζεται εἰς ἀμφιβαλλόμενον ἓνα μόνον τόπον τοῦ Ξενοφώντος (Δακεδ. πολιτ. Σ' 3), ὅπου ἀντὶ τοῦ Ἄργενομένων ἄλλοι πιθαιότερον γράφουσιν Ἄργενομένων.

Ἄργος σημαίνει καὶ τὸ βραδύς τῶν παλαιῶν, καὶ ἔχει ἀντίθετον τὸ κοινὸν γρήγορος· ἡ σημασία ἐγενήθη ἐκ τούτου, ὅτι ὁ ὀκνηρὸς ὄ, τι ἐργάζεται, τὸ ἐργάζεται· μὲ βραδύτητα. Ὅταν ὁ Θουκυδίδης λέγῃ,¹ 'Ἐν ὀλίγῳ γὰρ πολλαὶ [νῆες] ἀργότεραι μὲν ἐς τὸ δρᾶν τι ὧν βούλονται ἔσονται, ῥᾶστα δὲ ἐς τὸ βλάπτεσθαι κ.τ.λ.' διὰ τοῦ ἀργότεραι σημαίνει τὸ βραδύτεραι, ὡς ὀρθῶς τὸ ἐξήγησε καὶ ὁ Λατίνος μεταφραστῆς (tardiores). Εἰς τὸν παρακμάζοντα ἑλληνισμὸν ἔγεινεν ἡ σημασία κοινοτέρα.

Ἄργά, ἐπίρρημα, ἡ αἰτιατικὴ πληθυντικὴ τοῦ οὐδέτερου Ἄργόν, ἐπιρρηματικῶς λαμβανόμενη, καὶ σημαίνουσα τὸ βραδέως· οἶον Προπατῶ ἀργά.

Καὶ ἐπειδὴ μεταχειριζόμεθα τὸ συνώνυμον βραδύς, διὰ τὸ τέλος τῆς ἡμέρας, τὴν ἑσπέραν, ἢ τὸ ὀψέ τῶν παλαιῶν, οἶον, Πρὸς τὸ βραδύ (ἐλλειπτικῶς τοῦ Μέρους τῆς ἡμέρας), λέγομεν ἀκολουθῶς εἰς τὴν αὐτὴν σημασίαν, πληθυντικῶς ὁμως καὶ Πρὸς τὰργά. . . ."

Ἐνταῦθα πρέπει ν' ἀφήσωμεν τὴν ἀνάγνωσιν, διότι ἔδυσεν ὁ ἥλιος καὶ δὲν δύναμαι πλέον νὰ διακρίνω τὰ γράμματα· ἀλλ' ἰδοὺ ἡχεί καὶ ὁ κῶδων διὰ τὸ γεῦμα, ὥστε ἄς ὑπάγωμεν νὰ γευματίσωμεν καὶ ἀκολουθῶς ἐξερχόμεθα πάλιν εἰς τὸ κατὰστρομα.

Ἄργος also has the meaning of the word βραδύς (*slow*) of the ancients, and has for its opposite the common word γρήγορος (*quick*): the meaning arose from the circumstance that whatever a lazy man does he does slowly. When Thucydides says: 'For many (ships) in a small space will be too slow in doing what they wish, and very easily injured, etc.': by ἀργότεραι he means *too slow*, as the Latin translator has correctly rendered it (*tardiores*). In the decline of Greek the meaning became more common.

Ἄργά, adverb or accusative plural of the neuter ἄργόν, used adverbially and meaning *slowly*; as, *I walk slowly*.

And since we employ the synonym βραδύς for *the close of the day, the evening*, or the ὀψέ of the ancients, as πρὸς τὸ βραδύ (sc. μέρος τῆς ἡμέρας), *towards evening*, we consequently say in the same sense, but employing the plural, πρὸς τὰργά. . . ."

We must now leave off the reading, for the sun has set and I can no longer distinguish the letters. But there, the bell too is ringing for dinner, so let us go and dine and then go up on deck again.

¹ Z' 67.

Λυπούμαι ὅτι ἐγὼ δὲν θὰ δυνηθῶ νὰ πράξω τοῦτο, διότι ἔχω νὰ γράψω ἐπιστολάς τινὰς κατεπειγούσας, τὰς ὁποίας αὐριον τὸ πρωὶ πρέπει νὰ δώσω εἰς τὸ ταχυδρομεῖον. Εἰξέυρετε πότε φθάνομεν εἰς Κέρκυραν;

Πρὸ ὀλίγου ἤκουσα τὸν πλοίαρχον νὰ λέγῃ ὅτι θὰ ἤμεθα ἐκεῖ περὶ τὰς δύο τῆς πρωίας.

Δὲν πιστεύω ὅμως νὰ ἐξέλθωμεν εἰς τὴν ξηρὰν κατ' ἐκείνην τὴν ὥραν.

Ὅχι βέβαια. Θὰ ἀποβιβασθῶμεν νομίζω περὶ τὴν ἐβδόμην ἢ ὄγδον ὥραν τῆς πρωίας.

Ἐχει καλῶς, διότι οὕτω θὰ δυνηθῶμεν νὰ λάβωμεν ὀλίγον πρόγευμα πρὶν ἐξέλθωμεν· ἀλλὰ δὲν μοι εἶπετε εἰς ποῖον ξενοδοχεῖον θὰ καταλύσωμεν. Εἰς τὸν ὁδηγὸν τοῦ Βαϊδεκερ ἀναφέρονται δύο ὡς πρώτης τάξεως, τὸ ξενοδοχεῖον τοῦ Ἁγίου Γεωργίου καὶ τὸ ξενοδοχεῖον τῆς Ἀγγλίας. Εἰς ποῖον ἐκ τούτων νὰ ὑπάγωμεν;

Ἐπειδὴ θὰ μείνωμεν ἐν Κερκύρᾳ μόνον ἐν ἡμερονύκτιον δὲν πειράζει ἂν μεταβῶμεν εἰς τὸ ἐν ἢ εἰς τὸ ἄλλο.

Τότε λοιπὸν ἄς μεταβῶμεν εἰς τὸ πρῶτον.

Πολὺ καλά.

I am sorry that I shall not be able to do that, for I have some urgent letters to write which I must post to-morrow morning. Do you know when we shall arrive at Corfu?

I heard the captain say a little while ago that we shall be there about two in the morning.

But I do not believe that we shall go ashore at that hour.

Certainly not. We shall disembark, I fancy, about seven or eight o'clock in the morning.

That is all right, for then we shall be able to take a little breakfast before we leave: but you have not told me at what hotel we shall put up. In Baedeker's guide-book there are two mentioned as first-rate, the Hôtel St. George and the Hôtel d'Angleterre. To which of them shall we go?

Since we only stay in Corfu a day and a night it does not matter whether we go to the one or the other.

Then let us go to the first.

Very good.

ΔΙΑΛΟΓΟΣ ΙΣ'

Πολὺ φρόνιμα ἐκάμαμεν νὰ ἔλθωμεν εἰς τὸ ἀτμόπλοιον ἀρκετὴν ὥραν πρὸ τοῦ ἀπόπλου, διότι ἐὰν ἐβραδύνομεν ὀλίγον θὰ εἴχομεν κάποιαν δυσκολίαν νὰ εὔρωμεν λέμβον.

Διὰ τί;

Διότι, ὡς με ἐπληροφόρησε φίλος τις, σήμερον μέλλουσι ν' ἀποπλεύσωσιν εἰς Ἀθήνας δύο βουλευταὶ τῆς ἀντιπολιτεύσεως, καὶ θὰ γείνη μεγάλη ἐπίδειξις ὑπὲρ αὐτῶν· ἑκατοντάδες δὲ ἐκ τῶν φίλων των θὰ τοὺς συνοδεύσωσι μέχρι τοῦ ἀτμοπλοίου. Εἰς τοιαύτας περιστάσεις οἱ λεμβοῦχοι ὅταν ἴδωσί τινα σπεύδοντα νὰ προφθάσῃ τὸ ἀτμόπλοιον κατὰ τὴν ὥραν τοῦ ἀπόπλου γίνονται θρασύτατοι καὶ ἀπαιτητικώτατοι.

Ἔχετε δίκαιον. Οἱ λεμβοῦχοι, ὡς καὶ οἱ ἐν τῇ ξηρᾷ συναδελφοὶ των ἀμαξηλάται, (διότι ἀμφότεροι εἶναι τῆς αὐτῆς ζύμης), τοιαύτας εὐκαιρίας καιροφυλακτοῦσιν ὅπως ἀρπάσωσιν ὃ τι δύνανται ἀπὸ τὰ θύματά των· καὶ ἂν κανεὶς κάμῃ τὸ λάθος νὰ μὴ συμφωνήσῃ μετ' αὐτῶν προηγου-

DIALOGUE XVI

We did very wisely to come on board the steamer in plenty of time before she sails, for if we had delayed a little longer we should have had some difficulty in finding a boat.

Why?

Because, as a friend informed me, two members of parliament belonging to the opposition are going to sail to-day for Athens, and there will be a great demonstration on their account, and hundreds of their friends will accompany them to the steamer. In such circumstances the boatmen, when they see any one hurrying to catch the steamer at the time of sailing, become very insolent and exacting.

You are right. Boatmen, like their *confrères* on land, the cabmen (for both have the same leaven), watch for such opportunities to get as much plunder as they can from their victims; and if any one commit the error of not making an agreement with them beforehand about the fare,

μένως περὶ τοῦ μισθοῦ, τότε αἱ ἀπαιτήσεις των γίνονται ἀπεριόριστοι.

Ἔχω πείραν τοῦ πράγματος, διότι πολλάκις τὴν ἔπαθα ἀπὸ ἀμαξηλάτας ἐν Λονδίῳ· τὰ παθήματα ὅμως μοὶ ἔγειναν μαθήματα, καὶ δὲν ἐμβαίνω πλέον οὔτε εἰς ἄμαξαν, οὔτε εἰς λέμβον πρὶν βεβαιωθῶ τί πρέπει νὰ πληρώσω.

Καὶ ἐγὼ τὸ αὐτὸ πράττω· ἐνίοτε ὅμως ὅταν ἔχη τις νὰ κάμη μὲ ἀνάποδον ἄνθρωπον, μὲ ὄλας του τὰς προφυλάξεις πάλιν τὴν παθαίνει. . . Ἄλλὰ τί εἶναι αὐτὴ ἡ βοή καὶ ὁ θόρυβος; καὶ τί πρέπει νὰ συμβαίῃ ἐκεῖ ἔξω παρὰ τὴν κλίμακα τοῦ πλοίου.

Οὐδὲν ἕκτακτον συμβαίνει· ὁ θόρυβος προέρχεται ἐκ τῶν λεμβούχων, οἵτινες λογομαχοῦσι μεταξύ των τίς πρῶτος νὰ πλησιάσῃ τὸ ἀκάτιόν του εἰς τὴν κλίμακα τοῦ ἀτμοπλοίου καὶ νὰ ἐπιβιβάσῃ τοὺς ἐπιβάτας του, διὰ νὰ προφθάσῃ νὰ φέρῃ καὶ ἄλλους.

Κατὰ τὰ φαινόμενα θὰ ἔχωμεν πολλοὺς ἐπιβάτας, οἱ πλεῖστοι ὅμως αὐτῶν εἶναι τοῦ καταστρώματος, διότι καθ' ἃ μοι εἶπεν ὁ πράκτωρ τῆς Ἑλληνικῆς ἀτμοπλοικῆς εταιρείας, εἰς ἣν ἀνήκει τοῦτο τὸ ἀτμόπλοιον, ἑπτὰ μόνον ἐπιβάται ἔλαβον εἰσιτήρια τῆς πρώτης θέσεως καὶ δώδεκα τῆς δευτέρας, πάντες δὲ οἱ ἄλλοι εἶναι ταξειδιῶται τοῦ καταστρώματος. Ἄλλὰ τί ποι-

then their demands know no bounds.

I have some experience in this matter, for I have often been the prey of the cabmen in London; but my misfortunes have been a lesson to me, and I never now get into a cab or a boat before assuring myself of what I have to pay.

And I do the same; but sometimes when one has to do with a regular rascal, with all one's precautions, one is still victimised. . . . But what is that noise and uproar? Something or other must be happening outside there, near the accommodation-ladder.

Nothing extraordinary is happening: the uproar proceeds from the boatmen who are disputing among themselves about the one who shall first bring his boat up to the steamer's ladder and put his passengers on board so as to have time to convey more.

Apparently we shall have a great many passengers, but most of them are deck-passengers, for, according to what was told me by the agent of the "Hellenic Steamship Company," to which this steamer belongs, only seven passengers took first-class tickets, and twelve second-class, and all the rest are deck-passengers. What a variety of costume!

κιλία ἐνδυνμάτων! Ἐδῶ βλέπει τις ὅλας τὰς φυλὰς τῆς Ἀνατολῆς. Πόθεν ἔρχονται πάντες οὗτοι;

Οἱ πλείστοι αὐτῶν ἐκ τῆς ἀπέναντι Ἠπείρου, οὐκ ὀλίγοι δὲ καὶ ἐκ τῆς Ἄνω Ἀλβανίας. Οἱ δύο οὗτοι ὑψηλοὶ ἄνδρες φαίνονται νὰ εἶναι Βόσνιοι· οἱ κατόπιν αὐτῶν ἐρχόμενοι εἶναι Μαυροβούνιοι. Οὗτοι οἱ φέροντες καλάθια πλήρη ὑαλικῶν δὲν ἀμφιβάλλω εἶναι Ἑβραῖοι μεταπράται· ὁ δὲ τυφλὸς οὗτος γέρων μὲ τὴν λύραν, ὁ χειραγωγούμενος ὑπὸ τοῦ μικροῦ παιδίου, βεβαίως θὰ εἶναι ἀπὸ κανὲν μέρος τῆς Ἠπείρου, καὶ ἴσως μεταβαίνει εἰς Ἀθήνας ὅπως εὕρη πόρον ζωῆς. Πολὺ πιθανὸν νὰ τὸν ἴδωμεν ἐκεῖ κατὰ τὴν Πλατείαν τοῦ Συντάγματος κρούοντα τὴν λύραν καὶ ᾄδοντα κλέα ἀνδρῶν ἡρώων.

Δὲν ἀμφιβάλλω εἰςέξυρει πολλὰ Κλέφτικα τραγούδια, καὶ ἴσως, ἂν τὸν φιλοδωρήσωμεν κάτι τι, μᾶς τραγουδήσῃ τινὰ ἐξ αὐτῶν ἐνταῦθα.

Περὶ τούτου νὰ ἦσθε βέβαιοι· ἀλλὰ βλέπω ἔρχονται οἱ βουλευταί. Τί πλήθος λέμβων τοὺς συνοδεύει! Ὅλοι εἶναι σημαιοστόλιστοι. Νομίζει τις ὅτι εὐρίσκεται ἐν Βενετία. Ἀκούσατε πόσον μελωδικῶς κιθαρωδοῦσι! Τὸ πρῶτον ῥῆμα ὅπερ ἐτραγουδήσαν μετὰ τοσοῦτου πάθους ἦτο “ἡ Φαρμακωμένη” τοῦ Σολωμοῦ· ἡδὴ ἤρχισαν νὰ ᾄδωσι τὸν “Ἕμνον εἰς

All the tribes of the East are to be seen here. Where do all of them come from?

Most of them from Epirus opposite, and a good many from Upper Albania. These two tall men seem to be Bosnians: those who come next to them are Montenegrins. These men carrying baskets full of glass-ware are, I have no doubt, Jewish pedlars: this blind old man with the lyre, led by the hand by the little boy, must certainly be from some part of Epirus, and perhaps he is going to Athens to find a means of livelihood. Very likely we shall see him there in Constitution Square, playing the lyre and celebrating in song the glories of heroes.

I have no doubt he knows many Klephtic songs, and perhaps, if we make him a little present, he will sing us some of them here.

You may be quite sure of that; but I see that the members of parliament are coming. What a crowd of boats accompanies them! All are hung with flags. One fancies that one is in Venice. Hear how melodiously they are singing to the guitar. The first song, which they sang with so much feeling, was *The Poisoned Girl*, by Solomos: now they have

τὴν ἐλευθερίαν" τοῦ αὐτοῦ ποιη-
τοῦ.

"Ἄς τὸν ἀκούσωμεν.

begun to sing the *Ode to Liberty*,
by the same poet.

Let us listen to it.

ΥΜΝΟΣ ΕΙΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ

I

Σὲ γνωρίζω ἀπὸ τὴν κόψι

Τοῦ σπαθιοῦ τὴν τρομερή,
Σὲ γνωρίζω ἀπὸ τὴν ὄψι

'Ποῦ μὲ βιά μετράει τὴν γῆ.

2

'Ἀπ' τὰ κόκκαλα 'βγαλμένη
Τῶν Ἑλλήνων τὰ ἱερά,
Καὶ 'σὰν πρῶτα ἀνδρειωμένη,
Χαῖρε, ὦ χαῖρε, Ἐλευθεριά!

3

'Ἐκεῖ μέσα ἐκατοικοῦσες,
Πικραμμένη, ἐντροπαλή,
Κ' ἓνα στόμα ἀκαρτεροῦσες,
'Ἐλα πάλι, νὰ σοῦ 'πῆ.

4

'Ἀργεῖ νᾶλθῃ ἐκείνη ἡ 'μέρα,

Καὶ ἦταν ὅλα σιωπηλά,
Γιατὶ τᾶσκιαζε ἡ φοβέρα,

Καὶ τὰ πλάκονε ἡ σκλαβία.

ODE TO LIBERTY

*Translated by Miss Florence
M'Pherson.*¹

1

Well I know thee by the keen
edge
Of thy terror-striking brand,
Know thee by the piercing
glances
That thou dartest o'er the
land.

2

From the sacred ashes rising
Of the Hellenes great and free,
Valiant as in olden ages,
Hail! all hail, O Liberty!

3

Thou amid their tombs abodest
Bowed with shame and bitter
pain,
Still the rousing voice awaiting
That should cry: "Come
forth again!"

4

Late, so late that day in dawn-
ing,
Silence brooded over all,
Crushed beneath the weight of
bondage
Terror did all hearts appal.

¹ *Poetry of Modern Greece*, by Miss F. M'Pherson. Macmillan & Co. 1884.

5
 Δυστυχής! Παρηγορία
 Μόνη σοῦ ἔμεινε νὰ λές
 Περρασμένα μεγαλεῖα
 Καὶ διηγῶντάς τα νὰ κλαῖς.

6
 Καὶ ἀκαρτέρει, καὶ ἀκαρτέρει
 Φιλελεύθερην λαλιά,
 Ἐνα ἐκτύπαι τᾶλλο χέρι
 Ἄπὸ τὴν ἀπελπισιά,

7
 Κ' ἔλεες· πότε, ἄ! πότε βγάνω
 Τὸ κεφάλι ἀπ' τ'ς ἔρμιαῖς;
 Καὶ ἀποκρίνοντο ἀπὸ 'πάνω
 Κλάψαις, ἄλυσες, φωναῖς.

8
 Τότε ἐσήκονες τὸ βλέμμα
 Μὲς τὰ κλαῦματα θολό,
 Καὶ εἰς τὸ ροῦχό σου ἔσταξ'
 αἷμα,
 Πλῆθος αἷμα Ἑλληνικό.

9
 Μὲ τὰ ροῦχα αἱματωμένα,
 Ἐξέρω ὅτι ἔβγαίνες κρυφά,
 Νὰ γυρεύης εἰς τὰ ξένα
 Ἄλλα χέρια δυνατά·

5
 Hapless one! no other solace
 Left thee save in mind to keep
 Memory of thy vanished glories,
 And to tell them o'er and
 weep.

6
 Waiting, weary, weary, waiting
 For some freedom-loving cry,
 Thou thy hands together smotest
 In despairing agony ;

7
 Saying: When from this lone
 dungeon,
 When may I. my head up-
 rear?
 Answered from the earth above
 thee,
 Clank of fetters, groan and
 tear.

8
 Upwards then thine eyes were
 lifted,
 Dim with grief and weeping
 sore ;
 And thy garment's fold was
 blood-drenched
 With a stream of Grecian
 gore.

9
 In thy blood-stained garments
 shrouded,
 Thou in secret oft didst wend
 Through the lands of strangers,
 seeking
 Some strong arm to be thy
 friend ;

10

Μοναχὴ τὸν δρόμο ἐπῆρες,

Ἐξανάλθες μοναχὴ·
 Δὲν εἶν' εὐκόλαις ἢ θύραις
 Ἐὰν ἡ χρεία ταῖς κουρταλῆ.

10

Lonely didst thou take thy
 journey,
 All alone didst thou return ;
 Doors are not so lightly opened
 When the needy knock and
 yearn :

11

Ἄλλος σοῦ ἔκλαψε εἰς τὰ
 στήθια,
 Ἄλλ' ἀνάσασιν κάμμιά·
 Ἄλλος σοῦ ἔταξε βοήθεια,
 Καὶ σὲ γέλασε φρικτά.

11

Some might weep upon thy
 bosom,
 But would no relief afford ;
 Some who pledged to thee their
 succour
 Mocked thee with their
 broken word ;

12

Ἄλλοι, ὠϊμέ! 'ς τὴν συμφορὰ
 σου
 Ὅπου ἐχαίροντο πολὺ,
 Σῦρε ναῦρης τὰ παιδιὰ σου,
 Σῦρε, ἐλέγαν οἱ σκληροί.

12

Some, alas ! thy woe and anguish
 With malignant joy espied :
 "Go, and seek thou for thy
 children !
 Go !" the cruel-hearted cried.

13

Φεύγει ὀπίσω τὸ ποδᾶρι,
 Καὶ ὀλογλήγορο πατεῖ,
 Ἡ τὴν πέτρα, ἢ τὸ χορτάρι,
 Που τὴν δόξα σου ἐνθυμεῖ.

13

Backward turned thy flying
 footsteps,
 Touching as thou fleddest
 fast
 Rock or grassy sod, recalling
 To the mind thy glory past.

14

Ταπεινότατη σοῦ γέρνει
 Ἡ τρισάθλια κεφαλῆ,
 Ὅσον πτωχοῦ ποῦ θυροδέρνει
 Κ' εἶναι βάρος του ἡ ζωή.

14

Crushed and humbled, low and
 lower
 Drooped thy head in dire
 distress,
 Like the poor at doorways beg-
 ging,
 Feeling life a weariness.

15
Ναί· ἀλλὰ τώρα ἀντιπαλεύει

Κάθε τέκνο σου μὲ ὄρμή,
Ἐποῦ ἀκατάπανστα γυρεύει

Ἡ τὴν νίκη, ἢ τὴν θανά.

16
Ἄπ' τὰ κόκκαλα ἔβγαλμένη
Τῶν Ἑλλήνων τὰ ἱερά,
Καὶ ὅταν πρῶτα ἀνδρειωμένη,
Χαίρει, ὦ χαίρει, Ἐλευθεριά!

17
Μόλις εἶδε τὴν ὄρμήν σου
Ὁ οὐρανὸς ἔπειτ' ἐξ-
θροῦς

Εἰς τὴν γῆν τὴν μητρικὴν σου

Ἐτρέφ' ἄνθια καὶ καρπούς,

18
Ἐγαλήνευσε· καὶ ἐχύθη

Καταχθόνια μιὰ βοή,

Καὶ τοῦ Ῥήγα σου ἀπεκρίθη

Πολεμόκραχτη φωνή.

19
Ὅλοι οἱ τόποι σου σ' ἐκράξαν

Χαιρετῶντάς σε θερμά,

Καὶ τὰ στόματα ἐφώναξαν

Ὅσα αἰσθάνετο ἡ καρδιά.

15
So it was ; but now with war-
like

Zeal to arms thy children fly ;
All with quenchless ardour seek-
ing

To be victors or to die.

16
From the sacred ashes rising
Of the Hellenes great and free
Valiant as in olden ages,
Hail ! all hail, O Liberty !

17
Scarce was seen thy gallant on-
set,

When the sky, whose beams
and showers

On thy mother-soil long
nourished

For thy foes the fruits and
flowers,

18
Grew serene ; and from earth's
bosom

Rose an echoing sound on
high :

'Twas thy Rhiga's voice that
answered

With a rousing battle-cry.

19
All thy lands with gladness
shouted,

Greeting thee with fervent
will,

And their mouths outspoke the
raptures

That their inmost bosoms fill.

20

Ἐφωνάξανε ὡς τὰστέρια
 Τοῦ Ἰονίου τὰ νησιά,
 Καὶ ἔσηκώσανε τὰ χέρια

Γιὰ νὰ δείξουνε χαρά,

21

Μ' ὄλον' ποῦ ναι ἀλυσωμένο
 Τὸ καθένα τεχνικά,

Καὶ εἰς τὸ μέτωπο γραμμένο

Ἔχει· ψεῦτρα Ἐλευθεριά.

22

Ἐκαρδιακὰ χαροποιήθη
 Καὶ τοῦ Βάσιγκτων ἡ γῆ,

Καὶ τὰ σίδηρα ἐνθυμήθη

Ἐποῦ τὴν ἔδεναν καὶ αὐτή.

23

Ἀπ' τὸν πύργον τοῦ φωνάζει,
 Ἐὰ νὰ λέγῃ, σὲ χαιρετῶ,
 Καὶ τὴν χῆτην τοῦ τινάζει

Τὸ Λεοντάρη τὸ Ἰσπανό.

24

Ἐλαφιάσθη τῆς Ἀγγλίας
 Τὸ θηρίο, καὶ σέρνει εὐθὺς

Κατὰ τὰκρα τῆς Ρουσίας

20

And unto the clouds uplifted
 Our Ionian Isles their voice,
 Waved aloft their hands, well-
 showing

How they at thy sight rejoice ;

21

Nathless each and all, the while,
 Were with specious art en-
 chained,

And upon their foreheads
 graven

Was a freedom false and
 feigned.

22

Heartily with joy salutes thee
 That free land of Washing-
 ton,¹

Mindful of the bonds that
 fettered

Her own limbs, not long
 agone.

23

Rising on his ancient castle,
 Tossing wide his tawny mane,
 Roars as if to say : " I greet
 thee ! "

Loud the Lioncel of Spain.

24

England's Lion too is roused,
 Straightway turns his gaze
 and scowls

Towards the distant Russian
 border

¹ The poem was written, it must be remembered, in 1823, and these verses accurately describe the manner in which the various nations regarded the Greek Revolution in its earlier years. The verse about Spain of course refers to the Constitutionalists of 1820.

Τὰ μονγκρίσματα τ'ς ὀργῆς.

And with ire and anger
growls ;

25

Εἰς τὸ κίνημά του δείχνει

Πῶς τὰ μέλη εἶν' δυνατά·
Καὶ εἰς τοῦ Αἰγαίου τὸ κύμα
ρίχνει

Μιὰ σπιθόβολη ματιά.

Shows, as he his strong limbs
stretches,
What the power of his frame,
O'er the waves of the Aegean

Dart his eyes a glance of
flame.

26

Σὲ ἔξανοίγει ἀπὸ τὰ νέφη

Καὶ τὸ μάτι τοῦ Ἄετοῦ,

ἼΠοῦ φτερὰ καὶ νύχια θρέφει

Μὲ τὰ σπλάγχνα τοῦ Ἰτα-
λοῦ·

Hovering in the clouds above
thee
Scans thee that fierce Eagle's
eye,
Who his wings and claws has
nourished
With the flesh of Italy ;

27

Καὶ 'ς ἐσὲ καταγυρμένος,

Γιατὶ πάντα σὲ μισεῖ,

Ἐκρωζ', ἔκρωζε ὁ σκασμένος

Νὰ σὲ βλάβῃ, ἂν ἤμπορῇ.

Keen the glance he bends upon
thee,
For he hates thee to the
death,
Croaks and croaks the double
monster,
Seeking, if he can, thy scathe.

28

Ἄλλο ἐσὺ δὲν συλλογιέσαι

Πάρεξ ποῦ θὰ πρωτοπᾶς·

Δὲν μιλεῖς καὶ δὲν κουνίεσαι

Ἐσ ταῖς βρυσιαῖς ὁποῦ ἀγρο-
κᾶς,

But thou reck'st not, thinking
only
How thou mayest advance,
prevail,
Speakest not and hear'st, un-
shaken,
Insults that thine ears assail ;

29

Ἵσάν τὸν βράχον, ὅπου ἀφίνει

Κάθε ἀκάθαρτο νερὸ
Εἰς τὰ πόδια του νὰ χύνη
Εὐκόλῳσβυστον ἀφρό,

30

Ἵπου ἀφίνει ἀνεμοζάλη,

Καὶ χαλάξι, καὶ βροχή,

Νὰ τοῦ δέρνουν τὴν μεγάλη,
Τὴν αἰώνιαν κορυφή.

Ἐδγε, Κερκυραῖοι, εἶγε, τραγουδεῖτε ὡς ἀηδόνες. Ἵ “Ἵμνος εἰς τὴν ἐλευθερίαν” εἶναι λαμπρότατα τετονισμένοις· τίς ἐμελοποίησεν αὐτόν; Ἵ περίφημος Ἵπτανήσιος μουσικοδιδάσκαλος Μάντζαρος, ὅστις ἐτιμήθη διὰ τοῦτο ὑπὸ τοῦ βασιλέως τῆς Ἵλλάδος Ἵθωνος μὲ τὸ παράσημον τοῦ ἀργυροῦ σταυροῦ; τοῦ Σωτήρος. Ἵ Μάντζαρος ἐμελοποίησε καὶ πολλὰ ἄλλα ποιήματα τοῦ Ζακυνθίου ποιητοῦ ἄπερ συνεχῶς ἄδονται ὑπὸ τῶν ἀπανταχοῦ Ἵλλήνων.

ἽἩτο λοιπὸν ὁ Σολωμὸς ἐκ Ζακύνθου; Κάμετέ μοι τὴν χάριν νὰ μοὶ εἶπητε ὀλίγα τινὰ περὶ τοῦ βίου αὐτοῦ.

Εὐχαρίστως. Ἵ διακεκριμένος οἶτος ποιητῆς τῆς Ἵλλάδος ἐγεννήθη ἐν Ζακύνθῳ τῷ 1798 καὶ ἀνῆκεν εἰς μίαν τῶν ἐπιφανεστέρων οἰκογενειῶν τῆς

29

Like the rock that lets, unheed-
ing,
Foul and turbid waters come
To its very foot and splash it
With their lightly-melting
foam,

30

Suffers heedlessly the storm-
wind,
Hail and rain in torrents
shed,
Still to beat upon its mighty,
On its everlasting head.

Well done, Corfiots, well done, you sing like nightingales. The *Ode to Liberty* is splendidly set to music: who is the composer?

The celebrated Ionian professor of music Mantzaros, who on this account was honoured by Otho King of Greece with the decoration of the Silver Cross of the Saviour. Mantzaros also set to music many other poems of the Zacynthian poet, which are constantly sung by the Greeks of all lands.

So then Solomos was from Zante? Do me the favour to tell me a few particulars of his life.

With pleasure. This distinguished poet of Greece was born in Zante in 1798 and belonged to one of the most illustrious families of that

νήσου ἐκείνης. Μικρὸς ἔτι τὴν ἡλικίαν ἐστερήθη τοῦ πατρός του, καὶ ἔμεινε μετὰ τοῦ ἀδελφοῦ αὐτοῦ Δημητρίου κληρονόμος σημαντικῆς περιουσίας. Δεκαετῆς ἐστάλη ὑπὸ τῶν κηδεμόνων του εἰς Ἰταλίαν, ἔνθα σπουδάσας τὴν Ἰταλικὴν καὶ Λατινικὴν φιλολογίαν, πρὸς δὲ καὶ τὰ νομικά, ἐπανῆλθε τῷ 1818 εἰς τὴν ὠραίαν πατρίδα του. Ἐκ μικρᾶς ἡλικίας ἔδειξε μεγάλην κλίσιν εἰς τὴν ποίησιν, καὶ τὰ πρῶτα αὐτοῦ ποιητικὰ δοκίμια, ἅπερ συνέθηκεν εἰς τὴν Ἰταλικὴν γλῶσσαν, μεγάλως ἐθαυμάσθησαν ὑπὸ τῶν Ἰταλῶν λογίων. Καθ' ἣν ἐποχὴν ἔμεινε ἐν Ζακύνθῳ συνέβη νὰ ἔλθῃ ἐκεῖ ὁ Σπυρίδων Τρικούπης, ὅστις βλέπων τὴν μεγάλην ποιητικὴν εὐφυΐαν τοῦ νεαροῦ Ζακυνθίου προέτρεψεν αὐτὸν νὰ καταλίπῃ τὴν Ἰταλικὴν καὶ νὰ γράφῃ τὰ ποιήματα αὐτοῦ εἰς τὴν γλῶσσαν τῆς πατρίδος του. Τὴν συμβουλὴν ταύτην ἐδέχθη προθύμως ὁ Σολωμὸς καὶ ἔκτοτε ἔγραψε πολλὰ ποιήματα εἰς τὸ Ἑπτανησιωτικὸν ἰδίωμα, μεταξὺ τῶν ὁποίων διαπρέπει ὁ Ὕμνος εἰς τὴν Ἐλευθερίαν, τὸν ὁποῖον πρὸ μικροῦ ἠκούσαμεν ἀδόμενον τόσον μελωδικῶς. Κατὰ τὸ ἔτος 1828 ὁ Σολωμὸς καταλιπὼν τὴν πατρίδα του Ζάκυνθον μετόκησεν εἰς Κέρκυραν, ὅπου ἔμεινε μέχρι τέλους τῆς ζωῆς του· ἀπέθανε δὲ τῇ 9 Φεβρουαρίου 1857.

¹ The father of the able statesman Charilaos Tricoupis.

island. While yet young he lost his father, and jointly with his brother Demetrius was left heir to considerable property. At ten years of age he was sent by his guardians to Italy, and having studied Italian and Latin literature there, and also law, he returned in 1818 to his beautiful native land. From an early age he showed a great taste for poetry, and his first poetical attempts, which he made in the Italian language, were greatly admired by Italian scholars. While he was residing in Zante, Spyridon Tricoupis¹ happened to come there, who, seeing the great poetical talent of the young Zakynthian, urged him to abandon Italian and to write his poems in the language of his fatherland. Solomos readily accepted this advice, and afterwards wrote many poems in the Ionian idiom, among which is conspicuous the *Ode to Liberty*, which we heard so melodiously sung just now. In the year 1828 Solomos left his native land Zante and removed to Corfu, where he remained to the end of his life. He died on the 9th of February 1857.

Μετεφράσθησαν τὰ ποιήματα αὐτοῦ εἰς πολλὰς ξένας γλώσσας ;

Μάλιστα, ἀλλ' ὄχι ὅλα. Ὁ Ὕμνος εἰς τὴν ἐλευθερίαν μόλις ἐδημοσιεύθη καὶ εὐθὺς μετεφράσθη εἰς τὰς κυριωτέρας γλώσσας τῆς Εὐρώπης, τὴν Ἰταλικὴν, τὴν Γαλλικὴν, τὴν Ἀγγλικὴν καὶ τὴν Γερμανικὴν. Ὁ εἰς τὴν Ἀγγλικὴν μεταφράσας αὐτὸν ἦτο ὁ Κάρολος Βρίνσλεϋ Σέριδαν,¹ ἀτυχῶς ὅμως ἢ μεταφρασις αὐτοῦ πολὺ ἀπομακρύνεται ἀπὸ τῆς ἐννοίας τοῦ πρωτοτύπου. Ἡ τῆς δεσποινίδος Μακφέρσων βεβαίως κατὰ τοῦτο εἶναι ἀσυγκρίτῳ τῷ λόγῳ ὑπερτέρα τῆς τοῦ Σέριδαν.

Ἀνεφάνησαν καὶ ἄλλοι ποιηταὶ ἐν Ἐπτανήσῳ ;

Οὐκ ὀλίγοι, διαπρεπέστεροι δὲ αὐτῶν εἶναι ὁ Ἰωάννης Ζαμπέλιος, ὁ Ἀνδρέας Κάλβος, ὁ Ἰούλιος Τυπάλδος καὶ ὁ Ἀριστοτέλης Βαλαωρίτης· ἀλλ' ἢ Ἐπτάνησος δὲν καυχᾶται μόνον διὰ τοὺς ποιητάς της, διότι ἐν αὐτῇ διέπρεψαν καὶ πολλοὶ σοφοὶ ἄνδρες. Ὁ ἐκ Κερκύρας Ἀνδρέας Μουστοξύδης ὡς ἱστορικὸς καὶ φιλόλογος χαίρει Εὐρωπαϊκὴν φήμην. Ὁδτος εἶναι ὁ ἀνακαλύψας καὶ δημοσιεύσας ἐν Μεδιολάνῳ τῷ 1812 τὸν “Περὶ ἀντιδόσεως” λόγον τοῦ Ἰσοκράτους. Τὰ φιλολογικὰ ἔργα

Have his poems been translated into many foreign languages ?

Yes, but not all of them. The *Ode to Liberty* had scarcely been published when it was at once translated into the principal languages of Europe—Italian, French, English and German. It was Charles Brinsley Sheridan who translated it into English, but unfortunately his translation departs very widely from the sense of the original : that of Miss M'Pherson is certainly in this respect incomparably superior to that of Sheridan.

Have any other poets made their appearance in the Ionian Islands ?

A considerable number : the most distinguished of them are John Zampelius, Andreas Calvos, Julius Typaldus and Aristoteles Valaorites ; but the Ionian Islands do not boast of their poets alone, for in those islands there have been many learned men who have acquired celebrity. Andreas Mustoxydes of Corfu as an historian and a scholar enjoys a European reputation. It was he who discovered and published at Milan in 1812 the oration of Isocrates *Περὶ ἀντιδόσεως*. His literary works are of the highest

¹ *The Songs of Greece*, by Charles Brinsley Sheridan. London, 1825.

τοῦ ἀνδρὸς τούτου εἶναι σπουδαιότατα καὶ δικαίως θεωρεῖται εἰς ἓκ τῶν σοφωτέρων λογίων Ἑλλήνων τοῦ παρόντος αἰῶνος. Ὁ περιβόητος πλαστογράφος Κωνσταντῖνος Σιμωνίδης πρὶν ἔλθῃ εἰς τὴν ἑσπερίαν Εὐρώπην, ὅπου οὐκ ὀλίγους σοφοὺς ἀνδρας κατάρθωσε νὰ ἀπατήσῃ, ἐδοκίμασε νὰ πράξῃ τοῦτο ἐν Ἑλλάδι δημοσιεύσας κατὰ τὸ 1849 τὴν περίφημον αὐτοῦ "Συμαῖδα" ἣτις εἶναι περιφανὲς μνημεῖον παχυλωτάτης ψευδολογίας. Ἐπεμψε λοιπὸν ἐν ἀντίτυπον τοῦ πονήματός του εἰς τὸν Μουστοξύδη, παρὰ τοῦ ὁποίου ὡς φαίνεται ἤλπιζε ν' ἀκούσῃ ἐπαίνους, ἀλλ' ἰδοὺ τί ἀπήντησεν αὐτῷ ὁ διαπρεπὴς φιλόλογος.

importance, and he is justly regarded as one of the most learned of the Greek scholars of the present century. The notorious literary forger Constantine Simonides, before he went to western Europe and there succeeded in imposing upon not a few scholars, endeavoured to carry out his practices in Greece, having published there in 1849 his famous *Symaïs*, which is a conspicuous monument of monstrous mendacity: he accordingly sent a copy of his work to Mustoxydes, from whom he apparently hoped to hear words of praise, but this is the reply which the distinguished scholar gave him:

Κερκόρα, τῆ 27 Μαΐου 1849.

CORFU, 27th May 1849.

Λογιώτατε Κύριε

Λαβὼν τὴν ἐπιστολὴν ὑμῶν καὶ τὸ δῶρον δι' οὗ με ἐφιλοφρονήσατε, ὁμολογῶ πολλὰς χάριτας ἀντὶ τῶν ἐπαίνων δι' ὧν ἐκοσμήσατε τὸ ὄνομά μου, καίτοι ὑπερβαλλόντων τὸ δίκαιον μέτρον. Οὐδ' ἔχω πῶς κάλλιον ν' ἀνταποδώσω τὴν μαρτυρίαν ἣς με ἠξιώσατε προτιμήσεως εἰ μὴ ἐκφράξω πρὸς ὑμᾶς μετὰ πάσης εἰλικρινείας τὸ φρόνημά μου.

Ἄναγνους τὴν *Συμαῖδα*, ἐλυπήθην διότι ἡ γόνιμος τοῦ συγγραφέως φαντασία, ἀντὶ

Most learned Sir,

I have received the letter and the present with which you have favoured me. I return you many thanks for the praise you bestowed upon me, although it exceeds due bounds. I do not know how better to requite the preference you have shown me than by expressing with absolute sincerity what my opinion is.

Having read the *Symaïs*, I felt sorry that the prolific imagination of the author, instead of

νὰ περιβάλλῃ τὸ πόνημα τὸν κομψὸν πέπλον τῆς ποιήσεως, ἐνέδυσσε τὸν σεβάσμιον τῆς ἱστορίας ἱματισμόν. "Ὅσῳ προχωρεῖ τις εἰς τὴν ἀνάγνωσιν τοῦ βιβλίου, τόσῳ μᾶλλον καὶ εἰς τοὺς μὴ ὀξυδερκεῖς καταφαίνεται ἡ μυθοποιία. Ἀνάγκη ν' ἀνατρέψῃ τις τὰς μέχρι τοῦδε τῶν συγγραφέων παραδόσεις, ἀνάγκη νὰ μὴ παρακολουθήσῃ τὴν πρόοδον τοῦ ἀνθρωπίνου νοῦς καὶ τῶν τεχνῶν ἰν' ἀποδεχθῆ ἐπίστως μέρος τοῦλάχιστον τῶν ἐν αὐτῷ μεμυθωμένων. Καὶ μετὰ δυσαρεσκείας λέγω ὅτι καθ' ἕκαστον βῆμα ἀπαντῶνται προφανῆ σημεῖα πείθοντα ἢ ὅτι ὑπὸ τοῦ ὄνομα τοῦ Μελετίου ἐκείνου λαμβάνει τις τῶν ἡμετέρων συγχρόνων, ἢ ὅτι αὐτὸς ὁ ἡμέτερος σύγχρονος εἰς τοὺς μύθους τοῦ Μελετίου προσέθηκεν ἄλλους ἰδίους.

Ἐν ᾧ τοιαύτη εἶναι ἡ κρίσις μου, καὶ τοιαύτη θέλει εἶσθαι ἐξ ἀνάγκης ἡ κρίσις παντὸς ἄλλου ἀναγνώστου, πῶς ἠδυνάμην νὰ συντελέσω εἰς τὴν διάδοσιν τοῦ *Symaïs*; Σχεδὸν ἀκούω πολλὰ περὶ ἐμὲ τὰ καταβοῶντα στόματα, οὐδ' ἐπιθυμῶ νὰ κατηγορηθῶ ὡς ἄγαν εὐπιστος ἢ ὡς συναίτιος τῶν πεπλασμένων.

Πρὸς τιμὴν τοῦ ἔθνους καὶ διὰ τὴν πρὸς ὑμᾶς ἀγάπην ἡνυχόμην ἢ λήθη νὰ καλύψῃ

dressing the work in the graceful garb of poetry, had invested it with the majestic robe of history. The farther any one proceeds with the perusal of the work, the stronger, even to dull-sighted people, becomes the evidence of fabrication. One must entirely upset all that has been handed down to us by historians up to the present day, one must refuse to follow the progress of the human mind and the advance of art, in order that even a part of what is fabled in your book may be credulously accepted. And I am reluctantly compelled to say that at every step there are met unmistakable signs either that under the name of Miletius is concealed one of our own time, or that that contemporary of ours has added some fables of his own to those of Miletius.

While then such is my own opinion, and such perforce must be that of every other reader, how can I contribute any aid to spread the reputation of the *Symaïs*? I can almost fancy that I hear the tremendous outcry that would be raised against me; and I have no wish to be accused of being either absurdly credulous, or accessory to the fiction.

For the honour of our nation and out of my regard for you, I wish the *Symaïs* were buried in

τὴν Συμαίδα, ἣτις φαίνεται εἰς ἐμὲ ἀπαίσιος πρόδρομος τῶν ἄλλων παρ' ὑμῖν ἀνεκδότων.

Πρὸς ἔλεγχον τῆς γνησιότητος τῶν χειρογράφων οὔτε διόπτραι ἀπαιτοῦνται παλαιογραφίας, οὔτε περγαμηνῶν δοκιμασία. Ὁμολογῶ ὅτι, ἂν καὶ ἐν Ἑλλάδι ἄλλως ἐδόξασαν περὶ ἐμοῦ, δὲν ἐνόμισα ἐξ ἀρχῆς ἐμαυτὸν ἀρμόδιον τῶν τοιούτων κριτῆν. Καὶ ἐὰν διαθρηπτόμενος ὑπὸ ἀσθηρίκτου τῶν ἄλλων γνώμης, ἀπέδιδον εἰς τὴν ψῆφόν μου κύρος, ὅπερ ἐν συνειδήσει αἰσθάνομαι ὅτι δὲν ἔχει, ἠδυνάμην ἀξίως ὄχι μόνον νὰ κατηγορηθῶ ἀλαζονείας, ἀλλὰ καὶ περιπέσω εἰς γέλωτα, οὐτινος θέλω νὰ ἀπαλλάξω τὴν πολιάν μου τρίχα.

* Ἄλλως δὲ ἡ γνησιότης κειμένου τινὸς δὲν τεκμηριούται ἐκ τοῦ χάρτου καὶ τοῦ σχήματος τῶν γραμμάτων, ἀλλ' ἐκ τοῦ χαρακτῆρος τοῦ λόγου, ἐκ τῶν πραγμάτων περὶ ὧν διαλαμβάνει, καὶ ἐκ τοῦ παραλληλισμοῦ πρὸς ὃ τι διέσωσεν εἰς ἡμᾶς ἡ ἀρχαιότης.

Ἐὰν δὲ ἔχητε τὴν συνειδήσιν ὅτι τὰ ἄλλα παρ' ὑμῖν χειρόγραφα δὲν εἶναι πλαστὰ καὶ ὑποβολιμαῖα, ἐκδώσατε αὐτά, καὶ θέλετε ἀπολάβει ὄφελος καὶ τιμὴν. Ἄλλ' ἐπαναλέγω, μὲ λυπεῖ ὅτι προηγῆθη αὐτῶν ἡ Συμαῖς.

oblivion, for it seems to me to be a very inauspicious precursor of the other unpublished works in your possession.

In order to prove that a manuscript is genuine, no antiquarian's lens is required, nor any scrutiny of the parchment. I confess that, although people in Greece have formed a different opinion about me, I have never considered myself a proper judge of such matters; and, if I were weak enough to be influenced by the unfounded opinion of others, and attributed any authority to my judgment which in my conscience I feel that it does not possess, I might not only be justly accused of presumption, but be covered with ridicule, an indignity to which I am unwilling to expose my grey hairs.

Besides, the genuineness of a text is not ascertained by the nature of the paper, or by the shape of the letters, but by its style and the subject it treats of, and by comparison with the examples which antiquity has preserved for us.

But if you have the consciousness that the other manuscripts in your possession are not fabricated counterfeits, publish them, and you will reap both profit and honour: but, I repeat, I am sorry that the *Symaïs* has taken the lead.

Συγχωρήσατε εἰς τὴν ἀπλό-
τητά μου. “Φίλος Πλάτων,
φιλτάτη δ’ ἀλήθεια.” Μὴ
ἐπιχειρεῖτε παράβολα ἔργα, ἐξ
ὧν ἐτι μᾶλλον ταλαιπωρεῖται
ὁ βίος. Ἡ εὐφυΐα καὶ αἱ
γνώσεις ὑμῶν δύνανται νὰ
ὑποδείξωσιν εἰς ὑμᾶς εὐθυτέραν
καὶ εὐπορωτέραν ὁδόν.

ὁ ὑμέτερος
Ἄνδρέας Μουστοξύδης.

Λαμπρὰ ἐπιστολή, καὶ ἀξία
τοῦ σοφοῦ ἀνδρός. Δι’ εὐγενε-
στάτου τρόπου κατεκολάφισε
τὴν αὐθάδειαν τοῦ τολμηροῦ
ἀπατεῶνος. Ἀλλὰ πόθεν ἀν-
εγράψατε τὴν ἀξιόλογον ταύ-
την ἐπιστολήν;

Ἐκ τοῦ πρώτου τόμου τῆς
“Πανδώρας,” 1851 σελ. 263.

Ἄπορον μοὶ φαίνεται πῶς οἱ
σοφοὶ τῆς Ἑσπερίας ἔπεσον
τόσον εὐκόλως εἰς τοὺς ὄνυχας
τοῦ πανούργου πλαστογράφου,
ἀφοῦ πρὸ πολλοῦ ἐξέθηκεν
αὐτὸν δεόντως ὁ σοφὸς τῆς
Κερκύρας κριτικός.

Ἀλλὰ δὲν εἶναι μόνος ὁ
Μουστοξύδης ὅστις ἐξήλεγε
τὴν ἀγυρτεῖαν αὐτοῦ. Ἐν τῷ
αὐτῷ τόμῳ τῆς Πανδώρας καὶ
ἐν τῷ δευτέρῳ ἡλίου φαεινότερον
ἀπέδειξε ὁ πολυμαθὴς Α. Ρ.
Ραγκαβῆς ὅτι ὁ Σιμωνίδης ἦτο
πλαστογράφος πρώτης τάξεως,
ἀλλ’ οἱ τῆς Ἑσπερίας σοφοὶ
μὴ δίδοντες τὴν δέουσαν προσ-
οχήν εἰς τὰ φιλολογικὰ
προϊόντα τῶν νεωτέρων Ἑλλή-
νων ἔγειναν εὐάλωτα θύματα

Forgive my plain-speaking.
“Plato is dear to me, but truth
is dearer still.” Have nothing
to do with hazardous under-
takings which render a man’s
life still more miserable. Your
abilities and attainments can
show you a straighter path and
one easier to pursue.

Yours

ANDREAS MUSTOXYDES.

A splendid letter, and worthy
of the great scholar. In the
most refined manner he chastised
the effrontery of the audacious
impostor. But from where did
you copy this excellent letter?

From the first volume of the
Pandora, 1851, page 263.

It appears to me unaccount-
able how the scholars of the
West fell so easily into the claws
of the rascally forger, when, a
long time before, the learned
critic of Corfu had duly exposed
him.

But it was not only Mus-
toxydes who incontestably
proved the charlatany of the
man. In the same volume of
the *Pandora*, and also in the
second volume, the very learned
A. R. Rangabes produced evi-
dence as clear as daylight that
Simonides was a literary forger
of the first class, but the scholars
of the West, not giving the re-
quisite attention to the literary
productions of the modern

τοῦ ἐκ Σύμης ἀγύρτου. Ἄλλὰ βλέπω ἔστυραν ἤδη τὴν ἄγκυραν καὶ ἀποπλέομεν. Πόσον ὠραία φαίνεται ἡ πρωτεύουσα τῆς περιφήμου ταύτης νήσου! Κατέχει θέσιν μαγευτικὴν. Τὸ θέαμα εἶναι ἐξαισίον, καὶ ἀπορεῖ τις τί πρῶτον νὰ θαυμάσῃ, διότι ὅπου καὶ ἂν στρέψῃ τὸ βλέμμα ἀπαράμιλλοι καλλοναὶ καταθέλουσιν αὐτόν. Εἶναι ἐπίγειος παράδεισος. Κυττάξατε πόσον ὠραία φαίνονται τὰ προάστεια τῆς πόλεως· τί ποικιλία δένδρων κατακοσμεῖ τοὺς χαρίεντας ἐκείνους γηλόφους. Εἰς αὐδὲν μέρος τοῦ κόσμου ὑπάρχουσι τόσον ὑψηλὰ καὶ εὐθαλῆ ἐλαιόδενδρα. Ἄς λέγωσιν ὅ τι καὶ ἂν θέλωσιν οἱ λεπτολόγοι κριτικοὶ ὅτι ἡ Κέρκυρα δὲν εἶναι ἡ τοῦ Ὀμήρου ἔρατεινῆ Σχερία· ἐὰν δὲν εἶναι αὕτη, ποία εἶναι λοιπόν; Κυττάξατε ἐκείνην τὴν κατάφυτον τοποθεσίαν οὐχὶ μακρὰν τῆς θαλάσσης· ἐκεῖ που θὰ ἦσαν τὰ βασιλεία καὶ οἱ ἀειθαλεῖς κῆποι τοῦ Ἀλκίνου, ἔνθα

Greeks, fell an easy prey to the Symian vagabond. But I see they have already heaved up the anchor and we are under way. How beautiful the capital of this celebrated island looks! It has a charming situation. The view is superb, and one is at a loss what first to admire, for wherever one turns his glance, unrivalled beauties enchant him. It is an earthly paradise. See how pretty the suburbs of the city look: what a variety of trees adorns those graceful hills. In no part of the world are there such high and luxuriant olive-trees. Let quibbling critics say what they like about Corfu not being the lovely Scheria of Homer: if this is not it, which is it then? Look at that place all covered with vegetation, not far from the sea: it was somewhere there that the palace was, and the ever-blooming gardens of Alcinoüs, where

“ . . . δένδρεα μακρὰ πεφύκει τελεθῶντα,
 Ὀγχναι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι,
 Συκαὶ τε γλυκεραὶ καὶ ἐλαῖαι τηλεθῶσαι.
 Τάων οὔποτε καρπὸς ἀπόλλυται, οὐδ' ἐπιλείπει
 Χείματος, οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρὴ πνεύουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 Ὀγχνη ἐπ' ὄγχνη γηράσκει, μῆλον δ' ἐπὶ μήλῳ,
 Αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σῦκῳ.
 Ἐνθα δὲ οἱ πολύκαρπος ἀλωῇ ἐρρίζωται·
 Τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 Τέρσεται ἡελίῳ· ἑτέρας δ' ἄρα τε τρυγῶσιν,

Ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν,
 Ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.
 Ἐνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
 Παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι.
 Ἐν δὲ δύω κρήναι, ἣ μὲν τ' ἀνὰ κῆπον ἅπαντα
 Σκιδναται, ἣ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδδὸν ἴησι
 Πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.
 Τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα."
 Ὀδυσσεΐας Η. 114-132.

Translation by S. H. Butcher and A. Lang.

"And there grow tall trees blossoming, pear-trees and pomegranates, and apple-trees with bright fruit, and sweet figs, and olives in their bloom. The fruit of these trees never perisheth, neither faileth, winter or summer, enduring through all the year. Evermore the West Wind blowing brings some fruits to birth and ripens others. Pear upon pear waxes old, and apple on apple, yea and cluster ripens upon cluster of the grape, and fig upon fig. There too hath he a fruitful vineyard planted, whereof the one part is being dried by the heat, a sunny plot on level ground, while other grapes men are gathering, and yet others they are treading in the wine-press. In the foremost row are unripe grapes that cast the blossom, and others there be that are growing black to vintaging. There too, skirting the furthest line, are all manner of garden beds, planted trimly, that are perpetually fresh, and therein are two fountains of water, whereof one scatters his streams all about the garden, and the other runs over against it beneath the threshold of the courtyard, and issues by the lofty house, and thence did the townfolk draw water. These were the splendid gifts of the gods in the palace of Alcinoüs."

Λαμπροτάτη καὶ ἀπαράμιλλος
 περιγραφή τῶν φυσικῶν καλ-
 λονῶν τῆς ὥραιας ταύτης νήσου.
 Ἄλλ' ἣ Κέρκυρα δὲν ἐθαυμάσθη
 μόνον διὰ τὰ δῶρα μὲ τὰ ὅποια
 ἐπροίκισεν αὐτὴν ἡ φύσις, ἀλλὰ
 καὶ διὰ τὴν ἐπιμελῶς κεκαλ-
 λιεργημένην γῆν αὐτῆς. Ὁ

A most splendid and un-
 rivalled description of the
 natural beauties of this lovely
 island. But Corfu was admired
 not only for the gifts with which
 nature had endowed it, but
 also for its carefully cultivated
 land. Xenophon, in the second

Ξενοφῶν ἐν τῷ δευτέρῳ κεφαλαίῳ τοῦ ἔκτου βιβλίου τῶν Ἑλληνικῶν περιγράφων τὴν ἀπόβασιν εἰς τὴν νῆσον τοῦ Λακεδαιμονίου ναυάρχου Μνασίππου μετὰ ἰσχυρᾶς δυνάμεως, λέγει· “Ἐπεὶ δὲ ἀπέβη, ἐκράτει τε τῆς γῆς καὶ ἐδήου ἐξευργασμένην μὲν παγκάλως καὶ πεφυτευμένην τὴν χώραν, μεγαλοπρεπεῖς δὲ οἰκίσεις καὶ οἰνῶνας κατεσκευασμένους ἐπὶ τῶν ἀγρῶν· ὥστ’ ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἔλθειν ὥστ’ οὐκ ἐθέλειν πίνειν εἰ μὴ ἀνθοσμίας εἶη.”

Ἐχει λοιπὸν δίκαιον ἡ αὐτοκράτειρα τῆς Αὐστρίας νὰ ἀγαπᾷ τόσον τὴν Κέρκυραν, τὴν ὁποίαν συνεχῶς ἐπισκέπτεται.

Ὅχι μόνον ἐπισκέπτεται αὐτὴν συνεχῶς, ἀλλ’ ὑποκόδομησεν ἐν αὐτῇ καὶ λαμπρὸν μέγαρον ἐν ὠραιστάτῃ τοποθεσίᾳ. Τί κρίμα ὅτι δὲν ἦλθεν εἰς τὸν νοῦν μας νὰ ὑπάγωμεν νὰ τὸ ἴδωμεν. Ὀνομάζεται “Ἀχίλλειον,” καὶ εἶναι ἐν μέσῳ περικαλλεστάτων κήπων καὶ ἄλσῶν. Ἡ αὐτοκράτειρα λατρεῖ τὴν ποίησιν, καὶ ἰδίως θαυμάζει τὰ ποιήματα τοῦ περιφήμου Γερμανοῦ ποιητοῦ Χάϊνε· ὅθεν παρήγγειλε καὶ κατεσκεύασαν ἐν Ῥώμῃ ἀνδριάντα ὑπερφυσικοῦ μεγέθους τοῦ ὑπ’ αὐτῆς λατρευομένου ποιητοῦ, καὶ ἔστησεν αὐτὸν εἰς ὑψηλὴν καὶ περίοπτον θέσιν, διατάξασα νὰ φυτεῦσῳσι περίξ τοῦ ἀγάλματος πεντήκοντα

chapter of the sixth book of the *Hellenica*, describing the landing on the island of the Lacedaemonian admiral Mnasippus with a powerful force, says: “When he disembarked, he made himself master of the land and ravaged the extremely well cultivated and planted country and the magnificent houses and wine-cellar built on the estates, so that they said that the soldiers reached such a pitch of daintiness that they refused to drink any wine unless it had a fine bouquet.”

Then the Empress of Austria is right in being so fond of Corfu which she frequently visits.

Not only does she frequently visit it, but she has built there a splendid palace in a most beautiful situation. What a pity it did not enter our minds to go and see it. It is called “Achilleion,” and lies in the midst of superb gardens and groves. The Empress is devoted to poetry, and especially admires the poems of the celebrated German poet Heine, and on this account she sent an order and they executed for her in Rome a statue larger than life-size of her adored poet, and she erected it on a high and commanding site, having directed fifty thousand rose-trees to be planted round the statue. The Empress re-

χιλιάδας ῥοδῶν. Ἡ αὐτοκρά-
 τεira ἀπήτησε παρὰ τοῦ ἐν
 Ῥώμῃ ἀγαματοποιοῦ, ὅστις
 νομίζω εἶναι Δανός, νὰ δώσῃ εἰς
 τὸ ἀγαλμα πιστὴν ὁμοιότητα
 τοῦ προσώπου τοῦ ποιητοῦ,
 ὥστε ὁ ἐν τῷ “Ἀχιλλεῖω”
 ἀνδριὰς δὲν παρουσιάζει τὴν
 ιδεώδη ἐκείνην καὶ νεαρὰν
 μορφήν δι’ ἣν ὁ Χάινε ὠνομά-
 σθη Γερμανὸς Ἀπόλλων, ἀλλὰ
 τούναντίον ἐμποιεῖ τὴν ἐντύπω-
 σιν εἰς τὸν θεώμενον ὅτι βλέπει
 ἄνδρα ἀπολέσαντα τὴν ὄρασιν.
 Ὁ Χάινε εἶχε πάθει ἀκίνησιάν
 τοῦ ἐνὸς βλεφάρου, καὶ ὁ ἀγαλ-
 ματοποιὸς μὴ θέλων νὰ παρα-
 στήσῃ αὐτὸν ἔχοντα τὸν ἕνα
 ὀφθαλμὸν κεκλεισμένον, ἔκλεισε
 καὶ τοὺς δύο.

Εὔγε εἰς τὴν εὐφυΐαν του.
 Ἀλλὰ βλέπω ἐν τῷ μεταξὺ
 ἀρκετὰ προεχώρησε τὸ ἀτμό-
 πλοιοιν. Κυντάξατε πρὸς τὰ
 ἀριστερά· ἐνταῦθα ἐκβάλλει
 ὁ ποταμὸς Καλάμας, ὁ ὑπὸ τῶν
 ἀρχαίων Θύαμις καλούμενος,
 ὅστις κατὰ τὴν ἐν Βερολίνῳ
 συνθήκην (1880) ἀποτελεῖ τὰ
 βόρεια ὄρια τῆς Ἑλλάδος.

Κρίμα ὅτι δὲν ἐπραγματο-
 ποιήθησαν οἱ ὅροι ἐκείνης τῆς
 συνθήκης, διότι οὕτω θὰ κατε-
 σκευάζετο ἕως τῶρα ἀναμφι-
 βόλως σιδηροδρομικὴ γραμμὴ
 ἐκ τοῦ σημείου τούτου μέχρις
 Ἀθηνῶν, καὶ οὕτω θὰ ἠύκολύ-
 νετο μεγάλως ἡ συγκοινωνία,
 ἄλλως ὅμως ἔδοξεν εἰς τοὺς
 ἰθύνοντας τὰς τύχας τῶν
 ἐθνῶν.

quested the sculptor at Rome,
 who, I think, is a Dane, to give
 to the statue a faithful likeness
 of the poet's countenance, so
 that the figure in the Achilleion
 does not present that ideal and
 youthful form from which
 Heine received the name of the
 German Apollo, but on the
 contrary it gives the spectator
 the impression that he is looking
 at a man who has lost his sight.
 Heine suffered from immobility
 of one eyelid, and the sculptor,
 not wishing to represent him
 with one eye closed, closed them
 both.

Very clever of him to do so.
 But I see that meanwhile the
 steamer has made considerable
 progress. Look to the left: at
 that spot is the mouth of the river
 Calamas, called by the ancients
 the Thyamis, which by the
 treaty of Berlin (1880) con-
 stitutes the northern boundary
 of Greece.

It is a pity that the provisions
 of that treaty were not carried
 out, for then without doubt
 there would have been by this
 time constructed a line of rail
 from that point to Athens, and
 in this way communication
 would have been greatly facili-
 tated, but it was otherwise
 decreed by those who rule the
 destinies of nations.

Τὸ πρὸς τὰ δεξιὰ ἡμῶν ἀκρωτήριον τοῦτο συμπεραίνω νὰ εἶναι ἡ Λευκίμμη.

Ἀναμφιβόλως. Ἐνταῦθα, ὡς λέγει ὁ Θουκυδίδης, μετὰ τὴν λαμπρὰν νίκην ἣν ἤρανο οἱ Κερκυραῖοι κατὰ τῶν Κορινθίων ἐν τῇ πρώτῃ ναυμαχίᾳ, ἔστησαν τρόπαιον, καὶ “τοὺς μὲν ἄλλους οὓς ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους δὲ δῆσαντες εἶχον.”

Ἄλλ' ἐν τῇ δευτέρᾳ ναυμαχίᾳ ἣτις συνέβη κατὰ τὰς παραμονὰς τοῦ Πελοποννησιακοῦ πολέμου ἀκριβῶς εἰς τὸ μέρος ὅπερ διαπλέομεν ταύτην τὴν στιγμὴν, κακῶς ἤθελον τὴν πάθει οἱ Κερκυραῖοι εἶναι δὲν ἤρχοντο αἱ Ἀθηναῖκαὶ τριήρεις εἰς βοήθειαν αὐτῶν.

Ἀμφιβολία δὲν ὑπάρχει περὶ τούτου, διότι διὰ τῆς ἐλεύσεως τῶν Ἀθηναίων ἡ νίκη ἔμεινεν ἀμφιρεπής, καὶ ἀμφοτέρω τὰ ἀντιμαχῆσαντα μέρη ἤξιον ὅτι ἐνίκησαν καὶ ἔστησαν τρόπαια, οἱ μὲν Κερκυραῖοι εἰς ἐν τῶν νησιδίων τούτων τὰ ὅποια ὀνομάζονται Σύβοτα, οἱ δὲ Κορίνθιοι εἰς τὴν ἀπέναντι ξηράν.

Τὰ ἐπάρματα ταῦτα τρόπαια ἄπερ οἱ Ἕλληνες τοσάκις ἔστησαν μετὰ τὰς κατ' ἀλλήλων αἱματηρὰς μάχας ἐπήνεγκαν ἀνήκεστα δεινὰ εἰς τὸ ἔθνος· εἶναι οἱ Ἕλληνες ὠμόνοον πρὸς ἀλλήλους καὶ δὲν κατεσπαράσσοντο ὑπὸ διηνεκῶν ἐμφυλίων ἐρίδων καὶ πολέμων,

This promontory on our right is, I suppose, Leukimme.

Beyond doubt. It was there, as Thucydides says, that the Corcyreans, after the brilliant victory they gained over the Corinthians in the first naval engagement, set up their trophy and “killed the other prisoners they had taken and kept in bonds the Corinthians.”

But in the second sea-fight which took place on the eve of the Peloponnesian war, exactly at the spot we are now sailing over, the Corcyreans would have suffered severely if the Athenian triremes had not come to their assistance.

There is no doubt about that, for by the arrival of the Athenians the victory remained undecided, and the combatants on both sides claimed to be conquerors and erected trophies, the Corcyreans on one of these little islands called Sybota, and the Corinthians on the mainland opposite.

These accursed trophies which the Greeks so often raised after their sanguinary battles with each other brought incurable evil on the nation. If the Greeks had kept on good terms among themselves and had not been torn by constant internal strife and civil wars, who know

τίς οἶδεν ἐὰν σήμερον δὲν θὰ ἦσαν τὸ ἰσχυρότατον ἔθνος τοῦ κόσμου; ἀλλ' ἄς ἀφήσωμεν τὰς θλιβερὰς ταύτας σκέψεις, καὶ ἄς στρέψωμεν τὸ βλέμμα πρὸς τὸ ὠραῖον πανόραμα ὅπερ παρουσιάζουσι τὰ μεγαλοπρεπῆ καὶ ἔνδοξα ὄρη τῆς Ἠπείρου, τὰ ὅποια μεγάλοι ποιηταὶ ὑμνησαν καὶ τόσοι περιηγηταὶ ἐθαύμασαν. Τὰ ὑψικάρην ταῦτα ὄρη τὰ ὅποια φαίνονται ὡς πεπηγμένα ὠκεάνεια κύματα ὑψούμενα ἀλλεπαλλήλως μέχρι τῶν νεφελῶν ὑπῆρξαν ἐπὶ αἰῶνας τὰ ἀπρόσιτα κρησφύγετα ἀνδρῶν ἡρώων, οἵτινες μὴ ὑπομένοντες νὰ κύψωσι τὸν αὐχένα ὑπὸ τὸν ζυγὸν ἀπηνῶν τυράννων κατέφευγον εἰς αὐτὰ καὶ προετίμων νὰ ὑποφέρωσι μυρίας στερήσεις καὶ κακουχίας, παρὰ νὰ δουλεύωσιν εἰς ξένους δεσπότης. Ἐπὶ τούτων καὶ ἐπὶ τῶν ἄλλων ὀρέων τῆς Ἑλλάδος διετηρήθη τὸ ζῶπυρον τῆς ἐθνικῆς ἐλευθερίας τῶν Ἑλλήνων ἕως οὗ ἦλθεν ἡ ἱερὰ ἐκείνη στιγμή καθ' ἣν ἀναφλεχθὲν παρήγαγε τὴν μεγάλην ἐκείνην πυρακαϊὰν τῆς ἐθνικῆς ἐξεγέρσεως τοῦ 1821, ἐκ τῆς τέφρας τῆς ὁποίας ἀνέθορεν ὡς ὁ μυθολογούμενος φοῖνιξ ἡ ἐλευθέρα Ἑλλάς νεαρὰ καὶ σφριγῶσα. Μετὰ τὴν ὑπὸ τῶν Τούρκων ἄλωσιν τῆς Κωνσταντινουπόλεως, καθ' ἣν ἡρωικῶς μαχόμενος ἔπεσεν ὁ τελευταῖος αὐτοκράτωρ τῶν Ἑλλήνων, πάντες ἐνόμισαν ὅτι τὸ Ἑλλη-

if to-day they would not have been the most powerful nation of the world? But let us leave these painful reflections and turn our gaze to the beautiful view that is presented by the magnificent and famous mountains of Epirus which great poets have celebrated and so many travellers have admired. These mountains with their lofty peaks, which appear like frozen waves of the ocean rising up one after the other to the clouds, were for ages the inaccessible retreats of heroic men who, not submitting to bend the neck under the yoke of harsh tyrants, took refuge in them and preferred to suffer numberless privations and discomforts to being in slavery under foreign masters. On these and the other mountains of Greece was preserved the vital spark of the national liberty of the Greeks until that all-hallowed moment arrived when it blazed forth and produced that great conflagration of the national uprising of 1821, from the ashes of which arose, like the fabulous Phoenix, young and vigorous, liberated Greece. After the capture of Constantinople by the Turks, at which the last emperor of the Greeks fell heroically fighting, every one thought that the Greek nation was entirely destroyed, and that it was for

νικὸν ἔθνος ἐντελῶς κατεστράφη καὶ ὅτι ἔμελλε πλέον νὰ συγκαταριθμῆται μεταξὺ τῶν ἐνδόξων μὲν καὶ ἀρχαιοτάτων, ἀλλ' ἤδη ἐξαφανισθέντων ἔθνῶν τῆς γῆς· καὶ ὡς παρήλθον οἱ Αἰγύπτιοι καὶ οἱ Ἀσσύριοι καὶ πολλοὶ ἄλλοι λαοὶ τῆς Ἀρχαιότητος ὅτι οὕτω παρήλθον καὶ οἱ Ἕλληνας. Ἀλλ' εὐτυχῶς τὸ Ἑλληνικὸν ἔθνος δὲν ἀπέθανεν, οὐδὲ κατεδουλώθη τελῶς. Πολλοὶ ἔτι Ἑλληνικαὶ νῆσοι καὶ οὐκ ὀλίγα μέρη τῆς τε στερεᾶς Ἑλλάδος καὶ τῆς Πελοποννήσου ὑπέκειντο εἰς τοὺς Ἐνετοὺς καὶ ἄλλους ἡγεμόνας τῆς ἐσπερίας Εὐρώπης οὔτινες ὅπωςδῆποτε ἦσαν Χριστιανοί. Μετὰ τούτων πολλάκις συμμαχοῦντες οἱ Ἕλληνας κατεπολέμουν τοὺς Τούρκους. Ἐν τῇ περιφήμῃ ναυμαχίᾳ τῆς Ναυπάκτου πλείστοι ὅσοι Ἕλληνας συμμετέσχον τοῦ κατὰ τῶν Τούρκων ἀγῶνος τῶν Χριστιανῶν. Ὅτε ἐπὶ τέλους ὑπερισχύσαντες οἱ Τούρκοι ἐξεδίωξαν τοὺς Ἐνετοὺς καὶ τοὺς ἄλλους Χριστιανοὺς ἡγεμόνας ἐκ τῶν Ἑλληνικῶν χωρῶν, τότε πολλοὶ ἀνδρεῖοι Ἕλληνας κατέφυγον εἰς τὰ ὄρη ὅπου ἠδύναντο ν' ἀναπνέωσι τὴν γλυκεῖαν αὔραν τῆς ἐλευθερίας. Ἐκτοτε λοιπὸν ἤρχισαν ν' ἀναφαίνωνται οἱ Ἀρματοῦλοι καὶ Κλέφται, τῶν ὁποίων τὰ ἠρωικὰ τραγοῦδια κατέστησαν τόσον περίφημα εἰς ὅλην τὴν Εὐρώπην;

the future to be numbered with the celebrated and most ancient, but now vanished, nations of the earth; and that just as the Egyptians and the Assyrians and many other nations of antiquity had passed away, so too the Greeks had passed away. But fortunately the Greek nation was not dead nor had it been completely enslaved. Many Greek islands and several portions of the mainland of Greece and of the Peloponnesus still remained subject to Venetian and other princes of western Europe who anyhow were Christians. As fellow-soldiers with these, the Greeks often fought against the Turks. In the celebrated naval battle of Lepanto a great number of Greeks took part in the conflict of the Christians with the Turks. When at last the Turks, getting the upper hand, drove out the Venetian and the other Christian princes from the Greek countries, many brave Greeks took refuge in the mountains, where they were able to breathe the sweet air of liberty.

Was it from that time then that the Armatoles and Klephts began to make their appearance, whose songs about their heroes became so celebrated throughout all Europe?

Οἱ Ἀρματωλοὶ ἀνεφάνησαν κατὰ τὰς ἀρχὰς τοῦ 16^{ου} αἰῶνος ἐπὶ Σουλεϊμάνου τοῦ Μεγαλοπρεποῦς, οἱ δὲ Κλέφται εὐθὺς ὅτε οἱ Τούρκοι εἰσῆλθον εἰς τὴν Ἑλλάδα. Ἐπὶ Φραγκοκρατίας οἱ κάτοικοι τῶν ἀπὸ Ὀλύμπου μέχρι Ταϊνάρου ἐκτεινομένων χωρῶν ἐκ τῆς συνεχοῦς αὐτῶν ἐξασκήσεως εἰς τὰ ὄπλα διὰ τοὺς τότε συμβαινόντας πολλοὺς πολέμους κατέστησαν μαχιμώτατοι. Τοιοῦτους λοιπὸν ἀνδρας δὲν ἦτο εὐκόλον νὰ καθυποτάξωσιν οἱ τελευταῖοι καὶ φοβερώτατοι κατακτηταὶ τῆς Ἑλλάδος, οἱ Τούρκοι, διότι οἱ ἀτίθασοι οὗτοι ὑπέρμαχοι τῆς ἐλευθερίας περιφρονούντες τὰς εὐμαρείας τοῦ ἐν ταῖς πόλεσι βίου προετίμων τὰς ἐπὶ τῶν ὄρεων σκληραγωγίας καὶ στερήσεις χάριν τῆς ἀνεξαρτησίας. Οὕτω λοιπὸν ἐγεννήθησαν οἱ Ἀρματωλοὶ καὶ Κλέφται. Τοὺς πρώτους οἱ Τούρκοι μετεχειρίζοντο ὡς φύλακας τῶν στενῶν (Δερβενίων) ἐπὶ τῷ ὄρει νὰ χαίρωσι πλήρη αὐτονομίαν, καὶ οὕτως ἐσχηματίσθησαν τὰ λεγόμενα Ἀρματωλίκια, ἅπερ κατὰ τὰς παραμονὰς τῆς Ἑλληνικῆς ἐπαναστάσεως ἦσαν δεκαεπτὰ, τρία κατὰ τὴν ἐντεύθεν τοῦ Ἀξιοῦ ποταμοῦ Μακεδονίαν, δέκα ἐν Θεσσαλίᾳ καὶ τῇ ἀνατολικῇ Ἑλλάδι, καὶ τέσσαρα ἐν Αἰτωλίᾳ, Ἀκαρνανίᾳ καὶ Ἠπείρῳ. Ὁ προϊστάμενος ἐκάστου Ἀρματωλικίου ὠνομά-

The Armatoles came upon the scene in the beginning of the 16th century, in the time of Suleiman the Magnificent, and the Klephts directly after the Turks invaded Greece. When Greece was under the Franks, the inhabitants of the countries extending from Olympus to Taenaron, from their constant practice in arms owing to the frequent wars which occurred in those times, were extremely warlike. Such men then it was not easy for the last and most formidable conquerors of Greece, the Turks, to subdue, for these indomitable champions of liberty, despising the comforts of life in cities, preferred the hardships and privations of the mountains for the sake of their independence. In this way then the Armatoles and Klephts came into existence. The Turks used to employ the former as guards of the passes (Dervens) on the understanding that they should enjoy complete freedom; and thus were formed the so-called *Armatoliks*, of which, on the eve of the Greek revolution, there were seventeen, three in the part of Macedonia on this side of the Vardar, ten in Thessaly and eastern Greece, and four in Aetolia, Acarnania and Epirus. The chief of each Armatolik had the title of Captain and his lieutenant was called Protopallicar, and

ζετο Καπετάνος, ὁ δὲ ὑπα-
σπιστῆς αὐτοῦ ἐκαλεῖτο Πρωτο-
παλλίκαρον, οἱ δὲ ὑπ' αὐτὸν
Παλλικάρια. Ἐπειδὴ ὁμως
πολλάκις οἱ κατὰ τόπους
Τούρκοι διοικηταὶ ἐπεβούλευον
τοὺς Ἀρματωλοὺς, οὗτοι συνη-
νοῦντο εἰς τοιαύτας περιπτώσεις
μετὰ τῶν ἐπὶ τῶν ὄρεων Κλεφ-
τῶν καὶ μετ' αὐτῶν κατεπολέ-
μουν τοὺς κοινούς ἐχθροὺς τῆς
πίστεως· τούτου ἔνεκα συμ-
βαίνει ἐνίοτε νὰ συγχέηται
τὸ ὄνομα τοῦ Ἀρματωλοῦ μὲ
τὸ τοῦ Κλέφτου. Ὅτε οἱ
Τουρκαλβανοὶ διὰ προδοσίας
κατέλαβον τὰ στενὰ ἄπερ ἐφύ-
λαττεν ὁ ἀνδρείος Ἀρματωλὸς
Στέργιος, αὐτὸς εὐθὺς κατέφυγεν
εἰς τὰ ὄρη καὶ ἔγεινε Κλέφτης.
Τὸ ἐξῆς κλέφτικον τραγούδιον
δεικνύει πόσον περιεφρόνουν
καὶ ἐμίσουν τοὺς Τούρκους οἱ
γενναῖοι ἐκεῖνοι ἥρωες τῆς ἐλευ-
θερίας.

“Κ' ἂν τὰ Δερβένια τούρκευσαν,
τὰ πῆραν Ἀρβανίταις,
Ὁ Στέργιος εἶναι ζωντανός,
πασάδες δὲν ψηφάει.
Ὅσο χιονίζουν τὰ βουνά,
καὶ λουλουδίζουν κάμποι,
Κ' ἔχουν ἢ ῥάχαις κρύα νερά,
Τούρκους δὲν προσκυνοῦμε!
Ἰάμε νὰ ἴλημεριάσωμε
ὅπου φωληάζουν λύκοι,
Σὲ κορφοβούνια, σὲ σπηλγαῖς,
σὲ ῥάχαις, σὲ ῥαχοῦλαις!
Σκλάβοι 's ταῖς χώραις κατοι-
κοῦν,
καὶ Τούρκους προσκυνοῦνε,

those under him Pallicars. But
since the Turkish governors at
different places used often to
form plots against the Armatoles,
on such occasions these used to
unite with the Klephts of the
mountains and in conjunction
with them made war on the
common enemy of the faith; and
on this account it sometimes
happens that the name Armatole
is confused with that of Klepht.
When the Mahometan Albanians
captured by means of treachery
the passes which the brave
Armatole Sterghio was guarding,
he immediately took refuge in
the mountains and became a
Klepht. The following Klephtic
song shows how these noble
heroes of liberty despised and
hated the Turks.

“Though the Dervens have
fallen to the Turks and the
Albanians have taken them,
Sterghio lives and he cares for
no pashas.
As long as it snows upon the
hills, and the plains bloom with
flowers, and the heights have
cool streams, we will not bend
the knee to Turks.
Let us go and encamp where
the wolves have their lairs,
on the peaks of the mountains,
in the caves, on the heights, on
the knolls. Slaves live in towns

Κ' ἑμεῖς γιὰ χώραν ἔχομε
 ῥημαῖς κ' ἄγρια λαγκάδια.
 Παρὰ μὲ Τούρκους, μὲ θεριὰ
 καλλίτερα νὰ ζοῦμε."

Οὕτω λοιπὸν ἐν ᾧ οἱ τὰς πόλεις καὶ τὰς κώμας οἰκοῦντες Ἕλληνες ἤγον δούλειον ἡμαρ, οἱ εἰς τὰ ὄρη καταφεύγοντες διετήρουν τὰ σπέρματα τῆς ἐθνικῆς ἐλευθερίας. Πολλοὶ νέοι ἐκ τῶν πόλεων ἀκούοντες τὰ ἀνδραγαθήματα τῶν Κλεφτῶν κατελίμπανον πατέρα καὶ μητέρα φίλην καὶ ἔφευγον εἰς τὰ ὄρη στερούμενοι πασῶν τῶν οἰκιακῶν ἀπολαύσεων χάριν τῆς ἐλευθερίας, ὡς γίνεται δῆλον ἐκ τοῦ ἑξῆς ὠραίου τραγουδίου. Νεαρὸς Ἕλλην παρακαλεῖ τὴν μητέρα του νὰ τὸν ἀφήσῃ νὰ ὑπάγῃ εἰς τὰ ὄρη νὰ γείνη Κλέφτης.

and are subservient to Turks, while we have for a town solitudes and desert valleys. Better to live with wild beasts than with Turks."

So then while the Greeks who lived in towns and villages led a life of slavery, those who took refuge in the mountains preserved the germ of national liberty. Many of the young men in the towns, hearing of the gallant deeds of the Klephts, left a father and a beloved mother and fled to the mountains, depriving themselves of all the comforts of a home for the sake of liberty, as is evident from the following beautiful song. A young Greek begs his mother to allow him to go to the mountains and become a Klepht.

“ Μάννα, σοῦ λέω δὲν ἔμπορῶ τοὺς Τούρκους νὰ δουλεύω,
 Δὲν ἔμπορῶ, δὲν δύναμαι, ἐμάλλιασε ἡ καρδιά μου.
 Θὰ πάρω τὸ τουφέκι μου νὰ πάω νὰ γείνω κλέφτης,
 Νὰ κατοικήσω ἴσ' τὰ βουνὰ καὶ ἴσ' τῆς ἴψηλαῖς ραχούλαις,
 Νὰχω τοὺς λόγγους συντροφιά, μὲ τὰ θεριὰ κουβέντα,
 Νὰχω τὸν οὐρανὸ σκεπή, τοὺς βράχους γιὰ κρεββάτι,
 Νὰχω μὲ τὰ κλεφτόπουλα καθημερινὸ ἡμέρι.
 Θὰ φύγω, μάννα, καὶ μὴν κλαῖς, μόν' δός μου τὴν εὐχή σου.
 Εὐχήσου με, μαννοῦλά μου, Τούρκους πολλοὺς νὰ σφάξω,
 Καὶ φύτεψε τριανταφυλλιά καὶ μαῦρο καρνοφύλλι,
 Καὶ πότιζε τα ζάχαρι καὶ πότιζε τα μύσχο,
 Κ' ἴσο ἔ'π' ἀνθίζουν, μάννα μου, καὶ ἔβγανουνε λουλούδια,
 Ὁ υἱός σου δὲν ἀπέθανε μόν' πολεμάει τοὺς Τούρκους.
 Κ' ἂν ἔλθῃ ἡμέρα θλιβερή, ἡμέρα φαρμακωμένη,
 Καὶ μαραθοῦν τὰ δυὸ μαζὶ καὶ πέσουν τὰ λουλούδια,
 Τότε κ' ἐγὼ σκοτώθηκα, τὰ μαῦρα νὰ φορέσῃς.

Δώδεκα χρόνια πέρασαν καὶ δεκαπέντε μῆνες
 Ἐπὶ ἀνθίζαν τὰ τριαντάφυλλα κ' ἄνοιγαν τὰ μπουμπούκια·
 Καὶ μιὰν αὐγὴ ἀνοιξιάτικη, πρωτομαγιά δροσάτη,
 Ἐποῦ κελαιδοῦσαν τὰ πουλιὰ κ' ὁ οὐρανὸς γελοῦσε,
 Μὲ μιὰς ἀστράφτει καὶ βροντᾶ καὶ γίνεται σκοτάδι·
 Τὸ καρνοφύλλι ἐστέναξε, τριανταφυλλιά δακρῦζει,
 Μὲ μιὰς ξεράθηκαν τὰ δυνὸ κ' ἐπέσαν τὰ λουλουδία·
 Μαζὶ μ' αὐτὰ σωριάστηκεν ἡ δόλγη του μαννοῦλα."

Μετάφρασις τοῦ ἀνωτέρω ᾄσματος εἰς τὴν ἀρχαίαν
 Ἑλληνικὴν ὑπὸ Φιλίππου Ἰωάννου.

“Μῆτερ ἐμὴ τριφίλητ', ὠμόφροσιν οὐκέτι Τούρκους
 Δουλεύειν δύναμαι· τέτρυνταί μοι κέαρ ἔνδον.
 Τῷ ῥα λαβῶν ἐν χερσὶν ἐμὸν τάχα πυρβόλον ὄπλον,
 Ζωσάμενός τ' ἄορ ληϊστῆς ἡγεμονεύσω,
 Καὶ ὀρέων οἰκήσω ἐν ἄγκεσιν ὑψικαρήνων,
 Ἐνθα δρύεσσί θ' ὀμιλήσω καὶ θήρεσιν ὕλης,
 Καὶ χιόν' ἐξω χλαῖναν ἰδ' εὐδήσω ἐπὶ πέτρης,
 Ληϊστῶν δ' ἄρ' παισὶ μετέσσομαι ἤματα πάντα.
 Μαρμίδιον, μὴ κλαίει· ἀπέρχομαι· εὐχεο, μῆτερ,
 Πλείστους δυσμενέων με κατακτάμεν' ὀξεί χαλκῷ·
 Ἐν δ' αὐτῇ ῥοδέην τε διάνθον θ' ἠδὲ πνέοντα
 Χείρεσι σῆσι φύτευσον ἰδ' ἐνδυκέως ἀτίταλλε,
 Ἄμφότερ' ἀρδεύουσα φυτοτρόφῳ ὕδατι πηγῆς.
 Ὅφρ' οὖν θάλλει ταῦτα καὶ ἀνθοφορεῖ παρὰ δῶμα,
 Υἱὸς σός, μῆτερ, ζῶει καὶ μάρναται ἐχθροῖς·
 Ἦν δέ ποτ' ἄμμι πικρὸν καὶ μόρσιμον ἡμᾶρ ἴκηται,
 Ὅξδ' ἐκεῖνα μαρανθῆ ἰδ' ἀνθεα χεῖρ ἔραζε,
 Βλήμενον ἴσθι τόθ' υἷα, καὶ εἴμματα πένθιμα ἔσσαι.
 Δώδεκ' ἔβησαν ἔτη καὶ τρεῖς ἐπὶ δώδεκα μῆνες,
 Τόφρα δ' ἔθαλλε ῥοδῆ καὶ ἠδὲ ἔπνευε διάνθος·
 Εἰτά ποτ' εἶαρος ὦρη, ὅτ' ὦρνυτο φωσφόρος ἠώς,
 Χθῶν δὲ πόλος τ' ἐγάλα, ὀρνίθων τ' ἔθνε' αἶειδεν,
 Ἄφνω ὑπερθ' ἤστραψε καὶ ἔκτυπεν ἐν νεφέεσσι
 Δεινόν, σὺν δ' ἐκάλυψε πυκνὸς γνόφος αἶαν ἅπασαν.

Ἔστονάχησε ῥοδῆ καὶ δάκρυ' ἔηκε δίανθος·
 Ἄμφω δ' ἐξεμαράνθη ἰδ' ἄνθεα χεῦεν ἔραζε.
 Σὺν δ' ἄρα τοῖς μήτηρ δειλὴ χαμαὶ ἤριπεν ἄπνους." ¹

Translation of the modern Greek Version, by Edward H. Noel.

“ I tell thee, mother, I cannot go
 To be a Turkish slave.
 I cannot and I will not. I'd
 Be rather in my grave.
 My heart is sick and weary grown,
 I'll take my gun in hand,
 And go and dwell upon the hills
 And be a bold brigand ;

The woods I'll have for company,
 The rocks my roof shall spread.
 With fox and wolf I'll hold discourse,
 A stone shall be my bed.
 On mountain top, with valiant Klephts,
 All day I'll make my lair,
 Mother, I'll fly—yet weep not thou,
 Yield not to dark despair.

But bless me, mother dear, that I
 Full many a Turk may slay,
 And plant a rose, and plant a dark
 Carnation on that day ;
 And water them with sugar sweet,
 With musk too water them,
 And when the blossoms, mother mine,
 Come forth from branch and stem,

Be sure thy son he is not dead
 But, like a warrior brave,
 He fights, and sends his Moslem foes
 Before him to the grave.
 But if should come a sad, sad day—
 That darkest day of all—

¹ Φιλολογικὰ Πάρεργα Φιλίππου Ἰωάννου, σελ. 509.

When both the plants together fade,
And all the blossoms fall,

Then, mother dear, I'm stricken down—
My span of life is run—
And thou, put mourning garments on,
And weep for thy lost son !'
Twelve years passed on, and fifteen months—
The rose still blossomed fair—
The crimson dark carnation shed
Its fragrance on the air.

But lo, one morn, one morn in spring—
It was the first of May—
The birds were singing in the bowers,
The sky was bright and gay,
When suddenly the lightning flashed,
The thunder muttered loud,
And darkness spread o'er hill and dale,
And wrapped them in a shroud.

Then from the dark carnation's breast
A sigh of sorrow flows,
And fast and thickly trickle tears
Adown the drooping rose.
And all at once they shrivel up,
And all their blossoms shed,
And as the last leaf flutters down,
Falls the poor mother dead !"

Ὠραιότατον τραγούδιον· αἱ
δὲ συνοδεύουσαι αὐτὸ δύο μετα-
φράσεις ἐπιτυχέσταται καὶ
ἀξιολογώταται. Ἔχετε κανὲν
ἄλλο ;

Ἔχω πολλὰ ἄλλα, πρὸς τὸ
παρὸν ὁμῶς ἄς ἀναγνώσωμεν τὰ
ἐξῆς δύο. Ἐκ τοῦ πρώτου ἐξ
αὐτῶν μαθαίνομεν ὅτι οἱ Κλέφ-
ται δὲν κατεγίνοντο ν' ἀρπάζωσι
πρόβατα καὶ αἰγας, ἀλλ' εἶχον

A very beautiful song ; and the
two translations which accom-
pany it are very successful and
most excellent. Have you any
other ?

I have many others, but for
the present let us read the two
following. From the first of
these we learn that the Klephts
did not occupy themselves with
carrying off sheep and goats, but

ὕψηλότερον καὶ ἥρωϊκώτερον
σκοπὸν πρὸς ὃν ἀνετρέφοντο ἐκ
νεαρᾶς ἡλικίας. Ἴδὸν πῶς ὁ
περίφημος Νάννος συνέλεγε
καὶ ἐδίδασκε τοὺς νεαροὺς
Κλέφτας·

“Ἐβγήκε ὁ Νάννος ἰς τὰ βουνά,
ἕψηλὰ ἰς τὰ κορφοβούνια,
Καὶ μάζωνε Κλεφτόπουλα,
παιδιὰ καὶ παλλικάρια.
Τὰ μάζωξε, τὰ σύναξε,
τᾶκαμε τρεῖς χιλιάδες,
Κ’ ὅλημερὶς τὰ δίδαχνε,
κ’ ὅλημερὶς τοὺς λέγει·
‘Ἀκοῦστε παλλικάριά μου,
καὶ σεῖς παιδιὰ ἴδικά μου,
Κλέφταις δὲν θέλω γιὰ τραγιά,
Κλέφταις γιὰ τὰ κριάρια·
Μόν’ θέλω Κλέφταις γιὰ σπαθί,
Κλέφταις γιὰ τὸ τουφέκι,
Νὰ κάνουν χήραις κ’ ὄρφανὰ
εἰς τῶν Τουρκῶν τὰ σπίτια,
Ἐδῶ νὰ κάνουν ἕξαγορά,
κ’ ἐκεῖ χωριὰ νὰ καῖνε.’”

Εἰς τὸ ἐξῆς ὠραιότατον
τραγούδιον περιγράφονται μετὰ
πολλῆς ποιητικῆς χάριτος αἱ
τελευταῖαι παραγγελίαι τοῦ
γηραιοῦ Κλέφτου Δήμου εἰς τὰ
Παλλικάρια του·

“Ὁ ἥλιος ἐβασίλευε, κ’ ὁ
Δῆμος διατάζει·
‘Σύρτε, παιδιὰ μου, ἰς τὸ νερό,
ψωμί νὰ φᾶτ’ ἀπόψε,
Καὶ σὺ Λαμπράκη μ’ ἀνεψιέ,
κάθισ’ ἐδῶ κοντά μου·
Νὰ τᾶρματά μου, φόρεσ’ τα,

had a higher and more heroic
aim to which their education
was directed from early youth.
Here is the way in which the
famous Nannos collected and
trained young Klephts :

“Nannos went forth upon the
hills, high up on the mountain
tops, and collected young
Klephts, lads and youths.
He gathered and assembled them
and brought them to three
thousand, and all day long he
trained them and all day long
addressed them :
Hear me, my brave young
warriors, and you, children of
my own, I want not Klephts for
goats, nor Klephts for sheep ; I
want Klephts only for the sword,
Klephts for the musket
to make widows and orphans in
the homes of the Turks,
here to get ransoms, and there
burn down the villages.”

In the following exceedingly
beautiful song are described
with much poetic grace the last
commands of the aged Klepht
Demos to his Pallicars :

“The sun was setting and
Demos issues his commands :
‘Go, my children, to the stream,
to eat your meal to-night,
and you, my nephew Lambrakis,
sit down here beside me :
here are my weapons, put them

καὶ ἰδὲς νὰ τὰ τιμήσης,
 Καὶ σείς, παιδιά μου, πάρετε
 τὸ ἔρημο σπαθί μου·
 Κόψετε πράσινα κλαδιά,
 στρώστέ με νὰ καθίσω,
 Καὶ φέρτε τὸν πνευματικὸ
 νὰ μὲ 'ξομολογήσῃ,
 Γιὰ νὰ τοῦ 'πῶ τὰ κρίματα
 ὅσα'χω καμωμένα·
 Τριάντα χρόνι' Ἄρματωλὸς
 κ' εἰκοσιπέντε Κλέφτης,
 Καὶ τώρα μοῦρθ' ὁ θάνατος
 καὶ θέλω νὰ 'πεθάνω.
 Κάμετε τὸ κιβουρί μου
 πλατύ, 'ψηλὸ νὰ γένη,
 Νὰ στέκω ὀρθὸς νὰ πολεμῶ,
 καὶ δίπλα νὰ γεμίζω.
 Κ' ἵ ἀπὸ τὸ μέρος τὸ δεξι
 ν' ἀφήστε παραθύρι,
 Τὰ χελιδόνια νὰρχωνται
 τὴν ἀνοιξι νὰ φέρνουν,
 Καὶ τὰ ἀηδόνια τὸν καλὸ
 τὸν Μάϊ' νὰ κελαῖδουνε.'"

Ὁ γηραιὸς Κλέφτης ὡς φαίνεται δὲν ἐχόρτασε μὲ τὰς μάχας τὰς ὁποίας ἔκαμεν εἰς τὴν ζωὴν του, ἀλλ' ἤθελε καὶ ἐν τῷ τάφῳ ἀκόμη νὰ πολεμῇ.

Τοιοῦτοι ἦσαν πάντες ἐκείνοι οἱ ὄρειοι μαχηταί, οἱ ὁποῖοι ἐν μόνον εἶχον μέλημα τοῦ βίου των πῶς νὰ μάχωνται ἀφόβως καὶ ἀνδρείως κατὰ τῶν πολεμίων. Βεβαίως τὸ ὄνομα τῶν ἀτρομήτων Σουλιωτῶν θὰ εἶναι γνωστὸν εἰς ὑμᾶς, διότι πολλοὶ Ἄγγλοι περιηγηταὶ ἔγραψαν περὶ αὐτῶν. Τὰ πολεμικὰ αὐτῶν ἀνδραγαθήματα εἶναι πασίγνωστα. Ἔτρεχον

on, and see you do them honour,
 and you, my children, take my
 abandoned sword :
 cut green boughs and strew them
 for my seat,
 and bring the confessor to give
 me shrift,
 that I may tell him the sins I
 have committed.
 Thirty years an Armatole and
 twenty-five a Klepht,
 and now death has come to me
 and I am willing to die.
 Make my coffin wide and let it
 be high,
 that I may stand erect to fight
 and turn aside to load,
 and on the right-hand side you
 must leave a window
 that the swallows may come to
 bring the spring,
 and the nightingales sing of the
 lovely May.'"

The aged Klepht apparently was not satisfied with the battles he had fought in his life, but he wanted still to go on fighting even in the tomb.

Such were all those highland warriors, who had but one care in life, how to fight the enemy fearlessly and manfully. Of course the name of the dauntless Suliot is known to you, for many English travellers have written about them. Their heroic deeds in war are known to all. On their precipitous mountains they ran like wild goats and fought like lions, and

ἐπὶ τῶν ἀποκρήμων αὐτῶν ὄρεων ὡς αἰγαυροὶ καὶ ἐμάχοντο ὡς λέοντες, καὶ ἐπὶ πολλὸν χρόνον ὑπῆρξαν ὁ τρόμος τῶν Τούρκων. Τὸ ὑπὸ νεφελῶν κεκαλυμμένον ἐκεῖνο ὄρος εἶναι τὸ περίφημον Σούλι, τὰς ἀπροσίτους τοῦ ὁποῦ ἀκρωρείας κατέλαβον οἱ Σουλιώται περὶ τὰ τέλη τοῦ ΙΖ' αἰῶνος, καὶ ἐσχημάτισαν μικρὰν αὐτόνομον κοινότητα συνισταμένην ἐξ ἑβδομήκοντα χωρίων. Ὑπεράνω τῆς φοβερᾶς χαράδρας δι' ἧς ῥέουσι μεθ' ὀρμῆς τὰ ὕδατα τοῦ Ἀχέροντος ποταμοῦ, παρὰ τὴν Κλείσουραν, ἔκειντο τὰ πρῶτα χωρία τῶν Σουλιωτῶν, Ἀβαρικόν, Κιάφα καὶ Σαμονέβα, εἰς ἀπόστασιν δὲ μικρὰν ἢ πρωτεύουσα κόμη τῆς κοινότητος, ἣτις ὠνομάζετο Κακοσούλι. Ὑπεράνω τούτων, εἰς μέρος ὀχυρώτατον ἐκ φύσεως, ἔκειτο τὸ περίφημον Κιοῦγκι, τὸ ὁποῖον ἀπηθανάτισεν ὁ μοναχὸς Σαμουήλ. Οἱ Τούρκοι πολλάκις προσεπάθησαν νὰ καθυποτάξωσι τὸ Σούλι, ἀλλ' αἱ ἀπόπειραι αὐτῶν ἀπέβησαν μάταιαι. Κατὰ τὸ ἔτος 1790 ὁ περίφημος τῆς Ἠπείρου σατράπης Ἀλῆς συλλέξας ἰσχυρὰν δύναμιν προσέβαλεν ἀπροσδοκῆτως τὸ Σούλι, ἀλλ' ὑπέστη ἐντελῆ ἦτταν, διότι οὐ μόνον ἀπώλεσε τὸ πλεῖστον μέρος τοῦ στρατοῦ αὐτοῦ, ἀλλ' ἐδιώχθη ὑπὸ τῶν Σουλιωτῶν μέχρι τῶν Ἰωαννίνων. Δυσανασχετῶν ὁ Ἀλῆς διὰ τὴν ἦτταν ταύτην

were for a long time the terror of the Turks. That mountain hidden by the clouds is the famous Suli, the inaccessible ridges of which the Suliots took possession of about the end of the 17th century, and formed a small independent community consisting of seventy villages. Above the frightful chasm, through which rush in a torrent the waters of the river Acheron, near Cleisura, were situated the first villages of the Suliots, Avaricon, Kiapha, and Samoneva, and at a little distance from them the principal village of the community, which was called Cacosuli. Above these, in a part which was excessively strong by nature, lay the famous Kiunghi, which the monk Samuel rendered immortal. The Turks often endeavoured to make Suli subject to them, but their attempts resulted in failure. In the year 1790, Ali, the celebrated satrap of Epirus, collecting a powerful force, unexpectedly attacked Suli, but he suffered entire defeat, for not only did he lose the greater part of his army, but he was pursued by the Suliots as far as Janina. Annoyed at this reverse, Ali employed every means to gain

μετεχειρίσθη παντοία μέσα ὕπως κυριεύσῃ τὸ Σούλι. Ἰδὼν ὅτι διὰ τῶν ὄπλων δὲν ἠδύνατο νὰ καθυποτάξῃ τοὺς ἀνδρείους ὀρεινοὺς ἐπειράθη νὰ κατορθώσῃ τοῦτο διὰ τοῦ χρυσοῦ καὶ τῆς προδοσίας. Εἰς ἓνα ἐκ τῶν προεχόντων ὄπλαρχηγῶν τοῦ Σουλίου, τὸν Τσημαν Ζέρβαν ὑπεσχέθη ὀκτακόσια πονγκία ἀργυρίου καὶ μεγάλας τιμὰς ὅπως πείσῃ αὐτὸν νὰ προδώσῃ τὴν πατρίδα του, ἀλλ' ὁ γενναῖος Σουλιώτης ἔγραψεν αὐτῷ εἰς ἀπάντησιν τὴν ἑξῆς ἐπιστολήν·

“Ἀπὸ ἐμένα τὸν Τσημα Ζέρβα, εἰς ἑμένα Ἀλῆ Πασᾶ.

Σ' εὐχαριστῶ πολὺ γιὰ τὴν ἀγάπην ποῦ ἔχεις γιὰτ' ἐμένα· μόν' τὰ πονγκιά σου ποῦ μοῦ γράφεις νὰ μοῦ στείλῃς μὲ τὸν Μπέτσο, νὰ μὴ μοῦ τὰ στείλῃς, γιὰτὶ δὲν ἔξέρω νὰ τὰ μετρήσω, καὶ δὲν ἔξέρω τί νὰ τὰ κάνω· μόν' κ' ἂν ἤξερα πάλιν δὲν ἤμουν εὐχαριστημένος νὰ σοῦ δώσω οὐδὲ ἓνα λιθάρι ἀπὸ τοὺς βράχους τῆς πατρίδος μου, καὶ ὄχι νὰ φύγω ἀπὸ τὸ Σούλι διὰ τὰ πονγκιά σου καθὼς ὅπου φαντάζεσαι. Τιμαῖς καὶ δόξαις, ποῦ μοῦ ὑπόσχεσαι νὰ μοῦ δώσῃς, δὲν μοῦ χρειάζονται, γιὰτὶ εἰς ἐμένα πλοῦτος, δόξαις καὶ τιμαῖς εἶναι τὰ ἄρματά μου, ὅπου μὲ ἐκεῖνα φυλάω τὴν πατρίδα μου, τὴν ἐλευθερίαν μου καὶ τὰ παιδιά μου, καὶ τιμῶ καὶ τὸ ὄνομα τοῦ Σουλιώτου καὶ ἀπαθανάτιζω καὶ τὸ δικόν μου τὸ ὄνομα.”

possession of Suli. Seeing that he was unable by arms to subdue the gallant mountaineers, he tried to effect his purpose by means of gold and treachery. He promised eight hundred purses of silver and high honours to Tsimas Zerva, one of the principal chieftains of Suli, to induce him to betray his country, but the noble Suliote in reply wrote to him the following letter :

“From me, Tsimas Zerva, to you, Ali Pasha.

I thank you much for the affection which you have for me ; but your purses, which you write to me that you will send to me by Betso, you must not send to me, for I do not know how to count them, and I do not know what to do with them ; but even if I did know, I should not in return be pleased to give you even a stone from the rocks of my fatherland, still less to abandon Suli for the sake of your purses, as you imagine. The honour and glory which you promise to give me are of no use to me, for to me my arms are wealth, honour and glory, since it is with them that I guard my native land, my liberty, and my children, and confer distinction on the name of Suliote and render my own name immortal.”

Ἐξαιρετον ἀπάντησιν ἔδωκεν εἰς τὸν δόλιον Ἀλῆ Πασάν ὁ φιλόπατρις Σουλιώτης.

Ναί, ἐξαιρετον, ἀλλ' ἀτυχῶς ὁ πανούργος σατράπης μετὰ παρέλευσιν ὀλίγων ἐτῶν κατῴρθωσε διὰ προδοσίας νὰ γείνη κύριος τοῦ Σουλίου, οὐχὶ ὅμως καὶ τῶν Σουλιωτῶν, διότι πολλοὶ ἐξ αὐτῶν ἔπεσον μαχόμενοι ὅτε ἀπεσύροντο ἐκ τῶν προσφιλῶν αὐτῶν ὀρέων, οἱ δὲ λοιποὶ κατέφυγον εἰς Πάργαν, τὴν ὁποίαν μετ' ὀλίγον θὰ ἴδωμεν πρὸς τὰ ἀριστερὰ ἡμῶν. Ὁ ἀνδρείος μοναχὸς Σαμονῆλ μείνας τελευταῖος μετὰ πέντε συναγωνιστῶν ἐν τῇ ὀχυρᾷ θέσει τοῦ Κιονγκίου, καὶ μὴ θέλων νὰ παραδοθῆ εἰς τοὺς ἐχθρούς, ἔβαλε πῦρ εἰς τὴν πυριταποθήκην καὶ συναπέθανεν μετὰ πολλῶν πολεμίων. Ἐν σῶμα Σουλιωτῶν κατερχόμενον ἐκ τῶν ὀρέων ἐδιώκετο δραστηρίως ὑπὸ ἰσχυρᾶς δυνάμεως Τουρκαλβανῶν. Καταλαβόντες οἱ Σουλιῶται ὀχυρὰν θέσιν ὑπὲρ τὸν Ἀχέροντα ἐδυνήθησαν ἐπὶ δύο ἡμέρας ν' ἀντικρούσωσι τὰς προσβολὰς τῶν ἐχθρῶν· ἀλλὰ τὴν τρίτην ἡμέραν εἶδον ὅτι οὔτε τροφὰς οὔτε πολεμεφόδια εἶχον. Ἐν τῇ στιγμῇ ταύτῃ τῆς ἀπελπισίας αἱ γυναῖκες ἀσπασθεῖσαι τοὺς ἀνδρας των καὶ λαβοῦσαι τὰ τέκνα των εἰς τὰς ἀγκάλας ἔδραμον ἐπὶ τινὰ ἐξέχουσαν πέτραν ὑπὸ τὴν ὁποίαν ἔχαινε φοβερὰ χαράδρα καὶ κάτω εἰς

It was an excellent answer that the patriotic Suliot gave to the crafty Ali Pasha.

Yes, an excellent one, but unfortunately the villainous satrap, after the lapse of a few years, succeeded, by means of treachery, in becoming master of Suli, but not of the Suliots, for many of them fell fighting while retreating from their beloved mountains, and the rest made their escape to Parga, which we shall see in a little while on our left. The brave monk Samuel, remaining last with five fellow-combatants in the stronghold of Kionghi, unwilling to give himself up to his foes, set fire to the powder-magazine and perished with a great number of the enemy. One body of Suliots, descending from the mountains, was hotly pursued by a strong force of Mahometan Albanians. The Suliots, taking possession of a strong position above the Acheron, were able for two days to repel the enemy's attacks, but on the third day they saw that they had neither food nor ammunition. In this moment of despair the women embraced their husbands, and taking their children in their arms ran to a projecting rock beneath which

τὸ βάθος ἔρρεον μετὰ ῥόχθου τὰ ἀφρόεντα ὕδατα τοῦ Ἀχέροντος. Ἐκεῖ ἔμειναν ἐπὶ μικρὸν συσκεπτόμεναι, ἔπειτα ὡς ἀπὸ μιᾶς ὀρμῆς φιλήσασαι τὰ φίλτατα αὐτῶν τέκνα ἐσφενδόνησαν αὐτὰ εἰς τὸ βάραθρον. Τοῦτου γενομένου ἐπελάβοντο τῶν χειρῶν ἀλλήλων καὶ ἤρχισαν νὰ χορεύωσι κυκλικῶς μετὰ μεγάλης ταχύτητος, καὶ οὕτω χορεύουσαι ἐπήδησαν πᾶσαι μία μετὰ τὴν ἄλλην κάτω εἰς τὸν ποταμόν, προτιμήσασαι μᾶλλον ν' ἀποθάνωσι παρὰ νὰ αἰχμαλωτισθῶσιν ὑπὸ τῶν Τούρκων.

Οἱ δὲ ἄνδρες τί ἔκαμον;

Προσεπάθησαν νὰ σωθῶσι διὰ νυκτερινῆς ἐξόδου, ἀλλ' οἱ ἐχθροὶ ἐφύλαττον ἀγρύπνως πᾶσας τὰς διαβάσεις, ὥστε ἐκ τῶν ὀκτακοσίων ἀνδρείων μαχητῶν μόλις ἑκατὸν πενήκοντα κατώρθωσαν νὰ σωθῶσιν εἰς Πάργαν· πάντες οἱ ἄλλοι ἐφονεύθησαν.

Ἐξ ὧν μοι εἶπετε γίνεται κατάδηλον ὅτι οἱ Σουλιῶται ἀνεδείχθησαν καὶ αὐτῶν τῶν ἀρχαίων Σπαρτιατῶν ἀνδρειότεροι. Ἄλλ' εἶπατέ μοι, παρακαλῶ, πλησιάζομεν εἰς τὴν Πάργαν;

Εἵμεθα ἀπέναντι αὐτῆς. Βλέπετε ἐκείνην τὴν μικρὰν χερσονήσον; ἐκεῖ εἶναι ἡ κατὰ τὰς ἀρχαῖς τοῦ παρόντος αἰῶνος περίφημος γενομένη Πάργα. Εἰς αὐτὴν ὡς προείπον ὑμῖν κατέφυγον ὅσοι ἐκ τῶν Σου-

yawned a fearful chasm, where far down rushed with a roar the foaming waters of the Acheron. There they remained for a short time in deliberation, then as if with one impulse they kissed their beloved children and flung them into the abyss. When this was done, they took hold of each other's hands and began to dance in a circle with great rapidity, and, thus dancing, all of them leapt one after the other down into the river, thinking it better to die than to be captured by the Turks.

And what did the men do?

They tried to save themselves by a sally in the night, but the enemy sleeplessly watched every pass, so that of the eight hundred gallant warriors scarcely a hundred and fifty succeeded in safely arriving at Parga: all the rest were killed.

From what you tell me it is evident that the Suliots showed themselves even braver than the ancient Spartans. But tell me, please, are we approaching Parga?

We are opposite to it. Do you see that little peninsula? It is there that Parga, which became celebrated at the beginning of the present century, is situated. It was in that town, as I told you, that as many Suliots

λιωτῶν ἐσώθησαν μετὰ τὴν ἄλωσιν τῆς πατρίδος των.

Δὲν ὑπέκειντο λοιπὸν οἱ Πάργιοι εἰς τοὺς Τούρκους τότε;

Οἱ κάτοικοι τῆς Πάργας κατὰ τὸ 1401 ἐτάχθησαν ὑπὸ τὴν προστασίαν τῆς Ἑνετικῆς δημοκρατίας καὶ ἔμειναν ὑπ' αὐτὴν μέχρι τῆς καταλύσεως αὐτῆς τῷ 1797 ὅτε ἀνέλαβον τὴν προστασίαν αὐτῶν οἱ Γάλλοι. Ὁ Ἀλῆ Πασᾶς ἐγκαρδίως μισῶν τοὺς Παργίους διότι παρέσχον ἄσυλον εἰς τοὺς Σουλιώτας ἐκαιροφυλάκτει ὅπως κυριεύσῃ τὴν πόλιν των καὶ τιμωρήσῃ αὐτοὺς ἀπηνῶς, ἀλλὰ τὸ πραξικόπημα ὅπερ ἀπεπειράθη κατὰ τῆς Πάργας τῷ 1814 ἀπέτυχε, διότι οἱ Πάργιοι ἀπέκρουσαν αὐτὸν γενναίως καὶ ἀπῆλθε κατσηχυμένος. Μετὰ τὴν πτώσιν τοῦ Ναπολέοντος ἡ Πάργα ἐτέθη ὑπὸ τὴν προστασίαν τῆς Ἀγγλίας, ἀλλ' αὕτη μετὰ τρία ἔτη ἐπώλησεν αὐτὴν εἰς τὸν ὀρκισθέντα νὰ ἐξολοθρεύσῃ τοὺς κατοίκους αὐτῆς Ἀλῆ Πασᾶν· ὡς ἡμέρα δὲ τῆς παραδόσεως τῆς πόλεως ὤρισθη ἡ δεκάτη Μαΐου τοῦ 1819. Ὅτε οἱ Πάργιοι ἤκουσαν τὴν θλιβερὰν εἰδήσιν ἔγειναν ὡς μαινόμενοι ἐξ ἀγανακτήσεως, καὶ ἀπεφάσισαν νὰ σφάζωσι τὰς γυναῖκας καὶ τὰ τέκνα των καὶ ἔπειτα νὰ πέσωσι μαχόμενοι ὑπὲρ τῆς πατρίδος των· ἀνορύξαντες δὲ τοὺς τάφους τῶν πατέρων των

as were saved took refuge after the capture of their native place.

Were not then the people of Parga subject to the Turks at that time?

The inhabitants of Parga in 1401 put themselves under the protection of the Venetian republic, and remained under its safeguard until its overthrow in 1797, when the French undertook their protection. Ali Pasha, who heartily hated the people of Parga for affording an asylum to the Suliots, was watching for an opportunity to get possession of their city and take a cruel revenge upon them, but the attempt which he made to surprise Parga in 1814 failed, for the inhabitants courageously repulsed him and he retired covered with shame. After the fall of Napoleon, Parga was placed under the protection of England, but that country after three years sold it to Ali Pasha, who had taken an oath to exterminate its inhabitants. The 10th of May 1819 was fixed as the day for giving up the city. When the people of Parga heard the dreadful news, they were nearly mad with rage, and resolved to kill their wives and children and then fall fighting for their fatherland. Dig-

καὶ ἐξαγαγόντες τὰ ὀστά αὐτῶν ἀνήψαν μεγάλην πυρὰν ἐν τῷ μέσῳ τῆς πόλεως καὶ τὰ κατέκαυσαν, ὅπως μὴ βεβηλώσωσιν αὐτὰ οἱ ἐπερχόμενοι ἤδη φανατικοὶ αὐτῶν πολέμιοι, διότι ἰσχυρὰ δύναμις τοῦ Ἀλῆ Πασᾶ ἦτο ἐστρατοπεδευμένη οὐ μακρὰν τῆς πόλεως ἐτοιμὴ νὰ καταλάβῃ αὐτήν. Ἄγγλος ἀξιωματικὸς ἔσπευσε τότε εἰς Κέρκυραν καὶ ἠγγειλεν εἰς τὸν ἀρμοστήν Μαιτλάνδον τὰ συμβαίνοντα. Ὁ Μαιτλάνδος εὐθὺς ἐπεμψεν ἐκεῖ τὸν στρατηγὸν Ἀδάμ, ὅστις ἦτο ἀνὴρ ἀγαθὸς καὶ ἠγαπάτο ὑπὸ πάντων. Οὗτος δι' ἐντόνων παραστάσεων κατώρθωσε ν' ἀναστείλῃ τὴν ἐπὶ τὰ πρόσω πορείαν τοῦ στρατεύματος τοῦ Ἀλῆ, δι' ἠπίων δὲ παραινήσεων ἀπέτρεψε τοὺς Παργίους τῆς ἀποφάσεως αὐτῶν καὶ τοὺς ἔπεισε νὰ μετοικήσωσιν εἰς Κέρκυραν. Οὕτως ἀνευ αἱματοχυσίας ἐκενώθη ἡ πόλις καὶ εὐθὺς εἰσώρμησεν εἰς αὐτὴν παμμυγῆς συρφετὸς ἀγριομόρφων Τουρκαλβανῶν, ὧν προεπορεύετο σμῆνος χορευόντων καὶ ἀλαλαζόντων δερβισῶν, καὶ οὕτω κατέπεσε τὸ ἔσχατον προπύργιον Χριστιανικῆς ἐλευθερίας ἐπὶ τῆς Ἠπείρου. Τὸ ἐξῆς δημοτικὸν ᾄσμα εἶναι περὶ τῆς πωλήσεως τῆς Πάργας·

ging up the tombs of their fathers and taking out their bones, they lighted a great fire in the middle of the city and burnt them, lest their fanatical enemies, who were now coming, should profane them ; for a powerful force in the service of Ali Pasha was encamped not far from the city, ready to take possession of it. An English officer then hastened to Corfu and reported to Maitland, the High Commissioner, what was going on. Maitland at once sent there General Adams, who was a kind-hearted man and beloved by every one. He, by strong representations, succeeded in stopping the further advance of Ali's army, and by gentle advice turned the people of Parga from their resolve and persuaded them to remove to Corfu. In this way, without any bloodshed, the city was evacuated, and there immediately rushed into it a mixed rabble of savage-looking Mahometan Albanians preceded by a swarm of dancing and shouting dervishes, and thus fell the last bulwark of Christian liberty in Epirus. The following popular song is about the sale of Parga :

“ Μαῦρο πουλάκι ποῦρχεισαι ἀπὸ τὰντίκρου μέρη,
 Πές μου τί κλάψαις θλιβεραῖς, τί μαῦρα μυρολόγια
 Ἀπὸ τὴν Πάργα βγαίνουσε ποῦ τὰ βουνὰ ραγίζου ;

Μῆνα τὴν πλάκωσε Τουρκιὰ καὶ πόλεμος τὴν καίει ;
 ‘ Δὲν τὴν ἐπλάκωσε Τουρκιὰ, πόλεμος δὲν τὴν καίει,
 Τοὺς Παργηνοὺς ἐπούλησαν ἴσ᾿ ἄν γίδια, ἴσ᾿ ἄν γελάδια,
 Κ’ ἴσ᾿ ἄν τὴν ξενιτεὶά θὰ ἴσ᾿ ἄν νὰ ζήσουν οἱ καϊμένοι,
 Θ’ ἄφήσουνε τὰ σπιτία τους, τοὺς τάφους τῶν γονηῶν των,
 Θ’ ἄφήσουν καὶ ταῖς ἐκκλησιαῖς Τοῦρκοι νὰ ταῖς πατοῦνε.
 Τραβοῦν γυναῖκες τὰ μαλλιά, δέρνουν τᾶσπρά τους στήθια,
 Μυριολογοῦν οἱ γέροντες μὲ μαῦρα μυριολόγια,
 Παπάδες μὲ τὰ δάκρυα ἄγδύνουν ταῖς ἐκκλησιαῖς.
 Βλέπεις ἐκείνη τὴν φωτιὰ μαῦρο καπνὸ ἴσ᾿ ἄν βγάξει ;
 ἴσ᾿ ἄν καίγονται κόκκαλα, κόκκαλ’ ἀνδρειωμένων,
 ἴσ᾿ ἄν τὴν Τουρκιὰ τρομάξανε καὶ τὸν βεζίρη κάψαν.
 ἴσ᾿ ἄν καίγονται κόκκαλα γονηοῦ, ἴσ᾿ ἄν τὸ παιδὶ τὰ καίει,
 Νὰ μὴ τὰ βροῦν οἱ Λιάπιδες, Τοῦρκοι μὴ τὰ πατήσουν.
 ἴσ᾿ ἄν τὸν θρῆνον τὸν πολὺν ἴσ᾿ ἄν βογοῦν τὰ δάση,
 Καὶ τὸν ἄρμυρ ἴσ᾿ ἄν γίνεται, τὰ μαῦρα μυρολόγια ;
 Εἶναι ἴσ᾿ ἄν ἀποχωρίζονται τὴν δόλγη τὴν πατρίδα.
 Φιλοῦν ταῖς πέτρας καὶ τὴν γῆ κ’ ἴσ᾿ ἄν ἀσπάζονται τὸ χῶμα.’—”

“ ‘Bird of the sombre plumage, who comest from the land beyond, tell me why the mournful wail and sorrowful lament which rend the hills are coming out from Parga? Is it that the Turk fell on it and the flames of war consume it? ‘The Turk fell not upon it, no flames of war consume it: the Pargians they have sold like cattle or like goats, and all the wretched people will go to live in foreign lands, will leave their homes, their fathers’ tombs, will leave their churches for the Turks to trample under foot. The women tear their hair and beat their snowy breasts, the old men too in dark despair bewail their wretched fate, the priests with eyes bedimmed with tears strip the churches bare. Dost thou see that flame which sends out murky smoke?—there burn the bones, the bones of gallant men, who were the terror of the Turks, and shrivelled up the vizier’s heart. There are the father’s bones which the son is giving to the flames, lest Liaps (*Mahometan Albanians*) discover them and Turks shall trample them. Dost thou hear the loud weeping re-echoed by the woods, and the wail that rises, and the melancholy moan? It is that they abandon their afflicted fatherland, they kiss the rocks, they kiss the ground, and embrace the very soil.’ ”

Βλέπω παρήλθεν ἡ ὥρα καὶ I see it is late and it has

ἤρχισε νὰ σκοτεινιάζη· ἰδοὺ καὶ ὁ κώδων ἤχει, ὥστε ἄς ὑπάγωμεν νὰ γευματίσωμεν, καὶ μετὰ τὸ γεῦμα ἂν ἀγαπάτε ἐξερχόμεθα πάλιν εἰς τὸ κατάστρωμα.

Μετὰ χαρᾶς.

Τοιαύτην ὠραίαν νύκτα ἔχω χρόνια καὶ καιροὺς νὰ ἴδω. Κυττάξατε πόσον καθαρὸς εἶναι ὁ οὐρανός! Οἱ ἀστέρες ἀμυδρὸν ρίπτουσι φῶς, ἡ δὲ σελήνη λάμπει ἐν τῷ μέσῳ αὐτῶν μεγαλοπρεπῶς. Νομίζει τις ὅτι εἶναι ἡμέρα.

Τοιαύτην τινὰ νύκτα ὡς φαίνεται εἶχεν εἰς τὴν διάνοιάν του ὁ ποιητὴς Παναγιώτης Σούτσος ὅτε ἐν τῷ Ἀγνώστῳ αὐτοῦ ἔγραφε τὴν ἐξῆς ὠραίαν στροφήν·

“ Λαμπρὰ σελήνη, ποία γαλήνη
Τὸ μέτωπόν σου περικυκλώνει!
Ἐδῶ τί στέκεις; ποῖον προσμένεις;

Βόσκεις τῶν ἀστρων τὴν χρυσοῦν
ποιήμην,

Βόσκεις, ποιμαίνεις; ”

Ἐραία στροφή—Ἄλλ’ ἀκούσατε· δὲν σᾶς φαίνεται ὅτι κάποιος ἐκεῖ εἰς τὴν πρῶραν τραγουδεῖ καὶ παίζει λύραν; στοιχηματίζω εἶναι ὁ τυφλὸς γέρον. Θέλετε νὰ ὑπάγωμεν νὰ τὸν ἀκούσωμεν;

Χωρὶς ἄλλο.

Τί τραγοῦδι εἶναι αὐτὸ τὸ ὁποῖον τραγουδεῖ τώρα;

Ἐπειδὴ δὲν ἤκουσα τὴν ἀρχὴν δὲν εἰμπορῶ νὰ σᾶς εἶπω μετὰ βεβαιότητος τίνος ἤρωος

begun to grow dark : there, the bell is ringing ; so let us go and dine, and after dinner, if you like, we will come out on deck again.

I shall be delighted.

Such a lovely night I have not seen for years and years. See how clear the sky is ! The stars shed a faint light and the moon shines magnificently in the midst of them. One fancies that it is day.

Such a night, apparently, the poet Panagiotes Soutsos had in his mind when in his *Agnostos* he wrote the following beautiful stanza :

“ Bright moon, what calm surrounds thy face !

Whystandest thou here ? Whom dost thou await ?

Art thou tending the golden flock of the stars, tending and herding them ? ”

A pretty stanza—But listen : does it not seem to you that some one there in the bow is singing and playing the lyre ? I bet that it is the blind old man. Shall we go and hear him ?

By all means.

What is that song that he is now singing ?

As I did not hear the beginning I cannot tell you with certainty of what hero he is

ἀνδραγαθήματα ᾄδει· ἀλλ' ὅταν
τελειώσῃ τὸν ἐρωτῶ.—Μᾶς
κάμνεις τὴν χάριν, γέρο, νὰ
μᾶς εἴπῃς τί τραγοῦδι ἦτον
αὐτὸ ποῦ ἐτραγοῦδησες τῶρα;

Μετὰ χαρᾶς, παιδιά μου.
Ἦταν τὸ τραγοῦδι τοῦ Λιάκου.
Ἄ ὦρέ, ἐκείνου τοῦ ἀνδρειωμένου
Λιάκου. Ἄν δὲν τᾱκούσατε ἀπ'
τὴν ἀρχή, νὰ τὸ ἔξανατρα-
γουδήσω καὶ γιὰ σᾱς.—Δός με,
παιδί μ', τὴ λύρα.—Τῶρα ἀφηγ-
κρασθήτε·

“ Προσκύνα, Λιάκο, τὸν Πασᾶ,
προσκύνα τὸν Βεζίρη,
Νὰ γένῃς Πρωταρματωλός,
Δερβέναγας νὰ γένῃς.—
Ἄσφ ναι Λιάκος ζωντανὸς
Πασᾶ δὲν προσκυνᾷ·
Πασᾶ χεὶ Λιάκος τὸ σπαθί,
Βεζίρη τὸ τουφέκι.—
Ἄλῃ Πασᾶς ἴσᾱν τᾱκουσε
βαρεῖα τοῦ κακοφάνη·
Γράφει γραφὴ καὶ προβοδᾶ,
μαῦρα μαντάτα στέλνει·
Ἄ σέ σένα Βελῆ Γκέκα μου,
ἴσ ταῖς χώραις, τὰ χωριά μου,
Τὸν Λιάκο θέλω ζωντανὸν
ἢ κᾶν ἀποθαμμένον.—
Ἄ Γκέκας βγαίνει παγανιά
καὶ κυνηγᾷ τοὺς Κλέφτας,
Διαβαίνει λόγκους καὶ βουνά,
τοὺς βρίσκει ἴσ τὸ ἡμέρι
Ἄ ἄλλοι γυαλίζαν τὰ σπαθιά,
κὶ ἄλλοι φουσέκια φτιάναν.
Κοντογιακούπῃς φῶναξεν
ἀπὸ τὸ μετερίζι·
Ἄ Καρδιά, παιδιά μου, κάμετε
γοροῦσι ἴσ τὰ κριάρια.—

singing the gallant deeds, but
when he has finished I will ask
him.—Will you do us the
favour, father, to tell us what
that song was you were singing
just now?

With pleasure, my children.
It was the song of Liacos. Ah,
indeed, of the brave Liacos!
If you did not hear it from the
beginning, let me sing it again
for you.—Give me the lyre, my
boy.—Now listen.

“ ‘Submit, Liacos, to the Pa-
sha, submit to the vizier, that you
may be made Chief Armatole, be
made commander of the passes.’—

‘As long as Liacos lives,
to no Pasha will he yield:
for Pasha Liacos has his sword,
his musket for vizier.’

When Ali Pasha heard these
words deep was his displeasure:
he writes a note and sends it,
despatches a dark message:

‘To you my Veli Ghecas,
to my towns and to my villages:
I want Liacos living, or dead
at all events.’

Ghecas goes to set an ambush,
is hunting for the Klephts,
goes through the valleys and the
hills, and finds them at their camp
where some were polishing their
swords, others making cartridges.

Condoyacoupis cried aloud
from his entrenchment: ‘My
children, summon your courage
and make a rush upon the sheep.’

Ὁ Λιάκος ἐπετάχτηκε,
 ὅταν ἀετὸς πετιέται,
 Σκούζει καὶ τρέμουν τὰ βουνὰ
 κ' ἰ ἀντιβογοῦν οἱ κάμποι·
 Ἔμερα καὶ νύχτα πολεμοῦν,
 τρεῖς ἡμέραις καὶ τρεῖς νύχταις.
 Ἐκλάψαν Ἀρβανίτισσαι
 ἔς τὰ μαῦρα φορεμέναις,
 Ὁ Βελῆ Γκέκας γύρισε
 ἔς τὸ αἷμά του πνιγμένος,
 Κ' ὁ Μουσταφᾶς λαβώθηκε
 ἔς τὸ γόνα καὶ ἔς τὸ χέρι."

Εὔγε, πολὺ καλὰ μᾶς ἐτραγου-
 δησες τὸ τραγοῦδι τοῦ ἀνδρειω-
 μένου Λιάκου. Εἰξεύρεις καὶ
 κανὲν ἄλλο νὰ μᾶς τραγουδήσης;

Ὅσα θέλετε, παιδιὰ μου.
 Πέτε μου ποιὸ νὰ σᾶς τραγου-
 δήσω.

Εἰξεύρεις τοῦ Διακού τὸ τρα-
 γοῦδι;

Ἀκοῦς ἐκεῖ, ἂν τὸ ἔξέρω!
 Χίλιας φοραῖς τῶχω τραγου-
 δήση.—Γεώργο, παιδί μου, ἔλα,
 νὰ μού ζῆς, πλεῖο σιμὰ γιὰ νὰ
 μὲ βοηθᾶς ἄλλο ἔς τὸ τραγοῦδι,
 καὶ τήρα νὰ κρατᾶς καλὰ τὸ
 ἴσο.

Up sprang Liacos,
 like an eagle dashes out, gives a
 shout and the hills tremble and
 the plains send back the sound :
 all day and night they fought,
 for three days and three nights.
 The Albanian women wept
 clad in mourning raiment,
 Veli Ghecas went back
 drenched in his blood,
 and Mustapha received a wound
 in the knee and in the arm."

Bravo ! You sang us the song
 of the brave Liacos very well
 indeed. Do you know any
 other to sing to us ?

As many as you like, my
 children. Tell me which one
 to sing to you.

Do you know the song of
 Diacos ?

Listen to him ! Do I know
 it ! I have sung it thousands
 of times.—George, my boy,
 come closer, long life to you !
 that you may help me a little
 in the song, and take care to
 come in at the right time.

Ο ΘΑΝΑΤΟΣ ΤΟΥ ΔΙΑΚΟΥ

(6 Μαΐου 1821)

Ἡ Πολλὴ μαυρίλα πλάκωσε, μαύρη ὅταν καλιακοῦδα,
 Μὴν ὁ Καλύβας ἔρχεται, μὴν ὁ Λεβεντογιάννης;
 Οὐτ' ὁ Καλύβας ἔρχεται, οὐδ' ὁ Λεβεντογιάννης,
 Ὅμῃ Βριώνης πλάκωσε μὲ δεκοχτῶ χιλιάδαις.

Ὁ Διάκος ἄν τ' ἀγροίκησε πολὺ τοῦ τοῦ κακοφάνη
 Ψηλὴν φωνὴν ἐσήκωσε τὸν πρῶτόν του φωνάζει·
 Ἐγὼ στράτευμά μου σύναξε, μάσε τὰ παλλικάρια,
 Δός τους μπαρούτη περισσὴ καὶ βόλια μὲ ταῖς φούχταις,
 Γλήγγορα, καὶ νὰ πιάσωμε κάτω ἴσ τὴν Ἀλαμάνα,
 Ὅπου ἴ ταμπούρια δυνατά, ὅπου ἴ καὶ μετερείζια.
 Ἐπῆραν τὰ λαφρὰ σπαθιά καὶ τὰ βαρεῖα τουφέκια,
 ἴ τὴν Ἀλαμάνα ἔφθασαν καὶ πιάσαν τὰ ταμπούρια·
 Καρδιά, παιδιά μου, φώναξε, παιδιά, μὴ φοβηθῆτε,
 Ἀνδρείοι ὡσάν Ἑλληνες, ὡσάν Γραικοὶ σταθῆτε.
 Ἐκεῖνοι ἐφοβήθησαν καὶ σκόρπισαν ἴ τοὺς λόγους,
 Ἐμεῖν ὁ Διάκος ἴ τὴν φωτιά μὲ δεκοχτῶ λεβένταις.
 Τρεῖς ὥραις ἐπολέμαε μὲ δεκοχτῶ χιλιάδαις,
 Σχίσθηκε τὸ τουφέκι του καὶ ἔγεινε κομμάτια,
 Καὶ τὸ σπαθί του ἔσυρε καὶ ἴ τὴν φωτιὰν ἐμβῆκε,
 Ἐκοψε Τούρκους ἄπειρους κ' ἔφτα μπουλουκμπασίδαις,
 Πλὴν τὸ σπαθί του ἔσπασεν ἐπὰν ἀπὸ τὴν φούχταν,
 Κ' ἔπεσ' ὁ Διάκος ζωντανὸς εἰς τῶν ἐχθρῶν τὰ χέρια.
 Χίλιοι τὸν πῆραν ἀπ' ἐμπρὸς καὶ δυὸ χιλιάδες πίσω.
 Κ' ἴ Ὁμὲρ Βριώνης μυστικὰ ἴ τὸν δρόμον τὸν ἐρώτα·
 Ἐίνεσαι Τούρκος, Διάκο μου, τὴν πίστιν σου ἴ ἀλλάξῃς;
 Νὰ προσκυνῆς εἰς τὸ τζαμί, τὴν ἐκκλησιὰν ἴ ἀφήσῃς;
 Καὶ κείνος ἴ ἀπεκρίθηκε καὶ μὲ θυμὸν τοῦ λέγει·
 Πάτε καὶ σείς κ' ἴ πίστις σας, μουρτάταις, νὰ χαθῆτε,
 Ἐγὼ Γραικὸς γεννήθηκα, Γραικὸς θεὸ νὰ ποθάνω.
 Ἐν θέλετε χίλια φλουριά καὶ χίλιους μαχμουτιέδαις,
 Μόνον πέντ' ἔξη ἡμερῶν ζωὴν νὰ μοῦ χαρίσῃτε,
 Ὅσον νὰ φθάσ' ὁ Ὀδυσσεὺς καὶ ὁ Θανάσης Βαΐας.
 ἴ ἄκουσ' ὁ Χαλίμππεης, μὲ δάκρυα φωνάζει·
 Χίλια μπουγκιά σας δίνω γὼ κ' ἴ ἀκόμα πεντακόσια
 Τὸν Διάκον νὰ χαλάσετε, τὸν φοβερὸ τὸν Κλέφτη,
 Γιατὶ θὰ σβύσῃ τὴν Τουρκιὰ κ' ἴ ὄλο μας τὸ δεβλέτι·
 Τὸν Διάκο τότε πῆρνε καὶ ἴ τὸ σουβλί τὸν βάλαν,
 Ὅλορθον τὸν ἐστήσανε κ' ἴ αὐτὸς χαμογελοῦσε.
 Τὴν πίστιν τους τοὺς ἴβριζε, τοὺς ἔλεγε μουρτάταις·
 Ἐμέν' ἄν ἐσουβλίσατε ἴνας Γραικὸς ἐχάθη·
 Ἐς εἶν' καλὰ ὁ Ὀδυσσεὺς κ' ἴ ὁ καπετὰν Νικήτας,
 Αὐτοὶ θὰ κάψουν τὴν Τουρκιὰ κ' ἴ ὄλον σας τὸ δεβλέτι."

THE DEATH OF ATHANASIOS DIACOS

Translated by Miss M'Pherson

"Black shadows gather, black as crows, around us dark and drear,
Leventojannes is it? or Kalyvas who comes here?"

"No! Not Leventojannes nor Kalyvas comes again,
'Tis Omer Vriones with his Turks, full eighteen thousand men."

These tidings when Diakos heard it seemed right evil cheer,
He called his Protopallikar with a loud voice and clear:

"Go summon all my troops, my pallikars together call,
Give each man powder without stint, by handfuls give them ball;
Quick down to Alamana let us march, our post to take,
There earthworks strong and trenches are where we a stand may
make."

Their heavy guns they shouldered then, took their light swords in
hand,

To Alamana down they went and in the trench made stand.

"Courage! my lads," Diakos cried, "and never be afraid!
Like true Hellenes stand manfully, like Greeks stand undismay'd."
But stricken were his men with fear, they scattered through the
wood.

Diakos stood and faced the fire with eighteen comrades good.
Three hours with eighteen thousand foes they battled long and
well,

Until Diakos' musket burst and all to pieces fell.

Then out he drew his sword and where the fight was fiercest flew,
And countless Turks and seven Bouluk-Bashis¹ down did hew,

Till in his grasp close to the hilt asunder broke his brand,
And thus Diakos fell alive into the foeman's hand;

A thousand took him in the front, two thousand in the rear.

Omer Vriones on the road these words spoke in his ear:

"Diakos, wilt thou turn a Turk? change of thy faith wilt make?
And worship in the mosque with us, the Christian's church for-
sake?"

Then out Diakos spoke and thus in wrath he made reply:

"Away! your faith and you apostates base, to ruin fly!

'Twas as a Greek that I was born, I as a Greek will die!

¹ Turkish captains.

But if a thousand Mahmoudiehs¹ and golden coins you will, I'll give them so you spare my life but five or six days still, Till that Odysseus has come back with Vaïas I hear."

When Chalil Bey had heard these words, he cried with many a tear :

"A thousand purses, Pasha, and five hundred more I'll pay
If straightway this Diakos, this fierce bandit you will slay,
Else will he all the Turks destroy, our empire's sway will break."
Then seized they on Diakos and impaled him on the stake,
And fixed it in the ground upright, he faced them with a smile,
He cast their false faith in their teeth, called them apostates vile ;
"Tis but *one* Greek that's gone when me upon the stake you kill,
Odysseus and Niketas may they live and prosper still !
They, they will overthrow you, Turks, and down your empire
shake !"

Σὲ εὐχαριστοῦμεν, γέρο·
μᾶς ἔτραγουδήσες πολὺ καλά.
Τὸ μικρὸν τοῦτο δῶρον εἶναι
διὰ τὸν κόπον σου.

Νᾶσθε καλὰ παιδιὰ μου.
Θέλετε νὰ σᾶς τραγουδήσω καὶ
κανένα ἄλλο τραγούδι ;

Φθάνουν τὰ δύο τὰ ὁποῖα μᾶς
ἔτραγουδήσες, διότι ἡ ὥρα εἶναι
περασμένη. Εἰμποροῦμεν νὰ σ'
ἔρωτήσωμεν ποῦ πηγαίνεις ;

"Ἄν θέλ' ὁ Θεός, πηγαίνω 'ς
τὴν Ἀθήνα· ἐκεῖ ἐλπίζω μὲ τὸ
τραγούδι καὶ τὴν λύρα μου νὰ
'βγάξω τὸ ψωμί μου καὶ νὰ
'μπορῶ νὰ στέλνω τὸ ἐγγόνι
μου τοῦτο 'ς τὸ σχολεῖο νὰ μάθῃ
γράμματα νὰ προκόψῃ, καὶ νὰ
μὴ μείνῃ τυφλὸ 'σὰν κ' ἐμένα,
γιατὶ ἐγὼ ὁ δόλγος δὲν εἶμαι
μόνον τυφλὸς 'ς τὰ μάτια, ἀλλὰ
καὶ 'ς τὰ γράμματα.

Οἱ λόγοι τοῦ γέροντος εἶναι
ἄξιοι σημειώσεως, διότι ἐναργῶς

Thank you, father. You
have sung to us very well indeed.
Here is a little present for your
trouble.

A happy life to you, my
children ! Would you like me
to sing you any other song ?

The two that you have sung
to us are sufficient, for it is late.
May we ask where you are
going ?

I am going, please God, to
Athens. There I hope with
my songs and my lyre to get
my bread and be able to send
this grandson of mine to school
to be educated, that he may rise
in the world, and not remain
blind like me, for I, unfortunate
man that I am, am in darkness
not only as regards my eyes but
in respect of education.

What the old man says is
worthy of note, for it shows

¹ Coins of Sultan Mahmoud II.

δεικνύουσι τὸν ἔμφυτον πρὸς τὰ γράμματα ζῆλον τῆς Ἑλληνικῆς φυλῆς. Εἶχε δίκαιον ὁ Ἅγιος Παῦλος λέγων “Ἕλληνες σοφίαν ζητοῦσιν.”

—Ποιὸς εἶναι ἡ ἀφεντιά του ; Ἀπὸ τὴν ὁμιλία του καταλαβαίνω πῶς δὲν εἶναι Ἕλληνας· φαίνεται ὁμως ὅτι μιλεῖ καλὰ τὴν γλῶσσά μας· πρέπει νὰ εἶναι κανεὶς διαβασμένος ἄνθρωπος.

Εἶναι Ἄγγλος· γνωρίζει δὲ καὶ τὰ ἀρχαῖα καὶ τὰ νέα Ἑλληνικά, καὶ ἀγαπᾷ τὴν Ἑλλάδα· πηγαίνει δὲ τώρα νὰ ἴδῃ τὰς Ἀθήνας.

Εἶναι λοιπὸν ἀπὸ τὴν πατρίδα τοῦ Μπαίρων; Μῶρχεται νὰ σηκωθῶ νὰ τὸν φιλήσω.

Καὶ πῶς γνωρίζεις τὸ ὄνομα τοῦ Μπαίρων;

Μ' ἐρωτᾷς πῶς γνωρίζω τὸ ὄνομα τοῦ Μπαίρων; Ἄμ' ἐγὼ τὸν εἶδα ἔς τὸ Μεσολόγγι, διότι τότε ἤμουν ἐκεῖ μετὰ τὸν μακαρίτη τὸν πατέρα μου. Εἶχα τὰ ματάκιά μου τότε καὶ εἴμποροῦσα νὰ βλέπω τὸν γαλάζιο οὐρανὸ καὶ τῶμορφο πρόσωπο τοῦ Μπαίρων. Ἐγὼ ἤμουν ἕξ ἢ ἑπτὰ χρονῶν παιδί, καὶ ὁ πατέρας μου, Θεὸς νὰ μακαρίσῃ τὴν ψυχὴ του, μοῦ εἶπε μιὰ μέρα· “Βλέπεις αὐτὸν τὸν ἔμορφο ἄνθρωπο, παιδί μου; εἶναι Μυλιόρδος, καὶ ἦλθεν ἀπ' τὴν Ἑγγλιτέρα νὰ μᾶς βοηθήσῃ.” Ἦταν ἔμορφάνθρωπος ὁ Μπαίρων, ἀλλ' ὁ πικρὸς χάρος δὲν μᾶς τὸν ἀφήκε πολὺν καιρὸ νὰ

clearly the natural zeal of the Greek nation for education. St. Paul was right when he said: “The Greeks seek after wisdom.”

—Who is the gentleman? From his speech I know that he is not a Greek; but he seems to speak our language well: he must be some learned man.

He is English; and he knows both ancient and modern Greek, and he loves Greece. He is now going to see Athens.

Is he then from the country of Byron? I feel inclined to get up and embrace him.

And how do you know the name of Byron?

Do you ask me how I know the name of Byron? Why, I saw him at Mesolonghi, for I was there at that time with my late father. I had my eyes then, and was able to see the blue sky and Byron's handsome face. I was a boy, six or seven years old, and my father, God rest his soul! said to me one day: “Do you see that handsome man, my boy? He is a lord, and he has come from England to help us.” He was a handsome man, was Byron, but bitter death did not leave him long to us to enjoy his company: it took him from

τὸν χαροῦμε· μᾶς τὸν ἐπῆρε
νηό, κατανηό. Θεὸς νὰ μακα-
ρίση τὴν ψυχούλά του!

Καληνύκτα γέρο.

Καληνύχτα καὶ τοῦ λόγου
σας.

Βλέπω ἢ ἐνθύμησις τοῦ Βύρω-
νος μένει ἀκμαία παρὰ τοῖς Ἑλ-
λησιν. Μετεφράσθησαν τὰ
ποιήματα αὐτοῦ εἰς τὴν Ἑλλη-
νικὴν;

Ὀλίγα μόνον. Ἡ λογία
Ἑλληνίς Αἰκατερίνη Κ. Δοσίου
μετέφρασεν εἰς γλαφυρωτάτους
στίχους τὸν Γκιαοῦρ τοῦ
Βύρωνος πρὸ πολλῶν ἐτῶν, καὶ
νομίζω ἔχω ἐν μικρὸν ἀπόσπα-
σμα ἐκ τῆς μεταφράσεως αὐτῆς
ἐν τῇ συλλογῇ μου· ἂν ἀγα-
πάτε, ἄς ὑπάγωμεν κάτω νὰ τὸ
ἀναγνώσωμεν.

Προθυμότατα.

Ὡς βλέπετε ἔχω καὶ τὸ Ἀγ-
γλικὸν πρωτότυπον, ὥστε ἄς
διέλθωμεν πρῶτον αὐτὸ καὶ
ἔπειτα ἀναγινώσκομεν τὴν Ἑλ-
ληνικὴν μετάφρασιν.

Πολὸν καλά.

us, young, very young, God rest
his dear soul!

Good-night, father.

Good-night to you too.

I see that the memory of
Byron remains fresh among the
Greeks. Have his poems been
translated into Greek?

Only a few. The learned
Greek lady Catherine C. Dosios
translated *The Giaour* of Byron
into very elegant verse many
years ago, and I think I have a
short extract from her transla-
tion in my collection. If you
like, let us go below and read
it.

I shall be delighted.

I have, as you see, the Eng-
lish original also, so let us go
through that first, and after-
wards we will read the Greek
translation.

Very good.

“Clime of the unforgotten brave!
Whose land from plain to mountain-cave
Was Freedom's home, or Glory's grave—
Shrine of the mighty! can it be
That this is all remains of thee?
Approach, thou craven crouching slave,
Say, is not this Thermopylae?
These waters blue that round you lave,
O servile offspring of the free—
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
These scenes, their story not unknown,

Arise, and make again your own ;
 Snatch from the ashes of your sires
 The embers of their former fires ;
 And he who in the strife expires
 Will add to theirs a name of fear,
 That Tyranny shall quake to hear,
 And leave his sons a hope, a fame,
 They too will rather die than shame :
 For Freedom's battle once begun,
 Bequeathed by bleeding Sire to Son,
 Though baffled oft, is ever won.
 Bear witness, Greece, thy living page !
 Attest it many a deathless age !
 While kings, in dusty darkness hid,
 Have left a nameless pyramid,
 Thy heroes—though the general doom
 Hath swept the column from their tomb—
 A mightier monument command,
 The mountains of their native land."

Μετάφρασις Αικατερίνης Κ. Δοσίου.

“ Τῶν μεγάλων ἀνδρῶν, μῆτερ, κλεινὴ χώρα τῶν ἀνδρείων
 Ἀπὸ τῶν βουνῶν τὰ ἄντρα ἦσο μέχρι τῶν πεδίων
 Προμαχῶν ἐλευθερίας εἴτε δόξης μασωλείων !
 Νεκροθήκη ἡμιθέων ! Ἀὕτη ἡ κατάστασις σου ;
 Ταῦτα λείψανα τὰ μόνα ἐκ τῆς ἄλλοτε ζωῆς σου ;
 Πρόσελθε, δειλὲ σὺ δούλε, τῶν ἀλύσειν σου φίλε,
 Καὶ εἰπὲ δὲν εἶν' ἐκεῖναι αἱ ἀρχαῖαι Θερμοπούλαι ;
 Καὶ τὸ κυανοῦν δὲ ὕδωρ τὸ τὴν γῆν σου περίξ πληττον,
 Γόνε χαῦνε προπατόρων αὐτονόμων, ἀνικῆτων,
 Λέγε, τίς ἡ παραλία, τίς ὁ σκόπελος ἐκεῖνος ;
 Εἶν' ἡ θάλασσα, ὁ βράχος, ὁ λιμὴν τῆς Σαλαμίνοσ !
 Ἐγερθῆτε ! ἐγερθῆτε, ἀνακτῆσατε γενναίωσ
 Τὴν γῆν ταύτην, τῆσ ὁποίασ εἶναι ἀφθαρτον τὸ κλέοσ·
 Εἰσ τὴν τέφραν τῶν προγόνων εὔρετέ τινασ σπινθῆρασ
 Καὶ ἀνάψατ' εἰσ τὰ στήθη ἐνθουσιασμοῦ κρατήρασ·
 Ὅ φιλόπατρισ ἂν πέσῃ εἰσ τὴν μάχην τῶν αἱμάτων,



Ὅνομα θὰ ἀποκτήσῃ φοβερὸν ὡς τῶνομά των
 Αἰωνίως τῶν τυράννων τὰς ψυχὰς κατασπαράττον,
 Εἰς τὰ τέκνα του θ' ἀφήσῃ δόξαν καὶ ἐλπίδα τόσῃν,
 Ὡστε ἀντὶ τῆς δουλείας θάνατον νὰ προτιμῶσιν.
 Ἄφου ἡ ἐλευθερία ἀπαξ πόλεμον κινήσῃ,
 Μάχονται τὰ τέκνα ὅταν ὁ πατὴρ των τελευτήσῃ,
 Ὡστ' ἀργὰ εἶτε ταχέως αὐτὴ πρέπει νὰ νικήσῃ.
 Σύ, Ἑλλάς, τοῦ λόγου μάρτυς τῆς λαμπρᾶς σου ἱστορίας
 Αἱ σελίδες ἀναγγέλλουν τὰς τοιαύτας ἀληθείας.
 Βασιλεῖς ἐν ᾧ ἀγνώστους πυραμίδας ἔχουν μόνον,
 Βυθισμένοι εἰς τὸ σκότος κ' εἰς τὴν κόνιν τῶν αἰώνων,
 Οἱ μεγάλοι ἤρωές σου,—ἂν καὶ τὸ ἐκ λίθου μνῆμα,
 Ἡ ἀνιδρυθεῖσα στήλη ἔγεινε τοῦ χρόνου τρίμμα,—
 Διαρκέστερον μνημεῖον ἔχουσιν οἱ δαφνηφόροι,
 Τύμβον ἔνδοξον, μέγαν—τῆς πατρίδος των τὰ ὄρη.”

Ἐπιτυχεστάτη μετάφρασις·
 ἡ δὲ γλῶσσα καθαρὰ, κανονικὴ
 καὶ λίαν γλαφυρά.

Τὸ ἐξῆς εἶναι ἀπόσπασμα ἐκ
 τοῦ τρίτου ᾄσματος τοῦ Δδν
 Ζουάν, μετεφράσθη δὲ εἰς τὴν
 Ἑλληνικὴν ὑπὸ τινος φιλέλλη-
 νος ἐκ Σκωτίας, ὁ ὁποῖος ἐδη-
 μοσίευσεν αὐτὸ μετ' ἄλλων
 μεταφράσεων ἀνωνύμως ἐν
 φυλλαδίῳ.

Δύνασθε νὰ μοι εἶπητε πότε
 καὶ ποῦ ἐδημοσίευσεν ὁ ἀγνωστος
 φιλέλλην τὸ φυλλάδιόν του;

Ἐὰν δέν με ἀπατᾷ ἡ μνήμη
 ἐδημοσίευσεν αὐτὸ ἐν Ἐδιμ-
 βούργῳ τῷ 1852. Ἴδου τὸ
 ἀπόσπασμα·

“ὦ θάλασσαι περικλεεῖς!
 ὦ νῆσοι Ἑλληνίδες!
 Καθ' ἃς Σαπφὼ ἡ φλογερά
 Ἐρωμανούσα ἤδε—
 Καθ' ἃς αἱ τέχναι ἔλαμψαν
 Πολέμου καὶ εἰρήνης—

A most successful translation :
 the language is clear, correct,
 and very elegant.

The following is an extract
 from the third canto of *Don
 Juan*. It was translated into
 Greek by a philhellene of Scot-
 land, who published it anony-
 mously with other translations
 in a pamphlet.

Can you tell me when and
 where the unknown philhellene
 published his pamphlet?

If my memory does not be-
 tray me, he published it in
 Edinburgh in 1852. Here is
 the extract :

“The isles of Greece ! The isles
 of Greece !
 Where burning Sappho loved
 and sung,
 Where grew the arts of war and
 peace—

Καθ' ἃς ἠγέρθη Δῆλος
 Καὶ Φοῖβος ἐγεννήθη—
 Τὸ θέρος τὸ αἰδίου
 Χρυσοὶ ὑμᾶς εἰσέτι·
 Κατέδν πᾶν λαμπρὸν ὑμῶν
 Πλὴν μόνον τοῦ ἡλίου.

Where Delos rose, and Phoebus
 sprung—
 Eternal summer gilds them yet,
 But all, except their sun, is
 set.

Αἱ Μοῦσαι αἱ Ἑλληνικαί,
 Ἡ λύρα τῶν ἡρώων,
 Ἡ φόρμιγξ ἢ καλλίνικος,
 Ἡ γλυκερὰ κιθάρα,
 Τὴν δόξαν εἶρον ἀλλαχοῦ
 Ἦν νῦν Ἑλλάς ἀρνεῖται.
 Ἐν τῇ πατρίδι τῶν Μουσῶν
 Νῦν ἄφωνοι αἱ Μοῦσαι,
 Ἦχοῦσιν ὅμως πέραν τῶν
 Κυμάτων τῆς Ἑσπέρας.

The Scian and the Teian muse,
 The hero's harp, the lover's lute,
 Have found the fame your shores
 refuse ;
 Their place of birth alone is
 mute
 To sounds which echo further
 west
 Than your sires' "Islands of
 the Blest."

ᾧ ὄρη φίλτατα ἐμοὶ
 Ὀρῶντα Μαραθῶνα!
 ᾧ Μαραθῶνος πεδιάς
 Ὀρῶσα τὰς θαλάσσας!
 Ἐνταῦθα μόνος μελετῶ
 Τὴν τύχην τῆς πατρίδος·
 Ὑμᾶς ὄρων φαντάζομαι
 Ἑλλάδα ἐλευθέραν·
 Πατῶν τοὺς τάφους τῶν Περσῶν,
 Οὐ δύναμαι νομίζειν
 Ἀνδράποδον ἀπόγονον
 Τῶν νικητῶν Ἑλλήνων."

The mountains look on Mara-
 thon,
 And Marathon looks on the sea ;
 And musing there an hour alone,
 I dream'd that Greece might
 still be free ;
 For, standing on the Persian's
 grave,
 I could not deem myself a slave."

Ἡ μετάφρασις τοῦ φιλέλ-
 ληνος Σκώτου δὲν ἀποδίδει μὲν
 πανταχοῦ τὴν ἀκριβῆ ἔννοιαν
 τοῦ πρωτοτύπου, εἶναι ὅμως
 γεγραμμένη εἰς ὕψος γλαφυρὸν
 καὶ ῥέον.

Πόσον λυπηρὸν ὅτι ὁ Βύρων
 δὲν ἔζησε νὰ ἴδῃ τὴν ἀγαπητὴν

The translation of the Scotch
 philhellene does not render
 everywhere the exact meaning
 of the original, but it is written
 in an elegant and flowing style.

What a pity it was that Byron
 did not live to see his beloved

του Ἑλλάδα ἐλευθέραν καὶ αὐτόνομον. Δύνασθε νά μοι εἴπητε ποῖον ἔτος μετέβη ὁ Βύρων εἰς Μεσολόγγιον ὅπως βοηθήσῃ τοὺς Ἕλληνας εἰς τὸν κατὰ τῶν Τούρκων ἔνδοξον αὐτῶν ἀγῶνα;

Μάλιστα. Τῇ 24^ῃ Ἰουλίου τοῦ 1823, δηλαδή δύο ἔτη μετὰ τὴν ἔναρξιν τῆς Ἑλληνικῆς ἐπαναστάσεως, ἀπέπλευσεν ἐκ Λιβόρνου ἔχων μεθ' ἑαυτοῦ τὸν Κόμητα Γάμβαν, τὸν Κύριον Τρελώνην, ἓνα Ἴταλὸν ἰατρὸν καὶ τινα Ἕλληνα ἐκ Ῥωσσίας, πρὸς δὲ καὶ ὀκτὼ ὑπῆρέτας, καὶ περὶ τὰς ἀρχὰς Αὐγούστου ἔφθασεν εἰς Ἀργοστόλιον τῆς Κεφαλληνίας ἔνθα ἔμεινε μέχρι Δεκεμβρίου. Ἐκ Κεφαλληνίας ἀπέπλευσεν εἰς Ζάκυνθον καὶ ἐκεῖθεν εἰς Μεσολόγγιον· τὰ κατὰ τὸν πλοῦν ὁμως δὲν ὑπῆρξαν ἄνευ περιπετειῶν. Ἡ ἐξῆς περιγραφή αὐτῶν ἐλήφθη ἐκ τῶν Ἑλληνικῶν Χρονικῶν, ἐφημερίδος ἐκδιδομένης τότε ἐν Μεσολογγίῳ·

“Τὴν 15 Δεκεμβρίου ἀπέπλευσεν ὁ Λόρδος ἀπὸ Κεφαλληνίας εἰς Ζάκυνθον μετὰ δύο πλοῖα, ἐξ ὧν τὸ ἓν, εἰς τὸ ὁποῖον ἐπεβιβάσθη καὶ αὐτός, ἦτο πλοιαρίον τι, κοινῶς ὀνομαζόμενον μύστικον, τὸ δ' ἄλλο μία βομβάρδα, παρὰ τοῦ κυβερνήτου Σπύρου Βαλσαμάκη διοικουμένη, μεταξὺ τῶν ἐπιβατῶν τῆς ὁποίας ἦτο καὶ ὁ Κόμης Γάμβας, φίλος τοῦ Λόρδου, συνεπιφέρων ἱκανὴν χρημάτων ποσότητα καὶ τὰ

Greece free and independent. Can you tell me in what year Byron went 'to Mesolonghi to help the Greeks in their glorious struggle with the Turks?

Yes. On the 24th of July 1823, that is to say, two years after the outbreak of the Greek revolution, he sailed from Leghorn, having with him Count Gamba, Mr. Trelawney, an Italian doctor and a Greek from Russia, and also eight servants, and about the beginning of August he reached Argostoli in Cephallonia, where he remained till December. From Cephallonia he sailed to Zante and thence to Mesolonghi. The incidents of the voyage however were not wanting in adventures. The following description of them was taken from the *Hellenic Chronicles*, a newspaper published in those days at Mesolonghi:

“On the 15th of December his lordship sailed from Cephallonia for Zante with two ships. One of these, in which he himself embarked, was a small kind of vessel commonly called a mysticon, the other a ketch commanded by Captain Spyro Valsamakis, and among the passengers on board the latter were Count Gamba, a friend of his lordship, who had with him a considerable sum of

πλειότερα τῶν πραγμάτων καὶ ἐφοδίων τοῦ ῥηθέντος εὐγενοῦς Λόρδου. Περὶ τὴν ἐσπέραν τῆς 17^{ης} τοῦ αὐτοῦ μηνὸς ἀνεχώρησαν ἀμφότεροι ἀπὸ Ζάκυνθου, διευθυνόμενοι εἰς Κάλαμον καὶ ἐκεῖθεν εἰς Μεσολόγγιον· καὶ τὸ μὲν πλοιαρίον τοῦ Λόρδου, ὡς ταχυπορώτερον ἔφθασε δύο ὥρας πρὸ τῆς ἀνατολῆς τοῦ ἡλίου εἰς τὰς Ἐχινάδας (Σκρόφας), ὅπου εὐρέθη ἀπροσδοκῆτως πλησίον μιᾶς φρεγάτας Ὀθωμανικῆς, τὴν ὅποιαν δὲν ἠδυνήθησαν νὰ γνωρίσωσι καὶ διὰ τὸ ἀσέληνον τῆς νυκτός, καὶ διὰ τὴν πληροφορίαν ὅτι ὁ ἐχθρικός στόλος ἦτον εἰς Ναύπακτον. Ἄλλ' ἀπ' αὐτὰς τὰς κραυγὰς καὶ τὸν θόρυβον τῶν ἀτάκτων Ὀθωμανῶν ἐννοήσας τὴν ἀλήθειαν ὁ κυβερνήτης τοῦ πλοιαρίου ἀμέσως ἔστρεψε τὸ πηδάλιον πρὸς τὰς Ἐχινάδας, ὅπου καὶ διεσώθη ἀπὸ οὐρίου ἀνεμον βοηθούμενος. Ἡ δὲ βομβάρδα, μεταξὺ τῶν ἐπιβατῶν τῆς ὁποίας ἦτο, καθὼς εἶπομεν, καὶ ὁ Κόμης Γάμβας, περὶ τὸ λυκαυγὲς περιέπεσεν εἰς τὸν αὐτὸν τοῦ Λόρδου κίνδυνον, ἀλλὰ κατὰ δυστυχίαν δὲν ἠδυνήθη νὰ τὸν ἐκφύγῃ· διότι ὁ κυβερνήτης τῆς, μόλον ὅτι ὑπώπτεισε τὸ πρᾶγμα διὰ τοῦ πλοίου τὸ μέγεθος, ἐκλαμβάνων ὁμως τὴν φρεγάταν Αὐστριακὴν, ἀφόβως ἠκολούθει τὸν δρόμον του, καὶ ἐπλησίασε τὸν ἐχθρόν, ὅστις ἀνύψωσεν εὐθὺς τὴν Ὀθωμανικὴν σημαίαν

money and the greater part of the baggage and equipment of the noble lord. Towards evening on the 17th of the same month they both started from Zante, directing their course to Calamos and thence to Mesolonghi, and his lordship's vessel, being the swifter, arrived off the Echinades (Scrophai) two hours before sunrise, and there unexpectedly found itself close to an Ottoman frigate, which they had failed to recognise through there being no moon that night and because they had been informed that the enemy's fleet was at Lepanto. But from the shouting and noise of the undisciplined Ottomans, the captain of the ship, perceiving the truth, at once changed his course for the Echinades where he arrived safely, having had the advantage of a favourable wind. The ketch, which had among her passengers, as we said before, Count Gamba, about dawn encountered the same peril as his lordship, but unluckily was not able to escape it, for her captain, although he had some suspicions from the size of the vessel, took her for an Austrian frigate, and pursuing his course without fear, came close to the enemy, who immediately hoisted the Ottoman ensign, which the ketch answered with the Ionian. Accordingly the enemy shouted to him to come alongside, and

εἰς τὴν ὁποίαν ἡ βομβάρδα ἀπεκρίθη διὰ τῆς Ἴονικῆς. Ἀκολούθως ὁ ἐχθρὸς ἔκραξεν αὐτὴν νὰ πλησιάσῃ, καὶ ὁ Ὄθωμανὸς κυβερνήτης ἐδέχθη ξιφίρης τὸν τῆς βομβάρδας, διότι ὑπόπτευσε μήπως ἦτο Ἑλληνικὸν ἠφαιστειὸν (μπουρλότον) πλοῖον. Ἐξετασθεὶς δὲ ὁ κυβερνήτης τοῦ πλοίου πόθεν ἔρχεται, καὶ ἐὰν διευθύνετο εἰς Μεσολόγγιον,—Ναί, ἀπεκρίθη ἀπὸ τὸν ὑπερβολικὸν φόβον καὶ τὴν ἄκραν ταραχὴν, ἦτις κατεκυρίευσεν τὴν ψυχὴν του. Ἡ ἀπερίσκεπτος αὐτῆ ἀπόκρισις ἔφερον εἰς λύσσαν τὸν βάρβαρον, ὥστε ἐπρόσταξεν εὐθὺς τὴν σφαγὴν τοῦ Γραικοῦ κυβερνήτου καὶ τῶν ναυτῶν, καὶ τὸν καταβυθισμὸν τῆς βομβάρδας, ὅτε κατ' εὐτυχίαν ὁ Βαλσαμάκης, ὅστις πρὸ χρόνων συνέπεσεν εἰς τὸν Εὐξείνιον Πόντον νὰ διασώσῃ τὴν ζωὴν τοῦ αὐτοῦ κυβερνήτου, καλουμένου Ζεκεριά, γνωρίσας αὐτὸν ἔκραξε μεγαλοφώνως· 'Τὸν σωτήρά σου φονεύεις;' Ὁ Ὄθωμανὸς τότε ἐνθυμηθεὶς τὸν σωτήρά του, τὸν κατησπάσθη καὶ τὸν ὑπεσχέθη ὅτι ἀφοῦ φθάσωσιν εἰς Πάτρας, θέλει συνεργήσῃ εἰς τὴν ἐλευθερίαν του. Ὁ δὲ Κόμης αἰείποτε σταθερὸς εἰς τὰς ἀποκρίσεις του, διεμαρτύρετο ἐναντίον πάσης βίας, ἦτις ἤθελε γένην κατ' αὐτοῦ, λέγων ὅτι κατὰ τὴν μαρτυρίαν τῶν τακτικῶν ἐφοδιαστικῶν του ἐγγράφων

the Ottoman commander, sword in hand, received the captain of the ketch, for he suspected that she was a Greek fireship (bourloto). The captain of the ship on being asked where he came from, and if he was bound for Mesolonghi, from the excessive fear and utter confusion which overpowered him replied in the affirmative. This incautious answer so much enraged the barbarian that he at once ordered the slaughter of the Greek captain and his crew, and the sinking of the ketch, when by good luck Valsamakias, who some years before had happened in the Black Sea to save the life of that very captain, whose name was Zekeria, recognised him and cried out in a loud voice: 'Will you kill the man who saved your life?' The Ottoman then recollecting his preserver, embraced him, and promised that as soon as they arrived at Patras he would use his efforts to procure his liberation. The Count, however, always firm in his replies, protested against any violence which might be offered to him, saying that according to the evidence of his regular travelling papers he was on his way to Calamos, where he

διευθύνετο εἰς Κάλαμον, ὅπου ἔμελλε νὰ συναντήσῃ ἓνα φίλον του Ἄγγλον, διὰ νὰ συμπεριέλθωσι τὴν Εὐρωπαϊκὴν Τουρκίαν. Εἰς τούτους τοὺς λόγους τοῦ Κόμητος πεισθεὶς ὁ κυβερνήτης, ὑπεσχέθη εἰς αὐτὸν ὅτι τὴν ἐπιούσαν θέλει ἀπολυθῆ καὶ οὕτως ἐπλησίασαν εἰς τὰς Πάτρας. Τὴν ἀκόλουθον ἡμέραν ἐστάλη εἰς τὸ φρούριον τῶν Π. Πατρῶν, ὅπου εὐρίσκετο ὁ Ἰσοῦφ πασᾶς, καὶ μετὰ τριῶν ἡμερῶν διατριβὴν εἰς τὸ φρούριον, λαβὼν τὰ ἀναγκαῖα ἐφοδιαστικά ἔγγραφα, ἀπέπλευσε τῇ 23^ῃ Δεκεμβρίου τὸ πρωὶ καὶ ἔφθασε περὶ μεσημβρίαν εἰς Μεσολόγγιον, ὅπου καὶ ἠξιώθη τῆς ἀνηκούσης ὑποδοχῆς.

Ὁ δὲ εὐγενὴς Λόρδος ὅστις, καθὼς εἶπομεν, διευθύνετο πρὸς τὰς Ἐχινάδας φεύγων τὸν κίνδυνον τῆς φρεγάτας, περιέπεσεν εἰς ἄλλον ὄχι μικρότερον, διότι τρεῖς ὀλοκλήρους ἡμέρας ὠθούμενον ἀπὸ βιαιότατον ἄνεμον τὸ πλοιάριόν του, ἐκινδύνευσε νὰ συντριβῆ ἐναντίον τῶν μεταξὺ Ἐχινάδων καὶ Δραγαμέστου σκοπέλων. Ἐν τούτοις ὁ Πρίγκιψ Μαυροκορδάτος μαθὼν τοὺς κινδύνους καὶ τὰς ταλαιπωρίας ὅσας ἔπασχεν ὁ μεγάλψυχος Λόρδος, ἔστειλεν εὐθὺς πέντε ἔνοπλα Ἑλληνικὰ πλοῖα καὶ ἓν πολεμικὸν βρίκιον, Λεωνίδας ὀνομαζόμενον, τὰ ὅποια ἐπρόσφερον πρὸς αὐτὸν πᾶσαν χεῖρα βοήθειαν, καὶ ἀκολουθῶν περὶ τὴν αὐγὴν τῆς 24^{ης} Δε-

was to meet an English friend, in order that they might travel together over European Turkey. Convinced by the Count's words, the captain promised him that on the succeeding day he should be set at liberty, and accordingly they put in at Patras. On the following day he was sent to the fort of Old Patras where Yusouf Pasha was, and after a stay of three days in the fort, receiving the necessary travelling papers, he sailed on the 23d of December in the morning, and arrived about midday at Mesolonghi, where he met with a suitable reception.

The noble lord who, as we said, was directing his course to the Echinades, while escaping from the danger of the frigate encountered another peril not less serious, for during three whole days his little vessel, driven by a very violent wind, ran the risk of being shattered on the rocks between the Echinades and Dragamesto. In the meantime Prince Maurocordato, learning the dangers and difficulties which the high-minded nobleman was experiencing, at once despatched five armed Greek boats and a brig of war called the *Leonidas*, which gave him every assistance, and subsequently about dawn on the 24th of December he

κεμβρίου κατενοδώθη εἰς Μεσολογγίον, ὅπου ὄλαι αἱ τάξεις τῶν ἐγκατοίκων τὸν ὑπεδέχθησαν μὲ προπομπὴν μεγίστην εἰς ἔνδειξιν τῆς ὀφειλομένης εὐγνωμοσύνης πρὸς ἄνδρα συντελεστικώτατον εἰς τοῦ Ἑλληνικοῦ ἔθνους τὴν ἀναγέννησιν."

Εὐχαριστῶ ὑμῖν ἐγκαρδίως διὰ τὴν ἀνάγνωσιν τῆς περικοπῆς ταύτης, ἣτις εἶναι σπουδαιοτάτη τῷ ὄντι.

Ἡ πόλις τοῦ Μεσολογγίου, εἰς ἔνδειξιν εὐγνωμοσύνης διὰ τὰς πρὸς αὐτὴν καὶ τὸ ἔθνος ἀγαθοεργίας τοῦ Βύρωνος, μετὰ παρέλευσιν ὀλίγων μηνῶν, ἐπολιτογράφησεν αὐτόν. Ἴδου τὸ ψήφισμα·

"Ἐπειδὴ ὁ Λόρδος Νόελ Βύρων, βουλόμενος συμπράκτωρ τῆς ἐλευθερίας τῆ Ἑλλάδι γενέσθαι, καὶ τὴν Δυτικὴν μάλιστα τῆς λοιπῆς κινδυνεύουσαν ὁρῶν, ἔγνω εἰς ταύτην ἀφικέσθαι τὴν πόλιν, καὶ ταύτην εὐεργετῶν ἀπάσης τῆς Δυτικῆς Ἑλλάδος τὴν σωτηρίαν κατεργάσασθαι, ὃ δὴ καὶ τοῖς ἔργοις ἐδήλωσεν, οὐ μόνον μεγάλας δωρεαῖς μεγίσταις ἐπαρκέσας ἀνάγκαις, ἀλλὰ καὶ τοῖς λόγοις καὶ τῷ ἀξιώματι αὐτοῦ ὠφελιμώτατος τοῖς πράγμασι γενόμενος, ἡ πόλις Μεσολογγίου εὐεργέτην αὐτὸν ἀνακηρύττει, καὶ πολίτην Μεσολογγίτην ψηφίζεται, τῶν αὐτῶν αὐτοῖς ἀπολαύοντα δικαίων, καὶ ἀναγράφει τοῦτο ἐν τοῖς ἀρ-

arrived safely at Mesolonghi, where all classes of the inhabitants received him in great state, in order to show the gratitude they owed to a man who had very greatly contributed to the regeneration of the Greek race."

Thank you very much for reading this passage, which is indeed extremely interesting.

The city of Mesolonghi, as a token of its gratitude for the good service rendered by Byron to itself and to the nation, after the lapse of a few months enrolled him as a citizen. Here is the decree :

"Whereas Lord Noel Byron, wishing to co-operate in the liberation of Greece, and seeing that the West was in greater danger than the rest of the country, resolved to come to this city, and by his benevolent assistance to it secure the safety of the whole of western Greece, which resolution he evinced by his actual deeds, not only by helping us in our greatest need with magnificent presents, but also by his advice and his influence rendering the greatest service to our affairs, the city of Mesolonghi proclaims him its benefactor, and decrees him to be a citizen of Mesolonghi, enjoying the same rights as themselves, and records this in the

χείοις τῆς πόλεως, ἵνα δῆλον γένηται πᾶσιν, ὡς οἱ Μεσολογγῖται τοὺς ἀγαθοὺς ἀνδρας οἶδασι τιμᾶν, καὶ τοῖς εὐεργέταις γενομένοις αὐτῶν εἰς εὐγνωμοσύνην πολιτείαν διδόναι.

Ἐν Μεσολογγίῳ, 17 Μαρτίου 1824."

Εἶναι τὸ Μεσολόγγιον ἀρχαία πόλις;

Τούναντίον, εἶναι νεωτάτη, καὶ συνφκίσθη νομίζω περὶ τὰς ἀρχὰς τοῦ παρελθόντος αἰῶνος. Μέχρι τοῦ 1821 διετέλει πόλις ἀσήμαντος, ὅτε ὁμως ὑψώθη ἡ σημαία τῆς Ἑλληνικῆς ἐπαναστάσεως κατέστη εἰς ἓκ τῶν ἰσχυροτάτων προμαχόνων τῆς ἔθνικῆς ἐλευθερίας. Τὸ Μεσολόγγιον ὑπέστη τρεῖς μεγάλας πολιορκίας, κατὰ τὰς ὁποίας οἱ γενναῖοι αὐτοῦ πρόμαχοι ἔδειξαν ἀνδρείαν ἀπαράμιλλον καὶ καρτερίαν μοναδικήν. Κατὰ τὰς δύο πρώτας πολιορκίας τῆς ἡρωικῆς ταύτης πόλεως αἱ μεγάλαι τῶν Τούρκων προσπάθειαι ὅπως κυριεύσωσιν αὐτὴν ἀπέτυχον οἰκτρῶς, καὶ ἠναγκάσθησαν οἱ ὑπερήφανοι πασάδες νὰ λύσωσι τὴν πολιορκίαν καὶ νὰ ἀπέλθωσι κατρηχυμένοι. Ὁ Σουλτάνος ἐπιθυμῶν σφόδρα νὰ καθυποτάξῃ τὸ μέγα τοῦτο προπύργιον τῆς Δυτικῆς Ἑλλάδος καὶ βλέπων ὅτι οἱ στρατοὶ αὐτοῦ δὲν ἠδύναντο νὰ κατορθώσωσι τὸ ποθοῦμενον ἐπεκαλέσθη τὴν βοή-

archives of the city, so that it may be manifest to all that the Mesolonghians know how to honour good men, and that they give to their benefactors, as a mark of their gratitude, the freedom of their city.

Mesolonghi, 17th March 1824."

Is Mesolonghi an ancient city?

On the contrary, quite new: I think it was founded in the beginning of last century. Till 1821 it remained a city of no mark, but, when the standard of the Greek revolution was raised, it became one of the strongest ramparts of national liberty. Mesolonghi sustained three great sieges, in which its noble defenders displayed unparalleled courage and unique endurance. In the two first sieges of this heroic city the vigorous efforts of the Turks to gain possession of it miserably failed, and the haughty pashas were compelled to raise the siege and retreat ignominiously. The Sultan, who had especially set his heart on becoming master of this great bulwark of western Greece, seeing that his armies were unable to accomplish his desire called in the help of the Egyptian Pasha Ibrahim, who

θειαν τοῦ Αἰγυπτίου Ἰβραχῆμ Πασᾶ, ὅστις κατὰ τὸ 1825 διὰ πυρὸς καὶ σιδήρου κατεγίνετο νὰ κυριεύσῃ τὴν Πελοπόννησον, καὶ εἶχε κατορθώσῃ νὰ καθυποτάξῃ τὸ πλείστον αὐτῆς. Κατὰ τὸν Δεκέμβριον τοῦ ἔτους τούτου τὸ Μεσολόγγιον ἐπολιορκήθη στενῶς καὶ κατὰ γῆν καὶ κατὰ θάλασσαν ὑπὸ τῶν συνηνωμένων δυνάμεων τοῦ Κιοταχῆ Πασᾶ καὶ τοῦ Αἰγυπτίου σατράπου Ἰβραχῆμ, τοῦ ὁποίου ὁ στρατὸς ἦτο κατὰ τὸ Εὐρωπαϊκὸν σύστημα γεγυμνασμένος καὶ ᾧδηγείτο ὑπὸ Εὐρωπαϊῶν Χριστιανῶν ἀξιωματικῶν.

ὦ τῆς αἰσχύνης! Εἶθε ἡ λήθη νὰ ἐκάλυπτε τὴν μνήμην των, διότι ἐμποιοῦσιν αἰσχὸς εἰς τὸν πολιτισμὸν.

Ἄλλὰ τὰ νόθα ταῦτα τέκνα τοῦ Εὐρωπαϊκοῦ πολιτισμοῦ κατὰ τὴν πολιορκίαν παρείχον συνεχῶς εὐάρεστον διασκέδασιν εἰς τοὺς ἀνδρείους φρουροὺς τῆς ἡρωικῆς πόλεως, διότι διακρίνοντες αὐτοὺς μεταξὺ τῶν Αἰγυπτίων ἐγυμνάζοντο κατ' αὐτῶν εἰς τὴν σκοποβολήν, καὶ ὁ φονεύων τινὰ ἐξ αὐτῶν ἐλάμβανε βραβεῖον.

Παρεδόθη ἐπὶ τέλους τὸ Μεσολόγγιον εἰς τοὺς πολιορκούντας αὐτὸ πολυαριθμοὺς ἐχθρούς;

Τὸ Μεσολόγγιον οὐδέποτε παρεδόθη, ἀλλ' ἐπεσὲ γενναίως ὡς ὀλοκαύτωμα τῆς Ἑλληνικῆς ἐλευθερίας, διότι ὅτε οἱ ἡρωικῶς

in 1825 was engaged in subduing the Peloponnesus with fire and sword, and had succeeded in subjecting the greater part of it. In December of the same year Mesolonghi was closely besieged both by land and sea by the united forces of Kiotakhi Pasha and the Egyptian satrap Ibrahim, whose army was trained on the European system and was led by European Christian officers.

What a shame! Would that the memory of those men had been buried in oblivion, for they throw disgrace on civilisation!

But these bastard children of European civilisation during the siege constantly provided a pleasant pastime to the gallant defenders of the heroic city, for the latter, singling them out among the Egyptians, made target-practice of them, and whoever killed one of them received a prize.

Was Mesolonghi at last surrendered to the countless host of the enemy who besieged it?

Mesolonghi was never surrendered, but it fell nobly as a holocaust to Greek liberty, for when they who were heroically

αὐτὸ ὑπερασπίζοντες εἶδον ὅτι οὐδεμία ἐλπὶς ὑπῆρχε πλέον νὰ ἔλθωσι τροφαὶ ἢ στρατιωτικὴ ἐπικουρία πρὸς διάλυσιν τῆς πολιορκίας, ἀφοῦ ἐπὶ μῆνας μεθ' ὑπομονῆς ἀπαραδειγματίστου ὑπέστησαν ἐκ πείνης καὶ παντοίων ἄλλων στερήσεων τὰ πάνδεινα, τῇ δεκάτῃ Ἀπριλίου τοῦ 1826 ἐποίησαν γενικὴν ἔξοδον κατὰ τὴν ὁποίαν οἱ πλείστοι μὲν αὐτῶν ἐφονεύθησαν, χίλιοι δὲ καὶ τριακόσιοι ἄνδρες καὶ τινες γυναῖκες καὶ παιδία κατῴρθωσαν νὰ σωθῶσιν εἰς Ἀμφισσαν ὅπου εἶρον προστασίαν καὶ περίθαλψιν· ἐκεῖθεν δὲ οἱ πλείστοι μετέβησαν εἰς Ναύπλιον, ὅπου ἦτο ἡ ἔδρα τῆς κυβερνήσεως.

Μετὰ τὴν ἔνδοξον μὲν, ἀλλὰ λίαν θλιβερὰν πτώσιν τοῦ Μεσολογγίου, φοβοῦμαι ὁ ὑπὲρ ἀνεξαρτησίας ἀγὼν τῶν Ἑλλήνων θὰ εὐρέθῃ ἐπὶ ξυροῦ ἀκμῆς.

Ναί, ἦτο κρισιμωτάτῃ ἡ τότε κατάστασις τῶν πραγμάτων. Ἴδου πῶς περιγράφει αὐτὴν ὁ Α. Ρ. Ῥαγκαβῆς ἐν τῷ ἐπικηδείῳ αὐτοῦ λόγῳ εἰς τὸν αἰμνηστον Γεώργιον Γεννάδιον, τὸν πατέρα τῆς Α. Ε. τοῦ ἐν Λονδίνῳ πρέσβεως τῆς Ἑλλάδος Κυρίου Ι. Γενναδίου.

“Εἶχε πέσει τὸ Μεσολόγγιον, εὐγενὴς ἀπαρχὴ τῆς ἐλευθερίας, καὶ οἱ ἡρωικοὶ αὐτοῦ πρόμαχοι, ὅσοι ἔφυγον τὰς φλόγας καὶ τοὺς ἐχθρούς, οἰκτρὰ θύματα τοῦ λιμοῦ καὶ

defending it saw that there was no longer any hope of supplies reaching them, or of a subsidiary army to raise the siege, after they had undergone for months with unexampled endurance all the horrors of famine and every other privation, on the 10th of April 1826 they made a gallant sally, in which the greater part of them were killed, but thirteen hundred men and some women and children succeeded in arriving safely at Amphissa, where they found protection and relief. From that place most of them went to Nauplia which was the seat of government.

After the glorious but disastrous fall of Mesolonghi, I am afraid that the struggle of the Greeks for independence was wavering in the balance.

Yes, there was then a most critical condition of affairs. Here is how A. R. Rangabes describes it in his funeral oration upon the immortal George Gennadius, the father of H. E. Mons. J. Gennadius the Greek envoy in London.

“Mesolonghi had fallen, the first noble offering to liberty, and its heroic defenders, as many as had escaped the flames and the enemy, the pitiable victims of hunger and misery,

τῆς ταλαιπωρίας, εἶχον συρρέουσαι κατὰ χιλιάδας εἰς Ναύπλιον, καὶ ἐζήτουν παρὰ τῆς κυβερνήσεως, ὡς μόνην ἀμοιβὴν τῆς ἐνδόξου θυσίας των, ξηρὸν ἄρτον διὰ τὸ νὰ τραφῶσι καὶ πυρίτιδα διὰ τὸ νὰ πολεμήσωσιν. Ἄλλ' ἡ κυβέρνησις ἦν ἐν ἀπορίᾳ ἐσχάτῃ, τὸ ταμεῖον κενόν, καὶ δεινὴ τῶν πραγμάτων ἡ θέσις. Τὸ Μεσολόγγιον πυρποληθὲν ἐφάνη λάμψαν ἐπὶ τῆς Ἑλλάδος ὡς ἐπικηδεῖα δὰς τοῦ ἀγῶνός της. Ἡ Στερεὰ μετὰ τὴν πτώσιν τοῦ προμαχώ- νος τούτου ἦσθάνθη τὰς δυνάμεις της παραλυθείσας ἐνώπιον τοῦ φρονηματωθέντος ἐχθροῦ, ἡ Πελοπόννησος ἐδρουῖτο ἄνευ σχεδὸν ἀντιτάσεως, ὑπὸ τοῦ Αἰγυπτίου, καὶ ὁ κίνδυνος ἦν περὶ τῶν ὅλων. Γενικὴ καταστροφή καὶ διάλυσις ἐπέκειτο, ἂν δὲν ἐξεπέμπετο στρατὸς ἀναχαιτίσων τοὺς πολεμίους, καὶ ἐμψυχώσων τοὺς προμάχους τῆς ἐλευθερίας. Κατηφὴς καὶ περίτρομος συνέρρευεν ὁ λαὸς τῆς Ναυπλίας εἰς τὴν πλατείαν τῆς πόλεως, καὶ συνήλθον ἐπὶ τὸ αὐτὸ καὶ οἱ πειναλέοι στρατιῶται, ἀπειλητικοὶ ἐν τῇ ἀπελπισίᾳ των. Ἄλλ' οὐδεὶς ἐτόλμα, οὐδεὶς ἤξευρε τί νὰ προτείνῃ. Τότε ὁ Γεννάδιος, προκύψας τοῦ ὄχλου, ἀνεπήδησεν εἰς τὴν ρίζαν τῆς ἐν τῷ κέντρῳ τῆς πλατείας ὑψουμένης πλατάνου, καὶ ἐκείθεν, φλογερὸν τὸ βλέμμα ἐπὶ τὸ πλῆθος πλαυῶν, μετὰ φωνῆς στεντο-

had crowded by thousands into Nauplia, and were begging from the government, as the only reward of their glorious sacrifice, dry bread to sustain them and powder to fight with. But the government was in the utmost straits, the treasury empty, and the situation most critical. Mesolonghi in flames seemed to have cast its glare over Greece as the funereal torch of her struggle. Continental Greece, after the fall of this protecting rampart, felt her power paralysed in the face of a now arrogant enemy, the Peloponnesus was being ravaged by the Egyptian (Pasha) with scarcely any resistance, and the danger was one that threatened complete destruction. General ruin and utter collapse was imminent, unless an army were sent to check the enemy and put heart into the defenders of liberty. Dejected and in terror, the people of Nauplia flocked to the public square of the city, and there too were collected the famished soldiers, with a threatening mien in their despair. But no one ventured to submit any proposition: no one knew what to propose. It was then that Gennadius, emerging from the crowd, sprang upon the roots of the plane-tree which grew in the centre of the square, and from that position flashing his fiery

ρείου, καὶ μετ' εὐγλωττίας παντοδυνάμου, διότι ἦτο τῆς καρδίας ἢ εὐγλωττία. 'Ἡ πατρίς,' ἀνέκραξε, 'καταστρέφεται, ὁ ἀγὼν ματαιοῦται, ἢ ἐλευθερία ἐκπνέει. Ἀπαιτεῖται βοήθεια σύντονος· πρέπει οἱ ἀνδρείοι αὐτοί, οἵτινες ἔφαγον πυρίτιδα καὶ ἀνέπνευσαν φλόγας, καὶ ἤδη ἀργοὶ καὶ λιμώττοντες μᾶς περιστοιχίζουσι νὰ σπεύσωσιν ὅπου νέος κίνδυνος τοὺς καλεῖ. Πρὸς τοῦτο ἀπαιτοῦνται πόροι, καὶ πόροι ἐλλείπουσιν. Ἄλλ' ἂν θέλωμεν νὰ ἔχωμεν πατρίδα, ἂν εἴμεθα ἄξιοι νὰ ζῶμεν ἐλεύθεροι, πόρους εὐρίσκομεν. Ἄς δώσῃ ἕκαστος ὅ τι ἔχει καὶ δύναται. Ἴδου ἢ πενιχρὰ εἰσφορά μου. Ἄς μὲ μιμηθῇ ὅστις θέλει!'

Καὶ ἐπικροτοῦντος τοῦ πλήθους ἐκένωσε κατὰ γῆς τὸ ἰσχνὸν διδασκαλικὸν του βαλάντιον. . . . 'Ἄλλ' ὅχι,' ἐπανάλαβε μετ' ὀλίγον, 'ἢ συνεισφορά αὕτη εἶναι οὐτιδανή! Ὁβολὸν ἄλλον δὲν ἔχω νὰ δώσω, ἀλλ' ἔχω ἐμαυτόν, καὶ ἰδὸν τὸν πωλῶ! Τίς θέλει διδάσκαλον ἐπὶ τέσσαρα ἔτη διὰ τὰ παιδιὰ του; Ἄς καταβάλλῃ ἐνταῦθα τὸ τίμημα!' Αἱ γενναῖαι αὗται λέξεις ἐξῆψαν ἀκάθεκτον ἐνθουσιασμόν, καὶ πάντες μετὰ δακρύων ἔσπευδον προσφέροντες οἱ μὲν χρήματα, οἱ δέ, οὐδ' αὐτῶν

glances among the crowd, with a stentorian voice, and with an eloquence which was all-powerful because it came from his heart: 'The fatherland,' he cried, 'is being destroyed: the struggle is resulting in failure: liberty is at its last gasp. Unremitting help is required. It is imperative that these brave men who have lived on gunpowder and breathed flames, and who now surround us inactive and starving, should hasten where new danger calls them. For this funds are required, and funds are wanting. But if we wish to have a fatherland, if we are worthy to live free, we will find funds. Let each of us give what he has and what he can. Here is my poor contribution. Whoever likes, let him imitate me!'

And amid the plaudits of the crowd he emptied on the ground the slender purse of a scholar. . . . 'But no!' he resumed after a little, 'this contribution is worthless. I have not another penny to give, but I have myself, and myself I now offer for sale! Who wants a teacher for his children for four years? Let him pay down here the price!' These noble words kindled an inextinguishable fire of enthusiasm, and all, with tears in their eyes, hastened to offer, some, money, others, not even excepting the

ἐξαιρουμένων τῶν ὑπὸ πείνας καὶ πείνης κατατροχόμενων στρατιωτῶν, ὃ τι ἕκαστος ἢ ὄπλον ἢ κόσμημα εἶχε τίμιον· ὥστε ἐν μικρῷ χρόνῳ συνελέγη ποσότης ἐπαρκῆς πρὸς θεραπείαν τῶν πρώτων καὶ μᾶλλον ἐπειγουσῶν ἀναγκῶν. Ἀπεφασίσθη δὲ νὰ συνέλθωσι καὶ τῇ ἐπαύριον εἰς τὰς ἐκκλησίας, ὅπου προσελθούσαι καὶ αἱ κυριαὶ νὰ προσφέρωσι τὸ κατὰ προαίρεσιν καὶ αὐταί.

Ἀπὸ βαθέος ὄρθρον ὁ Γεννάδιος περιέμενεν ἐν τῇ ἐκκλησίᾳ τοῦ Ἁγίου Γεωργίου, ἀλλ' ἢ λειτουργία ἀπέλυσε, καὶ αἱ κυριαὶ, ἴσως πτοηθεῖσαι τὴν συρροὴν τῶν ξένων στρατιωτῶν, δὲν ἐφάνησαν, ἢ ὀλίγαι μόνον ὑπήκουσαν εἰς τὴν κλήσιν. Τότε τὸ αἷμά του αἰσθανθεὶς ὑπὸ ἀγανακτήσεως ἀναβράζον, καὶ ἀναβλέψας πρὸς τοὺς ἐκεῖ παρισταμένους μαθητὰς τῶν δημοτικῶν σχολείων· Ἐδυστυχῆ παιδιὰ ἀνέκραξε μὲ φωνὴν κλονήσασαν τοὺς θόλους τῆς ἐκκλησίας· Ἐδυστυχῆ παιδιὰ, σὰς ἐγκατέλιπον αἱ μητέρες σας! Ἐξεύρουσιν ὅτι ὁ Ὄθωμανὸς σφάζει καὶ ἀνδραποδίζει, ὅτι αὐριον θὰ ἔλθῃ νὰ σύρῃ καὶ σὰς εἰς αἰχμαλωσίαν, ἀλλ' ἀδιαφοροῦσι, φειδωλευόμεναι ὀλίγου χρυσίου. Ἄλλος προστάτης δὲν σὰς μένει ἐπὶ τῆς γῆς, ἀπὸ τὸν κοινὸν προστάτην ἐκεῖ ἐπάνω. Πέσετε εἰς τὰ γόνατα νὰ τὸν παρακαλέσητε! Καὶ τὰ παιδιὰ, μὴ

very soldiers who were in the greatest distress from poverty and hunger, whatever each had of any value, arms or ornaments, so that in a short time a sufficient amount was collected to provide for the principal and most pressing necessities. It was resolved that they should assemble on the following day in the churches, whither the ladies also were to repair and make what offerings they wished.

From the earliest dawn Gennadius waited in St. George's church; but the service was over, and the ladies, perhaps alarmed at the concourse of strange soldiers, had not made their appearance, or only a few had obeyed the summons. Then he felt his blood boil with indignation, and looking at the pupils of the primary schools who were present: 'Unhappy children!' he cried with a voice which shook the vault of the church, 'unhappy children, your mothers have deserted you! They know that the Ottoman is butchering and enslaving, and that to-morrow he will come and drag you too away into captivity; but to save a little gold, they look on with indifference. No other protector is left you in the world, except the common Protector of us all above. Down then upon your knees and call on Him!' The children, not daring to disobey that com-

τολμήσαντα νὰ παρακούσωσι τὴν ἐπιτακτικὴν φωνήν, ἐγονάτισαν ὅλα. Ἀποκαλύψας δ' ἐκείνος τὴν κεφαλὴν του, καὶ τοὺς ὀφθαλμοὺς ὑψώσας πρὸς οὐρανόν. Ὑψίστε Θεέ, ἀνεφώνησε, Ὁ σὺ ὁ προστάτης τῶν ἀθλίων καὶ τῶν μὴ ἐχόντων καταφυγὴν, μὴ ἐγκαταλίπης καὶ σὺ τὰ παῖδιά ταῦτα, τὰ προσπίπτοντά σοι. Σῶσον αὐτὰ ἀπὸ αἰχμαλωσίας δεσμά. Οἱ ἄνθρωποι τὰ παρήτησαν· ἐπίβλεψον ἐπ' αὐτά, ἐπίβλεψον ἐπὶ τῆς Ἑλλάδος, καθ' ἣς πάντες ἐξανέστησαν, ἢν παρορῶσιν, ἢν προδίδουσιν αὐτὰ τῆς τὰ τέκνα. Δός, παρὰ τὰς βουλάς τῶν ἀνθρώπων, νὰ ἐπιλάμψῃ ἐπ' αὐτῆς πάσης ὁ ἥλιος τῆς ἐλευθερίας, καὶ νὰ τελειωθῇ ἡ σὴ δύναμις, τὰ δὲ παῖδιά ταῦτα, πολῖται ἐλεύθεροι, νὰ τὴν ὑπηρετήσωσι ποτε ἐν πίστει καὶ εὐλικρινείᾳ, πρὸς σωτηρίαν αὐτῆς καὶ πρὸς δόξαν σου αἰωνίαν! Ἡ ἂν ὁ πάνσοφος σὺ γινώσκῃς ὅτι πέπρωται, εἰς ἀγενῆ τραφέντα αἰσθήματα, εἰς ἰδιοτέλειαν αὐξηθέντα καὶ φιλαρχίαν, νὰ γείνωσι ποτε αὐτὰ δεινῶν τῇ πατρίδι παραίτια, παράδος τα μᾶλλον εἰς τῆς μαχαίρας τὸ στόμα, καὶ παράδος καὶ ἐμὲ εἰς αὐτό, πρὶν ἰδῶ ἐκ νέου τῆς Ἑλλάδος τὴν δουλικὴν ἡμέραν καὶ ταπεινώσιν!

Καὶ τοιαῦτα εὐξάμενος, ἐρρίφθη ἔξω τῆς ἐκκλησίας, ἀφείς τὸν λαὸν καταπεπληγ-

manding voice, all fell upon their knees. Then uncovering his head and raising his eyes to heaven, he exclaimed: 'Most High God, Thou, the protector of those who are in misery and have no refuge, do not Thou too abandon these children prostrated now before Thee. Save them from the chains of slavery. Men have forsaken them. Look Thou down upon them; look down upon Greece, against whom all men have risen, whom her own children abandon and betray. Grant that, in spite of the machinations of men, the sun of liberty may everywhere shine upon her, that Thy power may be made perfect, that these children, as free citizens, may one day serve her in faith and sincerity, for her salvation and Thy eternal glory! Or, if Thou, who knowest all things, knowest that it is destined that these, fostered in ignoble sentiments and brought up in selfishness and love of power, are hereafter to be the cause of misery to their country, give them rather to the edge of the sword, and give me too to it, before I see again a day of slavery and humiliation for Greece!'

Having offered up this prayer, he rushed out of the church, leaving the people overcome

μένον καὶ δακρυροῦντα, καὶ αἱ συνεισφοραὶ ἐπανελήφθησαν βαγδαιότεραι ἢ τὴν χθές, καὶ αἱ κυρίαὶ ἔπεμπον μετὰ πάσης προθυμίας οὐ μόνον χρημάτων ποσότητος, ἀλλὰ καὶ αὐτοὺς τοὺς νυμφικοὺς δακτυλίους, καὶ αὐτοὺς τοὺς κόσμους τῶν κεφαλῶν των. Τοιοῦτον ἦν τότε τὸ αἶσθημα τοῦ πατριωτισμοῦ, ἐξ οὗ ἐβλάστησεν ἡ τῆς Ἑλλάδος ἀνεξαρτησία· ἀλλὰ καὶ τοιαύτη ἡ τοῦ εὐγενοῦς τούτου πατριώτου ἐπιρροή εἰς τὸ ἐξάπτειν καὶ ἀναπτύσσειν αὐτὸ εἰς ἔργα ἀφοσιώσεως, ὥστε δι' αὐτῆς οὐ μόνον τὴν ἔδραν τῆς κυβερνήσεως, καὶ τὴν κυβέρνησιν αὐτὴν ἔσωσε, πόρους ἀνευρῶν πρὸς περίθαλψιν χιλιάδων στρατιωτῶν, οὓς αἱ πρὶν κακουχίαι καὶ αἱ παραχρῆμα στερήσεις ἐδύναντο νὰ παραγάγωσιν εἰς τι ἀπογνώσεως τόλμημα, ἀλλὰ δυνάμεθα θαρrouντως καὶ τὸν ἀνώτατον ἔπαινον σωτήρος τῆς ὅλης πατρίδος εἰς τὴν περίστασιν ταύτην νὰ τῷ ἀπονεύωμεν, διότι διὰ τῶν αὐτῶν πόρων ἐξωπλίσθη καὶ ἐξεπέμφθη ὑπὸ τὸν ἑνδοξὸν Καραϊσκάκην στρατὸς ἐπανορθώσας τὸν σχέδον ἤδη ἀπεγνωσμένον ἀγῶνα, καὶ ἐπαναγαγὼν τὴν νίκην ὑπὸ τὰς τεταπεινωμένας τῶν Ἑλλήνων σημαίας. Ὅπως ὁμως ἡ πλήρης ἡ ἐκστρατεία, ἀνεγνωρίσθη ἡ ἀνάγκη μορφώ-

with awe and in tears. The contributions were now repeated, and with greater profusion than on the previous day; and the ladies, with the utmost eagerness, sent not only quantities of money, but even their wedding-rings, and the very ornaments they wore upon their heads. Such was at that time the feeling of patriotism from which sprang the independence of Greece; but so great was also the influence of this noble patriot in kindling and developing it into acts of devotion, that through this influence he not only saved the seat of government but the government itself, having devised funds for maintaining thousands of soldiers whom their previous misfortunes and their present necessities might have impelled to some daring act of desperation; and moreover we may without hesitation award to him the highest honour, that of having been at this juncture the saviour of the entire fatherland, for it was by means of these very funds that there was equipped and despatched an army under the famous Karaiskakes, which renewed the struggle that had almost been given up in despair, and brought back victory to the humiliated standards of the Greeks. But in order that the force for this expedition might be complete, it was felt that

σεως καὶ ἵππικῶν τάγματος, καὶ τοῦτο ἐγένετο ἀφορμὴ νέου δημοτικῆς θριάμβου τοῦ Γενναδίου.

Ἐπὶ κηρύκων συγκληθεὶς, συνήλθεν αὖθις ὁ λαὸς ὑπὸ τὴν πλάτανον, ἀνυπόμονος ν' ἀκούσῃ τὸν ἀγαπητὸν ῥήτορά του, γενναῖόν τι καὶ ἀφέλιμον συμβουλευόντα. Οὗτος δέ, ἀφ' οὗ ἐξέθηκε τῶν κοινῶν πραγμάτων τὸν κίνδυνον καὶ τὴν θέσιν, καὶ τὴν ἀνάγκην τῆς μορφώσεως ἵππικῆς. 'Ἄλλὰ ποῦ,' εἶπε, 'θέλομεν εὑρεῖ τοὺς ἵππους; Ἐδῶ βλέπω πολλοὺς καὶ προὔχοντας καὶ ὄπλαρχηγοὺς τρέφοντας ἀνὰ δύο καὶ τρεῖς ἵππους καὶ κομπάζοντας ἐπὶ τούτῳ ἐν ταῖς ὁδοῖς. Ὅστις ἔχει ἵππον διὰ τρυφήν καὶ ἐπίδειξιν, καὶ δὲν τὸν προσφέρει εἰς τῆς πατρίδος τὴν ἀνάγκην, εἶναι ἀνάξιός να λέγηται αὐτῆς προὔχων, ἢ να φέρῃ τὸ ξίφος τοῦ ἀρχηγοῦ. Διὰ τῶν ἵππων τούτων δυνάμεθα να μορφώσωμεν ἵππικόν· τοὺς λαμβάνομεν;' 'Τοὺς λαμβάνομεν' ἀνέκραξε μὴ φωνῇ ὁ λαός. 'Καὶ ἂν δὲν μᾶς τοὺς δώσωσι, τοὺς λαμβάνομεν διὰ τῆς βίας;' 'Τοὺς λαμβάνομεν διὰ τῆς βίας,' ἀπεκρίθησαν χιλιάδες στομάτων. 'Ἄγετε λοιπόν,' διέταξεν ὁ κινῶν τὸν λαὸν ἐκείνον, ὡς ἡ λαίλαψ κινεῖ τὰ κύματα. Ἄλλὰ πρὶν ἢ προφθάσῃ να ἐκτελεσθῇ ἡ δευρὴ ἐντολή, τριακόσιοι πενήκοντα ἵπποι εἶχον κομισθῆναι εἰς τὴν πλατείαν ἐκ συνεισφορᾶς

a cavalry division should be raised; and this was the cause of a fresh triumph for Gennadius with the people.

Summoned by messengers, the people again assembled under the plane-tree, impatient to hear their beloved orator give them some noble and useful advice. After setting forth the situation and the critical condition in which public affairs were, and the necessity of forming a cavalry corps, he said: 'But where shall we find horses? I see before me many leaders and chieftains who each keep two or three horses and show how proud they are of this in the streets. Whoever keeps a horse for luxury and ostentation, and does not proffer it to supply the necessities of his country, is not worthy to be called one of her leaders, or to wear the sword of a commander. With these horses we can raise a body of cavalry: shall we take them?' 'We will take them!' cried the people with one voice. 'And if they refuse them, shall we take them by force?' 'We will take them by force,' came the reply from thousands of mouths. 'Come on then,' was the command given by the man who moved that crowd as the tempest moves the waves. But before the stern order could be carried out, three hundred and

έκουσίου. Τότε καλέσας έκ του πλήθους όνομαστὶ τὸν Χατζῆ Μιχάλην· 'Σύ,' τῷ εἶπεν ὁ Γεννάδιος, 'εἶσαι ἄξιός να διευθύνης τὸ ἱππικόν. Λάβε τοὺς ἵππους τούτους, ὀργάνισον αὐτούς, καὶ ἀναχώρησον ὅσον τάχος.'

Οὕτως ἐν ταῖς ἡμέραις ἐκείναις τῶν ἐσχάτων κινδύνων, οἷτινες ἀναδεικνύουσι τῶν ἀνδρῶν τὴν ἀξίαν καὶ τὴν ἀρετήν, ὁ Γεννάδιος διὰ τῆς ἀτρομῆτου παρρησίας ἦν τῷ ἐνέπνεεν ἡ συναίσθησις τοῦ καθήκοντος, καὶ διὰ τῆς λάβρου του εὐγλωττίας, ἣτις ἐξεχείτο ἐκ καθαρᾶς πηγῆς τῆς ἐνθουσιώδους καὶ ἐναρέτου καρδίας του, κατέστη δύναμις, ἣτις στρατηγούς ἐνεκαθίστα, τὸν λαὸν δι' ἐνὸς λόγου ἤγε καὶ ἔφερε, τῷ στρατῷ ἐπεβάλλετο, ἀντετάσσετο κατὰ μέτωπον τοῖς ὀπλαρχηγοῖς καὶ τοῖς προὔχουσι, καὶ ὑψούτο ὑπὲρ αὐτὴν τὴν τότε ἀνίσχυρον καὶ κλονιζομένην κυβέρνησιν."

Πότε ἀπέθανεν ὁ Γεννάδιος ;
'Ο μέγας οὗτος ἀνὴρ ὁ ἀφιερῶσας ὅλον αὐτοῦ τὸν βίον ὑπὲρ τῆς ἀναγεννήσεως τοῦ ἔθνους του, ὅπερ κατὰ παντοίους τρόπους μεγάλως εὐηργέτησεν, ἐτελεύτησε τὸν Νοέμβριον τοῦ 1854, ὅτε φοβερὸς λοιμὸς ἐνσκήψας εἰς Ἀθήνας ἐπεμψε πολλὰς χιλιάδας ψυχῶν εἰς τὸν τάφον. Ἐπειδὴ δὲ ἡ κηδεῖα αὐτοῦ ἐγείνεν ἐν μεγάλῃ σπουδῇ

fifty horses were brought into the square as a voluntary contribution. Then calling Haji Michales by his name out of the crowd, 'You are the man,' Gennadius said to him, 'to command the cavalry. Take these horses, form a regiment, and set out as soon as possible.'

Thus, in the days of those extreme dangers which reveal the worth and the qualities of men, Gennadius by that fearless freedom of speech which a sense of duty inspired in him, by that impetuous eloquence which flowed from the pure fountain of his passionate and noble heart, became a power, which appointed generals, led the people in any direction by a single word, imposed itself upon the army, resisted openly the chieftains and the leaders, and which even rose above the then feeble and tottering government."

When did Gennadius die ?

This great man, who devoted his whole life to the regeneration of his race, which he immensely benefited in every way, died in November 1854, at the time when a fearful pestilence which attacked Athens consigned many thousands to the tomb. As his funeral had been conducted in great haste by reason of the

ἔνεκα τοῦ ἐπικρατοῦντος πανικῆς, καὶ δὲν ἀπεδόθησαν τότε εἰς τὸν νεκρὸν τοῦ ἀοιδίμου ἀνδρὸς δημόσιαι τιμαί, ὁ ποιητὴς Ζαλοκώστας ἐρμηνεύων τὴν ἐπὶ τούτῳ ἐκδηλωθεῖσαν γενικὴν λύπην ἔγραψε τὸ ἑξῆς ὠραῖον ἔλεγειον ἐπιγραφόμενον Τὰ δάκρυα.

panic which then prevailed, and no public honours were at the time paid to the remains of this celebrated man, the poet Zalocostas, giving expression to the universal regret exhibited on this account, composed the following beautiful elegy entitled *The Tears*.

“Τίς νὰ μοὶ δείξῃ τὴν γῆν ἣτις κρύπτει τὸν ἄριστον πάντων ;

Ποῦ νὰ ζητήσω, Γεννάδιε, ποῦ τῆς ταφῆς σου τὸν τόπον ;

Μαύρην κυπάρισσον, ὅπου κοιμᾶσαι, ποθῶ νὰ φυτεύσω,

Γόνυ νὰ κλίνω ποθῶ καὶ νὰ σπείρω ἐν ἄνθος, ἐν δάκρυ.

Μάτην, οὐαί, τῆς ταφῆς σου νὰ ἴδω ζητῶ ἐν σημείον,

Μάτην ζητῶ κ' ἐλαχίστου σημείου παρήγορον γράμμα,

“Ὁδε κοιμᾶται πατὴρ διδασκάλων, ἀπόστολος φώτων.”

Ἄνευ ὀνόματος, τοῦτο καὶ ἤρκει νὰ δείξῃ ποῦ κείσαι·

Χῶμα, πλὴν ἄκριτον σὲ τὸν ἀοιδίμον ἄνδρα καλύπτει.

Λύκεια κλείσθητε, ἄλυτον ἄγετε πένθος αἱ Μοῦσαι !

Ἄν τῶν τιμῶν ἐστερήθη τοῦ τάφου εἰς μαύρας ἡμέρας,

Ἄν δὲ τὸ γένος ποτὲ οὐδὲ μάρμαρον ἐν τῷ ἐγείρῃ,

Εἰ μηδὲν ἄλλο, κὰν πλέκουσα σὺ κυπαρίσσινον στέμμα,

Γράψον τὸν βίον του, πότνια μῆτερ, Μουσῶν Μνημοσύνη.

Νήπιον ἔτι διψῶν παιδείας, ἀλλ' ἄμοιρον πλοῦτου,

Μοῖρα ἡμῶν εὐεργέτις ὠδήγει αὐτὸν εἰς Δακίαν

Ἄν τὸ γάλα Μουσῶν ὁ κλεινὸς τὸν ἐπότισε Λάμπρος.

Ἦσαν ἡμέραι δακρύων τὸ δούλον βαρύνουσαι γένος,

Τρέφουσαι μόνον ἐλπίδα διττήν, τὴν θρησκείαν καὶ γλώσσαν.

Ἄνευ τῆς πίστεως, ἄνευ τῆς γλώσσης Ἑλλὰς δὲν ὑπῆρχε.

Δόξα, Γεννάδιε, δόξα εἰς σὲ τὸν γενναῖον υἱὸν τῆς !

Εἴκοσιν ἔτη ἐδίδασκες σὺ τῶν Πλατῶνων τὴν γλώσσαν.

Ὅτε ἡ πέδη τῶν δούλων εἰς ξίφος ὄξυ μετεπλάσθη,

Ὅτε, εἰς μέγαν ἀγῶνα, τὸ βούκεντρον ἔγεινε λόγχη·

Τότε δέ, τότε λιπὼν τὴν σχολὴν τῆς σοφῆς Γερμανίας,

Ἐδραμες ὅπου ἡ γῆ ἐποτίζετο μ' αἷμα μαρτύρων,

Ὅπου ἐπάλαιον δύο ἀντίθετα ὅλως στοιχεῖα,

Τοῦτο ἀλήθεια, ψεῦδος ἐκεῖνο—Χριστὸς καὶ Μωάμεθ.

Ὅτε τὰς λόγχας ἡμῶν ὁ κλυτὸς Φαβιέρος ὠδήγει,

—Ἦθελ' ἐκεῖνος νὰ ἴδῃ παντοῦ τοῦ Σταυροῦ τὴν σημαίαν—

Ῥήτωρ, ὀπλίτης καὶ σύ, μετ' αὐτοῦ εἰς τὴν Κάρυστον ἦλθες,

“Οτε ὁ Ἄραψ σατράπης τὴν Πέλοπος γῆν ἐπλημμύρει
 Κ' ἔμενον ἄλλοι νωθροὶ θεαταὶ τοῦ μεγάλου κινδύνου,
 Στὰς ἐν τῷ μέσῳ προμάχων πολλῶν ἐρίζοντων πρὸς ἄλλους,
 Σὺ μὲ τοῦ λόγου τὴν δύναμιν πάντα μαλάξας τὰ πάθη,
 Ἐπεισας ὅλους νὰ δράξουν τὰ ὄπλα φιλοῦντες ἀλλήλους.

Τέλος ἐπλήρου τοῦ χρόνου τὴν λάγηνον βούλησις θεία,
 Σύμμαχοι δὲ κραταιοὶ τὴν καλὴν ἑκατόμβην τῆς Πύλου
 Θύσαντες, φέρουν ἐδῶ τὸν ἀνδρείον στρατὸν τοῦ Μαιζῶνος,
 Κ' ἔντρομος φεύγει ὁ Ἄραψ, ἡμᾶς βλασφημῶν ἐλευθέρους.

Ἱεροφάντης παιδείας καὶ ἄλλα τριάκοντα ἔτη,
 Ἄπαν τὸ γένος, αἰμίμηστε, σὺ εὐεργέτης διδάσκων,
 Ἄφησας ὁμῶς τὰ τέκνα σχεδὸν ἐνδεῆ καὶ τοῦ ἄρτου.
 Δύστηνα τέκνα, τὴν μαύρην τοῦ οἴκου του κλείσατε θύραν,
 Δύκεια κλείσθητε, αλυτὸν ἄγετε πένθος αἱ Μοῦσαι!
 Τοῦτό μου ἦτο τὸ ὕστερον δάκρυ ὁ πρῶτιστος θρήνος.”

ELEGY ON GEORGE GENNADIUS

Translated by Mrs. Edmonds

“Who now will show me the earth where the noblest of all is concealed ?

Shadowy cypress I long to implant on the spot where thou'rt lying,
 Longing my knee low to bend, and to sow there a tear and a flower.
 Vainly !—alas ! all in vain—for a trace of thy tomb I am seeking,
 Vainly I seek for a token wherein is some words' consolation,
Here the apostle of light and the father of learning is sleeping !
 Name—although none—yet enough—it would tell me that there
 thou reposest—

Though—all ill-judging, the sod hath no ken of the great one it
 shroudeth.

Close the Lyceums ! Lament, O ye Muses, with sorrow unbounded !
 If—in the days of our grief, he was borne to his grave with no
 honours—

If—by his people—his country—no marble be raised to him ever !
 If—there be given nought else—thou—a wreath of the dark
 cypress weaving

Write of his life, Mnemosyne, O mother revered of the Muses !
 Whilst but a child—poor and needy—athirst yet for wisdom and
 learning,

Led by a destiny loving his feet unto Dacia which guided,

There was he given to drink of the milk of the Muses by Lampros :¹
 Those were the days of our weeping—a people enslavèd thy
 burthen !

Yet didst thou cherish a twice linkèd hope in thy tongue and religion.
 Lost had Hellas been for ever of faith and her language unmindful.
 Glory to thee, O Gennadius ! to thee, her brave son, be the glory !
 Twenty long years, thou, still waiting, wast teaching the language
 of Plato—

When—for the fetters of slaves was exchanged the sharp flashing
 falchion—

When—in the marvellous struggle, transformed was the goad to a
 jav'lin.

Then—then—at once from the school of wise Germany hastily
 fleeing—

Speddest thou straight to the land that was drenched with the
 blood of the martyrs,

Where there were wrestling in conflict two principles ever con-
 tending.

Here was the Truth—there the Falsehood—and ours was the
 Christ—theirs Mohammed !

What time the host of our spearsmen the redoubtable Favier²
 was leading

(He who the flag of the Cross was but hoping o'er all to see wav-
 ing)—

Cam'st thou to Karystos³ with him, as orator camest and soldier—

When the satrap—the Arabian—the country of Pelops was smiting,
 Others as careless beholders unmoved the great danger were view-
 ing—

Standing alone in the midst of the champions in wrathful conten-
 tion,

Thou, by the power of reason—assuaging their anger, beheld them
 Lowering straightway their weapons—and each one the other em-
 bracing.

Filled was the chalice at last as the counsel divine had decreèd !
 Strong were the comrades in arms who the Porte's goodly host
 overwhelming,

¹ Lampros Photiadês.

² General Favier, who had been with Marmont in the Napoleonic wars, and who formed the first *regular* Greek corps, and under whom Gennadius served.

³ Karystos, a small town in the southern extremity of Euboea.

Hither came bearing along of brave Maison¹ the valiant battalion.
Trembling—the Arab he fled—while cursing us—then who were
freemen!

Thirty long years yet again—thou—the well doing high-priest of
learning,

Thou—who wilt aye be remembered—the whole of thy race wast
instructing;

Yet for thy children, how scant is the morsel of bread thou art
leaving.

Close ye, O desolate children, the darkening door of his dwelling!
Close the Lyceums! Lament, O ye Muses, with sorrow unbounded!
This was the last of my tears, and in this my most heartfelt be-
wailing."

Θὰ ἀνηγέρθη βεβαίως μνη-
μείον εἰς τὸν μέγαν τοῦτον
εὐεργέτην τοῦ ἔθνους.

Βεβαιότατα, καὶ ἐπ' αὐτοῦ
ἐνεχαράχθησαν τὰ ἐξῆς δύο
ἐπιτύμβια, τὸ ἐν εἰς τὴν ἀρχαί-
αν Ἑλληνικὴν καὶ τὸ ἄλλο
εἰς τὴν νεωτέραν. Τὸ πρῶτον
ἐποιήθη ὑπὸ Φιλίππου Ἰωάν-
νου, τὸ δὲ δεύτερον ὑπὸ Ἀλε-
ξάνδρου Σούτσου. Ἴδου τὸ πρῶ-
τον·

Of course a tomb was erected
over this great benefactor of the
nation.

Certainly, and upon it were
engraved the two following
epitaphs, one in ancient Greek
and the other in modern. The
first was composed by Philippos
Johannou and the second by
Alexander Soutsos. Here is
the first:

“Χεῖλεα Γενναδίου, τὰ πενήκοντ' ἐν ἔτεσσι
Προῦχεν ἠϊθέοις νᾶμα δημοσύνης,
Τηκεδαγῆ νοῦσφ πελιωθέντα ξυνέμυσε,
Φεῦ! ἄπνουν δὲ κόνις τῆδ' ἐκάλυψε δέμας.
Πενθεὶ μὲν πατὴρ Ἕπειρος, πενθεὶ δέ μιν Ἑλλὰς
Πᾶσα θανόντα, κόραι θ' αἱ Ἑλικωνιάδες.
Ἐν δὲ δόμφ χήρη καὶ τέκνα δυσάμμορα πενθεὶ
Τοῖσι πόθον καὶ ἄλγος κάλλιπεν οἰχόμενος.”

“The lips of Gennadius, which for fifty years poured forth for

¹ General Maison was the commander of the French expeditionary
corps sent to occupy the Morea, and expel the Egyptian troops at the
close of the struggle.

the young a stream of learning, livid by wasting disease are closed. Alas! the dust here hides his lifeless frame. His native Epirus grieves for him, grieves for him all Greece that he is dead, grieve too the maids of Helicon. In his home his widow and his children ill-fated bewail their loss, to whom when he went away he left sorrow inconsolable."

Ἴδον καὶ τὸ δεύτερον·

Here is the second one :

“Κλίνουσα εἰς τεφροδόχον λάγηνον ἡμιθραυσμένην
Ἦ Ἑλλὰς ἀπὸ τὰς λύπας κεφαλὴν λευκαινομένην
Κλαίει τὸν Γεννάδιόν της, ῥήτορα τῶν στρατοπέδων
Καὶ διδάσκαλον μυρίων φιλονόμων αὐτῆς παιδῶν.”

“Bending over a half-broken urn of the ashes of the dead, her head grown white with grief, Hellas mourns her Gennadius, the orator of camps, the teacher of myriads of her loyal children.”

Καλὰ καὶ δὲν ἐκοιμήθημεν,
διότι βλέπω ἐφθάσαμεν εἰς
Πάτρας.

*Ἄς σπεύσωμεν λοιπὸν νὰ
ἐξέλθωμεν καὶ νὰ ὑπάγωμεν
κατ' εὐθείαν εἰς τὸν σταθμὸν
τοῦ σιδηροδρόμου, διότι ἢ διὰ
τὰς Ἀθήνας ἀμαξοστοιχία
ἀναχωρεῖ μετὰ τρία τέταρτα
τῆς ὥρας.

It is well that we did not go to sleep, for I see we have arrived at Patras.

Let us make haste then and disembark and go straight to the railway-station, for the train for Athens starts in three quarters of an hour.

*Ἦλθομεν ἐγκαίρως εἰς τὸν
σταθμὸν καὶ εὐτυχῶς εὔρομεν
κενὴν ἄμαξαν. Πότε φθάνομεν
εἰς τὰς Ἀθήνας ;

Ἀὔριον πρωτῆ, μικρὸν μετὰ
τὴν ἀνατολὴν τοῦ ἡλίου.

Εἰς καλὴν ὥραν θὰ φθάσω-
μεν· ἀλλ' ἄς κοιμηθῶμεν τώρα,
διότι εἶμαι πολὺ κουρασμένος.
Σὰς εὐχομαι καλὴν νύκτα.

Καλὴν νύκτα.

We have arrived at the station in time, and luckily we have found an empty carriage. When shall we reach Athens ?

To-morrow morning, a little after sunrise.

We shall arrive at a good time, but let us go to sleep now, for I am very tired. I wish you good-night.

Good-night.

Ἐκοιμήθητε καλά;

Πολὺ καλά· μόνον ὅτε ἡ ἀμαξοστοιχία ἐστάθη ἐν τῷ σταθμῷ τῆς Κορίνθου ἀφνίσθη ἐκ μικροῦ τινος θορύβου, ταχέως ὁμως πάλιν ἀπεκοιμήθη· ἀλλ' ἀκούσατε πόσον μελωδικῶς κελαδοῦσι τὰ πτηνά! ᾄδουσι τὸν ἑωθινὸν αὐτῶν ὕμνον χαιρετίζοντα τὴν ἀνατολὴν τοῦ ἡλίου.

Οἱ ἐξῆς τρεῖς στίχοι τοῦ Σοφοκλέους περιγράφουσι μετὰ πολλῆς χάριτος ταύτην τὴν ὥραν τῆς πρωίας·

“Ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου
σέλας
Ἐῶα κινεῖ φθέγματ' ὀρνίθων
σαφῆ,
Μέλαινά τ' ἄστρων ἐκλέλοιπεν
εὐφρόνη.”

Ποῦ εὕρισκόμεθα τώρα;

Διερχόμεθα διὰ τοῦ μεγάλου ἐλαιῶνος τῶν Ἀθηνῶν, ὅστις ἐκτείνεται σχεδὸν μέχρι τοῦ Πειραιῶς, καὶ μετ' ὀλίγον θὰ διέλθωμεν πλησίον τοῦ περιφήμου Κολωνοῦ ὃν ἀπηθανάτισεν ἡ μούσα τοῦ Σοφοκλέους. Ἴδου ὁ Κολωνός.

Ἐνταῦθα εἶναι ὁ Κολωνός; Οἶαν μεταβολὴν ἐπήνεγκεν εἰς αὐτὸν ὁ πανδαμάτωρ χρόνος! Ποῦ εἶναι ἐκεῖνος ὁ ἱερὸς χώρος, ὅστις ἔβρυε “δάφνης, ἐλάας, ἀμπέλου, πυκνόπτεροι δ' εἴσω κατ' αὐτὸν ἠυστόμου ἀηδόνες;”

Θέλετε νὰ σᾶς ἀπαγγείλω ὀλίγους στίχους ἐκ τοῦ Οἰδίποδος ἐπὶ Κολωνῷ περὶ τῆς

Did you sleep well?

Very well indeed: only when the train stopped at the Corinth station I was awakened by a little disturbance there, however I soon went to sleep again; but hear how melodiously the birds are singing. They are singing their morning hymn as a greeting to the rising sun.

The following three lines of Sophocles describe with great elegance this hour of the morning:

“For behold, already the sun's brilliant light arouses the clear morning voices of the birds, and the dark night of the stars has vanished.”

Where are we now?

We are traversing the great olive-grove of Athens, which extends almost as far as the Piræus, and we shall soon pass near the celebrated Colonos, which the muse of Sophocles has immortalised. Here is Colonos.

Is this Colonos? What a change all-subduing Time has brought upon it! Where is that sacred place which used to teem “with the laurel, the olive, the vine, in which the thickly-feathered nightingales sweetly sang”?

Would you like me to repeat to you a few lines of the *Oedipus Coloneus* about the

ἀρχαίας καλλωνῆς τῆς τοπο-
θεσίας ταύτης;

Θά μοι κάμητε πολλὴν
χάριν.

Ἀκούσατε λοιπόν·

ancient beauties of this local-
ity?

You will do me a great
favour.

Listen then :

“Εὐίππου, ξένε, τῶσδε χώρας
ἴκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν, ἐνθ’
ἃ λίγεια μινύρεται
θαμίζουσα μάλιστ’ ἀηδῶν
χλωραῖς ὑπὸ βάσσαις,
τὸν οἰνώπα νέμουσα κισσὸν
καὶ τὰν ἄβατον θεοῦ
φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήνεμόν τε πάντων
χειμώνων· ἴν’ ὁ βακχιώτας
ἄει Διόνυσος ἐμβατεύει
θεαῖς ἀμφιπολῶν τιθήναις.”

Translation by Lewis Campbell.

“Friend, in our land of victor-steeds thou art come
To this Heaven-fostered haunt, Earth’s fairest home,
Gleaming Colonos, where the nightingale
In cool green covert warbleth ever clear,
True to the deep-flushed ivy and the dear,
Divine, impenetrable shade,
From wildered boughs and myriad fruitage made,
Sunless at noon, stormless in every gale.
Wood-roving Bacchus there, with mazy round,
And his nymph-nurses range the unoffended ground.”

Ἐπὶ τέλους ἐφθάσαμεν εἰς
τὴν ἔνδοξον πόλιν τῆς Παλλά-
δος, τὰς ἰσοτεφάνους Ἀθήνας,
καὶ ἐνταῦθα λήγουσιν αἱ
εὐάρεστοι ἡμῶν συνδιαλέξεις·
πρέπει δὲ νὰ σᾶς ἀποχαιρετίσω
τώρα, διότι ἐγὼ μὲν θὰ μεταβῶ
εἰς Κηφισίαν, ὑμεῖς δὲ εἰς τὸ

At last we have arrived at
the celebrated city of Pallas,
violet-crowned Athens, and here
our pleasant conversations come
to an end. I must now bid
you good-bye, for I am going
to Kephisia and you to the
Hôtel de la Grande Bretagne.

ξενοδοχείον τῆς Μεγάλης Βρε-
τανίας, ὅπου ἐλπίζω αὔριον
μετὰ μεσημβρίαν νὰ ἔλθω νὰ
σᾶς ἴδω.

Θὰ σᾶς περιμένω περὶ τὴν
ᾠραν τοῦ τεῖου.

Θὰ σᾶς ἔλθω χωρὶς ἄλλο
κατ' ἐκείνην τὴν ᾠραν.

Καλὴν ἐντάμωσιν λοιπόν.

Χαίρετε.

where I hope to come and see
you to-morrow afternoon.

I shall expect you about tea-
time.

I will come to you without
fail at that time.

Au revoir then.

Good-bye.

APPENDICES

ΠΑΡΑΡΤΗΜΑ Α'

Η ΑΝΑΓΝΩΡΙΣΙΣ

(Τὸ ποίημα τοῦτο κοινῶς πιστεύεται ὅτι ἀνήκει εἰς τὸν Ι' αἰῶνα.)

Κουρσεύουν οἱ Σαρακηνοί, κουρσεύουν Ἀραβίδες,
Κουρσεύουν τὸν Ἀνδρόνικον καὶ παίρνουν τὴν καλὴν του,
'Εγγαστρωμέν' ἔννηά μηνῶν, τῆς ὥρας νὰ γεννήσῃ·
'Στὴν φυλακὴν τὸ γέννησε, 'ς τὰ σίδηρα τὸ τρέφει.
'Ἡ μάννα του τὸ τάγιζε ψιχούδια μὲ τὸ γάλα, 5
'Ἡ Ἀμήρισσα τὸ τάγιζε ψιχούδια μὲ τὸ μέλι,
Κ' ἡ μάννα τῶλεγε ἀπ' ἐδῶ. " ἄ νιέ μου τ' Ἀνδρονίκου!"
Τῶλεγ' ἡ Ἀμήρισσα ἀπ' ἐκεῖ. " ἄ νιέ μου τ' Ἀμηνῶ σου!"
Χρονιὸς ἐπιάσε τὸ σπαθίν, καὶ διέτης τὸ κοντάριν,
Κ' ἵσταν ἐπάτησε τοὺς τρεῖς κρατεῖται παλλικάριν, 10
'Εβγήκε, διαλαλάθηκε, κανένα δὲν φοβάται,
Μήτε τὸν Πέτρον τὸν Φωκᾶν, μήτε τὸν Νικηφόρον,
Μήτε τὸν Πετροτράχηλον, τὸν τρέμει ἡ γῆ κ' ἵ ὁ κόσμος,
Κᾶν ἔνι δίκαιος πόλεμος, μήτε τὸν Κωνσταντῖνον.
'Ετράβησαν τὸν μαῦρόν του, πηδᾶ, καβαλλικεύει, 15
Φτερινωτηριὰν τοῦ 'χάρισε, 'πάνω εἰς βουνὴν ἐβγαίνει
Κ' εὐρίσκει τοὺς Σαρακηνοὺς, δικίμιν ἐπηδοῦσαν.
" Δικίμιν ποῦ πηδάτε σεῖς, πηδοῦν το κ' ἡ γυναῖκες,
'Οχι γυναῖκες ἄτροφαις, ἀλλὰ κ' ἐγγαστρωμέναις.
Οἱ μαῦροί σας μετροῦντ' ἔννηά κ' ἕνας δικός μου δέκα, 20
Δέστε κ' ἐξαγκωνιάστε με, τρεῖς δίπλαϊς τ' ἄλυσιδιν,
'Ράψετε καὶ τὰ 'μάτια μου τρεῖς δίπλαϊς τὸ ραφίδιν,
Βάλτε καὶ 'ς ταῖς μασχάλαις μου τρικάνταρο μολύβιν,
Κομβῶστε καὶ 'ς τὰ πόδια μου δυὸ σιδηρέναις κλάπαις,
Νὰ ἰδῆτε πῶς ἀναπηδοῦν Ῥωμαῖοι παλλικάρια." 25
Δένουν κ' ἐξαγκωνιάζουν τον τρεῖς δίπλαϊς ἄλυσιδιν,

APPENDIX I

THE RECOGNITION

(This poem is commonly believed to belong to the tenth century.)

The Saracens made a raid, the Arabs made a raid,
they raided Andronicus and took from him his lovely one,
nine months with child, near the time of her delivery.
She gave birth to it in prison, she nourished it in chains.
Its mother fed it with crumbs and milk, 5
the ameer's wife fed it with crumbs and honey,
and its mother said to it on this side, "Ah, my son of Andronicus!"
the ameer's wife said to it on that side, "Ah, my son of your ameer!"
At one year old he took the sword, and at two years old the spear,
and when he reached the third, he had the bearing of a young warrior, 10
he went forth, proclaimed himself, there was no one that he feared,
not Peter Phocas, nor Nicephorus
nor Petrotrachelus whom earth and heaven dread,
and, if the war were just, not even Constantinus.
They led to him his horse, he leapt up and bestrode it, 15
gave it the spur and goes forth upon a hill,
and finds the Saracens: in contest they were leaping.
"The contest in which you leap, even women leap in,
not women without child, but women who are pregnant.
Your horses number nine and mine makes up the ten, 20
bind me and tie my elbows with a triple chain,
and sew my eyes up with a triple stitch,
and put under my armpits three cantars' weight of lead,¹
and fix two iron fetters on my feet,
that you may see how young Greek warriors leap." 25
They bound him and tied his elbows with a triple chain,

¹ A cantar is a Turkish weight, about six hundred pounds.

Βάλλουν εἰς ταῖς μασχάλαις του τρικάνταρο μολύβιν,
 Κομβώνουν καὶ ἴς τὰ πόδια του δυὸ σιδηρέναις κλάπαις,
 Κ' ἄφου ταῦτα τοῦ ποίκασι Σαρακηνοὶ λαλοῦν του·
 “Ἄ βρὲ μωρὸν κ' ἰ ἀνήλικον κ' ἰ ἀπογαλακτισμένον,
 30 Ἄν ἔχῃς τόσῃν προκοπὴν, ἔπαρ' τὴν λευθεριάν σου!”
 Τινάσσει τὰ δυὸ χέρια του καὶ κόφτει τ' ἀλυσίδιν,
 Κλονίζει ταῖς μασχάλαις του καὶ πέφτει τὸ μολύβιν,
 Καὶ δυὸ πηδήματά καμε κ' ἐβγήκασιν ἢ κλάπαις,
 Κ' ἀπὸ τοὺς μαύρους τοὺς ἐννῆά εὐρέθη ἴς τὸν δικόν του·
 35 Φτερινωτηριάν τοῦ χάρισε, ἴς τὸν κάμπον καταβαίνει.
 “Υἱέ μου,” τοῦ λέγει ἡ μάνα του, “υἱέ μου” τοῦ λέγει πάλιν,
 “Υἱέ μου, κ' ἰ ἂν πᾶς ἴς τὸν κύριν σου, στάσου νὰ σοῦ συντύχω.
 Ὅλαις ἢ τένταις κόκκιναις, καὶ τοῦ κυροῦ σου μαύρη,
 Κ' ἰ ἂν δὲν σ' ὁμόσουν τρεῖς φοραῖς μὴ γύρης νὰ πεζεύσῃς!”
 40 Ὡσὰν τοῦ σύντυχ' ἔποικε κ' ἰ ὡς τοῦχε παραγγέλλει.
 Φτερνίζει δεύτηρην φοράν, ἴς τὸν κάμπον ἐκατέβη,
 Βλέπει ταῖς τένταις κόκκιναις καὶ τοῦ κυροῦ του μαύρη.
 Γυρεῦ' ἐδῶ, γυρεῦ' ἐκεῖ, τὴν πόρταν δὲν εὐρίσκει,
 Δίνει ἕνα κλώτσον φοβερόν, ἔξωθεν ἔσω εὐρέθη.
 45 Ἄνδρόνικος ὁ κύρις του βγαίνει παρωργισμένος,
 Νὰ καταβῆ τὸν προσκαλεῖ, ῥωτᾶ, ἔξαναρωτᾶ τον·
 “Ἄ βρὲ μωρὸν κ' ἰ ἀνήλικον, πόθεν ἔν' ἡ γενιά σου,
 Πόθεν ἡ ρίζα σου κρατεῖ, πόθεν τὰ γονικά σου;”
 —“Ἄν δὲν ὁμόσῃς τρεῖς φοραῖς, δὲν γύρνω νὰ πεζεύσω.”
 50 —“Ἄν σύρῳ γῶ τὴν σπάθαν μου, καλὰ θέλω σοῦ μῶσω.”
 —“Ἄν σύρῃς σὺ τὴν σπάθαν σου, ἔχω κ' ἐγὼ δικὴν μου.”
 —“Ἄν πιάσω τὸ κοντάριν μου, σὲ κάμνω νὰ πεζεύσῃς.”
 —“Ἄν πιάσῃς τὸ κοντάριν σου, ἔχω κ' ἐγὼ δικόν μου.”
 55 —“Μὰ τὸ σπαθὶν ποῦ ζώννομαι δέκα φοραῖς ὁμόνω,
 Εἰς τὴν καρδιάν μου νὰ μπηχθῆ ἂν σὲ καταδικήσω!”
 Ἄκρόγυρε κ' ἐπέξενσεν ἀπὸ τὸν μαῦρον κάτω·
 Τότε κατερωτήσάν τον πόθεν ἔν' ἡ γενιά του,
 Πόθεν ἡ ρίζα του κρατεῖ, πόθεν τὰ γονικά του.
 60 Αὐτὸς ἀπελογήθηκεν, ἀπ' τὴν ἀρχὴν καὶ λέγει
 Ὅτ' ἔν' υἱὸς τ' Ἄνδρόνικου Ἀραβοκουρσενμένου,
 Ἐστὴν φυλακὴν γεννήθηκε, ἴς τὰ σίδερ' ἀνετράφη.
 Ἄνδρόνικος ποῦ τὸν θωρεῖ, ἐλούσθη τῶν κλαμμάτων,
 Σηκώνει τον ἴς τὰ χέρια του, τοὺς οὐρανοὺς δοξάζει·
 65 “Δοξάζω σε, Πανάγαθε, κ' ἰ ἀγιάζω τ' ὄνομά σου,
 Παντέρημος ἀπέμεινα, σήμερον ἔξανασαινω.”
 Κ' εὐθὺς φωνάζει τὸν Παπαῖ, παράκλησιν σημαίνει,

they put under his armpits three cantars' weight of lead,
 and they fixed two iron fetters on his feet,
 and, when they had done this, the Saracens exclaimed to him :
 " Ah, you baby urchin, not come to youth and only lately weaned, 30
 if you have such great ability, then take your liberty."
 He jerks his two arms and bursts the chain asunder,
 he shakes his armpits and down falls the lead,
 and he made two leaps and off came the fetters,
 and over their nine horses he found himself upon his own : 35
 he gave the spur to it, goes down into the plain.
 " My son," his mother says to him, " my son," she says again,
 " my son, if you are going to your father, stop that I may speak to you.
 All the tents are crimson, and your father's is a black one,
 and unless they swear three times, do not bend down to dismount." 40
 As she told him so he did, and as she had commanded him.
 He spurred a second time, went down into the plain,
 he sees the crimson tents and the black one of his father,
 he searches here, he searches there, but cannot find the entrance,
 he gives a fearful kick, from outside found himself within. 45
 Andronicus his father comes out in a raging passion,
 calls upon him to dismount, asks him and asks again :
 " Ah, you baby urchin, not come to youth, whence is your race,
 whence is your stock, and whence your parents ?"
 " Unless you swear three times, I do not bend down to dismount." 50
 " If I draw my sword, I will swear you a brave oath."
 " If you draw your sword, I too have mine."
 " If I take my lance, I will compel you to dismount."
 " If you take your lance, I too have mine."
 " By the sword which I gird on, ten times I swear : 55
 may it be planted in my heart if I do you any wrong !"
 He bent down from above and dismounted from his horse.
 Then they asked him whence his race,
 whence his stock, and whence his parents.
 He answered and relates from the beginning, 60
 that he is the son of Andronicus who was raided by the Arabs,
 that he was born in prison and brought up in chains.
 Andronicus who looked at him was bathed in floods of tears,
 he lifts him in his arms and glorifies the heavens :
 " I give thee glory, All-beneficent, and sanctify Thy name, 65
 I was left in utter desolation, to-day I breathe again."
 And at once he calls the priest and he rings the bell for prayers,

Δίδει χαρίσματα πολλά, σχαρῆκιν τοῦ φουσατοῦ,
 Ὑβάλλει τὸ μαῦρο φλάμπουρο, τὸ κόκκινον σηκώνει,
 Στήνει καὶ τέντα ὀλόχρυσθ, ἴς τὴν Κρήτην κουρσευμένην.

ΠΑΡΑΡΤΗΜΑ Β'

Δείγματα τῆς διαλέκτου τῶν Κυπρίων χωρικῶν¹

ΑΣΜΑ ΕΛΑΦΙΟΥ

“Λάφι μου χρυσοκέρατον ἴντα ἔχεις καὶ δακρύζεις,
 Καὶ μέσ’ ἴς ταῖς πέτραις δέρνησαι τὴν ἴμεραν καὶ τὴν νύχταν;
 ἴντα κακὸν σοῦ ἔπαθες καὶ νὰ βουρῆς ἔν θέλεις,
 Μὲ τᾶλλα ἴλάφια νὰ βοσκῆς ἔν θέλεις μέσ’ ἴς τοὺς λόγκους;
 Γιὰ τί χτυπᾶς τὰ πόδια σου, τὰ χρυσοκέρατά σου;
 Γιὰ τί τὰ τρίβεις καὶ κογγῆς ἴσαν νᾶσουν λαβωμένον;
 ἴπέ μου το, ἴλάφι, ἴπέ μου το, ἴπέ μου το κὴ ἄν ἴμορῆσω,
 Διῶ σου βοήθειαν ὄσσην ἴμορῶ, ὄσσην ἴχω κὴ ὄσσην θέλεις.”
 “Ἐν ἴμπορεῖς, ποτάμι μου, τίποτε νὰ μου κάμης,
 Βαθειᾷ ὁ πόνος τὴν φωλειᾶν μέσ’ τὴν καρτιᾶν μου ἴχει.
 Καὶ τί καλὸν ἴς τὴν γῆν αὐτὴν ἴχω γιὰ νὰ ἴμορῆσω
 μὲ τᾶλλα ἴλάφια γλήγορις ἴς τοὺς λόγκους νὰ πετάξω;
 Δυὸ ἴλαφάκια ἴκαμα ἴψηλά, χρυσοντυμένα,
 Καὶ κείνα μου τὰ ἴπήρασι μ’ ἴρφάνεψαν ἴπὸ κείνα.
 Τὸ ἴνα τὸ ἴδρε κυνηὸς νὰ πίνῃ ἴς τὸ ποτάμιν,
 Μιᾶν τουφεκιᾶν τοῦ ἴδωκεν τῶρριψεν εὐτὺς κάτω.
 Τὸ ἴλλο τὸ μικρότερον μιᾶν ἴμεραν μέσ’ ἴς τοὺς λόγκους,
 Μὲ τᾶλλα ἴλάφια ἴτρωεν κὴ ἴντίκρυσεν τὸν ἴλιον.
 ἴΑνάθεμά τὴν τὴν στιγμὴν ἴπ’ ἴφησεν τᾶλλα ἴλάφια,
 ἴΕμπήχτηκεν μέσ’ ἴς τὰ κλαδιά, καὶ μέσ’ ἴς τὰ χορταράκια
 ἴΕβόσκετον μανάχον του κ’ ἴτρωεν γλυστηρίδα.
 ἴΑκόμα ἴεν ἴπόφαεν καὶ νὰ σου ἴνας λύκος
 ἴΕπάνω του πετάχτηκεν μου ἴτῶφαεν, μαννά μου.
 ἴὸς μου νερόν, ποτάμι μου, τὴν δῴψαν μου νὰ σβῴσω.”
 “ἴΠᾶρε καὶ πιέ ὄσον ἴμπορεῖς, πατέρ’ ἴρφανεμένε.”

¹ ἴΑθανασίου ἴΑ. Σακελλαρίου Κυπριακά, ἴεκδόσις πρώτη.

gives many gifts, in thanks for the army's greeting,
pulls out the black flag and raises high the crimson one,
and erects a tent all gold, got by plundering in Crete.

APPENDIX II

SPECIMENS OF THE DIALECT OF THE CYPRIOT PEASANTS

THE SONG OF THE STAG

“My stag with the golden horns, what ails you that you weep,
and torment yourself among the rocks day and night?
What evil did you suffer that you have no will to run about,
that you do not want to feed with the other stags in the woods?
Why do you dash about your feet and your golden horns?
Why do you rub them and are groaning as if you had been wounded?
Tell me, stag, tell me, tell me, and if I have the power,
I will give you help all I can, all I have, and all you wish.”
“You can do nothing, my stream, for me,
the pain has its nest deep in my heart.
And what good thing have I on the earth, that I can
fly quickly to the woods with the other stags?
I was the father of two tall fawns all dressed in gold,
and they took them from me and bereft me of them.
One of them a hunter found drinking at the stream,
one shot he gave him and quickly laid him low.
The other, the younger one, one day in the woods,
with the other stags was feeding and basking in the sun:
accursed be that moment when he left the other stags,
and thrust himself among the boughs, and in the grass
was feeding all alone and eating the purslane.
Scarcely had he finished eating when, behold, a wolf
sprang on him and devoured him, alas!
Give me some water, O my stream, that I may quench my thirst.”
“Take and drink as much as you can, O bereaved father!”

ΑΣΜΑ ΜΑΙΟΥ ΟΤΕ ΕΚΒΑΛΛΟΥΣΙ ΤΟΝ ΚΛΗΔΟΝΑ¹

Καὶ 'μπαίν' ὁ Μᾶς, καὶ 'βκαίν' ὁ Μᾶς καὶ 'μπαίν' ὁ πρωταγιούνης,
 Κῆ ὁ Μᾶς μὲ τὰ τραντάφυλλα κῆ ὁ Γιούνης μὲ τὰ μῆλα,
 Κῆ Ἄουστος μὲ τὰ χλιαῖα νερά, μὲ τὰ χλωρὰ τὰθθάσια.
 Ἄνοιξετε τὸν κλήδονα νὰ 'μποῦσι τὰ κοράσια,
 Νὰ τραουδήσουν γιὰ τὸν Μᾶν νὰ 'δοῦν τὸ ρίζικόν τους.
 Τὸ ρίζικόν τους ἦτανε σταυρὸς καὶ δαχτυλίδιν.
 Ἐς τὴν ποῦγκάν μου τὸ ἔβαλα, τῆς μάννας μου τὸ 'πῆρα.
 Μάννα κῆ ἂν εἶσαι μάννα μου, καὶ 'γὼ παιδὶν ἴδικό σου,
 Κάμε θερμὸν καὶ λουσέ με μέσ' ἔς ἀρκυρὴν λέενην,
 Καὶ μέσ' ἔς τὰρκυρολέενον ρίψ' ἀρκυρὸν μαχαίριν·
 Καὶ φόρησ' μου τὴν σκούφιαν μου τὴν τρανταμασσουρένην,
 Ὅπουχει τρᾶντα μᾶσσουρους καὶ τρᾶντα μασσουρούδια,
 Καὶ γύρου γύρου τὰ πουλιά καὶ μέσα τὰ πεζούνια.
 Πεζούνιά μου, πεζούνιά μου πετάξετέ με πέρα,
 Νὰ δῶ τὸν θεῖόν μου ῥοδινόν, τὸν κῦρίν μου φεγγάριν,
 Νὰ δῶ τὸν πρῶτόν μ' ἀερφὸν ἔς τὴν μούλαν καβαλλάρην,
 Νὰ σούση τὸ μανίκιν του νὰ πέση τὸ 'λοβάριν.
 Ἐλάτε χήραις κῆ ὄρφαναῖς νὰ 'πάρετε 'λοβάριν,
 Νὰ 'πάρτε σεῖς τὰ πῖτερα καὶ 'γὼ τὸ σημιδάλιν,
 Νὰ κάμω τὰερφούλλη μου σαῖταν μὲ δοξάριν,
 Που σαῖτέβκει τὸν ἄτον 'πάνω ἔς τὸ παμπουλάριν.

Ο ΑΓΙΟΣ ΓΕΩΡΓΙΟΣ ΚΑΙ Ο ΔΡΑΚΩΝ

Παπάδες καὶ πνευματικοί, δασκάλοι καὶ γοῦμενοι,
 Ἐλάτε νὰ δροικήσετε μιὰν λύπην ταιρκασμένην,
 Ν' ἀκούσετε τὰ θάμματα ταῖου Γεωρκίου
 Που ἔρκεται ἡμέρα του κοστρεῖς τοῦ Ἀπριλίου.
 Δευτέρα εἶν' τῆς καθαρῆς που κάμνουν τὴν νομάδα,
 Καὶ βκήκαν πὸ τὸ σπίτιν τους τὴν πρώτην ἔβτομάδα,

5

¹ The Cledon (the ancient κληδών, *an omen*) is a species of incantation, probably of very great antiquity, performed by Greek girls for the purpose of discovering their future destiny: the manner of it is as follows. The girls collect on St. John's Eve and taking a basin of water place in it each of them a ring: the basin is then tied up in a cloth and deposited in the open air in some secure place, often on the roof of a house. On the following day the girls again assemble and one of them sings a song

THE SONG OF MAY WHEN THEY TAKE OUT
THE CLEDON

May comes in and May goes out and the first of June comes in,
and May with its roses and June with its apples,
and August with its tepid water and its green walnuts.
Open the cledon that the maidens may come in,
to sing for the May and see their fortune.
Their fortune was a cross and a ring.
I put it in my pocket and took it to my mother.
Mother, if you are my mother, and I am your own child,
make some warm water and wash me in a silver basin,
and in the silver basin throw a silver knife ;
and put on me my cap with thirty skeins,
which has thirty big skeins and thirty little skeins,
with birds all round, and in the middle pigeons.
My pigeons, my pigeons, fly across with me,
to see my uncle like a rose, my father like the moon,
to see my eldest brother riding on the mule,
to shake his sleeve that the pearl may fall.
Come widows and you orphan girls that you may get a pearl,
for you to take the bran and I the meal,
for me to make for my pet brother an arrow and a bow,
who shoots the eagle on the hen-house.

ST. GEORGE AND THE DRAGON

Priests and confessors, teachers and abbots,
come here to listen to a proper mournful tale,
to hear the ~~miracles of St. George~~,
whose day falls on the twenty-third of April.
It was the first Monday in Lent, when people go to gather wild herbs,⁵
that they left their house in the first week,

describing the ordinary events and character of a woman's life, not forgetting of course the important subject of matrimony: a little girl, selected for the purpose, then inserts her hand into the basin under cover of the cloth and draws out a ring at hazard, and it is supposed that the future life of the owner of the ring will be that described in the song. Then another song is sung and another ring withdrawn, and so on, till all the girls have had their fortunes told them.

Καὶ τρεῖς ἡμέραις ἔκαμαν ν' ἀρέξουν 'ς τὸ Βεροῦτιν,
 Ψουμὶν νερὸν 'ὲν 'βρίσκειται ἐδῶ 'ς τὴν χώραν τούτην.
 Ψουμὶν νερὸν ἔχει πολὺν ἀμὰ 'ν' μακρὰ 'ς τὸ πλάτος,
 Καὶ μέσα ἑκατοίκησεν ἕνας μεάλος δράκος, 10
 Καὶ 'ὲν ἀφίνει τὸ νερὸν 'ς τὴν χώραν γιὰ νὰ πέσῃ.
 Ταῖνιν τοῦ ἐκάμασιν πόσα παιδιὰ νὰ φάῃ.
 Καὶ οὐλοὶ εἶχαν ἕξ ὀκτῶ καὶ πέμπαν του τὸ ἕνα·
 Μᾶρτε γυρὶν τ'ἀφέντη τους τοῦ μέγα βασιλέα,
 Κῆ αὐτὸς 'ὲν εἶχεν μανηχὰ παρὰ μιὰν θυγατέρα, 15
 'Ποῦ ἔλαμπε 'σὰν ἥλιος, 'ποῦ λάμπει καθ' ἡμέραν,
 Καὶ ὁ σκοπὸς του ἦτανε γιὰ νὰ τὴν ὑπαντρέψῃ.
 Καὶ τώρα θέλων μὴ θελῶν τοῦ δράκου θὰ τὴν πέψῃ,
 Διὰ ν' ἀφήσῃ τὸ νερὸν 'ς τὴν χώραν γιὰ νὰ πάῃ·
 Διότι ἐκινδύνευκεν ἡ χώρα νὰ 'παιθάνῃ. 20
 'Ἐν 'δύνατο ἄλλο λοιπὸν αὐτὸς διὰ νὰ κάμῃ,
 Μόνον τὴν θυγατέρα του τὴν πέμπει γιὰ νὰ πάῃ.
 Καὶ πρῶτον μὲν ἡ λυερὴ 'ς τὴν τσάμπραν τῆς ἐμπαίνει
 'Σὲ τούτην τὴν ἀπόφασιν πολλὰ ἐλυπημένη.
 'Ἐμπέηκε δὲ τὸ λοιπὸν 'ς τὴν τσάμπραν τῆς, ἀλλάσσει, 25
 Μὲ κλάμματα καὶ ὀδυρμὸν χαμαὶ 'ς τὴν γῆν σταλάσσει.
 Καὶ ἀπὸ ἐκεῖ ἐφόρησε βούχα τῆς ὀρεξιάς τῆς,
 Μὴ μακρὰ μῆτε κοντὰ, ἴσια τῆς ἡλικιάς τῆς.
 'Παπέσω 'φόρησε χρυσᾶ, 'παπέξω χρυσταλλένια,
 Τέλεια 'παπέξω 'φόρησε τὰ μαρκαριταρένια. 30
 Φορεῖ καὶ τὴν κορώναν τῆς κ' ἐγύρισε νὰ 'πάῃ,
 'Ποῦ τὴν θωρεῖ ἡ μάννα τῆς κόντεψε νὰ 'παιθάνῃ,
 Κῆ ἀπολόγηθη κ' εἶπεν τῆς μὲ δυὸ χεῖλη καμένα·
 “Καὶ ποῦ 'πάει ἡ κόρη μου, κῆ ἀφίνει με ἐμένα ;
 'Ἐγὼ 'ποθοῦσα, κόρη μου, γιὰ νὰ σὲ ὑπαντρέψω, 35
 Καὶ τώρα ἔτσι ἔξαφνα τοῦ δράκου νὰ σὲ πέψω,
 Τοῦ δράκοντα τοῦ πονηροῦ γιὰ νὰ σὲ κανισκέψω ;
 Βασιλοπούλλα, κόρη μου, 'ποῦ νάχῃς τὴν εὐκὴν μου,
 'Ἐλύθησαν τὰ μέλη μου καὶ τρέμει τὸ κορμὶν μου.
 Καὶ νάτουν τρόπος, κόρη μου, διὰ νὰ σὲ γλυτώσω, 40
 'Ἐδίουν τὸ βασίλειόν μου, νὰ σὲ ἐλευτερώσω.”
 Κ' ἐτρέχασιν τὰ 'μάδια τῆς 'σὰν τρέχει μία βρύσι,
 'Ποῦ χύνεται ὀρμητικὴ χωρὶς καμμίαν στήσι,
 Καὶ ἔδερνε τὸ στήθός τῆς κ' ἐτράβα τὰ μαλλιά τῆς,
 Καὶ ἔσχιζεν ταῖς βούκκας τῆς μὲ τὰ ὀνύχιά τῆς. 45
 'Ἡ κόρη τῆς τὴν πόνησε, μὲ θλιβερὴν καρτίαν
 Καὶ λέγει τῆς, “Μητέρα μου, ἔχε παρηγορίαν,

and it took them three days to come to anchor at Beyrout,
 and there was not to be found bread or water in this town.
 There was plenty of bread and water but it was far away (in a cave),
 and in it a great dragon made his home, 10
 and he did not allow the water to run down into the town.
 They made him a ration, how many children he should eat.
 And all had six or eight and they used to send him one ;
 but the turn came of their master, the great king,
 and he had none but only one daughter, 15
 who shone like the sun which shines every day,
 and his intention was to give her in marriage.
 And now, willing or unwilling he has to send her to the dragon,
 so that he may let the water go to the town ;
 for the town was in danger of perishing. 20
 So he could do nothing else
 but only send his daughter to go there.
 And first the pretty darling goes into her chamber,
 much afflicted at this decision.
 So she went into her chamber and is changing her dress, 25
 and with cries and lamentations she drops down upon the ground.
 And afterwards she put on the clothes she wished,
 neither long nor short, suitable to her age.
 Inside she wore them of gold, outside of crystal,
 outside of all she wore her pearl ones. 30
 She put on her crown and turned to go,
 and when her mother saw her she nearly died,
 and she spoke and said to her with two parched lips :
 " And where is my girl going, and abandoning me ?
 I was wishing, my child, to give you in marriage, 35
 and now thus suddenly am I to send you to the dragon,
 to give you as a present to the wicked dragon ?
 Princess, my child, may you have my blessing !
 My limbs are paralysed and my body trembles.
 Would that there were a way, my child, to save you ! 40
 I would give my kingdom to set you free."
 Her eyes were running as a fountain runs,
 which flows with a rush without ever stopping,
 and she beat her breast and plucked out her hair,
 and tore her cheeks with her nails. 45
 Her daughter pitied her, and with heavy heart
 says to her : " Mother, take consolation.

Κὴ ἂν κλάψῃς καὶ ἂν σκοτωθῆς ἐμένα ἔν γλυτώνεις,
 Ἵπὸ δράκοντα τὸν πονηρὸν ἔν με ἐλευτερώνεις.
 Ἔτο' ἦτανε ἡ τύχη μου, ἔτο' ἦταν τὸ γραφτόν μου, 50
 Εἰς τὴν κοιλιὰν τοῦ δράκοντα νὰ κάμω τὸ θαφειόν μου."
 Κὴ ἀφίνει καὶ τὴν μάνναν τῆς με πληξίη καὶ με πόνον
 Καὶ εἶχεν τὴν ὀρπίδα τῆς εἰς τὸν Θεόν τῆς μόνον,
 Καὶ πιάνει κείνο τὸ στρατίν, κείνο τὸ μονοπάτιν,
 Τὸ μονοπάτιν βκάλλει τὴν ἴς τοῦ δράκοντα τὸ σκιαδίν, 55
 Ἵ τοῦ δράκοντα τοῦ πονηροῦ, ποῦ θέλει νὰ τὴν φάη.
 Κ' ἐκεὶ βρε πέτραν ῥίζημιὰν καὶ πάνω τῆς καθίζει,
 Κὴ ἀρκίνησεν ἡ λυερὴ νὰ δακρυλοῖζῃ,
 Κὴ ἀπὸ τὸν θρῆνον ποῦκαμε ἡ γῆ κατατρομάζει,
 Κὴ ὁ οὐρανὸς τὴν πόνησε κ' εὐτέως συννεφιάζει. 60
 Ἵ δακρυλοοῦσε κ' ἔλεε "Δοξάζω σε, Θεέ μου,
 Εἰς τὴν ἀνάγκην μου αὐτήν, Θεέ, βοήθησέ μου.
 Θεέ, κὴ ἂν εἶμαι πλάσμα σου, Χριστέ, καὶ πάκουσέ μου,
 Τὴν ποθητὴν μου τὴν ζωὴν Ἵ δράκον γλύτωσέ μου."
 Ἵ ἄλλ' ὅμως ἀπὸ τὸν πολὺν καὶ θρῆνον δὲ ἐκείνον, 65
 Ἵ ἐπῆρεν εἰς τὰ μάδιὰ τῆς ἕναν μεάλον ὕπνον.
 Κὴ ἀπὸ ἐκεὶ ἐξύπνησεν με θλιβερὴν καρτίαν,
 Κ' ἐπρόσμενε τὸν δράκοντα νὰ κάμη συντροφίαν.
 Ἵ ἄλλ' ὁ μεαλοδύναμος πολλὰ τὴν ἐλυπήθη,
 Κ' ἐπάκουσέν τῆς τὴν στιγμὴν ἴς αὐτὸν ποῦ προσευκῆθη. 70
 Κὴ ἀκούσετε, ἴαν ἔστεκεν με θλιβερὴν καρτίαν,
 Θωρεὶ τὸν αἶν Γεώρκιον Ἵ τὴν Καππαδοκίαν.
 Καὶ καβαλλάρης βρίσκετο ἴς τὸν ἄππαρον τὸν γρίβαν,
 Καὶ ἴπερνα δὲ ἀπὸ ἐκεὶ νὰ πᾶ ἴς τὴν ἐκκλησίαν,
 Ἵ βρίσκει τὴν κόρην μανηχὴν ἴς τοῦ δράκου τὸ σκιαδίν, 75
 Ἵ ἔσταθηκεν ὁ αἴος τὴν κόρην ἐρωτᾶ τὴν
 "Ἵντα γυρεύεις, λυερὴ, ἴς τοῦ δράκου τὸ σκιαδίν,
 Τοῦ δράκοντα τοῦ πονηροῦ ποῦ θέλει νὰ σὲ φάη;"
 Καὶ κείνη ἀποκρίθηκε, "Ἵρέξε νὰ πᾶς, ἀφέντη,
 Ἵρέξε νὰ πᾶς, ἀφέντη μου, καὶ ἴν' ἄδικον καὶ κρίμα, 80
 Εἰς τὴν καρτίαν τοῦ δράκοντα νὰ κάμης σου τὸ μνήμα."
 Ἵ ἄλλ' αἴος ἐθέλησεν τὴν κόρην νὰ τὴν σώσῃ,
 Καὶ πονηρὸν τὸν δράκοντα γιὰ νὰ τὸν ἔσκοτώσῃ.
 Καὶ πάραυτα ἐπέξεψεν ποῦ τὸ γριβὶν ἀππάριν,
 Κ' εὐτὺς τῆς κόρης τῶδωσεν ἀπὸ τὸ χαλινάριν. 85
 Λαλεὶ τῆς "Ἵπᾶρ το, σῦρέ το τὰππάριν ν' ἀποδρώσῃ,
 Νὰ ἴξαπολύσω τὸ νερὸν κὴ χῶρα νὰ γεμώσῃ."
 Πάλε τῆς κόρης λείει τῆς "Ἵ ὕπνος με βιάζει

If you weep, and if you die you will not save me,
 from the wicked dragon you will not free me.
 Such was my lot, such was my written fate, 50
 in the belly of the dragon to make my tomb."
 And she left her mother, in distress and pain,
 and she had hope only in her God ;
 and she takes that road, that very path,
 and that path takes her to the dragon's lair, 55
 to that of the wicked dragon that wants to eat her ;
 and there she found a block of stone, and seats herself upon it,
 and the pretty darling began to lament in tears,
 and from the lamentations which she made the earth trembles,
 and the sky pitied her and at once is clouded over. 60
 She wept and said : " I glorify thee, my God,
 in this my trouble, my God, help me !
 O God, if I am Thy creature, O Christ, hear me,
 save my dear life from the dragon."
 But on account of that great lamentation, 65
 there came on her eyes a deep sleep.
 And afterwards she awoke with a heavy heart,
 and was waiting to make the dragon her companion.
 But the Almighty had great pity on her,
 and heard her the moment that she prayed to Him. 70
 And, listen to this, while she was waiting with a heavy heart,
 she sees St. George from Cappadocia,
 and he was mounted on his brave horse,
 and he was passing that way to go to church :
 he finds the maiden alone in the dragon's lair, 75
 and the saint stopped and asked the maid :
 " What are you doing here, my pretty maid, in the dragon's lair,
 that wicked dragon who wants to eat you ?"
 And she answered : " Run and go away, sir,
 run and go away, sir, it is wrong and a great pity 80
 for you to make your tomb in the stomach of the dragon."
 But the saint wished to save the maid,
 and kill the wicked dragon.
 And he at once alighted from his brave horse, 84
 and straightway gave it to the maiden by the bridle. [cool,
 He says to her : " Take it, walk the horse about that it may become
 so that I may let loose the water and the town may have plenty."
 Again, he said to the maiden : " Sleep urges me

Νὰ πέσω καὶ νὰ κοιμηθῶ καθὼς ὄμβρος μὲ βάζει,
 Κὴ ὄντας ἰδῆς τὸν δράκοντα κάμε 'ς ἐμένα γνῶσι,
 90 Νὰ 'ξαπολύσω τὸ νερὸν κὴ χώρα νὰ γεμώσῃ."
 Κὴ ὁ αἴος ἐπλάϊασε ἐκεῖ καὶ ἐκοιμάτουν,
 Καὶ μετ' ὄλιον ἄκουσεν αὐτοῦ τὴν μουγγαρκάν του.
 Κὴ ὁ αἴος 'πού τὴν δροικῆ εὐτέως ἐσηκώστη
 Καὶ τὸ χατζάριν τὸ χρυσὸν 'ς τὴν μέσην του ἐζώστη. 95
 'Πάνω 'σὲ κείνην τὴν στιγμήν ὁ δράκος ἀναφαίνει,
 Καὶ 'λάβριζεν τὸ στόμαν του ὡσὰν λαμπρὸν 'π' ἀφταίνει.
 'Ποῦ τὸν θωρεῖ ὁ αἴος, εὐρέθη εἰς τὴν σέλλαν,
 Καὶ 'παίρνει καὶ 'πὸ 'πίσω του εὐτὺς καὶ τὴν κοπέλλαν.
 'Ὁ δράκοντας 'πού τὴν θωρεῖ ἐκίνησε κοντά τους, 100
 Κ' εὐτὺς μὲ τέτοιας λοῆς στέκει καὶ χαιρετᾷ τους·
 "Ὡρα καλὴ σου μπούκκωμα, ὦρα καλὴ σου γέμμα,
 Καὶ ὡς τὰ 'λιοβουτήματα 'ποσπάζομεν τὰ τέλεια·
 Πρῶτα τρώω τὸν ἄδρωπον κ' ὕστερα τὴν κοπέλλαν,
 Καὶ ὕστερα τὸν ἄππαρον 'πὸ τὴν χρυσὴν τὴν σέλλαν." 105
 "Μπούκκωμα τρώεις χατζαρκάν, τὸ δειλὸν ἀλυσσίδιν,
 Κὴ ὡς τὰ 'λιοβουτήματα γινίσκεσαι παιχινίδιν."
 Κ' ἐγύρισε τὸν ἄππαρον μὲ πλάνον γιὰ νὰ 'πάῃ,
 'Ποῦ τοὺς θωρεῖ ὁ δράκοντας γυρέβκει νὰ τοὺς φάῃ·
 'Ἀλλὰ 'σὲ κείνην τὴν στιγμήν καὶ εἰς αὐτὴν τὴν ὦραν, 110
 Μιὰν χατζαρκάν τοῦ ἔδωκεν τοῦ δράκοντα 'ς τὸ στόμαν,
 Κὴ ὁ δράκος ἐμμουγγάρισε καὶ θάμματα 'μολόα,
 Καὶ 'κεῖ ὅπου τὴν ἔφαεν τὸ γαίμαν ἐπετοῦσεν,
 Καὶ 'πάνω ἐσηκῶνετον καὶ κάτω ἐδνοῦσεν.
 Καὶ 'ξεπεξέβκει παρεντὺς τὴν νέαν 'πὸ τὰππάριν, 115
 Λαλεῖ της "Πᾶρ' το, σῦρέ το, ἐτούτο τὸ λεοντάριν.
 Πᾶρέ το, κόρη, σῦρέ το 'ς τὴν χώραν τοῦ κυροῦ σου,
 'Ἐκεῖ εἰς τὸ παλάτιον τοῦ περιποθητοῦ σου,
 Γιὰ νὰ τὸ 'δοῦν Χριστιανοὶ διὰ νὰ πιστωθοῦσι,
 Κ' οἱ 'Ὀβρηγοὶ οἱ ἄνομοι, νὰ 'δοῦν νὰ βαφτιστοῦσιν." 120
 'Ἡ λυερὴ 'φοήθηκεν τὸν δράκοντα νὰ πιάσῃ,
 Γιατὶ τὸν εἶδεν νὰ λαχτᾷ αὐτὸν καὶ νὰ ταραύσῃ·
 'Ἀλλ' ἔπειτα ἡ λυερὴ μ' αἴου βοηθεῖαν
 Τὸν ἔπιασεν τὸν δράκοντα εὐτὺς μὲ ἀφοῖαν,
 Καὶ ἔσυρνέν τον κατὰ γῆς καὶ 'παίρνέν τον 'ς τὴν χώραν. 125
 'Πάνω 'σὲ κείνην τὴν στιγμήν καὶ καὶ εἰς αὐτὴν τὴν ὦραν,
 Καὶ ἔτσι 'σὰν τὸν ἔπαιρνε ὁ δράκος μουγγαρίζει,
 Καὶ τὸ θρονὸν τοῦ βασιληᾶ ἔῤυρεν καὶ ραῖζει.
 Κὴ ὁ βασιληὰς ἀρώτησεν, "Ἴντα 'νι 'πού συβαίνει,

to lie down and go to sleep at once while it impels me,
and when you see the dragon, let me know 90
so that I may let loose the water and the town may have plenty.”
And the saint lay down there and slept,
and after a little while he heard its roar.
And the saint, on hearing it, at once arose,
and girded on his golden dagger at his waist. 95
At that moment the dragon appears,
and his mouth flamed like fire that burns.
As soon as the saint saw him he got into his saddle,
and immediately took the girl also behind him.
The dragon, when he saw her, went near to them, 100
and at once stands and greets them thus :
“ I wish you a good journey, my breakfast ; I wish you a good
journey, my lunch ; and about sunset I shall tear to pieces the last :
first I shall eat the man, and afterwards the maid,
and after that the horse with the golden saddle.” 105
“ For breakfast you will eat the dagger, in the afternoon a chain,
and by sunset you will be a child’s plaything.”
And he turned his horse in pretence that he was going,
and the dragon seeing them (going) wants to eat them ;
but at that moment and at that time, 110
he gave the dragon a stroke of his dagger in the mouth,
and the dragon roared and acknowledged a miracle,
and from where he received the (stroke) the blood darted out,
and he sprang up and sank down.
And he took down the girl directly from the horse, 115
and says to her : “ Take it, lead it away, this ferocious beast.
Take it, maiden, lead it to your father’s town,
there to the palace of him you long for,
that the Christians may see it and become confirmed in their faith,
and that the lawless Jews may see it and be baptized.” 120
The darling girl was afraid to take hold of the dragon,
for she saw it quivering and writhing :
but afterwards the pretty maid, with the help of the saint,
took hold at once of the dragon with fearlessness,
and drew it along the ground and took it to the town. 125
At that moment and at that very time,
and just as she was taking it, the dragon roared,
and the king’s throne bent and was cracked.
And the king asked : “ What is it that is happening

Ὅσον τὴν μουγγαρκὰν ποῦ κούσαμεν ἢ γῆ εὐτὸς νὰ τρέμη ;” 130
 Ὅσοι τὸν ἐμισούσασι, λαλοῦν του, πῶς συβαίνει,
 Καὶ ἔρκεται ἡ κόρη του τὸν δράκοντα καὶ φέρνει,
 Νὰ φᾶ καὶ τὴν βασίλισσαν “ καὶ σὲ τὸν βασιλέα,
 Καὶ ὄλους σου τοὺς μισταρκοὺς, ποῦ βρέθονται σὲ σένα.”
 Ἄλλ’ ὅσοι τὴν ἐμάθασιν ἐτούτην τὴν αἰτίαν, 135
 Τοῦ εἶπασιν καταλεπτῶς πᾶσαν τὴν ἀληθειάν.
 Κῆ ὁ βασιλεὺς χαρούμενος εὐτὸς τοὺς ἀποκρίθη,
 “ Καὶ ποῖς ἐνὶ ὁ ἄνθρωπος ὁποῦ μὲ ἐλυπήθη ;
 Πρέπει νὰ τὸν δουλεύωμεν καὶ νύχταν καὶ ἡμέραν,
 Καὶ γὰρ καὶ ἡ βασίλισσα κ’ ἡ μιά μου θυγατέρα, 140
 Νὰ δώσω καὶ τὴν κόρην μου γιὰ νὰ γενῆ γαμπρός μου,
 Νὰ κάτση εἰς τὸν θρόνον μου ὡσὰν παιδὶν ἴδικόν μου.”
 Πάνω σὲ κείνην τὴν στιγμήν ὁ αἴος εὐρέθη,
 Καὶ ὅταν ἀτὸς ὀλόχρυσος ὀμπρός του φανερώθη.
 “ Ἐγὼ εἶμαι ποῦ σουκάμα,” λαλεῖ, “ αὐτὴν τὴν χάριν, 145
 Καὶ γλύτωσα τὴν κόρην σου ποῦ κείνο τὸ λεοντάριν.
 Ἐν θέλω γιὰ τὴν κόρην σου, γιὰ νὰ γενῆ γαμπρός σου,
 Οὔτε νὰ ὀνομάζουμαι ὡσὰν παιδὶν ἴδικόν σου,
 Μόν’ κεί χαμαὶ ἔς τὸν σκοτωμὸν ἐκείνου τοῦ θερίου,
 Νὰ χτίσης μίαν ἐκκλησίαν ταῖου Γεωρκίου, 150
 Ποῦ ἔρκεται ἡμέρα του κοστρεῖς τοῦ Ἀπριλίου,
 Καὶ μὲ τὰ μάξια τὸ κερὶν καὶ μὲ τὰ σκιά τὸ λᾶδι,
 Καὶ μὲ τὸ βορτονόμουλον νὰ φέρνης τὸ λιβάνιν.”
 Κῆ ὅσα τοῦ εἶπεν ἔκαμεν, καὶ ὅσα τοῦ ἀναγγέλλει,
 Ὅλα τὰ ἐτελείωσεν καθὼς τοῦ παραγγέλλει. 155

that the earth straightway trembles at the roar we heard ?” 130

All who hated him, told him how it happened,
that his daughter was coming and bringing the dragon

to eat the queen, “and you, the king,

and all your attendants who are with you :”

but as many as had learnt the cause of this, 135

told him minutely the whole truth.

And the king joyfully at once answered :

“And who is the man who took pity on me ?

We must wait upon him day and night,

both myself and the queen and my only daughter, 140

and I must give him my daughter that he may be my son-in-law,

to sit on my throne just as a son of my own.”

At that very moment the saint arrived,

and appeared before him like an eagle all of gold.

“I am he,” he said, “who gave you this boon, 145

and saved your daughter from that ferocious beast :

I do not want your daughter, in order to become your son-in-law,

neither to be named as your own son,

but only, there at the spot where the beast was killed,

that you should build a church of St. George, 150

whose day comes on the twenty-third of April,

and that in carts the wax (for tapers) and in skins the oil,

and on a mill-mule you should bring the incense.”

And whatever he said to him he did it ; and whatever he told him,

he carried it all out just as he ordered him. 155

ΠΑΡΑΜΥΘΙ ΤΟΥ ΤΡΙΜΜΑ- ΤΟΥ

Ἄρκη τοῦ Παραμυθιοῦ καὶ καλὴ ὄσπερα τῆς ἀφεγκιᾶς σας.

Μιὰν φορὰν ἦταν ἓνας γέρος ξυλοφόρος, κείχεν τρεῖς κόραις, εἶχε καὶ τρία χτηνὰ καὶ ἴπαινε κ' ἔφερνε ξύλα νὰ ταῖς ἐξῆ. Λοιπόν, κυρά μου, τοῦτος ἔν ἐμπόρει νὰ ταῖς ἐξήσῃ, καὶ λυπάτο πολλά, καὶ πῶς ἔν ἐμπόρει νὰ προτερέσῃ τίποτες ν' ἀγοράσῃ ἓναν μικρὸν πρᾶμαν τῶν κορῶν του. Μιὰν ἡμέραν ἀξιώθηκε νὰ ἴαρη ἓναν μαντῆλιν. Λοιπὸν χαρὰν ἤ κόραις του ὅταν τὸ εἶδαν, καὶ θέλησεν νὰ τὸ σκουφωθῆ ἢ μεάλῃ. Τὴν ἡμέραν ποῦ τὸ ἐσκουφώθηκε ἐθέλησε νὰ κάτση ἔς τὸ παναθύριν, ποῦ ἦταν ἓνα μικρὸν σέντε ποῦ εἶχεν παναθύριν ἔς τὸ στενόν. Λοιπὸν, κυρά μου, περνῶντας ἓναςπραματευτῆς εἶδεν τὴν καὶ ἀρσέν του πολλά. Τέλος πάντων, κυρά μου, ἀρώτησεν εἰς ταῖς γειτόνισσαις, ἂν ἦτον ἑλεύτερη ἢ παντρεμένη. Εἶπᾶν του “οἶ, ἐνὶ ἑλεύτερη,” κείπέν τους νὰ τοῦ κάμουσιν προξενιὰν γιὰ νὰ τὴν ἴαρη, κὴ ἂν ἔν ἐχῆ τίποτες, ἔν πειράζει,

THE STORY OF THE GHOUL

The beginning of the tale, and good evening to your ladyship.

Once upon a time there was an old wood-carrier, and he had three daughters, and he had three beasts of burthen, and he used to go and bring firewood, to support the girls. Now, my lady, this man could not support them, and he was very sorry for this, and also that he could not manage to buy any single little thing for his daughters. One day he was able to buy one handkerchief. So his daughters were very pleased when they saw it, and the eldest wanted to put it on her head. The day when she put it on her head, she took a fancy to sit at the window, where there was a small upper room, which had a window on to the street. Now, my lady, a merchant, as he was passing by, saw her and was very much taken with her. At last, my lady, he asked the women of the neighbourhood if she was unmarried or married. They said to him: “No, she is unmarried,” and he told them to arrange the match for him, that he might get her, and that if

αὐτὸς 'παίρνει τὴν ἔτσι χωρὶς τίποτε. Λοιπὸν, κυρά μου, ἀποφασίσασιν οἱ γονεῖοί της, εὐκαρισθηθήκασιν, ἔδωσάν τὴν τὴν.

"Ὅταν ἐπῆεν ἡ κοπέλλα 'ς τὸ σπίτιν τοῦ γαμπροῦ, τὴν εὐκαρίστησιν ὅπου ἔλαβεν ὁ ἄντρας της, ἔδωσέν της ἑκατὸν ἕναν κλειδὸν, καὶ εἶπέν της, τὰ ἑκατὸν νὰ τὰ ἀνοίξῃ, τὸ ἕναν νὰ μὲν τὸ ἀνοίξῃ, γιατί ἐνὶ ἕναν γέρημον σπίτιν. Τέλος πάντων, λαλεῖ της, "Παρὰ νὰ τῶχῃς νὰ ν' ἄχρηστον πράμα, 'ὅς μού το," καὶ ἔπιασέν το. Λοιπὸν τούτῃ ἀνοίξεν, εἶδεν πλούτη πολλὰ καὶ σιάστισε.

Τέλος πάντων ὅταν ἐχώρησεν τὸ πλοῦτος, ἐμπῆκέν της ἡ ἰδέα πῶς τόσον πλοῦτος ἐφιαρεύτην τῆς το καὶ μιὰν τσάμπραν οἷ· ἐμπῆκέν της 'ς τὸν νοῦν ν' ἀνοίξῃ καὶ τὴν ἄλλην τσάμπραν. Λοιπὸν, κυρά μου, τούτῃ μιὰν ἡμέραν ἐπαρατήρησεν ποῦ ἔβαλεν τὸ κλειδὸν καὶ ἔπιασέν το καὶ ἀνοίξεν· παρατηρᾷ 'ὲν βλέπει τίποτε παρὰ τέσσερες τοίχους ὠφκairoυς καὶ ἕναν σεντούκιν μέalon μέσα. 'Σαν ἀσκοποῦσε βλέπει ἕναν παναθύριν καὶ βλέπεν κάτω 'ς τὸ στενόν. Λέει, "ἄ! 'δὲ τὸν ἄντρα μου, γιατί ἐνὶ τοῦτο τὸ παναθύριν καὶ βλέπει 'ς τὸ στενόν καὶ γιὰ νὰ μὲν βλέπω ὄξω γιὰ τοῦτο τὸ ἔχει βαδωμένον τὸ

she had nothing, it did not matter, that he would take her as she was, without anything. So, my lady, her parents made up their minds, and were much pleased, and gave her to him.

When the maiden went to the bridegroom's house, from the joy which her husband felt, he gave her a hundred and one keys, and told her to open the hundred (rooms), but the one, not to open it, for it was an empty room. At last he says to her: "Instead of keeping that (one key), to be a useless thing, give it to me;" and he took it. So she opened (everything) and saw great riches, and was astonished.

At last, when she had had enough of the riches, the thought came to her how it was that he entrusted to her so much wealth, but not the one chamber; and it came into her mind to open also the other chamber. So, my lady, one day she watched where he put the key, and she took it and opened (the chamber): she looks round and sees nothing but four bare walls and one big chest inside. While she was looking she saw a window, and it looked down on the street. "Ah!" she says, "see my husband now, because there is this window and it looks upon the street, and that I may not look outside, that is why he

σπίτιν. Λοιπὸν ἐφάνηκέν της τῆς καϋμένης νὰ κάτση 'ς τὸ παναθύριν καὶ νὰ βλέπη ὄξω. Λοιπὸν, κυρά μου, ἄμα κ' ἕκατσε πολλὴν 'λίην ὦραν, εἶδεν ἕναν λείψανον καὶ 'περνοῦσεν.

Λοιπὸν, κυρά μου, τοῦτο τὸ λείψανον μῆτε κλάμματα εἶχεν μαζί του μῆτε τίποτε. Ὅταν τὸ εἶδεν ἐτοῦτο, ἐπῆράν την τὰ κλάμματα, γιατί ἔτσι 'ενὰ τὴν πάρουν καὶ τούτην, γιατί ὁ ἄντρας της 'έν ἔθελεν τοὺς 'δικούς της ν'ἄρκουντ' ἔσω της. Ὅταν τὸ θάψασιν τοῦτο τὸ λείψανον κ' ἔφυεν ὁ κόσμος, βλέπει τὸν ἄντραν της καὶ 'μπαίνει μέσα 'ς τὰ μνήματα καὶ κάμνει μιὰν κεφαλὴν ἴσια μ' ἕναν κόσκινον, καὶ κάμνει τρία 'μάτια, κάμνει καὶτι χέρκα, τῆς ἐφαίνονταν πῶς ἄπλωνεν οὐλον τὸν κόσμον ἀπὸ τὸ μάκρος 'ποῦ ἔκαμνεν, ἔκαμνεν κάτι 'νύχια μεάλα μιὰν πῆχυν' μάκρος, καὶ ἄρκισε νὰ σγάφτη νὰ 'βγάλῃ τὸ λείψανον νὰ τὸ φάῃ. Ἐβάσταξεν τούτη ὅσον νὰ βεβαιωθῇ καλὰ πῶς ἔτρωνεν τὸ λείψανον. Τότες ὅταν ἐβεβαιώθη, πιάνει την ἕνα ριόν, μὰ ἴντα ριόν! ἤρτεν τούτη ἐπλάγιασεν.

'Σ τὴν πολλὴν ὦραν 'ποῦ ἐγλύτωσεν ὁ ἄντρας της, ἤρτεν τοῦτος εἰς τὸ σπίτιν του ὅπως ἔρκετον πάντα, ἀνοίει τὸ σπίτιν, παρατηρᾷ, ἠδρεν πατήματα μέσα. "ἄ!" λαλεῖ, "ἔν

had the room shut up. So it occurred to her, poor thing, to sit at the window and look outside. Then, my lady, she had only sat there a very little while, when she saw a funeral pass by.

Now, my lady, this funeral had no weeping with it nor anything. When she saw this, a fit of crying took her, for (she thought) they would carry her too in the same way, because her husband did not wish her relations to come to her house. When they had buried the corpse and the people had gone away, she sees her husband going among the tombs, and he is getting a head as big as a sieve and is getting three eyes, and is getting such arms: he appeared to her to be extending over the whole world from the size that he was getting: he was getting such big nails, a cubit long; and he began to dig, to take out the corpse to eat it. She braved it out till she was quite sure that he was eating the corpse. Then, when she was sure, a shivering seized her, but what a shivering! And she went and lay down.

After a long time, when her husband had finished, he came home as he always did, opens the chamber, looks about him, and found footsteps inside. "Ah!" he says,

ἐνὶ καλῇ δουλειᾷ, πρέπει ἡ γεναϊκά μου ν' ἀνοίξεν τὸ σπίτιν, καὶ εἶδε," λαλεῖ, "ἐκεῖνα 'ποῦ τῆς ἔκρυφα." Ἀνοίει τὸ σεντούκιν, ἐφύλαξεν ἐκεῖνα 'ποῦ ἔφερον, ταῖς πετσιαῖς, τὰ κόκκαλα καὶ τὰ μαλλιά, κάμνει καλὴν παρατήρησιν, βλέπει καὶ τὸ παναθύριν ἀνοιχτόν. Ἐπειτα βαδώνει το καὶ λαλεῖ, "νὰ 'πάω νὰ τὴν εὔρω, νὰ 'δῶ ἴντα 'ενὰ μοῦ 'πῆ, ἂν μοῦ τὸ 'μολόσῃ." Πᾶει τοῦτος εἰς τὴν τσάμβραν 'ποῦ ἐκοιμούνταν, βρίσκει τὴν 'πὸ κάτω σὲ τρία παπλώματα σκεπασμένην 'πὸ τὸ ριὸν 'ποῦ τὴν ἐβάστα. Ὄταν τὸν νοιώθῃ τούτῃ νὰ τῆς κοντέβκη, 'πὸ τὸν φόον της περίττου ἀκόμα τὴν ἐδυνάμωνε τὸ ριόν. Λαλεῖ της, "ἴντα 'χεις, χαρῶ σε, καὶ εἶσαι ἄρρωστη;" "Ἄ," λαλεῖ του, "'ενὰ 'παιθάνω," (καὶ 'ποῦ ν' ἀνοίξῃ τὰ 'μμάτια της νὰ τὸν 'δῆ, 'ποῦ τὸν φόον της περίττου ἐχώννετο 'πὸ κάτω 'πὸ τὸ πάπλωμα). Λαλεῖ της, "χαρῶ σε, θέλεις τὴν μάνναν σου νὰ πάω νὰ σοῦ τὴν φέρω;" Λαλεῖ του κείνη, "ἄ! νὰ τῶκαμες." Πασαίνει τοῦτος ὄξω, μεταμορφώνεται ὁ ἴδιος καὶ γίνηκεν ἴδια ἡ μάννα της. Ἦρτεν τούτῃ, 'μπαίνει, ἀρκίνησεν νὰ τῆς λαλῆ, "ἴντα 'χεις, κόρη μου, τυραννισμένη μου; Τοῦτος

"this is not a good business, my wife must have opened the room, and must have seen," says he, "what I kept secret from her." He opens the chest and stowed away in it what he had brought, the skins, the bones, and the hair; and he looks well about him and sees the window open. Then he shuts it and says: "I must go and find her, and see what she will tell me, if she will confess it to me." He goes to the chamber where she was sleeping, and finds her covered up under three blankets, on account of the shivering which still kept on with her. When she perceived that he was approaching her, from her fear, her shivering became still more violent. He says to her: "What is the matter with you, my dear, that you are ill?" "Ah!" she says to him, "I shall die" (I do not know how she could open her eyes to see him, when from fear she was pushing herself still further under the blankets). He says to her: "Would you like me to go and fetch your mother, my dear?" She says to him, "Ah! I wish you would do so." He goes out, transforms himself and became exactly like her mother. She (the ghoul) comes and enters and begins to say to her: "What ails you, my child, my poor sufferer? This unpar-

ὁ ἀσυγχώρητος οὐλον νὰ σὲ τυραννῆ, ὁ ἄφοος τοῦ Θεοῦ, 'ποῦ σὲ τυραννεῖ οὐλ' ἡμέραν; 'πέ μου, κόρη μου, ἴντα σοῦ 'καμε καὶ εἶσαι ἄρρωστη;"

"Ἐν μοῦκαμε, μαννοῦλλά μου, τίποτες, ἔτσι εἶμαι ἄρρωστη."

Λαλεῖ της, "κόρη μου, τόσα πλοῦτή 'ποῦ 'χεις' ὅς μου καὶ μένα 'λία νὰ κυβερνηθῶ."

Λαλεῖ της "οἶ, μαννοῦλλά μου, 'ἐν ἐμπορῶ, ὅταν ἔρτη ὁ γαμπρός σου, ζήτησέ του νὰ σοῦ δώσῃ, γιατί ἐγὼ 'ἐν ἐμπορῶ νὰ σοῦ δώσω." "Ὅταν εἶδεν ὅτι ἔκατσεν πολλὴν ὥραν καὶ πάντα τὰ ἴδια τῆς ἔλεεν, ἐσηκώθηκεν, ἀποχαιρέτησέν την καὶ 'πῆεν. 'Ἐπῆεν, κυρά μου, καὶ 'γίνηκεν ὡς καθὼς ἦτουν καὶ ἦρτεν πάλε. λαλεῖ της, "πῶς ἐπέρασες, χαρῶ σε, ἦρτεν ἡ μάννα σου;"

Λαλεῖ του, "'ἐν ἡξέρεις, μοῦ ἐζήτησεν 'λίους παράαις νὰ τῆς δώσω νὰ ζήσουν. μὰ 'ἐν ἦσουν'ς τὸ σπῆτιν καὶ 'ἐν τῆς ἔδωσα. "Ἄς εἶεν τῆς δώσῃς," λαλεῖ της, "'ἐν ἦσουν σοῦ νοικοκυρά;"

"Ὅϊ," λαλεῖ του, "ἔπρεπε νὰ ἦσουν ἡ ἀφεγκιά σου νὰ τῆς δώσῃς, γιατί ἐγὼ 'ἐν τῆς ἐδίουν."

Τέλος πάντων, λαλεῖ της, "θέλεις καὶ τοὺς ἄλλους συγγενεῖς σου νὰ 'πάω νὰ σοῦ τοὺς

donable man, is he always to torment you, this man who does not fear God, who torments you all day long? now tell me, my child, what did he do to you that you are ill?" "He did nothing at all to me, mother, only I am ill." She says to her: "My child, now that you have so much riches, give a little to me too, to keep myself." She says to her: "No, little mother, I cannot: when your son-in-law comes, ask him to give you some, for I cannot give you any." When she (the ghoul) saw that she had stayed a long time and always got the same answer from her, she got up, bade her good-bye and went away. Went away, my lady, and became as he was before and came again: he says to her: "How have you been getting on, my dear? did your mother come?" She says to him: "You don't know, she asked me to give her a little money for them to live on; but you were not at home, and so I did not give her any." "I wish you had given her some," he says to her, "were you not the mistress of the house?" "No" she says to him, "your lordship ought to have been here to give it to her, for I was not going to give her anything."

At last he says to her: "Would you like me to go and bring you your other

φέρω;" "Α!" λαλεῖ του, "ἔτσι νὰ τῶκαμες." Μὲ τὸν ἴδιον τρόπον ἔτσι ἐμεταχειρίσθη γιὰ ὅλους της τοὺς συγγενεῖς. "Ἐμεινεν μόνον ἡ στετέ της. Λαλεῖ της, "θέλεις καὶ τὴν στετέν σου;" "Α!" λαλεῖ του, "νὰ τῶκαμες νὰ μοῦφερνες καὶ τὴν στετέν μου, τὴν καλήν μου." Ἐπήγεν, ἐγένηκεν ἴδια ἡ στετέ της καὶ ἤρτεν, ἐμπήκεν ἔσω μ' οὐλαις του ταῖς πονηρίαῖς. Πειὸν ὅτι καὶ θωρρεῖ τούτη τὴν στετέν της. "καλῶς την τὴν στετέν μου, καλῶς την, ἔλα, στε-τοῦλλά μου, ν' ἀκούσης τὰ πάθη μου!" "Πέ μου, κόρη μου, πέ μου, ἴντα σουκαμε τοῦτος ὁ ἀσυγχώρητος;" "Α-νοιξεν κείπεν τὴν ὀμιλίαν της ὡς καθὼς ἔτυχεν κείδεν τὸν ἀντραν της. "Ὅταν ἐτελείωσε τὴν ὀμιλίαν της τέλεια, ποτουν-τουνίζεται τοῦτος ἕναν ποτουν-τουνισμα μεάλον, καὶ μὲ μιᾶς ἔγεινεν ἕνας Τρίμματος ἔτσι πῶς τὸν εἶδεν τὴν πρώτην φοράν. "Α! βρώμα," λαλεῖ της, "ἐγένηκα οὐλοῖ σου οἱ συγγενεῖς ἔν ἐγελάστης, καὶ τῆς στετές σου ἔθελες νὰ ἠμολόγησῃς τὸ μυστικόν σου πῶς ἐὼ ἤμουν Τρίμματος;" "Ἄν τὸ ἐφύλαες τὸ μυστικόν σου," λαλεῖ της, "ἔν σ' ἔτρωα, μὰ ὅταν τὸ ὠμολόγησες ἔνὰ σὲ

relations also?" "Ah!" says she to him, "I wish you would do so!" He acted just in the same way for all her other relations. Only her grandmother was left. He says to her: "Do you want your grandmother too?" "Ah!" she says to him, "I wish you would do this, to bring me my grandmother too, my good (grandmother)." He went and became exactly her grandmother, and returned, and came in with all his cunning. As soon as she sees this grandmother of hers: "Welcome, grandmamma, welcome: come, dear little grandmamma, and hear my sufferings!" "Tell me, my child, tell me, what has this unpardonable man done to you?" She began and told her her story, just in what way she happened to see her husband. When she had finished her account completely, he roared one tremendous roar and in a moment became a ghoul exactly like what she saw him the first time. "Ah! you dirty thing!" he says to her, "I turned myself into all your relations and you were not deceived, and did you want to confess to your grandmother your secret, that I was a ghoul? If you had kept your secret," says he, "I was not going to eat you, but now that you have confessed it, I shall eat you; now you cannot

φάω, τώρα 'έν γλυτώνεις 'πό τὰ χέρκα μου," λαλεῖ της. "Όταν τὸ εἶδεν τὸ πρᾶμα καὶ 'έν εἶχεν πειδὸν ἔλεος, τότες ἐσηκώθηκεν τούτη 'πό τὰ ρούχα καὶ ἔχαζιρέβκετον νὰ φύη.

'Πάει τούτος ὁ Τρίμματος καὶ χαζιρέβκει μιὰν λαμπρακιὰν 'ποῦ ἐξέβκαινεν ἡ γλώσσα τοῦ λαμπροῦ μεσοῦρανα καὶ βάλλει μιὰν σοῦχλαν καὶ ἐπυρώνετον, ἔρκεται καὶ 'βρίσκει την τούτην καὶ λαλεῖ της, "κόπιασε νὰ 'πάμεν, καὶ περιμένει σε ἡ σοῦχλα. "Ἰντα νὰ σοῦ κάμω," λαλεῖ της, "'ποῦ ἔφτασα καὶ ἔμοσα μὲ τούτον τὸν τρόπον νὰ σὲ φάω ὀφτήν, εἰ δὲ ἔθελα σὲ ρουφήσει." "Ἄμμάν! ἀφέντη μου," λαλεῖ του, "πρῶτα καὶ ὕστερα εἶμαι 'δική σου, ἀλλὰ ζητῶ σου δυὸ ὄραις νὰ μοῦ χαρίσῃς τὴν ζωὴν μου, νὰ κάμω τὴν προσευκὴν μου, ταῖς μετανοιαῖς μου, καὶ τότες τρώεις με." 'Πάει τούτη καὶ πιάνει κείνο τὸ κλειδίν, κὴ ἀνοίει τὴν τσάμπραν κείνην τὴν κρυφὴν, κὴ ἀνοίει τὸ παναθύριν, καὶ 'κρέμησεν ὄξω 'ς τὸν δρόμον.

Τέλος πάντων ἐβουροῦσεν τούτη γιὰ νὰ 'βρῆ κανέναν νὰ τὴν ἐγλυτώσῃ. 'Κεῖ 'ποῦ ἐβούρα, φτάνει ἕναν καρρετάρην κὴ ἀρκίνησεν νὰ τὸν παρακαλῆ νὰ 'δῆ τὸν Θεὸν νὰ 'δῆ καὶ κείνην νὰ τὴν λυπηθῆ νὰ τὴν ἐγλυτώσῃ, καὶ 'πάνω της ἔνι φορτωμένη παράαις νὰ

get out of my hands" he says to her. When she saw the state of things, and that he had no pity for her, then she rose out of the bed-clothes and prepared to run away.

This ghou! goes and prepares such a bonfire that the tongue of the flame went out into the midst of the sky, and he puts a spit into it and it was getting red-hot, and he comes and finds her and says to her: "Give yourself a little trouble and let us go, for the spit is waiting for you. What can I do for you," says he to her, "once that I have taken an oath to eat you roasted in this way? Otherwise I would have only swallowed you." "Alas, my lord," she says to him, "now and at any time I belong to you, but I ask you to grant me my life for two hours, so that I may say my prayers and perform my prostrations and then you shall eat me." She goes and takes that key, and opens that secret chamber, and opens the window and lets herself down out into the street.

And then she ran to find some one to save her. While she was running, she overtakes a carter and began to beg him to look at God and look at her, and pity her and save her, and that she was loaded with money and would give all of it to him, for a ghou! was

τοῦ τὰ δώση οὐλα, γιατί τὴν τρέχει ἕνας Τρίμματος νὰ τὴν φάη, καὶ ποῦ νὰ πάη νὰ γλυτώσῃ. Λαλεῖ της, “καὶ ποῦ νὰ σὲ βάλω, κόρη μου, νὰ σὲ γλυτώσω; τρώει με καὶ μένα καὶ τὸν ἄππαρόν μου· μόνον βούρα ὀμπρὸς κ’ ἔχει ἕναν καμηλάρην τοῦ βασιλέα, κείνος ἔμπορεῖ νὰ σὲ γλυτώσῃ.” Βούρα καὶ νὰ βουρήσῃς ἔφτασεν τὸν καμηλάρην. Τέλος πάντων ἀρκίνησεν νὰ τὸν παρακαλῇ γιὰ νὰ τὴν γλυτώσῃ ἀπὸ τὸν Τρίμματον ποῦ ἐκυνῆάν τὴν νὰ τὴν φάη. Λοιπόν, κυρά μου, ἐλυπήθηκέν τὴν καὶ ἔκαταίβασε μιὰν μπάλαν παμπάκιν καὶ ἔβαλέν τὴν μέσα.

Ὅταν ὁ Δράκος ἐπύρωσεν καλὰ τὴν σοῦχλάν του ἐφώνησεν. “Αἶ! ποῦ εἶσαι, ἔλα καὶ ἐνὶ ὄρα,” ἐφώνησεν της, ἀλλὰ ἔνερκετον, ἐπῆε κὴ ἀσκόπα ἀπὸ τὸ ἕνα μέρος ἰς τὸ ἄλλο νὰ τὴν εὔρη. “Ὅταν εἶδεν ποῦ ἔν τὴν ἡῦρεν, ποῦ ἀσκόπα τὸ ἕνα μέρος καὶ τὸ ἄλλο, θωρεῖ τὸ παναθύριν ἀνοιχτόν, κρεμνᾶ ἔτσι ὡς ἦταν Τρίμματος, καὶ βλέπεν τοὺς δρόμους νὰ τὴν εὔρη. Βούρα καὶ νὰ βουρήσῃς, ἔφτασεν τὸν καρρετάρην καὶ φωνάζει του. “αἶ καρρετάρη, πόμεινε, γιατί τρώω σε καὶ σένα καὶ τὸν ἄππαρόν σου.” “Ὅσοι τὸν ἐθωροῦσαν εἰς τὸν δρόμον ἄλλοι ἐπαιθνήσκασι, καὶ ἄλλοι ἐμεινίσκασι ἰλιωμένοι. Ὁ καῦμένος ὁ καρρετάρης ἄμα ποῦ ἀκουσεν τοῦ Τριμ-

running after her to eat her, and (she did not know) where to go to save herself. He says to her: “Where can I put you, my girl, to save you? He will eat me too, and my horse: only run farther on, and there is a camel-driver of the king: he may be able to save you.” Running and running, she overtook the camel-driver. Then she began to beg him to save her from the ghoulish who was chasing her to eat her. So, my lady, he took pity on her and unloaded a bale of cotton and put her inside it.

When the monster had well heated his spit, he cried out: “I say! where are you? Come here, it is time,” he called to her, but she did not come, and he went and looked from one side to the other to find her. When he saw he could not find her, as he was looking from one side to the other, he observes that the window is open, and he lets himself down from it, just as he was, in the form of a ghoulish, and was looking along the streets to find her. Running and running, he overtook the carter and cries out to him: “O you carter! stop, or I will eat you, both you and your horse.” As many as saw him in the street, some died and others fainted away on the spot. The

μάτου 'ποῦ τοῦ ἐφώναξεν, ἐστάθηκε. Λαλεῖ του, “βρέ, 'ἐν εἶδες καμμιὰν κοπέλλαν ἀπὸ 'δὰ νὰ περνᾷ; Νὰ μοῦ 'πῆς.” Λαλεῖ του, “μὰ τὸν Θεόν, ἀφέντη μου, 'ἐν εἶδα τίποτε, μόνον βούρα ὀμπρὸς 'ποῦ ἐνι ἕνας καμηλάρης, ἴσως εἶδέν την ἐκείνος.”

Βούρα καὶ νὰ βουρήσῃς, ἔφτασεν τὸν καμηλάρην, ἐφώναξέν του καὶ κείνου τὸ ἴδιον, ἐστάθηκεν, ἀρώτησέν τον καὶ κείνον. Λαλεῖ του, 'ἐν ἔχει χαπάριν, 'ἐν εἶδέν την. Θωρεῖς τον τοῦτον καὶ 'στράφηκεν. Λέει “ἄς πάω 'ς τὸ σπίτιν ν' ἀσκοπήσω, ἴσως τὴν εὔρω.” 'Κεῖ 'ποῦ ἤρτεν εἰς τὸ σπίτιν συλλοᾶται μόνος του· λαλεῖ “ἄς πάρω τὴν σοῦχλάν μου ἀναμμένην καὶ νὰ 'πάω νὰ κάμω παρατήρησιν καλὴν 'ς τὸν καμηλάρην.” Βάλλει τὴν σοῦχλάν εἰς τὸν ὤμόν του, κρεμνᾷ 'πὸ τὸ παναθύριν καὶ πάει, φτάνει τὸν καμηλάρην, λαλεῖ του· “Αἴ, καμηλάρη, 'πόμεινε καὶ νὰ κάμω μιὰν παρατήρησιν.” ‘Ο καμηλάρης καὶ ἡ κοπέλλα 'ποῦ ἀκούσασιν, ἦταν 'πὸ τὸν φόον τους νὰ 'ξεψυχήσουσι. Τέλος πάντων μὲ κείνην τὴν σοῦχλάν ὅποιος τὸν ἐθώρει, 'πὸ τὸν φόον του ἐβάδωνεν τὰ 'μμάτιά του, 'ποῦ 'ἐν ἐμπορούσασιν νὰ τὸν 'δοῦν. Γλήγορα, λαλεῖ του, “βρέ, καταίβασ' μου ταῖς μπάλαις οὔλαις 'πὸ ταῖς καμηλαῖς.” Ἐκαταίβασέν ταις ὁ καῦμένος ὁ καμηλάρης, καὶ ἐμπόρει νὰ μὲν

poor carter, as soon as he heard the ghoull call him, stopped. He says to him: “Here, you fellow, did you not see any girl pass this way? You must tell me.” He says to him: “By Heaven, my lord, I have seen nothing; only run farther where there is a camel-driver; perhaps he saw her.”

Running and running, he overtook the camel-driver, and he shouted out the same thing to him, and he stopped, and he enquired of him also. He tells him that he knows nothing about it, and had not seen her. Then, you see, he turned back. He says: “Let me go home and look, perhaps I shall find her.” Just as he arrived at the house, he thinks to himself: “Let me take my spit red-hot,” says he, “and let me go and thoroughly search the camel-driver.” He puts the spit on his shoulder, lets himself down from the window, and goes off, overtakes the camel-driver and says to him: “Here, you camel-driver, stop, that I may make a search.” The camel-driver and the girl, when they heard him, were like to expire with fear. In short, whoever saw him with that spit shut his eyes from fear, for they could not look at him. At once he says to him: “You fellow, unload for me all the bales from off the camels.” The poor camel-driver unloaded them: and

ταὶς καταιβάσῃ! Τότε μιᾶς μιᾶς μπάλας ἔβαλεν τὴν σουχλαν ἀφτούμενην καὶ βκαλέν την, ἔφτασεν εἰς τὴν μπάλαν ποῦ ἦταν ἡ κοπέλλα μέσα, καὶ ἔβαλέν την τὴν σουχλαν ἑσὲ οὔλαις ταῖς μπάλαις. “Ἄγια,” λαλεῖ του, “πῆγαινε ἑσὲ τὴν δουλειάν σου.” Ὄταν ἔφυνεν ὁ Τρίμματος, ἀρωτᾷ ὁ καμηλάρης τὴν κοπέλλαν πῶς ἐπέρασεν, ἀν τὴν ἐπλήωσεν πούποτες. “Ἄ!” λαλεῖ του, “καὶ καλὸν ποῦ μὲ ἐπλήωσε μόν’ ἑσὲ τὸ πόδιον· μὰ ἐγὼ ἐσφόγγισα τὴν σουχλαν μὲ τὸ παμπάκιν καὶ ἔν ἐφάνη τὸ γαῖμαν.” Λαλεῖ της, “μὲν πλήσσης, κόρη μου, κῆ ὅταν σὲ πάρω ἑσὲ τὸν βασιλέα, αὐτὸς ἐνὶ τόσον καλὸς καὶ ἑνὰ σὲ γιὰ τρέψῃ.”

Ἐφτασεν ὁ καμηλάρης εἰς τὸ βασιλείον, καὶ ἐκαταίβασεν οὔλαις ταῖς μπάλαις μέσα ἑσὲ τὴν αὐλήν· κείνην τὴν μπάλαν ποῦ ἦταν μέσα ἡ κοπέλλα ἔβαλέν την ἑσὲ τὸ σπῆτιν του ποῦ ἐκοιμάτον μέσα, πάλε ἑσὲ τὴν ἴδιαν αὐλήν. Ἡ δούλαις νὰ τὸν δοῦσιν νὰ τὸ κάμη τοῦτο ἐνομίσασιν πῶς ἑνὰ τὴν κλέψῃ καὶ ἐμαντάτεψάν τον ἑσὲ τὸν βασιλέα. Ὁ βασιλέας εὐτὸς ἐμήνυσεν τοῦ καμηλάρη νὰ πάῃ καὶ θέλει τον. “Ἄμα ἐπῆεν, ἀρωτῆσέν τον ὁ βασιλέας, γιὰ τὸ ἔκαμεν τοῦτο νὰ κρύψῃ κείνην τὴν μπάλαν τὸ παμπάκιν; Λαλεῖ του, “βασιλέα μου πολυχρονεμένε μου, ἑν ἔθελα νὰ τὸ κλέψω, μὰ ἔχει

could he help unloading them? Then he put the red-hot spit into the bales one by one and took it out, and he came to the bale in which the girl was, and he put the spit into all the bales. “Come now,” says he to him, “go about your business.” When the ghoul had gone away, the camel-driver asks the girl how she had fared, and if he had wounded her anywhere. “Oh!” she says to him, “and it was a good thing that he only wounded me in the foot; but I wiped the spit with the cotton and so no blood showed on it.” He says to her: “Never mind, my girl, and when I take you to the king, he is so good that he will cure you.”

The camel-driver arrived at the palace, and unloaded all the bales in the courtyard; but that bale in which the girl was, he put into the room in which he slept, which again was in the same court-yard. The maid-servants, on seeing him do this, thought he wanted to steal it, and they reported him to the king. The king at once sent a message to the camel-driver, to come to him for he wants him. As soon as he went there the king asked him why he did this, hiding that bale of cotton. He says to him: “Your majesty, may you live many years! I did not want to steal it, but there is a reason for my doing

αίτιαν τὸ πρᾶμα, καὶ ἔθελα ν' ἄρτω νὰ σοῦ πῶ. Τὴν ἡμέραν," λαλεῖ του, "ποῦ ἔφερνα τὸ παμπάκιν, τοῦτο καὶ τοῦτο συνέβη," λαλεῖ του. "Ἐνας Τρίμματος ἔτρεχεν ἐτούτην τὴν κοπέλλαν νὰ τὴν φάη, καὶ ἔλυπήθηκά την καὶ ἔβαλά την μέσ' ἰς τὴν μπάλαν νὰ τὴν γλυτώσω." "Καὶ τώρα," λαλεῖ του, "ἔχεις τὴν εἰς τὸ βασιλείον τούτην τὴν κοπέλλαν;" Λαλεῖ του, "μάλιστα ἔχω την." Εὐτὺς φορτώνεται τὴν μπάλαν καὶ ἔβκαλέν την ἄνω πούταν ὁ βασιλέας, ἔξαπορράβκει τὴν μπάλαν καὶ ἔβκαλεν τὴν κοπέλλαν ἰδὸ μέσα.

"Ἄμα ἐξέβηκεν ἡ κοπέλλα εὐτὺς ἔκαμεν σκῆμα ἰς τὸν βασιλέα, ἐχαιρέτησέν τον καὶ παρακαλεῖ πολλὰ τὸν βασιλέα νὰ μὲν ἔβκη ὄξω λόος, πῶς μιὰ κοπέλλα ποῦ τὴν ἐκυνῆαν ὁ Τρίμματος ἦρτεν ἐδῶ νὰ γλυτώσῃ. Λαλεῖ της ὁ βασιλέας· "ἴντα φοᾶσαι, κόρη μου, ἐγὼ εἶμαι ἕνας βασιλέας, ἴντα κακὸν μ'μπορεῖ νὰ κάμῃ ἰς τὸ σπίτιν μου;" Εὐτὺς ὁ βασιλέας μηνᾶ κ' ἔρκεται ὁ γιατρὸς κὴ ἄρκισεν νὰ γιαιτρέβκη τὸ πόδιν της. Λοιπόν, ὅταν ἔγεινε καλὰ ἡ νέα, ἐζήτησέν τους δουλειὰν νὰ δουλέβκη γιὰ νὰ μὲν κάθεται. Ἀρώτησάν την, ἴντα δουλειαῖς ἤξερεν κ' ἔκαμεν. Εἶπέν τους ὅτι ἔξερει καὶ πλουμίζει καὶ ζήτησεν τοῦ βασιλέα νὰ τῆς δώσουν ἕνα κομμάτιν βελούδον κίουβέξιν, μετάξιν, μαρκαρι-

it, and I was coming to tell you. The day," says he to him, "when I was bringing the cotton, so and so happened," he says to him, "a ghou! ran after this girl to eat her, and I took pity on her and put her in the bale to save her." "And now," he says to him, "have you got this girl in the palace?" He says to him: "Yes, I have got her." At once he loads himself with the bale, and brought it to where the king was, unsews the bale and took the girl out of it.

As soon as the girl came out, she made a bow to the king, greeted him, and earnestly begs the king that not a word should come out, that a girl, whom the ghou! was pursuing, had come there to save herself. The king says to her: "Why are you afraid, my girl, I am a king; what harm can he do in my house?" The king immediately sends a message, and the doctor comes and begins to cure her foot. Well, when the girl was all right, she asked for some work to do so as not to sit (idle). They asked her what work she knew how to do. She told them that she knew how to embroider, and she begged of the king that they should give her a little piece of violet velvet, silk, pearls, and gold thread. So, my lady,

τάριν, γρουσάφιν. Λοιπόν, κυρά μου, τούτη ἔκατσε καὶ 'πλούμισε τὸν βασιλέα μὲ τὸν θρόνον του, μὲ τὴν κορώναν του. "Ὅταν τὸ ἐτέλειωσε κ' ἔδωκέν το 'ς τὸν βασιλέα, αὐτὸς τόσον 'ποῦ τοῦ ἄρεσεν 'ποῦ ἔμεινεν ξερός.

Λοιπόν, κυρά μου, ὁ βασιλέας λαλεῖ τῆς βασιλισσας μιὰν ἡμέραν, "καλλίτερην 'πὸ τούτην 'ἐν θενὰ 'βροῦμεν γιὰ νύφην μας, ἵνα πειράξει πῶς 'ἐν ἔνι 'πὸ βασιλικὸν γαῖμαν, ὅταν ἔνι προκομμένη, καλόγνωμη· ἔμένα ἀρέσκει μου, νὰ μοῦ 'πῆς καὶ σοὺ τὴν γνώμην σου." Λαλεῖ του ἡ βασιλισσα, "ὄ τι κάμνεις ἡ ἀφεγκιά σου εἶμαι καὶ 'γὼ εὐκαριστημένη." Ἐντὺς ἔφωναξασι καὶ τὴν νέαν κ' εἶπάν της τὴν γνώμην τους.

Τότες ἔκλαψεν ἡ κοπέλλα πολλὰ καὶ λαλεῖ τους, "πῶς 'μποροῦμεν νὰ τὸ κάμουμεν τοῦτο; Μάλιστα, μεῶλη μου ἡ τύχη, ἀλλ' ὅταν τὸ ἀκούσῃ ὁ Τρίμματος, τρώγει με καὶ μένα καὶ τὸν γυιὸν σας. "Ὁμως," λαλεῖ τους, "ὅταν θέλετε νὰ τὸ κάμετε τοῦτο νὰ χτίσετε ἕναν ἀνωῖν 'ποῦ νὰ 'βκαίνουν μὲ ἑφτὰ σκάλαις 'πάνω εἰς ἐκεῖνον τὸ ἀνωῖν, καὶ 'ς τὴν κάτω σκάλαν νὰ κάμουνσιν μὲ μαστορκὰν δύο λάκκους, καὶ νὰ βάλουνσι μιὰν ψάθαν 'πὸ 'πάνω νὰ σκεπάζονται οἱ λάκκοι, καὶ νὰ στρώσουνσι ταῖς σκάλαις οὐλαις ῥόβιν, καὶ οἱ γάμοι νὰ γενοῦσι κρυφὰ μιὰν

she sat down and embroidered (on it) the king with his throne and his crown. When she had finished it and had given it to the king, he was so pleased with it that he remained lost in wonder.

Well, my lady, one day the king says to the queen: "We shall not find any one better than her for our daughter-in-law, what does it matter if she is not of royal blood, when she is so clever, and of such good disposition? she pleases me: and you also, tell me your opinion of her." The queen says to him: "Whatever your majesty does, I am quite contented." They at once called for the girl and told her their intention.

Then the girl cried a great deal, and says to them: "How can we do this? Certainly, it is great good fortune for me, but when the ghoul hears of it, he will eat both me and your son. However," says she to them, "when you wish to do this, you must build an upper room, so that (people) shall go up to that upper room by seven staircases, and in the lowest staircase they must cleverly make two pits, and put a mat over them so that the pits may be covered, and they must strew seeds of the bitter vetch all over the stairs, and the marriage must

νύχταν γιὰ νὰ μὲν ἀκούσῃ κα-
νενας ὄξω.

Τέλος πάντων, κυρά μου, ἐγινήκασιν οἱ γάμοι, καὶ ᾽πὸ στόμα ᾽σὲ στόμαν ἐπήεν εἰς τὰ ᾽φκιά τοῦ Τρίμματος πῶς ἡ γεναϊκά του ᾽πήρεν τὸ βασιλόπουλλον ἄντραν. Σηκῶνεται τοῦτος καὶ φορτῶνεται κάμποσα τσουβάλια μαύρους, καὶ γίνεται καὶ κείνος ἕναςπραματευτῆς καὶ πάει ᾽ς τὸ βασιλείον. Ἐπήεν νύχτα τοῦτος, καὶ ᾽ἐν ἔφτασεν ἡ κοπέλλα νὰ τὸν ᾽δῆ, ὡς τὴν ὦραν ποῦ ᾽βάλλασι τραπέζιν κ᾽ ἐκάτσασιν νὰ φάσιν. Τὴν ὦραν ποῦ τὸν βλέπει μὲς ᾽ς τὸ τραπέζιν ἡ νύφη τοῦ βασιλέα, εὐτὺς ἐκατάλαεν τὸν πῶς ἦταν ὁ Τρίμματος. Εὐτὺς κάμνει νόημα τῆς πεθερᾶς τῆς νὰ τὸν ἀρωτήσωσι ἵνα ἐνὶ ἡπραματεία του ποῦ ἔφερεν εἰς τὸ βασιλείον. Ἀρωτήσάν τον, εἶπεν ὅτι ἐνὶ φιστούκια τοῦ Χαλεπιού, καῖσιὰ ξερὰ καὶ κάστανα. Ἄμα ποῦ ἄκουσεν ἔτσι ἡ νύφη τοῦ βασιλέα, ἐβίασέν τους νὰ πᾶσιν νὰ τῆς φέρουσιν ἀπὸ ἐκεῖνα ποῦ ἔφερεν, γιὰτὶ βλάφτεται. Λοιπὸν ἀρκίνησε νὰ τοὺς λαλήῃ, “καὶ παίρνω σας συμπάθιον γιὰ τώρα, νὰ πάρουν πομονὴν ὡς τὸ πωρνόν, καὶ τότες μετὰ χαρᾶς.” Ὁ μασκαρᾶς τοῦ βασιλέα, ποῦταν ᾽ς τὸ τραπέζιν, ἄκουσεν, εὐτὺς ἐκαταίβη κάτω καὶ πάει ν᾽ ἀνοίξῃ τὰ σακκιά νὰ βγάλῃ ποῦ μέσα. Ἄμα ποῦ ἔγγισεν ᾽πάνω εἰς ἕνα

take place secretly one night, so that no one may hear of it outside.

At last, my lady, the marriage took place, and from mouth to mouth it came to the ears of the ghoul that his wife had taken the king's son for a husband. He gets up and loads himself with several sacks with black men in them, and he makes himself into a merchant and goes to the palace. He went at night and the girl had no opportunity of seeing him until the time when they had laid the table and had sat down to eat. When the king's daughter-in-law saw him at the table, she at once knew that he was the ghoul. She immediately makes a sign to her mother-in-law for them to ask him what his merchandise is that he has brought to the palace. They asked him and he said that it was pistachio nuts of Aleppo, dried apricots and chestnuts. Directly the king's daughter-in-law heard this, she urged them to go and bring her some of those things that he had brought, for it would do her harm (in her condition if she did not get them). Then he began to say to them: "I hope you will excuse me for the present, and let them have patience till the morning, and then (I will bring them) with pleasure." The king's jester who was at the

σακκίαν, εὐτὸς ἀποκρίθηκεν ὁ μαύρος ἔνδον· “ἐν ὧρα, ἀφέντη;” Μὲ τὸν ἴδιον τὸν τρόπον ἐδοκίμασεν οὐδὰ τὰ σακκιά, καὶ εὐτὸς ἐξέβηκεν τοῦτος ἄνω κ’ εἶπεν τοὺς πῶς ἐνὶ οὐδὰ τὰ σακκιά μαύρους γεμάτα. Ἄμα ἑοῦ τὸ ἀκούσεν ἡ νύφη τοῦ βασιλέως, βάλλει τοὺς καὶ βιάζον τὸν νὰ καταίβῃ κάτω ν’ ἀνοίξῃ, ὡς ἐνὶ καὶ νύχτα. Πιεὶν τοῦτος ὅτι καὶ εἶδεν ὅτι ἐθέλασι νὰ φανερωθῶν τὰ κρυφὰ τοῦ, ἐπαραμέρισε ν’ ἕνα μέρος καὶ ἔνδον ἐφαίνετον. Ἐκαταιβήκασιν κάτω, παίρνοντες καὶ τὸν τσελλάτην μαζίν τοὺς, ἐπῆσαν ἔνδον πρῶτον σακκίαν· λαλεῖ τοὺς ἔνδον “ἐν ὧρα;” “Ναί,” λαλοῦν τοὺς, καὶ ἄμα ἐξέβηκεν ἐκόψασιν τὴν κεφαλὴν τοῦ. Μὲ τὸν ἴδιον τρόπον ἐπῆσαν εἰς οὐδὰ τὰ σακκιά καὶ σκοτώσασιν τοὺς μαύρους. Τότες εἶπασιν τῆς νύφης τοὺς, “μὲν φοῦσαι, κόρη μου, νὰ ἑοῦ γίνῃκεν ἡ γνώμη σου.” Αἶ! τότες ἑοῦ ἤρτεν ἡ ὧρα ἡ διωρισμένη ἑοῦ παύσασιν καὶ πλαγιάσασιν, ἐπῆσαν καὶ κείνοι νὰ πλαγιάσουσι καθὼς καὶ οὐλοὶ τοῦ βασιλεῖος ἐπλαγιάσασιν.

Ὁ καλὸς ὁ Τρίμματος ὅταν εἶδεν ὅτι ἦσαν οὐλοὶ κοιμισμένοι, γένηται πάλε ἔτσι Τρίμματος, καὶ παύσασιν ἄνω ποῦταν ἡ κοπέλλα νὰ τὴν καταίβῃ νὰ τὴν φάῃ, καὶ ἐπέταξεν χῶμα

table heard this and at once went down and proceeded to open the sacks to take the things out. As soon as he touched one of the sacks, the black man at once answered from inside: “Is it time, my lord?” In the same way he tried all the sacks, and immediately went up and told them that all the sacks were full of black men. When the king’s daughter-in-law heard this, she made them compel him to go down to open them, no matter if it was night. As soon as he saw that his secrets would be discovered, he withdrew somewhere and could not be seen. They go down and take the executioner with them, and come to the first sack: he says to them from inside: “Is it time?” “Yes,” they say to him, and as soon as he came out, they cut off his head. In the same way they went to all the sacks and killed the black men. Then they said to their daughter-in-law: “Do not be afraid, my child, there, your wish is fulfilled.” Well, when the regular time came to go to bed, they too went to bed, just as all the people of the palace went to bed.

That excellent person, the ghoul, when he saw they had all gone to sleep, becomes a ghoul again as before, and he goes up where the girl was, to bring her down to eat her, and

τοῦ νεκροῦ ἄνω ἔσ' τὸν ἄντραν
 της γιὰ νὰ κοιμηθῆ καὶ νὰ μὲν
 νοιώσῃ. "Ὅτι καὶ βλέπει τον ἢ
 κοπέλλα ἄποπανωθιὸν της, τότες
 ἐτσιμπᾶν τὸν ἄντραν της, ἐκούν-
 τα τον νὰ νοιώσῃ, κείνος ποῦ
 νὰ νοιώσῃ; Τέλος πάντων,
 κυρά μου, ἄναι πιάνει την,
 λαλεῖ της, "κόπιασε, κυρά μου,
 καὶ καρτερεῖ σε ἢ σουχλα· ἴντα
 νὰ κάμω," λαλεῖ της, "ποῦ
 εἶμαι ἄμομένος γιὰ νὰ σὲ φάω ἔσ'
 τὴν σουχλαν, ἀλλειῶς τώρα
 εὐτὺς ἔθενά σὲ καταπιῶ." Ἐ-
 πιασέν την ἄν τὸ χέριν κὴ
 ἀρκινήσασιν νὰ καταβαίνουσιν
 ταῖς σκάλαις. "Ὅταν ἔκαται-
 βήκασιν ταῖς τρεῖς σκάλαις,
 λαλεῖ του, "μὰ σοῦ νὰ κατα-
 βαίνῃς ἄμπροστὰ γιὰ τί ἐγὼ
 φοοῦμαι." Τώρα αὐτὸς ὑπό-
 φερὲν την γιὰ νὰ μὲν γείνη
 καμμιά ἀνακατωσιὰ καὶ ἀκού-
 σουσιν, ἀλλειῶς ἔπαιρνέν την.

Λοιπὸν, κυρά μου, ὅταν
 ἐκόντεψαν τέλεια εἰς τὴν κάτω
 σκάλαν, πιάνει ἢ κοπέλλα τὸ
 ξύλον τῆς σκάλας δυνατὰ καὶ
 διὰ του μιὰν κουγκιάν, καὶ
 χάνει τὰ πόδιά του ὁ Τρίμματος
 ἄν τὸ ῥόβιν, καὶ πέφτει μέσα
 ἔσ' τὸν λάκκον, καὶ τὸν ἐφάσιν
 τὸ λεοντάριν καὶ τὸ καπλάνιν.
 Τότες ἢ κοπέλλα ἄν τὸν φόον
 της ποῦ τὸν ἐκούνησεν, εἶπέ
 σου, "ἄν μὲν ἔπεσεν μέσ' ἔσ' τὸν
 λάκκον, τώρα ἔνὰ σηκωθῆ νὰ

he sprinkled corpse-dust on her
 husband, so that he should go
 to sleep and not be aware (of
 anything). When the girl sees
 him above her, then she pinched
 her husband, and nudged him so
 that he might take notice: but
 how could he take notice? At
 last, my lady, he goes and takes
 hold of her, and says to her:
 "Take the trouble to come, my
 lady, for the spit is waiting for
 you: what can I do now," says
 he to her, "when I have sworn to
 eat you on the spit? Otherwise
 I would now at once have
 swallowed you." He took hold
 of her by the hand and they
 began to go down the staircases.
 When they had gone down the
 three staircases she says to him:
 "But you must go first, for I
 am afraid." On this occasion
 he submitted to her, so that
 there should be no disturbance
 made and people should hear,
 otherwise he would have taken
 her (by force).

Well, my lady, when they
 had got quite near to the bottom
 staircase, the girl takes a strong
 hold of the railing of the stair-
 case and gives him a push, and
 the ghoul loses his footing
 through the seed of the bitter
 vetch, and falls into the pit, and
 the lion and the leopard devoured
 him. Then the girl, through
 her fear at having pushed him,
 said: "If he has not fallen into
 the pit, he will get up now and

μὲ φάη," ἔπεσεν τοῦ μάκρου καὶ τοῦ πλάτου καὶ ἐλιώθηκεν ἄνω ἔς τὴν σκάλαν. Ἐξημέρωσεν ὁ Θεός, ἐσηκώθη ἡ βασίλισσα καὶ ὁ βασιλέας, περιμένονσι νὰ σηκωθῆ τὸ ἀντροῦνόν τους, ἡ νύφη τους, ὁ γυιός τους, ἔν ἐσηκωθήκασιν. Λαλεῖ ἡ βασίλισσα, "ἄς πάω νὰ ἴδω ἵντα κάμνουσι." Πιάνει τὴν σκάλαν καὶ βκαίνει, βλέπει τὴν νύφην τῆς ἔς τὴν σκάλαν ἁλωμένην, τὸν γυιόν τῆς τὸ ἴδιον ἔπεθαμμένον. Εὐτὺς φέρνουσι τὸν γιατρόν, ἔρχεται. Λοιπόν, κυρά μου, ἔρκεται ὁ γιατρός, ἐξελιοθύμησεν τὴν νύφην, τὸν γυιόν, ἔφερέν τους εἰς τὰς αἰσθήσεις των. Ἀρκίνησεν νὰ τοὺς ἀρωτᾷ ἡ βασίλισσα ἵντα ἐπάθασιν κηδρὲν τους εἰς τέτοιαν κατάστασιν. Ἐκατσεν ἡ νύφη τους καὶ τῆς τὰ ἐξήησεν, ὅσα τῆς ἔτυχαν οὐλην τὴν νύχταν. Εἶπέν τῆς νὰ ἴδωσιν νὰ παρατηρήσουσι ἔς τὸν λάκκον ἵντα ἐγίνηκεν ὁ Τρίμματος. Ἐπῆασιν, εἶδασιν, κυρά μου, ἦταν ἡ ὥρα ἵντα ἐγλυτώσασιν ἵντα τὸν ἐφάσιν τὰ θερκά. Τέλος πάντων, κυρά μου, ἐγείνασιν τώρα οἱ γάμοι σαράντα ἡμέραις καὶ σαράντα νύχταις, ἐγλεντήσασιν, ἀφήσαμέν τους ἐμεῖς ἐκείνους ἐκεῖ καὶ ἦραμεν δά.

eat me," and she fell at full length and fainted on the staircase. God brought the day: the queen and the king got up, and waited for their married couple to get up: their daughter-in-law and their son did not get up. The queen says: "Let me go and see what they are doing." She takes the staircase and is going up and she sees her daughter-in-law in a faint on the staircase and her own son in a similar way like a dead man. They at once bring the doctor and he arrives. So, my lady, the doctor comes, and he revived her daughter-in-law and her son and brought them to their senses. The queen began to ask them what had happened to them that she found them in such a state. Their daughter-in-law sat down and related to the (queen) what had happened to her during all the night. She told her that they must go and look in the pit (to see) what had become of the ghoul. They went and looked, my lady, and that was the time that they were saved when the beasts ate him. Then at last, my lady, the marriage festival took place for forty days and forty nights, and they enjoyed themselves, and we left them there and came here.



APPENDIX III

Answers to Riddles, Pages 252 to 258

1. Πυροβόλον, a cannon.
2. The letter β.
3. The island Θήρα.
4. Ἄλειματοκέρι, a tallow candle.
5. The letter Ω in Greek and the letter O in English.
6. Γραφίς, a pen.
7. Ἠχώ, an echo.
8. Στατήρ (καντάρι), a steelyard.

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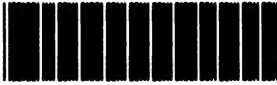
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