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ARTICLE I.—*A Half-Century of the Unitarian Controversy; with particular Reference to its Origin, its Course, and its prominent Subjects among the Congregationalists of Massachusetts.* With an Appendix. By GEORGE E. ELLIS. Boston: Crosby, Nichols & Co. 1857.

THIS book deals with great topics. In form, it is an historic survey of Unitarianism, during the fifty years of its avowed existence, and distinct organic development, in New England. In substance, it is an elaborate and ingenious defence of rationalism, both abstract and concrete—as a principle, and in its actual workings and fruits among Unitarians and other parties in the Congregational connection. The principal chapters in the volume first appeared in a series of articles in the *Christian Examiner*, of which its author was editor. We have no doubt that their republication in this form was demanded by the general conviction of his brethren, that nothing could better subserve their cause. On nearly every page, we see the strategy of the dexterous polemic, familiar with the whole history of the conflict, the present position and attitude of his foes, and striking his keen and polished weapons, with consummate precision, at their tenderest points. He accomplishes much by his calmness, self-possession, and generally courteous and conciliatory style, which he seldom loses, except when he touches Old

ART. VI.—*Albanesische Studien*, von Dr. jur. JOHANN GEORG VON HAHN k.k. Consul für das östliche Griechenland. 1854. In three Parts. Royal 8vo. pp. 347, 169, and 241.

THE author of this work had, at the time of its publication, resided nineteen years in the Levant, four of which were employed upon the researches here given to the world. He does not claim to have furnished a complete and systematic exhibition of the life, history, and language of Albania. He only modestly professes, by the facts which he has gathered, and the views he has based upon them, to call the attention of others to a new and important field, and to suggest topics for more extended and careful investigation. His exceeding anxiety to keep what may be relied upon as facts distinct from the theories which he propounds for their explanation, and to present the former in their nude form precisely as they were observed, imparts to the book more of a fragmentary appearance than really belongs to it. It is beyond comparison the fullest and most faithful repertory of information extant upon the subject of which it treats. And if the views here propounded of the origin of the Albanese, and of their language, shall approve themselves as correct, this obscure and hitherto unregarded portion of Turkish territory will assume an unexpected importance in the eyes of the historian, the antiquary, and the philologist.

The modern territory of Albania, comprising the ancient Epirus, and the greater portion of Illyricum, is a narrow strip extending along the eastern coast of the Gulf of Venice, from 30° to 43° north latitude, with a coast line of one hundred leagues, and thirty leagues of average breadth, which is increased by about one-third in the north, and diminished to the same extent in the south. Though nominally one country, and one in the isolation effected by its high natural boundaries, it is nevertheless disunited in its physical characteristics, its political connection, its population, and its religion. Von Hahn divides it into four districts, succeeding each other from north to south.

The first he calls the Alpine territory, as the Alps proper here find their termination, and govern the physical features of the country. These mountains do not form parallel ranges as in Bosnia on the northeast and east, nor as in Montenegro on the north mountain basins, the streams flowing to the centre, without apparent exit, but a knot which sends off its branches in every direction. Its centre is at Bor, where the principal chains cross, running to the northwest and southwest respectively. The waters upon the southern side are carried off by the Drin and the streams flowing into the lake of Scutari; those upon the northern by the tributaries of the Danube. The great altitudes of these wild and almost impassable mountains would lead one to expect that they would control by their slopes extensive regions of country, but in point of fact their influence is very limited. The deep valleys of the White Drin on the east, the united Drin on the south, and the lake of Scutari on the west, completely hem them in, in these directions, while the chains lying to the northward seem to owe their elevation to another impulse than one proceeding from this quarter.

The second or Pre-Alpine territory (Alpen-vorland) presents upon its eastern side the main chains of two distinct mountain systems, running north and south, containing between them the Black Drin and its source, the lake of Ochrida, and sending off secondary ranges in opposite directions. The easternmost chain may be called the backbone of the Græco-Illyrian peninsula, dividing it throughout its whole extent, in fact, into an eastern and a western half, just as the Appenines similarly divide Italy; with this difference, however, that in Greece the eastern, and in Italy the western half is most favoured of nature, and through them it is that the great routes of trade chiefly lie. Hence, although the Albanian summits can be seen upon a clear day from Italy across the straits of Otranto, Italian culture never penetrated this land, nor exerted any marked influence upon it, not even when the Via Egnatia, which led through the district of which we are now speaking, was the principal military route of the Romans to Asia, nor when Italian princes in later years held possession of points along the Albanian coast. This chain of mountains is known by no single name. Griesbach calls successive portions the Scardus, Grammos, and Pindus ranges,

the first being the reproduction of an ancient appellation, and the last two an extension of the proper names of single peaks over the ranges to which they belong. The only break in these mountains through four degrees of latitude occurs south of Lake Ochrida, forming the pass through which the Devol flows, not into the Scumbi, (as marked on Johnston's Atlas,) but south of the Scumbi into the Adriatic. To all north of this pass is given the name of Scardus, which sustains no other relation to Albania than that of forming its lofty and impregnable eastern boundary. Its numerous offshoots are all sent out in the opposite direction, forming thus a basis for the physical divisions of the eastern half of the peninsula. The other chain, however, which flanks the Black Drin and the lake from which it arises on the west, sends off at intervals three branches perpendicularly westward, limiting the basins drained respectively by the Ischm, the Arçen, and the Scumbi. This last forms the southern boundary of the Pre-Alpine territory, as the united Drin its northern. Of the passage of the Drin between the northernmost mountain branch just spoken of, and the southern extremity of the Alpine knot of the first division of the land, Griesbach, in his Journey through Rumelia and to Brussa, gives the following description: "About five leagues west of the confluence of the Black and White Drin, the united river forces itself into a narrow ravine of rocks, and everything like a passage way upon its banks soon ceases. According to the accounts of the Albanese, the Drin maintains a northwesterly direction in this narrow inaccessible valley for some leagues, until it impinges against the Bertiscus, (the southern extremity of the main southwestern chain of the Alpine knot above described,) here called Caradag. It then turns to the southwest and west, and flows in an enormously deep, unvisited channel, between inaccessible walls of rock, as it enters the cleft between Bertiscus and Dueadshin. No road conducts through this wild region, no boat has ever navigated it. None can say whether there are any waterfalls or rapids. There are points here, perhaps, where the southern wall of the valley rises two thousand feet, and the northern five thousand, abruptly from the river. How fruitful of results, and yet how adventurous, if some one interested in the study of mountains would make his way through these abysses, which

skirt the southern border of the Alps! And this is not a mere gateway of rocks, which the river soon overcomes; the length of the channel probably amounts to twenty leagues. Where the Drin placidly leaves the mountain at the fords of Scala, I was told that no way leads into the valley there either, since the rocks everywhere extend quite to the river; and there the river was known to those of whom inquiry was made, but half a league. Wherever I sought for information about the valley of the river within, the invariable answer was, "It is not inhabited—all rock —no road."

Next follows the Grammos region. The name Grammos is explained as covering all that portion of the great eastern chain which lies between the Devol pass, and the heights of Konitza and Greveno. Various ranges branch off from it running westward, and the Devol and the Ljum Beratit, (river of Berat,) forming by their junction the Semen, take their rise in it. This division has less of a distinct and independent character than either of the others, and may very properly be joined with the second under the common designation of Central Albania. This portion of the country possesses in the Via Egnatia and the Devol pass, the best avenues to the East, and hence has always gravitated more strongly eastward than either the northern or southern portions.

The last division is the Pindus region, which corresponds precisely to the ancient Epirus. This has not, as Central Albania, a system of parallel streams, flowing in a direction at right angles with that of the axis of the principal chain, and along the whole extent of its eastern slope. The streams here all spring from a mountain knot in the northeast corner, whence they radiate to the south, southwest, and northwest. The influence of this Pindus knot upon the mountain systems of this region is limited to its eastern portion, where it sends out two branches, one to the south, and the other to the northwest, but none in a westerly direction. The entire west of the country is filled with mountain ranges, running like the main chain of the Pindus north and south, but having no organic connection with it. The course of the streams, however, justifies the assumption of a gradual rise in the land from all parts of the coast toward their common origin in the northeast. Janina,

which lies as near this radiating centre as sufficient space could be found for its existence, is the natural capital of the region.

Albania is thus not only of so wild and inhospitable a character, as not to invite cupidity and aggression, but it is by its natural boundaries secluded to a great extent from contiguous territories. On the north and east it is shut in by high mountains, capable of being crossed only at a few narrow and difficult passes, which are said by those who have examined them with a military eye, to admit of a more ready defence on the Albanian than on the opposite side. Only in the northeastern corner there is a considerable breach in its mountain walls, between the Gljep and the Scardus, filled up by none but moderate elevations, and these cut by broad and deep valleys. On the south the gulf of Arta forms a partial boundary; but from its eastern extremity to the crest of the Pindus, the land opens upon Grecce, with which it here joins. It is hence to be explained that this southeast corner of the land is peopled by Greeks, and that during almost the whole of the Middle Ages, and down to the most recent times, it has been connected with Ætolia and Acarnania. These Greek states, however, are at too great a remove themselves from routes of trade, or from prominence in history, to have exerted any important influence upon Epirus. We hear at least of nothing but predatory excursions undertaken from the south. And when the lands were united, it was not a southern city, but the Epirotic Arta, which was the seat both of the civil and ecclesiastical government. In Turkish times, too, the governors of Epirus have had more or less influence in these lands lying to the south.

The seacoast of Epirus is bordered by the Chimara range of mountains, the old Acroceraunian, which, extending from the gulf of Awlona, (Valona,) on the north, to the island of Corfu, rise in a precipitous, almost unbroken wall, directly from the sea. South of this, the elevations are lower and recede somewhat from the shore, while they afford several broad valleys for the passage of streams, which by their alluvial deposits are perpetually tending to push out the coast line yet farther. This formation is here, as usually elsewhere, productive of numerous harbours and roads. North of Awlona, the coast imme-

diately assumes an entirely opposite character. It is open, flat and bordered by shoals, the work of the streams, which are here quite yellow from the earthy particles with which they are laden. Heavy rains change this flat country into a vast morass, and all communication from north to south, is frequently interrupted for weeks by the overflow of the rivers. The fevers which prevail here, particularly late in the summer, are one reason why middle and north Albania are so little known. The Bojanna fever, so named from the mouth of the river, where it is most frequently found, is especially dreaded. Our author was himself overtaken by a ten months' illness, and barely escaped with his life.

The unity of Albania consists more in its isolation from other countries than in any coherence of its several parts. It has never, in fact, formed one political whole, whether in the periods of its separate existence, or when it belonged to some larger empire, as the Roman, Byzantine, Bulgarian, Servian or Turkish. In ancient times it had not even a common name, but was divided between Epirus and Illyricum, the latter embracing the first three divisions of the land as above given, and the former, the fourth. Ptolemy assigns Northern Albania to Illyricum, Central, to Macedonia, and Southern, to Epirus. Strabo, or the author of the third fragment ascribed to him, departs from Ptolemy in making the Via Egnatia the southern limit of Macedonia, including thus the Grammos with the Pindus region under the name of Epirus. This corresponds precisely with the modern division. The pachalic of Janina embraces the Pindus and Grammos regions. Its capital is Janina, situated, as before stated, in the natural centre of the land. Turkish Middle Albania is the Pre-Alpine region. It has no common political or commercial centre. Its centres lie to the east, quite outside of its own bounds. Its various districts, of which there are seven, are all subject to the Kaimakam of Ochrida, and he is again subordinate to the Rumeli Walessi of Monastir, which is itself the residence of the Seraskier or commandant-general of all Rumelia. The north of the land is at present divided between the pachalic of Scutari, on the west, and that of Prisrend on the east. The main routes of trade, of which there are four, one for each of the physical regions above described, run from west

to east, crossing by their several passes the eastern boundary of mountains. The trade from north to south, whether by land or sea, amounts to almost nothing.

The Albanese proper are divided into the Toscans and the Gegans, the former inhabiting Southern, the latter, Middle and Northern Albania. Their respective dialects differ about as much as High and Low Dutch, each being unintelligible to those acquainted only with the other. Speaking in general terms, the river Scumbi may be said to form the boundary between them; and it is a remarkable fact that this is almost identical with the line, which in Strabo's days divided the Epirotes from the Illyrians. The Toscans and Gegans cherish a hereditary antipathy which often breaks out into open quarrels. Such is the readiness with which they fight against each other, that the Turkish government employs, with the greatest effect, soldiers from one part of the country to suppress disturbances in the other.

The Albanese are not, however, confined to Albania; nor are they its sole inhabitants. A few have settled in Servia, Bosnia, Bulgaria, and Dalmatia. In the kingdom of Naples and Sicily, apart from those who have in the course of time become assimilated to the Italians, there are eighty-six thousand who retain their own language, dress, and manners. In the kingdom of Greece, they are variously estimated at one hundred thousand, one hundred and seventy thousand, or a larger number still. The number of Albanese in the whole Turkish empire may be about one million six hundred thousand.

In southern Albania there are many Greeks, particularly in the southeastern portion, where the Greek language is exclusively spoken: in the Pindus mountains, there are many Wallachians, who also preserve their own language. In middle Albania there are no Greeks, but Wallachian colonies are numerous. In northern Albania there are some Servians. The Greeks and Wallachians are all attached to the Greek Church. The Servians are divided between Mohammedanism and Roman Catholicism. It is commonly assumed, that among the Albanese the Christian preponderates over the Mohammedan element, though it would be impossible to state the proportion even approximately. Originally they were all Christians. Their transition to Islam was in order to escape the vexations

and oppressions of their Turkish rulers. Since the adoption of the recent reforms in Turkey, the Mohammedan population is as liable to conscription as the Christian, and all temptation to change their religion has been taken away. There is even a strong disposition among many to return to the open profession of Christianity, which they have secretly adhered to, notwithstanding their nominal adoption of Mohammedanism. The Christian population of southern, and of the adjacent portion of middle, Albania, belongs entirely to the Greek Church. In the northern part of middle Albania, and in the Pachalic of Scutari, the Christians are Roman Catholics. In the Pachalic of Prisrend, there are both Greeks and Catholics. The Catholic clergy of northern Albania, as is usual *in partibus infidelium*, are under the direction of the *Congregatio de propaganda fide*, upon whose nomination the bishops are appointed by the pope. There are in all seven dioceses, embracing one hundred and three parishes, and ninety-six thousand souls. There are besides five apostolic prefectures, of the Franciscan order, with several convents subject to each. Only two or three of these have anything like respectable endowments, however, and these are each tenanted by but a single monk. The rest are poor, and many of them deserted.

Albania has no connected history. Its name is but rarely mentioned, whether in ancient or modern times, and for the most part only when the course of events brings it into some new relation with other countries. As soon as this relation ceases, or is definitely settled, the land sinks back again into its former obscurity. Hence all that we know of it, is confined to a few fragments grouped about a few distinguished characters, or the roll of some brief dynasties. Such fragments may, by ingenious and careful combination, sometimes be made to supply the lack of more abundant materials. But when the chasms extend over centuries, and almost millenniums, the utmost ingenuity is set at defiance. And such is the case with Albania; for from the time of Strabo and Ptolemy, to that of the Normans, we never hear of it, except in connection with the irruptions of some barbarian horde. The Normans called it, at least its central portion, Bulgaria, in the same way as it had in former times been called Macedonia, notwithstanding the

fact that the kingdom of Bulgaria had for centuries been subject to the Byzantine emperors. The geographical names preserved by historians of the Middle Ages, have mostly a Slavic look, and upon the maps of modern Albania, Slavic names are frequent, and are found in the most widely sundered districts. Very soon, however, after the land comes into notice, it is discovered to be in possession of a people who do not speak Slavic, who are called Albanese, and who become possessed of such sudden vigour as to overflow their bounds, and for centuries to support a large emigration in all directions. These emigrations seem to have been forcibly stopped by the Turkish government, and but for this it is probable that they might have endured some time longer. This people is very plainly distinguished from their Slavic neighbours on the north and east; and in the land itself the Slavic element has completely vanished, though another foreign element, the Wallachian, has penetrated it. Albania seems thus, like Greece, to have had its Slavic period, though the vanishing of the once predominant foreign element, and the restoration of what had been apparently eradicated, to its pristine power, is more difficult of explanation in the one case than in the other. The gradual hellenizing of Greece, is due to the sway which ancient Greek culture, aided by ecclesiastical and civil advantages, naturally gained over uncultivated masses; but the preponderance of the Albanian over the Slavic, can have arisen from no such causes. However it is to be explained, the fact nevertheless remains, and the question now arises, Who are these Albanese? Are they the original inhabitants of the land, and is the Slavic period but an episode in their history, or have they entered the country within the historical period, like the Slaves, as a subsequent wave of emigration, effacing the traces of the preceding?

Our author maintains, and it is in fact one of the principal aims of his book to establish, the former of these alternatives. He first deduces the negative conclusion that as the Albanese are not Slaves, and as they bear no near relationship to any other known people, and as there is no historical account of any other immigration than the Slavic, which would be considerable enough to form a great people, it seems probable that the modern Albanese are the descendants of the original

pre-Slavic inhabitants of the territory. To this he adds various positive arguments drawn from various quarters. The first is taken from the manners and customs of the Albanese. These are dwelt upon with considerable detail as they fell under his own observation, or as he learned them by inquiry among the natives. Their agreement with old Roman and Hellenic customs is so intimate, and extends to so many particulars, that he feels authorized to conclude that it could not have been casual, but must be traced to community of origin. This coincidence is such as cannot be satisfactorily accounted for by the assumption that the Albanese proceeded from the same stock with the Greeks and Romans, though leaving their original seats at a comparatively modern date. For even supposing the tenacity of these customs to have been such, as not to have been obliterated in so long a period, nations in their migrations are like metals in a fluid state, receiving a new shape from everything with which they are brought into contact; and especially if they have always been nomadic previously, they have the great changes to undergo which are involved in their passing from that to a settled condition. The ancestors of the Albanese must, he thinks, upon this ground, have been established in their present seats in the old Greek and Roman period; and they have preserved the original customs common to them all, freer from change and foreign admixture, than the descendants of the Greeks and Romans have done. This was greatly favoured by the secluded character of the country, which, obstructing intercourse with other nations, saved them at once from the humanizing effect of commercial contact, and from being overwhelmed by the political storms which raged around them. Club-law, blood-revenge, and the family-bond in its extended patriarchal sense, are still in full force amongst them, so that even at the present day they have not yet risen above that stage of culture through which the Greeks and Romans had already passed, when they first appear upon the stage of history. The conservative spirit of the Albanese is particularly apparent from the fact, that although a large part of them, their flower one may say, spend the best portion of their life abroad, they are yet perfectly unaffected by what they see around them, and thus the people abide from generation to generation, and

from century to century, precisely what their fathers were. From these considerations our author is disposed to infer that the relationship apparent between the Albanese and the Greeks and Romans is that between nations sprung from the same origin, and settled about the same age, and under somewhat similar circumstances, rather than to suppose that the former directly adopted the manners of the latter; although either supposition would make the ancestors of the Albanese contemporaneous with the old Greeks and Romans, and so answer the end of making them the original occupants of the soil.

A second positive argument is drawn from considerations of language. In order to prepare a basis for the application of this argument, Von Hahn endeavours to fix, by the testimony of classic historians, the affinities of the early inhabitants of this region. His theses upon this subject are the following: The Epirotes and Macedonians were barbarians, that is to say, they were not Greeks. They belonged to the wide spread family of the Illyrians. The Epirotes and Macedonians formed the heart of that Tyrrheno-Pelasgic race, whose outer borders project into history in Italy and Thrace. The Illyrians were Pelasgians in the wide sense.

To the question, how the Epirotes and Macedonians could be called barbarians, if they were either Pelasgians or their descendants, he replies, that in his view the Pelasgians were not Hellenes, but were, in the Hellenic mode of speaking, barbarians. They were a people distinct from the Hellenes in language, customs, and descent, whose numerous tribes in the earliest historical period occupied the coast of the Adriatic, the greater part of what was subsequently Hellas, including the Peloponnesus and considerable districts in Italy. The diversity between the Pelasgians and Hellenes is not, however, to be thought of as fundamental and total. It is rather like that which divides the Albanese from the modern Greeks, with whom they have many elements in common, without these being explicable from the mere circumstance of their proximity on the one hand, or justifying the assumption on the other of so close a community of origin, as that for example which subsists between the Germans and Scandinavians. This view is maintained in opposition to that which supposes the name *Pelasgic* to desig-

nate merely an antecedent period in the civilization of the Hellenic race itself, on the ground of the improbability that the Greeks would have used so distinct a term to designate a prior stage of their own culture, or, if they had done so, that its true meaning should have been so completely obscured, that Herodotus and subsequent writers should have supposed it to express a different nationality.

The flower of Greek civilization was not the unaided development of a single seed. It was the mixture of races which quickened it into growth, and prepared for it so glorious a maturity: just as a like cause operated with like effect in Rome, and as the absence of it in Albania explains its torpor and stagnation. The Hellenes entering among the Pelasgians, gradually absorbed those who were in their vicinity into their own body, so that they adopted the Hellenic language and customs, and in fact became Hellenes; just as this same operation has been repeated in the same country in modern times, in the case of their descendants, the Albanese and modern Greeks. Only in this instance the incomers are absorbed by the original inhabitants, not the reverse.

The Albanese made their appearance in Greece about the fourteenth century. They gradually penetrated into almost every part of the main land, either peopling whole districts, or adding themselves to the population of Greek cities and villages. Attica, Megara, Bœotia, Southern Eubœa, Argolis, and Corinthia are occupied entirely by Albanese, the city population only being either wholly, (as in Carysto, Piræus, Nauplia, Corinth,) or prevailingly (as in Athens, Megara, Argos,) Greek. Hydra, Spezzia, Poros and Salamis are so exclusively Albanese, that it is said not a woman upon those islands understood the Greek language before the revolution. The same ignorance of Greek is asserted of the Albanese women of Argos and Athens. The Greek navy was then limited to the two islands first named and to the little Psara, which was alone inhabited by Greeks. The Albanese element, therefore, predominated in the fleet, and its idiom is the seamen's language still. There were Albanese in the army on land likewise. Bozzaris, Zawellas, the Grivas, and Crisiotis were of this race: as indeed, many of those who distinguished themselves in that struggle were of other races

than the Greek; Coletis was a Wallachian, Wasso a Montenegran, Chadshi Christo a Servian, etc.

These two races continued for centuries, even where they dwelt together in the same places, in a state of complete separation from each other. No intermarriages ever took place between them. The Greek revolution first completely broke the ice. From that time the inclination has developed itself amongst the Albanese, to a constantly increasing extent, to become assimilated to and identified with the Greeks. The Albanese in Greece are no longer willing to be so called. This appellation is equivalent in their eyes to barbarian. They call themselves Greeks, and feel no small degree of pride in the name. Albanese women may be constantly heard speaking Greek in the larger places of Attica, and probably there are few females in Hydra, Spezzia, or Salamis, who do not understand it. At the present rate of progress it will scarcely require three generations to banish Albanese to the remotest and most out of the way districts; and in double that time it will have died out completely from within the limits of the kingdom.

While, however, the Pelasgians and other barbarians who were settled in Hellas, gave up their own language and adopted that of the Hellenes, who had established themselves amongst them, the tribes of this same people lying farther north in Epirus, Macedonia and Illyria, retained their native idiom until the Bulgarians entered Macedonia, and the Servians Illyria, when what remained of the Pelasgians yielded there too before the language of the invaders. Albania was likewise entered by Bulgarians and Servians, but here the old Pelasgic element maintained its place against the intruding tongue, and succeeded in subjecting it to itself. According to this view the Albanese have as much right to the name of modern Pelasgians as the modern Greeks have to their name. And in fact the Jews living in the Levant continue to apply to them the name Pelishtim, which some eminent scholars consider identical with *Πελασγοί*, though Von Hahn is of a different opinion.

If now the old Macedonians, Epirotes and Illyrians, were related branches of the Old Pelasgic race, (the boundary between the Epirotes and the Illyrians lying, according to Strabo, precisely where that between the Toscans and Gegans

is found at the present day,) and it can be shown that the old Macedonian language, or one at least strongly related to it, still lives in the mouths of the Albanese, then our author's second proof of the Pelasgic origin of these latter, and consequently of their "autochthonity" will be made out. The comparison is, however, encumbered by many and serious difficulties. In what has been preserved to us as Macedonian, it is necessary to distinguish from the old period of its native purity, not only what belongs to the second period when it was hellenized under Philip and Alexander, but also what belongs to the third when it was subsequently barbarized by the Macedonians being mingled with Egyptians, Persians, and others in different quarters of the globe. The language of those Greeks, too, who lived upon the coasts of Macedon, and from whom their first knowledge of this tongue would be derived, was by no means pure; and it is perhaps attributable to this, that of the words which have been alleged to be Macedonian, a considerable proportion are simply Doric, Æolic, Archaic, or corrupted Greek forms. Removing these, a number remain which are evidently not Greek, and, though some of these may have been derived from the other barbarian sources above alluded to, the probability is that the majority are really Macedonian. Their number is altogether so few, however, that it is not surprising if the results to which they lead is not very satisfactory; for with all the intimacy of relationship subsisting between the Toscan and the Gegan, it would not be difficult to find three times the number of words in each totally unconnected with any root existing in the other. Besides, Polybius states that the diversity between the Macedonian and the old Illyrian was such, that Macedonian ambassadors journeying to Scutari, needed to take an Illyrian interpreter with them, in the same manner as Toscans need one at the present day among the Gegans. A farther difficulty arises from the fact that no complete thesaurus has yet been constructed of the Albanese language, nor of the Wallachian, which probably stands upon the same footing, and ought also to be taken into the account. Notwithstanding these embarrassing circumstances, however, our author makes the attempt to explain a few Macedonian words and proper names from the Albanese. The resem-

blances, however, appear to be too remote and doubtful to admit of their being built upon with any great degree of confidence.

A third argument is drawn from the geographical nomenclature of the country, and that in a two-fold way; according as the ancient names have been preserved to modern times, or as the appellatives from which they were formed still exist in the modern language. The correspondence of ancient with modern names, and even their continued application to the same places are not of themselves decisive proofs of the derivation of its present inhabitants, by direct descent from those of former times. For even a new people entering a country find it as a general thing more convenient to retain the geographical names which they already find in use, or merely to modify them to the extent of making them more readily pronounceable, than to invent new ones. In Dalmatia, for example, many names have been preserved from the days of the Romans, though the country is now inhabited by people of Slavic descent. And in Greece and Albania there are many Slavic names, though that language no longer exists in either of those countries.

It is an irrefragable proof of unbroken national descent, however, if the old geographical names can be shown still to exist as appellatives in the modern language. Such names as Waterford, New Haven, Newfoundland, Rocky Mountains, Long Island, Lake Superior, imply the existence of an English speaking people at the time they were applied. If now old Epirotic or Illyrian names reappear as Albanese appellatives, it follows that those who first gave such names, spoke a language related to the Albanese, and the nearer the forms are to each other, the more intimate must that relation be assumed to have been. There are fifty-three such names which our author adduces in evidence of this point.

A fourth argument is drawn from the names of the old Greek mythology, as compared with their roots still preserved in the Albanese; and upon this, our author is disposed to rely as the most decisive of his proofs. After pointing out these coincidences in detail, he adds, "A part of these attempted derivations, when weighed in the balances of philology, may be found wanting. We hope nevertheless that a sufficient number will

remain to demonstrate the connection between the language still spoken at Dodona and the gods worshipped there three thousand years ago, and to show that the priests of Dodona told Herodotus nothing but the truth, when they said that the Pelasgians had no names for their gods, but designated them by appellatives expressive of their nature. And it is worthy of note that the names here compared are taken almost exclusively from the Titan period of Greek mythology, and that nearly all the names of the Olympic deities disown any connection with the Albanese."

The last argument for the high antiquity of the Albanese is derived from an alphabet found in their possession, consisting of fifty-two characters, of which eight are vowels, twenty-nine single consonants, and fifteen double consonants. A comparison of these with the corresponding Phœnician letters, shows a surprising resemblance, greater even in some cases than can be traced in the oldest known form of the Greek. Of the Greek alphabet, Diodorus says, "The letters are commonly called Phœnician, because the Greeks brought them from Phœnicia; but they should properly be called Pelasgian, for the Pelasgians first adapted these characters to their language, and made use of them." Upon this and other classic testimony taken in connection with the internal evidence from the forms of the Albanese letters themselves, Von Hahn has constructed the following theory. The Pelasgians who were the first historical inhabitants of Greece, learned the art of writing from Phœnician immigrants. The Hellenes, who entered the country subsequently, continued to maintain their own language, which was adopted even by the Pelasgians, who were there before them. But among other things which they borrowed from the Pelasgians was this alphabet, which had been received in the manner already stated, and which, in the hands of the Hellenes, went through the transformations, which have made it what the Greek alphabet now is. The Pelasgians of Albania, however, preserved the original form of their written characters with the same rigorous tenacity, that they did their customs. So that even yet after an interval of thousands of years it bears evident traces of its origin, some of its present forms being even more antique than those which the very oldest monuments of Greece present.

It is to be regretted that the external evidence as to the real origin and antiquity of this alphabet is not more unequivocal. Von Hahn met with it nowhere but at Elbassan, and even there not more than fifty persons probably were acquainted with it. Tradition connects it with a teacher of the Greek school there, of the name of Theodore, who seems to have died about the close of the last century, and who is said to have translated the Scriptures into Albanese. But whether he was the inventor of this alphabet, or only first brought it to Elbassan, no one could say. Unfortunately, all his writings had been burned by his relatives, after a season of the prevalence of the plague, from fear of the infection.

Theodore had studied in Moschopolis, ten leagues east of Berat. This was, about the middle of the last century, the most cultivated city of all Albania, possessing a school of great distinction, which dated from the Middle Ages, and also a printing press. This school owed its reputation to several distinguished scholars of Constantinople, who fled thither after the overthrow of that city by the Turks. It was richly endowed, too, by the benefactions of opulent citizens. About the time already referred to, however, in consequence of the advances which Islam was making in that vicinity, the oppressions practised upon this rich Christian city became so intolerable, that its wealthy inhabitants formed the common resolution to leave the place, and take their families with them. It is reputed to have contained twelve thousand houses before; now it numbers but about two or three hundred. Von Hahn thinks that Theodore learned the alphabet in this school, where it had been traditionally preserved.

Our author made a diligent search in Elbassan for native manuscripts, but succeeded only in finding a folio sheet containing a fragment of a Gegan translation of the gospel of John, and two fragments in quarto of a Gegan translation of a Greek Horologion. The transcriber of the oldest of these manuscripts was still living. A fac-simile is given of John xvi. 1–23, as well as the printed text of the same, in both the Gegan and Toscan dialects.

The Christian school at Elbassan has been in existence from time immemorial. It is well endowed, and has at present two

teachers and fifty or sixty pupils. The branches taught there are the Greek language, history, geography, and geometry. Similar institutions exist in Berat, Ochrida, and Argyrocastron. The gymnasium at Janina has seven teachers and three hundred pupils, more than half of whom are from abroad. It receives its support from rich bequests which have been deposited for that purpose in the Russian bank. In the northern part of the country, the instruction is under the direction of the Roman Catholic clergy. Turkish educational institutions are likewise found in the larger cities; these confine themselves to giving instruction in the oriental languages.

As an illustration of Albanese customs, we will borrow here an account of their marriage ceremonies. Children are often betrothed in their cradles; boys are generally married by the time they are fifteen, and girls when they are twelve years of age. The affair is arranged by the parents or relatives on both sides, without consulting the wishes of the parties concerned. The betrothal is ratified by the exchange of tokens. They commonly use for this purpose ancient uncurrent coins, of which there are great quantities in the country, belonging to the Greek, Roman, and Byzantine periods, and which are worn as ornaments by women and children. As the time of marriage approaches, a still more formal ratification of the engagement takes place, by an exchange of gold or silver rings: this is sometimes done but three days before the wedding. The bridegroom purchases the bride, who brings him no dowry, and does not furnish even her own apparel. He sends her her bridal attire on the Saturday before the wedding, accompanied by a sum of money fixed by the usages of the place, but which does not exceed one hundred piastres. Monday is regarded as the beginning of the nuptials, and is called meal-Monday. The wheat which is to be converted into the bread to be used upon the occasion, is then taken to the mill, amid songs and salutes of firearms, by the friends of the groom. After this the wedding cannot be postponed, except on account of death, or some other disaster. Thursday is the wood-day. The women of the invited families go singing to the woods, early in the morning, and return laden with sticks ornamented with leaves or ribands to the bridegroom's house. Then the

kneading and baking begins. A maiden, both of whose parents are living, and the more brothers she has the better, must be the first to put her hands in the dough. As the work proceeds, she takes a plate of dough, and, making the circuit of the company, solicits a piece of money from each, which she is to keep as her own; when she comes to the bridegroom she endeavours to besmear him with the dough, while he defends himself as well as he is able. The whole is concluded with a dance.

On Saturday the bridegroom invites his near relations to an entertainment; each of whom comes bringing a lamb. Dancing and carousing are then kept up throughout the entire day and night. Meanwhile, in the house of the bride, all is quiet.

On Sunday all the relatives and friends are invited to the wedding. In towns and the larger class of villages, the party is scarcely ever under one hundred. The guests bring cracknels, flasks of wine, and small sums of money, varying according to their ability, or the degree of their relationship. At the appointed hour, the procession sets out from the house of the bridegroom to that of the bride, the clergyman taking the lead, the bridegroom following on horseback, attended by his male friends, and a party of young maidens, with a horse for the bride, bringing up the rear. Arrived at her house, the bridegroom is received by his mother-in-law, and kisses her hand, and she sprinkles him with a nosegay dipped in water. The men go into an apartment where an entertainment is provided for them; and the women into the chamber of the bride, who kisses the hand of every one as she enters. When they are ready to return, the bride kisses the hands of her parents and relatives, and after some show of resistance, is set on horseback, wearing a red veil, and follows in the procession to her husband's home. Her own relatives accompany her half way, and then turn back. As they approach, the bridegroom's mother scatters handfuls of rice over the wedded pair, as well as over the rest of the party. His father, or some near relative, assists the bride to dismount. When they enter the door, a hoop is held through which the bride and bridegroom must creep together, and which is then broken over them, signifying that their union is to last until death. The groomsman then unveils the bride, and the nuptial ceremony is concluded by the

godfather crowning the heads of the wedded pair. Dancing and feasting fill up the rest of the day. Monday and Tuesday are devoted to an interchange of hospitality between the families thus related, the bridegroom inviting his wife's relations the first day, and being invited by his father-in-law the next.

The exhibition of the phenomena of the Albanese language, and particularly of the Toscan dialect, presented in the second and third parts of this volume, is wonderfully complete and thorough, considering the facilities at our author's command. He had the aid of native teachers instructed in the Greek, but who had never thought of committing their own language to writing, nor of bestowing any theoretical treatment upon its forms. As he was at that time unacquainted with the Albanese alphabet already spoken of, he made use of the Greek, employing diacritical points, and italic letters, to express such additional sounds as it was necessary to represent. The only printed books upon which he could draw for assistance in this part of his labours, were the Toscan translation of the New Testament, by Gregorius, archbishop of Eubœa, published in Corfu, in 1827, and Von Hylander's Albanese Lexicon, published at Frankfort, in 1835. The distinguished philologist Bopp,* instituted a careful examination into the peculiarities of this language, and pronounced it to be without doubt a member of the great Indo-European family, bearing striking analogies to the Greek and Latin, while it was not, however, a direct derivative from either, but was, like them, descended from a common parent stock. The specimens which are given of Albanese poetry, proverbs, riddles, and tales, are interesting, not only as exhibiting the structure of the language, but as reflecting to some extent the genius of the people. The substance of their tales, furnishes, in Von Hahn's esteem, an additional bond of connection with the Indo-European race, by their similarity to legends found among other European nations.

We close our account of this elegant and scholarly volume

* In his treatise, Ueber das Albanesische in seiner verwandtschaftlichen Beziehungen. Berlin, 1855. The materials of his discussion are chiefly drawn from Von Hahn, though he also makes use upon occasion of Blanchus' Dictionarium Latino-Epiroticum, Rome, 1635, and Lecce's Osservazioni Grammaticali, 1716, both of which relate to another dialect of the same language.

by an incident which suggested to our author a new method of tracing the affinities of nations: "The band of the Athenian garrison has for some time past been in the habit of playing a piece, which touches the hearts even of those Greeks, and they compose the majority, to whom occidental music is utterly unintelligible. They recognize in it strains which they have heard and sung from their youth; 'that sounds like the Kalamatyanos.' I long supposed the piece to be some idealized Grecian melody, until to my astonishment I learned that it was a Highland Scotch air. In the fundamental diversity of Grecian and occidental music, which is such that scarcely one in a hundred from the west of Europe can retain and repeat a Greek popular melody, this fact may deserve attention from musicians. The study of the Greek national music will certainly be fruitful in results bearing on ancient ethnography."

## SHORT NOTICES.

*The Knowledge of God objectively considered:* Being the First Part of Theology considered as a system of Positive Truth both inductive and deductive. By Robert J. Breckinridge, D. D., LL.D., Professor of Theology in the Seminary at Danville, Kentucky. New York: Robert Carter & Brothers, 530 Broadway. 1858.

Through the kindness of the publishers we received a copy of this volume, together with several others scarcely less imposing, a few days before these sheets were sent to the press. It would require weeks of study to be prepared to express an intelligent judgment on its contents. What we have to say, therefore, must be said on the old principle *ex pede Herculem.* Trusting to that principle we incur little risk in predicting that this work will greatly increase the already high reputation of its author. He is well known to the Church, not only for vigour of thought and power of expression, but for the higher faculty of compass of mind, which enables him to master and marshal the complicated details of any subject which he undertakes to discuss. These qualities are here exhibited in a higher field than any which he has hitherto occupied. The plan of the work, so far as we know, is original. It is certainly grand.