

CHAP.  
IX.

Boundaries  
and names  
of *Thes-  
saly*.

character ; and with regard to the shrewd peasantry of *Yorkshire*, however we may be disposed to make the exception, and to dispute the application of an illiberal pleasantry, we shall not be able to banish it from the language of common conversation. The boundaries however of *Thessaly* have varied as often as the appellation it has received<sup>1</sup>. Its most antient denomination was *Pelasgia*; wherefore *Homer* always calls it *Pelasgicon Argos*. He does not once mention it under the name of *Thessaly*. It has also borne the various names of *Pyrrhæa*, *Æmonia*, *Pandora*, *Nesonis*, and lastly *Thessaly*. It is divided by *Strabo*<sup>2</sup> into the four districts of *Phthiotis*, *Estiæotis*, *Thessaliotis*, and *Pelasgiotis*; all of which *Ptolemy*<sup>3</sup> ascribes to *Macedonia*.

*Pharsalus.*

We found but few antiquities remaining of the antient PHARSALUS. Like other towns and villages of THESSALY, *Pharsa* is so entirely under *Turkish* domination, and has been so long in the hands of *Moslems*, that if they have not destroyed the relics of its former state, they have always hidden them from a traveller's view.

(1) Vid. *Stephan. de Urbib.* p. 305. Not. 46. edit. *Gronovii. Amst.* 1678.

(2) Vid. *Strabon. Geog. lib. ix.*

(3) *Ptolemæi Geog. lib. iii. cap. 13.*

The name alone remains to shew what it once was. *South-west* of the town, indeed, there is a hill surrounded with *antient walls*, formed of large masses of a coarse kind of marble. There is also the lower part of a *Gate*. And upon a lofty rock above the town, towards the *south*, are other ruins of greater magnitude; shewing a considerable portion of the walls of the *Acropolis*, and remains of its *Propylæa*. This place, as it is usual, is called *Palæo-castro*. *Livy* mentions a *PALÆPHARSALUS*<sup>4</sup>; and *Strabo* notices the *new* and the *old city*<sup>5</sup>. The modern town is situate at the foot of a mountain commanding a very extensive view towards the *north* of the *Plain of Pharsalia*, extending *east* and *west*. In the court of the *khan*, and in other parts of the town, we saw some steps made of enormous blocks of stone. *Pharsa* contains two thousand houses; but, for its inhabitants, a far greater proportion of *Turks* than of *Greeks*. There are four mosques; and the cisterns, within the courts and inclosures of these sanctuaries, and of the houses, perhaps contain inscriptions; but,

*Palæ-  
pharsalus.*

*Population  
of Pharsa.*

(4) "*Castra eo tempore A. Hostilius in Thessalia circa Palæpharsalum habebat.*" Vid. *Liv. Hist. Epitome*, lib. xlv. c. 1. p. 678. *Paris*, 1738.

(5) *Τῆς νε πόλεως καὶ τῆς νέας.* *Strab. Geog. lib. ix. p. 625. ed. Oron.*

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we could not procure a sight of any one of them. This place is an Episcopal See, under the Archbishopric of LARISSA<sup>1</sup>. *Strabo* mentions the *old* and the *new town*<sup>2</sup>. The *old* is also often noticed by *Livy*, and by other writers<sup>3</sup>.

Field of the  
Battle of  
*Pharsalia*.

*Monday, December 21*, we left *Pharsalus*, in a thick fog. In a quarter of an hour we saw a *Tumulus*, or *Polyandrium*, the usual indication of a *field of battle*; as in the instances already so often adduced. We came to a bridge of fourteen arches; five whereof were large, and the rest of inconsiderable and disproportionate size. The situation of this bridge, with respect to *Pharsa*, very accurately agrees with a remark by *Appian*<sup>4</sup> as to the interval between *Pharsalus* and the river *ENIPEUS*. We cannot possibly therefore have a better beacon for the situation of the contest between *Cæsar* and *Pompey*; as

(1) Vid. Annot. in *Stephan*, de Urbib. ed. *Gronov*, p. 691. Not. 53.

(2) Ibid. *Strab*, Geog. lib. ix.

(3) Ibid.

(4) "Διὸ δὲ καὶ τετρακισχίλις τῶν Ἰταλῶν φύλακες τοῦ στρατοῦ καταλιπὼν, πέριττοι τοὺς λαποῦς, ἐς τὸ μεταξὺ Φαρσάλου τε ποταμοῦ καὶ Ἐνιπέου ποταμοῦ, ἵδρα καὶ ὁ Καῖσαρ ἀντιδικόσμεν. i. e. Quapropter relictis quatuor millibus Italarum, qui castra custodirent, cæteros deduxit in aciem inter Pharsalum urbem et Enipeum amnem. Ubi et Cæsar ex adverso constitit, castris dispositis." Vid. *Appian*, de Bell. Civil. lib. ii. vol. II. p. 278. Ed. *Schweighæuser*. Lips. 1785.

indeed the *tomb* shews, marking the heap raised over the dead upon that memorable occasion. CHAP.  
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Mr. *Walpole* is also of this opinion; although he has not noticed the *tomb* in his *Journal*; neither did we observe the cotton plantation which he mentions: but this is of little moment. He mentions the course of the river, and the situation of the *field of battle*, in his *Journal*’.

From *Pharsa* to *Larissa*, the road is excellent. It is almost entirely over plains covered with fine turf, without a single stone, but sometimes interspersed with a fine gravel. The soil is very rich. The *Plain of Pharsalia*, which we crossed first, riding during an entire hour at a jog-trot, resembled the scenery in *Cambridgeshire*; so much so, that we could not avoid noticing the circumstance; being similarly flat and dreary, without inclosures, exhibiting pasture mixed with ploughed land, and dykes near the road, beyond which were shepherds with their flocks: only, instead of the *Royston* crows, we had nobler flights of eagles and vultures. A dense fog, concealing the distant mountains;

Appear-  
ance of the  
Plain.

(5) “The traveller cannot miss finding the field of battle, now overgrown with cotton: it is, says Appian, *μεταξὺ Φαρσάλου τε πόλεως καὶ Ἐνιπέου ποταμοῦ*. The *Enipeus* flows into the *Apidanus*, which is received by the *Penæus*.” *Walpole’s MS. Journal*.



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IX.*Pelagiotis.*Numerous  
Sepulchres.

rendered the similitude more striking. After we quitted this plain, we crossed over some hills of trifling elevation; and thence descended into the immense campaign of LARISSA, once the greater plain of the *Pelasgi*. The soil here is the finest that can be imagined; the land, although in many parts uncultivated, being smooth and flat, but, even in places where the plough had passed, very negligently kept, and full of weeds. In this plain are some of the most remarkable *tumuli* known, both as to their size and to the regularity of their form. *Lucan* seems to have had the numerous sepulchres of *Thessaly* in contemplation, in one of his splendid digressions<sup>1</sup>.

At some distance from our road, we saw

- (1) "Thessalia infelix quo tanto crimine tellus  
Læsisti Superos, ut te tot mortibus unam,  
Tot scelerum fatis premerent? quod sufficit ævum,  
Immemor ut donet belli tibi damna vetustas?  
Quæ seges infecta surget non decolor herba  
Quo non Romanos violabis vomere manes?  
Ante novæ venient acies, scelerique secundo  
Præstabis nondum siccos hoc sanguine campos.  
Omnia majorum vertamus busta licebit,  
Et stantes tumulos, et qui radice vetustâ  
Effudère suas, victis compagibus, urnas:  
Plus cinerûm Hæmonîæ sulcis telluris aratur,  
Pluraque ruricolis feriuntur dentibus ossa."

*Lucani Pharsal. lib. vii. v. 847. p. 229. Lips. 1726.*

several parties of *Turkish* sportsmen, coursing, on horseback, with negro attendants, and with very fine greyhounds. The plough in this country is drawn either by a pair of oxen or by two buffaloes. As we drew nigh to LARISSA, the fog dispersed; and the atmosphere becoming clear, we saw a chain of mountains, like a great wall, stretching *east* and *west*, and bounding all the plain towards the *north*. At the base of this vast barrier lies the town of LARISSA, extending in a long line, and making a magnificent appearance. We counted not less than twenty-four mosques and minarets. Here we saw, once more in use, those antique cars, drawn by oxen or by buffaloes, with solid wheels, which we had observed in the *Plain of Troy*, and of which a representation was given in a former Part of these Travels\*. We noticed, also, other wheel-carriages, for the first time since we left *Constantinople*. The very sight of them proved our approximation to northern regions, and that we should now more frequently encounter the genuine *Thracian* and *Sarmatic* habits.

Antique  
Cars.

As we entered *Larissa*, and rode along the *Larissa*.

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(2) See the *Vignette* to Chap. V. Vol. III. Octavo Edit.

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Evil dis-  
position of  
its inhabi-  
tants.

streets, we saw very few antiquities: they consisted of the broken shafts of *Corinthian* pillars, and cornices. The cœmetery near the town, by the prodigious quantity of marble it contains, hewn into the most barbarous imitations of *Turkish* tiaras, such as *calpacks* and *turbans*, offers a convincing testimony of the havoc made by the *Moslems* of *Larissa*, among works of *Grecian* art, during the long period that this city has been in their possession. We found here some antient sepulchral marbles, used for *Turkish* tomb-stones, with *Greek* inscriptions, mentioning merely the names and countries of the deceased: but no other *inscription*, nor a single entire column, could be seen. There was a *conak* at this place; but we found it to be absolutely uninhabitable, and the people belonging to it were as insolent and fierce as savages. We therefore resolved to wait upon the *Bey*, taking care to be accompanied by our *Tchohodar*. After making our way through a throng of slaves and attendants, we found him in a sumptuous apartment, fitted up after the *Eastern* manner; sitting, not upon the couch, but upon the floor of the *divân*, playing at backgammon with another elderly personage, who had the distinction of a green turban. He was surrounded by effeminate-looking young men,

who were sprawling upon the same floor, and either smoking or sleeping. Having made our complaint as to the state of the *conak*, and the behaviour of the people, he ordered us to be conducted to the house of a *Greek* Bishop; but recommended caution to us in venturing among the inhabitants; describing them as a vicious and ungovernable set of men<sup>1</sup>, over whom he had himself, he said, no authority, not daring to punish any one of them.

We remained all the following day at *Larissa*, endeavouring to obtain some account of the present state of the city and of its inhabitants; but this, which is always a difficult undertaking where the majority consists of *Moslems*, was made particularly so in the present instance, by the evil disposition of the populace towards strangers who are *Christians*. Never will the traveller find a place where *Franks* are less

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(1) They had the same character when *Pococke* was here, in the middle of the last century. "The people," said he, "both *Turks* and *Greeks*, have a bad character; and it is dangerous travelling near the city." *Pococke's Description of the East*, vol. II. Part II. chap. vii. p. 153. Lond. 1745.

Dr. *Holland* cites "a geographical work of some merit, composed in the *Romaic* language (Γεωγραφία Νεωτερικὴ), where they are characterized as *μισοχριστοὶ ἕως ἁπλοῦς καὶ ἐπιποδῆς*: HATERS OF CHRIST TO THE HIGHEST DEGREE, AND BRUTAL." See *Holland's Travels*, &c. p. 269. Lond. 1815.



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respected. When we appeared in the streets, the boys followed us, pelting us with stones; and the slightest attempt to check their disorderly behaviour endangered our lives. Everywhere we heard the same opprobrious expressions, of "*Christian dogs!*" "*Rascally Infidels!*" "*Accursed of God!*" Much of this was owing to our being compelled to send the *Tchohodar* about the town upon business: when he was with us, we were less interrupted by insult. We ascertained, however, the number of houses in *Larissa*: they amount to seven thousand; and there are about thirty mosques'. Some few *Greeks* and *Jews* reside here; but the principal part of a population amounting to 20,000 individuals, consists of *Moslems*. The shops are numerous and good: among the goldsmiths we found some valuable silver medals, particularly one of large size, in the highest state of perfection, of the *Locri Opuntii*. We bought also some of *Larissa*; and a bronze coin of the greatest rarity, of *Pelinna*, with the legend entire, ΠΕΛΙΝΝΑΙΩΝ; together

Population.

Medals.

(1) *Pococke* mentions fifteen thousand *Turkish* houses, only, which must have been an exaggeration; fifteen hundred *Greek*, and about three hundred *Jewish*, families. (*Description of the East*, vol. II. Part II. p. 153. Lond. 1745.) Dr. *Holland*, four thousand houses, and 20,000 inhabitants. See *Holland's Travels*, &c. p. 266. Lond. 1815.

with silver coins of *Thessaly*, ΘΕΣΣΑΛΩΝ, and gold coins of *Philip* and of *Alexander*. We were told by the goldsmiths that antient medals are often found at *Pharsa*, and that they are brought to *Larissa* for sale. One of the goldsmiths regretted that we had not arrived a little sooner; having, as he said, melted as many silver medals, a short time before, as afforded a mass of the pure metal weighing half an *oque*<sup>2</sup>. Making great allowance for this most exaggerated statement, we may nevertheless believe that medals pass frequently through the hands of these workmen in *Larissa*: and as the large silver coins of the *Locri Opuntii* are among the finest specimens of the *Grecian* art<sup>3</sup>, travellers, coming after us, will do well to attend to the circumstance. In the shops of Commerce. this city we observed almost every thing that is sold at *Constantinople*, and much of *German* ware besides, especially glass. Tea is also sold here, and of good quality. Where there are so many *Turks*, the commerce in other respects cannot be considerable; yet *Thessaly* must export a great quantity of corn, as the

(2) "On trouve dans cette ville d'excellentes médailles d'or et d'argent, presque toutes des Rois de Macédoine et de la Grèce." *Voyage Du Sieur Paul Lucas, tom. I. p. 84. Amst. 1744.*

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

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inhabitants are unable to consume the produce of their land. The earthenware sold at *Larissa* is so beautiful, that it may be considered as the only place where modern pottery exists, resembling, as to its purity, brightness, and elegance, the antient *terra-cotta* of *Greece*: it comes from a manufactory near *Salonika*, where the *Thericlean* art may be said to exist in its original perfection'. We saw some vessels of red clay, with as fine a varnish, and as elegant a form, as those which are taken from the sepulchres of *Athens*; and they were very strong, although almost as thin as paper. Being obliged to continue our journey on horseback, we had not the means of conveying any of them away with us. The town is situate upon the *PENEUS*, now called *Salambria*; and there is a very handsome bridge over the river, the buttresses being lightened by perforations: it consists of sixteen arches, eight large arches, and eight that are of much smaller size. From this river the inhabitants are well supplied with fish; particularly carp, roach, and eels. Rain fell profusely during this day; and it caused such a flood in the river, that it rose almost to the top of the

*Penēus*  
river.

(1) "Ὅσα δ' ἴσταιν εἰδὴ Θηριελλίσαι τῶν καλῶν. *Dionysius Sinopensis* in *Servatrice*. *Vid. Athen. lib. xi. c. 4. p. 467. Lugdun.*, 1657.

higher arches<sup>2</sup>. We found many fragments of the *Verde-antico* marble used even for the common purposes of paving: perhaps this may be accounted for by a circumstance that will be related in the sequel; the discovery of a substance very similar to this *breccia*, in the neighbourhood, lying in its natural state. Some priests applied to us for a charitable donation for their monastery, pretending to be very poor: this practice is common in *Turkey*, wherever

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(2) "The river Peneus runs on the west and north of this town, and is crossed by a stone bridge of many arches. Procopius says, 'This river which washes the town is borne on with a gentle current to the sea,' *ἡ μάλα πρὸς θάλασσαν*: *De Edif. lib. iv.* The same author describes the country in the vicinity as extremely fertile and well-watered. Indeed, no plain in *Greece* can be more productive than that of *Larissa*, particularly in corn and cotton: it is still the '*Larissæ ... campus opimæ*,' *Hor.* In its greatest length, it is twenty miles. The market of *Larissa* is well supplied with all kinds of provision; particularly with excellent fish caught in the Penæus. The circuit of the town is from three to four miles: the inhabitants are, in number, about 14,000 Turkish families, 1600 Greek; and there are 2000 Jews. The Greek at whose house I lodged, complained of the unhealthy air of the place. From the window of my room I looked over the river, and part of the plain, backed by the snow-covered summits of Olympus, which, extending in a great length of line from east to west, brought to mind the exact meaning of the *μακρὸς Ὀλύμπος* of Homer. The height of this mountain has been given at 800 toises. I find in Plutarch, that Xenagoras measured it accurately with instruments (*δι' ἰσχυράτων*), and found the perpendicular height to be more than ten furlongs (*πρὸς τὰς δέκα στάδια*). See the *Life of Paulus Æmilius*. The height of Pelion, Pliny informs us, was also taken by Dicæarchus, by order of the Ptolemies, and was found to be 'MCCCL passuum ratione perpendiculari.' "

Walpole's MS. Journal.



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there are monasteries. In the street near to the bishop's house we saw the capital of a *Doric* pillar; and such detached fragments are all the remains we could find of the *Temples*' of this famous city. But many more considerable relics of its antient splendour may exist, and would be brought to light, if we were permitted to enter the courts and mosques of the intolerant *Turks*, who hold the supreme rule here, and oppose every inquiry of this nature. Before we quit the subject of the *antient Larissa*, it may be proper to remark, that, owing to the number of cities to which this appellation was common, some confusion has been introduced into the geography of *Greece*. And this seems also to have happened among the *Romans*; for *Livy* makes a careful distinction<sup>2</sup> between the noble city of *Thessaly*, of this name, and another, called *Larissa Cremaste*: yet how often have they been confounded by the moderns! *Livy*

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- (1) "Vidit prima tuæ testis LARISSA ruinæ  
Nobile, nec victum fatis, caput: omnibus illa  
Civibus effudit totas per mœnia vires  
Obvia ceu læto præmittunt munera flentes:  
Pandunt templa, domos."

*Lucani Pharsal. lib. vii. ver. 712. p. 224. Lips. 1726.*

- (2) "Larissamque, non illam in *Thessalia* nobilem urbem, sed alteram, quam *Cremasten* vocant." *Livio, lib. xxxi. c. 46. tom. III. p. 49. ed. Crevier.*

is relating an expedition of the *Romans* from the northern point of *Eubœa* to the opposite continent, to attack *Larissa Cremaste*; but it does not hence follow that this city was upon the coast: indeed, the words of *Strabo* decidedly prove the contrary<sup>3</sup>. It had also the name of *Pelasia*<sup>4</sup>; and it had been called *Cremaste* from its situation, (being as it were *suspended*) upon a high rock. It is therefore not improbable that this may have been an antient citadel of the more modern *Larissa* upon the *Penæus*, at some considerable distance from the other, and in a precipitous situation, above the plain. The author thinks he can almost prove this to have been true; for the inhabitants now give the name of OLD LARISSA to a *Palæo-castro* which is upon some very high rocks, at four hours' distance towards the *east*. The place is visible from *Larissa*. This *Palæo-castro*, therefore, may have been LARISSA CREMASTE, if it were not also the PELASGICON ARGOS of *Homer*, where *Achilles* reigned, and whence he received the appellation of *Larissæus*<sup>5</sup>. And perhaps we may

*Larissa  
Cremaste.*

(3) 'Εν μεσσηνίᾳ ἱστῶν ἡ ΚΡΕΜΑΣΤΗ ΛΑΡΙΣΣΑ, κ. τ. λ. *Strabonis* Geog. lib. ix. p. 630. ed. *Oron.*

(4) ἡ δ' αὐτὴ μὲν ΠΕΛΑΣΓΙΑ λεγούμην. *Ibid.*

(5) "Quos neque Tydides, nec Larissæus Achilles,  
Non anni domuère decem, non mille carinæ."—*Virg. En. II.* 179.

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gain other information also from this circumstance; for nothing more seems to be necessary to explain why the *Citadel of Argos* in PELOPONNESUS was called *Larissa*, and the *Citadel of Larissa* in THESSALY was denominated *Argos*, than this circumstance of their similitude as to situation and appearance; each of them having been constructed upon the top of a high and almost inaccessible rock.

On *Wednesday, December the twenty-third*, we left *Larissa*, and set out for the VALLEY OF TEMPE. This name, authorised by a long acceptance, is now generally used; but the *Gorge*, or *Defile of Tempe*, would be a much more appropriate appellation. That any dispute should have arisen among the Moderns as to the situation of the place itself, is truly marvellous; because it still preserves its primeval name, pronounced TEMBI; and there is no place in all Greece whose locality it is less difficult to determine. An inscription discovered by us within the *defile*, and

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JUPITER was also called *Larissæus*, not, as some have supposed, from this city of *Larissa*, but from the *Argive citadel* of that name (where there was a *Temple of Jupiter*), as it plainly appears from *Strabo*, lib. viii. Vide *Stephanum*, lib. de Urbib. p. 419. Not. 72. edit. Gronovii. Adde *Pausaniam* (*Corinthiacis*, c. 25.) See also *Chap. VIII. Vol. VI. of these Travels*, p. 473. Octavo Edition.

which will hereafter be more particularly noticed, will set this matter in a clear light. According to the plan hitherto observed in these Travels, we shall avoid anticipating observations that were subsequently made; but set before the Reader the substance of our Notes, according to the order in which they were written upon the spot. Mr. *Walpole* considers the *Defile of Tempe*, and the *Vale of Tempe*, as two distinct places. His opinion, and the observation of another learned and accomplished traveller, our common friend, Professor *Palmer*<sup>1</sup>, upon this subject, are subjoined in a note<sup>2</sup>.

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(1) JOHN PALMER, B. D. *Arabic* Professor, and late Classical Lecturer in *St. John's College, Cambridge*;—VIR ERUDITUS, PROBUS, DILECTUS.

(2) "In order to understand clearly what the Antients have said concerning Tempe, it is necessary to keep in mind, that there are two distinct places, having distinct characters of scenery belonging to them;—the *Defile of Tempe*; and the *Valley of Tempe*.

"I shall begin with the first.—The river Peneus flows for three or four miles through a gorge between the mountains Olympus and Ossa, which rise on one side of it, almost perpendicularly: on the other, they afford space for a narrow road formed in the rock, running along the river side. Some of the mountains in Borrowdale by Keswick resemble those in the defile of Tempe, both in shape, and in their wild and barren aspect. The manner in which the rocks at Matlock rise from the border of the river reminds us of those at Tempe: but to make the resemblance more striking, nothing but the grey limestone rocks at Matlock should be seen, divested of all the verdure with which the oak and mountain-ash adorn them; and they should rise to a greater height. The *Defile of Tempe* could never have been represented by the Antients as picturesque or beautiful. Livy, speaking of  
the



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Excepting that the *defile* is rather wider, and expands more into the form of a *valley* at its

the lofty mountains there, uses these words: '*Montes ita utrinque abscissi, ut vix despici sine vertigine quadam simul oculorum animique possint.*' Pliny's words are not quite so strong: '*Ultra visum hominis se attollere dextra laevaque leniter convexa iuga.*'

"On the top of the mountains overhanging the narrow parts of the defile, on the side where Ossa rises, are the remains of antient forts. Here might be the spot where Livy says, 'ten armed men could defend the Pass with ease.' *Dec. v. lib. iv.* In this part also is to be seen the inscription, first observed by *Dr. Clarke*, cut in the rock; stating, that '*L. CASSIUS LONGINUS FORTIFIED TEMPE.*' In searching different writers, to see whether any mention is made of this person, I have been fortunate enough to find the following words in Julius Cæsar (*lib. iii. De Bello Civili*): '*L. Cassium Longinum in Thessaliam misit Cæsar.*' There can be no doubt that this is the person alluded to: we are therefore in possession of another interesting fact,—the very age of the inscription.

"The word *Tempe*, says *Vossius* (in *Melan*), from being applied to the Thessalian defile, was afterwards used when the Greeks spoke of narrow passes: thus, in *Theophanes*, the Passes of *Taurus* are called *Τίμπερ τῆς Κιλικίας*. *Anna Comnena* calls *Tempe*, *Κλισούρα*; a word employed by the Greeks now as meaning a *defile*. Another Byzantine historian, *Georgius Acropolita*, speaking of a Pass through which the *Strymon* flows, says, 'The common people call such places, *Κλισούρα*.'

"Respecting the situation of the other part of *Tempe*, called the *Valley*, *Pococke* speaks in a very undecided manner. He doubts whether it lies at the south-west entrance of the defile, near *Baba*; or at the north-east extremity. As I passed through *Tempe* in December, at a time when it was impossible to judge correctly of the natural beauties of the country, I shall not speak, from my own observations, more positively concerning this celebrated valley; but shall subjoin a valuable Note from the Journal of my friend *Professor Palmer*, who saw it in the spring of the year 1806, the most favourable season, as he was travelling southward from *Salonica*. From his statement, there can be little doubt that the valley was situated towards the north-eastern entrance of the Defile of *Tempe*.

" ' May

extremities, we see no reason for insisting upon the distinction. The *dales* of *Derbyshire* and *Cumberland*, and the *dingles* of *Wales*, are by some called *valleys*, and by others considered rather as *defiles*, or *passes*; but these distinctions exist only in the *names* given to them.

“ ‘ May 13, 1806. After riding nearly an hour close to the Bay, we turned S. through a delightful plain, which, after a quarter of an hour, brought us to an opening between Ossa and Olympus, the entrance to a Vale, which, in situation, extent, and beauty, amply satisfies whatever the Poets have said of Tempe.

“ ‘ The country being secure, we were able to view the scene from various situations. The best view is from a small hill about one mile S. from the Chán. Looking E. you have then Ossa on your right hand; on your left, a circling ridge of Olympus, clothed with wood and rich herbage, terminates in several elevations, which diminish as they approach the opening before mentioned. In the front is the Vale, intersected by the Peneus; and adorned with a profusion of beauties, so concentrated, as to present under one view a scene of incomparable effect.

“ ‘ The length of the Vale, measured from the station to the opening by which we entered, I estimate at three miles; its greatest breadth, at two miles and a half.

“ ‘ Extending your view northwards, the Vale opens towards a rich plain which bounds the Bay of Salonica; high above whose waters is seen majestic Athos. This interesting feature has hitherto been unnoticed: indeed, it can only be noticed in very favourable circumstances of weather and situation of the observer.’

*MS. Journal of Professor Palmer.*

“ ‘ To this spot, then, described by *Professor Palmer*, must be applied the epithets used by the Antients, when speaking of Tempe,—*nemorosa*, *umbrosa*, *viridantia*, καλὰ. The opinion of the Emperor Julian should not be overlooked. During his residence in Greece, he probably had visited this interesting spot. In a letter to Libanius, he places ‘ the Thessalian Tempe only second to the celebrated Grove and Temple of Daphne in Syria.’ ”

*Walpole's MS. Journal.*

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IX.Road to  
Tempe.

Leaving *Larissa*, we saw, upon the right, the torso of a statue of a woman, remarkable for the excellent sculpture visible in the drapery. Within the *Turkish* cœmetery, upon this side of the city, there were many *Greek* sepulchral marbles; also the *operculum* of a *Soros*. Here we read some valedictory *inscriptions*, of which the two following may serve as specimens; for they are hardly worth notice, except as a proof that the cutters of tomb-stones in all ages have been generally illiterate men.

1.

ΔΙΟΝΥCΙΑΕΡΜΟΓΕΝΗΝΤ  
ΟΝΕΑΥΤΗCΑΝΔΡΑΜΝΙΑC  
ΧΑΡΙΝΗΡΩCΧΡΗCΤΕΧΕΡΙΝ

2.

ΑΥΓΗΓΑΙΟΝΤΟΝΙΔΙΟΝΑΝΔΡΑ  
ΜΝΕΙΑCΧΑΡΙΝ  
ΗΡΩCΧΡΗCΤΕΧΑΙΡΕ

Tumuli.

Being once more in the open *Pelagic Plain*, we were struck by the appearance of the numerous *tumuli* then in view: many of them were extremely large, and in excellent preservation. They did not seem to have been opened and ransacked for the hidden treasure which it is possible some of them contain, as it has often

happened in *Tahtary*; but, upon some of them, small huts had been constructed, as dwellings for the shepherds. We observed these *tumuli* on both sides of the *Penëus*, and the whole way to the *Defile of Tempe*, the entrance to which is distant three hours and a half from *Larissa*. Our road over the plain was along the old *military paved-way*; and we passed a marshy lake, said to be dry in summer, by means of this causeway. It can be no other than the *Palus Nesonis*, mentioned by *Strabo*<sup>1</sup> as near to *Larissa*, which, as usual, is inaccurately placed in the maps published for *Barthelemy's Anacharsis*. The river, swollen by the late rain, had inundated the land near to its banks; and this *marsh* was therefore full of water, so as to resemble a lake.

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The scenery was now uncommonly fine; *OLYMPUS* being all in view towards the *north*, covered with snow. More towards the *east*, *Ossa*, upon our right, made a conspicuous appearance. Towards the *south-east*, and rather behind our route, as we journeyed towards *Tempe*, appeared *MOUNT PELION*. But the

View of  
*Olympus*.

(1) Καὶ τὰ περὶ τῆς Νεσωνίδας λίμνης, κ. τ. λ. *Strabon. Geog. lib. ix.* p. 639. ed. *Oxon.*



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view of OLYMPUS engrossed our particular attention, owing to the prodigious grandeur into which its vast masses were disposed. We had never beheld a scene of bolder outline; for the only diminutive objects in this grand prospect were the distant herds of cattle, grazing in detached groupings upon the plain in the foreground<sup>1</sup>. All the rest consisted of parts of such magnitude, that, in their contemplation, animated nature is forgotten<sup>2</sup>: we think only

(1) The sketch which the author made of this scene, as a memorandum, has been considered a faithful representation by other travellers; and therefore it has been engraved for the Plate annexed to Vol. IV. of the Quarto Edition of these Travels, facing p. 277. It will serve to shew the reader the nature of this highly-poetic land. The form of *Olympus*, and the undulating line presented by its "many tops," has been accurately taken.

(2) This feeling is finely expressed by *Cumberland*. The poet is described as viewing the prospect from the summit of *Skiddaw*, in *Cumberland*.

"Now downward as I bend my eye,  
What is that atom I espy,  
That speck in Nature's plan?  
Great heaven! is that a man?  
And hath that little wretch its cares,  
Its freaks, its follies, and its airs?  
And do I hear the insect say,  
'My lakes, my mountains, my domain?'  
O weak, contemptible, and vain!

The tenant of a day.  
Say to old *Skiddaw*, 'Change thy place,  
Heave *Helvellyn* from his base,  
Or bid impetuous *Derwent* stand  
At the proud waving of a master's hand."

See *Hutchinson's Hist. of Cumberland*, Vol. II. p. 168. *Carlisle*, 1794.

of that Being who is represented in the immensity of his works; and we thereby indulge the same feelings which first induced the benighted Heathens to consider the tops of their mountains<sup>3</sup> as habitations of "THE MOST HIGH GOD<sup>4</sup>."

Drawing near to the base of this mighty rampart, which seems to interrupt all communication between the *plain of the Pelasgi* and the more northern territories, the entrance to the *defile of Tempe* begins to appear, like a breach in a wall. Suddenly one of the guides, a *Greek*, conducting a baggage-horse, began to sing, in a loud tone of voice, a popular ballad in *Romaic*, expressing a dialogue between the two mountains, *Olympus* and *Ossa*; which still retain their original names in the country, although a little altered in the appellations Ὁ ΕΛΙΜΠΟΣ ΚΑΙ Ὁ ΚΙΣΣΑΒΟΣ. The dialogue relates to a dispute between the two mountains, as to the length of the season when they are concealed by snow<sup>5</sup>.

Entrance  
of the Valley.

(3) Πᾶσαι δὲ σκοπταὶ τι φίλαι, καὶ πρῶνις ἄνθρωποι  
'Τψηλῶν ὀρέων. Hom. Hymn. in Apollinem, ver. 144.

(4) Jupiter being therefore called "Τψηστος, and 'Τψηζυγος.

(5) We shall give the beginning of it, exactly as we received it from an illiterate peasant; not vouching for correctness, or grammatical construction.

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Gonnus.

We dined near a village called *Yan*: between this place and *Larissa* there are many vineyards. Afterwards, we continued our journey by the side of the *PENEUS*, until we arrived at *Baba*, situate at the entrance of the *VALE OF TEMPE*. There are many *Turkish* villages within the mouth of this valley, at its *Thessalian* extremity: and as we could find no antiquities upon the spot, we knew not where to place any of the *Grecian* towns that were said to have occupied the same position. Perhaps *Baba* may have been the antient *Gonnus*, for this was in the entrance to *TEMPE*: and there was also a city called *Elatéa*, near to *Gonnus*, and within the *defile*<sup>1</sup>. It is proper that the reader should be made fully acquainted with the nature of this extraordinary passage: and first, in order to give him some notion of the appearance of *Tempe*, it may be said, that it resembles the pass of *Kyllycrankie* in *Scotland*, and that of

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‘Ο Ελιμπος και ὁ Κισσαβος τα δυο βουνα μαλλονον,  
Μαλων του Θαλασσιου, και διατι του βονισιου ;  
Μα μη μαλλονσις Κισσαβος, και μη με παραδιοκνις ;  
Εγο πολλις ὄνι κατοπη, το μαι το καλοκαιρι,  
Να παρο και απο του να πρωτου και τος εχω δια απο τον μηνι.

(1) “*Livy*, speaking of *Elatéa* and *Gonnus*, says, “*Utræque oppida in faucibus sunt, quæ TEMPE adeunt.*” *Liv. Hist. lib. xlii. c. 54. tom. III. p. 634. Paris, 1738.*

*Dovedale* in *Derbyshire*; but it is upon a much grander scale; for *Olympus* upon the left, and *Ossa* upon the right, form the two sides of the *pass*. Owing to some tremendous revolution in the face of nature, these two mountains were separated from each other, having been originally one and the same entire mass; and in the bottom of the cleft formed by their division, flows the *Peneüs*. If ever the waters of the *Black Sea* shall be so far drained and evaporated as to leave only a river flowing through the *Canal of Constantinople*, then the *Thracian Bosphorus* will become what *Tempe* is now. That a sea; like the *Euxine*, once covering the whole of *Thessaly*, was drained by the opening of this chasm between *Olympus* and *Ossa*, is not only evident, from the position of the *strata* on either side of it, but the fact has always been so traditionally transmitted, as to become a theme of poetical allusion, if not a portion of recorded history<sup>2</sup>. A powerful torrent, occupying in

Origin of  
the Defile.

(2) The passages subjoined, from *Herodotus*, *Lucan*, and *Ælian*, will shew how prevalent this opinion was among the Antients: it had always been a tradition in *Thessaly*. The whole of the 129th chapter of the Seventh Book of *Herodotus* is taken up with this subject, from which we can only insert an extract.

Τὴν δὲ Θησσαιὴν λόγος ἴσσι τοσαυτὸν εἶναι λίμνην, κ. τ. λ. . . . . αὐτοὶ μὲν νῦν Θησσαιοὶ φασὶ Πησιδῖονα ποιῆσαι τὴν αὐλῶνα, δι' οὗ ῥέει ὁ Πηνειὸς οἰκέτα λίγοντες. ὅστις γὰρ νομίζει Πησιδῖονα τὴν γῆν εἶναι, καὶ τὰ διςτιῶτα



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some parts of *Tempe* nearly the whole of the passage from side to side, is therefore exhibited by the *PENEUS*; flowing with great rapidity from the *west-south-west* to *east-north-east*; that is to say, from the *Pelagic* to the *Pierian Plain*, which begins at the *eastern* extremity of the *defile*. By the side of this torrent, and at the *western* entrance, as before stated, stands *Baba*. To the *south-south-east* of *Baba*, that is to say, towards the *right*, but at a considerable elevation above this village and the river, upon *Mount Ossa*, is a village called *Ampelákia*. *Ampelákia*; one of the most extraordinary places in all *Turkey*; because, being situate in the most secluded spot of the whole empire, and

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ἐπὶ σιαιμοῦ, τοῦ Θιῦ τούτου ἔργα εἶναι, καὶ ἐκεῖνο ἰδὼν, φάιν' Περσιδῶνα  
 ποιῆσαι. ἔργον γάρ ἐστι σιαιμοῦ, (ὡς ἡμεῖς φαίνονται) ἡ διάστασις τῶν οὐρίων.  
*Herodoti Hist. lib. vii. cap. 129. p. 420. ed. Gronovii.*

"Hos inter montes mediâ qui valle premuntur,  
 Perpetuis quondam latuere paludibus agri:  
 Flumina dum retinent campi, nec pervia Tempe  
 Dant aditus pelagi; stagnumque implentibus unum  
 Crescere cursus erat: postquam discessit Olympo  
 Herculeâ gravis Ossa manu, subitæque ruinam  
 Sensit aquæ Nereus."

*Lucani Pharsalia, lib. vi. v. 343. p. 173. Lips. 1726.*

"Ἔστι δὲ χώρας μεταξὺ κείμενος τοῦ τε ὈΛΥΜΠΟΥ, καὶ τῆς ὈΣΣΗΣ· ἔρη  
 δι' ταύτ' ἐστὶν ὑπερβόλαια, καὶ αἶον ὑπὸ τινος θύρας φροντίδος δισχιζομένη, καὶ  
 μίσην διχεται χωρίον, κ. τ. λ. *Æliani Variæ Historiæ, lib. iii. cap. 1.*  
*tom. I. p. 191. ed. Gronovii, 1731.*

where no one would look for the haunts of active industry, it carries on an extensive commerce, the effects of which were once severely felt by our own manufacturers in *Britain*. We left the main route to visit this village, and ascended, from *Baba*, a part of *Mount Ossa*. The way up is by a paved road; and it is full of a green chlorite schistus, containing veins of white marble and of white quartz. In the description of *Larissa*, fragments of the *Verde-antico* were said to have been observed in the pavements of the city, and that the substance itself existed in the neighbourhood. It was to this part of *Tempe* that allusion was then intended; reserving for the account of the place itself, any further notice of the discovery of this beautiful mineral, in its natural state; because it is singularly connected with the antient geography of the country. That the antients obtained their *green marble* from this place, we shall endeavour to prove. Quarries might now be wrought<sup>1</sup> for the *Verde-antico* in this part of *Mount Ossa*. Those parts of the mountain which are above the *defile* consist, in many places, of *green schistus* veined and spotted

Natural  
locality of  
the *Verde-antico*  
Marble.

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(1) It has lately been found in *Anglesea*; and a very considerable manufacture of this marble has commenced in *London*.

Atrakia.

with *white*. Much of this substance has been used for the *military road* through the *Defile of Tempe*, and about the village of *Ampelákia*. But the discovery of a natural deposit of this rare kind of marble, so near to the *Peneüs*, may be attended with other consequences than merely making known the locality of a curious mineral: it may throw some light over the dark recesses of *Tempe*, by pointing out the situation of one of its antient cities; because we may now shew that *Ampelákia* perhaps originally occupied the site of the antient ATRAKIA, and that the original situation of *Ampelákia* agreed with what *Livy*<sup>1</sup> and *Stephanus*<sup>2</sup> have told us of the antient city. *Ampelákia* was formerly situate lower down, towards the defile; but the inhabitants removed their village to these heights, owing to the incursions made upon them by the *Turkish* troops, in passing this way. The site of the old city ATRAKIA is manifested by this discovery of its *green marble*; because the *Verde-antico* was called *Atracian marble*. There is a very curious and scarce

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(1) "Decem ferme millia ab Larissa abest: sita est urbs super Penēum amnem." *Livii Hist.* lib. xxxii. cap. 15.

(2) "Ἀτραξ καὶ Ἀτρακία πόλις Θισσαλίας τῆς Πιλασγιώτιδος μοίρας. *Stephan. de Urbib.* p. 135. *Amst.* 1678.

treatise of *Blasius Caryophilus*, commonly called *Biagio Garofolo*, a *Neapolitan*, "*De Marmoribus Antiquis*." It was printed at *Utrecht* in 1743. This writer satisfactorily proves that the marble called *Verde-antico* by the *Italian* lapidaries is, in fact, the *Marmor Atracium*<sup>3</sup>; and the *Atracian* marble was called *Θεσσαλὴ λίθος*, by *Julius Pollux*<sup>4</sup>. It is mentioned by *Paul Silentarius*, among the marbles placed by *Justinian* in the church of *St. Sophia* at *Constantinople*<sup>5</sup>. The

*Marmor  
Atracium.*

(3) *Caryophil. de Marmor. Antiq. p. 9. Ultraject. 1743.*

(4) "*Atracium marmor, quod Polluci Θεσσαλὴ λίθος dicitur.*" *Ibid.*

(5) It should therefore seem that the *Atracian*, rather than the *Lacedæmonian* green marble, was used for the ornaments of this edifice. The author, who has bestowed some pains upon the subject, was once induced, from an observation of *Pliny*, to believe that the green columns in *St. Sophia* were of *Lacedæmonian* marble. (See *Tomb of Alexander*, p. 42. Note k. Cambridge, 1805.) The *Lacedæmonian* was one variety of the *Verde-antico*; but it was green and black, instead of green and white. *Caryophilus*, after citing *Silentarius*, says, "*De octo columnis quæ posuit Justinianus in templo Sanctæ Sophiæ, Silentarius intelligit πρασίνοις τοῖς ἀξιοθαυμάστοις, admirandas prasini coloris, ut habet Codinus (de Orig. Constantin. p. 65. ed. Paris) Divus Gregorius Nysenus (p. 399) de Θεσσαλαῖς στήλαις, columnis Thessalicis, ad exornandas gymnasiorum porticus, primus, quod novimus meminit. Ex eodem marmore Basilius Macedo octo pariter ponendas curavit pro ornandis Basilicæ ædibus, quas extruxit (Const. Porphyrog. in Bas. p. 203) Constantinopoli ἐκ λίθου Θεσσαλῆς ἢ ἐκ πράσιου χρώματι κεκλήρωται, ex Thessalico lapide, qui prasini est coloris, hoc est viridis.*" According to *Caryophilus*, the marbles used by the *Greeks* amounted to forty-one varieties; and the information is too valuable to be withheld. They were as follow :



appearance therefore of the *Atracian* marble indicates very satisfactorily the position of the

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1. Hymettus.—The marble of *Hymettus* was so much esteemed in *Xenophon's* time, that temples, altars, shrines, and statues, were made of it throughout *Greece*, but especially at *Athens*.
  2. Pentelicus.—First mentioned by *Æschines*, who lived in the 86th *Olympiad*. Also by *Theophrastus*. *Λιθοτομία Πεντιλικῶν*.
  3. Phellensis Lapis;—so called from Mount *Phelleus* in *Attica*, mentioned by *Aristophanes*.
  4. Tænarian, of two kinds; from *Tænarium* Promontory in *Laconia*: it was green and black.
  5. Corinthian: variegated, but chiefly yellow.
  6. Ægina.
  7. Atracian; green and white.
  8. Parian: *Lapis candidissimus*.
  9. Docimæan: called also *Synnadicæan*.
  10. Proconnesian.
  11. Thasian: *Λευκοφαῖος*, like *Parian*.
  12. Carystian: green, variegated with spots. This was also a sub-variety of the *Verde-antico*.
  13. Melian: yellow.
  14. Chian: variegated.
  15. Cubelican.
  16. Coralitican.
  17. Rhodian.
  18. Troadensian.
  19. Bosporian.
  20. Phengites lapis: found in *Cappadocia*.
  21. Tyrian: white, from *Libanus*.
  22. Hierosolymitan.
  23. Marmor Porinum: called also *Porus*. White as *Parian*, but light as *Tophus*.
  24. Seyrian, Deucalian, and Hierapolytican: also *Lydian*, of two kinds; *Lesbian*, and *Heraclæan*.
  25. Mylessensian, Alabandine, Jassenssian, and Ephesian.
  26. Marmor Conchyte;—much used in works at *Megara*.
  27. Tauromenitan, Syracusan, Tragurian, and Molossian.—In all, 41 varieties.

city of ATRAKIA<sup>1</sup>. This is not the first time that *antient geography* has been indebted to *mineralogy* for its illustration. The situation of *Megara*, in the *Isthmus of Corinth*, if every other trace of its existence has disappeared, might in a similar manner be ascertained, by the prevalence of the *marmor conchyte* about the place. Other instances could also be adduced; but it would lead us too far from the main subject.

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We entered the modern village, whose name, although written *Ἀμπελάκια*<sup>2</sup>, is always pronounced *Ambelákia*. All the heights around it

Village of  
*Ampelákia*.

(1) See also *Ptolemy* (*Geog. lib. iii. cap. 13.*) who places it among the towns of the *Pelasgiotæ*. Also *Strabo*, *lib. ix.* for its situation near the *PENEUS*. *Livy* stations it "in *Pelagoniæ faucibus*." (*Vid. lib. xxxi. cap. 34.*) "Sed apud eum perperam scribitur *Athaco* pro *Atraci*, dativo casu." (*Stephan. de Urbib. p. 136. Not. 40. Amst. 1678.*

———"Qualis per nubila Phæbes  
*Atracia* rubet arte labor."——

*Statius, Theb. lib. i. v. 105. tom. I. p. 20. Lut. Paris. 1685.*

(2) This word, as it is thus written, is said to signify "*The little Vineyard*," (*ab ἄμπελος vinea*); but by attending to the etymology of antient names after their corruption into a modern language, the greatest confusion may be introduced. As a proof of this, we shall mention only one instance. The word *NAUPACTUS* has been corrupted by the *Turks* into *Aineh Bakht*; and this, if it have any meaning, should signify "*The mirror of fortune*." The word *Ampelákia* is by *Dr. Holland* written *Amphilochia*. (*See Travels in the Ionian Isles, &c. p. 287. Lond. 1815*) which was the name of a district of *Acarnania*, upon the *Sinus Ambracius*.

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Manufac-  
tory.

are covered with vineyards, and its wine is the best flavoured of any that we tasted in *Greece*. It is of a red colour, and resembles claret. The town consists of four hundred houses<sup>1</sup>, as it were hanging upon this side of *Mount Ossa*, above the Pass of *Tempe*: it contains no *Turkish* inhabitants, and enjoys a state of freedom, forcibly contrasted with the condition of other places in the same neighbourhood, although not exempted from imposts. We might almost have imagined ourselves to be in *Germany*. The inhabitants are many of them from that country; and they are a thriving, healthy-looking people. They wear the *Eastern* dress; but they have introduced many foreign manners and customs among those of *Greece*. Some *German* merchants, upon our arrival, sent to us the last *Frankfort* Gazettes; and soon afterwards they paid us a visit. As we intended to pass the night here, we accompanied them to see their staple manufactory for dyeing cotton-thread of a red colour, which not only supports and

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(1) *Beaujour* reckons the population at 4000 souls,—“living,” as he happily expresses it, “like bees in a hive.” We state the number of houses as it was given to us by the merchants of the place. If *Beaujour’s* account of the population be not exaggerated, the number of the houses is possibly greater. *Voy. Tabl. du Comm. de la Grèce*, p. 272. *Paris*, 1800.

enriches the inhabitants, but has given rise to a commerce so considerable, that whole caravans are laden with this cotton for the markets of *Pest, Vienna, Leipsic, Dresden, &c.*; and hardly a day passes without some exports being made, which are carried even to *Hamburgh*. The fabric for dyeing the cotton, however, causes such a consumption of wood, that it will make a sad havoc among the natural beauties of the *Vale of Tempe*.

We shall now briefly describe the process used in preparing the cotton for exportation; referring our readers, for more particular information, to the valuable work of *Felix Beaujour* upon the "*Commerce of Greece*;" where the subject is treated with all possible minuteness, and, at the same time, with a degree of accuracy that entitles its author to the highest credit<sup>2</sup>. About this time the merchants of *Ambelákia* began to feel the effect of the preference given to *English* cotton-thread in the *German* markets; and it was a subject of their complaint. "*They foresaw*," they said, "*that the superior skill of the English manufacturers, and*

Effect of  
the *English*  
Cotton-  
mills.

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(2) *Tableau du Commerce de la Grèce, &c. par Félix Beaujour, Ex-Consul en Grèce. 2 tom. à Paris, 1800.*



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*their being enabled to undersell every other competitor upon the Continent, would ultimately prove the ruin of their establishment.* This no doubt is owing to the improvement adopted in *Great Britain* of spinning cotton-thread in mills, by means of engines that are worked by steam, which has caused such a considerable reduction in its price;—all the thread made at *Ampelákia* being spun by manual labour. The beautiful red tincture of the *Turkish* cotton will, however, long maintain its pristine celebrity: it has never been perfectly imitated in *England*. The *English* cotton-thread is much finer, but it has not the tenacity of that which is manufactured in *Turkey*; neither is its colour so durable. The whole population of *Ampelákia*, amounting to four thousand souls, including even the children, is occupied in the preparation of this single article of commerce; the males in dyeing the wool, and the females in spinning the thread. A delightful picture of industry is thereby exhibited; and the happy effects of active employment, in a land otherwise oppressed by a general stagnation of its energies, is remarkably conspicuous, in the health, in the cheerfulness, and in the good feeling to which industry always conduces. Spindles only are used in making the thread: there is not a

Manner of  
making the  
thread.

spinning-wheel in the place. *Beaujour* states this as one cause of the excellence of the cotton thread here manufactured<sup>1</sup>. Although but a village, *Ampelákia* contains twenty-four fabrics for dyeing only. Two thousand five hundred bales of cotton (each bale weighing two hundred and fifty pounds) are annually dyed here, the principal produce of the manufacture being sent to *Vienna*. We visited several of the fabrics: they contain a number of vessels for steeping the cotton. The substance used for the colouring principle is the root of a species of madder (*Rubia*) found at *Churdiz* and *Bachir*, in *Asia*, which comes to them from *Smyrna*: but whether it differ from the common madder of dyers (*Rubia tinctorum*) we could not learn. The *Ampelákians* call this root *Lizar*, written *Aly-zari* by *Beaujour*<sup>2</sup>. They prepare the dye by pulverizing the root, and then mixing it in a caldron with water, in the proportion of an hundred parts of water to thirty-five of the madder; adding, afterwards, bullocks'-blood. But a principal part of the art seems to consist in the process of preparing the cotton to receive

Process of  
dyeing the  
Wool.

(1) "Tableau du Commerce de la Grèce," tom. I. p. 273. Paris, 1800.

(2) Ibid. tom. I. p. 265.

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the dye. It is frequently dipped in a saponaceous lye, made with oil and a weak solution of soda. The cotton is trodden in this solution, during several days successively; being also carefully rinsed and dried as often as it is taken out of the lye<sup>1</sup>. They also use a small portion of sheeps'-dung in preparing the lye. After this, it is dyed in the madder; and lastly, to fix and heighten the colour, it is boiled in another lye of *soda*. The *French*, who long ago endeavoured to establish a fabric for dyeing cotton at *Montpelier*, and who borrowed the art originally from the *Greeks*, pretend to have met with success by adopting a process very similar to that which is here described<sup>2</sup>.

In the course of this evening, the inhabitants shewed to us several antient medals, found either in the place or in its neighbourhood. Many of them were similar to what we had seen in *Larissa*, but some were new to us. There

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<sup>(1)</sup> Dr. *Holland* says, the cottons are first exposed to three lyes, of *soda*, *ashes*, and *lime*, mixed in nearly equal quantities; then follows a *soda bath*, and afterwards a process of "galling and aluming;" after this, the dye is given, which is finally perfected by a bath alcalized with *soda*; the lye being made to boil until the colour takes its proper tint. See *Holland's Travels*, &c. p. 229 (*Note*). Lond. 1815.

<sup>(2)</sup> *Tableau du Comm. de la Grèce*, p. 227. Note (1).

was one with a head full-faced in front, and a horse upon the obverse side, which we had never seen before; also another with this legend as a reverse, <sup>ATIE</sup> <sub>IPYTA</sub>. Some curious *Cuphic* coins were also brought, that were struck under the *Caliphs*. We had seen similar silver coins at *Plataea*, and neglected to buy them, thinking they had been *Turkish*: the same were also observed at *Larissa*, and at *Marathon*.

*Thursday, December the twenty-fourth*, we were an hour occupied in descending from *Ampelákia* into the *Vale of Tempe*. Having regained our route, as soon as we began to proceed through the *defile*, we observed that the river *Penëus* was much swoln, and very muddy; but we could perceive no appearance corresponding with *Pliny's* account of the unmingled waters of the *Eurotos*<sup>3</sup>, probably owing to the flooded state of the river. Such appearances are common in many other rivers; and therefore there is every reason to believe that *Pliny's* account is accurate. The river called by him *Eurotos*, is the *Eurotas*.

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(3) "Accipit amnem *Euroton*, nec recipit, sed olei modo supernatantem (ut dictum est *Homero*) brevi spatio portatum abdicat: pœnales aquas dirisque genitas, argenteis suis misceri recusans." *Plinii Hist. Nat.* lib. iv. c. 8. tom. I. p. 212. *L. Bat.* 1635.



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of *Strabo*; who says, that it is named *Titaresium* by *Homer*. *Lucan* calls it *Titaresus*<sup>1</sup>; and by *Strabo's* epitomiser, it is denominated *Europos*. The *Penëus* here occupies the whole of the valley, from side to side; with the exception only of the narrow pass afforded by the old paved causeway of the *military way*, which extends along the right bank of the river. Fragments of the *Atracian marble* appeared in different parts of this pavement: to afford space for it, even the solid rocks were cut away from the side of the *Penëus*. Here the scenery possesses the utmost grandeur. The precipices consist of naked perpendicular rocks, rising to a prodigious height; so that the spectator can scarce behold them from below without giddiness. *Livy's* description, therefore, in addition to its intrinsic grandeur, has all the majesty of truth:

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(1) See the beautiful and valuable description of the rivers in the sixth book of *Lucan's Pharsalia*. The account of the unmingled waters of the *Titaresus* and *Penëus* is borrowed from *Homer*: Οὐδ' ὅγ' Ἰνναῖον συμμίσγεται, κ. τ. λ. It is thus given by *Lucan*:

" Solus in alterius nomen cum venerit undæ,  
Defendit Titaresos aquas, lapsusque superne  
Gurgite Penei pro siccis utitur arvis.  
Hunc fama est Stygiis manare paludibus amnem,  
Et capitis memorem, fluvii contagia vilis  
Nolle pati, superumque sibi servare timorem."

*Pharsalia*, lib. vi. p. 175. Lips. 1726.

RUPES UTRINQUE ITA ABSCISSÆ SUNT, UT DESPICI VIX SINE VERTIGINE QUADAM SIMUL OCULORUM ANIMIQUE POSSIT: TERRET ET SONITUS ET ALTITUDO PER MEDIAM VALLEM FLUENTIS PENEI AMNIS. The various colours which adorn the surfaces of these rocks can only be expressed by painting: and how beautiful would the effect be, if these masses were faithfully delineated, in all their distinct or blended hues, of ashen grey, and green, and white, and ochreous red, and brown, and black, and yellow! Such description by the pen suggests no distinct image to the mind. Upon their utmost peaks, both to the right and left, we saw the ruins of an antient fortress, once the bulwarks of the defile, whose walls were made to traverse the precipices, in a surprising manner, quite down to the road. The cliffs are so perpendicular, and the gorge is so narrow, that it would be absolutely impossible for an army to pass while the strait was guarded by these fortifications<sup>a</sup>. In this part of the defile, as the

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Antient  
Fortifica-  
tions.

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(2) In the valuable "*Histoire de l'Empire de Constantinople, par Du Fresne*," we find this *Defile of Tempe*, and the *Defile of Thermopylae*, again rendered conspicuous by the wars of the twelfth and thirteenth centuries. The former then retained its name. "*Les Grecs appelloient ainsi certains détroits qui sont entre les hautes montagnes d'Olympe et d'Ossa,*

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Inscrip-  
tion :Its date  
ascertained.

author was beginning to scale the heights towards the right, with a view to examine the ruins more narrowly, his attention was caught by the appearance of some *Roman* letters in the face of the rock, which had been purposely planed for their reception. He found that they belonged to an *inscription*, which has preserved, in legible characters, the whole history of these fortifications. This *inscription* is upon the right hand, about twelve feet above that part of the antient way where the rocks have been cut to leave a passage for the road ; and it contains the name of the *Roman* General by whom the defile had been fortified. As this name has been since found by Mr. *Walpole*, in the third book of *Cæsar's* History of the Civil War, with the time of this officer's mission into *Thessaly*, the date of the *inscription* is accurately ascertained. The reader will also remark the very curious writing of the word TEMPE ; *I* being substituted for *E* :

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*d'Ossa, séparées par une petite vallée où plaine raboteuse longue environ de quarante stades, et large en quelques endroits de cent pieds, en d'autres moins ; au milieu de laquelle le fleuve de Penée descendant des rochers avec bruit et impetuosité prend son cours, puis se décharge dans le Golfe Thermaïque, en sorte qu'en cette plaine il n'y a passage au plus que pour quatre ou cinq hommes de front. Alexis et Sgure logerent quelques troupes au haut de cette montagne pour garder les pas." Hist. de Const. liv. i. c. 30. p. 23. Paris, 1657.*

admitting, perhaps, this easy explanation, that  
 "every soldier is not a *Cæsar*."

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L CASSIVS LONGIN

PRO COS

TIMPI MVNIVIT

It is, however, a valuable inscription; because the geographical position of *Tempe* was not before so completely ascertained: for a long time it remained a matter of doubt and dispute. *Pococke* was entirely ignorant of its situation<sup>1</sup>: not that he neglected to make the distinction between the *Valley* and the *Defile*, but that he knew of neither, as applicable to *Tempe*. This has been satisfactorily proved by a writer, who has published the most ingenious dissertation upon the subject that has yet appeared; and who, without visiting *Greece* himself, accurately ascertained the situation of the place; and moreover shewed, that *Pococke* actually passed through *Tempe*, without knowing where he was<sup>2</sup>. In his observations upon

Former  
notions of  
TEMPE.

(1) See *Pococke's Description of the East*, vol. II. Part II. c. 7. p. 152. Lond. 1745.

(2) See "*Miscellaneous Sketches, or Hints for Essays*," (addressed by a Father to his Daughter,) written by *Arthur Browne, Esq. Fellow of Trinity College, Dublin*. Lond. 1798. They are contained in a work, little known, "the result of thoughts which occurred in a long and solitary



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the site of *Tempe*, this author says<sup>1</sup>, "How are we disappointed, by finding that scarcely any modern traveller has paid a visit to *Thessaly*; while *Bœotia* and *Phocis* have had numerous describers. The country of *Achilles*; the region of the *battle of Pharsalia*; the favourite scenes of poetic creation, should have claimed a little more attention. The consequence is, that the *site of Tempe* is controverted, or unknown; and *Busching*, a geographer of the first name and character, says of it<sup>2</sup>, "*On la cherche aujourd'hui, et on ne la reconnaît plus.*" *Cellarius* had before expressed his difficulties on the subject of *Tempe*; confessing that he was puzzled by *Catullus*, in the epithet he gives it, of "*Phthiotica Tempe.*" But this difficulty seems easily removed, in the recollection that there were several places with the same name of *Tempe*; and there might have been one of them in *Phthiotis*. Thus *Ovid*<sup>3</sup> speaks of *CYCNEÏA*

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solitary journey into a remote and unfrequented quarter of *Ireland*, where conversation was not to be expected, and the mind was left to itself." The reader who is fortunate enough to procure a copy of it, will be thankful for the amusement it is calculated to afford, and for the information, upon various topics, which it contains.

<sup>(1)</sup> *Ibid.* p. 118.

<sup>(2)</sup> See the 12mo edit. of *Busching*, printed at *Lausanne*, 1780. tom. VIII.

<sup>(3)</sup> *Ovidii Metam. lib. vii. ver. 371. tom. II. p. 489. Amst. 1727.*

TEMPE; which was a place in *Bœotia*, from the fable of *Cycnus*: but the *Tempe* usually meant by the Poets was in *THESSALY*; and both *Horace* and *Ovid* distinguish it from the others, by calling it *THESSALA TEMPE*<sup>4</sup>. And in *Virgil's* fourth *Georgic*<sup>5</sup> we have *PENEIA TEMPE*. *Theocritus* also speaks of *KATA ΠΕΝΕΙΩ, ΚΑΛΑ ΤΕΜΠΕ*.

The descriptions given of *TEMPE* by *Pliny*<sup>6</sup>, by *Ælian*<sup>7</sup>, and by *Livy*<sup>8</sup>, all concur in representing it as a narrow, beautiful, wooded, rocky glen, with a sounding river flowing through the bottom, between steep and lofty banks, along which there was a narrow difficult pass. *Catullus* describes it as surrounded by superimpending woods<sup>9</sup>. According to *Herodotus*, it was an entrance (ἰσθμὸς) from *Lower Macedonia* into *Thessaly*, by the *Peneüs*, and between

Descriptions given of *Tempe* by antient authors.

(4) *Ibid.* lib. ii. ver. 227. *Horat.* lib. i. od. vii.

(5) "Pastor *Aristæus* fugiens *Peneia Tempe*."

(6) *Hist. Nat.* lib. iv. c. 8. tom. I. p. 212. *L. Bat.* 1635.

(7) *Hist. Var.* lib. iii. c. 1.

(8) *Hist.* lib. liv. c. 6. tom. III. p. 684. *Paris*, 1738.

(9) ——— "viridantia *Tempe*,

*Tempe*, quæ sylvæ cingunt superimpendentes."

*Catulli Carm.* lxiil. ver. 285, p. 311. edit. *Burmanni*, *Patav.* 1737.

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*Olympus* and *Ossa*<sup>1</sup>; where the *Greeks*, before they fixed upon *Thermopylæ*, first intended to arrest the progress of the *Persian* army. We may now therefore observe with what surprising precision the author, before cited, fixes upon the real spot; being guided only by the clue suggested to his classic mind from the hints and allusions of the antient historians<sup>2</sup>. “From the descriptions of the Poets we can derive no great light. The ‘*Zephyris agitata Tempe*’ of *Horace*, and the ‘*frigida Tempe*’ of *Virgil*; the epithets *umbrosa*, *opaca*, *virentia*, are constantly bestowed upon this oft-sung dale; but woods will perish<sup>3</sup>, and barbarism will destroy. These are bad landmarks: we must look for others. The mountain will still raise its head, and the river will not cease to flow. *Olympus* (though a modern might not choose it for one of the steps of his ladder to heaven) is yet a mile high<sup>4</sup>; and the rapid *Penæus* is well known to

(1) Ἐς τὰ Τίμωρια ἰς τὴν ἱερὴν, ἥτις ἀπὸ Μανιδείας εἰς νῦν ἰς Θερμοπύλιν φέρεται παρὰ Πηνειὸν ποταμὸν, μεταξὺ δὲ Οὐλύμῳ καὶ Ὀσῶν ἴοντα καὶ εἰς Ὀρενί. *Herodoti Hist. lib. vii. c. 173. p. 438. ed. Gronovii.*

(2) *Browne's Miscell. Sketches, vol. I. p. 118. Lond. 1798.*

(3) See the complete fulfilment of his prediction, in the circumstance before related of the destruction of the woods for the manufactory and fabrics of *Ampelákia*.

(4) See the account of its elevation (in a preceding Note by Mr. *Walpole*), as ascertained by the Antients.

*Turkish Greece* by the name of *Salampria*<sup>5</sup>. That the *Penius* rolled through the middle of it, I have repeatedly said, and am confirmed in the assertion by *Pliny*, *Strabo*, and *Ovid*; but the two first-mentioned authors have thrown such lights on one of the methods of investigation I mentioned, namely, its bearing to particular objects, that *I marvel how it could have been mistaken*: it appeared to them that TEMPE was directly between *Ossa* and *Olympus*. THE FACT IS, THE VALE IS ACTUALLY FORMED BY SOME OF THE HEIGHTS OF OLYMPUS TO THE WEST, AND OSSA TO THE EAST. How then *Pococke* and *Busching* could possibly have departed from these mountains, to look for it elsewhere, cannot easily be explained." And that they did so, as it has been observed by this writer, is not less remarkable than that one of them, *Pococke*, should have selected for his TEMPE, first, a *plain*, according to his own description<sup>6</sup>,

*Pococke*  
and  
*Busching*.

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(5) See the preceding description of *Larissa*. It is pronounced *Salambría*; but in all probability it is written *Σαλαμπερία*; the Greeks sounding their *μ* like our B. In a modern Greek Play, called *Pamela*, founded upon *Richardson's Novel*, *Lord Bondfield's* name is printed ΜΠΟΝΦΙΑ.

(6) See *Pococke's Observations upon Greece*, Vol. II. Part II. chap. 7. p. 152. Lond. 1745.



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Value of  
*Livy's*  
observa-  
tions.

extended to the *Penius* from the *Convent of St. Demetrius*, at the distance of two leagues, through the middle of which flowed no river whatsoever: and afterwards “*a valley, two miles wide*’.” It is difficult to believe that a scholar, such as *Pococke* was, could have been ignorant of the descriptions which antient authors have left of this celebrated station. It appears from *Polybius*<sup>2</sup> that TEMPE was the only passage from the *Lower Macedonia* into *Thessaly*; but the description given of it by *Livy* is so scrupulously exact, and withal so characteristic of the scenery<sup>3</sup>, that it is impossible to mistake it. Even the particular *fortification* where we found the *inscription* now given, is mentioned by him; for he says<sup>4</sup>, “it was garrisoned in

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(1) “On the twenty-second we came into a valley about two leagues long, and two miles broad, &c. It is much to be doubted whether these were not the fields of Tempe.” (Ibid.) What author has ever described Tempe as containing fields?

(2) *Polybi* Hist. lib. xvii.

(3) “Sunt enim Tempe saltus, etiamsi non bello fiat infestus, transitu difficilis: nam præter angustias per quinque millia, quæ exiguum jumento onusto iter est, rupes utrinque ita abscissæ sunt, ut despici vix sine vertigine quâdam simul oculorum animique possit: terret et sonitus et altitudo per mediam vallem fluentis Peni amnis.” *Livi* Hist. lib. xlii. c. 6. tom. III. p. 684. Paris, 1738.

(4) “Hic locus, tam suapte naturâ infestus, per quatuor distantia loca præsidii regis fuit insessus: unum in primo aditu ad Gonnum erat: alterum

in four places: one at *Gonnus* in the mouth of the defile; a second at *Condylus*, an impregnable fortress; a third near *Lapathus*, at a place called *Charax*; and a fourth in the very *military way* itself, in the *middle of the strait*," where the road was so narrow, that there was hardly room enough to admit the passage of a single beast of burden, and "where ten men with ease would be able to defend the pass." As for the descriptions given of TEMPE by *Pliny* and by *Ælian*, they agree as to the geographical features of the place, but do not possess, altogether, the force, and fidelity, and copious brevity of *Livy*. Of the two, as that of *Pliny* is the most concise, if we subjoin what he has said, it will be sufficient: no future traveller will then be at any loss to reconcile the appearance of this *defile*

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*Pliny and  
Ælian.*

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alterum *Condylon* castello inexpugnabili: tertium circa *Lapathunta*, quam *Characa* appellant: quartum, *VLE IPSI, quâ et media et angustissima vallis est, impositum*; quam vel decem armatis tueri facile est." *Ibid.*

(5) "Et ante cunctos claritate *Penûs*, ortus juxta *Gomphos*; interque *Ossum* et *Olympum* nemorosa convalle defluens quingentis stadiis, dimidio ejus spatio navigabilis. In eo cursu *Tempe* vocantur v. mill. pass. longitudine, et ferme sesquijugeri latitudine, ultra visum hominis attollentibus se dexterâ lævâque leniter convexis jugis, intus suâ luce viridante allabitur *Penûs*, viridis calculo, amœnus circa ripas gramine, canorus avium concentu." *Plinii Hist. Nat. lib. iv. c. 8. tom. I. p. 212. L. Bat. 1635.*

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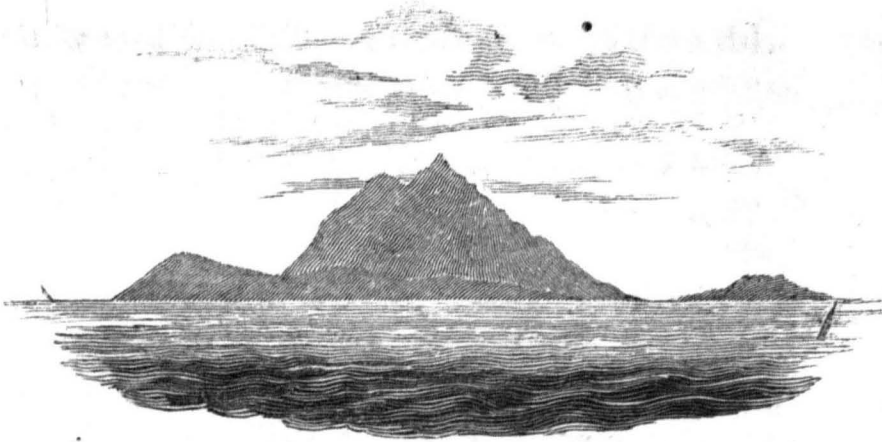
with all that the antient poets<sup>1</sup>, historians, and geographers, have said of TEMPE.

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(1) Πηνειὸς ἱλισσόμενος διὰ Τεμπέων. (*Callimachus.*) Also *Ovid*:

“ Est nemus Hæmoniaë, prærupta quod undique claudit  
 Silva: vocant *Tempe*. Per quæ *Penæus*, ab imo  
 Effusus Pindo, spumosis volvitur undis:  
 Dejectuque gravi tenues agitantia fumos  
 Nubila conducit, summasque adspergine silvas  
 Impluit; et sonitu plus quàm vicina fatigat.  
 Hæc domus, hæc sedes, hæc sunt penetralia magni  
 Amnis: in hoc, residens facto de cautibus antro,  
 Undis jura dabat, Nymphisque colentibus undas.”

*Ovid. Met. lib. i. ver. 568. tom. II. p. 69. Amst. 1727. ed. Burmanni.*



*East View of Mount Athos, from Pieria.*

## CHAP. X.

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### VALE OF TEMPE, TO THESSALONICA.

*Ælian — Laurel of Tempe — Banditti — Length of the Pass — Appearance upon leaving the Defile — Heracléa — Turkish Funeral — Height of Olympus — Mount Athos — Kallidia — Malathria — Mauro-Nero and Pellica rivers — Inscriptions — Baphyrus — Antient Geography of Pieria uncertain — Tomb of Orpheus — Pimpléa — Observations of Livy — Situation of Dium — Katarina — View of Olympus — Palæo-Castro — Cleanly Cottages of the Albanians — Greeks compared with Albanians — Women — Shepherds' Dogs in body-clothes — Mountain barrier of Thessaly — Inscriptions between Katarina and Kitros — Country still called Macedonia — Mountains to the north of Salonîca — Kitros — Pydna — Tomb of the Macedonians — Transactions at Pydna — Leuterochori — Methone — Lebâno — Alorus — Inge Mauro ferry — Maurosmack ferry*



ferry—Axius, or Vardar river—Pella—Nature of the country celebrated for Alexander's Nativity—News of the Plague—Tekâle—Geography of Macedonia—Ægæ—importance of ascertaining its position—Arrival at Thessalonica.

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Ælian.

IN the rocks above us, we observed several cavernous apertures; and some of them seemed to have been made by art. *Ælian* mentions places of the same kind, as being natural recesses<sup>1</sup>. At a great height over the defile, eagles, reduced to the size of hawks, “were sailing with supreme dominion.” Below, in the chasm, the sides of the river were covered with plants, some of which, even in this season (*December*), were in flower. All the lower part of the rocks was covered with *Vallonîa* and dwarf oaks, and evergreen trees and shrubs; thick laurels hanging quite over the military way. Enormous plane-trees, which have flourished here for centuries, extend their branches over the *Penîus*, and their large roots into the torrent. It was with the laurel of *Tempe* that the victors in the *Pythia* were crowned<sup>2</sup>. The inhabitants of *Delphi* came every ninth year to

Laurel of  
TEMPE.

(1) Οὐκ ἀνθρώπινος χεὶρὸς ἔργον, ἀλλὰ φύσεως ἀντόματον, κ. τ. λ. *Æliani* *Varie Historiæ*, lib. iii. cap. 1. tom. I. p. 193. ed. *Gronov.*

(2) *Ibid.*

gather it; because *Apollo*, according to a *Thes-  
salian tradition*, had been crowned with it; and  
had appeared in that city bearing a branch of  
the *Tempian laurel*, after his purification from  
the slaughter of *Pytho*<sup>3</sup>. Such was the sanc-  
tity of the place, that altars smoking with  
incense filled all the valley with unremitted  
odours; and travellers passing through this  
defile beheld, on every side of them, the cele-  
bration of some divine rite, as a testimony of  
the continual sacrifice that was here offered<sup>4</sup>.  
It was impossible not to participate for an  
instant the *RELIGIO LOCI*: we decorated our  
horses' heads with the laurel, and carried  
branches in our hands. But far different are  
now the tenants of the *Vale of Tempe*, from  
those who once guarded its odoriferous shrines.  
A ferocious banditti occupy all the haunts of the  
Pagan priests; and when these robbers issue  
from their lurking-places, instead of the sacred  
victims that bled upon its altars, the unwary  
traveller is immolated<sup>5</sup>. Close to us, upon our  
left, the *Penëus* rushed with a rapid current,

Banditti.

(3) Ibid.

(4) *Æliani Variæ Historiæ*, lib. iii. cap. 1. tom. I. p. 193. ed. Gronov.(5) According to Mr. *Hawkins*, the places infested by banditti in  
GREECE are the following: