a heretic. And this established, the fine theory of the Tübingen critics topples to the ground, being left without a foundation. It is to us a remarkable illustration of the shifts to which a theorist will resort, when pressed by a difficulty, that Baur tries to cast doubts on the sincerity of this solemn act of fellowship, and to make it of no account.

ARTICLE VII.

THE MODERN GREEK LANGUAGE.

BY PROF. JAMES R. BOISE, UNIVERSITY OF MICHIGAN.

THE researches of philologists have, within a few years, taken a much wider range than formerly. The mere mechanism of the two most cultivated languages of antiquity, however important this may be, is no longer the sole, or even the chief object of study with the classical scholar of the present day. The nations who spoke those languages, in all their wonderful history, as they progressed from barbarism to the foremost place in ancient civilization, and their connection with all contemporary nations are now a prominent object of study.

We would by no means disparage the nice but limited scholarship of a former age, when eminent men spent a life-time in the investigation of the minute test points in the Greek metres; just as a celebrated astronomer of this country has spent years (no doubt profitably) in correcting an error of one-tenth of a second in the predicted place of an asteroid which is invisible to the naked eye.[1] These minute investigations are a necessary part of all sciences, whose grand and benign results would otherwise be unattainable.

[1] Cf. Tables of Victoria, by F. Brunnow, published by the University of Michigan, 1859.

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But we deem it unfortunate for any one to become so far absorbed in the separate details of a science as to forget its outlines and application. So we think the philologists of the present day have acted wisely in entering into a wider field of investigation; in making the languages of Greece and Rome, not the chief end of our studies, but rather the ushers to introduce us to the most cultivated people of antiquity. But in devoting increased attention to the history and archaeology of the Greeks and Romans, we have been led quite naturally to inquire what were their affinities, not only to each other, but also to the contemporary and antecedent nations of the earth. The carrying out of this inquiry has added a new and important department to modern science: one which promises not less interest than the wonderful discoveries of modern times in the world of matter. Ethnology as now studied, founded on the comparison of different languages, rests on a surer basis than ever before, and promises results of the highest scientific value. If the material world, in its wonderful history, excites the deepest interest in the minds of scholars, much more may the races of intelligent and immortal beings, who have lived on the earth — in whom the Creator of all worlds has shown so deep an interest — demand our attentive study.

It is natural that, in searching out the affinities of the Latin and Greek languages with the other known languages of antiquity, increased attention should be given to the development and history of these tongues themselves. All traces of the languages spoken in Italy before the Roman period have been carefully examined and are still studied with enthusiastic interest by many scholars. So too the Greek language in its earliest historic developments has been studied from a new point of view; and has been traced through the long period of its decline down to the present day; and now the learned world, rousing as if from a dream, seems to have just discovered the fact that the Greek, which has so long been called a dead language, is still alive, being inspired with a vitality as genuine as when Homer first waked the echoes of his never-dying song. The world

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seems surprised to learn that the great body of those words which once "fulmined over Greece and shook the throne of Macedon," are still heard on every hill-side and in every valley of the ancient Hellas. The discovery is exciting new and increasing interest every day, and is destined, we doubt not, to exert an important influence on philology. As in the days of Cicero, Athens will very likely again become the favorite resort of scholars from all parts of the civilized world. The Greek language will thus be studied under greater advantages and more successfully than ever before in modern times. Every one appreciates the advantage, in acquiring a modern language, of residing among the people by whom it is spoken. A similar advantage is gained in the acquisition of Greek by residing at Athens: and, as the influence of the University of Otho becomes more marked, in reviving a purer and more classic diction among the scholars of Greece, and in diffusing its influences among the more cultivated classes of society, the advantages for the study of this ancient language will be proportionately increased.

The scholars of Germany are taking a deeper interest than formerly in modern Greek, and are beginning to appreciate more fully the important bearing which it may have on the study of philology. An essay appeared in 1857, in the Philologus, from the pen of the celebrated linguist, Pott, on "Ancient Greek in Modern Calabria."[1] Since everything which this distinguished scholar says on this subject will be taken as authority, we quote the following:

"How important," he writes, "that we have at length a scientific treatise on the different modes of speech in the Greek language of the present day; especially with this object, that from the present diversities we may obtain conclusions respecting ancient differences of dialect. This undertaking in the right hands would be of the highest importance to the general science of language, and especially to Greek philology." Until something more complete

[1] Altgriechisch in heutigen Calabrien.

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appears, the student of language may find much valuable information in the Grammatik der griechischen Vulgarsprache in historischer Entwickelung von Professor Dr. F. W. A. Mullach (Berlin, Dümmlers Verlagsbuchh, 1856). It will at least be apparent from the study of this last named work, that the so-called Modern Greek is not a new and separate language, but is no more nor less than the *κοινὴ διάλεκτος* or *γλῶσσα*, which existed in connection with the cultivated language of books; which, however, in the course of time and under various external influences, lost many of its original peculiarities and engrafted upon itself many foreign elements. Even a knowledge of these facts would be no unimportant acquisition to the Hellenist.

It is natural that the learned Greeks of the present day should enter with zeal into these studies. They have bestowed much labor, not only in searching out the traces of the Greek language beyond the borders of Greece, in lands where the Greek population has been gradually losing ground, and where they have always been regarded as foreigners; but also in collecting and bringing to light the numerous words which still exist in the spoken language, and which have never before found any place in a lexicon. This task has been undertaken by several periodicals, but especially by the *Νέα Πανδώρα*, a scientific journal which has been published at Athens since the year 1850. The researches published in this journal exhibit great thoroughness, and an acquaintance with the entire field of Greek philological science, especially ancient Greek lexicography. An Article appeared not long ago in the Pandora, on the remains of the Greek language in Southern Italy, especially in Apulia. The substance of this article was afterwards presented in the German periodical, Archiv für das Studium der neueren Sprachen. Bd. 24, 1858. It should be read in connection with the essay of Professor Pott, and is the more valuable, as it comes from the pen of a learned Greek residing in Southern Italy.

A short Article on the modern Greek language appeared in the Neue Jarbücher für Philologie and Paedagogik, in Nov.

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1859. Several of the above statements are taken from this Article, and we append also some interesting etymological and other observations, from the same source.

Ἄσπρος signifies, in modern Greek, *white*. Coray derives it from the ancient Greek *ἄσπιλος*, *without spot*, *clean*, since this is the essential character of the color *white*. From *ἄσπιλος*, by dropping the *ι*, and by the not unusual commutation of *ρ* for *λ*, arose *ἄσπρος*. The modern language has nearly lost the ancient word *λευκός*, and retains it only in the derivative *λευκαίνω*. Similar changes have been made in other terms denoting color. For *μέλας*, the modern language has only *μαῦρος* (ancient Gr. *ἀμαυρός*, *dim*, *without light*); it, however, retains the ancient words *πράσινος*, *κόκκινος*, *κίτρινος*.

Ἀῤῥωστέω and *ἀσθενέω* are now used only in the sense of *νοσέω*, *to be sick*. The noun *ἀσθένεια*, *illness*, is more frequent than *ἀσθενέω*. In the corresponding adjective sense, several words are used: as the ancient *ἀσθενής* and *ἀσθενικός*; also, *ἀσθενισμένος* (as if from a verb, *ἀσθενίζω*) and *φιλάσθενος*.

Τώρα (*τῇ ὥρᾳ*), *νυν*. In a similar manner, in the ancient language, *σήμερον* (or *τήμερον*) was formed from *τῇ ἡμέρᾳ*, and *στῆτες* (or *τῆτες*) from *τὸ ἔτος*.

Ἄλογον is the modern word for *horse;* and in this sense it was used as early as the twelfth century; while *ἵππος* is retained only in compounds and the derivative verb *ἱππεύω*. All animals, in opposition to man, the *λογικὸν ζῶον*, are *ἄλογα ζῶα*. The horse is least of all animals *ἄλογον*; and thus the name might be explained *κατ' ἀντίφρασιν* (so, lucus a non lucendo).[1] Gottfried Hermann suggested that *ἄλογον* might be used to denote the horse in distinction from his rider (a *λογικὸν ζῶον*).

Ψωμίον, a diminutive from *ψωμός*, *a morsel*, *bite*, *mouthful* (Italian, boccone; Spanish, boccada), signifies, in modern Greek, *bread*. In the N. Test. language, *ψωμίον* means *a piece of bread* (Gospel of John 13:26): and in the verb *ψωμίζω*, *to feed*, the special idea of *bread* is often prominent

[1] This does not appear to us very conclusive. We should rather regard the application of the term *ἄλογον* exclusively to the horse, as one of those caprices of language which do not admit of any logical explanation.

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(Rom. 12:20); ἄρτος, in modern Greek, is used only to denote the bread of the sacrament.[1]

Ὀψάριον (ψάριον), dimin. from ὄψον, which now means *fish*, shows also, as in the case of ἄλογον, that the specific meaning often takes the place of the generic. Even in the N. Test. ὀψάριον occurs in the new meaning; perhaps, however, only in the writings of John, while the other evangelists and apostles generally use the old word ἰχθύς; an indication that the writings of John contain, preëminently, the language of the common people; and may, consequently, throw much light on the syntactical and lexical connections of the modern with the ancient Greek.

Ζαβός denotes, in modern Greek, *foolish, bereft of reason;* ζάβα, ζάβια, *a buckle, a clasp;* ζαβίον (τζαμπίον, τσαμπίον), *a bunch of grapes.* Probably the root of all these words is found in the ancient Greek ὑβός (*crooked, hump-backed*, cf. Lat. gibbus, gibber), and ὖβος (*a crook, a hump*), with the intensive prefix ζα. In a similar manner, ἀγκύλη denotes, in ancient Greek, *anything bent;* and ἀγκύλος is predicated of character, *wily, cunning.* The prefix ζα occurs also in modern Greek: e. g. ζαβάλλης, ζάβαλος, *an unfortunate fellow* (from ζα-βάλλω; unless, indeed, it is a corruption of διάβολος); ζαμπούνης, *asthmatical, sickly*, and ζαμπουνεύω, *to be asthmatical* or *sickly* (from ζα-ἄμπνοια, ἀναπνοή; cf. Ital. zampogna, *a shepherd's pipe*); ζάφτω, *to beat severely, to cudgel* (from ζα-ἅπτω); ζαλαπατέω, *to trample upon, to kick* (from ζα-λακπατέω); ζαβλακόνομαι, *to be sick* (from ζα-βλακόω, βλάζω, allied to βλάξ); ζαρόνω (ζαρόω), *to fold together, to wrinkle* (from ζα-ρύω, ἐρύω).

Ποδιακόν is now used instead of the ancient word εὐοδιασμός, or καλὸς οἰωνός, *a favorable omen, a good sign.* It is probably related to the ancient word εὐοδία, from which the

[1] Several years ago, on the morning after our arrival in Athens, we entered a Café and called for καφὲς καὶ ἄρτον, without being aware of the important change in the signification of this latter word. We shall not soon forget the look of surprise which the waiter cast on us, as we made this demand. He hesitated a moment, and then brought *a hot roll;* — not *a holy wafer*, as we have since learned we ordered.

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modern language has formed *κατευόδιον* (*καταβόδιον*), *a journey.* The common people often use the pleonastic expression *καλὸν κατευόδιον* (I wish you) *a pleasant journey! Bon voyage!* They use also the adj. *καλοκαταβόδ(ι)αστος*, spoken of one who has returned safely from a journey.

Κιβούριον signifies, in modern Greek, *a coffin, a grave.* It belongs to that class of words which seem to be of foreign origin, and which may yet be from a genuine Greek root. It is commonly derived from the Turkish kibùr (Arab. kabùr, Slav. kifùr). The meaning of the ancient word *κιβώριον* may be deemed too remote to admit of a connection with *κιβούριον*; but it may still be associated with *κιβωτός*, *a box, a chest;* also with *κυβή*, *κύβας* (*a coffin*). This supposition is still further strengthened by the remark of Kumas, in his modern Greek translation of the ancient Greek lexicon by Riemer (Vienna, 1826), that *κίββα* was used, by the Boeotians for *κυβή*.[1]

Ἀπανδέχω, *ἀπαντέχω*, in modern Greek *to expect, to await,* is manifestly from the ancient word *ἀπεκδέχομαι.* In modern Greek ballads, *ἀπαντυχαίνω* also occurs in the same sense. The modern language uses also *τυχαίνω* (a variation of the ancient word *τυγχάνω*), in the sense *to be, become, succeed, attain, hit.*

Βράδυ, *βράδι* (from the ancient *βραδύς slow, late*), signifies, in modern Greek, *the evening* (*βραδὺ μέρος τῆς ἡμέρας*). The opposite of this is *τὸ ταχύ*, *ἡ ταχυνή* (from *ταχύς*), *the morning.* In a similar way, the ancient Greeks used *ὀψέ*, particularly in connection with *τῆς ὥρας*, *τῆς ἡμέρας*, *κ. τ. λ.* So also, *ὀψίζω* (*to go*, or *come*, or *do anything late at evening*). In like manner, Diogenes Laertius uses *βραδέως τῆς ἡμέρας*; from this expression may be explained the modern word *βραδειάζω* (*βραδειάζει*, *evening is setting in*). The use of the Latin word *serus* is similar. Livy uses the expression serum diei; and Suetonius, serum alone, meaning *the evening.* Hence also, in the Middle Ages (cf. Ducange, Glossarium med. et

[1] The fact also that the modern Greeks make no distinction in sound between υ and ι renders it quite credible that the latter may have been substituted for the former.

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inf. latinitatis) sera, serum, serale (*the evening*); whence the Ital. la sera; and the Fr. soir.

Ἀκόμη (*ἀκόμι*, *ἀκόμα*) signifies, in modern Greek, *yet*, *still*. It is evidently derived from the ancient word *ἀκμή*, which occurs, in the same sense, in Anacreon's ode *εἰς χελιδόνα*.

Δύοσμος, *δύοσμον*, *a sweet-smelling herb*, *mint*, is evidently formed, by apocope, from the ancient word *ἡδύοσμος*, *-ον*. For a similar apocope, cf. in ancient Greek, *ἀμαυρός* and *μαυρός*; in modern Greek, *λιάζω* and *λιακός* for *ἡλιάζω* and *ἡλιακός*; *σπήτιον* (*σπίτιον*) for *ὁσπήτιον* (hospitium). So the Italians say, vangelio for evangelio; straniero for estraniero. The ancient word *μασχάλη* becomes, in modern Greek, by prosthesis, *ἀμασχάλη*.

Βασιλεύω is spoken, in modern Greek, singularly enough, of the setting of the sun, moon, and stars; while the ancient idea of the word was, more naturally, that of the rising of the sun or other heavenly bodies. In so far as it is predicated of the sun (*βασιλεύει ὁ ἥλιος*, *ὁ ἥλιος ἐβασίλευσεν*), Coray explains this singular usage thus: Since at the time of vespers, after the setting of the sun, the following words are sung in the churches: *ὁ κύριος ἐβασίλευσεν, εὐπρεπείαν ἐνεδεύσατο κ. τ. λ*; therefore the common people, from the mere coincidence, have predicated the word *βασιλεύω* of the setting of the sun; and have also formed from it a derivative noun, *βασίλευμα*, *sun-set*. Besides this word, the modern Greeks use *βουτέω*, *βουτίζω* (anc. word *βυθίζω*) of the setting of the sun; also the nouns *βούτημα*, *βούτισμα*.

The above examples rather show the diversities of the ancient and modern tongues, than their resemblances. The latter are so numerous and striking, as scarcely to require any illustration. For those, however, who have never seen any modern Greek, a specimen or two may be interesting. The following is the commencement of a modern Greek translation of a book, which is very familiar in our language:

Ὁδεύων διὰ τῆς ἐρήμου τοῦ κόσμου τούτου ἔφθασα, εἰς τόπον τινά, ὅπου ἦτο σπήλαιον· ὑπνώσας δὲ ἐντὸς αὐτοῦ ἐνυπνιάσθην. Εἶδον κατ' ὄναρ ὅτι ἄνθρωπός τις ῥακενδύτης ἵστατο ἐπί τινος θέσεως, ἐστραμμένον ἔχων τὸ πρόσωπον ἀπὸ τοῦ οἴκου του, κρα-

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τῶν βιβλίον ἀνὰ χεῖρας, καὶ μέγα ἔχων φορτίον ἐπὶ τῶν ὤμων του.

No person acquainted with ancient Greek, will find any difficulty in translating this sentence. The title of the book (which was published at Athens in 1854, and was intended for the common people quite as much as for the learned), reads thus: *Ἡ πρόοδος τοῦ χριστιανοῦ ἀποδημοῦντος ἀπὸ τοῦ κόσμου τούτου εἰς τὸν μέλλοντα.* Not a word occurs in this title which would not have been just as intelligible in the time of Paul as now.

In a modern Greek translation of the Old Testament, published by the British and Foreign Bible Society, the first verse of the first Psalm reads thus:

Μακάριος ὁ ἄνθρωπος, ὅστις δὲν ἐπεριπάτησεν εἰς τὴν συμβουλὴν τῶν ἀσεβῶν καὶ εἰς τὸν δρόμον τῶν ἁμαρτωλῶν δὲν ἐστάθη, καὶ εἰς καθέδραν χλευαστῶν δὲν ἐκάθησεν.

The most peculiar word in the above sentence is the negative *δέν*, evidently an abbreviation of *οὐδέν*, which, in ancient Greek, was sometimes used as an emphatic form of *οὐ*. The only thing peculiar in the construction, is the use of *εἰς* with the accusative, instead of *ἐν* with the dative. The use of the Aorist tense, in the statement of a general truth, was common in the ancient Greek; and the same tense is here used in the Septuagint version:

The following possesses a national interest:

Γεωργίῳ Οὐασιγκτῶνι,
ἥρωι, στρατηγῷ, πολιτῇ, ἱδρυτῇ νέας ἐλευθερίας εὐνόμου,
ἡ Σόλωνος, Θεμιστοκλέους, Περικλέους πατρίς
τῆς ἀρχαίας ἐλευθερίας μήτηρ,
τὸν ἀρχαῖον τοῦτον λίθον,
τιμῆς καὶ θαυμασμοῦ τεκμήριον,
ἐκ τοῦ
Παρθενῶνος.

We need scarcely add that the above is the inscription on the block of marble, which the Greek government forwarded as its contribution towards the Washington monument.

It is a remarkable providence, while all the other lan-

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guages of Europe have undergone so great changes since the commencement of the Christian era, that the one in which the oracles of our holy religion are recorded by inspired writers, should have been preserved so perfectly and with so few changes. May we not reasonably hope, that the more attentive study of this language, under the increased facilities of the present day, will add greatly to our knowledge of the sacred scriptures? We should be devoutly thankful if the only unfailing light which we possess, in this dark world, is made to shine more brightly.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

C. L. MICHELET'S HISTORY OF MANKIND, in its Development, from the Year 1775 to the most Recent Times. In 2 vols. Berlin: 1859–60.[1]

WE may regard the above-named work as the record of a thoughtful man's views of society and its prospects, gathered from the careful observation and study of the events of the most important period of political history. Though born at the beginning of the present century, he has seen the working of all those changes which date from the era of the American revolution. The author is not a politician, nor an active participant in public affairs; but an academic man and a philosopher. His construction of history is on the Hegelian principle, which has done so much to improve history, and something to impair its simplicity. This method when it is highly speculative, and uses facts only to illustrate theories, is but little better than romance; but when it begins with facts and then merely connects them in a philosophical manner, giving them unity and proportion, it gives to history one of its highest charms. Those writers who have passed through the severe logical discipline of the Hegelian school, and afterwards use that discipline mainly to give form and order to the chaos of facts, are among the best historians of the age. Michelet stands midway between this latter class and those who, like Hegel their master, rather impose a system upon history, than find it

[1] Die Geschichte der Menschheit in ihrem Entwickelungsgange seit dem Jahre 1775, bis auf die neuesten Zeiten von Carl Ludwig Michelet.

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