

three acres in extent. It would appear that a great part of the antient palace stood originally on an eminence, for the ground below the high mound to the eastward seems to have been occupied by the same building, or range of buildings; and it is a large extent of mounds, which now bears the name of the 'Kala of Shush.' The rains, by washing down the sides, have exposed, in many of their channels, broken walls and heaps of bricks and stones, in themselves of little interest, but serving to prove this high mound a mass of ruined buildings, and not a mere accumulation of natural earth, as might be supposed from its general outward appearance. The same profusion of broken earthenware, as I had noticed the day before, also exists here; but I could find no fragment sufficiently entire to allow of my distinguishing the original shape of the vessel, or any worthy of being carried away. Were it in the power of any one to remain several days employed in excavating and digging among these ruins, I am convinced the numerous and interesting treasures of antiquity, which might be discovered, would richly reward the labour of the search. The Arabs, however, have a great aversion from it, and it was with difficulty that I persuaded them to undertake the little I required; a delay, moreover, in this neighbourhood, sufficient for putting plans of this nature in execution, would be attended with much danger, from the lawless and unsettled state of the country. The Dervish, who dwells at the tomb of Daniel, situated about a stone's throw to the north-west of the Kala, has removed some fragments of antiquity to his own inclosures. But one stone, from its great size and apparent want of ornament, he has left untouched. This lies on the south-west side of the mound, not far from its foot, and has probably fallen from above to its present situation. It is a large slab of an inferior species of marble, with the form of an oblong square, and is nine feet in length and four in breadth; its surface is perfectly plain, and has been polished. I was but ill satisfied with the mere inspection of this stone as it was presented before me; the circumstance of its being single, and there not existing in any other part of the mound remains of stone buildings to which it might have

belonged, induced me to conclude that on some part of it there was sculpture; and having accordingly, with the assistance of five or six Arabs, cleared it from the earth, and turned it over, I discovered a long and beautiful inscription in arrow-headed, or Persepolitan, characters, most of them an inch in length, and the whole of very admirable workmanship. There is no other ornament upon the stone, or any sculpture, save this inscription, occupying one half of the side, which had until this moment remained unexposed. The different series of characters are each divided by a thin horizontal line, continued from one side of the stone to the other, a decisive proof that the arrow-headed character was not read, as some have supposed, only perpendicularly. The nature of this stone, or marble, is exactly such as I have seen brought from the Bactiari mountains to Dezfoul, for the purpose of building; and I have little doubt but that the stone I have been describing, as well as all other stones, whether simply for building or sculpture, in the antient Susa, originally came from these mountains. The distance is two days' journey, but there is no spot nearer in the vicinity whence stones of any kind could be procured. It is natural, therefore, to conclude that the greater part of the city was not built of stone, and we may thus, in a great measure, account for its present appearance, and for the few remains which are now to be found. Strabo, when mentioning Susa, says that, 'the building of this city, its palaces, walls and temples, was similar to that of Babylon, of bricks and cement.' L. 15.

"In another quarter of this mound I discovered the fragment of a fluted column, a part of which is buried in the earth, and I have little doubt but that many more are thus concealed. I was finally driven by the heat to the tomb of Daniel, or, as he is called in the East, Danyall, which is but a few hundred feet from the Kala, situated in a most beautiful spot, washed by a clear running stream, and shaded by planes and other trees of ample foliage. The building is of Mohammedan date, and inhabited by a solitary Dervish, who shows the spot where the prophet is buried beneath a small and simple square brick mausoleum, said to be, without probability, coeval with his death.

It has, however, neither date nor inscription to prove the truth or falsehood of the Dervish's assertion. The small river running at the foot of this building, which is called the Bellarou, it has been said, flows immediately over the prophet's tomb, and, from the transparency of the water, his coffin was to be seen at the bottom; but the Dervish and the natives whom I questioned, remember no tradition corroborating such a fact; on the contrary, it has at all times been customary with the people of the country to resort hither upon certain days of the month, when they offer up their prayers at the tomb I have mentioned, in supplication to the prophet's shade; and by becoming his guests for the night, expect remission from all present grievances, and an ensurance against those to come. I happened to be present on one of these very days; an unfortunate circumstance, which prevented my remaining as long as I could have wished; for notwithstanding the pious motives of this large assemblage, it was but too evident that they had views of another nature directed towards my Yakdouns, which, my people assured me, together with all I possessed, would be stolen during the night time.

“ In an open court of the building, called Daniel's tomb, I saw three stones of great beauty and interest, and the sight of them served to repay me for the vexation of disappointment, and a considerable degree of fatigue. They have been brought hither, as I have already observed, from the great mound by the Dervish. Of the three, that most deserving of attention is of no regular shape, and has never been fashioned for the purpose of building; it is a greenish black species of Egyptian stone, a yard in length, but of an irregular thickness, and the whole is finely polished; on one side of it are five rows of hieroglyphics, another has two rows of the same, and beneath them an inscription in the Persepolitan character, continued to the bottom; the third side has been completely covered with an inscription in the same character, though now it is nearly defaced by age.

“ The hieroglyphics are beautifully worked in *basso-relievo*, and the inscriptions are as exquisitely engraved.

“ Of the five rows of hieroglyphics on the principal side, the first seems to contain the sun, moon, and a star ; the second, a hare, a dog, and a hawk ; the third row has at the two ends human figures ; one bearing the head of a beast resembling a wolf, the other, excepting the tail of a beast which is attached to it, is perfectly a human figure ; between the two, are three other signs ; the nature of which I am unable to explain ; but they appear to be a belt, a club, and the head of an arrow : the fifth has a star, and two birds, with some other sign. The characters of the inscriptions are small, but very finely cut ; and are more connected, and partake of more variety in their connection, than those at Persepolis ; they are exactly such as I have seen upon the bricks brought from the remains of antient Babylon.”

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From the preceding extract, which I have been permitted to transcribe from a manuscript journal, it appears extremely probable that very interesting discoveries might be made by any one who would be permitted to carry on his researches in this part of Persia with leisure and security.

It is impossible to fix the date of the curious monument to which the following plate\* refers ; but it appears to be connected with that part of the Persian history which commences with the reign of Cambyzes, and terminates with that of Darius Codomannus, when a great intercourse subsisted between the nations of Ægypt and † Persia. Ægyptian captives and workmen were employed at that time in

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\* For an accurate drawing of the stone the perspective should have been sharper ; but it would have fore-shortened the subjects of the two sides.

† The conquest of Ægypt by the Persians, and its subsequent history from that time to the present, afford a valuable illustration of a passage in Ezekiel, c. xxx. v. 13. “*Ἀφ' ὧντες Μερφώς ἐκ γῆς Αἰγύπτου οὐκ ἔσονται ἔτι.*” Sep. Interpr. “*Dux de terra Ægypti non erit amplius.*” Vulg. From the Persians, the Ægyptians were transferred into the hands of the Greeks, the Romans, the Arabs, the Saracens, the Mamelukes, the Turks. “*Cette prophétie,*” says M. de Sainte Croix, in a remark communicated to Larcher, “*est d’une clarté, et d’une évidence à laquelle il n’est pas possible de se refuser.*”



building or ornamenting the palaces of *Susa* and *Persepolis*. Although the *Egyptians* were treated as a conquered people by the *Persians*, and some insults may have been occasionally offered to the objects of worship which the former considered as peculiarly sacred, yet it is equally certain that some of the sovereigns of Persia respected the gods of their subjects †; and that the *Magi* derived knowledge of various kinds from their communication with them. ‡ In the intercourse between the two nations, their sacred symbols and language became familiar to each other: we observe on the *Hæmatite* cylinders § found in *Egypt*, the *Tau*, the *Scarabæus volans*, and *Isiac* figures, accompanied by the arrow-headed character of Persia ||; the same kind of letters, and a collection of hieroglyphics, are found on the vase discovered in *Ægypt*, and described by *Caylus*. ¶ An agate seal brought from that country by *Denon*, and regarded by him as a monument of the *Persians* under *Cambyzes*, exhibits on one part the *Fish-god*, or *Man-fish*, and a human figure, unquestionably *Ægyptian* \*\*, is sculptured on the side; and learned men have observed a resemblance between the names of some of the *Persian* and *Ægyptian* deities. ††

It appears from a passage in *Eusebius* ‡‡, that the *Persians* were accustomed to use a symbolical language: with them, as with the

\* Τεχνίτας ἐξ Αἰγύπτου παραλαβόντας κατασκευάσαι τὰ περιβόητα βασίλεια, τὰ τε ἐν Περσέῃ πόλει, καὶ τὰ ἐν Σούσοις. *Diod. Sic. l. i. 155. Wess.*

† *Darius Hystaspis* expressed great disapprobation of the impious conduct of his predecessor *Cambyzes* in *Ægypt*. *Diod. Sic. l. i.* See also *Polyænus, Strat. l. 7.* where mention is made of the reward offered by him for the discovery of a new *Apis*.

‡ *Perhibent veteres philosophum quendam, quem Zoroastrum vocant, initiatum in Ægypto, mysteria filii gentis in Persiam invexisse. Jablons. Pan. Æg. Prolog. l. v. 29.*

§ See *Landseer, Archæol. vol. xviii.*

|| See *Caylus, Recueil, tom. iii. pp. 49, 50. tom. iv. p. 22.*

¶ *Tom. v. 79.*

\*\* *Ouseley's Travels, p. 436.*

†† *Reland, de Vet. Ling. Pers. and Hyde de Rel. Pers. 91.*

‡‡ *Euseb. Præ. Ev. l. i. c. 10. Ζωροάστρης δὲ ὁ Μάγος ἐν τῇ ἱερᾷ συναγωγῇ τῶν Περσικῶν φησι κατὰ λέξιν· Ὁ δὲ Θεὸς ἐστὶ κεφαλὴν ἔχων ἱέρακος· υἱὸς ἐστὶν ὁ πρῶτος, ἀφθαρτος, αἰδίδος, κ. τ. λ.* The Abbé *Fotcher* supposes that the words Ὁ δὲ Θε. ε. κ. ε. ι. being placed in a parenthesis, may refer to a figure of the Deity placed at the head of a section or treatise, containing the account of the different attributes, an enumeration of which follows in *Eusebius*.

Egyptians, the deity was typified by the head of the Hawk \* ; and they employed this hieroglyphical mode of description to a very late period ; for, according to Libanius, quoted by the Abbé Foucher, they represented their enemy, the Emperor Julian, by lightning, or by a lion vomiting forth flames. †

From the discovery of these letters at Susa, we derive a strong argument in favour of an interpretation given by Munter ‡ to a passage of Herodotus (l. iv. c. 87.) The historian informs us, that Darius caused to be engraved on one of two pillars erected at the Bosphorus, *Ασσύρια γράμματα*. He conjectures that the inscription mentioned by Herodotus was in arrow-headed characters ; and since we now find that they were used not only at Babylon, and at Persepolis, but also at Susa, it appears probable that they were familiar to all parts of the Assyrian empire ; and the explanation of Munter may be, therefore, accepted as the true one. §

If some fortunate circumstances should enable future travellers in Persia to procure any of the inscribed monuments of Susa, the acquisition would be of great importance, as it might assist the researches of those orientalists who have already directed their attention to the examination of these characters. According to the opinion of Munter and Grotefend, they should be read in a direction from left to right ; Lichtenstein entertains a different opinion. Professor Heeren, in his late work entitled “ *Ideen über die Politik, &c.*” agrees with Grotefend, and makes some interesting remarks on the history and nature of this species of writing.

This forgery under the name of Zoroaster could have had little success, unless there had been some reason for believing that the symbolical illustration mentioned in the passage from Eusebius had been adopted by that philosopher, or some of the early religious instructors of Persia.

\* “ The figure of the sacred Hawk, under which semblance Divine Providence was always depicted.” Bryant, *Ant. My.* ii. 400.

† *Ac. des Inscr.* vol. xxvii. p. 349.

‡ *Essai sur les Inscriptions Cuneiformes de Persepolis*. An account of this work is given in the *Mag. Enc.* tom. iii. 1803, by S. de Sacy.

§ I have been informed by the Earl of Aberdeen, that Mr. Payne Knight proposed a similar interpretation of this passage many years ago to him.



STONE DISCOVERED AT SUSA REPRESENTING HIEROGLYPHIC FIGURES  
AND THE ANTIENT CUNEIFORM CHARACTERS OF PERSIA.

“Independently of the elucidations of Persian antiquities which these monuments promise, they lead us one step farther into the history of the most important of all human inventions, after that of language; viz. the origin of alphabetical writing. The cuneiform character is so simple in its component parts, that it has all the appearance of being a primeval alphabet; it consists only of two elements, the wedge and the rectangle; and with fewer than these it is impossible that an alphabet should be formed. To this, and to the total want of curves, we must attribute the apparently superfluous number of strokes of which some of the letters are composed. It is also quite clear, from the nature of this character, that it has not originated from picture-writing. An alphabet which had been derived from picture-writing, if such a derivation be conceivable, would bear traces of that variety by which this method of representing ideas is characterized. It has also been shewn by Grotefend that it is not syllabic. What, then, remains but to suppose that it was from its first origin alphabetic, though it may have undergone various modifications and improvements? The very multiplicity and superfluity of its strokes seems to shew that it has been formed by a laborious analysis of sound, and with a desire to allow not even a single aspiration to escape without being represented. It appears to be of Asiatic origin; and it is so different not only from the hieroglyphic of Egypt, but also from the alphabetical character as we find it on the Rosetta stone, as to repel the idea of a common origin. The discoveries which have already been made at Babylon and Persepolis prove that it was diffused over a great part of Upper Asia, and adopted by different nations, who formed new letters, but still derived from the same radical elements of the wedge and the rectangle. As it is found in three different states on the walls of Persepolis, its origin must ascend far beyond the time of the Persian monarchy; and, since it can scarcely be doubted that the first and simplest of them is an alphabet of the Zendic language, we are naturally led to seek for its native country in Media, where this language and the doctrine of Zoroaster prevailed. On the other hand, the circumstance that the

cuneiform letters are found in the Babylonian inscriptions would seem to point to an Aramæan origin." \* — Editor.

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*Translation of Part of a Persian Manuscript relating to the Tomb of Daniel at Susa, mentioned in the preceding Journal, p. 422.*

I am indebted to Sir William Ouseley for the following version from a Persian MS., which he has communicated in a letter to me. It contains some notice of the traditions preserved by the Arabic writers, relating to the prophet and his sepulchre. "The extract," he observes, "may appear of unreasonable length; yet it is necessary to prefix a few lines."

In the eighteenth year of the Muhammedan era, (of Christ 640,) whilst Omar held the Khalifat, an Arabian army under Abú Músa Alashaari invaded the Persian province of Khúzistán, or Susiana. In the antient capital Susa, (latterly called Sús, or Shúsh,) that General found, besides considerable treasures of various kinds, an extraordinary sepulchral monument, which, according to local tradition, contained the prophet Daniel's body. Of this discovery the most circumstantial account is given by Abu Muhammed Ahmed, whose father, Aasim of Kúfah, flourished within so short a time after the conquest of Susiana, that he might, when young, have conversed with veteran warriors, whose valour had contributed to that event; for he died in the year 117, (A. D. 735). as we learn from Casiri, (Biblioth. Arab-Hisp. Escorial. vol. i. p. 504.) Ebn Aasim's "Book of Victories," in the original Arabic, is a work extremely rare; but it was translated into Persian by Ahmed al Mastowfi, about the year 1200, and copies in this language are sufficiently numerous. From the best of three MSS, preserved in my own collection, I shall here extract what relates to the tomb of Daniel, †

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\* This translation from Heeren is given in the Appendix to the M. Review, vol. lxxxv.

† In some catalogues of Oriental MSS. we find the Book of Victories described as the *Tárikh* or Chronicle of Aasim al Kufi, and two or three writers have quoted it as his work. On a late occasion (Travels, vol. i. p. 422.) I myself referred to it as such; but subsequent inquiry has convinced me that his son was the author. — O.

Our author informs us that Abú Músa, having pillaged the territory of Ahwáz, proceeded to Sús, where he slew the governor, a Persian prince, named Shápúr, the son of Azermáhán.

“ Then, continues the historian, he entered the castle and palace of that prince, and seized all the treasures deposited there in different places, until he came to a certain chamber, of which the door was strongly fastened, a leaden seal being affixed to the lock. Abú Músa inquired from the people of Sús what precious article was guarded with such care in this chamber; they assured him, that he would not regard it as a desirable object of plunder; but his curiosity was excited, and he caused the lock to be broken and the door opened. In the chamber he beheld a stone of considerable dimensions, hollowed into the form of a coffin; and in this the body of a dead man, wrapped in a shroud or winding-sheet of gold brocade. The head was uncovered; Abú Músa and his attendants were astonished; for, having measured the nose, they found that, proportionably, this dead personage must have far exceeded in stature the common race of men. The people now informed Abú Músa that this was the body of an eminent sage who formerly resided in Irák, (Chaldæa or Babylonia,) and that whenever the want of rain occasioned a famine or scarcity, the inhabitants applied to this holy man, and, through the efficacy of his prayers, obtained copious showers from heaven. It happened once that Sús likewise suffered from excessive drought; and the people in distress requested that their neighbours would allow this venerable personage to reside a few days among them, expecting to derive the blessing of rain from his intercession with the Almighty; but the Irákians would not grant this favour. Fifty men were then deputed by the people of Sús, who again petitioned the ruler of Irák, saying, ‘ Let the holy personage visit our country, and do thou detain the fifty men until his return.’ These terms were accepted, and the holy personage came to Sús, where, through the influence of his prayers, rain fell abundantly, and saved the land from famine; but the inhabitants would not permit him to return, and the fifty men were detained as hostages in Irák: at length he died. Such, said those who accom-

panied Abú Músa, is the history of this dead man. The Arabian general then inquired by what name so extraordinary a person had been known amongst them ; they replied, ‘ The people of Irák called him Daniál Hakím, or Daniel the sage.’

“ After this, Abú Músa remained some time at Sús, and dispatched to Omar, the Commander of the Faithful, an account of all his conquests in Khúzistán, and of the various treasures which had fallen into his possession ; he related also the discovery of Daniel’s body. When Omar received this account, he demanded from his chief officers some information respecting Daniel, but all were silent except Ali, on whom be the blessing of God ! He declared that Daniel had been a prophet, though not of the highest order ; that in ages long past he dwelt with Bakhtnasser (Nebuchadnezzar), and the kings who succeeded him ; and Ali related the whole history of Daniel, from the beginning to the end, with all the circumstances of his death. Omar then, by the advice of Ali, caused a letter to be written, directing that Abú Músa should remove, with due respect and religious reverence, the body of Daniel to some place where the people of Sús could no longer enjoy the possession of it. Abú Músa immediately on receipt of this order obliged the people of Sús to turn the stream which supplied their city with water from its natural course ; then he brought forth the body of Daniel, and having wrapped another shroud over the gold brocade above described, he commanded that a grave should be made in the dry channel of the river, and therein he deposited the prophet’s venerable remains ; the grave was then firmly secured, and covered with stones of considerable size ; the river was restored to its former channel, and the waters of Sús now flow over the body of Daniel.”

Such is the extract from Ebn Aasim’s MS. Chronicle, or Táríkh, the “ Book of Victories.” My three copies, fairly written, present various readings in many places, but none throughout this story of Daniel that materially affect the sense.

I am, dear Sir, &c. &c.

W. OUSELEY.



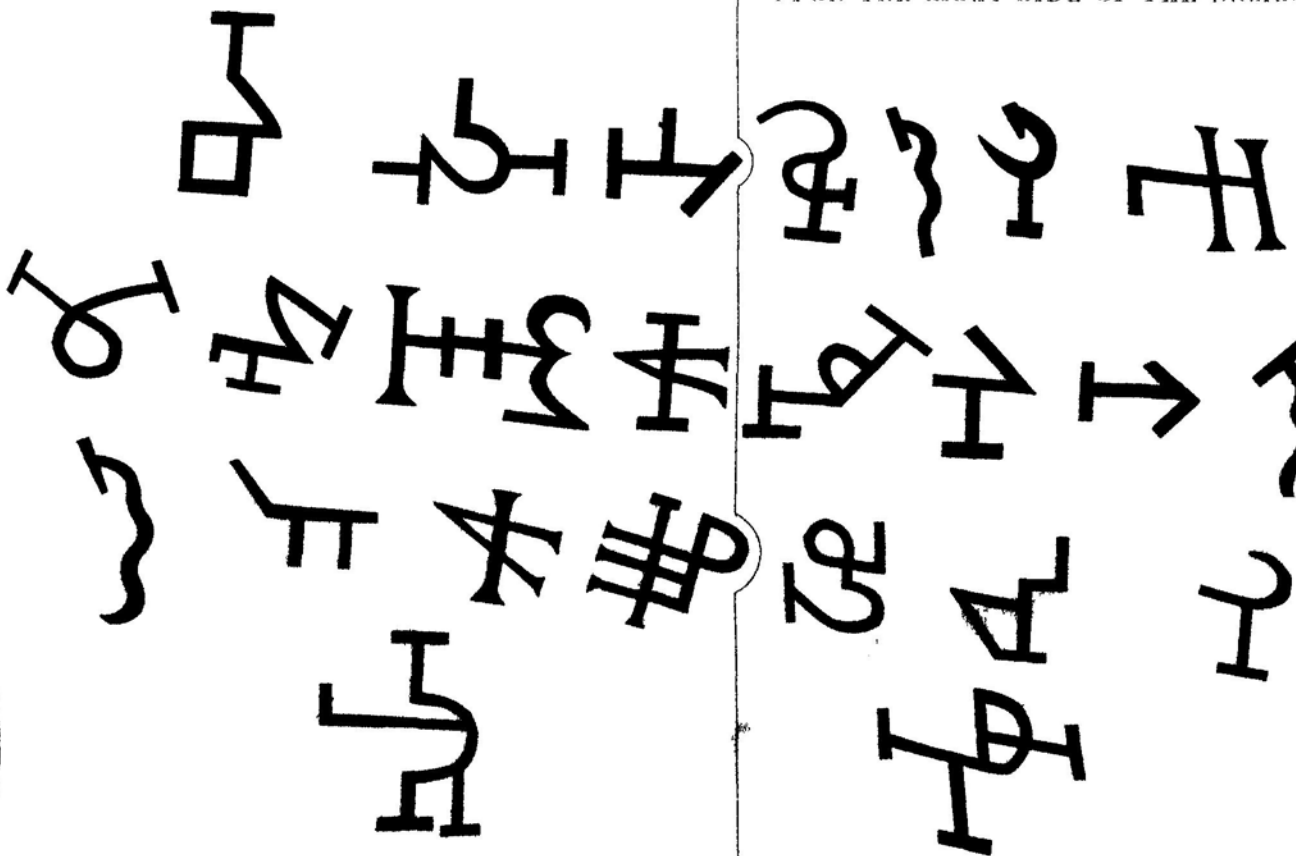
## UPON THE LEFT CHEEK



UPON THE RIGHT CHIEF



UPON THE RIGHT SIDE OF THE BLEAS



## FIGURES ON A SUPPOSED HEAD OF ISIS.

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THE original of the annexed plate was found among the papers of the late Mr. Davison; and was sent to the engraver with the expectation that some reference to it, or explanation of its subject, might occur among the manuscripts of that gentleman. This, however, has not been the case; and some apology therefore is due to the reader for the insertion of it.

I have reason to believe that the characters are those which were found on a bust supposed to represent the head of Isis. A controversy about the year 1761\* was excited respecting the genuineness of this head. Mr. Needham, who warmly supported the hypothesis respecting the affinity and intercourse which antiently prevailed between Ægypt and China, found in it an argument to strengthen his own opinion; considering the bust as Ægyptian; and the characters as Chinese. On the other hand, it was contended, that the whole was the work of some impostor. De Pauw alludes to this bust in his Preliminary Discourse to his Essay on the Ægyptians and Chinese, and properly condemns the practice of such frauds, "which," he says, "may one day render the most authentic monuments suspicious." I suppose it to be the same to which Sir W. Jones also refers in the following passage in the Asiatic Researches, ii. 373. "As to the table and bust of Isis, they seem to be given up as modern forgeries; the fabricator of the letters, if they were really fabricated in Europe, was uncommonly happy, since two or three of them † are exactly the same with those on a metal pillar yet standing in the north of India."

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\* See Monthly Review, vol. xxix. p. 34. The bust was preserved at Turin.

† Among the figures upon the left side of the breast, one of the forms of the first letter in the Phœnician alphabet is represented twice.

## NATURAL HISTORY.

## MEDICINAL AND ECONOMICAL USES OF CERTAIN PLANTS

SOLD IN THE BAZAR, AND HERB-STALLS AT CONSTANTINOPLE.

[FROM SIBTHORP'S MSS.]

1. *FUMARIA officinalis*, κάπνια. The herb is pounded; and an infusion is made of it, which is drank for exanthematous complaints, and a prurient itching of the skin.

2. *Teucrium chamædrys*, χαμαΐδρυς. A cataplasm of the pounded herb is applied to the rectum for fistula\* in ano; an infusion of it is drank for the same complaint.

3. *Teucrium polium*; drank in infusion for exanthematous disorders.

4. *Sambucus ebulus*: the leaves are employed in cataplasms, in swelling of the joints.

5. *Plantago major*, πεντάνευρον: applied externally as a vulnerary to wounds.

6. *Panicum dactylon*, ἀγριάδα: the decoction of the root is much used as a diuretic.

7. *Cichorium endivia*, ῥαδίκια: a decoction made of the inside of the root is used in bilious fevers, as a diuretic and deobstruent.

8. *Lavendula stoechas*: an infusion of it is drank for catarrhs and head-aches.

9. *Verbascum sinuatum*, φλόμο: the Turks make a bath of the seeds and leaves of this plant, then sit over it, for disorders of the rectum.

10. *Matricaria suaveolens*, χαμόμιλον: an infusion of the flowers is drank in bilious and nervous fevers; it is made use of also in deafness to syringe the ears.

11. *Peucedanum officinale*, *μεγαβότανο*: the root of this plant is applied in cataplasms to the heads of new-born infants, as a preservative against hydrocephalous and strumous swellings of the neck.

12. *Convallaria polygonatum*: this root is given to child-bearing women, to produce a large secretion of milk.

13. *Artemisia pontica*, *αΐψίνθιο*: taken in infusion for fevers, with *Gentiana centaurium*; also in the melancholy, called by the Turks *Sefdah*.

14. *Momordica elaterium*, *πικρο άγγούριο*: the fruit powdered is drank in infusion for the jaundice, or snuffed up the nose.

15. *Scilla maritima*, *αΐκιλλα*: made into paste with honey for the asthma, or applied in cataplasms to the joints affected with rheumatic pains.

16. *Iris* —, *κρινο*: small pieces are cut and applied like pease to issues.

17. *Arum maculatum*, *δρακοντιδ*: the root, powdered with sugar, is taken as a medicine in bilious complaints.

18. *Ruta graveolens*, *αΐπήγανον*: is externally applied in rheumatic pains to the joints, feet, and loins.

19. *Equisetum fluviatile*; taken in infusion for giddiness of the head; called in Greek *αλογούρα*.

20. *Cistus incanus*, *λάδανο*: infused in the baths to give them a fragrant odour.

21. *Tamarix gallica*; drank in infusion for head-aches and pains of the stomach.

22. *Nymphæa lutea*, *νούφαρ*: a sherbet made of it is drank in colds, as refreshing: the odour or smell is supposed to cure the megrim.

23. *Asplenium scolopendrium*: the infusion of it is drank in pains of the body.

24. *Rumex hydrolapathus*, *λάπαθο*: the root, powdered with milk, is drank for the itch: horses are made to swallow the seeds, to cure them of coughs.

25. *Erysimum Barbarea*; is given, in infusion in milk, for depurat-

ing the blood: *Sisymbrium nasturtium aquaticum*, ὑδροκάρδαμο, and *Veronica Beccabunga*, are used for the same purpose.

26. *Salvia officinalis*; taken in infusion for slow fevers, and as a gargle for washing the mouth in the tooth-ache.

27. *Melissa Byzantia*; taken in infusion in slow fevers and the melancholy, called Sefdah.

28. *Papaver somniferum*, μάκων: the heads bruised are drank in decoction for coughs.

29. *Hyoscyamus albus*, ὑοσκιάμος: the fumes of the seeds thrown on hot coals are taken into the mouth to cure the tooth-ache. \*

30. *Gnaphalium stoechas*; taken in infusion for the jaundice.

31. *Cannabis sativa*; boiled with oil serves as a liniment to remove rheumatic pains. *Nerium oleander* is used for the same purpose.

32. *Malva officinalis*, μολόχα †: in the disease of fistula in ano, leeches being first applied, a bath is made of these plants, and the patient sits over it to receive the steam.

33. *Tilia alba*, φλαμούρια: the flowers are made into a conserve called majun, and an infusion of the leaves is drank as a purifier of the blood.

34. *Santolina anthemoides*: the flower is made into a conserve, and the plant drank in infusion to cure strumous disorders of the breast.

35. *Eryngium campestre*: the roots of this plant, as well as *Statice*

\* "I beg leave," says Sir Hans Sloane, "to give an instance of the great virtues of henbane seeds in the tooth-ache. A person, tormented with this pain, had an empiric recommended to him: the quack conveyed the smoke of burning henbane seeds, by means of a funnel, into the hollow tooth, and thereby removed the pain; but at the same time there dropped some maggots from the tooth, as he pretended, into a pail of water, placed underneath for that purpose. One of these I sent to Mr. Lewenhoeck, who found it to be entirely like those bred in rotten cheese. Though the smoke of the henbane seeds cured the tooth-ache, it is highly probable the maggots had been conveyed thither, and let drop into the water by some slight of hand." The same empiricism is practised now in the Levant, as well as in this country. — E.

† Μολόχη pro Μαλάχη dixisse Athenæum observat Eustathius Od. ii. 1406. V. Du C. in v. — E.

limonium, are boiled, and the decoction of them drank in the bloody flux.

36. *Ligustrum vulgare* ; taken in infusion for epileptic fits.

37. *Typha major* : the cottony substance is applied to burns with oil of *Sesamum*.

38. *Datura stramonium* : a drachm of the seed taken, occasions great giddiness of the head.

### *Birds of Zante.*

THE same circumstance, the want of woods and lofty mountains, which explain the reason why so few of the *Ferae* abounding in the neighbouring continent of Greece are to be found in Zante, applies also to the birds of prey ; and the want of rivers and permanent lakes considerably diminishes the number of aquatic fowls. Zante furnishes a breeding-place to a very small number of the species, which are seen in the course of their migration to make this their temporary resting-place. The periods of the greater migrations, such as that of the turtle-doves, are in April and September. Most of the birds that visit Zante during the winter, come at uncertain times, influenced by seasons and weather.

A considerable number of the Falcon tribe pass over from the Morea in October, as the *F. Pygargus*, *Cyanus*, *Yerakína*, *Candidus*, *Pelligri*, *Turdivorus*, and *Barbatus* : the two last stop only a few days. The *Falco Tinnunculus*, and the *F. Lucaina*, which is probably the Buzzard, and *Peregrinus*, stay here all the year, and breed in the rocks near the sea.

Of the Vultur, the *V. Percnopterus* is occasionally seen. Of the birds of prey that fly by night, a small number of the Great horned Owl arrive in the middle of August, and retire in October : the Lesser horned Owl, called here *αυτόκουλα*, is seen passing at the same period. This species is eaten, and esteemed a delicacy ; a circumstance which is mentioned by Aristotle. The *Strix Aluco*, and *Passerina*, reside throughout the year and breed here : the former is rarely seen.

The three sorts of Butcher birds arrive in May, breed here, and retire in September.

Zante is very poor in the order of *Picæ*. Of the Crow tribe, the noisy Daw, and the almost domestic Pie, are wanting. Neither the Carrion nor the hooded Crow annoy the flocks; the only species that I observed here was the Raven, which breeds in the rocks, and remains throughout the year.

The Roller, the Bee Eater, the Oriole, the Cuckow, the Hoopoe, are summer birds of passage: the four first arrive with the Turtle-Doves; the Hoopoe a fortnight before them.

The Kingfisher is permanent, and is seen flying throughout the year along the sea-shore.

The island is principally supplied with domestic fowls from the Morea: the Turkies, running in the olive-grounds, become exceedingly fat, and acquire an excellent flavour from the fruit which they pick up. They are sold at six piastres each: a couple of fowls for one piastre.

The persecutions of numerous sportsmen have entirely extirpated the breed of Partridges: the red-legged species is found in Cephalonia, and brought over to Zante, and kept in cages to sing, or rather call.

Quails are found through the summer, and some winter here; as I observed them in the sedges, near the sea-coast, in January.

Of the Pigeons, a few Stock Doves are kept domesticated: wild Stock Doves breed in the rocks on the coast; but the greater number arrive in October, spread themselves over the vallies, and retire in the spring. Together with the Stock Doves, great flights of Wood-Pigeons are seen. The Turtle-Doves arrive the beginning of April, and retire early in May; on their coming to the island they feed on the seed of the Charlock, or Lapsána, and are purged by it, and soon become exceedingly poor. The return of these birds is in August; but their flocks are then considerably diminished. They may be considered as the first object of pursuit to the Zantiote sportsmen; great



numbers are shot, and several taken in snares: when fat, they are preserved as delicacies.

Of the Larks, the Crested Lark remains throughout the year, and breeds here; the Calandra, the Sky-Lark, Tree-Lark, arrive in October, fly in flocks during the winter-season, retiring in the spring. The Tit-Lark single, or in small flocks, is seen in wet places in the valley throughout the winter.

The Starling is seen in small flocks during the winter, arriving and retiring with the Lapwing.

Of the Thrushes, the Song-Thrush and Blackbird arrive in October, and retire early in the spring, in March: the Solitary Sparrow is confined to the mountains where it breeds and resides throughout the year; and the Rock-Thrush appears in the autumn.

Of the Grosbeaks, the Hawfinch and Green-finch migrate here during the winter, and retire in April. Of the Buntings, the common Bunting stays through the year, and breeds here; the Ortolan arrives the latter end of April, breeds, and retires the beginning of June.

Of the Finches, the House-Sparrow, Goldfinch, and Linnet, are permanent: the Chaffinch, which is the most frequent bird in the island, arrives in October, stays the winter, and leaves the island in April.

The slender-billed birds which migrate are very numerous; the white and yellow Wagtails arrive in October, and stay the winter, retiring in April: they are seen near the town, and in low plashy grounds. The Nightingale arrives in March, is heard part of the summer, and departs in August. The common Wren is seen hopping in the olive-grounds and gardens, throughout the year. The Willow-Wren migrates during the winter months; at the same season the Redbreast appears, retiring in the spring; and with it migrates the Katralouthra, the Atricapilla, and the Alessandros. The Wheat-ear, the Stone-chatter, the Bramble-chatter, and the Sycomoura are seen in the summer-months, and retire in autumn. The Beccafico arrives in August, during the season of the figs, and

stays a short time: a fortnight before its arrival, the Grape-eater is seen, retiring at the same time. The Whinchat stays the winter, and departs in the spring.

The Great Titmouse, which I saw during the winter-months, I suspect also remains through the year, and breeds here, as well as the Black Titmouse, *Κουφαηδώνι*. The Pratincola is seen in its passage in the month of April. Of the Swallows, the Swift, the Martin, and the common Swallow arrive in March, and retire before September. The *Hirundo rupestris* is an exception to the Swallow tribe, and is seen during the winter-months. I observed it in December and January flying under the walls of the citadel, and the outskirts of the town.

The Goat-sucker is seen in the summer, and sometimes in the winter; and the popular report remains of its milking the goats.

Of the Grallæ, from the scarcity of water few are seen, but in their passage. The great species of Crane, called Troumbanos, which is frequent in the lakes of the Morea, may be occasionally noticed. I observed also, in the month of January, the grey Heron. The Stork is rarely seen; the white and purple Heron, and the Bittern, are observed in the month of April, on their passage. Occasional flights of Woodcocks are found from the beginning of October to the middle of February. During the winter, the common Snipe, and Jack-Snipe, are seen in the vallies. The Curlew, which retires in February, is observed among the rushes, in the plashy plains; but none of these birds breed here.

The Lapwing arrives the beginning of November, and leaves the island before March. The Stone Curlew is heard piping in the fields in the summer-months, and may be seen sometimes in the winter. The Land-Rail is very rare; an old sportsman assured me he had never seen but one: the Water-Rail is more frequent, and is sometimes observed in the winter-months.

Yaltarída, Neropouli, Kousoracos, are species of Grallæ that visit Zante during the winter. The *Κοκέλλα* arrives in the middle of March, and retires the middle of April.

Of the Anseres, only the Wild Duck breeds here. The Wild Swan

is an occasional visitant, as is also the Wild Goose, the Teal, and Wigeon: all these birds are seen in the course of the winter.

The Corvorant and Pelican are sometimes observed swimming off the coast; and the common black and white Gulls flying along the shore. The greater Tern is seen sometimes flying near the coast, following the fishing net.

*Additional Remarks on some Parts of the Natural History of Mount Athos, and the Island of Zante.*

The Caloyers of Mount Athos not eating flesh, very few domestic animals are kept by them. Bullocks, of an iron-grey colour, I observed feeding in the vales, and browsing on the shrubs: they were kept only to fatten, as objects of profit. A lamb was purchased with some difficulty at Carycs for five piastres, an exorbitant price, when compared with that for which one might have been procured at Lemnos. Dogs were kept as guards to the Kellia and monasteries. The Caloyers seemed fond of cats, but they were all of the male kind: these, with a few horses, mules, and asses, were the domestic quadrupeds of Athos: of the wild, I was told there were no bears or wolves. I procured the following list, though an imperfect one:

Αλουπεῦ *	Canis vulpes
Ελάφι	Cervus elaphus
Ζαρκάδι	Cervus Capreolus
Ἀγριοκατζίκι	Capra
Αγριογουρζουρούνη	Sus Aper ferus
Σκαντζόχοιρος †	Erinaceus Europæus

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\* The word in this form, as well as Αλεπού, is found in Du Cange. But Coray shews that it ought to be written Ἀλωπού, and not Ἀλεπού. I observe the word Αλωπὸς in the Brevis Historia Animalium, p. 5. edited by Mathæi, at Moscow, 1811, at the expense of the Zosimádes; but it is used as early as the second century of the Christian æra, by Ignatius. See Coray, Ακολούθ' prefixed to the Parallel Lives of Plutarch, part the third. — E.

† Properly Ακανθόχοιρος, and by the barbarous change of θ into τς, Ασκαντσόχοιρος. Coray.

Ἄσβος	<i>Meles taxus</i>
Κουνάδι	<i>Mustela Martes</i>
Λαγός	<i>Lepus timidus</i>
Αγριόγαττος	<i>Felis cattus</i>
Βλύκος	_____
Ἀγριοσυνσάπι	_____
Πονδικός	<i>Mus domestica.</i>

I was favoured with the following list of fishes from the Caloyers.

Λύκνος	<i>Uranoscopus scaber</i>
Σάγγανος	<i>Esox belone</i>
Σκαθάρι	<i>Sparus</i>
Συναγρίδα	<i>Sparus dentex</i>
Λιθινάρι	} <i>Sparus</i>
Μερτζανι	
Σαργό	<i>Sparus sargus</i>
Μελανούρι	<i>Sp. melanurus</i>
Σπάρο	<i>Sp. annularis</i>
Σάλπα	<i>Sp. salpa</i>
Βούπα	<i>Sp. Boupa</i>
Μόρμυρο	<i>Sp. mormyrus</i>
Χρύσοφισ	<i>Sp. auratus</i>
Φάγγρος	<i>Sp. pagrus</i>
Ρόφος	<i>Sp. orphus</i>
Πέρκα	<i>Perca marina</i>
Λουφάρι	<i>Per. Louphari</i>
Ἦλιο	<i>Labrus Iulis</i>
Χριστόψαρο	<i>Zeus faber</i>
Φρίσσα	<i>Clupea alosa</i>
Σαρδέλλα	_____ <i>sardella</i>
Κόλιας	<i>Scomber colias</i>
Σταυρίδι	<i>Sc. trachurus</i>
Τρίγλα	} <i>Mullus barbatus</i>
Βαρβούνι	

Κέφαλο	Mugil cephalus
Αθερίνα	Atherina hepsetus
Ξίφιο	Xiphias gladius
Μούγγρι	Muræna conger
Δρακίνα	Trachurus draco
Σκορπείνα	Scorpæna porcus
Χάννι	Labrus Chanus
Βαλήνα	
Θύννος	Scomber thynnus
Πελαμίτις	Sc. Pelamitis
Χελιδονόψαρο	Trigla Gurnardus
Πετεινόψαρο	Trigla hirundo
Γοβιό	Gobius
Σμύρνα	Muræna helena
Γάττα	Squalus mustela
Σκυλόψαρο	Squalus catulus.

*Mollusca, &c.*

Οκτωπόδια	}	Sepia octopodia
Σούπια		
Καλαμάρια		
Έχινος		Echinus
Άστακός		Cancer astacus
Κάβουρο		
Πάγουρι	—	pagurus
Φόυσκα	—	medusa
Οστρίδια	—	gaideropus
Πεταλίδα		Patella Græca
Πίννα		Pinna marina
Αχιβάδα		Maçtra stultorum
Κοκκίλ.		Turbo marina.

The shore of Athos is exceedingly rocky ; generally deep : I observed few shell fish cast on it. The Pinna is frequent ; on opening one we observed two shrimp-like crabs within its shell.\* The season for the entomologist was past. I saw some species of Lepidoptera, as Pap. Cleopatra, Hyale, Brassicæ, Cardui, Arge, still remaining. The Gnats were very troublesome while we were lying at anchor in the bay of Daphne.

Athos is composed of a variety of rocks of gneiss, of marble of different shades, from grey to white, and of glimmer slate. The hollow of these rocks is filled with the rich earth of decayed vegetables, and offers to the botanist a great diversity of plants, which are sheltered by the shade of the trees, and protected by the superstition of the caloyers from being browsed on by the goats ; so that, at the late season of the year, when we visited it, I was enabled to make a list of 450 plants which I observed on it. I neither visited the northern side of it, nor the higher regions where are the parts which supply the greatest variety of vegetables. I conclude that Athos, more than any mountain in Greece, abounds in plants, particularly those which the botanist terms subalpine, and wood plants. Of the really alpine, Greece furnishes very few ; and if Athos is less high than Parnassus, it is more wooded. It contains a far greater number of trees and shrubs, some of which are not to be found in any other part of Greece. The beautiful *Andrachne* grows here in greater abundance than either in Crete or Bœotia ; which, if we except Skiatho, are the only *habitats* for it, that I know of. The continual alarms from the pirates prevented my sleeping on shore ; and the little opportunity I had of conversing with the Caloyers did not add much to my stock of knowledge of the economical uses of the Greek

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\* “ Cancer Pisum. Crabs of this kind, or allied to them, the antients believed to be the consentaneous inmates of the *Pinnae*, and other bivalves, which being too stupid to perceive the approach of their prey, were warned of it by their vigilant friend.” Pennant. Dr. Sibthorp refers to Oppian for a description of these Cancræ. The passage is in the *Halieutics*, l. 2. The Cancer is called *Πιννοφύλαξ*. — E.

plants. The wild cabbage was frequent on the sea-cliffs; our sailors collected quantities of it; the flavour was bitter, but not unpleasant; they ate it boiled with oil. They collected also the leaves of the sow-thistle, as a pot-herb. The Donax, which grew in the moist chasms of the rock, supplied them with fishing rods; and I was informed the Caloyers drew a considerable quantity of oil from the berries of the Bay. Belon figures the Euphorbia Apios, and says, its medicinal virtues were known to the Caloyers. I remember meeting with it in Crete, where a Caloyer told me the upper part, if eaten, proved emetic; the lower part cathartic.\* I observed the apple-like appearance on the Salvia-triloba to be common; and very perfect specimens of the horn-like figure from the puncture of the Cynips on the Terebinthus.

## ZANTE.

## PISCES.

Δρογκος	Muraena conger
Γαλέρα	Ophidium barbatum
Κούκος	Uranoscopus scaber
Δρακίνα	Trachinus Draco
Μελύτζιο	Gadus Merluccius
Μπακαλέος	G. Mustela
Φίλιππος	Blennius Gallongius
Γλιόρδα	B. Pholis
Φιόμολα	Cepola tænia
Σαμμάμιτα	Callyonymus Zacynthius
Ασγόβιος	Gobius niger
Σκορπίδι	Scorpaena porcus
Σανπιέρο	Zeus Faber
Ρόμπος	Pleuronectes rhombus

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\* See Dioscorides, l. 4. c. 177.



Πάσσερα	<i>P. passer</i>
Σφύγιο	<i>P. glossa</i>
Σπάρος	<i>Sparus annularis</i>
Τριπούρα	<i>S. auratus</i>
Σαργός	<i>S. sargus</i>
Μελανόυρο	<i>S. melanurus</i>
Σμαρίδα	<i>S. smaris</i>
Τζερούλα	<i>S. mæna</i>
Όρφος	<i>S. orfus</i>
Έρυθρινος	<i>S. erythrinus</i>
Φάγρος	<i>S. pagrus</i>
Βόπα	<i>S. boops</i>
Σκαθάρι	<i>S. cantharus</i>
Καλόγριτζα	<i>S. chromis</i>
Συναγρίδα	<i>S. dentex</i>
Μορμούρο	<i>S. mormyrus</i>
Σάλπα	<i>S. salpa</i>
Σκάρος	<i>Labrus scarus</i>
Χάννι	<i>L. Channus</i>
Γυφτομανιάτικος	<i>L. furcatus</i>
Πρασινάρι	<i>L. turdus</i>
Τζουγλομίτι	<i>L. tinca</i>
Γιούλος	<i>L. iulis</i>
Χιλούδα	<i>L. lapina</i>
Τζακούλι	<i>L. hepatus</i>
Γύπτος	<i>L. ocellaris</i>
Λαπινάκι	<i>L. melops</i>
Γύπτος	<i>L. fuscus</i>
Συκιός	<i>Sciæna umbra</i>
Λαβράκι	<i>Perca lubrax</i>
Πέρκα	<i>P. marina</i>
Γουρουνόψαρο	<i>Gasterosteus ductor</i>
Λίτζα	<i>G. Litza</i>
Τουνίνα	<i>Iscomber thynnus</i>

Παλαμίτα	S. Pelamis
Κολιός	S. Scomber
Σαυρίδι	S. Trachurus *
Χελιδωνόψαρο	Trigla cuculus
Λούτζιον	Esox sphyraena
Βελονίδα	} E. belone.
Τζακουράφα	

## INSECTA.

Papilio Atalanta

—— Brassicæ

—— Hyale

—— Urticæ

Cimex hyoscyami

Cimex baccarum

Cancer Pisum

Cancer Rhomboides ἀναποδοκάβουρα

C. depurator αμμουκάβουρα

C. araneus τζαμβλάκος τοῦ πελάγου

C. rostratus σφαλάγγι τοῦ πελάγου

C. hirtellus κοκκινικάβουρα \*

C. coccineus idem.

C. longimanus σκορπίος τοῦ πελάγου

C. Squilla γαρίδα \*

C. Diogenes κατζουμάδι

C. Pilosus καβουρομάνα

C. arctus μαννόπουλα

C. Mantis καρδαβίτζα

Oniscus ψῆρα τοῦ πελάγου

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\* Γαρίδα, cancer; from *καρίς*, of the antient Greeks; vid. Du Cange. Κάβουρος, according to Eustathius, is corrupted from κάμμορος. Du C. in v. Καβ. — E.

## MOLLUSCA.

Nereis versicolor	ψῆρα τοῦ πελάγου
Asterias rubens	σταυρὸς τοῦ πελάγου
As. aculeata	idem, and ἀγριοσταυρό
Actinia impudica	μοῦνι τοῦ πελάγου
Ascidia intestinalis	
—— rustica	
Holothuria tubulosa	θαλασσοψωλή
Aphrodita squamata	τζικνίδα τῆς βουρλίας
Asterias aranciaca	σταυρὸς τοῦ πελάγου
As. ophiura	ἀστρον τοῦ πελάγου
Echinus esculentus	ἄχινος
—— Sphæroides	κουμαρέλλι
Sepia octopodia	ὀκτωπόδι
S. officinalis	σήπια
S. Lidona	λίδωνα τοῦ πελάγου
S. Loligo	καλαμάρι *

## TESTACEA.

Lepas anatifera	ἀμιδάκι τοῦ καραβίου
Pholas dactylus	δάκτυλος and ἀγραμίδα
Solen vagina	σουλήνα
Tellina lævigata	
T. striata	
T. gibbosa	
T. angulata	πλαταμίδα τοῦ ἄμμου
T. lactea	
Cardium rusticum	ἀχιβάδα
C. edule	id.
Macrastultorum	ἀχιβάδα τοῦ ἄμμου

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\* Τρυβίδες τὰ κοινῶς λεγόμενα καλαμάρια. Sch. Opp. Hal. i. 428. — E.

Venus Chione	
Venus tellinoides	
Arca barbata	
A. glycymeris	ἀχιβάδα
A. nucleus	μαμιδάκι
Ostrea Jacobæa	καποσάντα
—— glabra	
—— sanguinea	
Anomia ephippium	πατελλίδα τῆς οστρέας
Pinna nobilis	πίννα
Cypræa	γουρουνάκι τοῦ πελάγου
Voluta rustica	τούρτουλα
V. cornicula	
Buccinum galea	
—— testiculus	
—— mutabile	
Donax trunculus	μύδι τοῦ ἄμμου
Chama Gryphoides	
Mytilus edulis	μαβρομίδι
Argonauta Argo	χολακτόποδι
Turbo rugosus	βῆσι τῆς Παναγίας
T. reflexus	
T. bidens	
T. pictus	
T. hæmatostomus	
T. politus	
T. neritoides	σαλίγγας
Helix albella	σαλιγγοβραϊκα
H. nemoralis	παμβαλούτζι
H. subcylindrica	
H. cornea	
H. lineata	
H. Ianthina	αερμινισταρομάννα

Helix fragilis	
Nerita glaucina	γουρουνάκι
Patella vulgata	πεταλίδα
P. inæqualis	Id.
Spondylus gaidaropus	γαιδερόποδα
Arca Noë	σπεττονίκι
Murex trunculus	ἀγριοκαρακάνγιολας
M. reticularis	
M. craticulatus	

## PLANTÆ CULTÆ.

1. Triticum	πολίτις	Zante
2. ———	ἀσπροσιτάρι	Zante
3. ———	διμηνιό	Lebadea
4. ———	κοκκινოსίτι	Lebadea
5. ———	βλακοστάρι	Lebadea
6. ———	μονολόγι	Lebadea
7. ———	Caracultchuc	Plain of Troy
8. ———	Bogdai	Lemnos
9. ———	Sarabogdai	Troy
10. ———	Devedishi	Troy
11. ———	στάρι	Constantinople
12. ———	στάρι	Athens
13. ———	στάρι	Athens
14. Hordeum sativum	κρίθι	Athens
15. Avena sativa	——	Constantinople
16. • ———	βρώμι	Athens
17. ———	βρίζα	Athens
18. Oryza sativa	——	Lebadea
19. Holcus	δάρι	Lemnos
20. ———	καλαμβόκι	Peloponnesus
21. Zea Mays	——	Troy
22. ———	ἀραποσίτι	Athens

23. Lupinus	λαθούρι	Athens
24. Vicia faba	κουκί	Athens
25. Vicia sativa	βίκιον	Athens
26. Ervum lens	φακή	Athens
27. Cicer ariet.	ραβίθι	Athens
28. Phaseolus vulg.	—	Athens
29. Pisum sativum	—	Lemnos
30. Sesamum off.	—	Constantinople
31. Gossypium	—	Athens
32. Raphanus sativus	—	Athens
33. Hibiscus esculentus	Sultan bamia	Constantinople
34. Cichorium endivia	—	Constantinople
35. Cynara cardunculus	—	Pera
36. Atriplex hortensis	—	Athos
37. Solanum Æthiopicum	—	Constantinople
38. S. Lycopersicum	—	Constantinople
39. Capsicum annuum	—	Byzantium
40. Cucurbita Citrullus	—	Byzantium
41. C. Lagenaria	—	Byzantium
42. C. Melopepo	—	Byzantium
43. Cucumis Melo	—	Troy
44. Trichosanthes Anguina	—	Troy
45. Dolichos Lablab	—	Byzantium
46. Mirabilis Jalapa	—	Byzantium
47. Helianthus annuus	—	Athens
48. Mimosa Nilotica	—	Athens
49. Trifolium Melilotus	—	Pera,

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\* In Somnavera we find Κουκιά, φακιά, βικιά, λαθήρι.

## TRANSLATION OF THE ARABIC INSCRIPTION,

FOUND IN THE INTERIOR OF THE PYRAMID OF CEPHRENES,

*March, 1818.*

[THE labour, danger, and difficulties which M. Belzoni experienced in his endeavours to open and examine the pyramid of Cephrenes, are stated by him in a letter, which was printed in the Quarterly Review, No. 37. In one of his communications addressed to the Earl of Aberdeen, as President of the Society of Antiquaries, he sent a copy of an Arabic inscription which he found on the western wall of the great chamber of the Pyramid. This curious document I have received from the Earl of Aberdeen; and it is now printed, for the first time, from M. Belzoni's copy, accompanied by the following illustration, with which I have been favoured by Professor Lee.]—  
*Editor.*

وفتحهم المعلم محمد البحار وذكر المعلم  
عثمان حف والمملك علي محمد اولاً ولخلاف

Queen's College, Cambridge, October 24. 1819.

Dear Sir,

I BELIEVE I said, when I last had the pleasure of seeing you in Cambridge, that I was of opinion the order of the words in the inscription, which you had communicated to me, was very much confused. I was led to form this conjecture from the position of the word ١,١: which, as it now stands in the inscription, seems to baffle every attempt towards making an intelligible translation. Hence I



was also led to suppose, that this was not the only transposition, which had, by some means or other, found its way into the inscription ; and made it apparently point out persons of whom we have no account in the histories of Egypt. My next endeavour was an attempt to restore the inscription to the order in which it might originally have stood : and then to determine, if possible, both the persons and circumstances to which it alluded. After several trials I fixed upon the following order, which I now submit, as affording a probable solution of the difficulties, which this curious document appeared to present :

وفتحهم أولا المعلم محمد بن احمد الحجار ومثلي ذلك حضر الملك عثمان والمعلم (عثمان)  
ومحمد لغلاك

## TRANSLATION.

“ The master\*, Mohammed, son of Ahmed the stone-cutter, first opened them † ; and, upon this (occasion) were present El Melik Othman, and the master (Othman), and Mohammed Luglák.”

Now if we turn to Abdallatif’s account of Egypt, we shall find the following remarkable narrative‡, which, I am inclined to think, points out the circumstance alluded to in the inscription. It will be of little consequence whether we adopt the translation of White or De Sacy. I have been inclined to take the latter, as well on account of its superior accuracy, as the valuable notes with which it is accompanied.

Quand Mélic-alaziz Othman ben-Yousouf eut succédé à son père, il se laissa persuader par quelques personnes de sa cour, gens dépourvus de bon sens, de démolir ces pyramides ; et l’on commença par la pyramide rouge, qui est la troisième des grandes pyramides et la moins considérable.

\* The word معلم here translated “master,” appears to be a title of office. “These Mollems,” says a late traveller in Egypt, “are, in fact, a kind of clerks to government, in all the principal cities and towns throughout Egypt. They receive the orders of the various governors, and collect the tribute, &c. from the Copts.”—Mission. Reg. for Sept.

† Alluding, probably, to the chambers of the Pyramid.

‡ Relation de l’Égypte, p. 177. (page 401 of White’s edition.)

Le Sultan y envoya donc des sapeurs, des mineurs et des carriers, sous la conduite de quelques-uns des principaux officiers et des premiers émirs de sa cour, et leur donna ordre de la détruire. Pour exécuter les ordres dont ils étoient chargés, ils établirent leur camp près de la pyramide ; ils y ramassèrent de tous côtés un grand nombre de travailleurs, et les entretenrent à grand frais. Ils y demeurèrent ainsi huit mois entiers, occupés avec tout leur monde à l'exécution de la commission dont ils étoient chargés, enlevant chaque jour, après s'être donné bien du mal et avoir épuisé toutes leurs forces, une ou deux pierres. Les uns les pousoient d'en-haut avec des coins et des leviers, tandis que d'autres travailleurs les tiroient d'en-bas avec des cordes et des câbles. Quand une de ces pierres venoit enfin à tomber, elle faisoit un bruit épouvantable, qui retentissoit à un très-grand éloignement, et qui ébranloit la terre et faisoit trembler les montagnes. Dans sa chute, elle s'enfonçoit dans le sable ; il falloit derechef employer de grands efforts pour l'en retirer ; après quoi, l'on y pratiquoit des entailles, pour y faire entrer des coins : on faisoit ainsi éclater ces pierres en plusieurs morceaux ; puis on chargeoit chaque morceau sur un chariot pour le traîner au pied de la montagne qui est à peu de distance, et où l'on le jetoit.

Après être restés long-temps campés en cet endroit, et avoir consommé tous leurs moyens pécuniaires, comme leur peine et leurs fatigues alloient toujours en croissant, que leur résolution au contraire s'affoiblissoit de jour en jour, et que leurs forces étoient épuisées, ils furent contraints de renoncer honteusement à leur entreprise. Loin d'obtenir le succès qu'ils s'étoient promis, et de réussir dans leur dessein, ils n'en retirèrent d'autre avantage que de gâter la pyramide, et de mettre dans une entière évidence leur impuissance et leur faiblesse. Ceci se passa en l'année, 593.\* (Com. nov. 1196.)

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\* The above date corresponds to A. D. 1196-7, beginning on the 23d of November in the former. In a note by M. de Sacy, p. 223., of the Relation above cited, the date A. D. 1193 is given from the *Annales Moslemici* of Abulfeda; but it should be remembered that this is not given as the date of the event: for it will be found by consulting Abulfeda, that the date he gives for the accession of Othman to the throne of Egypt, agrees with that given by Abdallatif.

Hence it appears that a preparation, sufficient to accomplish the event, pointed out by the inscription, was made by Othman; and that he actually took down a part of the smaller pyramid. It must be confessed, however, that we have no positive account of the opening of the second pyramid, in which our inscription was found: though the probability appears strong to me, that it must have taken place on the above occasion. There is a passage in a work by Makrizi, entitled, *كتاب السلوك لمعرفة دول الملوك* "An Introduction to a Knowledge of the royal Dynasties," which I have thought may allude to the circumstance in question; and, as it is dated one year earlier than the account of the partial demolition of the third pyramid, may, if allowed to have any weight, intimate that an attempt was made upon the two larger ones, prior to that time. The passage is this:

دخلت سنة اثنين وتسعين ..... وفي ذي الحجة عزم العزيز علي نقض الاهرام ونقل حجارتها الي سور دمياط ففيل له ان المونة نعظم في هدمها والعايدة نقل من حجرها فانتحل رايه من الهرمين الي الهرم الصغير وهو مبني بالجيزة الصوان فشرع في هدمه وفيه سار العزيز الي الاسكندرية "In the beginning of the year (5)92... In the month Dhi 'lhijjat, Alaziz (i. e. Othman) conceived a design of destroying the pyramids, and of carrying the stones to the walls of Damietta: but upon being informed that the expense in demolishing them would be great, and the gain, as regarded the stones, but small, he turned his attention from the two larger pyramids to the smaller one, which was built with granite, and began to destroy it. In the same (month) he returned to Alexandria."

Now as the first pyramid had been opened since the time of \* El

\* It has generally been thought, that El Mamoon opened the first pyramid about A. D. 829, to which the Arabic historians give an universal assent. M. de Sacy, however, doubts the fact, from the manner in which Dionysius of Telnahre speaks of it. "Il me paroît fort douteux," says the learned and ingenious writer, (p. 219.) "que la première ouverture de la grande pyramide soit due au Khalife Mamoun. Mon doute est fondé sur la manière dont Denys de Telnahre, patriarche Jacobite d'Antioche, qui accompagna Mamoun en Egypte, parle de la pyramide, qui étoit déjà ouverte quand il la visita."

The passage alluded to is found in page 556. of the *Relation*:  
 سار العزيز الي الاسكندرية فشرع في هدمها ونقل حجارتها الي سور دمياط  
 which he translates thus: "Nous avons regardé par une ouverture qui étoit faite de

Mámoon, it is not so likely that the king would make an attempt upon this, as upon the second. There is also another circumstance that appears to add something towards establishing this conjecture, which is the following passage, given in the same book, and under the same date: viz. وفيها مات المعلم عبد الله بن علي عثمان بن يوسف المهرومي. "And in the same year died the master Abd Allah Ebn Ali Othman Ebn Yusuf El Mahrúmi." Now if this be the person designated in our inscription by المعلم to which I have added عثمان in a parenthesis, supposing it to have been omitted for the sake of brevity, we arrive at a great degree of certainty as to the purport and date of the inscription. Still I must not be understood as pronouncing positively on these points; my object is only to lay before you and your readers the best interpretation of the inscription that has occurred to me.

There is still another name: viz. محمد لعلاك, Mohammed Luglák, of which I am unable to give any account, not having been able to find any in the books I have consulted on this subject. This, however, does not appear to me to present any difficulty, in regard to the interpretation above given, as it is not improbable he may have been some Tartar (for the name is not of Arabic origin) who might have been among the courtiers of Othman.

I know of no circumstance in the annals of Egypt, likely to present a better interpretation of the inscription in question, than that which has already been given; for, although El Mamoon, as above noticed,

*l'une de ces édifices et qui est profonde de cinquante coudes."* But with every deference to the talents of M. de Sacy, I cannot help thinking that the passage in question, serves rather to establish the general opinion than the contrary; for it does not appear from the Syriac original, that the Patriarch is speaking of an event, that had long taken place, but the contrary. "We saw," says he, "the opening that had been made in the side of one of them, and it was about fifty cubits deep." The time is not mentioned, it is true, when the aperture was made; but I am inclined to think the Patriarch mentions it as a recent event.

There is a passage in Strabo, (lib. xvii. p. 808. edit. Paris, 1620,) noticed also in Norden, in which it is said, that there was a moveable stone, about the middle of the side of the pyramids, (μέσως πρὸς τῶν πλευρῶν λίθον ἑκταίσιμον,) which opened a passage to the chambers. The taking out of this stone is all Mamoon could have done, and which, I think, it is probable he did.

as well as Ebn Tuloon\*, is said to have visited the great pyramid, yet there does not appear any thing in the inscription that points to them.

If I may be allowed to hazard a conjecture on the inscription itself, I should say, that the confused order in which it appears, is to me an evidence of its authenticity; for had an Arab been employed to fabricate it in Egypt, I am of opinion, there would neither have been obscurity in its language, nor difficulty in its application. Nor is it improbable, that the confused order already noticed, may have arisen, either from the ignorance of the workman, who engraved it in the pyramid, or from a custom which is found to prevail in the inscriptions of coins, &c. where the order is entirely sacrificed to appearance. It is, however, much to be regretted, that we have not a fac-simile of the inscription, which would probably, on its first appearance, dissipate every doubt and difficulty, that may yet remain. I mention this, because I think there may still be an error in the last word of the inscription; for if اغلاق be the true reading, where we now have لغلاك, a key would be afforded towards explaining the silence of the Arabic historians on the event in question; and in that case, I should conclude the inscription to be incomplete. If the word اغلاق be substituted for لغلاك, it would seem, that the person who opened the pyramid, had already determined again to close it up, which, had it been immediately done, might have been the means of eluding the notice of the historians.

I remain, dear Sir, yours, &c.

SAMUEL LEE.

\* In a work by Soyuti, entitled, كتاب حسن المحاضرة في اخبار مصر والقاهرة we have the following account: ولما احمـد بن طولون .... حفر علي ابواب الـهـرام فوجدوا في الحفر قطعة: “مرجان .... فبئس من فتحها” When Ahmed Ebn Tuloon dug down to the doors of the pyramids, they found a vessel of pearl, &c. ... but he gave up the hope of opening them,”

Again,

دخل جماعة في ايام احمـد بن طولون الهرم الكبير فوجدوا في احدى بيوتـه جاما من زجاج غريب اللون “فبلغ احمـد بن طولون فنهـج الناس من الدخول ....” In the time of Ahmed Ebn Tuloon, a number of people entered the great Pyramid, who found in one of its chambers a cup of glass, of wonderful colour. When Ahmed Ebn Tuloon was informed of this, he gave orders that none should enter it.”

[For the following literal version of M. Belzoni's copy of the inscription, with the accompanying remark, the editor is obliged to Mr. Usko. — E.]

فتفتحهم	<i>wa fatahh-hum</i> , and opened them,
المعلم	<i>al muállim</i> , the master,
محمد بن احمد	<i>Mohammed ben Ahhmed</i> , Mohammed Son of Ahhmed,
الحجار	<i>al-hhuggiar</i> , the stone-cutter,
وذلك	<i>wa dhalik</i> , and likewise
المعلم	<i>al muállim</i> , the Master,
عثمان	<i>Othman</i> .
حضر	<i>lhadera</i> (There) was present
والملك	<i>wal malik</i> , also the king,
على محمد	<i>Ally Mohhammed</i> ,
أولاً	<i>awwalan</i> , at first,
والعلاك	<i>wa Leghlak</i> , and Leghlak.

It appears to me that the inscription does not finish here, but is continued to render the sense more complete, and to add the date to it when the opening of the pyramid or pyramids took place; I say of the pyramids, as the inscription bears at its commencement:—He, the master, opened *them* (هم hum). If any mistake is committed in copying this inscription, the word Leghlak is more liable to it than any other. Let us suppose, then, that Leghlak was written in the inscription اغلاك Oghlak, or Oughlak, (pronounced in English Ooghlak), the copyist might have mistaken the Alif, which is never connected with any letter of the Arabic alphabet at the beginning of a word, for a Lam, which is commonly and usually connected with the following letter. Should we admit it, there would be another difficulty of ascertaining who this Oughlak was. With respect to al Hhuggiar, or as it is more frequently pronounced in common life, al Hhaggjar, there is, I think, no doubt of its signification here, viz. that of stone-cutter. Hhager signifies a stone, in Arabic, and Hhaggjar a stone-cutter. Hagar, in Genes. ch. xvi. v. 15, and ch. xxi. v. 9. &c., and Agar, in the Ep. to Galat. ch. iv. v. 24, 25. are the same words, pronounced with a hard ga, in the same manner as the Arabic ج gim is now pronounced at Mecca and in Egypt.

ACCOUNT OF  
A JOURNEY THROUGH PART OF LITTLE TARTARY;  
AND OF SOME OF  
THE ARMENIAN, GREEK, AND TARTAR SETTLEMENTS  
IN THAT PORTION OF THE RUSSIAN EMPIRE.

[FROM THE JOURNALS OF MR. WHITTINGTON.]

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*Armenian Settlement of Nachtchivan. — First Appearance of the Town. — Population. — Flourishing state of the Colony. — Rude Statues belonging to the Tumuli on the Steppes. — Religious Ceremonies attending the Elevation of the Cross, over the Dome of the principal Church at Nachtchivan. — Arrival at Taganrog. — Population. — Trade of this Place with Turkey. — Route between Taganrog and Mariapol. — Tents, Dress, Appearance, and Mode of Life of the Calmuks. — Mariapol; a Settlement of Crimean Greeks. — Arrival in the Territory of the Nogay Tartars. — Account of their Habits and Manners. — Striking contrast presented by the Industry and Cultivation visible in a Settlement of Prussian Sectaries.*

SATURDAY, June 10. O. S. 1816. — The information which we had received respecting the colonies planted by the Russian government on the northern coast of the sea of Azoff, having determined us to visit that part of Little Tartary, in our way to the Crimea, we this day quitted the city of Old Tcherkask, and after sailing down the Don, as far as Oksai, proceeded along its right bank to the Armenian settlement of Nachtchivan.

\* Nothing could be more striking than the transition from the deserted and ruinous capital of the Cossacks to the streets of this flourishing little town. The appearance of the houses, which are constructed as in many parts of Turkey, with open wooden corridors, and low tiled roofs, made a pleasing variation to the uniform aspect



of Russian architecture ; and the oriental costume of the inhabitants, who filled the market and shops, all active and employed, added forcibly to the effect of the contrast. The Bazar presents a scene really astonishing to one arriving from the vast and lonely Stepps, whose solitary effect had hardly been diminished in our case, by our visit to the empty streets of the two Tcherkasks.\* The extensive range of buildings devoted to the shops seems sufficient for a considerable city. Two sides of the large square which they surround have already been completed in brick, and though the others remain still of wood, the whole is filled with a rich display of the merchandise of the East and West ; and being crowded with noisy and anxious bargainers, has a prosperous and cheerful air.

This colony was composed of the Armenians, who were withdrawn from the Crimea by Katharine II., before that peninsula was added to the Russian empire. They were settled on this spot in 1780 ; and the present generation appear to have no reason to be dissatisfied with the change. The town stands high upon a ridge of shell-limestone, (the last swell of the elevated Stepp,) which forms the right bank of the Don, and overlooks the river with a south-eastern aspect. On the farther side commences the vast plain of Asia, which extends as far as the eye can reach, and which, though low and marshy, does not affect the healthy climate of the place. The winters are severe, but short ; and the broad stream of the Don, which in summer affords the means of commercial intercourse with Taganrog, is occasionally frozen for about two months. When this is not the case, the inhabitants are eager to avail themselves (as an article of summer luxury) of the ice which it brings down with it from more northern latitudes. The town consists of 4600 houses, and contains 6000 male inhabitants. There are from twenty-five to thirty noble families ; and the internal

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\* The removal of the seat of government from Old to New Tcherkask had not been followed, at the time of our visit, by a corresponding movement on the part of the great body of the Cossacks ; so that the modern capital, though the residence of the Ataman and his officers, was but thinly inhabited, and the ancient city, with a considerable population, wore the appearance of poverty and desertion.



government of the place is entirely confided to the Armenians themselves. Provisions are as cheap at Nachtchivan as in the Crimea; for a pound of meat costs but ten copecks (about one penny), and a pound of white bread half that sum. The colonists complained in some degree of the inroads and thefts of the neighbouring Cossacks; but expressed themselves upon the whole as contented and happy in their present situation. They have four establishments for the collection of raw silk, but the quantity produced, at the most considerable of these, appears trifling, not exceeding one hundred weight in the best years. The white mulberry-tree thrives well in this neighbourhood, and we even saw it bearing fruit on the marshy islands of Tcherkask.

At the gate of Major Abramoff, an Armenian of noble family, we observed three of the rude statues, which are collected from the tumuli, or barrows, on the Stepp, and are not uncommonly placed as ornaments about the houses in this part of Russia. Nothing can be more uncouth and grim than these representations of the human form. They are barbarously shaped out of coarse sandstone; but the same cast of flat Tartar features is observable in all, making it evident that they are the monuments of some Mongolian tribe. In those which are transported to towns or villages, the original strange appearance is not unfrequently increased by the addition of a modern coat of paint on their faces, hair, and necklaces. Of those at the gate of Major Abramoff, one is a male, and two are female figures.\*

Sunday, June 11. — This was a remarkable holiday for the inhabitants of Nachtchivan. Having just completed their principal church,

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\* So general has been the removal of these statues, from the stations which they were formed to occupy, that during the whole of our journey through the Stepp, we saw but one in its original situation. This figure is placed on the summit of a lofty barrow, not far from Bakmont, on the road between Kharkoff and Tcherkask. It represents a female in a sitting posture; but the face is broken, and it is buried to the knees in the earth, from whence, upwards, it measures about five feet. It fronts the east, and being formed of white sandstone, is conspicuous from a great distance, over the naked and level Stepp. There are no others in that neighbourhood; and our driver told us that this was a man petrified for his sins.

For a good representation of several of these figures, see the plate in vol. i. of P. Pallas's Travels in the S. of Russia.

in the building of which they have been occupied for many years, they fixed this day for the elevation of the great cross which surmounts the central dome. On arriving at the church we found it already crowded with the inhabitants of both sexes, and the cross deposited in the centre. The women, all enveloped in black ferrigees and white veils, occupied a distinct portion of the aisle from the transepts to the western door. The church itself differs little, externally or internally, from the ordinary modern Russian churches, excepting that the place of the tall pictured screen is supplied by a semicircular curtain, which is occasionally drawn round the altar during the service. The chief priest, when we entered, was occupied in the celebration of the sacrament, but after the usual communion-service was concluded, the ceremony of the day commenced. The officiating priests, habited in rich dresses, formed a ring around the spot where the cross was deposited, while their principal, who wore a splendid mitre, after reading and chanting in the Armenian language, proceeded to wash it all over, first with water and then with wine. A silver vessel, shaped like a dove, was next brought, from which he poured into a plate the precious ointment, which is only made at a convent on Mount Ararat. This he applied with his thumb to the four extremities, and to the intersecting point of the cross, covering the places afterwards with cotton, which the other priests further secured, by binding over it, first paper, and then linen cloths. At particular parts of the ceremony, the noise of the chaunt was heightened by cymbals; by the chime of a metal cup, which was struck by a boy with a metal clapper; and by little silver bells attached to a round plate of silver, which, being fixed at the extremity of a long staff, was violently shaken at intervals. After all present had separately advanced, and kissed the cross, it was carried out into the square before the church, and the scene was very pleasing as it was raised by pullies to its place. The whole square was filled with groupes of Armenian figures, all intently watching the ascending cross; and the loud chaunt of the priests continued in the open air, as it slowly rose and reached its destined situation.

After the ceremony was concluded, an Armenian merchant having asked us to breakfast, we followed him to his house, and were seated upon a divan, beside a low table covered with plates of figs, raisins, parched corn, almonds, and other dry productions of the East. Our meal was rather of a motley description; for we were served in succession with tea, with lemonade, with brandy and water, with liqueurs, until breakfast grew into dinner; and we partook of the usual eastern dishes, pilaff and dolmahs, accompanied by Greek wines, and those of the Don. The women did not dine with us, but sat on a divan in an adjoining apartment, adjusting their heavy dresses of gold brocade. They wore the costume of Constantinople; and their hair, which was dyed black or auburn, hung down their backs in many braids. The men unite the Turkish dress with the European hat, and therefore abstain from shaving the head, except immediately round the forehead and temples. Katarinoff, the merchant with whom we dined, is reputed to possess two millions of rubles; but the plain room in which he received us was ornamented only with two miserable prints of Pitt and Nelson, and with an Armenian almanack, which he said came from Venice. We left Nachтчivan in the evening, and passing through the Russian fortress of Rostoff, traversed the Stepp to Tchal-tyr, an Armenian village, where we observed a groupe of female buffaloes with their calves, a sufficient proof that these animals, which at first could ill support the severe winters of this climate, have at length been, to a certain degree, naturalised.

The next day, (June 12.) after a tedious drive across the Stepp, we reached Taganrog. The appearance of this place, at least of its buildings, differs little from the common aspect of the smaller Russian towns; but it is prettily situated on a tongue of land, projecting into the sea of Azoff, at the point of which is a neglected fort. Though the town is placed above a stratum of limestone, and in a country altogether destitute of timber, the Russians have chiefly employed in its construction their usual material, wood, which is procured at great expense from the north, by means of the navigation of the Don. The streets are of great width, and the low houses of a single story

by which they are bordered, are only connected with each other by long ranges of wooden paling. A narrow track marks the centre, but the remainder of every street is filled with the luxuriant grass of the Stepp, which at the time we saw it was swarming with green lizards.

The coast presents a cliff of reddish marl; but the usual shell-limestone of this neighbourhood projects at the base. The low line of the opposite Asiatic coast is visible for a great extent, and the fortress of Azoff is sometimes discernible at the distance of thirty versts.

Taganrog contains 8000 houses, and 10,000 male inhabitants. Its trade, which is principally in the hands of Ragusan merchants, is chiefly employed in the interchange of the products of Russia, and even of Siberia, with those of the Levant. The wines of the Grecian Archipelago here find their best market; for the annual average importation of this article is not less than 200,000 vedros, half of which is sent to be consumed in Siberia. The navigation of the Don gives great facilities to this branch of commerce, and brings down the iron and butter, which, together with the corn of Russia, are exported in great quantities to Turkey. We visited the quarantine-establishment, which is the best in Russia, and found its lazaretto entirely occupied by Greek sailors, and by a party of Astrachan Tartars, returning from Mecca.

June 16. — The road between Taganrog and Mariapol, after crossing the Mious, lies over Stepps of the wildest character. The straight black track in the natural soil, which lay in long prospect before us, formed the only variation to the vast field of high and rank grass which surrounded us on every side. Bustards, partridges, and innumerable smaller birds, rose around us as we drove along, and the Stepp seemed alive with myriads of lizards, and of the little animal (*Mus Citellus*) called Suzlik by the Russians. Among the endless sorts of wild flowers with which the rich soil was every where teeming, we here began to observe the lofty yellow holy-oak, which we afterwards met with in the greatest abundance. In crossing this

solitary tract we passed a small Calmuck encampment of two tents. Their form is not unlike that of a bee-hive; a circular frame of wood rises perpendicularly for two or three feet from the earth, and then closes above into a sort of dome; so that the whole, being covered with mats and felt, contains a chamber of about eight feet in diameter. The party we met with consisted of only one family; the father, mother, and children occupying one tent, and a collection of calves the other. They welcomed us amidst the barking of dogs; and, conducting us to the smoky interior of their tent, pressed us to repose on a temporary divan of black felt. The features of the female were strongly marked with the characteristics of her race. She was dressed in a loose robe of coarse blue linen, and her jet-black hair hung partly in two tresses, one on each side the face, and partly in a single braid down her back. She wore large silver bracclets, and her neck and breast were covered with strings of beads. Soon after we were seated, she brought us bread, baked upon the embers, and a small wooden bowl, containing the spirit distilled from a preparation of mare's milk. They told us that the Calmucks prize highly the advantage which their religion (that of the Lhama) gives them over the Nogays, and other Mahometan tribes, by allowing them the use of this ardent beverage, which, on tasting, we found only disagreeable from its great strength. In addition to the care of a few horses, cows, and broad-tailed sheep, this family is accustomed to cultivate annually a small quantity of land, and we saw, not far from their tents, a field of rich barley on the Stepp. They told us that there were other numerous hordes in the neighbourhood, but we were not fortunate enough to meet with them. The post throughout the Stepp is served by Cossacks, who dwell in solitary hovels, whither they are frequently sent by way of punishment. Besides these, we passed in the course of the day one or two Russian villages, situated at wide intervals, near the small streams which run towards the sea of Azoff. At one of these, called Gruski Yelenchuck, we saw two specimens of the rude statues before described, in excellent preservation.

Four versts from Mariapol we crossed the Kalmious, by a ferry. The town, which we reached shortly afterwards, is of the same age, and similar origin with Nachtchivan, being a settlement of Crimean Greeks, who abandoned the peninsula in 1780. Its prosperity, however, has by no means kept pace with that of its sister colony, and seems even to have declined since the visit of Professor Pallas in 1793. The houses resemble those of Nachtchivan in form, but are dirty and in bad repair. The wooden Bazar is ruinous and deserted. No kind of manufacture is now carried on, and the only species of industry displayed in the place is employed on the salting of sturgeons, which are caught in great abundance in the neighbouring sea. The inhabitants, of whom they compute 1500 males, have adopted the Russian costume, but retain the language of the Crim Tartars, making no use of the Romaic.

June 17. — After passing a large Greek village (Mangutch), at the distance of eighteen versts from Mariapol, we found ourselves again on the open Stepp, exhibiting the same wild character as before. We followed for some time the road to Orechoff, and then, turning to the left, proceeded towards the territory of the Nogay Tartars. We saw game, particularly bustards, in great plenty, and the rank luxuriance of the vegetation gave an air of freshness, and even of cheerfulness, to the waste. After driving all day through the high grass, without observing the slightest trace of habitation or cultivation, (for on leaving the road to Orechoff we left also the line of the post,) in the afternoon a Nogay Tartar, handsomely dressed, and well mounted, but unattended, rode up to the side of our carriage; and welcomed us to the territory of his fellow-countrymen. He was going, he said, to visit some hay which was being made for him in a distant part of the Stepp; and after a short conversation, in the course of which he offered us his fine horse for 800 rubles, suddenly rode off at full gallop. In the evening we reached Obitóchnoe, the capital of the Nogays, and the residence of Count Maison, a French nobleman, now their commandant. He kindly received us into his house, which, to



speaking the truth, is nearly the only one in the place, and we passed the remainder of the evening in conversing with him on the recent history of the singular people, entrusted to his superintendence.

In consequence of the depredations committed by these wandering tribes, which seemed to be encouraged by their wild and unsettled mode of life, the attention of the provincial government has of late been much directed to the project of inducing them to relinquish their migrations, to build for themselves fixed villages, and to cultivate the Stepp. We listened with much interest to a detail of the measures by which this object, after frequent disappointments, has at last, to all appearance, been accomplished.

Among the devices adopted for the purpose of enticing the hordes of Nogays to make so considerable an infringement on their favourite habits, the first in order was the construction of Mosques; which having been built at the expence of government, in favourable situations on the Stepp, it was hoped might have had the effect of attracting villages around them. The force of custom, however, was found too strong to be overcome by this inducement; the tribes moved as before, the Mullahs followed them, and the Mosques were deserted.

The next bait was a fixed bazar; for Count Maison, having taken advantage of a dispute between the Nogays and some Armenian traders, who followed their migrations, prohibited the latter from attending the Tartar camps, and obliged them to settle near his own house at Obitochnoë. This measure produced a slight effect. The inconvenience of transporting themselves to any great distance from the supplies, which habit had made necessary to them, compelled the Nogays to contract the circle of their movements; still their general modes of life remained unaltered: they neither built nor settled, but continued to change the situation of their tents, whenever change of pasture became necessary for their herds.

The third measure was of a different nature; for the government, wearied with the ill success of its ineffectual inducements, suddenly issued an order that a line should be drawn round every Tartar encampment, and that each should be prevented from moving from the

spot, which it at that time chanced to occupy. This command (although on the occasion of a somewhat similar interference in the reign of Katherine II. the whole nation fled, and took refuge in the ranges of Caucasus,) was obeyed. The Nogays were content to inhabit their immoveable camps; and, as their tents decayed, they were even induced, by the rewards and encouragement of government, to construct houses in their room, and to cultivate a small portion of land.

There now remained but one step necessary to finish the work which had been so far successful. In 1812, Count Maison, who, though a solitary Frenchman, in the midst of ill-satisfied hordes of the wildest people in Europe, seems, by his address, to have secured their good-will and respect in a remarkable degree, ventured to order that every tent which remained should be publicly paid for and destroyed. He was punctually, though unwillingly, obeyed; and had thus the satisfaction of accomplishing the hazardous undertaking, which had been entrusted chiefly to his direction and execution. \*

The ulterior and more important consequences of this great experiment must remain for some time in uncertainty. Depredations and murder, which were formerly not uncommon, have already become rare among the Nogays; but this is, of course, rather to be attributed to the stricter superintendance to which they are now subject, than to any permanent change in their national character. In case the government should succeed in directing their attention to settled pursuits of agricultural employment, they will have reason to be grateful for the interference by which so desirable a change may be effected; but at present they seem to have lost the independent spirit which was engendered by their former mode of life, and to have fallen into habits of slovenliness and inactivity, from which public

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\* The particular history of these events, and much curious information respecting the manners of the Nogay Tartars, are well detailed by Professor Degouroff, of Kharkoff, in a work which deserves to be translated.



encouragements, and the prospect of private gain, are but slowly beginning to rouse them.

The male population, at the time of our visit, amounted to 1700, exclusive of the Myrzas and Mullahs; and the commandant assured me that the number of the whole nation (including the privileged classes, and the women) could not be less than 40,000. They inhabit seventy-three villages\*, and cultivate a small quantity of wheat, of which, however, they make little use, living chiefly on preparations of milk in summer, and on flesh in winter. About thirty families have been induced to cultivate potatoes, as an article of food; and four or five have formed gardens. Nearly all the corn which they raise is sent into the Crimea, whence it is exported from the port of Kosloff.

Obitochnoë, so called from the name of the small stream on which it stands, has but few Tartar inhabitants. The house of the commandant, a wretched bazar, and an Armenian church, are the only buildings of the place. Nothing can be imagined more dreary than the appearance of these few ill-constructed edifices, on the surface of the vast Stepp, whose influence is beginning to cover the flat roof of the mud-built Bazar with as rich a crop of grass as that which so widely encircles it. The shopkeepers of this establishment are chiefly Armenians, servants and agents of the merchants of Nachtchivan. They supply the Nogays with tobacco, and with the few manufactured goods which they have learned to use; deriving, as we were told, no small advantage from their traffic. At one of the shops we tasted the drink called koumiss, which is made by fermenting mare's milk, and is a favourite beverage with the Nogays. It retains the appearance of milk, but has a slightly acid flavour, not unlike that of wine-whey. In the spring, and early part of the summer, it possesses no intoxicating power; but after the great heats have rendered the herbs of

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\* Besides these, there is a single village of Russian serfs, the property of the present Ataman of the Don Cossacks, in the vicinity of Obitochnoë.

the Stepp strong and dry, it is said to acquire that property. It is kept in glass bottles, and remains in perfection about a week. The Nogays consider it a stimulant. In the court-yard of the commandant's house we saw the only remaining specimen of the Nogay tents. It differs from those of the Kalmucks in but one particular; the latter, when transported, being taken in pieces by means of joints, while the more primitive habitation of the Nogays must be placed upon its cart entire.

June 18. — On leaving Obitochnoë, we traversed the Stepp with great rapidity, till, at the distance of fifteen versts, we reached the first Tartar village. It consisted of two rows of low hovels, in all about forty, built at regular intervals so as to form what, had there been a track through the middle, might have been called a wide street. The houses were formed of sun-baked bricks, and were thatched with straw. But the most characteristic feature in the scene was the Taboon, or herd of horses, which was assembled on a rising ground near the village. The groupe consisted of not less than two hundred, and was collected about the spot where several foals were tethered by the foot to a single rope, which was fastened at each end to the ground.

As we drove into the village, we saw the female inhabitants (dressed in a bright scarlet costume, with white veils) flying in all directions. The men crowded round us in great numbers, and shewed considerable curiosity respecting our carriage and its contents, but without rudeness, or any attempt to intrude.

They were coarsely and dirtily habited in the Oriental Caftan and Beniche, which latter was shaped more according to the Persian than the Turkish form. Their flat ugly features, and prominent ears, were surmounted by the close skull-cap of lamb's fur, which seems to have been the model of the tiaras of the Muscovite Tsars. They wore no pistols; but I observed that some had knives in their girdles, the handles of which were of jasper. They exhibited some symptoms of alarm when we directed our telescope to their Taboon, considering it, at first, as some kind of firelock; but as soon as we had explained

its use, they were anxious to prove it, and delighted with its powers. Upon our expressing our admiration at the beauty and number of their horses, they eagerly assured us that they were able to maintain twice or three times as many, before they were compelled to settle. The value of their finest horses is from 500 to 1000 rubles; and they told us that a Prussian officer had been with them the year before, and had made large purchases for the use of the cavalry. They spoke with disgust of their houses, which they described as receptacles for filth and vermin, and said that many preferred sleeping on the open Stepp to the confinement of their new habitations. They mentioned the commandant, however, with great affection, calling him "father;" and his order soon procured us a supply of half-tamed horses, which, driven by a Tartar from the box, conducted us rapidly across the Stepp.

From the neighbourhood of Obitchnoï, we had observed the unusual appearance of a chain of pointed hills rising from the level of the plain; and we found the next Tartar village situated immediately beneath them. Primitive rock forms the basis of this part of the Stepp, and is very visible in the sides of deep river-courses; but the Karsak hills form, I believe, the only instance in which it protrudes above the flat alluvial surface, and presents what, in such a country, may be almost considered a bold elevation. We ascended the loftiest of these little eminencies, the height of which is not rated by Pallas at more than eight fathoms above the plain, but which, notwithstanding, commands an undisputed prospect over the surrounding waste. The quartz, of which it is almost entirely composed, is every where pervaded by small black crystals, which, upon analysis, have been found to consist chiefly of iron. The Tartar village, to which we descended, with its slovenly hovels, its Taboon, and its inhabitants, resembled that which we had left behind. Our curiosity led us to the Mosque, which, as may be supposed, partook of the careless character of the place. Its mud walls and straw roof were full of holes, and its wooden minaret, declining far from the perpendicular, seemed to render the office of Muezzin one of no inconsiderable danger.

June 19. — An interval of a few versts, and the river Berda, divide the last village of the Nogays from the first of the Prussian Menno-nists. The accompanying change of scene was one of the most extraordinary which occurred in our diversified journey ; for the appearance of mercantile activity which enlivens the Bazar of Nachschivan is hardly more striking than that of agricultural industry and regularity which surrounds the settlements of these German sectaries. Their villages wear a delightful aspect of neatness and comfort. The clean wooden houses, backed by well-built barns and outhouses, are fronted by small paled gardens, and stand embosomed in orchards of cherry-trees. The hospitable interior of these dwellings, is in unison with the promise of the exterior ; and the surrounding Stepp, by the exertions of the colonists, has been covered with crops of flourishing corn, which reminded us of the richest parts of the Ukraine. These industrious settlers, who came from the neighbourhood of Dantzic, left the Prussian dominions in consequence of being required to bear arms, which is inconsistent with the religious tenets of their sect. They passed into Russia in the summers of 1803 and 1804, were well received by the government, and were presented with the tract of land which they now occupy, covering about forty square miles to the east of the Moloshnia river. Each of them, who declared himself capable of supporting a farm, received a portion of sixty-four desatines (about 130 acres) of the Stepp. The others settled as servants and labourers. Their whole population amounts to 2621, (of which number 1334 are males,) and has been increased by 700 since their first arrival. Their villages are nineteen in number, but they have, at present, only two places of worship. They seemed well contented with their situation, and spoke highly of the fertility of the natural soil, which returns, in good years, fifteen for one. They experience no annoyance from the neighbouring Nogays, and complain of nothing but of the dryness of the climate, and of the inroads of wolves upon their flocks. The stock of horned cattle and sheep, which they brought with them, has considerably increased, and fetches high prices in the markets of Russia. They make a kind of coarse linen for their own use, and were about to undertake the manufacture of cloth for the same purpose,

They preserve, as much as possible, the usages and language of their country, and, with the exception of a few Russian labourers, have received no mixture of foreigners into their society. There is another colony of Germans, on the west side of the Moloshnia, who bear an indifferent character, and with whom the Mennonists have no intercourse.

At the distance of four versts from Altona, the last German village, we crossed the Moloshnia, a small river, which, like the Berda, and others of this neighbourhood, is choaked at the mouth by the sand which its own stream brings down. Terpenia, which stands on its right bank, is one of eight villages inhabited by the *Duchobortzi*, or Worshippers of the Spirit, a sect of Russians who reject the use of priests and pictures, and who, after undergoing much persecution, have been collected and settled on this spot, during the reign of the present Emperor. Their population was stated to us at 1500 males. In dress and deportment they did not appear to differ from the common Russians; but on learning that we were travellers from a distant country, they were eager to manifest to us their hospitality and goodwill. They would receive no recompense for the refreshments which we had taken, and even crowded round our carriage with presents of live fowls, sufficient to stock it for several days. We had nothing but money to offer them in return, and this they steadily refused, saying, "God forbid that we should rob a stranger." Their kindness did not even end here; for just as we were about to drive off, the *Starista*, or chief peasant, a venerable old man, advanced with solemnity, and publicly presented us with bread in the name of the village. We left Terpenia about nine, with the intention of travelling all night, but were detained by an accident at the Russian village of Kisliar till the next morning.

June 20. — After driving all day across the Stepp, in which we passed two villages of Krim Tartars, we reached, in the evening, the Russian station of Tonkoi, or Yenitche. This small groupe of mud cottages is situated upon the Strait, which divides the continental portion of Little Tartary from the slender strip of land, called the Peninsula of Arabat, by which we had determined to enter the Crimea.

The next morning (June 21), as we crossed the ferry, which is not above one hundred yards in width, we had a good opportunity of noting the appearance of the two opposite shores. On the continental side, a cliff rises behind the village, to the height of forty or fifty feet, and running eastward along the sea of Azoff, ends in a cape at the distance of about fifteen versts. To the west, the same cliff continues to edge the strait, and the Sivash, or Putrid Sea, is not visible. The view on the Crimean side, (our first specimen of Crimean scenery,) is singularly dreary. A marsh, partially inundated, stretches onward to the distance of three or four versts, where the ground slightly rises, and is crowned by a few tumuli. The road which leads to Arabat (a distance of 110 versts) along this narrow tongue of land, lies close to the shore of the sea of Azoff, and is composed of the natural soil, which seems to consist chiefly of broken shells. We left a succession of salt lakes on our right, and saw many temporary huts, constructed by the peasants who watch the oxen and broad-tailed sheep, which graze upon this low peninsula. Herons, plovers, and other aquatic birds, superseded the game of the Stepp. At about a third of the distance between Tonkoi and Arabat, we came in sight of the celebrated mountains of the Crimea, rising like a blue cloud before us. Near this spot the peninsula becomes considerably narrower, the two seas are both visible, and the road to Arabat runs between them, along a bank not half a verst in width, the luxuriant herbage of which affords pasture to large droves of Bactrian camels.

From the little village of Arabat, which derives importance from an ancient Tartar fortress, commanding this approach to the Crimea, the distance to Kaffa is only thirty versts.\*

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* Distances. — From Taganrog to Mariapol .....	127 versts.
Mariapol to Obitochnoë .....	101
Obitochnoë to Steinbach .....	30
Steinbach to Terpenia .....	49
Terpenia to Tonkoi .....	107
Tonkoi to Kaffa .....	140

## ON THE SITE OF DODONA.

[COMMUNICATED BY MR. HAWKINS.]

*Difficulty of collecting from antient Authors any precise Accounts of the Situation of Dodona. — Reasons for believing it is to be sought on the confines of Thesprotia and Molossia. — The Route pursued by Dr. Holland in this Part of Greece seems to trace the Line which separates those two Provinces. — A mountainous Ridge, forming a Portion of this Line, is Mount Tomarus, at the foot of which the Temple was placed. — Notice by the Antients of some circumstances which marked the Spot where the Building stood. — The Mountains of Suli correspond with the Situation of Tomarus. — Some Account of the remains of Greek Work in Bronze, which were discovered at Paramythia; forming, probably, part of the consecrated Offerings and Gifts belonging to the Temple of Dodona. — Appropriation of the Names Thyamis and Acheron to the modern Calama, and to the River of Suli.*

It appears extraordinary, when we consider how long the curiosity of the public has been directed to Greece, and how much has been lately added to our knowledge of that part of the world; that no traveller can yet boast of having discovered the site of Dodona. The attempt indeed, to explore this venerable spot, in former periods, would have been both hazardous and difficult; on account of the anarchical state of the country in which it is situated: but since the power, which was before divided among so many rival chieftains, has been concentrated in the hands of one; the provinces of Epirus have been rendered more accessible: and those travellers who have been induced to put themselves under the protection of Ali Pasha, have had reason to be satisfied with the facilities which were every where afforded to the gratification of their curiosity. It is true that the Pasha is jealous of any political advantages that may be taken of this indulgence; but he has in no



instance that I know of, refused his permission to travellers to visit whatever part of his dominions they pleased; and has provided well for their personal safety.

The deficiency however, of our information upon this head, may be satisfactorily accounted for, without imputing any want of zeal, industry, or sagacity to the labours of recent travellers: for, not to dwell upon the entire destruction of the temple at Dodona by \*Dorimachus, the antients have left us in a deplorable state of ignorance respecting its precise situation.

This want of information appears to have been felt at a very early period; for Strabo, who is in general our best guide in the geography of these countries, deems it even necessary, before he treats of Epirus, to make some apology for it. † He says, “ In former times there was no great difficulty in distinguishing the boundaries of these states, although they were so numerous ‡, so small, and of so little note; for they were well peopled, and each had a kingly government. But now that in most of these states the cities are razed to the ground, and the country stripped of its inhabitants §, were it even possible to ascertain their boundaries, it would be useless to do it; for they have ceased to have any political existence. The work of destruction commenced long ago; yet it may be said that it is still going on in some districts, as a necessary result of the revolts which have taken place there; for the country being in consequence of them occupied in great force by the Romans, their soldiers are quartered upon the inhabitants. || According to the testimony of Polybius, Paulus Æmilius, after the defeat of Perseus and the Macedonians, destroyed

\* Παραγενόμενος δὲ πρὸς τὸ περὶ Δωδώνην ἱερὸν, τὰς τὲ ῥοὰς ἐνέπηρσε, καὶ πολλὰ τῶν ἀναθημάτων διέφθειρε· κατέσκαψε δὲ καὶ τὴν ἱερὰν οἰκίαν. Polyb. lib. iv. c. 67.

† Lib. vii. c. 3. p. 322. The literal sense of this passage being rather obscure, I have endeavoured to convey the sense of it by a free translation.

‡ They amounted to fourteen; according to Theopompus, whose authority is here quoted by Strabo. P. 324.

§ Κατοικιῶν said to be the true reading. See the notes to the French Strabo.

|| Ἄλλ' ἐνστρατοπεδεύουσιν αὐτοῖς Ῥωμαῖοι τοῖς οἰκοῖς, κατασθέντες ὑπ' αὐτῶν δυνάμει.



seventy cities of Epirus, (the greater part of them belonging to the Molossians,) and carried off in slavery one hundred and fifty thousand of their inhabitants."

Again, at the conclusion of his account of Epirus, (which is little more than a description of the coast, and a brief enumeration of the towns contiguous to it,) and previous to his account of Dodona, which is purely historical; he says: "Formerly, as I have already remarked, the whole of Epirus and of Illyria, notwithstanding the rudeness of their soil\*, and the high mountains with which they are filled, such as the Tomarus, the Polyanus, and many others, were yet well peopled; but now they are, for the most part, a perfect desert; and the few inhabitants that remain either live in hamlets, or are dispersed among the ruins.† The Oracle, too, of Dodona has somehow or other disappeared, as well as the rest."‡

After the citation of this testimony, which would alone justify our ignorance at this day of the site of Dodona; I shall again observe, that neither in the work of Strabo, or in that of any other ancient geographer or historian, have we any precise indication where it is to be sought for; nor could the little information which they have transmitted to us, be of any use; until we had acquired some knowledge of the interior of the country. § It is with the assistance derived from this source, that I have again examined and compared the imperfect notices of the ancients, and have endeavoured to form some conjecture with regard to the site of Dodona, which might lead to its discovery.

It appears to me to result most clearly from the collected testi-

\* Καίπερ ὅσα τραχεῖα καὶ ὄρειν πλήρης.

† Here Mr. Gosselin, one of the Editors of the French Strabo, justly observes: "Si Strabon éprouvoit déjà tant de difficultés pour débrouiller la géographie de la Grèce, que dire après dix-huit siècles de nouvelles destructions, quand les traces de ses anciens peuples, les ruines de ses anciennes villes, et jusqu' aux dénominations des lieux, sont effacées pour jamais."

‡ Ἐκλέλοιπε δὲ πῶς καὶ τὸ μαντεῖον τὸ ἐν Δωδώνῃ, κατὰ τὰς τᾶλλα. P. 327.

§ D'Anville in his map of ancient Greece, particularly notices this want of information respecting the interior of Epirus.

mony of the antients, that the Oracle of Jupiter at Dodona *was situated on the confines of Thesprotia and Molossia*; for although it be true that some authors place it in one of these countries, and some in another, while some attribute it indifferently to both\*; yet all this is satisfactorily explained by Strabo, who tells us, “Dodona was originally under the sovereignty of the Thesprotians, as well as Mount Tomarus, (according to others Tmarus,) at the foot of which the temple is situated; for both the Tragic poets and Pindar, bestow the epithet of Thesprotian on Dodona. Subsequently, however, Dodona passed under the sovereignty of the Molossians;” for which he accounts in another place by observing, that the preponderance of the latter arose from the consanguinity (συγγένειαν) of their princes who were of the family of the Æacidae.

Thesprotia, according to the testimony both of Scylax and of Strabo, occupied the very fertile maritime district of Epirus, which extends from the Acroceraunian mountains (now called Tchimára) to the mouth of the Ambracian Gulf; for the most southern extremity of this district, although distinguished by the name of Cassopia, belonged nevertheless, as Strabo remarks, to Thesprotia. Molossia, on the other hand, occupied the mediterranean tract of country to the eastward, as far as the Arethon or Arachthus, touching only a small part of the sea-coast in the Ambracian gulf, and extending northerly as far at least as the parallel of Thesprotia. This country appears to have been wholly mountainous; for Strabo, speaking of the Molossians, and the neighbouring states on Mount Pindus, represents them as τραχεῖαν οἰκῶντες χώραν.†

Having now acquired some idea of the situation of Dodona, in respect to its longitude; we must have recourse for more precise information to a traveller, who, in his route from the Ambracian Gulf through the heart of Epirus, appears to have traced out very ac-

\* It is placed by Herodotus in Thesprotia, attributed by Æschylus indifferently to Molossia and Thesprotia; again, by later writers, such as Pliny and Stephanus Byzantinus, to Molossia.

† Lib. vii. p. 255.

curately the line of demarcation between the two provinces, in which we are to look for it.

The traveller who conveys to us this valuable information, and whose work is on many other accounts entitled to my warmest commendation, is Dr. Holland. As far as Luro, which lies about twelve miles to the north of Prevesa, and precisely at the north-western angle of the great plains which border on the Ambracian gulf, Dr. Holland travelled through the antient Cassopia; the interval between the sea-coast and the line of his route gradually widening as he advanced.\* His course from hence, for several miles, was through a broken irregular country, thickly covered with wood. After this, he says, he entered an open valley, stretching in a northerly direction for ten miles; a stream descending through it to join the river of Luro. Passing a low ridge beyond this valley, he came to the banks of a stream running in an opposite direction from south to north, to join the river of Suli. Two miles farther on he reached this river, which, descending from the north-west through a valley of considerable width, makes at this place a sudden and remarkable bend towards the north, and enters by a narrow pass the wild and magnificent region of Suli. — From the place where he reached its banks, and crossed the river, to the castle of Suli, and the plains of Paramythia; the scenery along its course was altogether more singular than any that he had seen in Greece. In the description of his difficult ascent up these mountains, to the new Seraglio of the Pasha, he says, — “In one view you may trace the progress of the river for six or seven miles, between mountains, some of which are upwards of three thousand feet in height; their precipitous sides beginning to rise even from the edge of the water,” &c. He continued his route, for about four miles, through this extraordinary valley, by a rugged path, which winds along the declivities, and then turned to the right, to gain by a very circuitous route the insulated heights upon which stood the fortresses, in one of which is the Seraglio. “From the great gallery of this building,” he

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\* The sea-coast taking a direction to the north-west.

says, " you look down a precipice, not much less, probably, than a thousand feet in height, into the dark waters of the Acheron below." (How correct he is in the appropriation of this classical name, will be seen hereafter.) " Towards the south, and over the peaked summits which environ the Seraglio, is seen the long chasm-like channel through which it flows; beyond it, the country stretching down to the gulf of Arta; the gulf itself, and the mountains of Acarnania, in the remote distance. To the west, you look down precipices intersected by deep ravines, to that point in the river, where, receiving the stream of Zagouri from the north, it turns at once to the west; and continuing its course for some way between cliffs of immense height, makes a sudden exit from its confined channels into the wide and fertile plains of Paramythia. Its windings through these plains may be traced, while the distant landscape embraces the sea and chains of hills stretching along the coast. The view towards the north is full of the finest mountain-scenery. It is, in fact, a vast amphitheatre of mountains, the space within them being every where intersected by ridges and profound ravines. Through the principal of these ravines flows the river Zagouri," &c. From the place where the river issues from these defiles, Dr. H. computes the distance of Porto Fanári, where it joins the sea, at from sixteen to twenty miles, in a south-westerly direction. Here he crossed the river. " From this place to the city of Paramythia is five hours' journey, (about seventeen miles,) in a northerly direction, along the broad valley through which the river of Paramythia flows, to join that of Suli. This valley, the breadth of which varies from three to five miles, is fertile and well cultivated; the produce chiefly maize, wheat, rice, tobacco, &c. *Its boundary on the eastern side is the range of the Suli mountains continued towards the north, and forming a continuous line of precipices of vast height: on the western side, a chain of hills much less lofty, but terminating somewhat abruptly towards the valley.*" — " The city of Paramythia is situated near the upper extremity of the plain, on the lower part of the mountains which form its eastern boundary." — " These mountains," he says, " rise to a great height