









A

CLASSICAL AND TOPOGRAPHICAL  
TOUR

THROUGH

G R E E C E,

DURING THE YEARS 1801, 1805, AND 1806.

---

BY EDWARD DODWELL, ESQ. F. S. A.

AND MEMBER OF SEVERAL FOREIGN ACADEMIES.

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Πολλά μὲν δὴ καὶ ἀλλὰ ἰδοὶ τῆς ἀν' Ἑλλήσι, τὰ δὲ καὶ ἀκρῦσαι θαυμάσιος ἀξία.

PAUSAN. b. 5. c. 10.

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IN TWO VOLUMES.

VOL. II.

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# C O N T E N T S

TO

## VOL. II.

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## ERRATA OF THE FIRST VOLUME.

- Page 3, line 21, for *Canidole, at the mouth of*, read *Canidole, and are situated at the mouth of*.  
 4, 12, for *Apsyrtides, from Apsyrtos*, read *Apsyrtides, which were thus denominated from Apsyrtos*.  
 7, 23, for *to our left*, read *on our left*; and for *to our right*, read *on our right*.  
 19, note 2, for *Labeatis*, read *Labealis*.  
 33, line 3, for *histories*, read *historians*.  
 36, 22, for *Lanessa*, read *Lanassa*.  
 37, 7, for *pirate and his*, read *pirate with his*.  
 37, note 1, for *Chroniat*, read *Choniat*.  
 42, 3, for *Cheimarian*, read *Cheimeron*.  
 51, line 7, for *Cheimarian*, read *Cheimeron*.  
 53, 1, for *Cæphalos*, read *Cephalos*.  
 66, 7, for *Adrian*, read *Hudrian*.  
 71, 6, for *Paciandi*, read *Paciaudi*.  
 71, 14, for *horses*, read *hares*.  
 75, 18, for *which are the second style*, read *which are in the second style*.  
 79, 26, for *Straini*, read *Strani*.  
 103, 22, for *ῥοι*, read *ῖροι*.  
 116, 31, for *Παλαιων*, read *Παλαιαι*.  
 119, last line, for *Meilikos*, read *Meilichos*.  
 126, line 3, for *neglected*, read *neglect*.  
 127, note 2, for *Ψαφο*, read *Ψαθο*.  
 147, 6, for *Ο Σωήρος*, read *Του Σωήρος*.  
 148, line last but one of notes, for *Catucuzene*, read *Cantacuzene*.  
 150, line 12, for *the water for this spring*, read *the water of this spring*.  
 150, 16, for *he great Platanus*, read *the great Platanus*.  
 154, 4, for *the towns*, read *the ancient towns*.  
 172, 7, for *Ceada*, read *Keadas*.  
 190, note 2, for *ΑΒΡΑΣΑΜΑ, ΒΡΑΣΑΞ*, read *ΑΒΡΑΣΑΜ, ΑΒΡΑΣΑΣ*.  
 200, line 3, for *descends*, read *ascends*.  
 251, 24, for *tumultus*, read *tumulus*.  
 261, 13, for *Θηβας*, read *Θηβαι*.  
 286, last line, for *Reitoi*, read *Rheitoi*.  
 293, line 3, for *comparing them with those same marbles*, read *comparing them with the casts from those same marbles*.  
 319, 16, for *Olympeion*, read *Olympieion*.  
 329, 6, for *posticoun*, read *posticum*.  
 331, 10, for *sestubs*, read *slabs*.  
 332, 23, for *pronaos*, read *western end*.  
 358, last line but one, for *with ice plant*, read *with the ice plant*.  
 388, line 7, for *cæperut*, read *cæperat*.  
 476, 11, for *Soteros*, read *Soter*.  
 483, 16, for *and*, read *as*.  
 501, 13, for *cæpere*, read *cæpere*.  
 529, for *Brauna*, read *Braona*.  
 584, 1, for *candelabræ*, read *candelabra*.

## VOL. II.

- 94, 19, for *Και μεν υδωρ φορεοις Μεσσηιδος η*  
 read *Και μεν υδωρ φορεοις Μεσσηιδος η Τπερειης*.



## ERRATA OF THE SECOND VOLUME.

- Page 4, line 10, for *no*, read *very few*.  
12, head of the page, for *Athenian ancient families*, read *ancient Athenian families*.  
24, line 7, for *the new married pair*, read *her*.  
71, 30, for *Jeres*, read *Ieres*.  
76, 11, for *Ænienses*, read *Ænians*.  
88, 12, for *Pagasia*, read *Pagasai*.  
94, after 18th line the last word of the first line of the quotation from Homer is omitted : it should be *Τπερριης*.  
114, line 21, for *πολυχιον*, read *πολιχιον*.  
143, 25, for *Deserly*, read *Deserbey*.  
144, 18, for *tortoises : on its banks they are amphibious ;* read *tortoises on its banks : they are amphibious*.  
151, 17, for *pacha*, read *pasha*.  
160, note 4, for *bronz*, read *bronze*.  
178, last line, for *hy*, read *by*.  
220, note 4, for *shield*, read *shields*.  
256, line 2, for *Jero*, read *Iero*.  
283, 8, for *are informed*, read *were informed*.  
288, note 1, after c. add 51.  
354, line 13, for *those marauders*, read *the marauders*.  
424, note 5, for *ιηρον*, read *ιερον*.

## ERRATA UNDER THE PRINTS OF VOL. I.

- Plate facing page 220, for *Chæroncia*, read *Chæroncia*.  
356, for *Pandrosion*, read *Pandroscion*.  
503, for *Phyleon*, read *Phyle on*.

## ERRATA UNDER THE PRINTS OF VOL. II.

- Plate facing page 114, for *Opa*, read *Ossa*.  
137, for *Tithoræa*, read *Tithoræa*.  
143, for *Chæroneia*, read *Chæroncia*.





CLASSICAL AND TOPOGRAPHICAL  
TOUR THROUGH GREECE.

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CHAPTER I.

General remarks, and miscellaneous customs. Soil and climate of Attica. Provisions. Music of modern Greece. Dances. Complaints made at Constantinople against the Voivode of Athens. Intrusion of the Disdar into the bath of Turkish women—his discovery and danger—his flight to Ægina, and clandestine return to Athens—his concealment in the author's house. Visit of the author to the Disdar's wife, and their perilous situation. Superstitions of the Athenians. The Evil, or Envious Eye. Games of the modern Greeks. Birds of Attica. Reptiles—Insects. Compendium of the final history of Athens, and its capture by the Turks.

**T**HERE is no country in the world, of the same extent as Greece, where the climate, soil, and aspect, exhibit such discordant varieties. The pages of ancient history do not bring us acquainted with any region where the forms of government were so many, and so diverse, or where the genius of the people displayed such opposite characteristics. This comparatively diminutive<sup>1</sup> tract of Europe, was distinguished by

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<sup>1</sup> The length of Greece from north to south is three hundred and fifty miles; its breadth two hundred and fifty.—Robertson's Hist. of Greece.

the most vivid contrasts. Here we beheld the tempestuous, fluctuating, and anarchic liberty of the Athenians; and there the rigid, inflexible, and lowering despotism of the Spartans. In one part our admiration and our sympathy are excited, by the steady resistance and unremitting constancy of the oppressed Messenians; in another a different sentiment is produced, by the submissive apathy and unwarlike temper of the Eleians. We see the Arcadians leading a hardy life of pastoral independence; while Argos and Corinth are subjugated by wealth, and enervated by luxury. The Thebans are distinguished by their want of fidelity and of patriotism, or by mighty, but evanescent enterprise. Epiros, Acarnania, and Ætolia, are found piratical and uncivilized; while the voluptuous and hospitable Thessalians are signalized by their turbulence and their treachery.

The Athenians encouraged trade and cherished the arts; the Spartans forbade the one, and despised the other. The former, who abounded in orators, were conspicuous for a copious volubility of speech; while the latter were proverbial for their taciturnity. The Athenians accumulated wealth and indulged in luxury; the Spartans affected poverty and temperance, and forbade theatrical representations. The Athenian women were mild and domestic, and were seldom seen in public: the Spartan females exhibited more bold and masculine traits, and, associated in the ardent competition for strength and activity that was seen in the public games, their characters acquired an extraordinary hardihood, unsuited to the elegant softness of the female mind. This singular contrast of manners and feelings between the two principal nations in Greece, is energetically portrayed in the speech of the Corinthians, in the Lacedæmonian Assembly, concerning the Potideans, at the commencement of the Peloponnesian war.<sup>1</sup> Athens, however, surpassed the other states of Greece, as much as Greece itself surpassed the

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<sup>1</sup> Thucyd. b. 1. c. 68.

other surrounding nations. Strabo<sup>1</sup> rapturously exclaims, that Attica was the work of the gods, and of the ancient heroes: *ἡ γὰρ Ἀττικὴ θεῶν ἐστὶ κτίσμα καὶ προγόνων Ἡρώων*. The praise of Cicero<sup>2</sup> is not less remarkable: “Unde Humanitas, Doctrina, Religio, Fruges, Jura, Leges ortæ atque in omnes Terras distributæ putantur.” The Athenians were regarded as patterns of excellence, and models for imitation; not merely in the mechanical sciences of architecture, sculpture, and painting, but in the more noble and exalted attainments of the mind. Their exertions were marked with a liberal and enthusiastic spirit peculiar to themselves: “they excelled in the temperate dignity of style, the graceful proportions of art, the forms of visible and intellectual beauty, the just delineation of character and passion, the rhetoric of narrative and argument, the regular fabric of epic and dramatic poetry, in moral and political writings.”<sup>3</sup>

But while we admire their noble deeds and transcendent qualities, their history is often deformed, and their moral lustre obscured, by instances of cruelty and ingratitude. But what above all things recalls our admiration for the Greeks in general, is that strong and indelible attachment to their country, which extended, not only to their native soil, but even to the other Grecian states, with which, in the contests for political pre-eminence, they were frequently at variance. As soon, however, as a common cause required the united strength of all parties, an end was put to the jealousies of the neighbouring states, and to the rivalry of politicians, and all united to defend their country. This noble principle of patriotic virtue was most conspicuous in their wars with the Persians. The Athenians afforded copious assistance to their great rivals and powerful enemies, the Spartans, when their capital was destroyed by an earthquake; and when the Spartans had taken Athens, and were advised to destroy their natural enemy, they refused to “pluck out the eye

<sup>1</sup> B. 9. p. 396.

<sup>2</sup> Orat. pro L. Flacco, s. 26.

<sup>3</sup> Gibbon's Decline and Fall of the Roman Empire.

of Greece." When the city of Rhodes had been destroyed by an earthquake, the states of Greece vied with each other in the extent of their liberality, and thought themselves honoured when their presents were accepted by the Rhodians. The relation given by Polybius<sup>1</sup> of this general patriotic feeling, is highly curious and interesting.

The early history of Greece is enveloped in deep obscurity. The Dryopes, Caucones, Aones, Leleges, Thracians, the Pelasgians and Curetes, who at different periods are said to have been masters of this country, have probably left no remains of their arts or sciences to posterity. Their history is nearly unknown, but we may conjecture that they were uncultivated savages, or wandering and warlike shepherds, who made a casual and temporary residence, wherever they were attracted by the fertility of the soil, the abundance of water, or by considerations of local security and protection. There are however reasons to conclude, that the Pelasgians and the Curetes distinguished themselves by some scientific proficiency in the arts ; and the former particularly in military architecture and fortifications, as the solid and magnificent remains which are still to be observed in the various countries that were colonized by the Pelasgians, may, with every appearance of probability, be ascribed to that warlike and wandering people. The Romans were not only indebted to the Greeks for their knowledge in the elegant arts of architecture, sculpture, painting, and music, but also for their legislative code, as well as for the majority of their religious rites and ceremonies. Even when Rome had abandoned the affected simplicity of stern republicanism, and had arrived at its highest pitch of imperial splendour and power, Grecian artists were employed in Italy in preference to any others ; and the most beautiful monuments that still decorate the ancient

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<sup>1</sup> B. 5. See also in the same book the speech of Agelaos of Naupaktos to Philip the Second, of Macedon.

capital of Italy, are of Grecian workmanship. The Romans never attempted to emulate their Athenian masters.<sup>1</sup>

The soil of Attica is of a light, calcarious, and arid quality: and so scantily supplied with water, that in its most flourishing period the Athenians were enabled to maintain only a small<sup>2</sup> body of cavalry, on account of the want of pasture: and in case of necessity they called in the Thessalian horse. Thucydides<sup>3</sup> and Diodorus Siculus<sup>4</sup> call Attica unfertile; and we know that it derived a great part even of its necessary articles of subsistence from foreign countries; particularly from the islands of Eubœa and Cyprus, and the fertile coast about the Euxine. Oil was the only commodity of importance that was permitted to be exported;<sup>5</sup> and even this was supposed not originally to have been a native<sup>6</sup> product of the Attic soil. But we must recollect, that formerly no expedient was left untried, by which agriculture might be rendered prosperous; and that at present no violence is omitted by which it can be discouraged.

In Ægypt, where even the symbols and implements of cultivation are seen so frequently represented on their temples and obelisks, agriculture was held in a kind of religious veneration. Bacchus, under the name of Osiris, Ceres, under that of Isis,<sup>7</sup> and the ox itself, under that of Apis, received the enthusiastic adoration of the

<sup>1</sup> The only part of architecture in which the Romans surpassed the Greeks, was in their aqueducts and cloacas.

<sup>2</sup> Thucydides says the Athenians had only 1,200 horsemen, b. 2. c. 2.

<sup>3</sup> B. 1. c. 2.

<sup>4</sup> B. 4.

<sup>5</sup> Plutarch's Life of Solon.

<sup>6</sup> According to Pindar, Hercules brought the olive to Greece, from the source of the Danube, Olymp. 3. v. 24. The *Kotinos*, or wild olive, grows in most parts of Greece, as was the case in very early times. In the sixth Olympiad, the Delphic oracle ordered that the victors at the Olympic games should be crowned with it. Daïkles, the Messenian, in the seventh Olympiad, was the first who was thus crowned; see Clavier prem. tems de la Greece, vol. 2. p. 205, who cites Phlegon. p. 148. and Dion. Halicarn. Ant. Rom. b. 1. See also Theophrast. Hist. Plant. b. 4. c. 14. The *Kotinos* was early known in Italy, and, according to Strabo, the tomb of Polites, near Temesa, in the country of the Brutii, was surrounded by them, b. 6. p. 255.

<sup>7</sup> Diodor. Sic. b. 1. c. 13.

grateful Egyptians. Greece, in imitating the principal part of Egyptian worship, followed her example in the encouragement which she gave, and in the respect which she evinced, for agricultural pursuits. Throughout the greater part of Turkey necessity is almost the only motive in the cultivation of the soil; the husbandman is outraged and despised: and as in great part of Italy, Spain, and Portugal, their agricultural practice is so very deficient, that they lose half the profit of their land; and were it not for the exuberant fertility of the soil, the labour would not be compensated by the crop. There were however in the narrow and sterile country of Attica, a hundred and seventy-four *demoi*, or towns, besides the capital. Its population is uncertain; but I should conceive, that, considering the number of the *demoi*, it could not have contained in its flourishing period, less than a million and a half of inhabitants, including strangers and slaves. We know that it was so overstocked that it was obliged to diminish the superabundance of its population, by sending out many colonies to distant countries. According to Plutarch,<sup>1</sup> the number of true Athenian citizens in the time of Pericles, was fourteen thousand and forty. In the time of Demetrius the Phalerian, there were, according to Athenæus,<sup>2</sup> 20,000 citizens in Attica, besides 10,000 strangers, and 400,000 slaves. Some however seem of opinion, that this number was contained within the capital itself. Aristophanes<sup>3</sup> asserts, that there were 80,000 inhabitants in Athens, besides the slaves; and Plato<sup>4</sup> says, that amongst the citizens of Attica, there were 20,000 able to bear arms. Athens indeed might easily have contained half a million of inhabitants within the whole circuit of its walls, including the ports; and we know that the houses were crowded, and sometimes of large dimensions. According to Demosthenes,<sup>5</sup> some habitations in Athens surpassed in beauty the edifices of Pericles. This

<sup>1</sup> Life of Pericles.

<sup>2</sup> Deipnosoph. b. 6.

<sup>3</sup> Eccles.

<sup>4</sup> Critias.

<sup>5</sup> Olynth.

however was a rare case, as the houses were in general small, and accompanied as in the present day with over-hanging galleries.<sup>1</sup> The streets were dark, narrow, and irregular.

The interesting historical and statistical speech of Pericles,<sup>2</sup> previous to the Peloponnesian war, exhibits a splendid picture of the power, prosperity, and opulence of this diminutive country. The sea coast of Attica was guarded by 300 ships; 1,200 cavalry, 1,600 archers, and 13,000 pikemen, were ready to defend the country; not counting the 16,000 troops who were to guard the walls of Athens, and the forts of Attica, nor those who were stationed in the colonial garrisons. They could call to their assistance a thousand<sup>3</sup> tributary towns, and command the fleets of Chios, Lesbos, and Corcyra. And their treasury contained 9,700 talents,<sup>4</sup> besides a great quantity of gold in the temples of the gods.

In addition to these acquired riches, Attica possessed some local advantages, which to a certain degree compensated for the sterility of its soil. The silver mines of Laurion, added to the wealth of the treasury, as well as to that of individuals, and those sumptuous edifices, which constituted the pride of the Athenians, and the admiration of the present day, owed their origin to the marble quarries of Pentelikon. The Athenian ports were numerous and good; and even their ungrateful soil, and their narrow territory, were useful in exciting the inhabitants to extend their commerce, and multiply their settlements, by which they gratified at once their taste for luxury, and their love of power.

The air of Attica was always esteemed for its purity; and it is still the best in Greece. Its extreme dryness has greatly contributed to the admirable preservation of the Athenian edifices; for where they

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<sup>1</sup> Aristot. Econom. b. 2.

<sup>2</sup> Thucyd. b. 2. c. 13.

<sup>3</sup> Aristoph. Vesp. v. 705. A thousand is probably a poetical manner of expressing a great many.

<sup>4</sup> Thucyd. b. 2. c. 13. The Attic talent was worth about two hundred and twenty-five pounds sterling; by which it appears that the Athenian treasury contained 2,182,500 pounds.

have escaped the unhallowed violence of Christians, Turks, and Goths, they appear as fresh as if they had been lately finished.

The heat of the Athenian summer is mitigated by the regularity of the wind ; which, rising about ten o'clock in the forenoon, blows with refreshing strength during a great part of the day ; generally from some point between west and north. Plutarch<sup>1</sup> calls them Etesian winds ; and says that Themistocles<sup>2</sup> would not begin the battle of Salamis, until that time of the day when the wind always blows fresh from the sea. We may therefore infer that the battle began about ten in the forenoon.

According to Polybius,<sup>3</sup> a ship might sail from Cephallenia to Messenia in one day, when favoured by the Etesian gales. It is evident therefore that they blew nearly from the north-west. For a few days, when I was at Athens, in the month of August, 1805, and the wind did not blow, the heat became intolerable. Fahrenheit's thermometer rising to 105° within doors ; whereas on the days when the sea breeze set in as usual, it seldom rose higher than 85°.

It would appear from a passage in Aulus Gellius,<sup>4</sup> that the Etesian winds blew from different points in different quarters of the globe. "Etesiæ et Prodromi appellantur, qui certo tempore anni quam canis oritur, ex aliâ, atque aliâ parte cæli spirant." In some countries these were attended with constant rain ; and in others with a long continuance of dry weather.

The productions of Attica were compared for their excellence with those of Rhodes, by Lynceus of Samos.<sup>5</sup>

The waters though not abundant are pure and light.<sup>6</sup> The olives and the honey are still the best in the world. The wine is indifferent

<sup>1</sup> Life of Dion.

<sup>2</sup> Life of Themistocles.

<sup>3</sup> B. 5. p. 354.

<sup>4</sup> Noct. Att. b. 2. c. 22. See also the note of Casaubon on Strabo, b. 3. p. 144. note 4. Aristot. Meteor. 2. 16. Polyb. b. 4. and 5. Diodor. Sic. b. 3. Strabo, b. 2, 3, and 15. Plin. Nat. Hist. b. 2. c. 47. Columel. b. 2. c. 27. Michael Glyca, Ann. Pars. 1. p. 7. Paris edit.

<sup>5</sup> See Athenæus Deipnosoph. b. 14. c. 13. and 19.

<sup>6</sup> Athenæus Deipnosoph. b. 2. c. 5.



and impregnated with rosin. The meat is bad, owing to the want of pastures. The common food is goat, kid, and lamb. Game is plentiful and good. Fish is scarce, on account of the few fishing boats employed. The favourite and most plentiful fish on the coast of Attica is the Pelamydes, or Πηλαμυς,<sup>1</sup> which is called by its ancient name. It is the scomber-pelamis<sup>2</sup> of the Latins. The oysters are of a large size; and both the fish and the shell are beautifully coloured. They are called *gaidarapoda*<sup>3</sup> by the Greeks, from their resemblance to the form of an ass's foot.

The provisions of the Greek islands are far superior to those of the continent. The meat is of a different quality, and the wine is seldom impregnated with rosin. Most of the wines of the Archipelago are excellent; particularly those of Tenedos, Cyprus, Tenos, Ikaria, Samos, Andros, Chios, and Crete. The wines of the Ionian islands are also extremely fine. The only good wines of the Grecian continent are those of the plain of Sparta, Pheneos, and Ligurio, near Epidaurus in Argolis.

The corn is ripe in Attica about twenty-five days sooner than in the Morea and in Crete. This is probably owing to the nature of the earth, and the abundance of nitre with which the Attic soil is impregnated. I have seen corn, cotton, and tobacco, growing amongst the ruins of ancient cities, in places where it would appear impossible for the plough to work, or for vegetation to exist; and where there is scarcely any soil, and little else than small stones and broken tiles.

Their ploughs are drawn by two oxen, and penetrate very little into the ground. The corn, instead of being threshed, is trodden out by horses. The horse, who is held by a long rope, runs round upon an even rocky spot where the corn is scattered. There are

<sup>1</sup> See Strabo, b. 7. p. 320. b. 12. p. 545, 549. He mentions the Θυννη and the Πηλαμυς as different fish.

<sup>2</sup> Supposed to be the Tunny when young.

<sup>3</sup> Belon. Voyage du Levant. See also Valmont, Dict. d'Hist. Nat. tom. 4.

three principal treading floors at Athens; which are at the temple of Jupiter Olympios, the temple of Theseus, and the Pnyx.

The harvest is completely finished, and the corn all trodden, about the 15th of August. In the island of Ceylan,<sup>1</sup> and at Adrianople,<sup>2</sup> the corn is trodden by oxen: and in some parts of Italy, they use both oxen and horses for that purpose; but more commonly the latter; and sometimes ten horses are employed at the same time, in one treading-ground. Horses are also made use of for the same purpose in some parts of France.

That corn was trodden by oxen in the earliest ages we see by one of the laws of Moses; where it is written—"Thou shalt not muzzle the mouth of the ox that treadeth out the corn."<sup>3</sup> The same custom is alluded to in the beautiful simile of Homer;<sup>4</sup> who compares the carnage which Achilles made amongst his Trojan foes, to the treading of corn by oxen:

Ως δ' οτε τις ζευξη βοας αρσενας ευρομετωπους  
 Τριβεμεναι κρι λευκον ευτροχαλω εν αλωη  
 Ριμφα τε λεπτ' εγενοντο βων υπο ποσσ' εριμυκων.

"As with autumnal harvest cover'd o'er,  
 And thick bestrown, lies Ceres' sacred floor;  
 When round and round, with never-wearied pain  
 The trampling steers beat out th' unnumber'd grain."<sup>5</sup>

Mr. Hamilton, in his learned work on Ægypt, mentions some catacombs, near Mount Dgibbel Skeikh Saïd; upon the sculptured parts of which, asses and oxen are exhibited in the act of treading the corn. Pigs were employed in that country for the same purpose, according to Herodotus.<sup>6</sup>

<sup>1</sup> Knox's Voyage to Ceylan.

<sup>2</sup> Lady M. W. Montague's Letters on Turkey.

<sup>3</sup> Deuteronomy, c. 25. v. 4. and St. Paul's first Epist. to the Corinthians, c. 9. v. 9.

<sup>4</sup> Iliad. 20. v. 495.

<sup>5</sup> Pope.

<sup>6</sup> B. 2. c. 14.

The Athenian corn is mingled with a great quantity of the baneful herb *lolium*,<sup>1</sup> which among the Greeks retains the ancient name *αιρα*; of which a long account is given by Theophrastus<sup>2</sup> and Galenus.<sup>3</sup> The former<sup>4</sup> terms it very properly, *αιρα βαρυ και κεφαλαλγισ*. If the wheat is not cleaned and picked before it is ground into flour, it is so much vitiated by the darnel, as to occasion when eaten violent pains in the head; and a giddiness, which resembles the effects of intoxication. The Athenian bread is generally gritty, and sometimes mixed with bean flour, which makes it heavy and unwholesome, while it communicates an unpalatable taste. Strabo<sup>5</sup> mentions a plant, called *Θρουον*, which grew among the corn in Triphyllia, and which was not less noxious than the *αιρα*. This was probably the *carax* of the Latins; or, as some imagine, the *solanum insanum*, or night-shade. According to Athenæus,<sup>6</sup> Antiphanes asserts, that Attica produced the best bread in the world.

As in the time of Ion,<sup>7</sup> the modern Athenians are divided into the four distinct classes of cultivators, craftsmen, military, and priests. The Albanians cultivate the land; the Greeks engage in commerce and the mechanical arts. The Turks garrison the city, and smoke. The priests do nothing! Some few Turks indeed direct their attention to commerce and the arts; but not one of them tills the ground.

In other parts of Greece, particularly in Eleia, where the Greek population is small, the Turks make a virtue of necessity, and become industrious husbandmen.

There are few families in Athens, or indeed in any other part of

<sup>1</sup> Infelix lolium et steriles nascuntur avenæ. Virgil Bucolic. Eclog. 5. v. 37. It is the Darnel, Cockle, or Ray, of the English; the Gioglio of the Italians, and the Ivraie of the French.

<sup>2</sup> Hist. Plant. b. 2. c. 5.

<sup>3</sup> De Aliment. Facult. last chapter.

<sup>4</sup> B. 8. c. 5.

<sup>5</sup> B. 8. p. 344.

<sup>6</sup> Deipnosoph. b. 3. c. 2.

<sup>7</sup> Strabo; b. 8. p. 383. According to Plutarch, the Athenian tribes took their names from their different occupations. The military were the Hoplitæ; the craftsmen, Ergatæ; the cultivators, Teleontes; and the shepherds and graziers, Aigicores; Life of Solon.

Greece, which have classical names, or which can trace their genealogy to a more remote period than the conquest of the eastern empire.

A family at Athens, by the name of Palaiologos, boasts its descent from the Grecian emperors of that name; and Zakunthos also possesses another family of the same name.

The Palaiologi of Athens are in circumstances too humble for their elevated appellation. They possess a good house, which they are happy to let to strangers upon very moderate terms.

This family seems to have been in better circumstances in the time that Guiliatiere travelled in Greece:<sup>1</sup> he says that a daughter of that illustrious house was at that period married to a bold and vicious Frenchman from Lyons, named Giraud. There was another Athenian family, by name Pittaki, which boasted the antiquity of its ancestry. The last of this house was put to death not many years ago, by Haliadji-Agha, surnamed the cruel Voivode, for resisting his arbitrary power.

The name of the British agent at Athens, is Komatiano; but he is always distinguished by the title of Logothetes, which is hereditary in some of the Grecian families. The office of Logothetes,<sup>2</sup> consists in attending the synod once a month, and in giving his opinion and advice in ecclesiastical affairs. Another family at Libadea enjoys the same title; which has indeed superseded the family name, by which they are never called, and which themselves never use. The archbishop of Athens enjoys a good salary; but his see has lost no small part of its former splendour. Codinus calls it the first in Greece. *Εξάρχος πασης Ελλάδος.* The best ecclesiastical preferment

<sup>1</sup> In 1669, Athens, ancient and modern.

<sup>2</sup> According to Cinnamus, the Logothetes was the same as Cancellarius, Hist. b. 4. p. 82. Paris edit. Codinus says it was the duty of the Logothetes to act for the Patriarch in instructing the people, *Λογοθετης ποιων λογους κατηγοητικους προς τον λαον δικαιος τον πατριαρχου,* de Offic. Constantinop. c. 1. p. 5. Paris edit.

in Attica, after the arch-bishopric, is the abbacy of the monastery of Pentele.

The inferior clergy of the Greek church are generally characterized by a considerable portion of ignorance and bigotry. They hate and despise all other religious persuasions; but their theological rancour is principally directed against Roman Catholics, whom they abhor more than the Mohamedans! It is singular also that the Othmans or Sunnites have a greater prejudice against the Persian Shiites, or followers of Aly, than against the Jews and Christians.

In some of the Grecian islands the population is divided between the Greek patriarchal church, and that of Rome; amongst whom the most violent and indecent controversies frequently arise. When their dissensions become very furious, the Turks make both parties pay a fine, and then leave them to settle the difference as well as they can. "*Fra due littiganti, il terzo gode.*"<sup>1</sup>

The Greeks hold in abomination the numerous statues and paintings resembling life, which are seen in the churches of other countries.

I sometimes endeavoured to persuade them that there was no more harm in good paintings, than in the vile daubs which disgrace the churches of Greece, and which are purposely executed without effect of light and shade, in order that they may resemble nothing human or divine. But they affirm that this very circumstance constitutes their merit, as they have no appearance of reality; while, on the contrary, those in Catholic churches are such exact representations of life, that they appear to be breathing realities. "The bolder forms of sculpture in brass or in marble, which peopled the temples of antiquity, are offensive to the fancy or conscience of the Christian Greeks; and a smooth surface of colour has ever been esteemed a more decent and harmless mode of imitation. Your scandalous figures stand quite out from the canvass, they are as bad as a group of statues!" It was thus, says Gibbon, that the

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<sup>1</sup> Æsop's Fable of the kite, the frog, and the mouse.

ignorance and bigotry of a Greek priest applauded the pictures of Titian, which he had ordered but refused to accept!

Although the fasts in Greece are remarkably long and severe, yet the fattest and the stoutest people are seen amongst the priests; and their appearance demonstrates that they are well fed. It is certain that they neither follow the rigid examples of the ancient priests of Samos, nor of the Hierophants of Athens; in short, their chastity is not proverbial, nor are their morals without a stain!

A Greek priest can only marry once; his bride must be a virgin; and he cannot afterwards aspire to a higher dignity in the church than that of proto-papas.

A Greek monk, who resided at Prebësa in Epiros, and who took care of the church of Saint George, which is in the vicinity, used to derive considerable emolument from the religious charity of the Greeks of the surrounding country who visited the church, and paid their *devoirs* to the miraculous picture on the Saint's Day. One year it happened to rain incessantly during the whole of the day, so as to suspend the accustomed visits of the numerous devotees. The disappointed monk, having prayed in vain to the Saint to stop the rain, at last in a rage took his picture from the church, and exposed it to the inclemency of the weather, exclaiming, "I have served you all the year to get a little money on your day; and in return you permit it to rain, and prevent good Christians from saluting you with their homage, and me with their alms. Take therefore the rain for your pains!" Somewhat similar to this is the story in the fable, of one who prayed to Jupiter to assist him in killing a flea; and broke his statue because he did not comply with the request.

Nothing is so inimical to the regeneration of the Greeks, as the overbearing power; and extreme bigotry and ignorance, of their spiritual pastors, who exercise a double tyranny over the minds and bodies of their flocks; nipping in the bud the force of their native genius, and reducing nature by long and severe mortifications. But, although this is the general failing of the Greek priests, it is

fortunately not without some exceptions; and there are many of their clergy, who, for humanity, wisdom, and devotion, would be an honour to any country.

Nor must we ever omit this important consideration,—that almost all the faults of the Greeks are owing to their present cruel oppression; and that, if under such circumstances, they are not much worse than other nations, there is every reason to suppose, that they would be inferior to no other people in wisdom and in virtue, if they were blessed with a just government, and a tolerant religion.

The Greeks, following the example of their ancestors, are fond of hyperbolical expressions, and frequently follow the oriental custom of saying the contrary to what they mean. They make some compensation however for this defect, by their sincere hospitality, and natural and unaffected civility. Very different is the false and complimentary style of phraseology that is used in some parts of Italy, where, on entering a house, the traveller is frequently offered the house itself, and every thing it contains; and at length, when he has obtained the bare necessaries of life, is obliged to pay four times their value, or to suffer insult and menace! A ludicrous instance of this disgusting and impudent hypocrisy was recounted to me by an English traveller, who visited the Lucrine Lake near Naples, and meeting a man upon its banks, asked him to whom it belonged? the answer was,—*To your Excellency*. The fact is, the man was the proprietor of the lake, and made a complimentary gift of it to the traveller; who, encouraged by such extreme civility, begged that he might have a few oysters taken out of it, for which he would willingly pay; this little civility was however instantly refused!

The Greeks are remarkable for their procrastination.<sup>1</sup> I never

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<sup>1</sup> It seems that this failing is not peculiar to the Greeks. See Miss Edgeworth's *Castle Rack-rent*.

knew one of them make a sudden determination, and put it into immediate execution. Even affairs of the smallest importance, and which require no reflection, are deferred until the morrow; and if any thing whatever is required, however urgent the necessity, the common answer is, *δεν ειναι*, or *αυριον αυριον*.<sup>1</sup> The procrastination of the Theban<sup>2</sup> Polemarch Archias, became proverbial in Greece, but it is still universally practised.

The language at Athens is on the same level with the music; and there is no part of Greece, where the idiom and pronunciation are so vitiated, although the Attic dialect was formerly so much admired!<sup>3</sup> “But what shall I say,” exclaims Simeon Kabasilas, “of the dialects, which are numerous and different, being above seventy! Of all these the Athenian is the worst.”<sup>4</sup> The modern Athenian pronunciation is held in ridicule by the other Greeks. They have, in common with the rest of Greece, adopted many words which belong to the Latin, Italian, Arabic, Slavonian, and Albanian.

Guillatiere asserts, that in his time<sup>5</sup> “the language at Athens was the most genuine and incorrupt of all the cities in Greece, and that it was no where spoken or understood in its primitive purity but at Athens.” And I cannot imagine what could induce Mons. Guys<sup>6</sup> to affirm, that the organic delicacy of the Athenian ears has preserved, from tradition, the sweetness of the pure and ancient pronunciation!

As it is impossible to transmit to posterity clear descriptions of sound, it is not likely that we should ever be able to acquire any very just notions on this subject. The powerful effects which the ancient Greeks attributed to music is evident from several curious circumstances in their history, without referring to the mythological

<sup>1</sup> There is none, or to-morrow, to-morrow.

<sup>2</sup> Plutarch's Life of Pelopidas.

<sup>3</sup> Cicero de perfecto Oratore.

<sup>4</sup> From Meursius, speaking of the language in Greece about the year 1578.

<sup>5</sup> Athens, ancient and modern, 1669.

<sup>6</sup> Lettres sur la Græc.



accounts of Orpheus, Linus, Amphion, Arion and the Dolphin; Ulysses, and the Sirens, &c. I shall not attempt to make any other than a few superficial observations on this “*periculosæ plenum opus aleæ*,” which has been so scientifically treated by persons who are profoundly acquainted with the subject.<sup>1</sup>

Polybius<sup>2</sup> ascribes the extraordinary cruelty and barbarity of the Cynethæans, principally to their contempt and ignorance of music, which the other Arcadians carefully cultivated, and even obliged their children to learn.

The Spartans thought the addition of two strings to the lyre; which was made by Phrynis, a most dangerous innovation; so that the original number of seven only was tolerated; and they severely reprov'd Timotheus for forming the lyre with twelve strings. Such was the importance of which they considered any alteration in their musical regulations.<sup>3</sup> The modern Greek music is probably very different from that of the ancients. It is as harsh and offensive to the ear as their wine is to the palate. The common Greek songs are precisely in the same style as the native and unadorned yells of the Italian peasants; which are, beyond any thing, displeasing to the foreign ear.<sup>4</sup>

The wonderful effects which ancient music produced upon the sensibility of the Greeks, is supposed to have been caused by the beauty of its harmony; but they may perhaps, with greater

<sup>1</sup> See Burney's *Hist. of Music*, and Dr. Gillies' *Hist. of Greece*, vol. 1. c. 5. p. 233. et seq.

<sup>2</sup> B. 4. p. 289.

<sup>3</sup> Pliny says, *Citharam Amphion, ut alii Orpheus, ut alii Linus, septem chordis additis Terpander. Octavam Simonides addidit. Nonam Timotheus. Cithara sine voce cecinit Thamyris primus, cum cantu Amphion, ut alii Linus. Citharædica carmina composuit Terpander. Nat. Hist. b. 7. c. 56.*—I have seen the Cithara represented on various ancient monuments with from three strings to ten.

<sup>4</sup> The lower class of Italians sing beautiful airs, in parts, with a great deal of taste; but these are composed by regular authors, being very different from the untaught howls above-mentioned.

probability, be attributed to the natural excitability of the people, rather than to any intrinsic excellence in the music. The whining lyre, and the gingling *tamboura*, the shrill pipe, and the heavy drum, and even the unharmonious Sclavonian *monachord*, have the strongest effects upon the quick feelings of the modern Greeks.

A Greek can seldom sing without dancing at the same time; and the rest of the company present can never resist the temptation of joining the party, as if actuated by a natural impulse; and when they all sing together, the din is really horrible; it may be ranked among the petty vexations of travelling in Greece, as well as the songs and music, with which the traveller is complimented, to the great offence of his ears and nerves! For, although at first all this excites laughter, yet when the novelty is over, it becomes insufferable. The traveller is sometimes tormented in this manner by his attendants, from sun-rise to sun-set! When I quitted Athens to make the tour of the Morea, I was accompanied by some Athenians, with whom one indispensable condition of our agreement was, that they should never sing on the journey. I am confident that they regarded my want of taste with feelings of commiseration and contempt, similar to those which Polybius experienced, when he animadverted upon the unmusical character of the Cynethæans; and one of my intended servants actually gave up his place, from a conviction that he should not be able to adhere to the agreement which I required him to make; and even those who did accompany me, seemed incapable of maintaining their promised silence after the first day. Love was the principal topic of their songs, which were singularly hyperbolical and ridiculous! One of the songs declared, that “if the sky was paper, and the sea wa sink, it were not sufficient to write down the sufferings of the lover, who had left his heart at Athens!”<sup>1</sup>

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<sup>1</sup> Να ητανε ο Ουρανος χαρτη και η θαλασσα μελαινη  
Δια να γραφειν τους πονους μου ακομι δεν εφθαινε.

Another song began with the following modest request:—" Oh, may the mountains sink down, and Athens be seen, where my love walks about like a goose."<sup>1</sup>

This singular comparison, so warmly expressed by the fond lover, renders it necessary to explain, that with the Athenian ladies it is deemed elegant and noble to walk slowly and heavily. This comparison, therefore, which appears so ludicrous to us, is with them one of the serious effusions of amorous panegyric. The following are expressions of fond endearment, which are applied to the Athenian ladies:—*χηνα μου, παπια μου, ματια μου, Ζωη μου, Ψυχη μου, and καρδια μου.* " My goose, my duck, my eyes, my life, my soul, and my heart."

Nearly the same expressions are used by Plautus<sup>2</sup> in his *Asinaria*; the scene of which is at Athens. We find them also in Martial<sup>3</sup> and Juvenal.<sup>4</sup>

The Greeks and Turks neither admire nor understand any music but their own; and that of other nations is as incomprehensible to them as a foreign language. The only Frank tune which they sing, and which they confess to have almost equal merit with their own

<sup>1</sup> *Να χαμηλωναν τα βουνα να βλεπα την Αθηνα  
Να βλεπα την αγαπη μου που περπατει σαν χηνα.*

<sup>2</sup> *Da meus ocellus! mea rosa! mi anime! mea voluptas! &c.  
Dic igitur me tuum passerulum, gallinam, coturnicem, &c.  
Dic igitur me anaticulam, columbam, vel catellum,  
Hirundinem, monedulam, passerulum, putillum.—Act 3. sc. 3*

<sup>3</sup> *Ζωη και Ψυχη lascivum congeris usque,  
Proh pudor.—B. 10. Epig. 68. v. 5.*

<sup>4</sup> ————— quoties lascivum intervenit illud. Sat. 6. v. 193.  
*Ζωη και Ψυχη modo sub lodice relictis  
Uteris in turba.*

music, is “Malbrouk,” which has been introduced into Constantinople by the Franks, and is sung in many of the large towns of Greece. They attend more to the quantity than to the quality of the sound in music; and they prefer noisy instruments to harmonious ones. Pietro della Valle,<sup>1</sup> Lady Mary W. Montague,<sup>2</sup> M. Guys, and D’Ohsson,<sup>3</sup> speak in raptures of the music of modern Greece. They must have been peculiarly fortunate, as, during a residence of nearly three years in various parts of Turkey, I hardly heard a tune which I could comprehend, except in some of the islands of the Archipelago; where the motive of their airs is sometimes not only intelligible to the mind, but gratifying to the ear.<sup>4</sup>

The music of the modern Greeks, as well as their poetry, is sometimes an extemporaneous effort; but then it is worse than usual, for they have not that facility which seems more exclusively to belong to the Italian *improvisatori*, who, in general, roar so loud, that one would imagine, as Cratinus<sup>5</sup> says, “that a river was rushing down their throat!”

The first person, according to Philostratus,<sup>6</sup> who spoke extempore<sup>7</sup> on any given topic, was Gorgias of Leontium, who used to enter the theatre at Athens, desiring the audience to propose a subject,<sup>8</sup> on which he immediately began to harangue without any previous preparation.

The same circumstance is noticed by Cicero,<sup>9</sup> who says, “*primus ausus est Leontinus Gorgias, in conventu poscere quæstionem; id est jubere dicere que de re quis vellet audire; audax negotium!*” Strabo<sup>10</sup> also mentions a poet named Boethos, who could speak

<sup>1</sup> Viaggi in Turchia, 1614.

<sup>2</sup> Letters on Turkey.

<sup>3</sup> Empire Othoman.

<sup>4</sup> About the musical instruments at present used in Greece, see the Appendix.

<sup>5</sup> See the scholiast of Aristophanes, Equites, note 523.

<sup>6</sup> Proem. in Vit. Gorgiae.

<sup>7</sup> Σχεδιος λογος.

<sup>8</sup> Προβαλλετε. See also Plato, Dialog. Gorg. p. 306 and 315. and Dialog. Phileb. p. 400.

<sup>9</sup> De Fimibus, b. 2.

<sup>10</sup> B. 14. p. 674.

extempore on any subject. Pausanias<sup>1</sup> will have that the historian Anaximenes, who lived in the time of Alexander, was the first who spoke extempore.<sup>2</sup>

The ancient Greeks had a great many different styles of dancing, accommodated to various purposes of a religious, warlike, tragic, comic, lascivious, and satirical kind, and in their numerous modifications and degrees. Many of these dances are still retained in Greece, and probably with little variation from the original models.

The circular, or *Romaika*, is the national dance, and the most common of all, as it is employed in their religious festivals of the passover, and the carnival. It consists sometimes of men, at other times of women; but on great occasions, of both sexes together, holding each other with a handkerchief, as gloves are not known in Turkey.

The *Romaika* is generally composed of a great many performers, who dance round a large circle, jumping first with one foot, and then with the other, without any pretensions to grace, to elegance, or activity.

This may possibly have been copied from the dance of the Labyrinth, which Theseus<sup>3</sup> instituted at Athens, after his prosperous return from Crete, and which, according to Callimachus,<sup>4</sup> was a circular dance.

Another, which is commonly practised by the Mohamedan Albanians, and is consequently named *Arbanitiko*, or *Arnautiko*, perhaps originates from the Spartan *Bibasis*, mentioned by Julius Pollux. It consists principally in jumping very high, and throwing the body into various warlike attitudes. This performance is confined to men, who dance it either singly, or in any number. It is practised in the mountainous parts of Thessaly and Macedon, the performers being

<sup>1</sup> B. 6. c. 18.

<sup>2</sup> *Αυτοσχέδιως*.

<sup>3</sup> Plutarch's Life of Theseus.

<sup>4</sup> Hymn for Delos, v. 310. Also see Jul. Pollux, Onomast. b. 4. c. 14. seg. 101.

armed with their musket and sword; which may indicate a remnant of the Pyrrhic dance, or the *Θρακικόν*, or the *Καρικόν*, in which they were armed.<sup>1</sup> In the islands of the Archipelago, and particularly in Chios, they have a dance performed by women, which is not inelegant. It consists of two or more females holding each other by a handkerchief at full length. While dancing they take it in turns to sing poetry in rhyme. The first stanza being the strophe, they continue turning round in one direction; but, as soon as the antistrophe or second stanza commences, they change their course, and turn the opposite way.

Æschylus<sup>2</sup> and Lucian<sup>3</sup> mention a Spartan dance, which was accompanied by singing. But the most curious and interesting of them all is the nuptial dance, which I had an opportunity of seeing at Athens, on the marriage of Albanian Christians. When the bride, who was dressed in the gayest attire, had arrived from the country, and approached the house of the bridegroom, she was encircled by all the principal females of that people, who had assembled before the door, and while they danced around her, welcomed her arrival with a degree of elegance, which not only captivated the imagination, but interested the affections. They sung at the same time the *υμνευαίσι*, or nuptial songs.

Dances of an indecent kind are chiefly practised by sailors, in the idle hours of calm weather, or by depraved mercenaries, for the amusement of the Turks. Their excellence consists in disgusting attitudes and ludicrous contortions, which serve to excite the sluggish apathy, and enliven the sombre seriousness of the Musulman spectators. They will not however bear a parallel with the more clear and unambiguous dance of the Russian sailors, which combines all the

<sup>1</sup> Jul. Pollux, *Onomast.* b. 4. c. 14. seg. 100. Xenophon, *Exped. Cyri.* b. 6. mentions an armed dance of the Ainianenses and Magnesians called *Καρπαια*. Pliny, *Nat. Hist.* b. 7. c. 56. says, "Saltationem armatam Curetes docuere, Pyrrhice Pyrrhus, utramque in Creta." See also Ammian. Marcellin. b. 16. c. 5. Plutarch, *De sera Numen. Vindic.* and others.

<sup>2</sup> Eumenid. v. 303.

<sup>3</sup> De Saltat.

variations of the *Ionic Motus*. The sailors' dance is called *Μοθών*, by Julius Pollux :<sup>1</sup> and the others of a similar tendency were named by the same author, *Βαυκισμος*, *Βακτριασμος*, *Αποκινος*, *Αποσεισις*, and *Κορδαξ*.

The Turks<sup>2</sup> have the greatest contempt for dancing ; which, as they think, degrades the dignity of man, and is fit only for children and madmen. They are nevertheless very much gratified by seeing others dance, and make fools of themselves for the amusement of the wise. Indeed this exhibition of muscular activity will sometimes cause the rigid monotony of their features to soften into a smile, and sometimes even to proceed so far as the climax of a laugh. This appears to be no small victory obtained over the gravity of those who deem it foolish to laugh at any thing ; but very foolish indeed to laugh at nothing !—“ *Risu inepto nulla res ineptior.*”<sup>3</sup>

I had the satisfaction, while at Athens, of seeing the curious and interesting ceremonies attendant on an Albanian marriage. The *Νυμφη*, or bride, arrived from the country, riding on horseback ; the *Νυμφαγωγος*, or *Παροχος*, walked before her, and a female, the *Νυμφευτρια*, on each side : the bride, covered with the *Καλυπτρα*,<sup>4</sup> or veil, was accompanied by a *Papas*, and a great crowd of Albanians, of both sexes, in gala dresses. The procession entered the gates of Athens with the sound of drums and fifes ; and when it reached the bridegroom's house, the happy fair was welcomed by other Albanian women,

<sup>1</sup> Onomast. b. 4. c. 14. seg. 101. About other dances practised by the modern Greeks, the letters of Guys may be consulted with advantage.

<sup>2</sup> Except the *Derwishes*.

<sup>3</sup> *Catullus* in *Egnat.* v. 16.

<sup>4</sup> The common veil which the Greek women wear is composed of two parts, one of which covers the forehead, and the other the lower part of the face, leaving at liberty only the nose and eyes. The nuptial veil is of a different kind, and being long and transparent, the person who wears it can see others through it, her own features being concealed, as it is only perspicuous when near the eye. This kind of veil is alluded to by *Euripides* in his *Iphig.* in *Tauris*, v. 372.—

Εγω δε λεπτων ομμα δια καλυμματων  
Εχουσ'.

dancing the *Συρτος*, and singing the *υμεναιοι*, or marriage songs. The nuptial bed, or *Κλινη νυμφιδιη*, which was brought on horseback from the village, formed a conspicuous feature in the festivity of the procession. When the bride alighted from her horse, her veil<sup>1</sup> was taken off; and she was conducted to the presence of her husband. The *Γαμος*, or nuptial feast, ensued; when all the elderly ladies were affectionately busy in presenting the new-married pair with pomegranates and other fruits, hoping that she might imitate the fertility of those trees, and bless her husband with a numerous progeny.

The pomegranate was anciently a mystic fruit, representing plenty and the generative power.

There is no part of Greece in which the females are so plain as at Athens. We look in vain for the sylph-like forms, for the airy elegance, which enrapture the beholder in their statues, and their cameos. Their features are fine; but their complexions are pale, and their general appearance is characterized by languor and debility. But their eyes are sparkling, and their teeth are good. Premature corpulence, proceeding from a sedentary and inactive life, the frequent use of the warm bath, and the relaxation of a hot climate, is particularly conspicuous in the Athenian ladies. This corpulence, however, is rather an object of desire than of aversion, as the symmetrical contour of a delicate shape is not much in unison with the taste, either of the Greeks or the Turks. But the sentiment of beauty, which was prevalent in ancient times, was of a different kind. The females of Athens did not then attempt to fascinate by the ponderous magnitude of their dimensions, but on the contrary took every method to prevent corpulence.<sup>2</sup>

The Greek and Turkish ladies have few accomplishments, and have neither the inclination nor capacity for any mental occupation. They pass the time in embroidering and spinning, and other female

<sup>1</sup> See Jul. Pollux, *Onomast.* b. 3. c. 3. seg. 37.

<sup>2</sup> Terence, *Eunuch.* and *Adelph.*



employments, in which all eastern nations excel, owing to their secluded and sedentary mode of life : such were the occupations even of queens and princesses in the heroic ages ; of which Homer will furnish frequent proofs.

The modern Greeks are fond of all kinds of sweet-smelling flowers and perfumes. The ancients were also partial to precious ointments,<sup>1</sup> but the men were regarded as effeminate, if they indulged much in their use ;<sup>2</sup> and it was prohibited both by the Spartans and Athenians.<sup>3</sup> The Athenian ladies in summer generally wear a small bag under their *axillæ*, containing aromatic and sweet-scented herbs, in order to counteract the Lemnian smell, or *hircinus odor*,<sup>4</sup> which in hot climates is sometimes extremely disgusting—

“ An gravis hirsutis cubet hircus in alis.”<sup>5</sup>

Amongst the Turks the men are as sedentary as the women ; and have no idea of taking exercise for health or for amusement. Their favourite motion is riding ; and they consider walking below the dignity even of the lowest Musulman.

When a Turk once met me on foot some miles from Athens, he inquired of some Greeks, who accompanied me, if I was a gentleman Frank, which he said he much doubted, as no gentleman would walk, if he had *paras* enough to pay for a horse !

Genius and intrigue appear the hereditary patrimony of the Athenians. Their imaginations still flutter with the shadows of departed independence ; and their bosoms still vibrate, however faintly, with the love of liberty. If their Voivode conducts himself ill, they carry their complaints to Constantinople, and generally succeed in having their grievances redressed. During my residence at Athens complaints

<sup>1</sup> Barthelemy, Anachar. citing Theophrast. Charact. c. 5.

<sup>2</sup> Pastillos Ruffillus olet, Gorgonius hircum.—Horace, Sat. b. 1. sat. 2. v. 27.

<sup>3</sup> Athenæus Deipnosoph. b. 15. c. 10.

<sup>4</sup> Lactant. Theb. 5. of Statius.

<sup>5</sup> Horace Epod. 12. v. 5.

were made against the Voivode, who was ordered to give an account of his behaviour at Constantinople. He was accused of arbitrary spoliation ; and some of his officers were charged with outrage, and with insult. Particular stress was laid on the wanton brutality of his Greek secretary, who, for the mere love of mischief, used to ride over the fields of cotton and tobacco. I have frequently seen him galloping through the narrow streets of Athens, and endangering the lives or limbs of the passengers ! He was easily distinguished at a distance, as he was mounted on a white horse, with its tail and mane dyed of an orange colour,<sup>1</sup> and was attended by other horsemen who played upon the violin as they rode.

The grave and dignified exterior that is uniformly assumed by Turks, would induce a belief that they were exempt from the common weaknesses of humanity, and alike indifferent to the ordinary causes of lively or melancholy emotions.

So few opportunities indeed are offered to the traveller, of penetrating into the mysteries of their domestic privacy, that I may consider myself as particularly fortunate in having been an eye witness of, and in some measure a principal actor in, a scene which has made a deep impression on my memory ; as it enabled me to observe, in an undisguised manner, the secret workings of the heart, agitated by the most powerful emotions, and the bosoms of a whole family responsive to the most interesting sympathies. This adventure, which occurred during my stay at Athens, has somewhat the air of romance, but it is simply as follows :

Of the few indulgences which the jealousy of Turkish husbands allows to their wives, the recreation of the bath is the most highly prized ; and hither, as to a public coffee-house, the females eagerly

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<sup>1</sup> This dye is made from a plant called Hanna, or Alcanna, and is used by the females of the east to colour their nails. It was used anciently to colour hair, and is the same as the terra capillorum.—See Belon, Voyage au Levant.

resort, and pass several hours of the day in gossiping and scandal, which constitute their principal amusement, and their highest delight. At these periods, the bath is, of course, accessible only to women; but, though on this point the Turkish manners are so inflexibly severe, the Disdar, or governor of the fortress, had the temerity to venture into that bath, which it was permitted for none but females to use; and like another Actæon, to feast his unhallowed eyes on the forbidden charms of the young females who were unconsciously exposed to his view, in all their native purity and voluptuous elegance. The rash intruder was soon discovered in this forbidden situation; a scream of terror resounded through the vaulted chamber of the bath; the inexpiable insult was soon known to the infuriated husbands, and the trembling Disdar was compelled to take refuge in the Acropolis! But the Turks threatening to attack him even in that retreat, he soon retired to Ægina, where, not thinking himself secure from the vengeance of his enemies, he was ultimately compelled to conceal himself in the island of Hydreia.

Several weeks after this unfortunate discovery, which forced the Disdar into a temporary exile, and while I was residing with the catholic missionaries, the ill-starred fugitive returned to Athens in disguise. The catholic convent was the first place to which he resorted for protection in his misfortune. Night had closed the entrance of the monastery, and we had all retired to our apartments for repose, when we were suddenly alarmed by a loud rapping at the gate. A stranger in the street, in the tone of earnest supplication and of deep distress, implored an immediate admission within the sacred walls. But, as the circumstance was so singular, and the interruption so extraordinary, we thought it right to arm ourselves before we ventured to unbar the door. This was no sooner accomplished than a tall figure made his appearance, whose face was muffled up in the folds of his mantle, which he no sooner developed, than the Disdar, pale as a culprit and humble as a mendicant, presented himself to our astonished sight! He made a forcible

appeal to our sympathy ; and craved that protection, which, in such circumstances of suffering, is seldom craved in vain. The numerous fears, by which he had been recently persecuted, and the actual ills he had experienced, had lowered his supercilious arrogance, and made a strange alteration in the looks of the haughty Turk. He kissed the beard of the Prior ; and with abject servility implored an asylum in the convent. But the wary capuchin, not daring to risk the consequence of a discovery, repressed the compassion which he felt, and refused the favour which was so vehemently urged. The Disdar then had recourse to me, forgetting the little civility with which he had treated me, when he commanded in the Acropolis. But he now besought my compassion in a manner so humble and affecting, that I interested myself unfeignedly in his behalf ; and, after some difficulty, obtained the permission of Father Urban, to conceal him in one of my apartments, where he was suffered to remain till I left Athens.

The Disdar, of a violent and rapacious character, was about forty years of age, of a noble and imposing appearance, with a fine flowing black beard, and habited in scarlet and gold. His wife was a Greek, and his family was numerous. The convent is situated at no great distance from the Acropolis ; and one of the rooms which I occupied was opposite to the eastern extremity of that fortress. When the Disdar became a little tranquillized, by the conscious security of his retreat, the domestic affections, of which I should not have previously thought him so susceptible, began to operate powerfully upon his breast ; and he warmly entreated me to procure him an opportunity of beholding his wife and children from my window. The secret of his return to Athens was confined to the monks, myself, and our servants ; but it required considerable precautions to prevent the disclosure ; and, at the same time, to obtain for the distressed individual the particular gratification which he sought. It was agreed that I should pay a visit to his wife, who lived in the Acropolis, and should arrange with her the three stated

periods of each day, at which she should shew herself, and her children, at the eastern battlement. The poor woman received me at first with trembling apprehension, and cautious reserve, and the more so from her knowledge of my previous dissensions with her husband. After much persuasion however I succeeded in conducting her to the appointed spot ; where I shewed her the Disdar, who was anxiously watching for his wife with a telescope, which I had lent him for the purpose. This unexpected sight of one whom she appears to have tenderly loved, was too much for her natural unaffected sensibility. She uttered a scream of joy, and fainted in my arms. This incident was alarming ; for if any Turk had been passing at the moment, the retreat of the Disdar would probably have been discovered, or else I should have incurred the suspicion of an improper familiarity with the wife of a Musulman, and my situation would have been hardly less perilous than that from which I was labouring to extricate the Disdar. Fortunately however her house was not far off, to which I conducted her with some danger and considerable difficulty.

When she reached her home, and recovered from her surprise, she expressed her gratitude in the most affecting manner ; and in her confidence unveiled her face, which exhibited the undissembled lineaments of care and woe. Her eldest son, a fine youth of about fifteen years of age, was called in, and entrusted with the secret of his father's return, and place of concealment. The same information was also confided to his eldest daughter, who however did not make her appearance. The other children were not of a sufficient age to be the depositories of such an important communication ; but they all accompanied their mother to the eastern battlement, without being at all conscious of the purpose for which they went ; and little suspecting that they were affording to their afflicted father a spectacle of unspeakable delight.

Every day during my stay at Athens this distant visit of fond curiosity and anxious solicitude was renewed, during which the Disdar and his family exhibited visible proofs of the force which the

domestic sympathies had acquired over their affections. Few days elapsed in which I did not also call on his wife to give her tidings of her husband : for when I left Athens he had not yet ventured to quit the convent ; nor would prudential reasons permit him to receive a visit from his wife. When I left the monastery I exacted a solemn promise from the Prior to continue his protection to the Turk ; and was afterwards gratified by the intelligence, that he had happily brought about a reconciliation with his enemies, and was subsequently restored to his command in the Acropolis.

The Athenians have various superstitions ; of which magic forms a conspicuous part ; but as I have already noticed this subject, I shall at present mention another which is not less curious, and is of equal antiquity.

This is the superstition of the Evil Eye ; of which the origin is unknown, although it is mentioned by several ancient authors. It was imagined that the evil look of an envious person caused great, and almost immediate misfortune to the object thus looked upon. For it was supposed to affect not only the human race, but also the brute creation, and even inanimate things, as gardens and houses. It was thought to be attended by an evil genius, which did as much mischief as it could, and sickened at the sight of prosperity, happiness, and beauty. To counteract the secret workings of this much-dreaded enemy to felicity and to excellence, the ancients had recourse to various expedients ; many of which have been followed by the moderns of Greece and Italy, and of some other countries, where this singular superstition still prevails in the full vigour of its pristine folly. It was known to the Greeks by the different names of *Βασκανος Οφθαλμος*, *Οφθαλμος Πονηρος*, *Βασκανος*, *Βασκανιον*, *Βασκανια*, and *Βασκασυνη* ; the same, according to Vossius,<sup>1</sup> as *Φασκαινος* ; and, according to the Etymol. Mag. and the Scholiast of Theocritus,

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<sup>1</sup> Etymol. p. 205. v. Fascinum.

derived from *Φαεσι καινῶ*, *aspectu occido*, from which the Latin word *fascinum* is also probably derived.<sup>1</sup> It is the *fascinum* or *fascination* of the Latins; for the derivation of which Vossius and Faber<sup>2</sup> may be consulted. Those who were supposed to possess the Evil Eye were particularly avoided, and it is written in the Book of Proverbs,<sup>3</sup> “Eat not the bread of him that hath an evil eye.”

The *Βασκανος*, or charm, was practised in various manners; by the look, the voice, and the breath.<sup>4</sup> Too much praise<sup>5</sup> of any object was supposed to fascinate it; and some even fascinated themselves, and, by admiring themselves too much, pined away and died, like Narcissus. Children<sup>6</sup> were most subject to the fatal effects of fascination, as persons of more mature<sup>7</sup> years were deemed better able to resist it.

Plutarch, who gives a long account of it, says, “that according to Phylarchus, a people of Pontus, called Thybii, destroyed grown up persons as well as children by their look, their voice, and their breath.”

Pliny<sup>8</sup> tells us, that in Africa not only children have perished by the fascination of praise, but that even trees have been withered by its effects. “In eadem Africa familias quasdam effascinantium, Isigonus et Nymphodorus tradunt, quarum laudatione intereant probata, arescant arbores, emoriantur infantes. Esse ejusdem generis in Triballis, et Illyriis, adjicit Isigonus, qui visu quoque effascinent interimantque quos diutius intueantur, iratis præcipue oculis; quod eorum malum facilius sentire puberes.” Fortunately this dreaded Evil had many powerful enemies; amongst which were the goddess

<sup>1</sup> See Potter. Antiq. b. 2. c. 18. p. 356.

<sup>2</sup> Thesaur. p. 901.

<sup>3</sup> C. 23. v. 6.

<sup>4</sup> Plutarch, Sympos. b. 5. prob. 7.

<sup>5</sup> Catull. 7. 12. Virgil, Eclog. 7. v. 27.

<sup>6</sup> Alex. Aphrod. b. 2. prob. 50.

<sup>7</sup> Plat. loc. cit.

<sup>8</sup> Nat. Hist. b. 7. c. 2.

Cunina,<sup>1</sup> and the god Fascinus.<sup>2</sup> The antidote to the effects of the Envious Eye was termed *Αβασκαντος*,<sup>3</sup> *Βασκανιας Φαρμακιον*,<sup>4</sup> and *Προβασκανιον*;<sup>5</sup> and the amulets which were used on the occasion were called by the general name of *Φυλακτηρια*, or *Φαρμακα σωτηρια*. The efficacy of amulets was implicitly believed by the lower classes in Greece, who wore them as preservatives against all kinds of maladies, and the whole host of ills; but this egregious folly did not in general escape derision.

When Pericles was at the point of death, some women suspended an amulet to his neck; which, as Plutarch remarks, was a sign that Pericles was nearly out of his mind, or he would not have submitted to such a superstitious ceremonial.

The most common remedy against an invidious look was spitting; it was hence called *despuere malum*.

This is mentioned by many authors; particularly by Theocritus,<sup>6</sup> Tibullus,<sup>7</sup> Petronius,<sup>8</sup> Persius,<sup>9</sup> Pliny,<sup>10</sup> Seneca,<sup>11</sup> and Plautus.<sup>12</sup> Theocritus says, “that it is necessary to spit three times into the breast of the person who fears the fascination.”<sup>13</sup>

Petronius, besides saliva, mentions the use of variegated threads,<sup>14</sup> and the putting of dust, combined with saliva, upon the forehead. “*Illa de sinu licium protulit varii coloris filis intortum, cervicemque unxit meam. Mox turbatum sputo pulverem medio sustulit digito, frontemque repugnantis signat, &c. hoc peracto carmine ter me jusit expuere, terque lapillos conjicere in sinum,*” &c.

<sup>1</sup> Lactant. b. 1. c. 20.

<sup>2</sup> Pliny, Nat. Hist. b. 28. c. 4.

<sup>3</sup> Dioscorid. b. 3. Plutarch Sympos. b. 5. prob. 7.

<sup>4</sup> Aristot. prob.

<sup>5</sup> Heliodor. Æthiopic. b. 3. p. 140.

<sup>6</sup> Idyl. 6. v. 39.

<sup>7</sup> B. 1. Eleg. 2. v. 56.

<sup>8</sup> Sat. 131.

<sup>9</sup> Sat. 2. v. 32.

<sup>10</sup> Nat. Hist. b. 28. c. 3 and 4.

<sup>11</sup> Consol. ad Marc. c. 9.

<sup>12</sup> Captivi. act 3. sc. 4. v. 23.

<sup>13</sup> Ως μη βασκανθω δε, τρις εις εμον επτυσα κολπον.—Loc cit.

<sup>14</sup> See also Virgil, Eclog. 8. v. 77.



Persius says, that the lustrales salivæ must be put upon the forehead and lips of the child, with the middle finger :—

————— “ Frontemque, atque uda labella  
Infami digito, et lustralibus ante salivis  
Expiat.”

Ælian<sup>1</sup> pretends, that pigeons cover their young ones with saliva to guard them against fascination. The early use of saliva, as a healing medium as well as a preservative, has been transmitted to us in the Scripture. Christ cured a blind man by rubbing spittle upon his eyes:—“ And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon them, he asked him if he saw aught;”<sup>2</sup> and again, “ When he had thus spoken he spit on the ground, and made clay of the spittle, and then anointed the eyes of the blind man with the clay.”<sup>3</sup>

Every thing that was ridiculous and indecent was also supposed to be inimical to the malignant influence of fascination,<sup>4</sup> *δια την ατοπιαν της οψεως*, “ by the oddness of the sight.”<sup>5</sup> And amongst these, the most potent was a “ *turpicula res*,” which, according to Varro,<sup>6</sup> was suspended to the necks of children: “ Potest vel ab eo quod pueris turpicula res in collo quædam suspenditur, ne quid obsit bonæ scævæ causa; inde scævola appellatur; ea dicta ab scæva, id est sinistra, quod quæ sinistra sunt bona auspicia existimantur.”

The *turpicula res* is the same which Horace<sup>7</sup> expresses by the word *fascinum*, which he uses, as it was known to be the great destroyer

<sup>1</sup> Var. Hist. b. 1. c. 15.

<sup>2</sup> St. Mark, c. 8. v. 23.

<sup>4</sup> Jul. Pollux Onomast. b. 7. c. 24.

<sup>6</sup> De Lingua Lat. b. 6.

<sup>3</sup> St. John, c. 9. v. 6.

<sup>5</sup> Potter, Antiq. b. 2. c. 18. p. 358.

<sup>7</sup> Epod. 8. v. 13.

of fascination ; and it was accordingly easily understood to what he alluded. They are frequently found in Italy of bronze ; and the other extremity of the symbol is terminated by a hand which is closed ; the thumb protruding between the fore and middle finger. This is probably the *infamis digitus*, which was inimical to the Evil Eye. Coral<sup>1</sup> was anciently wore by children as antidotal to the Evil Eye, as it is still in many parts of Europe, and particularly England, but unattended with the superstition from which the custom originated, though the coral preserves the form of the most powerful antidote, which children used to wear against fascination. Amber was frequently carried about the person from the same preservative motive,<sup>2</sup> and it is sometimes found in ancient sepulchres. The petrified sharks' teeth, which, from their tongue-like form, were denominated *Glossa petra*, were also used as amulets against fascination.<sup>3</sup>

Horace<sup>4</sup> uses the words *obliquus oculus* for envy :-

“ Non istic obliquo oculo mea commoda quisquam  
Limat ; non odio obscuro, morsuque, venenat.”

Animals were also subject to the effects of the Evil Eye, as we see in Virgil<sup>5</sup>—“ Nescio quis teneros oculis mihi facinat agnos.”

Pliny<sup>6</sup> informs us that gardens, and other inanimate objects, were defended from it by “ *satyrica signa* ;” and, according to Vossius,<sup>7</sup> inauspicious birds were fixed upon doors for a similar purpose. The

<sup>1</sup> Jee Orpheus de Lapid. Coral. v. 81. et seq. and De Boot, Gemmar. et Lapid. Hist. b. 2. c. 154. p. 309. and c. 155. p. 315.

<sup>2</sup> Plin. Nat. Hist. b. 37. c. 3. De Boot, b. 2. c. 160. p. 327. Orpheus enumerates many other stones which had antidotal properties. <sup>3</sup> De Boot, b. 2. c. 168. p. 341.

<sup>4</sup> B. 1. Epist. 14. v. 37.

<sup>5</sup> Eclog. 3. v. 103.

<sup>6</sup> Nat. Hist. b. 19. c. 4.

<sup>7</sup> Etymol. p. 206.

Evil Eye is termed by the modern Greeks *κακο Ματι*,<sup>1</sup> which is equivalent to the *Βασκανος*, or *πονηρος οφθαλμος* of the ancients.<sup>2</sup>

Superlative praise was exceedingly dreaded by the ancients, as it is also at the present day, of which Virgil<sup>3</sup> furnishes an instance:—

“ Aut si ultra placitum laudarit, baccare frontem  
Cingite, ne vati noceat mala lingua futuro.”

The word *præfiscine*<sup>4</sup> was used in order to counteract the bad effects of this praise, and to shew that it was sincere, and not intended in a contrary sense. In the mountainous parts of Italy, where ancient customs are preserved, the person who is the object of praise in general says, on such occasions—“ Si mal occhio non ci fosse ;” meaning, that the praise would be acceptable if sincere, and unattended with envy.

The first place where I discovered this superstition was in the island of Corfu. I was taking a view near a cottage, into which I was kindly invited, and hospitably entertained with fruit and wine. Two remarkably fine children, the sons of my host, were playing about the cottage; and as I wished to pay a compliment to the parents, I was lavish in my praises of their children. But when I had repeated my admiration two or three times, an old woman,

<sup>1</sup> From *Ομματιον*.

<sup>2</sup> The superstition of the Evil Eye is also mentioned by many other authors, particularly Plautus Asinar. act 2. sc. 4. line 84. Aul. Gellius Noct. Att. b. 16. c. 12. Gratius. Marcellus on Physic. Chrysostom Orat. Tertullian de Virg. Veland. c. 14. and 15. Erasm. Chiliad. 1. Cent. 35. Cornel. Agrip. b. 1. Turneb. Adversar. b. 9. c. 28. Faber Thesaur. p. 901. &c. Alsarius de Fascino, Antiq. Roman. a Grævio, tom. 12. p. 885. Potter, Antiq. b. 2. c. 18. And observations on an antique bas-relief, &c. by James Millingen, Esq. F. S. A. London, Jan. 1818, from the Archæologia, vol. 19.

<sup>3</sup> Eclog. 7. v. 27.

<sup>4</sup> Plautus, loc. cit.—*Præfiscine*, or *Præfiscini*, adv. a word used to prevent exception.—Morell. Dict.

whom I suppose to have been the grandmother, became agonized with alarm, and starting up, she dragged the children towards me, and desired me to spit in their faces. This singular request excited so much astonishment, that I concluded the venerable dame to be disordered in her intellects. But her importunities were immediately seconded, and earnestly enforced, by those of the father and mother of the boys. I was fortunately accompanied by a Greek, who explained to me, that in order to destroy the evil effects of my superlative encomiums, the only remedy was, for me to spit in the faces of the children. I could no longer refuse a compliance with their demands, and I accordingly performed the unpleasant office in as moderate a manner as possible. But this did not satisfy the superstitious cottagers; and it was curious to see with what perfect tranquillity the children underwent this nasty operation; to which their beauty had probably frequently exposed them.

The mother then took some dust from the ground, and mixing it with some oil, from a lamp which was burning before a picture of the Virgin, put a small patch of it on their foreheads. We then parted perfectly good friends; but they begged of me never to praise their children again.

The next infallible remedy for the prevention of the spell is supposed to be a sentence from the Scripture; which is enclosed in a little bag, and tied round the neck of children, where it is constantly worn, both night and day. A similar kind of preservative is used by the Turks, who are also subject to fascination; and a sentence from the Kourann has the same salutary effect upon their children, as a scrap from the Bible upon the Greeks.

The Italians appear to have borrowed this superstition from the Greeks; they call it *mal occhio*, and *occhiatriccio*; and to prevent the bad effects of superlative praise, they exclaim—"Mal occhio non ci possa!" But in Italy it is supposed to attack the brute creation more frequently than the human race; and every precaution is taken to preserve horses from its effects. In the mountainous parts of that country horses are never seen without a piece of badger's

skin, or the tail of a fox, tied round their heads. The countrymen also wear a piece of the skin in the bandage of their hats, from the same supposition of its preservative powers.

When the horses are in the stable the access of fascination is prevented by nailing owls, hawks, and other inauspicious birds upon the doors. The horns of animals are also used for a similar purpose. Cows are particularly liable to fascination in Scotland; and the preventive remedies are enumerated by Pennant, in his voyage to the Hebrides.<sup>1</sup>

The principal sports of Greece have so near an affinity with the games of the ancients, that the classical reader may perhaps deem some account of them not destitute of interest.

One of the earliest of these games is that which is at present called *mora* in Greece and Italy; and which the Greeks it seems anciently explained by the word *λαγχανειν*, from *λαχος*, or *λαχος*, *sors*;<sup>2</sup> and the Latins, by those of *micare digitis*, or *micatio*.<sup>3</sup> According to Nonnus<sup>4</sup> it was the favourite game of Hymenæus and Cupid. Some assert, that it was invented by the beautiful Helena. It was represented on an ancient bas-relief at Rome, and on a *spinthra*, which was once in the Orleans' collection. It is played by two at a time, both crying out, at the same moment, a number not exceeding ten, and at the same time opening suddenly as many fingers as they imagine that the united number of the two players will make. He who guesses the right number of course wins the game. I have seldom seen it played in the interior of Greece; but chiefly in the islands and sea ports. It was probably the introduction of the Italian sailors, as it is very common throughout the whole of Italy. It is a singular circumstance, that this game is known at the newly-discovered island of Loo-Choo.<sup>5</sup>

<sup>1</sup> 1772, p. 231, 232.

<sup>2</sup> Æschyl. Sophoc. Euripid. and others.

<sup>3</sup> Cicero, Varro, Suetonius, Calpurnius, and others. See Faber's Thesaur. p. 1510.

<sup>4</sup> B. 33. 77.

<sup>5</sup> See Captain Hall's Voyage.

The next game of high antiquity, which the moderns have retained, is the *αστραγαλοι*, or astragals; the modern Greek name of which is *kotzia*:<sup>1</sup> it is said to owe its origin to Palamedes, son of Nauplios: Apollonius Rhodius<sup>2</sup> describes Cupid and Ganymede playing with golden astragals; and in an ancient painting which was found at Herculaneum, we behold two females, who are occupied with the same amusement. It is played with the tarsal bones of the hinder legs of goats, or with the representation of these bones in some other material. I have found them of lead, bronze, crystal, amethyst, agate, and glass. The bone has four unequal sides; on which it is supposed the ancients made a certain number of marks, thereby forming a game nearly similar to dice. On one side was No. 1; on the opposite side 6; on another 3; and on the opposite side 4. They played with four astragals; so that there were thirty-five different chances. The *tali* and *talorum ludus* of the Romans was similar to that of the astragals. The *tesserarum ludus* was an improvement; the *tessera* being complete cubes. The game is at present very simple and easy, as it requires no other dexterity than that of throwing the bones a very little way into the air, and catching them upon the back of the hand.

In a sepulchre which was opened near Athens<sup>3</sup> were found a hundred astragal bones placed under the head of the deceased, and they were probably designed to shew what had been his favourite amusement.

The astragal is represented on coins of Himera, in Sicily, and on some of the most ancient Italic and Roman asses; which makes it probable that the game was early known in Italy.<sup>4</sup>

The modern game of *pentegoulos* nearly resembles the astragals. Five small stones are placed on the back of the hand; and these

<sup>1</sup> It is called Dibbs by the English, Osselets by the French, and Ossiciuoli by the Italians.

<sup>2</sup> See Pliny, Nat. Hist. b. 11. c. 46.

<sup>3</sup> By Mr. Burgon.

<sup>4</sup> About this game consult Jul. Pollux, Onomast. b. 9. c. 7. Seg. 99. Suidas, Lexic. vol. 1. p. 360.

being thrown up into the air, he who catches the greater number on the back of the hand is the winner.

*Strephoulida*<sup>1</sup> is a simple game, known to children of all countries. It consists in spinning a piece of coin on a flat surface. The person who guesses the side, which will remain uppermost when it falls, wins the game.

*Triodon*, or the three ways, is common in Greece and Italy; three squares, one within another, are marked out upon a flat surface; it is played by two persons, each having nine bits of stone, or any other material, which are called men. The men of each player must have a distinctive mark, and the object is to gain three; that is, to have three men contiguous to each other upon the same line. It is called *filo* in Italy, and has been introduced into England, and named *the mill*. It seems to be the *πεττεια* of the ancient Greeks,<sup>2</sup> the *calcolorum ludus* of the Latins.

One of the most active games, and which is worthy of the gymnastic exercises, is called *mada*. A large stone is thrown, under-hand, and whoever throws the furthest is the victor; it has considerable resemblance to the *discus*, which it is evident from Homer, was of stone. This game is played by none but the country people; and the exercise tends to give great muscular vigour to the arm, which was very useful in the heroic ages, when stones were formidable, and not unusual, weapons; of which the *Iliad* will furnish numerous examples.

All over Italy the *discus* is a common game; it is named *ruzzola*, and is played in the ancient manner, under-handed, with a thong; it consists in a large circular piece of wood, flat on the sides: they sometimes play with hard cheeses, which is the form of the modern *discus*; they hurl them to a great distance, and with a prodigious force, along the roads in the vicinity of Rome, to the great annoyance

<sup>1</sup> Στρεφουλιδα, or Στρεφουγιρηδι.

<sup>2</sup> See Plutarch, *Probl. Rom.* Hesych. *Lexic.* vol. 2. p. 949. Suidas, *Lexic.* vol. 3. p. 102.

of passengers, who are in danger of receiving no very agreeable contusions by the blow. Wrestling and rope-dancing are common in Asia Minor; but I never saw either one or the other in Greece. The Turkish game, of *djirid*, has been so often described, that it is unnecessary to repeat it in this place.

The birds in Greece, and particularly at Athens, are extremely tame and domestic; the small hawks and the jack-daws build their nests under the eaves of the houses, and during the summer months wage a furious war with an incessant cackling, which is often not terminated till the young ones are thrust from their nests, and precipitated upon the ground. While we were eating our dinner in an open gallery of our house, at Athens, a small hawk used to pay us a frequent visit, when it would fearlessly perch upon the table, and pick from the dishes whatever it liked best. But having one day accidentally burnt its bill, it flew away in disgust, and could never afterwards be induced to become our guest.

This bird is probably the Ægyptian hawk, which, according to Strabo,<sup>1</sup> was quite domestic in its habits. It was regarded as a mystical bird; and being portrayed on Ægyptian obelisks, has been conjectured to personate Osiris, who represented the sun.<sup>2</sup> Ælian<sup>3</sup> affirms, that the hawk was sacred to Apollo, and rather courted than avoided the rays of the sun.

Swallows frequently build their nests in the interior of houses; and although they occasion a great deal of dirt, it is thought inhospitable to drive them away; the same is the case in the Crimea.<sup>4</sup> But the most singular, and the most ornamental bird in Turkey, is the stork, which comes to Greece about the beginning of March, unless the winter lingers longer than usual on the confines of spring.

<sup>1</sup> B. 17. p. 823.

<sup>2</sup> Herodot. b. 2. c. 59. Diodor. Sic. Hist. b. 1. c. 11. Plutarch de Isid. et Osir. Euseb. Præparat. Evang. b. 1. c. 9.

<sup>3</sup> De Animal. b. 10. c. 14.

<sup>4</sup> See Dr. Clarke's Tour through Russia, vol. 2.



During one of the periods while I was travelling in this country, they had not made their appearance by the 12th of March; and the Turks, becoming impatient of the delay, and alarmed for the consequences, presaged the most dire results, if they much longer procrastinated their return. On their arrival, however, a day or two afterwards, these ominous forebodings were succeeded by expressions of joy.

They are called by the Turks the Birds of Mohamed; are held in great veneration, and are permitted to build their nests wherever they will, without the smallest molestation. A severe punishment is inflicted upon those by whom they are destroyed.

This respect for the stork probably arises from the service which they render to the country, by the destruction<sup>1</sup> of serpents and locusts, of which their food principally consists. They were anciently so much esteemed in Thessaly for the havoc which they made among the snakes, that the killing of a stork was, according to Aristotle,<sup>2</sup> Pliny,<sup>3</sup> and Plutarch,<sup>4</sup> a capital offence. The Ægyptians, for the same reason, venerated their ibis, which destroyed the flying serpents,<sup>5</sup> that are said to have passed, at certain seasons of the year, from Arabia into Ægypt.<sup>6</sup>

The stork is a formidable enemy to the tortoise; and I have

<sup>1</sup> Juvenal, Sat. 14. v. 74:—

————— Serpente ciconia pullos  
Nutrit et inventa per devia rura lacerta.

<sup>2</sup> De Mirab. Auscul. 107.

<sup>3</sup> Nat. Hist. b. 10. c. 23.

<sup>4</sup> De Isid. et Osir. p. 678. and Sympos. Probl. b. 8.

<sup>5</sup> Herodot. b. 2. c. 75.

<sup>6</sup> The flying serpents are no more fabulous than flying fish, although they have been thought so; Strabo mentions flying snakes and flying scorpions in India, b. 15. Ælian notices the latter, De Animal. b. 16. c. 42. Pausanias mentions one which was brought by a Phrygian into Ionia, b. 9. c. 21. Belon saw them in Ægypt, and his drawing represents them with two wings and two legs. They are noticed by Herbelot. Biblioth. Orient.

sometimes seen them flying with a large one in their bill. A young stork was brought to me at Athens, which I kept until it could fly, and I had thus an opportunity of observing its eccentricities. They are of a quiet, solemn character; and have all the gravity and indolence of the Turks. They sometimes sit for several successive hours in the same posture, or stand upon one foot, their other foot being tucked under one wing, and their bill under the other wing. They build their nests upon the mosques and house-tops, and place themselves in a variety of curious attitudes; sometimes making a continued clatter with their long bills, not only in the day, but also during a great part of the night:

—————“*Crepitante ciconia rostro.*”<sup>1</sup>

Their note, as well as their appearance, about the towns of Greece, has something peculiarly wild. Homer<sup>2</sup> compares the Trojans, when preparing for war, to the storks preparing to leave a country, at the commencement of the cold:

“*Ηυτε περ κλαγγη Γερανων πελει ουρανοθι προ.*”

The stork is perfectly described by Petronius Arbiter,<sup>3</sup> in the following lines:—

“*Ciconia etiam grata peregrina hospita  
Pietati<sup>4</sup> cultrix, gracilipes, crotalistris,  
Avis exul hyemis, titulus tepidi temporis.*”

In the winter it emigrates to warmer climates—

“*Trans pontum fugat, et terris immittit apricis.*”<sup>5</sup>

They are held nearly in as much esteem in Holland as in Turkey; and the Romans were probably the only people with whom they formed an article of food.<sup>6</sup>

<sup>1</sup> Ovid, *Metam.* b. 6. v. 97.

<sup>2</sup> *Iliad.* 3. v. 3.

<sup>3</sup> *Sat.* c. 55.

<sup>4</sup> See Olaus Magnus *Goth.* de Avibus, b. 19. Rom. edit. 1554.

<sup>5</sup> Virgil, *Æneid.* 6. v. 312.

<sup>6</sup> Horace, b. 2. *Sat.* c. 2. v. 49. Pliny *Nat. Hist.* b. 10. c. 23.

Apollonius<sup>1</sup> asserts, that crows were never seen within the Athenian Acropolis. Pliny,<sup>2</sup> as usual, credits the vulgar error; and Dr. Chandler, with his accustomed respect for ancient authors, assists in propagating the belief. He says<sup>3</sup> he has “frequently seen crows fly about the rock, without even entering the citadel, for which reason Lucretius says, that it is impossible for them to fly so high.” The elevation, however, of the Acropolis is so very moderate, that I have often seen them fly much above it, and both crows and daws build their nests even amongst the ruins of the temple of Minerva; but they commonly prefer the rock, as it affords them better shelter, and greater security.

There are many varieties of owls at Athens: their numbers anciently gave rise to the proverb of *Γλαυκα εις Αθηνας*,<sup>4</sup> meaning, that it would be useless to take owls to Athens, where they were so abundant.—

“ Quis<sup>5</sup> mel Aristæo, quis Baccho vina Falerni  
Triptolemo fruges, poma dat Alcinoo ?”

The most common owl at Athens is the *strix passerina*, which is very small and tame, and the same which is represented on Athenian coins. They have a particular note, of which their Greek name, *Κοκκουβαγια*, is perfectly expressive, and to which that circumstance must have given rise; as the cuckoo has received its appellation from a similar resemblance.

Hesiod<sup>6</sup> says, the *Κοκκυξ κοκκυξει*; which Salvini, in his Italian translation, renders *il cuculio cuculia*; and which might be expressed in English by “*the cuckoo cuckoos*.”

It is a singular circumstance, that the Athenians are pleased with

<sup>1</sup> Hist. Mirab. 8.

<sup>2</sup> Travels in Greece, c. 11, p. 54.

<sup>3</sup> Ovid. Epist. ex Ponto, b. 4. Epist. 2. v. 9.

<sup>4</sup> Nat. Hist. b. 10. c. 12.

<sup>5</sup> Lucian's Letter to Nigrinus.

<sup>6</sup> Opera et Dies, v. 486.

seeing the bird of Minerva perch upon their houses, and that they regard it as a favourable omen. In all other countries it is supposed as anciently to portend calamity and death!—

“Ignavus bubo, dirum mortalibus omen.”<sup>1</sup>

Virgil,<sup>2</sup> Pliny,<sup>3</sup> Dion Cassius,<sup>4</sup> Servius, and others, call it an inauspicious and funereal bird.

Amongst the reptiles of Greece, the *lacerta agilis*, the large green lizard, is the most beautiful. Its colours are of the brightest tint. I have sometimes seen them eighteen inches in length. It is supposed, by the Greeks and Italians, to be a friend to man; and many stories are recounted of peasants, who, while sleeping under a tree during the sultry noon, have been endangered by the approach of snakes, till they were awakened by the vigilant interposition of the lizard, who descended from the tree for that purpose, and by striking the face of the peasant with his tail saved him from approaching danger. This lizard is easily tamed, and was a domestic reptile amongst the ancient Greeks.

The *rana arborea*, or tree frog, or *spordaka*,<sup>5</sup> is of a most beautiful light green colour, and in its form nearly resembles the common frog, but it is of a smaller size; it has also longer claws, and a glutinous matter at its feet, with which it attaches itself with great facility to any substance that comes in its way. It lives chiefly on trees, and jumps with surprising agility from branch to branch. Its colour is so nearly identified with that of the leaves, that it is very difficult to distinguish the one from the other. Its eyes are of a most beautiful vivacity; and it is so extremely cold, that when held in the hand, it produces a chilly sensation, like a piece of ice. It is delicate, and though very tame, will not live in confinement. Its

<sup>1</sup> Ovid. Metam. b. 5. v. 550.

<sup>3</sup> Nat. Hist. b. 10. c. 12.

<sup>5</sup> The modern Greek name.

<sup>2</sup> Æneid. 4. v. 462.

<sup>4</sup> Hist. Rom. passim.

song is surprisingly loud and shrill, and in hot days almost as incessant and tiresome as that of the tettix: they are more common in the island of Leucadia than in other parts of Greece.

Cuvier<sup>1</sup> distinguishes this frog from the others, by the generic name of *hyla*. Roesel, in his splendid work on frogs, represents three different kinds of the *rana arborea*—the light green, that of a darker hue, and the light brown.<sup>2</sup>

The common frogs of Greece have a note totally different from that of the frogs of the northern climates, and there cannot be a more perfect imitation of it than the “*Brekekekex koax, koax,*” of Aristophanes.<sup>3</sup>

I observed few venomous animals or insects in Greece; and at Athens I never saw a snake, or a scorpion; which are much more common in Italy.

The most classical insect, if I may be allowed the expression, which is seen in Greece, is the tettix. It frequents the plains and olive groves, and is never found in cold or mountainous regions. It is totally different from the *ακρίς*, or locust; as it is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly.

The tettix is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings,<sup>4</sup> is much louder and shriller than that of the grasshopper. Hesiod<sup>5</sup> terms it, the musical tettix: Anacreon,<sup>6</sup> Theocritus,<sup>7</sup> Diogenes Laertius,<sup>8</sup> and others, praised the sweetness of its song; and Plutarch<sup>9</sup> says, they were sacred to the Muses. According to Ælian,<sup>10</sup> only the male tettix sings; and that in the hottest weather.<sup>11</sup>

According to Aristophanes,<sup>12</sup> they only sing during one or two months in the year.

<sup>1</sup> Regne Animal.

<sup>2</sup> Roesel. Hist. Nat. Ranar. pl. 9, 10, 11.

<sup>3</sup> Ranæ.

<sup>4</sup> Ælian. de Animal. b. 1. c. 20. and b. 11. c. 26.

<sup>5</sup> Opéra et Dies, v. 582.

<sup>6</sup> Od. 43.

<sup>7</sup> Idyl. 1. v. 147.

<sup>8</sup> B. 3. seg. 7. Plato.

<sup>9</sup> Sympos. Probl. b. 8.

<sup>10</sup> De Animal, b. 1. c. 20. and b. 11. c. 26.

<sup>11</sup> B. 3. c. 38.

<sup>12</sup> Aves, v. 39.

Homer<sup>1</sup> compares the chattering of the old Trojans to the singing of the tettix.

Antoninus Liberalis<sup>2</sup> says, the inhabitants of Rhegium believed that Hercules had imposed the penalty of eternal silence upon the tettiges of that particular district, because their ceaseless din had on one occasion disturbed his repose. Its song is loudest in the hottest part of the day, when the rest of animal nature, overpowered by the heat, seeks relief in shelter and repose :—

“ Sole sub ardentis resonant arbusta cicadis.”<sup>3</sup>

The tettix is extremely common in the south of Italy.

Another curious insect, which is not uncommon in warm climates, is the *mantis* ; it is called *la morte*, by the Italians ; and *baton marchant* and *prie dieu*, by the French. There are various kinds of them. The most common, and the most beautiful, are of a light green colour, with long wings, which they fold up in several plaits. They are in general about three inches in length, with long legs and claws, which they use with great dexterity in seizing their prey. This consists of any kind of insect which they can master. I have seen them catch wasps and bees : if, when they are in possession of their prey, any other insect settles within their reach, they first stick the former on some sharp spikes, with which their legs are provided, and then catch the other. I was enabled to observe the curious and amusing motions of this insect, by placing some of them in my garden, where they remained for several days upon the same tree, until it rained, when they flew away to seek securer shelter. They have frequently taken flies from my hands, and appear the most rational of the insect tribe.

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<sup>1</sup> Iliad. 3. v. 150.

<sup>2</sup> Metam. See also Ælian, de Animal, b. 5. c. 9. He says, they were also silent in Macedonia, b. 3. c. 36.

<sup>3</sup> Virgil. Eclog. 2. v. 13. See also Ælian, de Animal, b. 5. c. 9.

The fire fly is not so common in Greece as in Italy ; it was known to the ancients by the name of *λαμπρις*, and to the moderns by that of *κολοφωτιον*.

The gardens at Athens abound with the black Herculean ants, that are found in Italy, and in some parts of England, but which are smaller than those of Athens. They are remarkably strong, and I have seen one of them at Athens carry a large wasp in its mouth, with perfect apparent facility. The Herculean ant is much sought for by gardeners in Italy ; their nests are found in forests, and uncultivated places, in large pieces of decayed wood, which are brought to Rome, and sold in the market-place. About half a dozen of these logs are placed in gardens where there are orange and lemon trees, whose flowers are infested by a small red ant, which destroys the fruit in the bud. These two different species of ants wage a continual warfare with each other. If the larger one finds itself surrounded by the smaller kind, it is attacked by hundreds, and immediately killed ; but this seldom happens, as the strength and activity of the former are so greatly superior. But if a small ant happens to fall in the way of one of the larger kind, it is nipped in two in an instant. I have watched the larger ant searching the lemon trees for the small red ant, and have seen a dozen of the latter nipped in two in the course of a minute by one of the former ; and in the period of three months, they are supposed to exterminate their antagonists, and to liberate the garden from their pernicious ravages.

We may conclude, that the long interval of obscurity and silence, which occurs in the history of Athens, after the gradual decay of its power and greatness, is a sign of its internal weakness and political tranquillity. We find it taken in the third century by Gothic invaders, in the reign of Gallienus, as Zosimus affirms ; or, according to Cedrenus, under that of his successor, Claudius. The Goths retained their new acquisition only a short time, as they were expelled by the Athenians, headed by Cleodemos. Syncellus affirms, that the Herules, from the Palus Mæotis, laid waste many places in

Greece, and burnt Athens, Corinth, Sparta, and Argos, and that they were driven away under Gallienus. Alaric, whose safety was endangered by the approach of Stilicho, the general of the great Theodosius, made peace, and quitted Greece; after this period the fate of Athens is enveloped in a long lapse of silence. In 1205, it was taken by the Marquis of Montferrat.<sup>1</sup> Alberic<sup>2</sup> attributes the capture of the city to Otho de la Roche, adding, that he was made Duke of it, which title was conferred upon the lords of this venerable capital by the successors of the Emperor Baudouin. No one except Nicephorus Gregoras asserts, that they had the title of *μελας δουξ*, "Grand Duke," which title he erroneously affirms was created by Constantine the Great. According to Nicephorus Gregoras,<sup>3</sup> the Duke of Athens was also styled *πριμμικηριος*, and afterwards *μελας κυριος*.

In the 13th century Athens belonged to the house of Arragon. When Andronicus Palaiologos the elder, was Emperor of the East, he invited the Catalans into his empire, in order to assist him in driving the Turks from its confines. When the Catalans had performed what they had undertaken, Andronicus refused the remuneration which had been previously stipulated; they accordingly turned their arms against him, and paid themselves by the seizure of Athens, Thebes, and several other places in Greece.<sup>4</sup> They expelled the house of Montferrat from Athens in 1312; and the Duke Gautier was killed in battle. The dukes of the house of Arragon were William Duke of Caltasin, son of Frederick King of Sicily; he died in 1338; and was succeeded by his brother, John Marquis of Randace, who died in 1348, and was succeeded by his son Frederick, who died in 1355:

<sup>1</sup> Hist. de Constantinop. sous les Emp. Francois, b. 1. p. 23.

<sup>2</sup> Ibid. p. 24.

<sup>3</sup> Hist. Byzant. b. 7. c. 7. p. 154.

<sup>4</sup> Joan. Cantacuzene Hist. b. 3. c. 12. p. 387. Contin. Glycæ Annal. ad evers. usque Byzant. J. Leunclav. p. 267. Hist. de Constantinop. sous les Emp. Francois, b. 6. p. 242. Paris edit.



and leaving no issue, was succeeded by Frederic II. King of Sicily, who left it to his only daughter Mary, who married Martin, Duke de Montblanc, afterwards King of Arragon. Gautier, Count de Brienne, the legitimate heir to the Duchy of Athens, had recourse to the thunder of the Vatican, and to the terror of its excommunications, which were in vain hurled against the Catalans, and he never succeeded in being reinstated.

It would appear that Gautier having made over his pretensions to Athens to Queen Johanna of Naples, she sent thither Renaud de Petris, and Nicholas Acciaiuolo of Florence, to take possession of the place. The House of Arragon then ceased to command in Athens: Reinier Acciaiuolo left it to the Venetians, from whom it was taken by Anthony his natural son. He was succeeded by Nerius, who was expelled by his brother Anthony, the successor of whom, named Francus, surrendered to Mohamed II. in 1456,<sup>1</sup> and retired to Megara; where, being accused of plotting against the Turks, he was soon after put to death.<sup>2</sup> Athens had before this period suffered by the Turks, who had burnt its suburbs<sup>3</sup> in 1333. It was also taken, and plundered in 1378, by Timurtash Pasha, for the Sultan Bajazet. It was taken from the Turks, in 1467, by the Venetian general Victor Capello; but it soon returned under the sway of the Mohamedans. Athens is now subjected to the Kizlar Aghassy, or chief of the black eunuchs, whose principal Arpalik is formed by Attica, and its capital. The origin of this curious event is related by Guillatiere,<sup>4</sup> who asserts that this favor was obtained from the Sultan Achmet, by the beautiful Basilia, who was born at Athens in the sixteenth century. Athens is at present supposed to be increasing in population and civilization, and to contain near 12,000 inhabitants; nine-tenths of which are Greeks, the rest Turks.

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<sup>1</sup> Ducæ Michaelis Nepotis Hist. Byzant. Chronicon breve, p. 199.

<sup>2</sup> Laonic. Chalcocondyla de rebus Turcicis, b. 8. p. 241, 242.

<sup>3</sup> Hist. de Constantinop. sous les Emp. François, b. 8. p. 264.

<sup>4</sup> Athens, ancient and modern.

Ubbo Emmius, who wrote about the middle of the sixteenth century, says, that it then contained the same number: Tavernier,<sup>1</sup> who travelled in 1663, asserts that it had 22,000 inhabitants. This enumeration however is probably exaggerated; for Guiliatiere, who travelled only six years after Tavernier, says, that it contained not more than 16,000 inhabitants.

Before I take my final leave of Athens, I cannot avoid recalling to mind the beautiful passage of Cicero, which so feelingly expresses the sentiment of melancholy attachment and regret, which every contemplative mind must experience amid the ruins of this once illustrious city; in walking over the ashes of demi-gods, and heroes, and in treading the same ground which they have trod before. The force of association contributes to revive their identity in the mind, and to transfer it to the surrounding objects. They live in the imagination; their presence is breathed over the hills and the rocks; it haunts the dells and the groves, and animates every part of the panoramic view. The whole locality is consecrated by the memory of statesmen and warriors; of historians and poets, of critics and philosophers, sages and legislators, of whom not only Athens but the world may be proud. “*Movemur nescio quo pacto locis ipsis in quibus eorum quos diligimus, aut admiramur, adsunt vestigia. Me quidem ipsæ illæ nostræ Athenæ non tam operibus magnificis, exquisitisque antiquorum artibus delectant quam recordatione summorum virorum, ubi quisque habitari, ubi sedere, ubi disputare sit solitus: studioseque eorum etiam sepulchra contemplor.*”

The letter of Pliny<sup>2</sup> to Maximus, who was going to govern Greece, is not less remarkable, and is replete with sublimity of sentiment, and strong veneration for the Greeks.

I may now take my leave of Athens; and say with Strabo,<sup>3</sup> *περι μὲν τῆς Ἀττικῆς ταῦτα.* “So much for Attica!”

<sup>1</sup> Voyage en Perse, liv. 3.

<sup>2</sup> B. 8. Epist. 24.

<sup>3</sup> B. 9. p. 400.

## CHAPTER II.

Journey to Thessaly—Kasha—Castle of Phyle—Skourto—To Kakasialasi—Thebes—Lake of Hylika—Villages Sengena and Karditza—Ruins of Akraiphnion—Ruins of a City, probably Kopai—Lake Kopais—Village Kokinos—Katabathra—Village Martini—Pass of Andera—Ruins—Opuntian Gulf—Likadi Islands—Ruins of a City—Town of Talando—Village Libanatis—Ancient Fort near the Sea—Ruins of a City—Villages Longaki, Dervitzi, Andera, and Katomolo—Pass of Thermopylæ—Thermal Springs—Mount Oeta—Khan.

### TO SKOURTO.

I HAD long meditated a journey through Thessaly, the pastoral beauties of which had been deeply impressed upon my imagination by the writers of antiquity. We chose the month of May for this excursion, in hopes of being able to complete it, and return to Athens before the great heats, and the season of fevers, should commence. We accordingly quitted Athens on the 17th of May, taking the road to Thebes, through the village of Kasha, and over Mount Parnes, by the Castle of Phyle. As soon as we reached the northern side of the mountain, we enjoyed a fine view of Eubœa, the Opuntian Gulf, and the magnificent range of the Bœotian and Phœcean Mountains, amongst which the most conspicuous were Cithæron, Helicon, and Parnassos. We descended the rugged steeps of Parnes through a forest of small firs, shrubs, and bushes, and arrived at a green plain; to the left of which is a village, named Kalasāla, and a ruined tower on an eminence above. Towards the close of the day, we arrived at an Albanian village, called Skourto, where we passed the night. The distance from the Castle of Phyle to this place, is two hours and three quarters; and four hours more from Athens.

## TO THEBES.

On the 18th, we proceeded, and passed a small marsh and four churches, at the foot of some low hills. A little further on, we remarked a natural emissary, or *katabathron*, formed horizontally in the rock, into which the water of the marsh falls, when it overflows its usual boundaries. We arrived at a village called Kakasialäsi, at the northern extremity of the plain. Above the village is a ruined tower on a rock, in a strong position, and evidently erected to guard the pass. It is apparently of Venetian construction; and there are no traces of antiquity, except at the foot of the hill, where some foundations of walls, composed of large rough blocks, indicate, perhaps, one of the ancient Attic forts. The plain which terminates here is apparently about six miles in length, and two in breadth, bounded by low and uniform hills: part of it is arable; but, the greater part is pasture land. After the pass of Kakasialäsi, the view opens upon another plain, most of which is uncultivated, and covered with bushes.

As we proceeded, the village of Bagi was seen to the left, at the foot of a hill. We crossed a small stream, and shortly after passed the slow and muddy Asopos over a bridge of two round arches. When we arrived within a mile of Thebes, we stopped to take a general view of the Bœotian capital, with its beautiful plain, and the varied mountains of Bœotia, Phocis, and Eubœa, amongst which Cithæron, Helicon, Parnassos, Phoinikios, Ptoon, and the Eubœan Oche,<sup>1</sup> were conspicuously magnificent.

The ruins of Plataea were distinguished at the foot of Cithæron, and the lake of Hylika was visible at the northern extremity of the Theban Plain. In the evening, we arrived at Thebes, which is about four hours and forty minutes from Kakasialäsi. Before we quitted Thebes, I copied the following inscription, which I had not observed on my former visit:

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<sup>1</sup> According to Strabo, Oche was the greatest mountain in Eubœa, b. 10. p. 445.

ΕΥΦΡΟΣΥΝΗΝΗΣΚΟΤΝΝΕΟΣΩΝ και μη περιεργνος  
 ην δε ΚΓΥΜΝΑΣΙΟΥΣΥΝΤΡΟΦΟΣ ΑΙακιδαις  
 ΘΝΗΣΚΩΔΕΝΠΟΛΕΜΩΙΤΙΜΩΡΩΝΔΕΛΦΙΔΙΧΩΡΑΙ  
 δημου ΔΕΙΜΙΕΥΑΝΟΡΙΑΔΑΠΑΤΡΟΣΔΕΝΕΩΝΟΣ—<sup>1</sup>

The next morning, the 19th, we proceeded; and, descending the plain, passed the village of Piri, and observed some buffaloes, which are not common in Greece. We passed by the conjunction of three roads, that to the right leading to the village of Morikios and the lake of Hylika; that to the left conducting to Erëmo Kastro, and the middle one leading to Libadea. A small rapid stream, named Kanabāri, which rises among the ruins of Thespeia, is seen in this place running towards the bed of the Ismenos; and, after rains, they both enter the lake of Hylika in one stream; but, in summer, they are absorbed before they reach that destination. The plain is extremely fertile, and cultivated with corn; but it is overgrown with poppies and thistles, diffusing their rich variety of hues. After we quitted Thebes about an hour, we came to two large blocks of stone, between which the road passed. Some other remains appear in the vicinity. We crossed the streamless Ismenos, and reached the foot of the hills at the northern extremity of the plain, which are low, uniform, rocky, and dotted with dark shrubs. The bed of the Ismenos forms a ravine of considerable depth in this place, and terminates in the lake of Hylika; which is one hour and eleven minutes from Thebes.

We observed several traces, and some sepulchres, on the bank which rises from the lake: they probably indicate the site of Hyle, mentioned by Homer<sup>2</sup> and Strabo;<sup>3</sup> but which, as well as the lake,

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<sup>1</sup> The small letters are the restorations, for which, as for the Latin explanation, I am indebted to Dr. Young.

Lætitiā exercebam juvenis (matrique in deliciis  
 eram vero) e gymnasio sodalis Acacidis  
 Morior autem in bello, defendens Delphicam regionem  
 e tribu sum Evanorida, patreque Neone.

<sup>2</sup> Iliad, 2. v. 506.—Iliad, 5. v. 708.

<sup>3</sup> B. 9. p. 407, 408.

is unnoticed by Pausanias. It was named, indifferently, Ὑλη, and Ὑλικα. The near hills were probably anciently covered with forests; at least so the name Ὑλη would seem to indicate, unless it is derived from Ἐλος, a marsh. It is sometimes called the Lake of Thebes,<sup>1</sup> to distinguish it from Kopais, or the Lake of Libadea: it is also called the Lake of Sengëna,<sup>2</sup> from a neighbouring village of that name; but its most common appellation is Lukäris.

The curving line of the lake is prettily broken by abrupt and rocky promontories, and barren hills. Its length, including its sinuosities, must be near five miles. We saw the village of Morikios, with a tower in a plain, about a mile and a half to the right of the lake. Having proceeded in a circuitous line, on account of the steepness of the rocks, we descended to a cultivated plain, and came to another branch of the lake, which was to our left. Upon our arrival at the village of Sengëna, we dined under the ample shade of a large fig-tree, and were surrounded, during our repast, by the entire village of astonished Albanians, whose curiosity, however, was not attended with the least incivility. We proceeded from this place in a north-west direction, passed by some imperfect traces, and ascending a hill, through thick bushes of lentiscus, rosemary, and myrtle, stopped to quench our thirst at a well, where the water was excellent. After a continual ascent, we entered a pastoral valley in the mountains, and reached the village of Karditza in the evening.

Upon an eminence, above the village, are the remains of a city, which there is every reason to suppose to be the ancient Akraiphnion,<sup>3</sup> the foundation of which some attribute to Athamas, and others to Akraipheos, son of Apollo. Strabo<sup>4</sup> says, that it was situated on a high spot, before Mount Ptoon, and that it was the Arne of Homer. Pausanias<sup>5</sup> calls it a small town,<sup>6</sup> and says it was

<sup>1</sup> Ἦς Θηβας λιμνη.

<sup>2</sup> Ἦς Σενγενας λιμνη.

<sup>3</sup> Ἀκραϊφνη—Herodot. Ἀκραϊφνιον—Strabo. Ἀκραϊφνιον—Pausan. Acraephia—Livy.

<sup>4</sup> B. 9. p. 113.

<sup>5</sup> B. 9. c. 23.

<sup>6</sup> πολισμα.

upon Mount Ptoon. The temple of Apollo Ptoos, was fifteen stadia from the town. Near this place, Latona was frightened at meeting a wild boar; hence the name Ptoon, which was given to the temple, and to the hill on which it stood. The woody parts of the neighbouring mountains still abound in wild boars. This explanation, however, does not satisfy Pausanias, who attributes its name to Ptoos, son of Athamas and Themiste. According to Strabo, the three-topped<sup>2</sup> Ptoon rises from the Teneric plain. Pausanias notices a temple of Bacchus at Akraiphnion; the site of which is probably now occupied by a church near the village, which is almost entirely composed of ancient blocks and fragments.

The walls of the city are in most places level with the soil; but, in some parts, enough remains to show that they were of the third style of construction: in the walls of the Acropolis are the remains of a small gate,<sup>3</sup> diminishing slightly towards the top: it is without its lintel.

The view from this spot abounds in beauty and in interest. The plain of Thebes, with its capital, is distinguished towards the south, with the lake of Hylika; while the distance is closed by Parnes and Cithæron. Below the eye was the plain and lake Kopais, terminated by the towering heights of Helicon and Parnassos.

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### TO MARTINI.

We quitted this singular and retired spot on the 20th, and after a gentle ascent, in a northern direction, came in a quarter of an

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<sup>1</sup> Pausan loc. cit. See also Herodot. b. 8. c. 135.

<sup>2</sup> Τριτορυφον.

<sup>3</sup> Three feet five inches wide at the base.

hour in view of another branch of Kopais lake, and looked down upon a low insular tongue of land, projecting from the foot of Ptoon, and covered with the ruins of a small ancient city, the walls of which are seen encircling it near the water's edge. This is probably, the ancient Kopai, which is included in Homer's<sup>1</sup> enumeration of the Bœotian cities which sent forces to Troy. A summer road, or causeway, leads to this island, through a shallow part of the lake; but it was covered with water, which prevented us from visiting it. Pausanias calls it a small city,<sup>2</sup> and says that it contained the temples<sup>3</sup> of Ceres, Bacchus, and Serapis. Some silver *dioboli* of Kopai have lately been found at Thebes; one side has the fore part of a bull, and ΚΩΠΑΙΩΝ: rev. the Bœotian shield.

On the opposite branch of the lake, at the foot of Mount Talanda, the ancient Kyrtonon, we find a place called Topolias, with a few remains of a city, perhaps the ancient Olmones, or Halmons; which, according to Pausanias, was twelve stadia from Kopai.

We proceeded through a village called Kokīnos, forty minutes beyond which we entered a plain; probably that which Pausanias<sup>4</sup> denominates the plain of Athamas. Twenty minutes farther are some traces near the lake which was to our left. At this place is situated one of the *katabathra*, or emissaries of the lake; of which a description has been given in the former volume,<sup>5</sup> which it would be unnecessary to repeat.

We quitted the lake; and, proceeding eastward, passed through a glen, where several square shafts are cut in the rock, as air holes for the workmen who cleaned out the *katabathra*.

We crossed a vale of corn; and, ascending through a narrow barren glen, descended to a cultivated plain of a circular form, which it took us a quarter of an hour to pass. The mountains of Eubœa are distinguished on the right; but some elevated land intercepts

<sup>1</sup> Iliad, b. 2. v. 39. It is indifferently written Κωπαι and Κυπαιαι.

<sup>2</sup> B. 9. c. 24. Πολισμα.

<sup>3</sup> ιερα.

<sup>4</sup> Loc. cit.

<sup>5</sup> Vol. 1. c. 8.



the view of the sea. Having passed for a short time over a barren tract, we entered another plain, cultivated with corn and vineyards, and in the afternoon arrived at a village called Martini, situated on an eminence, an hour and a half from the Opuntian Gulf, which is seen with the grand and rocky mountains of Eubœa.

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### TO LIBANATIS.

We quitted Martini on the morning of the 21st; our road passed in a north-west direction, along the side of a hill; to the north-east was an extensive plain, the gulf, and Eubœa. We ascended through a forest of small firs; and in an hour and forty minutes from Martini, came to some ancient traces of small extent, a few hundred paces beyond which, is the pretty village of Proskýna, green with the foliage of the pomegranate, the olive, and the fig. It is pervaded by a small stream, which takes a direction towards the sea. The village was quite deserted, nothing but the bare walls of the cottages remaining. On an eminence to the right are some ancient traces. We proceeded through a rich and beautiful valley, and came to a small forest of firs. Having crossed a stream, a picturesque acclivity rose to the left, crowned with a monastery, and exhibiting a few scattered cottages at its base. Half an hour beyond this place the plain terminates, and a rapid stream enters the sea. This is probably the Platanios of Pausanias.<sup>1</sup> Here is a narrow pass, called Andëra, and the remains of a strong wall, running, for about seventy paces, from the

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<sup>1</sup> B. 9. c. 24.

foot of a steep hill to the margin of the sea. The wall is composed of rough blocks, some of which are ten feet in length. This is probably the boundary between Bœotia and Locris Opuntia. At this place a stream issues from the rock and enters the sea.

We proceeded through an extensive plain, with the Opuntian Gulf on our right, bounded by the Eubœan mountains; and in a quarter of an hour from the pass, came to some ancient traces and foundations. Near the Locrian shore is an island, and two small contiguous rocks called Talanda, the ancient Atalante; which, according to Diodorus Siculus,<sup>1</sup> was originally a peninsula of Eubœa, from which it was detached by an earthquake. This circumstance is also noticed by Strabo<sup>2</sup> and Pliny.<sup>3</sup> The Athenians<sup>4</sup> strengthened it with a fortress, for the purpose of annoying the Locrians, and making descents upon their coast. Subsequent earthquakes, to which the coast is very liable, probably divided the island into three separate rocks. In an hour from the pass of Andëra, we came to the remains of a city, consisting of confused and scattered blocks and foundations. The soil, which is considerably raised above its ancient level, is fertile, and covered with bushes. This is probably the site of Opous, which, according to Strabo,<sup>5</sup> was opposite the island of Atalante, fifteen stadia from the sea, and sixty from the port of Cynos, and was the metropolis of the Locri Opuntii. Livy<sup>6</sup> asserts that it was one mile from the sea, and that Cynos was its emporium.

Between this place and Cynos was a rich plain,<sup>7</sup> which at present is traversed by several torrent beds, from the neighbouring hills, and cultivated with corn and a few vineyards; but a great part of this fertile spot is left in a wild and unpeopled state. The coast of Eubœa is seen at the distance of about fifteen miles. The ruins of the city of Aidepsos<sup>8</sup> and the warm baths of Hercules were opposite

<sup>1</sup> B. 12. c. 59.<sup>2</sup> B. 1. p. 60.<sup>3</sup> Nat. Hist. b. 2. c. 88.<sup>4</sup> Thucyd. b. 2. c. 4. Diodor. Sic. b. 12. c. 44.—About the island of Atalante, see Georg. Syncell. Chronograph. p. 257, Paris edit.<sup>5</sup> B. 9. p. 425.<sup>6</sup> B. 28. c. 6.<sup>7</sup> πεδιον ευδαιμον—Strabo, b. 9. p. 425.<sup>8</sup> Ibid.

to us, but could not be distinguished. About an hour from this spot we came to the remains of another city, with traces and foundations occupying a considerable extent. Here is a church, which is in a great measure composed of ancient remains, and a few paces from it is an antique *thronos* of grey marble.

In a quarter of an hour from these ruins we arrived at the town of Talanda, which is peopled with an equal proportion of Turks and Greeks; the former having two mosques, and the latter a bishop, suffragan of the metropolitan of Athens; it is about six miles from the sea, and is situated in a recess of the vale, at the foot of a mountain,<sup>1</sup> which has the same name as the town. It is enlivened with gardens and large trees, and its appearance is green and cheerful. Parnassos is seen over the lower part of Mount Talanda, towards the south-west, towering to a great height; its outline is of a serrated form, and its northern glens are covered with snow. Some ancient fragments, and an inscription containing the name of the city of Opous, are observed at Talanda; but these have, no doubt, been brought from a distance. Talanda itself exhibits no vestiges of antiquity, and in no respect corresponds with the situation of the capital of the Locri.

In pursuing our journey, we crossed the plain in a north-east direction, passed over a torrent bed, and the great road leading to Libadea. In the evening we arrived at Libanātis, which is one hour and a half from Talanda, and is agreeably situated amongst corn fields, interspersed with olive trees, and commanding a view of Eubœa and its gulf. Our lodging was the cottage of a poor Albanian woman, who was lamenting the loss of her husband, who some time before had been killed by thieves while her infant son was taken prisoner, whom she had ransomed for 300 Turkish piastres, the savings of several years!

While our dinner was preparing at the village, we rode to the sea-side, which is about a mile from it, for the purpose of exploring

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<sup>1</sup> The ancient Kyrtonon. Pausan. b. 9. c. 24.

the ruins of a small city and fortress. There are several traces and foundations of walls, and the fort stands on a rocky promontory rising from the sea. It is now called Pyrgos, from a modern tower which is composed of ancient blocks. This spot commands a fine view of the gulf, and the magnificent precipices of Eubœa; but finding nothing to detain us here, and distrusting the suspicious appearance of a boat, which landed some men at the foot of the promontory, who were evidently endeavouring to elude our observation, we were glad to retrace our steps to the village, and eat our pilau with more appetite than we should have done if we had fallen into the hands of the pirates who infest the Eubœan coast.

The next morning, the 23d, we rode about a mile inland from the village to inspect the remains of a city upon a hill, the summit of which is encompassed by the walls, which are in a state of great dilapidation and of small extent.

On a neighbouring eminence is a monastery, called Palaio Chorio, where we found nothing worthy of notice except the view, in which the Opuntian Gulf assumes the soft and beautiful appearance of a fresh water lake. It is seen bounded by the mountains of Eubœa, Bœotia, and Locris, enlivened by the rich intermediate plain of Opous, while the smooth expanse of water is broken by the island of Atalante, and some long promontories which shoot out from the Locrian shore.

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### TO LONGAKI.

We returned through Libanātis, and, on quitting it, observed an ancient well and a torrent bed. In half an hour we saw some ancient

but imperfect traces not far from a village named Tornitza, which was situated in the plain to our right. At the distance of half an hour more we remarked other similar remains, and a cave on a rocky hill to the left. At this point the country becomes rich and smiling, and the hills display a lively intermixture of rock and verdure.

In twenty-five minutes from the last mentioned traces, we came to the remains of a city as imperfect as the others that we had seen along this coast. Their total state of dilapidation renders them of little interest; and no inscriptions are found to give an insight into their ancient names: this circumstance excites the more regret, as the conjectures of the traveller are not here assisted by the guidance of Pausanias, who scarcely mentions the Locrians. And although Strabo is more than usually minute in his description of this country, yet he has made several omissions and apparent errors in distances, and has passed by some towns without recording even their names.<sup>1</sup> The appearance of the Locrian coast, and the course of its rivers, which have been considerably altered by the frequent and violent convulsions of nature, is another great cause of the difficulty of ascertaining the names and relative situations of the towns and rivers noticed by the geographer. He first mentions Opous, and the maritime town of Cynos; next Alope, and Daphnous, of which the latter was in ruins in his time. It had a port ninety stadia from Cynos. Twenty stadia from Daphnous was the town of Knemis, the capital of the Hypoknemidian Locrians. This was opposite the promontory Kenaion, or Cenæum, in Eubœa, and the three islands named Lichades. Twenty stadia from Knemis was a port, from which the town of Thronion was distant twenty stadia inland. He then mentions the mouth of the Boagrius, and the town of Skarphe, ten stadia from the sea, and thirty from Thronion; after which he places Nicæa and Thermopylæ. He also mentions Alos

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<sup>1</sup> These are, no doubt, amongst those which he thought not worthy of notice, *των δε λοιπων πολεων των, μεν αλλων ουκ αξιον μεμνησθαι*.—B. 9. p. 426.

and Alious, on the Locrian coast; and says that the fortresses of Nicæa, Tichious, Herakleia, and Rodountia, are within the pass; that is, on the Locrian side. Homer, under the word Locrians, includes the Opuntian and Hypoknemidian; and says that forty vessels were equipped against Troy by the united resources of Cynos, Opoeis, Kalliaros, Bessa, Skarphe, Augeiai, Tarphe, and Thronion. Pausanias<sup>1</sup> observes, that Herodotus does not mention the number of men which the Locri, who inhabited the foot of Mount Knemis, sent to Thermopylæ against the Persians; but that he only asserts that all the towns of that country supplied some. Herodotus<sup>2</sup> does not mention the Hypoknemidii,<sup>3</sup> but probably includes both the Locrians under the name of Opuntii, as Pausanias appears to do under that of Hypoknemidii; for the number of 6000 men, which the latter conjectures to have been their contingent, was too great a force for the narrow slip of land within which the territory of the Hypoknemidii was confined. Herodotus, in another place,<sup>4</sup> says, that the Opuntian Locri sent seven fifty-oared vessels against the Persians at the battle of Artemision. Diodorus Siculus<sup>5</sup> asserts that the Locrians, after wavering with irresolution and acting with duplicity towards both the Greeks and Persians, at last furnished a contingent of 1000 men against the latter at Thermopylæ. It is singular that Pausanias should differ so widely from Diodorus.

When Brennus attacked Greece, the Locrians, who lived near the island of Atalante, despatched 700 infantry to defend the pass of Thermopylæ.<sup>6</sup>

I have made the above digression in order to show how very

<sup>1</sup> B. 10. c. 20.

<sup>2</sup> B. 7. c. 203.

<sup>3</sup> Pausanias is the only author who calls them *ὑποκνημιδιοί*. They are named *ἐπικνημιδιοί* by Strabo and others, but I have throughout followed the readings of Pausanias in order to avoid confusion. It is written *ἐπικνημιδιοί* upon their coins.

<sup>4</sup> B. 8. c. 1.

<sup>5</sup> B. 11. c. 4.

<sup>6</sup> Pausan. b. 10. c. 20.

difficult it is to identify the remains which are seen at present in this country, with the descriptions of them which have been left us by ancient authors.

The country as we proceeded received new charms from the increasing height of the mountains, and the varied luxuriance of the plains. The hand of man had not introduced any artificial accessories; and nature, wild and uncultivated, showed herself in all her glowing variety of hues and unrestrained profusion of charms. On our left the long range of Mount Knemis united with the distant Oeta towards Thermopylæ; which celebrated pass we thought, or rather wished to believe, that we now distinguished for the first time.

Our constant companion, the Opuntian Gulf, and the mountainous Eubœa, were still on our right, and the Thessalian rocks were faintly visible beyond the Cenæan promontory. This impressive scenery, through which we travelled, brought us to some ancient but imperfect traces near the sea. A hill of deep verdure rose upon the left, while a salt spring was seen issuing from its foot. We crossed a rapid stream, and found the beauty of the landscape increasing at every step of the way. The country was adorned with platani, wild olives, and innumerable shrubs of odoriferous powers and elegant forms.

We crossed some small rivulets, forming a marsh near the sea, and soon after crossed another stream in a wide mæandering channel of little depth, but which is large and rapid after heavy rains. We met very few inhabitants in this now deserted, but once populous tract of country. Some flocks of goats were seen at the foot of the mountains, and some labourers with their oxen ploughing the rich soil, which is almost spontaneously productive of exuberant harvests, as the climate is so happily tempered, that the crops are never nipped by the frost nor blighted by the drought. The streams, which flow from the Knemidian mountains, quicken the vegetation and enrich the land.

About 500 paces from from the last mentioned river we crossed another stream in an extensive channel; and in thirty-five minutes more we passed another. The traveller through this country during the winter has to encounter numerous impediments, owing to the want of bridges over the streams, which, descending in frequent masses from the precipitous heights of the Knemidian mountains, are soon accumulated into impassable and roaring torrents. We passed over a low promontory near the sea, and a quarter of an hour further came to another, upon which are several fine foundations, composed of large and regular masonry. Their extent is not considerable, and they probably indicate the remains of a fort and a small town. The Cenæan promontory, or the north-west point of Eubœa, with the Lichâdes islands, the distant Thesalian mountains, and some long promontories projecting from the rocks of Oeta, compose the beautiful view which is seen from this spot.

On quitting the promontory, we crossed a stream, and passed through the village of Neochorio, where a few small huts are screened by the shade of some large evergreen oaks, and where some grand precipices are piled together on the left of the road. We dined under some wide spreading platani, enjoying the beauty of the view, and the tranquillity of the spot.

We proceeded along the sea side, and crossed two streams. At the close of the day, some magnificent precipices rose on our left; twenty-five minutes beyond which, we crossed four small streams. Half an hour more brought us to the village of Longâki, where we arrived an hour after dark, having been detained on the way by making drawings of the beautiful scenery which so frequently presented itself to our admiration.

Longâki is delightfully situated. A captivating interchange of wood and water, of mountains and valleys, is combined with the advantages of a fertile soil and a salubrious climate. Near the village are some of the largest fig-trees that I ever beheld. They



are the *ficus sycamorus*, which are common in Egypt, and grow in many parts of Greece and Italy. Their fruit is insipid, and so extremely unwholesome, that it is very rarely eaten. The modern Greeks call it *φραγκοσυκα*, “the Franks’ fig.”

Early the next morning we ascended an eminence above the village, and took a view of the Maliac Gulf, the mountains of Eubœa terminating its north-west point in the Cenæum promontory and Lichădes islands. The distance was closed by the lofty range and undulating line of the Thessalian mountains, while the rich plain and village of Longăki were the objects more immediately in view.

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### TO THE PASS OF THERMOPYLÆ.

On the 24th we pursued our journey. The road was near the sea; and the mountains rose about a quarter of a mile on our left. We crossed a small marsh, and two streams, and had a view of the open Ægean sea, between Eubœa and the Thessalian shore, with the islands of Skopelos<sup>1</sup> and Skiathos<sup>2</sup> towards the north-east. Turning to the south-west, the summits of Parnassos were distinguished, glittering with snow, over a dip of Mount Knemis.

As we proceeded, the road was terminated by the interruption of rocks and bushes, and we rode for ten minutes through a shallow part of the sea. We passed through a village named Dervitziali,

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<sup>1</sup> This island retains its ancient name, and is about four miles east of Skiathos, and twenty-one from Eubœa.

<sup>2</sup> It retains its ancient name, and is about fourteen miles north of Eubœa.

with a mixed population of Turks and Greeks; whereas all the country between Talanda and this place is occupied by Greeks alone. Half an hour from this village, we passed through another, named Andëra, the inhabitants of which carry on some commerce in silk; and the vicinity is thickly planted with mulberry trees. We here observed a great many geese, which are generally very scarce in Greece. In our way we crossed two streams, both of which are rapid and clear; and the wide channel of one shows that it must form a considerable current during the winter months. Half an hour further we crossed several rivulets, whose united waters are rolled into a respectable river, near the sea. This is probably the Boagrius, which according to Homer,<sup>1</sup> Strabo,<sup>2</sup> Pliny,<sup>3</sup> and Pausanias,<sup>4</sup> flowed near the town of Thronion; it was also known by the name of Mane, and was a mere torrent, being sometimes dry, and at other times full of water;<sup>5</sup> it once changed its course during an earthquake.<sup>6</sup> The geographer says that the town of Thronion was near this river, at twenty stadia from its mouth; at the distance of about two miles from the sea, we find a church, composed of ancient fragments, with a few traces about it, and an inscription containing the name of Thronion.

We rested a short time at the village of Katomōlo, and made inquiries if there were any ruins in the vicinity. A town, named Bordonitza, was pointed out to us, situated high up the mountain, and about five miles inland, where they said there were several traces of antiquity. Its situation corresponds with none of the cities mentioned by Strabo. Thronion and Skarphe, which were in this part of Locris, were much nearer the sea. At the foot of the hills is the village of Apāno Molo, or Upper Molo.

We pursued our journey, and soon after crossing two streams observed a tumulus of stones to the right, upon an artificial bank that had been elevated from a marsh. As we approached the pass

<sup>1</sup> Iliad, 2. v. 533.

<sup>2</sup> B. 9. p. 426.

<sup>3</sup> Nat. Hist. b. 4. c. 7.

<sup>4</sup> B. 5. c. 22.

<sup>5</sup> Strabo, loc. cit.

<sup>6</sup> Id. b. 1. p. 60.

of Thermopylæ, the scenery assumed at once an aspect of more beauty and sublimity.

To our left were the lofty and shattered precipices of Oeta, covered with forests, while silver lines of descending springs sparkled in the shade. The luxuriant plain of Trachis, encircled by distant mountains, was expanded in our front; while, on the right, the eye expatiated over the marshes of Thermopylæ, and the Maliac Gulf reaching to the foot of the Thessalian heights. Our way led through a forest-shade of various trees of stately growth, beneath which a dispersion of odoriferous and flowery shrubs scented the air, while the clustering vine hung its fantastic garlands from the wide-branching platanus. The scene was one of voluptuous blandishment. No gratification was wanting which the enraptured lover of landscape could desire. Nature here displayed all her multiform charms. The exuberant soil teemed with a captivating wilderness of plants and flowers. The olive, the laurel, the oleander, and the arbutus,<sup>1</sup> the terebinth, rosemary, agnos, yellow jasminc, and lentiscus, the christakanthos,<sup>2</sup> tamarisk,<sup>3</sup> and gummy cistus, luxuriated on all sides, and seemed to revel in the genial clime.

We now approached the spot where the best blood of Greece, and of other nations, had so often been spilt. A few paces to the left of the road is a green hillock, with a house upon its summit, which was once a *derbēni*, or custom-house. Here the horizontal surface of the rock is cut into channels, for the reception of the water which comes from the neighbouring springs. The marsh begins immediately on the right, extending about a mile to the sea; but the narrowest part of the pass is further on. The battle raged with the greatest fury in the widest part of the pass, where Leonidas so gloriously fell. After his death,<sup>4</sup> the surviving Spartans

<sup>1</sup> I observed two kinds of arbuti, the *Unedo* and the *Andrachne*.

<sup>2</sup> The *Ziziphus paliurus*; *Spina Christi* or *Rhamnus*, being the *Παλιουρος* of Theophrastus.

<sup>3</sup> The *Μυρικη* of Theophrastus.

<sup>4</sup> Herodot. b. 7. c. 223.

and Thespeians, repassing their fortifications, took post upon a hillock<sup>1</sup> at the commencement of the defile, where they made a desperate defence till they were surrounded and destroyed. I conceive the dervēni hill to be the spot to which Herodotus alludes. It is probable also, that these devoted heroes were buried where they fell, and that this hill served as their common sepulchre.<sup>2</sup>

As the shades of night were enveloping the interesting scene, we had not time for a more minute investigation. We therefore continued our route; and about twenty-five minutes from the derbēni, crossed two streams, one of which was warm, the other cold: fifty minutes more brought us to the narrowest part of the pass, where we entered Thessaly. But as it was dark, we reserved, till the next day, the attentive contemplation of a spot which is consecrated by historical recollections of the most lofty and animating kind. It is a locality that is peculiarly fitted to kindle the glow of classical enthusiasm in the breast. We passed the streams which issue from the hot springs; and crossing a bridge over the river at the northern extremity of the pass, arrived at a khan a little before ten, after a very interesting, though fatiguing day.

Before I undertake a description of this place, it may be necessary to observe that if the traveller takes Herodotus and Strabo for unerring guides in his examination of this celebrated spot, he will be liable to be misled at almost every step of his way. Nor will the dubious light which they afford enable him to identify scarcely any thing but the pass itself, and the thermal springs, which remain as they were in their time. It must, however, be understood that I am by no means accusing the above-named authors of inaccuracy or negligence in their descriptions; and much less Herodotus, whose account was, no doubt, perfectly suitable to the place at the time he wrote. But the whole country has since experienced great physical as well as moral revolutions. The sea has retired; rivers have altered

<sup>1</sup> Κολωνος. Herodot. b. 7. c. 225.

<sup>2</sup> Πολυανδριον. Strabo, b. 9. p. 425.

their courses ; and towns, castles, and temples, have been swept from the surface of the earth, or ingulfed in the marshes, and overgrown with reeds and bushes. Considering all these various changes and convulsions of nature, it is not surprising that out of six celebrated rivers,<sup>1</sup> which discharged themselves into the sea in the vicinity of Thermopylæ, only three can at present be identified with any degree of certainty ; these are the Boagrius, the Asopos, and the Spercheios.

Impressed with these difficulties, we returned to the pass the next morning. We crossed a bridge of three pointed arches, over a river now called Ellada, which is probably the Spercheios ; and, soon after, passed through a smaller stream, which I conceive to be the Asopos ; and in twenty minutes from the khan, reached the thermal springs, from which the pass took the name of Thermopylæ, which was its general designation among the Greeks, although the inhabitants called it Pylæ.<sup>2</sup> It is still denominated Therma. The principal spring bubbles out from the ground at the foot of a steep rock, which, perhaps constituted the Lithos Melampygos of the ancients, where Hercules liberated two of his enemies, because they excited his merriment by laughing at the blackness of his skin, while he was carrying them on his back, holding them by the feet with their heads downwards.

The water of the springs is hot, sulphurous, and remarkably clear ; and Pausanias<sup>3</sup> says that he never saw any water so blue. It deposits a calcareous concretion, which attaches itself to reeds and sticks, like the waters of the Anio at Tivoli, and the sulphurous lake between that place and Rome. Dr. Clarke<sup>4</sup> found its temperature in the month of December to be 111 degrees of Fahrenheit's thermometer. Herodotus<sup>5</sup> says that the hot baths, called *χυτσοί* by the inhabitants, were at the pass, and that the altar of Hercules

<sup>1</sup> The Boagrius, Melas, Dyas, Phoenix, Asopos, and Spercheios.

<sup>2</sup> Livy, b. 36. c. 15. Strabo, b. 9. p. 420.

<sup>3</sup> B. 4. c. 35.

<sup>4</sup> See Dr. Clarke's Travels in Greece, vol. 4. c. 8. p. 247.

<sup>5</sup> B. 7. c. 176.

was in the vicinity. This demigod presided over warm baths, but not over cold ones :

που ψυχρα δηλα πωποσ' ειδες Ηρακλεια  
Λουτρα ;<sup>1</sup>

The springs are very copious, and immediately form several rapid streams running into the sea, which is apparently about one mile from the pass.

Philostratus<sup>2</sup> informs us that baths were built here for the infirm by Herodes Atticus.

Near the springs are the faint traces of a wall and a circular tower, composed of a thick mass of small stones, and not apparently of high antiquity. The foot of the mountain is however covered with trees and impenetrable bushes, that probably hide from our view the earlier fortifications, which were usually composed of those large and ponderous masses that seem to defy the ravages of time. Herodotus<sup>3</sup> says, that the wall which the Phoceans had built as a protection against the inroads of the Thessalians, was near the spring, and that it was formerly occupied by gates. These were probably rebuilt and fortified at different periods, particularly when any northern invasion was apprehended; additional works were made by Antiochus the Great. The Ætolians rendered the pass more impregnable by the addition of ditches and ramparts, when they dreaded the approach of Philip, the last of Macedon.<sup>4</sup> According to Procopius,<sup>5</sup> they were repaired by Justinian, who also made cisterns for the reception of rain water.

Several other great events, besides the Persian invasion, add considerable historical interest to this spot. The Greeks, when contending against Brennus,<sup>6</sup> and his Gauls, and the Romans<sup>7</sup> against Antiochus, fought on the same ground which had been dyed with Spartan blood.

<sup>1</sup> Where did you ever see any cold Herakleian baths?—Aristoph. *Nubes*, v. 1047.

<sup>2</sup> B. 2. c. 5.

<sup>3</sup> B. 7. c. 176.

<sup>4</sup> Polyb. b. 10. p.

<sup>5</sup> De *Ædific.* b. 4. c. 12. p. 69. Paris edit.

<sup>6</sup> Pausan. b. 10. c. 20. &c.

<sup>7</sup> Livy, b. 36. c. 16. Appian. de bellis Syr. p. 97.

The Huns, in the time of Justinian, and the Turks under Bajazet, entered Greece by this pass.

We know from Strabo<sup>1</sup> that all this coast has been greatly changed by the violent efforts of nature; and it is probable that since the time of the geographer, the features of the country have been undergoing a gradual but unremitting alteration. The marshes have gained considerably on the sea; while the rivers, which discharge themselves into the Maliac Gulf, continually rolling great quantities of earth, have formed long low projections of mud to a considerable distance from their mouths. The intermediate pools are every day more choked by sand and mud; which, in process of time, will probably be converted into marshy ground, and afterwards into cultivated land. Even the Cenæum promontory may, in the course of ages, become united with the Thessalian shore.

On observing the face of the country at the entrance of Thessaly, it may be easily imagined, that in the earliest ages the Trachinian plain and the low part of Melis were covered by the sea, whose natural boundaries were the mountains. Pausanias<sup>2</sup> attributes the muddiness of the gulf to the hot springs of Thermopylæ: but a more rational cause for this appearance may be assigned to the agency of the rivers, whose currents in the wintry season impel the sand of the Knemidian and Oetæan ranges, and the mud and slime of the Maliean plain. The gulf was known by the different appellations of *Μηλιευς* or *Μαλαιος*, *Δαμιακος*, and *Αινειανων κολπος*.

It would appear, from Seylax<sup>3</sup> and Diodorus,<sup>4</sup> that the *Μαλιεις* and *Μηλιεις* were two different people; but very probably the word *Δαμεις* ought to be substituted for that of *Μαλιεις*, and the error may have arisen from a mistake of the copyists.

According to Thucydides,<sup>5</sup> the Melieis or Melienses were divided into three parts; the Paralioi, the Jeres or Hierenses, and the Trachinioi. The whole of Melis, with the exception of the tract

<sup>1</sup> B. 1. p. 60.

<sup>2</sup> B. 1. c. 4.

<sup>3</sup> Peripl.

<sup>4</sup> B. 18. c. 11.

<sup>5</sup> B. 3. c. 92. See Stephan. de Urbib. p. 532.

towards the sea, was enclosed by lofty and almost inaccessible mountains, called by the general name of the Trachinian Rocks.<sup>1</sup> Apollodorus<sup>2</sup> mentions a Mount Malea in this territory. Oeta rises abruptly from the hot springs in broken precipices. We rode up a steep part of the mountain, in order to examine the ruins of an ancient town or castle.<sup>3</sup> As the way was extremely bad and difficult, we were an hour in reaching the place, though the distance is not apparently more than a mile and a half by the circuitous road; and, in a straight line, only a few hundred yards from the springs. It is difficult to determine the name of this place. There seem to have been three principal forts on this part of the mountains, namely, Herakleia, Tichious, and Rhodountia; and it appears that the summit, named Kallidromos, was also fortified during the war between the Romans and Antiochus the Great.<sup>4</sup>

The ruins in question consist of the lower parts of a wall, which encompassed a long, narrow hill, that is difficult of access. These walls are of the fourth style of military architecture, composed of large blocks. Their general thickness is seven feet. In some parts they are constructed with small stones and mortar, where their thickness is more considerable. The walls are carried up to the very edge of the precipices, which rise above the pass, to the north of the hot springs. Contiguous to the ridge on which the walls stand, and on the north side, is a small plain, where there are a few imperfect traces, and a spring of excellent water.

We enjoyed a view from this spot, where the beauty of the scenery was illuminated by many reflections from the lustre of the classic page. Below us, towards the south, were the thermal springs and the ever-memorable pass; in the middle of the gulf was the north-west extremity of Eubœa.<sup>5</sup> The rich and even plain of Melis was

<sup>1</sup> Τρηχινεαί πετραί. Herodot. b. 7. c. 198.

<sup>2</sup> B. 2.

<sup>3</sup> At present called Muntzmêno.

<sup>4</sup> Livy, b. 36. c. 16.

<sup>5</sup> The Cenzæum promontory, which, according to Strabo, was 70 stadia from Thermopylæ, b. 9. p. 429. The pointed mountain which rises from the promontory is at present called Lithada. It was sacred to Jupiter, and it was anciently decorated with a temple of that divinity. Sophoc. Trachin. v. 241. Seneca Herc. Oetaeus, act. 3.



dotted with villages, adorned with trees, and improved by cultivation. It is intersected by the Asopos, and the Spercheios, that pursue their devious course, through the Trachinian rocks, which environ the plain. The town of Zetoun, the ancient Lamia, is conspicuously situated on an eminence at the northern extremity of the plain. I know not what place these ruins represent, unless it be the fortress of Tichious.

Herakleia, according to Herodotus, was situated to the north of the Asopos; which river issues from a narrow glen, in a mountain now called Katabathron, about four miles north of Thermopylæ. On its northern bank, just above the glen from which it emerges, is a pointed hill, forming part of the great Trachinian rocks. On this hill are the ruins of an acropolis; and, lower down, the traces of the city.

Thucydides<sup>1</sup> says, that Herakleia was surrounded with a wall by the three Lacedæmonians, Leon, Alcidas, and Damagon; and that it was 40 stadia from Thermopylæ, and 20 from the sea. Diodorus<sup>2</sup> asserts, that the Lacedæmonians sent a colony to Trachis, and built a town upon its ruins, changing its name to Herakleia. It contained 10,000 inhabitants, and was colonised in the 6th year of the Peloponnesian war. Jason of Pherai, finding this place too strong to be taken by open force, had recourse to treachery. He afterwards caused it to be demolished, and gave the land to the Oetæans. It was evidently restored after its destruction by Jason, as it is mentioned long afterwards by Livy,<sup>3</sup> and other authors, as a place of strength and importance. Strabo<sup>4</sup> asserts, that the ancient Trachis was six stadia from Herakleia.

Oeta<sup>5</sup> is one of the most lofty and extensive mountains in Greece, though it appears not so high as the neighbouring Parnassos, and

<sup>1</sup> B. 3. c. 92.

<sup>2</sup> B. 12. c. 59.

<sup>3</sup> Sita est Heraclea in radicibus Oetæ montis; ipsa in campo, arcem imminentem loco alto et undique præcipiti habet. B. 36. c. 22.

<sup>4</sup> B. 9. p. 428.

<sup>5</sup> Οἰτῆ.

still less so than Pindos,<sup>1</sup> Olympos, Taygeton, and Cyllene; but it ranks next to these. It forms a long ridge, branching out towards the north-west, till it joins Pindos; which unites with the Acroceraunian mountains, that terminate in the Adriatic.<sup>2</sup> On the other side, towards the south-east, it unites with the range of Knemis; which is subdivided into smaller hills, intersected by glens and valleys. Livy<sup>3</sup> compares Oeta to the Apennines of Italy; as the former causes a geographical division in Greece, similar to what the latter occasion in Italy. It appears from Livy<sup>4</sup> and Strabo,<sup>5</sup> that the highest part of Oeta was above Thermopylæ, and was named Kallidromos. According to Appian,<sup>6</sup> the two summits of Kallidromos and Tichious were above the pass.

Mount Oeta is broken into massy precipices, crowned with magnificent forests of oaks, firs, and platani, and with every other tree and shrub which grow in these latitudes. It is watered by innumerable springs; and every thing flourishes in the utmost luxuriance. The heat of the summer is mitigated by the abundant shade and the exuberant verdure which are objects of so much regret in other parts of Greece.

There were formerly two roads which led from Melis into Doris over Mount Oeta. The plain forms a considerable recess, to the north-west of the thermal springs. Here the Asopos issues from a winding glen, up which was one of the roads called Anopaia,<sup>7</sup> that passed under the walls of Herakleia;<sup>8</sup> but this way was narrow and difficult.<sup>9</sup> The casier route passed through the territory of the Ænians; and this was taken by the Persians, and afterwards by the Gauls, under Brennus. This road was probably between the Asopos and the Spercheios. Another road leads over Oeta, going close to the ruins which are above the pass; it is very narrow and difficult:

<sup>1</sup> The modern name of Pindos is *Μετσοβου λα βουνα*.

<sup>2</sup> Strabo, b. 9. p. 428.

<sup>3</sup> Id jugum sicut Apennini dorso Italia dividitur, ita mediam Græciam dirimit. B. 36. c. 15.

<sup>4</sup> Ibid.

<sup>5</sup> B. 9. p. 428.

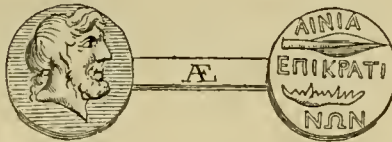
<sup>6</sup> De bellis Syr. p. 97.

<sup>7</sup> Herodot. b. 7. c. 216.

<sup>8</sup> Pausan. b. 10. c. 22.

<sup>9</sup> Ibid.

I shall give a description of it on my return from Thessaly, when we passed over it into Doris. The great plain of Melis, with its mountainous boundary, which once formed a conspicuous part of the kingdom of Achilles,<sup>1</sup> appears to have been afterwards parcelled out into the different territories of the Malienses, Ænians, Oetæans, Trachinii, or Herakleotai, and the Lamienses. The names of these districts underwent such changes as have been productive of confusion in the demarcation of their reciprocal situations and divisions. The Ænians, or *Ἐνιηνες*, as they are denominated by Homer,<sup>2</sup> were situated on that division of Oeta from which the Spercheios flows,<sup>3</sup> and about Mount Tymphrestos, which, according to Strabo,<sup>4</sup> gave birth to that river. Tymphrestos joined Mount Othrys. Both Strabo<sup>5</sup> and Heliodorus<sup>6</sup> assert, that the Ænians inhabited Oeta, and it would appear that they had a capital named Ainea: I had the good fortune to find a small copper coin of that town at Thermopylæ; on one side of which is the head of Jupiter, to whom Mount Oeta was sacred,<sup>7</sup> and on the reverse the head of a lance, and jaw-bone of a boar, and ΑΙΝΙΑ ΕΠΙΚΡΑΤΙΝΩΝ.



I have seen a silver coin<sup>8</sup> of this people, on which is the head of Jupiter, and on the reverse a naked figure hurling a dart, and ΑΙΝΙΑΝΩΝ. As the country inhabited by the Ænians bordered on Ætolia,<sup>9</sup> the Calydonian emblems are represented on their coins. Other neighbouring towns have the same type: as Oeta and Amphissa.

The Oetæans probably inhabited that part of the mountain between the Trachinii and the Hypoknemidii. Their capital seems

<sup>1</sup> Strabo, b. 9. p. 433. 435.

<sup>2</sup> Iliad, 2. v. 47.

<sup>3</sup> Herodot. b. 7. c. 12.

<sup>4</sup> B. 9. p. 433.

<sup>5</sup> B. 10.

<sup>6</sup> B. 2.

<sup>7</sup> Sophoc. Trach. v. 203. 443. 1207.

<sup>8</sup> In the collection of Colonel Leake.

<sup>9</sup> Strabo, b. 1. p. 61.

to have had the same name as the mountain,<sup>1</sup> and was founded, according to Antoninus Liberalis,<sup>2</sup> by Amphissor son of Apollo and the nymph Dryope.

I found a small copper coin<sup>3</sup> of this town also; one side is filled with a lion's head; on the reverse is a long spear and the jaw-bone of a boar, and ΟΙΤΑΩΝ. I have also seen silver drachmas of the same place with the following types,—lion's head;<sup>4</sup> reverse, bow and quiver, ΟΙΤΑ:—lion's head;<sup>5</sup> reverse, a naked figure holding a sword, ΟΙΤΑΩΝ. The Trachinii, or Heracleotai, occupied a part of the Meliensi territory, and the intermediate tract between the Oetæans and the Ænienses. The territory of the latter was probably contiguous to that of the Lamienses, whose capital was Lamia, situated at the northern extremity of the plain. The Malienses or Melienses<sup>6</sup> probably occupied the plain as far as the foot of Mount Othrys.<sup>7</sup> I found some coins of the Lamienses and Malienses, but they are not common. The types seen on those of Lamia are the caduceus, diota, bunch of grapes, the head of Minerva and of Bacchus, and Hercules with his bow and arrow killing the Stymphalides, with the inscription ΛΑΜΙΕΩΝ: on the latter is the head of Minerva; reverse, a diota and ΜΑΛΙΕΩΝ. One similar to this is published by Eckhel.<sup>8</sup>

<sup>1</sup> Towns which had the same name as the mountains on which they were situated, were termed *ωμωνομοι*, homonomos, Ezechiel. Spanhem. observat. in Callimach. Hymnum in Dianam, v. 99.

<sup>2</sup> Metam. c. 32.

<sup>3</sup> See Eckhel Numi veteres Anecdoti.—Pars. 1. tab. 6. p. 89.

<sup>4</sup> In the collection of Mr. Burgou.

<sup>5</sup> In the collection of Colonel Leake.

<sup>6</sup> Thucyd. b. 3. c. 92.

<sup>7</sup> Antoninus Liberalis Metam. c. 22.

<sup>8</sup> The following coins of Oeta of second brass, are published by Mionnet,—head of Apollo; reverse, ΟΙΤΑΙΩΝ, a lance, bunch of grapes, and jaw-bone of a boar:—an arrow, quiver, and jaw-bone; reverse, two shields and two lances:—head of a lion, and head of a lance; reverse, ΟΙΤΑΙΩΝ, Hercules erect with his club. Dr. Clarke found a silver coin of this town at Delphi,—lion's head with an arrow in his mouth; reverse, figure of Hercules with radiated head, holding his club. The inscription is from right to left ΝΩΙΑΤΙΟ. It is in the collection of R. P. Knight, Esq. and there are others of the same type in the British Museum.—See Dr. Clarke's Travels in Greece, vol. 4. c. 6. p. 197.

## CHAPTER III.

To Zetoun, remains of Lamia—Ruins of a city—Village Stilidi—Ruins of Echinus—Villages of Rakes and Karditza—Ruins of a city—Villages of Makala and Pteleo—Ruins of a city—Village of Surbis—Ruins of a city—Town of Armiro—Village of Staikes—Ruins of a city—Remains of Pagasai and Demetrius—Castle and town of Bolo—Mount Pelion, and the Gulf of Pagasai—Ruins of Iolkos—Town of Belestina and ruins of Pherai—Hyperian fountain—Villages of Tolelere and Mouimos—Larissa—Singular conduct of the archbishop—Insolence of the Turks—River Peneios—Camels—Mount Olympos—Villages of Baba and Ampelachia—Vale of Tempe—Procousular inscription.

### TO ZETOUN, LAMIA.

ON the 26th, we quitted the khan, and proceeded on our journey through Thessaly; we crossed two artificial canals, the currents of which are supplied by the Spercheios, and irrigate the extensive rice grounds, which tend to vitiate the air in the vicinity. The road is paved, which is a necessary precaution, as great part of the plain is a complete marsh. In two hours we arrived at Zetoun,<sup>1</sup> the ancient Lamia, which was in the territory of Melis, and, according to Strabo,<sup>2</sup> was only thirty stadia from the Spercheios, though the distance appears more considerable. This town contains at present about 3000 inhabitants, the greater part of whom are Greeks. It is the head of a province, and the Voivode commands sixty villages.<sup>3</sup> The Greeks have a bishop, suffragan of the metropolitan of Larissa. The ports are Stilidi and Agia Marīna, on the Maliac Gulf. The chief

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<sup>1</sup> It is written Ζητων by Leonicus Chalcocondyla and I. Curopalata; it is a Turkish word signifying olives. It is however sometimes called Izdin by the Turks.

<sup>2</sup> B. 9. p. 433.

<sup>3</sup> See the Appendix.—The distances from Zetoun to the following places are,—to Athens forty hours, to Joannina forty-eight, to Libadea twelve, to Larissa sixteen.

products of the territory of Zetoun are grain, tobacco, rice, and cotton; 80,000 ocques of the latter are produced every year. The air is rendered unwholesome by the vicinity of the marshes and the rice grounds. The inhabitants have a yellow and sickly appearance. Zetoun, which is situated on a hill,<sup>1</sup> commands a noble view over the memorable places which surround it. The pass of Thermopylæ is distinguished at the foot of the rugged Oeta, which, branching out towards Tymphrestos and Othrys, shoots up from the flat and even surface of the Melian plain. Towards the south-east is the Maliac Gulf, and the lofty and picturesque extremity of Eubœa.<sup>2</sup>

Above the town of Zetoun stands the fortress, the acropolis of the ancient Lamia. The lower part of the walls is ancient and regularly constructed. It was once a place of strength, and in the Lamian war was held by Antipater, who defeated the superior force of the Athenians commanded by Leosthenes, who was killed before the place.<sup>3</sup> According to Stephanus,<sup>4</sup> Lamia took its name from Lamos, a son of Hercules and Omphale, or from Lamia, a queen of the Trachinii.

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## TO ECHINOS.

On the 27th we proceeded, and in a quarter of an hour crossed a stream called Stiria, which, in a shallow but spacious channel, winds

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<sup>1</sup> Livy, b. 36. c. 25.

<sup>2</sup> Mount Lithada, which rises from the promontory of Cenæon.

<sup>3</sup> About 323 years B. C.

<sup>4</sup> V. Lamia, p. 506.

through the plain to the Maliac Gulf. Strabo<sup>1</sup> mentions a river called Acheloos, near Lamia. The neighbouring inhabitants were denominated Paracheloítai. In a quarter of an hour from this place we came to a rock called Níphi, the base of which is cut into steps. We passed near a village named Megalo Brusi, or the great spring: the water bubbles out of a rock, and finds its way to the sea. In thirty-five minutes more, we crossed a small stream, called Mauro Mandíla; which, issuing from a rock, to the left of the road, enters the plain. To our left was the village Aklādi, and to the right those of Kaprēna and Palaio Pyrgo. We crossed two other streams, when we came to some considerable traces and foundations, and arrived at the village of Stílidi, the ruins still continuing. This place is three hours from Zetoun, and is probably the ancient Phalara. It stands upon a rising ground, at the foot of which is the sea, and a good port. Livy<sup>2</sup> says, that it was thickly inhabited, on account of its excellent port. According to Strabo,<sup>3</sup> Phalara was twenty stadia by sea from the mouth of the Spercheios. Palmerius<sup>4</sup> says, it was the port of Lamia, from which it was distant fifty stadia.

Continuing our journey, we traversed some rich corn fields, and in the course of forty-five minutes crossed six streams.

This copious supply of water contributes to enrich the soil, and to decorate the surface with that smiling verdure that is seldom seen in Greece. We ascended a hill to take a view of the Maliac Gulf; on the opposite side of which, was seen the coast of the Hypoknemidian Locrians, the pass of Thermopylæ, and Mount Oeta, overtopped by the distant Parnassos.<sup>5</sup> More to the west was the Melian plain, and the castle of Zetoun.<sup>6</sup> Below was a rich valley, adorned with many different kinds of trees, amongst which were some extremely large olives. On the foreground were a few ancient traces.

We left this attractive spot with regret, and crossed two streams; one of which merits the name of a river. We passed by a fountain,

<sup>1</sup> B. 9. p. 434.

<sup>2</sup> B. 27. c. 30.

<sup>3</sup> B. 9. p. 435.

<sup>4</sup> Exercit. p. 322.

<sup>5</sup> Bearing S. 75 W.

<sup>6</sup> Bearing N. 70 W.

shaded by several trees of the *ficus sycamorus*, of enormous size. Our way led us through some corn fields; and, after crossing a stream, we arrived in the afternoon at Echinós, and dined in a *keoschk*, the sides of which were composed of open latticework, through which the eye wandered over the Maliac Gulf, and the mind contemplated the interesting countries we had lately traversed. The *keoschk* was built over a clear and rapid stream, which rushed beneath it, and was shaded by the stately platanus, and the tapering poplar. I have seldom beheld a scene, the seclusion of which combined so many charms with so much classical interest.

The village of Echinós, which still retains its original name, stands upon the ruins of the ancient town, on the side of a hill that is crowned by the Acropolis: it appears, as well from its situation as from its works, to have been a place of great strength.<sup>1</sup> In some parts it has been fortified by triple walls, which are in the third style of construction.

Opposite the Acropolis, at the distance of a few hundred paces, is a hill, where there are some ruins, and foundations of large blocks, probably a temple, with a Greek church, which is composed of ancient fragments, and surrounded by the largest olive-trees I ever beheld. Here the traveller is gratified by a beautiful view of Echinós, and of the classical distances towards Thermopylæ. Echinós was in Phthiotis, and the surrounding country was always celebrated for its fertility.<sup>2</sup>

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## TO ARMIRO.

We quitted Echinós on the 28th; and, descending to the plain, in the course of ten minutes crossed three streams, and soon after entered an olive-grove.

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<sup>1</sup> Polyb. b. 9. p. 572.

<sup>2</sup> Ibid.



We ascended an eminence; and in an hour and ten minutes from Echinus arrived at a village called Rakes, where we stopped to take a drawing of the Eubœan mountains, the Maliac Gulf, and the distant elevations of Locris Hypoknemis. We then descended to the plain, passed several fountains, crossed some small streams, and arrived at the village of Graditza, which is three hours and ten minutes from Echinus. This is one of the most fertile and beautiful spots I ever saw; the country, which is fertilized by numerous rivulets, is mantled with a rich verdure, and adorned with large mulberry trees, pomegranates, figs, and other fruit trees. The vine, luxuriating in all the powers of vegetative life, is beheld depending in ample clusters from the majestic platanus. The principal produce of the place is silk, which is of an excellent quality.

On quitting this place we lost sight of Parnassos, which we had seen all the way from Zetoun. In three quarters of an hour, we arrived at the remains of an ancient city, at the foot of a steep hill, covered with bushes. The walls are built up the side of the hill, to the summit of which we arrived in twenty minutes: the construction is of the third style, and finely built with large masses. There may be some of the other styles of construction in the walls, but it took us so long to make a drawing from the spot, that we had not time to examine the entire circuit of the ruins. The summit of the hill seems to have been occupied by a Doric temple, as we found a triglyph, with some fragments of white marble.

There is reason to suppose that these are the remains of Larissa Kremaste,<sup>1</sup> the capital of the kingdom of Achilles; and I conceive there is an error in the text of Strabo<sup>2</sup> respecting its distance from Echinus, which he makes only twenty stadia. I should propose to substitute one hundred and twenty: which, calculating something less than thirty stadia an hour, corresponds with four hours and a half, which it took us to perform the journey, exclusive of our stopping, and also of the twenty minutes we employed in reaching the summit of the hill. Its situation is remarkably strong; and its

<sup>1</sup> See Strab. b. 9. p. 440.

<sup>2</sup> B. 9. p. 435.

lofty and impending aspect merits the name of Kremaste, by which it was distinguished from the numerous diversity of Larissas in Greece, and in other countries: it was also called Pelasgia.<sup>1</sup> We made a drawing from this spot of a most comprehensive and beautiful nature.

In the afternoon we resumed our journey; descending with difficulty to the foot of the hill, we crossed three small streams, at a short distance from each other, and came to a fountain, the water of which had ceased to flow. But the spot was green and fertile, and adorned with platani, mulberries, fig-trees, and poplars of a large size. In an hour and a half from the last named ruins, we reached the village of Makala or Machallah,<sup>2</sup> situated in a country where the soil is as fertile as the scenery is beautiful.

Having passed the night under the hospitable roof of an Albanian cottage, we continued our journey on the 29th, and a short way out of the village observed some ancient traces near a fountain. We crossed two streams, adorned with large trees and rocky scenery; after which we entered some deep glens, which sometimes expanded into valleys teeming with every beauty of nature, and enriched with fine trees; principally platani, oaks, and elms. If we had travelled with no other object than that of forming a collection of picturesque drawings, we should not have been able to proceed five miles a day through a country which, at almost every step of the way, or turn of the road, presented some characteristic diversity of view, which in multiplicity of picturesque charms, and in copiousness of enchanting landscape, far surpassed any thing in Italy, or perhaps in any other country in the world. The beauty of the lines was equalled by the clear and vivid freshness of the tints; no Italian mists dimmed the interesting distances, which are sharp, distinct, and definite, yet without any of that intractable harshness which painters dread.

As we proceeded, our road led us into a forest of ancient platani,

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<sup>1</sup> Strabo, b. 9. p. 440.

<sup>2</sup> Or Mach-Allah, which, in the Turkish language, is a term of admiration, signifying that which is made by God. When a Turk is pleased with the beauty of any object, he exclaims Masch-Allah!

the openings of which at intervals exhibited luminous flashes of the Maliac Gulf. Nothing could be more refreshing to the sight than this delightful and exuberant country, after our eyes had been so long wearied by the glare of the barren hills and streamless rivers of Phocis, Bœotia, and Attica. Having crossed a brook, we ascended an eminence to take a view of the gulf, which is so far indented into the Thessalian shore, as to represent the soft and tranquil bosom of a lake. The mountains, which rise from it, are of a fine form; and several long capes and promontories, projecting into the sea, add much to the picturesque effect of the view.

Towards the mouth of the gulf is a lofty pointed promontory, on which are distinguished the ruins of a modern castle; beyond the promontory is part of the Pagasæan Gulf, bounded by Mount Thissaion,<sup>1</sup> on the side of which the town of Trichëri is conspicuously situated. In the distance, beyond the entrance of the gulf, are seen some islands of the Archipelago, probably Skiathos, and Skopelos; but the open sea is not visible.

In an hour and ten minutes after we quitted this place, we entered an extensive grove of mulberries, and crossed a stream flowing under an embowering shade of ample platani. We then went through a village named Petilio, or Pteleo, but observed no ruins, though the name might lead to a supposition that it was the Pteleon of the ancients, which was in this part of Thessaly.

We were here induced to deviate from the road, in order to examine a ruined castle, situated on the summit of a promontory, rising from the sea. After having ascended the hill, which from its steepness caused us some trouble, we found ourselves but ill compensated, as the remains were of a modern date. The entrance of the Pagasæan Gulf is advantageously scen from this place. The Thessalian mountains, on which is the town of Trichëri, project far into the sea, and in the distance are observed the islands which I take to be Skiathos, and Skopelos.

We returned to Pteleo, by a better, but more circuitous road,

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<sup>1</sup> At present called Bardzoia.

and passed through some rich fields of corn, flax, beans, and lupines: admired some grand evergreen oaks, crossed a stream, and came to a picturesque fountain, over which some majestic platani threw a broad circumference of shade.

We were now in that country which formed part of the ancient kingdom of Protesilaos, which was situated between those of Achilles and Eurypylos.<sup>1</sup> Having passed through Pteleo, we ascended a hill, on the summit of which is the division of the districts of Zetoun and Arniro. From hence we overlooked a fine fertile plain, well cultivated, and encompassed by hills of a round and uniform outline. This may be the Crocian plain; which, according to Strabo,<sup>2</sup> was near Thebes, and was watered by the river Amphryssos. We descended to the plain, and passed a village called Surbis, in the midst of a mulberry forest, which forms the principal source of the riches of the country, from the food that it supplies to the numerous silk-worms which are reared in this place. The silk of Thessaly is superior to that of other parts of Greece.

We passed by a well, shaded by venerable Balania oaks, and crossed a sluggish and marshy stream, perhaps the Amphryssos,<sup>3</sup> on whose banks Apollo tended the flocks of Admetos.<sup>4</sup> Great part of the plain is excellent pasture land.

A hill which rises on the left is crowned with the monastery of the Holy Virgin. We passed through some low vineyards, crossed a bridge over a marshy stream, and arrived at the ruins of an ancient city, situated in the plain, at the foot of a hill, the summit of which is characterised by the walls of the acropolis. Probably the remains of Iton, where there was also a temple. The walls are much ruined, and a considerable part is, no doubt, concealed by the marshes: they were of the third style. These ruins are three hours and a quarter from Pteleo.

We wished to examine this place with greater care; but, as the evening was approaching, and there was no habitation near it where

<sup>1</sup> Strabo, b. 9. p. 435.

<sup>2</sup> Κροκίων πεδίων. Ibid. Stephanus calls it Κροκίων πεδίων. De Urbib. p. 298. in v. Δημητρίον.

<sup>3</sup> ——— lenisque Amphryssos—Ovid. Metam. b. 1. v. 580.

<sup>4</sup> Lucan. Pharsal. b. 6. v. 367, and others.

we might pass the night, we pursued our journey, passed by the source of a clear spring, and came to two roads, the left leading to Platanios, the other to Armıro. We crossed a spacious, but shallow, stream, with a great expanse of sand about it, which shows that, at times, it is very broad. This may be a continuation of the Amphryssos; but, as it had been dark for some time, I could not ascertain the course of the stream. In ten minutes from this river, we arrived at Armıro, a large town, the capital of a province, situated in a fertile vale, and varied with many different kinds of trees, particularly cypresses and platani, which grow in the streets, diffusing around an agreeable and refreshing shade. This town, which, some years ago, was nearly depopulated by the plague, has at present the appearance of being half deserted. The Turks, who form the principal part of the population, have four mosques. There are a few imperfect traces in the town, indicating an ancient city, which some have supposed to be Thebæ Phthioticæ. After its capture by the last Philip of Macedon, its name was changed to Philippopolis.<sup>1</sup> Polybius says, that Skopion and Heliotropion were situated in its vicinity, and that it was 300 stadia from Larissa.<sup>2</sup>

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### TO BOLO.

On the 30th we proceeded; and, entering an oak forest, observed several upright stones, which we were informed were the sepulchres of those who died of the plague, some years ago, at Armıro. A quarter of an hour further, we remarked some ancient remains. An hour from Armıro we crossed a river, and saw a village named Idris, to the left. We passed a village called Staikësi, with one mosque; and, in two hours from Armıro, arrived at the ruins of a city, now called Aias, which, from the similarity of the name, may

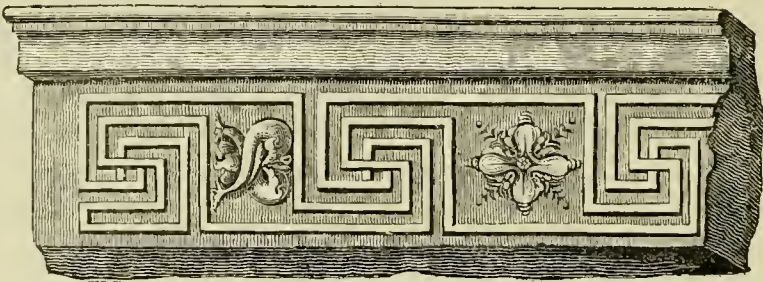
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<sup>1</sup> Polyb. b. 5. p. 438. Diodor. Sic. b. 26. c. 7.

<sup>2</sup> Polyb. b. 5. p. 437. Livy calls it Thebæ Phthiæ and Thebæ Phthioticæ.

be Aia, mentioned by Stephanus.<sup>1</sup> The walls which surround the city are in the third and fourth styles; but those of the acropolis are chiefly of the third style, and some parts of the most ancient, being composed of unhewn rocks, of a larger size. The remains of a gate are left standing in the acropolis, of the usual form, diminishing a little at top. The lintel has fallen. The general thickness of the wall is ten feet. These ruins are within a mile of the Pagasæan Gulf, which is beautifully varied with bays and promontories.

Having taken some drawings of this curious place, we continued our journey; and, in eighteen minutes, came to some fine traces and fountains, situated in a forest of small oaks. This was probably a temple: some fragments of the Corinthian and Ionic orders are visible, and perhaps an excavation might discover not only the columns, but some interesting antiquities. Amongst some fragments of marble, is one ornamented with a mæander, with a bas relief of a dove supported by two dolphins.



Not far from this place, we came to the tomb of one of the late voivodes of Armıro, who was killed on the spot, a few years ago, by thieves: it stands near the sea, and is neatly constructed of white marble, probably taken from the neighbouring ruins.

Ascending from this place through a narrow pass, shaded by oaks, we entered an olive grove, and observed some ancient traces. As we emerged from the grove, we were unexpectedly delighted by one of the most captivating scenes in Greece, not only from the natural beauties of the landscape, but from its intimate union with the

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<sup>1</sup> De Urbib. p. 47.

most curious fables, and with the heroic history of that celebrated country.

We saw before us the venerable majesty of Mount Pelion, the ancient habitation of the giants and of centaurs;<sup>1</sup> but now beautifully variegated with groves and gardens, and glittering with towns and villages.

The situation of Iolkos, the country of Jason, is descried upon a ridge of the mountain, which, towards the south-east, branches out into the Pagasæan Gulf. The locality of the ancient Pagasai, where the far-famed ship *Argo*<sup>2</sup> was launched upon the ocean, was one of the proximate objects of attraction in the more immediate field of view. The ruins of Demetrias appeared at our feet in a rich level plain, washed by the Pagasæan Gulf, from which the Argonautic expedition sailed for the Colchian prize. The uncommon beauty of the scenery, associated with so many details of ancient fable, and so many feats of wonder and delight, of heroism and of love, operated upon the imagination with a sort of magic charm. We paused, and paused again, in order to enjoy and to re-enjoy the contemplation of a view, which cannot be surpassed in interesting recollections, or in grandeur and variety of scenery. The vivid impression which this scene made upon my mind will never be effaced.

After taking a drawing of this majestic landscape, we descended to the plain, where we saw an inscription cut on a rock near the road; but the letters were corroded and illegible. We soon afterwards reached the ruins of an ancient city, which is probably Demetrias. It is spread over a considerable portion of the plain; but the only ruins that have in some degree resisted the injuries of time, are a stadium and a hippodrome, which are contiguous to each other, and seem to have been composed of banks of earth. The other remains consist of masses, of which the original destination

<sup>1</sup> Callimachus assigns to Mount Pelion the poetical denomination of *Χειρωνίδες ακραι*, on account of its having been the habitation of the centaur Chiron. Hymn in Delum. v. 104.

<sup>2</sup> See Apollon. Rhod. Argon. Strabo, b. 9. p. 436. Mionnet has published the following coin of Magnesia; head of Gordianus Pius. ΜΑ ΑΝ ΓΟΡΔΙΑΝΟC; rev. ship *Argo*. ΑΡΓΩ ΜΑΓΝΗΤΩΝ.

cannot be known. Amongst these we remarked some fine pieces of white marble. The most ancient name of this town was Magnesia.<sup>1</sup> But, when it was rebuilt by Demetrius Poliorcetes, it took the name of Demetrias, and was peopled by the eight cities of Nelia, Pagasai, Ormenion, Rizous, Sepias, Olizon, Bœbe, and Iolkos.<sup>2</sup> The remains of its founder were interred within the city.<sup>3</sup> It was the arsenal of Pherai, and station of the Macedonian fleet;<sup>4</sup> and, from its local strength, and other favourable circumstances, it was regarded as one of the chains of Greece. The others were Chalcis and Corinth.<sup>5</sup> The importance of Demetrias was considerably diminished in the time of Strabo,<sup>6</sup> though it was still the principal city of Magnesia. The geographer<sup>7</sup> places it between Pagasia and Nelia. The gulf is named by different writers Pagasicus,<sup>8</sup> Pagasticus,<sup>9</sup> Pagasæus,<sup>10</sup> Pelasgicus,<sup>11</sup> Iolciacus,<sup>12</sup> and Demetriacus,<sup>13</sup> and is at present the gulf of Bolos.<sup>14</sup>

In the plain of Demetrias we found several beautiful flies, of the *nemopteryx* species, the *panorpa coa* of Linnæus; it is one of the most elegant and delicate of the insect tribe.<sup>15</sup>

We proceeded, and saw a cave to the left, to which there was an ascent by some steps cut in the rock. At present it contains nothing worthy of observation. The rock is of white marble, from which a salt spring, gushing in a rapid current, soon forms a stream that traverses the plain, and enters the Pagasæan Gulf. Near the source are several ruins, and some sepulchres of the *Spelaion* kind, cut in the rock; but in lofty situations, and difficult of access. We passed a bridge over a stream, and, in the evening, arrived at the castle of Bolos, a Turkish fort, as usual, out of order, with some dismounted guns, and dismantled battlements. The castle, which stands in a

<sup>1</sup> According to Pliny, Demetrias was once called Pagasæ; this is evidently erroneous. Nat. Hist. b. 4. c. 8.

<sup>2</sup> Strabo, b. 9. p. 436.

<sup>3</sup> Plutarch, life of Demetrius.

<sup>4</sup> Strabo, b. 9. p. 436.

<sup>5</sup> Polyb. b. 17. p. 751.

<sup>6</sup> B. 9. p. 436.

<sup>7</sup> Ibid.

<sup>8</sup> Pliny, Nat. Hist.

<sup>9</sup> Strabo.

<sup>10</sup> Pomp. Mela.

<sup>11</sup> Ptolemy.

<sup>12</sup> Ovid.

<sup>13</sup> Livy.

<sup>14</sup> Pronounced Volo.

<sup>15</sup> See Zoological Miscellany, by Dr. W. E. Leach, vol. 2. p. 74. with plates.



flat, is surrounded by a large village, called the Gardens of Bolo: the country abounds in corn and vineyards.

The next morning, May 31st: half an hour brought us to Bolo, a large and populous town. It reclines upon the southern declivity of Pelion, in the midst of a delightful garden, where a varied profusion of trees form cooling arbours and embowering shades, and where innumerable streams, scattering their limpid treasures, spread verdure and fertility around, or murmur in cascades as they are rolled over the intervening rocks. This delightful spot exhibits in all their rich mixtures of foliage, and diversities of form, the luxuriantly spreading platanus, the majestically robust chesnut, the waving poplar, and the aspiring cypress, which are happily intermingled with the vine, the pomegranate, the almond, and the fig. Here the weary may repose, and those who hunger or thirst may be satisfied. Nor is the ear left without its portion of delight. The warbling harmonies of the nightingale, and of other melodious birds, are heard even in the most frequented streets; and plenty, security, and content, seem every where diffused.

The houses have an air of neatness and comfort which I have not seen in any other part of Greece: they are generally high, and are roofed with slates found on the mountain.

Pelion is adorned with about twenty-four large and wealthy villages, some of which merit rather the appellation of cities; particularly Bolo, Portaria, Makrinitza, and Agios-Giorgios.

We rode up the side of the mountain, the pristine haunt of giants and of centaurs,<sup>1</sup> and visited some villages which are most picturesque, and formed a singular contrast with any thing of the kind that I had ever seen before.

In an hour we reached Portaria, situated in a forest of platani and chesnuts, and proceeding higher up we arrived at Makrinitza:

<sup>1</sup> Κενταυρων εν Ορεσι κλειουσαι

Πηλιαδα καθ' υλαν. Euripid. Iphig. in Aulid. v. 1047.

There was a town in Thessaly called Pelion. It was probably the largest town upon the mountain from which it took its name, as Oeta and other homonomous cities. See Stephan. de Urbib. p. 639. Eustath. in Hom. p. 334. 4.

both these towns are inhabited by Greeks of strong and athletic forms, who are sufficiently brave and numerous to despise their neighbours, the Turks. The streets are irrigated by incessant rills and the clearest fountains, and shaded by platani, fig-trees, and chesnuts of the largest size, which are thickly entwined by ample ramifications of vines of prodigious dimensions, and clustering with an exuberance of grapes.

Other villages, and scattered habitations, are seen higher up the mountain, where the forests are thinner than lower down. Homer<sup>1</sup> might well characterise Pelion by the epithet of εἰνοσιφυλλων.

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### TO THE RUINS OF IOLKOS.

On the 2d of June we visited the ruins of a city now called Boritza, about three miles east of Bolo. We passed through a vale rich with vineyards and olives, and crossed three dry torrent beds, the largest of which is near the foot of the hill on which the ruins stand, and is probably the Anauros, in which Jason<sup>2</sup> lost one of his sandals on his way to Iolkos. Pelias, the usurper of the throne of Jason, having been warned by an oracle to be aware of a stranger who would present himself at Iolkos with only one sandal, was terrified at the appearance of the lawful king, and accordingly advised him to undertake the Argonautic expedition, stipulating to resign the throne on his return.

According to the testimony of Stesichorus, Meleager shot his arrow from Iolkos to the further bank of the Anauros.<sup>3</sup>

Having ascended a short way up the hill, the foundations of a gate, with a tower on each side of it, are visible. Higher up is a cistern excavated in the rock, and further on, a dilapidated church

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<sup>1</sup> Iliad, 2. v. 757.

<sup>2</sup> Apollon. Rhod. Argon. 1. v. 9.

<sup>3</sup> Athenæus Peipnosoph. b. 4. c. 21.

and some ancient foundations, apparently the cella of a temple, forty-six feet eight inches in length, and thirty-three feet five inches in breadth. On each side of it is a circular well in the rock, one of which contains water, while the other is filled with earth and stones. Not many paces further are two other wells of a similar form, but without water. The highest point of the aeropolis rises from the sea, the other extremity descends to Pelion, of which it is a projection or branch, dividing in two parts an extensive plain. Towards the summit it is very narrow, and the collateral walls gradually approach, till there is only a space of a few feet between. The narrowest ridge of the rock is only three feet broad, and there are no traces of walls upon it, where they must have been unnecessary, as the steepness of the precipice forms a natural fortification. The general thickness of the walls is nine feet; they are of the third style of construction, but the blocks are smaller than in most ancient cities. I followed their traces down to the sea, where there is a *veglia* or custom-house tower, now no longer in use. There can be little doubt that these ruins are the remains of the ancient Iolkos, which is supposed to have been founded by Kretheus, one of the sons of Æolus, several years before the Trojan war.

The walls of Iolkos are in the same style as those at the foot of the Pergama,<sup>1</sup> and were probably constructed nearly at the same period. When Homer<sup>2</sup> gives to Iolkos the epithet of broad, he no doubt alludes to the extensive plains in its neighbourhood, and not to the city itself, which, from the nature of the situation, was particularly narrow; the same poet has distinguished it by the epithet of well built,<sup>3</sup> while Seneca<sup>4</sup> gives it the appropriate appellation of *parva*. The view from this place is, as usual on all elevated spots in Greece, beautiful, extensive, and interesting. The eye expatiates over the undulating outline of those hills which encompass the Pagasæan Gulf. The summits of Eubœa bound the most distant

<sup>1</sup> Discovered in 1811 by Monsieur Mauduh.

<sup>2</sup> Odyss. 11. v. 245. —ευρυχορῶν Ἰαολκῶν—

<sup>3</sup> Iliad, 2. v. 712. —ευκτίμενην Ἰαωλκῶν—

<sup>4</sup> Medea, Act. 3. v. 457.

part of the view: the foot of Pelion, the projecting shore of Pagasai, the plain of Demetrias, and the mountains which rise beyond it, are all combined in the spacious area of this magnificent prospect.

The islands of Skiathos and Skopelos are before the entrance of the gulf; the former is fertile, and contains two villages, and a few remains of an ancient city. The name of this island is supposed to be derived from *Σκία* and *Αθος*, because the shadow of Mount Athos is said to have reached so far at a certain period of the year; but it is difficult to give credit to this account, as Athos is at least fifty miles distant from Skiathos in a direct line. This question might however be ascertained, by finding the exact height and distance of the mountain from the nearest part of that island.

Skopelos, which is smaller than Skiathos, is fertile, but contains only one village with a scanty population. About three miles from this island is another named Chilidromia, containing one village. In the same vicinity are other rocks mostly uninhabited, as *Pepëri*,<sup>1</sup> *Kira*, and *Skantzoura*, of which the ancient names are unknown. Within the gulf are several insular rocks, the principal of which are *Kikinthos*,<sup>2</sup> *Prassouda*, and *Alatas*. Strabo<sup>3</sup> says that the principal islands situated near the Magnesian shore are Skiathos, *Peparethos*, *Ikos*, *Halonesos*, and *Skyros*.

Mount Pelion unites with Ossa, which terminates at the vale of Tempe, being separated from Olympos by the valley and the *Pe-neios*. We were dissuaded from ascending to the summit of Pelion, which, from its projecting situation, as well as from its great elevation, must command a most extensive horizon; but we were assured that the upper regions of the mountain were occupied by a banditti. Whether this was the case or not must remain doubtful. Indeed we sometimes strongly suspected that these stories were invented by our attendants, who preferred travelling on the high road, and loitering in towns, to the climbing of rocks and mountains.

I was informed by a Greek who had been upon its summit, that the view extended over great part of Thessaly, Macedon, the Archi-

<sup>1</sup> Probably the ancient *Peparethos*.

<sup>2</sup> The ancient name.

<sup>3</sup> B. 9. p. 436.

pelago and its islands, and that the most celebrated mountains were visible from it, particularly Ossa, Olympos, Athos, Othrys, Pindos, Oeta, Parnassos, and Knemis, besides numerous bays and promontories of memorable note.

Pelion is now named sometimes Plesnid, and sometimes the Mountain of Saint George.

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### TO BELESTINA (PHERAI) AND TOLELERE.

We quitted Bolo on the 2d of June, with the intention of visiting the vale of Tempe, and of passing by Pherai and Larissa.

On setting out, we proceeded in a north-west direction, with Pelion on our right, and the castle of Bolo and plain of Demetrias on our left. In two hours and twenty minutes we came to a large tumulus of earth near the road: at its base are some traces, composed of small stones. We soon after entered the fertile plain of Pherai, and passed successively three tumuli at equal distances, with an interval of a quarter of a mile between each. From hence, we viewed the town of Belestina, the ancient Pherai, and the lake of Bœbeis, with Ossa and Olympos towering majestically upon the right. To the left was a lower range of hills, on which the large village of Saint George was conspicuously situated.

On quitting the tumuli, we crossed a small stream, with mulberry trees on its banks, and after passing through an extensive Turkish burying-ground, entered Belestina, which is three hours and a half from Bolo. We passed through the town, as we were anxious to examine the Hyperian fountain,<sup>1</sup> which is in its suburbs, at the foot

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<sup>1</sup> At present called *Κεφαλο βρυσι*.

of the ancient acropolis. A small lake, apparently about a hundred yards in diameter, and with water of the most crystalline purity, bubbles up out of the ground. It is surrounded by many beautiful trees, principally platani, poplars, cypresses, olives, and a few small palms, the continuity of whose shade is broken by intervening buildings of a most elegant form; while the surrounding verdure is vividly contrasted with the tall white minarets of several mosques. The lake is not deep; and a line of large blocks runs through the middle of it to serve as stepping-stones; but as they are rather far apart, and are covered with a perpetual moisture, my foot slipped when I was attempting to cross over, and I fell into the water, to the great amusement of the surrounding Turks, who, relaxing the usual fixed solemnity of their muscles, laughed most heartily at my accident.

The Hyperian fountain was celebrated in the earliest times; Homer represents Hector condoling with Andromache on the impending catastrophe of the Trojan contest, and expressing his dread of her being carried prisoner to Greece, exclaims in the tender solicitude of prophetic apprehension:—

Και μεν υδωρ φορεοις Μεσσηιδος η ε ης  
Πολλ' αεκαζομενη.<sup>1</sup>

This fountain was represented on the money of Pherai, and I have seen a scarce silver coin<sup>2</sup> of this town, on one side of which is a lion's head spouting water from its mouth. Strabo<sup>3</sup> says that the Hyperian fountain was in the middle of the town of Pherai. It is mentioned by Pindar;<sup>4</sup> and according to Sophocles,<sup>5</sup> was pleasing even to the gods: “Ω γη και Φεραια χαιρε· συγγονον θ υδωρ Υπερεια κρηνη ναμα θεοφιλεστατον.”

<sup>1</sup> Iliad, 6. v. 457.—“And you shall unwillingly draw water from the Messeid, or Hyperian fount.”

<sup>2</sup> In the collection of Colonel Leake; also published by Eckhel, Numi Veteres Anecdoti, pars 1. tab. 6.

<sup>3</sup> B. 9. p. 439.

<sup>4</sup> Pyth. 4. v. 222.

<sup>5</sup> See the Scholiast of Pindar on Pyth. 4. v. 222.

The origin of this town boasts the highest antiquity; according to the testimony of Apollodorus,<sup>1</sup> it was founded before the Argonautic expedition, by Pheres, son of Kretheus, who was grandfather of Jason of Iolkos. It was a place of considerable strength and importance,<sup>2</sup> and the fertility of the adjacent country made no small addition to its wealth. Its acropolis was placed on an eminence of moderate height, which rose from the Hyperian fountain. It has preserved hardly any traces of antiquity; one single block of stone alone remains of the vast bulwarks by which the tyrant Alexander was defended in all his cruelties and iniquities. It is surprising how completely the remains of this town have been destroyed; a few scattered blocks of stone, and some Doric frusta, are the only antiquities remaining. We enjoyed a view from this spot, which overlooks the town and its luxuriant gardens, with the rich level of the Pelasgic plain,<sup>3</sup> and lake Boëbeis,<sup>4</sup> extending to Mount Pelion; the summit of which, dotted with its aerial villages, peeps over a ridge of hills that enclose the plain on the side of Magnesia, and the coast of Demetrias.

Belestina, like the Pherai of old, is situated in the midst of trees and gardens;<sup>5</sup> Pagasai was its port;<sup>6</sup> from which, according to Strabo,<sup>7</sup> it was distant ninety stadia.

We stopped near the beautiful margin of the Hyperian fountain, where a wide-spreading platanus, with its dense foliage, protected us from the torrid rays of the sun, and enabled us to enjoy some hours of grateful refreshment. The frustum<sup>8</sup> of a Doric column served us as a table; which, with some other remains, indicates the site of a temple.

<sup>1</sup> B. 1. c. 14.

<sup>2</sup> See Polyb. and Livy, *passim*.

<sup>3</sup> Strabo, b. 9. p. 436.

<sup>4</sup> Homer says that Pherai was near Lake Boibeis:

Οἱ δὲ Φερας ἐνεμόντο παρὰ Βοιβηίδα λιμνῆν.—*Iliad*, 2. v. 711.

<sup>5</sup> Polyb. b. 17. p. 756. Livy, b. 33. c. 6.

<sup>6</sup> Harpocrat. *Lexic.* in v. Παγασας, p. 272.

<sup>7</sup> B. 9. p. 436.

<sup>8</sup> Three feet four inches and a half in diameter; breadth of fluting, six inches.

Having made some drawings of this delightful place, we left it with reluctance in the evening; and a short way out of the town were stopped by the custom-house officers, who insisted upon our paying duty for our luggage. After producing our ferman, and some high words on both sides, we proceeded unmolested, and passed through the plain where a conflict<sup>1</sup> took place between the Macedonians and the Romans, a few days prior to the decisive battle of Cynoscephalæ at Pharsalia. As we journeyed on, the country deeply interested us by its native charms, and its classical recollections. We were now in the land ennobled not only by heroes, warriors, giants, and centaurs, but even by the gods themselves! Pelion was seen receding behind the nearer eminences; Ossa and Olympus reared their lofty heads above the clouds. The latter was covered with snow, as its elevation greatly exceeded that of Ossa. The plain which we traversed was anciently inhabited by the Lapithæ: who having expelled the Perrhæbi, were in their turn driven out by the Pelasgi, who then gave their name to the region which comprised Pherai, Larissa, Gyrtion, Mopsion, Boibeis, Ossa, Homole, Pelion, and Magnesia.<sup>2</sup>

In the time of Jason of Pherai, this country could equip 6000 cavalry,<sup>3</sup> of which the Athenians hired a portion in their wars.

Lake<sup>4</sup> Boebeis was visible on our right; its pastoral plains and picturesque and verdant banks strongly invited our attention; but our impatience to visit the vale of Tempe admitted of no delay. This lake is deep,<sup>5</sup> and abounds in fish; it is mentioned by Hesiod and Homer, and had the appellation of Boibeis, Boibia, Boibias, Boebeis,

<sup>1</sup> Polyb. b. 17. p. 756. Livy, b. 33. c. 6.

<sup>2</sup> Strabo, b. 9. p. 439.

<sup>3</sup> Xenophon, Hist. b. 6. c. 1.

<sup>4</sup> It appears from Euripides, that the country about Boibe belonged to Admetos:

Τοι γὰρ πολυμηλοῖσταν  
 Ἐσίαν οικεῖς, περὶ καλλιναῶν  
 βοῖσιαν λιμνῶν.—Alcest. v. 591.

<sup>5</sup> Scymnos of Chios. Orbis Descriptio. The town of Boibe was said to have been founded by Boibos, son of Glaphuros. See Stephan. de Urbib. p. 227. Eustath. in Homer, p. 327.





S. Penarth del.

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**MOUNT OLYMPOS. — TEMPE. — MOUNT Ossa.**

T. Owen sculp.



and Bœbes.<sup>1</sup> Lucan<sup>2</sup> terms it Ossoea Boebeis, from its vicinity to Mount Ossa; and the “*juncosa littora Bœbes*” of Ovid<sup>3</sup> is applicable to its marshy banks. The town, which was situated on a promontory, projecting into the lake, was named Boibe,<sup>4</sup> of which the remains are still visible. The town and the lake were also known by the name of Xynia;<sup>5</sup> in its vicinity, there was a town named Armenios,<sup>6</sup> the birth-place of Armenos, who went with Jason to the Caspian sea, and gave his name to Armenia. We passed through the Dotian plain, which extended beyond the lake Boebeis to the foot of Ossa.<sup>7</sup> Near the road are some remains of an ancient building, which was probably a temple; a fluted Doric column of small dimensions was lying on the ground. We passed near a tumulus, and crossed a bridge over a stream which is an hour and twenty minutes from Belestina; and twenty minutes further, we crossed another bridge, over a dry torrent bed. Seventeen minutes from this place, we came to some ancient traces, and several large upright stones. We then crossed a stream near a village, and observed some traces and foundations; probably the remains of an ancient city. This fertile tract was formerly occupied by several towns, of which but few can be identified in the present confused wreck of their remains: they are replaced by villages, which are scattered about the plain. We arrived at the village of Toletère in the evening, when we found it difficult to procure the use of a cottage from the inhabitants, who were all Turks. This place is two hours and three quarters from Belestina. Here is a mosque on a small eminence, which commands a view of the surrounding plain.

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<sup>1</sup> See Stephanus de Urbib. p. 227.    <sup>2</sup> Pharsal. b. 7. v. 176.    <sup>3</sup> Metam. b. 7. v. 231.

<sup>4</sup> Stephanus. loc. cit.    <sup>5</sup> See Stephanus and the notes on this word and Βοιβη, p. 227.

<sup>6</sup> Strabo, b. 11. p. 530.

<sup>7</sup> See Strabo, b. 9. p. 442.

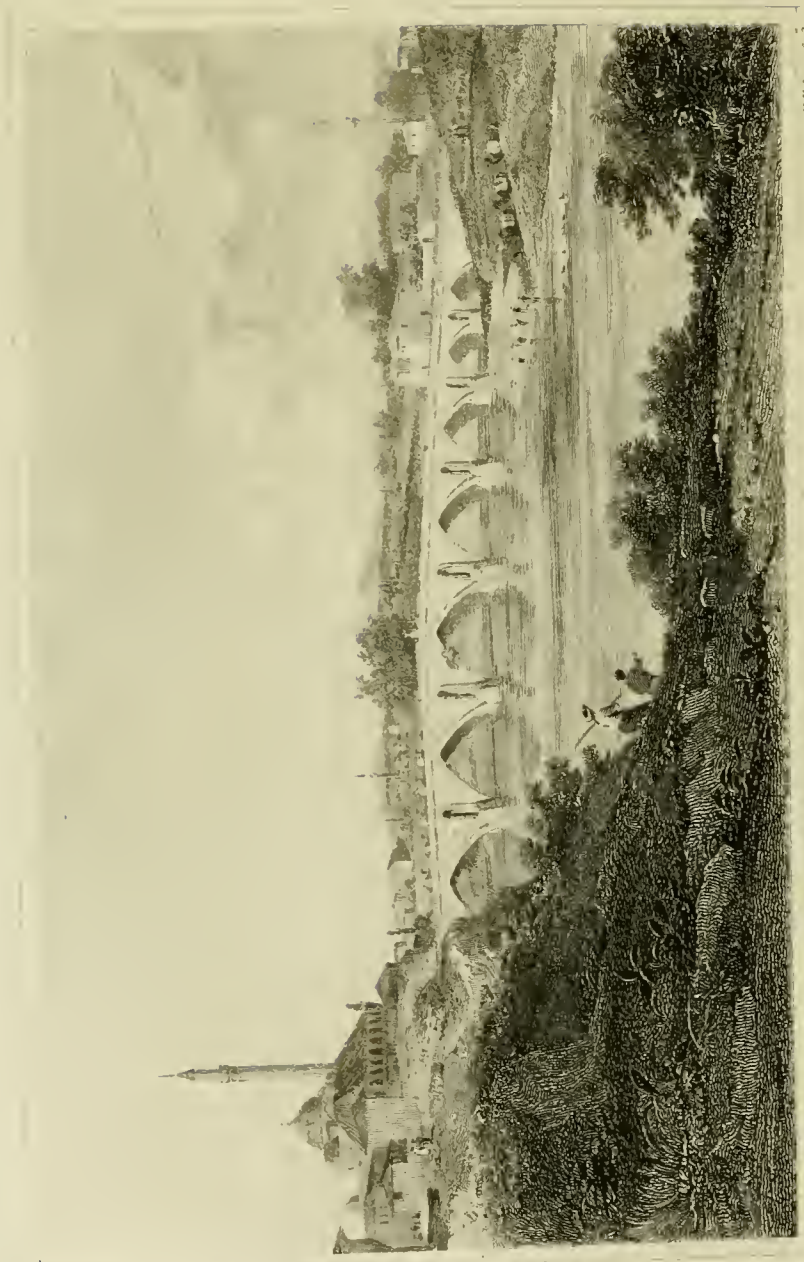
## TO LARISSA.

On the 3d we departed with pleasure from the place where we had experienced such an uncourteous reception, and passed through an extensive Turkish burying ground. An ancient city or fortress, now called Kastik, was distinguishable on the foot of Ossa, at the distance of about four miles and a half from Toletère; we were informed that it contained a fine fountain issuing from a rock. Having passed a stream and some ancient traces, a great tumulus was visible on our right. We went through a village named Mouimos, which is two hours from Toletère; here are some wells, the water of which is drawn up by a long pole, placed horizontally on an upright stake; at one end of the pole is a leathern vessel, and at the other extremity a large stone as a weight. These contrivances are used throughout the plain of Thessaly, and are common in most countries of the north, particularly in England. We crossed a bridge over a small stream, and had the first view of Larissa at the distance of about eight miles. It is merged in the hollow of the plain, and the first objects which are distinguished by the approaching traveller, are the minarets and cypresses which tower above the town. Four tumuli were visible in different parts of the plain. The road led through a mixture of arable land, pasture, and vineyards. We passed near a large tumulus, the summit of which is occupied by a thatched cottage or shed, in which a guard is stationed during the grape season, to keep off thieves. All the way from Belestina the roads are excellent. They are broad, and perfectly practicable for carriages. The plain is generally flat, but is in some places diversified with a few gentle undulations. In four hours and a half from Toletère, we entered the ancient and modern capital of Thessaly, and were twenty minutes in passing through the town to the archbishop's<sup>1</sup> house, by whom, as we were without any com-

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<sup>1</sup> The Archbishop of Larissa has the command over nine suffragans.





H. Hobson, fecit.

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THE RICE CULTURE AT LAUISIANA.

S. Poncelet del.

mendatory letters, we were received with difficulty and mistrust. Soon after our arrival, the archbishop sent to let us know that the Mollah Effendi, the governor of the town, had ordered us to quit the place in four-and-twenty hours! Conceiving, however, that this order was nothing more than a cautious deception of his grace, we called upon the mollah to demand an explanation of the reasons, which had induced him to treat perfect strangers with such harsh and peremptory incivility. We delivered to him our ferman; and at the same time informed him that it was our intention to remain in Larissa as long as we thought proper. We found him sitting in state, surrounded by a great number of attendants, who appeared inclined to insult us, and to deride our dress and manners; but the mollah gave us a courteous reception; and assured us that he had issued no orders for our departure, and that we were perfectly welcome to remain in the town as long as we liked. We found that the conduct of the archbishop was not occasioned by any deficiency of hospitality, but by a fear of incurring the displeasure of the mollah, if he entertained foreigners of whom he had no knowledge. The Greeks at this place are treated with uncommon harshness and tyranny; and the Turks are more overbearing, and insolent, than in any other part of Greece. The Greeks have only one church, which is the *catholicon* or cathedral, and the archbishop owes his protection from insult to two Turks who are appointed by the government to live in his house.

I had the opportunity of seeing a striking instance of the wanton brutality which is practised by these dull tyrants, and of the insensate insolence by which they are characterised. We were making a drawing of the bridge over the Peneios, and were attended by two Turkish guards in order to keep off the crowd, which would have collected around us if we had been alone. Some Greeks of the upper class happened at that time to pass by, and, attracted by the novelty of our dress and occupation, stopped to gaze at us at a distance. The Turks, without the least warning, assailed them with some large stones, by which one of the Greeks received a bad

wound on the head, but walked away without daring to utter a complaint. The numberless instances of this brutal violence with which the Greeks are daily oppressed, may at length rouse their dormant courage, and bring about the much desired day of retribution.

Larissa, which is still known to the Greeks by its ancient name,<sup>1</sup> is, as formerly, the capital of Thessaly. In the earliest times it was the principal city of the country, called by Homer<sup>2</sup> Argos Pelasgicon, and was inhabited by the Lapithai, who had expelled the Perrhæbi from Perrhæbia, or Pelasgiotis.<sup>3</sup> The walls of Larissa were restored by the Emperor Justinian;<sup>4</sup> but it was unable to resist the forces of the Marquis of Montferrat, who took it about the year 1205, driving before him Leon Sgure, Lord of Nauplia and Corinth, who was unable to maintain even the strong post of Thermopylæ.<sup>5</sup> The Turks took possession<sup>6</sup> of it with the rest of Thessaly in the year 1390. Very few of its ancient remains appear; though there may probably be some within the Turkish houses and gardens, which are concealed from the traveller, but which, with many other interesting relics that are scattered throughout Turkey, will be brought to light when this torpid and half-barbarous race of beings are expelled from the beautiful countries which they now degrade by their superstition and depress by their tyranny.

About three hours to the west of Larissa are the remains of an ancient city, at present named Palaia Larissa.<sup>7</sup> It is not near the Peneios; and there is no doubt that the modern Larissa is situated upon the remains of the ancient city. I was unable to obtain any certain information concerning its population; but calculating by

<sup>1</sup> Its Turkish name is Geniskehir.

<sup>2</sup> See Strabo, b. 8. p. 369. who cites Homer, *Iliad*, 2. v. 681. See also Pliny, *Nat. Hist.* b. 4. c. 7.

<sup>3</sup> Strabo, b. 9. p. 439.

<sup>4</sup> Procop. de *Ædific.* b. 4. c. 3. p. 72. Paris edit.

<sup>5</sup> *Hist. de Constantinop. sous les Emp. Francois*, b. 1. p. 23. Paris edit.

<sup>6</sup> Duc. Michael. *Nepot. Hist.*

<sup>7</sup> Ancient Larissa.



the number of its mosques, which are twenty-six, it probably must contain at least 20,000 Mohamedans. The greater part of the inhabitants are Turks, some of whom are powerful and opulent. There are no mosques in Greece so grand as those of Larissa, and I wished to visit some of them, which no doubt contain rich marbles, fragments, and inscriptions. But the overbearing manner of the populace would not permit me to gratify my curiosity.

Those who have not visited Mohamedan countries can have no idea of the admirable cleanliness of Turkish mosques. No persons are suffered to walk even in the porticos without taking off their shoes, and much less to spit or to commit any other nuisance in their vicinity. It were to be wished that similar regulations were adopted in Christian countries, where the exterior of the churches is generally desecrated by accumulations of filth of every kind, while the interior, particularly in Italy, forms the spitting place of the whole congregation. The abominable custom also of burying within the places of worship is never permitted by the Mohamedans.

Larissa has 100 villages under its command, the greater part of which are situated in the surrounding plain. The town is well supplied with provisions, and the bazars and bezestins are richly stocked with merchandize. Its numerous gardens give it the appearance of a large straggling village. The houses are constructed with that picturesque irregularity so peculiar to Turkey; while the gardens are adorned with fountains, and many different sorts of trees, amongst which the cypress is particularly conspicuous. The Peneios, which flows through the town, has a muddy hue, with a surface as smooth as oil. Near the archiepiscopal palace it is traversed by a well built bridge of stone, composed of eight pointed arches; and the southern bank of the river is decorated with the large and elegant mosque of Hassan Bey. The river is never dry, though in summer it is shallow: after heavy rains, and the sudden melting of the snow on Pindos, it sometimes overflows its banks,

when the impetuous torrent of its waters sweeps away houses, and inundates the neighbouring plain.<sup>1</sup>

This celebrated river obtained its name from Peneios, a son of Oceanos and Tethys: Peneios was grandfather of Lapithos and Centauros. It is called Salambria by Tzetzes,<sup>2</sup> and Salabria and Salampria by some of the Byzantine historians, which name seems to be derived from Σαλαμβρη “an outlet,” and was applicable to it more particularly at the vale of Tempe, where it has forced a passage through the rocks of Ossa and Olympus.

Larissa was the first place where we saw camels. They are not used in Greece, and our *agogiates*, who had accompanied us with his horses from Athens, was so surprised on seeing them, for the first time in his life, that he ran to us in great haste, begging us to come to the river side, where there were some horses of a most extraordinary size and shape, and such he as was certain we had never seen in any of our travels. These were camels; they begin to be common in Macedon and in Thrace. In Asia Minor I have seen great caravans of them in company with horses and asses. The ancients imagined that the horse could not bear the sight or smell of the camel,<sup>3</sup> but I did not perceive any marks of this aversion; and they seem to live together in perfect harmony: a caravan of camels is generally preceded by an ass.

At Larissa, and at most of the towns and villages of the great Thesalian plain, they use carts drawn by two oxen; they resemble those of the Troade, and are nearly of the ancient form, being upon two solid wheels without spokes, hence denominated *tympana* by the ancients.<sup>4</sup> Representations of these carriages are seen on several ancient monuments, particularly on the paintings in the baths of Titus at Rome, and are probably similar to those described by Virgil:<sup>5</sup>

————— Non ullo ex æquore cernes  
Plura domum tardis decedere plaustra juvencis.

<sup>1</sup> See Strabo, b. 9. p. 441.

<sup>2</sup> Chiliad. 9. 707.

<sup>3</sup> Herodot. b. 1. c. 80. Xenophon Cyropæd. b. 7. c. 1.

<sup>4</sup> Virgil, Georg. b. 2. v. 444.

<sup>5</sup> Georg. b. 2. v. 205.

The two-wheeled cart is the *δικυκλον* of the ancients,<sup>1</sup> the *plaustrum* of Isidorus,<sup>2</sup> who thus describes it, "Plaustrum est vehiculum duarum rotarum, quibus onera inferuntur." Probus<sup>3</sup> describes the tympanon wheel, and says, "Plaustra sunt vehicula quorum rotæ non sunt radiatæ, sed tympana cohærentia axi, et juncta cantho ferreo." The *τετρακυκλον*<sup>4</sup> or four-wheeled carriage is only used at Constantinople and in its vicinity; they are drawn by three horses abreast, being the *τριπωλα αρμαλα* of the ancient Greeks, the *triga* of the Latins.

Larissa is on the ancient way, called Pythias, which led from Tempe to Delphi, through Thessaly, Pelasgia, Oeta, the country of the Ænians, the Melienses, the Dorians, and the Hesperian Locrians. Every ninth year some noble youths, in the service of the Delphic oracle, were sent by this road to gather laurels from Tempe, for the purpose of decorating the shrine and statues of Apollo.<sup>5</sup>

The coins of Larissa are not uncommon; they are generally of fine execution, and their usual types are the full face of the nymph Larissa, the daughter of Pelasgos; the horse in various attitudes, denoting the celebrity of the Thessalian cavalry; and the naked figure of a man taming a bull, allusive to the Centaurs.<sup>6</sup> On all the coins of Larissa the name of the town is written with one *s* only.

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## TO AMPELAKIA.

We quitted Larissa on the 4th, and passed through a large Turkish cemetery, containing some handsome monuments of a

<sup>1</sup> Jul. Pollux Onomast. b. 10. c. 12. seg. 53.

<sup>2</sup> Orig. b. 20. c. 12.

<sup>3</sup> Ad v. 163. Georg. 1. Virgil.

<sup>4</sup> Herodot. b. 1. c. 188. b. 2. c. 63.—Jul. Pollux Onomast. b. 10. c. 12. seg. 53.—Athenæus Deipnosoph. b. 5. c. 7.

<sup>5</sup> Ælian Var. Hist. b. 3. c. 1.

<sup>6</sup> *απο του κενειν Ταυρους.*

curious and fantastic form, adorned with inscriptions from the Cour'ann, and enriched with painted ornaments. Ancient Greek inscriptions are found amongst the sepulchres, with some broken bas-reliefs and fragments of rich marbles, from the examination of which we were deterred by the appearance of several Turks about the place. Near this is the headless statue of a female in white marble, placed at the corner of a street as a post; it is much corroded, but evidently of good style.

Some way from Larissa we saw five tumuli, and passed near a village called Tschiftlik, where there is a fountain shaded by large trees. In a few places the countrymen were beginning to reap the corn.

When we arrived at the foot of some inferior heights that branch from the towering sublimity of Ossa,<sup>1</sup> we kept them on our right hand till we came to a low island surrounded by a marsh, and disturbed a flock of storks which were feeding on frogs and tortoises. Some way further a spring is seen issuing from a rock, and soon after we observed a tumulus, a large block of stone, and a sarcophagus almost covered by the earth at the foot of a hill. Some curious remains might probably be here discovered by excavating, as the soil is evidently much elevated above its ancient level. We soon after came to the extremity of the low range of hills, and turned to the right, proceeding northwards. A tumulus was visible far off to the left. In three hours and ten minutes from Larissa we reached the Turkish village called Erëmo, in the immediate vicinity of which are some traces and foundations, indicating the situation of a small town. The city of Atrax was upon this road near the Peneios, and about ten miles from Larissa,<sup>2</sup> but its site is generally supposed to be marked by some ruins near the village of Tornäbo.

The fertile Pelasgic plain was formerly animated by a crowded population, particularly that part of it which lies between Larissa

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<sup>1</sup> The modern name of Ossa is Kissabos.

<sup>2</sup> Livy, b. 32. c. 15.—Atrax took its name, according to Stephanus, from its founder the son of Peneios and Bura.—See Strabo, b. 9. p. 438. 440.

and Tempe. Besides Atrax, ancient authors<sup>1</sup> mention the three towns of Doleike, Axorion, and Pytheon, which were denominated Tripolis, from their immediate vicinity to one another, with Ilegion, Gonoussa, Phalanna, Kyphos, Dodona, Oloosson,<sup>2</sup> Elone, Skotussa, Mopsion, Kranon; and after the entrance of Tempe, Gonnoi,<sup>3</sup> Kondylon, and Elateia. On the same side of the plain were Gyrtion, Homolis,<sup>4</sup> Sykurion, Argissa, Orthe, and Rhage near the Peneios; the latter was ten miles from Larissa. Besides these were Lapithos or Charax, Kuresion, Mylai, Libethra, and Velatai; and some castles mentioned by Livy.

Procopius<sup>5</sup> says, that in his time there was, on the mountains near Larissa, a castle called *Κεῖλαιουπολις*, the walls of which, being ruined, were rebuilt by Justinian. Strabo<sup>6</sup> and Stephanus<sup>7</sup> mention a fortress named Larissa, situated on Mount Ossa.

We stopped some time to make a drawing of Mount Olympos, the grandeur and the beauty of which appeared to increase at every step we took from Larissa. Few of the Grecian mountains soar to the height of Olympos. Plutarch,<sup>8</sup> citing the philosopher Xenagoras, says it is more than ten stadia in height, and M. Bernouille makes it 1017 toises (6501 English feet). It forms a gigantic mass, and occupies a very extensive space. Its southern side constitutes the boundary of Thessaly, and its northern base encloses the plains of Macedon. To the west it branches out towards Othrys, where its remote swells are blended with those of Pindos, which terminates in the Adriatic, with the abrupt and stormy promontories of the Acroceraunia. Its rugged outline is broken into many summits, from which circumstance Homer<sup>9</sup> gives it the epithet of *πολυδαιρας*.

<sup>1</sup> See Livy, b. 32. c. 15. b. 36. c. 10. b. 42. c. 53, 54.—Strabo, b. 9.

<sup>2</sup> Probably the modern Allassōna.

<sup>3</sup> This place was called Gonmos, Gonos, Gonnoi, and Gonokondylos, see Stephan. de Urbib. p. 276.

<sup>4</sup> Or Homolos, Homole, Homola or Homolion, Euripid.—Strabo.—Stephanus de Urbib. De Ædific. b. 4. c. 3. p. 72.—Paris edit. <sup>6</sup> B. 9. p. 440.

De Urbib. p. 511. <sup>8</sup> Life of Æmilius Paulus. <sup>9</sup> Iliad, 1. v. 499.—Iliad, 5. v. 754.

It is never completely free from snow; and Hesiod<sup>1</sup> characterizes it with the epithet of *νιφοεις*. Homer<sup>2</sup> in his *Iliad* calls it *αγαυννιφος*; whereas, in his *Odyssey*,<sup>3</sup> he says that it is never agitated by the wind, rain, or snow; but enjoys a clear and luminous air.

“There no rude winds presume to shake the skies,  
“No rains descend, no snowy vapours rise.”<sup>4</sup>

Nothing is easier, says an ingenious author, than to reconcile these apparent contradictions. Mons. Boivin,<sup>5</sup> indeed, employs for this purpose a climax of singular conjecture. He supposes a heavenly Olympos, which he turns upside down, with its foot in the heavens, where it never snows, and its summit towards the earth; to which part he conceives Homer gave the epithet of snowy. As the gods and mortals were Anticephali, he maintains that Homer imagined mountains to be in similar situations. But the poet represents the seat of the gods as on the summit<sup>6</sup> of Olympos, under the clouds; and of course he does not imagine it turned upside down.<sup>7</sup>

Olympos is full of breaks, glens, and forests, whence it had the epithets of *πολυπυγος*,<sup>8</sup> and *πολυδενδρεος*.<sup>9</sup> It retains its ancient name, but is pronounced Olymbos, or Elimbos; I could not find that it is ever called Lacha, as Castaldus asserts.

Mount Ossa, which does not appear so high as Pelion,<sup>10</sup> is much lower than Olympos, and less extensive; it is not so thickly shadowed with forests, nor so copiously provided with water as Olympos. It rises gradually to a point, which appears about five thousand feet

<sup>1</sup> Deor. Generat. v. 118.

<sup>2</sup> *Iliad*, 1. v. 420.

<sup>3</sup> *Odys.* 6. v. 45.

<sup>4</sup> Pope.

<sup>5</sup> *Memoires de Litterat.*, dans l'*Hist. de l'Acad. Royale des Inscript. et Belles lettres*, tom. 7.

<sup>6</sup> *Iliad*, 13. v. 523.

<sup>7</sup> No less than fourteen mountains of this name are mentioned by ancient authors, which are in Cilicia, Mysia, Troas, Lycia, Lydia, Lesbos, Crete, two in Cyprus, Arcadia, Eleia, Laconia, Messenia, and Thessaly. See Eustath. in *Hom.* passim.

<sup>8</sup> Hesiod. *Deor. Generat.* v. 113.

<sup>9</sup> Euripid. *Bacchæ*, v. 559.

<sup>10</sup> ————— Pelion altius Ossâ.—Ovid. *Fast.* b. 3. v. 441.

above the level of the plain ; but I speak only from conjecture. Its modern name is Kissabos ; Euripides<sup>1</sup> calls the country about the Peneios “ the sacred region ; the base of Olympos.”

*Ταν Πηγειαν σεμναν χωραν  
Κρηπιδ' Ολυμπου καλλισαν.*

Having finished our sketches and observations, we proceeded towards the vale of Tempe. The country exhibited a luxuriant verdure, with a beautiful intermixture of trees, vineyards, and corn. We observed near the road the traces of ancient buildings, and on our right hand, a village named Kagobashi, with one mosque, situated at the foot of a hill ; the plain here begins to lose its depth of soil, and becomes rocky, and covered with large bushes, and many kinds of sweet-scented shrubs. The wild vine refreshed the road with its fantastic bowers of chequered shade.

In the afternoon we arrived at the large and beautiful village of Baba, which is about four hours and a half from Larissa, and may be the ancient Elateia ; which, according to Livy,<sup>2</sup> was near Gonnos, and the mouth of Tempe. This place, which is situated in a fine circular plain, before the narrow entrance of Tempe, is adorned with large platani, cypresses, and spreading pines. Its picturesque beauty is increased by the contrasted elegance of the minarets and the domes, and the irregularity of the houses. The Peneios, which flows near it, may be here crossed in a ferry-boat. We began to ascend a low branch of Ossa ; and proceeding by a winding paved way, passed through some hay-fields, neatly fenced with hedgings, and railings. The hay was made up into ricks, as in England. In forty-eight minutes from Baba, we arrived at Ampelakia, an extensive town, inhabited entirely by Greeks, who manifest a degree of ease, affluence, and comfort, that are unknown in most parts of Greece. The industrious inhabitants carry on extensive manufactories for dying cotton. The cotton, when spun, and dyed of a

<sup>1</sup> Troad, v. 214.

<sup>2</sup> B. 42, c. 54.

dark blue colour, sells for eight Turkish piastres and a half, the ocque. The red sells for twelve piastres. Several villages along the foot of Ossa and Olympos carry on the same lucrative trade; particularly Tornäbo, and Rapsiäna; the great abundance of wood and water being favourable to their manufactures. The cotton is exported to many parts of Christendom, but chiefly to Germany.

The Ampelakians, who have travelled, resemble the islanders of the Archipelago in affecting the manners, and even in some degree the unbecoming dress of Franks. Many of them wear hats, cravats, short breeches, and stockings; a disgusting deviation from the noble and picturesque dress of the country. A great school for the study of Hellenic, or ancient Greek, has been established at Ampelakia by Platamōnos Dionysios, the present enlightened Bishop of Saloniki,<sup>1</sup> who has also founded another in the neighbouring town of Rapsiäna. Ampelakia is accordingly increasing in wealth and population, and contains at present between five and six thousand inhabitants, who pay annually to their lord, the Pasha of Joannina, the sum of sixty thousand Turkish piastres. The port of Ampelakia is Karitza, which is six hours from it, on the Macedonian coast.

We were hospitably received in the house of a Greek merchant, named Papatheodoro, who had travelled in Germany, France, Holland, and Italy, on mercantile speculations, and spoke with ease the languages of those countries. He had lately obtained from the Vizier of Aly Pasha, for a sum of money, a protection from all extraordinary contributions or *avantias*. This curious document began in the true oriental style, in the following words, “ We, the grand Vizier of Aly Pasha, declare that Papatheodoro, of Ampelakia, shall neither be stung by the flies, nor bitten by the serpent.”

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<sup>1</sup> The ancient Thessalonika, situated at the extremity of the Thermaic Gulf.



## TO THE VALE OF TEMPE.

On the morning of the 5th, we mounted our horses, in order to pass the whole day at the vale of Tempe, one of the principal objects of our journey from Athens. We descended to the plain, crossed a small stream, and came to an open forest of platani, of great size and venerable age, upon the eastern bank of the Peneios, whose gentle current glides sequestered under the arching shade. It flows, says Ælian,<sup>1</sup> as smooth as oil. Ovid<sup>2</sup> affirms that it rolls with foaming waves; but he alludes to that part of the stream which is between its source and the Thessalian plain. It rises on Pindos,<sup>3</sup> near Gomphi, and before it enters Tempe receives several of the Thessalian rivers; particularly the Apidanos, Onochonos, Enipeus, and the Parnisos;<sup>4</sup> it also receives the tributary streams of the Kouralios, and Titaresios. A short way from the forest of platani, we entered the vale of Tempe, that is thrown between the approximating precipices of Ossa and Olympos; the former on the south, the latter on the north. The summits of these mountains are not visible from any part of the valley; but the traveller beholds on each side a stupendous wall of mighty precipices rising in prodigious grandeur, shattered into deformities, and sprinkled with a wild profusion of trees and aromatic shrubs. The road runs at the foot of Ossa, with the Peneios flowing to the left, by which it is separated from Olympos. In some places this river displays a broad channel, which in others is so narrow that it has the appearance of being compressed by the opposite rocks, the collision of which is prevented only by an intervening glen of a few hundred paces in breadth.

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<sup>1</sup> Var. Hist. b. 3. c. 1.

<sup>2</sup> ————— Peneus ab imo,

Effusus Pindo spumosis volvitur undis.—Metam. b. 1. v. 570.

<sup>3</sup> Strabo, b. 9. p. 438. Eustath. in Hom. 321. et seq.      <sup>4</sup> Herodot. b. 7. c. 129.

Many authors have extolled the diaphanous purity of the Peneios, although it must, in all periods, have exhibited a muddy appearance, at least during its progress through the Thessalian plain: for who can expect a current of lucid crystal in an argillaceous soil? Strabo,<sup>1</sup> Pliny,<sup>2</sup> and others, have misunderstood the meaning of Homer,<sup>3</sup> when speaking of the confluence of the silvery Peneios, and the beautiful Titaresios, which he says do not mix their streams, the latter flowing, like oil, on the silver waters of the former:

“ Or where the pleasing Titaresius glides,  
And into Peneus rolls his easy tides;  
Yet, o'er the silver surface pure they flow,  
The sacred stream unmix'd with streams below.”<sup>4</sup>

Strabo, in complete contradiction to the meaning of Homer, asserts that the Peneios is clear, and the Titaresios muddy: Pliny has committed the same error; he says the Peneios “accipit amnem Euroton,<sup>5</sup> nec recipit; sed, olei modo supernatantem (ut dictum est ab Homero), sed brevi spatio portatum, abdicat: Pœnales aquas, dirisque genitas, argenteis suis misceri recusans.” And, a little before, in enumerating the Thessalian rivers, he says, “ante cunctos claritate Peneus.” The mud of the Peneios is of a light colour, for which reason Homer gives it the epithet of silvery; which, for a similar cause, was applied by the ancients to the Acarnanian Acheloos. The Titaresios,<sup>6</sup> and other smaller streams, which are rolled from Olympus and Ossa, are so extremely clear, that their waters are distinguished

<sup>1</sup> B. 9. p. 441.

<sup>2</sup> Nat. Hist. b. 4. c. 8.

<sup>3</sup> Οἱ Ἰαμφ' ἡμερῶν Τίταρσιον ἐργ' ἐνεμονίῳ  
Ὅσ' ῥ' ἐσ Πηγείων ποροῖε καλλιχροὸν ὕδωρ  
Οὐδ' οὔγε Πηγείῳ συμμίσγεται ἀργυροδίη  
Ἀλλὰ ἴε μιν καθυπερθεὺν ἐπιρρεῖ ἠΨ' ἐλαίον.—Iliad, 2. v. 754.

<sup>4</sup> Pope.

<sup>5</sup> Another name for the Titaresios. See Strabo, b. 9. p. 440.

<sup>6</sup> The Titaresios had its source at Mount Titaros, which was part of Olympus. Strabo, b. 9. p. 441. See Eustath. in Hom. p. 336. S. 26.

from those of the Peneios to a considerable distance from the point of their confluence.

Barthelemy<sup>1</sup> has followed Strabo and Pliny, and given an interpretation to the descriptive lines of Homer, which the original was never intended to convey. The same effect is seen when muddy rivers of considerable volume mingle with the sea, or any other clear water. I particularly observed it at the united mouth of the Simois and Scamander, whose muddy course interrupts, for a long way, the clearness of the Hellespont. The same effect happens at the mouth of the Danube, in the Black Sea;<sup>2</sup> and the red water of the Syrius, in Marocco, discolours the sea for two leagues from its mouth.<sup>3</sup>

One of the most ancient names of the Peneios, according to Strabo,<sup>4</sup> was Araxis, from its having burst its way through Ossa and Olympos. We proceeded along the ancient way, which has been cut with much labour on the steep and rugged side of Ossa. Soon after entering the vale, we came to an aperture in the rock, about three feet in circumference, and close to the right of the road; it is denominated *ανεμοληρουπα* “the wind-hole,” from a violent and cold wind which issues from it with a roaring noise. The wind probably proceeds from the communication of the cavity with some subterranean stream in the bowels of the mountain; several of which streams<sup>5</sup> are seen in different parts of the valley issuing from the rocks, and mixing their lucid waters with the opaque surface of the Peneios. Strabo<sup>6</sup> mentions these subterranean winds in Bœotia and Eubœa; others of a similar kind exist at Ceci, near Terni, in Italy. A short way further we came to a clear and cold spring, gushing with impetuosity from beneath the roots of a large platanus: it immediately enters the Peneios, from whose dusky current its limpid waters may long be discriminated. As far as this spot the vale is of narrow and

<sup>1</sup> Voyage d'Anacharsis.

<sup>2</sup> Dr. Clarke's Tour to Russia, vol. 2.

<sup>3</sup> Ali Bey.

<sup>4</sup> B. 11. p. 531.

<sup>5</sup> They are noticed by Ælian. Var. Hist. b. 3. c. 1.

<sup>6</sup> B. 10. p. 447.

contracted dimensions; but here it is enlarged into a greater expanse. The trees which are scattered at the foot of Olympus suffer the eye to glance with delight on intervening glades of lively verdure, which are vividly contrasted with the sterile rocks and dark precipices that form the prominent features of the vale. The banks of the river are in many places embowered by platani of such ample growth, that while they lave their pendant branches in the stream, they form so dense a screen as almost entirely to exclude the rays of the sun. The wild olive, the laurel,<sup>1</sup> the oleander, the agnos, various kinds of arbuti, the yellow jasmine, terebinth, lentiscus, and rosemary, with the myrtle and laburnum, richly decorate the margin of the river, while masses of aromatic plants and flowers exhale their varied perfumes and breathe their luscious odours through the scented air. A multiplicity of oaks, of firs,<sup>2</sup> and of other forest trees, are seen flourishing<sup>3</sup> in a higher region of the mountains. The vale, as if by some giant-pressure, is again reduced to a narrow glen, and, in some parts, no more space is left than is sufficient for the current of the river, above which Ossa and Olympus shoot up in precipices of almost perpendicular ascent. The grandest rock that I ever beheld is nearly in the middle of the valley, where it raises its gigantic form into the air, impressing the beholder with surprise and wonder. Its aspiring summit is crowned by the remains of an ancient fortress,<sup>4</sup> of Roman construction: a marble cornice, which had fallen from the ruins, was lying in the road. Having proceeded some way from this spot, we arrived at the narrowest part of the valley, where Ossa and Olympus are only separated by the

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<sup>1</sup> Daphne was said to be the daughter of Peneios, because the laurel abounded on its banks. The first temple which was erected to Apollo at Delphi was constructed with the laurel of Tempe. Pausan. b. 10. c. 5.

<sup>2</sup> Seneca gives the epithet of Pinifer to Olympus, Agamem. act. 2. v. 338.

<sup>3</sup> The plants which are mentioned by Pliny in the vale of Tempe, are the Polypodium, Dolichos, and Serpyllum. Nat. Hist. b. 16. c. 44.

<sup>4</sup> At present named *Οραιοῦ τοῦ κασίου*. Several ruins in Greece have this name.





Chas. Heath del.

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VALLÉE DE LA MORT

5 Pompadour, d. r.

Peneios. The ancient road is here judiciously cut in the rock; and as it mounts, resting places for the horses feet have been dexterously contrived in the surface of the stone, which would otherwise be slippery, and expose the traveller to the danger of being precipitated into the river. The rock has also been worn by the ancient marks of wheels; and there is just room for two carriages to pass with ease, as the breadth occupied by the carriages of the ancients was about five feet, and that of the road thirteen feet. This was formerly one of the fortified parts of the valley, as is evident by the inscription which is cut in the face of a rock, rising from the right hand side of the way.

L. CASSIUS LONGIN  
 PROCOS  
 TEMPE MVNIVIT.

Longinus was sent into Thessaly by Julius Cæsar.<sup>1</sup> It is likely that he repaired the forts of Tempe, which were in a dilapidated state. The other parts of the slab, on which is the proconsular inscription, are almost covered with Greek characters, which are generally in small letters. These appear to be proper names, perhaps those of the officers who accompanied Longinus; they may even have been made by travellers, who have rested at this spot. They can only be discovered by a very close inspection, and, having been originally slightly scratched on the stone, are at present too imperfect to be intelligible. Below this place, a rivulet issues from the rock, and is so extremely clear, that, for a considerable way, it disdains to mingle its blue stream with the silvery and muddy waters of the Peneios; but seems to glide

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<sup>1</sup> "L. Cassium Longinum in Thessaliam misit Cæsar." Cæs. Com. de bello civili, b. 3. and Dion Cassius Hist. Rom. "Nam quo tempore Dyrrachium obsessum est, eodem L. Cassius Longinus ac Cn. Domitius Calvinus, qui a Cæsare in Macedoniam et Thessaliam missi fuerant."

over it like oil, until it is gradually induced to assimilate its waters with those of the more potent stream.

Proceeding from this place, we soon arrived at the Macedonian<sup>1</sup> extremity of Tempe; and, through the glen of Ossa and Olympos, enjoyed a beautiful perspective of the rich Pierian plain, that was formerly thronged with numerous cities, and an animated population; but at present it is a solitude of fields and trees.

The Peneios is descried, issuing from its contracted bed, and rolling forward in a sinuous, but more expanded stream, to the Macedonic, or Thermaic, Gulf; on the northern extremity of which, the hills of the fertile<sup>2</sup> Pellœnian peninsula, and the Kanastrœan promontory, are faintly seen. A bridge<sup>3</sup> of nine arches, under which the Peneios flows, is distinguished in the plain.

According to Livy<sup>4</sup> and Pliny,<sup>5</sup> the length of Tempe, that is, the *angustia*, or narrow part, was five miles; Ælian<sup>6</sup> says forty stadia. According to Suidas,<sup>7</sup> the word *Τεμπεη* was applicable to all mountains and woody glens; but particularly so to that between Ossa and Olympos. It is at present called *Τζαμπας*, an evident derivation from its ancient name. It is denominated Lykostomion by the Byzantine historians; and Cantacuzene<sup>8</sup> mentions a small town of the same name in the vicinity, which he styles *Λυκοστομιον πολυχιον*. The ancients imagined, and perhaps with reason, that it had been formed by an earthquake;<sup>9</sup> and that Neptune<sup>10</sup> provided an outlet for the river, by striking the mountains with his trident.

<sup>1</sup> Macedonia begins at the very outlet of Tempe. Strabo, b. 9. p. 442.

<sup>2</sup> Livy, b. 45. c. 30.

<sup>3</sup> It was destroyed by an inundation of the river some years after I quitted Greece.

<sup>4</sup> B. 44. c. 6.

<sup>5</sup> Nat. Hist. b. 4. c. 8.

<sup>6</sup> Var. Hist. b. 3. c. 1.

<sup>7</sup> Lexic. vol. 3. p. 446. v. *Τεμπεα*. See also Hesyeh. Lexic. vol. 2. p. 1364.

<sup>8</sup> Hist. b. 2. c. 28. p. 288. and b. 4. c. 19. p. 779, Paris Edit.

<sup>9</sup> Herodot. b. 7. c. 129. Strabo, b. 9. Lucan Pharsal. b. 6. Seneca quæst. nat., b. 6. Ælian Var. Hist. b. 3. Claudian de Raptâ Proserp. This event is conjectured to have happened about 1885 years B. C.

<sup>10</sup> All earthquakes were attributed to Neptune by the ancients, who, for that reason, gave him the epithets of *Ενοσιγθων*, *Ενοσιγαιος*, &c.





S. Toussaint del.

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MOUNT CATHARTS. VALLE DE TENEPIE.



According to Diodorus<sup>1</sup> and Seneca<sup>2</sup>, it was Hercules, who contrived an outlet for the Peneios, and drained the Pelasgic plain: the river having been, until that time, the principal supply of the Thessalian Sea, which is now confined to the narrow compass of the Lakes of Boebeis and Neso.

Herodotus<sup>3</sup> informs us that Xerxes, when at Thermæ, observing the great height of Olympos and Ossa, and hearing that there was a glen between them, through which the Peneios flowed, was desirous of sailing to the mouth of the river, for the purpose of examining the spot. Upon his arrival, he inquired if the course of the river could not be changed; and, when he was told that it was impracticable, he said, the Thessalians have done well to be my friends; for, by blocking up the outlet, I might inundate the whole Thessalian plain.

The best ancient descriptions of Tempe, are those of Livy, Pliny, and Ælian; that of the former author is so circumstantial and precise, that I give it at full length, in his own words:—"Sunt enim Tempe, saltus, etiamsi non bello fiat infestus, transitu difficilis. Nam præter angustias per quinque millia, quâ exiguum jumento onusto iter est, rupes utrinque ita abscissæ sunt, ut despici vix sine vertigine quadam simul oculorum animique possit. Terret et sonitus, et altitudo, per mediam vallem fluentis Penei amnis. Hic locus, tam suapte natura infestus per quatuor distantia loca præsidiis regii insessus; unum in primo aditu ad Gonnium erat; alterum Condylon, castello inexpugnabile. Tertium circa Lapathunta, quem Characa appellant; quartum viæ ipsi, qua et media et angustissima vallis est, impositum, quam decem armatis tueri facilis est."<sup>4</sup>

<sup>1</sup> B. 4. c. 18.

<sup>2</sup> Herc. fur. Act. 2. v. 283. et seq.

<sup>3</sup> B. 7. c. 128.

<sup>4</sup> "Tempe forms a defile, which it is difficult to pass, even when it is not occupied by an enemy. In the narrow part of the gorge, which extends for five miles, the path is only wide enough to admit a loaded horse; while the rocks on each side descend in such a perpendicular line that the beholder becomes giddy at the sight. The terror is at the same time increased by the violent roar of the river Peneios, over its confined bed in the depths below. This situation, which is so strong in itself, is at the same time fortified by four military posts, that are placed at intervals. One is at Gonnos, at the commencement of the pass; another,

Of the four fortified places in Tempe, two only can now be identified with any degree of certainty. Gonnos, which is the first that Livy mentions, as being "in primo aditu," was twenty miles<sup>1</sup> from Larissa. The entrance of the valley is exactly that distance from the Thessalian capital; but I observed no ruins in that spot. The next was the impregnable castle of Condylon, which is probably indicated by the ruins called Oreas Kastro, situated upon the perpendicular precipice soon after the entrance into the glen. Lapithos, or Charax, is unknown to me; but it might probably be found by examining the rocks above the vale. The fourth fortification was on the narrowest part of the way; no doubt at the place where the proconsular inscription is situated, and which, from the strength of its position, might be defended by ten men against an army.

The description of the valley of Tempe, which has been given by Pliny, is particularly interesting, as he has feelingly depicted the beauty and grandeur of the scenery, a subject generally neglected by ancient authors. "Et, ante cunctos, claritate Peneus, ortus juxta Gomphos; interque Ossam et Olympum nemorosâ convalle defluens quingentis stadiis, dimidio ejus spatio navigabilis. In eo cursu Tempe vocantur, quinque millibus passuum longitudine. Et ferme sesquijugeri latitudine, ultra visum hominis attollentibus se, dextrâ lævâque, convexis jugis. Intus, sua luce vinridante allabitur Peneus, viridis caleulo, amœnus eirca ripes gramine, canorus avium concentu."<sup>2</sup>

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called Kondylon, forms an impregnable fortress. A third is called Charax. The fourth is thrown over the road at the most contracted point of the vale, which ten soldiers would be sufficient to secure." B. 44. c. 6.

<sup>1</sup> B. 36. c. 10.

<sup>2</sup> "The Peneus, which rises near Gomphi, is transparent above all other streams. It flows between Ossa and Olympos, in a woody valley, for 500 stadia, and is navigable during half of that way. Five miles of this extent are called Tempe, where the usual width of the valley is about half a *jugerum*. Abrupt precipices rise on each side, towering aloft into the air. Within these confines, the gliding waters of the Peneus flash with an emerald light. Its margin is covered with turf of a delightful verdure; and numerous birds warble their music upon its banks." Nat. Hist. b. 4. c. 8.

The account of Ælian<sup>1</sup> is still more beautiful, and more in unison with the exquisite beauty of the spot which he describes. But as the original is too diffuse for insertion, the reader will excuse me for presenting it to him in an English version. He says, that “Tempe is between Olympos and Ossa, mountains of prodigious height, separated from each other by divine agency. The intermediate vale is forty stadia in length, and, in some parts, a *plethron* in breadth, and in others more. The Peneios flows through the valley, and is engrossed by the confluence of other rivers. This place is varied with many beautiful recesses; not the works of art, but of spontaneous nature, whose embellishments appear to have been studiously lavished on this favoured spot; for copious and thick ivy,<sup>2</sup> like the spreading vine, twines up the highest trees, while the rocks are shaded by abundant verdure,<sup>3</sup> refreshing to the eye. Within the vale are many forests and retired spots; which, in the heat of summer, refresh and alleviate the wearied traveller. Frequent rivulets and springs, of the best and coolest water, strengthen those who bathe in them. The birds, on all sides, sing the whole day long, with the sweetest melody, soothing the way-worn stranger as he travels through the vale. On each side of the river are sweet and solitary spots; the slow and sluggish Peneios flows through the vale as smooth as oil. The thick foliage of the trees, with their wide spreading branches, protect from the fury of the sun those who navigate the river. The neighbouring people here assemble, performing sacrifices, and indulging in conviviality; and the traveller is greeted with the grateful odour of frequent victims.”

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<sup>1</sup> Var. Hist. b. 3. c. 1.

<sup>2</sup> Κίλλος.

<sup>3</sup> It is Σμιλαξ in the original, which is supposed to be the Yew; but, as this tree does not grow in Thessaly, I have substituted the general term of verdure.

## CHAPTER IV.

Return to Athens—Villages of Nikali and Enebelere—Plain, town, and acropolis of Pharsalia—Thaumakia—Magnificent view from it—Zetoun—The pass of Thermopylæ, and passage over Mount Oeta—Doris—Ruins of two cities—Lilæa, and sources of the Cephissos—Town of Dadi, probably Ampikleia—Remains of two other cities—Belitza (Tithoraia)—Elateia—Chæroneia—Orchomenos—Haliartos—Onchestos—Thebes—Euripos and Chalcis in Eubœa—Situation of Aulis—Plain of Delion—Village of Boiati—Ruins of Oropos—Village of Marathona—Plain of Marathon—Great tumulus—Cave of Pan—Monastery of Pentele—Arrival at Athens.

### TO ENEBELERE.

WE spent two days at the Vale of Tempe, passing the nights at Ampelakia. We made several drawings, and certainly no part of Greece affords so much grandeur of line, or so many exquisite combinations of the sublime and picturesque. We were desirous of proceeding through Macedon to see some celebrated places on the Thermaic Gulf, and to visit Mount Athos and its aerial monasteries; but our much dreaded enemy, the heat, was daily increasing, and we thought it prudent to return towards Athens while the travelling was yet practicable, and to repose during the hotter months. We accordingly quitted Ampelakia on the 6th, and went to the left of our former road, keeping the village of Baba on our right. Having passed over the barren foot of Ossa, we crossed several small streams which issue from it, and observed some verdant spots, where the refreshing waters of the fountain sparkled beneath the cooling shade of the platanus. Larissa appeared upon our right. During the hottest part of the day we reposed at the village of Nikali, from which we took a view of the Thessalian plain and capital, and inspected the costumes of the peasantry, with their im-

plements of husbandry. This place is five hours and a quarter from Ampelakia. In the afternoon we proceeded two hours and thirty-eight minutes further to the Turkish village of Enebelère, where we passed the night.

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### TO PHARSALIA.

The next morning, the 7th, we continued our journey, crossed a bridge over a small stream, and went by the foot of an insulated hill with a small marsh, and a few mulberry trees near its base. These were the first trees we had seen for several miles; the greater part of the plain on this side of Larissa offers no objects either picturesque or interesting. It is generally rich in corn. The uncultivated parts are covered with thistles.

We passed by a fountain, and observed to our right a village named Sarliki. An hour and forty minutes beyond which we passed near a large Turkish burying-ground, and a village called Karademelki. About an hour from this place we had the first view of Pharsalia and its memorable plain, which is in a manner separated from the great plain of Larissa by some low ridges and undulating hills. We passed by some villages and fountains, and crossed a large bridge of several arches over a river which is probably the Onchestos. Forty minutes further we crossed a bridge over another river of smaller size, probably the Enipeus or Apidanos, which unite their streams before they enter the Peneios. <sup>1</sup>

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<sup>1</sup> Strabo, b. 8. p. 356, and b. 9. p. 432.

The principal fury of the battle between Julius Cæsar and Pompey took place in the intermediate plain which is between the river and the town;<sup>1</sup> but, far more interesting than this struggle for the ascendant between two ambitious Romans, was the memorable battle which Pelopidas fought near this spot against the Phœrean tyrant Alexander, for the destruction of tyranny.<sup>2</sup> Ten minutes more brought us to Pharsalia, which is fourteen hours from Ampelakia.

This town, which is at present called Pharsála by the Greeks, and Salalgik by the Turks, is situated at the northern foot of its acropolis. It is a populous<sup>3</sup> and commercial place. The Turks have here four mosques, and the Greeks a bishop, suffragan of the archbishop of Larissa. There is also a clock-tower and a *keoschk*, beautifully situated in a clear pool of water formed by a copious spring. It bears some resemblance to the Hyperian fountain at Pherai, and is screened by some large platani from the torrid rays of the meridian sun. We regretted that the busy intrusion and suspicious inquietude of the Turks would not suffer us to make a drawing of a spot which is so singularly picturesque.

We ascended the hill, which is crowned with the ruins of the ancient acropolis. It is extremely steep, and must have been a place of great strength.

The walls, which in some places are well preserved, are fifteen feet and a half in thickness, which is double that of most of the walls in Greece, the common thickness being seven or eight feet. They are constructed sometimes with a single row of blocks, but more generally with a double row united, without any space in the middle. Those of Pharsalia, and other places where they are of an unusual thickness, are lined on both sides with large blocks, while the interstices are filled up with smaller stones, and earth, or mortar,

<sup>1</sup> Plutarch in his life of Pompey says, that Cæsar's army was 22,000 strong, and that Pompey had more than double that force. See Lucan's Pharsal. and Appian de bellis Civil. b. 2. p. 247.

<sup>2</sup> See Plutarch's life of Pelopidas.

<sup>3</sup> It contains about 3500 inhabitants.





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the *emplecton* of Vitruvius. The acropolis appears to have had two gates, of which that towards the town is quite destroyed; the other on the opposite side is without its lintel. The walls are in the third and fourth styles. Within the acropolis is a large circular cavity in the ground, apparently the remains of a treasury, resembling those of Mycenæ and Orchomenos. The acropolis overlooks towards the north the wide expanse of the Thessalian plain, bounded by its lofty mountains. On the southern side it rises abruptly from a valley of smaller dimensions, which is closed by a branch of Mount Othrys. Strabo mentions two Pharsaliæ, the old and the new.<sup>1</sup> The former was on the hill which afterwards became the acropolis to the new city, which was in the plain where the present town is situated. Livy<sup>2</sup> calls the former Palæpharsalus.

We were offered some ancient coins of Pharsalia, which are already known and published; their different types are a man on horseback, the head of Minerva, and a horse's head. Some have the full inscription ΦΑΡΣΑΛΙΩΝ.



### TO THAUMAKIA.<sup>3</sup>

We quitted this place on the 8th, and in half an hour came to some ancient foundations near a stream and fountain, and about 50 minutes further crossed two other streams, one of which is furnished with a bridge, a sign that it is copious in winter.

Numerous flocks of sheep are seen in most parts of the Thessalian

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<sup>1</sup> B. 9. p. 431.

<sup>2</sup> B. 44. c. 1.

<sup>3</sup> Θαυμακίη.—Homer.

plain. It also pastures large herds of cattle, whose sleek appearance bears testimony to the rich luxuriance of the grass. Extensive sheds that are called *mandra* are scattered over the plain, in order to afford a shelter to the flocks and herds from the powerful rays of the meridian sun; and in the hottest part of the day they regularly retire to those cooling shades, and take their *sieste* like the Italians.

Having proceeded two hours and ten minutes from Pharsalia, we reached the base of a hill that projects into the plain, which we ascended in order to examine the ruins of a city with which it is crowned. The walls are in the third style of construction, in high preservation, and fortified by square projecting towers. The stones are of large dimensions; the ruins occupy three knolls of the hill, and the situation is strong and commanding.

There were anciently several cities and castles<sup>1</sup> in the vicinity of Pharsalia and Thaumakia, particularly Melitaia, Proerna, Eretria, Nartakion, and the Thetideion, or Temple of Thetis.<sup>2</sup> We proceeded, and passed by two fountains and a well near a small mosque, which is situated on a moderate elevation to the left of the road. We went through a large Turkish burying-ground, crossed a stream, and passed to the left of a rocky insulated hill. In the Pharsalian plain there was a place named *Κυνος Κεφαλαι* "the dogs heads," which were two steep hills opposite each other. Alexander of Pherai, and Pelopidas, both endeavoured to obtain possession of these hills during the battle in which the latter lost his life. It is probable that these are the two hills alluded to, as there are no others in this vicinity which answer their description. The rest of the Pharsalian plain is a perfect flat.

On quitting this place we crossed two streams, and ascended to the town of Thaumakia, at present called Thaumākos. It is about five hours from Pharsalia, with a mixed population of Greeks and Turks, the former of whom have a bishop. The town is situated

<sup>1</sup> Polyb. b. 17. p. 756. Strabo, b. 9. p. 434. and b. 10. p. 447. Plutarch's Agesilaos.

<sup>2</sup> See Euripid. *Andromache*, v. 20—43.

on the side of a hill, on the summit of which was the ancient acropolis, of which there are some few remains constructed in the third style: the superstructures appear to owe their origin to the lower ages. The position is strong, and it must at all times have been a place of importance.<sup>1</sup>

The view from this place is one of the most wonderful and extensive I ever beheld! The eye roams with delight over the rich verdure of the Thessalian plain, dotted with habitations and villages, or variegated with the beauties of cultivation, and throwing out its luxuriant surface to the sterile rocks of Ossa and Olympus, which are faintly distinguished in the receding distance. The description which Livy has left us of this captivating locality, ought not to be omitted. He says, “Thaumaci, a Pylis sinuque Maliaco, per Lamiam eunti, loco alto siti sunt, ipsis faucibus imminentes quas Coela vocant: Thessaliæque transeunti confragosa loca, implicatasque flexibus vallium vias, ubi ventum ad hanc urbem est, repente velut maris vasti sic immensa panditur planities, ut subjectos campos terminare oculis haud facile queas; ab eo miraculo Thaumaci appellati.”<sup>2</sup>

It would appear from Homer, that at the time of the Trojan war, Thaumakia, Meliboia, Methone, and Olizon, formed one state, and provided seven ships, which were commanded by Philoctetes, son of Poeas,<sup>3</sup> and grandson of Thaumakos.

We found three inscriptions at this place which contained the name of the city. Two of them are on the same block. They

<sup>1</sup> Livy, b. 32. c. 4.

<sup>2</sup> B. 32. c. 4. As you pass through Lamia from Pylæ and the bay of Malea, Thaumaci occupies a lofty site, impending over the gorge which is called Coela. After traversing the rocky part of Thessaly and the road which runs through a labyrinth of glens, you no sooner arrive at this city than an immense plain is rolled before the eye, and to such an extent that the straining vision can hardly reach the distant boundary. Hence it is called Thaumaci.”

<sup>3</sup> Iliad, 2. v. 716.

are decrees in favour of three persons who are admitted as guests of the city, and are allowed to enjoy the rights of citizenship. The first is in favour of Makonios, son of Phalion, of Larissa; the second for Agestos, son of Agrolion, of Eamos; the third for Surromaigros, of Herakleia.

*Decree for Makonios.*

ΑΓΑΘΑΙΤΥΧΑΙΠΟΛΙΣΘΑΥΜΑΚΟΝΕΔΟΚΕΜΑ  
 ΚΟΝΙΟΙΦΑΛΙΟΝΟΣΛΑΡΙΣΑΙΩΙΟΝΤΙΕΤΕΡΓΕΤ  
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 ΤΟΝΑΠΑΝΤΑΧΡΟΝΟΝΚΑΙΑΥΤΟΙΚΑΙΕΚΓΟΝΟΙΣ  
 ΚΑΙΟΣΑΤΟΙΣΑΛΛΟΙΣΠΡΟΞΕΝΟΙΣΚΑΙΕΤΕΡΓ  
 ΕΤΑΙΣΔΙΔΩΣΑΠΑΝΤΑΑΡΧΟΝΤΩΝΝΕΠΙΜΕΝΕ  
 ΟΣΑΛΙΟΤΑΝΙΚΟΜΑΧΟΥΤΕΝΓΥΟΣΤΑΣΠΡΟΞΕ  
 ΝΙΑΣΦΙΑΗΜΟΝΑΝΤΙΠΟΝΟΥ

*Decree for Agestos.*

ΑΓΑΘΑΙΤΥΧΑΙΠΟΛΙΣΘΑΥΜΑΚΩΝ  
 ΕΔΩΚΕΑΓΕΣΤΩΙΑΓΡΟΛΕΩΝΟΣ  
 ΕΑΜΙΕΠΠΡΟΞΕΝΙΑΝΕΠΙΝΟΜΙ  
 ΑΝΑΣΤΛΙΑΝΑΣΦΑΛΕΙΑΝΕΝΚΤΗ  
 ΣΙΝΑΤΕΛΕΙΑΝΠΑΝΤΩΝΚΑΙΠΟΛΕ  
 ΜΟΥΚΑΙΕΙΡΑΝΑΣΕΠΙΤΟΝΑΠΑΝΤΑ  
 ΧΡΟΝΟΝΚΑΙΑΥΤΟΙΚΑΙΕΚΓΟΝΟΙΣΚΑΙ  
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 ΤΑΑΡΧΟΝΤΩΝΣΦΟΔΡΙΑΛΕΩΣΠΛΑ  
 ΦΑΝΑΕΝΓΥΟΣΤΑΣΓΡΟΞΕΝΕΙΑΣ  
 ΠΟΛΥΜΝΙΑΣΤΟΙΣ

*Decree for Surromaigros.*

ΑΓΑΘΑΙΤΥΧΑΙΠΟΛΙΣΘΑΥΜΑΚΩΝΕΔΩΚΕΣΥΡΡ  
 ΟΜΑΙΓΡΩΗΡΑΧΛΕΙΩΤΑΙΟΝΤΙΕΤΕΡΓΕΤΑΑΥΤ  
 ΛΣΠΡΟΞΕΝΙΑΝΙΣΟΠΟΛΗΤΕΙΑΝΕΠΙΝΟΜΙΑΝΑ  
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 ΠΑΝΤΩΝΚΑΙΠΟΛΕΜΟΥΚΑΙΕΙΡΑΝΑΣΚΑΙΑΥΤΩΚΑΙ  
 ΕΚΓΟΝΟΙΣΕΠΙΤΟΝΑΠΑΝΤΑΧΡΟΝΟΝΚΑΙΟΣΑ  
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 ΛΙΕΙΡΑΚΟΥΤΝΙΚΟΜΑΧΟΥΤΕΝΓΥΟΣΤΑΣ  
 ΠΡΟΞΕΝΙΑΣΝΕΟΠΤΟΛΕΜΟΣΕΥΗΘΙΔΟΥ

## TO ZETOUN.

On the 9th we proceeded towards Zetoun. A short way out of the town we saw a plentiful fountain, and the remains of an ancient tower. Further on we passed by two other fountains, one of which forms a small stream running towards Thaumakia. Having passed a gap between some small eminences, the view opened into another plain in which Lake Neso was visible, encircled by green and wooded hills. It is at present named Daukli, and abounds in fish. Some villages, with the monastery of Saint Athanasius, were seen upon its banks. This lake, and Boebeis, are, according to Strabo, the remains of the Thessalian Sea which inundated all the flat country until the separation of Ossa and Olympos provided it with a vent by the Peneios. Strabo asserts that Thessaly was once called Nesonis, from Neson, son of Thessalos, and grandson of Haimon. It would appear that it changed its name from father to son, and in the course of one century was called Haimonia, Thessalia, and Nesonis.

In descending to the plain of Neso we crossed several streams which discharge themselves into the lake. We ascended gently from this place, and after crossing several rivulets, passed by a derbeni or custom-house shaded with platani. Having ascended for some time, we reached the top of a ridge of hills, part of the chain of Othrys, and looked into the plain of Melis, surrounded by the Trachinian rocks. We paused for some time to admire the magnificence of the prospect, and then began to descend, and soon afterwards had a view of Zetoun, the Maliac Gulf, and the pass of Thermopylæ. After a further descent we passed near a village called Daratza, and arrived at Zetoun, which is about seven hours from Thaumakia.

## TO MOUNT OETA AND DORIS.

The next morning, the 10th, we crossed the plain of Melis, and in two hours reached the khan near the pass of Thermopylæ; in twenty minutes from which we arrived at the foot of Mount Oeta, and began to ascend, and in fifty-three minutes more came to the ruins of the ancient fortress called Muntzmēno: we soon after stopped at a cold spring to quench our thirst, which had been rendered intense by the heat of the weather, and the difficulty of the road. We next passed through a village, named Gamastri, the situation of which was highly picturesque. The cottages, which were thatched, were embowered in a forest of platani and oaks, embellished with a profusion of flowering shrubs, and where apples and almond-trees, pomegranates and figs, exhibited their luscious stores. The whole formed a garden that was watered by a rapid and pellucid stream, and was altogether as beautiful a scene as the imagination can conceive. Continuing our journey for some time through this fairy land, and still ascending, we entered a forest of firs, and arrived at a village called Neuropöli, situated in a small circular vale on one of the summits of the mountain, and resembling the extinct crater of an ancient volcano. The vale was green with corn, which was so backward that the ears were not yet visible: on the sides of the surrounding hills flocks of sheep and goats were browsing on abundant pastures. I much regret my having omitted to examine the summits of Mount Oeta, as the origin of the story of Hercules on the burning pile might possibly be discovered. This origin I conceive to have been a volcano at some very remote period, of which the ancient inhabitants having a confused and uncertain tradition, invented the fable of Deianira's tunic. Hercules, while writhing under his torments, hurled Lichas into the Maliac Gulf,



where he was metamorphosed into a rock, which from that circumstance was denominated Lichades.

Πίπλει προς αμφικλυστον εκ πόντου πέτραν.<sup>1</sup>

“————— terque quaterque rotatum<sup>2</sup>

Mittit in Euboicas, tormento fortius, undas :

Ille per aerias pendens induruit auras.

\* \* \* \* \*

Nunc quoque in Euboico scopulus brevis emicat altè

Gurgite, et humanæ servat vestigia formæ

Quem, quasi sensurum, nautæ calcare verentur,

Appellantque Lichan.”

It would appear that this story was merely a poetical description of an eruption of stones from the crater of a volcano. The Lichades, however, are too large to have been ejected from Oeta, but may very possibly owe their origin to one of those submarine volcanoes which have at all times been common in Greece; as we know by the testimony of ancient authors,<sup>3</sup> as well as by the light of actual observation. It is certain that Greece, at least the insular part of it, was, at one period, not less subject to volcanos than Italy. The islands of Crete, Hydreia, Calauria, Lemnos, Cythera, Melos,

<sup>1</sup> Sophoc. Trachin. v. 793.

<sup>2</sup> Ovid. Metam. b. 9. v. 217.

He toss'd him o'er his head with airy course,  
And hurl'd with more than with an engine's force;  
Far o'er the Eubœan main aloof he flies,  
And hardens by degrees amid the skies, &c.

\* \* \* \* \*

————— transform'd to stone  
In ancient days the craggy flint was known;  
Still in the Eubœan waves his front he rears,  
Still the small rock in human form appears,  
And still the name of hapless Lichas bears.

<sup>3</sup> See Apollon. Rhod. b. 4. v. 1757, about the island of Kalliste or Thera: and about earthquakes and volcanos in Greece, the appearance of new islands, and the disappearance of old ones, see Livy, Strabo, Seneca, Pliny, Justin, Pausanias, Ammianus Marcellinus, Cassiodorus, Nicephorus, Theophanes, and others.

Thera, and several others, are volcanic, besides the promontory of Methana in Argolis. Strabo<sup>1</sup> gives a detailed and interesting account of the changes which happened at different periods in Greece, where several islands disappeared, and others rose from the sea; where rivers changed their course, or totally failed. I imagine that if even the Thessalian Olympos were examined, it would be found, in some parts, to be composed of volcanic matter, and that Hesiod's<sup>2</sup> account of the war between Jupiter and the Titans, and the burning Olympos, is a symbolical description of the warring elements. Jupiter's triumph over Typhœos appears, in all respects, to characterise the horrors of a volcano. This volcano is personified by the giant Typhœus, who is represented as having a hundred heads vomiting fire! A hundred is here put indefinitely for a great many, and not for any particular number. Olympos has many summits, and is hence called *πολυδαίρας* by the poets. These heads were probably thrown up by volcanos; and his sons Geryon, Cerberus, and Orthos, were other smaller volcanos, on, or near Olympos.<sup>3</sup> Seneca<sup>4</sup> gives the epithet of *ignifer* to Olympos. Some authors will have it that Typhœos was put under Ætna; others say under Inarime;<sup>5</sup> both of which were always celebrated for their volcanic fires. It is also said that the river Dyras first made its appearance in order to assist Hercules, and to extinguish the fire which was burning upon Oeta. Nothing is more common in volcanic countries than the appearance of new rivers, and the disappearance of old ones, which frequently takes place during great eruptions. It would be an object worthy the research of future travellers to examine in detail the mountains of Oeta and Olympos, and the island of Lichas in the Maliac Gulf. Volcanos may still exist in the impenetrable bowels of these mountains, which, like those of Ætna and Vesuvius,

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<sup>1</sup> B. 1.

<sup>2</sup> Deor. Generat. v. 673, &c.

<sup>3</sup> The smaller volcanos which have issued from the sides of Ætna, are at this day called the sons of Ætna.

<sup>4</sup> Hippolytus, act. 3. v. 960.

<sup>5</sup> The island of Ischia, in the Bay of Naples.

after many centuries of repose, may, at some future period, burst forth with their original violence.

Before I take my final leave of Thessaly, it is necessary to notice the great uncertainty which now exists concerning its ancient divisions, subdivisions, and boundaries. Strabo,<sup>1</sup> indeed, treats this subject in considerable detail, and endeavours to reconcile the topography of various places with the passages in which they are mentioned by Homer. A good deal of confusion is, however, evident in this part of the geographer's work; and, unfortunately, we have no account of Pausanias to rectify his errors, or to supply his omissions. The natural bulwarks which encircle the rich Thessalian plains are the mountains and chains of Oeta, Pindos, Othrys, Olympos, Ossa, and Pelion, all of which are of grand dimensions, and of imposing altitude. They are amply diversified by forests, fountains, and streams; by deep recesses, wild glens, verdant glades, and luxuriant pastures, with all the attractions of the picturesque. The inhabitants, who live in scattered villages, are chiefly herdsmen, whose wants are almost spontaneously supplied by the fertility of the soil, and the genial temperature of the climate. Many subordinate valleys are formed by the numerous ramifications of the great Thessalian mountains. Innumerable rivers descend from these towering heights; and though some of them, particularly the Peneios, have a course of considerable length, most of them are small, slow, and muddy: many of them unite with the Peneios, which, towards Larissa, assumes the appearance of a respectable river.

Thessaly was formerly very populous, and was adorned with numerous and wealthy cities.<sup>2</sup> Its mountains and passes were defended by strong castles, and the excellence of its ports was favourable to the acquisition of maritime power, and to the prosecution of an extensive commerce.

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<sup>1</sup> B. 9.

<sup>2</sup> The coins of nineteen Thessalian cities have been found, besides six of districts, not including the islands on its coast. See Eckhel and Mionnet.

Strabo<sup>1</sup> divides Thessaly into four parts,—Phthiotis, Estiaiotis, Thessaliotis, and Pelasgiotis, and observes that Homer divides it into ten parts or dynasties; but that so many changes had taken place in the course of time, that great confusion and uncertainty had arisen respecting the precise situations of the districts and cities, at which that poet has glanced in his immortal verse.

After having ascended three hours from the foot of Oeta, we reached one of its ridges, and had a view into the beautiful plain of Doris, bounded on its southern side by the magnificent Parnassos, which rises majestically with its multiform summits, covered with snow, and its sides deep-trenched by the glens and gullies that have been worn by the winter torrents. This side of Parnassos is much better supplied with forests than that towards the south. It would appear from Herodotus,<sup>2</sup> that the Dorians, who originally inhabited near Ossa and Olympos, having been expelled that country by the Kadmæans, settled at Makednon, near Mount Pindos, whence they migrated to Dryopis; which, on that occasion, assumed the name of Doris. Pausanias,<sup>3</sup> however, seems to make a distinction between these people, and says that the Dorians lived on Oeta, and the Dryopes on Parnassos. After the Dorians had established themselves in the Peloponnesos, their territory at the foot of Oeta was probably comprised in Phocis, which took its name from Phocus, the son of Ornytion. Strabo<sup>4</sup> and Pausanias<sup>5</sup> place Lilæa in Phocis, which was originally<sup>6</sup> in Doris. One of the names of Doris was Tetrapolis,<sup>7</sup> from its four cities, Pindos, Erinion, Boion, and Kutinion. There were also three other towns in this territory, Lilæa, Karphe, and Dryope; but some imagine the latter to be the same as Pindos, leaving six cities in Doris, for which reason, according to Tzetzes,<sup>8</sup> it was sometimes denominated Hexapolis. Livy<sup>9</sup> places, in Doris, the towns

<sup>1</sup> B. 9. p. 430.<sup>2</sup> B. 1. c. 56.<sup>3</sup> B. 5. c. 1.<sup>4</sup> B. 9. p. 407.<sup>5</sup> B. 9. c. 24.<sup>6</sup> Ptolemy, p. 67.<sup>7</sup> Strabo, b. 9. p. 417.<sup>8</sup> Ad Lycophrou.<sup>9</sup> B. 28. c. 7.

of Tritonon<sup>1</sup> and Drymæ, which he calls “parva, atque ignobilia oppida.” Pliny<sup>2</sup> says there was a town in Doris named Sperchios; this is probably an error. Parsons<sup>3</sup> asserts that the Dorians took their name from their mountainous situation δ’ Ορος, and not from the son of Deucalion. If this opinion be admitted, we may, by analogy, conjecture that the Dryopes were so named, not from the son of Arkados, but from the forests of oaks<sup>4</sup> which at all times abounded upon Oeta.

Having, from the ridge of the mountain, contemplated the beautiful country of Doris, we proceeded towards its fertile plain, and began to descend the rugged and woody side of Oeta. After travelling for an hour through a magnificent mixture of ancient forests and steep precipices, we reached a village, called Palaiochōra, at the southern foot of the mountain, where we had proposed resting in order to examine the remains of an ancient city; but the Turkish Agha, having indulged too freely in the forbidden liquor, was perfectly brutal, and threatened to have us strangled if we dared to pollute his village by our Christian presence. We therefore unwillingly proceeded, and, passing a stream, observed some ancient traces and foundations; and in twenty-five minutes from Palaiochōra, arrived at the village of Kamāra, where we passed the night in an Albanian cottage. This place commands a grand view of Parnassos, and the plain of Doris.

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## TO THE RUINS OF LILÆA, AND THE TOWN OF DADI.

On the 11th, we proceeded with the intention of examining some places in the vicinity, and of discovering the remains of the Dorian

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<sup>1</sup> Probably the same which Pausanias calls Tithronion.

<sup>2</sup> Nat. Hist. b. 4. c. 7.

<sup>3</sup> Remains of Japhet.

<sup>4</sup> Δρυς. It is probable that most places in Greece took their denominations from local circumstances, rather than from the names of people. Strabo is of the former opinion, and Pausanias of the latter.

cities. A short way from the village, we passed by a copious fountain, which forms a stream at its very source. Pasture, forest, and cultivated land, were mingled in the plain. The corn, though nearly ripe, was extremely low: we passed a winding stream three times. The surface of the plain is varied by gentle undulations, interspersed with villages, and watered by numerous rivulets, which, running to the south-east, ultimately find their way into the Cephissos.

We proceeded through the plain towards the base of Parnassos, and crossed a river named Aniani, the sides of which are shaded by platani of ample growth, whose branches, meeting from the opposite banks, are twined into a dense and verdant arbour, beneath which the stream glides, secluded from the sun. There was a river in Doris named Pindos, which was also called Alcyphas, Acyphas, or Cyphas, and entered the Cephissos, near Lilæa. We observed some traces of ancient edifices, and crossed several streams near a metochi, or farm, belonging to a monastery on Parnassos, and denominated *παναγια Παρνασσου*, “the holy virgin of Parnassos.” We continued for near half an hour along the banks of the river, the mountain rising abruptly from the plain close on our right.

We stopped at the foot of Parnassos, to draw and to examine the ruins of an ancient city near the village of Mariolâtis, situated on a steep precipitous hill projecting from the mountain. It is of small circuit; the walls, which are in the third style, are nine feet and a half in thickness, and fortified with square towers.

We dined at the foot of the hill, under the shade of some fine *Balania* oaks which stand near a ruined church, encrusted with ancient fragments, amongst which is an illegible inscription, a small Doric capital of curious form, and an Ionic base. The church no doubt occupies the site of an ancient temple. It is useless to conjecture the name of this city. I had conceived it to be Charadra, as its situation upon a high rock answers to the description which Pausanias<sup>1</sup> gives of that town. But he places it only twenty stadia

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<sup>1</sup> B. 10. c. 33.

from Lilæa, whereas we were an hour and a half in traversing the space between those places. We continued along the wooded foot of Parnassos, which is broken into magnificent glens which are at once picturesque and wild.

We crossed several streams, whose margins were generally occupied by large trees; and in an hour and a half from the last mentioned ruins, came to the remains of another city similarly situated. Its acropolis is upon an abrupt and rocky acclivity projecting from Parnassos. The surrounding scenery has a grand and savage character. The lower town was in the plain, and several remains of the walls and towers are in a wonderful state of preservation, and in the third style of construction. Some of the square towers have their doors and windows remaining, all of which diminish upwards. Most of the ruins are, however, overgrown with large bushes that are difficult to penetrate. The labour of excavation would here be probably more than compensated by the ancient relics that would be brought to light. The dispersion of marble fragments, amongst which is a *thronos* of white marble, leads us to infer that the town itself was enriched by various embellishments of the arts. There is reason to conclude that these are the ruins of Lilæa; and the sources of the Cephissos are seen in some fine springs impetuously gushing from the foot of the mountain, and immediately forming a copious and rapid stream.

Homer<sup>1</sup> mentions the source of the divine Cephissos at Lilæa, Strabo<sup>2</sup> and Pausanias<sup>3</sup> notice the same thing; the latter<sup>4</sup> informs us that the city contained a theatre, an agora, and some baths, with the temples<sup>5</sup> of Apollo and Diana; and that it took its name from a Naiad, daughter of the Cephissos.

Immediately after quitting this place we crossed the Cephissos, already assuming the appearance of a rapid and beautiful river.

<sup>1</sup> Iliad, 2. v. 523.

<sup>2</sup> B. 9. p. 407—424.

<sup>3</sup> B. 9. c. 24.

<sup>4</sup> B. 10. c. 33.

<sup>5</sup> *ἱερα.*

A village called Bala<sup>1</sup> was visible at the foot of the mountain; and some large blocks and foundations were scattered near the road. A marshy stream on the left hand enters the Cephissos, in the same vicinity. Some way further the river is provided with a large single-arched bridge. Parnassos was always on our right hand. We went through a *kalybia*,<sup>2</sup> or winter residence, into which, at that season of the year, the inhabitants of some villages situated high up on Parnassos retire with their flocks, as their summer habitations would be too much exposed to the inclemency of the cold and to deep falls of snow. We found this *kalybia* totally deserted, the proprietors being on the mountain with their flocks and cattle.

In the evening we arrived at Dadi, a populous Greek town situated on a gentle elevation at the foot of Parnassos, and occupying the site of an ancient city: most of the remains, however, have been employed in the construction of the modern town. Dadi is probably the ancient Amphikleia, as Pausanias<sup>3</sup> places it at sixty stadia from Lilæa, which nearly corresponds to two hours all but seven minutes, which we employed in journeying from the sources of the Cephissos to Dadi. Pausanias observes, that its right name was Amphikaia, as it is called by Herodotus; and that the Amphictyons afterwards changed it into that of Ophiteia.

Herodotus,<sup>4</sup> in describing the march of the Persians from Doris to Phocis on their way to Elateia, says that they proceeded along the Cephissos, burning in their way the towns of Drymos,<sup>5</sup> Charadrc, Erochos, Tethronion, Amphikaia, Neon, Pedieai, Triteai, and Elateia; but that they left the Dorians unmolested. He says

<sup>1</sup> Pronounced Vala.

<sup>2</sup> From *καλυβιον* or *καλυβη*, a cottage. The *kalybia* are generally inhabited by shepherds, and are in the vicinity of pasture lands which feed their flocks. Such was also the meaning of the word anciently, as we see in Homer's *Batrachom.* v. 30. and frequently in Herodotus and Thucydides.

<sup>3</sup> B. 10. c. 33.

<sup>4</sup> B. S. c. 33.

<sup>5</sup> I have written these names as they are in Herodotus.



nothing of Lilæa, which was probably at that time considered as a Dorian city.

Wishing to visit the ruins of a city which I had seen the day before at a distance, on the opposite or north-east side of the plain, I set out on the 12th, accompanied by a Greek to show me the way. In ten minutes we arrived at a church, about which are several fragments and ancient traces, that formed the continuation of the city on which the town of Dadi is built. This place is called Bernikobitza.<sup>1</sup> In the vicinity are two springs, and amongst the ruins some sepulchral stones containing merely the name of the deceased. On a large slab of marble is a *psephisma* or public decree.<sup>2</sup>

After quitting this place we went through the *kalybia* which I had passed the preceding day; and crossing the Cephissos over the single arched bridge, entered a plain rich with corn. Having crossed the plain in a northern direction, we passed through a small stream, and arrived at the ruins of the city we were in search of in an hour and twenty minutes from Dadi, corresponding with thirty-five stadia. This, according to Pausanias,<sup>3</sup> was the distance from Amphikleia to Drymaia: the latter is probably indicated by these ruins, that are situated at the foot of a chain of hills, on an insulated eminence, which is crowned by the acropolis. The walls are eight feet and a half in thickness, and in the third style, which seems usual in most of the ruins of this part of Greece. They are well preserved; some of the square towers are nearly perfect, and are of a more irregular style of masonry than the other parts of the walls. The lateral walls lead from the base of the hill to the summit of the acropolis, where they almost meet in a point, forming nearly an equilateral triangle, which is the plan of most Grecian cities that have an acropolis. This seems to have been a very small town; and, if it is Drymaia, it well merited to be classed

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<sup>1</sup> Pronounced Vernikovitza.

<sup>2</sup> I copied this decree with considerable difficulty, but it has been unfortunately lost. A copy of the same is in the possession of Colonel Leake, which it is hoped he will give to the public.

<sup>3</sup> B. 10. c. 33.

amongst the “*parva, atque ignobilia oppida,*” by Livy. Pausanias<sup>1</sup> says there was an ancient temple and statue at Drymaia, sacred to Ceres, whose festival was annually celebrated in that city. The view from hence extends over the rich Doric plain, the opposite side of which is terminated by Parnassos, rising in all its majesty, with a shattered surface of precipices and ravines, and deriving a sort of animated interest from the ruins of three ancient cities which are still descried upon its rocks.

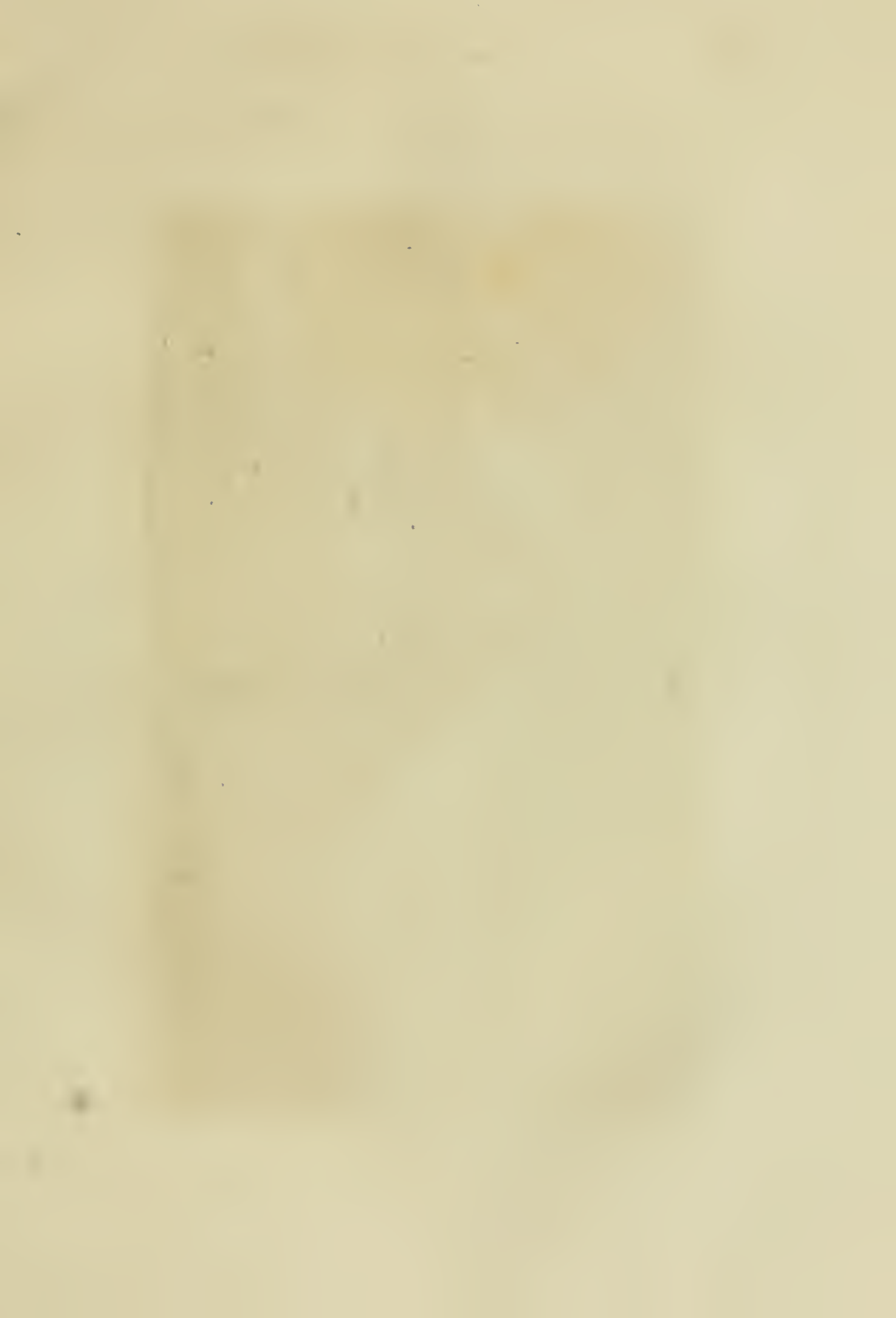
After completing our observations and drawings, we returned to Dadi, but deviated from the direct road, making a turn to the left in order to examine the remains of another city which is in the plain. In fifty minutes we crossed a stream in a deep ravine, which descends from a place called Drenitza, on Mount Oeta, four hours from Dadi. Ten minutes more brought us to some fine foundations, apparently the ruins of a temple. Near this is a sarcophagus. In ten minutes more we reached the ruins of the city, at present called Moulki; which is situated upon an oblong elevation, rising from the river of Drenitza, that runs clear and rapid at the foot of some low but precipitous rocks. The walls of this place are so much destroyed that it is even difficult to comprehend the manner of their construction; but the few remains above ground indicate that they were of the third style. Here is a fine circular foundation regularly built with large blocks, and near it are some *frusta* of Doric columns, of small dimensions.<sup>2</sup> These ruins are probably the remains of Tethronion, which, according to Pausanias, was fifteen stadia from Amphikleia, and their distance from Dadi is about forty minutes. On quitting this place we again crossed the river Drenitza, the course of which is marked by numerous sinuosities, and having crossed the Cephissos, we arrived at Dadi in the evening.

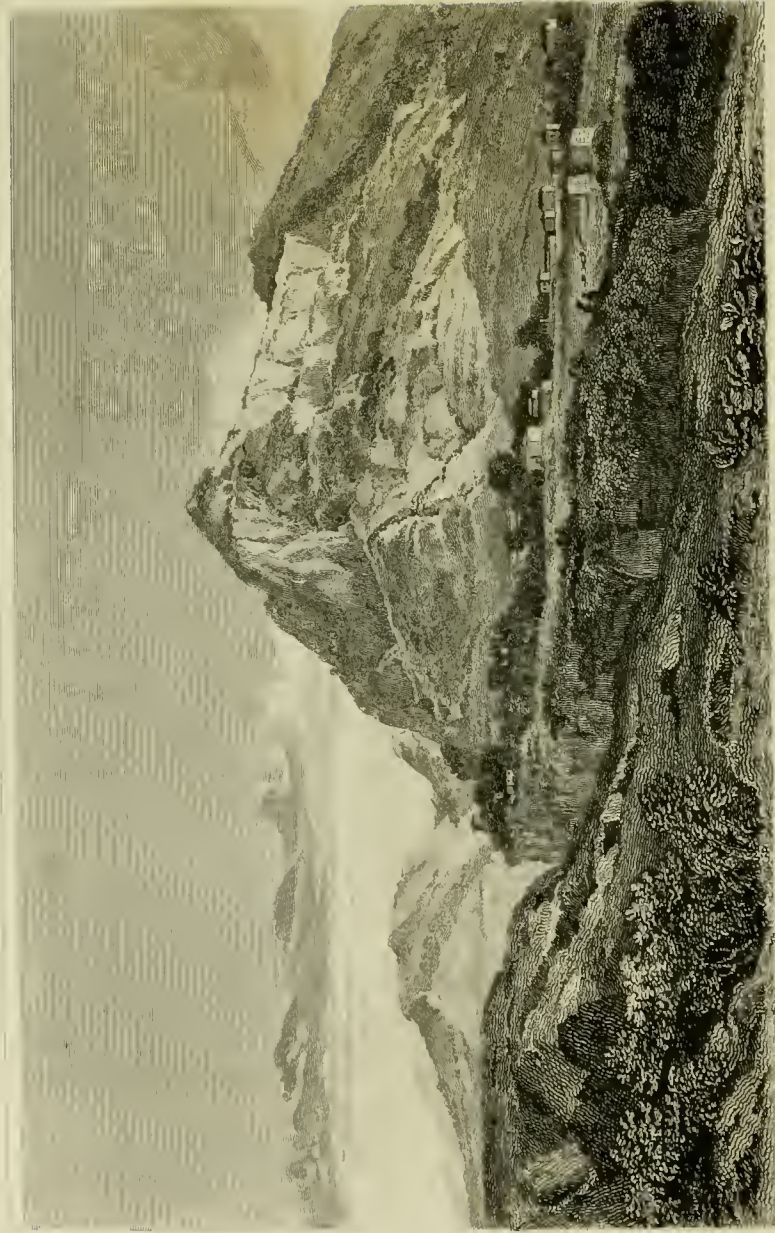
The inhabitants who live in the plain of Doris, which lies

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<sup>1</sup> Loc. cit.

<sup>2</sup> Two feet three inches in diameter.





E. Reynolds sculp.

London. Published for sale by Richard & Martin, New Bond Street.

THESSALY.  
MOUNT PARNASSOS

S. Pomardi del.

between Oeta and Parnassos, complain of the intensity and the duration of the winter cold. These lofty summits continually attract and break the clouds, by which they are assailed with long and violent showers of rain and snow. And Pausanias<sup>1</sup> observes that their winters were extremely inclement, from the proximity of Parnassos.

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### TO BELITZA, TITHORAIA.

We quitted Dadi on the 13th, passed by a fountain, and crossed a bridge over a rapid stream which issues from a grand precipitous glen of Parnassos. We traversed a rising plain, and having reached an elevated spot, looked down into the wide extended vale of Elateia, and observed the Cephissos moving slowly through it in a winding course.

We descended to the lower part of the plain, and came to a copious fountain, and some extensive traces and foundations which are an hour and a half from Dadi. These are the ruins of Tithoraia, which we continued to traverse for twenty minutes, and arrived at Belitza,<sup>2</sup> a town peopled by Greeks, and situated upon the ruins of that ancient city. This beautiful place stands near the entrance of one of the magnificent glens of Parnassos, from which it is supplied with the coolest and clearest water. It abounds in springs and fountains, and is consequently adorned with trees and verdure. One of the grandest precipices of Parnassos rises behind the town,

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<sup>1</sup> Loc. cit.

<sup>2</sup> Pronounced Velitza.

and terminates in the point Tithorea, which, according to Herodotus,<sup>1</sup> was near the city of Neon. The walls of the ancient town, which are of the third and fourth styles, are built up the side of a steep hill, till they reach the foot of the precipice. They are fortified with square towers in good preservation, approaching to the regular construction; and are no doubt much less ancient than the other parts of the walls. Each tower has two doors, and two rows of windows of the usual form, diminishing towards the top. The interior of these towers is nineteen feet eight inches square; they were originally of two stories; the holes that received the beams are seen in the walls above the lower range of windows.

In the church of the holy Virgin are two inscriptions, one of which is merely sepulchral; the other is on a slab of marble of a circular form, and is of importance, inasmuch as it mentions the city of Tithoraia.<sup>2</sup> In the church of Pareskebi is a sepulchral inscription, and a marble sarcophagus.

ΑΡΧΕΒΟΥΛΑ  
ΕΥΝΙΚΙΔΑΣ

ΕΥΘΥΜΑΧΟΣ  
ΦΙΛΩ  
ΣΩΣΙΚΡΑΤΕΙΑ.

It appears from Herodotus<sup>3</sup> and Pausanias,<sup>4</sup> that the most ancient name of this place was Neon. It was in a state of decay in the time of the topographer, but contained a theatre, an ancient agora, and the grove,<sup>5</sup> temple,<sup>6</sup> and statue of Minerva.

To the east of Tithoraia, a magnificent and wooded glen forms a separation between the rocks of Parnassos, from which a stream is rolled along a shattered and rugged channel with impetuous violence. Its accumulated waters are sometimes productive of damage during

<sup>1</sup> B. 8. c. 32. *Τιθορεα*.

<sup>2</sup> This inscription was first noticed and published by Dr. Clarke in a Dissertation on his discovery of Tithoraia.

<sup>3</sup> B. 8. c. 32.

<sup>4</sup> B. 16. c. 32.

<sup>5</sup> *Αλος*

<sup>6</sup> *Ναος*

the winter; and is hence called *Κακο-ρευμα*, or “the bad stream:” it was the Kachales of the ancients.<sup>1</sup>

No olive trees are found in the immediate vicinity of Tithoraia, though the oil of this place was anciently esteemed the best in Greece.<sup>2</sup>

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### TO ELATEIA.

Having examined the ruins of this place, we proceeded on our journey the same day. After a quick descent, we crossed the Kachales, which is formed into several small cascades, before it enters into the plain. The scenery consists of steep precipices, sprinkled with small trees and bushes.

A short way out of the town we observed a Turkish sepulchre, situated on the summit of a tumulus. We passed by the villages of Lernbey and Turcochōri; the latter has generally been taken for the ancient Elateia, but it contains no ruins, and in no respect corresponds with the position of that city.

We continued descending gently to the plain; passed near the *kalybia* of Turcochōri, and soon after crossed the Cephissos, which was extremely muddy. After crossing the plain, we passed through a village called Dragōman, and began to ascend. An ancient sepulchral *stèle*, elegantly ornamented with sculptured foliage, is observed near the road. After crossing a stream, and passing near a fountain, we arrived at the village of Eleuta in two hours and ten minutes from Tithoraia.

This place is situated upon the ruins of Elateia, which, according

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<sup>1</sup> Pausan. b. 10. c. 32. The ruins of Elateia are visible from Tithoraia, bearing E.N.E.

<sup>2</sup> Pausan. b. 10. c. 32.

to Pausanias,<sup>1</sup> was one hundred and eighty stadia from Amphikleia; but, if Dadi is Amphikleia, there must be some error in that author, as it is only three hours and forty minutes from that place to the village of Eleuta, which at most cannot count for much more than one hundred stadia. Pausanias, indeed, seems not to have explored this part of Greece with his usual accuracy of research; and there is considerable confusion in the distances which he gives, between the cities of Doris and this part of Phocis.

The ruins of Elateia are situated at the foot of some hills, which unite with the chain of Knemis and Octa. Its position was well adapted for securing the narrow passes<sup>2</sup> that lead from the Hypoknemidian and Opuntian Locrians into this part of Greece. Other forts and cities were, for the same purpose, placed higher up<sup>3</sup> on the ridge of the mountains. It would, at present, be difficult to ascertain their positions, as the country is overgrown with forests, and, in many places, impassable for horses.

Strabo<sup>4</sup> pretends, that Elateia was unknown to Homer, having been erected after his time; but Pausanias<sup>5</sup> relates, that it was founded by Elatos, son of Arkas. According to the geographer, it was the largest town in Phocis; but Pausanias says that it was inferior to Delphi.

The acropolis was on an elevation of moderate height; and, from the few remains of the walls, which appear to have been constructed in the rude Tirynthian style, I should be inclined to credit the account of Pausanias rather than that of Strabo.

Elateia was a place of considerable strength and importance, and, though burnt by the Persians, it afterwards rose to power, and was enabled successfully to resist the attacks of Cassander,<sup>6</sup> and afterwards of Taxiles,<sup>7</sup> general of Mithridates. In the war between the Romans and the last Philip of Macedon, it adhered to the interests

<sup>1</sup> B. 10. c. 34.    <sup>2</sup> Στένοι. Strabo, b. 9. p. 418.    <sup>3</sup> Ibid.    <sup>4</sup> B. 9. p. 424.

<sup>5</sup> B. 10. c. 34.

<sup>6</sup> Pausan. b. 10. c. 34.

<sup>7</sup> Ibid.



of the latter; and, according to Pausanias,<sup>1</sup> resisted the besieging army of the Romans, commanded by Flaminius; by whom, however, Livy<sup>2</sup> maintains that it was captured. Strabo<sup>3</sup> observes, that it was a place of such consequence, that the greatest consternation was excited at Athens, when it was reduced by Philip, father of Alexander.

The principal objects of Elateia, worthy of attention in the time of Pausanias, were the Agora, the sepulchral *stele* of Elatos, a temple<sup>4</sup> of Æsculapius, and a theatre, of which some small remains may still be seen. Elateia commands an extensive view over the plain, bounded by Parnassos, at the foot of which the ruins<sup>5</sup> of Tithoraia are descried.

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### TO THE TEMPLE OF MINERVA KRANAIA.

At the village of Eleuta we endeavoured to obtain some information concerning the Temple<sup>6</sup> of Minerva Kranaia; which, according to Pausanias, was twenty stadia from Elateia. We were told that some ancient walls and columns were seen upon the hills at about three quarters of an hour from the village. We accordingly set out, accompanied by a guide. Pausanias says, the road to it has a gentle ascent. We proceeded in a northern direction; and, having crossed a stream descending from the neighbouring hills which were close on our right, we ascended gently, and arrived in half an hour at a church with some blocks about it, and a large broken vase of stone, apparently the ancient receptacle of a fountain, that here issues from

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<sup>1</sup> Ibid.      <sup>2</sup> B. 32. c. 24.      <sup>3</sup> B. 9. p. 424.      See also Demosth.

<sup>4</sup> *Nass.*

<sup>5</sup> Bearing W. S. W

<sup>6</sup> *ισπov.*

the rock. In fourteen minutes more, we reached the ruins of the temple, situated precisely as Pausanias describes it, on a steep rock of inconsiderable height and dimensions. It was surrounded by a peribolos. The south side is supported by a strong fence-wall of great antiquity, at present composed of eleven layers of stones, constructed with a certain degree of irregularity, nearly approaching the system of polygons.

This wall is furnished with several drains, three in a line, one over the other. The peribolos was closed by a gate, the traces of which are seen at the north-west angle, where we entered.

Several foundations are discovered round the temple, which probably belonged to the porticos,<sup>1</sup> and buildings for the priests and attendants.

The temple itself was of small dimensions, less than the Theseion at Athens, and built upon the same plan. The lower parts of four columns are yet standing in their places. They are of stone, and fluted Doric; they are two feet seven inches diameter, and the intercolumniations are four feet six inches. The view from hence commands the plain of Elateia, and its mountains.

We returned to Eleuta by the same road, and quitted it the next day, the 15th, on our way to Bœotia.

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## TO CHÆRONEIA.

We passed through one stream, and came to the junction of two others; beyond which is a tumulus to the left, and further on, some ancient traces. We afterwards passed another stream, and continued our journey through a rich agricultural plain. We observed a paved way composed of small stones, but apparently ancient. Having

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<sup>1</sup> Στοι.—Pausan.





Clark & Heath. Sculp.

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MOUNT PARNASSOS  
PLAIN OF CHERONEIA

S. Pomaril del.

proceeded an hour and a half from Eleuta, we came to the banks of the Cephissos; on the opposite side of which is a round insulated hill. We forded the river to the right of a village named Koubo, which stands at the foot of some hills. An elevation of the plain here deprived us of the sight of Parnassos, which we had seen all the way from the summit of Oeta. Having passed along the foot of a range of hills, which project from the left, we traversed the narrow part of the plain of Elateia, when our view opened upon the spacious expanse which forms the plain of Chæroneia, beyond which Daulis, Panopeus, Chæroneia, the mountains above Libadea, and the southern side of Parnassos, with the eastern end of Kirphis, were distinctly recognized. The chain of Mount Edylion, which rises from the river Assos near the ruins of Orchomenos, was upon our left; and the whole formed a prospect rich in variety of beauty, and in multiplicity of historical recollections. We crossed a bridge over a hasty rivulet, near its junction with the Cephissos. We soon afterwards found ourselves much impeded in the marshes, and with difficulty crossed some fen-ditches. The soil was extremely rich, and the pasture land of the finest quality. In three hours and forty minutes from Elateia, we arrived at the village of Kapourna, the ancient Chæroneia, and were hospitably received in the same house in which I had lodged some months before.

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### TO ORCHOMENOS.

On the 16th we proceeded to Orchomenos, taking the summer road, which is the shortest; in thirty-seven minutes we came near a tumulus, and the villages of Magoula and Deserby.

We stopped at the church of St. John, to take a view of this memorable plain, in which the most conspicuous features were the ruins of Chæroneia, Panopeus, and Daulis, with the noble and

majestic mass of Parnassos. The church probably stands on the site of a temple, of which some fragments are seen in its walls, with a corroded inscription, and several large blocks of stone. Upon our arrival at the Cephissos, we proceeded along its bank. A village, called Beli, was visible on the opposite side of it: we crossed a stream entering the Cephissos, and passed through a village named Gephura,<sup>1</sup> the ancient Greek name for a bridge. It is probable that there was formerly one in this place, as the river runs close to the village. To our right the village of Romaiko was visible, and in the distance we saw Libadea. We passed through some vineyards, crossed a bridge of three arches over the Cephissos, and arrived at the village of Skripou (Orchomenos), which, as I had visited in a former part of my tour, I need not notice any further in this place, but shall proceed in the continuation of my itinerary.



## TO THEBES.

We quitted this village the next morning, the 17th, and passing by the tumulus which is near Skripou, went through the village of Agios Demetrios, and came to the Cephissos. We found a great number of water tortoises:<sup>2</sup> on its banks they are amphibious; and on perceiving us they plunged, and soon after rose again, emerging only their heads above water, to watch us; and if we made the least motion dived again. They are common in the marshy parts of Greece and Italy, and are much more active and lively than the land tortoise. I found them in Italy, and I kept one for a long time: it slept during the winter; it would never eat out of the water;

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<sup>1</sup> Pronounced Eufere.

<sup>2</sup> The *Νερο-χελωνη* of the modern Greeks.

when I fed it, I was obliged to put it into the water, and it drew to the bottom the herbs which I threw in for its support. It was always silent. It differs from the land tortoise in form, in colour, and in being much flatter; the uppermost part of the shell is black, and the lower is yellow; the feet are long and webbed, and speckled with black and bright yellow; the head is longer than that of the land tortoise, and resembles that of the common snake; the eyes are extremely large and beautiful. The water tortoise is doomed to continual silence. The nymph Chelone, being thrown into a river by Mercury, was transformed into a tortoise, and condemned to perpetual taciturnity. The poets, no doubt, alluded to the water tortoise; as the land tortoise is not so immutably silent. The lyre, or *χελυς*, was, however, made from the shell of the latter; that of the former being soft and pliable, and unadapted for that instrument, though Symposius poetically, but erroneously, says, “Viva nihil dixi quæ sic modo mortua canto.” The land tortoises are common in almost all parts of Greece, and in the mountainous and uncultivated parts of Italy, though Mons. de Pauw asserts,<sup>1</sup> that they were only found in Arcadia. I saw none in Ægina, though it was the common type of the ancient money of that island. The land tortoise is lively only in hot weather, when making love or fighting with a rival. On the former occasion, the male sings with a curious note, which may be heard at a considerable distance: the female is generally, though not always, silent. It lays three or four eggs, though seldom in the same spot; but stopping at intervals, deposits them on the ground: having with her two hind feet scraped a hole for their reception, she slightly covers them with earth, and leaves them to their fate; they are hatched by the heat of the sun. Their eggs are about the size of pigeons’ eggs, but of a less oblong form. The female tortoise is extremely coy; and it is not till the male has knocked

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<sup>1</sup> Recherches Philosoph. sur les Grecs, vol. 2.

her violently with his shell, and bitten her legs, that any favours can be obtained; and the observation of Oppian<sup>1</sup> is perfectly accurate:

He amorous pursues, they conscious fly  
 Joyless caresses, and resolv'd deny.  
 Since partial Heav'n has thus restrain'd the bliss,  
 The males they welcome with a closer kiss,  
 Bite angry, and reluctant hate declare;  
 The tortoise courtship is a state of war.

Land tortoises are eaten by the Italians, particularly by the religious orders, by whom they are considered as a meagre dish. The Turks and Greeks class them among the unclean animals, and have a violent prejudice against them as an object of food, and look upon the Italians with great contempt, calling them *χελωνοφαγοι*, or tortoise-eaters, as a term of reproach. The Attic tortoises are differently shaped from those of other parts of Greece, being longer, and higher in proportion to their breadth. They have an arbitrary stomach and lungs, and remain at least half the year under ground, in their hibernaculum, or winter-quarters, in a state of torpor, without eating or breathing.

We were two hours and a quarter in crossing the Kopaic plain, from Orchomenos to the mountains on its southern side, having passed several artificial ditches, and some streams which are furnished with bridges. The plain, which was at this time covered with corn and fine pasture, is generally inundated during the winter season, when it forms part of the Lake of Kopais. We rested at a spring which issues from a rock, and which I conceive to be the Tilphoussian fountain.<sup>2</sup> Soon after quitting this place, we crossed seven small streams in the course of a few minutes, all issuing from the same source which forms the Lophis. We passed through the

<sup>1</sup> Halieuticks, b. 1. v. 513.

<sup>2</sup> See vol. 1. c. 8. of this Tour.



ruins of Haliartos, leaving the road to Thespeia and Thisbe to the right. We crossed two streams, the largest of which is provided with a bridge of one arch. In twenty minutes from the last-mentioned ruins we reached a cave in a rock to the right of the road, near the village of Megalo Moulki. The summit of the rock displays the ruins of a modern tower, which was probably constructed at the time when the Catalans had possession of Bœotia, and served as a watch-tower, as it overlooks the full extent of the Kopaic plain, and the roads leading to Libadea and Thebes. The cave is the work of nature; the falling in of part of the roof has rendered the sky visible through the aperture. Some ancient traces and foundations at its entrance, and in its immediate vicinity, make it probable that it was formerly sacred to some of the rural deities. A few paces from it a spring of clear water issues from the rock. While we were resting at this place, some Turkish ladies arrived on horseback, on their way from Thebes to Libadea. They veiled their faces, but desired their attendants to present us with coffee, which they prepared at a fire made with dry sticks.

A quarter of an hour after we had quitted this place we reached a large tumulus composed of small stones: some blocks of stone are scattered about in its vicinity.

At a short distance from this spot we ascended a gentle projection from Mount Phoinikios, which was on our left hand, and passed through the fallen and scattered remains of an ancient city, probably Onchestos, which, according to Strabo,<sup>1</sup> was situated upon a height, and was also called Phoinikis, from its vicinity to Mount Phoinikios. Pausanias<sup>2</sup> places this town at fifteen stadia from the mountain; but he probably means from its summit. Though it was in ruins in his time, it contained a temple,<sup>3</sup> and a statue of Neptune Onchestios, and the grove which is celebrated by Homer.<sup>4</sup>

Ογγχησον θ', ιερον Ποσιδηιον αγλαον αλσος.

<sup>1</sup> B. 9. p. 410. 412.

<sup>2</sup> B. 9. c. 26.

<sup>3</sup> ναος.

<sup>4</sup> Iliad, 2. v. 506.

We descended from this place into a level plain, fertile in corn and cotton, and we soon distinguished the minarets of Thebes.

The villages of Bari and Morokambi are visible at the foot of some hills to the right, beyond which Mount Cithæron terminates the distant view. In the evening we arrived at Thebes, which is five hours and a half from Orchomenos, three hours and twelve minutes from the ruins of Haliartos, and one hour and forty minutes from the ruins near Mount Phoinikios.

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### TO CHALCIS IN EUBŒA.

On the 18th we quitted Thebes, with the intention of visiting the Euripos and Chalcis, the ancient and modern capital of Eubœa. Proetis was the gate of Thebes, which anciently faced Chalcis. We passed by a stream and fountain, and the village of Saint Theodoro, fifty-nine minutes from Thebes. The road ran between two small tumuli, twenty minutes from which the traces of an ancient wall were perceptible. In six minutes more a tumulus was seen to the right, and a ruined tower about half a mile beyond it. An hour and a half from the last tumulus three large rough blocks of stone are observed near the road. Fifty minutes more brought us to some ancient sepulchres, and the traces and foundations of a small town.

Pausanias does not give the distance of Teumessos from Thebes; but the scholiast of Euripides' says, that it was 100 stadia, and this computation was sufficiently in unison with the three hours and forty-five minutes which we employed in reaching these ruins from

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<sup>1</sup> Phœniss. v. 1107.



Edw<sup>d</sup> Dodwell del.

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CHARTER

Charlesta sculp.



Thebes. Continuing our route we refreshed ourselves at a fountain, and passed by the ruins of an ancient town, thirty-three minutes from the last-mentioned remains. These ruins are situated on a hill to the left of the road, and are of moderate dimensions. The walls are composed with small-stones, which were probably once coated with larger masses. We felt no inclination to ascend the hill, as our strength was exhausted by the intensity of the heat. These may, perhaps, be the remains of Harma. We passed over a gentle eminence, which intervenes between the Theban plain and that of Aulis. From hence we commanded a view of the Euripos, and the mountainous range of Eubœa, with Chalcis, its capital.

I have thus far been particular in noting the smallest traces from Thebes, with their reciprocal distances; as upon this road Pansanias<sup>1</sup> notices some monuments of considerable interest. He says, “after quitting the gate of Proetis for Chalcis, the tomb<sup>2</sup> of Melanippos is passed; and near it three rough stones, said to be the sepulchre of Tydeus. The tombs<sup>3</sup> of the sons of Œdipus are on the same road, and further on the village<sup>4</sup> of Teumessos. The monument<sup>5</sup> of Chalkodon, and the ruins of Harma and Mykalessos, were on the same route, with a temple<sup>6</sup> of the Mykalessian Ceres.” We must have passed over or near the site of the ancient Mykalessos. Strabo<sup>7</sup> calls it a village,<sup>8</sup> and Pausanias<sup>9</sup> says it was in ruins in his time. It however once had its mint; and I purchased at Thebes one of its small silver *oboli*, with the Bœotian shield on one side, and a thunder-bolt on the reverse, with the two first letters of the town M Y.

We approached the Euripos by a gentle descent, and to the left saw a hill with a fort and a mosque upon its summit, erected by Mahmoud Pacha, grand vizir of Mohamed the second. It is called Baba-Kastro, or Kara-Baba, and is probably the place which Strabo<sup>10</sup> calls Salgameus, from a Bœotian of that name who was buried there.

<sup>1</sup> B. 9. c. 18. & 19.

<sup>2</sup> λαφος.

<sup>3</sup> μνημαλια.

<sup>4</sup> χωριον.

<sup>5</sup> μνημα.

<sup>6</sup> ιερον.

<sup>7</sup> B. 9. p. 404.

<sup>8</sup> χωμη.

<sup>9</sup> B. 9. c. 19.

<sup>10</sup> B. 9. p. 403. he calls it χωριον.

According to Diodorus Siculus,<sup>1</sup> it was a fortified post. Stephanus<sup>2</sup> says it was a city; Ptolemy<sup>3</sup> calls it Saganeus, and places it between Aulis and Anthedon, which corresponded with the actual situation of Kara Baba. The ancient way at the foot of this hill is cut in the rock.

We crossed the Euripos by a bridge of two arches, one of which joins the continent, and the other the island, having an insulated rock in the middle of the channel, on which is a circular tower, and a gate through which we passed. The bridge has some other smaller arches for the purpose of affording a free passage to the current, which rushes with great impetuosity. We crossed it at seven o'clock in the evening, and it was then running towards the north. On entering the town we observed the Venetian arms, sculptured in stone, still remaining over the gate. The bridge over the Euripos, at least the superstructure, is modern, and is said to have been erected by Mahmoud Pasha in the year 1462. The ancient bridge was fortified with towers, walls, and gates, in the time of Alexander, when there was one tower on the continent and another on the island.<sup>4</sup> Livy,<sup>5</sup> speaking of Paulus Æmilius, has the following passage: "Chalcidem ad spectaculum Euripi, ævoque antc, insulæ ponte continenti junctæ descendit," from which it would appear that Eubœa was only united to the continent a century before the time of the conqueror of Macedon.

Eubœa was probably separated from Bœotia by one of those convulsions of nature which have been common in this part of Greece. Such was the opinion of Strabo,<sup>6</sup> Pliny,<sup>7</sup> and Procopius.<sup>8</sup> Lucian<sup>9</sup> says it was cut from the continent. Chalcis and the whole island is called Euripos by the modern Greeks, who, however, pronounce it Euripo, which by the assistance of the Italians, has been corrupted into Egripo, Negripo, and at last into Negroponte. This pro-

<sup>1</sup> B. 19. c. 77.    <sup>2</sup> De Urbib. p. 657.    <sup>3</sup> B. 3. c. 15. p. 86.    <sup>4</sup> Strabo, b. 10. p. 447.

<sup>5</sup> B. 45. c. 27.

<sup>6</sup> B. 9. p. 400.

<sup>7</sup> Nat. Hist. b. 2. c. 88.

<sup>8</sup> De Ædific. b. 4. c. 3. p. 72. Paris edit.

<sup>9</sup> Nero, or the digging of the isthmus.



S. Pennard, del

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Eng. by W. Lister.

THE TIBER AND CHALCIS IN RUSSIA.





bably arose from *εις τον Ευριπον*, and their ignorance of the language. Leunclavius<sup>1</sup> calls it Egripos, but says, that in his time<sup>2</sup> it was vulgarly denominated Negroponte. The capital of the island is peopled by about 12,000 Greeks and Turks, both of whom bear a bad character. There is no place in Greece where the Turks are more vicious and tyrannical; and the Greeks, who frequently embrace Islamism, become more cruel and oppressive than the Turks themselves. Indeed the general bad conduct of these renegados has given rise to a Turkish proverb, that a bad Christian can never become a good Musulman: “Er kim fena Giaour olmichidi eche ei Musulman olur.”

When Eubœa<sup>3</sup> was taken by Mohamed the Second, it contained 24,000 men capable of bearing arms, and was able for some time to resist the attacks of 140,000 Turks, the best soldiers of the age: and it would probably have withstood all the efforts of the sultan had it not been for the treachery of an Albanian. It is now governed by a pacha of three tails. There are 300 villages within the island, and the Turks constitute the greater part of the population.

According to Strabo,<sup>4</sup> Chalcis was founded by the Athenians before the Trojan war. Scarcely any remains of its ancient splendour now exist. Dicæarchus<sup>5</sup> mentions its gymnasia, porticos, temples, and theatres, and says that it was seventy stadia in circumference. The only remains that are visible at present are some unintelligible foundations and scattered blocks, some subterraneous chambers, and the fountain Arethousa,<sup>6</sup> a spring of clear and copious water, which, according to Dicæarchus, abundantly supplied the whole town, while Athenæus<sup>7</sup> remarks that it contained tame fish.

<sup>1</sup> Pandect. Hist. Turcic. p. 451. Paris edit.

<sup>2</sup> In 1590.

<sup>3</sup> See Ducæ Michaelis Nep. Hist. Byzant. Chronicon breve, p. 200. Paris edit. It was taken in the year 1470.

<sup>4</sup> B. 10. p. 446.

<sup>5</sup> Stat. Græc.

<sup>6</sup> See Euripid. Iphig. in Aulid. v. 170. *τας κλεινας Αρεθουσας*. Strabo, b. 1. p. 58. Plin. Nat. Hist. b. 4. c. 12.

<sup>7</sup> Deipnosoph. b. 8. c. 1.

The whole island sent forty ships to Troy.<sup>1</sup> In the time of the Persian invasion, Chalcis alone had twenty vessels at the battle of Salamis, and Eretria had seven.<sup>2</sup> Chalcis also sent 400 men to the battle of Plataea.<sup>3</sup> In the period of their greatest prosperity the Eubœans had many cities; and, abounding in population, sent colonies to Macedon, Italy, and Sicily. The only coins of this island which have as yet been found are those of Chalcis, Eretria, Karystos, Istiaia, and Kerinthos, all of which are common except the latter, and have been published by Eckhel, Mionnet, and others.

According to Strabo,<sup>4</sup> Eubœa was originally called Makris and Abantis. He asserts that its entire length, from the Cenæan to the Geraistian promontory, is 1200 stadia; its breadth, which is very unequal, being in the broadest part 150 stadia. According to Pliny,<sup>5</sup> it was 150 miles in length, forty in breadth, and 365 in circuit.

The same author says, that its most ancient names were Chalcondontis, Makris, or Makræ, Chalcis, Abantias, and Asopis.

As the heat, which was now become almost insupportable, had put an end to our travelling, we reluctantly abandoned the idea of visiting the places in this interesting island which remained to be explored. The remains of most of its ancient cities may still be seen; and the ruins of Eretria would merit particular attention from their perfect state of preservation.

There is perhaps no country of the same extent where nature is so varied as in the island of Eubœa. It produces quarries of green marble<sup>6</sup> and asbestos<sup>7</sup>, mines of copper and iron<sup>8</sup>, and hot baths.<sup>9</sup> The mountains which stretch through the whole island are extremely lofty, and of fine forms. Near the Euripos, and particularly opposite Locris, precipices of gigantic magnitude are elevated from the sea. The interior of the island is rather undulating than precipitous. Rich and fertile plains are interposed

<sup>1</sup> Homer. *Iliad*, 2. v. 545.

<sup>2</sup> Herodot. b. 8. c. 46.

<sup>3</sup> Id. b. 9. c. 28.

<sup>4</sup> B. 10. p. 444.

<sup>5</sup> Nat. Hist. b. 2. c. 12.

<sup>6</sup> Called Cipollino by the Italians.

<sup>7</sup> Strabo, b. 10. p. 446.

<sup>8</sup> Id. p. 447.

<sup>9</sup> Ibid. and Plin. Nat. Hist. b. 4. c. 12.

between the mountains; and these, in ancient times, furnished grain sufficient not only for its numerous cities, but enabled it to export a large quantity to the capital of Attica, where the thin and arid soil could not be brought to yield enough for the sustenance of its inhabitants.<sup>1</sup> If an enemy wished to starve Athens, the first step was the occupation of Eubœa, thereby cutting off the great source of its necessary supplies. The Athenians were then obliged to have recourse to the fertile shores of Pontus and Byzantium, which they could do only when they were masters of the sea. It seems that there was formerly not much pasture land in Eubœa, and horses were kept only by the wealthier inhabitants, who were accordingly named *hippobotoi*;<sup>2</sup> an appellation which seems to have been the origin of the Roman *equites*, and the modern title of *chevalier* or *cavaliere*, many of whom at the present day cannot even keep a dog.

One of the loftiest mountains in Eubœa is at present called Delphi, which is situated to the north of Chalcis, and ascends in a majestic form, terminating in a point. Euripides<sup>3</sup> mentions a mountain in Eubœa called Dirphe, which, from the similarity of name, may be the same as Delphi. Strabo<sup>4</sup> mentions a mountain in the Histiaiotis of Eubœa, called Telethrion. He says that Oche,<sup>5</sup> near Karystos, was the highest of the island. It is seen from almost every part of the archipelago, and I clearly distinguished it from Delos, and from several other islands at a great distance from it.

<sup>1</sup> Thucyd. b. 1. c. 2.    <sup>2</sup> See Herod. b. 5. c. 77.    <sup>3</sup> Hercul. fur. v. 185.    <sup>4</sup> B. 10. p. 446.

<sup>5</sup> This mountain is at present called Karystos, and sometimes the mountain of Saint Elias. Pliny mentions *Ocha* as a city. Nat. Hist. b. 4. c. 12.

## TO BOIATI.

On the 19th we quitted Eubœa, returning over the Euripos into Bœotia, with the intention of proceeding to Athens by Oropos and Marathon. We left the road to Thebes on our right, and keeping along the gulf in a south-east direction, crossed a stream which enters the sea. In an hour and ten minutes from Chalcis, we stopped to examine a port which must be that of Aulis, where the Grecian fleet assembled before its departure for Troy. Livy<sup>1</sup> says that it is three miles from Chalcis, which agrees with the seventy minutes it took us to reach it. After quitting the port of Aulis, we saw a small island in the sea, and some way from it another, both at no great distance from the shore. On the Eubœan coast is distinguished a large plain rich with trees, and a low promontory rising from it surmounted by a tower. That spot is covered with the ruins of Eretria, which comprise some interesting remains of a theatre, and the city walls, with their towers in high preservation.

A village to the left, on the Bœotian shore, attracted our attention from its name, Bathu,<sup>2</sup> derived from the depth of its port, which is secure and extensive. Strabo,<sup>3</sup> in his description of this coast, in approaching Chalcis from Attica, mentions a port called Βαθυς: his words are *εἶτα λιμνην μεγαν, ον καλουσι Βαθυν λιμενα, εἰθ' η Αυλις*, "afterwards there is a great port which they call the *deep* port; after this is Aulis." There can be no doubt that in this description he alludes to the port at present called Bathu.

Probably the greater part of the Grecian fleet assembled in this port, as that of Aulis was not sufficiently capacious. Its diminutive size seems to be alluded to by Euripides,<sup>4</sup> when he says,

*Τας γ' Αυλιδος σενοποροις  
Ορμοις.*

<sup>1</sup> B. 45. c. 27.

<sup>2</sup> Signifying deep, and pronounced Vathi.

<sup>3</sup> B. 9. p. 403.

<sup>4</sup> Iphig. in Aulid. v. 1496.

Half an hour further we saw a modern tower on a hill to the right, about one mile from the road, near a village named Arabiki. Here are the imperfect remains of a city of small dimensions. The town of Delion and temple of Apollo must have been in this vicinity: Strabo<sup>1</sup> places it thirty stadia from Aulis. We traversed the plain in which the Thebans obtained a victory over the Athenians,<sup>2</sup> and where Socrates saved Xenophon from falling into the hands of his enemies, by carrying him many stadia on his back.<sup>3</sup> According to Plutarch,<sup>4</sup> it was Alcibiades who saved Socrates at this battle. It would appear from Livy,<sup>5</sup> that Delion was near<sup>6</sup> the sea, five miles from Tanagra, and situated where the gulf was less than four miles broad. We are informed by Strabo,<sup>7</sup> that there was a town near Aulis called Hyria.

About two hours and twenty minutes from Bathu, a town was visible on a hill to our right. After ascending an elevation, we overlooked a rich vale, in which there was an intermixture of arable and pasture, interspersed with fine oaks, firs, platani, and fruit trees, principally pears and figs. In one hour and twenty minutes we reached the eastern extremity of the plain; and making an ascent amongst small eminences, arrived in another hour at a village called Boiati, where we experienced an inhospitable reception at the cottage of an Albanian Musulman: these fellows are generally vicious, and uncivil to strangers.

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## TO OROPOS AND MARATHON.

On the 20th we quitted our surly host, and having ascended a hill covered with small firs and bushes, came in sight<sup>8</sup> of the plain

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<sup>1</sup> B. 9. p. 403.      <sup>2</sup> 424 years B. C.      <sup>3</sup> Strabo, loc. cit.      <sup>4</sup> Life of Alcibiades.

<sup>5</sup> B. 35. c. 51.      <sup>6</sup> Imminens mari. Ibid.      <sup>7</sup> B. 9. p. 404.

<sup>8</sup> The bearings from this spot are as follows: Parnassos N. 75 W. Mount Delphi, in Eubœa, N. 27: 30". E.

and ruins of Oropos, and the gulf and mountains of Eubœa. The sea has the appearance of greater breadth than 'Thucydides' allows it in this part, for he asserts that Eretria, in Eubœa, is not sixty stadia from Oropos. Strabo<sup>2</sup> says that there are only forty stadia between these places, which must be an erroneous computation. Eretria and its plain were clearly distinguished: Œchalia and Amarnthos<sup>3</sup> were in its vicinity. Oropos is now called Ropo, and contains only few and imperfect ruins. Some architectural fragments in marble are dispersed about, and the traces of the acropolis wall may be discovered on a neighbouring hill.

Oropos appears about a mile from the sea, where it had two small contiguous ports. Near the village is the dry bed of a torrent; but its refreshing streams<sup>4</sup> and cool fountains have shared the fate of Amphiaraus, and are for ever sunk within the bowels of the earth!

We observed no certain traces of the neighbouring Graia, which was on the road to Athens, nor of the temple of Amphiaraus,<sup>5</sup> nor of the monument of Narcissos.<sup>6</sup> But we did not indeed employ sufficient time in exploring the curiosities of this place, owing to the excessive heat, and the feverish debility which was produced by an exposure during so many days to the unmitigated violence of the sun. The doubtful situation of Oropos, whether in the Athenian or Bœotian territory, was the cause of frequent contest between those by whom it was alternately subjected.<sup>7</sup>

The ruins of Tanagra still remain, under the name of Gremata, about six miles to the west-north-west of Oropos. The walls, towers, and a theatre are seen, beside some fragments of Ionic columns.<sup>8</sup> Delphinion and the sacred port<sup>9</sup> were twenty stadia from Oropos.

<sup>1</sup> B. 8. c. 13.

<sup>2</sup> B. 9. p. 403.

<sup>3</sup> Strabo, b. 10. p. 448.

<sup>4</sup> Livy, speaking of Oropos, says, "Templumque vetustum est, fontibus rivisque circa amœnum, b. 45. c. 27.

<sup>5</sup> This celebrated temple and oracle was only twelve stadia from Oropos. Pausan. b. 1. c. 34.

<sup>6</sup> *μνημα*. Strabo.

<sup>7</sup> Strabo. b. 1. p. 65. b. 9. p. 399. Pausan. b. 1. c. 34.

<sup>8</sup> I am indebted for this information to C. R. Cockerell, Esq. who visited the ruins.

<sup>9</sup> Strabo, b. 9. p. 403.

We resumed our route, and passed by a church, and through a small forest of firs. In an hour and forty minutes we saw a monastery to the right. The soil of the plain was parched, and of a light colour: Dicæarchus' observes that it is white and argillaceous. We passed through a large village named Marcopoli, enriched with fine trees, vineyards, and olive groves. Here are some imperfect vestiges of antiquity, and a little beyond the village is a copious fountain, which forms a stream; in the vicinity of a church, where there is a bas-relief of two draped figures, in good style, but indifferent preservation, as the heads have been broken. This place is one hour and three quarters from Oropos, and cannot be the situation of the temple of Amphiaraus, which was only twelve stadia from that town. We proceeded, and in an hour crossed six rivulets. From an eminence, we had a view of Pentelikon, Hymettos, and Parnes. In two hours and fifty minutes from Marcopoli, we arrived at the village of Kapandrīti, that was enriched with mulberry trees, and surrounded with fine corn fields. In two hours and forty minutes from Kapandrīti, we reached the village of Marathōna, having, in our way, crossed over nine streams, and passed by several small churches and scattered traces of antiquity, the original destination of which cannot be ascertained.

This village, which is about three miles from the sea, and at a shorter distance from the foot of Pentelikon, is one of the prettiest spots in Attica, and is enriched with many kinds of fruit trees; particularly walnuts, figs, pomegranates, pears, and cherries. On our arrival, the fine country girls, with attractive looks and smiling faces, brought us baskets of fruit. Some of them appeared unwilling to accept our money in return; and the spontaneous civility and good humour of the inhabitants soon convinced us that we were in Attica, where they are more courteous to strangers than in other parts of Greece.

The Marathonian plain has been so often described, by ancient

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<sup>1</sup> Stat. Græc.

as well as by modern authors, that a detailed account of it in this place could be little more than a repetition of what others have said. I shall therefore confine myself to a few necessary observations on this memorable spot.

Marathon, though only a small place at the time of the battle, was originally one of the four cities, and founded by an Attic king, or hero,<sup>1</sup> who gave it his name; though, according to Plutarch,<sup>2</sup> who cites the authority of Dicæarchus, it owed its origin to Marathos, an Arcadian, who was in the army of Castor and Pollux, in Attica. Cornelius Nepos<sup>3</sup> asserts, that Marathon is only ten miles from Athens, in which he has been generally followed by other authors. But this distance is considerably underrated. Corsini<sup>4</sup> and Dr. Chandler<sup>5</sup> make it only eighty stadia, and Dr. Gillies<sup>6</sup> makes it thirty miles. It is, however, eighteen miles in a direct line from Athens to the village of Marathon; and, by the shortest road over the southern foot of Pentelikon, it is at least twenty-two miles to the beginning of the plain. Dr. Gillies is accordingly nearer the truth than his predecessors.

The plain, which is about five miles in length, and two in breadth, is at present composed of corn and pasture land. Great part of it, however, is in a state of desolate neglect, and overgrown with thistles and bushes. The countrymen were reaping the corn, and a great quantity of cattle were feeding in the uncultivated parts. A large tumulus of earth rises from the middle of the plain; and nearer the sea, close to a marsh, are two others, composed of small stones, and much lower than the former. Pausanias<sup>7</sup> mentions two sepulchres<sup>8</sup> in the plain; that of the Athenians, and that of the Bœotians and slaves, besides the monument<sup>9</sup> of Miltiades. The same author conjectures that the Persians were buried in a pit; for he says, that he saw no tumulus,<sup>10</sup>

<sup>1</sup> Pausan. b. 1. c. 15.

<sup>2</sup> Life of Theseus.

<sup>3</sup> Life of Miltiades.

<sup>4</sup> Fasti Attici.

<sup>5</sup> Travels in Greece.

<sup>6</sup> Hist. of Greece.

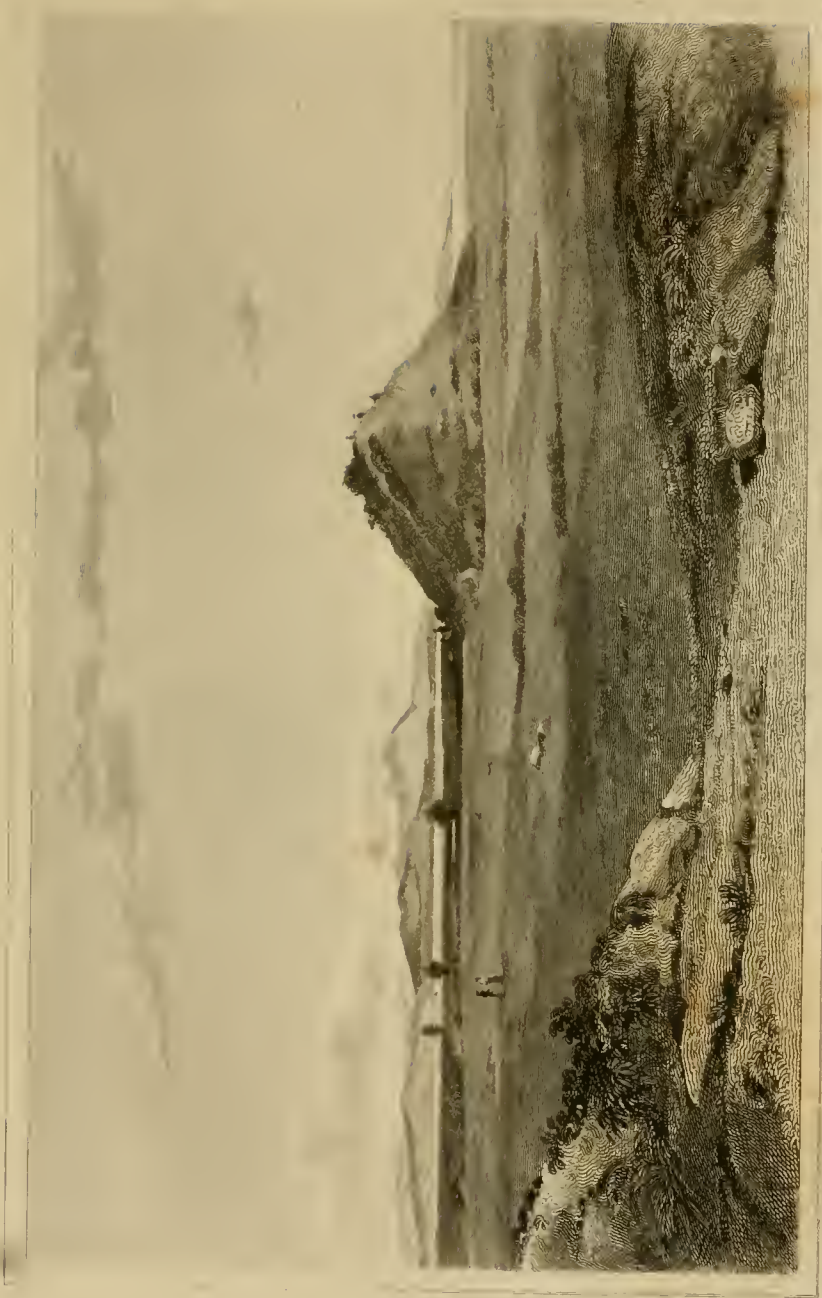
<sup>7</sup> B. 1. c. 32.

<sup>8</sup> λαφοί.

<sup>9</sup> μνημα.

<sup>10</sup> χωμα.





S. Pomardi del.

London: Published by R. Taylor, 14, St. Paul's Church-yard.

THE PLAIN OF MARATHON

Chas. Heath, Sculp.

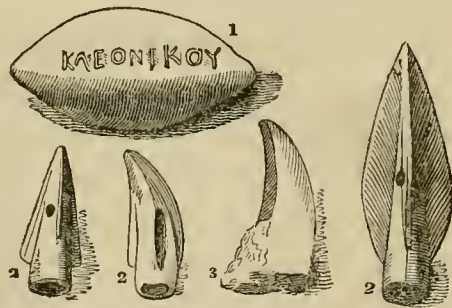


nor any monument<sup>1</sup> whatever erected over their remains. The great tumulus has been opened, but without success; because it was not excavated to a sufficient depth. It is singular that no ancient armour has ever been found in the plain of Marathon, nor scarcely any relics of the many thousands who perished in this memorable field. Time may bring to light some interesting particulars; and a proper examination of the tumuli would be productive of objects of interest to the antiquarian and the historian.

Scilicet et tempus veniet, cum finibus illis  
Agricola, incurvo terram molitus aratro,  
Exesa inveniet scabra robigine pila;  
Aut gravibus rastris, galeas pulsabit inanes,  
Grandiaque effosis mirabitur ossa sepulcris.<sup>2</sup>

I found in the large tumulus some fragments of coarse pottery, and a great many small arrow heads<sup>3</sup> of black flint, which probably belonged to the Persian army.

*Size of the Originals.*



1 Athens, lead.

2 Attica, bronze.

3 Marathon, flint.

<sup>1</sup> Σημειον.

<sup>2</sup> Virgil. Georg. 1. v. 493.

“The time, at length, shall come when lab’ring swains,  
As with their ploughs they turn these famous plains,  
’Gainst hollow helms their heavy drags shall strike,  
And clash ’gainst many a sword and rusty pike;  
View the vast graves with horror and amaze,  
And at huge bones of giant heroes gaze.”

Warton’s Virgil.

<sup>3</sup> See No. 3. of the annexed plate.

According to the testimony of Herodotus,<sup>1</sup> the Æthiopians, who formed part of the army of Xerxes in Greece, had darts, the heads of which, instead of iron, were of pointed stone, which they used also in cutting their seals. Æthiopians were represented on the cup, which was in the right hand of the statue of Nemesis at Rhamnos, which was made, after the battle, from a block, which the Persians had brought from Paros to erect as a trophy after their vainly anticipated victory! Pausanias<sup>2</sup> is at a loss to account for the representation of the Æthiopians on the cup; but the reason seems sufficiently evident. This is the only part of Greece where I found arrow-heads of flint: those of bronze<sup>3</sup> are common on the spots where battles have been fought. They are generally not above an inch in length; and some of them are so much smaller that it is probable their points were poisoned. That this practice was sometimes resorted to, we know from the testimony of Homer.<sup>4</sup>

Φαρμακὸν ἀνδρικοφόνον διζήμενος, ὄφρα οἱ εἴη  
 ἰοὺς χρεῖσθαι χαλκῆρας.

Almonds of lead are also sometimes found in the plain, and in different parts of Attica; and are generally not larger than that fruit with the shell on. They were used by slingers, and are sometimes inscribed. That which is here published<sup>5</sup> was found at Athens: its inscription may be a proper name, or perhaps a composite epithet, signifying illustrious in victory. Another, which was found at the same place, is double the usual size. On one side is inscribed ΔΕΞΑΙ, “receive it,” and on the other is a thunderbolt in relief.<sup>6</sup>

<sup>1</sup> B. 7. c. 69. The battle was fought 490 years B. C., in the month Metageiton, according to Corsini, on the 28th of September. Fast. Attic. v. 3. p. 150.

<sup>2</sup> B. 1. c. 33.

<sup>3</sup> See No. 2. of the annexed plate.

<sup>4</sup> Odys. 1. v. 261. “To taint with deadly drugs the barbed dart.”—Pope.—The bronze arrow-heads commonly found in Attica are perhaps Persian, as they exactly resemble some found in Persia by Mr. Morier. See the 2d Tour in Persia, by J. Morier, Esq., 4to. London, 1818.

<sup>5</sup> See No. 1. of the annexed plate.

<sup>6</sup> In the collection of Mr. Burgon. Stuart has published an almond of lead with a thunderbolt on one side, and on the other ΔΕΞΑC. Vol. 3. c. 4.

Others of the common size were inscribed ΦΙΛΙΠΠΟΣ, and others ΠΕΡΔΙΚΚΑΣ. They have been found at Corfu with the word ΚΑΛΙΣΤΡΑΤΟΥ, which appears to be, like the ΚΛΕΟΝΙΚΟΥ, above-mentioned, an epithet rather than a name.

It is evident, from the story of Philip of Macedon, and Aster of Amphipolis, that it was sometimes customary to inscribe missile weapons; and we know from Polyænus,<sup>1</sup> that Kleonymos, the Lacedæmonian king, at the siege of Trœzen, ordered an inscription to be made on the missile weapons that were thrown into that city. When Athens was besieged by Sylla, the missile weapons, *παισσοι*, were also inscribed, as we know from the testimony of Appian.<sup>2</sup> Lead bullets are alluded to by Appian<sup>3</sup> in the words *βελισι μολυβδαιναις*, and by Statius<sup>4</sup> in the word *glandes*:

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stridentia fundâ,  
Saxa pluunt; volucres imitantur fulgura glandes.

The Hernici of Italy, according to Virgil,<sup>5</sup> used the same weapon:

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Pars maxima glandes  
Liventis plumbi spargit.

But, to return to the plain of Marathon, the two smaller tumuli are surrounded by a marsh; and several blocks of stone and sepulchral *stelæ* of marble are lying near them. The marsh is formed by a small stream, which descends from the hills and enters the sea near this place. This is probably the same marsh, in which, according to Pausanias,<sup>6</sup> a great many Persians perished. In an excavation, which was made here some years ago, the marble busts of Socrates, Lucius Verus, and Marcus Aurelius, were found, with another of an unknown person, which, however, has been attributed<sup>7</sup> to Herodes Atticus. They are sculptured with great care, and highly

<sup>1</sup> Stratag. b. 2. c. 19.

<sup>2</sup> De Bell. Mithrid. 192, 193.

<sup>3</sup> De Bell. Mithrid. 192.

<sup>4</sup> Theb. b. 8. v. 418.

<sup>5</sup> Æneid, 7. v. 686.

<sup>6</sup> B. 1. c. 32.

<sup>7</sup> See Catalog. d'Antiq. &c. de F. M. Le Cte. De Choiseul Gouffier, par L. I. I. Dubois, p. 21. Paris, 1818.

finished.<sup>1</sup> In the same excavation was discovered an *antefix*<sup>2</sup> of terra cotta, ornamented with the usual foliage, and inscribed ΑΘΗΝΑΙΟΥ. It is difficult to decide whether this word relates to an Athenian, or to a person named Athenæus. Gold darics<sup>3</sup> have sometimes been found at Marathon, but not in such numbers as might be expected.

We visited the cave of Pan, of which Pausanias<sup>4</sup> gives so exaggerated an account, that it appears probable that he was satisfied with the details which he received from the people of the neighbourhood, and was deterred from exploring its winding recesses by the smallness and inconvenience of the aperture. It is three quarters of an hour from the village, and is situated a short way up a steep and rocky hill. We entered this cave with all the ardour of impatient curiosity, which was followed by the usual disappointment. After creeping for some time on our knees, and descrying only a few small chambers covered with coarse stalactite, we forced our way with considerable trouble, through some low and narrow passages, where the only gratification for our pains was an opportunity of observing the rocks marked with the names of some of our countrymen, who, like ourselves, had probably been deceived by the description of Pausanias.

At the foot of the hill of Pan<sup>5</sup> is the fountain Makaria, which was evidently much ornamented. Part of a well-built circular wall, composed of large regular blocks, still remains; and several other ruins and traces are confusedly scattered in the vicinity. The water is clear and copious, and after issuing from the rock, forms a rapid stream, which is shaded by the elegant oleander, of surprising height. This stream sometimes overflows in winter, occasioning

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<sup>1</sup> They were bought, in 1818, by the Count de Portalis, at the sale of the late Count de Choiseul Gouffier, at Paris.

<sup>2</sup> There is a similar antefix in the British Museum.

<sup>3</sup> There is one in Mr. Burgou's collection, which was found at this place.

<sup>4</sup> B. I. c. 33.

<sup>5</sup> Πανος Ορος. Pausan. loc. cit.

great damage to the neighbouring fields. The year after we had been at Marathon it inundated a considerable space, sweeping away a mill that was upon its banks, and depriving several individuals of their lives. It is the ancient Charadros. When Eurystheus<sup>1</sup> was killed at Marathon by Iolaos and the sons of Hercules, his head was buried at Trikoruthos, near to the carriage road, and to the fountain Makaria, which took its name from a daughter of Hercules.<sup>2</sup> These children of Hercules resided in the Attic Tetrapolis, which consisted of Marathon, Trikoruthos, Probalinthos, and Oenoe,<sup>3</sup> which were said to have been founded by Xuthos,<sup>4</sup> son of Helenos, and grandson of Deucalion. Time has not destroyed all the remains of these four cities, which were situated on the eastern side of Pentelikon. Marathon and Oenoe still retain their names; the traces of the latter are to be seen near the cave of Pan.

We rested under the shade of some Balania oaks, near the foot of Pentelikon, and took a general view of the plain, with Eubœa, Andros, Tenos, and some of the distant Cyclades.

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## TO THE MONASTERY OF PENTELE.

On the 21st we quitted the hospitable village of Marathōna, and proceeding towards Pentelikon, observed two villages, named Ochère and Braōna, situated on its foot to our right.

To our left was a round insulated hill, resembling an artificial tumulus; but it is too large to be the work of art. We began to ascend the south-east foot of Pentelikon, and passed through a scattered olive grove, after which we stopped a short time at a deserted

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<sup>1</sup> Strabo, b. 8. p. 377.

<sup>2</sup> Pausan. b. 1. c. 32.

<sup>3</sup> Strabo, b. 8. p. 383.

<sup>4</sup> Ibid.

monastery named Dau, all the monks of which were many years ago murdered by some thieves, confederated with an inferior monk, who was a servant of the convent. The mountain here becomes feathered with firs, olives, poplars, and fruit-trees, and refreshed with small, rapid, and clear streams, running towards the Athenian plain, where some of them disappear in the thirsty soil, while others enter the Cephissos. We passed eight of these rivulets between the monastery of Dau and that of Pentele, where we reposed during the night. We then visited the ancient marble quarries, which I have described in a former part of my tour.<sup>1</sup>

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## TO ATHENS.

On the 22d of June we proceeded to Athens, and, descending by circuitous ways, arrived in thirty minutes at the foot of the mountains. We soon after observed a tumulus, a church, and a dry water-course to the right, with Parnes closing in the plain in that direction. To the left was Hymettos, and in front Anchesmos, Athens, with the Saronic gulf, its islands, and the mountains of Peloponnesos. We must have passed over, or near, the site of the ancient Pallene, which was in the tribe Antiochis, and on the way from Athens to Maratlon. It was celebrated for a temple of Minerva, and for a battle gained over the Athenians by the Pisistratida.

As soon as we entered the olive grove, our ears were greeted with the shrill song of innumerable *tettiges*. The sun was overpowering; but while the different orders of vegetable and animal life drooped with languor under the intensity of the heat, it appeared to

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<sup>1</sup> Vol. 1. c. 14.



animate these insects with exhilarating joy. Nothing is so piercing as their note; nothing so tiresome and inharmonious as the musical tettix, whose song appears to have been so pleasing to the ancients:

<sup>1</sup> Ἡδυεπῆς Τέττιξιν ἰσογραφῶς οἱ θ' Ἐκαδήμου  
Δένδρῳ ἐφεζόμενοι οὔα λειριοῦσαν ἰεῖσι.

<sup>2</sup> Et cantu querulæ rumpent arbusta cicadæ.

The following passage, which is taken from White's History of Selborne,<sup>3</sup> may in some degree account for the partiality which the Greek poets seem to have had for the inharmonious music of the tettix: "Swifts are no songsters, and have only one harsh screaming note; yet there are ears to which it is not displeasing, from an agreeable association of ideas, since that note never occurs but in most lovely summer weather." The following observation<sup>4</sup> of the same author is still more to the present purpose: "Sounds do not always give us pleasure according to their sweetness and melody, nor do harsh sounds always displease. We are more apt to be captivated or disgusted with the associations which they promote than with the notes themselves. Thus, the shrilling of the field cricket, though sharp and stridulous, yet marvellously delights some hearers, filling their minds with a train of summer ideas of every thing that is rural, verdurous, and joyful."

At the village of Ampëlo Kēpous we noticed a fountain, the receptacle of which was made by the father of the present *disdar* of Athens: the water falls into a trough of marble, part of the architrave of the Athenian Erechtheion, which has been hollowed out, for the purpose of affording water to horses and cattle. The beautiful ornaments which are on the exterior of the fountain will, in a few years, be obliterated by the friction of the animals. On my arrival at Athens I offered the *disdar* a considerable sum for this precious

<sup>1</sup> Diogen. Laert. b. 3. seg. 7. Plato—"from whose mouth flowed melody, as the *tettiges* with their pleasant voice sing on the trees of Academe."

<sup>2</sup> Virgil. Georg. 3. v. 328.

<sup>3</sup> P. 185.

<sup>4</sup> P. 252.

relick; but, though he was notorious for his love of money, he refused to sell it, observing that it would be impious in him to take down what his father had erected.

We passed near the monastery of Asomatos, at the south-east foot of Anchesmos, and, to our great satisfaction, entered Athens in the evening, after a fatiguing journey of thirty-six days, in which time we had traversed the most beautiful and interesting countries of ancient history.

We passed the remainder of the summer at Athens, making occasional excursions about the surrounding country, which I have already described.

Having at length finished all our observations at Athens, and taken almost every possible view of its ancient monuments and interesting spots, we finally quitted it with much regret. I felt as if I were parting from a friend whom I should never see again, but of whom I possessed numerous portraits in a great diversity of circumstances, by which the hours of our former intercourse might be distinctly recalled, and our ancient intimacy renewed by the force of the most animated recollections. Great indeed is the delight which I have experienced in reviving the impressions which these captivating scenes have made upon my mind, and which the inspection of my various drawings never fails to reproduce.

When I quitted Athens, in order to prosecute my journey through the Peloponnesos, I was accompanied by a Turkish servant, named Ibrahim, of Philiatra, a village in Messenia, who was characterized by fidelity, probity, and courage. He was besides no mean proficient in the culinary art, which constitutes a qualification of no trifling utility in this country. Amongst his valuable negative accomplishments was that of taciturnity during the journey; for, to my great satisfaction, he had neither the taste nor the talent for singing. He was a rigid Musulman, never drank wine, and fasted most scrupulously during the month of Ramazan. This fast is one of the divine precepts of Islamism; and during that time a good Musulman neither eats, drinks, nor smokes, but observes a rigid

abstinence from sunrise to sunset. Travellers, and sick persons, are excepted from the performance of this austere duty; but some, like Ibrahim, are too scrupulous to avail themselves of this indulgence. Wealthy Musulmans turn night into day during Ramazan, as they eat several times from sunset to sunrise, and pass the night in re-velling and feasting, as a compensation for the mortifications of the day. But, though Ibrahim was sometimes on horseback during the entire day, his regard for the rules of the Mohamedan ceremonial was so undeviating, that no consideration could ever induce him to take any refreshment till the sun had gone down, though I have seen him parched with thirst, and faint with hunger and fatigue. He took a second moderate meal before break of day, and when I joked him upon the subject, his answer was, "Let every man follow the precepts of his religion: If I did not fast in Ramazan I should be a bad Musulman, and you know I am not a Jew, nor a Christian; you would therefore have with you a man without religion, and consequently without that fear of Allah which prevents us from committing dishonest and wicked actions." Such sentiments in a common peasant are not often met with. His arms consisted in a *topaike*, or long gun, two long silver-hilted pistols, and a knife, or *khandgear*. I was also attended by Georgio Stathi, a Greek servant, and the *agogiates* to whom the horses belonged.

## CHAPTER V.

Departure from Athens—To Eleusis—Mystic way—Monastery of Daphne—Votive rock—Sacred springs—Bethels—Eleusis—Mount Kerata—Megara—Its territory and ports—Extensive view—Mount Gerania—Derbeni—Magnificent view—Isthmus of Corinth—Remains of the great foss, and Isthmian walls—The Acrocorinthos—Beauty of the view from its vicinity—Doric temple—Port Kenchreai—Bath of Helena—Ancient sepulchres near the village of Mertesa—Excavations—Terra cotta vase—Mouth of an ancient well at Corinth.

### TO ELEUSIS.

THE day of our departure from Athens was so fine as to appear like summer, although the 28th of November. In the early part of the month, however, the weather had been severe: the snow remained two days on the plain, and the Attic mountains were covered for near a week, during which time we suffered extremely from the cold, owing to the thin and ill-built walls of the Athenian houses, and to the imperfect fabrication of the doors and windows, which admitted the cold at every crack. As we quitted Athens, those who met us wished us a happy return to our own country; *αιδε καλα εις τον τοπον σας*, which brings to mind the expression of Chryses, who, while he implores the Greeks to restore his daughter, wishes them, in case of their compliance, among other blessings, that of returning safe to their own homes.

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*ευ δ' οικαδ' ικεσθαι.*<sup>1</sup>

We went along the sacred way; and at the entrance of the olive-grove passed by the house of Hali Adgi Agha, and by the church of

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<sup>1</sup> Homer, Iliad, 1. v. 19.

Agia Sabas, with some blocks of marble near it. We then crossed a branch of the Cephissos, by a small bridge, which is composed of two large blocks of marble; and hence called *δυο μαρμαρα*. This is probably the spot where the Eleusinian procession rested for a short time; and where the Athenian ladies used to joke with one another from their carriages, which gave rise to the word *γεφυριζειν*, to joke at the bridge.<sup>1</sup>

Near this bridge is a marble lion, less than life, and of inferior sculpture. A few minutes more brought us to the church of St. Nicholas, with blocks and traces about it.

We were twenty-three minutes in traversing the olive-grove. No uniform rule is at present observed with respect to the interval between the trees. Sometimes I found it twenty-six feet, and at other times thirty-seven.

A short way out of the grove, a tumulus is seen on the right side of the way: it has been opened, and several blocks of stone are lying near it. Not far from this we passed by other traces; of which the majority are probably the remains of sepulchres.

In thirty-two minutes from the olive-grove we reached the foot of a pointed hill, near the mystic entrance. On the summit of the hill is the small church of Saint Elias, but without any traces of antiquity.

We passed by the monastery of Daphne, which stands on the ruins of a temple, probably that of Apollo.<sup>2</sup> When I was first in Greece, some small Ionic columns, with their capitals, were still remaining. A convenient earthquake is said to have demolished the modern wall in which they were partly innured. The Earl of Elgin, with a praise-worthy solicitude to prevent any future dilapidations, and animated by his well-known ardor for the acquisition of Grecian antiquities, had them sent to England, and they are at present in the British Museum.

In two hours and ten minutes from Athens we arrived at a votive

<sup>1</sup> See Dr. Bentley's Dissertat. on Phalaris, p. 289.

<sup>2</sup> Pausan. b. 1. c. 37.

rock, near the entrance of the Thriasian<sup>1</sup> plain. In this rock are several niches of various dimensions, which once contained votive offerings, that might probably be found by excavating to a sufficient depth. Under some of these niches are inscriptions in small letters, nearly defaced: they are as follows:

ΕΥΝΙΑΣΘ  
ΠΥΘΟΝΙΚΗΣΑ  
ΘΡΕΙΤΣ

ΦΙΛΗΑΦΡΟΔΕΙΤΕΙ<sup>Γ</sup><sub>Α</sub>  
ΦΙΛΑ  
ΑΦΡΟΔΙΤΕΙΕΥΞΑΜ  
ΕΝΗΑΝΕΘΗΚΕ

Sufficient is legible to show that the dedications were offered to Pythonice and Phila, two women of great beauty, to whom the title of Venus was given. The former was a courtesan, beloved by Harpalus, who, after her death, caused a temple to be erected to her memory, under the name of Venus Pythonice. A magnificent monument<sup>2</sup> was also prepared for her remains on the Eleusinian way.<sup>3</sup> Phila, who was the wife of Demetrius Phalereus, was honoured with the dedication of a temple not far from Thria, under the appellation of Venus Phila. It was built by Adamantos of Lampsacus, and called Philaion. The last word in the inscription of Pythonice seems to relate to the demos of Thria, although the diphthong is used contrary to the authority of Herodotus, Strabo, Stephanus, and others.

This must be the temple which, according to Pausanias,<sup>4</sup> was near the hill named Poikilon. Before the temple<sup>5</sup> he notices a wall that was composed *αργων λιθων*, and worthy of being seen. Without actual inspection on the spot it would be difficult to determine the sense which Pausanias attached to the word *αργος*. It has indeed several significations, two of which are applicable to a wall, namely, *white* and *rough*; and it has been a point of contention with the translators and commentators of Pausanias, whether he meant that

<sup>1</sup> The demos of Thria was probably situated near the outlet of the mystic way.—Strabo, b. 9. p. 395.

<sup>2</sup> *μνημα*.—Pausan. b. 1. c. 37.

<sup>3</sup> See Diodor. Sic. b. 17. c. 108.—Pausan. loc. cit.—Athenæus Deipnosoph, b. 13. c. 7.

<sup>4</sup> Loc. cit.

<sup>5</sup> *γαιος*.

the wall was constructed with *white* or with *rough* stones. Before I have recourse to the remains in question, it may be necessary to observe, that Pausanias, when speaking of white marble, never uses the words *αργος λιθος*, but that of *λευκος λιθος*, or simply *λιθος*. But the wall itself settles this point beyond a doubt. The lower part of it, which remains for the length of several yards, and which is probably the peribolos, is composed of large stones of the irregular polygonal form, and of the second style of early architecture. The date of this structure appears to be long anterior to the time of Pythonice or Phila. The same author<sup>1</sup> also, in describing the Cyclopiian walls of Tiryns, says they were built with rough stones, *αργων λιθων*. Temples were very rarely composed of irregular stones. The cella of a temple at Rhamnos is constructed with polygons well joined and smoothed.<sup>2</sup>

The temple of Venus, which was Doric, seems to have been extremely small, and the metopæ were proportionably much wider than those of larger temples, in order that the intercolumniation might be sufficiently large to admit people to pass between them. It is at present a mass of ruins. Some marble doves of the natural size have been found at the foot of the votive rock.

A short way beyond this place the ancient road is cut in the rock, the surface of which retains the visible impression of the ancient wheels. The road winds round the foot of the hill for about a quarter of a mile, from the votive rock to the commencement of the Thriasian plain; it then passes the two salt springs that are mentioned by Thucydides,<sup>3</sup> Pausanias,<sup>4</sup> Hesychius,<sup>5</sup> and others, which rising in a small lake or marsh enter the sea near this place. They were called *Πεῖλοι*, and served as holy water for the multitude in the Eleusinian procession; one of them being sacred to Ceres, the other to Proserpine. Pausanias<sup>6</sup> says that some imagined that they found their way underground from the Euripos. The stream

<sup>1</sup> B. 2. c. 25.

<sup>2</sup> See Uned. Antiq. of Attica.

<sup>3</sup> B. 2. c. 19.

<sup>4</sup> B. 1. c. 38. and b. 2. c. 24.

<sup>5</sup> Lexic. vol. 2. p. 1107.

<sup>6</sup> Loc. cit. and Hesych. Lexic. loc. cit.

which they formed was named Skiros,<sup>1</sup> and was the ancient boundary between the Athenian and Eleusinian territories.

A few paces from the springs the paved way begins, and leads in a straight line across the Thriasian plain to Eleusis. It is composed of round stones of moderate dimensions, like the streets of modern cities, but has every appearance of antiquity, particularly as the traces of wheels may in many places be discriminated upon its surface. On our left hand near the sea are several upright blocks of stone, which are irregularly placed, without the appearance of ever having formed part of an edifice. Similar remains are observed in various parts of Greece, and I have been at a loss to account for their designation. Several stones are sometimes seen together, and at other times only one or two, and frequently without any other traces whatever in the vicinity. They probably constitute the most early kind of statue,<sup>2</sup> that was known to the ancients by the name of *Βαϊβυλος*, or Bethel. Some authors have imagined that the name and worship of the *baitulos* was derived from the stone *βαϊβυλῆ*, which was anointed by the patriarch Jacob. Others are of opinion that it represented the stone which was enclosed in a skin (*βαϊβυλῆ*) and given to Saturn by Rhea, that it might be devoured instead of Jupiter. It was sometimes considered the same as Abdir, Abadir, and Terminus. The adoration of stones instead of statues, is mentioned by Herodotus, Herodian, Maximus of Tyre, Prudentius, and many other authors. But the account which is given by Pausanias<sup>3</sup> of a similar worship, is particularly applicable to our present purpose. Speaking of Pharai in Achaia, he says, "near the statue of the god are thirty stones of a quadrangular form, each of which is worshipped under the name of some divinity; for the Greeks

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<sup>1</sup> Pausan. b. 1. c. 36.

<sup>2</sup> See Genesis, 28. 18, 19. Lactant. Instit. b. 1. c. 20. Euseb. de præparat. Evang. b. 1. c. 10. Priscian. b. 5. p. 647. Hesych. Lexic. Photius, p. 1062. Varin. Favorin. Lexic. Jul. Cæs. Scaliger exercit. 271. Faber thesau. Joseph Scaliger. Casaubon ad Theoph. Gerard J. Vossius, Etymol. p. 60. Heraldus ad Arnob. b. 1. and others.

<sup>3</sup> B. 7. c. 22.



anciently paid the same veneration to rough stones, as they afterwards did to statues." The same author mentions many other examples of these shapeless divinities in Greece. They were sometimes blocks of wood, and sometimes columns of stone, called *Κιόνες* or *στηλαι*. Callimachus<sup>2</sup> informs us that Danaus raised a column at Lindos instead of a statue of Minerva—

————— και γαρ Αθηνης  
 Εν Λινδῳ Δαναος κιον εθηκεν εδος.

and Pausanias<sup>3</sup> mentions a statue of Jupiter and another of Diana at Sicyon, the former of which was shaped like a pyramid, and the latter like a column. The hermes, or statues of Mercury, were originally only square stones, to which the head, then the feet, and sometimes the sexual parts, were subsequent additions.

We crossed the shallow and almost imperceptible bed of the Eleusinian Cephissos; and a little further on to the right of the road, observed a heap of marble blocks, belonging evidently to a monument of some magnificence. Near this are the remains of a smaller sepulchre, but too much ruined to afford any means of conjecturing its original plan. Nearer to Eleusis, on the left side of the way, are the remains of a square edifice, apparently a sepulchre. We were four hours and five minutes in reaching Eleusis from Athens.

The sacred way must anciently have been one continued line of sumptuous and highly embellished edifices. Harpocraton<sup>4</sup> informs us that Polemon wrote an entire book<sup>5</sup> upon its curiosities; and Pausanias,<sup>6</sup> who notices only the principal objects, mentions two towns,<sup>7</sup> four temples, an heroic monument, and thirteen sepulchres, besides statues and altars. The Monument of Pythonice must have been one of the most conspicuous. According to Plutarch<sup>8</sup> it was at a place called Hermos, and cost thirty talents, although it is the opinion of

<sup>1</sup> αργοι λιθοι.

<sup>2</sup> Fragment. 105. Rich. Bentleii.

<sup>3</sup> B. 2. c. 9.

<sup>4</sup> Lexic. p. 194.

<sup>5</sup> βιβλιον ολον.

<sup>6</sup> B. 1. c. 36, 37, 38.

<sup>7</sup> Σκιρον χωριον and Λακιδας δημοσ.

<sup>8</sup> Life of Phocion.

the biographer, that Harpalus was greatly overcharged by Charikles, the son in law of Phocion, who undertook to erect it; as it did not appear to be an object on which so large a sum could have been fairly expended. Pausanias, however, speaks of it as one of the finest monuments in Greece.

The following inscription was found amongst the ruins of the temple of Ceres, and relates to something which was dedicated to Ceres and her daughter by Fabius the Dadouchos.<sup>1</sup>

ΔΗΜΗΤΡΙΚΑΙΚΟΡΗ  
ΦΑΒΙΟΣ  
ΔΑΔΟΥΧΟΣ.

The other, which is in the wall of a cottage, is relative to a member of the Areiopagos, who, at the same time, was Agonothetes, who erected a statue or a monument to his wife.

. . . ΙΑΝΡΟΥΦΕΙΝΑΝ . . . . .  
 ΗΞΑΡΕΙΟΥΠΑΓΟΥΒΟΥΛΗ . . . . .  
 ΑΓΩΝΟΘΕΤΗΣΟΛΥΜΠΙ . . . . .  
 ΣΑΘΗΝΗΣΙΝΦΑΙΔΥΝΤΙ . . . . .  
 ΤΗΝΑΡΙΣΤΗΝΓΥΝ . . . . .  
 ΙΟΥΙΕΡΟΚΗΡΥΚ . . . . .

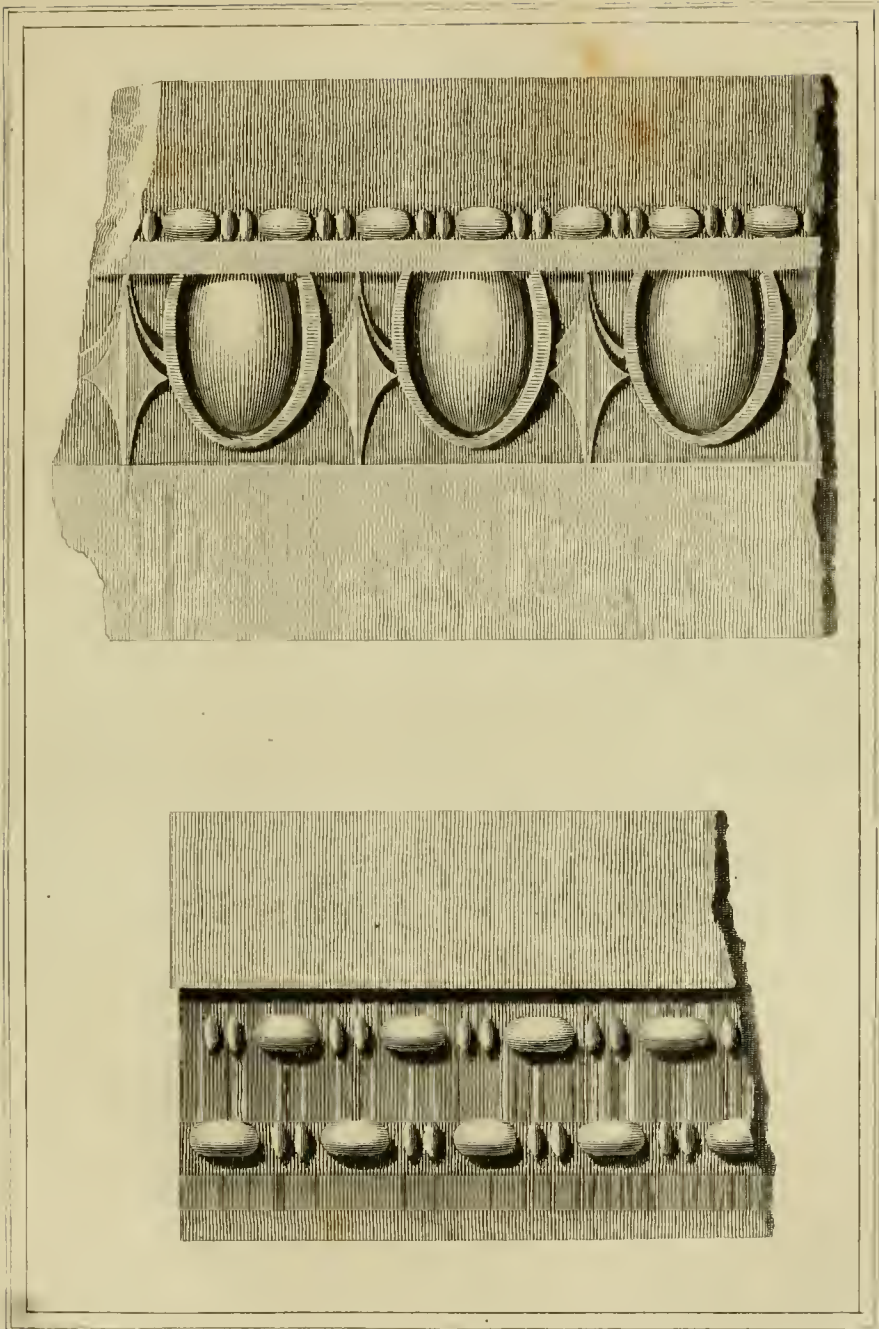
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## TO MEGARA.

As I had inspected the ruins of Eleusis in a former part of my tour, we continued our journey on the following morning, the 29th :

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<sup>1</sup> In the collection of the Count de Choiseul Gouffier.



S. Fomardi del.

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Eng<sup>d</sup> by H. Moses

FROM THE TEMPLE OF CERES AT ELEUSIS.



keeping the Eleusinian acropolis on our left hand, we passed over some of the ancient paved way, and a short distance from the village went near an ancient well and spring, where the villagers were washing. A few paces farther on are the foundations of a wall, apparently the remains of a gate: twenty minutes beyond this we came to another ancient well; either this, or that last mentioned, is probably the *φραειρ ανθιρον*,<sup>1</sup> or "flowery well," where Ceres reposed, and which, according to Pausanias, was on the road to Megara. Having passed round the northern side of the acropolis of Eleusis, we approached the sea, and in forty minutes from Eleusis observed some ancient foundations. To our right rose the mountain, which, terminating in two pointed summits, was formerly called Kerata, and at present is denominated Kerata-Pyrgos, from a ruined tower on one of its points. It projects towards the sea, dividing the plain into two parts. We passed over its base, which is covered with small figs and cypresses, wild olives, carobas, lentiscus, and juniper. From the top of the rising ground, a straight line of foundations is visible, running in a direction from the mountain to the sea. This was the<sup>2</sup> boundary of the territories of Attica and Megaris, from the period in which the latter was wrested from Codros by the Dorians. It is fifty-four minutes from Eleusis.

This road, as far as Epidauros, seems formerly to have been singularly infested with robbers and wild beasts. It is now free from both, and we may say, with Ovid,

" Quodque suis securus arat Cromyona colonus  
 Munus, opusque tuum est; tellus Epidauria per te  
 Clavigeram vidit Vulcani occumbere prolem;  
 Vidit et immitem Cephissias ora Procrusten  
 Geryonis letum vidit cerealis Eleusis.  
 Occidit ille Sinis, magnis male viribus usus,

<sup>1</sup> Pausan. b. 1. c. 39.

<sup>2</sup> Strabo, b. 9. p. 395.

Qui poterat curvare trabes, et agebat ab alto  
 Ad terram late sparsurus corpora pinus.  
 Tutus ad Alcathoen Lelegeia mœnia limes  
 Composito Scirone patet.<sup>1</sup>

Having ascended the low ridge which projects from Mount Kerata, we had a view of Megara, its plain, and Mount Gerania: descending by a bad road, we penetrated some olive groves, and observed the Albanians gathering the fruit and pruning the trees. We passed by some ancient traces, and blocks of marble, near which a church appears upon a small insulated hill. Some other imperfect remains may be descried in entering the Megarean plain.

The greater part of the country, from Eleusis, is uncultivated and overgrown with bushes. Some arable land is seen in the proximity of Megara. The soil is of a light colour, with a mixture of rock, and apparently unpropitious to cultivation. On arriving at Megara, we were hospitably received by a Greek, who gave us the use of his house.

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<sup>1</sup> Metam. l. 7. v. 435, et seq.

That now Cromyon's swains in safety sow  
 And reap their fertile field, to thee they owe,  
 By thee th' infested Epidaurian coast  
 Was clear'd, and now can a free commerce boast;  
 The traveller his journey can pursue,  
 With pleasure the late dreadful valley view,  
 And cry, Here Theseus the grand robber slew!  
 Cephyssus' flood cries to his rescued shore,  
 'The merciless Procrustes is no more.  
 In peace, Eleusis, Ceres' rites renew,  
 Since Theseus' sword the fierce Cercyon slew;  
 By him the tort'rer Sinis was destroy'd,  
 Of strength (but strength to barb'rous use employ'd),  
 That tops of tallest pines to earth could bend,  
 And thus in pieces wretched captives rend.  
 Inhuman Scyron now has breath'd his last,  
 And now Alcathos' roads securely past.

Dion Chrysostom<sup>1</sup> says that Megara is one day's journey from Athens, and Procopius<sup>2</sup> makes it 210 stadia; which seems to prove that travelling in Greece in their time was not more expeditious than it is at present. According to the present mode of travelling, it takes eight hours to reach it from Athens.

Megara is a miserable town. The inhabitants are all Greeks, except the Voivode. The houses are small, with flat roofs, similar to those in the islands of the Archipelago. The soil is generally steril, and the climate insalubrious. This city boasts the highest antiquity. Its origin is of course doubtful; but, according to Pausanias,<sup>3</sup> after it had been destroyed by the Cretans, its walls were rebuilt by Alkathoos, assisted by Apollo. It was situated on two hills, called Karia and Alkathoos;<sup>4</sup> from which, as from Athens, Argos, Patræ, Eleusis, and Corinth, there were two long walls, uniting it with its harbours and arsenal, called Nisaia, from Nisos,<sup>5</sup> King of Megara, and son of Pandion. Only one of these hills is occupied by the modern town; on the other, which is towards the east, are some remains of the ancient walls, which are of the third style, with some mixture of the second. The great strength of this construction, the perfect unity and harmony of the whole mass, are worthy of the divine architect; and it is surprising that there are so few remains of its ancient circuit. Scarcely any vestiges can be found of the edifices that Pausanias has described. The magnificent aqueduct, built by Theogenes, has disappeared. Some imperfect foundations, and a large fountain on the northern side of the town, are the only remains of the celebrated source of the Sithnide nymphs. Of the nineteen temples, the traces of not even one can at present be identified with any degree of certainty. One of them is marked by some fluted frusta of Ionic columns, of good style. The numerous and stately monuments and sepulchres are also level with the ground; and there are few places in Greece where the ancient

<sup>1</sup> Orat. 6.<sup>2</sup> De bello Vandal. b. 1. c. 1. p. 177. Paris edit.<sup>3</sup> B. 1. c. 41.<sup>4</sup> Id. c. 40.<sup>5</sup> Pindar calls Megara poetically Νισου λοφος. Pyth. 9. v. 161.

remains are so totally obliterated. This may well excite the more surprise; as, in their mode of construction, the Megarians were proverbial for solidity and permanence. Tertullian,<sup>1</sup> citing the authority of Diogenes, says that "they ate as if they were to die the next day, and built as if they were to live for ever." The surprising disappearance of these edifices may, however, be attributed to two causes. First, to the nature of the stone, which is a soft and porous compound of petrified shells<sup>2</sup> and marine substances, that are easily decomposed, and crumbled into dust. The second cause of the destruction of its edifices may be supposed to have originated in its locality, on the great road leading to and from the Peninsula, as well as its intermediate situation between two powerful enemies, or dictatorial friends, the Athenians and Corinthians, with whom the Megarians had frequent contests concerning the boundaries of their respective territories. Megara was taken and destroyed by Demetrius, and by the Romans under Quintus Metellus; and must have suffered greatly under Alaric, by whom it was pillaged. The few remains which had withstood the ravages of time, and escaped the fury of the enemy, were destroyed by the overbearing tyranny of the most serene Venetian republic in 1687. Venice has, however, experienced the day of retribution, and suffered in her turn, for all the incalculable damage which her malignant domination inflicted upon the Greeks, and upon the ancient monuments of that country.

The ancient Megarians excelled in nothing but naval affairs. Theocritus<sup>3</sup> calls them *αριστευοντες ερεμους*. They sent twenty vessels<sup>4</sup> to the battle of Salamis, and 3000 soldiers against the Persians at Plataea;<sup>5</sup> and their colonies were numerous and powerful. They were nevertheless reckoned the worst people in Greece, and were generally detested, as fraudulent and perfidious. Their military acts were few, and not brilliant. They were banded<sup>6</sup> about by the

<sup>1</sup> Apollon. c. 39.

<sup>2</sup> Which Pausanias calls Conchites (*Κογχίτης*). It is composed chiefly of cockle-shells, resembling the stone of the temple of Jupiter at Olympia, except that it is more compact.

<sup>3</sup> Idyl. 12. v. 27. <sup>4</sup> Herodot. b. 8. c. 45. <sup>5</sup> Id. b. 9. c. 28. <sup>6</sup> See Thucyd. b. 1. b. 2. b. 4.



Athenians and Corinthians ; and had all the bad qualities of insolent slaves, or servile and dependent friends.

The territory of Megaris, though small and unfertile, had, at one period, five towns, besides the capital. These were, according to Seylax,<sup>2</sup> Aigosthenai, Pegai, Teichos, Geraneia, and Aris. Strabo mentions Tripodiskion, Aigeirouse, and Polichne; and Pausanias Aigisthaina, Pegai, Tripodiskos, and Erencia. The latter ought, most probably, to be read Geraneia. Diodorus<sup>3</sup> mentions a place in Megaris called Kimolia ; but he leaves it uncertain whether it was a town. The remains of Pegai are seen on the sea<sup>4</sup> of Haleyon ; and Tripodiskos<sup>5</sup> is supposed to have been situated near the entrance of the Skironian way, at the S. E. foot of Mount Gerania, where some ancient vestiges are found. Geraneia was probably above the Skironian way. Isoerates<sup>6</sup> says that Megara had neither land nor ports ; but its plain might have been rendered sufficiently productive for the support of a large town ; and its harbours, of Nisaia, and Pegai, are capacious and secure. The long walls, or legs, of Megara, can be traced in many places : they were levelled with the ground<sup>7</sup> in the eighth year of the Peloponnesian war, but were restored by Phocion<sup>8</sup> about 140 years afterwards. They united the capital with its port and arsenal Nisaia, from which it was separated by an interval of eight stadia.<sup>9</sup> The port was formed by the fortified<sup>10</sup> island of Minoa, which was united to the shore by a bridge. Nisaia is at present called *Δώδεκα Εκκλησιαί* “ the twelve churches,” and contains some vestiges of antiquity, and several of a more modern date, comprising the ruins of the castle, which are situated on a pointed hill, with some churches at its base, the largest of which is dedicated to Saint George. There are several inscriptions at Megara, most of which have already been published.

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<sup>1</sup> Strabo calls it *παραλυπρος*, b. 9. p. 393.

<sup>2</sup> Peripl. Some have imagined that *Τειχος* and *Γερανεια* is one and the same place.

<sup>3</sup> B. 11. c. 79.

<sup>4</sup> Now the gulf of Libadostro.

<sup>5</sup> See Thucyd. b. 4. c. 70.

<sup>6</sup> De pace.

<sup>7</sup> Thucyd. b. 4. c. 109.

<sup>8</sup> Plutarch's Life of Phocion.

<sup>9</sup> Thucyd. b. 4. c. 66.

<sup>10</sup> Thucyd. b. 3. c. 51. B. 4. c. 118. Pausan. b. 1. c. 44.

Ceramic vases, and small figures of the same material, are frequently found near the town; but those which have been as yet discovered are of a coarse fabric, and by no means merit the praises that have been bestowed on them by the ancients. Several statues have also been discovered at different periods: two of about ten feet in height, and of white marble, representing females, were found some years ago, and again buried by the inhabitants. I was assured by some travellers, who saw them at the time when they were discovered, that they are not of good style. Another was found a short time before my arrival; and the senseless proprietor broke it to pieces, and formed it into mortars for pounding coffee.

Megara commands a very extensive view over a most interesting and beautiful part of Greece. The coast of Attica, with the mountains of Korydallos, Aigaleos, Pentelikon, and Hymettos, are clearly distinguished; but the lower part of the coast, towards Athens, is intercepted by the island of Salamis. Next appears the island of Ægina, the promontory of Methana, and the varied outline of the Argolic mountains. The view towards the west is closed by Mount Gerania. The hill and castle of Nisaia are seen rising from the shore of the Megaric gulf.<sup>1</sup>

The brass coins of Megara are common, and the most usual types which they exhibit are the head of Apollo, the lyre, the ship, and dolphins. The silver coins of this city are scarce. Three crescents are sometimes represented on them, allusive to the worship of Diana. The imperial coins of Megara are also common.

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## TO CORINTH.

We quitted Megara on the 30th, and passed by the source of the Sithuide Nymphs. Several large blocks of stone are dispersed in

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<sup>1</sup> Plin. Nat. Hist. b. 4. c. 12. Megaricus Sinus.

the vicinity. A small modern aqueduct, that is even with the surface of the ground, conveys the water from some hills called Asias, where its source originates. After we had passed a few imperfect vestiges, and some small olive plantations, we reached the foot of Mount Gerania in two hours and thirty-four minutes from Megara.

To our left was the bed of a large torrent, at present dry. This is probably the channel of that stream which used formerly to inundate the plain, and even to damage the city.

We ascended the mountain by a steep and winding way; and in ten minutes had a view of the Halcyonian gulf, now called Libadostro, which was on our right hand. It forms a deep bay, which enters considerably inland. A few minutes more brought us to the *derbeni*, or custom-house, which is the most rigorous in Greece, as it is situated on the only pass which leads to the Moreà. Some lookers out, who are constantly stationed at different elevated parts of the mountain, announced our approach with a loud shout, the echo of which reverberated amongst the hills. We found a Turk, and a dozen squalid and insolent Albanian soldiers armed, and standing in the narrowest part of the pass. The *derben-agma*, or custom-house officer, demanded *derbeni parades*, or custom-house money, and refused to let us pass until it was paid. But, on my producing the *ferman* of the sultan, he changed his tone, and relinquished his demand. I gave him, however, a piaster, as a voluntary *bacshish*, or *buona mano*, and some paras to his men.

From hence we had a view into the Halcyonian gulf, a part of the Corinthian sea, bounded by the rocky mountains called Germano and Makriplai, at the foot of which are the villages and ports of Elapochōri, Psatho, and Libadostro, the latter of which gives its name to this part of the gulf.

The rough and craggy elevations, which run in concatenated ridges from Gerania and the Skironian rocks into the Corinthian gulf, are the Oneian<sup>1</sup> mountains, at present named Makriplai, which

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<sup>1</sup> Ονεϊον ὄρος. Thucyd. b. 4. c. 44. Ονεϊα ὄρη. Plutarch's Cleomenes.

form the sea of Haleyon, one chain advancing towards Cithæron and Bœotia, the other terminating opposite Sieyon in the Olmian or Akraian promontory, which Plutarch<sup>1</sup> calls the promontory of Heraia, from the Temple of Juno upon its summit.

The modern name of Mount Gerania is Derbeni-Bouno, or Kake-Skala, which latter it takes from the dangerous road by the Skironian way, which George Phranza<sup>2</sup> terms *πλαγιον κακον*. The road by the custom-house is modern. The Skironian way, which is on the southern side of the mountain, is difficult and dangerous, and only used by foot travellers. I understand that it is picturesque and grand, particularly the impending rock Moluris, from which Ino precipitated herself into the sea with her son Melicertes to escape the fury of her husband Athamas, king of Thebes. They became marine deities. The former was worshipped under the name of Leucothoe by the Greeks, and under that of Matuta by the Romans. Melicertes was known by the name of Palæmon to the Greeks, and by that of Portumnus to the Romans. Sailors who navigate near the Skironian rocks dread the sudden gusts of the wind Skiron, which frequently bursts upon them from the mountains with unexpected violence. The neighbouring sea is rendered still more dangerous by some pointed rocks near the foot of the mountain, which Ovid<sup>3</sup> calls the bones of Skiron.

————— *sparsisque latronis*  
 Terra negat sedem, sedem negat ossibus unda  
 Quæ jactata diu fertur durasse vetustas  
 In scopulos, scopulis nomen Scironis adhæret.

The Skironian precipices are two hours from Megara, and six from

<sup>1</sup> Ibid.

<sup>2</sup> B. 1. c. 38. p. 39. Paris edit.

<sup>3</sup> Metam. b. 7. 444. et seq.

“ But earth nor sea his scattered bones would keep,  
 Which, after floating long, a rock became,  
 Still infamous with Sciron’s hated name.”

Corinth, and finish at the beginning of the isthmus near a village named Kinēta, supposed to be situated near the ancient Cromyon.

The road ascended from the derbeni, and passed through a forest of pines, with a great profusion of beautiful shrubs: in forty minutes we reached an elevated part of the mountain, which commands a most extensive and animating view. The whole circumference of the spacious horizon seemed occupied with classical regions of high renown and of deep interest. Below us appeared the Isthmus, the Acrocorinthos, the Saronic and Crissæan gulfs. The more remote prospect unveiled the soft and undulating lines of the Attic coast and mountains, fading into the receding distance of the Sunium promontory, which was distinguished as a speck upon the blue æther of the terminating sky.

The beautifully varied coast of Argolis, the abrupt and pointed promontory of Methana, with the islands of Kalauria, Ægina, and Salamis, and other insular rocks, embellish the surface of the Saronic gulf. Beyond the Corinthian sea are distinguished the hills of Achaia, surmounted by the loftier summits of Arcadia glittering with snow.

Our road continued along the steep and rocky side of Gerania, through forests of pines, and shrubberies of myrtles and lentiscus. We traversed some cotton grounds, and crossed a rivulet which finds its way down the eastern side of the mountain into the plain of Megara. Its source is at a fountain called Miguez, which is adorned with platani, and commands a fine view of Corinth and its acropolis.

The summit of Gerania, according to Pausanias,<sup>1</sup> was ornamented with the Temple of the Aphesian Jupiter. In two hours from this fountain we reached the western foot of Gerania, and entered upon the Isthmus, with the Corinthian gulf on our right, and the Saronic on our left.

We soon after crossed a large foss near the sea of Corinth. Our *agogiataes* informed us that it was excavated by the Hellenes, in order

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<sup>1</sup> B. 1. c. 44. *ναός*.

to unite the two seas, but that the undertaking was abandoned when blood was perceived to issue from the earth where they dug. A quarter of an hour more brought us to a place called Kastro-Teichos, where three thick parallel walls, which commence at the sea, extend towards the Saronic gulf. They are composed of small stones, bricks, and rubbish, and were constructed to guard the entrance into the Peloponnesos. A little further on are some other remains of a similar kind. They are not built in a straight line across the Isthmus, but follow the sinuosities of the ground. The remains of the square towers with which they were fortified are also visible.

In our way over the Isthmus we crossed two bridges over small streams that enter the Corinthian gulf. In an hour and three-quarters from the foot of Gerania we arrived at Corinth, and lodged at the khan, which was full of rats and mice, and all kind of filth. Great part of the Isthmus is uncultivated, and in a perfect state of nature, composed of undulating elevations covered with short stunted shrubs, and a few small firs. Near the town, however, some fine arable land is seen, and the soil is black and rich, although Strabo<sup>1</sup> asserts that it was not fertile.

It appears somewhat surprising that the successive attempts of Periander, Alexander, Demetrius, Julius Cæsar, Caligula, Nero, and Herodes Atticus, to unite the two seas, should have failed, or have been relinquished. The art of perforating rocks was well understood and dexterously practised both in Greece and Italy at a very early period, and therefore no difficulty of this kind could have occasioned the abandonment of such a useful project, though Pausanias<sup>2</sup> is of a different opinion. It was always begun with the greatest energy, and abandoned without any plausible motive, as no doubt the quantity of rock or earth to be removed, and all the associated impediments, must have been the subject of previous

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<sup>1</sup> B. 8. p. 382.

<sup>2</sup> B. 2. c. 1.

calculation. And if Demetrius<sup>1</sup> was really convinced that the level of the Corinthian gulf was higher than that of the Saronic, and that the adjacent shore, with the neighbouring islands, would be inundated by the union of the two seas, those who came after him would not have persevered in so destructive an undertaking.

Sesostris, and afterwards Darius, were in the same manner deterred from finishing a canal from the Red Sea to the Nile, by an apprehension that Egypt would be inundated.<sup>2</sup> Dion Cassius tells nearly the same story about digging the Isthmus, as that which is related to travellers at this day. He says that blood issued from the ground, that groans and lamentations were heard, and terrible apparitions seen. In order to stimulate the perseverance of the people, Nero took a spade and dug himself.<sup>3</sup> It is not unlikely that the priests of Delphi had some influence in checking the enterprise. We know from the testimony of Herodotus<sup>4</sup> and Pausanias,<sup>5</sup> that the Pythia forbade the Gnidians to make a channel through their Isthmus, alleging, that if Jupiter had intended the peninsula to have been an island, he would have made it so originally. We know also that an oracle prevented Nechos, king of Egypt, from cutting a canal from the Nile to the Arabic gulf.<sup>6</sup>

The ancients appear to have been divided in their opinions concerning the exact breadth of the Isthmus. Diodorus<sup>7</sup> and Strabo<sup>8</sup> say, it was forty stadia, and Mela<sup>9</sup> five miles. Hermolaus Barbarus<sup>10</sup> calls it *Quinquemillum*, instead of its usual appellation, *Hexamilium*. Ships were drawn, by means of machinery, from one sea to the other, near the town of Schoenos, over the narrowest part of the Isthmus,

<sup>1</sup> Strabo, b. 1. p. 54.

<sup>2</sup> Strabo, b. 1. p. 38. b. 17. p. 804.

<sup>3</sup> Strabo, loc. cit. Sueton. Nero. Lucian's Nero and the digging of the Isthmus. Dion Cassius, b. 63. c. 16.

<sup>4</sup> B. 1. c. 174.

<sup>5</sup> B. 2. c. 1.

<sup>6</sup> Herodot. b. 2. c. 158.

<sup>7</sup> B. 11. c. 16.

<sup>8</sup> B. 8. p. 335.

<sup>9</sup> De situ orbis, b. 2. c. 3.

<sup>10</sup> Edit. of Pomp. Mela.

which was called Diolkos.<sup>1</sup> Pindar<sup>2</sup> compares the Isthmus to a bridge, over the sea, *πολίου τε γεφυρα*; and Pliny<sup>3</sup> calls it the neck of the Peloponnesos. It is denominated Hexamilium by the Byzantine historians; and there is a village, not far from Corinth, which is still called Hexamilia.

It is uncertain at what period the Corinthian Isthmus was first fortified with walls which were drawn across it from sea to sea. We know, from Herodotus,<sup>4</sup> that, after the death of Leonidas, the Peloponnesians, dreading the Persian invasion, broke up the Skiro-nian way, and built a wall, in haste, across the Isthmus, composed of all kinds of materials which were at hand, as stones, wood, and sand.

It was afterwards fortified by the Spartans and Athenians, in the time of Epaminondas. Polybius<sup>5</sup> says, that Cleomenes secured the space between the Acrocorinth and the Oneian mountains, with banks and ditches; and Plutarch<sup>6</sup> asserts, that he fortified the passes on the Oneian mountains. This bulwark was afterwards frequently destroyed, and as often rebuilt. It was restored by the emperor Valerian, to resist a Scythian invasion,<sup>7</sup> and was again rebuilt by Justinian,<sup>8</sup> and fortified with one hundred and fifty-three towers. It was probably afterwards left in a ruinous state for some ages; as we hear nothing of its subsequent restoration until the year 1415, when it was rebuilt by the emperor Manuel Palæologus.<sup>9</sup>

It was repaired,<sup>10</sup> twenty-nine years afterwards, by Constantine Palæologus, and by the Venetians<sup>11</sup> in 1463, and fortified with one hundred and thirty-six towers and double trenches; the whole of

<sup>1</sup> Strabo, b. 8. p. 335. Pomp. Mela. de situ orbis, b. 2. c. 3.    <sup>2</sup> Nem. 6. v. 67.

<sup>3</sup> Nat. Hist. b. 4. c. 3.    <sup>4</sup> B. 8. c. 71.    <sup>5</sup> B. 2. p. 138. *χαρakis και ταφρα*.

<sup>6</sup> Life of Cleomenes.

<sup>7</sup> Georg. Syncell. Chronograph. p. 381. Joan. Zonaras Annal. b. 12. Sec. 29. p. 625. Paris edit.

<sup>8</sup> Georg. Phranza. Protovest. b. 1. c. 34 and 38.

<sup>9</sup> Ibid. and Ducae Mich. Nep. Hist. Byzant. Chron. Breve. p. 196.

<sup>10</sup> Id. p. 199.

<sup>11</sup> Coronelli.



which work was completed in fifteen days, by more than 30,000 workmen. It was again restored by the Venetians in 1696. In the fifteenth century it was three times captured by the Turks; and in 1463, the Venetians seized it, but made an unsuccessful attempt upon Corinth. In 1458, Mohamed II. took Hexamilium and Corinth from Demetrius, despot of the Morea.<sup>1</sup> Before this period, Corinth had been wrested from the emperor Manuel, by Roger, king of Sicily, though the Byzantine historians describe it as a place of great strength at that period.<sup>2</sup>

The Acrocorinthos, or Acropolis of Corinth, is one of the finest objects in Greece; and, if properly garrisoned, would be a place of great strength and importance. It abounds in excellent water; is in most parts precipitous; and there is only one spot from which it can be annoyed with artillery. This is a pointed rock, at a few hundred yards to the south-west of it; from which it was battered by Mohamed II. Before the introduction of artillery, it was deemed almost impregnable, and had never been taken except by treachery or surprise.

Should Greece ever be rescued from the violence of its present oppressors, that great work must be begun by occupying the Acrocorinthos, the Isthmus, and the passes on Gerania. The security of the Peloponnesos would then be established; for Corinth is, as it were, its only gate.

————— ἰσθμοῦ  
Προσθυρον Ποσειδανος.<sup>3</sup>

Livy,<sup>4</sup> in speaking of the Acrocorinthos, says, “Arx inter omnia in immanem altitudinem edita, scatens fontibus.” And Statius<sup>5</sup> says, that it throws its shadow alternately over both seas.

— qua summas caput Acrocorinthos in auras  
Tollit, et alterna geminum mare protegit umbrâ.

<sup>1</sup> Ducaë Mich. Nep. Hist. Byzant. Chronicon. Breve. p. 199 and 200. George Phranza. Protovest. b. 3. c. 27; and Hist. de Constantinop. sous les Emp. François.

<sup>2</sup> Niceta. Choniât. b. 1. p. 51. Paris' edit.     <sup>3</sup> Pindar Olymp. 13. v. 4.

<sup>4</sup> B. 45. c. 28.     <sup>5</sup> Theb. b. 7. v. 106.

It shoots up majestically from the plain to a considerable height, and forms a conspicuous object at a great distance, as it is clearly seen from Athens, from which it is not less than forty-four miles in a direct line. Strabo<sup>1</sup> affirms that it is three stadia and a half in perpendicular height; but that the ascent to the top is thirty stadia by the road, the circuitous inflections of which render this no extravagant computation.

It was looked upon as one of the horns<sup>2</sup> of the Peloponnesos, Ithome being the other; assimilating the peninsula to an ox, which was safe in possession, when the horns were well secured. It was also considered as one of the fetters of Greece, of which the others were Demetrias in Thessaly, and Chalcis in Eubœa.<sup>3</sup> The position of the Acrocorinthos was naturally so strong that a small number of men were sufficient to garrison it; and we find that in the time of Aratus<sup>4</sup> it was defended by four hundred soldiers, fifty dogs, and as many keepers. It was surrounded with a wall by Cleomenes.<sup>5</sup> The Acrocorinth is at present regarded as the strongest fortification in Greece, next to that of Nauplia in Argolis. It contains, within its walls, a town and three mosques.

Athenæus<sup>6</sup> commends the water of the fountain Peirene, in the Acrocorinthos, as the most salubrious in Greece; and he compares its<sup>7</sup> excellence to that of Lerna. But it is uncertain whether he alludes to the Lerna of Argolis, as there was another fountain of that name at Corinth.<sup>8</sup> It was at fount Peirene that Pegasus was drinking, when taken by Bellerophon.<sup>9</sup>

After gushing from the rock, it branches into several small rills, which find their way imperceptibly to the lower city,<sup>10</sup> which, for that reason, anciently merited the epithet of *ευύδρον αστυ*.<sup>11</sup> I was assured that there were scarcely any vestiges of antiquity within the

<sup>1</sup> B. 8. p. 379.    <sup>2</sup> Polyb. b. 7. p. 505.    Strabo, b. 8. p. 361.    <sup>3</sup> Id. b. 9. p. 428.

<sup>4</sup> Plutarch's Life of Aratus.    <sup>5</sup> Ibid.    <sup>6</sup> Deipnosoph. b. 2. c. 5.    <sup>7</sup> B. 4. c. 14.

<sup>8</sup> Pausan. b. 2. c. 4.    <sup>9</sup> Strabo, b. 8. p. 379.    <sup>10</sup> Strabo, b. 8. p. 379.

<sup>11</sup> Simonides in Dion. Chrysostom. Orat. 37. p. 459.



Edw. Dodwell del.

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Chas. Heath sculp.

C O R I N T H.



Acrocorinthos, and the walls appear to be of modern construction ; but the jealous vigilance of the Turks would not permit me to approach sufficiently near to ascertain if any part of them is ancient. Strabo<sup>1</sup> and Pausanias<sup>2</sup> mention the temple of Venus within the Acrocorinthos ; and the latter author<sup>3</sup> says, that there is a fountain behind the temple, and that its water forms the fount Peirene, which is in the lower town. Strabo says that the Sisyphæion was below the fount Peirene, but he probably does not mean that it was within the Acrocorinthos.

The Turks guard the fortress of Corinth with such suspicious solicitude, that even its approach is prohibited to strangers. Notwithstanding these obstructions, which it seemed impossible to remove, I felt a great unwillingness to be frustrated in a favourite project, of taking a general view of the Isthmus, and two seas, from some elevated spot in the vicinity. The only place which seemed likely to afford this opportunity was a pointed rock, a few hundred yards to the south-west of the Acrocorinthos, from which (as has already been observed) it was battered by Mohamed II.

We set out from Corinth with a Greek to take care of our horses ; but, in order to avoid interruption, we did not let him know in what direction we intended to proceed until we were out of the town. When we began to mount the side of the hill, and to approach the fortress, he seemed agonized with fear, and endeavoured to escape back to Corinth ; but I obliged him to accompany us to the spot which we wished to reach ; and, while I was drawing, he concealed himself and the horses behind the rock, crossed himself very frequently, and muttered some prayers to Panagia, to whom a small church on the summit of the rock is dedicated. My artist, who was taken ill on the way, returned to Corinth.

We had the Acrocorinthos to our left, and proceeded by the only road that could ever have been practicable ; and, when we were within 100 yards of the gate of the fort, we turned towards

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<sup>1</sup> Loc. cit. *ναϊδιον*.

<sup>2</sup> B. 2. c. 4. *ναος*.

<sup>3</sup> B. 2. c. 3 and 4.

the right, and ascended the rock of which we had come in quest. I observed no ruins in the way, though Pausanias mentions four temples,<sup>1</sup> as many sacred inclosures,<sup>2</sup> and several altars.

When I had reached the summit of the rock, my trouble was amply rewarded by the magnificence of the prospect that was every where displayed. The finest regions of classic interest, where the arts had most flourished, and poetic inspiration most prevailed, were expanded before my eyes. Strabo<sup>3</sup> has accurately characterised the prominent features of the view. He says, "From the summit of the Aeroeorinthos, Parnassos and Helicon are seen towards the north, covered with snow. Towards the west is the gulf of Krissa, bounded by Phocis, Bœotia, Megaris, Corinthia, and Sieyonia. Beyond are the Oneian mountains, extending from the Skironian rocks to Bœotia and mount Cithæron." I can only add to this description, that the Olmian promontory, mount Kirphis, and the capital of Sieyonia, are distinguishable on the Corinthian gulf, which seems inclosed, towards the west, by a lofty range of mountains, in Locris Ozolæa. In the opposite direction is the Saronic gulf, with its islands, and the Athenian aeropolis, like a white speck in the distance, with the Attic mountains, Aigaleos, Pentelikon, Hymettos, and Laurion, stretching down to the receding promontory of Sunium, forming, in the whole, a panorama of the most captivating features, and of the grandest dimensions, comprehending six of the most celebrated states of Greece, Achaia, Locris, Phocis, Bœotia, Attica, and Argolis.

I remained the whole day upon this solitary rock, drawing the wonderful scenery with which I was so luxuriously regaled. It was a feast both for the eye and for the mind. The prospect from this spot must be superior even to that from the fortress itself, as it includes the Aeroeorinthos, which is the object of most immediate interest in the view. Here I had the good fortune to pass the entire day without any molestation. If I had excited the notice of the 'Turks while engaged in drawing their fortress, there is no

<sup>1</sup> B. 2. Two of which he terms *ιερα* and two *ναοι*.

<sup>2</sup> *τεμενη*.

<sup>3</sup> B. 8. p. 379.

doubt that I should at least have been assailed by insult and contumely.

Before the barbarous destruction of Corinth by the Roman tyrants, that favoured city must have been extremely magnificent. It was proverbial for its wealth as early as the time of Homer,<sup>1</sup> and was the emporium of Greece, and the great bulwark of the Peloponnesos. Its port, Kenchreai,<sup>2</sup> received the rich merchandize of Asiatic luxury, and Lechaion<sup>3</sup> that of Italy and Sicily. Its situation was so advantageous for the inexperienced navigation of early times, that the first rudiments of nautical knowledge appear to have been practised at Corinth; and the first naval battle that history records, was fought between Corinth and its colony Corcyra.<sup>4</sup>

Dion Chrysostom<sup>5</sup> calls Corinth the prow and stern of Greece; *πρωρα και πρυμνα της Ελλαδος.*

Pausanias mentions in or near the city, a theatre, an odeion, a stadium, and sixteen temples, some of which were near the ports; he also notices several sepulchral monuments. Many of these edifices had adorned the ancient city, and escaped the havoc of Roman rage. In the narrowest part of the isthmus, about three miles to the east of Corinth, and probably in the place where the games were celebrated, are seen the remains of a spacious theatre and a stadium; and less than a mile from Corinth, in the same direction, the circuit and arena of a Roman amphitheatre are still visible. The only Grecian ruin which at present remains at Corinth is the Doric temple, which being published by Stuart,<sup>6</sup> requires little or no additional description. Du Loir, who travelled in 1654, says that twelve columns of this temple were then standing; but what confidence can be reposed in a writer who, like Le Roy, counted fourteen columns instead of thirteen on the flanks of the Theseion? When Wheler visited Greece it had only eleven columns remaining, but long after that period the magnifying imagination of Le Roy

<sup>1</sup> Iliad, 2. v. 570. he calls it *αφνειος*.

<sup>2</sup> Strabo, b. 8. p. 380. *Κενχρεαι*.

<sup>3</sup> *Λεχαιον*.

<sup>4</sup> About 657 years B. C.

<sup>5</sup> Orat. 37. p. 464.

<sup>6</sup> Vol. 3. c. 6.

represented fourteen. It had eleven as late as the tour of Dr. Chandler, who takes it for the Sisyphæum;<sup>1</sup> but at present seven only are standing, which rest upon one step. It is not known to what divinity this temple was dedicated. It is probably the most ancient remaining in Greece, if we may judge by its massive and inelegant proportions. The columns are each composed of one block of calcareous stone, which being of a porous quality was anciently covered with stucco of great hardness and durability. A similar expedient has been practised in all the temples of Greece, Sicily, and Italy, where the columns are of common stone.

I observed no remains of the order of architecture which is said to have been invented at Corinth; nor did I perceive in any part of the isthmus, the acanthos plant, which forms the principal distinctive character of the Corinthian capital.

Many edifices were probably destroyed or injured when Corinth was pillaged by the army of Alaric.

There are several shapeless and uninteresting masses of Roman remains composed of bricks, one of which seems to have been a bath, resembling in some respects that of Diocletian at Rome, but little more than the lower walls and foundations are remaining. There is nothing approaching to an intelligible building, and we may exclaim with the poet,<sup>2</sup>—

Where is thy grandeur, Corinth! shrunk from sight,  
 Thy ancient treasures, and thy ramparts height;  
 Thy god-like fanes and palaces!—Oh where  
 Thy mighty myriads and majestic fair!  
 Relentless war has pour'd around thy wall,  
 And hardly spared the traces of thy fall!

The present town of Corinth, though very thinly peopled, is of considerable extent. The houses are placed wide apart, and much space is occupied by gardens. There are some fine fountains in the town, one of which is extremely curious, on account of the fantastic

<sup>1</sup> Travels in Greece, c. 57. p. 240.

<sup>2</sup> Antholog. Epig. of Antipater of Sidon.



ornaments with which it has been enriched by the singular combinations of Turkish taste.

Corinth is governed by a bey, whose command extends over 163 villages. The chief produce of the territory is corn, cotton, tobacco, and oil, and a better wine than that of Athens, which the Turks quaff freely in spite of their prophet, in order to counteract the bad effects of the air, which in summer is almost pestilential. A thick dew falls during the night; and early in the morning every thing is as wet as if it had been drenched with rain. The plague, which raged here a few months before our arrival, destroyed about 800 persons; but when we were at Corinth all fear of the contagion had vanished, and no further precautions were deemed necessary. Corinth is the first bishopric of the Morea, and is called Μητροπολις της Ελλάδος, by John Malala;<sup>1</sup> the bishop's title is *πρωτοθρονος της Μωραας*.

The bey resides in a large house at the north-east extremity of the town; his garden is ornamented with decapitated cypress trees, which circumstance contradicts the authority of Theophrastus<sup>2</sup> and Pliny,<sup>3</sup> who assert that the cypress dies if its top is cut off.

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## TO PORT KENCHREIAI.

On the 2d of December we visited the port Kenchreiai, which at present retains the name of Kekreh. I was particularly anxious to discover the situation of some ancient sepulchres, which were known

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<sup>1</sup> Chronograph. b. 10.

<sup>2</sup> Hist. Plant. b. 4. c. 19.

<sup>3</sup> Nat. Hist. b. 17. c. 24. The bad taste of lopping cypresses is common in Italy, particularly in the Roman territory.

only to a few of the present inhabitants of Corinth, and from which they had extracted vases of the highest antiquity, some of which I purchased, but could not prevail upon them to inform me where they had been found.

Pausanias was, as usual, my only guide; in his way to the Port he only mentions a temple of Diana.<sup>1</sup> We passed by some Roman sepulchres and ruins of no import, and in forty minutes from Corinth went a short distance from the village called Hexamilia, near which are some ancient stone quarries of considerable extent, and in their vicinity are the foundations of fine walls that probably belonged to the temple of Diana. We crossed a stream, and observed some blocks of stone on its bank, perhaps the remains of a bridge. The ruins of a modern fort are seen on a hill to the right. These hills are the boundaries of the isthmus.

In an hour and three quarters from Corinth, we arrived at the seaside, and in another quarter of an hour at the baths of Helen, which time corresponds nearly with the seventy stadia that Strabo<sup>2</sup> gives as the distance between Corinth and Kenchreiai. The entrance of the port is between two low capes, on one of which is a magazine, and a modern tower in ruins, with some ancient remains; other traces are observed on the opposite cape. At the entrance of the port is an insular rock.

It is here necessary to cite the words of Pausanias, in order to show that the original readings should be retained, instead of the corrections of Kuhnius. Pausanias says, *Ἐν δὲ Κενχρειαῖς Ἀφροδίτης τε ἔστι ναὸς καὶ ἀγάλμα λίθου· μετὰ δὲ αὐτῷ ἐπὶ τῷ ρευματὶ τῷ διὰ τῆς θαλάσσης Ποσειδῶνος χαλκῶν· κατὰ δὲ τὸ εἶζρον περὶ τοῦ λιμένος Ἀσκληπιοῦ καὶ Ἰσίδος ἱερά,* “At Kenchreiai there is a temple of Venus and a marble statue; beyond which, in the current of the sea, there is a bronze Neptune; and on the other extremity of the port are the temples of Æsculapius and Isis.”

Kuhnus has substituted the word *ζευγματὶ* for *ρευματὶ*, and *κερας*

<sup>1</sup> B. 2. c. 2. *ναός*.

<sup>2</sup> B. 8. p. 380.

for *περας*, which he would not have done had he been on the spot, or even had he seen a medal of Antoninus Pius, on which the port is represented. The medal is as follows:¹ *ANTONINVS AVG. PIVS.* head of the emperor; rev. *C. L. I. COR.* a semicircular port, at each projection of which is a temple, and in the sea at the entrance of the port is a statue of Neptune, known by the trident in his left hand, and a dolphin in his right; before the port are three ships, and on the shore is a tree, which may perhaps represent the pine of Pityokamptes, which, according to Pausanias,² existed in his time. On another colonial coin of Corinth of Lucius Verus, a tree is seen near the Acrocorinthos.

The actual appearance of the port itself elucidates the passage in Pausanias, as well as the medal of Antoninus. It would accordingly appear that the temple of Venus was on one cape, and those of Æsculapius and Isis on the other, and the statue of Neptune on the insular mass, which is surrounded by the sea, *ἐπι τῷ βρυμαλί τῷ δια τῆς θαλάσσης*. The substitution of the word *περας* for *περας* is unnecessary, as it does not alter the sense. The original reading may therefore be preserved.

The bath of Helena is at least a mile to the west of this port. The stream that issues from the rock forms a deep bath several yards above the level of the sea; the water is beautifully clear, rather saline, and in a small degree tepid. Instead of falling immediately into the sea, which, according to Pausanias,³ was formerly the case, it is diverted from its original course by ditches, and a large mill is turned by the rapidity of its current, which, after a course of a few hundred yards, enters the sea near a round promontory, projecting from the southern extremity of the hills which bound the western side of the isthmus. From hence is seen the hilly shore stretching up towards the Epidauriad. On the coast

¹ See Recueil de quelques medailles Grecques inedites, par M. Millingen, Rome, 1812. Monsr. Courier, well known for his learned researches, proposes to read *ρηγμαλι* instead of *βρυμαλι*.

² B. 2. c. 1.

³ B. 2. c. 2.

there were, according to Ptolemy,<sup>1</sup> the small port of Boukephalon, the port of the Athenians, and the Spiræon promontory. Thucydides<sup>2</sup> mentions a deserted port, called Piræus, towards Epidaurus. This may be the same that Ptolemy denominates the port of the Athenians; or it is possibly an error of the copyist for Spiræon.

It appears that when Pausanias arrived at Kenchreiai and the Bath of Helena, he returned to Corinth by another road; for it is only on his return that he mentions some ancient sepulchres, which he says are near the road.<sup>3</sup> I inquired of the millers at the Bath of Helena, if there was any way leading to Corinth without retracing my steps over the same road which I had already travelled. They informed me that there was no regular road; but that I might go by a bad and circuitous route through a plain which was on the western side of a range of hills, beginning at the southern foot of the Acrocorinth, and terminating near the Bath of Helena. We accordingly proceeded through some thick and very difficult forests of shrubs. In twenty-five minutes from the Bath of Helena we passed some cottages, and twelve minutes farther a village called Gallatæchi: half an hour more brought us to a miserable village called Mertëse, and the first cottage we entered presented objects of great interest, as connected with our anxiously desired discovery of the sepulchres of which we were in search. Upon the shelf which goes round the interior of these cottages, and on which they place their smaller culinary utensils, and vessels of earthen ware, I saw two small vases of terra-cotta, of rude but ancient workmanship: the other cottages exhibited vases of the same kind, but without any figures on them, or any thing which rendered them interesting in themselves. We succeeded, however, in persuading some of the villagers to accompany us to the spot where they were found, which is about a quarter of a mile from the village towards Corinth. We came to an eminence a little elevated above the other undulations of the plain, and

<sup>1</sup> B. 3. p. 90.    <sup>2</sup> B. 8. c. 10.

<sup>3</sup> B. 2. c. 2. *Λιουσι δε ες Κορινθον και αλλα εστι καια την οδον μνηματα.*





FROM MIERTESE NEAR CORINTH.





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FROM MERTHESE NEAR CORINTH







FROM MERITESIE NEAR CORINTH.



F. Mora del.

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Engd by H. Moser.

FROM MERTESIÉ NEAR CORINTE.



found it covered with sepulchres, of the *υπογυαία* kind, similar to those at the Piræus. The countrymen opened a few in our presence, in which we found bones, and several vases broken into small pieces. Those which were entire were plain, and composed of a beautifully shining black varnish, which was still as fresh as on the day when it was painted. The vases were remarkably light, and of elegant forms. We also found a large cinerary urn, of common earth, containing ashes and burnt bones. The sepulchres are confusedly placed, without any attention to regularity of arrangement, or to the direction of east and west. As it appeared probable that these sepulchres belonged to some ancient city in the vicinity, I made every inquiry which might lead to the discovery, if any such place existed; but was assured that nothing of the kind was known. This is another reason for supposing them to be the tombs to which Pausanias refers on his return to Corinth, as he mentions no other remains in their vicinity; and they could not have belonged to Corinth, from which they are distant at least seven miles.

The villagers of Mertëse informed me, that a Jew of Corinth, who had lately been digging in this spot, had found several vases. On my return to Corinth, I immediately called upon him, and found them heaped in a corner, with other rubbish. He, however, knew, or pretended to know, the value of an inscribed vase, which he showed me; and which, with some difficulty, I bought of him. The design of the figures, and the forms of the letters, are of the most ancient character; and probably no vase of terracotta has yet been discovered that belongs to a period so remote. It is divided into two compartments, one above the other, in which are lions, bulls, stags, goats, birds, and flowers, which are not historical, but merely ornamental. The cover, however, is of the greatest interest; it represents the chase of a wild boar, in which the name of each of the actors is written by his side, in letters of the most ancient date. The subject is opened by a figure dressed in a long garment, and carrying a *caduceus* in his right hand, with

the inscription ΑΓΑΜΕΜΝΟΝ.<sup>1</sup> The next figure is a female named ΑΛΚΑ. She places her right hand on the head of a boy, who holds a *parazonion*, or short sword, in his left hand, and whose name is ΔΟΡΕΜΑΧΟΣ, written from right to left. The next figure is a female named ΣΑΚΕΣ, holding a singular and indefinite object in her hand. This appears to be the conclusion of the subject, as a bird is placed after this figure, which is often found on the most ancient vases, marking the termination of the story, or the separation of one subject from another. The figure which commences the other subject is ΑΝΔΡΥΤΟΣ, armed with a large Argolic shield, with *knemides*, with the *κοίλος*, or *δολιχοσκιον εγχος*<sup>2</sup> (the long spear), which he is darting at the boar, and wearing a short vest or cuirass, not reaching to his knees. The next to this is ΠΑΦΟΝ, who is running, and in the act of shooting at the boar with his bow and arrow; his quiver is hanging on his back, and his head is armed with a helmet, embellished with a high *lophos*, or crest. After this figure is placed a bird smaller than that above-mentioned, which appears to be only an ornament to fill up the space, and not a stop to the subject. This continues with the wild boar, which is already pierced behind with two *κοίλοι*, or long spears, and three *ακοίλια*, or short ones, shot from the bow of Paphon. Under the animal is the figure of one of the hunters, named ΦΙΑΟΝ, holding a long spear, but extended on the ground, as if killed by the boar, which is running at full speed, and is met by ΘΕΡΣΑΝΔΡΟΣ, who pierces his head with a sword. Only one of the figures is armed with a helmet, and one with a shield; this is the termination of the subject. The remaining part of the cover is occupied by two winged sphinxes, with human heads, and the bodies and feet of lions; they face each other, and are couched upon their hinder legs, the foremost being erect: between

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<sup>1</sup> The inscriptions are here given in letters of the common form, in order to render them legible. Their real form is seen in the annexed plate, the cover of which is a fac simile of the original.

<sup>2</sup> Homer. *Odys.* 19. v. 438.

them is a bird resembling a swan. The figures were evidently drawn with great care, and executed with difficulty, before the facility of after times had been attained. No better specimen of the unimproved archaic style can well be seen: there is a natural motion in all the figures, attended, however, with the rigid formality and elaborate stiffness of the earliest antiquity. The vase is the colour of boxwood, being a light yellow; the figures are composed of the two colours, black and dark red; the muscles of the body, and the plaits of the vests, are represented by the paint being scratched with a sharp instrument until the natural colour of the earth is seen. The earth is extremely fine, and the vase is surprisingly light and thin. It is difficult, and indeed impossible to determine its age; the style of the design, however, but more particularly the very ancient and curious form of the letters, induces me to place it about 700 years before the Christian era.

None of the names on the vase are known in heroic history except those of Agamemnon and Thersandros. The latter was probably son of Sisypnos, king of Ephyra (afterwards Corinth.) There was, however, another Thersandros, son of Polynices and Argia, who was with the Greeks at the Trojan war. The hunt, which is here represented, is unknown in ancient history. Those which have come down to us are the chase of the Calydonian boar, and that of Parnassos, where Ulysses was wounded.<sup>1</sup> The Cromyon sow, and Erymanthian boar, which were killed by Theseus and Hercules, seem not to have afforded the opportunity of a general hunt, like the two above-mentioned.

The wild boar chase is not an uncommon delineation on fictile vases. There is one of great interest and remote antiquity, in the collection of Sir W. Hamilton, which is at present in the British Museum.<sup>2</sup> It has been supposed that these vases were the Therikian cups, celebrated in antiquity, and thus named from their

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<sup>1</sup> Homer. *Odyss.* 19.

<sup>2</sup> See D'Hancarville *Vases d'Hamilton*, vol. 1. pl. 1, 2, 3, and 4.

maker Therikles.<sup>1</sup> It appears that the manufacture was not confined to any particular material. In Dr. Bentley's dissertation upon Therikleian cups, are cited the authors, who have written on this subject.

These tombs probably did not contain vases of such value as those found in the sepulchres of Corinth; all of which, Strabo' says, were opened in the time of Julius Cæsar, when the earthen and bronze vases' found in them were sold for high prices, and sent to Rome. That city was thus copiously supplied with the vases that had been interred with the Corinthian dead.<sup>4</sup> The vein of earth being lost, they became scarce; and the value was enhanced, not only by their great rarity, but by their wonderful beauty. This introduction of objects of Corinthian art must have been a source of improvement for Roman artists, by whom elegance was not much known or studied at that period; though it is evident they began to have a taste for it, from the eagerness with which they sought for works of that kind. Corinth was for a long time the great emporium of every thing that was elegant in the arts; and was, according to the observation of Paul Orosius, for many ages, "velut officina omnium artificium, atque artificiorum."<sup>5</sup>

When I was at Corinth, I saw the marble *περιστομιον*, or mouth, of an ancient well,<sup>6</sup> on the exterior of which were sculptured ten

<sup>1</sup> See Introduction aux Peintures de Vases Grecques, par I. Millingen. Rome, 1813. Therikles was cotemporary with the comedian Aristophanes, who lived about the 97th Olympiad, 434 years B. C.

<sup>2</sup> B. 8. p. 381. <sup>3</sup> Οσίτρακινα. <sup>4</sup> Νεκροκορινθίων. <sup>5</sup> Hist. b. 5. c. 3.

<sup>6</sup> It is at present in London, in the collection of the Earl of Guildford. When I saw it at Corinth, it was still used as the mouth of a well; but it had evidently been removed from its original position, as it was turned the wrong side upwards, and, consequently, very difficult to draw; and, from the friction occasioned by those who drew water from it, the figures were much injured, and most of the heads destroyed. It belonged to the noble and ancient family of Notara, who are mentioned, by the Byzantine writers, as a powerful house, when the Palæologi were emperors of the East. These mouths of wells, which were enriched with sculpture, were denominated *putealia sigillata* by the Romans. See Cicero ad Attic., b. 1. epist. 8.





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5. Pomaroli del.

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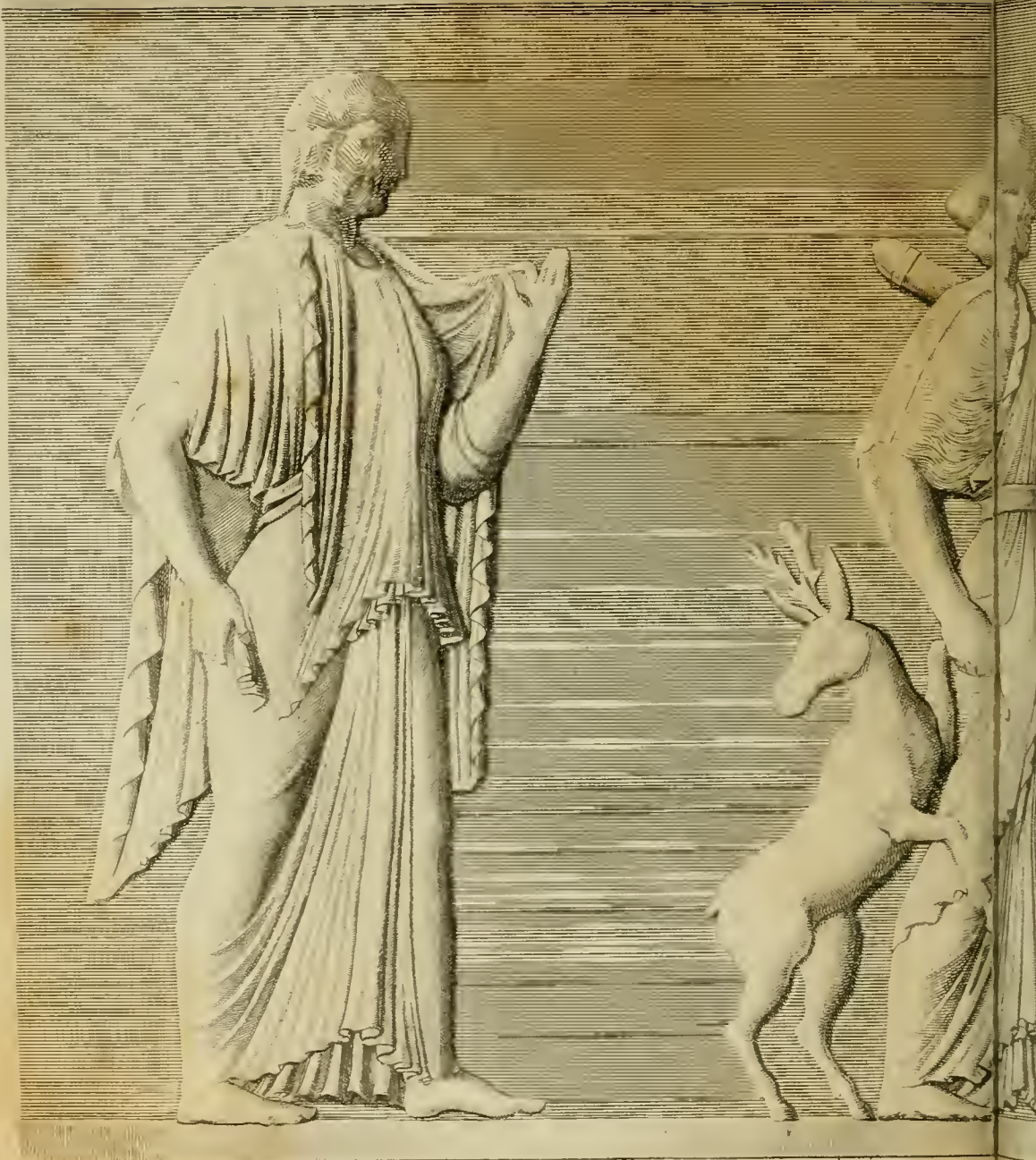


Ant. Bond Street, May, 1819.

Temp. of Apollo







*J. Pomaroli del.*

*Published by Rodwell*



tin. Bond Street, May. 1819.

Ferd. Mori del.

WEL AT CORINTH.









J. Pomardi del.

Published by Rodwell &



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Ferd. & Mori inc.

AT CORINTH.





F. Morel del.

Engraved by Robinson & Martin, Bond Street May 1879

Engr. by H. Morel

FROM MERTHEE NEAR CORINTH.



figures of divinities; and which, from the subject, had probably belonged to the temple of Apollo, being one of the sacred wells, which were used in sacrificial lustrations. It would be superfluous to enter into any details concerning these sacred wells, of which Paciaudi has treated at length, in his *Puteus sacer*. The Corinthian well, which is of the Aeginitic, or archaic style, seems to allude to the reconciliation of Apollo and Hercules, who had been at variance on account of the tripod, which the latter had seized from Delphi.

The son of Alcmena is seen armed with his bow and quiver, with the Nemean club, and his shoulders mantled with the lion's skin, followed by a majestic female, perhaps Juno, clothed with an ample *peplos*, and her body girded by a *zone*. She is preceded by Minerva, covered with a long *peplos*, with short Doric sleeves, armed with the *ægis*, and holding a long spear in her left hand, with the point downwards; and in her right, a helmet ornamented with the *lophos*, seeming, by this peaceful demeanor, to offer friendship to Apollo, who, clothed with a short vest, and furnished with his *cithara* and *plectrum*, meets her, and is followed by Diana, known by the bow and quiver, and a stag, which she is leading by the leg. She wears the under tunic, and the long outer *peplos*, reaching to her feet, while her waist is bound by the *zone*. The third labour which Hercules was obliged to perform for Eurystheus, was to bring alive, into his presence, a stag with golden horns, and brazen feet, celebrated for its extraordinary swiftness, and sacred to Diana, who, when he had caught it, took the animal from him; but, a reconciliation taking place, restored it to him. This circumstance seems to be represented on the present marble.

The next figure is probably Latona, habited with the *μασχαλωτος χιτων*, or *tunica axillaris*, the sleeves being open, but fastened down the arm with *περοναι*, or buttons. She is followed by Mercury, remarkable for the form of his *πιηνα πεδιλα*, or *talaria*; his body is naked, and he has only a simple *chlamys* thrown over his arms.

Next are three females, holding each other by the hand, and dancing: they are habited with long and ample garments. The

first has the tunic and *peplos*: the second has only her outer robe; her head is covered with the *credemnon*, or veil, which falls down upon her breast, and is terminated with a *ροισκος*, or weight, to keep it down, resembling the form of an almond. Round the lower part of her body is the *zone*. The third figure has a girdle, which encircles her left shoulder and right side; and she is clothed with two garments, but of such fine materials, that the body is seen through them. These thin transparent robes are the *κιμβεριζα*<sup>1</sup> and *ταραβινιδια*<sup>2</sup> of the Greeks, and the *Coae vestes* of the Latins, which were termed *vitreae* and *pellucidae*. All the female figures are habited in long garments, the *ελαεχιλωνες* and *ελαεσιπεπλοι* of the ancients. Of these three figures, that which is furthest from Mercury probably represents Venus, as there is more tenuity in her dress, and her motions indicate that airy elegance which may be supposed to characterise the goddess of love. The two others which accompany her are probably her daughters, the two Graces known to the Athenians by the names of Auxo and Hegemone, and to the Lacedæmonians by those of Kleta and Phaenna,<sup>3</sup> which, as they were the supposed attendants of love and friendship, form the allegorical parts of the reconciliation between Apollo and Hercules. We are informed by Pausanias<sup>4</sup> that the Graces were represented clothed by the most ancient sculptors and painters; but Cupid stole their *pepla*,<sup>5</sup> and they were afterwards represented naked. The same author<sup>6</sup> mentions a group of five statues at Delphi, representing the dispute between Apollo and Hercules for the tripod, in which the former is accompanied by Latona and Diana, and the latter by Minerva. The same order has been preserved in the Corinthian well.

The figures are in very low relief, and partake of the dry rigidity of the earliest sculpture: their motions are stiff and unbending, and the folds of their vests formal and monotonous: there is, however,

<sup>1</sup> Jul. Pollux Onomast. b. 7. c. 13. seg. 49; he terms it *Κιμβαρικον διαφανης χιλωνισκος*.

<sup>2</sup> Id. b. 7. c. 17. seg. 76, *Ταραβινιδιον διαφανες εστιν ενδυμα*.

<sup>3</sup> Pausan. b. 9. c. 35.

<sup>4</sup> Loc. cit.

<sup>5</sup> Antholog. b. 4. c. 19. epig. 4.

<sup>6</sup> B. 10. c. 13.



a certain nobleness of character, which impresses the beholder; and the germ of good taste, which was operative even in the infancy of the art, is apparent in the simplicity of the style. But before this could be wrought up to the ease and elegance of nature, many difficulties were to be vanquished, and many toilsome efforts to be made. It is evident, from the words of Cicero,<sup>1</sup> that the Sicyonian sculptor, Canachus, worked in this style; and it appears, from Quintilian,<sup>2</sup> that Calon and Egesias sculptured in the same manner; that Calamis was a little less harsh; and that Myron<sup>3</sup> was superior to Calamis: but the perfection of the art was owing to the genius and the industry of Polycletos, Phidias, Alcamenes, Scopas, Lysippos, and Praxiteles. We see also that Callimachus was of the same school, as there is an archaic bas relief in the capitol which contains his name: it is very highly finished; and we know that Callimachus was celebrated for the extreme diligence of his works.<sup>4</sup>

Some other examples of this ancient style of sculpture have been found in Greece, the most important of which are the well known statues of Ægina. It is also seen on some of the early coins of Greece; particularly those of Athens, Phocis, Corinth, Pharsalia, Larissa, and Arcadia, and upon several coins of Sicily. It was no doubt imitated in later times, long after it had ceased to be the style commonly practised.

In the Villa Albani, at Rome, there is a bas-relief, on which the archaic and the usual style are represented on the same marble:<sup>5</sup> but the most interesting of these imitations, in the present instance, is a *puteale* in the capitol, the subject and style of which so nearly resemble the well of Corinth, that it appears, in some respects, to

<sup>1</sup> Canachi signa rigidiora sunt quam ut imitentur veritatem. Brut. 18.

<sup>2</sup> Duriora, et Tuscanicis proxima Calon, atque Egesias, jam minus rigida Calamis, molliora adhuc supra dictis Myron fecit. Institut. Orat. b. 12. c. 10.

<sup>3</sup> See Pliny, Nat. Hist. b. 34. c. 8.

<sup>4</sup> See Pliny, loc. cit.

<sup>5</sup> This singular piece of sculpture is denominated *L'Ercole riposante*.

have been copied from it, although the figures differ in their number and their attributes. It has not, however, the noble simplicity of the Corinthian marble. The figures, which are more highly finished, exhibit more delicate elegance, and more waving grace; and I conceive it to be an imitation, rather than an original, of the style which it represents.<sup>1</sup>

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<sup>1</sup> See the work on the Capitoline Museum, with engravings by Ferdinando Mori, and illustrations by Lorenzo Re. *Sculture del Campidoglio*, tomo 2. 12. tav. 2 & 3.

## CHAPTER VI.

Tour of Argolis—To Nemea—Ruins of Kleonai—Cave of the Nemean lion—Fount Langia—Ruins of Nemea—Village of Kutchukmadi—Village of Saint George—Phliasian plain—Pass of Tretos—Fine view of the plain of Argos—Ruins of Argos—Theatre—Acropolis—Cyclopiian walls—Final history of Argos—The Inachos—Source of the Erasinios—Lake of Lerna—The Hydra—Mount Pontinos—Ruins of Mycenæ—Treasury of Atreus—Gate of the Lions—Acropolis—Cyclopiian walls—Ruins of Tiryns—Nauplia.

### TO NEMEA.

**B**EING desirous of visiting the ancient territory of Argolis, the most interesting part of the Peloponnesos, we left some of our luggage at Corinth, intending to return thither in our way back to Patra. We set out on the third of December, and were quite overpowered by the intense heat of the sun.

We passed over a deep ravine, perhaps the same along which Pasimelos and Alkimenes escaped from Corinth to Sicyon in the time of Agesilaos. It appears that the walls of Corinth were intersected by this ravine, and extended only to the edge of the opposite banks.<sup>1</sup> We passed by a fountain, and some remains of Roman brickwork, and crossed some small streams. At the foot of the hills which enclose the plain are two tumuli, some ancient quarries of stone, and some traces of buildings.

In thirty-seven minutes from Corinth we reached the extremity of the plain, and began to ascend some gentle eminences, composed of a light coloured argillaceous soil, which have been rent

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<sup>1</sup> Xenophon, Hist. b. 4. c. 4.

by earthquakes, and furrowed by winter torrents. In a short space of time we crossed five rivulets running towards the Corinthian gulf. To our right was the village of Rakani, and further on to our left that of Omar Tschaousch, with a few cypresses about it.

A short way further two small streams from the right cross the road, and join a larger stream which is on the left, flowing towards Corinth. Near the junction of the latter are some ancient vestiges.

In two hours and thirty-three minutes from Corinth, we arrived at the ruins of Kleonai, at present named Kourtěse, and situated upon a circular and insulated hill, which seems to have been completely covered with buildings. On the side of the hill are six ancient terrace walls of the third style of masonry, rising one above another, on which the houses and streets were situated. Strabo,<sup>1</sup> as well as Homer,<sup>2</sup> calls it a well-built town, and says that it extended round a hill, and was 80 stadia from Corinth, which agrees nearly with two hours and a half that it took us to reach it, from that place. The Acrocorinthos, which had been concealed from us by intervening hills, became visible from hence in a direction of N. 65 E., and Strabo says he saw it from the Acrocorinthos. Both the geographer and Pausanias call it a small town. The walls of this city appear to owe their dilapidation more to violence than to time, as where they have been suffered to remain their preservation is perfect. They were probably demolished by the destructive fury of the tyrants of the world at the period of the taking of Corinth. According to the testimony of Pausanias, the detested tyranny of the Romans destroyed, at that unhappy epoch, all the fortified places in Greece.<sup>3</sup> The destruction of many most interesting remains of Grecian fortification is no doubt to be attributed to the overbearing policy of that people.

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<sup>1</sup> ἐπι λοφῶν περιεικόμενου πανταχοῦθεν καὶ τελεειχισμένου καλῶς. B. 8. p. 377.

<sup>2</sup> Iliad. 2. v. 570.

<sup>3</sup> καὶ τελεειχῆ περιειλόν ὅσαι τελεειχισμεναι πόλεις ἦσαν. B. 2. c. 1.

Near Kleonai, Hercules waylaid, and destroyed, the sons of Actor,<sup>1</sup> when on their way to the Isthmian games. A temple was erected to Hercules<sup>2</sup> in the vicinity; the only temple which Pausanias mentions at this place was that of Minerva.

The Nemean games were sometimes celebrated at Kleonai.<sup>3</sup> The great road from the southern parts of the Peloponnesos to Corinth passed by this city, and was much more frequented than that which led through Epidaurus, and along the Saronic gulf.

Not far from the ruins of Kleonai is a ridge of hills, one of which is called *αγιον Ορος*, "the holy mountain," on which are the remains of a small town, or castle, situated above the extensive village of Agios Basili, probably Tenea,<sup>4</sup> which was sixty stadia from Corinth, on the way to Mycenæ.

As we proceeded, we passed by several imperfect traces of antiquity. Some of the country was rich and cultivated, but it was, in general, sterile and neglected. In several places the horizontal surface of the rocks over which we passed is cut into channels; probably for the draining of the rain water. A few paces to the right of the road are three natural caverns in the rock; they are of small dimensions, and certainly not large enough for the Nemean lion, which some<sup>5</sup> imagined had its den near Kleonai; but, according to Hesiod,<sup>6</sup> it ravaged the country about Tretos, Nemea, and Apesos: Diodorus<sup>7</sup> and Pausanias<sup>8</sup> say it lived at Mount Tretos, between Nemea and Mycenæ; Apollodorus<sup>9</sup> affirms that the cave had two entrances. Pausanias says there were two roads from Kleonai to Argos, one for pedestrians, the other, which passes by

<sup>1</sup> Pausan. b. 5. c. 2.

<sup>2</sup> Diodor. Sic. b. 4. c. 33. Small copper coins of Kleonai have been found, with the head of Hercules on one side, and on the reverse ΚΛΕΩ within a wreath. There are imperial coins of the same city.

<sup>3</sup> Pindar, Nem. Od. 4. v. 27.—Plutarch's life of Aratus.

Strabo, b. 8. p. 380. Pausan. b. 2. c. 5.

<sup>5</sup> Cleonæo jam tempora clusus hiatu

Alcides. Valer. Flaccus, Argonaut. b. 1.

Deor. Generat. v. 331.

<sup>7</sup> B. 4. c. 11.

<sup>8</sup> B. 2. c. 15.

<sup>9</sup> B. 2.

Tretos, for carriages. We pursued that which leads to Nemea, and found it extremely bad; the rocks, for a considerable way, are curiously hewn into a variety of channels.

Having proceeded thirty-five minutes from the ruins of Kleonai, we came in view of the citadel of Argos, at the distance of several miles to the left; and in thirty-five minutes more had the first view of the temple of the Nemean Jupiter. At the entrance of the plain of Nemea, we came to a spring in a rock, with some large stones, and ancient traces in the vicinity. This was probably the fountain Langia. At the time that Adrastus, King of Argos, was leading his army through Nemea, for the purpose of attacking Thebes, he was overpowered by a burning thirst, and meeting Hypsipile, who had the care of Opheltes, or Archemoros, son of Lycurgus, King of Nemea, he made her accompany him to the fountain of Langia. In order to avoid all delay, she laid the child upon the ground, but, on her return, found it had been killed by a serpent. The fountain, from thence, took the name of Archemoros.<sup>1</sup> Pausanias<sup>2</sup> calls it Adrasteia; and it is singular that he seems ignorant of the origin of this appellation.

I purchased at Corinth a colonial copper coin of that city, on which is represented the death of Opheltes; on one side is the head of Domitian, CAES DOMITIAN AVG. Rev. C. L. I. COR. a serpent with the child in his mouth, and an armed warrior (Adrastos<sup>3</sup>) attacking it. There is another coin of Corinth, of Septimius Severus, with a similar reverse.<sup>4</sup>

There was anciently a road from Corinth to Argos called Kontoporeia, and Athenæus<sup>5</sup> cites Ptolemy in his seventh Book of Commentaries, where he mentions a fountain on that road, the water of which was colder than snow, and consequently dangerous to drink. This was probably not the way which passed through Nemea.

<sup>1</sup> Apollodor. b. 3. Stat. Theb. b. 4. v. 717, et seq. Lactant.

<sup>2</sup> B. 2. c. 15.

<sup>3</sup> Apollodor. loc. cit.

<sup>4</sup> In the collection of James Millingen, Esq.

<sup>5</sup> Deipnosoph. b. 2. c. 5.

From the fount of Langia we descended to the deep<sup>1</sup> Nemean plain, and arrived at the temple in four hours and ten minutes from Corinth. As there was no place in the vicinity where we could obtain shelter for the night, we reserved for the next day our examination of the temple, and proceeded an hour and a half further to the village of Kutchukmādi, at which we arrived after traversing some vineyards and olive-groves. The country about this place is remarkable for its humidity; and I believe that all the inhabitants, without a single exception, were afflicted with violent colds and coughs, as in England, which surprised me the more, because coughs are unusual in this southern climate.

The next morning we returned to the temple at Nemea, of which three columns only are standing; two of which, belonging to the space between the antæ, support their architrave. These columns are four feet six inches and a half in diameter, and thirty-one feet ten inches and a half in height, exclusive of their capitals. The single column is five feet three inches diameter, and belongs to the peristyle. The temple was hexastyle and peripteral, and is supposed to have had fourteen columns on the sides.<sup>2</sup> The general intercolumniation is seven feet and a half, and those at the angles five feet ten inches and a quarter. It stands upon three steps, each of which is one foot two inches in height. The capital of the exterior column has been shaken out of its place, and will probably ere long fall to the ground. The lower part of the cella remains; the columns have fallen in such regular order that the temple evidently appears to have been destroyed by the sudden concussion of an earthquake; rather than by the lingering and desultory decay of revolving time.

I have not seen in Greece any Doric temple, the columns of which are of such slender proportions as those of Nemea. The epistylia are thin and meager, and the capitals too small for the height of the columns. It is constructed of a soft calcareous stone,

<sup>1</sup> *βαθυπεδίω Νεμεα*.—Pind. Nem. Od. 3. v. 30.

<sup>2</sup> See introduction to *Magna Græcia*, by W. Wilkins, Esq.

which is an aggregate of sand and small petrified shells, and the columns are coated with a fine stucco. Pausanias<sup>1</sup> praises the beauty of the temple; but, even in his time, the roof had fallen, and not a single statue was left. I found no fragments of marble amongst the ruins; but an excavation would probably be well repaid, as the temple was evidently thrown down at one moment, and, if it contained any sculptured marbles, they are still concealed by the ruins.

The columns are nearly covered with a thin geographical lichen, which owes its formation to the dampness of the place.<sup>2</sup>

Near the temple is a ruined church, and several blocks of stone; some fluted Doric frusta, and a capital of small proportions, serve as an altar. This was perhaps the sepulchre of Opheltes, which, according to Pausanias, was surrounded with a wall. I searched in vain for parsley, which is said to have sprung from the blood of Opheltes,<sup>3</sup> and which was employed to wreath the brows of the victors in the games. I observed no remains of the tumulus<sup>4</sup> of Lycurgus, King of Nemea, nor any traces of the theatre, or stadium. Nemea was indeed rather a village than a town, and Pausanias calls it *χωριον*. It was probably inhabited chiefly by the priests and attendants on the god, and those who prepared the quinquennial games.

The plain exhibits a very even surface; it is surrounded by barren hills of a dark and melancholy hue, the highest of which, at the north-east extremity, has a flat summit, and is probably that which was called Apesas by the ancients. This is visible from the heights above Corinth, and from the acropolis of Argos: according to Pausanias,<sup>5</sup> Perseus first sacrificed to Jupiter Apsantios on this mountain.

Nemea is more characterised by gloom than most of the places I have seen. The splendour of religious pomp, and the busy animation

<sup>1</sup> B. 2. c. 15. γαος

<sup>2</sup> Statius calls it *gellida Nemea*.—Theb. b. 4. v. 646.

<sup>3</sup> Συ δε σελιν' ελιθεις Αρχεμορ' εν Νεμεα.—Antholog.

<sup>4</sup> χωμα γης.—Pausan.

<sup>5</sup> B. 2. c. 15.



of gymnastic and equestrian exercises, have been succeeded by the dreary vacaney of a death-like solitude. We saw no living creatures but a ploughman and his oxen, in a spot which was once exhilarated by the gaiety of thousands, and resounded with the shouts of a crowded population. The Nemean games continued long after those of Olympia were abolished.

The forest, which supplied Hercules with his club,<sup>1</sup> could not at present furnish a common walking stick. There is not a single tree in the whole plain, and only a few bushes about the temple.

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## TO ARGOS.

On the 5th of December we took the road to Argos, but deviated towards the north on the way to Trikala, in order to examine some ruins which, we had been informed, were in that direction. We passed through the large and populous village of Saint George, inhabited by Grecks, and swarming with pigs, a sure sign that no Turks lived in the vicinity. From hence we descended to the fine cultivated plain of Phlious, which is about eight miles in length, and enriched with extensive vineyards, currant plantations, and corn land, and forming the principal part of the ancient Phliasia, to which Homer<sup>2</sup> gives the epithet of *εραλεινη*. Phliasia, according to Stephanus,<sup>3</sup> took its name *παρα το φλειν*, from its abounding in fruit.

The territory of Phliasia, and its capital Phlious, were first named Arantia, from Aras, an inhabitant of that country, whose daughter

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<sup>1</sup> According to Pausanias, the club of Hercules was of olive, b. 2. c. 31.

<sup>2</sup> "Pleasant." Iliad, 2. v. 571.      <sup>3</sup> De Urbib. p. 741. v. *φλιους*.

afterwards transmitted to it her own name of Araithurea, under which denomination it was known to Homer.<sup>1</sup>

According to Pausanias, Phlias, son of Bacchus, was the third who gave his name to this country; and, it is to be observed, that the exuberant fertility of its vineyards has always been, as at present, the theme of panegyric, and that it produces the best wine in the peninsula. The Corinth grape, or currant, is the produce of this fertile plain, and is not cultivated at Corinth, but took the name of *corant* or currant, from Corinth, as they are embarked on that gulf. Phlious retained its ancient name after the Turks had taken possession of Greece, as we know from the testimony of Laonicus Chalcondyla.<sup>2</sup> It is at present called Staphlika. The Asopos rises in this territory, which it fertilizes with its mæandering stream.

Pausanias<sup>3</sup> says, that the centre of the Peloponnesos was in this vicinity. The same author mentions so many temples and curiosities at Phlious, that we were particularly anxious to discover its situation, and I know not by what fatality we missed it, as we must have been within a very short distance of it; but I suspect that our guides and *agogiates* were as anxious to arrive at Argos as we were to discover the ruins of ancient cities. A traveller is so much in the power of these people in Greece, that he is liable to lose the opportunity of exploring many interesting situations. I should have missed several other ruins, had I not shown a peremptory determination to go my own way.

I have been informed, by some travellers,<sup>4</sup> that there are many remains at Phlious,<sup>5</sup> and particularly the ruins of a very ancient Doric temple. About half an hour from the village of Saint George, we came to some ruins, but, instead of the ancient

<sup>1</sup> See Strabo, b. 8. p. 382. Pausan. b. 2. c. 12. Stephanus in voc. *Αραιθυρεα* and *φλιους*. P. 152. and 741.

<sup>2</sup> De Rebus Turcicis.

<sup>3</sup> B. 2. c. 13.

<sup>4</sup> Colonel Leake and Mons. Pouqueville.

<sup>5</sup> The coins of Phlious which have been found represent an ox on one side with a wheel on the other, with the inscription  $\Phi$ ΛΙΑΣΙΩΝ. I found several small coins in Greece, which represent on one side a bull butting, and on the reverse the letter  $\Phi$ , which are supposed to belong to Phlious. Imperial coins have also been found of this city; they are all of brass.

Phlious, there were only eight large square blocks in the plain, with scarcely any traces about them. These remains are known by the name of Senduchia, a Turkish word, signifying *bores*, to which they fancy a resemblance in the blocks. The town of Trikala is eight hours from hence.

We returned towards Argos, disappointed with our deviation and loss of time. After we had again passed the village of Saint George, the vale contracted, and we observed the monastery of the saint, situated upon a steep precipice to the right, rising nobly from the plain. To the left is another rock, almost perpendicular; in which there is a cave. This is, perhaps, the hill anciently called Tretos, and the den of the Nemean lion, who has been succeeded by a venerable hermit of the Greek church. I would not, however, be thought to compare the ferocious animal to the aged anchorite, for his snowy beard and tattered garment are said to be attended with goodness of character and sanctity of manners. His abstinence is not even tempted by the good Phliasian wine; he drinks only the pure fluid of the spring, and eats nothing but the vegetable aliment gathered with his own hand; thus mortifying the body for the good of his soul.

Having proceeded through a narrow glen (from which the mountain probably took the name of *Τετρηλος*, or “the perforation”), a small circular plain, surrounded by barren hills, opened before us. We observed, for a considerable way, the traces of walls, composed of small stones, apparently not ancient. This must always have been a pass of importance; and was, no doubt, fortified at different epochs.

We went by a fountain with some ancient traces near it; and passed over the foundations of some fine walls, which seem to have been built to guard the pass. This was probably the ancient boundary between the Argian and Phliasian territories; and the place where the Argian army was posted to prevent the Lacedæmonians, under their king Agis, from entering the plain of Argos.<sup>1</sup>

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<sup>1</sup> See Thucyd. b. 5. c. 58.

The Argians imagined that their enemies would direct their march through the easy roads of the Phliasian, or Nemcan, plains; but it seems the Lacedæmonians proceeded by a pass upon the lofty ridge of mountains, which rise from the north-west side of the plain of Argos.

We began to descend by a badly paved way, and came to a clear and copious spring, which, forming a small but rapid stream, rushes down the rocky declivity of the hill into the plain of Argos. At the outlet of the glen we experienced a sudden burst of one of those magic prospects, which occur so often in this beautiful and classic region. The view extended over the rich and even plain of Argos, with its capital and pointed citadel,<sup>1</sup> beyond which the lake of Lerna glimmers faintly in the view. The ancient Mycenæ<sup>2</sup> is observed on the left, or south-east side of the plain. Further down are seen the ruins of Tiryns, and at the southern extremity of the plain, Nauplia and its lofty acropolis<sup>3</sup> rise conspicuously from the sea. The north-west side of the plain is bounded by the towering heights, which branch from Mainalos and Zarex; and the south-east side by a lower and less precipitous range, of which Mount Euboia,<sup>4</sup> near Mycenæ, is the principal. The horizon is terminated by the blue line of the Argolic gulf.

After drawing this beautiful view, we descended to the plain of Argos, and near the foot of the hill observed the traces of a thick wall. The plain is a perfect flat, composed of rich soil well cultivated, and mottled with villages. Several ploughs drawn by oxen were tilling the ground. We observed great quantities of wild geese and plovers flying about, far less alarmed at the sight of man than in England, where they are more often pursued by sportsmen. We passed to the right of a village named Phikti, where there are some ancient remains, and a square tower composed of large stones. Our road crossed some small torrent beds, at present dry, but

<sup>1</sup> Bearing South 10. West.

<sup>2</sup> Bearing South 60. East.

<sup>3</sup> Bearing South 10. East.

<sup>4</sup> Pausan. b. 2. c. 17.

evidently at times filled with impetuous streams. We passed by a low rocky hill and a church, and went through a straggling village called Kutsopōdi. Further on we crossed a small stream, and beyond it a great torrent bed called Zeria. This is Father<sup>1</sup> Inachos. A tumulus, composed of small stones, is seen upon its bank, a few paces from which are some large blocks.

In approaching Argos the view was particularly grand. The rocks of the acropolis rose close on our right hand, with a monastery perched upon the pinnacle of a steep precipice; on our left was a round eminence of moderate elevation, probably the Phoronaian hill. Before us was the town of Argos, with the distance closed by the plain and gulf. We went to the khan, which being filthy beyond any thing that can be conceived, we were obliged to lodge in the house of a mad Greek, who treated us with kindness and attention, but distracted us with his noise and drollery, for his madness was of the merry and innoxious kind. The Turks have a great respect for fools and maniacs, whom they reverence nearly as saints, and conceive them to be under the immediate protection of their prophet. A mad Greek is much better treated than a Greek in his senses, and under such circumstances “’twere folly to be wise;” and I even suspected that our mad host was no fool.

This once celebrated city is at present not half so populous as Athens. Its inhabitants do not exceed 5000, the majority of whom are Greeks. Argos occupies a perfect flat at the south-east foot of the ancient acropolis. The houses are small and low, but intermingled with numerous gardens, are dispersed over a considerable space, and exhibit the semblance of a large straggling village.

This city contains two mosques and many churches, and is governed by a bey, who has forty<sup>2</sup> villages under his command. Most

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<sup>1</sup> Stat. Theb. b. 5. Pater Inachus, and b. 4. ingens Inachus. Seneca gives it the epithet of Volucer.—Herc. Oet. Act. 1, v. 139.

<sup>2</sup> Des Mouceaux, who travelled in Greece in 1668, by orders of Louis XIV., says there were in his time sixty villages in the plain of Argos. See Corn. Le Bruyen, vol. 5. Travels in the East.

of the ancient edifices, with which Argos was so copiously furnished and splendidly adorned, have so entirely disappeared, that on entering the town the traveller is inclined to ask where are the thirty temples, the costly sepulchres, the gymnasium, the stadium, and the numerous monuments and statues that Pausanias has described? They have for ever vanished, for of most of them not a trace is to be found. The silent destruction of time, or the fierce ravage of barbarism, has levelled every thing with the ground, except the theatre, the acropolis, and some uninteresting masses of Roman architecture.

The theatre is at the south-east foot of the acropolis. The seats, which are cut in the rock, are well preserved, and it is of magnificent proportions. In front of the theatre is a large Roman wall of brick, at present named *παλαιο Τεχνη*: a Turkish agha, who appeared anxious to display his knowledge of antiquities, and at the same time to communicate information, assured me that it was formerly the seraglio, or palace of a king of Argos, and that what I mistook for a theatre was his divan. Another Turk, however, who was present, corrected his friend, and said that it was “built for ten thousand *horned pigs* of Greeks, who used to assemble in it for the purpose of hearing people sing, and dance, and make fools of themselves.”

We entered the house of a Turk near the ruins, and were conducted to some subterraneous vaulted chambers, paved with coarse mosaic of black and white colours. Our progress in a passage was stopped by a modern wall; they assured us that it continued a long way underground, and terminated at some other brick ruins, where a similar mosaic pavement is also seen. Apollodorus,<sup>1</sup> Pausanias,<sup>2</sup> and others, mention the subterraneous edifice of Acrisius, and the brazen *Thalamos*, in which his daughter Danae was confined. In the time of Pausanias it contained the monument<sup>3</sup> of Krotopos, and the temple<sup>4</sup> of the Kresian Bacchus.

<sup>1</sup> B. 2.<sup>2</sup> B. 2. c. 23.<sup>3</sup> *μνημα*.<sup>4</sup> *ναος*.

Not being able to proceed any further in this passage, we returned to the theatre, near which we observed a fine mass of wall of the well-joined polygonal construction. Two of the blocks are traced with inscriptions, but which are so much corroded that only the following letters are legible :

Ε--ΙΤΕΛΙΔΕ  
ΔΑ-Α-ΣΙΡΣΑΤΟ  
Λ-ΟΙΙΑΤΕΙΑ

ΑΔΩΜΠΑΝ  
Σ Ο Α

Over the first is a bas relief nearly defaced, and representing apparently two female figures in a sitting posture. These inscriptions appear much posterior to the construction of the wall. This ruin is at present called *Limiarti*.

A little higher up the acropolis hill is a brick ruin, built upon a flat hewn rock. One of the internal walls contains a round niche for a statue, which an excavation might probably bring to light. Some years after I had made the present tour in Greece, Veli Pasha, governor of the Morea, caused an excavation to be made near the theatre, and discovered sixteen marble statues and busts in good style and preservation, particularly one of Venus and another of *Æsculapius*. They were not quite half the size of life. On one of the statues was inscribed ΑΤΤΑΔΟΣ. Pausanias<sup>1</sup> mentions an Athenian sculptor of this name who made the statue of Apollo Lycius at Argos.

The most famous sculptors whom Argos produced were Age-lades, Eladas, Polycletes, Phradmon, Asepodoros, Antiphanes, and Mucidas.

Several gold medals of the Emperor Valens were also found in a sepulchre near the same spot.

The acropolis stands upon a pointed rocky acclivity of considerable elevation and great natural strength: the walls and towers make an impressive appearance from below; but, on approaching these

<sup>1</sup> B. 2. c. 19.

structures, the traveller is disappointed to find the greater part of them composed of small stones and cement, the work of the middle ages.

We ascended by a winding path, and observed very few traces in our way, though Pausanias mentions a stadium and five temples within the citadel, or on the way up to it. Of these temples the most celebrated was that of Minerva, in which was the tomb of Acrisius.<sup>1</sup> There are still upon the acropolis some fine remains of polygonal construction, which are probably the Cyclopien walls alluded to by Euripides; as we have no reason for supposing that the well-joined polygons were not included in that denomination, as well as the specimens of the rough and less complicated Tirynthian style.

Euripides has some passages relative to the Cyclopien construction of this city, which are here subjoined in the note:<sup>2</sup>

This style is noticed by several other authors, particularly Apollodorus,<sup>3</sup> Strabo,<sup>4</sup> Seneca,<sup>5</sup> Statius,<sup>6</sup> and Pausanias;<sup>7</sup> but the latter is the only one who particularly describes it, when speaking of the walls of Tiryns. They are also hinted at by Virgil:<sup>8</sup>

Pliny<sup>9</sup> says, that, according to Aristotle, towers were invented by the Cyclopiens; and, according to Theophrastus, by the Tirynthii. The scholiast of Statius pretends that every thing that was remarkable

<sup>1</sup> *Εν τῷ ναῷ τῆς Ἀθηνᾶς ἐν Λαρισσῇ ἐν τῇ ἀκροπόλει  
Ταφος ἐστὶν Ἀκρисиου.*—Euseb.

<sup>2</sup> ————— *καὶ πρὸς Ἀργὸς ἐκφυγῶν  
Ἐλθόντες αὐτοῖς λειχεσὶν Κυκλωπιῖσις.*—Iphig. in Aul. v. 534.  
*Ἀργεῖα λειχῆ, καὶ Κυκλωπειαν πόλιν.*—Herc. Fur. v. 15.  
*Ἰπποβόλον Ἀργὸς, ἵνα λειχεῖα  
Λαίνα Κυκλωπει, οὐρανια νεμονῆται.*—Troad. v. 108.  
*Δομοὶ μὲν οἶδ' εὐπερυγὰ ἢ ἔρρυμαλα χθονὸς  
Οὐκ ἐν πολυχρυσσοῖσιν ἡσκηλαὶ χλιδαῖσις.*—Danae, v. 2.

<sup>3</sup> B. 2.    <sup>4</sup> B. 8. p. 373.    <sup>5</sup> Hercul. fur. Act. 4. v. 996.    <sup>6</sup> Theb. b. 4. v. 151.

<sup>7</sup> B. 2. c. 25.

<sup>8</sup> ————— *Cyclopum educta caminis  
Mœnia conspicio.*—Æneid. 6. v. 630.

<sup>9</sup> Nat. Hist. b. 7. c. 56.



for its great size was said to have been formed by the Cyclopians.<sup>1</sup> The great difficulty, however, is to ascertain who the Cyclopians were—whence they originated—and at what period they flourished. I shall refrain from entering into a long discussion upon this subject, in hopes that it will be fully investigated by the learned promoter<sup>2</sup> of this system, whose work, which is earnestly expected, will, no doubt, throw new light on this recondite, and long neglected part of primitive history; it suffices at present to observe, that Strabo<sup>3</sup> had as confused ideas about the Cyclopians eighteen centuries ago as we have at present; he says that they were seven in number, and came from Lycia. The scholiast of Euripides,<sup>4</sup> however, maintains that they were a Thracian nation, so named from one of their kings, and that they were the best artists (*Τεχνίται*) of the age in which they lived. They appear to have been particularly skilful in constructing military fortifications, and to have diffused their architectural knowledge throughout Greece, and many parts of Italy, Sicily, and Spain. These countries were colonized by the Pelasgi of Greece, who learnt the art of military construction from the Thracian nation; but it is more probable that the Cyclopians themselves were the Pelasgians, who settled at a very early period in the Peloponnesos; for it is generally allowed that they were strangers, and not Autochthones.<sup>5</sup>

There are several remains of ancient walls on the acropolis of Argos, consisting of the second style, or well-joined polygons; but not the slightest traces of the rough Tirynthian style. Had the walls been originally composed of these rough and durable

<sup>1</sup> Quicquid magnitudine sua nobile est, Cyclopium manu dicitur fabricatum. In Theb. 1. v. 251. Strabo, b. 8. p. 369. note 4.

<sup>2</sup> Mons. Louis Petit Radet, Member of the Institute of France, &c.

<sup>3</sup> B. 8. p. 373.

<sup>4</sup> Orest. v. 963. See the scholiast's note on this subject: and about the Cyclopians consult Nullinus Philomagirus in notis ad colloq. int. Holobarbarum et Anyocritum, p. 38. 45. from note in Hesych. Lex. in voce *Κυκλωπων*. vol. 2. p. 372. note 20.

<sup>5</sup> Argos is called *Πελασγικον* by Euripides. Phœniss. v. 265.

masses, it is next to impossible that they should have so completely disappeared as not to leave one stone behind; and I have no doubt that the walls which exist at the present day are the same which Euripides attributes to the Cyclopians. The walls encircle the summit of the acropolis; and the modern castle, composed of bastions, and towers built with small stones and mortar, is erected on the ancient remains, in which the lower parts of some round and square towers are visible. The acropolis is entirely deserted, and without inhabitants. It commands a view of great interest and extent, but seen from too great a height for picturesque effect. The whole plain of Argos, with the capital, villages, and gulf, with Mycenæ, Tiryns, and Nauplia, may be discriminated as in a map. The Table Mountain, near Nemea, is also visible.

We descended by another way, and in half an hour reached the theatre. There were two citadels<sup>1</sup> at Argos, of which the principal, above the theatre,<sup>2</sup> was called Larissa and Aspis: it owed its former name to the daughter of Pelasgos,<sup>3</sup> and its latter to the game of the Shield, which was here solemnised.<sup>4</sup>

The second fortress was on a rocky eminence of moderate height, to the north-east of the Larissa: this must be the Hill of Phoroneus, as there is no other elevation in Argos, or its immediate vicinity, adapted for the position of a fort.

The monastery, which is situated upon a steep rock, on the north side of the Larissa, apparently occupies the site of an ancient temple.

Under the monastery are some caverns containing spring water, which probably finds its way, by subterraneous passages, to the lower town, where it supplies the wells and fountains.

Pausanias<sup>5</sup> mentions a temple at Argos sacred to the Cephissos, under which that river ran.

<sup>1</sup> Livy, b. 34. c. 25.

<sup>2</sup> Plutarch's life of Pyrrhus.

<sup>3</sup> Pausan. b. 2. c. 23.

<sup>4</sup> The Argians, as well as the Bœotians, were celebrated for the excellence of their shield; hence the former were termed *ασπιδηφορος λεως*, by Æschylus *Agam.* v. 834. and *λευκασπις*, by Euripides, *Phœniss.* v. 77; and Pindar gives the epithet of *χρονσασπις* to Thebes.

<sup>5</sup> B. 2. c. 20.

The temple of Apollo Deiradiotes was in the way up to the Larissa, and situated in a spot called Deiras, from its position ' on a ridge of rock, which answers to the situation of the monastery.

Fourmont<sup>2</sup> describes a subterraneous inlet, which he says penetrates 3000 paces in the Larissa rock, being cut through a dark coloured stone full of petrified shells: he says that the passage is perfectly straight, but has recesses on each side, not opposite to each other. Plutarch<sup>3</sup> informs us, that Cleomenes broke open the subterraneous passages under Aspis, and thus entered the city.

The following very ancient inscription is seen in the Larissa. It appears to consist of proper names. It is considerably corroded, but the following names may be deciphered: Sthenelas—Ipomedon—Archemicha—Adrastos—Borthanoras—Kretos—Omintonos—Destomachos. There seem to be seven other names, which are unintelligible.

Ι Ε Μ Ν

Ι Ι Ι Ι Ο Ρ . Ο .

Ο Τ Ρ Α Μ Μ Α

Α Μ Ο Μ

Κ Α Ι Μ Θ Ε Μ Ε Λ Α Μ Θ Ο Υ Ν Α Μ Ι Ι

Κ Α Ι Ι Π Ο Μ Ε Δ Ο Μ

Κ Α Ι Α Ρ Ο Μ Θ Ο Α Ρ Χ Ε Μ Ι Κ Α

Κ Α Ι Α Δ Ρ Α Μ Τ Ο Μ

Κ Α Ι Β Ο Ρ Θ Α Μ Ο Ρ Α Μ

Κ Α Ι Κ Ρ Ε Τ Ο Μ Θ Ο Μ Ι Ν Τ Ο Ν Ο Μ

Κ Α Ι Δ Ε Μ Τ Ο Μ Α Χ Ο Μ

Κ Α Ι Ν Ο Μ Ρ Α Μ

<sup>1</sup> See Pausan. b. 2. c. 24. Edit. Facii Romulo Amaseo Interpret.

<sup>2</sup> Manuscript Journal in the King's Library at Paris.

<sup>3</sup> Life of Cleomenes.

The approach to Argos was defended by two long walls, extending<sup>1</sup> to the sea, as at Athens, Eleusis, Megara, Corinth, and Patræ. According to Plutarch,<sup>2</sup> Alcibiades advised the Argians to join their city to the sea by long walls; and, for that purpose, sent them masons from Athens. They were constructed in the fifteenth year of the Peloponnesian war.<sup>3</sup>

We find that Argos was at a very early period dependant on Mycenæ, at least in the time of Perseus. The King of Mycenæ is called by Homer "the King of many islands, and of all Argos;" which, some are of opinion, signified the whole Peloponnesos. Agamemnon increased his territory, possessing Laconia and Corinthia. The foundation of Argos by Inachos is supposed to have taken place about 232 years after that of Sicyon, which corresponds to 1856 years before our era. It was for a long time the most flourishing city in Greece, and was enriched with the commerce of Assyria and Egypt.<sup>4</sup> In the time of Strabo it still continued to be one of the first cities in the Peloponnesos; and, owing to the fertility of its soil, and the advantages of its situation, was probably never abandoned until the time of Bajazet. At present the whole plain is extremely unhealthy in the autumnal months, and the *malaria* makes greater havoc in this beautiful country than was ever occasioned by the Lernæan hydra, or the Nemean lion.

We find that Argos and Nauplia belonged, in the fourteenth century, to Pietro di Federico Cornaro, a noble Venetian: after his death, his widow Bonne, or Mary d'Enguien, ceded them to the republic of Venice in 1388, with their lands and forts, for the sum of 700 Venetian ducats of gold, to be paid her annually, besides 2000 ducats of gold upon the act of cession.<sup>5</sup> In the year 1397, Argos was taken by Bajazet; it was then completely deserted, and its walls were destroyed. It was rebuilt by the Venetians, from whom it was taken by the Turks in 1463, and after being

<sup>1</sup> Diodor. Sic. b. 12. c. 81.

<sup>2</sup> Life of Alcibiades.

<sup>3</sup> Thucyd. b. 5. c. 82.

<sup>4</sup> Herodot. b. 1. c. 1.

<sup>5</sup> Hist. de Constantinop. sous les Emp. François.

retaken by the Venetians, it was in the same year recovered by the Turks.<sup>1</sup>

The river Inachos, the streamless bed of which is a short way to the north-east of Argos, is supplied with casual and transitory floods only after hard rains, and the melting of the snow on the surrounding mountains. Its source, according to Strabo,<sup>2</sup> was on Mount Lurkios, near Kunouria, in Arcadia; and, according to Pausanias,<sup>3</sup> on Mount Artemision. Even in the month of December, when I was at Argos, there was not a drop of water in its channel; and, like the Ismenos and the Ilissos, it has more often been indebted for the gliding softness or the impetuous rush of its liquid current to the fictions of poetry, than to the realities of existence. It was indeed, at best, never more than a casual torrent, for which reason it is termed *χαραδρωδης* by Strabo. Its present name is Zeria,<sup>4</sup> which word is applicable to its deserted bed. It rises about ten miles from Argos, at a place called Mushi, in the way to Tripolitza in Arcadia. In the winter it sometimes descends from the mountains in a rolling mass, when it does considerable damage to the town. Lucian<sup>5</sup> observes that rivers die as well as men and cities; and that the Inachos has not even left any remains to commemorate its vanished vitality. According to Plutarch,<sup>6</sup> the first name of the Inachos was Karmanor, which it changed to Haliakmon, from the appellation of the Tiryinthian hero, who perished in its stream. Inachos, a son of Oceanos, next drowned himself in it, and gave it the record of his name.

Strabo<sup>7</sup> vindicates Argos from its once proverbial imputation of want of water,<sup>8</sup> asserting that it is well supplied, and mentioning some fountains within the city. There are at present several ancient and modern wells in Argos; and in almost any part of the town and its vicinity water is obtained without digging to a

<sup>1</sup> Ibid.      <sup>2</sup> B. 8. p. 370.      <sup>3</sup> B. 8. c. 6.      <sup>4</sup> From *ξηγος*, dry.

<sup>5</sup> *Ἰναχου οὐν οὐδε ἴαφος ἐν Ἀργεὶ εἰσι κατὰλειπέται.* Contemplantes.      <sup>6</sup> De flumin.

<sup>7</sup> B. 8. p. 370.

<sup>8</sup> Pausan. b. 2. c. 15. Lucian's Triton.

considerable depth. Pausaniás<sup>1</sup> observes that no water but that of Lerna remains in this part of the country during the summer months. He seems to have forgotten the perennial current of the Erasinós, which is much nearer to Argos than the Lernæan lake.

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### TO THE LAKE OF LERNA.

On quitting Argos on the 15th, with an intention of visiting the source of the Erasinós and the lake of Lerna, we left the Theatre and the Larissa to our right, passed by some uninteresting Roman traces, and crossed two rivulets running towards the Argolic gulf. One of these streams was probably the Phrixos; which, according to Pausanias,<sup>2</sup> uniting with the current of the Erasinós, entered the sea between Temenion and Lerna, forty stadia from Argos.

In fifty minutes from Argos we reached a cave in the rock, which contains a church, and a spring of clear water, called Kephālári, which bursts from the rock with impetuosity. This is the Erasinós, or Arsinós, which, according to Herodotus,<sup>3</sup> Strabo,<sup>4</sup> and Pausanias,<sup>5</sup> has its original source at the lake of Stymphalos, in Areadia. After a subterraneous course of about 200 stadia, it issues from this cavern,<sup>6</sup> which is in Mount Chaon. Bacchus and Pan here received the sacrifices of the devout. The rock has been cut; and the cave was probably a Paneion, or Nymphaion. Near the source is another

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<sup>1</sup> Loc. cit.

<sup>2</sup> B. 2. c. 36 & 38.

<sup>3</sup> B. 6. c. 76.

<sup>4</sup> B. 6. p. 275.

<sup>5</sup> B. 2. c. 24.

<sup>6</sup> Redditur Argolicis ingens Erasinus in arvis. Ovid Metam. b. 15. v. 276.

cave with two entrances, which probably possessed, in ancient times, its peculiar objects of interest or adoration; but which is now employed for the manufacture of saltpetre. When we entered at the cave of the Erasinus, we found that it was the festival of the Saint to whom the subterranean church is dedicated. Some good women, who had been offering up their devotions, loaded us with boiled pulse and dried currants, which we were obliged to eat, that we might not seem to slight their well-meant hospitality, though the flavour of their viands was not of a very captivating kind. In front of the cave is a tumulus, that was opened a short time previous to our arrival; and in which some small columns of grey granite were found, that have not been removed.

In our way to Lerna we descried some villages to our right at the foot of the hills. We passed through some plantations of rice, which is here plentiful, and of an excellent quality.

In fifty-five minutes from the cave we reached the lake of Lerna, a small marshy pool, overgrown with reeds. As the stream which issues from it turns some mills, it has taken the name of *Μυλοι*. It discharges itself into the sea, which is a few paces from it. The Lernæan marsh is formed by several clear and copious springs, which rush out of a rock at the foot of a hill. This lake is, however, so diminutive, and so much concealed by reeds and other aquatic plants, that it might easily be passed without attracting the attention of the traveller. The millers, who live near it, assured us it had no bottom. Pausanias<sup>1</sup> asserts that the lake of Alcyon is unfathomable, and that Nero endeavoured in vain to ascertain its depth. He adds, that it was the third of a stadium in circuit; and that its banks were covered with reeds. The Lernæan and Alcyonian pool are evidently one and the same: Pausanias calls it by the latter appellation.

Apollodorus<sup>2</sup> denominates it *λερνης ελος*: he also mentions the fountains of Lerna, and of Amydone. Strabo<sup>3</sup> mentions the river

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<sup>1</sup> B. 2. c. 37.

<sup>2</sup> B. 2.

<sup>3</sup> B. 8. p. 368. 371.

and lake of Lerna, and the fountain Amymone. Virgil<sup>1</sup> also calls Lerna a river. Pausanias calls Amymone a river, and mentions the fount of Amphiarus; he also speaks of the rivers Cheimarros, Phrixos, and Pontinos, as in the same vicinity. According to Hyginus,<sup>2</sup> the “fons Amymonius” was afterwards called “Lernæus.” Pausanias, in speaking of Lerna, alludes to the city of that name, which is also mentioned by Mela, and by the scholiast of Euripides.<sup>3</sup>

It is not difficult to conjecture the signification of the second labour of Hercules in destroying the many headed hydra which infested the Lernæan plain. Pausanias seems really to credit the existence of such a monster, but ventures to doubt the number of its heads. This strange mixture of credulity and scepticism is observable in other parts of that author’s works.

Simonides and Palæphatus<sup>4</sup> give it fifty heads; Apollodorus<sup>5</sup> and Hyginus<sup>6</sup> nine; Diodorus Siculus,<sup>7</sup> and Ovid, one hundred; Euripides<sup>8</sup> calls it “the innumerable headed dog,” *Ταν τε μυριοκερανον πολυφονον κυνα Λερνας.*

I have observed the hydra represented in various forms upon the remains of ancient sculpture, but never with more than nine heads. There is a bas-relief in the Vatican, on which it is portrayed with seven.<sup>9</sup> On a bas-relief, in the villa Borghese, it is represented with one human, and three serpents heads.<sup>10</sup>

Apollodorus pretends that the hydra used to enter the plain, and ravage the country and the flocks; and it still continues occasionally to commit similar depredations during the winter months.

The fact is, the lake of Lerna is the hydra, and its heads are the sources, which Hercules, or some powerful individual, endeavoured

<sup>1</sup> Æneid, 12. v. 518.

<sup>2</sup> Fab. 169.

<sup>3</sup> Phœnis. v. 127.—*Λερνη γαρ πολις και πηγη του Αργους.*

<sup>4</sup> De incredibil.

<sup>5</sup> B. 2.

<sup>6</sup> Fab. 30.

<sup>7</sup> B. 4.

<sup>8</sup> Hercul. fur. v. 419.

<sup>9</sup> See Spanhem. de usu et præst. numism. diss. 4.

<sup>10</sup> Visconti. Mus. Pio. Clem. vol. 4.



to stop up, in order to prevent the recurrence of an inundation. But, as soon as one spring was closed, it naturally found vent in another part; or, according to the emblematical style of antiquity, as soon as one head was removed, others appeared in its place. The different opinions concerning the number of heads, is easily accounted for, the springs being more or less numerous, according to the season of the year, and the quantity of water. The word *Υδρα* is probably derived from *Υδαρ*, which is the lake with its numerous springs or heads. These are the ideas which occurred to me upon the spot, and which I find had long before been those of Albrius.<sup>1</sup>

Palæphatus explains this fable by asserting that there was a town named Hydra, whose king, Lernos, made war against Mycenæ. The immediate vicinity of the Lernæan pool was very celebrated in the mythological fictions of antiquity. For, besides the story of Hydra, and Amymone, we have those of Pluto and Bæehus,<sup>2</sup> who both descended to the infernal regions near this place. We are also informed by ancient mythographers,<sup>3</sup> that Amymone, daughter of Danaus, who was employed in supplying Argos with water, was ravished away by Neptune, near this spot, and that he struck a rock near which she stood with his trident, from which a fountain, called by her name, Amymone, immediately issued. In this story we may perhaps trace the emblem of an earthquake,<sup>4</sup> which caused an irruption of the sea, with the appearance of a fountain, as often happens during such violent concussions of the earth.

The water of Lerna was of such reputed sanctity, that it was used by Minerva and Mercury for the purification of the Danaides, after they had killed their husbands. The springs issue from the foot of Mount Pontinos, an insulated, pointed rock, which we were fourteen minutes in ascending, with the hopes of discovering

<sup>1</sup> De Deor. Imagin. in Mythograph. latin. Amsterdam, 1681.

<sup>2</sup> Pausan. b. 2. c. 36, 37.

<sup>3</sup> Apollodor. Hygin. Ovid. and others.

<sup>4</sup> Neptune was supposed to be the cause of earthquakes; hence he was termed by the poets, *Ενοσιχθων*, *Ενοσιγαιος*, &c.

the remains of the temple of Minerva of Sais ;<sup>1</sup> instead of which we found only the ruins of a modern castle, without one relic of antiquity. Our trouble was, however, fully compensated by the extensive view which the hill commands. Towards<sup>2</sup> the north is the Larissa of Argos ; and, beyond it, the table mountain, near Nemea ; more to the east, are descried the ruins of Mycenæ, Tiryns, and Nauplia, while the Argolic gulf is immediately below the eye.

Pausanias informs us that Mount Pontinos had the peculiar quality of causing all the rain, by which its surface was drenched, to disappear ; but this has in it nothing of the marvellous, as he seems to infer, as it is composed of a calcareous rock, full of deep fissures, and subterraneous cavities. The falling rain, therefore, after being absorbed, is conducted by the springs which are at the base of the rock, to the Lernæan pool. The whole of this hill is covered with the wild sage, the *salvia pomifera*, bearing bunches of yellow flowers, and a green berry, about the size of a small cherry ; the under part of the leaves is covered with a white woolly substance, easily detached by the wind, and which, on coming in contact with the eyes, causes a violent smarting pain, that lasts for about a quarter of an hour. This plant is common in rocky places in Greece, and is called *Αληφασκια*, from *Αληφασκος*, the ancient name for sage. It enters into the *materia medica* of the modern Greeks, and is taken as tea, and used as a sudorific in feverish cases.

In the evening we returned to Argos.

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## TO THE RUINS OF MYCENÆ.

On the 8th of December we proceeded across the plain, to the ruins of Mycenæ. The gate of Lucina, so called from a temple of

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<sup>1</sup> *Αθήνας Σαΐτιδος*.—Pausan. b. 2. c. 36.

The Larissa bears N. 14. E. Flat mountain N. 17. E. Acropolis of Nauplia East.

that goddess in its vicinity, was on that side of Argos which faced Mycenæ.<sup>1</sup>

On quitting the town we crossed the streamless Inachos. In twenty-six minutes the road passed a bridge over a forsaken water-course which joins the Inachos. We went near a khan, and in an hour and twenty-three minutes from Argos reached the village of Krabāta, situated at the foot of the mountains about a mile below the ruins of Mycenæ.

Pausanias<sup>2</sup> mentions on or near the road from Argos to Mycenæ, first the altar of the sun, then the temple<sup>3</sup> of the Mysian Ceres, the tomb<sup>4</sup> of Thyestes, and the heroic monument<sup>5</sup> of Perseus.

I approached the Cyclopiian city of Perseus with a greater degree of veneration than any other place in Greece had inspired. Its remote antiquity, enveloped in the deepest recesses of recorded time, and its present extraordinary remains, combined to fill my mind with a sentiment in which awe was mingled with admiration. I was not so forcibly impressed at Athens, at Delphi, at Delos, or at Troy!

With my thoughts thus wandering back to the earliest ages of antiquity, and engrossed with events of more than three thousand years past, I approached the royal and venerable capital of Agamemnon, *αὐτὴ μὲν οὖν ἡ πόλις εὐδαιμῶν ἐν τοῖς ἀρχαίοις χρόνοις γενομένη, καὶ μεγάλους ἀνδρᾶς ἐχούσα καὶ πράξεις ἀξιολόγους ἐπιπέλασαμένη, τοιαύτην εἶχε τὴν κάλαστροφὴν.*<sup>6</sup>

The first ruin that fixed my attention was that which travellers have generally denominated the treasury of Atreus.<sup>7</sup> Some hundred paces further brought me to a magnificent wall, on turning

<sup>1</sup> Pausan. b. 2. c. 18.

<sup>2</sup> Loc. cit.

<sup>3</sup> ἱερὸν.

<sup>4</sup> τάφος.

<sup>5</sup> ἡρώων. Mycenæ was anciently denominated either by the singular or the plural number, as Thebes, Platæa, and several other places, of which Homer and Strabo afford frequent instances.

<sup>6</sup> Diodor. Sic. b. 11. c. 65.

<sup>7</sup> I have denominated this edifice the treasury of Atreus, in order to avoid controversy where there are such slight materials for any plausible hypothesis. Some have imagined that it is the tomb of Agamemnon, and others the *heroum* of Perseus.

round the angle of which, the Cyclopiian gate of the lions presented itself before me, and the entrance into that same acropolis through which the "king of men" passed when he quitted Mycenæ for the conquest of Troy.

The treasury of Atreus, though only slightly mentioned by Pausanias, perfectly corresponds with his more detailed description of that of Minyas at Orchomenos.

A space of twenty feet in width between two walls leads to the entrance, which is nine feet and a half wide at the base, and seven feet ten inches at top, and about nineteen feet<sup>1</sup> in height, and leads by a passage of eighteen feet in depth, to the subterraneous circular chamber, which is in the form of a Gothic dome, terminating at top in a point or key stone. Some of the contiguous blocks have fallen so as to admit a picturesque and mysterious ray of light.

It is probable that Pausanias did not understand the plan upon which these edifices were constructed. It would appear from his description of that at Orchomenos, that he conceived they were built upon the principle of the arch: his words are, *τον δε ανωτατω των λιθων φασιν αρμονιαν παντι ειναι οικοδομηματι.*<sup>2</sup> It is however formed by horizontal, not by radiated layers, which advancing over each other, and having had their lower angle cut off, gives the structure the appearance of a Gothic dome. The treasury of Atreus was not of such large dimensions as that of Minyas. The latter was of white marble, and that of Mycenæ is composed of a hard and beautiful breccia, of which the neighbouring rocks and the contiguous three-topped Mount Euboia consist. It is the hardest and most compact breccia in Greece, and resembles the rare antique marble called *breccia tracagnina antica* which is sometimes found amongst the ruins of Rome. The breccia of Mycenæ is compact and heavy; the grains are large, and generally angular; their most usual colour is black, while the

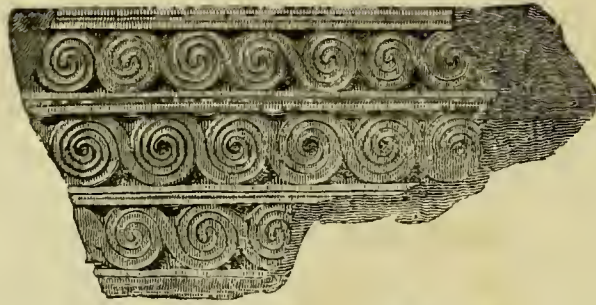
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<sup>1</sup> Its real height is something greater, but its original proportions are concealed by the accumulation of earth at its entrance.

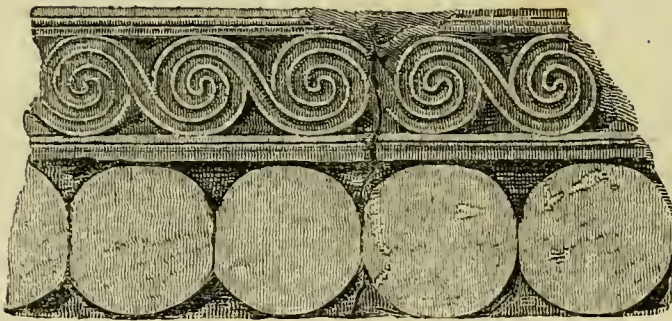
<sup>2</sup> B. 9. c. 38.

matrix of the rock is composed of various degradations of yellow. The present height of the treasury of Atreus is forty-nine feet from the apex to the ground, which is raised some feet above its original level. Its diameter is forty-eight feet, which, lower down, must be something more. The blocks are all parallelograms, and placed in regular layers, thirty-four ranges being at present uncovered. They are united with the greatest precision without the aid of cement, and the stones are not all of equal dimensions; but the layers are generally about two feet in thickness, though they have the appearances of diminishing towards the vertex, which may however be the effect of perspective, as we had no means of measuring higher than ten or twelve feet above the level of the ground.

This treasury had two chambers. A door leads from the first into the second, which is a square of about twenty-seven feet, and about nineteen in height in its present state, but it has not been sufficiently excavated to find the walls, which are still obstructed by earth. The present height of this door is only nine feet and a half, and the breadth at the base four feet seven inches, being four inches less at top. It has a triangular cavity over its lintel similar to that over the entrance into the great chamber, and to that over the gate of the lions. The outside front of the great chamber, which is the only part not covered with earth, faces the acropolis, from which it is only a few hundred paces distant. This front is regularly constructed like the interior of the same edifice. Over the lintel of the entrance is a triangular niche, at present open and unadorned, but which, in a more ancient period, was probably occupied by some appropriate embellishment. Its height is twelve feet, and its breadth eight feet seven inches. Some masses of *rosso antico*, covered with spiral ornaments, and a columnar pilaster, and its base, are seen lying amongst the ruins near the gate, which may have been placed as a sepulchral *stèle* in the middle of the triangular cavity, and the sides filled with other ornamental or allegorical subjects.



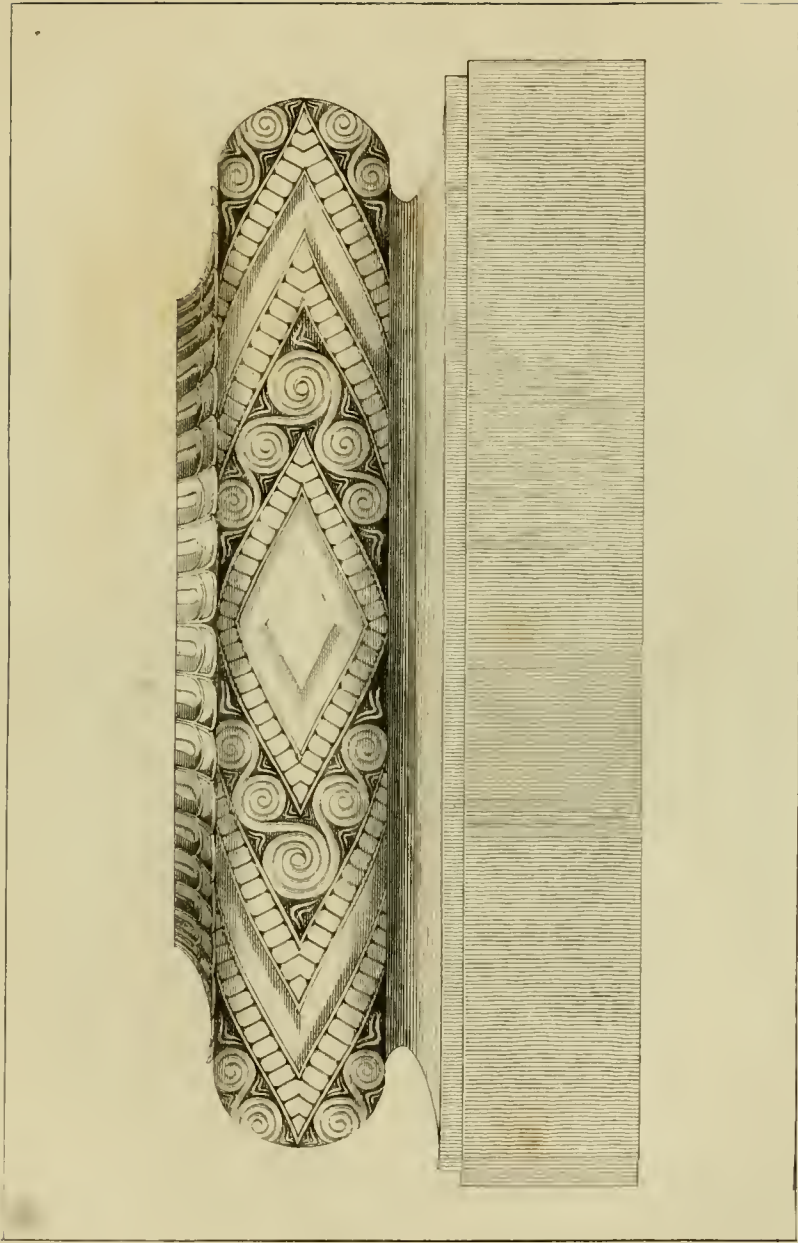
1 foot four inches.



1 foot six inches.

The pilaster and its base are of a soft green stone, singularly enriched with spiral and zigzag ornaments of an Egyptian, rather than of a Grecian character. Indeed the whole edifice has so much the appearance of Egyptian origin, that it was very probably constructed by the colony of the Belides, after the expulsion of the Inachidæ from the Argolic territory. All the remains at Mycenæ, even the sculptured ornaments which are scattered about the ruins, have an Egyptian character. The gate of the lions also may owe its origin to the same people. The walls alone of the acropolis seem to have been elevated by another race; but of this more will be said hereafter.

It would appear that the treasury of Atreus had been ornamented with some interior decoration, as a great many long nails of bronze are found fixed in the stones, even up to the summit of the building.



S. Penardi. del.

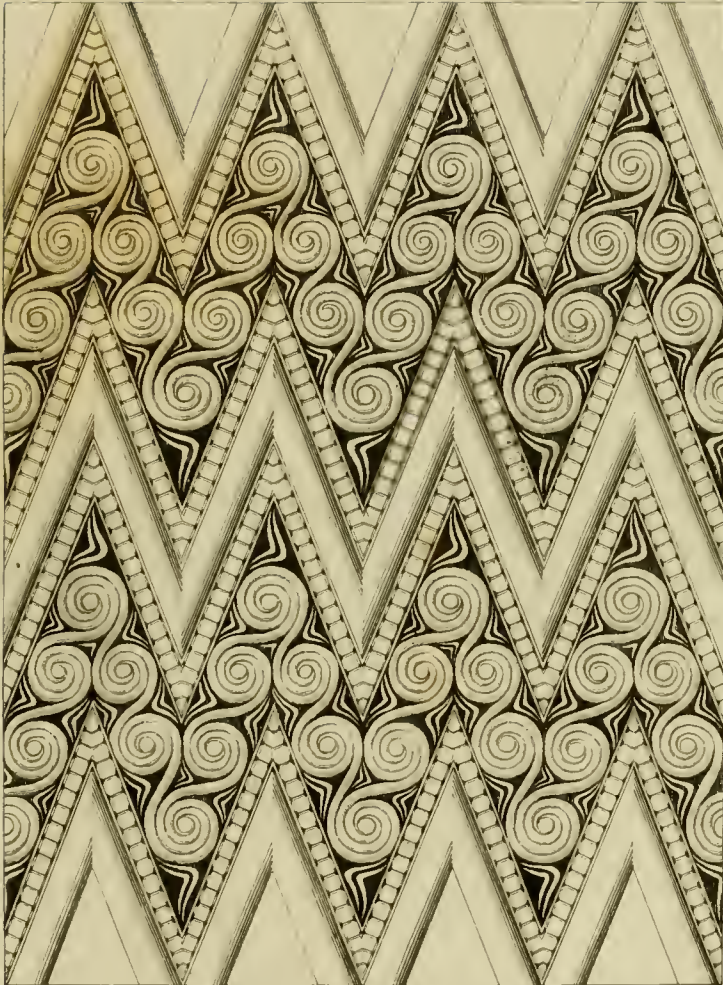
Published by R. Wood & Mann, Bond Street, No. 26, 27, 28, & 29

Ingr. by H. Morse

FROM MYCENÆ







S. Pomardi del.

Published by Russell & Marter, Bond Street, May 1853.

Engd by H. Moses.

FROM THE TREASURY OF ATREUS AT MYCENAE.



About one-third of the nails projects from the stones; and, as they have large heads, it appears that some object was attached to them, which travellers have conceived were laminæ of bronze. They could not however have supported any thing of great weight.

The thickness of this extraordinary structure, which may be seen at the entrance, is eighteen feet. The lintel of the door is composed of two masses of stone, the largest of which is of the surprising dimensions of twenty-seven feet in length, seventeen feet in breadth, and three feet nine inches in thickness, the specific gravity of which must be about one hundred and thirty-three tons. No masses, except those of Egypt and Balbec, can be compared with this gigantic stone, which is of the same material as the rest of the building. The second lintel is of the same height, and probably of the same length as the other, but as it is on the outer part of the edifice, its extremities are not visible, but are covered by the earth; its breadth is only one foot. The exterior of the lintel is ornamented with two parallel mouldings, which are also carried down the jambs of the door, in a similar manner to the portal of the temple of Bacchus at Naxos. Some faint traces and holes are discerned over the lintel, to which ornaments in bronze or marble were once attached. Other holes are seen upon the flat wall, still higher above the door, and probably the whole of this part was sumptuously decorated, and consequently could not have been originally covered with the earth, though the other parts of the structure were no doubt concealed as at the present day, exhibiting the appearance of a lofty tumulus. Indeed it is more than probable that it was a sepulchre as well as a treasury, and might also have been used for religious purposes. It is also probable that this is the identical edifice mentioned by Pausanias under the appellation of the treasury of Atreus; but sixteen centuries ago, that traveller seems to have been as much bewildered in the dark labyrinth of Mycenæan antiquities as we are at the present day. All these subterraneous chambers in Greece, Sicily, and Sardinia, were no doubt the primitive cryptæ or sepulchres of great persons in the most remote periods

of antiquity. They are constructed upon the principle of the Egyptian pyramids, to which they have a considerable approximation. Houel<sup>1</sup> mentions similar constructions near Macara in Sicily, and there are several of them in Sardinia, which are known by the name of *Noragis*. This appellation was perhaps derived from *Norax*, the son of Mercury and *Erythæa*, who, with an Iberian colony, founded the town of *Nora* in that island.<sup>2</sup>

They were probably treasuries and temples, as well as tombs. A treasure could not be placed in a more inviolable sanctuary than in a sepulchre, or a temple. The most ancient temples were originally the repositories of the dead;<sup>3</sup> and treasures were at all times preserved within the precincts of temples.

The treasury at *Messene*, in which *Philopœmen* was immured, was probably of a similar kind with those at *Mycenæ*. *Livy*<sup>4</sup> says, “*Admonent deinde quidam esse thesaurum publicum sub terra, saxo quadrato septum; eo vinctus demittitur, et saxum ingens, quo operitur, machinâ superimpositum est.*” It would hence appear that the entrance was closed by a stone that was moved thither on purpose by means of a machine. *Plutarch*<sup>5</sup> says it was subterraneous, but gives no account of its form.

It is difficult to conjecture in what manner the entrance of the treasury of *Atreus* was anciently closed, as there are no visible indications of holes for the bolts, or for the hinges; whereas the door of the inner chamber of the same building exhibits holes, in which the hinges and the bolts were affixed. The great chamber may possibly have been always open, and its approach prohibited by reverential awe, and religious respect. We see, in *Pausanias*,<sup>6</sup> an account of an old temple in the vicinity of *Mantineia*, that was constructed by *Trophonios* and *Agamedes*, the entrance of which was not closed with bolts, but a simple cord was drawn before it, which, with the

<sup>1</sup> Voyage pittoresque de la Sicile.

<sup>2</sup> Pausan. b. 10. c. 17.

<sup>3</sup> See Clemens Alexand. Cohortat. ad Gentes. p. 39:

<sup>4</sup> B. 39. c. 5.

<sup>5</sup> Life of *Philopœmen*.

<sup>6</sup> B. 8. c. 10.

religious reverence attached to the temple, was of sufficient force to maintain the inviolability of its entrance; except in one instance, when Aipytos, son of Hippothoos, having dared to pass the sacred limit, was in consequence immediately struck with blindness, and soon after died.

The citadel of Mycenæ is never mentioned under the appellation of acropolis, by ancient authors. It is frequently called *Δαμα*, by Sophocles,<sup>1</sup> which signifies nothing more than residence; similar to the *βαθρον*,<sup>2</sup> and *θυμελη*,<sup>3</sup> and other poetical denominations, which are intended as synonymous.

This silence concerning the acropolis of Mycenæ has induced some learned men, who have not, however, been upon the spot, to imagine that the city was contained within the narrow limits of those walls which constituted the acropolis alone; the actual survey, however, of the extreme smallness of this enclosure will immediately destroy such a supposition. The single palace of the Atridæ, and a temple or two, allowing them only moderate proportions, would occupy the whole space, without leaving any room for the inhabitants, or the *εὐρυαγυῖα*, or “wide streets,” of Homer,<sup>4</sup> which adorned the wealthy city of Mycenæ, with its “well-built”<sup>5</sup> and “heavenly walls;”<sup>6</sup> nor would the powerful Argians so peremptorily have insisted upon the destruction of the city, and its inhabitants, if it had consisted solely of the little rock on which its acropolis was erected. The walls of the city extended considerably beyond the subterraneous chambers<sup>7</sup> towards the plain; and they may still be traced in many places, besides some well-built foundations of other edifices, and many heaps of small stones and tiles, the remains of the houses. The walls of the city were, perhaps, destroyed by the Argians, and the stones, and other remains, were possibly carried across the plain to the capital, where such materials would always be wanting: the walls

<sup>1</sup> *Electra*.

<sup>2</sup> Euripid. *Herc. fur.* v. 945.

<sup>3</sup> Id. *Iphig. in Aul.* v. 556.

<sup>4</sup> *Iliad*, 4. v. 52.

<sup>5</sup> *Εὐκτίμενον πόλισθρον*, Homer, *Iliad*, 2.

<sup>6</sup> *Οὐρανεα λειχῆ*. Sophoc. *Elect.*

<sup>7</sup> *Υπογαῖα οἰκοδομημαῖα*. Pausan.

of the acropolis, however, were evidently not demolished. According to Pausanias,<sup>1</sup> who probably alludes to the acropolis, the walls of Mycenæ resisted the destroying efforts of the Argians by their extraordinary solidity, for which they were indebted to the architectural skill of the Cyclopians. The outer enclosure, or walls of the city, were apparently less ancient than those of the fortress, and seem not to have been either so strong, or of such irregular construction.

The demolition of the town of Tiryns has been still more complete than that of Mycenæ; as scarcely a trace of any thing remains except the acropolis. The *Δωμα Πελοπιδων*,<sup>2</sup> and the Tirynthian acropolis, were probably not only the citadels of their respective cities, but the sacred enclosures and revered sanctuaries of some divinity worshipped with equal adoration by all the states of Argolis, and were accordingly respected to a certain degree by the Argians, who contented themselves with dismantling the walls, while they levelled to the ground the outer enclosure.

It is evident that the subterraneous structures of Atreus and his sons, and the tomb of Agamemnon, and of those who were slain with him by Ægisthus, as well as the fount Perseia, were within the town, but not within the acropolis; they are, says Pausanias, *Μυκηναῶν δὲ ἐν τοῖς εἰρηπιοῖς*, “amongst the ruins of Mycenæ.” Ægisthus and Clytemnestra were interred beyond the walls, being unworthy of having their sepulchres within the city, where the remains of Agamemnon were deposited. I found the remains of three circular chambers, or treasuries, which are entirely dilapidated, with the exception of the doors, that are still covered with their lintels. These structures were evidently less magnificent than the treasury of Atreus. One of the doors is seven feet ten inches in breadth at top, and the thickness of the wall is ten feet; another is only five feet and a half, and its lintel eleven feet three inches in length, one foot ten inches in thickness, and seven feet eight inches in breadth.

<sup>1</sup> B. 7. c. 25.

<sup>2</sup> Sophoc. Elect.

The lintels of all these doors are composed of two blocks, of which the interior is the broadest. Pausanias<sup>1</sup> mentions five tombs at Mycenæ, besides the subterraneous treasuries of Atreus and his sons. Amongst the ruins are some other heaps, which probably contain sepulchral chambers; and there is no place in Greece where a regular and extensive plan of excavation might be prosecuted with more probable advantage, or where remains of greater interest and a higher antiquity might be brought to light. Although specimens of singular curiosity, rather than of great beauty, would be found, since the town was destroyed before the arts had reached their highest degree of excellence, yet ceramic vases would be discovered in great quantity, if we may judge from the numerous fragments which are seen scattered on all sides: they are generally of a coarse earth, and the spiral and zigzag ornament which is sculptured on the marbles near the treasury of Atreus, is observed on most of the fictile fragments found amongst the ruins. These ornaments are generally painted black upon a yellow ground. No coins of Mycenæ have ever been found, which might lead to a supposition that money was not struck in Greece before the demolition of that city by the Argians, which happened in the first year of the seventy-eighth Olympiad, about 468 years before our era; for it is not to be supposed that the regal residence of the Atridæ would have been without its mint, had money been commonly current in those days. It may be asked what objects of value were kept in the well-stored treasuries of the wealthy cities of Orchomenos and Mycenæ, if money was not then in use? There is no doubt that the valuable metals were known long prior to the time of Homer. The shekels of gold in the time of Solomon<sup>2</sup> were not in money but in weight. Homer mentions talents of gold; and the *πλιθοί* of rich metals which were offered by Cræsus to the god of Delphi were probably what we call bars or ingots; and the treasuries were stored with these, though not in the shape of money: they also contained the valuable armour of their

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<sup>1</sup> B. 2. c. 16.

<sup>2</sup> Book of Kings.

chiefs, and other objects wrought in precious metals, which were used in the service of the gods, and exposed to view only on certain days. The account which Pausanias has left us of the contents of various treasuries at Delphi, and other parts of Greece, may give us some idea of the probable contents of those of Orchomenos and Mycenæ.

The Gate of the Lions, which was the principal entrance into the Mycenæan acropolis, still remains nearly in the same state as in the second century, when it was visited by Pausanias, who says it was supposed to have been made by the Cyclopians.

This singular relic of the heroic ages has been so fully illustrated by former travellers,<sup>1</sup> that little remains to be added on the subject, except some general observations which may be necessary for the purpose of connecting the links of my narrative.

The plan of the gate closely resembles the approach to the treasury of Atreus. In each, two parallel walls, forming a passage, lead to the portals, over each of which is a triangular niche in a wall, composed of parallelogram blocks, each door diminishing in breadth upwards. Were not the gate of the lions evidently the entrance to the acropolis, it might be mistaken for the remains of a treasury; and, from the complete similarity it bears to the front of those structures, there is every reason to conclude that it was erected at the same period. The gate of the lions, which faces the north-west, is nearly concealed under an accumulation of earth and ruins: its height, therefore, cannot be exactly ascertained, but it was probably not less than seventeen feet: its breadth at top is nine feet and a half. The lintel is fifteen feet and a half in length, six feet eight inches in breadth, and four feet in height. The stone, on which are the sculptured lions, is eleven feet broad at the base, and nine in height: its general thickness is two feet: it is of a triangular form, filling the niche which was made for its reception. The street, or approach to the gate, is thirty feet and a half in breadth. The construction of the lateral walls is nearly regular, differing from the

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<sup>1</sup> Dr. Clarke and Sir William Gell.



walls which constitute the peribolos of the acropolis, which are irregular polygons. They are of the hard breccia, which was excavated near the spot; but the block of the lions is of the same green marble as the columnar pilaster which is near the treasury of Atreus, and which resembles, in its appearance, the green basalt of Egypt. This curious piece of sculpture, which is probably the most ancient in Greece, represents, in half relief, a column between two Egyptian lions, their hinder feet resting on the lower part of the block, just over the lintel of the gate, the front feet placed upon a basement which is prolonged from the pedestal of the column, which, increasing in diameter upwards, is directly contrary to the usual form of columns. The pedestal of the column, which is composed of three annulets upon a plinth, rests upon a basement, which is composed of two plinths and a scotia between them, in the middle of which is a circular cavity exactly under the column. The two extremities of the scotia terminate with semicircular indentations. The capital of the column is composed of three annulets, increasing in thickness and diameter upwards: these are surmounted with the Doric abacus, above which are four circular objects, which have been denominated balls; but, as the front of these circles is flat, that term is misapplied, and the theories drawn from the supposition of their globular form require certain modifications. The four circles are surmounted by an abacus, upon which there must have been anciently some object of a triangular form to fill the upper part of the niche: this may have been a flame. The column has been conjectured to allude to the solar worship of the Persians, as Apollo and the sun were represented under a columnar form. The column was also the symbol of fire; and perhaps, in the present case, is intended to represent a *Pyratheion*,<sup>1</sup> or fire-altar, of which the lions

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<sup>1</sup> Strabo, b. 15. p. 733. Fire, self-kindled, was deemed an auspicious omen by the ancients. According to Pliny, Amphiaraus was the first who practised *ignispicia*, or divination by fire, Nat. Hist. b. 7. c. 56. According to Herodotus, when Cleomenes, King of Sparta, had taken the temple of Juno, near Mycenæ, a flame of fire issued on a sudden from the statue, b. 6. c. 82.

seem to be the guardians. The lion was also the liquid element in the hieroglyphical or sacred language of Egypt; and the triangular form of the whole block, and the niche, may perhaps be an allusion to the *μυθρος*, or conic emblem of the sun. This species of adoration was possibly introduced into Argolis by the early Egyptian colonies; and even the sculptured stone itself may have been brought from the country of the Nile, as the auspicious palladium and tutelary preservative of the recent emigration. The lions are sculptured in the Egyptian style, and resemble those which are depicted on the most ancient ceramic vases found in Greece. Their tails are not broad and bushy, but narrow, and resembling those which are seen in the most ancient sculpture of Egypt, Greece, and Etruria. One of the lions which is before the arsenal at Venice, and which was brought from Athens, and another which still remains near Cape Zoster in Attica, and those which are represented on the Perugian bronzes, are of the same form. As the heads of the lions have been destroyed, it is impossible to ascertain in what direction they were turned. The figure of the lion was an emblem of force and courage, and it was frequently placed upon sepulchres; particularly where any battle had taken place, as at the pass of Thermopylæ, and on the tomb of the Thebans in the plain of Chæroneia.<sup>1</sup>

A mass\* of green marble was found by the excavators of the Earl of Elgin near the treasury of Atreus. It is enriched with the spiral mæander and some circular ornaments similar to those over the column of the gate of the lions. The spiral ornament is supposed to be symbolic of water; the pointed or zigzag ornament, which accompanies it on the pilaster of the treasury of Atreus, is probably emblematical of fire; and thus the two elements are united, as they also appear to be upon the sculptured marble over the portal of the acropolis.

The back part of the lion gate is highly interesting, inasmuch as

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<sup>1</sup> Pausan. b. 9. c. 39.

<sup>2</sup> It is in the British Museum. See the annexed plate.

it exhibits two styles of construction differing totally from each other. That side which is towards the plain of Argos is of the rough Cyclopien masonry, while the other side is regularly constructed, like the front of the gate and the two lateral walls which diverge from it. It would appear that the gate had been made some time after the original Cyclopien structure; but I hazard this only as a probable conjecture, without presuming to decide whether the regular, as well as the irregular or polygonal construction, were not sometimes employed at the same period. There are indeed reasons for believing that while the walls of fortresses and strong places were composed of Cyclopien masonry, the temples, sepulchres, and sacred edifices, were formed of a more regular construction: as the former were principally adapted to resist the impulse of warlike engines, while the sanctuaries of the gods, and the repositories of the dead, were regarded even by enemies with reverential awe.

A magnificent wall, composed of irregular polygons, closely united and carefully smoothed, supports the terrace on which the gate of the lions is situated; this wall faces the treasury of Atreus.

The acropolis of Mycenæ is a long irregular triangle, standing nearly east and west. The walls follow the sinuosities of the rock, and are mostly composed of the second style of well joined polygons, although the rough construction is occasionally seen. It is not fortified with towers. On the northern side is a small gate, with its lintel still entire. The structure is so disposed that those who entered it would have their left arm, which was guarded by the shield, on the side of the acropolis, which is a deviation from the common rule. The grooves for the bolts in the jambs of the door are square, and of large dimensions.

Not far from this, towards the eastern extremity of the acropolis, is another gate of a pointed form, almost concealed by stones and earth, by the removal of which I ascertained its shape. It fully merits the trouble of an excavation. The traces within the acropolis are few and imperfect; there is a circular chamber, excavated in the rock, widening towards the bottom, and of the same form as the

treasury of Atreus. It was probably a cistern. According to Plutarch,<sup>1</sup> the first name of the hill on which Mycenæ stands, was Argion.

A deep rocky glen separates the northern side of the acropolis from a neighbouring hill; on all the other sides it is more or less steep, but particularly so towards the three-topped Euboia. In a rocky ravine, which divides the acropolis from this mountain, there is the bed of a torrent at present dry, but it is evident that the stream, which rises at the Perseia, or fount of Perseus, ran through it to the plain. This stream is at present conveyed in a small open aqueduct, of modern construction, over the treasury of Atreus to the subjacent village of Kabrăta, and from thence to the khan at the beginning of the plain. There was anciently a bridge over the ravine; one of the side walls still remains, consisting in well joined polygons. The fount of Perseus rises a few hundred yards to the north-east of the acropolis, and, immediately after issuing from the rock, forms a small clear stream of excellent water, with which Mycenæ was anciently supplied.

After the return of the Heraclidæ into the Peloponnesos, about eighty years after the Trojan war, Mycenæ began to decline in power and population.<sup>2</sup> It must have been considerably reduced before the Persian invasion, since it could not equip more than eighty men, as its contingent at Thermopylæ;<sup>3</sup> and afterwards, in conjunction with the city of Tiryns, it furnished only four hundred troops at the battle of Plataea.<sup>4</sup>

It is singular that Strabo,<sup>5</sup> who was at Corinth, within a very few miles of Mycenæ, should have been ignorant of the existence of its ruins; so much so, that he emphatically says that not a vestige of that city was left, “*ὡςτε νυν μηδ ἰχνος ευρισκεσθαι των Μυκηναίων πολέως.*” In the same manner he leaves hardly a trace of several cities in Greece which exhibit considerable remains even at this day. Pausanias, who wrote one hundred and fifty years after Strabo, describes

<sup>1</sup> De Flumin.

<sup>2</sup> Strabo, b. 8. p. 372.

<sup>3</sup> Herodot. b. 7. p. 202.

<sup>4</sup> Id. b. 9. c. 28.

<sup>5</sup> Loc. cit.

edifices which may still be seen. Diodorus Siculus<sup>1</sup> says, that the Argians destroyed Mycenæ, *τας Μυκηνας καίεσκαψαν*, and adds, that it remained deserted to his time. Diodorus, in speaking of the destruction of cities, generally uses the word *καίεσκαψαν*, which supposes a complete razing; many of the cities, however, which he thus destroys, still exhibit considerable ruins, built long prior to his time. Livy is the destroyer of Italian cities, as Diodorus and Strabo are of those of Greece; but many of those which he represented as “*sine vestigiis*,” still retain their walls, gates, and towers, in a state of high preservation.

The Cyclopiian walls of Mycenæ are mentioned by several ancient authors; but, Strabo<sup>2</sup> justly observes that the tragic poets have made some confusion concerning Argos and Mycenæ, substituting one place for the other, as in the Iphigenia, and the Orestes. Euripides has the following allusions to the Cyclopiian walls of Mycenæ: *Κυκλωπων εις Θυμελας*<sup>3</sup>—*Εκ Μυκηνας δε τας Κυκλωπιας*<sup>4</sup>—*πολισμα Περσεως, Κυκλωπων πονον χειρων*<sup>5</sup>—*Κυκλωπων βαθρα*.<sup>6</sup> He calls its walls *Κυκλωπεια Τουρανια Γειχη*,<sup>7</sup> and terms Argolis the land of the Cyclopiians; *Ιαχειλω δε γα Κυκλωπεια*.<sup>8</sup> Seneca,<sup>9</sup> Hesychius,<sup>10</sup> Nonnus,<sup>11</sup> and the scholiast of Euripides,<sup>12</sup> also notice the Cyclopiian walls of Mycenæ; the words of Seneca are

———— majus mihi  
Bellum Mycenis restat, ut Cyclopea  
Eversa manibus saxa nostris concidunt.

And again,

———— cerno Cyclopium sacras  
Turres, labore majus humano decus!

The only architectural fragment which I observed at Mycenæ belonging to a Grecian order, was the half of a triglyph, in a soft,

<sup>1</sup> B. 11. c. 65.

<sup>2</sup> B. 8. p. 377.

<sup>3</sup> Iphig. in Aul. v. 152.

<sup>4</sup> Id. v. 265.

<sup>5</sup> Id. v. 1500.

<sup>6</sup> Herc. fur. v. 944.

<sup>7</sup> Elect. v. 1158.

<sup>8</sup> Orest. v. 963.

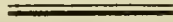
<sup>9</sup> Herc. fur. act. 4. v. 996. and Thyestes, act. 3. v. 407.

<sup>10</sup> *Επειδη Κυκλωπες ελειχισαν Ιας Μυκηνας*.—Lex. in v. *Κυκλωπων*. Vol. 2. p. 372.

<sup>11</sup> *Σεμμελι λειχιονεν περιζωσθεισα Μυκηνης Κυκλωπων κανονεσσι*.—B. 41.

<sup>12</sup> In Orest. v. 963, &c.

yellow stone, which measured ten inches in breadth. The other half of the triglyph was upon a separate stone; and the whole measured twenty inches in breadth. This fragment is in a small church, not far from the treasury of Atreus.



### TO THE RUINS OF TIRYNS AND NAUPLIA.

After remaining three days at this most interesting place, we mounted our horses on the 11th, with the intention of visiting the rest of Argolis. Having descended from Krabāta to the plain, we observed some ancient traces near the foot of the hills, twenty minutes from the village. Half an hour more brought us to some other similar remains, a few hundred paces from which is a church, constructed with the ruins of a temple, where we observed two Doric columns of stone, of small proportions, and divided into fifteen flutings. A capital, of the same order, but of an unusual form, serves as an altar. Here are also some *antefixa* of terra cotta, adorned with painted foliage and mæanders. Pausanias, in visiting Argolis, went from Corinth through Kleonai and Nemea to Mycenæ; from thence to Argos, and he then describes the way to Epidauros, passing by Tiryns. But, it seems, he did not travel on the road from Mycenæ to Tiryns, which would lead to a supposition that there was not much in that direction to attract his attention. It is evident, however, from the remains which are still seen, that this road abounded with objects of curiosity and interest. A short distance from the last mentioned church, is another, which has also been constructed with the fragments of an ancient edifice. Several large blocks of stone are scattered about, and the frustum of a Doric

column is seen containing sixteen flutings. Extensive foundations are observed in the vicinity. Here is also an ancient well, and two oblong mounds of earth, which merit an excavation; and whoever is fortunate enough to undertake it will probably be rewarded by some interesting discoveries. Seven minutes from this place we passed through a village called Phonika, where there are some large blocks of stone, and some Doric frusta<sup>1</sup> near an ancient well. The word Phonika signifies slaughter, and may be traditional. Pausanias,<sup>2</sup> in his way from Argos to Epidaurus, before he reaches Tiryns, passes by an edifice of a pyramidal form, which contained the shields of those who perished in a battle which was fought on that spot, between Prætos and Acrisius. It could not have been far from this spot, and the name of Phonika, which is given to the village, may possibly be commemorative of that event.

In eighteen minutes from Phonika, we came to a village called Anphi, where there are a few scattered olive-trees. The whole plain is perfectly flat, and almost all in a state of cultivation, which furnishes subsistence to the populous towns of Argos and Nauplia, as well as to many villages. The countrymen were, at this time, ploughing and sowing; and the rich appearance of the soil gave a presage of an abundant harvest. There are few trees in the plain, except at the foot of the hills behind the ruins of Tiryns, where there is a thick and extensive grove of olives.

In ten minutes from Anphi, we passed through the village of Platanita, where there is a ruined church with some large well-hewn blocks of stone, and a curious little Doric capital of a singular form. In a quarter of an hour more we came to some vestiges of antiquity, and saw a village to the left, called Mebaka. We passed over some other foundations, and remarked the frustum of a plain column. On the left hand the villages of Kushi and Kofina were visible, situated at the base of two pointed hills, which are distinguished

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<sup>1</sup> Four feet in diameter.

<sup>2</sup> B. 2. c. 25.

from Argos. The summit of each is crowned with a church, which I recommend to the examination of future travellers, as they are probably built with the remains of some more ancient edifices. Indeed, the whole way between Mycenæ and Tiryns seems to have been singularly adorned.

We arrived at the ruins of Tiryns in two hours and a half from Krabāta. We remained here only a few minutes, wishing to reach Nauplia<sup>1</sup> before sun-set, at which time the gates of the town are closed. In forty minutes, we arrived at a khan, situated about half a mile from Nauplia; but, as we were too late to enter the gates, we passed the night at the khan, where we were tormented with innumerable gnats, as well as other insects. The next morning we proceeded to the town; and observed the lion of Saint Mark, and the Venetian arms over the gate, which the folly or the wisdom of the Turks, has left in many strong places which they conquered from that republic, and which are conspicuous trophies of their victories.

On entering Nauplia, we had on our left hand the grand and lofty rock Palamīdi, which rises precipitously, and is crowned with a strong fortress, some houses for the garrison, and one mosque. The ascent to the fort is by a covered passage of five hundred steps, which are cut in the rock. It is one of the strongest positions in Greece, is guarded with jealous vigilance, and is equally inaccessible to strangers as the Acrocorinthos. The name of Palamīdi, which the rock at present bears, is probably derived from Palamedes, the son of Nauplios; which name it perhaps bore in ancient times, although it is not mentioned by Strabo, or Pausanias. Nauplia is supposed to contain about four thousand inhabitants, consisting of a mixed population of Greeks, Jews, and Turks; but the majority are Turks, who have five mosques, besides that which is in the fortress. There

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<sup>1</sup> This place is known to the Greeks by its ancient name, although it is called Napoli di Romania, and Anapli, by the Italians.



are also several *tekkies* without minarets, some of which were originally Christian churches.

Corn, cotton, wool, oil, and rice, constitute the principal articles of exportation. The bazar seems better stocked than any other in Greece. The maritime part of the plain of Argos belongs to Nauplia, besides the country towards Epidaurus, comprising the whole kingdom of Prætos.<sup>1</sup> *Malaria* fevers rage here in the autumnal season; and the town would probably have been nearly abandoned for the more salubrious locality of Argos, were it not for the advantages of its maritime situation, and the excellence of its port. Within the port there is a small island, on which is a fortress and a prison.

Nauplia was uninhabited in the second century.<sup>2</sup> Some remains of the walls are, however, still seen; and their high antiquity is attested by the polygonal style in which they are constructed. Pausanias, indeed, asserts that they were erected by Nauplios, son of Neptune and Amymone. The site of the temple<sup>3</sup> of Neptune is not known; but the fountain Kanathos, though it still exhibits a copious flow of water, has lost its pristine virtues, and is no longer celebrated for the same wonder-working powers, for which it was frequented by the ladies of antiquity; and particularly by Juno, who is said annually to have recovered her virginity by bathing in<sup>4</sup> the purifying stream.

I observed two inscriptions in the town; but one of them was in the most frequented street, and an attempt to copy it would have been attended with insult from the Turks, who are more morose and insolent to strangers in this town, than in any other part of the Morea.

The brevity of the other inscription, and the retired situation in which it is placed, enabled me to copy it without molestation. It is cut upon a marble pedestal, which was probably occupied by a statue. The inscription records its having been “ offered by the

<sup>1</sup> See Pausan. b. 2. c. 16.

<sup>2</sup> Pausan.

<sup>3</sup> *ιερον*. Pausan.

<sup>4</sup> Pausan. b. 2. c. 38.

council and the people to Phanaktes priest of Cæsar, on account of his virtue."

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ ΦΑΝΑΚΤΗΝ  
 ΙΕΡΕΑ ΓΕΝΟΜΕΝΟΝ ΚΑΙ ΣΑΡΟΣ ΑΡΕΤΗΣ  
 ΕΝΕΚΕΝ

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### TO THE RUINS OF TIRYNS.

On the 13th, we visited the ruins of Tiryns,<sup>1</sup> where we passed the whole day. This spot is at present named Palaia Nauplia. We arrived there in forty minutes. The accounts which the ancients have left us of this extraordinary place are comprised in a few words. According to Eustathius,<sup>2</sup> it was called *Γειχιόεσσα* by Homer, because its walls were built by the Cyclopians. Hesiod<sup>3</sup> calls it *ευκτίμενον πολιεθρον*. Apollodorus<sup>4</sup> affirms that it belonged to Prætos,<sup>5</sup> for whom it was fortified by the Cyclopians. This circumstance is mentioned by Strabo.<sup>6</sup> But the account which is given of it by Pausanias,<sup>7</sup> though short, is comprehensive and interesting. He says that "the walls were constructed by the Cyclopians, and composed of rough stones,<sup>8</sup> the smallest of which was so large, that it could not be drawn by a pair of mules. The spaces formed in the walls by the irregularities of these masses were formerly filled up with smaller stones, which added more harmony to the structure."

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<sup>1</sup> It is called *Τιρυνθα* by Homer and Scylax. The territory was named Tirynthia. Herodot. b. 6. c.

<sup>2</sup> In Homer. *Iliad*, 2. v. 559.    <sup>3</sup> *Shield of Hercules*, v. 81.    <sup>4</sup> B. 2.

<sup>5</sup> Prætos is supposed to have lived about 1379 years B. C.    <sup>6</sup> B. 8. p. 373.

<sup>7</sup> B. 2. c. 25.

<sup>8</sup> *αργων λιθων*.

We have in these lines a complete description of the earliest style of Cyclopiam masonry. The walls of Tiryns probably remain at this day nearly in the same state in which they were seen by Pausanias in the second century, as the town was deserted before his time, and was probably never since inhabited. He<sup>1</sup> compares the walls for their wonderful strength and dimensions, to the treasury of Minyas and the pyramids of Egypt. It took its name from a son of Argos,<sup>2</sup> and brother of Amphitryon.<sup>3</sup> Its first name, according to Eustathius,<sup>4</sup> was Haliis or Haleis, which Stephanus<sup>5</sup> asserts that it borrowed from some fishermen of Hermione, who settled on the spot. Pausanias mentions the *thalamoi* of the daughters of Prætos between Tiryns and the sea. These were probably subterraneous structures similar to the treasury of Atreus, but no remains of them are at present to be seen.

Strabo<sup>6</sup> mentions an acropolis named *Λυσιμνα*, twelve stadia from Nauplia, but does not clearly express that he alludes to the citadel of Tiryns, which might however have a different appellation from the city, as the Larissa of Argos, the Kadmeia of Thebes, and the Ithome of Messene. There is however every probability that the Tirynthian acropolis is alluded to under the appellation of Licymna, as we have the testimony of Pindar<sup>7</sup> that Licymnios, the brother of Alcmena, was accidentally killed at Tiryns by the hands of Tlepolemos, son of Hercules and Astyochia, and hence this name might have been given to the acropolis.

The town of Tiryns, like Athens, was situated in the plain encircling its acropolis. Time has not left one vestige of the town. The acropolis occupied a low oblong rock not thirty feet in height, standing north and south; the former direction

<sup>1</sup> B. 9. c. 36.<sup>2</sup> Pausan. b. 2. c. 25.<sup>3</sup> Eustath. in Homer's Iliad, 2. v. 559.<sup>4</sup> Loc. cit.<sup>5</sup> In voce *Tίρυνς*. p. 710.<sup>6</sup> B. 8. p. 373.<sup>7</sup> Olymp. 7. v. 47. et seq. See also Apollodor. b. 2.

faces Nauplia, and the latter Myeenæ. The walls inclose a space of about two hundred and forty-four yards in length, and fifty-four in breadth. They are constructed upon a straight line, without following exactly the sinuosities of the rock. So small a fortress appears unworthy of the Tiryinthian hero; but though the space which it occupies is small, the walls are truly Hereulean. Their general thickness is twenty-one feet, and in some places they are twenty-five. Their present height in the most perfect part is forty-three feet. In some places there are square projections from the walls in the form of towers, but the projection is very slight. The most perfect of these is at the S. E. angle. Its breadth is thirty-three feet, and its height forty-three; and when I looked from its summit, I recollected the death of Iphitos<sup>1</sup>.

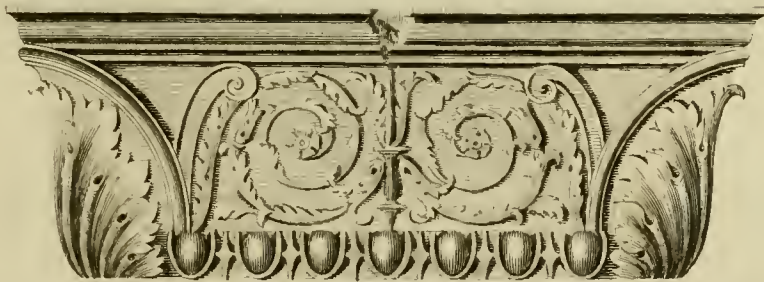
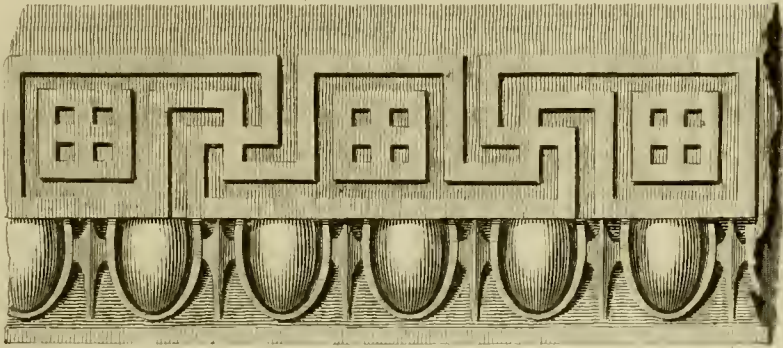
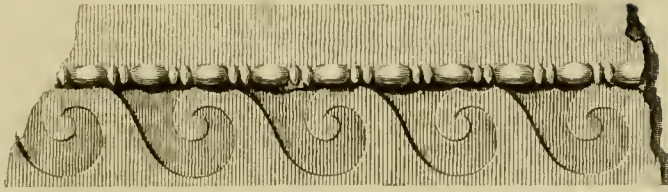
Pliny<sup>2</sup> says that Thrason first constructed the walls of cities; that the Cyclopians, according to Aristotle, first built towers and forts, but that Theophrastus attributes the latter invention to the Tiryinthii. “Thrason muros; turre, ut Aristoteles, Cyclopes; Tiryinthii, ut Theophrastus.”

The aeropolis of Tiryns appears to have had two entrances, of which the larger, nearly in the middle of the eastern wall, is of considerable size, and fronts the neighbouring hills. As the upper part of the gate has fallen, its original form cannot be ascertained; but it seems to have terminated in a point. On the opposite or western side, facing Argos, there is a pointed gate still entire, which is seven feet ten inches in breadth at the base, and nine feet in height in its present state; but a considerable part of it is no doubt concealed by the accumulation of earth and ruins. There is another gate of a similar form within the aeropolis, the breadth of the present base being five feet five inches, and the height six feet eight.

The most curious remains of the citadel is a gallery, the opening of which faces Nauplia. It is of a pointed form, and eighty-four

<sup>1</sup> Apollodor. loc. cit.

<sup>2</sup> Nat. Hist. b. 7. c. 56.



S Pomardi del.

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FROM THE SACRED FOREST NEAR EPIDAUROS.



feet in length, and five in breadth.<sup>1</sup> It is not easy to conjecture the use of this singular place. Others of a similar kind are found in the most ancient Cyclopiian cities of Greece and Italy. The remains of some are observed at Argos, and others are seen amongst the ancient cities of Cora, Norba, Signia, and Alatrium, in Italy, the walls of which resemble those of Tiryns, Argos, and Mycenæ.

All the exterior walls of Tiryns are composed of rough stones: the largest which I measured was nine feet four inches in length, and four feet in thickness; their usual size is from three feet to seven. The walls, when entire, were probably not less than sixty feet in height; at least so it would appear from the quantity of stones which have fallen to the ground. Tiryns was destroyed by the Argians, as well as Mycenæ, about 468 years before Christ.

Within the acropolis are a few detached blocks, which have been hewn, and which appear to have belonged to the gates.

The finest Cyclopiian remains in Greece are the walls of Tiryns and Mycenæ; but they are both inferior to the more gigantic Cyclopiian structures of Norba, in Latium, which was a Pelasgian colony. Several other Pelasgic cities, whose wonderful ruins still remain in the mountainous districts of the Volsci, the Hernici, the Marsi, and the Sabini, exhibit walls of equal strength and solidity with those of Argolis. The ruins of Tiryns are situated in a deserted part of the plain, and we may say, with Statius,<sup>2</sup>

“ ——— Rarus vacuis habitator in arvis  
Monstrat, Cyclopium ductas sudoribus, arces.”

Towards the east rise some barren hills, the quarries of which furnished the materials for the structure of the Tyrrinthian acropolis. The prospect from this spot comprehends, in a rich and variegated assemblage of objects the whole plain of Argos, with its mountains,

<sup>1</sup> For a more detailed account of this subterraneous passage, consult Sir William Gell's *Argolis*, p. 56.

<sup>2</sup> *Theb.* 4. v. 150.

its capital, and its gulf, the hills of Mycenæ, the town of Nauplia, with its magnificent fortress, and, immediately below the eye, the Tyrrhian ruins.<sup>1</sup>

While I was here taking a view with my camera obscura, some Turkish aghas passed on horseback, and the riders, as well as the horses, seemed alarmed at the novelty of the sight. I heard them ask my guide, "what that Frank dog was doing in that machine?" The guide, who was a wag, told them I was praying to Panagia; but they soon understood that I was drawing, and said, "he may pray to Panagia here as much as he pleases, but if he does so near Nauplia, woe be to him!" I made fruitless inquiries concerning the caves and labyrinths<sup>2</sup> near Nauplia, which were built by the Cyclopians: they were probably at the foot of Mount Palamidi, near the sea; but a minute examination of the immediate vicinity of Nauplia is neither a safe nor easy undertaking. The Turks are extremely jealous of this fortress, and are characterised by an inhospitable dislike to strangers. The remains, that are as yet unknown, will be brought to light, when the reciprocal jealousy of the European powers permits the Greeks to break their chains, and to chase from their outraged territory that host of dull oppressors, who have spread the shades of dense ignorance over the land, that was once illuminated by science, and who unconsciously trample on the venerable dust of the Pelopidæ and the Atridæ!

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<sup>1</sup> Bearings from the hill behind Tiryns: Extremity of the promontory of Nauplia, S. 20. W.; Prison Island, S. 28. W.; Larissa of Argos, N. 58. W.

<sup>2</sup> Οικοδομητοί λαβυρινθοί. Strabo, b. 8. p. 369.



## CHAPTER VII.

Tour of Epidauria—Village of Ligurio and ruins on the road to it—Sacred forest of Æsculapius—Temples—Theatre—Other remains—Village Epidauria—Ruins of Epidauros—Village of Karangia—Remains of an ancient city—Village of Damala—Ruins of Træzen—Acropolis—Promontory of Methana—Town of Poros—Island of Kalauria—Temple of Neptune—To Methana—The isthmus—Promontory—Village—Ruins of the ancient city—Village of Dara—Village of Phanari—Superb view of the gulf—Ruins of an ancient city—Telegraphic beacons—Remains of an ancient city—Village of Epidauria—Village of Piada—Gifts of hospitality—Village of Agios Joannes—Arrival at Corinth.

### TO LIGURIO.

ON the 14th we proceeded to Epidauria. After quitting Nauplia we observed several small and scattered vestiges of antiquity; and in fifty minutes passed through the village of Kakingra, a few hundred paces from which are the remains of an ancient edifice, consisting of nothing but some fallen blocks of stone. The church of Saint Andrianos, or Adrianos, forms a conspicuous object on a pointed acclivity to the right, near which are the ruins of a small ancient fortress; the walls are of the polygonal construction, and are situated on a steep ascent. As we proceeded we observed some other traces near a deep ravine, which we crossed, beyond which the monastery of Saint Demetrius is seen in a secluded glen to the left.

The plain which we had traversed from Nauplia is narrow and unfruitful, and bounded by barren eminences, of a dull and uniform aspect. We deviated a little to examine the remains of an ancient square tower, situated at the extremity of the contracted valley through which we had been passing. This tower is composed of well-joined polygons of rather small dimensions. It

has been restored since its original construction, and the interstices of the walls are cemented with mortar. It was one of the *μονοπυργια*,<sup>1</sup> or single tower forts, erected to guard the passage from the territory of Epidauros to that of Nauplia, from the castle of which it is distant two hours and forty minutes. From this place we proceeded across a small stream, flowing in a deep ravine. The soil here assumes a fertile aspect, and is cultivated with corn, and planted with olive groves.

Half an hour from the last ruins brought us to the remains of a small ancient city and fortress, constructed in the second and third styles, and fortified with a few round and square towers: the stones are of moderate dimensions, and the fortress seems to have been used in modern times, as the walls have been repaired and cemented with mortar. It must have been a place of importance at all times, as it commands the pass to Nauplia. These are probably the remains of Midea, which, according to Apollodorus,<sup>2</sup> was fortified by Perseus. It was in ruins before the time of Pausanias.<sup>3</sup> According to Strabo,<sup>4</sup> Prosymna and the temple of Juno were in this vicinity.

After quitting this place, we crossed a deep ravine, containing a small stream; at a short distance from which some ancient vestiges are visible, and a monastery is observed at the foot of a hill to the right. Several other traces and tiles are scattered about the plain, and the entire way from Nauplia seems to have been strongly fortified and thickly peopled. A fountain, which is near the road, forms a small subterraneous aqueduct, conveying the water to the neighbouring village of Ligurio, where we arrived after having passed near the church of *Agia Marina*, with some adjacent vestiges of antiquity.

Ligurio, which is a large village, is about five hours from Nauplia, and situated at the entrance of the great plain, in which were the temple and the sacred grove of *Æsculapius*. It occupies the site of

<sup>1</sup> See Procop. de *Ædific.* b. 4. c. 5. p. 79. Paris edit.      <sup>2</sup> B. 2.      <sup>3</sup> B. 2. c. 25.

<sup>4</sup> B. 8. p. 373: he writes it *μιδέα*, and says it was pronounced like *Τεγέζ*. Pausanias writes it indifferently, with and without the *diathong*.

a small ancient city, which stood upon an oblong rock at the foot of some barren hills, part of the ancient Sapyselaton or Arachnaion,<sup>1</sup> which were formerly decorated with the altars of Jupiter and Juno.<sup>2</sup> The walls of the town are very much ruined; the parts which are still entire are in the third style. Many blocks and heaps are scattered about, but nothing approaching to a perfect building is left. Pausanias<sup>3</sup> mentions the village of Lessa, between Midea and Epidauros, and says that it contained the temple<sup>4</sup> of Minerva. Ligurio answers to the position of Lessa; but if it was surrounded by walls, it merited the name of *πολις* rather than that of *κωμη*. This was the boundary of the Argian and the Epidaurian territories.<sup>5</sup>

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### TO THE SACRED GROVE OF ÆSCULAPIUS.

On the 15th of December we pursued our journey, intending to pass the day amongst the ruins of the sacred grove<sup>6</sup> of Æsculapius.

We passed by a well and a ruined church, and crossing a dry water course, observed to our right the villages of Piri and Korōni. The plain had a luxuriant appearance; it was cultivated with corn and vineyards, from which a more palatable and less resinous wine is produced than that which is generally found in this part of Greece. In an hour and forty minutes we arrived at the first ruins

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<sup>1</sup> Pausan. b. 2. c. 25.

<sup>2</sup> Ibid.

<sup>3</sup> Loc. cit. *κωμη*. There is a village at present called Lessa between Epidauros and Methana.

<sup>4</sup> *ναος*.

<sup>5</sup> Pausan. b. 2. c. 26.

<sup>6</sup> *ιερον αλσος*. Pausan. b. 2. c. 27.

of the sacred enclosure, which are at present known by the name of Jero, which is derived from the word *ιερον*, and is allusive to the temple. The word *ιερας* is seen on some of the coins<sup>1</sup> of Epidaurus, alluding probably to the sacred character of the grove of Æsculapius. The temple and the surrounding edifices occupied the space of a city. They were encircled by a consecrated peribolos, amid a close barrier of mountains, of which the principal were Arachnaion, Titheion, and Kunortion. These lofty eminences are characterised by rugged sterility, and by an undulating uniform outline. They are sprinkled with a variegated assemblage of dark-coloured shrubs, particularly the lentiscus, juniper, and myrtle.

The splendid hospital of Æsculapius was the constant resort of the sick and the feeble from all parts of Greece. Here the efficacy of the medical art was put to the test of experiment, and the power of faith in the virtues of the healing god, was invoked to accelerate the cure. This useful establishment, in which superstition assisted the purposes of benevolence, was supported more by the sacrifices of gratitude to the god, than by the productive powers of the soil. The officiating ministers of the deity, who were at once priests and physicians, were venerated by the Greeks and revered by distant nations. Other temples in imitation of this were afterwards erected in different parts of Greece, Italy, and Asia Minor; but this possessed a higher degree of renown than all the rest, as it was the birth-place of Æsculapius himself, who had here dispensed his remedies for those numerous maladies which shorten the days or embitter the existence of man.

The first place which I was desirous of identifying amongst these scattered and fallen fragments of piety and munificence was the temple of Æsculapius. I found the remains of two temples that are level with the ground, which is strewn with elegant fragments of the Doric and Ionic orders in marble and in stone, but not of

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<sup>1</sup> ΕΠΙΔΑΥΡΟΥ ΙΕΡΑΚ. Caput Æsculapii laureatum. Rev. ΑΚΚΑΗΠΕΙΑ intra coronam lauream AE. III. ex Museo ill. march. Savorgnan. Eckhel numi vet. Tab. 9. p. 137.

large proportions.<sup>1</sup> The pavement of one of the temples is entire, and composed of large square slabs of the marble of the country, which is of a light red colour veined with white. This, from its superior size, is probably the temple of Æsculapius. Strabo<sup>2</sup> affirms that the statue of the god was removed from Epidaurus by the Romans. But Pausanias<sup>3</sup> describes one of ivory and gold, the work of Thrasymedes, which was still remaining in his time. The Anonymous<sup>4</sup> after enumerating the seven wonders, mentions a statue of Æsculapius at Epidaurus.

Contiguous to this temple are the remains of the circular edifice which Pausanias<sup>5</sup> denominates *Θολος*, which was built by Polukleitos, and contained the paintings of Pausias. Several blocks belonging to the exterior of the building are covered with inscriptions, some of which have already been published.<sup>6</sup>

Pausanias says that there were at one time a great many columns within the peribolos, upon which were inscribed the names of those who had been cured by the god, as well as the nature of their maladies. The enclosure of the consecrated grove was filled with edifices for the convenience of the sick and the amusement of the convalescent. But of all the ancient remains at this place the theatre is the grandest and the best preserved: Pausaniás,<sup>7</sup> who thought it the most beautiful he had ever seen, says that it was constructed by Polukleitos, to whom no other architect could be compared. The topographer mentions it as within the sacred enclosure, *εν τω ιερω*. The *koilon* is nearly in a perfect state of preservation, and fifty-four seats are remaining, which have only one division or *præcinctio*, and are intersected by several small transverse steps, about two feet and a half in breadth, leading from the bottom to the top

<sup>1</sup> The diameter of an Ionic column which I measured was three feet three inches. That of a Doric column was three feet six inches. They were both of stone.

<sup>2</sup> B. 12. p. 567.

<sup>3</sup> B. 2. c. 27.

<sup>4</sup> De incredibil. 2.

<sup>5</sup> *οικημα δε περιφερης λιθου λευκου, καλουμενον Θολος, υποδομηται πλησιον, θεας αξιον.* Loc. cit.

<sup>6</sup> By Doctor Chandler.

<sup>7</sup> Loc. cit.

of the theatre. Although the *koilon* is hollowed out of the base of a rocky hill, yet the seats are formed of the pink marble found near the spot. They are worked with more care than in the other Grecian theatres, and were evidently contrived with all due attention to the accommodation of a feeble audience of convalescents. The height of each seat is one foot two inches and a half, and the breadth two feet nine inches and a fifth. About the middle of the seat is a narrow channel or groove, an inch deep, in which wood work was probably fixed, in order to prevent the backs of the spectators from being incommoded by the feet of those who sat in the rows behind them; and also to serve as a rest for the weak shoulders of a valetudinary audience. At the Athenian theatres<sup>1</sup> each person had the liberty of taking a cushion to sit upon. The same practice probably prevailed in other parts of Greece, nor is it likely that the audience would sit upon the bare stone, which the physicians of Æsculapius must have known to be highly prejudicial to the health. In theatres where the seats had no separation for the feet, the audience must have been continually exposed to disagreeable accidents and unavoidable disputes, a circumstance to which Ovid<sup>2</sup> seems to allude,

“ Tu quoque, qui spectas post nos, tua contrahe crura  
Si pudor est, rigido nec preme terga genu.”

The seats are not perfectly horizontal, but incline gently inwards, which was perhaps intended to render the position of the convalescent audience more easy than it could have been on a completely horizontal surface.

Many inconveniences must have been associated with the exhibition of the Grecian drama, which could be disregarded only by the enthusiastic fervour with which the audience listened to the

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<sup>1</sup> See Æschines in Ctesiphon. The seats of the stadium at Delphi, and those of the theatre at Stratonicea, in Asia Minor, are nearly similar to those at Epidauros.

<sup>2</sup> Amor. b. 3. v. 23.

sublime, the majestic, or the tender compositions of Æschylus, of Sophocles, or of Euripides; while they heard the pungent jests, and the gay sallies of Aristophanes, with rapturous merriment. The performances took place in the open day; and the spectators, unprotected by any roof, of which the theatres were destitute, were exposed to all the fortuitous variations of the weather. We should, however, reflect that, in the delightful climate of Greece, a sudden and unexpected fall of rain scarcely ever happens in the summer season, as in northern countries; and a time of day was probably selected for the representations, when the theatres were not incommoded by the glare of the sun. For this reason it is probable that the *Σκιιαδρια*, or umbrellas, with which the audience were generally provided, were taken rather as a precaution against the casualties of the weather, than as a defence against the sun.

The confusion occasioned by a sudden and hard rain must have been inconceivable, when every one sought refuge under the porticos and covered places. Some idea of the effects of rain on such occasions may be formed from a similar circumstance, which I have sometimes witnessed at Rome, in the mausoleum of Augustus, which has been converted by the modern inhabitants into an unroofed amphitheatre. A sudden shower drives the spectators to the covered stairs; and, were this place as thickly attended as the theatres of populous cities, many serious accidents would frequently occur. The theatre of Epidauros is considerably more than half a circle, and its form nearly resembles that of the theatre of Bacchus at Athens. The seats are nearly covered with bushes of lentiscus; which, by insinuating its roots between the interstices of the marble, loosens the stones, and enlarges the fissures of those which are already disjointed. At the foot of the *koilon* there is a *thronos* of white marble, formed, as usual, out of a single block.

The Grecian theatres, according to Pausanias, would not bear a comparison with those of Rome in the magnificence of their structure, or the sumptuousness of their embellishments. We know from

the authority of Pliny,<sup>1</sup> that a theatre, erected by Scaurus in that capital, could contain eighty thousand people, and was decorated with three hundred and sixty columns, and three thousand statues. It is needless to mention the Flavian amphitheatre, which contained eighty thousand spectators, and in which five thousand wild beasts were let loose at the same moment to tear each other to pieces for the amusement of the Roman ladies. The disgusting combats of men and bulls, which are still exhibited at Rome, in the mausoleum of Augustus, are a poor, but admired relic of this ancient barbarism, and show that the love of savage sports is still predominant with the modern inhabitants of that city.

Besides the temple of Æsculapius, and the theatre, Pausanias mentions a temple<sup>2</sup> of Diana, another<sup>3</sup> of Venus and of Themis, and a stadium formed, according to the Grecian custom, with a bank of earth.<sup>4</sup> The structures raised by Antoninus Pius were a bath, a temple<sup>5</sup> of the gods Epidotai; and another,<sup>6</sup> consecrated to the associated divinities of Hygeia, Æsculapius, and the Ægyptian Apollo. He also restored the portico<sup>7</sup> of Kotuos, and built an hospital for the sick. Livy,<sup>8</sup> speaking of the temple of Æsculapius, seems to say that it was completely ruined, “Nunc vestigiis revulsorum donorum, tum donis dives erat, quæ remediorum salutarium ægri mercedem sacraverant Deo.” It was evidently raised from its ruins long after that period. Strabo<sup>9</sup> says that the temple was always filled with sick persons, and that it teemed with dedicatory tablets, in which were described the maladies from which each patient had been liberated, as at Kos, and Triikka. The remains of the stadium are visible, near the great temple; the receptacles for the water of the bath of Antonine are also preserved, and lined with stucco; a

<sup>1</sup> Nat. hist. b. 36. c. 15.—See also Lipsius de magnif. Roman. 3.

<sup>2</sup> ναός.

<sup>3</sup> ἱερόν.

<sup>4</sup> γῆς χωμα.

<sup>5</sup> ἱερόν.

<sup>6</sup> ναόν.

<sup>7</sup> Στόα.

<sup>8</sup> B. 45. c. 28.

<sup>9</sup> B. S. p. 371.—καὶ τῶν ἀνακεκλιμένων πινάκων, ἐν οἷς ἀναγεγραμμένοι ἰσχυροῦσιν αἱ θεράπειαι.



stone spout is still seen in the wall, where the water entered from under ground; originating probably from the great fountain noticed by Pausanias. Several other masses of Roman brick are dispersed amongst the ruins.

It is not known to what cause the destruction of this place is to be ascribed. Many valuable antiquities are, no doubt, concealed under the confused piles of accumulated ruins; and the scattered profusion of fragments, and rich marbles, may readily induce us to believe that the labours of an excavation would be amply repaid. I found some specimens of a most beautiful green porphyry, which I had never seen before; and it is unknown even at Rome, where all the rich marbles of the world seem to have been collected.

The sacred grove is now reduced to some scattered shrubs and bushes. The surrounding country is dull and monotonous. The neighbouring elevations were enriched with sacred edifices, and merit a careful examination. But there is no place in the immediate vicinity where we could have passed the night, and we accordingly continued our journey in the evening, after having spent the day amongst the ruins. This was much less time than would have been necessary for a minute examination of this interesting locality.

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### TO EPIDAURA, EPIDAUROS.

We crossed a small stream that permeates the deep bed of a torrent, and rises at the base of the neighbouring hills, the source being probably the fountain of *Æsculapius*.

The road was extremely bad, and hilly; and the country being uncultivated, was overgrown with many kinds of shrubs, small pines,

and wild olives. Some few uncertain vestiges are seen near the road.

In an hour we came in sight of the Saronic gulf, where the view was adorned with the rocky and pointed promontory of Methana, while the islands of Ægina and Salamis, with the Attic coast, and its capital, captivated the eye by the beauty they displayed, and the recollections they inspired.

We passed through the plain where Hyrnetho, wife of Deiphontes, was buried, and honoured with an heroic monument.<sup>1</sup> The plain is watered by a rapid rivulet, which turns a mill. Before entering Epidaurus, Pausanias mentions the monument<sup>2</sup> of Melissa, wife of Periander, son of Cypselos; and also that of Prokles the father of Melissa: but I observed no remains of these monuments. Periander, the tyrant of Corinth, having put his wife to death, a war ensued between the two neighbouring states; Prokles, the tyrant of Epidaurus, was taken by Periander, as well as the capital.<sup>3</sup>

We arrived at the village of Epidaura in two hours and ten minutes. It stands upon the ruins of Epidaurus, which, according to Livy,<sup>4</sup> was five miles from the temple of Æsculapius. The badness of the road made the distance appear more considerable.

The ancient city, of which time has preserved only a few and imperfect vestiges, occupied the plain, at the foot of a peninsular promontory, divided into two points, on which the acropolis was situated.

The few remains of the walls which are preserved, are of the fourth, or last, style of ancient Grecian masonry. The dense mass of bushes which envelops the ruins, will not permit an elaborate investigation of the antiquities, and it was by mere chance that I found the fallen ruins of a Doric temple of small proportions; probably that<sup>5</sup> of Juno,

<sup>1</sup> ἡρώων.—Pausan. b. 2. c. 28.

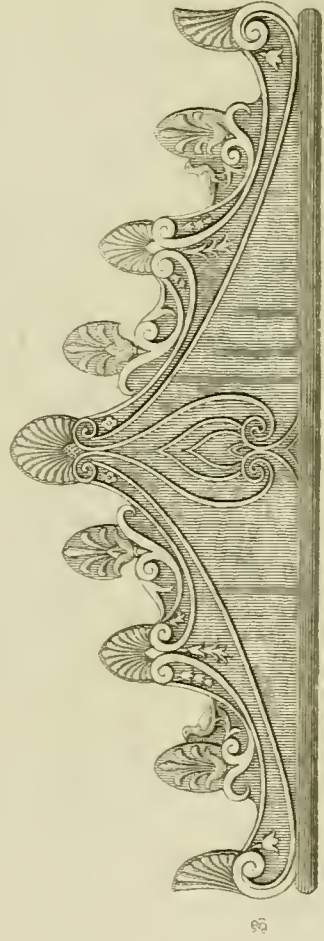
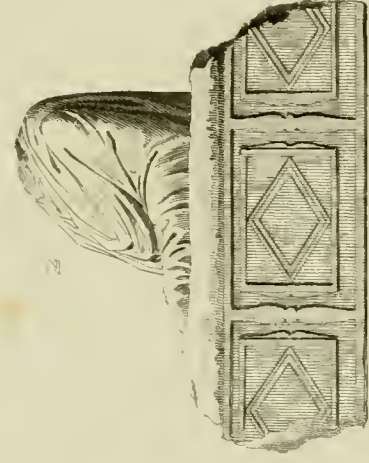
<sup>2</sup> μνημα.

<sup>3</sup> Herodot. b. 3. c. 50. and 52.—Athenæus Deipnosoph. b. 13.

<sup>4</sup> B. 45. c. 28.

<sup>5</sup> ἱερῶν.—B. 2. c. 29.





G. Fenaroli del.

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Eng'd by H. Moses

1, 2, FROM THE EPIDAUROS.  
3. FROM THE TEMPLE OF AEGULAPIUS.

which, according to Pausanias, was on the promontory near the port. He also says, that within the acropolis, there was a *ξοανον*, or wooden statue of Minerva, that merited inspection.

Epidauros was a place of strength; it was frequently at war with the surrounding states of Athens, Corinth, Ægina, and Argos;<sup>1</sup> and when the city of Danaus was disaffected to the common cause of Greece, Epidauros sent ten ships against the Persians at Salamis,<sup>2</sup> and eight hundred men to Plataea.<sup>3</sup> After the death of Leonidas, all its troops were stationed at the Corinthian isthmus, to defend the pass into the Peloponnesos.<sup>4</sup> Strabo<sup>5</sup> observes that Epidauros is not an ignoble city; that it is situated in a recess of the gulf; and that it is naturally a strong place, and inclosed by lofty mountains. The acropolis seems to have served as a fortress in modern times. In the middle ages it was probably a place of some importance, from the security of its situation, and the commodiousness of its port. At the foot of the promontory several masses of ruins are covered by the sea; and, on that side which is towards the plain, there are some other Doric remains; some Roman fragments in white marble are also seen, which, from the inelegance of style so peculiar to that people, are readily distinguished from the Greek. Here is the draped statue of a female figure, in a recumbent posture, forming, apparently, the cover of a sepulchre. The other particular objects at Epidauros, mentioned by Pausanias, were a *temenos* of Æsculapius, a temple<sup>6</sup> of Bacchus, a grove<sup>7</sup> sacred to Diana, and a temple<sup>8</sup> of Venus. No certain remains of any of these structures are seen at the present day.

<sup>1</sup> Thucyd. b. 5.    <sup>2</sup> Herodot. b. 8. c. 43.    <sup>3</sup> Id. b. 9. c. 28.    <sup>4</sup> Id. b. 8. c. 72.

<sup>5</sup> *ουκ ασχημος η πολις*. B. 8. p. 374. The following are the proportions of the fragments which I found on the promontory: Diameter of a stone column three feet six inches and a half under the capital, twenty flutings. Another frustum, two feet ten inches and a half. Another, two feet two inches; the flutings not indented, but plain. There is one Doric capital, but I found no triglyphs.

<sup>6</sup> *ναος*. B. 2. c. 29.

<sup>7</sup> *αλλοςος*.

<sup>8</sup> *ιερον*.

The Epidaurian plain is of small dimensions; but fertile and cultivated with corn and vineyards. The wine, however, has lost its ancient reputation,<sup>1</sup> and is now weak and resinous, though that which is made near the sacred forest is of a good quality.

The view from the promontory is very extensive, and commands the Saronic gulf. The plain is bounded on the west by a grand chain of mountains, which, stretching out into the sea, join the isthmus of Methana. This promontory shoots up into steep pyramidal points, which exclude the islands of the Ægean sea from the field of view. Behind the isthmus is distinguished the island of Kalauria, and the plain of Trœzen. Towards the south-east is the entrance of the gulf, the Sunium promontory, and the island of Patroclus, with Mount Laurion, Hymettos, Pentelikon, Parnes, Aigaleos, and Gernia. The blue expanse of the gulf is broken by the interposing islands of Ægina and Salamis, and some insular rocks; beyond which the Athenian acropolis, the hill of Musæus, and Mount Anchesmos, are clearly visible, though at so considerable a distance. This proves the diaphanous purity of the atmosphere.<sup>2</sup>

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### TO KARANGIA.

On the 16th, we proceeded towards Trœzen; and, crossing the dry bed of a torrent, came, in a quarter of an hour, to the southern extremity of the plain, and began to ascend the mountains which separated Epidauria from Trœzenia. The roads were as bad as

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<sup>1</sup> ἀμπελοεπί Ἐπιδαυρον. Homer. Iliad, 2. v. 561.

<sup>2</sup> Bearings from Epidaurus. The summit of Ægina called Oros, N. 88. E.; summit of Methana, S. 78. E.

possible; and we passed through a thick and extensive shrubbery of lentiscus, myrtle, juniper, and arbutus, with an intermixture of small firs and cypresses.

In an hour we reached the ridge of the mountain, which from its rugged asperity is denominated Trachia;<sup>1</sup> and, after a descent of twenty minutes, arrived at a village called Kotāki, where some vestiges of antiquity may be seen. In forty-six minutes more we reached a village named Trachia, situated on the site of an ancient town, of which some extensive traces and foundations are still left. It would appear that Pausanias went from Epidauros to Ægina; and from thence by sea to Træzen, as he mentions nothing on the road. The ancient name of Trachia must therefore rest in obscurity.

Continuing our route, we passed by two ancient wells, with several other vestiges, and some tumuli. After crossing the bed of a torrent, in two hours and thirty-six minutes from Epidauros, we arrived at the foot of an eminence covered with trees, and crowned with a palαιο-kastro, or ancient fort.

We had no time to examine this place, as our guides assured us that any delay would prolong the journey till after dark; and that the roads, which were nearly impassable during the day, would be impracticable by night. Our way continued through a plain, intermingled with arable and pasture, and at intervals covered with extensive tracts of bushes.

Having crossed a stream, and leaving a village on a hill to the left, we reached the summit of an eminence that overlooked a lower plain than the one we had lately traversed. Its surface was varied with round undulating hills, and enlivened with trees and verdure.

We crossed three diminutive rivulets, and in forty minutes from the last-mentioned palαιο-kastro, arrived at a miserable village called Karangia, and slept in the cottage of a miller, whose corn-mill is turned by a picturesque and rapid stream.

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<sup>1</sup> From *τραχύς*.

## TO DAMALA TRŒZEN.

We continued our journey the next morning, and in a short time observed some vestiges of antiquity. A little further on is a fountain, and in an hour from Karangia we reached the summit of some gentle eminences which we had been ascending all the way from the village. Hence we descended to a plain where some green pastures were intermingled with patches of wild uncultivated ground.

An hour and a quarter from Karangia brought us to the base of a pointed rocky acclivity of a massy and insulated form, on the summit of which are the remains of a fort called Korāsa, which is apparently of modern construction, as it is composed of small stones easily distinguishable from its base. Its situation however is so advantageous, that it was probably fortified in ancient times. I was desirous of examining if there were any remains of antiquity, but the ascent was extremely difficult, and our time was too limited for the undertaking. Indeed during my tour in the Peloponnesos, a day seldom elapsed in which I was not thus obliged to overlook some antiquities, and to sacrifice the smaller to the greater objects; for the time was now nearly expired during which leave of absence had been granted me by the French government, and it was imperiously necessary for me to return to Rome, the place of my detention, before the conclusion of that period.

Having crossed some small streams and a rapid river, we arrived at a large village called Potāmoi, which is two hours from Karangia. This place is situated in a picturesque manner on the side of a hill enriched with various trees, but particularly olives, and several mills are turned by the river which ripples at its base.

On quitting the village we began to ascend, and passing over some arable land, crossed a small stream, and in thirty-six minutes from Potāmoi, arrived at the summit of the hills, and had a view of



the plain of Træzen, the island of Kalauria, and the Attic mountains, bounding the Saronic gulf.

The hills over which we passed were covered with almost every variety of shrub which I have seen in Greece: a circumstance that seems to indicate the genial temperature of this part of the coast, which is sheltered from the north, and open to all the warm breezes of the south and east.

After a descent of fourteen minutes we entered an arable plain, and having crossed a rivulet, lost every trace of road, and wandered a long time among rocks and bushes where our horses frequently fell, and our hands and faces were scratched with thorns. After much trouble and fatigue we reached the plain of Træzen, and crossing a stream, probably the Chrysorhoas, arrived at the ruins of that ancient city, and lodged in the house of a Greek merchant at the village of Damāla, the inhabitants of which are industrious and wealthy, carrying on some commerce with the neighbouring coast, and the islands of the Archipelago. No Turks are seen amongst them, and they affect a certain degree of independence which this part of the coast seems to have contracted from their vicinity to the opulent and commercial island of Hydrea, which is the focus of liberty to the inhabitants of the maritime parts of Greece, as Laconia is to those of its interior. Great part of the plain of Træzen remains in an uncultivated state, owing to the deficiency of population. The air in summer is consequently unhealthy and productive of fevers, besides being impregnated with the sour smell of the *galaxidi* or *euphorbia characias*,<sup>1</sup> which grows in great abundance about the rocks, and is reckoned extremely injurious to the health.

'The ancients made great complaints of the badness of the wine<sup>2</sup> and of the water<sup>3</sup> of Træzen. They are still reckoned heavy and antidiuretic. The plain of Træzen is situated at the eastern base

<sup>1</sup> The *Τιβυμαλος χαρακίας* of Dioscorides.

<sup>2</sup> Theophrast. Hist. Plant. b. 9. c. 20. Plin. Nat. Hist. b. 14. c. 18.

<sup>3</sup> Vitruv. b. 8. c. 3. Athenæus Deipnosoph. b. 2. c. 4.

of some rough and rocky hills, covered with dark evergreens and stunted trees. Its port is about a mile and a half from the present village, and had the denomination of Pogon,<sup>1</sup> or the Beard, from the lengthened tongue of land by which it is formed, being a narrow strip bending like a scythe. According to Strabo<sup>2</sup> the port was fifteen stadia from the city. It is at present shallow, obstructed by sand, and accessible only to small boats.

The fictitious contest between Bacchus<sup>3</sup> and Minerva for the possession of Trœzenia, probably intimated that the territory was productive of wine and of oil. Neptune was also a particular object of adoration among the Trœzenians, which seems to imply that they were early versed in naval concerns and in maritime commerce. According to Plutarch<sup>4</sup> and Pausanias,<sup>5</sup> the ancient money of Trœzen had the trident represented on one side, and the head of Minerva on the other; but these coins have never been found. Those which have come down to us bear a female head; and on the reverse a trident and dolphin. Inscrisp. TPO and Δ under the dolphin.<sup>6</sup> There are also imperial coins of Trœzen, of Commodus, and Septimius Severus.

Trœzen was formed from the two contiguous towns of Hypereia and Antheia, by Pitheus,<sup>7</sup> son of Pelops, who gave it the name of his brother Trœzen.<sup>8</sup> The city must have been richly embellished even in the second century, when Pausanias particularizes four of its *ιερα*, eight *ναοι*, a *τεμενος*,<sup>9</sup> a portico, theatre and stadium, besides several sepulchres, monuments, statues, and altars, and other sacred and ornamental edifices in its immediate vicinity. Notwithstanding all these accumulated decorations, it appears that in the time of the Persian war, Trœzenia was not more powerful than the neighbouring

<sup>1</sup> Herodot. b. 8. c. 42. Strabo, b. 8. p. 373.

<sup>2</sup> B. 8. p. 373.

<sup>3</sup> Pausan. b. 2. c. 30.

<sup>4</sup> Life of Theseus.

<sup>5</sup> B. 2. c. 30.

<sup>6</sup> See Pellerin, pl. 20. p. 132. fig. 13. 3d. b.

<sup>7</sup> See also Plutarch's life of Theseus.

<sup>8</sup> Pausan. b. 2. c. 30.

<sup>9</sup> I have given the Greek words, being at a loss how to discriminate in our language the *ιερον*, *ναος*, and *τεμενος*.

Epidauria. It had five vessels at the battle of Salamis,<sup>1</sup> and one thousand troops at Plataea.<sup>2</sup> After the death of Leonidas, the whole force of its territory was collected at the isthmus to defend the passage into the Peloponnesos.<sup>3</sup>

Strabo<sup>4</sup> says that in his time it was by no means an ignoble city; but Plutarch<sup>5</sup> calls it a small town; Eustathius<sup>6</sup> gives it the epithet of *επισημος*, "illustrious." It was celebrated for being the birth-place of Theseus, and was hence called Theseis; it is denominated "Theseia Træzen" by Statius;<sup>7</sup> and Theseus himself is called "Træzenius Heros" by Ovid.<sup>8</sup>

At a very early period its population became too numerous for its contracted territory, and formed settlements in distant countries. It founded Halicarnassos, which, in the height of its prosperity, acknowledged Træzen as its metropolis.<sup>9</sup> According to Stephanus,<sup>10</sup> it had at different periods the names of Aphrodisias, Saronia, Poseidonias, Apollonias, and Anthanis.

I have seen few places where an excavation would be more likely to produce antiquities than the ruins of Træzen, which are overgrown with weeds and bushes; amongst which I found a multiplicity of inscribed and architectural fragments, many of them belonging to the Romans. In a dilapidated church a fine Latin inscription, on a pedestal of marble, in an inverted position, serves as an altar, and relates to a statue raised by "the city to the invincible emperor Cæsar Marcus Aurelius Antoninus, son of the emperor Cæsar Septimius Severus Pertinax."

In the same church is a small columnar altar, similar to that at Chæroneia. Here is also a triglyph and a frieze and soffits, in which there are holes instead of guttæ, which were probably of bronze, or some other material, fixed into the marble.

<sup>1</sup> Herodot. b. 8. c. 43.

<sup>2</sup> Id. b. 9. c. 28.

<sup>3</sup> Id. b. 8. c. 72.

<sup>4</sup> B. 8. p. 373. *ουδ' αυτη ασημος πολις.*

<sup>5</sup> Life of Theseus.

<sup>6</sup> In Homer, p. 287, 9.

<sup>7</sup> Theb. 4. v. 81.

<sup>8</sup> Metam. 8. v. 566.

<sup>9</sup> Pausan. b. 2. c. 32.

<sup>10</sup> De Urbib. p. 719.

<sup>11</sup> Published by Dr. Chandler.

In a neighbouring church called Palaio-Episkopi, are some frusta of fluted Doric columns, and other fragments of white marble, with the sculptured foliage, which constitutes the principal ornament of the frieze of the Erechtheion at Athens. The lower part of the cella of a temple near the church is finely constructed in regular masonry. In the same place are two inscriptions; one of which, on a circular altar, has already been published,<sup>1</sup> and is a dedication of some object to a benefactor of the city. The other seems to relate to the placing of a statue, and is on a marble column, which probably formed the pedestal.

ΕΤΤΥΧΟCΕΡ  
ΜΟΥCΥΝ  
ΤΩΤΙΩΕΙCΙΩ  
ΝΙΑΝΕΘΗ  
ΚΕΝ

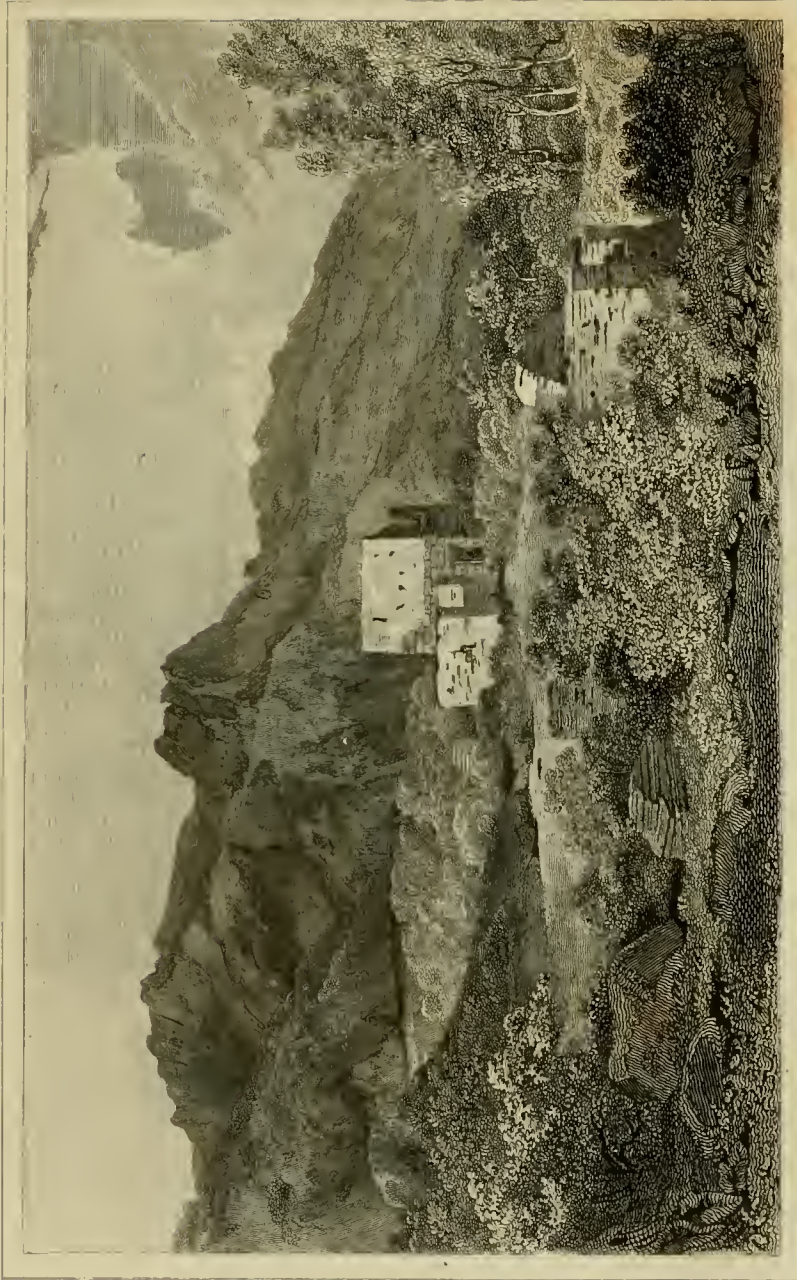
In the church of *αγίου Σωτήρος* (the holy Saviour) are several fragmented inscriptions, and other indications of decorative architecture. In the same vicinity there is a great collection of various fragments in the same spot, and it seems improbable that they should have belonged to the same building, on account of the variety of their forms and dimensions.<sup>2</sup> Several other churches are scattered about in a state of ruin; and it is probable that all of them were erected on the foundations of temples.

Near the church of Palaio-Episkopi are the remains of a square tower, with six layers of blocks, supporting a modern superstructure. Near the same place are some masses of Roman brick-work. From the number of dilapidated churches, some of which are larger than is usual in Greece, as well as from the scattered remains which

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By Dr. Chandler.

<sup>2</sup> The principal fragments are three frusta of columns of a dark stone. They are dekahexagonal, or divided into sixteen flat surfaces, instead of flutings; each face being five inches broad. Another column is octagonal, having eight surfaces. A fluted Doric column, and a plain one of small proportions. There is a small brick structure near Rome, called the Temple del Dio Redicolo, which has octagonal columns.



S. Pennarth del.

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# RUINS OF TREZIMAN

Engraved by Chas. Heath



appear to have been constructed before the fall of the empire, it is probable that Damála was a place of some consequence in the middle ages. Fourmont says, that, in his time, it contained four hundred houses, and that the inhabitants enjoyed good health. It is still an episcopal see; but, owing to the unhealthiness of the air, the bishop does not reside there; and in most of the churches which are seen amongst the ruins, divine service is performed only once a year, on the anniversary of the Saint to whom they are dedicated; on which day the portrait of the Saint and other suitable accompaniments are exposed to the inspection of the devout, and afterwards removed and deposited in the house of the papas.

We rode with considerable difficulty to the summit of a rocky hill which rises to the west of the ruins, and on which the acropolis was situated. Towards its base, the fount of Hercules<sup>1</sup> issues from the rock. The road is extremely bad, and it took us half an hour from Damála to reach the summit, which is occupied by the imperfect and shattered remains of a fortress constructed in the lower ages, and composed of small stones and mortar. Here are also some ruined churches in a similar style of construction; but not a single indication of antiquity is visible, and our trouble was only repaid by the extent and interest of the view, which towards the west overlooks a deep and circular valley, encompassed by rocky precipices of considerable height, rough with bushes and chequered with trees. Towards the east the plain and ruins of Træzen are seen, with its port, the islands of Kalauria and Belbina, the open Ægean, and the promontory of Sunium, with Laurion and Hymettos; but Athens is intercepted by the pointed and lofty promontory of Methana. Turning to the north we descry the projections of Epidauria, beyond which the coast of Megaris is distinguished, with Mount Gerania, and the white summit of Parnassos.

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<sup>1</sup> Pausan. b. 2. c. 32.

Diodorus Siculus<sup>1</sup> relates, that Phædra, when enamoured with Hippolytus, consecrated a temple to Venus upon the acropolis of Athens, from whence she could distinguish Trœzen, the residence of the object of her passion. The promontory of Methana, which at present obstructs the view, not only of Athens but of its loftiest mountains, might possibly, in the time of Phædra, have been a flat surface, or may even not have existed at all; as the whole of that, at present mountainous tract, has evidently been thrown up by the powerful operation of a volcano, which, according to Pausanias,<sup>2</sup> happened in the time of Antigonus, son of Demetrius. Were the promontory removed, Athens might be seen over the northern extremity of Ægina. It would appear, from Strabo,<sup>3</sup> that the rage of the volcano was not exhausted in his time, for he says it was sometimes inaccessible from the intensity of the heat which it occasioned, and the sulphurous odours which it diffused. He adds, that at night it was visible from afar, and that the sea was hot for five stadia round it. The beautiful lines of Ovid, descriptive of the volcano of Methana, seem to prove that the promontory rose from a plain, and that Trœzen might consequently have been visible from Athens previous to that event.

“ Est prope Pitheam tumulus Trœzena, sine ullis  
 Arduus arboribus, quondam planissima campi  
 Area, nunc tumulus: Nam (res horrenda relatu)  
 Vis fera ventorum, cæcis inclusa cavernis,  
 Expirare aliquâ cupiens, luctataque frustra  
 Liberiore frui cælo, cum carcere rima  
 Nulla foret toto, nec pervia flatibus esset  
 Extentam tumefecit humum; ceu spiritus oris  
 Tendere vesicam solet, aut derepta bicorni

<sup>1</sup> B 4 c. 62. Ἱδρυσαλο ἱερον Ἀφροδίτης παρα τῆν Ἀκροπολιον, οθεν ην καθοραν τῆν Τροϊζηνα.

<sup>2</sup> B. 2. c. 34.

<sup>3</sup> B. 1. p. 59.



Terga capro: tunior ille loco permansit; et alti  
Collis habet speciem, longoque induruit ævo."<sup>1</sup>

In the period of exile, Demosthenes was for some time a resident at Træzen, and used to look towards the Attic coast with tears in his eyes.<sup>2</sup>

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## TO POROS AND THE ISLAND OF KALAURIA.

We reassumed our journey on the 18th, wishing to visit the spot where the prince of orators terminated his glorious existence. We pursued a path through the plain, which contains a singular mixture of cultivation and barrenness. Some spots were luxuriating with corn, while others were covered with thistles, and relinquished to desolation. The soil is, however, in general fertile, if we may judge by the size of the weeds and bushes, which are some of the largest

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<sup>1</sup> Metam. b. 15. v. 296. et seq.

Near Træzen stands a hill, expos'd in air  
To winter winds, of leafy shadows bare;  
This once was level ground, but (strange to tell)  
Th' included vapours that in caverns dwell,  
Lab'ring with cholic pangs and close confin'd,  
In vain sought issue from the rumbling wind:  
Yet still they heav'd for vent, and heaving still,  
Inlarg'd the concave, and shot up the hill,  
As breath extends a bladder, or the skins  
Of goats are blown t'inclose the hoarded wines:  
The mountain yet retains a mountain's face,  
And gather'd rubbish heals the hollow space.

<sup>2</sup> Plutarch's Life of Demosthenes.

I have ever seen; particularly the comely agnos, and the elegant rhododaphne, which here assume more the character of trees than of shrubs.

We passed by some cottages, gardens, and fountains, and crossed three dry water-courses, which, in the winter, are filled with occasional torrents from the neighbouring mountains. Some imperfect traces were visible near the way. In an hour and thirty-eight minutes from Damála we arrived at the sea-side, opposite the insular town of Poros, and crossed over in a ferry-boat, the channel which separates it from the continent, is only a few hundred yards in breadth. Strabo<sup>1</sup> says that Kálauria is four stadia from the continent, and Pliny<sup>2</sup> makes it five hundred paces.

The town and the island are named Poros, which, in the Greek language, has the signification of the passage or ferry. It is inhabited entirely by Greeks, who are rich and industrious traders, almost independent, and extremely insolent and inhospitable to strangers. It was with the greatest difficulty that we could prevail upon a merchant to let us pass the night in one of his lumber rooms; and which we did not effect till he had made us wait three hours at his door, fasting and cold. The worst kind of Greeks are those of Poros, Hydrea, and some of the commercial islands, where they think themselves independent, because not under the immediate bondage of Turkish despotism. They have all the disgusting impudence of emancipated slaves, and are characterised by an overbearing and contemptuous manner, which is far more offensive than the haughty, though genteel and dignified, deportment of the Turks.

I feel myself imperiously bound to prefer the plain statements of impartial truth to every other consideration, and consequently I shall not scruple to declare that I never found any Turkish insolence or brutality so disgusting as the little despicable pride and low impertinence of the contemptible and filthy inhabitants of Poros.

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<sup>1</sup> B. 8. p. 369.

<sup>2</sup> Nat. Hist. b. 4. c. 12.

The Greeks are nowhere so courteous and civilised as in villages, particularly when suffering under the united pressure of poverty and despotism, and governed by a Turk. I have indeed heard the former confess that fair dealing is little practised and justice little respected among them, unless they are awed by the despotic presence of a voivode. But no fair estimate of the Greeks can be formed from their present abject condition and humiliating circumstances. They are replete with intellect and talent, and possess many excellent qualities which might elevate them nearer to a level with their glorious progenitors, if they were liberated from the yoke of bondage, which is such an inveterate foe to all mental energy and all moral worth, which paralyses the more noble sentiments, and freezes "the genial current of the soul."

My janissary, Ibrahim, with all the insolence of a common Turk, was highly offended at the air of independence that was assumed by the Greeks of Poros; and felt particularly shocked at their wearing arms and coloured slippers like Musulmans. It was extremely amusing to observe the contest between prudence and indignation, which was evidently working in his soul. Circumstances were now changed; and he could no longer indulge himself in his usual ejaculations of 'pig!' and 'dog!' but was compelled to submit to similar derogatory epithets from those whom he had been accustomed from his infancy to consider as slaves. The scene was so truly ridiculous, that my visit to Poros, even with all the insults and bad fare that I experienced, was fully compensated by the retributive justice which now overwhelmed him with the same mortifying outrage with which I had so frequently seen him assail the Greeks, and which I often had the greatest difficulty to repress. It was no easy matter to prevent him from returning to the continent and sleeping amongst the bushes, rather than continue the object of their contemptuous jeers, and the witness of such unusual abominations.

The town of Poros is built with a dark-coloured volcanic stone, of which the island is composed. The volcano, by which it was

created, is not noticed by the ancients, and the period of its existence is unknown. It stands on a rocky promontory and peninsula, united to the body of the island of Kalauria by a low and narrow strip of sand. But, when the wind blows strong from the north or south, and the sea is high, the water passes completely over the isthmus, forming two islands.

The port of Poros has two entrances; one towards the south, with two insular rocks at its mouth; the other entrance is towards the north. We here found several trading boats, and three merchant vessels; yet Poros is in some respects a most miserable place, and is destitute of wood and water, both of which are procured from the continent.

On the 20th we proceeded, on foot, to search for the temple of Neptune, situated on the most elevated part of Kalauria, at present called Palatia. Having passed over the isthmus of sand, we began to ascend, and found that the body of the island is composed of round and rocky hills, covered with a thin arid soil, where a small quantity of corn is produced, and a few olive-trees grow. In the uncultivated tracts, I remarked the kotinos, or wild olive, and small pines, with the lentiscus, juniper, cistus, and other odoriferous shrubs and plants that are common in this climate.

Dionysius<sup>1</sup> Periegetes gives Kalauria the epithet of *Ἰσηχυσία*; and Rufus<sup>2</sup> Festus Avienus, that of "saxosa," which it fully merits.

In an hour we reached the temple, which is situated on one of the highest summits of the island, and may be nine hundred or a thousand feet above the level of the sea.

According to Strabo<sup>3</sup> and Pausanias,<sup>4</sup> this celebrated temple must be of the highest antiquity, as it existed before Delos was sacred to Latona, and Delphi to Apollo. Not a single column of this celebrated sanctuary is standing, nor is the smallest fragment of a column to be seen amongst the ruins. Some masses of the architecture

<sup>1</sup> Orbis Descrip. v. 498.

<sup>2</sup> Orbis Descrip. v. 671.

<sup>3</sup> B. S. c. 373.

<sup>4</sup> B. 2. c. 33.

are remaining, with the guttæ which were under the triglyphs, which show that it was of the Doric order. The *vertex*, or *epikranitis*,<sup>1</sup> of the pediment is also lying amongst the ruins; the foundation of the cella remains, which evidently proves that it was not of great proportions. Within the cella are the foundations of some pillars, which are two feet nine inches square, and one foot three inches apart. Here are also some large blocks, which had formed the exterior part of a circular building, and are, perhaps, the remains of the monument<sup>2</sup> of Demosthenes, which was within the peribolos.<sup>3</sup> A semicircular seat of stone remains near the north-west end of the temple on the outside of the cella.

When Archias was sent by Antipater to induce Demosthenes to quit the sacred asylum of Neptune, he found him sitting without the temple: perhaps upon that very seat which still remains. The orator then entered the temple, and swallowed the poison, with which he was always provided. The stone of which this venerated sanctuary is composed, is the dark volcanic rock of the island, which is too coarse to be highly worked. Some fragments, however, are seen among the ruins, consisting of a fine black marble, and of some pieces from the white quarries of Pentelikon, and the grey rocks of Hymettos.

Several other remains are, no doubt, concealed by the impenetrable thickness of the lentiscus, which covers part of the ruins.

This temple was an asylum<sup>4</sup> of the greatest sanctity, and universally respected; before the Kalaurian confederacy, as well as after its cessation, the celebrity and the opulence of this place were maintained by the inviolable shrine of the deity, and the sacred character of his ministers.

The view from hence overlooks the Saronic gulf, with its islands,

<sup>1</sup> Dr. Chandler's Athenian inscription.

<sup>3</sup> Ibid.

<sup>2</sup> *μνημα*.—Pausan. b. 3. c. 33.

<sup>4</sup> Strabo, b. 8. p. 373.

and the Attic mountains and capital,<sup>1</sup> with the Ægean sea; and towards the south, the island of Hydrea.<sup>2</sup> The circuit of the island of Kalauria appears to be, at least, seven or eight miles; though Strabo<sup>3</sup> makes it only thirty stadia; but he is always in error when he computes the circumference of islands.

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### TO METHANA.

On the 19th we crossed over to Trœzenia, as happy to quit our insolent hosts as they were to get rid of us. When we had reached terra firma, Ibrahim offered up thanks to Mohamed, and vowed to vent his spleen upon the first Greek he met. Nor was it until after I had threatened to dismiss him immediately from my service, that he resisted the temptation, which soon occurred, of executing his menace of revenge upon a poor defenceless shepherd, whom we met on the road. On my assuring him that the first blow he struck he should quit my service, he said, "then I must have patience, and swallow all, but it is the hardest morsel I ever chewed."

We passed by some deserted cottages, and through some vineyards, and proceeded in a northerly direction towards the promontory of Methana, having Damála, and the ruins of Trœzen, on the left hand, and the gulf on the right.

In an hour we arrived at the remains of a dilapidated church, amid a scattered mass of ancient blocks, with the vestiges of rough walls, composed of unhewn stones. Twenty minutes more brought

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<sup>1</sup> Bearing N. 36 E.

<sup>2</sup> At present named Hydra, *υδρα*. It is an Albanian colony from Argolis, and is fifty miles from Athens, in a direct line.

<sup>3</sup> B. S. p. 369 and 373, he calls it *νησιδιον*.

us to a well with fragments belonging to an ancient fountain situated at the foot of an adjoining hill. When arriving at some deserted cottages on an eminence opposite Damála, all traces of the road disappeared, and we lost our way. We proceeded with the greatest difficulty over a rough ridge of low hills, and on reaching the summit, overlooked the promontory of Methana and the other interesting objects in the Saronic gulf, forming a most extensive and beautiful prospect, including the whole coast of Epidauria with its lofty mountains, among which the form of the craggy Ortholithi is pre-eminently sublime! The broken shore is seen curving in a varied outline towards the Corinthian isthmus, and Parnassos is descried glittering with snow of the most immaculate white over the steep and hazy precipices of the Geranian summits.

The middle of the view is filled with the immense mass of the black volcanic mountains of Methana, shooting up into pointed cones, and precipices. Towards its base are observed the modern village, its ancient city, and its narrow isthmus, with its outstretching promontories and indented bays, washed by the gentle waves of a dark blue sea. The view of Salamis, and of the Athenian ports and capital, is obstructed by this interposing mass. Over its southern extremity is seen the pointed summit of Ægina, with the flat surface of Hymettos, and the rest of the Attic coast stretching in a line of varied beauty as far as the island of Patroclus, and the promontory of Sunium. Beyond these are discerned the long island of Helena, the rocky Ceos, and the more distant Cythnos, while the view of the remoter islands is intercepted by the memorable summits of Kalauria, projecting with a narrow and pointed base far into the Saronic gulf.<sup>1</sup> At the foot of the hill we observed the village of Dara, to which we directed our steps, and on arriving there were happy to find ourselves in the right road for Methana.

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<sup>1</sup> Bearings from the hill above Dara. Highest point of Ægina N. 36. E. Summit of Hymettos N. 48. E. Temple of Neptune in Kalauria, S. 71. E. Extremity of the island of Ceos, S. 81. E.

We accordingly pursued our journey, and on approaching the sea we entered upon the narrow isthmus which unites Methana with the continent. It is fortified with a thick wall composed of small stones and cement of a hard tenacious consistency, and it is not easy to decide whether it is an ancient or a modern construction. We know from Thucydides<sup>1</sup> and Diodorus Siculus,<sup>2</sup> that the isthmus was fortified by the Athenians in the seventh year of the Peloponnesian war, and Strabo<sup>3</sup> informs us that it was a strong place, observing that it is called Methone<sup>4</sup> by Thucydides. But he himself also calls it Methone in another part<sup>5</sup> of his work, unless perhaps this is an error of his copyists. It is also written in the same manner by Diodorus Siculus. Ptolemy<sup>6</sup> mentions a peninsula between Trœzen and Epidaurus, and no doubt alludes to Methana. It is indeed not improbable that his text is incorrect in this place. After Trœzen he says *Μεθ' ἣν ἡ χερσονησος*, which the Latin translator has rendered "post quam Chersonesus." It does not appear to be taking too great a liberty with the text to substitute *Μεθ' ἣν ἡ* or *Μεθ' ἣν ἡ*, by which means the reading becomes more natural and more consistent with the style which he generally uses in the enumeration of places.

Pausanias<sup>7</sup> calls Methana a small town, and says that it contained a temple<sup>8</sup> of Isis, and that the statues of Hercules and of Mercury were in the Agora. He mentions some hot baths thirty stadia from the town, and nine insular rocks in the vicinity of the peninsula called the islands of Pelops.<sup>9</sup>

The village and promontory retain their ancient names. We arrived there after dark by the worst roads I ever travelled, and I

<sup>1</sup> B. 4. c. 45.<sup>2</sup> B. 12. c. 65.<sup>3</sup> B. 8. p. 374.<sup>4</sup> *Μεθ' ἣν ἡ*.<sup>5</sup> B. 1. p. 59.<sup>6</sup> Geograph. b. 3. c. 16. p. 89.<sup>7</sup> B. 2. c. 34.*πολις ἢ οὐκ ἔστιν.*<sup>8</sup> *ἱερόν.*

<sup>9</sup> Dr. Chandler landed on several of the small islands in the vicinity of Methana and Ægina, but found no remains of antiquity upon them. See Chandler's Travels in Greece, c. 51.



believe that our horses were the first, that, in modern times at least, had been within the isthmus, where the roads are reckoned practicable only for asses and mules. The distance from Poros to the village of Methana is probably twelve or fourteen miles, but it is difficult to form a just calculation, as we more than once lost the way; and the latter part of the road was so extremely bad, that we probably did not proceed more than a mile and a half an hour.

We were kindly received in the house of the protopapas, who was cooking some fine fish for his supper, which he concealed on our approach, as he imagined that we were Turks; but when he discovered his mistake, he offered us hospitality, which we gladly accepted after a most tiresome and fatiguing journey. He assured us that we were the only people with hats he had ever seen within the peninsula, and I readily believe it from the extreme surprise and curiosity of the villagers, who seemed to look upon us as a new kind of beings. But how much more agreeable to our feelings were the modest curiosity and natural politeness of these good and simple cottagers, than the impertinent flippancy and contemptible arrogance of the dirty Porioles!

Cultivation prevails only in a small part of the promontory, but particularly in the plain where the ancient city stood, and at the base of the hills; which, like Delphi, and many of the islands of the Archipelago, consist of strips and patches of arable land, or vineyards, supported by terrace walls, but of which none exhibited any indications of antiquity. The rest of this mountainous promontory consists of sterile desolation, or of volcanic rock of a dark colour, which is occasionally variegated with shrubs and bushes. The outline is grand and picturesque, and the principal mountain which was thrown up by the volcano is of a conical form. Its apparent height is about equal to that of Vesuvius: according to Strabo,<sup>1</sup> it was seven stadia. The hot baths mentioned by Pausanias are at

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<sup>1</sup> B. 1. p. 59.

present unknown, and I could obtain no information whatever concerning them.

The ancient city of Methana was situated in the plain, at the foot of its acropolis, and extended to the sea, near which are a few remains of two edifices, one of the Doric, the other of the Ionic order, composed of white marble, and of small proportions.<sup>1</sup> Pausanias only notices the temple of Isis at Methana. Near these remains there is an ancient well of considerable depth, containing brackish and unpotable water: and in the same vicinity are two inscriptions, one of which was quite illegible; the other was in the sea, on a heavy block of marble; it was consequently impossible to move it, and extremely difficult to copy the inscription, as it was actually two or three inches under the water. The following are the only characters legible:

..... ΤΠΕΡΒΑΣΙΛΕΩΣΠΤΟΛΕΜΑΙΟΥ  
 ΚΑΙΒΑΣΙΛΙΣΣΗΣΚΛΕΟΠΑΤΡΑΣΘΕΩΝΦΙΛΟΜΗ  
 ΤΟΡΩΝΙΚΑΙΤΟ ..... ΘΕΟΙΣ  
 ΜΕΓΑΛΟΙΣΕΤΕΡΓΕΤΟΙΣ .. ΝΟΛΙΟΝ .. ΟΣΤΥΝ .. ΠΟ  
 .... ΕΝΤΡΣ .....  
 .... ΑΣΕ .....

The walls of the acropolis are regularly constructed and well preserved, extending round the edge of the rock, which in some places rises about thirty feet above the plain. Twenty-one layers of the wall are still remaining in the most perfect part, and are constructed according to the *emplecton* of Vitruvius, with a hard mass of small stones, mortar, tiles, and earth, coated with stones of a regular masonry. In several parts we may remark restorations, which are apparently modern additions.

One gate only remains, which is of a singular construction, as it is square on the exterior side of the wall, and pointed in the interior. Near the gate is a square tower, and higher up the rock one of a circular form of small dimensions. Two dilapidated churches are

<sup>1</sup> Triglyphs and Ionic bases are seen amongst the ruins.



E. W. D. B. del.

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Chas. Heath sculp.

MEPEHI  
MOUNT ORTHOLITHI



seen within the acropolis, one of which contains the following inscription on a slab of grey marble :

ΔΙΟΝΤΙΟΝΑΓΑΘΑΝΠΟΛΕΙΤΕΙΑΝΠΟΛΙΤ  
ΕΥΣΑΜΕΝΟΝΓΕΝΟΜΕΝΟΝΔΕΠΑΝΕΜΗΝΑ  
ΕΡΜΟΓΕΝΗΧΤΟΝΘΕΙΟΝΚΑΤΑΤΗΝΒΟΥΛΗCΙΝ  
ΤΟΥΠΑΤΡΟCΤΟΝΡΗΤΟΡΑ.

The promontory of Methana has been fortified in other places, and we are informed that there are the small and imperfect remains of three other *palaiο kastros*<sup>1</sup> within the peninsula.



We were fortunate in procuring at this place some autonomous coins of Methana, which had never been known to exist ; and so small a city might have been supposed to have had no mint. They are of brass : head of Vulcan, known by the pilidion ; rev. ME, in a wreath ; on the exergue Θ. The other has the same head ; rev.  $\overset{ME}{\ominus}$ , within a wreath. The head of Vulcan, no doubt, alludes to the volcano. Imperial coins of Methana have also been found of Marcus Aurelius, Septimius Severus, and Julia Domna ; which, besides the heads of those personages, exhibit the figures of Venus, Minerva, and Neptune ; the inscription is at full length, MEΘANAΙΩΝ : they are of second brass.

<sup>1</sup> The words *palaiο kastro* are used by some of the Byzantine historians in the same sense in which they are adopted at the present day, signifying a ruined town, or castle.

## TO DARA.

On the 20th we quitted Methana, highly satisfied with having visited that hitherto unexplored region; but regretting that our time would not permit us to make the complete circuit of the peninsula, and to ascend to the summit of its volcanic cone. This is an undertaking which I strongly recommend to any future traveller who has sufficient leisure, with a competent knowledge of mineralogy, to avail himself of those numerous opportunities of scientific research which this spot appears likely to supply.

As we quitted Methana in the afternoon, we arrived in the evening at the small village of Dara, which, though composed of only a few cottages, exhibits an appearance of plenty which I have seldom observed in the villages of Greece. The pastoral inhabitants were all cheerfully disposed to accommodate us in their cottages for the night; and we entered several, all of which were well stocked with the produce of their lands. That in which we slept was so full of barrels of olives, sacks of caroba pod, and jars of honey, that it was with difficulty we found room for our mattresses. The master of the house played on the lyre, while his wife dressed us a dish of excellent fish: they seemed to be content with their situation, and said their village was fortunately so much out of the way, and so difficult of access, that they were never troubled by the Turks.

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TO PHANARI.

On the 21st we pursued our journey towards Corinth, intending to proceed along the coast of the Saronic gulf by a route little

known to travellers. In thirty-five minutes we passed a village named Phalarīdi, situated in a small circular plain, producing rich pasture for sheep, large flocks of which we saw with their new dropped lambs. Twelve minutes more brought us to a narrow isthmus of land, only four yards in breadth, that separated the sea on our right hand from a small salt lake on the left. We here turned northwards, and proceeded through a plain, bounded by mountains on the left, and by the gulf on the right. We passed over two rocky promontories, and in an hour and twenty minutes from Dara entered the plain of Lessa,<sup>1</sup> composed of arable and pasture land, and interspersed with caroba trees.

We crossed two torrent beds, descending from the rugged sides of a grand and lofty mountain, which, from the steepness of its precipices, is called Ortholithi.<sup>2</sup> In half an hour we reached the end of the plain, and, ascending some hills, observed a modern tower on our right. We pursued our route along the steep and precipitous side of a mountain, where the road was extremely dangerous. The calcareous rock was broken into laminæ, almost as smooth and as slippery as glass; and a false step would have precipitated a horse into the valley beneath! We arrived at the village of Phanāri in three hours and fifty-three minutes from Dara, and were kindly received in the house of the papas, who presented us a loaf of good bread, after sanctifying it with his benediction. The villagers were civil; but the supposed folly of our dress excited their astonishment, which they expressed in loud and repeated fits of laughter. Their surprise proves that very few travellers have explored this unfrequented road.

The village of Phanāri stands upon the eastern side of a steep mountain rising abruptly from the Saronic gulf, which is seen

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<sup>1</sup> This is a modern village, and has nothing to do with the ancient Lessa, near the temple of Æsculapius, mentioned by Pausanias.

<sup>2</sup> From *ορθος* and *λιθος*.

dashing against the projecting precipices of the mountain. Near the village are the remains of an ancient city, situated on a bare precipitous rock, the edge of which is encircled by the ruins of the walls. These are in the fourth style of construction. Three dilapidated churches appear within the walls, with two ancient altars, a sepulchral cippus, enriched with sculptured foliage, and two fragments of the mæandered ornament in white marble. I could find no inscription, nor the remains of any temple, which could elucidate the ancient name of the place. Here are some modern walls and restorations; probably the construction of the middle ages, or the work of the Venetians; for the position is exceedingly strong, and well adapted for a fortress. None of the gates are remaining: there was one facing the south, and another on the opposite side, but their foundations only are visible.

The port is at the foot of the mountain, where there are also some remains of ancient walls.

The view by which the traveller is here gratified is richly characterised by the magnificence and the sublimity of the particular parts, as well as of the general whole. This grand assemblage of picturesque scenery is heightened by the associated interest of past times. We do not merely behold an inanimate landscape, but a landscape enlivened by events, and immortalized in the recollections of history. The shadows of great men, of the good, the brave, and the wise, appear to wave over the prospect both by sea and land; and every locality in the picture not only delights the eye, but agitates the breast. The Saronic gulf, once the scene of commercial activity, and of the highest naval renown, is here beheld in its most attractive features, and in all its diversified forms of classical celebrity. The combinations, the details, the tints thrown over the varied surface—all harmonize in a panorama that is at once impressively grand, and exquisitely beautiful. We gazed with rapture upon the soft waving lines of the Saronic islands, and the Attic mountains, the blue expanse of the open Ægean sea, with its distant



islands, that are so admirably contrasted by the majestic and lofty rocks of Ortholithi, whose steep and pointed precipices tower above the gulf.<sup>1</sup>

We remained here one day, in order to complete an accurate drawing of this singularly impressive view.

The word Phanāri, which in modern Greek signifies a lantern, has probably something traditional in its meaning. There are several places in Greece that are designated by the same appellation; and all of which are in very lofty and commanding situations, where a vast extent of country is thrown beneath the eye. I conceive these to have been spots on which the ancients had telegraphs; that is, signals of communication, such as we may suppose them to have been in their primitive state, by means of fires and lights by night, and of smoke during the day.

Several instances of telegraphic correspondence are mentioned by the ancients. Lynceus corresponded with Hypermnestra by means of fire signals, from Lyrœa on Mount Artemision, and the Larissa of Argos, the intermediate distance being sixty stadia. The taking of Troy was notified to Clytemnestra at Mycenæ, by fire signals from the island of Lemnos, and the intervening mountains of Athos, Messapios, Cithæron, Aigioplanktos, and Arachnaion.<sup>2</sup> Homer<sup>3</sup> probably alludes to the same custom in one of his similes. Herodotus,<sup>4</sup> Thucydides,<sup>5</sup> Æneas,<sup>6</sup> Aristotle,<sup>7</sup> Polybius,<sup>8</sup> Diodorus Siculus,<sup>9</sup> Livy,<sup>10</sup> Polyænus,<sup>11</sup> Suidas,<sup>12</sup> Harpocration,<sup>13</sup> and others, mention this method of telegraphical correspondence. The telegraph

<sup>1</sup> Bearings from Phanari. Summit of Pentelikon, N. 62. E. Acropolis of Athens, N. 60. E. Summit of Hymettos, N. 64. E. Summit of Ægina, N. 70. E. Island of Belbina, S. 68. E. Temple of Neptune in Kalauria, S. 62. E. Town of Poros, S. 58. E.

<sup>2</sup> Æschylus. Agamem. <sup>3</sup> Iliad, 19. v. 376. <sup>4</sup> B. 7. c. 182, and b. 9. c. 3.

<sup>5</sup> B. 2. c. 94., b. 3. c. 8. and 22. <sup>6</sup> Lib. Tactic. de toleranda obsidione.

<sup>7</sup> De Mundo. <sup>8</sup> B. 10. p. 614. et seq. <sup>9</sup> B. 12. c. 49.

<sup>10</sup> B. 28. c. 5. and 7. b. 32. c. 11. <sup>11</sup> Stratag. b. 6. c. 16.

<sup>12</sup> Lexic. vol. 3. p. 635. v. φρυκλος. <sup>13</sup> Lexic. p. 343. v. φρυκλιωρων.

was termed *φρυζίος*, or *φρυζίωσις*, or *πυρρός*, by the Greeks, and *specula* by the Latins.

The traveller must here regret the guidance of Pausanias, who either did not visit, or did not describe, this part of the coast. The ancient name of Phanāri must accordingly remain in obscurity.

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### TO PIADA.

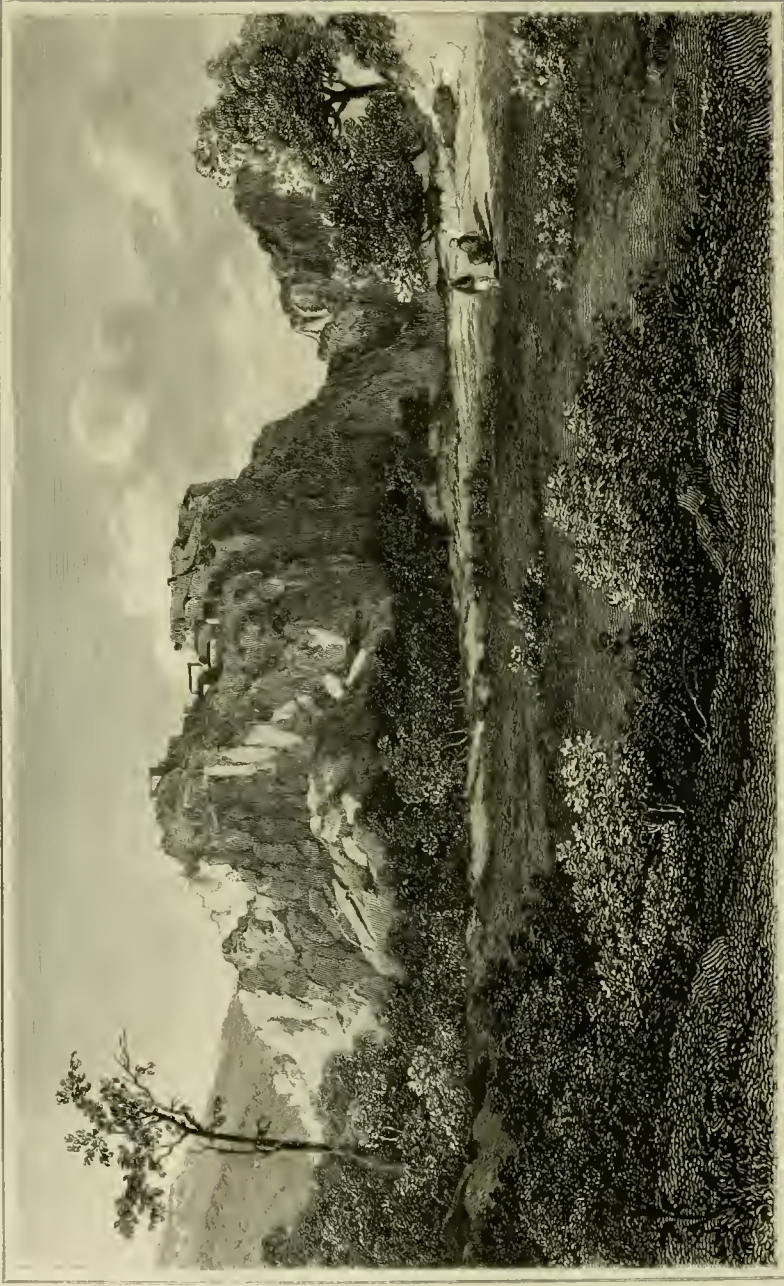
We continued our journey on the 23d; and, descending the western side of the mountain, by almost impracticable roads, came in ten minutes to a circular plain, cultivated with corn and vineyards, and surrounded by barren hills. In ten minutes more we reached the foot of a rock, on which are the remains of an ancient acropolis, with those of the city in the plain. Large blocks of stone are dispersed in massy confusion on all sides. They cover a considerable extent of ground. The walls are in the style of those of Phanāri. The plain here terminates; and we ascended some hills, on which numerous flocks of sheep and goats were feeding amongst the bushes. After passing some arable land we came to a village named Kolāki, which is two hours from Phanāri. We here entered the road from Trœzen to Epidauros. On reaching the summit of an eminence we looked down on Epidauros, and passed through the ruins of that city, which are three hours and seven minutes from Phanāri.

Near the sea is an ancient well, and a small palm tree, which is noticed by Dr. Chandler.<sup>1</sup> The village of Epidaura, a short way

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<sup>1</sup> Travels in Greece. C.





Tomarís del

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Engr. by C. Hollis

VILLAGE OF PIAZZA.

from the ancient city, was on our left. We ascended some hills, which are the northern boundaries of the Epidaurian plain; and, pursuing a narrow path through a small forest of pines and bushes, came to a church, the door of which is covered with an ancient lintel. Near the entrance of the plain of Piāda, we observed some rocks of the most beautiful red jasper, shining with the brightest lustre. I broke off some pieces, and had them polished at Rome. It is of a very hard quality, and not worth the expense required in working it. In an hour and twenty eight minutes from Epidaura we arrived at Piāda, a large and populous village, picturesquely situated on a steep rock, the summit of which is crowned with the ruins of a modern castle. A fine fertile plain extends from Piāda to the sea. It is thickly planted with large olive trees, and is exuberantly productive. I could not discover the smallest traces of antiquity at this place, though the strength of its position, and the advantages of its territory, render it probable that it was the site of an ancient city.

The rocks about Piāda are covered with the *cactus opuntia*, or Indian fig. It is much less common in Greece than in Calabria and Sicily, where I have seen hedges of it that are impenetrable, and form a better defence than the highest walls and the strongest fences. I have seen the stem more than a foot in diameter, and the leaves of a very large size. Neither man nor beast dares to attempt a passage through this formidable barrier; for the thin and acute thorn with which the plant is armed, as with needles, perforates the skin with a sharp and irritating pain.

A Turk, who was a servant of the bey of Corinth, resides at Piāda as governor. He sent us a present of a lamb and some excellent roast meat; for he was enjoying the feast of *Bairam*, after the long and rigid lent of *Ramazān*. It was also the custom anciently in Greece, to make presents of provisions to travellers; and these gifts of hospitality were denominated *ξενίαι*, and *Xenia*, or *Xeniola* as

Apuleius<sup>1</sup> relates, “*Et mittit mihi Byrrhæna xeniola, porcum opimum, et quinque gallinulas, et vini cadum in ætate pretiosi;*” this he supposes happening in Thessaly. These gifts of hospitality are also noticed by Homer:<sup>2</sup>

*Δωρα δε τοι δωσω ξεινηζια πολλα και εσθλα.*

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### TO AGIOS IOANNES.

On the 24th, we proceeded towards Corinth, and on quitting Piada observed a mill turned by a small stream. After mounting some bleak and barren hills, and passing by a church and two streams with a mill, we came to a circular plain covered with corn, and watered by a rivulet. The land became stony and incapable of cultivation. We ascended some hills covered with wild olives, loaded with small fruit; and, having reached the summit, found ourselves on an elevated plain of a long and narrow form, richly cultivated with corn, and bounded on each side by rocky hills, low, barren, and monotonous. To our right was a village called Angelo-Kastro, from the ruins of a modern fort, situated upon a hill in its vicinity. This place is two hours and a half from Piada.

We descended to another narrow and cultivated plain; and, in an hour and three quarters from Angelo-Kastro, arrived at the village of Agios Ioannes,<sup>3</sup> where we passed the night.

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<sup>1</sup> Metamorphos. b. 2. p. 46. 14. Edit. Delphin.

<sup>2</sup> Batrachom. v. 16.

<sup>3</sup> Pronounced Ai Yanni.

## TO CORINTH.

On the 25th, we set out for Corinth, and traversed for an hour the most rugged roads winding amongst barren hills. We next prosecuted our journey through a deep ravine, which is sometimes filled with impetuous torrents from the mountains. In three hours and a half from Agios Ioannes, we reached the south-east foot of the Acrocorinthos; and, crossing a small stream, in forty minutes more, entered Corinth, where the Turks were firing and making merry for the *Idfitr*, which is the first feast of *Bairam*, immediately after the fast of *Ramazan*.

We again took up our abode at the filthy khan; and the next morning were agreeably surprised by the visit of two English travellers, who were on their way from Patra to Athens. We mutually interchanged information concerning the countries we were about to visit; and during the remainder of our stay at Corinth we had the happiness of passing our time in a very satisfactory and instructive manner in the society of these gentlemen, and of laying the foundation of a more permanent friendship. We again met towards the close of our journey, and had hoped long and often to have renewed our intercourse in our native country; but with respect to one of the party this hope proved, alas, only a delusive dream! Mr. Mackenzie, who was the companion of Mr. Raikes, survived his return to England only a few short years. He was highly accomplished and truly amiable. Those who had the happiness of his acquaintance, and who best knew his talents and his worth, will never cease to regret his loss and to cherish his memory.

## CHAPTER VIII.

Departure from Corinth—Fertility of the country—Village of Basilika—Ruins of Sicyon—Theatre and other remains—Village of Xylo-Kastro, and ruins of an ancient city, probably Ægira—Khan of Kamares—Khan of Sakratos, ruins on the way, and remains of an ancient city at Mauro-Petra, probably Aigai—River Sakratas, the ancient Krathis—To Bostitza—Grandeur of the scenery—River Bouraikos—River Selinos—Ruins of Ægion—Great platanus and spring—To Patra—The rivers Phœnix and Meganitas—Magnificent view of the gulf—From Patra to the khan of Palaio-Achaia—River Kamenitza, the ancient Peiros—Uncertain situations of Olenos, Pharai, and Dyme—Ruins of an ancient city near the khan—To Mauro Bouna—Ruins of a castle, probably Teichos—Cape Papa, anciently Araxos—From Mauro Bouna to Capelletto—To Palaïopoli, Elis—River Peneios—Ruins of Elis—Acropolis—To Pyrgo—To Phloka—The Alpheios—To the ruins of Olympia—The Kladeos and Alpheios—Plain of Olympia; beauty of the scenery—Hill of Saturn—Temple of Jupiter Olympios—Ancient Armour—Village of Miraka—Description of a Turkish pyrgos—Earthquake.

### TO BASILIKA.—SICYON.

WE were miserably lodged at Corinth. Some of the inmates of the khan, particularly a Turk who waited on us, had only lately recovered from the plague; and, though in a convalescent state, was so emaciated, and exhibited such a death-like aspect, that his immediate presence excited apprehensions of insecurity. My artist too, Sig. Pomardi, who was unwell, was desirous of getting into better quarters, and of resting for awhile after the fatigue of his journey. All these considerations impelled us to quit Corinth sooner than we had otherwise intended, as we had not examined the isthmus in sufficient detail.

We accordingly set out for Sicyon, on the 3d of January, 1806. Our way led through extensive olive-groves, which are thickly planted; but the trees are not so large and thriving as those of



Athens, which stand further apart and have more room for their roots, and a freer circulation of air for their branches. Statius<sup>1</sup> notices the olive-groves of Sicyon, and Livy<sup>2</sup> praises the fertility of the soil between that place and Corinth, which was indeed proverbial. It is composed of a white argillaceous earth, which is extremely slippery after rain, and our baggage horses were continually falling. The gulf of Corinth and the port of Lecheion were on our right, and some low hills stretching out from Sicyon to the Acrocorinthos were on the left. We crossed two streams, and soon after two others of a more respectable size. The former were probably only fortuitous torrents, which the late rains had occasioned.

The Corinthian and Sicyonian territories were separated by a river called Nemea, which is mentioned by Livy<sup>4</sup> and Strabo;<sup>5</sup> Pausanias<sup>6</sup> merely notices the Asopos between those towns. The geographer mentions the Asopos<sup>7</sup> and the Cephissos<sup>8</sup> as being near Sicyon; and a river and village,<sup>9</sup> called Orneai, in the same space. The extraordinary fertility of the soil, and the commodiousness of the situation, have attracted a numerous population, and our road between Corinth and Sicyon passed near fifteen villages, but I observed some vestiges of antiquity only in one place, and these consisted of blocks and foundations. The objects which Pausanias<sup>10</sup> mentions on this road, are, the monument<sup>11</sup> of Lykos, which was a tumulus,<sup>12</sup> and the Olympion, beyond the Asopos; the tomb<sup>13</sup> of Eupolis, the Athenian comedian; the monument<sup>14</sup> of Xenodice, and a monument<sup>15</sup> raised for those who had been killed in war.

In two hours and fifty-five minutes we arrived at the village of

<sup>1</sup> Theb. 4. v. 50. Qui Drepani scopulos, et oliviferæ Sicyonis.

<sup>2</sup> B. 27. c. 31.

<sup>3</sup> See Libanius Sophist. Epist. 374. and 754.

<sup>4</sup> B. 33. c. 15.

<sup>5</sup> B. 8. p. 382.

<sup>6</sup> B. 2. c. 7.

<sup>7</sup> Loc. cit.

<sup>8</sup> B. 9. p. 424.

<sup>9</sup> B. 8. p. 376. 382. *κωμη*.

<sup>10</sup> B. 2. c. 5. 7.

<sup>11</sup> *μνημα*.

<sup>12</sup> *χωμα γης*.

<sup>13</sup> *λαφης*.

<sup>14</sup> *μνημα*.

<sup>15</sup> *μνημα*.

Basilika,<sup>1</sup> situated on the ruins of Sieyon. This celebrated city, which is supposed to have been founded 232 years before Argos, and 2089 years before Christ, was at different times denominated Ægialeus,<sup>2</sup> Mekon,<sup>3</sup> or Mekone, Telekinia,<sup>4</sup> new Sieyon,<sup>5</sup> and Demetrias.<sup>6</sup> When Sieyon was taken by Demetrius Poliorcetes, he compelled the inhabitants to abandon the lower town, which extended towards the sea, and to take up their abode in the aeropolis, which was large, strong, and well supplied with water. It was on this occasion that its name was changed to Demetrias.<sup>7</sup> Before this period it had been sufficiently strong to resist the attacks of the Athenian army under Pericles, and it sent a contingent of 3000 troops to the battle of Plataea,<sup>8</sup> and fifteen ships to the battle of Salamis.<sup>9</sup>

Sicyon was the school of the most celebrated artists of antiquity, and was sumptuously decorated with temples and statues. Pausanias<sup>10</sup> enumerates seventeen temples,<sup>11</sup> a theatre, two gymnasia, an agora, a portico,<sup>12</sup> a senate house,<sup>13</sup> a *temenos* for the Roman emperors, with many altars, monuments, and numerous statues of ivory and gold, of marble, of bronze, and of wood.

The ruins of Sicyon still retain some vestiges of ancient magnificence. Amongst these a fine theatre, which is situated at the north-east foot of the aeropolis, has preserved the *koilon* or seats in a very perfect state. Near it are some large masses of Roman brick walls, and in the same vicinity the remains of the gymnasium, supported by strong walls of polygonal construction. Several dilapidated churches, which are composed of ancient fragments, probably

<sup>1</sup> βασιλική signifies a royal palace. This is the name given to Sicyon by some of the Byzantine historians.

<sup>2</sup> Strabo, b. 8. p. 382. Pausan. b. 2. c. 7. Eustath. in Homer, p. 291. 22. and p. 1302. 19.

<sup>3</sup> Strabo, loc. cit. Stephan. de Urbib. p. 669. Eustath. loc. cit. Μηκων.

<sup>4</sup> Stephan. and Eustath. loc. cit.

<sup>5</sup> Νέα Σικωνων. Antonine Itin.

<sup>6</sup> Diodor. Sic. b. 20. c. 102. and Plutarch, Life of Demetrius.

<sup>7</sup> Diodor. Sic. loc. cit. <sup>8</sup> Herodot. b. 9. c. 28. <sup>9</sup> Id. b. 8. c. 43. <sup>10</sup> B. 2. c. 7, 8, 9, 10, 11.

<sup>11</sup> Eleven ιερα, five ναοι, one οικημα.

<sup>12</sup> Στοια.

<sup>13</sup> βουλευτηριον.

occupy the site of the temples. Several fragments of the Doric order are observable amongst them, particularly triglyphs and metopæ of curious forms, but generally of small proportions. Here are also some inscriptions, but I saw none containing the name of the city. The following is in the wall of a church below the village.

ΠΟΛΥΚΡΑΤΕΙΑΚ  
ΠΟΛΥΚΡΑΤΕΙΑΝ  
ΘΥΓΑΤΕΡΑΘΕΟ

In the southern part of the ruins, facing Corinth, there are two copious springs, and a subterraneous passage cut in a steep precipice. This must be the fountain called Stazousa by Pausanias,<sup>1</sup> which was near the gate of Sicyon that faced Corinth. He says that the water did not issue from under ground, but dropped from the roof of the cave. This distinctive circumstance has disappeared.

Above this spot are the ruins of some strong modern walls, which were probably built by the Venetians, as it was a place of strength in their time; the castle was considered an important post, and was garrisoned by the Turks in 1654.<sup>2</sup>

After the destruction of Corinth by the Romans, Sicyon became possessed of the greater part of the Corinthian territory.<sup>3</sup> Sicyon was reduced to great distress in the time of Pausanias, who informs us that it had been destroyed by an earthquake. Many valuable remains of sculpture might no doubt be discovered by excavating among the ruins, considering the numerous productions of its celebrated artists, and the great perfection to which painting and sculpture had here arrived at a very early period. I was surprised to find, that amongst the great number of silver and copper coins which I procured at this place, there was not one of fine execution. The same remark may be made of Athens, where, at the time in

<sup>1</sup> B. 2. c. 7.

<sup>2</sup> Du Loir Voyage du Levant.

<sup>3</sup> Strabo, b. 8. p. 381.

which the fine arts had attained the highest pitch of excellence and perfection, their coinage was of the most negligent and inelegant kind. The same was the case with Corinth and Argos, of which cities very few coins of fine style have been found. On the other hand, Epiros, Acarnania, the Locri Opuntii, and several places in Arcadia, as Basilis, Stymphalos, and Pheneos, which appear never to have been particularly famed for the knowledge of the fine arts, produced medals of the grandest style, and in the most refined taste. The principal *επιθρημα* of Sicyon, and that which is generally seen on the coins of that place, was the dove. The chimæra is also very frequently represented upon the money of Sicyon. Some pieces have the head of Apollo, allusive to the particular worship which was there paid to that divinity. The lion, the dolphin, the tripod, and caduceus, are also seen upon their coins.

The soil, which is of a white colour, between Corinth and Sicyon, assumes a dark hue near the latter place. It is extremely fertile; but the village of Basilika is small and miserable. Its inhabitants are Greeks, who are the most obliging people I have met with, but they are merged in the lowest depths of ignorance. They thought me perfectly mad for purchasing their antiquities, and seemed to pity my folly. After they had sold me all their coins, they went into the fields to pick up cows horns, horses hoofs, and bits of bone, which they offered to me as antiques.

From Sicyon I took a general view, comprising the gulf, with the opposite coast of Phocis and Bœotia; from which the mountains of Kirphis, Parnassos, Helicon, and Cithæron, rise in conspicuous majesty. The isthmus also, and the Acrocorinthos, are clearly distinguished. It would appear as if Plutarch had never been at Sicyon, and did not reflect how near it is to Corinth; for he mentions, as a wonderful circumstance, that, when the Sicyonians set fire to their tyrant's palace, the conflagration was so vast, that it was visible from Corinth.' These two places, however, are not

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<sup>1</sup> Life of Aratos.

more than eight miles from each other in a straight line.<sup>1</sup> We remained too short a time at Sicyon to examine its remains with the accuracy and attention which so interesting a place required; but Signor Pomardi, who had caught a fever at Corinth, was now reduced to so great a state of debility, that we were anxious to avoid all delay in reaching Patra, where he might repose himself in the comfortable house of our consul, Mr. Strani.

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### TO KAMARES.

We accordingly pursued our journey on the 5th, and, descending into the plain, had the gulf on our right, and a village named Moulchi on our left.

In half an hour we crossed a small river, perhaps the Selleis, mentioned by Strabo;<sup>2</sup> which, descending from the hills, enters the gulf near a round elevation, resembling a tumulus. A short way further a ruined church was visible on the left, and two villages on the right, near the sea. We crossed a stream near a church, and fifty-three minutes from Sicyon came to some blocks and vestiges, and an ancient fountain. A village was seen on the right, with some vineyards about it. We crossed a rivulet, and found the plain narrowed by the proximity of the hills; the road lay within a hundred yards of the gulf. We passed some ancient traces, and, in an hour and a half from Sicyon, observed the remains of a wall that had once united the hill to the sea, and was constructed for the purpose

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<sup>1</sup> Bearings from Sicyon. Highest point of Acrocorinthos S. 38 E. Parnassos N.

<sup>2</sup> B. 8. p. 338.—*Σελληεις*.

of guarding the pass. Perhaps it formerly constituted the separation between the Pellenian, or the Ægiratan, and Sicyonian territories. It would appear from Herodotus,<sup>1</sup> that Pellene was between Sicyon and Ægira; but Pausanias<sup>2</sup> asserts that it was between Sicyon and Argolis, on the opposite side, and contiguous to the territories of Sicyon and Ægira. Between the two last mentioned cities it had some land reaching to the gulf, from which it derived the convenience of a port. The topographical account of Strabo,<sup>3</sup> respecting Pellene, coincides with that of Herodotus; and, if Pausanias is right, it must have extended behind Sicyonia, in order to be contiguous to Argolis; for he acknowledges that it was also contiguous to Ægira. We are informed by Strabo,<sup>4</sup> that Pellene was sixty stadia from the sea, and that it had a strong castle. Pausanias says it was sixty stadia from the port of Ægira, that the port of Pellene was named Aristonautai, and that the town was situated on a high pointed hill. By these indications, its ruins might probably be discovered.

We soon after observed several other imperfect vestiges, and reached a narrow and difficult pass, where the plain contracts to the breadth of only twenty yards, with the gulf on the right hand, and wooded precipices on the left. We then entered upon an expanded vale; part of which is in an uncultivated state, and covered with bushes, while part is enriched with vineyards and corn land. A village was observed to the right, intermingled with scattered olive-trees. After crossing a river, we saw a village, called Xylo-Kastro, on the foot of a hill to the left, the summit of which is crowned with the imperfect remains of an ancient acropolis. This, probably, indicates the position of Ægira; and the description which Polybius<sup>5</sup> has left of the situation of that town corresponds exactly with that of Xylo-Kastro. He says that it stands near some abrupt and broken hills, seven stadia from the sea, and opposite to

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<sup>1</sup> B. 1. c. 145.

<sup>2</sup> B. 7. c. 26.

<sup>3</sup> B. 8. p. 385.

<sup>4</sup> B. 8. p. 386.

<sup>5</sup> B. 4. p. 322.

Parnassos. Its acropolis was, at one time, without walls, and it was surprised by an Ætolian army, headed by Dorimachos, who were, however, soon expelled from their recent conquest.<sup>1</sup> Pausanias asserts, that Ægira was twelve stadia from its port, and that its Homeric name was Hyperesia:<sup>2</sup> in the time of the topographer it possessed five temples,<sup>3</sup> and several statues.

On quitting this place, we crossed two dry water-courses; which, after heavy rains, are filled with impetuous streams from the neighbouring mountains, and particularly from the vicinity of the ancient Phelloe, which was forty stadia from Ægira, and abounded in water.<sup>4</sup> We observed a wooden cross erected upon the bank of one of the torrents. The Greeks, as well as the Italians, are in the habit of erecting a cross upon the spot where a Christian has suffered a violent death. We passed over some vestiges of Roman construction, and arrived at a khan called Kamāres, which is four hours from the ruins of Sicyon. The country we had passed was pre-eminently beautiful. It exhibited an attractive variety of hill and dale. The hills had been shattered by earthquakes into the most picturesque forms, and they were luxuriantly mantled with wood; principally the evergreen oak. To the right we were frequently gratified by luminous glances of the gulf, from the opposite coast of which were seen rising the grand mountains of Locris, Phocis, and Bœotia; amongst which the most conspicuous were Kriphis, Parnassos, Helicon, and Cithæron.

The khan stands at the foot of a pointed acclivity, near which is a small marsh, and a spring of good water. It has taken the name of Kamāres,<sup>5</sup> from the remains of some small Roman arches which are in its vicinity, and which appear to have belonged to an aqueduct.

<sup>1</sup> Ibid.

<sup>2</sup> Ὑπερησία.

<sup>3</sup> Three ἱεῖρα, a ναὸς, and an οἰκημα.

<sup>4</sup> Pausan. b. 7. c. 26.

<sup>5</sup> From Καμαρα or Καμαρίον.

## TO THE KHAN OF SAKRATAS.

On the 6th we pursued our journey, and in a few minutes observed a village on our right, and passed by the remains of an aqueduct, consisting of a few small arches, composed of the Roman *reticulatum incertum*.

Having crossed two rivulets, we came to an ancient monument, situated in a corn-field, about a hundred yards to the left of the road, and one hour and fifty minutes from the khan of Kamāres; this ruin is nearly of a square form, and constructed with fine blocks of stone, nine layers of which are still remaining. On the top of the ruin is observed the fragment of a bas-relief, in white marble: the only part which is left consists of two naked feet, sculptured in the most beautiful style. The proximity of the sea, which would facilitate the transportation of any weighty object, and the remoteness of the locality, which would diminish the probabilities of any obstruction to the labours of excavation, are strong inducements with me to recommend this undertaking to future travellers. I regret that my want of time would not allow me to avail myself of the opportunity. This is probably the monument which Pausanias<sup>1</sup> says was on the right of the road, between the river Krathis and Ægira, on which there was an equestrian figure nearly effaced.<sup>2</sup>

After we had made drawings of this picturesque spot, we proceeded, and passed by some deserted cottages, and through some vineyards, olive-groves, and corn-fields, extending from the sea to the foot of the wooded mountains. We forded a shallow stream,

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<sup>1</sup> B. 7. c. 25. In the space of three lines he terms this monument *σημα*, *μνημα*, and *ταφος*, a proof that these words were sometimes synonymous.

<sup>2</sup> *αμυδραν γραφην*; perhaps it was a painted statue.



flowing in a broad channel, which is two hours and a half from the khan we had quitted in the morning, and eighteen minutes more brought us to the remains of a monument, consisting of a square foundation of small stones and mortar, while the superstructure is composed of large blocks. Of this mode of construction I recollect no other example in Greece, though it is frequent in Italy. The monument in question is therefore probably Roman. Twenty-six minutes further, a small cape projects into the gulf, and is covered with pines and bushes, amongst which are observed a few blocks of stone and some ancient vestiges. We afterwards crossed a divided river, flowing in two streams in an extensive channel. We passed near a few cottages, and through some vineyards, olive-groves, and arable land, and approached a place called Mauro-Petra,<sup>1</sup> situated at the entrance of a narrow pass which has long been the favourite resort of banditti.

A hill on the left is crowned with the ruins of a palαιο-kastro, the situation of which corresponds to that of Aigai, which was known as a city in a very remote period, but was deserted as early as the time of Strabo<sup>2</sup> and Pausanias.<sup>3</sup> Of its walls there are very few remains, as they have been destroyed by the neighbouring villagers for the purpose of constructing their cottages with the stones.

The foundation of Aigai is thrown so far backward into the abyss of time as to be unknown, but it is frequently mentioned by Homer.<sup>4</sup>

Forty minutes further we crossed a bridge of seven arches, over a rapid river called Sakrātas, or Akrāta, which is shallow, and occupies a broad channel. The hasty current traverses an agricultural plain, and then enters the gulf. It rises at a village called Zaroukla, situated in a mountainous region of Arcadia, eight hours from this place, and passes through a village named Kolchines. This river is probably the Krathis, which, according to Pausanias, entered the

<sup>1</sup> Black rock.

<sup>2</sup> B. 8. p. 386. He says it was called *Αίγα* as well as *Αίγαι*.

<sup>3</sup> B. 8. c. 15.

<sup>4</sup> Iliad, 8. v. 203. and 13. v. 21. Odyss. 5. v. 381.

sea near Aigai, and had its source at a mountain of the same name; the mountain of Zaroukla is mount Krathis.

Having crossed the bridge, we passed the night at the khan which is on its banks, and which is denominated Sakrātas from the neighbouring river, which name is a corruption for Krathis.

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### TO BOSTITZA, ÆGION.

We quitted the khan the next morning, the 7th, and passed a stream which is conveyed by an artificial channel from the river Krathis in order to turn a corn-mill.

The plain, which is richly cultivated and fertile, abounds in vineyards and currant plantations.

After we had proceeded a considerable way over this vale, we found it contract. The mountains which rose close to the sea were covered with evergreens and shrubs; the mild serenity of the atmosphere spread around the agreeable similitude of an English summer. After this pass the vale again expanded, and as the mountains alternately receded or approached, their frequent changes produced a great variety in the scenery. We stopped here some time to sketch the grand outline of the Achaian mountains, with the coast of Locris, and Phocis, on the opposite side of the gulf. We forded a river, and having crossed over an eminence, came to an olive plain, and left a low cape to the right projecting into the sea. We crossed a bridge of one arch over a rapid river that was swollen by the late rains, and branched into many streams which were passed with difficulty. The banks were shaded by impending trees, or obstructed by almost impenetrable bushes,





3 Tormarpi del

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Engr. by W. Lister

PLATE 1. THE MOUNTAINS OF TORMARPI.

which made our horses fall, and lacerated our clothes and hands. We were however fully recompensed by the singular beauty and impressive grandeur of the scenery. Precipices of stupendous height shattered into irregular forms, and crowned with oaks and pines, rose on either side the glen from which the river issued. No part of Achaia abounds so much as this in enchanting localities and picturesque wilds. The concussions of earthquakes to which this coast has always been subject, and from which it is not yet free, have tossed the surface into a multiplicity of forms with deep dells and craggy steeps, yawning ravines, and cloud-capt precipices!

The river is the Bouraïkos that flowed near the town of Boura, formerly destroyed by the same earthquake by which the city of Helice<sup>1</sup> was overthrown. This river passes through the glen of Megaspelia, in Arcadia, where it is called *πόταμος των Καλαβρυτών*,<sup>2</sup> from its vicinity to the town of Kalabryta.

We passed near a water-mill, and on a wooded hill to the left saw a metōchi or farm belonging to the monastery of Megaspelia. Our road led us through some extensive fields of Indian corn, which is not near so common in Greece as in Italy, where it is of great benefit to the poor, and is known by the name of *gran Turco*, as it is in Greece by that of *αραβο Σίτη*,<sup>3</sup> or “Arabian corn.” The bread which is made from the meal is nutritious, but rather heavy; it also serves for the *polenta*, which is a favourite dish of the poorer class of Italians.

We forded a river in a wider part of the plain; passed by a tumulus of earth, and crossed two rivers which are furnished with wooden bridges, the second of which has nine arches, and the stream which flows under it, though shallow, has a broad bed where a rolling flood is sometimes seen. This is the river Selinos mentioned by Strabo<sup>4</sup> and Pausanias.<sup>5</sup> We passed another stream over a small

<sup>1</sup> Boura and Helice were destroyed about 372 years B. C. See Pausan. b. 7. c. 25. *Ελικη*.

<sup>2</sup> The river of Kalabryta. <sup>3</sup> From *Σίτιον*. <sup>4</sup> B. 8. c. 387. <sup>5</sup> B. 7. c. 24.

bridge. In the summer most of these rivers are nearly dry. They are swollen in winter by the rains, and the melting of the snow on the Achaian and Arcadian mountains. Numerous torrents are then formed, which rush with turbulent violence from their sinuous glens into the Corinthian gulf.

Our route must have led us near the sites of Keruncia and Helice, but of which no vestiges are found. We did not reach Bostitza, the ancient Ægion, till the evening, as our progress had been considerably impeded by the bad state of the roads. The distance from the khan of Sakrātas is only five hours.

This city, which was one of the most celebrated in Greece, and in which the Achaian confederacy held the general councils of the states, and which in the second century still possessed fifteen temples,<sup>1</sup> a theatre, a portico, an agora, and numerous statues, is now reduced to a large village, where the Greeks form the majority of the population. The Turks have only one mosque. Bostitza stands in a fertile plain a little elevated above the sea, and its vicinity is enriched with gardens, large olive trees, extensive vineyards which produce good wine, and currant plantations, besides corn, cotton, tobacco, and Indian corn. On the opposite coast of the gulf are seen the varied and mountainous shores of Locris, Phocis, and Bœotia, as far up as the Corinthian isthmus. On the west rises the grand and picturesque chain of Panachaikos, which, beginning at Patra, is formed into two principal branches, one of which stretches along the western side of the gulf as far as Sicyon, uniting with a branch of the lofty Cyllene. The other ramification runs out towards the territory of Elis, thus inclosing one of the angles of Arcadia, and separating it from the plains of Achaia.

Ægion is mentioned by Homer<sup>2</sup> as having supplied vessels for the Trojan war. Indeed all the towns of this coast seem to have attained a considerable degree of maritime power at a very early period, as

<sup>1</sup> Nine *ιερα*, two *ναοι*, two *θεμενοι*, one *οικηλα*, one *αλσος*, Pausan.

<sup>2</sup> *Iliad*, 2. v. 571.

amongst other places which furnished vessels, the poet enumerates the cities of Sicyon, Hyperesia, Gonoessa, Pellene, and Helice.

Ægion has preserved scarcely any vestiges of its sacred and public edifices, the destruction of which was probably occasioned more by the violent convulsions of nature than by the slow effects of time. The whole coast has always been subject to earthquakes of a most tremendous kind. Besides those which have been recorded by ancient authors, several other instances are mentioned by the Byzantine historians as having happened in the middle ages. Some years after my departure from Greece, the greater part of the town of Bostitza was destroyed by a similar catastrophe, and a cape in its vicinity, like the city of Helice, was engulfed in the sea, and has totally disappeared.

Jupiter and Diana are represented on the coins of Ægion; and we know from Pausanias, that those deities had temples in that city, and were objects of particular veneration.

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## TO PATRA.

On the 8th we set out for Patra, and in a few minutes came to the great plane-tree, that grows near the margin of the sea. Its trunk is thirty-eight feet in girth; and its venerable branches form a spacious arbour of dense shade, through the chequered interstices of which the eye glances upon the majestic outlines of Kirphis and Parnassos. A copious spring of excellent water issues from the ground near its roots, and, after a rippling course of a few yards, enters the gulf. This is the fountain mentioned by Pausanias, which he says was near the sea. The same vicinity was once embellished

by the temples of Ceres Panachaia, and of Health,<sup>1</sup> of which some remains seem to be indicated in several large blocks of stone, and a cornice of dark-coloured marble. In half an hour we forded a river, perhaps the Phœnix, or the Meganitas, both of which, according to Pausanias,<sup>2</sup> were in this direction, and not far from Ægion.

In the course of an hour and a half from Bostitza we crossed three other streams, one of which is furnished with a bridge: a tumulus of earth was here observed to our left.

We forded a river, at present called Soria, which rises near the village of Zeria, high up the mountains; this may be the Meganitas. After crossing another stream we arrived at a narrow pass, where the mountains approach the sea, and where there is a derbeni, or custom-house, guarded by some dirty Albanians, who were civil, but demanded *bacschish*, which signifies a free gift, answering to the *mancia*, or *buona mano* of the Italians.

In two hours and twenty-four minutes from Bostitza, we came in view of a turn of the gulf which bends towards the west, and we saw Naupaktos and Ozolæa Locris on the opposite side: we soon after passed a dry fountain. We were surprised to find how many of the ancient Grecian fountains have ceased to flow. This circumstance may have been occasioned by the frequency of earthquakes, by which they have been exhausted, or their courses changed. Many rivers and fountains are at present dry and still, and only flow and murmur in the classic page.

About three hours and forty-four minutes from Bostitza, we crossed a stream falling from the mountains which rise to the left, and which forms a high but thin cascade, called Balto-Korÿpko: it was visible to us the year before when we were sailing up the gulf from Patra to Galaxīdi. The mountains rise abruptly from the sea, and are covered with wood, principally firs, which are not wanting in elegance of form, or in density of shade.

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<sup>1</sup> Σωτηρια.

<sup>2</sup> B. 7. c. 23.



Having crossed a river about an hour from Balto Korūpho, we ascended an eminence, in order to take a view of the gulf in its direction towards the entrance. This view, in addition to the animating recollections of classical interest, displays great magnificence in the combination of its lines and exquisite harmony in the assemblage of its tints. We looked down upon the entrance of the gulf which is between the promontories of Rhion and Antirrhion, on which are respectively situated the castles of Morea and Romelia. The former bears N. 88° W.; the latter N. 70° W.; and the intermediate space is certainly much more considerable than it was computed by the ancients.<sup>1</sup> The above-mentioned promontories are denominated by Livy<sup>2</sup> “the jaws of the Corinthian gulf.” We discovered the projecting coast from the Araxian promontory; and, in the faint distance, the islands of Cephallenia, Ithaca, and the Echinades, with the Ætolian shore, near Mesaloggion. These soft distances are well contrasted with the rugged and frowning precipices of Chalcis and Taphiassos, presenting their craggy sides to the open sea, and uniting with the lofty chains of Rhegāna, and Loidorīki, as they branch out from Pindos and Œta. The town of Nepaktos is seen on the Locrian coast in a direction of N. 6° E., and the sickle-formed cape of Drepanon projects in a thin line, from the Achaian shore.

When we had drawn this beautiful prospect, the evening approached, and we left our luggage horses to follow at the usual pace of three miles an hour, while we proceeded with greater expedition to Patra, where we arrived after dark. In our way we crossed four rivers mentioned by Pausanias; namely, the Bolinaios, Selemnos, Charadros, and Meilichos. These are insignificant streams; and, except the latter, which is called Melikoukia, have no distinctive names, but are merely called *πόταμος*, or *ρεια*.

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<sup>1</sup> Thucydides says it is seven stadia in breadth, b. 2. c. 86; Strabo says five, b. 8. p. 335; and Pliny says it is near a mile. Nat. Hist. b. 4. c. 2.

<sup>2</sup> B. 28. c. 7. *Fauces eæ sunt Corinthii sinus.*

It was too dark to search for the ruins of Rhypes, Argyra, and the temple of Triklaria, which was one of the names of Diana. Human sacrifices were offered at this temple, which stood near a stream, denominated, on that account, Ameilichos, or the inexorable. When these barbarous rites were abolished, the name of the river was changed to that of Meilichos, or the gentle.<sup>1</sup>

My painter, Signor Pomardi, wearied with the length of the journey and the hard fare that is found in the cottages of Greece, and discouraged by the prospect of greater hardships in our projected visit to the interior of the peninsula, went over to the island of Zakunthos, for the purpose of re-establishing his health, but intending to return to Patra, as soon as I had finished the rest of my tour.

I had here the good fortune to meet Mr. Gell; who, having completed his tour through Argolis, was on the point of proceeding through the rest of the Peloponnesos. We accordingly determined to make the journey together. I hired five horses for myself, attendants, and luggage, at a hundred paras each day, which included the expense of their keep. We were also advised by our consul to add his tatar to our company, from which we were assured that we should derive great advantage, as his appearance alone would command respect. The fact, however, turned out to be, that if we had dressed up a log of wood in the tatar's habit, it would not have been less beneficial to us than the presence of Salique, who, during the whole journey, hardly ever consulted any thing but his own convenience and gratification, constantly swilling himself with wine, and evading every service that was likely to be perilous or difficult.

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<sup>1</sup> Pausan. b. 7. c. 19.

## TO THE KHAN OF PALAIO ACHAIA.

Thus equipped, we set out on the 18th of January, and in twelve minutes reached the sea-side, leaving the church of Saint Andrew to the right. At a short distance from this place several small streams which rise on Mount Panachaikos traverse the road, and enter the sea.

When we had proceeded fifty minutes from Patra we crossed the small river Leuka,<sup>1</sup> which is generally supposed to be the Glaukos; but Pausanias<sup>2</sup> says, that river entered the sea near the Peiros, which was eighty stadia from Patra. The plain, which is fertilized with these numerous streams, abounds in vineyards, olive-groves, and fruit-trees, particularly oranges, lemons, pomegranates, and almonds; the fig-trees are remarkable for great size, and the excellence of their fruit.

We passed near a low cape projecting into the sea; and on our left observed a village named Neochorio.<sup>3</sup>

In two hours and a half from Patra, we noticed some small Roman remains near the village Lukála to the left of the road. Here commence some low hills, which constitute one of the ramifications of Panachaikos, and exhibit a variety of picturesque forms.

Having passed through some fields of flax, and crossed a bridge over a rivulet, we came in three hours and forty minutes from Patra to the broad and rapid Kamenitza, the ancient Peiros, engrossed by the Teuteas and the Kaukon; and, according to Strabo,<sup>4</sup> sometimes denominated Acheloos. The commentators<sup>5</sup> of the geographer conceive this passage to be imperfect; but Strabo,<sup>6</sup> in another place, repeats, that the Acheloos flows near Dyme. According to

<sup>1</sup> Pronounced Lefka.    <sup>2</sup> B. 7. c. 18.    <sup>3</sup> The new village.    <sup>4</sup> B. 8. p. 342.

<sup>5</sup> See note 4. p. 526. edit. Casaub.

<sup>6</sup> B. 10. p. 450.

Pausanias<sup>1</sup> it was called Pieros, or Peiros. It would appear from the topographer, that the cities of Olenos and Pharai were near this river, and Strabo places Dyme in its vicinity; whereas Pausanias says it was forty stadia from its mouth: the latter author asserts, that the Pieros was about eighty stadia from Patra.

Having crossed the Pieros, which anciently separated the Patræan and Dymæan territories, we passed, in sixteen minutes, near a small village, called *παλαιο Αχαϊα*, "ancient Achaia," situated on a hill to the left. In eight minutes more we reached a khan, which has the name of the neighbouring village. In the walls of the khan are some ancient blocks, and the three following sepulchral inscriptions:

ΚΑΛΛΩΤΕΡΜΟΝΙΟΤΧΑΙΡΕ

ΝΙΚΟΣΤΡΑΤΑΣΩΤΙΩΝ  
ΔΕΞΙΚΛΕΟΣΧΑΙΡΕΤΕ

ΣΤΡΑΤΟΝΙΚΑΑΓΑΘΩΝΟΣΧΑΙΡΕ

The *khanghis* informed me that they had been brought from a *palαιο-kastro*, which he pointed out at the distance of about a quarter of a mile. While our *pilau* was preparing at the khan, I examined the ruins, which are few and imperfect. The acropolis occupied a small round hill. The few remains of the walls which are left are nearly of a regular construction, but with an approximation to the fourth style. Considerable part of the ruins is overgrown with weeds and bushes.

These are probably the remains of Olenos; though some have supposed them to be those of Pharai, from an inscription found amongst the ruins, in which the name of that town was mentioned. But Pausanias says that Pharai was one hundred and fifty stadia from Patræ, which is much more than the actual distance between that

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<sup>1</sup> B. 7. c. 22.

town and the ruins in question. The inscription alluded to is the following. <sup>1</sup>

ΠΟΛΙΣΦΑΡΙΩΝ  
 ΑΡΕΤΑΣΕΝΕΚΕΝΚΑΙ  
 ΕΥΦΡΑΝΟΡΑ  
 ΚΑΛΟΚΑΓΑΘΙΑΣΑΞΙΧ

The view from Palaio-Achaia extends as far as the islands of Cephallenia, Ithaca, and the Echinades, the coast of Acarnania, Ætolia, Locris Ozolæa, and the entrance of the Corinthian gulf.

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### TO MAURO BOUNA.

On the 19th, we reassumed our journey toward Elis; and, proceeding through a plain near the sea, in fifty minutes, came to some ancient vestiges, and a low tumulus of earth.

On the left we observed a marsh, and the village of Domasto, at the distance of about three miles.

Having gone forty minutes from the tumulus, we passed over some ancient traces and large blocks of stone. Similar remains are observed a quarter of an hour further; a short way beyond which are some straw huts and a well. Half an hour more brought us to a village called Karamorta, or Karabosta, on the site of an ancient town, probably Dyme. But the distance of forty stadia, given by Pausanias from the mouth of the Peiros to that city, does not correspond with two hours and three quarters, which we consumed in proceeding from the Peiros to Karamorta.

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<sup>1</sup> I am indebted for this communication to Dr. Schinas of Constantinople.

The vestiges of this place are very imperfect. There are several sepulchres, some of which have been opened, and found to contain the usual vases of terra cotta.

Polybius<sup>1</sup> mentions a place in the Dymæan territory, named Hecatombaion, where the Achæians were vanquished by Cleomenes. It is clear that Pausanias has not exhibited his usual accuracy in examining the coast from Elis to Patræ; and his copyists have added to the confusion of his narrative. He notices<sup>2</sup> nothing on his road from Cyllene to Dyme, except a temple of Minerva near the river Larisos, and the tomb of Sostratos; though it is very unlikely that so rich and populous a country should have possessed no cities or temples worthy of notice in a space of so great an extent.

On quitting this place we passed near a fountain and some modern traces; and to the right saw part of the salt lake called Papa, which name is also given to the neighbouring cape that rises out of it, and is the ancient Araxos. We did not visit the lake, as we had been assured by other travellers that it exhibited nothing worthy of observation. It is narrow, but six miles in length, and separated from the sea by a low sand bank, which, in stormy weather, is occasionally overflowed by the waves. It abounds in fish, which feed and enrich the neighbouring villages; for as the Greeks consume but little meat, fish becomes an object of more eager pursuit. The lake contains a small island, upon which is the church of Saint John.

After our departure from the khan in the morning, the road ran through a continued plain, part of which was cultivated, and the rest covered with forests, composed of many kinds of oaks, especially the balania, or *quercus esculus*, and the *quercus suber*, or cork tree. We arrived at the foot of an eminence, and in five minutes reached the summit, where we examined the remains of an ancient castle, the situation of which corresponds with that of Teichos. Polybius<sup>3</sup> says that Teichos was near cape Araxos in the territory of Dyme; and

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<sup>1</sup> B. 2. p. 137. *Εκατομβαιον*.

<sup>2</sup> B. 7. c. 17.

<sup>3</sup> B. 4. p. 324. 345. 346.

that, according to fable, it was erected by Hercules, as a strong hold against the Eleians, whose confines it approached. The circuit of the fort was not more than a stadium and a half; but it was of great strength, and the walls were raised to the height of thirty cubits. The hill which it occupies is, in a great measure, surrounded by deep and extensive marshes, which communicate with the sea, and abound in fish and wild fowl, and contain some low islands covered with trees and bushes. The view extends along the Eleian shore, over the Cyllenian and Cyparissean gulfs, with Zakunthos and Cephalonia in front of the prospect. The castle is built of rough unhewn stones, the largest of which measured seven feet in length. It has evidently been much restored and modernised. It appears to have had but one entrance, which faces the sea, and is approached by a difficult and winding path. The walls in this part are fifteen feet in thickness. The breadth of the area, within the walls, is about forty paces, and the length about three times as much. On the opposite side towards the land, a wall extends from the summit to the foot of the hill, terminating in the marshes. The eminence on which the castle stands, forms part of the projecting chain which, commencing in the plain, finishes in the sea at the promontory of Araxos, which divides the plain into two parts, and was the most ancient boundary of the Eleian and Achaian territories.<sup>1</sup> The name of Araxos is no doubt derived from *αρασσω*,<sup>2</sup> and was probably given to it from this circumstance. Strabo<sup>3</sup> assigns a similar derivation to the word Araxes, the ancient name of the Peneios, from its separating Olympos from Ossa; and he imagines that the Araxes of Armenia owed its name to the same cause. The Arachthos, which enters the Ambracian gulf, has probably the same derivation, as may easily be imagined from the extraordinary manner in which its stream divides the rocks and mountains through which it flows.

Having sufficiently examined this place, we descended to the

<sup>1</sup> Pausan. b. 6. c. 26.

<sup>2</sup> To break into parts, or divide.

<sup>3</sup> B. 11. p. 531.

plain, and in forty minutes crossed a stream that enters the marshes on our right hand, and is probably the Larisos, which separated the Achaian and the Eleian territories; though Cape Araxos was the most ancient boundary of the contiguous states.<sup>1</sup>

Pausanias makes the distance from the city of Elis to that river 157 stadia, which does not agree with the time of eight hours and forty minutes, which I employed in travelling over that space. The calculation of three miles an hour makes twenty-six miles, and 260 stadia, if ten are calculated to the mile. Pausanias seems to be full of mistakes and misrepresentations in this part of his topography. Strabo<sup>2</sup> says that the Larisos flows from Skollis; or, as Homer<sup>3</sup> calls it, Olenia Petra; and near Bouprasion, divides the territory of Dyme from that of Eleia. Plutarch<sup>4</sup> and Pausanias<sup>5</sup> relate the history of the battle which was fought near the Larisos, between the Eleians and Ætolians on one side, and the Achaians, commanded by Philopœmen, on the other; in which the former were totally routed, and their chief, Demophancs, killed by Philopœmen.

Twenty minutes beyond this river we arrived at a village and metochi, called Mauro-Bouna,<sup>6</sup> consisting of some scattered huts, composed of straw and reeds, and belonging to the monastery of Megaspelia, in Arcadia, from which it is computed to be a distance of eighteen hours. The neighbourhood of the village is marked by some imperfect vestiges, some massy blocks and fragmented architraves of stone, and a considerable quantity of large ancient tiles.

This may possibly be the site of Bouprasion, which was between Dyme and Elis, near the river Larisos. It was once a place of consequence, but it had ceased to exist before the time of Strabo.<sup>7</sup> The surrounding country is a rich agricultural plain of great extent. Homer<sup>8</sup> gives Bouprasion the epithet of *πολυπυρον*, "abounding in wheat."

<sup>1</sup> Pausan. b. 6. c. 26. b. 7. c. 17.

<sup>2</sup> B. 8. p. 387. See also Livy, b. 27. c. 31.

<sup>3</sup> Iliad, 11. v. 756.

<sup>4</sup> Life of Philopœmen.

<sup>5</sup> B. 8. c. 49.

<sup>6</sup> The black mountain.

<sup>7</sup> B. 8. p. 340.

<sup>8</sup> Iliad, 2. v. 615. and 11. v. 755.



## TO CAPELLETTO.

On the 20th we mounted our horses in the rain, and passing near a low tumulus, crossed a fine cultivated plain of considerable extent. In an hour we reached a forest of *Balania* oaks, and having passed through a village called Aly Chelibey, and crossed a rivulet, we saw a church to the right called Monolādi. Soon after crossing another stream we observed the surface of the earth covered with fragments of tiles, the indication of an ancient village. In three hours and forty minutes from Mauro Bouna, we reached a small village called Capelletto, situated in a bushy hollow, where we lodged in the house or pyrgos of the agha, resembling one of the small castellated mansions that frequently occur in the Highlands of Scotland.

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TO PALAIOPOLI, ELIS.

The next morning we continued our journey, and in forty minutes reached the village of Kalloteicho,<sup>1</sup> where we expected, from the name, to find the ruins of some ancient city; but there are no remains whatever of antiquity. We crossed two rivulets, over one of which there is a bridge, and arrived at the kalybia of a village

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<sup>1</sup> Beautiful wall.

named Mazi, from whence to the right we saw another village called Eretūne. We crossed another little stream, and observed a considerable space covered with broken tiles and pottery; and on examining the spot found it to be an ancient cemetery. The late rain had washed away the earth in one part, and we found a coarse cinerary urn of terra cotta, containing ashes and human bones. Had we had time to excavate, even to a very moderate depth, we should no doubt have been well recompensed for our trouble; but we were every day obliged to resist temptations of a similar nature, and to sacrifice many objects of subordinate, to those of paramount importance.

As we proceeded we had a view of Castel Tornēsi on our right, situated upon an eminence rising from the sea nearly in a direction of west-south-west.

We were met by a large party of Greek and Turkish sportsmen, who were shooting, and had killed a fox and several hares, two of which they sold us for 100 paras.

We crossed some rivulets, and observed two tumuli; some villages are seen on the right, at one of which there is a mill, and a small modern aqueduct. We passed through a village named Sosti, which contains a few imperfect vestiges, after which we crossed two streams and a broad shallow river, which, descending from the mountains on the left, flows at the northern foot of the acropolis of Elis, and enters the sea about twelve miles from the ruins of Elis, not far from Cape Chelonatas. This river is probably the Peneios noticed by Strabo<sup>1</sup> and Pausanias,<sup>2</sup> which was aggrandised by the confluence of the Ladon, between Elis and Pylos.

Forty minutes more brought us to the kalybia of Palaiopōli, where we found some scattered blocks and vestiges of ancient edifices. In twenty minutes more we reached the village of Palaiopōli, which is situated on the ruins of Elis, at the south-west foot of some earthen hills, on one of which was the acropolis, whose

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<sup>1</sup> B. 8. p. 339.

<sup>2</sup> B. 6. c. 22.

only remains are a few large blocks of stone, some foundations, and the single frustum<sup>1</sup> of a fluted Doric column, perhaps belonging to the temple<sup>2</sup> of Minerva. Here are also the small remains of a modern castle, apparently of Venetian construction.

The ruins of Elis are few, and uninteresting from their want of preservation. Of Grecian remains nothing is seen but a confused wreck of scattered blocks. There are some masses of brick work, and an octagon tower of the same materials, which appear to be of Roman origin. There are niches within the octagon building, and we were informed that below them some statues had been excavated about fifteen years before our arrival, and had been sent to Zakunthos, where they were purchased by a Venetian.

It is surprising that there should be so few remains of the temples, porticos, theatres, and other edifices which embellished the town of Elis in the second century;<sup>3</sup> much is no doubt covered by the earth, which is considerably above its original level.

Coins are frequently found here, and we purchased some copper ones of Elis in good preservation, but the beautiful silver tetradrachms, the triumph of the numismatic art in Greece, are of very rare occurrence. Their usual types are the heads of Jupiter and Juno, the eagle devouring a hare, the eagle upon an Ionic capital, and the thunderbolt.

Strabo<sup>4</sup> pretends that the city of Elis was not in existence in the time of Homer; but that after the Persian wars, the inhabitants, who lived in scattered villages about the plain, collected together in the capital, which, with the rest of Eleia, being sacred to Jupiter, was built without walls. Diodorus Siculus<sup>5</sup> also informs us that when Paxiergos was archon of Athens, in the 77th olympiad, the Eleians, who before lived in small scattered towns, established themselves in one, to which they gave the name of Elis.

<sup>1</sup> Three feet in diameter.

<sup>2</sup> Pausan. b. 6. c. 26. *ἱερόν*.

<sup>3</sup> See Pausan. b. 6. c. 23, 24, 25, 26.

<sup>4</sup> B. 8. p. 336.

<sup>5</sup> B. 11. c. 54.

It would appear, however, from the testimony of Pausanias,<sup>1</sup> that the capital existed even as early as the time of Oxylos, the ancestor of Iphitos, and that he enlarged its walls and increased its population. Strabo<sup>2</sup> notices a similar tradition, while others maintain that it was founded by the shepherd Endymion. Elis was unfortified when the Lacedæmonian king carried war into that country.<sup>3</sup> We see that, long after that period, Telesphoros, commander of the fleet of Antigonos, king of Macedon, fortified the acropolis with walls, which were soon after destroyed by Ptolemy, general of Antigonos.<sup>4</sup>

In the earliest times the Eleian territory was divided into two parts, the valleys and the mountains, *κοιλη* and *ορεινη*. It had also other subdivisions, which are enumerated by Homer and explained by Strabo.<sup>5</sup>

Triphylia comprised most part of the maritime district, and was contiguous to Messenia. Ancient authors enumerate above forty places in Eleia, which may come under the denomination of towns, villages, or castles. Of these scarcely any vestiges are left. As the whole territory was defended by the superstition of the times from the intrusion of enemies, walls and fortifications were deemed unnecessary precautions. The traces of some of their villages are marked by heaps of broken tiles and small stones which lie scattered about the plain. But no part of Greece of the same extent, exhibits such a scanty portion of ancient remains, as the country of Eleia; and no coins are known to exist of any town in that territory except of the capital. There were two places in Eleia called Pylos, and a third in Messenia, of which each claimed the honour of having given birth to the venerable Nestor. The two former of these have so entirely disappeared, that probably not a trace now remains by which their situations can be identified. There might however be a chance of finding that which was situated

<sup>1</sup> B. 5. c. 4.<sup>2</sup> B. 10. p. 463.<sup>3</sup> Xenophon. Hist. b. 3. c. 2.<sup>4</sup> Diodor. Sic. b. 19. c. 87.<sup>5</sup> B. 8.

in the mountains between Olympia and Elis, and which, according to Pausanias,<sup>1</sup> was eighty stadia from the latter.

We took the road through the plain, where there is little worthy of observation, and I should recommend to future travellers to proceed by the mountains. Dr. Chandler indeed followed the mountain road from Pyrgo to Olympia; but the abundance of gnats appears to have engrossed the whole of his attention, and he does not enliven the way with a single interesting observation.

Pausanias<sup>2</sup> mentions a place near Elis called Petra, or the rock. He probably alludes to the acropolis of Elis, which was called *Μολπιδος πέτρα*;<sup>3</sup> and the word Petra was one of the denominations of an acropolis.<sup>4</sup>

No part of Greece is more fertile than the territory of Eleia,<sup>5</sup> in which there is a rich mixture of hill and dale, of arable and pasture land, where numerous streams dispense their water, and extensive forests spread their shade. Polybius<sup>6</sup> says, that “Eleia is the most populous and the most plentiful part of the Peloponnesos, and that some of the families, preferring a country life, never visited the capital for two or three generations.” This fertile territory was bounded on the west by the Cyllenian gulf; on the east by the Arcadian mountains, Pholoe, Azan, and Parrhasios; on the north by Achaia; and on the south by Messenia. After the re-establishment of the Olympic games by Iphitos, the whole Eleian territory was consecrated to the service of Jupiter. The inhabitants of this favoured region were exempt from bearing arms; the territory was inviolable, and when it was traversed by the troops of any neighbouring state, such troops were obliged to deposit their arms at the confines, nor did they receive them again till they quitted the territory. All the Grecian states were bound to abstain from invading it by most solemn obligations, and this engagement was preserved

<sup>1</sup> B. 6. c. 22.

<sup>2</sup> B. 6. c. 24.

<sup>3</sup> Lycophron.

<sup>4</sup> Strabo calls the Athenian acropolis Petra.

<sup>5</sup> Pausan. b. 6. c. 26.

<sup>6</sup> B. 4. p. 336.

with scrupulous fidelity, until the Spartan king, Agis, led his army into the country, and devastated the consecrated land.<sup>1</sup> Olympia was also seized by the Arcadians in the 104th Olympiad, and the temple despoiled of its treasures. Elis was also taken by surprise by the Messenians.<sup>2</sup>

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### TO PYRGO.

On the 22d we quitted Palaiopöli; and a short way from the village were embarrassed amongst some marshes, which caused a temporary delay. The name of Elis probably owed its origin to its marshy situation: Strabo<sup>3</sup> pretends that the towns of Ελος, Ελεον, and Ειλεσιον, were so denominated *απο των ελων*, from their vicinity to marshes. It is a singular coincidence of circumstances that most of the towns whose names begin with *El*, are situated in low, and generally marshy ground. For instance, the Eleusis of Bœotia and Attica, and Elateia in Phocis. Even the name of our Ely, in Cambridgeshire, may owe its origin to a similar cause; for it is certain that many denominations in our language are derived from the Greek.

A short way from this place we crossed two streams, and observed several tumuli dispersed through the plain; and here and there some imperfect vestiges of antiquity. Strabo mentions the rivers Helisson,<sup>4</sup> and Selleis,<sup>5</sup> in this part of Eleia, and he imagines that Homer<sup>6</sup> alludes to the latter in speaking of the city of Ephyra, which was situated on its bank.

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<sup>1</sup> Xenophon, hist. b. 3. c. 16.

<sup>2</sup> Pausan. b. 4. c. 28.

<sup>3</sup> B. 9. p. 404. 406.

<sup>4</sup> Or Helissa.

<sup>5</sup> Which rises in Mount Pholoe, b. 8. p. 338.

<sup>6</sup> Iliad, 2. v. 659.

The town of Gastouni, seated on a gentle eminence rising from the sea, was visible to the west.

It may be doubted whether the numerous tumuli which are scattered through the plain are repositories of the dead ; or are only the cleaning of the fields. I am more inclined to believe them to be the latter ; for sepulchral tumuli are generally indications of battles which have been fought upon the spot ; and I recollect no account in history of any battle that ever happened in this place.

The plain which we traversed was a perfect flat, and the soil fertile ; but the want of population keeps a great part of it in an uncultivated state.

It is bounded by a low coast, without any picturesque features, and stretches from north to south, from the Peneios to the Alpheios, between which rivers is the Chelonatan promontory, the ruins of Cyllene, the hill and ruined city of Hyrmina, the point of Pheia, with a river and the remains of a town of the same name : next is Cape Ichthys, and the mouth of the Alpheios, comprising a length of two hundred and eighty stadia between the mouths of the two rivers. The plain is closed towards the east, by humble and uniform eminences, which separate it from the more aspiring heights of Arcadia.

We proceeded along the *ιερα οδος*,<sup>1</sup> or sacred way, which led from Elis to Olympia.

In an hour and twenty minutes from Palaiopöli, we came to a large ancient foss of artificial formation, extending towards the sea ; and which seems to have been contrived for the purpose of draining off the superfluous waters of the low land, which must, at times, have been subject to inundations. The principal wealth of Augeas, one of the early kings of Elis, consisted in the immense number of cattle which pastured in the surrounding plain. The arduous enter-

<sup>1</sup> Pausan. b. 5. c. 25.

prise of cleaning out the stables of these cattle was undertaken by Hercules; and he performed it by changing the course of the river Peneios. The stables of Augeas were probably nothing more than the plain; the waters of which, for want of proper outlets, or emissaries, had stagnated into foul marshes, which were cleared and purified by means of drains and fosses; of which the great foss in question seems to be a surviving evidence.

In the prosecution of our route we crossed two rivulets, and observed three villages in the plain. I only learnt the names of two, which are called Kagobīti, and Derwisch Chelibey, where some scattered olive-trees are seen. A little lower down, towards the sea, are the ruins of one of the towns or villages without walls, which abounded in Eleia. The remains consist of a vast quantity of bricks and tiles, with some blocks of stone, belonging probably to a temple. We were assured that many coins have been found in this place.

A short way further, we observed a low tumulus, surmounted with a single block of stone.

After proceeding through some vineyards, and crossing a small stream, the plain began to be gently elevated, and assumed a more wild and uncultivated form. We passed through a village named Mesolongāchi, which is about four hours from Palaiopōli; and in a short time crossed three small rivulets, one of which was probably the Pheia.<sup>1</sup> We approached within two miles of the sea, in which a promontory stretches out, containing on its summit a few ancient remains, called Katakōlo-Kastro, or Pondīko-Kastro, and is probably the ancient Pheia,<sup>2</sup> which name was common to the town and the promontory, and was the beginning of Pisatis.<sup>3</sup>

Pheia is placed by Homer<sup>4</sup> near the river Jardanos.

<sup>1</sup> Strabo, b. 8. p. 342.

<sup>2</sup> Or Phia, or Phea. Strabo calls it a small town, *πολιχνη*, b. 8. p. 342. <sup>3</sup> Ibid.

<sup>4</sup> Iliad, 7. v. 135. See also Thucyd. b. 2. c. 25., b. 7. c. 31. Stephan. de Urb. p. 737. Eustath. in Hom. p. 671. 13.



Our impatient desire to visit the ever memorable ruins of Olympia would not suffer us to deviate from our route to examine the remains of Pheia, which are small and insignificant. As we continued our journey we observed a church upon a gentle elevation to the left, and had a view of the lofty mountains of Messenia and Arcadia towards the south-south-east. After traversing, for an hour and twenty minutes, a rising plain covered with bushes, we began by a gentle descent to enter an extensive arable plain, in which we passed over the ruins of an Eleian town, consisting of broken tiles and small stones. At a short distance from this place, four streams traverse the plain, gently gliding towards the sea. Having passed through an extensive vineyard, we arrived at the town of Pyrgo, which is seven hours from Palaiopöli. We were hospitably lodged in the house of the bishop, though we had no introductory recommendation. We had thus every day an opportunity of observing, that travelling in Greece is attended with much less difficulty than in the mountainous parts of the Roman and Neapolitan states, where disinterested hospitality is unknown, and where strangers experience uniform hatred and spoliation.

Pyrgo is a considerable town. The population is entirely Greek, except the voivode; and the inhabitants have the character of being courageous and independent. They exhibit an air of plenty, which is by no means fictitious, and for which they are indebted to the exuberant fertility of the surrounding country. The town is situated upon a moderate eminence, and is adorned with gardens abounding in fruit trees and tall cypresses. It commands an extensive view over a richly cultivated plain, terminated by the Cyllenian gulf on one side, and by the green and undulating hills which separate it from the Olympian plain. The mountains of Arcadia and Messenia rise conspicuously in a more remote part of the horizon. The Alpheios is concealed behind the elevated undulations of the plain.

I observed no remains at Pyrgos which could induce a supposition of its antiquity. There was a castle of this name in Eleia; but,

according to Livy,<sup>1</sup> it was only five miles from Elis. Strabo,<sup>2</sup> however, says that the Pyrgitai, or country of the Pyrgoi, was the last of Triphylia on the confines of the Cyparisseans of Messenia. The Pyrgos of Livy and the Pyrgoi of Strabo were evidently different places; and perhaps the modern Pyrgos occupies the site of the latter. Herodotus<sup>3</sup> pretends that Pyrgos was founded by the Minyans.

The port, which is called Pyrgoi, is about an hour and a half distant from the town.

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### TO PHLOKA.

On the 23d, we resumed our journey; and after passing, for an hour and twenty minutes, through the plain, and having observed some ancient vestiges, and crossed two streams, we suddenly arrived on the banks of the Alpheios,<sup>4</sup> which the fluctuating surface of the plain had previously secluded from our view. The river here forms two low islands. The opposite bank is composed of low and picturesque hills, fringed with trees and broken into knolls and glens, with the pretty village of Gulanza peering on one side.

The Alpheios in this place has the same muddy colour, and nearly the same breadth, as the Tiber at Rome. Its current is augmented by many tributary streams<sup>5</sup> during its course through Arcadia and Eleia. According to Plutarch,<sup>6</sup> its first name was Nuktimos, which

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<sup>1</sup> B. 27. c. 32.

<sup>2</sup> B. 8. p. 348.

<sup>3</sup> B. 4. c. 148. Stephanus places Pyrgoi in Messenia. De Urb. p. 651.

<sup>4</sup> Pindar frequently writes the name of this river without the diphthong.

<sup>5</sup> See Pausan. b. 5. c. 7.

<sup>6</sup> De flumin.

it changed for that of Stymphelos, when the son of Mars and Dormothea was drowned in its flood. For its last denomination of Alpheios it was indebted to a similar event, when a person of that name perished in its stream. According to Pausanias,<sup>1</sup> "the Alpheios rises at Phylace, and enters the ground in the territory of Tegea. It then reappears near Asea, in the Megalopolitan territory; and, after blending its waters with those of the Eurotas, which also rises near the same place, they both vanish beneath the ground. The Eurotas becomes again visible in Arcadia at a place anciently called Πηγαι, 'the Sources.' It then passes through Eleia, and enters the sea near the promontory of Ichthys." The spots mentioned by Pausanias may be readily discovered by examining the actual state of that river, and exploring its sources. It rises on a mountain called Barbenia, the ancient Parthenion, in Arcadia, and finds its way to Saranta Potamoi, in the road between Sparta and Tegea; soon after which it is merged in the ground. It reappears in the plain of Tegea; and, after sinking again in a chasm, rises anew at a place called Franko Brusi, near the ruins of Asea. It is then lost again; and rises for the last time in the Megalopolitan plain, at a place called Kephālo Brusi, which must be the Πηγαι of Pausanias.

We proceeded through a grove of scattered pines, and saw two villages on the left called Koukoura and Trephe. To the right, a water-mill is observed, turned by a small rill, a branch of a larger stream which we soon crossed by a bridge of one arch. This place is near two hours from Pyrgos. Having proceeded forty minutes more through a narrow and winding valley, a mixture of cultivation and marshy ground, we began to ascend some gentle elevations, and passed by a ruined church, with some scattered blocks of stone, and the frustum of a Doric column of moderate proportions. In a few minutes more we arrived at the village of Phloka, and experienced an

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<sup>1</sup> B. 8. c. 44 and 54. See also Dionysius Periegetes, v. 410. Strabo, b. 8. p. 343.

hospitable reception in the house of a Turkish farmer, the principal person of the village, where we were happy to find that the women were not scrupulous about wearing their veils. This retired village is situated on a green knoll rising from the plain, and is adorned with different kinds of fruit trees, particularly olives, oranges, almonds, and figs. The huts are composed of straw and reeds, and the inhabitants are all Turks, who cultivate the soil. I saw no traces of antiquity at Phloka; but the vestiges at the foot of the hill may possibly indicate one of the eight cities of Pisatis. Strabo<sup>1</sup> mentions the towns of Kukesion and Dyspontion, which belonged to that territory, and which were between Olympia and Elis. It is not surprising that there should be so much uncertainty respecting the position of the towns in this district, when we reflect that most of them were in ruins in the time of Strabo; and he pretends that some doubted whether even the town of Pisa itself had ever existed. Some imagined it was situated between two mountains, named Ossa and Olympos: Pausanias<sup>2</sup> says there were no remains of it in his time, and that its site was occupied by a vineyard.

Although it was destroyed at a very early period of history, yet its name was long preserved, and appears to have been transferred by historians as well as poets to Olympia. Herodotus<sup>3</sup> speaks of the temple of Jupiter Olympios at Pisa; and Stephanus<sup>4</sup> says that Pisa was a town and fountain of Olympia. Similar confusion concerning these places is observed in other authors; which may probably be ascribed to the retention of the name by the district after the destruction of the capital.

Olympia never was a town; and it is not called so by any ancient author: Ortelius is wrong in calling it *Urbs*.<sup>5</sup>

<sup>1</sup> B. 8. p. 356.

<sup>2</sup> B. 6. c. 22.

<sup>3</sup> B. 2. c. 7.

<sup>4</sup> De Urb. p. 612. *πολις και κρηνη της Ολυμπιας.*

<sup>5</sup> There is an unique coin in the British Museum which contains the word ΟΛΥΜΠΙΑ, but it belongs to Elis. ΦΑΛΕΙΟΝ. laureated head of Jupiter. Rev. ΟΛΥΜΠΙΑ, a female head with a diadem and ear-pendants, her hair tied behind. It is a silver tetradrachm of beautiful style, and perfect preservation.

Pindar<sup>1</sup> has taken the same poetical liberty with Olympia as with Delphi, by frequently naming it Pisa; in the same manner as he uses the words Kirra, and Krisa, for Delphi, owing to their proximity to one another. Jupiter was called Pisæus,<sup>2</sup> from the vicinity of Olympia to Pisa, as Apollo was called Cirrhæus from the proximity of Delphi to that place. Virgil<sup>3</sup> and Juvenal<sup>4</sup> seem also to use the same poetical license.

Pisa took its name from a daughter of Endymion; or, as others pretend, from Pisis, son of Perieres, and grandson of Æolus. Pisa of Etruria was founded by a colony of the Pisæi of Eleia;<sup>5</sup> and, while the capital of the mother country, from its remote destruction, had not even in the time of Strabo a single vestige left to mark its situation, its colony is still a flourishing city, and retains its ancient appellation.

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## TO OLYMPIA.

On the 24th we set out with eager curiosity for the ruins of Olympia, as we felt an impatient desire to behold a spot around which such a wreath of glory has been twined by the divine odes of the Theban bard. It is a spot renowned for the achievements of

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<sup>1</sup> Βωμῶν Ἰε μανίειω Ἰαμίας Δίος ἐν

Πισα.—Olymp. 6: v. 7.

Ἀλλ' ὦ Πισσας εὐδενδρον ἐπ' Ἀλφειῶ αἰσος.—Olymp. 8. v. 12.

About Pisa consult the scholiast of Pindar.—Olymp. 1. v. 28.

<sup>2</sup> Seneca Agamem. act. 5. v. 938.

<sup>3</sup> Aut Alpheia rotis prælabi flumina Pisæ.—Georg. 3. v. 180.

————— Pisæi ramus olivæ.—Sat. 13. v. 99.

<sup>5</sup> Strabo, b. 5. p. 222.

heroism as well as for the inspirations of poetry; and to which the exhilarating festivals, as well as the imposing solemnities of religion, contributed to attract the curiosity of the opulent, and the piety of the devout.

We descended to a plain, encompassed by elevations of a moderate height, which were fringed with pines of slender growth, but elegant forms. In half an hour we crossed a stream, which turns a mill, and enters the Alpheios. This is probably the Kladeos, which flows from the Arcadian mountains. As soon as we had crossed this river, and turned round the foot of a hill, the plain of Olympia, in all its concentrated glory of ancient recollections and of classic interest, burst upon the view. It is of an oblong form, and extends about a mile and a quarter from east to west, and is bounded on the northern side by low, waving hills, mantled with a soft verdure, variegated by cultivation, and occasionally shaded by the mingled foliage of the ilex and the pine. Its southern boundary is the Alpheios, whose yellow waves are rolled<sup>1</sup> in a broad and sinuous channel, which is seen gliding at the base of a range of hills, varied with wooded promontories and luxuriant recesses, while its sloping sides are vivified by corn fields, which rise one above another in a succession of green terraces, supported by walls, and presenting the picture of a colossal theatre. This chain of hills is much higher than that on the opposite side of the plain, and is more particularly characterized by a steep rock rising from the river. This rock may be Mount Typaion, from which those females were precipitated, who, in violation of the established laws, had been stimulated by the impatience of curiosity to seek the forbidden sight of the Olympic games.<sup>2</sup> The plain of Olympia is a fertile corn field, and the soil is saturated with the muddy depositions of the Alpheios, which overflows at least once a year. The earth is consequently raised

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<sup>1</sup> *εὐρυ πρηνία*.—Pindar. Olymp. 5. v. 42.

<sup>2</sup> Pausan. b. 5. c. 6.

above its original level; and, no doubt, conceals many rich remains of ancient sculpture and magnificence. The number of altars and statues mentioned by Pausanias is truly surprising. Besides four hundred and thirty-five statues of gods, heroes, and celebrated persons, which he particularly describes, he frequently mentions others in a mass. He also enumerates many statues of horses, lions, and other animals, and several cars of bronze. Nero<sup>1</sup> threw many of the finest statues into the *latrinæ*, or common sewers, which conducted to the Alpheios. The Tiber, at Rome, is supposed to contain a vast assemblage of ancient sculpture; and thoughts are entertained of turning its course, in order to explore its hidden treasures. The diversion of the Alpheios from its present channel might be effected with less difficulty, and would probably be attended with greater profit.

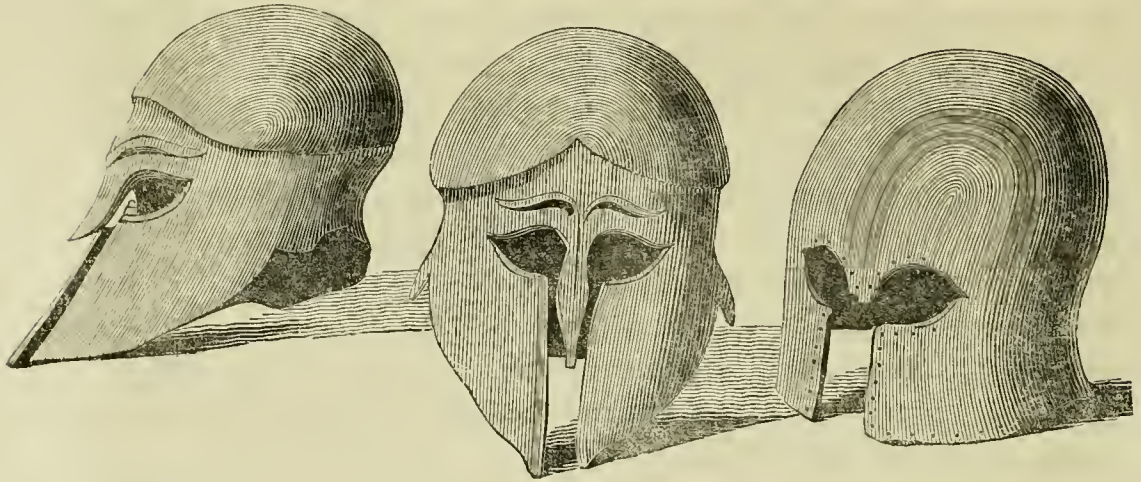
It was a favorite plan of the learned Winkelmann to raise a subscription for the excavation of the Olympic plain. If such a project should ever be consummated, we may confidently hope that the finest specimens of sculpture, as well as the most curious and valuable remains, will be brought to light. No place abounded with such numerous offerings to the gods, and with such splendid and beautiful representations in marble, and in bronze. Pausanias,<sup>2</sup> in his tour through this country, saw several remains of cars, shields, and arms, which were discovered in excavating near the column of Oenomaos. The fishermen, at this day, frequently drag up in their nets, from the bed of the Alpheios, the remains of ancient armour and utensils of bronze. At Phloka, I was shown the fragments of a circular shield of bronze, which was mouldering in decay; and I purchased part of a helmet of the same material. My much lamented friend, Mr. Mackenzie, was more fortunate, and

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<sup>1</sup> Suetonius, Nero, c. 24. Ac ne cujus alterius hieronicarum memoria, aut vestigium extaret usquam, subverti et unco trahi abjicique in latrinas omnium statuas et imagines imperavit.

<sup>2</sup> B. 5. c. 20.

obtained from the fishermen two entire helmets of bronze, in perfect preservation, and of excellent workmanship.<sup>1</sup>



*Ornament round one of the helmets.*



A short time before my arrival a bronze *lebes* of large dimensions was excavated near the ruins of the temple: it was quite entire, and I had an offer of it for a trifling sum; but, as it was perfectly plain and unornamented, though extremely thin and finely worked, I declined the purchase, on account of the inconvenience of its size and form, which was that of a large cauldron. It appeared to have been covered with gilding, some part of which was still visible. It is worthy of remark, that Pausanias<sup>2</sup> affirms, that a gilt *lebes* was placed on each of the lower akroteria of the temple of Jupiter; *Λεβης επιχρυσος επι εκαστω του οροφου τω περ αλι επικειται*. *Lebes* is a name peculiar to this kind of vase; and though I do not pretend to assert

<sup>1</sup> They are now in the possession of William Hamilton, Esq.: one of them is extremely thin; the other is sufficiently strong to have been used in war. See the annexed plate.

<sup>2</sup> B. 5. c. 20.



that that which I saw was actually one of those mentioned by Pausanias, yet there is something remarkable in the coincidence of circumstances. This identical vase, though of an inelegant form, may possibly have been one of those which were upon the temple; and which was probably supported by a tripodial pedestal, that would have removed the inelegant appearance which it has when deprived of its accompaniments.

The helmets which are found at Olympia are generally so extremely thin, that I should doubt whether they were ever used in war. Pausanias<sup>1</sup> informs us, that some ran at the games armed with helmets, shields, and boots; and the light armour which is found at Olympia was probably used for that purpose, rather than in military operations. The light Olympian armour was also probably worn in processions; for of that practice we have numerous proofs. Many of the figures in the Panathenaic procession are armed with helmets: and charioteers, in the same warlike attire, are frequently represented on sculptured marble, and on painted vases. This kind of armour, which the ancients termed *οπλα πομπευσηρια*, was distinguished from that used in war, which was denominated *οπλα πολεμισσηρια*. Dionysius of Halicarnassos<sup>2</sup> observes, that there is as much difference between the orations of Demosthenes and the orations of others, as there is between the *οπλα πολεμιστηρια*, or “armour made for war,” and the *οπλα πομπευσηρια*, “that manufactured for show.”

It is evident that warlike armour was of considerable weight; for Plutarch<sup>3</sup> asserts, that Alkimos, the Epirote, one of the officers of Demetrios, son of Antigonos, wore a complete suit of armour<sup>4</sup> which weighed two talents, equal to about a hundred and twenty pounds; whereas the armour of the other soldiers seldom exceeded half

<sup>1</sup> B. 6. c. 10. This custom was introduced in the seventy-fifth Olympiad. Armour was also worn by those who ran at the Nemean games. Id. b. 2. c. 15. Those who ran armed in the stadium were denominated *οπλιδοδρομοι*. Those who danced the Pyrrhic, and other warlike dances, were armed with the helmet and the shield.

<sup>2</sup> Περὶ τ. Δημοσθ. Δεινότητος.

<sup>3</sup> Life of Demetrios.

<sup>4</sup> Πανοπλία.

that weight. Plutarch<sup>1</sup> also says, that Zoilos of Cyprus made two cuirasses of iron for Demetrios, weighing each no more than forty *minæ*, which is equal to about as many pounds.<sup>2</sup> The helmets<sup>3</sup> and shields used by the Greeks in war were sometimes of leather<sup>4</sup> or wood. They were, however, occasionally composed of brass, and some of the parts were of gold, silver, iron, or tin. I have seen a helmet of iron, of considerable weight, which was found near Athens.<sup>5</sup>

Votive armour was also of a light quality: a helmet of this kind, with an inscription in ancient Greek characters, is in the collection of Mr. Payne Knight.

The interest which is felt in contemplating the departed grandeur of Olympia, is of a different nature from that which agitates the mind at Troy, at Marathon, at Thermopylæ, and at Plataea. Religious splendour and gymnastic exercises formed the prominent features of the Olympic history; and we approach the venerable, though humbled, ruins of the Olympian Jove, with those feelings of regret, and those sentiments of veneration, which will, at some far distant day, be experienced by the traveller, who, when Grecian ruins shall have entirely vanished from the sight, will wander over the deserted locality of London or of Rome!

No religious ceremony in Greece was conducted with such striking pomp and such general enthusiasm as the Olympic games. The Isthmian, the Delphic, the Nemean, and even the great Panathenæa, and the Eleusinian processions, were not comparable to the numerous and magnificent rites which were celebrated at Olympia. No pains were spared, no expense denied, that might render them worthy of the deity in whose honor they were displayed. In the reign of Psammis, of Egypt, some Eleians visited that country,

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<sup>1</sup> Loc. cit.

<sup>2</sup> A hundred drachmas make a mina, and sixty minæ make a talent.

<sup>3</sup> Homer, *Iliad*, 10. v. 261.     <sup>4</sup> Such were the *ασπίδες βοεϊαι*. Homer, *Iliad*, 5. and 7.

<sup>5</sup> In the collection of Colonel Leake.

in order to inquire if the Egyptians could propose any improvement to the Olympic games; which, however, were found to possess every attractive decoration, and were not surpassed even by the religious ceremonies of the Egyptians, the wisest of mankind.<sup>1</sup>

The present name of the Olympic plain is Antilalla, which it has probably received from its situation opposite the town of Lalla, as Antipaxos,<sup>2</sup> Antiparos,<sup>3</sup> and many other places in Greece, are named from their respective situations. Some have imagined that it has taken its name from *ανηλαλα*, which, in the modern Greek, signifies echo, for which Olympia was famous. The echo reverberated seven times near the Poikile.<sup>4</sup> This accident was no doubt owing to the relative situations of the buildings which reverberated the sounds. The cause has vanished, and the effect is no more.

The first ruin we reached after passing the Kladeos was of Roman construction, and of brick, consisting of some unintelligible masses of wall at the foot of a pointed hill, which, though much higher, is not much more extensive than the Roman capitol. This may be the *Κρονιος οχθος*, or hill of Saturn. Euxenos and some other mythographers, according to Dionysius of Halicarnassos,<sup>5</sup> are of opinion that the Pisæi gave the capitol of Rome the name of Kronian, or Saturnian Hill, from its resemblance to the Kronian Hill in Pisatis. Plutarch<sup>6</sup> pretends that the original name of the Kronian Hill was *Κλουρον*.

The side of the hill which faces the Alpheios has a semi-circular indentation, which has induced some to imagine it the remains of a theatre, but there are no traces of architecture to confirm that opinion. A tumulus is observed near this spot. Pausanias mentions an amphitheatre at Olympia built by Trajan, who, according

<sup>1</sup> Herodot. b. 2. c. 160.

<sup>2</sup> Opposite the island of Paxos.

<sup>3</sup> Opposite the island of Paros.

<sup>4</sup> Pausan. b. 5. c. 21.

<sup>5</sup> Antiq. Rom. b. 1. c. 21. Pindar calls it *υψηλιον περαν αλιβαλον Κρονιου*, Olymp. 6. v. 109, and *ευδειελον Κρονιον*, Olymp. 1. v. 178.

<sup>6</sup> De flumin.

to the same author, also constructed some baths, an agora, and an hippodrome. The other edifices which he enumerates at Olympia are the great temple, the Prytaneion, the Theokalion, the Philippeion,<sup>1</sup> the temples of Juno and Pelops, the Metroon, the Stoa, or portico of Agapto, the Leonidaion, the Hippodamion, the Gymnasium, the temples of Ceres, Hercules, and Venus, and the double temples of Lucina and Sosipolis, and the Poikile. Of all this architectural splendor, the temple of Jupiter alone can be ascertained with any degree of certainty. A little imagination can discriminate the stadium which was between the temple and the river in a grove of wild olives. It was composed of banks of earth that have been levelled by time and by the plough.

Not many paces from the foot of the Kronian hill towards the Alpheios, we came to the miserable remains of a spacious temple, which there is every reason to suppose that of the Olympian Jupiter. The soil, which has been considerably elevated, covers the greater part of the ruin. The wall of the cella rises only two feet above the ground. We employed some Turks to excavate, and we discovered some frusta of the Doric order, of which the flutings were thirteen inches wide, and the diameter of the whole column seven feet three inches. These dimensions considerably exceed those of the Parthenon and of the Olympieion at Athens, and are probably larger than the columns of any temple that was ever erected in Greece. We also found part of a small column of Parian marble, which the intervals of the flutings show to have been of the Ionic, or Corinthian order. It was too small<sup>2</sup> to have belonged to the interior range of columns, but perhaps formed a part of the inclosure of the throne of Jupiter.<sup>3</sup>

The great dimensions of the temple are particularly mentioned by Strabo,<sup>4</sup> and the details and measurements that are given of it by

<sup>1</sup> The Philippeion was a circular edifice, Pausan. b. 6. c. 20.

<sup>2</sup> One foot eight inches in diameter.

<sup>3</sup> See Pausan. b. 5. c. 11.

<sup>4</sup> B. 8. p. 553; he calls it *περμεγιστον*.

Pausanias are extremely interesting to the architect, but not quite so clear as might be wished.

It was built of the stone called Poros, which was found near the spot,<sup>1</sup> and of which Theophrastus<sup>2</sup> and Pliny<sup>3</sup> compare the hardness and colour to that of Parian marble, though it was of less specific gravity.

The stone, however, of which the ruins are composed, retains none of the characteristics mentioned by these authors, except its lightness. It is of a sand colour, soft, brittle, and full of holes; as it is composed of shells and concretions which probably owe their formation to the waters of the Alpheios. Some remains, which are still visible, render it evident that the columns were covered with a fine white stucco, about the tenth of an inch in thickness, which gave them the appearance of marble; and which might easily have imposed upon inaccurate observers. Not only the great dimensions of the columns, which are found amongst the ruins, corroborate a supposition that this is actually the temple of Jupiter, but the conjecture seems to be confirmed by the black marble which we found in excavating, and which, according to Pausanias, composed the pavement in front of the statue. We found several fragments of the slabs, which appear to have been about six inches in thickness. It is perfectly black, and takes a fine polish, but is friable, and not of a very hard quality. This celebrated temple has of late years suffered considerable demolitions. The Lallioties, who inhabit the neighbouring town of Lalla, have even rooted up some of the foundations of this once celebrated sanctuary in order to use the materials in the construction of their houses. The statue of the god, the finest that the world ever beheld, was sixty feet in height, and was reckoned among the great wonders.<sup>4</sup> Indeed it seems to

<sup>1</sup> επιχωριου πορου. Pausan. b. 5. c. 10.

<sup>2</sup> De lapid.

<sup>3</sup> Nat. Hist. b. 36. c. 17. Pausanias in another place calls it *πωρινος λιθος*, b. 6. c. 19. See Hesych. Lexic. vol. 2. p. 1091. in *v. πωρινον λιθινον*, and note 19 of same page.

<sup>4</sup> See Hyginus, fab. 223. Dr. Chandler asserts that the statue was removed to

have united at once all the beauty of form, and all the splendor of effect, that are produced by the highest excellence of the statuary and the painter. It was embellished with various metallic ornaments, aided by the gorgeous and dazzling magnificence of precious stones.

We ascended a hill to the west of the temple, and observed, on its summit, some ancient vestiges, and large blocks of stone. This spot commands a most beautiful view, comprising the whole of the rich Olympic plain, with its ruins, its winding rivers, and surrounding hills, scattered with trees. The Alpheios,<sup>1</sup> at Olympia, is broad and rapid, and about the breadth and colour of the Tiber at Rome; and like that river, varying the hue of its stream, according to the nature of the soil through which it flows; being clear and transparent in its rocky channels in Arcadia, and yellow and opaque in the rich plains of Eleia. Both the Alpheios and the Kladeos were revered nearly as divinities, and had altars dedicated to them, and were personified on the temple of Jupiter.

Having remained the whole of the day in drawing and examining the temple and its immediate vicinity, we proceeded towards the village of Mirāka, which is at the eastern extremity of the plain, and in our way observed some faint traces of banks and walls, which may have been the hippodrome and stadium. We crossed a rivulet, which, issuing from the hills on the left, traverses the plain, and enters the Alpheios. A few remains of ancient sepulchres are observed in its vicinity. We here quitted the plain, and after a gentle ascent of a few minutes, reached the village of Mirāka, which is half an hour from the temple.

This is one of the most miserable villages in Greece; the cottages

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Constantinople in the reign of Theodosius the Great, and that the games were then abolished, and the counting by olympiads ceased. *Travels in Greece*, c. 75. p. 294. About Polychrome statues in general, but particularly about that of Jupiter Olympios, consult the splendid work of Monsieur Quatremere de Quincy in fol. Paris, 1814.

<sup>1</sup> The Alpheios produces trout, eels, and smaller fish in abundance.

are composed of wicker, and thatched. In some of the meanest, a single aperture serves for the triple purpose of door, window, and chimney. The inhabitants are all Turks, who cultivate the rich Olympic plain; they are civil to strangers, and appear a quiet inoffensive people. Mirāka is under the jurisdiction of Gastouni, and the agha is appointed by the voivode of that town. The only house in the village is the *pyrgos* of the agha; and as Turkish villages are universally overawed by a similar edifice, the description of that at Mirāka may serve for all. It has received the denomination of *pyrgos* from its height and tower-like form; as it is a kind of castellated structure, or fortified house, bearing a resemblance to the smaller kind of Highland castles in Scotland, which were constructed about 300 years ago. It is four stories in height. The walls which inclose the ground floor have one door, and a few narrow apertures, resembling arrow-holes, made to admit the light. This floor serves for horses and cattle, and has no communication with the upper stories. An insulated mass of wall, with steps leading to its summit, stands at the distance of about twelve feet from the tower, and reaches as high as the door of the first habitable floor which is over the stables. From this wall to the entrance of the tower there is a draw-bridge, or, in times of profound peace, some planks of wood, which are not removed at night. The floors and stairs within the tower are of wood, and the access to some of the most secure chambers is through a square aperture which is made in the ceiling of the room below, and sufficiently large to admit only one person at a time. The ascent to this is effected by a temporary staircase or ladder, which, when a person has mounted, may be drawn up, and the hole or trap-door closed.

In the night of the 24th, we were awoke by an earthquake, which caused a violent concussion of the tower. The agha, with great kindness, came into our room to assure us that there was no danger of the house falling, which being composed of pliable materials, would bend, but not break.

From an eminence near the village, the whole of the Olympic plain may be seen in a most beautiful point of view. The eye embraces the broad and sinuous course of the Alpheios, with the green and finely feathered hills, decorated with the elegant umbrella pine and flowering evergreens. Another view towards the east overlooks a variegated valley bounded by the Eleian hills, surmounted by the loftier summits of Arcadia, from whose sequestered labyrinths—

*Αρκαδίας δειραν και πολυγναμπιον μυχων,*<sup>1</sup>

the Alpheios is seen eliciting its yellow current, which glides in a broad channel, along the projecting base of a pointed hill, where the ruins of Phrixa meet the eye.

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<sup>1</sup> Pindar, Olymp. 3. v. 48.





Edw.<sup>d</sup> Dodwell del.

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THE ALPINE,  
NEAR PHRISA.

Radcliffe cut



## CHAPTER IX.

To Palaio Phanari, probably Phrixa—Passage of the Alpheios—Ruins of Phrixa—To Brina—Kaiapha—Ruins of Samikon—River Anigros—Caves of the Anagriades and Atlantides—Khan of Agios Isodoros—Uncertainty concerning the situation of Pylos—Ruins of an ancient city near Strobotza, probably Lepreos—River Boutzi, the Neda—Town of Arkadia, the ancient Cyparissiai—To Kleisoura—To Constantino—Danger of being taken by thieves—Pass by a castle which was occupied by them—See them besieged in the village of Aletouri—Captain of the thieves—Plain of Messenia—To Mauro Mati, the ancient Messene—Ruins of a triangular bridge over the confluence of two rivers—Deserted monastery and magnificent view—Village of Mauro Mati—Mount Ithome—Ruins—Panoramic view from its summit—Ruins of Messene—Walls of the city—Great gates.

### TO PALAIO PHANARI. PHRIXA.

WE remained at Mirāka and its vicinity for two days, and on the 27th of January proceeded on our journey. We descended by gentle slopes to a plain, and crossed two streams, both of which are tributary to the current of the Alpheios. The plain we had passed was composed of the richest soil, but which had, nevertheless, incited only a partial cultivation. This is, in fact, part of the Olympic plain, but from which it is almost separated by the ridge of hills near Mirāka, that advance almost to the confines of the Alpheios.

We crossed the river in a *monoxyton*; but the stream was so rapid and intractable, that it was two hours and a half before we had got every thing over. As only one person at a time can embark in the *monoxyton*, besides the two rowers, who sit at its opposite extremities, it was necessary to row it frequently backwards and forwards across the stream.

It is not probable that any bridge was ever erected over the Alpheios, in the vicinity of Olympia, owing to the impetuosity as well

as breadth of the current after rains, and the melting of the snow on the Arcadian mountains. Pindar<sup>1</sup> tells us, that the tomb of Oenomaos was near the passage of the Alpheios, *Αλφειου πορω*; and Pausanias<sup>2</sup> affirms, that it was near the Kladeos; so that it appears the passage was in the vicinity of the temple of Jupiter, at the western extremity of the plain. But Pausanias seems to have crossed over where we did, opposite the town of Phrixa.<sup>3</sup> There were accordingly two passages. The word *πορος* may, however, be used by Pindar merely to signify the stream; as it appears to have been employed by Homer<sup>4</sup> in a similar sense.

The monoxylon is the trunk of a large tree hollowed out, flat at one extremity and pointed at the other. It is whirled about by the violence of the stream, and carried down a considerable way before it reaches the opposite shore. It is directed by two oars, which also serve as rudders, and are shaped nearly like an English spade.

This kind of boat was used by the ancients; they are the *μονοξύλα πλοια* of Polybius,<sup>5</sup> and are alluded to by Virgil.<sup>6</sup>

“Tunc alnos fluvii primum sensere cavatas.”

The passage of the horses was the most difficult part of the undertaking. Sticks and stones were employed to drive them into the water, when they swam to the other side, after having been impelled for a considerable distance down the stream, not without some danger of being drowned. We landed at the wooded foot of a steep and picturesque hill, whose pointed<sup>7</sup> summit is descried from the ruins of Olympia. We ascended by a narrow and dangerous path, bordered by the precipitous banks of the Alpheios on our left, and by projecting rocks on our right, against which we bruised our knees

<sup>1</sup> *Αλφειου πορω κλιθεις*

*Τυμβον αμφιπολον.*—Olymp. 1 v. 148.

<sup>2</sup> *Διαβαίνων δε τον Κλαδειν Ιαφος τε Οινομαου, γης χωμα περιωκοδομημενος,* b. 6. c. 21.

<sup>3</sup> *Loc. cit.*      <sup>4</sup> *Iliad,* 2. v. 592.      <sup>5</sup> B. 3.      <sup>6</sup> *Georg.* 1. v. 136.

<sup>7</sup> *Λοφος εστιν ανηκων εσ οξυ,* Pausan. b. 6. c. 21.



Edward T. Smith del.

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NEAR PIRIXA

No. 11, South Street



and feet in endeavouring to avoid the edge of the precipice. Two of our luggage horses, who were prevented by the projection of the luggage from keeping sufficiently to the right, rolled down the precipice to the left, and must have been dashed to pieces if their fall had not been mitigated by the beds and sacks with which they were loaded, and stopped by the trees in the descent.

It took us near an hour (not including stoppages) in ascending from the foot of the hill to the village of Palaio Phanāri. We were entertained in the *pyrgos* of a Turk, brother-in-law of Mustapha agha of Lalla, who gave us a kind and hospitable reception. Palaio Phanāri is inhabited by Greeks, and composed of thatched cottages, like Mirāka. The summit of the pointed hill, which rises a short distance to the west of the village, is crowned with the remains of a fortress, or acropolis, probably that of Phrixa, consisting of large square blocks, which composed the walls. Herodotus<sup>1</sup> attributes the foundation of this place to the Minyans. According to Stephanus,<sup>2</sup> Pherecydes places it in Arcadia. It was thirty stadia from Olympia. The view from hence is as extensive as interesting, and it is probable that Palaio Phanāri was anciently the station of a telegraphic beacon, as its modern name seems to indicate.

Towards the west we catch a faint glimpse of the Ionian sea, whose blue horizon just emerges above the green and undulating summits of the Eleian hills, between which, and Palaio Phanāri, the Alpheios is seen winding in many mæanders through the level and verdant meads of Olympia, to its confluence with the sea. Katakölo Kastro is perceived as a spot upon the coast. Mirāka, and its projecting hills, that almost divide the Olympic plain from that near Palaio Phanāri, appeared almost beneath our feet. The town of Lalla<sup>3</sup> is conspicuously situated on some flat hills towards the north, on the opposite side of the river. To the east is another extensive

<sup>1</sup> B. 4. c. 148. about 1149 years B. C.

<sup>2</sup> De Urbib. v. φριξα, p. 744.

<sup>3</sup> This town contains about a thousand houses; the inhabitants all Turks. It is a recent place, and its population is rapidly increasing.

plain, connected by a narrow inlet with the plain of Phrixa; this plain is bounded by the Arcadian mountains, and animated by the sinuous current of the Alpheios. The nearer hills are covered with forests; and the distant mountains appeared well wooded, but the winter season had thrown over them a sombre and melancholy shade.

The next morning, as we were mounting our horses to quit the village, the Turk ordered a goat to be killed for our use. The long bearded animal was accordingly dragged out by the horns, and the knife was already raised, when we interceded for its life, alleging the difficulty of taking it with us, and of profiting by the hospitable donation.

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### TO BRINA.

We quitted Palaio Phanāri on the 28th, and crossed a small stream, and went through some beautifully tortuous vales, in a state of variegated cultivation, and bounded by hills covered with the waving pine. There was something so peculiarly beautiful in this country that it appeared a region of enchantment, as if we had reached in our long progress the

“ ———— *Locos lætos, et amæna vireta* <sup>1</sup>  
*Fortunatorum nemorum, sedesque beatas.*”

We proceeded in a direction nearly south-west, and after crossing some rivulets, came in three hours from Palaio Phanāri to a spot

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<sup>1</sup> Virgil *Æneid*, 4. v. 638.



where the fields are scattered with broken tiles, and small stones, indicating perhaps the site of one of the ancient villages with which this country once abounded. We soon after approached some Turkish tombs, and observed the village of Mundritza on our left. The road continued through the beautiful pine forests: we crossed a stream, and passed over the ruins of a village, or town, known by a quantity of broken tiles dispersed about the fields. The village Krestina was perched on a pretty hill to the right; after which we crossed a small rivulet. In the evening we reached the village of Brina,<sup>1</sup> in an attractive situation. It is composed of thatched cottages, inhabited by Greeks. We were five hours and a quarter in going from Palaio Planari to this place, a computed distance of about fifteen miles and a half; but as the roads were superlatively bad, the distance cannot be calculated with much accuracy. The fruit trees at Brina were all in blossom; but this early flower falls; and, when the winter is over, the others appear; it is this second blossom which gives birth to the fruit.

Near the village rises a fine pointed hill, the summit of which is at the distance of an hour. We were informed that the remains of a palαιο kastro, or ancient city, may be seen upon this summit, but neglected visiting it. The hill may be the ancient Minthe, which was near one of the towns of Pylos.<sup>2</sup>

We ascended a rising ground above Brina, in order to have a view of the sea, as we were told that, in clear weather, the Strophades<sup>3</sup> were visible from this spot, but we could not distinguish them, though the sky was serene. The island of Zakynthos is however distinctly perceived.

Katakölo,<sup>4</sup> or Pondiko Kastro, is distinguished on the Eleian shore, as well as the ancient city near Kaiapha,<sup>5</sup> and the *δυσ Αδελφοί* mountain,<sup>6</sup> which is also seen from Patra.

<sup>1</sup> Pronounced Vrina.

<sup>2</sup> Strabo, b. 8. p. 344.

<sup>3</sup> Strabo says that they are 400 stadia from land, and belonged to the Cyparissians, b. 8. p. 359.

<sup>4</sup> Bearing N. 35—30. W.

<sup>5</sup> Bearing S. W. by W.

<sup>6</sup> Bearing N. 4 E.

## TO THE KHAN OF AGIOS ISIDOROS.

We quitted this pastoral village on the 29th, and in half an hour passed a fountain, and entered a beautiful forest of evergreens, consisting principally of the stone pine. The roads were scarcely passable, and our luggage horses were continually falling, and occasioned considerable delay.

In an hour from Brina we reached the kalybia of a village named Kallonia, which is seen on a hill to the left. We passed through a rich agricultural plain, and in forty minutes from the kalybia arrived at a derbeni or custom-house, above which rises a rocky hill crowned with the ruins of an ancient city, probably Samikon. The walls and square towers are well preserved, and are composed of the second and third styles. A violent storm by which we were overtaken, discouraged us from visiting these ruins, which were probably interesting.

Strabo<sup>1</sup> and Pausanias<sup>2</sup> take Samikon to be the same as Arene, which Homer<sup>3</sup> places near the river Anigros. The topographer<sup>4</sup> calls the city Samia, and the mountain Samikon. It was celebrated for a temple<sup>5</sup> of the Samian Neptune, which was in a grove of wild olives.<sup>6</sup> It was a castle as well as a city, and perhaps took its name from its lofty situation, as the Greeks called high places Σαμοι.<sup>7</sup> If Strabo can be trusted, Samikon was demolished before his time. This place is at present called indifferently Derbeni, and Kaiapha or Kleidi,<sup>8</sup> "the key," as it forms the division or key of two contiguous plains. The foot of the hills is on the confines of an extensive marsh, covered with firs reaching to the sea, which appeared at the

<sup>1</sup> B. 8. p. 346.<sup>2</sup> B. 5. c. 6.<sup>3</sup> Iliad, 2. v. 591.<sup>4</sup> Loc. cit.<sup>5</sup> *ιερον*. Strabo, b. 8. p. 343.<sup>6</sup> *αγριελαιον*. Ibid.<sup>7</sup> Strabo, b. 8. p. 346.<sup>8</sup> From *Κλειδιον*, a key.

distance of less than half a mile to the west. A precipice which rises near the marsh contains two large caves, with one of smaller size. The waters of the marsh and of some springs at the foot of the hill enter the cave. We saw them at the distance of a few hundred yards, but they are accessible only by means of a boat; and as we had not such a means of conveyance, we were obliged to relinquish our desire of examining them.

Strabo<sup>1</sup> mentions the two caves, one of which was sacred to the nymphs Anigriades, while the other was famous for the adventures of the Atlantides, and for the birth of Dardanus, son of Jupiter and Electra, daughter of Atlas, king of Arcadia. Both Strabo and Pausanias<sup>2</sup> mention the bad smell of the Anigros, and both relate the same story of its being occasioned by the Centaurs bathing in its waters, and by Melampus having employed them as the medium of purifying the daughters of Prætos. Pausanias,<sup>3</sup> however, with more than his usual freedom on such occasions, says that the Anigros is fetid from its very source, which is at Mount Lapithos, in Arcadia. He adds, that the mouth of this river is often retarded in its influx into the sea by the violence of the winds which prevent the progression of its waters.<sup>4</sup> It is now called Mauro-Potamo, or the Black river. In the rainy season in the Roman territory, the scirocco or south-east wind predominates, and blows with such violence at Ostia, that the current of the Tiber sometimes stagnates at its mouth, which occasions inundations in many parts of Latium, particularly at Rome. A similar cause produces a similar effect in the Anigros, and forms the marshes in the vicinity of Samikon. Strabo says the marshes have been produced by the fountain near the cave of the Anigriad nymphs mixing with the Anigros, which is deep but sluggish, while the surrounding country is sandy and low.

On quitting this place we crossed a river which descends from the hills on the left. This is either the Anigros or the Iardanos, but

<sup>1</sup> B. 8. p. 346.<sup>2</sup> B. 5. c. 5.<sup>3</sup> *Loc. cit.*<sup>4</sup> *Loc. cit.*

the country was so much overflowed, that it was difficult to discriminate the rivers from the marsh.

In forty minutes we traversed a grove of pines growing in a deep sand, and saw a reservoir for fish, which, in summer time, are admitted by a canal which is afterwards closed by sand banks, as was the case when we saw it. Near this are the ruins of a modern tower. In two hours and twenty minutes from the derbeni, we arrived at the khan of Agios Isidoros, which is situated near the sea. A stream flowing from the hills on the east enters the sea near the khan. From this place the island of Prote is visible towards the south-south-west. We were informed that the small remains of an ancient city are observed at a village called Biskini, about an hour from the khan. This spot is in the mountains, and the river runs near it which passes by the khan. A short distance from the ruins is another village called Zakăro. The river may be the Amathos, and the ruins may indicate the site of the Triphyliatic, or Lepreatic Pylos. None of the authors who have written on the subject of the three towns of Pylos,<sup>1</sup> have ever been able definitively to determine which was the city of Nestor. The site of two of those towns is at present unknown. The Koryphasian, or Messenian Pylos, is the only one which is ascertained, and is now occupied by the town of Nabarīno, opposite the small islands of Sphakteria,<sup>2</sup> or Sphagiæ.

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## TO ARKADIA, CYPARISSIAI.

January 30th, we quitted the khan of St. Isidoros, and crossed the stream which comes from Biskini. Our way led us in a direction

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<sup>1</sup> See Strabo, b. 8.

<sup>2</sup> See Pausan. b. 4. c. 34.

between south and south-east, through a plain of common and Indian corn, bounded on the right by the sea and by sand-banks, while gentle hills terminated it on the left. One hour from the khan we crossed a small rivulet, and turned to the left towards the hills for the purpose of inspecting an ancient city. Forty minutes from the above-mentioned stream we passed by a deserted house, and entered a narrow cultivated plain, bounded by pretty hills well wooded, particularly with the round topped pine. This may be the Æpasian plain.<sup>1</sup> We came to a kalybia of thatched cottages belonging to the town of Strobotza. To the right was a rapid stream running in a westerly direction to the sea. We passed a rivulet, and ascended by an almost trackless way through a forest of firs, and in three hours from the khan reached the first traces of the city of which we were in search. A rapid rivulet ran near us down the hill, turning some small mills in its course. We employed half an hour in ascending from the first traces to the acropolis. Two entire gates are remaining of the common square form. One of them is almost buried under the ruins and earth which reach nearly to its architrave. The towers are square; one of them is almost entire, and contains a small window or arrow hole. A transverse wall is carried completely across the acropolis, by which means it was anciently divided into two parts. The foundation of this wall, and part of the elevation, still remain.

Three different periods of architecture are evident in this fortress. The walls are composed of polygons: some of the towers consist of irregular, and others of rectangular quadrilaterals. The ruins extend far below the acropolis on the side of the hill, and are seen on a flat detached knoll. It was evidently an extensive city. Its situation corresponds nearly to that of Lepreos in Triphylia, which in earlier times was the country of the Caucons. Callimachus<sup>2</sup> calls it *Καυκωνων πολιεθρον*. It seems to have been an inferior city in the time of the Persian war; and its contingent at the battle of Plataea

<sup>1</sup> Strabo, b. 8. p. 348.

<sup>2</sup> Hymn 1. v. 39.

was only two hundred men. Herodotus<sup>1</sup> says that Lepreos was built by those Minyans, who were driven from Lemnos by the Pelasgi.<sup>2</sup>

About a mile and a half from this place towards the north, is the town of Strobotza, inhabited by Turks and Greeks.

Between five and six miles towards the south-east is Graditza, a village near the ancient city of Phigalia; another village named Paulitza is in the same vicinity.

An extensive view is enjoyed from this place. The Strophades are faintly distinguished at a great distance. Towards the south a high mountain is visible from afar; but its ancient name is unknown. Near its foot a point of land stretches out into the sea: beyond this point we may discern the round summit of the small island of Prote.<sup>3</sup> The nearer hills are round and undulating, and the intermediate glens and valleys in a state of florid cultivation.

The town of Philiatra was concealed by an intervening hill; but a great cypress near it was distinguished like a black point. Mount Tetrâgi, which is a branch of Lycæon, and the sinuous valley of the river Neda, are also visible.

We remained at this place two hours and a quarter, which, however, was by no means sufficient for a satisfactory examination of these ruins; but we had a long journey to make to reach Arkadîa,<sup>4</sup> the ancient Cyparissiai,<sup>5</sup> where we proposed to pass the night.

In thirty-five minutes we reached the base of the hill, and crossed the rivulet which I noticed in my way to this place, and twenty minutes beyond it we crossed a river, went through a plain covered with corn, closed on the left with hills wooded with pines. One hour from the first-mentioned stream we passed over the remains

<sup>1</sup> B. 1. c. 148.      <sup>2</sup> About 1149 years B. C.

<sup>3</sup> Now called Prodâno. It was deserted in the time of Thucydides. B. 4. c. 1.

<sup>4</sup> I have written the name of this town with the *k*, in order to distinguish it from the ancient territory of that name, which I have written with the *c*.

<sup>5</sup> It is written indifferently in the singular, or the plural, in ancient authors. I have followed Pausanias.

of a city, consisting of irregular block foundations and traces, and a great quantity of small stones and broken tiles, probably remains of the ancient Pyrgos, which was the last town of Triphylia, and near the river Neda.<sup>1</sup>

We afterwards passed by some thatched cottages, and crossed a bridge over the Neda, now known by the name of Boutzi. It is not broad, but deep; and, after hard rains, so rapid, that some years ago its impetuous violence demolished one of the arches of the bridge. It now consists of one high pointed arch, and the remains of a smaller one, the summit of which is broken, but rendered passable by planks of wood. On arriving at the opposite side we rested a short time at a khan.

The Neda rises in Arcadia, on the west side of Mount Lycæon, forming a deep and rocky glen; on the right bank of which are the ruins of Phigalia, about two hours from this spot. Strabo<sup>2</sup> says that it separates Triphylia and Messenia, and enters the sea where the Pyrgitai, the last people of Triphylia, join the Cyparissians, the first people of Messenia.

Continuing our way through some swamps and pine forests, we approached the sea, which was on our right, and crossed a clear and shallow river which has changed its course. A fine bridge, which was built over it, now remains useless; and the Turks are too indolent, or too ignorant, to turn the stream under the bridge, which might be effected with much less labour and expense than would be requisite for the construction of another.

We went near a pointed insulated hill called Landanōi; from the examination of which we were prevented by the darkness of the night. It presented a very acropolis-like appearance; but we were assured that it contained not the smallest vestiges of antiquity. After passing through some olive-groves we reached Arkadīa. We had prosecuted our journey for three hours in the dark. This town is three hours and twenty minutes from the khan near the Neda.

<sup>1</sup> Strabo, b. 8. p. 349.

<sup>2</sup> B. 8. p. 348.

We were received in the house of the English agent, Doctor Anastasio Pasqualigo; and, instead of the scanty fare that is usually found at such places, we were treated with a most preposterous profusion of good things. We had sent on a man in the morning to inform him that we should arrive there that evening. When we entered his house we found every thing in the greatest bustle, and several people employed in preparing almost innumerable dishes for our supper.

After we had sufficiently dulled the edge of our appetite, the hospitable doctor would not be satisfied without continuing the repast till morning. He almost cried if we refused to partake of a single dish out of an assemblage of not less than forty. My stomach was never so strenuously besieged; and at last I was reluctantly compelled to risk the displeasure of the kind-hearted man by resolutely refusing to eat any more. We paid him well for his trouble and expense before we quitted his house; but we experienced much difficulty in prevailing upon him to accept of any remuneration.

Some remains of the acropolis of Cyparissiai enclose the modern fortress, which is in ruins. It contains one mosque and some houses for the garrison. In the plain near the town are the few remains of a small Doric temple. The view from hence is highly interesting and extensive. The eye stretches over the broad expanse of the Cyparissian gulf<sup>1</sup> to the Ionian sea, in which the Strophades, with the more distant islands of Zakunthos and Cephellania,<sup>2</sup> are faintly visible. Towards the north the spectator recognizes Katakölo Kastro, Castel Tornēse, and the low coast of Eleia, which scarcely peers above the horizon. At the extremity of this low coast begins the Cyparissian gulf, where the first objects are the hill of Samikon,<sup>3</sup> the khan of Zakäro, the ancient city near Strobotza, and the range of the Mes-

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<sup>1</sup> Now the gulf of Arkadia.

<sup>2</sup> The northern extremity of Zakunthos bears N. 35. W. The highest part of Cephallenia N. 26. W.

<sup>3</sup> Bearing N. 3 E.



senian mountains, overtopped by those of Arcadia, amongst which Olenos is the most conspicuous. The plain and acropolis of Cyparissiai, and the modern town, terminate the view.

Mount Lycæon, and the temple of the Apollo Epikourios, were concealed by the intervening hill of the fortress. When I afterwards visited the temple of Apollo, I clearly saw the plain and acropolis of Cyparissiai, though at a great distance, as it included the entire breadth of Messenia, and a part of Arcadia.

The town of Arkadîa is long and narrow, and contains three mosques, besides that in the fort: the inhabitants are Greeks and Turks. Its population probably does not exceed four thousand.

Pausanias<sup>1</sup> speaks slightly of Cyparissiai, but mentions the temples<sup>2</sup> of Apollo and Minerva.

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### TO KLEISOURA.

We rested at Arkadîa two days, and proceeded on the 2d of February, with an intention of visiting Messenia, and particularly Mount Ithome. The voivode informed us that the country we were anxious to explore was at that time infested with banditti, and that he could not permit us to travel without guards. He begged, therefore, that we would remain some days longer at Arkadîa, until his soldiers, who were in the country, should return. We were, however, incredulous, and set off, much against the will of the voivode, and of our host, Pasqualigo. We little imagined that we were running headlong into the very midst of the thieves; which, however, was actually the case, and which might have cost us dear, if they had not, fortunately for us, been engaged in more important occupations. Our way lay through some olive-groves; we crossed a

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<sup>1</sup> B. 4. c. 36.

<sup>2</sup> *ἱερα.*

stream, saw the village of Memilliāno on a hill to the right, and passed through a plain, covered with shrubs and aromatic plants, particularly the cistus. In twenty-five minutes from Arkadīa we came to the end of the olive-grove, and observed some imperfect and ambiguous vestiges. The large village of Brusi is seen on a hill to the right; we were told that it was ruined by the Russians, during their incursion into this country.

We crossed a river, now called the river of Arkadīa, probably the ancient Cyparisseis;<sup>1</sup> and half an hour beyond it a bridge conducted us over the dry bed of a torrent; and at the distance of one hour to the left, Sidēro<sup>2</sup> Kastro was visible on a pointed hill. The remains, which are modern, are probably Venetian. A quarter of an hour from the above-mentioned bridge, we crossed a stream, which, with the others in the vicinity, enter the larger river of Arkadīa, the Cyparisseis of the ancients. Forty minutes beyond this we passed over some vestiges, consisting of small stones and tiles, scattered about a plain: these uncertain remains are very common in Greece, and it is difficult to decide whether they are of ancient or modern date.

Having traversed a forest of plane trees, the village of Markōpi was conspicuously situated on a hill to the right. We went near a small ruined church, and saw a hill to the left, called Lapi, which, as we were informed, was distinguished by the ruins of a kastro, probably of Venetian construction. We afterwards crossed a bridge over a rivulet; and, soon after, crossed in immediate succession three approximating streams, which enter a marshy plain, cultivated with Indian corn. From this spot we had the first view of Taygeton, towering above the mountains of Messenia, in a direction east-south-east, and covered with snow. The first sight of the Spartan mountain revived many animating recollections, and formed one of those interesting intervals in the progress of my tour, in which my mind appeared as if fixed upon an isthmus, betwixt ancient and modern times, betwixt the old world and the new.

<sup>1</sup> Κυπαρισσηεις.—Strabo, b. 8. p. 349.

<sup>2</sup> Iron fort, from Σιδηρος.

We were soon bewildered in a morass. Our horses, as usual, slipped, plunged, and fell. A Greek, who was accidentally passing, accompanied us for twenty minutes to the village of Kleisoura, and pertinaciously refused all remuneration for his services. This place is five hours from the town of Arkadia; it overlooks a rich and cultivated plain. Many of the inhabitants, who are Greeks, subsist by the honourable employment of robbing. It is not the system of petty highway robbery, or burglary, that is practised in England, but spoliation on a grander scale, and which is considered as less infamous and disreputable. In this more aggrandised process of marauding, whole villages are plundered, flocks of sheep, and herds of cattle, are driven away from the rich pastures of Messenia.

This village takes its name from its situation near the gorge, or defile, which enters the great Messenian plain; the word *Κλεισούρα* is frequently used in this sense by the Byzantine historians, and is derived from the Latin *Clusura* or *Clausura*.<sup>1</sup> These passes were generally secured by a tower and guard, called *Κλεισουροφυλαξ*, the *Clausurarum Custos* of the Latins, and answering nearly to the *Derbeni* of the present day.

Near the village are some imperfect vestiges, perhaps of the city of Dorion, which Pausanias<sup>2</sup> places between Andania and Cyparissiai, where the Muses<sup>3</sup> are said to have deprived Thamyris of the powers of vision as well as those of song. According to Strabo,<sup>4</sup> some maintained that Dorion was a mountain, others, a plain; and others conceived it to be the place which, in his time, was called Oluri, or Olura.

During the night of the 2d, it rained and thundered almost incessantly; on the 3d, the same weather continued, and detained us at the village; we mounted our horses, but a tremendous storm drove

<sup>1</sup> Du Cange Gloss. ad Script. mediæ et infimæ Latinitatis, in voce *Clausuræ*.

<sup>2</sup> B. 4. c. 33.

<sup>3</sup> Strabo, b. 8. p. 350.—Pausan. b. 4. c. 33. who cite Homer Iliad, 2. v. 594.

<sup>4</sup> Loc. cit.

us back into our cottage, where we were happy in finding shelter from the inclemency of the weather.

The neighbourhood of Ithome was reputed to be infested by banditti; and the master of the house in which we lodged, strongly urged us not to proceed thither, except under the protection of some of the inhabitants of Kleisoura. On this occasion a certain degree of necessary caution got the better of our incredulity, and we consented to be accompanied by several stout and well-armed Kleisouriotcs, who swore to defend us at the hazard of their lives. Thus equipped, we set out on the 4th: forty-five minutes brought us to a river called Kokla, running southwards; twenty minutes further we passed by the tomb of a Turk, who had fallen by the hands of those marauders a year before. About twenty minutes further, we saw on our right a pointed hill, crowned with a ruined Venetian castle, which is called, indifferently, Palaio-kastro, Klephto-kastro, and Mila-kastro. This was the most dangerous pass. We desiered some men peeping over the walls, and observing our movements. As we approached they fired a musket, but we could not determine whether it was directed at us, or was intended as a signal to their companions, who were employed in the country about the place. The road we were compelled to take was within musket shot of the castle, and we all stood on the alert, expecting every moment to be attacked by the band of professed freebooters, by whom it was possessed. Our Kleisouriotcs now made ready their arms, and I am confident would have defended us resolutely if it had been necessary; but, fortunately, the main body of the robbers was, at that moment, besieged, as it afterwards appeared, in a village at the foot of Ithome, and even our party would have been sufficiently strong to resist those who remained in the fortress. As we proceeded, a continued firing of musketry was heard before us; and we mounted an eminence, to observe from whence it came. The spacious expanse of the rich Messenian plain, encircled by mountains, particularly Ithome, burst upon our sight in all its beauty; but objects of a different nature now attracted our more

immediate attention. At about five hundred yards off in the plain, we saw a regular battle at the village of Alitouri; the thieves, to the number of one hundred and forty, had obtained possession of the village; and we distinctly observed them firing from the windows of the houses at their opponents, who surrounded the place. The besieging force consisted of about one hundred Greeks, and sixty Turks, well armed, and every moment expecting reinforcements. This state of the affair we were afterwards enabled to ascertain, for at that time we were uncertain what party was respectively the besieged or the besiegers, and in our uncertainty we thought it prudent not to indulge our curiosity too far, and therefore proceeded, with as much expedition as untrodden roads, and luggage horses, would permit, to a neighbouring village, from which we found the inhabitants had fled, owing (as we were afterwards informed) to the menace of the thieves to set fire to their habitations during the night. We here met thirty armed Greeks, headed by a papas, also armed, who was going to the siege. At first sight we apprehended that it was a reinforcement of thieves, but the sight of the papas immediately undeceived us. We informed them of what we had seen, which impelled them instantly to the place of action. We crossed a small stream, perhaps the Elektra, or the Koios, which Pausanias<sup>1</sup> places between Andania and Dorion, half an hour beyond which we reached the village of Constantino. This place is sufficiently populous to set the thieves at defiance; and here we accordingly passed the night in perfect tranquillity. The inhabitants are Greeks. Constantino was out of our road to Ithome; but the thieves had caused the deviation. Arriving early in the day, and observing nothing to attract our attention, we rode to a hill which commands a view over the great plain of Messenia. I placed my camera obscura on a rock, and was sufficiently near to the battle, if it may be so called, to see the movements of the combatants reflected upon my paper, and to distinguish the smoke of every musquet that was fired. We

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<sup>1</sup> B. 4. c. 33.

remained all the afternoon contemplating this curious incident, and drawing the interesting objects which surrounded us. The rich plain of Messenia was seen in its full extent, with Mount Ithome, the summits of Taygeton, and the broad Pamisos,<sup>1</sup> winding its way through the vale of Stenykleros, to the Koroneian gulf.

The next morning a Greek brought us news respecting the issue of the battle, which was much less bloody than might have been expected from its noise, bustle, and duration. Very few were killed on either side. In the night the thieves cut their way through the besiegers, and effected a retreat to their castle, and to the forests in the vicinity of Ithome. They were headed by a Greek, the terror of the Morea, known by the name of Captain George, who, as they told us, spared neither Greeks, Turks, nor Franks. Some years after this event, Sir William Gell, during another tour in Greece, had frequent opportunities of seeing and conversing with the captain who had caused our alarm. He had, with his companions, taken refuge at Zakunthos, and had entered into the English service; the following account of him is extracted from a letter which Sir W. Gell wrote to me on that subject.

“ His name is George Kolokotrone; he was at Alitouri when we passed by, and recollected perfectly well seeing us; he said that, had he not been occupied at that moment, he should certainly have taken us, but being Milordoi, should not have done us any harm. He was delighted to hear how well I knew all the mountains, glens, and strong holds, and exclaimed to his companions, ‘ this milordos knows the country as well as if he had been a thief himself; he has passed through my hands.’ He then danced a very active dance, like a bacchanal on a vase.”

On the 4th, when we slept at Constantino, it rained the whole of the night.

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<sup>1</sup> Strabo says the Pamisos is the largest river within the isthmus.—B. 8. p. 261, it was held sacred, and sacrifices were offered to it as to a divinity by Sybotas, son of Dotadas.—Pausanias, b. 4. c. 3.

We were advised by all means to relinquish our intention of visiting Ithome and the ruins of Messene; but were determined not to be deterred from the attempt, by the danger of falling into the hands of the thieves who were hovering about the country through which we had to pass.

We quitted Constantino on the 5th, and having proceeded an hour, saw a ruined church to the right, and the village of Alitouri, where the thieves had fought the night before. Some few peasants were already returned to their village. Half an hour from Alitouri, we crossed a curious bridge, perhaps unique in Greece, but resembling that at Croyland, in Lincolnshire, well known to antiquarians.<sup>1</sup> It is built over the confluence of two rivers, which run southwards towards the plain of Stenykleros. The principal stream must be the Balyra, and the other probably the Leukasia, or the Amphitos, both of which entered the Balyra.<sup>2</sup> The lower part of the bridge is ancient, and constructed with large blocks of stone, with two pointed buttresses, that are still left. The upper part of the bridge is modern. The plan is three angles meeting in one point.

We here met some Turks; and the first question, after the usual salutation, was to inquire which road the thieves had taken? but being mutually ignorant of their route, we proceeded towards Ithome, not without some apprehensions of falling into their hands. We crossed a rivulet which turns a mill, and observed a large block of stone near the road, which our guards assured us the Hellenes had thrown from Ithome upon a besieging enemy. After crossing two other streams, we saw on our right the village of Bolēmi, some way up the side of the mountain. To the left a road leads to the village of Lesi. We turned to the right, and proceeded towards a monastery on the side of Ithome, ascending by a steep and circuitous track. The foot of the mountain is composed of little hills, intersected by small valleys cultivated with corn.

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<sup>1</sup> See *Bibliotheca Topographica Britannica*, No. 22, with Mr. Essex's observations on Croyland bridge.

<sup>2</sup> Pausan. b. 4. c. 33.

We passed by a fountain, and a beautiful eluster of cypresses, and in the afternoon reached a monastery, which is about three hours from Constantino. Nothing can surpass the beauty and interest of the view from this solitary spot. The magnificent range of Taygeton is seen covered with snow, and broken into a diversity of gigantic forms, shooting up into the air, far above the rich and even plains of Messenia. The continuity of the outline is interrupted by the grand cypresses in the fore-ground. Objects, however, of a serious nature, as immediately affecting our personal safety, now claimed our chief attention; and I was compelled to abandon one of the most beautiful views in Greece, without inserting it in my collection.

The monastery is of considerable extent; to our disappointment we found it deserted. There were oxen and pigs in the court-yard, and in one of the rooms we found a fire on the hearth, and two cats, who were enjoying the remains of a dinner which had evidently served for several persons, who had probably forsaken the place a short time before our arrival. Whether these had been the monks who had fled on account of the thieves, or the thieves themselves, we could not ascertain. We wandered about the deserted cells and silent corridors, but no human being could be found. The singularity of our circumstances, the dreary solitude and deep silence of the monastery, the classic ground we were upon, together with the magnificence of the surrounding scenery, were powerfully impressive, and awakened a variety of emotions in my mind. As we were exhausted with fatigue, and had a stock of provisions with us, we would willingly have rested and have passed the night in this place; but our guards, as if struck with a panic, had not resolution to combat the horror that seemed inspired by the mysterious silence which reigned throughout the place, and appeared to breathe suspicion through the deserted apartments. We found a room with a square hole in the ceiling, like those I have described in a former<sup>1</sup> part of my tour, to which we ascended by means of

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<sup>1</sup> At Miraka. vol. 2. c. 8. p. 337.



a ladder; this became a kind of fortress, as soon as we drew up the ladder after us, and closed the aperture. But our guards were so thoroughly convinced that the thieves were hidden in the monastery, and that they would find means to effect our destruction during the night, that, with considerable reluctance, we remounted our horses, and proceeded half an hour further to the village of Maura-Matia,<sup>1</sup> situated on the ruins of Messene, at the southern foot of Mount Ithome, which is now called Bulkāno. It rained the greater part of this day, and during the whole of the succeeding night. We went to the cottage of the papas, which was the best in the village, consisting of a long room, at one end of which we placed our beds, while at the other end the daughter of the papas, being in labour, was delivered of a fine boy in the course of the night.

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### TO THE SUMMIT OF ITHOME.

The next day, the 6th of February, we ascended by a steep and winding way to the summit of Ithome. We passed by several blocks and foundations, and in a small plain on the side of the hill observed the few remains of a Doric temple of moderate proportions, consisting of some columns and capitals, and blocks of the cella thrown down, and almost covered with bushes. There was a bronze statue of Minerva on Ithome: perhaps this was the temple dedicated to that divinity.

The form of the area enclosed by the walls of this celebrated

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<sup>1</sup> Signifying black eyes; from *μαυρος*, and *ομματιον*.

fortress is an oblong square. In some places the foundations only can be traced; in others, some masses of the walls remain, composed of large blocks well hewn and united, but with some irregularity in their angles, which are frequently not right angles, but obtuse or acute. These were probably erected prior to the time of Epaminondas.

The town of Ithome consisted merely of what was afterwards the acropolis, that is the summit of the mountain; as the lower town of Messene owed its origin to the Thebans, after the battle of Leuktra.<sup>1</sup> We find in Pausanias<sup>2</sup> the following passage: "They say (*φασιν*) that Homer mentions Ithome in his catalogue, calling it *κλυμακοςσσα*, lofty." Homer,<sup>3</sup> however, alluded to the Ithome of Thessaly. Strabo,<sup>4</sup> speaking of the Thessalian Ithome, gives it the same epithet as Homer, and says, that it is situated between the four cities of Triikka, Metropolis, Pelinna, and Gomphi: he also cites the line of Homer. Stephanus<sup>5</sup> also says, that the Ithome of Homer is in Thessaly. Is it not, then, extraordinary that Pausanias should have committed such an oversight? or, are we to infer that the mistake is not his, but that of his transcribers?

Ithome was strongly fortified by the Messenians, in the first Messenian war, when the inhabitants of the country abandoned most of their small cities, which were probably not fortified before that period. Indeed, few remains of very ancient date are observed in Messenia. The polygon, or Cyclopiian walls, are very rare, while they often occur in the neighbouring and warlike Arcadia. Most of the Messenian cities were re-established by Epaminondas.

Pausanias<sup>6</sup> says, that the Lacedæmonians completely destroyed Ithome at the end of the first war. It is surprising to find him asserting that Ithome is as high as any mountain within the Isthmus.<sup>7</sup>

<sup>1</sup> Pausan. b. 3. c. 1.<sup>2</sup> B. 4. c. 9.<sup>3</sup> Iliad, 2. v. 729.<sup>4</sup> B. 9. p. 437.<sup>5</sup> De Urbib. p. 413. v. *Ιθωμη*.<sup>6</sup> B. 4. c. 14.<sup>7</sup> B. 4. c. 9.

This is evidently an error: its insular situation tends, indeed, to increase its apparent height; but this, when compared with the Arcadian and Laconian mountains, that are visible from its summit, dwindles into insignificance. Perhaps Pausanias meant, that it was the highest inhabited part of the Peloponnesos; it certainly appears much higher than the Acrocorinth. Strabo<sup>1</sup> pretends, that Messene resembles Corinth, because a high and steep mountain, surrounded by a common wall, rises above both of them; he likewise<sup>2</sup> asserts, from the testimony of Tyrtæus, that Messene was taken after a siege of nineteen years; but as Messene did not exist at that period, the geographer has here committed an anachronism: besides, Tyrtæus mentions Ithome, not Messene. In the time of Strabo, Ithome, forming only one town with Messene, was, perhaps, called indifferently by both names. In the valuable collection made by Mons. Cousinery, which is now at Munich, there is a silver tetradrachm, on which is inscribed ME, and IΘOM, perhaps to distinguish it from the Thessalian Ithome. It would appear that Messene retained its ancient name a long time, as George Phranza,<sup>3</sup> who wrote in 1461, says, "Ithome, quæ nunc Messene dicitur."

It was captured by the Spartans, after a previous effort of twenty years. Strabo says,<sup>4</sup> that the Lacedæmonians destroyed Messene, and that the Thebans rebuilt it: he evidently does not admit that it was founded by the Thebans. It was afterwards rebuilt by Philip, son of Amyntas, but the acropolis remained uninhabited.

Polybius<sup>5</sup> relates that Philip, being on Ithome with Aratus and Demetrius, and having sacrificed to Jupiter, Demetrius advised Philip to hold the ox by both horns; or, in other words, to keep Ithome and the Acrocorinth, which would render him master of the Peloponnesos. Strabo<sup>6</sup> and Plutarch<sup>7</sup> tell the same story. The latter affirms that Ithome is as strong as Acrocorinth. Scylax<sup>8</sup> makes the distance of Ithome to the sea eighty stadia.

<sup>1</sup> B. 8. p. 361.<sup>2</sup> B. 6. p. 279.<sup>3</sup> B. 2. c. 2.<sup>4</sup> B. 8. p. 361.<sup>5</sup> B. 7. p. 505.<sup>6</sup> B. 8. p. 361.<sup>7</sup> Life of Demetrius.<sup>8</sup> Periplus.

The fortifications of Ithome were considerably strengthened and increased by the Messenians during the first war.<sup>1</sup> Demetrius<sup>2</sup> of Maccdon took Messene by surprise in the night-time; but the next day was driven out by the inhabitants, and most of the Macedonians perished in their flight down the rocks and precipices of the mountain. Nabis, tyrant of Sparta, met with nearly a similar reception.<sup>3</sup> He took the town, but was obliged to relinquish it the same night. It was afterwards taken by the Achaians.<sup>4</sup> It is difficult to imagine how the Messenians, when they abandoned their other cities, could be collectively crowded within the walls of Ithome. Probably the declivities of the mountain, outside the acropolis walls, were covered with habitations; and this locality is still marked by several traces, composed of small stones and tiles. In time of danger the inhabitants abandoned their temporary abodes, and retired within the walls of the fortress.

The temple of Jupiter Ithomates, which was founded by Polycæon, king of Messenia, seems to have been abandoned, or to have decayed at a very early period, as we find that it was re-established by Glaukos, son of Aipytos, and grandson of Kresphontes. An anniversary festival was held there in honor of the god. The temple, of which there are no remains, is now replaced by the monastery of Saint Elias, at the northern extremity of the hill, upon the edge of a steep precipice. The festival of Jupiter has ceded its oaken crown to the laurel rose, with which the modern Greeks deck their heads in the annual dance which they perform on the summit of Ithome.

An even pavement of a circular form, which appears modern, but which is composed of ancient slabs of stone and marble, forms the theatre for the celebration of this dance, which is attended by the inhabitants of the neighbouring villages, and in which much pomp and ceremony are displayed.

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<sup>1</sup> Which began 743 years B. C., and lasted twenty years. The second war began 685 years B. C., and lasted fourteen years. The third began 465 B. C., and finished 453.

<sup>2</sup> Pausan. b. 4. c. 29.

<sup>3</sup> Ibid. and b. 8. c. 50.

<sup>4</sup> Id. b. 4. c. 29.

The monks of this monastery had also fled, on account of the thieves. The door was full of fresh bullet-holes, as the banditti had a short time before amused themselves with firing at it, for want of other recreation. Mount Ithome has a flat summit, rising gently towards the north, where the monastery is erected. Few places in Greece combine a more beautiful, and at the same time a more classical view. It overlooks the whole extent of the once rich and warlike Messenia; which, however, in the time of Strabo, was greatly depopulated, as the cities mentioned by Homer<sup>1</sup> had either entirely disappeared, had left only faint vestiges, or had changed their names. Vicissitudes, similar to those which occurred between the time of Homer and that of Strabo, have continued from the time of the geographer to the present day.

This beautiful and fertile region is not half cultivated; and, though irrigated with numerous rivulets, and blessed with a delicious climate, at present exhibits only a few moderate villages scattered through the country. The Pamisos<sup>2</sup> flows through the Stenykleric<sup>3</sup> plain; and its mouth, which is distinguished on its influx into the gulf, is, according to Pausanias,<sup>4</sup> eighty stadia from Ithome. Near its mouth is Koron, situated upon a point of Cape Akritas. Nesi, the ancient Stenykleros, the royal residence of Kresphontes, is also visible. Here the Messenian and Laconian armies fought. The former were conducted by Aristomenes, Androkles, and Phintas; the latter, by their king Anaxandros; and, although animated by the inspiring strains of their poet Tyrtaeus, were vanquished in the combat.

The distant islands of Zakunthos and Cephallenia are distinguished

<sup>1</sup> These are Δωριον, Θρυον, Λιπυ, Κυπαρισσηεις, Αμφιγεγεια, Αγθεια, Αργηε, Ενοπη, Αιπεια, Πηδασος, Φηρα, Ιρηπυλος, Καρδαμυλη. Iliad, 2. v. 590, et seq. Iliad, 8. v. 149, et seq. It is a disputed point whether some of these towns were not in Laconia. Strabo has endeavoured to explain their situations, b. 8. p. 360.

<sup>2</sup> The modern name of the Pamisos is Pirnatza. It abounds in fish, particularly trout and eels.

<sup>3</sup> Pausan. b. 4. c. 33.

<sup>4</sup> B. 4. c. 34.

<sup>5</sup> Pausan. b. 4. c. 16.

towards the north over a dip of the mountains. Beyond the range of the Lycaeon heights the loftier summits of Arcadia are descried white with snow. The bold and broken precipices of Taygeton unite with Lycaeon, and stretch far out into the Messenian gulf, while its base, dotted with villages, and expanded in plains, forms the country of the hardy Mainaotes.<sup>1</sup>

Pausanias appears to have felt great interest in the history of the Messenians. His description of their wars is more minute and more animated than any other part of his narrative. His account of the city gives us a grand idea of what it must once have been; and the present splendid remains produce a conviction of his veracity. He says, "the walls enclose not only Mount Ithome, but also a space which extends towards the Pamisos under Mount Evan. The town is enclosed by a good wall of stones, and defended by towers and battlements."<sup>2</sup> He adds that the fortifications are the best he ever saw, and superior even to those of Ambryos, Byzantium, and Rhodes.

It was our intention to have remained some days at this interesting place to accomplish an accurate investigation of these stupendous ruins, which are so perfect that they exhibit a complete picture, and excite a most satisfactory idea of ancient Grecian fortifications. While I was taking a general view from the summit of Ithome, I found the sun so excessively piercing, though it was only the 7th of February, that I was obliged to sit under the shelter of my umbrella. My attendants, however, seeing about forty people going towards the village of Mauramatia, conceived that they were thieves, and insisted upon my taking down my umbrella that it might not attract their attention; but it turned out that the party consisted of Turks, who, happening to be going the same way, travelled together, in order to form a body sufficiently strong to resist the thieves.

The village is situated on the ruins, about three-quarters of a mile

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<sup>1</sup> Bearings from Ithome: summit of Mount Tetragi, N. 18. E. Castle of Chitres, S. 34. E. Town of Scala, N. 67. E. Temple of Apollo Epikourios on Mount Kotylion, N. 10. E.

<sup>2</sup> *Παλαισις*. B. 4. c. 31.

from the great gates, the most magnificent ruin of the kind in Greece. A circular wall, which is composed of large regular blocks, encloses an area of sixty-two feet diameter. In this wall are two gates, one facing Cyparissiai, and the other opposite, looking towards Laconia. The architraves have fallen; but that which belonged to the Laconian gate remains entire with one end on the ground, and the other leaning against the wall. It seems to be pervaded by a fissure which was occasioned probably by the fall; and it is likely that in a few years this magnificent block, which is nineteen feet long, will be broken in two pieces. Within the circular court is a square niche in the wall, probably for a statue. We were so hurried by the continual alarm of thieves, that we had not time to copy an inscription beneath the niche, which probably records its destination. It is in the collection of Fourmont's inscriptions<sup>1</sup>.

ΚΟΙΝΤΟΣ ΠΛΩΤΙΟΣ ΕΥΦΗΜΙΩΝ ΕΠΕΣΚΕΥΑΣΕΝ.

These noble walls were probably constructed with the assistance of the army of Epaminondas, and the lintel was perhaps thrown down by the Spartans at the final subjugation of the Messenians, as its destruction could not have been effected without violence. Amongst the ruins of Messene are the remains of the stadium and of a theatre, which is one of the smallest in Greece. Several other traces, masses of fine walls, and heaps of stones that are scattered about the plain, are overgrown or nearly concealed by large trees and luxuriant shrubs. Pausanias<sup>2</sup> mentions a gymnasium, a stadium, a theatre, ten temples, and an infinity of statues, and particularly one edifice called *ιεροθυσιον*, which contained statues of all the gods worshipped in Greece. This however is inconceivable, as their number must have amounted to many thousands. Perhaps he means only the great gods.

Many abundant founts and springs, issuing from Ithome, diffuse

<sup>1</sup> In the king's library at Paris.

<sup>2</sup> B. 4. c. 31, 32.

verdure and fertility over this interesting spot. Pausanias<sup>1</sup> notices Klepsydra and Arsinoe, which still remain. The magnificent walls near the great gate are almost entirely preserved, and composed of square stones of a prodigious size, rustic and chipped. The pavement consists of large square stones, in which we discern the track of ancient wheels. The towers are square, and composed of much smaller stones than the walls. A few steps lead up to the door in each tower, in the second story of which are two windows of the same form as the doors, diminishing towards the top.

I had taken one view of the gate, and begun another, when we were alarmed by the cry of thieves! I was however determined to finish my view, which, by the aid of the camera-obscura, I accomplished in a hasty, but accurate manner, but we were obliged to mount our horses before we had packed up our paper and instruments. Indeed for several days we had been kept in such a state of inquietude, as marred all our pleasure, disturbed our tranquillity, and prevented us from making those drawings and observations which we wished to do, and which the place so well merited.

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<sup>1</sup> B. 4. c. 31.



## CHAPTER X.

From Messene to the khan of Sakona—To Sinano—Ruins of an ancient city—Ruins of Megalopolis—Panoramic view of the plain—Perilous situation of the author, and conflict with the thieves—Unexpected delivery from danger—Pursuit and capture of several thieves—Their punishment—Theatre of Megalopolis—Ruins in the vicinity—Departure from Sinano in search of the ruins of Lykosoura—Village of Delhi Hassan—Town of Karitena—Kachikolo Kastro, probably Gortys—Temple of Apollo Epikourios—Sculpture of the temple—Sources of the Neda—Mount Tetragei, probably Lycæon—Mount Dioforti, probably Kerausios—Ruins of a city, probably Lykosoura—Road to Sparta—Village of Agie Basile—Source of the Eurotas—Arrival at Misithra.

### TO THE KHAN OF SAKONA.

ON the 7th of February we quitted the gates, and proceeding along the north side of Ithome, saw the castle of the banditti about three quarters of a mile to the left. We passed by a fount, and saw two villages called Beski and Bolēmi, on the side of Ithome on the right. We came to a long block of stone and a ruined church, and soon after to a heap of small stones. We passed over a stream near two mills, and in an hour and twenty minutes from the gates of Messene, crossed the triangular bridge over the Balyra, which, according to Pausanias,<sup>1</sup> was thirty stadia from Messene. We stopped here to consult with some countrymen concerning the road by which we were most likely to avoid the thieves. We determined to proceed across the plain, to traverse the mountainous boundary between Messenia and Arcadia, and to visit the remains of Megalopolis. We crossed a rivulet running north-east, and saw the village

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<sup>1</sup> B. 4. c. 33.

Meligāla to the left, and twenty minutes further passed by the foot of an insulated rocky hill of inconsiderable height, rising in the middle of the plain. This is perhaps Evander's Hill, where Philopæmen was taken prisoner by the Messenian Dinocrates.<sup>1</sup>

We crossed the deserted channel of a torrent and a small stream, and arrived at the khan of Sakōna, at the foot of the mountains called at present Makriplai, which form the connecting link between Lycæon and Taygeton, and the line of separation between Messenia and Arcadia. This wretched hovel is three hours and a half from the gates of Messene. Part of the plain between the khan and Ithome is marshy and uncultivated; the rest is arable. Some large plants of the Indian fig grow about this place.

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### TO SINANO, MEGALOPOLIS.

On the 8th we quitted the khan for the ruins of Megalopolis, and pursued a difficult road over the south foot of Mount Lycæon, in hopes of finding the remains of Lykosoura, and sent our luggage horses the usual way, passing by a khan near Leontāri. We crossed three rivulets soon after we set out, descending from the Makriplai Mountains, and finding their way into the Balyra or the Pamisos.

We here saw quantities of tiles scattered about, a church to the

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<sup>1</sup> Plutarch's life of Philopæmen. I recollect no other author who mentions the *Ευανδροου λοφος*. It may be a corruption for *Ευαν*, which hill was near Messene, according to Pausanias, b. 4. c. 31. It is also mentioned by Polybius, b. 2. and 5., who says that the river Oinous flowed near Messene between two hills, one named Euan, the other Olympos.

left, and the hills close to the right. After crossing a stream we began to ascend, passed near a village called Pelia, and observed a ruined mosque in the plain to the left. We crossed a rapid rivulet in a glen, and a few hundred yards further the road to Tripolitza, and arrived near the ruins of an ancient city situated on an insulated hill at the foot of the Lycaean range to our left. Its present name is Heliniĳko-Kastro, perhaps Andania, which, according to Livy,<sup>1</sup> was a small city between Megalopolis and Messene. Pausanias<sup>2</sup> relates that it was founded by Polykaon, son of Leleux, who made it the capital of Messenia. It was the birth-place of Aristomenes, the greatest hero of antiquity. Part of the walls remain, cresting the summit of a circular hill. We were separated from it by a glen, but our attendants were so impressed with the terror of thieves, that we abandoned the opportunity of visiting its remains, as well as the intention of deviating from our route in search of Lykosoura, and pursued our journey by the nearest road. We crossed a rivulet, and some way beyond it, another of a more rapid course and larger size, when we observed some scattered tiles and small stones, indicating the wreck of former habitations.

We arrived at the village of Krano in two hours and a half from the khan of Sakōna. This place was probably near the boundary between Arcadia and Messenia. It overlooks the Messenian plain, terminated by Ithome and Evan, and the range which subsides in the Messenian gulf.

Our road from Krano was on an ascent for ten minutes, when we arrived at the summit of the ridge of hills, which, branching out from Lycaean, unite with the northern extremity of Taygeton. The Megalopolitan plain was seen below, bounded by the long chain of mountains which, stretching into Laconia, join Mount Mainalion, forming the bulwark of the Spartan plain opposite Taygeton.

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<sup>1</sup> B. 36. c. 31. which, according to Strabo, was also called Οιχαλιη, B. 8. p. 339 and 360.

<sup>2</sup> B. 3. c. 1. b. 4. c. 1.

Our road lay through a forest of oaks. Upon the left as we approached the large village of Issãri, we heard a continual firing of musketry, which, as we were informed the next day, proceeded from an attack of the banditti upon a party of Turks. We may congratulate ourselves that upon this, as well as upon other occasions, we found this band of desperadoes too much occupied with other objects to concern themselves about mere travellers.

We descended towards the plain of Megalopolis, and about one hour from the top of the ridge crossed a stream, and twenty minutes further another, both running towards the plain, and mixing their waters with the Alpheios. These are probably the Mallous and the Syros.<sup>1</sup> We saw no ruins on this road; but probably the city of Ira was not far from it, as Strabo<sup>2</sup> places it between Megalopolis and Andania. Having reached the foot of the mountains, we entered the plain of Megalopolis, and to the right saw the village Dedir-bey, an hour and forty minutes from Krano. In a quarter of an hour more we crossed the Alpheios running north, and twenty minutes further passed the village Aias-bey, ten minutes from which brought us to the ruins of Megalopolis and the village of Sinãno, consisting of the agha's *pyrgo*, and a few cottages with hedges round them, situated just without the ancient walls, and exhibiting a neater appearance than similar habitations in most parts of Greece.

Sinãno must have been a considerable place when Fourmont<sup>3</sup> travelled in Greece, as he asserts that it contained eight hundred houses, and that a short time before his arrival, one thousand eight hundred of its inhabitants died of the plague.

I took a panorama of the plain and its surrounding elevations from the top of the agha's tower. In the assemblage of mountainous scenery, Taygeton, Lycæon, and Kerausios, were conspicuously pre-eminent, while the Alpheios was distinguished on the western side of the plain, pursuing its course towards the north

<sup>1</sup> Pausan. b. 8. c. 35.

<sup>2</sup> B. 8. p. 360. *Ιρη*.

<sup>3</sup> See his manuscript journey in the king's library at Paris.

along the varied and wooded bases of Lycæon and Kerausios. The plain is undulating, embossed with small hills, and intersected by numerous rivulets, which mingle their waters with the Alpheios, and render the adjacent district one of the most fertile portions of the Grecian territory.

On the 10th we had mounted our horses for the purpose of visiting the hills which bound the western side of the plain, and where we hoped to have a fine view of the surrounding country. We had scarcely quitted the village of Sināno, when we saw the women and children rushing into their cottages, driving in their cattle, and closing their doors, and heard the cry of thieves re-echoed on all sides. This had now become so familiar to us that we no longer felt any great alarm, and were determined to hazard any thing rather than deviate from our plans.

I accordingly set off with three armed Greeks of the village, our two *agogiates*, my Turk Ibrahim, and Mr. Gell's Mustapha; the Tatar Salique proved recreant on the occasion. Ibrahim had often said that a Turk who drinks wine is good for nothing, and will never fight. When I desired Salique to accompany us, he apologised by stating that his pistols were so bad as to be of no service, and when I offered to change pistols with him, he said mine were so small that they were only fit to shoot mice. Hence it appeared that he had no inclination for the enterprise; and that we could derive no other advantage from his attendance during our journey than the impression which might be occasioned by his Tatar's dress and *kalpak*, which overawed the unresisting Greeks of small villages when they were inclined to refuse us lodging and provisions; but this inclination was very rarely manifested.

The villagers, seeing that we were determined to penetrate through the forest, where it was supposed the thieves were concealed, joined our party to the number of about twenty, with their agha at their head. We crossed the river Helisson, and plunging into a thick forest of oaks, in the course of a few minutes found ourselves in the presence of a small party of the thieves, who were secreted in the wood. My Turk

Ibrahim, and one of the villagers of Sinâno, immediately rushed upon a sturdy ruffian, and with some danger secured him, and tied his arms together. The rest, being inferior to us in number, fled into the forest without making the least resistance, and while we were eagerly, but incautiously pursuing them, we were unexpectedly drawn into an ambuscade, and found ourselves in an inextricable labyrinth of bushes and morasses, and surrounded by a large band of robbers, who imperatively ordered us instantly to prostrate ourselves before them. Some of our party, however, firing upon the thieves, we were answered by an immediate discharge of pistols and musketry, and two of our men fell, badly wounded. This was the signal for general slaughter, and our escape appearing impossible, and resistance useless, we expected immediately to pay dear for our inconsiderate temerity. At this critical moment, loud voices were heard, with the approaching galloping and neighing of horses; and, in another instant, about three hundred Turkish horsemen, headed by the voivode of Karitëna,<sup>1</sup> who was in search of the robbers, rushed to the spot where we stood, and taking us all for thieves, trampled some of our party under their horses feet; but as they were not long before they perceived their mistake, they recommenced their pursuit of the robbers; and I never beheld a more animating spectacle, or witnessed a more singular conflict. The Turkish costume formed a striking assemblage of military glitter; and this, blended with the gay caparisons, and gorgeous trappings of their horses, moving rapidly along, at times appearing, disappearing, and re-appearing among the trees, and chequering the shade of the forest with sudden gleams of coloured light, formed altogether a rich and interesting picture. We must also recollect that it derived an additional attraction from the danger we had escaped, and the security we then enjoyed. In a few minutes we came up with

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<sup>1</sup> A town on the east bank of the Alpheios, at the northern extremity of the plain of Megalopolis.

the thieves, and although they formed the main body of one hundred and forty Greeks, yet they were so unprepared for this general attack, that they dispersed, and were indebted for their safety to the dense intricacies of the forests, and the precipitous ruggedness of the mountains. Only seven of our men were wounded during the day; several of the thieves were badly wounded; one was killed, and five were taken prisoners, and sent to Tripolitza, where they were beheaded. They were badly clothed, extremely dirty, and had very little money or ammunition. They belonged to the great band of Captain George Kolokotrone, whom we had so lately seen fighting at the foot of Ithome.

The thief who was taken by my Turk, Ibrahim, had only one charge for his musket, and twenty paras in his purse. At the end of the chase, which lasted about two hours, we all assembled in an open part in the forest, near the ruins of Megalopolis. The prize of valour, according to the decision of the voivode, was adjudged to Ibrahim and the Greek, who captured the first thief. Ibrahim took possession of the robber's dagger, ammunition belt, his ring and purse. The gun was given to the Greek. The whole of the party, and particularly the thieves, were extremely surprised at seeing me at the present encounter; for I was in the Frank dress, and my hat attracted the notice of every one. The voivode smiled at the smallness of my pistols, and, drawing from his sash a finely ornamented *yatagan*,<sup>1</sup> desired me to wear it for his sake; but as I had not, at that time, any article of value to offer him in return, I felt myself bound to decline the present, which seemed to excite both his displeasure and his surprise. After I had thanked him, in the best manner I could, for my deliverance from the robbers, we parted in the most amicable manner. He returned to Karitëna, and I proceeded with the villagers to Sināno.

As soon as I entered the room where I lodged, I inquired for

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<sup>1</sup> The Turkish dagger.

Salique, who, on hearing my voice, crept out from a large cupboard, in which he had concealed himself under a great quantity of bed-clothes. He had taken off his outer cloak, and his *kalpak*; and being covered with perspiration and dust, and still trembling with fear, made a most ludicrous and contemptible appearance. Ibrahim entered just at this moment, bearing in triumph the trophies of his courage. No words can describe the mixture of derision and scorn which were painted in his countenance on beholding the situation of poor Salique. After a short gaze, however, of ineffable contempt, he was not willing to miss such a favourable opportunity of confirming his favourite theory, and descanted at length on the pernicious effects of wine, to which he attributed the cause of the Tatar's cowardice. Salique bore the reproof in good humour, answering him somewhat in the spirit and style of Falstaff that Mohamed had never made any law to encourage Musulmans to act like madmen; that prudence was one of the first Mohamedan virtues; but that if he should ever find himself obliged to fight against thieves, his valour should be at least equal to that of a water-drinker. Having, in the mean time, put on his Tatar's cloak, and reassumed the imposing *kalpak*, he lost his late abject appearance, and repossessed himself of his usual dictatorial tone:

“Cum pulchris tunicis sumet nova consilia et spes.”<sup>1</sup>

Very active measures were taken about this time by the Porte, for the suppression of the formidable bands of robbers who infested the Morea, and had hitherto set the government at defiance. Their predatory force found an almost impregnable protection in the lofty mountains, and in the thick and extensive forests of Arcadia, Messenia, and Laconia; while it was imagined that they were indirectly assisted by the Greeks of those mountainous districts. A ferman was sent from the Grand Signor to the Pasha of the Morea, with orders

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<sup>1</sup> Horace, Epist. b. 1. Epist. 18. v. 33.







Edw<sup>d</sup> Dodswell del.

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# THEATRE AT MEGALOPOLIS

Chas<sup>s</sup> Heath sculp

to employ every possible means for their destruction. The first step of the Pasha was to convoke all the bishops of the Morea, and to order them to fulminate excommunications against those Greeks who afforded any kind of assistance to the thieves, and to grant a remission of a certain number of sins to those who assisted in their extirpation. This plan had its full effect; and before we quitted Greece most of them had left the Morea, and had taken refuge in the Ionian islands, where they entered the British service.

Strabo dwells very little on Megalopolis, which he says was nearly deserted in his time: it was fifty stadia in circuit.

Plutarch informs us, that when Cleomenes took Megalopolis, it was as great a city as Sparta. Its most valuable paintings and sculptures were conveyed to the Laconian capital, and great part of Megalopolis was destroyed. It was built under the auspices of Epaminondas,<sup>1</sup> and its population collected from various small cities of Arcadia. Its temples and public edifices were numerous and rich, and its theatre was the largest in Greece.<sup>2</sup> The *koilon*, or circular part, still remains, but the seats are covered with earth and overgrown with bushes. Part of the walls of the proscenium are also seen facing the Helisson, which flows a few yards to the east. The remains of the temples are dubious: some masses of walls and scattered blocks of columns indicate their situations, without ascertaining the divinities to whose worship they were consecrated. The soil is much raised, and probably conceals several remains of the city. The Helisson, which is a small but rapid river, had its source at a village of the same name,<sup>3</sup> and, flowing through the Dipaiean and Lyciatian territories, and through the town of Megalopolis, united with the Alpheios, after a course of thirty stadia.<sup>4</sup> Its banks are picturesque, and covered with trees, particularly platani and oaks. It contains fine trout and eels.

We purchased from the villagers a considerable number of Arcadian coins, some of which were rare and well preserved. Those of

<sup>1</sup> Pausan. b. 8. c. 27.; b. 9. c. 15.

<sup>2</sup> Id. b. 2. c. 27.; b. 8. c. 31.

<sup>3</sup> Pausan. b. 8. c. 3. and 30.

<sup>4</sup> Id. b. 8. c. 30.

Megalopolis are common; that of silver represents the head of Jupiter, and the reverse a figure of Pan sitting on a rock, probably Lycæon, holding a branch in his left hand, with an eagle on his right knee. Inscrip. ΔΙ ΜΕΓ. The copper have the head of Jupiter, and on the reverse the usual figure of Pan, holding a bow with his right hand, and an eagle at his feet. Inscrip. ΜΕΓ

ΔΕ      Φ  
          Α

The confederate coins of Arcadia are common, and generally exhibit the head of Jupiter or of Pan, and the fistula or pipe of Pan.

Inscriptions and other antiquities might probably be discovered amongst the ruins of Megalopolis, if diligently sought. One of the steps which leads up to the *pyrgos* of the agha is a block of marble, on which is an inscription, the greater part of which is obliterated; it contains the name of Aristomenes, but has probably no allusion to the Messenian hero.

ΑΚΡΕΤΕ  
ΕΑΡΙΔΑΣ  
ΑΣΤΥΚΡΑΤΗΣ  
ΕΑΡΙΔΑΣ  
ΑΣΤΥΚΡΑΤΗΣ  
ΔΑΜΟΞΕΝΑ  
ΑΡΙΣΤΩΝ  
ΑΡΙΣΤΟΜΕΝΗΣ

On the 12th we rode to the south-east of Sināno, to examine the remains of a small temple, which is now converted into a church. We crossed two small streams, and a spot where they make tiles, and in twenty minutes reached the church, corresponding nearly to seven stadia, which are assigned by Pausanias<sup>1</sup> as the distance between Megalopolis and the temple of the goddesses called Maniæ,<sup>2</sup> which he places towards Messenia, on the spot where Orestes lost his senses on account of the murder of his mother. Part of the cella remains, upon which the church is built. The temple was Doric,

<sup>1</sup> B. S. c. 34.

<sup>2</sup> The Eumenides.

and of stone, and the proportions small. Some plain fragmented columns lie near the spot, with some fluted columnar pilasters, and some unornamented metopæ.<sup>1</sup>

From this place we proceeded in the same direction, crossed a small stream, passed through a village called Erisvānāga, and then, after crossing another rivulet, observed some ancient vestiges. About half a mile further is a small hill, on which are some imperfect remains of antiquity, perhaps the *Δακτυλου μνημα*, which according to Pausanias<sup>2</sup> was not far from the temple of the Maniæ. The hill is not the work of art; Pausanias calls it *γης χωμα ου μεγα* “a small mound of earth,” and adds that Orestes, in a paroxysm of frenzy, bit off his finger in that place.

We proceeded through a village called Chappōga, near which some ancient traces may be seen. We here crossed a stream, the fifth from Megalopolis. They originate in the hills which rise on the eastern side of the plain; and, after a short and winding course, mingle their waters with those of the Helisson, or the Alpheios.

Ascending a hill, covered with oaks, we came to the kalybia of Dabāno, consisting of a few cottages. Twenty minutes more brought us to a small eminence called Rapsomāti, on which are a few imperfect foundations, perhaps the place named *Ακη*, by Pausanias,<sup>3</sup> on which a temple of the Eumenides marked the spot where the mental sanity of Orestes was restored.

An hour and a half from hence, near the foot of the hills which bound the plain, a large source of water called Marmorea issues from the rock, and is probably the *Κρουνοι*, mentioned by Pausanias.<sup>4</sup>

The detailed account, which that author has left of the towns and temples in the vicinity of Megalopolis, would add greatly to the interest and to the information of the traveller, by whom it might be explored, and the positions at least of many of the antiquities might

<sup>1</sup> Doric frusta twenty-two inches diameter; breadth of metopæ, one foot seven inches and a fifth; height, one foot seven inches and a half, including the moulding or capital.

<sup>2</sup> Loc. cit.    <sup>3</sup> Loc. cit.    <sup>4</sup> B. 8. c. 35. *επι πηγην καλουμενους Κρουνους.*

be ascertained. But the state of the country at the time, and the late events, deterred us from penetrating among the mountains on this side the plain. We accordingly returned to Megalopolis, from whence we proceeded to visit those parts of Arcadia, which were not rendered insecure or impracticable by the presence of this formidable banditti.

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### TO KARITENA.

We quitted Sināno on the 13th, with the intention of proceeding across the plain to Mount Lycæon, in search of the ancient city of Lykosoura, which we imagined, from the account given of it by Pausanias, to be situated towards its eastern base. Fourmont conceived that he had discovered the remains of Lykosoura; but the account<sup>1</sup> of his journey through this part of Arcadia is a tissue of errors, as he has mistaken Leondāri for Megalopolis, and Megalopolis for Mantinea.

In fifty minutes from Sināno, we reached the Alpheios, which, according to Pausanias,<sup>2</sup> was twenty stadia from Megalopolis. The river was about three feet deep; and, after fording it, we proceeded towards Lycæon, but observed no remains of the cities of Makareai and Daseai, which were in this vicinity; but were in ruins in the time of Pausanias.<sup>3</sup>

At a short distance from the Alpheios we crossed a rivulet, which, rising on Lycæon, after a short course to the north-east, enters the Alpheios. We proceeded about twenty minutes from the Alpheios, when we arrived at the village of Delhi Hassan, prettily situated at the foot of the wooded hills that join Lycæon. A few imperfect traces of antiquity mark perhaps the site of Akakesion, four stadia from which

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<sup>1</sup> Manuscript journal in the king's library at Paris.

<sup>2</sup> B. 8. c. 36.

<sup>3</sup> Loc. cit.

was the temple of the *Despoine*; and, higher up, the *Megaron*, and the temples of Pan and Minerva, besides several statues and altars; a little above which was Lykosoura. If we may credit Pausanias,<sup>1</sup> “this city was the most ancient in the world, and the first that the sun<sup>2</sup> ever illumined with his rays. From these venerable walls men learned how to build other cities.” We were particularly desirous of observing the construction of its walls, if any remained. It was nearly uninhabited in the time of Pausanias, whose description of the vicinity is so clear and detailed, that, having no doubt of finding some of the antiquities which he mentions, we went to the *pyrgos*, or principal house in the village of Delhi Hassan, which belonged to the Turkish agha, and inquired if there were any ancient remains higher up the hill. We received an answer in the negative, and were assured that it was impossible to proceed any further on horseback. This was so positively affirmed that it readily obtained our credence, and, relinquishing the search of Lykosoura, we directed our course towards the north, between the Alpheios and the Lycæan range.

In three quarters of an hour we crossed five small streams that rise in the mountains and soon unite with the Alpheios.

Pausanias<sup>3</sup> mentions the rivers Mylaon, Nous, Acheloos, Kelados, and Naphilos, which flow through the territory of Theisoaia, on Lycæon, and enter the Alpheios.

In an hour and twenty minutes from Delhi Hassan we reached the village of Kubarissia; to the right of which is a church on a

<sup>1</sup> B. 8. c. 38.

<sup>2</sup> The Arcadians flattered themselves that they were the most ancient people in the world, and were termed *προσεληνοί*, or antelunar. Apollon. Rhod. Argon. 4. v. 264.

*Αρκαδες, οι και προσθε σεληναιης υδεονλαι  
Ζωειν φηγον εδοντες εν ουρεσιν.*

And Statius,

*Arcades huic veteres astris lunaque priores.* Theb. 4. v. 275.

And Ovid,

*Aute Jovem genitum Terras habuisse feruntur  
Arcades, et Luna gens prior illa fuit.*—Fast. b. 2. v. 290.

<sup>3</sup> B. 8. c. 38.

round rocky hill, where the vestiges of an ancient city, and some foundations, composed of large blocks, seem to indicate the site of Basilis. This city was in ruins in the time of Pausanias;<sup>1</sup> but it must have been a place of some importance, if we may judge by the beauty of its coinage. An unique medal of that city is preserved in the British Museum; it is a silver tetradrachm of the finest workmanship, and represents, on one side, a bearded head covered with the Phrygian bonnet and a diadem, and supposed to be Dardanos. On the reverse is a lyre: inscrip. ΒΑΣΙΛΙΑ.<sup>2</sup>

Nearer the chain of Lycæon is a village called Maura, and a torrent-bed named Bathu Rheuma,<sup>3</sup> in the vicinity of which we were informed that flames were sometimes seen to burst from the ground. It is no doubt the Bathos of Pausanias,<sup>4</sup> where he affirms that fire rises from the ground. He places it at ten stadia from Basilis.

As the information which we obtained concerning this curious spot was not received till after we had quitted Arcadia, we had no opportunity of ascertaining the nature of the fire, or of comparing it with the account of Pausanias. In all probability it proceeds from the carburetted hydrogen, like the fire at Pietramala, in the Bolognese Apennines, that near Apollonia in Epiros, and in many other spots in different parts of the world.

In an hour and seven minutes from Kuparissia we reached the northern extremity of the Megalopolitan plain, and crossed the Alpheios over a bridge of four arches, forming a singularly picturesque object. The river, which is here narrow but deep, is compressed between rough and precipitous rocks, where it rushes for some time with accelerated violence.

From the bridge we ascended for twenty-three minutes by a steep and rocky way, and arrived at Karitëna, a town situated on the northern side of the Alpheios, and apparently peopled with about

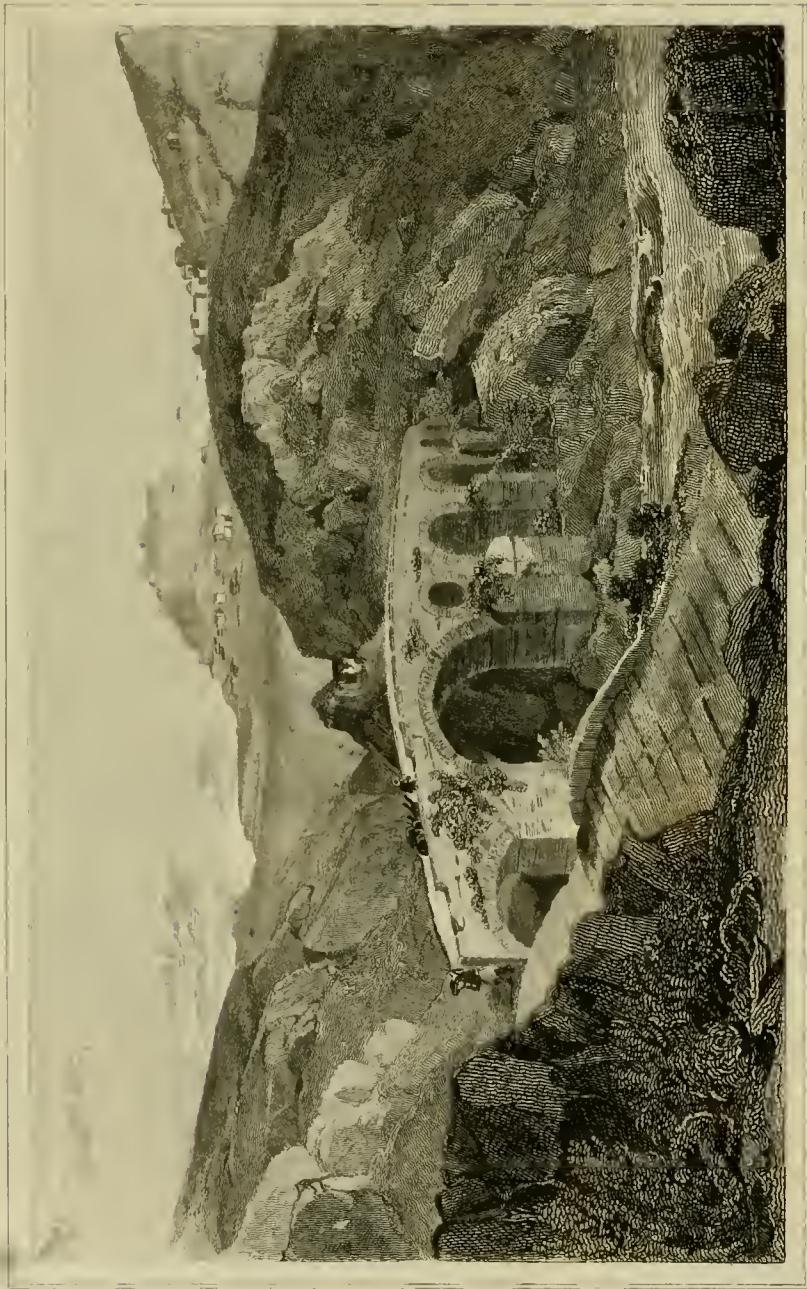
<sup>1</sup> B. 8. c. 29.

<sup>2</sup> See remarks on a coin of Basilis by Taylor Combe, Esq. Sec. R. S. Director: from the *Archæologia*, vol. 18.

<sup>3</sup> Signifying the deep stream.

<sup>4</sup> B. 8. c. 29.





Edw<sup>d</sup> Dodwell del.

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SEGOVIA  
NEAR KABILITENA.

W. Smith sculp.



3000 inhabitants, principally Greeks, and governed by a voivode. On a flat-topped insulated rock, which rises above the town, are the ruins of a modern fort. This strong and advantageous position was judiciously selected by the ancients. The table-topped<sup>1</sup> rock, which was probably the acropolis, has induced some, on account of its form, to suppose it to be the ancient Trapezous, which, however, according to Pausanias,<sup>2</sup> took its name from Trapezeus, son of Lycaon. But that author on quitting Gortys passes the Alpheios, and places Trapezous on the southern side of the river. The spot where the two rivers unite was called Raiteai. If it was a town, its situation is perhaps occupied by Karitěna, which is near the confluence, but Pausanias is not sufficiently explicit on this point.

Some<sup>3</sup> imagine that Karitěna is Gortys; it was a place of strength in the lower ages, and is mentioned by George Phranza<sup>4</sup> as one of the principal towns in the Peloponnesos in the year 1459.

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## TO KACHIKOLO KASTRO, GORTYS.

On the 14th we visited the remains of an ancient city, the situation of which corresponds with that of Gortys. A short distance to the north of Karitěna we saw to the left the junction of the Gortynios and the Alpheios at Raiteai. Pausanias<sup>5</sup> asserts that the former river rose at Theisoa, in the Methydrian territory, where it was named Lousios, because Jupiter was bathed in it soon after he

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<sup>1</sup> Τραπεζα, a table.

<sup>2</sup> B. 8. c. 3. Stephanus calls the town Τραπεζα, and says it was near Trikolonos. De Urbib. p. 714. See Apollodor. b. 3.

<sup>3</sup> The Abbé Fourmont; see his manuscript journal.

<sup>4</sup> B. 3. c. 22. Paris edit.

<sup>5</sup> B. 8. c. 28.

was born. It assumed the name of Gortynios when it reached the town of Gortys; it was celebrated for the coldness of its waters. After prosecuting our journey for an hour along a very bad road on a high bank by the eastern side of the Gortynios, we crossed it over a bridge under which the river is rapidly rolled amid steep and lofty precipices, that throw a shade of wild horror over the adjacent scenery.

In forty-three minutes from the bridge we reached the ruins called indifferently Marmõra, or Kachikõlo-Kastro. It stands upon a high rock, rising nobly from the north bank of the Gortynios. The first remains that we reached were the foundations of a temple of the usual form, with some fragments of white marble scattered about. We were assured that the pavement, which was of the same material, had been taken up a few years before, and burnt into lime at Karitëna. Pausanias<sup>1</sup> mentions a temple of Æsculapius at Gortys, composed of Pentelic marble; the foundations abovementioned probably indicate its situation. It appears to have been about the size of the Theseion at Athens, and was probably of the Doric order. But no fragment of a column, or of any architectural ornament, remains to corroborate this supposition. As the ruins were probably of marble, they may have been converted into lime. The traces of another building, also apparently a temple, are seen in this vicinity. Several masses of the walls which surrounded the town still remain, consisting of the second and third styles, and composed of very large blocks. There are the ruins of two small gates near each other, and also another of a larger size facing Karitëna. The lintels have all fallen. In the time of Pausanias, Gortys, which had once been a considerable city, was reduced to a village. It was said to have been founded by Gortys, son of Stymphalos, who was son of Elatos, the founder of Elateia in Phocis.

Below the ruins of Gortys is a monastery and cave in the precipice, which rises from the river. Its appearance at the distance of

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<sup>1</sup> B. 8. c. 28.

about half a mile is grand and picturesque; and it probably merits and would repay the trouble of a diligent scrutiny, but we were fatigued with the duration of our journey, and our enthusiasm was abated by the privations to which we were frequently exposed. We returned to Karitěna in the evening.

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### TO AMPELONE.

We set out on the 17th, intending to visit the temple of Apollo Epikourios, on Mount Kotylion, and of searching again for the site of Lykosoura, from which our late unsuccessful attempt had not discouraged us. We crossed the Alpheios over the bridge of Karitěna, from which we ascended by a bad road, leaving the plain of Megalopolis to the left. In an hour and a half from Karitěna we reached a flat-topped hill called Kourounu, where are the foundations of a fortress, composed of small stones, and probably built by the Venetians. Our route lay through a mountainous tract, rugged with rocks and bushes, and exhibiting a few chesnut trees and small oaks. A fine range of mountains rose to the right, and we looked down upon the plain of Megalopolis to the left. In three hours and thirty-five minutes from Karitěna we reached a village called Karėas, situated near a hill of the same name, on which, we were informed, there were some ancient remains. Many small streams rise in this hill, and stealing through the glens and sinuosities of the mountains into the plain, become accessions to the current of the Alpheios; we had already crossed them in our way from Megalopolis to Karitěna.

The road began to descend from Karėas; in forty minutes from which we came to a fountain, murmuring beneath the shade of planes and oaks of a large size. We continued descending by the

steepest of roads, and winding through forests of venerable age. It took us an hour from Karėas to reach the foot of the hill, when having crossed a rivulet we arrived at the village of Ampelōne, five hours after leaving Karitėna.

This place takes its name from the extensive vineyards in its vicinity, which, if they were judiciously cultivated along the sheltered undulations of the surrounding hills, would probably produce excellent wine. This appears to have been the case in a more ancient period, as we know that the neighbouring Phigalians<sup>1</sup> were impassioned wine drinkers, and strenuous votaries of Bacchus. Ampelōne contains nothing of any interest, but is the best village in the vicinity of the temple of Apollo.

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### TO THE TEMPLE OF APOLLO EPIKOURIOS.

The road up to the temple is steep and rocky, and one of the worst in Greece. In an hour we passed through two small contiguous villages, one named Skleru<sup>2</sup> Apanu,<sup>3</sup> the other Skleru Kato.<sup>4</sup> The cottages are roofed with the slate that is found near the spot. A small stream ripples down the hill between the two villages, and is lost amongst the rocks at a few hundred yards from its source. It is in all probability the same which, according to Pausanias,<sup>5</sup> some have erroneously taken for the Lymax.

After an ascent of fifty minutes from Skleru, we reached the

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<sup>1</sup> The name of this place was written in several different manners. In Polybius it is Φιγαλαα, Φιγαλια, and Φιαλια. Others have it Φιγαλεια and Φιαλεια. According to Pausanias it was founded by Phigalos, son of Boukalion. B. S. c. 3.

<sup>2</sup> This word signifies difficult (Σκληρος) which it has received from the difficulty of the access to it, the roads in all directions being of the worst and steepest kind.

<sup>3</sup> Upper, απο ανω.

<sup>4</sup> Lower, κατω.

<sup>5</sup> B. S. c. 41.

temple. It is not at all visible as you approach, but is skreened from the view by the steep rocks that rise from the road; nor does it meet the eye until, on turning round the edge of a precipice, it presents its front within a few yards of the astonished traveller! It has the same effect in whatever direction it is approached, as it is situated in a small plain closely environed by hills on all sides, except on that towards the descent to Ampelōne.

The ancients were very studious of effect in the situation of their temples; and it is not improbable that the spot on which the temple of Apollo stands was chosen in order to excite surprise, and to inspire awe in those who approached his shrine. "The place" which it occupies was called Bassai. It was upon Mount Kotyliōn, which is a part of the Lycæan range, and was about forty stadia to the east of the town of Phigalia.<sup>2</sup> It was (after the temple of Minerva at Tegea) the most beautiful in the Peloponnesos, both for its materials and the harmony of its proportions. It was dedicated to Apollo *ἐπικουριος*,<sup>3</sup> (the helper) from his having delivered the country from the plague. Iktinos was the architect." This is the account given by Pausanias,<sup>4</sup> and we might in vain form conjectures as to its dimensions and its order, had it shared the fate of many of the Grecian temples. But its lofty and solitary situation has happily averted the destruction of this elegant edifice, and the greater part of it still remains.

I shall not attempt a regular architectural description of a temple

<sup>1</sup> *χωριον*, Pausan. loc. cit.

<sup>2</sup> Now called Paulitza.

<sup>3</sup> A temple was erected at Athens in honour of Apollo Alexikakos, or the destroyer of evil, in gratitude for his having liberated the Athenians from the plague, Pausan. b. 8. c. 41.

Saint John is at present invoked on those occasions, and the plague is supposed to cease its ravages in Turkey on the 21st of June, the anniversary of the saint. The fact is, that it is the great heat which is inimical to the contagion, for which reason it was supposed to be destroyed by Apollo or the sun. The knowledge of the healing art was also attributed to Apollo as well as to Æsculapius, hence the former was denominated *ιατρος, παιων, σωτηρ*, &c. See Ezechiel. Spanhem. observat. in Hymn. in Apoll. v. 40.

<sup>4</sup> Loc. cit.

which the discovery of the sculptured frize has rendered so well known to the world.' It will be sufficient to give some general ideas of its proportions and present state, while I leave the more minute details to the discoverers of its marbles.

It stands nearly north and south, contrary to the general rule of Grecian temples, which usually stand east and west. It is built of a fine close grained stone or lithomarge found near the spot, which equals marble in the hardness of its texture and the polish of its surface. Its colour is a light brown, with a suffusion of yellow. There were originally six columns on each front, and fifteen on the sides. The capitals resemble those of the Parthenon in their form. The temple was composed of forty-two columns besides the insulated Corinthian column, and the ten pilasters of the Ionic order within the cella, the capitals of which were of white marble. The statue<sup>2</sup> of the divinity is conjectured, but without any plausible reason, to have been placed against the Corinthian column which was opposite the entrance of the cella. There are at present thirty-six columns standing, besides some of the frusta of the pilasters. The lower part of the epistylia is almost entire; but many of the columns are out of the perpendicular. The architrave has consequently been disjointed in several places, and menaces an approaching fall: Some pieces of the northern front have been thrown down since I quitted Greece, as the insecurity of their position made the discoverers<sup>3</sup> of the marbles apprehensive that they might fall on the excavators. The roof and the walls of the cella have fallen, and the sculptured frize was covered with the ruins. Part of it was however visible when I visited Greece, but so much covered with large masses of

<sup>1</sup> The length of the temple is 125 feet; breadth 48. Length of the cella 53 feet; breadth 20. Length of the hypæthral or unroofed part of the cella 35 feet. The columns, including the capital, are about 20 feet in height.

<sup>2</sup> This statue was of bronze and twelve feet in height, and was taken to Megalopolis, Pausan. b. 8. c. 30.

<sup>3</sup> The marbles were excavated in the year 1812 by Mr. Robert Cockerell and Mr. John Foster.



stone, that it was impossible to distinguish the subject it represented. The interior of the temple has since been cleared out, and the frize which surrounded the interior of the cella sent to the British Museum. Indifferent proportions, and moderate execution, are observable in these marbles. They are so far inferior to the general composition, that they were probably sculptured at the quarries by artists of little note. They are not however altogether without interest, and a certain pretension to merit. Their quantity, rather than their quality, renders them conspicuous in the British Museum, and they would be seen to much less disadvantage, if they were not so immediately confronted with the matchless sculpture of the Parthenon.

The general proportion of the figures is five heads in height, and some are even less. The feet are long, the legs short and stumpy, and the extremities ridiculous in the design, and imperfect in the execution, and they resemble the style which is observed on the better kind of Roman sarcophagi. They were no doubt subservient to the general ornament of the temple, and intended as architectural decorations. They would, indeed, be seen to much greater advantage in the British Museum, by being raised to their original height, where their want of symmetry and skill would be less apparent; and the more minute details would be perceived only enough for the general effect.<sup>1</sup> Though their motions are extravagant, and their attitudes stiff, yet they are not on the whole so despicable as to merit the account given of them by a French painter<sup>2</sup>, resident at Athens, who, in a letter upon the subject, says: “Cet immense bas-relief est de la plus mauvaise composition; assez mediocre d’exécution; de mauvaises draperies extravagantes, tortillées à l’excès; rien de cette belle simplicité Grecque,” &c.

The Phigalian frize is composed of two subjects; one of which is

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<sup>1</sup> The lower part of the frize, in its original position, was about twenty feet and six inches from the pavement, and consequently about fifteen feet from the spectator’s eye.

<sup>2</sup> Lettre de Monsr. Fauvel à Mousr. Barbié du Bocage. *Magasin Enc.* vol. 5. 1813.

the old story of the Centaurs and the Lapithai, upon eleven slabs, and consisting of forty-seven figures; the other subject, which is on twelve slabs, represents the battle between the Amazons and the Greeks, and consists of fifty-three figures. Many of the combatants are naked, and the greater part are without helmets. They are armed with the aspis, or Argolic shield. The accessories were of metal, as the perforations, and bits of bronze and lead which still remain in the marble, indicate. Their motions are extremely varied, but, for the most part, neither dignified nor natural; and some are preposterously caricatured. The relief is nearly as high as that of the metopæ of the Parthenon. The height of the frieze is two feet, and the entire length of what was found in the temple, and is now in the British Museum, is ninety-six feet. The frieze was carried round the hypæthral part of the cella on the interior, and received its light from above.

The proportions of the figures are so decidedly bad that even in their original position these defects must have been visible, as they occupied a place which was a little more than twenty feet from the ground; and if the Phigalian frieze has any admirers, I can only call to their recollection the words of Cicero:<sup>1</sup> “*In picturis, alios horrida, inculta, abdita et opaca, contra alios nitida, læta, collustrata delectant.*”

The view from the temple presents a rich specimen of that scenery, which is so characteristic of this pastoral and mountainous region.

Towards the south, at the distance of a few miles, a part of the Lycæan range rises to a considerable height, shaded with forests and refreshed with streams. Over a dip of the mountain, and at a considerable distance, Taygeton exhibits its pointed and snowy summits, glittering in the deep azure of the sky. The Lycæan hills are seen undulating far down to the winding valley of the Neda. Beyond this division of the landscape the flat-topped Ithome,<sup>2</sup>

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<sup>1</sup> De Oratore.

<sup>2</sup> The convent on Ithome bears from the temple of Apollo S. 10 W.

invested with a blue aerial tint, is distinguished rising from the Messenian plain; beyond which is the Stenyclicric vale, which the winding Pamisos permeates to its influx in the Messenian gulf. The plain and acropolis of Cyparissiai emerge from the gulf of the same name, beyond which is the open surface of the Sicilian sea.

I repeated my visits to the temple for four days, passing the nights at Ampelōne.

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### TO THE SUMMIT OF MOUNT LYCÆON.

On the 22d, I proceeded on my way to Laconia. Mr. Gell, who had already travelled through that country, took another road, and I pursued the journey, attended by my Turk Ibrahim, the Tatar Salique, and Giorgio Stathi, a Greek. On quitting Ampelōne we crossed a small stream, and descended into a sinuous and contracted vale composed of arable land. In fifty minutes we came to a fine copious spring, rushing out of a rock to the left, and shaded with platani of ample dimensions and stately aspect. After a course of only thirty yards it unites with another rapid rivulet, which rises higher up the mountain, and then permeates rocks and glens, passing between the ancient cities of Phigalia and Lepreos, the former to the south, the latter to the north. This is the Neda, which, according to Strabo<sup>1</sup> and Pausanias,<sup>2</sup> separated the Eleians and Messenians. The latter author<sup>3</sup> says that the sources of the Neda are on Mount Kerausios, which is a part of Lycæon. According to Strabo<sup>4</sup> it was supposed that the Neda was made to issue from Mount Lycæon by Rhea that she might wash Jupiter after his birth. Pausanias ascribes

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<sup>1</sup> B. 8. p. 348.

<sup>2</sup> B. 4. c. 36.

<sup>3</sup> B. 8. c. 41.

<sup>4</sup> Loc. cit.

that honour to the river Lymax, which falls into the Neda. From this place we ascended amongst hills, covered with bushes, and saw the ruined village of Rassona to the left. We came to a fine forest of oaks and platani, but saw no cypresses; though Sidonius Apollinaris gives this mountain the epithet of Cyparissifer.

As we were journeying on through the forests of Lycæon, we traversed sequestered glens, which, until very lately, had afforded a secure retreat to the formidable banditti, who had, only a few days before our arrival, been driven from their strong holds, and concealed haunts, by the forces of the voivode of Karitëna, after some skirmishes, and the loss of some men on both sides. In one of these passes we found a human head, which, from the state of preservation, appeared not to have been cut off more than two days, and from the tonsure of the hair, it was evidently an Albanian Christian, and it had the appearance of a beardless youth with a fine physiognomy. It had no wound, except some bruises, caused perhaps by its having been thrown down the rocks at some distance from the place where it was severed from the body. It is not difficult to explain this mysterious affair. The thieves, who had been driven from the vicinity of Megalopolis, and Mount Ithome, had taken refuge in the thick forests and obscure caverns of Lycæon, from which they were also expelled after several conflicts had taken place. The first operation of a Turk when he kills a thief, is to cut off his head, and present it to the voivode of the district, who remunerates the act by a fixed price. The thieves, in order to deprive their enemies of this reward, as well as to save the remains of their friends from insult, cut off the heads of their companions as soon as they fall in battle, and hurl them down the precipices, or throw them into the neighbouring streams. This head had probably undergone a similar fate, as we searched for the body in vain. We were desirous of giving it some kind of burial, and accordingly turned over some large stones at the foot of a venerable oak, and deposited the head in a hole which we made for its reception. Ibrahim, however, declared that he would have nothing to do with the

interment, as it was the head of a Christian dog. A dispute accordingly arose between him and my Greek, who boldly asserted that the denomination of dog was more applicable to the Turks than the Christians. Salique took the part of the Greek, and gave it as his opinion that all such distinctions and prejudices were cancelled by death.

After performing these obsequies to the ill-fated head, we proceeded, and in an hour and fifty minutes from the sources of the Neda, we quitted the road which led to the village of Issāri, and began to ascend the steep part of the mountain, as we were tempted to visit the summit of Lycæon, and enjoy the interesting view which was seen by Pausanias.<sup>1</sup>

We ascended by a bad and rocky way, covered with bushes, and interspersed with forest trees. Having proceeded fifty minutes, we lost all trace of the way, which became so rugged and perilous, that we were obliged to descend from our horses, and keep close to the edge of a most tremendous precipice, rising almost perpendicularly from the craggy ravines, and savage glens below. Here we contemplated some of the wildest scenery in Greece. One of our horses fell at the edge of the precipice, and would have been dashed to pieces had not one of its fore legs stuck in a fissure of the rock. The poor animal was suspended in this manner for at least ten minutes; until with the greatest difficulty, and by means of ropes, we pulled it up. A shepherd, by whom we were accompanied, assured us that we were the first who had ever attempted to ascend the mountain on horseback.

We left the horses at this place, and ascended the rest of the way on foot. The upper part of the mountain is a steep cone, composed of loose and jagged stones, with no other vegetation than a few scattered bushes of the lentiscus. It took us three hours and fifty minutes from Ampelōne to reach the top of the mountain,

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<sup>1</sup> B. 2. c. 38.

without including stopping. As soon as we arrived at the summit, a cold, bleak wind blew from the north, and some snow fell. Black masses of cloudy vapour hung upon the mountains, the thunder burst below us, and tremulous coruscations of lightning gleaned in the valleys. The lofty thundering god of Lycæon, when invested with all his glory, and surrounded by his pagan worshippers, could not have made a more magnificent display. During the intervals in which the thunder paused, our ears were greeted with a firing of musketry in the valleys, proceeding from skirmishes between the Turks and the thieves. In a short time the clouds were dispersed by the sweeping violence of the northern wind; and when the atmosphere became clear, no words can convey an adequate idea of the enchanting scene which burst upon us. The snow-crested summits of Taygeton rose in rugged majesty, and towering pride, above the smooth and even surface of the Messenian gulf. Nothing can be more impressive and interesting than the varied outline of this renowned mountain.

The view of the Messenian gulf is terminated by the blue horizon of the open sea, and the broad Pamisos is seen winding through the rich plain of Stenykleros, and adding to it its tributary stream. The flat-topped Ithome is distinguished beyond the great plain of Messenia, enveloped in tints of aerial blue. The Cape of Coron is observed shooting into the gulf. The open sea is now and then descried over the undulating surface of the Messenian mountains. The plain and acropolis of Cyparissiai are distinguished clearly rising from the Cyparissian gulf. A long line of open sea is then contemplated towards the west, and further north the dim and distant outlines of Zakunthos and Cephallenia. Skollis and Olenos are next beheld, tipped with snow; nor are even the misty summits unseen which are beyond the Olympic plain. The ramification from Lycæon, which forms Mount Kotylion, appears towards the north, with its temple like a luminous speck. The panorama is closed with the flat and verdant plain of Megalopolis, with its ancient capital, the winding Alpheios, and the lofty mountains which rise

beyond it. The nearer view is gratified by the sight of abrupt precipices and wooded masses receding one behind another, varied with intervening glens and plains, and adorned with every variety of tint that nature ever combined in her most fantastic mood, and most smiling hour.<sup>1</sup>

The rocks of the mountain are calcareous, and its soil, except towards its summit, is fertile, enriched with pastures, and adorned with wood. Its modern name is Tetrāgi. A tumulus on its summit is composed of small rough stones and earth, amongst which are some fragments of bones, apparently burnt. We also see two ruined churches, most part of which are built of small ancient blocks of hewn stone.

There can be little doubt that this is the spot where a mound of earth<sup>2</sup> was sanctified by an altar of the Lycæan Jove, fronted by two columns, each of which supported an eagle of gold. The mound still remains, and the two churches probably stand on the site of the columns; the ancient stones which are seen perhaps constituted their basements. Great part of the Peloponnesos was, according to Pausanias, visible from this spot.

Not far from this part of the mountain is another summit towards the north, of about the same height, called Dioforte, which some have imagined to be the site of the Lycæan altar, and that Tetrāgi is the ancient Kerausios. This, however, is only a part of Lycæon, which had various other appellations and subdivisions, as Olympos, Kotylion, Elaion, and Nomia; Kerausios is probably the summit called Dioforte, as the Neda rises at its foot.

<sup>1</sup> Bearings from Tetrāgi. A Cape of Taygeton, in Maina, S. 2 E. Convent on Ithome, S. 20 W. Acropolis of Cyparissiai, S. 75 W. Southern extremity of Zakunthos, N. 55 W. Mount Skollis, N. 10 W. Town of Lalla, N. 2 E. Ruins of Megalopolis, N. 85½ E.

<sup>2</sup> γῆ χωμα.—Pausan. b. 8. c. 38.

## TO ISSARI.

We quitted Lycaeon, after we had remained upon its summit for several hours; during which I traced the panorama of the Peloponnesos with my camera obscura. We descended towards the south-east, and, in two hours, arrived at Issari, a comfortable village, beautifully situated on the southern side of the mountain, in the midst of trees and verdure. We passed the night in the cottage of the papas, who treated us with hospitality, and would not accept of any remuneration. The next day we returned to the summit of Tetrâgi; and as the weather proved beautifully serene, I was enabled to fill up the details of the panorama.

At Issari, I again made inquiries concerning the ruins of Lykosoura, and was informed by the papas, that there were some ruined churches, and a palαιο-kastro in the direction which I had previously supposed above the village of Delhi Hassan, and that these were the only remains in the vicinity.

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TO THE RUINS OF LYKOSOURA.

Highly pleased with the discovery, we set out on the 24th, with a shepherd for our guide. In an hour we came to the village of Stala, situated in a glen, and in twenty minutes more reached the ruins called Agios Georgios, which I conceive to be the ancient Lykosoura, as its situation and distance from Megalopolis are in unison with the





Edw<sup>d</sup> Podwell del.

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RUINS OF LYNCOBRA.

Chas Heath sculp.



account given by Pausanias, and its walls manifest signs of the remotest antiquity. The acropolis stood upon a fine precipice of an oblong form, the extremities facing nearly north and south. The western side is inaccessible, and the other side, which faces the plain of Megalopolis, is supported by a double terrace wall composed of rough blocks like the walls of Tiryns. The gateway is visible, and faces the south, but its only remains consist of the foundations and some hewn blocks lying on the spot. Within the acropolis are two ruined churches and several frusta of unfluted columns of a dark-coloured marble, with some architraves, and a Doric capital. The largest diameter of the columns is only one foot ten inches. A few hundred yards to the south-east of the acropolis is an eminence covered with bushes, which may be well supposed to conceal some interesting remains. Several blocks of plain columns and a ruined church are the only visible objects. To the north of this is another small elevation, where some fragments of plain columns and some fluted columnar pilasters and triglyphs evince the remains of a Doric temple. The whole is fallen to the ground, and amongst the ruins of the cella is a mass of white marble, which was probably a statue, but it is too much shattered for any form to be perceived.

Between this and the acropolis are the remains of a bath or cistern, about forty feet in length and ten in breadth, composed of square blocks, and well preserved. A few feet above it, is a small spring, which originally flowed through the bath, by two apertures which still remain. Several large blocks lie scattered in the vicinity, which was evidently one of the most ornamented parts of the city. To the east of the acropolis are the remains of another Doric building, consisting of fragments of columns and pilasters nearly buried. The principal part of the town occupied an undulating plain to the east of the acropolis: but it is difficult to form any certain conclusions with respect to its size, as none of the walls, except those of the acropolis, have been preserved. But it appears to have extended over a circuit of about two miles.

The distance from this place to the ruins of Megalopolis is two

hours, and an hour less to Delhi Hassan, the agha of which place had, as the reader may recollect, positively denied that any ruins whatever existed in the vicinity. We found, however, the fact to be, that only three years previous to our arrival, the agha had dilapidated the most perfect of the temples, and several other remains of the ancient city, for the purpose of using the materials in the construction of his *pyrgos*. He was unwilling that we should discover and expose his ravages, and accordingly he spared no pains to frustrate our search of those interesting remains in our way from Megalopolis to Karitëna.

About twenty minutes from the ruins of Agios-Georgios, towards the north-west, and near the village of Stala, is a kephälo-brusi, or large spring of water rushing out from the mountain, in a deep glen, and forming a rapid stream, which finds its way by the ruins of the city, and, entering the plain of Megalopolis to the north of Delhi-Hassan, unites with the Alpheios.

Another rivulet of more considerable size rises near the village of Issäri, and running to the south-west of Agios-Georgios, also joins the Alpheios. One of these rivers is probably the Plataniston, which, Pausanias tells us, flowed to the westward of Lykosoura, and was passed in going to Phigalia.

He says that the Nomian Mountains rise to the right of Lykosoura. They probably constitute the range, which stretching out to the Megalopolitan plain, was included in the ancient territory of Theisoaia. Their deep recesses and their solitary wilds are watered with numerous clear and rapid streams, rushing over a rocky bed, and imparting a luxuriant verdure to the large trees which shade their banks. The pastures of these mountains retain much of their ancient celebrity; and numerous goats and sheep are seen on the hills where Pan fed his flocks. The mountains of the Melpēian<sup>1</sup> region resound on all sides with the pipe which the god is said to

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<sup>1</sup> See Pausan. b. 8. c. 38. *ἰο χωριον ονομαζουσι Μελπειαν.*

have invented on the spot. The pastoral inhabitants of the surrounding villages are a hardy and handsome race, evincing a spirit of probity and independence, and exercising hospitality and kindness to strangers. After having remained the whole day among the ruins of Agios-Georgios, we passed the night at the neighbouring village of Stala; and the next morning, February the 25th, proceeded on our journey to Laconia.

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#### TO AGIE BASILE.

In twenty minutes we crossed a rivulet, and proceeded to the left of Agios-Georgios, and in fifty minutes more crossed another stream which rises near Issäri, and runs towards the south-east, finding its way to the plain of Megalopolis and the Alpheios. Its banks are shaded by plane trees of a magnificent size. We passed near the village of Delhi-Hassan, proceeded for twenty minutes through a forest of oaks, and came to some pleasing and richly cultivated hills. We crossed a stream, and observed the ground covered with ancient tiles and small stones. We then descended by degrees amongst the sinuosities of the Lycæan hills, to the plain of Megalopolis; and near the village of Dederbey crossed a rivulet, and in forty minutes more crossed another; and half an hour further came to a fountain situated between two contiguous villages. We passed by another fountain, and ascended gently to the large village of Leontāri, situated on a rising ground at the southern extremity of the plain of Megalopolis, and inhabited by Greeks and Turks. There are traces in and about the

village, which, as some have imagined, mark the site of the ancient Leuktron, which being a border town occasioned frequent disputes between the Spartans and the Megalopolitans. Leontāri is mentioned by George Phranza<sup>1</sup> as a large town in the 15th century.

In half an hour from this place we traversed some ground covered with tiles and stones, and in an hour more came to a small cluster of cottages called Petrīna, characterised by vestiges of high antiquity. At the distance of fifty minutes further are traces of a considerable extent, consisting of foundations of walls composed of rough stones of large dimensions, and a great quantity of ancient bricks. It took us twenty-five minutes to pass through the ruins, which indicate the site of an ancient city of uncertain name. We were informed that about an hour from this place, towards the east, are the ruins of a town, at present denominated Agia-Eirēne, containing some interesting remains, near a village called Collīna, but which I neglected to visit, as the way was impracticable on horseback. Some travellers imagine it to be Belemina, which, according to Pausanias,<sup>2</sup> was in Laconia, but originally belonged to Arcadia. In the time of Cleomenes, it formed a point of dispute between the Spartans and the Megalopolitans.<sup>3</sup>

Continuing our route, a deserted monastery is observed on the right, and the village of Longanīko in a valley to the left. The road now led up an ascent, and passed near a monastery on a hill. We arrived at Agie-Basīle, a large village, six hours and a half from Stala; it occupies the upper part of a hill called Longanīko, which unites the chain of Taygeton and Lycæon. The spot is picturesque, and ample forests furnish it with verdure and shade. It overlooks a fine plain, or rather a deep hollow, bounded by rugged mountains, and beautifully varied with soft hills and green vales.

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<sup>1</sup> B. 3. c. 7. Paris edit.

<sup>2</sup> B. 8. c. 35. He sometimes writes it Blenina; Ptolemy writes it Blemmina.

<sup>3</sup> Plutarch's *Life of Cleomenes*.

## TO MISITHRA.

The next day, the 26th, we set out for Misithra, and in the space of forty-five minutes crossed three streams, which turn some small mills. In an hour and thirty-five minutes from Agie-Basile, we came to a fine kephälo-brusi, or spring, rushing copiously from the ground, and immediately accumulating into a rapid current in the direction of Sparta.

This is one of the sources of the Eurotas. The spot has been much ornamented, and several large blocks of stone, and foundations, are seen scattered about, which perhaps mark the site of the city of Pellana,<sup>1</sup> as the fountain is the Pellanis. We soon crossed the stream which it produces, and proceeded on its western side, through a grove of mulberry trees, which abound in the Spartan plain. The silk which is made at Misithra, near Sparta, is of an excellent quality, and forms a principal part of the riches of the place.

We made a slight deviation from the road, and ascended an eminence, to take a view of Taygeton; but the grandeur of the mountain is not seen from this direction.

We returned to the road, passed a short way to the right of a village called Trupe, and observed some ancient traces and foundations of walls. These remains are frequent throughout Laconia, and indicate, perhaps, some of the hundred cities of Hecatompolis,<sup>2</sup> which, according to Strabo,<sup>3</sup> were, as early as the time of Lycurgus, reduced to about thirty small<sup>4</sup> towns. Not far from Pellana was the town of Charakoma.<sup>5</sup>

We pursued our journey, and in three quarters of an hour crossed six

<sup>1</sup> Pausan. b. 3. c. 21.

<sup>2</sup> One of the ancient names of Laconia.

<sup>3</sup> B. 8. p. 362.

<sup>4</sup> Πολιχῶται.

<sup>5</sup> Pausan. b. 3. c. 21.

rivulets, all descending from Taygeton, which rose nobly on our right. Of these streams the last is of considerable size, and is named Kastanias Potamos, as its source is near the village of Kastania. They all enter the Eurotas, after a short and rapid course. The Eurotas, which flowed to our left, has its left bank supported by a strong ancient wall of considerable length, composed of well-joined irregular polygons. We crossed two other streams which enter the river, and came to some *kruptai*, or sepulchral caverns, cut in the rock, near which we found the following inscription on grey marble:

### Η ΠΟΛΙΣ

.. ΛΑΥΔΙΑΝΦΙΛΟΚΡΑΤΗΣ  
 ΑΡΙΣΤΟΤΕΛΟΥΣΤΟΣ . . . .  
 ΠΑΡΓΙΑΤΙΚΟΥ . . ΚΑΙ . . .  
 ΟΥΔΙΑΣΕΤΥΜΟΚΛΗΣ . . .  
 .. ΤΗΣΑΓΑΘΟΚΛΕΟΣ . . .  
 ΝΕΥΓΕΝΕΣΤΑΤΩΝ . . . . .  
 . . . . ΤΑΠΡΩΤΩΝ . . . . .

Not far from this spot, are two round hills, in the form of tumuli, but apparently too large to be artificial. Athenæus<sup>1</sup> asserts, that there were some large tumuli (*χαρμᾶλα μεγάλα*) at Sparta, which were said to be the sepulchres of the Phrygians, who were the followers of Pelops.

Forty minutes from this place we crossed a stream, and came to the ruins of an aqueduct formed of arches, and built of Roman brick. The view of these remains, with Taygeton in the background, is one of the grandest and most picturesque in Greece!

A short way from the aqueduct, we crossed a rivulet; in forty-six minutes from which we passed a river, probably the Tiason; and in twenty minutes more reached Misithra, which is six hours from Agie Basile. This town is situated at the eastern foot

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<sup>1</sup> Deipnosoph. l. 14. c. 5.



of Taygeton. The castle, which is in ruins, exhibits its mouldering form on a grand rock, which is nearly detached from the body of the mountain. The origin of this place is unknown, and there is no reason for supposing it of ancient date, although it may appear surprising that so strong and advantageous a situation should have been neglected by the Spartans. It must, however, be recollected, that in early times even their capital was unprotected by walls: they despised all defence except that which arose from the terror of their name and the valour of their arms, and disdained to be indebted for their security to strong walls and artificial ramparts.

Until within these few years it was generally supposed that Misithra stood upon the ruins of Sparta, from which it is, however, distant nearly two miles. The error may have originated from the archbishop of Misithra being styled *της Λακεδαιμονίας Μητροπολίτης*. Fourmont imagines that it is the ancient Pharis, as he asserts that one of its suburbs is now called Pharori. Its name, however, is Parōra, and is derived from its situation near the foot of the mountain. This was indeed a name not unfrequently given by the ancients to the inhabitants of mountainous districts, to distinguish them from the Pedecians, or inhabitants of the plain. Herodotus<sup>1</sup> mentions the Paroreates, who inhabited the mountainous parts of Eleia. It is probable that Misithra arose out of the ruins of Sparta, which appear to have been abandoned by the unworthy descendants of the Heraclidæ, about the time of the Turkish invasion, when they sought, in the rocks and precipices of Taygeton, that protection which they could not find in the low hills and gentle eminences of the Spartan plain.

Misithra was regarded as one of the strongest places of the peninsula in the lower ages: the despots of the Morea made it their principal residence; and we know that the Despots Thomas and Demetrius, brothers of the last Constantine, took refuge in this strong hold, when the Morea was ravaged by the troops of Mohamed the Second. It was occupied for some time by the Venetians, and finally retaken

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<sup>1</sup> B. 4. c. 148.

by the Turks. It is at present governed by a voivode, and contains near 7000 inhabitants, who are principally Greeks, and carry on a considerable commerce in silk.

Several ancient inscriptions, and some sculptured and architectural fragments, may be seen at Misithra, which have, no doubt, been brought from Sparta or Amyklai. The sculpture is generally indifferent; but near the southern extremity of the town is a marble sarcophagus, which at present serves as the receptacle of a fountain. It is ornamented with sculpture in a good style, but much defaced by the friction of those who draw water at the fount.

We were hospitably received, and well lodged in the house of the Greek, Demetrio Manusaki, a man of some consequence and large property. He professed to feel a lively interest in the history of his Spartan ancestors, as a proof of which he names one of his sons Lycurgus, and the other Leonidas, while he teaches them the Hellenic language. The following inscriptions are observed at Misithra.

ΑΡΙΣΤΟΔΑΜΙ  
ΜΟΤΔΕΙΝΟΜ  
ΔΙΑΒΙΟΤΕΜΕ  
ΩΒΑΝΕΝΙΚΑΙ  
ΠΟΑΥΛΟΕΙ

ΜΝΑΣΙΑΡΧΟΝΤΗΣΤΕΕΝΤΟΙΣ  
ΑΛΛΟΙΣΑΠΑΣΙΑΥΤΟΤΗ  
ΑΕΙΤΕΤΜΑΣΙΝΜΕΓΑΛΟΠΡΕΠΕΙ  
ΑΣΚΑΙΤΗΣΕΠΙΤΗΔΕΥΤΕΡΑΓΥ  
ΜΝΑΣΙΑΡΧΙΑΗΝΑΥΤΟΘΕΝ  
ΤΗΣΕΤΗΑΣΥΝΚΡΙΤΟΥΚΑΙ  
ΑΝΥΠΕΡΒΑΗΤΟΥΠΡΟΝΟΙ  
ΑΣΤΕΚΑΙΦΙΑΟΤΕΙΜΙΑΣ  
ΠΡΟΣΔΕΞΑΜΕΝΗΣΤΟΑΝ  
ΑΛΩΜΑΤΗΣΣΕΜΝΟΤΑΤΗΣ  
ΚΑΙΠΑΝΤΑΠΡΩΤΗΣΥΝΑΙ  
ΚΟΣΑΥΤΟΥΑΥΡΗΛΙΑΣΞΕΝΩ  
ΤΗΣΕΥΥΧΟΥ

## CHAPTER XI.

Ruins of Sp<sup>a</sup>rta—Panorama—Mount Taygeton—Remains of Amyklai—From Misithra to Tripolitza—Mount Menalion—Ruins of Tegea—From Tripolitza to Mantinea—Ruins of the city—To Orchomenos—Description of its ruins.

### TO THE RUINS OF SPARTA.

ON the 27th I set out, accompanied by Demetrio Manusaki, to visit the ruins of Sparta. Our way led across the plain in an eastern direction, through vineyards and mulberry plantations. In half an hour we reached the village of Magoula, and crossed a rapid stream, probably the Tiason, which, descending from Taygeton, enters the Eurotas near the ruins of Sparta. Here we reached the first remains of the Lacedæmonian capital, now called Palaio-Kastro, consisting of uncertain traces, and heaps of large stones tossed about in a sort of promiscuous wreck. In ten minutes from Magoula, we reached the theatre, which is of large dimensions. The *koilon* is excavated in the hill which rose nearly in the middle<sup>1</sup> of the city, and which served as an acropolis.<sup>2</sup> The theatre appears of Roman construction, and the walls of the proscenium are principally of brick. The white marble of which Pausanias says it was composed, has disappeared. The early Spartans<sup>3</sup> did not permit dramatic performances; their theatre was used only for public exercises.

Near the theatre are the remains of a Roman brick tower, which Manusaki assured me was the *pyrgos* of Menelaos! A traveller must not expect to derive any information whatever from the generality of Greeks upon the antiquities of their country, but must ex-

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<sup>1</sup> Plutarch's Life of Agesilaos.

<sup>2</sup> Pausan. b. 3. c. 17.

<sup>3</sup> Plutarch, Instit. Lacon.

tricate himself as well as he can, from the dark mazes of conjecture and uncertainty, by the topographical light of Pausanias, and by the few scattered materials of some other authors.

The hill which rises from the theatre, and which is not apparently above fifty or sixty feet above the level of the plain, has evidently served as a citadel, and has been surrounded with walls which appear to have been constructed in haste, since they are composed of those materials which were ready at hand, as fragments of columns and inscriptions, small stones, bricks and mortar. Plutarch<sup>1</sup> alludes to constructions of this kind. Sparta was originally without walls, and Lycurgus prohibited their erection.<sup>2</sup> Justin<sup>3</sup> asserts that the Spartans first surrounded their capital with walls when Cassander entered the Peloponnesos. According to Livy<sup>4</sup> they were built by the tyrants, and Plutarch<sup>5</sup> says that they were destroyed by Philopœmen. Pausanias<sup>6</sup> asserts that the walls were constructed with precipitate haste when Demetrius and Pyrrhus besieged Sparta. They were afterwards strongly fortified by the tyrant Nabis, and destroyed by the Achæans, by whom it appears that they were afterwards rebuilt.<sup>7</sup> According to Pausanias<sup>8</sup> there were several hills in Sparta, the highest of which was the acropolis. He compares it to the Kadmeia of Thebes and to the Larissa of Argos, and says that it contained several temples. The former glory of the Spartan acropolis, with all its splendid temples, is now indicated only by some strong foundations and scattered blocks of stone!

A fine sepulchral chamber of a square form, regularly constructed with large blocks, is situated nearly opposite the theatre, and a short distance from it. It has been opened, and the interior is composed of brickwork. According to Pausanias, the monuments of the Spartan kings Pausanias and Leonidas were opposite the theatre.

Many other detached ruins are dispersed in this direction, some

<sup>1</sup> De prof. in virt. sent. p. 148.

<sup>2</sup> Plutarch's life of Agesilaos.

<sup>3</sup> B. 14. c. 5.

<sup>4</sup> B. 34. c. 38.

<sup>5</sup> Life of Philopœmen.

<sup>6</sup> B. 7. c. 8.

<sup>7</sup> Pausan. b. 7. c. 9.

<sup>8</sup> B. 3. c. 17.

of which are of Roman origin. They appear to have suffered more from sudden violence than from gradual decay, and have no doubt been torn to pieces to supply materials for the modern town of Misithra. Several imperfect inscriptions have been found amongst the ruins of Sparta, and many others might be discovered.

ΑΠΟ  
ΛΙΩΙΟΤΑΙ  
ΛΑΝΩΗΡΩ  
ΑΝΑΛΩΜΑΑ  
ΙΕΟΤΜΕΝΗ  
ΤΗΣΑΝΕ

After I had taken copies of some of these inscriptions, I observed Manusaki turning them over and concealing them under stones and bushes. When I inquired his motive for such unusual caution, he informed me that he did it in order to preserve them, because many years ago a French *milordos* who visited Sparta, after having copied a great number of inscriptions, had the letters chiselled out and defaced. He actually pointed out to me some fine slabs of marble from which the inscriptions had evidently been thus barbarously erased.

The fact is generally known at Misithra, and it was mentioned to me by several persons as a received tradition. This must doubtless have been one of the mean, selfish, and unjustifiable operations of the Abbé Fourmont, who travelled<sup>1</sup> in Greece by orders of Louis XV. in the year 1729. In a letter to the Count de Maurepas, he boasts of having destroyed the inscriptions in order that they might not be copied by any future traveller.<sup>2</sup> But it is conjectured by many, and perhaps not without reason, that his principal object in obliterating the inscriptions was, that he might acquire the power of blending forgery and truth without detection, and that his fear of competition was subordinate to that of being convicted of palæographical imposture.

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<sup>1</sup> His manuscript journal and inscriptions are in the king's library at Paris.

<sup>2</sup> See *Lettres sur l'authenticité des inscriptions de Fourmont* par Mons. Raoul-Rochette, à Paris, 1819. See the first letter, p. 11.

On his return to France he produced a vast mass of inscriptions, many of which are authentic, and have since been copied in Greece, and published by various travellers.<sup>2</sup> But the most curious part of his collection, and that in which his authenticity is particularly questionable, are his inscriptions of Sparta and Amyklai, in which perfect confidence ought not to be reposed without great caution. He is, however, supported by some of his learned countrymen; and two interesting papers have been read<sup>3</sup> before the French Institute by two of its members, of whom one<sup>4</sup> vindicates the authenticity of his inscriptions, and the other<sup>5</sup> the general accuracy of his journal.

Whatever his defenders may allege in support of the authenticity of his journals and his inscriptions, they must allow, if they trust to his own account, that, since the time of Alaric, Greece never had so formidable an enemy. Great ambition, and a little learning, with an unfeeling indifference for the monuments of antiquity, incited him to destroy some of the most venerable and interesting records of ancient history.

It is difficult, however, to credit all that he says on this subject. The fond conceit of doing what no one had done before him, with the desire of appearing singular and great in the eyes of his protectors, may have induced him to exaggerate even the account of his insensate dilapidations. However this may be, I here insert some extracts from his letters on the subject, as they are extremely curious, and are not generally known;<sup>6</sup> and every mind not destitute of taste, and not devoid of generous sentiment, must be struck with astonishment at finding him making an ostentatious avowal, and a proud boast of his deliberate ravages, and of his worse than Gothic demolitions.

<sup>1</sup> He says he copied one thousand five hundred; three hundred of which at Sparta alone:

<sup>2</sup> Particularly Dr. Chandler.

<sup>3</sup> In August, 1818.

<sup>4</sup> By Monsr. Raoul Rochette, who since has published his two letters upon the same subject, which are replete with erudition and sound criticism.

<sup>5</sup> By Monsr. Louis Petit Radel.

<sup>6</sup> These letters, which are in the king's library at Paris, are addressed from different parts of Greece to the Count de Maurepas, to Monsr. Freret, the Abbé Sevin, and others.

“ Je l’ai fait, non pas raser, mais abattre de fond en comble. Il n’y a plus de toute cette grande ville, une pierre sur une autre,” &c.—“ Depuis plus de trente jours, trente, et quelques fois quarante ou soixante ouvriers, abattent, détruisent, exterminent la ville de Sparte,” &c.—“ Je n’ai plus que quatre tours a demolir,” &c.—“ A vous parler franchement, je m’étonne de cette expedition. Je n’ai point lu que depuis le renouvellement des lettres, il soit venu dans l’esprit de quelqu’un de bouleverser ainsi des villes entières,” &c.—“ Dans le moment que je suis occupé a la dernière destruction de Sparte, &c. Imaginez vous, si vous pouvez, dans quelle joye je suis. Elle est des plus grandes ; mais elle seroit extrême si on m’avoit laissé faire encore quelque temps. Mantinée, Stymphalus, Pallantion, Tégée, et sur tout Olympia et Némée, méritoient bien que je les renversasse de fond en comble ; j’en ai l’autorité,” &c.—“ J’ai, chemin faisant, cherché les anciennes villes de ce pays, et j’en ai détruit quelques unes ; entre autres Hermione, Trezene, Ty-rins,<sup>1</sup> la moitié de la citadelle d’Argos, Phlasiata, Phineos, et après avoir percé dans la Magne autant que la prudence l’a pu permettre, je suis depuis six semaines, occupé a la dernière et totale destruction de Sparte,” &c.—“ Si en renversant ses murs et ses temples, si en ne laissant pas une pierre sur une autre au plus petit de ses sacellums, son lieu sera dans la suite ignoré, j’ai au moins de quoi la faire reconnoître, et c’est quelque chose, *je n’avois que ce moyen là pour rendre illustre mon voyage,*” &c.—“ Quand j’aurai totalement détruit Sparte et Amycles, j’irai a Naples de Romanie,” &c.—“ Ce n’est pourtant qu’en agissant de cette maniere *que l’on peut etre utile aux lettres.* Sparte est la cinquième ville de Morée que j’ai renversée, Hermione et Trezene ont subi le même sort—je n’ai pas pardonné a Argos, a Phlasiata,” &c.—“ Je suis actuellement occupé a détruire jusqu’a la pierre fondamentale du temple d’Apollon

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<sup>1</sup> The erroneous orthography of the original manuscript of Fourmont is here followed.

Amycléen," &c.—“ J'en detruirois même d'autres avec autant de facilité, si on me laissoit faire.”

And, after dwelling with such complacency on this long list of horrors, he dares sign himself Fourmont Σπαρτιάκος. He might with much more justice have assumed the name of *Polyorctes*. I have not inserted extracts from all his letters on this subject, as they are merely repetitions. He mentions his destruction of Hermione and Trœzen with a kind of satisfaction, which it is to be hoped that no one ever felt before, or afterwards.

After stating that he found many inscriptions at the former, he adds, “ Mais il en a couté le chateau, je l'ai totalement abattu,” &c. Of Trœzen he says, “ J'ai abattu tous les vieux restes de forteresses et de temples. Je ne me souviens pas d'avoir vu dans les relations des voyageurs que m'ont precedé, qu'ils ayent jamais osé abattre des chateaux, ou d'autres grands batimens.”

The best account which the ancients have left us of the situation of Sparta is that of Polybius.<sup>1</sup> He says, “ It is of a circular form, and forty-eight stadia in circumference, situated in a plain, but containing some rough places and eminences. The Eurotas flows to the east, and the copiousness of its waters renders it too deep to be forded during the greater part of the year. The hills on which the Menelaion is situated are on the south-east of the city, on the opposite side of the river. They are rugged, difficult of ascent, of considerable height, and throw their shadows over the space which is between the city and the Eurotas. The river flows close to the foot of the hills, which are not above a stadium and a half from the city.”

Little addition can be made to this brief but accurate description of the historian, except with respect to the magnificence of the surrounding scenery. All the plains and all the mountains that I have seen are surpassed in the variety of their combinations and the beauty of their appearance by the plain of Lacedæmon and Mount Taygeton.

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<sup>1</sup> B. 5. p. 369.



The landscape may be exceeded in the dimensions of its objects, but what can exceed it in beauty of form and richness of colouring?

The plain, as viewed from Sparta, assumes an oblong appearance, glowing with every tint that nature so profusely blends when she means most to charm the eye and delight the mind, while its natural attractions are increased by assiduous cultivation. The level surface of the plain is interrupted by small hills, or broken into occasional intervals of picturesque ruggedness. This scenery is enlivened by the lucid current of the Eurotas gliding close to the ruins, and gently mæandering towards the south,<sup>1</sup> when it loses itself at the distance of several miles amongst the undulating hills of Maina, which intercept the view of the Laconian gulf,<sup>2</sup> the Tænarian promontory,<sup>3</sup> and the port of Gythion.<sup>4</sup>

According to Plutarch,<sup>5</sup> the first name of the Eurotas was Marathon; it then took the name of Himeros, from a son of Lacedæmon and the nymph Taygeta, the former of whom drowned himself in it. It afterwards assumed the name of the Spartan Eurotas, who also perished in its stream. But Pausanias<sup>6</sup> asserts that it received its name from Eurotas, because he made a canal which conducted its stagnant waters to the sea. It was also called Basilopotamos, which name it retains to the present day, though its most common appellation is Iri. During its course it is augmented by a great many rivulets from Taygeton.

The Menelaian hills,<sup>7</sup> which bound the eastern side of the plain, are not so high as would appear from the description of Polybius;<sup>8</sup> their sides are steep, furrowed and shattered by earthquakes, but they are mere hillocks when compared to Taygeton. Their summit

<sup>1</sup> Sub ipsis prope fluentem mœnibus. Livy, b. 34. c. 28.

<sup>2</sup> Now the Gulf of Kolochina.

<sup>3</sup> Now Cape Matapan.

<sup>4</sup> There are few remains of the town of Gythion; Marathonisi, the capital of Maina, is in its vicinity.

<sup>5</sup> De flumin.

<sup>6</sup> B. 3. c. 1.

<sup>7</sup> Mons Menelaius. Livy, b. 34. c. 28.

<sup>8</sup> B. 5. p. 369.

forms a flat and extensive surface. From the western side of the plain rise the grand and abrupt precipices of Taygeton, which is broken into many summits. The bases also of the mountain are formed by several projections distinct from each other, which branch into the plain, and hence produce that rich assemblage and luxuriating multiplicity of lines, and tints, and shades, which render it the finest locality in Greece. It runs in a direction nearly north and south, uniting towards the north with the chain of Lycaeon, and terminating its opposite point at the Tænarian promontory. Its western side rises from the Messenian gulf, and its eastern foot bounds the level plain of Amyklai, from which it rises abruptly, adding considerably to its apparent height, which is probably inferior only to Pindos, Cyllene, and Olympos. It is visible from Zakunthos, which, in a straight line, is distant from it at least eighty-four miles. The northern crevices are covered with snow during the whole of the year. Its outline, particularly as seen from the north, is of a more serrated form than the other Grecian mountains. It has five principal summits, whence it derived the modern name of Pente-daktulos, as it was designated by Constantine Porphyrogenetos.<sup>1</sup> In winter it is covered with snow, which renders the vicinity extremely cold.<sup>2</sup> In summer it reflects a powerful heat upon the Spartan plain, from which it keeps the salubrious visit of the western winds, and thus makes it one of the hottest<sup>3</sup> places in Greece, and subjects the inhabitants to fevers. The glens of the mountain are watered with frequent rivulets, and enriched with trees of a large size. Behind the rock of Misithra is a cypress, the stem of which is thirty feet in circumference.<sup>4</sup>

Laconia was very subject to earthquakes, and Strabo<sup>5</sup> mentions a traditionary report, that one of the summits of Taygeton had been precipitated into the plain. We know from Diodorus,<sup>6</sup> Plutarch,<sup>7</sup>

<sup>1</sup> De administ. Imp. Imperii Orientalis, seu Antiq. C. P. Pars. 2. c. 50. p. 133. Paris edit.

<sup>2</sup> Aliman's Fragments.

<sup>3</sup> Iamblicus Vit. Pythag.

<sup>4</sup> Nine feet, 549 in diameter.

<sup>5</sup> B. 8. p. 367.

<sup>6</sup> B. 11. c. 63.

<sup>7</sup> Life of Cimon.

Pliny,<sup>1</sup> and others, that in the reign of Archidamos, the whole of Sparta was destroyed by an earthquake, except five houses. To similar causes, as well as to the proximity of the modern town of Misithra, and to the dilapidating fury of the Abbé Fourmont, may be attributed the state of total ruin to which the Laconian capital is at present reduced. The summit of the mountain was named Taleton,<sup>2</sup> and was sacred to the sun, to whom, horses as well as other victims, were sacrificed on the spot, which is now occupied by the church of Saint Elias. Taleton was adjacent to that part of the mountain called Euoras, which abounded in wild beasts.

According to Strabo,<sup>3</sup> the *Κεαδας* were fissures<sup>4</sup> in the mountain formed by earthquakes; and to the same cause we may ascribe the *Barathron* upon Taygeton, down which, according to Plutarch,<sup>5</sup> deformed children were precipitated. When the Messenian Aristomenes was condemned to death by the Spartans, he was cast into the *Κεαδας*; but as his shield, which he was permitted to keep, struck against the sides of the rock, it broke the violence of the fall, and he arrived unhurt at the bottom of the cave. He found an opening in the rock through which he made his escape.<sup>6</sup> From this account it is evident that the *Κεαδας* was a deep fissure<sup>7</sup> in the rock, some of which are still seen behind Misithra and Parōra. The Athenian *Barathron* was probably an artificial pit.

According to Plutarch,<sup>8</sup> the ancient name of Taygeton was Amykleos. Many authors have boasted the rich marbles of this mountain, which Strabo<sup>9</sup> informs us were excavated by the Romans. Pausanias<sup>10</sup> mentions a marble found at Krokeai, near Gythion, which

<sup>1</sup> Nat. Hist. b. 2. c. 79.

<sup>2</sup> Pausan. b. 3. c. 20.

<sup>3</sup> B. 8. p. 367.

<sup>4</sup> There is a rocky hill near Tivoli called Monte Spaccato, in which there is a perpendicular chasm of unknown depth.

<sup>5</sup> Life of Lycurgus.

<sup>6</sup> Pausanias says it was supposed that an eagle supported him in his fall, b. 4. c. 18. which may be explained by the eagle being represented on his shield. See Pausan. b. 4. c. 16.

<sup>7</sup> From *Κεαζω*, findo.

<sup>8</sup> De flumin.

<sup>9</sup> B. 8. p.

<sup>10</sup> B. 3. c. 21.

was probably the Lacedæmonian green,<sup>1</sup> which some have imagined to be the *verde antico*. I had not time to search for the quarries, but I observed at the foot of the mountain a great quantity of marble, the principal colour of which is dark green, with spots of red and white, resembling that called *Affricano* by the Italians, but of a quality inferior to the species which is seen at Rome. Pliny<sup>2</sup> says, that the marble excavated at the Tænarian promontory was black. It is probably the *nero antico* of the Italians.

Taygeta, daughter of Atlas and Pleione, and mother of Lacedæmon by Jupiter, gave her name to the mountain.<sup>3</sup> Sparta, daughter of Eurotas, married Lacedæmon, giving her name to the Laconian capital; and their son, Anyklos, conferred his name upon a city near Taygeton.

After employing two days in examining the almost unintelligible ruins of Sparta, and taking a panoramic view from a hill to the north of the acropolis, I made an excursion, with Manusaki, to the remains of Anyklai, and some other ruins in the plain.

We quitted Misithra, and proceeding in a southern direction, along the foot of the mountain, soon reached the large village of Parōra, which joins the suburbs of Misithra. This place has nothing that merits remark, except its situation at the foot of some of the finest precipices of Taygeton, which rise in perpendicular and fantastic forms, from glens covered with wood and irrigated with numerous streams.

We drew this beautiful spot, and then continued our route to Anyklai, where we arrived in about two hours from Misithra. It is now called Sclavo Chorio, and exhibits a more confused wreck of ruins than even the Spartan capital. Accumulations of stone, broken inscriptions, imperfect traces and foundations, that are almost

<sup>1</sup> Pliny, Nat. Hist. b. 36. c. 7. Pretiosissimi quidem generis Lacedæmonium viride cunctis hilarius.

<sup>2</sup> B. 36. c. 22.

<sup>3</sup> Pausan. b. 3. c. 1.

covered with bushes, mark the site of the place which was celebrated for the birth of Castor and Pollux, and for the death of Hyacinthus.

The remains of a large temple, perhaps that of Apollo, are composed of square slabs of variegated marble, near which are some imperfect bas-reliefs in a bad style. The temple was magnificent,<sup>1</sup> and the colossal statue and throne of the Amyklaian Apollo were amongst the wonders of Greece.

This place must have been of some importance in the lower ages, if we may judge from the number of ruined churches that are scattered over the surface. It was known by its present name as early as the year 1447, and is mentioned by George Phranza.<sup>2</sup> It is a bishopric, but the *Καθολικον*, or cathedral, is almost destroyed. The surrounding country luxuriates in fertility, and abounds in mulberries, olives, and all the fruit trees which grow in Greece. According to Polybius,<sup>3</sup> it was the most fertile part of Laconia; it was twenty stadia from Sparta; its distance, however, appears at least double, and I conceive that there must be some error in the reckoning of Polybius.

Above these ruins rises one of the detached hills of Taygeton, upon the summit of which are the remains of a castle, which Manusaki assured me was the acropolis of Amyklai. As I did not visit the spot, I cannot affirm whether the ruins are of ancient date. Not far from its base, I was informed there was the entrance of a subterraneous aperture, of artificial fabrication, and penetrating through the entire of the mountain. Several persons assured me they had been in it, that it was about the height of a man, but that no one had attempted to proceed far into it. The story of its permeating the mountain seems an idle tale; but it may have been excavated for the extraction of the marbles with which these rocks abounded.

Mount Taygeton merits the particular attention of travellers; its

Polyb. b. 5. p. 367.

<sup>2</sup> B. 2. c. 19. p. 72. Paris edit.

<sup>3</sup> Loc. cit.

natural history, its magnificent scenery, and its ancient celebrity, well deserve to be explored with a more elaborate and minute scrutiny than I had leisure to bestow. Indeed, such was then the state of the country, that had I been willing to ascend to its summit, I should not have procured the assistance of a guide; and, as I was fatigued, and unwell, I was not so sorry as I should otherwise have been, to find obstacles in the way of undertakings which could not have been accomplished without great additional toil. During my stay at Misithra, some Turkish soldiers were sent to seize a village called Pigadia, at the distance of four hours, on the western side of Taygeton, and which was in the possession of a large body of thieves. As I had proceeded on my journey before the return of the Turks, I cannot relate the result of their expedition.

The mountaineers of Laconia, the Tzakoniotes, are the finest people in Greece; robust, warlike, and hospitable, they retain more of their ancient customs, language, and liberty, than the inhabitants of any other part of the peninsula. They are the remains of the Eleuthero-Laconic confederation, which was rendered independent of Sparta by Augustus. They name their country Tzakonia;<sup>1</sup> an evident corruption for Laconia.

I was deterred from visiting Maina by the severity of the weather, and the great number of the banditti which at that time infested the country. The Mainiotes are governed by fourteen chiefs, who are chosen by the captain pasha; but they are frequently in a state of dissension with each other. Their territory consists of about one hundred villages, and forty-five thousand inhabitants.

On quitting the ruins of Amyklai, we left the mountain on the right, and proceeding about an hour to the south-east, came to a small hill, or tumulus, near the village of Baphio. The side of the hill has been excavated, and a gate discovered similar to the entrances of the treasuries at Mycenæ, but of smaller dimensions. It is

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<sup>1</sup> See Nicephorus Gregoras, *Hist. Byzant.* b. 4. c. 5. p. 58. Paris edit.

impossible to penetrate the building, as it is filled with earth and stones, the roof having apparently fallen in. There is every reason to suppose that it is a circular building, resembling those of Mycenæ; an excavation would determine this interesting point. This ruin is not generally known, and I am not certain if it has been seen by other travellers.

We returned to Misithra in the evening, and rose early on the next morning, the 3d of March, in order to continue our journey, and to visit the parts of Arcadia which I had not yet seen. The preceding day was so fair and warm, and exhibited so much of the attractive aspect of a forward spring, that, had I not been deterred by the fear of the banditti, I should probably have determined to ascend Taygeton, to examine the view which it must command over the greater part of Greece. My surprise may easily be imagined when, on rising the next morning, I beheld the whole mountain covered with snow from its summit to its base. The changes in this climate are so rapid, and so unexpected, that the extremes of heat and cold are sometimes experienced in the same day.



### TO TRIPOLITZA.

As, however, the weather cleared up, we quitted Misithra, passed by the Roman aqueduct on the road to Leondāri, and in thirty-two minutes from Misithra came to the Eurotas, which we crossed over a bridge of one arch. At this point the river is narrow, and compressed by rocks, which, in some places, are cut into steps, near the water's edge. We began to ascend the Menelaian hills, which are

uncultivated, and covered with small bushes. The view of Taygeton, and the plain, is magnificent from this spot; but clouds veiled the summits of the mountain, and a most violent fall of snow soon after overtook us on the road, and obliged us to stop at a miserable khan, which is about three hours and forty minutes from Misithra. The only objects we saw on our way were a fountain, some tiles scattered about it, with some imperfect vestiges. Polybius<sup>1</sup> and Pausanias<sup>2</sup> mention a place called Skotitas, between Tegea and Sparta; which may have been near the khan.

The next morning, March the 4th, we proceeded on our journey, though the sky was overcast and lowering. But our khan was so extremely cold and forlorn, that we preferred braving the weather to the chance of being blocked up by snow in such a miserable habitation. This misfortune sometimes happens on such occasions, and it would inevitably have befallen us had we not proceeded; for we had not quitted the khan half an hour before the thickest snow that I ever saw began to fall, and continued, with hardly any intermission, for twenty-five hours. The flakes of snow were the largest I had ever seen, and the whole country around was become a scene of dreary desolation.

In four hours we passed by a fount, and soon after crossed a winding torrent bed several times, which, from the multiplicity of its inflections, is called Saranta Potamoi, the forty rivers. The snow had now fallen so thick that the ground was completely covered, and we at length lost all traces of the road. Our horses slipped about in the mud till they were too much fatigued to proceed, and we were frequently obliged to stop and give them rest. Our prospect now became far from agreeable, not a habitation could be descried on this deserted road, and we had every reason to fear that we should be obliged to return to the miserable khan we had left behind us; but it was not certain even

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<sup>1</sup> B. 16. p. 741.

<sup>2</sup> B. 3. c. 10.



that we could find it, as the snow had so totally altered the features of the country.

We accordingly preferred proceeding towards Tripolitza, and continued our way in a direct line over the plain, which was perfectly open, without trees or hedges, until at length we came to some cottages, which we were happy to find belonged to the village of Piali, situated on the ruins of Tegea. We soon distinguished Tripolitza, with Mount Mainalion rising behind it, and arrived there in the evening, after travelling eight hours and a half from the place at which we had slept; and twelve hours and ten minutes from Misithra, though the distance in good weather is probably not more than ten hours.

As we entered the town, a black slave, who was picking the cleanest part through the street, angry at being forced to give way to our horses, exclaimed to us aloud, "Out of my way, pigs and dogs, or I will cut off your heads!"

We were hospitably received in the house of a Greek, named Giannataki; and, as it continued to snow the greater part of the 5th and 6th, were happy in enjoying the shelter which appeared comfortable when in comparison with our late khan, though it was not possible, either by day or by night, to guard against the piercing cold to which, during the bad weather, the elevated plain of Tripolitza is exposed.

This place, which is the present capital of the Morea, and the residence of the Pasha, is supposed by the modern Greeks to take its name from the three ancient towns in the vicinity, Tegea, Mainalos, and Mantinea; from the ruins of which they imagine that it was built. But it most probably occupies the site of Tripolis, which is also called Kalliai by Pausanias.<sup>1</sup> It contains about fifteen thousand inhabitants, more than half of whom are Greeks.

It is called Tarapolitza by the Turks, and contains several mosques.

<sup>1</sup> B. 8. c. 27. Livy mentions a Tripolis in Laconia on the confines of the Megalopolitan territory. B. 35. c. 27.

It stands upon a flat at the southern foot of Mount Mainalion,<sup>1</sup> which, rising to a considerable height, is, like the other Peloponnesian mountains of the first order, characterised by intersecting glens and valleys, watered with numerous rivulets, and enlivened with sylvan scenery. The excellence of its pastures rendered it one of the favourite residences of Pan. It is not, however, to be compared with Taygeton, either for grandeur or for beauty. It extends far to the north-east, bounding the western side of the plains of Mantinea and Orchomenos, and occupying a tract of country anciently called Mainalia,<sup>2</sup> to which the Delphic oracle gives the epithet of cold.<sup>3</sup> The town of Mainalos took its name from one of the sons of Lycaon, its founder.<sup>4</sup> It was in ruins in the time of Pausanias, and its situation has not been clearly investigated by modern travellers. Opposite Tripolitza, at the distance of about two hours to the south-east, rises the grand and wooded mountain Artemision.<sup>5</sup>

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### TO THE RUINS OF TEGEA.

On the 7th of March, we visited the ruins of Tegea, situated near the village of Piali,<sup>6</sup> about four miles from Tripolitza. The first ruins that we reached occupied a gentle eminence, on which is the church of Agios Sosti, which has probably replaced some ancient temple. On the outer wall is a fragmented inscription, and within

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<sup>1</sup> Now called Roino.      <sup>2</sup> Pausan. b. 8. c. 9.      <sup>3</sup> δυσχειμερος. Pausan. loc. cit.

<sup>4</sup> Pausan. b. 8. c. 3.      <sup>5</sup> Called Artemius by Pliny, Nat. Hist. b. 4. c. 5.

<sup>6</sup> Tegea is called Mochlion by George Phranza.

the church a Doric capital. Not far from this is an elevation crowned with the ruins of a large church called Palaio Episköpi, apparently built with the remains of a Doric temple, and situated on the original foundation. Several triglyphs, frusta of columns, and other architectural and sculptured fragments, besides some broken inscriptions, are visible on the walls.

Some hundred yards from this church, is the village of Piali, and a few remains of the great temple of Minerva Alea, built by Skopas of Paros; the original temple, built by Aleus, son of Aphidas, having been burnt in the ninety-sixth Olympiad. It was composed of the three orders of Grecian architecture.<sup>1</sup> Above the Doric was the Corinthian, surmounted by the Ionic. I found fragments of the different orders. There are several large masses of Doric columns of white marble, but the greater part is buried. I was not able to take their exact dimensions; but those of the Doric order did not appear to be much inferior in size to those of the Parthenon.

Their size may probably have contributed to their preservation, as they were too heavy to be removed. The two other orders were no doubt much smaller, and have been carried to Tripolitza, as very few fragments of them remain.

We are informed by Pausanias that this temple was one of the largest and most ornamented in the Peloponnesos. The Calydonian hunt was represented on its front tympanon, while the posticum exhibited the battle of Telephos and Achilles in the plain of Kaikos. Augustus, in order to punish the Tegeans for their partiality to the interest of Antony, deprived the temple of the old ivory statue of the goddess, which he sent to Rome. He also removed the tusks of the Calydonian boar, and left the Tegeans no other relic but that of his skin, which was mouldering with age. I observed no remains of the magnificent marble theatre built by Perseus, the last king of Macedon.<sup>2</sup>

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<sup>1</sup> Pausan. b. 8. c. 4 and 46.

<sup>2</sup> Livy, b. 41. c. 20.

Tegea<sup>1</sup> was founded by Tegeates, a son of Lycaon, and formed out of nine demoi.<sup>2</sup> Its territory, which was called Tegeatis,<sup>3</sup> was of small dimensions, having the Lacedæmonians to the south, and the Mantincians to the north. Thus occupying a position between two powerful neighbours, with whom it was frequently at variance, Tegeatis was compelled to become a military state. The contingent which this power furnished at the battle of Plataea<sup>4</sup> was one thousand five hundred men. Tegea had been undoubtedly surrounded with strong walls, but of which I saw no remains. They have probably been taken to pieces for the sake of the stone, and been employed in building the modern town of Tripolitza. The soil is apparently much higher than its original level, and perhaps conceals those vestiges for which we sought in vain.

The acropolis was probably situated on the hill of Agios Sosti, or on that of Palaio Episkōpi. The plain of Tegea is composed of rich arable land, and surrounded by mountains, except in two narrow slips, of which one leads to Laconia and another to the plain of Mantinea.

The coins of Tegea generally represent the galeated head of Minerva Alea, and sometimes a bearded head with a diadem. The figure of the goddess is also sometimes seen at full length with that of a warrior.<sup>5</sup> A scarce coin of that city, exhibits Telephos receiving nourishment from a deer.<sup>6</sup> Diana and Mars, and the owl, are also portrayed on the Tegean coins. The inscriptions are generally ΑΛΕΟΣ and ΤΕΓΕΑΤΑΝ.

<sup>1</sup> Pausan. b. 8. c. 3.    <sup>2</sup> Strabo, b. 8. p. 337.    <sup>3</sup> Thucyd. b. 5. c. 65.    <sup>4</sup> Herodot. b. 9. c. 28.

<sup>5</sup> See Haym. Thesaur. Britan. tom. 2. p. 3.    Eckhel Numi vet. Anecd. p. 142.    Millingen Recueil de quelques medailles Grecques, Ined. p. 53. p. 3. fig. 9. 2d brass.

<sup>6</sup> See Pausan. b. 8. c. 54. and others.

## TO THE RUINS OF MANTINEIA.

We returned to Tripolitza in the evening, and the next morning, March the 8th, continued our journey to Mantinea. In fifty-three minutes we came to a ruined church, with some ancient tiles scattered about, and a few paces further observed the traces of a wall composed of rough blocks apparently of high antiquity. This was probably the boundary line between Tegeatis and Mantinikes,<sup>1</sup> which, according to Pausanias,<sup>2</sup> was marked by a circular altar. This part of the plain is rocky, and is narrowed by the projection of two opposing hills. A few hundred paces further we reached some other rough traces situated at the foot of a craggy acclivity on the left of the road. They may indicate the temple of Neptune, and the hill may be Mount Alesion mentioned by Pausanias.<sup>3</sup>

The plain of Mantinea opens beyond this pass; not far from which Pausanias notices a place<sup>4</sup> called Pelagos, where Epaminondas was killed; then a stadium and a *dromos* close to the walls of Mantinea. The plain was covered with detached intervals of water, owing to the late bad weather and the melting of the snow, by which it is probable that several traces were concealed.

We passed through some vineyards situated in low and marshy ground. The wine is consequently of the poorest quality. The neighbouring hills would, no doubt, be more auspicious to the culture of the vine, but the excellence of the quality is little heeded by the Greeks, with whom quantity seems to be the principal object. Some of the plain is marshy and uncultivated, for which reason it was anciently named Argos.<sup>5</sup> Its present name is Milias.

<sup>1</sup> Thucyd. b. 5. c. 65. Pausan. b. 8. c. 7.

<sup>2</sup> B. 8. c. 11.

<sup>3</sup> B. 8. c. 10.

<sup>4</sup> χωριον.

<sup>5</sup> Pausan. b. 8. c. 7.

We passed by some blocks of stone, and crossed a bridge over a sluggish fen stream. This humble rivulet was probably a frequent subject of dispute between the two neighbouring territories, and by turning which, Agis, the Spartan king, son of Archidamos, inundated the Mantineian plain.<sup>1</sup> This seems to have been the spot where Agis obtained a victory over the Argians, Arcadians, and Athenians, about fifty years before Epaminondas vanquished the Lacedæmonians, and probably near the same place.

We arrived at Mantineia in two hours and five minutes from Tripolitza, and passed the night at a miserable place, consisting of three cottages, called Palaiopöli, situated within the ancient walls of the city towards the east. Mantineia took its name from its founder, one of the sons of Lycaon.<sup>2</sup> Its walls were composed of unbaked bricks, which resisted, even better than stone, the impulse of warlike engines, but were not proof against the effects of water; for Agesipolis,<sup>3</sup> king of Sparta, forming a ditch round the town, and causing the river Ophis to flow into it, dissolved the fabric of the walls, as Cimon, son of Miltiades, had done before with the earthen walls of Eion, on the river Strymon. Agesipolis nearly ruined Mantineia, and dispersed the greater part of its inhabitants. After the battle of Leuktra,<sup>4</sup> the Thebans collected the dispersed Mantineians, and re-established them in their ancient city. The walls which are seen at present were probably then built.<sup>5</sup> They are of the same style as those of Messene, and inclose a circle in which the city stood. The walls are fortified with towers, most of which are square. Some near the gates are of a circular form. The whole exhibits, as well as the walls of Messene, an interesting and very perfect example of Grecian fortification. There were eight gates, not one of which retains its lintel. The walls are surrounded by a

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<sup>1</sup> Thucyd. b. 5. c. 65.

<sup>2</sup> Pausan. b. 8. c. 3.

<sup>3</sup> Xenophon. Hist. b. 5. c. 2. Pausan. b. 8. c. 8.

<sup>4</sup> Supposed to have taken place the 8th of July, 371 years B. C.

<sup>5</sup> See Xenophon. Hist. b. 6. c. 5.

foss which is still supplied by the stream of the Ophis, which, together with the waters that fall from Artemision, would inundate the plain, were they not absorbed by a chasm through which they find a subterraneous vent.<sup>1</sup>

Mantineia was richly decorated with public edifices. It had eight temples,<sup>2</sup> besides a theatre, a stadium, and hippodrome, and several other monuments which are enumerated by Pausanias.<sup>3</sup> Some imperfect remains of the theatre are still visible, the walls of which are similar to those round the town. None of the sites of the temples or of the other structures can be identified, and every thing, except the walls which inclosed the city, is in a state of total dilapidation.

Antigonos, son of Demetrios, who reigned in Macedon during the minority of his nephew, Philip III., greatly favoured the Mantineians, and called their city after his own name, Antigonea. About 350 years afterwards, Hadrian restored it to its ancient name.<sup>4</sup> Neptune was particularly revered at this city, and was supposed to have fought against the Lacedæmonians commanded by Agis, son of Eudamidas, who was killed in the battle. The Mantineians raised a temple to their tutelary deity. I have seen a small brass coin with a galeated head on one side, and on the other Neptune sitting on a rock, holding in one hand a dolphin, and in the other a trident. The inscription MAN shows it to be of Mantineia.<sup>5</sup>

Antinoos also became a favourite divinity with the Mantineians in the time of Hadrian, and a large copper coin bearing the head of the Bithynian was found<sup>6</sup> amongst the ruins of the town after I quitted Greece. Minerva and Jupiter are also represented on the coins of Mantineia, and the imperial coins of the same city are not scarce.

<sup>1</sup> Pausan. b. 8. c. 7.

<sup>2</sup> Five *Nais* and four *Iepa*.

<sup>3</sup> B. 8. c. 8. et seq.

<sup>4</sup> Pausan. b. 8. c. 8.

<sup>5</sup> This coin is in the possession of J. Millingen, Esq. and has been inaccurately published by Pellerin.

<sup>6</sup> By Doctor Macmichael.

I ascended a rocky hill a short way to the east of Mantineia, and took an extensive view of the ruins, of the plain and its boundary mountains, particularly Mainalion, which occupies the whole of its western side. It is inclosed towards the south-east by the rugged heights of Parthenion and Artemision.

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### TO KALPAKI, ORCHOMENOS.

On quitting Mantineia on the 9th for the ruins of Orchomenos, we traversed the middle of the ancient city, and were thirteen minutes in going from the eastern to the western wall. We here crossed the ditch formed by the river Ophis, and, proceeding in a northern direction through the middle of the plain, in an hour and four minutes from the walls of Mantineia, came to the foundations of a building composed of large stones. Pausanias<sup>1</sup> mentions two roads from Mantineia to Orchomenos, on one of which were the stadium of Ladas, a temple of Diana,<sup>2</sup> and a lofty tumulus of earth,<sup>3</sup> which some believed to be the tomb of Penelope. In this vicinity a mountain was covered with the ruins of the ancient Mantinea, near which rose the fountain Alalkomeniai. Thirty stadia from the town were the ruins of the village Maira.

On the other road the topographer mentions the monument or tomb<sup>4</sup> of Anchises, and a temple<sup>5</sup> of Venus at the mountain called Anchisia, which separated the Orchomenian and Mantineian territories.

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<sup>1</sup> B. 8. c. 12.

<sup>2</sup> ἱερὸν.

<sup>3</sup> γῆς χεῖμα.

<sup>4</sup> He here uses the words *μνημεῖον* and *τάφος* in the same sense.

<sup>5</sup> ἱερὸν.



The plain terminates a short distance from the above-mentioned foundations. We crossed a ridge of rocky hills, bounding the northern extremity of the Mantineian territory, and in half an hour descended to the plain of Orchomenos, which in this part is called Libadiu, from a large village of the same name, situated at the foot of the mountains to the left.

We quitted the great road to Kalabryta and Patra, proceeded towards the right, and in a recess of the mountains observed a village called Bodia. We reached the foot of the hills which rise from the southern side of the plain of Orchomenos, and came to the ancient road paved with large stones, of which, though broken and full of holes, we were happy to make use, instead of traversing the marshy ground through which the summer road passes. In approaching Orchomenos, we observed some large tumuli, composed of rough stones. Pausanias<sup>1</sup> imagines that they were sepulchres; but says that the Orchomenians themselves had no idea to whom they were raised. We crossed an artificial foss, which is apparently ancient, and made for the purpose of conveying to the lake the superabundance of water which in winter descends from the surrounding mountains, and, without this canal, might inundate the whole plain.

We soon after reached a ruined church, evidently occupying the site of an ancient building of the Doric order, but of small dimensions, the frusta of the columns measuring less than two feet in diameter. After a slight ascent, we passed by a fountain rushing in a copious current from its source. Near it is a white marble lion, in an indifferent style, and not so large as life.

We arrived at Kalpāki in two hours and sixteen minutes from Mantinea. This village occupies the site of Orchomenos<sup>2</sup> which owed its name and foundation to a son of Lycaon: its riches in

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<sup>1</sup> B. 8. c. 13.

<sup>2</sup> Pausan. b. 8. c. 3.

early times seem to have consisted in pastures and flocks.<sup>1</sup> Its military force could not have been considerable at the time of the Persian invasion, as it sent only 120 men to Thermopylæ,<sup>2</sup> and 600 to Plataea.<sup>3</sup>

The most ancient town, which was afterwards the acropolis, was situated on a high, steep, and insulated hill; for which reason it is denominated an island by Dionysios of Halicarnassos:<sup>4</sup> indeed it is sometimes almost surrounded with water in the winter, when the snow melts and the lake overflows. Pausanias says, that in his time the walls of the old town of Orchomenos, and the agora, were seen upon the hill, but that the town itself was lower down.

The acropolis on which the original town was situated is steep on all sides, and flat at the summit, resembling Mount Ithome in form, but far inferior in height. The walls were fortified with square towers, and may be traced nearly round the whole of the extreme edge: in some places they are well preserved, and the most ancient parts are in the rough Tirynthian style.

I made a panoramic view from the acropolis, which gives a comprehensive idea of the Orchomenian plain, with its lake, and its grand encircling rampart of mountains. These are of a bold and towering character, and are seen receding beyond each other to the extremity of the horizon.

The village of Kalpāki is situated upon the ruins of the lower town, and the cottage which we occupied stood upon the remains of a Doric temple of white marble, some large masses of which are scattered about in the vicinity. I employed the countrymen to excavate, and they dug out some Doric capitals in perfect preservation, and of an elegant form. The columns had only eighteen flutings. I earnestly recommend it to future travellers to persevere in an excavation, by which their toil will probably be amply recompensed. I had not sufficient time for such an undertaking.

<sup>1</sup> Pausan. loc. cit.; he cites Homer, *Iliad*, 2. v. 605.

<sup>2</sup> Herodot. b. 7. c. 202.

<sup>3</sup> Id. b. 9. c. 28.

<sup>4</sup> *Antiq. Rom.* b. 1. c. 30.

Pausanias only notices the temples <sup>1</sup> of Neptune and of Venus at this place, each of which contained a marble statue of the divinity. Below <sup>2</sup> the city there was also a *ξοανον*, or wooden statue, of Diana.

Orchomenos seems to have been a place of little consequence in the time of Pausanias; but it is singular that there are still the remains of several buildings, which appear to have been temples, though he only mentions two. Besides the two I have already noticed, the church of Panagia, which is situated at the northern foot of the acropolis, is entirely composed of the remains of a Doric temple, amongst which are triglyphs, plain metopæ, and fluted frusta of white marble, but of small proportions. Here are also some fragmented *antefixa* of terra cotta, depicted with the usual foliage, of a dark red hue. Near the church is a small spring. Further down in the plain, towards the lake, is another ruined church, constructed with ancient blocks of stone and marble, and near it is an Ionic capital. A few paces from this are the remains of an ancient tower. Still further, towards the village called Rush, is another church, in the walls of which are some marble triglyphs.

A few hundred paces to the west of Kalpāki there is a heap of square blocks of stone of large size; and further in the plain are other similar remains: indeed every thing seems to evince that Orchomenos was a strong and extensive city, and sumptuously decorated with ornamental edifices, which Pausanias has not described with his usual diligence.

We remained at Kalpāki on the 10th and 11th, on account of the snow, which fell almost incessantly, covering the greater part of the Peloponnesos, and presenting a dreary and discouraging prospect for my intended journey through the most mountainous parts of Arcadia. A warm scirocco wind, however, which rose on the evening of the 11th, cleared, in a few hours, the plain and the lower part of the mountains, but made little impression on the loftier summits, where the air was keener, and the snow of a firmer consistency.

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<sup>1</sup> *Ιερα.*

<sup>2</sup> *Προς δε την πολει.*

The road from Orchomenos to the lake of Stymphalos, which I designed to visit, was over a mountainous track, and, according to all accounts, difficult and dangerous to pass after the recent accumulated fall of snow; but I was so miserably lodged in the cottage at Kalpāki, where the snow and rain drifted through the fissures of the roof, that I was resolved to quit it as soon as I had seen every thing which the place contained.

## CHAPTER XII.

To Zaraka, on the lake of Stymphalos—Mount Oligyrtos, and difficulty of the passage—Ruins of an ancient city, probably Alea—Lake, town, and city of Stymphalos—Coins of that town—Katabathron—To Phonia, the ancient Pheneos—Plain of Pheneos—River Aroanios—Phonia—Ruins upon a high mountain—Ruins of Pheneos—Coins of that town—Lake of Pheneos—Katabathron—Village Likourio—Issue of the lake of Pheneos, and source of the Ladon—Kalybia of Mazi—Ruins of Kleitor—Plain and mountains—To the monastery of Megaspelia—Town of Kalabryta—River Bouraïkos—Monastery of Megaspelia—Its extraordinary and magnificent situation—To Gusumistris—Fount Alusson—Ruins of an ancient city—To Patra—Wooded pass of Makellaria, and danger of being robbed—Arrival at Patra—To Messaloggion—Sail for Ithaca—Driven back by unfavourable winds—Island of Basiladi—Promontory of Konopeli, ruins of a town, and thermal spring in Eleia—Arrival at Ithaca—Accompanied by thieves to Santa Maura—Island of Saint Nicolo—Prebeza—Corfu—Arrival at Messina—Departure for Civita Vecchia—Becalmed off the Lipari Islands—Volcano of Stromboli—Turtles, nautili, and pilot-fish—View of the three volcanoes, Ætna, Stromboli, and Vesuvius, from the same spot—View of the coast and bay of Naples—The Roman coast—Mount Circaï—Neighbouring islands—Arrival at Civita Vecchia—Quarantine—Imprisonment—Insulting conduct of the general—Kind and friendly conduct of another Frenchman—Arrival at Rome.

### TO ZARAKA, STYMPHALOS.

I PROCEEDED on the 12th, and was sixteen minutes in descending from Kalpāki to the plain, where the traces of Orchomenos end. We crossed a copious stream, called Sostēno, which rises near the deserted village of Nudīmo, about three hours from Kalpāki; and probably the same which is noticed by Pausanias<sup>1</sup> at the foot of Mount Trachu. Close on the right rose a steep hill, with a village, called Mures, at its foot. The ancient paved way is seen winding along the base of the mountain.

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<sup>1</sup> B. 8. c. 13.

In thirty-seven minutes from Kalpāki we came to a fine kephalobrusi, or source, rushing in seven clear streams out of the rocks at the foot of the mountain called Kokīno-Bouno,<sup>1</sup> which rises close to the right. They soon form a single stream, which is the principal supply of the lake of Orchomenos, which it enters, after a course of a few hundred yards. This is the spring that Pausanias calls Teneiai.

Half an hour from this source we saw a tumulus to the left, crossed a rivulet running towards the lake of Orchomenos, and came to some traces of the ancient paved way. In an hour and a quarter from Kalpāki we reached the extremity of the plain, and observed the monastery of Kandēlas, conspicuously perched upon a high rock. A few minutes more brought us to the metochi of the monastery; a short way beyond which is the scattered and deserted town of Kandēlas. All the principal inhabitants, unable to support the vexatious extortions of the pasha of the Morea, emigrated a few years ago to the coast of Asia Minor.

We passed by some mills turned by a rivulet that is rolled from the neighbouring mountains, and crosses the plain towards the lake of Orchomenos. We here began to mount the precipitous and difficult sides of the mountain, which is probably the ancient Oligyrtos.<sup>2</sup>

The road formed a zigzag on the edge of precipices, and is not difficult to pass in summer; but at this season it is completely incrustated with snow of a great depth. The road is seldom traversed at this period; and, accordingly, no beaten track was visible; and at almost every step we were in danger of falling down the precipices; nor do I recollect ever to have been in a more perilous situation.

My Tatar, Salique, who had, according to his own confession, an

<sup>1</sup> The red mountain.

\* Polyb. b. 4. p. 280. In another part of his history he calls it Ligyrtos; and says, that the Macedonian army, which marched over it after a battle they had gained against the Eleians in the vicinity, suffered greatly from the snow, b. 4. p. 333.

insuperable antipathy to thieves and gunpowder, was, however, of essential service to us by his active intrepidity in this particular instance, in which he had to wage war only with the elements.

The guides which we had taken at Kalpāki, when they saw the depth of the snow upon the mountain, obstinately refused to accompany us if we persisted in our determination to proceed. Ibrahim, who was as bold as a lion in the moment of conflict, and whose heart vibrated with enthusiastic ardour at the report of a gun or pistol, was not proof against the chilling horror of that boundless tract of untrodden snow which was expanded before his view. We were, therefore, on the point of abandoning the passage for the present; and were actually thinking of returning, when Salique jumped from his horse, and began to persuade the Greeks to conduct us through, by a very cogent argument, the *argumentum baculinum*, which I found it impossible to check. In fact he applied his whip to their shoulders with great effect; and then, addressing himself to me, said, "if we now return to Kalpāki, we shall be flogged in our turn; and, if the whole mountain should change into snow, we must get through it." He gave a gentle taunt to Ibrahim, whom he reminded of what he had said at Megalopolis; that the prudent Mussulman should never expose himself to unnecessary danger; but, when he is once in a perilous situation, should exert every nerve to extricate himself with credit. He then descanted on the salutary effects of wine; and, when our guides were again attempting to return, he beat them about the head with his pistols, and threatened to shoot them if they put the smallest impediment in the way of our progress. It was in vain that I attempted to moderate his violence, and he succeeded, at last, in getting us to the summit of the pass, which it took us only an hour and ten minutes to reach from the beginning of the ascent.

Our descent was still attended with considerable difficulty; but we arrived at the foot of the mountain in an hour and twenty minutes, and passed by a village called Skotīni, situated in a long plain. Some rough traces are observable at a short distance from

this place, at the confluence of two streams. The plain is perfectly flat, and cultivated with corn. After continuing our route for an hour and a quarter from Skotini, we came to several vestiges of walls, composed of large rough stones, situated at the foot of some rocky hills which rise to the left, and upon which there appears to have been an acropolis. This place exhibits indications of great antiquity, and may be the site of the town of Alea; which, according to Pausanias,<sup>1</sup> was founded by Aleos, son of Aphidas.

We here began to ascend some rocky elevations; and in twenty-five minutes came in view of the Lake Stymphalis;<sup>2</sup> which, though not of considerable dimensions, is very grand and picturesque, and surrounded by mountains of a bold outline, and magnificent appearance. We descended to the plain; and proceeded by an ancient paved way, along the south-east extremity of the lake, which was to our left, and was well stocked with wild ducks, though the Stymphalides are no longer to be found. We crossed two branches of a stream which rises in the mountains at the village of Dusio, two hours north of Stymphalos, and here enters the lake.

We arrived at the village of Zarāka, which is seven hours from Kalpāki, and is situated on an eminence, about a mile from the lake. This miserable place is governed by a black agha, who was civil. But all his power was exerted in vain to procure us wine and provisions, as the villagers were furnished with scarcely any thing but ripe olives, pungent cheese, and gritty bread.

Stymphalos was said to have been founded by a son of Elatos, who was son of Arkas:<sup>3</sup> it is mentioned by Homer<sup>4</sup> among those cities which supplied forces for the Trojan war. It was a very considerable place, and Pindar<sup>5</sup> calls it the mother, or the metropolis of Arcadia.

<sup>1</sup> B. 8. c. 23.

<sup>2</sup> Herodotus calls the lake Στυμφηλιη. Diodorus Siculus names it Στυμφαλις. The territory was denominated Στυμφαλια, and the town Στυμφαλος.—See Polyb., Strabo, Pausan.

<sup>3</sup> Pausan. b. 8. c. 4.

<sup>4</sup> Iliad, 2. v. 605.

<sup>5</sup> Olymp. 6. v. 169.



According to Pausanias,<sup>1</sup> it was a tradition that Juno was educated at Stymphalos by Temenos, son of Pelasgos; and that he there erected three temples<sup>2</sup> to that goddess. In the time of the topographer, the only edifice at Stymphalos worthy of notice appears to have been an ancient temple<sup>3</sup> of Diana. Strabo<sup>4</sup> asserts that the town was fifty stadia from the lake; this must be an error of his transcribers; for which five stadia ought to be substituted, as that is the actual distance of the ruins of Stymphalos from the lake. The remains of this ancient city are about an hour to the west-south-west of Zarāka, and stand upon a rocky eminence rising from the north-east side of the lake. The first ruin we reached appeared to be the remains of a temple, consisting of a quantity of blocks which constituted the cella. We also observed some fluted frusta of the Doric order, three feet in diameter. Several other traces are dispersed in all directions. At the distance of ten minutes from this place, the fountain of Stymphalos, which at present is known by the usual denomination of Kephalo-Brusi, gushes with turbulent vehemence from the rock, and forms a copious stream. This is the river Stymphalos, which, after a short and rippling course, enters the lake, which it traverses, and falls into the chiasm, or *katabathron*; from whence, finding its way in a subterraneous channel, it reappears near Argos, forming the source of the river Erasinos, which enters the Argolic gulf near the Lernæan marsh. This physical curiosity is noticed by many ancient authors, particularly by Herodotus,<sup>5</sup> Diodorus Siculus,<sup>6</sup> Strabo,<sup>7</sup> and Pausanias;<sup>8</sup> the length of its subterraneous course was supposed to be two hundred stadia.

The Athenian Iphikrates endeavoured to obstruct the mouth by which the river entered, in order to inundate the surrounding territory of Stymphalia;<sup>9</sup> but his attempts were frustrated by divine interposition.<sup>10</sup>

<sup>1</sup> B. 8. c. 22.

<sup>2</sup> *ἱερα.*

<sup>3</sup> *ἱερον.*

<sup>4</sup> B. 8. p. 389.

<sup>5</sup> B. 6. c. 76.

<sup>6</sup> B. 15. c. 49.

<sup>7</sup> B. 6. p. 275.

<sup>8</sup> B. 8. c. 22.

<sup>9</sup> Polyb. b. 4. p. 331.

<sup>10</sup> Strabo, loc. cit.

We proceeded for a short space along the foot of the mountain, by the ancient way, which is paved with large square blocks of stone, unlike the roads of the Romans, which are composed of irregular polygons. We soon came to the remains of a temple, consisting of a considerable quantity of Doric frusta, and some pilasters, or antæ, both fluted, and some large blocks of marble and stone. The columns are of moderate proportions; the larger measure three feet in diameter, and the smaller only eighteen inches. The place is called Kionea, or "the columns." The dilapidated *Catholicon* or episcopal church, which has evidently been a handsome edifice, is close to this temple, and is composed of ancient remains. A few hundred yards from the *Catholicon*, we came to the ancient walls of Stymphalos, which were fortified with square towers, and constructed in the second style of masonry, with large polygon stones. Nearer the lake the brow of an impending eminence is characterized by the ruins of another temple, the lower part of the cella of which is still visible. This whole side of the lake appears to have been in a manner covered with buildings belonging to the town, which was of a long and narrow form, adapted to the nature of the spot on which it stood. The mountain which rises above the ruins is part of the great Mount Cyllene, the loftiest in Arcadia.<sup>1</sup> Its first name was Elatos, which it took from the son of Arkas. It was then denominated Cyllene, from his son Cyllen;<sup>2</sup> and it appears also to have had the name of Stymphalos. There was also a mountain called Apeauros or Apelauros,<sup>3</sup> ten stadia from the town, and probably on the opposite side of the lake, at the foot of which is the emissary.

Pausanias asserts that the lake, which is always small, is quite dry in summer, but we were assured that this never occurs, though it contains comparatively only a scanty portion of water during that season of the year.

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<sup>1</sup> Pausan. b. 8. c. 17.

<sup>2</sup> Ibid.

<sup>3</sup> Polyb. b. 4. p. 332.—Livy, b. 33. c. 14.

The silver coins of Stymphalos are singularly beautiful, and more especially the tetradrachm, which exhibits on one side a laureated female head, and on the reverse Hercules, known by the lion's skin and the club, with which he seems in the act of contending with the Stymphalides, which are, however, not seen; inscription ΣΤΥΜΦΑΛΙΩΝ and ΣΟ. The smaller silver coin represents the head of Hercules, and on the reverse, the head of one of the Stymphalides; inscription ΣΤΥΜΦΑΛΙΩΝ. I purchased one of the latter, which is rather scarce. The tetradrachms are extremely rare.<sup>1</sup>

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### TO PHONIA, PHENEOS.

We quitted Zarāka on the 13th, and proceeded along the north-east side of the lake through the ruins of Stymphalos, from which we continued on the side of a steep precipice rising from the water, and observed the ancient road hewn in the rock, and marked with the tracks of wheels. In less than an hour we reached the north-west extremity of the lake, which, at that end, is enclosed by an ancient wall to protect the adjacent plain from its inundations. We crossed a river which turns some mills and enters the lake, and soon after began to ascend a mountainous ridge, the ancient Geron-teion,<sup>2</sup> which separates the plains of Stymphalos and Pheneos. The village of Kastanĕa was situated on our right. After an ascent of forty minutes we reached the top of the pass, and distinguished the

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<sup>1</sup> Published by Pellerin.

<sup>2</sup> Pausan. b. 8. c. 16. 22.

Corinthian gulf towards the east; the plain of Pheneos was also visible below us. Our road ran along the rocky sides of the mountains, which rise majestically on the north-east side of the plain, and are enlivened with villages and shaded with trees. The view over the plain of Pheneos is singularly grand; it presents a surface of fine verdure and of great extent; its little lake is scarcely visible at its northern extremity. The contiguous mountains shoot into the air in impressive forms, while they are diversified by bold projections and green retreats.

Pausanias<sup>1</sup> relates that the ancient town of Pheneos was once overwhelmed during an inundation of the plain, and that in his time the marks of this inundation were still visible on the mountains. It is a circumstance of singular interest that the marks of the inundation, which are mentioned by the topographer, remain to the present day, and thus afford us an opportunity of bearing testimony to his veracity.

The lower parts of the mountains, for some hundred feet above the plain, are of a much lighter colour than the upper parts, and a yellow border is carried along their bases round the whole circle of the plain. It is evident that a temporary inundation could not effect so striking a difference in the superficies of the rock, the colour of which must have been changed from that of the upper parts by the concreting deposit of many ages.

Plutarch<sup>2</sup> relates that Apollo was supposed to have destroyed the territory of the Pheneates, because Hercules, who had stolen the tripod from Delphi, had taken it to Pheneos a thousand years before.

We passed through some villages, and descending to the plain, came to the river Olbios, or Aroanios, which was flowing in a rapid and copious current from the solution of the snow upon the mountains. We crossed it with considerable difficulty, and passing through

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<sup>1</sup> B. 8. c. 14. ὡστε καὶ ἐφ' ἡμῶν σημεῖα εὐλειπέο ἐπὶ τῶν ὄρων, εἰς α' ἐπαναβῆναι τὸ ὕδωρ λεγοῦσι.

<sup>2</sup> De iis qui tarde a num. cor.

a large kalybia, in fifty minutes from the river, arrived at Phonia, a populous village inhabited by Greeks, and situated on the side of a picturesque and wooded mountain, above the ruins of the ancient Pheneos. We were hospitably received in the house of one of the principal inhabitants, and were happy to get round the fire, as the evening was cold in this elevated spot, though during the day we had suffered from the heat.



#### TO A PALAIO-KASTRO ABOVE PHONIA.

In our inquiries for antiquities in this vicinity we learned that the remains of an ancient city existed in the mountains above the village of Phonia. We accordingly set out on the 14th, provided with proper guides to conduct us to the spot. On quitting the village we began to ascend by a steep path trodden only by goats; the way was consequently extremely difficult. The country was bold, wooded, and picturesque. In forty minutes we reached the foot of the hill on which the ruins were situated. It consisted of a lofty rock of a conical form, interspersed with pine-trees, and covered with loose stones, and so exceedingly steep that its summit could be reached only by pursuing a path of circuitous inflections. Having dismounted from our horses, we commenced the difficult ascent, and, after an hour of laborious climbing, we reached the highest point, where we found our trouble but ill repaid.

The area of the hill, which is flat and circular, is encompassed by walls of dubious antiquity, as they have nothing characteristic in

their construction, except in being composed of a thick mass of small unhewn stones, united with a certain degree of care, but without mortar. A few ancient tiles are also seen scattered about the ruins; but we could not discover a single block of hewn stone, or any object of architectural interest. I have seen other similar remains in the mountainous parts of Greece; and they may possibly be of very early date, and were perhaps the *κωμοπολεις* or walled villages of the ancients. The view from this rock embraces only a mass of mountains, with wild glens and rugged indentations. It is a deep solitude, where the voice of man is not heard, and not a single habitation is seen.

We returned to Phonia in the evening, and the next morning examined the few and imperfect remains of the ancient Pheneos, which is situated upon an insulated rock below the village. This rock has been encircled with walls, of which only the foundations remain; the rest of the ruins consist of scattered blocks and confused accumulations.

Pheneos, which was one of the most ancient cities of Greece, was situated on a branch of Mount Cyllene,<sup>1</sup> in that part of Arcadia named Azania. It is mentioned by Homer,<sup>2</sup> in his enumeration of the Arcadian cities which equipped forces for the Trojan expedition.

The coins of Pheneos are scarce, and the beauty of them will bear a comparison with those of Stymphalos. On the silver tetradrachms is a female head; on the reverse, Mercury with the child Arkas in his arms; inscription ΦΕΝΕΩΝ-ΑΡΚΑΣ. The female head is possibly that of Kallisto, daughter of Lycaon, of whom Jupiter became enamoured, and Arkas was the fruit of that passion. Kallisto was metamorphosed into a bear, and killed by Diana; but the infant was saved by Mercury. Thus the coin and the fable mutually elucidate each other.<sup>3</sup>

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<sup>1</sup> Eustath. in Hom. p. 301. 14.

<sup>2</sup> Οἱ Φένεον ἴνεμονίῳ, καὶ Ὀρχομένον πολυμήλων. Iliad, 2. v. 605.

<sup>3</sup> This story is related by Pausanias, b. 8. c. 3.

The silver drachmas have also the female head ; reverse, a bull ; inscription ΦΕΝΙΚΟΝ. The smaller silver coin represents the head of Mercury, with the petasus thrown back ; reverse, a sheep ; inscription ΦΕ and ΑΡ.

Mercury was particularly worshipped at Pheneos, where he had a temple, and was honoured with games called *Εργασια*.<sup>1</sup> Bacchus and Proserpine are also seen on the coins of Pheneos ; and the bull, the sheep, and the horse, which are represented on these coins, possibly allude to the rich pasturage of Phenike.<sup>2</sup> Indeed we are told by Pausanias,<sup>3</sup> that Ulysses preferred it to any other, and accordingly pastured his horses in this territory.

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### TO THE KALYBIA OF MAZI.

On the 15th we quitted Phonia, with the intention of passing by the lake of Pheneos in our way to the ruins of Kleitor. We descended towards the plain, leaving the ruins of Pheneos on our right hand. After pursuing a south-west direction through the plain, we arrived in an hour and a quarter near the confines of the lake, but the swamps, with which it is nearly surrounded at this season of the year, prevented an immediate access to its banks. This circumstance excited my regret, as it prevented me from examining the *katabathron* by which it enters the ground.

The lake, which is extremely small, and varies in size according

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<sup>1</sup> Id. b. 8. c. 14.

<sup>2</sup> The territory of which Pheneos was the capital was called ΦΕΝΙΚΗ.

<sup>3</sup> Loc. cit.

to the season of the year, is supplied by the perennial stream of the Olbios or Aroanios, which flows from Mount Cyllene, and is conducted through the plain by the artificial canal which was excavated by Hercules<sup>1</sup> for the reception of its superfluous water, and for the protection of the surrounding country from the calamitous results of an inundation. A part of the river seems to flow in its natural channel, but a great part of it is evidently directed to the lake in a rectilinear artificial canal, which however had already experienced some obstructions in the time of Pausanias.

The *katabathron* receives the Aroanios at the foot of a steep and rocky mountain called Kokino-Bouno.<sup>2</sup> It is disgorged after a subterraneous course of a few miles, and when it issues from the ground, it forms another river which was called Ladon, and which, after a circuitous and rapid course through Arcadia, unites its stream with the Alpheios. The outlet or emissary of the Aroanios is noticed by several authors; particularly by Theophrastus,<sup>3</sup> Diodorus Siculus,<sup>4</sup> Strabo,<sup>5</sup> and Pliny,<sup>6</sup> of whom the two latter suppose it to have been the operation of an earthquake. Conon,<sup>7</sup> the mythologist, relates that the rape of Proserpine was accomplished at Pheneos, and that Pluto in that place opened himself a passage to the infernal regions. This fable evidently alludes to the *katabathron*. A tradition prevails among the people of Phonia, that one of their kings was formerly engaged in a conflict with the devil, and that the only offensive weapons of his satanic majesty were balls of grease. With these he assailed his human adversary, and one of the balls happening to strike him, he immediately caught fire, and was hurried with impetuous velocity through the mountain. The passage of his body caused a perforation which became the outlet of the lake.

<sup>1</sup> Pausan. loc. cit.

<sup>4</sup> B. 15. c. 49.

<sup>2</sup> The red mountain.

<sup>5</sup> B. 1. b. 60. p. 8. p. 389.

<sup>3</sup> Hist. Plant. b. 3. c. 1.

<sup>6</sup> Nat. Hist. b. 31. c. 5.

<sup>7</sup> Narrat. 15.



The waters of Pheneos, as well as the neighbouring Styx, were supposed to be possessed of peculiar properties. Ælian<sup>1</sup> says, that the lake contained no fish; and Ovid<sup>2</sup> pretends that while its water might be drunk with impunity in the day, it was pernicious at night. The same story is told by the mythologist Lactantius.<sup>3</sup> The Abbé Fourmont, speaking of the waters of Pheneos, says, in his usual hyperbolical style, “les bouillons qui s’y forment ne ressemblent qu’au bitume et au goudron, le poisson ne peut vivre dans ce lac; les vapeurs qui s’en exhalent brulent tous les arbres d’alentour, et les animaux fuyent ses bords.” Fourmont appears not to have consulted Pausanias with sufficient attention concerning Pheneos, and has endeavoured to account in his own way for the yellow border, which, as I have already mentioned, extends a considerable way up the mountain all round the plain, at the distance of several miles from the lake. Villages and detached houses are situated within this border, and the air is not unhealthy, which it would be if Fourmont’s hypothesis was correct.

On quitting the lake we began to ascend amongst a forest of scattered firs, and in half an hour we reached the summit of the ridge which constitutes the line of division between the territory of modern Corinth and Kalabryta. We descended to a plain, and saw the village of Likourio on the right hand. This is no doubt the ancient Lykouria mentioned by Pausanias<sup>4</sup>, as a village which

<sup>1</sup> De Animal. b. 3. c. 38.

<sup>2</sup> Metam. 15. v. 332.

Est locus Arcadiæ, Pheneon dixere priores  
Ambiguus suspectus aquis, quas nocte timeto  
Nocte nocent potæ, sine noxa luce bibuntur.

Ladon, once Pheneos, an Arcadian stream,  
Ambiguous in the effects, as in the name,  
By day is wholesome bev’rage, but is thought  
By night infected, and a deadly draught.

<sup>3</sup> B. 15. fab. 23. He calls the lake Phenos.

<sup>4</sup> B. 8. c. 19. χωριον.

was on the road from Kleitor to Pheneos, and which formed the boundary of the two territories.

In two hours from the lake of Pheneos, we reached a kephalobrusi, or abundant source of water, which gurgles in continual eruptions from the ground, and immediately forms a fine rapid river, which is the Ladon. The spring is the outlet of the subterraneous waters of the Aroanios and the Lake of Pheneos. Pausanias does not seem to have examined the emissary of Pheneos and its reappearance near Lykouria, for he says he has *heard* that the marsh in the Pheneatic<sup>1</sup> plain, after entering the *Βαράθρα* in the mountains, forms the source of the Ladon. He also speaks somewhat confusedly concerning the course of the Ladon, asserting in one place<sup>2</sup> that it enters the Peneios, which is near Elis, while in another part<sup>3</sup> of his tour, he makes it enter the Alpheios. He says that the distance from Kleitor to the source of the Ladon is sixty stadia;<sup>4</sup> and in another place<sup>5</sup> he tells us it is near Kleitor. He praises the beauty of the river as surpassing that of any other stream in Greece, though he says it was not remarkable for its size.

On quitting the source we made a turn towards the north, where a magnificent precipice rose on our right hand. We crossed two little streams, and entering the plain of Kleitor, arrived in two hours and twenty minutes at the kalybia of Mazi, situated on a gentle elevation overlooking the plain of Katzānes or Kleitor. Near the village are the remains of a small temple, which some plain shafts of columns, and a capital of marble, show to have been of the Doric order.

<sup>1</sup> εν τη φεναλικῇ, b. 8. c. 20.

<sup>2</sup> B. 6. c. 22.

<sup>3</sup> B. 5. c. 7. b. 8. c. 25.

<sup>4</sup> B. 8. c. 21.

<sup>5</sup> B. 8. c. 25.



Edw. Jacobell del.

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SOURCE OF THE LADON.

Huetting's sculp.



## TO THE RUINS OF KLEITOR.

On the 16th we visited the neighbouring ruins of Kleitor, which are about twenty minutes from the kalybia where we had passed the night. They are situated in a fertile plain surrounded by some of the loftiest mountains in Arcadia, at the northern extremity of which Chelmos rises in conspicuous grandeur. This mountain is interspersed with silvan scenery, where fine masses of rock peer out amid the united foliage of the pine, the platanus, the ilex, and the oak. Its grand outline terminates in a pointed summit of great height. Most of the walls of Kleitor may be traced, though little of them remains above ground. They inclose an irregular oblong space, and were fortified with circular towers. The style of construction is nearly equilateral, which gives them an appearance of great solidity. Their general thickness is fifteen feet, which is double the usual size. Here are the remains of a small Doric temple with fluted antæ and columns, with capitals of a singular form. Beyond the walls of the city, on the side towards the kalybia, the ground is covered with sepulchres of the *hypogæia* kind, similar to those at the Piræus. They might be opened with little trouble and expense.

The principal temples of Kleitor were those of Ceres, of Æsculapius, and of Eileithuia. The temple of the Dioscuri was four stadia from the town.<sup>1</sup>

Kleitor, the son of Azan, and grandson of Arkas, founded the

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<sup>1</sup> Pausan. b. 8. c. 21. This place is written in various manners by ancient authors. In Xenophon it is Κλειτόρ. In Polybius it is indifferently Κλειτόρ, Κλειτώρ, and Κλίτορ. It is Κλειτόρ in Pausanias, and Clitorium in Pliny. The territory was named Κλειτορία, Polyb. Hist. b. 4. p. 333.

town to which he gave his name. He was one of the most powerful kings of his time, and generally resided at Lykosoura.<sup>1</sup>

Kleitōr was a strong post, and an Ætolian army had in vain attempted to carry it by storm.<sup>2</sup> In the 148th Olympiad, the council of the Achæans was held at this city in the presence of the Roman legates.<sup>3</sup> The Kleitōrians were a generous people, and zealous advocates for liberty.<sup>4</sup> The history of this little state is enveloped in obscurity, and not much more is known of it than that it was sequestered in the heart of Arcadia, and as it were excluded by its mountainous inclosure from the other states of Greece. The money of this place has not as yet been known. I purchased a silver coin at Kalpāki, the ancient Orchomenos, which in all probability belonged to Kleitōr. It exhibits the radiated head of Apollo, and on the reverse the *bos cornupeta*, or butting bull. Insc̄rip. ΚΑΗ.



Kleitōr was celebrated for its fountain, the water of which was of so excellent a quality, that those who drank of it were supposed immediately to lose their taste for wine!<sup>5</sup> Athenæus<sup>6</sup> says, that according to Phylarchos, no one who had drank of that fountain could ever afterwards bear even the smell of wine.

<sup>1</sup> Pausan. b. 8. c. 4.

<sup>2</sup> Polyb. Hist. b. 4. p. 288.

<sup>3</sup> Polyb. Excerptæ Legat. 43. p. 856.

<sup>4</sup> Id. Hist. b. 2. p. 140. and Pliny, Nat. Hist. b. 31. c. 2. Vinum tædio venire his qui ex Clitorio lacu biberint.

<sup>5</sup> Vitruv. b. 8. c. 3. Ovid. Metam. 15. v. 322.

Clitorio quicunque sitim de fonte levarit  
Vina fugit, gaudetque meris abstemius undis.

Clitorian streams the love of wine expel,  
Such is the virtue of th' abstemious well.

<sup>6</sup> Deipnosoph. b. 2. c. 5.

This is the source which produces the river Kleitor, which rises near the ruins, and ripples in a mæandering current through the plain. Its banks are in some places shaded with trees, having the character of an English trout stream. It enters the Aroanios, at the distance of seven stadia from Kleitor.<sup>1</sup> I drank of its water, which is pure and limpid, but I could not perceive that it inspired any distaste for wine; or in any degree augmented my attachment to the simple beverage of the spring. When I informed my Tatar of the pretended qualities of this fountain, he refused drinking of it, as he remarked that he should never again know happiness if he lost his taste for wine. Ibrahim, on the contrary, took large draughts of it, in order to corroborate his antipathy for the forbidden liquor.

Pausanias<sup>2</sup> very gravely informs us that the Aroanios contained a kind of fish named Ποικιλια, which was gifted with the singular power of singing like a thrush. He says that he saw these fish when caught, but that he never could hear them sing; and that he tarried by the river side till sunset, which was the time of day when they were supposed to be most musically inclined! Pliny<sup>3</sup> pretends that this kind of fish was denominated *Exocætus*, because it used to go upon the land to sleep; that it was musical near Kleitor, and that it had no fins, and was sometimes called Adonis. According to Athenæus,<sup>4</sup> it was the opinion of Philostephanos that the vocal fish was found in the Aroanios; while Clearchos asserted that it was in the Ladon, and Mnasio, in the Kleitor; and that Philostephanos calls it Ποικιλια. Though my faith in Pausanias was not quite sufficient to induce me, after his example, to sit on the bank of the river all the afternoon, in hopes of hearing the fish sing, yet from some inquiries which I made of a fisherman, who had just been successful in catching some trout of a fine bright colour,

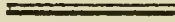
<sup>1</sup> Pausan. b. 8. c. 21.

<sup>2</sup> Loc. cit.

<sup>3</sup> Nat. Hist. b. 9. c. 19. Miratur et Arcadia suum exocætum, appellatum ab eo quod in siccum somni causa exeat, circa Clitorium vocalis hic traditur et sine braciis, idem aliquibus Adonis dictus.

<sup>4</sup> Deipnosoph. b. 8. c. 1.

and beautifully variegated, I learned that the river abounds most in this species of fish, that it is seldom taken of more than a pound and a half in weight, and that it forms a considerable object of traffic with the neighbouring villages ; particularly in fast time, for which period they are salted and smoked. I have no doubt that the word *poikilia* signifies trout, from its spotted and many-coloured scales. For a similar reason, Herodotus,<sup>1</sup> speaking of red granite, calls it *λιθος Αιθιοπικος ποικιλος*.



## TO THE MONASTERY OF MEGASPELIA.

We continued our route on the 17th, wishing to find the remains of Cynætha,<sup>2</sup> and to visit the celebrated monastery of Megaspelia : we passed by a copious stream which descends from Mount Chelmos, and is called the river of Katsānes ; it is shaded with platani, and bounded by fine precipices. The vale here contracts, and we pursued a route in a northern direction. Having crossed a stream, we came to the extremity of the glen, and began to ascend ; we passed by the sepulchre of a Turkish agha, who had been killed on the spot by the thieves of Suthēna, a few years before. We crossed a bridge over a river, and observed a village to the left, on a hill. After a gentle continuity of ascent, we reached the elevated plain of Suthēna, which is well cultivated, and encompassed with hills, above which, in the north-west, the lofty Olenos displays its snowy top.

<sup>1</sup> B. c. 127. The modern Greek name for trout is *Περίελα* or *Περίροφη*.

<sup>2</sup> *Κυνιθηα*.



We passed through the large and scattered village of Suthëna, which is frequently the resort of thieves: indeed many of the villagers are supposed to be robbers by profession: they are a savage looking people; and though we wished to examine the surrounding country, my attendants advised me not to pass the night amongst them. We accordingly proceeded; and towards the end of the plain observed some traces of antiquity, apparently the cella of a temple. Between Kleitor and Cynætha, and forty stadia from the latter, there was a temple of Diana. These ruins probably indicate the spot to which both Polybius<sup>1</sup> and Pausanias<sup>2</sup> refer. We here began to mount some elevations, and reached the summit in thirty-five minutes; we then descended; and in forty minutes came to an insulated rock, upon which there are some ruins, called Palaio-Kalabryta, the whole of which is, however, composed of small stones. I did not see one large block, nor any positive traces of antiquity, as the ruins in question are apparently modern. The monastery of Megaspelia is visible from this point at the opposite extremity of a deep and uneven valley. A quarter of an hour more brought us to the town of Kalabryta, which is the head of a jurisdiction, and the seat of a voivode. It is mentioned as a town in the year 1450, by George Phranza.<sup>3</sup> It may be doubted whether this place occupies the site of an ancient city, for its scanty remains have an ambiguous character; but there is some reason for supposing that it stands upon the site of Cynætha, the inhabitants of which, unlike their generous neighbours the Kleitorians, were an unprincipled, uncivilized, and cruel race of people. In an elaborate discourse, Polybius<sup>4</sup> endeavours to prove that this character was owing to their being the only people in all Arcadia who did not cultivate music, which softens the manners, refines the sentiments, and heightens the social sympathies of mankind.

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<sup>1</sup> Hist. l. 4. p. 288.

<sup>2</sup> B. 8. c. 19.

<sup>3</sup> B. 3. c. 22.

<sup>4</sup> Hist. b. 4. p. 289.

The only objects at Cynætha, which are mentioned by Pausanias<sup>1</sup> as worthy of notice, are a temple<sup>2</sup> of Bacchus, and several altars in the agora. We were fearful of arriving late at the monastery of Megaspelia, and accordingly prosecuted our journey without delay. We traversed a part of the plain of Kalabryta; and, entering a gorge of precipitous mountains, descended to a winding glen, with a rapid river flowing through the midst, while perpendicular rocks rose above in every fantastic variety of form. This river is the Bouraikos, which is here called *Πόταμος των Καλαβρυταν*, “the river of Kalabryta;” and which, after winding through craggy hollows, and dark glens, and washing the lower margin of the rock on which the town of Boura stood, enters the Corinthian gulf at the distance of about two hours and a quarter to the south-east of Bostitza.

The aspect of the country was romantically wild and grand, till the beauty of the scenery disappeared in the shades of night.

In two hours from Kalabryta we reached the monastery, but not before the gates were shut; and admission was accordingly refused. We were cold and hungry, and destitute of provisions; and, though there are chambers on the outside of the convent, where the traveller may repose, yet we begged hard to be admitted within the walls. When we told them that we were Franks, they desired us to stand in the moonshine, that they might see our hats, while they examined our number and appearance from the windows. We accordingly took our station at the appointed spot; and, as I was the only Frank of the party, and the only one with a hat, they said they thought it very strange that a single Frank should travel in such a country, and at such an hour, attended only by Turks. They consented, however, to unbar the doors, and let us in. A quarter of an hour elapsed before the door was opened, when we entered a long passage between a double line of monks, all of whom had, as I afterwards

<sup>1</sup> Loc. cit.

<sup>2</sup> *Ἱερὸν.*

afterwards found, arms concealed under their ample robes ; for such is the insecurity of their situation, and the lawless distraction of the country, that they are compelled to take every possible precaution to prevent surprise and spoliation. I was shown into a comfortable chamber, and a blazing fire of fir-wood was lighted for me by some young boys in the sacerdotal habit. Salique soon came in to inform me that he had already tasted the wine, which was excellent ; and that he had seen the *horned pigs*<sup>1</sup> deposit their arms, which they had under their cloaks when we were admitted.

I rose at an early hour on the following morning, as I was anxious to examine the situation of the monastery, which, during the moonlight of the preceding evening, had a most extraordinary appearance ; nor was the interest of the scene diminished by the glare of day. It is erected upon a steep and narrow ridge, and against the mouth of a large natural cavern. Indeed most of the interior of the edifice is within the cave itself, or projects but little beyond. It is a large white building, of a picturesque and irregular form, consisting of eight stories, and twenty-three windows in front. It faces the west. A magnificent precipice, of four or five hundred feet in height, rises from the cave, and overhangs the monastery in such a manner, that when the Arnauts, who ravaged great part of the Morea, found it impossible to take the monastery in front, on account of the narrow and defensible passes, they attempted to roll down upon it large masses of stone from the precipice above ; but they all fell beyond the walls of the consecrated edifice. The monks, of course, were not backward in ascribing this circumstance to a miracle. The garden of the convent is in its front, and situated on a quick slope, supported by terrace walls, and approached by zigzag ways. Some cypresses, which grow in the garden, add greatly to its picturesque effect. When I requested permission to inspect

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<sup>1</sup> A term of contempt ; meaning, in this instance, the monks.

the church, the monks seemed more desirous of showing their cellar, which is indeed one of the finest in the world. It occupies the greater part of the ground floor; and was filled with large casks, which contain wine of a better quality than that usually found in the Morea, and it is, moreover, always cool. Salique, enchanted by the delicious sight, swore, by the sword of Mohamed, that he would become a monk himself, if it could be done without abandoning the religion of the prophet. The church is incrusted with ancient marbles, embellished with gilding, and sanctified with the paintings of Panagias and Saints. It is illuminated with silver lamps, but badly lighted from without.

Megaspelia is the largest monastery in Greece, and owes its foundation or completion to the Greek emperors John Cantacuzene and Andronicus, and Constantine Palæologus. It supports about four hundred and fifty monks, most of whom are dispersed about the country, and engaged in superintending the metochia, and cultivating the land. Its currant plantations are considerable, and produce 80,000 pounds weight annually. It is a βασιλικα μοναστηρια, or royal monastery, and enjoys great privileges. The hegoumenos, or abbot, is elected yearly; but the same individual is frequently re-elected, if his conduct has been approved. When they cease to hold that place they are denominated προηγουμενοι, and are more respected than the other monks.

The palladium of this monastery is an image of the Virgin, that is said to have been made by Saint Luke. This attracts the visits of pilgrims, and makes a great addition to the revenue of the pious establishment. The situation of Megaspelia is damp, and the monks are subject to the rheumatism.

The country round the monastery is rich in combinations of picturesque grandeur and sublimity. Woods of aged growth are seen upon the mountains; and the rocks are precipitously bold.

The largest monastery in the Morea, after that of Megaspelia, is Taxiarchi, which is about an hour and a half from Bostitza towards

the mountains. It is also a *βασιλικα μοναστηρια*: and the monks inflame the devotion of the pilgrims by the sight of the sponge which was given to the thirsting Saviour, and of the *ακανθινον στεφανον*, or crown of thorns, which he wore.

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### TO GUSUMISTRIS.

On the 18th, we quitted the wonderful scenery of Megaspelia, and directed our steps towards Patra, where my journey in Greece was to close.

We descended by a winding way, and traversed a bridge over the rapid Bouraïkos. Having crossed a bridge over another stream we saw a village to our right called Kerpīni, and soon after entered the plain of Kalabrȳta. In two hours from Megaspelia we crossed a bridge of six arches, and observed some small Doric columns and capitals lying on the ground, and a sepulchral *spelæion*, or cave, formed in the rock. It is at present used as a church, and the roof is ornamented with square compartments. Near it is another sepulchral chamber, which is also hewn in the rock. A few minutes more brought us to a clear spring that is only a short distance from Kalabrȳta, which is seen on the left. This is perhaps the fountain Alusson; the draught of which, according to Pausanias,<sup>1</sup> was a certain cure for the bite of a mad dog. It was situated at the distance of two stadia from Cynætha. Its efficacy in this particular malady is no longer experienced; but it is extremely salubrious, and is the resort of those who attend the church. The spring forms a

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<sup>1</sup> B. S. c. 9.

small stream, which in some places spreads into marshy ground. It greatly assists in fertilizing the plain of Kalabryta, which furnishes some of the finest pasture in the Morea. During the summer months many of the wealthier inhabitants of the surrounding country send their horses to graze in this plain, paying twenty paras a day for the feed of each horse, and the pasture is so rich that they are said to grow fat in a very short time.

As we quitted this place, a road diverged to the left, with a narrow pass, and derbeni, leading to Tripotamia, the ancient Psophis. A metochi of Megaspclia is visible on the right, and some ancient vestiges are seen at the extremity of the plain. We ascended, and, passing over a gentle elevation, came to a forest of oaks, when we crossed a bridge over a river, which enters the gulf of Corinth between the Bouraikos and Bostitza. Mount Olenos was seen rising to the west. We crossed a plain, and ascended through fine forests of oaks and platani. This place offers such security of refuge, and such density of forest, that it has always been celebrated as the resort of banditti. We several times crossed a winding stream that soon enters a larger river, over which we passed by a bridge. This is the Selinos, which enters the gulf of Corinth about a mile to the south-east of Bostitza, where its banks are connected by a bridge of nine arches.

After proceeding an hour and five minutes from the Selinos we saw a khan on the left, and a palαιο-kastro situated on an elevation to the right. Its modern name is Agios Andreas, from a church which is seen amongst the ruins. The walls are in most places nearly level with the ground, but may nevertheless be traced round the ancient city, which seems to have been of considerable extent. It is difficult to determine the ancient name of this place; it may possibly be Tritaia, which, according to Pausanias,<sup>1</sup> was an inland<sup>2</sup> town of Achaia. We passed the night at the neighbouring village of

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<sup>1</sup> B. 7. c. 22.

<sup>2</sup> *πολις εν μεσογαίᾳ.*

Gusumistris, situated in a large undulating plain, devoted to the labours of agriculture, but bare of trees. Between it and the palaiokastro is a river which flows towards the south-east.

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### TO PATRA.

On quitting Gusumistris, on the 19th of March, we crossed a stream, which soon unites with a river, which we also passed a few minutes afterwards. In two hours time we crossed another river; and twenty-two minutes further, another; both of which find their way to the Corinthian gulf, and enter the sea to the north-west of Bostitza. These are probably the Phœnix and the Meganitas, which were between Ægion and Patræ.<sup>1</sup> The country had a gloomy appearance, and seemed but thinly inhabited. A poor village or two were seen at some distance from the road. At one of these places, which was situated near the entrance of a forest, about a dozen dirty Albanians, on seeing us pass, rushed out of their cottages; and, on inquiring if we were going to Patra, and being answered in the affirmative, advised us to take them as guards, as the wooded tract we were about to enter was infested by banditti, and extremely dangerous.

Without waiting for our determination they brought out their muskets, and seemed resolved to attach themselves to our party; but we felt little inclination to accept their proffered protection, and more particularly when we observed them whispering together, and apparently contriving some mischief. Their savage looks and forbidding manners moreover strengthened our determination not to comply with

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<sup>1</sup> Pausan. b. 7. c. 23.

their importunities, which gave them great offence. They then asked for *backshish*, or a present, which I refused, as I did not deem it prudent to yield to any demands made under such circumstances, lest it might serve to inflame their rapacity and augment their exactions. They then posted themselves near the entrance of the forest, pretending not to take any notice of us, though evidently watching our motions. Indeed, we entertained little doubt of their intention to rob us; and, as I had but little money about me, and only few valuables in their estimation, this might have been a slight misfortune; but there was too much reason to suppose that the robbery would have been accompanied with murder, or, at least, that we should have been taken prisoners, and not have recovered our liberty without paying a considerable ransom. We, therefore, lost no time in consulting how to defeat their machinations. It was evidently unsafe to remain near the village, and we instantly embraced the alternative of entering the forest, though they seemed prepared to follow our steps. But, after proceeding a short way, we quitted the beaten track, and one of our guides, who knew the country, conducted us towards the foot of Mount Panachaikos, quite out of the way to Patra.

We descried the Arnauts entering the forest in another part as soon as we did, and there could no longer be any doubt of their nefarious designs; they seemed unwilling to attack us in sight of the village, and probably intended to waylay us in the forest. Our situation was critical, and none of our party was pleased with the prospect before us, which seemed, indeed, to portend but an unfortunate conclusion of a long and difficult journey. Poor Salique turned pale, and when we jeered him (for his cowardice, as well as his love of wine, had become a constant joke among us), he declared that it was not fear, but rage, which discoloured his cheek and shook his frame. He affected to feel particularly indignant at the idea of being pillaged, and perhaps murdered, within so few miles of his own home. Ibrahim, who was enterprising even to foolhardiness, proposed that our small and ill-armed party should resist these



desperate ruffians, whose constant occupation was robbery and murder. It would appear, at least so we concluded, that the Albanians, on entering the forest, had run on before us in order to waylay us on the road which leads to Patra; and that, not finding us, they had dispersed in quest of their prey; for we heard them shouting at a distance, but their voices at last died away, and we heard them no more. We then began to hope that we had eluded their pursuit. Our escape was favoured by the dense intricacies of the forest, which we traversed by almost impervious ways that had not perhaps been trodden for ages.

We pushed forward as fast as luggage horses and the trackless thickets would permit. We were sometimes detained by the falling of a horse where the ground was broken by large roots of trees and pointed rocks. This pass was so notorious, only a few years ago, for the continual murders which were committed there, that it obtained, and still preserves, the name of Makellaria,<sup>1</sup> or the butchery. It was accordingly quite deserted, and recourse was had to more circuitous roads. The thieves upon this changed their haunt, and those who had pursued us were probably only induced to exercise their predatory talent upon us by the irresistible temptation we had thrown in their way.

The forest which we passed was composed of several kinds of oak, particularly the ever-green ilex and the silver fir, or *ελαινη*, as it is now called; from the branches of which I observed great pendant clusters of misletoe.<sup>2</sup> The quercus suber, or cork tree, also abounds in this forest, the bark of which is sometimes four or five inches thick. It may be stripped of its bark once in three years; it then grows again with renewed vigour.<sup>3</sup> But as we were at that time little disposed to examine minutely the beauties of nature, we proceeded with all possible velocity, until at length, after scrambling

<sup>1</sup> This word may be derived from *μαχη*, or from the Latin *macellarius*.

<sup>2</sup> See Rees's Encyclop. under the articles *Viscum* and *Loranthus*.

<sup>3</sup> See Evelyn's *Sylva*, c. 25.

through the forest for three hours, we came to its extremity ; and to our great joy looked down upon the fertile plain of Patra, at the end of which the town was visible, with the Ionian sea, and the entrance of the Corinthian gulf. I never saw a view which gave me more satisfaction ; and Salique, finding himself out of danger, and in sight of his native city, exclaimed with a loud voice, “ now, let the rascals come if they dare, and they shall find what it is to attack a Tatar.” He then examined the state of his pistols, but did not cease to look behind every now and then, with a kind of anxious inquietude, until we descended to the plain, when he alighted from his horse, performed ablution at a fountain, and muttered some words of thanksgiving to the prophet.

We crossed a broad channel, containing a slender stream which descends from Mount Panachaikos, and which flows through the plain to the sea. This is probably the Glaukos ; its modern name is Leuka. We passed a short distance to the right of the great cypress, and arrived in the evening at Patra, where I was happy to repose some days under the hospitable roof of our consul, Mr. Strani.

I was fatigued with the length of the journey through Greece, and while I was meditating the final conclusion of my peregrinations, and my return to Rome, I felt great satisfaction in reviewing in my mind, and contemplating at my ease, the many scenes of great beauty and of deep interest which I had lately visited.

The Peloponnesos is a small country, and might be seen in a very short time, if the roads were better, and the mode of travelling more expeditious ; as it is, the travelling is so extremely slow, and the interesting objects are so numerous and dispersed, that if the traveller is a draughtsman, he should bestow eight or ten months upon the Peninsula alone.

Although I had not, in this last expedition, the advantage of being attended by Signor Pomardi, yet I made several accurate drawings of the architectural remains, and the wonderful scenery of Eleia, Messenia, Laconia, and Arcadia.

I had the good fortune to find at Patra Mr. Gell, and Mr Raikes,

who having also concluded their tour in Greece, had arrived here with an intention of proceeding to England or to Malta. My destiny compelled me to direct my course still far from home: I had solemnly engaged my word to the French government to return to Rome after my absence of two years was expired; and thus, contrary to all my interests, and inclinations, and intended plans in life, I was obliged to surrender myself once more a prisoner. In the mean time I wrote to Signor Pomardi, who, during my tour through the Morea, had re-established his health at Zakunthos; and, though he was only in a state of convalescence during the greater part of his stay in that island, yet his unremitting diligence, and his enthusiastic admiration of the beauties of nature, had induced him to make several drawings, and four highly finished panoramas of that island, which the Italians, from its singular beauty, call the flower of the Levant. It is to the unwearied diligence and accurate observation of this celebrated artist that I am indebted for a collection of 600 views of Greece, while 400 more were made by myself. After a few days, Signor Pomardi arrived at Patra; and, as it was our intention to visit the ruins near Mesaloggion, as well as some of the Ionian islands, we hired a boat to convey us as far as Corfu. I dismissed my attendants, who had served me faithfully throughout my tour, and had the satisfaction of sending them to their homes in a state of grateful contentment with the remuneration they received. Ibrahim contemplated treating himself with a new gun, a pair of silver-mounted pistols, and a fine sword; Georgio Stathi already talked of the olive trees he intended to possess at Athens, where he said he should remain and cultivate his land, as he had travelled enough for the remainder of his life.

## TO MESALOGGION.

Taking leave of our kind host on the 2d of April, we quitted Patra, and the beautiful country of the Peloponnesos, with the deepest regret. The wind was not very favourable, and the sea was too rough for our small boat. We reached Mesaloggion in six hours, extremely uncomfortable from the cold, and wet from the spray of the sea.

A second visit which I now made to the ancient city in this vicinity, and the further information which I obtained, have nearly convinced me that they are not the ruins of *Œniadai*, which are situated several miles to the west of this place, at the mouth of the *Acheloos*, on the western side, and are at present known by the name of *Trigardon*. The remains are extensive, and the walls are in the second style of construction.

On the 5th we proceeded on our voyage; and the wind being, as usual, contrary, we slept in our boat at a mud island, which is occupied by some fishermen's cots, and is about six miles from *Mesaloggion*.

On the 6th we again attempted to proceed; but were again driven back, and took up our abode for a day and night in another mud island called *Basilâdi*, which is covered with a fisherman's village, composed of the most miserable huts of wicker-work that I ever beheld.

An old fisherman, of venerable aspect, with a beard as white as snow, and a fish spear in his hand, formed like the trident of *Neptune*, offered us the use of his cottage, which we gladly accepted. Its only furniture was a bed of reeds, nets, fish traps, and other implements of a similar nature. The beautiful lines in which *Theocritus* describes the cot of the fisherman, were as applicable to the hut we occupied as if the very articles and

utensils of our host had been actually registered in the verses of the poet :<sup>1</sup>

Ιχθυος αγρευτήρες ομως δυο κεινλο γερονίες  
 Στρωσαμενοι βρυον αυον υπο πλεκταίς καλυβασί  
 Κεκλιμενοι τοιχω τω φυλλινω εγγυθι δ'αυτοιν  
 Κειλο τα ταιν χειροιν αθληματα, τοι καλαθισκοι,  
 Τοι καλαμοι, ταγκιστρα, τα φυκιοενλα τε ληδα,  
 Ορμειαι, κυρτοι, και εκ σχοινων λαβυρινθοι,  
 Μηρινθοι, κωα τε, γερων δ'επ'ερεισμασι λεμβος.  
 Νερθεν τας κεφαλας φορμος βραχυς, ειμαλα, πιλοι,  
 Ουλος τοις αλιευσιν ο πας πονος, ουλος ο πλουτος.

On the 7th the wind continued to blow violently against us, and as there appeared little hopes of its ceasing for some days, we quitted our miserable abode, and returned to Mesaloggion; which we again quitted on the 9th, and attempted to steer for Ithaca, but we were driven on the Eleian coast, and landed at a rocky cape. This promontory is called Konopēli, on the summit of which are some imperfect remains of an ancient castle, or perhaps the acropolis of a town which was in the plain. A tepid stream of clear water gurgles from the foot of a rock, and almost immediately enters the sea.

The view from Konopēli overlooks an extensive plain, in which we saw some flocks of sheep.

We quitted this place the next day, but the wind still continuing unfavourable, we passed the night at sea, and, the next morning at

<sup>1</sup> Idyl. 21. v. 6. et seq.

Two ancient fishers in a straw-thatcht shed,  
 Leaves were their walls, and sea-weed was their bed,  
 Reclin'd their weary limbs; hard by were laid  
 Baskets, and all their implements of trade,  
 Rods, hooks, and lines compos'd of stout horse-hairs,  
 And nets of various sorts, and various snares,  
 The seine, the cast-net, and the wicker maze,  
 To waste the watery tribes a thousand ways:  
 A crazy boat was drawn upon a plank.  
 Mats were their pillow, wove of oziers dank.  
 Skins, caps, and rugged coats a covering made:  
 This was their wealth, their labour, and their trade.

Fawkes's translation.

an early hour, landed on the island of Ithaea, below the fountain of Arethusa, and walked over the mountain to Bathy, the capital, where we were hospitably lodged in the house of the English consul.

After remaining about a week at Ithaca, I quitted it on the 19th, accompanied by Mr. Raikes ; Mr. Gell returned to Patra.

The captain of the thieves advised us to take some of his men as far as Santa Maura, as the canal between that island and the Aearnanian coast was infested by pirates. We were accordingly accompanied by some of his fellows, who excited at once our horror and our surprise by the narrative of their predatory expeditions on the coast. When they perceived that their conversation produced aversion and became quite repugnant to our feelings, they did not desist, but persevered, with a sort of malignant pleasure, in recounting their numerous and horrible crimes.

On arriving safe at Santa Maura, we were happy in dismissing our guard.

Having remained here a day, we set sail on the 21st for Corfu, and found the wind, as usual, quite contrary. We accordingly passed the night in the church of Saint Nicolo, which is situated in a small deserted island, probably the same on which there was formerly a temple of Venus.<sup>1</sup>

The next morning, the 22d, we proceeded to the neighbouring town of Prebëza, in the ancient territory of Cassopæa, and passed the night in our boat.

On the 23d the wind was more favourable, and we sailed for Corfu. We had always been told that the canal of Corfu was dangerous, and very rough in tempestuous winds. We, indeed, could bear palpable testimony to the truth of this information ; for our little boat was tossed about in a most extraordinary manner. The wind, which had for some days blown from the north, had now ehanged ; but the sea still continued its motion from the north ; and though the wind was strong in our favour, we made very little way,

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<sup>1</sup> Dionys. Halicarn. b. 1. c. 51.

as the current was contrary. Homer<sup>1</sup> seems to allude to this circumstance, which occurs frequently in the Archipelago when the wind changes suddenly.

Ως δ' ανεμοι δυο πονλον ορινεϊον ιχθυοενια  
 βορεης και ζεφυρος τω τε Θρηκηθεν αηλον  
 ελθον' εξαπινης· αμυδις δε τε κυμα κελαινον  
 Κορθυεϊαι, πολλον δε παρεξ αλα φυκος εχευαν.

“ As, from its cloudy dungeon issuing forth,  
 A double tempest of the west and north  
 Swells o'er the sea, from Thracia's frozen shore,  
 Heaps waves on waves, and bids th' Ægean roar,  
 This way and that the boiling deeps are tost.”<sup>2</sup>

The wind raged so furiously, and the waves were thrown into such broken masses, that we expected every moment to be lost. Our sailors appeared to feel their danger as much as ourselves; and lost their presence of mind. Nothing can be more gloomy to a landsman in a small open boat than a storm of wind; and I felt inclined to say, with Ovid,<sup>3</sup>

“ Demite naufragium, mors mihi munus erit.”

We, however, arrived safe at Corfu, and congratulated ourselves on the escape we had experienced.

We remained for some weeks in this beautiful island, where we received the utmost kindness and hospitality from our minister, Mr. Foresti.

Mr. Raikes here separated from me, to my great regret; as he was unwilling to lose the opportunity of embarking in a frigate which was sailing for England. I was detained at Corfu by ill health until the 16th of May, when we set sail for Messina in a Russian armed brig named Letun. We landed at Messina on the 20th, and remained here for some time, in expectation of a vessel to take us to Civita Vecchia. In the mean time Mr. Mackenzie arrived, after

<sup>1</sup> Iliad, 9. v. 4. et seq.

<sup>2</sup> Pope.

<sup>3</sup> Trist. b. 1. v. 52.

having finished his tour in Greece; and being desirous of visiting the few parts of Italy which were then accessible to the English traveller, he accompanied me to Civita Vecchia. It is with the deepest regret that I recal to mind the many amiable qualities of that accomplished and classical traveller, who is now no more.

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### TO CIVITA VECCHIA.

On the 12th of August we set sail in a merchant vessel of Trieste, named *Il Redivivo*. We steered by the Lipari Islands, and at night saw the curious effect of the burning volcano at the island of Stromboli. The vicinity exhibits another insular rock called Stromboletto. We were becalmed for some days in sight of these islands, and in the day-time only distinguished the smoke from the volcano, though the flame was visible in the night. During our voyage we caught several turtles. While the weather is excessively hot, and the sea perfectly tranquil, the turtles come to the surface of the water to bask in the sun, and fall asleep. They are seen at a considerable distance, like a speck upon the smooth surface of the sea: the boat is then put out, and the sailors row as gently as possible towards the turtle, in order not to disturb its slumbers. One of the men then catches hold of one of the hinder fins of the animal, and pulls it into the boat, turning it on its back, and thereby rendering it perfectly helpless, as Oppian<sup>1</sup> beautifully expresses:

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<sup>1</sup> *Halicuticks*, b. 5. v. 392.



But, should some artist, resolutely brave,  
 Surprise him paddling o'er the foamy wave,  
 With vig'rous jerk invest his horny chine,  
 And lift the concave to the skies supine ;  
 Sailing aloft, he writhes his legs in vain  
 In empty air, and struggles in the main.

Sometimes the turtles are awakened by the approach of the boat, when they immediately dive, and are seen no more. The largest which we took weighed twenty-five pounds ; they are of the hawk-bill kind : we found them far inferior to the Indian turtle. It is necessary to be extremely cautious to avoid its bite, which inflicts a dreadful wound. This circumstance is also alluded to by Oppian.<sup>1</sup>

On earth, the tortoise, crouch'd beneath his shield,  
 Skulks inoffensive on his native field ;  
 But, when his brother of the seas appears,  
 The stoutest heart, with just discretion, fears.

In the dull hours of calm we had full time to amuse ourselves by contemplating the other productions of the sea ; but the most curious of these were the small nautili, with which the sea was in a manner speckled, gracefully moving on a surface as smooth as glass, with their sails fully extended, to catch the almost imperceptible breeze by which they were impelled. We caught many of them ; but none were more than an inch in length, though, when their sails are expanded, they appear double that size. Their shell is of a soft cartilaginous substance ; and the sailors eat them entire, and undressed. I am not certain whether these are a distinct species from those of a larger kind, found in the southern seas, the shells of which are hard. The beautiful lines of Oppian<sup>2</sup> are so minutely descriptive of this wonderful little fish, that they may serve as a regular monography of it without any further addition.

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<sup>1</sup> B. 5. v. 25.

<sup>2</sup> B. 1. v. 338. *Ναυίλος*.

Sail fish in secret silent depths reside,  
 In shape and nature to the preke allied;  
 Close to their concave shells their bodies wrap,  
 Avoid the waves, and ev'ry storm escape.  
 But, not to mirksome depths alone confin'd,  
 When pleasing calms have still'd the sighing wind,  
 Curious to know what seas above contain,  
 They leave the dark recesses of the main.  
 Now, wanton, to the changing surface haste,  
 View the clear skies, and the pure welkin taste.  
 But slow they cautious rise; and prudent fear  
 The upper region of the wat'ry sphere.  
 Backward they mount; and, as the stream o'erflows,  
 Their convex shells to pressing floods oppose.  
 Conscious they know that, should they forward move,  
 O'erwhelming waves would sink them from above,  
 Fill the void space, and with the rushing weight  
 Force down th' inconstants to their former seat.  
 When first arriv'd they feel the strongest blast,  
 They lie supine, and skim the liquid waste.  
 These nat'ral barks outdo all human art  
 When skilful floaters play the sailor's part.  
 Two feet they upward raise, and steady keep;  
 These are the masts and rigging of the ship;  
 A membrane stretch'd between supplies the sail,  
 Bends from the masts, and swells before the gale.  
 Two other feet hang paddling on each side,  
 And serve for oars to row, and helm to guide.  
 'Tis thus they sail, pleas'd with the wanton game;  
 The fish the sailor, and the ship the same:  
 But, when the swimmers dread some danger near,  
 The sportive pleasure yields to stronger fear;  
 No more they wanton drive before the blasts,  
 But strike their sails, and bring down all the masts.  
 The rolling waves their sinking shells o'erflow,  
 And dash them down again to sands below.<sup>1</sup>

We had also an opportunity of contemplating the singular characteristic of the pilot-fish, which delights in swimming before ships.

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<sup>1</sup> J. Jones, transl. Oxford, 1722.

Nine of these preceded us for several days, and swam close under the prow of the vessel; and, although we wounded two of them with a spear, they would not change their direction, but merely swam deeper, and still attended our course. We caught one which measured thirteen inches in length, and eight in circumference: it was beautifully striped with the most vivid blue, approaching to green. These colours, however, soon lost their brightness after the fish was taken. Its flesh is extremely delicate. We lost sight of them when we approached the coast, for they are seen only in deep water.

He! the deep seas prefers to noisy straights  
 Who for the distant ship impatient waits,  
 The friendly pilot-fish, who joyful views  
 The well-rigg'd bark, and ev'ry sail pursues;  
 Around the wanton shoals, in order, move,  
 And frisking gaze on him who steers above:  
 Eager press on, nor will be left behind,  
 Tho' the full sails swell, bloated with the wind.  
 You'd think the captives chain'd to ev'ry ship,  
 And drawn unwilling through the ruffling deep, &c.  
 \* \* \* \* \*

So they, while no approaching shores displease,  
 Swim with the ship, tumultuous o'er the seas;  
 But when they conscious scent the coming shore,  
 Averse, they court the sailors' look no more;  
 Avoid the nearer land, and hie again  
 With equal haste, to the unbounded main.  
 Pilots observe the sign, and know the coast  
 Draws nigh when they perceive their comrades lost.

As we approached the coast of Naples, we saw the island of Capri at the entrance of its gulf, and beyond it Vesuvius emitting a thin white smoke. We descried the mountains of Sorrento, Cape Misenum, and the neighbouring islands. We also enjoyed one singular point of view, that is not to be equalled in any other

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<sup>1</sup> Oppian's *Halieuticks*, b. 1. v. 186. J. Jones's translation.

part of the globe; we distinguished, from the same spot, the three active volcanos of Ætna, Stromboli, and Vesuvius, all smoking at the same time, and impressing our minds with the awful reflection that the vast furnace by which those mighty craters are supplied with their ignited matter, has probably its deep abyss beneath the sea upon whose surface we were then sailing.

As we approached the Roman coast, we discerned the mountains of Gaeta and Terracina, with the islands of Mal-Ventre, Vente Tene, Gianuto, Ponza, and Palmarola. We sailed within a few miles of the Pontine marshes, and saw the abrupt and rocky Mount Cireæi, rising like an island from the sea. We descried its pointed summit, which is occupied by the remains of the temple of Circe, while the site of the Cyclopien walls of Cireæi was easily distinguished on a lower part of the ridge. Some large caves at the foot of the mountain also attracted our notice, and excited a strong desire to land, but we were no longer on the shores of Greece, and did not venture to approach a coast which was jealously guarded by the French, who would have punished with summary severity the suspected intrusion of an English traveller. We sailed by the low and dreary coast of the Pontine marshes, covered with a hot and hazy mist, exhaling pestilence and death on the miserable and perfidious race of semibarbarian banditti, who thinly people the inhospitable vicinity.

On the 25th we entered the port of Civita-Vecchia; and, as we came from Sicily, were obliged to perform quarantine before we were permitted to land. But as that island was exempt from any symptoms of the plague, the quarantine was clearly political.

On entering the port we were struck with surprise on observing the French and Papal flags united, and waving together on the castle. For, although we knew that the French had some troops at Rome, we had understood that Civita-Vecchia was still free. The occupation indeed of this place by the French had only happened a few weeks before our arrival. Our ship sailed the next day for Leghorn, and we were left to perform a quarantine of twenty-one

days, in a miserable boat covered with an awning to protect us from the scorching rays of the sun, and the pestiferous dews of the night. Two sailors were put in quarantine with us, to watch us and get our provisions from the health office. We were disgusted with the abandoned, revolting, and blasphemous behaviour of these miscreants, who were far less civilised, and much more wicked than our late companions the thieves of Ithaca.

When our quarantine had expired, and we were landed at the health office, we were informed that the French general, who was commander of the place, desired to see us. A soldier accompanied us to his house. He received us abruptly, and demanded what business brought us to Civita Vecchia? Mr. Mackenzie answered that he came to inspect the antiquities of Rome; and I told him that I came according to my parole, to surrender myself prisoner of war, as my leave of absence was nearly expired. I accordingly produced my papers and passports, in which all the requisite formalities had been observed. He, however, refused to look at them; and, in an insulting and enraged tone of voice, said, "*Les Anglois ne maintiennent pas ainsi la parole; c'est impossible! Comment! vous venez de la Sicile vous constituer prisonnier de guerre!*" Then, turning to one of his officers, he said, "*conduisez ces Messieurs au chateau.*" We were immediately hurried by the soldiers to the castle, where each of us were put into a separate dungeon. Some condemned convicts, who were to be shot the next day, were removed that we might become the tenants of their gloomy abodes. The dungeon was an arched chamber, eight feet square, in which all the furniture consisted only of a bed of straw. The smell which arose from a sink was intolerable; and the myriads of fleas and bugs, and other insects, rendered our prospect truly deplorable. After we had remained there from nine o'clock in the morning until five in the evening, the general visited each of us separately in our cells, and at length condescended to examine my papers; when, finding that I was perfectly correct, and that I had really returned to fulfil my engagement, he seemed evidently ashamed of his late

intemperate conduct, and outrageous incivilities. He immediately gave us permission to lodge in the town, which he took our paroles not to quit before he received an answer, respecting our fate, from the *general en chef*, who was at Albano near Rome. But he told us plainly he thought we should be sent to Verdun, which was the *depot* of the English *detenus*. In the mean time, I wrote to Mons. Granet, a French painter of great celebrity, who was established at Rome, and whose friendship I had the advantage of possessing before I went to Greece. I laid before him our critical situation ; and begged of him to make interest with the general, in order to obtain permission for us to reside at Rome instead of Verdun.

This excellent Frenchman happened, fortunately for us, to be on a footing of intimacy with the general ; and, immediately on the receipt of my letter, he set out for Albano, which he did not quit until his urgent importunities had prevailed upon the general to permit us to remain at Rome under the guarantee of Mons. Granet himself, and of Messrs. Dupaty and Paulin du Quelar, both artists of great eminence and superior talents ; to whose kindness, and particularly to that of Mons. Granet, I feel a weight of obligation that I can never repay, but which will never be effaced from my recollection. This part of my narrative affords me an opportunity, which I have eagerly embraced, of thus publicly acknowledging their friendly services, and of commemorating their generous conduct towards an individual of a country with whom their government was then at war. This is not designed as a mere verbal compliment ; it is an expression of grateful feeling, and a tribute of the heart. Mons. Lechevalier, the learned author of the topography of Troy, and Count Annoni of Milan, are also particularly entitled to the testimony of my warmest gratitude and my sincerest regard. It was through the intercession of Mons. Lechevalier that I obtained permission to travel in Greece on my parole ; while Count Annoni, with a degree of disinterested confidence that is not often experienced, became responsible for my return, and rendered unnecessary the deposit of a large sum of money which I must otherwise have

made. The commencement of my journey was thus owing to their friendly offices, and they will, I trust, permit me to add, that I consider all the knowledge, either of ancient or of modern Greece, which I acquired in the interval of my tour, as having been achieved under their favourable auspices; as I do the happy termination of it to Mons. Granet. To them I accordingly inscribe my work; and it is my earnest wish that it may record our friendship when the shades of the long night shall have closed over our remains!

As soon as the order for our release arrived at Civita-Vecchia, the general called upon us; and, as if to make amends for his late insulting conduct, invited us to dinner; and we were not sorry that he thus gave us an opportunity of declining any civility from a man from whom we had so lately received such accumulated indignities.

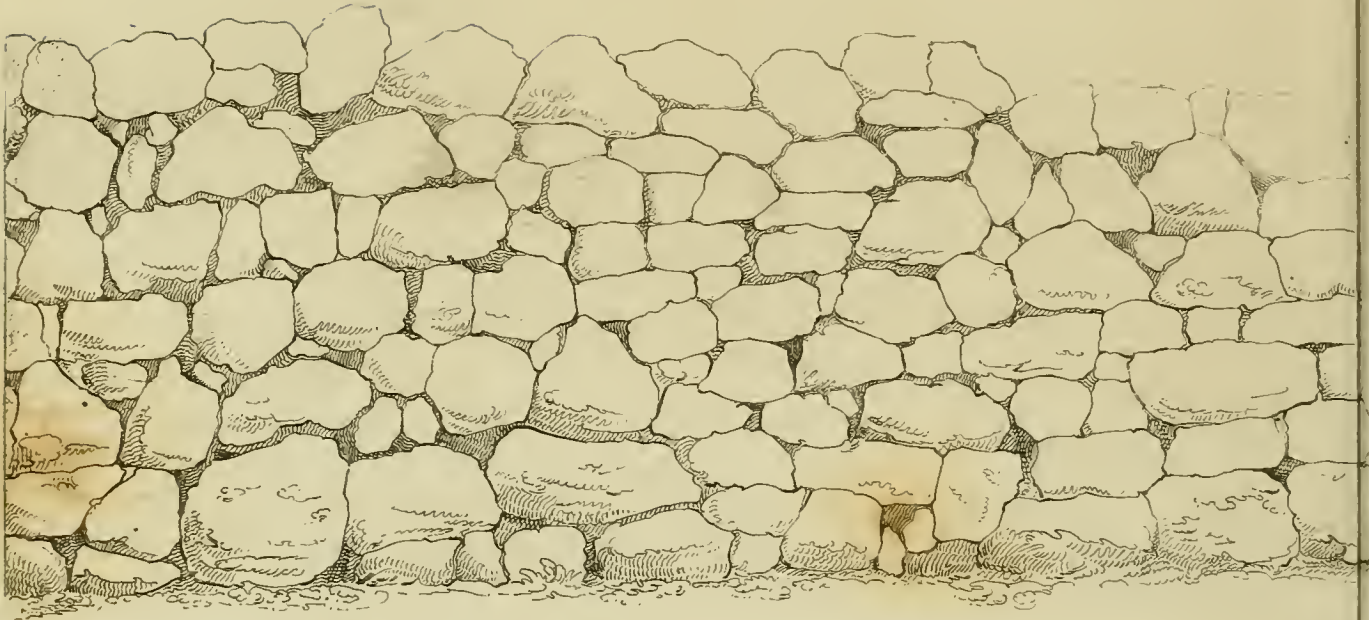
On the 18th of September, we set out from Civita-Vecchia, and arrived at Rome at eleven o'clock at night. Sign. Pomardi returned to the bosom of his family, and I to my antiquarian and literary pursuits; while Mr. Mackenzie occupied himself with all the zeal which distinguished that accomplished traveller, in examining the ruins of the once mighty capital of the Roman empire, and in appreciating its departed greatness by its still existing monuments.



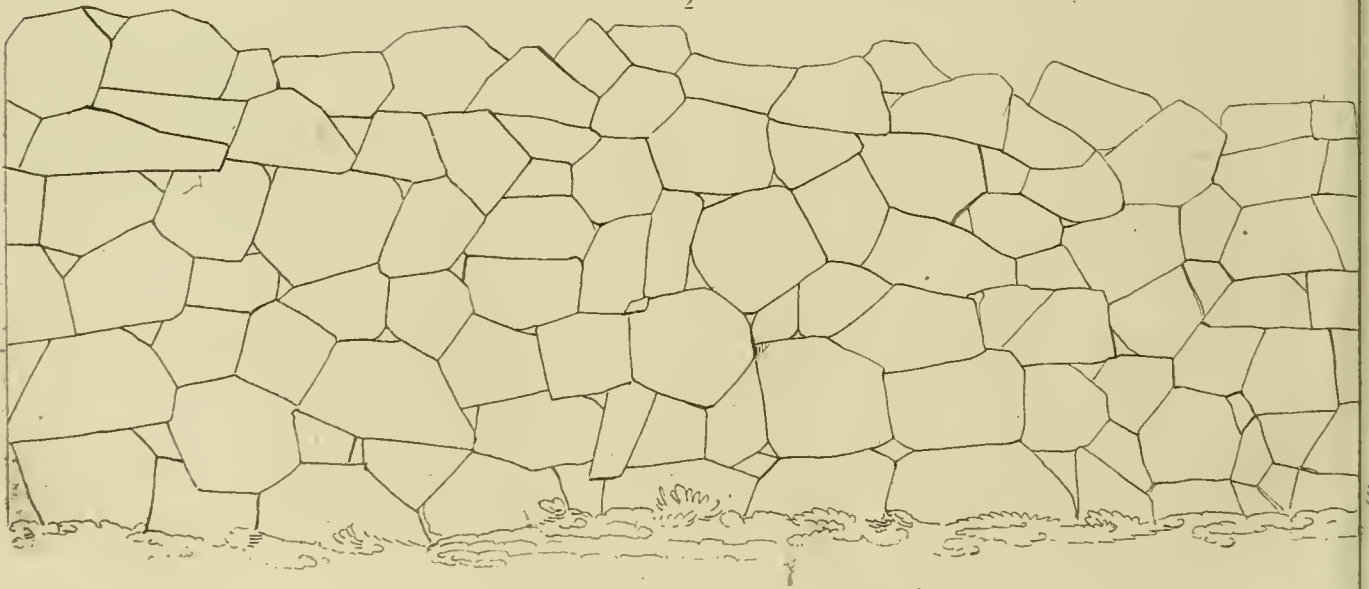




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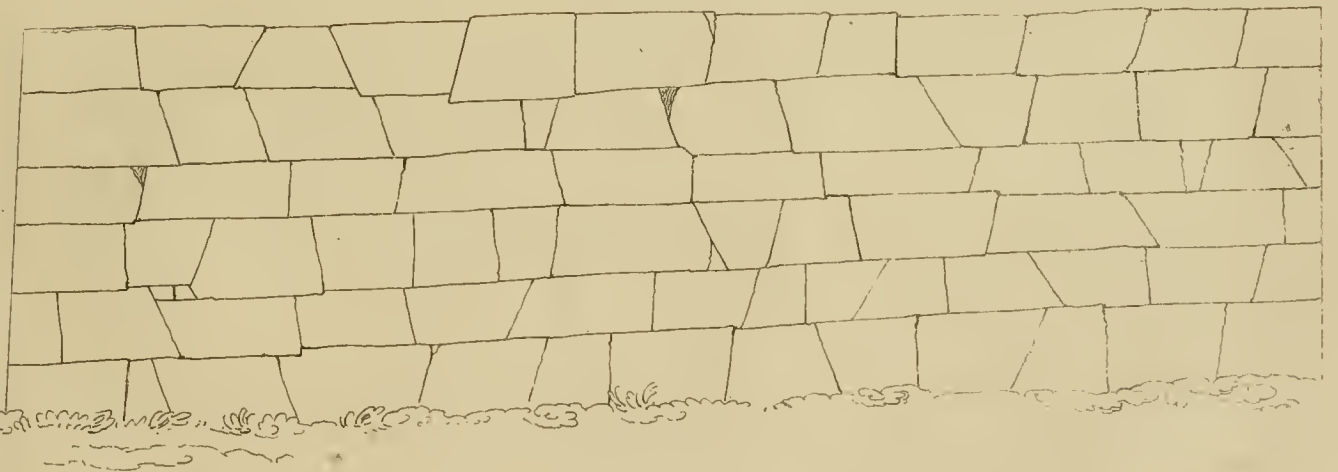
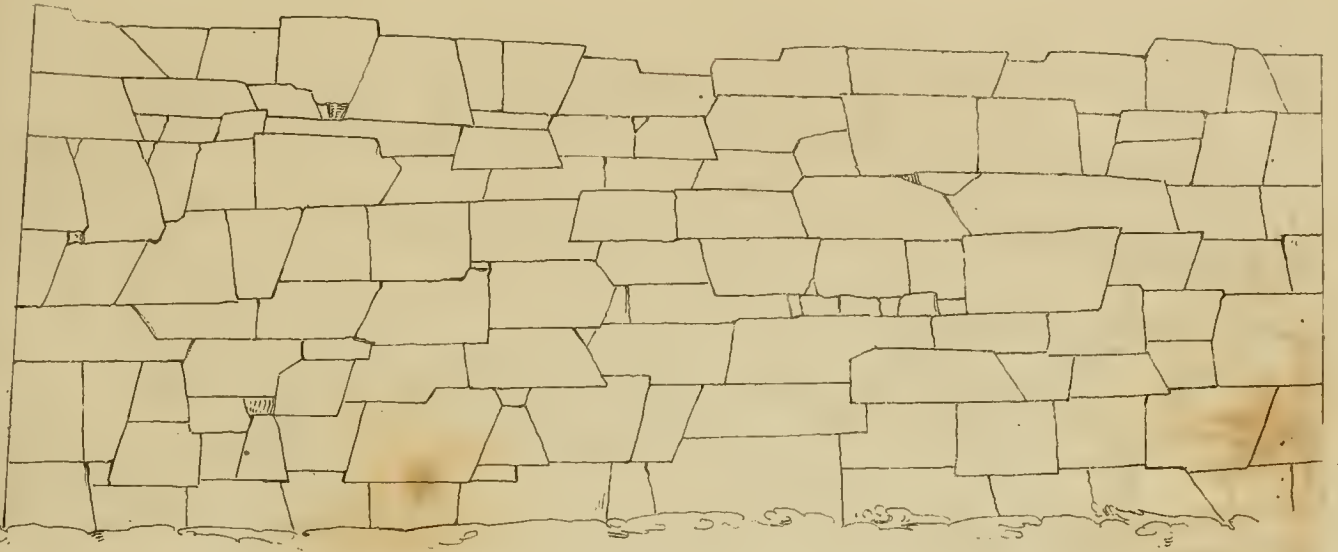
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Edw<sup>d</sup> Dodwell del

SPECIMENS OF STONE

London Published June 1, 1841



ENT WALLS IN GREENE



## APPENDIX.

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*Examples of the different ways adopted by modern Authors of writing  
Greek and Turkish Words.*

### A.

Agha. Aga. Haga.  
Ali. Aly.  
Aspra. Asper.

### B.

Balanites. Balania. Valania. Vallonia. Vellania. Velanede. Valanedes.  
Bazar. Bazaar. Basar. Bazard.  
Beglerbeg. Beghilerbeg.  
Berath. Barat.  
Beyram. Beiram. Bairam. Biram. Bairan. Bayram.  
Bostangi. Bostandjy.

### C.

Cadi. Cady. Cadhi. Cadee. Kadi. Qâdhy. Qâdi.  
Cahuah. Cahveh.  
Capîgi Capizi.  
Capôudan. Capadun. Kapudan. Capudan.  
Charem. Harem. Kharem. Haram.  
Courann. Kouran. Qoran. Koran. Kourann. Coran. El-Kour-ann. Al-Coran.  
Alcoran.

## D.

Derbēne. Derbeni. Dervene. Dervent. Derbend.  
 Derwisch. Dervish. Dervich. Dervis. Derveish. Dervise.  
 Djeamy. Dgiami. Djami. Giame. Jawm. Jawmy.  
 Djowr. Giaour. Ghiaur.  
 Dragōman. Drogman. Druggerman. Drogueman. Druggoman.

## E.

Efendy. Effendi.

## F.

Fakir. Fakeer.  
 Ferman. Fermahn. Fermaun. Firman. Firhman.

## G.

Grand Signior. Seigneur. Signor.

## H.

Hanà. Hannà. Hnà. Alcanna. Henna.  
 Hassan. Assan. Hhazan.  
 Hossain. Hussein. Houssain.

## I.

Ibrahim. Ybrâhym. Ybrahim. Ebrahim. Ipraim.  
 Imam. Imaum.

## J.

Janissary. Jannissary. Genitzeri. Janizary. Genizari. Janitzary.

## K.

Kaaba. Koubbè. Caaba. Caabah. Cabah.  
 Kairavan. Karavan. Keruan. Kervan. Caravan. Cairavan. Cairvan. Kiarvan.  
 Cairoan. Chieruan.  
 Kalybia. Kalybe. Calivia. Callivia.  
 Karavan-Seray. Kiarvanserai. Caravan-Seray. Caravanstrai. Caravanserael. Carav-  
 asaria. Caravansarai. Chieruan-Serai. Kervan-Serai. Caravanserail. Caravas-  
 serail.  
 Kalbaz. Halbaz.  
 Kalpak. Kalpāki. Kolpak.  
 Kangiar. Hangjar.  
 Khan. Khann. Kam. Kan. Ham. Hann. Han. Kahan. Kann. Can. Ghan.  
 Chan.  
 Keblah. Kebleh. Kibleh.  
 Khaviar. Caviar.  
 Kharadjh. Caratch. Karadj. Haratch. Caratsch. Haratsch. Harāche. Karadge.  
 Gharaz. Caratge.  
 Khodjea Baschy. Khodge Bashi. Codja Bashee. Codja Baschi. *χολζαμπασις*.  
 Kiosque. Keoschk. Chiosk. Kiosc. Kiosk. Chiosque. Kioch.  
 Kislar Aghassy. Kislier Aga. Kizlar Haga. Kuzlir. Kislah. Chislar. Keslar.

## M.

Mahārab. Mirabe. Mehreb. Mehereb.  
 Menar. Menareh. Menaret. Minaret. Minareh.  
 Mohāmmèd. Mohammed. Mohamed. Mouhamed. Mouhammed. Mehemmed.  
 Mahomed. Mahomet. Mahumet. Mehemet. Muamed. Mohammed. Muchumet.  
 Machomet. Moamed. Mahometh.<sup>1</sup>  
 Mosque. Mosck. Mosch. Mesged. Mesgida. Masgiad. Mesquita. Mesdjid.  
 Mosquo. Mosco. Messita. Meszita. Meschit. Moschea.  
 Mouphty. Mufti. Mofii. Moufti.  
 Moustapha. Mustapha. Mustafa.  
 Muezzinn. Muezinn. Muzzein. El Mudden. Mesin. Muezin.  
 Musulman. Mussulman. Musselman. Mussliminn. Moslem. Muselman.

## O.

Ocque. Oke. Oque. Oka.  
 Othman. Othoman. Ottoman.

<sup>1</sup> About the different ways of writing this word, see Joan. Leunclavius, Pandect. Hist. Turcic. p. 451. Paris Edit.

## P.

Padishah. Padischah. Padcha.

Papas. Pappas.

Para. Parat. Parah. Perau.

Pascha. Pasha. Pacha. Pascia. Passa. Pashaw. Bassa. Bascha. Bacha. Basha.  
Bashaw.

## R.

Raki. Rackee. Araki. Arraki. Arrak. Arrack.

Ramāzan. Ramadan. Ramadhan. Aramazan.

## S.

Sali. Salih. Salik. Salique.

Sardar. Serdar.

Seraskier. Serasker.

Sheik. Schick. Shaik. Scheik. Scheykh. Sheikh. Sheick. Shekh. Cheykh.  
Sheih. Chaik. Cheke. Cheiek. Cheik. Cheyk.

## T.

Tatar. Tattar. Tartar.

Tchiboukchis. Chibouque gee.

Tchiflik. Chifflik. Tchifflick. Tschifflik.

Tekkie. Tekie. Teke. Teckeh.

## V.

Veziir. Vazir. Vizir. Vizire. Vizier.

Voivode. Vaivode. Vaivonda. Waiwode. Waywode. Woivode. Voevoda. Wai-  
vode. Vaywood. Vaivoda. *βοιβοδας*.



## NAMES OF PLACES.

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Ancient Names.	
Alpheios.	Adersi. Diadersi.
Amorgos.	Alfeo. Rophea. Ropheo. Orphea. Carbon.
	Amorgo. Morgo. Murgo.
	Ampelāchi. Ambelakia. Ampelakia. Ambelaki. Amphilochia.
	Ambelaka. Amblachi.
	Ampēlo Kepous. Ambelo Kipo. Angelo Kepos.
	Anatolīko. Anatolico. Natolico. Anafoliko. Nathaligo. Na-
	talico.
Andros.	Andros. Andro. Andre.
	Angistri. Anchestri. Anchistre.
Olearos.	Antipāros. Antiparo. Andiparo. Antiparis.
	Antipaxo. Andipaxo. Antipaseu. Antipaxio. Antipaxou. An-
	tipaxu.
	Arakōba. Aracova. Aracovia. Aracovi. Arachovi. Rhacovi.
	Racova. Arracoba.
Kuparisscai.	Arcadīa. Arkadia. Larcadia.
	Armīro. Almiro.
Ambracia.	Arta. Larta. Narda.
Acheloos.	Aspropotāmos. Aspri.
Athenai.	Athēna. Athene. Settines. Athinai. Sethine. Atine. Sethyna.
	Sctines. Sethina. Satina. Satine.
Aulon.	Aulōna. Aulon. Avlona. Albona. Valona.
	Bari. Vari. Vary. Bare.
	Barnaba. Phurnaba.
Sicyon.	Basilīca. Basilico. Basilika. Bisilio. Vasiliko.

Ancient Names.	
Pherai.	Belistin. Velistino. Velestin. Velstin. Bodronitza. Bodinitza. Mendinitza.
Ægion.	Bolos. Volo. Golo. Golos. Bolo. Vollo. Vola. Volos. Bostitza. Vostinizza. Vestizza. Vostitza. Vostyza. Bostitzan. Bostizan. Boziza. Vistitza. Vostica. Vostiza. Vistiza. Volstiche. Wostitza. Vostizza. Bontitzes and Boziza by the Byzantine Hist.
Ithome.	Braõna. Vraona. Vrana. Vourna. Vronna. Urona.
Bouthroton.	Brusi. Bruso. Vrisi. Bulcãno. Vulcano. Bourkano. Vourkano. Grebegin. Butrinto. Butronto. Bucintro. Bothrentos.
Klaros.	Calamo. Callemeno. Calimne. Calmine. Calimno.
Sunium.	Capo Colonna. Colonnais. Collonna. Coloni.
Cythera.	Cerigo. Tzerigo. Serigo. Chelmos. Chalmos. Chialmos. Chimarra. Chimãra. Chimera. Chimæra.
Chios.	Chio. Sio. Cio. Scio. Kio. Clemontzi. Clemouzzi.
Echinades.	Curzolari. Cursolari. Cozulari. Curzõli. Curzola. Corzola.
Trœzen.	Damãla. Thamala. Pleda.
Nesso.	Daukli. Dowclu.
Daulia.	Daulia. Daulea. Dalia. Doulla. Daulia. Thavlia. Thaulia. Daulier.
Delos.	Delis. Sdilles. Stile. Sdiles. Sdili. Sdille. Lisdelis. Dili. Sidili.
Asteris.	Didaskãlo. Didaskalio. Daskallio. Didaskali. Mathetorio. Dragomestra. Dragomeste.
Drepanon.	Drapãne. Drapani. Drapana. Trapani. Drapano.
Dyrrachion.	Durazzo. Duraz.
Ambrysos.	Dystõmo. Distomo. Thistomo. Distoma.
Ægina.	Egina. Engia. Eyina. Legina. Eginò.
Eubœa.	Egrĩpos. Egribos. Negroponte. Necropons. Egripos. Ne- grepont. Nigroponte. Negropont.
Eleusis.	Eleusina. Lepsina. Salina. Lefsina. Leusina. Elimos. Elimbos.
Epidaurus.	Epidaura. Pidaura. Pithavra. Epi-thauro. Thithavra. Erakle. Ierake.
Thespeia.	Erẽmo-Kastro. Rimocastri.

Ancient Names. Island of Patroclus.	Gaitharonēsi. Gaidaronesi. Ghædaronisi. Garderonis. Gaitronisi. Guidronisi. Gaydaronisi. Guidronisa. Ebanonisi. Galaxīdi. Galaxy. Galazithi. Gallixithium. Galatzida. Galizithi. Gastoūni. Gastuni. Gastumi. Gastugni. Gephyra. Gepheri. Euphere. Sapheri. Repheri. Sateri. Gimoba. Dgimova.
Hymettos.	Himetto. Imetto. Monte Matto. Trelo Bouno. Trelo Vuna. Dehli Dag.
Hydrea.	Idra. Hydre. Iero. Gerao.
Ikaria.	Ikaria. Nikaria.
Imbros.	Imbro. Lembro. Embaro. Embrio. Ibro. Ioannīna. Ianina. Iannina. Yanina. Iohannina.
Psyra.	Iotāco. Iathaco. Ataco.
Lamia.	Ipsera. Psara. Pissera.
Lissa.	Isdin. Izdin.
Kos.	Issa. Hissa.
Ithaca.	Istanko. Stanko. Stankio. Stanchio. Stineo. Ithaca. Itaca. Ithace. Thiaci. Thiaki. Teaki. Itache. Theake. Val di Compare. Val di Compagno.
Gyaros.	Jura. Joura. Jero. Trava. Caloiro. Stapodia. Stenosa.
Samikon.	Kaiaffa. Chaiapa. Kakingra. Katchingri.
Thisbe.	Kakosia. Kakosi. Cacocio. Cacoosi. Cacosio. Kalabrīta. Calavrita. Kalavritta. Kalabruta. Calabryta. Calaverta.
Chæroncia.	Kalamāta. Calamata. Calamatha. Kalenge. Kalentze. Kamenitza. Mamminizza. Kapandriti. Kapandritti. Cassandritti. Kapouřna. Caprena. Capranu. Kaprena. Kapraina. Caprea. Kara. Chara. Karitěna. Caritena. Garithena. Guarythena. Kariteni. Karotto. Charia. Kasha. Casha. Caschia. Chasha. Cassia. Kassia. Cacha. Chashaw. Chasia. Chaszia. Kateniska. Kutunska.

Ancient Names.	
Kephalenia.	Kephalenia. Cephalaria. Cephalonia. Cefalonia. Cephalogna. Kefalonia. Cephalonie.
Kephissia.	Kephissia. Kephesia. Kevisia. Kifischa. Kephsa. Cephisia. Kephisia. Cephissias. Cevrisha.
Kerata.	Kerata. Gerata. Kineta. Carneta. Canetto. Canetta. Kitres. Kitriai. Chitres.
	Klarentza. Chiarenza. Glarentza. Clarence.
Plataea.	Kleisura. Kleisoura. Klissura. Klissoura. Clessura. Kokla. Kokle.
Salamis.	Koloūra. Coulouri. Colouri. Culoro. Culuri. Kondoūra. Kondura. Koundouri.
Korkura.	Korkūra. Kerkura. Corfu. Corfou. Korfoi. Corfunium. Gurfo. Konopēli. Conopoli.
Korinthos.	Corinto. Coritho. Corytho.
Koron.	Koron. Coron. Corron.
	Koukoubaones. Koukouvaones. Kakuvies. Koukoubages. Ca- eovaones. Koukouvanes. Koukoubanes.
Mycenæ.	Krabate. Krabata. Karvathy. Carvato. Carvati. Krousalades. Kourtsakadia. Krusala. Kropia.
	Lafani. Lanio.
Larissa.	Larissa. Larsa. Legrina. Lagriona. Alegrina.
Lemnos.	Lemno. Limio. Stalimene. Stalimini. Limni. Leondāri. Londari. Lundari. Liontari. Lontari. Leondary. Leontaria. Leontarium. Leondario. Leontari.
	Lesienska. Liessanska.
Pharos.	Lessina. Lesina. Lezina. Lessine. Liesena.
Leukadia.	Leukadia. Lefeathia. Leueadia. Lefcada. Leukada. Lafkadha.
Lebadeia.	Libadēa. Livadia. Livadi. Lividia. Bodia. Libadostro. Livadostro. Livadosta. Licia d'Ostro.
Lykouria.	Ligourio. Lyeurio.
Kenaion.	Lithāda. Litor. Litar. Canaia. Longaniko. Longaliko.
	Magoula. Mangoola.
	Makriplai. Macriplayi.
Helena.	Makronēsi. Makronnesi. Macrisi. Makronisi.
Manteneia.	Goriza. Mundi. Palaiopoli.
Marathon.	Marathōna. Marasona.

## Ancient Names.

	Masi. Mazi.
Messene.	Mauromati. Mavromati. Mavrommati. Mamertia. Martagia. Mavromathi. Mosseniga.
	Mexiaboula. Amaxiapola.
Megara.	Megara. Megra. Mazarino. Mazarine.
Melos.	Melos. Melo. Milo. Milōni. Mylos.
	Mesaloggion. Messaloggion. Mesolongi. Missolongi. Messo- lonia. Mesaloggi. Messalungia. Messalongia. Messa- longi. Massa-Longi. Mesalungia.
Mykonos.	Mikonos. Micone. Micole. Micoli. Michono. Micheno. Mirāka. Miraca. Miracca.
	Mistra. Misīthra. Misistra. Misitra. Misastra. Mestra. My- sethra. Mizythra. Mesithra. Mysithra. Mistira.
	Moulki. Moulci. Moulchi. Mulchy. Molci. Mutchi.
Nauplia.	Nauplia. Napliā. Napōli. Neapoli. Napoly. Napolis. Ana- pli. Anabōli. Anaplum. Napoli di Romania. Napolo della Rumilia.
Pylos.	Navarīno. Avarin.
Naxos.	Naxos. Naxia. Nasso. Naxo. Axia. Nicsia. Nixia. Nixcia.
Naupaktos.	Nixsia. Naxis.
	Nepāktos. Epactos. Lepanto. Nepalko. Lepanthe. Hipacto.
Nisyros.	Nisara. Nizaria.
Rhannos.	Obrio-Kastro. Abrio. Ebreo. Orio. Stauro.
Parnes.	Ozia. Ozea. Nozea. Noezæa. Nochea.
	Padischah. Padischa. Patissia. Patisia. Patissa.
	Parga. Perga.
Paros.	Paros. Pario. Paro. Paris.
Patmos.	Patmos. Pathmos. Patino. Palmosa. Palmossa. Patimo.
Patrai.	Patra. Patras. Patrass. Patrasso.
Paxos.	Paxos. Paxo. Pascu. Pachus. Paxou. Paxu.
	Pelagnisi. Pelagisi. Lene.
Pentelikon.	Pentelīco. Pendele. Pentheli. Medelli. Mendele. Mendeli. Petrokerāki. Petroieraki. Petrojeraki. Petrogeraki. Petro- rieraki. Patroyracke.
Pharsalia.	Pharsāla. Pharsa. Farsa. Ferselles. Phersala.
Evenos.	Phidāri. Fidari. Lafidari.
Phyle.	Philio-Castro. Biglia-Castro. Viglia-Castro. Phylío-Castro. Phula-Castro. Buglatourre. Phulatourre. Phulakastron.

Ancient Names.	
	Piada. Piatha. Epiada. Epi-yatha.
	Piperi. Piper.
	Prebĕsa. Prevesa. Prevenza. Presbesa. Prevexa.
Prote.	Prodĕno. Prnodo.
Epidaurus.	Ragusa. Ragusi. Rausa.
	Raphti. Raphci. Raphte.
	Romĕiko. Romaiko.
	Sant 'Eirĕne. Sant 'Irene. Sant 'Erini. San Tarin. Santorini.
Leucadia.	Santa Maura. Santamerion.
Belbina.	Saint Giorgio d'Albora. D'Albori. D'Arbori. D'Arbore. Al- bara. Capello Cardinale.
Thessalonika.	Salonika. Salonica. Salonicha. Salonichi.
	Samatrachi. Samandraki. Samotrachi. Samandrachi. Samothrace.
Sason.	Saso. Sasso. Sasĕno. Sasscna. Sassino.
Sciathos.	Sciatho. Sciathi. Sciatta.
Skillaion.	Cape Scilli. Scylli. Scylle. Sylla. Skilli. Skylo.
	Scimitāri. Skimitari. Skemata.
	Seraquino. Serachino.
Helike.	Sergiāni. Sirgiani. Siriani. Syriani. Suriane. Cyriani. Sa- liani. Cyrianĕe. Kyriani.
Seriphos.	Serĭphos. Seriphō. Serifo. Serfo. Serphino. Serphena. Ser- phene. Sorphena. Serfou.
	Sialisi. Shalishi. Salesi.
Siphnos.	Siphānto. Siphāno. Sifanto. Sifanno. Sifana.
	Skarmanga. Skarmagga. Skaramagga. Scaramanga.
Skopelos.	Scopelo. Scoppelo. Scopeli. Scogli.
Orchomenos.	Skripou. Srepu. Scripoo. Scripo.
Salona.	Spalātro. Spalato.
Kos.	Stancou. Stankio. Stanchio. Stancho. Stango. Stantio.
Sybota.	Sybota. Sibota. Sivita.
Atalante.	Talandi. Talanti. Talati. Talanda.
	Talāndo. Talanda. Talandi. Thalanta. Thalanda.
Tenos.	Tenos. Tinos. Teno. Tina. Tene. Tino. Titte.
	Tetale. Geralc.
Cythnos.	Thermia. Phermina. Fermia. Fermenta.
Thebai.	Thiba. Thivac. Tiva. Thyava. Stives. Stiva. Stibas. Es- tibas. Stibes. Thiva.
Thorikos.	Thorikos. Thoriko. Theriko. Torico.

## Ancient Names.

	Tragönes. Trakones. Trakonis. Traconi. Drakona.
	Tripolitza. Tripolizza. Tripolitzia. Tarapolitza. Tripolissa.
	Tripoliza.
Helicon.	Zagara. Sagara.
Zakunthos.	Zakünthos. Zantho. Zante. Zant. Zanche. Zatchytho.
Iadara.	Zara. Zahara.
Ceos.	Zea. Zia. Zya.
Lamia.	Zietun. Zeitun. Zeituni. Zeitoun. Zeiton. Ziton. Zoitun.
	Zeitüne. Zitton. Siton. Zeitum. Zetoun. Giton. Zeithon.
	Zetun. Zituni. Zuttuma. Sitoun.
Karpathos.	Zerfanto. Scarpanto.
Syros.	Zyra. Sira. Syro. Syrie. Zira.

PRINCIPAL VILLAGES IN CEPHALLENIA.

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Andīliko. Argostōli. Asso. Aterra.

Basilikādes. Blakāta. Blakochōri. Borgo.

Catolico.

Dangata. Dilināta.

Griphi.

Kardakāta. Komitāta. Konbalāta.

Licouri. Logorāta.

Makrotīcha. Markopoulāta. Metaxāta. Mignies.

Palaiochōri. Pesāda. Pilāro.

Same. Scala.

Taphio. Tinea.

Vescovādo.



## VILLAGES IN ZAKUNTHOS.

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Abēlo. Agāla. Agios Demetrios. Aiglio. Anaphonitra.

Banāto. Betūsi. Bolāmo. Braka. Burāto.

Chieri. Chiliemēno.

Draka.

Fassa. Fragāki.

Gagi. Gaitagni. Galāro. Gerakarīa.

Kallipādos. Kambi. Karadēdi. Katastāri. Koukies. Koukounarīa. Kukieso.  
Kusāki.

Lagadachia. Lagopōdi. Litākia. Luka.

Makerāda. Marīes. Mousāki.

Ortagnes. Oxochōra.

Pesenonda. Pigadachia. Phiolīti. Plemonario.

Romīri.

Sant' Andrea. Sant' Antonio. San Leone. Sarakinādo. Skalikādo. Spiliotisa.

## VILLAGES IN THE DISTRICT OF LIBADEA.

			Distance from Libadea.	
			Hours.	Ancient Names.
Agia Marīna	-	-	6	Ruins of an ancient city.
Agios Blasios	-	-	3	Panopeus.
Agios Demetrios	-	-	2	Near Orchomenos.
Agios Georgios	-	-	3	
Arabochōri	-	-	2 $\frac{1}{2}$	
Beli	-	-	2 $\frac{1}{2}$	
Belitza	-	-	8	Tithoraia.
Branexi	-	-	3	
Choumpăgo	-	-	6	
Dadi	-	-	9	Ruins of a town on the north foot of Parnassos.
Daulīa	-	-	5	Daulia.
Distōmo	-	-		Ambrysos.
Eleuta	-	-	6	Elateia.
Exărchos	-	-	6	
Gephūra	-	-	1 $\frac{1}{2}$	Near Orchomenos.
Goriānes	-	-	2	
Granitza	-	-	1	Above Libadea
Kakosia	-	-	9	Thisbe.
Kalamāta	-	-	2	
Kalāmos	-	-	22	

			Distance from Libadea.	
			Hours.	Ancient Names.
Kalkouki	-	-	15	
Kapantriti	-	-	24	
Kapoŭrna	-	-	2	Chæroneia.
Karākouseini	-	-	3	
Karamousa	-	-	5	
Karīa	-	-	3	
Kasnēsi	-	-	6	On Mount Edylion.
Katzikabēli	-	-	4	Near Thespeia.
Kostia	-	-	8	
Koukoŭra	-	-	5	On Mount Helicon.
Kouroŭpi	-	-	1	
Koutoŭmoŭla	-	-	3	
Kuriāki	-	-	1 $\frac{1}{2}$	
				Between Panopeus and Daulis.
Malta	-	-		
Mamoura	-	-	2 $\frac{1}{2}$	
Martīnou	-	-	8	
Mauromāti	-	-	14	
Mera	-	-	2 $\frac{1}{7}$	
Merāli	-	-	6	
Miagi	-	-	4	
Molūbi	-	-	3	
Moulchi	-	-	1	
Mpeskēni	-	-	5	Pronounced Beskēni.
Mpispardi	-	-	4	Pronounced Bisardi.
Mpraamagha, or Ibrahim Agha	-	-	2	Pronounced Bramāgha.
Nesi	-	-	3	
Ntegli	-	-	3	Pronounced Tegli.
Petromagoŭla	-	-	3	In the plain of Chæroneia.
Pournāri	-	-	$\frac{1}{2}$	
Raches	-	-	1	Ruins on the way to Thebes.
Romaiko	-	-	2	Near Orchomenos.

			Distances from Libadea.			
			Hours.	Ancient Names.		
Skimitāri	-	-	13			
Skripou	-	-	2½	Orchomenos.		
Soulināri	-	-	3			
Stebenikou	-	-	4			
Stiri	-	-		Stiris.		
Tzamāla	-	-	4			
Tzibēri	-	-	3			
Tzitzīra	-	-	3			
Ziritzi	-	-	2			

## VILLAGES IN THE DISTRICT OF SALONA.

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	Ancient Names.
Agia Euphenīa - - -	Ruins of a city.
Agios Georgios.	
Agorgiāni.	
Arakōba.	
Bargiāni.	
Bounichōra.	
Chlomo.	
Despliāna.	
Galaxīdi - - - -	Ruins of a city.
Glunistas.	
Gouritza.	
Hieropigādi.	
Kamāra.	
Karoutes.	
Kastēli.	
Kastri - - - -	Delphi.
Kolobādes.	
Kalopetenitza.	
Kouski.	
Krisso - - - -	Krissa
Liakoūra - - - -	On Parnassos.
Loidorīki.	
Maurolithāri.	
Modi.	
Penteorȳkia.	
Segritza.	
Sergouni.	
Sternikaiki.	
Topolia.	

## VILLAGES IN THE DISTRICT OF THEBES.

			Distances from Thebes.	
			Hours.	Ancient Names.
Agia Triada	-	-	4	
Agios Elias	-	-	4	Pronounced Aieliâ.
Agios Joannes	-	-	1	Pronounced Aiyanni.
Agios Theodoros	-	-	$\frac{1}{2}$	
Archontīsi	-	-	$1\frac{1}{2}$	
Bathu	-	-	6	Aulis on the Euripos; pronounced Vathi.
Dendra	-	-	3	
Dilōsi	-	-	5	
Dobrēna	-	-	8	Near Thisbe.
Dramīsi	-	-	5	
Erēmo-Kastro	-	-	3	Near Thespeia.
Kakonisīri	-	-	8	
Kakosalīsi	-	-	6	On the way to Athens.
Kala	-	-	6	
Kalzi	-	-	1	
Kaparēli	-	-	$2\frac{1}{7}$	
Karata	-	-	5	
Kazoula	-	-	3	
Kokla	-	-	3	Near Plataea.
Korōra	-	-	8	
Leuka	-	-	3	Thespeia.
Likourīsi	-	-	$1\frac{1}{2}$	
Maylānon	-	-	$1\frac{1}{7}$	
Another Maylānon	-	-	$2\frac{1}{7}$	
Mauromāti	-	-	3	
Masarāsi	-	-	$1\frac{1}{2}$	
Mazi	-	-	6	Near Haliartos.
Megalo Moulchi	-	-	4	On the way to Libadea.
Megale Panagia	-	-	7	

	Distances from		Hours.	Ancient Names.
	Thebes.			
Milōsi - - -			4	
Morixi - - -			4	Near Lake Hylika.
Morokambi - - -			$1\frac{1}{2}$	
Mpagla - - -			$2\frac{1}{2}$	Pronounced Bagla.
Mpoumpouka - - -			$2\frac{1}{2}$	Pronounced Boubouka.
Mustaphādes - - -			4	
Neochōri - - -			5	On the foot of Helicon.
Palikāla - - -			6	
Paltzal - - -			$1\frac{1}{2}$	
Parapounga - - -			$2\frac{1}{4}$	
Pharmāka - - -			3	
Phloka - - -			$1\frac{1}{2}$	
Piri - - -			$\frac{1}{2}$	
Platania - - -			$1\frac{1}{2}$	
Platoxotīsa - - -			$1\frac{1}{2}$	
Pouga - - -			6	
Pyrgo - - -			$2\frac{1}{2}$	
Rastamītis - - -			8	
Sakāni - - -			$2\frac{1}{2}$	
Salīsi - - -			$1\frac{1}{2}$	
Samāri - - -			2	
Samāta monastery - - -			4	
Sengēna - - -			5	Near the Lake of Hylika.
Sirge - - -			$2\frac{1}{2}$	
Skoulixi - - -			1	
Skourta - - -			8	On the way to Athens.
Spaides - - -			$2\frac{1}{4}$	
Taki - - -			$\frac{1}{2}$	
Tapolia - - -			6	Near Lake Kopias, at the foot of Mount
Tatēza - - -				Talanda.
Zagāra - - -			8	
Zarāga monastery - - -			5	
Zeronōmi - - -			6	
Zoāga - - -			$2\frac{1}{2}$	

## VILLAGES IN THE DISTRICT OF ZETOUN.

			Distances from Zetoun.	Ancient Names.
			Hours.	
Agia Marīna	-	-	$2\frac{1}{2}$	On the gulf towards Echinus.
Agios Theodoros	-	-	8	
Aklādi	-	-	6	
Alamāna	-	-	$1\frac{1}{2}$	
Alpospīta	-	-	2	
Aulāchi	-	-	2	
Bardātes	-	-	2	
Bechi	-	-	$1\frac{1}{2}$	
Daitza	-	-	$\frac{3}{4}$	
Damasta	-	-	3	
Delphinos	-	-	4	Ruins.
Dibri	-	-	4	
Drako-spilia	-	-	5	On Mount Oeta.
Dristella	-	-	6	Ruins.
Duobouna	-	-	5	On Mount Oeta.
Echinus	-	-	5	Echinus.
Eleuthērochōri	-	-	4	On Mount Oeta.
Emirbey	-	-	$1\frac{1}{2}$	
Gardiki	-	-	7	
Kaingarditchi	-	-	5	
Koma	-	-	$1\frac{1}{2}$	



		Distances from		
		Zetoun.		
		Hours.		Ancient Names.
Komaritza	- -	4		
Kombotădes	- -	2		
Kostalēxi	- -	2 $\frac{1}{2}$		
Limogarda	- -	5		
Longitza	- -	5		
Makra Libado	- -	6		Ruins.
Masch allah	- -	8		Beyond Echinus.
Megalo Brusi	- -	1		
Moskochōri	- -	2		
Mustapha Bey	- -	2 $\frac{1}{2}$		Ancient sepulchres.
Neropolis	- -	5		On Mount Oeta.
Nikōba	- -	6		
Phrangi	- -	3		
Ptelio	- -			On the way to Bolos.
Rakes	- -	6 $\frac{1}{2}$		
Sapōna	- -	8		
Sarmosakli	- -	1 $\frac{1}{2}$		
Sklitrāchi	- -	5		
Sobāla	- -	6		
Solāki	- -	1 $\frac{1}{2}$		
Spartia	- -	6		
Stīlida	- -	3		Ruins, on the gulf, in the way to Echinus.
Tarratza	- -	$\frac{1}{2}$		
Tichobaulātes	- -	1 $\frac{1}{4}$		

There are other villages in this district which are very small, and some of them are abandoned.

## MUSICAL INSTRUMENTS AT PRESENT USED IN ATTICA.

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The lyre is nearly shaped like a mandoline, and about the same size. It has three strings, and is played upon with a bow like a violin. The sound is clear.

The lute is used chiefly in the islands: it is larger than the lyre; has eight strings, and is played upon with a quill. Its form is nearly that of a guitar. Its modern name is *Λαγούλον*.

The bagpipe is not common; it is called *Σκλοῖζάμπουνο*.

The *tamboura* has the body about the same shape and size as a mandoline, but its handle is much longer. It has only two wire strings, and is called *rebab* by the Turks. It may be the *φορμιγξ* of Homer.

The *monochord* is nearly of the same form, but has only one wire string, whence its name. It may be easily conceived that Apollo himself could not draw melody from such an instrument. It is very uncommon. This instrument is mentioned by Ptolemæus Harmonicor. b. 2. c. 12. p. 157.

A long pipe, which the Turks use in their bands, is called *Καραμουσα* or *ζουρνας*. Its sound is remarkably shrill and loud.

Another long pipe is named *Ανακαρή*, and a smaller one *Φλογιέρα*.

The Athenian shepherds use a small pipe, the *Μοναυλος*,<sup>1</sup> from which they draw the sweetest sounds.

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<sup>1</sup> Which, according to Pliny, Nat. Hist. b. 7. c. 56. was invented by Pan.

The shepherds and country people are fond of the pipe of Pan, which has generally twelve reeds, and is called Συριγξ or Συριγγα by the Greeks, and *Neith* by the Turks; but according to Pietro della Valle,<sup>1</sup> it is named *Syrinx* by the former and *Muscâl* by the latter. It was anciently formed of seven unequal *fistulae*,<sup>2</sup> and sometimes of nine, as we see in Theocritus,<sup>3</sup> who calls it εἰνεαφώνον.

The tambour de basque is particularly used by the dancing derwishes in their religious ceremonies. Its Turkish name is *Daïre*.

The Turks have the large drum, and another of a small kind, being hemispheres of bronze covered with a skin.

They have also cymbals, but I never saw them used in Greece.

<sup>1</sup> Viaggi in Turchia, Lettera 2. 1614.

<sup>2</sup> Virgil, Eclog. 2. v. 36.

<sup>3</sup> Idyl. b. 8. v. 18.

## WEIGHTS AND MONEY IN GREECE.

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An ocque is two pounds and three quarters, or 400 drachms.

A measure is five ocques and a half.

A cantar is forty ocques.

A quintal is forty-four.

A kilo of grain is an English bushel.

Eight kilo and a half make a quarter of wheat.

The *milliara grossa* is 1000 great pound weight of Venetian measure; 2220 of these pounds form an English ton.

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An *aspra* is half a *para*.

Forty *paras* make a Turkish *piaster*, which is about one shilling and seven pence English, but its value varies according to the exchange.

A purse, which is called *pouggi* in Turkish, is 500 *piasters*.

About other Turkish money *Leunclavius*<sup>1</sup> may be consulted.

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<sup>1</sup> *Pandect. Hist. Turcic.* p. 404. Paris edit.

## ATHENIAN FRUIT AND VEGETABLES.



Grapes, several varieties. The nymph Staphyla having been changed into a vine, gave it her name, which it still retains.

Figs of various kinds. Pliny<sup>1</sup> names twenty-nine different kinds of figs, and prefers those of Chios.

The Athenian figs were always celebrated. Athenæus<sup>2</sup> asserts that Antiphanes, in his praise of Attica, says that its figs were the best in the world. The first figs, which are ripe early in June, are scarce and not good, and give fevers.<sup>3</sup> The second crop of figs is extremely plentiful, and they are brought in large baskets to the bazar the beginning of August. The figtree retains the name of the nymph Psyca, who was changed into that tree.

Melons, many varieties.

Water melons, extremely common and feverish. Its modern Greek name is *angouria*. It is the *cucurbita citrullus*.

Peaches are ripe the middle of August.

Plums, red, white, and yellow, several varieties.

Apricots.

Mulberries, scarce but excellent. They grow at Cephissia, and are seldom sold in the bazar, but sent as presents.

<sup>1</sup> Nat. Hist. b. 15. c. 18.

<sup>2</sup> Deipnos. b. 3. c. 2.

<sup>3</sup> See Horace, b. 1. epist. 7. v. 5.

Cherries, not plentiful nor good.

Strawberries, indifferent as in Italy.

Pomegranates.

Walnuts, scarce.

Quinces, scarce.

Almonds.

Oranges, lemons, sweet lemons, citrons, love apples, or golden apples.

A great variety of gourds.

Pears, very good and common in July and August.

Apples, not common.

In the mountains there are wild pears, *αγριομυλεα*, and the arbutus, or strawberry tree, the *Ανδραχνη*, bearing a red fruit, larger than a cherry, and called *cerasi marini* by the Italians. They are good to eat, but extremely aperient.

*Caroba*. The *κεραλια* of Dioscorides, and *Κερυνια* of Theophrastus. The *ceratonia siliqua* of the Latins; now called *Ζυλοκεραλια*.

The *Sorbus*, or service-tree, now called *Τζιζιφα*; the *gensole* of the Italians, and *jujube* of the French. It is a winter fruit.

A gourd, called *mariniani* by the Greeks and Italians, and *mpamia* by the Turks. Eaten boiled as a vegetable.

*Meldjana*, another gourd eaten in the same manner.

Chestnuts are brought from the Morea and Crete. Those of Mount Ida are, however, the best.

I saw no raspberries, gooseberries, or currants in Greece. They are also very scarce in Italy, and appear to be the produce of cooler climates.

Fruit is sold by weight throughout Turkey, Persia, and Italy.

Cauliflower, scarce.

Cabbage.

Lettuce, of various kinds.

Spinach.

Celery.

Small artichokes.

Several kinds of beans.

Lupines.

Capers.

Common Mallows.

Fennel.

Parsley.

Mint.

Thyme.

Onions.

Garlick.

PRICES OF SOME ARTICLES OF CONSUMPTION AT  
ATHENS BY THE OCQUE.

	Paras.
Oil .....	26
Wine .....	7
Raw cotton .....	25
Nitre .....	25 of second purification.
Grapes .....	2
Hymettos honey .....	30
Bread .....	10
Cheese .....	13
Raw wool .....	15
Goat .....	14
Lamb .....	16
Flour .....	4½
Butter, two piasters.	
Red die, called Πιζαρι .....	27½

This is the *Ερυθροδανον* of Dioscorides, and is now called *Πιζαρι*, or *αγριοπιζαρι*, the same as the *rubia peregrina*.

Soap, potash, and the spirit called *raki*, are also made at Athens. Soap is sometimes made from the lentiscus. Lamp oil is also extracted from it; and the berries form a part of the materia medica. There are in Greece four different kinds of the lentiscus:—the *schinos*, (*Σχινοσις*);<sup>1</sup> the *schinos aspros*; the *pixari*; and the *votomos*. The two first produce the clear mastic tears, (*δακρυα*),<sup>2</sup> which only come to perfection in the island of Chios, although there is no doubt the same quality might be produced in other parts of Greece, if the cultivation of the tree was attended to with that care and attention which is practised in Chios.

The *votomos* is the largest kind of lentiscus, and the only one bearing berries; it resembles the wild lentiscus, and produces very little mastic. The *pixari* produces the greatest quantity of gum; but it is soft, and not clear. The lentiscus is an evergreen; it flowers in March, and the gum is gathered in September. The Greeks imagine, and not without

<sup>1</sup> Theophrastus, Hist. Plant. b. 9. c. 1.

<sup>2</sup> Ibid.



reason, that its use makes the breath sweet, and keeps the teeth clean; but they generally masticate it more as an idle pastime, like the turning of their beads, than from any great attention to its utility. It was known to the ancients; and those who used it were termed *Σχινοδρωγες*, “mastic eaters,” and looked upon as effeminate.<sup>1</sup>

Tooth-picks made from its wood were esteemed:<sup>2</sup>

The lentiscus was used in the ceremonies of the Dictynnian Diana in Crete.<sup>3</sup>

	Paras.	
Cretan chestnuts .....	12	
Morea ditto .....	8	
A fine turkey .....	100	The turkeys are remarkably fine in Greece, and are called Frankopoula, the Frank's bird. They are not common.
A fine fowl .....	20	
A hare .....	40	

Cows' milk is not used in Greece, but only that of sheep and goats.

The cheese is of a bad and pungent quality, and the butter only eatable to Turks and Greeks.

Geese and ducks are very scarce in Greece. The pigeons are remarkably fine and plentiful.

The Athenian pigeons are much esteemed; they still retain the name of the nymph *Περσιερα*, who was metamorphosed by Cupid into that bird.

The *Τριγούνη*, or turtle dove, is reckoned a great delicacy at Athens; it lives in the olive groves, and eats the ripe olive.

The *beccafico* is plentiful at some seasons of the year, and is a favourite dish. It is the *Motacilla Ficedula*, and is called by the modern Greeks *Συκοφαγη*, which answers to its Italian appellation.

The Turks are not fond of game, and never eat hares. Game is plentiful in Attica, but there are few sportsmen. They also have a prejudice against eating oysters and other shell-fish.

<sup>1</sup> Clemens Alex. *Pæd.* b. 3. c. 3.

<sup>2</sup> Martial, b. 3. *Epig.* 82. v. 9. See also Columella, 5. 10.; and Dioscorid. b. 1. c. 90.; and Sonnini, *Voyage en Greece.*

<sup>3</sup> Callimach. *Hymn.* in *Dianam.*

*Specimen of a modern Greek Letter of the best style, written by the Archon, John Logotheti, of Libadea, to the author.*

Τὴν εὐγενεῖαν ὑμῶν, ἄρχοντες, φιλικῶς προσκυνῶ.

ἐκ Λεβαδίας, 22 Γελλιοῦ.

Χαράς ἐπλήσθεν, τὸ πανευγενές ὑμῶν κομισάμενος γραμμα, δηλώσαν μοι τὴν ὑμετέραν θεοσωτήρη ἰοῦν εὐεγίαν, καὶ τὴν εἰς τὰς κλεινας Ἀθηνας ἐπέλευσιν, ἐν αἷς θεωρῆντες τὰ ἀρχαῖα ἀγάλλεσθε. εἶτε ἐγὼ ἐπιλησθήσομαι πῶποτε τῆς ευγενείας ὑμῶν, ἀλλά καὶ περ ἀπέσιν, ὡς παρῆσι νοερώσ ἐντυγχάνω, καὶ οὐνευφραίνομαι. τὴν γὰρ μεῖαζὺ ἡμῶν φιλίαν, μήτε συγγενεια, μήτε κοινωνία παλίδος, εἶτε, ὃ φησὶν Ὅμηρος, ὀμηλικὴ ἐραλεινή, ὅσον ὁμοιοτρόπια, καὶ τοῖς ἀντοῖς χαίρειν, ὅπερ μάλιστα πηγγυσι τὰς φιλίας, καὶ στεφροτέρως ἐργάζεσθαι. ἀποτέλεσμα δὲ τῆς ἐμφύτου, καὶ ευγενεσιότητος ὑμῶν διαθέσεως πέφυκε τὸ μεγαλύνειν τὰ παρ' ἐμοῦ ἐ καὶ ἀξίαν, πραχθένια, καὶ τὰ ἐλαϊώματα, ὡς προσηρήματῃ ἐκθιάζειν. προσφιλῆς μοι λίαν ἔσονταί μοι αἱ εἰδήσεις ὑμῶν, περὶ τῆς ἐνκλαιοσ μοι ὑμετέρας ὑγιείας, ἣς ἐδέν μοι ερασμιώτερον, καὶ εἰς ποῖα μέρη καλεῖσθαι αἱ ὁδοὶ ὑμῶν, ἀσ ἐπεύχομαι ἀπ' ἐρανῆ εὐτύχεις καὶ αἰσῆσ. λυπηρὰ μοι τῶ ὄντι ἡ ἀπεσία τοῖσιν φίλων ἀξίων, ἀλλ' ἡ ἀναμνησις τῆς ὑμετέρας πολυμαθείας, καὶ τῶν ἡθῶν ἡ γλυκύτης, ἐλατῆσι τὴν ἀθυμίαν, καὶ παρηγορήσι τὴν στήρησιν. ταῦτα μὲν ἐπ' ἡ παροντος. τὰ δὲ εἶη ὑμῶν εἶσαν παρὰ θεῶ πάμπολλα, καὶ σωτήρια. ἐβρωσθε, ὡς φιλόπονοι μέλισσαι, τὰ ἐκλεκτὰ συναγοῖτες ἄνθεα, καὶ τὰ, ἐν τῇ παλίδι ἀπολαμνεύομενοι, ἡδυστα προσημένοντες τὸς λαμπρέσ στεφάνους τῆς τιμῆς καὶ τῆς δόξης, καὶ μνημονεύοντες καὶ ἐμὲ τὰ. τῆς ὑμετέρας εὐγενείας.

φίλις καὶ δευθ,

Ἰωάννης Λογοθέτου.

καίγώ ὁ γραψας προσκυνῶ ὑμᾶς κατὰ χρέος.

## TRANSLATION.

GENTLEMEN,

I address this friendly salutation to your excellence

From Libadea, 22d July.

I was filled with delight when I received your admirable letter, which acquainted me with your health, that has been providentially preserved, and with your arrival at the renowned Athens, where you experience so much transport in contemplating the antiquities. I shall never forget your excellence; and, though you are absent, my mind is with you as if you were present; and I joy in your joys. The friendship between us was not caused by the ties of kindred, or of country, or by what Homer calls *ὀμηλικὴ ἐρατεινὴ*, “the vivifying parity of age,” so much as by a sympathy in manners and in pursuits, by which friendships are best cemented, and are rendered most permanent. Your natural goodness makes you magnify my services, which were little, compared with your deserts; and your high-minded generosity has not only overlooked my defects, but has elevated them into virtues. Any intelligence respecting you will always be most acceptable to me; and your health will always be an object of my prayers. Into whatever regions your travels may lead you, I supplicate Heaven that they may be happy and prosperous. The absence of friends, whose worth is so great, is to me truly afflicting; but the distress is alleviated, and the privation lessened, by the recollections which the multiplicity of your learning, and the kindness of your manners, have left behind.

Thus much for the present. May God bless you with many happy years! Be wise, and, as the toiling bees, collect the most exquisite sweets, and treasure them up for the benefit of your country, that the wreath of glory may hereafter be bound around your brow. Nor ever forget that I am the friend and the servant of your excellency.

JOHN LOGOTHETI.

And I the secretary salute you as my duty requires.













# INSCRIPTIONS.

## FIVE INSCRIPTIONS FROM CORFU.

No: 1.

ΕΔ<sup>Ο</sup>ΞΕΤΑΙΑΛΙΑΠΡ  
ΞΕΝ<sup>Ο</sup>ΝΕΙΜΕΝΤΑΣ  
Π<sup>Ο</sup>ΛΙ<sup>Ο</sup>ΣΤΩΝΚ<sup>Ο</sup>ΡΚΥ  
ΡΑΙΩΝΦΙΛΙΣΤΙΩΝΑ  
ΘΕΥΔΩΡ<sup>Ο</sup>ΥΛ<sup>Ο</sup>ΚΡ<sup>Ο</sup>ΝΑΥ  
Τ<sup>Ο</sup>ΝΚΑΙΕΚΓ<sup>Ο</sup>ΝΟΥΣΕΙ  
ΜΕΝΔΕΑΥΤΟΣΠΑΣ  
ΚΑΙΘΙΚΙΑΣΕΓΚΤΑΣΙΝ  
ΚΑΙΤΑΑΛΛΑΤΙΜΙΑ<sup>Ο</sup>  
ΣΑΚΑΙΤ<sup>Ο</sup>ΙΣΑΛΛ<sup>Ο</sup>ΙΣ  
ΠΡ<sup>Ο</sup>ΞΕΝ<sup>Ο</sup>ΙΣΚΑΙΕΥΕΡ  
ΓΕΤΑΙΣΓΕΓΡΑΠΤΑΙ  
ΤΑΝΔΕΠΡ<sup>Ο</sup>ΞΕΝΙΑΝ  
ΓΡΑΨΑΝΤΑΣΕΙΣΧΑΛ  
ΚΩΜΑΑΝΑΘΕΜΕΝ<sup>Ο</sup>  
ΠΕΙΚΑΔ<sup>Ο</sup>ΚΗΠΡ<sup>Ο</sup>ΒΟΥ  
Λ<sup>Ο</sup>ΙΣΚΑΙΠΡ<sup>Ο</sup>ΔΙΚ<sup>Ο</sup>ΙΣ  
ΚΑΛΩΣΕΧΕΙΝΤ<sup>Ο</sup>Ν  
ΔΕΤΑΜΙΑΝΔ<sup>Ο</sup>ΜΕΝΤ<sup>Ο</sup>  
ΓΕΝ<sup>Ο</sup>ΜΕΝ<sup>Ο</sup>ΝΑΝΑΛΩΜΑ



ΦΙΛΙΣΤΙΩΝΑΘΕΥ  
Δ<sup>Ο</sup>Ρ<sup>Ο</sup>ΥΛ<sup>Ο</sup>ΚΡ<sup>Ο</sup>Ν

Decree of hospitality of the city of Coreyra, in favour of Philistion, the son of Theodoros of Locris.

## No. 4.

ΟΔΙΤΑΒΑΙΟΝΣΑΜΑΤΙΣΤΑΘΕΙΣΠΑΡΑ  
 ΜΑΘΟΙΣΚΕΝΑΤΡΕΚΕΙΑΝΙΣΘΙΔΩΣΠΑΤΡΟΣ  
 ΑΘΗΝΙΩΝΟΣΟΥΝΤΑΦΗΣΙΚΛΗΖΕΤΑΙ  
 ΚΑΙΜΝΑΣΕΑΝΑΥΔΑΣΟΝΟΥΝΟΜΑΦΘΙΤΟΥ  
 ΚΑΙΓΝΩΘΙΜΥΘΟΥΣΟΙΣΣΟΦΩΣΕΤΕΡΠΕΤΟ  
 ΑΙΜΕΝΤΑΚΟΣΜΟΥΣΕΜΝΑΚΑΙΔΙΑΣΤΕΡΩΝ  
 ΔΙ . . . . ΕΤΑΝΠΥΡΩΠΟΝΔΙΟΕΡΟΔΡΟΜΩ  
 . . . . . ΚΑΙΤΕΩΜΟΡΟΝΤΕΧΝΑΝ  
 ΓΡΑΜΜΑΙΣΙΝΙΧΝΕΥΤΕΙΡΑΝΕΥΑΔΕΙΔΟΙ  
 ΚΑΤΕΙΔΟΜΗΡΟΥΔΕΛΤΟΝΑΣΕΝΙΠΤΥΧΑΙΣ  
 ΟΠΠΛΑΝΑΤΑΣΕΣΤΙΔΑΡΤΙΟΥΓΟΝΟΣ  
 ΚΑΙΜΗΝΙΣΑΚΑΡΝΙΑΤΩΝΕΠΑΤΡΕΚΕΣ  
 ΔΑΘΕΤΑΠΑΝΤΩΝΕΣΘΛΩΝΑΡΑΤΟΚΛΕΟΣ  
 ΝΕΝΑΕΝΑΚΜΕΚΟΥΡΟΝΩΠΟΡΕΝΤΕΧΝΑΝ  
 ΟΝΗΝΕΥΝ . . . . . ΤΡΟΚΟΝΤΑΔΗ  
 ΥΠΑΛΙΩΠΛΕΙΩΝΑΣΕΙΔΩΝΦΑΟΣ  
 ΠΟΘΕΙΝΟΣΔΕΤΟΙΣΤΑΝΔΥΠΗΛΥΘΕΧΘΟΝΑ

## No. 5.

Γ Δ Μ Δ Χ Δ - Ρ Ε Κ Β Ε  Ο Υ Λ Λ Μ Ε Λ Ε Χ  Δ Τ Ε Ο Ι Μ  
 Δ Λ Κ Μ Ε Θ Ι Α Θ Ι Ε Β Ε - Κ Δ Κ Υ Δ Ο Υ Η Ω Ρ Η Υ Ε Π Ε Ν Θ Ω Χ Ω Χ Ε Ι  
 Υ Δ Η Τ Δ Μ Α Σ Ε Ν Α Π Ι Ξ Ι Μ Α Ρ Η Σ Ι Ν Κ Ο Ρ Π Υ Ν Χ Α  
 Σ Ε Ι Γ Δ Μ Ε Δ ω Χ Ο Υ Α Μ Ε Ν Ε Π Ε Τ Ε Ρ Μ Ε Λ Ο Σ Ε Π Ι Π Ε Ν Θ Ε Κ Η  
 Ο Π Δ Λ Ω Μ Ε Ν Τ Ο Ι Λ Λ Δ Π Υ Ρ Η Ν Ε Ι Ε Σ Ι Λ Ι Χ Τ Ε Π Τ Ε Ο Υ Τ Δ Ψ

The inscription, No. 5, is on a cornelian, the size of which is represented above; it is an abraxas, and is unintelligible.

## FROM THE RUINS OF DELPHI.

## No. 1.

ΝΟΦΑ  
 ΤΟΟΔΕΛΟ  
 ΠΙΙΡΑΤΙΔ  
 ΣΤΑΤΗΡΑΣΔΕΚΑ  
 ΕΝΑΙΟΣΑΙΟΙΤ.  
 ΔΡΑΧΜΑΝΟΔΕΛΟΣ. ΛΤΟΗΜ. . . . Δ  
 Λ. . ΩΝΕΧΑΛΚΟΥ. ΑΣΑ  
 ΔΕΚΑΔΡΑΧΜΑΝΧΑΛΚΕΟΥΣ  
 ΑΡΙΣΤΟΚΡΑΤΗΣΑΝΔΡΟΜΑ. . . Α  
 ΣΤΑΤΗΡΑΣΔΕΚΑΕΝΑΟΔΕΛΟΥΣΤΕΤΟΡΑΣ  
 ΚΟΛΟΣΙΜΗΟΣΤΑΣΑΣΤ. ΤΙΑ. . . ΟΙΚ. ΗΑΝΑΙΝ  
 ΓΕΝΟΜΕΝΑΣΚΑΙΜΕ. ΟΝΕΤΡΟ. . Λ. ΣΤΑΤΗΡΑΣΠΕΝΤΕ  
 Φ. ΛΛΥΔΑΣΟΡΑΣΤΟΣΤΟΥΑ. . . . . ΧΟΡΙΟΥΣΤ  
 ΔΕΚΑΟΚΤΩΔΡΑΧΜΑΝΟΔΕΛΟΥΣΤΕΤΡΟ ΑΣΧΑΛΚΕΟΝ  
  
 ΤΟΧΜΕΤΑΠΩΛΗΘΕΝΤΩΝΤΑΠΡΟΤΑ  
 ΣΙΜΤΛΙΟΥΤΤΟΥΑΓΑΘΟΝΟΣΧΟΡΙΟΥΣ. . . . ΤΕΤΡΟΚΟΝ  
 ΔΡΑΧΜΑΝΟΔΕΛΟΥΣΤΡΕΙΣ  
 ΘΕΣΣΑΛΟΣΤΟΥΑ. . . ΟΥΧΟΡΙΟΥΣ. . . Α. . ΡΑΕΜΗΚΟΝΤΑ  
 . . . . . ΣΧ. . ΟΝΕΤ. Α. . Α. ΟΝ. ΕΝΤΕ  
 . . . . . ΟΟ. . ΣΟΙΚΙΑ. . Η. . . .  
 ΧΗΡΙΑ. . . ΣΑΙΓΥΛΟΥΤΟΙΚΗΑΣΣΤΑΤΗΡΑΣ  
 ΔΡΑΧΜΑΝΟΔΕΛΟΥΣΤΡΕΙΣ  
 ΡΙΣΟΚΡΑΤΗΣΤΑΣΚΑΛΛ. . ΕΝΕΟΣΟΙΚΗΑΣΣΤΑΤΗΡΑΣΠΕΝΤΕ  
 ΔΡΑΧΜΑΝΟΔΕΛΟΥΣΤΡΕΙΣ  
 ΞΕΝΟΔΑΜΟΣΤΑΣ. ΕΝΟΝΟΣΚΛΙΔΙΩΝΑΚΛΟΙΚΗΑΣΣΤΑΤΗΡΑΣ  
 ΔΥΟΔΡΑΧΜΑΝΟΔΕΛΟΝΗΜΙΟΛΕΛΟΥΣΧΑΛΚΕΟΥΣΤΕΤΟΡΑΣ  
 ΕΧΙΝΑΙΟΙΙΑΣΔΙΩΝΑΚΑΟΙΚΗΑΣΣΤΑΤΗΡΑΣΔΕΚΑΕΝΑ  
 ΧΑΙΡΟΛΑΣΤΑΣΠΕΙΣΙΑΤΟΥΦΛΕΙΑΚΟΣΟΙΚΗΑΣΣΤΑΤΗΡΑΣ  
 ΤΡΕΙΣΔΡΑΧΜΑΝ

Α

Most of the letters which are wanting in this inscription, have been anciently obliterated.

## No. 2.

ΣΗΜΑΤΟΔΗΡΩΟΣΠΑΤΗΡ  
 ΠΑΡΑΤΑΙΣΔΕΠΥΛΑΙΣΙΝ  
 ΠΥΘΙΚΟΣΙΔΡΥΣΕΝΠΑΙΔΟΣΕΠΙ  
 ΦΘΙΜΕΝΟΥΡΗΤΡΟΥΠΑ  
 ΛΟΥΠΙΝΥΤΟΙΟΚΑΙΕΣ *θλου ος ενθαδε κείλαι της*  
*νεαΡΟΥΒΙΟΤΗCTYTΘNO εφάπτομενος*

## No. 3.

ΟΥΑΛΜΕΟΣΣΜΑΡ . Υ  
 ΡΟΣΧΕΙΟΥΠΟΛΥΞΕΝΟΥΑΙΜΝΑΙΟΥ  
 ΑΙΕΟΣΜΝΑΣΙΛΑΙΔΑΑΜΒΡΑΚΙΩΤΑΝ  
 ΣΤΑΝΟΥΔΕΛΦΟΝΤΕΛΕΜΜΟΥΕΜΜΕΝΙΔΑ  
 ΘΑΥΜΑΚΟΥΠΥΘΙΟΙΣΕΠΕΙΔΗΠΑΡΑ  
 ΜΕΣΕΝ . Ο . . ΣΑΜΦΙΚΤΥΟΝΑΣ  
 ΑΝ . . ΕΤΗΡΙΔ . ΝΚΑΗΕΝΗΤΑΙΕΝ  
 ΑΓΝΑΙΑ . . ΓΡΑΨΑΙΤΑΔΟΓΜΑΤΑΤΑ  
 ΝΑ . ΛΥ . ΑΓΛΙΕΝΠΑΡΑΔΟΣΒΙΚΔΘΟ  
  
 ΟΣΙΝΟΓΟΣΑΝΗΟΥΣΙΑΤ . ΙΔΙΝΥΣΟΙ  
 . ΝΟΝΤ . . . ΤΕΧΝΙΤ . ΝΤΩΝΕΙΣΙΣΜ . Ν  
 ΥΣΙΕΡΟΜΝΗΜΟΝΑΣΟΙΑΝΟΣΙΝΕΝΤΟ  
 ΜΕΙΟΙΕΝΘΗΒΑΙΣΥΠΕΡΤΟΥ  
 ΟΙΝΟΝΤΟΝΤΕ . ΙΤΟ

The epsilon in No. 2 of this page is of the same semicircular form as the sigma in the same inscription.

No. 4.

ΙΘΘΑΛΟΥΝΟΛ Δ  
 ΒΟΙ ΟΤΙ ΟΞΕΨΥΣΨΥΟΜ  
 ΥΛΑΤΟ Δ Ο ΒΟΣΞΑΚΙΣΣΤΟΤ  
 ΕΠΟΨΑΤΑΝΕΘΨΒΑΙΟ

## No. 5.

ΜΝ . . . . . ΤΩΙΘΕΩ . . . . ΔΕΔΩΚΕΕ . . . . . ΟΛΟ

Ο . ΤΩΒ . ΕΝΕΛΑΤΕΙΑΠΕΡΙΤΗΣΑΜΦΙΣΒΗΤΗΣΕΩΣΤΗΣΔΕΛΦΩΝΠΡΟΣΑΜ  
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 ΜΕΚΡΕΙΝΑΠΛΕΟΝΑΚ . ΣΗΚΑΤΕΡΩΝΔΙΑΚΟΥΣΑΣΚΑΙΕ . . ΝΤΩΝΤΟΠΩΝΓΕΝΟΜΕΝΟΣΚΑΙ  
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 ΩΝΜΑΛΙΣΤΑΚΤΡΙΑΝΕΤΗΡΗΣΕΗΣΤΝΩΜΟΛΟΓΗΘΗΤΑΥΤΗΝΕΙΝΑΙΤΗΝ  
 ΥΛΠΟΛΛΩΝΟΣΤΟ . ΕΝΔΕΛΦΟΙΣΕΖΕ . Ν . . . . . Ο . . . . . ΕΝΚΕ  
 ΝΗΝΑΡΕΣΚΕΙΚΑΤΑΤΟΝΠΡΟΤΩΝΙΕΡΟΜΝΗΜΟΝΩΝ . . . . . ΝΑΠΟ  
 Ο . ΗΤΙΣΕΣΤΙΝΠΙΕΤΡΑΕΡΧΟΥΣΑΥΠΕΡΚΟΙΛ . . . ΝΗΝΧ . . ΑΑΡ . . . . . ΗΝΕΣΤ  
 ΒΑ . . ΑΥ . ΤΕΤΟΥΜΕΧΡΙΤΗΣΠΡΟΕΙΡΗΜΕΝΗΣΚΡΗΝΗΣΤ . ΙΤΡΟ . . ΙΟΥΣΑ . Ι . . ΔΕΛΦ  
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 ΑΚΕΙΝΟΥΤΤ . . . ΟΥΟΧΕΙΤΕΔΕΙΧΘΗΜΟΙΚΑ  
 ΝΟΣΕΦΑΙΝΕ

The Greek and Latin inscriptions, marked No. 5, are upon the same face of a block of marble; the Greek on the left, and the Latin on the right hand. They are in a subterraneous place, in an inverted position, and consequently extremely difficult to copy.



## FROM THE RUINS OF AMBRYOS IN PHOCIS.

ΤΟΝ ΜΕΓΙΣΤΟΝ ΚΑΙ ΟΙ  
 ΟΤΑ ΤΟΝ ΑΥΤΟ ΚΡΑΤΟΡΑ Μ  
 ΑΥΡΗΛΙΟΝ ΛΕΟΥ ΗΡΟΝ ΑΛΕΞΑΝΔΡΟΝ  
 ΕΥΤΥΧ

Η ΕΑΡΧ  
 ΥΤΟΥ ΑΝΤΕ  
 Ο ΕΜΜΕΛΗ  
 Ο ΩΔΡΟΝ ΑΓΑ  
 ΑΠΥΧΟΝ

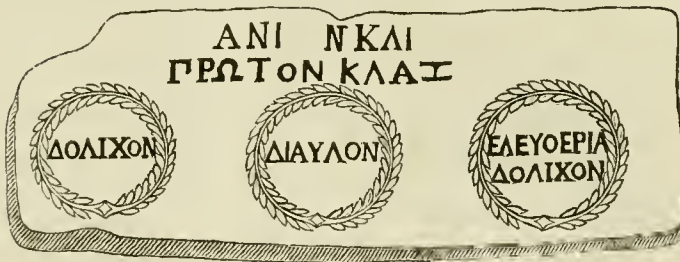
ΕΠΙ ΜΑΚΗΤΙ  
 ΕΠΙ ΚΑΛΛΟΙ

ΕΠΙ ΧΟ

ΕΠΑΦΡΟΔΕΤΟΝ  
 ΧΑΙΡΕ

ΝΙΚΙΑΣ

## FROM LIBADEA IN ΒΕΟΤΙΑ.



In this inscription the word stadion is probably understood: the Dolikon stadion means six or seven times round the stade. Diaulon means the race of twice round it. The races were called *Δολιχοδρομοί* and *Διαυλοδρομοί*.





## FROM THE RUINS OF THISBE IN BŒOTIA.

ΜΟΥΛΠΙΟΥΤΝΕΙΚΙΟΥΒΟΙΩΤΑΡΧΟΥΑΠΟΓΟΝΟΥ

ΜΟΥΛΠΙΟΝΠΑΡΑ  
 ΜΟΝΟΝΜΟΥΛΠΙΟΥ  
 ΒΡΑΧΑΠΑΡΑΜΟΝΙΑ  
 ΝΟΥΚΑΙΑΤΡΗΛΙΑΣ  
 ΑΡΕΙΚΟΥΕΝΕΥΙΟΝ  
 ΕΓΓΟΝΟΝΜΟΥΛΠΙ  
 ΟΥΠΑΡΑΜΟΝΟΥΚΑΙ  
 ΚΟΡΑΝΗΕΠΑΥΛΗΣ  
 ΟΙΑΔΕΛΦΟΙΟΥΛΠΙΟΙ  
 ΒΡΑΧΑΣΠΑΥΛΑΥΓΕΙΑ

Ψ Β ΚΑΙ Δ

It appears that the *Ψηφισμα*, the *Βουλη* and the *Δημος* dedicate a statue to Marcus Ulpus Paramonos (who was Boiotarch, or governor of Bœotia) and his family.

ALPHABET FROM A LAMINA OF LEAD FOUND IN A  
SEPOLCHRE AT THE PIRÆUS.

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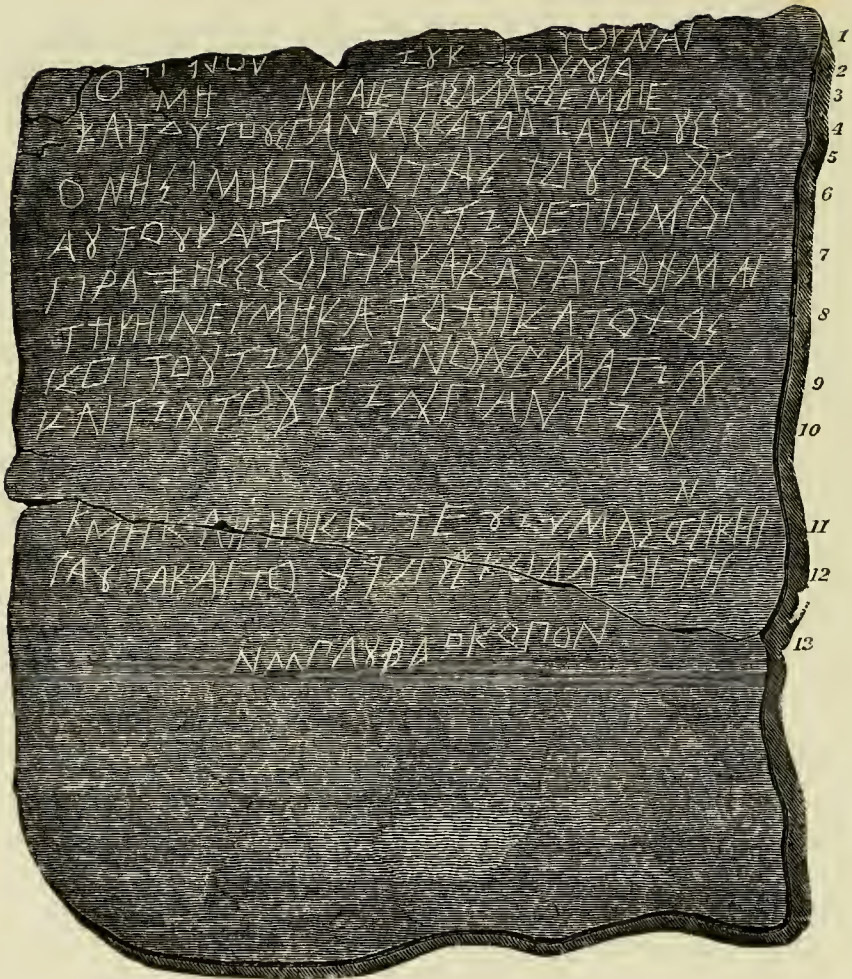
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Ω † † †



1 ΟΤΙ ΝΟΥ  
 2 ΜΗ ΝΥΚΤΙΣ ΤΟΥΜΑ  
 3 ΧΑΙΤΟΥΤΟ ΕΙΣ ΤΑ ΚΑΤΑ ΤΑΥΤΟ  
 4 ΟΝ ΗΣΙ ΜΗ ΠΑΝΤΕΣ ΙΔΟΥΣ  
 5 ΑΥΤΟΥ ΚΑΘΕΣΤΟΥΤΙ ΝΕΤΗΜΟΙ  
 6 ΓΡΑΦΕΙΣ ΟΙ ΠΑΥΚΑΤΑ ΤΩ ΜΗ  
 7 ΤΗ ΗΝΕΙ ΜΗΚΑΤΟ ΤΗ ΚΑΤΟΧΕ  
 8 ΚΕΙΤΟΥΤΙ Ν ΤΙΝΟΝ ΟΜΑΤΙ  
 9 ΚΑΙ ΤΙΝΤΟΥΤΙ ΤΑ ΠΑΝΤΙΝ  
 10  
 11 ΕΜΗΚΑΤΟΥΤΕ ΤΕ ΤΟΥΜΑ  
 12 ΤΑ ΚΑΤΑ ΤΟ ΕΙΣ ΤΗ ΚΑΤΑ ΤΗ  
 13 ΝΑ ΠΑΥΒΑ ΟΚΕΤΟΝ

## THE SAME INSCRIPTION IN COMMON CHARACTERS.

ΥΟΥΝΑΙ

Ο ΝΟΥ ΤΥΡ . . ΣΟΤΝΙΑ  
 . . . . ΜΗ . . . . ΝΚΑΙΕΙΤΙΣΑΛΛΟΣΕΜΟΙΕ . . .  
 ΚΑΙΤΟΥΤΟΥΣΠΑΝΤΑΣΚΑΤΑΔΩΑΥΤΟΥΣ  
 ΟΝΗΣΙΜΗΠΑΝΤΑΣΤΟΥΤΟΥΣ  
 ΑΥΤΟΥΣΚΑΙΤΑΣΤΟΥΤΩΝΕΠΗΜΟΙ  
 ΠΡΑΞΗΙΣΣΟΙΠΑΡΑΤΑΤΙΘΗΜΑΙ  
 ΤΗΡΗΙΝΕΡΜΗΚΛΤΟΧΗΚΑΤΟΧΟΣ  
 ΙΣΘΙΤΟΥΤΩΝΤΩΝΟΝΟΜΑΤΩΝ  
 ΚΑΙΤΩΝΤΟΥΤΩΝΠΑΝΤΩΝ

Ν

ΕΡΜΗΚΑΙΓΗΙΚΕΤΕΤΩΤΜΑΣΤΗΡΗΙ  
 ΤΑΥΤΑΚΑΙΤΟΥΤΟΥΣΚΟΛΑΖΗΤΗ

. . . . . ΝΜΟΛΥΒΔΟΚΟΠΟΝ

## FROM THE ISLAND OF TENOS.

ΤΩΙΔΩΙ

ΠΡΥΤΑΝΕΙΑ . . . . . ΗΕΠΕΙΔΗΑΜ  
 ΜΩΝΙΟΣΑΜΜΩΝΙΟΤΑΝΗΡΑΓΑΘΟΣ  
 ΕΣΤΙΝΚΑΙΕΤΝΟΤΣΤΩΙΔΗΜΩΙ  
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 ΘΕΑΡΟΔΟΚΙΑΝΤΩΝΔΗΑΙΩΝΑΓΑ  
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 ΚΑΙΣΤΕΦΑΝΩΣΑΙΟ ΛΑ ΤΥΣΤΕΦΑΝ  
 ΩΠΕΡΩΙΤΟΥΠΟΣΕΙΔΩΝΟΣΚΑΙΤΗΣ  
 ΑΜΦΙΤΡΙΤΗΣΑΡΕΤΗΣΕΝΕΚΕΝΚΑΙ  
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 ΓΟΝΟΥΣΑΥΤΟΥΠΙΡΟΞΕΝΟΤΣΚΑΙΕΥ  
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 ΔΕΚΑΙΠΡΟΕΔΡΙΑΝΕΝΤΟΙΣΑΓΩΣΙΝ  
 ΟΥΣΣΥΝΤΕΛΕΙΗΠΟΛΙΣΚΑΙΠΡΟΣΟ  
 ΔΟΝΠΡΟΣΤΗΝΒΟΤΑΗΝΚΑΙΤΟΝΔΗ  
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 ΛΙΘΙΝΗΝΚΑΙΣΤΗΣΑΙΕΙΣΤΟΙΕΡΟΝΤΟΥ  
 ΠΟΣΕΙΔΩΝΟΣΚΑΙΤΗΣΑΜΦΙΤΡΙΤΗΣ  
 ΚΑΙΑΘΗΝΑΙ . . . . . ΣΙΝ

## SEPULCHRAL INSCRIPTION FROM TENOS.

ΑΜΜΙΟΝΑΝΤΙΟΧΟΥΖΟΣΑΡΟΥΦΑΣΟΣΙ  
 ΟΝΟΣΤΕΟΝΟΣΗΤΗΣΑΥΤΗΣΜΗΤΡΙΚΑΙ  
 ΑΠΟΛΛΟΝΙΩΠΛΟΤΤΙΟΝΟΣΖΩΝΤΙ  
 ΜΝΗΜΗΣΧΑΡΙΝΧΡΗΣΤΗΧΑΡΗ



## MITYLENE.

ΑΝΘΥΛΛΙΣ  
ΡΗΓΙΛΛΗΣ  
ΖΩΣΑΚΑΤΕΣ  
ΚΕΥΑΣΕΝ

ΤΩΕΥΕΡΓΕΤΩ  
ΚΑΙΣΩΤΗΡΙ  
ΚΑΙΚΤΙΣΤΗΣ  
ΤΑΣΠΟΛΙΟ

ΕΡΩΣΧΡΗ  
ΣΤΕΧΑΙΡΕ



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*The Roman numerals refer to the volumes; the figures to the pages of each volume.*

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