

TRAVELS

from IN *Hamworks*

SICILY GREECE AND ALBANIA

BY THE

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TRAVELS,

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Difficulty of procuring Historical Records for a History of Ioannina—Cursory View of the different Nations who have inhabited Epirus—Conjectures on the Origin of Ioannina—Its History in the Middle Ages—Its Capture by the Turks—Story of Dionysius the Skelosophist—Present Condition of Ioannina in Public Buildings, Schools, &c.—Commerce—Produce of its Soil—Food of the Inhabitants—Climate—Diseases—Cruel Instance of Ali Pasha's Tyranny.

I HOPE I shall not act contrary to the reader's inclination by commencing this volume with a few historical details respecting the city in which we at this time resided; especially since it has been hitherto very slightly noticed by travellers. Indeed the difficulty of collecting any accurate information respecting it is very great, since neither in its origin, nor in its early progress towards grandeur, was it of consequence enough to engage the particular attention of historians: they merely mention it casually, and in a very unsatisfactory manner. Many historical documents however are said to have once existed in the archives of Ioannina; but I was informed that all or greatest part of these had been destroyed by Mahomet Effendi, Ali's prime minister, to shew his sovereign contempt for the literature of the Franks. I paid a visit to this extraordinary character for the purpose of rescuing, if

possible, some of these records from destruction, but he put me off with a declaration that he had none at all in his possession: the vizir himself had no better success, although he condescended to make an application to the minister in my behalf. Just before we left Ioannina however I was fortunate enough to procure a considerable number of extracts relating to its annals which had been copied at various times by a very learned and respectable Greek gentleman, before the originals came into the possession of Mahomet: of these I shall make considerable use in the latter part of the present memoir.

Before however we enter upon the particular history of this city, it will be right to advert, as briefly as is consistent with the connexion of events, to the various tribes who have acted a part upon the theatre in which it is situated. In very early ages Epirus was inhabited, as I have before observed, by fourteen semibarbarous nations, intermingled with many Grecian colonies. North of these lay the still more rude and savage Illyrians, with whom the Epirotic tribes became insensibly intermingled*. They were long defended from invaders not more by their own valour than by the lofty chains of mountains that intersect their rugged country, and prevented the Greeks from subduing them. In process of time the Molossi first emerged from the state of surrounding barbarism: Tharyps, their patriotic prince, improved both the manners and the language of this nation; Philip king of Macedonia raised them into notice by his union with Olympias, sister of Alexander their sovereign, and Pyrrhus spread around them the glory of martial exploits and consummate military skill. Before this time however the Illyrian provinces had been united, though with no very firm bond, to the Macedonian dynasty, under which they remained till the defeat of Perseus: but the period now approached when the Romans, those inveterate enemies of every thing great, and noble, and free in all other nations, took a severe re-

* Ἀναμέμκται δὲ τέτοιοι τὰ Ἰλλυρικά ἔθνη, &c. Strab. l. vii. p. 502.

venge for the invasion of Pyrrhus: after various and cruel ravages in the Illyrian, Ætolian, and Macedonian wars, the whole country was laid waste by the Consul Æmilius Paulus, whose fierce army in one day sacked seventy cities*, sold 150,000 of the wretched inhabitants into slavery, overthrew their walls, and left them in a state of ruin which at this day attests the fury of those inhuman conquerors.

After this scene of destruction the Epirotic nations were governed by Roman prefects, Macedonia being divided into four distinct provinces, called Macedonia the First, Second, Third, and Fourth; in which latter were comprised the Illyrian tribes†. When Augustus separated the provinces of the empire into Imperial, and Prætorian or Senatorial, he left amongst the latter class Macedonia and Illyria, with Epirus, which, conjointly with Acarnania, Ætolia, Thessaly, and the rest of Grecia Propria, formed the province of Achaia‡. Tiberius took Macedonia and Achaia into the number of Imperial provinces§, but they were restored again to the senate by Claudius||. Under the reign of Constantine the Great, Illyricum and Epirus were comprised in the province of Pannonia and governed by an officer with the appellation of vice-præfect¶. In the division of the empire after the death of Constantine, Illyricum Macedonia and Greece, with Italy and Africa, acknowledged the sovereignty of Constans his youngest son, who after-

* A.A.C. 166.

† MAKEΔONIA ΠΡΩΤΗ, ΔΕΥΤΕΡΑ, ΤΡΙΤΗ, ΤΕΤΑΡΤΗ. I have seen many medals relating to these divisions. One is in the possession of my friend Mr. Parker, on the obverse of which is a beautiful female head with a diadem, and on the reverse a knotted club surrounded with an oak garland and the legend—

HP
MAKEΔONON
ΠΡΩΤΗΣ
N.

‡ Dion Cass. l. liii. § 12. Strab. l. xvii. sub fin.

§ Tac. Ann. l. i. c. 76.

|| Dion Cass. ix. § 24. Sueton. c. 25.

¶ Rome and Constantinople at this time were governed by præfects, under whom vice-præfects administered justice in the provinces. Zosimus, l. ii. p. 109. Pancirolus, p. 161. Cod. Justin. l. xii. tit. 56 and 57.

wards put his elder brother to death and seized upon the throne of Constantinople: after his own murder by Magnentius, the veteran general Vetricio, who had been governor of the Illyrian provinces, usurped the purple. Epirus, with the rest of Greece, appears to have benefited by the taste and liberality of Julian, who repaired many of its cities, especially Nicopolis, where he celebrated and restored the Actian games to a considerable degree of splendour.

At the elevation of Theodosius to a participation of imperial honours, the præfecture of Illyricum was dismembered, whilst Thessalonica was strongly fortified against the incursions of barbarians, and made the capital of all the Illyrian provinces. No ravages which these countries suffered since the days of Æmilius Paulus, are to be compared with those inflicted on them by Alaric in his invasion of Greece at the latter end of the fourth century, when he retreated from Peloponnesus, after his defeat by Stilicho: through the timid policy of the Byzantine court this Gothic general was himself created prefect of Illyricum, from whence he issued to plunder the fruitful plains of Italy.

In the middle of the fifth century, under the contemptible reign of Theodosius the younger, these provinces were again afflicted by the scourge of war in the hands of Attila, nor did they suffer much less in the subsequent devastations committed by Genseric and his Vandals.

Near the middle of the sixth century they were laid waste, together with the rest of the European empire, by a terrible incursion of Huns or Bulgarians, so dreadful, says Gibbon, as almost to efface the memory of past inroads*: these barbarians spreading from the suburbs of Constantinople to the Ionian gulf, destroyed thirty-two cities or castles, razed Potidæa to the ground, and then repassed the Danube, dragging at their horses' tails 120,000 subjects of Justinian, whilst 3,000 Slavonians plundered with impunity the cities of Illyricum and Thrace.

* Vol. iv. p. 221.

On the contraction of the Byzantine empire after the death of Heraclius, it was divided into districts called Themes, seventeen of which were included in the Asiatic, and twelve in the European part. One of these was called the Macedonian Theme, another the Theme of Nicopolis, comprising old Epirus and Acarnania, another of Thessalonica, and a fourth of Dyrachium, which was the capital of those southern Illyrian tribes, comprehended under the title of New Epirus or Provincia Prævalitana.

Of all the barbarous nations which overran that part of the Byzantine empire now called European Turkey, none sent forth such immense and continual hordes as the Bulgarians. From the middle of the sixth century to the fall of Constantinople in the fifteenth, this wild and fierce people issuing from the vast plains of Russia, Lithuania, and Poland, spread themselves over the finest provinces, sometimes being defeated with terrible slaughter, at others obtaining settlements by force of arms or the weak policy of the emperors, to whom they paid a nominal subjection, or exacted tribute from his coffers according to their own circumstances. They occupied very considerable districts in Epirus and Illyricum, in which country, about the latter part of the ninth century they established their capital at Achris or Ochris, the ancient Lychnidus, to whose ruler, named Peter, the emperor Romanus gave the title of king, together with his grand-daughter in marriage. This capital was in the beginning of the 10th century destroyed by Basil II. surnamed the Bulgarian-Killer*. (*βουλγαροκτόνος.*) At the sacking of the city, he found a treasure consisting of 10,000 pounds weight in gold, but his cruelty left an indelible stain upon his character which no valour could obliterate: he blinded 15,000 of his captives, leaving a single eye alone to one out of each hundred, that he might lead his companions to the presence of their sovereign: that compassionate prince is said to have died with grief at the sight, but the

* Acropolita, c. xi.

unfortunate victims lived to excite the spirit of revenge in a succeeding generation, and bequeath it to their posterity. But though the Bulgarians lost Achris they still continued in possession of other districts, and by the end of the tenth century had extended themselves to the most southern parts of Epirus, being masters of the city of Nicopolis*. Probably at this time the Albanians were driven by these and other invaders into the more inaccessible parts of the country, from whence they emerged about a century after the destruction of Achris and began to act a more important part upon this theatre.

Conjointly with the Bulgarians we often find the Servians mentioned by the Byzantine historians as making inroads and establishments in the eastern empire. These people were of a Sclavonian origin, and chiefly established themselves upon the Danube, in that district which still bears their name: they were governed by an hereditary monarch, under the title of Cral, a Sclavonic word signifying king, and in the twelfth century they are mentioned by Cantacuzene as having colonies and settlements in the southern part of Macedonia, towards the borders of Thessaly, where a city remains to this day, which testifies their dominion by its appellation of Servia. Even so early as in the tenth century there is reason to believe that nearly all Greece was colonised and interspersed with various tribes of Sclavonian descent, who contributed to alter the manners and debase the language of its people†. Among these tribes a very curious people were found, who still exist in considerable numbers, retaining all their peculiarities of language habits and customs, amidst the mountain ridges of Epirus and Macedonia. These were the Vlakhi or Valachians, whose dialect, containing a large intermixture of Latin words, supplies a reason for referring their origin to the Roman colonies planted in Dacia and Mœsia by Trajan and his

* Cedrenus, p. 628.

† Καὶ γὰρ δὲ πᾶσαν Ἠπειρὸν καὶ Ἑλλάδα σχεδὸν καὶ Πελοπόννησον καὶ Μακεδονίαν Σκύθαι Σκλάβοι γεμονταί· Epit. Strab. Geog. l. vii. p. 99. ed. Huds.

successors. The original Valachians were so warlike that they frequently endangered the very seat of empire*, but their descendants are a peaceable, inoffensive race, addicted principally to pastoral occupations. They were extirpated in the more northern districts by the conquering arms of the Turks, and the remnant now found were preserved in the mountain fastnesses of the south.

It seemed as if each tempest of war that troubled Europe cast a wave upon the devoted shores of this country, and that every emigratory inundation left a portion of slime upon its plains. In the latter part of the eleventh century Robert Guiscard and his son Bohemond led their fierce adventurous Normans out of the kingdom of Apulia, in which they had been firmly established, to attack the frontiers of the eastern empire on the other side of the Adriatic. Their first enterprise was the siege of Durazzo, which was bravely defended by its governor George Palæologus till the arriyal of the Emperor Alexius Comnenus†. This enterprise not only introduces the Albanians for the first time into historical notice, a people destined hereafter to act so conspicuous a part in the annals of Epirus, but occasions the earliest mention of Ioannina, the capital of their extended empire.

After an unsuccessful battle fought by Alexius under the walls of Durazzo, he fled to Achris, leaving a Venetian garrison in command of the citadel, and the city itself under the government of Copaiscorta an *Albanian* chieftain‡. The victorious Robert deliberated for some time whether he should press the siege, as the season was far advanced, or retire into winter quarters at Glabinitza, and re-commence operations in the ensuing spring. A secret correspondence which he entered into with one of the Venetian garrison determined him to remain, and

* They contributed chiefly, with the Bulgarian and other northern tribes, to gain the battle of Adrianople, which led to the expulsion of Baldwin from the Byzantine throne, A. D. 1205. The Vlaxhi of Epirus are called Κέρλο-Βλάχοι (or lame Vlaxhi) to distinguish them from the original settlers on the Danube named Μαύρο-Βλάχοι (or black Vlaxhi.)

† Father of the celebrated Anna the historian. The siege commenced in June, A. D. 1081.

‡ Annæ Comn. Alex. l. iv. sub fin.

the city was delivered up on the 8th of February, 1082. After this success he was recalled to Italy by a rebellion among his own states*, and left his son Bohemond to prosecute the war.

This celebrated warrior trod in the footsteps of his victorious father. According to the account of Anna Comnena he led his troops through the heart of Epirus, and occupied a most important and advantageous station at Ioannina, fortifying its castron or citadel† and repairing the walls, whilst he entrenched his army amongst the beautiful vineyards in its vicinity. From this post he sent out parties to ravage the adjacent towns: these committed so many enormities that the emperor once more collected an army with all possible expedition and marched forth to give them battle. In the conflict which ensued under the walls of Ioannina, and which lasted from the rising to the setting of the sun, the imperial forces were totally routed, although Alexius, according to the partial but very pardonable account of his filial historian, performed prodigies of valour, standing like a vast tower opposed to the raging waves of battle, remaining till his best troops and officers were all cut in pieces around him, and then only flying to preserve himself for better hopes and greater dangers.

The course of events hath thus brought us to the city of Ioannina: we shall however have occasion to dwell for a short time only upon its early annals; since no historian has left us any account of its origin, or progress, or the character of its people, in those ages when human beings were reduced to the lowest point of degradation and all the energies of mind corrupted or destroyed by the enervating influence of the Byzantine government: neither does it derive any importance from its connexion with literature and the fine arts, nor claim a share

* In 1064 he marched to the relief of Pope Gregory VII. of whom he declared himself the protector, though he had formerly been excommunicated by that pontiff. He died in Cephalonia, July 17th, 1085, as he was preparing a renewal of his attack upon the eastern empire.

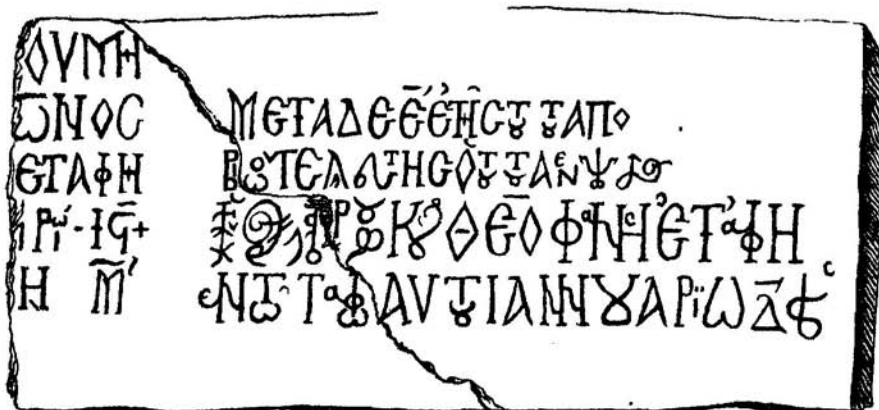
† That incomparable geographer Meletius says it was fortified by Michael Ducas, the sebastocrator (read protostrator), uncle of the Princess Anna Comnena.

of that partiality which we so indelibly acquire for the Grecian name. Its annals are enveloped in an obscurity which I am afraid no labour of research can now dissipate: its inhabitants have passed from the face of the earth without leaving any traces of their existence that can enable us to enjoy their triumphs or sympathize in their misfortunes, and even those which an imperfect history endeavours to designate, appear like shadows in the twilight, which the eye can barely distinguish from the surrounding gloom. The sole interest connected with Ioannina rests, for a basis, upon the character and exploits of its present ruler, who, during a series of the most eventful circumstances, has raised it from the head of a small pashalic to be the capital of Old and New Epirus.

Respecting the first foundation of this city nothing is certain. Some refer it to the celebrated John Cantacuzene, others to Michael Ducas and an unknown despot Thomas*, others again to an equally unidentified despot John: but many things seem to denote that its foundation took place long before the title of despot was given to the ruler of a province: nor can it be surprising that the security of its site, the fertility of its plains, the advantage of its spacious and magnificent lake, the barriers of its mountain ridges, should attract the eye of the citizen and the soldier, both as an agreeable residence and an impregnable fortress. There can be no doubt but that it was occupied in very early ages of the Byzantine empire. From Anna Comnena, who first makes mention of it in the eleventh century, we find that its castron or citadel was then *dilapidated* and *repaired* by the gallant Bohemond: many centuries therefore had probably elapsed before this dilapidation took place, through neglect and confidence; for the very silence of history concerning it affords presumptive evidence that its commanding

* This opinion seems to have arisen from a monumental inscription discovered in digging for the foundations of a house in Ioannina, which signifies **HERE LIES DUKE THOMAS, GOVERNOR OF IOANNINA**. This Mr. Jones saw, but I did not: it however proves nothing with regard to the foundation of the city.

situation imposed awe and respect upon invaders. A minute inspection of some ancient ruins still remaining in the castron inclined me to refer the original edifice to the age of Justinian, who, as we learn from Procopius, erected innumerable castles and fortresses throughout all parts of his dominions, particularly in Epirus and Macedonia*: the style of building too very accurately coincides with other edifices attributed to that emperor, especially with one at Konizza, situated at the distance of one day and a half from Ioannina. What light may be thrown upon the matter by the following inscription, which I copied at the mosque of the serai, which stands upon the site of an ancient church, is left to the decision of those who are better acquainted with palæography than myself†.



* He is mentioned by this author as *δὴν τὴν Ἑλλάδα περιβαλὼν τοῖς ὀχυρώμασι*: he gives lists of the forts built and repaired, of which those in Old and New Epirus alone amounted to 44 built, and 50 repaired. De Ædif. l. iv. c. 1. *ἔτι συνεχῇ τὰ ἐρύματα ἐν τοῖς χωρίοις ἀπεργασάμενος, ὥστε ἀγρὸς ἑκάτος ἢ φέρριον ἀποτερόμενται, ἢ τῇ τευχισμένῃ πρόσκοιός ἐστιν, ἐνταῦθά τε καὶ ἐν Ἡπείρῃ τῇ τε νέῃ καὶ τῇ παλαιᾷ καλεμένη.* Lib. iv. c. 2.

† The name, which is always written in the plural number τὰ Ἰωάννινα, leads us to suppose that its immediate founder was some person of the name of Ἰωάννης, or John: otherwise we might suspect, connecting other circumstances with it, that its appellation was derived from Ioannina, the daughter and sole heiress of the Great Belisarius, who was forcibly married to Anastasius, who is called the grandson (θυγατρίδος) of the Empress Theodora. (Procop. Hist. Arcan. c. iv. v.) Gibbon would

From the time of the Norman invasion, Ioannina seems to have been totally unnoticed by historians till the capture of Constantinople by the Franks, and the consequent foundation of the great despotate of Epirus, or of the West, as it is sometimes called, by Michael Angelus, a bastard son of John the Sebastocrator. This Michael had married a daughter of the governor of Durazzo, which gave him such an interest in the western provinces, that he quickly subdued and united under his sway Epirus, Acarnania, and Ætolia, with the strong cities of Ioannina, Arta, and Naupactus*. Michael having sent for his brother Theodore, who resided at the court of Lascaris in Nicæa, and declared him his successor in the despotate, was soon afterwards murdered in his bed, together with his wife, by one of his own domestics named Romæus.

Theodore augmented his possessions by conquest, subduing not only Thessaly but the Bulgarian district of Achris, Albanon, or Albanopolis, and many other strong places in that vicinity†: he defeated and took prisoner Peter of Courtenay, the newly-crowned Emperor of Constantinople, in the strong defiles of the Albanian mountains between the territories of Durazzo and Thessalonica‡; and from the dark expressions of Acropolita the historian, I agree with Gibbon in supposing that he put him treacherously to death: having afterwards conquered Demetrius son of the Marquis Bonifaccio, and taken pos-

translate the word *θυγατριδὲς* a nephew, contrary to its meaning, which signifies a grandson by the daughter's side; and the historian in the very next chapter calls this Anastasius *τὸν Θεοδώρου ἑγγονον*.

* *Ἰωαννίνων γὰρ ἦρχε καὶ Ἀρτῆς καὶ μέχρι Ναυπάκτου*. Acropolita Hist. c. viii. Nicet. Ann. Balduin. c. ix. p. 410. See also Du Cange Fam. Aug. Byzant. p. 208. Ioannina and Arta are mentioned as the two principal cities of this despotate, in an anonymous poem written about the year 1300, quoted by Colonel Leake in his Researches, p. 166.

Ἦτον ἀνθέτης τῆς Βλαχίας καὶ ὅλης τῆς Ἑλλάδος,
τῆς Ἀρτῆς καὶ τῶν Ἰωαννίνων καὶ ὅλε τῷ Δεσποτῶν.

† Acropolita, c. xiv.

‡ *Ἐν ταῖς τῷ Ἀλβανῷ δυσχωρίαις*. Acropol. c. xiv.

session of Thessalonica, Theodore caused himself to be crowned emperor in that city by Demetrius Archbishop of Achris, on the refusal of Constantine Metropolitan of Thessalonica*.

When Theodore assumed this empire it would seem that he left the despotate of Epirus to Michael Angelus, son of Michael Angelus Notus, who was confirmed in his title by the Emperor Vataces. He was a very warlike prince, valiantly opposing and retaking many possessions from the great Manuel Palæologus, who recovered the Byzantine throne from the usurpation of the Latins. At his death he left his Epirotic and Ætolian dominions to his son Nicephorus Angelus, surnamed Ducas, together with the islands of Corcyra, Cephalonia and Ithaca†. Du Cange seems to be in error respecting the death of Nicephorus, which, according to him, took place A.D. 1288; whereas he is described by Cantacuzene as taking an active part in the Ætolian wars during the reign of Andronicus junior, who was not crowned till the year 1325‡.

His son Thomas, by Anna Palæogina, succeeded him in the despotate of Epirus, being confirmed in its possession by Andronicus the elder, whose grand-daughter he married. He was slain by John Count of Zante and Cephalonia, who invaded his dominions and married his widow.

After the death of the Emperor Andronicus junior, and during the commotions that ensued upon the usurpation of the Imperial throne

* After this he conquered many cities of Thrace, among which was Adrianople, and advanced even to the suburbs of Constantinople itself. He was diverted from his conquests by a rupture with his ally Asan king of the Bulgarians, by whom he was defeated in battle, taken prisoner, and deprived of his sight. Being afterwards liberated (vid. Acropol. c. 38) he recovered the kingdom of Thessalonica from his brother Manuel, who had usurped it in his absence, and transferred the title of emperor to his son John, retaining for himself that of despot, with the secret management of affairs. This John however was obliged by the Emperor Vataces to lay aside his imperial title, though he was allowed to retain that of despot together with his government. His piety and virtues are much eulogized by the historian Acropolita. He died A.D. 1224.

† Niceph. Gregoras, l. iv. pp. 79. 93.

‡ Cantacuzene also makes him son of the despot John, so it is possible there may have been two of this name.

by John Cantacuzene, Stephen Duscian, cral or prince of Servia, overran Macedonia, Thessaly, and Epirus, assumed the title of Emperor of the Romans, and instituted an order of knighthood with all the dignities of a Byzantine court. He united the districts of Ioannina, Triccala, and Larissa under the command of one of his satraps, called Prelupus, constituting his brother Simon, or Sinissa, as he is sometimes called, despot of Ætolia and Acarnania. After the death of Stephen, this Simon contended with his son, the Cral of Servia, named Uresis, or Urosius, for the throne, at which time, Prelupus also being dead, Nicephorus* took this opportunity of regaining greatest part of the despotate of the west, forcing Simon to fix his residence at Castoria in Macedonia: from thence however he returned upon the death of Nicephorus, who was slain in a battle with the Albanians near the source of the Acheloust†, that people having now become very powerful, and extended themselves over the greatest part of Epirus‡.

Simon, upon these tidings, returned into that part of his former territory, which was called Grecian Vlakia, of which Triccala was the capital: in this city he fixed his wife Thomais, and proceeded himself against Ætolia, which received him submissively, as also did Arta and Ioannina. From these successes he was soon called away by the insurrection of a Servian chief named Clapenus, who had married the widow of Prelupus and taken up his residence in Berrhœa; from thence he made incursions upon the possessions of Simon, instigated in all probability by his wife; for his enmity was soon appeased when Simon gave his daughter, the beautiful and accomplished Angelina, to Thomas, her son by Prelupus.

* Cantacuzene calls this Nicephorus a son of John Duke of Acarnania, whose death he mentions lib. ii. c. 32.

† So I take the expression of Cantacuzene, who says the battle took place *περί τῆς ἑσπέρου Ἀχελώου πρὸς γαργαρόμενον* L. iv. c. 43. He employed some Asiatic Turkish auxiliaries in this engagement.

‡ Cantacuz. Hist. passim.

Simon ~~now~~ confined his attention chiefly to the affairs of Vlachia, being ~~unable~~ to resist the arms of the Albanians*, who took possession of ~~Ætolia~~ and Acarnania, which were divided into two districts, under command of the chieftains Ghinos Buiàs and Peter Leoses. Ioannina however resisted all their attempts to subdue it, and its spirited citizens being reduced to great straits, sent a deputation to Simon, imploring his assistance. But in avoiding a lesser evil they unfortunately fell into a greater! Simon, with the forces for their protection, sent back also as their governor, his son-in-law Thomas, whom my MS. designates by the gentle titles of, an imp of darkness, and a son of Satan. With his princess Angelina, he made a triumphant entry into Ioannina amidst the acclamations of the populace; he conducted himself for a short time with candour and moderation, but soon threw off the mask, and appeared in all his native depravity.

The first attack made by this tyrant was upon the church and its treasures, which he pillaged to enrich his Servian followers, driving the excellent bishop, Sebastian, into exile, and turning the cathedral, after he had stripped it of its ornaments, into granaries and storehouses. He next raised his hand against the principal and wealthiest of the inhabitants, confiscating their estates, and driving into exile, without mercy, all except a few, who, by the basest compliances and vilest flattery ingratiated themselves into his favour. Amongst these unworthy citizens are particularized one Bardinus, governor of San. Donato†, and John Capsocavades, who commanded in Rakovitza; these men were his chief counsellors in iniquity and his associates in debauchery. Amidst the tyrannical acts of this monster, which became so great that even his own Servians deserted the city, none excited greater horror than that which he committed against

* Not long before this time they had greatly annoyed the imperial possessions and fortresses in the Hlyrian provinces, but had been severely chastised for their audacity by Andronicus jun. assisted by a formidable auxiliary force of Asiatic Turks. Cantacuz. i. ii. c. 32.

† A place in the neighbourhood of Paramithia.

Elias Clauses, one of the best and richest of the citizens, whom he compelled to reveal his treasures by unheard-of cruelties, making him drink water mingled with ashes, and burning his naked body with torches and brimstone, till he expired under the torment.

During the government of this wretch in the year 1368, a terrible pestilence invaded Ioannina, and swept off great numbers of inhabitants: at its conclusion he forced all the rich widows who survived, to marry his despicable companions, and appropriated to his own use the property of the orphans. Whilst the unfortunate city was reduced to a state of misery by the oppressive laws, taxation, monopolies, and other burthens of its domestic tyrant, it was exposed to the greatest external calamities by an Albanian invasion, under Peter Leoses, who was induced to retire by receiving great bribes, and the hand of Irenc, Thomas's daughter, in marriage. During the five succeeding years, in which the city was free from all incursions of the Albanians, the depravity of its governor continued to increase.

In the mean time a second pestilence broke out in these parts, raging with particular violence in Ioannina and Arta. At the latter place Leoses himself fell a victim to it; after whose death a very celebrated chieftain, named Spatas, usurped the sovereignty, and joined together under his now formidable dominion, the two Albanian principalities of Ætolia and Acarnania. This warrior came up against Ioannina soon after its sufferings by the plague, and was only diverted from sacking the city by receiving Helen, the tyrant's sister, in marriage, with a regal dowry.

The despot, liberated from this last and most pressing danger, sunk deeper and deeper in iniquity, giving himself up to the guidance of a most abandoned miscreant named Michael Apsaras, who not only led him into the commission of the most enormous and unnatural vices, but alienated his affections from his wife Angelina, a woman who, to great beauty, added the most angelic disposition, and who

had hitherto been able to afford protection to many suppliants against the tyranny and brutality of her husband*.

In the year 1378 the Albanians of Malacass† under Ghino Frati made an irruption into the territories of Ioannina during the season of vintage, but were defeated and lost a great number in killed and prisoners. In the month of February the following year, a tower of the castron was betrayed by one Nicephorus a native of Peramas‡, to 200 Albanians, who next morning were joined by a large body of their countrymen from the island of the lake, with Valachians and Bulgarians mixed, when the whole castron, with its principal gula or citadel, fell into their hands. During three days the most terrible commotions ensued, and a general assault was prepared against the city by the Albanians in the fortress and their allies in the island. From this danger the citizens were delivered by the interposition of Michael the archangel, who appeared at the head of their armament with his flaming sword, and still continues to be the patron of the city. The expedition from the island being thus met and defeated, the Albanians in the castron surrendered at discretion, all of whom were put to death except a certain number who were sent back as a warning to their countrymen, with the loss of eyes, ears and noses: from this massacre Thomas took the surname of the Albanian-killer (Ἀλβανοκτόνος)§.

In the ensuing month of May Spatas took revenge for these enormities by laying waste the vineyards and corn-fields in the vicinity of Ioannina, in spite of the mean vengeance of Thomas, who hung up before the city walls all the Albanians that fell into his power, or sent

* She is styled in my Ioannina MS. Ἡ τῆς Ἰωννῆς καὶ τῆς βερότης βασίλισσα.

† A large town of the Pindus about ten miles beyond Mezzovo.

‡ A village at the north end of the lake.

§ The Albanians became very formidable in the fourteenth century, at the latter end of which two of their chiefs shone very conspicuously, Balza in the north and Spatas in the south. Chalcocondyl. l. iv. p. 311: they gained possession of many strong holds and cities in Illyricum, Macedonia, Epirus, Thessaly, Ætolia, and Achaïna. Chalcocond. ibid.

them mutilated into the enemy's camp. Nor did his cruelty towards his own subjects cease: in this very year he put to death Elias, the venerable Bishop of Mezzovo, at the instance of his confidant Apsaras, cut alive into small pieces Theochores an excellent citizen, and dragged another, named Gastiziotes, to death at a horse's tail: many lost their eyes or were kept in miserable dungeons till they discovered their riches to the tyrant. In the year 1380 he fortified various strong castles of his own district*, called in the assistance of the Turks, and carrying fire and sword into the territories of Malacassi and its vicinity inflicted the most horrid cruelties upon the victims who fell into his hands. In 1382 he repeated these incursions with the assistance of the same allies, conquered the cities of Velas, Drynopolis, Bagenetia, and Catuna: he repelled also an incursion of Spatas, who came to demand his wife's dowry which had not all been paid.

In the same year this apostate, by which title he is chiefly designated, received the title of despot from the Emperor Manuel, son of John Palæologus and his associate on the throne.

In the year 1385 the Turks made an incursion against Arta and carried away many Christian captives. Spatas on this occasion dispatched Matthew Archbishop of Ioannina, who happened to be in Arta, to request the assistance of Thomas against these fierce invaders: this was refused, and the poor archbishop banished for his interference. At length his enormities became so revolting that four of his own body-guard conspired to rid the world of such a monster, and effected their design by stabbing him in his bed on the night of December 20, 1385.

This wretch having been buried with the obsequies due to royalty†, his widow Angelina in the month of January 1386, to the great joy of her subjects espoused Isaac Count of Cephalonia, an excellent and virtuous prince: amongst his first acts was the recall of the archbishop

* Amongst these are mentioned Bourmina, Critzounista, Dragomi, Velchista and Rakovitsa.

† In all probability it is his sepulchre to which the monumental inscription mentioned in p. 9, refers.

from exile, the restoration of the dilapidated walls and revenue of the churches, the destruction of those horrid dungeons in which the late tyrant confined his wretched prisoners, and the punishment of his vile counsellors, the infamous Apsaras being deprived of his eyes and banished with all his family from the realm. After this he protected his country from the depredations of Albanian marauders, many of whom he subjected by his arms, and conciliated others by treaties which were faithfully observed. His good character procured for him the approbation of the Byzantine court and the regal title, the ceremony of his coronation being performed in the cathedral by the archbishop and two of his suffragans, the Bishops of Velas and Drynopolis.

In the year 1387 the good Archbishop Matthew died, and was succeeded by Gabriel prior of the ancient convent called the Archimandreion; its tower was this same year struck by lightning, and falling down crushed fourteen persons to atoms under the ruins.

Izaus entering into alliance with the rulers of Vlakia and Thessalonica, governed his states in peace and tranquillity till the year 1395, when he had the misfortune to lose his wife Angelina, whose remains were followed to the grave by a vast concourse of citizens uttering the most unfeigned accents of grief and lamentation. In 1397, at the instigation of his council, he espoused Irene, the daughter of his old antagonist Spatas, a woman of great beauty and talent; soon after his nuptials he lent his assistance to his Albanian father-in-law against an invasion of the Turks, who were defeated in a bloody battle near Drisco. In the following year Izaus having collected a large force marched against a powerful chieftain of Albania named Ghioni Zenevisi, in the province of Lower Dibra: by him he was defeated and taken prisoner. The news of his captivity being carried to Florence, where he had relations of high rank, they, with the assistance of the Venetian government at Corfu, procured his release by a ransom of 10,000 florins, which was paid at the city of Argyro-Castro, whither Izaus was brought and libe-

rated: from thence in company with his brother Sghurus, he passed over to Corfu, Santa Maura, and Arta, where he was kindly received by Spatas and conducted to Ioannina, in which city he died peaceably on the 29th of April, 1401.

Sghurus succeeded by will to the dominions of his brother, and at the death of Spatas to the government of Arta. Against him came up a celebrated chieftain named Bonghoes, heading a large army of Servians, Albanians, Bulgarians, and Valachians* who drove Sghurus from his dominions, laid waste the country, burned whole towns and villages, and massacred the inhabitants by thousands; so that the MS. concludes this part of its history with a pathetic exclamation of Acarnania weeping for her children and refusing comfort because they are not†. According to my documents this Sghurus was the last Christian prince who reigned at Ioannina‡, which was thenceforth governed by an aristocracy. In the year 1432, the inhabitants, alarmed by the extensive conquests of Murat or Amurath II. in Greece and Macedonia, sent out a detachment of their best troops to guard the passes of Mount Pindus, who cut to pieces all the Turks that were opposed to them. On this occasion the sultan sent the following epistle to the city:

TRANSLATION.

“ Sultan Murat Sovereign of the East and West, to the People of Ioannina, greeting :

“ I counsel you to deliver up to me with good will your fortress, and to receive me as your sovereign, lest you should move me to great

* At least this seems implied by the surname given by the MS. to this leader, who is styled Μπρόγος ὁ Σερβοαλβανοβυλαροβλάχος.

† This expulsion of Sghurus did not take place till after the year 1413, if he be the same governor who is mentioned by the historian Ducas as having sent, as well as some other states, an envoy to congratulate Mahomet I. on his restoration to the throne of Adrianople. Ducas Hist. Byz. c. xx.

‡ Phranza however makes mention of a despot Charles who died at Ioannina A. D. 1430, just before it fell into the possession of the Turks.

wrath, and I should come up against you with my army and take your city with the sword: then you will suffer all the calamities that other places have suffered, which refusing to acknowledge my power, have been conquered by my arms; whose inhabitants have been sold into slavery through the East and through the West. Come then, let us make a treaty and ratify it with an oath, I on my part that I will respect your rights, and you on yours that you will obey me faithfully."

Upon receipt of this letter the principal inhabitants of Ioannina took counsel together, and fearing to bring down upon themselves the resentment of so powerful a prince sent an embassy to Thessalonica, where he then resided, who delivered the keys of their fortress into his hands*. On their return he sent back with them a Turkish garrison who took possession of the castron with great rejoicings, but soon shewed their enmity against the Christian faith by razing to the ground the ancient church of St. Michael near the great gula or tower.

In a short lapse of time these Mahometans built houses in that part of the city which is now called Turcopalco, and wishing to domiciliate here, obtained the Sultan's permission to take for themselves wives among the daughters of the Greeks. Despairing, however, of success with the ladies, they devised the following scheme to effect their purpose.

Watching the opportunity of a great festival at which the Greek families attended divine service in the cathedral, they armed themselves secretly, and waited at the doors of the church till the congregation came out; then, each person seizing upon the damsel that pleased him best, carried her off in defiance of her relatives and friends. The parents, after a short time, seeing no remedy for the evil, consented to the nuptials, and gave the customary dowry to the husbands.

* Phranza, however reports, that the city was taken by Sinan, general of Murat, in 1431, l. ii. c. 9. Chalcocondilas gives a different account, and says, that it was at this time under the government of Charles, who was called Duke or Prince of Ioannina, a city at that time considered the most important in Greece, next to Thessalonica. Chalcocond. l. v. p. 126.



After this event the Mahometan population of course increased ; but, the Greeks still retained possession of the city or castron, though not of the gula or citadel, paying a very moderate tribute and being free from many vexations to which other cities under the Turkish dominion were subject. At length, in the year 1611, the evil star of the Greeks gained the ascendancy and brought upon them such a train of calamities that my MS. can trace them to no other cause but the personal interference of the arch-fiend himself. Their immediate author, or satanic instrument, was Dionysius*, called the Dog-sophist (σκυλόσοφος) a fit vessel of evil, who had been ejected from his bishopric of Triccala for practising the arts of astrology and necromancy. This personage had the misfortune to dream a dream, in which he saw the Sultan himself rise up in his presence to receive him ; and hence conjectured that he was fated by the stars to deliver his country from the Ottoman yoke. Full of this chimerical project, he roamed about the country, with a wallet behind his back and a large flaggon of wine slung by his side, gaining proselytes to his opinion and adherents to his cause. In the course of these wanderings he arrived at the monastery of San Demetrio in the vicinity of Delvinaki, at the distance of about ten hours from Ioannina : understanding that the Turks were less numerous in this city than elsewhere, and that they dwelt for the most part outside the fortress, he determined to make this the scene of his first operations. Having by his pretended skill in astrology and predictions of the fall of the Byzantine empire, as well as by the application of money, collected together a large crowd of followers, he led them by night against the city of Ioannina, which they entered singing the Kyrie Eleison ; there they put to death about a hundred Mahometans, and burned several houses, Asuman Pasha the governor, escaping with great difficulty by a secret passage into the citadel.

* The MS. by a play upon the word, calls him Δαιμονύσιος.

This infatuated mob soon turned their hands to plunder, and became inebriated by the contents of the wine casks which they broke open : this gave the Turks an opportunity to rally, and make a charge upon the rebels, when they slew a great multitude and took many prisoners, whom they reserved for the most exquisite tortures. Dionysius in the tumult escaped, and hid himself in a deep cavern under the north-east precipice of the castron, which is to this day called the cave of the Skelosophist.

Here he eluded for a considerable time the diligent search that was made for him by the Turks, being supplied with bread by a baker, who was acquainted with his place of concealment : he was at last discovered by some Jews of the fortress, and delivered up to his enemies. By them this arch-rebel was flayed alive, and his skin stuffed with straw, sent to Constantinople, and carried into the Seraglio : there it is said, that the Sultan having heard of the singular character of the man, rose up from his divan to view the spectacle, and fulfilled the predictions of the astrologer.

After this rebellion Ioannina was treated by the Turks like all other conquered cities. The principal conspirators, together with many innocent persons, were subjected to extreme punishments, some being impaled, others sawn asunder, and many burnt alive : every Greek church within the castron was then razed to the ground, from which place all Christians were banished for ever by a special firman of the Sultan ; but the Jews were allowed to retain their habitations, and received various immunities in consequence of the assistance they had rendered to the Mahometans*.

This expulsion of the Greeks from the castron tended greatly to

* This accounts for the residence of great numbers of Jews here in the present day, and the total exclusion of the Greeks. I find this sedition of Dionysius alluded to in Knolles's History of the Turks, p. 1308. It happened in the reign of Achmet the eighth emperor of Constantinople. The stuffing of the Bishop is also mentioned, but he is there styled a patriarch : it is also added, that the co-operation of some Maltese knights, Neapolitans and Spaniards was expected. Here the Ioannina MS. ends: the rest is collected entirely from the accounts of living persons, or from my own observation.

increase the city, which soon began to extend its arms along the banks of the lake. It seems to have enjoyed a considerable degree of tranquillity amidst the convulsions that agitated this part of the world during the last efforts made by the Christian powers to preserve some portion of European Turkey from the overwhelming force of its Ottoman invaders. It was governed by beys, and pashas of two tails, sent by the Porte, but never became the head or capital of a sandgiac till the time of its present sovereign*. His experienced eye soon saw the advantages of its strong central situation, and from the first he determined to make it the focus of his extended dominion. Under him it has risen to that degree of splendour, importance, and population which it now possesses. The number of inhabitants is computed, according to the best calculations that can be made, at forty thousand: since the insulation of the castron and the fortification of Litaritza, it may be said to have two citadels, three palaces, besides a vast number of small serais, eighteen mosques, and six Greek churches. There are also three tekés or Turkish monasteries, and two Jewish synagogues within the castron. The hospital, which was founded through the exertions of Signore Nicolo's father, is capable of receiving 150 patients, who are comfortably lodged and attended by a surgeon, a chaplain, and regular nurses: an annual governor is appointed who inspects the accounts and superintends the whole concern. The public prison is a dreadful place, sufficient to make the stoutest person's heart sink within him. A procuratore attends there daily to administer food and raiment to the wretched prisoners, many of whom would otherwise inevitably perish with hunger and cold: to the credit of the Greek inhabitants they make no distinction in this distribution between Christian, Jew, or Mahometan.

Ioannina contains two schools in which the ancient languages are taught. The first was founded about one hundred and thirty years ago by

* This pashalic is divided into four districts or provinces called Palaio-Pegogianni, Zagori, Kurrendas, and Grevena.

one Ghioni, a merchant of this city, who had acquired a large fortune by commercial speculations in Valachia. He placed the funds for the support of this foundation in the bank of Venice, which being confiscated when the French took possession of that republic, the school has since been supported by the genuine liberality of an excellent family named Zosimas, long settled in Russia, Poland and Austria, and who being free from the oppression of despotic power, and enlightened by an intermixture with more civilized nations, seek, in their enthusiastic love for their native country, to pour the treasures of literature into her bosom; and as they are unable to assist her degraded sons by arms, aim at supplying them with the more sure, though slow remedies of knowledge*. About 300 scholars are taught in this seminary, at the head of which is Signore Balano, a most venerable man and excellent scholar: his long white beard descending to his waist, with his mild, amiable manners, brings forcibly to the mind a picture of an ancient philosopher†. At the school over which Signore Psalida presides, about one hundred boys are educated: it was founded only thirty years ago by a rich merchant named Picrozoe, born at Grame-nou, a small village in the vicinity of Ioannina. To both these seminaries are attached excellent libraries: that of Psalida's possesses also a pair of fine globes, and some good astronomical instruments. A system of teaching, partly similar to that instituted by Dr. Bell, has been long established in this place. The Turks do not give themselves

* These benevolent brothers have deposited a large sum for this purpose in the bank of Moscow: by their exertions and munificence a vast number of Romæic books are constantly published and distributed over Greece, with grammars and elementary treatises; they afford assistance for any promising literary publication, and supply many young men of talent with the means of travelling for improvement, or studying at foreign universities. I believe that excellent patriot and accomplished scholar Korai, who is using every exertion to clear his native language from the corruptions of the mixobarous style into which it had fallen, owes his first patronage to the benevolence of the Zosimades.

† The geographer Miletius, a native of Ioannina, and afterwards archbishop of Athens, was master of this school, as also was the celebrated Eugenius of Corfu, who translated the *Æneid* into Greek hexameters. Signore Balano has published a Treatise on Algebra and Arithmetic. His father and his brother were both masters of the school before him. The principal Greek schools in Turkey besides those of Ioannina are at Constantinople, Smyrna, Buckarest, Kidhories, Salonica, Milies on Mount Pelion, Mount Athos, Athens, Chios and Patmos. Venice and Vienna are the chief marts for books.

much trouble about the education of their children : a man amongst them who is able to write, is looked on as a being of a superior order, and assumes vast importance by carrying a calambôio, or silver ink-stand, as the sign of his mystery, stuck in his girdle. Still there are two large buildings in Ioannina appropriated to this purpose, and to every mosque a small room is attached, in which children are taught to read the Koran. The Greek churches of Ioannina are in general large and ornamented with much gilding : they form a striking contrast with the Turkish mosques, which are singularly plain. As the vizir cares very little about any religion, he is extremely tolerant of all, and in no part of Turkey are the Græeks allowed so many privileges : that which they seem to value most, is the power of calling together their congregations by a bell : the Mahometans disdain to do this by any other sound than that of the human voice ; and certainly the sonorous tones of their muzzcins issuing from the light galleries of the airy minarets, wafted over all the city at the hours of prayer, produce an extraordinary and sublime effect.

The chief commerce of Ioannina is carried on with Constantinople, Russia, Venice, and Malta. From the first it procures shawls, turbans, amber, and a variety of toys ; from the second oxen, horses, skins, and ermine ; from Venice come rich velvets, red skull-caps, and many articles of hardware ; from Malta various English manufactures and colonial produce : many houses of Ioannina have a partner, or some connexion, established in these places. Every article pays an ad valorem duty at the Dogana of four per cent. The chief exports sent in exchange are, cottori from the plains of Triccala, Zeitun, and Livadia, raw silk from Thessaly, Lepanto, and Salona, Valonéan bark from Acarnania, prepared goat and sheep skins, and sometimes, though not very frequently, grain. Great profit accrues to the merchants of Ioannina from the distribution of their imports over the smaller towns and villages of Epirus : their domestic manufactures are not numerous : indeed here, as in other countries, the state of manu-

factures is a fair criterion of the state of civilization: whilst the workmanship of all articles that may conduce to general comfort, convenience, and utility, or to the interests of philosophy and science, is quite contemptible, great industry and considerable skill is exhibited in the embroidery of cloth, in filagree, in working silver handles for pistols, muskets, and ataghans, and in ornamenting pipe-heads.

The soil around Ioannina yields grain of most kinds, viz. wheat, barley, arabositi, calamboci, beans and peas: its fruits are grapes, figs, peaches, apricots, plums, almonds, cherries, quinces, oranges, lemons, pears and apples; great abundance of the latter are imported from the district of Zagori, on the other side the lake, and conveyed in boats across the water*: hemp and very fine tobacco is also grown in certain spots. The town is plentifully supplied with fish and wild-fowl from the lake, and the surrounding plains and mountains furnish abundance of game: hares, however, owing to a particular superstition, are never eaten either by Turks or Greeks. Very little animal food is consumed here comparatively, as in other Grecian cities. The diet of all ranks is rather spare and simple: oil enters into almost every article of culinary composition, and is relished the better for a slight taint or haut-gout. Botargo, which is the roe of the red or grey mullet, and caviar, which is that of the sturgeon, imported from the Black Sea, form a very favourite diet, especially during the season of religious fasts. Cow's milk is never used for diet; only that of sheep and goats, from which also a cheese is made which is very pungent and disagreeable to the taste. Ducks and geese are scarce, but fowls and turkeys very plentiful: turtle-doves are also plentiful and much esteemed, as also beccaficos at the proper season of the year: the wine used at table is less impregnated with

* Epirus was celebrated in ancient times for fine apples, called orbiculata. "Orbiculata ex figura orbis in rotunditatem circumacti: hæc in Epiro primum provenisse argumento sunt Græci qui Epirotica vocant." Plin. N. Hist. l. xv. c. 14.

resin than in other parts of Greece, except what is drank by the poorer classes, which is a villanous compound, and like most other marketable commodities, bought by weight: the chief food of these classes consists of a coarse yellow polenta made of arabositi, which looks very like a rice-pudding*; under an idea that it might resemble it also in taste, I once purchased a lump for a para, and was nearly choked by the first mouthful, being obliged to wash it down with a most nauseous draught of resined wine from the same shop, almost as bad as spirits of turpentine.

The climate of Ioannina is more variable than is generally found in Greece: in the summer the heat is quite oppressive: the winter is sometimes very rainy, at others extremely cold, and the inhabitants, who at one season of the year clothe themselves in the *lightest* apparel, at the other wrap themselves up in robes lined with furs: the common people preserve their shivering limbs from the severity of the weather beneath cloaks of thick homespun fleecy cloth. Earthquakes are common, and most frequent in the autumn: they sometimes throw down the houses, and the fish have been known cast out of the lake upon dry ground.

Amongst the maladies generally prevalent in large cities, fevers of all kinds are common at Ioannina, especially nervous ones: these arise chiefly from insalubrious dwellings, dirty habits of life, accumulation of filth in the streets, deficiency of wholesome nutriment, and above all from the great number of Albanese troops which are quartered by the vizir upon the houses of the citizens: this is, without exception, the most grievous and vexatious imposition to which these poor people are subject; and nothing tends so much to corrupt their morals and to vitiate their manners: indeed all domestic comfort and

* This polenta resembles the *μάζα ἀμολγαίη* of Hesiod, a cake made of milk and maize for labouring people. Athenæus mentions a maize cake as the food of the lower classes, who could not afford to buy bread. (Lib. xiv. 663. 6.) Such an one as eat it was sometimes called *μαζαγέρης*, which signifies a voracious fellow, that would devour any thing that came in his way. Lib. xv. 686.

purity of life must necessarily be destroyed in that family upon which ten, twenty, thirty, or even forty of the most abandoned soldiery are quartered, who join, both officers and men, in the most wanton exercise of power without any responsibility or dread of punishment: sometimes they are sent for the very purpose of gratifying the vizir's resentment, whether just or unjust. The venerable old Turkish gentleman whom I have before mentioned as having been sent to play at chess with Mr. Parker, had been obliged for many months to support fifty of these soldiers; they had broken every window in his house, destroyed all his furniture, torn down his portico for fire-wood, and obliged him to reside in the confined apartments of his harem, from whence not a female of his family dare stir out; and all this for some imaginary offence which he had given to the pasha: yet this person was universally considered the most inoffensive and amiable Mahometan in Ioannina. Such are the blessings of tyranny!

CHAPTER II.

Marriage Procession of Giovanni Melas—Marriage Feast and various Entertainments—Reflections upon the State of Female Society in Greece—Story of Phrosini—Story of Gelisem—Marriage Ceremonies—Albanian Wedding.

OUR friend Mr. Cockerell had not left us many days before we had opportunities of witnessing many interesting and curious scenes, in the enjoyment of which we would most gladly have had his participation. One of these was the marriage feast of Giovanni Melas, a young Greek merchant, one among the best educated, most intelligent, and most respectable men of the city. It was on a Saturday evening that we went with Signore Nicolo to view the nocturnal procession which always accompanies the bridegroom in escorting his betrothed spouse from the paternal roof to that of her future husband: this consisted of near a hundred of the first persons in Ioannina with a great crowd of torch-bearers and a band of music. After having received the lady they returned, but were joined by an equal number of ladies, who paid this compliment to the bride; these were also attended by their maid-servants, many of whom carried infants in their arms dressed in prodigious finery. The little bride who appeared extremely young, walked with slow and apparently reluctant steps, according to custom, supported by a matron on each side and another behind*. The streets were crowded with people, among whom

* This ceremony may throw some light upon the expression of St. Paul, *γυνῆκα περιάγειν* (Cor. i. c. ix. v. 5.) misunderstood by many commentators.

Signore Melas threw several handfuls of money at the door of his dwelling: we ourselves were here introduced to him, and with great politeness he ordered the band of music to accompany us back.

Next day, being Sunday, we understood that the Archbishop of Ioannina attended at the house of Signore Melas to place the tinsel crowns upon the heads of the new couple, light the tapers, put the rings on the fingers, and perform all the other tedious ceremonies of a Greek wedding. The consummation of the marriage rite and the unloosening of the mystic zone is deferred till the third day of the ceremonials.

On this day a grand nuptial entertainment was given, as is usual, to which all the particular friends and connexions of the bride and bridegroom were invited. In the evening we sent our congratulations to Signore Melas, with an intimation that if agreeable we would pay our respects to him personally on his marriage. This, as we had foreseen, was considered as a compliment; the band of music was sent to precede us to the house, at the door of which we found our host waiting to receive us: from thence he led us into the festive chamber and introduced us to his guests, I mean to the male part of them, since, as it has been before observed, in this semi-barbarous country the sexes are separated at all convivial entertainments; a custom which, more than every other, stops the progress of refinement, throwing over the amusements of society languid insipidity or tainting them with sottish degradation. We found Signore Melas's friends, after having partaken of the *equal feast*, pouring out copious libations to the rosy god, and singing hymeneal songs to the discordant harmony of fiddles and guitars. All rose up at our entrance, receiving us with every mark of attention, and seating us at the upper end of the divan, one on each side of Signore Alessio, the governor of Zagori, a great favourite with the vizir, who it seems acted for the bridegroom as master of the ceremonies*.

* He was the chief bridesman or *παρδρυμφορ* on this occasion.

In the interval between our introduction and supper, a fool or zany was called in to divert the company by acting with a clown a kind of pantomime, the ludicrous nature of which consisted in practical jokes and hard knocks upon the clown's pate, which strongly excited the risible faculties of the spectators.

We were much more pleased with the next species of entertainment, which consisted of an exhibition of the Albanitico or national dance of the Albanian palikars, performed by several of the most skilful among the vizir's guards who had been invited to the feast. The evolutions and figures of this exercise served to display the astonishing activity and muscular strength of these hardy mountaineers, who grasping each other lightly by the hands, moved for a time slowly backwards and forwards, then hurried round in a quick circular movement according to the excitement of the music and their own voices, whilst the coryphæus or leader, who was frequently changed, made surprising leaps, bending backwards till his head almost touched the ground, and then starting up into the air with the elastic spring of a bow, whilst his long hair flowed in wild confusion over his shoulders*. After

* This Albanitico has been considered by many as a remnant of the ancient Pyrrhic dance: but it is astonishing how ancient authors differ amongst themselves regarding the nature of the Pyrrhic, which seems generally allowed to have had its origin in Crete, or at least to have been first made known to the rest of Europe from that island. Τὴν Πυρρίχην πρῶτος εἶπε Πυρρίχης Κυδωνιάτης Κρής τὸ γένος. Nic. Damascen. de Mor. Gent. in Stobæi, Sermon. xlii. See also Lucian, who refers it to Crete, though he derives it from the sacred dances of the Curetes: de Saltatione, § 8. Aristoxenus, quoted by Athenæus (lib. xiv. c. 7.) says it was an invention of Pyrrhicus, a Spartan at Lacedæmon, and calls it a military exercise: but as the laws and constitution of this country were brought from Crete, a mistake concerning the origin of a custom might easily arise. Strabo asserts (lib. x. p. 701, ed. Ox.) that the Pyrrhic was different from the armed dance, ἐνοπλιος ὀρχήσις, and Aristophanes refers it to a species of that lascivious and immodest dance called the Κόρδαξ, for delighting in which Philip of Macedon is so severely upbraided by Demosthenes: and hence the satirical poet condemns all those who practise it to punishment in the infernal regions, Ran. 153. Most authors however consider the Pyrrhic as a military dance, and many ascribe its origin to Pyrrhus the son of Achilles, who is said greatly to have excelled in it. From a consideration of all circumstances I should think it not improbable that there were two kinds of Pyrrhic, the one a vile lascivious movement, the other a manly and martial exercise: and this latter was chiefly practised at Sparta, where children were taught it at the early age of five years; and of this latter Pyrrhic it is not improbable that the Albanitico is a remnant, since we learn from Lucian that the Spartans in their dance began like wrestlers, catching fast hold of each others hands, which practice was called ἀποχαιρίσμος. It is also singular that amongst the Mainotes or Eleuthero-Lacones, as they are called, the Albanitico or military dance is still best performed and held in highest repute. In the wild

this was finished, the bridegroom with several of his guests imitated their example, with less agility, but with much more grace and elegance. Dancing is still considered by the moderns as it was by the ancient Greeks, a requisite accomplishment in the composition of a gentleman*.

When supper was announced we all sat down, except the bridegroom, whose presence was excused, at a long table plentifully supplied with poultry, game, pilau, various made-dishes, and pastry. In token of extreme civility, every person near us heaped food upon our plates, which sometimes presented such an heterogeneous mixture of fish, flesh, and fowl, that if we had been obliged to eat it this probably would have been our last meal. I observed a beautiful boy about six years old who sat next me cramming himself till he could scarcely breathe; the little urchin seemed so determined that I should follow his example that he generally put half his mess upon my plate. Mr. Parker happening to sneeze at this entertainment, he was quite electrified by the boisterous congratulatory *vivas* of the guests. This custom is very general in the south of Europe, and seems to be a remnant of a very ancient superstition†. In the mean time the guests poured down co-

songs and intensely stretched voices of these palikars during the exercise, one may perhaps recognise those *ὄρσιος ῥυθμός* which Athenæus says ought to accompany the Pyrrhic. That the name of this dance at least was acknowledged as coinciding with a martial exercise in the time of the Byzantine emperors appears from a passage of Eupolatas, who says, speaking of it as an occupation of the soldiers under Romanus Diogenes, *ἦσαν γὰρ οἱ τῶν ἄλλων μάλιστα τὴν Πυρρῆχιον ἐκμελετηκότες ὀρχησιν*. Except. app. ad Hist. Comp. Cedreni, p. 839.

* By similar feats was Ulysses entertained at the Court of Alcinous, who seems to have spoken of his dancers with a regal pride.

Ἄλλ' ἄγε· Φαιήκων βητάρμονες ὄσσοι ἄριστοι
 Παισατε' ὥς χ' ὁ ξείνος ἐνίσπῃ δισι φίλοισι,
 "Οὐκαδὲ νοσήσας, ὄσσον περιγυγνόμεν' ἄλλων
 Ναυτίλῃ καὶ ποσσὶ καὶ ὀρχησύνι καὶ ἀοιδῇ· Od. 9. 250.

† The custom of "adoring the sneeze" is alluded to by many authors. Athenæus mentions it by the phrase *παρμὸς προσκυνεῖν*, referring the origin of the custom to that general idea of sanctity which was attached to the head: *ὅτι ἱερὸν ἐνόμιζον τὴν κεφαλὴν* lib. ii. c. 25. Xenophon in his Expedition of Cyrus (lib. iii.) relates the curious effect which an accidental sneeze had upon the whole Grecian army, who all with one accord adored it as a deity—*μὲν ὁρμῇ ὥς θεόν*. By many however the sneeze was considered rather in the light of a disease, or at least as the indication of one, and thence arose the ancient form of civility from the bystanders in the words *ZEY ZOZON*, from which the Italian *Viva* is derived, and the English expression of "God bless you."

pious draughts of wine, toasting the bride and bridegroom, the English Milordi, Signore Alessio, and others: and now it was that I fancied I could discover the meaning of old Anacreon in some of his Bacchanalian expressions from the manner in which these Grecian toppers drank, (ἀμυστι) many of whom filled two and others even three goblets with wine*; then taking up one with the right hand they applied it to their lips pouring the contents of the other two into it with the left, and never moving the cup from the mouth till the whole of the liquor was dispatched: these triplets were received by the rest of the company with unbounded applause. Possibly the celebrated Thracian Amystis may have been a similar trial of Bacchanalian skill, and not a goblet, as it is generally rendered.

Neu multi Damalis meri
Bassum Threicia vincat AMYSTIDE.

The feast was kept up with great merriment and noise till Signore Melas came in to pay us the highest compliment in his power, by introducing us into the gynæconitis, where the ladies were assembled.

* A great distinction between the ancient and the modern toppers of Greece seems to be, that the latter never mingle water with their wine, though the former observed this custom as a very general rule:

Οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ·

They even worshipped the Acrotopotes or pure-wine-drinker as a being so superior in strength of head as to be worthy of divine honours (Athenæi, lib. ii. p. 39): they classed their wines into two sorts, the *δλιγοφόροι* and *πολυφόροι*, according to the proportion of water they would bear. Plutarch mentions three different mixtures in use amongst wine-drinkers: 1st. Three parts of water to two of wine: 2d. Two of water to one of wine: and 3d. Three of water to one of wine (Symp. l. iii. Q. 9). Athenæus however reports that there was another mixture in vogue amongst the determined votaries of Bacchus; this was the *πέντε-καὶ-δύω* or five parts of wine to two of water. Some wines are reported to have been so strong as to admit of twenty parts of water to one of wine! Vid. Od. i. 209, and Hippocrat. lib. ii. de Morb. in fin. The ancients tempered their wines with cold or warm water, according to the season of the year or the state of their stomachs; but that custom which sounds the most extraordinary to a modern ear, is the mixture of sea-water with the wine, the *οἶνον θαλασσόμενον*, as it is called by Hippocrates. I used to have my doubts about the passage of Horace respecting the Chium maris expers, and was inclined to agree with those commentators who considered it as home-brewed, until I found the custom most explicitly mentioned by Athenæus (lib. i. c. 19), who says that under it the allegory of Bacchus flying to the sea is veiled: *ἡδὲν γὰρ εἶναι τὸν οἶνον, παρεγγεομένης θαλάσσης*. Certainly this mixture could not be more revolting or nauseous than the *vino resinato* of the moderns, which becomes palatable by habit. It is curious that the Romaic name for wine is *κρασί*, which, like the word crater, is derived from the ancient custom of mixing water with it.

In passing through the gallery or portico we observed a great quantity of rich bed-furniture, consisting of purple velvet embroidered with gold, which is always sent with the bride and displayed for public admiration upon these occasions. We had heard that Ioannina was celebrated for the beauty and fine complexion of its females; and certainly we were not disappointed when we entered into the apartment where a party of the most charming women in this capital were collected together. They sat in a large circle round the room, superbly attired; but the liquid lustre of their eyes put to shame the jewels that sparkled in their raven tresses. The reflection came forcibly across the mind, what brutes the men must be who could desert the society of such masterpieces of excelling nature, to indulge in the low gratifications of riotous intemperance! By the smiles and whispers that went round the circle, we soon perceived that our appearance excited much curiosity, and that our persons and every article of our dress became subjected to the minutest scrutiny. We were seated on each side the little bride, who was scarcely twelve years of age, and was comparatively so girlish that it required a great stretch of imagination to consider her in the character of a matron. She was magnificently dressed, the value of the jewels with which she was adorned being estimated at about 2000*l.*; an ancient family appendage (that *παλαιὸν κτῆμα* of the Greek tragedians) in the shape of an old nurse, stood near her, and this Argus was actively employed in guarding her charge and repelling the advances of Signore Melas, who was anxious to impress the marks of his affection upon the lips of his betrothed. One of the Albanian guards having brought in coffee, the young lady arose and with a very pretty air handed it to Mr. Parker and myself, who were obliged to suffer this inversion of the right order of things and accommodate ourselves to the custom of the place. We observed that her manners and deportment were accompanied with a great share of mildness and affability; but her features had not sufficiently expanded to judge of their expression: it appeared to us that her countenance might become in-

interesting but by no means handsome. She was a daughter of the chief primate of Ioannina, and her dowry was said to be very considerable. After remaining about an hour in the Gynæconitis we took our leave; but in quitting the room we remarked a number of faces peeping out of an opposite latticed window, and found that a large party of young unmarried girls had been keeping the feast in a different apartment, separated both from men and women. The band of music accompanied us back to our lodging, where we arrived about midnight.

The scene we had witnessed naturally gave rise to some reflections upon the degraded state of that sex whose influence has, in general, so great an effect upon society. This degradation in Greece is owing principally to a want of education amongst the females, and an early seclusion from that society which they are intended to ameliorate and adorn: but indeed if the first of these evils were removed, the second would soon vanish—for when good principles and a sense of moral duties are early instilled into the mind, there is no need of seclusion or confinement. Women who know their duties are full as apt to practise them as men, and possessed as they are of a greater share of sensibility, are much more easily led to cultivate the mild and social virtues. Of all the countries which we visited, I saw none where this false system of treatment was more to be regretted than in Greece. To judge from the countenances of the Grecian females, they exhibit a vivacity and brilliancy of expression that denotes a high degree of sentiment and genius: they appear also naturally to possess affectionate and kind dispositions, without any tendency to that spirit of profligacy which characterizes the sex in many countries of the South. But what can be expected from the system that is pursued? As soon as a girl approaches the age of puberty, she is more studiously shut up from public sight than a catholic nun. In the interior of the Gynækaios she is confined, but taught nothing beyond the art of embroidery or a few other such frivolous accomplishments, and, if her nurse or mother should be able to read, is instructed in the science of

relics, the history of miracle-mongers, and other absurdities which superstition has engrafted upon religion. As soon as she arrives at a marriageable age, she is affianced by her family, as a matter of convenience or sordid contract, and may be reckoned lucky if she find a parity of age in her partner for life. Very rarely indeed is the hymeneal torch lighted here at the altar of love: all preliminaries are carried on by the intervention of a third party; no opportunity is given to a young couple of studying each other's disposition, and acquiring that knowledge of each other's character which is so essential to connubial happiness; there is nothing to excite those tender anxieties and delicate attentions which interest and refine the soul: the inclinations of the parties most intimately concerned are not thought of; the suitor expects nothing from his bride but a silent acquiescence in the will of others, and the girl herself, anxious for liberty, gives her consent without consulting or even knowing the inclinations of her heart. Very curious surprises sometimes take place, when the bridegroom goes to fetch his affianced spouse. The beautiful infant turns out a picture of deformity; or the plain child is transformed into an angelic woman.

Nothing can exceed the anxiety of parents and friends in this country to contract a marriage for their girls*. The brothers in a family, make it an invariable rule, never to marry until their sisters are disposed of; the truth of which was frequently confirmed to me by most respectable authority. The strongest instance I ever met with of this zeal was in a poor decayed tradesman of Ioannina, whom the

* Thus it was with the ancient Greeks: nothing seems to have been deprecated among them so much as for a female to remain unmarried.

*Ἀνύμφευτος διὲν οἶχῳ
δάκρυσι μυδάλλει**

Says the wretched Electra in Euripides; and so also the Antigone of Sophocles,

*Ὅνδ' ὕμεναιων
ἐγκληρον, ἔν' ἐπινυμφίδιός
πῶ μέ τις ὕμνος
ὑμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.*

exactions of the vizir, and failures in commercial speculations, had reduced to the last stage of poverty: his still venerable, though melancholy appearance, so strongly excited our compassion in his behalf, that we contributed a sum of money for his relief, which might possibly, with good management and good fortune, have enabled him to regain a tolerable livelihood; but he chose rather to give it all as a dowry with his eldest daughter, a very beautiful girl, to a young Greek, who, according to custom, refused to marry her without one.

If the system pursued with regard to females in Greece were found efficient in preserving the morals uncorrupted, and the inclinations steady on the side of virtue, something might be said in its favour: but I am afraid that ignorance and seclusion are quite as bad safeguards of innocence as freedom and cultivation: there will be this difference indeed, that in one case vice will exist divested of all refinement, and immorality exhibit itself in the grossest form: the mind too, unable to enjoy intellectual pleasures, will yield more easily to the seductive influence of the passions. One of the few Greeks whom I found aware of this injurious tendency, was Signore Melas, the very person whose marriage gave rise to the foregoing observations. A more frequent intercourse having subsequently made me better acquainted with this intelligent young man, I discovered that the real motive of his marriage with such a youthful bride, was a wish to release her from the fetters of prejudice, that he might place her under the care of his own mother, cultivate her talents, study her temper, direct the rising energies of her mind, make the first years of matrimony only the latter end of courtship, and thus qualify his wife to become his companion and his friend. These enlightened views of Signore Melas may in great measure be attributed to that intercourse with society to which his continental travels had introduced him.

It is a curious fact that the ancient Greeks, like the moderns, were guilty of similar errors in the education of their women: they seem to have been quite careless of all qualities and endowments in a wife,

except modesty and domestic management*. Those women amongst them who are noted for talent, and conspicuous in the list of fame, are for the most part of that class who acquired cultivation at the expense of virtue: they were a superior kind of courtesans, forming a middle rank between the prostitute and the wife, and designated by the title of *ἑταίραι*, or female companions: these women, knowing that to gain universal admiration they must also acquire the polish of education and accomplishment, boldly threw off restraint, and associated freely with the men, studied their tastes, infused life into their convivial entertainments, and splendour into their establishments: hence they became not only mistresses to the young and dissipated, but the instructresses of statesmen, and the companions of philosophers.

Such examples are sometimes met with amongst the modern Greeks, though the difficulties in the way of emancipation and the cultivation of talent are now much greater than they were formerly. The tragic story of the unfortunate Phrosini is already known to the English reader; but many circumstances connected with it have been so inaccurately detailed that I shall here venture upon its repetition. This young beauty was highly celebrated in Ioannina, not more for the attractive graces of her person, than for that elegance of manners and vivacity of wit, which made her the life and soul of society with which she freely mixed. I have heard the gravest personages dwell with rapture upon the remembrance of her talents, and the pleasure of her conversation. With this accomplished female, Mouchtar Pasha the vizir's eldest son, had formed an intimate connexion. The

* The following speech of *Telemachus* to his mother, the prudent *Penelope*, puts this in a strong point of view.

Ἄλλ' ἐξέδωκεν ἴδωσα τὰ σῶαίης ἔργα κόμιζε
 Ἴδόν τ' ἠλακάτην γε, καὶ ἀμφιπόλοισα κέλευε
 Ἔργον ἐπύχεσθαι. μῦθος δ' ἀνδρεσσι μελήσει, &c.
 Od. α. 355.

estrangement which thence ensued between him and his wife excited the most violent jealousy in the mind of that imperious woman, who also interested her sister, the wife of Vely Pasha, in her cause. Some time elapsed before they could gain any proof against the object of their hatred, but at last an opportunity occurred which they eagerly seized. A jeweller one day brought to Mouchtar's wife a brilliant ring of great value, which she recognised as a wedding present made to her faithless spouse, and which she found, on questioning the jeweller, had been left with him for sale by her beautiful rival. Having gained possession of the ornament, she sent instantly for her sister, who proceeded with her to the palace of the vizir: admitted into his presence, they raised a terrible outcry and demanded redress for the contempt thus brought upon them by the machinations of Phrosini. Ali, who at this time preserved his influence in Upper Albania by means of his daughters-in-law, and had actually contrived through their aid to cheat poor Ibrahim Pasha, their father, out of some very important territory, felt unwilling to displease them: and therefore, raising them from the ground, he swore by the beard of Mahomet that their just desires of revenge should be indulged: it is also confidently reported that he had at this time a criminal intrigue with the wife of Vely, and that he could refuse nothing to her solicitations.

Trusting none of his officers with the execution of his commands, lest they might either give alarm to Mouchtar Pasha, or become the objects of his future resentment, he went himself at the dead of night, attended by his body-guard, to the house of the unsuspecting victim. Having gained admittance, and procured a lamp, he proceeded at once into her chamber, awoke her from sleep, and holding out the ring in his hand, inquired if she recognised it. The unfortunate creature immediately read her fate in the stern countenance of the tyrant, deceit was useless, and she confessed the fact. In a severe tone of voice he then ordered her to arise, put on her clothes and follow him. At the folding doors of the court he delivered her into the custody of the patrol, permitting one favourite maid alone to attend her mistress.

They were conducted to a Greek church on the borders of the lake near the gardens of the Kiosk, and presently afterwards about twenty frail women of the lower ranks were conveyed to the same place of confinement. There they all passed the night in prayer, expecting every moment to be their last. The next day however came to a close without the fatal order being given. The despot himself seemed struck with remorse, and hesitated before he could sign the sentence of death: he has even declared since, that he waited only for proper intercession to spare their lives. One man indeed, a poor Greek, did present himself before him to beg the life of his guilty spouse, who was one of the unfortunates locked up with Phrosini. The vizir laughing aloud, asked him if he were content to live in wedlock with a whore? and on the man's replying in the affirmative, he gave an order for her release. The execution of the rest took place at night: they were taken in a barge from the church to some distance on the lake, tied up in sacks, and precipitated into the deep: Phrosini and her faithful maid, watching an opportunity, before the guards could prevent them, clasped each other in their arms and plunged into the water to rise no more.

Drowning is the general punishment for incontinency inflicted by the Mahometan rulers upon their female subjects both Turkish and Greek: but if one of their own women should be caught intriguing with a Christian, such an insult upon the faith is not to be expiated but by the severest retribution, and the most public example. The following scene is copied from Mr. Jones's MS. Journal, having occurred during his residence in Ioannina.

"The day on which I took my leave of Ali Pasha for the north of Albania, a Turkish girl, of extraordinary beauty, was stoned to death. As my two friends and myself were proceeding to the palace, we heard a person proclaiming something in the Turkish language, and on inquiring of our interpreter, we found it was an order

for 'every true believer in the faith of Mahomet' to go and throw a stone at this poor girl. Her crime was that of intriguing with a Christian (a Neapolitan in the vizir's service) for which the laws of Turkey subjected her to this horrible punishment.

"The interviews between herself and her lover had been facilitated by a Jew; but this worthy descendant of Iscariot was the first person to betray them. He supped at the Neapolitan's table on the fatal evening, and he had scarcely retired from it half an hour before his information caused them to be arrested by the Turkish guard. The following morning, Gelisem (this was the unfortunate girl's name) was condemned to die. Soon after sentence was passed, her face was uncovered and exposed to the public gaze, which is the greatest indignity that can be offered to a Turkish female. She was then conducted, amidst the groans and curses of the Mahometans, to a plain at a short distance from the town. She had no sooner reached the fatal spot than she was partly stripped, and her long black tresses loosened about her neck and shoulders. One would suppose that her appearance at this moment might have disarmed even Turks of their vengeance. But no! she was obliged to descend into a hole dug for the purpose, when these barbarians began to pelt her with stones, uttering at the same time a volley of groans and curses. She was tortured in this manner for nearly a quarter of an hour, the pebbles being considerable in size and striking her mostly about the neck and shoulders. At length an Albanian soldier, who had probably more humanity than the rest, took up a large stone, and, throwing it upon her head, put an end to her misery. She was then left buried under the mass.

"The fate of the Neapolitan can be considered as little less severe. After having been permitted to remain at Ioannina long enough to witness the cruelties exercised upon his mistress, he was himself sent in charge of an Albanian escort to the town of Argyro-Castro, in the interior of Albania, where the plague was violently raging, and where two-thirds of the inhabitants had already fallen victims to its fury.

“What rendered the fate of these unfortunate persons more melancholy was, that the girl, who was but nineteen years old, was in a state of pregnancy, and the Neapolitan wished to marry her; but this could not be permitted, according to the laws of the country. I was informed, however, at Ioannina, that he might have saved her life as well as his own by renouncing his religion. The girl too, had means of escaping the punishment of death; but she afforded a singular instance of female heroism as well as of that extraordinary attachment which all the Turks bear to the religion of Mahomet. When she arrived at the fatal hole dug in the ground, she was desired by the priest to leap into it, *‘if a true believer in Mahomet:—if not, to leap over it.’* She took the former resolution, though the consequence of her not doing so would have been the preservation of her life. She would indeed have been degraded, scouted, and spit upon by the Turks; but her life would have been spared.

“Of course, we had no wish to be spectators of this horrible scene; nor should we have been permitted if we had had that wish, so enraged were the Mahometans against the Christians, or, as they are pleased to term them, ‘the Infidels.’ Indeed it was said at the time (and considering the source from whence I received the information, I have reason to believe it true) that a dervish went to the vizir next day, and represented to him the necessity of sacrificing thirty Christian heads, in order to save the girl’s soul; but the vizir had him turned immediately out of the room. Had this measure been adopted, my head might possibly have counted one.

“We walked through the streets on this day as usual; but we were afterwards told that we had acted imprudently in doing so. There are certainly many parts of Turkey where we might have been exposed to the fury of the Mahometans. But considering the high authority of Ali Pasha at Ioannina, as well as his extreme care not only to protect but even to please the English, I believe we incurred very little danger on this occasion.”

Thus it is these barbarians treat that weak and gentle sex, whom they themselves drive into error, instead of endeavouring to retain them within the path of virtue: not only do they totally neglect their education and improvement, but by their polygamical institution, that gross violation of Nature's law* and the social compact, they destroy at once all those tender affections which are the strongest inducements to chastity and virtue. The emancipation of females from tyrannical prejudices will be slow but certain among the Greeks, and they will ultimately attain the proper station to which they are entitled; but with the Turks the case is very different, and almost hopeless: there amelioration is opposed by the detestable principles of religion, if indeed it can be called a religion, which teaches that women are born but for the gratification of man and the propagation of the species, which turns them into slaves, and perpetuates the degrading inferiority by denying them participation even in the public worship of their Creator.

The marriage ceremony among the Mahometans is extremely simple, being merely a civil contract signed and witnessed before the *cadi*. The Greek rites are numerous and absurd in the highest possible degree; they have been so often described that a repetition is unnecessary, but as an Albanian wedding may possibly be new to the reader, I shall finish this chapter with the description of one which I received from a friend who was present at the ceremony.

"The bridegroom goes on horseback to the dwelling of the bride: he is there presented with an immense loaf, which he breaks into pieces and throws to the spectators at the door, who are all very eager to procure a piece. When he enters he is invited by the parents to sit down to eat and drink, a ceremony which is generally most voraciously com-

* Polygamy must be considered as an infringement of the law of Nature from the general equality of males and females born into the world, in all places, and in all climates: the preponderance indeed, though small, is said to be on the side of the males, which seems a wise and providential regulation to counterbalance the dangers and accidents to which this sex is so much more exposed than the other.

plied with. The mother kisses the bridegroom, and ties round his neck a handkerchief, a present from his fair one and sometimes embroidered by her hands. The duty of the priest is generally performed in the house or garden, it not being at all necessary that it should take place in the church. They then mount on horseback, the bridegroom first dressed in his best apparel, and carefully wrapped in cloaks, looking very downcast, and supported by his friends, as if he were unable to endure so awful a ceremony : the bride is veiled, but loaded with finery, which is either her own, or borrowed for the occasion : at some distance from the house they are met by their friends and the young girls of the neighbourhood, who dance before them to music, which is accompanied by the voices of the party : this is by far the most interesting part of the ceremony. On arriving at the house, the father of the bride receives her in his arms at the door, and while she is apparently forced to enter, throws a pomegranate against the wall as an omen of fertility ; the mother of the bridegroom presents her with honey, corn and oil, and winding a shawl round them both, she, together with the relations, drag them into the apartment, the bride affecting great reluctance and resistance. She is there unveiled, and is obliged to stand with downcast eyes, like a statue, against the wall. She is then saluted by the relations and friends, and is ready to receive any little presents which they may be generous enough to offer. After this they sit down to a feast, prepared according to the means of the family, all except the bride, who frequently remains standing many hours whilst the company eat, and bows with great complaisance to every one that drinks her health."

CHAPTER III.

Shooting Excursion with Mouchtar Pasha upon the Lake—Dinner on the Island—Invitation to a grand Entertainment by the Vizir—Description of it—Visits from the chief Greeks of Ioannina—Signore Alessio, the Governor of Zagori—Visit of Ceremony to the Vizir—His Skill in Geography—Shooting on the Lake—Thalassopuli—Police of Ioannina—Review of Albanian Troops by the Vizir—Our general Manner of Living—Manners and Customs of the Greeks—Marriage Procession of one of Ali Pasha's Concubines—Ali's Harem—His Court and Officers.

THE day after Signore Melas's marriage feast, we received an invitation at about nine o'clock A. M. to accompany Mouchtar Pasha in a grand shooting excursion upon the lake. We lost no time in preparing our fowling pieces, and descended to the quay accompanied by Signore Nicolo and his brother Giovanni, where we found two caiques waiting for us by the Pasha's orders : all the others belonging to Ioannina, amounting to more than 100, were engaged for the sport. We observed them already moving towards the southern extremity of the lake like a Lilliputian fleet, and our boatmen redoubling their efforts, we soon overtook them. Each caique, besides the rower, contained one or more sportsmen, with as many guns as they could collect. For a considerable distance the squadron moved forward in a strait line, driving before it myriads of wild fowl of every species, until at length the boats at the extremities shot a-head, and formed a curvilinear line, enclosing a large space of water. As this circle narrowed itself, the birds confined within began to rise in dark masses

like clouds, and to fly over our heads. Then the firing commenced from one extremity of the line to the other, and continued about ten minutes or a quarter of an hour, until the surface of the water was literally strewed with wild-fowl. We were stationed near the centre of this circle, close to the Pasha, who had about twenty guns in his boat, with one of his Albanians to load them as quick as they were discharged. He is an excellent shot, and very rarely missed his bird; it is said that he can shoot a hare when he is on horseback at full gallop, but this feat we never witnessed: if practice however can make perfect, he ought to be the best marksman in Albania. Some of his guns were of a great length, and he was so surprised at seeing me bring down a bird at a long shot with a very short fowling piece, that he requested me to send it for his inspection into the caique. After the sportsmen had picked up their game, the squadron was again set in motion, to pursue the wild fowl who had retreated to a different part of the lake: the scene was exceedingly beautiful, for the sun shone brilliantly, and the snow-capt mountains, with the convents villages and cypress groves upon the banks, were finely reflected in the transparent water: the firing from the boats had the effect of a naval engagement in miniature, the echoes of the musketry being increased and prolonged amidst the folds of the surrounding hills: hundreds of eagles and vultures flying around the shores of the lake, flapping their enormous wings, and screaming as it were with delight in the prospect of their prey, added much to the grandeur of the scene. After we had been thus engaged about four hours, the vizir himself made his appearance in his state barge, but did not join in the sport; soon afterwards the wind began to rise, and occasioned rather a heavy swell; the signal was then given for dispersion, and the caiques all hastened with their loads towards the city. Mouchtar however had prepared a dinner at the house of one of his retainers on the island, of which he invited us to partake: accordingly we landed at the village, and found very excellent fare provided in a house remarkable for its extreme neat-

ness and cleanliness. We were placed on each side the Pasha at the corner of the divan, whilst two Albanian officers and Signore Nicolo, who was honoured with an invitation, knelt upon the floor, to bring their mouths on a level with the little round table, or tin tray, upon which the provisions were laid. My friend and myself alone had plates, and we all helped ourselves without reserve by means of our fingers from the same dish, except that now and then the Pasha and his guests, for the sake of compliment, dabbed a few handfuls of a mess upon our plates. A young Albanian Ganymede, with flowing hair and embroidered apparel, stood behind Mouchtar, with a pitcher of wine and goblet, from which he helped his master and the rest of the party: our fare was pilau, excellent ragouts, fish boiled and fried, fowls and pastry, to the number of about thirty dishes. Soon after we had dispatched our meal, we left the pasha to the enjoyment of his siesta and strolled about the village; whose neat comfortable mansions and clean streets, as well as the orderly behaviour and industrious habits of the people, put to shame all other places which we visited in this country. Passing by a decent church we came into a pretty square, where we observed several stone seats, in which the old men of the village sit basking in the evening sun, after their daily labours, and witness the sports and enjoyments of the youth*. I never observed a greater appearance of contentment and happiness than among this people; it is so favourite a place of resort to Mouchtar, and so useful to him in the pursuit of his sport, that he governs it not only with mildness, but with great partiality. From the village we wandered over the island, delighted with the fine prospects which its eminences afford, and on returning to the house took coffee and smoked several pipes with the pasha before we separated. As the night was fine and clear, Mouchtar, who is insatiable in all amusements, ordered his

* Upon mentioning this circumstance to a learned friend, he suggested that it was a good commentary upon a passage of the *Medea*:

Πεσσὺς προσελθὼν ἔνθα δὴ παλαίτατοι
Θάσσουσι σεμνὸν ἀμφὶ Παιρήνης ὕδωρ.