

CHAP.
X.Length of
the Pass.

and with such force that it carried with it trees of immense magnitude. The length of this defile, taken in its whole extent, from its entrance at *Bába* to its termination at the northern extremity, is reckoned, in the country, as an hour's distance, "*to a horse walking moderately fast.*" We use the expression as literally as it can be translated. This corresponds with the distance mentioned by *Pliny*, in the passage that has been already cited, of five *Roman* miles for the length of *Tempe*, taken in its whole extent, from the *Pelasgic* to the *Pierian* Plain.

Appear-
ance upon
leaving the
Defile.

However beautiful the scenery may appear to a traveller's eye within the *pass*, it is very different when he leaves it. As soon as the gorge opens, and a view of the *Pierian* Plain is exhibited to him, he beholds a disagreeable, swampy flat, covered with dwarf-trees, reeds, and thorns. Here we overtook a caravan from *Ampelákia*, as it was crossing a long stone

TEMPE, and the Heights of OLYMPUS.

THERMOPYLÆ.

The Pass between *Bodonitza* and *Salona*.

MOUNT PINDES.

The whole of ÆTOLIA.

The whole of ACARNANIA.

The *Villacti* of *Caldurita* in the MORIA.

The whole of LACONIA.

bridge over the *Peneüs*. This bridge was a quarter of a mile in length, having several arches, and a *Turkish* inscription over the middle arch¹. The caravan consisted of twenty-six camels, preceded, as usual, by an ass. There had been much rain; and the *Peneüs* had overflowed the neighbouring country, so as to impede our progress: one of the horses fell with a part of our baggage, which also delayed us. After floundering in mud and swamps for about three hours, we came to the shore of the GULPH OF THERMA. Here a most beautiful view opened upon us, of the *Pierian region*, skirting the base of OLYMPUS along the coast. The summits of the mountain appeared covered with deep snow, the highest point bearing *west north-west*; and the modern citadel of HERACLÉA, now called *Platamonos*, standing upon a promontory in the middle of this enchanting scene². The islands of *Sciathus* and *Scopelus*

Heraclea.

(1) It has been since swept away by a flood. Dr. *Holland* was informed at *Athens*, that "it was proposed to re-build it more nearly within the entrance of *Tempe*; and that Baron *Haller* was to be entrusted with the design and superintendence of the work." See *Holland's Travels*, &c. p. 296, and Note. Lond. 1815.

(2) The author halted to make a sketch of this fine prospect (See the Plate facing p. 302, Vol. IV. of the Quarto Edition of these Travels): it will enable the reader to judge of the parts which compose it, although it cannot do justice to such a scene. The name of the town is pronounced by its inhabitants Πλατάμωνος; but this name occurs variously written: some travellers write it *Platamona*, and others *Platamana*.

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were both visible from this part of our route. Among the cattle feeding in the plain near the sea, we saw a very fine breed of sheep; but it was mixed with a breed of a very inferior kind. About an hour before we reached *Platamonos*, we passed a little river, which here discharges itself into the sea. When we arrived at the base of the rock upon which stands the citadel of *Platamonos*, we were told that the *Turkish* garrison would admit no *Christians* within the walls of the fortress: we therefore halted for the night at a small village below the castle. A *Greek* shopkeeper resides upon the spot. *OLYMPUS* was now without a cloud, and his towering summit shone with the most dazzling whiteness. The highest point is shaped like a *tumulus*: lower down the mountain are forests. At this village there is a *khan*, containing several antient pillars, with *Doric* capitals inverted, now serving as pedestals for the columns. We observed other antiquities about the building, which are the remains of *HERACLÉA*, whose situation corresponded accurately with this of *Platamonos*, as appears by a passage of *Livy*, describing an attack made by the *Romans* upon the citadel'. It was mid-way between

(1) Vid. *Livium*, Hist. lib. xliiv. cap. 9. tom. III. pp. 627, 628. ed. Crevier.

Dium and *Tempe*; and it stood upon a rock, having the sea in front, with a river upon one side of it²; and upon the land-side it was necessary to scale the walls. Its situation is, moreover, precisely that which *Scylax* has assigned for *Heracleum*, in the way to *Dium*, *Pydna*, and *Methone*, upon the *Gulph of Therma*³. We saw an *antient aqueduct* supplying a *fountain*, the water of which fell into a *Soros* of white marble, serving as a cistern. The length of this *Soros* was seven feet nine inches; its breadth, three feet ten inches; its depth, three feet two inches. Its sides were nearly seven inches thick. Below the *Soros*, as an additional reservoir, there was a marble bason, ornamented with grooving, four feet four inches in diameter; and there were some large slabs, as of the remains of a temple, in front of the *khan*. The *Turkish* cœmety is below the walls of the fortress, and close to the village. We witnessed the funeral of one of the garrison. The body was barely covered

*Turkish
Funeral.*

(2) "Mediâ regione inter *Dium Tempeque*, in rupe amni imminente positum." Ibid. cap. 8.

(3) Περί της πόλεως Μαιονίδας Ἡράκλειον, Δίον, Πύδνα πόλεις Ἑλληνίς, Μεθώνη πόλις Ἑλληνίς, κ. τ. λ. (*Scylacis Caryandensis Periplus*, p. 61. ed. Gronov. 1697.) And this passage of *Scylax* is of the more consequence, in ascertaining the position of *Heraclea*; because the same author has before stated, that *Macedonia* begins immediately after the passage of the river *Penæus*.

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with earth: and a priest remained afterwards, during a considerable part of the evening, calmly speaking to the deceased; for the purpose, as we were told, of instructing him the way to heaven. During a conversation which we held here upon the subject of the mountain *Olympus*, the people of this place informed us, that it would be impossible to get to the summit in the winter; but that the priests of a village called *Scamnya* (pronounced *Scamni*), upon the side of *Olympus*, and upon the left of the road from *Platamonos* to *Katarina*, go annually, upon the *twentieth* day of *June*, to perform mass upon the top of the mountain. This is one of the most curious instances of the remaining ceremonies of the antient religion of GREECE. Perhaps the old *altar* may yet remain whereon the sacrifices to *Jupiter* were offered; for the antients had conceived a notion of the great height of *Olympus*, from a story, that letters traced on the ashes of that *altar* remained a long time undefaced; but *Xenagoras*, who measured it, found it not to exceed an *English* mile and a quarter¹. During the whole of this night, caravans were passing, and principally from *Ampelákia*; causing a great bustle in and about

Height of
Olympus.

(1) Vide *Plutarch*, in *Vit. Paul. Æm.*

the *khan*. The bells, and noise of the camels, and the bawling of their drivers, continued to maintain uproar until the morning.

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Leaving *Platamonos*, the next day, to go to *Katarina*, we crossed a small river, alluded to by *Livy*²: but it can only be considered as a river after heavy rains. We then saw *Scamnya* upon our left, hanging upon the side of *Olympus*, like one of the villages in the *Alps*. From *Scamnya*, a person may ascend the summit in about four or five hours: it is distant five hours and a half from *Platamonos*. There is another village, distant six hours from *Platamonos*, from which the ascent to the summit of the mountain is considered the easiest and best: it is called *Caredá*; the *á* being pronounced broad, as in our word *calf*. We saw to the east, and at a vast distance across the Gulph of *Therma*, MOUNT ATHOS, called (*τὸ Ἅγιον Ὄρος*) *The Holy Mountain*, looking like an island. The view of it was so clear and distinct, that we made a careful delineation of its appearance³, as viewed from this part of *PIERIA*. Its bearing at the time was due east.

Mount
Athos.

(2) Vid. *Livium*, loco citato.

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

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Mauro-
Nero and
Pellica
Rivers.

Inscrip-
tions.

mud. Just before we reached the town of *Katarina*, we had to ford two rivers; the first being called *Mauro-Nero*¹, or *black water*, answering to the Greek *MELAS* (a name common to many *Grecian* streams); and the second bearing the appellation of *Pellica*: they both unite before they fall into the *Thermæan Gulph*². To our surprise, we observed nearly a hundred hogs wallowing in the mud of these rivers; proving that the population is not entirely *Turkish*. Near the place where the *Pellica* is commonly passed, we saw, among some large plane-trees, a small chapel, about which were the ruins of a *temple* of the *Doric* order. We observed a *large triglyph*, a *pillar*, and the remains of its foundation. We copied three *Inscriptions* which we found among these ruins. The first was upon a pedestal, near the river; inscribed, as its purports, by “*VALERIAN HIPPOIATRUS, SON OF HIPPOIATRUS, FOR THE SAKE OF REMEMBRANCE.*”

(1) The modern *Greeks* call water *νερό*, and *νερόν*. The name of this river was not pronounced *Mauro-nero*, but *Mavro-neri*.

(2) *Herodotus* makes the *Haliacmon* and the *Lydius* unite in their passage to the *Gulph of Therma*, but places their embouchure farther to the north, as will be shewn in the sequel.

ΕΜΝΗΣΘΗ
 ΣΑΝΤΑΤΕ
 ΚΝΑΑΥΡΗ
 ΛΙΟΥΛΥΚΟ
 ΥΤΟΥΠΑΤΡΟ
 ΣΔΕΙΛΛΟΥΚ
 ΙΛΑΟΥΑΛΕΡΙ
 ΑΝΟΣΙΠΠΟΙΑΤ
 ΡΟΣΥΟΣΙΠΠΟ
 ΑΤΡΟΥΜΝΕΙΑ
 ΣΧΑΡΙΝ

The second belonged to a monument erected by a woman to her husband :

“ TO HER HUSBAND PARMENIO, COMINIA
 ANTIGONA ERECTS THIS.”

ΚΟΜΙΝΙΑΑΝΤΙΓΟ
 ΝΑΤΙΤΩΤΙΒΕΡΙΑ
 ΝΩΠΑΡΜΕΝΙΩΝΙ
 ΤΩΕΑΥΤΗΣΑΝΔΡΙ
 ΝΕΙΑΣΧΑΡΙΝ

The third is from a mother to her son :

“ NEICIS TO HER SON HERACLIDES.”

ΝΕΙΚΙΣΕΡΒΙΣΩ
 ΗΡΑΚΛΕΙΔΗ
 ΤΩΥΩΜΝΕΙ
 ΑΣΧΑΡΙΝ

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We were almost buried in the quicksands, in crossing the branches of this river; for it was widely flooded. The classical Reader will of course feel anxious to fix the antient name of these rivers, flowing through a country concerning which even antient geographers seem to have had no precise ideas. The southern limits of *PIERIA* are differently defined by *Ptolemy* and by *Strabo*, although it be so naturally bounded by the *Defile of Tempe*, where the plain terminates¹; and for the courses and names of the rivers flowing from *Olympus* towards the *Gulph of Therma*, we have very little information; which aggravates the loss of the latter part of the Seventh Book of the Geography of *Strabo*. From all, however, that can be collected concerning the *Mauro-Nero* and the *Pellica*, it is evident, as will more plainly appear in the sequel, that they jointly constitute the *Baphyrus* of *Livy*. But it will then be asked, where are the remains of *DIUM*, whose situation

* (1) According to *Stephanus of Byzantium*, there was a city called *PIERIA*. (*Vid. Steph. Byzant. de Urbib. &c. p. 549. Amst. 1678. edit. Gronovii.*) His Commentator says, "Pieria, urbs in regione cognomine. Ubi locorum fuerit hæc regio, silentio præterit. E *Ptolemai* lib. 3. c. 13. didici *Pieriam* esse *Macedoniæ* regionem; *Livius* verò, libro 39. cap. 26. *Petram* in eadem regione celebrat, &c. &c. *Pieris* montis *Thraciæ* in quo commoratus est *Orpheus* meminit *Scholiasta Apollonii Rhodii* ad ejus *Argonautic. lib. i. ver. 31.*"

was near to the *Haliacmon*? for although a position have been assigned in modern maps for a place called *Stan-Dia*, and *D'Anville* admits of its existence³, we could hear nothing of it in this part of our journey. In viewing this region the whole way from *Platamonos* to *Katarina*, the parts which compose it are so exceedingly vast and distinct, that any seeming confusion of its antient geography may have originated in two causes: First, that the boundaries of *Thrace* and *Macedon* were continually liable to change: and secondly, that different appellations were applied to one and the same place. There was a time, as we have before proved⁴, when the limits of *Thrace* extended to the Isthmus of *Corinth*; consequently, by very old writers, the mountains, rivers, and cities of *Bœotia*, *Phocis*, and *Thessaly*, would be considered as *Thracian*: and this may explain the reason why the old

Antient
Geography of
Pieria uncertain.

(2) "Ὅτι μετὰ τὸ Δίον πόλιν, ὃ Ἀλιάκμων ποταμός ἐστιν, ἐκβάλλον εἰς τὸν Θερμαϊκὸν κόλπον. Excerpta ex Lib. Sept. Fin. *Strabon. Geog.* p. 479. ed. *Oson.*

(3) "The last city," says *D'Anville*, "on this shore," (meaning the western side of the Thermaic Gulph) "is *DIUM*; known at present by the name of *Stan-Dia*; in which a preposition of place precedes the proper name, according to the usage which in later times had become prevalent in this part of the Roman empire." *Ant. Geog.* p. 198. *Lond.* 1791.

(4) See Vol. VI. Chap. X. p. 607. of the Octavo Edition of these Travels.

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Scholiast upon the *Argonautica* of *Apollonius Rhodius* mentions *Pieria* as a mountain of *Thrace*¹. It was also owing to this cause that *Orpheus* was called a *Thracian*, whose sepulchre was long shewn in *Pieria*. The same indecision attaches to the antient geography of *Macedonia*. Its natural barrier to the south was of course formed by the *Defile of Tempe* and the *Penëus* river, where it is placed by the oldest geographer, *Scylax*, who has been considered as the inventor of geographical tables². But in a later age, when the *Macedonians* were restricted within narrower boundaries, the *Lydias* and the *Haliacmon* were its utmost southern limits, as appears from *Herodotus*³. In journeying along the western side of the *Thermæan Gulph*, the whole district, from the mouth of the *Penëus* to that of the *Axius*, is one swampy plain, bounded on its western side by the chain of *Olympus*: to the south of it is seen *Ossa*; and upon the east it is terminated by the sea. There are no hills, nor other natural barriers to form subdivisions;

(1) Vid. Schol. *Apollon. Rhod. Argonautic.* lib. i. ver. 31.

(2) 'Απὸ δὲ Πανυσὺ περὶ τοῦ Μακεδόνος ἰσθμοῦ Ἰβήης. *Scylaxis Caryandensis Periplus*, p. 61. ed. J. Gronov. *L. Bat.* 1697.

(3) Μίχρη Λυδία τε περὶ τοῦ καὶ Ἀλῆακμονος, εἰ εὐρίκεται γῆς τὰς Βορρειαίας τε καὶ Μακεδονίας, κ. τ. λ. *Herodoti Hist.* lib. vii. p. 419. ed. Gronov. *L. Bat.* 1715.

so that whether called *Bottia*, or *Pieria*, or *Perrhæbia*, it is all one and the same plain.

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After leaving the ruins of the *Doric temple*, being obliged to turn towards the left, out of the ordinary route, in order to avoid the inundation at the confluence of the two rivers, and to effect a passage over another branch of the *Pellica* near *Katarina*, we observed a most remarkable *tumulus* on a hill near to the village of *Spee*. This corresponds with the situation which *Apollodorus** has assigned for the **TOMB OF ORPHEUS**. It is moreover mentioned by the Epitomiser of *Strabo*, that there was a village belonging to the city of *Dium*, called *Pimpléa*†, where *Orpheus* was said to have died. This *tumulus* is of immense magnitude: its form is perfectly conical; and upon its vertex there are trees growing of great size. But the *Tomb of Orpheus* was only twenty stadia from *Dium*‡; and this *tumulus* is about the same distance from *Katarina*. The site of it, according to

Tomb of
Orpheus.

Pimpléa.

(4) *Apollodori Bibliotheca*, lib. i. c. 9.

(5) Epitom. fin. lib. vii. *Strabon. Geog.* p. 479. ed. *Ozon.* (Πύλας, ἵστα Ὀρφεὺς διέτριβεν.) "In antiquis exemplaribus Πύλας, et Πύλας, sine literâ μ legi, notaverunt eruditi, ut notavit *Salmastius* ad *Solinum*, p. 112. ed. *Ultraject.* (*Palmer.*)" *Ibid.* Not. 5.

(6) *Pausania Bæot.* c. 30. p. 769. ed. *Kuhnii*.

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Pausanias, was marked by a pillar, upon the right hand, at the distance of twenty *stadia* from *Dium*, going from the city towards the *Pierian* mountain'. There was upon the pillar (ὕδρεια λίθου) an *amphora* of stone; and this vessel, according to a vulgar tradition of the inhabitants, was supposed to contain the bones of *Orpheus*. In this description, *Pausanias* has furnished us with all the apparatus of the oldest *Pelasgic* sepulchre: for the pillar (κίον), answering also to the *stélé* of *Homer*, bespeaks the presence of a sepulchral mound, as its pedestal; and it is for this reason that we prefer translating the word ὕδρεια by *amphora*, rather than by *urna*; because the former was used in *Greece* for *sepulchral monuments*, and was of itself considered as a *symbol of death*. As to the belief entertained by the natives of its containing bones, it was consistent with the notions respecting funeral rites in the time of *Pausanias*, when it was more usual to burn than to bury the

(1) Μακιδόνες δὲ οἱ χώραν τὴν ὑπὸ ἑρῆς τὴν Πιερίας ἔχοντες καὶ πόλιν Δίου, φασὶν ὑπὸ τῶν γυναικῶν γινίσθαι τὴν τιλιυτὴν ἵσταῦθα τῷ Ὀρφεῖ. ἴσonti δὲ ἐκ Δίου τὴν ἐπὶ τῷ ἑρῆς, καὶ σταδία προσηλύθεντι ἴκονσι, κίον σὶ ἴσonti ἐν διζυγῇ, καὶ ἰστίημα ἐπὶ τῷ κίον, ὕδρεια λίθου. ἔχει δὲ τὰ ὀστέα τοῦ Ὀρφέως ἡ ὕδρεια, κατὰ τοὺς ἐπιχώριον λόγους. *Pausanias Bæotica*, c. 30. p. 769. ed. Kuhnii.

(2) See *Vignette* to Chap. V. Vol. VI. of the Octavo Edition of these Travels; and p. 282 of the same, for observations on the *Amphora*, as a *symbol of death*. Also *Recherches sur l'Origine et les Progrès des Arts de la Grèce*, tom. I. Planche ix. fig. 4. à Londres, 1785.

dead. It is difficult to explain what *Pausanias* means by his allusion to the *Pierian Mountain*, because there was no other mountain than *Olympus* near to *Dium*; but perhaps this part of it in *Pieria* might have been so denominated. There is scarcely a mile that the literary traveller will proceed along the western side of the *Thermaean Gulph*, without regretting the loss of almost all information respecting its antient geography. If, as it was before observed, we had the seventh book of *Strabo* in its entire state, this loss might have been in some measure supplied; but all our usual resources fail us here. In such a dearth of intelligence concerning the rivers and the cities of *Pieria*, it behoves us to examine the only documents antiquity has afforded us with the greater assiduity; and particularly, to compare the observations of *Livy* with the modern state of the country. But even *Livy's* observations, perspicuous and valuable as they generally are upon subjects of this nature, tend rather to perplex than to guide us in our researches here: where may we seek for the river *Mytis*³, the town of *Agassa*⁴, or the river

Observations of
Livy.

(3) "Ad amnem nomine *Mityn* processit." *Livio*, Hist. lib. xlv. c. 7. tom. III. p. 685. ed. *Crevier*.

(4) "Postero die progressus, *Agassam* urbem, tradentibus sese ipsis, recepit." *Ibid*.

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Ascordus^{1?} or how shall we discriminate between the widely-overflowing course of the *Baphyrus*², and that of the *Enipeus*^{3?} and what becomes of the *Haliacmon*, which *Livy* only once mentions^{4?} According to him, there were two *pylæ* into *Macedonia*, each of which he calls a *saltus*; meaning, evidently, a narrow pass, with a paved causeway (*via militaris*), that might be easily defended. *Tempe* was one of these; and there was another near *Dium*. The latter *saltus* could be nothing more than a causeway to facilitate the passage of the *Mauro-Nero* and *Pellica*, or, as we have before suggested, of the *Malathria*, where its remains now exist. In describing the latter, he says that the whole space between *Olympus* and the sea was here only a mile; one half of which was occupied by the mouth of the *Baphyrus*, "LATE RESTAGNANS," and the rest by the *Temple of Jupiter* and the town of *Dium*, leaving only a very small portion, which could be easily fortified. Then he describes the *Macedonian* king, *Perseus*, as abandoning this passage,

Situation
of *Dium*.

(1) "Progressus inde diei iter, ad *Ascordum* flumen posuit castra." *Livio*, Hist. lib. xlv. c. 7. tom. III. p. 685. ed. Crevier.

(2) "Latè restagnans *Baphyri* amnis." Ibid. p. 685.

(3) "Deinde quinque millia passuum ab urbe citra ripam *Enipei* amnis castra ponit." Ibid. p. 687.

(4) Ibid. lib. xlii. cap. 53. tom. III. p. 633.

leaving it open to the *Roman* troops, and flying to *Pydna*. The *Roman* Consul advances, and in two marches comes to *Dium*, pitching his tents by the *Temple of Jupiter*, with a view to preserve it from insult; and himself entering the city. The following day he marches to the river *Mytis*; the day after, to the town of *Agassa*; and upon the fourth he is by the river *Ascordus*. In his retreat, first to *Dium*, and afterwards to *Phila*, he is followed by *Perseus*, who enters *Dium*, and repairs the fortifications which had been levelled by the *Romans*: and then advancing to the distance of five miles from *Dium*, pitches his camp by the *Enipeus*; making the river, on account of the difficulty of its passage, serve him instead of a rampart. Then begins the siege of *Heracléa* on the part of the *Romans*, which is stated to be mid-way between *Dium* and *Tempe*, at the distance of five miles from *Phila*; and it is also related that the garrison in *Heracléa* perceived the fires in the camp of the *Macedonian* king, upon the other side of the *Enipeus*. This valuable document is the only clue now afforded to the geography of the country between *Platamonos* and *Katarīna*. The Reader will use his own conjectures, after comparing it with the description we have given of the country; but to us it seems probable that

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the *Mauro-Nero* river was the *BAPHYRUS*, and the *Malathria* the *ENIPEUS*; and that *Katarina* was *DIUM*. The remains of the *Temple of Jupiter* we have already described; and it is evident, from *Livy's* description, that the site of this temple was at a certain distance from the town; because the *Roman Consul*, after pitching his tents by the side of it, quits the camp to enter the city. The situation also of the *tumulus* we have described as the *Tomb of Orpheus*, by its distance from *Katarina*, affords further presumption confirming the identity of this place with *Dium*, and, consequently, the propriety of the name thus given to the tomb. The only difficulty opposing such an arrangement is the want of a position for the *Haliacmon*, which, according to the Epitomiser of *Strabo*, flowed by *Dium* to the *Thermæan Gulph*¹. It is very remarkable that this river is only once mentioned by *Livy*, who has so diffusely illustrated the topography of this district; and his allusion to it is not introduced with any reference to *Dium*: it occurs in another part of his history², where the city of *Elimea*,

(1) See the passage before cited: "Οτι μὲν τὸ Δίον πόλιν, κ. τ. λ."

(2) "Profectus inde toto exercitu, Eordeam petens, ad Begorritem quem vocant lacum positis castris, postero die in *Elimeam* ad *Haliacmonæ fluvium* processit." *Livii Hist. lib. xlii. c. 53. tom. III. p. 633. ed. Crevier.*

instead of *Dium*, is described as being upon that river. The *Haliacmon* is also mentioned by *Herodotus*, and under some circumstances that might connect it with the mingled streams of *Mauro-Nero* and *Pellica*³: but not a syllable is said of *Dium*; and he places it farther to the north, by associating it with another river, *Lydias*, which, according to *Ptolemy*, fell into the gulph of *Therma*, near to the mouth of the *Axius*.

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Here we saw the old *Pelasgic car* again in use, as we had seen it in *Thessaly* and in *Troas*, drawn by two oxen yoked. We then entered *Katarina*, a small town, surrounded with wood, situate in the narrow plain which *Livy* mentions, between *Olympus* and the sea; and upon the very roots of the mountain, whose summits tower above it in the highest degree of grandeur which it is possible to conceive. There is no place where the whole outline formed by the many tops* of *Olympus* may be seen to so much

View of
Olympus.

(3) *Herodotus* describes them as the boundaries of *Bottia* and *Macedonia*; and he says that the two rivers fell by confluence into the same channel: μέχρις Αιδίω τε ποταμοῦ καὶ Ἀλιάκμονος, εἰ ἐνρίζονται γῆς τῆς Βοτταϊδᾶ τε καὶ Μακεδονίδας, ἐς τὸ αὐτὸ ῥέειν τὸ ὕδωρ συμμίχονται. *Herodoti Hist. lib. vii. cap. 127. p. 419. ed. Gronov.*

(4) Ἀκροτάτη κορυφὴ πελαγονία τοῦ Οὐλύμπου. *Hom. Il. A. 499.*

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advantage as from *Katarina*. Perhaps they were rendered more distinct in consequence of the snows by which the mountain was at this time invested. It appeared like one vast glacier; and for some time after our arrival we enjoyed the satisfaction of gazing at its splendid and majestic form.

Katarina consists of about one hundred and forty houses², principally inhabited by *Greeks*, who are governed by an *Agha*. Its commerce consists entirely in the exportation of corn, to the amount, annually, of between two and three thousand *quilots*³. It is sent to be shipped at a port which bears the same name as the town. Judging from the general internal appearance of the place, its condition must be very wretched;

(1) ----- ἀπ' αἰγλήντος Ὀλύμπου. *Iliad*. A. 532.

(2) If Dr. *Holland's* statement be accurate, the number has been more than doubled since. He speaks of "300 houses, some of them of large size." See *Holland's Travels*, p. 305. Lond. 1815.

(3) "Les mesures Turques sont le pic pour les étoffes, et le quilot pour les grains. Le pic a 25 pouces : un pic et trois quarts font une aune de France. Le quilot de Salonique vaut trois quilots et trois quarts de celui de Constantinople. Quatre quilots et demi de Constantinople font la charge de Marseille, et un septier de Paris plus un cinquième. On appréciera les mesures Turques avec plus de justesse encore, en indiquant leur rapport avec les poids. Le quilot de Salonique pèse 85 okes en blé Macédonien, et celui de Constantinople 22. La charge de Marseille peut être évaluée à 300 livres, et le septier de Paris à 250." *Beaujour, Comm. de la Grèce*, tom. II. p. 193. Paris, 1800.

but, externally viewed, it has a pleasing aspect, owing to the trees which surround it, and to its mosque rising among them. The *Turkish* mosques, generally constructed with domes, and always accompanied by one or more towers, as *minarets*, give an air of elegance, and sometimes of grandeur, even to the villages. In the middle of the town we saw a *Soros* of white marble, of such magnitude and beauty, that we were convinced it could have belonged to no mean city. Upon our inquiring where it had been found, we were told that it had been brought from the *Palæo-castro* of *Malathria*, before mentioned, situate in *Mount Olympus*, at three hours' distance from *Katarina*, where there were others of the same nature, and a great quantity of antient marbles; but that some *Franks* visiting the spot about three years before, and after being employed in copying *inscriptions*, removing something, the real nature of which was not known, the *Agha*, suspecting them of having discovered a concealed treasure, had ordered as many of those marbles as could be broken to be destroyed, and the rest to be conveyed from the place; in consequence of which order, this *Soros* had been brought to *Katarina*. Such was the substance of the story. The natives entertain a tradition that the sea

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once extended beyond its present boundary, over all the plain of *Katarina*, to the foot of *Olympus*; reaching quite up to that *Palæo-castro*, whose inhabitants, they say, then carried on an extensive commerce. Who the travellers may have been, thus designated under the name of *Franks*, it is difficult to determine. We at first believed them to have been Dr. *Sibthorpe* and Mr. *Hawkins*. Afterwards, we supposed that Mr. *Tweddell*, in his journey from *Salonica*, visited those ruins: and, if this be true, great as the regret must be which is felt for the loss of his valuable journals¹, and deeply as this loss is now deplored by every person of taste and literature in *Europe*, it will be increased by this circumstance; because Mr. *Tweddell* would have made the discovery of a city in this part of *Pieria* an important point in the illustration of its general topography: and if he there found, as it is very probable he did, any antient inscriptions among the ruins, it is unnecessary to add a syllable as to the use that he would have made of them. Being therefore without any clue, either to the name of the city, or to

(1) See the account of their "extraordinary disappearance," in the valuable work published by his brother,—"*Remains of the late John Tweddell*," &c. Lond. 1815.

the history of its *sepulchres*, our curiosity was strongly excited to repair ourselves to the spot; but in this we were disappointed. The *Agha*, to whom we sent our *Tchohodar* with a request for that purpose, positively refused his assent: and when we applied to the inhabitants for guides to conduct us thither, even in spite of the *Agha's* refusal, we found that no one dared to accompany us. The *Greek* inhabitants, to whom we applied, told us, that if we were determined to go to the *Palæo-castro*, we must remain in *Katarina* until we could enter into some contract with the *robbers* who dwell there, and who are the only proper guides to such deserted places. This we would willingly have done; but our time for remaining in *Turkey* would not admit of such delay, and we were therefore reluctantly compelled to abandon the undertaking. The persons whom the *Greeks* of *Katarina* designate by the name of *robbers*, are probably nothing more than the *Albanian* mountaineers of *Olympus*; a set of men whom any traveller may safely trust, and in whose honour we would gladly have confided. But it must be confessed, that their own countrymen, the *Arnauts* of *Katarina*, speak of a sturdy set of depredators in *Olympus*, whom they say even

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Ali Pasha has not been able to extirpate, and who sometimes lay the villages under contribution.

Cleanly
Cottages
of the
Albanians.

When our *Tchohodar* returned from the *Agha*, he had orders to procure lodging for us in the little cottage of an *Arnaut*, or *Albanian* peasant: and here we found a cabin, small indeed, but in neatness and cleanliness it might have vied with the dwelling of a *Dutch* boor. The floor consisted of the hard and well-swept earth; and the walls were covered with a yellow plaster, kept so clean, that it was without spot. This being the evening of the *twenty-fifth* of *December*, our thoughts were directed homewards, to our beloved country, in the recollection of the happiness and social mirth diffused around the hearths of *Englishmen*, by the annual recurrence of their greatest festival. We had no reason to complain, either of our fare or of our accommodation. We were regaled, it is true, in no spacious apartment; nor had we any other seat or couch than what the bare earth afforded; but this we had been long accustomed to prefer before the sofas and cushions of the *Turks* or *Greeks*, which always swarm with vermin. As for our banquet, we must have been indeed

fastidious if we had been dissatisfied on this account; as, in addition to our own provisions, of bread and coffee and tea, from *Larissa*, a huge *Albanian* turkey smoked upon the floor. After a plentiful repast, the evening of our *Christmas-day* was spent in comfort and repose. Future travellers in *Greece* will do well to profit by our experience, with respect to the *Albanian* peasantry,—a race as distinct as possible from all the other inhabitants of the country. We never had reason to complain, when we consented to forego the accommodation offered in *Greek* houses for a night's lodging beneath their humbler sheds. The *Greeks* are, for the most part, indolent and profligate, vain, obsequious, ostentatious, poor, and dirty. The *Albanians* are industrious, independent, honourable, cleanly, and hospitable. They are a hardier and a healthier race; passing their lives, *sub dio*, either in the fields or upon the mountains: their sons possess a manlier disposition than the offspring of the *Greeks*, who are always effeminate; and the daughters of *Albanians* are not characterized by those relaxed habits and that early fading which may be observed in the *Grecian* damsels. A girl of *Grecian* parents scarcely attains her twentieth year before she begins to exhibit the

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Greeks
compared
with
Albanians.

Women.

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marks of a premature old age ; and all the *Grecian* women exhibit a matronly appearance long before they enter into the marriage state. Some of them are, it is true, exceedingly beautiful ; and Nature seems to have been more lavish in the distribution of female charms among the *Grecian* than among the *Albanian* women ; because the *Albanian* women have almost all of them the complexion and the features of gipsies : but then the former seldom display the natural beauties which they possess ; they make their appearance disguised by cosmetics and paint, and by the artificial ornaments of false hair ; tricked out, at the same time, by all sorts of finery, and smelling of essences and of musk. The *Albanian* women are fond of finery, — and, indeed, where are the women, unless in highly civilized society, who are not fond of it ? — but the *Albanian* finery consists, principally, in a display of colours strongly contrasted ; and their dress is remarkable for the scrupulous attention to cleanliness by which it is distinguished. As the costume is uniformly the same, a description of the dress worn by one of the *Albanian* women will serve to give a general idea of the appearance exhibited by all of them. It consists of the following articles of

attire; the difference between the lower class and the higher, in their apparel, being found only in the costliness of the materials.

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1. A napkin fastened tight over the forehead, falling to the shoulders behind, and in front, on either side of the head, below the chin.
2. Great quantity either of silver or gold coin, hanging about the temples and under the chin, and braided behind into the hair, which hangs in long tresses down the back, reaching to the calves of the legs; the rest of the hair being only visible above the ears and temples.
3. An embroidered shift, richly worked in front, and covering the arms as far as the hands.
4. A sash, or girdle, of blue stuff.
5. Short plaided hose, with lively colours, like those worn by *Scotch Highlanders*.
6. Slippers of yellow leather.
7. An embroidered jacket over the shift, reaching to the elbows and ankles; trimmed round the lower skirts with fringe.
8. Another richly embroidered jacket over the first, but without sleeves, reaching only to the knees.

After all, a faithful drawing of this costume would represent it much better than any description can do: but costumes of the inhabitants of different nations, however accurately designed and coloured as to the dresses, almost

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always fail in the delineation of features; because nothing but a faithful portrait-painter can trace those modifications of the human countenance which characterise particular regions¹.

Shepherds'
Dogs in
body-
clothes.

On *Saturday, December the twenty-sixth*, we left *Katarina*; journeying towards the east, over a wretched sandy common, covered with brakes². In the plains near *Katarina*, the *Arnaut* shepherds are seen armed with large pistols and poniards. Their dogs make a singular appearance, wearing body-clothes; the only instance we had ever seen of the same kind. The animals under their care, besides sheep, were hogs, buffaloes, and oxen. The *Christian* inhabitants of this district complain heavily of *Turkish* oppression: the sight of a family stripped of all its property, for no other

(1) A remarkable proof of this occurs in the magnificent work of *Mons. de Choiseul*. In that work, the dresses worn by the *Grecian* women in the islands of the *Archipelago* are faithfully designed; but the females themselves are all *Parisian*. In *English* books of voyages and travels, the delineation of countenance is even less attended to; as in *Cook's Voyages*, where the inhabitants of the *Pacific Ocean* were represented with *Grecian* features. With respect to the inhabitants of *Turkey*, the work of *Mr. Hobhouse* may be mentioned as the only publication containing any faithful pictures of the women of the country.

(2) *Pteris Aquilina*.

reason than that of professing the *Christian* religion, is not uncommon: the consequence is, that some pretend to be *Moslems* whose hearts are well disposed towards *Christianity*; and many have no definable religion whatsoever. In the road from *Katarina* to *Kitros*, the termination of *Olympus* towards the west, or rather *west-south-west*, becomes visible; and after its declension in that direction, begins the acclivity of another mountain, also of considerable height, which at this season was entirely covered with snow; continuing the great chain or mountain barrier, in the same line with *OLYMPUS* and *OSSA*;—these three being all that are in view, like a vast wall between *Macedonia* and *Thessaly*, reaching from the earth to the clouds. In this road from *Katarina* to *Kitros*, there are two places where antiquities are found; both of them being upon the left of the route. We turned out of our way to visit them. The first place occurs distant only three quarters of an hour from *Katarina*; at a village which lies in a valley towards the left; not visible from the road. Here we found several fragments of sculpture and architecture; and among them the following inscription, upon a monument erected, as it is stated, by
 “ULPIA THE DAUGHTER OF HERMÆUS, TO ULPIUS

Mountain
barrier of
Thessaly.

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Inscriptions
between
Katarina
and *Kitros*.

RUSTICUS, HER DEAR HUSBAND." The form of the *Omega* is curious.

ΟΥΛΠΙΑΕΡΜΑΙΟΥ
ΟΥΛΠΙΩΡΟΥΣΤΙ
ΧΩΤΩΓΛΥΚΥΤΑ
ΤΩΑΝΔΡΙΕΚΤΩΝ
ΕΚΕΙΝΟΥΕΚΕΙΝΩ
ΚΑΙΕΑΥΤΗΤΩΓ
ΩΝΕΙΑΣΧΑΡΙΝ

The inhabitants told us that there were other inscriptions in the church of this village; but so much delay was likely to take place in getting it open, that we could not wait to see them. The next occurred at an hour's distance from *Katarina*; where, in the wall of a small chapel, near to the road, we found a *Cippus*, inscribed by a person of the name of "OPHELION, TO HIS FATHER'S MEMORY."

ΩΦΕΛΙ
ΩΝΩΦΕ
ΛΙΩΝΙΤΩ
ΠΑΤΡΙΩΝΕΙ
ΑΣΧΑΡΙΝ

We observed here marks of the foundations of a *temple*; and upon the mountain, still farther to the left, there were other vestiges. It is

somewhat singular that the natives now call the place where the antiquities lie, by the name of MAKEΔONIA. "It is a name," they said, "which they always give to the *land* there; not to any *Palæo-castro*." The roads were deep, and full of mud, rendering our journey tedious and disagreeable: we were however amply repaid for all our fatigue, whenever we looked back towards *Katarīna*; for then we beheld OLYMPUS, not only in undiminished glory, but seeming of greater magnitude than ever, being without a cloud to obscure any part either of its summit or sides; all its vast masses and deep chasms being displayed, so that the eye might range from its broad base upwards to its craggy tops, now radiant with bright and shining light, reflected from accumulated snows, and contrasted with the dark shadows of its awful bosom; beneath which, most beautifully picturesque, appeared the woods of *Katarīna*, with the dome and minarets of the town conspicuous among the trees. At about half an hour's distance from this chapel, ascending a hill, we had another noble prospect, but in an opposite direction: it commanded the whole of the THERMÆAN GULPH; MOUNT ATHOS appearing plainly to the *east*: also upon the opposite side of the gulph we saw distinctly the white walls

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Country
still called
Macedonia.

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Mountain
to the
north of
Salonica.

and buildings of *SALONICA*. Far beyond a range of hills situate at the back of the city, and towards the *north*, we saw a very elevated snow-clad mountain; and upon inquiring its name, were told that it is called *Maleshivo*. This can be no other than the *SCOMIUS* of *Thucydides*. We must continue the detail of objects hence visible, because it is made from notes written upon the spot. In the open sea, to the south of *Mount Athos*, we saw islands, and several high lands that seemed like islands, not one of whose names can be ascertained by any map of *Greece*: possibly the latter may have been the promontories of *Ampelos* and *Canastræum*. From this spot we also surveyed the whole of the plain surrounding the extremity of the *Gulph of Therma*. In this plain, upon the right hand, standing towards the sea, is an immense *Tumulus*, making a conspicuous and remarkable appearance, as the only principal object: it is now called *ΤΥΜΒΟΣ* by the *Greek* peasants. Thence we came to the village of *Kitros*, or *Kitro*, distant three hours from *Katarrina*. Before we reached the village, we saw, upon our left, the ruins of a chapel; marking, perhaps, the site of an antient temple. Here we dined upon olives, onions, and biscuit, with very good wine, which we bought in the place.

Kitros.

Kitros is indisputably the *Macedonian* KYDNA, a name antiently corrupted into the more memorable appellation of PYDNA¹, whose geographical position is pointed out by an observation of *Livy*, when he states that *Ænia*, upon the other side of the gulph, fifteen miles to the south of *Thessalonica*, was opposite to PYDNA². The alteration of *Kydna* into *Pydna*, as mentioned by *Stephanus*, must have been a corruption of the earliest antiquity; for, before the time of *Herodotus*, it was written *Pydna* by *Scylax* of *Caryanda*³: however, there is some testimony, even in its modern name, of the truth of the remark made by *Stephanus*;—if a name may be called *modern*, which is mentioned in the epitome of *Strabo*⁴. Here we learn that

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Pydna.

(1) KYDNA is the name of this city, as written by *Pomponius Mela*. Also *Stephanus*, KTANA, πόλις Μακεδονίας. Θισγιώνος ἰς Μακεδονίαν. "Ἡ κατὰ παραφθοράν ΠΥDNA λέγεται. Τὸ ἰδιόνομ, ΠΥDNAΙΟΣ. *Stephanus* de Urbib. p. 392. et Not. 55. *Amst.* 1678. In the text of *Stephanus*, it is written Πύδα; but his Commentator proves that it ought to be written Πύδνα.

(2) "Revocatis igitur in naves militibus, omissâque Thessaloniciæ oppugnatione, ÆNIAM inde petunt: quindecim millia passuum ea urbs abest, adversus PYDNAM posita, fertili agro." *Livii Hist.* lib. xlv. cap. 10. tom. III. p. 639. ed. *Crevier*.

(3) Πύδνα πόλις Ἑλληνίς. *Scylax* in *Macedonia*. Vid. *Peripl.* p. 61. ed. *J. Gronov.* *L. Bat.* 1697.

(4) "Οὗτοι μὲν τὸ ἐπὶ Δίῃς πόλιν, ἢ Ἀλυσίαν ποταμὸς ἔχει, κ. τ. λ. ἰς δὲ καὶ πόλιν ΠΥDNA, ἢ οὖν ΚΙΤΡΟΝ καλεῖται. Excerpta ex Lib. VII. sine *Strabon.* *Geog.* p. 479. ed. *Ozon.*

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the embouchure of the *Haliacmon* was to the north of *Diem*, in *Pieria*; and that the city of *Pydna* occurred in the same district, bearing the appellation of *Kitron*. The same may be gathered from *Ptolemy*; only with this difference, that the places are enumerated in a contrary order, from north to south¹. It is desirable to fix with certainty the position of a place rendered so remarkable in history. It was in the plain before *Pydna*² that the great battle was fought between the *Macedonians* and the *Romans*, when the former, by their signal defeat, forfeited for ever their freedom, and *Macedonia* became a *Roman* province³. The conspicuous tomb before mentioned decidedly marks the spot; and its immense magnitude is explained by the event of that battle, when twenty-five thousand of the *Macedonian* army were left dead

Tomb of
the *Mace-*
donians.

(1) Παρίας. Ἀπὸ τοῦ ποταμοῦ ἐκβλάει. ΠΥΔΝΑ, Ἀλιεύματος ποταμοῦ ἐκβλάει ΔΙΟΝ κελωνία. *Ptolemæi Geog.*

(2) Ἐς μὲν εὖν τῇ πρὸς τῇ Πύδνῃ σιδήρ. Ῥωμαῖσι πρὸς Πασσαγαλιμῆ-
σαντῆς, καθύπερθεν τῇ τῶν Μακεδόνων βασιλείᾳ. Excerpta ex Libri VII.
sive Strabon. Geog. p. 749. ed. Oron.

(3) This battle was fought on the twenty-second of June, B. C. 168; when twenty-five thousand men of the army of *Perseus* king of *Macedon* were slain by the *Romans* within the compass of an hour. It began at three o'clock in the afternoon, and ended before four. Vid. *Plutarch. in Vit. Paul. Æm. &c.*

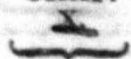
upon the field⁴. It is the same species of sepulchre which *Strabo* has called *Polyandrium*; and this *tumulus* was in all probability noticed by him in that part of the seventh book which has unfortunately perished. It seems to have been a custom of the *Greeks*, derived from their remote ancestors, to raise a mound of this kind upon every spot signalized as the theatre of any important contest. In the course of these travels, and within the compass of a single volume, we have shewn that there is not a part of *Greece* which has been rendered illustrious as the field of any memorable battle, but a tomb of this description now remains, as a monument of the place where it was fought. This may be proved with reference to *Marathon*, *Thermopylæ*, *Platææ*, *Leuctra*, *Chæronæa*, *Pydna*, and *Pharsalia*. The *Macedonians* and *Greeks*, after their battles with the *Persians*, or with the *Romans*, or with each other, have always done this: but the same custom does not appear to have existed among the *Romans* in *Italy*, where there are no other *tumuli* than the *barrows* of the *Celts*, which are common to all *Europe* and *Asia*. In the great battle that was fought

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(4) *Ibid.* *Plutarch* says, that the whole valley, even to the feet of the mountains, was covered with dead bodies.

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between *Hannibal* and the *Romans*, under *Flaminius*¹, near the Lake *Thrasymenus*, near *Perusia*, fifteen thousand *Romans* were left dead upon the field: yet there is no *tumulus* of this kind to mark the spot; insomuch that it is not now precisely known where the *battle of Thrasymene* took place; some believing it to have happened at *Ossaia*, and others at the *Ponte Sanguinetto*, between *Torricella* and *Crotona*. But the *POLYANDRIUM* of the *battle of Pydna*, like that in the *Plain of Marathon*, and the others here alluded to, is a conspicuous, nay, almost an everlasting monument, of that sanguinary conflict; and the *Albanian* shepherds, tending their flocks around it, although unconscious of its covering the mouldered relics of their ancestors, are the unaltered descendants of the same race of heroes who fought and died for the liberties of *MACEDON*;—"mighty men, as of old, men of renown; girded with the weapons of war." This place has been rendered memorable for the shedding of other blood than that which flowed so copiously in the *battle of Pydna*: it was here that *Cassander* massacred *Olympias* the mother, *Roxana* the wife,

Transac-
tions at
Pydna.

(1) Fought in the year 217 B. C.

and *Alexander* the son of *Alexander the Great*². And, as if it were destined in after-ages to maintain a pre-eminence among the scenes that have witnessed human slaughter, it was at *Kitros*, and along this road to *Salonica*, that the *French* prisoners, when compelled by the *Turks* to march from the *Morea* to *Constantinople*, suffered every cruelty that the malice of their enemies could inflict: many of them, after seeing their drooping companions put to death by their conductors, because they were unable, through sickness and fatigue, to continue the route, were constrained to carry the heads of their comrades in sacks, that an accurate return of the whole number might be made upon their arrival in the capital.

From *Kitros* we went to the village of *Leuterochori*³, situate upon an eminence near the gulph, distant about five miles from *Kitros*⁴.

*Leutero-
chori.*

(2) *Justin*. Hist. lib. xiv. c. 6.

(3) Signifying "the free village," according to Dr. *Holland*, who says that "this district is the most easterly part of the territory of *Ali Pasha*. Here commences the territory governed by *Ismael Bey* of *SERES*." *Holland's Trav.* p. 309. Lond. 1815.—The name of this village is corruptedly pronounced *Leftskoi* by the natives.

(4) We were only one hour in going thither; which, at the usual rate of travelling in *Turkey*, makes it rather less than five miles: but distances computed by time are not to be relied upon, unless performed with caravans of camels, which are generally preceded by an ass going a foot's pace, at the rate of a league an hour.

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Methone.

From this place we intended to pass by water to *Salonica*; but when we arrived, we discovered that the persons who conducted our baggage, instead of halting, as they had been ordered to do, had proceeded forward with it to *Lebáno*. The space between *Leuterochori* and *Kitros* agrees with the distance mentioned by *Strabo's Epitomiser*, of forty stadia between *PYDNA* and *METHONE*¹: and the last-mentioned city occurs in this order, according to the description given of *Macedonia* by *Scylax*². But these are not the only reasons for believing that *Leuterochori* stands upon the site of *METHONE*. After leaving this place, in the road to *Salonica*, the territory of the *Bey* of *Seres* immediately begins; and, according to the antient boundaries of the two regions, *METHONE* was the last town of *Pieria*; upon leaving which, the traveller entered *Bottiaea*³. This seems to prove an inaccuracy of the former geographer, in placing the *Haliacmon*

(1) ε' Ἀσίχῃ δ' ἡ Μιδών τῆς μὲν Πύδνης στάδια μ'. Excerpta ex Lib. VII. *Strab.* p. 479. ed. Oxon.

(2) Vide *Peripl. Scylacis Caryandensis*, p. 61. ed. *J. Gronov.* *L. Bat.* 1697.

(3) See the passage, as above cited, of the *Excerpta* of *Strabo's* seventh book; after which occur the words τῆς δὲ Ἀλῶνος, ἡ στάδια ἡ μὲν οὖν Πύδνα Πιερικὴ ἔσται πόλις ἡ δὲ Ἀλῶνος, Βοτταϊκὴ.

river southwards towards *Dium*; because, according to the older authority of *Scylax*, enumerating the places from south to north, along the western side of the *Gulph of Therma*, this river occurred after passing the city of *METHONE*⁴. It was at the siege of *Methone* that *Philip* lost the sight of his right eye, when struck by an arrow from the citadel; a circumstance perhaps as well attested as any fact in history, being related by *Strabo*⁵, by *Diodorus*⁶, by *Pliny*⁷, by *Solinus*, and by *Justin*⁸. With regard to the particular river across which *Philip* swum upon that occasion, as to most of the others crossing this route in their passage from *Olympus*, there will always be some uncertainty; unless their antient names were to be determined by a residence in the country;

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(4) Πύθωνα πόλις Ἑλληνίς, Μεθώνη πόλις Ἑλληνίς, καὶ Ἀλιάκμων ποταμός, κ. τ. λ. *Scylacis Caryandensis Periplus*, p. 61.

(5) Ἐν δὲ τῇ ἀπὸ τῆς Μεθώνης πεδίῳ, γινέσθαι συνέβη τῷ Φιλίππῳ τῷ Ἀμόντου τὴν ἰσχυρὴν τοῦ δι᾽ οὗ ὀφθαλμοῦ καταπιπτικῆς βίβλου, κατὰ τὴν περὶ τῆς πόλεως. *Excerpta ex Lib. VII. Strabon. Geog.* p. 479. *ed. Oxon.*

(6) *Vid. Diodor. Sic. lib. xvi.*

(7) *Plin. Hist. Nat. lib. iv. cap. 9.*

(8) "Cum *Methonam* urbem oppugnaret, in prætereuntem de muris sagitta jacta dextrum oculum regis effodit." *Justin. Hist. lib. vii. cap. 6.*

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because the appearances vary so considerably in different seasons of the year. The traveller journeying through this country at the melting of the snow, or after the annual rains, would find his search for a single stream repaid by half a dozen; and during the dry season, perhaps, nothing answering to his notion of a river would occur. The author finds a note in his journal, stating, that he did not pass a single river between *Katarina* and *Lebano*; a distance of six hours. At the latter place we halted for the night. The whole of this journey from *Katarina* was through a country, *fertile*¹ perhaps, but looking most wretchedly; and it may be conceived what a state the roads were in, from the circumstance of our making no further progress during an entire day. At *Lebano* we were conducted to the same *khan* where the poor *Frenchmen*, before mentioned, were halted for the night, during their horrid march to *Constantinople*. "They were seen," said the inhabitants, "carrying the heads of their wives and of their children, and of others

(1) The plains around *Methone* were portioned out by *Philip* among his soldiers, as the rewards of their services after the capture of the city.

who had been their companions upon the road, whom the *Turks* had beheaded as fast as they fell sick by the way, because they were unable to keep up with the rest." Many of them fell for want of food, and some through grief and despair. It is said that at this place they excited the commiseration even of *Moslems*, who carried food and water for them to the *khan* where they were lodged*. Whether *Lebano* was the antient *ALORUS* or not, depends *Alorus.* entirely upon the manner in which we are permitted to read a short passage, as given from *Strabo**, respecting the distances of *Methone*, *Pydna*, and *Alorus*. If by *seventy stadia* be intended the distance of the two last from each other, then *Lebano* is proved to have been *ALORUS*; but if this be assigned as the distance

(2) The annals of the world do not furnish more dreadful instances of human suffering than those which occurred, after the breaking out of the French Revolution, within the period of a few years towards the close of the eighteenth and beginning of the nineteenth centuries. To some of those afflicting sights the author of these Travels was an eye-witness: it seemed as if that BEING, who is "of purer eyes than to behold evil, and cannot look upon iniquity," had withdrawn his countenance from the earth: for it was such a season as *Habakkuk* has called "THE HIDING OF HIS POWER."

(3) Ἀπίχου ἔκ τῆς Μιθώνος τῆς πρὸς Ἡδώνης σταδίων μ'· τῆς Ἀλору δὲ, ὁ σταδίων.
Excerpta ex Lib. VII. sine, *Strabon. Geog.* p. 479. ed. *Ozon.*

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between *Mathone* and *Alorus*, which seems to be the reading in this instance, *Lebano* is not situate far enough towards the north.

*Inge
Mauro
Ferry.*

We left this village two hours before sunrise; and continued our journey along the plain at the extremity of the *Gulph of Therma*, at some distance from the sea, to avoid the swampy shores, and the mouths of the rivers, which were all inundated. Then we turned to the right; and in two hours came to a large river, which was much flooded, called *Inge Mauro*. This river we passed by a flying bridge. A poor *Turk* attended the ferry, living in a wretched hovel constructed of osiers and mud. We observed here a change in the dress of the female peasants. Over the white cotton *Albanian* shift and short petticoat, they wore a black vest made of goats' hair, without sleeves; and for their head-dress, white cotton handkerchiefs, with bunches of red silk over their foreheads, and silver ornaments in their ears. Continuing our journey across wet and dirty plains, we arrived, in three hours from the *Inge Mauro* ferry, at another large river, with a similar mode of passage, called *Kara-smack* by the *Turks*, and *Mauro-smack* by the *Greeks*; the

*Mauro-
smack
Ferry.*

difference being only in the epithet, as applied to the name of the river¹. Here we began to see a little cultivated land; our previous journey during this day having been through flat commons covered with water and mud. Two hours after passing the *Mauro-smack*, we saw, towards our *left*, a village called *Yanitza*, at the base of a mountain, by the foot of which flows the river *Vardar*². We crossed this river by a wooden bridge formed of planks, at the least a quarter of a mile in length. The current was extremely strong: it is the *AXIUS* of *Herodotus*; separating the *Mygdonian* from the *Botticæan* territory³, where *Pella* stood; and

(1) This river must be the *Lydias*, after having received the waters of the *Erigon*: but *Herodotus* mentions the confluence of the two rivers, *Lydias* and *Haliacmon*; the latter of which was farther towards the south. Vid. *Herodotum*, Hist. lib. vii. c. 127. p. 419. ed. Gronovii.

(2) "The best information I could procure respecting the source of the *Vardar* was in substance as follows: When the plain of the *Vardar* is scorched up in summer, the shepherds drive their flocks and herds into the country between *Bosnia* and *Caradar*, and to the high mountains beyond *Caradar*, eight days' journey from *Salonica*. Those shepherds relate, that in a swamp, which trembles when a man walks upon it, there is a spring, which rises from the earth so as to form a river upon the spot eleven yards wide from bank to bank. Soon afterwards it becomes augmented by seven other tributary streams (called rivers by the shepherds); but the true source of the *Vardar*, they say, is this powerful fountain." *Cripps's MS. Journal*.

(3) Ἐπὶ τὴν Ἀξίον ποταμὸν, ὃς οὐκ ἔστι χάσιν τὴν Μυγδονίαν τε καὶ Βοτταϊαίδα. *Herodoti Hist. lib. vii. cap. 123. p. 418. ed. J. Gronov. L. Bat. 1715.*

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*Axius, or
Vardar
River.*

Pella.

it is now called the *Vardar*. The same river is also mentioned, under the name of *AXIUS*, by the venerable *Scylax*¹. As we surveyed the marshy district in which *PELLA* was situate, we wished to note every thing belonging to the place of *Alexander's* nativity; but it is remarkable, that the traveller no sooner quits the *Grecian* territories, than he is left almost without a clue to the antient geography of the country. Owing to this circumstance, the mountain at whose base the village of *Yanitza* now stands is without a name. The site of *Pella*, however, is said to be known, which cannot have been far removed from the same spot; and it would indeed be marvellous if it were not well known², after such a description

(1) He is mentioned by *Herodotus*, by *Aristotle*, and by *Strabo*: the last of whom, *Strabo*, calls him *Σκύλαξ ὁ παλαιὸς συγγραφεύς*. His notice, however, of the river *Axius* is only as a river of *MACEDONIA*, "*Ἄξις ποταμὸς*", without adding a syllable of its situation. Vid. *Scylac*, *Caryand. Peripl.* p.61. ed. *Gronov. L. Bat.* 1697.

(2) The editor of the *Oxford Strabo* says it is now called "*Palatisa*." Vid. *Not.* 12. p.479. *Strabon. Geog. lib. vii.* The situation of *Yanitza* agrees very well with what *Beaujour* has said of *Yénidgé*; and if so, it is highly probable that it stands upon or near to the site of *Pella*: for *Beaujour* adds, in a Note; "*Il ne reste plus de Pella que quelques ruines insignifiantes: mais on voit encore le pourtour de son magnifique port, et les vestiges du canal qui joignait ce port à la mer par le niveau le mieux entendu. LES MOSQUÉES D'ÉNIDGÉ ONT ÉTÉ BÂTIES AVEC LES DÉBRIS DES PALAIS DES ROIS MACÉDONIENS.—Tableau du Commerce*"

as that given by *Livy* of its locality³. The allusion made to *Pella* by *Herodotus* is less descriptive of its position⁴. In visiting places that have been rendered famous for the birth of illustrious men, it is natural to inquire, whether, in the scenes of their infancy and youth, there existed any thing likely to bend the mind towards the characteristic disposition it afterwards assumed. We have already described a region which was the nursery of inventive genius and poetry: it will therefore now be curious to examine the nature of another territory, whence a spirit of martial enterprise, of high ambition, and the most insatiable thirst of conquest, of dominion, and of glory, derived their origin. The inhabitants of mountains, and of maritime districts, of inland territories, lakes, and marshes, or of

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Commerce de la Grèce, tom. I. p. 87. Not. (1). Paris, 1800. The information concerning it, which we received at *Salonica*, was, that the place is now called *Araclese*.

(3) "Sita est in tumulo, vergente in occidentem hybernum. cingunt paludes inexsuperabilis altitudinis, æstate et hyeme; quæ restagnantes faciunt lacus. In ipsâ palude, quâ proxima urbi est, velut insula eminet aggeri operis ingentis imposita: qui et murum sustineat, et humore circumfusæ paludis nihil lædatur. Muro urbis conjuncta procul videtur." *Livio*, Hist. lib. xlv. cap. 46. tom. III. p. 734. ed. *Crevier*.

(4) Τῆς ἔχουσι τὸ παρὰ θάλασσαν στυγὴν χωρίον πέλις Ἰχναί τε καὶ Πίλλα. *Herodoto*, Hist. lib. vii. p. 418. ed. *Gronov*. L. Bat. 1715.

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Nature of
the Country
celebrated for
Alexander's
Nativity.

(1) See the sublime passages of the *Psalms of David*, cxlviii. cxlvii. wherein all the works of the Creator are made to speak his power and praise: also the *Revelation of St. John*, chap. v. ver. 13, &c.

(2) Vid. *Homer. Iliad. E.* 360, 367, &c. &c.

the grandeur of whose appearance^a can only be felt by those who view it from the plain of *Pella*. There is a passage in *Herodotus* which mentions this prospect as beheld by *Xerxes* from *THERMA*; but who could imagine, simply from observing the situation of these places in a map, that the magnitude of *Olympus*, as it appears from the modern town of *Salonica*, is such as to fill all the prospect towards the western side of the *Thermaic Gulph*, and actually to dazzle the eyes of the beholder with the radiance reflected from its snow-clad summit? Instead of seeming remote from the place of his observation, so enormous is the size of this mountain, that it appears to be close to his view.

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After we had crossed the bridge of planks, and were proceeding in our route, we heard the disagreeable intelligence that the plague was raging with great vehemence in *SALONICA*. Rumours of the same nature had before reached us, during our journey from *Larissa*; but reports of the plague in *Turkey* are so liable to exaggeration, that we had paid no attention to them. We were now told that many of the

News of
the Plague.

(3) Vid. *Homer. Iliad.* A. 420, 532, &c.

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 inhabitants had left the city; and some *Tahtars* said that the number of deaths had daily increased to an alarming extent. We had, however, no alternative, but to venture into the midst of the contagion: our resources were exhausted, and we were in want of all kinds of necessaries. We saw upon our left, in the plain, near a village called *Bounarchi*, an immense *tumulus* of earth; retaining still, among the inhabitants, the name of *τύμβος*; and near to it there was another of smaller size. In this plain, four-wheeled carriages were in use. About two hours' distance from the *Vardar*, we arrived at a miserable village, called *Tekde*, or *Tekélly*. There were several antiquities about this place; among others, some *granite* columns, and a beautiful *operculum* of an immense marble *Soros*. As we viewed the mountains north of *THESSALONICA*, and compared their appearance with the forlorn blank in all the maps of the country between the *Hebrus* and the *Axius*, we could but regret that they have been so rarely visited by travellers. The whole of *Æmathia*¹ is as a chasm in antient geography. We know nothing of *Pæonia* or of *Pelagonia*, or

Tekde.

Geography
 of Mace-
 donia.

(1) "Macedonis, &c. Emathia antea dicta." *Plinio*, Hist. Nat. lib. iv. c. 10. tom. i. p. 213. *L. Bat.* 1635.

of the whole region westward to the borders of *Illyria*. Some means of communication must still exist along the *Via Ignatia*³, from the north of the *Gulph of Therma* to the *Illyrian* coast of the *Adriatic*, which future travellers will do well to explore:—for where are the cities of *LYCHNIDUS*³, and *ÆGÆ*, called also *Melobotira*⁴, *Ægæ.* and more antiently *Ædessa*⁵, the regal seat of the *Macedonian* kings⁶? We entered *Macedonia*

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(2) The whole passage of *Strabo* concerning the *Via Ignatia* should be read with attention: it defines with great perspicuity the boundaries of *Illyria*, *Epirus*, and *Macedonia*. We shall only insert the following passage, relating to the beginning of its course from *Epidamnus* to *Thessalonica*.—*Ἡ μὲν οὖν πᾶσα Ἰγνατία καλεῖται, ἣ δὲ πρώτη ἐπὶ Κανδαυρίας λέγεται ὄρεος Ἰλλυρικῆς διὰ Λυχνιδίου πόλεως καὶ Πυλῶνος, τόπου ἐκίζοντος ἐν τῇ ὁδῷ τῇ τε Ἰλλυρίδᾳ καὶ τῇ Μακεδονίᾳ· ἐκείθεν δὲ ἔστι παρὰ βαρυντά διὰ Ἡρακλείας, καὶ Λογκισσῶν, καὶ Ἐρδῶν, εἰς ἙΔΕΣΣΑΝ καὶ ΠΕΛΛΑΝ, μέχρι Θισσαλονικίας.* *Strabon. Geog. lib. vii. p. 468. ed. Oxon.*

(3) See the *Vignette* to the next Chapter. *STRABO* calls it *Lychnidius*. It is thus mentioned by *LIVY*: “Nuncius ex Macedoniâ venit, Eropum quemdam corrupto arcis præsidii præfecto, *Lychnidum* cepisse; tenere et *Dassaretiorum* quosdam vicos et *Dardanos* etiam concire.” *Livio, Hist. lib. xxvii. c. 32.* *Ptolemy* (lib. iii. c. 13) places it in *Macedonia*, in the country of the *Dassaretii*.

(4) *Ἡστὶ καὶ Μελοβοτίρις, κ. τ. λ.*—“Scilicet ab ovibus quas pascebat. Id enim sonat id nominis.” *Stephanus de Urbib. p. 32. et Not. 10. ed. Gronov. Amst. 1678.*

(5) *Stephan. de Urbib. ibid.* “Etsi *Cosmographo Geographiæ, lib. iii. c. 13.* *Ædessa* et *Ægea* sunt diversæ *Emathiæ* *Macedoniæ* regionis urbes.”

(6) Vid. *Justin. lib. vii. c. 1 and 2.* *Plin. Hist. Nat. lib. iv. c. 10. tom. I. p. 213.* *L. Bat. 1635.* (“*ÆGÆ, in quo mos sepelire reges.*”) *Solin. c. 14.* *Diodor. Sic. lib. xix. c. 52.*

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Importance
of ascer-
taining its
position.

in the hope that, of all its antient cities, this at least would not escape our researches; because in *ÆGÆ* were preserved the sepulchres of *Alexander's* predecessors: and a superstition existed concerning the burial of the *kings of Macedon*, similar to that which is so well known in *Italy* with regard to the *Popes*; namely, that their dominion would cease when the bodies of their sovereigns should be no longer buried in the same cœmety. The discovery of the ruins of *ÆGÆ* would be particularly gratifying. In the examination of the regal tombs of the *Macedonians*, we might become acquainted with their manner of burial, of which so little has been yet ascertained. But as all our inquiries respecting the remains of this city¹ were made

(1) It stood to the south of the river *Axiuz*, fifty-nine miles from *Thessalonica*, in the *Roman* road; *Diocletianopolis* and *Pella* being between *Thessalonica* and *Ægæ*.—Since this was written, the author, upon his return to *England*, circulated, in manuscript, a regular set of *queries*, as hints to travellers respecting their researches in the *Levant*. One of those *queries* related to *Edessa*, and to the *Sepulchres of the Macedonian Kings*. He has, in consequence, recently been permitted to make the following extract from a manuscript Letter of his friend, *Dr. Fiott Lee*, of *St. John's College, Cambridge*, to his fellow collegian, *Mr. Hughes*; whereby it appears that *Dr. Lee* succeeded in discovering the spot, and actually went himself into two of those sepulchres. "If a *Firman* could be procured from *Ali Pasha* of *Joannina*, I am confident," says *Dr. Lee*, "that there would be found at *EDESSA* treasures of antiquities. The place

to no purpose, we have been unable to throw any light upon this subject. Every inquiry concerning the *Macedonians* is reviving with redoubled interest, in the knowledge we have that they were of the same race with the nation now called *Albanians*; the latter having preserved the manners, customs, and language of their ancestors, almost unaltered, from the earliest ages. It is therefore only by a careful examination of the antiquities occurring along the *Via Ignatia*, and by a strict attention paid to the manners, customs, and superstitions of the *Albanians*, that any additional information can be obtained respecting the *Macedonians*; whose history, and especially the earliest part of it, is involved in great obscurity. It may be remarked, that the learned investigators of their annals, whose lucubrations were published in

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place is now called *Vodina*: it is a delightful spot. There are *sepulchres* cut in the rock, which the superstitious inhabitants have never plundered; because they are afraid to go near them. I went into two, and saw the bodies in perfect repose, with some kinds of ornaments, and clothes, and vases; but touched them not, and paid little attention to them; being at that time a novice in the *sexton trade*, and ignorant that a traveller could gain celebrity and honour by robbing the bodies of the dead. There is a beautiful inscription in the town. The fall of waters is magnificent."—*Dr. Lee's MS. Letter*. To this it may be added, that *Beaujour* also mentions *Vodina* as the antient *EDESSA*. *Voy. Tableau du Comm. de la Grèce, tom. I. p. 128. Paris, 1800.*