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A

CLASSICAL AND TOPOGRAPHICAL TOUR

THROUGH

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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.

Πολλα μὲν δὴ καὶ ἀλλὰ ἴδοι τις ἂν Ἑλλήσι, ἴα δὲ καὶ ἀκουσαι θαυμάλιος ἀξία.

PAUSAN. b. 5. c. 10.



IN TWO VOLUMES.

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P R E F A C E.

THE classic regions of Greece have been recently explored by such a multiplicity of travellers, that the Author of the present Tour appeared to be precluded from the hope of making any considerable additions to that stock of information, which they have already communicated to the public. Indeed, the access which the Author has had to well-stored libraries, since his return to England, has convinced him that many of the observations and discoveries, for which he might once, perhaps, have claimed the palm of novelty, have been anticipated by the publications of those who travelled after him. But Greece is so rich in objects of curiosity, and of intellectual, scientific, or literary interest, that the stock has not been exhausted by previous investigation; and after all that has been done, much still remains to be performed. After all the light, which the diligence of busy inquiry, and the accuracy of personal observation have thrown upon the subject, some obscurity still remains to be dispersed, much misrepresentation to be removed, and many inaccuracies to be rectified.

It cannot be supposed but that these volumes must contain something which has been said before; but the information which may be found in other publications, has never been repeated in this, for the sake of enlarging the dimensions of the work, but solely for the purpose of connecting the general narrative, and of avoiding such omissions as might compel the reader to seek in other travels, what he ought to find in the present. While the Author has carefully omitted all irrelevant matter, and all superfluous details, he has

sedulously endeavoured to produce such a description of Greece, as may be interesting to the classical as well as to the general reader. Nothing extraneous has been wilfully introduced; and every thing essential has been studiously retained.

A work of this kind, from the very nature of the subject, required numerous quotations; but these have never been amassed for the sake of vain parade or learned ostentation, but solely because they were intimately connected with the subject of the Tour; and were necessary to elucidate passages in ancient authors, which have been sometimes misunderstood by those who have never travelled in Greece, except in the seclusion of their cabinets. In these volumes the ancient state of Greece is described, in order to illustrate the present, and to add new interest to modern localities and customs, by identifying them with the events or the manners of a more early period. The reader must never forget, that a classic interest is breathed over the superficies of the Grecian territory; that its mountains, its valleys, and its streams, are intimately associated with the animating presence of the authors, by whom they have been immortalized. Almost every rock, every promontory, every river, is haunted by the shadows of the mighty dead. Every portion of the soil appears to teem with historical recollections; or it borrows some potent but invisible charm from the inspirations of poetry, the efforts of genius, or the energies of liberty and patriotism.

In the Greek quotations the accents have been purposely omitted, because such marks have not the sanction of high antiquity. They are supposed to be the invention of the grammarian Aristophanes; and are never seen upon inscriptions of any kind.¹

¹ See upon this subject Angelo Maria Ricci; *Dissertationes Homericæ*; and *Considerazione Intorno alla Pronunzia Greca*, at the end of his *Tavole Grece d'Esopo volgarizzate in rime Anacreontiche Toscane*, in Firenze, 1736, in 8vo. p. 331. et seq.

In the ancient names of places the Latin orthography has been relinquished for the Greek, except in those cases in which it would have been too great a deviation from the established custom. The K has been adopted instead of the Latin C, and the U instead of the Y, as often as it could with propriety. In some instances, the diphthongs *ai* and *ei* have been substituted for *æ* and *e*; and the Greek terminations *os* and *on* have been preferred to the Latin *us* and *um*, wherever it could be done without the appearance of pedantic precision, or affected singularity.

Many places in Greece, that are still known to the inhabitants only by their ancient appellations, are barbarously misnamed by foreign sailors. In these instances the Author has deemed it most expedient to retain those names which are at present in use in the country, which was the object of his tour.

As ancient authors are by no means agreed, with respect to the orthography of cities and places that occur in the present volumes, the author has uniformly followed the authority of Pausanias. Modern writers differ so much in this respect, that it has been deemed advisable to insert in the Appendix, a list of some of the most striking variations. These will shew the numerous mistakes to which travellers are liable, who do not take the precaution of procuring the best *written* information which is to be had upon the spot, without placing any dependance upon the ear; than which nothing is more fallacious, in a country, where there is such an incongruous multiplicity of dialects and pronunciations.

• The Author has been much perplexed in determining what method to pursue in the orthography of Turkish words, in order to accommodate them to the peculiarities of the English pronunciation. This difficulty was increased by the discrepancies that are to be found among authors, hardly any two of whom write the same word in the same way. Many authors are at variance even with

themselves, and spell the same word differently in the same work.¹ I have seen the word Pasha written in eleven different manners, Voivode in ten, Shik and Mosque in fourteen, and Mohamed in fifteen. Similar confusion is observed respecting the names of places. I have seen the words Mesaloggion and Misithra written in eleven different manners, and Bostitza in seventeen; of which other examples are given in the Appendix.

It was apprehended, that a strict adherence to the Turkish orthography, would have the appearance of novelty or affectation; while too great a deviation from it might furnish a presumption of ignorance or negligence. Bashaw, Can, Coran, and an infinity of words, which have been thus tortured into English pronunciation, ought not to be admitted into any work above the level of a fairy tale. On such occasions, recourse should be had to an authority against which no reasonable objections can be alleged. Muradja D'Ohsson² has generally been followed; and when the words have not been found in that accurate author, the next preference has been given to Herbelot.³

The names of towns, villages, and places are given as they were written by the inhabitants, though in some instances it was necessary to confide in the pronunciation of the country people who could not write. It is necessary to observe, that the letter B is pronounced by the modern Greeks like the V, and sometimes like the P. This appears also to have been the case in more ancient times. There are several instances of this in the Latin inscriptions which are found in Greece, where B is substituted for V. On some of the Greek coins of Ambracia, the P is used instead of the B. The D

¹ The author who styles himself Ali Bey, writes Mohamed in five different manners, which shews that he is no Mohamedan; many similar errors occur in this and other authors.

² Empire Othoman.

³ Bibliot. Orient.

is sometimes pronounced as *th*, as in the word *ἔθεν*, or *οὐθεν*, which is pronounced *then*. In order to produce the sound of the B, they use the letters *μπ*, as in the word *μπουμπουκα*, which is pronounced Boubouka. These few instances have merely been noticed, in order to facilitate the pronunciation of the examples which may occur in the following pages.

There are some words which it is absolutely necessary to spell according to the original language; and which, even then, almost defy the powers of English articulation; as Tschitschekdjy-Baschy,¹ and Muweschschihh.² The Chinese and Russian languages alone furnish difficulties for the human voice, that are comparable to those of the Turkish!

Distances in Greece are not regulated by measure, but computed by time. The Tatars, who travel on small and fleet horses, without any incumbrance, except their pipe and tobacco bag, pass over rocks and mountains, through forests, swamps, and trackless wilds, with a truly astonishing velocity. They accordingly use a totally different method of computation from that which is commonly adopted in Greece, by those who travel with luggage horses, which are calculated to go throughout the day's journey, at the average pace of three miles an hour; but from this rate, some deductions must be made in mountainous roads. This rough kind of calculation is more accurate than might be imagined. The Author, during his journey, measured all the distances by this method, and comparing the result with Strabo and Pausanias, he had the satisfaction to find, that the difference was frequently very immaterial.

The distances, throughout the whole Tour, were minuted by

¹ Superintendant of the flowers in the Sultan's garden.

² One of the names of the Muezzins who call to prayers from the minarets.

marking down the moment of setting off from places, and noting every object on the road, which had the smallest geographical, antiquarian, or classical interest. Every stoppage was also carefully noted, and the whole outline of the journey was written on horseback, without trusting even the most inconsiderable minutiae to the memory.

It appears that Herodotus, Thucydides, and Pausanias, generally measured by the Delphic measure of about ten stadia to the Roman mile. The Olympic and Italian measure, by which Strabo¹ appears to have reckoned his distances, gives eight stadia to a mile. Pausanias² says, that Rhion is fifty stadia from Patra; and Pliny³ makes it five miles. It is evident therefore that Pausanias counted ten stadia to the mile; and the Author observed, that he usually performed thirty stadia of that traveller in an hour. Strabo's measurements are in general extremely erroneous, and were evidently computed. Indeed, the Greeks had no marks on their roads to indicate the distance like the Roman *Milliaria*.

The object with which the Author was most studiously occupied during his various excursions in Greece, was an accurate exhibition of this interesting country, both with respect to its ancient remains and its present circumstances. This purpose has been attempted, by descriptions, in which truth of representation will be found never to have been sacrificed to the embellishments of fiction; and by drawings, in which the features of the country have been delineated with scrupulous fidelity, without the introduction of factitious ornaments. Every locality is shewn as it really is. In the execution of the drawings, the Author was happy to avail himself of the genius and the industry of Signor

¹ B. 7. He says that they count eight stadia to the mile, but that Polybius reckons eight and a third. See Mons. Barbiè du Bocage *Analyse du Voy. d'Anacharsis*.

² B. 7. c. 92.

³ *Nat. Hist.*, b. 4. c. 5.

Pomardi, a Roman artist, who accompanied him throughout his Tour, and who completed no less than six hundred views of the country, its scenery, and antiquities. Besides these, four hundred other drawings were made by the Author himself. From this assemblage of one thousand drawings several have been engraved for the present work; and sixty more have been selected from the remainder, in order to form a separate publication of coloured engravings upon a larger scale.

These travels would have made their appearance some years before, if the intentions of the Author had not been frustrated by a long detention upon the continent, to which he was subjected by the government of Bonaparte.

The accomplishment of the following publication had long been an object of desire with the Author; and the feeling of gratitude strongly impels him to make this public mention of his obligations to those, by whom the execution of that object was facilitated. In this list, the Author begs leave to assign the first place to his Father. The thanks of the Author are also eminently due to Mons. Lechevalier,¹ to Count Annoni, of Milan, Mess. Granet,² Dupaty,³ and Paulin

¹ Author of the learned works entitled " Voyage dans la Troade," 3 vols. in 8vo. with an atlas, and " Voyage de la Proponde, et du Pont Euxine," 2 vols. in 8vo. with maps. It is to this celebrated traveller that the world is indebted for settling, in a clear and unequivocal manner, the long controversy about the position of Troy and its memorable plain. The author of the present Tour visited the Troade with the Iliad of Homer, and the Travels of Lechevalier as his only guides, and he can, with other travellers who have been upon the spot, bear testimony to the scrupulous accuracy of the work; and it is certain, that those who have since written upon the same subject, have either copied the ideas of Lechevalier, or, if they have differed from him, they have committed errors, or fabricated systems which cannot be upheld. It is to the friendly exertions of the discoverer of Troy, and to Count Annoni of Milan, that the Author is indebted for the permission which was granted him to travel in Greece upon his parole.

² A celebrated French painter residing at Rome.

³ A French sculptor of great talent.

du Quelar,¹ and to Mr. William Hamilton, one of His Majesty's Under-secretaries of State. During the Author's residence at Paris, he was also much indebted to Messrs. Louis Petit Radel, Barbiè du Bocage, Langles, and Gail, for the liberal and friendly manner in which they aided his researches, by the communication of books and manuscripts. And during the long interval, in which he was one of the victims to the violence of the late French government, the Author embraces with satisfaction, the opportunity which is now afforded him, of expressing the grateful sense, which he will ever entertain, of the generous treatment which he experienced from Mons. de Tournon and Mons. Norvins de Monbreton, who, from the situations which they held at Rome, might greatly have aggravated the inconvenient and distressing circumstances of his captivity; particularly at such a place as Rome, where courteous hospitality and disinterested kindness to strangers, are so little practised.

¹ An historical painter of great merit.

MAP
OF
GREECE



Drawn and Engraved by Wallis

Longitude 27 East from Greenwich



CLASSICAL AND TOPOGRAPHICAL
 TOUR THROUGH GREECE.

CHAPTER I.

Preparations for our voyage to Greece. Departure from Venice—driven back by unfavourable winds. Second departure. View of the Istrian coast, Pola, Fiume, islands of Cherso, Veglia, Arbo, Ossero, Unia, the Canigule. Number and state of the Dalmatian islands, Salve, Premuda, Morlachian mountains, islands of St. Pietro, Ista, Grebani, Pago, Pontedura, Melada, Tre Sorelle, Isola Grossa, Scorda, Veglia, Pasmani. Town of Zara, islands Morter, Coronata, Zuri, Rachen, Solta, Trau, Bua, Bratsa, Nirenta, Lissa, Melisello, Sant' Andrea. Lessina—description of the town and island. Festival of St. Prospero. Islands Torcola, Curzola, peninsula of Sabioncello, and promontory of Lavischi; island of Meleda, Ragusa; islands Mezzo, Sant' Andrea, Bocca di Cattaro, Queen Teuta. Town of Cattaro, Monte Negro, and its inhabitants. Towns of Croja, Durazzo, Polina, Acroceraunian mountains; ignited hydrogen; the Linguetta. Town of Valona: other cities on the coast. Arrival at Corfu; revolution and murder of some Greeks and Turks; visit to the Capigi Baschy, to the Seraskier, and to the President of the Republic.

INSTEAD of commencing my Tour with an account of my departure from England, or of my journey to the gulph of Venice, by a route which has been repeatedly described, I shall simply state that I arrived at Trieste in the month of April, in the year 1801. My intention was to visit Greece, to explore its antiquities, to compare its past with its present state, and to leave nothing unnoticed, which, to the classical reader, can be an object of interest, or a source of delight. No country in Europe abounds with so many

spots, which teem with the most captivating associations. A deep interest seems, as it were, to breathe from the very ground, and there is hardly a locality which is not consecrated by some attractive circumstance; or which some trait of heroism, of greatness, and of genius, has not signalized and adorned.

In the prosecution of this journey I had the good fortune to be accompanied by two English gentlemen, Mr. now Sir William Gell, and Mr. Atkins. During our voyage from Trieste to Venice, where we intended to embark for the Grecian islands, we formed an acquaintance with a young Greek, named Georgio Gavra, of the island of Santirene, who was a passenger in our boat. We continued our acquaintance with him at Venice; and, finding him clever and enterprising, and, to all appearance, a man of honour, and on the point of returning to his native island, we proposed to him to prolong his journey; to accompany us through Greece, to undertake the management of our expenses, and to act as our interpreter.

Every thing being arranged to our mutual satisfaction, we provided ourselves each with a small bed, some trinkets, to serve as presents in Turkey, and a fortnight's provisions for our voyage to Corfu; which we expected to perform in ten days, although, on account of calms and contrary winds, it took us near a month. The distance is only five hundred geographical miles.

On Wednesday, the 29th of April, 1801, we set sail in a merchant ship, trading from Venice to the Ionian islands; our captain, Giovanni Marassi, from the Bocca di Cattaro, in Dalmatia, was a catholic, and his vessel named *Lo Spirito Santo, e la Nativita della Madonna*. We had thirteen Dalmatian sailors, dressed in short jackets, large breeches, and small red caps. They understood Italian, but spoke Illyrian among themselves. We occupied the cabin, but in stormy weather we often experienced the intrusion of the captain and a few of the privileged sailors, who were solicitous to offer up their devotions before the picture of the Virgin, in front of which a lamp was suspended, that was kept constantly burning. After a few hours' sail, the wind becoming contrary, we put back

into port, at the small island of Pelegrina, which, with some other long and narrow islands in the vicinity, shelters Venice from the fury of the sea.

On the 30th we proceeded on our voyage, and the next morning came in sight of the Istrian coast, at the distance of twenty miles, and the town of Rovigno, which contains about 10,000 inhabitants, who are industrious and commercial. We passed by the Sinus Polaticus, and our attention was drawn to the city of Pola, which was founded by the Colchians,¹ and subsequently colonized by the Romans, under the name of Julia Pietas; but the distance was too considerable for us to distinguish its magnificent amphitheatre, its three temples, and its triumphal arch. This ancient town is now little more than a large village. We saw the mouth of the Flanaticus Sinus, with the city of Fiume at the extremity. The islands of Cherso, Veglia, and Arbo, are at the entrance of the gulph.

Beyond Pola begins the ancient Japydia; which coast extended, according to Strabo,² 1,000 stadia, and contained the cities of Metulon, Arupenon, and Ouendon, joining with Liburnia, a part of Dalmatia. We passed near the islands of Ossëro and Unja; the former is a bishopric. Three subordinate rocky islands in the vicinity are called Canigùle, or Canidòle, at the mouth of the gulph of Quarnero, the Sinus Flanaticus; the distance is closed by the Albian mountains.³ As the night approached, we steered amidst the Dalmatian Cyclades, which are so extremely numerous, so various in their dimensions and produce, and so little known, in ancient or modern history, that a regular description of them would require much more time than we were able to bestow. The most considerable are interspersed with small villages. The soil, which is calcareous, produces corn, olives, vineyards, almonds, figs, pomegranates, and carobas, &c.; and a great quantity and variety of aromatic

¹ Pliny, Nat. Hist. b. 3. c. 19. From Pola across the Adriatic to Ancona is 120 miles, according to the same author. ² B. 7. p. 315. Paris edit. 1620. ³ Strabo, b. 7. p. 314.

herbs. Their outlines are composed of round hills, generally rocky, but not very lofty, or bold; their colour is a dark green, being mostly covered with the wild olive, lentiscus, myrtle, terebinth, and juniper, and all the different evergreens which flourish in these southern latitudes. They contain many good ports, the importance and utility of which were fully appreciated by the Romans, who have left several remains on the insular, as well as the continental, parts of the country. The smaller islands, however, which have neither ports nor any useful produce, were probably at all times uninhabited, as at present; many of these are even nameless, and not a fourth part of them are laid down in the maps. Strabo, in his description of this coast, mentions first the islands Apsyrtides, from Apsyrtos,¹ who was killed by his sister Medea in this vicinity. These are the islands at the entrance of the Flanatic gulph, of which Cherso, Veglia, and Ossëro, are the chief. He next mentions the island Kuraktike, near the Japodes, the same as the Curictæ of Pliny. Then the Liburnides, being forty in number; these are probably the cluster about Pago, Salve, Scorda, Pontadura, and Meläda. He next mentions others in a mass; only naming a few, as Issa, Tragurion, and Pharos. Dalmatia joins Liburnia. Strabo tells us that, before their wars with the Romans, and their destruction by Augustus, the Dalmatians had fifty places of some importance; and, amongst them, the towns of Salon, Priamon, Ninia, Sinotion (the old and the new), Andretion, and Dalminion.

Pliny² gives a long list of towns and fortresses situated on whole length of coast, which shews that it must have been extremely populous. He also asserts that there are more than a thousand islands near the Illyrian shore, separated from each other by shallow and narrow friths. Near the Istrian coast he mentions Gissa, Pulariæ, and the Apsyrtides, and near these the Electrides, where elec-

¹ About the Apsyrtides and Liburnides see Dionys. Orb. Descrip. v. 488, &c.

² Nat. Hist. b. 3. c. 21, 22, 23, 25, 26.

trum was found. He places Lissa opposite Jader, (now Zara) and the islands called Creteæ, opposite the Liburni. He next mentions the Liburnicæ, and Celadussæ. Scylax says, that the Illyrian territory extended from Liburnia to Chaonia; that is, from Spalätro to Valona.

During the night we passed by several of the islands, and the next morning found ourselves in a narrow channel between Salve and Premūda; both of them small, and thinly peopled, with little appearance of cultivation, and consisting of low rocky hills covered with shrubs. On Salve we saw a pretty village, and near it two small chapels, by the sea-side, in a bay, called Porto di Sant' Antonio. Behind the island are seen the rough and Alpine mountains of Morlachia, (the ancient Albion being a link of the Alpes) rising to a great height, forming a vast mass of bare rocks and broken precipices, with snow upon their pointed summits. They stretch from Istria to the Acroceraunian mountains, separating the Moesiæ, the Norici, and the Triballi¹ of the ancients, from Istria, Japidia, and Liburnia. The inhabitants of that wild and rugged district live in scattered villages, at the foot of their mountains; but, reaping uncertain harvests from their narrow glens, trust to their flocks and herds for a precarious subsistence. They inherit the warlike disposition of their Illyrian ancestors. Premūda is not so large as Salve, and contains one village, visible from the channel through which we passed. Near it are two small and nameless islands. We passed near several others, also uninhabited. Those of St. Pietro, Ista, and Grebañi, form a picturesque cluster. We steered between the islands of Pago, Pontadura, and Melāda; the two former on the left, with the Morlachian mountains towering beyond them; the latter on the right. Pago is a considerable island, with a good port and town, and is supposed to be the ancient Gissa;² the other

¹ At present forming Croatia, Bosnia, and Servia.

² Pliny, Nat. Hist. b. 3. c. 21.

two are much smaller. The weather being almost calm, and our land-locked situation depriving us of the little wind there might be in the open gulph, we proceeded slowly, and were wearied by the astonishing uniformity in the outline of the Dalmatian islands. On the morning of the 5th, we found ourselves near the Tre Sorelle; three small islands, to which the name of the Sisters is applicable, from their resemblance to each other. We sailed near Isola Grossa, which is sometimes called Isola Lunga, a fine fertile island of considerable extent, and containing some villages. Within a short distance of it is the island called Scorda. We entered the channel of Zara, formed by the Dalmatian coast on our left, and the islands of Veglia, or Vegliāno, and Pasmāni on our right; the strait being about a mile broad. Vegliāno and Pasmāni are long and narrow, and are composed of round hills completely covered with dark green bushes. On an eminence of the former is the ruined castle of St. Michael; and some cottages and chapels are seen, prettily dispersed towards the base. The Dalmatian coast is composed of a green rising ground, part of which seemed well cultivated; but I observed few trees. Near the shore is seen a village, called Dido, with two small churches. The distance is terminated by the Morlachian rocks, which are particularly grand in this part. Towards sun-set we steered within a few hundred yards of Zara, the capital of Dalmatia, situated on a peninsula, but separated from the continent by an artificial canal. The fortifications are strong, and are built, as well as the houses, of the fine close-grained calcareous stone, of which the coast of Istria, Dalmatia, and its islands, are composed. Eleven churches were visible from our ship: they have a neat appearance; but the Corinthian arch, and some other Roman ruins, which indicate the site of the Colonia Iadera, were not distinguishable. The present town contains about 5,000 inhabitants, and has a theatre, and some amusements; its port is large and secure. Zara is a catholic archbishopric, and the cathedral is dedicated to Saint Grisogone, protector of the city. The fortifications of Zara rendered it a place of great strength and importance in the time of

the crusades: Geoffroy de Ville-Hardouin¹ calls it, "Iadres en Esclavoniè, &c. Cité fermie de halz murs, et de haltes tors, et pornoiant demandesiez plus bele, ne plus fort, ne plus riche."

In the night we passed near the islands of Morter and Coronata, perhaps the Portunata of Pliny, and several smaller rocks; and the next morning, being becalmed, took the opportunity of landing at Zuri, to cut wood. This island is formed of round and rocky hills, extremely barren, producing only stunted cypresses, lentiscus, myrtles, junipers, and wild sage, which our sailors cut for fuel. The small quantity of soil on this island is planted with vines, olives, figs, and other fruit trees: it contains about one hundred and fifty inhabitants, and two small villages; the principal one is situated near the sea, and neatly built of the fine stone of the island. Opposite Zuri, on the Dalmatian side, is the island called Rachen; which, although of considerable size, has not the smallest appearance of cultivation. The situation of the towns of Scardōna² and Sebenico,³ on the Dalmatian coast, was pointed out to us, but were not visible on account of intervening islands: the latter is a large and well-fortified place, and the see of a catholic bishop. On the 7th we passed near the islands of Solta, Trau,⁴ and Bua, which intercepted the view of Spalätro,⁵ and the magnificent remains of the palace of Diocletian, and two Corinthian temples. The islands of Bratsa⁶ and Nirenta were to our left; and to our right those of Lissa,⁷ Melisello, and Sant' Andrea, in Pelago: the former has several villages; the two latter are little more than uninhabited rocks. On the 8th we landed at Lessina, and in an hour continued our course. The next

¹ De la Conquete de Constantinople. p. 29. Paris edit. ² Retaining its ancient name. ³ The ancient Sikoun. ⁴ Tragurium. ⁵ Salon. ⁶ Brattia, or Brettanis.

⁷ Issa. This island anciently had its mint, some of its autonomous coins are known: on one of 3d, brass, is the head of Minerva—rev. a diota, or two-handled vase—ins. IΣ. On another is the same head—rev. a deer—ins. IΣ. A third has a female head—rev. a star—ins. IΣΣA. The diota is probably represented on its coins in allusion to its good wines, which are praised by Athenæus in his Deipnosophista.

morning a violent sirocco, or s. e. wind, obliged us to make the same island again. We landed in the port of the capital, which we were surprised to find a neat and elegant town, delightfully situated in a small but commodious bay, formed by two rocky promontories covered with verdure. The houses are built with stone, and are interspersed with trees, which gives the town a beautiful appearance. The general style of the place is Venetian; it has its piazza neatly paved, at one end of which is the episcopal church, and at the opposite end the coffee-house. The capital contains about 1,000 inhabitants, three churches, and two convents, and is the see of a bishop. On a hill rising from the town are the ruins of the fortress. We entered into conversation with some of the people, who gave us the following information concerning their island. Its length is between sixty and seventy miles, and its greatest breadth twelve. It contains several villages; and the entire population amounts to about 14,000 persons. Its principal trade is with Trieste, and the shops are well stored with different commodities. Its chief produce is wine, which is exported. Lessina is a curious mixture of fertility and barrenness. Its general face is rocky; but, wherever a little bit of soil can be found it is planted with corn, figs, vines, oranges, and lemons. The mulberries were quite ripe, and the almond trees covered with fruit. Every thing appeared as forward here in the beginning of May as at the end of July in England. The corn was nearly ripe, the roses in full bloom; the aloes, which were growing among the rocks, were in bud. Olives, carobas,¹ and pomegranates, also abound here; and the fences are made with rosemary and myrtle. The island abounds with curious plants, so strongly aromatic, that the whole air is scented with them. They exude a glutinous matter, which, attaching itself to our clothes, as we walked

¹ The *Κερωνία* of Theophrastos; *Κεραρία* of Dioscorides; *ceratonia siliqua* of Linnæus; and the *Ζυλοκεραρία* of the modern Greeks. It is sometimes called, by the Italians, the locust tree, or St. John's bread, from a supposition that its long sweet pod was the food of St. John in the wilderness.

about the rocks, so completely impregnated every thing it touched, that we were a long time before we got free of the smell. The Lessiniotes extract many different kinds of perfume from them, which are exported to Italy and Turkey, forming one of the principal branches of their commerce. The botanist would find ample employment, and a rich harvest of plants, in this thirsty soil. Amongst the many flowers which enamel this curious island, are several species of the cistus, and a gnaphalium, the *Ελεγχρυσον* of Dioscorides, at present called *Καλοκοιμθικισ*. Its leaf is covered with a light-coloured down, and it bears several clusters of a small yellow flower, shining with a glutinous matter of a powerful aromatic smell; the inhabitants are very fond of it, and it generally forms an ornamental part of the female head-dress. The language of the Lessiniotes is Illyrian; but most of them speak a little Italian. They are Roman catholics: there are, however, a few Greeks among them, who have a church within the town. The convent of Santa Croce, which stands close to the sea, is a picturesque object. St. Prospero, who lived in the fifteenth century, is the tutelar saint of the island; and his festival was celebrated on the 10th. Our captain remained here purposely to partake of the common joy, as he feared that some misfortune would befall him at sea if he quitted the place on the eve of the solemnity. By sun-rise all the ships in the port were decked out with their colours, and a general cannonading commenced both at sea and on shore. The people were dressed in their smartest attire: the men wear the common Dalmatian costume; that of the women is not elegant; their head-dress is a large straw bonnet, tied under the chin with a white handkerchief. They are fond of long and ponderous ear-rings of gold, which hang down upon their shoulders; and their hair is ornamented with roses, and other sweet-scented flowers. In the afternoon we went to the episcopal church, which contains the relics of the saint; whose bones are enclosed in a sumptuous altar, the front of which being removed, the remains were beheld enveloped in rich and splendid robes. The priests chanted solemn hymns, in honour of the saint, accompanied by the organ; the procession then

set out from the church, and was conducted, with much splendour, through the town; and, although composed of few attendants compared with those we had seen at Venice, it was regulated with much more decorum than the processions of that city; the ceremony terminated by enclosing the sacred relics, when the cannons fired, and all the bells in the town were set ringing.

The evening of the same day was passed in festivity; we went to a house to see a dance amongst the country people;—the music was a lyre with only three strings, which was played with a bow, like a violin, and produced few, and unharmonious, sounds. The dance consisted of five or six couple, running slowly round the room, the men turning their partners with great violence. I was assured there were no antiquities in Lessina. Its ancient name was Pharos,¹ or Paros, having been colonized from Paros in the Ægean. It formed part of the kingdom of Queen Teuta; and, with Lissa and Corcyra Melaina, was ceded to her by the Romans, about two hundred and thirty years B. C.

It was the native place of Demetrios Pharios, who acted so conspicuous a part in the wars between the Romans and the Illyrians, a long account of which has been left us by Polybius. It was an island of considerable importance, and its capital, the site of which is probably occupied by the modern town and castle, was a place of great strength.

Autonomous brass coins of this island have been found; on one of 2d, brass, is the head of Jupiter—rev. a goat—ins. ΦΑΡΙΩΝ. Another of 3d, brass, has the head of a young man—rev. a diota, or two-handled vase—ins. ΦΑ.

The wind becoming moderate and favourable, we quitted Lessina on the 12th, and coasted the island for some miles, the shore rising into small green hills. We passed to the left of the low island of Torcöla; the weather was nearly calm, and the following morning

¹ Strabo, b. 7. p. 315. Pliny, Nat. Hist. b. 3. c. 21.

we were close to the large and fertile island of Curzöla, the Kerkura Melaina,¹ or Coreyra Nigra of the ancients. The hills are well dispersed, and covered with evergreens. Round a little port is the pretty village called Rachisea, the cottages beautifully intermixed with trees, amongst which are some cypresses; above the village are some vineyards on terraces, which produce wine of a good quality. Curzöla is not so large as Lessina, but much more productive and commercial, and is well peopled. Strabo² informs us that the capital, which had the same name as the island, was founded by the Cnideans. It is a town of considerable trade; large vessels are built there; our's was of the place; but, being twenty years old, is probably surpassed by those of more modern construction; if not, I cannot say much in favour of their skill in shipbuilding. The narrowest part of the canal of Curzöla is, apparently, not a mile broad; the scenery is some of the most beautiful in the world. On the left is the long projecting peninsula, called Peljesaz by the Dalmatians, and Sabioncello by the Italians, anciently the Chersonesos of Hyllis, or promontory of Diomedes;³ terminating in the high and rugged precipice of Lavischchi, which was distant from us only a few hundred yards, and which forms one of the arms of the Narentan gulph. This gulph takes its present name from the river Naron; the people who lived near it were the Daorisi, the Ardiæi, and the Pleræi; the latter were opposite to the island of Corcyra Melaina. Opposite to the Ardiæi was the island of Pharos. The territory of the Ardiæi and Pleræi extended as far as the Rhizonian gulph. Of all the Illyrian people, the Autoriatæi were the most numerous and warlike. Sabioncello belonged to the Ragusan territory, and is attached to the main land by the narrow isthmus of Stagno, where there is a small town and fort, the ancient Hyllis.

The peninsula is adorned, towards its base, with trees and green fields; and interspersed with the neatest cottages and chapels,

¹ Scylax Caryand, Schymnus of Chios, and others.

² B. 7. p. 315.

³ Pliny, Nat. Hist. b. 3. c. 22.

with a chain of precipitous rocks towering above. In the middle of the canal were three insular rocks, and on the right the capital of Curzöla, situated round a circular port, enriched with all the lively accompaniments of verdure and cultivation.

During the night we entered the channel of Stagno, a narrow frith between the peninsula of Sabioncello and the long and narrow island of Melëda; the scenery probably fine; as I observed that the outlines increased in beauty the nearer we approached to Greece. Melëda is the Melita of the ancients; and I regretted not being able to land, being informed that it contained some interesting Roman antiquities; it has five villages, and the soil is fertile.

The ensuing morning, the 14th, we were between the extremity of Melëda, and the coast of Ragusa, which is composed, apparently, of bare and barren mountains. The capital was seen at the distance of about six miles, situated on the side of a rocky hill rising from the sea: it appeared small and irregular; but the castle seemed in a strong position. It is the ancient Epidaurus, and the small remains of a temple, which is seen near it, was, perhaps, sacred to Æsculapius. Behind the town is a mountain called Sniesnitza, which abounds in medicinal plants; at its base is a great natural cavern. Ragusa contains about 8,000 inhabitants. The fields at the base of the mountains in the vicinity of the town were of a parched and dingy aspect, and gave but an indifferent idea of the fertility of the Ragusan territory. In fact, its resources are chiefly commercial. Its ships are well built, and excellent sailers, and are employed in trading with the great ports of Turkey and Italy. Its republic, which has so lately terminated, began in the eleventh century. Before it was annexed to the Austrian dominions it was under the protection of the Venetians and Turks, to the latter of whom it paid a small annual tribute. The whole territory is not above fifty-five miles in length, and twenty in breadth: the islands of Melëda, Lagosta, and Cazza, and a few others of less consequence belong to it. We sailed near Isola Mezzo, a small cultivated island, with an old fort on it. Opposite to Ragusa is the

rocky island of St. Andrea, consisting in a small pointed hill, on the summit of which is a ruined convent.

Lagosta is extremely well cultivated, and produces excellent wine. There is a curious cavern in this island, on a mountain called Veliki Prjevor, containing inscriptions said to be Phœnician. I could not land to examine this interesting spot. Lagosta is surrounded by about thirty smaller islands, producing little or nothing.

Most of the islands along this coast have Illyrian names, which the Venetians have either changed or disfigured. Mezzo is called Lopud by the Illyrians; Calamotta is named Còloceps, and Giupana, Skipan. This cluster of islands probably was that known anciently by the name of Elaphites.¹

We here got clear of the islands, and on the 15th entered the Bocca di Cattäro, which is about twenty-five miles from Ragusa. This truly magnificent basin is formed by an arm of the sea running eighteen miles up the country, as far as the town of Cattäro, in a winding and diversified course. As we entered, some merchant ships were saluting; the echo was superior to that at Ullswater, in Cumberland! After the roar of the cannons had been distinctly repeated seven or eight times, it died away among the recesses of the mountains, sinking and reviving, until it was entirely lost. At the entrance of the Bocca, on the right, are two small islands, called Zagnitza; the Point Ostra is on the left. The mountains on each side of the first basin rise to a considerable height; but particularly those on the north; Monte Bianco presents a fine abrupt face of precipices, and terminates in three pointed summits. At its base is the small neat town of Castel-nuovo, on a green knoll, with trees growing amongst the houses. It contains about four hundred inhabitants, and was founded in 1373 by Tuartke, king of Bosnia; it is overlooked by Castel-Vecchio, an old fortress, which, at present, is useless. The base of Monte Bianco consists of a beauti-

¹ Pliny, Nat. Hist. b. 3. c. 26.

ful rising ground, enriched with cultivation, adorned with trees, and dotted with neat white cottages, and some chapels, which are seen not only at the water's edge, but high up the hill, forming a singular mixture of smiling and terrific scenery. Opposite Castel-nuovo is Porto-Rosa, and a village of the same name. We had a letter to the governor, Sebastian Alberti, who received us in his small cottage by the water-side. He lent us his boat, with six sailors, to take us up the channel, as far as Cattaro. We set off the next morning, the 26th; the day was extremely hot, but an awning protected us from the sun. As the men began to be heated with rowing, we found ourselves almost overpowered by the nauseous smell of garlic, which they exuded from every pore, so that it infected even our clothes. Nothing is so penetrating and diffusive as the smell of this root. If it is put in the shoes of a person, the breath is tainted with it in a short time, and when eaten, the perspiration, and even the hands, smell strongly of it. As we proceeded up the gulph, we were surprised at the grandeur of the scenery! its general breadth is from one to two miles: the water as clear as crystal, and as blue as the sky, which was reflected on it; the mountains on each side are high and rocky, and form a singular contrast with their rich and cultivated bases, which afford the finest combination of wood and water, of fertility and barrenness, varying as we proceeded. The gulph winds; and at every turn some bold and striking object opened upon us. We passed near two rocky islets, called Ottok, and a larger one, named Stradiotti, in the bay of Teodo. On a promontory, which rises from the sea on the southern side, is a small chapel, dedicated to the Madonna dè Risi: the history of which is, that a ship, laden with rice, passing by the promontory, some years ago, struck, and was nearly lost; but, prayers being offered up to the Madonna, it was saved, and the chapel erected as a token of gratitude: in this part the gulph diminishes in breadth. On the right, near the sea, stands a small building; to which, according to tradition, a chain was formerly fastened, and attached to the opposite shore, to prevent vessels from passing, for which rea-

son this part of the gulph is named Le Catene. Turning round this point we came in view of the small ancient town of Perasto, which contains about 2,000 inhabitants, and is in a charming situation, at the wooded foot of a grand mountain. Near the town are two small islands, with a church on each, which they say are rich and handsome; one of them is called St. George, and the other La Madonna d'Agosto. A steep rock projects near Perasto into the sea, forming a gulph, which extends two miles up the country, terminating at a town called Rizāno, which contains near 2,000 people. The inhabitants of the Bocca have several traditions concerning a queen Theoca, who, they say, reigned over Dalmatia, and resided at Rizāno more than two thousand years ago; but that, behaving tyrannically, and killing and torturing travellers, she was at last swallowed up, together with her capital, by an earthquake. They assured us that some of the walls may still be seen under water. The town was distinguishable from our boat at the distance of about three miles, and I was extremely sorry that we had not time to visit a place which might have afforded some interesting information, as I conceive that Theoca was by no means an imaginary personage, but the sanguinary Teuta, widow of Agron, king of the Sardaioi, or Ardaioi, and of some other places in Illyria, and step-mother of Pinnes, or Pineus.¹

Teuta permitted her subjects to live by piracy; and put to death Lucius Coruncanius, the Roman ambassador, who was sent to her by the Republic to complain of her depredations. She was conquered by the Romans,² and deposed; but her son was permitted to reign after giving up the islands of Pharos, Issa, and Corcyra Melaina, the town of Dyrrachion, and the country of the Attintanes, which was near the Acroceraunian mountains, and contained the towns

¹ No medals of these sovereigns have been found, but there is a brass one of the Illyrian king Gentius, published by Eckhel.

² See Polyb. Hist. b. 2. p. 65. 100. Casaub. edit. Livy, b. 44. c. 30. b. 45. c. 26, &c. Florus, b. 2. c. 5.

of Hecatompodon, Boea, Kodrion, and Antipatria. The capital of Teuta's kingdom, according to Polybius, was Rizon, the same which Pliny¹ calls Rhizinium, the inhabitants of the surrounding country being the Ριζουντοι,² or Rhizonitæ. Rizāno is the ancient Rizon; or, perhaps, its port; as it would appear, from Polybius,³ that the town itself was at some distance from the sea, near the river Rizon. He calls it a strong little town (πολισματιον): the Bocca di Cattāro therefore is the Rhizonian⁴ gulph. We proceeded on our voyage; and, turning round a projecting promontory, came in view of the tremendous rocks of Monte Negro, which close the gulph. We landed at Cattāro, an episcopal see; the cathedral is dedicated to Saint Triffon. This place carries on some trade with the towns on the Adriatic, and with Turkey. There are several small shops, containing articles from those countries. At the only bookseller's of the place, I was equally surprised and pleased, to find the maps of the plain of Troy, and its environs, by Mons. Lechevalier, whose learned and interesting works were of the greatest service to us. The streets are narrow; the houses are of stone; and, though small, have a neat appearance. In the market-place, or piazza, is a sepulchral monument, consisting of a square block, with the following inscription:—

D. M. S.
 CLODIAE
 EVPHROSINE
 ANN. XX. IIII
 CLODIVS
 EVPHROSINVS
 ETCLODIA.

Sacred to the God's manes.

Clodius Euphrosinus and Clodia (have erected this monument) to
 Clodia Euphrosine, (who died aged) 24.

The sides of the stone have been ornamented with sculpture, which is nearly defaced.

¹ Nat. Hist. b. 3. c. 22.

² Scylax Caryand. Peripl.

³ B. 2. p. 100.

⁴ In Strabo it is written in three different ways: Ριζονικος, Ριζικος, and Ριζαιων κολπος, b. 7.

According to tradition it was placed there by queen Theoca, and afterwards served for a block on which criminals were decapitated. At the opposite extremity of the piazza is a small column of red granite, with the figure of a female in a sitting posture on the top. We were told, that anciently married women who were convicted of irregular conduct, were fastened to the column, and stoned to death. A clear stream which comes from Monte-Negro runs through the town, and empties itself into the gulph, turning a few mills in its course. The fortress of Cattäro is in a most extraordinary position; it is seated on the abrupt side of a rough mass of precipices, and consists of many detached forts, erected on different platforms, with winding and zigzag steps leading up to them. The view is exceedingly striking; and I recollect no place which so much surprised me as Cattäro and its gulph! The rock on which the castle stands is almost detached from the great body of Monte-Negro, which rises immediately behind it, rearing its rugged head to a great height; its sides broken and furrowed by the winter torrents. We had a letter to the commander of the place, a German, and asked his permission to enter the fort; but finding him unwilling to grant our request, we did not press the matter. Cattäro is supposed to be the ancient ΑΣΚΡΟΡΙΟΝ, the Ascrivium of the Romans. It contains about 3,000 inhabitants, has seventeen Catholic and one Greek church. The Bocca and its capital were ceded by the Venetians to Austria in 1797, after which it belonged for a short time to the French, and at present is placed again under the Austrian dominion. The whole territory contains about 27,000 inhabitants, nearly half of which are Catholics, and the other half Greek Christians.

The Cattariotes are extremely superstitious; if a female has convulsions, they imagine she is possessed by the devil, who is supposed not to attack men; they have frequently burnt their unfortunate women alive, thinking it the more efficacious method of destroying the evil spirit. So late as the year 1799, the Austrian governor, with great difficulty, prevented the inhabitants of Castel-nuovo from

burning* a girl of nineteen, who happened to be subject to convulsions.

The war songs of the Cattariotes generally turn upon the gallant deeds of Scanderbeg, who is known to the inhabitants by the name of George Castriotti, or Castriotich. Murders are frequent in this country, and are almost always produced by motives of revenge. They have a story of a Cattariote, who having been mortally wounded, was persuaded by a priest at the point of death, to have his murderer called before him, and to pardon him. The dying man viewing his enemy, exclaimed—*Se moro te perdono, se vivo te lampo.*

The commerce of the Bocca is daily increasing; its principal exports are silk, oil, skins, dry figs, and rosolios; cheese, and salt-fish, from the lakes on Monte-Negro, and the gulph.

Potatoes had been introduced here a short time prior to our arrival, by the present bishop of Monte-Negro. A dish of them was placed before us at dinner, as a new and rare fruit. The Austrian governor of Cattaro advised us by no means to visit the country of the Montenegrines, whom he described as a savage race, addicted to murder and pillage; a very different account was however given us by a Russian merchant established at Cattaro, whose wife was a Montenegrine, as well as by the secretary of the bishop of Monte-Negro, an intelligent young man, who spoke several languages.

Monte-Negro probably forms part of the Scordan mountains, which Livy¹ styles the *Illyrici solitudines*.

Mount Scodrus, or Scordus,² he says is, *longe altissimus regionis ejus, ab oriente Dardanium subjectam habet, a meridie Macedoniam, ab occasu Illyricum.*

The Slavonian name of Monte-Negro³ is *Czerna Gora*, which has the same signification as the Italian appellation. It was originally in the Pashalik of Scutari, and has been free from the Turkish

* B. 43. c. 20.

² B. 44. c. 31.

³ For several interesting details on Monte-Negro and the Bocca, consult *Essai Hist. et commer. sur les Bouches de Cattaro*; par M. Adrien Duprè. Paris, 1818.

yoke for more than a century. Its territory begins about a mile beyond Cattaro, and is divided into five districts, the names of which are Koutunska, Liessanska, Piesivska, Rieska, and Zerniska, which altogether contain 116 villages, 46,000 inhabitants, and 10,000 men capable of bearing arms. The present bishop, whose name is Petro Petrowich, is the first who has blended the temporal with the spiritual power. He generally resides at Stagnovich, one of the largest villages in the territory. The whole of this independent little state is about sixty miles in length, and twenty in breadth; it is in general bleak and barren, containing no regular towns, and its villages are scattered about the mountains in positions which afford pasture for their flocks. One of their villages is named Dioclesiano. The emperor Diocletian was born at a place in Dalmatia, called Dioclea, or Doclea.¹ There are no ancient remains whatever on Monte-Negro. Its early inhabitants were probably, like those of the present day, a poor and hardy race of warlike shepherds; they are never without their arms, which consist of a gun, two pistols, and a sword, which are more or less ornamented, according to the rank and riches of the possessor. I observed several of their pistols mounted in silver, and curiously worked. The Montenegrines are strong, brave, and vindictive; and, when war takes place between them and their inveterate enemies the Turks, no quarter is ever given. They are subject to four chiefs, or Sardars, who are their judges in peace, and their leaders in war, and every village has a chief, called Knez, or count, which title was originally elective, but is now hereditary. The bishop, however, appears to act the most conspicuous part in their military achievements. This pastor of the church marches at the head of his troops, with the sword in one hand, and the cross in the other. In 1795, the Montenegrines, with only 9,000 men, but with the bishop at their head, are said to have defeated an army of 100,000 Turks under the Pasha of Scutari.² The Pasha himself was

¹ Plin. Nat. Hist. b. 3. c. 22, mentions the Docleatæ in Dalmatia.

² The ancient Scodra, situated near Lake Labeatis, sixteen miles inland from the Adriatic, in a fertile and beautiful country.

slain in battle, and the gateway of the episcopal palace is decorated with the trophy of his head. The horse and dagger of the same chieftain were likewise proudly shewn amongst the military spoils of the bishop. In this extraordinary account, although it was repeated by several of the Cattariotes, and by the Austrian governor, many deductions must be made for the exaggeration of vanity, and the fictions of romance.

The Pasha of Scutari could never levy more than twenty thousand men; and, although it is not necessary to give implicit credit to such Marathonian stories, yet a considerable disproportion may be reasonably allowed, between the forces of the Turks and Montenegrines, without surpassing the bounds of probability: the former fought at a distance from home, for conquest and plunder; the latter fought on their native mountains, among their well-known precipices, and defensible passes, for their own lives, and for the honour and liberty of their wives and children! Three weeks before our arrival at Cattaro they had had some skirmishes with the Turks, and had brought home several of their heads, which were added to the heap before the bishop's house. The laws of the Czerna-Goriotes, or Montenegrines, are of disproportionate severity: if credit may be given to the accounts I received, their women are treated little better than slaves, and adultery is generally punished with death, and murder only with a fine; the former crime is sometimes atoned for by the loss of the nose and ears of the offenders; the fine for murder is two or three hundred ducats for the first offence; something more for the second; and the third time the culprit is shot, his house razed, and all his cattle and property confiscated. After a Montenegrine is buried, all the friends and relations of the deceased assemble, and make merry with dancing, singing, and feasting! They are of the Greek church, their language Illyrian, or Sclavonian; but many of them speak Greek. We were at Cattaro on a market-day, and had an opportunity of seeing several hundred Montenegrines of both sexes, who came loaded with the produce of their country to sell, consisting of sheep, salt-fish, wax, honey, grain,

roots, butter, cheese, and eggs, &c. A shed is built against the wall of the town, near the gate, where they rest themselves, and deposit their arms; not being permitted to enter the town armed; the order to this effect, is stuck up at the gateway.

I saw two of their chiefs; their dress was a short green jacket, neatly embroidered with gold; the breast was also richly adorned; they wear a green pantaloon, ornamented, on the back of the legs, with gold. The common people are clothed with a thick woollen jacket, and have a long coarse cloth, striped with red and blue, thrown over the left shoulder; which in case of rain, serves them as a surtout. They wear the red skull-cap; their stockings are of coarse woollen thread; and their shoes (which are made of untanned skin) are curiously ornamented, and tied round their legs with straps. The dress of the priests varies little from that of the rest; their skull-cap is black, instead of red; they also carry arms, and all leave the upper lip unshaved. The women wear a coarse robe, of the same materials as the men; which is fastened round the waist by a thick girdle of brass, studded with false stones of different colours. They also wear the skull-cap, which the unmarried women adorn with coins, as in Greece: some have their caps completely covered with the Turkish para, a small silver coin, which is perforated, and strung round the cap; each overlapping the other, like scales: the richer ladies wear necklaces of Venetian sequins. The women are not pretty, and the men, who have dark complexions, and characteristic countenances, seem worn with hard labour and bad fare.

Our interpreter asked them if it were safe for us to travel in their country—they replied, that if even our hats were made of gold, no one would molest us; that every one would be glad to treat us with milk and cheese, and would receive no money from us, but be contented with a few common trinkets for their wives and children.

We slept one night at Cattaro; and returned the next day, to our ship, which was anchored at Castel-nuovo. On the 19th we continued our voyage; and keeping about twenty miles from the

coast, faintly distinguished the towns of Budua,¹ Antivari, and Dulcigno,² at the entrance of the gulph of Drin.

Polybius³ and Strabo⁴ mention on this coast the towns of Issos and Akrolissos, the situations of which are at present unknown: The latter was probably the Acropolis to the former.

The Acroceraunian mountains became visible in the distance on the 22d. We had no sooner approached those "infames Scopuli," the residence of thundering Jove, than we were overtaken by the most dreadful tempest I had ever experienced. The night was unusually black, but at intervals, the lightning streamed across the firmament, and set it in a blaze. The brightest sunshine could not have cast a more vivid glare over the Acroceraunian crags. The storm continued with short intermissions, for the greater part of two nights and a day: fortunately there was not much wind, but we experienced the disagreeable effects of a very high sea.

We were driven out of our course;—and, on the 24th, found ourselves opposite the town of Croja,⁵ on the Albanian coast, near which, our captain assured us, are the remains of an ancient city; perhaps Antigonía, or Castrum Icanum. Croja was the country of the heroic George Castriotti, or Scanderbeg, whose well-known history requires no comments. He assumed the title, and for some time maintained, with almost supernatural valour, the power of Prince of Epiros, his territory consisting of the greater part of Illyria and Epiros.

On the 25th we passed within a few miles of Durazzo, the ancient Epidamnos, or Dyrrachion, which was founded by the Corcyreans about six hundred and twenty-three years before our era; and afterwards, being colonized by the Romans, became the great

¹ Anciently Bulva, or Butua.

² Anciently Ulcinium, or Olchinium, originally Colchinium, having been founded by the Colchians, according to Pliny, Nat. Hist. b. 3. c. 22. ³ B. 8. ⁴ B. 7.

⁵ Horace Carm. b. 1. Od. 3. v. 20.

⁶ This place is called Akkissar by the Turks.

point of communication between Italy and Greece. It was in the country of the Partheni, and afterwards in Upper Macedonia.¹ Cicero resided here during his banishment. It was a place of importance, and a dukedom in the middle ages.² The castle, the seraglio, and four minarets, were the only distinct features in the view. The inhabitants are principally Turks, who carry on a trade in sandals and slippers. The vicinity of the town seems cultivated; the nearest range of hills mottled with green; and the lofty mountains, which rise behind, and join the Acroceraunian rocks, are broken into fine precipices. Durazzo stands on a promontory, which projects a considerable way into the sea, terminating in two capes, the one called Redoni, the other Pali. After proceeding some miles further along the coast, we saw the town of Polina, situated near the ruins of the ancient Apollonia; which according to Strabo,³ was a Corinthian and a Corcyrean colony. The great Egnatian Way began near this town, leading through Macedonia, Thessaly, and Thrace, for five hundred and thirty miles, as far as the Hellespont.⁴ Polina stands near the Aeos, the modern Viosa, about seven miles⁵ inland; and was at one time, a large and important city: a single doric column, which is still standing, marks the site of one of its temples.

On the 26th we coasted within about three miles of the Acroceraunian mountains, which rise into fine pointed forms, apparently at least four thousand feet high; they are bare and barren, except towards their bases, which are feathered with wood. The name Acroceraunian was probably given to the highest summits of the mountain, which rise nearly above the ancient city of Aulon; and the general appellation of Ceraunia, or Ceraunii, was applicable to the whole ridge which extends along the coast for several miles; from nearly opposite Corcyra to Dyrrachion. Dion Cassius⁶ calls them

¹ Dion Cassius, b. 41.
p. 27, &c. Paris edit.

² Hist. de Constantinop. sous les Empp. Francois, b. 1.
³ B. 7. p. 316.

⁴ Strabo, b. 7. p. 329.

⁵ Pliny, Nat. Hist. b. 3. c. 23.

⁶ B. 41.

ακρα τα κεραυνια, which he says are at the extremity of Epiros, at the entrance of the Ionian gulph. They are at present called της Χειμαρας τα βουνα, a name probably derived from Chimera, which according to Pliny,¹ was a castle on the Acroceraunian mountains, above the fountain of Aquæ Regiæ. Procopius² asserts that the fortress of Χειμαρα was erected by Justinian; but it was probably only rebuilt after having fallen in ruins. The Chimariotes are like their ancestors in the time of Cantacuzene, whom he terms Αλβανοι αυτονομοι νομαδες, independent shepherds.³ The Chimariotes who inhabit the Acroceraunian range are a hardy and predatory race of Albanian Christians, who sometimes come out from their rocks, and carry in vessels, which they see becalmed off their coast; our captain assured us that they sell their Christian prisoners to the Turks.

————— hicque periclis
Sæpe Carinarum famosa Ceraunia surgunt.⁴

As the wind seemed to forsake us on this treacherous coast, the crew were ordered out to prayers; the names of a great many saints were invoked, particularly St. Nicolo, the Neptune of the modern Greeks. Among the many terrific tales which they recounted respecting these fatal rocks, there was one circumstance upon which they laid particular stress, and of which they would not permit us to question the reality. They said that loud voices were always heard upon the rocks at midnight; and that a short time before storms and sirocco winds, lights are seen dancing about upon the crags. The latter part of this story is probably less fabulous than it would at first appear; the captain and all the sailors, declared they had frequently seen these lights, which are probably formed by the gas of carburetted ignited hydrogen, similar to that of Pietra Mala, on the Bolognese Appennines. Strabo⁵ mentions a place called Nymphaion, in the

¹ Nat. Hist. b. 4. c. 1.

² De Ædificiis, b. 4. c. 6. p. 74. Paris edit.

³ Hist. b. 2. c. 24. p. 275. Paris edit.

⁴ Ruf. Fest. Avieni Orb. Descrip. v. 538.

See also the Periplus of Scylax Caryand.

⁵ B. 7. p. 316.

territory of Apollonia, where fire issued from the ground. Vitruvius,¹ Pliny,² Ælian,³ Plutarch,⁴ Dion Cassius,⁵ and others, also notice it, and the latter particularly says that the flames were increased by rain, which is the case at Pietra Mala, where the peasants generally foretel heavy rains, some hours before they begin to fall, by the increasing size and fury of the flames, which issue from the ground. Asphaltus in a fluid state, is produced near Apollonia; and a lucrative trade is carried on in the same substance, which abounds at Seletitza, eight miles from Valona.—The fire near Apollonia is represented on a scarce silver coin of that city. On one side is the head of Apollo—insc. ΔΩΠΙΩΝΟΣ—rev. three nymphs dancing before the fire—insc. ΑΠΟ and ΑΝΔΡΟΜΑΧΟΣ. Pausanias⁶ probably alludes to the same kind of phenomenon in speaking of Bathos in Arcadia, where he says fire is seen issuing from the earth. There are other instances of ignited hydrogen in various mountainous countries; that mentioned by Captain Beaufort,⁷ near Deliktash, is of a similar nature: he conceives it to be the same noticed by Pliny on Mount Chimæra. It is singular, that the name Chimera should also have been given to a place near the fire of Apollonia. Ctesias⁸ mentions the perpetual fire near Phaselis in Lycia, which is the same described by Captain Beaufort. A similar flame is said to exist in the island of Samos.

The most projecting part of the Acroceraunian mountains is a tongue of land, called from its form, Linguetta; from hence, to the nearest part of Italy, is thirty geographical miles; but we could not discover the Italian shore, though the day was clear, the land being low. This circumstance is noticed by Virgil, where he describes Æneas sailing along this coast:—

¹ B. 8. c. 3. ² Nat. Hist. b. 3. c. 23. and b. 2. c. 107. in which are several other instances of the same kind. ³ Var. Hist. b. 13. c. 16. ⁴ Life of Sylla.

⁵ Rom. Hist. b. 41.

⁶ B. 8. c. 29.

⁷ Coast of Karamania.

⁸ Persic. See also Aristot. de Mirandis, 139.

1 Provehimur Pelago, vicina Ceraunia juxta,
 Unde Iter Italian, Cursusque brevissimus Undis
 * * * * *
 Jamque rubescebat, Stellis Aurora fugatis
 Cum procul, obscuros Colles humilemque videmus
 Italian, etc.

Polybius and others, mention a great many cities and strong places along the Illyrian coast, which shews it was thickly inhabited, and well defended; and we know from the testimony of the Byzantine historians, that it was well peopled in the middle ages. Strabo mentions eleven different nations near the Acroceraunian mountains, each of which were governed by a sovereign prince; these were the Bylliones, Taulantii, Partheni, Brygi, Enchelii, Lyncestai, Douriopei, the Tripolitan Pelagonii, the Eordi, Elemeæi, and the Eraturai. Each sovereign possessed probably two or three towns, a tract of mountains for their flocks, and a few narrow vallies for cultivation. Other neighbouring nations were the Orestai, Paroræi, and Atintanes. Towards the Ambracian gulph were the Molossians, Amphiloichians, Athamanes, Æthices, and Tymphæi; and the greater divisions of Thesprotia, Chaonia, and Cassopæa, were opposite the islands. The territories in the vicinity of the Acroceraunians at last fell under the Macedonian yoke, and were collectively denominated Upper Macedonia, extending almost as far as Corcyra. Pausanias tells us that the Locri of Thronion, on the Boagrius, and the Abantes of Eubœa, returning from Troy with their eight vessels, were driven by a tempest on the coast of the Ceraunian mountains, and there

1 B. 3. "Near the Ceraunian rocks our coast we bore,
 The shortest passage to th' Italian shore;
 And now the rising morn, with rosy light,
 Adorns the skies, and puts the stars to flight:
 When we from far, like bluish mists descry,
 The plains and humble hills of Italy."—DRYDEN.

The last line has been altered, as the original does not give the true sense of the Latin.

built a city, which they named Thronion, and called the tract of country which they occupied Abantis, but that they were afterwards expelled by the neighbouring Apolloniates.¹ Near the Linguetta is a fine capacious harbour, at the extremity of which is the town of Valōna, the ancient Aulon, which was formerly a large city in Chaonia; it is at present principally inhabited by Turks, and has six mosques. In front of the gulph of Valōna is the small rocky island of Sasēno, the ancient Sason; the latitude of which, according to Lechevalier, is 40° 34'; here are the remains of a Greek fort, which has been evidently repaired in the lower ages. Polybius² says it is at the entrance of the Ionian Sea. Not far from Aulon there were formerly four other cities; Lychnidos, now supposed to be Achrida, or Ochrida; Dardania, or Orikos, now Eriko, founded by a Colchian colony; Byllis, and Amantiā, were nearer Corcyra. We clearly distinguished Achrida and Eriko; but the position of the other cities is unknown. Pliny³ places the beginning of Epiros at *Oricum*, from which town to the Salentinian promontory in Italy, he says is eighty-five miles. Cæsar landed near Orikos when on his way to attack Pompey.⁴

We passed near a port called Palermó, the ancient Panormiós, and saw the situation of Onchesmos, which gave the name of Onchesmites to the wind which blew from this part of Epiros to Italy. We had here the first view of Corfu, apparently attached to the eastern end of the Acroceraunian range; and rising into two points, formed by Mount Pantokrator or Salvatore, the highest land in the island, which was near fifty miles from us. To the south of Corfu, we distinguished the uninhabited islands of Fanu,⁵ Merlëra, and Samotrāchi, or Samandrāki, and some smaller rocks, on which there are not the smallest remains of antiquity. This is reckoned

¹ B. 5. c. 22.

² Hist. b. 5. p. 446.

³ Nat. Hist. b. 3. c. 23.

⁴ Cæsar de Bello Civili. b. 3.

⁵ Supposed to be the ancient Ottanos, or Othones, which Procopius says may perhaps be the island of Calypso; De Bello Goth. b. 4. c. 22. p. 623. Paris edit.

the end of the Adriatic, and the beginning of the Ionian Sea. The Epirote mountains were covered with snow, which had fallen during the late storm. At a great distance inland the lofty Tomaros,¹ and the still more magnificent Pindos, were distinguished rearing their white and pointed summits above the clouds.

On the 27th, after passing near the Phalakron promontory, formed by Mount Pantokrator, we entered the narrow canal which separates Corfu from the coast of Epiros. The rocks which rose on our right, at the distance of a few yards, are the northern end of the highest mountain in the island, called Pantokrator; the city of Cassiope, and temple of Jupiter Cassius, were in this situation; in the vicinity is a church dedicated to the Madonna di Cassopo. On the opposite coast of Epiros was another Cassiope, the exact position of which is unknown; but it was between Onchestmos and Buthroton, nearest to the latter. The ancient walls of Buthroton remain, and are composed of well-joined polygonal blocks. This place is called Bothrentos by Cantacuzene,² which name it still retains, although it is commonly called Butrinto by the Italians.

Having passed this narrow strait, and an insulated rock called Serpa, we entered the widest part of the canal, which in some places opens into an expanse of about twelve miles broad. On our left was the grand range of the Epirote mountains; on our right, the green and fertile Corfu, with its olive groves, its undulating and variegated hills, its capital, and its fortifications. We sailed close to the island of Vido, the ancient Ptychia, and cast anchor under the walls of the city. We presented our passport and letters to Mr. Foresti,³ (British consul-general, and since minister) who received us with all possible civility. We took up our abode at a miserable inn, the only one in the town, where every thing was so filthy, that during the nights, we were quite infested with insects;

¹ Or Tmaros—Strabo, b. 7. now Tomaritz.

² Hist. b. 2. c. 37. p. 321. Paris edit.

³ Now Sir Speridion Foresti, Knt.

and the first morning after our arrival, as soon as I awoke, I saw a scorpion on my pillow. The sting of the scorpion is not mortal in Greece, and is easily cured by the application of the *Oleum Scorpionum*, or oil in which scorpions have been infused; the animal itself, mashed and put immediately on the wound, is said to effect a rapid cure. Their virus is proportionably stronger where the climate or the season is hotter; in parts of Africa their sting is certain death, and the town of Pescara is deserted by its inhabitants in the summer on account of the great quantity of scorpions. In winter they are nearly in a torpid state, and their sting is less dangerous. It is said, that if a scorpion is surrounded by a circle of burning coals, and finds it cannot escape, it strikes itself with its sting on the back, and immediately dies. The few scorpions I saw in Greece are about two inches in length, and generally black. I found some at Thermopylæ about half an inch longer, and of a dull yellow tint. In Italy they are extremely common, and enter the houses as soon as the first autumnal rains commence.

We had not been in the island two hours, when we heard a firing in the streets. Mr. Foresti, who was with us at the time, immediately guessed the cause, and said he was convinced that a quarrel had broken out between the Greeks and the Turks; this event having been expected for some time, owing to the insolent and overbearing behaviour of the latter. It is necessary to mention that the Septinsular, or Ionian Republic, was at that time under the protection of the Russians and the Turks, both of which nations had a fleet stationed in the port of Corfu: the Turkish sailors were sometimes permitted to land on market-days; and being always armed, paraded the streets with the greatest insolence. The immediate origin of the present affair is not well known; but it is supposed that a Turk, taking improper liberties with the wife of a Corfuote, the husband resented the affront, in strong language, and was immediately shot

¹ Dr. Mead on Poisonous Animals.

² Joann. Leo Histor. Afric. 6. 60.

by the enraged Turk, in the middle of the market-place. The murderer was in his turn, killed by another Greek, and the affair soon assumed a serious aspect, a general insurrection being apprehended. We heard the firing of pistols on all sides; and curiosity leading us to the top of the house, we narrowly escaped being wounded, some balls passing close to us, one of which entered the wall a very short distance from us. Several Turks having taken refuge in a coffee-house, barricaded the door, which was broken open by the populace; and the Greek who first entered, with a pistol in each hand, killed two Turks, but was immediately cut to pieces. The populace then attempted to set fire to the house; but the Turks rushing out upon their opponents, after killing some Greeks, and losing some of their own men, retreated across the Esplanade to the fortress. Seventeen Turks, and not half that number of Greeks, lost their lives in this affair. There were not above two hundred of the former in the town, who were protected by the Russians, and conducted to the fortress. It was with the greatest difficulty that the Turkish Seraskier prevented his sailors landing, and revenging their countrymen; had that happened, a most bloody conflict would in all probability have ensued; for the news of the disturbance was in a few hours carried through the island, and to the opposite coast of Epiros; and in the afternoon, many thousands of well-armed and determined Greeks were collected round the walls of the city, panting with the desire of dyeing their swords in Moslem blood; and as some said, of pillaging the town.

The Russians apprehending a continuation of these disturbances, landed five hundred men, who took possession of the fort which is near the Esplanade, and commands the city, dismissing the weak Septinsular garrison, supposing them unable to resist any sudden assault of the Turks. The senate passed a general pardon; the inhabitants were prohibited bearing arms; and our consul, Mr. Foresti, by his influence and personal courage, was very instrumental in restoring tranquillity. The next day we paid a visit to the Turks in the castle, and were received with much civility by the

Capigi Bashi. After pipes and coffee, and a short conversation, which we carried on by means of our dragoman, or interpreter, we took our leave, and were shewn into a long chamber, serving as an hospital to about forty Turks, who were wounded in the late affair, and who were lying on mattresses placed on the ground; some of them were at that moment breathing their last. We were glad to turn away from such scenes and quitted the mansion of death with disgust.

We were next conducted by our consul, to pay our respects to the President of the Republic, Count George Theotochi, a venerable old man, who is styled Prince, or Archon. We were received by his Excellence and the senators, with every mark of attention, in a small and badly-furnished room. They expressed their alarm at the late unfortunate event; appearing uneasy as to what might follow, and more apprehensive of the villagers of their own island than of the Turks themselves. They provided us with letters for the different islands of the Republic, which were afterwards of considerable service to us. We also visited the Seraskier on board his vessel: nothing could be more kind than the reception he gave us; there was great order and neatness throughout the Turkish ships, which may be said, in point of cleanliness, to vie with English vessels. In the cabin of the Seraskier I observed the portrait of Lord Nelson.

CHAPTER II.

Compendium of the history of Corcyra—small islands near it—villages, produce. Departure from Corfu. Islands of Paxos and Antipaxos. Town of Parga. Arrival at Santa Maura. Ruins of Leucas—Lover's Leap—villages—produce. Town of Prebeza—Ruins of Nicopolis—Ambracian gulph. Departure from Santa Maura—manner in which the pirates treat their prisoners. Taphian, or Teleboian islands—Ithaca—villages—ports—produce—mountains—ruins of a castle and city—other ruins. Fount Arethusa. Medals of Ithaca. Albanian robbers. Island of Cephallenia. End of my first Tour in this part of Greece.

Και λιπαρή Κερκυρα φιλον πεδον Αλκίνοοιο.¹

BEFORE I undertake the description of modern Corfu, it will be necessary to give a succinct account of its ancient history, without entering into long details, which are foreign to the plan I propose to follow throughout the present work; nor have I time to investigate the question whether Phæacia is Judæa, or Alcinoos Solomon? which is the opinion of a learned man of our country; and, although the Odyssey has not the same character of geographical veracity, which is so conspicuous in the Iliad, yet it cannot be allowed that the Phæacia of Homer is a Laputa, or a Brobdignag.

The origin of the word Ionian (which is given to the islands on this coast from the Ionian gulph) is not known with any degree of certainty; Æschylus² and Hyginus³ attribute it to Io, the daughter of Inachus; Strabo⁴ says that Theopompus derives it from Ionios, an inhabitant of Issa. The ancient names of Corfu are Scheria,

¹ Dionys. Orb. Descrip. v. 494; and fertile Corcyra, the loved land of Alcinoos.

² In his Prometheus, v. 846.

³ Fab. 145.

⁴ B. 7. p. 317.

Phæacia, Drepane, Makris, Argos, Kerkura, or Korkura, the Latin Corcyra. The modern name of Corfu, or Korphu, is derived from Koruphoi, from its double Acropolis. Some of the Byzantine histories¹ call it Korupho, but Procopius says it was still named Kerkura in his time,² and Boccaccio, in one of his stories, calls it Gurfo. It is now named by the Greeks Κορφοί. Nausithoos and his son Alcinoos probably had their capital upon the peninsula of the island which is opposite Epiros: the colony which was sent from Corinth, under Chersicrates, no doubt established themselves in the same place. Nothing is seen above ground of the remains of the ancient city, except some frusta of large columns, which, from having flutings without intervals, were evidently of the Doric order: they have a large square base, which forms but one mass with the column, a singularity of which I never observed any other example. The place is now called Palaiopoli: here are also the remains of an ancient building, apparently the cella of a temple composed of parallelogram blocks of moderate dimensions, and now converted into a church. Over the entrance of another church, built by the emperor Jovianus, is the well known inscription³ in which the enthusiastic Iconoclast boasts of having destroyed the temples and altars of the Greeks: Homer⁴ mentions a *παισηϊον*, or temple of Neptune, in the Agora, and Thucydides⁵ notices the temples of Juno, of Bacchus, of the Dioscuri, of Jupiter, and of Alcinoos, at Corcyra. There are some remains of a fortress on Mount St. Angelo, a pointed hill, seen from the old port, which according to Andrea Marmora was built by the emperor Michael Comnenus: this may be Mount Istone. Several autonomous copper medals have been found in the same spot, generally with the head of Jupiter on one side, and the

¹ Anna Comnena. Alexiad, b. 1. and Nicetas Chroniat. b. 2.

² De Bello Goth. b. 4, c. 22. p. 628. Paris edit. Anna Comnena calls it Κορυφή πόλις οχυροτάτην; a very strong city.

³ Wheeler, vol. 1.

⁴ Odys. 6. v. 266.

⁵ B. S. c. 70.

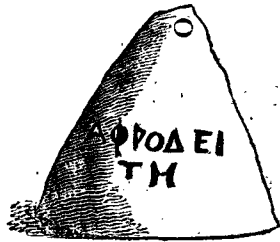
proW of a ship on the other, with the name of the magistrate, and ΚΟΡΚΥΡΑΙΩΝ. On others was a diota or two-handled vase, with the letters ΚΟ; and on the reverse a bunch of grapes, allusive to the worship of Bacchus, or to the good wine which the island produced.

In the museum of Signor Prosalinda are several antiquities, found amongst the ruins of the ancient city; he permitted me to copy two inscriptions on bronze; one on marble, and another on a small cornelian; the latter being unintelligible, was probably an Abraxas, or mystical amulet.

Another inscription on bronze was also shewn me, found by Signor Gangadi in the same place.¹

The following inscriptions on cones of terra cotta, are also from the Prosalinda collection.

ΟΡΟΣ
ΦΑΛΑΚΟΣ



ΔΙΟΣ
ΜΗΛΩΣΙΟΥ

These cones are about three inches and a half high; the perforation at the top shews that they were attached to something; others are frequently found in the fields in different parts of Greece, especially in Attica; they are in general painted black and red, are sometimes circular, like those of Corfu, and sometimes four sided, and all have the perforation. I never observed any inscribed except those at Corfu; it is difficult to conceive their use. They

¹ These inscriptions are inserted in the Appendix.

were perhaps tied round the necks of cattle, in order to shew to what pasture or mountain the animal belonged should it happen to stray. The three abovementioned inscriptions alluded perhaps to mountains, or divisions of pasture land, in Corcyra. In the two last inscriptions, the word *ορος* seems to be understood.

Spon and Tournefort tell us, that on a mountain in the island of Naxos is inscribed ΟΡΟΣ ΔΙΟΣ ΜΗΛΩΣΙΟΥ, of Jupiter, guardian of the flocks (of sheep).

There are several mountains in Greece on which the word *ορος* is inscribed. I have seen it on Pentelikon and Hymettos. It might have been intended to distinguish the limits of the mountain, or common land, from that of individuals, beyond which it was unlawful for cattle to pasture. As the word *ορος*, however, in these inscriptions, is without the article, it is difficult to decide whether it signifies mountain, or boundary. Some sepulchral stones were found by Dr. Macmichael near Athens, inscribed ΗΟΡΟΣ. These were boundary stones, indicating the limits of the tombs. The Η is the aspirate, which is rarely expressed¹ in palæography, and which is placed before the word ΟΡΟΣ, limit, to distinguish it from the same word which signifies mountain, and is unaspirated. According to Athenæus,² the ancients expressed the aspirate by the Η, as the Romans. It is used in the same way by Terentius Scaurus, and others.

In an inscription at Pelika near Athens, *ορος* is mentioned with the article :

Ο ΟΡΟΣ ΑΡΤΕ
ΜΙΔΟΣ ΤΕΜΕ
ΝΟΣ ΑΜΑΡΤΕ
ΙΑΣ

ΗΟΡΟΣ
ΗΕΛΙΚΗΣ

¹ In the collection of William Hamilton, Esq. is a beautiful terra cotta vase, found at Agrigentum, on which the words Hector and Eos, are preceded by this aspirate; the same occurs in some inscriptions in the British Museum.

² Deipnosoph. b. 9. c. 13.

In Fourmont's collection¹ is the following inscription, found at Sparta :—

ΟΡΟΣ
ΤΟΥ
ΘΕΟΥ

To distinguish limits, the Greeks sometimes placed a statue of Jupiter, with the name of ΖΕΥΣ ΟΡΙΟΣ, the Jupiter Terminalis of the Latins. These cones may possibly represent the *μυδρος*, or conic emblem of the sun, of Belus, or of Venus. Tacitus² thus describes the statue of the Paphian Venus—" Simulacrum Deæ non effigie humana, continuus orbis latiore initio tenuem in ambitum metæ modo exurgens." The sun seems to have been represented under a similar form, and was hence termed Alagabalus Deus rotundus.³

The early history of Corcyra is enveloped in the mist of uncertainty and conjecture: a colony of Colchians is said to have settled there about 1349 years before our era. It was afterwards governed by kings, of whom little is known. Homer has indeed immortalized the name of Alcinoos. In process of time Corcyra, enriched and aggrandized by its maritime superiority, became one of the most powerful nations in Greece.⁴ The Corinthians, under Chersicrates, formed a settlement here about seven hundred and three years before Christ; and four hundred and fifteen years afterwards, it was captured by Agathocles of Syracuse, who gave it to his daughter Lænessa,⁵ upon her marriage with Pyrrhus of Epiros. It was occupied by the troops of the Illyrian queen Teuta, about fifty-eight years after its seizure by Agathocles, and was soon after taken from her by the Romans, under the Consul Cn. Fulvius;⁶ and although it had the privileges of a free city, it remained under the Romans for many centuries. In the time of Strabo it was reduced to extreme misery,

¹ In the King's library at Paris.

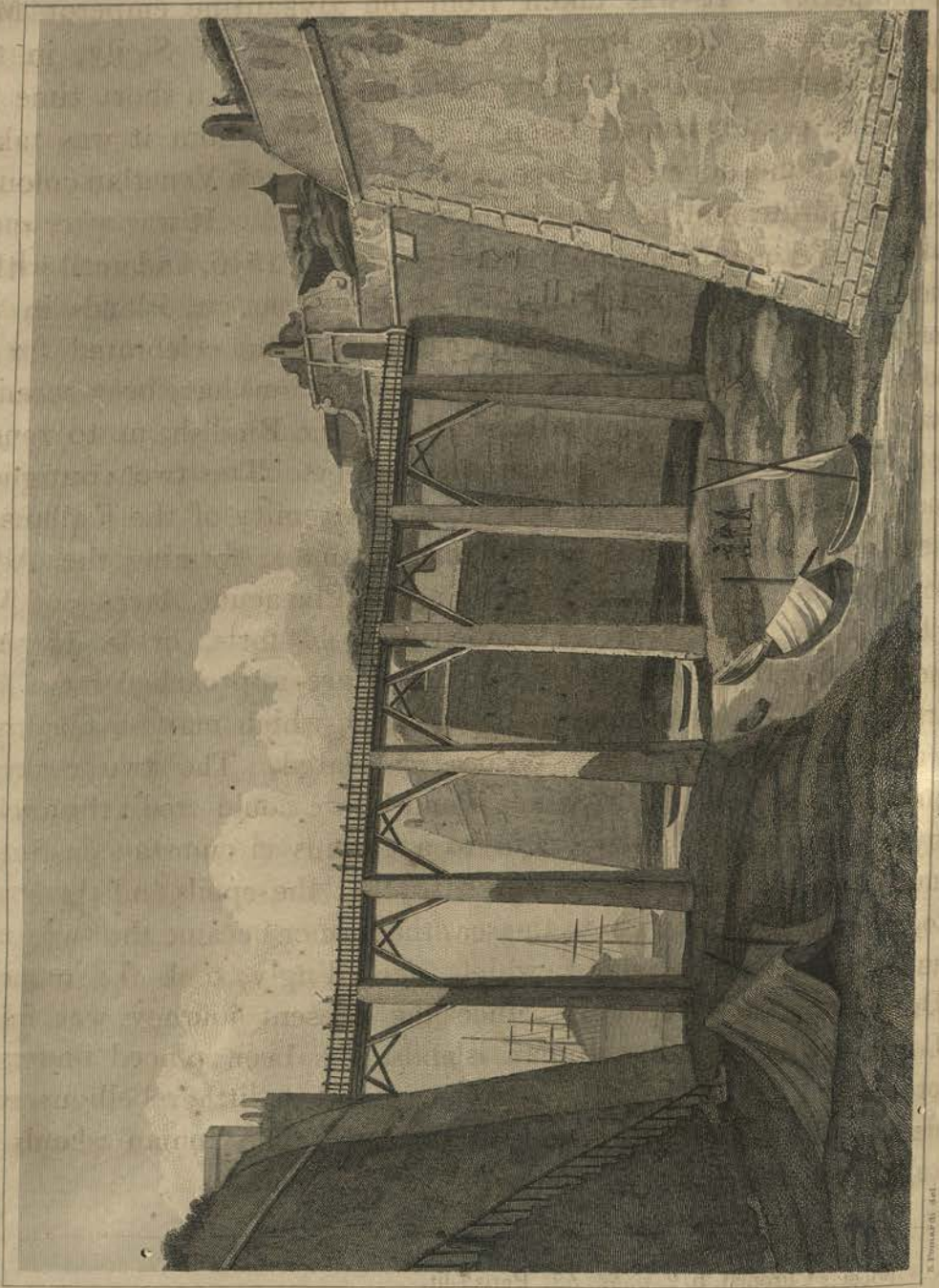
² Hist. b. 2. c. 3.

³ Bochart and Selden.

⁴ Thucyd. b. 1. c. 1.

⁵ Plutarch's Life of Pyrrhus.

⁶ Polyb. b. 2. p. 99.



Engraved by G. B. ...

London, Published by ...

Printed by ...



owing to the vices of its administration, and its want of moderation in prosperity. It was taken from the Byzantine emperor Manuel Comnenus,¹ by Roger Normannus king of Sicily, in the twelfth century, and was afterwards possessed for a short time by a Genoese pirate, named Leon Vetrano, from whom it was taken by Pietro Zane, doge of Venice, who sent thither a Venetian colony,² and the pirate and his adherents were hanged. It was afterwards taken by Peter Polanus the Venetian doge, in 1546, and until within these few years, was the capital of the Venetian islands in the Ionian Sea. It has for several centuries been celebrated for its powerful fortresses, to which such great additions have been recently made by the French, and afterwards by the English, as to render it one of the strongest places in Europe. The two contiguous rocks which rise from the sea, at the extremity of the Esplanade, were no doubt fortified in the earliest times, forming the Acropolis of the ancient city; the “*aerias Phæacum Arces*” of Virgil.³ They are at present called the old forts, or *le due Mammelle*, from their mamillary form, and are approached by a long drawbridge, built over an artificial canal, which may be filled with sea water, whereby they become insulated. The two rocks in question, and indeed the whole island,⁴ if we could credit the ancient mythologists, owe their origin to a curious circumstance: Saturn mutilated his father Cœlus with a scythe; the spoils and the scythe together being thrown into the sea, the former became the two rocks, and the latter the island, which, accordingly, took the name of Drepanon, or Drepane. Since the present journey was made, Corfu, with the other Ionian islands, has been placed under the protection of the British government; and its little rebellions, murders, and intrigues, are now at an end. The Ionian islands are called by the Turks *φραγκονησια*, the Frank islands.

¹ Nicetas Chroniat. b. 2. p. 52, 53. Paris edit.

² Hist. de Constantinop. sous les Empp. Francois, b. 2. p. 45. Paris edit.

³ Æneid, 3. v. 291.

⁴ Apollonius Rhod. Argonaut. b. 4. v. 983, &c.

Corcyra and Cassiope seem to have been the only two cities in the island.

Chersepolis is an imaginary town, not mentioned by any author except Andrea Marmora, a miserable writer of 1672, who has misled many of his readers. Homer¹ describes the situation of the city with great accuracy, and says it is between two ports. John Cinnamus,² in his hyperbolic style, represents the Acropolis of Corcyra as being so lofty that the eye could scarcely distinguish its walls. According to Nicetas,³ it was strongly fortified with lofty towers, in the time that it was besieged by the emperor Manuel Comnenus.⁴

There were two ports in Corcyra, one of which was that called Hyl-laikos, by Thucydides,⁴ and the other the great port designated by the same author as *προς αγοραν*, before the Agora, opposite Epiros, or the continent. The mouth of the former opens towards the east; at the entrance is a pointed rocky island, called *πονδικο νησι*, or the Island of Rats; or, as others will have it, *κονδιλο νησι*, from the quantity of reeds it is said to produce, but of which I saw none. This port must have been formerly capacious and good, and sheltered from every wind; but it is at present so filled up with sand and mud, that even small boats enter it with difficulty. It is named *πέραμα* (the ferry). The surrounding country is the most delightful that can be imagined; it is encircled by hills of varied forms, which are richly shaded by the deep verdure of the olive, intermingled with the foliage of the orange, the pomegranate, the fig, the almond, and the cypress. Thus it has the soft aspect of a fresh-water lake, environed by every rural charm. The village of Chrysidea is situated in the immediate vicinity. Here a limpid spring, gushing from under the spreading shade of a large fig-tree, forms a rapid stream, and turns some mills at a few paces from its source. The principal port is the same which is now used for large vessels, which anchor close to the walls of the town, and are

¹ Odys. 6. v. 263.

² Hist. b. 3. p. 57. Paris edit.

³ B. 2. p. 52, 53. Paris edit.

⁴ B. 3. c. 72.

sheltered from the winds which blow from the Epirote mountains by the island of Vido.¹

There are two lakes in the interior of the island, one called Gaudar, the other Corisia; and two rivers, one called Potamos, by way of eminence, the other Messongi. There is also the torrent bed of Leuchimmo, named from the cape, to the south of which it runs; it is in general dry in summer.

The exact size of Corcyra is not yet clearly known; some will have it to be two hundred and ten miles in circuit, forty-five in length, and twenty-two in breadth: while others allow one hundred and eighty miles for its circumference; but its real circuit is not above eighty geographical miles, without including its bays and sinuosities. It is divided into four provinces, the names of which are Oros, Mezzo, Leukimmo or Alefkimo, and Agiru. In the division Oros was the city of Cassiope, and the lofty Pantokrator rising above it, at the western extremity of the island. Mezzo is between Oros and Leukimmo, contains the capital, and is opposite the coast of Epiros. Leukimmo is that part of the island which is near the cape of the same name, opposite to the island of Paxos, which is supposed once to have joined Corcyra.

It is called Leukimna by Thucydides; Leukimne by Strabo; and Leukimma by Ptolemy;² and derived from λευκωμα, on account of its white colour; and, for the same reason, called Capobianco by the Italians.

The region Agiru is to the s. w., facing Italy: the whole island contains about 55,000 persons; 14,000 of whom are in the capital; and the rest scattered through the island in about forty villages; the principal of which are Manduchio, Kondokāli, Skripëro, Choropiskōpi, Dukādes, Liapādes, Gardelādes, Chorakiāna, Kabalouri, Agrāphos, Karousādes, Niphes, Signes, Sphachiera, Peritia, Perulādes, Benissa, Perāma, Ipso, Ringlādes, Potamos, Anaplādes,

¹ According to Scylax there were three ports in Corcyra. Peripl.

² Ptolemy, b. 3, mentions a promontory in Corcyra, named Amphipagos.

Klimo, Dragotino, Santa Trinita, Chrysida, Santo Teodoro, Melichia, Peribolia, Argirades, Malatia, Korukades, Katerini, Sant-Angelo, Gardiki, Leukimmo.

The southern side of the island is rather sandy and barren; all the rest is blooming with exuberant fertility; particularly the division of Mezzo, which is a continued garden, worthy of Alcinoos. Oranges, lemons, pomegranates, almonds, and figs, grow to a great size, and are seen in all directions; and all kinds of fruit-trees are dispersed through the extensive olive groves, mixed with the richest vineyards. The fields produce wheat, barley, oats, cotton, vetches, lentils, French-beans, flax, melons, water-melons, and different kinds of peas and beans.

Among the mountains are many kinds of oak, particularly the Balania, and the Kermes; in the plains are cypresses, and a few palm-trees, and numerous odoriferous shrubs, as the myrtle, lentiscus, rosemary, terebinthus, arbutus, salvia pomifera, cistus, and cactus indicus. Near the streams are the rhododaphne, the agnos, and tamarisk; several other curious plants are enumerated by Wheler,¹ in his Journey through Greece.

It is not permitted to plant the currant in the island, in order not to injure the market of Cephallenia and Zakunthos. There are considerable salt works at Corfu: at the mouth of Potamos, at Cape Leuchimna, and at Kastrados: it is not, however, near so good as that of Santa Maura. The wines of Corfu are much esteemed; particularly those which are made with care. They were highly prized by the ancients, and the troops of the Lacedæmonian Mnasippos, who revelled in the luxuries of Corcyra, according to Xenophon,² found the wines of an excellent quality.

The capital of the island contains four principal churches, besides many smaller ones. Saint Speridion, which is the most considerable, is extremely rich within, and is ornamented with a profusion of lamps, some of which are of gold, and several of silver.

¹ Vol. 1.

² Hist. b. 6. c. 2.

The body of the saint, clothed in splendid robes, is preserved under the altar; and, being one of the principal Greek saints, his shrine is approached with the greatest devotion.

During my stay at Corfu, I endeavoured to discover the rock alluded to by Homer,¹ as the ship which was converted by Neptune into stone. There are several small insulated rocks about the island; the largest is that called Vido, or San Vito, which is long, low, and green, and shelters the great port from the northern winds; part of it is arable land, the rest pasture: till within a few years, it was covered with a grove of olives, which were destroyed by the French. This is the ancient Ptychia.

The next in size is the island of St. Demetrius, which contains the Lazzaretto, and is situated to the west of Vido, nearly opposite the mouth of the great river, or Potamos. Another insulated rock, called Serpa, stands in the narrowest part of the canal, between the northern foot of Mount Pantokrator and the continent.

A fourth which is not far to the north of Vido: is called Tinioso, and is not a hundred yards in length.

On the southern side of the island are two other similar rocks, one called La Barchetta, from its resemblance to the form of a boat; the other named Samatra; near these are some others which are nameless.

The poet evidently alludes to a rock which was seen from the ancient city; as we find that Alcinoos and his court, alarmed at the strange metamorphosis, immediately sacrificed twelve oxen to Neptune.

The rocks Tinioso, and Pontiko-nesi² are both visible from the isthmus on which the city stood; the former is supposed by some to be that alluded to by the poet, who, it is conceived, took his idea from the similarity which it bears to the form of a ship. I landed on it, and found it composed of a friable, laminated, cal-

¹ *Odyss.* 13. v. 155.

² The island of rats.

careous stone, easily crumbling into pieces; the sea has made a breach in the middle; so that it is at present divided into two rocks, although at a distance it appears but one mass, and certainly has the form of the body of a ship. Gibbon¹ tells us that Procopius, about the year five hundred and forty-nine, was shewn the "petrified ship of Ulysses; but he found it to be a recent fabric of many stones, dedicated by a merchant to Jupiter Cassius." Procopius cannot allude to the rock in question, which is entirely a work of nature. I also landed on Pondiko-nesi, which is much larger than Tinioso; it is a pointed rock, crowned with a chapel and some fir trees, and being at the entrance of the great port, is probably that alluded to by Homer.

Pliny² mentions a rock near the Phalacrian promontory, which on account of its form, gave rise to the fable of the metamorphosis of Ulysses' ship. But the promontory in question is at the northern extremity of Coreyra, whereas according to the account of Homer, it must have been petrified towards the southern part of the island in front of the city, on its return from Ithaca.

I have seen few places so strikingly beautiful as the island of Corfu; almost every point of view is a perfect picture! We made a great many sketches, and one panorama, which gives so general an idea of the place, that it may not be improper to mention the principal objects³ which the view contains. It was taken from the steeple of a church nearly in the centre of the city: the whole of which is seen below the spectator's eye, with its fortresses and ports. The mouth of Potamos is discovered and a port beyond it towards

¹ Rom. Hist. vol. 7. p. 377.

² Nat. Hist. b. 4. c. 12.

³ *Bearings from the town of Corfu, of different objects in the Panorama.*

Mouth of Potamos, N. 46° W.; point of Pantokrator near Potamos, N. 18° W.; other point, N. 6° W.; Acroceraunian summit, N. 14° E.; mount Sopoti, N. 21° E.; Butrinto, N. 37° E.; mount Libokabo, N. 49° E.; mount Sosmi, N. 57° E.; mount Samanda, N. 67° E.; mount Lia, N. 74° E.; defile of the river Thyamis, S. 72° E.; steep rock above the Thyamis, mountains of Paramathia, and the fort on the Esplanade, S. 64° 5' E.; a cape, perhaps Cheimerian, S. 27° E.; Leucadia, S. 15° E.; highest hill near the old port, S. 36° 11' W.

the north-west, with a beautiful range of richly-feathered hills, joining the high and rocky Pantokrator, which rises into two conical summits of equal height, from which the coast of Italy near Otranto, is visible in clear weather. This mountain is known to the Greeks by the name of Pantokrator, from its commanding situation. It is called Saint Salvatore by the Italians.

The side of the mountain is speckled with villages, and interspersed with wood. Beyond this, in the direction of the Adriatic, the commencement of the Acroceraunian crags is distinctly seen, forming a rugged outline, with their precipitous tops shooting up into the clouds.

Turning eastward, the grand chain of the Chaonian, Thesprotian,¹ and Cassopæan mountains are discovered, overtopped by loftier ranges of the Molossian summits; amongst which the distant Tomaròs is distinguished, glittering with snow. The Epirote mountains assume a great variety of forms, some are covered with wood, cultivated towards their bases, and peopled with a few Albanian villages; amongst which, Konospoli and Leopsi are the chief. The ancient ports of Cassiope, Posidion, and Pelodes² are visible: near the latter, the ruins of Buthroton³ are distinguished across the channel, at about eighteen miles⁴ distance from Corfu. The pass and grand precipices about the river Thyamis, with the islands and port of Sybota, form a varied and beautiful part of the picture, which is considerably enriched by the two insulated rocks and forts, rising from the Esplanade, breaking the line of the Epirote coast. The Cheimerian promontory is seen faintly fading towards the port of Glykis, the river Acheron, and the gulph of Arta. More to the south is the open sea, the islands of Leucadia, the low land of the Leukimnian promontory, and beyond it the island of Paxos. The picture is closed by the mountains of Corfu, which rise behind the town, above the old port.

¹ Scylax says, that in his time the Thesprotians lived in villages (*κατα κομας*). *Peripl.*

² Now Pelodi.

³ Now Butrinto.

⁴ Pliny, *Nat. Hist.* b. 4. c. 12, says twelve.

Strabo says that in his time Epiros was thinly inhabited, although it was once extremely populous, and citing the authority of Theopompus, he informs us that it contained at one period fourteen nations. We are at first inclined to doubt the veracity of historians, who tell us that the proconsul Paulus Æmilius destroyed seventy cities in Epiros, and took 150,000 prisoners! not that Roman tyranny would spare when it could destroy; but that it appears unlikely there should have been so many cities in that mountainous region. Some travellers however, who have lately visited that country, have discovered the remains of numerous cities and castles in high preservation, which denote an early period of architectural knowledge. Livy is the best and almost the only guide through this country.[†]

We were detained longer than we had expected at Corfu, from the inability to obtain a boat, in the crew of which we could sufficiently confide. Our distrust was excited by the intelligence, that a physician, with his wife, child, a servant, and two Turks, had been lately murdered on their passage from Ithaca to Corfu. It was supposed that they had a large sum of money on board; and this circumstance appears to have excited the crew to put them to death during the night. Their bodies were cast into the sea. One of the boatmen, stung with remorse, soon afterwards revealed the horrid atrocity, and the perpetrators were apprehended.

TO SANTA MAURA. (LEUCADIA.)

The canal of Santa Maura, through which we had to pass, is looked upon as a most dangerous place for pirates, who conceal themselves

[†] Mons. Pouqueville, who is lately returned to France after a long residence in the dominions of Aly Pasha, informs me, that he has seen the remains of sixty-five cities in Epiros.

amongst the rocks, and spring upon their prey with the greatest facility.¹

We quitted Corfu on the 9th, in a decked boat, with five sailors; the evening soon closed, and the wind being unfavourable, we found ourselves the next morning not twenty miles from the town of Corfu, and just leaving the canal which terminates at the white Leukimnian promontory. We saw the islands of Sybota, which retain their ancient names, and are near the Thesprotian shore. Opposite these islands is a port on the continent, which was also anciently called Sybota. After the naval battle between the Coreyreans and the Corinthians, near this coast, the former erected a trophy on one of the islands, and the latter raised another on the continent at the port of Sybota.² Strabo³ says there are other small islands on this coast, not worthy of mention.

The shore of Epiros is composed of high hills, of a parched and dingy aspect, except towards their bases, which seem well laid out with olives, vineyards, and cultivation. At a distance, towering above the lower hills, was seen the lofty range of Paramathea. The town of Paramathea, which we could not distinguish, contains about 14,000 inhabitants. It stands upon the site of an ancient city, the name of which is doubtful; but where the fine arts were carried to perfection, if we may judge by some beautiful bronzes⁴ found upon the spot a few years ago: it was probably Pandosia. We passed near the islands of Paxos, and Antipaxos; the former is about five miles east of the Leukimnian promontory. Polybius and Dion Cassius call them *παξοι*, and Pliny, Paxæ. Ptolemy⁵ places Ericusa between Corcyra and Cephallenia. Pliny⁶ enumerates several other islands on the coast of Epiros, the names of which are now so changed, that they are not identified. Besides Ericusa, he mentions Marate,

¹ Some years after my first tour in Greece, the son of our consul at Corfu was taken by the pirates in the canal of Santa Maura, and robbed of every thing.

² Thucyd. b. 1. c. 54. ³ B. 7. p. 324. ⁴ Now in the possession of R. P. Knight, Esq.

⁵ B. 3.

⁶ Nat. Hist. b. 4. c. 12.

Elaphusa, Malthace, Trachie, Pytionia, and Tarachie. Little notice is taken of these islands in ancient history. Polybius¹ relates the naval engagement which took place near the Paxoi, where the Achaians and Ætolians were conquered by the Illyrians, under Demetrios Pharios. Plutarch, in his Cessation of Oracles, tells the story of his friend Æmilianus the rhetorician, sailing at night near the Paxian islands, and hearing a voice louder than human, announcing the death of Pan.—Some authors give Paxos a circumference of twenty-five miles; others of twelve; the latter is nearest the truth. The inhabitants live chiefly by fishing, and trading with the neighbouring islands. Here are two villages, and one good but small port, dedicated to St. Nicolo. It produces oil, wine, almonds, figs, and a scanty pasture. In summer there is no running water in the island; and the cattle sometimes drink sea water. Ælian² tells us, that in the island of Cephallenia, the goats did not drink for six months in the year; which must mean, that the rivers were dry in summer, as in the island of Paxos. It contains a vast number of serpents, which are said to be of a harmless and inoffensive nature.

A senator of the republic resides here.

Here are no antiquities or traces of any ancient city.

Antipaxos is about two miles from Paxos; it is uninhabited, producing only a meagre pasture for sheep and goats, which are placed there by the Paxiotes.

In the vicinity of Paxos there are four other small islands or rocks, uninhabited and nameless. In the evening we landed at Parga, a considerable town, on a bold precipitous rock rising from the sea. One of our passengers being of this place, he took us to his garden, and gave us some remarkably fine oranges.—Parga has been attached to the Ionian islands during their vicissitudes, and at present forms part of the septinsular republic. The inhabitants are

Greeks, and have been able to resist both the open force and treacherous cunning of Aly, the Pasha of Joannina, who has for several years, endeavoured to attach this important post to his dominions. Some of the principal Pargiotes, hearing we were English travellers on our way to Constantinople, begged us to present a petition to our ambassador at the Porte, requesting to be taken under the English protection, in order to avoid the consequences of the threatened invasion of the powerful Pasha of Joannina. We, however, thought proper to decline the proffered honours. Parga is curiously built, and stands on so steep a rock, that most of the houses are seen rising one above another. The streets are narrow and dirty. I observed but one church. The fort is in bad order, but might be made a place of some strength and importance. The Pargiotes are a remarkably handsome people. Most of the women were sitting before their doors, industriously occupied in spinning or knitting; and every one had something civil to say to us, as we passed through their streets. There are no remains whatever of antiquity at this place.

We were in hopes of finding in this vicinity the port Glykis, and the mouths of the Acheron and Cocytos; but these infernal rivers probably enter the sea nearer to Corfu; for we see in Thucydides¹ and Strabo,² that the Acheron entered the sea at the Cheimerian promontory below the town of Ephyra. The other cities mentioned by Strabo on this coast are Kichyros, the same as Ephyra, Phœnice, Bouchetion, and inland Elatria, Pandosia, and Batiai; the four latter in the territory of the Cassopæi.

A small stream about five feet broad, enters the port of Parga; the mountains from which it runs have a bold and savage aspect, and contain scenes of a wild and gloomy character, though their base is mottled with verdure and cultivation, cottages, vineyards, and orange groves, which, with the view of the town and its rock-bespangled bay, form a beautiful and curious picture. The sea which washes this coast is the Thesprotian gulph.³

¹ B. 1. c. 46.

² B. 7. p. 624.

³ Livy, b. 8. c. 24.

We slept in our boat, and early the next morning proceeded on our way to Santa Maura.

We passed near a port called Phanari. The coast of Epiros is rocky; the mountains are bold and striking; I was surprised to see snow upon their summits at this season, and in this latitude. Olive groves and cultivation are visible near the sea.

As we coasted along we passed near the ruins of Nicopolis, and the entrance of the Ambracian gulph, and saw the town and port of Prebeza: in the evening we arrived at the ill-built town of Santa Maura,¹ landed at the fort, and walked over the low modern aqueduct of three hundred and sixty-six arches, which, crossing the salt marsh, or Lagune, conveys water to the castle.

The church of Santa Maura, (the tutelar saint of the island,) stands within the fort, and is a poor edifice.

We had a letter from the President of the Republic to the resident senators of the island. They lodged us in a private-house, the owner being from home; we had good accommodations, and found a person who procured provisions for us at a reasonable price. We were treated with so much respect, owing to the President's letter, that two Albanian soldiers were placed at our door, as a guard of honour, and it was impossible to move without being accompanied by them; it was with great difficulty that we could persuade the senators to let us remain quiet and unnoticed.

The Leucadian peninsula, which formed a part of Acarnania, according to some, derived its name from Leucas, a companion of Ulysses; but its most probable² etymology is from the white rocks at the s. e. of the island called the Lover's Leap. The eastern promontory of Corcyra, for a similar reason, was called Leukimna; and the white cliffs of Dover gave our island the name of Albion. In the

¹ The town of Santa Maura is about sixty-four miles from the capital of Corfu.

² Strabo, b. 10. p. 352.

time of Homer, Leucadia was attached to the continent, and was therefore included in his *ακτὴ ηπειροῖο*, or Terra Firma, opposite the islands, which is the meaning of the general term of Epeiros, given by the most ancient authors to this coast. It appears that the peninsula was called Leucadia, the promontory, or Lover's Leap, Leucates, or *λευκάδα πέτρα*, as Plutarch terms it, and the town Leucas. Homer seems to place the towns of Nerikos, Krokylea, and Aigilips, within the peninsula; such is the opinion of Strabo;¹ but some have erroneously imagined that Aigilips² was a town of Cephallenia, and others that Nerikos was in Ithaca, to which island Dionysius³ gives the epithet of *Νερικίη*.

Pliny maintains that the Leucadian peninsula was once called Neritis, and that Leucas (alluding to the town) was named Neritus, in which he has followed Strabo. The same author, with many others, mentions Mount Neritos in Ithaca. There seems to have been a considerable degree of confusion even amongst the ancients, concerning the relative positions of Leucas, Neritos, and Nerikos. Strabo however clearly affirms, that Mount Neritos was in Ithaca, as we see in Homer; and that the town of Nerikos was in Leucadia.

Thucydides⁴ places Ellomenos (probably a castle) within the peninsula. This place retains its ancient name, and is a village with some traces near it; and a port called Vlika, to the south of the capital.

It is uncertain when Leucadia became an island. Pliny⁵ calls Dioryktos a lake; but it was the name given to the narrowest part of the frith. Some have imagined that it was separated from the continent by an eruption of the sea; but the general opinion is, that it was cut through by the Corinthians.⁶ Livy⁷ asserts that it was artificial; his account of Leucadia is so accurate, that I have thought it necessary to give it at length, in his own words, which may serve as a description of it at the present day:—

¹ Strabo, b. 10. p. 452.

² See Hesych. Lex. under this word.

³ Orbis. Descrip. v. 425.

⁴ B. 3. c. 7.

⁵ Pliny, Nat. Hist. b. 4. c. 1.

⁶ Strabo, b. 1. p. 59.

⁷ B. 33. c. 17.

“Leucadia, nunc insula, et vadoso freto, quod perfossum manu est, ab Acarnania divisa, tum peninsula erat, occidentis regione artis faucibus cohærens Acarnaniæ. Quingentos ferme passus longæ fauces erant; latæ haud amplius, centum et viginti, in his augustiis Leucas posita, est, colli adplicata, verso in orientem et Acarnaniam. Ima urbis plana sunt, jacentia ad mare, quo Leucadia ab Acarnania dividitur; inde terra marique expugnabilis est; nam et vada sunt stagno similiora, quam mari, et campus terrenus omnis operique facilis.”

The canal of Santa Maura is fordable in still weather. The remains of a bridge are seen, which joined it to the continent, and which was built by the Turks when they had possession of the island. The fort of Santa Maura may be bombarded with effect from the opposite shore. The greater part of the island is mountainous and rocky; it was colonized by the Corinthians and Corcyræans; at the time of the Persian invasion its naval power must have been small, as it only sent three ships to the battle of Salamis, and conjointly with Anaktorion, had only eight hundred men at the battle of Plataea.

Strabo¹ mentions the salt marsh *λιμνοβαλασσα*, called Myrtountion, between Leucas and the Ambracian gulph, and says, the isthmus was cut by the Corinthians. Dionysius,² of Halicarnassus, mentions a temple of Venus, on a small island between Dioryktos and Leucas. I landed at this island and found it low and flat; the temple of the goddess is replaced by the church of Saint Nicolo; in the walls of which are some fragmented marbles, and architectural remains.

The town of Santa Maura is unhealthy in summer, on account of the lagunes, or salt marshes, near which it stands: the water which the inhabitants drink, is also heavy and anti-diuretic. The island has not been visited by the plague since the year 1742 or 43; an anniversary thanksgiving is offered to the tutelar saint on the day on which it is supposed to have left them.

¹ B. 10. p. 459.

² B. 1. c. 31.

We walked to the ruins of Leucas, in about an hour, from the modern town; they are situated on an elevated hill, which commands a most surprising view, equally striking in point of classical interest, and the beauty of its outline.

Towards the west, the islands of Antipaxos, Paxos, and Corfu, are indistinctly seen forming one cluster; a promontory, probably Cheimerian, is visible on the coast of Epiros. More to the north, and far inland, rises a grand range of snow-topped mountains, (part of the chain of Pindos and Tomaros) terminating the horizon of Molossia. The nearer objects are the site of the ancient Nicopolis, the modern town of Prebeza, the mouth of the Ambracian gulph, the Actian promontory, the low island of St. Nicolò, formerly the temple of Venus, and the salt marshes, formerly the canal of Myrtountion. To the south are seen some of the Taphian, or Teleboian islands; and beyond them the open sea. Below the spectator's eye is the town and fort of Santa Maura, and the rich Leucadian plain, covered with extensive groves of olive trees. Nothing remains of the city, except a part of the walls, which were evidently built at three different epochs; the most ancient are the well-joined, irregular polygons, the second style of early military architecture.¹ A less ancient style is also evident, which I conceive to be coeval with the time of Epaminondas; being composed of horizontal layers of stone, with some irregularity in their size and angles, like the walls of Messene.

The third style is Roman; as may be seen by the mixture of bricks and cement with the stones.

We went to the Leucadian promontory by sea: it is a narrow slip of rocks, projecting a considerable way, in a direction nearly s. e.; the northern side rises in gentle slopes and round hills.

¹ It is my intention to publish, in a short time, a work upon the Cyclopiian and Pelasgic remains of Greece and Italy, with numerous engravings, representing the extraordinary and magnificent ruins of the heroic ages.

The southern presents a bold and precipitous face of white marble, broken into perpendicular masses of great height and beauty; the glittering whiteness of which forms a singular contrast with the dark evergreens which grow in the crevices of the rock.

The sea, from which these noble precipices arise, is deep and clear; and, in some places, broken by pointed and insulated rocks. It was with some difficulty we found a path to ascend to the summit of the promontory.

On the edge of one of the precipices are the foundations of a building, apparently the cella of a temple, composed of large quadrilateral stones, several heaps of which were also scattered among the bushes. The rock on which this ruin stands, rises perpendicularly from the sea to a considerable height, and I have been assured there is a Greek inscription on its face, near its summit, in large letters, and visible from the sea below: but it escaped my observation. This is the Lover's Leap, as there is no other place which was so completely free from projecting rocks, and where the sea was also clear from insulated masses. On an adjoining precipice, of still greater height, are the remains of a small circular building, composed of regular masonry, near which are many fragments of pottery of the finest workmanship; there were three kinds; the red, the black, and a coarser kind of a light red colour. An excavation might be made here with success. The earth seems not to have been disturbed, and the place is little visited by travellers.

The ruins which are seen on the lower precipice, are probably the remains of the temple of Apollo.

On looking from the edge of this cliff down on the sea which roars below, it is almost impossible to imagine that the human breast could have sufficient courage to take this dreadful leap; to cure an unhappy, or a hopeless passion; and yet we are told that the amorous Maces of Buthrotum, performed it no less than four times, and at last got the better of his love.

It is not known who was the inventor of this desperate remedy; some say that Venus tried it after the death of Adonis.

Strabo¹ tells us, that Cephalos, son of Deioneos, also tried the experiment; and the fate of Sappho is too well known to require mention. Most of the females who made the leap died by the rapidity of the fall; but the men, owing to their stronger frame, often survived. They were generally fastened to feathers and to birds, which broke the rapidity of the fall, and were taken up from the sea by boats stationed there on purpose.

The festival of the Leucadian Apollo was annual; and a criminal who had been condemned to death, was precipitated into the sea as an expiatory victim.²

The view from hence is very extensive; towards the west is the open sea, looking towards Sicily and Italy. Turning to the opposite direction, the eye wanders over the Acarnanian coast, and several of its islands; particularly Megalo-nesi; next is seen the small island of Atáco, the distant mountains of Arcadia, and the islands of Ithaca, and Cephallenia.

The Leucadian promontory which is still revered and feared³ by Grecian navigators, retains its ancient name, as well as the whole island, though it is generally known to foreigners, by that of *Agia Maura*, or *Santa Maura*; which name is given by the Greeks only to the capital of the island; *Laonicus Chalcocondyla* calls it *Σανταμεριον*.⁴

We had a letter to a gentleman of *Santa Maura*, named *Marco Ceciliano*, who shewed us the greatest civility, and from whom we obtained some information concerning the island and its produce, &c. It is supposed to contain 18,000 inhabitants, 5,000 of whom are in the capital; the rest are scattered in eight or ten villages, the principal of which are *Calamita*, *Poros*, *Ellomēnos*, *Neochōri*, *Ebiēro*, *Tragōni*, *Phrini*. The greater part of the population is Greek, though there are several Venetian families. The upper class of the inhabitants speak both languages, as in *Corfu*, and the other Ionian islands. It appears that the population of

¹ B. 10. p. 452.

² Strabo, b. 10. p. 452.

³ Virgil, *Æneid*. 3. v. 275.

⁴ *De Rebus Turcicis*, b. 9. p. 253. Paris edit.

Leucadia has greatly decreased of late years. Coronelli says it contained, in his time, thirty villages. The circuit of the whole island, not including in the calculation its sinuosities, is about forty miles. Most of its towns and villages were overthrown by an earthquake, in the year 1469, which also did considerable damage to the neighbouring islands, particularly Cephallenia and Zakunthos. The capital of the latter island was nearly destroyed by the same scourge about forty-five years afterwards, according to Michael Ducas.¹

It produces grain of different kinds, which in a good season supports the inhabitants three quarters of a year; but sometimes only for half a year. Its exports are wine, oil, salt, red dye, and cheese. The butter, honey, wool, wax, oranges, lemons, figs, pomegranates, apples, apricots, and several other fruits, are for the sole use of the island. They have a valuable commerce in scarlet dye, which is here called grano: it is a microscopic insect, scarcely visible to the naked eye, which forms its nidus in the leaf of a small shrub called prinari; the little protuberances in which they are enclosed are plucked off, and being mashed, the colour is thus extracted.

The lagunes in the canal produce a great quantity of salt, which is exported, and which is of a far superior quality to that of Corfu.

Wishing to visit the ruins of Actium and Nicopolis, we hired a small boat and crossed the canal, which in some parts is so shallow, that we stuck in the mud. The lowland of the island reaches within a few hundred feet of the terra firma. We landed at Prebeza, in the ancient territory of Cassopæa, once a decent town, but now reduced by the Pasha of Joannina, to a miserable village; it is about eight miles from Santa Maura. The port is small, but good; and capable of admitting ships of war. Only a few years ago Prebeza contained near 8,000 inhabitants, who were wealthy and commercial; it now contains not as many hundreds. After a battle² which the Pasha gained over the French in the plain of Nicopolis,

¹ Chronic. p. 202. Paris edit.

² In October 20th, 1798.

by means of a great numerical superiority, his Albanians marched to Prebeza, committing their usual depredations on the inhabitants, who had received the French with open arms before the late battle. About three hundred of the first people had embarked, and had just quitted the port in search of some more friendly country, when the Pasha so thoroughly imposed on the penetration of the Bishop of Arta, that he persuaded him to go on board the ship which was quitting the place, and to offer the fugitives forgiveness, friendship, and protection; with a permission to return and keep quiet possession of their lands and property. Confiding with too much facility on the inviolability of so sacred an engagement they returned into port, and landed. The Pasha, with a savage barbarity found only among Turks, had them immediately put to death, and confiscated their whole property to his own use.

We paid a visit to the Bey, who received us with much civility. We found him smoking a houcca; the pipe, which is of great length, and of leather, is so contrived, that the smoke is drawn through a richly ornamented glass vase, containing rose water, which they think cools the tobacco, and gives it a pleasant flavour.

Having left our ferman, or passport, at Santa Maura, an ill-tempered eunuch who waited on the Bey, told him he suspected we were Frenchmen, and that we came to inspect the place, and to find a proper spot on which to effect a descent on the coast; which it was supposed that the French then meditated. The Bey, however, was convinced we were English; and when we told him we came for the purpose of seeing the ruins in the vicinity, he laughed, and said our great passion for old stones and walls, was quite sufficient to characterize us as Englishmen. He ordered us horses, and gave us an escort of three Albanian soldiers and an officer; we were also attended by a Greek priest, probably to watch our motions, and by another Greek, the English vice-consul.

The road led through some extensive plantations of young olive trees, which had been planted about three years. When the Pasha destroyed Prebeza, he set fire to the ancient olive groves and vine-

yards, which has destroyed the resources of the country, and reduced it to the greatest misery.

In an hour, we arrived at the ruins of Nicopolis, the distance being about four miles. It is now called Palaia Prebeza (ancient Prebeza). Our time being short, we immediately ascended an eminence, to have a general idea of the ruins. An extensive plain is in a manner, covered with large masses of Roman brick buildings, many of which are unintelligible and perfectly uninteresting. About the middle of the plain are seen two large circular towers, with a round arch or gate between them. A thick wall diverges for a considerable length, from each of the towers, until it is lost amongst the ruins; this was no doubt the city wall.

Not far from this, are the remains of a small theatre; many of the seats and the wall of the Proscenium are still preserved. We entered a vaulted passage, which formed the portico as at the Flavian amphitheatre at Rome; but some masses of wall which had fallen, prevented our further progress.

From this we proceeded to another theatre, built on the same plan, but much larger than the one abovementioned; the remains however, are not so perfect. Upon the scene are several fragmented Greek inscriptions on white marble, which from their mutilated state, appear to have been broken on purpose. This theatre stands at the base of a small hill, and seems to have been at the extremity of the town; as there are no ruins beyond it; it overlooks the plain and all the remains of this once large and opulent city. One of our Albanians had been at the battle which was fought between the French and Turks, and pointed out the spot where the attack began, within a short distance of the great theatre.

Here are also the remains of a circus and an aqueduct, which conveyed water to the town from the river Louro, a distance of at least twelve miles.

We remained here four hours, but had not near time sufficient to take even a cursory view of the ruins, which cover a space of several miles; the whole is overgrown with gigantic thistles, generally from six to eight feet high, which it is almost impossible to penetrate. I

have seldom seen a place which promised more to an excavator than the ruins of Nicopolis. Several valuable antiquities have been discovered by chance, particularly medals, and small bronze statues of exquisite workmanship.

We returned to Prebeza in the evening, and slept in the house of the English vice-consul.

It was our intention, the next morning, to visit the ruins of Actium, which are neither very numerous nor interesting; and are situated on the Acarnanian side of the gulph; we were however dissuaded from attempting it, on account of the thieves who were said to be stationed near the spot.

The Ambracian gulph divides Epiros from Acarnania; on its southern side is the beginning of Greece, as we see in Dicæarchus.¹ Its length is about thirty miles:² the scenery is grand and beautiful, and the town of Arta³ has occupied the site of Ambracia, and given its name to the gulph. The battle of Actium is supposed to have been fought at its entrance,⁴ opposite the place where Prebeza now stands.

The modern name of Acarnania is Karlmi, it formed a principality in the middle ages, its sovereign having the title of Despot.

T O I T H A C A .

On the 18th, we quitted Santa Maura at an early hour, wishing to reach Ithaca before night; the distance being about thirty miles.

¹ Της ελλαδος εστιν Αμβρακια πρωτη πολις. Stat. Græc.

² Polyb. b. 4. p. 327, says that its length was three hundred stadia. The breadth at the mouth being five stadia, and one hundred in the broadest part.

³ This is one of the largest cities in Greece, containing about 18,000 inhabitants.

⁴ Plutarch's M. Antonius.

Our boat was small, and the crew composed of four sailors. We were accompanied by another boat with eight armed men, provided by the senate to protect us from the pirates,¹ who were more numerous in the canal of Santa Maura than in any other part of Greece, being particularly favoured by the nature of the country. They conceal themselves among the rocks and islands, with which the canal is studded; and if they find themselves in danger, escape in a few minutes, either to Leucadia or to the coast of Acarnania. In some places the canal is so narrow, that if the pirates see a superior force coming down, which they are unwilling to attack by open force, they fire at them with muskets, and are sure of their aim from either shore, and having thus killed some, they come off in their boats, and easily manage the rest. They in general ransom their prisoners in the following manner: One of the thieves takes a letter to the prisoner's friends, demanding a certain sum for his liberty. If the sum demanded can be paid, a person accompanies the thief to the place appointed; and on his depositing the money, the prisoner is set at liberty. They never fail in their engagement when the sum is delivered; and the person who takes it risks nothing—as a deficiency of mutual confidence would ruin the trade. But woe to the unfortunate prisoner who is unable to raise the sum demanded; the least he can expect is the loss of his nose and ears. A French merchant, who resided at Patra many years ago, was taken by thieves, who demanded so large a sum for his release, that his friends were unable to pay it. They cut off the unfortunate man's nose, and sent it to his friends; soon after (the money not being forthcoming) they sent an ear; and afterwards the other ear. They then began to send his teeth, and intended to have put him to death, when he escaped, and the villains were shortly after taken and impaled. They commit these cruelties for the purpose of terrifying the prisoners' friends, and thereby obtaining large ransoms.

¹ Since this journey was performed, Leucadia and the other Ionian islands having been taken under the protection of the British government, the pirates have totally disappeared.

The depriving people of their ears and noses, is a practice common to most parts of Turkey. A few months before our arrival at Santa Maura, a young man of that place having demanded an Albanian woman in marriage, the parents refused. Some time afterwards, the suitor having obtained the possession of her affections, the relations feigned to give their consent to the union, and sent for him; but as soon as he was in their power, they cut off his nose and ears, and then put him to death.

The punishment of nose and ear cutting is of very ancient date. Hercules inflicted it on the heralds of Erginos; Eurytion the Centaur suffered it at the marriage of Pirithoos; and Bessus, the murderer of Darius, was punished in the same manner, by orders of Alexander; Strabo mentions a town in Egypt, which was called Rhinokolaura, because the inhabitants had their noses cut off by an Ethiopian, for their bad conduct.

The canal of Santa Maura is bounded on each side by rocky hills, which are covered with a multiplicity of aromatic plants, and some scattered olive trees. A short distance from the town, we passed near a mass of wall in the water; being the remains of a bridge which once joined Santa Maura to the continent, when the Turks had possession of the island. Some other masses are seen in a straight line across the canal; the masonry is apparently of the lower ages. After we had proceeded some way further, our sailors landed on the island, to get water from a clear spring which rises near the sea, and which is called the Pasha's Fountain.

The remains of some buildings were pointed out to us, on a hill above it, which our men assured us, was once the castle of Telemachus.

The wind became contrary, and the sailors being too idle to row, steered our boat into a small rocky island in a narrow part of the canal; and as the armed boat was a considerable way behind, and out of sight, we apprehended some scheme to get us into the hands

¹ Homer, *Odys.* 21. v. 300, &c.

² B. 16. p. 759.

of the pirates, who (as we had previously been informed) made this rock one of their resorts; we had still more reason for suspicion, on perceiving some armed Albanians skulking among the rocks; but our apprehensions soon vanished on seeing our armed boat approach; and on conversing with the men who had excited our alarms, we found that they were on their passage to Cephallenia, but had stopped at this place on account of the unfavourable wind. This was probably one of the Taphian islands.

The greatest obscurity reigns respecting the history and relative positions of the rocks which are scattered along the Acarnanian and Ætolian shores: those which are on the Acarnanian shore are probably the Taphian or Taphiussan islands, the same as the Teleboian; but ancient and modern authors are at variance on this point. Homer¹ calls them lovers of oars; that is, good seamen. “Ταφιοὶ φιληρητμοῖσιν;” and pirates “ληϊότερες ἀνδρες;”² epithets perfectly applicable at the present day, to the inhabitants of these rocks. Apollonius Rhodius,³ Apollodorus,⁴ Strabo,⁵ Pliny,⁶ Hesychius,⁷ and others, maintain that the Taphians and Teleboians are the same. Stephanus places them thirty stadia from Cephallenia. According to Strabo,⁸ Teleboa had twenty-two sons, named Teleboi, some of whom inhabited Leucadia; he says that Taphos (in his time called Taphiusa,) was one of these islands. They took their name from Taphios, son of Neptune; and if we can give credit to their history, they were a powerful people in the earliest periods of the heroic ages: they made war against Electryon king of Mycenæ, and seem to have been victorious, but were afterwards conquered by the Theban Amphytrion.⁹ Meganēsi,¹⁰ which is near the mouth

¹ Odys. 1. v. 181. 419.

² Odys. 15. v. 426.

³ B. 1. Argon. Prot.

⁴ B. 2.

⁵ B. 10. p. 459.

⁶ Nat. Hist. b. 4. c. 12.

⁷ Lex. vol. 2. p. 1354.

⁸ B. 7. p. 322.

⁹ See Hesiod's Shield of Hercules, v. 19. and Interpret. Euripid. Herc. fur. v. 60. 1080. Eustath. Stephan. and others.

¹⁰ Athenæus, without much reason, in his Deipnosoph. b. 2. c. 25, says that no real Greek word terminates in iota except μέλι, the rest being of foreign extraction; most of the words in

of the canal, towards Ithaca, was probably Taphós, or Taphusa, it contains a good port; near it are two small uninhabited islands called Phermekōli, or Formicōla. Kalāmo, which is the next in size, is well peopled and cultivated, and produces the finest flour perhaps in the world; which is sent to Corfu, and sold as a luxury. It also produces oil, and has two ports and as many villages, the largest of which has the name of the island, the other is called Jerolimīōna; near it is the small island of Arkōdi, which produces corn, and feeds a few sheep, but has no fixed inhabitants. In the same vicinity is the island of Kastōni, which contains a village and two ports; two neighbouring rocks are called Prassōna and Probāti; others which stretch down the Acarnanian coast, nearly to the Echinades and the mouth of the Acheloos, are the two contiguous rocks of Diapori, and the islands of Pontikōni, Makri, Klaronēsi, with others which are nameless and uninhabited. These could not have been the only possessions of a people who were evidently powerful in the heroic ages; they probably were masters of the Leucadian peninsula, and other maritime parts of Acarnania.

To return however to our voyage: as soon as the wind grew more favourable, we quitted the rock where we had stopped; and when we cleared the channel, the island of Meganēsi, which is composed of round and undulating hills, was near us on our left.

The danger of pirates being now over, and Ithaca straight before us, we dismissed the armed boat, which returned to Santa Maura. As soon as we had got clear of the canal, the wind grew disagreeably strong for our small open boat; we were however defended from the open sea by the projecting points of Cephallenia, and Leucadia. After a voyage of about thirty miles, we arrived at Ithaca at eleven o'clock at night, and went to the house of Doctor Basilio Zavo, to whom we had letters; we were obliged to disturb the family, who had retired to rest, and we waited till day-break

the modern Greek, which terminate in that manner, is owing to the omission of a syllable, or a letter, as in the words *νησι* for *νησιον*, *κρασι* for *κρασις*, *Λαδι* for *Ελαδιον*, *Υωμι* for *Υωμιον*, *Μαρι* for *Ομμαριον*, &c.

before our supper was ready, although we were faint with fatigue and hunger, having taken nothing since the morning. As I was at Ithaca with Sir William Gell, and as our observations on this interesting island nearly coincided, a regular description of it on my part, is rendered unnecessary, after the full and clear manner in which this subject has been treated in his learned work. It may be proper however, without interfering with his researches, and without entering into long details, to give some general idea of this curious place, for the purpose of preserving the connexion of the present Tour.

Its circumference is far greater than that which Strabo¹ allows it. Instead of eighty stadia, it is not less than thirty-two miles in circuit. Pliny² says twenty-five. Its length, from north to south, is about seventeen miles, and its greatest breadth not four. The names of Val di Compare, and Cephallonia Picciola, given to it by Bondelmonti,³ Sophian, and others, are unknown in the island; it is generally called Theachi, and sometimes Ithaca. Its population amounts to about 8,000 persons, who are contained in Bathy, the capital, and the three villages of Perakobio, Anoi, and Oxoi. It has eight ports;⁴ that at the extremity of which is the capital, is sometimes called Bathy,⁵ and sometimes Porto Molo; which latter name it probably received from the Venetians. The next in size is Aitos;⁶ the others are Dexia,⁷ Skinou,⁸ Mauroria, Poli, Chimi, Peripigadi. Pliny says Ithaca is twelve miles from Cephallenia. From the old town of Ithaca to the nearest land in Cephallenia it is not four miles in a straight line; but from the port of Aitos, or from that of Bathy, to the nearest part of that island, is at least eighteen miles. Ithaca produces only corn sufficient to maintain the inhabitants half a year. Its exports are a small quantity of wine, currants, and oil; a small

¹ B. 10. p. 455. See Casaubon's Observations on the Errors of Strabo, note 5.

² Nat. Hist. b. 4. c. 12.

³ The manuscript journey and maps of Greece, by Bondelmonti, of Florence, are in the king's library at Paris, dated 1422.

⁴ Dicæarchus Stat. Græc. says there were three ports in Ithaca.

⁵ From *βαθυς*, deep. ⁶ Eagle bay.

⁷ Right hand. ⁸ Left hand.

quantity of excellent wine is made from the currants; it is not to be purchased even in the island, and is esteemed a great delicacy. There cannot be a more accurate description of the approach to Ithaca, and of its great port, than that given by Homer; and as almost every word is descriptive, I have thought necessary to insert the lines at full length. In arriving from Phæacia, he says—

Τημος δὴ νησὶ πρὸς ἐπιπλάτο, πρὸς ἄσπορος νηός,
 Φορκυὸς δὲ τις ἐστὶ λίμνη ἀλίοιο γερόντος,
 Ἐν δὴ μὲν Ἰθακῆς, δύο δὲ πρόβλητες ἐν αὐτῷ
 Ἄκται ἀπορρώγες, λίμενος ποτιπέπτηναι,
 Αἰτ' ἀνεμῶν σκεπώσσι δύσακων μεγάλα κύμα,
 Ἐκτοθεν. ἐντοσθεν δὲ ἀνευ δέσμοιο μένουσι,
 Νῆες εὐσσελμαί, ἄταν ὀρμῶν μετρᾶν ἰκῶνται.¹

The first thing which attracted our curiosity at Ithaca, was the remains of a castle and city of the highest antiquity, situated upon the rocky ridge of a steep and lofty hill, which rises at the western extremity of the bay of Aitos. In order to visit it, we took a boat at Bathy, and passed by the Lazaretto island, a picturesque rock in the great port, the entrance of which is contracted by two opposing promontories of the island. Near the entrance of the port is the insulated rock called Askourbo; and in front is the high and rocky Neritos, bare and barren, producing nothing but stunted evergreens and aromatic plants. Near the summit is a monastery, named Kathara, which is visible from Bathy. This is the highest mountain in the island, and merits the epithet given to it by Virgil;² but the forests mentioned by Homer³ are dwindled into shrubs and bushes:

¹ Odyss. 13. v. 95.

Far from the town a spacious port appears,
 Sacred to Phorcys' pow'r, whose name it bears:
 Two craggy rocks projecting to the main,
 The roaring winds' tempestuous rage restrain;
 Within, the waves in softer murmurs glide,
 And ships secure without their halsers ride.—POPE.

² Æneid, 3. v. 271.

³ Iliad, 2. v. 632.

its present name is Anōi, which signifies lofty. Neion was apparently another mountain in Ithaca, mentioned by Homer; its situation is not known with certainty; it is probably the range at present called Stephano Bouno, opposite to Neritos, on the north side of the bay of Aitos, which joins the hill on which are the remains of the ancient city. It is called Neion and Hyponeion by Stephanus.

We landed at the foot of the hill of Aitos, walked through some plantations of vines and currants, and after zigzagging over steep and rugged paths for half an hour, arrived at the summit, and enjoyed one of those extraordinary views which this country of islands, mountains, promontories, and ports, affords in a superlative degree.

The first object which struck us was Cephallenia, seen from Cape Pilaro³ to Cape Guiscardo,⁴ comprising 81° in the view. Towards the S. S. W. is the bare summit of Mount Pyrgi, the ancient Ephesios rising above the rest to the apparent height of about 4,000 feet; this may be the same as Mount Ainos,⁵ on which there was a temple of Jupiter; a Cephallenian, who had been on the summit, assured me that he discovered the remains of the temple, composed of large blocks. Below this mountain is a promontory of Cephallenia, called Andi-Samo; and about 7° more to the west is a large bay and fertile plain, with the village of Samo. This is the broadest part of the canal, being about eight miles across; the narrowest part not being above two. The mountains of Cephallenia are covered with fields, vineyards, and olives; the villages of Andiliko and Komitata are visible, with several ports, bays, and promontories. Towards Cape Guiscardo is a small rocky island, called Daskalio, Didaskalio, Didaskalo, or Mathe-torio; for I have heard it named in all these different manners. It is supposed to be the Asteris of Homer; and Apollodorus, cited by Strabo,⁶ says it contained the small city of Alalkomenai. Plutarch, in

¹ Odyss. 3. v. 81. See Strabo, b. 10. p. 454.

² A great part of this hill is covered with an elegant plant, the *Aristolochia rotunda* of Linnaeus.

³ Bearing S. by E.

⁴ Bearing N. 19. W.

⁵ Strabo, b. 10. p. 456.

⁶ B. 10. p. 457.

his Greek Questions, says that Alalkomenai was in Ithaca, and that it was called after the city of the same name in Bœotia, where Antikleia brought forth Ulysses. It contains the ruins of a convent of Saint Nicolo, but no remains of antiquity. Beyond Cape Guiscardo is the open sea looking towards Italy; a little more north is the faint horizon of the Paxian islands and Corfu; nearer the eye, at the distance of about sixteen miles is part of the long Leucadian promontory, the rest of the island being intercepted by the jagged shore of Ithaca, which, opposite to Cephallenia, forms many steep promontories, near which are some small insulated rocks.

The ruins above the bay of Aitos occupy the narrowest part of Ithaca; the hill is steep on each side, and only a few yards broad at top; a narrow isthmus connects it with Mount Neritos, which terminates in Cape Saint Elias, beyond which are the islands of Meganēsi, Kalāmo, and Atāko,¹ with some small rocks, called Formicola; the distance is closed by the Acarnanian and Ætolian mountains, amongst which Bumistos and Brachōri are the loftiest. The nearer objects are the grand port of Aitos, the entrance into port Bathy, the insular rock called Askourbo, and the steep mount Stephano, which terminates in the sea nearly opposite to Cape Pilaro, in Cephallenia; beyond which is the horizon of the open Ægean sea.

Pliny² will have that Ithaca is only twelve miles from the Araxian promontory, but it is at least double that distance.

The foreground of this view is composed of the rocks on which the Acropolis stood, and of some masses of Cyclopiian walls, which formed the enclosure.

This description includes the whole panorama, which we were several days drawing on the spot.

On casting my eye over the crags of this rocky island, and comparing it with the large and fertile territories of the neighbouring

¹ This is probably the *Λορῶα* of Ptolemy, and the *Letoia* of Pliny.

² Nat. Hist. b. 4. c. 12.

Cephalonia and Zakunthos, I can easily imagine that Ulysses loved his native place “non quia larga, sed quia sua.”¹ For a similar reason, the Germans loved their mud and forests. Homer dwells with such particular complacency on Ithaca, and its hero, that some have supposed him to have been of the Laertian race; son of Telemachus and Polycaste; daughter of Nestor. In the work called the Dispute between Homer and Hesiod, the emperor Adrian asks the Pythia, which was the country, and who the parents of Homer? the answer was—

Αγνώστου μέρεα γενεήν και πατρίδα γαίαν

Αμβροσίου Σειρηνος, εδος δ' Ιθακησιος εστιν.

Τηλεμαχος τε πατηρ και Νηστορη Επικαστη

Μητηρ, η μιν ετικτε βροτων πολυ πανσοφοι ανδρα.

“You desire to know the race and the native land of the Divine poet: his country is Ithaca. Telemachus was the father, and the Nestorian Epicaste the mother, of the wisest of mortals.” If this oracle is genuine, and if it was at any period a general opinion, that Ithaca was the country of the poet, it is singular that that island should not have claimed the honour which was so strenuously disputed by seven other cities.

The summit of the hill was crowned with the Acropolis; part of the walls which surrounded it remain; and two long walls, on the north and south sides, are carried down the hill towards the bay of Aitos. In this intermediate space was the city. These walls are in the second style of early military architecture, composed of well-joined irregular polygons, like the walls of the Cyclopien cities of Argos and Mycenæ. I observed some of a more regular form, approaching to horizontal layers; in some parts below the Acropolis are the remains of buildings and chambers composed of small square blocks. The whole was built upon terraces, owing to the rapid declivity of the hill. This place was according to all proba-

¹ Cicero.

² Tacitus de Mor. German. See also Libanius Soph. Epist. 1566.

bility, the ancient capital of the island, the residence of Ulysses and his fair queen: indeed the country people sometimes call it the Castle of Saint Penelope! It is probable that the castle was still here in the time of Cicero,¹ who says it was placed, like a nest, upon the roughest rocks. No other situation in Ithaca would so well suit this simile; and I have little doubt that he alludes to this spot. His words are—“Patria non delectat? ejusque relictantia lvis est, ut Ithacam illam in asperrimis saxulis tanquam nidulum affixam sapientissimus vir immortalitate anteponeret.”

It is however certain, that the three hundred suitors, with the attendants we must suppose them to have had, besides the household of Penelope, could not have been lodged within the walls of the Acropolis, with any convenience, unless the building was several stories high. The summit of the hill is flat, and of an oval form. Towards the middle of the area is a circular excavation in the rock, about eight feet in diameter at the mouth, but increasing in breadth towards the bottom: its present depth is only twelve feet, being considerably filled up with stones. This was probably a cistern: others of the same form are common in Greece, and in the Grecian cities in Italy. Near this is another of the same kind, but much smaller. Our guide pointed out to us a hole in the horizontal surface of the rock, about six inches square, in which he said Ulysses used to fix his flag-staff.

There are no fragments of marble among the ruins; only a few pieces of coarse tile.

The side of the hill which faces Cephallenia is an abrupt and broken precipice rising from the sea, and too steep ever to have contained any buildings.

Our guides asserted, that treasures of gold had been found amongst the ruins of this place; and that human skeletons of a gigantic size, had been dug up in the vineyards at the foot of the hill.

¹ De Oratore, b. 1.

Some years after my return from Greece, several ancient sepulchres belonging to this city were opened, and remains of great beauty were discovered. I afterwards saw several of them at Rome; the chief of which were a silver cup, about five inches in height, embossed with a wreath of grapes and vine leaves gilt. Another part of the ornament is only an outline, engraved with a sharp instrument, and filled up with gilding.

There were also some beautiful fibulæ and ear-rings of ornamented gold, a necklace of surprising workmanship, adorned with curious figures with human faces and bodies, with wings, feathered thighs, and the feet of a bird; these are no doubt Sirens, as they exactly answer the description which Hyginus² gives of the daughters of Acheloos and Melpomene. Several other ornaments of gold, silver, and bronze, were also found; all of which appear to have been the work of the best times. It is evident, that feminine ornaments were finely worked as early as the time of Homer;

Ορμον δ' Ευρυμαχῆ πολυδαίδαλου αὐτικῆ εὐεικῆ
Χρυσέου.

Not only the situation of Ithaca has been called in doubt by various authors, but even the chastity of the virtuous Penelope. It is not likely that Homer should have selected as a model of excellence, a woman, who according to Duris the Samian,⁴ in his book concerning Agathocles, had enjoyed the love of all her suitors, and had brought Pan into the world, the fruit of her promiscuous intercourse. But Duris was notorious for want of veracity. Plutarch, in his Cessation of Oracles, says it was supposed that Pan was son of Penelope, by Mercury. The same observation is made by Lucian in his Dialogue between Pan and Mercury.

On the west side of Mount Neritos are the remains of another city, accurately described and drawn by Sir William Gell. It is probably

¹ In the possession of Mr. Linckh.

² Fab. 125.

³ Odys. 18. v. 294.

⁴ Cited by Tzetzes.

⁵ Plutarch's life of Pericles.

the Alakomenai of Strabo and Plutarch, called Alkemenai by Stephanus. Anna Comnena¹ informs us, that it had been prophesied that Robert Guiscardo, Sovereign of Apulia, would end his days near Gerusalem; and that being taken ill in the island of Cephallenia, he was struck with great fear, in finding that in the neighbouring Ithaca there was a place called Gerusalem, where there had once been a large city. He died in a few days, and was buried in the monastery of the Holy Trinity in Cephallenia.

Between Bathy and the Arethusan spring are the faint traces of a third city, and the remains of some sepulchres cut into the horizontal surface of the rock.

The fountain of Arethusa² next attracted our attention. It is situated in the southern part of the island, at the distance of about an hour from Bathy by the mountain road. We proceeded thither by water, and in our way passed a round rocky island of moderate height and dimensions, which is covered with bushes, and denominated *περιπρυαδι*, from its vicinity to the fountain. It shelters a little port in Ithaca from the winds. On landing, we pursued a path for a short way along a narrow rocky glen, which is shaded by bushes of lentiscus, terebinth, arbutus, laurestina, and a variety of aromatic plants which exhaled their odoriferous perfumes.

The water of the spring, which is clear and good, trickles gently from a small cave in the rock, which is covered with a smooth and downy moss. It has formed a pool four feet deep, against which a modern wall is built to check its overflowing; after oozing through an orifice in the wall, it falls into a wooden trough, placed

¹ Alexiad, b. 6. p. 162. Paris edit. A similar story is told in the English history.

² See Hesychius, v. *Αρεθουσα*. Anna Comnena says, that near the town of Gerusalem, which was formerly in Ithaca, there was a perennial fountain of excellent water. Alexiad. b. 6. p. 162.

there for the cattle. In the winter it overflows, and finds its way in a thin stream through the glen to the sea. Stephanus says, that the Arethusan fountain was also called *Κυπαρά*. Above it rises a steep rock, which the modern name of Koraka identifies as the Korax of Homer¹

παρ κορακος πέτρῃ ἐπὶ τῇ κρήνῃ Ἀρεθούσῃ.

The French had possession of Ithaca in 1798; and the rocks of the Arethusan fountain are covered with republican inscriptions; “Vive la republique; liberté, égalité, et fraternité,” are seen scratched on all sides, but are gradually effacing. Neither the wisest of kings, nor the humble Eumæus, could they look down upon the Arethusan fountain, would comprehend these effusions; much less intelligible are they to the Ithacensian goatherd, who without enlarging his ideas, quenches his thirst in this limpid source, little conscious of being surrounded by such sublime conceptions.

We returned to the town by land; and having walked about a mile, came to an elevated part of the island, from which Neritos, and part of the port, and town of Bathy are visible. I mention this for future travellers; as on the spot from which these objects are first visible, are the faint traces of sepulchres and ancient habitations, which merit a longer examination than we could bestow upon them. Descending to Bathy, we had a beautiful view of the town and its landlocked port, terminated by the lofty Neritos, and encompassed by picturesque hills, cultivated towards their bases, with vineyards planted on their sides, and supported by terraces. The houses stand at the extremity of the port, and for some way down its two sides; and large merchant ships cast anchor within a few yards of the shore.

Behind the town is a plain, which forms a striking contrast to the

¹ *Odyss.* 13. v. 408.—At the Coracian rock he now resides,
Where Arethusa's sable water glides. POPE.

surrounding rocks, it is laid out in gardens and plantations of currants, vines, and olives.

On the eastern side of port Bathy, are some foundations of walls, apparently, a church, and not of ancient date, which the inhabitants (at least the lettered part of them) imagine to have been the temple of Diana. It is called Agios Kurkos. Paulo Paciandi¹ gives an inscription² found in Ithaca in 1758, which mentions a temple of Diana, but the word Ithaca is not in the inscription, which some pretend was not originally found in the island. It might probably have been brought from Patra, on the opposite coast of Achaia, where there was formerly a temple of Diana Laphria. Ithaca indeed could not have been a favourite abode of the goddess of hunting, as it never contained animals fit for the chase, and was not adapted for horses. Pollux³ says there were no horses in the island.

The English vice-consul, from whom we received the greatest civilities, had in his possession two small copper coins of Ithaca. On one of these was the head of Ulysses, covered with the pilidium, and having the *Σφηνόπρωγων*, or pointed beard—reverse, a cock—ins. *ΙΘΑΚΩΝ*.

The other, which was of the same size, had on one side the galeated head of Minerva, with the inscription; and on the other that of Ulysses, in his usual costume. In the British Museum are two other copper coins of Ithaca, of the same size as these: on one is the head of Ulysses, and *ΙΘΑΚΩΝ*; on the reverse, a thunderbolt in a wreath of olives or laurel. The fourth has the galeated head of Minerva; and the reverse, a naked man leaning his left hand on a long spear or stick, and the usual inscription.⁴

These medals were evidently struck many centuries after the time of the Ithacensian king; and I am not aware why the cock is seen on his coins, unless it alludes to the vigilance of the hero of the

¹ Monumen. Pelopon.

² This inscription is now in the Nani palace at Venice.

³ Onomast. b. 5. c. 12. seg. 75.

⁴ The two latter have been published by Colonel De Bosset, *Medailles de Cephallenie*.

Odyssey: it is also the symbol of Minerva. The *επιθημια*, or armorial bearing of Ulysses, was a dolphin, the figure of which was on his ring and his shield; for which reason Lycophron¹ gives him the epithet of *δελφινιοσημος*, and this, from his son Telemachus having been saved from drowning by a dolphin, when a child. Junius,² speaking of this story, cites Stesichorus and Critheus, and refers to Plutarch (*de solertia animal.*) where the story is told at length; and to Tzetzes (in *Lycophronis Cassandram*).

Ulysses, as the wisest of men, and one of the most warlike among the Grecian chiefs, was under the immediate protection of the Goddess of Wisdom and War; which seems to be signified by her head being placed on the coin of Ithaca. Pliny³ tells us, that Nicomachus son of Aristodemus, who lived in the time of Alexander, was the first who painted Ulysses with the pointed cap; with which he was from that time generally represented. We may therefore reasonably conclude, that the monuments in which he is seen with the pilidion, are not prior to the time of Alexander; at least, such is the opinion of Winckelmann.

The accommodations we met with at the house of our friendly host were extremely comfortable; but great part of our time was taken up in complimentary visits; the senate, and all the principal people of the island, honouring us with their company.

We were not a little surprised, one day, when the servant of the house came in to announce the captain of the thieves and his men, who were desirous of making our acquaintance; the door opened, and about a dozen Albanians, of the wildest and fiercest aspect, marched in, dressed in velvet and gold, and armed as if they were going to the field of battle. They saluted us with a gentle inclination of the head, with the right hand on the breast, and the usual compliments of *ὁ Δουλος σας*⁴ and *πολυκρονια*;⁵ they then took their

¹ Tzetzes, note on the 658th verse of Lycophron.

² *De pictura veterum*, b. 2. c. 8.

⁴ Your servant.

³ *Nat. Hist.* b. 35. c. 10.

⁵ Long life to you.

seats, and without further ceremony began to smoke their pipes. After a few minutes' silence, and mutual gazing, the captain of the thieves opened the discourse, and told us he came first to pay his respects to the Milordoi, and then to offer his services, and that of several hundred *παλικαρι*,¹ or brave fellows, he had under his command, who would follow us any where we might choose to lead them; being at that moment idle and unemployed, having lately plundered the Turks on the opposite coast, and having brought away every thing that was of any value. We expressed all due acknowledgments for the kind offers of the captain, which we however begged to decline.

These thieves are Albanian Christians,² who long exercised their predatory talents in the territory of the Pasha of Joannina; but owing to the vigilance of his police, have been obliged to take refuge in the neighbouring islands, where they have found an asylum under the protection of the Septinsular republic. They profess only to pillage Mohamedans, against whom they wage an eternal and religious warfare, in imitation of more powerful crusaders; they even condescend to rob on the seas, and Ithaca was the deposit of their plunder. Captain Jano, their leader, is an Acarnanian, and has a brother, also captain of another band, and as great a thief as himself.

It is necessary to explain, that no shame or disgrace is attached to the name of thief, or to the profession of robbing, in Greece, when it is done in a grand style, and with plenty of desperate fellows, who plunder openly on the highways, take prisoners whom

¹ This word is nearly equivalent to the *Delhi* of the Turks, and is given to those who are supposed to be more than usually brave, and answers to the *stulté temerarius* of the Latins.

² Some defend the Albanian character from the general imputation of wickedness and ferocity; but Phranza accuses them of being profligate and rapacious, and capable of every excess, b. 3. c. 23. After the death of Scanderbeg, many Albanian communities, rather than submit to the Mohamedan yoke, emigrated to the kingdom of Naples, particularly to Calabria and Sicily. There are now in that state, about sixty villages, forming a population of more than 60,000 Albanian inhabitants.

they ransom, lay villages under contribution, and set the government at defiance. When they are pursued by a superior force, they escape to the islands, and sharpen their weapons for future depredations.

Considering Captain Jano as no common thief, and wishing to be well with him, we returned his visit, and were received with cordial civility, and complimented with richly-ornamented pipes, coffee in golden cups, and the finest rosolios, the produce of his predatory harvests, which were handed round to us by inferior thieves. On our admiring the richness and magnificence of his attire, he permitted my artist to take his portrait, and sent his dress and arms to our house, that we might have leisure to draw them with accuracy and detail.

However irreconcilable Captain Jano's system of warfare may appear to our feelings, and to our notions of right and wrong, we know that in the early ages of Greece,¹ a similar system was followed by whole nations, who lived by pillage, piracy, and massacre. Thucydides² tells us, that in his time it was practised by the Locri Ozolai, the Ætoliens, the Acarnanians, and Epirotes; and that it was reckoned a glorious thing to plunder unfortified cities, and scattered villages. Polybius³ mentions nearly the same thing of the Ætoliens.

The neighbouring island of Cephalenia is a place of considerable commerce, population, and riches: its circuit is near one hundred and twenty miles, and it contains about 60,000 inhabitants. It is surprising that Strabo⁴ gives only three hundred stadia, and Pliny⁵ forty-four miles to the circumference of this island. Both the geographer, and the natural historian are full of similar mistakes.

According to Strabo, it was once called Samos, or Same; a name afterwards given to a division, and city of the island.

¹ See Justin, b. 43. c. 3. *Latrocinio maris, quod illis temporibus gloriae habebatur.*

² B. 1. c. 5, 6.

³ B. 4. p. 331.

⁴ B. 10. p. 456.

⁵ Nat. Hist. b. 4. c. 12.

Homer,¹ in mentioning the twenty-four suitors of Same, means of the whole island. Pliny² makes Cephallenia and Same two different islands; and says that the former was once named Melæna.

Thucydides³ calls it Tetrapolis, from its four cities, Same,⁴ Pronos,⁵ Kranion, and Pale.⁶ According to Strabo,⁷ there was a fifth which was built by Caius Antonius, uncle of Marcus Antonius. I conceive that Same was situated on a rocky peninsula, now called Andi-Samo, in the canal opposite the ruins of Aitos in Ithaca, and a short distance south of the village still called Same, and mistaken for an island by Pliny. There are many examples of peninsulas being called islands, by ancient authors.

The inhabitants of this city were named Σαμαῖοι; while those of Samos, on the Ionian coast of Asia Minor, were called Σαπίοι.

Same was a strong place, and sustained a siege of four months before it was taken by the consul Marcus Fulvius Nobilior;⁸ after this, the whole island submitted to the Romans. Hadrian gave it to the Athenians.⁹

There are several remains of the walls of Kranion, which are the second style of Cyclopian construction similar to those of Ithaca.

There are also some remains at the village of Taphios, on the western side of the island; which was no doubt, the Taphos mentioned by Stephanus.¹⁰

The remains of three other cities are also distinguishable. According to Meletius,¹¹ Lixouri stands on the site of Pale. The Venetians¹² took the island in 1224; from whom it was taken by the Turks in 1479, and retaken in 1499.

The principal ports are, Piläro, Samo, Biscardo, Asso, Aterra, Porö, and the magnificent bay of Argostöli.¹¹

The chief capes are, Piläro, Guiscardo, Giria, and Sidëro; the

¹ Odys.

² Nat. Hist. b. 4. c. 12.

³ B. 2. c. 30.

⁴ Or Samos.

⁵ Or Pronnos.

⁶ Or Palle, Pala, Palæa.

⁷ Livy, b. 38. c. 28, 29.

⁸ Dion Cassius, Rom. Hist. b. 69. c. 16.

⁹ Geograph.

¹⁰ Coronelli.

¹¹ For the names of the villages in Cephallenia, see the Appendix.

two latter facing Sicily: Korogra, opposite Cape Skināro, in Zakunthos; Scala, opposite Eleia; Capro, opposite Cape Araxos; and Alexandrio, opposite the Point of Ithaca, called Cape St. John.

The produce of Cephallenia is the same as that of the other Ionian islands, but the quantity more abundant. They have a great many ships, and good mariners, and their commerce is very considerable.

There are a few rocky islets on the coast, opposite Cape Skināro, but of no interest in ancient or modern history.

CHAPTER III.

Beginning of my second Tour. Sail from Messina. Coast of Calabria. First view of Greece. Arrival at the island of Zakunthos, population, villages, manufactures, produce, bituminous springs. Corruption of names by the Italians. Dimensions of the island. Panorama from Mount Elatos. Departure from Zakunthos. Eleian coast. Arrival at Mesaloggion. Extortions of Aly, Pasha of Joannina. Produce and commerce of Mesaloggion. Ruins of an ancient city in the vicinity. River Acheloos, Echinades, Taphiai, Teleboiai, Doulichion. River Evenos.

IN my first Tour to Greece, I went from Ithaca to Patra; and by Phocis and Bœotia, to Athens; and from thence to the islands of the Archipelago, the coast of Troy, and Constantinople. I set off on my second Tour from Sicily; and as I examined the country in greater detail, I shall now proceed to give an account of my second journey, which unites in this place with my first.

On the 1st of February, 1805, I quitted Messina, with my artist Signor Pomardi, in a Greek merchant ship called the Saint Speridion, laden with stock-fish, macaroni, chairs, and other merchandize, bought at low prices in Italy, and sold at a considerable profit in the Levant. We had on board, besides the captain and fifteen sailors, the proprietor of the cargo, and two Greeks of Joannina, the modern capital of Epiros, and residence of Aly Pasha.

With a strong wind at N. E. we soon cleared the straits of Messina, passed a few miles from Reggio, and had a fine view of Ætna, and the rocks of Tauromenium, the Tauromenitanæ rupes of the ancients.¹

¹ Juvenal, Sat. 5. v. 93.

The first point we passed in Calabria was the Punta Degli Armi, which Niger thinks is Leukopetra. Soon after sun-set, we passed within ten miles of Cape Spartavento, a rocky point, with a tower on its summit: it is fifty miles from Messina. The wind was strong; we sailed by the Herculean, and Zephyrian promontories, in the country of the Locri Epi-Zephyrii, and faintly distinguished the Iapygian rocks, at the entrance of the Tarentine gulph. We arrived at Zakunthos, after a voyage of sixty hours, without any accident; though the vessel was small, and old, and it blew hard almost the whole time. The distance between Messina and the capital of Zakunthos, is about two hundred and forty miles.

The first point of the island which we passed, is called Cape Skināro, low and green; near it is the insular rock of Saint-George, with a small church inhabited by a few Greek monks. Nearer the shore is Mikronēsi (the small island), and further on, the rock called Trenta-nove, on which are the ruins of a church and hermitage; it takes its name from thirty-nine thieves, who according to tradition, were hanged and buried there. We passed the Cape of Kruo-nero (cold water); and entered the port of Zakunthos in the evening of the 3d.

I cannot describe the sensations which I experienced, on approaching the classic shores of Greece. My mind was agitated by the delights of the present, and the recollections of the past. The land which had been familiar to my ideas from early impressions, seemed as if by enchantment, thrown before my eyes. I beheld the native soil of the great men whom I had so often admired; of the poets, historians, and orators, whose works I had perused with delight; and to whom Europe has been indebted for so much of her high sentiment, and her intellectual cultivation. I gazed upon the region which had produced so many artists of unrivalled excellence, whose works are still admired as the models of perfection, and the standards of taste. All these ideas crowding into the mind, made a deep impression; and fixed me for some time, in a contemplative, but pleasurable reverie. The view before me comprehended the

most interesting countries in the classic world. In the more immediate vicinity was Zakunthos, with its hills of soft verdure, and its plains of varied wealth; with the town, the fortress, the port, and Mount Scopo, the ancient Elatos;¹ towering above with its pointed top. The Messenian and Arcadian mountains skirted one part of the distant horizon with a faint and varying outline, while the eye glanced on the peaceful shores of Elis, on the fertile plains of Achaia, the rugged elevations of Locris, Ætolia, Acarnania, and Epiros, covered with snow. The scattered Echinades, with the islands of Ithaca and Cephallenia, powerfully attracted the attention; and the whole "Laertia regna,"² with those regions of ancient Greece, which are of the most general celebrity, and the highest renown, were brought at once into the field of view. There was ample gratification for the eye and for the mind.

The senate of Zakunthos having heard rumours of the yellow fever prevailing in Italy and Spain, had issued an order that strict quarantine should be performed by all ships arriving from the west; and Sicily was included. We were permitted to go on shore to the health office, but not to enter the town. Some others who were in quarantine, were on shore at the time we landed; and a guard separated us from each other like a flock of turkeys, with a long white wand. My letters were received by means of a split cane, and then smoked; and the money paid for provisions was put into a bowl of sea water, before it could be received.

Every civility was shewn us by Mr. Wright, our consul at this place, and Mr. Samuel Straini, brother to the English consul at Patra. I am particularly indebted to Mr. Wright, for his information, the result of his observations during his residence at this island.

The population of the island, according to the best authenticated estimate, amounts to about 40,000 persons, of whom, at least 17,000

¹ Plin. Nat. Hist. b. 4. c. 12.

² Virgil, Æneid. 3. v. 272. Sil. Italicus, b. 15. v. 303.

live in the capital; the rest are scattered through forty-eight villages, the names of which are given in the Appendix.

The manufactures are not considerable; consisting chiefly of ordinary cotton cloth, for the use of the lower class, and some finer manufactures of cotton stuffs with a mixture of silk, for exportation to the Levant and the states of Barbary: there are also some silks made in the island, but in small quantity, and of inferior quality.

The chief produce of Zakunthos is the Corinth grape; of which it exports to Great Britain about eight millions of pounds weight annually. There is also a considerable produce of oil, for home consumption, and exportation to the Austrian states.

The corn, pulse, and other grain, are scarcely sufficient for three months of its consumption. The remainder of these, as well as almost the entire of the cattle required to supply the inhabitants, is imported from the Morea. There is in the island a small proportion of Catholics, but principally among the lower class of the inhabitants.

The chief port or road is that of the capital, which is liable to many disadvantages, from its exposure to the whole violence of the s. e. and n. e. winds; in counterbalance of which, it has remarkably fine anchoring ground, and great facility of access.

The second port of the island, little used at present, is that of Cheri, which is small, but well secured, and easily defended. It has a considerable depth of water, but having only one entrance, it is frequently difficult of egress.

There are two or three other inconsiderable bays, where boats and small vessels may anchor in safety; particularly one in the vicinity of Skināro; these however are scarcely worth attention.

The only antiquity of any note is a large block of marble, which serves at present as an altar in the church of Melinādo, about six miles from the capital. It contains an inscription, which is in an inverted position, and measures about three feet square, being of nearly half that thickness:¹ it is in high preservation, and seems to indicate that

¹ Published by Dr. Chandler, and by Mr. Wright in his beautiful poem, entitled, *Horæ Ioniceæ*,

there was a temple of Diana in the island; as it mentions the dedication of a statue of Klenippa, priestess to Diana, named Opitais.

Jupiter, Bacchus, Apollo, and Hercules are represented on the coins of Zakunthos; it is therefore probable that the worship of these divinities was particularly cultivated in this island.

There was a stadium at Zakunthos, as we know from Plutarch.¹

The celebrated pitch springs, which Herodotus mentions in his Melpomene, are twelve or thirteen miles from the city, situated in a small plain which is open to the sea, and closed towards the island by a semi-circular ridge of hills. The islands that rise beyond the bay of Cheri seem to form a continuation of this chain, till it meets the ridge of Skopo.

The well which is at present the principal source of the bitumen, is at no great distance from the sea; its diameter does not exceed five feet; and its depth is not more than three or four; in all which respects it differs from the account given of it by Herodotus: but at a distance of two furlongs from the shore there is a spot, with which his description appears in every respect to correspond. This space is surrounded by the remains of a circular wall about seventy feet in diameter; it is indeed for the most part filled up with earth; but three or four small pits of considerable depth are encircled by the enclosure, within which the ground is far more tremulous than that which surrounds the first-mentioned fountain. These indications lead me to believe that this must have been the situation of the pit described by the historian; and it is singular that on this spot, the tedious process of extracting the bitumen is still in some measure the same as that which he has described; and the same kind of instrument is employed. In both these springs the bitumen is produced in a pure and perfect state, rising in large bubbles under the surface of the water, which is so impregnated with it that it reflects

¹ Life of Dion.

a most beautiful variety of colours. From one of these spots, but from which is unknown, there exists a subterraneous communication with the sea, which in calm weather, is tinged with the same variety of colours to a considerable distance from the shore.

After I had received this interesting information from Mr. Wright, I referred to Herodotus,¹ who gives a very detailed account of the springs; he says—"I myself have seen the way in which the bitumen is procured from the marsh, and the water of Zakynthos. In this island are several marshes, the largest of which is seventy feet both ways, and twelve in depth: in this they put down a pole with myrtle at the end, and then with the myrtle they extract the bitumen, which has the smell of asphaltus, and is of a better quality than that of Pieria: they pour it into a ditch near the marsh, and having collected a large quantity, they take it from the ditch and put it into vases; whatever falls into the marsh, passes under ground, and again appears in the sea, which is nearly four stadia from the marsh."

Ctesias and Vitruvius² mention the bituminous springs at Zakynthos, and the latter, those at Dyrrachion and Apollonia, and several other parts of the world. Ælian³ notices that near Apollonia. Plutarch⁴ mentions a fountain of Naphta, and fire issuing from the earth, in the territory of Ecbatana in Media. The Babylonians made use of bitumen and oil of Naphta for cementing their brick buildings, and for paint. The two springs from which it was extracted are in the Pashalik of Bagdad. Different qualities of the same are found in Judea, on the Dead Sea, in Switzerland, Germany, France, in the Modenese, in the papal territory, in England, and in Ireland.

This island still retains among the Greeks, its ancient name of Ζακύνθος; but with them the first syllable is accented, and the two

¹ B. c. 196.—See also Antigonus Carystios, p. 169.

² B. 8. c. 3.

³ Var. Hist. b. 13. c. 16.

⁴ Life of Alexander, 73. 992.

others are short to the Franks¹ as usual, have without any reason given it the name of Zante. The same is the case with many other places in Greece, of which I need only mention a few instances, Spion having given several examples of their useless distortion of names: Athens and Ægina, are known by no other names among the Greeks; the Italians call the former Settines,² and the latter Engia. Thebes is called by the Greeks Θίβα, and pronounced Thiva; the Franks give it the name of Stiva; but, the most curious mistake committed by the Italians is in the name of Mount Hymettos, which they at one period, called Montematto. The Greeks and Turks of Athens, adopting the error, translated the words into their own language, and it is known to the former by the name of Τρελοβουνο, and to the latter by that of Delli-dag, both of which appellations signify the mad mountain: Icaria, Cos, and Crete, retain their names unaltered by the Greeks, but are Italianized by Franks, into Nicaria, Stanchio, and Candia.

Zakunthos belonged to Ulysses, and is called *υλησσα* by Homer, and by Virgil *nemorosa*; an epithet to which it has no longer any claim. Ovid gives it the epithet of *alta*. The ancient town in all probability occupied the site of the modern fortress, which is situated on a lofty rock rising from the port; in that case the word *alta* was

¹ By the word Frank, the Greeks and Turks mean all foreign European Christians, who are not subject to the Porte; they call indiscriminately by the name of Frangia all the countries inhabited by Franks. Gibbon says, that "the name Frank was given to some German tribes between the Rhine and Weser, who had spread their victorious influence over the greatest part of Gaul, Germany, and Italy. The common appellation of Franks was applied by Greeks and Arabians to the Christians of the Latin church." Freret (*Hist. de l'Academie*, t. 18. p. 60.) says, that all the Europeans who fought in the crusades were called Franks, because the most celebrated were French. Procopius says the Franks (*φραγγοι*) were formerly called Germans (*Γερμανοι*). *De Bello Goth.* b. 1. c. 11. p. 340. Paris edit. and *de Bello Vandal.* b. 1. c. 3. p. 182. Michael Glyka calls them *το των φραγγων Εθνος εκ των εσπεριων*. *Annal. Pars.* 4. p. 333. Paris ed. See Constantine Porphyrog. c. 28. p. 69. *De administ. Imp.*

² See 276th note of Casaubon, in *Dionem Diatriba* of Chrysostom,

applicable to the town, but not to the island; which, compared with the others of the Ionian sea, and the Archipelago, merits rather the appellation of low.

Whether Zakunthos took its name from the companion of Hercules, or from the son of Dardanus, must ever remain doubtful. Pausanias¹ affirms that the Acropolis was built by Zakunthos, who named it Psophis, after his native city in Arcadia. Diodorus Siculus² says there was a castle called Arcadia, in Zakunthos. The castle was besieged,³ and, as well as the whole island, taken by the Consul Lævinus about two hundred and eleven years B. C. It afterwards belonged to Philip, son of Demetrius: it was given by him to Amynder, king of Athamania; it next belonged to the Achæians, and afterwards to the Romans, about a hundred and ninety-one years B. C.⁴

Strabo⁵ says that the island was woody, but fertile; and that its city was of some importance. Livy⁶ calls it a small island near Ætolia; he mentions its citadel, the site of which is occupied by the modern castle. Pliny⁷ praises its fertility, and the magnificence of its city; and says that it was once called Hyrie. The inhabitants still retain the character of rich and voluptuous, which is attributed to them by the ancients. There is a family in the island which bears the imperial name of Palaiologos; they are wealthy merchants.

Zakunthos is in the diocese of the Bishop of Cephallenia, for whom a Protopapas resides in the island to take care of the ecclesiastical affairs. For two bishops which are chosen from Cephallenia, one only is appointed from Zakunthos, the latter being the smaller of the two. The Ionian islands have the privilege of nominating their bishop, and the choice is confirmed by the Constantinopolitan patriarch. In other places, the patriarch and his synod nominate.

¹ B. 8. c. 24.

² B. 15. c. 45.

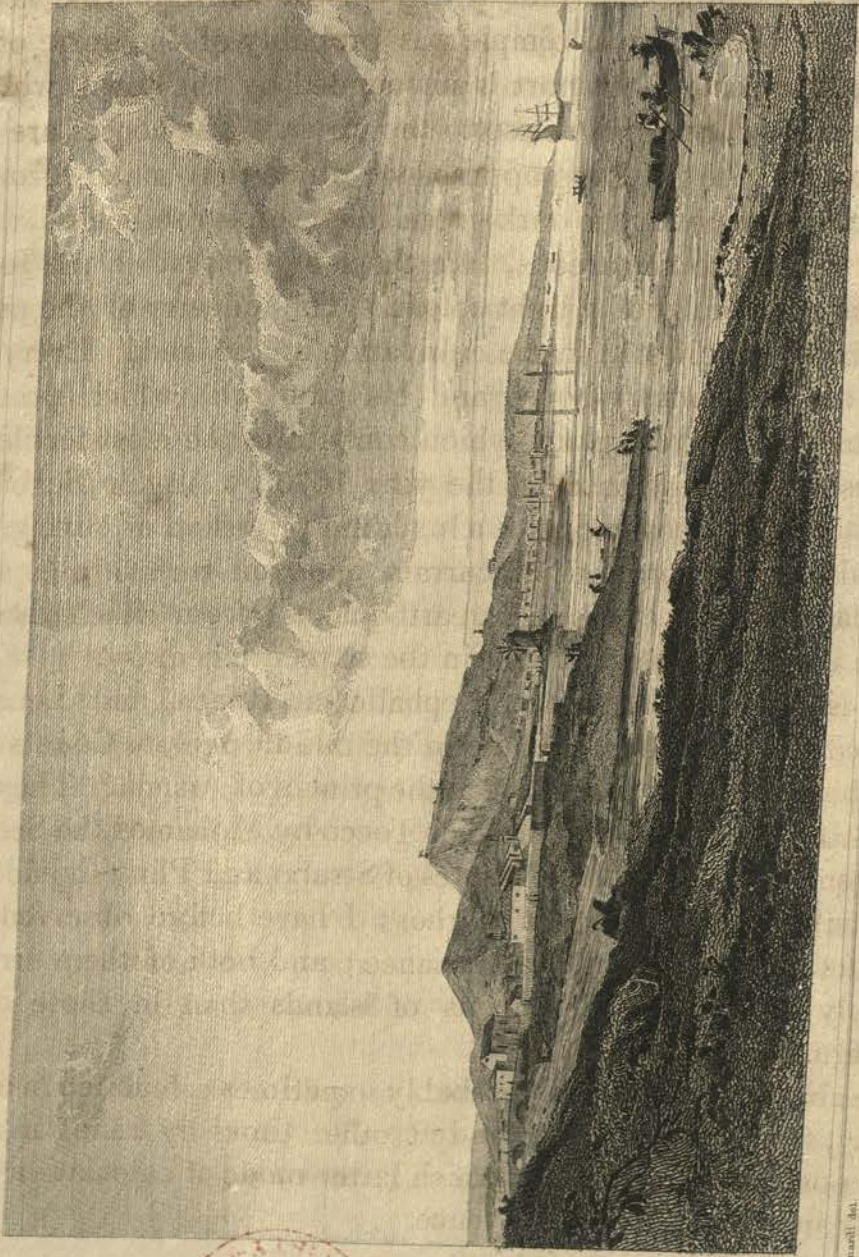
³ Livy, b. 26. c. 24.

⁴ Livy, b. 36. c. 31, 32.

⁵ B. 10. p. 458.

⁶ B. 26. c. 24.

⁷ Nat. Hist. b. 4. c. 12.



Engr. by W. Fisher.

Photolith. by Mackenzie & Morphy, Bond Street, May 1857.

VICTORIA B.C.

ROYAL CANADIAN MOUNTED POLICE
MONTREAL
SEP 27 1857

4. Victoria, B.C.

The fort, which is inhabited by some poor families, is in a very dilapidated state. I was told that a triglyph of white marble is seen in the wall. The principal temple was probably of the doric order.

The greater part of the port is surrounded by the town, which is long and narrow, and built close to the water. The houses are neat and white, and the glittering appearance which they make forms an exquisite contrast with the dark-green hills which rise behind. The soil and rocks are calcareous, like those of the rest of the Ionian islands, and generally of a light colour. The industry of the people is abundantly manifested in the cultivation of the land. Every gentleman has his country-house and his vineyard, which produces good wine. The great plain, which constitutes the most fertile part of the island, was drained in the year 1673 by Angelo Barbarigo. Its surface is now covered with a luxuriant profusion of olive groves, vineyards, and plantations of currant and fruit-trees of all species. This island is subject to slight earthquakes; from which dreadful scourge it suffered considerably in the sixteenth century.¹

The islands of Zakunthos, Cephallenia, Ithaca, and Leucadia, belonged for a considerable time in the middle ages, to Counts Palatine, who paid a kind of homage to the princes of Achaia.² They were taken from the Count Leonardo de Tocco by Mohamed the Second.³

It is surprising that the measures of Strabo and Pliny should differ so materially concerning Zakunthos; I have before observed, that these authors are generally at variance; and both of them err more palpably in their measurements of islands than in those of the terra firma.

The circuit of islands was probably sometimes calculated in a general way, from cape to cape; and at other times by taking in all the bays, ports, and sinuosities; which latter mode of calculation would greatly increase the circumference.

¹ Duc Michael Nepot. Hist. Byzant. c. 33. p. 125. Paris edit.

² Hist. de Constantinop. sous les Empp. François, b. 6. p. 213. 214. Paris edit.

³ Ibid.

Strabo and Pliny are however both entirely mistaken in either method of computation: the former gives one hundred and sixty stadia to the circuit of Zakunthos, and sixty as its distance from Cephallenia. It is however forty miles in circuit, and the distance between the contiguous capes of the two islands is six miles. The latter makes the circumference thirty-six miles, and the distance from Cephallenia twenty-two. Strabo no doubt reckons only from cape to cape; and in that case, he is not far from the truth. Pliny evidently reckons from the capitals of the two islands.¹

From the capital of this island to that of Ithaca is a distance of about forty-two miles. Pliny² says the two islands are twelve miles from each other, but he is much beyond the mark. A few insular rocks are scattered about near the shore of Zakunthos; in the port of Cheri are two, one of which is called Marathonēsi, or island of Fennel; on it is a small Greek church.

I was anxious to ascend Mount Skopo in order to enjoy that view from its summit, which M. Lechevalier³ has described as one of the most sublime which Greece affords; and its majestic height, combined with its insulated situation, made me disposed to assent to his opinion; but on account of the quarantine regulations I could not obtain permission to land.

Towards the end of my journey, Signior Pomardi returned here, and took several valuable drawings and panoramas about the island; particularly one from the summit abovementioned; in which, besides the objects described in my first view of the island, are seen the summits of Olenos, Ithome,⁴ Lycæon,⁵ and Taygeton, the latter being at least eighty-four miles distant. The Cyparissian coast is faintly distinguished stretching far out into the sea, and on the Eleian shore is discovered the mouth of the Alpheios, and the elegant hills above Olympia. Towards the south are seen the Strophades, at the

¹ Nat. Hist. b. 4. c. 12.

² Ibid.

³ Voyage de la Troade.

⁴ Distant about fifty-two miles.

⁵ Distant about fifty-four miles.

distance of twenty-four miles; Pliny says they are thirty-five miles from Zakunthos. They were also called Plotæ,¹ on one of them is a Greek monastery. They anciently belonged to the Cyparissians, and were more known from the fable of the Harpies than from any other cause. They produce good wine, olives, oranges, and figs.

During our stay at this place, we were obliged to pass the whole time on board: we made however a panorama from the ship, from which the town and port, the islands, and the Peloponnesos, were seen to great advantage.

TO MESALOGGION.

On the 11th we proceeded on our voyage.

To the left was the promontory of Kruo-nero, and a small church dedicated to the all holy (Virgin) Παναγία.

Before us were the islands of Cephallenia, Ithaca, the faint hills of Leucadia, the Echinades, with the mountains of Epiros, Acarnania, Ætolia, and Locris. To the right was Achaia, Arcadia, the plains of Eleia, and cape Chelonatas, the most western point of the Peloponnesos; the modern remains of Castle-Tornesi, or Torneo, called Klemoutzi by the Turks, are seen on the hill which rises from the sea.

¹ Hyginus, fab. 14. Pliny, Nat. Hist. b. 4. c. 12. Apollon. Rhod. b. 2. v. 296. Pomp. Mela de situ orbis, p. 2. c. 7.

Not far from the cape we sailed over an extensive shoal, which I shall have occasion to notice more particularly in my account of Doulichion.

We passed by a small cape and village, called Kurnia, the port of Tropito, and several insulated rocks, the largest of which is called Kaukalida, and has a small church on it. These are probably the rocks noticed by Strabo¹ opposite cape Chelonatas, on the confines of Elis; he calls them *νησιά Βραχέα*.

On the sea shore about six miles north of Chelonatas are the imperfect remains of Cyllene, the arsenal² of the Eleians, now called Chiarentza, Klarentza, or Glarentza,³ which, even in the time of Strabo, was reduced to the size of a moderate village.⁴

In Venetian maps this coast is generally called Kaloskōpi, or Belvedère; it is also thus named by some travellers, but neither of these appellations are in common use amongst the inhabitants, although the town of Elis is sometimes called by the former name.

During the night we passed through the Cyllenian gulph, and near the promontory of Araxos, called cape Papa. It anciently separated the Eleian from the Achaian territory.⁵ We sailed between the gulph of Patra and the Echinades, and, early in the morning of the 12th, cast anchor five miles from the town of Mesaloggion in Ætolia, the distance from Zakunthos being fifty-three miles.

This place is little more than a large village. It is built on a projecting neck of land close to the sea, which, at this point, is too shallow to admit the approach of ships. We were conveyed on shore in a small boat, or *plouarion*. As the water was in some places not more than two feet deep, we were frequently aground; when the boatman was compelled to get out and exert his strength in shoving us off. The bottom is composed of mud and weeds, and is nearly dry during the summer months.

¹ B. 8. p. 338.

² Thucyd. b. 1. c. 30. *επιπλοῖον*; Strabo, b. 8. p. 337.

³ George Phranza Protovest, b. 2. c. 3.

⁴ *κωμη μετρια*.

⁵ Strabo, b. 8. c. 33.

These lagunes, which extend for several miles along the coast, between the Acheloos and Evenos, produce a surprising quantity of the finest fish, which are salted and exported to various parts of Greece. A considerable commerce is also carried on with the bôtargo, or roe of the white mullet, which is esteemed a great delicacy in fast time, and sells high.

The marshes abound with a great variety of wild fowl, from which the Mesaloggians draw considerable profit.

It is about nine miles from this place to the town and island of Natoliko, forty to the town of Dragomestra, twenty-seven to Nepaktos, and twelve to the village of Galäta, near the Evenos.

Mr. Samuel Strani had given me a letter to one of the principal Greeks of Mesaloggion, named Pantelio Palamäri,¹ by whom we were hospitably entertained, and to whom I am indebted for most of my information respecting its modern state. But as I was unwilling to place implicit confidence in the statements or opinions of any one individual, I had recourse to the schoolmaster, who is regarded as a man of learning; and his representations coincided so nearly with those of Palamäri, that I think there can be no reason for doubting the intelligence which they communicated.

I pursued the same plan throughout the whole of my journey, and by consulting and cross-questioning several persons on the same subject, the truth was generally obtained. I made acquaintance with another Greek, who was presented to me as a σοφιστάτος ἀνθρωπος, a most learned man. The whole day he recited lines from Tasso, Metastasio, and other Italian poets; but when I begged him to repeat some verses from Homer, I was surprised to find that he had never read the works of the poet, and did not understand the ancient language.

The schoolmaster, whose name is Gregorio Paläma, is learned in the Hellenic, or ancient Greek; and in a pompous, pedantic manner,

¹ This is a Christian name, but of much higher date than our era. There was an early king of Pisa in Eleia of this name, and a prince of Ætolia.

quoted several authors, pronouncing the eta and omega generally short, the epsilon and omikron long. He made *Ὀμῆρος* three short syllables; and treated with the utmost contempt my barbarous and prosodiacal manner of pronunciation, calling it northern Kakophonia. The modern Greeks make those letters and syllables long on which the accent falls. There are indeed examples of the ancients having done the same thing, and of their pronouncing the epsilon long, on account of the accent. Strabo¹ says, that the city of *Μιδεα*, in Argolis, is pronounced like *Τεγέα*, with the accent on the middle syllable. The city of *Μιδεα*, in Bœotia, being pronounced differently, having the accent on the first syllable. Palama and his family have in a manner monopolized the learning of this country for several years. His father Panagioti, had the school before him, and some of the most wealthy of the Constantinopolitan Greeks sent their sons to be educated by him. The brother of Gregorio is also a man of learning, and is at present the principal schoolmaster at Athens. After I quitted Greece, I regretted not having observed the method of education in that country. According to Guiliatiere,² who travelled in 1669, the system of mutual instruction which we term Lancasterian, and which has only of late years been adopted in England, was at the period of that traveller's journey practised in Athens. As the fact is interesting and little known, I have conceived it necessary to give his account of it at full length.—“We found about thirty young lads sitting upon benches, and their master at the head of them teaching them to read, &c.; his method was pretty, and much beyond ours. The master causing the whole classes to read at a time without confusion, every scholar being obliged to attention, and to mind what his next neighbour reads. They had each of them the same author in their hand; and for example, if he had thirty scholars, he chose out some continued discourse, and gave them but thirty words to

¹ B. 8. p. 373.

² Athens, ancient and modern, p. 220. English transl., London, 1676.

read; the first boy reading the first word, the second boy the second word, the third boy the third, and so on. If they read roundly and right, he gave them thirty words more; but if any of the boys were out or imperfect, he was corrected by the next, who was always very exact in observing him, and he his neighbour, till the whole number of words were read. So that the thirty scholars lying all of them at catch, and ready to take advantage of any defect in their neighbour, stimulated by an ambition of being thought the best scholar, every one's lesson was the lesson of all, and happy was he that could say it the best. To obviate any of the scholars in eluding that order by preparing himself for any single word, their places were changed, and he who at one reading was in the first place, was removed a good distance in the next. Thus one lesson was enough for a whole form, how numerous soever; and, which was very convenient for the master, the boys were not constrained to come to him one after another, for every one was a master to his neighbour."

Mesaloggion, which contains about eight hundred houses, is separated from the Ætolian mountains by a rich, but badly-cultivated plain, about four miles in breadth, and eighteen in length. It stands between the Acheloos and Evenos, six miles from the former, and twelve from the latter, in a straight line; but it is much further by the roads, on account of the intervening marshes. This place, with all the surrounding country, has fallen under the immediate tyranny of the Pasha of Joannina, who exercises a sovereign authority over it, and drains the resources of the industrious inhabitants.

The prevailing passion of Aly is unlimited avarice, which he gratifies in the most summary and illegal manner; and his subjects are frequently reduced to the greatest difficulties, in order to comply with his arbitrary demands. On our arrival, we found the inhabitants just recovering from a considerable alarm, owing to the Pasha having required from them a larger sum than they could raise at that moment; and as they were too tardy for the eager impatience of the Turk, he sent them a messenger, desiring a visit at his capital from some of the chiefs of the town; who dreading the consequences of his

resentment, took with them, besides the sum previously demanded, as handsome a present as their circumstances would permit. The Pasha accordingly gave them a favourable reception, and promised to cherish and protect his faithful vassals; who on their part, swore inviolable attachment to their chief, neither party, as was clearly understood between them, intending to maintain their promise longer than suited their convenience.

In all parts of Turkey, besides the Kharadgh, or capitation tax, which all the Othoman subjects except the Turks pay, they are liable to *avannias*, or imposition upon property, which every infidel subject must pay according to his means; and this is levied as often as the exigences or caprice of the Pasha may require; but it is always supposed to be for extraordinary occasions, such as the defence or improvement of the country; war with a neighbouring Pasha; or any other plausible reason which may be alleged. The Greek agents, and vice-consuls¹ for foreign nations, are alone exempt from this arbitrary contribution; the others may in vain plead poverty and inability; the alternative is money or stripes. The Mesaloggians, however, are better treated than the Pasha's subjects in most other parts of his dominions; they have few Turks among them; the air is good, and they live to a great age. They praise the justice of their Cady, and regret their Voivode; who, after governing them ten years, has lately been replaced by another. Their merchants are industrious, and are furnished with articles of exportation by their fertile plain, and the productive lagunes. They have twelve large merchant vessels of three masts, which traffic with the west, and thirty smaller ones with two masts, which carry on their commerce with the Ionian islands. Their principal trade is with Sicily, Genoa, and Leghorn; their exports are oil, currants, corn, wool, cotton, rice, flax, salt-fish, balania, and salt.

¹ A Turkish subject can only hold an agency or vice-consulship for a foreign power, which, although it exempts him from extraordinary contributions, does not free him from the capitation tax.

The *balania*, or *balanita*, is the *Quercus Ægilops*,¹ or *Esculus*; the acorn has a large cup, which is used in dying and tanning leather. That of *Ætolia* is smaller, but better than that of the *Peloponnesos*, and is called *Kamātha*: it is sold by the *milliara grossa*, a measure equivalent to three hundred and seventy-five *ocques*, or one thousand Venetian pounds,² which at *Mesaloggion*, is worth fifty Turkish *piastres*; the great *balania* sells for forty. It is sent to England and Portugal; we saw a Danish vessel in port, lading for the former. The oppressive government of the Pasha has however considerably diminished their commerce, and since I was at *Mesaloggion*, I understand that the number of their vessels are reduced to half. The customs of this place and *Natoliko* have sometimes been bought from the *Voivode* by speculators, for 30,000 Turkish *piastres* a-year.

Here are five small Greek churches, which are under the jurisdiction of the archbishop of *Arta*, whose title I give at full length, in order to shew the amplitude of the fine-sounding epithets, which the Greeks always affected. The following is the collection of his titles, and his *ευφημισμος*, or praise, which is sung in the churches of his diocese:

³Πορφυριου του πανιερωτατου και θεοπροβλητου μητροπολιτου
της αγιατατης μητροπολεως Ναυπακτου και Αρτης
υπερτιμου και εξάρχου Νικοπολεως και πασης Αιτωλιας
ημων δε αυθεντου και δεσποτου πολλα τα ετη.

He goes through his diocese once a year to collect his money; he is a man of some learning, and a favourite of *Aly Pasha*.

The Turks of *Mesaloggion* have only one small mosque, with a minaret. *Mesged* is the Arabian word for the Mussliminn, or Moslem temple, otherwise called *Mesgīda*, *Masgiad*, or *Mesquīta*, which the

¹ *αεγλωψ*, Theophrastus. *Hist. Plant.*

² 2,220 of these pounds make an English ton.

³ His archiepiscopal name.

Franks have tortured into the word mosque, which is more generally called Giami, or Djeamy, by the Turks.

The menar, menareh, menaret, or minaret, is the round tower which contains a winding stair-case leading to the schursé, or gallery, from which the Muezzinn, or El Mudden, sings the ezann, or invitation to prayer, which occurs five times in the twenty-four hours—one hour before break of day; the next at sun-rise; at noon; at three; and at sun-set.

Some of the imperial mosques at Constantinople have six minarets; each of which has three galleries; the body of the minaret is fluted, or has the fluting indicated; it is always painted white; and under the gallery are neckings and mouldings in relief, painted red or blue. The top of the minaret terminates in a point covered with gilt lead, surmounted with the crescent—the emblem of ignorance! The body of the mosque is ornamented with porticos, rich marbles, carpets, and fountains, and terminates in a cupola of a low, but bold and elegant form. The smaller mosques, like that of Mesaloggion, are simple and unadorned, and have a pointed roof instead of a cupola, a plain minaret with one gallery, without painting, gilding, or ornaments of any kind. The mosques are extremely elegant, the minarets and domes form a striking contrast.

The females of Mesaloggion have a singularly rich costume; their long outward garment being of some vivid colour; generally red, purple, blue, or yellow; a coloured shawl is tied round the head, with one of the ends hanging down the back.

On the 13th we set off on horseback, to visit the ruins of an ancient city, situated about four miles to the north of this place. Palamāri advised us to take with us some armed men, as the roads we had to pass were sometimes infested with robbers; for the Ætolians of the present age are not much better than those of the time of Polybius, who says¹ that they neither maintained the laws of

¹ B. 4. c. 67, &c.

peace or of war, but robbing both friends and foes, were entirely devoted to plunder. Thucydides¹ does not give a much better character of these warlike robbers, and Livy² calls them a restless, vain, and ungrateful people.

Our road led through a plain abounding in olives, corn, low vines, and pasture; we passed near a picturesque church; and arriving at the foot of the hill on which the ruins stand, very injudiciously left our horses, and had a fatiguing walk of half an hour before we reached the walls; and being then overtaken by a dreadful storm, were obliged to take shelter in a shepherd's hut. The weather at length clearing, we were enabled to examine these interesting remains, which are some of the most perfect in Greece.

When we reached the summit of the hill, we were deeply impressed by the view which it displayed. The features are truly beautiful; and the objects are rich in classical interest. Towards the east is seen the lofty and rocky Mount Chalcis, rising abruptly from the sea, and closing the view of the Corinthian gulph; on the opposite side of which are distinguished the town of Patra, and the Achaian mountains.

More to the south are the low hills of Elis, surmounted by the loftier summits of the Arcadian Olenos.

The Araxian promontory stretches far into the sea; and the situations of Dyme, Pharai, and Cyllene, are distinguishable. The Peloponnesos is terminated by cape Chelonatas.

Towards the north are seen the islands of Zakunthos and Cephalenia; and more to the west is Ithaca and the Echinades. Below the eye is the town of Mesaloggion; and at about nine miles to the east, the Evenos, flowing through a rich and varied plain, interspersed with villages. In the opposite direction is the winding Acheloos, dividing the Ætolian and Acarnanian plains, studded with many insulated hills; which were probably at one time,

¹ B. 1. c. 5.

² B. 36. c. 17.

islands near the mouth of that river. The principal villages near the mouth of the Acheloos are Enneachōri, Kafōki, and Magoula.

The hills which bound the Ætolian plain towards the north, intercept the view over the obscure nations or tribes of the Agraioi, Amphilochoi, Athamanes, Bomieis, Kallieis, Apodotoi, Dolopes, Peræboi, the Ænians, the Eurytanes, and Ophieis, little districts, whose history is imperfectly given by the ancients; seldom visited, and by no means ascertained by the moderns. This country was confined, rugged, and mountainous; and the inhabitants hardy, warlike, and rapacious. I was assured by two observing and learned travellers,¹ indeed I believe the only ones who have visited those districts in detail, that this mountainous tract contains the remains of many small walled cities, and the ruins of some theatres, but no traces of any temples. Thucydides asserts that some of these tribes lived upon raw flesh.²

The ruins of the city near Mesaloggion are called *της Κυριας Ειρηνης το καστρο* (Saint Eirene's castle): there are several other places in Greece named after this saint, who was a Thessalonican, and suffered martyrdom under the emperor Diocletian.

The country people here have a notion that three large chests are concealed among the ruins; two containing gold, and the third serpents, which watch over the treasure day and night.

The walls of the city seem not to be above two miles in circuit, extending round the summit of a steep and oblong hill, with the Acropolis at the western extremity. It had two gates, one facing the north, the other the east; the former remains entire; the other is without its lintel, which is seen among the ruins.

The general thickness of the walls is eight feet; they are composed of large and well-united blocks, some of which are nine feet in length. The interior of the wall is filled with smaller stones

¹ Colonel Leake and Mons. Pouqueville.

² B. 3. c. 94.

and rubbish, which form a mass of a durable and resisting quality. This is the *emplecton* of Vitruvius,¹ which he says the Greeks did not use: he is however mistaken, as I have seen it in walls of high antiquity, although the Greek walls are frequently a solid mass of large stones. The blocks are generally quadrilateral, but few of them are rectangular; they are sometimes equilateral, but more generally lengthened rhomboids. The general disposition of the layers is horizontal; but their thickness varies so much, that in some places one layer is as broad as the three adjoining ones; the angular irregularities are filled up with smaller stones.

I have been more particular in describing the walls of this town, because they furnish some of the best specimens of this irregular style. But that I may not weary the attention of the reader by details respecting the walls of the many ancient cities which I shall have occasion to mention, I have in the Appendix, exhibited specimens of the four principal styles of construction, from the heroic ages to the time of Alexander.

The walls of the Acropolis have the appearance of higher antiquity than those lower down; parts of them have evidently been destroyed, and rebuilt.

They are protected by equidistant square towers, which extend all round the town; the upper story has fallen, but the lower part is well preserved, and the steps which lead up to the entrances are still remaining.

On the south side of the city, close to the walls, are the ruins of the smallest theatre in Greece: several of the seats are perfect, and the lateral walls are in a less ancient style than those of the city, being nearly regular. The scene is covered with large blocks of stone, and overgrown with lentiscus.

Nearly in the centre of the town is a flat oblong space upon the rock, on which are some beautiful foundations highly preserved, and several square bases with simple mouldings, extending round it;

¹ B. 2. c. 8.

upon which were probably pilasters, or square pillars, supporting a portico; this must have been the Agora.

Near this is a semicircular foundation, only ten feet in diameter. It appears that the water of the city was preserved in large cisterns, for there is no spring in or near it. Not far from the theatre is a large reservoir of singular construction, probably built for that purpose, or for a granary. It is a quadrilateral chamber, cut down perpendicularly into the rock; across the breadth of this chamber are four parallel walls, reaching to the surface of the rock; the intermediate spaces appear to have been roofed by long flat stones.

The blocks which compose this curious edifice are much smaller than those in the walls of the city; and the few irregularities in their forms are evidently not systematical; they are well united; but the exterior surface is rustic, or rough.

In each of these walls are three apertures, or gate-ways, of unequal dimensions, of a pyramidal form, terminating at top in an acute angle. There are gates of this form at Mycenæ, Tiryns, and at some of the Grecian cities in Italy. Savary mentions one of the same kind at the island of Phila in the Nile.

The gate of the town which faces the north is entire; it is covered with a flat architrave, and diminishes gradually from the base to the summit, like all the Grecian doors and windows,¹ and like some which were of Roman construction.² This is a form which seems to have originated in Egypt, of which there are still numerous examples; and the same is observable on the *Tavola Iliaca* in the Capitol.

Towards the Acropolis is a chamber, cut down into the rock, and coated with stones nearly of a regular form, on which are some remains of a hard stucco. The dimensions of this chamber are twenty-five feet by twenty-one, and the depth about six feet: seven steps lead

¹ As in the Erechtheion at Athens.

² A circular building at Tivoli, called the Sibyl's Temple.

down to it. It was probably a bath or cistern, as the stucco proves that it was made to contain water.

Amongst the ruins of the city are several heaps of coarse tiles, and fragments of terra cotta vases; but not the smallest piece of marble, inscriptions, or architectural ornaments, except the bases in the Agora. Its ancient name is accordingly extremely dubious: the learned of Mesaloggion will have it to be Calydon; and were angry and disappointed when I proved to them that Calydon was situated several miles from this spot, on the banks of the Evenos.

Pausanias scarcely mentions Ætolia; and Strabo is less particular in his description of places than could be wished; he makes however some observations on the coast between the two rivers, which may serve to elucidate the subject. Having described Acarnania and the Acheloos, he says,¹ "Then comes the marsh of the Æniadai, called Melite, thirty stadia in length and twenty in breadth: then another called Cynia, twice the length and breadth of the former; and then a third named Uria, much smaller than Cynia, joins the sea; the others are half a stadium from it."

The marsh Melite may possibly be a gulph of the sea, which washes the base of the hill on which the abovementioned ruins stand. Nearly in the middle of it is the low island and town of Natoliko, which has also given its name to the marsh: it has the appearance of a lake, and is enclosed by hills on all sides, except at its mouth, which seems to have been formed by an irruption of the sea, with which Sir W. Gell² erroneously says it has no communication. Uria has probably also united its waters with the sea; for the marshes which stretch out along the Ætolian shore, and the whole country between the two rivers, have evidently undergone the greatest changes, owing to the increase of land at their mouths, and a proportionate encroachment of the sea in the intermediate plain.

¹ B. 10. p. 459.

² Tour in Ithaca.

If, then, the marsh (Natoiko) is the Melite of Strabo, the ancient town near it may be Œniadai, which belonged at different periods to the Acarnanians and Ætolians. Livy¹ says that Lævinus took it from the former, and gave it to the latter. In the same passage, the historian mentions Naxos, which is the Nasos, or Nesos, of Polybius.² Thucydides³ and Stephanus mention the Œniadai as in Acarnania; the latter says it was also called Erysicha. Strabo first mentions Œniadai; then the Acheloos, and then the marsh of Œniadai; as if the marsh and the town were on different sides of the river.

Polybius,⁴ after relating the passage of Philip over the Acheloos into Ætolia, mentions the cities of Thermon, Stratos, Thestia, Agrinion, Konope, Lysimachia, Trikonion, Phoiteon, and Metapa; he speaks highly of the strength and riches of Thermon; which was looked upon as the citadel of all Ætolia, and had a temple containing two thousand statues. He afterwards mentions the town of Akrai, and a village called Pamphia.

His description of Œniadai agrees in some respects with the situation of the ruins in question. He says it is on the coast, near the mouth of the Corinthian gulph, in the extremity of the limits which separate Acarnania and Ætolia.

Pausanias⁵ tells us that the Messenians, after the third war, when they had possession of Naupaktos, besieged and took Œniadai; the Acarnanians at length retook it, and the Messenians returned through Ætolia to Naupaktos.

Although Pausanias places the town in Acarnania, it is probable that the Messenians would have met with difficulties and opposition in crossing the Acheloos, which they must have done, had it been on the Acarnanian side; and in this case, it would have been noticed by the historian: his silence on the subject might lead to a supposition, that Œniadai was on the east and not on the west side of the river.

¹ B. 26. c. 24.

² B. 9. p. 570.

³ B. 2. c. 102.

⁴ B. 5. p. 356.

⁵ B. 4. p. 329.

⁶ B. 4. c. 25.

Cyriac of Ancona says that in his time (1436) Ceniadai was called Trigardon; he mentions a theatre, two citadels, and polygon walls.

I understand there are some ruins answering this description near the mouth of the Acheloos, on its west bank, and of greater extent than the city near Natolika. Ortelius will have it that Dragamestre is Ceniadai; but that place is at least thirty-six miles to the north-west of the ruins in question.

The autonomous copper coins of Ceniadai are not uncommon, and generally have the head of Jupiter on one side; and that of Acheloos on the other, represented as Sophocles describes it in his *Trachinæ*, under the form of a human face, with horns, upon a bull's neck, round which is the inscription OINIAΔAN.

This symbolical representation¹ of rivers is seen on several coins of Italy, particularly Naples, Capua, Nola, Æsernia, Cales, Compulteria, Suessa, and Teanum. The same type is also on the Sicilian coins of Gelas, Tauromenium, Agrina, Aluntium, and Eubœa.

The limits of Ætolia and Acarnania appear formerly to have undergone many changes; partly owing to natural causes, and partly to the unsettled state of the governments of the two neighbouring nations; and these circumstances have occasioned great difficulties to those travellers who would now wish to ascertain the localities of ancient cities.

Strabo according to all appearance never visited this part of Greece; to which may be attributed his numerous errors and contradictions. Many difficulties also arise from the omissions in his manuscripts, and the interpolations of copyists. He makes the distance from the mouths of the Acheloos and Evenos only one hundred stadia; it is however at least seventeen miles.

¹ See upon this subject, Millingen *Recueil de quelque medailles Grecques ined. pub. at Rome in 1812*, p. 6, &c.; and the opinions of Eckhel *Doct. Num. Veter.* t. 1. p. 129.

Hesiod¹ and Dionysius Periegetes² give the epithet of silvery (*αργυροδίνης*) to the Acheloos. Homer,³ for a similar reason, gives the same epithet to the Thessalian Peneios, whose muddy waters resemble the Acarnanian river.

This celebrated river, which Homer⁴ calls *κρειων Αχελωϊος*, comes according to Thucydides,⁵ “from mount Pindos, through the territories of Dolopia, Agraia, Amphilochia, and the plain of Acarnania, passing near the city of Stratos, and that of the Œniadai, and entering the sea through that space which is between these two cities, overflows its bed, and surrounds the Œniadai with marshes.”

It receives in its course several tributary mountain streams, particularly the Inachos, the Thestios, and the Petitaros. Aristotle says it often changes its course; which is still the case. After heavy rains, and the melting of the snow on Pindos, it sometimes leaves its bed, to the great detriment of the neighbouring plains and villages. A few years ago it entered the sea much nearer Mesaloggion; but it has since retired into its ancient channel. Strabo asserts that it was once named Thoas; and Plutarch⁶ informs us, that its first name was Axenos, which it changed for that of Thestios, because the son of Mars and Pisidike drowned himself in it. It then took the name of Acheloos, who was son of Ocean, and of a Naid nymph, and who also was drowned in it. According to Ortelius, modern authors have given it the various names of Aspri, Catochis, Geromlea, and Pachicolamo. Its present name is however Aspro Potamos (the white river). I have seen several terra cotta vases, on which this bull-formed river is re-

¹ Deor. Genera, v. 340.

² Orbis descrip. v. 433.

³ Iliad, 2. v. 752.

⁴ Iliad, 21. v. 194.

⁵ B. 2. c. 102.

⁶ De Flumin, 4

presented, and it is always painted white, allusive no doubt to the colour of its water.

Ancient history is full of the wars and disputes between the Acarnanians and Ætolians, on account of the frequent loss or acquisition of territory occasioned by this river changing its course; and the apparently fabulous history of Hercules and Acheloos¹ seems to have originated from real facts; to which the fertile and emblematical genius of the first historians or poets has given the appearance of fiction. The first historians were poets; and the first language of history was poetry, which always exaggerates and disfigures the plainest and most simple events; and these are still more distorted by poets of a later date. “Non philosophorum judicia, sed delirantium somnia. Nec enim multo absurdiora sunt ea, quæ, poetarum vocibus fusa, ipsa suavitate nocuerunt.”²

The ancient Paracheloitai never seriously believed that their river had assumed the various forms of a man, a bull, and a serpent, any more than the Eleians, that their nymph had been changed into the fountain Arethusa. Homer never really believed, or intended others to imagine, that Achilles had actually fought with the Scamander. He probably turned its course; which told in the poetical style of early times, assumes the semblance of fable, although the narration is merely emblematical. These were the *ἱεροὶ λόγοι*,³ or sacred traditions of the earliest ages.

It is not surprising that the Acheloos should in its course have taken a variety of forms. Rivers⁴ were often represented *ταυρομορφοί*, from their shape or the roaring of their streams.

The wanderings of the Mæander and Cayster, were compared to several letters of the Greek alphabet; the Euphrates, near Babylon,

¹ See Philostrat. Jun. Icon. Herc. vel Acheloos; and Joan. Malala, Chronograph. b. 6.

² Cicero de Nat. Deor. b. 1.

³ Herodot.

⁴ Homer, Iliad 21. v. 237. Sophoc. Trachin. v. 11. Euripid. Ion. v. 1261. Scholiast of Euripid. Orest. v. 1378. Horace Carm. b. 4, v. 25. Strabo, b. 10. Dr. Bentley's Diss. on Phalaris, p. 512.

and the Forth, near Sterling, assume many different shapes, from their numerous sinuosities.

The Acheloos, overflowing its natural limits, inundated and destroyed the neighbouring plains, and was checked by the powerful assistance of some wealthy person, who restored fertility to the surrounding country, by turning the stream into its original channel; or, in poetical language, by breaking off the horn of the bull, and presenting it to the Goddess of Plenty.

What Virgil says of the Tiber is applicable to the Acheloos; particularly after rains:—

“Vorticibus rapidis, et multa flavus arenâ
In mare prorumpit.”¹

The Paracheloitis is the horn of the bull, and the gift of the Acheloos, as the Delta is of the Nile; the richness of its soil is not surpassed by any land in Greece. The increase of territory near the mouth of the river, is not owing to the retiring of the sea, but to the accumulation of mud and sand, brought down by the rapidity of the streams. To the same cause may chiefly be attributed the very rapid and extraordinary encroachments in most parts of the Italian coast; particularly at Adria, Ravenna, the mouths of the Po, and the Roman shore. The same was the case on the Albanian coast in Asia, where the Cyrus entered the sea. Pliny² mentions the retiring of the sea in the Ambracian gulph, and the union of many islands to the continent of Asia Minor.

Strabo,³ or his transcribers, are guilty of a contradiction, in saying that Acarnania is between the Acheloos and Evenos; whereas a few lines above, he says the former river separates Acarnania from Ætolia. In other places, the error, which cannot be his own, is rectified. Ætolia Proper was probably the country of the Curetes;

¹ Æneid, 7. v. 31.

² Nat. Hist. b. 2. c. 89.

³ B. 8. p. 336.

Ætolus, son of Endymion, gave it his name: it was also called *αρχαία* and *ορεινή*.

The geographer tells us, that the country between the Evenos and Antirrhion, is Ætolia Epictetos, or acquired.

Scylax,² Herodotus,³ and Thucydides,⁴ assert that some of the Echinades are joined to the continent by the agglomeration of mud from the Acheloos; and that probably all the others will in time experience a similar fate. Strabo⁵ and Pausanias⁶ are of the same opinion; and the geographer particularly mentions one island, named Artemia, which in his time, formed part of the continent. Pliny⁷ mentions the same circumstance; Strabo says they were near the mouth of the Acheloos; the most distant being only fifteen stadia from it. He calls them *λυπραι και τραχειαι*: they are in fact all rugged and rocky, except Anatoliko, and two or three smaller ones near Mesaloggion; though Pliny,⁸ without the smallest foundation in truth, will have it that they were formed by the accumulated mud of the Acheloos. Some insulated hills, which are seen rising from the plains near the mouth of the river, have all the appearance of having been once surrounded by the sea.

The Echinai,⁹ or Echinades, were known to Homer,¹⁰ who gives them the epithet of sacred.

Strabo conceives the Thoai, mentioned by the poet, to be *Οξειαί*, which is a sharp-pointed rocky island, still retaining the name given it by the geographer.

Although the *αι Οξειαί* is intended as a proper name, and not as an epithet, yet it evidently originated from the form of the largest island in the vicinity of the Acheloos. Several smaller adjacent rocks have also the same shape; and I conceive that a cluster of islands not one alone is alluded to by the above author. In one

¹ B. 10. p. 450.

² Peripl.

³ B. 2. c. 10.

⁴ B. 2. c. 102.

⁵ B. 1. p. 59.

⁶ B. 8. c. 24.

⁷ Nat. Hist. b. 4. c. 1.

⁸ Nat. Hist. b. 11. c. 85.

⁹ See Eustath. and Stephan.

¹⁰ Iliad, 2. v. 625.

passage¹ it would appear that he distinguishes the Oxeiai from the Echinades; for, as a geographer, it is not likely he would imitate the poetical phraseology of Homer, of which he gives many instances; particularly his mentioning the Echinades and Doulichion in the same line, though Doulichion was one of those islands, thus using a poetical repetition. All these different islands had no doubt their separate names; but every cluster had one general appellation, in the plural, as the Paxai, the Taphiai, the Teleboiai, the Oxeiai, the Echinai, or Echinades. The head island of each cluster being called in the singular, as Paxos, Taphios, Teleboias, and Echinus. According to Lactantius,² the nymphs Naiades were transformed into the Echinades. Pliny mentions the names of several of these islands, as Ægialia, Cotonis, Thyatira, Geoar, Dionysia, Cyrnus, Chaleis, Pinara, Mystus, and Oxiai. Not one of these can now be identified, except Oxiai, which still retains its ancient name. Stephanus thinks Doulichion is the same as Oxeiai; but Strabo and Pliny distinguish them. Doulichion however was one of the Echinades, according to Strabo, Eustathius, and others; the geographer says that in his time it was called Dolicha, and was near the Ceniadai, and the mouth of the Acheloos, but that some have not been ashamed to call it the same as Cephallenia; that they had however positively nothing in common with each other, the former being under Meges, the latter under Ulysses.

Pausanias³ is of opinion, that the Paleis were anciently called Doulichii. Eustathius derives its name from Δουλιχος, or Δολιχος, a son of Triptolemos. Its situation is totally unknown; some have supposed it to be the same as Oxeiai; others will have it to be the rock of Atäko, which is about six miles to the east of Ithaca; and others the island of Kalämo, or of Anatoliko. The latter is a low muddy island in the salt marshes, near Mesaloggion. We may also exclaim with Strabo, that some have not been ashamed to assert that Ithaca is Doulichion, and the rock of Atäko Ithaca!⁴ Spon says,

¹ των μεν ουν Εχινάδων, και των Οξείων κατα τα Τρωικα Μεγιστα αρχειν φησιν Ομηρος. b. 10. p. 456.

² B. 8. fab. 5.

³ B. 6. c. 15.

⁴ Pocock.

(speaking of Theachi) *Et pour celle cy, je crois que c'est l'Isle de Dulichium, parceque elle a au devant un grand Port avec des mesures d'une ville appellée encore à-present Dolicha, comme Strabon a remarqué qu'elle s'appelloit de son Tems.*" There is however no place in Ithaca called Dolicha; but in Cephallenia there is a port now called Doleicha, or Douleichion, near the village of Guiscardo, and almost opposite the insular rock (Daskallio). They say that ruins are seen under water in calm weather. Pietro della Valle, who travelled in 1614, was not more successful; he says—*"Riconobbi gli Scogli d'Ithaca, e l'un e, l'altra Cefalonia, grande e piccola, ché son Laertia Regna; ma non fu possibile chè Jo. ritrovassè mai Dulichio; se ben penso ché sia Parte della Cefalonia, come é Same."* It is evident that he mistook Atäko for Ithaca, though the former is a miserable rock, without a port, or an acre of cultivable land, or a spring of fresh water; in short, quite uninhabitable. It is unfortunate that enlightened travellers, like the two abovementioned, should rashly give an opinion without having the smallest reason to support it. If Atäko was Ithaca, where was the Arethusan fountain, where the great port, and where was there room for its ancient cities? It appears that Ithaca was between Cephallenia and Doulichion; the latter therefore must have been to the east of Ithaca; Atäko, some of the Taphian islands, and the Echinades, might correspond with the probable situation of Doulichion; but which of them it is, will ever remain a doubt. It seems that the Echinades were deserted as early as the time of Scylax.¹ All the islands on this coast, but particularly Ithaca, are subject to frequent earthquakes. It is not impossible that Doulichion may have been swallowed up by one of these shocks. Many examples might be given to shew the possibility of such an event. Pausanias² says that the island of Chryse near Lemnos, was swallowed up by the sea, and entirely disappeared; and at the same time, another island rose which did not exist before, and which was afterwards called Hiera. Strabo³ gives

¹ Periplus.² B. 8. c. 33.³ B. 1.

several instances of these changes in nature, and particularly mentions an island which rose between Thera and Therasia; and it is evident that the submarine volcano is still active, as a new island rose from the sea in 1707, near Santorini; a further proof of the great vicissitudes which have taken place in this part of the world.

I was assured by some Greek sailors, that two miles from Capo di Scala, in Cephallenia, there is an immersed island, called Kākāba, which extends seven miles out, and is generally only six feet under the surface of the water, and that it is a very dangerous shoal. They even pretend to see the ruins of buildings on it in calm weather.

“ ————— et adhuc ostendere nautæ.

.Inclinata solent cum moenibus oppida mersis.”²

In my passage from Zakunthos to the coast of Ætolia, we sailed over a shoal about eight feet below the surface of the water; the captain pointed it out to me, and said, *ἔδω εἶναι Δουλείχα* (here is Douleicha). Surprised to hear him mention a name which I conceived was unknown in the country, I inquired his meaning. He told me that the island of Doulichion, so celebrated in the time of Ulysses, was the same which we were then passing over.

Meges probably had large possessions on the neighbouring continent; or his islands must have enjoyed a rich and extensive commerce, unless we suppose him to have been a pirate chief; for Doulichion and his sacred Echinades, without some exterior resource, could not easily have furnished a contingent of forty vessels, when Ulysses

¹ Or Sant'Eirene: the ancient island of Kalliste, or Thera.

² Ovid. *Metam.* 15. v. 294.—

And boatmen through the crystal water shew,
To wond'ring passengers the walls below.

himself, with Ithaca, Zakunthos, Cephallenia, Leucadia, and the opposite coast, only gave twelve.¹

The same disproportion is remarkable respecting the suitors; Doulichion having furnished fifty-two, and Ithaca only twelve.²

It would however appear, that although Doulichion was governed by Meges, it formed part of the Laertian kingdom; for Ulysses is continually called by the poets Dulichius, as well as Ithacus.

The Echinades at present belong to the inhabitants of Ithaca, and produce corn, oil, and a scanty pasture for sheep and goats. The names of some of the largest are Oxeiai, Natoliko, Bromona, Petala, Scrofa, Scrofa poula, Basiladi, Kasto, and Cursolari, the latter of which is at the mouth of the Acheloos. There are a great many other smaller rocks scattered about, which are entirely deserted: Atako is also reckoned among their number.

I wished to visit some of them; particularly the lofty Oxeiai, which must command a most extensive and interesting view: but I was assured that they contain no traces of antiquity, and probably do not afford sufficient interest, to compensate the risk of falling into the hands of pirates,³ who frequently take shelter amongst those inhospitable rocks—

“Where sea-gulls scream, and cormorants rejoice;
And mariners, though shipwreck'd, dread to land!”

The river Evenos has taken the name of Phidari: its most ancient appellation, according to Strabo⁴ and Plutarch,⁵ was Lykormas; which, as well as that of Calydonius Amnis,⁷ is given to it by Ovid. Hyginus⁸ calls it Chyrrhoas; and Statius⁹ gives it the epithet of Centaureus. Vibius¹⁰ calls it Esper. It rises, according to Strabo,¹¹ at

¹ Homer, Iliad. 2.

² Homer, Odys. 16.

³ Euripid. Iphig. in Aul. v. 287, calls them *ναυβαταις απροσφοροισ*, unfit for sailors.

⁴ B. 10. p. 451.

⁵ De Flumin.

⁶ Metam. b. 2. v. 245.

⁷ Metam. b. 8. v. 727.

⁸ Fab.

⁹ Theb. 4. v. 838.

¹⁰ De Flumin.

¹¹ B. 10. p. 451.

Bomiaii, in the country of the Ophieis in Ætolia. It enters the sea by two mouths.

The chief villages which are seen on the banks of this river in the Ætolian plain are Galäta and Bochōri. Spon¹ conceives that the former is Calydon; but the city of Meleager was probably some miles from the sea, on the left bank of the Evenos, where there are the remains of a city and Acropolis, composed of magnificent walls, constructed nearly in a regular manner.

Thucydides² says the Ætolians were a warlike people, and lived in villages without walls. Strabo³ says that there were once ten cities in Ætolia; but I find a greater number⁴ mentioned by ancient authors.

¹ Voyage en Grece.

² B. 3. c. 94.

³ B. 10. p. 463.

CHAPTER IV.

Departure from Mesaloggion. Corinthian gulph—its various denominations. - Arrival at Patra—antiquities and modern-state of that city. Mount Panachaikos—the castle—large cypress—slaves—mounts Chalcis and Taphiassos. Departure for Galaxidi. Promontories of Rhion and Antirrhion. Promontory of Drepanon. Nepaktos. Description of Galaxidi. Dance and Carnival of the inhabitants—costumes.

FROM MESALOGGION TO PATRA.

ON the afternoon of the 14th, we quitted Mesaloggion for Patra, with a fair wind; and passing near the mouths of the Evenos, enjoyed a fine view of Mount Chalcis, rising majestically from the sea. It is said that there are still some remains of the city of Chalcis, or Hypochalcis,¹ at the foot of this mountain.

Strabo² says that some made the Corinthian gulph begin between Cape Araxos and the mouth of the Acheloos, which are one hundred stadia apart, but that others reckoned it from the Evenos. It does not however assume the appearance of a strait, until it reaches that part which is between Patra and Mount Chalcis, the precipices of which seem opposed as a natural barrier to the fury of the open sea; the distance between the opposing shores not being apparently above four miles.

Livy³ and Pliny⁴ place its mouth at Rhion; the latter gives it the length of eighty-five miles; it is however only sixty from Patra to Corinth by sea.

The gulph had the general appellation of Corinthian as far as the isthmus, but it was divided into smaller bays, the names of which

¹ Strabo, b. 10. p. 451. ² B. 8. p. 450. ³ B. 28. c. 7. ⁴ Nat. Hist. b. 4. c. 2.

were sometimes poetically used for the entire gulph. Its different names were the Krissæan, Cirrhæan, Delphic, Calydonian, Rhion, and Halcyonian.

Thucydides¹ says the Krissæan began at the promontory of the Achaian Rhion. The geographer evidently distinguishes it from the Corinthian gulph, in which he has been followed by Ptolemy.

Scylax² makes the breadth of the Delphic gulph at its mouth ten stadia; he accordingly means the space between Rhion and Antirrhion.

The Halcyonian was that part of the gulph now called Libadostro. Strabo³ tells us it was near Pegai, the ruins of which are in the recess of Libadostro, to the north of Corinth, formed by the Olmian promontory and the Bœotian coast, at the foot of the Oneian mountains.

It seems that the words *κολπος* and *Θαλασσα*, are both used by Pausanias in the same sense.

It is at present generally called the gulph of Nepäktos, or of Salöna. The victory of Don John of Austria over the Turks in 1571, has immortalized its name in modern history.

In three hours we arrived at Patra, the distance being fifteen miles, and found Mr. Nicholas Strani our consul, expecting us, as he had received a letter from his brother, informing him of our intended journey. I was happy to find myself under the hospitable roof of an old friend, to whose kindness I had been indebted during my former tour.

I had intended to proceed through Achaia and Corinth, by the nearest road to Athens, where I expected to meet two English friends, to pass the winter with them, and to continue the rest of the journey in their company. I was however obliged to relinquish my intention of visiting Corinth, as the plague had lately made its appearance at that place, and it was feared that it would spread its contagion through the Morea. It is indeed surprising, that Greece is ever free from this scourge, when we consider the infernal means which are

¹ B. 2. c. 86.

² Peripl.

³ B. 9. p. 400.

taken to propagate, and spread it far and wide, for the profit of a few wretches, the most nefarious of the human race. I allude to the lower class of Jews and Albanians: nothing can shew more strongly the rapacious villany of those inhuman monsters than the following circumstance, which was communicated to me by Mr. Strani, who very narrowly escaped being one of the sufferers. When a man has once recovered from the plague, he is less liable to catch it a second time, and even then it is not so dangerous as the first attack. After a second illness, the constitution is in a manner fortified against it, and generally resists the effects of contact with the infected. The Jews, from their avidity, purchase or steal the contagious clothes of the dead. The Albanians also enter the houses of the deceased for the sake of plunder. The few who escape with impunity, are appointed by the governors to bury those who die of the plague; and they have been discovered dipping sponges and rags into the blood and matter of the dead, and throwing them into the windows of houses which had the reputation of being wealthy, thus hoping to destroy the inmates, and become possessors of their effects. Mr. Strani actually saw an Albanian throw an infected sponge into his window, and it was by mere chance and good fortune that he and all his family did not fall a sacrifice.

Owing to the existing circumstances, I was decided to proceed through Phocis and Bœotia, to revisit some of the interesting spots I had seen in my first journey, and to examine others which I had then neglected.

In the mean time, I rested myself at Patra for some days, procured letters from Mr. Strani for the different places on my way to Athens, and arranged every thing for my tour in Greece, which may be said to commence at this place.

Patrai, according to Pausanias,¹ took its first name of Aroe from its cultivation: it was built by Eumelos of Achaia, who cultivated the neighbouring plains, under the instruction of Triptolemos.

¹ B. 3. c. 2. b. 7. c. 6.

Afterwards, Patreüs son of Preügenes surrounded it with walls, and gave it his name. It was also called Aroe Patrensis and Patrai.

It is called Patra by the modern Greeks; Balia Badra (*παλαια Παιτρα*) and Badradschik by the Turks; Patrasso by the Italians; and Patras by the English and French.

Strabo¹ calls it *πολις αξιολογος*; and Pausanias gives it the title of *αδτυ* as well as *πολις*. It stands on a gentle eminence, not a mile from the sea, and within three miles of Mount Boidia, the ancient Panachaikos,² which rises to its east. This mountain is of a considerable height, and forms the extremity of the chain which terminates at Sicyon, and which diverging in different branches assumes various appellations. A large part of it is covered with forests of great age, and almost impenetrable density; containing many varieties of the oak and fir. The side facing Patra is divided into green knolls and fertile glens. Near the middle of it is the road to Arcadia, through a narrow and wooded pass, called the Makeleria, or Butchery; from the frequent murders committed there some years ago, by a powerful band of robbers; who taking refuge in the forests and caverns of the mountain, set the government at defiance. This road has accordingly been almost abandoned, and the more circuitous, but safer way by the gulph, is generally preferred. This is probably the way taken by the Ætolian army, when it penetrated to Messenia,³ through the Patræan, Pharæan, and Tritæan territories. According to Procopius,⁴ Patrai and Naupaktos, and many other places in Greece, were destroyed by an earthquake, about the middle of the sixth century.

Patra enjoys an extensive view in all directions, except towards the mountain, which stretches out one of its branches towards the territories of Dyme, Pharai, and the Araxian promontory; beyond which Zakunthos is seen towards the south-west. More to the north are distinguished the islands of Cephallenia, Ithaca, the Echinades, and the Acarnanian and Ætolian shores, with the entrance of

¹ B. 8. p. 387.

² Polyb. b. 5. p. 377.

³ Polyb. b. 4.

⁴ De Bello Goth. b. 4. p. 639. edit. of Paris.

the gulph; the grand rocks of Chalcis¹ and Taphiassos,² the country of the Locri Ozolæ, with its capital Naupaktos, behind which are descried the towering heights of Korax,³ and the snow-bright range of Oëta.

Under the Greek emperors, Patra was a dukedom. In 1408, it was bought by the Venetians, from whom it was afterwards taken by the Turks, in 1446;⁴ it was retaken by the Venetians in 1533, and again possessed by the Turks, who have kept it ever since. It suffered considerably under the pillage of the Dulcignote Albanians, in 1770, but has since recovered so much from its various catastrophes that it has become the most commercial place in Greece. This is partly owing to its advantageous situation, and partly to the richness of its territory. It is the emporium of the Morea, and trades with all parts of the Levant, Sicily, Italy, and even with England and France. The commodiousness of its situation is the reason that it has never been completely abandoned since its foundation; and we see that Roman merchants were settled there in the time of Cicero,⁵ as the English and French are at present.

It is like all other Turkish cities, composed of dirty and narrow streets; the houses are built of earth baked in the sun; some of the best are whitewashed; and those belonging to the Turks are ornamented with red paint. The eaves overhang the streets, and project so much, that opposite houses sometimes almost come in contact, leaving but little space for air and light, and keeping the street in perfect shade; which in hot weather is agreeable, but I conceive far from healthy. In some places arbours of large vines grow about the town, and with their thick bunches of pendant grapes, have a cool and pleasing appearance. The pavements are infamously bad, and only calculated for horses; no carriages of any kind being used in Greece, although they are known in Thessaly and Epiros.

¹ Now Barasöba.

² Now *κακη σκαλα*.

³ Now Rhegāna.

⁴ Duc. Michael. Nepot. Hist. Byzant. Chronicon. p 199. Paris edit.

⁵ Epist. ad Famil. b. 13. Epist. 17. 50.

The exports are silk, oil, the Corinth grape, or currants, cheese, wool, wax, and leather; and lately a great quantity of the juniper-berry, which is bought at Patra for two paras the pound weight, has been sent to England. The Greeks call the plant *κεδρος*, and the berry *κεδροκοκκος*. The imports of Patra are trifling; I observed however in the shops, some English, German, and Italian manufactures. The air is unhealthy: a thick fog is generally seen hanging over the plain in the mornings and evenings. About three miles from the town, towards Bostitza, is an extensive marsh, which is left in an uncultivated state, in order to afford pasture for cattle: this adds to the badness of the atmosphere. About forty years ago, the whole plain was nearly in the same uncultivated state, and the air was as bad as that of Corinth, where the human frame subsists with difficulty, continually exposed to fevers and putrid disorders!

The greater part of the plain of Patra has since been planted with vines, currants, and olives, and adorned with gardens of figs, pomegranates, almonds, oranges, lemons, and citrons of a large and excellent quality; the fields produce rich crops of corn, millet, cotton, and tobacco.

It is difficult to calculate the population of Greek towns, as no regular census is made, except for the Greeks, whose number may be ascertained by the Kharadgh, or capitation tax. Patra is supposed to contain about 8,000 inhabitants, the greater portion of whom are Greeks: many of them are merchants, who are in comfortable circumstances. The Turks also are reckoned as civilized as those of Athens, but more wealthy. They have six mosques, one of which is in the castle, and the Greeks nine principal churches. The archbishop has under him the suffragan Bishops of Modon, Coron, and Bostitza; his title is *παλαιων Πατρων και πασης Αχαιης μητροπολιτης* (metropolitan of ancient Patrai, and of all Achaia). The word *παλαιων* was given to distinguish the Achaian Patrai from the *νεαι Πατραι*, or new Patrai, in Thessaly.¹

¹ Nicephori Gregoræ Hist. Byzant. b. 4. c. 9. p. 67. b. 11. c. 6. p. 335. Paris edit.

His yearly revenue is about ten thousand piastres; the title of a bishop is *Θεοφιλέστατος*; that of an archbishop *πανιερωτάτος*. He paid us a visit, attended by four minor priests. He appeared to be about sixty years of age, and had a long white beard reaching nearly to his middle.

The few ancient remains which are seen at this place are of Roman construction, and are neither grand, interesting, nor well preserved; it is vain to search for traces of the numerous temples and public edifices which are mentioned by Pausanias. The soil is rich, and has probably risen considerably above its original level, and conceals the foundations of ancient buildings: indeed the earth is seldom removed without fragments of statues and rich marbles being discovered. Some marble columns and mutilated statues were found here a few years ago, in the garden of a Turk; who with a truly Turkish stupidity, immediately broke them into small pieces. Towards the middle of the town is a fount called Saint Catarina's well, near which is the foundation of the cella of a temple, consisting of square blocks of stone; upon which is a superstructure of brick. This may be a Roman restoration; the ancients however often practised the same mode of construction; and the ruin in question may be the temple of Jupiter and Hercules, which Pliny affirms was of brick except the columns, and the epistylia, which were of stone.¹ Xenophon,² in his *Anabasis*, mentions a large town called Larissa, in Media, surrounded by a wall of brick twenty-five feet in thickness, and one hundred in height, built on a foundation of stone. He also says that the city of Mespila, which was in the same vicinity, had walls which were twenty miles in circuit, fifty feet in thickness, and one hundred and fifty in height, the lower third being constructed with square stones, and the remaining superstructure of brick. Within the castle are two beautiful torsos of female statues. I offered the Disdar for them a sum sufficient to have tempted him,

could he have obtained the permission of the Voivode to dispose of them; but as they are within the castle, where every thing is the Grand Signior's immediate property, they are afraid to sell them, lest it should furnish their enemies with a subject of accusation against them; for the Voivodes have such opportunities of extorting money from the Greeks, which they never fail to do, that they have naturally numerous enemies wherever they command; and however well-inclined the Greeks might be to an equitable government, it is impossible that they should feel for their oppressors, any other sentiments than those of aversion and contempt.

The house of the imperial German consul stands on the ruins of a Roman brick theatre, of such small dimensions, that it cannot be the Odeion, which Pausanias¹ says was the finest in Greece, next to that built by Herodes Atticus, at Athens. Neither Spon nor Wheler observed this theatre.

Not far from the house of the English consul is a long brick wall, supporting a terrace; the probable site of a temple.

The castle is situated on an eminence which commands the city; it was probably built on the ruins of the Greek and Roman Acropolis, which contained the temple and the statue of Diana Laphria. The statue, which was of ivory and gold, was taken by Augustus from the Calydonians; and with other valuable spoils, presented to the favoured city of Patrai. The walls of the castle, particularly that part facing the north, are composed with fragments of ancient edifices, which probably stood on the spot; among them are several blocks of marble, some architraves, triglyphs, and metopæ; one of which was ornamented with a rose in high relief, and elegantly worked.

The castle is at present so much neglected, that it has not above a dozen bad cannon fit for use; and it is merely calculated to keep the Greeks and Albanians in subjection. There are some large fis-

¹ B. 7. c. 20.

tures in the walls, which were occasioned by an earthquake about thirty years ago; the same shock killed forty persons in the town, and thirteen were crushed by the falling of one of the turrets. The Achaian coast, which skirts the gulph of Corinth, is nearly as subject to earthquakes as in the time of the ancients.¹

A few years after I had quitted Greece, the round tower at the southern angle of the castle, which was the powder magazine, was struck with lightning, and totally destroyed. Guillaume de Ville Hardouin, Prince of Achaia and the Morea, destroyed the archiepiscopal church of Patra, and built the castle upon its ruins.²

The ancient port was situated to the west of the present harbour, near the ruined church of Saint Andrew; it was artificial, and composed of large blocks of stone, great part of which have lately been removed, and the materials used for the construction of a mole, to shelter small boats. Ships anchor in the road, half a mile from land, where there is good holding ground, but no shelter whatever from the west and east winds; the latter of which sometimes blows with great impetuosity from the gulph. Thucydides³ says that the winds which blew from the Crissæan gulph generally began at sunrise. Some large foundations, scarcely perceptible, mark the direction of the two long walls which united the city and the port, as at Athens, Corinth, Argos, Eleusis, and Megara, and which according to Plutarch, the Patræans constructed by the advice of Alcibiades. A short way out of the town, towards Panachaikos, are the remains of a Roman aqueduct of brick. It had two tiers of arches; some of the lower are entire. The small stream by which it is supplied, originates from a spring on the mountain; it now finds its way through the town, and forms a fountain near the Custom-house. It is probably the same which Pausanias⁴ calls Meilikos, as it still

¹ See Aristot. Meteorolog. b. 2. c. 8.

² Hist. de Constantinop. sous les Emp. Francois, b. 2. p. 59. Paris edit.

³ B. 2. c. 84.

⁴ B. 7. c. 20.

retains the name of Melikoukia, and supplies the whole town with water. The Glaucos is probably a small stream, about three miles to the south of Patra, on the way to Olympia: its present name is Leuka.

Another rivulet, called Sakēna, enters the sea in two streams on the road to Bostitza, at about two miles and a half from Patra; this may be the Charadros. Pausanias mentions a temple of Ceres, and an oracular fountain near the sea: the church of Saint Andrew is in all probability built on its ruins; the pavement is composed of rich marbles taken from some ancient edifice. Here are several fragments of the Rosso and the Verde antico, and the purple and green Porphyry. But the only thing which seems to identify the place, is the fountain, which remains nearly as Pausanias describes it, and is still an *αγιασμα*, or sacred well, being dedicated to Saint Andrew. It is inclosed in a wall, which being composed of small stones and mortar, seems not to be of more ancient date than the neighbouring church. Some steps lead down to it; a copper vessel attached to a chain, which is fixed in the wall, affords the devout or the curious the means of satisfying their thirst. The water is extremely cold and good. The church is completely in ruins, having been destroyed by the Albanian Mohamedans in the year 1770. The Greeks have made large offers to the Turks for permission to rebuild it; but which they have not been able to obtain. They are never permitted to erect new churches, or to repair old ones, unless by special favour, and a large sum of money. The Greeks however, are always ready to contribute generously to whatever tends to the support of their religion. Saint Andrew's church is held in great veneration; as it is supposed to contain the bones of the apostle. On his anniversary day all the Greeks of Patra and the neighbouring villages resort to the ruins to pray. Candles are every night lighted in a shed, near which the body is thought to be buried. Gibbon¹ tells us that "the town was saved in the eighth

¹ Vol. 10.



Smith del.

London, Published by W. Wood & Co., 15, Abchurch Lane, New Street.

SACRED WELL AT PATRA.

S. Kemble del.

century, by a phantom, or stranger, who fought in the foremost ranks, under the character of Saint Andrew the apostle, against the Slavonians and Saracens of Africa; the shrine which contained his relics was decorated with the trophies of victory." This story is told at length by Constantine Porphyrogenitos.¹

About two miles to the south of Patra is the famous cypress tree, the trunk of which was eighteen feet in circumference when Spon visited Greece. I found its circuit twenty-three feet; it has therefore grown five feet in one hundred and thirty years. Its body appears perfectly sound; and its wide-spreading branches form a dense shade impenetrable to the sun; near it are four others of considerable size, but of a different form from the larger one, and tapering towards the top. The people have a kind of religious veneration for this tree, which they shew to strangers with pride.

————— Antiqua Cupressus
Religione patrum multos servata per annos.²

The spot is beautiful; and beneath the overhanging branches, are seen the Laertian islands, the Acarnanian, and Ætolian coast; the mouth of the Corinthian gulph, with Mount Chalcis and Taphiassos, and the town and castle of Patra. There is a spreading cypress at Soma, near Milan, nearly as large as that at Patra. Greece is still remarkable for large trees. Near Mistra, at the foot of Taygeton, is a cypress which measures thirty feet round. Near Constantinople are others, celebrated for their bulk. The plane tree of Bositza is nearly thirty-five feet round the stem. That of Thebes is twenty; and one at the island of Cos is thirty. Pliny³ mentions some great Platani near Athens, and one in Lydia, so large, that, being hollow, the cavity measured eighty-one feet round. Pausa-

¹ De Adm. Imp. Imperii Orientalis seu Antiq. cp. Pars 2. c. 49. p. 131. Paris edit.

² Virgil, Æn. 2. v. 715.

³ Nat. Hist. b. 12. c. 1.

nias¹ notices some, on the banks of the Pieros in Achaia, in the cavity of which many persons could sleep with ease. The platanus seems always to have been a favoured tree in Greece. Cimon² planted them in the Athenian Agora; and they are now seen in the bazars, or market-places, of most Greek cities, with seats round them, and a fountain in the vicinity.

Trees which were remarkable, either for their size or their utility, were held sacred in Greece; as the Dodonæan oak, the Athenian olive, the plane of the Cretan Gortyna, and that of Delphi. When Xerxes was on his march to Athens, he came to a beautiful platanus, of which he was so enamoured, that he halted with his army to admire it.³

After the death of Cyparissos, and his metamorphosis into a cypress, it became the funereal tree, and was planted near sepulchres. Pliny⁴ says it was sacred to Pluto, and was used as a funereal sign.

The Mohamedans have a great veneration for all large trees, but particularly for the cypress. At Constantinople and most large towns in Turkey, the Moslem burying-grounds are full of them. I have seen Turks planting cypresses near the bodies of their departed friends and relations; and it is interesting to observe with what care and attention they water them, and watch their growth. They are extremely ornamental among buildings. The yew tree is the emblem of death in English churchyards, as the cypress in Greece.⁵

The Blacks are more numerous at Patra than in any other part of Greece; they seem of a more lively disposition than the Turks, and well content with their situation. They are brought from Africa, and are in general well treated by their masters; from whom, after having served faithfully a certain number of years, they obtain their

¹ B. 7. c. 22.

² Plutarch.

³ Evelyn Sylva, c. 23. who cites Ælian.

⁴ Nat. Hist. b. 16. c. 33.

⁵ See an ingenious conjecture on this subject in White's Hist. of Selborne.

freedom and marry; frequently becoming more overbearing and insolent than the Turks themselves.

White slaves are generally bought very young of their parents in Georgia, Circassia, and Mingrelia, or are taken in war: they often arrive at great dignities. The mothers of the Othoman emperors are almost always slaves.

The grand vizir Jussuf, in the reign of Achmet the Third, was a slave; and the celebrated Nadir preferred to any title that of Thamas Kouli-Kan; which in the Persian language, signifies the Slave of Thamas.

This is mentioned in the present place, in order to shew that slavery is not looked upon by the Orientals with that degree of contempt which we are inclined to suppose, nor are the slaves so miserable as we imagine. Throughout the Othoman empire, Mohamedans only are permitted to purchase them.

We persuaded a female black slave to have her portrait taken; she at first obstinately refused, but on our offering her a present, she consented with fear and mistrust. My painter having made a finished portrait of her in colours, she was so astonished, and even frightened at the resemblance, that she cried bitterly, and begged us to take back our money, and undraw her; but a small additional present soothed her grief. The most scrupulous and unenlightened Mohamedans have a kind of horror of their likeness being put upon paper: they imagine that after death, their soul, instead of passing to the limpid streams and cool retreats promised by Mohamed, will enter into the picture, and that Munnker and Nekir,¹ two black angels, will torment them in their tomb; but this notion prevails only among the lowest of the people: and I have known several Turks, and even Blacks, who have had no scruples on the subject, and the sultans themselves have had their portraits painted, from the time of

¹Or Mongir and Guaniquir. They are held in great horror by Mohamedans, and are at least as formidable to them as Euryonon was to the ancients.

Osman the First to the present days; they are preserved in the *seraglio*, where they were seen by D'Ohsson,¹ who mentions the fact. There is indeed at Constantinople a Greek painter, whose business it is to take likenesses of the imperial family. I have seen shaded drawings by this artist of some of the sultans; which are neatly finished, and are evidently likenesses.

Distances from Patra to some places in the Morea.

To Corinth, by Sicyon	33 hours.
Mistra, near Sparta	63
Tripolitza, near Tegea	35
Modon, by Arkadia	60
Sinano (Megalopolis)	42
Arkadia (Cyparissea)	40

TO GALAXIDI.

We were detained at Patra longer than we had expected, the wind blowing for several days from the gulph,² with great impetuosity. At length it shifted, and on the 23d of February we weighed anchor for Galaxīdi. The name of our *karaboucheri*,³ or captain, was Constantine Tadra. In order to take the best advantage of the wind, we kept nearly in the middle of the gulph, having on our right the

¹ Empire Othoman.

² See Arist. Meteorol. b. 1. c. 7.

³ From *Kapáβι*, a ship.

coast of Achaia; and on our left the mountains Chalcis and Taphiassos. Strabo¹ says they are very high; that which is nearest to Naupaktos is the loftiest; and is Taphiassos, the Taphios of Antigonus;² a name probably derived from *Ταφος*, the tomb of the centaur Nessos, who was buried there. It is evident from the geographer's words,³ that Chalcis is the mountain which rises from the Evenos.

I wished to land, and examine the coast between the two mountains, which is very little known; but so strong is the dread of robbers, that I could prevail on no one to accompany me. I was assured that a fetid stream rises at the foot of these mountains, and enters the gulph. Others may decide whether the bad smell⁴ arising from this stream, or the wound of Nessos, gave the name of Ozolai to the Locrians of this coast. Between the two mountains is seen a tract of pointed and rocky hills, intermixed with plains and glens, well suited to the positions of the forts and cities of ancient times. It is probable there were several in that space, particularly Lykirna and Makynia, which might be discovered at the present day, were the inhabitants of a less barbarous description.

The coast as far as Phocis, was the Ozolæan Locris; but in the time of Strabo⁵ it belonged to Ætolia; and to distinguish it from Ætolia Proper, or *αρχαία*, it had the name of Ætolia *επικτητος*, or acquired. The city of Naupaktos was included in that division. Cellarius will have it, that the Locri Ozolæ began at Naupaktos, its length being two hundred stadia. As we proceeded up the gulph, we saw the village and stream called Kastritz, about four miles from Patra; and a little further up, the village called Barous, and the castle of the Morea, situated on a low promontory of land, anciently the Achaian Rhion, five miles from Patra; part of the walls are washed by the sea. Here is a battery of large guns, a little above the level of the water, which might possibly be serviceable in case of

¹ B. 10. p. 459.

² In Paradox.

³ *μετα δε τον Ευηνοκ' το ορος η χαλκισ.*

⁴ Pausan. b. 10. c. 38.

⁵ B. 10. p. 450.

emergency; but in the second tier, I did not see a single gun mounted; every thing, according to the custom of Turkish forts, is in disorder and neglected.

Within the walls there is a small mosque, and a few half ruined houses for the garrison. On the opposite side on the Ætolian shore, the castle of Romelia is seen on a low projecting point, anciently named the Ætolian Rhion, Antirrhion, or Anti-Rhion, or Rhion-Molykrion, or simply Molykrion, from Molykria, which Strabo¹ calls *αιτωλικον πολικριον*, a small Ætolian town; it is similar to that on which the castle of the Morea is situated. Were these places properly fortified, the pass might be completely barred against an enemy; but I cannot conceive that the distance between the two shores is so small as it is generally imagined; Thucydides² says it is seven stadia, Strabo³ says five, and Pliny⁴ near a mile. It appears to the eye, to be at least a mile and a half. On each of these promontories there was formerly a temple of Neptune. Strabo⁵ mentions that of the promontory of Rhion; and Pausanias⁶ says the Athenians sacrificed to Neptune at the same place; he⁷ also mentions a temple of Neptune at Molykrion. There is a mistake however in Strabo⁸ which it is proper to rectify: he says that the promontory of Rhion is formed like a sickle, and therefore called Drepanon. The latter however is about two miles from Rhion, and seven from Patra, and still retains its ancient name and form. Pausanias⁹ says that Rhion is fifty stadia from Patra; and afterwards mentions Drepanon as another place. The word Drepanon, or Drepane, was given by the ancients to most places which resembled the form of a sickle:—

“*Quique locus curva nomina Falcis habet.*”¹⁰

For this reason a town near the Lilybæan promontory in Sicily, was

¹ B. 9. p. 427.

² B. 2. c. 86.

³ B. 8. p. 335.

⁴ Nat. Hist. b. 4. c. 2.

⁵ B. 8. p. 335.

⁶ B. 10. c. 11.

⁷ B. 9. c. 31.

⁸ B. 8. p. 335.

⁹ B. 7. c. 22.

¹⁰ Ovid. Fast. b. 4. v. 474.

called Drepanon; and one of the ancient names of Messina was Zankle, from its sickle-formed port; and the name of Drepanon was given to Corcyra for a similar reason. Continuing our voyage, we passed near a port called Tekkies, probably the ancient Panormos, which Pausanias¹ places at fifteen stadia from Rhion.

We landed on the promontory of Drepanon, which is probably two miles from the castle of the Morea; it is composed of sand, and projects a long way into the sea in a curved form. Near this is a ruined fort, probably the walls of Minerva, which Pausanias places at fifteen stadia from Panormos; its present name is Palaio-Psatho²-Pyrgo. About three miles higher up is another port, called Koinourio-Psatho-Pyrgo.

A few miles further up the gulph, one of the chains of Panachaikos rises to a considerable height, and is broken into fine precipices: it is called Palaio-Bouno (the old mountain). A cascade and river called Baltokorūpho, is precipitated in a thin but picturesque stream from the rocks; and crossing the road to Corinth, enters the sea nearly opposite to Naupaktos.

Four or five miles beyond this is a Derbēni or custom-house, and pass, where an Albanian guard is stationed. In the vicinity is a place called Δαμπιρταμπελια, where there are some ancient traces, perhaps of Ereneos, which corresponds with the distance of sixty stadia given by Pausanias,³ between that place and Ægion. The mountains here rise immediately from the sea, and are covered with forests. The minarets of Bostitza, and the great platanus, were clearly distinguishable from our boat: this town has replaced the ancient Ægion. On the opposite side of the gulph is the rough and rugged country of the Locri Ozolæ. The mountains are high, but much less wooded and picturesque than those on the Achaian side.

At a great distance towards the north, and rising high above the Locrian hills, are seen the snowy summits of the lofty Loidoriki.

¹ B. 7. c. 22.

² B. 7. c. 22.

³ ψαφο is the plant typha latifolia, of which mats are made in Greece.

This is one of the most prominent features in Greece, and is visible from a great distance; I saw it distinctly from Zakunthos, and it is seen from Cephallenia. I conceive it to be a part of the great range of Oeta. At the foot of the mountain is a small city and bishopric of the same name.

We sailed within two miles of Naupaktos, which has not altered its name, although it is pronounced Nepäktos. The word Lepanto is not known among the Greeks; it is called Enebechte¹ by the Turks, and is the residence of a Pasha of two tails, but is a poor and unproductive pashalik. The town stands on the side of an insulated hill; the walls which enclose it, form an isosceles triangle, the shorter side being at the foot of the hill, and the apex crowned with a ruined castle: three transverse walls cross the triangle in lines parallel with the base, and support terraces, on which are the houses and the castle.

Such is the appearance it has from the sea; I understand the walls are of Venetian construction. I did not land to examine them, but have little doubt that they stand upon ancient foundations. Most of the ancient Greek cities which are on the sides of hills are built on the same plan; particularly Præneste, in the Roman territory, which is most strikingly similar to Naupaktos, and which was of Grecian origin.

The port of Naupaktos is small, circular, and surrounded with houses. Its entrance is narrow, and it seems even anciently not to have been large enough for vessels above the ordinary dimensions. We see in Thucydides,² that a large merchant ship which was at anchor off the port, was the chief cause of the victory of Phormion over the Peloponnesian fleet.

We distinguished five mosques at Naupaktos.

Behind the town a mountain called Rhegāna, perhaps the ancient

¹ It is called Inebechtim by Leunclavius, who terms the gulph Inebechtinus Sinus. Supplement. *Annal-Turcic.* p. 363. Paris edit.

² B. 2. c. 91.

Korax, rises to a considerable height. Livy¹ mentions this as a very lofty mountain, between Callipolis and Naupaktos; Strabo² says that it joins Oeta. Near the sea we observed an extensive plain, from which this place derives its principal support. It produces rich harvests, and olives of an excellent quality.

Not far from hence is the low cape and river Pilala; the port, village, and monastery, called Kokino: higher up towards Phocis are two small but inhabited islands, both bearing the name of Trigonias; in one of these is a custom-house established by the Pasha of Joannina; they produce currants and grapes.

Opposite the Trigonias, is a monastery called Sergoula on the continent, with a village and river of the same name; a short distance from it is the rocky islet of Psathonēsi; producing a great quantity of the *αψιθιον*, or wormwood.

On the Locrian shore the villages of Bellaniko, and Xylo-Gaidara were visible, with the port and village of Doubia; the points of Psaromēta,³ and Andromarchi, near which are some rocky islets, indiscriminately called Praso-nesia, or Psatho-nesia; they produce a plant called Praso, with a bulbous root. Not far from this is the small island called Thithabi, abounding in wild pigeons. Dicæarchus⁴ mentions a great port, and the town of Tolophon beyond Naupaktos; the town of Petronitza, or Betronitza, is conspicuously situated upon a hill a few miles from the sea. Our *Karaboucheri*, who had been all over the Locrian coast, assured me that several antiquities were scattered about the country. The ancient towns of Potidamia, Œnion, Erithrai, and Tolophon, were probably situated on this part of the coast. Both sides of the gulph, particularly the Locrian, are very incorrectly laid down in the maps, which are full of errors and

¹ B. 36. c. 30.

² B. 10. p. 450.

³ This word seems to be a compound from *ψαρος* fish, and *μητη* nose; or perhaps from the plant called *Σαρωματα*, the *osyris alba*, which abounds on those rocks.

⁴ Stat. Græc.

omissions of all kinds: indeed this is pretty generally the case throughout the whole of Greece.

The gulph widens considerably after passing the promontories of Rhion and Antirrhion, and still more between Petronitza and Bostitza.¹

We entered the gulph of Salōna, and observed on the Locrian side a large port called Anēmo-Kabi; and further on the small island and chapel of St. Demetrius, beyond which are other insular rocks, called Apothia, Agios Joannes, and Panagia, with chapels on each. Further on is the harbour of Ināchi. We passed close to a low insulated rock, and arrived at Galaxīdi at the close of the day, the distance from Patra being thirty-six miles. We hired a cottage, and my Greek servant, named Christo-Doulos, whom I had taken at Mesaloggion, collected a few dry sticks, and cooked us a frugal supper. We had provided ourselves with small travelling beds in Italy: we spread them out on the bare earth, and passed the night in perfect security.

I rose at day-break, impatient to view our situation. The first object which struck me (and I shall never forget it) was Mount Parnassos, towering above the clouds and covered with snow. The Phædriades rocks were visible, and the great fissure near the Kastalian spring; the town of Krisso was also seen, with its plain and the rocky mount Kirphis. Parnassos from this place forms an exceedingly grand object; its outline however is not much varied or broken, but is composed of several round and undulating masses.

Galaxīdi is supposed to be the ancient Euanthia,² which Polybius³ places in Ætolia, opposite Ægira.

The only remains consist in some foundations, and a long wall with three courses of large stones, well preserved, and built in the

¹ It is called Βορρική by Joan. Cantacuzene Hist. b. 2. c. 37. p. 321, Paris edit.

² Or Oianthe, Oiantheia, Euanthis, or Oeanthe.

³ B. 4. c. 57.

fourth style approaching to regular masonry. But the principal part of the town seems to have been on a peninsula a few hundred yards to the east of the village; there are several traces upon it, composed of large blocks; and the rocks have been cut and flattened for the foundations of ancient edifices.

The word Galaxidi signifies sour milk;¹ it is also the name of a plant which bears a yellow flower, containing in its stem a white caustic juice; the Greeks think it occasions bad air: it certainly gives a peculiar sour smell to the whole country while in bloom, and may be the origin of the term Ozolai, which Pausanias² says some attributed to the quantity of Asphodel which grew in the country. The Galaxidi is an Euphorbia;³ it is common in many uncultivated parts of Greece, and in the mountains of Latium.

The village stands on a rocky peninsula, having two secure ports, and bearing considerable resemblance to the town of Mitylene, on a small scale. The houses are of earth; some of the best are white-washed, and have two floors. It is under the jurisdiction of the Voivode of Salona. The Galaxidiotes have obtained by means of money permission from the Turk to erect a new church, which is far advanced and is dedicated to St. Nicolo, the protector of mariners, and the Neptune of modern days.

In laying the foundations of the church, they discovered the following inscription on marble:

ΚΛΕΟΔΑΜΟΣ

ΞΕΝΩ

ΑΜΟΤΙΜΑ

Kleodamos (dedicates this) to his guest Amotima.

The principal inhabitants crowded round me while I was taking a copy of it, begging me to explain if it indicated any source of fresh

¹ From γαλά and Οξωδης.

² B. 10. c. 38.

³ The Euphorbia Characias, the Τιθυμιαλος χαρακιας of Dioscorides.

water. They desired me to refer to my books, and to endeavour to discover for them some spring or fountain, as that in their wells is almost salt, and the nearest source of fresh water is three miles from the village.

Fortunately for the Galaxidiotes, no Turks live amongst them; their industry therefore is not nipped in the bud, and they are beginning to be a commercial and wealthy little community. Their ports are excellent, and their territory affords a sufficiency for the consumption of the inhabitants, and for some trifling exports. They began to trade and to construct merchant ships about thirty years ago. Their commerce was at first confined to the gulph, but they soon extended it to the Ionian islands, and afterwards to Italy, Sicily, and Spain. They have thirty small merchant ships for foreign commerce, and fifteen decked boats for the gulph and neighbouring islands. They bear a good character, and are skilful seamen.

We had the good fortune to arrive here at a period of festivity, when we had an opportunity of seeing the Greeks indulge their natural propensity to mirth, that sometimes glimmers through the dark cloud of oppression which hangs over them, and which cannot be entirely overcome by the accumulated tyranny under which they groan. It was the carnival, and every bosom seemed to beat with one sentiment of joy. All the occupations of busy toil were exchanged for those of exhilarating gaiety. It appeared like a transient interval of sun-shine in a gloomy day. They were determined to enjoy the amusement which their religion permitted, and which even their torpid oppressors did not prevent.

It may be easily supposed that in such a country, the masquerade was not brilliant, and that there was little variety in the characters; some wore masks, and others had painted faces; they jumped about, shouting and singing, and at last formed into two large circles, one consisting of women, the other of men, and danced the *Romaika*, or national Greek dance, holding each other by a handkerchief at full length, instead of gloves, which are unknown in these countries. The circles were never broken; and the chief beauty of the dance

seemed to consist in jumping heavily, first with one leg, then with the other, and striking the ground violently with the feet. They at first danced slowly, and moved round in a walking pace; but the music becoming by degrees more animated, the dancers acquired a proportionate spirit, and finished with a kind of convulsive velocity of motion; when, being quite exhausted, a new party succeeded, and so the entertainment was continued till the end of the day. The Greeks pride themselves upon their good dancing; and they have a proverb, which they apply to all undertakings, and which signifies, dance well, or not at all.

η χορευσετε καλα, η αφητε τον χορον.

The music was of the most discordant and unharmonious kind; consisting only of a large drum, and two loud and shrill pipes: but the novelty of the dresses was to us not only lively and curious, but highly interesting.

The fashions seldom or never vary in Greece; and it is probable, that the ancient costume (most parts of which may be traced back to the earliest ages of antiquity) is still retained, in a great degree, at the present day. The common Greeks generally continue the practice of the Theseid tonsure. They shave the fore part of the head, and consider it as irreligious to neglect doing so. Homer, according to Plutarch,¹ attributed the origin of this fashion to the Abantes; and it was introduced that their enemies might not seize them by the forelocks.² Strabo³ tells us the Cureti had a similar custom. Homer⁴ calls the Abantes *οπιθεν κομμωντες*, with their hair behind. The same is applicable to the modern Greeks of the lower orders, who are particularly careful to encourage long and flowing locks, falling on their shoulders.

¹ Life of Theseus.

² Polyænus, Stratag. b. 1. c. 4.

³ B. 10. p. 465.

⁴ Iliad, 2. v. 542.

The Arnauts, both Christians and Mohamedans, follow the custom of the Abantes : some of the order of Derwishes wear their hair long behind ; and the maritime Greeks are as attentive to that part of their person as their ancestors, the *Καρηνομωωντες Αχαιοι*.¹ Pindar² alludes to the same custom. Xenophon³ says, that the Spartans let their hair grow long behind, in order to appear dreadful in battle. The appearance of this kind of head-dress is particularly disgusting and uncouth, and gives an undescribable air of wildness to those who follow it. The Spartans also shaved the fore part of their heads ; and it was practised by the wrestlers who contended in the Grecian games. Lucian⁴ terms it *Σκαφιον*.

The Greeks of the maritime parts, and particularly of the islands, wear a red or blue cap, of a conical form, like the pilidion. When it is new it stands upright, but it soon bends, and then serves as a pocket for a handkerchief, and sometimes for the purse.

Others wear the small red skull-cap,⁵ and others the turban. The latter is however indispensable for Greek gentlemen arrived at manhood ; and for the Turks, who have their heads shaved, leaving only a tuft of hair on the top of the head.

The Albanians or Arnauts (*Αρβανιτοι*) of both persuasions, and the common Greeks and Turks, are extremely fond of gold and silver ornaments in their dress ; while the richer classes attend entirely to the fineness of their clothes, and the rarity of their turbans or *kalpaks*, without admitting the smallest ornaments of gold or silver upon their person. They follow the fashion set them by Hercules, of wearing pelisses ; but instead of the lion's skin, are covered with the soft and fleecy ermine ; a precaution against cold, which their climate little requires. The wealthier people have at least three kinds of dresses in the year, suited to the different seasons. They wear the *Ιματιον*

¹ Homer.² Pyth. 4. v. 145.³ De Repub. Laced. c. 11.⁴ Lexiphanes, 6.⁵ These caps are generally made at Marseilles.Their Turkish name is *Fess*.

or *Φάρος*: (the pallium or toga of the Latins) ; and in summer are clothed with the light Aleppo robe, the *Θεριστρον*, or *Συμμετρια* of the ancients. The winter garment of the richer class, is the *Φαινολης*, the Latin *Pænula*.

The short or outward winter robe of the Albanians is generally of fine sheep or goat skin, with the wool on the outside, sometimes white, but more commonly black, and resembling that used by Italian shepherds: this is the commonest kind, and is probably the *Εφεστρις*, or the *Βαιτη*, or the *Διφθερα* of the ancients, which is alluded to by Theocritus;¹ it is without sleeves, but there are holes to put the arms through. The wealthier Arnauts have the outer vest of velvet and gold, richly interwoven with elegant ornaments. This answers to the ancient *Σισυρα* or Tunic. The favourite colour is red or purple. In the front, down the breast, are two, and sometimes four rows of buttons, either of silver, of silver gilt, or even of gold, about the size and form of a hen's egg; these are hollow, and curiously worked and perforated; they are placed so close to each other, that they make a tinkling noise when the Arnaut walks, which they particularly affect. In summer time they generally wear the jacket without sleeves, their arms being covered with the shirt. Their long winter garment is the *χιτων*; they wear the shirt on the outside, it reaches to the knees, and is generally ornamented with a red or black border, about an inch broad; the breeches, which are white, are tied below the knees with a coloured garter. Shepherds or sailors sometimes wear the large breeches reaching to the ankle; these are the *Αναξυριδες*, or *Σαραβαρα* of the ancients.² The stockings are of wool, adorned with red silk, richly interwoven, and hanging down in small tassels. The richer kind of stockings are of crimson velvet, ornamented with gold; they reach to the ankle, and are fastened with small hooks and eyes. The foot and lower part of the leg is covered with a half stocking, striped horizontally with red, blue, and white. The common

Idyl. 7. v. 15.

² Pollux, Onomast. b. 7. c. 13. seg. 59.

shoes, or *papoutzia*, are of red or yellow leather; but these colours, particularly the yellow, cannot be worn by the Greeks in the presence of the Turks without permission; black is the colour used by the common people. The travelling shoe or *tzarouche* is of a soft brown leather, pliable and adhering to the foot; the upper part of it is strengthened with strings, the *Ιριαντες* of the ancients, made with the intestines of sheep. The point of the shoe is terminated with a black silk tassel. This shoe is the *Σανδαλια λεπποσχιδη* of the ancients; and the *Calceoli repandi* of Cicero,¹ so called from the extremity pointing upwards. It was according to the orator a part of the distinctive costume of Juno Sospita or Lanuvina; the most entire representation of which is a bas-relief in bronze, found near Perugia,² the colossal statue in the Vatican being restored from the description of Cicero, and from coins, on which the goddess is represented with her pointed shoes.

The most curious part of the Arnaut dress is their boots, which they wear in war and in travelling; they are of silver, sometimes gilt, and curiously worked; they are in general made to cover the back and inside of the leg about half way up from the instep, and being of different pieces united together, yields to the motion of the leg. Two circular and concave bits of silver are fitted to the ancle bones, to defend that prominent and tender part, so easily injured in travelling on foot amongst rocks and forests; they are sometimes worn also on the outside of the knees. These defences are called *αργυροσφυρα*, from the material and form, and are sometimes worn without the boot, being attached to the leg by thongs. I conceive they were used by the ancients, and that Homer³ alludes to them when he says,

Κνημίδας μὲν πρῶτα περὶ κνημῆσιν ἐθήκε
Καλας, ἀργυρεῖσιν ἐπισφύροισι ἀραρυίας.

which Pope translates "with silver buckles."

¹ De Nat. Deor.

² In 1812; now in my possession.

³ Iliad, 11. v. 18 and 19, γ. 369.

Ἐπισφυριον¹ is the ankle-bone, which is another reason for supposing that the *Ἐπισφυρία* of Homer mean ankle-guards, and not buckles.

The metal boots, which the Arnauts wear, are called *Tzourapia*, the common leather boot retaining the ancient name of Ἰποδήματα, or Ποδήματα.

The *Knemides* were of metal; Hesiod² mentions those of brass; and Homer³ those of tin; and Pausanias⁴ says, that a pair of them was preserved amongst the curiosities in the treasury of the Sicyonians, at Olympia: it would be ridiculous to suppose they were of leather.

The poets, and above all Homer, so frequently speak of the *Knemides* of the Greeks that they must have formed an important and ostentatious part of their armour, as at the present day with the Arnauts, who walk heavily in order to make a noise and clatter with the buttons and clasps which fasten them to their legs.

The ancient *Knemides* were differently formed from those which are used at present. They are seen on warriors represented on vases and sculpture of Greece and Etruria. Lanzi⁵ gives an engraving of an ancient cameo, where Achilles is seen putting on his *Knemides*, which are open behind, and were probably closed by buttons or clasps. They defended the leg as far up as the knee; and I have sometimes observed them on ancient monuments, reaching still higher. Some have lately been found in a sepulchre near Naples, which are of pliable bronze, and covered the entire leg from the instep to above the knee. They are open behind, and were closed by the elasticity of the metal, which made them adhere to the leg without being tied, or otherwise fastened. On an ancient bas-relief,⁶ found in Italy, a warrior is represented tying on his *Knemides*, which defend only

¹ Or σφυρον.

² Shield of Hercules, v. 122.

³ Iliad, 18. v. 612.

⁴ B. 6. c. 19.

⁵ Saggio di lingua Etrusca, vol. 2. p. 159.

⁶ Published in the Memorie Encyc of Guattani.

the front of the leg. A few years ago, several of this kind were found near the Thrásymene lake, in Italy, composed of a beautiful thin bronze, the elasticity of which was still preserved; they probably belonged to those who fell in the contest between Annibal and Flaminus; two of them are in the Vatican library at Rome. A small votive *Knemis* of bronze was found in the excavation at the temple of Apollo Epikourios, in Arcadia; they are also seen on the small bronze statue called the Etruscan Mars, which exhibits a most perfect specimen of the Homeric Grecian warrior.¹

It would appear, from various sculptured marbles, painted vases, engraved stones, and bronzes, that the ancients had different kinds of *Knemides*. On a vase found in the kingdom of Naples, a warrior is represented pulling on his boots, which are entire, and of one piece with the foot part. Several monuments represent half-boots, laced or tied, sometimes on the front of the leg, and sometimes on the side; some are united with that part which covers the foot, others are divided from it, like our garters. The loose kind of half-boots, used by the Greeks and Turks of the upper class within doors, probably resemble the *Εμβάσαι* of the ancients.

The Arnauts are armed with a gun, and a pair of long silver-mounted pistols, the length of the barrel being generally eighteen inches: they carry also a curved cutlass, and a dagger, or knife, which the Turks call *Kangiar*, but which among the Greeks retains the Homeric² name of *Μαχαίρα*. The ancients also wore it with the sword.³ This they use for domestic purposes, as well as for defence, and it serves them for a knife at their meals, as seems to have been the custom in the heroic ages. We see in Plutarch,⁴ that at an entertainment at Athens, Theseus drew his *Μαχαίρα* to carve the meat

¹ This beautiful antiquity is preserved in the grand Ducal Museum at Florence.

² *Iliad*, 3, v. 271.

³ *Ibid.*, v. 272, and v. 311, *Life of Theseus*

with. Of these arms, the pistols and the knife are stuck in the sash, which is girt round their middle, and is fastened by large circular silver clasps.† Their best sword-blades are from Damascus, and are highly valued; the scabbard and handle are generally of silver, richly ornamented and embossed.

Amongst their arms I observed a long piece of wood, the end of which was grooved crosswise, like a wafer-seal; I was at a loss to know the use of this instrument; and on inquiry, found its name was *Kaschik*; the Arnauts use it to scratch their backs when incommoded by vermin; which, although they are always employed in catching as a pleasant amusement during their idle hours, they are however never free from, and they might say as the fishermen to Homer, who asked if they had caught anything:—

Ὅσ' ἐλομεν λιπομεσθα' ὅσ' οὐχ ἐλομεν, φερομεσθα.¹

What we have taken we have thrown away—what we have not taken, we still possess.

They resemble the *Selli* of Homer;² sleep on the ground, and seldom wash themselves. They are the hardest soldiers in the Turkish empire; but are insubordinate, cruel, and addicted to plunder. It seems that the Arnauts, who are now much attached to fire-arms, entertained a great dread of them about a century and a half ago; and never used them, but attacked with stones, which they threw with great dexterity. Such is the account given of them by Du Loir, who travelled in Greece in 1654. At present they never quit their arms, not even in times of the greatest security: in peace they wear them as ornamental; and in times of disturbance, as instruments of destruction and pillage, rather than of security and defence.

† Dispute between Homer and Hesiod.

¹ *Iliad*, 16. v. 234; and Strabo, b. 7. p. 328.

The Archons, or richer class of Greeks, wear three garments; the under one is tied round the middle with a sash; the two others are loose; the under garments are the *χιτωνα*, and are generally striped; the outer one is commonly of a vivid colour, and is the *Ιμντιον* or *Φαρος*.

The female Arnaut costume is nearly the same through the whole of Greece; but that of the Greek female varies in different parts of the country, particularly in the Archipelago, where every island has its fashion.

The Galaxidiote women all wear the Arnaut costume; they have a long robe of a light colour; the sides and bottom are ornamented with a broad border, which is usually black; but in their gala dress it is red, and sometimes dark green, as at Athens. The outer garment is loose, but the under one is girt round the middle by a broad zone ornamented with brass, and sometimes with silver, having two large circular clasps uniting in front. This forms as conspicuous a part of the female Arnaut attire as the *Knemides* do of that of the men; and the women are not less vain of a broad and massive girdle, than their husbands are of the brightness and richness of their boots; and no doubt the *ζώνη*, or the *ζωστής*, was an ornamental part of female attire in the earliest times, as Homer gives the epithet of *καλλιζωνοί*¹ to the females, as he does that of *ευκνημιδες* to the men; and Pindar's epithet of *βαθυζωνοί*² induces me to imagine, that in very early periods, the zones of the Grecian women were not dissimilar to the girdles of the moderns, and they were certainly highly necessary in the heroic ages, when Apollo, Hercules, Theseus, and other such intemperate persons, endangered the virtue of every female they met. The girdles of the Albanians are as complete a safeguard against violence as the modern stays of the Sabine women. The Grecian females in early times had two sorts of girdles. The *ζωσμά*

¹ Well-girdled; Hymn to Apollo, v. 446.

² Broad-girdled.

των μαστῶν¹ was to support the breasts; and the ζώνη περι τῆ κοιλίας, was probably similar to that wore by the moderns. Martial supposes a zone of this kind, speaking to a newly-married woman—

Longa satis nunc sum, dulci sed ponderare venter
Si tumeat, fiam tunc tibi zona brevis.²

The head-dress of the women is a white handkerchief, hanging carelessly down the shoulder, and turned round the neck, resembling the ancient *Στροφιον*, or *Κεκρυφαλον*, as seen on some of the coins of Corinth; their hair is plaited behind, and divided into three long tails nearly reaching the ground; the extremities ornamented with red tassels, Turkish piastres, Spanish dollars, and sometimes Venetian sequins, and ancient Greek medals; an incongruous mixture, which when they danced made a tinkling discord with the drums and fifes. Their necklaces and ear-rings are of coral, or coloured glass, with an intermixture of Greek medals, or Turkish and Venetian gold, amongst which I observed some ancient medals of Philip and Alexander. These coins are frequently found in Greece with perforations which are apparently ancient. Those of Alexander were worn as amulets, and supposed to protect the possessors from various evils. This singular custom is explained at length by Dr. Clarke.³ The Philippi were common and current throughout the Roman empire many centuries after the time of Alexander. T. Q. Flaminius sent 14,514 of them to Rome, after his conquest of Macedon.⁴

The young girls and unmarried women have the red skull-cap, which is covered, more or less with money, according to the wealth of the person. They sometimes wear their dower upon their head,

¹ See Jul. Pollux, *Onomast.*, b. 7. c. 16. Seg. 65. 67.

² Travels in Greece.

³ B. 14. Epig. 140.

⁴ Plutarch's *Life of Flaminius*.

consisting in Turkish paras and piastres, which are perforated and strung round the cap : in the front is sometimes a row of Venetian sequins ; and if the young lady is very rich, some larger pieces of gold coin attract the eyes of her admirers. The Turkish women have a different costume from the Greek, and are covered with an ample *peplos*, which falls to the feet in fine and picturesque

CHAPTER V.

Departure for Salona. Ancient ruins called Agia Euphemia. Salona, the ancient Amphissa; inhabitants, produce. Visit to the Voivode. To Krisso, the ancient Krissa. Discordance of authors concerning that town and Kirra. Krissæan plain.

TO SALONA, AMPHISSA.

ON quitting Galaxīdi, we were advised to carry provisions with us; as in case we should stop any time at villages, to examine the antiquities, we should find nothing but bread and cheese. We accordingly provided ourselves with coffee, tea, and sugar, dry raisins and figs, ripe olives, *Khaviar*, and *Kalbaz*. When the olive ripens, it grows black, and falls from the tree; it is then eaten, with bread and salt, without any preparation. It is an excellent food, and a good substitute for meat. In Italy they never ripen; the climate not being sufficiently hot: they are however smoked, but not comparable to those of Greece, which ripen naturally. The *Khaviar* is composed of the roe of sturgeons, which are taken in the Caspian and Black seas; the roe is salted, and put into barrels. It is of a dark-brown colour, is generally eaten with oil and vinegar, and is esteemed a delicacy, though at first its fishy taste is not agreeable: it forms a lucrative branch of commerce, is sent to most parts of Europe, and eaten in fast-time, by

Greeks, and Roman Catholics. The botarga, which is made from the roe of the white mullet, is a convenient provision to carry on journeys in Greece; it is of a hard consistent quality, and a great delicacy. Ludovicus Nonnius¹ derives the word botarga, or botarcha (as he writes it) from *ωα ταριχα* (salted eggs). The *Kalbaz*,² which is one of the best Turkish delicacies, is composed of honey, must of wine, and almonds, beat up together into a consistent paste: it is a good substitute for butter, which is not eatable in Turkey, though it is an ingredient in the *Pillau*, to which it always gives a rank, and nauseous taste. The wine was frequently so resinous and pungent, that as a substitute, we were obliged to take *Raki*, or *Arrack*, a strong spirit extracted from the stalks of vines taken from the wine presses. The word *Raki* however signifies all kinds of spirits. The cheese is made of goat's or sheep's milk, and being extremely salt, is not suited to our palates. The milk of cows is never used in Greece, as it is reckoned unwholesome in that climate; besides which, the Greeks have a prejudice against making it an object of food.

We quitted Galaxīdi on the morning of the 25th, with five horses for ourselves and luggage, and a guide, who feeds the horses on the journey, and takes them back. This is the *avoiates*, or more properly *αγωγιατης*, from *αγω*, to conduct; the burden which the horses carry is called *αγωγιαον*: the road lay through a barren and rocky country, bounded on the north by bare hills, and on the south by the gulph. Having proceeded an hour, we observed some ancient traces, and large blocks of stone; and a little further on, several foundations on a hill, probably the Acropolis of the small city which was in the plain. It is useless to conjecture its ancient name: there is a great vacuum in the history of this country, though bordering

¹ De Piscium esu.

² Or Halbaz, pronounced kalva.

on the classical shores of Phocis, and within view of Parnassos itself,

As we proceeded the soil began to present a mixture of barrenness and fertility; amongst the rocks are scattered small tracts of rich land, which produces abundance of the finest corn.

In three hours from Galaxīdi, we arrived at the ruins of an ancient city, which now with a neighbouring village, bears the name of Agia Euphemia.¹ As we approached, the women and children abandoned their labour and rushed into their cottages, which they barricadoed as well as they could. After many entreaties on our part, some of the boldest ventured out; and when they were recovered from their alarm, told us they thought we were people belonging to Aly Pasha; for so terrible is the friendly passage of a pasha, or his troops through a village, that the poor inhabitants forsake their humble dwellings, to seek shelter amongst the rocks and mountains.

The ruins of this city stand in a plain encompassed by mountains; it seems to have had no Acropolis, like Mantinea and Megalopolis. Its circuit is small, apparently not above one mile and a half; the walls are well preserved, and in the style of those at Galaxīdi. Equidistant square towers extend round the town; the steps up to many of them remain: none of the gates are entire; that of which the ruins are still visible, is not sufficiently preserved to give an idea of its ancient form. The blocks which compose the walls are ornamented, and cut with parallel perpendicular lines; a useless labour, which however I have seen in many other parts of Greece. This ornament is still used, particularly in Italy, and the lines are sometimes horizontal.

Within the walls are scarce any remains or traces whatever; but several heaps of small stones and tiles, are scattered about the spot on which the ancient city stood.

¹ It is pronounced Aiathemia.

It is probable that the private houses in ancient Grecian cities were composed of poor materials, while the magnificence of architecture, and the splendour of sculpture were bestowed almost exclusively on the strength of their fortifications, and the elegance of their public edifices. We know from Plutarch¹ that there was a law at Sparta, prohibiting luxury and expense in private buildings. There are no fragments of sculpture or architectural ornaments, and no inscriptions amongst the ruins, which might lead to the discovery of its ancient name. Our inquiries for medals were also unsuccessful.

On our quitting this place, the road led across a deep glen, with lofty calcareous rocks on each side, of so bright a red colour that they had the appearance of being painted. This ochreous tint is predominant in this part of Greece; particularly in the primitive lime stone rocks of Parnassos, above Delphi.

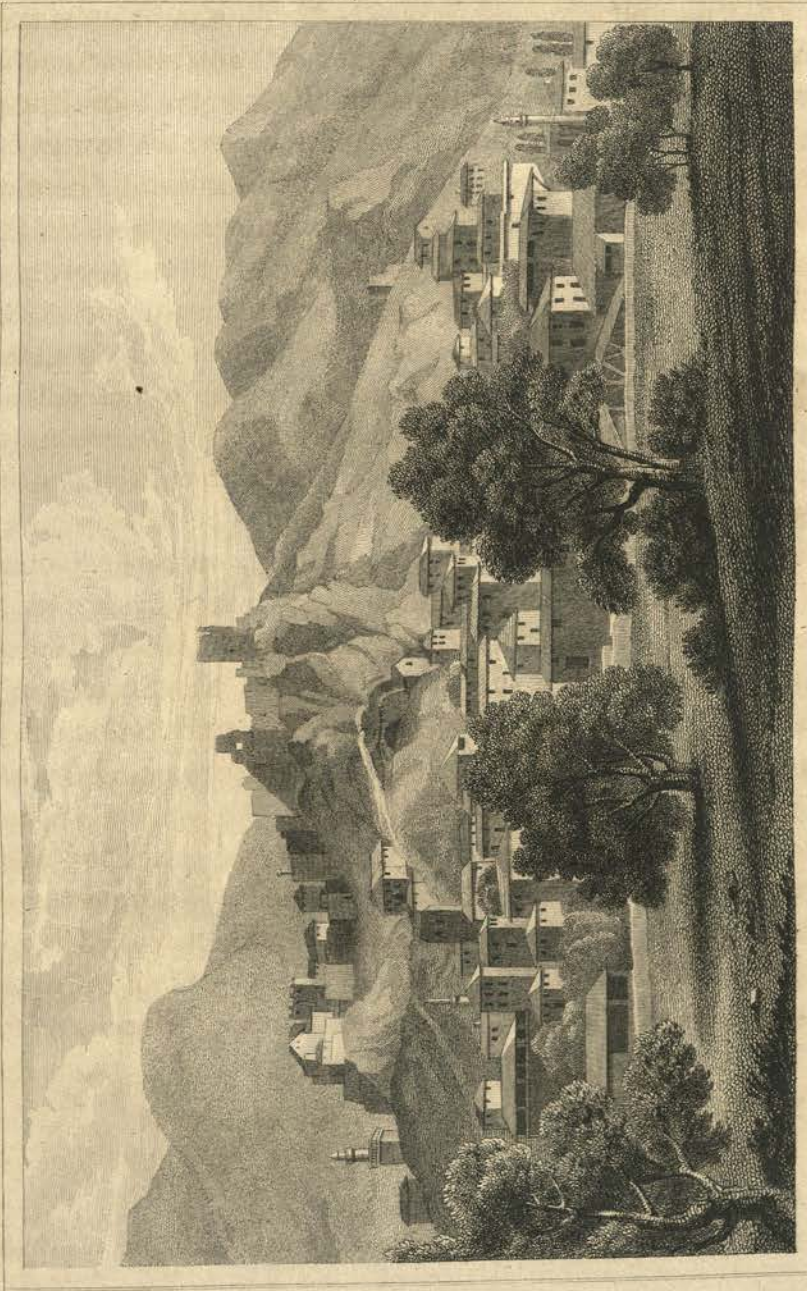
Leaving to the right a village called Kouski, we turned round the point of a hill and came in view of Salöna, where we arrived in the afternoon, and were hospitably received in the house of Doctor Andrea Cattani,² a Cephallenian, to whom Mr. Nicolas Strani had given us a letter. The distance between Galaxīdi and Salöna is about fifteen miles, and we were five hours on the road, not including stopping.

Salöna is situated at the northern extremity of the Krissæan plain, at present called *Καμπος του Κρισσου*, about nine miles from the gulph, and at the foot of some lofty mountains, at present called Kophinas and Elätos, which nearly surround it; from which circumstance some have imagined it took its ancient name Amphisssa;³ while

¹ Life of Lycurgus.

² Physicians in Greece, as well as in the small towns of Italy, are paid a yearly salary by the government or the public, and do not receive fees from their patients. It would appear from Aristophanes (Archan. v. 1029.) that the same was the case anciently.

³ Stephanus Byzan.



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SALONA.

Edw. Dalziel del.

others attribute it to a daughter of Makareos.¹ Its position is extremely picturesque; and the castle, which occupies the place of the ancient Acropolis, stands upon an abrupt rock, rising nobly in the middle of the city, which it completely commands.

It is still, as formerly, the largest city of the Hesperian,² or Ozolian Locris. Pausanias³ describes it as a large and most celebrated town; which shews that it must have survived the misfortunes of the third sacred war, though Strabo mentions it as a ruined place.

In the war against Brennus and the Gauls,⁴ it gave a contingent of four hundred heavy armed infantry.

The Acropolis is a mass of ruins. Three distinct periods of architecture are evidently distinguishable in its walls: these are the second style of ancient Greek, consisting of well united polygons, that of the lower empire, and that of the modern Turkish. There are no remains of the temple of Minerva;⁵ its site is perhaps now occupied by the ruins of a large house, apparently of Venetian, or low empire architecture, and which, according to the tradition of the Salonites, was the palace of queen Oraia; I have not been able to learn whether this queen was a real or an imaginary personage. A plentiful spring, which forms several clear fountains, rises at the base of this ruin. There is also in the citadel a ruined church of St. Anthony, with a subterraneous passage which they say leads to the monastery of the Saviour,⁶ a mile distant. There is a large cavern, formed by nature in the rock of the Acropolis, which is grand and picturesque, and in which they make nitre.

A Greek having observed us taking sketches, said that if we would follow him, he would shew us an Hellenic⁷ picture. He accordingly

¹ Pausan. b. 10. c. 38.

² Strabo, b. 9. p. 426.

³ B. 10. c. 38.

⁴ Pausan. b. 10. c. 23.

⁵ Pausan, b. 10. c. 38.

⁶ Ο Σωτηρος.

⁷ Ελληνική ξωγραφία; the modern Greeks call their ancestors Hellenes, and never Graikoi. They call the ancient Greek language, Ελληνική γλώσσα, and the modern, Ρωμαϊκή γλώσσα, and

conducted us to a cellar in the town; and having removed some barrels and lumber, discovered a large Mosaic pavement, coarsely worked, representing various animals, as dogs, horses, and tigers.

Pliny¹ says the Greeks were the inventors of Mosaic pavements; but there is now very little remaining of it in Greece: indeed this is the only entire specimen I have seen. There is one at Orchomenos in Bœotia; but it was covered with water when I was at that place and not visible. There are also some small remains of Mosaic pavements at Athens, and at Delos.

I was informed of a long inscription belonging to a Turk, and called upon him to beg permission to copy it; this however it was impossible to obtain, as the ignorant and selfish fool said he was certain that if I should get a sight of it, I should conjure it away to my own country. The Latin inscription published by Wheler, probably still remains at the monastery of the Saviour, but as it is already well known, I made no inquiries concerning it.

A short way out of the town, near the stream called Katzopenikta, is an ancient sepulchral chamber cut in the rock; it is formed like a bell, resembling others in Greece and Italy. The sarcophagus which has been opened, is part of the solid rock; it is called *λυκου τρουπα*, the wolf's hole, and is held sacred by the Turks, who imagine it once contained the bones of a Mohamedan saint, in honour of whom they place lighted candles in it. The tradition is, that the holy man, being extremely bitten and tormented by gnats and flies, took refuge in this cave, in which, having a store of bread and water, he immured himself; and that when his provisions were exhausted, he died. The tomb is no doubt ancient: a Turkish recluse might have taken up his abode there, and have ended his days in

Greece, Ελλάς. The Greeks of the low empire seem to have prided themselves in descending from the Romans rather than from the Greeks, and accordingly called themselves, *Ρωμαιοι*. See Catacuzene, b. 3. c. 41. p. 486. Paris edit.

¹ Nat. Hist. b. 36. c. 25.

it. The *Rhiadhiat* or *Khalwith*, as the Turks call the perfect seclusion, is not uncommon with the derwishes: he who performs this religious penance shuts himself up in a dark cavern; his only sustenance being bread and water once in twenty-four hours, with continual prayers. This seclusion sometimes continues for several months.

Near the sepulchral chamber are some ancient traces and walls, perhaps the remains of other sepulchres.

The neighbouring stream of Katzopenikta comes from the mountains behind Salöna, and after passing through the town, unites in the plain with two other small streams, called Kolobatianos, and Skitza, which enter the gulph at a place called Skliri, three miles beyond the Scala di Salöna. Another stream called Aialiossa, or Agia Liossa, also coming from the mountains of Salöna, joins the Skitza before it enters the sea; the latter rises near a village called Segritza; they are in general all dry in summer.

Salöna is supposed to contain between four and five thousand inhabitants, near half of whom are Turks. Its situation is unhealthy; being at the extremity of a long valley, and at the foot of high mountains; it suffers severe cold in winter, and oppressive heat in summer. Many of its inhabitants are carried off every year by putrid fevers.

It has several mosques, besides one in the fort, which is in ruins; the Greeks also have many small churches, most of which are in a state of dilapidation. The Voivode has thirty-six Greek villages¹ under his command, by the draining and squeezing of which, he not only is enabled to pay into the treasury of the Porte one hundred purses² annually, but also to lay by for himself a very considerable profit. The principal resource of Salöna is the oil; the groves are in the plain, and I have not seen in any part of Greece either

¹ See the Appendix.

² See the relative value of Turkish and English money in the Appendix.

the tree or the fruit of so large a size. A crop is taken every alternate year. Salōna, as well as Athens, produces the *κολυμβαδες*, which are sent to Constantinople, and are the only olives as I was assured which have the honour of being eaten in the seraglio. The *κολυμβαδες* of Greece are noticed by Athenæus: he says that Philemon calls the black olives *Stemphylides*, and that those which ripen on the trees are named by Didymos, *Δρυπεπεις*, *Ισχάδες*, and *Γεργαριμοι*.¹

The cotton of Salōna is remarkably fine. Nitre and gunpowder are also made here, but of a coarse and bad quality.

The yellow leather of Salōna is much esteemed, and sought for all over Greece; it is cured in a copious fountain, called *Karmīna*, which rises under a large plane tree. The water for this spring is supposed to possess a quality superior to that of any other, for preparing the skins to receive the yellow die; but the red and the black leather of Salōna are not good.

Plane trees are fond of water: the great *Platanus* at *Bostitza* is close to a fountain. In most of the towns of Greece the fountains are shaded by them. According to Pausanias,² a source rose at the roots of a *Platanus* at *Korone*.

Doctor Andrea accompanied us to the Voivode. As all Turkish apartments are built on the same plan, and the form of reception by all voivodes and governors is precisely the same, it may be proper, for the purpose of saving many unnecessary repetitions, to state in this place the observations which occurred to me during this visit.

On arriving at the Voivode's residence, we first passed through an antichamber, where there were some Tatars smoking, and some *τζιμπουκτζης* (*Tchiboukchis*) or pipe-keepers, preparing pipes and tobacco for their master. The person who presents the pipes is styled *τζιμπουκογλαν* (the young man of the pipes).

¹ Deipnosoph. b. 2. c. 15. b. 4. c. 4.

² B. 4. c. 34.

As we approached the Voivode's apartment, a large and ponderous curtain of leather, which was fixed to the top of the door to exclude the air, was held aside by one of the guards, and we entered into the room.

But before I proceed any further, it may not be an unnecessary digression to observe, that this kind of curtain was anciently used in Greece and Italy for the same purpose; and was called by the Greeks *Παραπετασμα*,¹ and by the Latins *aulæum* and *velum*. The Romans of high rank had servants on purpose to open or hold up these curtains when persons entered a room; these servants were called *velarii*:² they are still used in the large houses of Italy.

I am doubtful whether the custom of leaving the slippers at the door of an apartment is of ancient date. The Greeks had shoes which were used only within doors, but never out of the house; these were called *βλαυται*; and we know from Terence³ and Martial,⁴ that the ancients took off their shoes (*Socci* and *Soleæ*) when they were at meal. It was a custom of very high antiquity to be bare-footed when standing upon holy ground.⁵ Franks are always excused taking off their shoes or boots, having no under ones, as the Greeks and Turks. It would be as improper in an inhabitant to enter an apartment in Turkey with the outer shoes or slippers on, as it would be in other countries not to take the hat off on similar occasions; and it has the same effect upon the Turks to see us take our hats off on entering the house, as it would upon us to see a person take off his shoes.

The Voivode received us with the usual compliments, of "*khosh gueldin, asafai gueldin*,"—welcome, very welcome. The rest of the conversation was carried on through the mediation of the Doctor, who acted as interpreter.

¹ Or *Πεπιπετασμα*.

² Pignori de Servis and Winckelmann.

³ *Heaut. act. 1. sc. 1. v. 72.*

⁴ *B. 3. ep. 50. v. 3.*

⁵ See Justin Martyr. *Apolog. for the Christians.*

My ferman was given to the Voivode's secretary, who read it aloud, and when they found that I was styled *Beyzadeh*, son of a Bey, they treated me with great civility. This is the usual title given to those who travel in Turkey for their amusement, and not for commercial purposes.

The apartment was nearly surrounded by the Divan, composed of large red velvet cushions, placed upon a seat about six inches high, with others for the back. The floor was covered with a handsome carpet, and the wainscot, which was bare wall, was ornamented with some swords and pistols hanging near the Voivode. Several passages from the Courann, and moral sentences in frames, were hung about the room; such as "There is no help but in God"—"Divine faith is the desire of the wise;" and others of the same kind.

The small upper windows were gothic, and ornamented with painted glass. The ceiling was composed of wood neatly carved; the chimney was nearly opposite the entrance. The Voivode spoke little, and seemed entirely taken up in counting the beads of his *tchespi*, or chaplet: this sometimes consists of ninety-nine beads, and the devout Moslem will say a prayer a day for each. We were served with coffee, pipes, and preserves; sprinkled with rose water, and fumigated with sweet-scented perfumes.

The life of a Turkish gentleman consists almost entirely of smoking tobacco, drinking coffee, and counting his beads. The former is indispensably necessary for his happiness. The Turk however is exceedingly clean and even foppish in his smoking apparatus, and never spits: a small tin dish is put on the carpet for the bowl of the pipe to rest on, in order that the tobacco may not fall out. The tubes or *tchibouks* are generally seven or eight feet long, and are made of cherry or jasmin wood. In most of the gardens in Greece there is a small plantation of jasmin, the stems of which are trained up straight, and sell for high prices. The bowls are made of a fine earth found near Thebes in Bœotia; they are worthy of the ancient Grecian pottery, and are neatly ornamented and enriched with gilding. The mouth pieces are commonly of amber or stone, or a composition re-

sembling the former; some of them are splendidly adorned with precious stones.

The introduction of tobacco by the Dutch, about the year 1606, caused some trouble at Constantinople, and was violently opposed by the Mouphty; however Achmet the First, who was sultan at that time, permitted it to be used throughout his empire: it was afterwards prohibited by Amurat the Fourth, but again came gradually into use.

The introduction of coffee also met with considerable opposition, according to D'Ohsson.¹ It was discovered by a Derwisch at Mocca, in Arabia, in 1258; but not made known at Constantinople till the reign of Suleymann the First, near three centuries after its discovery.

It seems that the first time Guillatiere² ever saw it was at Athens, in 1669; and the beverage which is now so universal, and so much the fashion, appears to have been nauseous and disagreeable to the French traveller. He says, "They presented us with a liquor called coffee, which is only hot water with the fruit of a certain tree, called by them *bun*, put into it, and boiled up till it receives a sour taste, and an ugly black tincture, but they reckon it an excellent cordial."

In the course of the same day, we paid a visit to the Voivode's son, when we had an opportunity of observing the bloated pride of the young Turk, and the humble servility of the Greek. The boy, who was apparently about fifteen, was smoking his diamond-studded pipe, and idling on a soft and richly-embroidered velvet sofa, while his tutor, a Greek, was sitting at his feet on the floor. The respect which pupils pay their tutors in other countries, is quite reversed in Turkey.

The Doctor told me that the young gentleman never smoked in presence of his father, but put on a demure and respectful countenance;

¹ Empire Othoman, tom. 4. p. 76.

² Athens, Ancient and Modern, p. 94.

but in private he smoked and drank coffee all day, and had even begun to have his wives.

In the Appendix will be found the names of the principal villages under the jurisdiction of the Voivode of Salona. The towns and subdivisions however of this territory have not yet been ascertained with accuracy by travellers.

In the time of the Peloponnesian war, Ozolaia Locris had thirteen republics independent of one another; each of these had no doubt its walled town, its boundary mountains, and its plain. The whole of that country is singularly divided into hill and dale, and watered with small streams, and winter torrents.

The Locrians were called Hesperii, from their westerly situation compared with the rest of Greece; and Strabo¹ says, that their public seal was the evening star. I procured several of the Locrian coins, on which that star is represented.

TO KRISSO.

We quitted Salona on the 24th, and soon after entering the plain crossed a bridge over the dry-bed of the Skitza, which is generally streamless, except after rains or the melting of the snows.

We soon after crossed the Kolobatianos, which flows copiously in winter, and which was perhaps the boundary between the Locrians and the Phoceans. The Krissæan plain, which is richly cultivated with corn, cotton, millet, Indian corn, and vines, and interspersed with olives, is bounded on each side by barren hills. Towards the end of the plain, to the left, a fine rocky promontory called Meli, pro-

¹ B. 9. δημοσια σφραγίς.

jects from the mountains, and narrows the vale. Our guides pointed out a cavern, in the steepest part of the rock, in which they said there was a man, who having entered it with the intention of stealing honey, was converted into stone, where he still remains. The rock is designated by the name of Μελι (honey). I conceived that there might be some ancient statue remaining in that spot, and was anxious to ascend to the cave; but as it was in the steepest part of the rock, it would have been impossible to reach it; and they told me that no one had ever seen the statue, and that the story was merely traditional.

After crossing the road which leads to the Scala,¹ or port of Salōna, and ascending the hill (part of Parnassos) with a modern paved way, we arrived at Krisso in two hours, the distance from Salōna being about six miles.

The Krissæan plain² extends from Salōna to the foot of Parnassos, below Kastri, that is about twelve miles: it then dwindles into a narrow glen, which, with the Pleistos, separates Parnassos from Kirphis. Its general breadth appears to be from a mile and a half to two miles; but near Krisso it widens considerably, extending to the gulph. It is singular that, although Spon went from Salōna to Kastri, he mentions nothing about Krissa.

We had a letter, from Mr. Nicolas Strani, to the Bishop of Salōna, who resides here; we passed the night in his house; and nothing could be more miserable! He lives with all the simplicity of the primitive Christians; there was nothing to eat, except rice and bad cheese; the wine was execrable, and so impregnated with rosin, that it almost took the skin from our lips! An opportunity however was now offered us of seeing the interior of a Greek house, and of observing

¹ This term is generally given to trading ports in Greece. The Turkish word Iskeli has the same signification.

² Æschines, Plutarch, and others, call it the plain of Kirra; I have preferred following Homer and Strabo.

some of the customs of the country, which are curious and interesting. Before sitting down to dinner, as well as afterwards, we had to perform the ceremony of the *χειροπιπτρον*, or washing of the hands in a tin bason, which the Turks name *levenni*, is brought round to all the company, the servant holding it on his left arm, while with the other hand, he pours water from a tin vessel, called by the Turks *ibrik*, on the hands of the washer, having a towel thrown over his shoulder, to dry them with. The towel is called *Μανδύλη*, from the ancient word *μαγδαλια*. This ceremony is performed not only before and after meals, but is practised by Greeks and Turks before commencing their orations, as it was by the ancients before they sacrificed to the gods,¹ and on the arrival of a stranger at a house. The bason was called *λεβης*, and not *μετανιπτρον*, as some have supposed, the latter being the draught taken after dinner, when the *niptron*, or washing, was finished.

Χερνίβα² δ' ἀμφιπόλος προχούσῃ ἐπέχευε φερουσα
 Καλή, χρυσεῖη, ὑπὲρ ἀργυρεῖο λεβήτος,
 Νίψασθαι.

Several other authors mention the same custom.

We dined at a round table of copper tinned, called, in the Turkish language, *siny*, supported upon one leg or column, like the *monopodia* of the ancients.³ We sat on cushions placed on the

¹ Homer, Iliad, 9. v. 171. φέρτε δὲ χερσὶν ὕδωρ, &c. and Iliad, 16. v. 230.

² Homer, Odys. 4. v. 52.

A maid the golden bason and the ewre
 To wash their hands over a caldron brings,
 The caldron also was of silver pure.

I have preferred the quaint translation of Hobbes, to that of Pope, as it conveys more accurately the sense of the original.

³ Livy, b. 39. c. 6.

floor; and our dress not being so conveniently large as that of the Greeks, we found the greatest difficulty in tucking our legs under us, or rather sitting upon them, as they do with perfect ease and pliability. Several times I was very near falling back, and overturning the episcopal table, with all its good things. The Bishop insisted upon my Greek servant sitting at table with us; and on my observing that it was contrary to our custom, he answered, that he could not bear such ridiculous distinctions in his house. It was with difficulty I obtained the privilege of drinking out of my own glass, instead of out of the large goblet, the *κυλιξ φιλοτησια*,¹ or poculum amicitiae, which served for the whole party, and which had been whiskered by the Bishop, and the rest of the company, for both the Greeks and Turks use only one glass at meals.

The Greeks seldom drink until they have dined. Xenophon² mentions the same custom among the ancients. When the dinner was finished, and the *χειροπιπτρον* was performed, a draught of wine was taken by each person, and it was termed *μετανπιπτρον*; from being taken after the *niptron*, or washing, was over. This is the explanation of Athenæus, and of many authors whom he cites.

After dinner, strong thick coffee, without sugar, was handed round: the cup is not placed in a saucer, but in another cup of metal, which the Turks call *zarf*, and which defends the fingers from being burnt; for the coffee is served up and drunk as hot as possible.

I observed at this place a custom which is prevalent throughout Greece, and which seems to be of ancient date: the houses have no bells, and the servants are called by the master clapping his hands. Pausanias,³ in his description of a painting by Polygnotos, says that Paris is represented clapping his hands to call Penthesilea, who is seen in the picture.

The Bishop is highly respected by the villagers, and receives their homage with becoming dignity: after dinner, he sat smoking his

¹ Dion Cassius, b. 58. c. 3.

² Anab. b. 8. c. 3.

³ B. 10. c. 31.

pipe upon a sofa, and several of the country people came in to pay their respects: they knelt down to him, touched the ground with their forehead, and then kissed his hand. This ceremony is almost as servile as the Chinese *Ke Tou*.

The Bishop keeps a *καλογραία*, or good old lady, in his house, who manages his domestic concerns: such a person is frequently found in the houses of the bishops, who are not permitted to marry. On my arrival at Krisso, this lady happened to be unwell, and I was obliged to exert my medical skill; for they have a notion in Turkey that all Franks are more or less acquainted with the healing art; and, although I pleaded my entire ignorance and inexperience, the Bishop, with great simplicity, insisted on my feeling her pulse, and giving her some of the physic from my medicine chest; which, he observed, must be excellent, from its being contained in such nice little bottles.

The next morning the *Kalograia* happened to be better than usual; and the Bishop, delighted with the success of the cure, begged of me to give her another dose, to prevent her being ill again. This request of the good Bishop brought strongly to my recollection a very similar demand (and probably founded on the same kind of reasoning) which was made, some years ago, to a traveller in the Hebrides. This gentleman having tuned a piano-forte, and being about to quit that country, was earnestly entreated, the same day that he had tuned it, to tune it another time, as if with the notion that it would be a good thing for the instrument to have one tuning in store, beforehand! A proof that ignorance and simplicity are the same in all climates!

Krisso is governed by a Turkish Agha, and contains about one hundred and eighty houses; it seems to have diminished considerably in modern times, as traces of houses and several ruined churches are seen near the village. It contains no antiquities, except some large scattered blocks of stone, and some fragmented and illegible inscriptions.

The church of *Agioi Saranta*, or *Forty Saints*, a short way out of

the village stands on the brink of an abrupt and lofty precipice, arising from the Krissæan plain; the traces of walls are seen about the place, which was probably the ancient Krissa. Strabo¹ mentions a tyrant of Krissa, called Daulios, who he says, according to Ephoros, founded Metapontum, in Lucania.

An obscurity prevails amongst ancient authors, concerning the positions of Krissa² and Kirra,³ which the various opinions of the moderns by no means tend to dissipate. Homer says nothing about Kirra; but frequently mentions the Divine Krissâ: in his Hymn to Apollo,⁴ he says it was at the foot of the snowy Parnassos, and produced good vineyards; indeed, the mountain was sacred⁵ to Bacchus, as well as to other divinities, owing no doubt to the good wines made on its sunny sides.

The words *ὑπὸ πρυχῆ Παρνασσίδιο*, and *ὑπο Παρνησον*, seem to imply that Krissa was situated at, or on the foot of Parnassos; which agrees with the situation of Krisso. If Homer was speaking of Kirra under the name of Krissâ, as Pausanias⁶ conceives, he would, in all probability, have described it as being at the foot of Mount Kirphis, which is the case, and not at the foot of Parnassos; and as a poet, it is not likely he would have omitted the opportunity afforded him, by the proximity of Kirra to the sea, of introducing some of the fine-sounding epithets usually bestowed by him on the roaring domain of Neptune. Pindar mentions Kirra, and Krisa, but only poetically; adapting them to his verse as synonymous for Delphi: he calls Parnassos *Κιρραῖς*⁷ *Πετρα*, and *Κρισαιῖος*⁸ *λοφος*. He says⁹ that Megacles gained two victories at Kirra, meaning Delphi:¹⁰ he is guilty of the same liberty, in many places, respect-

¹ B. 6. p. 265.

² Some authors write it with the single s. as Pindar.

³ Lucan writes it *Cyrrha*, and Ptolemy *Κυρρα*.

⁴ V. 269, 282, 438.

⁵ Lucan, *Pharsal.* b. 5. v. 73.

⁶ B. 10. c. 37.

⁷ *Pyth. Od.* 10.

⁸ *Pyth. Od.* 5.

⁹ *Pyth. Od.* 7.

¹⁰ Lucan, *Civ. Bell.* b. 5. v. 136, has used the same poetical licence; and Statius *Theb.* b. 3. v. 608. and Seneca *Hercul. Oet.* v. 92.

ing Pisa and Olympia ; and this is the manner in which poets, but too often, throw history and geography into confusion.

Krissa was destroyed in the first sacred war, and it was probably a long time before it was rebuilt, as it is not mentioned by Æschines, who lived full three centuries after that event. He¹ mentions the celebrated port and plain of Kirra. Strabo² makes Krissa and Kirra two different towns, but places them both near the sea ; he says they were destroyed in the sacred wars. Pliny,³ Ptolemy, and Dicæarchus,⁴ also make them separate places ; but Pausanias is of a contrary opinion.

As to the situation of Kirra, there seems no difficulty ; Æschines, Strabo, and Pausanias, all agree that it was near the sea ; and the geographer says it was at the foot of Mount Kirphis : the only difference is respecting the distance. Strabo makes it eighty stadia from Delphi ; and Pausanias only sixty, adding, that it is the port of Delphi, and that the Pleistos runs through it. Suidas reduces the distance to thirty stadia. This difficulty however may be easily removed : there were no doubt, anciently, two roads from Delphi to Kirra as there are at present ; the longest and the best is by descending the mountain a little way to the east of Krissa ; the shortest, which Pausanias used in his computation, is by descending straight from Delphi, crossing the Pleistos, and keeping along the west foot of Kirphis : by this road the remains of Kirra are reached in two hours. I did not visit the ruins ; but I was assured that the walls and some of the towers of the city remain, as well as a large mole built in the sea.⁵

It is probable that Kirra, owing to its good port and advantageous situation, survived long after Krissa ; which after the ruin of Phocis, probably mingled its population with that of Delphi.

There is a fine view from the church of Forty Saints, command-

¹ το κιρραιον ωνομασμενον πεδιον και λιμνη. Orat. against Ktesiphon.

² B. 9. p. 416.

³ Nat. Hist. b. 4. c. 3.

⁴ Stat. Græc.

⁵ The present name of the ruins of Kirra is Xeropegādi (the dry fountain).

ing the distant mountains of Achaia, and the intervening gulph, with the village and ports of Galaxīdi, the town of Salōna, and the whole of the Krissæan plain, with the Pleistos winding its way through fields and olive groves, by the foot of Kirphis and the ruins of Kirra.

With considerable difficulty, and some danger, I descended the steep precipice on which the church stands, and being arrived in the plain, I observed that the Pleistos was cut into many ditches, in order to supply the olive plantations with water. Anciently this plain was left in an uncultivated state; and Pausanias,¹ with his usual credulity, observes, that trees never throve well there. At present, the Krissæan plain flourishes more, even under the yoke of the Turk, than formerly under that of Apollo: it is better cultivated than most parts of Greece, and the olive trees arrive at a very large size, and to a great degree of perfection.

Sophocles in his *Electra* calls the Krissæan plain *βουνομα ακτη*; and Strabo² gives it the epithet of *ευδαιμον*. No spot in Greece can well possess more historical interest; it was the cause of much bloodshed and animosity amongst the different states of this country; of the destruction of the happy Krissæan republic;³ the taking of the powerful capital of Locris; and finally, of the total subjugation of the Greeks by Philip of Macedon; who being appointed general by the Amphictyons, to conduct the third sacred war, gained that superiority and ascendancy over the minds of the Greeks, which ultimately led to their destruction, as an independent people.

¹ B. 10. c. 37.

² B. 9. p. 418.

³ *ευδειλον*. Homer's Hymn to Apollo, v. 438.

CHAPTER VI.

From Krisso to Kastri—sepulchral chambers. Situation of Delphi-Kastriotes—Kastalian spring. The rocks Phaidriades. Temple of Apollo. The prophetic or oracular cavern. The serpent Pytho. Stadium. Convent of the Kalogeroi—ruins near it. Detached masses of rock. The cave of Sybaris on Mount Kirphis—river Pleistos. The vale of Delphi, and situation of the ancient town. Echo. Coins of Delphi.

TO KASTRI-DELPHI.

WE found some difficulty in procuring horses to convey us to Kastri; the people charged us an enormous price, and the bishop did not interfere to prevent the imposition: but a timely visit which we received from the Agha, settled matters in a moment. When I made my complaint, he told the bishop, that if they attempted to impose upon me, he would oblige them to take me for nothing. On this, the holy prelate with one word brought them to reason; which however he would not have done without the seasonable interposition of the Turk.

We quitted Krisso on the 28th, having Parnassos on the left, and Kirphis on the right.

About half way, a vast precipice renders the approach to the far-famed Delphi awfully grand, and strikingly picturesque.

On the left of the road we came to a rock, which contains several sepulchral chambers cut in the solid mass: their entrances are in the form of round arches; some of them contain three sarcophagi, each under a round niche: they have all been opened, and the covers are broken: these sarcophagi form but one mass with the rock. Some large fragments in the vicinity have been thrown down, probably by

earthquakes, and the sepulchres which were in them have been rent asunder.

One of the tombs is in an insulated mass close to the road. This is the kind of sepulchre called by the ancients *Σπηλαιον*, or *Κρυπτον*. They are seen at Athens, Haliartos, Thisbe, Amphissa, Demetrias, and other parts of Greece.

The island of Cerigo¹ possesses one, with two contiguous sarcophagi under the same arch; they are common in Persia, Egypt, and the Grecian colonies of Asia Minor, and of Italy. I have seen them near Rome, Tivoli,² Palestrina,³ Valmontoni,⁴ Isola Farnese,⁵ and Cervetri.⁶ There are some magnificent ones near Corneto,⁷ about twelve miles from Civita Vecchia, adorned with sculpture and paintings; and lately others, of a still larger proportion, have been discovered on the side of a deserted mountain, about six miles from Viterbo, in the Roman state, with Etruscan inscriptions in large letters, over the entrances.

They are likewise common in Sicily; particularly at Syracuse, where they compose an entire street. Lanzi⁸ and Zoega⁹ seem to have mistaken the Hypogaia for the Spelaia.

A few yards from the abovementioned sepulchres are the traces of the walls of Delphi, and of one of the gates, composed of a mass of small stones closely united by cement, which was probably coated with hewn blocks, some of which are dispersed in the vicinity. This style of construction is the Emplecton of Vitruvius.

Justin¹⁰ says that Delphi had no walls, but was defended by its precipices. Strabo¹¹ gives it a circuit of sixteen stadia; and Pausanias¹² calls it *πολις*, which seems to imply, that it was walled like other cities. In earlier times it was perhaps, like Olympia, defended by

¹ The ancient Cythera. See Mons. Castellan's Tour in Greece, published in 1808. Paris.

² The ancient Tibur.

³ Præneste.

⁴ Unknown.

⁵ Supposed to be Veii.

⁶ Agylla or Caire.

⁷ Tarquinii.

⁸ Saggio di lingua Etrusca.

⁹ See his work on Obelisks.

¹⁰ B. 24. c. 6.

¹¹ B. 9. p. 418.

¹² B. 10.

the sanctity of its oracle, and the presence of its god, which being found not to afford sufficient protection against the enterprises of the profane, it was probably fortified, and became a regular city after the predatory incursions of the Phocians. The walls may however be coeval with the foundation of the city itself; their high antiquity is not disproved by the use of mortar in the construction. Some of the Egyptian pyramids are built in a similar manner,¹ as well as the walls of Babylon.

The road in this part is extremely narrow; a precipice is overlooked on the right hand, and a rock rises on the left. There can be no doubt this is the spot described by Livy,² where some Macedonians, by orders of Perseus, way-laid and attempted to destroy Eumenes, king of Pergamos. The words of the historian add so much interest to the identity of the spot, that I have conceived it necessary to give them at full length. He describes the journey of Eumenes from Cirrha to Delphi, where he intended visiting the oracle:—"Ascendentibus ad templum a Cirrha, priusquam perveniretur ad frequentia ædificiis loca, maceria erat ab læva semitæ paulum extans a fundamento, qua singuli transirent. Dextra pars labe terræ in aliquantum altitudinis diruta erat. Post maceriam se abdiderunt, gradibus adstructis, ut ex ea, velut e muro, tela in prætereuntem conjicerent. Primo a mari circumfusa turba amicorum

¹ Hamilton's *Ægyptiaca*.

² B. 42. c. 15.

Translation of Note 2.

As you ascend the rising ground which leads to the temple in the road from Cirrha, and before you reach the spot which is covered with buildings, you find a wall rising a little above the foundation on the left of the path, where only a single individual can pass at a time. On the right the ground had given way to a considerable height. The assassins concealed themselves on steps behind the wall, from which they could take aim at the monarch as he passed. His friends and guards proceeded in a scattered assemblage from the sea-shore, till the approaching precipices gradually compressed them into a closer line. When they reached the part which afforded space sufficient for only one person at a time, Pantaleon, Prince of Ætolia, who was conversing with the king, first entered the defile. The assassins rising from their ambush, instantly rolled two great stones down upon the king, one of which struck him upon the head, and the other on the shoulder, so that he fell senseless on the ground.

ac satellitum, procedebat; deinde extenuabant paullatim angustiae agmen: Ubi ad eum locum ventum est, qua singulis eundum erat, primus semitam ingressus Pantaleon Ætoliæ Princeps, cum quo institutus regi sermo erat: Tum insidiatores exorti saxa duo ingentia devolvunt, quorum altero caput ictum est regi, altero humerus sopitus," &c.

In about two hours, we arrived at the village of Kastri. The computed distance from Salöna to Krisso is two hours, and from the latter to Kastri as much more, answering to about one hundred and twenty stadia, which Pausanias¹ makes it from Amphissa to Delphi. It is remarkable, that Æschines² makes it only half that distance, which is evidently a mistake, in which he has been followed by Barthelemy.³ The approach to this singular spot is exceedingly striking; and when its gods, its temples, and all the objects of its superstition were in full power and splendour, it must have impressed the beholder with religious awe.

We went to the house of the papas of Kastri, to whom the Bishop of Salöna had given us a letter; which, from its simple and laconic style, I have thought worth inserting, to give an idea of the common Greek epistolary writing.

ευλαβεσατε παπα κυρ Ιωάννη σε εϋχομεθα. αυτου ερχονται οι παροντες εγκλεζοι μηλορδοι, και εχουν να σιργιανισουν. και θελεις τους περιποιηθη ότι ειναι ανθρωποι τιμημενοι και ευγενεις. εις ημας ειναι συστημενοι απο τον κονσολον εγκλεζον και ηλθαν απο πατραν. ταυτα. και η παρ ημων ευχη ειη σοι.

Φευρουαριου
ευχεταις σου.

Most holy Papas, Mr. John, we give you our benediction. These English milords⁴ have come here; they are going to travel. You will receive them well, for they are men both honourable and noble. They

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¹ B. 10, c. 38.

² Orat. against Ktesiphon.

³ Voyage d'Anacharsis.

⁴ This word in Turkey is synonymous for travellers.

are recommended to us by the English consul, and they are come from Patra. That is all we have to say, and our benediction be with you.

February.

Your Benedictor.

No situation can well surpass the approach to Delphi.¹ Its grand and theatrical appearance, combined with its ancient celebrity, its mouldering ruins, and its fallen state, form such extreme contrasts, that it is difficult to decide whether more regret is excited by its departed splendour; or more satisfaction felt in still beholding some remains of its former magnificence. “Prorsus ut incertum sit utrum munimentum loci, an majestas Dei plus hic admirationis habeat?”² The very locality breathed the presence of Apollo.

The first objects which attract the attention are the vast precipices of Parnassos, which rise nearly in perpendicular majesty, behind the humble cottages of Kastri, and form the two noble points celebrated in antiquity. The vale is circular and deep, and surrounded by the rough and barren rocks of Parnassos and Kirphis, by which it seems excluded from the rest of the world.—Part of the vale is planted with olives and mulberry trees, and the corn grows on the terraces which were raised by the Delphians for the security of their temples and their habitations, which could not otherwise have been supported, against the rapidity of the descent.

The inhabitants of this valley exhibit a people in a state of more inartificial and simple existence than any I have before seen: indeed, they have little to do out of their own valley; and their poverty, while it keeps them at home, affords no inducement for the

¹ Francklin and some others write it Delphos; I know not with what authority. See Dr. Bentley's Preface, p. 90, Dissertation on the Epistles of Phalaris.

² Justin, b. 24. c. 6.

intrusion of the Turks. They are however governed by an Agha, who bears a good character amongst them.

Our arrival excited the eager curiosity of the Kastriotes; they crowded into our cottage, where every thing we had was a matter of astonishment! They were so much pleased with our sugar that every one begged a little bit; and it is difficult to describe the surprise which they manifested, when they saw me use Indian rubber, to efface some pencil lines. The grown-up persons stared at each other, and observed, that I was a “*πολυγλωσστικος ανθρωπος* :” the children ran away, and said I was the devil.

The Kastriote women are distinguished by their native beauty, and their unadorned elegance. To fine figures they unite handsome profiles, good teeth, and large black eyes. We went one day to a cottage to inquire for coins; and, making the woman of the house a compliment on her good looks, she seemed highly pleased, and said, she had been handsome, when young, but that it was now her sunset; that however, she had five daughters, all as handsome as she had been, and whom she would shew us, if we would dance at her cottage the next day. During our conversation, two of her daughters came in, with large pitchers on their heads, with water from the Kastalian spring, and convinced us that she had spoken truth.

It gave us pleasure to find that most of the poor inhabitants of Kastri could read and write, and could also speak both the Greek and the Albanian, or Arbanitic languages: although Greece in general is in a state of ignorance, several parts of Great Britain, as well as of other civilized and enlightened countries, are in the same situation; but the mind is more forcibly struck in the former case, by the contrast between its ancient and its present state. When Greece monopolized the learning of the world, our island was in a state of barbarism: at present the case is reversed; Apollo, and the Muses, have fled from Greece to Hyperborean climes, and England is the favoured seat of useful knowledge and elegant erudition. Yet Kastri has its school, although the famous island of Iona, the boast of Scotland, in her better days, and the seat of learning and religion,

has not even a school, nor one single person who can read or write!

I have made this digression for the purpose of undeceiving those who imagine that the modern Greeks in general are immersed in the deepest ignorance, and that the poorest inhabitants of the remoter parts of Great Britain are superior to them, both in understanding and education. The Greeks however are as far our superiors in native genius, quickness of perception, and natural intellect, as we are superior to the Icelanders and Laplanders! But education has extricated us from our natural darkness, as the want of it has plunged the Greeks into an obscurity ill-suiting their natural genius. But happily learning is reviving, and beginning again to take root in its native soil; where, if properly cultivated, it will again flourish; but will probably never rear its head so high as in the days of its power and independence. The fostering hand of an English nobleman¹ has for many years been highly instrumental in the propagation of knowledge in different parts of Greece; and the wealthy Greeks themselves, of Constantinople and Joannina, have established several useful plans for the introduction of their ancient authors, and of the Hellenic language. But a country which has once entirely fallen, and like Greece, has for several centuries ceased almost to be a nation, seldom, or never, reassumes its ancient rank, or recovers its former glory. Greece however has for some years been making sensible advances in knowledge, in civilization, in commerce, and in opulence; and notwithstanding its present inauspicious circumstances, it may perhaps emerge from the despotism by which it is oppressed, and again become one of the brightest luminaries of Europe.

The village of Kastri consists of ninety cottages; the inhabitants are Arnauts, and have the same costume as the Galaxidiotes: the

¹ The Earl of Guildford.

poorer people live in cottages which consist of only one long room. The wealthier, and amongst them the papas, have houses with two rooms raised on a second floor, the lower part being divided into a stable, cow-house, and cellar. The cold was extremely piercing, and the house which we occupied had neither chimney nor glass to the windows; the smoke was so painful to our eyes, that in spite of the inclemency of the weather, we were obliged to keep the shutters open; but the people of the house were so inured to this nuisance, that they beheld our fastidiousness with a contemptuous smile.

The papas has a wife, three sons, and a daughter; the eldest son, a short time before our arrival, married a fine girl of the village: she paid us a visit, and, on entering the room, made some very low bows, and kissed our hands; she then kissed her own hand, with which she touched our hands, at the same time saying, *Σας προσκυνω*. A salutation of this kind denotes the greatest respect; it is practised in the mountainous parts of Italy, and is an ancient custom.¹ She repeated her salutations so frequently, that I was induced to ask if there was any particular reason for it, and was informed, by the papas, that it was the common ceremonial which newly-married women practised towards strangers who came to their house, and which it would be deemed irreligious and inhospitable to neglect. The young husband also welcomed us with great good nature and native politeness.

The most curious part of the menage, but not the most agreeable to us, was the manner in which we passed the night: the second room being full of olives and sacks of corn, we all slept in the same

¹ See the Octavius of M. Minucius Felix. The word *προσκυνω* is at present used in Greece in its primitive signification, meaning the same as the adoration of the Latins, which was kissing the hand in token of respect; but as it was generally practised before the statues of the gods, both the Greek and the Latin words, losing their original meaning, became synonymous for worshipping. We find in Minucius Felix that Cæcilius, seeing the statue of Serapis, kissed his hand according to the common superstition. "Cæcilius, simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admovens, osculum labiis pressit."

chamber; the papas and his family occupied one end of the room, and we took the other part; they slept upon mats, spread upon the floor, and to make up for the deficiency of blankets, kept their clothes on; the papas and his wife the papadia occupied one mat; the new-married couple another; and the rest of the family lay scattered in different parts of the room. Their curiosity was very great to see us go to bed; indeed it was reciprocal; and if we were surprised at seeing them sleep with their clothes on, they were still more so at seeing us undress!

A circumstance occurred, which, though trifling in itself, is mentioned in this place as strongly characteristic of the simple and pastoral habits of these poor people: the cow of the papas having recently calved, and the weather being extremely cold, the calf was brought up every night, and slept by the fire-side, with the rest of the family. “*Et pecus, et Dominos, communis clauserat umbra;*”¹ or, as one of our poets expresses it, “Shelter at once for man and beast supplied.”

We here noticed a custom which is prevalent throughout the greater part of Italy, and is probably of ancient date: the person who, after sun-set, brought the light into the room, wished the company good evening; and the same salutation was returned by them all, frequently repeating the words “*καλη εσπερα.*”

This celebrated oracle and city was indiscriminately called Pytho, Python, Pythia, and Delphi. Pindar poetically uses the words *Krisa* and *Kirra* for Delphi. The latter is never mentioned by Homer, but only Pytho. Delphi was the common name in the time of Strabo and Pausanias; but Æschylus, Pindar, and most of the ancient poets, call it Pytho. Euripides² calls it poetically *Πυθια πετρα*, and *ρωκεων ακροπτολις*; Theocritus³ *Δελφισ πετρα*. Ptolemy⁴ errs in making Pythia and Delphi separate places; he has nevertheless been followed by Cluverius, Gerbellius, and others. The first spot

¹ Juvenal, Sat. 6. v. 4.

³ Epig. 1. v. 4.

² Ion. v. 550. Orest. v. 1094.

⁴ B. 3. p. 87.

amongst the ruins of Delphi, which attracted our attention, was the Kastalian spring,² the interest of which is increased by its ancient fame, and its romantic situation. This inspired² and inspiring stream is a few hundred yards out of the village, towards the east, at the base of the tremendous precipices of Parnassos; the two celebrated rocks, the Phædriades,³ rise almost perpendicularly above the fountain, dividing into the two points of Naupleia and Hyampeia, which were sacred to Bacchus and to Apollo. Sacrifices also were offered to Bacchus on the summit of the mountain “in Vertice summo,” as we see in Catullus.⁴ Pausanias⁵ says the same thing, and mentions the difficulty of ascent from the Corycian cave.

Parnassos was called Biceps from the Phædriades, and not from the summit of the mountain, which is divided into many points, and is not visible from Delphi. There are however three pointed rocks rising from Delphi; the lowest is to the west of the Phædriades: it did not escape the observation of the ancients; and, on an unique copper coin, which I found at this place, Parnassos is represented with its three points. The Delphians used to throw from Hyampeia those who were obnoxious to their god:⁶ but after the unjust punishment of Æsop,⁷ the point Naupleia was used for that purpose. The former is probably that which rises above the spring; the latter is more to the west. The chasm, or fissure, by which they are separated, is not more than five or six yards in breadth: I climbed up the rocks by some ancient steps which are cut into it, and which lead to a small platform in the chasm between the Phædriades. Those who were hurled from the rock Hyampeia, owing to the unevenness of the precipice, probably sometimes fell upon this spot; and the steps were perhaps made for the purpose of

² Κρήνη της Κασταλίας, Strabo. Ὑδρὸς τῆς Κασταλίας, Pausan.

³ Πηγῆς μαντικῆς, Lucian. Jupiter Tragoed.

⁴ Φαιδριάδαι πετραί. Diodor. Sic. b. 16. c. 28.

⁵ Carm. 63. v. 390.

⁶ B. 10. c. 32.

⁷ Euripid. Ion. v. 1222, and 1268. Lucian. Phalaris prior.

⁸ Plutarch De iis qui tarde a numine corripiuntur. This event happened about five hundred and sixty years before Christ.

removing the bodies of those who had fallen there, and of giving the *coup de grace* to those who had not been killed by the fall, as the Romans did to those who happened to survive their projection from the Tarpeian rock.)

This kind of punishment is of the most ancient date, and was probably customary all over Greece. The Athenian Barathron, the Spartan Ceada, and the Leucadian promontory, are well known examples.

The Kastalian spring is clear, and forms an excellent beverage; but I confess that its waters produced none of those effects upon me, which were felt by travellers of more lively imaginations, or more tender stomachs, than myself.

“ Nil tum Castaliæ rivis communibus undæ

Dissimiles——”¹

Dr. Spon, it seems, was converted into a poet by its draught! while, in Dr. Chandler (a far more credible fact), it manifested its effects in a stomach-ache and a “shivering fit.” But if similar results were the uniform product of the Kastalian spring, we might expect to find all the inhabitants of Kastri particularly liable to frigid shiverings, or poetic ecstasies.

The water which oozes from the rock, was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the oracular priests. Some steps that are cut in the rock formed a descent to this bath. The face and sides of the precipice, which inclose the spring, have been cut and flattened: it was no doubt anciently covered in; for it cannot well be imagined that the Pythoness laved her holy limbs in open day.* A circular niche, which was probably designed for a statue, is cut in the face of the rock: a small arch and passage is seen on the western side a little above the usual level of the spring: this was made to let off the superfluous water. At the opposite side is the diminutive chapel of Saint John, which seems to have been contrived in

¹ Claudian de Sexto Consulatu Honorii Augusti Panegyris, l. 27.

² Euripid. Ion. v. 94.

order to exhibit the triumph of the cross, over the adoration of Apollo and the Muses!

The fountain is ornamented with pendant ivy, and overshadowed by a large fig tree, the roots of which have penetrated the fissures of the rock, while its wide-spreading branches throw a cool and refreshing gloom over this interesting spot. At the front of the spring we were gratified by the sight of a majestic plane tree, that nearly defends it from the rays of the sun, which shines on it only a few hours in the day. Homer, in his Hymn to Apollo, mentions the fount *Delphousa* at this place; probably meaning the Kastalian.

Above the Phædriades is a plain, and a small lake, the waters of which enter a *katabathron*, or chasm; and it is probably from this that the Kastalian spring is supplied. The superfluous water, after trickling amongst the rocks, crosses the road, and enters a modern fount, from which it makes a quick descent to the bottom of the valley, through a narrow and rocky glen, fringed with olive and mulberry trees, when it joins the little river *Pleistos*, and enters the sea near the ruins of *Kirra*. While we were at *Delphi*, the Kastalian spring was flowing in a copious stream, and formed several small cascades, the appearance of which was highly picturesque. The sides of the fountain were covered with fine water-cresses: I gathered some for dinner, which the poor people observing, asked if they were medicinal; and when I explained to them how they were to be eaten, they communicated the discovery to the others; and the next morning, I met a party of the villagers returning from the spring, each with a provision of the newly-discovered vegetable; they thanked me for the information I had given them; and, pointing to their cresses, told me they should for the future give them the name *φρανκοχορτον*, or the Frank's Herb. The poorer Greeks, particularly those who live far from the sea, have so little to eat during their long and rigorous fasts,¹ that the discovery of a new

¹ The Greeks have one hundred and ninety-one fast-days in the year; but devout people observe still more. Travellers, sick persons, and children, are exempt, but many refuse any indulgence.

vegetable, which they did not know was palatable or wholesome, was a circumstance of some importance to them.

The next spot which I was impatient to visit was the temple of Apollo, at least the site of it; for the remains of this celebrated edifice have vanished like a dream, leaving not a trace behind.

It was in the upper part of the town,¹ and near a magnificent theatre, which indeed was within its peribolos. The Grecian theatres are generally hewn out of the solid rock, and are therefore the most indestructible of ancient monuments; I had reason to hope I should find it, and that it would lead to the discovery of the temple: but I was disappointed; as I could not discover any positive traces of either one or the other. It appears that the far-famed temple of Apollo must be sought for under the humble cottages of Kastri, as the whole village probably stands within its ancient peribolos.

Pausanias says, that the temple contains a very large space, where several roads meet; and that a fountain, called Kassotis, passes under ground in a secret part of it; I therefore directed my steps towards the rocks of Parnassos, in search of the fountain, and soon came to a small stream, running towards the village. I was not remiss in exploring its source, which is situated near a large mass of rock, and several vestiges of antiquity are scattered around. At this spot the Turks have constructed a fountain, with a cistern, for the purpose of collecting the waters, to which the washerwomen of Kastri habitually resort. The adjacent ground exhibits some scattered blocks of considerable magnitude, which render it probable that the fountain was once sumptuously adorned. It is at present called Kerna. A little above it are some ancient foundations, perhaps the Lesche, which contained the paintings of Polygnotos.

The stream which issues from the spring, runs towards the middle of the village; where it loses itself, imperceptibly, near the Agha's house. There are several remains about this spot; and in the lower part of this and some adjoining houses, are some fluted marble frusta, of the Doric order, and of large dimensions.

¹ Pausan. b. 10. c. 32.

Some very long inscriptions are also still left on the walls, which form part of his granary, and which almost cover one side of a neighbouring cow-house. The proprietor turned out the cattle, and gave me a light, which enabled me to copy a Greek and Latin inscription; and as only a part¹ of it has been published, it will be inserted in the Appendix. It was however in so mutilated a state, besides being in an inverted position, that I copied it with the greatest difficulty.

Near the same place is a fine inscription, on a block of white marble, of which I was enabled to decipher the greater part, though it has been much defaced. In this, as well as in some other inscriptions, the word *Ieromnemon* frequently occurs.

Delphi, from its central situation, was fixed upon for the vernal meeting of the Amphictyons, and for the congress of the ambassadors; or in other words, the Pylagoras and *Ieromnemon*, which each independent Grecian state sent to support its civil and religious interests.

The wealth of Delphi was proverbial even in the time of Homer.² The Phocians plundered the temple of money to the amount of near a million sterling; an enormous sum in those days! Xerxes thought it not unworthy of his notice; but the power of the god frustrated his attempt.³ Brennus was equally unsuccessful; but Sylla⁴ made himself master of its treasure; and notwithstanding the numerous depredations to which it had been exposed, according to Pliny,⁵ there

¹ Dr. Clarke in the sixth chapter of the fourth volume of his *Travels*, has published the first six lines of the Latin inscription, but he says, "that when he found what the fatigue would be of making an exact copy of the whole, he had not the courage to attempt it."—Both the Greek and the Latin inscriptions seem to have been made in the time of one of the Roman emperors, whose name is not however seen upon them. They are decrees relative to boundaries; in the Latin inscription *Cirha* and *Anticyra* are mentioned. On the same slab is another Greek inscription in very minute characters, the greater part of which is under ground; they merit a full investigation, and it is hoped that future travellers will supply the deficiency of those who have gone before them.

² Strabo, b. 9. p. 420.

³ Justin, b. 24. c. 8, and others.

⁴ Plutarch's *Life of Sylla*.

⁵ Nat. Hist. b. 34. c. 7.

were three thousand statues at Delphi in his time; and it is said, that Brennus on approaching it, directed the attention of his army to many statues of solid gold. “Ostendebat, statuasque cum quadrigis, quarum ingens copia procul visebatur, solido auro fusas esse; plusque in pondere, quam in specie habere prædæ affirmabat.” These statues, which Brennus took for gold, were probably only bronze gilt.

Delphi was plundered eleven times before the reign of Nero; and that emperor took five hundred bronze statues from the temple.¹ Yet, after all these deductions from its ancient splendour, Pausanias has left a particular description of one hundred and thirty-seven statues; besides a general mention of a great many others, of warriors, wrestlers, and musicians, which probably amounted to as many more. These precious ornaments were included within the boundary, or sacred inclosure. Yet, even in the time of Strabo, its treasure had disappeared; in the time of Pausanias, it was destitute of money; and the rich offerings of Gyges, Alyattes, Cræsus, and Midas, with the accumulated liberality of kings and of nations could be seen no more. “Even the Phrygians, Lydians, Persians, Assyrians, Phœnicians, the Italians, and the Hyperboreans themselves, sent offerings to Delphi.”²

The temple and the god, the rites of sacrifice, and the predominance of superstition enriched the barren rocks of Parnassos with a greater variety of sumptuous products, than were to be found in the most fertile fields and the most cultivated plains. According to Justin, the army of Brennus³ revelled in its luxuries.

Strabo calls the temple of Apollo the common temple, *το ιερον κοινον*; and Livy,⁴ “commune humani generis oraculum;” as it had become the resort of all nations. Euripides⁵ for the same reason calls the Delphic Tripod, *τριποδα κοινον*. Strabo and Pausanias denominate it generally, by way of eminence, *the temple*, *το ιερον το εν Δελφοις*.

Even the form of the temple is not known.

¹ Pausan. b. 10. c. 7.

² Lucian's Phalaris alter, c. 24. B. 24. c. 7, 8.

⁴ B. 38. c. 48.

⁵ Ion. v. 366.

158 Cytia¹ of Ancona says it was circular, as it has been designed by the most celebrated painters, particularly Claude Lorrain and Gaspar Poussin.

On a scarce copper coin which I procured at Delphi, it is represented of the most common form, a rectangular oblong, with six columns on the sides, and two in front, with a statue between them; but as it was frequently destroyed and rebuilt, its original plan was perhaps not uniformly preserved.

It is not less surprising than true, that one of the most celebrated edifices in the world has been so entirely destroyed, and so thoroughly obliterated, that sufficient traces are scarcely left, by which the traveller can form even a conjecture as to its position. It must however have been magnificent, as the rebuilding of it, by Spintharos,² is said to have cost about three hundred talents.

The Apollo Belvedere is supposed to be a copy from the statue which was in the temple at Delphi. The celebrated Canova thinks that the original was of bronze; alleging, in justification of this opinion, that statues of that material have a certain style different from those in marble; and that the Apollo Belvedere, particularly the drapery, appears to have been copied from bronze.

Amongst some scarce coins which I collected at Delphi, was one on which the god is represented in an erect posture, playing on the lyre, and covered with a long *stola*; to which Propertius³ alludes, "Pythius in longa carmina veste sonat." This is in his character of Musagetes,⁴ Kitharædos, or Kitharistus.

This figure seems taken from the description which Homer⁵ gives of Apollo conducting the Cretans to Delphi, shewing them the spot where he desired his temple to be erected, and is probably a copy of that which was within the temple.

¹ In his manuscript in the Barbarini library at Rome.

² About five hundred and twelve years B. C.

⁴ Leader of the Muses. Diod. Sic. b. 11. c. 18.

³ B. 2. Eleg. 31. v. 16.

⁵ Hymn to Apollo, v. 514.

φορμίγγ' ἐν χείρεσσιν ἐχών, ἀγαθὸν κίθαριζών.
Καλαὶ καὶ ὑψὶ βίβασι.

Citharum in manibus habens, mirabiliter sonans,
Pulchrè, et sublimer graduens.

As Pausanias does not mention the statue of Apollo at Delphi, it was probably removed before his time.

It is not known when this celebrated oracle ceased. The god probably emigrated to the Hyperboreans, shortly after the introduction of Christianity.

————— “ cum pulcher Apollo
Lustrat Hyperboreas, Delphis cessantibus, aras.”¹

Lucian² says that answers were given in his time; but that they were not continued long after this, we have the testimony of Juvenal:³

————— “ quoniam Delphis oracula cessant,
Et genus humanum damnat caligo futuri.”

Most of the Grecian oracles were annihilated by neglect, when Constantine relinquished the errors of Polytheism.

It would appear from Seneca,⁴ Statius,⁵ and Lactantius,⁶ that Apollo had another oracle and temple at Kirra; but it seems extraordinary that it should not be noticed by Strabo and Pausanias. Statius⁷ also mentions a cavern at Kirra; but as that place was the port of Delphi, perhaps it was put for Delphi itself, by a poetical licence, of which Pindar has made such frequent use.

Juvenal⁸ calls Apollo “ Cirrhæus Vates;” and Lucan frequently

¹ Claudian de sexto Consulatu Honor. Aug. Paneg., v. 26.

² Phalaris Alter.

³ Sat. 6. v. 554.

⁴ Cirrhæa Pæan Templa, et ætheriam domum serpente, cæso meruit. Herculi. Oef. v. 92.

⁵ Tunc et Apolliniæ tacere oracula Cirrhæ. Theb. 7. v. 410.

⁶ In Cirrha tantum prospera deorum dabantur oracula.

⁷ Theb. 3. v. 611.

⁸ Sat. 13. v. 79.

mentions that place poetically for Delphi. Ancient as well as modern authors have made a great confusion in this little district, particularly in their accounts of Krissa, Kirra, Delphi, and Pytho.

Pausanias¹ mentions a temple at Kirra, which was common to Apollo, Diana, and Latona; but says nothing concerning a cavern, nor an oracle; and had these existed, he would certainly not have failed to enlarge upon his favourite subject.

The prophetic cavern at Delphi is searched for in vain; and we may say with Claudian,² “Antraque mæsta silent, inconsultique recessus.” Strabo says it was deep, but its entrance small. Dion Cassius³ relates, that Nero put people to death at its mouth, and destroyed it. Diodorus Siculus says⁴ it was in the adytum of the temple. The tripod was placed over the entrance, upon which the Pythia sat while she received the prophetic influence: “επικαθήμενη τῷ τρίποδι, καὶ διαιρούσα τὰ σκήλη πονηρῶν κατωθεν πνεύμα δια τῶν γεννητικῶν εδεχέτο μορίων.”⁵

It is singular that the transition of the sacred breath⁶ of Apollo, should have caused such wonderful effects throughout all Greece; but it is not surprising, that the mephitic vapours should sometimes have been fatal⁷ to the Pythia; particularly when we consider that Apollo “se visceribus⁸ mergit.” Every one knows the effect of the air in the *grotta del Cane*, near Naples. The seat upon which the Pythia sat when proclaiming the oracles, was called *ολμός*,⁹ the *Cortina*¹⁰ of the Latins; for which reason, the epithet of *Cortinipotens* was given to Apollo.¹¹

I will now briefly mention some reflections, which suggested themselves upon the spot, as I explored the relative situations of the objects which are most remarkable in the country round Delphi and Parnassos.

¹ B. 10. c. 37.

² De sexto Cons. Hon. Aug. Paneg. v. 29.

³ Rom. Hist. b. 63.

⁴ B. 16. c. 26.

⁵ The Scholiast of Aristophanes.

⁶ *αἶρον πνεύμα*. Dion Cassius, b. 63.

⁷ Plutarch de defectu Orac.

⁸ Lucan. Pharsal. b. 5.

⁹ Jul. Pollux, b. 10. c. 23.

¹⁰ Virgil *Æn.* 3. v. 92.

¹¹ Adrian Turnebus, *adversar.* b. 29. c. 20.

The story of Apollo and Pytho is unquestionably a poetical allegory; and it is therefore necessary to reduce it to plain prose, in order to invest it with a semblance of reality.

The serpent probably represented the river, which remained after the flood of Ogyges and Deucalion had overflowed the plains, surrounding and insulating Parnassos, and the highest mountains, with its serpentine involutions.

Strabo¹ says, the Cephissos passes through Phocis like a serpent (*δρακοντοειδως*). The Pleistos probably took its name from the original superfluity of its waters. Apollo with his darts, or the sun with its rays, reduced this enormous monster to the size of a common river. The old Egyptian story of Horus and Ob seems to have given rise to that of Apollo and Pytho; their resemblance is striking. The word Horus, or Hores in Hebrew, signifies the destroyer, as does the Greek word *απολλων*, or Apollo. Ob signifies the dragon, or snake, or Pytho, or the inundation of the Nile, which has been the prolific origin of the most celebrated Egyptian and Grecian stories. Herodotus² clearly tells us, that Apollo is the same as Oros; and it must be recollected that Ogyges himself is supposed to have been an Egyptian. It was therefore natural, that the mythology of that country should be revived and adopted in Greece, upon an event which so nearly resembled what had been experienced in the regions of the Nile.

Towards the western end of Kastri, near the stadium, is a hill, where some ancient foundations may be discerned, with the pavements of three roads, which form a junction at this spot. The summit of the hill is flat, but not of large dimensions, and as it is higher than the fount Kassotis, it could not have been occupied by the temple of Apollo.

Below the hill, towards the south, is the small church of St. Elias, composed of ancient fragments, and standing upon a terrace, supported by a fine wall of regular masonry, with projecting buttresses,

¹ B. 9. p. 424.

² B. 2. c. 144.

which formed the *peribolos* of a temple. † Spon thinks that this is the site of the temple of Apollo: it may have been part of the inclosure; but I conceive that the body of the temple, the *μαντειον*, where the oracles were given, was higher up; and probably within the present village. Strabo¹ particularly tells us it was *κατα κορυφην*.

Near St. Elias are two sepulchral chambers cut in the rock; one of which contains a sarcophagus, with its cover still remaining entire: some other sepulchres, of the same kind, are seen in different parts of the rock. The stadium is a little above St. Elias.

The son of the papas had accompanied me as far as this place without making any remarks; but on arriving at the stadium, to my great surprise, he knew what it was, and said, *εδω ειναι το δικον μας πενταθλον*, Here is our stadium! The word *Pentathlon*, the *quinqvertium* of the Romans, was introduced into Greece as soon as the games reached the number² indicated by that word. The stadium is situated under the rocks of Parnassos, and the length and breadth includes as much flat space in both directions, as the nature of the ground can afford; the two extremities, which are east and west, being terminated by rocks, and the northern side by the rising of the mountain, the south by the quick slope; on this side are the ruins of the ancient wall which supported the stadium; it is regularly constructed, with large blocks, some of which are thirteen feet in length. The ancient and the modern road pass at the foot of the wall.

Pausanias³ says that Herodes Atticus ornamented the stadium with Pentelic marble: the ruins however are entirely of stone, without the smallest fragment of marble. The rocks which are at the two extremities are cut into seats, which remain very perfect, and which were probably for the *agonothetai*, or presidents of the games. The seats of the populace were on the sides; some of

¹ B. 9. p. 418.

² Simonides. Antholog. b. 1. c. 1. Epig. 8.

³ B. 10. c. 32. Philostratos, in his Life of Herod. Attic. merely says, *ανεθηκε δε και τω πυθφι το Πυθιο Σταδιον*.

them remain; they are similar to those of the theatre of the sacred forest near Epidauros. Between the village and the Kastalian spring are the remains of a circular edifice of moderate dimensions: it has probably been a seat, or resting-place; of which there are other examples near Grecian temples: there is one of a similar kind at Kalauria, attached to the temple of Neptune; and another at the entrance of the town of Pompeii,¹ near Naples; both retaining the seats, which are formed by a projection from the wall, in the hollow of the circle: that of Delphi is probably of the same kind; but it is considerably buried: on one side of the blocks is the following inscription:—

ΕΠΙΑΡΙΣΤΑΓΟΡΑΑΡΧΟΝΤΟΣΕΝΔΕΛΦΟΙΣ
ΑΙΤΩΛΩΝΠΟΛΙΜΑΡΧΟΥΑΛΕΞΑΝΔΡΟ.

This building was erected, Aristagoras being archon of Delphi, and Alexander Polemarch of Ætolia.

The inscription being upon different stones, it appears that some must have fallen from their places since the publication of Van Dale,² who gives it in a more perfect state; but he has misrepresented the form of the sigma.

ΕΠΙΑΡΙΣΤΑΓΟΡΑΑΡΧΟΝΤΟΣ
ΕΝΔΕΛΦΟΙΣ
ΠΥΛΑΙΑΣ ΤΗΣΙΗΣ
ΙΕΡΟΜΝΗΜΟΝΟΤΝΤΩΝ
ΑΙΤΩΛΩΝ
ΠΟΛΕΜΑΡΧΟΥΑΛΕΞΑΜΕΝΟΥ
ΔΑΜΟΝΟΣ

The remains of the town wall are a little to the east of the

¹ See the beautiful work on the ruins of Pompeii by Sir W. Gell and J. P. Gandy, Esq.

² Dissertat. 6.

Kastalian spring, where the eastern gate must have formerly stood, joining the foot of the precipice Hyempeia. No part of the wall is left but the interior mass, which consists of an exceeding hard composition of small stones and mortar. This was probably coated with large blocks, and is precisely of the same style as the wall at the western entrance of the town, which has already been described. The ancient and the modern road pass in this place; it was the *ιερα οδος*, or sacred way, by which the Athenians and Bœotians made their approach with rich and pompous offerings to the Delphian god.

When Pausanias came from Daulis, he entered Delphi by this eastern gate; and he mentions four temples, and a gymnasium, in the vicinity.

Several ruins and fragments may be seen below the road, and the convent of the Kalogeroi has probably been erected on the site of one of the temples; some fine blocks of marble are scattered about with fragments of inscriptions, a marble triglyph, and other Doric remains.

Here are also two fine masses of wall, built at different periods, as a support to the terraces on which the temple stood. The most ancient of these is in the second style; the polygons are beautifully united; the other wall is nearly regular.

Some ancient olive-trees growing near the convent, and overtopped by the memorable Phædriades, form a most beautiful and singular picture.

Within the convent are three plain metopæ of white marble, some altars, and sepulchral inscriptions.

The Kalogeroi, who are of the order of St. Basilus, subsist by alms, and by the culture of their land. The hospitality which they exercise towards travellers is made up of bread and cheese, of olives and wine, with the use of an unfurnished apartment. These remarks are analogous to the hospitable orders of Catholic countries; except to the capuchins, who are the receivers, but not the dispensers, of hospitality.

As my curiosity prompted me to examine a cave on Mount Kirphis, which is visible from Kastri, I commenced my descent from the Kastalian spring towards the Pleistos, by the glen which conveys the superfluous water of the fount to that river. Not far below the monastery are several large masses of rock, which have been evidently detached from Parnassos, and are no doubt the same which fell upon the army of Xerxes, according to the testimony of Herodotus¹ and Diodorus.² The former mentions that they were seen in his time in the ground which was sacred to Minerva Pronaia.

Pausanias³ and Justin⁴ relate that they fell when Brennus was before Delphi, and destroyed great part of his army. The son of the papas pointed out one of the largest of these masses, and said, it was the chair of Apollo; *του Απολλωνος η καθεδρα*. It was interesting to hear an unlettered peasant pronounce the name of the Delphic deity.

Pausanias⁵ mentions a rock at Delphi, on which Herophile used to sit when she gave out her oracles.

I continued descending on the eastern side of the little glen; and, about one-third of the way down, found a long and interesting inscription.⁶ I saw no regular building in my walk, but only a few traces, and several blocks of stone. At the bottom of the glen, the water of the Kastalian spring forms a small cascade, and a few paces further, enters the Pleistos; near this is a mass of wall, composed of small stones and mortar, the remains of a bridge which was built over the river; it does not appear to be of very ancient date.

I searched in vain for the Hippodrome: it was probably only a space railed in, without any permanent building: ten chariots started sometimes at the same moment, in these contests.⁷ Sophocles⁸ calls the plain of Krissa *ναυαγιων Κρισσαιων ιππικων Πεδου*, the shipwreck of horsemen, alluding to the Hippodrome.

¹ B. 8. c. 39.

² B. 11. c. 14.

³ B. 10. c. 23.

⁴ B. 24. c. 8.

⁵ B. 10. c. 12.

⁶ See the Appendix.

⁷ Sophoc. Elect. v. 703.

⁸ Elect. v. 733.

The valley, which is here narrow, widens towards Krissa; the soil is rich, and well cultivated with vines, olives, and corn. Several ditches have been cut, to draw off the waters of the Pleistos, for the purpose of irrigating the olive plantations; and some of the dykes, being out of repair, the water has formed marshy ground. Though the river is small, it sometimes overflows after heavy rains, or the melting of the snow on Parnassos; when it merits the name, for which it was perhaps indebted to that circumstance. Pliny¹ says the Cephissos flows through Delphi; one amongst many proofs that little dependence is to be placed upon his assertions when he speaks of Greece.

The boy who had attended me as far as this place, being bare-footed, and having bruised his feet in climbing about the rocks, became quite alarmed when he saw me attempt to cross the river; he began to cry; and I heard him say, *Ολοι οι φραγκοι τρελλοι ειναι, αλλα αυτος τρελλοτατος, εγω υπαγω εις το σπητι μου*, "All Franks are mad; but this man is quite mad; I will return home!" With this he disappeared amongst the olive-groves, and I saw no more of him. About three quarters of a mile east of the Kastalian spring, and below the road, a stream gushes out of the side of Parnassos, and turning some small mills in its rapid descent, falls into the Pleistos, the volume of which it considerably augments. I was a long time in discovering a place where I could ford the rapid current; but I was unwilling to return without effecting my purpose. At length I commenced the experiment; and when in the middle of the stream, found the water, about four feet deep, flowing with impetuous velocity, and full of large stones. I was hurried off my feet, and much bruised by falling upon a rock; but as the river was narrow, I fortunately reached the opposite bank, though in much pain, and perfectly wet.

¹ Nat. Hist. b. 4. c. 3.

Having rested some time, and almost dried myself in the sun, which, although in the month of March, was very powerful, I proceeded amongst the olive-groves, towards Mount Kirphis ; but I was soon so bewildered by the marshes and ditches of the Pleistos, that I should probably have been obliged to return, had not some voices excited my observation. I perceived several Greeks working in the fields ; and their astonishment at seeing a Frank alone in such a place, and covered with mud and dirt, could not be readily described. They were however civil, and assured me, that there were no ruins whatever in the plain. I begged one of them to accompany me to the cave on Kirphis, to which he consented upon the payment of twenty paras.

We proceeded straight up the rough and difficult side of the mountain, which was covered with rocks and bushes, and at length reached the cave, which is called *της Ιερουσαλημ το σπηλαιον*, the Cave of Jerusalem. It is the work of nature ; its entrance is nearly square, but smaller than it appears from Delphi ; nor does it merit the epithet *υπερμεγεθες*, which was given to it by Antoninus Liberalis. It does not penetrate above forty feet into the rock, and contains only a few fragments of loose wall, which constitute a Greek rustic chapel. It is necessary to inform future travellers that it is by no means worth seeing ; and I regretted that I had to so little purpose employed so much labour, and wasted so much time.

No author with whose works I am acquainted notices this cave, except Antoninus Liberalis;¹ and as his fable relating to it is little known, I give it at some length.—He says, that “ at the foot of Parnassos, towards the south, is Mount Kirphis ; in which is a spacious cavern, once the abode of a monster of enormous size, by some named Lamia, and by others Sybaris. Every day the monster devoured men and flocks, and the Delphians, who were thinking

¹ Metamorph. c. 8.

of quitting their city, consulted the oracle concerning the place in which they should settle. The god ordered them to expose to the monster a son of one of their citizens; the lot fell to the only son of Diomes and Meganira, named Alcyoneus, remarkable for the beauty of his person and the excellence of his mind. The priests crowned him, and led him to the cave of Sybaris; but fortunately, Eurybates, son of Euphemos, met Alcyoneus on his way thither. Being struck at his elegant appearance, and informed of his intended fate, he immediately took the crown from the head of Alcyoneus, and putting it on his own, desired to be conducted to the cave, where having arrived, he rushed in, and dragging Sybaris from his den, hurled him from the rocks as far as the Krissæan plain, where he was dashed to pieces. From the rock where he fell issued a fountain called by the inhabitants Sybaris, and from this the Loëri gave the name of Sybaris to the town which they erected in Italy."

Mount Kirphis probably formed the chief part of the territory of the Akragallidai, or Kraugallidai, who are mentioned by Æschines.¹ Its principal town had the same name as the mountain,² and it seems held out six years after Kirra. Pliny³ mentions the town called Grepthis, perhaps the same as Kirphis. Strabo says, that Mount Kirphis, which is opposite Delphi to the south, is a rough rock with a glen before it, through which flows the Pleistos. The modern name of this mountain is Zimëno.

I returned to Delphi by the western side of the Kastalian glen, and saw several very ancient masses of walls, some of which were composed of polygon blocks. The whole slope of the hill up to the rocks of Parnassos, is formed into terraces, which were supported by these walls. The situation of the streets and of the houses may be discerned by the alternation of narrow and broad terraces. Some transverse streets seem to have intersected the others nearly at right

¹ Orat. against Ktesiphon.

² Strabo, b. 9. p. 416.

³ Nat. Hist. b. 4. c. 7.

angles; and the town, when entire, must have exhibited the imposing spectacle of an immense theatre. Homer¹ calls it *κοιλη—βησσα*; Pindar,² *κοιλωπεδον ναπος*; and Strabo,³ *Θεατροειδες*. Justin⁴ says “in formam theatri recessit.”

I was surprised to find very few fragments of marble amongst the ruins of Delphi. The town was small,⁵ but it was a concentration of great opulence and splendour. What can have become of the materials which adorned its public edifices? Several curiosities are no doubt buried below the village; though the soil in general is so thin and so rocky, that great masses cannot be concealed beneath the superficies.

Numerous fragments of terra cotta vases are found amongst the ruins, which preserve in all their original freshness, their imperishable red and black polish. I found none ornamented. I copied many inscriptions, some of which have lately been accurately published by Doctor Clarke;⁶ those which have escaped the notice of travellers, will be found in the Appendix.

A little below the village, I found a small fragment of a marble statue, which had attracted my notice in my first tour, and which I mention in this place, from a desire of recording the good faith of a Greek and of a Turk, by whose means I sent it to Patra. The Agha of Castri took charge of it, refusing any payment for his trouble; he promised to send it to Doctor Cattani, of Salona, to whom I wrote, begging him to forward it to Patra, where I found it more than a year afterwards. I could mention several other circumstances which shew that much dependence may be placed upon the promises and the probity of the inhabitants of this country.

The echo at this place is very remarkable, and is probably caused by the opposing rocks of Parnassos and Kirphis, and the consequent reverberation. The barking of the dogs when I entered the village

¹ Hymn to Apollo, v. 282.

² Pyth. Od. 5. v. 50.

³ B. 9. p. 418.

⁴ Hist. b. 24. c. 6.

⁵ Strabo gives it a circuit of sixty stadia.

⁶ Travels in Greece, v. 4.

made me first notice the effect; but this was particularly grand when some small canons were fired on account of a feast day, at the village of Arakōba, five or six miles distant to the north-east. The echo was repeated several times, increasing as it reached the rocks of Delphi, like the roar of approaching thunder. Justin,¹ in speaking of the echo of this place, says, “Hominum clamor, et si quando accedit tubarum sonus, personantibus, et respondentibus inter se rupibus, multiplex audiri, et amplior quam editur resonare solet.”

I was very desirous of seeing the Korycian cave, which is high up the mountain, and about two hours from Kastri. We were on the point of setting off to visit it on the 4th of March, when a heavy fall of snow, which covered Parnassos, Kirphis, and the intermediate plain, prevented our attempting it.

υψηλι πυθιας ακρη
Αγχινεφης νιφοεντι ρωω κυμαινετο πετρη.²

The snow remains during the whole year in some of the hollows of Parnassos, for which reason it is called νιφοεις by Homer,³ and νιφοβολος by Euripides.⁴ Its modern name is Lyakōura, and there is a village of the same name about three hours from Kastri, which is deserted in the winter on account of the snow. The inhabitants then descend to the neighbouring villages. I spoke to some of the peasants of Lyakōura, who informed me that their village possessed considerable traces of antiquity.

The ancient Lykoreia was founded at the time of Deucalion's deluge.⁵ One of the earliest names of Parnassos was also Lykoreia. It is sometimes written Parnessos and Parnesos by the poets.⁶

¹ B. Hist. 24. c. 6.

⁴ Phoeniss. v. 218.

² Nonnus Dionys. b. 3. v. 201.

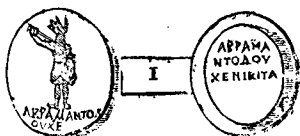
⁵ About 1503 years B. C.

³ Hymn to Apollo.

⁶ With the ηα.

I bought of a peasant at Kastri a curious Abraxas, or Basilidian stone, having on one side an intaglio of a man with an ass's head, in the act of stabbing himself with a sword. Under the figure is inscribed ABPAMANTOΔ

ΟΥΧΕ



On the other side is

ΑΒΡΑΜΑ
ΝΤΟΔΟΥ
ΧΕΝΙΚΙΤΑ

The first word is probably, instead of Abraxas, a mystical word which had the value of 365—^{1 2 100 1 60 1 200}ΑΒΡΑΞΑΣ—and which, according to Tertullian¹ and others, was the name of the Most High. The two following words may signify Conductor, Victorious. The whole appears invocative.²

These unintelligible inscriptions were probably the *ιερα γραμματα*, or sacred writing, comprehended only by the priests. They were used as amulets by the Gnostics, the Basilidians, and other sects, which in the fourth and fifth centuries prevailed throughout a great part of the world, but particularly in Egypt and the East; and who blended the Christian religion with a variety of Pagan superstitions, in which the Mithraic worship bore a conspicuous part.³

It is upon a brown opaque stone, apparently oxyd of iron, and is probably the *siderites*, or iron stone, to which the ancients attributed mystical properties; for which reason, the Abraxas is generally represented on this stone, and sometimes on jasper.

¹ De Præcip. c. 46.

² It has been suggested by a learned antiquarian, that the fifth letter of these inscriptions is a sigma, and that ΑΒΡΑΣΑΝΤΟ ΝΙΚΕΤΑ signifies that the possessor of the Abraxas is victorious. According to the testimony of Chiflet, this word is variously written, ΑΒΡΑΣΑΞ, ΑΒΡΑΣΑΜΑ, ΒΡΑΣΑΞ, and ΑΒΡΑΣΑΡ, which are corruptions from the original word. See Chiflet Comment. in Tabulas Abraxearum, sive Soles Basilidianos, c. 1. p. 62.

³ See Macarius and Chiflet de Abraxis, Antwerp edit. 1657. The figures on these stones have generally the heads of animals or birds.

I had the good fortune to purchase from the Kastriotes eighty coins, some of which of great rarity, particularly two autonomous coins of Delphi, which were probably struck before the Romans had footing in Greece. The first is Apollo Kitharistos, in an erect posture, clothed with a long ample garment, and playing on the kithara. ΔΕΛΦΩΝ—rev. ΠΥΘΙΑ, within a wreath of laurel or olive. Under the inscription are the three pointed rocks of Parnassos.

2. The same figure of Apollo, and the same inscription—rev. a tripod.

3. ΑΝΤΩΝΕΙΝΟΣ ΑΥΓΟΥΣΤΟΣ—Head of Antoninus—rev. ΠΥΘΙΑ, within a wreath.

4. Similar to 3; but the rev. has the head of a youth; ΔΕΛΦΩΝ.

5. ΦΑΥΣΤΕΙΝΑ—Head of Faustina—rev. ΠΥΘΙΑ, within a wreath.

6. Similar to 5; but the rev. has a Doric temple, with six columns on the sides, and two in front. Between the two latter is an undraped male statue, probably Apollo—ΔΕΛΦΩΝ.

The other autonomous coins of Delphi which are known are the following.

7. ΑΥ ΚΑΙ ΤΡΑΙΑΝΟΣ ΑΔΡΙΑΝΟΣ ΑΥΓ—Head of Hadrian—rev. ΔΕΛΦΩΝ—a crow on a branch.

8. ΑΔΡΙΑΝΟΣ ΑΥΓ—Head of Hadrian—rev. ΔΕΛΦΩΝ—tripod.

9. ΑΥΤ ΚΑΙ ΤΡΑΙΑΝΟΣ ΑΥΓ—Head of Hadrian—rev. ΔΕΛΦΩΝ—lyre.

10. ΑΥ ΚΑΙ ΤΡΑΙΑΝΟΣ ΑΔΡΙΑΝΟΣ ΑΥΓ—Head of Hadrian—rev. ΔΕΛΦΩΝ—naked Apollo, with a patera in his right hand, leaning his left elbow on a column.

11. Same obverse as 10—rev. ΔΕΛΦΩΝ—Apollo in a long garment playing on the kithara.

12. ΑΥΤΟ ΚΑΙ ΤΡΑΙΑΝΟΣ ΑΔΡΙΑΝΟΣ—Head of Hadrian, crowned with laurel—rev. ΔΕΛΦΩΝ—figure of Minerva armed.

13. ΑΥΤΟΚΡΑΤΩΡ ΝΕΡ ΤΡΑΙΑΝΟΣ ΑΔΡΙΑΝΟΣ—Head of Hadrian—rev. ΔΕΛΦΩΝ, within a laurel wreath—and under it ΠΥΘΙΑ.

14. ΗΡΩΟΣ ΑΝΤΙΝΟΟΣ—Head of Antinous—rev. ΔΕΛΦΩΝ—tripod.

15. ΘΕΑ ΦΑΥΣΤΙΝΑ—Head of Faustina—rev. ΔΕΛΦΩΝ—figure of Diana—a dog at her feet.

16. ΘΕΑ ΦΑΥΣΤΕΙΝΑ ΣΕΒ—Head of Faustina—rev. ΠΥΘΙΑ—a table with five balls, a branch and a crow upon it.¹

17. Head of Caracalla—rev. ΔΕΛΦΩΝ—naked Apollo leaning on a column, holding a lyre with his left hand, and a patera with the right. All these coins are second brass.

In the British Museum are some small silver coins, found at Delphi, and which are attributed to that place.

1. A ram's head, and under it a dolphin—rev. ΔΑΔ, in an indented square, and a head of a goat, with a dolphin suspending from each horn.²

2. Similar in every respect, except in one letter, ΔΕΛ.³

3. Similar, but uninscribed.

4. Head, with the features of a negro, or rather a deformed countenance, perhaps representing Æsop; for the Delphians repented of his unjust punishment—rev. goat's head in an indented square.⁴



¹ The crow was sacred to Apollo, and was an auspicious bird.

² See *Essai sur les Med. ant. des Iles de Cephalonie et d'Ithaque*, by Colonel de Bosset.

³ In the collection of Colonel Leake.

⁴ See Colonel de Bosset's *Essai*.

Goats were sacrificed to Apollo, and perhaps were represented on the coins of Delphi from their having been the cause of discovering the prophetic cavern.

The goat's head is sometimes represented on the confederate Phocian coins, and the dolphin was sacred to Apollo. It may also be represented on the coins of this town, as allusive to the name of Delphi, as the rose was to Rhodes, the pomegranate to Melos, the harpe to Arpi, the phoca to Phocææ, and the parsley to Selinus, &c.

In the Museum at Paris there is a sculptured marble representing the Delphic tripod, ornamented with the lyre, the laurel, the serpent, with griffins and with dolphins.¹ We are informed by the scholiast of Euripides,² that the dragon or serpent killed by Apollo at Delphi, was called *Δελφιν*. Homer,³ in his Hymn to Apollo, relates that the god transformed himself into a dolphin, and jumped aboard a Cretan vessel, in order to guide it towards Delphi. The coins in question may allude to one or all of these circumstances.

No coins have been found belonging to any town of Phocis, except Delphi. The Phocian coins which have come down to us, were struck by the general confederacy of that country.

These Phocian coins have already been published, but they are given in this place to shew the difference between the Archaic style and that of the fine period of the art.



¹ See Museo Pio Clem. vol. 7. It was found at Ostia.

² Phoeniss. v. 239. The serpent of Delphi was also called *Δελφυνη*, *Δελφυνης*, *Δρακαινα*, and *Οφις*.

³ V. 399. et seq.

CHAPTER VII.

From Kastri to Distomo—sepulchres near the Kastalian spring—sacred way—sepulchral monument. Village of Arakoba. Remains of an ancient city. The Triodos and tomb of Laios. Distomo, anciently Ambrysos. To Daulis—ruins of the city. Mount Parnassos. To Agios-Blasios, anciently Panopeus—ruins of the city. To Libadea. Description of an Archon's house. Locusts. Oracular cavern of Trophonios. To Kapourna, anciently Chaeroneia—ruins of the city.

TO DISTOMO, AMBRYSOS.

WE quitted Delphi on the 5th of March, with five horses, three of which we hired from the Agha, and two from the Papas. One of the sons of the Papas attended us on foot, to take care of his father's horses, and to return with them after we had arrived at Libadea.

We passed near the Kastalian spring. Kadmos here found the heifer which, in obedience to the oracle, he followed through Phocis, to the land of the Phlegyai, where it reposed on that spot on which Kadmeia was accordingly founded, in conformity to the direction of Apollo.¹

Shortly after we had passed the Kastalian spring, and the monastery of Kalogeroi, we came to some sepulchres, cut in the rock on the left hand side of the road; they are of the *Spelaia* or *Kruptai* kind, similar to those on the opposite side of Delphi already mentioned. The sarcophagi which are contained in some of them are still covered; and no doubt contain vases of great antiquity and interest. I shall ever repent the not having opened them, and I strongly recommend it to future travellers. One of the sepulchres has been very magnificent.

¹ Ovid. *Metam.* b. 3. v. 1, &c. Statius *Theb.* b. 7.

The rock, which is close to the road, is flattened, and cut in the form of a folding door, similar to the sepulchres of many places in Asia Minor, particularly Telmessos, in Caria. Doors of a similar kind are frequently represented on the sarcophagi of Greece and Italy. There is a large perpendicular fissure in the rock, which was probably occasioned by an earthquake. The Kastriotes have a tradition that, at the birth of Christ, a priest of Apollo, who was sacrificing at this place, suddenly stopped the sacrificial ceremonies, and declared to the surrounding multitude that the son of a god was at that moment born, whose power would equal that of Apollo; but that the Delphian god would ultimately triumph over the new-born divinity. The words were scarcely finished, when the rock was rent in two by a clap of thunder, and the priest consumed to ashes by a flash of lightning. "The oracle concerning the birth of our Saviour Christ, which was delivered, in heroic verse, to Augustus, is mentioned by Eusebius, Zonaras, and others."¹

We proceeded on the sacred way; and, about a mile from Kastri, came to the ruins of a small square edifice, strongly built of large stones, the masonry nearly regular; a few paces from it are the remains of a large stone sarcophagus, with the cover lying on the ground. This must have been the sepulchre of some distinguished person; and it is surprising that it is unnoticed by Pausanias, as its appearance indicates much higher antiquity than the time of that author. The entrance into the building is by a door diminishing almost imperceptibly towards the top; the interior is a mass of ruins.

We proceeded by rough and narrow ways, formed in the rocky side of Parnassos, which rises, in abrupt projections, and shattered masses on the left; to the right, the eye overlooks the deep hollow of the Pleistos, which is cultivated with corn and vines, reaching far

¹ Potter's Antiq.

up the hills. In two hours we passed by a fountain, and arrived at the village of Araköba, inhabited by Greeks, and situated on the sloping side of Parnassos.

Here is a cavern, with a small church in the interior, and a magnificent evergreen oak near its mouth.

This place does not contain the smallest traces of antiquity, and the few bits of marble which were observed by Spon, by no means furnish satisfactory evidence that it was once a city; much less that it was the site of Ambrysos, which is ten or twelve miles distant.

From Araköba, the view extends over the flat summit of Kirphis to the Corinthian Gulph, and the mountains of Achaia, overtopped by those of Arcadia, which at this season are covered with snow.

A short way from Araköba, we passed by a fountain called Kokoúra, and in an hour and a half arrived at the ruins of an ancient city, situated on a hill, with a stream at its base; the place is called Zimëno, or Palaia-Araköba. The walls of the Acropolis are in some places well preserved, and are of the fourth style of masonry; but the ruins are so overgrown with shrubs and bushes, particularly the impenetrable *Ientiscus*, that many things may be concealed which might lead to the discovery of its pristine name, and remove various difficulties and contradictions, which occur in ancient, as well as in modern authors who have written upon Phocis.

Strabo mentions no place between Delphi and Daulis; and it is rather an unfortunate combination, that whenever there is an omission, or an obscurity, in that author respecting any place, there is generally the same in Pausanias; and Spon, Wheler, and Chandler, have been too complaisant to differ from ancient authors, or even to rectify their mistakes, or supply their omissions! Pausanias,¹ in his way from Daulis to Delphi, notices only the Phocicon, and

¹ B. 10. c. 5.

the tomb of Laios, although he must have passed close to this place, and could not avoid seeing it: it was perhaps ruined by the Persians, or in the religious wars of Phocis, and therefore was not mentioned either by Strabo or Pausanias; but Spon must have passed through the midst of the ruins! This is not the only instance of that author's extraordinary negligence.

Herodotus¹ mentions the town of Aiolida, or of the Aiolians, between Panopeus and Delphi; and although it is not noticed by any other author, it may be the place in question: he says the Persians, in their way to Delphi, burned Panopeus, Daulis, and Aiolidā, having Parnassos on their right. If then it is not the Aiolida of Herodotus, it may be Cyparissos, which Stephanus places on Parnassos, near Delphi; although Pausanias² will have it that Anticyra is Cyparissos; Strabo³ however clearly distinguishes them. It may be one of the six "ignobilia castella"⁴ of Phocis, which were taken by the Consul T. Quinctius Flaminius, and of which Livy has not preserved the names.

Not far from this place we arrived at a spot where three hills and three roads meet; one leading to Delphi, the other to Ambrysos, and the third to Daulis. This spot is called Derbeni; but more generally *Στενη*, the ancient word for this kind of pass, corresponding, according to Livy, to the *fauces* of the Latins.⁵ Some large blocks of stone indicate perhaps the tomb of Laios: it is the *τρεις κελευθοι* of Sophocles:⁶

*Ω τρεις κελευθοι, καὶ κεκρυμνη ναπη,
Δρυμος τε, καὶ στενωπος εν τριπλαις οδοις.*

The same author⁷ calls the place Schiste and *Τριπλαι Αμαξίτοι*, the three carriage roads.

¹ B. 8. c. 35. *την πολιν αιολιδων.*

² B. 10. c. 36.

³ B. 9.

⁴ Livy, b. 32. c. 18.

⁵ B. 32. c. 5.

⁶ *Œdip. Tyran. v. 1411.*

⁷ *Ibid. v. 735. 752.*

It is also named Schistē by Euripides.¹

Φωκίς μὲν ἡ γῆ κληζέται, Σχιστῆ δ' ὁδὸς
 εἰς ταῦτο Δελφῶν κάμπο Δαυλίας ἀγεί.

Apollodorus² calls it *Στενή οδός*, which is also its modern name.

Pausanias³ calls it *οδὸς ἡ σχιστῆ*, and *τριόδος*, and says that the tomb of Laios was composed of select stones, *λίθοι λογαδές*.

We here turned towards the south, and having crossed a stream entered a rich plain, cultivated with corn and extensive vineyards, and terminated by two ranges of hills. After a passage of two hours through this fertile tract, we arrived at the village of Distōmo, which is the southern extremity of the plain.

This place is probably little visited by strangers, as the inhabitants flocked round us, and almost exhausted our patience by their importunate curiosity. We inquired for the Protogeros, who procured us a lodging and provisions. In most Turkish towns and villages there is a Protogeros, whose duty it is to provide strangers with lodging and food. It would indeed be well if this office were introduced into the Roman and Neapolitan territories, where a stranger, unprovided with letters of recommendation, is in danger of perishing, if he is out of the high road, where no inns are to be found.

The inhabitants are Greeks and Arnauts: the village contains one hundred and fifty houses, and is in the diocese of the Bishop of Talando, and under the command of the Voivode of Libadca. Most of the houses are built with the fragments of large blocks of stone of a dark hue, and extracted from the ruins of an ancient city on which the village stands.

The Acropolis occupied a round hill a few hundred feet to the north of the village; we may still discern the foundations of the

¹ Phœniss. v. 38.

² B. 3, c. 5.

³ B. 10, c. 5.

wall, and the church of St. Elias probably stands upon the site of a temple, as it is almost entirely composed of ancient blocks of stone, with several architectural fragments of marble, and some mutilated inscriptions. The town itself was in the plain, and the few visible remains of the ancient walls are of regular masonry.

A copious fountain rises in the village, and forming a small stream, enters a marsh of moderate dimensions a short way to the south.

Some broken inscriptions are found amongst the ruins, but so much destroyed as to furnish little information; nor do any of them contain the name of the town. Chandler has published one which he saw at this place, which proves it to be the ancient Ambrysos.¹

Near the fountain is a large slab of stone which has been covered with a long inscription, but the middle has been barbarously hollowed out in order to form a watering trough for cattle; the edges are still preserved, and the name of the emperor Trajan is distinguished.

Pausanias² says that the Thebans, during their war against Philip of Macedon, fortified this city with double walls, which were constructed of a hard black stone. He compares them, for their strength, to those of Byzantium, Rhodes, and Messene;³ and yet he makes them of such moderate dimensions, that there is probably some error in the text; for most of the walled cities which I have seen in Greece, have a greater height and thickness than what he has ascribed to the walls of this city.

The same author asserts that Ambrysos is situated at the foot of Parnassos, which is not exactly true; as there is a distance of at least six miles between them. He also says that it is sixty stadia from Stiris, which corresponds to two hours, the computed distance

¹ It is written *Αμβροσεος* in the inscription. Polybius and Strabo write it with one *s*. Pausanias writes it indifferently, with the single or the double *s*.

² B. 10. c. 36.

³ B. 4. c. 31.

between Distōmo and the convent of St. Luke of Stiris, situated upon the ruins of that city]. He affirms that the road from Ambryssos to Anticyra descends for the distance of two stadia; but that the rest of the way is a level space.

From Distōmo to the port of Aspro-Speti is two hours, and the road mounts gently for about a quarter of a mile; the remainder is flat. There are a few ruins at Aspro-Speti, probably those of Anticyra,¹ situated on a promontory, or peninsula, which Pliny² and Aulus Gellius³ erroneously call an island.

Pausanias says that Neptune had a temple at this place, built with select stones, and white within: the modern name of Aspro-Speti (the white house), may have something traditional in it, allusive to the temple of Neptune.

The negligence of Spon is surprising; in speaking of Distōmo, he merely says "Nous vinmes a un lieu appellé Distōmo," without telling us whether it was a village or a town; but leaving the reader to form his own conjectures. He also passed the Triodos, or Trivium, without noticing it.

TO DAULIS.

On the 9th of March we quitted Distōmo, and retraced our steps as far as the tomb of Laios; where we took the third road, turning to the right, and proceeding towards the east.

¹ *Αντικυρα*—Pausan. Strabo writes indifferently *Αντικυρα* and *Αντικιορα*.

² Nat. Hist. b. 25. c. 5. ³ B. 17. c. 15.

We travelled through a narrow barren glen, bounded on each side by rocky hills, on which was a considerable quantity of the shrub *pirnari*, *prinari*, or *pirnos*, bearing a small acorn; its modern name is derived from *πρινος*, by the transposition of the ρ. The acorn is called *πρινοκοκκος*; it is the *quercus corcifera*, the *πρινος* of Dioscorides, or as Wheler will have it, the *ilex cocciglandifera*, which is the *κοκκος βοφικος* of Dioscorides; Pausanias calls it *κοκκος*, and observes that it abounds in the vicinity of Ambryos. The coccus berry sells high, as it is used in dying scarlet. Plutarch says, that according to Simonides, the sail which Theseus was to put on his ship, on his return from Crete, was not white, but purple, dyed from the tree *πρινος*.

The oak-apple also forms a branch of commerce in Greece, and is used in dying black.

After having traversed the gloomy extent of this desolate glen, we entered a vale cultivated with corn and vines, where we enjoyed a distant view of the lake and plain of Kopais, and the field of Chæroneia.

At the foot of Parnassos are the ruins of some large edifice, consisting of blocks of stone which are scattered in heaps, and are half covered with the *pirnos* and *lentiscus*. These are probably the remains of the Phocicon, which Pausanias, in his way from Daulis to Delphi, had on his left hand; the ancient road was accordingly on the other side of the vale, nearer the foot of Parnassos. This large edifice was ornamented with columns and statues, and was the place to which all the Phocian cities sent their deputies.

Some way further on, the road passes near a large tumulus, flat at the top, with some fragments of tiles and pottery about it, and twelve small ever-green oaks on its summit. Pausanias¹ mentions the

¹ *Ηρωον*, b. 10. c. 4.

heroic monument of Xanthippos, in a district¹ of the Dauliad called Tronis; and this may be the monument in question.

Twenty minutes beyond this place we crossed the small river called Alephantino, which turns a corn mill, and arrived at Daulis in the evening.

The laborious Arnauts form the inhabitants of this village, which though it contains only sixty cottages, possesses no less than eighteen churches! The same disproportionate number of churches is seen throughout most parts of Greece, where the Turk is either too weak or too liberal to prevent it. These consecrated edifices are however in general composed only of four loose walls, which are formed of ancient fragments, and without a roof. The altar is frequently nothing more than a slab of marble with an inscription underneath, supported by the block of an ancient column, or the pedestal of a statue. The churches at Daulis are so diminutive, that all except four escaped my notice; one of them is in the Acropolis. The Greek priests, as an expiation for great misdeeds, sometimes impose upon their penitents the construction of a church; and if we may be permitted to draw general conclusions from this well known fact, we must infer, that the proportion of sinners in Greece is very great. The doors, even of the better kind of churches, are commonly so narrow, as to admit only one person at a time; and this is done in order to prevent the Turks from converting them into stables, by turning in their horses, which they frequently do, when the door is sufficiently capacious.

On the 10th of March the Daulians had a feast, in honour of some saint: a Protopapas came from Distomo, and preached in the ruined chapel, which is in the Acropolis. All the villagers were assembled in their gala dresses, and passed the day in singing, dancing, and eating boiled pulse, mixed with dried currants; which

called to mind the Athenian Pyanepsia, which originally consisted in nothing more than boiled pulse, as the words *πυανα* and *εψειν*, from which it is derived, evince.

The villagers found me drawing the Acropolis as they were dancing their way up to it, and seemed determined that I should partake of the general merriment: they overwhelmed me with kindness; filling my pockets, my hat, and even my portfolio, with their good things! Every family in the village baked a loaf of delicate white bread, as a present to the priest: these loaves were baked in an oven, like the *Κλιβανιται αρτοι* of the ancients: the common bread being heavy and coarse, we purchased several of the fine loaves from him, after he had blessed them, which operation is supposed to render them more salubrious to the body, as well as more agreeable to the taste. The common bread is heavy and gritty; it is covered with ashes, and thus badly baked.¹ The ancients called the loaves baked in this manner *Εγκριφιαι*, or *Σποδιται αρτοι*.

We found the curiosity of the Daulians not less troublesome than that of the Kastriotes, and united with a considerable share of simplicity. Our cottage was generally crowded with visitors, and we were usually obliged to dine in the presence of at least twenty persons looking on, and making their remarks. We happened to have with us a dark-green bottle filled with wine: the villagers had never before seen a bottle of this kind, and supposed that it derived its colour from the wine which it contained. When therefore they perceived that it preserved its dark colour after it had been emptied of its contents, one of the by-standers exclaimed to the others, "What kind of men are these, who empty their bottle, while it always remains full? It is a magic bottle, which supplies them with a perpetual draught, and they must be friends of the devil!" To vindicate ourselves from so foul an imputation, and at the same time,

¹ Athenæus Deipnosoph. b. 3. c. 29.

anxious to satisfy the curiosity of these poor people, we shewed them the bottle, which was handed round to all the company, and no doubt became an object of their wonder, and a topic of their conversation, for several days.

These otherwise insignificant anecdotes are introduced merely for the purpose of giving an insight into the manners of the people.

Daulis is in the diocese of the Bishop of Talando; but pays tithes to the Voivode of Libadea.

It stands upon a hill projecting from Parnassos, which rises behind it, in towering majesty. The vicinity of this snow-topped mountain renders the situation of Daulis intensely cold during the winter months. No olives grow in its neighbourhood; and but little corn is reaped, or wine made. In the plain, at the foot of the mountain, are some profitable rice-grounds. The ancient town was erected on the site, which is at present occupied by the village and its gardens; but the buildings extended lower down towards the plain. Two of the churches are composed almost entirely of ancient blocks and architectural fragments, amongst which I found a fine inscription on a slab of marble: it is a decree of Titus Flavius Eubulus, about some land at Daulis, in the time of the emperor Trajan. On the other side of the same slab is another inscription, of which I am unacquainted with the purport.

The Acropolis is situated upon an oblong rock above the village; some part of the walls are in the second style; but it seems to have been twice almost entirely demolished and rebuilt, the greater part of the walls being in the third and fourth styles: it was burnt by Xerxes,¹ and again destroyed in the third sacred war, but it was evidently in existence in the time of Trajan. It was perhaps retained, as a strong hold, after the ruin of the city: Livy² notices its strength—"Daulis, quia in tumulo excelso sita est, nec scalis, nec operibus, capi poterat."

¹ B. 8. c. 35.

² B. 92. c. 18.

The Acropolis is precipitous on all sides, and had but one entrance, which looks towards Parnassos; it was defended by square towers, extending round the edge of the rock, and projecting from the walls. Of some of these towers the lower parts remain: they were constructed like those of the other fortified cities in Greece, according to the rule of Vitruvius, who says that they ought to project from the walls, on the outside, in order that the assailants may be annoyed in front, and on each side. The gate is also constructed according to his plan; the approach to it exposes the right side of the besieger, which has not the shield, to the besieged, by whom he may be assailed to advantage from their walls.

The lintel of the gate is fallen; it stood between two round towers composed of small stones and mortar; apparently of Roman construction. There are two inscriptions within the ruined church of the Acropolis; but which are so corroded by time, as to be totally illegible.

There are some large caverns in the rock of the Acropolis, which seem to be the work of nature, and are now the retreat of sheep and goats.

To the west of the citadel is a rocky hill, with a deep narrow glen, through which runs a stream called Platania, which comes from Parnassos, and enters the plain of Chæroneia, at the foot of the Daulian rocks.

Strabo¹ calls Daulis a small town; and says that Homer gives it the name of Daulida, but that in his time it was called Daulia; which appellation it has retained to the present day. Polybius calls it Daulion.

Pausanias² says it was a thinly-inhabited town in his time.

As the weather was cold while I was at this place, I neither saw the swallow nor the nightingale; but the lapwing abounds in the

¹ B. *πολιχνιον*, b. 9. p. 423.

² B. 10. c. 4; he gives it the title of *πολις*.

neighbouring plain. The adventure¹ of Tereus, Progne, and Philomela, is supposed to have happened at Daulis about 1,440 years before Christ.

Parnassos is seen to great advantage from the plain below Daulis; its bleak and rugged sides are in some places covered with trees; the summits are crowned with pines, and glitter with snow. Some way above Daulis is the monastery called Jerusalem.

The outline of this mountain is regular; resembling Olympus in Thessaly; and deserving more the epithet of *πολυδειρας*,² than of *δικουρυβος*,³ or biceps, which is indeed applicable only to the Phædriades above Delphi. It is in this sense that it is called *δικουρυφος* by Euripides, and *διλοφος* by Sophocles, although it has not been understood by the generality of poets. Herodotus, Catullus, and Statius, give it one top. Ovid, Persius, Lucan, Silius Italicus, and Lucian, have adopted the common error in giving it two; Servius places Parnassos in Thessaly; and divides it into Cithæron and Helicon! More errors could scarcely have been contained in so few words!

Daulis presents an interesting view, which is extended over the rich plain of Chæroneia and Panopeus towards the town of Libæda: Mount Akontios is seen with the divine⁴ Cephissos winding at its base. At a great distance are distinguished the snow-topped heights of Mount Delphi, in Eubœa. According to Demosthènes,⁵ there were twenty-two cities in Phocis all difficult to take; they were however almost all destroyed either by the Persians or in the civil wars.

¹ Ovid. *Metam.* b. 6.

² Many-topped.

³ Lucian's Charon.

³ Homer, *Iliad.* 2.

⁵ *De falsa legat.*

TO AGIOS-BLASIOS, PANOPEUS.

We quitted Daulis on the 11th; and after descending into the plain, crossed a small river, composed of the two united streams called Aliphantino and Platanja, which rise on Parnassos, and flow in a winding course towards Orchomenos. To the right near the hills was a village called Malta, belonging to Libadea, and composed of thirty cottages.

We passed by a small church; and in one hour arrived at the village of Agios-Blasios,¹ the ancient Panopeus.

Pausanias² says that the distance between this place and Daulis is only seven stadia. This is evidently an error; and I conjecture that the real distance cannot be less than twenty-seven, as the performance occupied one hour.

We found the people at this place insolent and inhospitable; no one would give us a lodging for the night. I was the more surprised at this, because they were Greeks, who are in general not deficient in kindness, and assiduity to strangers. But we must remember that Panopeus is no longer on the sacred way, along which the votaries of Apollo danced to Delphi;³ but on the high road from Libadea to Salona; and they are so frequently harassed by the intrusion of the Turks, who live upon them at free quarters, without paying any thing, that they concluded we should do the same. An Arnaut Mussulman, the Agha of the vil-

¹ This is the tutelar saint of Ragusa; the Greeks pronounce it Aivlash, and the English Saint Blase.

² B. 10. c. 4.

³ Pausan. b. 10. c. 4. citing Homer, *Odyss.* 11. v. 580.

lage, was more insolent and morose than the Greeks themselves, and absolutely refused to let us lodge in the place. When I told him that I had a ferman from his sultan, he said that if I had fifty fermans they would avail me nothing; on my producing it however he started with surprise, and begged me to put it up again, as he did not like the sight of it! He immediately ordered that the best house in the village should be set apart for our use; and that some fowls should be killed for our supper: in short, he did every thing in his power to make amends for his former ill behaviour, and begged that we would not prefer any complaints against him to the Voivode of Libadea. On the following day, when we were quitting the village, after having paid liberally for every thing, besides making a present of trinkets to the mistress of the cottage, they were as anxious to induce us to stop, as they were at first to drive us away. These people, like others, may be favourably impressed by the principles of justice and humanity.

Strabo says that this place was anciently called Panopeus, although in his time it was called Phanoteus. Pausanias calls it by its former name; Herodotus, Panopeai; Thucydides, Phanotis; Polybius, Phanoteus; and Livy, Phanotea: it probably received its name from its lofty and commanding¹ situation, rather than from the son of Phocus.

Pausanias² says that the circuit of Panopeus is about seven stadia; but it is evident that he alludes to the Acropolis alone. This was probably the only inhabited part in his time, as he calls it a miserable little place, not deserving the name of city, and containing neither gymnasium, theatre, agora, nor fountain. On the northern side of the Acropolis, however, near the remains of the gate, a clear spring issues from the ground, and forms a small stream, which, after trickling a short way down the hill, disappears amongst the

¹ From *παρ* and *οψ*.

² B. 10. c. 4.

stones. Near this spring is a votive rock, in which there are niches for offerings, with some illegible inscriptions.

The walls of the Acropolis extend round the rocky summit of a hill; and exhibit specimens of the three last styles of Grecian masonry, although polygons are seen only in a few places; some of the stones are twelve feet in length. The square towers which project from the walls, like those of Daulis, are apparently of a less ancient construction than the rest of the enclosure; some of them are extremely perfect, and contain doors and windows of the usual form, diminishing towards the top. In some places, the steps leading up to the entrances of the towers are cut in the rock.

Besides the gate above-mentioned, which faces Parnassos, there is another on the western side of the Acropolis, built with very large blocks, of the third style: the outer surface is left in a rough state: the architrave is fallen. The only remains within the walls are two wells cut in the rock, and two dilapidated churches, but no architectural fragments or inscriptions. Panopeus was destroyed by Xerxes, and probably never afterwards recovered its former prosperity.

Pausanias¹ mentions only a small temple at Panopeus, which was of unbaked bricks; there were other examples of this kind of construction, the principal of which were the walls of Mantinea,² those of Eion, in Thrace, a temple of Ceres, at Lepros,³ in Triphylia; another, to the same goddess, at Stiris,⁴ in Phocis, another in Argolis,⁵ and the portico of Kotios,⁶ at Epidaurus. According to Mr. Hamilton,⁷ some pyramids constructed in the same manner are still seen in Egypt. Pietro della Valle mentions a pyramid at Babylon similarly built;⁸ and a great part of that city was composed with the same materials. Pausanias seems doubtful whether

¹ B. 9. c. 4.

² Pausan. b. 8. c. 8.

³ Id. b. 6. c. 5.

⁴ Id. b. 10. c. 35.

⁵ Id. b. 2. c. 18.

⁶ Id. b. 2. c. 27.

⁷ Egyptiaca.

⁸ Vol. 1. letter 17.

the temple of Panopeus was dedicated to Æsculapius or Prometheus; if to the latter, it was probably constructed of unbaked bricks, in allusion to the circumstance of clay being used by Prometheus in his formation of man. I examined the banks of the torrent, which is to the west of the Acropolis, but had not the good fortune to discover any of the stones which Prometheus used in his formation of the human race, nor to identify the sepulchre of Tityos, although his body covered nine acres,¹ or, according to Pausanias,² equalled the third of a stadium!

Parnassos forms a most impressive and magnificent spectacle from Panopeus. It displays its gigantic magnitude above the broken crags of Kirphis. The ruins of Daulis are seen at its feet; with the rich and even plain, once dyed with the best blood of Greece, and now adorned with the brightest colours from the purple blood of Adonis.³ The Kopaic lake, its boundary mountains, and the distant heights of Eubœa, are also distinguishable.

TO LIBADEA.

On the 12th we quitted Agios-Blasios; and to our right, saw a village called Mera, and some blocks of stone near the road. A little further is an ancient well, and some foundations and stones: this was probably the entrance into Bœotia. On the right we descried the village of Kapoŭrna, on the ruins of Chæroneia,

¹ Homer, *Odys.* 11. v. 576.

² B. 10. c. 4.

³ The Anemony. Ovid, *Metam.* 10.

which is about two miles from the remains of Panopeus, and was the extreme boundary of Bœotia;¹ but from the unfavourable reception which we had experienced at the last place, we thought it more prudent to proceed to Libadea, in order to procure proper letters and instructions for visiting the neighbouring villages.

The road traversed a green and fertile plain, pasturing numerous and large flocks of sheep. After having crossed some barren hills, which command a view of Lake Kopais, we passed through some rich arable land, crossed a small river, and arrived at Libadea in three hours and a quarter. We went to the house of the archon, John Logothesi, whose hospitality I had enjoyed on my former tour, and from whom I now received every mark of kindness and attention. He had lately completed a large and showy house, which was only begun when I passed through Greece on my first tour. His friends censure his improvident temerity: for the Greeks find it a necessary point of policy to conceal their wealth, and to assume a semblance of poverty. For if a Greek is known to possess any thing more than usually splendid, it generally excites the rapacity of the Turks, and frequently accelerates the destruction of the possessor. The brother of the archon was beheaded at Constantinople, because his wealth was found sufficiently large to be confiscated for the use of the sultan; and crimes were readily fabricated to justify the punishment. The house of Logothesi is a good specimen of the better kind of modern dwellings in Greece; and it seems in some respects to resemble those of early ages. A double or folding door (the *πυλαι ἐρκειοί*² of the ancients) opens into a court, or *αυλη*, on two sides of which is a corridor, the *αιθουσα* of Homer.³ The kitchen and menial offices occupy the ground floor; the stairs, which are on the outside of the house, lead to a large open gallery, useful in rainy weather for walking and taking the air under cover. Contiguous to the gallery are the apartments, which are divided into two sets, one for the

¹ Thucyd. b. 4. c. 76.

² Æschylus, *Χοηφοροί*, v. 560. 652.

³ *Odys.* 3. v. 493.

men, the other for the women; the *ανδρων*, or *ανδρωνιτις*; and the *γυναικειών*, or *γυναικωνιτις*, of the ancients. The wall which separates the house from the street, and in which is the entrance, was the *προδομος*; or *προαυλιον*.

Libadea is situated on the northern side of a mountain, probably a part of Libethrios, which joins the chain of Helicon. It is crowned by a modern castle, which is now mouldering in decay. The town contains about ten thousand inhabitants, half of whom are Turks. The Greeks are powerful and rich, and have four primates, one of whom is Logotheti. The power of the Pasha of Joannina extends to this place; and he has more than once summoned its archons to the capital of Epiros, to answer for real or supposed misdemeanours which had been alleged against them, and to pamper the cravings of his avarice. Here are six mosques, and as many principal churches; the latter in the diocese of the Archbishop of Athens. The chief commerce of Libadea consists in cotton, and the red die *prinari*, which they export to Trieste, Venice, Leghorn, Genoa, and sometimes to England.

The neighbouring plains produce silk, rice, tobacco, and corn: the wine is plentiful, but of the worst quality; one *ocque*, or two pounds and three quarters weight of turpentine is infused in each barrel, Venetian measure, which consists of twenty-four English gallons: the same proportion of rosin is used at Patra; but in many parts of Greece half this quantity is reckoned sufficient.

I have no hesitation in asserting, that the sour beer of England is in general preferable to the resinous beverage of Greece. The practice of mixing rosin with wine is of ancient date, as we see in Celsus,¹ Pliny,² and Plutarch. The former says, that the *vinum resinatum* was good for the stomach; and the latter³ asserts, that the pine was sacred to Bacchus on that account; and this is no doubt the reason that the Mainades and Bacchantes are represented with the pine-

¹ B. 2. c. 19.

² N. Hist. b. 23. c. 1. he terms it *Vinum resinatum*, and *Pice conditum*.

³ *Sympos*, 5. quest. 13.

topped *thyrsus*; and the fauns, and other attendants of the god, are represented on ancient monuments, adorned with the pine-tree crown. The using rosin in wine has probably never been abandoned: Luitprand, bishop of Cremona, during his embassies from Berenger, king of Italy, and from the emperor Otho to the emperor Nicephorus Phocas, in the years 948 and 968, complains of his bad fare at Constantinople, and particularly of the rosin wine—"Accessit ad calamitatem nostram quod græcorum vinum ob picis, tædæ, gypsi commixtionem, nobis impotabile fuit."¹

Libadea forms an unhealthy residence during the hot months, as the waters of Lake Kopais, which are then partially dried up, stagnate in pools and swamps, from which pestilential effluvia and putrid miasmas are exhaled, and by which the principles of contagion are diffused.

Towards the end of autumn, the shepherds set fire to the lofty reeds, and luxuriant weeds, which grow in the bed or vicinity of the lake; after which it produces fine pasture for their flocks. Wild boars, which have taken shelter amongst the reeds, are sometimes found completely burned after the fire is extinguished.

The winters of Libadea are intensely cold, and the summers violently hot. On the fourth of July, 1801, when I was at this place, Fahrenheit's thermometer rose to 96° within doors; on the fifth, it was at 93°; the outer air was much hotter.

The plague visited Libadea in the year 1785; it raged fifteen months, and destroyed about 6,000 persons. This place, and indeed most parts of Greece, is infested by locusts, the *Gryllus migratorius*, which destroy great part of the produce of the land; but they are more particularly fond of the cotton plant. In the spring of 1801, the whole vegetation of the country was threatened by myriads of these potent ravagers.

The quantity which was destroyed; and the manner in which it

¹ Luitprand's Embassy, Antwerp, 1640. in fol

was effected, is very curious; and dependencē may be placēd upon the account, as I received it from Logotheti, by whom the business was superintended.

After many ineffectual attempts to destroy them, such as setting fire to the trees and grass infested by their swarms, an expedient of a very simple nature was adopted, and with good success. Before the great heats came on, and before the locusts had acquired much strength or activity, the inhabitants went out in crowds, and while some spread large pieces of cloth on the ground, others disturbed the trees and grass where they had settled: the locusts resorted in masses to the pieces of cloth, where they remained unmolested, until a sufficient quantity had accumulated, when they were folded up and crushed; and being put into sacks were brought to the Greek primates, who paid four paras for each *ocque*: 80,000 *ocques* of this devastating insect were taken in the spring; and in one morning, when they darkened the atmosphere with a living cloud, 8,000 *ocques* were caught. The people imagined that not a locust was left in the country; the few which escaped them having been eaten by the storks. The priests of Libadea were unwilling that the locusts should be destroyed; observing that they were sent by the Almighty as a scourge for the sins of the people.

In Scripture¹ we see accounts of plagues and famine, occasioned by locusts, in Egypt and Judea. The Persians, Syrians, Africans, and almost all the Asiatics made them an object of food. Diodorus Siculus² mentions a people near the Æthiopians who fed upon them, for which reason they were called *Akridophagoi*, locust eaters. Strabo³ also mentions a nation which eat them; and Ælian⁴ says he has seen *tettigēs* sold for food: I suspect however that he uses the word *τεττιξ* instead of *ακρις*, or *ακριδιον*; the former being never found in sufficient quantity to form an object of subsistence; besides, they are not much larger

¹ Exodus c. 10. v. 12, 14, &c.—See Michaelis *Glycæ Annal. Pars 2. p. 153. Paris Edit.*

² B. 3. c. 28. ³ B. 16. he uses the word *ακρις*.

⁴ De Animal. b. 12. c. 6.

than a hornet, and are not easily taken. Athenæus,¹ citing Aristophanes (in *Anygero*), says that *tettiges* were eaten to create an appetite; they were probably impregnated with vinegar like our pickles. Sir Hans Sloane² says they have the taste of shrimps, and that men and cattle sometimes died from eating them. They are either pickled in vinegar, or fried, when fresh, in butter. Tavernier³ opened one near Ispahan, which was six inches long, and contained seventeen young ones. Volney⁴ gives an interesting account of their ravages in Syria. Dr. Clarke⁵ gives a detailed history of their destructive ravages in Crimea. In Asia, they sometimes fly in such immense quantities as to darken the air; they migrate to an astonishing distance, and Pliny, in his *Natural History*, asserts that they went from Africa to Italy; they are sometimes precipitated by the wind into the marshes and lakes, where they putrify, and diffuse a stench through the country, which generates acute fevers and putrid disorders. When they settle in great quantities in a cultivated field, the rapidity of their destructive agency is almost equal to that of fire; in the course of a few minutes they consume every blade of vegetation, and a green field is, in an astonishingly short time, converted into an unseemly desert. The locust of Greece is much smaller than that of the east: the green locusts, which are seldom seen in flocks, are about two inches in length; but the common destructive insect is about one inch long, the upper wings are of a brown colour, the under ones blue, and sometimes red, and the body yellow, similar to those in the Roman territory.

Pausanias⁶ says that *Lebadeia* was one of the most ornamented towns in Greece: in remote ages it was called *Medeia*, and occupied the hill on which the modern castle now stands. When the inhabitants removed to the plain it assumed the name of *Lebadeia*,

¹ *Deipnosoph.*, b. 4. c. 49. *Nat. Hist. of Jamaica.*

² *Vol. 1.*

³ *Vol. 2.*

⁴ *Travels in Persia*, b. 2.

⁵ *B. 9. c. 39.*

which it still retains with little alteration, being written Libadea. Pausanias pretends that it took its name from the Athenian Lebados; but it seems more probable that it was derived from its situation near the sources of the Hercyne, taking its name from *λιβας* or *λιβαδιον*, a fountain, or from *λιβαδια*, a plain or meadow, in which sense that word is used by the historian Theophanes. The sacred forest of Trophonios, and the oracular cavern, were in its vicinity, with the fountains Lethe and Mnemosyne; and the temple¹ of the nymph Hercyne, who gave her name to the neighbouring river. The temples of Trophonios and Ceres were in the sacred forest, and those of Proserpine, of Jupiter, and Apollo, decorated the way which led to the oracle; but of these temples not a trace remains. There is a rough and stony channel behind the town, worn by the winter torrents. From this glen rises a precipitous rock, on which stands the castle. In the eastern face of the rock is a chamber nearly of a square form,² cut by art, and raised three or four feet from the present level of the ground, but to which we ascended by steps formed by the present Voivode, who uses it as a cool retreat for smoking, in the summer. Within the cave, just under the roof, are still seen the remains of some elegant painted ornaments; particularly the funereal leaf, which is delineated on terra cotta vases, and on other ancient monuments, which I shall mention hereafter. It is probable that this place contained the statues of Æsculapius and Hygeia.

The rock which is contiguous to the cave is full of niches of various sizes, for statues and votive offerings; and in one part, a few large letters are the only legible remains of an inscription beginning ΖΕΥΣΒΟΥΛΛΑΙΟΣ, which is also inscribed on some brass medals of Pergamos, under the figure of Jupiter, and is the same as the Jupiter

¹ Livy, b. 45. c. 27. Pausan. b. 9. c. 39.

² Twelve feet nine inches by eleven feet four, and eight feet six inches in height.

Conciliarius of the Romans. Near this, the sacred fountain issues from the rock by ten small modern spouts; the water is extremely cold and clear. On the opposite side of the channel is the source of the other fount; the water of which, though not warm, is of a much higher temperature than that of the other spring; it flows copiously from the rock. The two springs of Memory and Oblivion, blending their waters, pass under a modern bridge, and immediately form a rapid stream, the ancient Hercyne: which contains excellent fish of a small size. In its way through the town it turns several mills; and after a course of a few miles enters Kopais lake. It is singular that Pliny¹ calls this river Orchomenus; his words are “In Bœotia, ad Trophonium deum, juxta flumen Orchomenum, duo sunt fontes, quorum alter Memoriam, alter Oblivionem adfert.” Pausanias² says that the fountains are within the cave; but his words must not be rigorously interpreted. Those who consulted the oracle took the cold bath, but not the hot. It has been already observed that the two springs differ in their temperature. The channel above the sources of the Hercyne is dry in summer; but in the winter it is sometimes rolled into a rapid torrent by the force of the rains, and the streams of melted snow from the neighbouring mountains. It is full of large stones, belonging perhaps to the temples which were situated on its banks, and which, by time and the repeated action of the winter torrent, have lost their angles, and been reduced to their present rounded form.

The oracular cavern was no doubt near this spot; the entrances were small, and when the god had ceased to speak, and the place was neglected, it might easily have been closed by an earthquake, or the overflowing of the river; but it was more probably blocked up by design, at the introduction of Christianity; when the altars, the statues, and temples of the gods, together with the sacred forests,

Nat. Hist. b. 31. c. 2.

² B. 9. c. 39. εν τω σπηλαιω.

and other associated embellishments of an elegant superstition, were devoutly levelled with the ground. "But ye shall destroy their altars, break their images, and cut down their groves."¹—This was the order the Jews received from Moses, and which the Christians adopted and implicitly obeyed, to the great detriment of architecture and sculpture. Constantine the Great destroyed the temples of the gods, and converted their brazen statues into money.² The cavern had two mouths, one sacred, the other profane: near the square chamber already mentioned there is a small orifice in the rock, not three feet in height, and about six in depth; some have supposed this to be one of the entrances, but it is more probable they are concealed under the present surface, which appears to have been considerably elevated. It is indeed almost certain, that the Trophonian cavern, with its subterraneous wonders and oracular curiosities, might be brought to light by a little expense and perseverance.

Pausanias is rather obscure respecting its situation. Strabo³ calls the cavern *Χασμα*; Pausanias⁴ and Suidas⁵ *Καταβασιον*; the latter author says that it contained serpents. Lucian denominates it *Σπηλαιον*.⁶ Annual games called *Trophonia* were celebrated at Lebadeia in honour of the subterranean divinity.

The modern castle occupies the site of the ancient Medeia, which became the Acropolis when the city was constructed in the plain. This hill exhibits scarcely any ancient traces, but in the castle walls are some large blocks of stone, which have descended from more ancient times. Here is a deep subterraneous chamber cut in the rock; the bottom was covered with water, and it was probably a cistern. The Acropolis commands a grand and extensive view; to the north-west Parnassos branches out in one direction towards Delphi, and towards Elateia on the opposite. To the

¹ Exodus, c. 34. v. 13. ² Euseb. Life of Constantine, b. 3. ³ B. 9. ⁴ B. 9.

⁵ In voce *Τροφωνιος*. About this oracle see Erasm. Chiliad. and Euseb. præparat. Evang. b. 5. c. 8.

⁶ Dialog. Mort. Menip. Amphiloc. Trophon.



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CHICOMILCO.

C. A. May del.

E. N. E. we beheld the ancient Orchomenos ; and the plain and lake Kopais, bounded by the hills of Aspledon and Akraiphnion, beyond which the prospect is terminated by the blue eminences of Eubœa.

There are several ancient inscriptions at Libadea ; in two of which is the name of the town, differently written ΛΕΒΑΔΕΑ and ΛΕΒΑΔΕΙΑ.¹ One of these inscriptions is published by Spon. It mentions a person named Menander, who, having exercised the office of priest for five years, offers a dedication to Juno the queen, and to the city. There was anciently a festival at Lebadeia, called βασιλεια. Pausanias² mentions a temple of Jupiter the king, and a statue of Juno.

The modern city exhibits hardly any remains of sculpture, or architectural ornaments. At a fountain there is an Ithyphallic Hermes in good style.

The Voivode of this place has the command over a rich territory, and many villages which are scattered throughout the ancient districts of Phocis, Bœotia, and Eubœa ; the principal of which are given in the Appendix, with their distances from the capital of the province.

TO KAPOURNA, CHÆRONEIA.

We quitted Libadea on the 17th of March, with the intention of returning thither, after having visited the remains of Chæroneia and Orchomenos. We arrived at the village of Kapourna in two hours ; and although accompanied by a Greek, belonging to the household

¹ Strabo writes it ΛΕΒΑΔΙΑ, Pausanias ΛΕΒΑΔΕΙΑ, and Harpocration erroneously ΛΕΜΒΑΔΕΙΑ.

² B. 9. c. 39.

of the primate Logotheti, we experienced a more inhospitable reception than even at Agios-Blasios! On arriving near the village I stopped to copy an inscription, sending my attendants forward to procure lodgings and provisions. My attention however was soon attracted by the screams of women and children; and on entering the village, I found the people throwing sticks and stones at my servants, while the papas was encouraging the assailants. At length Logotheti's man, on receiving a wound from a large stone, took the priest by the beard;¹ and drawing his sword, would probably have endangered the lives of all our party by some rash action, had I not arrived at that moment; and by holding the hand of the Libadiote, put an end to the fray. The papas, sensible of the danger he had escaped, and pleased at my interference, exclaimed with a loud voice, "Let there be peace with all, and provide the strangers with house and food." All appearance of hostility immediately vanished; and after Logotheti's servant had complained a little of the wound on his leg, and the papas had expressed his indignation at having been pulled by the beard, they sat quietly down together, and smoked their pipes. It was curious to observe the rapid transition from violent rage to tranquil intercourse! They began to talk concerning our travels, and other subjects quite foreign to the late dispute: and several of the villagers, who a few minutes before had been our active enemies, offered their services to conduct us about the ruins.

Pausanias² tells us that Homer mentions Chæroneia under the name of Arne, to which he gives the name of Πολυσταφυλος, abounding in vines: Strabo,³ as usual, differs from Pausanias, and will have it that Akræphia was the Arne of Homer. Thucydides⁴ says that it was tributary to Orchomenos. The Chæroneian Acropolis is situated on a steep rock, which is difficult of access; the walls and square towers

¹ Pulling a person by the beard in Greece, is at least as great an insult as pulling by the nose in England.

² B. 9. c. 39.

³ B. 9.

⁴ B. 4. c. 76.

are in some places well preserved ; and their style, which is nearly regular, renders it probable that they were constructed not long before the invasion of the Macedonians. If there are any remains of the walls built by Chæron,¹ son of Apollo, they escaped my notice.

Within the Acropolis there is a large projecting wall, which has been built to support a terrace ; in all other parts of Greece the terrace walls are straight ; upon this bank there is a dilapidated church, which probably occupies the place of an ancient temple. Some Ionic fragments of small proportions are scattered amongst the ruins. A little beyond this is the highest part of the Acropolis, which is probably the rock named Petrarchos, where, according to Pausanias,² Rhea deceived Saturn, by presenting him a stone to devour instead of the infant Jupiter. On this rock there was anciently a statue of Jupiter ; but Pausanias mentions no temple : even the sceptre of Agamemnon, the principal divinity of the place, was preserved in the house of a priest.

The theatre stands at the N. E. foot of the Acropolis and faces the plain ; it is the smallest in Greece, except that near Mesaloggion ; but it is well preserved. Indeed nothing is better calculated to resist the devastations of time than the Grecian theatres, when they are cut in the rock, which is generally the case ; at least the *koilon*, or circular part which was occupied by the seats. The *koilon* of this theatre had two divisions in the seats ; each division was formed by cutting the rock down to a thickness several times higher than the other seats. On the lower range were placed the magistrâtes and other persons, who were entitled to the honour of the Προεδρία. On the middle range were seated the populace ; and on the upper were the women. In large theatres there are sometimes three of these divisions, which the Greeks called Κερκιδες, and the Romans *præcinctiones*. The smaller theatres had two, and sometimes only one. Indeed the great theatre at the sacred forest, near Epidaurus, had only one division, and there are some which, although of large di-

¹ Plutarch's Life of Sylla.

² B. 9. c. 41.

mensions, are without them. The seats are intersected by small steps. Above the theatre is an inscription cut in the rock; this escaped my notice, but I was informed of it after my *départure* from Greece. It relates to two statues; one of Apollo, the other of Diana,¹ which probably stood in that spot.

The ancient Nekropolis of Chæroneia is on the east side of the Acropolis behind the village: the remains of several tombs of the *υπογυαία* kind have been uncovered by the rains. The church of the Holy Virgin (*Παναγία*) contains an ancient throne or chair of white marble, curiously ornamented. The villagers call it *ο Θρονος του Πλυταρχου*, the throne of Plutarch. Several of these thrones are seen in different parts of Greece, particularly at Athens; at the Piræus; at a ruined city at the north foot of Parnassos; and at the sacred forests, near Epidaurus. Two others, with inscriptions, have been discovered by Sir William Gell, in the ruins of a temple at Rhamnus, in Attica;² but Mitylene possesses one³ of the most interesting, and the most ornamented. Pausanias mentions them in different parts of Greece.

The *thronos*, or *proedria*, was for great persons; even for divinities; and it is probable that some of those which still remain in Greece contained statues, not of marble, but of ivory and gold, or of wood. Pausanias gives the name of *thronos* to the seat of the Olympian Jupiter, and of the Amyclæan Apollo. The black statue of Saint Peter at Rome, is seated in a white marble *thronos*.

The same church contains two ancient circular altars, with fluted intervals, in the manner of an Ionic or Corinthian column. The base and head, which are also circular, project from the body of the column; and the former to such a degree that the sacrificer must have stood at an inconvenient distance, unless it was surmounted by a table. This was evidently the case, as the top of the altar is hol-

¹ Dr. Clarke saw an inscription at Chæroneia, in which there is mention of a priestess of Diana. See Dr. Clarke's Travels, v. 4. c. 5. p. 139.

² See Uned. Antiq. of Attica. ³ Published by the Count de Choiseul Gouffier.

lowed out into asquare form, for receiving the bottom of the table. Altars of this kind were placed on the road sides in the country. They were of the *απυροι* and *ανααιμακτοι* kind, unstained with fire and blood, being set apart for exclusive oblations of honey, cakes, and fruit. Harpocraton describes it as *Κλων ες οξυ ληγων*, a column diminishing towards the top: Hesychius calls it *Βωμος εν σχηματι κλωνος*, an altar in the form of a column.

They are common in Greece, and generally formed of a coarse black stone; those of Chæroneia, however, are of white marble: they are frequently found in Italy, and are at present used as pedestals for large vases; their height is in general about three feet. They are never inscribed, and sometimes not fluted; and are frequently represented on painted terra cotta vases.

The *thronos* and the altar above-mentioned stand in the innermost recess of the church, a place which seems at present to be regarded with a sentiment of awe similar to that with which the *adytum*, or *anaktoron*, was by the ancients; for although several of the villagers followed us into the church, not one would pass the partition which incloses the altar. When I inquired the reason of this, it was answered, that no one but the priest was permitted to penetrate into the *αγια των αγιων* (holy of holies) under pain of excommunication. There is a fine inscription within the church, and two others are seen on the outer walls. A short way out of the village towards the plain, is the church of Saint Speridion; on the outer wall of which is an inscription which contains the name of the town. Near this is a copious spring, with a scattered variety of ancient blocks, altars, pedestals, and mutilated inscriptions. The water forms a small stream, which soon loses itself in the neighbouring marshes; and several fine foundations may be descried near this spot, which was evidently once copiously adorned. The angles of these foundations are formed in the manner of those on which the steps of the great temple at Pesium are fixed; consisting of one block instead of two. This method so evidently contributes to stability and permanence, that it is surprising it has not been uniformly adopted.

A little further in the plain are the remains of two Roman structures of brick; perhaps those which contained the two trophies¹ erected by Sylla, for his victory over Taxiles and Archelaos, generals of Mithridates the First. It appears from Plutarch,² that the battle commenced at Mount Thurion, which terminates in a pointed summit anciently called Orthopagon; having at its base the river Morios, and the temple of Apollo Thurios.

The Kapourniotes have a tradition that Chæroneia took its name from Chæroneos, who they think was the son of King Plutarch; they have also some confused notions of the battle, which they say was fought by Alexander, whose name is much better known in Greece than that of his father Philip.

The fountain above-mentioned forms a stream and a marsh, the mud of which is of a red hue. This is imagined to have been the spot where the battle raged. A poor shepherd told me that this was the plain where the Greeks were slaughtered by Alexander; and that the place was called from thence, *Αἱμονος ὁ Καμπος*, the Plain of Blood. Plutarch³ mentions a small river near Chæroneia called Hæmon, which he supposes to have been originally named Thermodon; but which, being filled with blood at the battle, took the name of Hæmon.⁴ The modern name of the Hæmon is *Ρευμα*, which signifies a stream, that is visible only during the winter. According to Plutarch,⁵ several tombs of the Amazons were seen on the banks of this river. Pausanias⁶ mentions a river Thermodon near Glisas in Bœotia.

According to Procopius,⁷ Chæroneia, and several other places in Bœotia, Achaia, and Thessaly, were destroyed by an earthquake about the middle of the sixth century.

¹ Pausan. b. 9. c. 39.

² Life of Sylla.

³ Life of Demosthenes.

⁴ *Αἱμον*.

⁵ Life of Theseus.

⁶ B. 9. c. 19.

⁷ De Bello Goth. b. 4. p. 369, of Paris edit.

CHAPTER VIII.

To Skripou, anciently Orchomenos. Plain of Chæroneia. Ruins of Orchomenos. Treasury of Minyas. Lake Kopais—its towns, rivers, and mountains—outlets of the Lake. River Cephissos. Village of Romaiko. Village of Granitza. Return to Libadea. To Mikrokoura, anciently Haliartos—ruins of the city. Eremo-Kastro, anciently Thespeia—ruins of the city. To Kakosia, anciently Thisbe—ruins of the city. Mount Helicon. To the Village of Katsikabeli. To Thebes.

TO SKRIPOU, ORCHOMENOS.

ON the 18th we quitted Kapourna, and proceeded along the banks of the Hæmon, which at this time exhibited a visible current, though in summer it is no longer to be seen. At the end of forty minutes we saw a large tumulus, to the left, with some blocks of stone about it, perhaps the sepulchre of the Theban patriots who fell in the battle. Another tumulus, of still larger dimensions, appears on the right; which probably constituted the *ταφη δημοσια*,¹ the common tomb of the Greeks, except the Thebans, which Pausanias² terms *πολυανδριον*, the receptacle of many men. Fifty minutes from Chæroneia, the stream of the Hæmon, or Thermodon, forms a confluence with the Cephissos, which we crossed over a bridge. Near the junction of these rivers are some imperfect traces; probably the temple of Hercules, near which was the principal fury of the battle. From this spot the prospect is particularly interesting and magnificent. The nearest objects are the bridge, and the junction of the rivers, beyond which the plain is expanded to the foot of Parnassos, which towers above in all its sublimity and magnitude. The plain is closed by other hills of diversified forms, on which are distinguished the ruins of Chæroneia, Panopeus, Daulis, and Parapotamioi. The latter, which is about five miles from Chæroneia, nearly opposite Panopeus, is situated on a rocky eminence above the Cephissos, on the side of which is a *khan*. Strabo³ places it

¹ Strabo, b. 9. p. 414.

² B. 9. c. 39.

³ B. 9. p. 424.

forty stadia from Chæroneia, which corresponds with its probable situation. Plutarch¹ says, that Sylla pointed it out to his army, but that it was quite ruined, and nothing was seen but the ridge of a sharp and craggy mountain, separated from Mount Edylyon by the river Assos, which falls into the Cephissos.

The plain of Chæroneia is exuberantly productive: it was at this time covered with the richest verdure; luxuriant harvests are produced in some parts, while others are enriched by plantations of rice, or animated by numerous flocks of sheep with their long fleeces of silky wool. The Epicephissians, or Parapotamioi, were celebrated for the fertility of their soil, and for the diligence with which they prosecuted its cultivation.

After crossing the Cephissos, the plain narrows: we began to ascend the barren side of Mount Akontios, which, rising to a moderate height opposite Chæroneia, subsides into the plain of Kopais at Orchomenos.² The river Akontios was also in this vicinity.³

On the side of the hill is a village called Karamoūsa, and not far from it a small monastery; several other villages are scattered over the plain to the left. In four hours we arrived at the ruins of Orchomenos and the village of Skripou. This celebrated⁴ city, proverbial in the time of Homer⁵ for its riches, still exhibits traces of its former strength, and some remains of its early magnificence. The most ancient ruins are probably in the plain, within the present village. According to Strabo⁶ it was afterwards built higher up, on account of the overflowing of the lake: Pausanias⁷ pretends that the city was founded by the Thessalian Andreos, from whom it took the name of Andreis; it was afterwards called Phlegyas, from a son of Mars: then Minyas, from the grandson of Neptune; and Minyeian Orchomenos, from the son of Minyas. In the time of Thucydides⁸ it was called Bœotian Orchomenos, to distinguish it from the town of the same name in Arcadia.

¹ Life of Sylla.

² Strabo, b. 9. p. 416.

³ Plutarch, Life of Sylla.

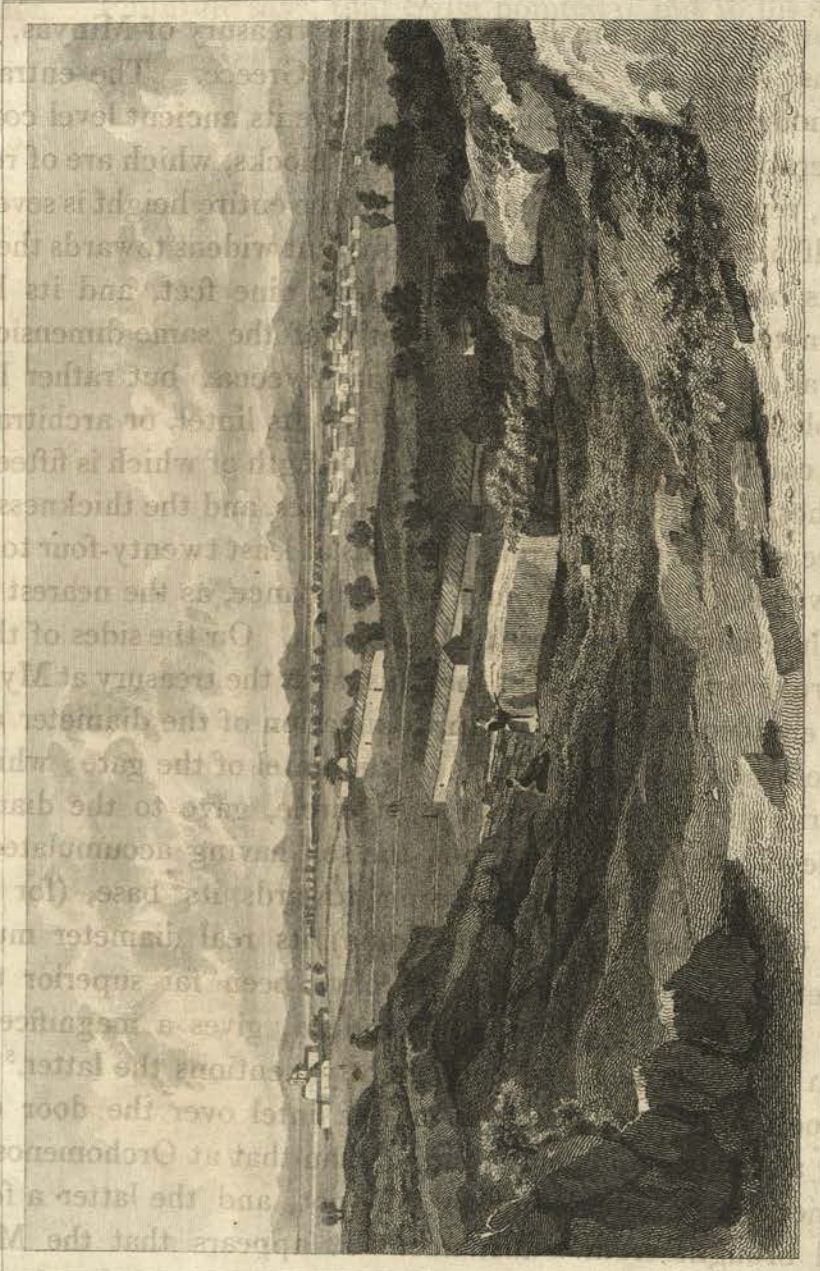
⁴ Πολις επιφανής. Pausan. b. 9. c. 34.

⁵ Strabo, b. 9. who cites the 9th Iliad, v. 381.

⁶ B. 9. p. 416.

⁷ B. 9. c. 34.

⁸ B. 4. c. 76.



L. Byrne, sculp.

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THE TREASURY OF MINYAS,
AT ORCHOMENOS.

S. Pomeroy del.

At the eastern foot of the Acropolis, and on the northern side of the Cephissos, are the small remains of the treasury of Minyas, which Pausanias¹ styles one of the wonders of Greece. The entrance is entire, though the earth being raised above its ancient level conceals a considerable part of it, as only six large blocks, which are of regular masonry, remain above ground. Of this the entire height is seven feet and a half; its breadth at top is eight feet; it widens towards the base, where its breadth appears to be at least nine feet, and its height about nineteen or twenty; it is nearly of the same dimensions as the entrance of the great treasury at Mycenæ, but rather larger. The whole building is of white marble. Its lintel, or architrave, is flat, and composed of a single block, the length of which is fifteen feet four inches, the breadth six feet three inches, and the thickness three feet three inches: it accordingly weighs at least twenty-four tons. It must have been brought from a great distance, as the nearest quarries of white marble are those of Pentelikon. On the sides of the entrance are several perforations for nails, as at the treasury at Mycenæ.

I was enabled to obtain an approximation of the diameter of the Orchomenos treasury, by means of the lintel of the gate; which on the interior being the segment of a circle, gave to the diameter, at this level, sixty-five feet; but the soil having accumulated and the size of the building increasing towards its base, (for when entire it was in form of a gothic dome) its real diameter must be some feet more, which shews it to have been far superior to the treasury at Mycenæ. Pausanias,² indeed, gives a magnificent description of the former, and only slightly mentions the latter.³ The great block, however, which forms the lintel over the door of the treasury at Mycenæ, is much larger than that at Orchomenos; but the former was a stone found on the spot, and the latter a foreign material brought from a distance. It appears that the Minyan treasury was double, like that at Mycenæ, except that both the chambers of the former were circular, whereas one of those at

¹ B. 9. c. 38.

² B. 9. c. 37.

³ B. 2. c. 16.

Mycenæ was circular, the other quadrangular. The whole of that at Orchomenos has fallen in, except the door; and there is little doubt that the excavation of the ground would bring to light some curious and interesting remains. It is remarkable that these extraordinary edifices have been seldom described, or even mentioned, by ancient authors. Pausanias is the only one who has given a regular description of that at Orchomenos, while he has only slightly noticed that of Mycenæ, and that of Hyrieus at Delphi; the latter was built by Trophonios and Agamedes; the others indeed also probably owe their existence to those early and celebrated architects. Pausanias seems to censure the Greek historians¹ for not mentioning these extraordinary edifices; yet he has himself overlooked one treasury near Sparta, and another in the citadel of Pharsalia; the ruins of which still exist, and which I myself have seen. As for the town of Pharsalia, he only mentions it incidentally; but he gives such a detailed description of Sparta, that I was surprised by his omission of the treasury; which, in all probability, is as ancient as those above-mentioned. In his description of Delphi and Olympia, he enumerates several treasuries² and repositories;³ but dwells only on that of Hyrieus, as a building worthy of particular attention. Those of Mycenæ are subterraneous, as he describes them; that of Orchomenos was apparently the same in every respect; of which however he leaves us entirely uninformed. Strabo says nothing of the treasury of Minyas, although he mentions those at Delphi as the subterraneous repositories of the rich offerings of Gyges, Cræsos, and others. Onomarchos entered the subterraneous treasuries in the temple of Apollo, and paid his army with the riches which they contained.⁴

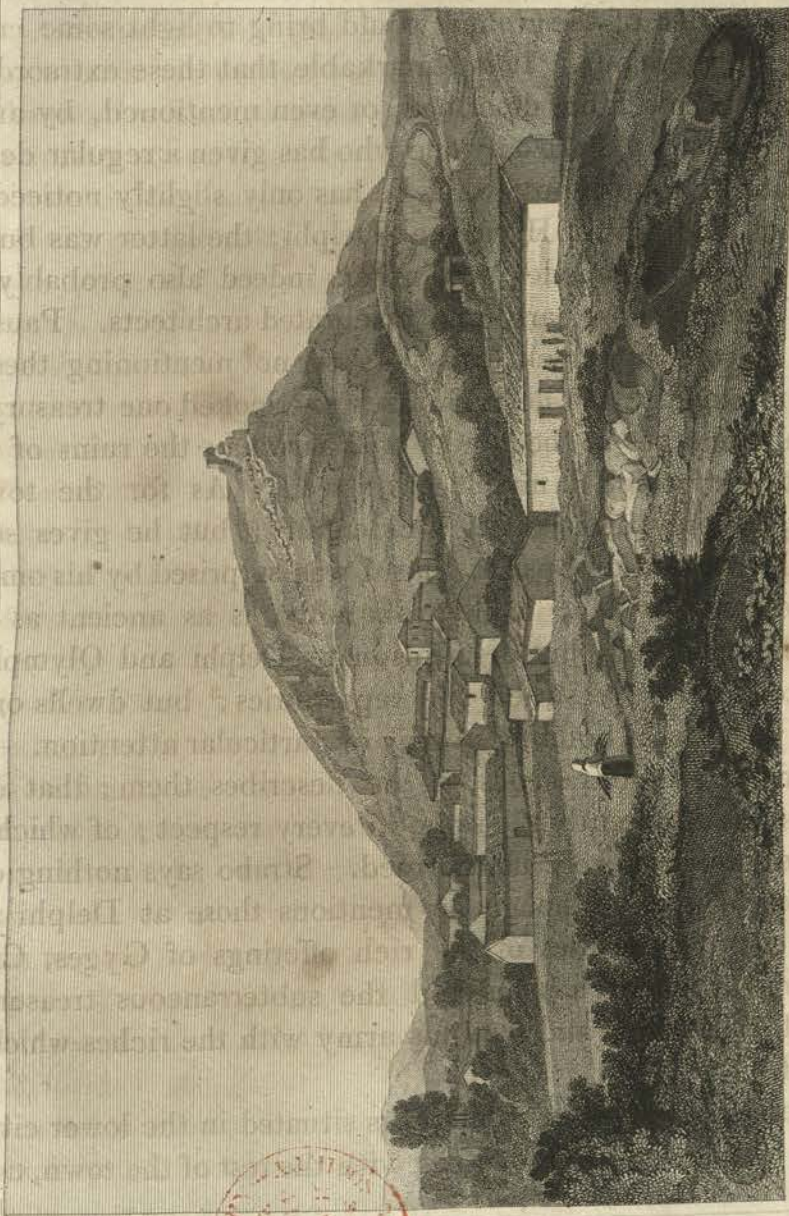
The treasury of Minyas, which was situated in the lower city, was probably overflowed; and together with the rest of the town, covered

¹ Herodotus says that Rampsinitos, king of Egypt, had a chamber of stone for his treasury, b. 2. c. 121. He also mentions the subterraneous treasuries of Sardanapalos, b. 2. c. 150.

² *Θησαυροί.*

³ *Αναθηματα.*

⁴ Strabo, b. 9. p. 421.



Madame Tene

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ACROPOLIS OF OECUMENION.
TREASURY OF MINYAR.

S. Emery 04.



for some centuries by the waters of Kopais lake. The inhabitants retreated to Mount Akontios till the lake was drained, about the time of Alexander; and this may be the reason why so little mention has been made of that curious edifice. Pausanias¹ informs us, that Trophonios and Agamedes practised precisely the same artifice in robbing the treasury of Hyrieus, as Herodotus² relates of those who robbed the treasury of Rhampsinetos in Egypt.

Livy³ and Plutarch⁴ tell us that Philopœmen was put into a subterraneous chamber at Messene, called the Treasury, which received neither air nor light from without, and was closed with a large stone. In the island of Sardinia there are several edifices of the highest antiquity, called *Noragis*; which are constructed on the same plan, and in the same form as the treasuries of Greece, but are not so large. According to Pausanias,⁵ Norax, with a colony of Iberians, built a town in Sardinia called Nora: the *Noragis* may possibly take their name and origin from Norax.

The Orchomenian Acropolis stands on a steep rock, part of Mount Akontios, rising close to the west of the lower town; the Cephissos winds at its southern base. The walls, which extend from the plain to the summit of the hill, enclose an irregular triangle, the acuter angle of which terminates at the summit of the rock, which is crowned with a strong tower, nearly of a square form, the walls of which are regularly constructed. In the interior, a large cistern is formed in the solid rock; ninety-one steps which are about six feet wide, are cut in the rock and lead up to the tower, the position of which is remarkably strong. It commands an extensive view over Phocis and Bœotia, having the plain of Chæroneia and Parnassos to the north-west, Libadea to the south, and lake Kopais to the east, bounded by Helicon, Phoinikios, and Ptoon; while the distant horizon is terminated by the mountains of Eubœa.

The walls which enclose the Acropolis are much more ancient than those of the tower. The three first styles are visible; the polygonal

¹ B. 9. c. 37.

² B. 2. c. 121.

³ B. 39. c. 50.

⁴ Life of Philopœmen.

⁵ B. 10. c. 17.

construction is predominant; the Tirynthian style is seen only in a few places, and the walls seem to have experienced at least two great overthrows. Diodorus Siculus¹ says, that the city was destroyed by Hercules; and that it underwent a similar catastrophe in the war against the Thebans; which happened about 364 years before Christ.

The walls which are characterized by the earliest style, of which some few specimens remain in the Acropolis, were probably built before the time of Hercules: those which indicate the second style were erected after the early destruction of the citadel. The tower and regular restorations were probably constructed about thirty years after the demolition of the city by the Thebans, as they resemble the less ancient part of the Plateæan walls, which were raised by Alexander. One gate of the Acropolis is entire, and is situated in the southern wall, facing Libadea. It diminishes towards the top, and is covered with two large blocks or lintels. In the opposite or northern wall are the remains of another gate, but without the lintel. There was no doubt, a third in the base of the triangle, communicating with the lower town. The general thickness of the walls is seven feet.

Near the treasury of Minyas is an ancient monastery, called Pagnia Kemis. On the outside of the semi-circular recess, formed by the altar, are some inscriptions of the lower empire, one of which has been accurately published by Doctor Clarke; the others may be referred to in the Appendix.

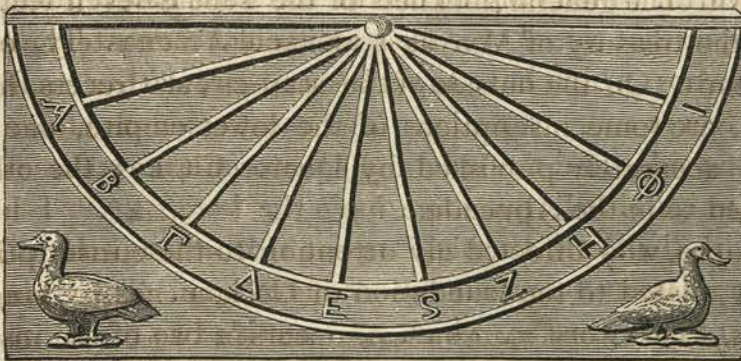
The papas, who directed my attention to these inscriptions, said that they related to the foundation of Orchomenos by king Protospatharios. This word *πρωτοσπαθαριος* occurs in two of the inscriptions, and was the title of the first sword-bearer of the Greek emperors, which the priest mistook for a proper name.

Near the entrance of the monastery is an ancient inscription² on a loose block of marble; and on the left hand side, beyond the

¹ B. 4. c. 10. *την πολιν κατασκαψε.*

² Since sent to England, and now in the British Museum. Other inscriptions from the same place have been published by Colonel Leake, in the 26th Number of the Classical Journal, June, 1816, p. 332. The name of the town in these inscriptions is written EPXOMENOS instead of OPXOMENOS.

entrance is another fixed in the wall, both of great interest, and relative to the same subject; but, as they have been published by Dr. Clarke, with his usual accuracy, I shall only add, that Larcher, in his notes on the first book of Herodotus, is of opinion, that *κιθαρις*, was the lyre; and that *κιθαρα*, was a different instrument; and that *κιθαριστής* was the performer on the first, and *κιθαρωδης*, on the latter. I have mentioned this opinion of the translator of Herodotus, as these words occur in both the inscriptions. The word *κιθαριστής* may however apply to the performer of the *κιθαρα*, as well as of the *κιθαρις*, if they were different instruments. The termination *ιστής* seems always to be applied to the performer on any instrument, as lyrist, organist, &c. but *ωδη* generally means vocal music. Might not *κιθαρωδης* then signify one who sings to the lyre or harp? Bion¹ clearly distinguishes the *κιθαρις* from the *χελυς*—*ως χελυν Ερμιων κιθαρινδ' ως αδυσ Απολλων*—on the outer wall of the church are other inscriptions; some of which are sepulchral. There is also the following curious sun-dial, which is deserving of particular attention.



The monastery occupies the site of some edifice of consequence, as it is formed almost entirely from the frusta of plain columns, triglyphs, unornamented metopæ, and marble fragments.

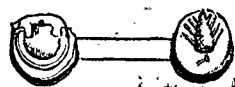
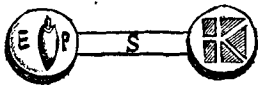
It is probable that the temple of the Graces once adorned this spot. It was founded, according to Strabo² and Pausanias³ by Eteocles,

¹ Bion, *Idyll.* 3. v. 7. ² Strabo, *lib.* 9. p. 414. ³ Pausanias, *lib.* 9. c. 35.

king of Orchomenos. Pindar¹ calls Orchomenos the City of the Graces; and it was also celebrated for a fountain that was consecrated to those divinities and denominated Akidalia, which induced Virgil² to designate Venus by the title of "Mater Acidalia."

Martial³ uses an expression nearly similar. Strabo takes no notice of the fountain; Pausanias mentions it, but without any particular name. Strabo is also silent concerning the temple of Bacchus, which is noticed by Pausanias. There is a bas-relief in the village, which appears to be the fragment of a metopa; it represents the *bucranium*, or skull of an ox, with bandages round its horns, and a cornucopiæ on each side, wreathed with the olive and the ivy. This fragment perhaps belonged to the temple of Bacchus; to whom both the ivy and the ox were sacred.

We were shewn a spot where a Mosaic pavement had been found a few years before; but it was concealed under a covering of mud and water. Pausanias⁴ mentions the sepulchres of Minyas, and that of Hesiod, at Orchomenos; in the vicinity of the village, there is a tumulus of earth, which may be one of the sepulchres mentioned by Pausanias, or that raised over the remains of Actæon. The only coins of Orchomenos, which have as yet been found, are the small silver, of which there are some varieties. The most common have a grain of corn on one side, and the indented square on the reverse; these are generally uninscribed, but some have the letters EP. I have seen another with the Bœotian shield on one side, and on the other EPX.⁵ within a wreath, and under it two grains of corn. There is one in the collection of Dr. Hunter, which on one side has the diota with the legend EPXO, and on the other side the Bœotian *aspis* with an ear of corn upon it. I purchased the following coins of a countryman upon the spot.



¹ Pyth. Od. 12. ² Æneid. 1. v. 720.

³ B. 6. Epig. 13. ⁴ B. 9. c. 38.

⁵ The epsilon instead of the omikron is also observed in the Orchoménian inscriptions.³ It is the Æolic dialect.

The site of Aspledon is probably marked by a tower on an insulated hill, about two miles and a half to the N.E. of Orchomenos, near the range of hills, which inclose the lake and plain on that side. Strabo¹ says, that it is twenty stadia from Orchomenos, in which space the river Melas intervenes. The situation of Tegyræ is unknown, but the detailed account of Plutarch might lead to the discovery. He says,² that the temple of Apollo Tegyræios, and the forsaken oracle, which fable makes the birth-place of Apollo, was situated near Mount Delos, and two copious springs, remarkable for their cold and limpid waters, which were called the Palm, and the Olive; and that it was in this spot, and not near two trees in the island of Delos, but near the sources which bore their names, that Latona was delivered of Apollo. He places Mount Ptoon in the vicinity; from which it would appear, that Tegyræ was on the side of the lake, between Orchomenos and Akraiphnon.

I know no spot from whence the view of lake Kopais, and its plain, is so clear and extensive as from the Acropolis of Orchomenos. Wheler's description of it is so accurate and comprehensive, that little can be added to what he has already said. It was generally known to the ancients by the name of Cephissis,³ or Cephissos;⁴ but Strabo⁵ says, that originally it had several names, which were borrowed from the nearest town; as Kopais, from Kopai, Haliartios, from Haliartos; but that it afterwards was generally distinguished by the name of Kopais. Pliny⁶ calls it the lake of Orchomenos, and Pausanias,⁷ Kopais, or Cephissis: but he calls the river Cephissos, and Strabo makes the same distinction; he gives it a circumference of three hundred and eighty stadia. It is at present called *λίμνη*, by way of eminence. Its principal supplies are derived from

¹ B. 9. p. 415.

² Life of Pelopidas, and Cessation of Oracles.

³ Homer's Iliad, 2: v. 523. Hymn to Apollo, v. 280. Strabo, b. 9. Pausan. b. 9. c. 24.

⁴ Ovid writes it with a single s.

⁵ B. 9. p. 410, 411.

⁶ Nat. Hist. b. 16. c. 36.

⁷ B. 9. c. 24.

the Cephissos, and the Melas. The former river has its source at Lilæa in Phocis; and after being augmented by several tributary streams, which fall from the mountains, it pursues a sinuous course of many miles, till it enters the plain and lake Cephissis, near Orchomenos.

The Melas rises a short distance from the northern foot of the Acropolis of Orchomenos; and according to Strabo, disappears in a chasm,² near that town. Plutarch³ says, that only a small branch of it mixes with the Cephissos, while the main body is concealed among the marshes. It is now called *μαυρονερο*, or *μαυροποταμος* (the black river), which answers to the signification of its ancient name. Its waters are clear; and where the channel is deep have the dark appearance of other clear and deep rivers. The neighbouring Cephissos is of a different character; its waters being light-coloured and muddy. The ancient name of Melas, and the modern one of *μαυρονερο*, probably originated from these circumstances. The Hercyne, formed by the waters of Lethe and Mnemosyne, enters the plain to the s. e. of Orchomenos.

The Phalaros⁴ at the foot of Mount Laphystios, the Morios⁵ at the foot of Thurios, and the Oplites and Philarios,⁶ the Lophis,⁷ and the Permessos,⁸ with the Olmeios,⁹ coming from Helicon, enter the lake near Haliartos. The Assos¹⁰ joins the river Cephissos, near Mount Edylion; the Thermodon unites with it between Chæroneia and Orchomenos, and the Akontios¹² at the foot of the mountain of the same name. Theophrastus, in his description of the Orchomenian reeds, mentions a river called *Προβατια* coming from Lebadeia; this is probably another name for the Hercyne. But it must be recollected that all these rivers, excepting the Cephissos, the Melas, and

¹ *Δρακοντειδως*, Strabo, B. 9.

² *Χασμα*.

³ Life of Sylla.

⁴ Pausan. b. 9. c. 34.

⁵ Plutarch's Life of Sylla.

⁶ Plutarch (Life of Lysander) says, that these two streams are near Haliartos. The latter is probably the same as the Phalaros.

⁷ Pausan.

⁸ Pausan.

⁹ Strabo, b. 9.

¹⁰ Plutarch's Life of Sylla.

¹¹ Plutarch's Life of Sylla.

¹² Plutarch's Life of Sylla.

the Hercyne, are mere winter streams, which are generally dry in summer, when a bare and stony channel is alone left to mark their way. Hence the lake, which is deep only in a few places, is nearly dry in summer; and in the winter is divided into several large pools, while intermediate portions of land are adorned with villages and cultivation: but after heavy rains it sometimes overflows its natural boundaries, and puts the villagers to flight. I have myself seen the corn and the vineyards covered with water. Orchomenos, Libadea, Topolias, and many other places on the lake, have a summer and a winter road. In my way from Chæroneia, it was necessary to take the winter road, along the side of Mount Akontios; and in my journey from Orchomenos to Libadea, the inundation of the whole plain compelled me to make a considerable deviation from the direct route. But during the ensuing summer, when on my second visit to Chæroneia and Orchomenos, I took the summer road through the plain, which is much shorter. Plutarch¹ relates that, when Pelopidas retreated with his army from Orchomenos, he proceeded by Tegyrai along the foot of the mountains, which was the only passable way, as the waters of the Melas completely covered the plain. This river no sooner rises than it stagnates in swamps, which render the lower roads impracticable. The more distant mountains, whose winter torrents are discharged into the Cephissos, and ultimately into the lake, are Oeta, Knemis, Messapios, and Kerykios.

Pliny² and Theophrastus³ inform us, that there were floating islands in the lake.

The latter mentions some places which were in the vicinity of Orchomenos, and which are at present unknown. Speaking of the reeds of the lake, he says, that the greater quantity grew at a place (*τοπος*) between the Cephissos and Melas, called *πελεκανια*, near which were some deep parts of the lake, called *χυτροι*; he next mentions a river called *Προβατια*, and says, that the finest reeds were

¹ Life of Pelopidas.

² Nat. Hist. b. 16. c. 36.

³ Hist. Plantar. b. 4. c. 12.

found at Οξεία Καμπή, which was at the mouth of the Cephissos, near which there was a fertile plain called Ιππία. To the north of Οξεία Καμπή was a place called Βοηδρία. It is difficult to know whether Theophrastus, by the word τοπος, alluded to towns or villages, or merely to parts of the plain, which bore the names in question.

Pliny¹ mentions six kinds of Orchomenian calami; the characia, the plotia, the auleticon, the donax, the zeugitæ, and bombyciæ, which are the χαρακίας, πλοκιμος, αυλητικος, δοναξ, ζευγιτης, and βομβυκίας of Theophrastus.

During the more prosperous days of Greece, when the arts flourished, and opulence was generally diffused, this vale must have been strikingly interesting, by the assemblage of natural and artificial beauties which it displayed. Surrounded by sublime mountains or varied hills, and fertilized by numerous streams, it was then adorned by wealthy cities and independent communities, where admiration was excited, or piety kindled, by the sight of accumulated temples; of groves and fountains, animated by a multiplicity of presiding deities; of caverns where oracles were delivered, or the mysteries of futurity developed; and where all the embellishments of a fanciful, but elegant superstition, were scattered over the enchanted ground.

The plain is closed, towards Phocis, by Parnassos; and the chain which, branching from it towards Libethrion and Helicon, is ornamented with the ruins of Daulis, Panopeus, Anemoria,² or Hyampolis, Chæroneia, and Lebadeia. Further to the s. e. towards the body of Helicon, are the remains of Tilphousion, Koroneia, Alalkomenai, and Haliartos. Helicon separates the plain from that of Thespeia. Mount Tilphousion and Mount Phoinikios³ join the foot of Helicon; and the latter divides the plain of Kopais from that of Thebes. At the western foot of Phoinikios are the ruins of

¹ Nat. Hist. b. 16. c. 36.

² Or Anemoleia.

³ Called Φικιον by Hesiod and Plutarch, Σφικειον by Lykophron, Σφειγγιον by Palæphatus, Φικειον by Apollodorus, Φοινικιος by Strabo, and the Mountain of the Sphinx by Pausanias.

Onchéstos and Medeon: this mountain, towards the north, joins the three-topped Ptoon, which separates the lakes Kópais and Hylika. The ruins of Akraiphion¹ are on Mount Ptoon, at the base of which are the remains of the insular city of Kopai. To this joins Mount Kyrtonon,² which, with the northern range of Ptoon, closes in the plain from the vale of Opous, and the sea of Eubœa, and is now called Talanda, having at its eastern base an episcopal city of the same name.

Next come the bare and craggy hills of Akontios, Laphystios, Thurion, Edylion, Daulios, Hyphanteion, and Katoptérios; all different names given to parts of the same chain on which were situated the towns of Orchomenos, Aspledon, and Parapotamioi; and which separate it from the plain of Elateia and Chæroneia.

Besides the above-mentioned towns, there were several others on the plain, whose precise situations are unknown: some of these have probably been entirely destroyed by inundations, particularly Assia, Ila, Okalea, Athens, and Eleusis.³

The eels of this lake are as much celebrated at present as they were in the time of the ancients; they grow to a very large size, and after being salted and pickled, are sent as delicacies to various parts of Greece. They are noticed by Aristophanes,⁴ Pausanias,⁵ and others. Julius Pollux⁶ enumerates them amongst the good things of which the ancients were fond; and Athenæus⁷ says, that they were used in the sacrifices of the Bœotians.

Pliny⁸ affirms that the lake generally rose above its usual level once every ninth year. After the deluge of Deucalion, nature and art seem to have combined the means of obviating the calamities

¹ Herodotus calls it Akraiphia, and Strabo Akraiphion.

² Upon this mountain Pausanias mentions the three small towns of Kurtones, Korseia, and Hyettos, b. 9. c. 24.

³ Pausan. b. 9. c. 24. ⁴ Acharn. v. 880, &c. and Lysistrat. v. 36. ⁵ B. 9. c. 24.

⁶ B. 6. c. 10. Seg. 63. ⁷ Deipnosoph. b. 7. c. 13. ⁸ Nat. Hist. b. 16. c. 36.

occasioned by the inundation of the lake. I allude to the subterraneous passages in Mount Ptoon, through which the superfluous waters of Kopais are discharged into the lake of Hyla, and into the Eubœan sea. Strabo calls them *χασμάτα* and *υπονομοί*. Pausanias also names them *χασμάτα*; he calls that of the lake of Pheneos *βαράθρον*, and those of Stymphalos *βερέθρα*, and affirms, that the Arcadians call them *Ζερέθρα*: he names that of the Astérion, near Mycænæ, *φαραγξ*:¹ Aristotle² terms these outlets *φαραγγες*, and Eustathius³ gives them the usual appellation of *χασμάτα*: they are at present called *katabathra*. They do not appear to have been visited by Pausanias, although he was within a short distance of them at Kopai and Akraiphnion. In the month of March an inundation of the lake prevented me from inspecting these extraordinary outlets, and Pausanias probably experienced the same impediment. I was however enabled to examine them at the end of May, in my way to Thessaly. They are in a calcareous rock, of a hard though friable quality, and full of natural caverns and fissures. Strabo⁴ thinks that they were produced by earthquakes, and that they were sometimes destroyed and rendered impervious by the same means. He says, that Kopai being nearly demolished by an inundation, it occasioned an aperture, by which the waters passed under ground for thirty stadia, and entered the sea near Larymna.

The number of these chasms is unknown. Spon enumerates five; Poccocke, with his usual inaccuracy, makes their number eighty. The inhabitants of the vicinity affirm that there are fifteen. I only observed four, one of which is at the foot of Mount Ptoon, and is visible from the ruins of Akraiphnion; it conducts the waters of Kopais to the lake of Hylika, a distance of about two miles. In the month of May the water of Kopais did not reach the mouth of this *katabathron*; nevertheless Hylika was well supplied. The waters of the former probably find their way to it

¹ B. 2. c. 17.

² Meteorol. b. 1. c. 13.

³ In Homer. Iliad. 2.

⁴ B. 9. p. 406.

by some subterraneous passage; for it is not entered by any river, though it is in some parts deep, and has also a natural outlet, from which its waters pass into the Opuntian Gulph.

Most of the other *katabathra* are in Mount Kyrtonon, to the west of Akraiphnon. In one of these, which is about nine miles from that place, on the road to the town of Talanda, and a few hundred yards from the lake, a large perpendicular chasm is seen in the rock of an irregular form, apparently the work of nature; and about one hundred¹ feet in depth. As my curiosity impelled me to explore this, I can speak of it from personal observation. Our descent was readily effected by a winding path which is used by the shepherds, when they seek in that cool retreat a shelter from the rays of the meridian sun. The bottom contains a deep pool of clear water which oozes from the lake, and then entering a small chasm or passage² in the rock, finds its way to the Opuntian Gulph, after a subterraneous course of about four miles.

When I had examined this singular work of nature (for no traces of art are visible) I proceeded to the side of the lake, in order to inspect the mouth of the *katabathron*. The water forms a small gulph, when it is seen tranquilly entering the rock by three distinct natural apertures. At the distance of a few hundred yards from this is another *katabathron*, into which the water is conveyed by one mouth. There is no perpendicular chasm near it, which in the other was probably occasioned by some fortuitous obstruction of the channel, and the pressure arising from an unusual accumulation of water. Man seems to have been sensible of the importance of preserving by art what nature had effected for the welfare and security of their country. We see in Strabo,³ that when some of these apertures were closed, a miner of Chalcis undertook to clear them out in the time of Alexander.

At different distances, on the way to the sea, are seen the pits

¹ These measures are given from conjecture. ² Ποροσ. Strabo. ³ B. 9. p. 407.

mentioned by Wheler, which are cut perpendicularly in the rock, until they reach the subterraneous streams. The passages were thus cleared and probably enlarged. The general size of these pits is four feet square; the depth varies according to the unevenness of the ground, under which the water is conducted to its outlet. It is impossible to penetrate into these deep recesses, which are most of them filled with stones, or overgrown with bushes; but it would not be difficult to ascertain their depth, and their direction might be traced by following the shafts, which extend nearly to the sea. Pits of the same kind are seen in Italy, on the mountain through which the Emissarium¹ penetrates at the lake Fucinus, in the country of the Marsi. Whether the Bœotian plains were inundated by the deluge of Ogyges and Deucalion, or whether Hercules² produced that effect by blocking up the chasms, and thus turning the Cephissos into the lake, is matter of uncertain conjecture. Polyænus³ mentions one chasm that was closed by Hercules, but afterwards re-opened. Diodorus⁴ says, that Hercules obstructed the river which flowed by Orchomenos, and inundated the plain. Plutarch⁵ relates, that the lake overflowed the year⁶ before the defeat of the Thebans, at Koroneia, by Agesilaus; the waters reaching to Haliartos. These natural outlets occur in several parts of Greece, and other countries which abound in lakes and mountains; but they are found principally in calcareous rocks. I have never seen any except artificial emissaries in volcanic soils.

The lakes of Stymphalos and Pheneos, in Arcadia, have their *katabathra*. The lake of Joannina, in Epiros, has also two natural outlets. The Psophis and the Erymanthos, in Arcadia, issue from subterraneous abysses. The Alpheios and the Eurotas enter the

¹ Cicero, b. 16. Epist. ad Tiron. Vitruv. b. 8. c. 7. Suetonius in Claud. c. 20.

² Diodorus Siculus says, that Hercules checked the course of the river at Orchomenos, and inundated the plain, because the Minyans had enslaved the Thebans, b. 4. c. 18.

³ Stratag. b. 1. c. 5.

⁴ B. 4. c. 18.

⁵ De Genio Socrat.

⁶ Three hundred and ninety-five years before Christ.

ground, and re-appear several times in Arcadia. The Ophis disappears near Mantinea, through an aperture in the plain. The Inachos and the Astérion, in Argolis, have also their *katabathra*; there are several in Epiros, and one in the vicinity of Ragusa. Strabo¹ mentions the subterraneous course of the Tigris, which according to Justin,² was continued for an extent of twenty-five miles. The geographer³ also notices natural emissaries at Mount Korykos, in Cilicia; others⁴ in Koilesyria; the river Pyramos,⁵ in Kataonia; the Lukos,⁶ near Laodicea; a river⁷ at Metauros, in the country of the Brutii; the Nile⁸ in Ægypt, and the Oróntes,⁹ near Antiochia, in Syria. On the medals of Antiochia, the Orontes is personified under the form of a youth, issuing from the ground at the feet of a turreted female figure, in a sitting posture, representing the city. Some years ago the same subject was found sculptured on a marble; in the vicinity of Rome.¹⁰

Volney¹¹ mentions several examples of these outlets in Syria; and they are common at the Swiss lakes. There is one at Castleton, in Derbyshire; and the river Mole, near Leatherhead, in Surry, finds its way for about a mile under ground. There are several artificial ones in Italy, which were probably suggested by those of Kópais. The outlet of the Alban Lake, was undertaken by the advice¹² of the Delphic oracle. The Delphians who were acquainted with the neighbouring emissaries of Bœotia, proposed a work, of which their own country furnished proofs of the utility. The outlets of the lakes of Fucinus¹³ and Nemi are also artificial. There is a natural one at the small lake of Giuliano, near Cora, in Latium. The earliest works of

¹ B. 16. p. 746.

² Hist. b. 42. c. 3.

³ B. 14. p. 671.

⁴ B. 16. p. 741.

⁵ B. 12. p. 536.

⁶ B. 12. p. 578.

⁷ B. 6. p. 275.

⁸ Loc. Cit.

⁹ Loc. Cit.

¹⁰ Visconti Mus. Pio. Clem. v. 3. p. 60.

¹¹ Voyage dans le Syrie, &c. v. 1.

¹² Livy, b. 5. c. 15. It was began in the year of Rome 358, was finished in a year, and penetrates a mile through the rock.

¹³ It is said that the emperor Claudius employed thirty thousand men for eleven years, in making the Emissary.

this kind of which we possess any knowledge, are those magnificent ones in China, which were made by Yu, in the reign of the emperor Yao,¹ through a mountain, to let off the waters of the river Hoang-ho. These still exist, and were seen and described by the Pere de Mailla.²

After an absence of a few days we returned to Libadea. In quitting Skripou we crossed the Cephissos over a bridge of three arches. This river, proceeding in a sluggish and muddy current, resembles the Cam at Cambridge, both in the width of its channel, and in the colour of its waters; and I cannot conceive why Homer³ calls it *καλλιρεεθρον* and *καλλιρροον υδωρ*, epithets which are applicable to it only near its source. Lucan⁴ denominates it the prophetic water; but whether on account of its vicinity to Parnassos, or to the Trophonian oracle, or to that of Apollo Tegyraeos,⁵ has not been ascertained. In this part of Greece there are a great many black as well as white sheep, and hence originated the silly conceit recorded by Pliny,⁶ that the river Melas made sheep black, and the Cephissos white. Vitruvius⁷ seems to credit this story, and attempts to account for it.⁸ It is also recorded by Priscianus⁹—

namque duobus
Fluminibus mutat vervecum lana colorem,
Hoc fuscatur niveas, hoc albat gurgite nigras.

We passed near the tumulus already mentioned, and found it covered with corn, and surrounded by vineyards. As the water was about a foot deep, we were obliged to turn to the right: having passed through the miserable village of Arabochōri, we stopped a short time at that of Romaiko, for the purpose of examining in the churchyard a bas-relief. This curious monument is on a block of grey marble,

¹ About 2297 years before Christ.

² Hist. Generale de la Chine, t. 1.

³ Hymn to Apollo, v. 240, 241.

⁴ B. 3. v. 175.

⁵ See Plutarch, Cessat. of Orac. and Life of Pelopidas.

⁶ Nat. Hist. b. 2. c. 103.

⁷ B. 8. c. 3.

⁸ For a conceit of a similar kind which is prevalent in Sussex, see White's Nat. Hist. of Selborne, letter 17.

⁹ V. 429.

and represents the figure of a man as large as life, clothed with the *χλαίνα*, or long loose garment; his right arm and his feet are naked; his left arm leans on a knotty stick, while with his right hand he presents a locust to a dog of the greyhound form, which seems anxious to seize it: the head of the man is covered with the close cap, like the modern *fess*, in which is a round aperture about one inch in diameter: his hair is short, and his beard terminates in a point like the *σφηνοπωγων* of Pollux.¹ As the basis of the monument was under ground, I removed the earth, and discovered on it a few letters; which, from their imperfect state, it has been impossible to render intelligible:—



¹ Onomast. b. 4. c. 19. seg. 143.

In the Athenian Acropolis there was anciently a statue of Apollo,¹ named Parnopios, because he delivered the country from locusts (Παρνονίης). Strabo² says that the Oitaians honoured Hercules under the name of Kornopion, because he delivered them from locusts, which the Greeks generally called *parnopos* though the Oitaians called them *kornopes*. The monument of Romaiko may allude to this circumstance. On the north side of the Cephissos is the village of Beli, situated on a hill. Near the river we passed a village called Gephyra,³ and as this is the ancient word for bridge, there was probably one over the river at this place, of which no vestige can now be discerned. As we approached a chain of hills, perhaps Thurion, our attention was attracted by some ruins on a pointed acclivity, when the hope of finding some interesting remains induced us to ride to the top. We were however but ill repaid for the difficulty of the ascent, and the loss of time which it occasioned, as the ruins were modern, consisting only of a square tower, a single ancient block of stone, and two tumuli.

On reaching the suburbs of Libadea,⁴ we left the town to the right, and attracted by a village, and a monastery called Granitza, we proceeded up a bare and rocky hill, where it was said that some ruins would be found. We spent one hour in continual climbing, from Libadea; and we here again lost our time, as not a vestige of antiquity was to be seen: the monastery overlooks a deep and uneven valley, which separates the mountain of Libadea from Helicon.

¹ Pausan. b. 1. c. 24.

² B. 13. p. 613.

³ Pronounced Ufeer—Γεφυρα.

⁴ Dicæarchus Stat. Græc. says it is only two stadia from Orchomenos to Lebadeia. This must be an error in the text, for which I should propose to substitute twenty-two.

TO EREMO-KASTRO, THESPEIA.

On the 20th of March we quitted our hospitable landlord at Libadea, and in an hour reached a small village called Rhakes; where are the remains of an ancient square tower, of regular construction, composed of large stones. The middle space of the wall is three feet and a half in thickness, consisting of a hard mass of small stones and cement, lined on each side with large blocks; the whole wall forming a thickness of eight feet and a half. No other traces of antiquity are visible at this place; and as its situation corresponds with no ancient town mentioned by Strabo or Pausanias, it was probably one of the *Μονοπύργια*, or single-towered forts,¹ built to guard the pass; for on one side rises a steep mountain, and on the other the plain of Kopais appears in its full extent.

Continuing our way, we passed to the right of the village of Kamāri, which is situated at the foot of the mountains. It takes its name from some modern arches, on which is an aqueduct, which carries water from the neighbouring hills to turn a mill. A hot stream, which emits a thick smoke, and is divided into several small branches, falls from the rocks in this spot: when crossing the road, it enters the plain Kopais. Its original source is about five miles from Kamāri, on Mount Helicon, near a church of St. John. In the vicinity of the mill a cold spring mingles its waters with the hot, and they enter the plain in one stream. I do not know any ancient author or modern traveller by whom they are noticed.

About three hours from Libadea we saw a tower called Borniaros,

¹ See Procop. de *Ædific.* b. 4, c. 5. p. 79, Paris edit.

situated on a rock near a mile to the right; higher up the side of Helicon is discerned the village of Kotoumoula. We crossed a bridge of one arch, over a small river called Pogia, which comes from Helicon and enters the lake; but it is dry in summer. I passed it in July, 1801, when no stream was to be seen: it is perhaps the Permessos,¹ which, according to Strabo,² enters the lake not far from Haliartos, after uniting with the Olmeios. A little further on is another stream, which runs in the same direction towards the lake, and may be the Olmeios.

We next came to a steep acclivity rising abruptly from the plain on the right. A copious fountain issuing from it, forms a stream which glides into the lake. There is considerable difficulty in determining the name of this place. It must be either Tilphousa, or Libethrias,³ or Petra. Strabo tells us that Fount Tilphossa is under Mount Tilphosion, near Haliartos and Alalkomenai; that the monument of Tiresias, and the temple of the Tilphossian Apollo, and the town Tilphousion are also near it. Plutarch⁴ mentions the Fount Kiffusa at Haliartos, in which Bacchus was washed at his birth, the water having the colour of wine. As he is the only author who notices this fountain, it may be a mistake for Tilphousa. He says it is at Haliartos; but he probably means that it is in the Haliartian territory, and not at the town itself. Pausanias says the fountain is fifty stadia from the town; that the tomb⁵ of Tiresias is near it; and that the goddesses called Praxidikai had a temple near Mount Tilphousion. Some ancient traces are seen near the fountain, which is not unlikely to be that of Libethrias or Petra. This, according to Pausanias, was forty stadia from Koroneia.

¹ For the different readings of this word, see Khunius' note in Pausan. b. 9. c. 29.

² B. 9. p. 407.

³ The mountain was named Libethrion, and the Fount Libethrias. Pausan. b. 9. c. 34.

⁴ Life of Lysander.

⁵ B. 9. c. 33. Ταφος. It is Μνημα in Strabo. These words were sometimes synonymous.

This distance nearly corresponds with the ruins of a town which are seen on a hill to the right, soon after passing the rock and fountain, and which is probably Koroneia, situated at the extremity of the retiring plain, in which was a temple of Minerva, near the river Kouarios, where the Pambœotian festivals were held, consisting in singing and dancing.¹ According to Strabo, Koroneia was situated on a height near Helicon.

We proceeded, crossed a stream formed by the fountain, and in forty minutes came to some ancient foundations, and blocks of stone; apparently the remains of a temple. This spot is called *Agia Pareskēbi*, and is situated at the foot of a rocky hill, about twelve miles from Libadea: it is probably the temple of the Tilphossian Apollo, or that of the Praxidikai.

Having passed this rock the plain recedes, and forms a gulph to the right; and a ruined tower, with a village called *Rastamītis*, are conspicuously seen upon the hills. This was probably near the site of Koroneia. Although this was a place of importance, its coins are extremely rare. I indeed know but one which is attributed to this town. It is a silver hemidrachma, with the Bœotian shield on one side, and on the other a full-faced mask, or Gorgonian head, with the protuded tongue, in an indented square; inscrip. KOPO.²

According to Pausanias³ Koroneia was founded by Koronos, brother of Haliartos, and son of Thersander.

We crossed a stream issuing from Helicon, probably the Kouarios: a heap of large blocks, and some foundations, which are near its banks, indicate perhaps the temple of Minerva, where some of the fugitives, who had been conquered by Agesilaos,⁴ sought protection in the sanctuary; the Pambœotiæ were celebrated in this temple.

¹ Polyb. Hist. b. 4. Strabo, b. 9. p. 411.

² In the collection of Mr. Burgon.

³ B. 9. c. 34.

⁴ Corn. Nepos. Life of Agesilaos.

In the vicinity the Spartan king defeated the combined forces of the Athenians, Bœotians, Argives, Corinthians, Locrians, and Eubœans, in the year 394, B. C.

The surrounding country abounds in corn and cotton; the pastures are rich, and feed numerous flocks of black and white sheep, with curly fleeces.

About an hour from Pareskēbi we arrived at a tumulus, some sepulchral urns or sarcophagi, and many scattered blocks of stone. In this spot several small streams issue from the ground, and uniting their waters, enter the lake at the foot of the Haliartian Acropolis. These streams correspond so perfectly with the description which Pausanias¹ gives of the Lophis, that there can be no doubt of its being the same, and that the neighbouring ruins constitute the remains of Haliartos.—

“As the want of water produced great distress in the country near Haliartos, one of the inhabitants went to Delphi to consult the oracle. The Pythia ordered him to kill the first man he met in approaching Haliartos; and having met Lophis, son of Parthenomene, he stabbed him. The boy ran for some distance from the spot; and wherever his blood dropped, water issued from the ground and formed the river.”

Plutarch² mentions the streams Oplites and Philarios, near Haliartos.

The remains of Haliartos are situated about fifteen miles from Libadea, and at nearly an equal distance from Thebes. The place is now called Mikrokoūra. The Acropolis occupies a low and oblong hill; one side of which rises from a fine pastoral plain; the other from the marshes, where the canes grew, with which the ancients made darts and musical pipes. Strabo³ calls the

¹ B. 9. c. 33.

² Life of Lysander.

³ Homer, Iliad. 2. v. 503. Πιτηνθ' Αλιαρον.

⁴ B. 9. p. 407.

latter *αυλητικός καλαμός*. Plutarch¹ calls them Cretan canes. It appears, from Pausanias,² that Haliartos, which was founded by the brother of Koronos, and son of Thersander, is not of such high antiquity as Orchomenos.

Strabo³ mentions it as no longer existing in his time; though Pausanias describes its temples and public edifices.

Most of the walls which remain, are probably posterior to the time of Homer, but prior to its capture by the Romans, in the war against Perseus of Macedon; though Livy,⁴ who resembles Diodorus Siculus and Strabo, in levelling cities, says that it is “*Urbs diruta a fundamentis.*” It was a place of considerable importance; and next to Thebes, the strongest of the Bœotian cities; and even after Lysander had captured Lebadeia and Orchomenos, he hesitated to attack the imposing strength of Haliartos. It was destroyed by the troops of Xerxes; and was probably rebuilt by Alexander, or about that period; the greater part of the walls being in the style of that part of Plataea, which was restored by the Macedonian conqueror. There are also a few remains of the second and third styles of masonry.

At the foot of the Acropolis are some sepulchral *kruptai* cut in the rock, similar to those at Delphi; here are also two ruined churches, composed of the materials of ancient buildings, and some fragmented inscriptions perfectly illegible, and covered with the geographical lichen, the growth of which is promoted by the moisture of the neighbouring marshes. Amongst the ruins are several four-sided altars of stone, with but little ornament, and without any inscriptions. They are common in Greece, and have nothing which denotes the name of the deity to whom they were dedicated; they are the *Βωμοί ανωνυμοί*, the unscribed or nameless altars mentioned by Diogenes Laertius.⁵

¹ Life of Lysander, and of Sylla.

² B. 9. c. 34.

³ *Ἁλιαρτος δὲ νῦν οὐκετι ἐστὶ*. b. 9. p. 411.

⁴ B. 42. c. 46.

⁵ B. 1. Segm. 110. Epemin.

The ruins of the city are in the plain, and although no building is left entire, there are several fine foundations, and large blocks scattered about in different directions. A single column is standing; apparently a work of the lower ages, as it is composed of small stones and mortar. Near it is the marble cover of a sarcophagus, and several fine blocks of stone, and architectural fragments, which appear at first to have constituted a temple, and afterwards a church.

At the entrance of the city, on that side which faces Libadea, are seen the sarcophagi, and the tumulus above-mentioned, which must have contained the remains of illustrious persons. Plutarch¹ mentions the tomb² of Rhadamanthos, and the monument³ of Alcmena at Haliartos. He says that the latter was destroyed by the overflowing of the lake. Pausanias⁴ mentions the heroic monument⁵ of Pandion; but without ascending to the heroic ages, it is proper to notice an apparent contradiction between the two last-mentioned authors. Plutarch tells us that the monument⁶ of Lysander was beyond the confines of Bœotia, in the Panopean territory; while Pausanias⁷ places it⁸ at Haliartos. After the death⁹ of Lysander, Pausanias, the Spartan king, obtained permission from the Haliartians to inter the dead; with the condition that the Spartans should immediately retire from Bœotia. Though the common soldiers were probably buried hastily in the field of battle, yet the remains of their warlike and admired chief, who even when living was revered as a divinity,¹⁰ merited honours, which could not easily be performed on the scene of his recent defeat; nor is it likely that the Spartans would willingly leave the Haliartians such an impressive monument of their important victory. It is also more probable that Plutarch, who was a Bœotian, living only a few miles¹¹ from the scene of action, and writing

¹ Life of Lysander.

² ταφος.

³ μνημειον.

⁴ B. 9. c. 32.

⁵ ηρωον.

⁶ μνημειον.

⁷ B. 9. c. 32.

⁸ μνημα.

⁹ 394 years before Christ.

¹⁰ Altars were raised to him during his life-time, and sacrifices offered to him as to a god.

¹¹ At Chæroneia.

professedly the history of Lysander, was better informed upon the subject than Pausanias, by whom it is only incidentally mentioned among the transient notices of his tour. These apparent contradictions however may be reconciled. The Haliartians probably, to commemorate their victory, raised a monument on the spot where Lysander fell, as the Argians did on a similar occasion, on the site where Pyrrhus was killed, though his remains were buried in another situation.¹ There may have been a monument of Lysander in two places, but his remains were probably deposited near Panopeus.

The *μνημα*, *μνημειον*, *σημα*, *κενοταφιον*, and *κενον ηριον*, were in general monuments raised in honour of the dead, but not containing their remains; numerous examples might be given of these kinds of honorary memorials: Meges² was drowned at sea, but had a monument at Doulichion: Aristomenes³ died at Sardinia, but his monument was raised in the island of Rhodes: and Dionysius⁴ of Halicarnassos observes, that great men often had many tombs, though their bones were contained but in one. It is however certain, that Pausanias sometimes uses the word *μνημα* instead of *ταφος*; and this appears to be the sense in which Plutarch employs the word *μνημειον* in speaking of Lysander. Pausanias, in order to render his meaning more precise, sometimes adopts the words *κενον μνημα*, which answers to the *κενος ταφος*, or *κενοταφιον*, the same as the *tumulus inanis* of the Romans.

Spon thinks that these ruins indicate the situation of Onchestos; never reflecting that Strabo⁵ expressly says that that town is far from Helicon, at the foot of Mount Phoinikios; and what is more surprising, Spon must have passed over the foot of Phoinikios, and through the ruins of an ancient town, probably Onchestos, in his way to Thebes, without noticing either the ruins or the mountain!

¹ Pausan. b. 2. c. 21. ² Antholog. Græc. Epig. 19. p. 18. ³ Pausan. b. 1. c. 24.

⁴ Antiq. Rom. b. 1. c. 34.

⁵ B. 9. p. 412.

and yet the accuracy of this traveller has been the topic of general commendation.

There are autonomous coins of Haliartos; on one side is a vase with inscrip. ΑΑ—reverse, indented square. This is the silver tetradrachm. On another I have seen the vase and ΑΑ in the indented square, and the Bœotian shield on the other side. This is of a smaller size.

We prosecuted our journey on the same day, as the ruins of Haliartos furnished no houses in which we could pass the night; we were therefore unable to bestow on them the time they merited. Instead of continuing on the straight road to Thebes (a journey I performed in 1801), I preferred a deviation, in search of the ruins of Thespeia and Thisbe. The road lay towards Helicon; we soon passed to the right of the village of Mazi, and crossed a stream which turns a corn mill. Having gone over some barren hills, covered with lentiscus and other dark shrubs, we saw to the left a village called Mauromāti,¹ and went through some land cultivated with corn, cotton, and low vines.

We passed through the village of Katsikabēli and arrived at Erēmo-Kastro,² a village containing about sixty cottages of Albanian Christians, at the distance of six hours from Libadea, and four from Thebes. It is situated on an eminence which overlooks a large even plain, destitute of trees, but rich in corn. The boundary is formed by Helicon and Cithæron, the former of which is divided into two summits towards the west, and the latter towards the north, where it throws out a regular outline till it joins Mount Parnes. In the village there are three fountains, and several churches composed of ancient blocks and architectural ornaments; some imperfect bas-reliefs and many broken inscriptions, none of which

¹ This word signifies black eyes, from μαυρός and οφθαλμῶν.

² Signifying the deserted castle.

preserve the name of the town. Here are also some plain, uninscribed altars similar to those at Haliartos.

At the foot of the hill on which stands Erëmo-Kastro, are the remains of an ancient city, probably Thespeia.¹ The walls, which are almost entirely ruined, enclose a small circular space, a little elevated above the plain, which probably comprehended the Acropolis. I observed no traces of the theatre nor of the agora; which according to Pausanias were worthy of inspection. There are the remains of some temples in the plain; their site is marked by some churches that are composed of ancient fragments; in one of these churches is an imperfect inscription mentioned by Wheler, which, if it could be deciphered, might perhaps determine the name of the town, as well as mention one of the statues of Praxiteles, of which Thespeia possessed three.² The inscription styles him the Athenian Praxiteles, but the celebrated sculptor of that name was born in Magna Greece, though he might probably have become an Athenian citizen. It is not certain however that it is the sculptor to whom an allusion is here made; for others may have existed of the same name who have not found a place in history. As this inscription has not hitherto been accurately published, it is inserted in the Appendix. Not far from this church is the statue of a horse in white marble, as large as life, but nearly buried under ground. It is much damaged, and appears to have had wings. It may have represented Pegasus; whose fountain Hippocrene was on Helicon, near the sacred forest, in which an annual festival³ was celebrated by the inhabitants of the mountain. On the outer wall of another church is a bas-relief on stone badly executed, representing a warrior on horseback with the *imantion*, or short *pallium*, and a helmet; at the base is inscribed ΑΑΕΞΑΝΔΡΩΗΡΩΙ.

¹ Also written Thespia, Thespiæ, Thespiæi, and Thespiis, by ancient authors.

² Cupid, Venus, and Phryne. ³ Pausan. b. 9. c. 29.

The intrepid patriotism of the Thespeians refused the demand of earth and water which Xerxes made as a token of submission to his will, and the tyrant punished their obstinacy by burning their city.¹ It was also destroyed by the Thebans² about three hundred and seventy-four years before Christ, for the resistance which it made to their insolent domination; Plataea and Orchomenos for the same reasons suffered a similar punishment. We know that these two cities were restored by Alexander; and Thespeia, which had the courage to provoke the like vengeance, merited, and probably obtained, an equal reward. The description which has been left of it by Pausanias clearly shews that it emerged from its ruins; and even Strabo, who scarcely leaves a trace of any Bœotian city, allows that Thespeia flourished in his time. The bas-relief which has occasioned this digression may possibly have been raised to Alexander, in gratitude for his benefactions: it evidently forms only a part of a larger subject; but the form of the letters proves it to be less ancient than the time of the Macedonian king.

Another fragment represents a warrior on horseback taking leave of a female: on one side is a column with two snakes winding round it; this is probably a sepulchral monument; the horse represents the fleetness of the soul, and the snakes the good genii, or guardians of the tomb; for the snake was sometimes considered as an *agathodemon* as well as a *pytho* or evil genius, and was sometimes emblematical of the immortality of the soul.

Several other half-buried fragments are dispersed over the plain; the soil is fertile, and has risen considerably above its ancient level. Some valuable antiquities and inscriptions might no doubt be found here with a little trouble and expense. Pausanias³ mentions two temples⁴ and a chapel⁵ at Thespeia, and twenty-two statues, four of

¹ Herodot. b. 8. c. 50.

² Thucyd. b. 4. c. 133.

³ B. 9.

⁴ *ἱερά*.

⁵ I have inserted this unclassical word, being at a loss what to substitute for *ναός*.

which were of bronze. There is a fine and plentiful fountain near the ruins, which forms a stream called Kanábāri, that winds its way to the Ismenos, with which it enters the lake Hylika in the Theban territory. This fountain may be the same which Pausanias calls Donakon, in whose limpid waters Narcissus was captivated by the vanity of his own form. Though many circumstances lead us to suppose that these ruins are the remains of Thespeia, no positive proof of it has yet occurred; nor has any inscription been discovered on the spot, in which the name of the city is contained. A small village called Leuka is seen in the vicinity, the inhabitants of which, in tilling the ground, find a great many small copper coins of Thespeia. I bought several of them; one side has the head of a female in profile; the reverse is the *χελύς*,¹ or *testudo*,¹ or tortoise harp, with three strings, and round it ΘΕΣΠΙΕΩΝ, all within an olive wreath. The head probably represents Thespeia, foundress of the town, and daughter of Asopos.² The Thespeians sent 1,800 men into the field at the battle of Plataea, to defend the common cause of Greece.

Strabo says Thespeia is near Helicon, forty stadia from Askra: Pausanias, in his way from Thebes to Lebadeia, visits Onchestos, from which he says Thespeia is distant fifty stadia towards the left, which corresponds with the relative situations of Erëmo-Kastro, and the ruins at the foot of Mount Phoinikios. The ruins which I conceive to be Thespeia are about three miles from the foot of Helicon; and some way up the mountain is a village called Neochorio,³ where ancient traces may be seen; and where Wheler noticed an inscription in which the word Thespeia was contained. This however is no proof that Neochorio is the town in question; it is probably Askra, which being in the Thespeian territory,⁴ all public decrees or acts in which it was interested, would be in the name of

¹ Sono testudinis, Horace de Arte Poet. v. 395.

² Pausan. b. 9. c. 26.

³ Signifying the new town.

⁴ Strabo, b. 9. p. 409.

the capital. Many instances of this practice might be adduced. At Eleusis, which was under the jurisdiction of Athens, there is an inscription which begins in the name of "The council of the Areiopagos, and the council of five hundred, and of the people of Athens."

Meletius¹ will have it that Kakōsi is Thespeia, which assertion is clearly erroneous; D' Anville is equally mistaken in supposing it to be Neochorio. The situation of Neochorio being only on a gentle eminence, and not on a considerable height, induced most travellers to imagine that Askra was on a steep rock to the north of the village; but Hegesinous,² who is quoted by Pausanias, says, that it is at the foot of Helicon. Hesiod³ describes Askra as near Helicon, *αρχ' Ελικωνος*. Pausanias⁴ attributes its origin to Ephialtes and Otos; and mentions the nymph Askra, meaning that it took its name from her; it was however more probably called so from its woody situation, Helicon being covered with forests. The word Askra indeed may be taken for a forest in general; but more particularly for a kind of oak with which that mountain abounds.

As we were taking views amongst the ruins of Thespeia, some countrymen, attracted by the novelty of our dress and occupation, came about us, and said they were happy to see us taking plans of the country for the king of the Franks, by whom they hoped that they should soon be delivered from their oppressors. They seem convinced that this deliverance is at hand; and I heard them say, *καλο καλο, παι ο Τυρκος, και ηλθε ο Φραγκος*,—That's well, the Turk is going, and the Frank is coming. They asked me if we eat meat on fast days; and on my answering in the affirmative, said to each other, What a pity—were it not for that, they would be Christians! The violation of the fast is one of the greatest crimes amongst the

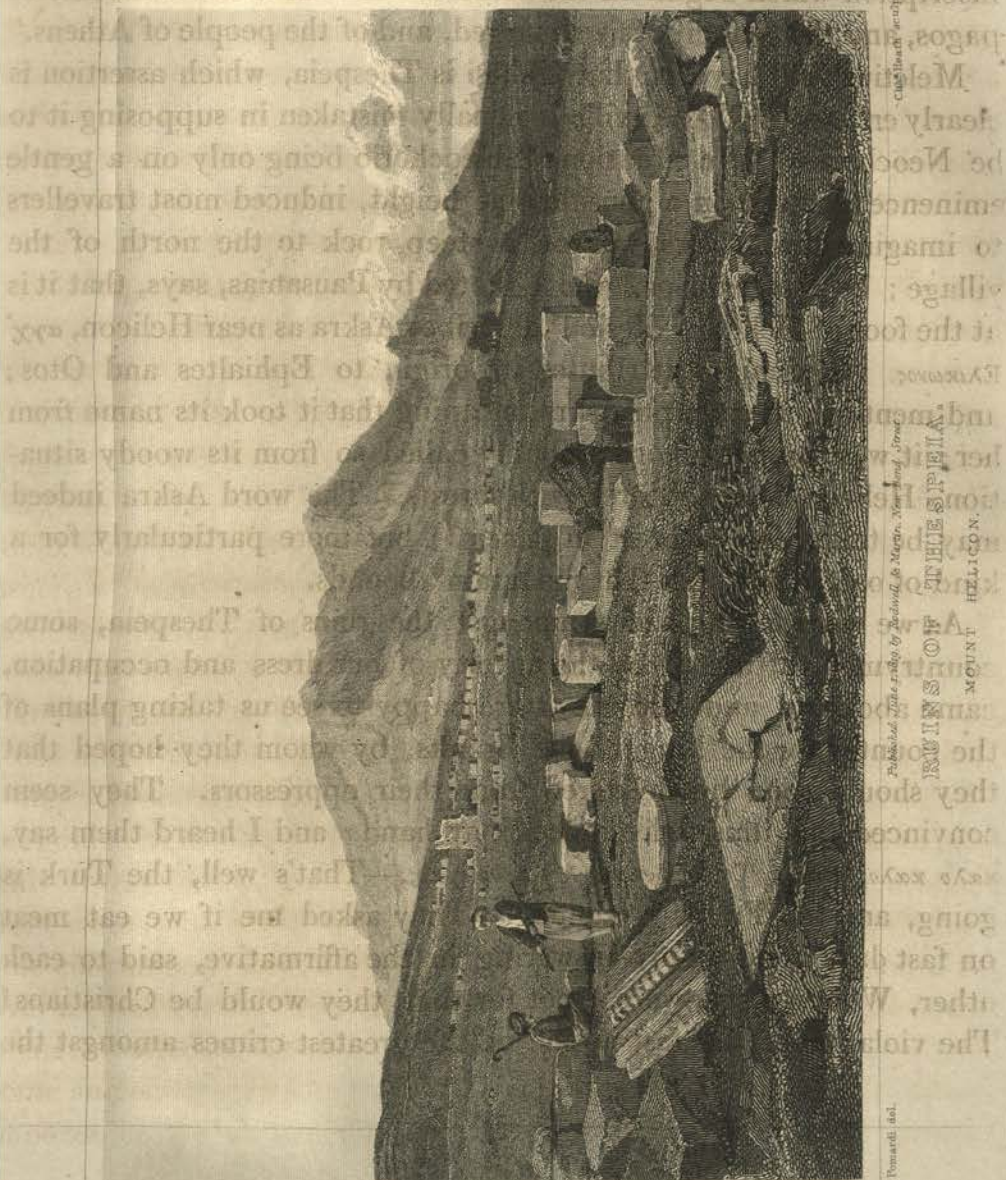
¹ It is necessary to put future travellers upon their guard against the geography of Meletius, which is a mass of errors, and whoever follows him will be led into a maze of confusion; particularly in the ancient names of places, and their relative distances.

² B. 9. c. 29.

³ Opera et dies.

⁴ B. 9. c. 29.

the capital. Many instances of this practice might be adduced, but I shall not mention any more. The inscription which begins in the name of the Emperor Augustus, and which is now in the possession of the people of Athens, is a very curious one, which asserts in plain English, that the Emperor Augustus was the first who introduced the use of the word 'Christian' into the world. This is a very curious assertion, and one which is not supported by any other authority.



Published from a drawing by J. Smith, Esq. of the original, by J. Smith, Esq. S. Howard del.

It is necessary to put future travellers upon their guard against the geography of Palestine, which is a mass of errors, and whoever follows him will be led into a maze of confusion; but nearly in the ancient names of places, and their relative distances.

Greeks; nor is there any people who observe their religious rites and ecclesiastical precepts with more rigid scrupulosity. The port of Thespeia, which was on the Corinthian gulph, was named Siphai.¹

TO KAKOSIA, THISBE.

On the 22d we quitted Erëmo-Kastro, and descending into the plain, directed our course towards the northern foot of Helicon. In twenty minutes we arrived at the ruined church of St. Speridion, built with large blocks of stone, on the site of some ancient edifice, where we remarked a small sepulchral Cippus, elegantly ornamented with sculptured foliage.

At the extremity of the plain, on the foot of Helicon, are some ruins at a place called Tatëza, consisting of several large blocks of stone and foundations, an illegible inscription, and a clear spring of water; probably fount Aganippe, which Pausanias had on his left in going from Thespeia to the forest of the Muses on Helicon. This spring gushes out of the ground, and forms a small stream, from which the Muses took their name of Aganippides. Here the vale contracts, and the way becomes dreary and bad. We crossed over a small branch of Helicon, and descended to the village Dobrëna, situated in a fertile plain, where we found a monastery with some ancient fragments, and two short inscriptions of no interest or importance. Half a mile further is the village of Kakōsia, where

¹ Thucyd. b. 4. c. 76.

we arrived in the evening. This is probably the ancient Thisbe; being situated, as Strabo¹ describes it, on the confines of the Thespeians and Koroneians, at the foot of Helicon, which rises to the north. Pausanias² says it is between two mountains which are separated by a plain, one of the mountains being near the sea, the other near Thisbe. The former is probably the same which is now called Koromili, a high and barren mass of rock that forms a conspicuous object at a great distance, and at the foot of which is the port of Kakōsia, called Plaka, about three miles from the village. Pausanias says, that the land about Thisbe would be overflowed like a marsh, if the waters were not confined by means of a strong bank.³ These indications are sufficient to decide that Kakōsia is the ancient Thisbe; the bank remains, and extends as far as Dobrēna; it is on the side of a hollow, which, at the time of my visit, was full of water.

The ancient walls of Thisbe are situated on the edge of a steep rock, of a moderate height and oblong form, which rises from a rich agricultural plain; on this rock was the Thisbe of Homer;⁴ still abounding with incredible numbers of wild pigeons, which build their nests in the neighbouring precipices. Some few remains of the Tiryinthian style are still visible, but the walls have evidently been restored at different periods. The third style of construction is the most predominant. The walls are eight feet in thickness; and the middle space, which is composed of small stones, is four. At the foot of the rock are several sepulchral chambers of the *σπηλαιον* kind, cut in the solid mass; containing from one sarcophagus to five, which are however all uncovered and empty. Near this place are several plain altars, similar to those at Thespeia and Haliartos, and a few inscriptions, none of which contain the name

¹ B. 9. p. 411.

² B. 9. c. 32.

³ *χωμα ισχυρον*. Pausan.

⁴ *Iliad*. 2. v. 502.

of the town. As the city was enlarged, the rock became the Acropolis, and the lower town was constructed at its foot; where some fine foundations and heaps of large stones are seen. It was not a place of much importance in the time of Pausanias, who only notices a temple¹ and a statue of Hercules.

There is no fountain at Kakōsia, and the inhabitants are obliged to fetch water from a considerable distance; young girls of elegant forms, and beautiful features are seen walking barefooted among the rocks and thorns, with large pitchers on their heads, to draw water from the foot of Helicon.

The chief men of the village begged me to consult my books, in order to find them a spring. I received repeated applications for the same purpose while I was in Greece; and though in some places I ventured to point out to them the probable site of some ancient fountain, no one would risk the loss of time and labour, which would have been necessary for the excavation of the earth to a sufficient depth. They were unwilling to incur certain loss in search of uncertain advantage: so languid is the spirit of improvement under the iron sceptre of Turkish despotism.

Helicon rises nobly from this place; great part of it is covered with forests. At the distance of two hours from Kakōsia, far up the mountain, there is a village called Koukouira; above which is a fountain, and some ruins and large blocks of stone. I shall ever regret my inability to visit this celebrated spot, and to search for the Hippokrene fountain, and the temple of the Muses. Some productions of the most renowned sculptors of ancient times might probably be discovered in the hidden recesses of this interesting mountain, but the depth of the snow prevented us from satisfying our curiosity.

Strabo² asserts, that Helicon is equal in height and circumference to Parnassos: this opinion however is certainly erroneous, as the

¹ Ἱερὸν.

² B. 9. p. 409.

latter is visible from a much greater distance, and its summits are covered with snow for a much longer period in the summer months. Hesiod¹ embellishes it with the epithets of *great* and *divine*; and Virgil² calls it poetically the Aganippian and the Aonian mountain—the former from Fount Aganippe; the latter from the Aones, the early inhabitants of this country.

The part of Helicon which is near Kakōsia, is called Παλαια Βουνα (the old mountain), but its general name is Zagāra.

TO KATSIKABELI.

On the 24th we quitted Kakōsia, and returned by the same road to Erēmo-Kastro; but we passed the night at the village of Katsikabēli, in the cottage of an Albanian.

TO THEBES.

The next morning, the 25th, we proceeded on our way to Thebes; and going by the side of the stream Kanabāri, in twenty minutes passed near some large blocks of stone. The plain here contracts, and is bounded by low hills. The soil is rich; and the countrymen

¹ Deor. Generat.

² Eclog. 10. v. 12.

were ploughing. The ploughs are drawn by two oxen. We passed by a corn mill, turned by the Kanabari, which we crossed in two hours from Erëmo-Kastro. One of the luggage horses falling into the stream, we had great difficulty in getting it out; and several of my drawings were damaged by the water.

A little further on are a few blocks of stones to the right; in this vicinity must be the site of Leuktra,¹ which was between Thespeia and Plataea, and is probably near a village called Parapongi, where there are some remains, which are about half way between Erëmo-Kastro and Kokla.

The vale here expands, and we entered the fertile plain of Thebes, which is flat and even, but richly variegated with luxuriant cultivation. We arrived in four hours. The approach to Thebes from this part is not grand. The minarets may be distinguished at the distance of some miles; but the town itself is not seen until the traveller is within a few hundred yards of it, as the view is intercepted by a surface full of protuberances and undulations.

¹ The battle of Leuktra is supposed to have taken place the 8th of July, 371 years B. C.

CHAPTER IX.

Thebes. Kadmeia—gates and remains of the town. Character of the ancient and modern Thebans. Villages in the Theban territory. To Kokla, anciently Plataea—ruins of the city—ancient arms. Mount Cithæron. To Egypto-Kastro, anciently Eleutherai—ruins of the town—the Diodos. Village of Kondoura. To Athens. Eleusinian Plain. The Plague. Arrival at Athens.

THE earliest inhabitants of this country were probably a half barbarous people. There are no remains which can be attributed to the Ectenes, Phlegyai, Aones, Temmices, Leleges, Hyantes, or Thracians, who, at different periods, occupied the country. It was known by the appellation of Kadmeis, until it was conquered by a Thesalian people, called Bœotians, who gave it their name about 1,124 years before the Christian era. All Bœotia submitted to the Romans under Paulus Æmilius, after Perseus of Macedon had been taken prisoner.

The Kadmeia was joined to the lower town by Amphion and Zethos, to whom it was indebted for the name of Thebes, which it still retains with little variation. It is now called *Θηβαί*.¹ Pausanias² says that in his time the Acropolis was called *Θηβαις*, not Kadmeia; but he contradicts himself in another place,³ when he says that Kadmos founded the city; which in his days still retained the name of Kadmeia.

According to Dicæarchus⁴ the Bœotian capital was forty-three stadia in circuit. A few lines further he says it was seventy stadia. It

¹ Thebes was anciently denominated either by the singular or plural number, as Mycenæ, Plataeæ, and several other places, of which Homer and Strabo afford frequent examples.

² B. 9. c. 7.

³ B. 9. c. 5.

⁴ Stat. Græc.

contained at least fifty thousand citizens, when it was destroyed by Alexander.

The Kadmeia does not appear to have been destroyed; but being garrisoned by Macedonians, maintained its pre-eminence over the surrounding country; and as the town was afterwards restored by Cassander,¹ it probably long continued the capital of Bœotia.

Livy² mentions a theatre at Thebes, which Plutarch³ says was built by Sylla. Strabo⁴ calls it a poor village; but Pausanias⁵ describes its seven gates, six temples, two gymnasia, two stadia, an hippodrome, a theatre, and several statues and sacred fountains; but he says, that with the exception of the temples, the lower town was totally destroyed.

Dion Chrysostom⁶ speaks of Thebes as nearly deserted in the time of Trajan. Zosimus tells us, that Alaric, in his haste to plunder Athens, did not stay to attack Thebes, as he was aware that the execution of his projects would have been delayed by the strength of its fortifications. The salubrious purity of its air, the copiousness of its springs, the exuberance of its soil, and other associated advantages of its locality, probably preserved it at all times from a state of solitary depopulation.

It was a respectable place in the middle ages; Boniface, marquis Mont-Ferrat,⁷ who was duke of Athens, and Μεγας Κυριος, or grand-sire of Thebes, and afterwards king of Thessalonika, gave it to Otho de la Roche, about the year 1205, who transmitted the sovereignty of it to his descendants, who probably kept it until the time of Mohamed the Second. It was taken after some resistance by the Catalans, in the reign of the Byzantine emperor Andronicus.⁸ It was also taken by Roger Normannus, king of Sicily.⁹

¹ Pausan. b. 9. c. 7.

² B. 33. c. 28.

³ Life of Sylla.

⁴ B. 9.

⁵ B. 9.

⁶ Orat. Venator.

⁷ Hist. de Constantinop. sous les Empp. Francois, b. 1. p. 23. Paris edit.

⁸ See Continuatio Glycæ Annal. ad Evers. usque Byzant. J. Leunclav. p. 267.

⁹ Niceta. Choniat. b. 2. p. 50. Paris edit.

Thebes, which is so interesting for its ancient history, retains scarcely any traces of its former magnificence; and the sacred and public edifices mentioned by Pausanias and others have disappeared. Of the walls of the Kadmeia a few fragments remain, which are regularly constructed. These are probably the walls that were erected by the Athenians, when Cassander restored the town. Here are also the lower parts of a circular tower, about ninety feet in diameter, constructed with stones approaching to polygonal forms.

Some imperfect inscriptions may be seen in different parts of the town, of which several are Latin; and I was assured, that some inscriptions are to be found in the pavement of one of the mosques. I anxiously applied for permission to copy them; but could not prevail on the *Meschitgi*, or mosque-keeper, to let me enter the Mohamedan temple.

It is difficult to ascertain with any degree of certainty the situation of the ancient gates of Thebes. According to Hyginus,¹ Kadmos named them after his seven daughters, who were Thera, Kleodoxe, Astynome, Astykratia, Chias, Ogygia, Chloris; but the names by which they are commonly known in ancient authors, are Electris, Proetis, Neitis,² Krenaia, Hypsistai, Ogygia, Homolois. This is the order in which they are enumerated by Pausanias,³ and it might be imagined, that he mentioned them according to their relative contiguity; but upon this supposition a difficulty would immediately occur. He says that the Electris faces Plataea, and the Proetis, Euboea; the former must accordingly have been situated to the south-west of the town, and the latter to the east; and there must have been according to all probability two other gates in the intermediate space, both facing Attica. These were perhaps the Hypsistai and Krenaia.⁴

¹ Fab. 69. ² Apollod. b. 3. mentions the gate Onkais, omitting the Neitis.

³ Statius gives the same names to the gates of Thebes as Pausanias.

⁴ This is the position given to them in the topography of Thebes, by the celebrated geographer, Mon. Barbié du Bocage.

Neitis was no doubt the nearest gate north of the Electris, as it appears from Pausanias,¹ that the way which passed through it led to Thespeia, by the temple of the Cabiri, the mountain of the Sphinx, and Onchestos. Homolois was probably the next north of Neitis, as it would in that case face the north-west. The Thebans entered this gate when returning to their country from Thessaly, and it took its name on the occasion, from Mount Homoloe in Thessaly, where their army had been stationed for some time.²

Admitting this arrangement of six of the gates, the last, which is Ogygia, must have been between the Homolois and the Proetis, towards the north-east.

Near the Electris was the temple,³ stadium, and gymnasium of Hercules; no traces of which remain at present. Near the Neitis were the temples⁴ of Themis, the Fates, and Jupiter Agoraios, and the monument⁵ of Menoikeus, the probable situation of which is occupied by gardens, through which runs a small modern aqueduct. A *tekkie* with some cypresses about it, which is upon a rising ground in this direction, perhaps stands upon the site of one of the temples.

Near the Homolois, and above the river Ismenos, was a hill⁶ sacred to the Ismenian Apollo.

I ascended a little eminence answering to this situation, but found it totally destitute of ruins, and occupied by a large Turkish sepulchre.

The gate Ogygia is not marked by any remains; near the gate Proetis was a theatre, a stadium, and a gymnasium, of which the two latter were designated by the name of Iolas, to distinguish them from those above-mentioned, which were named after Hercules. Here was also the heroic monument⁷ of Iolas, and the temple⁸ of Bacchus Lysius.

The stadium bore a resemblance to those of Olympia and

¹ B. 9. c. 25, 26.

² Pausan. b. 9. c. 8.

³ Ηρακλειον, Pausan.

⁴ Ίερα, Pausan.

⁵ Μνημα, Pausan.

⁶ Λοφος ιερως, Pausan.

⁷ Ηρωον, Pausan.

⁸ Ναος.

Epidaurus. It formed a bank of earth to which the hippodrome was attached. With these data for my guide, I searched for the remains of the gate Proetis, in the road which leads to the capital of Eubœa, and I found some large blocks of stone, and some foundations. A short way beyond which, near the village called Peri, a large artificial terrace is observed, on which was the stadium and the gymnasium. A flat space is seen in the immediate vicinity which appears to be artificial, and probably constituted the hippodrome, which was decorated with the monument of Pindar.¹

The Krenaia, or gate of the fountain, is probably marked by some ancient foundations, at the south-east of the town. There is a square modern tower of considerable magnitude near this spot, but it was constructed with materials which some ancient buildings were pillaged to supply. The fount of Dirce² was in this vicinity.

In the direction where the Hypsistai probably stood, are the remains of a gate, composed of a mass of small stones and mortar, lined with regular masonry. The style of its construction, and of part of a round arch which remains, shews it to be Roman, or even perhaps of the middle ages. Apollodorus,³ in his list of the Theban gates, mentions the Onkais, but not the Neitis; these were probably one and the same. Near this is the dry ditch of the Ismenos, or of the Dirce, and another mass of wall on the bank, with the remains of a bridge; for the Greeks built stately bridges over dry channels, and deified rivers in which no water flowed. The Ismenos has indeed less pretensions to the title of a river than the Athenian Ilissos, for it has no water except after heavy rains; when it becomes a torrent, and rushes into the lake of Hylika, about four miles west of Thebes. Plutarch⁴ says, that it was first called *Καδμου πους*, the foot of Kadmos; and that it took the name of Ismenos from a son of

¹ *Μνημα*; Pausan.

² Pausan. b. 9. c. 8. See Kuhnius on this part of Pausanias, which appears deficient.

³ B. 3.

⁴ De Flumin.

Amphion and Niobe, who was drowned in it. Ovid¹ calls it *celer Ismenos*. Seneca² gives it the epithets of *rapidus* and *languidus*, which are of very opposite significations.

A Having crossed the ditch, the attention is attracted by an eminence, which does not retain any traces of antiquity. The temple³ of Jupiter named *Hypsistos*, or the most high, was probably near this spot.

A short way to the east of the town is the ruined church of St. Luke of Stiris,⁴ and the sarcophagus mentioned by Wheler, of which the inscription, which is in Greek hexameter verse, shews that it inclosed the remains of a person of the name of *Nedumos*. Spon and Wheler give the inscription entire; but at present the marble is broken in the middle, and several letters are obliterated. Within the sarcophagus I noticed two lighted wax tapers, which are introduced into an aperture, that was perhaps piously broken for the purpose; for the Greeks will have it to be the tomb of St. Luke. The village *Tabacides*, which Wheler mentions near this church, can no longer be seen.

There is no place in Greece which is better supplied with water than Thebes: its numerous fountains are celebrated in early classical history. Those which are mentioned by ancient authors are the fountains of *Dirce*; the *Œdipodia*, or fount of *Œdipus*; the *Aretia*, or *Aretiades*, the fount of *Mars*; the *Arethousa*, *Epikrene*, and *Psamathe*. It is difficult to identify their situations; and in a country so subject to earthquakes, some of them may have changed their places, or may even have totally disappeared.

According to Pausanias, the fount of *Mars* was above⁵ the *Homolois* gate. A fine spring rises a few hundred yards to the west of the

¹ *Metam.* b. 2. v. 244.

² *Ubi torta rapidus ducat Ismenos vada, Phœnissæ act. 1. v. 116. Ismenos tenui flumine languidus, Herc. Oct. act. 1. v. 140. Tenuis Ismenos fluit, Œdip. act. 1. v. 42.*

³ *Ἰερόν, Pausanias* 9.1.

⁴ A town in Phocis.

⁵ *Ἀνωτερόν.*

town: It is surrounded by a modern wall, and when full, the overflowing current finds its way into the ravine, which is on the western side of the Kadmeia: this is probably the fount of Mars, and the origin of the Ismenos, which was guarded by a dragon. As this spring seldom overflows, it is perhaps conducted by natural subterraneous channels towards Thebes; and it may furnish supplies to all the other fountains.

There is a fine fountain in a cave at the n. w. extremity of the Kadmeia, which I should have imagined to be that of Mars, if Pausanias had not asserted that it was above the Homolois. It is now the resort of the Theban women, who wash their linen in its limpid waters. A terra cotta vase was found a few years ago in the kingdom of Naples, on which Kadmos is represented killing the dragon,¹ which is seen guarding the fountain in a cave;² above which is a wall composed of polygon stones, which appears to have represented the Kadmeia; for although the city was not erected till after the death of the dragon, the slight anachronism was disregarded by the fictile painter; nor was this kind of inaccuracy very scrupulously avoided by the ancients.

The fountain of Dirce was of the highest celebrity; next to that of Mars. We see from ancient authors that it was also a river. Æschylus calls it ὕδωρ τε Διρκάσιον εὐτρέφεστατὸν ποταμῶν.³

Pindar gives it the epithet of κάλλιρον;⁴ and Euripides that of κάλλιποταμος.⁵ Pausanias⁶ calls it a river.

It would appear from Strabo⁷ that the Dirce was near Potniæ, where Glaukos was torn to pieces by his mares. This place was in the vicinity of the Asopos, at the distance of ten stadia from Thebes.

¹ It is in the form of a snake. This beautiful vase is in the collection of Mons. Durand, in Paris. It was published by Mons. Millin, in his *Monum. Antiq. Ined.* v. 2.

² Ovid, *Metam.* b. 3. v. 29.

³ *Ἐπὶ ἐπιθῆνας.* "the Dircean water, the most wholesome of rivers."

⁴ *Isth. Od.* 8.—"beautifully flowing."

⁵ *Phoeniss.* v. 648.

⁶ *B. 9. c. 25.*

⁷ *B. 9. p. 408.*

⁸ *Pausan.* b. 9. c. 8.

Beyond the spot where the gate *Krénaia* appears to have stood, is the village of *Agios Theodoros*, at the foot of an eminence, out of which issues a copious spring, which forms a small stream, running on the eastern side of the city. It is however absorbed, after a course of a few hundred yards.

There are some other springs in or near Thebes, but of inferior size to those that have been already mentioned.

Near *Agios Theodoros* are some pits, from which is extracted an earth of a compact and beautiful quality, with which the bowls of the finest pipes are made: it is highly valued, and a considerable quantity is sent every year to Constantinople.

Modern Thebes contains about four thousand Greeks and one thousand Turks: There are four mosques. Spon mentions only two, as the others have been erected since his time. The Greeks have several churches, most of which are in a dilapidated state. The Archbishop of Athens is Metropolitan of Thebes.

The bazaar is agreeably shaded with the luxuriant foliage of a spreading *platanus* of large dimensions, and of venerable age. The Turks enjoy this cool retreat during the summer, smoking in picturesque groups under its verdant boughs, nearly in a state of torpor the greater part of the day. The stem of this magnificent tree at the height of four feet from the ground, measures twenty feet in circumference.

The chief products of the Theban territory are cotton, wine, corn, cheese, tobacco, rice, and oil; the soil is deep and rich,¹ the air and water excellent. The summers are distinguished by the intensity of the heat, and the winters by the severity of the cold.² About thirty years ago this ancient city suffered greatly from the plague, and it is frequently alarmed by small earthquakes. The Phlegyans, or early inhabitants of the Theban territory, were almost exterminated by plagues and earthquakes.³

¹ Βαθυπροπονί γῆρας, Euripid. *Phoeniss.* v. 651. c.

² Columella.

³ Pausan. b. 9. c. 26.

Dicæarchus¹ says that Thebes is fit for the nourishment of horses, that it abounds in water, and is green, hilly, and adorned with excellent gardens.

In examining the few antiquities which remain at Thebes, we were followed by such crowds of Turkish boys, that we could not make any observations or drawings, without the greatest difficulty and inconvenience. While we were engaged in taking a view with the camera obscura, several of these juvenile intruders collected about us and attacked us with stones. Of this turbulent band the leader was a young Turk, dressed in velvet and gold, whose name was Agāchi. We immediately laid our complaints before the Voivode, and insisted that the youth should be punished; the Voivode at first hesitated, as the young gentleman was the son of an Agha of some distinction, but when I produced my ferman he said that I should be satisfied, and begged that I would stop to witness the infliction of the punishment. This however I declined, but left my Greek servant for that purpose, and that not so much on my own account, the affair being now ended, as with the hope of furnishing an example, by which future travellers might be protected from similar insults. The Arnaut guards were immediately sent to arrest the young man, who was severely flogged.

The father of the youth, highly indignant that his son should be chastised for only offering an insult to a Christian, threatened to take away my life. The next day, as we were passing through the bazar, my Greek servant called my attention to the father, who was coming towards us from a distance, and entreated me not to proceed for fear of being shot! As the Turk approached, he turned pale and trembled with rage: moved by a vindictive impulse, he put his hand to his pistols, but uttered not a word. I took no notice of him, and some elderly Turks who were in the bazar, and knew what had passed the preceding day, with great kindness and

prudence conducted their enraged countryman out of my sight, and during the remainder of our stay at Thebes, civility and respect were substituted for stones and insults. This trifling occurrence is mentioned for the purpose of shewing, that though strangers in Turkish towns are exposed to occasional eruptions of brutality and insolence, they are almost certain to obtain redress from the commandants, who consider foreigners as under their immediate protection, particularly when furnished with a ferman from their sultan.

There is no place in Greece where travellers are received with so little hospitality and treated with so little respect as in Bœotia; and we may say with Dicæarchus,¹ that they are bold, insulting, and proud, prone to quarrels, and making no distinction between strangers and inhabitants, *θρασεῖς, δὲ καὶ υβρίσται, καὶ υπερηφάνοι πληγταί τε καὶ ἀδιαφοροὶ πρὸς πάντα ξένου καὶ δημοτῆν, κατανωτίζονται πάντος δικαίου.*

The early or heroic history of Thebes is particularly splendid, and neither Athens, Lacedæmon, Argos, nor Mycenæ were so much celebrated as the capital of Bœotia for great events, for heroes, and for demi-gods. The names of Kadmos, Semele, Bacchus, Antiope, Zethos, Amphion, Amphitrion, Alcmena, Hercules, Laios, and his unfortunate race, as well as those of numerous other kings and heroes, furnish strong presumptive evidence of the early power and original lustre of this country, after large deductions have been made for the exaggerations of poetical fiction. And if we even relinquish all regard for the dubious history of the heroic ages, and direct our sole attention to the transactions of a more civilized period of ancient history, we may affirm, that no part of Greece produced characters of more exalted fame than Hesiod, Pindar, Pelopidas, Epaminondas, Plutarch, and Sextus Chæronensis.² The dulness therefore which the rest of the Grecians ascribed to the Bœotians on account of the density³ of their atmosphere, was not

¹ Stat. Græc.

² A philosopher related to Plutarch, and preceptor to Marcus Aurelius.

³ Horæe, Epist. 1. b. 11.

always agreeable to truth or consonant with experience. The conscious sublimity of Pindar repelled the imputation.

From a very unjustifiable assumption of the same physical causes, the stupidity of the Thracian Abderitans¹ was familiarized into a proverb; but "Abderitica Mens" was by no means applicable in a contemptuous sense to Democritus, Protagoras, Anaxarchos, or Hecataeos, to whom Abdera gave birth. Greek proverbs were frequently misplaced, and ought not to be regarded as infallible.

The want of patriotism however which the Bœotians manifested on some occasions, and the manner in which they betrayed the common cause of Greece, will for ever disgrace the records of their history!

The finest and most comprehensive view of Thebes is from the eminence near the Ismenos, where the town is seen in the full extent with its elegant minarets and fine clustered cypresses. The plain stretches out to Cithæron, Phoinikios, and Helicon; while Parnassos occupies the most distant view, Mount Ptoon forms a nearer object; and far to the north the summits of Eubœa tower into the air.

The Voivode of Thebes is the same who governed when I visited this town in my first tour; he recollected me, and shewed me every mark of attention and civility; he bears a good character amongst the Greeks. He pays annually into the imperial treasury seventy-five purses² for the province, and whatever is obtained above that sum he is permitted to appropriate to his own use. The district which he commands comprehends nearly seventy villages, the chief of which are given in the Appendix, with their distances from the capital, which are calculated as usual at three miles an hour. We paid a visit to the cady, or civil judge of Thebes, as we had been assured that he possessed a greater share of talent and information than that which is allotted to the generality of Turks; and on entering

¹ Cicero ad Attic. b. 7. Epist. 7. Martial, b. 10. Epig. 25. v. 4. Juvenal. Sat. 10. v. 50.

² 37,500 Turkish piastres.

the apartment where he received us, our expectations were raised by observing a thermometer hanging up in the room, which is the only instance of the kind I ever recollect to have seen in this country, as the Turks are blessed with a most enviable indifference about the trivial effects of heat and cold. He opened the conversation about the antiquities of Greece in general, and of Thebes in particular, and seemed to doubt our account of the battles of Marathon, Thermopylæ, and Plataea. He asked us the latitude and longitude of England, but we were surprised to find, considering some general notions which he possessed, that he was totally ignorant of the position of our country, and was astonished to hear it was an island. In order to give him a better idea of its situation, we shewed him a map, and he was delighted in observing the great extent of Turkey, and the comparative smallness of Britain. It is astonishing how ignorant the Turks are about geography, and the relative positions of different countries. I was once asked by a Turk of consequence, if England was as large as Athens, and whether we did not go about in boats from one house to another, and generally pass our time in ships.

Each independent city of Bœotia had a separate coinage at a very early period; we have the coins of Thebes, Orchomenos, Delion, Tanagra, Kopai, Haliartos,¹ Koroneia, Mykalessos, Pherai, Thepeia, and Plataea. Bœotia afterwards seems to have coined collectively or confederatively after the example of Phocis.

The Aspis was the Bœotian *επιθημα*, represented on their money: Pindar² gives the epithet of *χρυσασπις* to Thebes. The shields of this country seem to have been held in high estimation at a very early period: Homer affirms that the shield of Ajax was made at Hyle,

¹ The coins which have been described as of Haliartos, in page 252 of this work, are badly preserved, and are accordingly rather doubtful.

² Isthm. Od. 1. v. 1. For a similar reason the Argians were termed *Ασπιδηφορος λεως*, by Æschylus, Agam. v. 834, and *λευκασπις*, by Euripides, Phœniss. v. 77.

for which reason the Bœotian shield is represented on the coins of Salamis, which was the country of Ajax.¹

The following are some silver coins which I bought at Thebes, five of which belong to that town, one to Delion, and the latter to Pherai, which according to Strabo² was in the district of the Tanagrians. This coin is uninscribed, but on similar coins of Pherai are seen the letters ΦA .



TO KOKLA, PLATÆA.

We quitted Thebes on the 23d to visit the ruins of Plataea. The Voivode gave us a letter to the Agha who governs the village of Kokla, which is in the vicinity of the ruins.

In about half an hour we crossed a small stream, near which are some blocks of stone. After traversing a rich plain, the ancient

¹ See Recueil de quelques Medailles Grecques Ined. par. M. Millingen, p. 44.

² B. 9. p. 405.

Parasopia, we crossed four small streams, and passed over the low island formed by the Oeroe, from which it took its name. We see in Herodotus¹ that the Asopos was the limit between the Thebans and Platæans.

Pausanias, in his way from Plataea to Thebes, first notices the river Peroe, probably the same which Herodotus² calls Oeroe; Pausanias mentions the Asopos, but says nothing of the island; nor does he designate any building in the straight road to Thebes, though Herodotus³ and Thucydides⁴ mention the temple of Juno, built by Androkrates, which probably is the same as the great temple of Juno at Plataea, described by Pausanias,⁵ though it was in fact at some distance from that city.

Herodotus⁶ mentions the river Moloeis at a place called Argiopios, near the temple of the Eleusinian Ceres; Pausanias notices the temple, but not the river. It appears from Herodotus, that the island was three stadia across, as that is the distance of the two branches of the Asopos from each other; the Oeroe was probably one of these branches, and accordingly called the daughter of the Asopos.⁷

The Plataeis is a green and smiling country,⁸ composed principally of rich pastures, fertilized by the waters of numerous streams, which fall from Cithæron. After heavy rains the Asopos sometimes overflows its banks, and becomes difficult to pass.⁹

In two hours we arrived at a large and copious fountain close under the western walls of Plataea, where several large sarcophagi of stone stripped of their covers are exposed to view.

There is another fountain on the opposite side of Plataea, which is generally supposed to be the Gargaphian spring, in which the goddess of Cithæron was viewed by Actæon, whom she metamorphosed

¹ B. 6. c. 108.² B. 9. c. 51.³ B. 9. c. 52.⁴ B. 3. c. 24.⁵ B. 9. c. 2.⁶ B. 9. c. 57.⁷ Herodot. b. 9. c. 51.⁸ Viridesque Platæas, Stat. Theb. b. 7. v. 332.⁹ Thucyd. b. 2. c. 5.

into a stag. Its situation however does not correspond to the flowery description of Ovid :¹

Vallis erat piceis et acutâ densa cupressu,
 Nomine Gargaphia, succinctæ sacra Dianæ :
 Cujus in extremo est antrum nemorale recessu,
 Arte laboratum nullâ.

We were twenty minutes in going from the fountain to the village of Kokla, situated on the northern foot of Mount Cithæron.

When we first presented ourselves to the Agha, he burst out into exclamations against Franks in general, and would probably have been extremely impertinent to us, if we had not been protected by the note of the Theban Voivode; upon the delivery of which, he gave us the *khosh amedeed*, or welcome, and ordered us a cottage and provisions.

Letter from the Voivode of Thebes, to the Agha of Kokla.

Σουλημαναγα. (Seal.)

Εκ στοματος του ενδοξοτατου και πολυχροنيου
 βοιβονταγα θιβας εις σε σας κοκλιτες βλεποντας
 τον τεσπερε μου και τι βουλαμου αυτου ερχουντε οι
 μιλλορδι και ναν τους εδεχτι τε και ναν τους καμετε
 ικραμι ταυτα 1805, μαρτιου. 12, θιβα.

Soliman Agha. (Seal.)

From the mouth of the very celebrated and long lived Voivode Agha of Thebes, to you of Kokla. In seeing this my order and my seal, the Millordi will be with you; receive them and serve them; that is all I have to say, 1805, March 12, Thiba.

The words *τεσπερε* and *ικραμι* are Turkish.

¹ Metam. b. 3. v. 155.

Pausanias does not give the distance from Thebes to Platæa; but Thucydides¹ says it is seventy stadia, and Dicæarchus² makes it eighty. The ruins of Platæa stand upon a low oblong rock, the narrow extremities facing north and south, and the larger sides east and west. The walls form a triangle of about 3,300 yards in compass. Cithæron rises to the south.

The walls of this town, which in some parts are in a high state of preservation, are extremely interesting; since we are acquainted with the precise period of their construction, or rather restoration; for they were rebuilt in the time of Alexander. It is worthy of observation, that the walls of other Grecian cities, whose construction is similar to those of Platæa, were probably all built about the same time. The walls of Messene and Megalopolis, and part of those of Orchomenos and Ambrysos, resemble those of Platæa;³ and we know that their erection or restoration corresponds with a similar period.

The battle of Chæroneia,⁴ though it put an end to the turbulent independence of the Grecian republics, introduced into that country an unusual degree of civil tranquillity and political repose. The cities which had been successively destroyed by the cruel ravages of the Persians, by the tyrannic bigotry of the Amphiktyons, or by the overbearing policy of Sparta and Thebes, were probably rebuilt, or restored, about the time of Philip and Alexander. Hence Greece still exhibits so many towns whose walls are in the style of those of Platæa. It is probable that Platæa was not only restored, but considerably enlarged by Alexander. Its original circuit must have been very small; as we are informed by Thucydides,⁵ that a garrison of only four hundred and eighty men, and one hundred and ten women was sufficient to guard the walls, and to defend the place

¹ B. 2. c. 5.

² Stat. Græc.

³ Πλαταια, Homer, Thucyd. Pausan. &c. Πλαταιαι, Demosth. Dicæarch. Diodor. Strabo, Plutarch, &c. It is indifferently written in the singular or in the plural by Herodotus.

⁴ Hic dies universæ Græciæ et gloriam dõnationis, et vetustissimam libertatem finivit Just. Hist. b. 9. c. 3.

⁵ B. 2. c. 78.

against the forces of the Lacedæmonians¹ during a siege of three years, when the want of provisions compelled them to surrender.

Platæa was destroyed by the Persians;² and both Thucydides and Pausanias agree that the whole town, except the temples, was subsequently rased to the ground by the animosity of the Thebans.³ There are a very few and imperfect remains of the original walls, which were constructed before their several demolitions, and which are in the ancient rough style; but they have been evidently almost rebuilt from their foundations. In other cities which were only partially destroyed, we may discriminate two or three different styles and periods of architecture; as in the Orchomenos of Bœotia, and that of Arcadia, and several others. When the Spartans took Platæa they treated it with their accustomed severity; and appeared not to have remembered, or not to have regarded the oath which the combined Grecians took before the battle against the Persians; that no city which had acted at that crisis, in defence of their country, should ever be destroyed. The walls are in general composed of regular masonry, with some accidental irregularity in the size of the stones, which does not appear to be systematic. They are about eight feet in thickness, and are fortified by square towers, with a few of a circular form. They are ornamented with perpendicular stripes, or incisions, similar to those noticed at the ruins of Agia-Euphemia, in Locris, and which occur in most of the walls of this period. I could find no traces of the double wall built round the town, during the siege, by the Spartan Archidamos: it was merely a temporary work; and was probably not constructed with any view to permanent preservation. According to Procopius the walls of Platæa were restored by Justinian.⁴

¹ About 427 years before Christ.

² The battle was fought the 22d of September, four hundred and seventy-nine years before Christ, according to the calculation of Henry Dodwell, in *Annal. Thucyd.*

³ About three hundred and seventy-three years before Christ.

⁴ *De Ædific. b. 4. c. 12. p. 69. Paris edit.*

Pausanias mentions three temples at this place; that of Juno¹ was sumptuously decorated, and enriched with statues and paintings. There was also a temple² of Minerva Area, and another of Ceres.³ Strabo mentions the temple⁴ of Jupiter, the deliverer: but Pausanias only notices the statue, and the altar of the god. These two authors often differ in their details.

Plutarch⁵ mentions the temple of Diana Eukleia at Platæa. The Spartan king, Pausanias, was posted near the temple of Juno at the commencement of the battle. After the victory, the Greeks expended a sum of money equal to about £20,000, in devout consecrations of temples and statues. Indeed, previous to that period, no great opinion can be formed, either of the strength or of the magnificence of the town, which as its contingent at the battle of Platæa was not able to furnish more than six hundred men, though eleven years before they equipped a thousand troops to assist the Athenians in the same cause. I could find no certain traces of these temples; there are several heaps of large stones, which perhaps mark, but do not determine their situations.

The ruined church of Saint Demetrius is composed of blocks belonging to some ancient edifice; here are two inscriptions, only one⁶ of which contains a few legible lines. These record the name of Marcus Ulpus, probably the Boiotarch mentioned in an inscription which I found at Kakōsia. Bœotia was governed by eleven Boiotarchs.⁷

Here is also a frieze of white marble, enriched with Ionic ornaments. We could not discover any traces of a stadium, although there probably was one; as Strabo⁸ mentions gymnastic exercises at Platæa, which were the Eleutheria, or quinquennial games of liberty, noticed by Plutarch⁹ and Pausanias.¹⁰

Herodotus¹¹ relates that cenotaphs, composed of heaps of earth,

¹ Ναος.

² Ἱερὸν.

³ Ibid.

⁴ Ibid.

⁵ Life of Aristides.

⁶ See the Appendix.

⁷ Thucyd. b. 4. c. 91.

⁸ B. 9. p. 412.

⁹ Life of Aristides.

¹⁰ B. 9. c. 2.

¹¹ B. 9. c. 85. χωματα.

were raised near the town, and he particularizes that of the Ægineans: but of these not a vestige is to be found. Plutarch¹ says that the sepulchres of those who fell at Plataea were near the fountain, probably Gargaphia; and that at the anniversary which was kept in honour of those who were killed in the battle, the archon crossed the city to go to the sepulchres; and drawing water from the fountain in a vase, washed the columns of the tombs, and made libations of wine, oil, milk, and perfumes.

The Plataeans, the Athenians, and the Lacedæmonians, had separate tombs; but a common monument was raised to the Greeks in general, *Ἑλλησι μνημα κοινον*.² Strabo³ says that these sepulchres were near the walls, and calls them the common or general tombs, *ταφη δημοσία*.

I searched in vain for some traces of the camp of Mardonius; for though it was of wood, no doubt it was fortified with intrenchments and banks of earth.

I was not able to procure any ancient coins, either Grecian or Persian; the latter of which were so plentiful after the battle, that they became and long continued to be current in the country. A silver coin of Plataea, which has been published by Haym,⁴ has the full face of Juno, with ΠΑΑ on one side, and the Bœotian shield on the reverse. I have also seen a small bronze coin of Plataea;⁵ on one side of which is a female head, probably the nymph Plataea,⁶ or Juno; with a bull on the reverse. The inscription is ΠΑΑ. After the victory over the Persians, the Plataeans dedicated a bull of bronze to Apollo at Delphi;⁷ and according to Plutarch,⁸ sacrificed every year a black bull to Jupiter and Mercury. I was surprised at not being able to obtain any remains of Grecian or Persian arms; nor was I more successful at Thermopylæ, Leuktra, Chæroneia, Koroneia, and Mantineia, and at other places where great battles had been fought: but at Marathon, I myself found several small arrow heads of flint.

¹ Life of Aristides,

² Pausan. b. 9. c. 2.

³ B. 9. p. 412.

⁴ Thesaur. Britan.

⁵ Belonging to Mr. Millingen; it is inedited.

⁶ Pausan. b. 9. c. 1.

⁷ Pausan. b. 10. c. 15.

⁸ Life of Aristides,

In Attica I found arrow heads of bronze and almonds of lead, which were used by slingers. At Olympia helmets and shields are frequently discovered, which are composed of a thin and pliable bronze, and were probably not used in war.

The view from the ruins of Plataea is extremely beautiful and interesting. When we look towards Thebes we behold the Asopos, and the other small streams, winding through this memorable plain, which towards the west is separated by a low range of hills from the equally celebrated field of Leuktra, while the distant view is terminated by the two pointed summits of Helicon, and the snow-capt heights of Parnassos.

Mount Cithæron, which divides Bœotia from Attica, rises to the south of Plataea; its elevation is considerable, but it presents nothing grand nor picturesque. Though it was once embellished by the supposed presence of Jupiter, Juno, Bacchus, Diana, and the nymphs, it is now shrouded by deep gloom and dreary desolation; and though it was celebrated by fabulists and poets, it seems but a barren subject for the elegant ideas of fiction and poetry.¹ Euripides² calls it the eye of Diana, because it abounded in wild beasts. Plutarch³ says that sacrifices were offered upon Cithæron to Jupiter, Juno, and Pan, and a number of heroes; and that Juno was patroness of the mountain. He also says that one of its summits was distinguished by a cave, in which there was an oracle of the nymphs Sphragitides. The cave was called Sphragidion; and according to Pausanias,⁴ was fifteen stadia below the summit. Statius⁵ gives Cithæron the epithet of Altus, though it is much inferior in height to Parnassos, and to Helicon. Pausanias⁶ maintains that it took its name from a king of Plataea. Plutarch⁷ tells a different story, and says that its primary

¹ Cithæron fabulis, carminibusque celebratus. Pomp. Mela. b. 2. c. 3.

² Phœnis. v. 809. Ἀρτεμιδος ὄμμα.

³ Life of Aristides.

⁴ B. 9. c. 3.

⁵ Theb. b. 10. v. 365.

⁶ B. 9. c. 1.

⁷ De Flumin.

appellation was Asterion. Its form is extremely even, resembling the outline of Hymettos; and its apparent elevation is diminished by the extension of its surface, and the flatness of its shape. It is barren, and incapable of cultivation, except towards its base. The rest is composed of bare rock, or covered with dark stunted shrubs: while the region towards the summit is crowned with forests of the *Ελατη*, or silver fir, from which it derives its modern name of Elatea. When I was at Plataea it was covered with snow, which prevented me from exploring the Sphragidion, and enjoying the extensive and classic view which its summit commands. Euripides¹ poetically asserts that it is covered with eternal snow, which is however not the case.

TO KONDOURA.

On the 25th we quitted Kokla, and proceeded in a south-east direction along the foot of Cithæron, which was to the right. On the left was the plain, and a town and village called Pyrgo, perhaps on the site of Erythrai. In ten minutes we came to some traces and blocks of stone, and soon after to some others near the road. One of these may be the remains of the monument² of Mardonius. A little further up the mountain to the right two small caves are seen in the rock, with some blocks of stone. The place is called Beregou-tiāno, where the road takes the direction more to the south; and continuing our ascent we had to the left the village Krepūchi.

Having reached one of the lower ridges of Cithæron, we began to descend through a narrow rocky glen, where we had a view of some ruins called Giphtokastro, with a plain stretching beyond it, and the Athenian mountains in the distance.

¹ *Βακχæ*, v. 660.

² *Μνημα*, Pausan. b. 9. c. 1.

In three hours from Plataea we reached a fountain called Petrokeraki, forming a small stream, which is soon lost among the rocks. This may be the fountain near which Pausanias¹ says that Antiope exposed her children; he mentions a small cavern in the vicinity, which I did not observe.

Not far from this fount we came to the end of the glen, and to the foot of a rocky hill, crowned with the ruins of an acropolis, which is at present called Giptokastro, or more properly Aigyptokastro; probably the ancient Eleutherai. It is situated upon an insulated rock, steep on all sides, and in some places precipitous, and seems to have been designed for the protection of the pass between Bœotia and Attica. The form of the enclosure is oblong, and it runs nearly east and west. Its entire length is about 360 yards, and its greatest breadth about 110. The walls which are very perfect are in the style of those of Mantinea and Messene; they are fortified with square towers at unequal distances projecting from the walls. Many of these towers are nearly entire; they were divided into two stories, each of which had two rooms; at least the upper story, which has two entrances from without, and three small windows. The lower story has only one door, which is three feet and a half wide at the base, diminishing upwards. The walls are five feet and a half in thickness: and the inside space of the towers is fifteen feet square.

The walls of the Acropolis are eight feet in thickness, and are pierced by several doors, of one of which I measured the *προστομια*,² or opening, and found it four feet two inches at the base, and three feet eight at top. The *ζυγον* or lintel is a flat stone seven feet in length. There seem to have been four entrances to the Acropolis, two of which are on the north and south sides, and the others on the eastern and western extremities. Within the peribolos of the walls are the remains of a large oblong rectangular building, composed of a few layers of blocks of a polygonal form, which probably constituted the cella of a temple.

¹ B. 1. c. 38. ² Dr. Chandler's Athenian inscription, illustrated by Mr. Wilkins.

I made a fruitless search for ancient inscriptions and architectural decorations, but found only some fragments of coarse pottery. Eleutherai was the first town in Attica, in the way from Bœotia. Strabo¹ says that some assigned it to Bœotia. Plutarch² attributes its foundation to Eleuther, son of Lycaon, king of Arcadia. Some suppose it to have been the birth-place of Bacchus,³ or attribute its foundation to that divinity.⁴

Pausanias⁵ says that it was situated on an eminence, and was in ruins in his time.

My great grandfather Henry Dodwell⁶ corrects Xenophon, and reads Erythrai for Eleutherai, by which place the historian tells us the Spartans under Cleombrotos passed through the Plataean into the Theban territory.⁷

Not far from these ruins are the remains of a small ancient fort, which is supposed to be Oinoe,⁸ which was near Eleutherai, in the tribe of Hippothoon. There was another Oinoe in Attica, near Marathon, in the district of Tetrapolis.

We quitted this place, and descending to a plain at the eastern foot of Cithæron observed heaps of blocks and traces, the remains of the lower town, of which the ruins above-mentioned formed the Acropolis.

At this place, which is the outlet of the glen, the road branches in two different directions; one leading to Corinth, the other to Athens. This is the *διόδος*, or *αμφιόδος*, of Hyginus.⁹ We here quitted the road to Athens; and keeping to the right, ascended a hill covered with firs, from which the neighbouring villagers extract a great quantity of rosin, with which the Greeks spoil their wines. The rosin is gathered in August; and a great deal of it is exported to Naples from Megara, and the surrounding villages.

¹ B. 9. p. 412.

² Quæst. Græc.

³ Diod. Sic. b. 3. c. 65.

⁴ Ib. b. 4. c. 2.

⁵ B. 1. c. 38.

⁶ Chronol. Xenoph. ad ann. a. c. 378. p. 55.

⁷ Xenophon. Hist. b. 5. c. 4.

⁸ Topog. of Plataea, by J. Spencer Stanhope, Esq. Tab. 7. art. 1.

From this spot we had the first view of the Saronic gulph. After descending into a plain, probably the same that was celebrated for the duel between Melanthos and Xanthos, we arrived in the evening at Kondoúra, a large village belonging to Corinth, and containing three hundred houses.

From Gíptokastro my servant proceeded with the luggage horses to Kondoúra, by a longer but an easier route, in which he passed by a ruined tower, and a considerable quantity of large blocks; perhaps the temple of Bacchus mentioned by Pausanias.¹ Kondoúra is one of the best villages that I have yet seen in Greece. We lodged at a house which had a second floor, with a fire place and a chimney. This was no small comfort as the cold was severe during the night, though during part of the day we experienced an inconvenient degree of heat. Chimneys are more uncommon in Greece even than in Italy, and are found only in the better kind of houses.

TO ATHENS.

On the 26th we proceeded towards Athens. The road was traced through narrow glens that were covered with olive trees, carobas,² lentiscus, and varieties of oaks, while the neighbouring hills were crested with forests of small firs of a much more vivid green than the firs of northern climates. We passed by some modern traces, called *παλαιά Κονδούρα*, ancient Kondoúra, the ruins probably of a modern village.

After crossing the road which leads from Athens to Megara, we travelled through a wooded tract, called *Saranta Potamoi*, forty rivers, and in three hours entered the Thriasian plain; the surface

¹ B. I. c. 38.

² The Xylokeratia of the modern Greeks, and the Koutzoumpo of the Turks.

of which was variegated with the many-coloured anemone, forming an expanded tissue of the richest hues.

Ovid¹ says that the blood of Adonis gave birth to the anemone; and that the flower resembles that of the pomegranate. But the blood-coloured anemone is not the most common; and there is no flower which is more diversified in its hues. In the Thriasian plain I remarked at least twenty different tints of the red, the purple, and the blue. In northern climates the white and the light blue are the most predominant.

A crowd of Greeks and Turks seen at a distance with their coloured turbans, with the predominant tints of red, blue, yellow, and white, present to the eye the picture of a meadow, enamelled with all the variegated hues of a field of anemones. This beautiful flower is of short duration—

— — — — — “brevis est tamen usus in illo;
Namque male hærentem, et nimiâ levitate caducum,
Excutiunt, idem qui præstant nomina, venti.”²

According to Pliny³ it only opens when the wind blows, and hence its name; but this is erroneous, as it is easily destroyed by winds and storms.⁴

The uniformity of the Thriasian plain is interrupted by some scattered olive trees, some large balania oaks, and the projections of Mount Parnes, adorned with firs. We left the ruins of Eleusis and village of Leusina about a mile to the right, crossed the dry bed of the Eleusinian Cephissos, and having passed over the plain came to some mills, a small lake, and two salt streams, the ancient Reitois

¹ Metam. b. 10. v. 728.

² Ovid. Metam. b. 10. v. 737.

The feeble stems to stormy blasts a prey,
Their sickly beauties droop, and pine away;
The winds forbid the flow'rs to flourish long,
Which owe to winds their names in Grecian song.

³ Nat. Hist. b. 21. c. 23, where an account is given of their different tints.

⁴ J. Bodæus's notes on Theophrast. Hist. Plant. b. 6. c. 7.

which enter the sea at the foot of Mount Aigaleos, and which formerly separated the Eleusinian from the Athenian territory.

As the plague was at this time raging at Corinth, and was erroneously supposed to have made its appearance at Thebes, an Arnaut guard was stationed at this spot to prevent any communication between these two places and Athens. A passage was accordingly refused to our earnest solicitations, as a bill of health with which we were provided was written in the Italian language, and was unintelligible to the guards, who advised us to return to Kondoŭra ; but we could not readily acquiesce in the disappointment of receding from Athens, to which we had made such a near approach. And as I was confident that there was no danger of infection to be apprehended from any of our party, I directed my Greeks to proceed unobserved with the baggage horses, while I amused the vigilance of the guard ; and when I thought that they had reached a sufficient distance, I rode off full speed, and left the Arnauts in such a state of amazement, that they did not attempt to stop me.

I turned the corner of a projecting rock, and made the best of my way over the worst of roads, by the monastery of Daphne down the mystic gap, and passing through the olive groves, arrived at the gates of Athens before the sun had gone down. The distance from Kondoŭra had occupied eight hours. We had now to encounter new difficulties ; the Turkish guard pointed out to us a cave near the Pryx, where they said that we must pass ten days before permission would be given us to enter the town. I sent a messenger to the English agent, Mr. Speridion Logotheti, whom I had known on my former tour, requesting that he would extricate us from our present difficulty. He soon made his appearance in person, when immediately embracing him, I said that if I must perform quarantine it would be necessary for him to keep me company, as we had come in contact with each other. On this the prudent Archon, convinced that my convenience had become identified with his own, and considering the validity of my bill of health, sent to the Voivode, and with the help of a small bribe, I again obtained admission within the walls of this venerable city, after an absence of more than three years and a half.

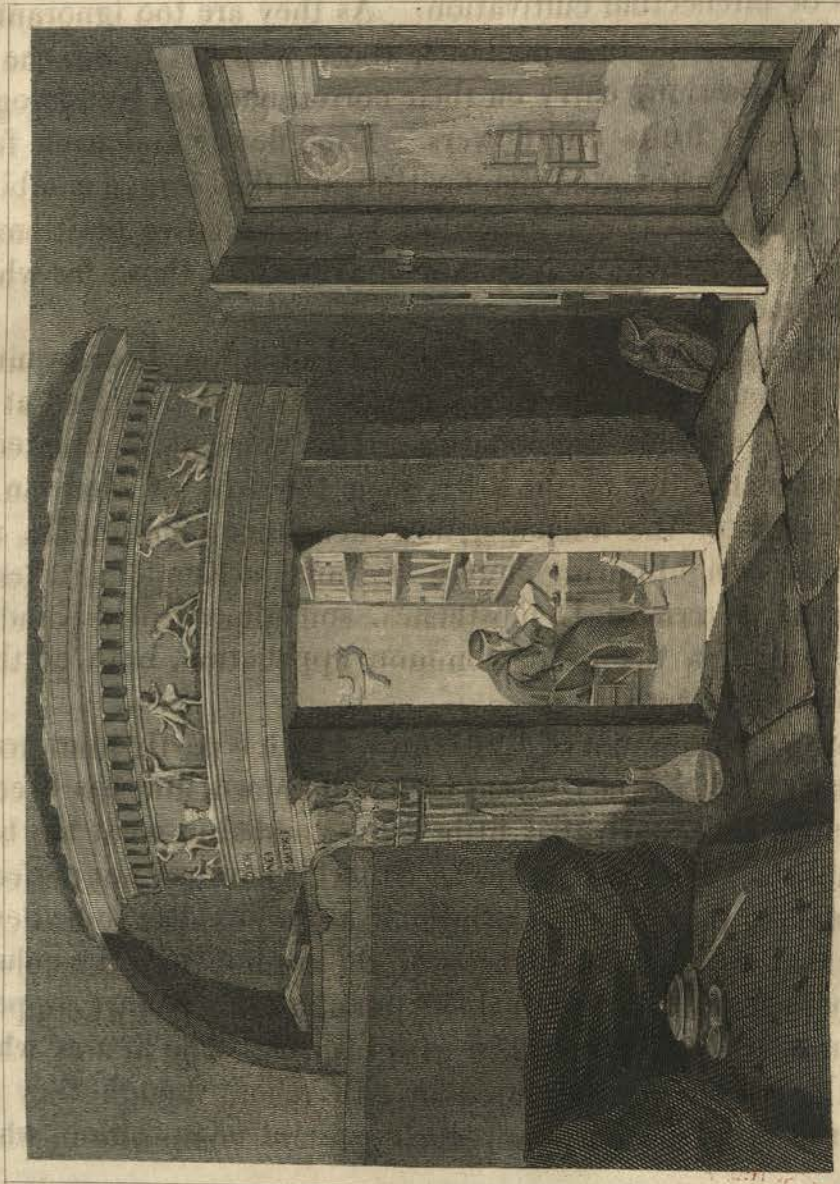
CHAPTER X.

Monument of Lysikrates. Convent of Missionaries—view from it. Acropolis of Athens. Dispute with the Disdar. Theatre of Herodes Atticus. A portico. Another theatre. Monument of Thrasyllos. Tripodial columns. Cave in the east end of the Acropolis rock—another with niches. Ancient steps cut in the rock. Makrai Petrai. Cave of Pan. Turkish burying-place. Walls of the Acropolis. Walls of the town.

THE Dipulon, or Thriasiai Pulai was the gate formerly entered by those coming from Eleusis : this was the largest gate of the town, of which Livy says, “ Porta ea velut in ore urbis posita, major aliquanto patentiorque quam cæteræ est.”¹ The name of the modern gate is Gypho or Aigypto Porta. The Eleusinian or sacred gate was also sometimes entered by those coming from Eleusis, but there are reasons for supposing that this was the same as the Dipulon.

I took up my abode in the same house I had occupied on my former tour. The name of my hostess was Mina, an old widow, who made our residence less comfortable than it would otherwise have been, by her reiterated lamentations for the death of her son, the late English consul, who had been dead several years. She is an archontess, and boasts of the antiquity of her family. Her daughter Theodora, or Todorūla, dresses with elegance, and converses with propriety ; but I found to my surprise, that she could neither read nor write.

¹ B. 31. c. 24.



S. Demarell, del.

Engraved by J. G. Kneller, from a drawing by J. G. Kneller, New York, 1802.

Chad Beach, sculp.

MONUMENT OF LYSICRATES.



Many of the Greek and Turkish females in the inferior and the middle classes, and some even in the higher ranks, are brought up without any species of intellectual cultivation. As they are too ignorant to write, and love is fertile in expedients, those who are under the influence of that passion, carry on their correspondence by hieroglyphics composed of fruits and flowers. Each flower and each fruit has some particular associated signification, and they form a combination of words and sentences, according to their relative positions in the little baskets in which they are conveyed to those for whom they are designed.¹

As my lodging was in a low and confined situation, I soon quitted it, in order to remove to more airy apartments, which I hired at the convent of the capuchin missionaries. This convent is situated at the south-east extremity of the town, near the arch of Hadrian, in the Tripod street of the ancients, now denominated Kandēla, and which, with the neighbouring church of Panagia Kandēla, takes its name from the lantern of Demosthenes, sometimes called Kandēla, although Phanāri is the more common appellation, both of these words signifying lantern.

The choragic monument of Lysikrates, which is partly immured in the south-east angle of the convent is so well known, and has been so fully described by Stuart, that little can be added to what has been already published upon that subject. Stuart is however not perfectly correct in calling the columns Corinthian, as they exhibit some deviations from that order. The division of the capital from the column by a cavity instead of an astragal, offends the eye: Stuart supposes that this annular channel was filled with bronze. The figures which decorate the frieze are sculptured in half relief, though they are not all of the same proportions; their general composition, which

¹ The method of this erotic correspondence has been described in glowing colours by Lady Wortley Montague, in her *Letters on Turkey*. Observations on the same custom by M. Hammer may also be consulted. *Classical Journal*, No. 17, March, 1814, p. 208, London. On a similar custom at Paris, see *l'Hernite de la Chaussée d'Antin*.

is noble and chaste, resembles the style of the statues at Monte Cavallo that are attributed to Phidias and Praxiteles.

The principal figure, which forms the beginning of the subject, is evidently a deity, from its superior size;¹ for though in a sitting posture, it occupies the entire height of the frieze; of which the others, though they are in erect postures, scarcely reach the top. The panther indicates the deity to be Bacchus; the animal however is so much defaced, that it cannot be readily discriminated, though Stuart represents it quite perfect. His delineations of these figures are indeed far from meriting the praise of accuracy, for when in describing the Bacchus, he extols the beauty of the countenance, his fancy has supplied the mutilated imperfections of the original, of which little more is perceptible than the general outline of the head, which he seems to have described from his own engraving rather than from the marble itself. The heads are much broken, and some of them have been restored by a French artist. The heads of the fish, as they have been drawn by Stuart, are quite different from the originals; for that artist, mistaking a fin for the lower jaw, has represented them with their mouths open, though they are actually closed.

The subject of these figures is borrowed from a story that is told by Apollodorus,² Ovid,³ Seneca,⁴ Philostratos,⁵ and Lactantius, and to which Lucian alludes in his dialogue between Neptune and the Dolphins. Bacchus hired a ship belonging to some Tyrrhenian corsairs, in order to convey him from Ikaria to Naxos, but the pirates directed their course towards the coast of Asia, where they intended to sell him as a slave. Bacchus, aware of their meditated treachery, transformed the mast and oars into snakes, and filled the ship with ivy and the music of pipes; while the corsairs, seized with frenzy, threw themselves into the sea, and were changed into dolphins.

The upper part of this monument is hollow, and contains a space

¹ This is what Visconti terms the Homeric style; he cites the *Iliad*, b. 18, v. 519.

² *B. 8.* ³ *Metam. b. 3, v. 577.* et seq.

⁴ *Oedip. Act. 2, v. 449.* et seq. ⁵ *Icon. b. 1, c. 19.*

of nearly six feet diameter, which is at present the library of the superior of the convent; the roof, which is in the form of a low cupola, consists of a single mass. The whole is constructed with great judgment and solidity, which has enabled it to defy the effects of time¹ and the ravages of the elements for more than 2,000 years, and it may perhaps still survive for an equal period, unless it is barbarously mutilated to gratify the tasteless cupidity of some wealthy traveller.

I was assured by the superior, that during the dilapidating mania in 1801, proposals had been made to him, and to the Voivode, for the purchase of the entire monument, which was to have been conveyed to a northern country! and that it owes its present existence to the protection which it derived from its position within the precincts of the monastery. As long then as the convent is preserved, we may hope that this beautiful relic of ancient art, will be secured from the selfish rapacity of amateurs, and the destructive ignorance of the Mohamedans.

No view in Athens is superior to that from the convent in beauty and in interest.² While it is surmounted by the eastern end of the Acropolis, it commands an animating prospect of Mount Parnes, Pentelikon, Anchesmos, and Hymettos, of part of the Saronic Gulph, with the islands, and the Peloponnesian mountains.

The nearer objects are the arch of Hadrian, the temple of Jupiter Olympius, the Ilissos, and the stadium. An open gallery which formed part of our lodging, was perpetually impressing our minds with the sublimity of this scenery, and with the numerous classical recollections it inspired. The convent has a small garden which is

¹ It was built during the archonship of Evænetos, 330 years before Christ.

² Some bearings from the convent.—Castle of Phyle and pass into Bœotia, N. 10. W. Summit of Anchesmos, N. 50. E. Ruins of Helice on Hymettos, N. 70. E. Stone quarries on Hymettos, S. 20. E. Kareas monastery, S. E. Saint John the hunter, N. 80. E. Temple of Jupiter Panhellenios in the island of Egina, S. 45. W.

laid out in the Italian manner, with large orange and lemon trees. The ground close to the monument is embellished by the growth of a fine three-thorned acacia, the *gleditsia triakanthos*, bearing a small yellow flower of a strong and fragrant smell.

It is a difficult and arduous task to undertake the description of a place so well known as Athens. The subject has engaged the attention and occupied the talents of so many, that it would not appear easy to make observations that are new, nor to avoid those which are old. The part of a tour of which the description furnishes the least pleasure both to the writer and to the reader, is that which must consist of a barren and cheerless enumeration of ancient traces, of which it is impossible to verify, and difficult to conjecture the original destination; and to which no attraction of associated recollections, or interesting circumstances, can consequently be attached. Here it is impossible for the writer to give any adventitious charm to the tissue of his narrative, without sacrificing the more important consideration of accuracy and of truth.

Many of those travellers who of late years have visited this celebrated city, have given descriptions of its antiquities and topography, but the subject is so exuberant, that sufficient materials are still left to invite further research; but what are most wanted are topographical and accurate drawings, not only of Athens itself, but of all Greece. The views of Le Roy are notoriously faulty, and his work from the beginning to the end, is a collection of errors and inaccuracies. The few drawings of Stuart are neither so faithful nor so characteristic as might be desired; and even his plans, elevations, and measurements, which are generally approved as valuable standards of accuracy, are not free from numerous contradictions, which will be readily evinced by the examination of his work. The elevations and measures which he furnishes of the same buildings in different plates, are seldom in unison, and his plans and elevations are frequently at variance with his measurements! This is probably owing to the negligence of his engravers, and of those who superintended the work after his death: but even

in the first volume, which was published during his life-time, his drawings of the sculpture of Athens, have neither the character nor the details of the originals, as may be seen by comparing them with those same marbles which have since been placed in the British Museum.

The Acropolis first attracts the curiosity of the traveller, and merits as much attention as all the lower town; for what is there in Athens that can compare with the Acropolis in antiquity, in splendour, or in interest? Upon a first admission within these venerable walls, it is necessary to make a small present to the Disdar, or Turkish governor; and an additional present is required for permission at any future time to make drawings and observations, without being molested by the soldiers of the garrison. The whole of these presents generally amount to eighty or a hundred Turkish piastres.

Being aware, from the experience I had had on my former visit to Athens, that the Disdar was a man of bad faith and insatiable rapacity, I made him a small present the first day, and begged the English agent to conclude a bargain with him for eighty piastres; in consideration of which, I was to have free access to the Acropolis as often as I chose. In order to prevent the Disdar from exacting a larger sum, it was stipulated that the payment should take place after I had completed all my drawings and observations. Many days however had not elapsed before the Disdar became impatient for the money, and asked me for a part of the promised sum: upon my refusal of which he prohibited my admission to the Acropolis.

But when I returned, I succeeded in gaining an entrance, after enduring some insolent speeches from the soldiers, which I pretended not to understand. At length however I obtained their good graces by making some small presents to their children, who became so accustomed to this kind of tribute, that they used to watch for me over the wall of the citadel; and whenever I returned I always found them collected at the door. By throwing a few paras amongst them, I acquired the name of the Frank of many Paras, and for a small expense purchased the civility of the soldiers. The

Disdar, however, became more and more impatient for the promised present; and in order to save time, I frequently sent my dinner up to the Acropolis; and with my artist, employed the whole day in drawing. The Disdar watched the arrival of the dinner as eagerly as the children did the distribution of the paras, and seldom failed to drink the greater part of our wine; observing, that wine was not good for studious people like us.

After experiencing numerous vexations from this mercenary Turk, a ridiculous circumstance at length released us from the continuance of his importunities. I was one day engaged in drawing the Parthenon with the aid of my camera obscura, when the Disdar, whose surprise was excited by the novelty of the sight, asked with a sort of fretful inquietude, what new conjuration I was performing with that extraordinary machine? I endeavoured to explain it, by putting in a clean sheet of paper, and making him look into the camera obscura; he no sooner saw the temple instantaneously reflected on the paper in all its lines and colours, than he imagined that I had produced the effect by some magical process; his astonishment appeared mingled with alarm, and stroking his long black beard, he repeated the words *Allah, Masch-Allah*,² several times. He again looked into the camera obscura with a kind of cautious diffidence, and at that moment some of his soldiers happening to pass before the reflecting glass, were beheld by the astonished Disdar walking upon the paper: he now became outrageous; and after calling me pig, devil, and Buonaparte,³ he told me, that if I chose, I might take away the temple and all the stones in the citadel; but that he would never permit me to conjure his soldiers into my box. When I found that it was in vain to reason with his ignorance, I changed

¹ Long beards, as Lucian observes, denote not wisdom.

² A term of admiration with the Turks, signifying that which is made by God.

³ The appellation of Buonaparte was at that time in Turkey synonymous to that of magician, or to any one who was supposed to be endowed with supernatural talents.

my tone, and told him that if he did not leave me unmolested, I would put *him* into my box; and that he should find it a very difficult matter to get out again. His alarm was now visible; he immediately retired, and ever after stared at me with a mixture of apprehension and amazement. When he saw me come to the Acropolis, he carefully avoided my approach; and never afterwards gave me any further molestation.

It is a humiliating reflection that such extreme ignorance should be found within the precincts of a temple, where the Goddess of Wisdom was once not only worshipped by the populace, but received the homage even of the wise. Before I quitted Athens however I had it in my power to render this Disdar some essential services, the occasion of which will be mentioned in the proper place.

It seems that the Athenian Acropolis was some years ago as difficult of access to strangers as the castles of Corinth and Nauplia are at present. Du Loir, who visited Athens in 1654, represents it as impossible for strangers to obtain admission within its walls.

I shall first describe the antiquities which remain without the Acropolis, but which are contiguous to it, beginning with the theatre, and taking the whole circuit, to the cave of Pan and the Turkish cemetery at the foot of the Areiopagos. I shall next speak of the ruins within the Acropolis, and afterwards of those in the lower town, which are contained within the modern walls; and lastly, of those that are scattered in the plain.

Many errors have arisen from not discriminating the different significations of the words *αστυ*, *πολις*, and *ακροπολις*. It is probable that what afterwards formed the citadel retained the name of Cecropia, until Theseus built the lower town; which uniting the Attic villages, was called *αστυ*, by way of eminence, while the more ancient city was indiscriminately called *πολις*, or *ακροπολις*. The Kadmeia, like the Cecropia, took the name of its founder, which it retained until the building of the lower town, and was then called Acropolis, or Polis. Plutarch says that Theseus gave the name of Athens to the city and to the citadel; *το αστυ την τε πολιν Αθνας, περιεπελορευσε*. It

is evident that the word *πολις* here means citadel. The lower city was probably distinguished from the upper by *η κατω*,¹ and the upper by *η εν ακρη πολις*; as *ανω Λαρυμνα*² was used to distinguish it from lower Larymna; and as *ano Capri* is still used by the inhabitants of that island to distinguish the upper town from the lower. Strabo³ calls the city indiscriminately, *αστυ*, *πετρα*, and *ακροπολις*; *το δε αστυ αυτο, πετρα εστιν εν πεδιω περιουικουμενη κυκλω*. Pausanias⁴ also mentions, that the Acropolis was first called *πολις*; and Julius Pollux,⁵ in his description of the different parts of a city, says, that the Acropolis may be termed fortress, or city; *τα δε δημοσια, ακροπολις ηη και ακραν ειποις, και πολιν*. Ovid⁶ designates the Athenian Acropolis by the poetical appellations of Tritonis and Arx Cecropia. I know of no author of very ancient date who calls it Glaukopion; a name which has been erroneously given to it by Eustathius,⁷ because Minerva is styled *Γλαυκωπις* by Homer.⁸ The words *ακροπολις*, *πολις*, and *αστυ*, may be taken either for citadel or city; *πτολις* and *πτολιεβραν*, *βαθρον*, *δωμα*, and *δωματιον*, were employed in the same sense by the poets. *Παλιχριον*, *πολιχνα*, *οι πολιχνη*, *πολισματιον*, and *πολισμα*, are small cities; *μητροπολις* is the chief town of a district; *κωμοπολις* is a small town, approaching to a village. *Κωμη* and *κωμηδεον* is a village; and *χωρα*, *χωρος*, and *χωριον*, is sometimes put for a region, a district, or a town: *πετρα* is the rock, or Acropolis; and *τειχος* is generally a fortress. The Latins had almost as great a variety of names, with similar significations.

I have thought it necessary to mention the above varieties, as most of them frequently occur in the authors cited in these pages. A similar difference also occurs in the names which the ancients gave to their temples.

¹ Pausan. b. 1. c. 28.

² Strabo, b. 9. p. 406.

³ B. 9.

⁴ B. 1. c. 26.

⁵ B. 9. c. 5. seg. 40.

⁶ Metam. 2 and 6.

⁷ P. 1451, Roman edit.

⁸ See Casaubon's note on this subject in Strabo, b. 7. p. 299. note 7.

The words *ιερον*, *ναος*, *νεως*, *ναιδειον*, *τεμενος*, *τεμενη*, *ιερος περιβολος*, *εδος*, *σηκος*, *βωμος*, *τυμβος*, *αλσος*, *οικημα*, *μεγαρον*, *ναισκον*, *σηκωμα*, and *ταφος*, are all used, by different authors, under the general signification of temple.

The theatre, or Odeion, which is at the south-west angle of the Acropolis, joins the rock into which the seats of the *Κοιλον* were cut. It has only two *κερκιδες*, or *precinctiones*; one at the top, the other near the middle: its western side unites with the modern walls of the Acropolis. The Turks have increased its height by the addition of some modern work, which they have perforated with loop holes, for muskets. Wheler, Spon, and Stuart, are of opinion that this is the theatre of Bacchus; but Barthelemy thinks that it is the Odeion of Herodés Atticus. The style of architecture is alone sufficient to prove it a fabric of much later date than the theatre of Bacchus, which was erected in the time of Alexander the Great, by the orator Lycurgus; and there can be little doubt that it is the Odeion built by Herodes Atticus, in honour of his wife Regilla, which was not finished when Pausanias² was at Athens. The grot above the *Koilon* mentioned by Spon and Stuart remains; but it does not exhibit the smallest indication of identity with that, in which Pausanias says there was a tripod.

Chandler³ asserts, that this was originally the Odeion which Pericles built, and Herodés restored.

Stuart takes the Pnyx to be the Odeion of Regilla.

According to Philostratus,⁴ the theatre of Herodés was one of the finest buildings in the world.

Monsieur le Roy⁵ says, “les murs de ce theatre sont de huit pieds trois pouces d’épaisseur; et il est construit *tout en marbre blanc*.”

It is however one of the few ancient buildings at Athens which is composed of stone; some part of it is also of brick, and of small stones and mortar. On the proscenium is a well of brackish water,

¹ Pausan. b. 1. c. 29.

² B. 7. c. 20.

³ Travels in Greece, c. 12. p. 65.

⁴ Life of Herodes, b. 2. c. 5.

⁵ Ruines de la Grece.

which perhaps comes from the salt spring in the Erechtheion. Some blocks of marble are in the vicinity, with a small sepulchral column, or Στηλη, of one Pheiletion, of Sinope.

ΦΕΙΛΗΤΙΩΝ
ΣΙΝΩΠΕΥΣ

Pausanias¹ mentions these kind of sepulchral *stelai*, which he says contained the name of the person, and the place of his birth; they are common all over Greece, and are often without any inscription, and with no other ornament than a patera or a vase.

Most of the towns in Greece had a theatre, which seems to have been as necessary a part of their recreation, as baths, temples, and gymnasia. Many of these theatres were extremely magnificent; they were composed of white marble, and enriched with exquisite decorations. Pliny,² in an epistle to Trajan, mentions one at Nicæa, in Bithynia, which, although not finished, had cost more than 10,000,000 sesterces, or about £80,729 of our money, which was an enormous sum in those times. Plato³ affirms that one of the Athenian theatres contained 30,000 persons.

Joining the Odeion of Herodes, to the east, are the small remains of the portico which Spon regards as that of Eumenikos, and Stuart as the peribolos of the temple of Bacchus. It serves as a part of the modern enclosure of the town, and extends towards the remains of another theatre, situated below the monument of Thrasyllus. Stuart conceives this to be the Odeion of Pericles; for which supposition, his principal reason is founded on a passage in Vitruvius.⁴ The arches which Spon takes for the portico of Eumenikos, and Stuart for the peribolos of the temple of Bacchus, are apparently not more ancient than the Odeion of Regilla. The portico is marked in all probability by a single column of white marble to the south of the theatre; an ancient foundation of large blocks of stone extends near

¹ B. 1. c. 29.

² Epist. 40. b. 10.

³ In Conviv.

⁴ B. 5. c. 9.

this column for a considerable way in a straight line towards the theatre, which is below the monument of Thrasyllus. Excavations were made along this line, when other columns were discovered, of which some had Ionic bases, with several broken statues of coloured marble. The soil is not raised more than four feet above its original level. There were anciently several temples nearly in this situation, particularly those of Apollo Pythius,¹ of Bacchus in the marshes, and of the Earth. There are no certain traces of the ancient temple of Bacchus; but the church of Saint Alexander probably marks the site of one of the temples mentioned by Pausanias, as it is almost entirely composed of ancient blocks, near which is a broken Doric column of stone; and in the wall of the church there is a small sun-dial of white marble. The cave which Pausanias² mentions in the rock above the theatre of Bacchus, is probably the same as that which is now dedicated to the Holy Virgin of the Grotto,³ and which is enclosed by a modern wall, built between the pillars of the choragic monument of Thrasyllus the Deceleian.⁴

This elegant little fabric was erected during the archonship of Neaechmos, three hundred and eighteen years before Christ, and about twelve years after the choragic monument of Lysikrates. It is a structure of Pentelic marble, simple, elegant; and highly finished. Its entire height is twenty-nine feet five inches.⁵

The beautiful Colossal statue, clothed in female attire, and the panther's skin, which the learned Visconti⁶ supposes to represent Bacchus, who was the protector of theatres, still occupied its ancient situation when I first visited Athens: but it has since been barbarously removed to London; where every unprejudiced admirer of antiquity must concede that it has lost all its local interest, and much of its original beauty.

¹ Thucyd. b. 2. c. 15.

² B. 1. c. 21.

³ Παναγία σπηλαιουσα.

⁴ Deceleia was in the tribe Hippothoontis, near the north-east extremity of Mount Parnes. Dr. Clarke discovered an inscription cut on the rock, near the monument of Thrasyllus, relating to the placing of a tripod. See Dr. Clarke's Travels in Greece, vol. 3. c. 13. p. 547.

⁵ Stuart.

⁶ Elgin Marbles.

There is a marble statue of Bacchus in the Vatican, clothed in a similar manner; and it might easily be mistaken for a female, were not the indications of the sex distinguished.

The cave seems to have been originally formed by nature, and to have been enlarged by art. It penetrates about thirty-four feet under the rock, and its general breadth is twenty feet. The only antiquities that it contains are a few blocks of marble, a small columnar pedestal, perhaps for a tripod; and a fluted columnar altar, similar to those at Chæroneia.¹ Here is also an Ionic capital of small proportions and coarse workmanship, with some appropriate paintings of the Virgin of the Cave. It receives a dim and mysterious light, through two small apertures in the modern wall, by which a singular and picturesque effect is produced; near the eastern angle of the monument is a marble sun-dial, which has hitherto escaped the rapacious grasp of amateurs and antiquarians! It is quite out of the reach of the Turks, as indeed was the Bacchus: and has more to fear from hyperborean than from Turkish barbarism!

The two columns which appear above the monument evidently did not form part of any building; but were, as Stuart observes, supporters of tripods; they differ in height and diameter, as well as in the forms of their bases, and are composed of grey marble from Mount Hymettos.

The painted terra cotta vases frequently exhibit tripods upon columns similar to these.

The face of the rock on which the monument of Thrasyllus is erected has been cut, and forms a concave segment of a circle; the upper part of the *Κοίλον* of a theatre, probably that of Bacchus. It faces the south; an excavation which has been made, has discovered part of the wall of the scene; and some of the seats are concealed below the earth. This theatre was more than a semicircle, being nearly in the form of a horse's shoe. On the western side of the monument of Thrasyllus some square cavities of a large size, which are cut in the

¹ See c. 7. p. 222. of this vol.



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ANTHEMIS
PANAGIA SPELIOTISSA

J. B. Long, 101 Nassau Street, New York.

rock; probably formed receptacles for statues or tripods. Above this place the statues of Antony and Cleopatra were placed in the Acropolis, which according to Dion Cassius¹ being struck with lightning fell into the theatre.

A curious vase of terra cotta was found some years ago at the ruins of Aulis on the Euripos, on which this theatre is represented, with the monument of Thrasyllus, the tripodial columns, and above them the polygonal walls of the Acropolis, in which is seen the temple of Minerva.²

The same subject is represented on a scarce Athenian coin,³ with the exception of the tripodial columns, and the polygonal walls, and with the addition of the Propylæa.⁴ It seems that this point of view was greatly admired by the Athenians. Indeed nothing could give a grander idea of the assembled monuments of this favoured spot, than so many noble edifices rising one above another, in the gorgeous and glittering display of marble and sculpture. This view is evidently alluded to by Dicæarchus.⁵

Continuing my circuit of the Acropolis rock, and turning the south-east angle to the left, we beheld the small remains of an ancient wall, composed of large blocks, in a direction from north to south: perhaps the little wreck of the Odeion of Pericles. This has escaped the notice of most travellers, and is omitted in the plan of Stuart. An inscription was found at Athens in 1743, which mentions that Ariobarzanes Philopator, king of Cappadocia, employed Caius and Marcus Stallius, and Menalippus, Roman architects, in the construction of the Odeion,⁶ as the original building had been

¹ Hist. Rom. b. 5.

² This valuable antiquity belongs to the primate Gianachi Logotheti of Libadea, and has been described by Scrofanì, and published by Millin. vol. 2. *Peintures de Vases Antiques*.

³ Galeated head of Minerva—rev. theatre—monument of Thrasyllus—Propylæa—Parthenon—ΑΘΗΝΑΙΩΝ—second brass. It was found by the Earl of Aberdeen, and is in the collection of R. P. Knight, Esq.

⁴ The objects represented on the coin could not be seen in the same point of view, and from the addition of the Propylæa it becomes a composition. The view represented on the vase is accurate as respects the positions of the buildings.

⁵ Stat. Græc.

⁶ In the inscription it is written ΩΔΕΙΟΝ.

burnt by Aristion eighty years before Christ, when Sylla besieged Athens. This event is confirmed by Vitruvius.¹

Above this wall, and just under the eastern battlements of the citadel, a natural cavern is seen in the rock, near the mouth of which are some large detached fragments of rock. Some have imagined this place to be the *μακραι πετραι*, supposing the temple of Aglauros to have been at this end of the Acropolis, and the Persians to have climbed up on this part, and not on that near the Propylæa; but we know that the *μακραι πετραι* were near the cave in which Apollo obtained the love of Creüsa, and which was on the northern side of the Acropolis.

Further northwards is a small church at the north-east angle of the Acropolis, above which is the most precipitous part of the rock, some large fragments of which have fallen down. Near this place, the rock is cut into small niches for votive offerings. Some of these niches are nearly buried by the earth, and an excavation would probably bring some of the offerings to light. At the distance of a few paces further is a natural cavern, containing no traces of antiquity except some votive niches; and here all further progress is impeded by a modern wall which joins the rock. At the northern base of the Acropolis, the soil is fertile, and cultivated with corn. This space, according to Chandler,² was the Pelasgikon; on which it was unlawful to build or to sow. Stuart is of the same opinion. Thucydides³ says it was under the Acropolis. Some have supposed it was a temple, with a certain quantity of consecrated ground within its peribolos.

Towards the north-west angle of the Acropolis, and nearly under the Propylæa, I discovered eight steps hewn in the rock, and leading up to the wall. This could not have been an entrance to the Acropolis since the time of Pericles and the existence of the Propylæa, as there was only one entrance, and that passed through the Propylæa considerably to the westward of the steps in question. They possibly

¹ B. 5. c. 9.

² Travels in Greece, c. 12. p. 60.

³ B. 2. c. 17.

indicate the ancient entrance to the Acropolis, prior to the building of the Propylæa.

Herodotus¹ says that, when the Persians approached the entrance of the Acropolis, the besieged rolled large stones upon them. At the foot of the steps are some loose masses of rock, which are probably the *μακραι πετραι*; the largest are on the northern side of a modern wall, which separates the Acropolis from the Areiopagos; they are noticed by Euripides;²

V. 13. ————— *Ενθα προσβορρους πετρας*
Παλλαδος υπ' οχθω της Αθηναιων χθονος,
Μακρας καλουσι.

V. 492. *Ω Πανος θακηματα, και*
Παραυλιζουσα πετρα
Μυχοι δαισι μακραις.

V. 936. ————— *Οισθα Κεκροπιας πετρας*
Προσβορρον αντρον, ας Μακρας κικλησκομεν
Οιδ', ενθα Πανος αδυτα, και βωμοι πελας.

V. 1,400. *Κεκροπος ες αντρα, και Μακρας πετρηρεφεις.*

In these lines, besides the Makrai Petrai, the poet mentions the cave, the temple, and the altar of Pan.

Other reasons favour the supposition that this spot formed the original entrance to the Acropolis.

Caylus, Stuart, Lechevalier, and others have published a coin of Athens, on the reverse of which is the Acropolis, with a cavern in the rock, and on the right hand or west, some steps leading up to the entrance. The cave represented on the coin is probably that of Pan; the steps are actually to the left or east of it, but to the

¹ B. 8. c. 52. *ολοιτρεχους.*

² Ion.

right of another cave already mentioned. These steps have not been generally observed, and Stuart has omitted them in his plan.

The cave, supposed to be sacred to Pan, is directly under the temple which Stuart conceives to be that of Victory without wings.

This cave seems to have been formed originally by nature, but to have been subsequently improved by art. It is about twenty feet broad at the entrance, apparently somewhat more in height, and penetrates about twelve feet under the rock; and yet it appears, from Pausanias,¹ that this small space contained the temples of Apollo and Pan; and it was said that the former deity here prevailed over the affections of Creüsa, daughter of Erectheus.²

The temple of Pan mentioned by Pausanias is probably the same as that which Herodotus³ says was built after the battle of Marathon. A festival was annually celebrated at Athens in honour of this rural divinity. The cave of Pan is mentioned in Lucian's Dialogue between Pan and Mercury. Several niches and circular cavities for votive tablets are cut in the rock within the cave. Those offerings which were of marble might probably be found by excavating; but if there were any of bronze or of more costly materials, they no doubt have been long since melted. Nearly in the middle of the rock we distinguish a niche larger than the others, which perhaps formerly contained the statue of Pan, that was of Parian⁴ marble, and placed in the cave by order of Miltiades.⁵ A marble statue of the god, of the Æginetic style, was found not far from this place by Dr. Clarke, a short time previous to my arrival at Athens, and has since been sent to England, and placed in the public library at Cambridge.

The entrance of the grotto is marked by the traces of some modern structure, probably a Greek church, which replaced the temple of Apollo. This is one of the steepest parts of the Acropolis

¹ *Igor*, b. 1. c. 28.

² B. 6. c. 105.

³ Euripid. *Ion.* and Pausan. b. 1. c. 28.

⁴ Antholog.

⁵ Antholog.

rock, and is probably the spot from which Herse and Aglauros, the daughters of Cecrops the First, are said to have precipitated themselves;¹ and by ascending which, the Persians obtained possession of the Acropolis.² Below this place rises the small stream which is mentioned by Pausanias, and which Stuart describes as passing near the tower of the Winds. The water is of a brackish taste.

Vitruvius,³ in his description of waters, notices a source at Athens, and another at the Piræus which were not potable; the first alluded to is probably the stream near the cave of Pan. Above this place is an ancient head of white marble fixed in the wall, which appears to be the portrait of Socrates; and a Greek, pointing it out to me, said *απαρ' ειναι*, It is an Arabian. The features of Socrates have a striking resemblance to those of a Negro.

I have now taken the circuit of the Acropolis from the s. w. to the n. w. angle. The space between these two angles, which faces the west, is occupied by a large Turkish burying-ground, extending from the southern foot of the Areiopagos to the theatre of Regilla. Here are several fragments of columns, architectural decorations, and mutilated inscriptions; with some fine ancient sarcophagi of white marble, upon which Turkish artificers have exercised their ingenuity.

We may here also remark some small buildings with cupolas, which, as I imagine, contain the remains of Mohamedan saints; the principal one is called Kara-Baba; and a Turk very gravely assured me, that on certain occasions they placed a supper before the tomb of the saint, which was consumed before the following morning.

The Turks, who never bury within their mosques, place the dead at a very little depth below the surface; and any person who walks about their burying-grounds is in danger of sinking into those graves where the bodies have decayed.

¹ Pausan. b. I. c. 18.

² Herodot. b. 8. c. 53.

³ B. 8. c. 3.

The Turks are always interred on the day after their decease, and their sepulchres have a curious appearance. They generally consist of an upright piece of marble, with that kind of turban carved on the top which shews the quality of the deceased. The tombs of women are discriminated by the termination of the top in a pyramidal point. The inscriptions are extremely well cut, are sometimes gilt or painted, and for the most part in relief. They commonly record the name of the deceased with a passage from the Kourann, and some sentimental or moral effusions.

Most of the Turkish tombs which are in the vicinity of ancient towns, are composed with the remains of statues, columns, and altars; and the head of a god, a hero, or a philosopher, has often been chiselled down into a Turkish turban. They always prefer white marble, and when that is not to be found on the spot, they use stone or wood.

The walls of the Acropolis are built at the extreme edge of the precipice, and are about 2,500 feet in circuit: the length from the s. e. to the n. w. angle is about 1,150 feet, and its greatest breadth, which is in the middle, does not exceed 500 feet; forming an irregular oblong. The height of the rock may be about 150 feet from the plain, and the stone of which it is composed is of a calcareous and friable quality, and of a deep ochreous tint.

The upper part of the walls is the work either of the Venetians or the Turks, but the lower parts are in general ancient. The buttresses are the additions of a recent period, and the whole has been repaired with plaister and white-wash since my first visit to Athens. The lower parts are composed of large rectangular blocks of stone, and I could discover no polygon remains, which some travellers have imagined that they could distinguish on the northern side.

Here are several blocks of columns, with soffits and triglyphs of stone, ranged in straight horizontal lines: with some difficulty the rock may be ascended in this place: the columns are only fluted at the bottom like those of Delos, Thorikos, and Eleusis. They are of the Doric order, and have twenty flutings, each of which is eleven

inches wide. The column must have a circumference of about eighteen feet four inches; they were probably also fluted under the capitals.

It is likely that these fragments belonged to the ancient temple of Minerva, or Hekatompedon, which was burned by the Persians; this part of the wall was evidently restored after the retreat of the Barbarians.

It is generally supposed that the southern wall of the Acropolis was the *Κιμωνιον τειχος*, or the wall built by Cimon, son of Miltiades; and that the northern wall was constructed by the Pelasgians.

Plutarch¹ says that the Athenians were so much enriched by the spoils taken by Cimon from the Persians, that besides the sums which they employed for other purposes, they had sufficient to build the southern wall or fortress in the Acropolis: *τη ακροπολει το νοτιον τειχος κατασκευασεν*. The word *τειχος*, as Potter observes, has a very extensive signification; it not only means a wall, but also a fort or a city; of which Herodotus,² Thucydides, Xenophon, Plutarch, and others, are sufficient proofs. Julius Pollux³ gives the following explanation of the word *τειχος*, as used by Xenophon, *Ξενοφων δε και τειχος, ου τον περιβολον εφη μονον, αλλα και το υπο τω περιβωλω παν*. But Xenophon called by the name of wall, not only the walls themselves, but also every thing that they contained.

It is probable that Cimon did not build any part of peribolos of the Acropolis, though he may have restored and re-established what the Persians had destroyed. The Kimonion was probably a fortress within the Pelasgic wall; which latter Herodotus, Dionysius of Halicarnassus,⁴ and Pausanias,⁵ clearly say surrounded the Acropolis.

¹ Life of Cimon.

* B. 5. c. 64. He says the tyrants took refuge in the Pelasgic fortress, "*απεργμινους εν τω Πελασγικω τειχει*," and in b. 6. c. 137, he says the Pelasgi made the wall round the Acropolis, *περι την ακροπολιν*.

² B. 9. c. 1. seg. 8.

⁴ *Και τοις Αθηναιοις το τειχος το περι την ακροπολιν το Πελασγικον καλουμενον του τους περιβαλειν*, b. 1. c. 19.

⁵ B. 1. c. 28.

Besides, it is not likely that it was originally fortified only on one side, and that, from the time of the Pelasgic settlement in Attica, 1209 years before Christ, to the expulsion of the Persians, so many centuries afterwards, it should have had no wall on the southern side.

Stuart imagines that the Pelasgic wall was not erected upon the extreme edge of the rock, but some way from it, and that it enclosed a space called Pelasgicon;¹ but this would suppose that the Acropolis was fortified with a double wall, which was not the case.

What the indiscriminate rage of the Persians had overlooked during their first entrance into Attica, was destroyed by Mardonius² on the second invasion, who demolished the city as well as the sacred edifices which had escaped the first overthrow. It is probable that in one of these attacks the Pelasgic fortress was ruined.

Diodorus Siculus,³ Cornelius Nepos,⁴ and Plutarch,⁵ tell us that the walls of Athens were destroyed by the Spartan Lysander,⁶ and rebuilt by Conon. The Thebans supplied the Athenians with five hundred masons. The walls⁷ were repaired by Demosthenes after the battle of Chæroneia.

Philip, son of Demetrius of Macedon, seems to have been one of the most inveterate enemies by whom Athens was ever ravaged. With unsparing cruelty he destroyed almost every thing which had either escaped the Persian invaders, or which had been erected after their final expulsion. Livy⁸ tells us, that not content with burning and destroying the temples of the gods, he ordered that the very stones should be broken into small pieces, that they might no longer serve to repair the buildings! and Diodorus Siculus asserts, that

¹ Aristoph. calls it Πελαργικον; Πελαργοι being another name for Πελασγοι. Aves.

² Diodor. Sic. b. 11. c. 28.

³ B. 14. c. 3.

⁴ Life of Conon.

⁵ Life of Lysander.

⁶ Four hundred and four years before Christ.

⁷ Demosthen. de Corona.

⁸ B. 31. c. 26.

even the inviolability of sepulchres could not command his respect, or repress his violence.

The Athenian walls were afterwards destroyed by Sylla,¹ and remained in ruins for nearly three hundred and fifty years; when they were rebuilt,² in the reign of Valerian and Gallienus, to resist the dreaded invasion of a Scythian army. They were also restored by Justinian. Syncellus³ says, that the Heruli, from the Palus Mœotis, laid waste many places in Greece; and amongst others Athens. It seems doubtful whether it was destroyed by Alaric: this is affirmed by several contemporary writers, and denied by none but Zosimus.⁴

¹ Eighty-six years before Christ.

² Georgii Syncelli Chronograph. p. 381. Paris edit. and Zonaras Annal. b. 12. sec. 22. p. 629. Paris edit.

³ Chronograph.

⁴ Hist. b. 5. c. 6. p. 512.

CHAPTER XI.

Entrance to the Acropolis. Colossal inscribed pedestal. Propylæa and contiguous buildings. The frusta of the Propylæan columns united with wood. The Parthenon. Sculpture taken down, and part of the temple destroyed. Bad effects of the dilapidation upon the minds of the inhabitants. Destruction of several remains of antiquity by the Turks. Painted ornaments on the Parthenon, and sculpture. Shields suspended on the Temple. Painted sculpture. The Erechtheion. Double temples. Eleusinian marble. Ancient windows. Caryatid portico. Modern buildings within the Acropolis. Plants.

IN going from the town to the Acropolis the first gate which is passed is at the foot of the rock, and faces nearly N. E.; on the wall to the left is a female statue of white marble, sitting on a *thronos*. It is headless, and much ruined, but it is evidently of the ancient Æginetic style: near it is the fragmented statue of a horse.

On the right hand is a modern wall, perforated with loop-holes for musketry, and separating the Acropolis from the Areiopagos.

The small stream already mentioned runs down the declivity towards the town in an easterly direction. Two caves and the ancient steps in the rock are on the left. Having turned the N. W. angle of the citadel, there is a gate to the right facing the Piræus. Opposite this is another gate to the left, which is the first entrance to the Acropolis; on entering it the first building on the right hand is a small *tekkie*, or mosque, without a minaret, situated above the theatre of Regilla; and as Stuart conjectures, on the site of the temple of Aglauros. At the second gate, which is not thirty paces from the first, the guard are stationed, sitting cross-legged upon a divan, and covered above by a shed: they consist of a few old Turks either sleeping or smoking. I have frequently entered the citadel when they were reposing, and have passed by unperceived;

and returning several hours afterwards, have found them in the same posture, enjoying during the whole day the gratification of total inactivity!

After passing through this shed and turning to the north, a few paces of gentle ascent brought me to another gate facing the west; the lintel of which is a large block of marble, with an inverted inscription published in Spon, recording that the gates of the city had been built by Flavius Septimius Marcellinus.¹ The next gate faces nearly west, and is built against the pedestal of Marcus Agrippa; on the western front of which is the inscription, in large letters, published by Stuart, Chandler, and others.

Pausanias mentions some equestrian statues near the Propylæa, but he is dubious with respect to the persons whom they represent; nor does he notice the name of Agrippa, in whose time, if the inscription were made, it is surprising that it should not have been mentioned by Pausanias, who was so many years posterior to Agrippa. But the pedestal is probably more ancient than the inscription; and perhaps supported the statue of a Greek, which the servile flattery of after ages converted into a Roman. Cicero,² in one of his letters to Atticus, alludes to this custom and says, "Odi falsas inscriptiones statuarum alienarum."

Not only inscriptions were changed in Greece and Italy, but heads were taken off from statues and replaced by others. At Rhodes, it was even a common custom to consecrate the same statue successively to different persons; only defacing the original inscription, and placing another in its stead. Dion Chrysostome³ reproaches them for their abject economy. The pedestal is constructed with alternate layers of large and small blocks. Rondelet⁴ says, that the smaller layers are two-thirds the thickness of the greater.

Le Roy has accurately represented the number of the layers; but

¹ The word *πολις* in this inscription probably signifies citadel. Dr. Chandler says it records the present of a *pair of gates*.—Travels in Greece, c. 9. p. 39.

² B. 6. epist. 1.

³ Orat. to the Rhodians; 31.

⁴ Art. de Batir.

like Stuart, has supposed the divisions of the blocks equal; which is not the case. The lines do not coincide accurately with each other in the alternate layers, as all the stones are not of equal dimensions. Stuart has given nine layers of the large blocks, whereas there are only eight; and he makes the smaller layers half the thickness of the larger, though they are only one-third.

The pedestal is of a fine form, and nearly forty feet in height; but as the earth has been considerably accumulated about its base, which projects, its dimensions can not be accurately taken. It appears to have supported a statue of colossal proportions, of which no remains having been found, we may conjecture that it was of bronze.

Adjoining the pedestal is the small Doric building which Stuart calls the Temple of Victory without wings, which is also the opinion of Barthelemy: but Pausanias¹ places it on the right hand; his words are *τωνδε προπυλαιων εν δεξια Νικης εστι απτερου ναος*. It is doubtful whether by the words *εν δεξια* Pausanias means that it was on the right-hand side of the Propylæa, or on the right of a person entering the Acropolis. It probably stood on the spot which is now occupied by the high Venetian tower, the lower part of which formed a Turkish prison; and I could not obtain permission to examine it until a short time before I quitted Athens. It contains two fluted Doric columns, and a pilaster similar to the antæ on the opposite or northern angle of the Propylæa. The steps of the temple are seen on the outside of the tower, with the mark of another column cut into the face of the marble. Pausanias² mentions a tradition that Ægeus had precipitated himself from this rock. Suidas makes him leap into the sea, which is almost four miles from the Acropolis. The edifice which is on the left hand of the Propylæa is probably the Pinakotheka,³ or *οικημα*, which Pausanias says contained the paintings of Polygnotos.

¹ B. 1. c. 22.

² Ibid.

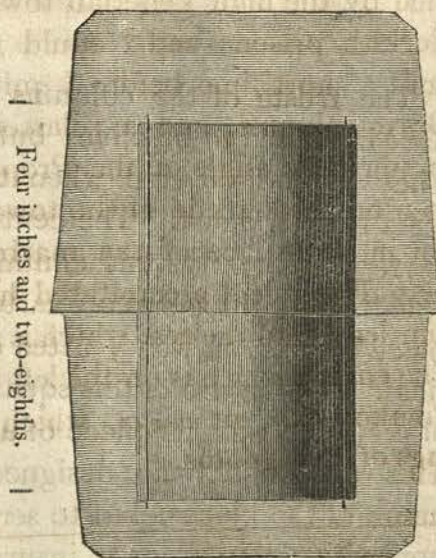
³ Vitruv. b. 1. c. 2. b. 6. c. 5.

Both the Propylæa and the adjoining buildings have been considerably defaced in modern times: of the former the intercolumniation has been closed with a wall, so that not half the thickness of the columns is seen, and they thus appear destitute both of proportion, and of elegance. Of the six columns which form the front of the Propylæa, only two have preserved their capitals; though Le Roy represents all of them as entire in his time: but no dependance is to be placed upon his authority. Some of the upper frusta were thrown down by the Turks, a short time previous to my arrival at Athens. Their inner surface still retained some faint traces in red chalk, of what appear to have been numerals: is it not reasonable to suppose that they were calculations which had been made by the workmen of Mnesikles? When first discovered they were all in a state of perfect preservation, as I was assured by some persons who were present when they were thrown down, and to whom it will be a subject of regret, that they suffered the opportunity of copying them to be lost; for the characters were irrevocably obliterated by a heavy rain which fell during the same night; but the colour was still visible when I arrived at Athens.



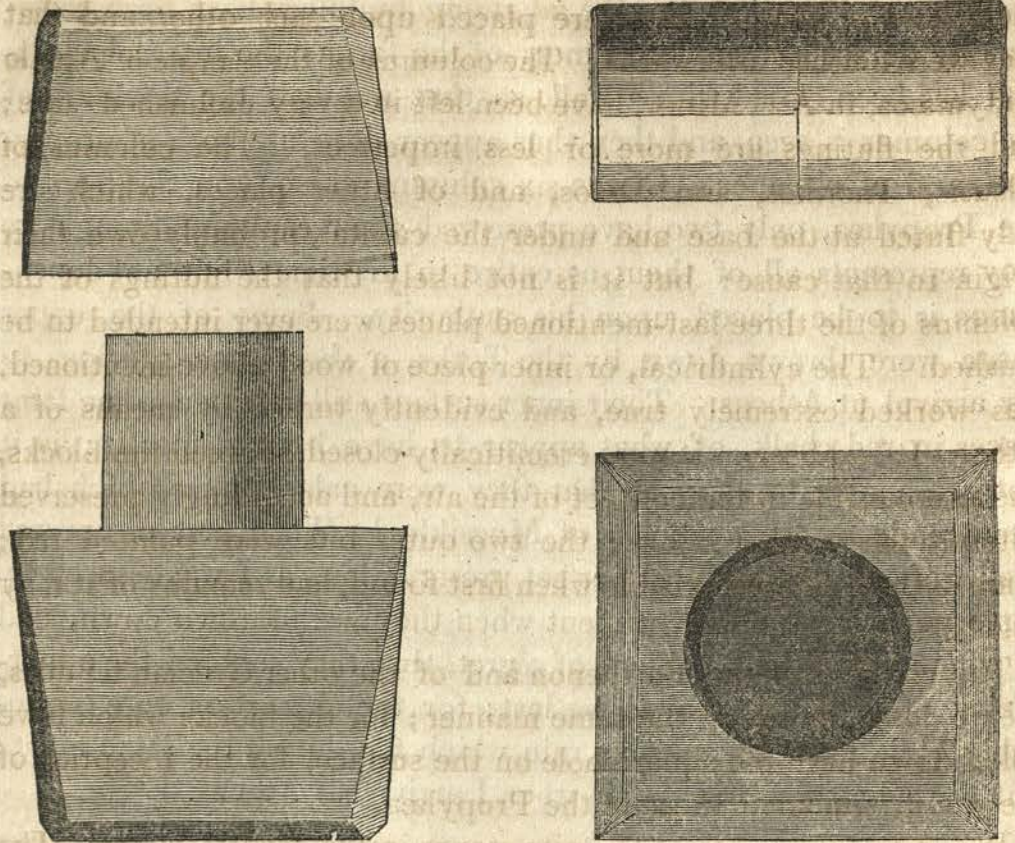
Three inches and a half.

Six inches.



Four inches and two-eighths.

Two inches.



The frusta of the columns were united with wood, which some have imagined to be olive; but those which I procured were of cedar. They were discovered when the blocks of the Propylæa columns were thrown down. The centre of the horizontal surface of each corresponding frustum contains a hole, or mortice, four inches square, and three and a quarter in depth: each hole is filled with a piece of squared wood, fitted exactly into the two contiguous mortices. The centre of this square piece is perforated for the purpose of receiving another piece of a cylindrical form, acting as a *γομφωσις*. This was probably not designed to give any additional strength to the union of the blocks, but to serve as a centring, on which to turn the upper block, in order to insure a coincidence of the flutings: for it is likely that the flutings were begun, or roughly sketched, before

the masses of the columns were placed upon each other, and that they were finished afterwards. The columns of the temple of Apollo Didymæos, in Asia Minor, have been left in a very unfinished state; and the flutings are more or less imperfect. The columns of Eleusis, Thorikos, and Delos, and of other places, which are only fluted at the base and under the capital, probably owe their origin to that cause: but it is not likely that the flutings of the columns of the three last-mentioned places were ever intended to be finished. The cylindrical, or inner piece of wood above-mentioned, was worked extremely true, and evidently turned by means of a lathe. It had been as it were eremitically closed between the blocks, and inaccessible to the contact of the air, and accordingly preserved without the smallest injury; the two outer bits were painted red; some of the colour was visible when first found, and remains of it may still be seen.

The columns of the Parthenon and of the other Grecian temples, are no doubt united in the same manner; for the blocks which have fallen down have the square hole on the surface, for the reception of the wood, similar to those of the Propylæa.

Wood was made use of to unite stones in the earliest times. The eleventh verse of the second chapter of Habakkuk is applicable to the proverbial strength of such an union;—"For the stone shall cry out of the wall, and the timber that is between the joints of the building shall answer it." Flaminio Vacca, in his Memoirs, says, that the stones of the Forum of Nerva, at Rome, were united with wood.¹ But these instances probably relate to the dovetail, or *μαντωσις*,² and not to the pieces of wood in the columns above-mentioned, which do not act on the principle of the dovetail.

Le Roy says that the columns of the Doric edifice at Thorikos

¹ Winckelmann.

² Suidas, *Λεξις Ἑλλων, ἐμβαλλομενων ἐν τοις οἰκοδομημασι.* Lexic. v. 2. p. 116. v. *μαντωσις.*

were united by a hard red wood, in the same manner as those of the Propylæa; and the late Mons. Dufourny, of the French Institute, who was at Agrigentum when a column of the temple of Juno fell, found the wood which united the blocks; and which, with the exception of being rather smaller, was perfectly similar to those of Athens. The frusta of the columns at Balbec¹ were united with large and long iron pins, centred in square pieces of the same metal. Round the hole in the surface of the blocks at the Propylæa, is a circular ring elevated about half an inch above the rest of the surface, which fits into a cavity in the corresponding block. Round this ring is another, but not in relief, being only chipped and roughened with the chisel to increase adhesion. The stones of the Propylæa and Parthenon walls are united with iron and lead. Metal cramps were generally termed *γομφοι*, or *χαλκεογομφοι*. But in Chandler's Athenian inscription they are called *σφηκισκοι*, from their resemblance to the form of a wasp, being thin in the middle. These were holdfasts, or double tenons, called *securiculæ* by Vitruvius.

Thucydides² informs us that the stones of the long walls of Athens were fastened with iron and lead.

During my stay at Athens, the Disdar, wanting some materials to repair the fortress, had the heap of earth and stones removed, which covered the steps at the front of the Propylæa, and which was raised about three feet above the base of the columns. It appears that there were six steps. Stuart has given only four. These steps are omitted in the central intercolumniation, the entrance having probably been an inclined plain for the easier admission of the processions; and particularly of the sacred *peplos*, which was of large size, and the sail³ of the Panathenaic ship.⁴ It was moved along by invisible means; probably in the same manner as machinery of very great size and

¹ Wood's Travels.

² B. 1. c. 93.

³ See Scalig. in Cirin. p. 48. Meurs. Panath. p. 24. Suid. Schol. Homer's Iiad. 5. v. 734. and Harpocrat. Lex.

⁴ Philostrat. Life of Herodes, Att. b. 2. c. 5.

weight is still moved in the religious ceremonies of Italy; particularly at Viterbo, where once in a century the statue of Santa Rosa, with all its large and cumbrous accompaniments, is carried in procession by a hundred and fifty persons, who are concealed by drapery. This pageantry took place a few years ago, and its appearance was truly wonderful! The *peplos* was probably a curtain placed before the statue of the goddess. It might even have been used as a garment on some occasions. We know from the testimony of Pausanias that the Greeks sometimes clothed their statues. That the Egyptians had the same custom is evident from the words of Plutarch.³

This custom has been followed in Catholic countries. The bronze statue of Saint Peter, in Saint Peter's Church at Rome, is sumptuously habited on days of festival.

The Greeks in their temples paid more attention to symmetry than to convenience: and hence their steps were of most uncomfortable height. The steps of the Propylæa are more than a foot, and those of the Parthenon nearly two feet in height; and were accordingly better adapted to the size of the building than to the human frame. The steps of the great temple at Pæstum are still higher, being two feet two inches and a half! Winckelmann supposes that they served as seats for the populace at festivals. Low and easy steps seem not to have formed a part of Grecian luxury; and it is probable that the rich and magnificent stairs of the royal palace of Caserta, near Naples, and of the Braschi and Barbarini palaces at Rome, and the more convenient ones of the Vatican, were never equalled by the Greeks in any of their edifices.

The columns of the Propylæa, and I imagine of all Grecian temples, rest upon the joint of two stones of the pavement. The union of the two contiguous slabs being under the middle of the frustum.

The way to the Parthenon at present leads by the front of the Propylæa, which is on the left hand. Having passed the high tower,

³ De Isid. et Osis.

and turning towards the east, the Parthenon displays its western front in all its unrivalled beauty and magnificence. On the northern side of the tower there is the following imperfect inscription on a block of marble.

ΟΔΗΜΟΣ
 ΤΗΣΩΚΡΑΤΟΥΣΘΟΡΙΚΙΟΣ.
 . . . ΣΕΜΝΗΣΑΝΑΠΟΦΡΕΝΟΣΑΞΙΑΜΟΙΣΑ
 . . . Σ...Ω...ΥΓΙΩΝΥΙΕΣΕΡΙΧΘΟΝΙΔΑΝ
 ΣΟ.....ΑΣΕΔΟΣΑΝΤΕΡΑΣΑΙΓΑΡΑΘ
 ΤΟ...Ο ΔΑΝΔΡΙΤΕΚΕΙΝΧΑΡΙΤΑ.

Having proceeded a few yards from the tower, a turning to the north leads to that part of the Propylæa, which is between the gates and the eastern hexastyle colonnade. These columns are considerably disfigured by the elevation of the earth, and the accumulation of ruins. In their present state they resemble the heavy and low proportions of the Doric temple at Corinth, and those at Pæstum : of the six columns, only one of the capitals is wanting. The great gate is entered from this part in turning westwards. This is the space which was covered by the roof of massy marble, that excited the admiration of Pausanias, and which was supported by an Ionic colonnade. Some fragments of the columns remain ; but not the smallest part of a capital. Every thing is buried by the ruins, which have risen about eighteen feet above the original level. Vaults and prisons have been made under this heap, by entering which I was enabled to take the height of the Propylæan gates, which evinces the magnificence of the edifice when entire. The largest or middle gate was no less than twenty-six feet six inches in height, and nearly fourteen in breadth at the base. They diminish a little towards the top ; but they are so much encumbered, that their measurements cannot be ascertained with perfect accuracy ; and of the five gates only three are visible above ground. Of the two smaller gates only a part of the *ζυγόν*, or lintel, is left unburied. The two second gates are twenty feet in height, and nine and a half in breadth, being of equal dimensions. The two third gates, which are also of equal sizes, are twelve feet and a half in height, and four feet eight

inches in breadth. The lintel over the middle gate is one of the largest masses of marble I have seen, being twenty-two feet and a half in length, four feet in thickness, and three feet three inches in breadth. It must accordingly weigh at least twenty-two tons. That of the second gate is sixteen feet ten inches in length, and three feet in thickness. That of the smaller gate is nine feet and a half in length, and three feet in thickness.¹

In the preface to Stuart's third volume are the following words: "According to Mr. Le Roy there is a block in the Propylæa above twenty-two Paris feet long, which he calls the lintel of the great eastern door; *this must be a mistake!*" Though the French author generally abounds in errors, yet in this particular instance he is in the right; and the author of the above remark is wrong. The largest masses which remain in Greece are the beams of the Propylæan portico, the architraves of the Parthenon, the beams of the Erechtheion, of the Olympeion, and a block at the Pnyx at Athens, the lintels of the treasuries of Atreus at Mycenæ, and of Minyas at Orchomenos, and some stones in the walls of Tiryns and Messene.

Some blocks of white marble are found in Italy, which vie with those of Greece; particularly two in the Colonna garden at Rome, which are supposed to have belonged to the Temple of the Sun. The largest is sixteen feet three inches in length, and nine feet and a half in thickness. Nor must I omit the architraves of the Pantheon, and of the temple of Antonine. The granite columns of the baths of Diocletian, and of the forum of Trajan, as well as the Egyptian obelisks at Rome, are also examples of these stupendous masses. The architraves of the temple at Selinus in Sicily are twenty-two feet in length. Tavernier² mentions some blocks of an amazing size in a pagoda at Golconda or Bagnagar.

¹ The Propylæa of Eleusis is built upon the same plan as that of Athens, excepting the two wings; but the execution of the former can by no means be compared to the correctness of the latter.

² Voyage des Indes, vol. 2. b. 1.

Chardin¹ asserts, that most of the stones of one of the temples at Persepolis, are between thirty and fifty feet in length, and from four to six in height; and some of them are stated to be fifty-two feet in length!

The columns of the famous temple at Cyzicum, in Mysia, of one piece, were fifty cubits in height; but the largest mass that was probably ever moved by human means was the monolithal temple of Latona, at Butos in Egypt, which was a solid cube of sixty feet! There was another monolithe at Sais, of thirty-one feet and a half in length, twenty-one in breadth, and twelve in height.² The Pere Margat, in his history of Tamerlane, says, that some of the stones of Balbec are sixty-two feet in length, and twelve in height. Wood informs us that in a wall at Balbec, three contiguous stones measure one hundred and ninety feet in length; the longest being sixty-four feet.

The architectural remains of Egypt, which supply numerous examples of this colossal style, are too well known to require particular enumeration. Rondelet³ says there are some blocks in a wall near Cusco, in Peru, which are more than forty feet in length. Amongst these gigantic masses our own Stonehenge must not be forgotten, nor the roof of the sepulchre of Theodoric at Ravenna. Of modern buildings which are remarkable for large blocks is the south-east facade of the Louvre, on which are two stones, each fifty-four feet in length, eight in breadth, and fourteen inches in thickness.

Some palaces at Florence are constructed with very large masses. In the palace Pitti is a stone of twenty-seven feet in length, and there are some others of twenty. The granite pedestal of Peter the Great, at St. Petersburg, deserves to be classed amongst these extraordinary masses.

Within the Propylæa, which comprehended the Ionic colonnade, the two lateral walls are ornamented near the top with a projecting

¹ Voyage en Perse, vol. 2.

² Herodot. b. 2.

³ Art. de Batir.

cornice, which is painted with a square mæander, with echini and darts. The colours are so much faded, that they cannot be distinguished without a near inspection; and hence they have escaped the observation of Stuart, and of most other travellers. The Propylæa were erected about 755 years after the Pelasgic fortress; and although the materials and dimensions were rich and magnificent, yet it is difficult to conceive that they should have cost a sum equal to about 464,000*l.* sterling, considering the value of money at that period. The calculation may be erroneous, unless it comprehends all the ornamental buildings which were at that time erected in the Acropolis, including the sculpture, and the Chryselephantine statue of the goddess, in the formation of which alone, forty talents of gold¹ are said to have been employed.

A gentle ascent leads from the Propylæa to the Parthenon; and the distance is about three hundred feet. In this interval there are in some places the marks of steps cut in the rock.

This magnificent édifice at first sight rather disappointed my expectations, and appeared less than fame. The eye however soon becomes filled with the magnitude of its dimensions, the beauty of its materials, the exquisite perfection of its symmetry, and the harmonious analogy of its proportions. It is the most unrivalled triumph of sculpture and architecture that the world ever saw. The delight which it inspires on a superficial view is heightened in proportion as it is attentively surveyed. If we admire the whole of the glorious fabric, that admiration will be augmented by a minute examination of all the ramified details. Every part has been finished with such exquisite purity, that not the smallest instance of negligence can be discovered in the execution of those particulars, which are the least exposed to observation. The most concealed minutiae of the structure have been perfected with a sort of pious scrupulosity.

¹ Thucyd. b. 2. c. 13

During my first tour to Greece I had the inexpressible mortification of being present when the Parthenon was despoiled of its finest sculpture, and when some of its architectural members were thrown to the ground. I saw several metopæ at the south-east extremity of the temple taken down. They were fixed in between the triglyphs as in a groove; and in order to lift them up, it was necessary to throw to the ground the magnificent cornice by which they were covered. The south-east angle of the pediment shared the same fate; and instead of the picturesque beauty and high preservation in which I first saw it, it is now comparatively reduced to a state of shattered desolation.

Some drawings which I made on the spot, before as well as after that event, shew the objects which have been taken away or destroyed, and the lamentable contrast between the present and the former appearance of those venerable and glorious monuments of antiquity!

It is painful to reflect that these trophies of human genius, which had resisted the silent decay of time, during a period of more than twenty-two centuries, which had escaped the destructive fury of the Ikonoklasts, the inconsiderate rapacity of the Venetians, and the barbarous violence of the Mohamedans, should at last have been doomed to experience the devastating outrage which will never cease to be deplored. Independent of the moral blame which must necessarily attach to such an act, the authority of the example may henceforth be pleaded as a precedent, and employed as an apology for similar depredations. The Athenian temples will thus probably be destroyed for the sake of their ornaments; which, instead of remaining in their original places, as the property of all nations, will be appropriated by the strongest. When we come to trace the causes which led to this scene of havoc and destruction, the greater share of the odium will naturally, and not unjustly, be referred to those

¹ Some of these drawings will be given in my folio work, *Views in Greece*, which will consist of coloured engravings, representing the most interesting architectural remains and celebrated localities in that country.

who first exhibited the example of such unhallowed violations of all that the feeling of genuine taste respects and consecrates. But while we indignantly reprove and deeply regret the irreparable damage that has been done to the Athenian monuments, we must not overlook the advantage which the fine arts in our country will derive from the introduction of such inestimable specimens of Grecian art. But though we make this concession, we cannot omit to observe, that had the temples been left untouched, and had that sculpture only been removed which had already fallen, our Museum would still have been enriched with sufficient specimens for the improvement of the national taste, while casts would have answered every purpose of those originals, of which the temples have been sacrilegiously deprived.

On the northern side of the Parthenon, nineteen metopæ, and the greater part of the Panathenaic procession in low relief, fell when the Acropolis was besieged by the Venetians.¹ Most of the metopæ are missing on the southern side, and a great quantity of the low relief; the latter has also fallen with the wall of the cella at the eastern extremity. Great part of that admirable sculpture yet remains buried under the large masses of columns and architraves, by the removal of which they will probably at some future time be brought to light. These precious relics might have been dug up and added to our collection without injuring the temple,

It is indeed impossible to suppress the feelings of regret which must arise in the breast of every traveller, who has seen these temples before and since their late dilapidation! nor have I any hesitation in declaring, that the Athenians in general, nay, even the Turks themselves, did lament the ruin that was committed; and loudly and openly blamed their sovereign for the permission he had granted! I was on the spot at the time, and had an opportunity of observing, and indeed of participating, in the sentiment of indignation which such conduct universally inspired. The whole

¹ In the year 1687.

proceeding was so unpopular in Athens, that it was necessary to pay the labourers more than their usual profits before any could be prevailed upon to assist in this work of profanation.

The insulated example of the single sculptured marble which was taken from the temple by the Count de Choiseul Gouffier, and of one of the metopæ which was broken in attempting its removal, is adduced as a palliation of the subsequent dilapidations; but it can never excuse the wanton destruction that ensued; and which I have reason to believe, would not have been carried to such an extraordinary excess, had the person for whom they were removed been present at the time. But the management of the whole affair was in fact committed to the hands of mercenary and interested persons, and executed with all the unprincipled licentiousness of subordinate and hireling agents. The temples were entirely at their mercy! and while we grant them the negative merit of not having levelled every thing with the ground, we cannot but execrate that spirit of insensate barbarism which prompted them to shatter and mutilate, to pillage and overturn, the noble works which the lofty mind of Pericles had ordered, and the unrivalled genius of Phidias and of Iktinos had executed. It is an incontestible fact, that the magnificent monuments of the Athenian Acropolis suffered more in that single dilapidating year,¹ than during the whole preceding century. The Venetians inflicted the first fatal blow upon the Parthenon, when they besieged Athens in 1687. Their artillery laid part of the inimitable structure in ruins. The labours of Iktinos, of Phidias, and of Kallikrates, were disregarded in the rage of war; and for many years they were exposed in scattered heaps to the slow but certain destruction of Turkish ignorance. Large masses of Pentelic marble were broken into smaller pieces for the construction of the miserable cottages of the garrison; while others, and particularly the bas-reliefs, were burnt into lime; for the Turks *are said* to have preferred for that purpose

a sculptured block to a plain one, though the material was the same. Such is the pleasure with which uncivilized ignorance or frantic superstition, destroyed in a moment the works of years, and the admiration of ages!

The Venetians who besieged the Acropolis and ruined the Parthenon, caused some statues to be detached from the western pediment; but as the machinery was imperfect, those valuable remains fell to the ground, and were irreparably injured. I was present when some of these fragments were dug up, particularly the Torso, called Victory without wings, which is now in the British Museum.

The world is certainly indebted to those who saved these fallen fragments from destruction; but the Turks did not ruin the buildings which were still standing, unless on some urgent occasion—such as the reparation of the fort; and for this purpose they threw down part of the Propylæan columns, as I have already mentioned. Without however wishing to palliate either Turkish or British dilapidation, it must be recollected, that the former merely followed one of the parts of the *trinoda necessitas* of the Roman law code. “*Pontium constructio, arcium reparatio, et expeditio contra hostem.*” For which purposes it was lawful to destroy edifices of any kind. But the metopæ of the Parthenon were out of their reach; and I never heard an instance of their firing at them, which it is said they did as an amusement. On the contrary, the Parthenon is regarded with respect not only by the Greeks but by the Turks; for it was dedicated to Saint George, when it became a Christian church; and was converted into a mosque when Athens fell under the Turkish dominion. The head of the male figure in the western tympanon, which is said to have been knocked off by a Turk, is in my possession. I received it four years afterwards from a soldier of the garrison, who assured me that it was detached by a sailor, who was however neither a Greek nor a Turk; and the same thing was told me by the British agent, who was present at the time it was broken off. If indeed the Turks were inured to habits of capricious ravage and wanton spoliation, the Caryatides which are exposed to the attacks

even of the children in the Acropolis, would not so long have escaped without destruction. But though they have not been secured like the Parthenon by any thing like religious feeling, they were not only never assailed by violence, but attracted universal admiration by the beauty of their forms. When the Turks have destroyed any ancient remains, in Athens or in other parts of Greece, they have always been impelled by some purpose of utility or necessity, and not incited by the mere *ardor spoliandi*, the instinctive desire of mischief and devastation, which has falsely been laid to their charge. A list of the principal objects thus barbarously levelled to the ground, may perhaps be neither uninteresting nor foreign to the present purpose.

At Athens, four ancient buildings have been entirely destroyed within these few years: a small Ionic temple in the Acropolis; another temple, supposed to be of Ceres, near the Ilissos; a bridge over that stream, and the aqueduct of Antoninus Pius. Part of the Propylæan columns have been thrown down, with a mass of the architrave on the western front of the Erechtheion, and one of the columns of the Olympeion.

At Corinth several columns of the Doric temple were destroyed a few years ago. The temple of Jupiter at Olympia has been reduced to its foundations. The remains of a temple at the eastern foot of Mount Lycæon in Arcadia, have shared the same fate; and a Doric temple, of which several columns were standing at Apollonia in Epiros, was demolished only a few years ago, and the materials employed in repairing the seraglio of the Pasha of Berat; one column at present only remains.

Chandler tells us that some of the columns of the temple at Sunium were destroyed by the Turks; and we know, from the same author, that the temple of Augustus, at Mylassa in Caria was ruined by them a few years ago, and the materials employed for the construction of a mosque; and that great part of a magnificent temple at Mendelet, and another at Teos in Asia Minor had been converted into lime, the Turks having built kilns within the temples

themselves! Many other examples might be adduced of the destructive influence of these tasteless barbarians over the splendid and interesting remains of Grecian architecture.

The facts are here stated as they really are, and some may consider them as extenuations of the late dilapidations.

The Turks however are not singular in the destruction of ancient monuments, for the same system has been pursued, but without the like extenuating circumstances, by a people who have made no small parade of their taste for the fine arts, which as they imagine flourish more luxuriantly in their soil than in other countries. I here allude to Italy in general, and to Rome in particular. This boasted cradle of the fine arts has produced so many glaring instances of stupid barbarism, which cannot be exceeded by those of Turkish insensibility, that their enumeration would occupy too great a space in the present volume; nor can I interrupt my narrative by so long a record of Vandalic profanation.

There is great similarity in the devastations committed in the two countries; the Turks have nothing in common with ancient Greece, nor have the inhabitants of modern Rome any kindred affinities with the ancient glory of that city.

The Parthenon was constructed with such admirable judgment, such solidity of workmanship, and such a profound knowledge of the architectural art, that it would have indefinitely defied the ravages of time, if they had not been assisted by the operations of external violence. It is an edifice that seems to have been contrived for eternity. It was a *κτῆμα ἐς αἰῶνα*. The "structures which Pericles raised are the more admirable, as being completed in so short a time, they yet had such a lasting beauty; for as they had, when new, the venerable aspect of antiquity, so now they are old they have the freshness of a modern work; they seem to be preserved from the injuries of time by a kind of vital principle, which produces a vigour that cannot be impaired, and a bloom that will

¹ Life of Pericles.

never fade." These words of Plutarch¹ were applicable to the Parthenon little more than a century ago, and would still have been so if it had not found enemies in the successive bigotry of contending religions, in the destruction of war, and the plundering mania of artists and amateurs! The high preservation of those parts which are still suffered to remain is truly astonishing! The columns are so little broken, that were it not for the venerable patina of age they would appear of recent construction.

It were useless to enter into a regular description of a temple so well known as the Parthenon. In the work of Stuart the plans and measurements are generally accurate, of which the chief merit belongs to the architect Revett. But it is to be lamented that the drawings of Stuart are far from being faithful.

The western front of the temple, which faces the entrance to the Acropolis, retains all its metopæ, its cornice, and its tympanon. For these precious relics we may return thanks to the Iconoklasts! For the conjecture is no less probable than curious that that enthusiastic sect of Christians, while they intended to destroy the remains of Heathen superstition, have been the involuntary preservers of several pieces of valuable sculpture in their original situations; in which they probably defaced them too much to tempt the cupidity of speculation, but where they are still interesting and ornamental, and their removal would occasion the total demolition of this sumptuous and venerable structure.

The statues which adorned the western tympanon have all fallen, except some few fragments; the two which remain near the southwest angle are attributed, I know not why, by Spon and Wheeler, to Hadrian and Sabina. A very mistaken notion seems to have been prevalent at one time, that several of the Athenian temples were erected by Hadrian. Nointel's drawings¹ of the Parthenon are entitled "Temple de Minerve à Athenes, *bati par Hadrien*," and the Abbé Fourmont asserts, that Hadrian rebuilt the Temple of Theseus at

¹ Manuscript, in the king's library at Paris.

Athens, that of Minerva at Sunium, those of Jupiter and of Venus at Ægina, and those of Lycurgus and the Dioscuri at Sparta, *all of Pentelic marble, and after one model.*

If the eastern front was the principal one, the two figures in question formed part of the contest¹ between Neptune and Minerva; which, according to Pausanias,² was represented on the posticum. It would appear from a passage of Dion Cassius,³ that the statue of Minerva originally looked towards the east. He says that the statues of Minerva at Athens, which faced the east, by a miracle turned to the west in the time of Augustus.

Some blocks of the western tympanon were thrown down by an earthquake in 1805. A few yards from this part of the temple is an ancient *thronos* of white marble, which is considerably impaired.

The present entrance to the cella of the temple is at the western extremity; but the principal entrance is supposed to have been at the eastern end; which was the general rule in Doric temples. It is evident however that the Parthenon had two entrances. As the wall at the eastern extremity of the cella has been completely destroyed, there are no remains of the gate; but that which faces the west is still entire. Its breadth at the base is twelve feet eight inches; its height is about thirty feet; and it apparently diminishes upwards, though probably not above a fourteenth part of its breadth at the base; which is the rule given by Vitruvius. The jambs of the door are curiously constructed with alternate layers; one of which is composed of two long blocks placed perpendicularly; the other of a single block of small height, but of equal breadth with the two long blocks together. These are probably restorations.

Spon⁴ and Wheler suppose that the Parthenon was anciently covered with a roof, and had a double interior range of columns

¹ Hygin, fab. 164.

² B. 1. c. 24. Τα δε σπισθεν η Ποσειδωνος ηρος Αθηναν εστιν ερις υπερ της γης.

³ Hist. Rom. b. 54.

⁴ Voyage de Greece, tom. 2. p. 155.

one over another, similar to the great temple at Pæstum. Within the cella I found the fragments of some small Doric columns, some soffits of corresponding dimensions, and some fragments of the lacunaria or square compartments, ornamented with beads like the roof of the Pandroseion.

It is probable that only that part of the temple was covered, under which was the statue of the goddess. The roof which existed in the time of Spon and Wheler was probably modern, like that of the Theseion.

The only part of the cella now remaining is the western wall, and those towards the s.w. and the n.w. In the most perfect part there are twenty-three layers of blocks; each being about two feet high. The lower range of blocks is double the height of the others. In the interior of the cella, the admirable whiteness of the marble has been nearly preserved, as it was not exposed to the external air before the year 1687.

The walls still exhibit some traces of the Christian subjects that were painted when it was the Church of Saint George, which name it still retains amongst the Greeks, though it is called the Mosque¹ by the Turks. Spon and Wheler mention some Christian representations in Mosaic, which were delineated on the roof; several pieces of which are found amongst the ruins: these consist of small squares of coloured glass, some of which were thickly gilt. This kind of ornament was much affected by the Greeks of the lower ages. The Church of Saint Sophia at Constantinople was enriched in the same manner.²

A winding stair-case is seen in the south-west angle of the cella, leading to the roof behind the tympanon; and this is the only spot from which a part of the Panathenaic procession can be seen with facility and distinctness. These stairs are modern; but

¹ Djeami, or Ντζιαμι.

² With small stones, λεπτὰι ψηφίδες. The Tesselatum opus of the Romans. See J. Cantacuzene, b. 4. c. 4. p. 718. Paris edit.

similar stairs were constructed in most temples of a certain magnitude. Those of the great temple at Pæstum, of the temple of Peace, of the Pântheon, and of the baths of Diocletian at Rome, still remain; and we know from Pausanias¹ that a winding stair-case conducted to the top of the temple of Jupiter at Olympia. The smaller temples were probably destitute of this accompaniment, which is not found in the Theseion.

Great part of the pavement of the Parthenon still remains; consisting of large blocks of marble nearly a foot in thickness. The seslabs are generally square; but they are not all of equal dimensions or shapes.

The superintendents of the dilapidation having, while I was at Athens, ordered some of the slabs to be taken up, for the purpose, as they said, of examining the substructure, I observed that the pavement rested upon a stratum of stone from the Piræan quarries, which is soft, calcarious, and easily worked. Some of the blocks were ornamented with mouldings, and probably belonged to the ancient Hekatompedon. When the curiosity of the excavators had been sufficiently gratified, it was a natural supposition, that the aperture would have been covered again by the same slabs which had been removed. This was not done! The aperture was accordingly gradually increasing in size, and the destruction of the pavement was actually begun.

Amongst the ruins at the east end are some fragments of red porphyry, the remains probably of the four columns noticed by Spon and Wheler; and at the west end of the temple are some bits of columns of a green stone of different hues, nearly resembling the *verde antico*. The bed of the Ilissos contains a considerable quantity of this sort of stone. I searched in vain for some remains of the jasper columns, and for those of Phengites recorded by Spon and

¹ B. 5. c. 10. πεποιηται δε και ανόδος επί τον οροφον σκολιας

Wheler; the latter must have been brought thither by the Romans, if it is true that the quarries which were in Cappadocia were not discovered until the age of Nero.¹

The Parthenon contains as much decoration as the Doric order will admit; some ornaments indeed seem to be superfluous, and never could have had much effect. A rim of beads in full relief extends all round the temple above the triglyphs; but they are so minute, and in such an elevated position, as to be scarcely distinguishable to the naked eye. The inner cornice of the cella is painted with a mæander, and with eggs and anchors, in the same manner as the Propylæa; but this ornament could scarcely have been visible when the roof was entire, however vivid the colours might have been. I found a fragment of this cornice; and observed that the outline was traced with a sharp instrument, and then painted; the colours appear to have been blue, red, and yellow, but they had almost vanished away. This species of decoration is extremely common, and is not only painted on Grecian temples, but on terra cotta vases which are found in Greece, Sicily, and Italy. It is moreover sculptured on all sorts of ancient monuments. Other embellishments were painted on the outer cornice, but they are not at present visible from below; some fragments of them may be discovered amongst the ruins.

The pilasters, or antæ of the Pronaos, have their capitals adorned with a relief of beads, of eggs, and anchors. This ornament, which appertains to the Ionic, seems misplaced in a Doric edifice; but the Athenians had, no doubt, their reasons for employing it so frequently. The beads may represent olives, which united with the anchor are symbolical of the tutelar divinities of Athens, Minerva and Neptune. Vitruvius calls this ornament Echinus; it is termed *καλχη* in Chandler's Athenian inscription,² and bears more resemblance to the bearded dart than to the anchor.

¹ Pliny, Nat. Hist. b. 36. c. 22. *Φεγγιτης*.

² See the illustration of the same by W. Wilkins, Esq.

At each outer angle of the pediment the head of a lion appeared on the cornice; but only two remain at present. The same representation is observed on the tower of the Winds, the Doric portico at Athens, and the Eleusinian ruins: it was attached to all the Grecian temples, and occurs frequently in those of Asia Minor.¹ It is also seen in Italy, on the temple of Fortuna Virilis, on the three columns in the Forum at Rome, and on the temple of Hercules at Cora. Vitruvius² says, that lions' heads ought to be sculptured on the *sima* of the cornice on the sides of temples: and that they ought to be hollowed, in order to vomit the rain water from their mouths. In Doric edifices they are generally merely ornamental, and not perforated for the conveyance of water from the roof: two exceptions however occur, where they are used for the latter purpose, and here they are continued at regular intervals along the *sima* above the cornice, as on the Doric temples of Nemesis at Rhamnos, and of Diana Propylæa at Eleusis. The lions' heads which are on the buildings of the other orders of architecture, are always perforated, with the single exception of those on the monument of Lysikrates. A singularity is observable in the position of the lions' heads upon the Parthenon; they do not look straight forwards, but are turned so as to look towards the respective fronts. This circumstance, I imagine, has not been noticed by Stuart, nor other travellers.

¹ Chandler's *Ionian Antiq.*

² In simis, quæ supra coronam in lateribus sunt Ædium, capita Leonina sunt scalpenda.—
B. 3.



One foot eight inches and a half.

One foot three inches and a half.

Near the lions' heads are the Antifixa,¹ which are one foot eight inches and a half in height, and one foot three inches and a half in breadth at the base. They are sculptured in relief, with the leaf of a plant diverging into thirteen parts, or ramifications; Stuart has inaccurately given them fifteen divisions; the longest leaf is in the centre, the others decrease in size towards the base. With some difficulty I was enabled to trace and measure that which remains at

¹ About Antifixa see Vitruv. b. 10. c. 15. Festus, b. 1. D. Pietro Marquez, *Dell' Ordine Dorico ricerche*, Roma, 1803, in 8vo. and Cav. Onofrio Boni, 1805, in 8vo. and Guattani, *Monument. antic.* in ed. 1805, in 4to.

the south-west angle; it is seen on different monuments with a great variety in the number of its divisions, which would lead to a supposition that it was an imaginary plant.

It forms the principal ornament of the frieze and capitals of the temples of Erechtheus, Minerva Polias, and Pandrosos, where it is alternately represented with seven and eleven divisions. The ramifications of the leaf are sometimes straight, and sometimes bend inwards, but more generally bend gently outwards, as on those of the Parthenon and the Erechtheion. This is the most common of the Grecian ornaments, and is observed on temples, sepulchres, and vases. It is generally called Lotus by English architects, and Palmette by the French. It is delineated on the diadem of Juno, who is represented on the silver coins of Elis; and it has some resemblance to the Lotus which is seen on the Mosaic pavements at Præneste. It is evidently a funereal ornament, as it is portrayed upon almost all sepulchral vases; and is probably represented on temples because they were originally the receptacles of the dead.

The Erechtheion was the tomb of Erichthonios; the Theseion that of Theseus; and the temple of Jupiter, in Ægina, that of Æacus; besides many others which it would be superfluous to enumerate. The parsley and the myrtle were funereal plants, but bear no resemblance to the leaf in question. The ancients were also accustomed to employ upon these occasions a plant, to which they gave the name of *amaranthos*, the etymology of which shews that it was one of those plants which we term everlasting. From the property which it possesses of retaining its freshness and lustre long after it is gathered, it became emblematic of the continued existence of the soul when separated from its corporeal tenement. There are indeed so many plants of the *amaranthos* kind, that it is difficult to know to which the ancients alluded. Pliny¹ describes it in his Natural History; he says it rejoices to be plucked, and flourishes the more; —“*Mirumque in eo, gaudere decerpi, et lætius renasci.*” He adds,

¹ Nat. Hist. b. 21. c. 8.

that it derives its name from its never-fading quality—"Summa ejus natura in nomine est; appellato, quoniam non marescat."

On each of the four lower angles of the pediments, just above the lions' heads, is an *akroterion*, on each of which there was formerly a statue, or some ornament; the holes for cramps are visible, and there was probably something of the same kind on the summit of the two pediments. This was also the case at the temple of Jupiter, at Olympia, where gilt vases¹ were placed on the lower angles, and a statue of Victory on the summit; for I cannot imagine that the word *ἐπιμειται*, which Pausanias uses, is properly translated by Khunius, who renders it "eminent," which the Abbé Gedoyn has translated in his turn, "Sont suspendues a la voute." He also represents the statue as hanging, which would have a most singular effect; "Du milieu de la voute, pend une Victoire."

The finest specimens in the world of the alto, as well as of the basso relievo, are those of the Parthenon. When the temple was entire, there were ninety-two metopæ; the whole length of which was about four hundred feet, and their height nearly four feet.

The Panathenaic procession² in low relief was carried quite round the exterior frieze of the cella for five hundred and twenty feet; the height of these figures is more than three feet three inches. In each tympanon there was a length of nearly seventy feet; containing colossal statues of a style superior to any which are to be seen in the collections of France or Italy. This single temple was accordingly enriched with the most exquisite sculpture for an extent of one thousand and sixty feet, besides a magnificent display of other statues and ornaments. The contemplation of this fact cannot but impress us with a grand idea of the taste and influence of Pericles, as well as

¹ Pausan. b. 5. (c) 10.

² According to Henry Dodwell, the great Panathenaia were celebrated in the month Skirophorion, which was the last month in the year. In *Annal. Thucyd. ann. 12. p. 170.* Meurzius and Corsini place their celebration in the month Hecatompodon, or the first month in the year. Meurs. in *Panath. c. 6.* Corsini, *Fast. Attic. tom. 2. p. 357.*

of the wealth of Athens, and the flourishing state of the fine arts in that age of elegance and luxury. The most projecting part of those metopæ, which I was enabled to examine, is seven inches and a quarter; but that which belonged to the late Count de Choiseul Gouffier, has a projection of twelve inches and a half.

The relief of the Panathenaic procession, which projects only two inches and a quarter, could not have had a good effect when the roof of the portico was entire; as it is even now only faintly and imperfectly distinguished, though the destruction of the greater part of the roof has facilitated the admission of the light. Most of the figures of the metopæ are entirely naked, or nearly so. The same is the case with those of the Theseion, and of the monument of Lysikrates. According to Pliny,¹ "Græca res est nihil velare;" but his remark is by no means indiscriminately true; for many of the figures in the Panathenaic procession are clothed; but every artist who was employed upon this work seems to have managed the proportion of drapery according to his own notions of taste and elegance. Some of the figures are completely clothed from head to foot; others have naked feet; and others have boots of various kinds. Some have hats and helmets, and others are uncovered; some are mounted on horseback, and others are on foot. The whole procession appears as if it had been summoned to meet in the dead of the night, and every person had put on those parts of his dress which happened to present themselves at the moment. But it is from this seeming confusion, this variety of attitudes, of dress and preparation, of precipitancy and care, of busy movement and more relaxed effort, that the composition derives so much of its effect. An animated reality is thus diffused throughout the subject, adding interest to every figure, and epic grandeur to the whole. This is the most extensive piece of sculpture that was ever made in Greece.

The sculpture of the Parthenon, and indeed of all temples, was

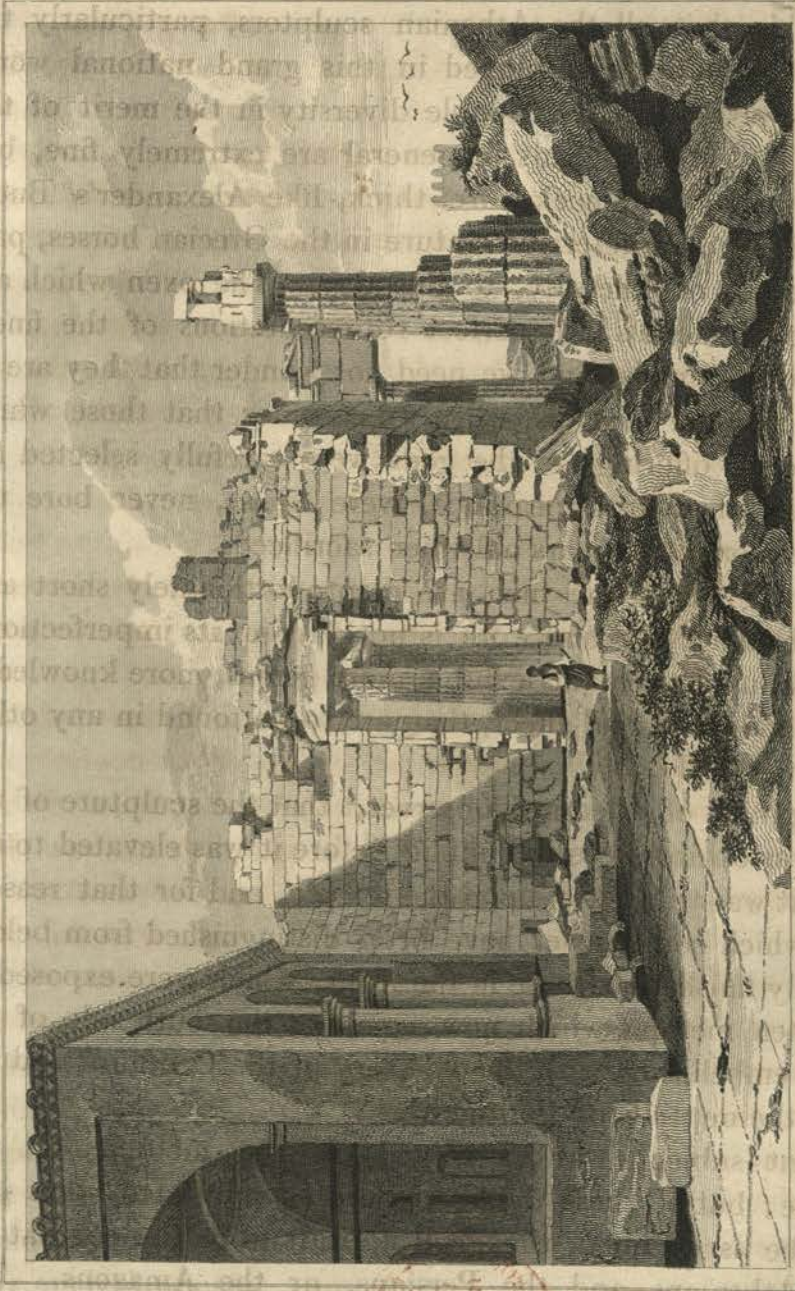
¹ Nat. Hist. b. 34. c. 5.

designed for effect ; and the intended position of the figures on the edifice was evidently taken into consideration. The inaccuracies, the disproportions, and the apparent negligence observable in some parts, and which are striking when placed on a level with the eye, disappear when elevated to that height, for which the effect was calculated. And there can be little doubt that all the sculpture which has been brought from the Parthenon to this country, with the exception perhaps of the wonderful fragments from the tympana, have lost a great part of their beauty and effect by the removal. Their position in the British Museum is at the same time too high and not high enough. They are too high for the close examination of those artists who might be benefited by a minute scrutiny of every muscle and movement of the body, as well as every fold and turn of the drapery ; but they are not sufficiently elevated to produce that grandeur of effect which was originally designed. We may hope that their position will be improved, when they are placed in the noble edifice, which it is *said* will at some future period be erected for their reception. In the mean time it may reasonably be apprehended, that long previous to the foundation of the intended gallery, the wooden place which at present contains them will be burnt to the ground, and the marbles of Phidias converted into lime.

It would perhaps be a question not undeserving the consideration of the trustees of the national Museum, whether the arts of sculpture and design would not be more benefited, by placing casts at the same height which the marbles originally occupied on the Parthenon, and by lowering the marbles themselves to the level of the eye.

It is to be hoped that the ancient remains of Greece will for the future be preserved with more respect than they have hitherto experienced. The Constantinopolitan patriarch has been induced by the Greeks, who are fondly anticipating the regeneration of their country, to issue circular orders¹ to all the Greeks not to disturb any ancient remains ; and neither to assist nor connive at their de-

¹ Γραμματα εγκυκλια.



Chas. Heath del.

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INSIDEE-VIEW OF THE PALESTINE MON.
LOOKING WESTWARD.



The late E. O. Visconti
Stamps 2 1/2 p. 008

struction nor removal, under pain of excommunication. The plunder of the Athenian temples was the cause of this necessary measure.

It is probable that all the Athenian sculptors, particularly the scholars of Phidias, were employed in this grand national work. The pieces are marked by a palpable diversity in the merit of the execution. The horses' heads in general are extremely fine, but rather large; and their necks are thick, like Alexander's Bucephalus.¹ This is a characteristic feature in the Grecian horses, particularly in those of Thessaly, to this day. The oxen which are seen in these bas-reliefs are perfect representations of the finest species of those animals, and we need not wonder that they are so much admired by our graziers, when we consider that those which were intended for offerings to the gods were carefully selected for the superiority of their appearance, were ἀζυγες, never bore the yoke, and were only five years old when sacrificed.

The legs of some of the men are disproportionately short and thick; but though this grand work is not without its imperfections, yet these invaluable remains exhibit more genius, more knowledge of anatomy, and more real effect, than are to be found in any other sculpture in the world.

It is the opinion of a learned observer,² that the sculpture of the Parthenon was exhibited to the public before it was elevated to the place which it was to occupy upon the temple, and for that reason, those parts which could never have been distinguished from below, were as highly finished as those in the front, which were exposed to view. The ten metopæ which now remain at the south side of the temple, are embellished with the old story of the Centaurs and the Lapithai at the nuptials of Perithoos.

A different subject was portrayed on the metopæ of the northern side; but of these the figures are so mutilated, that it is difficult to be ascertained, though it appears to be the combat between the Athenians and the Persians, or the Amazons. The

¹ Strabo, b. 15. p. 698.

² The late E. Q. Visconti.

metopæ of the two fronts are also unintelligible; but it is clear that Centaurs form no part of the subject. It is a curious fact, that the grandest remains of Grecian sculpture, not only represent fabulous events, but imaginary animals, which never could exist, except in the fantastic ideas of the Greeks. The Centauromachias seem to have been more multiplied on ancient monuments than any other Grecian fable; we still see them on the Parthenon and the Theseion at Athens, on the temple at Sunium, and on that of Apollo Epikourios in Arcadia.

The positions and the movements of all the figures of the Parthenon are not only elegant, but there is not the smallest symptom of constraint or violence, of any deviation from taste, or any violation of grace. No less attention has been paid to the beautiful realities of life, than to the imaginary perfections of that ideal beauty which exists only in the mind. All the individuals in the animated mass, are not only occupied, but occupied so as to interest the beholder. None of the figures are employed merely to fill up: they all take a part in the busy scene. The drapery is remarkable for its ethereal tenuity, and its high-wrought perfection. The anatomical excellence of the sculpture is not inferior to its other beauties. The graceful varieties of the human form were never more accurately exhibited, nor was the mixture of different ages and sexes ever blended together with more interest, nor contrasted with more effect.

It is much to be regretted that the finest works of Phidias were composed of ivory and gold; the one a perishable material, the other a metal of too much intrinsic value for permanent preservation. It is therefore probable, that the most beautiful productions of his genius owe their destruction more to avarice than to time. The Chryselephantine statues, particularly those of colossal dimensions, were probably composed of wood within, while the more costly materials were employed only in the superficies. Pausanias¹ mentions

¹ B. I. c. 40.

some unfinished statues of wood at Megara, which Theokosmos was to have completed with ivory and gold.¹

Scarcely any fragments of sculpture are remaining on the eastern tympanon; the beautiful statues which were taken from it in 1801 have since been placed in the British Museum.

The slight difference which Stuart has noticed in the diameters of some of the columns of the Parthenon, and the consequent variations in the intercolumniations, are so trifling, that they are neither visible nor intentional, except at the four angles. In an edifice of such dimensions, the preservation of perfect mathematical accuracy is almost impossible; but a minute and hardly perceptible disparity is very different from the gross and clumsy irregularity of some of the ancient buildings at Rome, particularly of the temple of Concord; and even of the much boasted Pantheon, where it is almost immediately remarked by a common observer.

On the entablature of this front, under each metopa is a square hole, in which something was formerly fixed: Stuart notices these holes, and has occasionally indicated them in his drawings. It is probable that shields were suspended on the entablature: and as the part which was covered by the shields was protected from the effects of the weather, it is less discoloured than the other part of the marble; their form and size are clearly distinguishable; they were perfectly round, and about three feet and a half in diameter.

The spaces between the shields exactly under the triglyphs, were probably filled up with helmets and other pieces of armour, which the Athenians had taken from their enemies, and dedicated to their tutelar divinity, the Goddess of War.

Under some of the triglyphs we find five rows, with nine holes in each, which are omitted in the drawings of Stuart. The western front seems also to have been adorned in the same manner, but with a much less quantity. We know that it was a common custom² to

¹ See also Lucian's Jupiter, Traged. 8.

² See the lines of Alcæus cited by Athenæus Deipnosoph. b. 14. c. 5, 6.

hang up armour in the temples of the gods; such were the *αναθηρίατα* offered for victory.

Livy,¹ Plutarch,² and Pausanias mention several instances of this kind; and amongst others, the latter³ says, that twenty-one shields were suspended from the girdle above the columns, which circled the temple of Jupiter at Olympia: these shields were the spoils of the Achaians, which Mummius dedicated to Jupiter. And again, the same author informs us that the Delphians hung up the armour of their enemies on the *epistylia* of the temple of Apollo: and that amongst these consecrated trophies were the golden bucklers of the Gauls, and those of the Persians, who fell at Marathon. He⁴ also informs us, that the tyrant Lachares took away the golden shields which were in the Acropolis of Athens.

The shields mentioned by Pausanias in the Athenian Acropolis, were probably the same of which the marks still remain in the temple; they were no doubt circular, as he uses the word *ασπις*, to which the epithet *ευκυκλος* is applied by Homer. We know that the shield of Minerva was round, and that it was called *ασπις*;⁵ it is the Argolic shield represented on many Grecian coins.—“Argolici Clypei, aut Phoebeæ lampadis instar.”⁶

The Gallic and the Persian shields, or *γερρα*, were oblong, according to Strabo.⁷ The Athenian Poikile was also ornamented with shields,⁸ and we see in Livy⁹ that the Romans had the same custom. The glittering armour, which was probably of gold or bronze, with its numerous metallic appendages, fixed on the sculpture, which there is reason to suppose was painted, together with the dazzling whiteness of the columns, must have reflected a splendour, and have exhibited a magnificence, beyond imagination.

It is difficult to reconcile to our minds the idea of polychrome

¹ B. 22. c. 57. b. 24. c. 21. b. 35. c. 10.

² Life of Timoleon and of Pelopidas.

³ B. 5. c. 10. της υπερ των κιονων περιθεουσης ζωνης.

⁴ B. 1. c. 25.

⁵ Pausan. b. 1. c. 17.

⁶ Virgil, *Æn.* 2. v. 637. B. 15. c. 10.

⁷ Pausan. b. 1. c. 15. B. 22. c. 57. c. 13. d. 32. 44. 100.

⁸ Pausan. b. 1. c. 15.

⁹ Livy, B. 22. c. 57. c. 13. d. 32. 44. 100.

temples and statues; but it is certain that the practice was familiar to the Greeks in the earliest times, and even in the age of Pericles. No doubt all the Grecian temples were ornamented in the same manner, and the painting was certainly coeval with the buildings themselves, as it is always executed with the highest finish and the greatest elegance, corresponding with the sculptured parts. The temples of Jupiter Panhellenios in Ægina, and of Apollo Epikourios in Arcadia, are enriched with a profusion of painted ornaments, which time has not yet obliterated. The statues found in the temple of Jupiter Panhellenios were all painted; the colours are visible, and the attributes were of bronze and lead. Strabo¹ affirms that Panænos, the brother of Phidias, painted the statue of Jupiter.

Pausanias describes many painted statues in Greece.

Granger, Pocock, Norden, Bruce, Denon, and other travellers, mention temples and hieroglyphics in Egypt painted with various colours; and I excavated in different parts of Attica, several sculptured fragments of marble and terra cotta, the colours of which were still preserved. Indeed the taste of the Greeks, in painting their sculpture, was according to our modern notions of a most extraordinary kind; and it is an example which no modern sculptor would venture to imitate.

Besides the custom of painting statues, the ancients had various other methods of enriching their appearance; most of which are irreconcilable with our ideas of beauty or congruity. Some were gilded;² many of them had eyes composed of coloured stones, gems, or glass.³ There were statues of wood, with the head, hands, and feet, of marble; others of box-wood, with the head gilt, and some of which the face

¹ B. 8. p. 354. The colour on the colossal granite head, lately arrived at the British Museum from Egypt, is still visible; a proof that variegated as well as white marble underwent that operation.

² The equestrian statue of Marcus Aurelius, and a Hercules in the Capitol, were gilded.

³ Pliny, Nat. Hist. Winckelmann, *Istoria dell' Arti*, and *Visconti Museo Pio Clem.* See the valuable collection of bronzes, belonging to R. P. Knight, Esq. some of which have attributes of gold and eyes of glass; see Pausan. b. 1. c. 40. b. 2. c. 1. 2. b. 2. c. 4. h. 2. c. 11. b. 6. c. 20. 24. 25. b. 7. c. 21. 23. 26. b. 8. c. 22. 25. 31. 39. b. 9. c. 4.

alone was visible, while the rest was covered with garments. Some had heads which were fixed on in such a manner that they might be detached, and others placed in their stead; others had beards of gold, and wigs of a different piece of marble from the head, which might be removed and changed at pleasure; and thus the same statue might in turn represent various divinities or persons: but this last custom was chiefly practised at Rome.

Great part of the Parthenon, which once sparkled with the chaste but splendid brilliancy of the Pentelic marble, is now covered with the warm and mellow tint of an autumnal sun-set. The whole of the western front has acquired from age an ochreous patina,¹ which is composed of deep and vivid hues. The eastern front is still more picturesque. Some parts of the columns are nearly black, which was probably caused by the smoke of some neighbouring cottages. The most prevailing colour is a reddish yellow of different degradations: the darkest tints are about the soffits and the capitals. The warmest are found in the epistylia and the middle of the columns, and the lightest towards the base. The south side of the temple is of a very light colour; indeed in some parts the marble nearly retains its original whiteness. The northern side which receives only the departing rays of the sun is of a cold tint, and in some part covered with an almost imperceptible lichen of dusky green.

All the Athenian buildings which face the south are of a lighter colour than those with a northern aspect. At Athens the southern winds seldom bring rain; but the contrary is the case at Rome, where it rains so frequently in the winter, that the buildings exposed to the south are more deeply coloured than those which face the north. This effect is quite extraordinary in some of the most ancient buildings of Latium, which are situated on heights: it is particularly remarkable at Norba, where the wall of the Acropolis terminating

¹ Upon some parts of the statues from the tympana of the Parthenon, and upon the architectural fragments of the Erechtheion, which are in the British Museum, remains of this golden patina are still visible, though much diminished since their removal from Athens.

in a right angle, the side facing the east is perfectly preserved, and the stones closely united; but the southern side which joins it, is so much broken and cracked by the destructive sirocco, that it appears to have been composed of rough stones.

The description which Tavernier¹ gives of the Parthenon is so singularly inaccurate, that I insert it for the amusement of my readers: he says, “Le château enferme un fort beau temple, et fort spacieux, tout bâti de marbre blanc, depuis le haut jusqu’au bas, et soutenue par de très-belles colonnes de marbre noir, et de porphyre. Autour du temple, et au défaut du toit qui est aussi tout entier, de pierres plates de marbre très-bien ordonnées, se voyent *tous les beaux faits d’armes* des anciens Grecs, en bas-relief, et chaque figure est environ de deux pieds et demi de haut. Il y a, autour du temple, une belle galerie, où quatre personnes peuvent se promener de front; elle est soutenue par seize colonnes de marbre blanc de chaque côté en longueur, et de six à chaque bout, et toute couverte et pavée de meme étoffe. Ce temple est accompagné d’un fort beau palais de marbre blanc.”

Stuart² will have it, from a passage of Thucydides, that the treasury, or Opisthodomos of Minerva, was within the Parthenon. Potter³ says, that it was on the “back side of the temple,” in which he has followed Suidas and Harpocration. The treasury of the temple was probably within the temple itself, and the treasury of the state in a separate building within the Acropolis. Wheler says, that Pausanias calls the temple Parthenion; this however is erroneous, as that author writes it Παρθενων. Wheler is also followed by Potter and Winckelmann.

The slight and imperfect description which ancient authors, and particularly Pausanias, have left us of the Parthenon, and of the Acropolis in general, was probably designed to avoid the repetition of what had been said by Heliodoros and by Polemon;⁴ the first of whom wrote fifteen books, and the second four, on the Acropolis alone.

¹ Voyage de Perse, livre 3.

² Vol. 2. c. 1. p. 5.

³ Antiq. b. 1. c. 8. p. 81.

⁴ Strabo, b. 9. p. 396.

Another work¹ was also written on the Parthenon by Iktinos and Karpion. Kallistratos wrote also an account of Athens, and Philochoros one on Attica in general. Pausanias only makes a slight mention of two subjects on the Parthenon; the birth of Minerva, and the contest between Neptune and that goddess, which were upon the tympana. He leaves the battles between the Centaurs and the Lapithai, and even the Panathenaic procession, without any observation.²

To the north of the Parthenon, at the distance of one hundred and fifty-six feet, are the united temples of Neptune Erechtheus, Minerva Polias,³ and Pandrosos, the daughter of Cecrops.

The divinities who had a common temple⁴ were termed *συνναοι*, or *συνοικηται*; and those who had an altar in common, *συμβωμιοι*;⁵ and, as they occupied the same place in the common worship which they received, they were also called *παρεδροι*, *συμβωμιοι*, and *συνθρονοι*. There were several double temples in Greece and Italy.

At Athens there was the temple of Castor and Pollux; that of Sleep and Apollo at Sicyon; that of Apollo and Diana at Ægion; of Lucina and Sosipolis at Olympia; of the Sun and Moon at Rome; and of Castor and Pollux at Cora; besides many others which it would be tedious to enumerate. This twofold adoration is common in Catholic countries: at Rome there are several churches dedicated to two saints; as Saint Ambrosius and Saint Charles; Saint Sergius and Saint Bacchus, and others. Some are dedicated to more than two, as the Twelve Apostles, the Forty Saints, and the Pantheon, now All Saints.

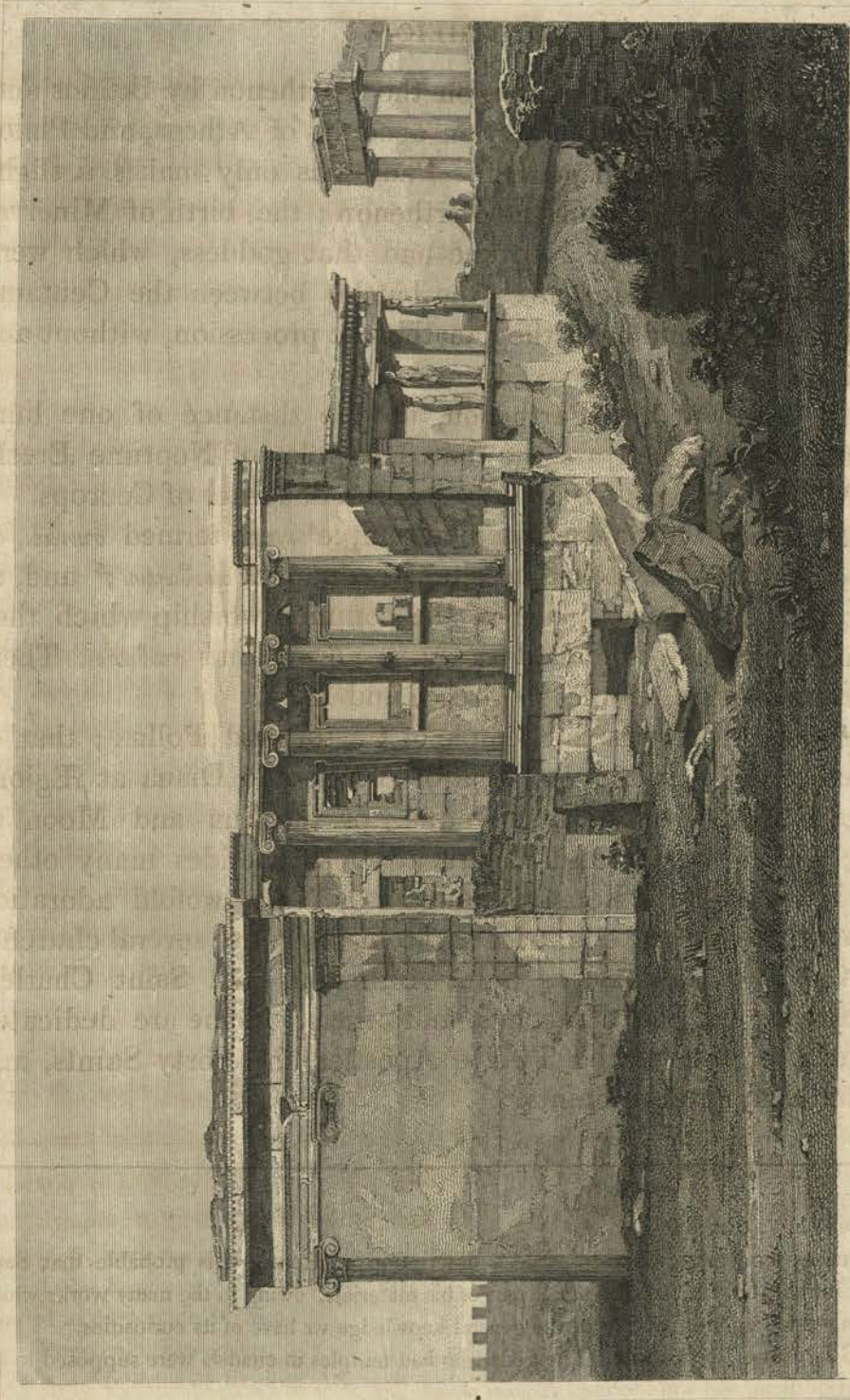
¹ Vitruv. b. 7. Præfat.

² Were any modern traveller to write a description of Rome, it is probable that Saint Peter's Church would form but a small part of his materials, owing to the many works which have been written upon it, and from the general knowledge we have of its curiosities.

³ Or Guardian of the Citadel. The gods who had temples in citadels were supposed to be protectors of them, and were termed *Ἀσπυιοὶ Θεοὶ*.

⁴ *Ἐν κοινῷ*. Pausan. b. 7. c. 23.

⁵ Potter's Antiq. b. 2. c. 2. p. 187.



J. Bernard del.

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HERON TEMPLE.

Chelmsford, sculp.

Stuart¹ conceives, that the temples above-mentioned were rebuilt on the spot where those stood which were burnt by Xerxes, and which were probably the most ancient in Athens. He imagines that Homer includes them all in the two following lines :

Καὶ δ' ἐν Ἀθηνῆσ' εἰσὶν ἐὼ ἐνὶ τῶνι νηῶ,²

where he particularly mentions the temple of Minerva. In the second he mentions the *δομον* of Erechtheus ;

Δυνε δ' Ἐρεχθῆος πυκινὸν δομον.³

The Athenians united the temples of Erechtheus and Minerva under the same roof, in order to commemorate the reconciliation between their favourite divinities ; and Plutarch⁴ tells us that a common altar was erected in their honour, and denominated the Altar of Oblivion. Erechtheus⁵ was one of the names of Neptune. Some insist that Erechtheus the first is the same as Erichthonios the fourth, king of Athens.

Apollodoros⁶ says, that Erichthonios was buried in the temple of Minerva ; meaning Polias, as we see in Clemens,⁷ Arnobius, and Eusebius.⁸

It was not unusual in the earlier periods of Grecian history, to honour heroes and great men, by placing their remains in the temples⁹ of the gods, or by making their sepulchres equal in size and splendour to the temples themselves. The tomb of Cecrops was in the temple of Minerva,¹⁰ or its peribolos ; that of Æacus in the temple of Jupiter Panhellenios in Ægina ; that of Acrisius in the temple of Minerva at Argos ;¹¹ and those of Androklea and Alkis, in that of

¹ Vol. 2. c. 2. p. 17.

² Iliad, 2. v. 549.

³ Odyss. 7. v. 81.

⁴ Sympos. b. 9. Quæst. 6.

⁵ Potter's Antiq. b. 1. c. 8. p. 31.

⁶ B. 3. ἐν τῷ τεμένει.

⁷ Τι δαι Ἐριχθῆος ; οὐχι ἐν τῷ ναῶ της Πολιαδος κεκηδευται. What of Erichthonios ? is he not buried in the temple of (Minerva) Polias ? Cohortat. ad Gentes, p. 39.

⁸ Præparatio Evangelica, b. 11.

⁹ Potter's Antiq. b. 2. c. 2. p. 186.

¹⁰ See Meursius de Regibus Athen. b. 1. c. 12. Stuart, vol. 2. c. 2.

¹¹ Euseb. Præparat. Evang.

Diana Eukleia at Thebes.¹ The Theseion was erected as a magnificent receptacle for the bones of the Athenian hero; and probably for this reason the forms of the most ancient temples and tombs bear a striking resemblance to each other. The sarcophagi of the Greeks and Romans were frequently made in imitation of temples, with their tympana and appropriate architectural ornaments. That of Scipio,² in the Vatican, has a regular entablature, adorned with triglyphs and metopæ.

Circular sepulchres were imitations of temples of that form, and were frequently larger than the temples themselves; for instance, the tomb of Hadrian, that of Augustus, and many others.

When I was first at Athens, the eastern front of the Erechtheion was adorned with an hexastyle colonnade of beautiful proportions and exquisite workmanship: but of the six columns which I beheld, only five remain. The column at the north-east angle has been taken away by the dilapidators, while some of the wall of the cella has been thrown down with part of the architrave and frieze, and the north-east pilaster. Part of the column with its capital are now in the British Museum; but it is not generally known that to obtain this comparatively unornamental mass, which at present serves as the pedestal for a vase, recourse was had to the most shameful and barbarous dilapidations. Every thing relative to this catastrophe was conducted with an eager spirit of insensate outrage, and an ardour of insatiate rapacity, in opposition, not only to every feeling of taste, but to every sentiment of justice and humanity.

The frieze of this front and the northern tympanon of the portico, are of the dark Eleusinian stone mentioned in the Athenian inscription, while the architraves, cornice, and other parts of the temple are of white marble. Many holes are found in this dark marble, and some cramps are still visible: it was covered with bas-reliefs, but the

¹ Pausan. l. ii. c. 27.

² Lucius Cornelius Scipio Barbatus.

inscription¹ does not enable us to determine whether they were of marble or of bronze. It is most probable that they were of bronze, as the cramps do not appear of sufficient size and strength to support the weight of marble blocks; besides which, the necessary thickness of the marble would have formed too great a projection for the place which they occupied. I have seen the rocks of Eleusinian marble, near the ruins of Eleusis; and the remains of an ancient square tower in the plain are composed of its materials; as well as a part of the temples.

The western front of the Erechtheion, which was probably the part dedicated to Minerva, is pseudo-peripteral, the entablature being supported by half columns, or round pilasters, attached to the wall which incloses the cell. The choragic monument of Lysikrates was also built in the same manner, as well as the temple of Jupiter Olympios, at Agrigentum; the temple of Fortuna Virilis, the theatre of Marcellus, and the Flavian amphitheatre at Rome; two temples, the sepulchre of the Plautian family, and part of the villa of Mæcenas, at Tivoli; and a temple at Balbec.²

The frize of the western front of the Erechtheion has also been anciently ornamented; but apparently less so than that towards the east: some holes are seen in the marble. Pausanias³ says, that the armour of the Persians, and particularly of Macistios, were in the temple of Minerva Polias. They were probably suspended on the epistylia.

A description of this temple is rendered unnecessary by the plans and measurements of Stuart.⁴ One singularity however escaped his observation: the columnar pilaster, which is contiguous to the Caryatid portico, has a base different from the others, which is not likely to have been an accidental omission in such a highly-finished building. The Athenian inscription mentions that these bases were

¹ Published by Dr. Chandler, and explained by W. Wilkins, Esq.

² Wood's Travels, vol. 2, p. 27. B. 1. c. 27.

⁴ See vol. 2, p. 21.

unfinished; the corner one was probably not seen, and therefore not brought to perfection like the others.

There is a temple at Assisi, in Italy, where all the columns have different bases; and a temple at Persepolis, according to Chardin,¹ has columns which have all their capitals and all their bases of various forms.

The interior of the cella of the Erechtheion was anciently richly ornamented; a column of *verde antico*,² and some fragments of the elegant frieze which I saw lying amongst the ruins, have since been removed and brought to this country. The heaps of ruins which cover this part of the temple prevented the possibility of searching for the Erechtheis, or salt well, mentioned by Herodotus, Pausanias, and others. It possibly still remains,³ and is probably the origin of the small stream near the cave of Pan, and of the salt well in the theatre of Herodes Atticus. The interior of the cell wall is very much impaired and shattered, and appears in some places nearly calcined, as if from the action of fire; whereas the outer part of the wall, though exposed for so many ages to the effects of the weather, is in the highest state of preservation.

We are informed by Herodotus,⁴ that the temple of Erechtheus was burnt by the Persians.

Xenophon⁵ says, that the old temple of Minerva, in the Acropolis, was burnt; but leaves it doubtful whether he alludes to that of Minerva Polias, or to the Hecatompedon.

The walls being of marble, could not be consumed by the flames; but only cracked, and partially calcined: the crevices were probably afterwards filled up with stucco when the temple was repaired,

¹ Voyage en Perse.

² Sent by Dr. Clarke to Cambridge.

³ Plato, in his Critias, mentions a fountain in the Acropolis having been exhausted by an earthquake.

⁴ B. 8. c. 55.

⁵ Hist. b. 1. c. 6. Ο παλαιος της Αθηνας νεως. Stuart conceives that this event happened about three years after the survey was taken (alluding to Dr. Chandler's inscription), and that the names of the Archon and Ephoros are believed to be interpolated.—See Dodwell's Annals. Xenophon. and de Cyc. Lacon. Stuart, vol. 2. c. 2. p. 18.

and it is not probable that the paintings which Pausanias¹ mentions as being on the walls, would be executed upon the bare marble, but on a thin coat of stucco, which receives and retains the colours better than any other material. Stuart² imagines that the windows were closed with transparent marble, or *phengites*: that stone however seems not to have been known until the time of Nero.³ They were perhaps closed with *lapis specularis*, which though a general term is commonly supposed to signify talc, or mica. Glass might even have been employed; but this was not likely; for though in many parts of Greece I discovered fragments of glass vases, and several glass bottles in the Athenian sepulchres, yet I never found any fragments perfectly flat, as the glass used in windows must be.

It is said that a glass window almost entire was discovered many years ago amongst the ruins of Pompeii; and it would appear from Pliny, that it was used by the Greeks as well as by the Romans; but probably not in early times. Vopiscus⁴ asserts, that Firmus furnished his house with square bits of glass; these were perhaps windows, but the author is not sufficiently explicit. Seneca⁵ mentions windows long before this time, but it is probable they were of *lapis specularis*. Tertullian⁶ mentions *corneum specular*, which seems to allude to windows closed with horn; but the passage is obscure.

As very few fragments of window-glass, and none of *phengites* and *lapis specularis*, have been found in the ruins of Grecian cities, not even at Pompeii nor Herculaneum, we may reasonably infer that windows of those materials were very rare in early times. At all events, the mica, *phengites*, and horn, were only calculated to admit the light, like ground glass, but without the limpid transparency of our modern panes. Tavernier⁷ says, that in his time, some of the

¹ B. 1. c. 26.

² Vol. 2. c. p. 21.

³ Pliny, Nat. Hist. b. 36. c. 22.

⁴ De hujus divitiis multa dicuntur; nam et vitreis quadraturis bitumine aliisque medicamentis insertis, domum induxisse perhibetur.—Life of Firmus, p. 708.

⁵ Epist. 90.

⁶ De Anima, c. 53. p. 303.

⁷ Relation du Serrail, c. 15.

windows of the seraglio at Constantinople, were closed with talc instead of glass, which is the case at present in China. In the north of Italy, the windows of poor houses are closed with paper, which admits all the cold, but little of the light.

The northern tetrastyle portico, being now blocked up with a modern wall, is seen to great disadvantage. Its effect must have been airy, but weak, on account of the contrast of the elegant proportions of the columns with the uncommon breadth of the intercolumniation, which was the diastyle, deviating from the usual Grecian proportions. The interior of this portico is a powder magazine; its ancient ceiling and door-way, with its beautiful decorations, are entire; the former of which is composed of large beams of marble, twenty-two feet in length, ornamented with square compartments, where the ancient gilding is still visible. I here speak from the authority of others, as I found it impossible to obtain permission to examine the interior of this building, which is highly interesting from its perfect state of preservation. The door which led from the portico to the cella is blocked up.

During my residence at Athens, the work of devastation having been begun by the Christians, was imitated in an humble manner by the Turks, and a large block of the epistylia of the Erechtheion at the south-west angle, contiguous to the Pandroseion, was thrown down by order of the Disdar, and placed over one of the doors of the fortress! As I imagined that he intended to demolish other parts of this elegant edifice, which seemed doomed to destruction, I took the liberty of remonstrating on the impropriety of his proceedings. He pointed to the Parthenon! to the Caryatid portico! and to the Erechtheion! and answered, with a singularly enraged tone of voice, "What right have you to complain? Where are now the marbles which were taken by your countrymen from the temples?"

The Pandroseion portico, which is attached to the south-west end of the Erechtheion, is too well known to need any more than some general remarks. Spon's description of this elegant little building is worthy of Tavernier's account of the Parthenon. Though the

former was a man of talent, and an observing traveller, yet his work is full of those errors and omissions peculiar to books of travels written at that period.

Speaking of the Caryatides, he says "au midi du temple de Minerve, se voyent quelques mesures anciennes, et quelques statues de femmes, enclavées dans un mur, qui étoient peut-être les trois Graces, que Socrate y avoit taillé." In the time of Spon there were five of these architectural statues, if not six, which was the original number; and though they are extremely beautiful, and admirably sculptured, yet they have not the smallest characteristic of the Graces; but figuratively represent the weight of slavery, and the severe forms of Caryan females,¹ rather than the light freedom and easy elegance of the daughters of Venus. Indeed the female figure cannot well be placed in a more ungraceful attitude, than that in which it is seen under the pressure of a ponderous mass of entablature! The drapery of the Caryatides towards the base, seems to have been made with a certain degree of straightness and formality, in order to approach to the appearance of fluted columns. This peculiarity is too marked to be accidental. The figures all look towards the south; half their numbers are represented with their right knee straight, and the left bent; and the other half are in the contrary position: although this is not the most natural position for columnar statues which support so great a weight, yet it is the most elegant.

Only four of them are at present remaining, as one was taken down during the plunder of the Acropolis in 1801, when an ill-built pilaster, of small expense, was substituted in its place, in order to support the entablature, which will fall as soon as the prop decays! Future travellers will easily trace on the modern pilaster the letters ΕΑΓΙΝΟΣ ΕΠΟΙΕΙ, which probably records the maker's name.

The Earl of Guildford, influenced by a laudable attachment to

¹ The origin of this story is in Vitruvius, b. 1. c. 1.

the classical remains of the Athenian Acropolis, has had a statue made in London of artificial stone, from a cast of the Caryatis which is in the British Museum, and has already sent it to Athens, to replace the original; and the disgraceful substituted pilaster will be removed.

Would it not be worthy of this country to imitate such a noble example, and to restore to its place the column of the Erechtheion, and the dismembered entablature, which might be done without any very serious expense? our Museum would only be deprived of that single column, which might be replaced by a cast, answering fully the purpose of the original.

We should be esteemed for such an action by all nations, and particularly by the Greeks and Turks; who, from such an example, would learn to respect the ancient monuments of their country.

During my first visit to Athens, the Caryatides were nearly concealed by a modern wall, the removal of which has very much improved the appearance of the monument, and was done by the dilapidators, not with any intention of benefitting this singular edifice, but merely to examine which was the most entire of the statues, and to facilitate its removal.

The Caryatis of the eastern side has been taken away: it is not known at what time; but probably after the siege of the Venetians. There was a Caryatis in the palace Mattei at Rome, which, in its dimensions, form, and style, corresponds with the figure taken from the Pandroseion. The left knee is in a projecting position, as that on the eastern side of the portico would naturally have been, in opposition to that of the Caryatis on the western side.

The base and the capital have been restored, but without discrimination; as the capital has been formed into a modius, from a supposition that the statue represented a Canephora. I cannot however assert positively that this is one of the Athenian Caryatides, as when I saw it, it was in a bad light, and was shewn me only for a few minutes in a coach-house; it had been purchased from the Mattei family by a Roman painter.

There were anciently some other examples of columnar statues in Greece. Pausanias¹ mentions a bronze tripod at Athens, supported by statues of Phrygian marble, representing Persians: but the most celebrated was the portico of the Persians at Sparta, mentioned by Vitruvius,² which he says supported the roof: they probably stood over the first range of columns, acting as a second or upper range, similar to the colossal statues of the temple of Jupiter Olympios at Agrigentum; and this seems to be the case from the words of Pausanias,³ εἰσι δὲ ἐπὶ τῶν κιονῶν Πέρσαι λίθου λευκοῦ καὶ ἀλλοί, from which it would appear that the statues were upon the columns, like those of an ancient building at Thessalonika,⁴ where figures of both sexes are placed upon an entablature of the Corinthian order, and assist in supporting a second epistylion.

The temple of Jupiter Olympios, at Agrigentum, was ornamented within the cella with male statues about twenty-five feet in height, supporting the roof: several fragments of the statues have been discovered; they are in the Æginetic style, and composed of different layers or frusta, like a column.⁵ According to Pliny,⁶ the Roman Pantheon was ornamented with Caryatides by the Athenian Diogenes; but it seems that they were placed upon the columns, and at too great a height to be seen to advantage.

A bas-relief⁷ was found some years ago in the ruins of Pompeii, representing two Caryatides supporting an entablature. The same thing is seen in some ancient paintings of Herculaneum. There are some Caryatides of great beauty in the villa Albani, near Rome, which are said to have been found in the ruins of the villa of Herodes Atticus, near that city. They are not of so severe a style, nor quite so large, as those of the Pandroseion, but more elegant; and of admirable

¹ B. 1. c. 18. ² B. 1. c. 1. ³ B. 3. c. 11. ⁴ See Stuart, vol. 3. c. 9.

⁵ This circumstance was communicated to me by Mr. R. Cockerell, whose work upon this temple is anxiously expected.

⁶ Nat. Hist. b. 36. c. 5.

⁷ See the splendid work of Mons. Mazois on Pompeii; also an altar supported by Atlantes in the Museum at Paris.

sculpture. The Vatican contains colossal male figures, of the Egyptian style, of red granite, which were at the villa of Hadrian, near Tivoli. Instead of columns the Egyptians made frequent use of figures of the human form, some of which of eighteen feet in height were employed in a temple raised by Psammeticus.¹ Le Brun has represented an ancient building at Persepolis, with bas-reliefs of Atlantes supporting the entablature. Vitruvius² says, that female statues in that position were called Caryatides, but that male figures were named Atlantes by the Greeks, and Telamones by the Romans.

The Caryatid portico is roofed with large square blocks, which are divided into *laquearia*, or *lacunaria*, elegantly ornamented with the Lesbian Astragal,³ enriched with beads. At its north-east and north-west is a pilaster, of which Stuart⁴ has erroneously represented the capitals as equally ornamented on all sides; whereas the eastern side of the one, and the western side of the other, are merely adorned with mouldings, while the other faces are enriched with foliage, as they have been delineated in Stuart's work.

Stuart⁵ has also ornamented the moulding of the west side under the pedestals of the Caryatides, in its full length, with the echinus and dart, whereas only a third part of it is worked, while the rest was designedly left plain and unfinished; as a wall was originally attached to it in this place, and supported the higher level, a flight of steps conducting to the lower, which concealed this part of the moulding. The elevation of the earth, which has been considerable,⁶ at present conceals the *κρηπίς*, or plinth, upon which the wall of the portico rests. The entablature is enriched with circular ornaments, which either represent pateræ or shields. Ornaments of a similar kind are seen on the entablature of the monument of Philekos, at Eski Hissar, the ancient Stratonice, in Asia Minor.⁷ It

¹ Diodor. Sic. b. 1. c. 67.

² B. 1. c. 1. and b. 6. c. 10.

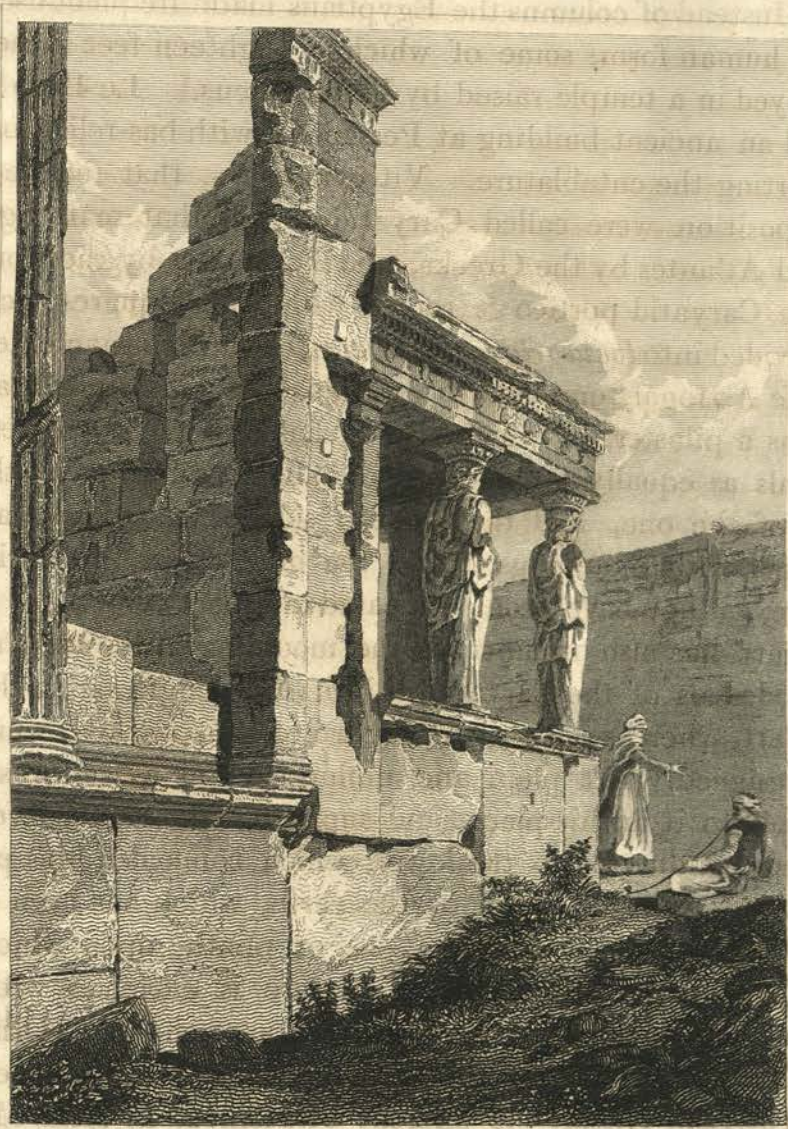
³ Vitruv. b. 4. c. 6.

⁴ See vol. 2. c. 2. pl. 4. and 10.

⁵ Pl. 10.

Chandler's Athenian Inscrip.

⁷ See Voyage Pittoresque de la Grèce, pl. 78.



S. Pomardi del.

London, Published, June 1. 1829, by Robyell & Martin, New Bond Street.

Cha^s Heath Sculp.

WEST END OF THE PANDROSION.

has been suggested by an accurate observer and celebrated architect, that these ornaments of the Pandroseion might have been intended to have been carved into roses, like those which are seen round the door-way of the tetrastyle portico, but that they were never finished.¹

Pausanias mentions the temple of Pandrosos in the same superficial manner as he does the other edifices of the Acropolis, and only informs us that it is contiguous to the temple of Minerva Polias.

Of the other temples and public edifices of the Acropolis there are no remains, or even traces; a small Ionic temple, supposed to be that of Aglauros,² seems to have been entire when Spon visited Athens; but those of Venus Hippoluteia, of Jupiter Soter, and of Minerva Soteira, were probably destroyed many centuries ago, without leaving a single trace by which their position can be known.

It appears surprising that so many temples should have been crowded together within the narrow compass of the Athenian Acropolis. The Roman capitol, however, though not much more spacious, contained at least thirty temples,³ besides other buildings, many of which were probably mere chapels or *adricula*, like the *οικηματα* and *ναidia* of the Greeks.

The Acropolis of Athens was never, even in ancient times, a place of strength, and always wanted water; for which reason it was surrendered by Aristion to Curio, who held a command under Sylla.⁴ There are a few wells in the citadel, the water of which is unpotable, owing probably to its coming from the Erechtheis. The Turks of the garrison get water from the town, which, being put into barrels, is conveyed to the Acropolis on asses.

¹ J. P. Gandy, Esq. whose interesting researches in Greece are well known.

² Daughter of Cecrops.

³ See Milizio delle belle Arti del Disegno, p. 106. Bassano, 1787. Montfaucon says it contained sixty.

⁴ Plutarch's Life of Sylla, and Appian. de Bellis Mithrid. 195; about eighty-six years and a half before Christ.

The principal modern buildings in the Acropolis are the high tower, the mosque within the Parthenon, and a *tekkie* or Turkish chapel near the entrance of the fortress. The summit of the tower must command the whole of the Acropolis in a most beautiful point of view, but the ascent has been rendered impossible, as the stairs have fallen.

The only houses which may rank above cottages, are those of the Disdar, and of his lieutenant, the Assap-Agha. The others are miserable huts for the few soldiers of the garrison, and as the stones are united only with mud and earth, instead of mortar, the walls are continually falling; and a heavy rain makes nearly as much havoc amongst the Athenian cottages, as fire or an earthquake in other countries.

The fortress is only calculated to keep the town in awe, which however is never necessary; there are but few cannons, most of which are dismantled. The largest are at the eastern and western ends of the Acropolis, above the western hexastyle colonnade of the Propylæa; and some way lower down are the two principal batteries. There are few trees within the citadel, and those are of small size, consisting of some cypresses, two or three palms, and some fig trees. The Disdar has a garden of very moderate dimensions, containing some flowers and vines.

Near the western front of the Parthenon are seen a few plants of the Indian fig, the *cactus indicus* or *opuntia*, now called *Αραβο-Συκη*.¹ In the spring the Acropolis is covered with large mallows, and the *hortica-pilulifera*, a nettle bearing a great quantity of green berries, and called by the Greeks *ατζηκίδα*; these are parched up as soon as the hot weather begins, and towards the end of May not a sprig of verdure is to be seen. On the outside of the walls, near the monument of Thrasyllus, the ground is in summer covered with ice plant, or *mesembryanthemum crystallinum*, with its yellow flowers, and

¹ Arabian fig.

its thick, glutinous, and sparkling leaves. It is a low and small plant; and not having observed it in any other part of Athens or Attica, it is probable that from some unknown physical cause this soil is peculiarly favourable to its growth.

Perhaps this plant is the Parthenion,¹ which was so successfully applied to the wounds of the architect Mnesikles,² who fell from the scaffolding during the construction of the Propylæa. Plutarch³ and Dion Cassius⁴ assert, that during a scarcity of corn, the Athenians eat the Parthenion, which grew about the Acropolis; it is called *perdicium* and *herba muralis* by Celsus.⁵ The ice plant, however, is not at present found there in sufficient quantity to afford the means of support even during a scarcity. The *parietaria muralis*, which grows upon the walls of the Acropolis, has also been thought to be the Parthenion. The only eatable herb which I observed about the Acropolis, and within it, is the mallow, which has also a healing quality.

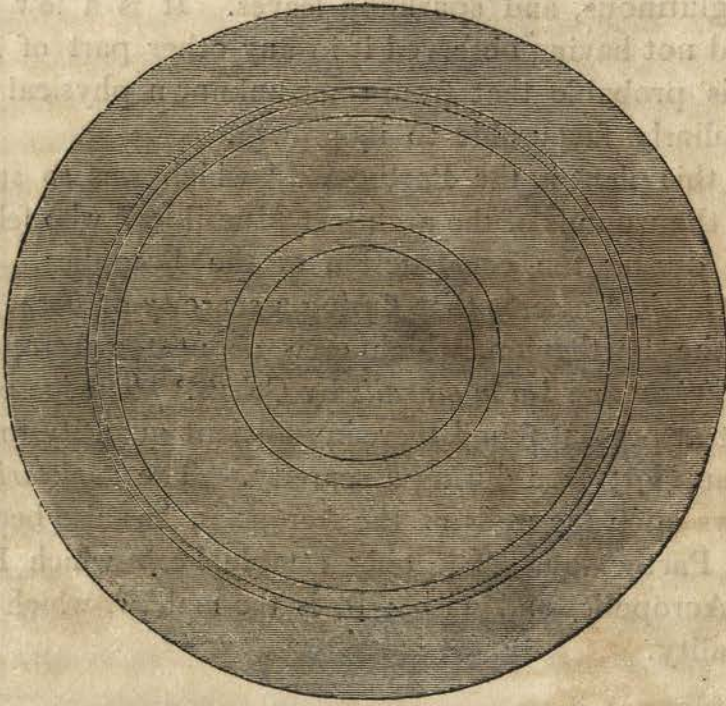
¹ See Theophrast. Hist. Plant. b. 7. c. 7. and the authors cited by Joan. Bodæus Stapel. in his note under the word Παρθενιον.

² See Plin. Nat. Hist. b. 21. c. 30. and b. 22. c. 17. and Plutarch's Life of Pericles.

³ Life of Sylla.

⁴ Fragmenta Peiresc. 124.

⁵ B. 2. c. 24.



This engraving represents the exact size of drops belonging to the following buildings. The two outer circles are soffit drops from Eleusis; the third is from a triglyph, and the fourth from the soffit of the Parthenon; the fifth was found near the theatre of Herodes at Athens, and is also the size of the soffit drops of the Panhellenion in Ægina; the sixth or smallest was found within the Parthenon.



Chas. Heath Sculp.

London, Published June 1, 1846, by Andrew & Martin, New Bond Street.

ATHENS.

N. SIDE OF THE ACROPOLIS FROM THE FOOT OF THE AREIOPAGOS.

Edw. Dodwell del.

CHAPTER XII.

The Areiopagos. Temple of Theseus. Painted sculpture. Gymnasium of Ptolemy. Doric Portico. Tower of the Winds. Dance of Derwishes. Ruins at the church of Megale Panagia: Corinthian ruins in the Bazar—other imperfect remains. Modern walls and gates of Athens. Arch of Hadrian. Temple of Jupiter Olympios. Monument of Philopappos. Panorama of Athens. Excavations and sepulchres in the Museum-hill. Various kinds of magic practised in Greece. Pnyx. Votive offerings. Several imperfect remains. Bridge of Hadrian. The Stadium. Academy. Colonos. Village of Padischah.

THE Areiopagos is situated a few hundred feet west of the Acropolis. It consists in an insulated rock, precipitous, and broken towards the south; on the north side it slopes gently down towards the temple of Theseus, and is rather lower than the Acropolis. Its even summit in several places is flattened and cut into steps, but not a fragment of any ancient building remains. Some steps are also cut in the rock on the southern side.

Part of the western side has been cut down perpendicularly, and contains some small niches for votive offerings.

Large fragments of rock are scattered near its eastern base, some of which seem to have been detached from the Areiopagos, and others from the Acropolis. Near this is a spring of unpotable water, and a well called *Αραβικο Πιγαδι*, the Arabian's Well, since it is in that quarter which is inhabited by some black families, who use it for washing. We here also find the imperfect remains of a building of the lower ages, which Wheler supposes to have been the church of Saint Dionysius the Areiopagite. He reports that Saint Paul concealed himself in the neighbouring well; a very improbable story,

and very inconsistent with the noble and intrepid character of that apostle.

Herodotus¹ says that the Persians fixed part of their troops on the Areiopagos; Æschylus² and Euripides³ call it *παργος Αρειος*, and the latter gives it also the name of *Αρειος οχθος*. It is also called Scopulum Mavortis, by Ovid.⁴ Only half of this rock is comprised within the precincts of the present town; though it was anciently in the middle of the city. The modern wall is built on its summit, and passes over it nearly in a direction from south to north.

A few hundred yards north of the Areiopagos is the temple of Theseus. This elegant building probably furnished the model of the Parthenon, which resembles it in the most essential points, though it is of nearly double the size. Indeed the Theseion⁵ impresses the beholder more by its symmetry than its magnitude.

The colossal temples of Jupiter Olympios and of Minerva Parthenos, are prejudicial to the effect of the lesser Athenian edifices, which would appear to greater advantage in any situation, where such comparisons could not be made.

Stuart⁶ and other travellers having measured and described this temple, I shall limit myself to a few general observations.

Pausanias⁷ mentions that three different subjects were represented on the temple of Theseus, and executed by the hand of Mikon; namely, the battles of the Athenians and Amazons, and of the Centaurs and Lapithai, with another subject, relating to Theseus, which was left unfinished. He does not notice the labours of Hercules: which together with those of Theseus occupy the eighteen

¹ B. 8. c. 52.

² Eumenides, v. 682.

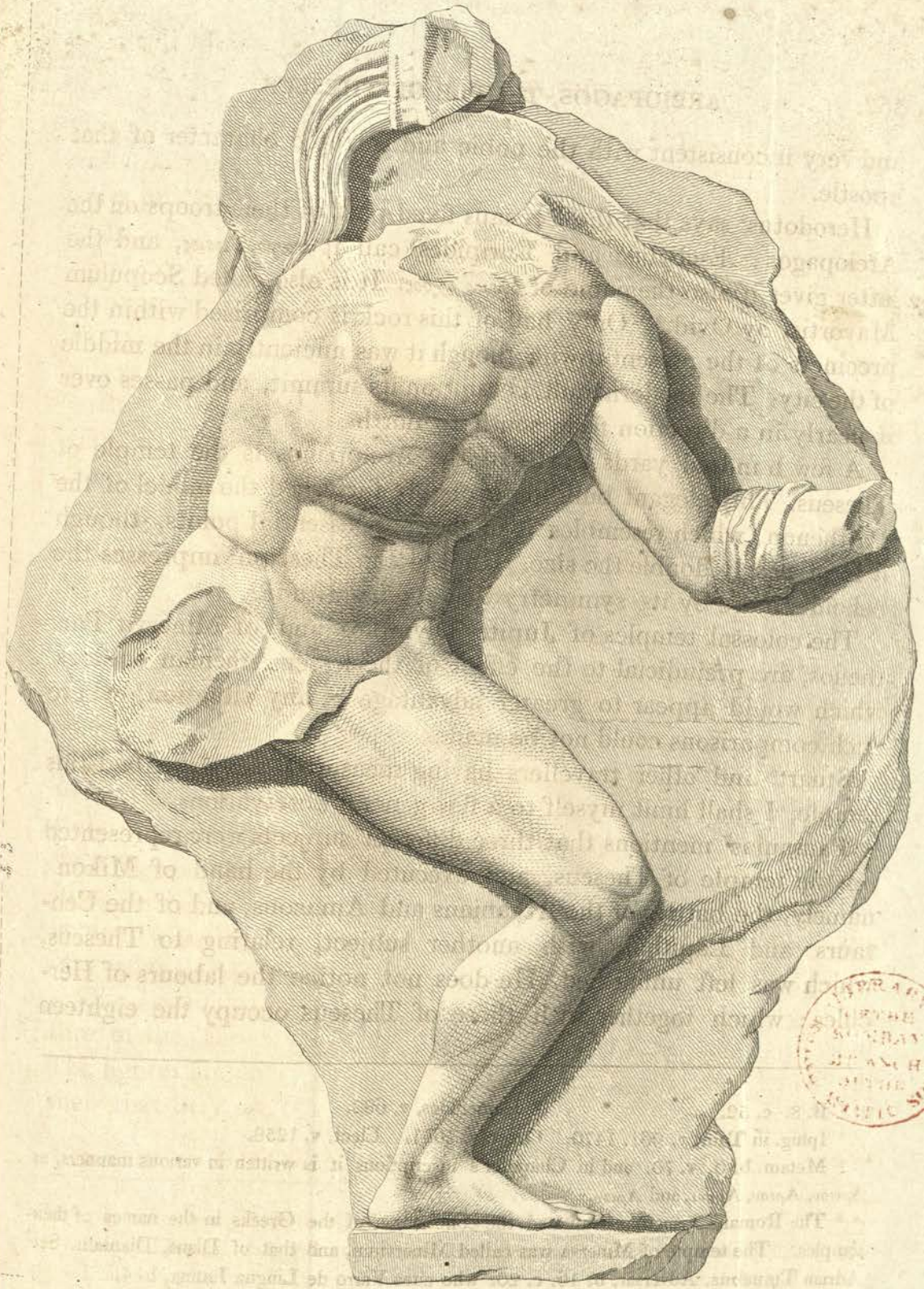
³ Iphig. in Taur. v. 961. 1470. Orest. v. 1651. Elect. v. 1258.

⁴ Metam. b. 6. v. 70. and in Chandler's inscriptions it is written in various manners, as *Αρειου*, *Αρειου*, *Αρηου*, and *Αριου*.

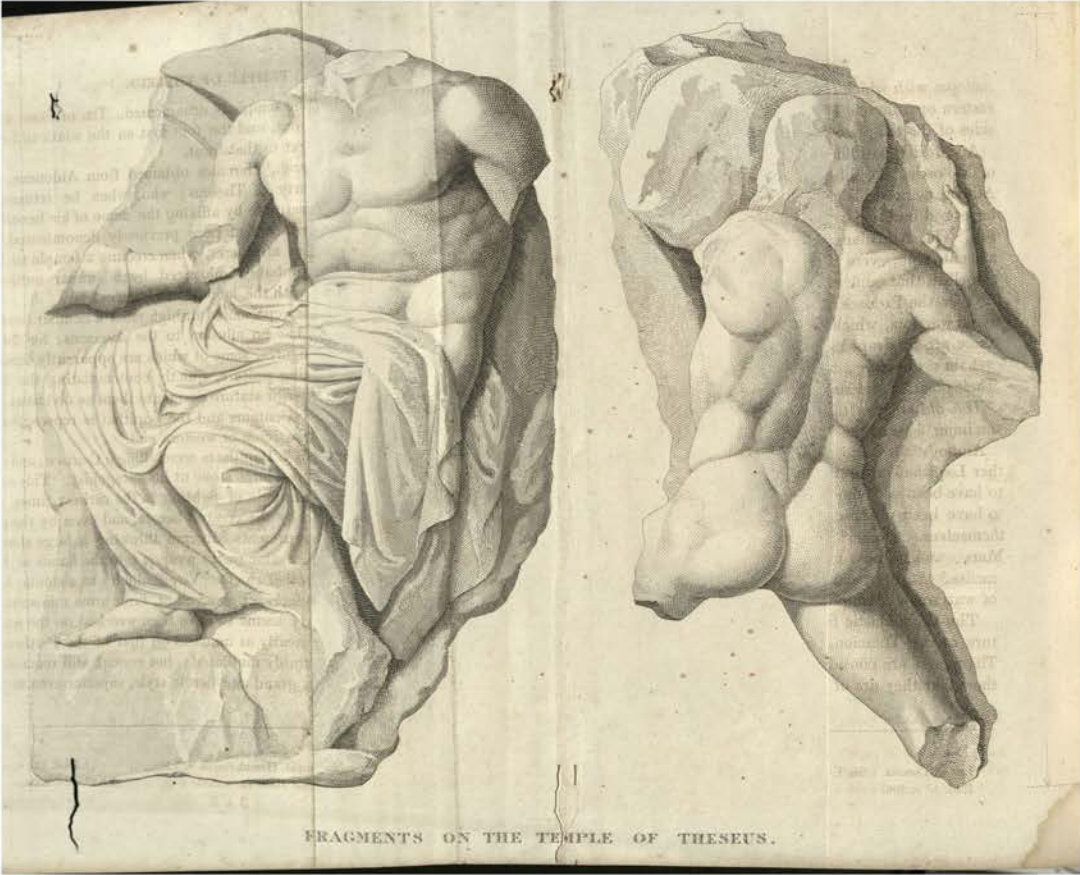
⁵ The Romans sometimes imitated the conciseness of the Greeks in the names of their temples. The temple of Minerva was called Minervium, and that of Diana, Dianium. See Adrian Turnebus. Adversar. b. 16. c. 20. who cites Varro de Lingua Latina, b. 4.

⁶ See vol. 3. c. 1.

⁷ B. 1. c. 17.



FRAGMENTS ON THE TEMPLE OF THESEUS.



FRAGMENTS ON THE TEMPLE OF THESEUS.

metopæ with which the temple is ornamented. Ten of these fill the eastern or principal front, and the four first on the south and north sides of the temple next to that front.

According to Plutarch,¹ Hercules obtained from Aidoneus, king of Molossia, the liberty of Theseus; who, when he returned to Athens, evinced his gratitude by affixing the name of his benefactor to several buildings, which had been previously denominated The-seia. The Athenians in after ages, when erecting a temple to their ancient king, were probably influenced by a similar motive to embellish that edifice with the labours of Hercules.

Over the Pronaos is represented in high relief a combat between some warriors, which has no allusion to the Amazons; for though there are six draped figures, some of which are apparently females, yet they are in a sitting posture, quietly contemplating the fight. Their position and superior stature designate them as divinities.

The old story of the Centaurs and the Lapithai is represented on the inner frieze of the posticum or western end.

Amongst these figures a Lapitha is seen killing a Centaur, and another Lapitha is throwing a large stone at his antagonist. This seems to have been a common mode of fighting in the earliest times, and to have been practised by the greatest heroes, and even by the gods themselves. Homer² represents Minerva throwing a large stone at Mars; and he puts the same rustic weapon into the hands of Diomedes,³ of Ajax,⁴ and other chiefs. Virgil⁵ alludes to a similar kind of warfare—"Jamque faces, et saxa volant, furor arma ministrat."

The Ikonoklastic fury seems to have been wrecked on the sculpture of the Theseion, nearly as much as on that of the Parthenon. The figures are considerably mutilated; but enough still remains to shew that they are of a grand and heroic style, superior even to the

¹ Life of Theseus. See Euripid. Hercul. furens. v. 1328.

² Iliad. 21. v. 404.

³ Iliad. 5. v. 302.

⁴ Iliad. 12. v. 380.

⁵ Æneid. 1. v. 150.

métopæ of the Parthenon. They must have been made only a few years before Phidias superintended the sculpture of the Acropolis, as the Theseion was erected under the archonship of Apsephion, in the seventy-seventh Olympiad, about 467 years before Christ. There is however some difference between the calculations of Dodwell¹ and Corsini² upon this point.

It is probable that this beautiful sculpture is the production of the painter and sculptor Mikon, the same artist who painted the Poikile portico at Athens, and who made the statue of the Pankratiast Kallias.³

The use of the word *γραφειν* by Pausanias,⁴ when noticing the subjects of the Theseion, which were executed by Mikon, would lead us to suppose that they were painted, as he makes no mention of sculpture. He says, that in the conflict Theseus is seen killing a Centaur. He probably alludes to the sculpture of the posticum, as it was not likely that the same subject would be repeated in a painting in the same temple. The word *γραφειν* is probably used elliptically in this place; and *γραπτα, οἱ γεγραμμενα αναγλυφα, οἱ γεγραμμενοι τυποι*, may be understood, as the sculpture is painted. The sculpture was perhaps made by Mikon, and painted by him; and being more celebrated as a painter than a sculptor, Pausanias, with a negligence not unusual with ancient authors, has mentioned them as paintings. The colours are still perceptible on a close inspection. The armour and accessories have been gilt to represent gold or bronze: the drapery is generally green, blue, or red, which seem to have been the favourite colours of the Greeks. The scene took place in the open air, which is represented by being painted blue.

Of the battle of the Athenians and Amazons, which Pausanias mentions, no remains whatever are now to be seen.

¹ De Veter. Græcor. et Romanor. Cyc. Diss. 3. sect. 34.

² Fast. Attic. t. 3. p. 159.

³ Pausan. b. 6. c. 6 *Καλλία δε Αθηναῶ παγκρατιαστη τον ανδριαντα ανηρ Αθηναῖος Μικων εποιησεν ο ζωγραφος.*

⁴ B. 1. c. 17.

It is necessary to observe, that only eighteen metopæ are sculptured out of sixty-eight which adorn the temple; all the others are plain and unornamented. The sculptured metopæ were evidently painted: and it would have had the worst effect to leave the others white. The subject relating to Theseus, which Pausanias says was unfinished, was probably painted on the remaining fifty metopæ; and the Amazonian battle was perhaps represented in the same manner on the tympana, unless we suppose them to have been ornamented with entire figures like the Parthenon, and the temple of Jupiter Panhellenios, in Ægina. The interior walls of the cella have been covered with a hard consistent stucco apparently ancient; and on the exterior of the western end of the cella the same thing is observable; and the two columns between the antæ of the posticum have holes in them, for the reception of bars; where a railing might have been fixed for the protection of the paintings, with which it is probable that a great part of the temple was adorned. Similar holes are visible in the columns at the entrance of the Parthenon, and of most of the temples in Greece; which had probably their iron or bronze gates, composed of open work, the *clathrata fores* of Vitruvius.¹

The sculpture of the Theseion in some parts projects six inches from the tablet.

No subject was so commonly represented on Grecian temples as the Centauromachias. Melesander, the Milesian, according to Ælian,² wrote a work concerning them. Female Centaurs are never represented on the sculpture of the temples of Greece. A female of that imaginary race, with her young one, was delineated in one of the paintings by Zeuxis.³ The same subject is beautifully treated on a cameo found at Orchomenos in Bœotia, and brought to England by the Earl of Elgin. Pliny⁴ supposes that Centaurs really existed, and

¹ B. 4. c. 6.

² Var. Hist. b. 11. c. 2.

³ Lucian. Zeuxis.

⁴ Nat. Hist. b. 7. c. 3.

says he saw one embalmed in honey; he probably alludes to that mentioned by Phlegon of Tralles, who asserts that a live Hippo-Centaur was taken on a mountain of Arabia, and that the king of that country sent it as a present to Cæsar, in Egypt; but that change of climate killed it: it was embalmed and sent to Rome, where it was publicly shewn in the imperial palace. Phlegon declares that he himself saw it.

Pliny¹ also mentions the existence of a Hippo-Centaur in Thessaly.

Lucretius² asserts the impossibility of two natures existing in the same body.

“Sed neque Centauri fuerunt, nec tempore in ullo
Esse queat duplici natura, et corpore bino
Ex alienigenis membris compacta potestas.”

Pausanias³ mentions, that on the sculptured chest of Cypselos, at Olympia, a Centaur was represented with his front feet of the human form, and his hinder feet like those of a horse. The same singularity occurs in a Centaur of the Perugian bronzes, and on a Scarabæus, in the British Museum.

It is probable that Centaurs had not been represented with the equine body so early as the time of Homer, who would not have missed the opportunity of enlarging on this poetical fiction, which would have formed a good parallel to his account of the other semi-human beings the Cyclops: had his Chiron,⁴ the *δικαιοτατος κενταυρων*, or the brave Eurytion,⁵ been supposed to have had any thing of the horse in their composition, he would not have neglected so fine a subject for poetry and fiction.

¹ B 5. c. 19.

² Loc. cit.

⁴ Iliad. 11. v. 831.

³ B. 5. v. 876.

⁵ Odyss. b. 21. v. 295.

In admiring the beautiful sculpture of the Centaurs, we are struck by the gentle assimilation between the human and the animal form. The parts are melted into one another by such soft transitions, that this preposterous union does not offend the eye. As the human part is rendered particularly muscular and vigorous, and the face is wrinkled and distorted with rage and exertion, the union of the two natures becomes less offensive. The description which Callistratus¹ has left us of the statue of a Centaur, is so applicable to those of the Parthenon and of the Theseion, that I have inserted it at length:—Ὡς τον μιν ἰσπον την κεφαλην προθειν και τους αυχεινιους τενοντας, και οσον εις το νωτον καταβαινον ευρυνεται, τον δε ανθρωπον απο ομφαλου μεχρις εις στηριγμαον ζητειν. τοιουτου δε οντος τῷ σωματι, ειδες αν θυμον εωιπνεοντα τῷ τεχνηματι, και ηγριωμενον το σωμα, και τῷ προσῳπῳ θηριωδες επανθουν, και το της τριχος καλλιστα υποκρινον την πέτραν, και παντα προς του αληθη τυπων σπευδοντα.

Some elegant painted foliage,² and a mæander nearly resembling that of the Parthenon, are remarked on the interior cornice of the portico, which surrounds the temple, and upon which the beams of the *lacunaria* rest. This ornament approximates more to the windings of the Cretan labyrinth than to the sinuosities of the Phrygian river, and was probably painted on the temple of Theseus, in allusion to the adventures of that hero in Crete.

Virgil³ and Strabo⁴ mention the mæander ornaments; the former notices the richness of the double mæander, as a border on a garment:

“Victori Chlamidem auratam, quam plurima circum
Purpura, mæandro duplici, Melibæa cucurrit.”

The geographer tells us that every thing with many sinuosities was termed mæander. It is represented on several Asiatic

¹ Callistrat. in Centauri Stat.
Æn. 5. v. 250.

² See Stuart, vol. 3. c. 1. pl. 7 and 8.
⁴ B. 12. p. 577.

medals,¹ on temples, and sepulchral vases; and is still used at Athens in embroidery.

The Theseion is elevated upon only two steps, contrary to the common rules of Grecian temples, which generally stand upon three. These steps, as well as the other parts of the temple, are of Pentelic marble;² the whole rests upon a strong foundation composed of large stones, six layers of which are now uncovered at the eastern and western ends, and on the northern flank, though they were anciently covered up to the steps. On the southern side the earth rises above the lower step; but every rain washes down some of the earth on the north side of the temple, and exposes the foundation to increasing destruction. Some of the stones are loose, and a few years will perhaps level with the ground the whole northern flank of this beautiful edifice, which only a small but timely expense might preserve for many ages more. Those who have merited the severity of public censure by the destruction of the Athenian temples, might in some measure have obliterated their disgrace, by contributing to the preservation of the yet remaining monuments of Athens; but that was foreign to their plan of pillage, and I am confident they would have been happy to see the whole temple fall, had one single sculptured fragment been obtained by its destruction. The frusta of three contiguous columns on the south flank have been shaken out of their centre, probably by an earthquake. The lower frustum of the third column from the south-west angle has been intentionally broken, apparently for the purpose of admitting into the cella some object larger than the intercolumniation.

There was probably an entrance to the cella at both ends, as in the Parthenon; that of the western extremity is blocked up, and that of the opposite end is concealed by the altar of the church:

¹ Magnesia, Prieste, Apollonia, Apamea, &c.

² It is said that the sculpture is of Parian marble, but I was not able to examine them sufficiently near to ascertain the fact.

the present entrance, which has been made nearly in the centre of the south side, is a contrivance of later times. The cella is entire, but the roof is modern; this temple had no doubt its peribolos, of which no traces remain. Several of the beams and the lacunaria over the portico still exist; the latter are adorned with square compartments, on each of which is painted a radiated ornament, or star.¹ One of the beams of the posticum, though broken in two nearly in the middle, still keeps its place: the same accident has happened to a beam of the lacunaria on the posticum of the Parthenon.

It is a most fortunate circumstance, that the Theseion has been converted into a Christian church; if this obstacle had not happily intervened, the whole of the sculpture would now have been in the British Museum; and the world in general, but the Greeks in particular, would have had still more reason to execrate such barbarous Vandalism. Recourse was had to every lure which money could furnish, and to every argument which artifice could suggest, in order to obtain possession of these precious though mutilated relics of ancient art; but every effort proved abortive; and this venerable temple has thus fortunately been saved from utter ruin, and the British name from additional ignominy; for the entire odium of these sacrilegious spoliations was unjustly thrown upon our government, as it was difficult to conceive that such an indulgence would have been granted to an individual without its powerful intercession.

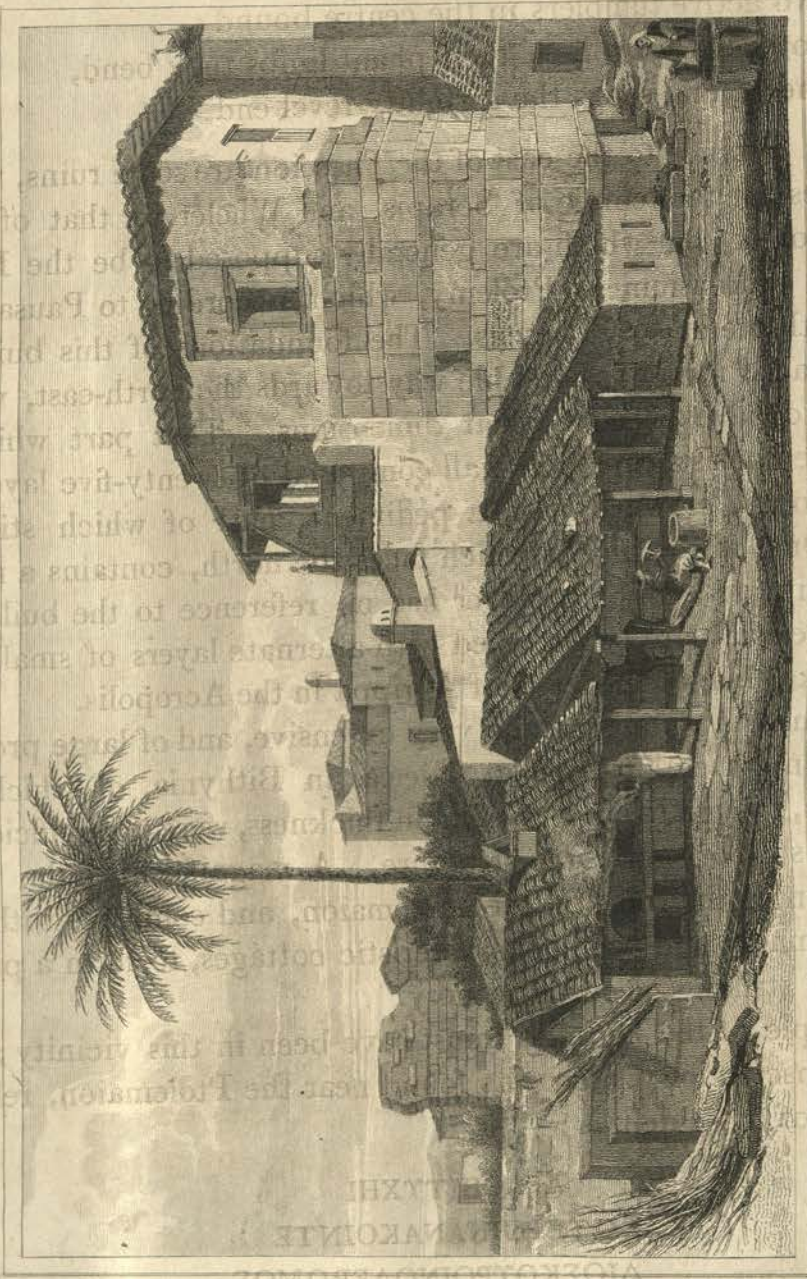
The Abbé Fourmont allows only twelve columns for each side of the Theseion, and Du Loir and Le Roy have given fourteen; our own countrymen are however not infallible, as Pococke makes the columns seven diameters in height. It would appear as if French travellers at that time had lost the art of counting; for Mons. Tavernier gives only sixteen columns to the flanks of the Parthenon; and Fourmont will have that only seventeen columns were remaining in his time at the temple in Ægina, although twenty-five are standing at this time.

¹ See Dr. Chandler's Travels in Greece, c. 14. p. 72. and Stuart, vol. 3. c. Pl. 9.

In the year 1654, Du Loir saw a large statue of a lion, of white marble, near the temple of Theseus, which was also noticed by Guilla-tiere fifteen years afterwards, and by Cornelio Magni, in 1674. It is not known at what time nor to what place it was removed; it may be one of those before the Arsenal, at Venice. Guilla-tiere asserts that it was in a couching position.

At Easter the Athenians celebrate a festival and a dance near the temple of Theseus: some thousands of people fill the plain which is between the temple and the Areiopagos: Turks, Greeks, Albanians, and Blacks, were collected in one busy mass, and formed a gay and singular mixture of variegated costumes, the brilliant colours of which waved like a field of anemones agitated by the wind. The beautiful lines of Homer descriptive of the dance made by Vulcan on the shield of Achilles, is so perfect a representation of that performed at the Theseion, that I have inserted it at full length from Pope; whose translation, though far from accurate, is sufficiently near the original to give a just idea of this splendid scene:—

“ A figur’d dance succeeds; such once was seen
 In lofty Gnossus, for the Cretan queen,
 Form’d by Dædalean art: a comely band
 Of youths and maidens, bounding hand in hand;
 The maids in soft simars of linen drest,
 The youths all graceful in the glossy vest:
 Of those the locks with flow’ry wreaths inroll’d,
 Of these the sides adorn’d with swords of gold,
 That glitt’ring gay, from silver belts depend.
 Now all at once they rise, at once descend,
 With well-taught feet; now shape in oblique ways,
 Confus’dly regular, the moving maze:
 Now forth at once, too swift for sight they spring,
 And undistinguish’d blend the flying ring.
 So whirls a wheel, in giddy circle tost,
 And rapid as it runs, the single spokes are lost.



E. Byrne sculp.

London, published June 1, 1850, by Rowland & Macartney, New Bond Street.

GYMNASIUM OF PTOLEMY.

S. Pomardi del.

The gazing multitudes admire around
 Two active tumblers in the centre bound ;
 Now high, now low, their pliant limbs they bend,
 And gen'ral songs the sprightly revel end."¹

A short distance to the east of the Theseion are some ruins, which Spon takes for the temple of Serapis, and Wheler for that of Castor and Pollux, but which are generally supposed to be the Ptolemaion, or gymnasium of Ptolemy, which, according to Pausanias,² was near the temple of Theseus. The foundations of this building may be traced for a considerable way towards the north-east, which shews it to have been of great dimensions. That part which is most entire consists of a high wall composed of twenty-five layers of marble blocks, crowned with a pediment, part of which still remains. One of the blocks which faces the north, contains a mutilated inscription ; which however has no reference to the building. Part of the walls are constructed with alternate layers of small and large blocks, like the pedestal of Agrippa in the Acropolis.

The gymnasia were generally very extensive, and of large proportions. Pliny³ mentions one at Nicæa, in Bithynia, of which the brick walls, though twenty-two feet in thickness, were not sufficiently strong to support the superstructure. A magnificent palm tree⁴ shoots amongst the ruins of the Ptolemaion, and combines with the ancient remains and some characteristic cottages, to form a picturesque and striking piece of scenery.

The temple of the Dioscuri⁵ must have been in this vicinity ; the following inscription which was found near the Ptolemaion, relates to an altar of those deities :—

ΑΓΑΘΗΤΥΧΗ
 ΣΩΤΗΡΟΙΝΑΝΑΚΟΙΝΤΕ
 ΔΙΟΣΚΟΤΡΟΙΝΟΔΕΒΩΜΟΣ

¹ Iliad, 18. v. 590, &c.

² B. 1. c. 17.

³ Epist. to Trajan. b. 10.

⁴ The fruit of the palm does not come to maturity in Greece or Italy.

⁵ See Pausan. b. 1. c. 18.

The other inscriptions which are here inserted, are in a cottage not far from the same place.¹

ΓΟΝΟΛΑ. Ο. ΣΤ.
 ΖΜΑΤΟΜΗ ΑΤΕ
 ΙΑΙΘΙΝΙΚΑΙ . ΤΗΣΑΙ
 ΑΝΑΓΡΑΦΗΝ. ΑΙΤΗΝΗΟΙΤ
 ΙΤΕΙΔΙΘΚΗΑΠΤΟΓΕ
 ΑΦΑΝΑ. ΧΙΑΗΝΕΠΤΗΣ
 ΑΝΕΛΑΣΗΠΡΟΚΑΗΣΠ. Ι
 ΣΚΙΡΟΦΟΡΙΩΝΟΣΕΝΕΙΚΑΙΝΕ
 ΚΑΗΣΙΑΣΝΤΑΙΘΕΑΤΡΩΙ
 ΤΟΣ. ΑΤΗΤΟΣΕΛΕΥΣΙΝΙΟ
 ΞΕΝΟΦΩΝΕΥΦΑΝΤ
 ΟΥΣΙΝΟΙΠΡΥΤΑΝΕΙΣΤΗΣΓ
 ΥΟΝΤΑΙΠΡΟΤΩΝΕΚΚΑΗΣΙ
 ΕΙΑΡΤΕΜΙΑΙΤΕΙΒΟΥΤΑΙ
 ΑΓΑΘΕΙΤΥΧΕΙΔΕΔΟΧΘΑ
 ΤΑΕΝΤΟΙΣΙΕΡΟΣΙΣ
 ΟΥΔΗΝ . . . ΓΑ

ΚΙΦ
 ΣΤΕΤ
 ΝΤΑΔΑΝ
 ΕΝΔΕΚΑΕΤΕΣ
 ΔΑΔΗΗC
 ΤΟΑΡΧΑΙΟΝ
 ΕΝΔΕΚΑΕΤΕΣ
 ΠΟΛΙΑΔΟΣ
 ΔΟΣΚΑΙΝΚ
 ΑΙΟΕΝΕΝΔΕΚΑ
 ΝΕΝΔΕΚΑΕΤΕΣ
 ΑΣΙΤΟΙΣΘΕ
 ΕΝΔΕΚΑΕΤΕΣ

The Doric building which some² suppose to have been a temple of Rome and Augustus, and others³ the Agora, is the nearest ruin to the supposed Ptolemaion.

The only remains are a tetrastyle portico of Doric columns, with

¹ The relative size of the letters of these inscriptions, has been maintained in the present text, as nearly as possible to the original.

² Wheler's Journey to Greece, p. 388. Spou, Voyage de Grece, t. 2, p. 183.

³ Stuart, vol. 1. c. 1.

inelegant capitals, supporting an entablature with triglyphs and plain metopæ; above which is the pediment, the apex of which is surmounted by an akroterion of so large a size, that it seems to have supported more than a single figure. It was probably ornamented with a triumphal car, with Lucius Cæsar, son of Augustus, as the inscription on the face of the akroterion seems to indicate that his statue was in that place.

Over the angles of the tympanon are also two akroteria which supported statues, or ornaments, the place of which is now supplied by storks, who build their nests in this situation, and make a considerable addition to the picturesque appearance of the edifice. One of the antæ remains entire. The middle intercolumniation being the widest, the frize which is over it is ditriglyph.¹ Two of the columns are nearly concealed in a modern wall.

Though this building is not conformable to the chaster rules of the Grecian Doric, and will not bear a comparison with the Theseion and the Parthenon, yet it is evidently the remains of a grand and majestic edifice. It has no particular name at present; the small church of our Saviour is attached to it, within which are some fragments of sculpture, and some mutilated inscriptions, which were too much corroded to admit of being copied. The portico stands in the most frequented part of the town, and it is consequently difficult to make a drawing of it from the street: some houses, however, which are in the vicinity, offer views of it in various directions.

To the south-east of the Agora is the octagonal tower of the Eight Winds, the Klepsydra of Andronikos Cyrrhestes, called Horologium by Varro,² and described by Vitruvius.³ It is more attractive by its singularity, than its beauty. It was the water-clock, the

¹ There is a ditriglyph portico at Cnidos in Caria. The theatre of Marcellus, at Rome, and a temple attributed to Hercules, at Cora, in Latium, are tritriglyph; but these Roman deviations from the chaster rules of the Doric architecture scarcely merit any notice.

² B. 3. c. 5. De re Rust.

³ B. 1. c. 6.

chronometer, and weather-guide of Athens. It is not noticed by Pausanias. The drawings and measurements of Stuart¹ render any further details on the architecture superfluous.

The lintel of the entrance which faces the north-east has been painted red by the Turks, with an inscription on it, informing us, that "there is no God but God, and that Mohamed is his Prophet." "La illah, allah Mohamed u resoul ullah."

The interior of the tower is covered with a wooden floor which rests upon the lower cornice, several feet above the original pavement. The white marble walls have been wisely white-washed, and ornamented with tablets of wood painted in different colours, and containing passages from the Kourann, in the Arabian character, in which the book was originally composed. The Arabian is consequently the sacred language of the Mohamedans.

Towards the east is the *Mihrab*,² which is a recess in the wall, painted with perpendicular stripes of green and red; its position indicates the direction of the *Kaaba*, or Oratory at Mecca. Each side of the niche contains a wax candle, before which is placed the imitation of the green flag of Mohamed. The Kourann is deposited within the *Mihrab*. The imitation of the two-edged sword of Aly is attached to the wall. This celebrated sword was inherited by the Khaliph Aly from the Prophet, who was the original possessor. Twelve small lamps are suspended by a chain, which is attached to the key-stone in the roof of the tower. I also observed sixteen ostrich eggs suspended by a string, which I was assured were antidotal to the dreadful effects of the evil eye!

The tower of the Winds is at present a *Semá-Khanés*, or chapel for the dance called *Semá*, which is performed in it every Friday, by an order of dancing Derwishes, called *Mulevi*, from the name of their institutor, Hazreth Meulana, otherwise called Molla-Hunkear.³ The

¹ See vol. 1. c. 3. ² For the different manners of writing this word, see the Appendix.

³ See D'Ohsson's excellent and detailed account of the different orders of dancing Derwishes. Molla-Hunkear died A. D. 1273.

dance which I saw performed here, was at the same time the most horrid and the most ridiculous ceremony that can be imagined! It is extremely difficult for a spectator who has not been accustomed to such singular sights to remain serious; and it would have been dangerous to laugh at their religious ceremonies. The sacred performance is opened by the Derwishes,¹ and as many Turks of all ranks and ages as choose to be of the party; they sit down upon the floor, in a circle, and begin by singing the praises of God and Mohamed, in a slow and solemn manner, repeating very frequently “*Ullah hoo Ullah!*” at the same time moving their heads and bodies backwards and forwards, thus keeping time with the song. The only instrumental accompaniment consisted of two small drums, or hemispheres of bronze, the mouth covered with a skin. The song and the motion of the dancers by degrees become more animated; on a sudden the company all start up, and sing and dance in a circle, with great violence and velocity! When they are tired, they make way for the two principal performers, who, holding each other by the sash which is tied about the waist, turn round with an incredible rapidity, far exceeding any thing I could have supposed the human frame capable of, and which would greatly surprise our most active dancers or posture masters.

The Sheikh, or chief of the Derwishes, dressed in the sacred colour green, with a large white turban, animates them by his voice; and by the beating of a large tambour, which instrument was also used in ancient festivals, principally in the Bacchanalia, and was called *τυμπανου* or *τυπανον*. Mr. Hamilton² says, that according to Herodotus and Euripides, this instrument was introduced by Anacharsis from Cyzicum into Scythia, where it cost him his life. The larger kind was the *tympanum majus*: Catullus calls the smaller tambour, *tympanum leve*, and Arnobius *tympaniolum*.

The Derwishes continue turning, screaming, and groaning for a

¹ The Derwishes, or Faqirs, as the Arabians call them, profess poverty, and answer nearly to the Capuchins of Catholic countries.

² *Ægyptiaca*.

considerable length of time, moving their heads violently backwards and forwards, with their long hair floating in the wind. They at length sink as if exhausted with fatigue, and overcome with giddiness, into the arms of the by-standers, when for a few minutes they are apparently deprived of their reason, and filled with the *εὐθεον*, or divine enthusiasm.¹ I have been assured however that the force of habit is so great, that this apparent dereliction of the senses is assumed, and not real; which I can easily believe, from a dance of a similar kind which I afterwards saw performed at Rome, by a woman in a show-shop, who turned round with such great velocity for ten minutes together, that the human form was imperceptible to the eye, and appeared like a column turning upon its axis:—

“ So whirls a wheel, in giddy circle tost,

And rapid as it runs, the single spokes are lost.”²

As a proof that her senses were not at the time in the least disordered, she performed several feats of dexterity during her revolutions, such as balancing swords, threading a needle, and playing on the violin with the greatest facility; and after she had finished turning, she shewed not the least symptom of fatigue or giddiness; but in a few minutes began to turn again, and performed her task several times in the course of the evening. The faintings and groanings of the Derwishes may therefore be fairly considered as mere religious jugglings! Tavernier observes, that there are Derwishes who turn in this manner for two hours together without stopping, and that their vanity is gratified in the exercise of an occupation, to which we should give the name of folly!

This curious ceremony bears a strong resemblance to the festivals of the Corybantes, who, in honour of Cybele, danced to the sound of their cymbals till they became delirious; of which dance the

¹ Cum furit ad Phrygios enthea turba modos, Martial, l. 11. Epig. 84. v. 4.

² Pope, Homer's Iliad, 18. v. 600.

description furnished by Apuleius¹ and Strabo,² is applicable to that practised by the Derwishes.

Near the tower of the Winds are some Roman arches of weak construction: it is not easy to conjecture to what kind of edifice they belonged, but they appear to have been erected during the declension of the Roman architecture.³ The following inscription was found in the vicinity:—

ΟΔΗΜΟΣ
ΛΕΥΚΙΟΝ
ΛΕΥΕΙΟΥ
ΑΤΝ.

The church called *Μεγάλη Παναγία*, the Great Virgin, which Chandler⁴ takes for the Prytaneion, stands within a large quadrangle.⁵ Three plain Doric columns and a pilaster of small dimensions, support a meagre architrave; the style is very bad; approaching more to the Roman Doric of the theatre of Marcellus, and of the Colosseum, than to the Grecian order. Not far from these remains are some fine walls, composed of large blocks of stone: architectural fragments are seen in all directions, particularly of the Ionic and Corinthian orders.

The most perfect face of this wall, which enclosed the quadrangle, is near the bazar or market-place. It is the ruin which some have taken for the temple of Olympian Jupiter, others for the Pantheon of Hadrian, and others for the Poikile Stoa; the first name of which, according to Suidas,⁶ was *Περιστανικτεῖος Στόα*. It consists

Capite demisso cervicibus lubricis intorquentes motibus, crinesque pendulos in circum rotantes. Metamorph. b. 8. ² B. 10. p. 473. ³ See Stuart, vol. 2. c. 5. p. 11.

⁴ Travels in Greece, c. 20. p. 97. He calls the church *Great St. Mary*.

⁵ Three hundred and seventy-six feet one inch in length, and two hundred and fifty-two feet in breadth, Stuart, vol. 1. c. 5.

⁶ Lexicon. v. *Στόα*, vol. 9. p. 377.

of a well built wall with seven plain Corinthian columns detached a little from it, but supporting an entablature and cornice ornamented with dentils. These entablatures return over each column and along the wall, where is the body of the building. They were undoubtedly designed to support statues like the arches of Septimius Severus and of Constantine at Rome; on the latter of which the statues still remain upon the columns. Pausanias¹ says there were some bronze statues before the portico; probably they were upon the columnar pedestals already noticed, which is perhaps the Poikile restored by the Romans, since the architecture of the colonnade bears a resemblance to the style which is seen in the arch of Hadrian. This portico faces nearly w. n. w. and forms a part of the Voivode's house: at the southern end is the Greek church of Saint Nicholas, and an insulated Corinthian column, and at the northern end is the great mosque, an elegant building, with a lofty minaret, and a broad shallow dome. The column of the Olympieion, which was thrown down by the Turks, was used in the construction of this mosque; and probably great part of the portico in question was destroyed on the same occasion. Cornelio Magni, who visited Athens in 1674, and Stuart, assert that in their time the portico was called by some the Palace of Pericles, and by others the Palace of Themistocles.

Besides the ruins I have described as within the modern circuit of Athens, there are other imperfect remains, which are scarcely worth noticing. Near the monument of Lysikrates are three small Ionic columns, supposed, but without any plausible reason, to have formed part of the gymnasium of Hadrian. The following inscriptions were found in this vicinity, the first of which, though extremely ruined, seems to have been a *Ψηφισμα*, or decree; the second is probably sepulchral:—

¹ B. 1. c. 16. *Ἀνδριαντες δὲ χαλκοὶ κεινταὶ προ μὲν τῆς στροφῆς.*

ΘΛΙΤΗΔ
 ΚΕΙΤΗΒΟΥ
 ΟΚΑΙΘΥΣΝΑΤΚ
 ΙΕΥ...ΓΕΤΗΝ..Ο
 ΝΚΑΙ ΑΥΤΟΝΚΑΙ
 ΑΥΤΩΙΟΙΚΙΑΣΕ
 ΘΑΙΔΕΑΥΤΟΥΤΟ
 ΗΝΒΟΥΛΗΝΤΗΝΑ
 ΙΕΡΟΚΛΕΙΔΗΣΤ
 ..ΘΕΝΕΙΠΕΝΤΑΜΙ
 ΒΟΥΛΗΙΑΝΑΓΡΑΨ
 ΜΑΤΟΝΓΡΑΜΜΑΤ
 ΟΠΟΔΕΙΚΛΗΣΤΗΣ
 ΔΕΤΗΝΑΝΑΓΡΑΦΗ
 ΙΤΟΝ..ΑΜΙΑΝΤΟΥ
 ΚΤΩΝΚΑΤΑΨΗΦΙΣ
 ΩΝΤΩΙΔΗΜΩΙΕΠΙΛ
 ΛΙ ΛΕ ΛΕ

Under a female figure in bas-relief, on a stele of grey marble ;

ΑΡΑ ΑΙΣΧΙΝΟΥ
 ΜΙΛΗΣΙΑ.

At the northern extremity of the town is a single plain Corinthian column of Eubœan¹ marble, and of considerable dimensions. It stands in its original position; and as there are no other remains near it, and as it is of coloured marble, it probably never

¹ Called Cipollino by the Italians, from its laminar composition resembling that of an onion. It was also called Carystian marble, the quarries being near Cape Carystos, opposite the promontory of Sunium.

formed part of any building, but supported a statue; like the Corinthian column in the Roman Forum, which was surmounted by the statue of Focas. The Greeks have dedicated the column to Saint John; and a poor Albanian woman who lives near it piously supplies a lamp with oil, which is placed in a hole of the column every night.

The majority of the Athenian churches are built upon the ruins of ancient fabrics, and are composed of blocks of stone and marble, with a great number of inscriptions, altars, pedestals, and architectural ornaments. The catholicon and the archiepiscopal residence are worth examining, on account of the numerous fragments which are in the walls; and the interior of all the churches, particularly the pavements, merit observation. The following inscriptions were found on some blocks of marble which compose its walls:—

ΓΝΑΙΟΝΚΟΡΝΗΛΙΟΝ
ΛΕΝΤΥΛΟΝ
ΕΣΙΑΣΕΝΤΙ.

ΦΑΠΑΡΑΜΟΝΟΣ ΑΙΛΙΑ ΑΒΙΔΙΑΝΙ
ΗΡΑΚΛΕΙΔΟΥ ΦΛΗΕΤΣ ΕΙΣΙΑΣ ΕΞΟΤΝΙΕΩΝ

The following are also in the same vicinity :

ΦΙΛΟΓΕΡΑΙ
ΕΛΕΩΝΙΔΗ
ΓΩΠΑΤΕΙΤΗΝ
ΑΜΑΡΑΝΟΥΤ
ΕΗΑΡΑΥΤΟΚ
ΥΠΕΙΓΤΙΝΑΝ
ΖΙΝ¹

¹ In the church of Agia Kononi.

ΘΑΛΗΔΩΣΙΘΕΟΥ
 ΠΑΜΒΩΤΑΔΗΝΤΟΝ
 ΚΟΣΜΗΤΗΝΟΕΦΙΥ
 ΒΟΣΔΡΥΑΝΤΙΑΝΟΣ
 ΚΑΛΛΑΠΙΣΧΡΟΥΜΑΡΑ
 ΘΩΝΙΟΣ.¹

The site of many of the celebrated edifices of antiquity cannot now be even conjectured with any degree of confidence; and an attempt to indicate their positions from the mere vague descriptions of ancient authors, would be equally useless and assuming.

About forty of the temples and public buildings which are mentioned by Pausanias, have so totally disappeared, as not to have left a trace, by which it is possible to identify their situations. Nor shall I endeavour to elucidate, with such slender and uncertain materials, a subject in which so many have failed; and on which in fact scarcely any two travellers have agreed. I shall therefore say with Cicero,

“Nec me pudet fateri nescire quæ nesciam.”

The modern walls of Athens are about ten feet in height, and not two in thickness. They were constructed about the year 1780, as a defence against the pirates and hordes of Arnauts, who sometimes entered the town at night, and threatened to pillage it. The walls embrace a circuit of nearly three miles, and enclose, not only the town and citadel, but also some open spaces for cattle. They were built in seventy-five days, all hands being employed day and night; and as the labour was compulsory, the work cost a very inconsiderable sum. All kinds of materials which were at hand were employed in their construction, and in some places they exhibit large blocks of stone and marble, and several fragmented inscriptions. The bridge of Hadrian over the Ilissos was on this occasion destroyed for the sake of the stone; and several other remains probably shared the same fate.

¹ On a pilaster near the same.

The modern walls are furnished with seven gates; one of which, the arch of Hadrian, is ancient, but was formerly within the town, and was not used as a gate. It was called *Ἀδριανου πυλαι*, and is at present named *Βασιλου πυλα*. The road which commences here passes along the northern banks of the Ilissos, through the Cynosarges, to the village and monastery of Ampelo-Kepous, and to the villages at the foot of Hymettos. A few yards from the arch of Hadrian, is the south-east angle of the modern wall, which here turns to the west, and which is built upon the extremity of the peribolos of the Olympieion. The next gate which is in the western wall, and not far from the arch of Hadrian, is called *Αρβανιτικα πορτα*, as the vicinity is inhabited by some Albanian families. The road passing near the foundations of the gate, which is probably the *Ἰπποαδες*, leads to the villages between the south-east foot of Hymettos and the sea, to the ruins and port of Thorikos, the Sunium promontory, and the passage from Attica to the island of Zea. After this gate the walls are carried on in a westerly direction, below the southern side of the Acropolis, and running parallel with the front of the theatre of Bacchus, join some ancient arches, and further on are attached to the eastern end of the theatre of Herodes, the whole front of which, with its western flank, serve as the wall of the town, which again begins where the theatre terminates.

The third gate, which is on the western extremity of the Acropolis, serves as the outer entrance to the citadel, and is called the Castle Gate. It faces the Athenian ports, to which it conducts by the Turkish cemetery, over the foundations of the Piræan gate, and through the olive groves. It is seldom used except by the garrison. From hence the wall is carried over the summit of the Areiopagos, at the northern foot of which is the fourth gate, also facing the sea; the different roads branching from it lead to the ports, and to the ferry of Salamis; it is called *Mandra-bili*. Its lintel is a large block of white marble, ornamented with Doric guttæ, and belonging to a choragic monument, as is evident from the inscription on it, which has been published by Spon.

HADRIANVS. ANTONINVS.
 ATHENIS. COEPTVM. A. DIVO. HADRIANO. PATRE. SVO.
 DEDICAVITQ.

So, that by placing the two fragments together, the whole inscription is obtained.

The walls of the town are perforated with loop holes for musketry, and strengthened with projecting square turrets.

The walls which were raised in the time of Themistocles, were sixty stadia in circumference. Those who give it a circuit of two hundred, included the space between the long walls, and the three principal ports.

Plutarch¹ affirms, that Syracuse was as large as Athens, and we know from Strabo,² that the circuit of the former was one hundred and eighty stadia.

Dionysius of Halicarnassos³ says, that the circumference of Athens was about the same as that of Rome.

Meursius mentions the ten following gates of Athens:

Αχαρνικαι, Διοχαρούς, Διομειαι, Ηριασαι, Θρακικαι, Θριασικαι, the same as Διπυλον, Ιππαδες, Κεραμεικαι, Μελιτιδες, Πειραιικαι.

Potter enumerates thirteen, including that of Hadrian, and omitting the Μελιτιδες. He thinks the Θριασικαι was the same as the Διπυλον,⁴ and the Κεραμεικου πυλαι. He also adds the Ιεραι, the Ιτωνιαι, the Σκαιαι, and the Αιγεις πυλαι. The two latter are not mentioned by ancient authors as gates of Athens; nor is the Thracian, which is given by Meursius.

Stuart,⁵ who gives a detailed account of the gates, says that their foundations may for the most part be seen; but it is at present very

¹ Life of Nicias.

² B. 6. p. 270.

³ Antiq. Rom. b. 4. 163.

⁴ Dr. Chandler has the following passage concerning this gate, one part of which, relative to the Piræan gate, is clearly erroneous.—Dipulon was the gate at which Sylla entered from the Piræus, and was sometimes called the *Piræan Gate*; it led toward Thria and Eleusis, and was likewise called the *ThriAsian* and the *Sacred Gate*. A region *within* and a suburb *without* it being named Ceramicus, it was also called the gate of the *Ceramicus*.—Travels in Greece, c. 18. p. 89.

⁵ Vol. 3. on the plan of Athens, p. 4.

difficult to identify the position of more than four ; one of which is near the fountain Kallirhoe ; another towards the s. w. foot of Anchesmos ; a third in the hollow between the Pnyx and the Musæum ; and a fourth near the Academy. These are probably the *Ἰππαδές*, the *Διορμειαί*, the *Πειραιαίαι*, and the *Διπυλον*.

The ancient walls of the city may be traced over the summit of the Musæum and the Pnyx, nearly in a northern direction, for a considerable way in the plain. Some vestiges are then seen taking an easterly course, which near Anchesmos turn towards the south, and end at the northern bank of the Ilissos, east of the stadium. They then take a direction towards the west and north-west, forming an irregular square, with several curves and angles. These traces are however found with many intervals and interruptions.

It appears, from Vitruvius,¹ that part of the Athenian wall, facing Hymettos, was constructed with brick.

The arch which was built in the time of Hadrian was not one of the gates of Athens, being considerably within its ancient peribolos. Little remains to be said upon a monument which has not much architectural merit, and which has been scrupulously detailed by Stuart.²

The inscriptions in iambic verse, which are on each side, indicate the situations of the old town, or Theseiopolis, and of new Athens, or Hadrianopolis.³ The former contained the space which includes the Acropolis, extending beyond the Musæum and the Pnyx, and towards the Academy. The latter occupied a part of the plain between the Ilissos and Anchesmos.

This inscription was imitated from that which was upon the column erected by the Ionians and Theseus, on the Corinthian Isthmus, which separated the Peloponnesos from Ionia or Attica ; on the side facing the former was inscribed⁴ *Τα δ' ἐστὶ Πελοποννησος, οὐκ Ἰωνία* ; and on that facing Ionia was⁵ *Τα δ' οὐχὶ Πελοποννησος, ἀλλ' Ἰωνία*.

¹ B. 2. c. 8. and Pliny, Nat. Hist. b. 35. c. 14.

² Vol. 3. c. 3.

³ Spartianus, Life of Hadrian.

⁴ This is Peloponnesos, not Ionia.

⁵ This is not Peloponnesos, but Ionia. See Strabo, b. 3. and 9. and Plutarch's Life of Theseus.

The inscriptions on the arch of Hadrian are evidently to be understood in the same manner; the modern walls are built against it. The breadth of the arch is twenty feet, but the breadth of the entire building is forty-four. It is considerably buried and disfigured by a Turkish wicket; which forms a singular contrast with the surrounding marble.

It is surprising that so flimsy a fabric as the arch of Hadrian should have been erected in a city which possessed the most perfect examples of the three Grecian orders; but it furnished indisputable evidence of the vitiated taste of the Romans, to whom we may impute the corruption of the chaster rules of Grecian symmetry. The Ionic proportions which are given to the tall and effeminate Doric of the theatre of Marcellus, and the Flavian amphitheatre at Rome, the temple of Hercules and the villa of Mæcenas at Tivoli, the temple of Hercules at Cora, the mixture¹ of the Ionic and Doric ornaments, and the amalgamation of the Corinthian and Ionic orders in the meretricious Roman composite, are so many proofs that the Romans were deficient in correctness of taste and solidity of judgment.

These examples however have been copied in some of the richest and most stately edifices of modern times. Nothing is more gorgeously rich, and at the same time more palpably tasteless, than the front of Saint Peter's church, and the superb colonnade, which is singly of no order, and collectively of all. The same fault may be found with most of the churches in Italy, where architecture was put to the rack and tortured into deformity by Sansovino, Michael Angelo and Borromini, who seem to have done every thing in their power to corrupt the taste of the age in which they

¹ One of the earliest examples remaining of this mixture of the orders is the sarcophagus of one of the Scipios which is now in the Vatican; it has a Doric frieze with triglyphs and metopæ, surmounted with Ionic dentils.

lived.¹ A few paces to the south of the arch are the remains of an ancient wall, belonging to the peribolos of the Olympieion. The modern wall is built upon it. There are but few traces of Hadrianopolis, or the town of Hadrian; the materials have probably been employed in building modern Athens. The plain between the arch and foot of Anchesmos consists of arable land, with few and imperfect vestiges of antiquity.

The following curious funereal inscription in hexameter and pentameter verse, was found near the arch of Hadrian. It is under a bas-relief:

ΟΥΤΟΣΟΓΗΣΤΕΜΝΩΝΣΤΑΧΥΗΦΟΡΟΝΑΥΛΑΚΑΔΗΟΥΣ
 ΕΥΤΥΧΟΣΗΓΟΝΕΩΝΕΛΠΙΣΕΠΕΙΤΑΓΟΟΣ
 ΕΙΚΟΣΙΤΩΝΠΙΑΝΤΩΝΕΤΕΩΝΥΠΟΤΩΔΕΚΕΚΡΥΜΜΑΙ
 ΣΗΜΑΤΙΜΗΤΕΝΟΣΩΜΗΤΟΔΥΝΗΣΙΤΑΚΕΙΣ
 ΤΕΘΝΕΙΩΣΔΟΥΚΟΙΟΣΟΔΥΡΟΜΑΙΑΛΛΟΤΙΠΕΝΘΟΣ
 ΑΜΦΟΤΕΡΟΙΣΕΛΙΠΟΝΑΥΓΡΟΝΕΜΟΙΣΤΟΚΕΣΙ.

The decastyle² temple, which is that of the Olympian Jupiter described by Vitruvius,³ was situated in the quarter of Athens denominated Hadrianopolis, and is one of the most magnificent ruins in the world, though not a tenth part of the original edifice remains! Some conception may be formed of its ancient splendour, when we consider, that in the long interval of seven hundred years, from its foundation by Pisistratos, to its dedication by Hadrian, several kings and princes vied with each other to bring it to perfection.⁴ The architects, whose talents were successively employed in this noble structure, were Antistates, Callæschros, Antimachides, Porinos, and the Roman Cossutius.⁵ Strabo⁶ says, that the death of the

¹ Alle bizzarrie e alle scorrezioni Michelangelesche, delle quali l'architettura nel secolo xvi. fu in Roma infettata, si complicarono in questo secolo xvii. le follie Borrominesche. Milizio delle belle Arti del Disegno, p. 191, Bassano, 1787.

² Dr. Chandler pretends that it had only eight columns in front. Travels in Greece, c. 15. p. 74. ³ Preface of the seventh book. ⁴ Sueton. b. 2. Octav. c. 61.

⁵ See Vitruvius, loc. cit.

⁶ B. 9. meaning Perseus.

sovereign, by whom it was dedicated, caused it to be left unfinished; and Plutarch¹ observes, that as Athens perfected all her temples, but that of Jupiter Olympios, so Plato left only his work concerning the Atlantic island incomplete. Philostratus² says it was dedicated by Hadrian (*καθιερωσας ο Αυτοκρατωρ*). Spartianus³ erroneously asserts, that Hadrian not only dedicated, but also began it—"Opera quæ apud Athenienses cæperat dedicavit; ut Jovis Olympii Ædem."

It was also enriched by Perseus, the last king of Macedon; as we see from Livy;⁴ "Magnificentiæ vero in Deos, vel Jovis Olympii templum Athenis, unum in terris inchoatum pro magnitudine Dei, potest testis esse." It was continued by Antiochus Epiphanes and Augustus, and finished by Hadrian.

The fictions of fable represent it to have been founded by Deucalion;⁵ but Aristotle,⁶ who compares it to the Ægyptian pyramids, Vitruvius, and Suidas, ascribe that honour to Pisistratos.

According to Stuart's plan it had when entire one hundred and twenty-four large columns, and twenty-six smaller ones within the cella. It stands upon a foundation of the soft Piræan stone, like the Parthenon. Pliny⁷ seems to authorize the supposition, that Sylla sent from Athens to Rome some columns of the temple of Jupiter Olympios: but when we consider their colossal size, it appears probable that he alludes to some of the smaller ones which were within the cella, and perhaps of more costly materials than the Pentelic: which was not so highly prized by the Romans as the variegated marble. The capital and the architrave of this temple have never been measured on account of the great height of the column; which, including the capital, appears to be about fifty-five feet. The capitals are not all exactly similar in their ornaments; and are so large, that they are composed of two blocks.

The shafts of the columns consist of several frusta. Some of the

¹ Life of Solon.

² De Vit. Sophist. b. 25. c. 3.

³ Life of Hadrian, c. 13.

⁴ B. 41. c. 20.

⁵ Pausan. b. 1. c. 18.

⁶ Polit. b. 5. c. 11.

⁷ Nat. Hist. b. 36. c. 6.

epistylia or architraves have been shaken out of their places, probably by earthquakes, and menace a speedy fall. The *entasis* or swelling of the columns is so slight, as to be scarcely perceptible to the eye. I discovered it by means of that infallible medium of truth and accuracy, the camera obscura. As high up as the hand of man has been able to reach, the flutings of the columns are much broken: which at a certain distance gives the appearance of a still greater *entasis*.¹ Many of the Grecian temples exhibit a slight degree of protuberance; but very different from the gross and unseemly paunches which are seen in the colonnade of Saint Peter's church at Rome.

The brick building that rests upon the architrave of the two western columns of the middle range, is supposed to have been the aerial residence of a Stylites hermit: it is three stories high, and about twenty feet long, and seven broad; and must have been erected when the temple was much more perfect, and when a staircase remained in the wall of the cella, or when the accumulated mass of ruin reached as high as the epistylia of the temple.

Tavernier, in his journey through Persia, saw the monastery of Saint Simeon Stylites, and the remains of the column on which the saint had lived, near the village of Chaquemire. It was also noticed by Cornelio Magni in 1674.

Part of the peribolos of the Olympieion remains on the south side, facing the Ilissos; and on the eastern end, opposite Hymettos; and a small part of it is visible near the arch of Hadrian. The former is in its present state near two hundred feet in length; and composed in the most perfect part of eleven layers of stone regularly constructed; and fortified by projecting buttresses, similar to the peribolos of a temple at Delphi. None of it remains on the northern side. The length of the peribolos when entire, was six hundred and eighty-nine feet, and its circuit was about four stadia: according to

¹ The columns of Sunium and of Thorikos have no *entasis*. That of the Partheon and of the Theseion are so slight as to be hardly perceptible.

Pausanias,¹ it was dipteral and hypæthral, with double rows of columns, and having no roof.

The single column which stood towards the western extremity of the temple, was thrown down many years ago, by the orders of a Voivode of Athens, for the sake of the materials, which were employed in constructing the great mosque in the bazar. It was undermined and blown down by gunpowder; but such was its massive strength, that the fourth explosion took place before it fell. The Pasha of Egripos inflicted upon the Voivode a fine of seventeen purses (8,500 Turkish piâstres) for having destroyed those venerable² remains. The Athenians relate, that, after this column was thrown down, the three others nearest to it were heard at night to lament the loss of their sister! and these nocturnal lamentations did not cease to terrify the inhabitants, till the sacrilegious Voivode, who had been appointed governor of Zetoun, was destroyed by poison.

While I was taking a view of the temple, an old Albanian woman, by name Cosmichi, who was passing by, surprised at the uncommon appearance of my camera obscura, said, "You know where the sequins are—but with all your magic you cannot conjure them into your box! for a black watches them all day; and at night jumps from column to column!" She then proceeded gravely to assure me, that the brick building upon the architrave was the repository of great treasure, and the habitation of a black.

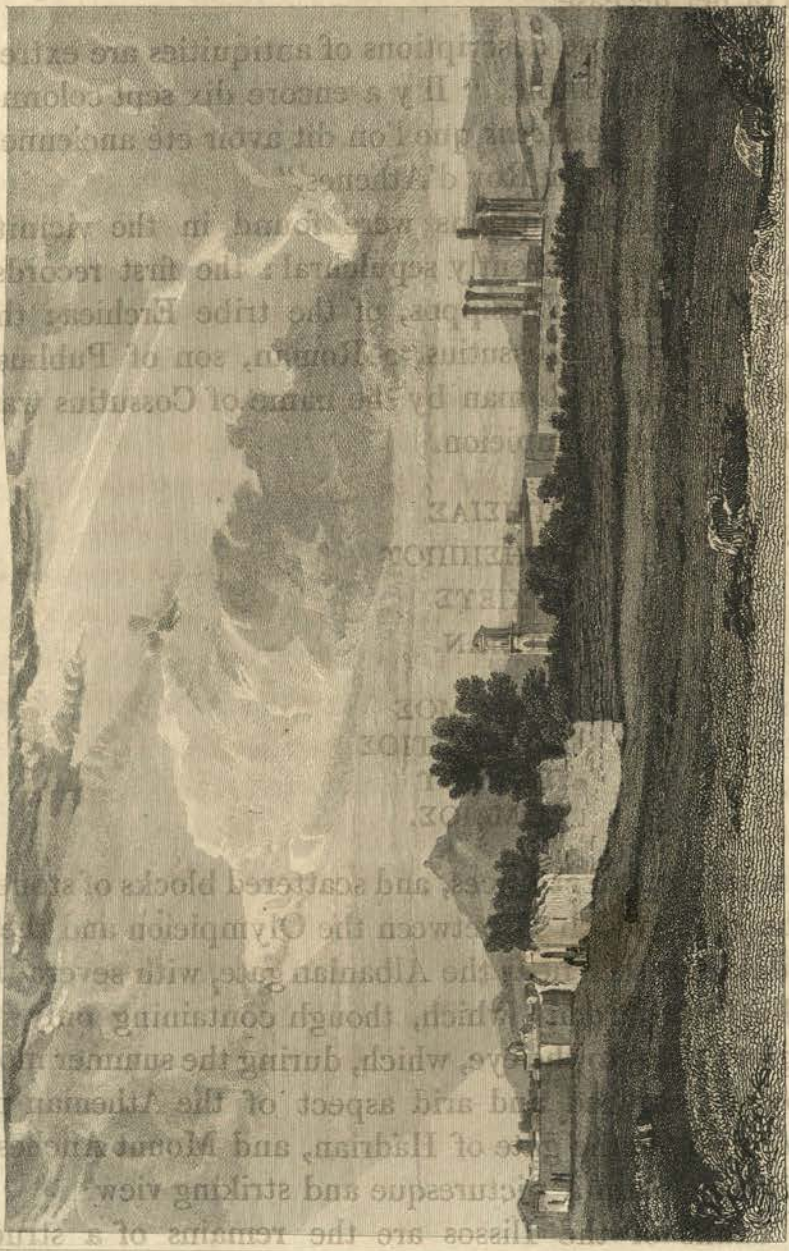
These kind of stories frequently originate in Greece, in the disordered imaginations of maniacal individuals, by whom they are confidently retailed till they are generally believed; and at length become traditionary prodigies. The old woman in question was a picture of the greatest misery; and subsisted by alms. She used to go regularly once a day to the church of Saint George, on the

¹ B. 1. c. 18.

² Had the laudable practice of fining dilapidators continued to the present time, the Athenian temples would have been saved from their late destruction.

...of Mount Anchastus, and tell the saint the news of the
... Five thousand quaters were found concealed in her dwelling

...of antiquities are extremely
... If a score or two colonies be
... on the spot are ancient
... of the
... in the vicinity of
... the first records the
... of the tribe Euboean; the se-
... son of Pylades. It
... of Corinthus was en-
... by the name of Corinthus was en-



Engraved by Chas. Heath.

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GATE OF HERODIAN,
TEMPLE OF JUPITER OLYMPIOS.

... and scattered blocks of stone and
... between the Olympion and the Mu-
... the Albanian gate, with several coun-
... which, though containing only a few
... during the summer months
... and side aspect of the Athenian plain
... of Herodian, and above the remains
... and striking view
... are the remains of a structure
... composed of brick, small stones, and cement; which were no doubt

summit of Mount Anchesmos, and tell the Saint the news of the town. Five thousand piastres were found concealed in her dwelling at the period of her decease.

Mons. Tavernier,¹ whose descriptions of antiquities are extremely ludicrous, says of this temple, “ Il y a encore dix sept colonnes de marbre qui restent de *trois cens* que l'on dit avoir été anciennement au palais de Thesée premier Roy d'Athenes.”

The two following inscriptions were found in the vicinity of this temple, and are apparently sepulchral: the first records the name of Egesias, son of Egesippos, of the tribe Erchiea: the second relates to Decimus Cossutius, a Roman, son of Publius. It will be recollected that a Roman by the name of Cossutius was employed in finishing the Olympieion.

ΗΓΗΣΙΑΣ
 ΗΓΗΣΙΠΠΟΥ
 ΕΡΧΙΕΥΣ
 ΤΣΙΑΝ.

ΔΕΚΜΟΣ
 ΚΟΣΣΟΥΤΤΙΟΣ
 ΠΟΠΑΙΟΥ
 ΡΩΜΑΙΟΣ.

There are some imperfect traces, and scattered blocks of stone and marble, in the space which is between the Olympieion and the Museum. A fountain is seen near the Albanian gate, with several foundations, and a little garden; which, though containing only a few small trees, gives relief to the eye, which, during the summer months, is fatigued by the parched and arid aspect of the Athenian plain. The temple of Jupiter, the gate of Hadrian, and Mount Anchesmos, seen from this spot, form a picturesque and striking view.

Near the banks of the Ilissos are the remains of a structure composed of brick, small stones, and cement; which were no doubt

¹ Voyage en Perse, liv. 3.

originally coated with marble. The chamber, which was possibly sepulchral, is arched; the superstructure terminates in the form of a large pedestal, which probably supported an equestrian statue. The foundations of the town walls, and the imperfect vestiges of a gate, are perceived a few yards nearer to the Acropolis.

This may be the sepulchre that is mentioned by Pausanias;¹ the summit of which was embellished by an equestrian statue made by Praxiteles. The neighbouring traces appear to be the remains of a gate by which Pausanias may have entered Athens; for before he came to the town he visited the ports, and perhaps set off for Athens from Phaleron; in which case he would enter the city by this and not by the Piræan gate. He does not particularize the name; but it was probably the *Ἰππᾶδες*. If he proceeded to Athens from the Piræus, as some imagine, he would enter the city by the Piræan gate.

Stuart's description² of the monument of Philopappos leaves little to be added to what he has said upon that subject. It has its faults and deficiencies, but it is an elegant and imposing object. In the interior of the basement are some blocks of the grey Hymettian marble, and the soft stone from the Piræus. The superstructure is of Pentelic marble.

In the Barbarini library at Rome there is an ancient manuscript copy³ from Cyriac of Ancona, with drawings and descriptions of some antiquities of Greece, amongst which is the monument in question, which is represented entire, and eighty feet in height.⁴ The third niche and statue are given, and under them the following inscription:

ΒΑΣΙΛΕΙΣ
ΣΕΛΕΥΧΟΣ
ΑΝΤΙΟΧΟΥ
ΝΙΚΑΤΩΡ.

¹ B. 1. c. 2.

² Vol. 3. c. 5.

³ The manuscript is dated 1465.

⁴ This is greatly exaggerated; see Stuart, loc. cit.

The sculpture is in the Roman style, and has a resemblance to that of the arch of Titus, but is inferior in the execution.

On the front of the car is represented a figure with a human body, but the legs and feet terminating in fishes' tails, or serpents' heads; this figure is so small and corroded, that it is not easy to discriminate its precise form. It may either represent a Triton, or Erichthonios. The same device is seen upon the trophy which was on the tympanon of a temple at Eleusis, and upon the *υποποδιον* of a marble *thronos* at Mitylene.

Near the monument is a tumulus, which was opened a short time before my arrival at Athens; the only things found in it were some burnt bones and ashes, some broken pottery, and a heap of nails; the latter may have belonged to the coffin in which the bones were deposited. Pausanias¹ says it was reported that Musæus was buried on this hill, but Spon² mentions an inscription, in which Port Phaleron is mentioned as the place of his sepulture.

This Musæus was of Eleusis, son of Antiphemos, father of Eumolpos, and disciple of Orpheus. At a few paces to the west of the monument, on the summit of the hill, the traces of a wall are seen, extending nearly in a straight line down the northern side of the hill, to the hollow between the Musæum and the Pnyx, where the Piraic gate was probably situated: this may be the wall of the city, or perhaps the remains of the fortifications raised by Demetrius; for Pausanias leaves it doubtful whether the whole of the Musæan hill, or only a part of it was within the walls. His words are, *εστι δε εντος του περιβολου αρχαιον το Μουσειον.*

Demetrius³ by making it a fortress kept the Athenians in awe: it is not quite so high as the Acropolis. Its base is cultivated, but the upper parts are barren and rocky, producing only some stunted shrubs, a scanty pasture for goats and sheep, and a great quantity

¹ B. 1. c. 25.

² Voyage de Grece, t. 2. liv. 5. p. 204.

³ Plutarch's Life of Demetrius.

of the bulbous root squills, and of the *marrubium* which Dioscorides terms *Ψευδοδικταμνος*, and which the Athenians at present call *μαυρομαργο*; but the word *μαυρο*, which signifies black, seems given to this plant by Antithesis, as the leaves are covered with a glossy down of a white colour.

The eastern side of the Musæum, which faces the Acropolis, exhibits several artificial terraces, or platforms, which were no doubt anciently cultivated.

The western side of the hill is almost covered with traces of buildings cut in the rocks, and the remains of stairs are visible in several places. In this spot we also find some wells and cisterns of a circular form, hollowed out in the rock, and enlarging towards the base. Of these receptacles for water, the smaller probably belonged to private individuals; but some of larger dimensions were for the use of those who lived within four stadia, according to the law enacted by Solon.¹

The best panoramic view of Athens, its plain, and its ports, is from this hill; it comprehends the Acropolis, the town, the whole of the plain, with its surrounding mountains, the ports, the Saronic Gulph, bounded by the Peloponnesian mountains; amongst which the principal are Methana and Arachnaion. Towards the west is seen the Acrocorinth, and beyond it the snowy summits of Cyllene in Arcadia; the principal islands which appear are Kalauria, Ægina, Salamis, and Psyttalia.

The following beautiful lines of Milton² might lead us to suppose that he had actually contemplated Athens from this spot, and in a transport of admiration had exclaimed—

“ Look!—on th’ Egean shore a city stands,
Built nobly; pure the air, and light the soil;

¹ Plutarch's Life of Solon.

² Paradise Regained, b. 4.

Athens : the eye of Greece, mother of arts
 And eloquence ; native to famous wits,
 Or hospitable, in her sweet recess,
 City, or suburban, studious walks and shades !
 See, there the olive grove of Academe,
 Plato's retirement, where the attic bird
 Trills her thick-warbled notes the summer long.
 There, flowery hill, Hymettus, with the sound
 Of bees industrious murmurs, oft invites
 To studious musing ; there Ilissos rolls
 His whispering stream. Within the walls then view
 The schools of ancient sages, his who bred
 Great Alexander, to subdue the world ;
 Lycæum there, and painted Stoa next."

At the eastern foot of the Musæum, opposite the Acropolis, there are three ancient excavations in the rock ; that in the middle is of an irregular form, and the other two are eleven feet square. One of them leads to another subterraneous chamber, of a circular form, twelve feet in diameter at the base, and diminishing towards the top, in the shape of a bell.¹ These excavations are called *παλαια λουτρα*, the ancient baths. They have their magic properties, and are imagined to be the haunt of evil spirits. If they were baths, they were too small for public use. The circular chamber was perhaps the *υποκαυστον*, or sudatory ; the next adjoining it may have been the *αποδυτηριον*, or undressing room ; and the other, the *αλειπτηριον*, or anointing room. The Roman baths had the *caldarium*, the *tepidarium*, and the *frigidarium*.

¹ I have seen similar bell-shaped excavations in many Grecian fortresses : they were also observed at Eleusis, and in the island of Ithaca, and at several places in Italy ; particularly at Circaï, Ariccia, Agylla, or Cære, and at Isola Farnese, supposed to be the ancient Veii. Excavations of a similar form are very common in Africa, where they are used for preserving corn.

The face of the rock is flattened, and has been built against; the holes remain in which the beams were fixed, and some steps, cut in the steep part of the rock, are still seen. Some suppose these chambers to have been prisons. There are also some excavations at the southern foot of the Musæum, which were the sepulchres of illustrious persons. There are some foundations of stone before the entrance, and on each side are the remains of steps cut in the rock. The mouth of the cave, which is about ten feet in height, was originally rectangular, but has been broken. The interior is divided into two chambers, the farthest of which contains three sarcophagi, cut in the solid mass; their covers have been destroyed. The roof of the inner cave is flat, but that of the outer chamber terminates in the middle in an obtuse angle, like the pediment of a temple. It has been imagined that these were the sepulchres of the Cimonian family. Herodotus¹ says that Cimon was buried before the city, on the other side of the road that leads to Koile.

The chronicler, Marcellinus,² asserts, that the *Κιμωνος μνημεία* were in Koile, near the Melitensian gate.

While I was drawing the outside of this sepulchral chamber, two Turkish women arriving seemed much disconcerted at my presence; and after some consideration and conference, desired me to go about my business, as they had something of importance to do in the cave, and did not choose to be interrupted. When I refused to retire, they called me dog and infidel!³ One of the women then placed herself on the outside for fear I should intrude, while the other entered; and after she had remained there about ten minutes, they both went away together; warning me at my peril not to enter the cave!

The Greek who was with me said he was certain they had been performing magic ceremonies, as the cavern was haunted by the

¹ B. 6: c. 103.

² On the life of Thucydides.

³ Giaour.

Morpai, or Destinies: nothing would have tempted him to enter, and when I was going in, he threw himself upon his knees, entreating me not to risk meeting the redoubted sisters; who he was confident were feasting on what the Turkish women had left for their repast.—I found in the inner chamber a small feast, consisting of a cup of honey and white almonds, a cake, on a little napkin, and a vase of aromatic herbs burning, and exhaling an agreeable perfume. This votive offering was placed upon a rock, which was cut and flat at top, and was probably originally an altar or table, on which an annual sacrificial ceremony was performed by the relations of the deceased.

When I returned from the sepulchre, I found the Greek pale and trembling, and crossing himself very frequently. When he saw that I had brought out the contents of the feast, he told me he must quit my service, as he was confident that I should shortly experience some great misfortune for my impiety in destroying the hopes and happiness of the two women, by removing the offerings they had made to the Destinies, in order to render them propitious to their conjugal speculations. I gave the cake to the ass, who had brought my drawing apparatus; and by whom it was devoured without any scruples; but unfortunately, as we were returning home, this animal, with a perversity not unusual in his restive race, ran away braying and kicking till he broke my camera obscura in pieces. I collected the fragments as well as I could; while my Greek, who was quite sure that the accident was owing to my intrusion into the cave, triumphed in his predictions!

Almost every cavern about Athens has its particular virtues; some are celebrated for providing its fair votaries with husbands, after a few sacrifices; others are resorted to by women when advanced in pregnancy, who pray for prosperous parturition, and male children; while others are supposed to be instrumental in accomplishing the dire purposes of hatred and revenge. But those evil spirits, whose assistance is invoked for vengeance and blood, are not regaled upon cakes and honey; but upon a piece of a priest's cap,

or a rag from his garment, which are considered as the most favourable ingredients for the perpetration of malice and revenge.

Magic is performed for good or evil purposes, according to circumstances.

One of the most malignant incantations, and which is supposed to be followed by dreadful results, is effected by secretly placing, at night time, before the door of the hated person, a log of wood burnt at one end, with some hairs twisted round it. This curse was placed with due solemnity at the door of the English agent, Speridion Logotheti, while I was at Athens; but he rendered it of no avail by summoning a great number of priests to his house; who easily destroyed the spell by benedictions, frankincense, and holy water!

A common curse against women is to wish they may bring forth female children. This imprecation is supposed to be accomplished, by placing near the door of the devoted object an indefinite number of paras with a hole in each. I was assured by an old woman that her daughter had had five female children following, owing to as many perforated paras having been placed before her door by some vindictive dealer in witchcraft. This however is not altogether incredible; as the power of the imagination may be supposed to be particularly operative upon pregnant women, especially when aided by superstition.

Women in Greece, as well as in Italy, sometimes endeavour to gain the heart of the man on whom they have fixed their affections, by secretly administering magic potions. This custom appears to be of very ancient date. The *philtera*, and the *pharmaca*, that were employed for this purpose, are particularly mentioned by Theocritus,¹ Virgil,² Ovid,³ Juvenal,⁴ and others.

It would be useless to enumerate the various magical rites practised

¹ Second Idyl.

² Eclog. 8.

³ Metam.

⁴ Sat. 6. v. 610.

by the modern Greeks; it will be sufficient to notice one more, in which they place great faith. When a feast is given, and there is a roasted lamb, which is generally a standing dish, the shoulder or blade bones are scraped bare, when certain fibrous marks are curiously scrutinized, in order to presage the fortune of the master of the feast.

This is termed *πλατομαντεία*, or the shoulder-bone prediction, and seems to be a remnant of the *ιεροσκοπία*, or inspection of victims.

Pennant¹ describes this mode of divination as practised in the highlands of Scotland, where it is called *sleinanachd*, or divination by the spall bone; but with them the seer or second-sighted performer looks through the thin part of the bone, and sees future events as in a vision.

Magic is never practised by men; but generally by old women, as was formerly the case. It was anciently common in Thessaly; but was universally detested, and exercised only by the lowest class of people.²

Some excavations were making when I was at Athens, near the Ilissos; and a short way from the foot of the Musæum several sepulchres were discovered containing painted terra cotta vases; the beauty of which incontestably proves the high degree of perfection to which the art of design had attained; and in which it had kept pace with the art of sculpture. Ornaments of gold and ear-rings of curious workmanship were found in the sepulchres of females, as I imagine that amongst the Greeks ear-pendants were exclusively a feminine decoration.

In Xenophon's *Anabasis*³ we find that a man in the Grecian army, who had the rank of *Lochage*, was supposed to be a Lydian, and not a Greek, because his ears were bored; and he was consequently

¹ Tour in Scotland, 1769, p. 179.

² Aristoph. *Nubes*, v. 747. and Pliny, *Nat. Hist.* b. 30. c. 1.

³ B. 3. c. 1.

discharged. We know from Homer¹ that ear-pendants were a feminine ornament in very early times.

The following sepulchral inscriptions were discovered near the same place. The two first are on marble; the latter is on a large tile.

ΟΡΟΣΗ
ΜΑΤΟΣΟ
ΝΗΣΙΜΟ.

ΟΝΟΜΑΤΙΟΝ
ΗΠΕΡΩΤΙΣ.

ΙΕΡΑΝΜΗΤΡΙΘΕΩΝ
ΔΙΟΝΥΣΙΟΣΚΑΙΑΜΜΟΝΙΟΣ.

At the northern foot of the Musæum, near the traces which are supposed to be the Piraic gate, the remains of several other ancient sepulchres are seen, and the ground is covered with fragments of terra cotta.

The principal way to the Piræus at present passes in this spot, between the Musæum and the Pnyx; and it is probably the ancient Theseian or Piræan way; for the *οδος Θησεϊα*, and the *η εις Πειραια*, are supposed to have been one and the same.²

In this situation there is a small church on a rock, which perhaps is on the site of some temple.

The spot where the peace between the Athenians and the Amazons was supposed to have been signed, was nearer the temple of Theseus, and was called *Ορκωμοσιον*. Plutarch³ relates, that the fury of the battle between Theseus and the Amazons raged between the Musæum and the Pnyx.

¹ Iliad. 14, v. 182.

² Potter's Antiq. of Greece, b. 1. c. 8.

³ Life of Theseus.

Proceeding from the above-mentioned church, along the eastern foot of the Pnyx hill, in a north-west direction, for about one hundred yards, I arrived at the great circular wall, which is the support or buttress to the declivity of the Pnyx, which is opposite the Areiopagos, and faces the north-east. This colossal fabric, which Wheler takes for a theatre, and Spon for the Areiopagos, is worthy of the builders of Mycenæ and Tiryns, and is composed of large quadrilateral stones well united. The most perfect part of the wall contains three layers of blocks; the largest of which measures twelve feet in length, and seven feet three inches in breadth. Their external surface is rustic and rough, and near the joints they are ornamented with parallel lines, which are cut all round them. These blocks are not all perfectly rectangular, nor of equal dimensions, but partake of that irregularity which is remarked in the walls built prior to the time of Pericles, resembling the south-west side of the gate of the Lions at Mycenæ, the stones being nearly equilateral. This is probably one of the few antiquities which escaped the destructive fury of the Persians, and of the last king of Macedon.

Higher up the hill are the fine steps or seats cut in the rock, and the *Bema*, from which the Athenian orators harangued the multitude. The Pnyx is not noticed by Pausanias; Julius Pollux¹ says it was near the Acropolis, and ornamented with ancient simplicity; not with the luxury of a theatre.

We are informed by Plutarch² that Themistocles ordered that the *Bema*, on the Pnyx, should be made to front the sea; but the thirty tyrants afterwards placed it towards the land. The circular wall was probably built before that period, in order to support the terrace or hill, upon which the tribunal was afterwards formed; it is at present called *σκαλα του Δημοσθενος*, the Stairs of Demosthenes. The steps were almost covered with earth, which was cleared away

¹ Onomast, b. 8. c. 10. seg. 132.

² Life of Themistocles.

by the orders of a British nobleman.¹ On each side of the *Bema* the rock is cut down perpendicularly, and contains several small cavities or niches for votive offerings;² amongst them is one much

7 inches 2-8ths



larger than the others, which probably contained the statue of the divinity to whom they were dedicated. In clearing away the earth, many of these offerings were discovered; they are in relief in white marble, well sculptured, and are now in the British Museum. Some account of them may be considered necessary in this place. Several parts of the human body are represented in bas-relief upon these tablets. They seem to have been dedicated to Jupiter—the Most High. On a plain slab is inscribed:

ΣΤΝΤΡΟΦΟΣ
ΥΨΙΣΤΩΔΗ
ΧΑΡΙΣΤΗΡΙΟΝ.

¹ The Earl of Aberdeen.

² About votive offerings, see I. Filippo Tomassini de Donariis, et Tabellis votivis, Udina, 1739, in Octav.

On a slab of dark Eleusinian marble is inscribed :

NH
ΕΥΧΗΝΤΙΠΕΡ
ΕΥΦΡΟΣΤΝΟΥ.

Under a small female breast is the following imperfect inscription :

ΕΙCΙΑCΤΥ
ΕΤ

Over a larger breast is :

ΕΥΤΥΧΙΟΤΥΙCΤΩ
ΧΗΗ

Over another is :

ΟΝΗCΙΜΗΕΥΧΗΝ.

Under the same is :

ΔΙΙΤΥΙCΤΩ.

On another offering :

ΟΛΤΜΠΙΑCΤΥΙCΤΩ
ΕΥΧΗΝ

The following tablet was dedicated by a person who was cured from some malady in the eyes. The eye on the right seems to have undergone an operation, as there are the evident marks of an incision which is not seen on the other eye :

5 inches 2-8ths



3 inches 2-8ths



Some paces to the north of the steps there is a detached block of stone, nineteen feet in length, nine in height, and four in thickness. There was formerly a stone upon the Pnyx, by which the Athenians swore; but Potter¹ thinks, with Suidas, that the *λιθος* and the *πετρα* of Demosthenes and Aristophanes allude to the *Bema* of the Pnyx, which is of stone. It is surprising, that Pausanias should make no mention of the Pnyx, which was one of the most celebrated Athenian tribunals; he has perhaps designated it under some other appellation. It may be the Trigonon,² which he says was so called on account of its triangular form. In fact, the general plan of these remains is an irregular triangle, although its supporting wall is the segment of a circle.

These votive rocks seem to have been common in Greece. I have observed them particularly in several parts of Attica, Bœotia, Phocis, Italy,³ and Sicily.⁴

¹ B. 2. c. 5. ² *Τριγωνον*, b. 1, c. 28.

³ At Tivoli, Albano, Tusculum, Palestrina, and Valmontou.

⁴ At Syracuse.

The offerings were termed *πινακα*¹ and *αναθηματα*² by the Greeks, and *tabellæ votivæ* by the Romans.

Tibullus³ terms them *pictæ tabellæ*; Ovid,⁴ *memores tabellæ*, and Quintillian,⁵ *depictæ tabulæ*, from which it is evident they were sometimes painted.

Strabo⁶ mentions votive tablets at Epidaurus, Triikka, and Kos.

The custom of suspending in holy places the dedicatory offerings of gratitude for the healing of limbs, and the curing of maladies, is still prevalent in many parts of Europe. They represent the members which have been healed, and they are generally of tin, or painted wood; but the wealthier devotees make offerings of silver, which are sometimes as large as the living object, but of which only the surface is composed of this precious metal.

The Indian idolaters follow the same custom, according to Tavernier,⁷ who says, that at a pagoda near Bezouart, where there is a statue of one of their gods, the pilgrims who wish to be cured of disorders, present to the statue the semblance of the member affected, in gold, silver, or brass.

The whole rock of the Pnyx has been covered with habitations, as it is flattened and cut in all directions. There is a road at its northern base, which leads from Athens to the ferry of Salamis: on the other side of the road rises a steep rock; the summit of which commands a magnificent panoramic view of Athens, with its mountains, plain, and gulph.

¹ Οἱ *πινακες*, οἱ *πινακια*, *πινακidia*, *πινακισκια*, *πινακισκοι*, and *πινακιδες*. See Plato, Polit. 2. and Athenæus Deipnosoph. c. 8. b. 13.

² According to Suidas, *αναθημα* is any thing which is consecrated to a God. Lexic. vol. 1. p. 164.

³ —————nam posse mederi,

Picta docet templis multa tabella tuis.—B. 1. eleg. 3. v. 28.

⁴ Metam. b. 8. v. 744.

⁵ Inst. Orat. b. 6. c. 1.

⁶ B. 8. p. 374. Ancient votive offerings are very commonly found in Italy, particularly at Palestrina, the ancient Præneste, where they were probably placed in the temple of fortune. The most common are hands, feet, ears, eyes, and *αιδοια*. They are generally of terra cotta, but the latter are frequently of bronze.

⁷ Voyage des Indes, tom. 2. liv. 1.

Near the road are some large masses of stone, which some subterraneous concussion has probably detached from the rock. One of these at a certain distance has the appearance of a female figure in a sitting posture. The Athenians call it *κακή Πέθαρα*, the Wicked Old Hag: it recalled to my mind the rock into which, according to Ovid,¹ Aglauros was metamorphosed:

—“Saxum jam colla tenebat
Oraque duruerant, signumque exangue sedebat,
Nec lapis albus erat, sua mens infecerat illam.”

It is not improbable that this poetical conceit first arose from this rock, and from the striking resemblance which it bears to the female form. This is indeed so obvious, that it is rather surprising that no former traveller has made the same observation. Stories of the same kind have no doubt been invented from a similar cause. Pausanias² mentions a rock on Mount Sipylos, which at a certain distance had the appearance of a woman. It was not unusual for ladies of ancient times to be converted into stone.³ The stories of Niöbe, Anaxarete, Iodamia, and Lethæa, and the Propœtides of Cyprus, are well known.

It was also sometimes the fate of men; as of Daphnis, Olenos, Prœtus, Lichas, Phineus, Polydectes, and many others.

Not far from *κακή Πέθαρα* there is a rock a few feet in height, on which newly-married women sit and slip down, in order that they may be blessed with a numerous progeny of males. This rock is so much in fashion, that its surface has taken a beautiful polish. It is of a different quality from the rocks of the Musæum, the Areiopagos, and the Acropolis, and seems an aggregate of marine substances.

¹ Metam. b. 2. v. 830.

Till, hard'ning ev'ry where, and speechless grown,
She sits unmov'd, and freezes to a stone;
But still her envious hue and sullen mien,
Are in the sedentary figure seen.

² B. 1. c. 21.

³ See Ovid. Metam.

It is full of light-coloured orbicular marks upon a dark brown ground : petrified reeds and aquatic plants are found in it. Most travellers believe this hill to be Mount Lykabettos. At its eastern foot the horizontal surface of the rock is flattened, and nearly of a circular form. The neighbouring rocks are also cut into steps.

Nearer to the temple of Theseus are two small hills, formed in modern times, by the accumulated rubbish which is thrown there ; they are called *Στακτεθηκι*, the Ash Hills.

A palm tree and a Turkish burying-ground are seen near the modern walls in this direction.

Not far from the Pnyx is the small Greek church of Saint Athanasius, built upon an insulated rock ; other large masses of stone, which seem thrown there by some extraordinary exertion of nature, are observed in the vicinity. The largest of these masses contains niches for votive offerings. Further in the plain to the north is the Eleusinian, or sacred road, which passes by another church, near which are the remains of a large sepulchre of brick ; and a few paces further a copious fountain. In the intermediate plain, between this spot and the foot of Anchesmos, there are scarcely any remains except the ancient walls of the city ; which may be traced in a few places, but with difficulty and hesitation. Several small churches which are dispersed in the plain, probably mark the site of ancient fabrics, as the majority are composed of blocks and fragments of architecture.

Between the foot of Anchesmos and the Ilissos, to the north-east of the Olympieion, are the traces and foundations of some stately edifice ; probably the Lycæum. The lower frustum of five unfluted columns of stone are in their ancient places ; and the others might be discovered by excavating : their diameter is five feet four inches.

Spon seems to think that the Lycæum was in this direction, but he does not mention the remains of the five columns. He imagines that the church called *Sotera Lykodemou*¹ takes its name from its vicinity to the Lycæum. One day when I was drawing in this

¹ Οἱ Παράγια Λυκοδημου.

situation, some Greeks, who were ploughing near, discovered a statue of white marble; but as I was not aware of the discovery, I continued my occupation; and going to them when I had finished, found that they had already broken the statue, and had begun to form one of the pieces into a mortar for pounding coffee! The statue was as large as life; and as well as could be seen from its remaining fragments, of excellent style. A colossal statue had been found a few months before at Megara, which the Greeks converted to the same use!

Strabo¹ mentions a spring of water near the Lycæum: this may be the fount of Panops which is mentioned by Plato² and Hesychius,³ and which was between the Academy and the Lycæum. The nearest which at present exists in that direction rises at the foot of Anchemos, at the monastery of Asomatos.

In the more immediate vicinity of the Ilissos, almost facing the Stadium, there is a rock, the sides and horizontal surface of which have been cut and flattened; and it no doubt served as the foundation of some ancient edifice. Its situation seems to correspond with that of the temple of Apollo, which Pausanias⁴ mentions in his way from the temple of Jupiter Olympios to that of Venus in the gardens. The Gymnasium called Cynosarges was near⁵ the gates of Athens in this direction.

The bridge of Hadrian, which consisted of three arches, was destroyed in 1780, for the sake of the stones, which were employed in raising the modern walls of Athens. Some of the stone-work still remains on the two banks of the Ilissos, and the foundation of two piers are seen in the channel. Nine layers of blocks are left on the north bank; the interior is an indurated mass of small irregular stones and mortar, the *emplecton* of Vitruvius. The middle arch when entire was twenty feet in breadth.⁶

The Panathenaic Stadium, which was sometimes called simply the

¹ B. 9. p. 397.

² Phædrus, p. 1210. et seq.

³ Πανοψή ηώς Αττικός, ἐστὶ δὲ αὐτοῦ καὶ νεὼς καὶ ἀλαγμὰ, καὶ κρήνη. Lexic. vol. 2. p. 152.

⁴ B. 1. c. 19.

⁵ Diogenes Laertius, b. 6. seg. 13. Antisthen.

⁶ See Vernon's letter in Stuart, vol. 3. p. 4.

Panathenaikon, was originally constructed by the Athenian orator Lycurgus,¹ son of Lykophron, who lived in the age of Demosthenes. It was enlarged, covered with Pentelic marble, and perfected by Herodes Atticus. Its form is preserved, but even in the time of Spon the marble seats were entirely destroyed. Its sides are not artificial, but principally composed of rock. The banks were pared down for the reception of the Stadium. The area is at present a cotton field; but the sides are too steep for cultivation. Its exact boundaries cannot be readily ascertained; but it is about two hundred² and ten yards in length, and forty-five in breadth.

Philostratus³ says, that no theatre was equal to this Stadium, and that it was finished in four years, from the time when it was undertaken by Herodes Atticus. It retains to this day at Athens the name of Πενταθλον.

On the summit of the two hills which bound the Stadium to the south-east and the south-west, the traces of ancient edifices are observed; one of these may be the tomb of Herodes, for it is certain that he was not buried under the area where the games were performed, nor where the spectators sat; but probably in some conspicuous place above.

At the south-east extremity of the Stadium, we find a winding subterraneous passage in the rock, which penetrates about forty yards into the body of the hill, and opens near a very small source of water, which is lost almost as soon as it appears. The passage is about twelve feet broad, and ten feet high; and I have with ease gone through it on horseback. It is the work of art, but roughly cut, and probably served as a retreat for those who were vanquished in the games, and who wished to escape the observation of the surrounding multitude. This entrance may afterwards have served for the introduction of the wild beasts upon the Stadium, when Hadrian⁴ treated the Athenians with those bloody spectacles which formed the savage

¹ Plutarch's Life of the orator Lycurgus.

² 210 × 45 yards = $\frac{4}{1}$ R. P. statute.

³ Life of Herodes, b. 2. c. 4.

⁴ See Spartianus, Life of Hadrian, c. 19.

delight of the Roman capital. It is at present supposed to be possessed of magic powers above any other cave in or near Athens; and is denominated by way of eminence, *Σπηλια¹ των Μαιρων*, the Cave of the Destinies. I have often found it provided with cakes and honey.

At a short distance to the east of the Stadium, upon the southern bank of the Ilissos, we find a small church, and some traces, supposed to be the site of the temple of Diana Agraia, or Agrotera, the Huntress. Agraia was the name given to a tract of land on the southern side of the Ilissos.

A few paces above this church is a tumulus of earth, which has been opened; but the excavation was not carried to a sufficient depth, and nothing was found.

A short way west of the Stadium the winding of the Ilissos forms an insular piece of ground, upon which a circular foundation is still visible, which, according to Spon, marks the site where the temple of the Ilissian Muses stood. Pausanias² mentions only the altar of these inspiring deities.

Near this spot there was, till within a few years, a small Ionic temple, which was supposed to be that of Ceres.³ It has been totally destroyed, and the prediction of Chandler⁴ has been fulfilled; almost every trace of its existence having disappeared! It may well excite our surprise, to find that some of the most magnificent Athenian structures have as completely vanished as if they had never been. Of some of them not a trace remains. Not a stone is left to indicate their situations. The most extraordinary instance of this apparent annihilation is the Pantheon, which was composed of one hundred and twenty columns of Phrygian marble. To this we may add the Gymnasium of Hadrian, adorned with one hundred columns of Libyan marble, and the temple of Juno and of Jupiter Panhellenios. The Metroon, the Bouleuterion, the temple of the Dioscuri, the Leokorion, the Python, and various other temples and edifices,

¹ From *Σπηλαιον*.

² B. 1. c. 19. *βωμος*.

³ See Stuart, vol. 1. c. 2.

⁴ See Dr. Chandler's *Travels in Greece*, c. 16. p. 82. It was destroyed in 1785.



G. D. Akersblad del.

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H. Moore sculp.

PHOENICIAN INSCRIPTION FROM ATHENS.

have experienced the same overwhelming destiny, and mouldered into dust.

More to the west, on the southern side of the Ilissos, is a small church on a rock. Some traces mark the site of an ancient building.

The position of the Academy is occupied by some gardens and olive groves, about two miles to the north-west of the modern town. It was six¹ stadia from the ancient city; and the way which conducted to it was ornamented with the tombs and monuments of the greatest men of Athens; of which Pausanias² gives an interesting account. In the intermediate plain, between the ancient walls and the site of the Academy, several fine fragments of sculpture and architecture have been discovered, with some interesting palæographical remains, and several sepulchres containing vases of terra cotta, exquisitely beautiful, and in the highest state of preservation. A Greek and Phœnician inscription upon a sepulchral stele was found near the spot, which has been learnedly explained by the late much-lamented Mr. Akerblad,³ to whose kindness I am indebted for the drawing which is here given of it.

The Cephissos, which fertilizes the soil, and refreshes the verdure of this retired spot, passes through the grove in a rapid and circuitous course. It is generally not above six feet in breadth, and is divided into several channels, like the Pleistos below Delphi, in order to irrigate the olives. It is crossed by a small modern bridge of two arches. The beauty of the place is increased by a variety of trees, particularly the weeping willow, the poplar, the walnut, and the olive. The gardens are stocked with large orange and lemon trees, and pomegranates, almonds, figs, and various other fruits; which, from the abundance of the water, and the fertility of the soil, arrive at great size and perfection.

¹ Cicero. Epist.

² B. 1. c. 29.

³ This profound and celebrated scholar died at Rome, on the 7th of February, 1819; his loss is most severely felt by the literary world, and more particularly so by those who had the advantage of his personal acquaintance.

The Academy was ornamented and planted by Cimon;¹ it abounded in wood, which was spared by the Lacedæmonians, but the Roman axe under Sylla felled the finest trees to the ground.²

The richer Athenians have their country-houses dispersed throughout those shady spots, which once formed the Platonic walks and Academic groves.

These villas, which are extremely contracted, both in dimensions and comfort, retain the ancient names of *Pyrgoi*, or Towers. The *Πυργος* of Timon, according to Pausanias,³ was in the vicinity. Several small churches are scattered through the olive grove. They are extremely small, and frequently in a state of dilapidation; most of them are dedicated to the Holy Virgin: Saint Nicholas is also a favourite saint with the Athenians, as he is the Neptune of modern times; to whom the sailor addresses his prayers for a prosperous voyage, and offers the incense of gratitude on his happy return.

Many of these churches are situated upon the foundations of ancient temples, and other buildings, and some of them are constructed in great part with ancient materials, amongst which inscribed and sculptured fragments are frequently found; some of which are here inserted.—

MENIΠΙΟΣ
 ΝΙΚΑΡΧΟΥ
 ΑΛΕΞΑΝΔΡΟ.⁴

ΑΜΜΩΝΙΟΣ
 ΖΗΝΩΝΟΣ
 ΜΑΡΑΘΟΝΙΟΣ.⁵

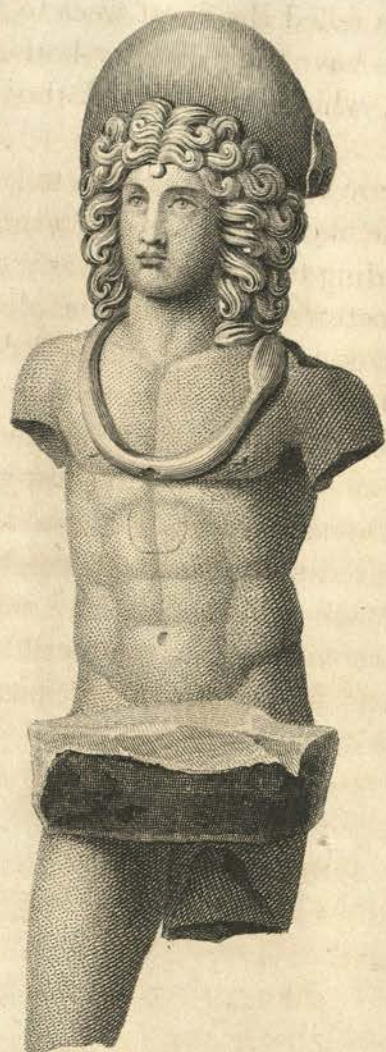
¹ Plutarch's Life of Cimon.

² Appian, de Bellis Mithrid. 119.

³ B. 1. c. 30. Plato had also his Garden there, according to Diogenes Laertius, b. 3. segm. 20. Plato.

⁴ In the church of Saint George Alexandrinos, on a columnar pedestal.

⁵ In the church of Saint Elias, on a sepulchral stele.



S. Jannetti del.

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H. Moore sculp.

FIGURE OF APOLLO FROM ATHENS.

ΤΡΑΙΑΝΙΡΑΡΘΗΚΙΦΙΛ
 ΔΙΒΙΝΕΡΒΑΕΝΕΠΟΤΙ
 ΗΔΡΙΑΝΟΑΒΚ
 ΡΟΤ ΧΒΙ ΚΟΣ ΙΙΙ ΡΡ
 ΟΛΥΜΠΙΟ
 ΙΒΛΙΑ ΑΒΓΒΣΤΑ
 ΡΕΡΛΕΓΤΒΜ
 ΟΛΥΜΠΙΚΒΜ
 ΔΙΕΚΤΩΝ.¹

Not far south of the bridge, and at the entrance of the olive grove, are two rocky insulated hills, about two hundred yards apart, rising gently from the plain to a moderate height. On the summit of the largest is a small church, and the traces of a circular building, not apparently of ancient date. The summit of the other hill is cut and flattened for the foundation of some ancient edifice; perhaps the temple of Neptune Hippios, or of the Eumenides. This hill formed the Colonos, which according to Thucydides² was an elevated place ten stadia from Athens, and sacred to Neptune.

Apollodorus³ affirms, that the temple or sacred inclosure of the Eumenides was at Colonos.

Julius Pollux⁴ mentions two Colonoï; one called *Ιππειος*, and the other, *ο εν Αγορα*. Colonos Hippios was the birth-place of Sophocles, and the retreat of the astronomer Meton, and of Plato, and the supposed scene of the tragedy of Œdipus,⁵ who, on his arrival there, and his inquiring what place it is, is answered by Antigone:

Χωρος δ' οδ' ιερος, ως απεικασται, βρυων
 Δαφνης, ελαιας, αμπελου. πυκνοπτεροι
 Δ' εισω κατ' αυτον ευστομουσ' αηδονες.

“ This place it appears is sacred, for it is thickly planted with

¹ At the church of St. John the Divine.

² B. 8. c. 67.

³ *Τεμενος*.

⁴ B. 7. c. 29. and Corsini *Fast. Attic.* part 1. dis. 5. He cites the etymologist, who says, *Αθηνησι δυο Κολωνοι, ιππειος και αγοραιος.*

⁵ Sophocles, v. 15, &c.

laurels, olives, and vines; and the nightingales sing beautifully within it."

To the further inquiries of Œdipus, the stranger answers, speaking of the Furies,

Τας πανθ' ὀρωσας Ευμενιδας ο γ' ενθαδ' ὦν
Ειποι λεως νιν.

"They are called all-seeing Eumenides."

And again—

Χωρος μεν ιερος πας οδ' ες, εχει δε νιν
Σεμνος Ποσειδων· εν δ' ο πυρφορος θεος
Τιταν Προμηθευς. ον δ' επιστειβεις τοπον
Χθονος καλειται τησδε χαλκοπους οδος.
Ερεισμ' Αθηνων· οι δε πλησιοι γυαι
Τουδ' ιπποτην Κολωνον ευχονται σφισιν
Αρχηγον ειναι, και φερουσι τουνομα
Το τουδε καινον παντες ωνομασμενον.

"For all this place is sacred. The revered Neptune possesses it, and the God of Fire, Titan Prometheus: and the place you stand upon is called the brazen way, the defence of Athens; and the neighbouring lands pray that this hill, crowned by the equestrian deity, may be their tutelary chief, whence they all bear the common name of Colonite."

Pausanias¹ relates, that the temple of Neptune was burnt by Antigonus, but that in his time there were two altars; one of Neptune, named Hippios, the other of Minerva, Hippia. He also mentions the Ηρωον, of Perithoos, Theseus, Œdipus, and Adrastus.

The village called Padischah² is situated at the entrance of the olive grove, to the north-east of Colonos. This beautiful spot is

¹ B. l. c. 30.

² A Persian word, signifying King or Emperor.

adorned with luxuriant gardens, amongst which are some cypresses, the largest of which is seen from Athens, and from several parts of the plain. A little to the east of the village we ascend a ridge of barren hills, from which the spectator is gratified with a comprehensive and interesting view of Athens, the Saronic Gulph, with its islands, and the Peloponnesian mountains.

At the bottom of one of the glens of this hill are four large blocks of hewn stone, which seem to have been left there accidentally; near them, some wheel marks, which are observed in the rock, indicate the ancient road; the space between the wheels measures four feet, and the track of the wheel is six inches wide. The ancient roads in Greece are generally about thirteen feet in breadth, so that they afford room for two carriages to pass with ease. Approaching the gate Dipulon, the traces of sepulchres are seen, many of which have been lately opened: the five following inscriptions were found there by Dr. Macmichael, to whose friendship I am indebted for their insertion in this place:—

ΑΝΤΙΦΟΝΗ

ΜΟΛΟΣΙΣ

ΑΡΜΟΔΙΑ

ΚΤΝΙΑ

ΟΜΟΛΩΙΧΟΥ

ΓΥΝΗ

ΑΡΧΕΣΙΣ

ΘΡΑΙΤΤΑ

ΝΙΚΑΝΔΡΟΣ

ΑΣΚΛΗΠΙΑΔΟΥ

ΚΤΑΕΝΙΤΤΗΣ.

CHAPTER XIII.

Way to the Piræus. Tumuli. The long walls. Port Piræus. Single Ionic column, and sarcophagus. Supposed tomb of Themistocles. Port Mounychia. Doric temple. Subterraneous chambers. Other remains. Port Phaleron. Cape Kolia. Ancient Piræan quarries. General view from the Piræus. Piræan necropolis. The opening of several tombs, and description of their contents. Bronze inscriptions of the magistrates Diodorus and Deinias. Imprecatory inscription on a lamina of lead. Description of some Ceramic vases found at Athens. Duplicate vases. Modern burials. Return to Athens.

A LARGE tumulus of earth occurs on the left of the road, on the way to the Piræus, and at the entrance of the olive grove. When this tumulus was excavated, it was found to contain several broken vases and plates of terra cotta, with bones of animals, birds, and fish, the remains of the Nekrodeipnon, or funereal feast. It is generally supposed to be the sepulchre of the Amazon Antiope; but, without recurring to fabulous ages, it is far more likely to be the *μνημα κενον*,¹ or cenotaph of Euripides;² and the absence of human bones is a further corroboration of that opinion.

Tumuli are common in Greece, and indeed in most parts of the world; and are probably not peculiar to any one nation. They are extremely numerous in Thessaly, Macedonia, and Thrace; and in travelling through the latter country from Gallipoli to Constantinople, I saw near a hundred. Those of the Trojan plain are too well known to require notice. They abound in Italy, France,

¹ Pausan. b. 1. c. 2.

² See Dr. Chandler's Travels in Greece; c. 6. p. 24.

Germany, Russia, Great Britain, and America.¹ They are still used in Spain, where, according to Townsend,² it is thought an act of piety to throw a stone upon the spot where a man has been killed. Thus cairns were raised in Scotland in early times.³

Herodotus⁴ tells us, that the Thracians raised tumuli over the dead, and the practice prevailed among the Persians; for the same author asserts, that the tomb of Alyattes,⁵ father of Croesus, in Lydia, was a tumulus. Strabo⁶ says, that tumuli were used by the Indians. Pindar⁷ describes that of Œnomaos, near Olympia, as *τυμβος ἀμφιπόλος*: Pausanias⁸ calls the same *ταφος γῆς χῶμα περιωκοδομημένος λίθοις*. Tumuli were raised near Plataea,⁹ after the conflict of the Greeks with the Persians. Those near Orchomenos, in Arcadia, mentioned by Pausanias,¹⁰ still remain. There are some in the plain of Marathon, as well as in various parts of Attica.

The sepulchre of King Dercennus, according to Virgil,¹¹ was a tumulus. This is probably the most ancient kind of sepulchre for great persons; the pyramid the second, and the *spelæion* the third. They generally contained sarcophagi, and were sometimes ornamented with the inscribed *stèle* or column which is noticed by Homer.¹² One of the tumuli in the plain of Athens has been excavated, when it was found to contain a chamber finely constructed with large blocks of stone, in which was a vase of terra cotta, with figures and inscriptions. Many of the tumuli, however, which are seen in Greece and other parts of the world, when consisting only of small loose stones, are nothing more than the cleanings of the fields, the stones having been picked up and heaped together, in order to prepare the soil for cultivation. In some countries they

¹ See Lechevalier, Voyage de la Troade, vol. 2. p. 255. who cites Jefferson on the State of Virginia, p. 74, and 173.

² Travels in Spain.

³ See Pennant's Tour in Scotland, p. 184. 1772.

⁴ B. 5. c. 8.

⁵ B. 1. c. 93.

⁶ B. 15. p. 709.

⁷ Olymp. Od. 1. v. 148.

⁸ B. 7. c. 21.

⁹ Herodot. b. 9. c. 85.

¹⁰ B. 8. c. 13.

¹¹ Æneid. 11. v. 849.

¹² Iliad. 16. v. 457.

were made to indicate roads through extensive plains and trackless deserts. They were also raised to record memorable events. When Darius arrived at the river Artiskos, in Thrace, he ordered his army to raise heaps of stones upon its banks.¹ Primitive altars were also in the form of tumuli, and composed of heaps of stone and earth, covered with grass; these were the *aræ gramineæ*, or *cespitiæ*. The *Eppaia*, or *cumuli Mercuriales*, which were heaps round the altars of Mercury, abounded in Greece.—“*Erexit subitas congestu cespitis aras.*”²

The long walls or legs,³ or as others have called them, the arms⁴ of Athens, which were of such surprising strength and dimensions, are now level with the ground! They may be traced, in several places, on the way to the Phaleric and Piræan ports, and in some parts the road passes over them: they consist in large quadrilateral blocks of stone, which were fastened together with cramps of lead and iron;⁵ they were sixty feet in height. Xenophon, in his *Anabasis*, mentions a town called Larissa, in Media, surrounded by a wall twenty-five feet thick, and a hundred high; and another called Mespila, the walls of which were fifty feet thick, and a hundred and fifty high. The walls of Athens dwindle into a dwarfish structure when compared with such gigantic works.

The space of ground between the Phaleric and Piræan walls, which was adorned with numerous temples, and other public edifices, is at present occupied with fields, vineyards, olive groves, and gardens. But few traces of antiquity occur; and even the foundations of those Herculean ramparts are often sought in vain. I found no remains of the third or middle wall, which, it is said, led to the Mounychian port; and which with those of the Piræus was built by Pericles. These walls owed their origin to the policy⁶ of Themistocles; and

¹ Herodot. b. 4. c. 92.

² Lucan. *Pharsal.* b. 9. v. 988.

³ Strabo and others.

⁴ Livy and others.

⁵ Thucyd. b. 1. c. 93. Appian. *de Bello Mithridat.* p. 190.

⁶ About four hundred and forty-seven years before Christ.

their completion to Cimon and to Pericles:¹ but they were all destroyed by Lysander and the thirty tyrants, and were afterwards rebuilt by Conon.²

After Sylla destroyed the Athenian walls, they seem never to have been completely rebuilt until the reign of Valerian, near four hundred years afterwards.³

The walls which encompass the Piræan peninsula are in better preservation; they were fortified with square towers, and are regularly constructed with large quadrangular blocks, of a soft calcareous quality, from quarries in the peninsula. These walls were so thick that they might be traversed by two carts loaded with stones.

In order to examine with accuracy the remains of the Athenian ports, we took our beds from Athens, and passed some days in the monastery of Saint Speridion; where the Greek monks welcomed us with their usual hospitality. This monastery is probably erected upon the site of some ancient edifice; but the only antiquity of consequence that it contains, is the marble *thronos*, with the Latin inscription, which has been published by Stuart. It relates to the *Frastres Aruales*, the priests who presided at the Ambarvalian festivals.⁴ The supporters of the chair terminate in lions' feet; which form a common ornament in ancient monuments of various kinds. Hesychius mentions an altar, which rested on lions' feet, for which reasons he terms it *λεοντοβαμῶς*; and Athenæus speaks of *κλιναι σφιγγοποδες*, beds with sphinxes' feet.

The following inscriptions were found at this place: the first is on a sepulchral *stele*, four feet in height and one in diameter; the second was in the collection of the Count de Choiseul Gouffier:—⁵

ΕΥΧΕΤΑΙ
 ΟΥΚ ΕΙΣΤΕΝΕΙΝ

¹ Appian, de Belle Mithridat. p. 190.

² Xenophon. Hist. b. 2. c. 2. and b. 4. c. 8. Diodor. Siculus, b. 14. c. 85. Pausan. b. 1. c. 2. and others.

³ Zonaras Annal. b. 12. sec. 22. p. 629. Paris edit.

⁴ See the learned work of Monsignor Gaetano Marini, Fratelli Arvali, 2 vol. 4^o.

⁵ See catalogue of M. L. I. I. Dubois, Paris, 1818.

PENINSULA OF THE PIRÆUS.

ΔΙΟΝΥΣΙΑ
ΔΩΡΙΩΝΟΣ
ΜΙΛΗΣΙΑ
ΔΙΟΝΥΣΙΟΥ
ΜΙΛΗΣΙΟΥ
ΓΥΝΗ

ΑΡΧΟΝΤΟΣ ΑΝΤΙΓΟΝΟΥ ΟΙΔΕ ΑΝΘΗΝ
ΠΡΩΤΗΝ ΕΞ ΑΜΗΝΟΝ ΓΡΑΜΜΑΤΟΙΕΣ ΒΟΥ
ΛΗΣ ΧΑΡΜΕΝΙΑ ΔΗΣΣΩΣ ΠΠΙΟΥ ΠΡΥΤΑΝΕΙΣ
ΑΡΙΣΤΩΝ ΑΡΤΕΜΙΔΩΡΟΥ ΚΛΕΟΔΗΜΟΣ ΚΛΕΟ
ΔΗΜΟΥ ΑΦΡΟΔΙΣΙΟΣ ΣΩΤΑΔΟΥ ΣΤΡΑΤΗΓΟΙ
ΕΥΦΙΛΗΤΟΣ ΚΛΕΟΦΡΑΔΟΥ ΕΠΑΦΡΟΔΙΤΟΣ
ΣΩΤΙΚΟΥ ΦΙΛΙΝΟΣ ΠΡΩΤΟΜΑΧΟΥ ΕΠΗΤΥΝ
ΧΑΝΩΝ ΑΘΗΝΙΩΝ ΟΣΤΙΜΟ ΚΛΗΣΣ ΑΤΥΡΟΥ
ΦΙΛΙΝΟΣ ΑΝΤΙΜΕΔΟΝΤΟΣ ΥΠΙΟΣΤΡΑΤΗΓΟΣ.

The first day we made the circuit of the peninsula and its ports: the next was employed in examining the ruins of the interior; and several others in excavating the sepulchres at the north of the Piræan wall, and towards the foot of Mount Aigaleos.

The circuit of the Piræan peninsula, with that of Mounychia, is sixty stadia, according to Thucydides;¹ but the inequalities caused by the ports were probably not considered in the computation. According to the same author the distance from Athens to the Piræus was forty stadia.

The Piræus is one of the finest ports in Greece; and being bounded by rocks has experienced hardly any change in its form or dimensions. The sea however appears to have encroached a little, as some ruins are seen under water. The general depth of the port is from two to ten fathom; in some places it is twenty.² It is called the

¹ B. 2. c. 13.

² See Dr. Clarke's Travels in Greece, vol. 3. c. 11; p. 460. f. b. 11

triple port by Cornelius Nepos,¹ alluding to the three smaller ones of Aphrodision,² Kantharos,³ and Zea,⁴ which are within its basin.

It is of circular form, almost as broad as it is long, and nearly two miles round, deep and even throughout, affording good anchorage, and shelter from the winds. The mouth is shallow in some parts; and the entrance of the harbour is marked by two pointed rocks.

The opposite promontories of Alkimos and Eetioneia, form the natural entrance; the first on the right hand, the latter on the left. From each of these points, some strong foundations run into the sea, and form the *χηλαί* or claws of the port, as Diodorus⁵ terms them, or the horns, as they are denominated by Cicero.

The foundations of a round tower are seen at Alkimos.

Thucydides⁶ informs us, that the Athenians built a wall at Eetioneia; which, together with that which already existed on the opposite side, was constructed in such a manner, that very few men, being stationed within them, could prevent ships from entering. He⁷ also says, that the mouth of the Piræus was occasionally barricaded with chains. But at present the total want of trade constitutes as effectual an obstruction as the chains of the ancients. The silence of the tomb, and the desolation of the desert, have succeeded to “the busy hum of men,” to the vivid activity of commercial pursuit, and to the varied industry of an animated population.

This celebrated emporium, which was once crowded with vessels bearing the produce of Asia, Africa, and Europe, which was equal to Athens in dignity, and superior in utility,⁸ has sometimes not a single boat within its port!

We are informed by Strabo,⁹ that the arsenal of Philo was capable

¹ Life of Themistocles.

² From a neighbouring temple of Venus.

³ Scholiast. Aristoph. in *Equit.* v. 327.

⁴ Ibid. and Hesych. in voce *πειραιεύς*.

⁵ B. 13.

⁶ B. 8. c. 90.

⁷ B. 2. c. 94.

⁸ Thucyd. b. 1. c. 93. and Corn. Nepos. Life of Themistocles.

⁹ B. 9. p. 395.

of containing 400 ships; Pliny¹ says 1000. It seems that, when the Venetians had possession of Athens, the Piræus was called Porto Leone, from a colossal lion² of white marble, which they transported to Venice in 1686: where it still remains near the arsenal. This name is not used at present; for the port is generally termed Το δραπεον, or Πορτο δραπεον, but it is sometimes called simply Πορτο, by way of eminence, in the same manner as the Athenian plain was named Πεδαιον, and the city, Αστυ. We must not be surprised at the few remains which are seen at the Piræus, when we remember, that it was so completely burnt by Sylla, that according to Appian, no building of any consequence was left standing.

The air of the Piræus is not healthy in summer, owing to the almost stagnant waters of the port of Zea, which, with that of Kantharos, are on the northern side of the great port.

Aphrodision, or the port of Venus, is about a quarter of a mile west of the monastery of Saint Speridion. Here are the remains of a Doric temple, consisting of a few large blocks, and three triglyphs of stone, more than three feet in height. This was probably the temple of Venus, which, according to Pausanias,³ was erected by Conon, in memory of his naval victory over the Lacedæmonians, near Gnidus in Caria.

The ports of Kantharos and Zea are almost completely obstructed with sand and weeds. Adjoining to one of these ports, which I take to be Zea, is a long foss; probably a dock, or ναυσταθμον, for the building of ships. There are also the remains of a square tower, and a mole washed by the sea.

¹ Nat. Hist. b. 7. c. 37. He says the arsenal, which perhaps included the other ports.

² There is an ancient inscription on this lion, which was first noticed and published by Mr. Akerblad, who conceives it to be Runic; but Mr. Louis Bossi, of Milan, thinks it is Pelasgic, or Etruscan. The lion is of the ancient Æginetic style, resembling those over the gate at Mycæne; but not apparently of such high antiquity.

³ B. 1. c. 12.

A few paces to the south of the Alkimian promontory a large ancient well cut in the rock is observed near the sea; it still produces water which is extremely clear, but brackish and unpotable. It is called *Στρατηγού πηγάδι*, the general's well; and is perhaps the same as that mentioned by Vitruvius,¹ who says it is not good to drink.

A short way from the well are the remains of a large column of stone, consisting of eight unfluted frusta, seven of which are fallen. The lower frustum is in its ancient position; but is now washed by the waves. Its diameter is five feet and a half.

Part of the volute of the capital, which is seen among the ruins, proves it to have been of the Ionic order: it evidently formed no part of a building, but probably supported a statue like the columns of Trajan, Antonine, and Focas at Rome. Near the column is a sarcophagus cut in the rock; but uncovered, and generally full of water. A few paces further I remarked another sarcophagus placed in a cavity, or exterior receptacle of the same form, with an intermediate space of about seven inches. The inner case is probably not cut in the solid rock, but placed in the cavity which was contrived for its reception. It is however not easily examined, as it is commonly overflowed. The cover is destroyed, and the illustrious remains which it once contained have long since been beaten by the waves. Some have supposed this to be the sepulchre of Themistocles; and, while some considerations favour this supposition, others militate against it. We see by Thucydides² that the bones of the Athenian admiral were conveyed to his house by his relations, and privately buried. This however the historian mentions as a hearsay. Cornelius Nepos³ is of the same opinion.

Plutarch⁴ says, that "Diodorus Periegetes writes, in his work upon sepulchres, that it was imagined the tomb of Themistocles was upon a large basement, in the form of an altar, on a retired part of the

¹ B. 8. c. 3. § 1. ² B. 1. c. 138.

³ Life of Themistocles.

⁴ Life of Themistocles.

shore, near the Alkimian promontory." He appeals to the comedian Plato for the corroboration of that opinion.

" The merchant, as he ploughs his wat'ry way,
 Shall to thy relics here his homage pay;
 A witness these of ev'ry hostile feat,
 When rival navies near this coast shall meet."

Pausanias¹ says, that the tomb of Themistocles is seen near the Piræus; for when the Athenians repented of their injustice in forcing him into exile, his relations brought his bones from Magnesia to Athens.

The opinion of Thucydides, though apparently contrary to that of Diodorus, Plutarch, and Pausanias, may however be easily reconciled with their's. They all agree that his bones were brought into Attica; and after the repentance of the Athenians, they were probably removed from their private tomb, and honoured with a public funeral. If indeed we could identify this as the sepulchre of the great man, by whose energetic valour, and commanding genius, Xerxes was subdued, it would be one of the most interesting monuments in Greece. And what locality could be more appropriate for the reception of his venerable ashes, than the same shore which had witnessed his triumph, and which still overlooks the Psytalian and the Salaminian rocks, and the whole extent of the Saronic gulph?

These tombs are not within the walls which encompass the peninsula, but a few paces from them. Themistocles, according to Plutarch, was of the demos *φραεργοί*.

From this place we proceeded round the peninsula, keeping close to the sea, except where we were prevented by the precipitous abruptness of the rocks, against which the waves impetuously dashed during the westerly winds. Thucydides,² alluding probably to these rocks,

¹ B. 1. c. 1.

² B. 1. c. 93.

says, that the Piræus was defended by nature. The walls and some of the towers may be traced. The Piræan walls which were begun by Themistocles were finished by Pericles. Having been destroyed in the fourth year of the ninety-third Olympiad, by the Lacedæmonians, they were restored by Conon, and finally demolished by Sylla.

Proceeding towards the south we arrived at Port Mounychia; its form is circular, and its entrance narrow; the two opposite *χηλαί*, or claws, make a near approximation. The remains of a small Doric temple, probably that of Diana, are contiguous to the sea, on the northern side of the port. The foundations of the cella remain; but it seems to have been built upon in modern times; and perhaps the original structure was converted into a church. Amongst the ruins we find several frustra of plain columns, two feet and a half in diameter, and some triglyphs of different proportions, the larger being twenty-two inches in height, and the smaller seventeen inches. The latter no doubt belonged to the inner frieze over the antæ. Few temples in Greece had triglyphs in this part; but they are seen on the great temple at Pæstum. Not the smallest fragment of a capital can be discerned amongst the ruins; they were perhaps of marble, and have been taken away, or burnt into lime. A temple of Diana was built near this port by king Mounychos, the son of Pentaklis:¹ it was highly revered; and an annual festival was celebrated at Athens, called Mounychia, in honour of the Mounychian Diana.

The northern point of the port was called the Promontory of Diana, in a Dodonæan oracle.²

Near the temple are the imperfect traces of a theatre; probably that of Bacchus, mentioned by Thucydides.³

Of the other temples, and public edifices, there are no certain remains; several foundations are visible, and some heaps of large

¹ See Harpocration, *Lex.* in *v.* *Μουνυχία*, p. 246. Suidas, *Lex.* in *v.* *Μουνυχία*. vol. 2. p. 577.

² Plutarch's *Life of Phocion*.

³ B. 8. c. 93.

blocks; but nothing is sufficiently preserved to enable us to judge of their original destination.

Strabo¹ calls the Piræus, as well as Mounychia, a small village; *ολιγη κατοικια.*

Amongst the ruins of Mounychia are a great quantity of wells, cisterns, and subterraneous chambers cut in the rock. The mouths of these are generally circular; but the chambers are of various forms and dimensions. Some are bell-shaped, and others square: several of them appear spacious. Their number renders it dangerous to wander about the ruins, as some of the entrances are nearly concealed by the weeds; and if the traveller should fall in, the deserted shores might in vain resound with his cries. His voice would be drowned by the dashing of the waves, and his destruction would be inevitable.

Some of these chambers were probably reservoirs for water, and others were granaries, and even dwellings, similar to those mentioned by Julius Pollux,² in his description of the different parts of a city, *καταγειοι οικησεις και σειροι και φρεατα.* There are some of these in the middle of the peninsula, but they are most common near Port Mounychia. I could not ascertain whether these chambers have any subterraneous communications. They may originally have served as quarries. Strabo³ tells us, that Mounychia is full of cavities, disposed in such a manner by art and nature, that they are fitted for dwelling places.

A small chamber which is cut in the face of the rock, is seen on the south-east side of the port. The entrance is formed like a door diminishing upwards. On each side is a pilaster or jamb; over the entrance the rock is ornamented with mouldings to resemble the lintel of the door. Near it are some niches, and several cavities for votive offerings. This curious antiquity was probably an *οικημα, ορναυαιδιον*, containing a painting, or a statue. It is similar to the little

¹ B. 9. p. 395.

² B. 9. c. 5. s. 49.

³ B. 9. p. 395.

chapels, which are seen on the road sides in Catholic countries, and which generally contain a painting, or a statue of the Madonna, or of our Saviour.

The walls of the Mounychian Acropolis, which are still visible, are regularly constructed, and are probably those raised by Demetrius.¹ Their appearance is less ancient than the time of Thrasybulus,² who fortified himself there against the thirty tyrants. Diodorus³ says, that Mounychia is strong, not only on account of its walls, but from its natural position.

Between the ports of Mounychia and Phaleron a small rocky island is observed, which appears formerly to have been attached to the continent. Port Phaleron is smaller than that of Mounychia, and quite abandoned; indeed, it is so shallow, and so much filled with sand, as to afford an entrance only to small boats. It is of a circular form; the entrance is narrow, and, like the Piræus, was defended by strong walls projecting from its two opposite promontories, or claws; of which there are still considerable remains regularly constructed with large blocks; some of which are nine feet square, and three feet and a half thick. This port is now called Pasha Limene.

The Acropolis of Phaleron was situated on a hill, on the north-west side of the port; the construction of its walls is almost regular; they are probably the remains of those raised by Conon, who also restored the long walls and those of the Piræus.⁴ Phaleron is mentioned as a Demos by Strabo, being one of the twelve in the time of Cecrops; it was of the tribe Antiochis.

The distance from Phaleron to Cape Kolia by land is about two miles, in a southern direction; but it is nearer by sea, owing to the indentations of the coast. Part of the way leads through a deep sand, and the mud of the Phaleric marsh renders it difficult to pass in some places. Cape Kolia is a low promontory, projecting into the

¹ Plutarch.

² Xenoph. Hist. b. 2. c. 4.

³ B. 20, c. 45.

⁴ Xenophon; Hist. b. 4. c. 8. about three hundred and ninety-three years before Christ.

sea in a north-west direction; I could not perceive that it had any resemblance to the form of a human foot, to which it is compared by Hesychius.¹ Pausanias² notices a statue of Venus at this place; and Stephanus, Suidas, and others, mention the temple of the goddess. A small church stands apparently upon the ruins of some ancient building, in the vicinity of which is a Doric capital with the upper part of a fluted column, that measures two feet eight inches diameter, below the necking.

Strabo³ mentions the temple of Venus Kolia, and a Paneion near Anaphlystos; either there were two temples of this name, or the geographer must have committed an error.

I found here several fragments of terra cotta vases of a fine quality. Eratosthenes⁴ particularly mentions, that libations were offered to the gods in the *Κρατήρα της Κωλιαδος*; and Athenæus⁵ says, that they were worthy of being used in the service of the gods. Suidas⁶ notices the excellence of the Kolia pottery, which was painted with vermilion.

Frequent traces and foundations of the ancient town of Piræus are observed towards the centre of the peninsula, and on the highest part are several heaps of large stones. I found few fragments of marble, or architectural ornaments, and very few inscriptions. The ruins contain a plain sarcophagus of stone, the internal length of which is eight feet. The large dimensions of this sepulchre prove, that the deceased was first placed in a wooden coffin, which was deposited in this. Æschylus⁷ mentions coffins of oak, which he calls *δρῦται*; Euripides,⁸ those of cedar; and Thucydides,⁹ those made of cypress. Diogenes Laertius¹⁰ says, that coffins were generally made of cypress, but that the Pythagoreans never made use of that wood for the purpose of burial.

¹ In voce *Κωλιας*, and Callimach. ap. Suid. in voce *Κωλιας*, and Schol. Aristoph. in *Nub.*

² B. 1. c. 1.

³ B. 9. p. 398. *ιερον.*

⁴ Macrob. *Saturnal.* b. 5. c. 21.

⁵ B. 11. c. 9.

⁶ In voce *Κωλιας*. He calls the temple *ναος*.

⁷ *Χρηφοροι*, v. 996.

⁸ *Orest.* v. 1053.

⁹ B. 2. c. 34. *λαρνακῆς κύπαρισσιν.*

¹⁰ B. 8. segm. 10. *Pythag.*

The word sarcophagus,¹ although not of good authority, is so generally adopted, that I have used it instead of Σοφος, which is the more appropriate term. Julius Pollux² mentions the following different names for sepulchres; τάφος, μνημα, μνημειον, μνημοσύνον, ηριον θηκη, σορος, πυελος, ληνος, χωμα; which are rendered by Wetstein into sepulchrum, monumentum, memoriale, tumulus, loculus, urna, scyphus, linter, agger: to these may be added, κenoταφιον, λαρναξ, σημα, κιβωτος, καμπατρα, οι καμψα, κενον ηριον, and κενηριον.

The quarries, from which the stone was extracted for the construction of the Piræus and its walls, are still visible within the peninsula. Several subterraneous chambers are cut in the rock; they are at present the refuge of cattle, which would otherwise, in this naked region, be exposed to the scorching fervours of the summer solstice, without a particle of shade. These quarries bear a resemblance, in miniature, to the magnificent Syracusan Latomias; and it appears, according to Xenophon,³ that in the Peloponnesian war, they served as prisons for the crews of four Syracusan vessels taken by Thrasyllus; thus retaliating the detention of the Athenians in the quarries of Syracuse. The stone of the Piræus is however of so soft a quality, that the prisoners cut a passage through the rock, and escaped.

A little to the south of the monastery of Saint Speridion is seen the *Koilon* of a small theatre; but it is entirely covered with soil. Not far from the theatre are the remains of a square building of about sixty paces on each side, composed of several pilasters of stone, three deep on one side, and two on the other: they are about three feet in height, and one in diameter; the space between each pillar is six feet in every direction; they are much corroded by the sea air.

The general view from the higher part of the Piræus is very

¹ About the stone called sarcophagus, see Plin. Nat. Hist. b. 36. c. 17. and De Boot Gem. b. 2. c. 220. p. 403. ² Onomast. b. 3. c. 19. seg. 102. ³ Hist. b. 1. c. 2.

extensive and interesting, embracing the Ægean Sea, the Saronic Gulph, with its islands and promontories, the Peloponnesian mountains, and the coast of Megaris. The nearer objects consist of the Piræan peninsula, with the six contiguous ports. In the opposite direction are seen the Attic plain and mountains, with the capital and its Acropolis.

Strabo¹ and Suidas² affirm, that the Piræus was once an island; the word *νησος*, however, was sometimes given to peninsulas; for instance, *Πελοποννησος*.

Near the port of Zea, on the northern side of the Piræus, are the remains of walls and two round towers; one of which has six entire layers of blocks of a similar construction with the pedestal of Agrippa, and the Ptolemaion, with alternate ranges of large and small blocks.

These towers were separated by a gate which probably constituted the entrance to the great cemetery, or Nekropolis of the Piræus, which extends a considerable way towards Mount Aigaleos, in a northern direction. At the northern extremity of the burying-ground is a low rocky hill covered with sepulchres, which are concealed by the soil and weeds; and where some broken sarcophagi are found.

This hill is inserted, in some maps, as that called Sikelia by Pausanias,³ who merely says, it is a small eminence not far from Athens. This authority however is not sufficient for supposing it to be the same, to which there is an allusion in that author. I was assured by a person, who has frequently visited the spot, that on the rock is inscribed in large letters ΟΡΟΣ ΜΝΗΜΑΤΩΝ; but I could not find it. This probably indicated the boundary of the sepulchres.

The Nekropolis is a continued rock which is nearly flat, and covered with small bushes, and stunted grass. The sepulchres are

¹ B. 1. p. 58.

² Lex. vol. 3. p. 106. in v. Πειραιεύς.

³ B. 8. c. 11.

not visible, as they are all of the *υπαγαια* kind, or under ground. The *τραπεζα*, or cover, of each tomb, consists of a large block of stone, about a foot in thickness. . . Plato¹ says, that sepulchres ought to be placed in barren ground, which is of no use to the living; and that the *χωμα* should not be higher than five men can raise in five days; and that the praises of the deceased should not be longer than what can be contained in four heroic verses.

The Greeks buried not only by the highways, but also in their gardens,² at their country seats, in public cemeteries, and within their cities: although the latter was not always permitted, as we see in Cicero.³ Permission to bury within temples was also sometimes conceded for persons of great consequence of both sexes. An instance occurs where a body was interred, neither within nor without the city: the remains of Etolos, son of Oxylos, were deposited in the gateway of Elis.⁴ Propertius⁵ prays that he may be buried in some retired grove, and not near a frequented road, where the tombs are exposed to continual profanation:—

“Di faciant, mea ne terrâ locet ossa frequenti,
Qua facit assiduo tramite vulgus iter.
Post mortem tumuli sic infamantur amantum.
Me tegat arboreâ devia terra comâ.”

The Piræan tombs are easily opened; and, although they are so much concealed by weeds and bushes as to be invisible, their quantity facilitates their discovery. The development is performed by first breaking the *trapeza*, or cover, with a large hammer, and then overturning it with a strong pole, as a lever. The tombs are cut in

¹ De Legibus, b. 12.

² Hence called *Κηροαφια*.

³ Epist. ad Famil. b. 4. Epist. 12. and De Legibus, b. 2. where he says, “Hominem mortuum inquit lex in XII tabulis, in urbe ne sepelito, neve urito.”

⁴ Pausan. b. 5. c. 4.

⁵ B. 3. Eleg. 16. v. 25.

the rock, and their common depth is four or five feet. They are filled with a fine loose earth, which has been a subsequent introduction, rather than an original deposit. Some of these sepulchres in a state of superior preservation were opened in my presence; and they contained earth not more than a foot in depth. The first day I employed ten men, who, in the course of nine hours, opened thirty tombs. The common calculation is, that two men can open four in a day. The first which we discovered contained the bones of a sheep; which, except the horns, and the *maxilla*, were crumbling in decay. A black sheep was commonly sacrificed at graves to the infernal deities; and probably formed part of the funereal entertainment. This was the *περιδειπνον*,¹ or *Νεκροδειπνον*,² the *cæna feralis* of the Romans;³ for it is not to be imagined, that the promiscuous slaughter of men and animals, which was so ceremoniously performed at the tomb of Patroclus, was ever permitted in Greece after the heroic ages; and every thing which, on similar occasions, was offered to the infernal deities, was no doubt eaten by the guests, excepting some particular parts which were left for the gods alone, who, as Tertullian observes, had the worst pieces, while the *Manes* had only the fragments which fell from the festive board, and were thrown into the tomb.

Under the bones of the sheep were the human remains, and a flat circular patera of bronze, four inches and one-fifth in diameter, and near a quarter of an inch in thickness, without a handle, and ornamented only with five concentric circles in relief, on its inner superficies. This kind of patera is the *Μαγίς* of Julius Pollux.⁴ In other tombs I have found them of terra cotta, which were probably for poor people: they are also common in Etruscan and Roman

¹ Lucian, de luctu.

² Catullus, lvii. De Ruf. Ovid, Fast. b. 2. v. 533, &c. Tertullian, de Resurrect. Carn. c. 1.

³ Juvenal. Sat. 5. v. 85.

⁴ B. 6. c. 10. s. 64. and b. 6. c. 12. s. 83. and b. 7. c. 5. s. 22. and b. 10. c. 24. s. 102 and 103.

sepulchres ; and are frequently represented in relief on sepulchral monuments. Some of them have a handle ; but they are then generally plain and smooth, and are probably *Κατοπτρα*, or mirrors, as they are found in the tombs of females. They sometimes retain their original lustre to such a degree, that they might still be used. They were of bronze,¹ or mixed metals. Pliny² praises those of Brundusium, which were a mixture of brass and tin. It is uncertain when the use of these metallic mirrors was superseded by that of glass *specula*. The latter are first mentioned in a work attributed to Alexander Aphrodisios, who lived at the end of the second century.

Pliny³ says the Sidonians invented *specula* ; but leaves it doubtful whether he alludes to those of metal, or of glass. A *speculum* metal has been invented in England,⁴ consisting of tin and copper, melted with certain precaution. *Pateræ* also are sometimes found with a handle, and exactly of the same form as the mirrors ; but they are generally distinguished from them by having their superficies adorned with figures, which are merely outlines marked or engraved with a sharp instrument.

The next tomb which we opened was of the greatest archæological interest ; as elucidating what some ancient authors, and particularly the scholiast of Aristophanes, have said concerning the Athenian courts of justice. The tomb contained the human bones, which were crumbling with age. The teeth alone were in a state of surprising freshness, which evinces the strong preservative powers of the enamel. Amongst the bones was the bronze lamina, which is here



¹ Exodus, c. 38. v. 8. See also Plautus, and the Antholog.

² Nat. Hist. b. 33. c. 9.

³ Nat. Hist. b. 36.

⁴ See Mudge's paper on this subject.

published, and which shews that the sepulchre contained the remains of an Athenian judge, named Diodoros, of the tribunal Phreattys, and of the Demos Phrearroi, which was in the tribe Leontis. I have thought it necessary to cite the words of Potter¹ upon the Athenian courts of justice, as being clear and explicit, and serving to illustrate the lamina in question. "The courts of justice were ten, besides that in the Areiopagus, &c. These ten courts were all painted with colours, from which names were given them; whence we read of Βατραχιουν, Φοινικιουν, and others; and on each of them were engraven one of the ten following letters, ΑΒΓΔΕΖΗΘΙΚ; whence they are also called *alpha*, *beta*, &c. &c. Such therefore of the Athenians as were at leisure to hear and determine causes, delivered in their names, together with the names of their father, and borough, inscribed upon a tablet to the Thesmothetæ, who returned it to them with another tablet, whereon was inscribed the letter of one of the courts, as the lots had directed. These tablets they carried to the crier² of the several courts, signified by the letters; who thereupon delivered to every man a tablet,³ inscribed with his own name, and the name of the court which fell to his lot, together with a staff or sceptre. Having received these they were all admitted to sit in the court. If any one sat among the judges who had not obtained one of the above-mentioned letters, he was fined."

Though the words of Potter are sufficiently clear, it may not be improper to add a few more observations on the subject.

Pausanias⁴ alludes to the custom of the painted tribunals. He mentions one which was called the green Βατραχιουν, and another called the red Φοινικιουν, which he says took their names from their colours. From each of the ten Attic tribes there were annually chosen five candidates for the place of judge of the ten principal tribunals of Athens. One was appointed out of each five, and the

¹ B. 1. c. 20.

² Κηρυξ.

³ Δελτος, Συμβολον, or Πινακιον, &c.

⁴ B. 1. c. 28.

decision was established by drawing lots. After this the ten again drew lots to decide to which tribunal each should belong.

The *delta*, at the beginning of the lamina, shews that Diodoros was judge of the fourth tribunal; which, according to Meursius, who cites Photius, was Phreattys, τέταρτον (Δικαστηρίον) το εν φρεάττει.¹ The Areiopagos had the *alpha* for its mark; and the Eliaia the *eta*; the others are unknown.

When the judge received the lamina, he was at the same time presented with a sceptre, Σκηπτρον, Βακτηρια, or Ραβδος, that was painted of the same colour as the tribunal to which he belonged. This was probably of wood, or some other perishable material; and was accordingly not found in the tomb; though it was no doubt deposited there with the other badges of office. The letter was also marked upon the tribunal; but it is not easy to know on what part of it. In a fragment of Aristotle, he says it was επί τω Σφηκισκῶ της Εισοδου; but it is difficult to decide what was the Σφηκισκος. It is found in Chandler's Athenian inscription in the plural; and has been interpreted as "Small ténons of metal, united at the points."² The Σφηκισκος της εισοδου, may be the lintel of the entrance, which is the most ostensible part of a building; and accordingly the most probable place for the indication of the tribunals. If the entrance of the tribunals was an arch, the letter was probably on the key-stone; which may have been termed Σφηκισκος, from its tapering at one end, like the body of a wasp, Σφηξ; but it was more probably upon the pediment or tympanon; which, from its pointed form, may also have been termed Σφηκισκος. The word is used in another sense by Aristophanes.³

Phreattys was upon the sea shore at the Piræus; hence it was denominated Επιθαλαττιον.

Potter says "It received its name απο του φρεατος, because it stood in a pit." It was however, perhaps, derived from the large ancient

¹ The different readings of this word are εν φρεαττει, φρεαττοι, φρεατοι, φρεατι, φρεατει, and εμφρεατοι.

² See the illustration of Chandler's inscription, by W. Wilkins, Esq.

³ Πλουτος, v. 301.

well near the promontory of Alkimos, which has been already noticed, and which was evidently much ornamented.

Potter informs us, from Pausanias,¹ that “the causes heard in this court were such as concerned persons who had fled their own country for murder. The first person who was tried in this place was Teucer, who, as Lycophron reports, was banished from Salamis by his father Telamon, upon a groundless suspicion that he had been accessory to Ajax’s death. The criminal was not permitted to come to land, nor even to cast anchor, but pleaded his cause in his boat; and if found guilty was committed to the mercy of the winds and waves; or, as some say, suffered there condign punishment.”

The word *φρεα*, which is on the lamina, is the abbreviation for *φρεαρριος*, indicating the demos *φρεαρροι*, which was of the tribe Leontis, and the birth-place of Themistocles.

There are some perforations in the lamina, by which it was probably fixed to the *βακτηρια*; or perhaps to some conspicuous part of the dress of the judge.

The form of the letters shews them to be, according to the opinion of a learned antiquarian,² at least coeval with Alexander the Great. The lamina is also stamped with three dies in relief; each of which was probably the public seal, or *δημοσια σφραγισ*³ of Athens. The first is the owl in full face; the next two owls in profile; the third a Gorgon’s head, with the tongue protruded. The two former are common on Athenian coins; the third is seen on a rare brass coin of Athens, the reverse of which is an armed figure of Minerva, and the inscription ΑΘΕ.

This head is also represented on other coins, particularly those of Olbiopolis in Sarmatia, Abydos in Phrygia, Parion in Mysia,

¹ B. 1. c. 28.

² Mr. Akerblad, whose treatise upon this and another lamina of the same kind, was published at Rome in 1811, and is replete with profound erudition, and sound criticism.

³ Strabo, b. 9. p. 416.

Neapolis in Macedonia, Koroneia in Bœotia, and on some of the small silver of Kranion in Cephallenia, and of Corinth, and on those of Populonia in Etruria, Camerina and Syracuse in Sicily, and on some Roman consular medals.

The Gorgonian head was probably considered as antidotal to the dreaded effects of the Evil Eye. They are sometimes found of a small size, and of terra cotta in the Athenian sepulchres; in which case they are probably symbols of death. Another lamina was also discovered in a sepulchre near Athens, which belonged to a judge, named Anticharmos, of the second tribunal, and of the demos of Lampra; but it is not explained whether of upper or lower Lampra. The inscription is:—

B ANTIXAPMOΣ
ΔΑΜΠ

The Athenian seals were no doubt expressed upon the lamina, but have been defaced. Another lamina of a similar kind was also found in a sepulchre at the Piræus some time afterwards; from which an exact copy is here given. It belonged to Deinias, magistrate of the fifth tribunal, and of the demos Alai Aixonides.¹



The next tomb we opened contained merely the human bones, and some broken pottery. In another were the bones, and a small unornamented vase of terra cotta. These were probably the sepulchres of poor people.

Another sepulchre contained two skeletons; of which one was

¹ In the collection of Mr. Burgon, to whose kindness I am indebted for the communication.

nearly entire, with the bones of another body collected at the feet. Here were also eight unbroken glass bottles, the surface of which was exfoliating in decay, and variegated with an opal hue. One was placed at the head of the skeleton, one at the feet, and three on each side. They were probably the *Λοιβεία*, and the *Σπονδαία*,¹ which contained the ointment, and the wine with which libations were made upon the bodies.

According to Plutarch,² the Athenians laid each body into a separate tomb; but the Megarensians put three or four into one. One sepulchre which we opened was smaller than the others, and contained nothing but earth; the tender bones of the infant not having been able to resist the impression of time.

Potter,³ citing Plutarch,⁴ says "those who died in their infancy were honoured with no libations." Therefore in the sepulchres of children, instead of libatory vases, and brazen pateræ, are generally found playthings, and other objects which perhaps amused them when living; or which were deposited with their bodies as indications of their tender age. In some of the tombs there were vases of such small dimensions, that they could never have been applied to any useful purpose. These were probably the *crepundia*, or toys, that were given to them by their parents and friends, and which are mentioned by Terence in his *Phormio*,⁵ but which d'Hancarville supposes to have been dedications to the household gods. We found in one a singular little terra cotta figure, with moveable legs and arms,⁶ which were put in motion by means of a string, similar to the harlequin figures, called pantins or marionettes, which are at present made for the amusement of children.

¹ See Jul. Pollux, *Onomast.* b. 10. c. 18. s. 65.

² B. 3. c. 8. Plutarch *consolat. ad uxorem.*

³ Act 1. scene 1. line 13.

² *Life of Solon.*

⁴ *Lib. consolat. ad uxorem.*

⁶ The arms and legs of this figure were not found in the tomb, but the perforations by which they were attached to the body were visible. A figure similar to this in every respect, was found some years ago in a sepulchre, with its legs and arms remaining; it is in the collection of Mr. Millingen.



Size of the original.

Even this trifling toy is not without some degree of classical interest, as it is noticed by several ancient authors, and bears its part in early mythology. They were known to the Greeks, by the different names of *νευροσπαστα αγαλματα*, *νευροσπαστα*, and *Σιγίλλαρια νευροσπαστουμενα*:¹ and to the Latins by those of *Imagunculæ*, *Icunculæ*,² *Oscillæ*, *Sigilla*,³ *Siggillaria*, *Sigilliola*, and *Larvæ*.

According to Herodotus,⁴ they were carried by women at the festivals of Bacchus in Egypt: *αντι δε φαλλων, αλλα σφι εστι εξευρημενα οσον τε πηχυαια αγαλματα νευροσπαστα, τα περιφορεουσι κατα κωμας γυναικες, νευον το αιδοιον ου πολλω τεω ελασσον εον του αλλου σωματος.*

Lucian⁵ mentions the same ceremony, and says they carried *ανδρας μικρους εκ ξυλου πεποτημενους, μεγαλα αιδοια εχοντας. καλεϊται δε ταδε νευροσπαστα.*

¹ Marcus Antonius, b. 7.

² Suetonius.

³ Vitruvius, b. 9. c. 9.

⁴ B. 2. c. 48.

⁵ De Syria Dea.

Aristotle¹ gives so complete a description of them, that I have thought it necessary to insert it at length; his words are, *και οι νευροσπασται μιαν μηρινθον επισπασαμενοι, ποιουσι και αυχενα κινεισθαι και χειρα του ξωου, και ωμον, και οφθαλμον, εστι δε οτε παντα τα μερη, μετα τινος ευρυθμιας.* This passage has been rendered into Latin by Apuleius² in the following words:—"Etiam illi, qui in ligneolis hominum figuris gestus movent, quando filum membri, quod agitari solet, traxerint, torquebitur cervix, nutabit caput, oculi vibrabunt, manus ad omne ministerium præsto erunt, nec invenusté totus videbitur vivere."

They may possibly owe their origin to Hercules, who substituted little figures to be placed on altars, and suspended on trees, instead of human sacrifices. Hence Virgil,³—"Oscilla ex alta suspendent mollia pinu."

They are also alluded to by Horace:—"Duceris, ut nervis alienis mobile lignum."

Petronius Arbiter mentions silver statues of this kind—"Larvæ argentææ."

Aulus Gellius⁵ compares to them those who have no settled plan or will of their own, but are led by others—"Ut plane homines non, quod dicitur *λογικα ζωα*, sed ludicra et ridenda quædam *νευροσπαστα* esse videantur, si nihil sua sponte, nihil arbitrato suo faciunt."

They are also noticed by Tertullian,⁶ Clemens Alexandrinus,⁷ Arnobius,⁸ and Macrobius.⁹ Arnobius says, "Deos esse Sigillaria ipsa censetis;" and again, "Siggilliolis parvulis contrahere se deos, et alieni ad corporis similitudinem coarctari."

The words of Macrobius are equally explicit—"Vel Sigillaria quæ lusum reptanti adhuc infantiaæ oscillis fictilibus præbent, tentat officio religionis adscribere et quia princeps religiosorum putatur,

¹ De Mundo.

² De Mundo.

³ Georg. 2. v. 388.

⁴ B. 2. Sat. 7. v. 82.

⁵ Noct. Att. b. 14. c. 1.

⁶ Advers. Valent. c. 18.

⁷ Stromat. b. 2. c. 3. and b. 4. c. 11.

⁸ Advers. Gent. b. 6.

⁹ Saturnal. b. 1. c. 11.

nonnulla etiam superstitiones admiscet, quasi vero nobis fas non sit prætextato aliquando non credere.”¹

Not a century ago this toy was a fashionable plaything in England; insomuch that every lady carried a pantin with her to the park, to the play, and other public places; and there was a sort of rivalry among the ladies of fashion to make their pantins gesticulate with grace and elegance. This temporary national folly was self-created, and certainly not copied from the Athenians.

Small figures of animals are also sometimes found in the Athenian sepulchres, which were probably substituted by the poorer class of people for the animals themselves. The Romans however were not always content with burying inanimate objects with their children. Pliny in his Epistles mentions a certain Regulus, who in order to shew his grief for the death of his son, killed round his funeral pile several horses, dogs, and birds, which had belonged to the boy.

In another infantile sepulchre was a small τετρακνημια, or four-spoked wheel of bronze. The wheel was a symbol of Nemesis.

The most common number of *radii* to wheels seems to have been six. Some had eight, as the chariot of Minerva mentioned by Homer.² Those represented on the sculpture of the Parthenon have four. There is a bronze wheel in the Royal Library at Paris which has five *radii*.

Virgil³ mentions the custom of placing in sepulchres, wheels, helmets, swords, shields, darts, &c. Speaking of the pile raised by Æneas for the Trojans, he says—

“ Hinc alii spolia occisis direpta Latinis
 Conjiciunt igni; galeas, ensesque decoros,
 Frænaque, ferventesque rotas; pars munera nota,
 Ipsorum Clypeos, et non felicia tela.”

An Italian painter, established at Athens, found in another a small

¹ See also Gerard, Joan. Vossius, Etymol. in voce Sigillaria, and Basil. Faber, Thesaur. and Adrian Turnebus Adversar. b. 23, c. 28.

² Iliad. 5.

³ Æneid, 11, 193.

Τεθριππον, or quadriga of terra cotta, having four horses abreast, allusive perhaps to the chief amusement of the deceased when living; which Virgil¹ so beautifully characterises when he portrays the occupations of the disembodied spirits in the Elysian fields:

—————“quæ gratia currâm
 Armorumque fuit vivis, quæ cura nitentes
 Pascere equos; eadem sequitur tellure repostos.”



ΞΗΞΑΡΕΤΗΣ ΜΝΗΜ'ΕΛ
 ΘΕΟΦΙΛΗΟΥ ΠΟΤΕΛΗΣ Ε. Ι
 ΣΩΦΡΩΝ ΚΑΙ ΨΡΗΣΤΗ ΚΑΙ
 ΕΡΓΑΤΙΣ ΠΑΣΑΝ ΕΧΟΥΣΑ
 ΑΡΕΤΗΝ

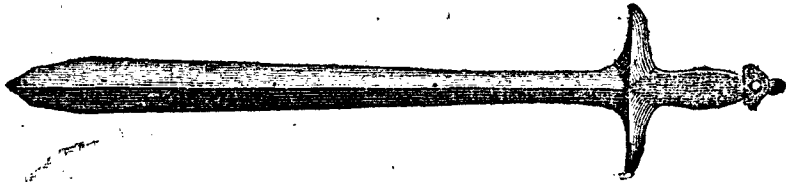
¹ Æneid. l. 6. v. 653.

In the sepulchre of a female named Theophile, we found only some broken terra cotta vases, and a fragmented bas-relief of white marble, representing two females; one of which is in an erect posture, giving her hand to and receiving the *χρηστη χαιρε*, or last farewell of another, who is sitting in a chair. This is one of the most common subjects on Grecian tombs, and is often seen on funereal vases of marble¹ and terra cotta, and sometimes on Roman sarcophagi.

Under the two figures is an inscription recording the name and the virtues of Theophile.

Long sepulchral inscriptions were forbidden by Solon; and Cicero observes, “Nec de mortui laude, nisi in publicis sepulturis.”

In the sepulchre of a warrior was a sword of iron; the length of which was only two feet five inches, including the handle.



If the Athenian swords were not longer than this, they had little reason to deride those of the Spartans, which, according to Plutarch,² was the case. The sword which I found resembles the *parazonion* or heroic sword, often represented on the sculpture and vases of the Greeks. The length of the Athenian swords was doubled by order of Iphicrates. That which I found is probably therefore of very remote antiquity.³ In early ages it was customary for warriors to be buried with their arms.

In the sepulchre of Theseus,⁴ in the island of Scyros, Cimon is said to have discovered a spear head, and a sword of bronze; and in Homer⁵ we find Elphenor requesting that his arms may be burned with him.

¹ Several of these are in the British Museum.

² Life of Lycurgus.

³ Diodor. Sic. b. 15. c. 44. Iphicrates died about three hundred and eighty years before Christ.

⁴ Plutarch's Life of Theseus.

⁵ Odys. 11. v. 74.

All the arms, both offensive and defensive, which have as yet been found in Greece are of bronze,¹ except this iron sword; and a curious helmet found near Athens.²

The former metal was the most early in use, according to Lucretius:³

“ Posterius ferri vis est, ærisque, reperta;
Et prior æris erat, quam ferri, cognitus usus.”

Iron however was used at so early a period as thirteen or fourteen centuries before Christ. The Curetes are supposed to have discovered it on Mount Ida, during the reign of Pandion, king of Athens.

Hesiod, according to Pliny,⁴ says, that in early times they worked in brass, because iron was unknown.

Tzetzes⁵ informs us, that the ancients had a mode of tempering brass so as to give it a sharp and durable edge; but that when this secret was lost iron came into use.

The Greeks valued the shield above all other parts of their armour; and since it was not discovered in the sepulchre in question, I am led to imagine, that it was more commonly of wood or leather than of metal.

Near this sepulchre another was opened, containing only a small tragic mask of terra cotta, with the mouth wide open, representing the *προσωπον*, or *persona*, of the ancients. This may have indicated the tomb of an actor: but masks⁶ are so commonly represented on funereal monuments, that they probably allude to the rites of Mithras, Osiris, and Bacchus,⁷ in which they were much employed. The mask may indeed, in some cases, be an allegorical manner of

¹ Excepting also the leaden sling bullets, and flint arrow heads.

² In the possession of Colonel Leake.

³ B. 5. v. 1285.

⁴ Nat. Hist. b. 7. c. 56.

⁵ Var. Hist.

⁶ About masks consult Caylus, *Recueil d'Antiquités*, tom. 2. p. 80. pl. 26.

⁷ *Oraque corticibus sumunt horrenda cavatis,*

Et te, Bacche, vocant per carmina læta.—Virgil. *Georg.* 2. v. 387.

declaring that life is a comedy;¹ and, when the tragic mask is presented, it may imply only “*flebat contrarius alter* ;”² and that, like the two philosophers of old, different persons feel the same objects very differently !



The next tomb to this contained only a large sea shell, indicating perhaps the final resting-place of a sailor, or a foreigner : sea shells are frequently found in sepulchres, and sometimes within the funereal vases.

In another was the terra cotta figure of a philosopher, sitting on a chair without a back, nearly resembling the *sella curulis* of the Romans ; it is of small dimensions,³ and of the polychrome kind, having been painted of different colours, the parts which are naked are of flesh colour ; a loose ample garment is thrown over the left arm and shoulder, and the lower part of the body is white : the chair is of light blue ; and the volume which rests upon his right knee is red. The head has been detached. This figure bears the

¹ Σκηνη πας ο βιος και παιγνιον, η μαθε παιζειν

Την σπουδην μεθειεις, η φερε τας οδυνας. Antholog.

² Juvenal. Sat. 10. v. 30.

³ Three inches six-tenths in height.

strongest resemblance to the marble statues of Menander and Poseidippos, which are in the Vatican; and still more so to the statue of Demosthenes, who is holding an unfolded volume upon his knee.¹

Another sepulchre contained a small *proedra*, or *thronos*, of terra cotta; the *υποποδιον*, or *subsellium*, is attached to the chair; the back on the inner part is ornamented with square compartments, the outer part of the same is plain; on the summit of the back are two animals, but so badly preserved, that it is difficult to distinguish whether they are dogs or lions: it has been all painted white, and is little more than five inches in height. This may have been the tomb of one of the *Proedroi*, as the *προεδρα*, or seat of office, seems to infer.² Near this was excavated a small sarcophagus of terra cotta, containing the bones of an infant; they are not common in Greece, but are found in Italy, particularly in Etruria, and are sometimes adorned with painted sculpture.

We also discovered, about a foot under ground, a plain cinerary vase of coarse baked earth, three feet in circumference, containing burnt bones.

Two others, of bronze, were found a short time before in the plain of Athens. One of these is at present in the British Museum; it is composed of the thinnest bronze, with an elegantly-ornamented rim round its mouth, and is incased in a plain vase of marble.



¹ See Museo Pio. Clem. vol. 3. Tav. 14.

² See Harpocration in voce προεδροι.

From the few cinerary urns which are found in Greece, we may infer that the burial of the entire body was more common than cremation, although the latter was practised earlier than the time of Homer. The bodies of Eteocles and Polynices were burnt; and Lucian,¹ describing the various manners in which different nations buried their dead, says that they were burnt by the Greeks.

There was no inscription upon the vase which we found, but a few paces from it was discovered a marble cippus, on which is represented, in relief, a youth holding a bird to a dog, which stands upon its hinder legs eager to receive it; in the left hand of the youth is a kind of long club, terminating in a circular protuberance, with an aperture in the middle; his head is crowned with a diadem, and his left arm and shoulder covered with the simple Chlamys, while his body is perfectly naked. The top of the monument records his name, ΦΙΛΟΚΡΑΤΗΣ.



¹ De Luctu.

A sepulchre near this contained a small terra cotta vase, on which is painted, on a black ground, a winged youth in the act of running, and holding a wreath in his left hand, with his right dropping some golden apples before a female; who, although in the act of running, stops to pick them up, holding up her loose ample robe with her left hand: her right wrist is adorned with the *οφίς*, or *περικαρπία*, answering to our bracelet. The winged figure is naked, and only the back of the female is covered with her garment; they are leukographic,¹ or painted white; the accessories only being red, as the *peplos*, the wreath, the apples, the wings, and the hair.

This evidently represents the story of Milanion and Atalanta, as told by Apollodorus.² She consented to marry any one, by whom she was surpassed in the foot-race; but those of her lovers whom she vanquished were to suffer death. Many perished in the contest, when Milanion, who had received some golden apples from Venus, dropped them in the course; and while Atalanta, attracted by the lure, stopped to pick them up, her lover reached the goal. The fictile painter has represented them at the moment of commencing this trial of speed. Mythographers tell us, that the suitor was permitted to start first. Atalanta is probably represented with her body naked, in order to develop the personal charms, and particularly the beauty of her thighs, for which she was celebrated by the poets.³ The wings of Milanion denote extraordinary swiftness.

Milanion and Atalanta were both represented on the chest of Cypselos, according to Pausanias.⁴ Hyginus pretends, that Atalanta was conquered in the race by Hipomene.⁵

In other sepulchres we found vases of oriental alabaster; they have no base, are of an oblong form, and were probably libatory vases, containing the oil or perfume with which the relations⁶ of the

¹ Winckelmann, *Hist. de l'Art*, vol. 2. p. 144.

² B. 3.

³ Ovid, *Amor.* b. 3. v. 29.

⁴ B. 5. c. 19.

⁵ Fab. 105.

⁶ Lucian, *de luctu*.



Fig. 1 by L. B. Moore

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J. B. Moore, del.

FROM SEPULCHRES AT THE PIRÆUS.



deceased anointed the body. Oil was used for this purpose in the earliest times, but the fine perfumes with which the Greeks afterwards anointed the dead, were, according to Pliny,¹ first brought from Persia, in the time of Alexander the Great.



The finest oriental alabaster was found at the city of Alabastrum, in the Thebais, from which the stone took its name, as we see in Pliny.² This was esteemed more than any other material for preserving ointments ; it is the *λίθος αλαβαστριτης*³ of the Greeks, and the

¹ Nat. Hist. b. 13. c. 1.

² Nat. Hist. b. 36. c. 8.

³ Dioscorid. b. 5.

lapis alabastrites of the Latins.¹ The unguentary was known to the Greeks by the name of *ληκύθος, μυροληκύθος, αλαβαστρος, ορ αλαβαστρον;* and to the Latins by those of *alabaster, onyx,* and *ampulla.* Aristophanes² asserts that they were placed near the dead.

Pliny³ compares the form of the *elenchi,* or oblong pearls, to that of these vases. It appears that their local or particular term was subsequently generalized, and applied to any material in which ointments were contained.

Theophrastus⁴ mentions *alabastra* of lead, and Theocritus⁵ those of gold, containing Syrian ointment *Συριω δε μυρω χρυσει' αλαβαστρα.* They are found in the sepulchres of Magna Græcia, composed of beautiful coloured glass. Some have also been found of terra cotta. Those of alabaster⁶ have also been discovered in Egypt. They are represented of the same form upon terra cotta vases of Greece and Italy, and on one of the Perugian⁷ bronzes, a female figure is seen holding a *lekuthos.* A painted vase, which was found at Athens, has a sepulchral *stele* represented on it, and a *lekuthos* with a base, standing near it, and another *lekuthos* without a base, tied by the neck to the *stele.* The valuable collection of Mons. Durand at Paris, possesses some terra cotta *lekuthoi* with bases. We opened some sepulchres in which the simple imitation of these unguentaries were found, of common stone, but not hollow. It seems to have been a necessary formality to have a vase, or something like a vase, buried with the remains of the deceased. The poorer kind of people were accordingly obliged to content themselves with the mere external

¹ Pliny, Nat. Hist. b. 36. c. 8.

² Eccles. v. 534.

³ Nat. Hist. b. 9. c. 35.

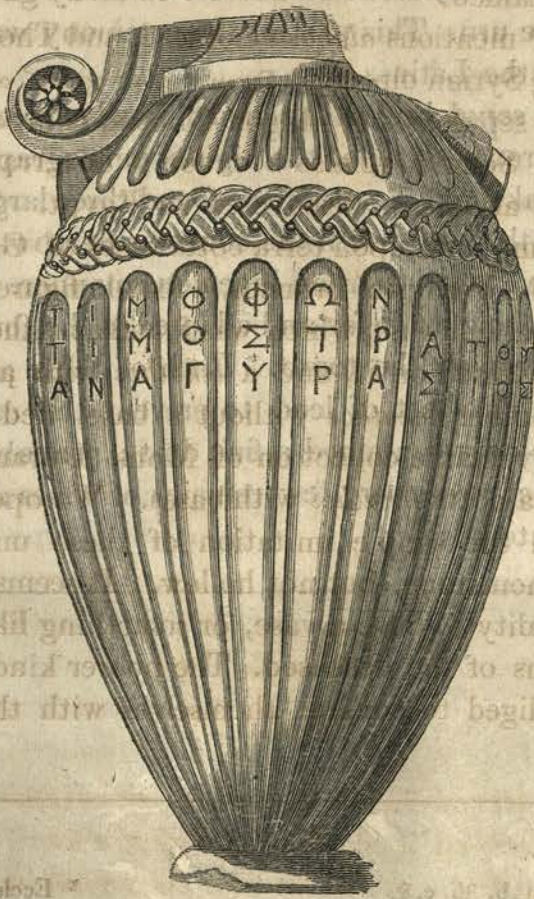
⁴ De Odoribus, p. 449.

⁵ Idyl. 15. v. 114.

⁶ About different qualities of alabaster consult De Boot, Gem. &c. b. 2. c. 269. p. 491.

⁷ See Saggio di bronzi Etruschi da Gio. Battista Vermiglioli, &c. Perugia, 1813. vol. quarto. These extraordinary specimens of the Etruscan art, were discovered in a sepulchre near Perugia, in 1812. The greater part of them are now in my possession.

form of one of these votive vases. We found some of these which were quite plain, without either inscriptions or sculpture. Others of a larger kind are inscribed with the name and parentage of the deceased, and usually represent valedictory subjects; such as the *χρηστε χαιρε*, or last adieu, sculptured in the very worst of styles. Some of those which are in the British Museum, and which were found in Attica, have been selected for the present work.¹



One foot ten inches and a half

¹I have availed myself on this, as well as on other occasions, of the opportunities of illustrations afforded me by the remains of antiquity in the British Museum: I am indebted to the liberality of the Trustees, for the free access which has always been afforded me to the inestimable treasures of that noble establishment.

The largest alabaster *lekuthos* which we discovered was twelve inches and a half in height: the smallest six inches and three tenths.

Homer mentions the custom of placing vases with the dead.

In the tomb of Patroclus was a vase containing honey, and another of ointment; and the flames were extinguished with wine.

According to Virgil,¹ when speaking of the funeral of Misenus, libations of wine and milk were poured upon the ashes. When the cremation was finished, the remains were carefully gathered together and placed in the urn. This part of the ceremony was the *οστολογία*, the *ossilegium* of the Latins.

One of the last sepulchres we opened differed in some respects from the others, and proved to be of the highest palæographical interest.

After having taken off the cover, we found three large semi-circular tiles placed over the tomb, with the convex side upwards; they were fitted and grooved together in an ingenious manner. In the middle of each tile was a hole made for and adapted to the form of the hand, which placed them on the tomb. Each of these perforations was covered with a thin sheet of lead to prevent the earth falling in. Indeed the tomb only contained a fine dust; probably the spoils of the body; for there were very few remains of bones; which on contact crumbled into powder.



¹ *Æneid.* 6. v. 212. et seq.

At the head of the sepulchre, which was to the east, was an upright slab of marble, which had been inscribed; but which was so completely corroded, that only five letters ΚΥΔΙΜ could be distinguished. Three alabaster *lekuthoi* were also found within the tomb, which fell to pieces as soon as they were touched. Towards the head was a lamina¹ of lead inscribed on each side, and particularly interesting; not only from the subject itself, but from the unique example which it affords of the common or cursive characters of the ancient Greeks. A fac-simile of the inscription, with an explanation of the letters, is given in the Appendix. It is written with a sharp pointed instrument. The irregularity of the lines, and the dissimilarity of some of the same letters to one another, may be attributed to the difficulty of writing regularly upon lead, as well as to the haste in which the composition was executed when the maledictor was perhaps at the point of death.

The inscription is not entire, but probably a few lines only of the beginning are wanting. It is imprecatory, and invokes the vengeance of Mercury, and of the Earth, upon the enemies of the deceased. The names of these enemies were probably traced on that part of the lamina which is wanting; or upon the other side of it, which is almost entirely defaced.

Since² this discovery, another lamina of a similar kind has been found in a sepulchre near Athens: in which, besides Mercury and the Earth, Proserpine is also invoked for the purpose of revenge.

These *μολυβδῖνα Ελασματα* have also been found in Etruria. Lanzi³ mentions some, with inscriptions, discovered in the sepulchres of Volterra and Perugia; and there is a lamina of lead, in the gallery of the bronzes at Florence, with a Latin inscription, which was found at the Isola del Giglio, opposite Leghorn.

¹ See the Appendix.

² See Mr. Akerblad's learned dissertation upon these laminæ, published at Rome in 1813.

³ Saggio di lingua Etrusca, vol. 2. p. 340.

I conceive that the vases found in tombs may be divided into different classes. The *Dionysia*, which are distinguished by their subjects, were placed in the sepulchres of those who were initiated in the mysteries of Bacchus.

Unguentaries and libatories seem to have been common to all except the poor, who were honoured only with those of a votive or dedicatory kind.



Two feet three inches and a half

This vase was found amongst the ruins of the Corinthian portico, in the bazar at Athens. It has been published by Stuart,¹ and adorned with the usual embellishments, the style not being in the least attended to.

¹ See vol. 1. c. 5.



One foot seven inches



One foot four inches

Those of a smaller size, which are commonly termed Lachrymatories, were probably for ointments of a rare and precious quality; and possibly sometimes even for tears, as would appear from an expression in the fifty-sixth Psalm;¹—"Put thou my tears into thy bottle."

The larger vases, the subjects of which relate to the gymnastic exercises, were probably those which had been presented to victors in the games. A most singular² and interesting one of that kind was found in a sepulchre near the gate Dipulon, with an inscription upon it, which shews that it was an *αθλον*, or prize vase, probably gained by the person in whose tomb it was deposited: it is the largest yet found in Greece, being two feet and the eighth of an inch in height,

¹ Verse 8.

² Found by Mr. Burgon, and now in his possession.

and four feet nine inches in circumference. The neck and the base are narrow, and it has two handles. The figures with which it is embellished represent Minerva armed with her ægis, aspis, and helmet, and darting a long lance; on the shield is a dolphin, which, as well as the face, arms, and feet of the goddess, is painted white. The front of the garment is of a dark red or purple, ornamented with a black border and a square mæander.

On the other side of the vase is a charioteer driving a *Zeugos* or *Biga*: his dress is also composed of the two colours black and red. In his right hand he holds a goad, which is tied to the extremity of a stick, and with which he is impelling the horses at full speed. The horses have no reins, which was not an omission of the fictile painter, as he appears to have been attentive to the accessories. The charioteer holds in his left hand a long stick, which is curved at the further extremity like a shepherd's crook, from which are pendant two objects of an oblong form, which he holds over the horses' heads, and with which he appears to be guiding them, as the Italians guide their oxen at the present day, by touching them on the side of the head. The horses have evidently bits in their mouths, and they are no doubt supposed to be tied together by a bridle, which being in profile is not seen. The crook, by catching hold of the bridle, served instead of reins, and was evidently used for that purpose. The wheel, which is of a curious construction, is composed of three transverse bars, two of which are parallel to each other, forming in all six spokes: the same kind of wheel is seen on a scarce silver coin, which is uninscribed, and which has the indented square on the reverse. This coin, which is supposed to belong to Bœotia, is in the cabinet of Paris, and has been published by Mionnet.—But to return to the vase: it must be observed, that the horses are delineated with great exactness and animation; and are far superior to the other figures which are on the same vase. The ancients represented animals with great perfection, long before they were able to abandon, or even to improve upon the archaic stiffness and formality which are observable in the early designs of the human form.

On the neck of the vase is an owl, and an Harpy with a human face and extended wings. The ground colour of the vase is that of the earth, which is a light red approaching to yellow. The most interesting part of this curious monument, and which adds so much to its value, is the inscription; which, as I imagine, is the only entire sentence that can be found on a vase of terra cotta: the form of the letters, and their direction from right to left, induce me to believe, that it was manufactured at least five centuries prior to the Christian era.

ΛΟΙΒΕΙΟΝ ΤΟΥ ΝΙΚΗΤΟΥΧΟΥ

On a silver coin found at Athens, and probably belonging to that place, is represented a *diota* of exactly a similar form to that which I have been describing. The coin is uninscribed, and the reverse is divided into four triangular incuse compartments.

Another¹ *diota* of inferior dimensions, but of a more elegant design, and consequently of less antiquity, was discovered near the same place in 1811. It is fifteen inches in height, thirty-three in circuit, and contains some burnt bones. On the front of the vase is an altar with a flame on it; on the left side of which is a Victory with a patera in one hand, and a *Loibeion* in the other, preparing a libation. Over her head is NIKE. Jupiter Σκηπτουχος, with his sceptre, stands on the right side of the altar. He is recognised by his name; which is over him, written from right to left, ΖΥΒΕΙΩ. His hair and beard are painted white. The latter is of the σφηνοπαγων, or pointed form. On the other side of the vase are two females; one of which is probably Juno, as she holds a sceptre similar to that of Jupiter. All the figures are standing, are habited in the ancient style, and are of a red colour upon a black ground. No vase has yet been found in Greece, which is so highly preserved, or so exquisitely finished.

¹ It was found by Dr. Macmichael, and a learned dissertation upon it is inserted in Mr. Legh's 2nd edit. of his Journey in Ægypt. The vase is now in the possession of the Rev. William Wood, of Fulham.

The bodies were sometimes placed upon flat tiles, and covered with the same. They were also put upon olive branches, which have been found at the bottom of tombs, and it seems that charcoal of the olive, and the vine, was used for the same purpose, unless it is supposed that the necrocaustia was performed in the sarcophagi, which does not appear likely. It was probably the remains of the wood with which the victims were roasted for the νεκροδειπνον, or funereal feast.

Toy vases, or playthings for children, as has been already observed, frequently occur in the tombs of infants. The following terra cotta is amongst those found at Piræus.¹



¹ In Paulo Paciaudi's *Monumenta Pelopon.* there is the engraving of a head exactly similar to this. It is also of terra cotta, and was found in Dalmatia.

I found a considerable quantity of other vases, cups, and pateræ, of a variety of forms and dimensions, generally painted black, and still retaining the ebony lustre of their primitive polish. Some of these were probably used in common life, and particularly at the funereal supper; after which they seem to have been carelessly thrown into the tomb, as they are frequently found broken. They are seen upon the tables of the ancients which are represented on other painted vases. The vase with the spout and one handle, which was called *Σπονδειον*, is seen in the hands of the *Σπονδοφοροι*, and the *Οινοχοοι*, at feasts, who are pouring wine from it into the *diota*, or two-handled flat vase; out of which the ancients drank. They were also used for libations at sacrifices, and some of them were probably the *σφαγεια*,¹ in which the blood of the victims was received. Other vases found in tombs were used for libations of wine, milk, water, honey, perfumes, and oil.²

The vases found in Etruria have no resemblance to those of Greece, and it is singular that till very lately they should have been attributed to the former country, by antiquarians of no common merit, as Dempster, Gori, Passeri, Caylus, and Montfaucon.

Amongst the fragments which we selected from the tombs, some had a classical interest, from their tendency to elucidate or to confirm passages in ancient authors. On one is represented a charioteer driving a *triga*,³ with three horses abreast in a hippodrome, and just arriving at the *καμπτηρ*,⁴ or *τερμα*, the *meta* of the Latins, allusive probably to his having reached the goal of life, or to some victory which he had obtained in the chariot races.

Another fragment, of the most beautiful design, represents the

¹ It was called *Σφαγιον* or *Σφαγειον* by the Athenians, and *Αμριον* by Homer, *Odys.* 3. v. 444.

² See Plutarch's *Life of Aristides* about the libations performed at Plataea, on the sepulchres of the Greeks.—

³ The carriages with three horses abreast were called *τριπυλα Αρματα*,

⁴ *Aristot. Rhet.* 3.

naked figure of a man, bearded, and crowned with ivy,¹ playing upon an *heptachord*, *χελυς*, or tortoise harp. While he is using the *plectrum* with the right hand, he touches the strings with the left. He seems to be singing at the same time, which was practised in the earliest periods, as we see in Homer:²

“ Η' τοι ο φορμιζων ανεβαλλετο καλον αιδειν.

The body of the *χελυς*, harp, was probably in the first instance manufactured from the shell of the tortoise; but it was sometimes made of wood, which resembled the form of the original. In a tomb near Athens, which was opened by the excavators of the Earl of Elgin, a wooden harp was found of this kind, and nearly entire. This singular curiosity is preserved in the British Museum.

On the cover of another vase are two female heads, each of the faces of which are ornamented with a round black spot; evidently what we call a beauty spot, and the French “*une mouche*.”³

These fragments were parts of monochrome vases, the figures consisting of only one colour.

Another fragment is ornamented with the ivy plant, in relief, and gilt. This is the golden ivy, or *hedera chrysocarpos* of Pliny,⁴ and the *hedera pallens* of Virgil.⁵ It was a Dionysiac plant, and the vases which were ornamented with it were called *hederata* and *corymbiata*.

On another fragment four females are observed, one of whom is carrying a large vase, while another holds the ladies' work-basket (*καλαθος*), which was made with small sticks; these figures are dressed in the *ξυστις*, or short outer garment. I have mentioned this fragment, because I have seen a vase from the kingdom of Naples,⁶ on

¹ Poets were crowned with ivy, as we see in Virgil,—

Hedera crescentem ornate Poetam.—Eclog. 7. v. 25. see the annexed plate.

² Odys. b. 1. v. 155.—

“ High strains, responsive to the vocal string.”—POPE.

³ See the plate.

⁴ Nat. Hist. b. 16. c. 34.

⁵ Georg. 4. v. 124.

⁶ Belonging to Mr. Millingen.



S. Timardi del.

Published by Andrew L. Kerrin, Bond Street, May 1853

Eng'd by H. Moore

VASE.

FOUND IN THE ACROPOLIS OF ATHENS.

which the same subject is represented with such perfect similitude, that they were evidently copied from the same original, which was probably some well-known painting or sculpture.

But the most singular instance of duplicate vases, is one which I saw taken from an *hypogæia* sepulchre in the Acropolis of Athens. This represents a duel between two warriors, completely armed, guarded with the round Argolic shield, and fighting with the long spear. By the side of each combatant a herald is represented, holding a spear, and clothed in a long loose garment. The top of the vase is ornamented with a dog chasing a hare. A duplicate¹ of this was found at Nola, in the kingdom of Naples; a third was discovered at Agrigentum; and a fourth, in which there is a minute variation, is published in the first volume of Sir William Hamilton's collection; a fifth was purchased by me at Rome; and a sixth² was found near Athens. I have also seen four others in different collections. These vases are all of the same size and form. As many other instances occur, in which the same subjects have been delineated upon different vases, there can be no doubt that they were copied from some standard original. In the second volume of Sir William Hamilton's vases, the two last plates represent duplicates, one of which was found at Saint Agata de' Goti, in the kingdom of Naples, and the other at the island of Melos, in the Ægæan.³

Amongst other things contained in the Piræan tombs, which were opened in my presence, were spoons and *strigiles* of bronze; the latter were employed to scrape off the perspiration from those who had been using the sudatory baths. These *strigiles* were sometimes of gold, of silver, of ivory, or of iron. Xenophon⁴ informs us, that golden *strigiles* were given as ἀθλα, or prizes, to victors in public games.

¹ Published by Mr. Millingen. Vases Grecs de la Collection de Sir J. Coghil. Rome, 1817, folio.

² By Colonel Leake.

³ For the names and description of the various vases used by the Greeks, consult the Deipnosophista of Athenæus, and the Onomasticon of Julius Pollux.

⁴ B. I. Exped. of Cyrus.

Lamps which are so common in the sepulchres of Italy, are very seldom found in those of Greece; I discovered some in an excavation which I made near the northern foot of the Musæum, but there were no tombs in the vicinity.¹ One of these lamps is very singular, and represents a negro with the flat Æthiopian features, sleeping, and the skin of an animal tied round his shoulders. The position of this little figure is extremely natural, and well executed.²

We learn from Strabo,³ that the vases which were found in Grecian sepulchres were highly valued by the Romans; and according to Suetonius,⁴ the people, who were established by Cæsar at Capua, erected habitations with materials which they ravaged from the tombs, to the destruction of which they had an additional excitement, in the ancient vases which they were found to contain.

I also found an intaglio of glass, representing a winged griffin, in a good style, preserving a beautiful opalescent colour, but exfoliating with age: the head resembles that of a bird; the body and legs are those of a lion, while a perforation through the middle indicates that it was worn as an amulet, or an ornament in dress. Of this imaginary animal, the history is given by Servius⁵ in a few words:—"Gryphes autem, genus ferarum, in hyperboreis nascitur montibus. Omni parte, leones sunt, alis, et facie, aquilis similes, Apollini consecrati." It was represented on the less ancient tetradrachms of Athens, on the helmet of Minerva, which is imagined to have been a copy of the helmet of the Chryselephantine statue of that goddess by Phidias; which, according to Pausanias,⁶ was ornamented with

¹ About ancient lamps the following works may be consulted:—*De Lucernis Antiquorum* recond. Fortunio Liceto. Udini, 1652, in fol.; *Le Antiche Lucerne Sepolchrale figurate et diseguate nelle loro forme da Pietro Santi. Bartoli con le osservazioni di Gio. Pietro Bellori*, Roma, 1691, in fol. and 1728, Leyden, with observations of Duker; *Lucernæ fictiles Musei Passerii*, Pisaur. 1739, 1743, and 1751, 3 vols. fol.; and *Lamps of Herculaneum*, 1792, 1 vol. fol.

² See the plate.

³ B. 8.

⁴ *Quod aliquantum vasculorum operis antiqui scrutantis reperiebant.* In Cæs. 81.

⁵ Comment. on Virgil.

⁶ B. 1. c. 24, γρυπες.

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LAMP FOUND AT ATHENS.

griffins. But griffins are not represented on the earlier tetradrachms,¹ of which six varieties have been found, and which were coined before that statue was made. In some tombs I found egg shells, which probably bore a part in the religious tenets of the Greeks, as they are frequently represented on painted funereal vases; and, according to the Orphic system, they were emblematical of the origin and fruitfulness of nature. The egg of an ostrich was found in a sepulchre at Athens, a short time before my arrival.

The Greeks used to dress out their dead with rich garments, and also to bury other dresses with them; which custom was carried to such an excess, that a law of Solon² ordained, that not more than three suits should be buried with any corpse.

Treasures of the precious metals and other valuables were in earlier times interred with the dead. Josephus³ relates, that in David's sepulchre were found “*αργυριου τριχιλια ταλαντα, κοσμον δε χρυσου και κειμηλιων πολυν.*”

Arrian⁴ says, there was found in the tomb of Cyrus “*και στρεπται, και ακινακαι, και ενωτια χρυσου τε και λιθων κολλητα.*”

A Roman law prohibited burying money with the dead; nor were golden ornaments permitted; and whoever found a treasure of this sort, became the lawful possessor of it. Amongst the interesting discoveries made by Mr. Burgon, in his excavations of the Athenian sepulchres, was a skeleton, with thick iron fetters round the legs; probably a condemned culprit, who died before the execution took place. In another tomb he found about fifty astragals, or vertebræ of the hinder legs of goats, which had been probably gained by the deceased in the game of astragals.

The women of Greece, and particularly of Athens, are still carried

¹ In the magnificent collection of R. P. Knight, Esq.

² Plutarch's Life of Solon.

³ Antiq. b. 13. c. 8. and b. 16. c. 7.

⁴ B. 6. *περι Αλεξανδρου αναβασεως.* About the burying with rich garments, see Nicephorus p. 6. about the wife of Heraclius.

to the tomb with rich garments, which however are not buried with them. When the daughter of Speridion Logotheti died, she was interred with the funereal pomp of ancient times. Her corpse was decorated in the richest attire, with her ear-rings and other ornaments, as if she had been decked out for a wedding, rather than for the tomb. She was placed upon a *cataletto*, or open bier, with her face uncovered; and was accompanied to the grave by women, who, on such occasions, are hired to cry and scream; which office they do not fail to perform with theatrical vehemence, like the *αιοιδαι*, or the *εξαρχοι θρηνων*, of ancient Greece, and the *præfica* of Rome. They invoke the corpse by every soft and endearing name; and a stranger to the custom would imagine, that they were really bewailing the loss of some near and beloved relation. Though it frequently happens that they never knew nor even saw the individual when living, the usual rhapsody of these “*fictarum lachrymarum simulatrices*” is, “Alas! when I saw you last, so handsome, so lively, and so gay, little did I expect to have the misfortune to outlive you, and to see you in your present situation!”—

“ Qui conducti plorant in funere dicunt,
Et faciunt prope plura dolentibus ex animo.”¹

The same custom is still prevalent in Calabria, and something similar is practised in parts of Scotland and Ireland.² It was carried to such ridiculous lengths in early times, that Solon, according to Plutarch, made a law prohibiting women from tearing their faces at funerals, which is also noticed by Cicero:—“*Mulieres genas ne radunto, neve lessum funeris ergo habento.*”

The Athenians are fond of long epitaphs, but in other parts of

¹ Horace, Art. Poet. v. 431.

² The Irish *hulluhuh* is no doubt derived from the *ululatus* of the Latins, or the *ολολυγη* of the Greeks. This is their funereal lamentation. See Vallancy on this curious subject.

Greece they are brief and simple; merely recording the name, profession, age, and parentage. They usually begin with, *Ενθαδε κειται ο δουλος του Θεου*,—"Here lies the servant of God."

It is generally supposed that the Athenians,¹ following the Ægyptian custom, used to place a piece of money in the mouth of the dead, as payment to Charon. I therefore expected to find a coin in every sepulchre, and was careful in searching for it; but I discovered only one, which was of copper. It was badly preserved, and the impression could not be discriminated. I inquired of other persons, who had opened some hundreds of tombs, by whom they had seldom been found; and those that were found, were the silver Athenian oboli, with the head of the Minerva on one side, and the owl, and inscription ΑΘΕ, on the other.

Had the price of admission to the infernal regions been of great value, we might conclude that those who buried the dead sometimes deprived Charon of his fare. Suidas² gives the name of *Δανακη* to the piece of money that was paid to Charon.

The scarcest kind of terra cotta vases found in Greece are the graphic and the polychrome. By the former denomination those are signified, upon which the figures are merely outlined. I saw one of this kind with the figure of a winged female carrying a crown; below which was inscribed ΚΑΛΗ. The colour of the vase is nearly white.³

On some vases, particularly those of the highest antiquity, the figures are painted with the two colours of black and dark red; but the polychrome, or many-coloured vases, are principally found in the island of Ægina, and are composed of all the different colours which the subject requires; but these are the scarcest of all.⁴

¹ Aristoph. in *Ran.* Lucian, *de luctu*, and others.

² *Lexicon*, vol. 1. p. 508.

³ See the plate.

⁴ There is one in the collection of Sir Henry Englefield, found at Ægina by Sir William Gell.

The following chemical analysis of the Grecian terra cotta is taken from Millin:—

Silex	53
Oxid of Iron	24
Alum	15
Lime	8

With respect to the position of the Athenian¹ sepulchres, there appears to have been no settled rule, as I have found them placed east, west, north, and south. According to Plutarch² the Megarensians, in their interments, placed the head of the corpse to the east, the Athenians to the west; so that were the former to rise they would look west, and the latter east.

The Phœnicians also were buried with their heads to the east. Such was the case, according to Ælian, with those who died a violent death.

Eight inches and three-eighths



After having passed several most interesting days at the Piræus,

¹ In the periodical work called the *Giornale Italiano*, which is published at Milan, there are two interesting letters upon the analysis of Grecian vases, by Professor Brocchi, 1817.

² Life of Solon.

³ This sepulchral stone was found near Athens, and is at present in the British Museum.

we returned to Athens by Cape Kolia, deviating a little to examine some traces at a village called Saint Theodoro, where there is a Turk's *pyrgos* or country-house, and a ruined church; the altar of which is a small Doric capital of marble. Here is a well containing good water; and near it a marble lion in a sitting posture, smaller than life, and well sculptured in the ancient style, resembling one in the plain near Tragones, and those over the gate at Mycenæ. Several blocks and traces are scattered about the village; and a tumulus, composed of small loose stones, has been excavated without success.

We passed over vestiges of the great south wall, the *τειχος φαληρικον*, one of the legs of Athens, composed of large square stones, and now level with the ground. After crossing the Ilissos, we re-entered Athens by the Albanian gate.

CHAPTER XIV.

Attic rivers. Ilissos—remains on its banks. Mystic caves. Fount Enneakrounos. Cascades, and overflowing of the Ilissos. The Cephissos. The Eridanos. Attic mountains—Laurion—Anudros—Hymettos—its monasteries, villages, and antiquities. Discovery of an ancient city near the marble quarries. Panorama from its summit. Mount Pentelikon—its monasteries, villages, and antiquities. Marble quarries. Mount Parnes—its monasteries, villages, and antiquities. Village of Kasha. Castle of Phyle. Nymphæum. Mount Korydallos. Mount Aigaleos. View of the Saronic Gulph from its summit. Seat of Xerxes. Mount Anchesmos. Other smaller hills in the plain.

THERE is no part of Greece where the soil is so arid, and water so scarce as in Attica.

From Corinth to Sunium, there is not a single running stream of fresh water, except the Athenian Cephissos, and that seldom reaches the sea. The Ilissos is the most celebrated of the Attic rivers, and was sacred to the Muses, and to several divinities,¹ whose æthereal essence, inaccessible to the sensation of thirst, might frequent with delight a bare and rocky channel, and imaginary stream.

Plutarch² affirms that Attica is a dry and parched country, without rivers or lakes, where few springs occur, and where the water which they used was generally drawn from wells.

The Ilissos rises on Mount Hymettos, to the east of Athens, behind the monastery of Sirgiani. The source is a large, clear, and deep fount, similar to that of the Cephissos at Cephissia, but less copious.

¹ Pausan. b. 1. c. 19.

² Life of Solon.

It overflows and furnishes a supply of excellent water to the monastery below; but as the stream is small, it imperceptibly disappears soon after it has reached the foot of the mountain. It then becomes a winding channel, and finds its way in a westerly direction to the southern foot of Mount Anchesmos, where it is joined by another small ravine, coming from the north-east, which is probably the Eridanos. I explored the track of the Ilissos, from its source to this place, without finding any remains of antiquity on its banks. But on its northern side, near this spot, are three small caverns in the rock with double entrances; apparently the work of nature, but aided by art. It may have been the place where, upon stated festivals, the mysterious baskets were deposited by two *Kanephoroi* of the Acropolis. Pausanias¹ says, that the cave was not far from the temple of Venus in the gardens; the ruins of which are probably marked by some Ionic remains, and occupied by the church of *Agia Moloitādes*.

One difficulty however arises concerning the position of the cave; as, according to Pausanias, it was within the city. But his words are not to be strictly interpreted. *Εν τη πολει*, may signify, "in the suburbs," for it is certain that neither the temple of Venus, nor the cave, were ever within the walls, as may be seen in Pliny;² "*Præclaraque Venus extra muros, quæ appellatur Aphrodite εν κηποις.*" Pliny here alludes to the famous statue of Venus, which was the production of Alkamenes; and is praised by Pausanias³ and Lucian.⁴ This situation still retains its ancient name, *Κηπους*, with the additional word of *αμπελο*, on account of vineyards in its vicinity. Some however insist that it ought to be called *Αγγελοκηπους*; supposing it to be on the site of the ancient *Αγγελη*, which was a *demos* in the tribe Pandionis.

Before the church of *Agia Moloitādes* are two myrtles of sur-

¹ B. 1. c. 27.

³ B. 1. c. 19.

² Nat. Hist. b. 36. c. 5.

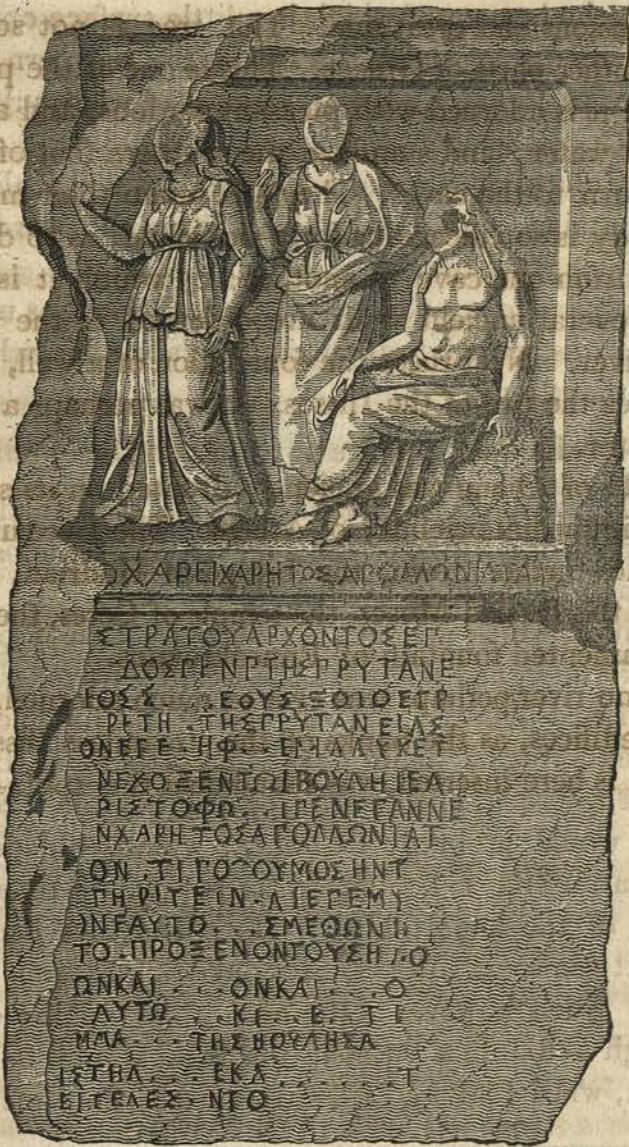
⁴ Imagines.

prising dimensions and great age. This tree is not so common in Attica as in other parts of Greece. This is one of the prettiest spots in the plain; it is adorned with pleasant gardens, and abundance of fine fruit and water; and stands at the southern foot of Anchesmos.

But to return to the caves. They still retain their mystic virtues; and no remedy is so efficacious for a sick child, as to drag it two or three times from one cave to another; by which it is either killed or cured. Several ancient wells are observed in the rock on each side of the river. Near these the foundation of a wall, built of large stones, crosses the bed of the Illissos. It was perhaps a dam, to preserve the water.

The temple of Diana was anciently situated on its southern side, in the more immediate vicinity of Athens. The Lycæum was nearly opposite, and further down, the bridge of Hadrian, the Stadium, the island of the Illissiad Muses, the temple of Ceres, the Olympieion, and the ornamented fountain of Enneakrounos.

In short, no river perhaps was ever so much adorned, with curious and stately edifices, as the banks of the streamless Illissos. The bas-relief, which is here inserted, was found near this spot.



Below the Olympieion the bed of the river is cut into channels, which perhaps were sometimes closed with locks or dams, according to the quantity of water it contained. This is often practised with rivers in hot climates. The Arno at Florence would be dry in summer, if its water were not preserved by artificial contrivances.

The rock of the Ilissos in this part forms a precipice, a few yards

in height ; at the bottom of which is a little surface or plain, and a small church on its southern side. On the northern side are the faint remains of Fount Kallirhoe, or Enneakrounos ;¹ or, as some will have it, Dodekakrounos.²

Pliny³ and Julius Pollux⁴ take Enneakrounos and Kallirhoe for two different fountains : but it is evident, from the words of Thucydides⁵ and others, that they were one and the same. He says, that it was only on particular occasions that the Athenians used the fount with nine mouths, which was anciently called Kallirhoe. Statius⁶ gives it nine mouths :—

“ Et quos Calliroe novies errantibus undis.”

Pausanias⁷ asserts, that although the city contained many wells, it possessed only one spring ; which was Enneakrounos. The fountain was highly ornamented by Pisistratos.⁸

Some cavities, which are seen in the rock, were probably niches for votive offerings ; and amongst the wealthy travellers, who of late years have visited Athens, it is surprising that no one should have thought of rendering his name dear to the Athenians, by excavating at the foot of the rock, and recovering the fountain. Some interesting remains would probably be found ; which, independent of the satisfaction attending so beneficent an act, would repay the trouble and expense of the undertaking. The spring has been obstructed by mud ; but the water always oozes and trickles from some fissures in the rock. Such however is the astonishing apathy of the Turks, that although a fountain so near the town would be the greatest treasure, yet, when I advised them to open it, they answered, “ You

¹ Καλλιροη κρηνη η εν Αθηναις, ητις προτερον Εννεακρουνοσ εκαλειτο. Suidas Lex. vol. 2. p. 233

² Δωδεκακρουνοσ Αθηνησι κρηνη ην ενιοι Εννεακρουνοσ φασιν, αλλοι δε Καλλιροην καλουσιν. Hesychius Lex. vol. 1. p. 1053. see also p. 1249, in voce Εννεακρουνοσ.

³ Nat. Hist. b. c. 7.

⁴ B. 3. c. 3.

⁵ B. 2. c. 15.

⁶ Theb. 12. v. 630.

⁷ B. 1. c. 14.

⁸ See Cratin. ap. Tzetzem in Chil. and Scholiast. Aristoph. Equit. 523, and Meurs. in Ceramic.

may do it, if you please, but we are content with what God has given us."

The water is perennial; but is lost in the mud as soon as it is produced.

About a mile towards the west, in the direction of the Piræus, and near the road, a fountain issues from the ground, which is received in a large cistern. This may be produced by the subterraneous waters of Kallirhoe. When the cistern is full it overflows: and the current entering the olive grove, near the great tumulus, proceeds towards Phaleron, until it is imbibed by the soil. Pliny¹ mentions the fount of Æsculapius at Athens, which ran under ground to Phaleron. Pausanias² notices the same fountain. It was in the temple of Æsculapius, which was in the plain near the theatre of Bacchus. This is no doubt the same which is called Κλειψυδρα by Hesychius,³ and which he says finds its way under ground from the Acropolis to Phaleron.

About half a century ago there was a village, inhabited by tan-ners and curriers, on the north of the Ilissos, extending from the fount to the peribolos of the Olympieion; the traces of the cottages are visible along the bank of the river.

A short way to the west of Kallirhoe, a small ravine from the south enters the Ilissos; and a little further we come to a modern bridge of one arch, which is not requisite more than once or twice a-year, after hard showers. The Ilissos runs between the Musæum to the north, and another rocky eminence to the south; at the eastern foot of which is a Greek church, and some large blocks and foundations of ancient buildings, probably a demos. The road to Sunium passes through the ruins.

A short way beyond the Musæum the bed of the stream is divided into other smaller channels, and entirely lost in the plain, before it reaches the olive grove.

During a residence of more than two months at Athens, on my

¹ Nat. Hist. b. 2. c. 103.

² B. 1. c. 21.

³ Lexicon. vol. 2. p. 276.

first tour, the most celebrated of the Athenian rivers continued streamless! But, on my return thither, in 1805, a heavy storm of rain upon Hymettos, towards the middle of September, in a few hours converted this streamless gully into an impetuous and foaming torrent. At eight o'clock on the morning of the 16th, while the heat was particularly oppressive, it began to rain, thunder, and lighten, with tremendous violence. The storm continued, without intermission, for twenty-six hours.

On the night of the 17th the shock of an earthquake was felt.

The channel was now quite full; the waters, however, far from meriting the epithets of clear and transparent, which are given to them by Plato,¹ were rapid and muddy.

Two foaming and picturesque cascades were formed by the rocks above Kallirhoe. The country assumed a new face; the scenery changed; the bare and stony bed of the Ilissos was filled with a roaring and impassable torrent; and the oppressive heat of a tropical atmosphere was succeeded by the cool temperature of a northern climate. The Athenians came to the river in crowds, in order to enjoy a sight with which they are so seldom regaled. On the 18th the stream was considerably diminished, and nearly clear; and on the 20th it was again dry.

Spon mentions an overflowing of the Ilissos, which destroyed many houses, and caused damage to the amount of a hundred thousand dollars. Cratinus² compares fine-sounding poetry to the Dodekakrounos, and the roaring Ilissos. The bed of the stream is formed of a crumbling kind of breccia, or an aggregate of stones, which have been rounded by the friction of the waters, and united into a mass, by indurated sand and mud. I observed some large stones of a green colour, of the hardness of Pentelic marble, and which take a beautiful polish. They may have been originally rolled

¹ Καθαρα και διαφανη. Dialog. between Socrates and Phædrus.

² Scholiast of Aristophanes, Equites, note 523.

down from Hymettos; where, I suspect, there was anciently a quarry of it; as some fragmented columns of the same kind of stone are seen amongst the ruins of the Parthenon.

The sides of the Ilissos consist of low rocks, or of arid soil without trees; and, for the greater part of the year, without verdure of any kind. In some places however it is adorned with the elegant laurel-rose, and the *antaphrodisiac agnos*, now called *καναπίχα*, and several varieties of thistles, particularly those with a yellow flower. A singular kind of thistle is found near the Stadium, bearing a flower resembling the *akanthos*; and is called *χιλονά*. The *asphodelus ramosus*,¹ and the *scilla*, grow plentifully on its banks.

In Greece I have only seen the red-flowered oleander, or laurel-rose, which is known to the modern Greeks by the names of *Ροδοδαφνη*, *Ροδοδενδρον*, *Καλοδαφνη*, and, from the bitter taste of its leaf, *πικροδαφνη*. It is supposed to be the *Ευωνυμος* of Theophrastus, although the description he gives of that plant does not much resemble the qualities of the laurel-rose.²

The spreading platani, and the soft and shady banks of this limpid stream, so elegantly described by Plato,³ have been succeeded by sun-burnt rocks, and stunted bushes.

It is certain that neither the Ilissos, the Eridanos, the Theban Ismenos, nor the Argian Inachos, were ever copious streams; although they were better supplied with water than at present. Phædrus took off his shoes to walk through the Ilissos, which supposed that it was not more than a few inches in depth. A plausible reason may indeed be assigned for the change in the Grecian rivers. In early ages, Hymettos, as well as the Theban and Argian mountains, were covered with forests; for which the ancients had a kind of veneration. Forests retain moisture, and attract the clouds;⁴ which,

¹ Now called *karabouki*.

² Hist. Plant. b. 3. c. 18. On the lakes in the north of Italy, the white-flowered oleander is not uncommon.

³ Dialog. of Socrates and Phædrus.

⁴ In White's Nat. Hist. of Selborne there is an interesting letter on this subject.

bursting on them, discharge frequent showers. The clouds at present seldom rest upon the bare-headed Hymettos; but pass over to Pentelikon or Parnes, which are wooded towards their summits; and which are accordingly better supplied with running streams than any part of Attica.

The next Attic stream of note is the Cephissos; which deserves the name of a river, better than the Ilissos, or the Eridanos; the latter of which, Callimachus, according to Strabo,¹ treats with merited contempt.

The Cephissos rises near Cephissia, not far from the western foot of Pentelikon, and close to the church of Agios Soteris, or the Holy Saviour. Its source is deep and beautifully clear, and is inclosed by walls, which it overflows. Although I saw it in the driest season² of the year, the stream was copious at its source, and three feet broad, rushing with violence from the ground. It may perhaps have a subterraneous communication with the streams in the plain of Marathon. It is never dry in summer, though Strabo³ asserts the contrary: it contradicts also the assertion of Plutarch,⁴ that Attica is destitute of running streams. Within the village of Cephissia there is another spring, which may be considered as one of the sources of the Cephissos, as it soon unites with that stream.

It seems evident that Strabo has taken the Eleusinian and the Athenian Cephissos for the same river. When he enumerates the different rivers of that name, he mentions those of Athens, Phocis, Salamis, Sicyon, Argolis, and Apollonia; but omits that of Eleusis. The Athenian Cephissos passes through the olive groves and gardens of Cephissia; and finds its way, in a south-west direction, to the plain, where it is divided into several small channels to irrigate the olives. As it approaches Athens it glides through the Academic groves, a short way to the north of Colonos: it then passes over

¹ B. 9. p. 397.

³ B. 9. p. 400.

² The beginning of September.

⁴ Life of Solon.

the foundations of the northern Piræan wall, and is dispersed and lost among the olives; about two miles from the Piræus, after a course of a few miles. Were it left in its natural state, it would find its way to the sea in a regular stream, as it probably did formerly.

Strabo¹ says, that it rises in the Trinemi; and, passing through the plain, in which is Gephyra, and the Gephyrismi, runs by the Piræan wall, and falls into the port Phaleron. He remarks that it is impetuous, except in summer, when it is dry. Euripides calls it *Ταυρομορφον ὄμμα Κηφισου*.²

Pausanias³ says, the rivers of Attica are the Ilissos, and the Eridanos, which falls into it.

It is probable, that the Eridanos was a branch of the Cephissos; and that the two names were sometimes confounded; for which reason Pausanias makes no mention of the latter. The Eleusinian Cephissos, which he afterwards notices, has nothing in common with that which rises at Cephissia.

The channel which joins the Ilissos, near Ampelo-Kepous, is probably the Eridanos. It has sometimes, even in summer, a small quantity of water; and would be supplied by the Cephissos, if its current were not diverted into smaller channels. The Athenian plain is intersected in many places, by torrent beds, and gullies which, coming from the mountains, are directed towards the sea. A large and deep channel, called Megalo Potamos, or the Great River, comes from Mount Parnes, and traverses the plain for some miles, until it dwindles away and disappears in the olive groves. It is frequently supplied with water, and turns some small corn-mills.

This may be the torrent called *Κυκλοβορος*, by Hesychius,⁴ Eustathius,⁵ and Suidas,⁶ and to the rumbling of which Aristophanes compares a person with a bad voice.⁷ Another gully, called Janoula, comes from Mount Parnes, near Kasha, and crosses the plain in a

¹ B. 9. p. 400.
P. 213.

² B. 1. c. 19.

³ Jon. v. 1261.

⁴ Lexicon. vol. 2. p. 371.

⁵ Lexicon. vol. 2. p. 292.

⁷ Equites, v. 137.

south-west direction. The tradition is, that Janoula,¹ a Grecian princess, had it cut in order to procure water for her olive grounds. It joins the Cephissos, near the village of Koukoubaones.

The great Athenian olive grove follows the course of the Cephissos, which runs nearly from east to west. The trees are nourished by its ramified waters; but the grove ends where the stream is lost.

Having described the Attic streams, it may be proper to proceed to the mountains; of which I find the following mentioned by ancient authors: Laurion, Hymettos, Anudros, Pentelikon, Parnes, Korydallos, Aigaleos, Lykabettos, Anchesmos, Brilessos, Ikarios, and Marathon; besides some small hills, as Kolonos, Sikilia, the Musæum, and Poikilon.

Of decided mountains, which are insulated by intermediate plains, there are only five in Attica; Laurion, Hymettos, Pentelikon, Parnes, and Aigialos. The others are either small hills, or are parts of, or synonymous names for, the above-mentioned mountains.

Few authors mention Laurion as a mountain, though it ranks in height after Parnes, Pentelikon, and Hymettos; it was probably included in the general name of Hymettos; which seems to have been sometimes given to the whole chain, as far as the Sunium promontory.

In speaking of the silver mines, Pausanias² leaves it doubtful, whether by the word Laurion, he alludes to a town or to a mountain. Thucydides³ mentions it as a mountain. Laurion stands nearly at right angles with Hymettos, with which it unites; and in fact constitutes part of the same mountain. One of its branches terminates at Port Raphte, the other beyond Cape Zoster, and a third at Thorikos and Sunium. I shall give a more detailed account of this mountain on my visit to Sunium.

Anudros is the southern division of Hymettos; it is now called Bernēdi, and sometimes *Λαμβρική Βουνα*, from the village of Lambrika,

¹ Janoula is the feminine of Joannes.

² B. 1, c. 11.

³ This author writes it indifferently, *Λαυριον* and *Λαυρειον*.

which is upon it, and which occupies the site of *Λαμπραι καθυπερθεν*, or Upper Lampra. Hymettos rises gently from the northern and southern extremities to its summit:¹ its eastern and western sides are abrupt and rocky: its outline, as seen from Athens, is even and regular; but its sides are furrowed by the winter torrents, and its base is broken into many small insular hills, of a conical form; on some of which are the slight remains of ancient buildings.

When viewed from Pentelikon, where its breadth only is seen, it resembles Mount Vesuvius in its form. The lowest, or most northern point, which is nearest to Pentelikon, rises above the deserted monastery² of *αγιος Ιωαννης ο κυνηγος*, "Saint John the Hunter," which contains nothing of any interest, except an ancient well of great depth: a small glen separates this point from another to the south. One branch diverges from the summit with undulating declivities to the southern side of Port Raphte, where it takes the name of *Μαυρον ορησι*, joining Mount Laurion. The other, or principal branch, sloping down for some miles, in a southern direction, forms a glen between it and Anudros, or the lesser Hymettos; which is merely a continuation of the same mountain, terminating one of its branches at Cape Zoster. Meursius, speaking of Hymettos says, "Geminus erat; unus major, alter minor, *Ανυδρος* dictus."

Except towards its base, Hymettos has hardly any soil: the rocks are in general composed of a calcarious yellow stone. On the western side near the monastery of Kareas, is an ancient quarry of grey marble, that is visible from Athens: it contains some fine masses of white marble; but which is so much mixed with strata of green mica, that it is not comparable to the Pentelic.

It is needless to enumerate the ancient authors who celebrate the honey and the flowers of Hymettos; on this subject Theophrastus³ may be consulted: Julius Pollux⁴ praises its gum and its thyme:

¹ It bears s. 60 E. from the monument of Philopappos.

² Bearing from the monument of Philopappos, N. 80 E.

³ Hist. Plant. b. 6. c. 3.

⁴ Onomast. b. 6. c. 10. seg. 67.

the honey is not less renowned at present than it was in former times : its superior excellence is owing to the variety and quantity of sweet-scented herbs, particularly thyme, which grow amongst the rocks ;

————— “ for in the thirsty soil
Most fragrant breathe the aromatic tribes.”¹

The best honey is procured at the monasteries of Sirgiani and Kareas ; but other parts of Attica produce nearly as good, and it forms a considerable part of the income of the monastery on Pentelikon. The Athenians use it in most of their dishes ; and, like the ancients, conceive that it renders them long lived, and healthy ; an opinion perhaps not entirely chimerical. Fourmont asserts, that the Hymettos honey is so strong, that it has the same effect as wine on those who eat it ; and Doctor Chandler,² who appears not to have been exempt from vulgar errors, and to have had a propensity for the marvellous, says, that on account of its thymy odour, flies never settle upon it, but merely buzz about without touching it. He probably borrowed this notion from John Tzetzes, and Theodore Metochita, who both erroneously affirm the same singularity. The honey which I had at Athens, was from Hymettos ; and if exposed, it was immediately covered with flies, which not only settled upon it, but feasted with such freedom that they often remained prisoners, and

“ With pow’rless wings around them wrapt, expired.”³

Pliny⁴ has a similar story concerning the honey which was made on Mount Carina, in Crete.

¹ Armstrong.

² Travels in Greece, c. 72. p. 126.

³ Thomson's Seasons.

⁴ Nat. Hist. b. 21, c. 14.

The small village of Kropia is situated towards the north-east extremity of the mountain, about three hours from Athens. There was formerly a demos of this name in the tribe Leontis; and here Stuart found an ancient inscription with the name of the town, Κρωπια.

A village called Lopēke is in this vicinity, and from the similarity of the name, it has been taken for Αλωπεκη,¹ which was of the tribe Antiochis, and the birth-place of Aristides² and Socrates: but it appears from Herodotus,³ that Alopeke was near the Cynosarges, and not above twelve stadia from the city.

To the south of Saint John the Hunter is the small monastery of Asomatos, with a modern round tower: this was probably built on the site of an ancient temple, the remains of which have been used in the construction of the monastery. Besides several blocks of hewn stone; there is an ancient fragmented mouth of a well of white marble, ornamented with two figures in relief, badly preserved, and imperfectly executed.

The interior of the church exhibits six small columns of grey Hymettian marble, and another lies on the ground without. Some Ionic capitals are also found, with one of the Doric order, which some modern architect has placed on an Ionic shaft.

The jambs of the door are two fluted columnar pilasters of the Ionic order. Further up the mountain there is an ancient well cut in the rock, and some traces apparently of a temple. A little further is a small church; some blocks of stone, and a rock cut into a large square hollow for the reception of water. A detached hill of a steep and conical form rises above this place; some imperfect traces of an ancient fortress are observed on its summit. This hill is contiguous to the foot of Hymettos.

A short way north of this spot, the ground is covered with large blocks and foundations; probably those of some ancient demos,

¹ Or Αλωπεκαι, Αλοπεκη, or Αλοπε.

² Plutarch's Life of Aristides,

³ B, 5, c. 5.

To the south of this hill is the monastery of Sergiani, and some other objects worthy of notice, which I shall describe in my ascent to the top of the mountain. South of Sirgiani is the monastery called Kareas, which, like that just mentioned, is situated in a glen at the foot of Hymettos, and excluded from the plain by interposing eminences: it seems as if embosomed in profound solitude; no external intrusion interrupts the repose of the sequestered scene: the neighbouring rocks are adorned by the olive and the pine. Above this monastery are the ancient quarries of grey marble, where several large blocks and frusta of columns still remain. Many columns of this marble are still seen at Rome, where it seems to have been held in considerable estimation. The Cipollino of the temple of Antonine and Faustina, is not of this material, as has been supposed; but of the marble of Carystos, in Eubœa. Pliny¹ informs us, that the orator L. Crassus was the first who introduced Hymettian marble into Rome; with six columns of which he ornamented his house; but they were only twelve feet in height. After this period Grecian marble became highly valued in that city.²

An insulated hill is situated towards the plain, in the vicinity of this monastery; the strength of the position must have rendered it eligible for a fortress. With some difficulty I ascended it on horseback, and found upon its summit the foundations of ancient buildings.

Further south is an insulated hill, at the foot of Hymettos, the colour of which is extremely ochreous; it is an ancient stone quarry: from hence is a fine view of the city, and its beautiful accompaniments.

Further in the plain is a village, and Metochi, belonging to the monastery of Kareas; its name is Palaio Kara: here are considerable

¹ Nat. Hist. b. 17. c. 1. and b. 36. c. 3.

² ————— Græcis longèquæ petitis
Marmoribus.—Juvenal Sat. 14. v. 90.

traces of ancient walls and buildings, which are probably the remains of one of the demoi: it is about two miles and a half south of Athens. In the same vicinity is a village called Braham, or Ibrahim, with contiguous vestiges of antiquity.

Upper and Lower Lampra, *καθυπερθεν* and *υπενερθεν*, are marked by some small traces towards the south end of Hymettos. The village called Lambrika, which is a little way up the mountain, and about three miles from the sea, probably indicates the Upper Lampra.

The modern Greek name of Hymettos is *Τρελλο βουνο*, and the Turkish, *Dehli-dag*; both of which signify the Mad Mountain. This mistake originated with the Italians, who are proverbial for vitiating and marring the names of places, to adapt them to their own soft language: they accordingly denominated this mountain *Montematto* instead of *Monte Imetto*. This error was copied by the Greeks and Turks. An Athenian informed me, that the real name was *Τελοβουνο*, or the Last Mountain; and it was supposed to be prolonged to the Sunium promontory, and to terminate the south-west point of the Attic triangle; but except in this instance I never heard it called by that denomination, which would in fact be misapplied; as Hymettos terminates long before the Sunium promontory, which is a prolongation of Laurion.

TO THE SUMMIT OF HYMETTOS.

The insular situation of Hymettos induced me to believe that its summit would present one of the most extensive views in Greece; and as I was anxious to procure a faithful panoramic drawing from this situation, I selected the month of October for the purpose.

The atmosphere at that season is generally extremely clear and free from the sultry vapours of the summer months. From Athens to the summit is reckoned three hours and a half, at the usual pace. It was evidently impossible to complete my drawings and observations in one day, and I therefore determined to remain there until I could accomplish the object of the excursion.

I set out with my artist on the 8th of October, taking beds and provisions for some days. Our road led us from the arch of Hadrian to the south side of Anchesmos, near the monastery of Asomatos, and the village of Ampëlo-Kepous. In forty-five minutes we reached the Metochi of the monastery of Sirgiani, which is at the foot of Hymettos: after passing this place, I took notice of a long wall composed of large blocks, apparently of the highest antiquity; which led me to conjecture, that an insular hill at the foot of Hymettos, rising to the south of the Metochi, might be the site of some ancient demos. Having crossed the dry bed of the Ilissos, which is at its northern foot, I found the imperfect remains of a wall, rising not more than a foot above the ground, which leads to the summit of the hill, and terminates in the foundations of a square tower: two other adjoining hills are circled by the walls, which appear to have included a town of at least two miles in circuit. Although the traces are very imperfect, and apparently of high antiquity, it is surprising that they were unknown to former travellers.

It is difficult to decide what was the ancient name of this place: Strabo¹ mentions Elike, as near the marble quarries of Hymettos; but as the manuscript of the geographer in this place is imperfect, some have imagined that Ελικης is part of the word πευτελικης; though there is no plausible reason for this supposition; and Ελικης may be the true reading.

This may have constituted the habitation of the Pelasgic colony,

which, according to Herodotus,¹ settled at the foot of Hymettos. A few hundred yards east of this place is a ruined church, where are some ancient blocks of stone, and some ornamented fragments of white Hymettian marble.

In the vicinity of these ruins the word ΟΡΟΣ is cut in large letters, on the horizontal surface of the rock: this may have been the boundary, ο Ορος, between the cultivated, and the common land; or the distinction of the mountain land, το Ορος, and the plain; the Hyperacrians and Pedieans; that is, the highlanders and the lowlanders, into which Attica was divided, besides the Paralians, or those who lived near the sea.

It is needless to dwell longer on this subject, which has been treated at length in my description of the Corcyraean antiquities.²

The monastery of Sirgiani is about half a mile from the ruins of Elike, and one hour and forty minutes, or about four miles and a half from Athens. We arrived there in the evening; and, to our great surprise, found it completely deserted, and the doors fastened! The prospect of passing the night in the open air, at this season of the year, and in a spot remarkable for its humidity, made us take a liberty, which we should not otherwise have done; but for which we were confident that the *hegoumenos*, or abbot, would accept our apology upon our return to Athens. With a great deal of difficulty, and some danger, we scaled the lofty walls. When we entered, the night was closing in; and a deep silence prevailed throughout the cells; the occupants of which seemed to have recently retired. The store-rooms were open, and well furnished with jars of Hymettian honey, ranged in neat order: next were large tubs of olives; and from the roof hung rows of grapes, pomegranates, and figs.

The only inhabitants left in the convent were some cats, who

¹ B. 6. c. 137. *vno.*

² See vol. 1. c. 2.

seemed to welcome us in the absence of their masters. We took complete possession of the place, and feasted on the produce of the deserted mansion, which seemed to have been prepared for our reception. We barricaded the doors with great poles; and, as it grew dark, expected to hear the astonished monks demanding admittance: but they did not come; and no noise during the night disturbed the tranquillity of our solitary abode. We slept in a room, to which we ascended by a ladder, which we pulled up after us.

This place is called Cos-Bashi, "sheep's head," by the Turks, from the marble head of a sheep, which is near the fountain; but its most common appellation is Sirgiani; a Turkish word, which has been adopted in the modern Greek. A small church and a neat garden are within the convent walls. The next morning we rose with the sun, anxious to examine our situation, which is one of the most secluded I ever beheld. The convent stands in a glen, at the very foot of the mountain, and is excluded from the plain by the hill, on which are the remains of the city already mentioned. The surrounding rocks are adorned with scattered pines and olive trees; and the general verdure of this sequestered locality forms a striking contrast with the parched and yellow hue of the Athenian plain. Above the monastery is a clear and copious fountain of perennial water, which is the source of the Ilissos. The surrounding grass is of a lively green, and speckled with the cyclâmen, the starry hyacinth, the *amaryllis lutea*, and the purple crocus. There was a place¹ near Hymettos, called Kullopera;² where there was a temple³ of Venus, and a fountain which Cratinus calls Kallia, and from which pregnant women used to drink, as its water was supposed to alleviate the pangs of parturition; while by the same expedient those who were barren became fruitful. This, Meursius⁴ supposes to have been the fountain mentioned by Ovid,⁵ where Procris was killed by Cephalus.

¹ Χωριον. Suidas, Lexic. vol. 2. p. 393.

² Κυλλου Πηρα, or Κυλλοπηρα.

³ Ιερον. ⁴ Reliq. Attic.

⁵ De Arte Amandi, b. 3.

The lines of the poet are too beautiful, as well as too applicable to the present subject, not to be inserted in this place :—

“Est, prope purpureos colles florentis Hymetti,
 Fons sacer, et viridi cespite mollis humus :
 Sylva nemus non alta facit ; tegit arbutus herbam :
 Ros maris, et laurus, nigraque myrtus, olent ;
 Nec densum foliis buxum, fragilesque myricæ,
 Nec tenues cytisi, cultaque pinus abest.”

“Near the purple heights of the variegated Hymettos is a sacred fountain, where the contiguous turf, by its soft verdure, invites the traveller to repose. Here no lofty trees are condensed into a forest shade; but the arbutus, the rosemary, the laurel, and the dark myrtle, cover the ground, and perfume the air. Nor does the sequestered scene want the thick foliage of the box, of the tender tamarisk, of the delicate laburnum, or the elegant pine.”

I have given these lines on account of the accuracy with which the spot is described; and of the truth of some epithets and expressions, which it is necessary to explain. With respect to the “*purpureos colles*,” the poet gives two proofs of accuracy. Hymettos is remarkable for its purple tint, at a certain distance; particularly from Athens, about an hour before sun-set, when the purple is so strong, that an exact representation of it in a drawing, coloured from nature, has the appearance of exaggeration. The other Athenian mountains do not assume the same colour at any time of the day. Pentelikon, which is more distant, and covered with wood, is of a deep blue. Parnes, Korydallos, and the others, are variegated, but generally parched and yellow.

It seems clear, that in speaking of the *colles* of Hymettos, Ovid had in view the number of round insulated hills at the foot of the mountain; which are particularly remarkable and numerous near Sirgiani. He does not inform us to whom the fountain was sacred; but it was probably dedicated to Venus; and is perhaps the Kallia

of Cratinus, or the Larine of Pliny. The "viridi cespitè mollis humus," is peculiar to this place, and must have struck the poet if he visited the spot; for it is perhaps the only place in Attica, where there is a bed of fine luxuriant turf; such as we see in England, and other cool climates, where it seldom loses its fine verdure, even during the summer months. The sun penetrates so little into this sheltered glen, that throughout the summer it preserves its lively green.

The plants and shrubs that the poet mentions still grow about the spot, and are common on the Attic mountains. I did not however observe the box-tree; but the *eytusus*, or *laburnum*, the *arbutus*, rosemary, laurel, myrtle, tamarisk, and pine, abound there. In the *culta pinus*, an allusion is probably made to a particular kind of pine, of a round form, which is common in the mountainous parts of Attica, and is extremely elegant. This is the *pinus pinaster*, or cluster pine.

The monastery probably occupies the site of the temple of Venus: the votaries of the goddess are replaced by the palsy and hoary tenants, who admit no female within their precincts:—

"Tum, quis fas et honos adyti penetralia nosse,
Femineos prohibent gressus."²

The only antiquities it contains are several large blocks of stone, some marble architectural fragments, in an indifferent style, and a mutilated inscription relative to Ceres. Within the church are six columns of the Ionic, and four of the Doric order, of small proportions and indifferent style.

Pausanias³ mentions a statue of Hymettian Jupiter, and two altars; one of Jupiter Ombrios, or the rainy; the other of Apollo Proopsios, or the prophet, on Hymettos; but does not explain on what part of the mountain they were situated.

† Nat. Hist. b. 4. c. 7.

‡ Sil. Italicus, b. 3. v. 21.

§ B. 1. c. 32.

When clouds rest upon Hymettos, they prognosticate rain; and anciently, when rain was wanted, Jupiter Hymettios was invoked.

I had been assured, that it was impossible to reach the summit of the mountain on horseback; but though there is no road whatever, the horses of this country are so accustomed to climb these apparently-inaccessible steeps, that we rode with safety over the bare and shining surface of the rocks, and reached the summit in an hour and forty minutes from the monastery. We did not remark any traces of antiquity during the ascent. The mountain in general consists of a hard calcareous rock, or grey marble, full of holes and cracks.

The greater part of the mountain produces only stunted shrubs, and aromatic plants, proper for the nourishment of bees. I observed the lentiscus, oleander, terebinth, juniper, cistus, various kinds of squills, sage, and thyme; besides the other plants already mentioned.

Some fine mushrooms grew in the clefts; and, at the top, we put up a covey of red-legged partridges. We here found some shepherds, with large flocks of sheep and goats, feeding upon the shrubs and short grass, which flourish in the hollows of the rocks.

Plato¹ probably alludes to Hymettos, as well as to the other Attic mountains, when he says, "their summits were once covered with earth, and with thick forests; and that several of them, which are now fertile in nothing but plants for bees, once produced the great trees, which were used and are still seen in the construction of their temples and large edifices."

For several days we remained nearly from sun-rise to sun-set upon the summit of the mountain, passing the night in perfect tranquillity at the monastery. We were extremely fortunate in the weather, as not a cloud, nor a breath of air, disturbed the mild serenity of the surrounding atmosphere; and we were thus enabled to draw the entire panorama with perfect accuracy.

¹ Critias, Dialog.

I had already seen in Greece many surprising views of coasts and islands, and long chains of mountains rising one above another, and receding in uncertain lines, as far as the eye could reach; but no view can equal that from Hymettos, in rich magnificence, or in attractive charms. The spectator is sufficiently elevated to command the whole surrounding country, and at the same time not too much so for the full impression of picturesque variety; and I conceive, that few spots in the world combine so much interest of a classic kind, with so much harmony of outline.

The spacious prospect comprehends six of the most celebrated territories of ancient Greece: Attica, Argolis, Achaia, Arcadia, Bœotia, and Phocis. The Saronic and Opuntian gulphs, and the open Ægean, are also visible, with their most celebrated islands, bays, and promontories, which are associated with a multiplicity of historical recollections. Eubœa alone occupies one hundred and six degrees in the picture. Its highest mountain, named Delphi, which terminates in a pointed summit,¹ is seen over the dip, formed by the lower and opposite extremities of Parnes and Pentelikon; the latter mountain then intercepts a considerable part of the Eubœan shore, which again emerges above its southern side; and beyond it at intervals is distinguished the horizon of the Ægean sea, towards the Hellespont, and the coast of Asia Minor. The island of Skyros may be discerned at a great distance, but most part of it is concealed by the interposition of the Eubœan heights. The plain of Marathon is also sunk behind Pentelikon, but the Cynosoura is seen; and between the Attic coast and Eubœa, the sea sparkles with rocky and uninhabited islands, of which ten were visible in different clusters, now called Gaidero-nesi, Petali-nesia,² Kaballēri, and Stouri.

Several capes, particularly Karystos and Geraistos, project from the Eubœan shore, which is diversified by out-stretching promontories,

¹ Bearing E. 10 N. probably the ancient Derphe.

² Strabo mentions a town in Eubœa called Petalia, b. 10. p. 444.

and receding bays. The lofty two-topped Oche rises from the promontory of Karystos, the name of which it has taken, though it is sometimes called the Mountain of Saint Elias.¹ Near the Geraistian promontory is the small island of Myrtos, which gave its name, as some imagine, to the Myrtoan sea. A mountainous tract in the direction of Chios is faintly perceived, in the remote distance, near the Asiatic coast; it must be that island, as there is no other intervening land; the distance in a straight line, is at least a hundred and eight miles. Even greater distances may probably be distinguished, at times, in this pure and lucid atmosphere. Sir William Jones saw the Chumabury mountains from Bhaugalpore, a distance of two hundred and forty-four miles; and he adds, that they might be distinguished much further.² The Imaus and the Emodus, according to Major Rennel, are visible from the plains of Bengal, at the distance of one hundred and fifty miles. Mr. Colebrooke asserts, that Chimborazo is seen at the distance of one hundred and eighty miles, and Chamalari at that of two hundred and thirty-two. I have myself clearly seen Mount Athos from the plain of Troy; a distance of at least a hundred miles.

The Silotan Strait³ is bounded by Eubœa and Andros;⁴ near the latter is a small island called Gabrio-nesi.

After the south-east extremity of Andros are distinguished parts of three islands, receding one behind the other; probably Tenos,⁵ Rheneia,⁶ and Delos;⁷ beyond which is a detached island at a greater distance, which must be Mykonos,⁸ situated about eighty miles distant.

One degree more south is the island of Gyaros,⁹ in its entire length; beyond its southermost cape are the confused lines of other more distant islands, probably parts of Syros,¹⁰ Naxos,¹¹ and Paros;¹²

¹ It bears N. 88 E.

² From a note in Mr. Morier's Journey through Persia, p. 402.

³ This is a modern name.

⁴ It retains its ancient name.

⁵ It retains its ancient name.

⁶ Now called Μεγαλο Δηλος.

⁷ Now Μικρο Δηλος.

⁸ It retains its ancient name: its bearing is s. 62 E.

⁹ Now Joura.

¹⁰ Now Skyros.

¹¹ Retains its name.

¹² Retains its name.

the continuation of which is interrupted by the island of Ceos,¹ which conceals Olearos,² and part of Paros. The even but rocky Ceos is next seen: between it and the Attic coast is the island of Helena,³ or Makris; but part of it is concealed by a branch of Hymettos, or Laurion, which terminates the southern side of Port Raphte,⁴ which port is just under the eye, the Statue Island bearing E. 26 s.

Beyond the southern cape of Ceos are distinguished parts of the islands of Cythnos,⁵ Seriphos,⁶ Siphnos,⁷ and a long line of contiguous islands; the principal of which are Kimolos,⁸ and Melos,⁹ at the distance of eighty miles, near which is the deserted island of Antimelos,¹⁰ or Erëmo-melos, consisting of a single mountain, apparently of considerable height, and of a conical form, in a direction of E. 88 s. Beyond this is the horizon of the Cretan sea, but the island itself is not visible.

The uninhabited island of Belbina¹¹ is situated at the entrance of the Saronic Gulph, with an insular rock near its northern extremity. Further in the distance is the rock Falconera,¹² and two others named *Δοο Καρραβι*,¹³ "the Two Ships;" the nearer of which conceals part of the other which is behind it. The southernmost cape of Hydra¹⁴ is in the direction of S. 29 W.: over this island is seen part of the insular rock called Belo-Poulo.¹⁵ These are all the islands which are visible without the Saronic Gulph.

The Skyllaian¹⁶ promontory projects far into the sea from the Argolic shore, which, with the opposite cape of Sunium, forms the mouth of the Saronic Gulph.

The island of Kalatria¹⁷ seems attached to the Peloponnesian

¹ Now Zia.

² Now Antiparos.

³ Now Makro-nesi.

⁴ Probably Prasina.

⁵ Now Thermia.

⁶ It retains its ancient name.

⁷ Now Siphanto.

⁸ Now Argentiera.

⁹ Retains its ancient name.

¹⁰ Ancient name unknown.

¹¹ Now San Giorgio, D'Arbera.

¹² Ancient name unknown.

¹³ Ancient name unknown.

¹⁴ Now Hydra.

¹⁵ Ancient name unknown.

¹⁶ Now Capo Skillo.

¹⁷ Now Poros.

shore: the hill upon which was the temple of Neptune is visible. A short way north of this island is the plain and port of Troezen: the high Argolic mountain, Ortholithi,² the promontory of Methana,³ and the island of Ægina,⁴ are in a line. Over the low or northern end of Ægina is Angistri,⁵ and another insular rock near it, called Platia.⁶ The temple of Jupiter Panhellenios is visible, in the similitude of a white speck.

The Epidaurian⁷ promontory is next distinguished, with a grand chain of mountains, of which Arachnaion⁸ is the chief. Eight small islands may be traced along the Argolic shore, with six others more towards the middle of the gulph. The largest insular cluster, which is near Argolis, is called Pende Nesea,⁹ or the "Five Islands;" of which the principal is called Agios Thomas; another more to the north is named Ebreo Nesi,¹⁰ or "the Jews' Island;" it contains several architectural remains of the middle ages. The six which are in the middle of the gulph are divided into two clusters, one called Elaōsa,¹¹ the other Diapōri,¹² or "the Passage." We looked down upon the island of Salamis,¹³ and distinctly perceived its great port, and two villages, its Cynosoura, and the islands of Atalanta,¹⁴ Psyttalia,¹⁵ and Arpethōne.¹⁶ Nearly over the middle of Salamis, and in a line with the Piræan peninsula, is seen the isthmus of Corinth, and the Acrocorinthos, at the distance of forty-four miles, bearing N. 82 W.; and twenty-four miles beyond it the towering snow-topped summits of Cyllene,¹⁷ and other Arcadian heights, rising above the humbler mountains of Achaia.

Beyond Salamis are the Methurides, four small islands near the coast of Megara.

¹ Now Damala.	² Ancient name unknown.	³ Retains its ancient name.
⁴ Ancient name.	⁵ Ancient name unknown.	⁶ Ancient name unknown.
⁷ Now Epidaura.	⁸ Pausan. b. 2. c. 25.	⁹ Ancient name unknown.
¹⁰ Ancient name unknown.	¹¹ Perhaps Eleusa.	¹² Ancient name unknown.
¹³ Now Kolouri.	¹⁴ Now Tatando.	¹⁵ Now Lipsokoutalia.
¹⁶ Ancient name unknown.	¹⁷ Now Trikala.	

The islands which Pliny¹ mentions in this gulph, besides Salamis, Ægina, Kalauria, and Psyttalia, are Lacia and Baucidias; and opposite Epidauros, Cecryphalos and Pityonesos, six miles from the continent. Opposite the Spiræan promontory, Elæusa, Dendros, two Craugiæ, two Cæciæ, Selachusa, Dacenchris, and Aspis; and near Megara, four others named Methurides.

Mount Gerania² is seen to the west of Megara, rising into two points; the Skironean³ rocks are distinguished on its southern side; at its eastern foot is the town and plain of Megara. Mount Kerata,⁴ rising from the Rharian plain, with the Eleusinian shore, terminates this celebrated and beautiful gulph.

It is now necessary, in order to follow up the rest of the panorama, to turn back as far as Sunium, and to give a description of the objects which are visible on the Attic side of the gulph, which is opposite to Peloponnesos. Part of the island of Patroclus⁵ is distinguished, but Sunium is concealed by the projections of Laurion.

Towards Sunium, a cape projects from the Attic coast, opposite to the island of Eleusa, which is in a line under Antimelos.

Eight smaller rocks are scattered about the sea near this cape; two others are more to the north, and two more opposite Cape Zoster,⁶ the largest of them called Phlega.⁷ Near this are some other rocks called Kambo-Nesia,⁸ but most of them, as well as the cape, are concealed by a projection of Hymettos. Nearer Athens are six other islets, a cape, and a salt marsh near Tragones, the probable site of Aixone.

Hymettos then intercepts the view of the coast for a considerable way. As soon as it is again visible a small island is seen near the shore; and not far to the north of it Cape Kolia, projecting a little into the sea. Hence a straight line of coast extends to the Phaleric

¹ Nat. Hist. b. 4. c. 12.

⁴ Retains its ancient name.

⁷ Probably Hydrusa.

² Now Δερβενι Βουνο.

⁵ Now Γαιδαρο ρεσι.

⁸ Ancient name unknown.

³ Now Κακη σκαλα.

⁶ Now called Alikes.

marsh and port; which, with Mounychia, and the triple Piræus, is visible. Port Phoron is also observed at the foot of Aigaleos, which mountain declines towards the Mystic gap, which seems the division between Aigaleos and Korydallos. At the entrance of the gap is the pointed hill on which is the church of Saint Elias; from this arises Korydallos, or the eastern division of Aigaleos, extending for a considerable way, in an easterly direction, nearly parallel with Parnes. Over Aigaleos and Korydallos are the Eleusinian bay and plain; from which rises Mount Kerata, uniting with the long line of Parnes; beyond which, at a great distance, are distinguished three of those mountains, which are the most renowned in the mythology of ancient times—Helicon, Parnassos, and Cithæron. Parnassos is, at least, sixty-four miles distant, and is in a line over Anchesmos, in a north-west direction.

The eastern extremity of Korydallos terminates in a line below the castle of Phyle.

The summit of Parnes bears $\text{N. } 10 \text{ W.}$ Beyond its eastern extremity are the hills which rise above Oropos and Tanagra, and intercept the view of the Opuntian Gulph.

Athens, which forms the principal object in the picture, and which is about six miles in a straight line from the summit of Hy-mettos, is seen in a direction with Kerata and Helicon. The Acropolis and Parthenon, the high Venetian tower, the monuments of Thrasyllos and Lysikrates, the two theatres, the Theseion and Ptolemaion, and the other ruins within the city, are clearly seen, besides the gate of Hadrian, the Olympieion, the Stadium, and the monument of Philopappos;¹ with the white mosques, glittering in the sun, and the rocky channel of the streamless Ilissos winding towards the city.

Anchesmos is almost lost in the picture, and does not appear

¹ Bearing $\text{N. } 62 \text{ W.}$

above the height of a common tumulus. The other small hills in the plain also lose their form and appearance, from this superior elevation. The olive grove is seen on the north of the city, extending for several miles nearly to the ports, while the other extremity is broken and scattered as it approaches Pentelikon. Other separate and insulated patches of olives are observed in different parts of the plain; in which about twenty villages may be also distinguished.

The monastery of Pentele, and the marble quarries, are nearly in a line under the summit of Pentelikon, which is in a direction of N. 35 E. We looked down upon the rich plain of Kerateà, on the eastern side of Hymettos. The foreground of the mountain is varied and rocky, and interspersed with bushes of pines, junipers, and lentiscus. Such is the view over which the eye expatiates with delight from the summit of Hymettos; though it does not apparently rise to the height of two thousand feet above the level of the sea. We returned to Athens after an absence of four days, having experienced the most lively gratification from our excursion.

Strabo¹ says, that the most celebrated mountains of Attica are Hymettos, Brilessos, Lykabettos, Parnes, and Korydallos; thus omitting several mountains mentioned by other authors; and particularly Pentelikon, one of the loftiest and most celebrated in Attica. It is not impossible that Lykabettos is synonymous for Pentelikon. Pausanias² seems to corroborate this opinion; for, in his list of the Attic mountains, he includes only Pentelikon, Parnes, Hymettos, and Anchesmos; omitting Brilessos, Lykabettos, and the others. Pliny³ notices Brilessos, Ægialeus, Icarios, Hymettos, and Lykabettos, without making any mention of Pentelikon.

The last-named author, as well as Solinus,⁴ Antigonus,⁵ and Suidas,⁶ asserts, that Lykabettos is the largest and loftiest of the

¹ B. 9. p. 399.

⁴ Polyhistor.

² B. 1. c. 32.

⁵ Ap. Meurs.

³ Nat. Hist. b. 4. c. 7.

⁶ Lexicon. vol. 2. p. 467.

Attic mountains; and Hesychius¹ pretends that it took its name from its abounding in wolves. It is hardly possible for these authors not to have known what Plato² affirms, that Lykabetos was once within the city; and as he mentions it in conjunction with the Pnyx, he probably alludes to a low rocky hill, a little to the north of that tribunal. From such different accounts we must conclude, either that there were two hills in Attica, called Lykabetos, or that the ancient manuscripts of some of the above authors have been vitiated by subsequent interpolations. Pentelikon also finds no place in the poetical description of the Attic mountains by Statius Papinius:³

“ Dives et Egaleos nemorum, Parnesque benignus
Vitibus, et pingui melior Lykabetos⁴ oliva
Venit atrox Ileus, et olentis arator Hymetti.”

Pentelikon is separated from the northern foot of Hymettos by a plain; which, in the narrowest part, is about three miles broad. It is higher than Hymettos, but apparently lower than Parnes; and its form has a striking resemblance to that of Monte Gennaro, near Rome. It shoots up into a pointed summit; its outline is beautifully varied; and the greater part is either mantled with wood, or variegated with shrubs. Numerous small streams lend it their fertilizing aid; and it gives birth to the Cephissos. Several villages, and some monasteries and churches, are seen near its base; particularly Cephissia, which retains its ancient name. The largest monastery retains, as well as the mountain, the name of Πεντελη.⁵ It is situated below the pointed summit, and under the marble quarries. I passed a night there in the month of June, and found only a few monks at home; as the majority were employed in cultivating their land, or overlooking their farms. This monastery exhibits an air of

¹ Lexic. vol. 2. p. 506.

² Critias, Dialog.

³ Theb. b. 12. v. 621, &c.

⁴ Strabo writes it with a double t.; Theophrastus writes it Λυκαμβητος.

⁵ According to Pliny and Stephanus, Πεντελη was a demos of the tribe Antiochis.

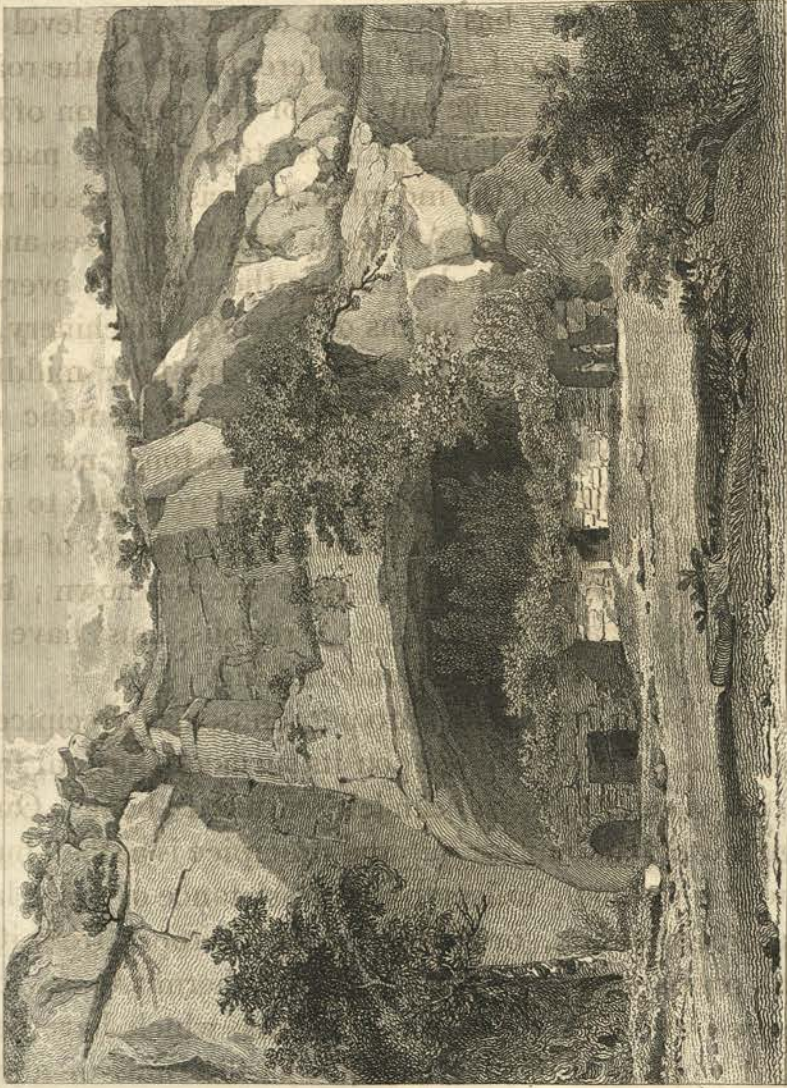
plenty, which, with the exception of that of Megaspilia in Arcadia, is not seen in any other in Greece. The church is rich, and in good order, and the chambers numerous and clean. Their principal wealth consists of olives and honey; the latter of which is little, if at all, inferior to that of Hymettos, as both the mountains produce a variety of thymes and aromatic plants; and Pentelikon has more numerous apiaries than any other part of Attica. It furnishes the Seraglio, at Constantinople, with an annual supply of 9,000 pounds weight of honey; and this in the form of a gift, as the monastery is free from the usual impositions, and possesses great privileges and immunities.

In the way from Athens to Marathon we find a large deserted monastery called Daous, or Dau, which is on the southern side of the mountain, and situated in a sequestered and fertile district, where olives and fruit trees abound, and a little lucid stream is auspicious to the labours of cultivation. Several years ago, one of the servants, belonging to the monastery, quitted his employment under some impression of discontent, and joining a band of robbers, pillaged the place and murdered all the monks: it has never been inhabited since that time.

The only antiquity at this place is a plain sarcophagus of stone, with some blocks of marble on a rising ground in the vicinity. Near the monastery is a cottage and a considerable quantity of bee-hives; and lower down the mountain towards Athens, is a metochi, or farm, belonging to the monks of Pentele.

Numerous springs and streams issue from this part of the mountain, which find their way to the plain, where they are absorbed by the thirsty soil, before any of them can reach the Athenian capital.

I went on horseback from the monastery of Pentele to the great marble quarry which is above it, at the distance of forty minutes; the way led through groves of olives, pines, ilex, balania, poplars, terebinthus, lentiscus, stunted cypresses, junipers, laurels, myrtles, the arbutus, andrachne, or chrysokomeria, the rhus cotinus, or chryso-xulon, the rhododendron-puniceum, the cistus, and other



S. Fossard, del.

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Engraved by Chas. Heath.

PENTTILIC QUARRIES.

plants common in the Attic mountains, which perfumed the air with their aromatic exhalations. The way up to the quarry is ancient, and extremely rugged and steep: in several places the tracts of ancient wheels are still visible; the rock which rises perpendicularly on the southern side, has been cut down to the level of the road. In the side of this rock, and in different parts of the road, are square holes at intervals, of sufficient size for the reception of beams, which were probably placed in them as stays for the machinery which conveyed to the foot of the mountain the vast masses of marble, used in the construction of the Athenian temples: horses and oxen were certainly not employed in descending these rocks; every thing must have been effected by the means of powerful machinery, and a great number of hands. The lintel of the great, or middle gate of the Athenian Propylæa, is the largest mass of Pentelic marble I have seen, and must weigh about twenty-two tons; nor is it possible to calculate the number of men that were requisite to move it to the foot of the mountain, as the nature and powers of the machinery which were used on the occasion are unknown; but the elevation of it up the acclivity of the Acropolis, must have constituted the most difficult part of the undertaking.

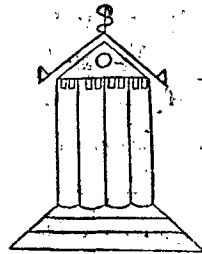
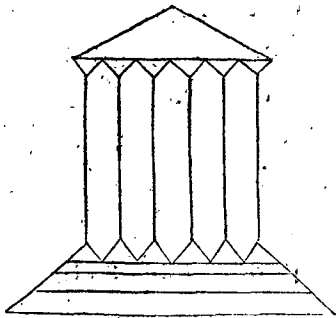
The quarry is grand, and is cut into perpendicular precipices; the marks of the tools are still visible upon its surface. Several frusta of columns and large masses have been left scattered about. On a projecting ledge more than half way up the precipice is a small building, which cannot be reached, unless by the assistance of high ladders, from the base of the rock, or by the means of ropes from its summit. It was probably the abode of a Stylites hermit.¹ At the base of the precipice we find some natural caverns, which have been improved by art: one of the caverns contains the ruins of a church, in which the singular mixture of broken arches and subterraneous passages, cut through the marble rock, receiving from without a dim and mysterious light, has a peculiarly striking and picturesque

¹ See Chandler's Travels in Greece, c. 37. p. 170.

effect; which a mass of pendant ivy, nearly closing the entrance of the cavern, contributes to augment.

We penetrated into these subterraneous recesses as far as the exterior light permitted; the marble, in some places, is covered with a fine stalagmitic deposition, which, from the variety of tints in its laminae, resembles oriental alabaster, and is harder and more compact than the stalactites of Antiparos and Bari.

Returning to the open day, I examined the rocks in search of inscriptions, which are sometimes found on ancient quarries, and immediately discovered one of three lines, which appears to be of modern date. Not far from it is inscribed the word ΟΡΟΣ; and on the same precipice are cut some rough designs of temples, in the style of those painted on the walls of Herculaneum and Pompeii; that is, without any attention to proportion or perspective: those of Pentelikon were probably made by the stone-cutters in their idle hours. Other curiosities of the same kind might probably be discovered by a diligent search, and the help of ladders.



Pausanias¹ mentions a statue of Minerva on Pentelikon, but does not indicate on what part of the mountain it was situated.

In the Pentelic marble are frequent veins, or strata, of green mica; large detached pieces are also found, as on Hymettos. The marble of Pentelikon and Hymettos rests on a stratum of micaceous scistus of unknown thickness, which seems to run throughout the whole of Attica, and to form the base of all its mountains.

Many quarries of white marble were known to the ancients in Greece; most of the remains of Thorikos, and the temple at Sunium are built with marble found on Laurion, near Thorikos; it is of a fine close-grained quality, containing only a small portion of mica. Rhamnios in Attica, Demetrias in Thessaly, and the islands of Naxos, Tenos, and Thasos, contain ancient quarries, but the most celebrated are those of Paros.

Modern writers are in the habit of adopting with too implicit confidence the opinions of the ancients, who have also placed too much reliance upon those of their predecessors; an instance of which may be seen in Pliny,¹ who pretends that the Parian marble was called *lychnites*, because, being subterraneous, it was cut by the light of lamps—"Quem lapidem, Parium, cæpere Lychniten appellare, quoniam ad lucernas in cuniculis cæderetur, ut auctor est Varro."

The Parian quarries however are not subterranean, but cut down the side of a mountain, open to the glare of day. The word *lychnites* was applicable to the marble on account of its large and sparkling crystals, and semi-transparent quality; and for a similar reason the transparent Cappadocian stone was named *phengites*, from *φειγγος*, as *lychnites* from *λυχνος*; it is called *λιθος λυχνευς* by Athenæus.²

The coarse-grained Parian marble has generally been mistaken for the Pentelic; and the latter from its fine and even quality has been attributed to Paros, by those who have not visited the Grecian quarries.

The view from the Pentelic quarries is extensive and beautiful; stretching over the Athenian plain, the city and ports, to the Saronic Gulph with its islands, and the Peloponnesian mountains. Hymettos, when viewed in its breadth, assumes the pointed form of Vesuvius; beyond it, is the line of the open sea.

¹ Nat. Hist. b. 36. c. 5.

² Deipnosoph. b. 5. c. 9.

The view from the summit of Pentelikon must be extremely grand, as it is higher than Hymettos, and in a more central situation.

It is about half an hour from the monastery of Pentele to the plain of Athens, and two hours more from the foot of the mountain to the town. In Chandler's Athenian inscription, the penultimate syllable of this mountain is long, being written Πεντελείκος.

Parnes, or Parnetha,¹ is the loftiest and most extensive of the Attic mountains, forming the base of the triangle which terminates its acutest point at the Sunium promontory; the two other sides being bounded by the sea. It begins near the north foot of Pentelikon, and continues in a north-west direction to the Thriasian, or Eleusinian plain, when it branches off towards the north, and finally joins the chain of Cithæron. It is intermingled with a multiplicity of glens, crags, subordinate hills, and well-wooded rocks and precipices, richly diversified with scenery, which is at once grand and picturesque: its modern name is Ozia, or Nozea.

Its summit commands a view over a vast extent of country; several villages, monasteries, and churches, are dispersed over Parnes, with some interesting antiquities. The eastern declivity is distinguished by a small Acropolis, probably Deceleia, which stands on a pointed summit, visible from Athens at a distance of about fifteen miles; its present name is Tatoi.

Kasha is a large village a little way up the south side of the mountain, three hours from Athens. Here are a few imperfect traces of antiquity; indications perhaps of Χαστια, or Χαστεις, a demos of the tribe of Oineis. The inhabitants of Kasha are chiefly employed in making charcoal from the forests of the mountain, with which they supply the Athenians, from whom they experience the most contemptuous indignity: "coal-making Kashiot," is a common term of abuse throughout the country. The ancient Athenians² reviled and despised the Acharnenses for the same reason;

¹ Deipnosoph. b. 5. c. 15.

² Aristoph. in Acharn.



Chas. East, sculp.

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VIEW FROM THE CASTLE OF PHYLLIEON,
MOUNT PARNES.

J. Pomeroy del.

but that is no proof that Kasha is Acharnæ, as some superficial observers have imagined.

The ancient castle of Phyle is situated higher up the mountain, an hour and a quarter from Kasha, on the road to Thebes, and eight hours from that city. In the ascent we pass over a small plain of grass and some marshy ground, occasioned by a stream. In some places the road is ancient and cut in the rock: on one side a small channel is made, about twenty inches broad and five feet deep, to let off the superfluous waters which trickle from the rocks.

Diodorus¹ places Phyle only one hundred stadia from Athens, which seems short of the measure; the distance being probably twelve miles, as it requires four hours to reach it from Athens. The same author calls it *φρουριον οχυρον τε σφοδρα*, "a very strong fortress;" and Cornelius Nepos,² "Castellum munitissimum." Plutarch³ denominates it one of the bulwarks of Athens. It was always regarded as a place of considerable strength and importance; and when Thrasybulus had taken it by surprise, he was enabled, with a very small force, to resist the attacks of the Athenian army, commanded by the thirty tyrants. We are told, by historians, that Thrasybulus afterwards augmented the garrison to seven hundred men; which number, from the smallness of the fort, was probably its complement, though, on an extraordinary emergency, it might contain at least double that number. Phyle was ever afterwards considered as a place of consequence: and is mentioned in that light by many ancient authors.

Phyle was a *demos*⁴ of the tribe Oineis; the town was situated near the foot of the castle hill, or Acropolis; some traces of it yet remain, which consist of the foundations of a square tower, and a transverse wall to guard the pass, and several large blocks scattered about, with a clear spring of water rippling among the ruins of the town.

¹ B. 14. c. 32,

² Life of Thrasybulus.

³ Life of Demetrius.

⁴ Strabo, b. 9. p. 404.

The castle stands upon a hill accessible only on the east and south sides, which face the road; the other two sides are precipitous. To the west is a deep glen broken by tremendous precipices, crowned with the stately growth of the waving pine, and with a profusion of underwood and shrubs.

The building, of which great part remains, is of an oblong form; the narrow sides facing the east and west; its length is about one hundred and seventy yards, and its breadth nearly ninety. There were two entrances; one on the east, the other on the south side; but both of them are destroyed. At the north-east angle is a round tower; on the south-east a square one; and another of the same form on the north side, projecting from the walls. The greatest length of the northern wall, in its present state, is not above two hundred and twenty-five feet; perhaps it never was continued much further: the rock on this, as well as on the southern side and western end, is naturally protected by its precipitous ascent. Twenty layers of blocks are still seen in some parts of the wall. They are generally parallelograms; though the system of acute and obtuse angles, which seems to have been disused about the time of Alexander, may be occasionally remarked in this building.

The date of the foundation of Phyle is unknown. Its present name is Argiro-Kastro. I never heard it called Biglia Castro, or Philio-Castro, as some have asserted.¹

The other Athenian forts, whose situations still remain unknown, are Lipsidrion, Panakton, and Aphidna; the two former, it appears, were on Parnes; Panakton was on the borders of Bœotia.²

The first view of Athens, in coming from Thebes, is from Phyle; the plain and town, and Mount Hymettos, are seen over the crags of Parnes; the distance is terminated by the horizon of the Ægean, the island of Hydrea, and the Scyllaian promontory, with the entrance of the Saronic Gulph.

¹ Chandler's Travels in Greece, c. 38. p. 173. and Stuart, vol. 3. p. 16.

² Thucyd. b. 5. c. 42.

Having been informed, while at Kasha, of a curious cavern, high up the mountain, I resolved to visit it, though, according to all accounts, the excursion was attended with great trouble and fatigue.

TO A CAVE ON MOUNT PARNES.

We set off on horseback, accompanied by a shepherd of the mountain with every part of which he was well acquainted. In twenty-three minutes from Kasha, we crossed a dry water-course; above which rises a precipice, with some remains of walls, composed of small stones and mortar; and apparently only a few hundred years old. The rock exhibits an aperture, from which a stream rises in winter, and finds its way to the Athenian plain. The rock and stream are called Janoula, from a real or imaginary lady of that name, who they say constructed an aqueduct to convey the stream to her olive groves in the plain; the aqueduct is ruined, but it does not appear to have been an ancient work. At Kasha they have many traditions relating to that powerful Archontess; there is a ruined house in the village, which, being rather more spacious than common cottages, is called her palace.

Continuing our ascent of the mountain, we crossed another rapid little stream, called Goura, which falls into the Alonāki; the latter takes its source at Roumāri, a ruined village high up the mountain, and is the same which near Kasha is called Janoula.

Several ancient terraces on the steep sides of Parnes are faced with walls, to support the earth; and it is probable, that when Athens flourished, and Attica abounded with houses and population, the greater part of their mountains were cultivated. Similar fences

are seen on the barren sides of Aigaleos and Korydallos, and on the Marathonian side of Pentelikon.

After ascending a long time to the east of Phyle, without any roads, or even paths, we came to a small plain cultivated with corn, and surrounded by a grand amphitheatre of precipices, covered with pines and evergreen oaks; the smaller trees were interspersed with the wild pear,¹ different kinds of arbutus, and the other shrubs and plants which grow on Pentelikon and Hy-mettos.

The two most conspicuous rocks which rise from the plain, are called Tamilthi and Papagnà.

Harma was probably situated near this spot; Strabo² says it was in the vicinity of Phyle. Beyond this plain it is impossible to proceed on horseback, and it is almost impracticable on foot.

Having tied our horses to a tree, we descended some steep rocks, crossed the stream Alonāki, which was rushing violently over large stones, and ascending one of the most difficult places I ever passed, arrived at the long-wished-for cavern, after a most fatiguing journey of five hours, including about an hour that we rested on the way.

The cave is the work of nature; the aperture is so low and narrow, that only one person can enter at a time. Within are some spacious caverns, ornamented with stalactitic incrustations of a yellow hue. Not the least trace of art is observable, except near the entrance, where there are several niches for votive offerings; in one of which four iron cramps are still left fixed in the rock, to which a marble or a brazen tablet was attached. If we had possessed sufficient leisure, and the means of excavation, some curious antiquities might possibly have been discovered.

Under most of the niches there have been inscriptions; of which only two are visible; but these have been rendered illegible by the

¹ Αγριομηλεα. *Journal of the Royal Asiatic Society* B. 9. p. 405.

lichen, which covers the rock, and the constant humidity which decomposes its superficies. Three inscriptions¹ remain within the passage which leads to the cave; several of the letters are legible, but not enough to collect the sense. They appear to be proper names. The cave is surmounted by a precipice, which, obscured by impending trees, and intertwining shrubs, adds greatly to the wild and picturesque interest of the place. In the perpendicular face of the rock, which rises near the cave, several ancient apertures have been cut by way of steps from the bottom to the top; they shelve downwards, in order to assist the purchase of the feet and hands. We were told by our guide, that a path which began at the top of the precipice, conducted to some pastures and villages, higher up the mountain. The same kind of ancient stationary ladders are formed in perpendicular rocks at Leontium, and at Syracuse in Sicily.

According to agreement, our guide was to return with us to Kasha; for without his assistance it would have been impossible to retrace our way through these trackless wilds. When we had finished our examination of the cave he asked for his money; which I inconsiderately gave him. He then pointed out the rock above-mentioned; and, enhancing the difficulty and danger of the ascent, advised us by no means to attempt it: "But as for me," said he, "I am accustomed to it: observe how easily I can climb up it:" on which he immediately ascended, with perfect facility; and when arrived at the summit burst into a laugh, wishing us a long life, and a safe return to Kasha. We endeavoured to get him down by threats, which he despised; for he might indeed have defended himself against an army; but at length by good words, and a promise of more money, together with an assurance that we would not complain of him, we prevailed on him to descend, and to return with us to Kasha.

¹ See the Appendix.

This cave was probably sacred to Pan, and the Nymphs, like that at Bari, between Athens and Sunium.

Ælian¹ informs us, that sacrifices were offered to Pan, by the Phylasians; and Menander,² in one of his plays, mentions a Nymphaion in the vicinity of Phyle.

We are informed by Pausanias,³ that there was a bronze statue of Parnethian Jupiter, and two altars of the same divinity on Parnes; but, as usual, he is not explicit as to their situation.

We returned by the same route, and arrived at Kasha after dark; the fatigue which we had undergone was but ill compensated by the curiosity we had gratified.

The north-east extremity of Korydallos⁴ begins nearly in a straight line below Kasha, and not far from the ruins of Acharnæ; it is separated from Parnes by a plain. There seems no doubt that Korydallos and Aigaleos⁵ were one and the same mountain; the latter was its western division, beginning with the mystic gap, and subsiding in the Saronic Gulph, with Cape Amphiale, which is the part of Attica nearest to Salamis; it separates the Athenian from the Thriasian plain.

We are informed by Thucydides,⁶ that the Spartans, coming from the Thriasian to the Athenian plain, left Aigaleos on the right. Their march must have been by the sacred way.

Strabo, who mentions Korydallos, omits Aigaleos. Pliny mentions the latter, but omits the former. Pausanias, who notices neither; probably comprised both under the name of Parnes, to which, at a certain distance, they appear to be attached.

The whole of Korydallos, particularly the Aigalean division, is

¹ In Epist. Callipidis ad Ctemonem, inter Rhetorum Litteras.

² Harpocration under the word *φυλη*, p. 344.

³ B. 1. c. 32.

⁴ It is written by Athenæus and Ælian with one l.; by Diodorus and Stephanus with two; and by Strabo indifferently, with one or two.

⁵ Herodot. and Thucydides write it Aigaleos; Pliny, Ægialeus; and Statius. Papinius, Egaleos.

⁶ B. 2. c. 19.

nearly as rocky and as sterile as Hymettos. It is divided into small hills, which are intersected by gullies and glens; but in some parts it is diversified by pines and shrubs. The many terraces which have been raised up its sides, similar to those on Parnes, and the other Attic mountains, are proofs of the diligence with which it was cultivated in former times. One of the summits of this mountain is crowned with the remains of a small ancient fort; near which is a large natural cavern, with some steps cut in the rock. The Athenians anciently fancied that the birds of this mountain had bad voices, and used *καταβαλεῖν*, to cackle.

TO THE SUMMIT OF MOUNT AIGALEOS.

During my residence at Athens, I rode with my artist to that point of the mountain which rises from the Cape Amphiale; and where, some have imagined, that Xerxes was stationed, when he viewed the battle of Salamis.

Wishing to have a panoramic drawing from that celebrated spot, we quitted Athens at day-break, while the *Muezzinns* from the minarets, were calling the Musulmans to their *salam-namasi*, or morning-prayer.¹

¹ The convocation of the *Muezzinn*, or *El Mudden*, from the minarets, is the following; which is repeated three times, with an exceeding loud voice:—

Allàhou akî bâr, Allàhou akî bâr; Aschahâhdou ànna la ilaha ila Allâh; Aschahâhdou ànna la ilaha ila Allâh; Aschahâhdou ànna Sidina Mouhammed Rassoul Allâh; Aschahâhdou ànna Sidina Mouhammed Rassoul Allah; a-ï-a-e Salâh, a-ï-a-e Salâh, a-ï-a^{ala} el felah, a-ï-a^{ala} el felah; Allàhou akî bâr; Allàhou akî bâr; la ilaha ila Allâh.

God is great, God is great; I declare there is no God but God; I declare there is no God

Our road lay between the Musæum and the Phyx, and through the olive groves, gardens, and vineyards.

In an hour we came to the end of the olives, and passed by a large tumulus of earth which had been opened, and which contained a square chamber regularly constructed with large stones. I endeavoured at that time in vain to learn what curiosities it enclosed, for the excavations which were then executing were enveloped in a certain degree of mysterious secrecy, which baffled inquiry and eluded observation. But I have since understood that it contained a beautiful vase¹ of the thinnest bronze, placed within another vase of marble, and containing burnt bones and an alabaster *lekuthos*.

A few hundred paces further towards Aigaleos are several blocks and foundations, some rocks flattened and cut into steps, and two ancient wells. This may have been the situation of a small demos. Nearer the foot of the mountain are some well preserved, and regularly constructed walls; and the extensive foundations, with the accumulated tiles and small stones, prove it to have been the site of a considerable town; perhaps of Korydallos, which, according to Strabo,² was one of the demoi.

A projection of Aigaleos, called Gagabilla, reaches nearly to these ruins; and at the foot of the mountain is a small village called Chērāki, with some ancient blocks of stone and traces in the vicinity. The demos *Αἰγάλεος* was perhaps in this situation. To the left near the sea two large tumuli were visible.

Having crossed a dry water course, we began to ascend by a good road in the side of the mountain; some parts of it are evidently ancient, as the rocks have been cut down with considerable labour; and it is in all probability the identical way by which the great king

būt God; I declare that our Lord Mouhammed is the prophet of God; I declare that our Lord Mouhammed is the prophet of God; come to prayers, come to prayers; come into the place of salvation; God is great, God is great; there is no God but God.

¹ It is at present in the British Museum.

² B. 9. p. 395.

passed to the fatal spot, from whence he beheld the triumph of his enemies and the destruction of his fleet. Here the deepest humiliation was inflicted upon the pride of the tyrant, and he was contented to purchase his personal security by an ignominious flight, from a country, which his imagination had subjugated, and from a people whom he had menaced with chains. It seems however that even contemporary authors are not precisely agreed, with respect to the particular spot from which Xerxes contemplated the battle.

Æschylus, in his *Περσαι*,¹ says he viewed the whole army from a high hill near the sea :

Ἔδραν γὰρ εἶχε παντός εὐαυγῆ στρατοῦ
 Ὑψηλὸν ὄρθον ἀγχι πελαγίαις ἅλως.

He clearly alludes to the summit of Aigaleos, which is above Amphiale. Herodotus,² on the contrary, seems to imply that he sat at the foot of the mountain.

Plutarch, in his life of Themistocles, has the following passage concerning this subject: "As soon as it was day Xerxes placed himself on high to view his fleet, and to be a spectator of the battle. Phanodemus says, he sat upon an eminence above the temple of Hercules, where the channel which separates the coast of Attica from the island is narrowest. But Acestodorus writes, that it was in the confines of Megara, upon those hills which are called the Horns, where he sat on a golden seat." It is singular that Plutarch should not have cited the authority of Æschylus; he has not noticed the account of Herodotus from his dislike to that author.

The throne of the Persian monarch was afterwards dedicated to the tutelary goddess of the Athenians; Demosthenes calls it *Διφρον ἀργυροποδα*—a seat with silver feet.

Plutarch, in his life of Aristides, affirms, that "the greatest

¹ V. 465.

² B. s. c. 90.

stress and fury of the battle seems to have lain about Psyttalia, and a trophy was accordingly erected in that island." According to Pausanias,¹ the trophy was in Salamis; Herodotus² does not inform us how many Persians landed at Psyttalia; Pausanias³ says four hundred; they were cut to pieces by Aristides⁴ and his troops. According to Henry Dodwell,⁵ the battle was fought on the 20th of October, four hundred and eighty years before Christ.

The breadth of the canal between Salamis and Cape Amphiale, is, in the narrowest part, about a quarter of a mile; Strabo⁶ says two stadia. It is said that Xerxes⁷ attempted to unite the island with the continent, and that the causeway was actually begun. This was an enterprise characteristic of him who threw a bridge over the Hellespont, perforated a promontory of Athos, and conceived the gigantic project of inundating the Thessalian plains, by damming up the channel of the Peneios in the vale of Tempe.

Strabo⁸ asserts that there was a quarry, *λατομιον*, above Cape Amphiale, but does not explain of what material: it is still seen, and is of a soft calcarious stone, different from the rest of the mountain, which is of a much harder quality.

The view commanded from this elevated spot is of such a nature, that no other could have been so judiciously selected for the purpose of surveying the operations of contending navies within the Salaminian gulph: it is of sufficient height to look down upon the particular action of every ship; and at the same time not too elevated distinctly to recognise the different vessels by their colours or their forms. From this spot I could readily discern the number of passengers in the ferry-boat, which happened to be passing; from the foot of Aigaleos to Salamis.

¹ B. 1. c. 36.

² B. 8. c. 76 and 95.

³ B. 1. c. 36.

⁴ Herodot. b. 8. c. 95.

⁵ De Cyclis.

⁶ B. 9. p. 395.

⁷ Herodot. b. 8. c. 97. Ctesias Persic. Strabo, b. 9. p. 395.

⁸ B. 9. p. 395.

When Xerxes, who had been anxiously attending to the operations of the battle, remarked the slaughter of his troops in the little island of Psyttalia, which was just beneath him, he immediately quitted Aigaleos, and precipitately withdrew from Greece.

The panorama from this place commands the plain and town of Athens, and the principal Attic mountains: Mount Oche in Eubœa, is seen beyond the northern extremity of Pentelikon; Hymettos stretches down towards Cape Zoster; beyond it is Laurion, the island of Patroclus; and the Sunium promontory, terminating the Attic coast; after which is the horizon of the Ægean, the islands of Belbina, Hydrea, and the Scyllaian promontory, the mountainous coast of Argolis, with the peninsula of Methana, arising beyond the island of Ægina.

Nearer the eye are the Athenian ports, particularly Mounychia and Piræus; the insular rocks of Psyttalia and Atalanta, the Cynosoura and island of Salamis, with its two villages, and its great port, beyond which is distinguished the Acrocorinthos; and still further, the Achaian and Arcadian mountains: other small islands are seen in the strait, between Salamis and the foot of Aigaleos. Mount Gerania, the plain of Megara, Mount Kerata and Parnes, with the Eleusinian plain, and ruins, complete the entire circle of this beautiful and interesting picture.¹ The modern name of Aigaleos is Skarmagga;² there is a metochi of the same name, situated near Cape Amphiale, belonging to the monastery of Pentele.

The forests which live in the poetry of Statius Papinius are now degenerated into a few dwarfish fir-trees, some scattered bushes, and a profusion of aromatic herbs.

¹ The following are some of the bearings from Aigaleos:—western end of Belbina, s. 22 E. Beginning of the Cynosoura of Salamis, and the contiguous extremity of Psyttalia, s. 7 E. Southern extremity of Hydrea, s. 2 W. Southern extremity of Ægina, s. 6 W. Tower on the Acropolis of Eleusis, N. 12 W.

² Pronounced Skarmanga.

Mount Brilessos is probably a low chain of hills called *Τυρκοβουνά*, "the Turk's Mountains," which nearly joins the north-foot of Anchesmos; these hills are to the east of the Academy, and the village of Padischah, and crossing the olive grove, from north to south, are nearly parallel with Pentelikon and Hymettos, and at right angles with Parnes and Korydallos.

Thucydides¹ informs us, that the Spartans, quitting Acharnæ, laid waste the villages between Parnes and Brilessos. This part of the Athenian plain, which is fertilized by the Cephissos, is at present, as it must have been in all prior periods, distinguished by its superior opulence, and more abundant population. Chandler says, that Brilessos is now called Nozea, but that is the name of Parnes. Great part of *Τυρκοβουνά* is composed of grey marble, similar in colour to that of Hymettos, but of a more friable quality.

The situation of Mount Ikarios is also unknown; it has been supposed to be part of Korydallos, but I know not on what authority; it took its name from the father of Erigone, and was situated where he is imagined to have been destroyed by the Athenian peasants.²

Statius³ says, that he was killed in the Marathonian forest; but his scholiast Lactantius asserts, that Marathon was a mountain of Attica; probably Ikarios was near Marathon, and was perhaps a subordinate hill of the eastern side of Pentelikon, which rises from that plain. Ikarios, or Ikaria, was a demos of the tribe *Ægeis*.⁴

The rocky hill Anchesmos stands a short way to the east of the ancient walls of Athens; it elevates itself from the plain, into a rapid acclivity, of a conical form, with a rock-crowned summit, where a flat surface formerly displayed the statue of Anchesmian

¹ B. 2. c. 23.

² Apollodor. b. 3.

³ B. 11. Theb. v. 650.

⁴ Harpocration, Lexic. p. 196. Stephan. de Urbib. p. 413. Hesych. Lexic. vol. 2. p. 35. Suidas Lexic. vol. 2. p. 110.

Jovent but for which, a later age has substituted the small church of Saint George, from which the hill takes its present name. The height of Anchesmos from the plain, appears to be about the same as that of Saint Peter's church at Rome.

The panorama, from this hill, though not near so extensive as that from Hymettos, gives, on account of its proximity to Athens, a clear idea of its ancient remains, and of the various objects in the surrounding plain; of its mountains, its ports, and islands, with the out-stretching Peloponnesian heights. In the walls of the church are the following fragmented inscriptions, the first of which has been imperfectly published by Spon:—

ΙΩΝΟ
 ΙΤΟΙ
 ΒΟΥΛΗΣΚΑΙΔΗΜΟΥ
 ΟΣΠΑΛΛΗΝΕΥΣ
 ΘΕΟΦΑΝΤΗΣ
 ΟΚΗΡΥΞ
 ΙΟΣΔΑΔΟΥΧΟΣ
 ΤΗΣΒΟΥΛΗΣΚΑΙΔΗΜΟΥ.

ΕΣΚΟΙ
 ΝΠΑΙΔΑΣΤΕΤΩ
 ΔΑΡΕΓΩΓΕΕΙ
 ΗΝΤΡΙΤΟΝΗΜ
 ΔΑCΙΑCCE.

A short way from the summit of Anchesmos, on the side facing Athens, is a small platform, and a church built against the rock, which has been flattened; and in the front are some holes, which

¹ Pausan, b. 1. c. 32.

seem to have been made for the reception of beams: this is probably the site of an ancient structure.

The rest of Anchesmos is too steep ever to have had any habitations; yet ancient tiles, and broken pottery, are found in abundance on the steepest parts.

A single column of white marble has been set up at the western foot of the hill by the Turks, as a mark for their arrows, which they shoot with great precision and dexterity.

The Ionic aqueduct of Antoninus Pius, which was near this spot, has been entirely removed since the time of Stuart;¹ three of its pieces form the modern gate of Athens, which is opposite Anchesmos. Some ancient edifices have been situated at the southern base of the hill; they are indicated by imperfect traces, and a pavement, consisting of small *tesseræ* of white marble. A short way south-east of this place is the monastery of Asomatos, and the village of Ampëlo Kepous.

Near the western foot of Anchesmos is an insulated rock, which is rent asunder from top to bottom. The intermediate space formed by the fissure is about two feet wide, and easily pervious. The rock is called Σχιστο πετρα, the "Split Rock."

Another insular rock of considerable size is situated more to the north, the summit of which has been cut and flattened; and it is characterized by evident marks of antiquity, with an illegible inscription in large letters cut on its surface.

There are some other hills in Attica, which have been mentioned by ancient authors, but whose situations have not been ascertained; particularly Φελλευς, Ανακαια, Σικιλια, and Ποικιλον. The insulated hill, now called Agios Elias, to the east of the Mystic gap, is marked in some maps² as Poikilon; and it would appear from Pausanias,³ that it must have been nearly in this situation.

¹ Vol. 3. c. 4.

² See Geog. of Attica, by Mons. Barbiè du Bocage.

³ B. 1. c. 37.

A hill which is at present called *Κακοσουγλη*, is found near the monastery of Daphne, and there is another named *Καμαγη*, in the plain of Eleusis. Several small hills also occur between Athens and Sunium; but they are subordinate branches of Hymettos, or of Laurion. Some other elevations are seen in the plain between Pentelikon and Hymettos; and another on the south side of the Ilissos, opposite to the Musæum.

CHAPTER XV.

Travelling in Attica. Hospitality. Ruins of Acharnæ. Colossal marble lion near Hymettos. Remains of some demoi between Cape Kolia and Cape Zoster. Village of Cephissia. Palaio Brauna, and Brauna. Port Raphte. Antiquities in the islands of the port. Village of Keratea. Ruins of Thorikos. Ancient shafts of the silver mines, and ruins on Laurion. Scoria. Promontory of Sunium. View from it. Doric temple. Metochi of Alegrina. Village of Kataphiki. Port Anaphisi. Villages Andamesi and Elimbos, and ancient remains. Village of Bari. Cave near it. Cape Zoster. Ancient remains. Arrive at Athens.

HAVING described the principal antiquities in the immediate vicinity of Athens, I shall proceed to mention the few imperfect traces I found in my excursions about the country. The travelling in Attica is perfectly secure; the inhabitants are kind and hospitable to strangers; and I never experienced either incivility or extortion.

In most parts of Greece the Protogeroi, or Khodgea-Bashys, are obliged to attend to the wants of travellers, and to procure them lodging and provisions, on the most reasonable terms: they resemble the ξενοι of ancient times, who were the hosts of private travellers. The consuls and agents of foreign nations in Turkey correspond to the προξενοι¹ of antiquity, who attended to the interest of the nations which they represented, and lodged the ambassadors.

The house of a consul in Turkey is a security against all crimes and outrages, as the residence of a foreign minister is at Rome.

Attica was formerly celebrated for the excellence of its public-houses² for the reception of travellers. Carriages were in use; but the numerous mountains caused travelling on mules to be occasionally preferred. The ancient traces of carriage wheels are however

¹ See Aristoph. Aves, v. 1022, and his scholiast, and Van Dale, Diss. 9, p. 773, &c.

² Πανδοχεία. Plutarch's Life of Cato Minor.

observable on the rocks of most of the Attic mountains, particularly on Parnes and Aigaleos, over which were the principal passes into Bœotia; but the mode of conveyance seems not to have been more expeditious than at present; for according to Procopius,¹ a day's journey was reckoned two hundred and ten stadia.

The ancient hospitality, which the Greeks considered as so sacred and inviolable, is still partially preserved. When the traveller makes a second tour through the country, he can hardly do any thing more offensive to the person, by whom he was entertained in his first journey, than by not again having recourse to the kindness of his former host.

Travelling would indeed be impracticable in Greece, if it were not facilitated by this noble sentiment; for the Protogeroi are not found in all parts of the country, and the miserable Khans or Karavanserais, are generally constructed only in towns or on highways.

Travelling, in the greater part of Greece, seems to have been anciently at least as difficult as it is at the present day: and that circumstance gave rise to the laws of hospitality.

This reciprocal hospitality became hereditary in families; and the friendship which was thus contracted, was not less binding than the ties of affinity, or of blood. Those between whom a regard had been cemented by the intercourse of hospitality, were provided with some particular mark, which, being handed down from father to son, established a friendship and alliance between the families, for several generations. This mark was the *συμβολον ξενικον* of the Greeks, and the *tessera hospitalis* of the Latins. The *συμβολον* was sometimes an astragal,² probably of lead, which, being cut in halves,³

¹ De Bello Vandal. b. 1. c. 1. p. 177. Paris. edit. See also Dion. Chrysostom. Orat. 6.

² The astragal was a bone of the vertebra of the hinder feet of cloven-footed animals. Plin. Nat. Hist. b. 11. c. 45 and 46.

³ Jacobi Nicolai Loensis Miscell. Epiphill. b. 4. c. 19. Samuelis Petiti Miscell. b. 2. c. 1. Note on v. 613. Euripid. Medea, *Ξενοῖς τε πεμπειν συμβολ', οἱ δρασονσι σ' εν.*

one half was kept by the host, and the other by the person whom he had entertained. On future occasions they or their descendants, by whom the symbol was recognised, gave or received hospitality on comparing the two tallies. I found some half astragals of lead in Greece, which had probably served for this purpose.

The Romans cut a *tessera* in two as signs of hospitality:

Plautus, in his play called *Pænulus*,¹ represents Hanno the Carthaginian, as retaining a symbol of hospitality reciprocally with Antidamas of Calydon; but Antidamas being dead, he addresses himself to his son Agorastocles, and says:—

—————“ Si ita est, tesseram
Conferre, si vis, hospitem—eccam attuli,”

Agorastocles answers:—

“ Agedum huc ostende, est par probe, nam habeo domum.”

To which Hanno:—

“ O mi hospes, salvè multum, nam mihi tuus pater
Pater tuus ergo hospes Antidamas fuit;
Hæc mihi hospitalis tessera cum illo fuit.”

Agorastocles proceeds:—

“ Ergo hic apud me hospitium tibi præbebitur.”

“ If this be the case, here is the tally of hospitality, which I have brought; compare it if you please.—Shew it me; it is indeed the tally to that which I have at home:—My dear host, you are heartily welcome; for your father Antidamas was my host; this was the token of hospitality between him and me; and you shall therefore be kindly received in my house.”

¹ Act 5, sc. 2.

On the 15th of October, after the heat of the summer had subsided, I sat out on horseback, accompanied by my artist, and two Greeks. My object was to visit some of the villages in the plain, to observe the manners of the country people, and to search for antiquities and inscriptions. We proceeded towards the Mystic gap, in the way to Eleusis, and in half an hour arrived at the foot of the pointed hill joining Korydallos, which is conjectured to be Poikilon. We reached its summit in eleven minutes, and examined the church of Saint Elias, which is entirely modern; nor are there any traces whatever of antiquity. Our trouble was however repaid by the beautiful view which the situation commands, of Athens, and its plain, its mountains, and its ports.

We proceeded from hence to the monastery of Daphne, passed by the temple of Venus, and her votive rock, saw Eleusis across the plain, and turning to the north-east, passed near some cottages in the Thriasian plain, belonging to Kasha. In the vicinity we remarked a well for the preservation of rain water, with the dry channel of a winter torrent.

After travelling for two hours and nineteen minutes from the votive rock, we arrived at the foot of Parnes; and were an hour in ascending from hence to Kasha, by a route that was intricate and difficult.

Having passed the night at this village we quitted it the next morning; and descending towards the plain of Athens, by a road to the east of the usual way, in twenty minutes reached some scattered cottages, the Kalybia of Kasha, at the north-east extremity of Korydallos. This mountain is here distinctly separated from Parnes, by an intervening plain.

An hour from Kasha brought us to some blocks, traces, and foundations of a considerable town at the foot of a gentle eminence; upon the summit of which is the church of *Ἀγιοί σαράντα*, "Forty Saints," about which are several fine blocks of white marble, two sarcophagi, and a third within the church. The fragment of an Ionic capital was the only architectural ornament which I observed.

These ruins are supposed to be the remains of Acharnæ, which was in the tribe Oneis.¹ It was sixty stadia² from Athens : corresponding to two hours, which is the distance according to the present computation. Thucydides says, it was the largest of the Attic demoi ; its contingent for the public service was three thousand men. The favourite divinities of Acharnæ, according to Pausanias,³ were Apollo Agyæus, Hercules, Minerva Hygeia, and Bacchus the singer.

Near the church is an ancient inscription,⁴ with two vases represented on the inscribed part ; one in a low relief, the other only outlined : it was some years ago taken to Athens, but the Greeks of the neighbouring village of Menīdi complained so loudly of their loss, that it was restored to its original place. This is not the only instance I have remarked of the strong attachment which the Greeks feel for their ancient remains. This sentiment indeed sometimes originates in their superstition ; as was the case respecting the Sigæan marble ; but it is also frequently excited by a more laudable veneration for their renowned ancestors. While I was copying the inscription, some of the Menidiotes came up and desired me not to attempt its removal, as they should by no means permit it. Athens is visible from this place.

We quitted the ruins and passed near the pretty village Menīdi, which Stuart⁵ conjectures to be the ancient Paionidai, situated at the entrance of the great olive grove, in a line with the summit of Parnes, as seen from Athens. Three low tumuli are at a short distance from the village. Half an hour from Menīdi we crossed a deep torrent bed, called Megalo Potamos, the " Great River ;" in the bottom is a corn mill turned by a stream which comes from Parnes. In seventeen minutes more we passed through a village

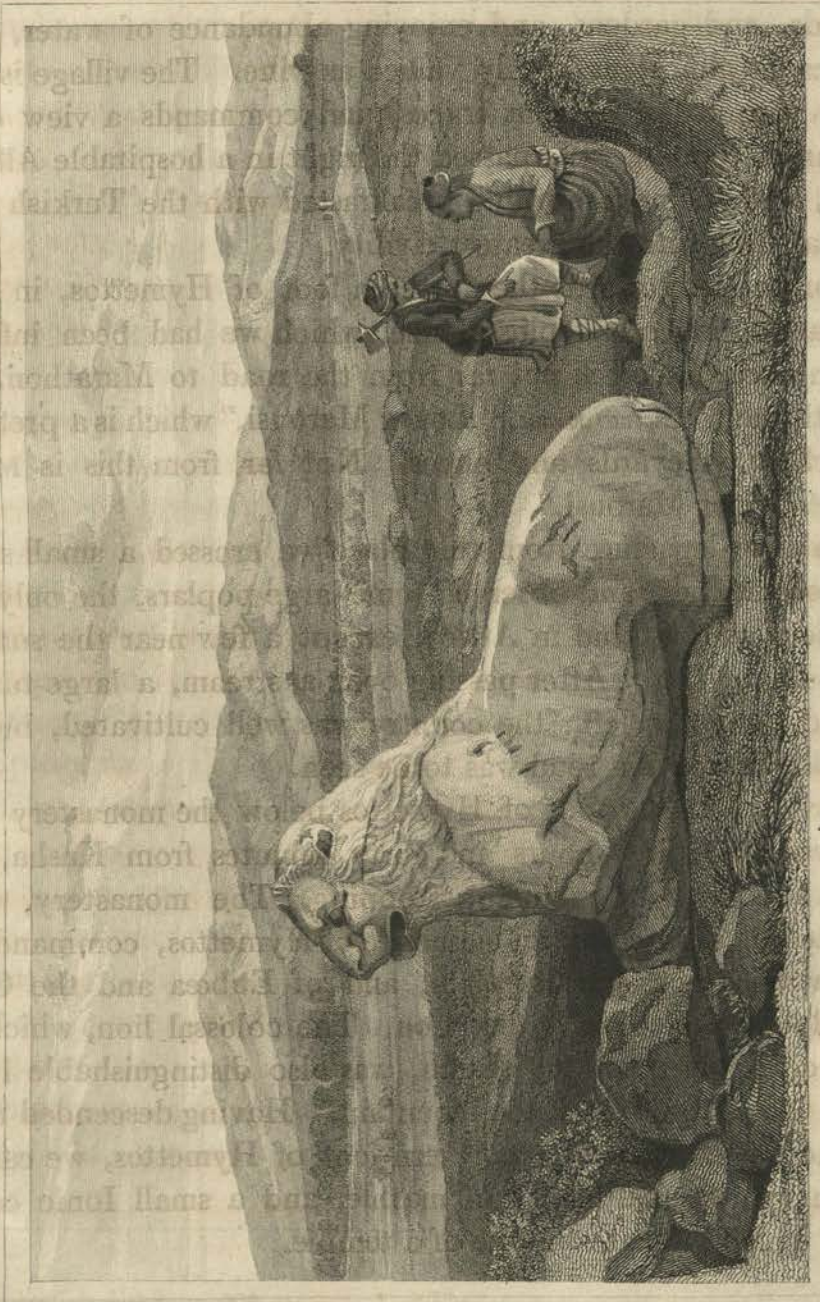
¹ Stephan. de Urbib. p. 202.

² Thucyd. b. 2. c. 19.

³ B. 1. c. 31.

⁴ This inscription was at Menidi as early as the time of Fourmont, and was accurately copied by him, and is in his manuscripts at the King's library at Paris.

⁵ Vol. 3. p. 14.



Chas. Heath sculp.

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COLLEGE OF LONDON.

AT THE N. E. FOOT, HYGIEIOS.

Edw. J. Dudgeon del.

called Koukoubages,¹ and in a quarter of an hour arrived at the village of Eraklida,² which is prettily situated, enriched with olives, vineyards, and gardens, and enjoying abundance of water, which in Attica is almost as highly valued as wine. The village is interspersed with a few ancient traces, and commands a view of the Athenian Acropolis. We passed the night in a hospitable Albanian cottage, and the next morning breakfasted with the Turkish Agha, who treated us with the greatest civility.

We proceeded towards the northern foot of Hymettos, in search of a marble lion of a colossal size, which we had been informed was lying near a church not far from the road to Marathon. We passed through *Μαρούσι κατω*, "Lower Marousi," which is a pretty village, rich in vineyards and olives. Not far from this is *Μαρούσι απανω*, "Upper Marousi."

Upon our departure from this place we crossed a small stream near two churches, and observed some large poplars, the only trees I have seen of this kind in Attica, except a few near the southern foot of Pentelikon. After passing over a stream, a large tumulus appeared upon the left: the country was well cultivated, but not the smallest trace of a road was to be seen.

We arrived at the foot of Hymettos below the monastery of St. John, which is three hours and forty minutes from Kasha, in a straight line, without including stopping. The monastery, which is deserted, is situated on an eminence of Hymettos, commanding a fine view of Athens and its plain, and of Eubœa and the Opuntian Gulph in the contrary direction. The colossal lion, which was the principal object of my search, was also distinguishable in the plain at the eastern foot of the mountain. Having descended to the plain and passed round the northern foot of Hymettos, we came to a church with several blocks of marble, and a small Ionic capital near it; which indicate the site of a temple.

¹ This word is the plural of *Κουκουβαία*, an owl.

² Stuart writes it *Ερακλή*, and thinks it the ancient *Αρχαία*, vol. 3. p. 10.

The lion is three quarters of an hour distant from the monastery of St. John, and is situated near a church, which is in a great measure composed of ancient blocks of stone, with several surviving traces of some considerable edifice. The lion is of Pentelic marble, in the purest style, and well preserved except the legs, which are wanting. Other remains would no doubt be found by excavating. The number of sculptured lions which are seen in Attica had probably some allegorical signification. Attica was an Ægyptian colony, and many of its customs must have been imported from the mother country. The lion was one of the hieroglyphical personifications of water in Ægypt, as the Nile is at the highest when the sun is in the zodiacal sign of the lion. This is clearly explained by Plutarch,¹ who says the lion was honoured, and its figure placed in temples, because the Nile overflowed when the sun was in the lion. Julius Pollux² mentions the lion as guardian of fountains, *λεων κρηνοφυλαξ*; and it was an ancient custom, which is still practised by the moderns, to make the water of fountains spout from the mouth of that animal. The colossal lion which was taken by the Venetians from the Piræus, formed part of a fountain that gushed from its mouth. The spouts upon the Grecian temples are generally lions' heads, originating probably from the same cause. There is a scarce silver coin of Larissa, on which a female is represented drawing water from a fountain which issues from a lion's mouth. On another silver coin³ of Pherai, in Thessaly, the Hyperian fountain is indicated by a lion's head, and on a vase of terra cotta which was found at Agrigentum,⁴ are represented two lions' heads with water issuing from their mouths. We returned to Athens the same day, the distance from the lion being two hours and a half.

¹ Sympos. 4. Prob. 5. and de Isid. et Osirid.

² Onomast. b. 8. c. 9. seg. 113.

³ In the collection of Colonel Leake.

⁴ In the collection of William Hamilton, Esq.

TO SOME RUINS NEAR CAPE ZOSTER.

As I was desirous of exploring the sea shore between Cape Kolia and Cape Zoster, and of searching for the remains of some of the demoi mentioned by Strabo and Pausanias, we quitted Athens on the 22nd of November, and passing through the Albanian gate, crossed the bridge over the Ilissos. There was ice and snow on the road; and the summits of Hymettos, Parnes, Pentelikon, Gerania, and the Peloponnesian mountains, that were covered with snow, brought to our recollection the dreary winter of a more northern latitude.

Proceeding in a southern direction towards Sunium, we arrived in two hours at a low promontory and peninsula called Agiea. The whole plain from which the peninsula projects is strewed with ancient remains, that are overgrown with the impenetrable lentiscus. The small church of St. Nicolo seems to occupy the site of an ancient temple.

Among the bushes I discovered a marble lion, admirably sculptured in the style of those at Mycenæ: it is in a recumbent posture; its length is four feet nine inches; but its head is mutilated.

Not many paces from the lion is a marble statue of a female figure, in drapery, and as large as life: it is in a good style, but has been much impaired. These ruins seem the remains of a considerable demos. From the eastern side of the plain rises Mount Bernidi, which is that part of Hymettos anciently called Anudros.

We returned to Athens through the village called Tragones, near which the Cape of Agia Kosmos projects into the sea.

Here are also the remains of a town, and the foundations of the cella of a temple, near which is a mutilated bas-relief representing the sacrifice of a goat, and some rites associated with the mythology of Bacchus, who perhaps had a temple at this place, of which the modern name of Tragones may be traditional, and derived from *Τραγος*, a

goat, as the word *Αἰξωνή*, the ancient name of this demos, seems to have been from *Αἶξ*, which also signifies a goat. We returned to Athens the same evening,

In the spring of the year 1805, we traversed Bœotia, Locris, and Thessaly; but, in order not to interrupt the present subject, I shall first proceed with the rest of Attica, through which we made a tour after our return from Thessaly.

TOUR OF ATTICA.

On the 2d of September, 1805, I quitted Athens in company with Sir Charles Monck and Mr. Gell, with the intention of going round the Attic peninsula; and particularly of visiting the ruins of Thorikos and Sunium.

We took the road to Cephissia; and leaving Anchesmos to the south, and the village of Padischa to the north, passed through a narrow slip of the olive grove, and observed three ancient wells cut in the rock, and some blocks of stone near the road, indicating the site of ancient habitations.

A little further on, we crossed a small stream, and passed through the village of Marousi, where some traces of antiquity are to be seen.

Stuart¹ conceives that this was the site of the ancient Athmon, and of the temple of Diana Amarusia.

Two hours brought us to Cephissia, which still retains its ancient name; it was in the tribe Erechtheis,² and one of the twelve towns of Attica in the time of Cecrops. Most part of the plain between

¹ Vol. 3. p. 13.

² Harpocrat. Lexic. p. 214.

this place and Athens is badly cultivated ; but some detached spots are productive of olive groves, vineyards, and arable land.

The road is perfectly good, and a carriage might go the whole way without difficulty.

As we entered the village a mad Black ran after us begging for sequins: we gave him a few paras, with which he was satisfied.

A Turk obliged us by the use of his garden, in which we dined by the side of a pool of water, formed by the Cephissos. The garden which was large manifested no symptoms of horticultural diligence or skill, but it contained abundance of fruit trees ; amongst which were walnuts and quinces, that are not common in Greece.

The source of the Cephissos, which I have described in my account of the Attic rivers, is not far distant, in the direction of Pentelikon. After having been, for so many months, accustomed to the yellow and arid hue of the Athenian plain, we were agreeably surprised by the beauty, verdure, and freshness, of the country about Cephissia. It contains a rich variety of gardens, which are luxuriantly supplied with figs, pomegranates, mulberries, service trees, and vines. Its fertility is owing to the stream from which Cephissia took its name. Beyond the source, towards Parnes, the usual aridity predominates.

Herodes Atticus evinced his good taste in fixing his villa in this delightful spot ; and the description which Aulus Gellius¹ has left of it proves, that its natural beauty was equalled by its artificial embellishments :—“ Atque ibi, tunc quum essemus apud eum² in villâ, cui nomen est Cephisia, et æstu anni, et sidere autumnî flagrantissimo, propulsabamus calorîs incommoda lucorum umbrâ ingentium, longis ambulacris, et mollibus ædium posticum refrigerantibus lavacris nitidis et abundis et collucentibus, totiusque villæ venustate ; aquis undique, canoris atque avibus, personanté.”

¹ Noct. Att. b. 1. c. 2. and Philostratus in Vita Herodis.

² Herodes Atticus.

A little to the west of the village we descried several vestiges of antiquity; of which perhaps some villa was once composed.

Near the mosque is a fount of the coolest water, shaded by a wide-spreading *Platanus*.

The next morning, upon quitting Cephissia, we passed through some olive groves, and crossed the Cephissos; the current of which is clear and rapid, though only a few feet in breadth. Two tumuli are here visible; one on the right, the other on the left of the way. An hour from Cephissia we crossed a dry torrent bed, near a ruined church, called *Erëmo Ekklesia*,¹ with marble blocks and traces about it; to the right is a village, called *Kalandri*, in the olive grove. *Hymettos*, which, from this point, is seen only in its breadth, assumes a fine *Vesuvian* form.

We turned aside for a few hundred yards to the right, in order to examine a ruined church at the north foot of *Hymettos*; where however we found nothing but an erect marble column, with an inscription of the lower empire, and near it a fountain destitute of water.

We soon after passed another church, and a modern ruined tower, and saw a village to the right called *Kangia*, which *Stuart*² supposes to be the ancient *Leukonion*. *Hymettos* was on the right and *Pentelikon* on the left; the intermediate plain, which was only partially cultivated, was for the most part covered with low pines and *lentiscus*.

A windmill occupies an elevation to the left; and ancient foundations are observed near the road. Twenty minutes further are other remains; a short way beyond which we find more of the same kind, and still further some ruined churches and mouldering remains. This part of *Attica*, which is at present so totally deserted, has evidently been busily peopled in some former period.

¹ The Deserted Church.

² Vol. 8, p. 11.

Near this is a cross road; that to the right leading to the village of Bala, the other to the left to a village called Jalou. A short way further another road leads to the right, to the village of Spata.

A dilapidated church adjoins the road, with two heaps of small stones, that are probably not ancient. A dry well and some blocks of stone are on the left; and some hundred paces further is the Kalybia of Spata, from which it is distant half an hour; here is also a well, and an ancient sarcophagus of stone. Having proceeded two hours and a half from Cephissia, we were gratified by the first view of the sea of Eubœa, and the towering summits of Karystos. In another hour we reached the village called Palaio-Brauna, with a great quantity of low pine trees growing in the vicinity. Half an hour more brought us to the village of Brauna, where there is a modern ruined tower; here are some poplars and a fine weeping willow, which trees are seldom seen in Greece.

Some¹ have imagined that Brauna is the ancient Brauron; but there are no remains, though there is a striking similarity in the name. Brauron however was near Marathon;² and some place it at the village of Brana or Urana, on the eastern side of Pentelikon; which Stuart³ asserts to be Berenikidai.

As we intended to pass the night at Port Raphte, which is uninhabited, we endeavoured to purchase some provisions at Brauna; but the villagers desecrating our approach from a distance, with our associated Turks, had time to shut up all their fowls, which are almost the only food in Grecian villages; and in answer to our earnest application for a supply of this kind, gravely assured us, that they had no fowls, and that none were to be procured. We next directed our steps to the monastery, and begged the Hegoumenos to supply our wants. The venerable monk did not fail to give us his solemn assurance, that not a single fowl could be found in a circuit of

¹ Stuart, vol. 3. p. 9.

² Pausan. b. 1. c. 33.

³ Loc. cit.

many miles! He had however hardly finished his assertion, when, very provokingly for him, but fortunately for us—

“ Reddidit una boum vocem, vastoque sub antro
Mugit, et Caci spem custodita fefellit!”¹

a treacherous cock, within the sacred walls, betrayed the holy ecclesiastic by crowing aloud, and was immediately answered by all the cocks in the village! This sudden and unexpected occurrence could not fail of exciting our unrestrained merriment; and indeed the circumstance was so ridiculous, as to relax the stern features even of the Hegoumenos² himself, who might have exclaimed with Micyllus,³ *αλλα σε, ω κακιστε Αλεκτρων, ο Ζευς αυτος επιτρεψειε, φθορον ουτω και οξυφωνον οντα*: but he contented himself with uttering some imprecations⁴ against the cock and his evil voice, and desired the villagers to supply us, which they did on our paying double their value.

In travelling through Greece it is sometimes necessary to bluster and speak loud, in order to obtain the provisions which are requisite to support nature. We were always willing to pay much more than the value, but even with this were sometimes obliged to produce our ferman, and insist on being provided. This is however very rare, and on such occasions we found, that clamorous impatience was more useful to us than submissive tranquillity. It would appear from Plutarch,⁵ that the travelling through the Grecian states was formerly very much like what it is at present. Cato, in travelling in Asia Minor, used to send his servants on before him, in order to get lodgings and provisions; and when there happened to be no inn⁶ in the town, they demanded hospitality from the magistrates. As Cato's servants conducted themselves with modesty, and not in the

¹ Virgil, *Æn.* 8. v. 217.

² The Abbot, or superior of the convent.

³ Lucian, *Αλεκτρων*, 1.

⁴ *Κακοχρονιά εις την κακοφωνιά σας.* “ Evil time to your bad voice.”

⁵ Life of Cato Minor.

⁶ *Πανδοχειον.*

usual threatening and overbearing manner, they were little attended to, and Cato frequently found nothing provided for him; and even when he arrived he was neglected as a man of little consequence, from the patient quiescence of his people, and the contented manner in which he used to seat himself upon his baggage. The effects of outward appearance upon the ignorant is well expressed in Terence,¹ where we see Thraso despising Phædria, on account of the meek behaviour of the servant Parmeno, who modestly addresses himself to Thraso—

“ Verum, ubi molestum non erit, ubi tu voles,
Ubi tempus tibi erit, sat habet situm recipitur.”

Thraso :—

“ Apparet servum hunc esse domini pauperis,
Miserique.”

An hour from this place we passed through the ruins of an ancient town, where there are extensive traces and foundations, and some ancient walls: probably Steiria and Murrinous were in this vicinity.²

In forty minutes more we reached a church in the plain, near Port Raphte, in which we passed the night.

It is generally imagined,³ that this place takes its name from Araphen, or Halai Araphinades,⁴ now called Raphēna, which is in the vicinity. The neighbouring village of Prassa is also supposed to be near the site of the ancient Prasiai, of the tribe Pandionis; but it is urged by others⁵ that Raphte is Panormos: it is singular that the ancient name of one of the finest ports in Greece should be the subject of so much disputation. At its western extremity are the imperfect traces of the ancient town, which occupy a part of the

¹ Eunuch. act 3. sc. 2. line 31.

² Strabo, b. 9. p. 399.

³ Stuart, vol. 3. p. 15.

⁴ Strabo says, that Halai Araphinades was opposite Karystos, b. 10. See also Euripid. Iphig. in Taur. v. 1450. and Callimach, Hymn to Diana, v. 173,

⁵ Wheler.

plain, and a rocky peninsula. The port is bounded on each side by barren hills; an island which is near the entrance breaks the force of the waves, and the fury of the winds, that occasionally blow with great impetuosity from the south-east.

In the distance is seen Eubœa, and the Karystian rocks, towards the east: more to the south is Andros, Tenos, and the Cyclades, towards Delos. There are four small and rocky islands in the port, on two of which are some remains of antiquity. It happened fortunately for us that a boat from Tenos had just arrived here, and the sailors were employed in cutting wood to carry to their island. We gave them some paras to row us to the furthest island in the port, which we were an hour in reaching. It is a hill of a conical form, extremely steep, difficult of ascent, and covered with the lentiscus and small pine. The summit contains a headless statue of white marble, on a pedestal of stone; it is draped but much mutilated. The pedestal and statue are nearly of equal height, both together being fifteen feet. It is in a sitting posture, and faces the entrance of the port; the style appears not to be very good; it may be the statue of Apollo. The offerings which the Hyperboreans made to the Delian Apollo, were embarked for the island of Delos from Prasiæ; where the god had also a temple.¹ Part of the pedestal has fallen, and the whole is in a state of impending ruin. It is difficult to imagine how such a large mass was drawn up so precipitous an eminence.

The word *Raphtes*, or *Raptes*, in modern Greek, signifies a tailor; and the statue is called *Raphitou-Poula*, "the Tailor's Daughter."

On another island which we visited is a niche of white marble, placed upon a rock; it probably once contained a statue, which however must have been of small dimensions.

¹ Pausan. b. 1. c. 31.



Engr'd by W. JAMES

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PORT RAPELLE.

S. Dumont's del.



TO THORIKOS.

The next morning we proceeded on our way to Thorikos, and passed over an uncultivated tract intersected with several small torrent beds, which are only filled after heavy rains on Hymettos, which was on our right. We saw imperfect remains of antiquity in several places, and refreshed ourselves at a fountain of clear water shaded by a large fig tree, which is an hour from Port Raphte. This place was once considerably ornamented; several traces and blocks of stone are observed in its vicinity.

On our departure from the fountain the road ran through vineyards and olive groves, and proceeding through some fields of cotton, tobacco, and Indian corn, brought us to Keratea; a large village, two hours from Port Raphte, and eight from Athens. It is situated near the eastern foot of Hymettos. The inhabitants are Greeks, Albanians, and Turks; and the surrounding country is fertile, and well cultivated.

We rested at a cottage, and bought provisions, intending to sleep among the ruins of Thorikos; preferring a cave or a church to an Albanian cottage. We were shewn a solid funereal urn of white marble; upon which was a bas-relief representing the *χρηστη χαιρε*, or last farewell. It was a dedicatory vase, like others which have already been described. Keratea was evidently an extensive demos, and still exhibits several vestiges of antiquity. We here received information of an inscription in a vineyard; which we had not leisure to examine, as it was out of our track, and we were anxious to reach Thorikos before night; for no place of shelter was to be found in the intermediate way.

In the prosecution of our journey we passed a well, and some vestiges of antiquity, and came to a road paved with small stones, perhaps of ancient date. Hymettos, which rises on the right, assumes a fine form: at its foot was distinguished the village Metropece;

which some have supposed¹ to be the ancient Amphitrope. The whole country was covered with bushes and small pines.

In an hour and twenty minutes from Keratea we came in sight of Thorikos, situated in a large undulating plain, with its port, and the islands of Helena, Ceos,² Cythnos,³ and Seriphos, in the distant view. The other islands were concealed by the intervention of Mount Laurion. In some places the road was elevated like a bank, and had the appearance of being artificial; great part of it being composed of scoria from the silver mines of Laurion.

We arrived at Thorikos at the close of the day; and passed the night in a church, which is situated amongst the ruins, about a mile from the sea. This place, which was in the tribe Akamantis,⁴ retains its ancient name; the port is called Porto Mandri. It was one of the twelve Attic cities in the time of Cecrops,⁵ and the birth-place of the lover of Procris. It was probably a place of strength at an early period; and we know that about the 24th year of the Peloponnesian war, Xenophon⁶ recommended that it should be fortified, and become one of the safeguards of the neighbouring silver mines. In another place⁷ he says, the Athenians did fortify it in the 93d Olympiad. It is not noticed by Pausanias: indeed it was ruined before the time of Mela, who says—"Thorikos, et Brauronia, olim urbes; jam tantum nomina!"⁸

The present remains are interesting and extensive. The city, which was of an irregular form, was surrounded by a wall with square projecting towers;⁹ and apparently about two miles and a half in circuit. The Acropolis was on a pointed hill above the city.

The ruins are all of white marble of an inferior kind, veined with grey. It was cut on the spot, as the rocks are of the same materials:

¹ Stuart, vol. 3. p. 11.

² Κεος.

³ Κυθνος.

⁴ Hesych. Lexic. vol. 1. p. 1724. Suidas Lexic. vol. 2. p. 199. Meurs. Pop. Attic. p. 38. Reliq. Attic. c. 5.

⁵ Strabo, b. 9. p. 397.

⁶ Περὶ προσόδων, c. 4.

⁷ Hist. b. 1. c. 2.

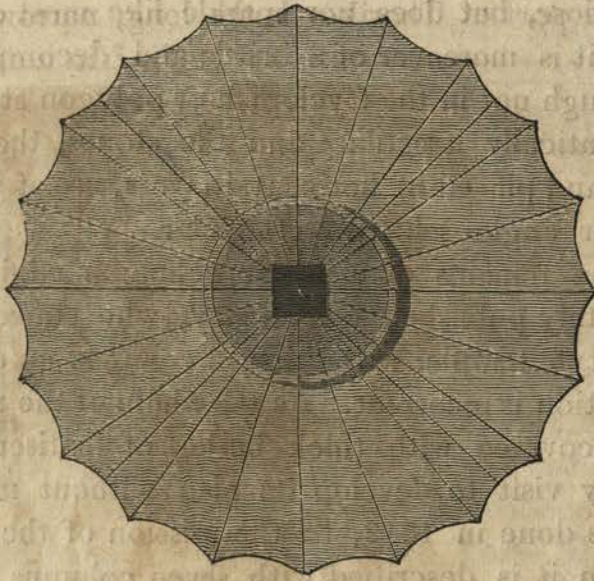
⁸ De Situ Orbis, b. 2. c. 3.

⁹ The towers are about twenty-one feet in breadth.

the grain is close, but does not sparkle like most of the Grecian marbles; and it is moreover of a brittle and decomposing quality. The walls, though not in the Cyclopic or polygon style, are nevertheless systematically irregular; and the stones, though generally quadrilateral, and placed in horizontal layers, are of various dimensions, and their angles seldom rectangular.

Here are the remains of a Doric columnar edifice, which has been inaccurately published by Le Roy, who conceives it to have been an hexastyle temple, with thirteen columns on each side; but this representation is incorrect. As the whole of the ruin has fallen, and is nearly covered with thick bushes of lentiscus, it was not possible on my visit to develop its plan without making excavations; this was done in 1812, by the mission of the Dilettanti Society, by whom it is described with seven columns in the fronts, and fourteen on the sides.¹ The columns, which are not finished with much precision, are about five diameters high, including the capital; the shafts are plain, except at the base, and under the capital, where they are ornamented with twenty flutings, in the same manner as some columns of Eleusis, Delos, and Rhamnos; their diameter at the base is three feet three inches and three lines; at top, two feet two inches two lines. The height, including the capital, is eighteen feet five inches. Intercolumniation, seven feet six inches; greater intercolumniation, eleven feet five inches. They have no entasis. On the flat surface of the frusta are the marks which were made to divide the flutings; they consist in lines radiating from the centre of the frustum to the angle of each fluting, and have been cut in the marble by a sharp instrument.

¹ Unedited Antiq. of Attica.

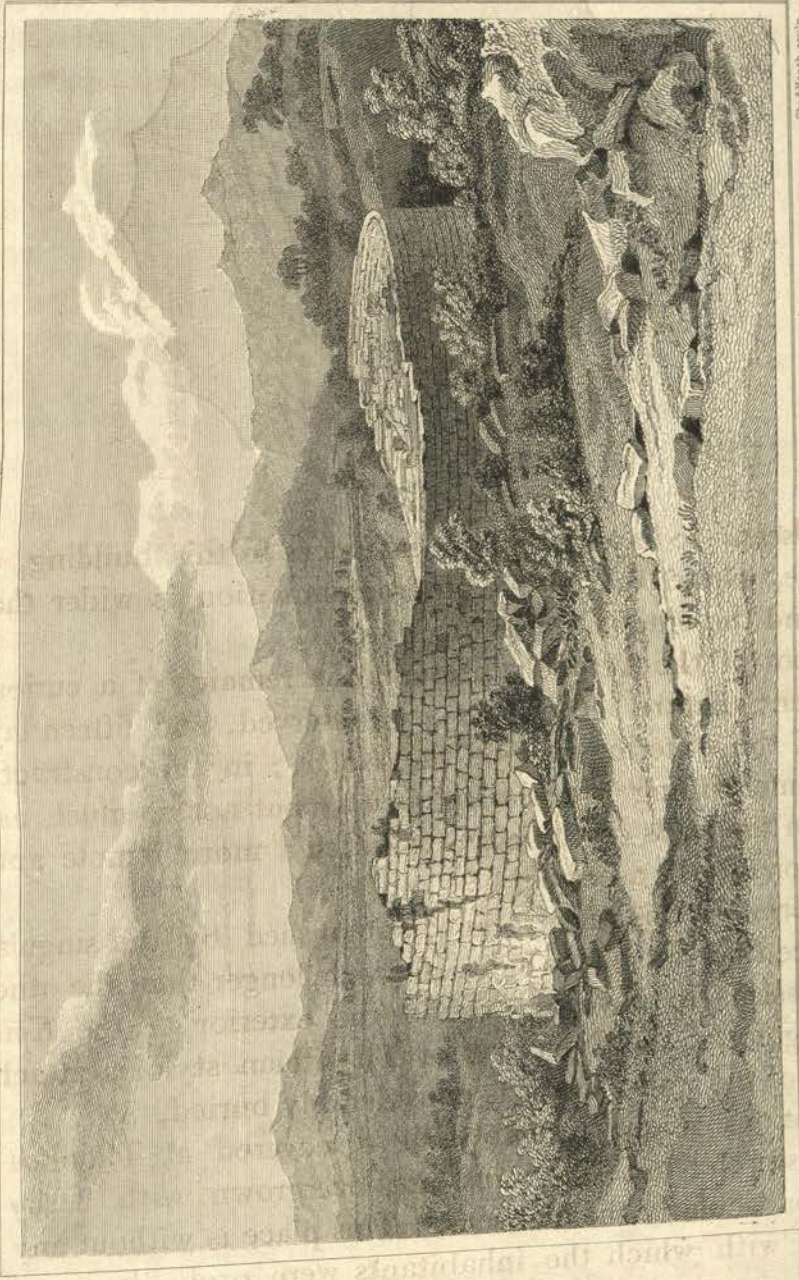


There seem to have been two entrances to this building, one on each side, where the middle intercolumniation is wider than the others, and the entablature is ditriglyph.

The foot of the Acropolis presents the remains of a curious and magnificent theatre. The seats are preserved, and fifteen layers of blocks of the exterior wall of the *Koilon*; in the construction of which some trifling irregularity occurs; but not so much as what is seen in the walls of the city, to which a more remote antiquity may reasonably be ascribed.

The form of this theatre is distinguished by the singular circumstance that one of the sides is much longer than the other. A passage seems to have led round the exterior of the *Koilon*; a pointed gate of the Cyclopian or Tirynthian style is attached to this part of the wall; but it is considerably buried.

Inscriptions might probably be discovered at Thorikos by a diligent search; but the ruins are overgrown with bushy evergreens, particularly the lentiscus. This place is without any spring of water; with which the inhabitants were probably supplied by means of cisterns and wells. We were obliged to drink some bad water, which is preserved in a well near the theatre.



Chas. Heath sculp.

Published by John Leary & Robert A. Brown, New York, 1854.

THE ATTER AT THE OREWORKS.

A. Knapp del.

Opposite the port of Thorikos is the long, narrow, and deserted island of Helena,¹ which extends sixty stadia,² in a direction nearly north and south from this part of the coast to that which is opposite Sunium. According to Strabo³ it was called Kranæe by Homer. One of its ancient names was Makris, which it nearly retains to the present day, in the appellation of Makro-Nesi, the Long Island. Paris was supposed to have enjoyed the first favours⁴ of Helena in this island; from which it took its name.

TO SUNIUM.

The next morning we quitted Thorikos, and proceeded to Sunium, having passed by some salt marshes in the plain. We reached the foot of Mount Laurion, and entered a forest of firs. One hour from Thorikos brought us to one of the ancient shafts of the silver mines; and a few hundred yards further we came to several others, which are of a square form, and cut in the rock. We observed only one round shaft, which was larger than the others, and of considerable depth, as we conjectured from the time that the stones, which were thrown in, took to reach the bottom.

¹ Νησος Ελενη τραχεια και ερημος, Strabo, b. 9. p. 399.

² Strabo, b. 9. p. 399. b. 10. p. 485.

³ Loc. cit.

⁴ Pomp. Mela de Situ Orb. b. 2. c. 7. See Euripid. Helena, v. 1689, where he says,

Φρουρα παρ' ακτήν τεταμενη, νησον λεγω,
Ελενη το λοιπον εν βροτοις κεκλησεται.

Near this, are the foundations of a large round tower, and several remains of ancient walls, of regular construction. The traces are so extensive, that they seem to indicate not only the buildings attached to the mines, but the town of Laurion itself, which was probably strongly fortified, and inhabited principally by the people belonging to the mines. Corsini¹ doubts if Laurion was a town, and says that most of the authors who mention it merely call it *τοπος*, "a place." This word however is not unfrequently applied to towns by ancient authors. Laurion was probably abandoned when the mines were no longer worked.

We observed several large heaps of scoria scattered about; in the vicinity the silver was probably melted on the spot where the ore was procured.

The surrounding forest was perhaps nearly in the same situation in former times, as it is at present; the consumption of wood must necessarily have been considerable. The mines appear to have been relinquished in the time of Strabo;² but when the ancient scoria were again melted, a considerable quantity of silver was extracted by the repetition of the process.

According to Xenophon³ the mines yielded a clear annual income of one hundred talents; which was expended in the purchase of wine and corn, which were not abundant in Attica. The mines belonged to the state; and the law called *Αγραφου μεταλλου δικη*, obliged the speculator who chose to dig, to contribute one twenty-fourth part of the metal to the government.⁴

But they seem not always to have been equally productive; for Diodorus Siculus⁵ tells us, that those who mined for silver in Attica frequently found none; but in digging for it lost what they had. It seems that they were abandoned before the time of Pausanias: for he says, the Athenians once had silver mines at Laurion.⁶

¹ Fast. Att. Pars. 1. Dis. 5.

² B. 9. p. 399.

³ Rat. Redit. c. 4.

⁴ Suidas, Lexic. vol. 1. p. 37.

⁵ B. 5. c. 37.

⁶ See Herodot. b. 7. c. 144. Thucyd. b. 2. c. 55. Plutarch's Life of Themistocles; and Saggio sopra Pausania, di A. Nibby, Roma, 1817.

We proceeded over the low part of Laurion, and had some difficulty in finding the way to Sunium; to which there was no regular track; and in many places not even the vestige of a path. Nature is here left to herself, as several years sometimes intervene without a single passenger traversing these desolate and solitary spots. Travelling here by night would be attended with almost certain destruction, owing to the numerous shafts, which, concealed by the weeds and bushes, form a treacherous ambush by the way. A little beyond the ruins of Laurion we came to an ancient well, some marble fragments, and the probable traces of a small temple, where the forest terminates.

Our road lay through a small vale in which are some ancient foundations. Upon our arrival at the sea near Sunium, we observed a vast quantity of scoria: in the afternoon we reached the promontory of Sunium, which is about three hours distant from Thorikos. This celebrated promontory,¹ which was sacred in the time of Homer, and where Menelaus, returning from Troy, buried his pilot Phrontis, is one of the finest situations in Greece; and is much more elevated than I had supposed. It towers in impressive majesty from the sea, and is precipitous on all sides, except towards Laurion. The view from it combines beauty, interest, and extent: it overlooks the wide expanse of the Ægean, with many of its islands: Eubœa is seen towards the north-east, with the lofty ridges of Karystos, or Oche, terminating in the sea with the λευκή ακτή,² and rough Geraiastian promontory, celebrated for storms and pirates, and at present, according to Meletius,³ denominated Xylophagos, “the devourer of wood,” from the number of ships which are lost upon its rocks. The Kapharean⁴ rocks, which are beyond it, were still more

¹ *Odys.* 3. v. 278. Ἄλλ' ὅτε Σουνίων ἶρον ἀφικόμεθ' ἀκρον Ἀθηνῶν—to which Aristophanes alludes, *Nub.* v. 400. Ἄλλα τ' αὐτοῦ γε νεῶν βαλλεῖ, καὶ Σουνίων ἀκρον Ἀθηναίων.

² Euripid. *Orest.* v. 993. Λευκομοσι πρὸς Γέραιστιαίς. Strabo, b. 9. p. 399. It is at present called Capo Leuko, and is about thirty-seven miles from Sunium.

³ *Geograph. of Greece.* It is generally called Capo Mantelo.

⁴ Petræ Capharides. Seneca, *Herc. Cœt.* act 3. v. 804. They are at present called Capo D'oro.

celebrated in antiquity: the fleet of Ajax, at their return from Troy, perished at that place; and by the stratagem of Nauplius, a still greater part of the Grecian fleet was enticed into the vicinity of those dangerous rocks, and experienced the same fate.¹ Below the eye towards the north-east is the island of Helena, which Pliny² places at five miles from Sunium: beyond it is Ceos,³ which, according to the same author, is five miles from Helena. Beyond them are the islands of Cythnos, Seriphos, Siphnos, and Antimelos; and at the entrance of the Myrtoan sea,⁴ or Saronic Gulph, is the deserted island of Belbina,⁵ towards the south-west; and beyond it Hydræa, the Scyllaian promontory, the islands of Kalauria and Ægina, and the whole of the richly-varied Argolic coast and mountains, stretching down towards the Corinthian isthmus in a north-west direction.

Near the shore of Sunium are seen two insular rocks, one of which is called Gaidäro-Nesi,⁶ “the Ass’s Island;” the other is without a name: the largest, which is no doubt the island of Patroclus, consists of a bare and barren rock, and was probably nameless, until it was fortified by Patroclus, commander of the fleet of Ptolemy Philadelphos: it was afterwards called Πατροκλού χαραξ, or Πατροκλου νησος.⁷

¹ See Seneca Agamen. act 3. Aulus Sabinus Epist. 1, Pausan. b. 2. c. 23. b. 4. c. 36. and others.

² Nat. Hist. b. 4. c. 6.

³ Ceos was the country of Simonides, Bachylides, Erasistratos the physician, and Ariston the Peripatetic philosopher.

⁴ The Myrtoan sea was supposed by some to be a part of the Saronic Gulph, or another name for it. Strabo, b. 2 and 7, places it between Sunium and the Peloponnesos, and says that Salamis, Ægina, and Kalauria, were in it; although Pausanias, b. 8. c. 14, places it between Eubœa, and the island of Helena: it took its name from Myrtilus, who, according to Euripides, was thrown in the sea near the Geraistian promontory. Orest. v. 991, and his scholiast.

⁵ Scylax Caryand. in his Periplus, mentions the island and city of Belbina. Guiliatiere, I know not with what authority, says its ancient name was Albona.

⁶ Guiliatiere, without the smallest reason, says that the ancient name of this island was Gadalone. Athens, ancient and modern.

⁷ Pausan. b. 1. c. 1.

Strabo¹ calls it Προκλου χαραξ, which is evidently an abbreviation, or more probably an error of the transcribers.

The Attic shore, towards the Piræus, is concealed by a lofty projection of Laurion. Dr. Chandler² follows the common error, and says that the bronze statue of Minerva in the Athenian Acropolis could be distinguished from Sunium. This however would have required the penetrating eyes of Lynceus, as a lofty promontory of Mount Laurion intercepts, not only the view of the Acropolis, but even of the projecting parts of the Athenian coast, near Piræus and Mounychia; though the fanciful Mons. de Pauw quoted this as an instance of the extraordinary optical powers of the Greeks—but as his facts are imaginary, his inference cannot be true. The Athenians saw no better than other people, but the singular transparency of their atmosphere assists greatly in enlarging the ordinary sphere of vision. I clearly saw the temple of Jupiter Panhellenios, in Ægina, from Athens,³ and the Parthenon, at Athens, from Ægina; which De Pauw gives as further proofs of Athenian long-sightedness. I moreover distinguished the temple at Sunium from Ægina⁴ and Salamis;⁵ and the Parthenon from Corinth,⁶ Kalauria,⁷ and several parts of Argolis. I saw Parnassos from the summit of Hymettos,⁸ and several islands of the Ægean at a still greater distance.

It is to be lamented, that of those who have published their travels in Greece, some have followed bad translations of Pausanias, instead of the original. That accurate topographer does not say that the statue of Minerva was visible from Sunium, as is erroneously represented in the puerile translation of the Abbé Gedoyn: the original says, ταυτης της Αθηνας η του δορατος αιχμη, και ο λοφος του κρανους απο Σουνιου προσπλευουσιν εστιν ηδη συνοπτα: which means, that the point of the spear and the plume of the helmet were visible to those sailing by Sunium;

¹ B. 9. p. 398.

² Travels in Greece, c. 11. p. 56.

³ Eighteen miles.

⁴ Twenty-three miles.

⁵ Thirty miles.

⁶ Forty miles.

⁷ Thirty-one miles.

⁸ Sixty-four miles.

which might have been the case if they were about five miles from the shore; but not nearer.¹

Sunium was first of the tribe Leontis,² and then of that of Attalis:³ it was a place of strength, and was fortified by the Athenians during the Peloponnesian war.⁴ During the Servile war its Acropolis was occupied by the slaves, who made use of it to annoy the neighbouring country.⁵ Strabo⁶ calls it *αξιολογος δημοσ*, and says it is three hundred and thirty stadia from the Piræus. Pliny⁷ makes it forty-two miles; by sea it is not more than twenty-four miles. The promontory of Sunium was anciently decorated with two temples, one of Minerva Sunias, and another of Neptune *Σουνιαρατος*.⁸ The peripteral temple which yet remains is generally supposed to be that of Minerva.

It is elevated upon three steps, and possessed originally six columns in front, and probably thirteen on each side, composed of white marble, resembling that of Thorikos; and in all probability brought from that place. The metopæ, which are ornamented with bas-reliefs, are apparently from the Parian quarries. In the time of Spon⁹ there were nineteen columns standing. The Abbé Fourmont¹⁰ says, that in his time¹¹ there were seventeen. Le Roy¹² has represented two antæ, and two columns at the eastern front; four columns on the north side, and seven on the south side. The present remains consist of two columns, and a pilaster of the Pronaos, three columns on the northern side, and nine on the southern: Le Roy has given only thirteen columns, whereas fourteen are remaining at the present day. Chandler¹³ says, that some of them were destroyed by a Turk named Jaffair Bey.

This beautiful temple appears to be of much less antiquity than

¹ See Lechevalier, *Voy. de la Troade*, t. 1. c. 7.

² Stephanus, in voce *Σουνιον*. p. 678.

³ Meursius, de pop. Attic.

⁴ Thucyd. b. 8. c. 4.

⁵ Athenæus, *Deipnosoph.* b. 6. c. 20.

⁶ B. 9. p. 398.

⁷ *Nat. Hist.* b. 4. c. 7.

⁸ Aristoph. *Equites*, v. 559.

⁹ *Voyage de Grece*, t. 2. p. 155, in the year 1667.

¹⁰ Manuscript Journal in the King's library at Paris.

¹¹ In 1729.

¹² *Ruines de la Grece*.

¹³ *Travels in Greece*, c. 2. p. 8.

that of Corinth, and of Jupiter, at Ægina : and the elegance of its proportions, indicates that it is a more recent structure than the Parthenon. Vitruvius¹ asserts, that the temple of Castor, in the Flaminian Circus at Rome, was similar to that of Minerva at Sunium.²

The temple on the Sunium promontory, which is situated near the sea, and exposed to continual winds, has been corroded by the saline effluvia, insomuch, that the angles of the flutings have lost their original sharpness ; and, instead of the golden patina that is seen on the Parthenon, the marble of Sunium exhibits its original whiteness ; which, contrasted with the bright blue sky above, and the dark green shrubs³ of the foreground, has a singular and lively effect ! The forests of Sophocles⁴ have disappeared, and are replaced by some wild olive trees, and dwarfish junipers.

The temple is supported on its northern side by a regularly-constructed terrace wall, of which seventeen layers of stone still remain.

Some metopæ are scattered among the ruins ; but they are corroded and decayed. Valuable remains might be discovered by turning up the earth ; and it is unfortunate, that among the travellers who have visited this place, none have had sufficient leisure, means, or enterprise, to undertake an excavation which promises so much. Mons. Lechevalier,⁵ indeed, on his way to Troy, stopped at Sunium, and had the interior of the temple excavated in his presence ; but having found some human skeletons, his Greek workmen were unwilling to proceed in the undertaking, from a supposition that it had once been a church.

The fallen columns are scattered about below the temple, to which they form the richest foreground. Some have fallen into the sea ; and others have been stopped by ledges and projections of the

¹ B. 4. c. 7.

² The following are the measurements of this temple, as given in the Unedited Antiquities of Attica.—Diam. of cols. at base, three feet four inches, three lines ; diam. under the capital, two feet six inches ; intercol. four feet eleven inches. The columns have no entasis.

³ Principally the lentiscus, juniper, and the asparagus acutifolius of Linnaeus.

⁴ Ajax, v. 1235. ⁵ Voyage de la Troade, tom. 1. c. 7.

rock. I went down the steepest part of the precipice, and found a metopa near the water beautifully sculptured, but corroded by the spray of the sea.

Several frusta of columns are found a little below the north side of the temple, with Doric capitals of white marble, of smaller dimensions than those of the temple. These are the remains of the Propylæa;¹ and there seems to have been nearly the same difference of proportion between the Propylæa of Sunium and its temple, as there is between the Athenian Propylæa and the Parthenon. The ancients probably had some settled rule, concerning the reciprocal proportions of these two edifices to one other.

Amongst the ruins I found a small Doric capital of stone, of a curious form, where the *hypotrachelium*, or amulet, was in the middle of the *echinus* of the capital, instead of being under it.

On the southern side of the temple are some fragments of plain stone columns.

The walls of the town, of which there are few remains, may be traced nearly down to the port on the southern side; but the greater part of the opposite side, upon the edge of the precipice, was undefended, except by the natural strength of the place, and the steepness of the rock; the walls were fortified with square towers, and there are the remains of one of a circular form.

As we were desirous of making several drawings of this beautiful temple, we remained here four days, and slept in a cavern in the side of the precipice, which commanded a view over the wide and varied shores of the Saronic Gulph, in which were distinguished the Scyllaïan² promontory, the islands of Belbina, Hydrea, Kalauria, Ægina, and part of Salamis: the mountainous coast of Argolis, and the distant Arcadian summits, were also visible; and below us the blue sea, breaking upon the insular rock of Patroclus, dashed against the foot of the precipice upon which we were stationed.

¹ See the Unedit. Antiq. of Attica, published for the Dilettanti Society.

² From Sunium to the Scyllaïan promontory is twenty-seven miles.

The promontory of Sunium is exposed more than almost any other place to the violence of the winds: it is assailed by every rude gust which blows from the north, south, and west; and it is only partially sheltered by Laurion from the eastern blast. During our stay scarcely a moment intervened without a violent gale; and it is almost as ill-famed for shipwrecks as the Malean promontory, nor is it less dreaded by the mariner.

It is also frequently the resort of Mainiote and Eubœan pirates, who discover vessels from it at a great distance, and thus readily dart upon their prey.

It is mentioned as the resort of pirates by Terence.¹

The following inscription was found at Sunium some years ago:—

ΘΕΟΜΝΗΣΤΟΣΘΕΟΜΝΗΣΤΟΥΤΥΠΗΤΑΙΩΝ
 ΣΤΡΑΤΗΓΟΣΧΕΙΡΟΤΟΝΗΘΕΙΣΤΥΠΟΤΟΥΔΗΜΟΥ
 ΕΠΙΤΗΝΧΩΡΑΝΤΗΝΙΑΡΑΑΙΑΝΕΠΙ
 ΜΕΝΕΚΡΑΤΟΥΤΑΡΧΟΝΤΟΣΑΝΕΘΗΚΕΝ.

“Theomnestos, son of Theomnestos of Xypetai, Strategos of Paralia, elected by the vote of the people; Menekratos being archon, erected this statue.”

TO BARI.

On the 8th we quitted Sunium, to return to Athens, along the western coast, and to visit the ruins which are upon that road.

We were eight minutes in descending to the sea shore; and in ten more left the traces of the town.

A great quantity of scoria is heaped up near the sea; and a little further inland is the shaft of a mine. We stopped a short time to sketch the temple and the promontory, which is seen to great advantage from this spot, bearing nearly east. In fifty minutes

¹ Eunuch. act 1. sc. 2.

from the temple we reached a well of brackish water; of which we had been obliged to drink during our stay at Sunium. Future travellers, who remain any time at the promontory, may see the necessity of taking a supply of good water with them, as that of the above-mentioned well is only potable, when better is not to be procured.

We now quitted the sea side; and, crossing a dry gully, entered a forest of pines, wild olives, and lentiscus. Oil is extracted from the *Κοτινος*, or wild olive, but the fruit is extremely small.

In an hour and thirty-eight minutes we arrived at Alegrīna, a metochi or farm belonging to the monastery of Pentelē. It stands in a small arable plain at the extremity of the forest we had penetrated.

Our way led through some fields of cotton, which was just ripe.

We passed over some imperfect traces of antiquity, which may indicate the site of the Azenenses.¹

Near this is the village of Kataphīki, a short distance from the sea, and thirty minutes from Alegrīna. We approached the sea, and stopped to take a sketch of a port called Anabīsi or Anaphīsi; which Stuart, and other travellers, have supposed to be the ancient Anaphlystos; which, according to Xenophon,² was only sixty stadia from Thorikos, and appears to have been one of the fortified places that protected the mines of Laurion. The distance was perhaps not more in a straight line over the mountains; but by the way of Sunium, it is much more considerable. It was of the tribe Antiochis.³ Strabo⁴ mentions a Paneion, and a temple⁵ of Venus Koliai, at this place; but Palmerius⁶ very properly imagines, there must be

¹ Strabo, b. 9. p. 398. Azenia was in the tribe Hippothoontis. Stephan. de Urbib. p. 41. Harpocrat. Lexic. p. 15. Hesych. Lexic. vol. 1. p. 118. Suidas, Lexic. vol. 1. p. 62. Palmerius Exercitat. p. 650.

² Raf. Redit. c. 4. In the manuscript of Cyriac of Ancona, in the Barbarini library at Rome, there is an inscription from Athens, in which it is written Anaphlutios. ΔΙΟΝΥΣΙΟΣ ΑΜΜΩΝΙΟΥ ΑΝΑΦΛΥΤΙΟΣ.

³ Stephan. de Urbib. p. 129. Harpocrat. Lexic. p. 38. Suidas, Lexic. vol. 1. p. 185.

⁴ B. 9. p. 398. ⁵ *Isidor.* A. v. p. 101. I. v. p. 101. I. v. p. 101.

⁶ Note on Casaubon's Strabo, p. 619. edit. Casaub. Note 12. *Uf q 2 l. v. p. 101.*

some error in the text, and that the geographer alludes to Cape Koliai, near the Piræus. According to Pausanias,¹ Anaphlystos owed its name and foundation to a son of Trœzen. The port is spacious and sheltered by long projecting promontories; particularly by that on its northern side, which terminates near a small island called Prosonēsi. The promontory is probably the Astypalaia of Strabo² and Stephanus,³ and the island is perhaps the ancient Eleusa.

The ruins of Anaphlystos are near the sea; but we had not sufficient time to examine the spot. The view from hence is beautifully composed by the softly-swelling eminences which form the port, by the Saronic Gulph, with the attractive outline of Ægina, and the varied undulations of the Argolic mountains.

Having finished our drawing, we proceeded through a rocky tract covered with bushes, and soon reached an extensive plain; and thirty-four minutes from Anabīsi, came to some traces of antiquity. After Anaphlystos, Strabo mentions the Aigineis, which some conceive ought to be written Aigilieis, from Aigilia, a demos in the tribe Antiochis.⁴

We passed a small village called Andamēsi, and in ten minutes more, some other ancient foundations. At a short distance from this place the vale begins to narrow, and is compressed on each side by parched and barren hills. We came to the village of Elimbos; situated in a cultivated plain. Here are some foundations, the indications of a demos, which some⁵ have imagined to be the ancient Ermos, which was in the tribe Acamantis; but it is not noticed by Strabo. After the Aigineis, he mentions the Lampureis, or people of Lamprea. There were two places of this name, Upper⁶ and Lower, Καθυπερθευ and Ὑπερθευ; one on the side of Hymettos, the other at its foot, near the sea;

¹ B. 2. c. 30.

² B. 9. p. 398.

³ De Urbib. p. 189.

⁴ Stephan. de Urb. p. 51. Harpocrat. Lexic. in v. Αιγυλιεύς. p. 16. Meurs. de pop. Attic.

⁵ Stuart, vol. 3. p. 10.

⁶ Now Lambrika.

from which cause it was also named *Λαμπραὶ Παραλίαι*; and Suidas² seems to make of both only one demos, which he says was in the tribe Erechtheis. Pausanias³ calls it *Λαμπραεα*.

A short distance from this place we passed by some ancient remains, composed like the pedestal of Agrippa, and the gymnasium of Ptolemy at Athens, of alternate layers of large and small blocks.* Several other remains perhaps indicate the site of Thoreai, or Thorai; which was in the demos Antiochis.⁵ After a short delay at this place we proceeded, and on our left, observed a small port near the village of Kuski. Our road still continued, for some time, through a cultivated plain, which we at length abandoned, for a forest of pines and bushes; after which we came to some traces, forty-eight minutes from Elimbos; and twenty minutes further, passed by several other vestiges of antiquity.

Strabo places the Anagurasioi, or demos Anagurous, next to Thorai; and Pausanias⁶ says, that they had a temple⁷ of the Mother of the Gods. It was in the tribe Erechtheis.⁸ Near this is a church, to the left of the road; and half an hour further are some other remains, and large blocks of stone amongst the pines; a short distance from which, ancient wheel marks are observable on the surface of the rock, over which the modern road is formed. Other traces soon afterwards appear, and several tumuli, or heaps of small stones, are scattered about the plain. These are probably only the cleanings of the fields, and not the repositories of the dead. The whole of the coast, from Sunium to Athens, seems to have been thickly inhabited, and peopled with towns, villages, and temples. The traces of antiquity do not occur by any means so frequently upon the eastern coast of Attica.

¹ Harpocrat. in voce *Λαμπραεα*. p. 227.

² Lexic. vol. 2. p. 414.

³ B. 1. c. 31.

⁴ At Rome and in its vicinity are several ancient walls, constructed in this manner, as the cella of the round temple of Vesta, and the monument of the Plautian family near Tivoli, &c.

⁵ Harpocrat. Lexic. p. 193. Stephan. de Urbib. p. 399. Suidas, Lexic. vol. 2. p. 199.

⁶ B. 1. c. 31.

⁷ *Ἱερον*.

⁸ Harpocrat. Lexic. p. 34. Stephan. de Urbib. p. 126. Hesych. Lexic. vol. 1. v. 318. Suidas, Lexic. vol. 1. p. 161.

In the progress of our journey we observed the rock cut, for the passage of carriages; and a few paces further a fine wall, of regular construction. We had been, for some time, passing over an uncultivated, bushy tract, which we now quitted, and entered a fertile plain, with many heaps of small stones dispersed in all directions. We passed a well, and in the evening reached the village of Bari,¹ which is six hours and a half from Sunium, and is situated near the ruins of a *demos*, which Stuart² conceives to be Thorai. There are several remains about the village; at the church is a fluted columnar altar with a large base, and the following sepulchral inscriptions on well-sculptured *stelai*:

ΗΝΙΠΠΟΣ
ΗΝΙΠΠΟΥ

ΑΡΙΣΤΟΜΑΧΗ
ΒΟΥΛΑΡΧΟΥ.

Here is also an equestrian statue, not quite so large as nature; only the lower half of the man and the body of the horse are left. It is not in good style, and has been produced from the grey marble of Hymettos.

We lodged in the cottage of the Papas; and, as he provided us with good wine, and what was still more necessary, good water, it was no small gratification to us to quench the burning thirst which the saline beverage at Sunium had occasioned. But one end of the cottage being tenanted by cattle, and the rafters being full of restless cocks and hens, which were incessantly cackling and crowing, I had my bed placed under a spreading pine tree, and passed the night in perfect tranquillity—"Sylva domus cubilia frondes."³

Bari is prettily situated, about a mile from the sea; the port is formed by a long neck of rock. The island of Belbina⁴ is visible

¹ Pronounced Vari.

² Vol. 3. p. 9.

³ Juvenal.

⁴ The highest point bears s. 6 E.

in the distance. The vicinity of the village is adorned by some fine umbrella pines, which are of a vivid green, and perfume the air with their resinous and aromatic exhalations.

TO A PANEION ON MOUNT RAPSANA.

On the 9th we visited the cave of Pan, and were accompanied by a Calogeros, to shew us the way.

In twenty-four minutes from Bari, we reached the hill called Rapsana, and were twenty minutes more in ascending, through forests of small pines, to the cave of Pan, which is situated near the summit.

This curious antiquity has been described by Dr. Chandler,¹ but it still merits some further observations.

The mouth is on the horizontal surface of the rock, and its approach is neither grand nor picturesque; but the interior singularities fully repay for the disadvantages of its outward appearance. A wild fig tree, which grows out of the entrance, facilitates the descent, which is only a few yards. The ancient descent was by some steps cut in the rock, but which are at present ruined. Having reached the bottom, the word ΠΑΝΟΣ, roughly cut, is seen on the rock to the right. The next inscription, facing the entrance of the cave, is—

ΑΡΧΕΔΗΜΟΣΦ¹
 ΗΡΑΙΟΣΟΝΤΜΦ
 ΟΔΗΠΤΟΣΦΡΑΔ
 ΑΙΣΙΝΥΜΦΟΝΤΟΝ
 ΑΝΤΡΟΝΕΞΗΡΓ
 ΗΣΑΤΟ.

“ Archidamus Pheræusque lymphaticus cognitione Nympharum antrum perfecit.”²

From this inscription it appears that the cave was a *nymphæum*, which was made, or rather finished, by Archedemos of Pherai. It was originally the work of nature, and seems to have been sacred to Pan and Isis, as well as to the nymphs; these subterraneous *nymphæa* were not uncommon in Greece, *δια τα εν αντροις καταλειβομενα υδατα ων αι Ναιαδες προσεστηκασι Νυμφαι*,³ “on account of the waters which flow into the caves, over which the Naiad nymphs preside.”

A little further in the cave is the following imperfect inscription, which is omitted by Chandler—

ΤΑΝΤΕΡ
 ΣΟΚ
 ΚΑΙ...C
 ΘΟΝ.

Opposite this is ΧΑΡΙΤΟΣ, which Chandler makes ΑΡΙΟΣ. The next object which struck me was a colossal head, sculptured in high relief upon the rock, and apparently representing a lion; but it is much defaced. The lion's head, as the symbol of water, is an

¹ This inscription is in Dr. Chandler's collection, but the ΤΟΝ of the fourth line is omitted.

² Chandler's translation.

³ Porphyry: De Antro Nympharum.

appropriate accompaniment to the cave of the nymphs. At a few paces from this spot the passage divides into two branches, both leading to a cavern, where they have a communication.

Near the mouth of the greater division of the cave, which is on the left hand, is inscribed

ΑΡΧΕΔΑΜΟΣ

ΟΦΕΡΑΙΟΣ

We descended to the right by the ancient steps which are cut in the rock. Here is a well of the coldest and clearest water, but not deep. A few paces further we came to the communication with the greater cave; which communication seems to be the work of art, and to have been cut in the form of a door. The only light which visits this mysterious spot is reflected from the perpendicular aperture at the first entrance. We descended by a few steps into the larger division, and were much impressed by the extraordinary appearance, and deep gloom, of this once sacred cavern.

It is not remarkable for the magnificence of its dimensions; but its singularity surpasses every thing I have seen. It is adorned with stalagmitic concretions of the most varied forms, but not of so white a hue, or of so compact a nature, as those of the grotto at Antiparos. The matrix of the rock is a crumbling grey marble, the stalactite being a superficial coating. In one part of the cave, however, a complete insulated column of stalagmitic deposition reaches from the roof to the bottom. Others of a similar kind were very injudiciously broken,¹ and taken away several years ago, for the sake of the material, which was conceived to be valuable; but it was found to be of a friable quality, and unable to resist the sculptor's chisel.

¹ By Mons. Fauvel, French consul at Athens. They were amongst the antiquities sold at the auction of the late Count de Choiseul Gouffier, at Paris, in Sept. 1818.



3. Bonaparte. 441.

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C A V E N E A R B A R I,
IN ATTICA.

Engraved by Chas. Heath.

Within the great cave is the curious bas-relief of Archidamos, by whom the inscriptions appear to have been cut, and the cavern to have been ornamented.

It is apparently of high antiquity, and in an uncouth and rustic style, quite in unison with the place. The figure represents Archidamos, clothed in a short tunic, reaching about half way down his thighs. The body is so much defaced, and so badly expressed, that it is uncertain if it was intended to be clothed or naked. He holds a hammer in his right hand, and a chisel in his left, with which he is working at some indefinite object, that is cut in the rock. Over his left hand is inscribed—

ΑΡΧΕΔΗΜΟΣ

ΑΡΧΕΔΑΜΟΣ

The repetition of the same name, and the lower one being very badly cut, with the A instead of the H, induces me to imagine, that it was done long after the former, by some other person of the same name, who visited the cave.

On that part of the rock which he is cutting, is inscribed in large letters,¹

ΑΠΟΛΛΩΝΟΣΞΕΡΣΩ.

On the opposite side of the cave is the headless statue of a female, which is cut in the rock, and sitting on a throne, with her feet resting on the *υποποδιον*, or *subsellium*. The head was probably of bronze or marble, and was evidently fixed on, as the groove which was made to receive it is still seen.

This was probably a statue of Isis, whose worship was introduced into Greece from Ægypt by the Saitic colony under Cecrops.

¹ The form of the original letters is of very high antiquity: it has not here been imitated.

The goddess is generally represented in a sitting posture, with her son Oros in her arms, whom she is nurturing at her breast. She was the divinity of the Nile: and as she presided over the liquid element, her statue is appropriately situated in the Nymphæum.

The statue in this cave is so much damaged, that it is difficult to ascertain whether Oros formed a part of it. It is not improbable that this figure of Isis was sculptured in the early period of her worship in Attica; and that the other parts of the cave were long after decorated by Archedamos. Small statues of the Ægyptian goddess are frequently found in Attica, and particularly in sepulchres. She is also often represented on bas-reliefs of a style not denoting high antiquity; and although she was venerated under the name of Demeter, she was, at the same time, honoured under her own appellation.¹ The two names, however, came at last to be considered as two distinct divinities, although Herodotus² clearly affirms that the Ægyptian Isis was the same as the Attic Demeter.

Near the statue some indefinite object is seen sculptured on the rock; which, from its bad state of preservation, is incomprehensible to common observers; but Dr. Chandler imagines it to be an Ithyphallus,³ the symbol of Bacchus. This, however, I can scarcely conceive, on account of its magnitude, which is but little inferior to Isis herself, who is represented about the natural proportion.

Melampus, according to Herodotus,⁴ introduced the Phallic worship into Greece from Ægypt. The only monument however of this kind, which I have seen in Greece, is an Ithyphallic terminal figure at Libadea. They are much more common in Italy. Near the Ithyphallus of Dr. Chandler is a niche, which once no doubt contained the statue of Pan. Under it is inscribed, ΠΑΝΟΣ. Above

¹ Pausan. b. 10. c. 32.

² B. 2. c. 59.

³ See Harpocraton, Lex. p. 196.

⁴ B. 2. c. 49.

this are some steps leading to another niche. Towards the mouth of this cave, a square cavity, about three inches deep, is cut in the perpendicular surface of the rock; in which a bas-relief, or an inscription, upon some other material, appears to have been anciently inserted.

The cavity is surrounded by an inscription cut in the rock; not a single word of it is legible. Another inscription is also seen upon a loose block; to decipher which all my efforts were vain. Dr. Chandler has published two others, which escaped my notice.

There is no echo in the cave; and, although it was not particularly damp, the air was extremely heavy and disagreeable. We remained seven hours in this subterraneous abode, and made several drawings of its mysterious singularities; after which we found it an unusual relief and gratification to revisit the day, to inhale the aromatic perfume that was wafted from the surrounding pine trees, and to enjoy the beautiful prospect which this spot commands over the Saronic Gulph. The sea is about a mile from Bari. Some projecting capes are seen, with some insular rocks near the shore; the largest of which is named Phleba.



TO ATHENS.

We quitted the cave in the afternoon, and descending by the worst of roads through the pine forest, as soon as we reached the foot of the hill observed several vestiges of antiquity. Having

proceeded an hour we saw some small insular rocks near the shore, and two capes, the most considerable of which was Zoster;¹ and which Pausanias² pretends took its name from the Belt of Latona, which she untied at this place. According to the same author, Minerva, Apollo, Diana, and Latona, had their altars at Zoster. The view of the gulph is particularly beautiful from this spot.

Herodotus³ informs us, that the residue of the Persian navy, when approaching this cape, after the battle of Salamis, were terrified by the appearance of some small rocks,⁴ which they mistook for Athenian vessels, and accordingly fled.

We here entered upon the Athenian plain, which is considerably elevated above the sea, and covered with bushes. We passed several tumuli of small stones, and some imperfect traces of antiquity; and in an hour and ten minutes from Bari, came to the remains of an extensive city, perhaps the Halai Aixonides, which Strabo⁵ calls *Ἀλεις οἱ Αἰξωνικοι*, and which was in the tribe Cecropis.⁶

A quarter of an hour beyond this place we passed near an aperture in the horizontal surface of the rock, similar to that of the cave of Pan at Bari. It appeared deep; but we were precluded from examining it, by the want of ropes and ladders. As its contents may be interesting, I have ever since regretted that I did not return thither from Athens, equipped with proper implements for penetrating its recesses and exploring its curiosities. Near its mouth are some large blocks of stone. Having proceeded a short distance from this place we observed an ancient wall, regularly constructed with large stones. To our left was the village of Tragones; and to the right the rocks of Hymettos.

Three quarters of an hour more brought us to the remains of a

¹ Now called Halikes.

² B. 1. c. 31.

³ B. 8. c. 107.

⁴ *Ἀκραι λεπται*.

⁵ B. 9. p. 398.

⁶ Stephan. de Urbib. p. 87.

city of considerable dimensions, probably Aixone, which was of the tribe Cecropis.¹ Large blocks of stone, and foundations of many buildings, are scattered round in all directions, and part of the cella of a temple is well preserved.

Between this place and Phaleron, on the left of the road, was the demos of Alimous,² in the tribe of Leontis, which we did not see.

We arrived at Athens after dark.

¹ Stephan. de Urbib. p. 67. Harpocrat. Lexic. p. 18.

² Strabo, b. 9. p. 398. Pausan. b. 1. c. 31. Stephen. de Urbib. p. 100. Harpocrat. Lexic. p. 92. Suidas, Lexic. vol. 1. p. 113.

CHAPTER XVI.

The island of Ægina. Land at the old port. Ruins of the ancient city. Remains of a Doric temple. Compendium of the history of the island. Soil and produce. Visit to the temple of Jupiter Panhellenios. The temple and statues. Return to the port, and departure for the island of Salamis. Land at a deserted port. Proceed and land at a monastery. Description of it. Panoramic view from a mountain in Salamis. Voyage to Eleusis—compendium of its history. Return by sea to Athens. Small islands in the gulph. Ancient castle in Salamis. Islands of Psyttalia and Atalanta. Port Phoron. Piræus.

TO ÆGINA.

THE recollections of antiquity would not suffer us to quit the neighbourhood of Ægina and Salamis, without visiting those two principal islands of the Saronic Gulph. We accordingly sent to the Piræus a few days before our departure, that a boat might be in readiness to convey us to those places. Having arranged every thing for our voyage, we set sail from the Piræus on the 21st of September, in a small boat with three sailors. We left the islands of Psyttalia, Atalanta, and Salamis, to our right; and further in the gulph sailed near the two desert rocks called Diapōri and Elaōsa. When we contemplated the scene around us, and beheld the sites of ruined states, and kingdoms, and cities, which were once elevated to a high pitch of prosperity and renown, but which have now vanished like a dream; when we saw their once busy shores left without an inhabitant, and their once crowded ports without a ship, we could not but forcibly feel that nations perish as well as individuals.¹ A similar

¹ Αποθησκοῦσι γὰρ αἱ πόλεις ὡς περ ἀνθρώποι. Lucian's *Contemplantes*.

feeling penetrated the bosom of Servius Sulpitius, while he was traversing the same sea through which we were sailing. In the letter of condolence which he addressed to Cicero upon the death of his daughter Tullia, we find the following passage; the beauty and the pathos of which have been generally admired:—

“ Ex Asia rediens, cum ab Ægina, Megaram versus, navigarem, cœpi regiones circum circa prospicere. Post me, erat Ægina, ante Megara; dextrâ Piræus, sinistrâ Corinthus, quæ oppida quodam tempore florentissima fuerunt, nunc prostrata, et diruta ante oculos jacent! Cœpi egomet mecum cogitare, num nos homunculi indignamur si quis nostrum interiit, aut occisus est cum in uno loco tot oppidorum cadavera projecta jacent.”¹

An Apeliotan, or eastern wind, carried us over in three hours, the distance being eighteen miles; and we landed at the northern extremity of Ægina, amongst the ruins of its ancient capital.² Our attention was first attracted by a large tumulus of an oblong form, supposed to be the tomb of Phocus; which, according to Pausanias,³ was near the Aiakeion, or temple of Æacus.

Not far from the tumulus, are the foundations of a large edifice, apparently a temple. A festival called *Αἰακεία*, was anciently held at Ægina, in honour of Æacus. According to Plutarch,⁴ it was in

¹ “ On my return from Asia, as I was sailing from Ægina towards Megara, I began to contemplate the prospect of the countries around me. Ægina was behind, Megara before me; Piræus on the right, Corinth on the left; all which towns, once famous and flourishing, now lie overturned and buried in their ruins. Upon this sight, I could not but think presently within myself, Alas! how do we poor mortals fret and vex ourselves, if any of our friends happen to die or be killed, whose life is yet so short, when the carcasses of so many noble cities lie here exposed before me in one view.” Dr. Middleton’s *Hist. of the Life of M. T. Cicero*, sect. 7. p. 371. vol. 2.

This passage has been beautifully imitated by Saint Ambrosius, in his 29th letter, ad *Faustin*. vol. 2. p. 944. edit. *Benedic*. He places the scene of his effusion in the beautiful, and once powerful country, between the Alps and the Apennines.

² The capital town of all the Grecian islands had the same name as the island.

³ *Ταφος χωμα*, b. 2. c. 29.

⁴ *Life of Demosthenes*.

the Aiakeion that Hyperides the orator, Aristonicus of Marathon, and Himeræus, the brother of Demetrius Phalereus, took refuge from the vengeance of Antipater. The sanctity of the temple was however violated, and the suppliants were dragged from it, and put to death.

The ruins of the ancient town cover an extensive plain; they consist in heaps of blocks and foundations, but there are few remains of any regular building, except of the temple that is situated upon an eminence near the great port, and has generally been supposed to be the temple of Venus, which is mentioned by Pausanias:¹ only two columns are standing, one of which is broken off below the capital. They are of a soft calcareous stone of a yellow tint, and friable quality; and the destruction of the once beautiful structure may be ascribed to this circumstance, as well as to the concussion of earthquakes, and the violence of man.

Of all the Doric buildings which I have seen, this is the most chaste and pleasing to the eye; neither partaking of the low and heavy proportions of the temple at Corinth, nor of the tall and slender form of that of Jupiter, at Nemea.

It appears that when Chandler² travelled in Greece, the two columns were entire, and supported the architrave.³

As ports, promontories, and the sea, were sacred to Venus, her temples were generally erected near the element from which she sprang: the most celebrated of these were the temples of Cyprus, Cythera, Cnidus, and the Piræus.

Hecate seems to have been held in particular veneration by the Æginetans; her temple,⁴ and *Ἰοαῖνον*,⁵ are mentioned by Pausanias. The same author enumerates four other temples in the town of Ægina, sacred to Apollo,⁶ Diana, Bacchus, and Æsculapius. He

¹ B. 2. c. 29. *Ναός*.

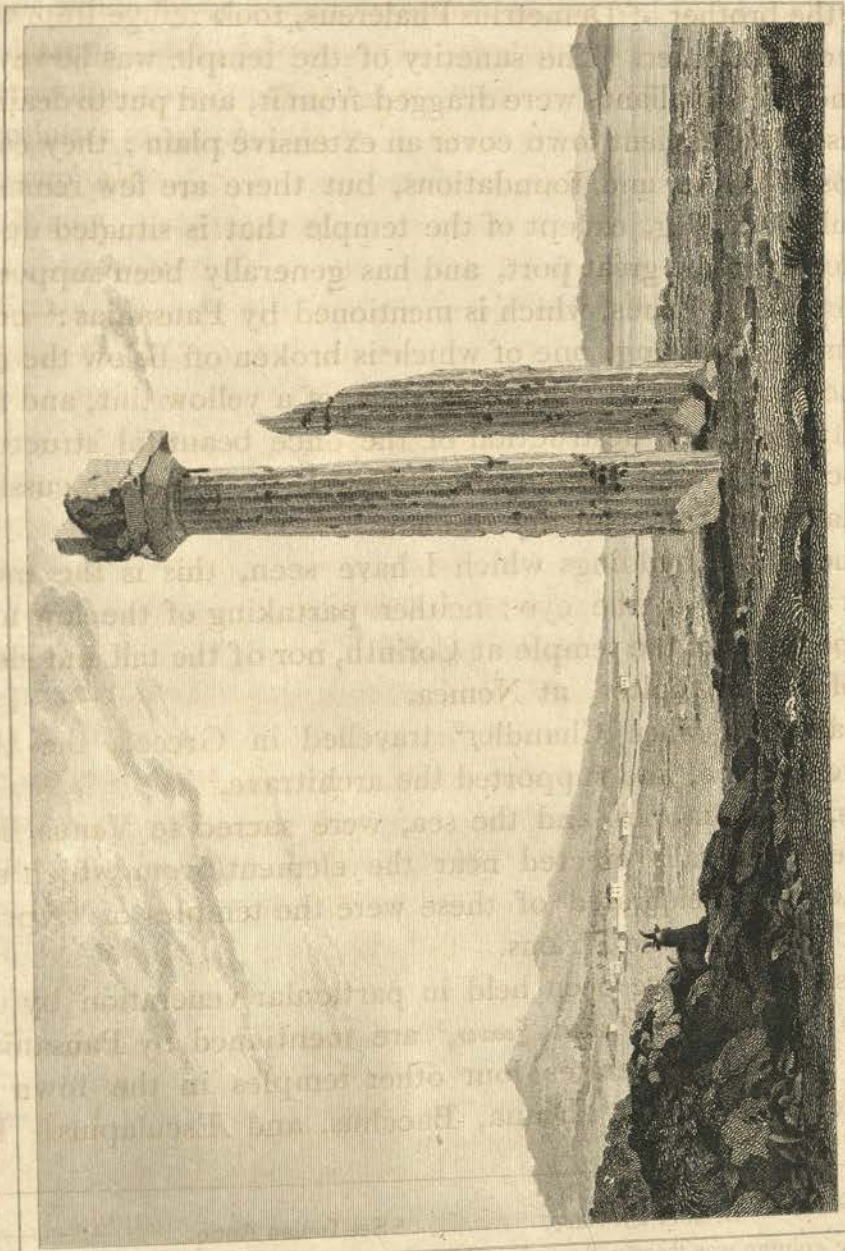
² See *Ionian Antiq.*

³ The entire column was thrown down by a high wind some years after I quitted Greece; and that most beautiful example of the Doric exists no more. These columns are about twenty-four feet eleven inches in height, including the capital. Intercolumniation, six feet four inches six lines.

⁴ *Ναός*.

⁵ Wooden statue.

⁶ A festival called *Ἀελφίνα* was held at Ægina, in honour of Apollo.



Chas. Heath del.

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Edw. Dobson del.

THE OLD PORT & TEMPLE IN AEGINA.

THE ANCIENT CITY OF AEGINA, DORIC TEMPLE

also mentions a magnificent theatre, with a contiguous stadium, of all of which no certain remains are at present to be seen.

Auxesia and Lamia were also goddesses, who, according to Herodotus¹ and Pausanias, were particularly venerated in this island. The latter author mentions the temple of Apheia,² on the way from the capital to the temple of Jupiter Panhellenios. The great festival of Ægina, the *Ἀγινητῶν εορτή*, was celebrated in honour of Neptune; but Pausanias does not mention his temple.

Strabo³ gives one hundred and eighty stadia to the circuit of Ægina, and Pliny⁴ twenty miles. It is however about twenty-two, in reckoning from cape to cape, without calculating the indentations and sinuosities of its bays and ports.

In the period of its glory it probably commanded some of the neighbouring islands, and, like Ithaca, had ports upon the continent; otherwise we must form but an humble opinion of the *Æacideia Regna*!⁵ However this may be, the *illustrious*⁶ island does not merit the contemptuous appellation of the *Æginetan Rock*, as it is frequently designated by one of our most elaborate historians;⁷ and it is highly probable, that those who are termed *merchant pirates* by the same author, were the first people in Greece who were familiarized with nautical concerns, and who introduced into the surrounding states the advantages of commercial intercourse, and of a circulating medium.

The island of Ægina, owing to its central situation and its local advantages, became thickly inhabited at an early period, by a rich, powerful, and industrious people. Indeed, as their population soon increased beyond the resources of the island, they relieved themselves of their superfluous numbers⁸ by forming settlements in distant countries. They were, according to Strabo⁹ and Ælian,¹⁰

¹ B. 5/c. 82 and 83.; it is written Damia by this author.

³ B. 8. p. 375.

⁶ *Διαπρεπεία γασόν.* Pindar, Isth. 5. v. 56.

⁸ Strabo, b. 8. p. 376.

⁴ Nat. Hist. b. 4. c. 12.

⁹ Loc. cit.

² *Ἰερον.*

⁵ Ovid. Metam. b. 7. v. 472.

⁷ Mitford, Hist. of Greece.

¹⁰ Var. Hist. b. 12. c. 10.

the first nation which coined silver money, which for that reason was called *Αργυραίων*.

Ægina, which was celebrated for its widely extended commerce,¹ became the emporium of Greece. At one period its naval power was superior² to that of the Athenians; but the increasing grandeur and opulence³ of the island soon excited the jealousy of its powerful neighbours, which broke out in open hostility, till the mighty invasion of Xerxes united for a time those discordant rivals in the common cause of Greece. They had eighteen ships at the battle of Artemision; thirty at that of Salamis; and five hundred men at the battle of Plataea.⁴ The rich spoils of the Persians were sold in Ægina, and made a considerable addition to its wealth.⁵ Long after this glorious epoch of confederate power, the Athenians gained a naval victory over the Æginetans,⁶ took seventy of their vessels, and laid siege to their capital, which, after some time, was surrendered⁷ by capitulation. In the first year of the Peloponnesian war the Athenians drove them from their island, which they colonized with other inhabitants. The fugitives settled at Thyrea, a district on the gulph of Hermione, bordering on Argolis and Laconia;⁸ about seven years after the Athenians besieged and destroyed their new establishment; and the remnant of the Æginetan stock was either dispersed or put to the sword. It once⁹ more recovered its independence after the conquest of Athens by Lysander. It was given by the Romans to Attalus, king of Pergamos;¹⁰ and long after it was subjected to the Athenians by Anthony; but Augustus again restored them to liberty. The

¹ Aristot. Πολιτικ. b. 4. and Pausan. b. 2. c. 29. b. 8. c. 5.

² Pausan. b. 2. c. 29.

³ Athenæus says, that the orator Demades termed Ægina the eye-sore of Piræus, *λίμνη του Πειραιώς*, Deipnosoph. b. 3. c. 21. Aristotle attributes this saying to Pericles, de Rhetor. b. 3. c. 10.

⁴ Herodot.

⁵ Herodot. b. 9.

⁶ Thucyd. b. 1. c. 105.

⁷ Thucyd. b. 1. c. 108. and Pausan. b. 2. c. 29.

⁸ See Pausan. b. 2. c. 38. and b. 8. c. 3.

⁹ Pausan. b. 2. c. 29.

¹⁰ Livy, b. 33. c. 30.

subsequent history of Ægina is little known. According to Coronelli,¹ Galeotta Malatesta, who married the daughter of Anthony, king of Bœotia, was duke of the island. It afterwards fell under the Venetian power. It was taken by Frederick Barbarossa in 1537, and was sacked by Francis Morosini in 1654, for its disobedience to the will of the Venetian republic. At present it is inhabited only by a thin population of Greeks. The principal town is between the great port, and the temple of Jupiter Panhellenios. But a new town is gradually making its appearance near the old port: a little commerce is carrying on with the neighbouring coast, and the inhabitants have the character of industry and honesty. The port has taken the name of Saint Nicholas, from a small church which is near it. As this saint is the protector of sailors, there is scarcely a port in Greece which has not a church or a chapel dedicated to him.

Every profession, and indeed almost every pursuit and passion, had in ancient times some presiding tutelary divinity. Such is nearly the case at this day throughout Greece.

This port is difficult of access, owing to the number of rocks which rise just above the water's edge, and which, according to Pausanias,² tradition attributed to Æacus, by whom they were contrived, for the protection of his port against the irruption of pirates,

The view from this place is interesting and beautiful, commanding the rugged lines of the promontory of Methana, with the more distant Epidaurean mountains, stretching down towards the Corinthian isthmus. The northern vicinity of Ægina is varied by several small islands, which are the *Νησιδια*, mentioned by Strabo.³ Their modern names are Angistri, Moni, Perdica, Metöpi, and Daröusa, besides other nameless rocks: these may be the "Craugiæ duæ," the "Cæciæ duæ," Selachusa, Dacenchris, and Aspiss of Pliny,⁴ which

¹ Morea, Negroponte, &c. parte seconda, p. 189. ² B. 2. c. 29.

³ B. 8. p. 375.

⁴ Nat. Hist. b. 4. c. 12.

the places opposite the Spiræan promontory. The two other islands, Diapōri and Elaōsa, which are more towards the middle of the gulph, are probably the Dendros and Elæusa of the same author.

The soil of Ægina is rocky and of a light colour, but it is rich, and produces excellent corn; it is also fertile in wine, olives, cotton, and fruit. They have a small fig, the sweetest I have ever met with.

The face of the country is prettily diversified with hills and dales, the uncultivated parts covered with pines, small cypresses, juniper, lentiscus, and the other shrubs and bushes which commonly grow on the mountains of Attica. The island swarms with the red-legged partridge, but I do not believe it is true that the inhabitants destroy their eggs, as Coronelli, Wheler, Dapper, and others affirm. Insulated cottages are scattered about the fertile parts of the island, in a secure and peaceful manner, and the inhabitants are good and civil to strangers. When we entered their cottages to make inquiries after antiquities, they received us with that kind and cordial welcome, which is so characteristic of the Greeks, who live out of the immediate atmosphere of Turkish despotism. We found some of them at dinner, and were invited to partake of their fare, which consisted of goats' cheese, of a salt and pungent quality, olives, and dried figs, with brown barley bread, baked in the ashes, and steeped in water to render it eatable. The poorer inhabitants seldom taste meat; and when that happens it is only that of goats, which is rank and unpalatable to those who are unaccustomed to it.

Their beverage is the rosin wine of the island, and sometimes a little raki, or spirits.

TO THE TEMPLE OF JUPITER PANHELLENIOS.

Having passed the night in the house of a merchant, named Michele Mirà, near the great port, we set out on horseback the next

morning to visit the temple of Jupiter Panhellenios; and as we intended passing some days among those beautiful ruins, we laid in a stock of provisions, that we might not be exposed to the same want, which we had lately experienced at the Sunium promontory. Our road led us, for some time, through the ruins of the ancient city. There are some sepulchres of the *spelaia* kind beyond its precincts. We observed some wells, and the track of ancient wheels impressed upon the rocky road.

Having crossed the plain in a southern direction, we ascended by rough ways to the town, where we arrived in an hour and a half.

We lodged in the house of the principal Greek of the place, named Pandelachi Gionomu, to whom Logotheti of Athens had recommended us. He received us with those marks of civility which travellers generally experience from the Greeks. He was acquainted with the leading particulars in the history of his island; and when he talked of its former grandeur, and compared it with its present abject situation, the tears came into his eyes, and he exclaimed "Alas! where is Ægina now!"¹

This modern town probably occupies the site of an ancient city; perhaps of Oie, which, according to Herodotus,² was twenty stadia from the capital.

Here are a few imperfect and dubious traces, and the wall of a church exhibits a bas-relief of a female, sitting on a *thronos*. The hill above the town, which was apparently the Acropolis, was fortified with a castle in the lower ages, and the summit is at present crowned with some windmills. Here are about four hundred houses, which are generally of a small size. The heat is intense during the summer; and fevers frequently occur. The same day we proceeded to the temple, at which we arrived in an hour and a quarter, having

¹ Που είναι Εγγενα τώρα; I have mentioned this otherwise uninteresting circumstance, as the expression which accompanies it is common throughout Greece, and *που είναι* is used on all occasions of loss or misfortune, comparing past happiness to present misery.

passed through a forest of small firs. The approach to this venerable antiquity is exquisitely attractive; The columns are seen on the summit of Mount Panhellenion; and, at every turning of the circuitous road, it delights the approaching traveller by some fresh point of view, which is diversified by intervening trees.

As I wished to have sufficient leisure for the accurate delineation of this beautiful ruin, we remained here three days, and passed the nights in a cavern, a little below the eastern side of the temple. There is a cavern in the rock, at the entrance of which is the frustum of a stone column of the Doric order, with forty flutings,¹ and three feet and a half in diameter. In the flat surface is seen a round cavity thirteen inches in diameter, and two or three inches in depth; within which is a square hole, pervading the whole block. I penetrated some few paces further with a candle; and, creeping on my knees through a small aperture, found myself in another cave, not more than five feet in height in its present state, and about ten feet in diameter. The roof is distinguished by a small circular aperture, which is cut down perpendicularly, and admits the day.

It is coated with a fine stucco, of a most indurated quality, consisting of minute pebbles, and a yellow cement. This opening is nearly filled up with large stones, which have fallen from the contiguous temple above. It is evident from the form of this cave, that it could not have been a cistern; but it was probably employed in the mysteries of the temple. The diameter of the perforated frustum above-mentioned is a little larger than that of the circular aperture of the cave, and was perhaps placed over it, and might have served for a pedestal, or an altar; but it was most probably a *puraitheion*,² or fire altar. Altars of this kind appear to have been used in all the temples,³ and to have been lighted by invisible means. Nothing more was necessary than to pour oil upon them,

¹ The columns of the temple at Persepolis have forty flutings; Chardin Voyage en Perse, vol. 2.

² Strabo, b. 15, p. 733.

³ Plutarch's Life of Aristides.

which would instantaneously burst into a flame upon coming in contact with the fire, that was kept in readiness under the perforation.

The cave, which is probably carried under the temple, certainly proceeds further than the obstructions of the fallen stones would permit us to advance.

This is probably the most ancient temple in Greece, after that of Corinth. If credit is to be given to Pausanias,¹ it was founded by Æacus, son of Jupiter. It appears that, at a very early period, Jupiter was a favourite divinity with the Æginetans. We are informed by Herodotus,² that when Amasis permitted the Greeks to erect temples in Ægypt, the Æginetans raised one to Jupiter, the Samians to Juno, and the Milesians to Apollo.

Mount Panhellenion, upon which the temple stands, although not of considerable height, commands a large part of the island, and gratifies the spectator by a prospect abounding in interest and beauty. It exhibits the whole extent of Attica from the Skironian rocks to the Sunium promontory, with the city of Athens, the whole of the Saronic Gulph, and some of the distant islands of the Archipelago. The temple stands upon a platform, that was anciently supported on all sides by terrace walls of regular construction, which rest upon others, that are composed of polygon stones, and more ancient than the superstructure; but they are considerably ruined, and in some places are even traced with difficulty.

The temple is far from any habitation; and is surrounded with shrubs, and small pine trees. No ruin in Greece is more rich in the picturesque, as every point of view has some peculiar charm. It originally consisted of thirty-six columns, exclusive of those within the cella. There were six at each end, and twelve on each side, being a deviation³ from the common rule of Doric

¹ B. 2. c. 30.

² B. 2. c. 178.

³ A temple at Rhamnos in Attica has twelve columns on the flanks, and six in the front. See Unedit. Antiq. of Attica, pub. by Dilettanti Society; London, 1817.

temples, which generally have at each flank one more than double the number in front. The temple of Apollo Epikourios however deviates¹ from both of these.

Within the cella of the temple of Jupiter, there were ten smaller columns, five on each side, which supported the roof; the lower parts of these still occupy their ancient positions. Twenty-five columns are left entire at the present day; although Spon, Wheler, and Dapper,² assert that, in their time, there were only twenty-one. Coronelli is still more inaccurate, and allows it only twenty. Fourmont, with his usual confusion, mistakes it for the temple of Venus, although Pausanias says, that the latter was near the sea. The inaccurate and contradictory representations of these travellers, render it probable that none of them had ever been upon the spot; but that they made up their narratives more from hearsay than from actual observation.

The greater part of the epistylon or architrave is still remaining; but the cornice, with the metopæ and triglyphs, have all fallen, and I observed amongst the ruins a block thirteen feet in length, which was probably the lintel of the entrance.

The temple is composed of a soft porous stone, easily worked; it was coated with a thin stucco, which must have given it the appearance of marble. The epistylia were painted, and the cornice elegantly ornamented in the same manner. Most of the columns are composed of several frusta; but some of the shafts are single blocks, like the columns of the temple of Venus,³ at the old port, and of the temple at Corinth. I do not however recollect any

¹ It is evident, from this and many other examples which might be given, that the ancients were not confined to any positive rules, either in the details or the general proportions of their temples. The above-mentioned instances, and the great difference between the low Doric of the temple at Corinth, and the meagre columns at Nemea, are sufficient proof of this circumstance.

² Archipel. p. 275. Amsterdam, 1703, 1 vol. fol.

³ I have called this the temple of Venus, because it is generally known by that name.

examples in Greece, where the columns, when of marble, are of one piece, except the Ionic colonnade¹ near the monument of Lysikrates, the two tripodial columns above the monument of Thrasyllos, and the single column of *Cipollino* at Athens. The columns of the temples in Italy are frequently of one undivided mass, whether of white marble, or of coloured stone.

When I was at Ægina,² the interior of the temple was covered with large blocks of stone, and overgrown with bushes. This circumstance produced a sort of confusion, which, while it intermingled the trees and the architecture, made a great addition to the picturesque effect of the interesting scene. The place has since been cleared; the stones have been taken away, and the trees cut down to facilitate the removal of the statues which were found beneath the ruins. Though these changes may have made some deduction from the pleasure with which the painter would have viewed the spot, yet they have added greatly to the gratification of the classical traveller, by whom all the architectural details may now be readily examined, and accurately discriminated.

The pavement was found to be covered with a fine stucco, painted of vermilion colour, and about the sixth of an inch in thickness.

A small altar of stone, about two feet high, was discovered within the cella; but the celebrated statues of Parian marble, in the singular style of which no rivals are any where to be found, were excavated from the two extremities of the temple, below the tympana, from which they had fallen at some unknown period. I shall not attempt a minute description of these precious remains of the Ægietic school; the discovery,³ which, in its importance, has not been surpassed by any of the kind in modern times, is due to some of our

¹ See Stuart, vol. 3. c. 11.

² Sept. 1805.

³ They were found in the year 1811.

own countrymen,¹ and some German travellers;² from whom a detailed account of them is anxiously expected. They have been supposed by some to represent the principal heroes of the Iliad, contending with the Trojans for the body of Patroclus. Minerva, armed with her helmet, ægis, *kontos*, and *aspis*, is the principal figure; and, from its superior size, is conjectured to have stood in the centre of the tympanum, below which it was found. The other figures are combatants in various costumes and attitudes; their shields are circular, and their helmets crowned with the *lophos*. The bodies of some are naked, while others are covered with armour or leather. Their attitudes are judiciously adapted to the form of the tympana, and to the places which they occupied. They were evidently made prior to the introduction of the beautiful ideal in Grecian sculpture. The muscles and the veins, which are anatomically correct, exhibit the soft flexibility of life; and every motion of the body is in scientific harmony with that of nature. The limbs are strong, though not Herculean, and elegant, without effeminacy; no preposterous muscular protuberance, no unnatural feminine delicacy, offends the eye. They are noble, without being harsh or rigid; and are composed with Doric severity, mingled with the airy grace of youthful forms. The perfection of the finish is quite wonderful; every part is in a style worthy of the most beautiful cameo; the extremities of the hands and feet merit more particular admiration. Indeed the ancients thought that elegant fingers and nails were essential ingredients in the composition of the beautiful. The most extraordinary circumstance however in these statues is, the want of expression, and the sameness of countenance, which is to be observed in all the heads. This approximation to identity is certainly not fortuitous: for the artists, who were able to throw so much varied beauty into the forms of

¹ Mr. C. R. Cockerell, and Mr. John Foster.

² Mr. Linckh and Baron Haller: the lamented death of the latter will probably deprive the world of much interesting information upon the antiquities and architecture of Greece.

the bodies, were no doubt fully able to infuse a similar diversity of expression into the features. Their talent was probably confined to one style of countenance, by some religious prejudice. Perhaps some archaic and much-venerated statue served as a model, from which it might not have been consistent with the feeling of reverence, or with the state of opinion, to deviate. The formation and postures of the bodies afforded a greater scope, and a wider field, for the talent of the sculptor; for while the Doric severity of the early Æginetic school is evidently diffused through the whole, yet a correctness of muscular knowledge, and a strict adherence to natural beauty, are conspicuously blended in every statue. An unmeaning and inanimate smile is prevalent in all the faces. Even one of the heroes, who is mortally wounded, is supporting himself in the most beautiful attitude, and smiling upon death! In short, the conquerors and the conquered, the dying and the dead, have all one expression; or rather none at all! The high finish of their hair is particularly worthy of notice. Some of the curls, which hang down in short ringlets, are of lead, and still remain. The helmets were ornamented with metallic accessories, and the offensive weapons were probably of bronze; but they have not been found.

All the figures have been painted; the colour is still visible, though nearly effaced. The colour on the ægis of Minerva is very distinguishable. The white marble of which the statues are composed has assumed a yellow hue, from the soil in which they were buried.

Their broken limbs have been judiciously united at Rome; and some extremities, which were not found in the excavation, have been so well restored¹ and imitated, as to be scarcely distinguishable from the originals. They are destined to render the cabinet of Munich one of the most interesting in the world.² These statues

¹ By Giuseppe Franzoni and Luigi Kaufman

² They were purchased by the Prince Royal of Bavaria for 10,000 Venetian sequins; they are worth at least four times that sum.

are rather smaller than life, and, as only seventeen have been found, it is evident that others are still missing to fill up the tympana.¹ The action which is represented is supposed to have taken place in the open air, as the tympana are painted blue, in imitation of the sky.

Pausanias² frequently mentions the Æginetic style of sculpture, and the arts peculiar to that island, which he terms *Αἰγίαια ἐργασία*; and, in speaking of a statue of Hercules at Priene, he says,³ "that it is extremely ancient, but not like those at Ægina, and the archaic⁴ ones of Attica; but rather like those highly-finished⁵ ones of Ægypt."

The sculptors of Ægina, whose names have reached us, are Kallon, Smilis, Onatas, Glaucias, Simon, Aristonous, and Anaxagores. The statues in question were probably made by one of these sculptors.

A large eye of ivory was found amongst the ruins; it probably formed part of a chryselephantine statue. Some inscriptions, in small Greek characters, were also discovered, which appear to relate to the implements appertaining to the temple.

The Æginetans were also celebrated for their works in bronze; particularly *candelabra*, which were esteemed as much as those at Tarentum.⁶ Their ceramic vases were also highly valued, and formed a lucrative branch of their commerce; they are often found in the sepulchres of the island, and in their lustre and high finish are, if possible, superior to those of Nola. Polychrome vases are also sometimes found here, and are interesting on account of the variety of their colours.⁷

¹ The fragments of twenty-five statues were found, besides those of four females smaller than the others, which it is conjectured were originally placed upon the Acroteria. The remainder would probably be found by a diligent search below the peribolos.

² See b. 1. c. 42. b. 2. c. 19 and 20. b. 7. c. 5. b. 8. c. 42 and 53. b. 10. c. 36. See also Plin. Nat. Hist. b. 35. c. 11. Quintil. Inst. Orat. b. 12. c. 10.

³ B. 7. c. 5.

⁴ *Αρχαϊοτάτοις*.

⁵ *Ακριβῶσι*.

⁶ Pliny, Nat. Hist. b. 34. c. 2 and 3.

⁷ Sir H. Englefield has one in his collection, which was found at Ægina by Sir W. Gell.



Amongst other antiquities which we purchased at this place, were some scarabæi,¹ the back part of which resembles a beetle, as the name denotes; while the front or flat surface is generally distinguished by the intaglio of a lion, a chimæra, or some real or imaginary animal. They have a longitudinal perforation, which shews that they were either fixed to a pin, or tied to a string.

It is the opinion of Lanzi,² that they were worn by warriors as amulets; and that the superstition originated in Ægypt. From that country it probably passed into Greece and Italy, where they are found in great quantities, particularly in Etruria, and are generally cornelians. They are portrayed upon the Ægyptian obelisks, and are common throughout Ægypt; the flat surface is generally covered with hieroglyphical characters, and sometimes exhibits the monstrous fancies of Ægyptian superstition. The largest that is known is in the British Museum, and measures five feet in length, being of a dark grey granite. The next in size is in the cabinet of Mons. Denon at Paris, and measures about one foot in length; it is of red granite. These larger scarabæi have plain surfaces: those of a smaller kind found in Ægypt³ are generally from half an inch to five inches in length, and are sometimes of basalt, or other hard and dark stones, and at other times of *pasta*, or opaque glass, of a light green or blue colour. These are probably what Herodotus⁴ terms *λιθνα χυτα*, "melted stone," of which ear-pendants were made for the sacred crocodiles. We also procured several of the silver coins of Ægina, with the tortoise on one side, and the indented square on the other, which is sometimes divided

¹ See Pliny, Nat. Hist. b. 30. c. 11. Olaus Mag. Goth. de Superstit. Cul. Dæmon. b. 3. Rome, 1555, in quarto. Chifflet in Tab. Abraxeas, p. 131, 132.

² Saggio di lingua, Etrusca, vol. 2. p. 170. See Ælian, de Animal. b. 10. c. 15.

³ See Dr. Clarke on Scarabæi, Travels in Greece and Ægypt, &c. part 2. p. 305.

⁴ B. 2. c. 69.

into four compartments, generally uninscribed. The ancients termed these coins Παχεια, from their thickness. We found some with the letters AI, and one with AIGI. The British Museum possesses one inscribed AIGIN. There is one published by Chandler,¹ with a tortoise on one side, and AI: the reverse is a dolphin, and NI, in an indented square. The tortoise was, probably, as well as the dolphin, emblematical of navigation. Some of the smaller silver coins of this island have two dolphins on one side, with A in the middle; and on the reverse, the indented square with NO, which is probably the beginning of a magistrate's name.

The surface of Ægina manifests the devastating effects of volcanic agency. Towards the northern part of the island are rocks of lava, of a dark grey colour, resembling that of the Alban mountain near Rome, being a close-grained *piperino*, with which they make millstones.

We quitted this delightful and tranquil spot on the evening of the 26th; and, proceeding by a less circuitous, but more difficult road, towards the northern foot of the hill, came in a few minutes to a heap of large blocks of stone, the remains of some edifice of high antiquity. The road is evidently ancient.

We proceeded to the left of the modern town, and descending to the ruins of the ancient city, arrived at Port Saint Nicholas, and passed the night at the house of our former host.

TO SALAMIS.

On the 27th we sailed for Salamis; towards which we were wafted by the gentle Zephyrus, or western breeze; but as it soon

¹ Ionian Antiq. vol: 2.

ceased, our sailors were obliged to row, and began their shrill yell, which considerably alleviates the labour of the oar, however much it may annoy the ears of the stranger!

“ Mens intenta suis ne foret usque malis.
 Hoc est cur cantet vincetus quoque compede fossor
 Indocili numero cum grave mollit opus :
 * * * * *
 Quique refert pariter lentos ad pectora remos,
 In numerum pulsâ brachia versat aquâ.”¹

The sea became a perfect calm, and the shades of night enveloped us in the middle of the gulph. The mild serenity of the weather invited us to contemplate the surrounding objects. The lights of Megara were distinguishable. We admired the phosphoric sparkling of the sea, and contemplated the bright lustre of the stars, as Aulus Gellius² had done on a similar occasion, and in the very same situation, near seventeen centuries before!—

“ Ab Ægina in Piræum in navi transmittēbamus. Nox fuit, et clemens mare, et anni æstas, cœlumque liquidé serenum. Sedebamus ergo in puppi simul universi, et lucentia sidera considerabamus.”

In six hours we reached a small deserted port at the southern extremity of Salamis, and passed the night in a cave near the sea. The next morning, on examining our situation, we found this part of the island uncultivated, but diversified with round rocky hills, covered with small firs, cypresses, wild olives, and the terebinthus, caroba, myrtle, and lentiscus, besides other smaller shrubs, and aromatic plants.

¹ Ovid. Trist. b. 4. Eleg. 1. v. 4. &c.

² Noct. Att. b. 2. c. 21. “ We passed over from Ægina to Piræus in the same vessel. It was night, the sea was tranquil, the time summer, and the sky clear and serene. We therefore sat upon the prow, and contemplated the shining stars.”

The rock is of a friable grey marble, easily broken; and several large masses have fallen from the impending precipices into the sea. In front of the port are two rocky islets, called Peristeria, from the great number of wild pigeons which are its only inhabitants. Beyond these rocks is seen the Attic shore, as far as Sunium, and the island of Patroclus.

TO THE MONASTERY OF PHAINEROMENE.

On the next morning at an early hour we quitted this secluded spot; and steered along the western side of the island; but the wind blowing from the north-east¹ we put in at a small port, where some bold precipices rose from the sea.

The shore, which is composed of uniform hills, is covered with small firs.² Every thing is left in a state of nature; no inhabitants are seen, and no cultivation is perceptible.

The wind continuing contrary we bathed in the sea; which circumstance I mention in order to deter others from the same recreation, as the bottom is full of thorny echini, which lacerated our feet, and produced considerable pain.

During the morning a fishing boat came into port, and we bought some fine fish for twenty paras an ocque; which happened very opportunely, as our provisions were nearly exhausted.

At a small distance from the sea, at the foot of the hills, are some ancient traces and foundations of considerable extent; but they are so much overgrown with shrubs and bushes, that it is impossible

¹ The *Kaukas* of the Athenians.

² According to Strabo, Salamis received one of its early names, Pityoussa, from the abundance of this tree, b. 9. p. 394.

to examine them with any degree of accuracy. According to Strabo,¹ the ancient capital of the island was situated towards the south, opposite Ægina; but it was deserted in his time, and was replaced by a city, built on a peninsula, which stretches out towards Attica. The geographer alludes to the peninsula of Cynosoura, on the eastern side of the island, where part of the ancient walls of the city, of a regular construction, are still remaining. Some inscriptions² are also seen at the neighbouring village of Ampelachi.³

Cynosoura is that point of the island which is nearest to Athens, and is probably the same as the place called *Κυνος Σημα*, that took its name from the dog of Themistocles; which, on his master's quitting Attica, unwilling to be left behind, leaped into the sea, and following the boat to Salamis, died on reaching the shore, and was buried on the spot, that was accordingly named the Dog's Tomb.⁴

In one of the Delphic Oracles Salamis is called the Divine;⁵ with which epithet it is also honoured, in an inscription published by Wheler.

The situations of the temples of Diana, Cychreus, and Ajax, are unknown.⁶ The Aianteian festival was held in Salamis, in honour of the son of Telamon.

The wind having shifted a little in our favour, we proceeded in the afternoon, and passed by a cape projecting from the island. Towards evening we passed by another promontory; and near this three small islands, called Karāki, Lebethūsa, and Trupika;⁷ soon

¹ B. 9. p. 393.

² See Dapper *Descrip. de l'Archipel.* &c. p. 282. Dr. Chandler says, that the walls of the city of Salamis at Cynosoura may be traced, and are about four miles in circuit; he also mentions, that there were some inscriptions amongst the ruins. See *Travels in Greece*, c. 2. p. 8.

³ The name of this village is derived from *Αμπελος*, on account of its extensive vineyards.

⁴ Plutarch's *Life of Themistocles.*

⁵ Herodot. b. 7. c. 7.

⁶ Pausan. b. 1. c. 35 and 36.

⁷ Spon and Dapper mention two small islands near the entrance of the great port, called Canouli and Prasouli.

after which the great port of Salamis, one of the most magnificent in the world, opened to our right, with the modern capital conspicuously situated at the north-east extremity. We also observed a village called Muski. The capital, as well as the island itself, is at present known by the name of Koloura, from the form of its port, which resembles a round cake called by that name, and made at Athens. Aristophanes¹ mentions an Athenian cake called *Κολλυρα*. Guiliatiere² asserts, that in his time Salamis was called indifferently Colouri, and Santa Broussia. It is surprising that the ancients did not select this spot for their capital; as it has every advantage which a central situation and the finest haven could bestow.

Having passed by the promontory, which is on the northern side of the port, we entered a narrow canal, formed by Salamis, and a long uninhabited island; and after a tedious voyage of twelve hours, we arrived in the evening at the castellated monastery of the Virgin, called Phaineromēne,³ situated a few hundred paces from the sea, at the north-west extremity of Salamis. As it was after sun-set, we found the gates of the convent closed for the night; and nothing could prevail upon the monks to receive us at that hour; for their rules will not permit them to unbar their doors after dark. The hospitable fraternity, however, after apologizing for the necessity of complying with this rigid prohibition, complimented us with a basket-full of provisions, which they let down from the walls. We passed the night in an out-house: and the next morning, at an early hour, were visited by the Hegoumenos, and his monks, and invited to lodge in the convent.

We were here shewn a painting of the Virgin; which, they assured us, was miraculously discovered several centuries ago: it was buried under ground; and a voice was heard to issue from the spot, desiring to be extracted from its dark abode! They immediately dug to

¹ In Pace; see also J. Pollux, *Onomast.* b. 6. c. 11. seg. 72.

² Athens, ancient and modern, 1669, p. 107. ³ *Φαινερωμένη*, which signifies "the appearance."

a great depth, and discovered the picture in a state of perfect preservation; and they say, that no power upon earth can remove it from its present situation! This is their palladium, and the convent has taken its name from the extraordinary circumstance of the discovery.

The interior of the church is richly ornamented in the oriental style; the walls are painted with deep and vivid colours; and there are portraits of several saints in wood, with large glories of silver and brass.

The exterior of the convent, which is composed of a varied confusion of turrets, cupolas, and battlements, is extremely picturesque.

The prospect is relieved by some large stone pines, with umbrella tops, and the distance is enriched with the hilly coast of Megaris rising from the Gulph, with the town, the plain, and the mountains of Eleusis.

This convent stands upon the site of some ancient edifice, perhaps of a temple. In addition to several large blocks of stone, I observed the frustum of a Doric column of white marble, two feet four inches in diameter, and fluted at the top, while the rest of the shaft was plain. I could not discover the base, and therefore can only suppose, that it was fluted like the columns of the temples at Eleusis, Thorikos, Rhamnos, and Delos.

In order to have a general view of the island, we ascended a hill which rises to the south of the monastery: and on the summit discovered the traces and foundations of walls and towers of considerable strength and thickness, consisting of a mixture of small stones, and large unhewn blocks, apparently of high antiquity. Thucydides¹ says, that there was a fort² upon a promontory of Salamis, opposite Megara; and soon after³ he mentions the fortress Boudoros, called Boudorion by Diodorus Siculus,⁴ which may possibly be indicated

¹ B. 2. c. 93.

² Φρουριον.

³ B. 2. c. 94.

⁴ B. 12. c. 49.

by the ruins above the monastery. Strabo¹ mentions a mountain in Salamis, of the same name. There are two other ancient forts in the island, which are constructed upon the system of the acute and obtuse angled stones in regular layers. One of these castles is distinguished by a round tower, thirty feet in diameter, with a door, as usual, wider at bottom than at top.

The view from the hill, above the monastery, commands the greater part of the island of Salamis, with the entrance to the great port, and the promontories, and insulated rocks, stretching out towards the shore of Megaris. The distant lines of this panorama are varied with the beautiful Peloponnesian mountains, the islands of the Saronic Gulph, the Acrocorinthos, and isthmus, the white Arcadian summits, with Mount Gerania, the Skironian rocks, the town and plain of Megara, with Mount Cithæron, and the plains of Rharia and Thria, the ruins of Eleusis, and a branch of Parnes.

The view of Athens is intercepted by a hill of Salamis, and part of Mount Aigaleos.

The greater part of Salamis is in an uncultivated state, and covered with bushes; but this is probably to be attributed to the scanty population rather than to the natural barrenness of the soil. Euripides² boasts of its honey and olives. It sent twelve³ ships to Troy; which was a large maritime force, for so small and so rocky an island in that early period. Strabo⁴ mentions a river Cephissos in Salamis; and another named Bokaros, or Bokalias.

The whole island, measured from cape to cape, is about twenty-five miles in circumference, which is about three miles more than that of Ægina. It is inhabited only by Greeks, who enjoy a good deal of liberty. Their vojvode is also a Greek; who, after paying the regular impositions to the Turk, puts by something for himself. Ægina is governed in the same manner.

¹ B. 10. p. 446.

² Homer, Iliad 2. v. 64.

³ Troad. v. 794 and 798.

⁴ B. 9. p. 424.

TO ELEUSIS.

On the 30th we set sail for Athens; but, as a violent gale sprung up from the south-east,¹ we were obliged to change our course, and put into the port of Eleusis; we passed the night at the neighbouring village of Leusina; which is about three hundred paces from the sea.

This celebrated city, which, according to some accounts,² owed its foundation to Ogyges, was in the tribe Hippothoontis, and was one of the twelve in the time of Cecrops; but, although it was included in Attica, it was considered as belonging rather to the priests of Ceres, than to the Athenians; and its territory³ was separated from that of Attica, by two contiguous salt streams, called Rheitoi, at the foot of Mount Aigaleos.

The hero Rharos gave his name to the Rharian plain,⁴ which was separated from the Thriasian or Eleusinian plain, by the ridge of hills, upon which was built the Acropolis of Eleusis.

If we may credit ancient historians,⁵ the Greeks, prior to the time of Ceres and Triptolemos,⁶ fed upon acorns instead of corn. The common acorn however could never have been accommodated to the human stomach; but that of the ilex or ever-green oak is eatable, and even nourishing to a certain degree, although unwholesome.⁷

¹ The Euros of the Athenians, as indicated on the tower of the Winds.

² According to Diodorus Siculus, it had its name from the arrival of Ceres; *Ελευσις*, "Adventus," b. 5; but Pausanias says, it took its name from Eleusis, son of Ogyges, b. 1. c. 38. Consult Aristid. Rhetor. Eleus. vol. 1. p. 257. Tatian. Orat. ad Græc. 61. Clemens Alexand. Stromat. b. 1. p. 381. Euseb. Chronic. b. 2. p. 66. Etymol. Magn. in voce *Ελευσιον*. Paul Orosius Advers. pagan. b. 1. c. 7.

³ Pausan. b. 1. c. 38.

⁴ *Ραριον πεδιον*, or *Ραρια γη*, Stephan. de Urbib. p. 652. Hesych. Lexic. vol. 2. p. 1102. Meurs. de Regn. Athen. b. 1. c. 14.

⁵ Plin. Nat. Hist. b. 7. c. 56.

⁶ Triptolemos was supposed to have first planted corn in Attica; hence Athens is called "Frugum Parens" by Florus, b. 3. c. 5.

⁷ The Scythians made bread with acorns, according to Olaus Mag. Goth. b. 12. c. 6. de Structu. Aquilo.

Herodotus¹ mentions a Delphic Oracle, in which the Arcadians are termed Βαλανηφαγοι.

Acorns were the food in Epiros, according to Virgil;² and according to Strabo,³ the same was the case in Spain.

Pausanias⁴ asserts, that the acorn, which was eaten by the Arcadians, was produced by a particular kind of oak, called Φηγος.

According to Swinburne,⁵ the acorn of the ilex is still the food of the common people in some parts of Spain. It is probable however that the Βαλανοι of the Greeks, which the Latins called *Glandes*, are sometimes meant for chesnuts; and according to Gronovius, chesnuts are called “Σαρδιανους βαλανους,” by Diphilus.

In the north of Italy the poorer people subsist almost entirely on chesnuts; and on the mountains of Signi, in the Roman state, they are so plentiful, that the coarser kind are given to their horses and pigs.

The time of the foundation of this temple of the universe,⁶ to which the inhabitants of the most remote parts of the earth resorted,⁷ is enveloped in uncertainty!⁸ It was plundered by the Spartan king, Cleomenes,⁹ and it was burnt by the Persians,¹⁰ in their flight after the battle of Plataea; it was afterwards rebuilt by Iktinos,¹¹ and in the time of Demetrius Phalereus formed into a prostyle by Philon. It seems never to have risen from its ruins after it was destroyed by Alaric.¹² According to Suetonius,¹³ Claudius endeavoured

¹B. 1. c. 66.

²Georg. 1. v. 8.

³B. 3.

⁴B. 8. c. 1. see also Ælian, Var. Hist. b. 3. c. 39.

⁵Travels in Spain.

⁶Aristides Rhetor. Eleus.

⁷Cicero de Nat. Deor.

⁸According to Eusebius, it was founded in the reign of Pandion the Second; Chronic. b. 2. p. 66. Clemens Alexand. and Tatian pretend it owed its origin to Lynceus, which was about one hundred and twenty-two years earlier. Alexand. Strom: b. 1, p. 381. Tatian, Orat. ad Græc. c. 61. p. 172.

⁹Herodot. b. 6, c. 75. This happened in the first year of the 68th Olympiad, about five hundred and eight years B. C.

¹⁰Herodot. b. 9. c. 65.

¹¹Strabo, b. 9. and Vitruv. Præf. b. 7. and Plutarch's Life of Pericles,

¹²A. D. 396.

¹³B. 5, c. 25.

to remove the Eleusinian mysteries to Rome. Meursius is of opinion, that the temple was destroyed by the elder Theodosius.

Strabo¹ asserts, that it was as capacious as a theatre.

After its final destruction, Eleusis became an inconsiderable village; which was abandoned in 1676, on account of the frequent visits of the pirates.² It has since been re-peopled; and is now inhabited by a few poor Albanian Christians, who subsist by the cultivation of the Rharian and Thriasian plains; which, although of an arid soil, produce abundant harvests.

Many valuable fragments have probably been removed from this place, owing to its propinquity to the sea, and the consequent facility of exportation. The present inhabitants lament the loss of Ceres; whose colossal bust was removed in 1802, by Dr. Clarke.³ In my first journey to Greece this protecting deity was in its full glory, situated in the centre of a threshing floor,⁴ amongst the ruins of her temple. The villagers were impressed with a persuasion, that their rich harvests were the effect of her bounty; and since her removal, their abundance, as they assured me, has disappeared.

Pausanias⁵ says, that the Eleusinians had many temples; particularly those of Triptolemos, Diana Propylæa, and Neptune, the father.

On the entrance of the city, on the side towards Athens, is the church of Saint Zaccharias, which is almost entirely composed of

¹ B. 9. He styles it *Δημητρος ιερον, και ο μυστικος Σηκος*. See also Aristid. Rhetor. Eleus. vol. 1. p. 259. Seneca Hercul. Fur. v. 845.

² Dr. Chandler's Travels in Greece, c. 42.

³ It was presented by Dr. Clarke to the University of Cambridge.—See Dr. Clarke's Dissertat. on this statue, &c.

⁴ The proper term is treading ground, the corn being trodden by horses; I have adhered to the English phraseology, in order to be more intelligible to my readers. The modern name of the treading floor is *αλωνη*, or *αλωναχη*, from the *αλων*, *αλωνια*, or *αλωε* of the ancients. Pausanias says, that the threshing floor, *αλωε*, of Triptolemos was seen in his time at Eleusis, b. 1. c. 38.

⁵ B. 1. c. 38.

ancient fragments. Two candelabræ of white marble decorate the interior of the church.

This is probably the situation of the temple of Diana; and a large ancient well in the vicinity may be the same that is called Kallichoron by Pausanias; round which the Eleusinian women danced, in honour of the goddess.

The temple of Neptune was probably near the sea, where several traces appear composed of the dark Eleusinian marble. The foundations of the ancient mole are still visible.

I observed no remains of the city wall; but the long walls which united it with the port may be traced with little interruption.

The Acropolis¹ was elevated upon a rocky ridge, which rises on the north of the temple of Ceres. Some ancient foundations, of an irregular style, support the superstructure of some modern ruins.²

It is certain that the superstitions of Greece constituted one of the principal sources of its wealth, its civilization, its foreign commerce, and its superiority in the fine arts. The oracles of Apollo, and the mysteries of Eleusis, attracted the wealthy, the devout, and the inquisitive of all nations. Sovereigns and states of the most distant regions, vied with each other in the perfection and magnificence of their offerings.³ This continual intercourse with foreign countries opened the eyes of the Greeks to the advantage of foreign connexions, and probably first directed their attention to the policy of colonizing distant territories.

¹ The Acropolis was reckoned a place of strength; it is mentioned by Scylax in his *Periplus*. Scylax wrote about five hundred and fifty years B. C. It would appear from Livy, that the castle of Eleusis was within the wall or peribolos of the temple, in the same manner as the theatre of Epidauros was within the sacred enclosure of Æsculapius. See Livy, b. 31. c. 25.

² For a more detailed account of Eleusis, and its temples, consult Dr. Chandler's *Travels in Greece*, and the *Unedit. Antiq. of Attica*, pub. by the Dilett. Society, with engravings from drawings, by Sir W. Gell.

³ Herodotus has left an interesting account of the gifts of Cræsus to several Grecian temples, b. 1. c. 92.

There was no embellishment which architecture, sculpture, and painting, could combine, that was not exuberantly bestowed upon those attractive superstitions and impressive mysteries—

“ Quæ frustrâ cupiunt audire profani!”¹

In order to have a general view of Eleusis and its plain, I walked to an insulated hill, called Magoula, of moderate height, and situated about two miles to the east of the village. The way to it led by the remains of a small ancient aqueduct, and across the dry channel of a torrent, which is probably the Eleusinian Cephissos. Some vestiges of antiquity, with the foundations of a bridge, are found upon its banks. We know from Syncellus,² that the Cephissos often inundating the Eleusinian plain, a bridge was built over it by Hadrian. The source of this river is near Gyphto-Kastro, at the foot of Cithæron; and it enters the Thriasian plain, at a place called Saranta Potamoi, or the Forty Rivers, a name which was suggested by the numerous involutions of the stream.

The plain is in general flat; but the uniformity of its appearance is a little diversified by some scattered olive trees and balania oaks.

When I had reached the summit of the eminence above-mentioned, I perceived the foundations of an ancient square tower, regularly constructed with blocks of Eleusinian marble. This high ground commands a view of Eleusis, and its plain, with Mount Aigaleos, Mount Kerata, the island of Salamis, and the Peloponnesos.

The coins of Eleusis are common, and represent Ceres in a car drawn by dragons or serpents, which are sometimes winged; she has two ears of corn in her right hand, or as some imagine torches, which indicate that she is searching for her daughter. The reverse of these coins is a sow, the emblem of fertility, which was sacrificed to the goddess. The inscription is ΕΑΕΥΣΙ, or ΕΑΕΥ. within a wreath composed of ears of corn.³

¹ Catul. Eleg. 65.

² Chron. p. 349. Paris edit.

³ They are third and fourth brass. See Haym. Thes. Brit. vol. 1. tab. 21. fig. 12.

TO ATHENS.

On the 1st of October we set sail for Athens, with a brisk Skiro-nian wind¹ blowing from Mount Gerania. In entering the narrow part of the frith, between Salamis and Aigaleos, we sailed near a small island, called Nera; and shortly after, near two others, named Skarmagga-Kyrades, which are termed Megale Kyra and Mikra Kyra, by Dr. Chandler,² and which he conjectures are the Pharmakusai mentioned by Strabo,³ as situated between Eleusis and Athens; on one of them was the tomb of Circe.⁴ Each of these islands has at present a small church. As we sailed along the coast of Salamis, we observed a rocky hill rising from the sea, and crowned with the ruins of an ancient fort, at present called Obrio Kastro. Our sailors, who were unwilling to land us, and desirous of arriving at Athens in the evening, assured us that it was haunted by a black spirit, who dashed into the sea every one who dared to approach the place.

As we proceeded, we had Cape Amphiale and the rocks of Aigaleos on our left. Further up the canal, near the Athenian ferry, is the small island and church of Saint George; and a short way beyond the Cynosoura of Salamis, is the insular rock called Talando, the ancient Atalante.⁵ In the vicinity is Psyttalia, another deserted island, at present named Lipsokoutalia. At the commencement of the battle of Salamis, the greatest fury of which raged in this immediate vicinity, several Persians⁶ landed in Psyttalia, who, after the battle, were put to death by Aristides⁷ and his troops.

¹ North-west. See Stuart's Athens, and the tower of the Winds.

² Travels in Greece, 39. p. 178.

³ B. 9. p. 395. Stephanus calls them *Φαρμακουσσα*. De Urbib. p. 734.

⁴ Ταφος.

⁵ Strabo, b. 9. p. 395.

⁶ Herodot. b. 8. c. 76.

⁷ Herodot. b. 8. c. 95. Plutarch's Life of Aristides.

According to Pausanias,¹ there were some *ξοανα*, or wooden statues of Pan in this island.

Æschylus,² speaking of Psyttalia, says—

Νησος τις εστι προσθε Σαλαμινος τοπων
 Βαια, δυσορμος ναυσιν, η ο φιλοχορος
 Παν εμβατευει, ποντιας ακτης επι.

As we approached the Piræus, Port Phoron became visible, at the foot of Aigaleos. This port is at present known by the name of *Κλεφθο-λιμνη*, “the Thieves’ Port;” and the same sense was designated by its ancient appellation.³ A neighbouring tower is called *Κλεφθο-πυργος*, the Thieves’ Tower, and here are some traces of antiquity; the remains, probably, of a small fort.

In two hours after our departure from Eleusis we landed at the Piræus; and finding horses at the monastery of Saint Speridion, rode to Athens the same evening.

¹ B. 1. c. 36.

² *Persæ*, v. 447, &c. “There is a small island near Salamis, a bad station for ships, which the dance-loving Pan inhabits upon the sea shore.”

³ *Φωρών*. Stuart will have that the modern name of this port is *Σοφρωνη*; but I never heard it called so; vol. 3. p. 15.

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ERRATA OF THE FIRST VOLUME.

- Page 3, line 21, for *Canidote, at the mouth of*, read *Canidote, and are situated at the mouth of*.
 4, 12, for *Apsyrtydes, from Apsyrtyos*, read *Apsyrtydes, which were thus denominated from Apsyrtyos*.
 7, 23, for *to our left*, read *on our left*; and for *to our right*, read *on our right*.
 19, note 2, for *Laboutis*, read *Labcalis*.
 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 *Choniut*, read *Choniut*.
 42, 3, for *Cheimarian*, read *Cheimarion*.
 51, line 7, for *Cheimarian*, read *Cheimarion*.
 53, 1, for *Cæphalos*, read *Cephalos*.
 66, 7, for *Adrian*, read *Hadrian*.
 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 *ισοι*, read *ισοι*.
 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 *Ψαβο*.
 147, 6, for *Ο Σωληρος*, read *Του Σωληρος*.
 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 *Cæada*, read *Kæadas*.
 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 *posticum*, read *posticum*.
 331, 10, for *sestabs*, read *stabs*.
 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 *cæperat*, read *cæperat*.
 476, 11, for *Soteros*, read *Soter*.
 483, 16, for *and*, read *as*.
 501, 13, for *cæpere*, read *cæperc*.
 529, for *Brauna*, read *Braona*.
 584, 1, for *candelabræ*, read *candelabra*.

VOL. II.

- 94, 19, for *Και μεν υδωρ φορεις Μεσσηιδος η*
 read *Και μεν υδωρ φορεις Μεσσηιδος η Υπερειης*.

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