

under this last appellation. *Guilietiere* affirms positively, that the principal mosque in the lower city was the *Pantheon*<sup>5</sup>, and afterwards describes it as superior to that of *Rome*. A recent traveller<sup>6</sup> applies the name, and with more reason, to an edifice described by *Stuart* as the *Poikile*<sup>7</sup>, and by *Wheler* as the *Olympiæum*<sup>8</sup>. In this imperfect state of our knowledge with regard to the real history of these pillars, as of many other antiquities in *Athens*, the author would leave the question to be decided by

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Discordant  
Accounts  
of this  
Building.

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error of the transcriber of *Zygomalas's* Letter, or in an error of the press: *πάνθειον* being written for *παρθενών*. The words are: "Τὸ πάνθειον: οἰκοδομήν, νικῶσαν πάσας οἰκοδομάς: γλυπτῶς ἐκτὸς διὰ πάσης τῆς οἰκοδομῆς ἐχουσὰν τὰς ἱστορίας Ἑλλήνων: καὶ ταῦτα, τὰς θείας. Ipsum Pantheum: quod est ædificium, aliis omnibus excellentius: in quo extrà circum- quaque historiæ Græcorum sculptæ sunt, et quidem divinæ." (*Vid. Turco-Græciæ, lib. vii. p. 430. Basil. 1583.*) The author is here evidently describing the *Parthenon*; and, as he afterwards mentions the *horses of Praxiteles*, "ἱπᾶνω τῆς μεγάλης πύλης (supra magnam portam)," it is not very probable that he believed the building to be the *Pantheon of Hadrian*; unless, indeed, he alluded to the *horses* which were on each side of the *Propylæa*.

(5) "Il y a trois mosquées à Athènes: une dans le chasteau, qui est l'incomparable temple de Minerve; et deux dans la ville, dont la principale est le fameux *Panthéon*, qu' *Adrian* y fit bastir." *Voyage d'Athènes, p. 156. Paris, 1675.*

(6) Mr. *Wilkins*. See the Plan engraved for the Work about to be published by Mr. *Walpole*, on *Parts of Greece, Asia, and Egypt*, from the *MS. Journals of Travellers in the Levant*.

(7) *Antiq. of Athens*, vol. I. c. 5. p. 37. *Lond. 1762.*

(8) *Journey into Greece, Book V. p. 392. Lond. 1682.*

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Reasons  
for the  
Name as-  
signed to  
it.

subsequent investigation, and by the discoveries which the excavations of future travellers may bring to light, were it not for the recent observations upon this subject by the Earl of *Aberdeen*<sup>1</sup>, added to the plan of this mighty structure as afforded both by *Chandler*<sup>2</sup> and by *Stuart*<sup>3</sup> from their own personal observations; which seem to place the history of the building beyond a doubt, and prove it to have been the Temple of *Jupiter Olympius*, constructed with double rows of columns, ten in front, and twenty-one in flank, amounting in all to one hundred and twenty-four; the extent of the front being one hundred and seventy-one feet, and the length of the flank more than four hundred: of which sumptuous and stately temple, these pillars are the majestic ruin. The area, or *peribolus*, within which it stood, was four *stadia* in circumference. "*Rome*," says *Chandler*<sup>4</sup>, "afforded no example of this species of building. It was one of the four marble edifices which had raised to the pinnacle of renown the architects who planned them<sup>5</sup>; men,

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(1) Introduction to *Wilkins's* Trans. of *Vitruvius*, p. 66. See also Note (1) to p. 9, of the Text of that Work. *Lond.* 1812.

(2) *Trav. in Greece*, vol. II. c. 15. p. 74. *Oxf.* 1776.

(3) *Antiq. of Athens*, vol. III. c. 2. Pl. 2. *Lond.* 1794.

(4) *Trav. in Greece*, as above cited.

(5) *Antistates*, *Callaschros*, *Antimachides*, and *Porinus*, were the earlier architects employed on this fabric.

it is said, admired in the assembly of the Gods for their wisdom and excellence." Some of the columns still support their architraves; one of which, being measured while we were in *Athens*, was found to equal three feet in width; and, although of one entire piece of marble, it extended, in length, twenty-two feet six inches<sup>6</sup>. Upon the top of the entablature, on the western side of the principal groupe, is shewn the dwelling of a hermit, who fixed his solitary abode upon this eminence, and dedicated his life entirely to the contemplation of the sublime objects by which his mansion was everywhere surrounded. Seventeen of these pillars were standing in 1676: but a few years before *Chandler* arrived in *Athens*, one was thrown down, for the purpose of building a new mosque in the market-place. Such instances of dilapidation on the part of the *Turks* are,

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(6) What the feelings of the *Athenians* must have been upon the restoration of this temple, may, in some degree, be collected from the following observations of *Plutarch*, and of *Dicaearchus*, concerning the edifice in its imperfect state. 'Ὡς γὰρ ἡ πόλις αὖν Ἀθηναίων τὸ Ὀλυμπίον, οὕτως ἡ Πλάτωνος σοφία τὴν Ἀτλαντικὴν ἐν πολλοῖς καλοῖς μόνον ἔργον ἀνελίς ἔσχηκεν. (*Plutarch. extremo Solone.*) *Dicaearchus* seems to have had a foresight of its future splendour. He says: 'Ὀλύμπιοι, ἡμισυλὶς μὲν, κατὰ πλεῖστον ἔχον τὴν τῆς οἰκοδομῆσεως ὑπογραφὴν γινόμενοι δ' ἅν βίλτιστον, Εἰ ΣΤΝΕΤΕΛΕΣΘΗ. *Dicaearch. Descript. Græc. ap. Meurs De Athenis Atticis, lib. i. c. 10.*

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fortunately, very rare; and we find that, in this instance, the damage done to the remains of the temple was made a pretext for extorting fifteen purses from the Governor of *Athens*; a tax levied by the *Pasha* of *Negropont*, as expressly stated, for the violence committed by the *Waiwode* in overthrowing the pillar.

*Ilissus.*

Fountain  
*Callirhoë.*

Descending from the area of the temple toward the *ILISSUS*, we visited the fountain *CALLIRHOE*, sometimes called *Enneacrunus*<sup>1</sup>. We observed *niches* in the rock, for the *votive offerings*, where there had been a cascade: and hereabouts were, in all probability, the altars of those *Muses* mentioned by *Pausanias*, who were called *Ilissides*. Afterwards, as we examined the channel of the river, for a considerable extent, we found it to exhibit such evident traces of a powerful current having worn away the solid substance of its rocky bed, that we were convinced it could not formerly have been characterized by the appearance it now exhibits; namely, that of an occasional torrent, sometimes dry throughout the entire year. *Chandler* says, he visited it several times after snow had fallen on

False No-  
tions enter-  
tained of  
the River.

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(1) Vid. *Meursii Ceramic. Gemin. c. 14. op. Gronov. Thesaur. Græc. tom. IV. p. 982. L. Bat. 1699.*



the mountains, and after heavy rain; but that he never found even the surface of the channel to be covered with water: it lodged only in the hollows of the stone, and trickled from one cavity to another<sup>2</sup>. Yet we should reluctantly conclude with that writer, that the Poets who celebrated *Ilissus* "as a stream laving the fields, cool and lucid," either conceived or conveyed "a false idea of this renowned water-course." Some other cause must be assigned for the disagreement of their descriptions with the real character which the river now bears. The earliest traveller whose work we have cited seems to have found no difficulty in accounting for the loss of the current, but, soon after his arrival at *Athens*, distinctly states, that the *water of the Ilissus had been diverted and divided by an infinite number of rivulets*, cut on purpose to supply the fountains in the gardens about the town<sup>3</sup>. In a former part of his work he seems to insinuate that the current had also been carried off for the use of

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(2) Trav. in Greece, vol. II. p. 79. *Oxf.* 1776.

(3) "Le pont est soutenu de trois arches; et au dessous est le canal où passoit l'*Ilissus* quand il estoit rivière, car aujourd'huy le canal est sec; l'*Ilissus* a esté diverty, et partagé en une infinité de rigoles, qui s'épanchent de costé et d'autre, pour aller faire des jets-d'eau dans les jardins des environs de la ville." *Voyage d'Athènes, par De la Guilletiere*, p. 263. Paris, 1675.

CHAP. V. the mills near to the city<sup>1</sup>; and those who have visited *Troas* know very well that a channel thus diverted, for a single *Turkish* mill, is sufficient to carry off a torrent of water not less potent than was the stream of the *Ilissus*<sup>2</sup>. In the simple narrative of *De la Guilletiere* we have therefore sufficient evidence to justify a conclusion, although in opposition to *Chandler*, that the antient writers by whom the *Ilissus* is mentioned did not fall "into local absurdities and untruths<sup>3</sup>." in their descriptions of that river: neither is there any thing more justly reprehensible in literary matters, than the very common propensity to depreciate the accuracy of Poets and Historians, whenever a difficulty occurs in reconciling their statements with existing appearances<sup>4</sup>.

(1) "Le Didascalos nous dit, que c'estoit la faute des moulins, et que la rivière d'*Ilissus* estoit présentement coupée en tant de canaux, qu'elle ne pouvoit fournir assez d'eau pour bien moudre le bled." *Ibid.* p. 236.

(2) See *Gell's Topography of Troy*, p. 48. *Lond.* 1804.

(3) See *Chandler's Travels in Greece*, vol. II. p. 79. *Oxf.* 1776.

(4) *PLATO* (*in Phæd.* tom. III. p. 229.) mentions the pure and limpid waters of the *Ilissus*; but as this passage of that author is expressly alluded to by Mr. *Walpole*, in his *MS. Journal*, when writing upon the same subject, his observations will now be added, as strongly supporting the opinion already given.—"Neither wood nor water seem to have abounded in Attica. I did not meet a stream of any magnitude (excepting

From the bed of the river—after visiting that part of it where the marble bridge of three arches, mentioned by all writers to the time of *Stuart*<sup>5</sup>, conducted across the *Ilissus* to *AGRÆ*<sup>6</sup>, the scene of one of *Plato's* Dialogues<sup>7</sup>—we ascended to view the remains of the *STADIUM PANATHENÆICUM*, which was, in fact, a continuation of

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*Stadium  
Panathe-  
naicum.*

(excepting the *Cephissus*) in any part of it. *Dio Chrysostom* says, there are not great mountains to be seen, nor are there rivers flowing through the country, μήτε ποταμοὶ διαρρίοντες, *Orat.* 6. Athens itself was supplied with well-water; hence the number of ancient wells we observe cut in the rock about the city near *Lycabettus*. *Pausanias* (*lib.* i.), as well as *Plutarch* in his *Life of Solon*, makes mention of them. The exportation of wood and pitch was forbidden by law, as we find from the *Scholast* on a passage in the *Knights of Aristophanes*. What the country afforded was required for the use of the navy. The *Lyceum* and *Cynosarges* were, according to *Dicæarchus*, κατὰ δένδρα, well wooded; because, as places of public resort, they were much attended to; but trees are not now to be found there. It would be as difficult to find the pure and limpid waters of the *Ilissus*, καθαρὰ καὶ διαφανῆ, which *Plato* mentions in the *Phædrus*; there is never any quantity of water in the river-bed. In former times, the channel was full. Besides the passage from *Plato*, the following allusion of *Cratinus* to a famous orator supports this opinion:

Ye Gods, what a flow of words is here!

*Ilissus* is in his throat. "Ἰλισσος ἐν τῇ φάρυγι.

and we know that the *Pelasgi* were accused of way-laying the Athenian women, when they went from the city to draw water from the *Ilissus*."—*Walpole's MS. Journal*.

(5) See the View of it in *Stuart's Athens*. The bridge no longer exists.

(6) Διαβῆσι δὲ τὸν Εἰλισσὸν, χωρίον Ἀγρῆς καλούμενον, κ. τ. λ. *Pausanias Attica*, c. 19. p. 45. *Léps.* 1696.

(7) The *Phædrus*; so called from one of the disciples of *Socrates*.

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the *bridge*; for the latter was seventy feet wide, and conducted immediately into the arena of the former. It has been usual to say of this most wonderful of all the marvellous works of *Herodes Atticus*<sup>1</sup>, that nothing now remains of its former magnificence. To our eyes, every thing necessary to impress the mind with an accurate idea of the object itself, and of its grandeur, and of the prodigious nature of the work, seemed to exist as if it had been in its perfect state. The marble covering of the seats, it is true, no longer appears; but the lines are visible of the different ranges; and perhaps a part of the covering itself might be brought to light by a removal of the soil. The absence of ornament is of little consequence as to the general effect: the decorations of a *Stadium*, however costly in

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(1) It was originally constructed by *Lycurgus*; but it was restored by *Herodes*, whose real name, as given by *Spon* from an *Athenian* inscription, was *Tiberius Claudius Atticus Herodes*. He lavished upon it the most enormous sums, covering it entirely with the white marble of Mount *Pentelicus*. *PAUSANIAS* did not expect to be credited, even in the brief description of this work, as thus given: Τὸ δὲ, ἀκούσασιν μὲν αὖχ' ὁμοίως ἱσταγωγόν, θαῦμα δ' ἰδοῦσι. σταδίων ἰστί λυκαυτοῦ λίθου, μέγας δὲ αὐτοῦ τῆδε ἂν τις μάλιστ' αἰκαμένησιν. ἀνωθεν ὅρος ὑπὲρ τὸν Εἰλισσὸν ἀρχόμενον ἐκ μνησιδούης καθέκει τοῦ ποταμοῦ πρὸς τὴν ἔχθην εἰθύς τε καὶ διαλαύει τοῦτο ἀνὴρ Ἀθηναῖος Ἡρώδης ὑποδόμησιν, καὶ οἱ τὸ πολὺ τῆς λιθοποιίας τῆς Πιστιλῆσιν ἐς τὴν αἰσθημένην ἀνηλώθη. *Pausan. Attica*, c. 19. pp. 45, 46. *Lips.* 1696.

their nature, may be easily imagined; and if, instead of having ransacked the quarries of *Pentelicus* for its garniture, some more precious material had been used, the superficial investment, in so vast a theatre, would not materially have altered its general appearance. The remains of *Stadia* still exist in different parts of *Greece*; but this of *Athens* surpasses, as in the days of its splendour, every other in the world. Its form is so perfect, that the spectator traversing the arena between its sloping sides, toward the *Coilon* at its south-eastern extremity, almost imagines himself to be transported to the age in which it was prepared for the reception of its innumerable guests: and when seated in the higher part of it, where people from all *Attica*, ranged by thousands, beheld a still gathering multitude, thronging eagerly toward the spot; every countenance being animated by the greatness of the solemnity, and every heart beating with the most impatient expectation; how affecting is the scene before him! Nothing is wanted to render it more impressive, but the actual presence of the pomp itself—the noise of the chariots—the prancing and the neighing of the horses—the sounds of the music—the exhibition of the combatants—and the shouts of the people. Even the passages, through which ferocious

animals' were conducted into the arena, and the entrances and retreats for those who contested prizes, yet remain almost in their entire state. Nothing has been removed or destroyed, but the parts which were merely ornamental; and these are not missed in the general survey of a structure necessarily simple as to its form, but inexpressibly great and striking in its aspect: and this effect is owing, not solely to its artificial character, but to the grandeur of its appearance as a work of Nature; the very mountains having contributed to the operations of art, in its formation<sup>o</sup>. Such a combination may be often observed in antient theatres of a semicircular form; but there is not, either in *Hellas* or in *Asia Minor*, an instance, where the natural lineaments of the country have admitted of a similar adaptation to the appropriate shape of the *Grecian Stadium*. This splendid memorial of *Attic* splendour, and of the renown of a private citizen of *Athens*, became ultimately his funeral

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(1) When *Hadrian* was in *Athens*, he presided at the *Panathenæa*, and caused one thousand wild beasts to be hunted in the *Stadium*, for the diversion of the people. "*Athenis mille ferarum venationem in Stadio exhibuit.*" *Spartianus*, in *ejus Vita*, c. 19.

(2) There is a very fine view of it, as engraved by *Landseer* from a drawing by *Reveley*, in *Stuart's Athens*, vol. III. c. 7. Pl. 3. *Lond.* 1794.

monument: and a very curious discovery may be reserved for future travellers in the majestic sepulchre of *Herodes* himself; who was here interred<sup>3</sup>, with the highest obsequies and most distinguished honours that a grateful people could possibly bestow upon the tomb of a benefactor, who spared no expense for them while he was living, and every individual of whom participated in his bounty at his death<sup>4</sup>. A little eastward of the *STADIUM* are the vestiges of the Temple of *Diana Agræa*. Having again crossed the *Ilissus*, we observed, near to its *northern* bank, some remains which *Stuart* and others have considered as those of the *Lyceum*. Hence we proceeded toward the

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Sepulchre  
of *Herodes*.

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(3) The funeral of *Herodes Atticus* must have afforded one of the most affecting solemnities of which History makes mention. He was seventy-six years old when he died: and in the instructions which he left for his interment, he desired to be buried at *Marathon*, where he was born; but the *Athenians* insisted upon possessing his remains, and they caused the youth of their city to bear him to the *Stadium Panathenæicum*, which he had built; all the people accompanying, and pouring forth lamentations as for a deceased parent. 'Ἀθηναῖοι, ταῖς τῶν ἱφῆβων χερσὶν ἀρπάσαντες, ἐς ἄστυ ἤνεγκαν, προαπαντῶντες τῷ λίχῃ πᾶσα ἡλικία, δακρύοις ἄμα, καὶ εὐφημεῦντες, ὅσα παῖδες, χρηστοῦ πατρὸς χειρὶσαντες. (*Philostratus in ejus Vita, Sophist. lib. ii. Lips. 1709.*) What a subject for the pencil of a *Raphael*! Historical painters sometimes complain that every event in ancient history has been already handled: here is one, at least, to which this complaint is not applicable.

(4) He bequeathed to every *Athenian* a sum nearly equal to three pounds of our money.

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Hadrian's  
Reservoir.

east, to ascend MOUNT ANCHESMUS, and to enjoy in one *panoramic*<sup>1</sup> survey the glorious prospect presented from its summit, of all the antiquities and natural beauties in the *Athenian* Plain. At the foot of this mount were the remains of a reservoir, constructed by *Hadrian* for the purpose of receiving water for his new city, after being conveyed by a most expensive aqueduct, whose broken piers may be traced to the distance of seven miles from the spot, in a north-easterly direction, toward the country between *Parnes* and *Pentelicus*. In *Stuart's* time, part of an arcade of marble remained, consisting of two *Ionic* columns, with their entablature; and the spring of an arch, containing the fragment of an inscription, which was remarkably restored by *Spon's* discovery of the entire legend in a manuscript at *Zara*<sup>2</sup>. It stated, that the work was begun by *Hadrian*, in

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(1) Since the plan has been adopted in *England* of exhibiting the views of celebrated cities by the sort of painting called *Panorama*, a hope has been excited that *Athens* will one day become the subject of such a picture; and for this purpose it is highly probable that *Mount Anchesmus* will be made the point of observation. At the same time, it is liable to this objection; that the grandeur of effect is always diminished in proportion to the elevation of the spectator. The city makes, perhaps, a more striking appearance in the road from *ELEUSIS*, immediately after leaving the defile of *Daphne*.

(2) *Wheler* says at *Spalatro*. See *Spon, Voyage de Dalmatie, &c.* tom. I. p. 51. à la Haye, 1724.



the *new Athens*, and completed by his son *Antoninus Pius*<sup>3</sup>. The whole fabric is now destroyed, so that even the site of the arcade cannot be determined; but the architrave yet remains, with that part of the inscription which was observed here when *Wheler* and *Spon* visited the spot: it forms the lintel or top of one of the gates, leading toward its antient situation, in the present wall of the city<sup>4</sup>. We ascended to the commanding eminence of the mount, once occupied by a temple of *Anchesmian Jupiter*. The *Pagan* shrine has, as usual, been succeeded by a small *Christian* sanctuary: it is dedicated to *St. George*. Of the view from this rock, even *Wheler* could not write without emotion. "Here," said he<sup>5</sup>, "a *Democritus* might sit and laugh at the pomps and vanities of the world, whose glories so soon vanish; or an *Heraclitus* weep over its manifold misfortunes, telling sad stories of the various changes and events of Fate." The prospect embraces every

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Mount  
*Anchesmus*.

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(3) IMP · CAESAR · T · AELIVS · HADRIANVS · ANTONINVS · AVG · PIVS · COS · III · TRIB · POT · II · PP · AQVAEDVCTVM · IN · NOVIS · ATHENIS · COEPTVM · A · DIVO · HADRIANO · PATRE · SVO · CONSVMMAVIT · DEDICAVITQVE.

(4) See the third volume of *Stuart's Athens*, as edited by *Reveley*, p. 28. Note (a). *Lond.* 1794.

(5) *Journey into Greece*, Book V. p. 374. *Lond.* 1682.

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View from  
the summit.

object, excepting only those upon the *south-west* side of the Castle. Instead of describing the effect produced in our minds by such a sight, it will be more consistent with the present undertaking, to note down what the objects really are which the eye commands from this place. It is a plan we propose to adopt again, upon similar occasions, whenever the observations we made upon the spot will enable us so to do. The situation of the observer is *north-east* of the city; and the Reader may suppose him to be looking, in a contrary direction, towards the *Acropolis*; which is in the centre of this fine picture: thence, regarding the whole circuit of the *Citadel*, from its *north-western* side, toward the *south* and *east*, the different parts of it occur in the following order; although, to a spectator, they all appear to be comprehended in one view.

*Central Object.*

The lofty rocks of the *ACROPOLIS*, crowned with its majestic temples, the *Parthenon*, *Erechthéum*, &c.

*Fore Ground.*

The whole of the modern *CITY OF ATHENS*, with its gardens, ruins, mosques, and walls, spreading into the plain beneath the *Citadel*. A procession for an *Albanian* wedding, with

music, &c. was at this time passing out of one of the gates.

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*Right, or North-Western Wing.*

The TEMPLE OF THESEUS.

*Left, or South-Eastern Wing.*

The TEMPLE OF JUPITER OLYMPIUS.

*View beyond the Citadel, proceeding from West, to South and East.*

1. AREOPAGUS. 2. PNYX. 3. ILISSUS. 4. Site of the Temple of CERES in *Agræ*, and Fountain CALLIRHOE. 5. STADIUM PANATHENAIUM, Site of the LYCEUM, &c.

*Parallel Circuit, with a more extended radius.*

1. Hills and Defile of *Daphne*, or *Via Sacra*. 2. PIRÆEUS. 3. MUNYCHIA and PHALERUM. 4. SALAMIS. 5. ÆGINA. 6. More distant Isles. 7. HYMETTUS.

*Ditto, still more extended.*

1. PARNES. 2. Mountains beyond ELEUSIS and MEGARA. 3. *Acropolis* of CORINTH. 4. Mountains of PELOPONNESUS. 5. The ÆGEAN and distant Islands.

*Immediately beneath the eye.*

1. PLAIN OF ATHENS, with *Albanians* engaged in agriculture; herds of cattle, &c. &c.

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Hereafter, in describing prospects, where our situation as spectators has been more elevated, and the view thereby rendered still more extensive, as well as the objects more numerous, we shall complete an entire circumference; noting our observations according to the points of a mariner's compass, after the plan adopted by *Wheler*. During the time that we were occupied in making our survey from this eminence, *Lusieri* began to trace the outlines of the inestimable view of *Athens* which he designed, and afterwards completed, upon this spot; adding every colour, even the most delicate tints and touches of his pencil, while the objects he delineated were yet before his eyes<sup>1</sup>. We remained with him during the greater part of the day: and having now examined all the principal antiquities in the immediate vicinity of *Athens*, we returned by the gate leading to *ANCHESMUS*, where the inscribed marble, relating to *Hadrian's* reservoir for water at the foot of the

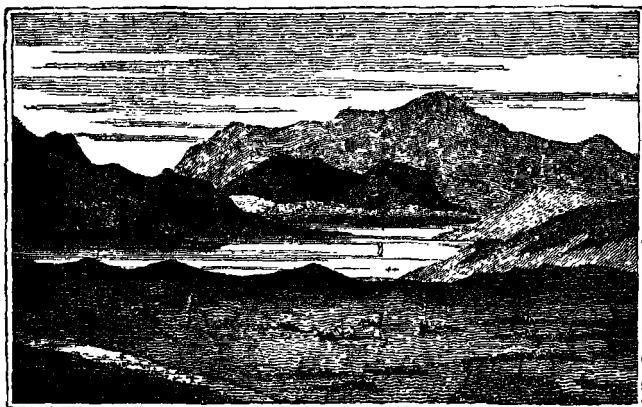
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(1) In this manner he finished his *View of Constantinople*, taken from an eminence above the *Canal*; working with his colours in the open air. His rival, *Fauvel*, was not in *Athens* during the time of our visit; a *Frenchman* equally renowned, for his talents as an artist, his researches as an antiquary, and his disinterested attention to all travellers, whether of his own or of any other nation.

mount, is now placed. After entering the city, we resolved to try our success by making an excavation, not only in one of the *tombs*, but also in the exhausted *wells*, of which there are many in the neighbourhood of *Athens*.

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VIEW from the PARTHENON, across the SINUS SARONICUS.



v. Port of Salamis.  
 + + + Road to the Piræus.  
 ♯ Sinus Saronicus.

v. Acropolis of Corinth.  
 vv. Mountains near Megara.  
 ++ Throne of Xerxes, at the Bath of Salamis.

## CHAP. VI.

### ATHENS.

*Excavations—Great Antiquity of the Athenian Wells—Curious Inscription upon a Terra-cotta Lamp—Excursion to Hymettus—Temple of Diana—Monastery—Visit to the summit of the Mountain—Plants—Panoramic Survey of the Country—Return to Athens—Singular Adventure that befel the Author—Description of the Ceremonies of the Bath, as practised by the Turkish and Grecian Women—Further Observations in the Acropolis—Inscriptions—Specimen of Cadmæan Characters—Additional Remarks upon the Parthenon—Effect of Sun-set behind the Mountains of Peloponnesus.*

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HAVING hired some *Albanian* peasants for the work, and obtained permission from the *Waiwode*, we began the examination of some of

the wells. Mr. *Cripps*, in the mean time, superintended the excavation of a *tumulus* near the road leading to the *Piræus*; but the difficulty of carrying on any undertaking of this kind, owing to the jealousy, not only of the *Turks*, but also of the *Greeks*, who always suppose that some secret horde of gold is the object of research, renders it liable to continual interruption. After two days spent in opening the tomb, we had the mortification to find that it had been examined before; and we had good reason to believe that a knowledge of this circumstance was the sole ground of the easy permission we had obtained to begin the labour for the second time. In the examination of the wells, we succeeded better; but our acquisitions were as nothing, compared with those which have since been made<sup>1</sup>. The reasons which induced the author to suspect that the cleansing of an old well would lead to the discovery of valuable antiquities, were these:

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Excava-  
tions.

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(1) Particularly by Mr. *Dodwell*, and by Mr. *Graham* of *Trinity College, Cambridge*, son of Sir *James Graham*, Bart. The latter of these gentlemen, in opening one of the wells, restored to the inhabitants of *Athens*, to their great joy, a very fine spring of water, which burst forth upon the removal of the rubbish by which the well was filled: the most valuable gift he could have made to a city where waer is particularly scarce.

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of its inhabitants; they were places of conversation, of music, dancing, revelling, and almost every kind of public festivity; *secondly*, that their remote antiquity is evident from the following extraordinary circumstance. Over the mouth of each well has been placed a massive marble cylinder, nearly corresponding, as to its form, ornaments, height, and diameter, with the marble altars which are so commonly converted by the *Turks* into mortars for bruising their corn. A very entire altar of this shape is in the *Cambridge Collection of Greek Marbles*<sup>1</sup>. These wells had no contrivance for raising water by means of a windlass, or even of the simple lever<sup>2</sup>, common over all the North of *Europe*, which is often poised by a weight at the outer extremity<sup>3</sup>. The water rose so near to the surface, that it was almost within reach of the hand; and the mode of raising it was by a hand-bucket, with a rope of twisted herbs. Owing to the general use of this rope, and its

Great Anti-  
quity of  
the *Athe-  
nian Wells*.

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(1) Presented to the author by *Bridges Harvey*, Esq. M.A. of *Jesus College*. It was brought from *Delos*.

(2) The lever is now used for some of the wells in *Athens*; but it seems probable that the use of this mechanical power among the *Modern Greeks* was introduced by the *Albanians*.

(3) See a Sketch of the old *Teutonic Well* as a *Vignette* to Chap. II. Vol. IX. of these *Travels*, 8vo. Edition.



consequent friction against the sides of the well, the interior of those massive marble cylinders has been actually grooved all round, to the depth of two or three inches: in some instances, transverse channels appear crossing the others obliquely, and to an equal depth. An effect so remarkable, caused in solid marble by its attrition with one of the softest substances, affords convincing proof that a great length of time must have elapsed before any one of those furrows in the stone could have been so produced; and that many ages would be requisite to form such channels in any number.

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Having selected a dry well for our experiment, whose mouth was covered by a cylinder remarkably distinguished by this appearance, we removed a quantity of stones and rubbish, and found at the bottom a substratum of moist marle. In this humid substance (the original deposit of the water when the well was used), the number of *terra-cotta* vessels, lamps, pitchers, bottles, some entire, others broken, was very great. We removed thirty-seven in an entire state, of various sizes and forms. They were chiefly of a coarse manufacture, without glazing or ornament of any kind; but the workmen brought up also the feet, handles,

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necks, and other parts of earthen vases of a very superior quality and workmanship: some of these were fluted, and of a jet black colour; others of a bright red, similar to those innumerable fragments of *terra cotta* found upon the site of all *Grecian* cities; especially in the outer *Ceramicus*<sup>1</sup>, and in the *sepulchres of Athens* since opened, as well as those of *Italy* and of *Sicily*. While this work was going on, a *lamp* was brought to us, without any information of the place where it was found, but of such singular beauty and interest, that the author would be guilty of an unpardonable omission if he neglected to insert its particular description: he has an additional motive for so doing; namely,

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(1) By collecting upon the spot these fragments of *Grecian* pottery, and comparing afterwards the fragments found upon the site of *one* antient city with those discovered upon the site of *another*, a very marked difference of manufacture may be observed. The *Corinthians* seemed to have used a particularly heavy and coarse black ware; that of *Athens* was the lightest and most elegant; that of *Sicyon* the rudest and most antient. The most perfect pottery of *Modern Greece* is the earthenware of *Larissa*, where it may be found almost equal in beauty to the antient *terra cotta*. Mr. *Cripps* discovered at *Athens*, upon the outside of the city, fragments of the finest antient vases, lying as in a quarry, and sufficient in quantity to prove that a very large establishment for the manufacture of *earthenware* once existed upon the spot. As it remains there at this hour, it may assist in deciding the disputed position of the outer *CERAMICUS*. "*Fecit et Calcothenes cruda opera Athenis: qui locus ab officinâ ejus, Ceramicos appellatur.*" *Plin. Hist. Nat. lib. xxxv. c. 12. L. Bat. 1635.*

the hope of being one day able to recover this curious relic: for its extraordinary perfection so much excited the cupidity of one of the *Roman formatori*, that having volunteered the troublesome and difficult task of packing up our antiquities when we were about to leave *Athens*, he availed himself of the opportunity to steal this *lamp*; and the theft was not discovered until the case, said by him to contain it, was opened upon its arrival in *England*. Possibly, therefore, as it may exist in some Cabinet of *Europe*, the following account of it may hereafter lead to the knowledge of its situation; if it do not prove the cause of its destruction. It was of a black colour, like our dark *Wedgwood* ware: when first offered to us, it seemed to be corroded and porous; but after it had imbibed a little oil, it appeared as perfect as if it had recently issued from the hands of the *Athenian* potter. In shape and size it resembled the generality of antient *terra-cotta* lamps; being of a circular form, and about three inches in diameter, with a protruding lip for the wick in one part of the circumference. Upon the top of it, a lion was represented in an erect posture; the figure of the animal expressing all the energy and greatness of style peculiar to the

CHAP. VI. best age of sculpture. Within the circle at the  
 bottom of the lamp was this inscription

Curious  
 Inscription  
 upon a  
 Terra-  
 cotta  
 Lamp.

Σ Ω Κ Ρ Α Τ  
 Η Σ Ε Χ Ε  
 Ζ Ω Ο Ν

SOCRATES · ACCEPT · THIS · ANIMAL

It seems therefore to have been originally one of those offerings called νεγτέρων ἀγάλματα by *Euripides*<sup>1</sup>, the *imagines*, or, as usually translated, *grata munera*, which the friends of a deceased person were wont to carry after the corpse during the funeral procession: and perhaps it was deposited in the grave of the most celebrated philosopher of the antient world.

During the first days of *November* we continued our researches with the utmost diligence, both in making these excavations, and in endeavouring to find Inscriptions which had escaped the notice of former travellers. Upon the third of this month we set out upon an excursion to

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(1) Καὶ μὴν ἐγὼ σὸν πατέρα γρη῏ς παθὶ  
 Στίχοντ', ὁπαδοὺς τ' ἐν χερσὶν δάμαρτι σῇ  
 Κόσμον φέροντας, νεγτέρων ἀγάλματα.

*Euripid. in Alc. v. 612. p. 282. Cantab. 1624.*

HYMETTUS<sup>2</sup>, intending to visit the summit of the mountain. Having taken with us horses, a guide, and provisions for the day, we left Athens for this purpose, at sun-rise; Signor Lusieri being of our party. In our way, we crossed the *Ilissus*; and again passing the *Stadium*, we visited a small *Greek* chapel toward the east, upon the top of a hill. This building was alluded to in the preceding Chapter, as marking the site of the Temple of *Diana Agræa*, or *Agrotera*. We saw here the remains of columns of three distinct orders in architecture; the most antient *Doric*, the *Ionic*, and the *Corinthian*. It is rather the situation of the building, with reference to the line of observation pursued by *Pausanias*<sup>3</sup>, than any specific part of its remaining antiquities, which may be relied upon, as denoting where this temple of *Diana*

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Excursion to  
*Hymettus*.

Temple of  
*Diana*.

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(2) "Many places in *Greece* preserve their antient names: others retain them with slight alteration; as, *Elmbo* for *Olympus*; *Lyakoura* for *Parnassus*, from *Lycorea* the antient city upon that mountain: others bear appellations imposed on them by the *Venetians* and *Genoese*: but no instance has occurred of a more singular metamorphosis in *Grecian* nomenclature than in the name of HYMETTUS. The *Venetians*, who called it *Monte Hymetto*, corrupted it into *Monte Matto*: *Matto* signifies *mad*; and the *Modern Greeks* have chosen to translate the two words literally, by *Trelo-Vouni*, 'the Mad Mountain.'" *Walpole's MS. Journal*.

(3) Vid. *Pausan. in Atticis*, c. 19. p. 44. Edit. *Kuhn*. Lips. 1696.

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stood. After his visit to the GARDENS, and the TEMPLE OF VENUS (*in hortis*), having mentioned the SHRINE OF HERCULES (which was called *Cynosarges*), and the LYCEUM, and being still eastward of the STADIUM, he crosses the ILISSUS, in that part of it where it received the ERIDANUS; here, entering AGRA, or AGRÆ<sup>1</sup>, immediately upon his arrival at the southern side of the river<sup>2</sup>, he notices the TEMPLE OF DIANA AGROTERA. No part of his description seems therefore involved in less uncertainty than his position of this edifice; which exactly corresponds with that of the *Greek* chapel now mentioned.

## Monastery.

Hence we proceeded to the Monastery of *Saliani*<sup>3</sup>, upon MOUNT HYMETTUS. *Chandler* believed this to have been antiently renowned as the scene where the jealous *Procris* met her

(1) "Αγραι, καὶ "Αγραι, χωρίον, ἱκνῶς καὶ πληθυντικῶς. *Stephanus*. Vid. *Meurs*. lib. de *Populis Atticæ*, ap. *Gronov. Thesaur. Græc. Antiq.* vol. IV. p. 683. *L. Bat.* 1699.

(2) Διαβῶσι δὲ τὸν Εἰλισσὸν, χωρίον "Αγραι καλούμενον, καὶ ναὸς Ἀγροτέρως ἰσπὲν Ἀετρίμυδος. *Pausan.* c. 19. p. 45. *Lips.* 1696.

(3) So we believed the name to be pronounced; perhaps corrupted from some derivative of *Σαλίσυα*, *fluctuo*; the water here continually gushing forth. *Wheeler* calls this place *Hagios Kyriani*; *Chandler*, *Cyriani*; and *Stuart* has written it, in his Map of *Attica*, *Monastery of Syriani*.

fate from the *unerring* dart of *Diana*, which she had given to her husband *Cephalus*<sup>4</sup>. A temple of *Venus* stood upon the spot; and near to it there was a *fountain* whose water was believed to conduce to pregnancy, and to facilitate parturition. The modern superstition with regard to the *fountain*, which is close to the Convent, confirmed his opinion in a manner that he does not appear to have noticed: the priest told him, that “a *dove* is seen to fly down from heaven, to drink of the water annually, at the Feast of *Pentecost*.” It is remarkable that an ignorant superstition should thus have selected the *bird* which was peculiarly sacred to *Venus*: and *Chandler* also adds, that the *Greek* women still repair to the Monastery at particular seasons. Being earnest in the pursuit of antiquities, we neglected to attend, as we ought to have done, to the traditions of the inhabitants; but we found enough to convince us that this was the site of some antient temple. We observed in the church of the Monastery several *Ionic* columns; also the shaft of a pillar of *granite*; and at the *fountain* we saw the head of a *bull*, or of a *cow*<sup>5</sup>, sculptured upon a white marble *Soros*,

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(4) See *Chandler's Trav. in Greece*, p. 145. *Oxf.* 1776.

(5) The *VENUS* of *Egypt* and of *Phœnice* had this form. The image

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now used as a cistern. This Monastery is visible from *Athens*. The water from the fountain falls into the *Ilissus*. We found here a slab of white marble, with an inscription: the stone had been brought from some ruins near another convent, higher up than the Monastery, and upon an opposite eminence towards *Athens*. Our guide wished much to conduct us thither; but we postponed going, in order to copy this inscription, until it was too late; as we wished to reach the summit of *Hymettus* before noon, that we might there estimate the temperature of the atmosphere, and also avail ourselves of the clearness and serenity of the weather for other observations. From the distant view we had of those ruins, added to the description given of them, there seemed to be a ground-plot and foundation as for a temple. This marble, which had been brought from the spot, will of course render the place worthy the examination of future travellers. The subject of the *Inscription* relates to the genealogy of some family. We have since found that it

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image of Isis, according to *Herodotus* (*lib. ii.*), had the form of a woman with the horns of a cow upon her head, as the *Greeks* represented IO. *Wheeler* seems to allude to this piece of sculpture, (*See Journey into Greece, Book VII. p. 411. Lond. 1682.*) but he calls it "a sheep's head."



has been already published by *Chandler*, who takes no notice of the place where it was originally discovered; but as it may be consulted in the works of that author, we shall not offer it a second time to the public<sup>1</sup>.

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From this Monastery it is practicable to ride the whole way to the summit of *Hymettus*; but we preferred walking, that we might the more leisurely examine every object, and collect the few plants in flower at this late season of the year<sup>2</sup>. We saw *partridges* in great abundance; and *bees*, in all parts of the mountain; not only at the Monastery, where a regular apiary is kept, but also in such number dispersed and feeding about the higher parts of *Hymettus*, that the primeval breed<sup>3</sup> may still exist among the numerous wild stocks which inhabit the hollow trees and clefts of the rocks. Their favourite food, the *wild Thyme* (ἐρπυλλον, *Thymus Serpyllum*, Linn.), in almost every variety, grows

Visit to the  
Summit of  
the Moun-  
tain.

(1) Vid. Inscript. Antiq. p. 64. ΔΑΔΟΤΚΟ, κ. τ. λ.

(2) Our specimens were all lost in the wreck of the *Princessa* merchantman; but *Wheeler* has given a catalogue of the plants collected by him in the month of *February*, upon this mountain. See *Journey into Greece*, Book VI. p. 414. Lond. 1682.

(3) The Antients believed that bees were first bred here, and that all other bees were but colonies from this mountain.

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abundantly upon the mountain, together with *Salvia pomifera*, and *Salvia verbasum*; and to this circumstance may be owing the very heating quality of the honey of *Hymettus*. The powerful aromatic exhalation of these plants fills the air with a spicy odour: indeed, this scented atmosphere is a very striking characteristic of *Greece* and of its islands, but it peculiarly distinguishes the mountains of *Attica*. The *Θύμος* of *Theophrastus* and *Dioscorides* was used as incense in the temples. We heard nothing of the *silver mines*<sup>1</sup> mentioned by *Strabo*,

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(1) "The Athenians, we are informed, obtained copper from Colone, close to Athens; where Sophocles has laid the scene of one of his most beautiful plays. Silver was procured from Laurium, and was the metal in general circulation: there were ten different coins of silver, from the tetradrachm to the quarter of an obolus. Lead was purchased from the Tyrians: τὸν μολύβδον τὸν ἐκ τῶν Τυρίων, are the words of Aristides. II. *De Cur. Rei Fam.* 396. Gold was so scarce, at one time, in Greece, that the Lacedæmonians could find none to gild the face of the statue of Apollo at Amyclæ. (οὐκ εὐρίσκοντες ἐν τῇ Ἑλλάδι χρύσειον, *Athene*, 232.) and therefore sent to Lydia for it. There was an abundance when the Temple of Apollo was plundered by the Phocian tyrants, and when Alexander had pillaged, says Athenæus, the treasures of Asia: lib. vi. 231. It is worth remarking, that we can tell pretty nearly the century in which the mines of silver of Laurium (which was about thirty miles S. E. from Athens) began to fail; at least according to the opinion of the Antients. Thucydides mentions them in two places of his History (Book ii. and vi.): in the sixth book he talks of the revenue derived from the silver mines. It is the object of a treatise of Xenophon to recommend the Athenians to work the silver mines of Laurium (περὶ ἀργύρου). But what do Strabo and Pausanias say? The latter asserts that they had failed. Strabo's words

where the best honey of *Hymettus* was found. The ascent was truly delightful; the different prospects varying in extent and magnificence, as we pursued a devious track among the rocks, in our way upward to the top of the mountain. We reached the summit about twelve o'clock: there was no wind, and the sky was without a cloud. We had some difficulty to find a shaded situation for the thermometer: however, the difference amounted only to three degrees of *Fahrenheit*, whether the scale remained in the shade, or exposed to the sun's rays. The mercury stood at 48° in the former situation, and it rose only to 51° in the latter; affording sufficient proof of the mild climate of *Attica*, in this warm temperature upon the summit of its loftiest mountain, in the beginning of the month of *November*°. Even upon this

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words are decisive as to this point: (Book ix.) 'The silver mines in Attica, formerly celebrated, are now deficient. The men who work there, submitting again to the operation of fire the former refuse and scoria (*σκαργίαν*), find silver still in it: the Antients having used their furnaces without any skill.' The ground about Laurium is covered frequently, for many yards, with great quantities of scoria, lying in the road.' *Walpole's MS. Journal*.

(2) It may, perhaps, be asked why the author did not carry a *barometer*, rather than a *thermometer*, to the summit of *Hymettus*:—simply, because such instruments are not found in any part of the *Turkish Empire*; nor indeed any where else, in perfection, except in *England*.

elevated spot, and upon the naked surface of the limestone, without an herb or a drop of water to allure it, one of the wild bees came and settled upon the scale of the thermometer. We did not perceive any remarkable difference between the appearance of this insect upon *Hymettus*, and the common bee of our own country, except that we thought the former rather smaller, and of a more golden colour. *Lusieri* had already placed himself upon a sloping part of the summit facing the south, and was beginning to delineate the wonderful sight he beheld. From the spot where he was seated, a tremendous chasm of *Hymettus*, awfully grand, extended, in one wide amazing sweep, from the summit to the base of the mountain. Into this precipitous ravine there projected from its sides the most enormous crags and perpendicular rocks. These he had chosen to be the fore-ground of his sublime picture; the eye looking down into an abyss, which at the bottom opened into a glorious valley, reaching across the whole promontory of *Attica*, from sea to sea. Beyond appeared the broad and purple surface of the *Ægean*, studded with innumerable islands, and shining with streaks of the most effulgent light. While he was engaged in his delightful employment,

we undertook a task of less difficulty; namely, CHAP.  
VI. that of making a *panoramic* survey of all the principal objects; noting their situation according to the points of a mariner's compass, which we placed upon the upmost pinnacle of the mountain; beginning with the *north* point, and proceeding regularly from left to right, so as to complete an entire circumference, whose centre is the summit of *Hymettus*.

PANORAMIC SURVEY of ATTICA, the ÆGEAN  
SEA, &c. from the Summit of HYMETTUS.

*North.*

PARNES Mountain, and the valley east of Panoramic  
Survey  
of the  
Country. *Athens*, leading to *Pentelicus*: the highest point of *Parnes* bearing due north.

*North North-East.*

A very high mountain covered with snow, of a conical form, but at so great a distance that we could not decide with certainty as to its name: possibly it may have been the mountain mentioned by *Wheeler*, belonging to *Eubœa*, and now called *Delphi*<sup>1</sup>; but the bearing, according

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(1) See *Journey into Greece*, p. 410. *Lond.* 1682.

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to his observation, was *north and by east*.  
Nearer to the eye, in this direction (N. N. E.), is one of the mountains of EUBŒA, extending from *north and by east* to *north-east*; that is to say, the mountainous chain of *Negropont*.

*North-East.*

PENTELICUS Mountain, intercepting, with its summit, the visible range of the *Negropont* Mountains.

*North-East and by East.*

The range of EUBŒAN MOUNTAINS (*olim, Ocha Mons*), extending to *east and by south*; the Sea of MARATHON intervening in front.

*East.*

The SOUTHERN PROMONTORY OF EUBŒA, called *Caristo*.

*East and by South.*

The Strait between ANDROS and EUBŒA.

*East South-East.*

The SUMMIT OF ANDROS.

*South-East and by East.*

TENOS: nearer to the eye, and nearly in the same direction, the north point of *Macronisi*, or

ISLE OF HELENA, extending thence towards  
*south-east and by south.*

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*South-East.*

GYAROS, now called *Jura*; and half a point more towards the south, MYCONE, and the DELIAN ISLES.

*South-East and by South.*

Eastern point of *Zia*, CEOS; this island concealing all the *Cyclades* excepting CYTHNUS, now *Thermia*.

*South South-East.*

Island of CEOS, now *Zia*.

*South and by East.*

CYTHNUS, now *Thermia*, appearing beyond the southern point of CEOS; and nearer to the eye, a mountain extending across the promontory of *Attica* from sea to sea, being opposed by HYMETTUS, (perhaps that called *Elimbo*). Still nearer, beneath the view, the GREAT VALLEY which lies between the two mountains, composing the three grand features of all ATTICA, *south-east of Athens*.

*South.*

CAPE SUNIUM, bearing into the sea, in a line from *north-east to south-west*.

*South and by West.*

A lofty cape, with lower islands so much resembling the Cape and Precipice of SAMOS, with the *Samian Boccage*, and the Isles of *Fourni* and *Nicaria*, that nothing but its situation by the compass could convince us to the contrary. The rude sketch made upon the spot will give



an idea of its appearance. We know not the name either of the cape or of the islands. The distance in which they are here viewed was the utmost stretch of the *radius* of our circle: they were seen only by the outline of their forms, thus interrupting the horizontal line of the sea. The only land in this direction, as laid down in *D'Anville's Chart of the Archipelago*, that could have been visible to us, is the Island of *Falconéra*; *Milo* being to the east of the south. Nearer to the eye, in the same direction, we saw the Island of *St. George D'Arbori*.

*Between South and by West, and South South-West.*

An island at an immense distance, perhaps *Caravi*: it had some resemblance to *Patmos*;



and our stupid guide insisted upon it that it was actually *Patmos*; calling it also 'Αγίαῖσι, "Holy Island." CHAP.  
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*South South-West.*

The open sea. Close to the eye, upon the coast of *Attica*, a large mountain, forming, on this side of *Hymettus*, a profound and magnificent valley with precipitous sides.

*South-West and by South.*

An island somewhat resembling *Amorgos* in its shape, but quite in a different situation, appearing beyond the *south-eastern* point of *Hydra*; perhaps *Belo Poulo*.

*South-West.*

ARISTERA, now called *Hydra*; extending in a line from the *south-east* towards the *north-west*.

*South-West and by West.*

THE SCYLLÆAN PROMONTORY, and entrance to the GULPH OF ARGOS; a *small island* lying in the mouth of it: the whole territory of ARGOLIS being visible in this direction; its mountainous ridges exhibiting vast irregular undulations, like the boiling of a troubled sea.

*West South-West.*

SINUS SARONICUS: the Island of ÆGINA, backed by the Mountains of EPIDAUROS.

*West and by South.*

More distant summits of PELOPONNESUS, even to Arcadia, seen between two small islands north-west of Ægina.

*West.*

Smaller Isles, and Rocks, towards the north of the Saronic Gulph; and distant Mountains of Peloponnesus.

*West and by North.*

PHALERUM; and beyond it, the south-west part of the Island of SALAMIS.

*West North-West.*

PIRÆEUS; the Island of SALAMIS; the ACROPOLIS OF CORINTH, backed by very lofty mountains, separating ARCADIA and ACHAIA, in the interior of PELOPONNESUS.

*North-West and by West.*

MEGARA; MONS GERANEA; and other high mountains more distant.

*North-West.*CHAP.  
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ELEUSIS, backed by a mountainous territory: the extremity of the SARONIC GULPH: and in this direction the point of *Ægaleos* is visible where *Xerxes* is supposed to have sat during the battle of *Salamis*.

Then succeeds the *Plain of Athens*, covered, on the northern side, by extensive olive-plantations: afterwards, still nearer to the eye, appear the ACROPOLIS and CITY OF ATHENS, and all the ATHENIAN PLAIN at the foot of *Hymettus*. ATHENS, as viewed from this situation, makes a most beautiful appearance: a description of it may be written as from a model. It lies in a valley, having PHALERUM and THE SEA to the west; MOUNT PENTELICUS to the east; the mountainous range of PARNES, or *Nozia*, to the north; and HYMETTUS upon the south. In the plain of this fine valley, thus surrounded by vast natural ramparts, there are other very remarkable geological features. A series of six insular mountain rocks, of *breccia*, surmounted by *limestone*, rise in the plain in very regular succession, from the east towards the west; (that is to say, from *Pentelicus* towards the sea;) gradually diminishing in that direction. The *Hill of Musæus* is the last of the succession; that

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is to say, it is the *sixth* in the series towards *Phalerum*. The *Acropolis of Athens* stands upon the *fifth*, or the *last but one*, towards the sea. The *fourth* is the lofty rock called *Mount Anchesmus*; and this rock, by some convulsion of Nature, has been separated into two parts: farther towards the *east* are *three* other, carrying on the series towards *Pentelicus*. On the *northern* side of the city is a range of olive plantations: between these and *Hymettus*, in the plain, occurs the chain of rocks, extending east and west: the *south* side of the plain, nearer to the base of *Hymettus*, wears a barren aspect<sup>1</sup>, broken by

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(1) "On the road from *Marathon* to the Monastery on *Pentelicus*, and on that from *Keratia* back to *Athens*, we passed some spots which in beauty of natural scenery might vie with anything we had seen in Greece. The Athenians were very partial to a country life (*Thucydides*, *lib. ii.*); and many of these places, like that beautiful village of *Cephissias*, seven miles to the north of Athens, which Aulus Gellius has described, were the favourite abodes of the Athenians, whenever they could retire from the noise of the popular assemblies at Athens. It does not however appear that they attended much to the agriculture of the country: "Every man," says Xenophon, (*de Econ.*) "may be a farmer; no art or skill is requisite:" a very good proof, observes Hume, that agriculture was not much understood. When we consider this, and the natural sterility of Attica, which the Antients so often mention, (see the *Schol. on Olym. 7. of Pindar.*) we cannot but wonder at the great population which the country was able to maintain. Heyne says barley was indigenous in the north of Attica: and the olive-tree, which abounds in this country, might have contributed to the support of great numbers; it being used antiently, as it is now, for a common article

mountainets, hills, and rocks. *Parnes*, *Pentelicus*, and *Hymettus*, are all barren, and, from this elevation, seem to be destitute of trees. CHAP.  
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*North-West and by North.*

Exceeding high mountains of BÆOTIA and PHOCIS: one, nearer to the eye, shaped like a saddle, forming a range with *Parnes* from E.N.E. to W.S.W. In this direction, and immediately under the view, lies the double-rock of *Anchesmus*, in the *Athenian plain*, to the east of *Athens*. With regard to the distant mountains, they are probably *HELICON*, now *Zagara*, and *CITHÆRON*, now *Elatæa*. *Wheeler* lays the first N.W. by W.; and the second, he says, begins N.W. by W. and ends N.W. by N.

*North North-West.*

Another distant and very lofty mountain,

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article of daily food. But immense supplies of corn were constantly imported from Sicily, Egypt, and the Euxine. Attica was not able to maintain her inhabitants: these we may calculate, in the year 312 A.C. at 524,000; supposing the text in *Athenæus* to be not corrupted. There were 21,000 citizens, and 10,000 strangers: allowing to each of these a wife and two children, we have the number of free persons, 124,000; and adding the slaves, (*according to Athenæus*,) 400,000, we find 524,000 to be the aggregate. Attica contained 855 square leagues." *Walpole's MS. Journal*.

CHAP. appearing with its blue peak towering behind the  
VI. range of Mount *Parnes*, and possibly *PARNASSUS*.

*North and by West.*

Part of the range of *PARNES*; and, nearer to the eye, the fine *valley* or *plain* of *Athens*.

*North.*

Has been already noticed. The Circle is therefore here completed.

The desire of leaving a memorial of the visit one has paid to any memorable spot, seems to be so natural, that however the practice may have been derided, the most eminent travellers, in common with the most insignificant, have left their names in some conspicuous situation: those of *Wheler* and *Spon* have been observed upon the walls of the *Temple of Theseus*; that of *Shaw* remains in the *Franciscan Convent* at *Jerusalem*; that of *Pococke* at *Thebes*, in *Upper Egypt*; and that of *Hasselquist* upon the principal pyramid of *Memphis*. Upon the summit of *Hymettus* no such inscriptions appeared; but the naked surface of the limestone seemed to be so well calculated for their preservation, that we felt a reluctance to return without carving our names upon the top of the mountain. As

soon as we had done this, we descended once more towards the Convent, where we arrived late in the evening, and immediately proceeded to *Athens*.

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The following day was attended by a singular adventure. We had agreed to spend the greater part of this day with *Lusieri*, among the antiquities of the *Citadel*; and for the purpose, Mr. *Cripps* accompanied him to the *Acropolis* soon after breakfast. The author followed towards noon. About half-way up the steep, which leads to the *Propylæa*, he heard a noise of laughter and of many clamorous voices, proceeding from a building situate in an area upon the left hand, which had the appearance of being a public bath. As it is always customary for strangers to mingle with the *Moslems* in such places without molestation, and as it had been the author's practice to bathe frequently for the preservation of his health, he advanced without further consideration towards the entrance, which he found covered with a carpet hanging before it. No human creature was to be seen without the bath, whether *Turk* or *Greek*. This was rather remarkable; but it seemed to be explained in the numbers who were heard talking within. As the author drew nearer to

Singular  
Adventure  
that befel  
the Author.

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the door of the building, the voices were heard rather in a shriller tone than usual; but no suspicion entering into his mind, as to the sort of bathers which he would find assembled, he put aside the carpet, and, stepping beneath the main dome of the *bagnio*, suddenly found himself in the midst of the principal women of *Athens*, many of whom were unveiled in every sense of the term, and all of them in utter amazement at the madness of the intrusion. The first impulse of astonishment entirely superseded all thought of the danger of his situation: he remained fixed and mute as a statue. A general shriek soon brought him to his recollection. Several black female slaves ran towards him, interposing before his face napkins, and driving him backwards towards the entrance. He endeavoured, by signs and broken sentences, to convince them that he came there to bathe in the ordinary way; but this awkward attempt at an apology converted their fears into laughter, accompanied by sounds of *Hist! Hist!* and the most eager entreaties to him to abscond quickly, and without observation. As he drew back, he distinctly heard some one say, in *Italian*, that if he were seen he would be shot. By this time the negro women were around him, covering his eyes with their hands and



towels, and rather impeding his retreat, by pushing him blindfolded towards the door; whence he fled with all possible expedition. As the sight of women in *Turkey* is rare, and always obtained with difficulty, the Reader may perhaps wish to know what sort of beings the author saw, during the short interval that his eyes were open within the *bagnio*; although he can only describe the scene from a confused recollection. Upon the left hand, as he entered, there was an elderly female, who appeared to be of considerable rank, from the number of slaves sumptuously clad and in waiting upon her. She was reclined, as it is usual in all *Turkish* baths, upon a sort of *diván*, or raised floor, surrounding the circular hall of the bath, smoking and drinking coffee. A rich embroidered covering of green silk had been spread over her. Her slaves stood by her side, upon the marble pavement of the bath. Many other women of different ages were seated, or standing, or lying, upon the same *diván*. Some appeared coming in high wooden clogs from the *sudatories* or interior chambers of the bath, towards the *diván*; their long hair hanging dishevelled and straight, almost to the ground: the temperature of those cells had flushed their faces with a warm glow; seldom seen upon the

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Description of the  
Ceremonies of the  
Women's  
Bath.

pale and faded cheeks of the *Græcian* and *Turkish* women. Some of them were very handsome. Within the centre of the area, immediately beneath the dome, the black women and other attendants of the bath were busied heating towels, and preparing pipes and coffee for the bathers; according to the custom observed when men frequent these places.

The cause of this mistake remains now to be explained. This bath was not peculiarly set apart for the use of females: it was frequented also by the male inhabitants; but at stated hours the women have the privilege of appropriating it to their use; and this happened to be their time of bathing; consequently the men were absent. Upon such occasions, the *Greek* and *Turkish* women bathe together: owing to this circumstance, the news of the adventure was very speedily circulated over all *Athens*. As we did not return until the evening, the family with whom we resided, hearing of the affair, began to be uneasy, lest it had been brought to a serious termination; well knowing that if any of the *Arnaouts*, or of the *Turkish* guard belonging to the *Citadel*, had seen a man coming from the bath while the women were there, they, without hesitation or ceremony,

would have put him instantly to death: and the only reason we could assign for its never being afterwards noticed, was, that however generally it became the subject of conversation among the *Turkish* females of the city, their *Moslem* masters were kept in ignorance of the transaction.

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We remained in the *Citadel* during the rest of the day; not only to avoid any probable consequences of this affair, but also that we might once more leisurely survey the interesting objects it contains; and, lastly, have an opportunity of seeing, from the *Parthenon*, the sun setting behind the *Acropolis* of *Corinth*; one of the finest sights in all *Greece*.

Further  
observa-  
tions in the  
*Acropolis*.

It was mentioned in the preceding Chapter, that the frieze of the *Erechthéum*, and of its porticoes, consists of a bluish-grey limestone, resembling slate; and that the tympanum of the pediment is likewise of the same stone; but the rest of the temple is of marble. Perhaps this kind of limestone was introduced into those parts of the building intended to contain inscriptions; because the letters, when cut, being of a different colour from the polished

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stone, would thereby be rendered the more conspicuous. A circumstance which renders this probable, is, that inscriptions are often found upon this kind of limestone, among the remains of buildings constructed of marble. The author found the following Inscription this day, in the *Acropolis*, upon a blue slate-like limestone:

ΠΟΛΥΛΛΟΣ ΓΕΓΟΤΑΙ ΑΙΔΟΤΙ ΠΑΙΑΝΙΕΥΕ  
ΕΙΚΟΝΑΤΙ ΙΝΑ ΑΝΕΘΗΚΕ ΠΟΛΥΤΡΑΤΟΣ ΑΥΤΟΥ ΑΔΕΛΦΟΥ  
ΜΝΗΜΟΣ ΤΗΝ ΗΘΗΤΟ ΤΣΩΜΑΤΟΣ ΑΘΑΝΑΤΟΝ

The name written in the first line, *Polyllus*, seems to have been inscribed beneath the statue (*image*) of a person who belonged to one of the *δήμοι* of *Attica*. Παιανεύς *δήμος*, that is to say, *Pæaniensis populus*; for in the verses which follow, we read, that "*Polystratus raised this representation — his own brother; an immortal memorial of a mortal body.*"

If the statue were of white marble, the blue limestone placed below it may have been selected as better adapted for the purpose of adding the inscription.

We also copied an Inscription of the *Roman* times, relating to "*Pammenes the son of Zeno of*

*Marathon*," who is mentioned as Priest; but it is in a very imperfect state : CHAP.  
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ΜΟΣΘΑΙΕΩΜΗΙΚΑΙΣ...ΓΩΙΚΑΙΣΑΡΙΣΤΡΑ.....ΤΝΤΟΣ..ΠΥΤ  
ΤΑΣΠΑΜΜΕΝΟΥΣΤΟΥΞΗΝΩΝΟΣΜΑΡΑΘΩΝΙΟΥΤΙΕΡΕΩΣΘΕΑΣ  
ΜΗΣΚΑΙΣΕΒΑΣΤΟΥΣΩΤΗΡΟΣΕΓ'ΑΚΡΟΠΟΛΕΙΕΠΗΕΡΕΙΑΣΑΘΗ  
Γ'ΟΔΙΑΔΟΣΜΕΓΙΣΤΗΣΤΗΣΑΣΚΑΗΓ'ΙΑΔΟΥΑΔΑΙΕΩΣΟΥΤΑΤ..

Afterwards, *Lusieri* shewed to us an inscribed marble which he had been ordered to send to *England*, with the spoils of the *Parthenon*; but as the author does not know whether it met with the fate of a large portion of the sculpture in *Cerigo Bay*, or ultimately reached its destination, he will subjoin the copy he made of this Inscription upon the spot, because it is one of the most antient that have been found in *Greece*<sup>1</sup>. It is written in what are called *Cadmæan* letters; recording the names of certain *Athenians* and their tribes. The double vowels were not in general use before the Archonship of *Euclid* in the ninety-fourth *Olympiad*. Instead of  $\Xi$  we have here  $\chi\xi$  as in  $\text{TIMOX\xi ENO\xi}$ . The forms also of the *Gamma*, *Lambda*, and *Sigma*, are most antient; they are thus written,  $\Lambda$ ,  $\text{L}$ , and  $\xi$ . The  $\text{H}$  is used for the aspirate, as in  $\text{HIPOΘONTIAO\xi}$ . In other respects, as it

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(1) This marble is now in *England*.

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is merely a list of names, this is all which may be here requisite for its illustration.

ΕΡΙ...ΡΕΥΞ	...ΞΤΡ.
ΠΑΥΞΙΑΔΕΣ	ΤΕ...ΑΝ...
ΦΙΛΙΠΠΙΔΕΣ	ΕΓ...ΒΑ...
ΚΕΚΡΟΠΙΔΟΣ	ΙΤΕΞ
ΛΥΚΟΜΕΔΕΣ	
ΘΕΟΔΟΡΟΣ	ΟΝ.....
ΛΥΚΙ.Ο.	ΕΓ
ΑΝΑ.Ι.ΙΟΣ	ΧΑΕ
ΜΕΝΕΚΛΕΞ	ΔΕΜΟΞΤΡΑΤ
ΦΡΥΝΙΚΟΣ	ΚΕΓ.ΟΠΙΔΕΙ
ΗΠΟΘΟΝΤΙΔΟΣ	ΛΥΚΕΝ....
ΘΕΟΤΙΜΟΣ	ΤΙΜΟΣ...Ι...ΝΕ
ΞΚΥΡΟΚΛΕΞ	ΞΟΙΝΙΥΤΙ..
ΧΙΑΡΕΑΣ	ΛΕΟΚΔ....
ΕΥΑΓΓΕΛΟΣ	
ΝΙΚΟΣΤΡΑΤΟΣ	ΑΙΑΙ....
ΘΡΑΣΥΜΑΧΟΣ	ΑΛΑΥΚΓ...
ΦΑΝΙΑΞ	ΟΡΑΣΟΝ
ΚΑΛΛΙΚΛΕΞ	ΑΝΤΙΦΟ
ΕΧΕΟΠΙΑΔΕΣ	ΑΝΤΙΟΦ
ΑΙΑΝΤΙΔΟΣ	ΕΙ.ΙΤΕΛΙΑ
ΚΡΑΤΙΝΟΣ	ΕΥΘΥ..ΔΧΟ
ΑΝΤΙΟΧΙΔΟΣ	ΝΙΚΙΓΓΟ
ΑΡΙΣΤΟΜΕΔΕΣ	
ΑΜΕΙΝΟΚΤΕΣ	Ε
ΑΙΞΧΙΝΕΣ	Ν.Ε...

ΠΑΝΤΑΚΛΕΣ	Α. Ξ . . .
ΧΑΡΙΔΕΜΟΣ	ΞΟΧΣΟΙΑΛ
ΤΙΜΟΧΣΕΝΟΣ	
ΑΝΤΙΦΑΝΕΣ	ΑΥΓΙΚ
ΕΜΠΟΤΕΙΔΑΙΑΣ	
ΠΑΝΤΑΚΛΕΣ	ΔΕΧΜΟΣ
ΑΓΝΟΔΕΜΟΣ	ΜΝΕΑΘΡΑΣ
ΑΡΧΙΑΣ	ΠΕΡΙ ΕΡΙΔΕΣ
ΕΝΑΜΦΙΠΟΛΕΙ	ΗΕΙ ΦΙΛΟΣ
ΦΙΛΟΦΡΟΝ	ΟΝΕΞΙΜΟΣ
ΕΡΙΘΡΑΙΚΕΣ	ΗΙΕ . . . Ε
ΕΥΚΡΑΤΕΣ	ΑΝΑ . . .
ΕΜΠΥΛΟΙΣ	ΧΣΕΝΦΙ
ΕΓ . . . ΙΑΣ	ΑΘΕΝ ΑΡΙΣ
ΕΝΞΕΡΜΥΛΙΑΙ	ΕΥΦΡΑΙΟΣ
ΠΟΛΥΜΝΕΣΤΟΣ	ΧΑΙΡΥΣ Ν
ΕΞΣΙΛΛΟΙ	ΠΟΣΕ . . . ΤΟΣ
ΠΑΥΣΙΑΣΙΣΣ	ΜΕΝΟ . . .
Α. Ξ .	ΣΤΡΑΤΟ

CHANDLER  
VII

The other Inscriptions which we collected here, and in the lower city, have been already published. Some of them are in *Gruter*; others may be seen either in *Spon* or in *Chandler*<sup>1</sup>; with

(1) The celebrated *Marmor Atheniense* has been, however, inaccurately edited by the last of these authors. It was lately found in a neglected state in the *British Museum*; and has since exercised the

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the exception of one which we afterwards found in a school-room, near the celebrated *Temple of the Winds*. It was inscribed upon a marble bas-relief, representing a female figure seated, holding by the hand an old man who is standing before her. As this brief inscription will be the last we shall notice in *Athens*, it may be here introduced, as a companion of those already given in this Chapter. The Reader is referred to *Suidas* and *Harpocration* for an illustration of the word *Αιγιλίσυς*. *ÆGILIA* was one of the Attic *δῆμοι*, and belonged to the tribe *Antiochis*.

ΓΑΜΦΙΛΟΣ ΜΕΙΞΙΑΔΟΥ ΑΡΧΙΓΡΗ  
ΑΙΓΙΛΙΕΥΣ ΜΕΙΞΙΑΔΟΥ

Additional  
Remarks  
upon the  
*Parthenon*.

The sun was now setting, and we repaired to the *Parthenon*. This building in its entire state, either as a *Heathen* temple, or as a *Christian* sanctuary, was lighted only by means of lamps: it had no windows; but the darkness of the interior was calculated to aid the *Pagan* ceremonies

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erudition and critical acumen of that accomplished scholar, and learned antiquary, *Richard Payne Knight*, Esq. As this marble was originally removed from the *Acropolis*, it may be proper here to add, that it preserves a record of a very interesting nature; nothing less than the name of the architect who built the *Erechtheum*; namely, *PHILOCLERUS OF ACHARNE*. This part of the *Inscription* was recovered by *W. Wilkins*, Esq. who communicated the circumstance to the author.



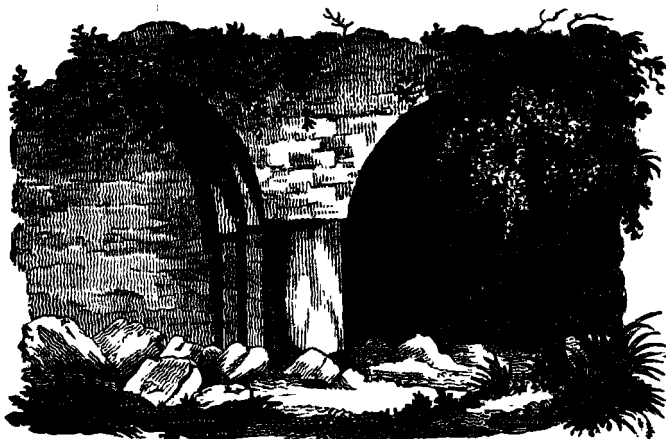
by one of the most powerful agents of superstition. The priests at *Jerusalem* have profited by a similar mode of construction, for their pretended miracle of the "*holy fire*" at the *Tomb of the Messiah*; and the remains of many antient crypts and buildings in *Egypt* and in *Greece* seem to prove that the earliest places of idolatrous worship were all calculated to obstruct rather than to admit the light. Even in its present dilapidated state, the *Parthenon* still retains something of its original gloomy character: it is this which gives such a striking effect to the appearance of the distant scenery, as it is beheld through the portal by a spectator from within, who approaches the western entrance. The *Acropolis of Corinth* is so conspicuous from within the nave, that the portal of the temple seems to have been contrived for the express purpose of guiding the eye of the spectator precisely to that point of view. Perhaps there was another temple, with a corresponding scope of observation, within the *Corinthian Citadel*. Something of this nature may be observed in the construction of old *Roman-Catholic* churches, where there are crevices calculated for the purpose of guiding the eye, through the darkness of the night, towards other sanctuaries remotely situate; whether for any purpose of

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Effect of  
Sun-set  
behind the  
Mountains  
of Pelopon-  
nesus.

religious intercourse, by means of lights conveying signs to distant priests of the celebration of particular solemnities, or as beacons for national signals, it is not pretended to determine. As evening drew on, the lengthening shadows began to blend all the lesser tints, and to give breadth and a bolder outline to the vast objects in the glorious prospect seen from this building, so as to exhibit them in distinct masses: the surface of the *Sinus Saronicus*, completely land-locked, resembled that of a shining lake, surrounded by mountains of majestic form, and illustrious in the most affecting recollections. There is not one of those mountains but may be described, in the language of our classic bard, as "breathing inspiration." Every portion of territory comprehended in the general survey has been rendered memorable as the scene of some conspicuous event in *Grecian* story; either as the land of genius, or the field of heroism; as honoured by the poet's cradle, or by the patriot's grave; as exciting the remembrance of all by which human-nature has been adorned and dignified; or as proclaiming the awful mandate which ordains that not only talents and virtue, but also states and empires, and even the earth itself, shall pass away. The

declining sun, casting its last rays upon the distant summits of *Peloponnesus*, and tinging with parting glory the mountains of *Argolis* and *Achaia*, gave a grand but mournful solemnity both to the natural and the moral prospect. It soon disappeared. Emblematical of the intellectual darkness now covering those once enlightened regions, night came on, shrouding every feature of the landscape with her dusky veil.



*Ruin upon the Site of the Temple of Apollo, upon Mount Cynortium.*

## CHAP. VII.

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### PELOPONNESUS.

*Departure from Athens for the Peloponnesus—Extraordinary talents of a Calmuck Artist — Further account of the Piræus—the “Long Walls”—Tomb of Themistocles—its situation—remains of this monument—Objects visible in passing the Gulph—Ægina—Temple of Jupiter Panhellenius—Antiquities near to the port—Anchestri Isle—Ignorance of the Pilot—Epiâda—Greek Medals—Arbutus Andrachne — Appearance of the Country—Ligurið — Description of a Conâk, or Inn — Coroni — Cathedra of a Greek Theatre—Hieron—Mountains—Temple of Æsculapius—Stadium—Architectural Terracottas*

cottas—*Temple of the Corymbean Diana*—*Temple of Apollo*—*Circular edifice*—*Theatre of Polycletus*—*Epidaurian serpent*—*Aspect of the Coilon*—*Perfect state of the structure—dimensions and detail of the parts*—*Journey to Nauplia*—*Lessa*—*Dorian and Egyptian antiquities*—*Arachnæus Mons*—*Cyclopéa*—*Nauplia*—*House of the Consul*—*Turkish Gazette*—*Public rejoicings*—*Athletæ*—*Pyrrhica*—*Population*—*Air*—*Commerce*—*Gipsies*—*Characteristic features of Grecian cities*—*Tiryns*—*Celtic and Phœnician architecture*—*Origin of the Cyclopéan style*—*History of Tiryns*—*character of its inhabitants.*

ON Thursday, November the fifth, we left Athens at sun-rise, for the *Piræus*; having resolved to sail to *Epidaurus*; and after visiting *Epidauria* and *Argolis*, to return through the northern districts of PELOPONNESUS, towards *Megara* and *Eleusis*. The Governor of Athens had kindly commissioned a relation of his family, a most amiable and worthy *Turk*, to accompany us in the capacity of *Tchohadar*; a word which we shall not attempt to translate: it is enough to say that such was his title, and that he travelled with us as an officer who was to provide for us, upon all occasions, and to be responsible for our safety among the *Albanians*. Our *caïque* had remained at anchor since our arrival: the men belonging to her had been daily employed in repairing the

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Departure  
from  
Athens for  
the Peloponnesus.

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Extraordi-  
nary Ta-  
lents of a  
*Calmuck*  
Artist.

sails and rigging. *Lusieri* offered to accompany us as far as *Ægina*; having long wished for an opportunity of seeing that island. Although rich in valuable antiquities, it had been strangely overlooked by almost every traveller, excepting *Chandler*. As he expected ample employment for his pencil, he was desirous of being also attended by one of the most extraordinary characters that has been added to the list of celebrated artists since the days of *Phidias*. This person was by birth a *Calmuck*, of the name of *Theodore*: he had distinguished himself among the painters at *Rome*, and had been brought to *Athens* to join the band of artists employed by our Ambassador, over which *Lusieri* presided. With the most decided physiognomy of the wildest of his native tribes, although as much humanized in his appearance as it was possible to make him by the aid of *European* dress and habits, he still retained some of the original characteristics of his countrymen; and, among others, a true *Scythian* relish for spirituous liquor. By the judicious administration of brandy, *Lusieri* could elicit from him, for the use of his patron, specimens of his art, combining the most astonishing genius with the strictest accuracy and the most exquisite taste. *Theodore* presented a marvellous example of the force of

natural genius unsubdued by the most powerful obstacles. Educated in slavery; trained to the business of his profession beneath the active cudgels of his *Russian* masters; having also imbibed with his earliest impressions the servile propensities and sensual appetites of the tyrants he had been taught to revere; this extraordinary man arrived in *Athens* like another *Euphranor*, rivalling all that the Fine Arts had produced under circumstances the most favourable to their birth and maturity. The talents of *Theodore*, as a painter, were not confined, as commonly is the case among *Russian* artists, to mere works of imitation: although he could copy every thing, he could invent also; and his mind partook largely of the superior powers of original genius. With the most surprising ability, he restored and inserted into his drawings all the sculpture of which parts only remained in the mutilated bas-reliefs and buildings of the *Acropolis*. Besides this, he delineated, in a style of superior excellence, the same sculptures according to the precise state of decay in which they at present exist<sup>1</sup>.

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(1) See Memorandum on the Earl of *Elgin's* Pursuits in *Greece*, p. 5. *Lond.* 1811.

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VII.

Further  
Account  
of the  
*Piræus*—  
the "LONG  
WALLS."

There are many Ruins about the three ports, *Munychia*, *Phalerum*, and the *Piræus*; and we may look to future excavations in their vicinity as likely to bring to light many valuable antiquities. The remains of the LONG WALLS which joined the *Piræus* to *Athens*, (making of it a burgh similar to what *Leith* is with respect to *Edinburgh*;) although very indistinct, yet may be traced sufficiently to ascertain the space they formerly included. These walls appear to have had different names (distinguishing them from the town walls of *Piræus*) among the *Greeks* and *Romans*. By the former they were termed either *Μακρὰ τεῖχη*, the *Long walls*, or *Μακρὰ σκέλη*, literally answering to a nick-name bestowed upon one of our kings of *England*, who was called *Long-shanks*. We find them alluded to, under this appellation, by *Diodorus Siculus*; as a term whereby they are distinguished from the *Piræean walls*<sup>1</sup>. The *Romans* adopted a different appellation: by them the "*long-shanks*" were

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(1) *Edinburgh* exhibits a very correct model of a *Grecian* city: and with its *Acropolis*, *Town*, and *Harbour*, it bears some resemblance to *Athens* and the *Piræus*.

(2) Συνίστατο τὴν πόλιν, ὥστε τὰ ΜΑΚΡΑ ΣΚΕΛΗ, καὶ τὰ ΤΕΙΧΗ ΤΟΥ ΠΕΙΡΑΙΕΩΣ, περιελάμβαν. *Diod. Sic. lib. xiii. ap. Meurs. Pir. Vid. Gronov. Thesaur. Gr. tom. V. p. 1932. L. Bat. 1699.*



called the "arms," or "long arms." They are thus mentioned by *Livy*<sup>3</sup>, and by *Propertius*<sup>4</sup>. A corrupt mode of writing the word *Piræus* seems to have been adopted by some authors, who express Πειραιεύς by *Piræus*. *Meursius*, upon the testimony of all the early *Greek* authorities, is decisive for the former reading<sup>5</sup>. In his admirable treatise upon this harbour and its antiquities, he has concentrated with wonderful erudition every thing that the Antients have left concerning its history. In its original state it had been an island, whence it received its name<sup>6</sup>, like many later towns<sup>7</sup>, from its *ferry*<sup>8</sup>.

(3) "Inter angustias semirutū muri, qui duobus brachiis Piræeum Athenis jungit." *Livius, lib. xxxv. ap. Meurs. Pir. ut suprā.*

(4) "Inde ubi Piræi capient me littora portus,  
Scandam ego Theseæ brachia longa viæ."  
*Propertius, lib. iii. Eleg. 20. ap. Meurs. ut suprā.*

(5) *Meursii Piræus*, passim. Sic *Suidas, Stephanus, Hesychius*, &c. &c.

(6) Τὸν τι Πιργαῖα, νοσιάζοντα πρότιρον, καὶ πέραν τῆς Ἀκτῆς κείμενον, οὗτος φασὶν ἰσθμιασθῆναι. *Strabon. Geog. lib. i. p. 86. Oxon. 1807.*

(7) *Trajectum ad Mosam*, Maestricht in Brabant; *Trajectum ad Rhenum*, Utrecht; *Trajectum ad Mœnum*, Francfort upon the Mæne; *Trajectum ad Oderam*, Francfort upon the Oder.

(8) Ἦν πρότιρον ὁ Πιραιεύς νῆσος· ὅθεν καὶ τὸ ὄνομα εἰληφεν, ἐπὶ τῇ διαπείρῃ.  
"Primitus insula erat Piræus: unde et nomen accepit, à trajectu."  
*Suidas.*

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VII.

Tomb of  
Themisto-  
cles.

Travellers have pretended to recognise the tomb of *Themistocles*. A square stone resting on a simple base, and destitute of any ornament, was all that denoted the place of his interment. It was near to the principal harbour<sup>1</sup>, of course that of *Piræus*<sup>2</sup>, containing three smaller ports, as *docks*<sup>3</sup>: for the port of *Phalerum*, within the road of that name, was very small<sup>4</sup>. Its situation seems to be so clearly designated by a passage in *Plutarch*, at the end of his life of

(1) Καὶ πρὸς τῇ μεγίστῃ λιμένι τάφος Θημιστοκλέους. *Pausan. Attic. p. 3. Lips. 1696.*

(2) "Piræus, qui et ipse, magnitudine, ac commoditate, primus." *Meurs. Pir. ap. Gronov. Thesaur. Gr. tom. V. p. 1931. L. Bat. 1699.*

(3) It contained three ἔρμαι, or *docks*; the first called Κάνθαρος, from a hero of that name; the second Ἀφροδίσιον, from Ἀφροδίτη, or *Venus*, who had these two temples; the third Ζία, from *bread corn*, which was called by the *Grecians* ζυά. (*Potter's Arch. vol. 1. p. 43. Lond. 1751.*) *Scylax* mentions its three ports: Ὅδὲ Πιεραιὴν λιμένας ἔχει τρεῖς. (*Scylacis Caryundensis Periplus, p. 47. L. Bat. 1697.*)

"On the twenty-fourth of *June* we anchored in the convenient little harbour of the *PIRÆEUS*; where the chief objects that call for one's attention are, the remains of the solid fortifications of *Themistocles*; the remains of the moles forming the smaller ports within the *PIRÆEUS*; two monuments on the sea-shore; and palpable vestiges of the long walls which connected the harbour with *Athens*, a distance of about four miles and a half." *Colonel Squire's MS. Correspondence.*

(4) "Cum Phalero portu, neque magno, neque bono, Athenienses uterentur, hujus consilio triplex Piræei portus constitutus est." *Cornelius Nepos in Themistocle, ap. Gronov. Thesaur. Gr. tom. V. p. 1934. L. Bat. 1699.*

*Themistocles*<sup>5</sup>, that it would seem almost impossible to mistake the spot. It was situate at the promontory of *Alcimus*, where the land, making an elbow, sheltered a part of the harbour; here, above the still water, might be seen the *tomb*. The base, although simple, as stated by *Pausanias*, is by *Plutarch* said to have been of no inconsiderable magnitude<sup>6</sup>; and the *tomb* itself, that is to say, the *Soros*, resembled an altar placed thereon. Guided by this clue, we felt almost a conviction that we had discovered all that now remains of this monument. The promontory alluded to by *Plutarch* constitutes the *southern* side of the entrance to the harbour<sup>7</sup>: jutting out from the *Piræean* or *Munychian* peninsula, it forms, with the opposite promontory of *Eëtion*, the natural mouth of the port, lying towards the *west*, that is to say, beyond the artificial piers whereby it was inwardly closed<sup>8</sup>.

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(5) Περὶ τὴν λιμὴν τοῦ Πειραιῶς, ἀπὸ τοῦ κατὰ τὴν Ἀλκιμον ἀκρωτηρίου, πρὸκειταί τις οἶον ἀγκών. καὶ κάμψαντι τούτον ἑνὸς, ἢ τὸ ὑποῦδιον τῆς θαλάσσης, κρηπίς ἔστιν εὐμεγέθης, καὶ τὸ περιᾶσθην βωμοειδὲς, τᾶφος τοῦ Θαιμιστοκλείους. *Plutarch. in extremo Themist. tom. I. Lond. 1729.*

(6) Εὐμεγέθης.

(7) Voy. *Barthel. "Plan des Environs d'Athènes pour le Voyage du Jeune Anacharsis."* Troisième edit. à Paris, 1790.

(8) "Ut non tantum arte tutus, sed naturâ etiam esset." *Meursii Piræus, ap. Gronov. Thes. Gr. tom. V. p. 1935. L. Bat. 1699.*

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VII.

Remains  
of this  
Monu-  
ment.

Here we landed; and found precisely the sort of base alluded to by the historian; partly cut in the natural rock, and partly an artificial structure; so that a person ascended to the *Soros*, as by steps, from the shore of the sea. Our position of the *tomb* may be liable to dispute: the Reader, having the facts stated, will determine for himself. Of the *Soros*, not a trace is now remaining.

Objects  
visible in  
passing the  
Gulph.

As we sailed from the *Piræus*, we soon perceived the *Acropolis of Corinth*, and, behind it, high mountains which were much covered by clouds, although the day was remarkably fine. We lost some time in the harbour, and were afterwards detained by calms. About three o'clock, P. M. we passed a small island, called

*Belbina*.

*Belbina* by *D'Anville*<sup>1</sup>. About an hour before, we had observed the thermometer, in the middle of the gulph: the mercury then stood at 68° of *Fahrenheit*. A mountain of very great elevation was now visible behind the lofty rock of the *Corinthian Citadel*, and at a great distance.

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(1) Its modern name is *Lavousa*, according to *D'Anville's Chart of the ARCHIPELAGO*. *Chandler* considers the Island of *Belbina* as lying towards the mouth of the Gulph. See *Travels in Greece*, p. 11. *Oxf.* 1776.

*Lucieri* insisted upon its being *Parnassus*; and *Theodore* was of the same opinion. Judging from our position, it could not have been one of the mountains of *Peloponnesus*; and therefore, supposing it to have been situate either in *Ætolia* or *Phocis*, the circumstance alone is sufficient to shew how little agreement our best maps have with actual observations, as to the relative position of places in GREECE. *De L'Isle*<sup>2</sup> is, perhaps, in this respect, more disposed to confirm what is here written, than *D'Anville*: yet in neither of their maps of the country would a line drawn from the island we have mentioned, through the *Acro-Corinthus*, reach the mountainous territories to the north of the *Gulph of Corinth*. Such a line, traced upon *D'Anville's Map of Greece*<sup>3</sup>, would traverse the *Sinus Corinthiacus*, far to the south of all *Phocis* and the land of the *Locri Ozolæ*; and would only enter *Ætolia*, near the mouths of the *Evenus* and *Archeloüs* rivers. *D'Anville's Chart of the Archipelago*<sup>4</sup> is liable to the same remarks; we dare not call them *objections*, until they have

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(2) *Græciæ Antiquæ Tabula Nova*. Paris, Oct. 1707.

(3) Published at Paris in 1762.

(4) Dated, Paris, Oct. 1756.

CHAP.  
VII.

Temple of  
Jupiter  
*Panhellenius*.

been confirmed by other travellers'. About five, P.M. we were close in with ÆGINA: and as we drew near to the island, we had a fine view of the magnificent remains of the Temple of *Jupiter Panhellenius*; its numerous *Doric* columns standing in a most conspicuous situation upon the mountain *Panhellenius*, high above the *north-eastern* shore of the island, and rising among trees, as if surrounded by woods. This is the most antient and the most remarkable Ruin of all the temples in *Greece*: the inhabitants of *Ægina*, in a very remote age, maintained that it was built by ÆACUS. *Chandler* had given so copious a description of *Ægina*, and of this temple, that to begin the examination of the island again, without being able to make any excavations, we considered as likely to be attended with little addition to our stock of information; and almost as an encroachment upon ground already well occupied. We therefore

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(1) The author having since consulted his friend, Mr. *Hawkins*, upon this subject, (whose trigonometrical surveys of *Greece* have proved the extreme inaccuracy even of our best maps of that Country,) has been informed by this eminent traveller, that the high mountain which is thus said to interlineate with the *Acropolis*, when viewed from the Isle now called *Plataida* (*Πλαταιίδα*), can be no other than *CYLLENE*, now *Mount Zyria*, in the *Morea*.

resolved to continue our voyage as soon as we had landed *Lusieri* and the *Calmuck*<sup>2</sup>. Sailing round the north-western point of the island, we observed a very large *barrow*, upon the shore: this is noticed by *Chandler*<sup>3</sup> as the *mound of earth* (χωμα) raised by *Telamon* after the death of *Phocus*, as it was seen by *Pausanias* in the second century<sup>4</sup>. Near to this mound there was a

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VII

Antiquities near to  
the Port.

(2) We had good reason afterwards to repent of our folly in making this resolution; for although *Chandler* spent some time upon the island, it has, in fact, been little visited by travellers. *Lusieri* found here both *medals* and *vases* in such great number, that he was under the necessity of dismissing the peasants who had amassed them, without purchasing more than half that were brought to him; although they were offered for a very trifling consideration. The *medals* and the *vases* which he collected were of very high antiquity. The *medals* were either in *silver* or *lead*; and of that rude globular form, with the *tortoise* on one side, and a *mere indentation* on the other, which is well known to characterize the earliest *Grecian* coinage: indeed, the art of coining money was first introduced by the inhabitants of this island. Of the *terra-cotta vases* which he collected, we afterwards saw several in his possession: they were small, but of the most beautiful workmanship; and as a proof of their great antiquity, it is necessary only to mention that the subjects represented upon them were *historical*, and the paintings monochromatic; *black*, upon a *red ground*. We have since recommended it to persons visiting *Greece*, to be diligent in their researches upon *ÆGINA*; and many valuable antiquities have been consequently discovered upon the island.

(3) *Travels in Greece*, p. 15. *Oxford*, 1776.

(4) Οὕτως ἐς τὸν πρῶτον καλούμενον λιμένα ἱσπλύνσας νύκτωρ, ἰστέλι χωμα. καὶ ταῦτα μὲν ἐξεργασθῆναι, καὶ ἐς ἡμᾶς ἔτι μῖνον. (*Pausan. Corinth. c. 29. p. 180. Lips. 1696.*) In a preceding passage of the same chapter, it is stated,

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*theatre*, next in size and workmanship to that of *Hieron* in *Epidauria*, built by *Polycletus*: and it had this remarkable feature, that it was constructed upon the sloping side of a *stadium* which was placed behind it; so that the two structures mutually sustained each other<sup>1</sup>. Afterwards, entering the harbour, we landed to view the two *Doric* pillars yet standing by the sea side: these may be the remains of the *Temple of Venus*, which stood near the port principally frequented<sup>2</sup>: and *Ægina*, even for small vessels, is elsewhere difficult of access, owing to its high cliffs and latent rocks<sup>3</sup>. We saw none of the inhabitants; but sent the *Tchohadar* in search of a pilot to conduct our *caïque* into the port of *Epidauria*. He returned with a man who pretended to have a perfect knowledge of the coast, and we took him on board; leaving the

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stated, that the tomb (τάφος) of *Phocus*, which is also called *χῶμα*, was near to the *Æacæum*: παρὰ δὲ τὸ Αἰάκειον, Φώκου τάφος χῶμα ἔστι, κ. τ. λ. The *Æacæum* was a *tetragonal peribolus* of white marble, in a conspicuous part of the city: 'Εν ἱερφανίστῳ δὲ τῆς πόλεως, τὸ Αἰάκειον καλούμενον, περιβόλος τετραγώνος λευκοῦ λίθου.

(1) Vid. *Pausan. Corinth. c. 29. p. 180. Lips. 1696.*

(2) πλεσίον δὲ τοῦ λιμένος, ἐν ᾧ μάλιστα ὁρμίζονται, ΝΑΟΣ ΕΣΤΙΝ ΑΦΡΟΔΙΤΗΣ. *Pausan. Corinth. c. 29. p. 179. Lips. 1696.*

(3) Προσπλιῦσαι δὲ ΑἶΓΙΝΑ ἔστι νῆσος τῶν Ἑλληνίδων ἀπερρωτάτη. πίνεσαι γὰρ ὕδαλι περιπᾶσαν, καὶ χορεύεις ἀνιστάσασσι. *Pausan. Corinth. c. 29. p. 178. Lips. 1696.*



two artists, both of whom were already busied in drawing. CHAP.  
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As we drew near to PELOPONNESUS, the mountains of *Argolis* began to appear in great grandeur. We passed along the northern shore of an island, called, by our mariners, *Anchestri*: it was covered with trees\*. As the evening drew on, we discovered that our stupid pilot, notwithstanding all his boasting, knew no more of the coast than the *Casiot* sailors. As soon as fogs or darkness begin to obscure the land, the *Greek* pilots remain in total ignorance of their situation: generally, losing their presence of mind, they either run their ships ashore, or abandon the helm altogether, and have recourse to the picture of some Saint, supplicating his miraculous interference for their safety. It more than once happened to us, to have the responsibility of guiding the vessel, without mariner's compass, chart, or the slightest knowledge of naval affairs. It may be supposed

*Anchestri*  
Isle.

Ignorance  
of the  
Pilot.

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(4) The name of this island is written *Angistri* by *D'Anville*; and by Sir *W. Gell*, in his valuable Map of ARGOLIS: (*See Itin. of Greece*, Pl. xxviii. by *W. Gell, Esq. M.A. Member of the Society of Dilettanti. Lond. 1810.*) *Chandler* wrote it nearly as we have done, *Anchastre*: (*Trav. in Greece*, p. 200. *Oxf. 1776.*) he says it contained "a few cottages of *Albanians*."

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VII.

that, under such circumstances, an infant would have been found equally fit for the undertaking. This was pretty much the case upon the present occasion: we were close in with a lee-shore: fortunately, the weather was almost calm; and our interpreter *Antonio*, by much the best seaman of a bad crew, had stationed himself in the prow of the *caïque*, and continued sounding as we drew nigh to the land. Presently, being close in with the shore, we discerned the mouth of a small cove; into which, by lowering our sails, and taking to the oars, we brought the vessel; and, heaving out the anchor, determined to wait here until the next morning.

When day-light appeared, we found ourselves in a wild and desert place, without sign of habitation, or any trace of a living being: high above us were rocks, and among these flourished many luxuriant evergreens. We did not remain to make farther examination of this part of the coast; but got the anchor up, and, standing out to sea, bore away towards the *south-west*. We had not a drop of fresh water on board, but drank wine as a substitute, and ate some cold meat for our breakfast,—the worst beverage and the worst food a traveller can use, who wishes, in this climate, to

prepare himself for the fatigue he must encounter. Our pilot, being also refreshed with the juice of the grape, affected once more to recognise every point of land, and desired to know what port we wished to enter. Being told that we were looking out for the harbour of *Epidaurus*, or, as it is now called, ΕΠΙΔΑΥΡΟ, he promised to take the vessel safely in. It was at this time broad day-light, and we thought we might venture under his guidance; accordingly, we were conducted into a small port nearly opposite to *Anchestri*. Here we landed, at ten o'clock A.M. and sent the *Tchohadar* to a small town, which the pilot said was near to the port, to order horses. We were surprised in finding but few ruins near the shore; nor was there any appearance to confirm what he had said of its being *Pidauro*: we saw, indeed, the remains of an old wall, and a marsh filled with reeds and stagnant water, seeming to indicate the former existence of a small inner harbour for boats that had fallen to decay. The air of this place was evidently unwholesome, and we were impatient to leave the spot. When the *Tchohadar* returned with the horses, he began to cudgel the pilot; having discovered that *Pidauro* was farther to the south-west; this port being called ΕΠΙΛΑΑ,

CHAP.  
VIL  
Epiáda.

pronounced *Epi-atha*, the  $\Delta$  sounding like our TH, harsh, as in *thee* and *thou*. It is laid down in some *Italian* maps under the name of *Piada*. The pilot now confessed that he had never heard of such a port as *Pidauro* in his life. As it would have been a vain undertaking to navigate any longer under such auspices, we came to the resolution of dismissing our *caïque* altogether. We therefore sent back the pilot to *Ægina*; ordering the good Captain to wait there with his vessel for the return of *Lusieri* and the *Calmuck*; and promising him, if he conveyed them in safety to the *Piræus*, to give him, in addition to his stipulated hire, a silver coffee-cup, to be made by an *Athenian* silver-smith, and to be inscribed with his name, as a token of our acknowledgments for the many services he had done for us. The poor man seemed to think this cup of much more importance than any payment we had before agreed to make; and we left him, to commence our tour in the PELOPONNESUS.

The road from the port to the town of EPIADA extends through olive-plantations and vineyards. The town itself is situate upon a lofty ridge of rocks, and was formerly protected by an old castle, still remaining. In

consequence of our inquiry after antient *medals*, several *Venetian* coins were offered to us; and the number of them found here may serve to explain the origin of the castle, which was probably built by the *Venetians*. But besides these coins, the author purchased here, for twenty *piastres*, a most beautiful silver *tetra-drachm* of *Alexander the Great*, as finely preserved as if it had just issued from the mint; together with some copper coins of *Megara*. The *Greek* silver medals, as it is well known, are often covered with a dark surface, in some instances quite *black*, resembling *black varnish*: the nature of this investment, perhaps, has not been duly examined: it has been sometimes considered as a *sulphuret*; but the colour which sulphur gives to silver is of a more dingy nature, inclining to *grey*: the *black varnish* is a *muriat* of silver<sup>1</sup>. It may be decomposed by placing the medals in a boiling solution of

*Greek  
Medals.*


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(1) It once happened to the author to open a small case of *Greek* silver medals that had been sunk in sea-water. The medals had been separately enveloped in brown paper, which was now become dry. To his great surprise, he found every one of them covered with a fine impalpable powder, as white as snow. Placing them in a window, the action of the sun's rays turned this powder to a dark colour: when a brush was used to remove it, the silver became covered with a black shining varnish, exactly similar to that which covers the antient silver coinage of *Greece*; and this proved to be a *muriat* of silver.

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potass; but antiquaries in general do not choose to have the dark varnish removed. All *Greek* silver coins are not thus discoloured; many of them retain, in the highest perfection, the natural colour and lustre of the metal: those only exhibit the appearance of a *black crust* or *varnish* which have been exposed to the action of muriatic acid, either by immersion in sea water, or by coming into contact with it during the time that they have remained buried in the earth. As it had been our original intention to land at *Epidaurus*, to examine the remains of that city, so we determined now to go first to that port: but the people of *Epiáda* told us that there were scarcely any vestiges even of ruins there; that all the antiquities we should find consisted of a headless marble statue answering to the description given by *Chandler*<sup>2</sup>); and that the remains of the *Temple of Æsculapius*, whom they called 'Ασκληπιὸς, were near to *Liguriò*. "There," said one of the inhabitants, "are the Ruins of his Temple; but the seat of his government and his palace were at *EPIDAUROS* (*Pidauro*), although

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(2) *Travels in Greece*, p. 221. *Oxford*, 1776. *Chandler* calls it "a maimed statue of bad workmanship."

nothing now remains excepting a few broken pieces of marble." The person who gave us this information seemed to be possessed of more intelligence than it is usual to find among the *Greeks*: we therefore profited by his instructions, and set out for *Ligurið*.

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The temperature on shore, this day at noon, was the same as it had been upon the preceding day in the middle of the gulph; that is to say, 68° of *Fahrenheit*. It was four o'clock P.M. before we left *Epiáda*. We noticed here a very remarkable mineral of a jet black colour, which at first sight seemed to be *coal*, but, upon further examination, it rather resembled *asphaltum*. It was very soft; and, in places where water had passed over it, the surface was polished. The specimens being lost, this is all the description of it we can now give. Our journey from *Epiáda* towards the interior of *Epidauria* led us over mountains, and through the most delightful valleys imaginable. In those valleys we found the *Arbutus Andrachne*, with some other species of the same genus flourishing in the greatest exuberance, covered with flowers and fruit. The fruit, in every thing but flavour and smell, resembled large hautbois strawberries: the

*Arbutus*  
*Andrachne*.

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berries were cooling and delicious, and every one of our party ate of them'. This shrub is found all over the *Mediterranean*: it attains to great perfection in *Minorca*; and from thence eastward as far as the coast of *Syria*, it may be found adorning limestone rocks otherwise barren, being never destitute of its dark-green foliage, and assuming its most glorious appearance at a season when other plants have lost their beauty. The fruit is one entire year in coming to maturity; and when ripe, it appears in the midst of its beautiful flowers. The inhabitants of *Argolis* call this plant *Cúhoomari*: in other parts of *Turkey*, particularly at *Constantinople*, it is called *Koomaria*, which is very near to its Greek name, *Κόμαρος*. It is the *'Ανδράχνη* of *Theophrastus*.

Appear-  
ance of the  
Country.

We passed an antient edifice: it was near to a windmill, in a valley towards the right of our road, and at some distance from us. Nothing could exceed the grandeur of the scenery during the rest of our ride to *Liguriò*. On every side of us we beheld mountains,

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(1) "Arbuteos fectus, montanaque fraga legebant."



reaching to the clouds; although we rode continually through delicious valleys, covered by cultivated fields, or filled with myrtles, flowering shrubs, and trees. Every fertile spot seemed to be secluded from all the rest of the world, and to be protected from storms by the lofty summits with which it was surrounded. A white dress, worn by the peasants, reminded us of the garments often seen upon antient statues; and it gave to these delightful retreats a *costume* of the greatest simplicity, with the most striking effect. *Lusieri* had spoken in rapturous terms of the country he had beheld in *Arcadia*: but the fields, and the groves, and the mountains, and the vales of *Argolis*, surpassed all that we had imagined, even from his description of the finest parts of the PELOPONNESUS. To render the effect of the landscape still more impressive, shepherds, upon distant hills, began to play, as it were a evening-service, upon their reed pipes; seeming to realize the ages of poetic fiction; and filling the mind with dreams of innocence, which, if it dwell anywhere on earth, may perhaps be found in these retreats, apart from the haunts of the disturber, whose “whereabout” is in cities and courts, amidst wealth and ambition and power. All that seems to be dreaded in these pastoral retreats

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VII.

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*Liguriò.*

are the casual and rare visits of the *Turkish* lords: and, unfortunately for us, it was necessary that our arrival at *Liguriò* should be announced by one of their agents; namely, *Ibrahim* the *Tchohadar*. Although a very excellent man in his way, he had been brought up under a notion that *Greeks* and *Albanians* were a set of inferior beings, whom it was laudable to chastise upon every occasion, and to whom a word should never be uttered without a blow. It was nearly dark when we reached the town; if a long straggling village may bear this appellation. *Ibrahim* rode first, and had collected a few peasants around him, whom we could just discern by their white habits, assembled near his horse. In answer to his inquiries concerning provisions for the party, they replied, in an humble tone, that they had consumed all the food in their houses, and had nothing left to offer. Instantly, the noise of *Ibrahim's* lash about their heads and shoulders made them believe he was the herald of a party of Turks, and they fled in all directions: this was "the only way," he said, "to make those misbegotten dogs provide any thing for our supper." It was quite surprising to see how such lusty fellows, any one of whom was more than a match for *Ibrahim*,

suffered themselves to be horsewhipped and driven from their homes, owing to the dread in which they hold a nation of stupid and cowardly *Moslems*. We should not have seen another *Ligurian*, if *Antonio* had not intercepted some of the fugitives, and pacified their fears, by telling them who the travellers really were; and that *Englishmen* would accept of nothing from their hands without an adequate remuneration. After this assurance, several times repeated, and a present being made to them of a few *parás*, we were conducted to what is called a *Conák*, or inn; but in reality a wretched hovel, where horses, asses, and cattle of every description, lodge with a traveller beneath the same roof, and almost upon the same floor. A raised platform about twelve inches high, forming a low stage, at one extremity of the building, is the part appropriated to the guests; cattle occupying the other part, which is generally the more spacious of the two. Want of sleep makes a traveller little fastidious as to where he lies down: and fatigue and hunger soon annihilate all those sickly sensibilities which beset men during a life of indolence and repletion. We have passed many a comfortable hour in such places: and when, instead of the *Conák*, we were invitèd

*Conák*, or  
Inn.

to the cleanly accommodation offered beneath the still humbler shed of an *Albanian* peasant, the night was spent in thankfulness and luxury.

Here, as at *Epidāda*, the coins which were brought to us, as antient *medals*, were evidently *Venetian*: some of them had this legend ARMATA · ET · MOREA · but without any date. The *Ligurians*, like the inhabitants of *Epidauria*, amused us with traditionary stories of *Asclepius*, considering him as a great king who had once reigned in *Epidauria*. Immense plants of the *Cactus Ficus Indica* flourished about this place. We set out for the sacred seat of *ÆSCULAPIUS*, at sun-rise. The *Ruins* are situate an hour's distance from *Liguriū*, at a place now called *JÉRO*, pronounced *Yéro*, which is evidently a corruption of 'Ιερὸν (*sacra ædes*). *Chandler* converted this word *Jéro* into *Gérao*, which is remarkable, considering his usual accuracy. Our friend Sir *W. Gell*, who was here after our visit to the spot, and has published a description and plan of the *Ruins*<sup>1</sup>, writes it *Iero*, as being nearer to the original appellation. Circumstances of a peculiar nature have conspired

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(1) *Itinerary of Greece*, p. 103. *Lond.* 1810.

to render these *Ruins* more than usually interesting. The remains, such as they are, lie as they were left by the antient votaries of *the god*: no modern buildings, not even an *Albanian* hut, has been constructed among them, to confuse or to conceal their topography, as it generally happens among the vestiges of *Grecian* cities: the traveller walks at once into the midst of the consecrated *Peribolus*, and, from the traces he beholds, may picture to his mind a correct representation of this once celebrated *watering-place*—the *Cheltenham* of ANTIENT GREECE—as it existed when thronged by the multitudes who came hither for relief or relaxation. Until within these few years, every vestige remained which might have been necessary to complete a plan of the antient inclosure and the edifices it contained<sup>2</sup>. The *Ligurians*, in the time of *Chandler*, remembered the removal of a *marble chair* from the *theatre*, and of *statues* and *inscriptions* which were used in repairing the fortifications of *Nauplia*, and in building a mosque at

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(2) Sir *W. Gell*, from the remains existing at the time of our visit to the place, afterwards completed a very useful Plan, as a Guide for Travellers, both of the inclosure and its environs: this was engraved for his "*Itinerary of Greece*." See Plate facing p. 108 of that work.  *Lond.* 1810.

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VII.

*Cathedra*  
of a *Greek*  
Theatre.

*Argos*<sup>1</sup>. The discovery of a single *marble chair*, either within or near to almost every one of the celebrated theatres of *Greece*, is a circumstance that has not been sufficiently regarded by those who are desirous to illustrate the plan of these antient structures. We afterwards found a relic of this kind at *Chæronea*, near to the theatre; whence it had only been moved to form part of the furniture of a *Greek* chapel: another has been already noticed in the description of *Athens*; and the instances which have been observed by preceding travellers it is unnecessary now to enumerate. These *chairs*, as they have been called, have all the same form; consisting each of one entire massive block of white *marble*, generally ornamented with fine sculpture. Owing to notions derived either from *Roman* theatres, or from the modern customs of *Europe*, they have been considered as *seats* for the chief magistrates; but even if this opinion be consistent with the fact of there being one *Cathedra* only in each theatre, it is contrary to the accounts given of the places assigned for persons of distinction in *Grecian*

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(1) See Trav. in Greece, p. 226. Oxf. 1776.

theatres, who were supposed to have sate in the *Bouleuticon*; that is to say, upon the eight rows of benches within the middle of the (Κοῖλον) *Cavea* of the theatre, between the eighth and the seventeenth row<sup>2</sup>. How little beyond the general form of a *Greek* theatre is really known, may be seen by reference to a celebrated work in our own language<sup>3</sup>, written professedly in illustration of the "*Antiquities of Greece*." Yet this author, upon the subject of the Λογέϊον, or Θυμέλη, commonly translated by the word *pulpit*, states, distinctly enough, that it stood in the middle of the *orchestra*<sup>4</sup>; which, as far as we can learn, is nearly the spot where these marble relics have been found: hence a question seems to arise, whether they

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(2) This is the part of a *Greek* Theatre assigned for the βουλευτικὸν by Guilletiere, (see p. 259, Ch. IV. of this Volume,) who has founded his observations upon a careful comparison of the accounts left by the Antients with the actual remains of the theatres themselves. But Potter, and, after him, other authors who have written upon *Grecian* Antiquities, consider the *lowest* part of the κοῖλον as the place appropriated to the seats of the magistrates; which agrees with a custom still retained in some countries, especially in *Sweden*. In the theatre at *Stockholm*, the King and Queen sate, in two chairs, in the pit, in front of the orchestra. For the βουλευτικόν, the Reader is referred to *Aristophanes*, and to *Julius Pollux*, lib. iv. c. 19.

(3) *Archæologia Græca*, by John Potter, D.D. Archbishop of *Canterbury*.

(4) See vol. I. p. 42. *Lond.* 1751.

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were not intended, each as a conspicuous place in the *orchestra* of the theatre to which it belonged, for the better exhibition of those performers who contested prizes upon any musical instrument, or were engaged in any trial of skill, where one person only occupied the attention of the audience. The sculpture upon one of them, as thrice represented in the third volume of *Stuart's Antiquities of Athens*<sup>1</sup>, seems to favour this idea of their use; because its ornaments are actually those prizes which were bestowed upon successful candidates; a vessel of the oil produced by the olive-tree that grew in the *Academia*; and three wreaths, or chaplets, with which victors at the *Panathenæa* were crowned.

Proceeding *southward* from *Liguriò*, we soon arrived at a small village called *Coroni*<sup>2</sup>, whose

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(1) See *Stuart's Athens*, vol. III. pp. 19, 29. "Whether they have been *seats* for a magistrate in a court of judicature, or of officers in a Gymnasium, is not easily determined from their situation." *Ibid.* p. 25. Lond. 1794.

(2) "Possibly an antient name taken from the Nymph *Coronis*, the mother of *Æsculapius*." (*Gell's Itinerary of Greece*, p. 103. Lond. 1810.) It were to be wished that this industrious traveller would complete the design originally announced by the appearance of this publication, and extend it to the rest of *Greece*, all of which has been  
visited



inhabitants were shepherds. Here we noticed a noble race of dogs, similar to the breed found in the province of *Abruzzo* in *Italy*; and it is somewhat singular that the very spot which still bears an appellation derived from the name of the mother of *Æsculapius* should be now remarkable for the particular kind of animal materially connected with his history. It was a *shepherd's dog* who guarded the *infant god*, when exposed upon Mount *Titthion*<sup>3</sup>. We bought a young one, for ten *piastres*, of great size and beauty. It resembled a wolf, with shining black hair. To complete all the circumstances of analogy, they had given to it the name of *Koráki*, as if in memory of the *κῶραξ* which *Apollo* set to watch *Coronis* after she became pregnant. *Coráki* proved a useful companion to us afterwards; as he always accompanied our horses, and protected us from the attacks of the large dogs swarming in the *Turkish*

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visited and accurately surveyed by him. Such a work, to use his own words, "*although it be only calculated to become a book of reference, and not of general entertainment,*" would be really useful; and its value would be felt, if not by an indolent reader at his fire-side, yet by the active and enterprising scholar, who wishes to be guided in his researches throughout these interesting regions.

(3) A *shepherd's dog* was represented as an accompaniment to the statue of the God, of ivory and gold, in his temple.

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VII.

towns and villages, and constantly assailing a traveller upon his arrival: indeed, sometimes it became a question with us, whether *Ibrahim* or *Coráki* were the most intelligent and useful *Tchohadar*.

The  
*Hieron*.

At *Coroni*, turning towards the *east*, we had the first sight of the *Hieron*. Its general disposition may have been anticipated by the Reader, in the description already given of the features of *Epidauria*. It is a small and beautiful

**Mountains.** valley, surrounded by high mountains; one of superior magnitude bounding the prospect on its *eastern* side. This, from its double summit, consisting of two rounded eminences, may be the *mammillary* mountain, thence called *TITTHION*, by *Pausanias*<sup>1</sup>, from *τιτθός*; which word, among a great variety of other instances proving the common origin of the two languages<sup>2</sup>, we have retained in our word *teat*;

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(1) "Ὅρα δὲ εἶσιν ὑπὲρ τὸ ἄλσος, τὸ τε ΤΙΤΘΙΟΥ, καὶ ἕτερον ὀνομαζόμενον Κυνόρσιον, Μαλιάρσιον δὲ Ἀπὸ ἑλλανος ἰσθμὸν ἐν αὐτῷ. Pausan. Corinth. c. 27. pp. 174, 175. Lips. 1696.

(2) The nation from whom the *Greeks* were descended, and the ancestors of the *English*, spoke dialects of the same language. The numberless proofs that might be adduced of this are foreign to the object of this publication; but, as to an authority for the common origin of the two colonies, the author is proud to refer to his Grandfather's learned work on "*the Connection of the Roman and Saxon Coins*;"

now becoming obsolete. In this valley were the *sacred grove*<sup>3</sup>, and *Sanctuary of Æsculapius*, together with numerous *baths*, *temples*, a *Stadium*, a *Theatre*, and some *medicinal springs* and *wells*; the remains of all which may still be severally discerned. The first artificial object that appeared after we left *Coroni*, was a considerable *Ruin*, somewhat resembling a castle, at a short distance in the valley upon our right. Upon closer inspection, it proved to be a *Roman* edifice of brick-work, and of a square form; possibly one of the benefactions of *Antoninus Pius*, who, while a *Roman* senator, erected here an hospital for the reception of pregnant women and dying persons, that were before always removed out of the *Peribolus*<sup>4</sup>, to be delivered, or to expire in the open air. Farther on, we perceived the traces of a large building, divided into several chambers, and stuccoed; and it is known that the same senator also built the *Bath of Æsculapius*, besides

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*Coins*;"—a work that was highly prized by the greatest *Grecian* scholar *England* ever had; namely, the illustrious *PORSON*; whose frequent illustrations and evidences of the fact here alluded to are recent in the recollection of all who knew him.

(3) Τὸ δὲ ἱερὸν ἄλλος τοῦ Ἀσκληπιοῦ περιέχουσιν ἔροι πανταχόθεν. *Pausanias Corinthiaca*, c. 27. p. 172. *Lips.* 1696.

(4) Οὐδὲ ἀπονήσκαυσιν, ἀλλὰ τίκτουσιν αἱ γυναῖκες σφίσις ἐντὸς τοῦ περιβόλου. *Pausanias Corinthiaca*, *ib.*

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Temple of  
*Æscula-*  
*pius.*

*Stadium.*

making other donations. We soon came to what we supposed to have been the ground-plot of the *Temple*: its remains are seen only at one extremity, but the oblong plane upon which this immense fabric stood is clearly marked out by the traces of its foundations. We had no sooner arrived, than we were convinced that the time we proposed to dedicate to these Ruins would by no means prove adequate to any proper survey of them: we found enough to employ the most diligent traveller during a month, instead of a single day. Near to the temple is the *Stadium*; and its appearance illustrates a disputed passage in *Pausanias*<sup>1</sup>, for it consisted principally of high banks of earth, which were only partially covered with seats. We observed here a subterraneous vaulted passage, now choked with rubbish, which conducted into its area<sup>2</sup>, on the left side of it, and near to the principal entrance. This *Stadium* has fifteen rows of seats; but the seats are only at the upper end of the structure: the rest is of earth, heaped so as to form its sides. The

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(1) Vid. *Pausan. Corinth. z. 27. p. 173. lib. xiv. cum Annot. Xyland. et Sylb. Edit. Kuhnii. Lips. 1696*

(2) *Chandler* says, it was a private way, by which the *Agonothetæ*, or Presidents, with the priests and persons of distinction, entered. See *Trav. in Græce, p. 225.*

*Theatre* is farther on towards the mountains, on the right hand; and it is one of the most remarkable in all *Greece*; not only from the state in which it remains, but in being mentioned by *Pausanias* as a work of *POLYCLETUS*, renowned for excelling all other architects in the harmony and beauty of his structures<sup>3</sup>. We found a subterraneous building, resembling a small chapel, without being able even to conjecture for what purpose it was constructed, unless it were for a bath. Near to it we saw also a little stone coffin, containing fragments of *terra-cotta* vases: it had, perhaps, been rifled by the peasants, and the vases destroyed, in the hope of discovering hidden treasure. But the most remarkable relics within the sacred precinct were architectural remains in *terra cotta*. We discovered the ornaments of a *frieze*, and part of the *cornice* of a temple, which had been manufactured in *earthenware*. Some of these ornaments had been moulded for *relievs*; and others, less perfectly baked, exhibited painted surfaces. The colours upon the latter still retained much of their original freshness: upon

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VII.

Theatre.

Architectural  
Terra  
cottas.

(3) 'Αρμονίας δὲ ἢ κάλλους εἶναι, ἀρχιτέκτων ποῖος ἐς ἄμειλλαν Πολυκλείτου γίνουσι' ἐν ἀξιοχρήσῳ; Πολύκλειτος γὰρ καὶ θίατρον τοῦτο, καὶ εἶκμα τὸ περιφειγὲς ὁ ποιήσας ἦν. *Pausanias Corinthiaca*, c. 27. p. 174. *Lips.* 1696.

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being wetted with water, they appeared as vivid as when they were first laid on; resembling the painted surfaces of those "*pictured urns*" (as they were termed by our *English Pindar*) upon which it is now usual to bestow the appellation of "*Grecian vases*." The wonderful state of preservation manifested by the oldest painted *terra cottas* of *Greece* has been supposed to be owing to the circumstance of their remaining in sepulchres where the atmospheric air was excluded: but these ornaments were designed for the outside of a temple, or tomb, and have remained for ages exposed to all the changes of weather, upon the surface of the soil. In the description before given of the *Memphian Sphinx*, another striking example was adduced, proving through what a surprising lapse of time antient painting has resisted decomposition: and if the period of man's existence upon earth would admit of the antiquity ascribed by *Plato* to certain pictures in *Egypt*, there would have been nothing incredible in the age he assigned to them<sup>1</sup>. The colours upon these *terra cottas* were a bright straw-yellow and red. The building to which they belonged is mentioned by *Pausanias*:

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(1) See p. 205, Chap. IV. of the former Volume. "The walls of great edifices," says *Pauw*, (*ibid.* p. 208,) "when once painted, remained so for ever."

and to increase the interest excited by the discovery of these curious remains, we found the same passage of that historian cited by *Winkelmann*, to prove that such materials were used in antient architecture<sup>2</sup>. After describing the *Theatre*, the *Stadium*, and other edifices, *Pausanias* adds<sup>3</sup>: “The *Hieron* once contained a portico (στοά), called that of *Cotys*; but the roof falling in, caused the destruction of the whole edifice, owing to the nature of its materials, which consisted of crude tiles.”

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We then went, by an antient road, to the top of a hill towards the *east*; and found upon the summit the remains of a *temple*, with steps leading to it yet remaining: there is reason to believe this to have been the Temple of the *Coryphæan Diana*, upon Mount *Cynortium*, from the circumstance of an *Inscription* which we discovered upon the spot. It is imperfect; but it mentions a priest of *DIANA*, of the name of *Apotatilius*, who had commemorated his *safety* from some disorder:

Temple of  
the Cory-  
phæan  
Diana.

(2) Histoire de l'Art chez les Anciens, tom. II. p. 544. *Paris*, An 2.

(3) Καὶ ἦν γὰρ στοά καλουμένη Κότυς, καταρρέυστος δὲ αἱ τοῦ ὀρόφου, διέφθαρτο ἥδη πάντα, ἅτε ὡμῇ; τῆς πλίνθου παιδείας. *Pausan. Corinthiaca*, c. 27. p. 174. *Lips.* 1696.

ΑΡΤΕΜΙΔΟΣΑΡ  
ΟΤΑΤΕΙΛΙΟΣΣΩΝ  
ΕΡΑΠΟΛΗΑΣΤΟΣ

By the side of this *temple* there was a *bath*, or reservoir, lined with stucco, thirty feet by eight, with some *lumachella* columns of the *Doric* order: the foundations and part of the pavement of the temple yet exist, and these are not less than sixty paces in extent: we noticed some channels grooved in the marble, for conveying water in different directions. The traces of buildings may be observed upon all the mountains which surrounded the *sacred valley*; and over all this district their remains are as various as their history is indeterminate. Some of them seem to have been small sanctuaries, like chapels; others appear as baths, fountains, and aqueducts. The Temple of the *Coryphaean Diana* is mentioned by *Pausanias*<sup>1</sup>; and being identified with this ruin, it may serve to establish a point of observation for ascertaining the edifices described by the same author as in its neighbourhood. It was upon the summit of

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(1) 'Ἐπὶ δὲ τῇ ἄκρῃ τοῦ ὄρους, κορυφαίας ἐστὶν ἱερὸν Ἀρτέμιδος, οὗ καὶ τιλίσιλλα ἐποιήσαντο ἐν ἄσματι μνήμην. *Pausan. Corinth. c. 28. p. 175 Lips. 1696.*



CYNORTIUM; and had been noticed by *Telesilla*,  
 in her poems. We next came to a singular and  
 very picturesque structure, with more the  
 appearance of a *cave* than of a building. It was  
 covered with hanging weeds, overgrown with  
 bushes, and almost buried in the mountain:  
 the interior of it exhibited a series of circular  
 arches, in two rows, supporting a vaulted roof;  
 the buttresses between the arches being propped  
 by short columns. Possibly this may have  
 been the building which *Chandler*, in his dry  
 way, called "*a Church*," without giving any  
 description of it; where, besides fragments, he  
 found an Inscription *to far-darting "Apollo"*.<sup>2</sup> He  
 supposes the *Temple of Apollo* which was upon  
 Mount *Cynortium* to have stood upon this spot.

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Temple of  
Apollo.

Below this mountain, by the northern side of  
 a water-course, now dry, and rather above the  
 spot where it discharged itself into the valley,  
 is a small building of a circular form, covered  
 by a dome, with arches round the top. We  
 found a few imperfect Inscriptions, one of  
 which mentions *Hierophants*, or *Priests of Mars*,

Circular  
Edifice.

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(2) See the *Vignette* to this Chapter. The arches may be as old as the time of *Pausanias*. The *Inscription* mentioned by *Chandler* is as follows: "*Diogenes the hierophant, to far-darting Apollo, on account of a vision in his sleep.*" *Trav. in Greece*, p. 225. *Oxf.* 1776.

CHAP. (Πυγφόροι,) dedicating some votive offering.  
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All that we could trace were these letters :

Ι Α Ρ Ε  
Φ Α Ω Ν  
Γ Υ Ρ Φ Ο Ρ Ο  
Α Ν Ε Θ Η Κ Α

The circular building is too modern in its aspect, and too mean in its materials, for the THOLUS of *Pausanias*<sup>1</sup>, of white marble, built by *Polycletus*, architect of the *theatre*; but it may, perhaps, correspond better with the *fountain* which he alludes to, as remarkable for its roof and decorations<sup>2</sup>; this kind of roof being almost unknown in *Greece*. The building, although smaller, bears some resemblance to the well-known *bath*, improperly called the *Temple of Venus at Baïæ*.

Theatre of  
*Polycletus*.

Hence we repaired to the *Theatre*, now upon our *left* hand, but upon the *right* to those entering the *Hieron* from *Coroni*, that is to say, upon its *southern* side<sup>3</sup>. *Chandler* speaks of its

(1) Οἶκημα δὲ περιφρὺς λίθου λευκοῦ καλούμενον ΘΟΛΟΣ, ἀκοδόμηται πλησίον, ἅς ἄξιον. *Pausanias Corinthiaca*, c. 27. p. 173. *Lips.* 1696.

(2) Καὶ κρήνη τῇ τε ὑψίφῳ καὶ κόσμῳ τῇ λοιπῇ θίγας ἄξια. *Ibid.* p. 174.

(3) Ἐπιδαυρίοις δὲ ἵσται θίατρον ἘΝ ΤῶΙ ἹΕΡῶΙ, μάλιστα ἡμοὶ δοκίμῳ ἅς ἄξιον.

"marble seats" as "overgrown with bushes": those seats, according to our Notes, consist of common *limestone*; a difference of little moment: but as we paid particular attention to the dimensions and figure of this splendid structure, one of the most entire of all the *Grecian* theatres, and in its original and perfect state one of the most magnificent<sup>3</sup>, so we shall be very particular in giving an account of it. We found it tenanted by a variety of animals, which were disturbed at our approach,—hares, red-legged partridges, and tortoises: our new acquaintance *Coráki*, accompanied by his former master, a descendant of the goatherd *Aresthanas*, bounded among the seats, and, driving them from their haunts, soon put us into sole possession. But an animal of a very different nature was dragged from his lurking-place by Mr. *Cripps*;

*Æron. (Ibid.)* This expression of *Pausanias*, "Within the *Hieron*," or *sacred precinct*, has been by some preposterously rendered "*Within the Temple*." A Theatre WITHIN A TEMPLE!!!

(4) Trav. in Greece, p. 235. Oxf. 1776.

(5) This is evident from the manner in which it is always mentioned by *Pausanias*, who speaks of the comparative magnificence and architectural skill shewn in other theatres, with reference to this of *Polyæctus* in *Epidauria*. Thus, when he is giving an account of a theatre in *Ægina*, he says of it, Θιάτρὸν ἴσσι θίαις ἄξιον, κατὰ τὸ Ἐπιδαυρίαν μάλιστα μίγνθαι καὶ ἱερασίαν τὴν λοιπὴν. *Pausan. Corinth. c. 29. p. 180. Lips. 1696.*

CHAP.  
VII.Epidaurian  
Serpent.

who, delighted by the discovery he had made, came running with an extraordinary snake which he had caught among some myrtles, and held writhing in his hands. It was of a bright yellow colour, shining like burnished gold, about a yard in length, such as none of us had seen before. The peasants, however, knew it to be a species of harmless serpent, which they had been accustomed to regard with tenderness, and even with superstitious veneration; telling us it would be unlucky in any one who should do it injury. It was, in fact, one of the curious breed described by *Pausanias*, as peculiar to the country of the *Epidaurians*, being always harmless, and of a yellow colour<sup>1</sup>. We could not, however, assist Mr. *Cripps* in its preservation; no one of our party being able to divest himself sufficiently of a very common antipathy for serpents: and the consequence was, that being unwilling to put it to death, and the peasants wishing for its release, he suffered it to escape.

Aspect of  
the *Coloon*.

The *Coloon* of this theatre, as usual, has been scooped in the side of a mountain; but it faces the north. As the sea could not enter into the

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(1) Δράκοντες δὲ οἱ λοιποὶ καὶ ἕτερον γένος ἐς τὸ ξανθότερον ῥέποντες, χεῖρας, ἱερὰ μὲν τοῦ Ἀσπληπτιοῦ νομίζονται, καὶ εἰσιν ἀνθρώποις ἡμεροὶ πείψει δὲ μόνη σφῶς ἡ τῶν Ἐπιδαυρίων γῆ. *Pausaniæ Corinthiaca*, c. 28. p. 175. Lips. 1696.

perspective, which seems to have been a general aim of the architects by whom such structures were planned throughout Greece, this position of the *theatre* may have been designed to afford it as much shade as its situation was capable of receiving. Its *northern* aspect, and the mountain towering behind it, must have protected the whole edifice, during a great portion of the day, from the beams of the sun; and we may suppose this to have been a consideration, rather than any circumstance of expediency as to the mountain itself, because the whole circumference of the *Peribolus* afforded declivities equally well adapted to the purpose of constructing a *theatre*; and it is also well known that the *Greeks* were frequently obliged to carry umbrellas (*σκιάδια*) with them into their *theatres*: submitting to their incumbrance, rather than remain exposed to the sun's rays. The women upon such occasions were also attended by their umbrella-bearers (*σκιαδηφόροι*)\*; and this custom, from the increase it occasioned in the throng, added to the embarrassment caused among the audience by the number of umbrellas intercepting the view of the stage, must have rendered a shaded theatre a very desirable

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(2) *Ælian. Hist. Var. lib. vi. c. 1. Lips. 1780.*

acquisition. Indeed, we know that, upon some occasions, temporary sheds and large awnings were erected for the convenience of the spectators. Every provision of this kind was doubly necessary in the *Hieron*; by its nature sultry, owing to its surrounding mountains, and filled with inhabitants selected from all the invalids of *Greece*,—the feeble, the enervated, the effeminated votaries of the *God*,—vainly seeking in these retreats a renovation of exhausted nature; or aged and infirm persons, anxiously looking for some gleam of cheerfulness, wherewith to gladden the termination of a career that knew no hope beyond the grave. It is evident that the disposition of this popular place of amusement was arranged with luxury as well as convenience; for, in addition to the shade it offered, the salutary waters of the *Hieron* flowed in the deep bed of a torrent immediately beneath its front<sup>1</sup>. With regard to the theatre itself, the *Scene*, or, as it has been sometimes improperly called, the *Proscenion*<sup>2</sup>, has totally

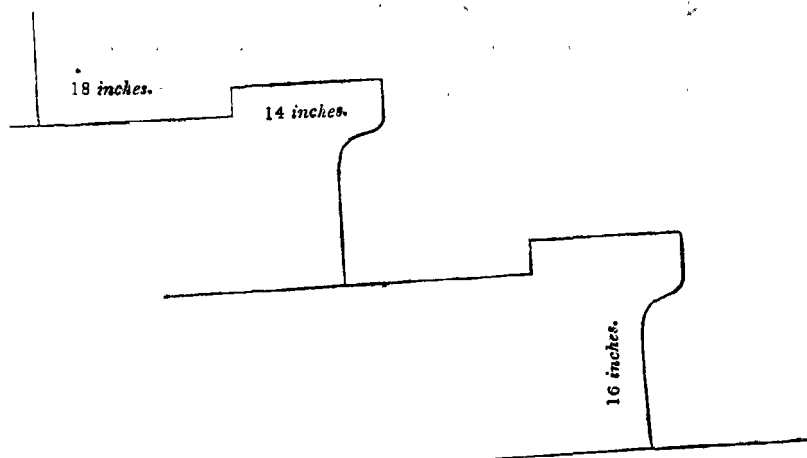
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(1) It is impossible to multiply the number of engravings so often as the insufficiency of a written description renders their aid requisite; but the Reader is particularly referred to a view of this *Theatre*, of the torrent's course, which is now dry, and of the whole *Hieron*, as engraved from a drawing made upon the spot by Sir *W. Gell*. See *Itinerary of Greece*, Plate 22. p. 104. Lond. 1810.

(2) This name applies only to the *Stage* of a *Greek Theatre*.

disappeared; and as it was here that *Polycleus* probably exhibited the greatest proof of those architectural talents so highly extolled by *Pausanias*, the loss of it is to be regretted: but such is the entire state of the structure within the *Coilon*, that none of the seats are either missing or imperfect. Owing to their remarkable preservation, we were enabled to measure, with the greatest accuracy, the diameter of the *Conistra*, and the dimensions of all the parts appropriated to the spectators. There is something remarkable even in the position of the *seats*; their surface is not perfectly horizontal; the architect has given to them a slight inclination, perhaps that water might not rest upon them during rain. The section of these *seats* would exhibit a profile of this kind:

Perfect  
state of the  
structure.



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Dimen-  
sions and  
Detail of  
the Parts.

By a simple contrivance, which is here visible, the seats of the spectators were not upon a level with the places for the feet of those who sate behind them; a groove, eighteen inches wide, and about two inches deep, being dug in the solid mass of stone whereof each seat consisted, expressly for the reception of the feet; and this groove extended behind every row of spectators; by which means their garments were not trampled upon by persons seated above them. The width of each seat was fourteen inches, and its perpendicular elevation sixteen inches. The number of the seats, counted as steps from the *Conistra* or *Pit*, to the top of the *Coilon*, was fifty-six<sup>1</sup>: in the same direction from the *Pit*, upwards, the semicircular ranges of the seats were intersected at right angles by above twenty flights of little stairs; each flight being twenty-eight inches and a half wide, and each step exactly half the height of one of the benches: these, crossing the several rows from the *Pit* upwards, enabled persons to ascend to the top of the theatre, without incommoding the spectators when seated. *Guilietiere*, speaking of such stairs, says, that near to them were

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(1) Sir *W. Gell* says fifty-five.



passages leading to the outer porticoes, by which the spectators entered to take their places'. He seems to have founded this notion upon the plan of a *Roman* theatre, the view of which he has given in his work'. We do not remember ever to have seen in *Grecian* theatres any such retreats or entrances, near to the little stairs for crossing the benches: the entrances to a *Greek* theatre were either vaulted passages at the sides, near to what we should call the stage-boxes, or in the exterior front of the *Scene*, behind the stage itself'. Many authors speak of those porticoes, as being erected behind the *Cavea*; which, as applied to the theatres of *Greece*, is ridiculous'; for what can be more absurd than to tell of buildings behind seats which were either integral parts of a mountain, or were adapted to its solid surface. The porticoes to which the audience retired for shelter, in rainy weather, must have had a different

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(2) See Chap. IV. p. 529, of this Volume.

(3) See Plate facing p. 1, from a design by *Guillet*; engraved by *Gobille*, "Athènes ancienne et moderne." Paris, 1675.

(4) See a View of the Theatre at *Telmessus*, in Chap. VIII. Vol. II. of the Quarto Edition of these Travels, facing p. 236. *Broxbourne*. Second Edit.

(5) See *Potter's Archæolog. Græc.* vol. I. p. 42. Lond. 1751. *Harwood's Græc. Antiq.* p. 18. Lond. 1801, &c. &c.

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situation. The whole of the *Coilon*, or *Cavea*, that is to say, of the *seats* taken altogether, was separated into two parts, an upper and a lower tier, by a *diazoma* or *corridor*, half way from the top, running parallel to the rows of seats; and in this, as upon a platform, there was space from one extremity of the circular arch to the other. The two parts of a *theatre*, thus separated, are perhaps all that *Vitruvius* intended by the "two distinct elevations of the rows of benches," which *Guilietiere* complained of being unable to reconcile with anything now remaining of antient theatres'. The diameter of the *Conistra*, or *Pit*, taken in the widest part, is one hundred and five feet; but as the circular arch of the *Theatre* is greater than a semicircle, the width of the *orchestra*, that is to say, the *chord* of the arch, is barely equal to ninety feet<sup>2</sup>. Facing the *Theatre*, upon the opposite bank of the bed of the torrent before mentioned, are the foundations of an edifice of considerable size: but it were endless to enumerate every indistinct

(1) See p. 597, Chap. IV. of this Volume.

(2) Sir ~~John~~ Gell states it as equal to eighty-nine feet. See *Itin. of Greece*, p. 108. Lond. 1810.

trace of antient buildings within this celebrated valley; nor would such a detail afford the smallest satisfactory information. With the description of the *Theatre* we shall therefore conclude our observations upon the *HIERON*; hoping that nothing worthy of notice has been omitted, respecting one of the most perfect structures of the kind in all *Greece*.

We returned by the way of *Coroni*; and near *Liguriò* took a western course in the road leading towards *Nauplia*, the antient port of *Argos*<sup>3</sup>. After journeying for about an hour, through a country resembling many parts of the *Apennines*, we saw a village near the road, with a ruined castle upon a hill, to the right, where the remains of *Lessa* are situate. This village is half way between *Liguriò* and *Nauplia*; and here was the antient boundary between *Epidauria* and the *Argive* territory<sup>4</sup>. Those Ruins have not yet been visited by any traveller: indeed, there is much to be done throughout *Argolis*: this country particularly merits

Journey to  
*Nauplia*.

*Lessa*.

(3) 'H NATHAIA, ἐν τῇ 'Αργείᾳ ναύσταθμος. *Strab. Geog.* lib. viii. p. 505. ed. *Oxon.* 1807.

(4) Κατὰ δὲ τὴν Ἀἰόαν ἔχεται τῆς 'Αργείας ἢ 'Επιδαυρίων. *Paus. Corinth.* c. 26. p. 169. *Lips.* 1696.

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*Dorian  
and Egyptian  
Antiquities.*

investigation. The antiquities that occurred in our route were principally, of a sepulchral nature, near to the antient road leading from *Nauplia* towards *Lessa* and *Epidaurus*; but so peculiarly characterized, as to form and structure, that it is evident they were the works of the earliest colonics in *Peloponnesus*, and probably of *Dorian* origin. One of these monuments is decidedly mentioned by *Pausanias*, as we shall presently shew; the only author to whom we can refer for information concerning this part of the *PELOPONNESUS*. *Strabo* makes but few remarks upon the *Argive* territory; and even these are delivered from the observations of *Artemidorus* and *Apollodorus*; not having himself visited the spot<sup>1</sup>. We passed some tombs that were remarkable in having large rude stones, of a square form, placed upon their tops; a custom alluded to by *Pausanias* in the description he has given of the *tumulus* raised by *Telamon* upon the shore of *Ægina*, near to the *Æaccum*. The (χῶμα) heap had upon the top of it (λίθος τραχὺς) "a rugged stone," once used, according to a tradition in the second century, by *Peleus* and *Telamon*, as a *discus*, with which

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(1) Ἐπίδουρος, ὡς Ἀρτεμίδωρος φησιν. Ἀπολλώδωρος δὲ, κ. τ. λ. *Strab.* Geog. lib. viii. pp. 534, 535. edit. Oxon. 1807.

*Peleus* slew *Phocus*, during a game of quoits<sup>2</sup>. It has been a common notion everywhere, that ancient heroes were men of gigantic stature. The fable, therefore, as related to *Pausanias* by the *Æginetans*, is of little moment; but the fact of a stone so placed is sufficient to prove that such a substitute for the *Stélé* was found upon a *Dorian tumulus* of very remote antiquity; and the observation of the historian is in some measure confirmed by the existence of similar tombs in *Argolis* corresponding with his description of the mound in *Ægina*; the *Dorians* having possessed this island and the *Argive* territory nearly twelve centuries before the *Christian* æra: at that time the *Peloponnesus* was the principal seat of their power, and by them the city of *Megara* was then founded. Upon the left-hand side of the road we also observed an *Egyptian* sepulchre, having a *pyramidal* shape; and agreeing so remarkably, both as to form and situation, with a monument mentioned by *Pausanias*, that we believed ourselves to be actually viewing the identical tomb seen by him<sup>3</sup>. He supposes the traveller coming in a

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(2) Vid. *Pausan.* in *Corinthiac.* c. 29. pp. 179, 180. Lips. 1696.

(3) Ἐεχερμένους δ' ἔξ Ἀργους ἐς τὴν Ἐπιδαυρίαν, ἵστιν οἰκοδόμημα ἰν δὲ τῷ περὶ αὐτῆς μάλιστα εἰκάσμενον, κ. τ. λ. *Paus. Corinth.* c. 25. p. 162. Lips. 1696.

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contrary direction from the line of our route ; that is to say, from *Argos* towards *Epidauria* ; and in so doing he describes a pyramidal structure as being upon the *right* of the observer. It contained, he says<sup>1</sup>, *shields* of an *Argolic* form ; for a battle had once been fought in the place, between the armies of *Prætus* and *Acrisius*, upon which occasion shields were first used, and those who fell on either side were here buried in one common sepulchre. However, he is evidently describing a sepulchre nearer to *Argos* ; for he adds, that upon quitting the spot, and turning towards the right hand, the Ruins of *Tiryns* appear<sup>2</sup> : therefore the pyramidal form may have been common to many antient sepulchres in ARGOLIS. *Lessa* was but a *village* in the time of *Pausanias*<sup>3</sup>, as it now is : but it was remarkable for a *temple* and wooden image<sup>4</sup> of *Minerva* ; and upon the mountain above the village, perhaps where the castle now stands, there were altars of *Jupiter* and *Juno*, whereon sacrifices were offered in times of drought<sup>5</sup>.

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(1) *Pausan. Corinth. ibid.*

(2) *Περὶ αὐτῆς δὲ ἐρωτῶν καὶ λαμβανῶν ἐς δεξιὰς, Τίγυθός ἐστιν ἱερία.*  
*Ibid. c. 28. p. 169. Lips. 1696.*

(3) *Κατὰ δὲ τὴν ἐς Ἐπίδουρον ὁδόν, ἔστι ΚΩΜΗ Ἀθήνα.* *Ibid. p. 169.*

(4) *Ναὸς καὶ ξύλον.* *Ibid.*

(5) *Ibid.*

The mountain then bore the name of *Arachnæus*: its antient appellation, under *Inachus*, had been *Sapyselatôn*<sup>a</sup>.

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*Arachnæus*  
*Morea.*

During this part of our journey, the more distant mountains of the *Morea* appeared extremely lofty, elevating their naked summits with uncommon sublimity. The road led through a mountain pass that had been strongly fortified. We saw everywhere proofs of the fertility of the soil; in the more open valleys, plantations of pomegranate and mulberry trees; and even amidst the most rocky situations, there sprouted myrtles, beautiful heaths, and flowering shrubs, among which sheep and goats were browsing in great number. We met several herds upon the road, each herd containing from seven to nine hundred head of cattle. As we drew near to the sea-side, we passed a very extensive plantation of olive-trees; and came to an antient paved road, leading from *Nauplia* towards *Argos* the once-renowned capital. *Sepulchres*, as old as the age of *Danaus*, appeared among the rocks before we reached the town. *Strabo* assigns to them even an earlier date; he

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(6) Σαπυσιλάτων. Ibid.

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Cyclopéa.

Nauplia.

says they were called *Cyclopéa*, as having been the work of the *Cyclops*<sup>1</sup>; it being usual to attribute to a race of men who, from their power, were considered by after-ages as giants, any result of extraordinary labour<sup>2</sup>. The beauties of the scenery, and the interesting nature of the country, had detained us so long, that we did not reach NAUPLIA until the gates were shut<sup>3</sup>; and there was no possibility of causing a request to be conveyed to the Governor for their being opened; neither would any attention have been paid to such our petition, if it had been made. The worst of the scrape was, that all our beds and baggage, being with the sumpter-horses and guides, had already entered the town before the gates had been closed. There seemed, therefore, to be no other alternative, but that of ending a long day of entire fasting without any hope of nourishment, and with

(1) Ἐφ' ἑξῆς δὲ τῇ Ναυπλίᾳ τὰ σπήλαια, καὶ οἱ ἐν αὐτοῖς οἰκοδομητοὶ λαβέντες ΚΥΚΛΩΠΕΙΑ δ' ἐνομάζουσιν. *Strabon. Geog. lib. viii. p. 536. ed. Oxon.*

(2) "*Cyclopéa* autem dicta hæc videntur, ob magnitudinem: 'nam, inquit vetus Papinii interpres (ad Theb. l. i. ver. 251.) 'quicquid magnitudine suâ nobile est, Cyclopum manu dicitur fabricatum.' " Vid. Annot. *Casaub.* in *Strabon. Geog. lib. viii. p. 536. (4.) edit. Oxon.* 1807.

(3) Sir *W. Gell* makes the distance from *Ligurion* to *Nauplia* five hours and forty-eight minutes; not quite equal to sixteen miles *English*. See *Itin. of Greece*, p. 101. *Lond.* 1810.



the certainty of passing the rest of the night houseless in the suburbs of *Nauplia*. After some time, the *Tchohadar* found a miserable shed, whose owner he compelled to provide a few boards for us to sit upon; but neither the offers of money, nor *Ibrahim's* boasted resource of *flagellation*, from which we found it almost impossible to restrain him, availed any thing towards bettering either our lodging or our fare. Weary, cold, and comfortless, we remained counting the moments until the morning; without fire, without light, without rest, without food: but the consciousness of being upon *terra firma*, and that we were not exposed, as we had often been, under circumstances of equal privation, to the additional horrors of a tempestuous sea, made our situation comparatively good, and taught us to be thankful.

As soon as day-light appeared, the worthy Consul, Mr. *Victor Dalmar*, who had received our baggage, and was uneasy for the safety of his expected guests, caused the gates to be opened rather earlier than usual\*. The

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(4) "The *Turks* suspend a sabre over the gateway, as a memorial that the place was taken by assault." *Squire's MS. Correspondence.*

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Governor, to whom he had made application, sent orders to the gate, desiring to see us. We begged to decline this honour, pleading our fatigue and indisposition as an apology for not waiting upon him; but sent the *Tchohndar*, as our representative. *Ibrahim*, having put on his fur pelisse, and a fine tall *calpack* with a turban of white muslin, looked like a *Vizir*, and quite as respectable as any *Pasha* of three tails throughout the *Grand Signior's* dominions. When we arrived at the Consul's house, we found sitting in a little hot close room smelling most unpleasantly of stale tobacco fumes, a short corpulent man about fifty years of age, who began talking to us very loud, as people often do with foreigners, believing them to be deaf: he announced himself to us as our host; and, from the appearance of everything around him, we expected indifferent accommodation.

House of  
the Consul.

In this, however, we were mistaken: we were shewn to some rooms lately whitewashed; the chambers of the Consul's house, as usual, surrounding a court, and communicating with each other by means of a gallery. In these rooms there was not a single article of furniture; but they were clean, and we were able to spread our mattresses upon the floor; and soon found ourselves comfortably lodged in as

hospitable a mansion as any in all Greece; our benevolent host contriving everything for our welcome, and endeavouring to prolong our stay as much as possible. After we had taken a little rest, we were roused by the firing of *Turkish* cannon in the *Citadel*; and *Ibrahim*, returning from his mission, brought the Governor's message to the Consul, informing him that he had just received from *Stambôl* (*Constantinople*) intelligence of the expulsion of the *French* from *Egypt*; and that he had orders from his Government to make it publicly known. We were shewn a copy of the *Takhrîr*, or *official note*, the only *Turkish* Gazette we had ever seen, announcing an event nearly a quarter of a year after it had happened. It was in manuscript, and *Mr. Dalmar* translated it for us. The nature of the intelligence was curious enough: it set forth, after a long pompous preamble, that "*public rejoicings were to be held throughout the Ottoman Empire, for the deliverance of (Misr) Egypt from the hands of cursed Infidels forsaken of God, owing to the bravery and prudence of Hussein Pasha and of the troops belonging to the Sublime Porte of solid glory, led on by their great Prophet, &c. &c.*" The only mention made of any obligation to *Great Britain* was tagged on in the form of a postscript, merely stating that "*English*

*Turkish  
Gazette.*

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*Djowra* (Infidels) had acted friendly upon the occasion." Thus the deliverance of *Egypt*, purchased at the price of *British* blood, and for which *Abercrombie* died, throughout the immense empire of *Turkey* was ascribed to a dastardly banditti, who were idle spectators of the contest, encumbering rather than aiding the operations of our armies.

Public  
Rejoicings.*Athletæ.*

The rejoicings at *Nauplia* began immediately: they consisted of an irregular discharge of small artillery most wretchedly managed; and the exhibition of athletic sports before the Governor's windows; followed afterwards by a few bad fireworks, displayed without any effect, by daylight. The *Athletæ* were principally wrestlers. We saw two of them advance into the arena where the combat was to take place: they came hand in hand, capering and laughing as if highly gratified by the opportunity of shewing their skill: presently they put themselves in various attitudes, and began to make faces at each other. These men afforded a perfect representation of the antient Παλλῆ, the oldest of all the exercises<sup>1</sup>. They wore tight leather

(1) Even the origin of its name, Παλλῆ, is uncertain. *Virgil* derives the exercise from the *Trojans*, *Æn. lib. iii. 280*.

"Actiaque Iliacis celebramus littora ludis."

breeches, well soaked in oil; in other respects their bodies were stark-naked, except being anointed with oil<sup>2</sup>, and rubbed over with dust<sup>3</sup>. To gain the victory, it was necessary not only that one of the combatants should throw the other, but that, having thrown him, he should be able to keep his adversary lying upon his back until he, the conqueror, regained his feet; for in the struggle they always fell together<sup>4</sup>. We had also the satisfaction of seeing that most ancient military dance the *Pyrrhica*, as it had perhaps existed in Greece from the time of its introduction by the Son of Achilles, or by the *Corybantes*. In fact, it was a Spartan dance, and therefore peculiarly appropriate at a neighbouring Nauplian festival. It consisted of men armed with sabres and shields, who came forward in a kind of broadsword exercise, exhibiting a variety of martial

*Pyrrhica.*

(2) "Exercent patrias oleo labente palestras  
Nudati socii."——— Ibid. 281.

(3) *Vid. Ovid. Met. ix. 35. Stat. Theb. vi. 846. Lucian. de Gymn. p. 270.* Among the Antients, the dust for the wrestlers was kept in a particular place. *Plutarch. Symp. II. Prob. 4. p. 638. C. Vitruv. V. 11. Leisner's Notes to Bos.*

(4) The same rule, according to Mr. Thornton, is observed in other parts of Turkey. (*See Thornton's Turkey, vol. II. p. 207. Lond. 1809.*) In ancient wrestling, the prize was obtained by throwing an adversary three times.

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evolutions, to the sound of *Turkish* flutes. Such amusements and customs are never likely to be discontinued in any country, so long as any portion of the original inhabitants remains: indeed, they often continue to exist when a new race has succeeded to the old inhabitants; being adopted by their successors<sup>1</sup>.

Popula-  
tion.

The population of *Nauplia* consisted of two thousand persons, at the time of our arrival. The plague had raged during three successive years, and had carried off six thousand of its inhabitants. When free from this scourge, it is a very unhealthy place, the people being attacked annually with a *malaria* fever. The few merchants who reside here have generally country-houses, and leave the town in the summer months. The night we had passed in the suburb exposed us to an attack of this kind; the author having caught the fever, and all our party being in a certain degree affected by the unwholesome air. The only remedy is the red *Peruvian bark*; but it must be administered in

## Bad Air.

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(1) All the invasions and conquests to which our island has been liable, during nineteen centuries, have not abolished the rites of the *Mistletoe*; and some of the games of the earliest inhabitants of *Great Britain* are still practised in the country.

very powerful doses. A traveller in Greece should consider this medicine as absolutely necessary to his existence, and never journey unprovided<sup>2</sup>. The commerce of *Nauplia* has been for some time upon the decline. The exports are, *oil*, *spunges*, and *wine*. Formerly, the produce of the *Morea* for exportation, in the first of these articles alone, (and almost all of it went from *Nauplia*,) amounted, in a good year, to one million of *Turkish quilots*: even now, if the crops have not been deficient, the produce of *Corinth*, *Misitra*, *Nauplia*, *Argos*, &c. is sufficient for the freightage of twenty-five vessels. A barrel of fine *oil* sells here for twenty-six or twenty-eight *piastres*; each barrel containing forty-eight *okes*. The other exports of the *Morea*, from this port, are *Velani* acorns, *vermilion*, and *wine*, of which a great quantity is made, the soil of the *Peninsula* being particularly favourable to vineyards. The people of *Nauplia* were early renowned for the cultivation of the vine: they formerly worshipped, as an idol, *an ass's head*; because that animal, by browsing the

Commerce.

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(2) Perhaps the *arsenic* solution, called "*tasteless ague drops*," might prove even a more potent remedy; and it would be more portable, owing to the small quantity of *arsenic* necessary in its preparation.

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vines, taught them the art of pruning<sup>1</sup>. Very excellent *oil* is made at *Mitylene*, whence a considerable quantity comes to *Nauplia* to be exported. They receive also from *Misitra* forty or fifty thousand *okes* of silk; and this is of three sorts or qualities: the finest is called (ὀψέ) *Opsé*; the second sort, *Karatch kemi litchi*; and the third, *Kassagico*<sup>2</sup>. There is, perhaps, no place in *Greece* where the *antient medals* of the country may be purchased in greater number, or found in a higher state of perfection, than at *Nauplia*. We obtained here the oldest silver medals of *Corinth*, of *Argos*, of *Dorium*, in *Messenia*, and of *Ægina*. Old *Roman* copper coins might be had, literally, by the handful. Silver medals of the *Achaian League*, with the head of *Jupiter*, laurelled, in front, and the monogram ~~X~~ on the obverse side, were very common. Upon the oldest *Corinthian* silver, the head of *Pallas* was represented, within an indented square; or the

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(1) Vid. *Pausan.* in *Corinthiac.* c. 38. p. 201. *Lips.* 1696.

(2) We cannot pretend to accuracy in writing these words; they are merely an adaptation of the letters of our alphabet to sounds, as they seemed to be uttered. The *Karatch* is a capitation-tax, levied upon *Greeks* and *Jews*; and possibly the second sort of *silk* may be the result of such a tax, taken in kind.



figure of a *flying Pegasus* with the wings curved towards the head, and beneath the animal the *Phœnician* letter *Q Koph*. Some, upon their obverse sides, exhibited only the indented square, divided into four parts, with a *grain* in each. CHAP.  
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We had not seen any *Gipsies* since we left *Russia*; but we found this people in *Nauplia*, under the name they bear in *Moldavia*, of *Tchinganehs*. How they came hither, no one knew; but the march of their ancestors from the north of *India* to *Europe*, so lately as the beginning of the *fifteenth* century, will account for their not being found farther towards the south; and this is now so well ascertained, that no one would expect to meet a *Gipsy* upon any of the southern shores of the *Mediterranean*. To have found them in the *Peloponnesus* is rather remarkable, considering that their whole tribe, at the first, did not exceed half a million; and this number has subsequently much diminished. Their progress towards this peninsula may have been through *Bulgaria*, *Thrace*, and the other northern parts of *Greece*, from *Moldavia*, *Transylvania*, and *Wallachia*, where they are numerous, and find employment in collecting gold from the alluvial deposit of the rivers. Through the same countries they may have reached *Asia Minor*;

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but we believe the *Morea* to be the utmost extent of their journey towards the south, since the period of their first migration<sup>1</sup>.

The streets of *Nauplia* are as they probably existed in the time of *Pausanias*; narrow, dark, and dirty. It is mentioned both by *Xenophon*<sup>2</sup> and by *Euripides*<sup>3</sup>; but its antient name of *Nauplia* is now corrupted by the *Italians* into *Napoli di Romania*. The high and abrupt mountain upon which the *Acropolis* is situate, still retains the name of the hero *Palamedes*, son of *Nauplius*, in the appellation *Palamedi*. There is nothing remarkable in the town itself, excepting its situation; and this, like the site of many other *Grecian* cities, borrows from Nature some of her grandest features, each disposition of them being at the same time distinguished by something peculiar to itself. *Athens*, *Argos*,

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(1) *Beaufour* mentions them as forming part of the population of *Salonica*, under the name of TCHINGHÉNAIS. *Tableau de la Coûm. de la Grèce*, tom. I. p. 53. Paris, 1800. It is said they are also seen in Spain.

(2) *Xenophon*. *Hellenic*. lib. iv. Annot. Forst. in *Strabon*. lib. ix. p. 535. ed. *Oxon*.

(3) *Euripides* in *Oreste*, ver. 53. Ibid.

"Ἦεν γὰρ εἰς γῆν Μινίλιος Τροίας ἔσσι,  
Διμίνα δὲ Ναυπλίου ἐκπληρῶν πλάτη,  
'Ἀκταΐων ἑρμῆ.—

*Nauplia*, *Corinth*, and many more, had each their lofty *citadel*, with its dependent *burgh*, and fertile *plain*: in this they resembled each other; but in certain characteristics they all differ: *ATHENS* appears as a forsaken habitation of holiness: for a moment, unmindful of the degrading character of its Divinities, the spectator views with a degree of awe its elevated shrines, surrounded on every side by a mountain barrier, inclosing the whole district as within one consecrated *Peribolus*. *ARGOS*, with less of a priestly character, but equal in dignity, sits enthroned as the mistress of the seas: facing the sun's most powerful beams, she spreads her flowery terraces, on either side, before the lucid bosom of the waters in *regal* majesty. *NAUPLIA*, stretching out upon a narrow tongue of land, and commanded by impregnable heights, rich in the possession of her port, "the most secure and best defended in the *Morea*," but depending always upon *Argos* for supplies, was fitted, by every circumstance of natural form, to become a *mercantile* city, and the mart of *Grecian* commerce. *CORINTH*, the *Gibraltar* of the *Peloponnesus*, by its very nature a *fortress*, is marked by every facility that may conduce to *military*

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Charac-  
teristic  
Features  
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Cities.

(4) *Chandler's Travels in Greece*, p. 227. Oxf. 1776.

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operations, or render it conspicuous for its warlike aspect. In every part of Greece there is something naturally appropriate to the genius and the history of the place; as in the bubbling fountains and groves of EPIDAURIA, sacred to *Æsculapius*; the pastoral scenes of ARCADIA, dedicated to the *Muses* and to *Pan*; the hollow rocks of PHOCIS, echoing to *Pythian oracles*; and perhaps the custom of making offerings to all the Gods, upon the summits of OLYMPUS and PARNASSUS, did not so much originate in any Eastern practice, as in the peculiar facility wherewith the eye commanded from those eminences almost every seat of sanctity in Greece'

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(1) The old Grecian custom of uttering the *Κύριε ἐλέησον* ("Lord have mercy upon us!") and making sign of reverence upon coming in sight of any place of worship, is still retained among Greek Christians, but particularly in Russia: the Russians use the same expression literally translated, "*Gospodi Pomilui!*" As the practice enjoined reverence to every particular shrine, it must necessarily become a general homage to all the Divinities, when temples belonging to all the Gods were rendered visible at the same time, in the same manner as our Churches become conspicuous to the common people, who, in every Christian country, frequently employ themselves in counting them from the tops of their hills. Perhaps this may explain the beginning of those offerings to all the Gods which were made by the Antient Greeks upon the summits of their mountains; rather than the ridiculous notion of being nearer to their Divinities. The first temples were tombs; and these were not upon the tops of mountains, but in the plains

On *Wednesday, November the ninth*, we left *Nauplia*, accompanied by the two sons of Mr. *Dalmar*, to visit the remains of *TIRYNS*<sup>1</sup>, and thence proceed to *Argos*, *Mycenæ*, and *Nemæa*, in our way to *Sicyon* and *Corinth*. The lofty *Citadel* of *Palamedes* towered above us, on our right hand. We passed several gardens, and some pleasing *kiosks*, or summer-houses, situate near the town. The walls of *Tiryns* are not more than an *English* mile and a half distant from *Nauplia*; or half, an hour, according to the *Turkish* mode of reckoning<sup>2</sup>. The sight of them, in a moment, carried our reflections back to the

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*Tiryns.*

plains below, near to the cities and public roads: therefore, by going to the summits of mountains, they, in fact, went *farther* from their Gods. This suggestion is, however, only made with reference to *Polytheism*, and to the nature of the offering: the worshippers of *one God*, as we learn from *Herodotus*, with regard to the *Persians*, who built no temples, chose the tops of the highest hills and mountains for their places of worship. (*Herodot. Hist. lib. i.*) *Strabo* also observes of them, that they had neither images nor altars, but paid their adoration upon some high place. (*Strabon. Geog. lib. xv.*) *Cyrus* having had a dream, forewarning him of his approaching death, sacrificed upon the summit of a mountain. (*Vid. Xenophon. lib. viii.*) The inhabitants of *Pontus* and *Cappadocia* practised the same kind of worship. (*Appian. lib. de Bello Mithrid. p. 366.*)

(2) Μιστὰ δὲ Λακεδαιμόνιοι πόλιν ἴσταν ἈΡΓΟΣ, καὶ ἐν αὐτῇ ΝΑΤΗΛΙΑ πόλιν, καὶ Λυμὴν. Ἐν μισσογυίᾳ δὲ ΚΑΕΩΝΑΙ, καὶ ΜΥΚΗΝΑΙ, καὶ ΤΙΡΥΝΘΑ. *Scylacis Caryandensis Periplus*, p. 43. *L. Bat.* 1697.

(3) See *Gell's Itinerary of Greece*. *Lond.* 1810.

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VII.Celtic and  
Phœnician  
Architec-  
ture.

most distant ages of history<sup>1</sup>: we seemed, in fact, to be once more among the Ruins of *Memphis*. The coming of an *Egyptian* colony to this part of *Peloponnesus*, about fifteen centuries before our æra, is a fact attested by the highest authority of written testimony<sup>2</sup>; but there is something in the style of the architecture here, which, when compared with other remains of a similar nature, and added to a few historical facts, seems rather to prove it of *Celtic*, than of *Egyptian* origin. We purposely avoid entering into any detailed description of the dimensions of this gigantic building, because a most faithful delineator has already anticipated whatever we might have said upon the subject. To his work we must therefore refer the Reader<sup>3</sup>; merely

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(1) It is said, by *Strabo*, *Pausanias*, and other historians, that the walls of *Tiryns* were built by the *Cyclops*, the same persons to whom *Strabo* ascribes the origin of the *Nauplian Caves*. Of the *Cyclops* nothing certain is known. They were supposed to be the sons of *Cælus* and *Terra*; and this notion is enough to prove that all concerning their history is involved in fable. There were no less than three distinct races of men who bore this appellation. (*Vid. Casaubon. Annot. in Strabon. lib. viii.*) Some allusion to the builders of *Tiryns* will be again introduced, in the next Chapter.

(2) ΑΦ ΟΥ ΝΑΤΣ ΠΕΝΤΗΚΟΝΤΑ ΚΟΠΙΟΝ ΕΞ ΑΙΓΥΠΤΟΥ  
ΕΙΣ ΤΗΝ ΕΛΛΑΔΑ ΕΠΑΕΤΣΕ, κ. τ. λ.

*Vid. Chronicon ex Marmor. Arundel. Epoch. ix.*

(3) See *Gott's Itinerary of Greece*, pp. 54, 55, 56, 57, 58. Plates xv. xvi. xvii. *Lond.* 1810.

stating of the walls of TIRYNS, that, with the exception of the interior structure of the *Pyramids of Egypt*, a more marvellous result of human labour has not been found upon earth. The *Celts* have left in *Great Britain* a surprising specimen of the *Cyclopæan* style in architecture: and it may be said of their temple at *Stonehenge*, that it has all the marks of a *Phœnician* building\*: hence a conclusion might be deduced, that the *Celts* were originally *Phœnicians*, or that they have left in *Phœnice* monuments of their former residence in that country. If it be asked, in what region of the

Origin of  
the *Cyclo-  
pæan* style.

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(4) *Stonehenge* might be considered as a *Phœnician* building, from its resemblance to the style of the architecture observed upon the eastern shores of the *Mediterranean*, added to the knowledge we have of *Phœnician* settlements upon our south-western coasts: but the same kind of building exists in the northern parts of our island, and in *Ireland*, and may be noticed over all the territories of the *Belgæ* and *Cimbri*. Having accidentally alluded to this remarkable structure, it would be worse than mere omission to avoid noticing an observation concerning it by that learned antiquary *R. P. Knight, Esq.* as founded upon a fragment of the writings of *HECATÆUS*. "From a passage of *Hecatæus*, preserved by *Diodorus Siculus*, I think it is evident that *Stonehenge*, and all the other monuments of the same kind found in the North, belonged to the same religion which appears, at some remote period, to have prevailed over the whole Northern hemisphere. According to the same historian, the *Hyperboreans* inhabited an island beyond *Gaul*, as large as *Sicily*, in which *Apollo* was worshipped in a circular temple considerable for its size and riches."

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VII.

globe a taste originated for the kind of architecture termed, by the *Greeks*, *Cyclopéan*<sup>1</sup>, perhaps the answer may be, that it was cradled in the caves of *India*; for many of these, either partly natural, or wholly artificial, whether originally sepulchres, temples, or habitations, it matters not, are actually existing archetypes of a style of building yet recognised over all the *western world*, even to the borders of the *Atlantic ocean*: and the traveller who is accustomed to view these *Cyclopéan* labours, however differing in their ages, beholds in them, as it were, a series of family resemblances, equally conspicuous in the caverns of *Elephanta*, the ruins of *Persepolis*, the sepulchres of *Syria* and of *Asia Minor*, the remains of the most antient cities in *Greece* and *Italy*, such as *Tiryns* and *Crotona*, and the more *northern* monuments of the *Celts*, as in the temples called *Druidical*; especially that of *Stonehenge*, in the south of *England*. The destruction of *Tiryns* is of such remote antiquity, that its *walls* existed, nearly as they do at present, in the earliest periods of *Grecian* history. *Ælian* says its inhabitants fed

History of  
*Tiryns*.

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(1) See a former Note, upon the application of this term among the *Greek* writers.



upon *wild figs*<sup>2</sup>, and the *Arcadians* upon acorns<sup>3</sup>. CHAP.  
VII.  
 The *Argives* laid waste the city, and removed its inhabitants to their own capital. *Pausanias*, by whom this is mentioned<sup>4</sup>, makes frequent allusion to its marvellous walls<sup>5</sup>, considered by him not less entitled than the *Pyramids of Egypt* to rank among the wonders of the antient world<sup>6</sup>. The prodigious masses of which they consist were put together without cement; and they are, likely to brave the attacks of time through ages even more numerous than those which have already elapsed since they were built. Owing to its walls, the city is celebrated in the poems of *Homer*<sup>7</sup>; and the satisfaction of seeing an example of the military architecture of the

(2) This is rather an argument for their *Ægyptian* origin; for by the *wild fig* is probably intended the *Ficus Sycomorus*, the fruit of which is still eaten in *Egypt*. We did not, however, notice this tree in *Greece*.

(3) *Ælian*. Hist. Var. lib. iii. c. 39.

(4) Ἀνίστησαν δὲ καὶ Τίρυνθους Ἀργεῖοι, σποδαίους προσλαβεῖν, καὶ τὰ Ἀργεὶς ἱπανύσσαι θιλήσαντες. *Pausan.* Corinth. c. 26. p. 169. *Lips.* 1696.

(5) Vid. *Pausan.* in *Achaic*. c. 25. p. 589. in *Boeotic*. c. 36. p. 783, &c. *Lips.* 1696.

(6) Τὰ τεῖχην τὰ ἐν Τίρυνθι οὐδὲ ἐπὶ βραχὺ ἤγαγον μνήμης, οὐδὲ ὅσα ἰλάντοιοι θαύματα. *Ibid.* p. 783. *Boeotic*. c. 36. *Lips.* 1696.

(7) Οἳ δ' Ἀργεὶς σ' εἶχον, Τίρυνθά τε τυχεύουσιν.

*Iliad.* β. ver. 559.

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VII.

Character  
of the Ti-  
rynthians.

heroic ages, as it was beheld by him, is perhaps only granted to the moderns in this single instance. They have remained nearly in their present state above three thousand years. It is believed that they were erected long before the *Trojan* war: as to the precise period, chronologists are so little agreed with regard even to the arrival of the *Phœnician* and *Egyptian* colonies under *Cadmus* and *Danaus*, that a difference of at least a century may be observed in their calculations'. The celebrity of their Citadel is almost all that is now known of the *Tirynthians*, excepting their natural tendency to mirth and frivolity. If we may rely upon an anecdote cited by the *Abbé Barthelemy*<sup>2</sup> from *Athenæus*<sup>3</sup>, in their characteristic disposition they were nearly allied to the *Parisians* of the present day; and, for want of a better argu-

(1) The Editor of the Chronicle improperly called *Panion* (which we stated to have been found in *Ceos*) dates the coming of *Cadmus* to *Thebes* 1519 years before *Christ*: but he adds, in a Note, "*Diodorus* and *Eusebius* make *Danaus* go into *Greece*, before *Cadmus* went in search of *Europa*. *Diod. Sic.* lib. v. p. 329. Our chronologer places *Cadmus* eight years before *Danaus*." (See p. 25. *Lond.* 1788.) Others date the arrival of *Cadmus* 1493 before *Christ*.

(2) *Voyage du Jeune Anacharsis*, tom. iv. p. 349. à *Paris*, 1790.

(3) *Theophrastus* ap. *Athen.* lib. vi. c. 17. p. 261. *Lugd.* 1657. *Eustath.* in *Odys.* lib. xviii. p. 1839. lin. 47.

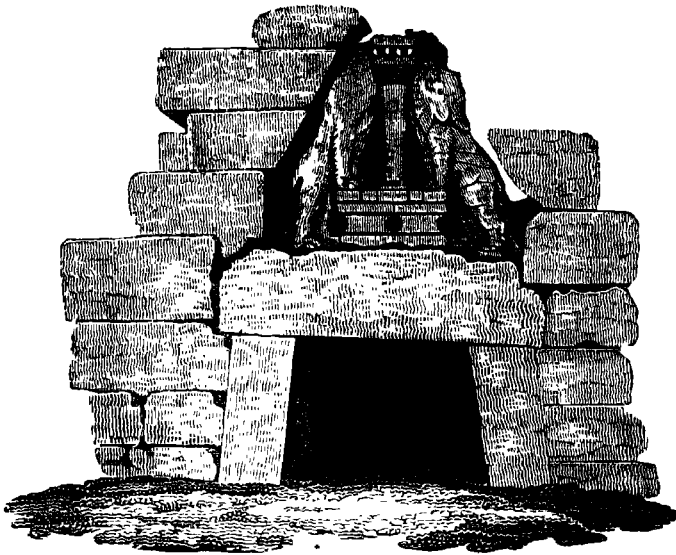
ment, the Members of the *French Academy* may recur to the story, in support of a very probable truth; namely, that the *Tirynthians* and the *Gauls* were only *earlier* and *later* scions of the same *Indio-European* stock. Such was their remarkable levity, that the most serious and important concerns served among them merely to give a turn to a *bon-mot*. At last, even *fun* became a *bore*; and they applied to the *Oracle of Delphi*, to be delivered from the *ennui* of its perpetual recurrence. The answer of the *Oracle* put them to a trial, which only served to render their natural character the more conspicuous: it promised relief, upon condition, that, after having *gravely* sacrificed a bull to *Neptune*, they should *as gravely* cast it into the sea. For this purpose the *Tirynthians* assembled upon the shore; taking especial care to prevent the juvenile members of their society from being present at the solemnity. A young pickle, however, made his way into the crowd; and finding they were eager to drive him from the ceremony, exclaimed, "*Are ye then afraid lest I should swallow your bull?*"<sup>4</sup> The

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(4) Thus rendered by *Barthelemy*. The words in the original, however, are, *Τι δῆτ', ἴφθι, δίδουκατὸ μὴ τὸν σφάγιον ὑμῶν ἀνασείψω. Athenæi Deipnosoph. lib. vi. c. 17. p. 261. Lugd. 1657.*

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{ words were no sooner uttered, than a general  
roar of laughter burst from the whole assembly;  
and being thus persuaded of their incurable  
disposition, they submitted to their destiny.



*Propylæa of Mycenæ.*

## CHAP. VIII.

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### PELOPONNESUS.

*Further inquiry into the Origin of Tiryns—Road to Argos—  
 River Inachus—Plants and Minerals—Argos—Terra-cotta  
 Vases—Ignorance of their sepulchral use—Hecate's Supper  
 —Lectisternium—Probable cause of depositing Earthen  
 Vessels in Sepulchres—Origin of the custom—Popula-  
 tion of Argos—Antiquities—Theatre—Hieron of Venus  
 —Diras—Cyclopéa—Alcyonian Lake—Oracular Shrine  
 —Other remains of the city—Character of the antient  
 Argives—View of the Argive Plain—Fabulous Contest  
 between*

*between Neptune and Juno—Hieron of Ceres Mysias—Antiquity of fictile materials in building—Mycenæ—State of the Ruins—Extraordinary Sepulchre—not the Treasury of Atreus—Heroum of Perseus—Sophocles—internal evidence of his having visited the spot—of the Δῶμα and Προπυλαία—Tomb of Agamemnon—Interior of the Tumulus—Enormous lintel—Use of the triangular cavity above the entrance—Inner chamber—Leonine Gate—Dimensions and description of the Propylæa—Mythological Symbols—Consecrated Gates—Of the Pylagoræ—Egyptian characteristics—Worship of the Sun—Walls of Mycenæ.*

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VIII.

Further  
Inquiry  
into the  
Origin of  
Tiryns.

THE advocates for the early origin of “the pointed style” in Gothic architecture will have cause enough for triumph in the *Cyclopæan Gallery* at TIRYNS; exhibiting “lancet arches” almost as antient as the time of *Abraham*<sup>1</sup>: and if the learned *Pezron* have not erred in his history of the *Gauls*, the *Citadel* itself may be considered as a *Celtic* structure<sup>2</sup>. Be this as it may, the subject is certainly curious; and if it

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(1) The author would have accompanied this by an engraving, but it has been superseded by Sir *W. Gell*'s most accurate representation of the *Gallery* at *Tiryns*, as published in his Work, to which the Reader is particularly referred. (*See Gell's Itinerary of Greece, Plate xvi. p. 56. Lond. 1810.*)

(2) See a most ingenious Dissertation on the “*Antiquities of Nations*,” by *Paul Pezron. Lond. 1803.*

serve only as an amusing topic of research, will perhaps be gratifying to the studious Reader. In tracing the march of the *Celtæ* out of the regions of *Upper Asia*, he brings a colony, under the name of *Titans*, from *Phrygia* into *Peloponnesus*, some years before the death of the patriarch *Abraham*<sup>3</sup>. These men, owing to their astonishing power and prowess, and the mighty works whereby they became signalized, he believes to have been the *Giants* and *Titans* of the *Septuagint* version of *Isaiah*<sup>4</sup> and of *Judith*<sup>5</sup>; men who became afterwards the omnipotent and sovereign gods of *Greece* and *Rome*; owing to a common practice among the Antients, of *deifying* their deceased monarchs. He finds, moreover, the names of all their Princes in the *Celtic* language<sup>6</sup>. In a work of this kind, we must leave such profound researches to the investigation of antiquaries and philologists. Let us only see, with reference

(3) "I have shewn, in treating of those princes who ruled over the *Titans*, that they were the contemporaries of *Abraham*, and even of his father *Terah*." *Pezron's Antiq. of Nations*, p. 185. *Lond.* 1809. See also p. 83.

(4) Ἰγάντις οἱ ἀρξάντις τῆς γῆς. *Isaiah*, xiv. 9.

(5) *Judith*, lib. vi. ver. 6, and 7. οἱ τοῦ Τίτάνων.

(6) *Pezron's Antiq. of Nations*. Pref. p. xviii. Also B. I. c. 14. p. 111. B. II. c. 1. p. 185, &c. *Lond.* 1809.

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VIII.

to *Tiryns* (concerning whose origin any sound information is as light shining in darkness), whether there be any thing connected with its history likely to corroborate *Pezron's* opinion. All the writers by whom its builders are mentioned, attribute its architecture to the identical race he has mentioned; that is to say, to the *Giants*, under a different appellation of *Cyclops*: and this name was bestowed upon them in consequence of a custom which any *Celtic* helmet would illustrate, namely, that of having only one aperture for sight, in the middle of the visor. They came also from the country whence *Pezron* deduces his *Titan* colony; from the southern provinces of *PHRYGIA MAGNA*, *Caria*, and *Lycia*<sup>1</sup>. In the next place occurs a circumstance of a more decisive nature, calculated to confirm the observations of that author in a very striking manner; although by him unnoticed. It is found in an antient name of the *Inachus*, flowing between *Tiryns* and *Argos*.

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(1) "Casaubonus, ex Apollodoro, *Cyclopes* in *Lyciâ* invenit, et eos in *Græciâ* regnante *Jobates* habitasse ait. *Jobates* *Bellerophonti* fuit cœvus, qui tertiâ ætate ante bellum *Trojanum* extitit. Quo tempore *Tiryns* forsân fuit condita. *Strabo* *Kâpas* quosdam ad *Epidaurum* ducit. *Caria* *Lyciæ* proxima est, ergo *Cyclopes* *Lycii* cum coloniâ *Carum* forsân *Tirynthem* advenerunt." *Vid. Annot. in Strabon. Geog. lib. viii. p. 540. ed. Oxon. 1807.*



This river was called HALIACMON, from a CHAP.  
VIII. person who is mentioned by *Plutarch*<sup>2</sup> as of *Tirynthian* race, but bearing, in fact, the same name as the father of *Uranus*, by whom the *Titan-Celts* were conducted into *Peloponnesus*<sup>3</sup>. His name was *ACMON*; but *Sanchoniathon*, who wrote, as it is believed, his history of *Phœnice* before the *Trojan* war, plainly intimates that this prince was styled, in the language of that country, *ELION* (*Most high*), answering to the *Greek* title ὤψιστος, *altissimus*<sup>4</sup>. In *Phrygia* there was a town called *Acmonia*<sup>5</sup>; and one of the *Cyclops* had the name of *Acmonides*<sup>6</sup>. Hence it should seem evident that the *Titan-Celts* were of the same race as the *Cyclops*, who constructed the *Tirynthian* Citadel; and, consequently, that the walls of *Tiryns* are of *Celtic* original.

(2) Ἰναχος πόταμός ἐστι τῆς Ἀργίας χώρας. ἰκαλιῖτο δὲ τὸ πρότερον Καρμάνωρ. Ἀλιάκμων δὲ τῷ γίνετι Τυρύνθιος, ἐν τῷ Κοκκυγίῳ ποιμαίνοντι ὄρει, καὶ πατρ' ἄργειαν τῇ Ῥίαι συγγινόμενον τῆς Δίας βιασάμενος, ἐμμανὲς ἐγίνετο, καὶ μεθ' ὁμοῦς ἐνιχθεῖς, ἔβαλεν ἑαυτὸν εἰς ποταμὸν Καρμάνωρα, ὃς ἀπ' αὐτοῦ ἈΛΙΑΚΜΩΝ μετωνομάσθη. *Plutarch*, de Fluviiis, pp. 58, 59. *Tolosæ*, 1615.

(3) See *Pezron's* "Antiquities of Nations," B. I. c. 9. p. 61. *Lond.* 1809.

(4) *Sanchon.* apud *Euseb.* Præp. Evangel. lib. i. c. 10.

(5) *Step. Byzantin.* ACMONIA.

(6) *Ovid.* Fast. IV. v. 288.

CHAP.  
VIII.Road to  
*Argos*.

We crossed the *INACHUS* at its junction with the *Charadrus*, in our road from *Tiryns* to *ARGOS*. The distance is about six *English* miles. Nothing can exceed the magnificence of the scenery all around the Gulph; and it cannot be necessary to enumerate the interesting recollections that serve to render it still more impressive. In this ride from *Tiryns* to *Argos*, the prospect is particularly striking: the antient *Capital*, even in its state of wretchedness, with scarcely a wreck remaining, has still an appearance which is, in every sense of the term, *imposing*. It leads the traveller to believe that he shall find, upon his arrival, the most ample traces of its pristine greatness. This is principally owing to a cause already assigned; to the prodigious contribution made by the *geological* features of the country, in the plans of *Grecian* cities; where Nature has herself supplied, upon a most stupendous scale, what Art would otherwise more humbly have contrived. In various parts of *Greece*, where the labours of man have been swept away,—where time, barbarians, nay, even earthquakes, and every other moral and physical revolution, have done their work, an eternal city seems still to survive; because the *Acropolis*, the *Stadium*, the *Theatre*, the *Sepul-*

*chres*, the *Shrines*, and the *votive receptacles*, are so many "sure and firm-set" rocks; slightly modified, indeed, by the hand of man, but upon which the blast of desolation passes like the breath of a zephyr. *Argos* is conspicuous in this class of cities: and if, in the approach to it from *Tiryns*, where Art seems to have rivalled Nature in the eternity of her existence, the view be directed towards the sea, a similar and not less striking object is presented, in the everlasting Citadel of *Nauplia*. The *INACHUS*, separating the two capitals of *Acrisius* and *Prætus*, is now, as it was formerly, a wide, but shallow water-course, sometimes entirely dry. It was dry when we passed. *Callimachus* mentions its beautiful waters<sup>1</sup>. On account of its periodical exsiccation, it has been considered by travellers as having been the subject of a greater alteration than it has really sustained. Antient stories, it is true<sup>2</sup>, pretended that it was once remarkable for suicides, committed by persons who had precipitated themselves into its *flood*<sup>3</sup>: but these events might happen in an occasional torrent, as well as in a perennial river<sup>3</sup>.

The River  
*Inachus*.

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(1) See the Hymn of *Callimachus* upon the Baths of *Pallas*.

(2) Vid. *Plutarch*. de Fluviiis, pp. 58, 59. *Tolosa*, 1615.

(3) "Most of the *Grecian* streams are winter torrents, and dry in the summer." *Squire's MS. Correspondence*.

CHAP.  
VIII.Plants and  
Minerals.

A circumstance related by *Agathocles* the *Milesian*, and cited from his writings by *Plutarch*<sup>1</sup>, in his description of the *Inachus*, may prove that the state of the river now does not differ from its antient condition. *Agathocles* maintained, that, being thunderstruck by *Jupiter*, it became dry in consequence of the heat<sup>2</sup>. *Strabo*'s description of it is applicable to a water-course, rather than to a flowing river<sup>3</sup>. *Plutarch* has stated a few observations connected with its natural history, which our time did not enable us to verify. Speaking of its *plants* and *minerals*, he says, that the herb *CYURA* grew in the bed of the river, celebrated for its properties in assisting parturition: it resembled *Peganyum*<sup>4</sup>; and this word the *Latin* translator of *Plutarch* has rendered by *Ruta*; perhaps from the extraordinary virtues ascribed universally to *Rue*, which caused it to receive, at an early period in our country, the name of "*Herb of grace*"<sup>5</sup>. *Rue* has been celebrated as an antidote against

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(1) *Plutarch. de Fluv. ut suprâ, p. 60.*

(2) Διὰ πανουργίαν ὑπὸ τοῦ Διὸς κεραυνωθείσα, ξηρὸν γινώσκει. Ibid.

(3) Καταρράδης ποταμός. *Strabon. Geog. lib. viii. p. 537. Ed. Oxon.*

(4) Πηγάνω πρόσμοις. Ibid.

(5) ——"there's RUE for you;—here's some for me;—we may call it *Herb of grave o'Sundays*." *Shakspeare's Hamlet.*

poison, pestilence, and the devil; being used in *exorcisms*, and extolled and recommended by almost all medical writers, from *Hippocrates* to *Boerhaave*. But the herb called PEGANUM by *Theophrastus* and *Dioscorides* differs from *Ruta*<sup>6</sup>. The plant mentioned by *Plutarch* remains therefore to be ascertained; because, as 'ΡΥΤΗ was the more antient name, particularly in *Peloponnesus*<sup>7</sup>, and Πήγανον the more modern, it may be supposed that *Plutarch* would have bestowed the former appellation upon it, if it had been applicable. The same author mentions also the herb SELENE, producing a species of foam (ἀφρός), which the peasants collected in the beginning of summer, and applied to their feet, as an antidote against the venom of reptiles<sup>8</sup>. Its minerals were, the BERYLL<sup>9</sup>, and a stone called CORVBAS<sup>10</sup>, of a raven colour, used as a charm against fearful dreams. The latter was probably nothing more than the dark fetid limestone; to which imaginary virtues are still

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(6) "AS CELASTRUS from EGONYMIUS." See *Martyn's Edit. of Miller*, vol. II. Part 1. Lond. 1807.

(7) *Ibid.* Vol. II. Part 2.

(8) *Plutarch. de Fluv.* p. 62. *Tolos.* 1615.

(9) *Ibid.* p. 60.

(10) *Ibid.* p. 64.

CHAP.  
VIII.

ascribed in the *East*: we found it among the most antient amulets in the catacombs of *Saccara* in *Egypt*. With regard to the former, it is exceedingly difficult at this time to determine the particular stone called *Beryll* by the Antients. We learn from *Epiphanius*, that it was of a *yellow* colour<sup>1</sup>, and found near Mount *Taurus*. But there were other varieties of *Beryll*; one resembling the pupil of a serpent's eye<sup>2</sup>; another like *wax*, found near the mouth of the *Euphrates*<sup>3</sup>. Hence it is evident that different minerals bore this name among the Antients: the first variety may have been our *Topaz*; the second and third were, in all probability, different appearances of *Chalcedony*. THEOPHRASTUS does not mention the *Beryll*; and in *Pliny's* account of the stone, fifty different minerals may be included. He begins by placing it among *Emeralds*<sup>4</sup>; and the account he gives of the *hexangular* shape preserved by the lapidaries in polishing, seems to prove that it had the natural form of our *Emerald*, care being

(1) Αἶθος ΒΗΡΥΛΛΟΝ, γλαυκίζων μὲν ἵστι, κ. τ. λ. *Epiphanius* de XII Gemmis, quæ erant in Veste *Aaronis*, p. 10. *Tigur.* 1565.

(2) Ταῖς κόραις τῶν ὀφθαλμῶν τοῦ δαέμοντος ἵστι παραπλησία. *Ibid.*

(3) Ἔστι δὲ καὶ ἄλλη πάλιν ὁμοία κηρῷ. *Ibid.*

(4) Vid. *Plin. Hist. Nat.* lib. xxxvii. c. 6. p. 535. tom. III. *L. Bat.* 1635.

taken to polish it upon its lateral planes : but his subsequent remarks, added to his concluding observation that all *Berylls* are liable to *capillary* blemishes, and to be vitiated by extraneous substances, brings his *Beryll* at once to our *Quartz* : and this also crystallizes in the *hexagonal* form.

We arrived at ARGOS, and were most hospitably received by the *English Baratary*<sup>5</sup>, Mr. *Blasopúlo*, pronounced *Vlas-púlo*. He presented us, upon our arrival, a silver medal of *Ptolemy*, and some beautiful *terra-cotta* vases found in *sepulchres* at a village called *Pesopodæ*, near the *Inachus*, situate to the north of *Argos*. The *Albanian* peasants by whom they were discovered had broken many more ; not choosing to use vessels that had been taken from *graves*, and conceiving them to be of no value. They were all evidently *Grecian*, and made in an age when the Arts were much advanced, if not in their most splendid æra<sup>6</sup>. A *patra* with two

ARGOS.

*Terra cotta*  
Vases.

(5) A *Baratary* is a person who enjoys the protection of some nation in alliance with the *Ponte*. Mr. *Blasopúlo* was protected by the *British* nation.

(6) The annexed Plate exhibits *thirteen* of the most remarkable of the *terra cottas* found here or at *Sicyon*, or in other parts of the *Peloponnesus*.

Fig. 1. is evidently a *PATERA* ; but for what particular use this vessel was

CHAP.  
VIII.

handles, of the most perfect form and exquisite workmanship, was almost covered with a white

was designed by the *Greeks*, is not so conspicuous. Such *pateras* are sometimes represented in the hands of female Bacchanals; possibly, therefore, it was used for drinking wine: the *Turks* drink *sorbet* out of vessels of the same form, but without foot or handle. *Virgil*, in describing *Dido's* royal feast, says, "*Implevit mero pateram.*" After the fair Queen had made a libation, she presented the *patera* to *Ritius*, who drank the whole of its contents:

"Tum *Bilitis* dedit increpitans: ille impiger hausit  
Spumantem *pateram.*"——

The blood of victims was received in such vessels; and it is highly probable that their form was originally derived from the top part of the human skull, used by all the *Celtic* tribes in drinking the blood of their enemies, and as a drinking vessel. A *Lumper* in *Norway* is still called a *Skall*; and the *sorbet* cups of the *Turks*, being without handles and feet, have exactly the shape of the upper part of the *cranium*. Upon the subject of *PATERAS*, *Gale*, in his "*Count of the Gentiles*," has the following observations: "The Levite having killed the victim, the Priest received the blood in a vessel; and Moses (*Exod.* xxiv. 6.) calls אֲגָנוֹת *Aganoth*: and the Chaldee, אֲסַרְסָרִיָּה, that is to say, an *Aspersorie*: the LXX render it *νεαρινας*; so the Vulgate, *Crateras*. In imitation whereof, the *Papa* having killed the victim, the Priest received the blood in a vessel; which vessel the Atticks call *σφάγην*. Homer (*Odyss.* γ.) styles it *ἀμυνον*: the Latin, *Pateras*. So *Virgil* (*Æn.* 4. iii.) '*Sanguinis et sacri pateras*;'—which he understands of the victims, as *Servius*."

Fig. 2. A LIBATORY VESSEL, four inches in height, painted with dark stripes upon a yellow ground; perhaps for containing oil. It has no orifice above the neck: the only opening like the spout of a tea-put, a part being broken off; but the rest is seen between the right handle and the neck of the vessel.

Fig. 3. A beautiful double-handled Cup and Cover, curiously painted red and black upon a yellow ground, four inches high, and five inches in diameter. It was probably intended for honey, the handles being stouter than in the others, and the cover perhaps designed to preserve its contents from flies or other insects.



incrustation, like mortar, as hard as flint. After placing it for thirty-six hours in diluted *muratic acid*, during all which time the extraneous cement dissolved with effervescence, there appeared upon its surface a beautiful

*Fig. 4.* A LAMP of red clay; perhaps one of the *νερίων ἀγάλματα* mentioned afterwards in the text. Sometimes the representation of a human head is found with a handle and spout, as a drinking vessel, like the toys sold in our potteries. The forms of various animals also occur as lamps and vessels of libation.

*Fig. 5.* The GREEK PITCHER, for milk, or water,  $5\frac{1}{2}$  inches high to the top of the handle,  $4\frac{1}{2}$  inches to the lip.

*Fig. 6.* A LACHRYMAL PHIAL of coarse dark clay, nine inches in length: we found several of these in *Sicyon*. This is the most ancient form of the *Lachrymatory*: in latter ages they were smaller, and of glass. "PUT THOU MY TEARS INTO THY BOTTLE." *Ps.* lvi. 8.

*Fig. 7.* A LACHRYMATORY, formed upon the site of ancient *Cromyon*, of the same material as the preceding: this is  $4\frac{1}{2}$  inches high. It has white circles upon a dark ground, the common colour of *marl*.

*Fig. 8.* Three of this form, beautiful LIBATORY VESSELS, with black ornaments on a red ground, were found in *Epidauria*. The plant painted upon them is that which architects call *Acanthus*, and antiquaries sometimes the *Lotus*.

*Fig. 9.* Above twenty vessels of this shape, of different sizes, were found in *Epidauria*, the largest not being more than four inches high, and about five inches in diameter, of a bright red colour; sometimes almost covered with black varnish, shining like polished jet; but of the most delicate workmanship, and nearly as thin as paper.

*Fig. 10.* A LAMP, of dark, coarse, heavy clay.

*Figs. 11, 12.* Small vessels, the largest being only one inch in height, and two inches in diameter: perhaps designed for the same use to which they are still applied by modern nations; namely, as *shells for salt*.

*Fig. 13.* A small LACHRYMATORY, of red clay.

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black varnish, shining like polished jet, not in the slightest degree affected by the acid. Within the lower superficies of the foot of the vessel, the maker's name was expressed by a *Greek* monogram; proving either that a *Grecian* potter was proud to acknowledge this masterly piece of workmanship, or that it was usual to inscribe the names of places celebrated in the manufacture of *earthenware*; and in this case, the monogram may be intended for ΜΕΤΑΠΕΩΝ. It consisted of the letters **ME**, which had been inscribed with the point of a sharp instrument, and written in this manner:

There were other *pateras* of the same manufacture, but not entire: also a number of *lachrymatories*, and *libatory vessels*, adorned with *monochromatic* painting; cups resembling our sugar-basons, with covers variously decorated by yellow, red, and black colours; singularly formed lamps, some representing human figures; smaller cups, and, however minute in their size, each of these had its double handle. The *Baratary* shewed to us a very remarkable *intaglio*, because, although antient, it had been cut in *glass* of a green colour; the only instance of the kind we had ever seen.

We requested that our host would in future spare no pains to collect all the *terra cottas* found in the neighbourhood; promising him that we would find purchasers for them in *England*, and patrons who would amply repay him for all his expense and trouble, as soon as he should give us information that he had succeeded in his researches. He said he would gladly undertake the work, if it were only to afford a proof of his gratitude for the protection he enjoyed from the *British* nation: but we received no intelligence from him afterwards. It is a most extraordinary fact, that, in all the elaborate treatises we possess concerning the funerals of the Antients, no satisfactory cause has been assigned for the quantity of earthen vases found in *Grecian* sepulchres. In the View of *Charon's Ferry*, engraved as a *Vignette* for a former Chapter, the *Cymba subtilis*, fashioned like a *Welch Coracle*, or rather an *American canoe*<sup>1</sup>, is freighted, besides passengers, with empty *Amphoræ*: but these are not the sort of vases found within any of the tombs; although sometimes, as *symbols of departed souls*, they were

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Ignorance  
of their  
sepulchral  
use.

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(1) *Herodotus* (*lib. i.*) mentions the boats made of skins. The *Scholias*t to *Apollonius Rhodius* (*lib. ii. v. 168*) describes them as universally in use.

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VIII.Hecate's  
Supper.

placed upon the outsides of the immediate receptacles for the body<sup>1</sup>. The vases within the graves are of a much finer quality; and sometimes contain little gilded representations of *herbs* and *fruit*. There is a passage in the *Dialogues* of *Lucian*, where *Menippus* is asked by *Charon* what he carries in his satchel; and he answers<sup>2</sup>, “*Lupins, so please you! and Hecate's supper.*” This raillery seems to be levelled against a practice among his countrymen, of providing the *sepulchres* of deceased persons with the provisions which are now found within them, rather than as an allusion to the monthly offerings made at the expense of the wealthy, when a public (δείπνον) *supper* was provided for the poor<sup>3</sup>. *Hecate's supper*, we may suppose, would be regulated by the rank and wealth of the deceased<sup>4</sup>; *lupins* being considered as the mean and miserable diet of the lowest persons; and hereby is explained the reason why sometimes a single vase is found, of the poorest quality;

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(1) See p. 282 of this Volume.

(2) Θέωμενος, εἰ δέλωται, καὶ οὕτως ἑκάστης τὸ δίδωμιον. *Luciani Dialog. Mort. Charon, Menippus, et Hermes.*

(3) See *Potter* on the ΕΚΑΘΗΣΙΑ. *Archæologia Græca*, vol. I, p. 386. Lond. 1751.

(4) Or by the *age*; for of this we have curious testimony, in the following answer of *Apollo*, when interceding for the life of *Alcectis*:

Καὶ γὰρ αὔρι, ὄληται πλουσίως ταφῆσιν.

and why, in certain instances, the number has been increased to forty, of the most costly workmanship, containing representations of *fruit* and *herbs*. It should be observed, that *Lectisternium*, or the custom of giving a *supper* in a *temple* to the *Gods*, may have originated in the funeral feast at *tombs*, from what has been already said of the origin of *temples*<sup>5</sup>. This practice of feasting at funerals has existed from the days of *Homer*<sup>6</sup>; and still exists among the descendants of the antient *Celts*, both in *Ireland* and *Scotland*; and it was once common in *England*<sup>7</sup>. An author has indeed observed, that *Lectisternium* began about A. U. C. 356<sup>8</sup>; that is to say, it was then adopted by the *Romans*; but it was a much older ceremony in *Greece*: and the occasion of its introduction among the *Romans* shews that it was connected

Lectisternium.

(5) See Vol. II. of these Trav. Ch. II. p. 75. Octavo Edition.

(6) ——— ὁ οἱ πατὴρα κλυτὸν ἔκτα,  
"Ἦται ἡ τῆς κτείνης δαῖνον τάφον" Ἀργείοισιν  
Μητρὸς τῆς στυγερῆς καὶ ἀνάλκιδος Διγισθέοιο.

*Hom. Odys. lib. iii.*

(7) ——— "the funeral baked meats  
Did coldly furnish forth the marriage tables."

*Shakspeare's Hamlet, Act. I. sc. 2.*

(8) *O. Walker* on Coins and Medals, ch. vi. p. 29. *Lond.* 1697

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Probable  
cause of  
depositing  
Earthen  
Vessels in  
Sepulchres.

with offerings for the *dead*<sup>1</sup>, as it was during a solemn supplication for deliverance from the plague. We do not know precisely the nature of the offering that was placed within these earthen vases, in *Grecian* tombs: the cake of *flour* and *honey* (μελιτοῦτα) was put into the mouth of the deceased, together with a piece of money (δανάκη) as *Charon's fare*, and not into any vessel by the side of the corpse: but there were other offerings, rarely noticed by any writer, of which these vessels may be examples; namely, the κόσμοι that were carried to the grave in honour of the funeral. We have before stated, that the sepulchral *terra-cottas* have sometimes the form of *images*. Every person who attended the ceremony of a *Grecian* funeral brought a complimentary token (τὸν κόσμον) of his respect for the deceased; such as *Admetus*, in *Euripides*<sup>2</sup>, denied his father the liberty to give to his wife, which all the rest of the company had previously presented. The nature of the κόσμοι has never been explained; why more than of the νεκρέων ἀγάλματα<sup>3</sup>, said to be carried

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(1) "They joined themselves unto Baal-Peor, and ate the sacrifices of the dead." *Psalms*, cvi. 28.

(2) Κόσμον δὲ τὸν Σὺν εὔπτει ἢ δ' ἐνδύσονται. *Euripid.* in *Alc.* v. 630.

(3) *Ibid.* v. 612.

by those who followed the corpse; by some translated *imagines*; by others, *grata munera*. From the light thrown upon the subject by a view of the *sepulchres* themselves, there is every reason to believe that these beautiful *vases*, with all the *lamps*, *luchrymatories*, and *earthen vessels*, found in *Grecian* tombs, many of them being highly ornamented, were the gifts alluded to by *Euripides*, either to the *dead*, or to the *Gods of the dead*. Hence, perhaps, we arrive at the meaning of the *Inscription* mentioned in the sixth Chapter of this volume, as found upon an *Athenian* lamp,—“*Socrates, accept this animal!*” Pure clay was an offering to the *Gods*<sup>4</sup>. Another curious subject of inquiry suggested by these *relics*, is this: Whence originated the custom? It is undoubtedly of much earlier date than any thing purely *Grecian*. In the most antient *sepulchres* of the *Celts*, in all parts of *Europe*, earthen vessels are also found of the simplest form and rudest workmanship, apparently possessing a degree of antiquity far beyond the age denoted by any of the *Grecian terra-cottas*. PAUSANIAS mentions a *terra-cotta Soros* that was dug up at *Argos*, supposed to have been that

Origin  
of the  
Custom,

(4) See Greek Marbles, p. 70. *Camb.* 1609.

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wherein *Ariadne* had been buried ; thereby demonstrating its great antiquity<sup>1</sup>. Such vessels are also found in the *Tumuli* or *Mounds* of *Tahtary*, and in *North America* ; their situation, construction, form, and contents, being so similar, that there can be no hesitation in ascribing their origin to the same people<sup>2</sup>. The supposed tomb of *Theseus*, opened by *Cimon* son of *Miltiades*, in the Isle of *Scyros*, from the description given of the weapons found within it, appears to have been one of these aboriginal sepulchres. *De Stehlin*, who was Secretary to the Imperial Academy at *Petersburg*, declared that there is not one instance of such a *Tumulus* being found to the northward of the *fifty-eighth* degree of north latitude<sup>3</sup>. This perhaps is doubtful. A full account of those monuments ought to constitute an independent work ; and whenever the subject is properly treated, the observations it is calculated to introduce will illustrate a part of history hitherto entirely unknown.

We employed the whole of this day in

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(1) *Κεραμίδας σφεόν*. *Paus. Corinth.* c. 23. p. 164. ed. *Kuhnii*.

(2) See *Harris's* Tour into the Territory North-west of the *Alleghany* Mountains, p. 175. *Boston*, 1805.

(3) See *Harris's* Tour, p. 171. *Boston*, 1805.



examining the Town and its Ruins. *Argos* is a large straggling place, full of cottages, with few good houses. As we have before alluded to *Celtic* remains in this part of *Peloponnesus*, it may be proper to mention, that the roofs here are not flat, as in almost all parts of the *East*, but slope like those of *Northern* nations. The same style of building may be observed in *Athens*, and in other parts of *Greece*: whether introduced by *Albanian* workmen, or owing to customs which antiently existed in the country, we have not been able to learn. The women were busied in collecting their cotton from the fields; and at this season of the year all the marriages take place. The present population consists of six thousand, including females and children<sup>4</sup>. There is a school kept by a *Greek* priest. Being desirous to know what the children were taught, we visited the master, who seemed pleased by our inquiries, as if he had bestowed pains upon his scholars. He said they were instructed in writing, arithmetic, astronomy, physic, and rhetoric. About forty years before, it had been customary for

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Popula-  
tion.

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(4) "Not four thousand," according to *Sir W. Gell*; (*Itin. of Greece*, p. 69.) perhaps not including children and women.

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the principal families of *Nauplia* and *Argos* to send their children to *Athens* for instruction. The Consul at *Nauplia* had been there educated: it was in giving us an account of his journeys to *Athens* that we first heard any mention made of the *Statue of Ceres* at *Eleusis*; for this had excited his curiosity when a boy, and was regularly visited by him in his way to and from *Athens*. The houses in *Argos* are built with a degree of regularity, and fitted up with some comforts uncommon in this part of the world, although in other respects they are wretched hovels. They are all ranged in right lines, or in parallel lines: and each house, consisting of a single story, has an oven; so that here even the *Albanians* do not bake their unleavened cakes upon the hearth, as it is usual elsewhere in their cottages. From *Argos*, the distance to *Mantineia* is only eight hours; and it is but a day's journey to *Tripolizza*, the Capital of the *Morea*. When we heard this, and the pressing invitation of our *Baratary* to visit with him a part of *Arcadia*, whose mountains are actually visible from the *Citadel*, and also to extend our journey to *Misitra*, we gladly ordered horses for the expedition; but a powerful antidote to enterprise, the *mal-aria* fever, returning amongst us, with its most violent paroxysms, during the

night, had so considerably reduced our stock of energies before the morning, that with deep regret we were compelled to abandon the design of seeing *Mantineæ*, *Megalopolis*, and *Sparta*, and to adhere to our original plan. How few are the travellers who have seen the interior of the *Morea*! and in that small number, where may we look for *one* who has given any intelligence that may be called *information*, respecting the Ruins of the cities which the country is known to contain? Perhaps the time is at hand when we shall know more of a region as easily to be

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(1) Yes! there is *one* traveller, whose qualifications for this purpose are well known, and have been already noticed in this Work; but who could never be prevailed upon to estimate the value of his own observations high enough to induce him to publish them. This traveller is *John Hawkins, M.A. of Trinity College, Cambridge*: and as any thing coming from one who has the satisfaction to rank among his friends, may be imputed to partiality, an Extract from the *MS. Letters of Colonel Squire* to his Brother may here be considered appropriate. "With Greece" (*says Col. Squire*) "our most learned scholars have but a small acquaintance: few travellers have published their observations; many events in history have been misunderstood; and translators and commentators have been entirely bewildered, owing to their ignorance of its topography. The writers, to whom we refer as our best authorities, are trifling, inaccurate, and superficial. There is, however, a Gentleman in England, *Mr. Hawkins*, Brother of *Sir Christopher Hawkins*, a man of shrewd sagacity, erudition, and indefatigable exertion, who has explored every part of the country, and now possesses very ample means to render a signal service by the publication of the materials he has collected."

*Colonel Squire's MS. Correspondence.*

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visited as the County of *Derbyshire*, and where the traveller is not exposed to half the dangers encountered every night in the neighbourhood of *London*. Groundless apprehensions, calculated only to alarm children, concerning imaginary banditti, and the savage nature of its inhabitants, have been hitherto powerful enough to prevent travellers from exploring its interior: but these are beginning to vanish; and we may hope that many years will not elapse before the shepherds of *Arcadia* and *Laconia*, of *Messenia* and *Elis*, will have become as good guides to the antiquities of their mountains and valleys, as the natives of *Puzzoli* now are to the Ruins of *Baiæ*.

Antiquities.

The antiquities of *Argos*, once so numerous<sup>1</sup>, may now be comprised within a very short list. A brief summary of them as they existed in the second century, omitting the catalogue of *statues* and *altars*, may be useful for future travellers: we shall therefore introduce it, followed by a description of the principal remains, as we found them; for these are not likely to be much

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(1) See the long list of them in the Second Book of *Pausanias*, chapters 18, 19, 20, 21, 22, 23, 24, from p. 149 to p. 167, of the edition by *Kühn*. Lips. 1696.

affected by any lapse of time. It is useless to refer, to *Strabo* upon this occasion, because he was not upon the spot; but *Pausanias*, as αὐτόπτης, coming from *Mycenæ* to *Argos*, before he arrives at the *Inachus*, mentions the *Hieron* of *Ceres Mysias*; containing one of those curious temples of which we discovered some remains in *Epidauria*; (Ναὸς ὀπτῆς κλίνθου) not merely a temple roofed with baked tiles (for it stood within another building originally itself roofed, although in ruins when *Pausanias* saw it), but actually a terra-cotta temple. The fragments of this building may yet be discerned; although we could find no part of it so entire as the beautiful terra-cotta cornice and frieze we had been so fortunate as to discover in *Epidauria*. Thence entering *Argos*, by the *Gate of Lucina*, the same author notices in the lower city, as the most conspicuous<sup>2</sup> of all the temples, that of *Apollo Lycias*. Afterwards, it is difficult to enumerate all the other temples mentioned by him, because we do not distinctly know what he intends by the word Ἱερὸν, as distinguished from Ναός. Thus, for example, he mentions the most antient

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(2) Ἐπιφανίστατον. lib. ii. c. 19. p. 152. ed. Kühn.

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*Temple*<sup>1</sup> of Fortune, and the *Hieron* of the Hours<sup>2</sup>. We have proved already that *Hieron* does not necessarily signify a *Temple*, nor even a *building*: any thing containing what was *sacred* received this appellation; a *Cave*; a *Grove*; a *portable Shrine*; and perhaps a *Clepsydra*. There were, however, many *Temples* in *Argos*. There were also *Sepulchres* and *Cænotaphs*; a *Theatre*; a *Forum*; a *Mound of Earth*<sup>3</sup>, believed to be the *Tomb of the head of the Gorgon Medusa*; a *Gymnasium*; and a *subterraneous edifice*. After this, beginning his ascent towards the *Acropolis*, *Pausanias* notices the *Hieron* of *Juno Acræa*, and a *Temple of Apollo*, situate upon a *ridge* called *Diras*<sup>4</sup>. Here was an *Oracle*, where answers were given so lately as the time when *Pausanias* saw the temple. Close to this temple there was also a *Stadium*<sup>5</sup>; and this circumstance is enough to prove that by ‘*DIRAS*’ *Pausanias* does not mean the summit of the hill; for after leaving the *Stadium*, he continues his ascent by

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(1) Τύχης ἱερὸν ἐκ παλαιστάτου ΝΑΟΥ. Ibid. c. 20. p. 154.

(2) Ὡρῶν ἹΕΡΟΝ ἱερὸν. Ibid. p. 155.

(3) Χῶμα γῆς ἱερὸν, ἐν δὲ αὐτῷ κεισθαι τὴν Μιδεύσης λίγαναι τῆς Γοργόνος κεφαλῆν. Ibid. p. 159.

(4) Ὅτι καὶ ὁ τόπος αὗτος καλεῖται ΔΕΙΡΑΣ. Ibid. c. 24. p. 165.

(5) Ibid.

the monument of the sons of *Ægyptus*, on the left-hand side of his road, until he arrives (ἐπ' ἀρχῇ) upon the summit called *Larissa*, where he finds the temples of *Jupiter Larissæus* and of *Minerva*. And in a subsequent part of his description, speaking of the roads from *Argos* to *Mantinæa*<sup>6</sup>, and to *Lyrcea*<sup>7</sup>, he says they began from the gates near *Diras*; consequently, the *Oracular Temple* must have been lower than the summit, although upon the hill of the *Acropolis*. With so much information, and some of the monuments yet remaining in *Argos*, it would not be difficult for a traveller, having leisure and opportunity, to complete a plan of the antient city. This our time would not permit; but we ascertained some of the antiquities: and first the THEATRE, upon the south-eastern side of the hill of the *Acropolis*; one of the principal objects noticed by *Pausanias* upon entering the city. Some of the SEPULCHRES also may be observed.

Antiquities.

The THEATRE is a very remarkable structure. Theatre.  
As usual, it is entirely an excavation of the

(6) *Pausan. Corinth.* c. 25. p. 167.

(7) *Ibid.*

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rock ; but it differs from every other theatre we saw in *Greece*, in having two wings, with seats, one on either side of the *Cavea* ; so that it might be described as a *triple Cillon*. We could not conceive for what purpose these side cavities were designed ; unless for minor representations, or as steps in ascending to the central sweep : but if the latter were intended, there would have been no necessity for the curved shape that has been given to them ; making the whole structure wear the appearance rather of *three* theatres than of *one*. Within the centre *Cavea* there were sixty-four seats remaining ; the height of each seat being thirteen inches. Opposite to this structure are the remains of a very large edifice, built entirely of tiles ; probably a part of the *Castellum* (*χαρτίον*) which was near to the Theatre, called *Criterion*, once a court or tribunal of judgment. Above the Theatre<sup>1</sup> was the *Hieron of Venus* ; and this we certainly found. Within this temple there was

*Hieron of  
Venus.*

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(1) The expression is, *ὅπου δὲ τὸ διαρρεῖν* : and this by *Amaseus* (*vid. Paus. Cor. c. 20. p. 156. ed. Kuhnii*) is rendered *supra theatrum* ; but *ὅπου*, in many instances, is by *Pausanias* used to signify *beyond* ; that is to say, the next object occurring in the line of his observation. In this instance, the building alluded to was above the Theatre, upon the hill towards the *Acropolis*.



a statue of the Poetess *Telesilla*, the MANUELLA CHAP. VIII. SANCHEZ of her day; who, like the modern heroine of *Saragossa* at the head of a band of female warriors, repelled from the walls of the city the enemies of her country, when the *Lacedæmonians* attacked *Argos*. "She was represented," says *Pausanias*², "standing upon a pillar, with the books of her poetry scattered at her feet, in the act of regarding a helmet which she was about to put upon her head." And when the *Spanish Telesilla*, who has so nobly followed the example offered by her *Grecian* predecessor, shall have a monument consecrated to the memory of her illustrious achievements, her countrymen may find in this description a classical model for its design. The site of the *Hieron* is now occupied by a *Greek chapel*, but it contains the remains of columns whose capitals are of the *most antient Corinthian order*; a style of building unknown in our country, scarcely a model of it having ever been seen in *England*; although it far exceeds in beauty and simplicity the gaudy and crowded foliage of the *later Corinthian*. The temples of *Venus* being generally of the *Corinthian order*,

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(2) Vid. *Paus.* in *Corinth.* c. 20. pp. 156, 157. ed. Kühn.

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we have reason to believe that the *Hieron*, in this instance, was one of them; and we have therefore, in this chapel, another point of observation, as a beacon, in ascertaining the antiquities enumerated by *Pausanias*. We observed this building in our way down from the *Citadel* towards the *sea*; therefore it will be better to describe the objects first noticed in our ascent from the modern town.

Going up to the fortress, we saw towards our left, that is to say, upon the north-eastern side of the hill of the *Acropolis*, the ridge called *Diras* by *Pausanias*, where the Temple of *Apollo Diradiotes* was situate. A monastery now occupies the site of the temple, standing upon a high rock, with precipices above and below. It is said to contain a cavern, well suited to the contrivance necessary for the oracles<sup>1</sup> delivered here in the time of that author. Afterwards, as we proceeded, we saw the remains of antient works also upon our left; and it was upon his left hand in ascending to the *Acropolis* that *Pausanias* observed a monu-

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(1) See *Gell's Itin. of Greece*, p. 67. Sir *W. Gell* says, there is here also space enough for a *Stadium*; and this agrees with the description of *Pausanias*, who says, the *Stadium* adjoined the Temple of *Apollo*.

ment of the sons of *Egyptus*<sup>1</sup>. The way up a mountain is little liable to alteration; and probably the track we pursued was nearly, if not entirely, the same that was trodden by him. The fortress itself is evidently a modern building; its walls contain fragments of antiquities, used as materials in building them<sup>2</sup>; but on the sides and lower part of it we observed the remains of *Cyclopæan* architecture, as antient as the *Citadel* of *Tiryns*, and built in the same style. This structure is mentioned by *Pausanias*, in his *seventh* book; where he states that the inhabitants of *Mycenæ* were unable to demolish the wall of the *Argives*, built, like that of *Tiryns*, by the *Cyclops*<sup>3</sup>. The *Cyclopæan* walls and towers of *Argos* are also noticed by *Euripides*, *Polybius*, and *Seneca*. Hence we had a glorious view of almost all *Argolis*, and great part of the *Arcadian* territory, even to the mountains of *Laconia*, visible from this eminence<sup>4</sup>. Placed

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Cyclopæa.

(2) 'Ες δὲ τὴν ἀκρόπολιν ἰούσιν ἴσται ἐν ἀριστιᾷ τῆς οἰκῆς τῶν Αἰγυπτίων παλαιὰ καὶ ταύτης μνημα. *Pausan.* in *Corinth.* c. 24. p. 165. ed. *Kuhnii*.

(3) Sir *W. Gell* found here a very antient *Inscription*; and says that *Villoison* intimates the existence of a very curious one at *Argos*. See *Itin. of Greece*, p. 68. *Lond.* 1810.

(4) *Pausan.* in *Corinth.* lib. vii. c. 25. p. 589. ed. *Kuhnii*.

(5) See this prospect as engraved from a most accurate drawing made upon the spot by Sir *W. Gell*. *Itin. of Greece*, Plate xix. p. 68. *Lond.* 1810.

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VIII.*Alcyonian  
Lake.*

centrally with regard to the *Simus Argolicus*, the eye surveys the *Laconian* and *Argolic* Promontories; and looks down upon *Nauplia*, *Tiryns*, and all the *south-western* side of the Gulph, almost with the same facility as it regards the streets of *Argos*. We saw the *Alcyonian* Lake in the last direction, now a weedy pool<sup>1</sup>: the natives of *Argos* relate of it, as did *Pausanias*<sup>2</sup>, that nothing swims upon its waters. On this side of the *Gulph* we saw also the *Plain of Lerna*, once fabled to be infested with the *Hydra*; and, in the same direction, the road leading to *Tripolizza*, until it lost itself in the mountains; following with our eyes great part of a journey we were desirous to accomplish more effectually.

Hence we descended towards the sea; and

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(1) There cannot, however, be much alteration in this piece of water since the time of *Pausanias*; who describes it as a pool, measuring in diameter only one third of a stadium (*about seventy-three yards*), and lying amongst grass and bulrushes. (*Vid. Pausan. in Corinth. c. 37. p. 200. ed. Kuhnii.*) As to its prodigious depth, it would be curious to ascertain what foundation there was for the account given of its fathomless nature, by the same author; who relates that *Nero* could not reach the bottom with lead fastened to ropes many *stadia* in length.

(2) The account given of it by *Pausanias* is, that it draws persons to the bottom who venture to swim upon its surface. The same sort of story is often related, by the common people in this country, of any deep water.

came to the remains of the *Temple of Venus* before mentioned, above the *Theatre*, where the *Greek chapel* is situate<sup>1</sup>. We were unable to discover any remains of the *Stadium*; but this, in all probability, will not elude the researches of other travellers. After again visiting the *Theatre*, we found, at the foot of the hill of the *Acropolis*, one of the most curious *tell-tale* remains yet discovered among the vestiges of *Pagan* priestcraft: it was nothing less than one of the *Oracular Shrines* of *Argos* alluded to by *Pausanias*, laid open to inspection, like the toy a child has broken in order that he may see the contrivance whereby it was made to speak. A more interesting sight for modern curiosity can hardly be conceived to exist among the ruins of any *Grecian* city. In its original state, it had been a *temple*; the farther part from the entrance, where the altar was, being an excavation of the rock, and the front and roof constructed with *baked tiles*. The altar yet remains, and part of the *fictile* superstructure: but the most remarkable

Oracular  
Shrine.

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(3) Sir *W. Gell* afterwards found here a broken *Inscription*, "evidently," he says "relating to *Venus*." It were to be wished, although a fragment, that he had preserved and published it; as an *inscription* so decidedly identifying one of the *beacons* mentioned by *Pausanias* would materially tend to facilitate future researches upon the spot.—See *Gell's Itin. of Greece*, p. 64. Lond. 1810.

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part of the whole is a secret subterraneous passage, terminating behind the altar; its entrance being at a considerable distance towards the right of a person facing the altar; and so cunningly contrived as to have a small aperture, easily concealed, and level with the surface of the rock. This was barely large enough to admit the entrance of a single person; who having descended into the narrow passage, might creep along until he arrived immediately behind the center of the altar; where, being hid by some colossal statue or other screen, the sound of his voice would produce a most imposing effect among the humble votaries prostrate beneath, who were listening in silence upon the floor of the sanctuary. We amused ourselves for a few minutes, by endeavouring to mimic the sort of solemn farce acted upon these occasions: and as we delivered a mock oracle, *ore rotundo*, from the cavernous throne of the altar, a reverberation, caused by the sides of the rock, afforded a tolerable specimen of the "*will of the Gods*," as it was formerly made known to the credulous votaries of this now-forgotten shrine. There were not fewer than twenty-five of these juggling places in *Peloponnesus*, and as many in the single province of *Bæotia*: and surely it will never again become a

question among learned men, whether the answers in them were given by the inspiration of evil spirits, or whether they proceeded from the imposture of priests: neither can it again be urged that they ceased at the birth of *Christ*; because *Pausanias* bears testimony to their existence at *Argos* in the second century<sup>1</sup>. Perhaps it was to the particular shrine now described that his evidence refers: its position, however, does not exactly warrant this opinion; for the *oracle* he mentions corresponded rather with the situation of the monastery upon a ridge of the hill of the *Acropolis*. In this situation he places other shrines; namely, the *Hieron* of *Jupiter Saviour*, together with a cell (*οἶκημα*) or abiding place, where the *Argive* women were wont to mourn the death of *Adonis*<sup>2</sup>: and as not only *Heathen deities*, but also *heroes*, were rendered subservient to these purposes of priestcraft, the worship of *Adonis* might have contributed to swell the list of temples where oracles were delivered. Near to the same spot we saw the remains of an *Aqueduct*: and to this

Other Remains of the City.

(1) Μαντεύσται γὰρ ἔτι καὶ ἡμεῖς. Vid. *Pausan.* in *Corinth.* c. 24. p. 165. ed. *Kuhnii*.

(2) Καὶ Διὸς ἔστιν ἑστῆθα ἱερὸν σωτήρος. καὶ παραιοῦν εἰς τὸ οἶκημα, ἑστῆθα τὸν Ἄδωναι αἱ γυναῖκες Ἀργείων ἐδέχοντο. *Ibid.* c. 20. p. 1561

there seems also an allusion by *Pausanias*, in the obscure account he gives of a channel conducting the water of the *Cephissus* beneath a temple dedicated to that river<sup>1</sup>. But there are other appearances of *subterraneous* structures requiring considerable attention; some of these are upon the hill: they are covered, like the *Cyclopæan* gallery of *Tiryns*, with large approaching stones, meeting so as to form an arched way which is only visible where these stones are open<sup>2</sup>. Among them the traveller may look for the *subterraneous* edifice with the *brazen Thalamus* constructed by *Acrisius* for his daughter<sup>3</sup>. There is also a large church at the *southern* extremity of the town, containing fragments of *Ionic* columns and *inscriptions*<sup>4</sup>. One of the mosques is said to have been erected with blocks brought from the *Grove* of *Æsculapius* in *Epidauria*<sup>5</sup>: the same circumstance was also alluded to by *Chandler*<sup>6</sup>. Perhaps the time may arrive when a more enlightened people than

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(1) *Pausan.* in *Corinth.* c. 20. p. 156. ed. *Kuhnii*.

(2) *Gell's Itin. of Greece*, p. 66. *Lond.* 1810.

(3) *Pausan.* ut *supra*, c. 23. p. 164.

(4) *Gell's Itin. of Greece*, p. 69.

(5) *Ibid.*

(6) See *Chandler's Trav. in Greece*, p. 326. *Oxf.* 1776. Also the preceding Chapter of this Volume.



the *Turks* will again bring to light the valuable antiquities there concealed; although the acquisition should be obtained even at so great an expense as that of taking down and rebuilding a *Moslem* place of worship.

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We have now concluded our very cursory survey of *Argos*: but we shall not quit the relics of this memorable city, without briefly noticing a circumstance in its history, to which little attention seems to have been paid by the compilers of *Grecian* annals; namely, its illustrious character, as founded on the noble examples offered in the actions of its citizens. If *Athens*, by arts, by military talents, and by costly solemnities, became "one of the *Eyes* of GREECE," there was in the humanity of *Argos*, and in the good feeling frequently displayed by its inhabitants; a distinction which comes nearer to the heart. Something characteristic of the people may be observed even in a name given to one of their Divinities; for they worshipped a "*God of Meekness*." It may be said, perhaps, of the *Argive* character, that it was less splendid than the *Athenian*, and less rigid

Character  
of the  
Antient  
*Argives*.

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(7) The *Argives* gave to one of their Gods the name, Μιλιχίου Διός, of the Meek God, or Mild Jupiter. Vid. *Pausan.* in *Cor.* c. 20. p. 154.

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than the *Lacedæmonian*, but it was also less artificial; and the contrast it exhibited, when opposed to the infamous profligacy of *Corinth*, where the manners of the people, corrupted by wealth and luxury, were further vitiated by the great influx of foreigners<sup>1</sup>, rendered *Argos*, in the days of her prosperity, one of the most enviable cities of *Greece*. The stranger who visited *Athens* might indeed regard with an eager curiosity the innumerable trophies everywhere suspended, of victors in her splendid games; might admire her extensive porticoes, crowded with philosophers; might gaze with wonder at the productions of her artists; might revere her magnificent temples;—but feelings more affecting were called forth in beholding the numerous monuments of the *Argives*, destined to perpetuate the memory of individuals who had rendered themselves illustrious only by their virtues<sup>2</sup>.

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(1) "Ex hac peregrinorum hominum colluvie, necesse erat et civium mores corrumpi. Quapropter Lacedæmonii, quorum gravis et severa semper fuit Resp. nullos ad se peregrinos recipiebant, ne alienigenis ritibus urbis optimè constitutæ status everteretur." *Gerbelius in Corinth. Descript. ap. Gronov. Thes. Græc. Antiq. tom. IV. p. 51. L. Bat. 1699.*

(2) Witness the filial piety of *Cleobis* and *Biton*, to whom the *Argives* also erected statues at *Delphi*; the heroism of *Telesilla*, in rescuing  
the

On Tuesday morning, November the tenth, we took leave of the hospitable *Baratary*, fraught with a rich cargo of *Grecian* pottery; and set out for *Mycenæ*, the city of *Agamemnon*, anticipating a treat among those Ruins, for which *Lusieri* had already prepared us. We entered the spacious *Plain of Argos*, level as the still surface of a calm sea, and extending in one rich field, with the most fertile soil, from the mouths of the *Inachus* towards the north. Having again crossed the dry channel of the *ΧΑΡΑΔΡΩΔΗΣ ΠΟΤΑΜΟΣ*, and looking back towards the *Larissean* Citadel, the lofty conical hill of the *Acropolis* appeared rising in the midst of this plain, as if purposely contrived to afford a bulwark for dominion, and for the possession of this valuable land; which, like a vast garden, is<sup>d</sup> walled in by mountains'. Such was the

View of  
the *Argive*  
*Plain*.

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the city from its enemies; the conduct of another *Argive* woman, who saved her son's life by slaying *Pyrrhus*; &c. &c. "*Hæc urbs plurimis exemplis ad virtutem nos excitantibus abundavit.*" Gerbel. ap. Gronov. &c. p. 52. Yet these rewards, of statues and trophies erected as public records of private virtues, according to a recent discovery in moral philosophy (See *Quarterly Review*, No. 33. p. 187. August 1817) afford "an inference, that these virtues were of rare occurrence in the cities where such numerous testimonies were commemorated!!!"

(3) See Vol. III. of the Octavo Edition of these Travels, Chap. IV. p. 97, on the allurements offered to the early settlers in *Greece* by the appearance of the country.

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inviting aspect exhibited by the *Argive* territory to the earliest settlers in this country. No labour was necessary, as amidst the forests and unbroken soil of the North of *Europe* and of *America*: the colonies, upon their arrival, found an open field, with a rich impalpable soil, already prepared by Providence to yield an abundant harvest to the first adventurer who should scatter seed upon its surface. We cannot therefore wonder, that within a district not containing more square miles than the most considerable of our *English* parishes, there should have been established, in the earliest periods of its history, four capital cities, *Argos*, *Mycenæ*, *Tiryns*, and *Nauplia*, each contending with the other for superiority; or that every roaming colony who chanced to explore the *Argolic Gulf*, endeavoured to fortify a position upon some rock near to the plain, and struggle for its possession. This is all that seems necessary to illustrate the first dawns of government, not only within this district, but in every part of the *Hellenian* territories: and the fables transmitted from one generation to another, concerning the contest between *Neptune*, and *Juno* for the country, as between *Neptune* and *Minerva* for *Attica*, may be regarded as so many records of those physical revolutions, in

Fabulous  
Contest  
between  
*Neptune*  
and *Juno*.

preceding ages, which gave birth to these fertile regions; when the waters of the sea slowly retired from the land; or, according to the language of poetry and fable, were said to have *reluctantly* abandoned the plains of Greece<sup>1</sup>.

About five miles from *Argos*, on the left side of the road, we found the remains of an antient structure, which at first we supposed to be those of the *Heræum*, a temple once common to the two cities of *Mycenæ* and *Argos*; when the twin brothers, *Acrisius* and *Prætus*, who were grandsons of *Belus*, possessed the two capitals, and worshipped the same tutelary Deity<sup>2</sup>. This position of it corresponds, in some degree, with its situation, according to *Pausanias*; but not in all respects. He describes the distance from *Mycenæ* to *Argos* as equal to fifty *stadia* ( $6\frac{1}{4}$  miles), and the *Heræum* as being at the distance of fifteen *stadia* (one

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(1) By attention to natural phenomena upon the spot, some light may certainly be thrown upon the antient fables of the country. A very happy illustration of the origin of the *Hydra*, which infested the Plain of *Lerna*, near *Argos*, as taken from the *MS. Journal of the Earl of Aberdeen*, by Sir *W. Gell*, and is found in a Note to his Work. See *Itin. of Greece*, p. 79. Lond. 1810.

(2) Καὶ τὸ Ἡραῖον εἶναι κοινὸν ἰσθὲν τὸ πρὸς ταῖς Μυκῆναις ἀμφὸν, κ. τ. λ. *Strabon. Geog. lib. viii. p. 539. Ed. Oxon.*

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mile and seven furlongs) from that city. But he places it to the *left*<sup>1</sup> of the city, and upon the *lower part*<sup>2</sup> of a mountain near a *flowing stream* called *Eleutherion*. The last observations do not permit us to consider the remains of this structure as being any part of the *Heræum*; as they are situate in the plain, and not close to any rivulet or water-course. But near to this structure there was another Ruin, whose foundations more resembled the oblong form of a *temple*: it was built with *baked bricks*, and originally lined with *marble*. Here, then, there seems every reason to believe we discovered the remains of the whole *Hieron of Ceres Mysias*, noticed by *Pausanias* in his road from *Mycenæ* to *Argos*, by a description very applicable to these Ruins. He says<sup>3</sup> the building had no roof, but contained within another temple of *brick-work*; and that the traveller going thence towards *Argos*, arrived at the river *Inachus*. In the different facts the Reader may have collected from this and the preceding Chapter concerning the remains of

*Hieron  
of Ceres  
Mysias.*

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(1) Vid. *Pausan.* in *Corinth.* c. 17. p. 147. Ed. Kuhnii.

(2) Ibid.

(3) Ibid.

antient art in *Argolis*, he will have perceived the very general prevalence of *terra cotta* in works of much higher antiquity than it is usual to suppose were constructed of this material. A vulgar notion has prevailed, that this style of building was for the most part *Roman*. When *tiles* or *bricks* have been found in the walls and foundations of edifices, among the ruins of *Eastern* cities, it has been usual to attribute to the structure a *Roman* origin; and, consequently, to consider works of this kind as of a date posterior to the decline of the *Eastern* Empires. That this mode of ascertaining the age of buildings is liable to error, may perhaps now be evident. The statement of a single fact, if other satisfactory evidence could not be adduced, would be sufficient to prove the antiquity of such works; for example, that of the *tile*, or *brick*<sup>4</sup>, whereby the scull of *Pyrrhus* was fractured, when he attempted to take the city of *Argos* by storm. Indeed, in some instances, the *Romans*, finding antient structures in *Greece* had gone to decay because they were built with *baked* or *crude tiles* and *bricks*, repaired them with different materials. Of this there is an

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Antiquity  
of *fictile*  
materials  
in build-  
ing.

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(4) Κεράμος. Vid. *Pausan. Attica*, c. 13, p. 33. Ed. Kühnii.

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VIII.

Mycenæ.

example recorded by *Pausanias*, and already alluded to in the account of *Epidauria*<sup>1</sup>. After leaving this Ruin, we returned into the road; and quitting the plain, bore off upon our right, towards the east, by a rocky ascent along the channel of a water-course, towards the regal residence of *Agamemnon*; and city of *Perseus*, built before the War of *Troy*, full thirteen centuries anterior to the *Christian* æra. Already the walls of the *Acropolis* began to appear upon an eminence between two lofty conical mountains: the place is now called *Carvato*. Even its *Ruins* were unknown eighteen hundred years ago, when *Strabo* wrote his account of the *Peleponnesus*: he says of *Mycenæ*, that not a vestige of the city remained<sup>2</sup>. Eighty of its heroes accompanied the *Spartans* to the defile of *Thermopylæ*, and shared with them the glory of their immortal deed<sup>3</sup>: this so much excited the jealousy of the sister city, *Argos*, that it was never afterwards forgiven: the *Argives*, stung by the recollection of the opportunity

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(1) *Pausan. Corinth. c. 27.* See also the preceding Chapter of this Volume.

(2) "Ὀσσεῖ νῦν μὴδ' ἔχοντι εὐρίσκεισθαι τῆς Μυκηναίων πόλεως. *Strabon. Geog. lib. viii. p. 540. Ed. Oxon.*

(3) *Pausan. Corinth. c. 16. p. 146.*



they had thus lost of signalizing themselves, and unable to endure the superior fame of their neighbour, made war against *Mycenæ*, and destroyed the city: this happened in the first year of the seventy-eighth *Olympiad*<sup>4</sup>, nearly five centuries before the birth of *Christ*. "In that region," says *Pausanias*, "which is called *Argolis*, nothing is remembered of greater antiquity than this circumstance<sup>6</sup>." It is not merely the circumstance of seeing the architecture and the sculpture of the heroic ages, which renders a view of *Mycenæ* one of the highest gratifications a literary traveller can experience: the consideration of its remaining, at this time; exactly as *Pausanias* saw it in the second century, and in such a state of preservation that an *alto-relievo* described by him yet exists in the identical position he has assigned for it, adds greatly to the interest excited by these remarkable *Ruins*: indeed, so singularly does the whole scene correspond with his account of the place, that, in comparing them together,

State of the  
Ruins.

(4) Μυκήνας δὲ Ἀργεῖαι κατεῖλον ὑπὸ ζήλοισι. *Pausan.* *ibid.*

(5) B. C. 466. See *Chandler's Trav. in Greece*, p. 230. *Opf.* 1776.

(6) Ἐν γὰρ τῇ νῦν Ἀργολίδι ὀνομαζομένη τὰ μὲν ἔτι παλαιότερα αὐ μνημονεύουσιν. *Pausan.* *ut supra*, c. 15. p. 144.

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it might be supposed a single hour had not elapsed since he was himself upon the spot.

Extraor-  
dinary Se-  
pulchre;

The first thing that we noticed, as we drew nigh to the gate of the city, was an antient *Tumulus* of immense size, upon our *right*, precisely similar, in its form and covering, to those conical sepulchres so frequently the subject of allusion in these Travels; whether called *barrows*, *cairns*, *mounds*, *heaps*, or by whatever other name, (as for example, *Tépe* by the *Turks*, and *τάφος* and *χῆμα* by the *Greeks*;) they are now pretty well understood to have all of them reference to a people of the most remote antiquity (possibly the *Celtæ*), and to have been raised for *sepulchral purposes*. Particular stress is now laid upon this circumstance, for reasons that will presently appear. This *Tumulus* has evidently been opened since it was first constructed, and thereby its interior has been disclosed; but at what time this happened is quite uncertain; probably in a very remote age, from the appearance it now exhibits. The entrance is no longer concealed: like that of a *Tomb* described in the *First Part* of these *Travels*, as found upon the *Cimmerian*

*Bosporus*, the door is in the side of the *sepulchre*: and there are steps in front of it. A small aperture in the vertex of the cone has also been rendered visible, by the removal of the soil; but this, as well as the entrance in the side, was once closed, when the *mound* was entire, and the *Tumulus* remained inviolate. All the rest of the external part is a covering of earth and turf; such as we see in every country where the *Tumuli* appear. We ascended along the outside to the top: and had it not been for the circumstances now mentioned, we should have considered it in all respects similar to the *Tombs* in the *Plain of Troy*, or in the *South of Russia*, or in any of the *Northern* countries of *Europe*. But this *Sepulchre*, among modern travellers, has received the appellation of *The brazen Treasury of Atreus and his Sons*; an assumption requiring more of historical evidence in its support, than has yet been adduced to substantiate the fact. In the first place, it may be asked, What document can be urged to prove, either that the treasury of *Atreus* was *brazen*, or that this was the treasury? The whole seems to rest upon the discovery of a few *bronze* nails within the *Sepulchre*; used evidently for the purpose of fastening on something

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not the  
Treasury  
of *Atreus*.

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wherewith the interior surface of the cone was formerly lined. But allowing that the whole of the inward sheathing consisted of bronze plates, what has this fact to do with the subterraneous cells or dwellings (*ὑπόγαια οἰκοδομήματα*) where the treasures of *Atreus* were deposited? Cells of bronze were consistent with the ancient customs of all *Argolis*: there was a Cell of this description at *Argos*, used for the incarceration of *Danaë*: a similar repository existed in the Citadel of *Mycenæ*, said to have been the hiding-place of *Eurystheus*, when in fear of *Hercules*². But this Sepulchre is without the walls of the *Acropolis*; nor can it be credited that any sovereign of *Mycenæ* would construct a treasury without his Citadel, fortified as it was by *Cyclopæan* walls. *Pausanias*, by whom alone this subterraneous treasury of *Atreus* is mentioned, clearly and indisputably places it within the Citadel, close by the Sepulchre of the same monarch: Having passed the gate of the city, and noticed the Lions over the lintel, he speaks of the *Cyclopæan* wall surrounding the city, and describes the

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(1) Vid. *Pausan.* in *Corinth.* p. 23. Ed. Kühnii.

(2) *Apollolebrus*, lib. ii. c. 1. Gœtt. 1782.

antiquities it inclosed. "Among the *Ruins of Mycenæ*," says he<sup>3</sup>, "there is a spring called *Persæa*, and the *subterraneous Cells* of *Atreus* and of his Sons, where they kept their treasures: and there indeed is the *Tomb of Atreus*, and of all those whom, returning with *Agamemnon* from *Troy*, *Ægisthus* slew at supper." *Cassandra* being of course included among the number, he observes, that this circumstance had caused a dispute between the inhabitants of *Mycenæ* and those of *Amyclæ* concerning the *Monument* (*Μνημα*) of *Cassandra*, which of the two cities really possessed it. Then he adds, that another *Monument* is also there, that of *Agamemnon* himself, and of his charioteer *Eurymedon*: and he closes the chapter, saying<sup>4</sup>, "The *Sepulchres* of *Clytæmnestra* and *Ægisthus* are *without the walls*; not being worthy of a situation where *Agamemnon* and those slain with him were laid." From these observations of *Pausanias* we learn

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(3) Μυκητῶν δὲ ἐν τοῖς ἱερῶσι κρήνῃ τί ἐστὶ καλουμένη Περσεία, καὶ Ἀτρείως καὶ τῶν παιδῶν ὑπόγαια οἰκοδομήματα, ἵνα οἱ θησαυροὶ σφισι τῶν χρημάτων ἔσων. τάφος δὲ ἐστὶ μὲν Ἀτρείως, ἐστὶ δὲ καὶ ὅσους σὺν Ἀγαμέμνονι κατακίοντας ἐξ Ἰλίου διαπύσας καταφόνισιν Ἀλκυσθος. *Pausan. Corinth.* c. 16. p. 147.

(4) Κλυταιμνήστρα δὲ ἱτάφη καὶ Ἀλκυσθος ἐλίγον ἀπωτίσας τοῦ τείχους. ἰνός δὲ ἀπηξιώθησαν, ἵνα Ἀγαμέμνων τι αὐτὸς ἔκειτο καὶ οἱ σὺν ἱκίην φονεῖν οἶντες. *Pausan. ut supra.*

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Heroum of  
Perseus.

two things; *first*, that this Sepulchre could not have been the *Treasury of Atreus*, because it is *without* the walls of the *Acropolis*; *secondly*, that it cannot be the *Monument (Μνημα)* of *Agamemnon*, according to *Pausanias*, because this was *within* the Citadel. If the names assigned by him to the different monuments of *Mycenæ* may be considered as duly authorised by history, which perhaps is doubtful, we might consider it as the *Heroum of Perseus*, with whose situation it seems accurately to correspond. As soon as *Pausanias* leaves the *Citadel*, and begins his journey towards *Argos*, the first object noticed by him is the *HEROUM*; describing it as upon his *left hand*'. His account therefore agrees with the position of this magnificent *Sepulchre*, which is worthy of being at once both the *Tomb* and the *Temple* of the consecrated founder of *Mycenæ*. Here, if we had no other document to consult than the description of *Greece* by that author, we should be compelled to terminate our inquiry; but, fortunately for our subject, we are able to select as a guide upon this occasion a much more antient writer than *Pausanias*; one, indeed, who has cast but a

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(2) 'Εν Μυκηνῶν δὲ ἑ "Αργος ἑρχομένων ἐν ἀριστερᾷ Περσίου παρὰ τὴν δεξιὰν ἩΡΩΝ. *Pausaniæ Corinthiaca*, c. 18. p. 149. ed. Kühnii.

glimmering light among the *Ruins of Mycenæ*, but every ray of it is precious. It was here CHAP.  
VIII. that SOPHOCLES laid the scene of his *Electra*; Sophocles. and evidence is afforded, in the present appearance of the place, to prove that his allusions to the city were founded upon an actual view of its antiquities. When it is recollected that these allusions were made nearly six centuries before the time of *Pausanias*, every inference fairly deducible from them is entitled to consideration. It is worthy of remark, that *Sophocles* was thirty-one years of age when *Mycenæ* was laid waste by the *Argives*<sup>2</sup>; consequently he had ample opportunity of visiting the city prior to that event, and of gathering from its inhabitants the circumstances of its antient history; but *Pausanias* writing so long afterwards, although upon the spot, could only collect from oral testimony, and tradition, his account of the antiquities: indeed it has been already shewn, that, when speaking of *Mycenæ*, he says the inhabitants of *Argolis* remembered nothing more antient than the circumstances attending its downfall<sup>3</sup>.

(2) According to the *Arundel Marbles*, *Sophocles* died B.C. 406, at the age of ninety-one, sixty years after the capture and destruction of *Mycenæ* by the *Argives*.

(3) Vid. *Pausan.* *Corinth.* c. 15. p. 144.

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Internal  
Evidence  
of *Sopho-  
cles* having  
visited the  
spot.

In the beginning of the *Electra*, the prospect is described as it was viewed by a spectator upon his arrival at *Mycenæ*; and the beauties of the poet can only be adequately estimated by persons who have been upon the spot. The best commentary upon the drama itself would be an accurate representation of the very scene, as it is exhibited to a spectator who is placed before the *Propylæa* of the *Acropolis* of *Mycenæ*. When the companion of *Orestes* is made to say, upon coming to the gates, that "*Argos* is present to the view", and that the *Heræum* is upon the *left hand*," the Scholiast has been so confounded as to make of *Argos* and *Mycenæ* one city; whereas the speaker is only describing what the eye commands from that situation. *Argos* is thence in view; making a conspicuous object upon the *right hand*; as the *Heræum*, according to *Pausanias*, also did upon the *left*.

(1) Τὸ γὰρ, παλαιὸν "Ἀργος, οὗ πόλις, τόδε.

*Sophocl. Elect.* v. 4. tom. I. p. 176. Paris, 1781.

(2) ——— οὐκ ἀριστέως δ' ὅδε,

"Ἡρᾶς ὁ κλεινὸς ναός.——

*Ibid.* vv. 11, 12. p. 178.

(3) See Plates VIII. IX. facing pp. 36, 38, of *Gell's Kin. of Greece. Lond.* 1810. Sir *W. Gell's* drawings afford a valuable commentary upon the text of *Sophocles*, in the opening of the *Electra*.

(4) Μνηστὴρ δὲ ἐν ἀριστέϊ, πύργῳ ἀνίσχεται καὶ διὰ σκάδια τὸ Ἡραῖον.  
*Pausaniæ Corinthiaca*, c. 17. p. 147. ed. Kuhnii.



These were objects naturally striking the attention in the noble prospect from the entrance to the city; and there could not have been an individual within the Theatre at *Athen* when this Tragedy was presented, who had ever visited *Mycenæ*, that would not have been sensible of the taste and accuracy of *Sophocles*, in making those remarks. We may now see whether this *Tumulus* is not alluded to by *Sophocles*, and by *Euripides*, and its situation distinctly pointed out as being on the outside of the gates, according to the usual custom respecting *Grecian* sepulchres. But, previous to this, it will be necessary to state, that when *Sophocles* mentions the *regal seat* of the Kings of *Mycenæ*, he is not speaking of a single building answering to the vulgar notion of a *house*, but of the whole structure of the fortress, wherein they resided; a *Citadel*; resembling that of the *Kremlin* at *Moscow*, formerly inhabited by *Russian* sovereigns; or, like the *Tower* of our metropolis, where the *English* monarchs once resided. It is in this sense that he uses the word Δῶμα<sup>b</sup>,

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(5) — δῶμα Πιλοκιδῶν — *Sophocl. Elect. v. 10. Paris, 1781.*  
 Σὺ τ' ὦ πατρῶν δῶμα. — *Ibid. v. 69.*  
 Εἰ τοῦ τυράννου δῶματ' Αἰγίστου τάδε: *Ibid. v. 663.*  
 Δῶμαν ἴσον τῷδ' — *Ibid. v. 40.*  
 — καταστῆσθαι δῶμα. *Ibid. v. 72.*

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VIII.

Of the  
Δῶμα and  
Πειραιεύς.

Tomb of  
Agamem-  
non.

with reference to all the buildings inclosed by the *Acropolis*; and the gates of it are called *Propylæa*<sup>1</sup>, as in the instance of the *Athenian Citadel*. This will be further evident when we proceed to a description of the entrance to the *Acropolis*; for the gate is not more distinctly alluded to by *Pausanias* than by *Sophocles* himself, as will presently appear. *Orestes*, desirous of bearing his vows to his father's tomb, repairs thither before he enters the *Propylæa*; and *Electra*, who is only permitted to leave the *Citadel* in the absence of *Ægisthus*, meets *Chrysothemis* upon the outside of the gates, carrying the offerings sent by her mother to appease the *Manes* of *Agamemnon*<sup>2</sup>. The position of the *Sepulchre* seems, therefore, in all respects, to coincide with that of the *Tumulus* we are now describing; but the words of *Sophocles* are also decisive as to its form; for the *Tomb of Agamemnon* is not only called τάφος, but also κολάνη<sup>3</sup>: and as, in this Tragedy, the poet adapted his

(1) *Sophocl. Elect.* v. 1291. In v. 1486, *Ægisthus* commands the gates (τάλας) to be thrown open.

(2) Τί' αὖ σὺ τήνδε ΠΡΟΣ ΘΥΡΑΝΟΣ ἰξόσθης  
'Ελλεύσα φωνίς, ἀπασιγρήτη φάτις;

Ibid. vv. 330, 331. tom. I. p. 212.

(3) Ἐπὶ γὰρ ἅλδον πατρὸς ἈΡΧΑΙΟΝ τάφος,  
'Ορῶ ΚΟΛΩΝΗΣ ἰξ ἄκρας παρθύτους  
Πηγὰς γάλακτος, καὶ περιστερῆ πύλην  
Πάντων δ' ἐστὶν ἀβύσσος θύκη πατρὸς. Ibid. v. 899. p. 272.

description to a real scene, and to existing objects, there seems reason to believe that, in his time at least, this remarkable *Sepulchre* was considered by the inhabitants of *Mycenæ* as the *Tomb of Agamemnon*; although described by *Pausanias* rather as the *Heroum of Perseus*. But the most striking evidence for the situation of the *Tomb of Agamemnon* occurs in the *Electra* of *Euripides*. When *Orestes*, in that tragedy, relates to *Pylades* his nocturnal visit to the *sepulchre* of his father, it is expressly stated that he repaired thither *without entering within the walls*<sup>4</sup>. Possibly, therefore, the known existence of this *Tumulus*, and of its form and situation, suggested both to *Sophocles* and to *Euripides* their allusions to the *Tomb of Agamemnon*, and to the offerings made by *Orestes* at his father's *sepulchre*. The Reader, after a perusal of the facts, will, of course, adopt his own conjecture. We shall now proceed to a further description of the *Monument* itself.

Having descended from the top of it, we repaired to the entrance, upon its *eastern side*. Interior of the *Tumulus*,

(4) Νυκτὶς δὲ τῆςδε πρὸς τὰφαι μολὼν πατρίς,

..... π. τ. λ.

ΚΑΙ ΤΡΙΧΕΩΝ ΜΕΝ ΕΝΤΟΣ ΟΥ ΒΑΙΝΩ ΠΟΔΑ . . .

*Euripidis Electra*, v. 90. p. 403. ed. Barnes. Cantab. 1694.

CHAP.  
VIII.Enormous  
Lintel.

Some steps, whereof the traces are visible, originally conducted to the door. This entrance, built with all the colossal grandeur of *Cyclopæan* architecture, is covered by a mass of *breccia*, of such prodigious size, that were it not for the testimony of others who have since visited the *Tomb*, an author, in simply stating its dimensions, might be supposed to exceed the truth. The door itself is not more than ten feet wide; and it is shaped like the windows and doors of the *Egyptian* and earliest *Grecian* buildings, wider at the bottom than at the top; forming a passage six yards long, covered by two stones. The slab now particularly alluded to, is the innermost entablature; lying across the uprights of the portal; extending many feet into the walls of the *Tomb*, on either side. This vast *lintel* is best seen by a person standing within the *Tomb*, who is looking back towards the entrance': it consists of a coarse-grained *breccia*, finished almost to a polish: and the same siliceous aggregate may be observed in the mountains near *Mycenæ*, as at *Athens*. We carefully measured this mass, and found it to equal twenty-seven feet in length, seventeen feet in width, and four feet seven inches in

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(1) See Plate VI. of *Gell's itin. of Greece*, facing p. 34. *London*. 1810.

thickness. There are other stones also of immense size within the *Tomb*; but this is the most considerable; and perhaps it may be mentioned as the largest slab of hewn stone in the world<sup>2</sup>. Over this entrance there is a triangular aperture; the base of the triangle coinciding with the *lintel* of the portal, and its vertex terminating pyramidically upwards, so as to complete, with the inclining sides of the door, an acute, or lancet arch. This style of architecture, characterizing all the buildings of *Mycenæ* and of *Tiryns*, is worthy of particular attention; for without dwelling upon any nugatory distinctions as to the manner wherein such arches were constructed; whether by projecting horizontal courses of stone, or by the latter invention of the curvature exemplified in all the older *Saracenic* buildings<sup>3</sup>, it is evident that the *acute* or *lancet arch* is, in fact, the oldest form of arch known in the world; and that examples of it may be referred to, in buildings

(2) Excepting only *Pompey's Pillar*: but this is of a different form, being not so wide, although much longer. The famous pedestal of the statue of *Peter the Great*, at *Petersburg*, often described as an entire mass of *granite*, consists of several pieces.

(3) See "*Two Letters on the subject of Gothic Architecture*," by the Rev. *John Huggitt*; *Camb.* 1813; wherein the Eastern origin of the "*Pointed Style*" is clearly demonstrated.

CHAP.  
VIII.

Use of the  
Triangular  
Cavity  
above the  
Entrance.

Inner  
Chamber.

erected before the War of *Troy*. The use of the *triangular aperture* above the portal is satisfactorily explained by the appearance of the *Gate of Mycenæ*, where a similar opening is filled by a *triangular* piece of sculpture in *alto-relievo*. The cause of placing such tablets in such situations may be shewn by reference to existing superstition: they were severally what a *Russian* of the present day would call the *Obraze* or *Bogh*; an idolatrous type or symbol of the mythology of the country. *Sophocles*, in the description he affords of *Mycenæ*, alludes to this antient custom, as will afterwards appear. Having passed the entrance, and being arrived within the interior of the *tomb*, we were much struck by the grandeur of its internal appearance. Here we found that what appears externally to be nothing more than a high conical *mound* of earth, contains within it a circular chamber of stone, regularly built, and terminating above in a conical dome, corresponding with the exterior shape of the *tumulus*. Its form has been aptly compared to that of an *English* bee-hive<sup>1</sup>. The interior superficies of the stone was once lined either with *metal* or

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(1) The *Greek* bee-hives have a different form: they are generally cylindrical.

with *marble* plates, fastened on by *bronze* nails; many of which now remain as they were originally driven into the sides. These *nails* have been analyzed, and proved to consist of *copper* and *tin*: the *metal* is therefore, properly speaking, the χαλκός of *Homer*, or *bronze*; a compound distinguished from the *orichalcum*, or *brass*, of later ages, which consisted of *copper* and *zinc*. We had scarcely entered beneath the dome, before we observed, upon the right hand, another portal, leading from the principal chamber of the *tomb* to an interior apartment of a square form and smaller dimensions. The door-way to this had the same sort of triangular aperture above it that we had noticed over the main entrance to the *sepulchre*; and as it was nearly closed to the top with earth, we stepped

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(2) In the proportion of eighty-eight parts of *copper* added to twelve of *tin*, according to their analysis by Mr. *Hatchett*. The same constituents, nearly in the same proportion, exist in all very antient *bronze*. The celebrated *W. H. Wollaston*, M.D. Secretary to the *Royal Society*, analyzed some *bronze* arrow-heads of great antiquity found near *Kremenchitck* in the *South of Russia*, and observed the same compound of *copper* and *tin*. Possibly the most antient *bronze* may be derived from a *native alloy* consisting of the two metals in this state of combination.

(3) See *Watson's Chemical Essays*, vol. IV. p. 85, et seq. *Camb.* 1786. where the learned author ingeniously proves that the *orichalcum* of the *Romans* was a metallic substance analogous to our compound of *copper* and *zinc*; or *brass*.

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into the triangular cavity above the lintel, that we might look down into the area of this inner chamber; but here it was too dark to discern any thing. Being afraid to venture into a place of unknown depth, we collected and kindled a fagot of dry bushes, and, throwing this in a blaze to the bottom, we saw that we might easily leap down and examine the whole cavity. The diameter of the circular chamber is sixteen yards; but the dimensions of the square apartment do not exceed nine yards by seven. We did not measure the height of the dome; but the elevation of the vertex of the cone, from the floor in its present state, is said to be about seventeen yards<sup>1</sup>.

After leaving this sepulchre, the *Cyclopæan* walls of MYCENÆ, extending to a short distance in a parallel projection from the entrance to the *Citadel*, pointed out to us the approach to the gate on this side; which is built like *Stonehenge*, with two uprights of stone, and a transverse entablature of the same massive construction. Above this is a *triangular repository* similar to those already described within the tomb; but

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(1) See *Gell's Itin. of Greece*, p. 30. Lond. 1810.



instead of being empty, as in the former instances, it is entirely filled by an enormous *alto-relievo*, upon a stone block of a *triangular* form; exhibiting *two Lions, or rather Panthers*, standing like the supporters of a modern coat of arms. This is the identical piece of sculpture noticed by *Pausanias* as being over the *gate* of the *Citadel*<sup>2</sup>. But the mention he has made of it does not appear to have been the only instance where this curious specimen of the sculpture of the heroic ages is noticed by antient writers. The allusions to a *real scene* in the *Electra* of *Sophocles* have been recently stated; and while we now shew that the same drama has also preserved the record of a very curious superstition, it will likewise appear that this remarkable monument of the antient mythology of *Mycenæ* did not escape his notice. *Orestes*, before entering the *Citadel*, speaks of worshipping the statutes of the Gods of the country which are stationed in the *Propylæa*<sup>3</sup>. The antient custom of *consecrating gates*, by placing

*Leonine Gate.*

(2) Αἰκίσται δὲ ὅραι ἔτι καὶ ἄλλα τοῦ περιβόλου, καὶ ἡ πύλη· ΛΕΟΝΤΕΣ δὲ ἱφιότημασιν αὐτῇ. *Pausan. Corinth. c. 16, p. 146. ed. Kuhnii.*

(3) —πατρῴα προσκύουσ' ἴδη  
Θεῶν, ὅσοισι προπύλα ναίουσιν τᾶδι.

*Sophocl. Elect. v. 1391. tom. I. p. 328. Par. 1781.*

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VIII.

Dimen-  
sions and  
description  
of the  
*Propylæa*.

*sacred images* above them, has existed in every period of history; and it is yet retained in some countries. There is still a *holy gate* belonging to the *Kremlin* at *Moscow*; and the practice here alluded to is daily exemplified in the *Russian* city, by all who enter or leave the *Citadel* through that *gate*. Every thing therefore conspires to render the Ruins of *Mycenæ*, and especially of this entrance to the *Acropolis*, preëminently interesting; whether we consider their venerable age, or the allusions made to them in such distant periods when they were visited by the Poets and Historians of *Greece* as the classical antiquities of their country; or the indisputable examples they afford of the architecture, sculpture, mythology, and customs of the heroic ages. The walls of *Mycenæ*, like those of the Citadels of *Argos* and *Tiryns*, were of *Cyclopæan* masonry, and its *gates* denote the same gigantic style of structure. Any person who has seen the sort of work exhibited by *Stonehenge*, and by many other *Celtic* remains of a similar nature, will be at no loss to figure to his imagination the *uprights* and the *lintels* of the *Gates* of *Mycenæ*. We endeavoured to measure those of the principal entrance, over which the *leonine images* are placed. The length of the *lintel* equals fifteen

feet two inches; its breadth, six feet nine inches; and its thickness, four feet: and it is of one entire mass of stone. The two uprights supporting this enormous slab might afford still ampler dimensions; but these are almost buried in the soil and rubbish which have accumulated below so as to reach nearly to the *lintel*. Above this *lintel* stands the remarkable piece of sculpture alluded to by *Sophocles*<sup>1</sup> and by *Pausanias*<sup>2</sup>. It therefore requires a distinct examination, and a very particular description. The last of these authors, in the passage before cited<sup>3</sup>, has called the two animals, there represented, *Lions*; but they are evidently *Panthers*, or *Ligers*; the more appropriate emblems of that branch of the Heathen Mythology which was peculiarly venerated by the inhabitants of *Mycenæ*<sup>4</sup>. This piece of sculpture is, as before stated, an *alto-relievo* of a triangular form; the base of the triangle resting upon the *lintel* of the gate; and its top pointing upwards, in such a manner, that a perpendicular line bisecting

Mytho-  
logical  
Symbols.

(1) Vid. *Sophocl. Elect.* v. 1391

(2) Vid. *Pausan. in Corinth.* c. 16, p. 146. ed. *Kuhnii*.

(3) *Ibid.* See the words of *Pausanias* in a former Note.

(4) Vid. *Sophocl. Elect.* *passim*.

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the angle of the vertex would also divide the *lintel* into two equal parts. Such a line has been used by the antient sculptor for the position of a pillar exactly resembling a sepulchral *Stélé*; resting upon a pedestal over the *lintel*; but this pillar is most singularly inverted, the major diameter of the shaft being placed uppermost; so that, contrary to every rule we are acquainted with respecting antient pillars, its diameter is less towards the base than at the capital. As to the order of architecture denoted by this pillar, it is rather *Tuscan* than *Doric*; and it is remarkably ornamented by four balls, placed horizontally above the *Abacus*. There is also a circular ornament, or *Orb*, on the front of the pedestal, which is a double *Torus*. The pillar is further supported by two *Panthers*; one standing erect on either side of it, with his hinder feet upon the *lintel*, but with his two fore-paws upon the pedestal of the pillar. The heads of these animals seem to have been originally raised, fronting each other, above the capital; where they probably met, and occupied the space included by the vertex of the triangle; but they have been broken off, and no part of them is now to be seen. The two *Panthers*, thus placed on the two sides of

the pillar, exactly resemble the supporters used in heraldry for an armorial ensign<sup>1</sup>. The dimensions of this *alto-relievo* are as follow: the height, nine feet eight inches; the width, in the broadest part towards the base of the triangle, eleven feet nine inches; the thickness of the slab, one foot ten inches. The stone itself exhibits, upon one side of it, evident marks of a saw; but it is in other respects extremely rude. As it has been fortunately preserved in its pristine situation, it serves to explain the nature of the triangular cavities above the doors in the *tomb* we have so lately described; proving that they were each similarly occupied by a *sacred tablet* of the same pyramidal or triangular form. We have before seen that the whole inclosure of the *Acropolis* of *Athens* was one vast *shrine* or *consecrated periholus*; and the *Citadel* of *Mycenæ* upon a smaller scale was probably of the same nature. These *tablets*, therefore, were the *Hiera*, at the *Gates* of the *holy places* before which the people worshipped. Of the homage so rendered at the entering in of sanctuaries, we find frequent allusion in the Scriptures. It is said in *Ezekiel*<sup>2</sup>, that "THE

Conse-  
crated  
Gates.

(1) See the *Vignette* to this Chapter.

(2) *Ezekiel* xlvi. 3.

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PEOPLE OF THE LAND SHALL WORSHIP AT THE DOOR OF THE GATE BEFORE THE LORD, IN THE SABBATHS, AND IN THE NEW MOONS" and in the sublime song of the *sons of Korah*<sup>1</sup>, the *Gates of the Acropolis of Jerusalem*, owing to their sanctity, are described as of more estimation in the sight of God, "than all the dwellings of Jacob." *Mycenæ* has preserved for us, in a state of admirable perfection, a model of one of the oldest *Citadels* of the world; nor can there be found a more valuable monument for the consideration of the scholar profoundly versed in the history of antient art, than these precious relics of her *Propylæa*, exhibiting examples of sculpture more antient than the *Trojan War*, and of the style of fortification used in the heroic ages; and also a plan of those *Gates*, where not only religious ceremonies were performed, but also the courts of judicature were held<sup>2</sup>. For this purpose, it was necessary that there should be a paved court, or open space, in the front of the *Propylæa*; as

(1) *Psalms* lxxvii. 2.

(2) Vide *Chronicon Parium*, Epoch 5. where the *place of Council* for the *Amphictyones* is called *Πολιά*. *Suidas* says, that not only the place (i.e. *τόπος*), but the Assembly itself, had this name. (Vid. *Suid.* in voc. *Πολιεύματα*.) See also *Job* xxix. 7. *Ps.* lxix. 12, &c.

it was here that kings and magistrates held their sittings upon solemn occasions. It is said of the kings of *Israel* and *Judah*, that they sat on their thrones in a void place<sup>3</sup>, IN THE ENTRANCE OF THE GATES OF SAMARIA, where ALL THE PROPHETS PROPHESED BEFORE THEM. The Gate of *Mycenæ* affords a perfect commentary upon this and similar passages of Scripture: the walls of the *Acropolis* project in parallel lines before the entrance, forming the sort of area, or oblong court, before the *Propylæa*, to which allusion is thus made; and it is in this open space before the *Cttadel* that *Sophocles* has laid the scene in the beginning of his *Electra*. The *Markets* were always in these places<sup>4</sup>, as it is now the custom before the *Gates* of *Acre*, and many other towns in the *East*: hence it is probable, that, in the mention made by *Sophocles* of the *Lycean Forum*<sup>5</sup>, he is not alluding to one of the public *Fora* of *Argos*, but to the *Pylagora* or *Market-place* at the Gate of *Mycenæ*, whose inhabitants, in common with all the *Argives*, worshipped the *Lycean Apollo*.

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VIII.

Of the  
*Pylagoræ*.

(3) Or *floor*, according to the *Hebrew*. See 1 *Kings* xxii. 10.

(4) See 2 *Kings* i. 12.

(5) Αὐτῇ δ', Ὁρίσται τοῦ λυκαπίνου θεοῦ

Ἀγορὰ Δελφῶν.—

*Soph. Elect.* v. G. pp. 176, 178. tom. I. *Paris*, 1781.

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VIII.Worship  
of the *Sun*.*Egyptian*  
Character-  
istics.

The same author makes the worship of *Apollo*, or the *Sun*, the peculiar mythology of the city; and it is confirmed by the curious symbols of the *Propylæa*, before which *Orestes* pays his adoration<sup>2</sup>. *Apollo*, as a type of the *Sun*, was the same divinity as *Bacchus*; and the two *Panthers* supporting the pillar represent a species of animal well known to have been sacred to the *Indian Bacchus*. This divinity, also, the *Osiris* of *Egypt*, was often represented by the simple type of an orb; hence the introduction of the orbicular symbols: and among the different forms of images set up by antient nations in honour of the *Sun*, that of a pillar is known to have been one. There was an image of *Apollo* which had this form at *Amyclæ*<sup>3</sup>; and the *Sun-images* mentioned in the Sacred Scriptures seem to have been of the same nature. In the book of the *Jewish Law*, immediately preceding the passage where the *Israelites* are commanded to abstain from the worship of “the *sun*, or *moon*, or any of the host of heaven,” it is forbidden to them to set up any idolatrous pillar<sup>4</sup>. All

(1) *Soph. Elect.* v. 1393. x. τ. λ.(2) *Ibid.* v. 1391.(3) *Vid. Pausan.* in *Laconic.* c. 19. p. 257. ed. *Kuhnii*.(4) *Deuteronomy*, xvi. 22; xvii. 3.



the superstitions and festivities connected with the *Dionysia* came into Greece with *Danaus* from *Egypt*<sup>5</sup>. The cities of *Argolis* are, consequently, of all places the most likely to retain vestiges of these antient *orgies*; and the *orbicular* symbols consecrated to the *Sun*, together with the *pyramidal* form of the *tablets*, the style of architecture observable in the walls of *Mycenæ*, and the magnificent remains of the the *sepulchres* of her kings, all associate with our recollections of *Egypt*, and forcibly direct the attention towards that country. That the rites of *Apollo* at *Mycenæ* had reference to the worship of the *Sun* is a circumstance beautifully and classically alluded to by *Sophocles*; who introduces *Electra* hailing the *holy light*<sup>6</sup>, and calling the *swallow* Messenger of THE GOD<sup>7</sup>, because, being the *herald* of the *coming spring*, it was then held sacred, as it now is in that country.

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(5) According to *Plutarch*, the *Dionysia* were the same with the *Ægyptian Pamythia*. Τὴν δὲ τῶν ΠΑΜΥΘΙΑΩΝ ἑορτὴν ἄγοντες, (ὥσπερ εἰρηται) φαλλικὴν οὖσαν, &c. &c. *Plut. de Isid. et Osir. cap. 36. Francof. 1599.* For the *Ægyptian* origin of these festivals, see also *Herodot. lib. ii.* The *Orgia*, and *Trieterica*, came from *Thrace*, but they were originally from *Ægypt*. See *Diod. Sic. vol. I. pp. 239, 248.*

(6) \*Ὡ φῶς ἀγνόν. *Sophocles. Elect. v. 86. p. 186. tom. I. Paris, 1721.*

(7) Διὸς ἄγγελος. *Ibid. v. 149.*

CHAP.  
VIII.Walls of  
Mycenæ.

This gate faces the north-west. After we had passed it, we followed the circuit made by the walls around the hill of the *Citadel*. These consist of huge unhewn masses of stone, so fitted and adapted to each other as to have given rise to an opinion that the power of man was inadequate to the labour necessary in building them. Hence the epithet of *Cyclopæan*, bestowed upon them by different authors<sup>1</sup>. The *Peribolus* they inclose is oblong, and about three hundred and thirty yards in length. Upon the northern side are the remains of another *portal*, quite as entire as that we have already described, and built in the same manner; excepting that a plain triangular mass of stone rests upon the *lintel* of the gateway, instead of a sculptured block as in the former instance. We saw within the walls of the *Citadel* an antient cistern, which had been hollowed out of the *breccia* rock, and lined with stucco. The *Romans* had no settlement at *Mycenæ*; but such is the state of preservation

Antient  
Cistern.

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(1) Κυκλώπειαν πόλιν (in *Euripid. Hercule Furcile*). Κυκλώπων  
Θυμίδας (*Iphigen. in Aul.*) Κυκλωπεία οὐρανία τεῖχην (in *Sophocl. Elect.*)  
Κυκλώπων δὲ καὶ ταῦτα ἔργα εἶναι λέγουσιν. *Pausan. in Corinth.* c. 16.  
p. 146. ed. *Kuhn*.

in which the cement yet exists upon the sides of this reservoir, that it is difficult to explain the cause of its perfection after so many centuries. Similar excavations may be observed in the *Acropolis of Argos*; also upon the *Mount of Olives* near to *Jerusalem*; and among the remains of the antient cities of *Taurica Chersonesus*, particularly in the rocks above the *Portus Symbolorum*. The porous nature of *breccia* rocks may serve to explain the use and perhaps the absolute necessity of the *stucco* here; and it may also illustrate the well-known fable concerning those *porous vessels* which the *Danaïdes* were doomed to fill; probably alluding to the *cisterns of Argos* which the daughters of *Danaus* were compelled to supply with water, according to the usual employment of women in the *East*. The other antiquities of *Mycenæ* must remain for the more attentive examination of future travellers; who, as it is hoped, will visit the *Ruins* provided with the necessary implements for making researches, where, with the slightest precaution, they will be little liable to interruption on the part of the *Turks*: the place being as destitute of inhabitants, and almost as little known or regarded, as it was in the time of *Strabo*; when it was believed that

CHAP. not a vestige of *Mycenæ* could be found. The  
VIII. inducement towards such inquiries is of no  
common nature: whatever may be discovered  
will relate to the history of a city which ceased  
to be inhabited long before the *Macedonian*  
conquest, and to the manners of a people  
coëval with *Æschylus*, with *Sophocles*, and with  
*Euripides*.



*Silver Metal of Stymphalus in Arcadia.*

## CHAP. IX.

### PELOPONNESUS.

*Journey to Nemea—Defile of Tretus—Cave of the Nemeæan Lion—Fountain of Archemorus—Temple of the Nemeæan Jupiter—Albanians—Monument of Lycurgus—Nemeæan River—Apesas—Sicyonian Plain—Sicyon—Theatre—Prospect from the Coilon—Stadium—Temple of Bacchus—Other Antiquities—Medals—Paved Way—Fertility of the Land—Corinth—Fountain of the Nymph Pirene—Sisyphæum—Temple of Octavia—Visit to the Governor—Odæum—Climate of Corinth.*

AFTER leaving *Mycenæ*, we again descended towards the Plain of *Argos*<sup>1</sup>, lying westward; and coming to a village called *Carvati*, made a

CHAP.  
IX.  
Journey to  
*Nemea*.

(1) "We descended from *Mycenæ* into the rich plain of *Argos*; not now deserving the epithet of *ἰσπρόβωτος*, for the horses in this neighbourhood are beyond measure miserable."—*Colonel Squire's MS. Correspondence*.

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hearty meal upon eggs and coffee. We carried with us an introductory letter to a person named *Andriano*, who had discovered, as we were informed, another *Tomb* at *Mycenæ*, similar to the one we have described; but we could not find him, and the people of the village knew nothing of it. We therefore continued our journey *northward* for *Nemea*. As this route lies out of the antient road from *Corinth* to *Argos*, (which did not pass through *Nemea*,) the objects noticed by *Pausanias*, in the beginning of that part of his second book which he calls *ARGOLICA*, do not occur. The city of *Cleonæ* was one of this number<sup>1</sup>; whose remains have been observed in the road to *Corinth*, and at ten miles' distance from that city<sup>2</sup>. The road from *Mycenæ* to *Nemea* coincides with the road to *Corinth* for a short distance after leaving *Carvati*; but upon reaching the mountains, which separate the two plains of *Argos* and *Nemea*, it bears off by a defile across a mountain towards the *west*. Some allusion to

Defile of  
*Tretus*.

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(1) Ἐκ Κορίνθου δ' εἰς Ἀργεὺς ἐρχομένην Κλειωνὰ πόλιν οὐ μεγάλην. *Pausan.* in *Corinth.* c. 15. p. 143. ed. *Kuhn*.

(2) *Chandler* found them upon a hill in the direct road from *Argos* to *Corinth*. See *Chandler's Travels in Greece*, ch. 57. p. 234. *Oxford*, 1776.

this defile occurs in *Pausanias*, and to its deviation from the main road: he says there were two ways of going from *Cleonæ* to *Argos*; one of them by *Tretus*, a narrow and a circuitous way, but the best carriage road of the two<sup>3</sup>. As we entered this defile, we travelled by the side of a rivulet of very clear water, through woods which were once the haunts of the famous *Nemæan Lion*. The only animals we saw were some very fine tortoises. We passed one or two huts inhabited by wild-looking fellows, who told us they were the guards of the pass. They offered us water, and we gave them a few *paras*. Near this place, we observed the remains of the old road alluded to by *Pausanias* in his account of this defile: the marks of wheels were yet visible; the surface of the stone being furrowed into ruts; which must have been worn by the wheels of ancient carriages<sup>4</sup>; because vehicles of this kind are

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(3) Ἐκ Κλειωνῶν δὲ εἰσιν εἰς Ἀργεὶς ὁδοὶ δύο· ἡ μὲν ἀνδροτάτιν εὐξώριος καὶ ἴστιν ἰπίστροφος, ἡ δὲ ἐπὶ τοῦ καλαμίνου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιχέονταν ὕδατι, ὁχλήμασι δὲ ἴστιν ἕως ἐπιτηδεύσιμα. *Pausan.* *ibid.* p. 144.

(4) Sir *H. Cell* measured the distance between the furrows. According to his observation, the wheels of ancient carriages "were placed at about the same distance from each other as in those of modern times." See *Itin. of Greece*, p. 27. Lond. 1801.

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not now used by the inhabitants of the *Peloponnesus*. The mountain over which the defile leads is still called *Treto* by the natives; it extends from *east* to *west*, along the southern side of the Plain of *Nemea*. And this defile is all that *Pausanias* means by "*Tretus*;" but some persons have believed that there was a town called *Tretum*, lying to the *north* of *Argos*<sup>1</sup>. We made diligent inquiry after the *Cave of the Nemeæan Lion*, mentioned by the same author; being well assured that in a country famous for the *caverns* contained in its limestone mountains, an allusion of this kind would not have been made by so accurate an author without actual reference to some *cave* having borne this appellation. The guides from *Argos* knew nothing of it; but the people of *Nemea* afterwards brought us back again to visit a hollow rock, hardly deserving the name of a *cave*, although no unlikely place for the den of a lion. As other travellers may be curious to visit it, we shall describe its situation in such a manner

Cave of the  
Nemeæan  
Lion.

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(1) "TRETUM, petite ville de l'Argolide, presque au nord d'Argos. Dans les montagnes près de cette ville, on montrait une caverne où se retiroit, disoit-on, le lion féroce dont les poëtes ont attribué la mort à Hercule," &c. *Encyclopédie Méthodique. Géographie Ancienne, par Mentelle. Tome troisième, p. 373. à Paris, 1792.*



that they may be easily guided to the spot. It is situate upon the top of the mountain, just before the descent begins towards *Nemea*, but upon the side of it which regards the *Gulph of Argos*; commanding a view of all the country in that direction. If it be visited from *Nemea*, its bearing by the compass, from the three columns of the *Temple of Jupiter*, is due *south-east*; those columns being on the *north-west* side of *Tretus*, and at the base of the mountain; and this cave at the summit, on the contrary side, facing *Argos* and *Nauplia*. It consists simply of an overhanging rock in the midst of thickets, on the *left* side of the road from *Nemea* to *Argos*; forming a shed, where the shepherds sometimes pen their folds. As the situation is lofty, we made the following observations by a small pocket compass.

•  
A pointed summit, called the *Peak of Giria*, or *Gerio*, antiently *Mons Gerania*, the most distant object s.w. & by w.  
Citadel of *Argos* . . . . . S. S. W.  
Citadel of *Nauplia* . . . . . S.  
Citadel of *Corinth* . . . . . E. N. E. —

Below the eye, in this direction, the site of *Cleoneæ* may be discerned in the few remaining vestiges of that city.

This is the only *cave* of any description that

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we could hear of in the neighbourhood: the people of the country knew of no other; and we may consider it as identified with the cave mentioned by *Pausanias*, from the circumstance of its position upon a mountain still bearing the name of the place assigned by him for its situation<sup>1</sup>. Its distance also from the ruins of the *Temple*, being about a mile and a half, agrees with that which he has stated, of fifteen *stadia*<sup>2</sup>.

Fountain  
of *Arche-  
morus*.

After regaining the road, the descent from this place soon conducts the traveller into the plain of NEMEA. We passed the fountain of *Archemorus*, once called *Langia*, and now *Licoriæ*. Near to it we saw the *Tomb of Ophelteia*, at present nothing more than a heap of stones. *Pausanias* calls the fountain the *Adrastæan* spring<sup>3</sup>: a superstition connected with it gave rise to all the sanctity and celebrity of the

(1) Vid. *Pausan.* in *Corinth.* c. 15. p. 144. ed. *Kuhnii*.

(2) 'Εν ταύταις τοῖς ὕδασι τὸ σπήλαιον ἔστι δίκνυται τοῦ λίοντος, καὶ ἡ Νημία τὸ χαλκίον ἀπὸ τοῦ σταδίου πίντε σου καὶ δίκα. ἐν δὲ αὐτῇ Νημίου τοῦ Διὸς ναὶς ἔστι θήκη ἄλγος. Ibid.

(3) 'Ενταυθὲ ἔστι μὲν 'Οφίλτου τάφος. Ibid.

(4) Τὴν δὲ πηγὴν Ἀδράστειαν ὀνομάζουσιν, εἴτι ἐκ' ἄλλῃ τινὶ αἰτίᾳ, εἴτι καὶ ἀνιμμένης αὐτὴν Ἀδράστου. Ibid.

surrounding Grove: victors in the *Nemean Games*, received no other reward than a chaplet made of the wild *parsley*\* that grew upon its margin; and the herb itself, from the circumstance of its locality, was fabled to have sprung from the blood of *Archemorus*, in consequence of whose death the spring is said to have received its name\*. We then came to the Ruins of the Temple of the Nemean Jupiter, which form a striking object as the plain opens. Three beautiful columns of the *Doric* order, without bases, two supporting an entablature, and a third at a small distance sustaining its capital only, are all that remain of this once magnificent edifice; but they stand in the midst of huge blocks of marble, lying in all positions; the fragments of other columns, and the sumptuous materials of the building, detached from its walls and foundations. The mountain *Tretus*

Temple  
of the  
*Nemean*  
*Jupiter*.

(5) Victors at the *Nemean Games*, according to *Plutarch* (in *Timoleon*.) were crowned with *parsley* said to have sprung out of the blood of *Archemorus*. "This is the very herb," says *Plutarch*, "wherewith we adorn the sepulchres of the dead." The *Nemean* were funeral games: the Presidents were clothed in black garments.

(6) "Una tamen tacitas, sed, jussu numinis, undas  
Hæc quoque secreta nutrit *Lungia* sub umbra,  
Nondum illi raptus dederat lacrymabile nomen  
*Archemorus*, nec fama Dæe."——

*Statius Thebaid. lib.*

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makes a conspicuous figure, as seen from ~~this~~ temple towards the south-east. A poor village, consisting of three or four huts, somewhat farther in the plain to the north of this mountain, and north-east of the temple, now occupies the situation of the antient village of *Nemea*. It bears the name of *Colonna*; probably bestowed upon it in consequence of these Ruins. One of its inhabitants, coming from those huts, joined our company at the Temple. He told us that there were formerly *ninety* columns all standing at this place; and the other inhabitants of his little village persisted in the same story. The columns now remaining, and the broken shafts of many other lying near to them, are grooved: they measure four feet ten inches in diameter. The stones of the foundation of the Temple are of very great size. We observed the wild pear-tree, mentioned by *Chandler*<sup>1</sup> so many years before, still growing among the stones on one side of the Ruin. He pitched his tent within the cell of the Temple, "upon its clear and level area." Not having such comfortable means of accommodation for the night, we accompanied the

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[1] See *Chandler's Travels in Greece*, p. 332. Oxford, 1776.

peasant who had joined us, to the village, where the *Tchohadar* had already arrived and engaged one of the huts for our reception. The poor *Albanians*, to whom this little habitation belonged, had swept the earth floor and kindled a fire upon it; the smoke escaping through a hole in the roof: one end of the hut being occupied by their cattle and poultry, and the other by the family and their guests. Having killed and boiled a large fowl, we made broth for all the party; sitting in a circle round the fire. Afterwards, imitating the example offered to us by our host and his family, we placed our feet towards the embers, and stretched ourselves upon the floor of the cottage until the morning. We perceived during the night, that the women, instead of sleeping, were always tending the fire; bringing fresh fuel when it was wanted, and spreading out the embers so as to warm the feet of the men, who were lying around the hearth. When these peasants had taken a short nap, they sate up, and began talking. The conversation turned upon the oppressions of their *Turkish* masters. The owner of the hut told us that each male is compelled to pay a tax of seventy *piastres*; that, for himself, having three sons, they demanded of him an annual payment

*Albanians.*

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of two hundred and eighty *piastres*, besides other contributions; that he toiled incessantly with his children to gain enough to satisfy their demands, but found himself unable, after all his endeavours. Having said this, the poor man shed tears; asking us if the time would ever arrive when *Greece* might be delivered from the *Moslem* tyranny: and adding, "If we had but a leader, we should flock together by thousands, and soon put an end to *Turkish* dominion." Towards morning, the braying of their donkies set them all in motion. Having asked the cause of the stir, they told us that the day was going to break; and upon further inquiry we learned that the braying of an ass was considered a better indication of the approaching dawn than the crowing of a cock. In the present instance they were certainly not deceived, for we had no sooner boiled our coffee than day-light appeared.

We then returned to the Ruins. Near to the remains of the *Temple*, and upon the *south* side of it, we saw a small chapel, containing some *Doric* fragments, standing upon an antient *tumulus*; perhaps the *Monument* of *LYCURGUS*, father of *Opheltes*; for this is mentioned by *Pausanias* as a

Monu-  
ment of  
*Lycurgus*.

~~remains of earth.~~ Scarcely a vestige of the grove remains where the triennial games were celebrated, unless a solitary tree, here and there, may be considered as relics<sup>1</sup>. The plain all around the Temple exhibits an open surface of agricultural soil. We could discover no trace either of a Stadium or of a Theatre<sup>2</sup>; both of which are found in every other part of Greece where solemn games were celebrated. When every other monument by which Nemea was adorned shall have disappeared, this tomb, with that of Opheltes, and the fountain of Archemorus upon the slope of the neighbouring hill, will be the only indications of the situation of the sacred grove. The three remaining columns of the Temple of Jupiter are not likely to continue long in their present place: some diplomatic virtuoso, or pillaging Pasha, will bear away these

(1) Pausanias says that the temple was surrounded by a grove of cypresses. Κουταλιερών τι ἔλαος ἦεν ἀπὸ τοῦ ναοῦ. (Vid. Pausan. in Cor. c. 15. p. 144.) No cypress-tree is now to be seen near the Ruins.

(2) It does not necessarily follow, that if this be the Temple of Nemean Jove, the Games were celebrated close to the spot where the Temple stands. Sir W. Gell found the remains of a Theatre in his journey from Corinth to Nemea: which, although he does not seem to be aware of the circumstance, may be that of the Nemean Games. He is just entering the Nemean Plain or valley; and he says, "Here joins the road leading from Mycene to Nemea, which turning to the right, falls into the Valley of Nemea, between the site of a Theatre on the right, and a fount on the left, now dry." See Gell's Itin. of Greece, p. 22. Lond. 1801.

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marble relics; and then, notwithstanding the boast of *Statius*<sup>1</sup>, the very site of the consecrated games, whether instituted to commemorate *Hypsipyle's* loss, or the first labour of *Hercules*<sup>2</sup>, may become a theme of dispute. Perhaps, indeed, the *Temple* is not of the high antiquity that has been assigned to it. The columns are said not to bear the due proportion which is usually observed in the early examples of *Doric* architecture<sup>3</sup>. This edifice may have been erected by *Hadrian*, when that emperor restored to the *Nemeæan* and to the *Isthmian* Games their original splendour.

*Nemeæan*  
*River.*

Early this morning, *Wednesday, November the eleventh*, we began our journey towards *SICYON*, now called *Basilico*; following the course of the *Nemeæan rivulet*. This stream is alluded to by *Statius*, with reference to the fountain before

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- (1) —“manet ingens gloria Nympham,  
Cum tristem *Hypsipylem* ducibus sudatus *Achæis*  
*Ludus*, et atra sacrum recolit *Triëtèris Opheltèn*.”

*Statius, Thebaid. lib. iv.*

(2) According to *Ælian*, lib. iv. c. 5, *Hercules* transferred to *Cleonæ* the honours bestowed upon him by the *Nemeans*, for subduing the lion.

(3) Sir *W. Gell* makes the diameters of the columns of the peristyle equal five feet two inches and a half, and observes that the columns are higher in proportion to their diameters than is usual in the *Doric* Order. See *Itin. of Greece*, p. 23. Lond. 1801.



mentioned\*. It flows in a deep ravine, after leaving the plain, and then passes between the mountains which separate the *Nemeæan Plain* from that of *Sicyon*. On either side of the rivulet the rocks appeared to consist of a whitish chalky limestone. As we rode along the left bank of the rivulet, we saw, upon our right, a table mountain, believed by *Chandler* to be the *Apesas* of *Pausanias*, where *Perseus* was said to have sacrificed to *Jupiter*. Its flat top, he says, is visible in the *Gulph of Corinth*. We passed some ruined Chapels upon our left. Almost every building of this kind in *Greece* has been erected upon the ruins of some *Pagan* sanctuary; for which reason they are always worthy of a particular examination. After riding about two hours along the *Nemeæan rivulet*, we suddenly quitted its course upon our right, and beheld *Sicyon*, occupying an elevated situation upon some whitish cliffs. Here we noticed a *Tomb* and *Ruins* upon our right hand, and immediately descended into the great fertile plain which extends along the *Sinus Corinthiacus*, between *Sicyon* and *Corinth*. Soon after

*Apesas.*

*Sicyonian Plain.*

(4) ——"tamen avia servat

Et nemus, et fluvium." *Stat. Theb. lib. iv.*

(5) *Trav. in Greece*, p. 233. *Oxf.* 1776.

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entering into this plain, we observed, upon our right hand, a Chapel, containing *Ionian* capitals, and other marble fragments. Hence we continued our journey upon a level and highly fertile soil, cultivated like a garden: after crossing a river, we observed, in several places upon our left, the ruins of antient buildings. We then came to the site of the city of SICYON.

*Sicyon.*

So little is known concerning this antient seat of *Grecian* power, that it is not possible to ascertain in what period it dwindled from its high pre-eminence, to become, what it now is, one of the most wretched villages of the *Peloponnesus*. The remains of its former magnificence are still considerable; and, in some instances, they exist in such a state of preservation, that it is evident the buildings of the city either survived the earthquakes said to have overwhelmed them, or they must have been constructed in some later period. In this number is the Theatre; by much the finest and the most perfect structure of the kind in all *Greece*. The different parts of the city, whereof traces are yet visible, serving as *land-marks* in pursuing the observations of *Pausanias*, may be comprehended under the following heads:

*Theatre.*

1. A FOUNTAIN.
2. The ACROPOLIS.
3. Foundations of TEMPLES and other buildings;  
some of these constructed in a style as massive as  
the *Cyclopéan*.
4. Very grand *Walls*, although built of brick tiles.
5. Remains of a *Palace*, with many chambers.
6. THE THEATRE.
7. THE STADIUM.
8. Remains of a *Temple* near to the *Theatre*.
9. *Antient Caves*.
10. *Antient Paved Way*.
11. Ruins in the plain below SICYON, towards the sea.

With respect to some of these remains, hardly any thing can be said, but the mere enumeration of the names they bear in this list; but of others, a more particular description may be given. The whole city occupied an elevated situation; but as it did not possess one of those precipitous rocks for its *Citadel* which sustained the bulwarks of *Athens*, *Argos*, *Corinth*, and many other *Grecian States*, no vestige of its *Acropolis* can now be discerned, excepting only the traces of its walls. It is situate above a place now called *Palæo-Castro*; occupying that part of the Ruins of *Sicyon* which lies upon the south-east side, towards *Corinth*. Before we enter upon any further detail of the Ruins here, it may be proper, for the advantage of other

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travellers as well as for perspicuity of description, to state the bearings of some principal objects.

From the village of *Basilico*, the THEATRE bears W. N. W.

The ACRO-CORINTHUS, or *Citadel of Corinth* . S. E. and by S.<sup>1</sup>

The mountain PARNASSUS, as seen in *Phocis* . N.

THEBES in *Boeotia* . . . . . E. N. E.

Whether this last object be visible or not, is very doubtful; but it was a place called *Thiva* by the inhabitants, lying in the direction of *Thebes*<sup>2</sup>.

Hence it will be evident that the Rains of *Sicyon* occupy a prominent part of the *Sicyonian* territory, extending towards the N. N. E. into the *Corinthian Gulph*; and that they lie along a ridge above the Plain of *Sicyon*, in a direction from W. N. W. to E. S. E. having *Parnassus* due north. The ACROPOLIS, upon the S. E. side of the city, may be recognised, both in the nature of its walls, which are very antient, and in its more elevated situation. Near this place we observed the fragments of architectural

(1) It was highly satisfactory to the author to find his observations by the compass accidentally confirmed by such respectable authority as that of Sir George Wheeler, who, observing the bearing of *Basilico* from the ACRO-CORINTHUS (*See Journ. into Greece*, p. 442. Lond. 1682) exactly in the opposite direction, states it to be North-west and by North.

(2) Mr. Hawkins is of opinion, that the object referred to in this instance may possibly be the very remarkable conical mountain called *Corembila*, which overlooks the *Gulph of Livestreo*.

ornaments, and some broken columns of the *Ionic* order. Hard by the *Acropolis* may also be seen the *Caves* before mentioned, as in the vicinity of *Athens*: in all probability they were rather the sepulchres than the 'habitations of the earliest inhabitants, although this cannot now be ascertained: they are all lined with stucco: and *Pausanias* mentions certain *secret recesses* belonging to the *Sicyonians*, in which particular images were kept for their annual processions to the *Temple of Bacchus* beyond the *Theatre*.

(3) The *Sepulchres* of the *Sicyonians* in the second century consisted of a heap of earth, above which stood a *stèle*, resting upon a stone base, and surmounted by a species of ornament resembling the *pediment* of a temple; or that part of the roof which was called "THE EAGLE." (*Vid. Paus. Cor. c. 7. p. 126. ed. Kuhn.*) The history of the Eagle upon the *Grecian* temples is briefly this. The souls of kings, over whose sepulchres temples were originally erected, were believed (*ἐχέσθαι*) to be carried to heaven upon eagles' wings. At the ritual of the deification of *Roman* Emperors, after the funeral (*Vid. Herodian. lib. iv. cap. 3. tom. I. p. 180. Argentorati, 1694*) it was customary to let an eagle fly from the *Campus Martius*; and, in allusion to a similar custom, *Lycophron* calls *Achilles* *ἀεὶς*, an eagle, because he carried about *Hector's* body. An eagle, therefore, with expanded wings, was formerly represented upon the *tympanum* of the *pediment* in all temples; and, ultimately, this part of the edifice itself received the appellation of *ΑΕΤΟΞ*, the Eagle. Ornaments of the same triliteral shape are often seen surmounting the entrances of ancient sepulchres, hewn in the rocks of *Syria*, and of *Asia Minor*.

(4) "Ἄλλα δὲ ἐγὼ μύσσειν ἐν ἈΠΟΡΡΗΤΟΙΣ Σικυωνίων ἵεσι. *Pausan. Cor. c. 7. p. 127. ed. Kuhnii.*

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There is still an antient paved road that conducted to the *Citadel* by a narrow entrance between rocks, so contrived as to make all who approached the gate pass through a defile that might be easily guarded. Within the *Acropolis* are the vestiges of buildings, perhaps the *Hieron* of FORTUNA ACRÆA, and of the DIOSCURI<sup>1</sup>; and below it is a *fountain*, seeming to correspond with that of STAZUSA, mentioned by *Pausanias* as near the gate<sup>2</sup>. The remains of a *temple*, built in a very massive style of structure, occurs on the western side of the village of *Basilico*; and in passing the *fosse* of the *Citadel* to go towards the *Theatre*, which is beyond the *Acropolis*<sup>3</sup>, a subterraneous passage may be observed, exactly above which the *Temple* seems to have stood; as if by means of this secret duct persons belonging to the sanctuary might have had ingress and egress to and from the *Temple*, without passing the gate of the *Citadel*. This was, perhaps, the identical place called *Cosmeterium* by *Pausanias*<sup>4</sup>, whence the mystic images

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(1) 'Εν δὲ τῇ νῦν ἀκροπόλει Τύχης ἱερὸν ἴσθιν ἀκραίας, μετὰ δὲ αὐτὸ Διοσκύρων.  
*Pausan. Cor. c. 7. p. 127. ed. Kuhnii.*

(2) Πρὸς δὲ τῇ πύλει, πηγὴ ἴσθι, κ. τ. λ. Ibid.

(3) *Pausanias* says, ἰπὸ τὴν ἀκρόπολιν. Ibid.

(4) Ταῦτα μὲν καὶ ἱεῖαςτοι ἴσθις ἐν τῇ τὸ Διόνυσον ἐκ τοῦ καλουμένου  
ΚΟΣΜΗΤΗΡΙΟΥ κομίζουσι. Ibid.

were annually brought forth in the solemn procession to the *Temple of Bacchus*, situate near the *Theatre* and the *Stadium*. Some of the remains enumerated in the list may be those of *Venetian* edifices; as, for example, the ruin of the *Palace*: the palaces of antient *Sicyon* being highly splendid, and all built of marble. Indeed an expression used by *Pausanias* seems to imply that the *Acropolis*, as it existed in his time<sup>5</sup>, was not the most antient *Citadel*. The sea is at the distance of about a league from *Basilico*; but the commanding eminence upon which the Ruins are situate affords a magnificent view of the *Corinthian Gulph* and of all the opposite coast of *Phocis*. There is, however, no part of the antient city where this prospect is more striking than from the *THEATRE*. This structure is almost in its entire state; and although the notes we made upon the spot do not enable us to afford a description of its form and dimensions equally copious with that already given of the famous *Theatre of Polycletus* in *Epidauria*, yet this of *Sicyon* may be considered as surpassing every other in *Greece*, in the harmony of its proportions, in the costliness of the workmanship, in the grandeur of the *Coilon*, and in the stupendous

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(5) 'Εν δὲ τῇ νῦν Ἀκροπόλει, κ. τ. λ. Paus. *ibid.*

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nature, of the prospect exhibited to all those who were seated upon its benches. If it were freed from the rubbish about it, and laid open to view, it would afford an astonishing idea of the magnificence of a city whose luxuries were so great that its inhabitants ranked among the most voluptuous and effeminate people of all Greece. The stone-work is entirely of that massive kind which denotes a very high degree of antiquity. Part of the *Scene* remains, together with the whole of the seats, although some of the latter now lie concealed by the soil. But the most remarkable parts of the structure are two vaulted passages for places of entrance; one being on either side, at the two extremities of the *Couloir*, close to the *Scene*, and about half way up; leading into what we should call the side-boxes of a modern theatre. Immediately in front, the eye roams over all the *Gulph of Corinth*, commanding islands, promontories, and distant summits towering above the clouds. To a person seated in the middle of the *Cavea*, a lofty mountain with bold sweeping sides appears beyond the *Gulph*, placed exactly in the centre of the view; the sea intervening between its base and the *Sicyonian* coast: and this mountain marks the particular part of *Bœotia* now pointed out by the natives of *Basilico* as (*Thiva*)

Prospect  
from the  
*Couloir*.



THEBES; but to a person who is placed upon the seats which are upon the right hand of those in front, PARNASSUS, here called *Lakūra* from its antient name, *Lycorea*, most nobly displays itself: this mountain is only visible in very clear weather. During the short time we remained in the *Theatre*, it became covered with vast clouds, which at first rolled majestically over its summit, and afterwards concealed it from our view.

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The STADIUM is on the right hand of a person facing the *Theatre*: it is undoubtedly the oldest work remaining of all that belonged to the antient city. The walls exactly resemble those of *Mycenæ* and *Tiryns*: it may therefore class among the examples of *Cyclopæan* masonry. In other respects, it is the most remarkable structure of the kind existing; because it is partly a *natural*, and partly an *artificial* work. The persons by whom it was formed, finding that the mountain upon which the *Coilon* of the *Theatre* had been constructed would not allow a sufficient space for another oblong *Cavea* of the length requisite to complete a *Stadium*, built up an artificial rampart, reaching out into the plain from the mountain towards the sea: so that this front-work resembles half a *Stadium* thrust

*Stadium.*

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into the semi-circular cavity of a *Theatre*; the entrances to the area, included between both, being formed with great taste and effect at the two sides or extremities of the semicircle: The antient masonry appears in the front-work so placed. The length of the whole area equals two hundred and sixty-seven paces; the width of the advanced bastion thirty-six paces; and its height twenty-two feet six inches. In front of the projecting rampart belonging to the outer extremity of the *Stadium*, and at a short distance below it, in the plain, are also the remains of a *Temple*; completing the plan of this part of the antient city; which was here terminated, on its western side, by three magnificent structures, a *Theatre*, a *Stadium*, and a *Temple*; as it was bounded towards its eastern extremity by its *Acropolis*. We can be at no loss for the name of this *Temple*, although nothing but the ground-plot of it now remain: it is distinctly stated by *Pausanias* to have been the *Temple of Bacchus*, which occurred beyond the *Theatre* to a person coming from the *Citadel*<sup>1</sup>; and to this *Temple* were made those annual processions before alluded to, which took place

Temple of  
*Bacchus*.

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(1) Μὴτὰ δὲ τὸ θέατρον, Διονύσου ἱεὸς ἔστι. Paus. Cor. c. 7. p. 127. ed. Kuhnii.

at night, and by the light of torches, when the *Sicyonians* brought hither the *mystic images*, called *Baccheus* and *Lysius*, chanting their antient hymns<sup>2</sup>. Around the *Theatre* and *Stadium*, besides the traces of this *Temple*, other ruins may be noticed, but less distinct as to their form. In the plain towards the sea are many more, perhaps extending to the *Sicyonian haven*, which we did not visit. The *Theatre* itself was of a much more extensive nature than other edifices of the same kind commonly are: its sides and front projected far into the plain. We were not successful in our search for *inscriptions*; but the peasants sold to us many *medals* and small *terra-cotta* vessels, which they said they had found in *caves* near the spot. Among the latter we collected *lachrymatories* of more antient form and materials than any thing we had ever before observed of the same kind. These vessels, as it is well known, were often made of *glass*, and more antiently of *earthenware*; being diminutive as to their size, and of delicate workmanship: but the *lachrymatory phials*, in which the *Sicyonians* treasured up their

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(2) Κομίζουσι δὲ μετὰ δαΐδων τὰ ἡμέτερον καὶ ὕμνον Ἰσχυορείων. ἡγήσαντο οὖν ὃν ΒΑΚΧΕΙΟΝ ὀνομάζουσιν, κ. τ. λ., ἔπειτα δὲ ὁ καλούμενος ΑΥΣΙΟΣ. *Paus.* *ibid.*

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tears, deserve rather the name of *bottles*<sup>1</sup>: they are nine inches long, two inches in diameter, and contain as much fluid as would fill a phial of three ounces; consisting of the coarsest materials, a heavy blue clay or marl. But we also collected little circular cups like small salt-cellars, two inches in diameter, and one inch in height, (which are said to be found in great abundance at *Sicyon*,) of a much more elegant

(1) It is observed by the Author's friend, the learned Editor of "*Memoirs relating to European and Asiatic Turkey*," in a *Note* of his valuable work, that "the supposition respecting *Lachrymatories*, as intended to receive the tears of the relatives of the deceased, is now rejected by the most intelligent Antiquaries." See *Walpole's Memoirs*, p. 323. (Note.) London, 1817. Yet this custom was well known among the *Romans*, and was more antiently in use among the *Eastern* nations, especially among the *Hebrews*. The *ampulle*, or *urnæ lachrymales*, were of different materials; some of *glass*, some of *earth*. (See *Chandler's Life of David*, Vol. I. p. 106. Lond. 1766.) Their various forms and magnitude are represented by *Montfaucon*. In his treatise "*De urnulis seu phialis in quibus lachrymæ condebantur, quas pussim ex sepulchris eruunt*," he maintains, from antient Inscriptions; that this custom existed among the Antients. In one of those Inscriptions, the following words occur: "*FUSCA MATER, AD LUCTUM ET GEMITUM RELICTA, CUM LACHRYMIS ET OPOBALSAMO UDUM*." Vide *Antiq. Explanat. tom. V. Part. Prim. cap. 7. p. 117. Paris, 1719*. Sometimes the vessels found in antient sepulchres are of such diminutive size, that they are only capable of containing a few drops of fluid: in these instances there seems to be no other use for which they were fitted. Small *lachrymal phials* of *glass* have been found in the *tombs* of the *Romans* in *Great Britain*: and the evident allusion to this practice in the Sacred Scriptures, "*Put thou my tears into thy bottle*," (*Ps. viii. 2.*) seems decisive as to the purpose for which these vessels were designed.

manufacture, although perhaps nearly as antient. When we first saw them, we believed that they had been made of pale unbaked clay, dried only in the sun: upon a nearer examination, we perceived that they had once been covered with a red glazing, but that this varnish having been actually decomposed, had almost disappeared. Hence some inference may be deduced as to their great antiquity; instances being hitherto unknown of the spontaneous decomposition of the varnish upon antient *terra-cotta* vessels. Every person, acquainted with the subject, knows, that the most powerful acids produce no effect whatsoever upon their surfaces, and that some of the oldest *terra-cottas* yet discovered in *Greece* are remarkable for the high degree of perfection and lustre exhibited by the *black* varnish upon their surfaces. The case may be otherwise with the *red* varnish; and perhaps the examples of pottery found in *Grecian* sepulchres, and believed to have been made of unbaked clay, with surfaces which moulder beneath the fingers, having a pale earthy aspect, may owe this appearance entirely to the degree of decomposition they have sustained. The *medals* which we collected here consisted principally of the bronze coinage of *Sicyon*; having on one side a *Dove* represented

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flying, and upon the other the letters Σ, ΣΙ, or ΣΙΚ. Others were also brought to us of the Roman Emperors: among these, there was one with the head of *Severus*; exhibiting upon the obverse side, a *boy upon a dolphin, with a tree*. The whole illustration of this subject may be deduced from *Pausanias*: it relates to a fable on which the *Isthmian Games* were said to have been founded. The *tree* is the *Pine* which was shewn near to the town of *Cromion*, as a memorial of one of the exploits of *Theseus*. Near to it stood an altar of *Melicerta*, who was brought thither by a *dolphin*, and afterwards buried upon the spot by *Sisyphus*; in honour of whom the *Isthmian Games* were said to have been instituted<sup>1</sup>. It is always easy to procure bronze medals in *Greece*; but the *Albanian* peasants do not readily part with those which are of silver; because they decorate the head-dresses of their women with these pieces. They may, however, be tempted by newly coined *paras*, which answer the same purpose: we had accordingly provided ourselves with a small cargo, fresh from the mint. In exchange for this base but shining coin, we obtained a few silver medals of *Sicyon*, and one of uncommon rarity of *Pylus*

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(1) Vid. *Pausan. Cor.* c. 1. p. 111. ed. Kuhnii.

in ELIS. A single but imperfect impression of this last coin exists in the Collection at *Paris*. That which we obtained exhibited in front a bull standing upon a dolphin, with the letters  $\sqrt{Y}$ ; and for the obverse side an indented square. Any silver medal belonging to these *Albanians* might be bought of them for a few new *paras*, not worth a penny; but if paid in old coin, they would not part with one for the same number of *piastres*. *Ibrahim*, it is true, had a summary way of settling these matters: by demanding every thing à coup de bâton, he shortened all treaties, whether for horses, food, lodging, or antiquities, by the speedy dispersion of all whom he approached. For this reason, whenever we wished to deal with the natives, we took especial care to send him out of the way. After our return to the village of *Basilico*, we dismissed *Ibrahim* with the baggage; and the people finding themselves secure from *Turkish* chastisement, came round us with their wives and children, bringing all the antiquities they could collect.

We then set out for *Corinth*. As we descended from the *Acropolis*, we plainly perceived the situation of the gate to have been in the fosse, above the place where the fountain now is. Here we noticed the remains of the old paved

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Paved Way.

Fertility of  
the Land.

way; and saw upon our right, close to the road, that the rock had been evidently hewn into a square pedestal, for the base of some colossal statue, or public monument. Thence we continued our route across the wide and beautiful plain which extends between *Sicyon* and *Corinth*, bounded by the sea towards the north; a journey of three hours and a half, over the finest corn land in *Greece*, and through olive-plantations producing the sweetest oil in the world. This district has been justly extolled by antient<sup>1</sup> and by modern authors<sup>2</sup>. The well-known answer of an antient *Oracle* to a person who inquired the way to become wealthy, will prove how famous the soil has ever been for its fertility: he was told to “get possession of all the land between *Corinth* and *Sicyon*.” Indeed, a knowledge of the country is all that is necessary to explain the early importance of the cities for which it was renowned. Both *Sicyon* and *Corinth* owed their origin to this natural garden: and such is even now its value under all the disadvantageous circumstances, of *Turkish* government and neglected cultivation, that the failure of its annual produce would

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(1) See the authors cited by *Barthelemy*; *Athen. lib.* v. cap. 19. p. 219. *Liv.* lib. xxvii. cap. 31. *Schol. Aristoph.* in *Av.* v. 969.

(2) *Wheler's Journey into Greece*, Boö VI. p. 443. *Lond.* 1682.



cause a famine to be felt over all the surrounding districts<sup>3</sup>.

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Within a mile of CORINTH we passed a *Fountain* in a *cavern* upon our right; formed by a dropping rock consisting of a soft sand-stone. Farther up the hill, and upon the same side of *Corinth*. the road, as we entered the straggling town now occupying the site of the antient city, we observed some Ruins, and a quantity of broken pottery scattered upon the soil. The old city occupied an elevated level above the rich plain we had now passed. Upon the edge of this natural terrace, where it begins to fall towards the corn land, we found the fluted shaft of a *Doric* pillar of limestone, equal in its dimensions to any of the columns of the *Temple of Jupiter Olympius at Athens*: it was six feet and one inch in diameter. Close to this we observed the ground-plot of a building, once strongly fortified; that is to say, a square platform fronting the plain and the sea: on this side of it is a precipice, and its three other sides were surrounded by a fosse. The area measures sixty-six paces by fifty-three; its major diameter being parallel to the sea shore. Upon the opposite side, within the fosse, are

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(3) "And its plenty failing, brings most certainly a famine upon their neighbours round about them." *Wheeler's Journey into Greece*, p. 443. Lond. 1682.

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Fountain  
of the  
Nymph  
Pirene.

also the remains of other foundations; possibly of a bridge or causeway, leading into the area on that side. The remarkable *fountain* before mentioned does not here guide us, amidst the *mazy* description of *Pausanias*, to the original name of this building. *Corinth* was full of *fountains*; there was no city in *Greece* better supplied with water<sup>1</sup>; many of those *fountains* were supplied by means of aqueducts<sup>2</sup>. But if we find a passage in *Pausanias* that seems to allude to the remarkable circumstance of a *dropping spring* within a *cavern*, we may perhaps succeed in establishing a point of observation for ascertaining other objects in its neighbourhood. An allusion of this nature occurs where he mentions *the water of the Nymph Pirene*, who poured forth such abundance of *tears* for the loss of her son *Cenchrias*, when slain by *Diana*, that she was metamorphosed into a fountain<sup>3</sup>. Even the circum-

(1) Κρήναι δὲ πολλὰ μὲν ἀπὸ τῆς πόλεως πιστεύονται πᾶσαι, ἃτι ἀφ' ὧν μόνος σφισιν ὕδατος. *Paus. Cor.* c. 5. p. 118. ed. Kuhn. "Ἔστι δὲ καὶ τῶν φρεάτων εὐπορία κατὰ τὴν πόλιν. *Strabon. Geog. lib. viii.* p. 550. ed. Oxon.

(2) The Emperor *Hadrian* brought water to *Corinth* from *Stymphalus*, written *Stemphylus* in the edition of *Pausanias* above cited. *Vid. Paus. Cor.* ut *supra*.

(3) Μὲν τὸ αὐτὸ ἱερόδες ἴσσι τῆς Πιρηνῆς ἐς τὸ ὕδωρ. Ἐπὶ δὲ μὲν ἡ λίγαινα, ὡς ἡ Πιρηνὴ γίνετο ὑπὸ δακρύων ἢ ἀνθρώπου πηγῇ, τὸν παῖδα *Μυρμώνα Κιγχρίαν* ὑπὸ Ἄρτεμιδος ἀκούσῃ ἀποθανόντα. *Paus. ibid.* p. 117.

stance of the cellular cavity whence the water flows appears to have been noticed by *Pausanias*; in whose time it was beautified with *white marble*<sup>4</sup>. This *weeping* spring may therefore be considered the same with that which he has denominated THE FOUNTAIN OF THE NYMPH PIRENE; as it occurs in the road leading from *Corinth* to *Lechæum* on the *Sicyonian* side of the *Isthmus*, precisely where that fountain was situate. This point being established, we might expect to make the *fountain* a land-mark for ascertaining the relative position of other objects. But *Strabo* has given the same name to another spring at the base of the *Acrocorinthus*; and *Pausanias* allows that this was not the only *fountain* called *Pirene*<sup>5</sup>. The spacious area belonging to the fortress where the *Doric* pillar lies, relates to a structure so

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(4) *Paus.* *ibid.* The water of this spring was said to be *πυρρὴ καὶ ὕδαρ*. Upon these words *Kuhn* adds the following note: "*Unde ex hoc fonte aquam petebant in usus domesticos puellæ Corinthiorum, uti patet exemplo Laïdos adhuc puellæ ὑδροφορούσης ἀπὸ τῆς Πιερῆνης; lib. xiii. Athenæi. Idem hic lib. ii. de fontis hujus aquâ: σταθμῆσαι τὸ ἀπὸ τῆς ἐν Κορίνθῳ Πιερῆνης καλομένης ὕδαρ, κενφότερον πάντων ὕδατος τῶν κατὰ τὴν Ἑλλάδα, quum ad libram exegissem, inquit, aquam Pirenes fontis Corinthii, levissimam eam omnium in totâ Græcia deprehendi.*" Vid. Annot. *Kuhnii* in *Paus.* lib. ii. c. 3. p. 117. *Lips.* 1696.

(5) Vid. *Paus.* in *Corinth.* c. 5. p. 22. ed. *Kuhn.* *Strabon. Geog.* lib. viii. p. 550. ed. *Oxon.*

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long raised, that it may have been overlooked by *Pausanias*, as it was by modern travellers until our arrival: and if this be the case, it may be a relic of the *Sisyphæum*; a mole, or bulwark, not mentioned by that writer, but noticed by *Diodorus Siculus* and by *Strabo*. As *Chandler* has placed the *Sisyphæum* elsewhere, we shall presently have occasion to say something further concerning this structure. The *Corinthians* had also a *Hieron* to all the Gods<sup>1</sup>, where there was a statue of *Neptune* with a *Dolphin* spouting forth water; but the water of the dolphin was conveyed by means of an *aqueduct*, and was not a natural spring<sup>2</sup>.

In going from the area of this building

(1) Θεοῖς καὶ ᾗσιν ἱερὸν. *Pausan.* in *Corinth.* c.2. p.116. Ed. *Kuhnii*.

(2) The curious marble discovered by the *Earl of Aberdeen* at *Corinth*, and since brought to *England*, which was found covering the mouth of an ancient well, may have been the identical *Hieron* here alluded to by *Pausanias*. The word ἱερὸν, it is true, is translated *Templum* by *Amaseus*; but it does not appear probable that this could be the author's meaning; because he is actually speaking of a TEMPLE (Τόχης ναὸς), by which he says the *Hieron* stood. Παρὰ δὲ ἀπὸ τούτων καὶ ἱερὸν ἱερὸν. It is therefore at least probable that all he intends, in this passage, by the word *Hieron* is the representation of the *Heathen Deities* upon the marble bas-relief that covered the mouth of a well by which the *Temple of Fortune* stood. If all the *ἱεῖρα* of *Pausanias* were to be translated *Temples*, there would have been more temples in *Greece* than in the whole world besides.

towards the magnificent remains of A TEMPLE now standing above the *Bazar* whence perhaps the *Doric pillar* already mentioned may have been removed, we found the ruins of antient buildings; particularly of one partly hewn in the rock opposite to the said *Temple*. The outside of this exhibits the marks of cramps for sustaining slabs of marble once used in covering the walls; a manner of building, perhaps, not of earlier date than the time of the *Romans*. *Pliny* mentions the time when this kind of ornament began to be introduced at *Rome*<sup>3</sup>. The *Greeks* sometimes decorated *marble* edifices after the same manner, but with plates of *metal*<sup>4</sup>. In this building were several chambers all hewn in the rock, and one of them has still an oblong window remaining. We then visited the *Temple*. It has been described by all travellers for near a century and a half. In *Wheler's* time it had eleven *Doric* pillars standing<sup>5</sup>: the same number remained when *Chandler*

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(3) "Primum Romæ parietes crustâ marmoris operuisse totius domûs suæ in Cælio monte Cornelius Nepos tradidit Mamurram Formiis natum, equitem Romanum, præfectum fabrorum C. Cæsaris in Galliâ." *Plin. Hist. Nat. lib. xxxvi. c. 6. tom. III. p. 477. L. Bat. 1635.*

(4) See the description given of the *Gymnasium* at *Alexandria Troas*, in the former Section.

(5) See *Wheler's Journ. into Greece*, p. 440. *Lond. 1682.*

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visited the place. We found only seven remaining upright: but the *fluted shaft* before mentioned may originally have belonged to this building, the stone being alike in both; that is to say, common limestone, not marble: and the dimensions are, perhaps, exactly the same in both instances, if each column could be measured at its base. When *Wheler* was here, the pillars were more exposed towards their bases; and being there measured, he found them to equal eighteen feet in circumference, allowing a diameter of six feet for the lower part of the shaft of each pillar. Only five columns of the seven now support an entablature. We measured the circumference of these, (as we conceived, about three feet from their bases,) and found it to equal seventeen feet two inches. Each column consists of one entire piece of stone; but their height, instead of being equal to *six* diameters, the true proportion of the *Doric* shaft according to *Pliny*, does not amount to *four*. The destruction that has taken place, of four columns out of the eleven seen by *Wheler* and *Chandler*, had been accomplished by the Governor, who used them in building a house; first blasting them into fragments with

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(1) *Trav. in Greece*, p. 239. *Oxf.* 1776.

gunpowder. *Chandler* suspected this *temple* to have been the *Sisyphéum* mentioned by *Strabo*<sup>2</sup>, but without assigning any reason for this conjecture. Nothing can be easier than an arbitrary disposal of names among the scanty relics of a city once so richly adorned; nor can any thing be more difficult than to prove that such names have been properly bestowed. The *Sisyphéum* was a building of such uncertain form, that *Strabo*, eighteen centuries ago, could not positively pronounce whether it had been a *temple* or a *palace*<sup>3</sup>; whereas the first sight of this, even in its present dilapidated state, would have been sufficient to put that matter beyond dispute. The *Sisyphéum* was situate below the Fountain *Pirene*, and built (λευκῷ λίθῳ) with *white stone*; an expression generally used to signify *marble*, both by *Strabo* and by *Pausanias*. The present building does not answer this description. The *Sisyphéum* is not once mentioned by *Pausanias*; which could not have been the case, if its remains were of this magnitude. The only antient author by whom the *Sisyphéum* has been noticed, excepting by *Strabo*, is

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(2) 'Τὰ δὲ ἐν τῇ Πιερῇ τὰ Σισυφείον ἔστιν, ἱερὸν τινοῦ, ἢ βασιλείου, λευκῷ λίθῳ πικροειμένον, (sic leg. Casaub.) διασώζον ἱερίστια οὐκ ἐλάχισα. *Strabon. Geog. lib. viii. p. 550. ed. Oxon.*

(3) *Ibid.*

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*Diodorus Siculus*; who describes it as a place strongly fortified, near to the *Citadel*'. As to the real history of this very antient temple, the style and the materials of its architecture have induced some to refer its origin to the earliest periods of the *Dorian* power in *Peloponnessus*. We confess we are not quite of this opinion: the disproportion of the length of the pillars to their diameters, is with us an argument, rather against, than for, their high antiquity. If we may credit the testimony afforded by so late a writer as *Martin Crusius*<sup>2</sup>, founded probably upon tradition, this building was the *Temple of Juno*; and his statement agrees with *Pausanias*, who mentions a *Hieron* of *Bunæan Juno*<sup>3</sup>, below the *Acrocorinthus*: but as it amounts almost to a certainty, that so considerable a structure must have been mentioned by the latter writer with a more distinct clue as to its situation, there seems to be no edifice noticed by him with which it more accurately corresponds, than with the TEMPLE OF OCTAVIA, sister of *Augustus*; unto whom the *Corinthians* were

Temple of  
Octavia.

(1) *Diodor. Sicul.* lib. xx. p. 480. ed. *Wesseling*.

(2) *Murt. Crus. Turcogræcia*.

(3) Ταύτη καὶ τὸ εἶδος Βουναίας ἱερὸν Ἦρας ἡγοῦν. *Paus. Cor.* c. 4. p. 121. ed. *Kuhn*.



indebted for the restoration of their city: this temple occupied the same situation with respect to the AGORA<sup>4</sup> that the *present* Ruin does with regard to the Bazar; and it is well known, that however the prosperity of cities may rise or fall, the position of a public mart for buying and selling usually remains the same. We do not, however, bestow this name upon it; but leave its history to be hereafter determined; when future discoveries, upon the spot, shall have made the antiquities of *Corinth* better known than they are at present.

While we were occupied in examining this building, and in collecting the different fragments of antient pottery scattered among the Ruins, the Governor sent to desire that we would visit him. We found him sitting in a mean little open apartment, attended by one of those *French* agents, who, under the name of apothecaries, carried on, at this time, a very regular system of *espionnage* throughout the *Turkish* empire; and especially in *Greece*. This gentleman offered to be our interpreter: we told him that we had with us a person who

Visit to the  
Governor.

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(4) 'Τριῶ δι' ἐνν' ἈΓΟΡΑΝ ἔστιν ὈΡΤΑΒΙΑΣ ΝΑΟΣ, κ. τ. λ. Paus. Cor. c. 3. p. 116. ed. Kühnii.

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always acted in that capacity; but as the Governor seemed to prefer the *Frenchman*, we acquiesced; and, after the usual ceremony of pipes and coffee, a parley began. The first questions put to us related to our travels; accompanied by many shrugs and shrewd sarcasms as to the vagrant life led by *Djowrs* in general. All this was interpreted to us by the *Frenchman*, interlarded with every scurrilous epithet he could pour forth against the old *Turk*, but bowing his head all the while with great seeming gravity and decorum, as if he were bestowing upon him the most honourable titles. The Governor was evidently out of temper; and presently the cause was manifest. "Your *Tchohadar* has been here," said he, "and tells me you intend to take up your abode in this place, that you may repose and take your *caif*<sup>1</sup>; but you have brought me no present." We said that we neither gave nor received mere gifts of ceremony. "Then who are ye?" added he, somewhat sharply. "English (*Effendies*) Gentlemen," was the answer. "*Effendies* truly! and is it like an *Effendi* to be seen picking up

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(1) كفي (*Caify* or *Kafy*) is *aliment* or *nourishment* in *Arab. Dict.*; but in *Turkey*, the word *Caif* is often used to denote *entertainment* or *comfort*.

pieces of *broken pots*, and groping among heaps of rubbish?" There was so much apparent reason in this remark, and it was so utterly impossible to explain to a *Turk* the real nature or object of such researches, that we agreed with the *Frenchman* it was best to let him have his opinion, and, passing quietly for paupers beneath his notice, make our obeisance and retire. This was the first instance, since we quitted the *Turkish* frigate, in which our *firmán*, and the letter from the *Capudan Pasha*, had failed in procuring for us a favourable reception; and we began to fear that among the *Turks*, especially in the distant provinces, our credentials would have little weight, unaccompanied by bribes. *Ibrahim*, however, maintained that it was all owing to his not being present upon the occasion; and desired us in future to make no visits unaccompanied by him. A few ceremonial expressions, and a little *etiquette*, were alone wanting, he said; and perhaps he was right.

There is a considerable Ruin consisting entirely of brick-work, which may have been a part of the *Gymnasium*. We were unable to find the *Theatre*, or any remains of a *Stadium*; but close to the *Bazar* we saw part of a very

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Odéum.

Climate of  
Corinth.

large structure, built entirely of tiles, or thin bricks. The people of the place remembered this more perfect; and they described it as a building full of seats, ranged one above the other. Possibly, therefore, it may have been the *Odéum*<sup>1</sup>; unless, indeed, it were an *Amphitheatre*, or a *Theatre* raised entirely from the ground, like the *Coliséum* at *Rome*; without being adapted to any natural slope. When we reached the house where we were to pass the night, the author was again attacked with a violent paroxysm of fever, and remained until the morning stretched upon the floor in great agony. The air of *Corinth* is so bad, that its inhabitants abandon the place during the summer months. They are subject to the *malaria* fever, and pretend to remove it by all those superstitious practices which are common in every country where medical science is little known. We procured some *terra-cottas* of very indifferent workmanship, much inferior to those found near *Argos*; also a few *medals* and *gems*. There were no *Inscriptions*; nor was there to be seen a single fragment of antient sculpture. Such is now the condition of this celebrated

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(1) Vid. *Pausan. Corinth.* c. 3. p. 118. ed. *Kühnii*.

seat of antient art—this renowned city, once so vain of its high reputation, and of the rank it held among the States of *Greece*.

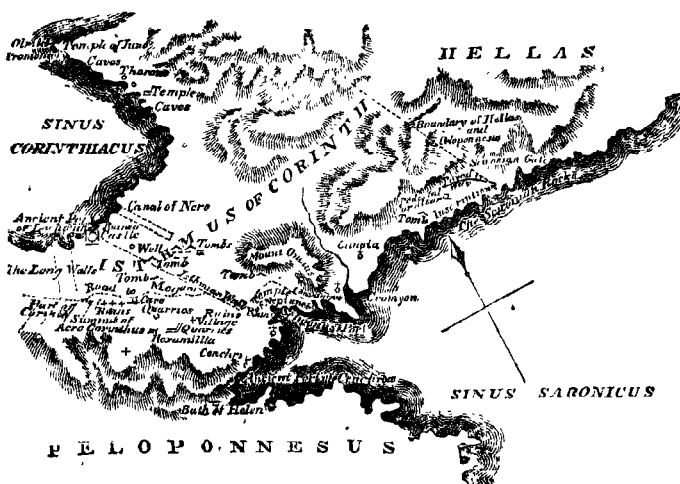
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We resolved to devote as much of our time as possible to the examination of the *Isthmus*; for although but a small district, it had been hitherto so imperfectly surveyed by modern travellers, that the site of the *Isthmian Games* had never been accurately ascertained. *Chandler*, and his successors, had affirmed that “neither the *Theatre* nor the *Stadium* were visible.” The mischief arising from such assertions is this; that the persons who come afterwards, being thereby persuaded that all due diligence has been used in a research which has proved fruitless, willingly avoid the trouble of making any further inquiry. We shall presently shew, not only that remains of the *Stadium*, of the *Temple*, and of the *Theatre*, do yet exist, but that very considerable traces of the *Isthmian Town* itself may be discerned; plainly denoting the spot once consecrated to the *Isthmian solemnities*, which continued to be celebrated long after the destruction of the city of *Corinth*.

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(2) See *Chandler's Trav. in Greece*,<sup>1</sup> p. 243. *Oxf.* 1776, &c.

(3) *Vid. Pausan. ibid.* p. 114.



## CHAP. X.

### PELOPONNESUS AND ATTICA.

*Visit to the Isthmus—Remains of the Ancient Vallum—  
Canal of Nero—Lechæum—Cinerary receptacles in the  
rocks—Remarkable Tumulus—Acrocorinthus—Ascent to  
the Citadel—Hiera—Prospect from the Summit—Hexa-  
millia—Discovery of the Town of Isthmus—Port Schoenus  
—Temple of Neptune—Theatre—Stadium—Sepulchre  
of Palæmon—Trees from which Victors in the Isthmia  
were crowned—Extraordinary Mart for Grecian Medals  
—Dress of the Levant· Consuls—Pandæan Horn—  
Cenchreæ—Bath of Helen—Convangee—Cromyon—  
Manners*

*Manners of the Peasants—Scironian Defile—Boundary between Peloponnesus and Hellas — KAKH EKAAA—Entrance of Hellas—Causes of the celebrity of Megara—The modern town—Inscriptions—Journey to Eleusis—Kerata—Eleusinian Plain—Acropolis of Eleusis—Marble Torso—The Flowery Well—Aqueduct—Temple of Ceres—Statue of the Goddess—Superstition of the Inhabitants—Inscription—Sudden departure for Athens—Via Sacra—Vast extent of Antient Thrace—The Rhéti—Eleusinian Cephissus—Salt Lake—Defile of Daphne—The Rock called Pœcile—Temple of Venus—Monastery of Daphne—Hieron of Apollo—View of Athens at sunset—Athenian Cephissus—Site of the Academy—Arrival at Athens—Negotiation with the Waiwode—Return to Eleusis—Method devised for removing the Statue of Ceres—Difficulties encountered—Success of the undertaking—Further account of Eleusis—Long Walls—Of the Rharian and Thriasian Plains—Temples of Triptolemus, of Neptune, and of Diana Propylæa—Temple of Ceres—Port of Eleusis—Antient Theatre—Acropolis—Return to Athens.*

UPON the *thirteenth* of November we set out for the ISTHMUS. Before leaving the town, there is a fountain upon the left hand; and opposite to it there are the ruins of some antient building. Soon after, we noticed another fountain upon our right: and here may be observed the old paved road leading from the natural platform

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Visit to the  
Isthmus.

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whereon the city stood, into the plain of the *Isthmus*, which lies below this level. We descended towards it. The vestiges of antient buildings are visible the whole way down. We presently arrived at the neck of the *Isthmus*, and came to the remains of the *antient wall* erected by the *Peloponnesians*, from the *Gulph of Corinth* to the *Sinus Saronicus*. The ground here is formed in such a manner as to present a natural rampart; but there are distinct traces of the old *Vallum*; and we saw the ruins of a fortress, or of some other building, at its termination upon the *Corinthian* side of the *Isthmus*. The remains of another *wall* may be also traced beyond this, towards the *north-east*. Here we found what interested us much more, the unfinished *Canal* began by *Nero*, exactly as the workmen had left it, in a wide and deep channel, extending N.W. and S.E. and reaching from the sea to the N.E. of *Lechæum*. *Lechæum*, about half a mile across the *Isthmus*. It terminates on the S.E. side, where the solid rock opposed an insurmountable obstacle to the work; and here the undertaking was abandoned. Close to the spot where the *Canal* ceases, are two immense *tumuli*<sup>1</sup>; and these, in the general sacking

Remains of  
the *Antient*  
*Vallum*.

Canal of  
*Nero*.

*Lechæum*.

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(1) See the *Fignette* to this Chapter.



of *Corinthian* sepulchres mentioned by *Strabo*<sup>2</sup>, CHAP.  
 seem to have escaped violation; for their X.  
 entrances, although visible, appear never to have  
 been opened since they were<sup>†</sup> closed, and are  
 almost buried. Beneath these *tombs* there are  
 caves in the rocks; and one of the *tumuli* seems  
 to be station'd over a sepulchral cavern of this  
 kind. The remarkable<sup>3</sup> accuracy of *Pausanias*  
 is perhaps in no instance more strikingly mani-  
 fested than in the description he has given of the  
*Canal*; corresponding, even to the letter, with its  
 present appearance<sup>3</sup>. We followed the *Canal* to  
 the shore. Here we observed that the rocks  
 had been hewn into steps, for landing goods from  
 the port towards the *Canal* and other works.  
 The remains of the *Temple of Neptune* are very  
 considerable. It has not yet ceased to be a place  
 of worship. We found here one of the idol  
 pictures of the *Greek Church*, and some antient  
 vases, although in a broken state, serving as  
 vessels and offerings upon the present altar.  
 There is a *bath* to which they still bring patients  
 for relief from various disorders. A short time

(2) Vid. *Strabon*. Geog. lib. viii. pp. 553, 554. ed. *Oxon*. 1807.

(3) Καὶ ὅθεν μὲν διεγύσσουσιν ἡγεῖσθαι, δὴλόν ἐστιν, ἡ δὲ τὰ σιτηράδεις οὐ προϊχόμε-  
 νων ἀρχήν. *Pausan.* in *Corinthiac*. c. 1. p. 112. ed. *Kuhnii*. See also  
 the *Vignette* to this Chapter.

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before our arrival, this antient *bath* was covered; but wanting materials for building a mill, the inhabitants of a neighbouring village blasted the rocks; and these falling into the *bath*, have almost filled it. The water of it is very clear and brilliant; its taste slightly brackish, but the saline flavour scarcely perceptible. It comes out of the rock from two holes into the *bath*, and thence falls into the sea. Great part of the ruined buildings and walls about the *bath* were carried off when the mill was built. At noon we made the following estimate, by means of our thermometer, of the temperature of the atmosphere; of the water of this warm chalybeate spring; and also of the water of the sea.

Atmosphere, in the shade . . . . 68° of *Fahrenheit*.

Water of the bath, in the shade, 88°.

Water of the sea . . . . . 75°.

Cinerary  
Recepta-  
cles in the  
Rocks.

All around this place are sepulchral *caves* hewn in the rocks near the sea, resembling the burial-places in the neighbourhood of *Jerusalem*; but the *caves* here are much smaller; and the recesses within them, instead of being intended as receptacles for bodies, were evidently niches for cinerary urns<sup>1</sup>; a mode of sepulture relating

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(1) There is an engraved representation of these *Caves* in *Montfaucon's Antiquities*, taken from the Travels of M. de Monceaux; but the niches are inaccurately delineated, and they are filled with imaginary urns.

rather to the *Romans* than to the *Greeks*: whence it may be proved that these excavations cannot be more antient than the restoration of *Corinth* by *Julius Cæsar*, and in all probability they are of a much later age.

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In the second century the inhabitants of *Corinth* consisted entirely of the remains of that colony which had been sent thither by the *Romans*<sup>a</sup>. The original race, with all their customs and habits, had long been removed. In general, we found three niches, placed in a row, in every *cave*; but in some instances the *caves* were double; and within each of the chambers there appeared a double row of recesses of different forms, probably adapted, in every instance, to the shape of the vessel intended to contain the ashes of a deceased person; many of them being little arched recesses, and others oblong rectangular cavities suited to the shape of those cinerary receptacles which have been occasionally found, made of *marble* or of *terra-cotta*, modelled after the form of a *Grecian Soros*, but of a diminutive size. Several of these *caves* remain yet

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(2) Κίρυντες δὲ οἰκῶσι Κορινθίαν μὲν οὐδέ τις ἔστι τῶν ἀρχαίων, Ἰεῖαι δὲ ἀστυκίαις ὄντι Περσικαί. Pausan. Corinthiaca, c. 1. p. 111. ed. Kühnii.

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 { unopened; and some are entirely concealed, the  
 entrances being either buried beneath large  
 stones, or covered by soil and vegetation.

We spent the rest of this day in the examination of the *Isthmus*, but observed nothing which could be considered as the slightest indication of the place where the *Games* were celebrated. *Chandler* had evidently laid down the spot from an erroneous conjecture<sup>1</sup>, founded upon the observations of *Wheler*: and as he positively asserts<sup>2</sup> that neither the *Theatre* nor the *Stadium* were visible, it is plain he never visited the part of the *Isthmus* to which *Wheler* has alluded<sup>3</sup>. We determined, therefore, to renew our search upon the morrow; and returned to *Corinth*, to enjoy the prospect from the *Acrocorinthus* at the setting of the sun. From the place where the work of cutting the *Canal* was abandoned, going towards *Corinth*, the ground rises the whole way to the old *Vallum*; and there are tombs in the whole acclivity towards the *Acrocorinthus*. Before arriving at the *wall* in this direction, there is

(1) See the "Chart of the Isthmus of Corinth" facing p. 234 of *Chandler's Trav. in Greece*. Oxf. 1776.

(2) See *Chandler*, *ibid.* p. 243.

(3) See *Wheler's "Journey into Greece,"* Book vi. p. 437. Lond. 1682.

a lofty and very entire *Tumulus*, which is covered with a whitish earth and with stones. • This, owing to its magnitude and situation, it would be very desirable to have opened. According to *Pausanias*, the sepulchre of *Sisyphus* was in the *Isthmus*, although his *tomb* could not be pointed out<sup>4</sup>. We crossed the *wall* again, and observed in the more antient parts of it some stones of immense size; but where the masonry was more modern the parts were of less magnitude. We visited several antient stone quarries which were very large: all the hills to the left were covered with these quarries: they extend principally in a straight line, *east* and *west*.

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X.Remarkable  
Tumulus.

The stupendous rock of the *Acrocorinthus*, from whatever part of the *Isthmus* it is viewed, appears equally conspicuous; opposing so bold a precipice, and such a commanding eminence high above every approach to the *Peninsula*, that if properly fortified, it would render all access to the *Morea*, by land, impracticable; and as a fortress, it might be rendered not less secure

Acrocorin-  
thus.

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(4) Vid. *Pausan. in Corinthiac. c. 2. p. 114. ed. Kuhnii.* See the *Vignette* for the situation of this *tomb*.

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than that of *Gibraltar*. It was therefore very aptly named by an antient Oracle (and in times when the art of war was incapable of giving to it the importance it might now possess) one of the *horns* which a conqueror ought to lay hold upon, in order to secure that valuable *keifer*, the *Peloponnesus*.

Ascent to  
the Citadel.  
*Hiera*.

When we returned to *Corinth*, we found that the Governor, who began to be uneasy at our scrutinizing observations, and considered us as nothing better than spies, would not grant us permission for entering within the *Citadel*: all that we could obtain was, a privilege of ascending to the summit of the rock, as far as the outside of the gates of the fortress<sup>1</sup>. The whole of this ascent, in the time of *Pausanias*, was distinguished by *Hiera* stationed at certain intervals<sup>2</sup>, after the manner in which little *shrines* and other *sanctuaries* now appear by the way

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(1) *Lusieri* afterwards obtained access to the interior, through the interest of the *British Minister* at the *Porte*; but he was narrowly watched the whole time: and during the short stay he made, under the pretence of directing any improvement that might be necessary in the fortifications, he observed no remains of antiquity, excepting the shaft of a small pillar, which perhaps might have belonged to the *Temple of Venus*.

(2) Vid. *Pausan.* in *Corinthiac.* c. 4. p. 121. ed. *Kuhnii*. 'Ανῶντι δὲ τίς τὸν Ἀγκυρῶντα, κ. τ. λ.

side, in the passes and heights of mountains in *Catholic* countries. A person unacquainted with the nature of such an ascent, reading his catalogue of the different objects as they occurred, might suppose they were so many *temples*, instead of *niches*, *shrines*, and *votive receptacles*. In the different contests which NEPTUNE is said to have had for the *Grecian* territories, one was also assigned to him for the *Isthmus* and *Acropolis* of *Corinth*: and as the watery god disputed with *Juno* and with *Minerva* for the possession of the *Argive* and of the *Athenian* plains, so, in his struggle to maintain the sovereignty of the *Corinthian* region, he is fabled to have retained possession of the *Isthmus*, when the lofty rock of the *Citadel* was adjudged to THE SUN; a fable founded on no very dark tradition respecting the existence of this mountain above the waters of the sea, long before they had entirely abandoned the plain of the *Isthmus*. That the *Peloponnesus* had been once an *island*, was not only an opinion of the Antients concerning it, but a memorial of the fact is preserved in the name it always retained<sup>3</sup> of

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(3) ΠΕΛΑΠΟΝΝΗΣΟΣ. (Vid. *Strabon. Geog. lib. vii. p. 465. Oxon.* 1807.) Πίλλοςος μὲν ἐκ τῆς Φρυγίας ἐπαγομένη λαοὶ εἰς τὴν ἀπ' αὐτοῦ κληθεῖσαν ΠΕΛΑΠΙΟΝΝΗΣΟΝ, κ. τ. λ.

CHAP. X. *"the Island of Pelops."* The antiquities, as they were noticed by *Pausanias*<sup>1</sup>, in the ascent of the *Acrocorinthus*, are as follow: two shrines of *Isis*; two of *Scrapis*; the altars of the *Sun*; and a *Hieron* called that of *Necessity* and *Violence*, whereip it was not lawful to enter. It is difficult to understand what was meant by this last; unless it were a *place of refuge*, like some of the sanctuaries in *Italy*, into which it is unlawful to follow any fugitive offender who has there sheltered himself from pursuit. Above this was a *Temple* (ναός) of the *Mother of the Gods*; a *Stélé*; and a *Seat* (θρόνος) of stone. There seem also to have been *fanes* consecrated to the *Parcæ*, containing *images* which were not exposed to view; and near to the same spot, a *Hieron* of *Juno Bunæa*. Upon the summit itself stood another *Temple* (ναός) of *Venus*. In all this list, there is mention made of *two* structures only which can properly be considered as *temples*; that is to say, the *Temple of Venus* upon the summit of the rock; and that of the *Mother of the Gods* at some resting-place where there was a *seat*, perhaps about half way up. Fragments of the former will probably be

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(1) Vid. *Pausan.* in *Corinthiac.* cap. 4. p. 121. ed. *Kuhnii*.



discovered by future travellers who have liberty to inspect the materials used in constructing the foundations and walls of the citadel. All that we observed, in going up, were the remains of an antient paved way near the gate of the fortress, and the capital of an *Ionic* pillar lying near the same place. We reached this gate just before sun-set; and had, as it is always usual from the tops of any of the *Grecian* mountains, a more glorious prospect than can be seen in any other part of *Europe*. *Wheler* calls it "the most agreeable prospect this world can give". As from the *Parthenon* at *Athens* we had seen the *Citadel of Corinth*, so now we had a commanding view, across the *Sinus Saronicus* of *Salamis*, and of the *Athenian Acropolis*. Looking down upon the *Isthmus*, the shadow of the *Acrocorinthus*, of a conical shape, extended exactly half across its length, the point of the cone being central between the *two seas*. Towards the *north* we saw *Parnassus* covered with snow, and *Helicon*, and *Cithæron*. Nearer to the eye appeared the mountain *Gerania*, between *Megara* and *Corinth*. But the prospect which we surveyed was by no means so extensive as that

Prospect  
from the  
Summit of  
the *Acro-  
corinthus*.

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(2) See "Journey into, *Greece*," Book vi. p.422. *Lond.* 1682.

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seen by *Wheler*; because we were denied admission to the fortress, which concealed a part of the view towards our right. We noted, however, the following bearings by the compass from an eminence near the gate:

North . . . . . Point of *Olivia* Promontory.  
 North and by East . . . *Helicon*.  
 North-East and by North, Summit of *Gerania*.  
 East North East . . . The *Isthmus* of *Corinth*, lying  
     E. N. E. and W. S. W. And beyond it, in the same  
     direction, the summit of *Cithæron*.  
 East . . . . . Port *Schœnâs*; and beyond it,  
     exactly in the same direction, *Athens*.  
 North and by West . . . *Parnassus*.  
 North-West and by North, *Sicyonian Promontory*.

*Hexamillia*  
 Discovery  
 of the  
 Town of  
*Isthmus*.

On *Saturday, November the fourteenth*, we again mounted our horses, and set out for a village still bearing the name of *Hexamillia*, being situate where the *Isthmus* is six miles over, and where the antient town of the same name formerly stood. We had been told that we should be able to purchase *medals* here of the *Albanians*; accordingly, we provided ourselves with a quantity of newly-coined *paras*, to barter in exchange for them. When we arrived, the number of *medals* brought to us, and their

variety, were so great, that we demanded of the peasants where they had found them in such abundance? One of the inhabitants, who spoke the *Modern Greek*, said they all came from a *Palæo-Castro* to which they often drove their flocks; described by them as being near to a small port at the extremity of the *Isthmus* upon the side of the *Gulph of Engia*, towards *Megara*. This could be no other than the Port, *Schanús*, and the mere mention of this important appellation, *Palæo-Castro*, filled us with the most sanguine expectations that we should here find, what we had sought with so much earnestness, the site of the *Isthmian solemnities*. Such a variety of coins belonging to different and to distant States of *Greece*, all collected upon one spot, could only be accounted for by a reference to the concourse so often assembled, in consequence of the *Sacred Games*, from all parts of *Hellas* and of *Peloponnesus*. We therefore took one of the peasants as our guide to the *Palæo-Castro*; and leaving the others to collect medals from the different cottages, promised to return in the evening, and to purchase all they might be able to procure. Antient stone quarries are numerous in the hills above *Hexamillia*. Beyond this village, towards Mount *Oneius*,

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 Port  
*Schanús*.

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which rises to the north of *Schœnús* Port, we thought we observed the form of an antient *Theatre*, of which nothing but the *Coilon* exists; neither a seat nor a stone remaining. We then rode directly towards the port and the mountain; and, crossing an artificial causeway over a fosse, we arrived in the midst of the Ruins. A speedy and general survey of the antiquities here soon decided their history; for it was evident that we had at last discovered the real site of the *Isthmian Town*, together with the Ruins of the *Temple of Neptune*, of the *Stadium*, and of the *Theatre*<sup>1</sup>. The earth was covered with fragments of various-coloured marble, grey granite, white limestone, broken pottery, disjointed shafts, capitals, and cornices. We observed part of the fluted shaft of a *Doric* column, which was five feet in diameter. A more particular examination was now necessary; and we proceeded immediately to trace the different parts of this scene of desolation, and to measure them in detail.

We began first to mark, with as much precision

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(1) Vid. *Pausan.* in *Corinth.* cap. 1 & 2. pp. 111, 112, 113, 114. Ed. *Kuhnii*.

as possible, the site of these Ruins, with reference to other objects, that future travellers (in direct contradiction to the statement made by *Chandler*) may be guided to the spot, and become satisfied of their existence. The best method of finding their precise situation is to attend to the course of the *wall* which traverses the *Isthmus*; for this, if it be traced from the *Corinthian Gulph*, will be found to make a sudden turn before it reaches the shore of the *Sinus Saronicus*, and to bear away towards Mount *Oneius*, embracing the whole of the Port of *Schœnus*, and closing it in upon the *Corinthian* side. The ruins of the *Temple*, *Stadium*, *Theatre*, together with *wells*, and other indications of the *Isthmian Town*, surround this port; and they are, for the most part, situate upon its sides, sloping towards the sea. The remains of the *Temple of Neptune* are to the west of the *Isthmian Wall*; upon an area which is two hundred and seventy-six paces in length, and sixty-four in breadth. A *Greek Chapel*, also in a ruined state, now stands upon the area of the *temple*; and this seems to have been the identical building mentioned by *Wheeler*, near to which he found the *Inscription* published by him, relative to many edifices, not mentioned by *Pausanias*, that were repaired by *Publius Licinius Priscus*

Temple of  
*Neptune*.

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*Juventianus*<sup>1</sup>. Indeed it is wonderful, considering the notice given by him of the Ruins here, that the site of them should afterwards be lost. The materials of the temple are of a *white limestone*<sup>2</sup>; and the workmanship of the capitals, the fluting of the columns, and of other ornamental parts of the structure, are extremely beautiful. Not a single pillar remains erect: the columns, with their entablatures, have all fallen. The building, by its ruins, appears to have been of the *Corinthian* order; but there are remains of other edifices in its neighbourhood where the *Doric* order may be observed, and where the columns are of greater magnitude than at this temple. We measured some of the shafts of columns here that were only two feet nine inches in diameter: and this agrees with a remark made by *Pausanias*, who states that the dimensions of the Temple were not extraordinary<sup>3</sup>. The capitals are for the most part destitute of the rich foliage of the *acanthus*, although finished with exquisite taste and in

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(1) "Journey into Greece," Book vi. p. 438. Lond. 1682.

(2) Called by *Pausanias* λίθῳ λευκῷ (vid. p. 112. *Corinthiac.* c. 1. ed. Kuhnii); but this is an expression often applied by him where marble has been used.

(3) Τῶν τετάρτων δὲ ἄντις μεγάλους οὐ μάλιστα κ.τ.λ. Ibid.

the most masterly style of sculpture. Among seven or eight of these capitals, we found only one with the *acanthus* ornament: yet the edges of the *caneure* upon all the shafts of the columns at this *temple* were flattened, and not sharp as in much larger pillars which we observed higher up towards the wall. We found also a *pedestal*, which measured at its base four feet and four inches. The fallen *architraves* and other parts of the *entablature* also remain. To the south wall of the area of the *Temple* adjoined the *Theatre*; the *Coulin* of *Theatre*. which, almost filled and overwhelmed by the ruins of the *Temple* and by the effect of earthquakes, yet remains, facing the Port *Schoenus*. West of the *Theatre* is the *Stadium*<sup>(4)</sup>, at right *Stadium*. angles to the *Isthmian Wall*: it has very high sides; and even in its present state, the stone front-work and some of the benches remain at its upper end, although earthquakes or torrents have forced channels into the arena. It extends east and west, parallel to one side of the area of the *Temple*, to which it was adjoined. Just at the place where the *Isthmian Wall* joins

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(4) Οἷος ἡ ἀβρίδι ἀῖμα ἔχει μὲν ΘΕΑΤΡΟΝ, ἔχει δὲ ΣΤΑΔΙΟΝ λίθου  
λίθου. Pausan. in Corinth. c. 1. p. 119. ed. Kühnii.

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Sepul-  
chre of  
*Palæmon*.

Mount *Oneius*, is a *Tumulus*, perhaps that which was supposed to contain the body of *MELICERTES*; in honour of whose burial the *Isthmian Games* were instituted, above thirteen hundred years before the *Christian* æra. It stands on a very conspicuous eminence above the wall, which here passes towards the south-south-east, quite to the port, after reaching the mount. There was within the sacred *Peribolus*, according to *Pausanias*<sup>1</sup>, a temple dedicated to *Melicertes*, under his *posthumous* name of *Palæmon*<sup>2</sup>; and it contained statues of the boy and of his mother *Leucothea*, and of *Neptune*. The situation, therefore, of the *Tomb*, being almost contiguous with the *Peribolus*, is very remarkable; the whole of these magnificent structures, the *Temples*, the *Theatre*, the *Stadium*, and the *ISTHMA* themselves, having originated in the honours paid to his sepulchre. Going from the *Stadium* towards this wall, we found fragments of *Doric* columns, whose shafts were near six feet in diameter; the edges of the *canthare* being sharp: these were of the

(1) Vid. *Pausan.* in *Corinthiac.* c. 2. p. 113. ed. *Kuhnii*.

(2) Ἐξινυθίνους δὲ ἐς τὸν Κορινθίαν ἱερὸν ὑπὸ διελθίνος (ὡς λέγεται) τοῦ πελάγους, ἐφ' ἣν καὶ ἄλλαι τῆς ΜΕΛΙΚΕΡΤΗ ὕδουται μεταμυσθίνου ΠΑΛΑΙΜΟΝΙ, καὶ τῶν ἸΣΘΜΙΩΝ, ἐπ' αὐτῷ τὸν ἀγῶνα ἀγοτῶν. *Pausan.* *Attica*, c. 44. p. 108. ed. *Kuhnii*.



same *white limestone* as the rest. But among all the remains here, perhaps the most remarkable, as corresponding with the indications left us by *Pausanias* of the spot, is the living\* family of those *Pine-trees*, sacred to *Neptune*, which he says grew in a right line, upon one side, in the approach to the *Temple*; the statues of victors in the *Games* being upon the other side<sup>3</sup>. Many of these, self sown, are seen on the outside of the *wall*, upon the slope of the land facing the port<sup>4</sup>. They may also be observed farther along the coast; exactly corresponding with a remark made by the same author, who relates, that in the beginning of the *Isthmus* there were *Pine-trees*, to which the robber *Sinis* used to bind his captives<sup>5</sup>. Every thing conspires to render their appearance here particularly interesting: the victors in the *Isthmia* were originally crowned with garlands made of their leaves, although chaplets of *parsley*

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Trees from  
which Vic-  
tors in the  
*Isthmia*  
were  
crowned.

(3) 'Ελθόντι δὲ ἐς τοῦ θεοῦ τὸ ἱερὸν, τοῦτο μὲν ἀλληλοῦν κλησάντων τὰ ἱερὰ ἰσθμιασιν ἐκόντις, τοῦτο δὲ ΠΥΤΤΩΝ ΔΕΝΔΡΑ ἰσθμιασιν ἐκόντις ἐν τοῖς τοῖς ἐν τῇ πόλει ἐκόντις. *Pausan. Corinth. c.1. p.112. ed. Kühn.*

(4) This *Pine* is a variety of the *Pinus sylvestris*, commonly called *Pinus maritima*. *Wheeler* called these trees "*Sea-Pines* with small cones." See *Journey into Greece*, p. 446. Lond. 1682.

(5) Vid. *Pausan. ibid.* p.111.

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were afterwards used instead of them<sup>1</sup>: they are particularly alluded to by *Pausanias*, as one of the characteristic features of the country: and that they were regarded with a superstitious veneration to a late age, appears from the circumstance of their being represented upon the *Greek* colonial medals, struck in honour of the *Roman* Emperors. Allusion was made in the last Chapter to a bronze medal found at *Sicyon*, whereon one of these trees is represented with the boy *Melicertes* upon a *dolphin*.

The vicinity of these Ruins to the sea has very much facilitated the removal of many valuable antiquities, as materials for building; the inhabitants of all the neighbouring shores having long been accustomed to resort hither, as to a quarry: but no excavations have hitherto taken place. Persons have been recently sent from *England* to carry on researches, by digging upon the site of the antient cities and temples of *Greece*, and it may therefore be hoped that this spot will not remain long neglected. There is no part of the country which more especially

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1) Archbishop *Potter* observes, that "the use of *parsley* was afterwards left off, and the *Pine-tree* came again into request; which alteration *Plutarch* has accounted for in the fifth book of his *Symposiacks*," (Quest. 3.) *Archæologia*, vol. I. c. 25. p. 457. Lond. 1751.

requires this kind of examination. The course to the ISTHMA was of such a nature, and continued for so many ages, that if there be a place in all *Greece* likely to repay the labour and the expense necessary for such an undertaking, it is the spot where these splendid solemnities were held. Indeed this has been already proved, in the quantity of *medals* found continually by the peasants of *Hexamillia* among the Ruins here: and the curious *Inscription* which *Wheeler* discovered lying upon the area of the temple affords reasonable ground for believing that many other documents, of the same nature, might be brought to light with very little difficulty.

. In returning from the site of these antiquities to *Hexamillia*, we observed several *tombs* by the side of the old road which led from *Corinth* to the town of *Isthmus*, exactly similar to the mounds we had seen in *Kuban Tahtary*. This primeval mode of burial, originally introduced into *Greece* by the *Titan-Celts*, continued in use among the *Corinthians*; for *Pausanias*, speaking of the antient inhabitants, says, that they

(2) See *Wheeler's "Journey into Greece,"* Book vi. p. 438.

ΘΕΟΙΣ · ΠΑΤΡΙΟΙΣ · ΚΑΙ · ΤΗΙ · ΠΑΤΡΙΔΙ · κ. τ. λ.

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interred their dead always beneath a heap of earth:

Extraordi-  
nary Mart  
for Grecian  
Medals.

As soon as we arrived at *Hexumillia*, the inhabitants of both sexes, and of all ages, tempted by the sight which they had already gained of the new *paras*, flocked around us, bringing carpets for us to sit upon in the open air; and a very curious market was opened for the sale of a single commodity; namely, the antient *medals* found at different times among the Ruins we had visited. The young women wore several silver *medals* mixed with base coin,\* as ornaments, in a kind of cap upon their foreheads, and among their hair. These they were not very willing to dispose of; but the temptation offered by the shining *paras* was not to be resisted, and we bought almost all we saw. The bronze coins were in great number: but we obtained many very curious *medals* in silver; and among these, the most antient of the city of *Corinth*, in rude globular forms exhibiting the head of *Pallas* in front, within a square indented cavity; and upon their obverse sides, those antique figures of *Pegasus*, in which the wings of the horse are inflected towards the mane. The *medals* with this die have been sometimes confounded with those of *Sicily*; but we obtained

one on which appeared, in *Roman* characters, the letters *COR.* One of the most curious things which we noticed among our acquisitions, was an antient forgery; a base coin of *Corinth*, made of brass, and silvered over. The others consisted of silver and bronze medals, of *Alexander the Great*; of *Phocis*; of *Tanagra* in *Bœotia*; of *Megara*; of *Alea*, in *Arcadia*; *Argos*; *Sicyon*; *Ægina*; and *Chalcis*; together with a few *Roman* coins, and some of less note. We were surprised by not finding among them any of *Athens*; which are common enough elsewhere. When we had concluded our business in *Hexamillia*, we returned again to *Corinth*; and saw, in our road, the remains of some buildings, evidently *Roman*, from the appearance of the *opus reticulatum* in the masonry: among these was the Ruin of a large structure, which seemed to have been an aqueduct.

It was late when we reached our quarters. Two of the *Levant* Consuls sate with us during the evening. Their uniform combines, in a singular manner, the habits of *Eastern* and *Western* nations: it is a long dress, with a three-cornered hat, a bag wig, and an anchor on the button of the hat.

*Dress of  
the Levant  
Consuls.*

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X.

*Pandæan*  
Horn.

On *Sunday, November the fifteenth*, there was a fair, in *Corinth*. We saw nothing worth notice, except an *Arcadian* pipe, upon which a shepherd was playing in the streets. It was perfectly *Pandæan*; consisting simply of a goat's horn, with five holes for the fingers, and a small aperture at the end for the mouth. It is exceedingly difficult to produce any sound whatever from this small instrument; but the shepherd made the air resound with its shrill notes, and we bought his pipe. This day we left *Corinth* entirely. The *Bey* positively refused to allow us to proceed by land to *Megara*: we therefore engaged with a couple of men who had a boat stationed in the harbour of *Cenchreæ*, to take us along the coast. In our way to that harbour, we again visited the village of *Hexamillia*; and, after passing the same, we perceived that the *Stone Quarries*, the remains of the *Isthmian Wall*, and of the *Town of Isthmus* at its eastern extremity, are seen forming a high ridge upon the left hand, parallel to the mountains upon the right. The Remains at CENCHREÆ faithfully correspond with the description given by *Pausanias* of the place<sup>1</sup>. We

*Cenchreæ.*

(1) Vid. *Pausan.* in *Corinth.* c. 2. p. 114. ed. *Kuhn.*—The place is now called by its antient name, pronounced *Cenchri*.

visited the *Bath of Helen*: it is formed 'by a spring, which here boils up with force enough to turn a mill, close to the sea. We found no difference of temperature, whether the thermometer were placed in the water of this spring, or in the sea, or exposed in the shade to the air of the atmosphere at mid-day. The three trials gave exactly the same result;—64° of *Fahrenheit*. The men we had hired did not return from the fair; so, after waiting for some time, we procured another boat, and went to a village, the name of which was pronounced *Convangee*<sup>2</sup>, where we passed the night. The next morning, at sun-rise, we embarked again. The wind proved contrary. We landed, and reached a miserable hamlet, consisting only of six houses, called *Carneta* or *Canetto*, upon the site of the antient CROMYON. Its wretched inhabitants, a set of sickly-looking people, in the midst of very bad air, had never seen a glove, and expressed the utmost astonishment at seeing a person take one off his hand. Notwithstanding the insalubrity of the situation, and the unhealthy looks of the people, there was no

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X.  
Bath of  
*Helen*.

*Convangee*.

*Cromyon*.

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(2) This, in all probability, is very remote from the manner in which this word ought to be written. If it be a *Greek* name, the *V* is always *B*.

CHAP.  
X.Manners  
of the Pea-  
sants.

appearance of poverty or misery within their cottages. The houses, like those of the *Albanians* in general, were very neat, although the cattle lodged with their owners beneath the same roof.

The resemblance which the *Albanians* bear to the Highlanders of *Scotland*, in their dress, habits, and mode of life, is said to be very striking in a land which is more peculiarly their own<sup>1</sup>, and where their employments are less agricultural than in the *Morea*; but even here we could not avoid being struck with appearances, forcibly calling to mind the manners and customs we had often witnessed among *Caledonian* heaths and mountains. The floors were all of earth; and instead of chimnies there was in every cottage a hole through the roof; but the walls were neatly white-washed, and the hard earthen floors were swept, and made as clean as possible. Every house had its oven, which was kept remarkably clean; and the whitest bread

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(1) There is an observation upon this subject by *Lord Byron*; in the Notes to his deathless Poem, "*Childe Harold's Pilgrimage*." "The *Arnauts*, or *Albanese*, struck me forcibly by their resemblance to the Highlanders of *Scotland*, in dress, figure, and manner of living. Their very mountains seemed *Caledonian*, with a kinder climate. The kilt, though white; the spare, active form; their dialect, *CELTIC* in its sound; and their hardy habits, all carried me back to *Morven*." *Childe Harold's Pilgrimage*, Note to Canto II. p. 125. Lond. 1812.



was set before us, with the richest and most highly-flavoured honey. The fire being kindled in the middle of the floor, the peasants form a circle around it, sitting or lying with their feet towards the hearth. Their conversation is cheerful and animated; and, as it was interpreted to us, it seemed to be filled with as lively sallies of wit against the faults of their Governors, as it is usual to hear among nations boasting of the freedom they enjoy. We could not hear of any antiquities in the neighbourhood; nor did we expect even a tradition of the *Cromyonian* sow, or any other exploit of *Theseus* in the Straits of *Peloponnesus*, among a people who are not the indigenous inhabitants of the country. A single black *terra-cotta* vessel, of small size, and, shaped like a bottle, found in some sepulchre near the place, was the only relic of antient *Cromyon* that we were able to procure.

*Monday, November the sixteenth,* the wind continuing still contrary, we hired asses, and determined to proceed by land; being now safe from interruption on the part of the Governor of *Corinth*, and relying upon the *Albanians* for protection, who are generally considered as the only persons exercising the *Scironian* profession

CHAP.  
X.Scironian  
Defile.

in these parts. At the same time, we sent the boat to *Megara* with our baggage. In our road we saw a great number of those *pin*es, or *pitch-trees*, alluded to by authors with reference to the history of the famous robber *Sinis*<sup>1</sup>; who, first bending their stems to the earth, fastened his prisoners to the branches, so that when the trees, by their elasticity, sprang up again, the bodies of his captives were torn asunder. We passed under the *Scironian rocks*: their appearance is very remarkable, and likely to give rise to fabulous tales, if they had been situate in any other country. They consist of *breccia*, which here, as in the *Isthmus of Corinth*, and indeed over all the north of *Peloponnesus*, and in *Attica*, lies upon a *stratum* of limestone. The *breccia* of the *Scironian rocks* presents, towards the sea, a steep and slippery precipice, sloping from the narrowest part of the *Isthmian Strait* towards the *Sinus Saronicus*. It is so highly polished, either by the former action of the sea to which it is opposed, or by the rushing of torrents occasionally over its surface, that any person falling from the heights would glide as over a

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(1) Ἔστι δὲ ἐπὶ τοῦ ἱερμοῦ τῆς ἀρχῆς, ἦθα δὲ ληστής ΣΙΝΙΣ λαμβανόμενος  
πυτύων, ἄγνι ἐπὶ κάτω σφῆς. *Pausan. Corinth*, c. 1. p. 111. ed. Kühnii.

surface of glass; and be dashed to pieces upon the shore, or, in some parts of the præcipice, fall into the waves. The Story of *Sappho* has given the name of "*The Lover's Leap*," to at least a dozen precipices, in as many different parts of the world; and this is one of the places whence *Ino* is said to have precipitated herself, with her son *Meliæertes*<sup>2</sup>. Hence also the old stories of the dangers to which travellers were exposed in the narrow pass above the SCIRONIA SAXA, from the assaults of SCIRON, who, it was said, compelled them to wash his feet, and then kicked them down these precipices into the sea. Not only were the rocks called *Scironian*, but the road itself was named SCIRON. It was said to have been enlarged by the Emperor *Hadrian*; but we found it to be so narrow, after we had gained the heights, that there was barely room for two persons on horseback to pass each other. A lofty mountain above the pass, covered with snow during the greater part of the year, is called *Gerao*, the antient *Gerania*<sup>3</sup>. We had seen it from the Pass of *Tretus*, near the *Cave of*

(2) Vid. *Pausan.* in *Attic.* c. 44. p. 108. ed. *Kuhnii*.

(3) *Wheeler* says the modern name of *Gerania* is *Pulæo-vouni*. See *Jour. into Greece*, p. 436. *London*. 1682.

CHAP.  
X.

Boundary  
between  
Pelopon-  
nesus and  
HELLAS.

ΚΑΚΗ  
ΣΚΑΛΑ.

*the Nemeæan Lion*, in our journey from *Mycenæ* to *Nemea*. There is a town near this mountain, called *Calaverti*. We soon came to the *antient Paved Way* leading from *Attica* into *Peloponnesus*; and arrived at the *Wall* and *arched Gate*, high above the sea; where, in the narrow strait, is still marked the antient boundary between the two countries. The old *portal*, once of so much importance, is now a ruin; but part of the stonework, mixed with tiles, which was above an arch, yet remains on the side of the mountain; and beyond it, on the side of *Attica*, we saw more of the old paved road. The place is now called *Katche Scala*; a modern method of pronouncing *Κακὴ Σκάλα*, the *Bad Way*. The defile was always considered as full of danger to the traveller; and it maintains its pristine character. The *Turks* never pass it without the most lively apprehensions; expecting to be attacked here by banditti. *Ibrahim*, that he might avoid this pass, had preferred a tedious and turbulent passage in the boat with our baggage. For our parts, we reposed so much confidence in our worthy *Albanians*, that we never bestowed a thought upon the chance of meeting robbers; and they liked our society the better because we were not accompanied by a *Turk*. Close to the *Scironian Gate* we

observed a prodigious block of white *marble*, lying out of the road, upon the brink of the precipice; which had been thrown down, and had very nearly fallen from the heights into the sea. There was an *inscription* upon it, perhaps, relating to the widening of the pass, and to the repairs of the road by *Hadrian*; but we could only trace a semblance of the following letters :

CHAP.  
X.

ΟΔ  
ΟΙΟΝΑΙΑΘΩΝΔΩΙΟ

At the place where the Arch stood, was perhaps formerly the *Stélé* erected by *Theseus*; inscribed on one side, "HERE IS PELOPONNESUS, NOT IONIA;" and upon the other, "HERE IS NOT PELOPONNESUS, BUT IONIA." Having passed the spot, we now quitted the *Morea*, and once more entered HELLAS', by the *Megarean* land.

Entrance  
of Hellas.

We began to descend almost immediately; and, as we had expected from the frequent instances which characterize the *Grecian* cities, we no sooner drew nigh to MEGARA, than the prospect of a beautiful and extensive plain opened before us, walled on every side by mountains, but in this example somewhat

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(1) " Ab Isthmi angustiis *Hellas* incipit, nostris *Græcia* appellata." *Plin. Hist. Nat. lib. iv. c. 7. tom. I. p. 210. L. Bat. 1635.*

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X.

Causes of  
the cele-  
brity of  
*Megara*.

elevated above the usual level of such campaign territories. From a view of this important field, it must be evident that the town of *Megara* owed its celebrity more to its fertile domain, than to its position with respect to the sea; yet it is natural to suppose that the inhabitants of this country were fishermen and pirates, before they turned their attention towards the produce of the soil. *Plutarch* believed, that the fabled contest between *Neptune* and *Minerva*, for *Attica*, was an allusion to the efforts made by the antient kings of the country, to withdraw their subjects from a sea-faring life, towards agricultural employments<sup>1</sup>. Be this as it may: when both were united, and the convenience of a maritime situation was superadded to the advantages of inland wealth, it might be expected, that *Megara* was able to make so distinguished a figure as she formerly did, in the common cause. At the battle of *Salamis* she furnished twenty ships for the defence of *Greece*; and at *Platæa* numbered her three hundred warriors in the army of *Pausanias*. The city existed above eleven centuries before the *Christian* æra; and, in the days of its splendour, it boasted its

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(1) Vid. *Plutarch*, in *Thes.* p. 87. l. 23.

peculiar sect of philosophers. Its situation also with respect to *Peloponnesus* added to its consequence; being the depository of all goods intended for conveyance over the *Scironian* defile.

As the traveller descends from this pass, it appears upon a rock, which is situate upon the edge of an immense quadrangular plain extending towards the *left* of the spectator; the site of the present town being close to that corner of it which is towards the sea, and nearest to *Eleusis*.

The  
modern  
Town.

Upon our *left*, just before we arrived, we saw a large *Tumulus*, on which there seems to have stood some considerable monument. The place is much altered, even since *Wheler's* time; but the inhabitants retain many old *Grecian* customs.

We saw them roast a large goat entire, upon a pole, in the middle of the public street. It was from *Megara* that *Cicero*, in his letters to *Atticus*, desired his friend to send him two specimens of *Grecian* sculpture. Formerly it was famous for its earthenware; and fine vases have been found here by modern travellers: but we were not fortunate in our inquiry after *terra-cottas*: we procured only a few fragments of a bright red colour, beautifully fluted, that we found lying among the ruins of the city. We had better success in our search for *Inscriptions*: although it may be said of *Megara*, (whose antiquities in

*Inscriptions.*

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X.

the *second* century occupied, in their mere enumeration, six chapters of 'Pausanias' description of *Grèce*;) that, excepting its name, it retains hardly any thing to remind us of its former consideration. The first *Inscription* that we found here was "in honour of *Callinicus*, Scribe and Gymnasiarch." It was written upon a large stone, twelve feet in length, placed in front of an antient gateway leading from the city towards the sea. This is the identical *Inscription* which *Wheler* has published<sup>1</sup>; and we discovered it exactly as it was left by him. The next is an *Inscription* which he did not observe; and it is much worthy of notice. We saw it at the house of the *Archon* where we lodged: it is in honour of *HADRIAN*, whose usual titles are added. From the title of *OLYMPIUS*, once bestowed by the *Athenians* upon *Pericles*<sup>2</sup>, and answering to ΔΙΟΣ, we are able to ascertain the date of this *Inscription*; which is of the year of *Christ* 132<sup>3</sup>. It sets forth, that under the care of *Julius* the *Proconsul*, and in the *Prætorship* of

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(1) Fragments of the *Lapis Conchites* mentioned by *Pausanias* (*Attic. c.* 44. *p.* 107. *ed.* Kuhnii), and vestiges of the "long walls," were observed at *Megara*, by Mr. *Walpole* and *Professor Palmer*.

(2) See *Wheler's* "Journey into Greece," *p.* 434. *Lond.* 1682.

(3) Vid. *Plutarch.* in *fin.* *Pericl.*

(4) Vid. *Corum.* *Fast. Att.* *Diss.* xi.



*Aschroon*, this (monument or statue) is raised by the *Adrianidæ* to ADRIAN."

CHAP  
X.

ΤΟΝΔΙΣΑΥΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ  
ΤΡΑΙΑΝΟΝ  
ΑΔΡΙΑΝΟΝΣΕΒΑΣΤΟΝΟΛΥΜΠΙΟΝ  
ΠΥΘΙΟΝ  
ΠΑΝΕΛΛΗΝΙΟΝΤΟΝΕΑΥΤΩΝΚΤΙΣ  
ΤΗΝΚΑΙΝΟ  
ΜΟΘΕΤΗΝΚΑΙΤΡΟΦΕΑΑΔΡΙΑ  
ΝΙΔΑΙΥΠΟ  
ΤΗΝΕΠΙΜΕΛΕΙΑΝΙΟΥΛΙΟΥΚΑΝ  
ΔΤΟΥΤΟΥ  
ΚΡΑΤΙΣΤΟΥΑΝΘΥΠΑΤΟΥΣΤΡΑΤΗ  
ΓΟΥΝ  
ΤΟΣΑΙΣΧΡΩΝΟΣΤΟΥΔΑΜΟΚ  
ΛΕΟΥΣ

We copied a few other *Inscriptions* ; but some of them are already published', and the others are in too imperfect a state to be rendered intelligible. The *medals* brought by the inhabitants were few in number, and badly preserved\*.

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(5) See *Wheler's " Journey into Greece,"* p. 432, &c.

(6) Bronze coins, with an entire legend, ΜΕΤΑΡΕΩΝ, are in the collection at *Paris*, exhibiting the head of *Apollo* in front, and for reverse a *Lyre* : but these seemed to have belonged to a city of *Sicily*. The medals of the *Attic Megara* exhibit in front the *prows* of a ship :

## CHAP.

X.



*Ionic and Doric capitals, of white limestone and of marble, lie scattered among the Ruins, and in the courts of some of the houses. The remains of the "long walls" which inclosed the land between Megara and the sea, and connected the city with its port, are yet visible; and within this district, below the present town, some pieces of fine sculpture were discovered, and long since carried away. Here is also a Well, supposed to be that fountain mentioned by Pausanias<sup>1</sup>, as adorned by Theagenes, and sacred to the Sithnides; near to which there was a Temple, containing the works of Praxiteles. A modern superstition belonging to this Well<sup>2</sup> seems to agree with the circumstances of its antient history, and thereby to identify the*

and for their obverse, either a *Tripod* between *two Dolphins*, or the *two Dolphins* without the *Tripod*. The author has never seen a silver medal answering this description; but as a proof that these are medals of the *Attic* and not of the *Sicilian Megara*, it should be mentioned, that they are found here upon the spot; and the circumstance of his having found them in abundance upon the neighbouring *Isthmus of Corinth* may be also alleged as presumptive evidence of the fact. The oldest medals of *Megara* that he has seen, exhibit *two Dolphins* in front; and for reverse merely a square indentation: and these were found by him at *Hexamillia* in the *Isthmus*.

(1) Ἔστι δὲ ἐν τῇ πόλει κρήνη, καὶ σφίον ἀνιδόμητος Θιαγίτης, κ. τ. λ. καὶ ἵδρυς ἐν αὐτῇ, ἣν καλοῦμεν Ἐθνίδων νυμφῶν. *Pausania Attica*, c. 40. p. 96. ed. Kuhnii.

(2) See *Hobhouse's Travels*, p. 432. *Lond.* 1813.

spot; which may be of consequence to future travellers, who visit *Megara* for the purpose of making excavations. CHAP.  
X.

*Thursday, November the seventeenth*, we began our journey from *Megara* towards *Eleusis* and *Athens*, filled with curiosity to examine the vestiges of the *Eleusinian Temple*, and over a tract of land where every footstep excites the most affecting recollections. By every antient well and upon every tomb at which the traveller is induced to halt, and to view the noble objects by which he is surrounded, a crowd of interesting events rush into his mind; and so completely fill it, that even fatigue and fever, from which he is seldom free, are for a moment forgotten. As we left *Megara*, we had a magnificent view of the *Saronic Gulph*, and of the Island *Salamis*, the scene of the great naval engagement, where three hundred and eighty sail of the *Grecian* fleet defeated the vast armament of *Xerxes*, amounting to two thousand ships. The distance between *Megara* and *Eleusis*, according to the *Antonine Itinerary*, is thirteen miles. After travelling half an hour, we observed, in the plain upon our right, the remains of a building which seemed to have been an antient *Temple*; and one

Journey  
to *Eleusis*.

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X.



mile farther, we saw a similar ruin upon an eminence by the same side of our road. The plain here is beautiful and fertile. When *Wheler* passed, it was covered with *anemonies*<sup>1</sup>. Another ruin appeared also upon a hill a quarter of a mile nearer to *Eleusis*; and a little beyond this, upon the *left*, close to the road, we saw two *Tombs* opposite to each other. Afterwards, we came to a *Well*, at which our guides stopped to water their mules. Soon after passing this well, we saw another *Tomb*, and many heaps of stones, as of ruined structures, upon our *left*. The Reader, comparing these remains with the account given by *Pausanias*, may affix names to them according to his own ideas of their coincidence with his description. An author would not be pardoned who launches into mere conjecture with regard to any one of them. We then began to ascend a part of the mountain *Kerata*, so named from its double summit, and now called *Gerata*. We saw upon the shore below us a few houses, and an appearance as of an antient *Mole*, projecting into the sea; yet no author has mentioned the existence of any

*Kerata.*

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(1) *Journey into Greece*, p. 430,  *Lond.* 1682.

maritime establishment between the two cities of *Megara* and *Eleusis*. Hence we descended into the *Eleusinian Plain*; spreading out with indescribable beauty, as in the instances so often noticed; the surrounding mountains seeming to rise out of it: this was that fertile land which is said to have invited the first labour of the plough; and where the first wheat was sown by the instructions of the Goddess of Agriculture. We had no sooner descended into it, than, turning round the mountain towards the *left*, we found the distinct traces of a *Temple*, and, farther on, of another similar structure. We observed a tower upon a hill towards our right; and, soon after, we saw lying in the plain the marble *Torso* of a colossal statue, which, with some difficulty, we divested of the soil that had accumulated around it. This *torso* seemed to be that of a *Sphinx*, or of a *Lion*: the latter animal is sometimes represented as drawing the *Car of Ceres*. It consisted of the white marble of Mount *Pentelicus*. Still advancing, we perceived upon the *left* the vestiges of a *Temple*, and a *Well*, at which women were washing linen. This *Well* appeared to us, in all respects, to correspond with the situation of that famous *WELL*, called "*Arctivora*, or, the flowery, where *Ceres* is fabled to have rested.

*Eleusinian  
Plain.*

*Acropolis  
of Eleusis.*

*Marble  
Torso.*

*The  
Flowery  
Well.*

CHAP. X. from the fruitless search of her daughter *Proserpine*<sup>1</sup>

Arriving upon the site of the city of ELEUSIS, we found the plain to be covered with its Ruins.

Aqueduct. The first thing we noticed was an *Aqueduct*, part of which is entire. Six complete arches are yet to be seen. It conducted towards the *Acropolis*,

Temple of Ceres. by the *Temple of Ceres*. The remains of this *Temple* are more conspicuous than those of any other structure, excepting the *Aqueduct*. The paved road which led to it is also visible, and the pavement of the *Temple* yet remains. But to heighten the interest with which we regarded the relics of the *Eleusinian fane*, and to fulfil the sanguine expectations we had formed, the fragment of a *Statue*, mentioned by many authors as that of the *Goddess* herself, appeared in colossal majesty among the mouldering vestiges of her once splendid sanctuary. We found it, exactly as it had been described to us by the

Statue  
of the  
Goddess.

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(1) *Wheler* has placed this *well* farther from *Eleusis*, on the road to *Megara*; and he mentions a small plain which he believed to have been the *Rharian*, as distinct from *Eleusis*, (see "*Journ. into Greece*," p. 430. *London*, 1682.) which we failed to observe. The Plain of *Eleusis* is about eight miles long, and four in breadth. *Wheler* makes the *Rharian Plain*, "a valley only three or four miles in compass."

Consul at *Nauplia*, on the side of the road, immediately before entering the village, and in the midst of a heap of dung, buried as high as the neck, a little beyond the farther extremity of the pavement of the *Temple*. Yet even this degrading situation had not been assigned to it wholly independent of its antient history. The inhabitants of the small village which is now situate among the ruins of *Eleusis* still regarded this *Statue* with a very high degree of superstitious veneration. They attributed to its presence the fertility of their land; and it was for this reason that they heaped around it the manure intended for their fields. They believed that the loss of it would be followed by no less a calamity than the failure of their annual harvests; and they pointed to the ears of bearded wheat, among the sculptured ornaments upon the head of the figure, as a never-failing indication of the produce of the soil. To this circumstance may perhaps be attributed a main part of the difficulties opposed to its removal, in the various attempts made for the purpose, during the years that have elapsed since it was first noticed by an *English* traveller<sup>2</sup>. With regard to the allusions subsequently made to it by other writers, as the author has already

Superstition of the Inhabitants.

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(2) Sir George *Waxler* in 1676.

CHAP.  
X.

concentrated every testimony of this nature<sup>1</sup>, it will not be necessary to repeat them here. It is sufficient merely to state, that this *Statue*, consisting of the white marble of *Pentelicus*, which also afforded the materials of the *Temple*, bears evident marks of the best age of the *Grecian* sculpture: but it is in a very ruined state. A vein of *schistus*, one of the extraneous substances common to the *Pentelican* marble, traversing the whole mass of the stone in a direction parallel to the back of the *Statue*, has suffered decomposition during the lapse of ages in which it has remained exposed to the action of the atmosphere; and by its exfoliation, has caused the face and part of the neck of the *Statue* to fall off; but in the *Calathus*, which yet remains as an ornament of the head, the sculpture, although much injured, is still fine: and that it was originally finished with the greatest elegance and labour, is evident; because, in the foliage of a chaplet which surrounds the whole, a small *poppy* or *pomegranate* is represented upon every leaf, carved and polished with all the perfection of a *Caméo*. The remains

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(1) "*Greek Marbles*," Cambridge, 1809. To which may also be added the testimony of *Perry*, as given in his "*View of the Levant*," printed in 1743.



of the *Temple* have been described by almost all the authors who have mentioned the *Statue*; and its dimensions are given by *Chandler*\*. The broken shafts and capitals of the columns lie around, in promiscuous heaps of ruin. We sought, without success, the pedestal believed by *Wheeler*† to have been the base of the *Statue*: but we discovered the following Inscription upon a marble pedestal of no considerable magnitude.

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X.

Inscriptions.

ΗΕΞΑΡΕΙΟΠΑΓΟΥ  
ΒΟΥΛΗΚΑΙΗΒΟΥΛΗ  
ΤΩΝΦΚΑΙΟΔΗΜΟΣ  
ΟΑΘΗΝΑΙΩΝΚΛΑΥΔΙ  
ΑΝΜΕΝΑΝΔΡΑΝΚΛΑΥ  
ΔΙΟΥΦΙΛΙΠΠΟΥΤΟΥ  
ΔΑΔΟΥΧΗΣΑΝΤΩΣΘΥΓΑΤΕ  
ΡΑΚΛΑΥΔΕΜΟΣΤΡΑΤΟΥΕΓ  
ΓΟΝΟΝΑΙΛΠΡΑΞΑΓΟΡΟΥΑ  
ΠΟΓΟΝΟΝΑΡΕΤΗΣΕΝΕΚΕΝ

“ In honour of *Claudia Menandra*, the daughter of *Claudius Philippus*, who had been Torch-bearer at the *Mysteries*, the Senate of the *Areopagus*, the Council of Five Hundred, and People of *Athens*, erect this.”

(2) *Travels in Greece*, p. 190. Oxf. 1776.

(3) *Journey into Greece*, p. 428. Lond. 1682.

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X.

We found also another, "in honour of one of the *Eumolpidae*," inscribed upon the same kind of bluish limestone which was used for the frieze of the *Erechtheum* at Athens, and of which the *Cella* of the Temple here also consisted. The stone being partly buried, we could only read the following characters:

ΕΥΜΟΛΠΗΔΩΝΛΥΚΟΜΙ . . . .  
ΔΙΑΒΙΟΥΕΝΕΛΕΥΣΙΝΙΜΕ . . .  
ΑΛΩΩΝΕΝΣΑΜΩΔΕΤΗΣ  
ΕΥΣΕΒΕΙΑΣΕΝΕΚΑΤΗΣ . . ΡΟ . ΑΣ

\* \* \* \* \*

ΕΠΙΠΕΡΕΙΑΣΦΛΑΟΥΙΑΣΛΑΟΔΑΜΕΙΑΣ  
ΤΗΣΚΛΕΙΤΟΥΦΛΥΕΩΣΘΥΓΑΤΡΟΣ

Upon a very large cylindrical pedestal of marble, before a small church now occupying a part of the site of a Temple<sup>1</sup>, perhaps that of *Diana Propylæa*, upon the brow of the hill, we found another *Inscription*: this was observed in the same place by *Spon*, and it was afterwards published in his work<sup>2</sup>.

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(1) See the Engraving from Sir *W. Gell*'s accurate View of *Eleusis*, as published in 1809: "*Greek Marbles*," p. 15.

(2) *Voyage de Grèce*, &c. tom. II. p. 335. à la Haye, 1724.

We must now break the thread of our narrative respecting the Antiquities of *Eleusis*, by a transition as sudden as was the cause of it. Having made some proposals to the priest of the village for the purpose of purchasing and removing the mutilated fragment of the *Statue of Ceres*, and of using his influence with the people to this effect, we were informed that these measures could only be pursued by obtaining a *firmán* from the *Waiwode* of *Athens*; to whom, as lord of the manor, all property of this description belonged. We no sooner received the information, than we resolved to set off instantly from *Eleusis*; and endeavour to accomplish so desirable an object. For the present, therefore, our observations must be principally confined to the subject of this undertaking.

It has been before stated, that *Ibrahim*, our *Tchohadar*, was himself a kinsman of the Governor of *Athens*; the very person to whom an application in this instance was necessary. This man promised all the assistance in his power; and it was agreed, that the whole management of the affair, as far as it related to the *Waiwode*, should be left to his discretion. We gave up the design we had formed, of remaining for the present at *Eleusis*, and set out for *Athens*.

Sudden departure for  
*Athens*.

CHAP.  
X.

Via Sacra.

A part of the pavement of the *Via Sacra* is still visible after quitting the site of the *Temple of Ceres*, and the remains of several monuments appear upon either side of it. The great ruins of the *Aqueduct* are upon the left. Soon afterwards, close to the road, on the same side of the way, appears an oblong quadrangular base of some fine structure, consisting of large blocks of white marble, neatly fitted together. There are other works of the same kind. Perhaps every one of these might be ascertained, by a careful attention to the description given of the objects in this route by *Pausanias*<sup>1</sup>. Soon after leaving *Eleusis*, the road bears eastward across the *Thriasian Plain*, which is marshy towards the sea; and the remains of the old *causeway*, consisting of large round stones, overgrown with rushes, along which the annual procession moved from *Athens*, is conspicuous in many places. Here we crossed the bed of a river almost dry, and saw by the side of it the vestiges of a *Temple*. Another superb *basement* appeared in this part of the road, similarly constructed, and of the same materials with

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(1) 'Ισὺς ἢ ἰσ' Ἐλευσίνῃ καὶ Ἀθηνῶν, ἣν Ἀθηναῖοι καλοῦσιν ὁδὸν ἱερὰν, κ. τ. λ. *Paus. Attica*, c. 36. p. 82. ed. Kuhnii.

that we have just noticed. We also observed the Ruins of another *Temple*, close to the sea, upon our right; of which one column yet remained; and some of the stones, were still standing. This district, lying towards the borders of *Attica*, in a very remote age constituted the regal territory of *Crocon*<sup>2</sup>. But there is a circumstance, connected with the most antient geography of these regions, which does not appear to have been duly regarded. It was first pointed out by a learned ancestor of the author of these Travels: and as it is of importance in the establishment of an historical act, namely, the common origin of the *Goths* and the *Greeks*, it may be here briefly stated, as deduced from his observations and founded upon the authorities he has cited<sup>3</sup>: it is this, that the whole of the *Eleusinian Plain*, together with a part of *Attica*<sup>4</sup>, were once included within the limits of *THRACE*, whose southern frontier extended, as *Thucydides* informs us<sup>5</sup>, even to the *Gulph of Corinth*. In the dispute between

CHAP.  
X.

Vast extent  
of Antient  
Thrace

(2) Vid. *Pausan.* *ibid.* p. 91.

(3) See the "*Connexion of the Roman, Saxon, and English Coins*," &c. by *William Clarke*, M.A. *Lond.* 1767. pp. 65, 66, 67.

(4) Τὴν μὲν Ἀττικὴν οἱ μὲν τὰ Εὐμέλπου Θερσῆσι ἔσχον. *Strabon. Geog.* *ib.* vii.

(5) *Thucyd.* l. ii. c. 29. p. 100.

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X.

*Eumolpus* the Thracian, and *Erectheus* king of *Athens*, the former laid claim to *Athens* itself, as part of his father's dominions. The capitals of these two princes were not more than fifteen miles distant from each other; and there was as little difference in their manners as their situation. This appears by the issue of the war, which was so amicably concluded. The terms were, that, for the future, the inhabitants of both cities, *Athens* and *Eleusis*, should be considered as one people<sup>2</sup>; that the religion of *Eleusis*, the mysteries so long known, and so much revered under that name, should be received at *Athens*; the descendants of *Eumolpus* being entitled to the PRIESTHOOD, and the family of *Erectheus* to the CROWN<sup>3</sup>.

The *Rhêti*. Two streams of salt water, called *Rhêti* by *Pausanias*, are described by him as the limits between the *Eleusinian* and the *Attic* territories.

(1) *Hygin.* c. 46.

(2) *Pausan.* lib. i. Ἀπὸ τοῦ (i. e. Εὐμόλπου) Εὐμολπίδας παλοῦνται παρ' Ἀθηναίους. *Diog. Laert.* in proœm. p. 4. *Thucyd.* p. 496. *Hesych.* et *Suidas* in v. Εὐμολπίδας. These mysteries were supposed to come originally from ORPHEUS. τῶν Ἐλευσινίων τὰς τιλατάς ὈΡΦΕΤΣ, ἀπὸ Ὀδυσσεύς, εἰς τὰς Ἀθήνας ἐκόμισεν. *Theodoret. Therapeut.* "Eleusiniarum sacra mystica ORPHEUS, natione Thrax, in Athenas importavit." See also *Pausanias*.

(3) *Ibid.* *Clarke's Connexion*, &c. p. 66. *Lond.* 1767.

Before we reached them, and nearer to *Eleusis*, we had passed, as we have stated, the bed of a river whose dry and pebbled channel was almost exhausted of water. By the side of it we observed the remains of a *Temple* before mentioned, about an hundred and fifty paces from the road; and this stream was doubtless the *Eleusinian Cephissus* of *Pausanias*<sup>4</sup>. As we drew near to the *Rhêti*, the road passes close to the sea; and here, upon our left hand, we saw a small lake, which owes its origin to a dam that **has** been constructed close to the beach, banking a body of salt water: this water, oozing continually from a sandy stratum, fills the lake, and becomes finally discharged, through *two channels*, into the Gulph. These appear to have been the ducts to which *Pausanias* alludes under the appellation of the *Rhêti*, which were severally sacred to *Ceres* and to *Proserpine*: and there is every reason to believe, that the lake itself is at the least, as antient as the time when the *Hiera* of those Divinities stood upon its borders; else it were difficult to conceive how the fishes could have been preserved, which the priests alone were permitted to take from the

*Eleusinian  
Cephissus.*

Salt Lake.

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(4) *Paus. Attic.* c. 38. p. 92. ed. *Kuhnii*.

CHAP.  
X.

consecrated flood<sup>1</sup>. It is hardly credible, that a supply of this nature was afforded by any of the shallow streams which might have been found near to this spot, struggling for a passage through their now exhausted channels. There is something remarkable in the natural history of the lake, besides the saline property of its water. Our guides informed us, that *petroleum*, or, as it is vulgarly called, *mineral tar*, is often collected upon its surface; which is extremely probable, owing to the nature of the *sand-stone stratum* whence the water flows, and to the marshy nature of the land in its vicinity. Two mills are now turned by the two streams issuing from this lake. After having passed the *Rhēti*, we came to a narrow pass, skirting the base of a marble rock towards the shore, and cut out of the solid stone, having the sea close to us upon our *right* hand. This narrow pass was evidently the point of separation between the two antient kingdoms of *Eumolpus* and *Eretheus*<sup>2</sup>. Hence, turning from the shore towards

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(1) Λίγονται δὲ οἱ ΠΕΙΤΟΙ Κόρησιν ἰσθμὸν καὶ Δῆμῳ ἄρτος ἵστασιν καὶ τοὺς ἰχθύας ἐξ αὐτῶν τοῖς ἱερῶσιν ἑστῶσι αἰετῶν μόνοις. *Paus. Attic.* c. 37. p. 91. ed. Kuhnii.

(2) According to the valuable work of Mr. *Hobhouse*, it bears the appellation usually bestowed upon such passes, of *Kake Seala*—the *evil way*. See *Hobhouse's Journey through Albania*, &c. p. 373. Lond. 1813.



the *left*, we entered a narrow valley by a gentle ascent, which is the entrance to the *defile of Daphne*. We perceived, that the perpendicular face of the rock, upon this side of the road, had been artificially planed, and contained niches for *votive tablets*, as they have been before described in this work. Such appearances are always of importance in the eyes of the literary traveller, because they afford indisputable proofs of the former sanctity of the spot: and although it may be difficult to state precisely what the nature of the *Hieron* was where the original *vows* were offered, it will, perhaps, be easy to explain why these testimonies of *Pagan* piety distinguish this particular part of the *Sacred Way*: the niches being situate near the spot where the first view of *Eleusis* presented itself to the *Athenian* devotees, in their annual procession to the city. This seems to have been the rock which is mentioned by *Pausanias*, under the appellation of *Pæcile*: in his Journey from *Athens*, he mentions its occurrence before his arrival at the *Rhéti*, and at this extremity of the defile<sup>3</sup>. After this we came to a wall, which

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X.

Defile of  
*Daphne*.

The Rock  
called  
*Pæcile*.

(3) τὸ Παικίλον καλεούμενον ὄρος, π. σ. λ. Vid. *Pausan. Illic.* c. 37 p. 91.  
ed. *Kuhnii*.

CHAP.  
X.  
Temple of  
Venus.

Monastery  
of Daphne.

Hieron of  
Apollo.

is supposed to be alluded to by *Pausanias* as marking the site of a *Temple of Venus*<sup>1</sup>; and presently, in the very centre of the defile, we noticed a large *antient Tomb*<sup>2</sup>, and arrived at the *Monastery of Daphne*, whose romantic situation and picturesque appearance, in the midst of rocks and overshadowing pines, has been a theme of admiration amongst all travellers. Part of its materials are said to have been derived from the ruins of the *Temple of Venus*, now mentioned. The Monastery itself seems to occupy the situation assigned by *Pausanias* to a *Hieron*, containing the images of *Ceres*, *Proserpine*, *Minerva*, and *Apollo*; and which had been originally consecrated to the last of these divinities<sup>3</sup>. We found the building in a ruined state, and altogether abandoned. Our Ambassador had already removed some of the antiquities which the place formerly contained; but we saw some broken remains of *Ionic* pillars of white marble, and other fragments of architectural decorations, whose

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(1) Μετὰ δὲ τοῦτο Ἀφειδίτης ναὸς ἴσται, καὶ πρὸ αὐτοῦ τεῖχος ἀργῶν λίθων θύας ἄξιον. *Pausan. Attic.* c. 37. p. 91. ed. Kuhnii.

(2) *Pausanias* mentions the τάφος of *Theodectes*, of *Phaselitas*, and *Mnesitheus*; and other monuments remarkable for their magnitude and the magnificence of their construction. *Ibid.* p. 90.

(3) *Ibid.*

workmanship denoted the best age of the Grecian sculpture; and in all the pavements of the Monastery there were pieces of the finest *verd-antique breccia*, some of which we removed, and sent afterwards to *England*. The remains of a *Theatre* are also visible before leaving this defile upon the right hand; and as the hills opened at the other extremity towards sunset, such a prospect of *Athens* and of the *Athenian Plain*, with all the surrounding scenery, burst upon our view, as never has been, nor can be described. It is presented from the mouth or gap, facing the city, which divides *Corydallus* upon the south, now called *Laurel Mountain*, from *Ægalcon*, a projecting part of Mount *Parnes* upon the north, immediately before descending into the extensive olive plantations which cover all this side of the plain, upon the banks of the *Cephissus*. There is no spot whence *Athens* may be seen that can compare with this point of view; and if, after visiting the city, any one should leave it without coming to this eminence to enjoy the prospect here afforded, he will have formed a very inadequate conception of its grandeur; for all that Nature and Art, by every marvellous combination of vast

CHAP.  
X.

View of  
*Athens* at  
sunset.

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(4) See *Hobhouse's "Journey through Albania,"* &c. pp. 370, 371. *Lond.* 1813.

CHAP.  
X.

and splendid objects, can possibly exhibit, aided by the most surprising effect of colour, light, and shade, is here presented to the spectator. • The wretched representations made of the scenes in *Greece*, even by the best designs yet published in books of travels, have often been a subject of regret among those who have witnessed its extraordinary beauties; and, in the list of them, perhaps few may be considered as inferior to the numerous delineations which have appeared of this extraordinary city. But with such a spectacle before his eyes as this now alluded to, how deeply does the traveller deplore, that the impression is not only transitory as far as he is concerned in its enjoyment, but that it is utterly incapable of being transmitted to the minds of others. With such reflections, we reluctantly quitted the spot; and passing downwards to the plain, crossed the *Cephissus*, and entered the olive-groves extending towards our *left*, over the site of the *Academy*. If we may trust the account given us by our *Tchohadar*, there are not less than forty thousand of these trees; the largest and finest of the kind we had seen in *Greece*<sup>1</sup>. The

*Athenian  
Cephissus.*

*Site of the  
Academy.*

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(1) The most beautiful wood perhaps ever seen in *England* is that of *Athenian Olive*, when polished. A table made of this wood is in the possession of the *Earl of Egremont*. It has been cut from some logs of

air here is very unwholesome during the summer months, owing to the humidity of the soil, and perhaps principally to its not being properly drained. After descending from the defile of *Daphne*, we observed a large *Tomb* upon our *left*: and before arriving at the site of the *Sacred Gate*, there are two other *Tumuli*; and the remains of an *Aqueduct* may be observed, extending in the direction of the *Academy*. The *Tombs* are mentioned by *Pausanias*, in his journey to *Eleusis*.

CHAP.  
X.

Return to  
*Athens*.

In the evening, we arrived once more in *ATHENS*; and calling upon our former companion, *Lusieri*, were hailed by him with the first news of peace between *France* and *England*;—a joyful intelligence for us, as we instantly resolved to pass through *France*, in our journey home. He also told us of the valuable acquisitions, in *vases*, *gems*, and *medals*, which he had made in *Ægina*, after we had left him upon that island.

The next morning our *Tchohadar* waited upon his relation the *Waiwode*, and communicated to him the subject of our wishes respecting the

Negotia-  
tion with  
the *Wai-  
wode*.

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the olive-tree, intended as fuel in *Athens*, which the author's brother, the late Captain *Clarke*, of the *Braakel*, brought to this country.

CHAP. *Eleusinian* marble. After some deliberation,  
X.

the Governor acceded to our request; but upon the express condition, that we would obtain for him a small *English* telescope belonging to *Signor Lusieri*. This request opposed a very serious obstacle to our views; because it became necessary to divulge the secret of our undertaking to a person indeed in whom we could confide, but who was at the moment actually employed in collecting every thing of this kind for our Ambassador; who had prohibited the removal of any article of antient sculpture on the part of his countrymen, excepting into his own warehouses, as an addition to the immense Collection he was then forming, in the name, and with the power, of the *British* Nation. Yet there was no time to lose: the *Waiwode* might soon mention the matter himself to an intriguing Consul, who paid him a daily visit; and then, (although the *Statue* were the *Waiwode's* property, and, of course, the right to dispose of it belonged exclusively to him) we had reason to believe that our project would be instantly frustrated. Accordingly, we made *Lusieri* acquainted with the whole affair; and our generous friend, disdaining every unworthy consideration, not only resigned the telescope upon our promise of sending him another from

*England*<sup>1</sup>, but very kindly undertook to present it himself to the *Waiwode*, and persuade him to observe silence with the Consul respecting the measures we were then pursuing. The desired *firman* was therefore obtained. To complete the whole, it was now necessary to apply to the Consul himself, for the use of the ferry-boat plying between *Salamis* and the main land; as the only means of conveying this enormous piece of marble to the *Piræus*, if we should be so fortunate as to succeed in our endeavours of moving it from its place towards the shore. Such an application, as it might be expected, excited the Consul's curiosity to the highest degree: but after many questions, as to the object for which the boat was required, we succeeded in lulling his suspicions; or, if he had any notion of our intention, he believed that all attempts to remove the *Statue* would be made in vain. A messenger was accordingly despatched to put the boat under our orders. Every thing being now ready, we set out again for *Eleusis*: and perhaps a further narrative of

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(1) We had the satisfaction of hearing that he has since received it safe. It was a very fine telescope made by *Ramsden*: and it was conveyed to him by the author's friend, Mr. *Walpole*, whose *Manuscript Journal* has afforded a valuable addition to this work.

CHAP.  
X.

the means used by private individuals, unaided by diplomatic power or patronage, to procure for the University of which they are members this interesting monument of the Arts and Mythology of *Greece*, although a part of it has been already before the public, may not be deemed an unwelcome addition to this volume.

Method  
devised for  
removing  
the Statue  
of Ceres.

The difficulties to be encountered were not trivial: we carried with us from *Athens* but few implements: a rope of twisted herbs, and some large nails, were all that the city afforded, as likely to aid the operation. Neither a wheeled carriage, nor blocks, nor pulleys, nor even a saw, could be procured. Fortunately, we found at *Eleusis* several long poles, an axe, and a small saw about six inches in length, such as cutlers sometimes adapt to the handle of a pocket knife. With these we began the work. The stoutest of the poles were cut, and pieces were nailed in a triangular form, having transverse beams at the vertex and base. Weak as our machine was, it acquired considerable strength by the weight of the *Statue*, when placed upon the transverse beams. With the remainder of the poles were made rollers, over which the triangular frame might move. The rope was then fastened to each extremity of the transverse beams. This



simple contrivance succeeded, when perhaps more complicate machinery might have failed: and a mass of marble weighing near two tons was moved over the brow of the hill, or *Acropolis* of *Eleusis*, and from thence to the sea, in about nine hours. CHAP.  
X.

An hundred peasants were collected from the village and neighbourhood of *Eleusis*, and near fifty boys. The peasants were ranged, forty on each side, to work at the ropes; some being employed, with levers, to raise the machine, when rocks or large stones opposed its progress. The boys who were not strong enough to work at the ropes and levers, were engaged in taking up the rollers as fast as the machine left them, and in placing them again in the front.

But the superstition of the inhabitants of *Eleusis*, respecting an idol which they all regarded as the protectress of their fields, was not the least obstacle to be overcome. In the evening, soon after our arrival with the *firmdn*, an accident happened which had nearly put an end to the undertaking. While the inhabitants were conversing with the *Tchohadar*, as to the means of its removal, an ox, loosed from its yoke, came and placed itself before the *Statue*; Difficulties  
encount-  
tered.

CHAP.  
X.

and, after butting with its horns for some time against the marble, ran off with considerable speed, bellowing, into the Plain of *Eleusis*. Instantly, a general murmur prevailed; and several women joining in the clamour, it was with difficulty any proposal could be made. “*They had been always*,” they said, “*famous for their corn; and the fertility of the land would cease when the Statue was removed.*” Such were exactly the words of *Cicero* with respect to the *Sicilians*, when *Verres* removed the *Statue of Ceres*: — “*QUOD, CERERE VIOLATA, OMNES CULTUS FRUCTUSQUE CERERIS IN HIS LOCIS INTERIISSE ARBITRANTUR*’.” It was late at night before these scruples were removed. On the following morning, *November*, the *twenty-second*, the boat arrived from *Salamis*, attended by four monks, who rendered us all the service in their power; but they seemed perfectly panic-struck when we told them that it was our intention to send the *Statue* in their vessel to the *Piræus*; and betrayed the helplessness of infants when

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(1) *Cicero in Verr. lib. iv. c. 51.* The circumstances which attended the removal of the *Statues of Ceres* and *Triptolemus* from the Temple at *Enna*, by *Verres*, were very similar to those which opposed themselves to our undertaking.—“*His pulchritudo periculo, amplitudo salutis fuit, quod eorum demolitio, atque asportatio, perdifficilis videbatur.*” *Vid. lib. iv. c. 49.*

persuaded to join in the labour. The people had assembled, and stood around the *Statue*; but no one among them ventured to begin the work. They believed that the arm of any person would fall off who should dare to touch the marble, or to disturb its position. Upon festival-days they had been accustomed to place before it a burning lamp. Presently, however, the Priest of *Eleusis*, partly induced by entreaty, and partly terrified by the menaces of the *Tchohadar*, put on his canonical vestments, as for a ceremony of high mass, and, descending into the hollow where the *Statue* remained upright, after the rubbish around it had been taken away, gave the first blow with a pickaxe for the removal of the soil, that the people might be convinced no calamity would befall the labourers. The work then went on briskly enough: already the immense mass of marble began to incline from its perpendicular; and the triangular frame was placed in such a situation, that, as the *Statue* fell, it came gradually upon the transverse beams. The rope was then cut, and fastened as traces; one half of it upon either side; and our machine, supported by wooden rollers, was easily made to move. In this manner, at mid-day, it had reached the brow of the hill above the old port; whence the descent towards the

CHAP. shore, although among ruins, and obstructed  
X. by large stones, was more easy.

New difficulties now occurred. It was found that the water near to the shore was too shallow to admit the approach of the boat from *Salamis*, for the conveyance of the *Statue* on board; and the old quay of *Eleusis*, which consisted of immense blocks of marble stretching out into deeper water, was in such a ruined state, that several wide chasms appeared, through which the water flowed. Across these chasms it would be necessary to construct temporary bridges, for which timber would be required; and even then the boat could not be brought close enough to the extremity of the quay to receive the *Statue*. Here the whole of our project seemed likely to meet with its termination; for it was quite impossible, without any mechanical aid, to raise a mass of marble weighing nearly two tons, so as to convey it into the boat. At this critical moment, when we were preparing to abandon the undertaking, a large *Casiot* vessel made her appearance, sailing between *Salamis* and the *Eleusinian* coast. We instantly pushed off in the boat, and hailed her; and the Captain consenting to come on shore, we not only hired his ship to take the

*Statue to Smyrna*, but also engaged the assistance of his crew, with their boats and rigging, to assist in its removal. These men worked with spirit and skill; and made the rest of the operation a mere amusement. At sunset, we saw the *Statue* stationed at the very utmost extremity of the pier-head.

Early on the following day, *November the twenty-third*, two boats belonging to the vessel, and the *Salamis* ferry-boat, were placed alongside of each other, between the ship and the pier; and planks were laid across, so as to form a kind of stage, upon which the *Casiot* sailors might work the blocks and ropes. A small cable was also warped round the *Statue*; and twelve blocks being brought to act all at once upon it, the *Goddess* was raised almost to the yard-arm; whence, after remaining suspended a short time, she was lowered into the hold; and the *Eleusinians* taking leave of her<sup>1</sup>, the vessel sailed for *Smyrna*. Having thus ended the narrative of our adventure, we may now conclude our observations concerning the Ruins of

Success of  
the Under-  
taking.

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(1) They predicted the wreck of the ship which should convey it: and it is a curious circumstance, that their augury was completely fulfilled, in the loss of the *Princessa* merchantman, off *Beachy Head*, having the *Statue* on board.

CHAP. X. *Eleusis.* These have been, since surveyed with  
 { so much attention by other travellers, that we  
 Further shall merely state such things as may perhaps  
 account of have escaped their notice.  
*Eleusis.*

*Long  
 Walls.*

It has been supposed, that the “*Long Walls*,” of *Athens*, which extended from the *Acropolis* to the sea, and inclosed the *Piræus*, were a peculiar feature of the *Athenian city*: but this is by no means true. Such a method of connecting the harbours with the *citadels* of *Greece*, was a very general characteristic of the manners of the *Grecian* people, in all places where the *Acropolis* was not actually situate upon the shore. This, for example, was the case at *Corinth*: it may also be remarked at *Megara*, and at *Eleusis*. The *Acropolis* of *Eleusis* is half a mile distant from the harbour. Between the base of the hill upon which the *Citadel* stood, and the sea, this distance is occupied by a small plain; and from the number of ruined foundations, the vestiges of *temples*, and of other *Hiera*, all over this plain towards the sea, we were inclined to differ from *Wheler*, and from every other traveller, by considering this piece of land as the identical spot called *RHARIUM*; where, according to the antient traditions of *Eleusis*, corn was first sown. The severe illness with

which *Triptolemus* was afflicted, and from which he was restored to health by *Ceres*, is still liable to attack all who expose themselves to the *malaria* now covering this part of the *Eleusinian* territory: and the evil might again be removed, as it then was, by subjecting the same spot once more to the labours of agriculture; carefully cleansing and draining the soil. This being the *Rharian Plain*; the great plain of *Eleusis*, upon the other side of the *Acropolis*, towards the west, is consequently the *Thriasian*. The *Rharian Plain* being small, and between the *Citadel* and the *sea*, was in all probability occupied, in antient times, by the city of *Eleusis*, and by many of its sacred buildings. The remains of the two *Long Walls*, which extended from the *Citadel* to the *sea*, and inclosed the *port*, are yet visible; and within this inclosure were perhaps the temples of *Triptolemus* and of *Neptune*. The *Area* and *Altar* of *Triptolemus* were undoubtedly within the *Rharian Plain*. The temple of *Diana Propylea* was, of course, as its name implies, the *Holy Gate* of the *Citadel*; and probably it stood

Of the  
*Rharian*  
and *Thri-*  
*asian*  
Plains.

Temples  
of  
*Triptole-*  
*mus*, of  
*Neptune*,  
and of  
*Diana*  
*Propylæa*.

(1) Vid. *Pausania Attic.* c. 38. pp. 92, 93. ed. Kuhnii.

(2) Τὸ δὲ πρῶτον τὸ 'Ραγίον, κ. τ. λ. 'Ενταῦθα ἸΑΛΩΣ καλουμένη ΤΡΙΠΤΟ-  
ΛΕΜΟΣ, καὶ ΕΛΕΥΣΙΣ δίκοντο. Ibid. p. 93.

CHAP.  
X.Temple  
of Ceres.

upon or near to the spot which is now occupied by a small Church or Chapel upon the brow of the hill. That of *Ceres*, built during the administration of *Pericles*, by *Ictinus* the architect of the *Parthenon* at *Athens*, and mentioned by *Plutarch*<sup>1</sup>, by *Strabo*<sup>2</sup>, and by *Vitruvius*<sup>3</sup>, was perhaps destroyed before the invasion of *Alaric*, at the end of the fourth century; and even before the time of *Pausanias* in the second; as it is not mentioned by him. But as *Phidias* presided over all the artists employed to complete it<sup>4</sup>, and the marble of *Mount Pentelicus* was employed in its construction, it is easily to be recognised in those Ruins among which the *Statue* was discovered; an area or pavement, leading to it, being of *Pentelican* marble, and still existing, at the commencement of the *Thriasian Plain*, upon the western side of the *Acropolis*. The antient port of *Eleusis* was entirely artificial; being inclosed by a semicircular pier of white marble. Going to this port from the modern village (which does not contain forty houses), along the remains of the

Port of  
*Eleusis*.(1) *Plutarch*. in *Pericl.* vol. I. p. 159.(2) *Strabon*. *Geog.* lib. ix.(3) *Vitruv.* in *Præfat.*(4) Πάντα δὲ διείσεν καὶ πάντων ἐπίσκοπος ἦν αὐτῷ ΦΕΙΔΙΑΣ. *Plutarch*. in *Pericl.*



*northern wall*, you come to the ruins of another large *Temple*, consisting of prodigious masses of stone and marble. Here, then, was one of the *temples* before mentioned; perhaps that of *Neptune*, being so near to the *port*. At a distance to the *right* in what we have considered as the *Rharian Plain*, is another considerable *Ruin*, a part whereof is yet standing; and the foundations of other structures may be discerned. All this plain, between the *Acropolis* and the sea, is covered with the fragments of former works; and upon this side was the *Theatre*; the form of which may be distinctly traced upon the slope of the hill, near the southern wall leading to the sea. Upon the summit of the *Acropolis* are the vestiges of the *Citadel*; also some excavations, which were used as *cisterns*, similar to those of other cities in the *Peloponnesus*. Looking down upon the great *Thriasian Plain* from the top of this rock (whose shape is an oblong parallelogram, lying nearly parallel to the shore), the back of the spectator being towards the sea, the remains of the *TEMPLE OF CERES* appear at the foot of the *north-west* angle; and to the left of this, in the road to *Megara*, exactly as it is described by *Pausanias*, in the very beginning of the route, is the *Well*

*Antient  
Theatre.*

*Acropolis.*

CHAP.  
X. called by him ' *ἄθρινον*, close to the foundation of some Hieron or Temple. A little farther towards the left lies the colossal marble Torso of a *Lion*, or of a *Sphinx*, which was before noticed in our arrival at *Eleusis* from *Megara*.

Return to  
*Athens*.

Having thus amply gratified our curiosity with regard to the remains of this remarkable city, and accomplished the object of our wishes by the removal of the *Statue of Ceres*, we returned in high spirits to *Athens*, to prepare for a journey through *BEOTIA*, *PHOCIS*, *THESSALY*, *PIERIA*, *MACEDONIA*, and *THRACE*, to *Constantinople*.

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(1) Ἐστία δὲ ὁδὸς ἐξ Ἐλευσίνος πρὸς Μίγαρα ἔργον. Ταύτην ἐρχομένοις τὴν ὁδὸν, φρεῖα ἰσθμὸν ἀνθρον παλούμενον. *Pausan. Attica*, c. 39. p. 94. ed. Kühnii.

## **APPENDIX**

# APPENDIX.

## N<sup>o</sup>. I.

THE following CATALOGUE is inserted by way of SURVEY of the PRESENT STATE of LITERATURE in GREECE. It contains a LIST of BOOKS in the HELLENIC and in the ROMANIC LANGUAGES, printed at VENICE at the Press of THEODOSIUS of YANINA, with their Prices in Venetian Liri and Soldi.

The Number has of course augmented since the period of the Author's return to England.

### ΚΑΤΑΛΟΓΟΣ

ΤΩΝ ΒΙΒΛΙΩΝ ἙΛΛΗΝΙΚΩΝ ΤΕ ΚΑΙ ΚΟΙΝΩΝ

Τῆς Τυπογραφίας τοῦ Πάνου Θεοδοσίου τοῦ ἐξ Ἰωαννίνων.

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Ἐντίησι φωβ. 1802. φιβ. 15.  
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	Lir.	Sol.
ΑΓΙΑΣΜΑΤΑΡΙΟΝ μέγα, ἥτοι Ἑκλογὴ ἐκ τοῦ		
Εὐχολογίου. μετὰ νέας προφθήκης . . . . .	3	0
— Ἑτερον μικρόν . . . . .	1	10
Ακολουθία τοῦ Ἀγίου Χαραλᾶμπους . . . . .	1	10
— Ἑτέρα ἀγίου Νικολάου . . . . .	1	0
— Ἑτέρα ἀγίου Μιχαὴλ . . . . .	1	0
— Ἑτέρα τῶν ἀγίων Μαρτύρων Τιμοθέου, καὶ		
Μαύρας . . . . .	1	0
— Ἑτέρα τοῦ ἐν Ἀγίοις Πατρὸς ἡμῶν Δονάτου . . . . .	1	0
— Ἑτέρα τοῦ ἀγίου Διονυσίου ἐπισκόπου Αἰγίνης . . . . .	1	10
— Ἑτέρα τοῦ ὁσίου καὶ θεοφόρου Πατρὸς ἡμῶν		
Θεοφάνους τοῦ νέου . . . . .	1	0

	<i>Lir.</i>	<i>Sol.</i>
— Ἑτέρα τῆς ὁσίας Μητρὸς ἡμῶν Θεοδώρας τῆς Βασιλίσσης . . . . .	1	0
Αἰσώπου Βίος, καὶ Μῦθοι Ἑλληνιστὶ μετὰ προσθήκης τῆς Χρηστοθηείας Ἀντωνίου τοῦ Βυζαντίου . . . . .	3	0
— Ἑτερος μετὰ καὶ τοῦ Θεωφράστου . . . . .	3	10
Ἀλεξάνδρου τοῦ Μακεδόνα ἱστορία διὰ στίχων . . . . .	1	0
Ἀμαρτωλῶν Συτηρία, νεοτυπωθὲν . . . . .	7	0
Ἀμύντα τοῦ Τάσου Τραγωδεῖα . . . . .	2	0
Ἀμυνίου περὶ διαφόρων Λεξέων . . . . .	1	10
Ἄνθος Χαρίτων Νέον εἰς Ἱταλικήν, καὶ ἀπλὴν Ῥωμαϊκὴν φράσιν . . . . .	1	10
Ἀνθολόγιον, νεοτυπωθὲν διορθωμένον εἰς τὰ ἑλληνικὰ τῶν ἄλλων τύπων . . . . .	16	0
Ἀόρατος Πόλεμος . . . . .	6	0
Ἀπόστολοι νεοτυπωθεῖς, καὶ καλὰ δεμένους εἰς πετζήφιν . . . . .	6	10
— Ἑτερος ὀρθινάριος . . . . .	5	10
Ἀπολλώνιος Τύρου διὰ στίχων ἀπλῶν . . . . .	0	10
Βίος Αἰσώπου εἰς ἀπλὴν φράσιν . . . . .	0	15
Βοσκοπούλα ἢ εὐμορφή . . . . .	0	4
Βοσπορομαχία διὰ στίχων κοινῶν περιγράφουσα τὸ κατὰστατον τῆς Κωνσταντινουπόλεως . . . . .	2	0
Γαῖδαρον, Λύκον, καὶ Ἀλουπούς. καὶ ὄνον προσεστώτος διήγησις ἀστεία . . . . .	0	4
Γεωπονικόν, ὅπου περιέχει ἐρμηνείας διαφόρων . . . . .	3	0
Γεωργίον Λεξικὸν τὸ Τετράγλωσσον, νεωστὶ τυπωθὲν, ἠξυημένον μὲ λέξεις καὶ φωνὰς μάλιστα εἰς τὰ μετὰ τοῦ ἄλφα γράμματα. πλουτισμένον μὲ τὰς πλέον ἀναγκαίας, ἱστορίας καὶ μυθολογίας εἰς ἑκίνας τὰς λέξεις ὅπου ἀνήκουσι, πρὸς περισσύτεραν κερταλῆψιν τοῦ νοήματος τῆς λέξεως,		

	<i>Lir.</i>	<i>Sol.</i>
μέ τας ὀνομασίας τῶν θεῶν, μέ παραδείγματα, κατὰ πᾶσαν λέξιν, καί μέ ἄλλους τινάς καλῶς πισμούς χωρίς συγκατάβασιν . . . . .	80	0
Γλιζούνιος περί ἀριθμητικῆς μεθόδου . . . . .	3	10
Γνωμικά παλαιῶν τινῶν Φιλοσόφων εἰς ἀπλὴν φράσιν . . . . .	1	10
Γνωμολογικὸν Γρυσολωρᾶ, νεωστὶ τυπωθὲν . . . . .	0	15
Γραμματικὴ τοῦ Λασκάρεως μετὰ προσθήκης καί καλλωπισμοῦ δισίματος . . . . .	4	0
Γραμματικὴ Ἑλληνικὴ Ἀντωνίου Κατηφόρου . . . . .	3	10
Γραμματικὴ Βεσσαρίωνος . . . . .	3	0
Γραμματικὴ Θεοδώρου Γαζῆ Βιβλία Τέσσαρα . . . . .	3	0
Γραμματικὴ τῶν φιλοσοφικῶν Ἐπιστημῶν ἡ σύν- τομος Ἀνάλυσις τῆς πειραματικῆς νεωτέρας φιλοσοφίας συγγραφεῖσα μὲν παρὰ τοῦ Ἀγγε- λου Βενιαμὴν Μαρτίνου, μετενεχθεῖσα δὲ εἰς τὴν κοινὴν τῶν Ἑλλήνων Διαλεκτὸν παρὰ Ἀνθίμου γαζῆ τοῦ ἀρχιμανδρίτου εἰς 2 τόμους. Βιέννη, 1799. δίχως συγκατάβασιν . . . . .	16	0
Διακονικὸν, νεωστὶ τυπωθὲν . . . . .	2	0
— Ἐτερον μὲ πετζὶ . . . . .	3	0
Διάκρισις εἰς τὸ ποίημα τοῦ Βολτέρ. . . . .	3	0
Διδασκαλία Χριστιανικὴ . . . . .	0	4
Διδασκαλία περὶ τοῦ Θρόνου τῆς Ῥώμης κατὰ τὴν γνώμην τῶν Φραντζέζων. Τόμ. α'. . . . .	3	0
— Ἐτίρα τῆς Γαλλικανικῆς Ἐκκλησίας, Τόμ. β'. . . . .	3	0
Διήγησις Ἀλεξάνδρου τοῦ Μακεδόνα, περιέχουσα τὸν βίον, τοὺς πολέμους, τὰ κατορθώματα, καὶ τὸν θάνατον αὐτοῦ . . . . .	1	10
Διογόνους Λαερτίου περὶ Βίων, Δογμάτων καὶ Ἀποφθεγμάτων τῶν ἐν φιλοσοφίᾳ εὐδοκίμησάν- των Βιβλία δέκα. Ἐνετίῃσι 1798 εἰς 8 γδοον δίχως συγκατάβασιν . . . . .	16	0

Ἑβδομαδάρια, ἥτοι Ἑνιαύσιος Βίβλος, περιέχουσα ἁπλὴν ἑξῆς ἀκολουθίαν τοῦ χρόνου, ἔχουν τὸ Ὁρολόγιον, τὸ Ψαλτήριον, τὴν Παρακλητικὴν, τὸ Ἀνθολόγιον, τὸ Τριψίδιον, τὸ Πεντηκοσ- τάριον, τὰς τρεῖς Λειτουργίας, καὶ τὰ ἀναγκα- ῖα ἄλλα τοῦ Εὐχολογίου . . . . .	70 . 0
Ἐκδόγιον, νεωστὶ τυπωθὲν . . . . .	8 . 0
Βίρμολόγιον, νεωστὶ τυπωθὲν . . . . .	3 . 0
Ἑορολόγιον, νεωστὶ τυπωθὲν . . . . .	4 . 0
Ἐπιστολάριον μὲ μίαν προσθήκην πολλὰ περιέργον, καὶ χρῆσιμον . . . . .	3 . 0
Ἐπιστολαὶ διὰ στίχων ἀπλῶν κατὰ τῆς ὑπερφαι- νίας . . . . .	0 . 12
Ἑρμηνεῖαι Εὐσεβεῖς περὶ Μιμήσεως Χριστοῦ . . . . .	5 . 0
Ἑρωτόκριτος, νεωστὶ τυπωθεὶς . . . . .	3 . 10
Ἑρωφίλη Τραγῳδία διὰ στίχων . . . . .	1 . 10
Ἑλεγχος κατὰ ἀθέων καὶ δυσσεβῶν εἰς Τόμ. δύο . . . . .	10 . 0
Εὐσταθίου, τὸ καθ' ὑμνήν καὶ ὑμενίαν δρᾶμα . . . . .	8 . 0
Ἑγχειρίδιον τῆς τῶν ζώων οἰκονομίας . . . . .	2 . 0
Εὐαγγέλιον, διορθωμένον εἰς πολλὰ ἑλλειπῆ, μὲ τὰ Κανόνια του Πατριάρχου Ἱεροσολύμων Χρυσ- σάνθου τοῦ Νοταρᾶ . . . . .	24 . 0
Ἑτέρον χρυσόν . . . . .	32 . 0
Εὐχολόγιον μέγα νεοτυπωθὲν . . . . .	16 . 0
Ζητήματα διάφορα Θεολογικὰ τοῦ μεγάλου Ἀθα- νασίου . . . . .	0 . 10
Ἡ Ἑξάβιβλος (εἰς κοινὴν γλῶσσαν μεταφραθεῖσα) Κωνσταντίνου Ἀρμενοπόλου. Τὰ νῦν ἀνέκ- θεῖσα μετὰ Ἀποστολικῶν, Συνοδικῶν, καὶ Πα- τερικῶν Κανόνων . . . . .	18 . 0
Ἠθικὴ περιήγησις Κύρου βασιλέως Περσῶν . . . . .	8 . 0

	Lat.	Sol.
Θέατρον Πολιτικὸν μεταγλωττισθὲν ἐκ τῆς Λατινίδος εἰς τὴν κοινὴν Διάλεκτον παρὰ τοῦ Ὑψηλῶτατου αὐθέντου Οὐγκροβλαχίας Νικολάου Μαυροκοδράτου. Τρίτη διορθωμένη ἔκδοσις Βενετία δίχως συγκατάβασιν τινα . . . . .	15	0
Θεωρία Χριστιανικὴ . . . . .	1	10
Θησαυρὸς Δαμασκηνοῦ νεοτυπωθεὶς . . . . .	8	0
Θεοφράστου Ἠθικοὶ χαρακτῆρες εἰκοσιτέσσαρες . . . . .	0	10
Θεοφυλάκτου Βουλγαρίας ἐρμηνεία εἰς τὰ τέσσαρα Ἱερά Εὐαγγέλια χωρὶς τινα κατεβασμὸν . . . . .	30	0
Θεοτοκάριον . . . . .	3	0
Θυσία τοῦ Ἀβραάμ διὰ στίχων ἀπλῶν . . . . .	0	10
Ἰδέα τοῦ ἀληθοῦς Μετανοοῦντος . . . . .	3	0
Ἱστορία τῆς Βυζαντιδὸς ἀπὸ κτίσεως Κόσμου ἕως τοῦ ἐσχάτου καιροῦ μας, εἰς Τόμους ε' (χωρὶς συγκατάβασιν) . . . . .	60	0
Ἱστορία Πολέμου ἀναμεταξὺ Ῥωσσίας, καὶ τῆς Ὀθωμανικῆς Πόρται, εἰς Τόμους ἑξ . . . . .	21	0
Ἱστορία Ἐκκλησιαστικῆ Μελετίου εἰς ἀπλὴν φράσιν εἰς Τόμους τρεῖς . . . . .	60	0
Ἱστορία ἠθικὴ Βελισσαρίου Ἀρχιστρατήγου τοῦ μεγάλου αὐτοκράτορος . . . . .	6	0
Ἱστορία Σταυράκι διὰ στίχων ἀπλῶν . . . . .	0	4
Ἱστορία τῆς Σκοτίας . . . . .	0	4
Κατάνυξις Μπουνιαλὴ διὰ στίχων . . . . .	0	10
Κωμωδία τοῦ Κάρλου Γολδόνη, ἡ στοχαστικὴ καὶ ὠραία χῆρα μεταφρασθεῖσα εἰς τὴν ἡμετέραν διάλεκτον . . . . .	3	
— Ἑτέρα, Ἀριτὴ τῆς Παμέλας . . . . .	3	0
— Ἑτέρα, Διχόνιαι Πενερᾶς καὶ νύμφης . . . . .	3	10
Κορηλίου Νέπωτος περὶ τῶν ἐσχῶν ἡγεμόνων Ἑλλήνων καὶ Ῥωμαίων . . . . .	6	
— Τοῦ αὐτοῦ μὲ εἰκόνας δίχως συγκατάβασιν . . . . .	7	



	Lir.	Sol.
Λεξικὸν Μικρὸν . . . . .	3	0
Λόγοι, Ψαυφελεῖς εἰς τὸ Σωτήριον Πάθος . . .	1	10
Λεξικὸν Βλάχων χωρὶς συγκατάβασιν . . . .	24	0
Λόγοι Πανηγυρικοὶ, εἰς Ἐγκώμιον διαφόρων Ἀγίων .	2	0
Λειτουργικὸν ἐς μῆκος καὶ χαρακτῆρα μέγαν . .	12	0
Λειτουργίαι εἰς τρεῖς, Χρυσοστόμου, Βασιλείου, καὶ ἡ Προηγιασμένη μετ' Εἰκονογραφίας, εἰς πετζι	3	10
— Ἑτεραί εἰς χαρτὸν . . . . .	1	10
Μαργαρίται τοῦ Χρυσοστόμου . . . . .	8	0
Μαρκάδας ἱστορία διὰ στίχων . . . . .	0	6
Μηναῖα τὰ δώδεκα, νεοτυπωθέντα μετ' προσθήκην τοῦ Τυπικοῦ, εἰς καθ' ἑορτὴν τοῦ χρόνου ἐκεί ᾧ χρησιμεύει. καὶ ἄλλαι πολλαὶ διορθώσεις εἰς τοὺς εἰρμούς, καταβασίας, καὶ ἤχους, ἰσφαλ- μένα εἰς τοὺς πρώτους τύπους . . . . .	144	0
Μηνιάτη Διδαχαί, νεοτυπωθεῖσαι . . . . .	8	0
Μηνολόγιον τοῦ ἔτους 1802 . . . . .	0	3
Μῦθοι Αἰσώπου, εἰς ἁπλὴν φράσιν . . . . .	0	15
Μυθολογικὸν ἠθικοπολιτικὸν τῆς Πυλπαίδος . .	6	0
Μωρέως Ἱστορία . . . . .	1	0
Μυθολογικὸν Ἀραβικὸν ἦτοι ἐξικολούθησις τῆς χαλ- μᾶς εἰς Τόμους τέσσαρας . . . . .	22	0
Ναυτικῆς θεωρητικο-πρακτικῆς Ἑρμηνεία, ἐκ τῆς Ἰταλικῆς διαλέκτου εἰς τὴν τῶν Γραικῶν κοινὴν μεταγλωττισθεῖσα καὶ τανῦν ἔτει 1802. πρῶτον τύποις ἐκδοθεῖσα ὁμοῦ μετὰ τῶν μαθηματικῶν πινάκων εἰς δύο Τόμους . . . . .		
Νέος Παράδεισος, νεωστὶ τυπωμένος . . . . .	8	0
Ξενοφῶντος τὰ σωζόμενα μετ' εἰκονογραφίας εἰς τέσα- ρας Τόμους εἰς Φραντζέζε χωρὶς συγκατά- βασιν . . . . .	44	0

	Ltr.	Sol.
Οκτώηχος κατὰ δεμένη . . . . .	1	2
Οἱκοι τῆς Θεοτόκου, Ἑλληνικῆ, καὶ ἀπλᾶ . . . . .	0	10
Ὁρθόδοξος Ὁμολογία . . . . .	6	0
Παδαγωγία μὲ προσθήκαις χρήσιμαίς . . . . .	0	2
— Ἑτέρα μεγάλη μετὰ διαφόρους καλλωπισμοὺς . . . . .	0	10
Παιδαγωγὸς ἡ Γραμματικὴ πρακτικὴ ἐν Βιέννῃ 1800		
δίχως συγκατάβασιν . . . . .	10	0
Παρακλητικὴ νεωστὶ τυπωθεῖσα, καὶ ἐπιμελῶς διορθωθεῖσα . . . . .	20	0
Πεντηκοστάριον παρομοίως . . . . .	12	0
Περιγραφή Ἱερὰ τοῦ Σινῆ Ὅρους, μετὰ τῆς Ἀκολουθίας τῆς ἁγίας Αἰκατερίνης, καὶ ἐτέρων πάντων ἀφελίμων διηγήσεων . . . . .	2	10
Περὶ τῆς διατριβῆς εἰς Ἑσπετίαν τῶν Κομήτων τῆς Ἀρκτου τοῦ μεγάλου Δουκὸς τῆς Ῥωσσίας . . . . .	0	10
Πέτρα Σκανδαλου ἦτοι διασάφησις τῶν διχονιῶν τῶν δύο Ἑκκλησιῶν Ἀνατολικῆς καὶ Δυτικῆς, συγγραφεῖσα παρὰ ἡλίου Μηνιάτη . . . . .	8	0
Πολεμικῆς Τέχνης ἐρμηνεία μετὰ τῆς ἱστορίας τῶν στρατευμάτων τῆς μεγάλης Ῥωσσίας . . . . .	3	0
Πρακτικὰ, ἦτοι Περιγραφή τῶν Πράξεων τῆς Διαιτήτης, ὅπου ἔγινεν εἰς Βαρσοβίαν τῆς Πολωνίας κατὰ τοὺς 1768 . . . . .	0	10
Προσκυνητάριον τῆς βασιλικῆς καὶ σιβασμίας Μονῆς τῆς μεγίστης ἁγίας Λαύρας, τοῦ ἁγίου Ἀθανασίου τοῦ ἐν τῷ Ἀθῷ . . . . .	1	0
Σπανος . . . . .	0	10
Στιχολογία, νεωστὶ τυπωθεῖσα μετὰ προσθήκης τινὸς ἀναγκαίας τοῦ Ἑσπερινοῦ, τοῦ Ὁρθρου, καὶ τῆς Λειτουργίας . . . . .	0	5
Συλλειτουργικὸν μετὰ τινος νέας προσθήκης . . . . .	0	6
Συντίπα τοῦ Φιλοσόφου Ἰστορία . . . . .	1	0

Συνταγματίου Νέον, περιέχον τήν, πρέπονσαν αὐτῷ		
Ἀκολουθίαν Παρακλητικὴν τῆς ἄλης Ἑβδομά-		
δος. Νῦν τὸ πρῶτον τυπωθὲν, καὶ ἀκριβῶς		
διορθωθὲν . . . . .	1 .	10
Συνταγματίου Θεολογικῆς παιδείας . . . . .	16 .	0
Σύνοψις, νεωστὶ τυπωθεῖσα μετὰ προσθήκης, καὶ		
τινῶν εὐχῶν ἐν τῷ τέλει . . . . .	2 .	10
— Ἑτέρα ὁμοία χρυσωμένη . . . . .	3 .	10
Σειρά τῶν ἀγίων Πατέρων εἰς τὸν Ἰώβ . . . . .	10 .	0
Συμμεὼν Θεσσαλονίκης εἰς ἀπλὴν φράσιν χωρὶς συγ-		
κατάβασιν . . . . .	32 .	0
Τὰ ἅπαντα πρακτικὰ τῶν Τοπικῶν καὶ Οἰκουμενι-		
κῶν ἀγίων Συνόδων, εἰς Τόμους δύο . . . . .	124 .	0
Ταρίφα μετὰ ταῖς Πόσταις . . . . .	0 .	15
Τετραενάγγελον εἰς χαρακτῆρα μέγαν, μετὰ προσ-		
θήκης τῆς Ἀποκαλύψεως, καὶ μετὰ Πίνακα τῶν		
ῥητῶν τῆς Παλαιᾶς, τὰ ὅποια εὐρίσκονται εἰς		
τὰ τέσσαρα Εὐαγγέλια καὶ Ἀποκάλυψιν . . . . .	7 .	0
— Ἑτερον εἰς χαρακτῆρα μικρὸν διὰ ἐγκόλπιον . . . . .	7 .	0
— Ἑτερον εἰς θήκην χρυσοῦν . . . . .	10 .	0
Τραγωδία τοῦ Πέτρου Μετὰστασίον. νῦν πρῶτον		
μεταφρασθεῖσα εἰς τὴν ἡμετέραν διαλεκτὸν.		
εἰς Τόμους δύο . . . . .	4 .	10
Τριψίδιον νεοτυπωθὲν . . . . .	22 .	0
Χριστιανικὴ Θεολογία τοῦ θεολογικωτάτου Μητρο-		
πολίτου Μόσκβας Πλάτωνος . . . . .	8 .	0
Χρονογράφος μετὰ προσθήκης νέας τῶν Τουρκῶν		
Βασιλέων . . . . .	8 .	0
Χρηστοθήβια Ἑλληνιστὶ μεταφρασθεῖσα ἐκ τῆς Λατι-		
νίδος εἰς τὴν Ἑλληνικὴν φωνὴν παρὰ Ἀντω-		
νίου Βυζαντίου ἐπὶ πᾶσι ὠφελιμωτάτη πρὸς δια-		
κόσμησιν ἡθῶν τῶν Νέων . . . . .	1 .	0

	<i>Lib.</i>	<i>Sol.</i>
Χρυσωπηγή Ἰωάννου Χρυσοστόμου. ἐν τῷ πρώτῳ		
μεταφρασθεῖσα . . . . .	32	0
Ψαλτήριον μέγα νεοτυπωθὲν εἰς χαρακτῆρα μέγαν	4	10
— Ἔτερον μικρὸν . . . . .	1	2
— Ἔτερον Ἐξηγητὸν τοῦ Ἀγαπίου . . . . .	8	0
Ὡρολόγιον σκέτο, μετὰ διαφορῶν καλλωπισμῶν	6	10
— Ἔτερον χρυσωμένον . . . . .	8	0
Ὡρολόγιον μέγα, τὸ λεγόμενον τῆς Βλαχίας . . . . .	10	0
— Ἔτερον ὅμοιον χρυσωμένον . . . . .	13	0

## No. II.

## TEMPERATURE OF THE ATMOSPHERE,

ACCORDING TO  
DIURNAL OBSERVATION;WITH  
A CORRESPONDING STATEMENT OF TEMPERATURE IN ENGLAND

During the same Period;

THE LATTER BEING EXTRACTED FROM A REGISTER KEPT IN THE APARTMENTS OF THE ROYAL  
SOCIETY OF LONDON, BY ORDER OF THE PRESIDENT AND COUNCIL.

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*N.B. The Observations during the Journey were always made at Noon; those of the Royal Society at Two P. M. ; and both on the Scale of Fahrenheit.*

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Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
82°	Acre, in Syria, N. lat. 32°. 57'.	July 17.	66
82	Acre,	July 18.	69
83	Acre,	July 19.	77
83	Acre,	July 20.	73
82	At sea, off Mount Carmel,	July 21.	79
81	At sea, N. lat. 33°. 24'.	July 22.	79
81	At sea, N. lat. 33°. 48'.	July 23.	72
81	At sea, N. lat. 33°. 40'.	July 24.	69
81	At sea, N. lat. 33°. 6'.	July 25.	71
81	At sea, N. lat. 31°. 32'.	July 26.	76
81	At sea, N. lat. 31°. 47'.	July 27.	72
80	At sea, N. lat. 31°. 59'.	July 28.	68
81	At sea, N. lat. 32°. 4'.	July 29.	66
81	At sea, N. lat. 32°.	July 30.	74
82	At sea, N. lat. 31°. 40'	July 31.	72

Observation on the scale of Fahrenheit.	* Where made.	When made.	Observation in London on the same Day.
81	{ Off the mouths of the Nile, } N. lat. 31°. 40'.	August	74
82	Aboukir bay,	August 2.	74
83	Aboukir bay,	August 3.	63
83	Aboukir bay,	August 4.	71
83	Aboukir bay,	August 5.	68
83	Aboukir bay,	August 6.	72
83	Aboukir bay,	August 7.	76
83	Aboukir bay,	August 8.	73
85	Rosetta,	August 9.	68
92	Upon the Nile, near Metubis,	August 10.	74
89	Upon the Nile, near El-Buredgiat,	August 11.	76
89	Upon the Nile, near Bulac,	August 12.	76
90	Upon the Nile, near Bulac,	August 13.	70
91	Upon the Nile, near Bulac,	August 14.	71
91	Cairo,	August 15.	73
91	Cairo,	August 16.	70
93	Cairo,	August 17.	75
92	Cairo,	August 18.	73
91	Cairo,	August 19.	74
91	Cairo,	August 20.	79
91	Cairo,	August 21.	71
90	Desert east of the Nile,	August 22.	71
85	{ Pinnacle of the Greater Pyramid } of Djiza,	August 23.	69
91	Cairo,	August 24.	73
92	Cairo,	August 25.	71
90	Cairo,	August 26.	69
92	Cairo,	August 27.	73
87	Cairo,	August 28.	74
87	Cairo,	August 29.	76
86	Cairo,	August 30.	76
87	Cairo,	August 31.	68

Observation on the Scale of Fahrenheit	Where made.	When made.	Observation in London on the same Day.
89	Cairo,	Sept. 1.	68
90	Cairo,	Sept. 2.	66
83	Upon the Nile, near Amus,	Sept. 3.	69
84	Upon the Nile, near Machallet,	Sept. 4.	66
84	Rosetta;	Sept. 5.	73
82	Rosetta,	Sept. 6.	69
81	Rosetta,	Sept. 7.	66
81	Aboukir bay,	Sept. 8.	68
81	Aboukir bay,	Sept. 9.	70
82	Alexandria,	Sept. 10.	66
83	Alexandria,	Sept. 11.	65
82	Alexandria,	Sept. 12.	62
81	Alexandria,	Sept. 13.	65
81	Alexandria,	Sept. 14.	66
82	Alexandria,	Sept. 15.	70
81	Alexandria,	Sept. 16.	68
81	Alexandria,	Sept. 17.	68
76	Aboukir bay,	Sept. 18.	71
76	Aboukir bay,	Sept. 19.	69
78	Aboukir bay,	Sept. 20.	67
80	Aboukir bay,	Sept. 21.	64
80	Aboukir bay,	Sept. 22.	56
78	At sea, off the mouths of the Nile,	Sept. 23.	63
78	At sea, off the mouths of the Nile,	Sept. 24.	61
78	At sea, N. lat. 33°. 30'.	Sept. 25.	59
78	At sea, N. lat. 34°. 50'.	Sept. 26.	61
78	At sea, N. lat. 35°. 55'.	Sept. 27.	70
76	At sea, N. lat. 35°. 50'.	Sept. 28.	67
74	At sea,	Sept. 29.	69
74	At sea,	Sept. 30.	64
72	At sea, near Rhodes,	Oct. 1.	59
71	At sea, near Rhodes,	Oct. 2.	65
74	At sea, near the Island Episcopia,	Oct. 3.	63

Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
75	At sea, near the Island Stanchio,	Oct. 4.	61
76	Stanchio,	Oct. 5.	61
77	Stanchio,	Oct. 6.	57
77	Stanchio,	Oct. 7.	58
76	Stanchio,	Oct. 8.	58
76	At sea, near Patmos,	Oct. 9.	61
76	At Patmos, in the port,	Oct. 10.	65
74	At Patmos, Ditto,	Oct. 11.	61
69	At Patmos, Ditto,	Oct. 12.	58
75	Ditto, smaller Harbour of Ditto,	Oct. 13.	63
74	Ditto, smaller Harbour of Ditto,	Oct. 14.	62
75	At sea, near Naxos,	Oct. 15.	60
72	Island of Naxos,	Oct. 16.	60
72	At sea, near Naxos,	Oct. 17.	58
76	Island of Naxos,	Oct. 18.	59
76	At sea, near Paros,	Oct. 19.	54
76	Island of Paros,	Oct. 20.	50
77	{ Parian marble quarries of Mar- peesus. }	Oct. 21.	45
75	Harbour of Syra,	Oct. 22.	47
78	Harbour of Syra,	Oct. 23.	53
75	At sea, near Zia,	Oct. 24.	50
74	Island of Zia,	Oct. 25.	53
76	Island of Zia,	Oct. 26.	56
80.	Cape Sunium,	Oct. 27.	56
78	Near Athens,	Oct. 28.	49
80	Athens,	Oct. 29.	54
66	Athens,	Oct. 30.	59
64°	Athens,	Oct. 31.	62
60	Athens,	Nov. 1.	60
62	Athens,	Nov. 2.	56
48	Summit of Mount Hymettus	Nov. 3.	42
70	Athens,	Nov. 4.	48



Observation on the Scale of Fahrenheit.	Where made.	When made.	Observation in London on the same Day.
68	At sea, near Ægina	Nov. 5.	38
68	Epiada,	Nov. 6.	42
67	Hieropolis of Æsculapius,	Nov. 7.	40
67	Nauplia,	Nov. 8.	47
67	Argos,	Nov. 9.	48
62	Carvati, near Mycenæ,	Nov. 10.	48
61	Sicyon,	Nov. 11.	53
63	Corinth,	Nov. 12.	48
68	Isthmus of Corinth,	Nov. 13.	44
62	<i>Stadium</i> of the ISTHMA,	Nov. 14.	43
64	Bath of Helen, at Cenchreæ,	Nov. 15.	53
63	Caræta,	Nov. 16.	55
67	Eleusis,	Nov. 17.	54
61	Athens,	Nov. 18.	50
60	Athens,	Nov. 19.	42
62	Athens,	Nov. 20.	41
61	Athens,	Nov. 21.	44
68	Eleusis,	Nov. 22.	41
74,	Eleusis,	Nov. 23.	37
64	Athens,	Nov. 24.	48
60	Athens,	Nov. 25.	46
61	Athens,	Nov. 26.	45
65	Athens,	Nov. 27.	36
52	Athens,	Nov. 28.	37
68	Athens,	Nov. 29.	29
57	Athens,	Nov. 30.	36

## No. III.

## NAMES OF PLACES

## VISITED IN THE AUTHOR'S ROUTE.

N.B. No attempt has been made upon the present occasion to state the *Distances*, because relating principally to Sea Voyages, they are not precisely known.

1801.	1801.
July 17. Acre.	Aug. 2. Aboukir.
18. Acre.	3. Aboukir.
19. Acre.	4. Aboukir.
20. Acre.	5. Aboukir.
21. Sailed from Acre.	6. Aboukir.
22. At sea.	7. Aboukir.
23. At sea.	8. Voyage to the Nile.
24. At sea.	9. Rosetta.
25. At sea.	10. Upon the Nile.
26. At sea.	11. Upon the Nile <sup>1</sup> .
27. At sea.	12. Caïro.
28. At sea.	13. Caïro.
29. At sea.	14. Caïro.
30. At sea.	15. Caïro.
31. At sea.	16. Caïro.
Aug. 1. Aboukir.	17. Caïro.

(1) A voyage of 200 miles against the whole force of the Inundation, in 36 hours.

1801.	1801.
Oct. 28. Sinus Saronicus.	Nov. 14. Corinth.
29. Athens.	15. Cenchreæ—Ciondon.
30. Athens.	16. Megara.
31. Athens.	17. Eleusis.
Nov. 1. Athens.	18. Athens.
2. Athens.	19. Athens.
3. Athens.	20. Athens.
4. Athens.	21. Athens.
5. Ægina.	22. Eleusis.
6. Epiada—Ligurio.	23. Eleusis.
7. Hieron of Æsculapius—	24. Athens.
8. Nauplia. [Nauplia.	25. Athens.
9. Tiryns—Argos.	26. Athens.
10. Mycenæ—Nemea.	27. Athens.
11. Sicyon.	28. Athens.
12. Corinth.	29. Athens.
13. Corinth.	30. Athens.

END OF VOLUME THE SIXTH.

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