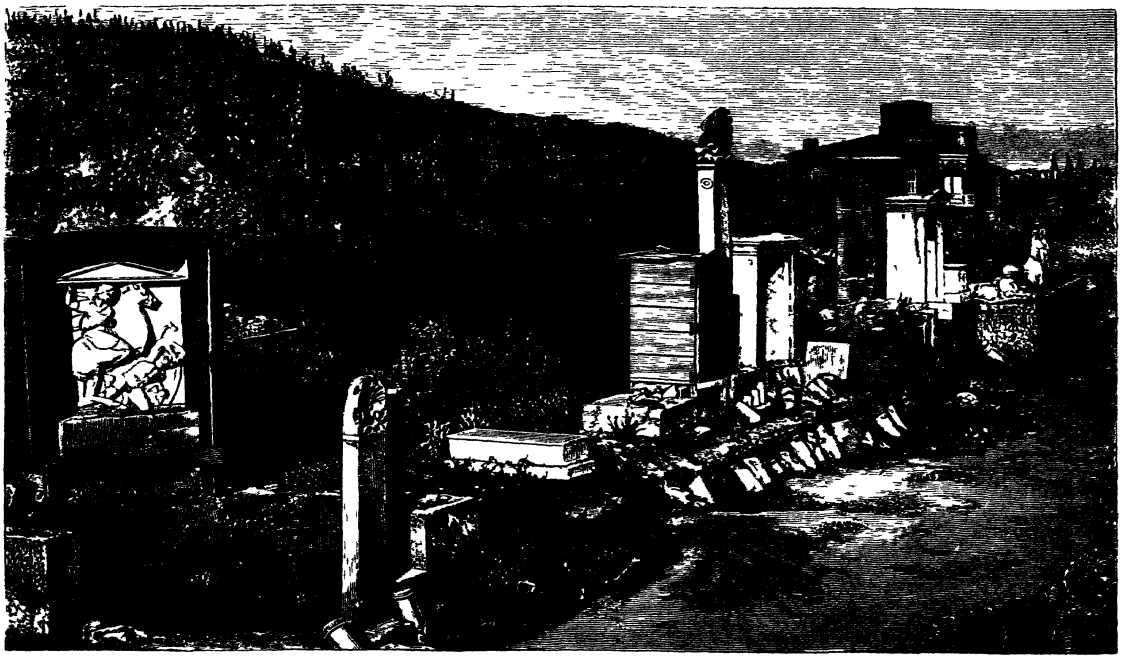


Frontispiece VIEW OF ANCIENT CEMETERY, ATHENS

HANDBOOK FOR TRAVELLERS

IN

GREECE

INCLUDING

THE IONIAN ISLANDS, CONTINENTAL GREECE,
THE PELOPONNESE, THE ISLANDS OF
THE ÆGEAN, CRETE, ALBANIA,
THESSALY, & MACEDONIA,

AND

A DETAILED DESCRIPTION OF ATHENS,
ANCIENT AND MODERN, CLASSICAL AND MEDIÆVAL

Fifth Edition

THOROUGHLY REVISED AND CORRECTED

IN TWO PARTS—PART I.

WITH MAPS AND PLANS

LONDON
JOHN MURRAY, ALBEMARLE STREET
1884

PREFACE

THE present edition of this Handbook is the result of several years' careful inquiry carried out during a long residence and much travel in various parts of the countries described The work is still in plan and foundation the Handbook prepared by Sir George F Bowen, but has of necessity been considerably modified to meet present requirements Nearly 200 pages have been added to the visible bulk of the book, but an accession of space scarcely less has also been obtained by abridgment or excision of unimportant matter

A large amount of new and practical information, useful to Travellers in the Levant, will be found in this edition, while among other additions may be specially mentioned the numerous notices of the MEDIÆVAL HISTORY OF GREECE, a subject of peculiar interest to Englishmen, but one hitherto totally neglected in all guides to Greece, Foreign as well as English Another neglected subject, here for the first time introduced, is the NATURAL HISTORY, including the GEOLOGY, of Greece Other new features are the enlarged form and new matter of the general and special Introductions, the entirely new description of ATHENS, the catalogues of Greek Museums, the detailed accounts of the latest discoveries at OLYMPIA, MYCENÆ, EPIDAURUS, TEGEA, DELPHI, DELOS, DODONA, etc , and, finally, the copious references to the best and newest sources of information, English and Foreign, on each of the topics treated It is hoped that these additions may materially increase the practical utility of the Handbook

Some apology is due to the reader for certain irregularities in the spelling of Romaic and Turkish words These anomalies,

from which scarcely any work on Levantine subjects is exempt, cannot be defended, but it is hoped that they will readily be excused by such readers as have had personal experience of the difficulty of the subject

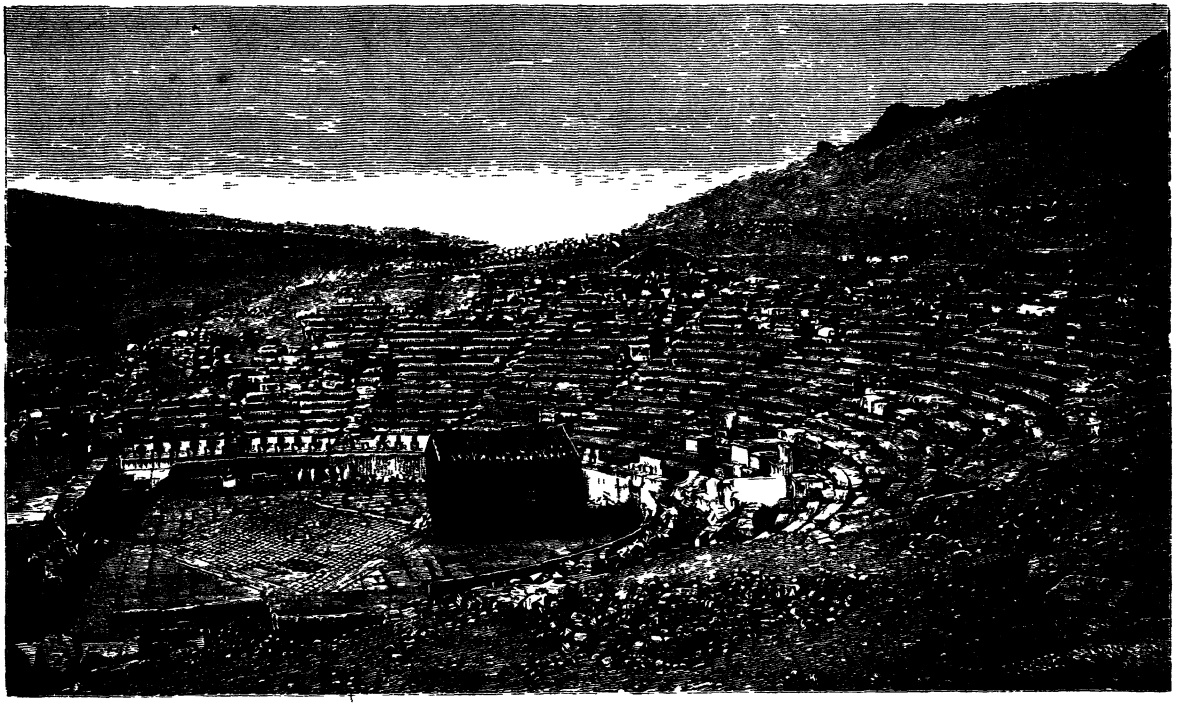
The Editor is fully conscious of the inadequacy of this work to its objects, but as the result of conscientious and unsparing labour, guided by long experience of the country described, trusts that it may yet fulfil its main purpose It is further hoped that what is good in the book may be improved, what is defective completed, and what is erroneous corrected, by the experience and assistance of future travellers

Attention is requested to the POSTSCRIPT of latest information.

A F Y

MAY 1884

*** Any fresh information, derived from *personal experience* of the countries described in this Handbook, will be very acceptable All letters on the subject to be addressed to the PUBLISHER, Albemarle Street



To face p \

THEATRE OF DIONYSUS ATHENS

POSTSCRIPT

(Additions and Corrections)

Page 53, *note*—For *Tremolo*, read *Tremoula*

,, 54, *line* 40—For *harutsh*, read *khary*

,, 55, ,, 12—Delete, *literally old heads*

,, 62, ,, 3—For *caucases*, read *caucuses*

,, 69, ,, 24—For *gone*, read *gold*

,, 70—*Dictionaries of Mod Greek* A very good small dictionary of *German-Greek* has been published by M Antonios Jeannaiaki, and an equally satisfactory one of *Greek-French* by M Emile Legrand

,, 73, *line* 39—For *rinfaccamenti*, read *rifacamenti*

,, 78—The following is the population of the principal towns of Greece according to the latest census (1879) For the population of Triccala, which varies from 12,000 to 18,000 according to season, see below, p 701 The statement of the population of Larissa is only approximately correct, as no complete census has yet been taken of the provinces annexed in 1881

Athens	63,374	Triccala	(*see above*)
Patras	34,237	Chalcis	12,250
Corfu	25,139	Argos	11,793
Piræus	21,618	Lamia	9,984
Hermopolis (Syra)	21,540	Nauplia	9,045
Larissa (about)	20,000	Argostoli	8,816
Zante	18,635	Missolonghi	8,032
Tripolitza	13,970		

,, 80—*Greek Army* The strength of the active army has been more than doubled The following table shows its nominal strength on 31st January 1884, as given in Greek official returns of that date (see *Messager d'Athenes*, 22d March 1884)—

Infantry	17,585
Artillery	2,435
Cavalry	1,270
Engineers	1,464
Army Medical Service	364
Control, military Artificers, etc	810
Gendarmerie	4,022
Total	27,950

According to the precedent afforded by past years, we shall probably be well within the mark in deducting fully one fifth of this number from the effective total of the Army From motives of economy and other causes, a very large proportion of the annual contingent of recruits receive their discharge immediately after joining In 1882 a case is said to have occurred of a battalion whose effective strength was only *thirteen* men! An able German military critic, writing in 1883, describes the Greek army as "well

armed and fairly equipped, but badly instructed, badly disciplined, badly organised, and badly led" (*Jahresbericht der Militarischen Wissenschaften*, vol ix p 167)

Page 82, *line* 1 —The Hospital at Corfu has not the amount of accommodation here stated

,, 82 —*Greek Navy* Trustworthy information respecting the actual strength of the Navy is not available Consult the *Supplements* to Von Kronenfels' *Flottenmaterial der Seemachte*

,, 82 —A bill was passed in 1882 authorising the establishment of a Naval Academy, but the project has not yet been executed

,, 96 —*Maps* The traveller should also provide himself with Messrs Kaupert and Dorpfeld's excellent plans of *Olympia* (Berlin, 1882), and with a very beautiful and instructive survey of *Mycenæ* and *Tiryns*, by Captain H Steffens (Berlin, 1884)

,, 96, *line* 16 —For *cartographer* read *chartographer*

,, 106 —*Monument of Schulemberg* This statue derives some literary interest from the circumstance that Voltaire (*Hist de Charles XII*), absurdly enough, adduced the fact of its erection in Schulemberg's lifetime as evidence of the lavish gratitude of republican (as contrasted with monarchical) governments

,, 218, *note* —For M Kohler's memoir on the Mycenæan swords, see *Mitt Deut Arch Inst*, vol vi

,, 261, *line* 36 —Although Mr F C Penrose was the first to work out the details of this obscure subject, the actual discovery of the peculiarity referred to was made many years earlier by Mr John Pennethorne, who published an essay on the subject in 1837 He also, long subsequently (1878), issued a sumptuous folio treatise on the same question

,, 348, *line* 27 —A fresh examination and partial excavation of the foundations of the Olympieum was made by Mr F C Penrose at the close of 1883 The results have not yet been published

,, 426 —*Polyandrium of Thermopylæ* This tumulus was excavated by Dr Schliemann in 1883 He discovered no trace of human bones, and consequently disputes its identification with the monument of the Spartans

,, 470, *note* 2 —Delete *Route* 12

,, 471, *last line, first column* —For p 496, read p 469

,, 471, *line* 5, *second column* —For Stieglitz, read Siegel

,, 472 —*Ruins of Tiryns* Dr Schliemann, in the course of fresh excavations, discovered, in April 1884, the remains of what he describes as "an immense palace" on the Acropolis He reports it (*Athenæum*, April 19, 1884) to contain archaic wall paintings of great interest

,, 475 —*Treasury of Atreus* The earliest modern notice of this edifice occurs in the report of a Venetian engineer, dated 1700 His description of the structure is very precise and accurate See *Bull Corr Hell*, vol iv

,, 481, *note* —*Achuria*, is probably simply a corruption of the Turkish *Akhor* = stables

,, 536 —*Railway to Katakolo* This has been completed and opened to traffic

,, 676, *line* 43 —For νεκυομαντεῖον, read νεκρομαντεῖον

,, 718, ,, 16 —For *Bassikon*, read *Russikon*

,, 718, ,, 16 —For *mountains*, read *monasteries*

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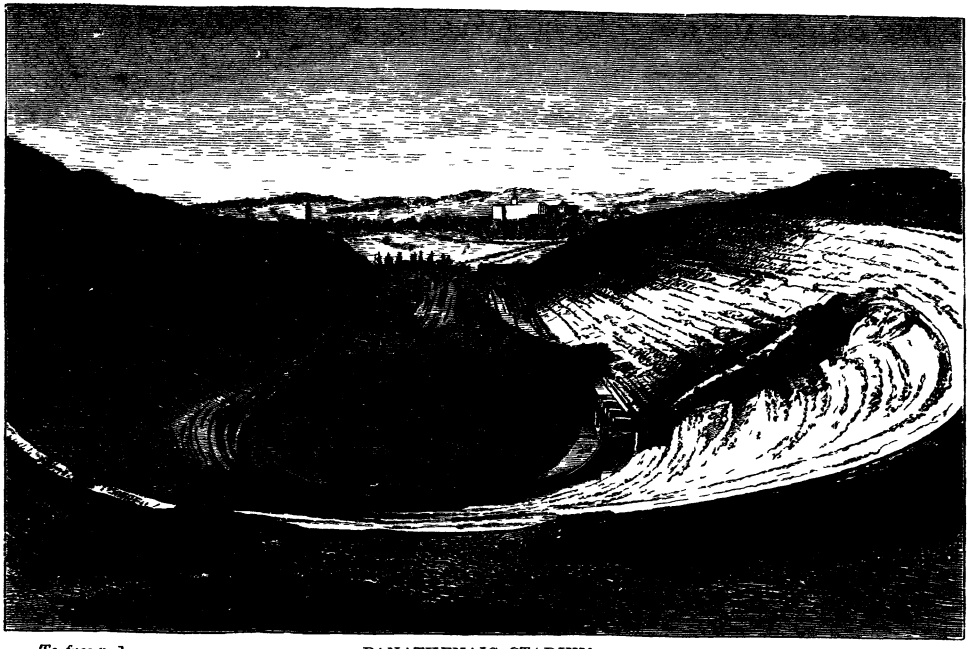

To face p 1 PANATHENAIC STADIUM

HANDBOOK FOR TRAVELLERS

IN

GREECE.

GENERAL INTRODUCTION

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A Routes from England to Greece

N B—The days of sailing, etc, given in the following lists, or elsewhere throughout these pages, are those fixed at the date of publication of the present edition of this Handbook, but as changes frequently occur in the arrangements of steam companies, reference should be made, before starting, to the "Continental Guide" of Bradshaw[1] or some similar *monthly* publication The several lines of merchant steamers which have been established between various English and Levantine ports give the traveller an extensive choice of conveyances by sea

[1] *N B*—Only the "special edition" of "Bradshaw's Guide" contains full information respecting the Levantine railways and steamers

The prices named have no pretension to be more than approximatively accurate. In some cases they vary with the season

The main routes from England to Greece are the following —

I —*Viâ Liverpool and Gibraltar Straits*

1. Messrs Burns & MacIver (*Head Office* 1 Rumford Street, Liverpool, *Branch Office* 28 Pall Mall, S W) despatch a steamer once a month (date varies) to *Syra* direct, touching at *Malta*, and continuing to *Smyrna*, *Constantinople*, and *Odessa* Price of passage from *Liverpool* to *Syra*—In deck cabin, £15 , if on main deck, £12 *Time*, 13 or 14 days This is by far the most comfortable *sea* route This is a branch of the Cunard Company, and the vessels are the same which carry the royal mails between Liverpool and North America The accommodation, food, and service are all excellent

The same company despatches a coasting steamer once a month from *Liverpool* to *Patras*, touching at *Gibraltar*, *Genoa*, *Leghorn*, *Naples*, *Palermo*, and *Messina* Price of passage from *Liverpool* to *Patras*, £20 *Time*, about 3 weeks.

2 Steamers of Messrs Pappayanni & Co sail from Liverpool three times a month for *Syra*, *viâ Gibraltar* and *Malta*, continuing to *Smyrna* and *Constantinople* Price of passage from Liverpool to Syra, £10

3 Steamers of Messrs Moss & Co sail from Liverpool twice a month for *Syra* (touching at *Gibraltar* and *Malta*), *Smyrna*, and *Constantinople* Price of passage from *Liverpool* to *Syra*, £13

4 Steamers of Messrs F Leyland & Co leave Liverpool once a month for Constantinople, touching at Syra

N B —The Cunard steamers are the only ones which can be generally recommended On all the others, with rare exceptions, the accommodation is very rough

II —*Viâ Marseilles*

London to *Marseilles*, price about £7 10s , and thence to the *Piræus* by steamer as follows —

a By steamer of the Messageries Maritimes, leaving *Marseilles* every alternate[1] Sat and arriving at the Piræus on the following Thurs Price about £12 10s.[2] Touch at *Naples*

b By steamer of the Fraissinet Company, leaving Marseilles every Thurs and arriving at the Piræus on the following Sat Price £8 Touch at *Naples*

c By steamer of the Florio Company, leaving *Marseilles* every Sat and arriving at the *Piræus* on that day fortnight Touch at *Genoa*, *Leghorn*, *Naples*, *Palermo*, *Messina*, *Catania*

d A variation of the above route would be to go by steamer from Marseilles to Genoa, Leghorn, Civita Vecchia, or Naples, and then crossing Italy, to meet the steamers for Corfu at Ancona or Brindisi

III —*Overland Route viâ Brindisi*

London to *Brindisi*, *viâ Mont Cenis*, *Bologna*, and *Ancona* (mail route) Price £12 10s

London to *Brindisi*, *viâ Strasburg*, *Munich*, the *Brenner*, *Verona*, and *Modena*, thence by preceding route Price about £14

[1] On alternate Saturday to Syra, arriving there on Thursday, and thence by local steamer to Piræus

[2] Through tickets may be procured in Paris (28 Rue Notre Dame des Victoires) or London (Leadenhall Street), including railway journey, at reduced rates

From *Brindisi* to *Piræus* as follows —

a By steamer of Austrian Lloyd Company, leaving *Brindisi* on Fri morning, arriving at Syra on Tues morning, and thence by Austrian local service to *Piræus*, arriving Wed morning

b By steamer of Florio Company, leaving *Brindisi* on Thurs at noon, and reaching *Piræus* on Fri at midnight

c By steamer of Florio Company, leaving *Brindisi* on Sun at midnight, and arriving at Corfu Mon at noon Thence, same or next day, to *Piræus viâ* Isthmus, arriving at Athens in 1½ or 2 days

IV —*Viâ Paris, Vienna, and Trieste*

London (by Vienna and the Sommering) to Trieste Price, £14

Trieste to *Piræus* as follows —

a By steamer of Austrian Lloyd, leaving *Trieste* on Sat at 2 P M , arriving at Piræus on Wed morning Price, £9 8s Or, disembarking at *Corfu*, on Mon overland by *Isthmus* route in 39 hours [1]

b By steamer of Austrian Lloyd leaving Trieste on Sat at noon, and arriving at *Corfu* in 11 days , thence overland to Piræus by Isthmus route Touches at *Pola*, *Zara*, *Spalato*, *Ragusa*, *Cattaro* (port for *Montenegro*), *Budua*, *Durazzo*, *Valona*

(This is a very interesting and agreeable route, and strongly to be recommended when time permits)

c By steamer of Florio Company, leaving *Trieste* on Sat and arriving at *Piræus* on following Sat Price, about £8 or £9 Touches at *Venice*, *Ancona*, *Bari*, and *Brindisi*

N B —The *Tariff* of the Florio Company is very unsettled, and sometimes susceptible of reduction

V —*Viâ Vienna and Constantinople*

London to *Constantinople*, by *Lemberg*, *Bucharest*, and *Varna* Price, about £25 Or from *Vienna* by Danube steamer to *Roustchouk* or *Galatz*, thence to Constantinople Price about the same [River navigation open from April to Nov , occasionally closes a month earlier or later —See HAND BOOK FOR SOUTHERN GERMANY]

Constantinople to *Piræus* as follows —

a By steamer of Messageries Maritimes , leaves *Constantinople* every Wed , arrives at *Syra* or *Piræus* (alternate weeks) on Friday (30 or 36 hrs)

b By steamer of Florio Company , leaves *Constantinople* every Wed , arrives at *Piræus* on Friday (36 hrs)

c By steamer of Austrian Lloyd , leaves Constantinople on Fri , arrives at Piræus on Sunday, *viâ* Smyrna and Salonica on alternate weeks (48 hrs)

d By steamer of Fraissinet Company , leaves Constantinople every Sat , arrives at Piræus following Sat Touches at *Rhodosto*, *Gallipoli*, *Dardanelles*, *Salonica*, and *Volo*

The above only gives the main outlines of the five principal routes between London and Athens They may all be easily varied

For the local steam service of the *Ægean*, see below (S SKELETON TOURS)

B CLIMATE—SEASONS FOR TRAVELLING—HINTS ON THE PRESERVATION OF HEALTH

Each separate country should, if possible, be visited at the season of the year best suited for travelling in it , not only is the pleasure of the journey

[1] The Austrian steamer for the Isthmus leaves Corfu on Monday at 7 P M If the traveller wishes to have more time in Corfu, he can instead proceed to the Piræus by the Greek steamer which leaves for the Isthmus on Tues evening

thereby greatly increased, but it is desirable in point of health that this plan should be followed

The following distribution of time is recommended for the *grand tour* of the Levant

January and February are agreeable months to spend at Corfu and Athens At that season it is usually too cold and stormy, and the rivers are too much swollen, to render a journey in the interior of Greece convenient, or, in some parts, even practicable In these two months there is excellent *shooting* to be had from Corfu, which is the best headquarters for a sportsman

March, April, and May can be devoted to the inland districts of Greece, and to Albania, Thessaly, and Macedonia This period, though short, will enable an energetic traveller to visit the most interesting localities, and to obtain a general idea of the whole country June and the early part of July may be occupied with the islands of the Ægean Sea, the Seven Churches of Asia, and the Plain of Troy

During the rest of July and August one should remain quietly at Constantinople, or in one of the villages of the Bosphorus, which, at that season, are cooler than any other situation in the Mediterranean The summer is seldom oppressively hot there A tour of Syria and the Holy Land may be accomplished in the three succeeding months Egypt should be visited in winter, and the ascent of the Nile commenced, if possible, in November The tour of the southern portion of Asia Minor should be made early in the spring

Travellers who leave England early in autumn would do well to reverse a portion of the above routes, beginning with Malta and Egypt, then proceeding across the desert to the Holy Land and Syria, and so reaching Greece by the steamers from Beyrout to Syra and Athens, before the spring is far advanced

In no country of the same limited extent is so great a variety of climate to be found as in Greece Sir W Gell, travelling in the month of March, says that he left Kalamata, on the shore of Messenia, in a summer of its own, Sparta in spring, and found winter at Tripolitza, on the upland plain of Arcadia In September, when the heat at Argos is still great, winter will almost have set in on the neighbouring mountains of the Peloponnesus The advantage of this variety of climate is, that journeys in Greece may, if necessary, be performed at all seasons But spring and autumn—and particularly the former—should be selected by travellers who have liberty of choice No description can do justice to the peculiar purity of the atmosphere and brilliancy of colouring which distinguishes spring in Greece The duration of winter is short, but while it lasts the cold is severely felt, in consequence, partly, of the bad construction of the houses It may be said to end with February, when the traveller may commence his excursions in the lowland districts, advancing towards the mountainous regions as the heat increases April and May are decidedly the best months, as being free from the burning heats of summer, and also, in a great measure, from liability to sudden and violent rains, which is the great objection to the winter, and also partially to March, October, and November, when the weather, though usually delightful, is uncertain On the whole, therefore, let the traveller in Greece choose, if possible, the period from the middle of March to the middle of June, when the deep blue of the sky and the sea, the genial but not sultry brilliancy of the sun by day, and the balmy air of the night, will all contribute to the pleasure of his journey Those only who have "dwelt beneath the azure morn" of Hellas (Theocritus, xvi 5) can conceive the effect of her lucid atmosphere on the spirits in this delightful season, or realise the description of the Athenians of old by one of their own poets as "ever lightly tripping through an ether of surpassing bright-

ness" (Eurip, *Med* 825) Let the traveller in Greece go forth on his way rejoicing

ἦρος ἐν ὥρᾳ χαίρων ὅποταν πλάτανος πτελέᾳ ψιθυρίζῃ

"All in the gladsome spring, when Plane to Elm doth whisper'—(Arist, *Clouds*, 1008)

The following Tabular View of the climate of Corfu and Athens may be found useful It was prepared by Dr Bosser for Mommsen's valuable work on "The Greek Seasons,"[1] and is based on observations taken during fifteen years (1851 60 and 1870-74) at Corfu and twelve years (1859-70) at Athens For further meteorological details the traveller is referred to Dr Bosser's articles in the above-mentioned work (pp 102 and 341)

COMPARATIVE TABLE OF THE MEAN TEMPERATURE OF ATHENS AND CORFU, BY F BOSSER

N B—The values recorded are on the Centigrade scale,[2] and represent the mean results of five days observations

	Corfu	Athens		Corfu	Athens		Corfu	Athens
January			*May*			*September*		
1– 5	10 77	10 16	1– 5	17 69	18 64	29– 2	25 01	25 94
6–10	10 84	8 16	6–10	18 44	20 34	3– 7	24 81	25 64
11–15	10 12	8 36	11–15	18 64	21 84	8–12	23 79	25 55
16–20	10 16	8 45	16–20	19 65	21 86	13–17	22 92	24 32
21–25	10 96	8 68	21–25	20 51	22 16	18–22	22 51	23 37
26–30	9 74	8 23	26–30	20 54	23 48	23–27	21 42	22 45
February			*June*			*October*		
31– 4	9 76	9 17	31– 4	21 61	24 66	28– 2	21 56	22 21
5– 9	10 44	10 22	5– 9	22 23	25 49	3– 7	21 34	20 85
10–14	10 14	10 82	10–14	23 00	25 19	8–12	20 55	19 36
15 19	10 29	9 64	15–19	23 90	25 95	13–17	20 05	19 94
20–24	10 11	9 22	20–24	24 20	26 26	18–22	19 31	18 49
25– 1	10 50	11 02	25–29	23 57	27 05	23–27	18 90	17 88
March			*July*			*November*		
2– 6	10 84	11 30	30– 4	25 28	27 49	28– 1	17 79	17 56
7–11	11 12	12 71	5– 9	26 05	27 93	2– 6	16 88	16 60
12–16	11 31	12 78	10–14	26 09	27 78	7–11	15 31	15 36
17–21	12 28	12 83	15–19	26 36	28 37	12–16	15 49	14 07
22–26	12 81	12 99	20–24	26 42	28 28	17–21	14 41	13 88
27–31	13 68	13 87	25–29	26 42	28 34	22–26	13 97	12 88
April			*August*			*December*		
1– 5	13 94	13 74	30– 3	26 63	29 10	27– 1	14 57	12 52
6–10	15 10	14 74	4– 8	26 96	28 98	2– 6	12 66	11 32
11–15	15 10	15 62	9–13	26 09	29 25	7–11	12 02	9 93
16–20	15 88	15 45	14–18	26 32	27 48	12–16	11 21	9 54
21–25	16 40	16 56	19–23	25 37	27 84	17–21	10 68	9 33
26–30	16 96	18 64	24–28	25 31	26 12	22–26	11 28	9 55
						27–31	10 44	9 63

[1] "Griechische Jahreszeiten,' a collection of valuable observations by various writers, arranged and edited by Aug Mommsen, to whose labour the greater part of the work is due Published at Sleswick 1875 77

[2] To reduce to Fahrenheit the observations on the Centigrade scale —*Multiply the number on the Centigrade by* 1 8, *and add* 32°

The climate of Greece is, generally speaking, healthy, except in the height of summer, and in the early autumn The hottest months are July, August, and part of September It is in August and September chiefly that danger is to be apprehended from malaria Fevers are then prevalent, especially in the marshy districts and in the vicinity of lakes, and natives, as well as foreigners, travelling in the interior at that season, sometimes fall a sacrifice to them In nine cases out of ten, however, it may be safely asserted that marsh fever (and many other diseases), are evidence rather of the traveller's own folly or imprudence, than of any positive evil in the climate

The following *Hints and Cautions* may be advantageously remembered They require to be enforced more strictly during the summer months, but should be at no time neglected

Swampy and confined situations, particularly where there is much vegetation in decay, are more likely than any other localities to produce malaria The desiccated beds of torrents and rivers (especially the latter), so common in Greece, should never be chosen as camping ground No matter how dry they are in appearance, they are sure reservoirs of miasma, and hence of fever and ague Low hills overhanging such places are equally to be avoided In many parts of Greece, villages situated in the plain own regular camping grounds in the neighbouring highlands, to which the entire community annually remove during the summer heats It is a great safeguard against infection, when travelling through marshy districts, to substitute underclothing of *washing silk* for the usual linen or cotton fabrics The silk should be of good quality, and unadulterated, or it is useless

Never travel—especially in a hot sun—without having eaten sufficient *food*

Over exertion, fatigue, or anything bringing on *debility*, is apt to aggravate the effect of malaria, which is more dangerous by night than by day, and in autumn than at any other season

Quinine is the only specific for it the doses to vary according to the disease and the patient [1] *Quinine pills*, or powders, of the required strength should at all times be carried in the pocket Medical advice should, however, be taken as to the strength of dose to be employed, as abuse of quinine has often led to serious results It is well to avoid *sleeping in the open air* during the hottest summer months When sleeping in the open air (*i e* not under canvas), always cover the eyes with a handkerchief or otherwise [This precaution for the sight is a matter of official regulation in the French army, and should never be neglected]

Coloured Spectacles are bad The eye should no more be pampered than any other part of the body If such are, however, absolutely needed, smoke-coloured glasses are the least objectionable Blue spectacles to be especially avoided, also all those having a broad frame or flange round them

Always keep the *back of head* and *nape of neck* well covered from the sun Remember that sunstroke may be as fatal when received through an open window as out of doors "In cases of sunstroke, open the coat, and everything bearing on the throat, if plenty of water is to be had, keep up a stream of it on the head until consciousness has been restored"—*Wolseley*

Lancing may often be needful in addition, but must not be rashly resorted to *Straw* is no protection against the sun Next to a pith helmet, a felt wideawake (*not* black) is the best *headgear* Should straw be used, the top of the crown should be covered with a thick layer of cotton wool, in addition to the turban When travelling by night, a wide brimmed hat should be avoided as inducing sleep, and a cloth cap substituted.

The traveller should remember not to drink cold water when heated, nor

[1] It should be remembered that in Southern climates a *diminution* of the customary dose is nearly always necessary

to be exposed to the burning sun in the middle of the day, not to indulge in eating or drinking too freely, raw vegetables, such as cucumbers, and salads, and most fruits, to be eschewed The abundance of fruit is often a temptation, but nothing is more pernicious, or more likely to lead to fatal consequences

Melons are generally to be shunned, the plants being usually irrigated with tank or other stagnant water, this fruit is a frequent and unsuspected cause of fever

Avoid the wine of the country, which is generally acid, and always impure Too much care cannot be shown in the choice of *drinking water* Water, if bad, should always be boiled before it is used When this is not practicable, a slight admixture of brandy, or even vinegar, lessens its bad effects (It should be remembered, however, that vinegar is itself a mild emetic, and as such has its separate uses) A small and convenient *pocket filter* is manufactured by Messrs S W Silver & Co, of Cornhill, and will be found a very desirable possession

Cold coffee, slightly sweetened and then bottled, is an excellent travelling beverage, and stays both thirst and hunger As such it is much used by the Italian army on long marches Cold tea, treated in the same manner, is also excellent Travellers in Greece and the Archipelago (Rhodes and Cyprus excepted) are seldom troubled by *noxious reptiles*, still, as such exist, a word on the subject may be desirable A faint odour of musk in the air is often a sign of their vicinity If bitten by a snake or scorpion, bind a handkerchief or string firmly above the injured part, to prevent the poison spreading in the blood Do not trust to amateur surgery, but get medical advice as speedily as possible Failing this, there is generally some old peasant to be found capable of treating such cases Above all, do not yield to the lethargy and drowsiness which is the common result of a snake bite, and often ends fatally Prof Hoffmann's system of subcutaneous injection of ammonia has been found in many instances to satisfactorily replace the violent old remedies of cutting and burning The apparatus is simple and portable, and the operation can easily be performed by any one after two or three lessons, therefore a traveller having an extensive tour in prospect, might perhaps do well to seek information on this subject from his physician For the stings of small scorpions, wasps, etc, the oily residue scraped out of an old tobacco pipe is said to be an effectual remedy The stings of large scorpions, though seldom fatal, require the same treatment as snake bites Common stings of bees, etc, may generally be almost instantaneously healed by applying a handful of earth saturated in vinegar

The medicine chests usually sold are senseless encumbrances All that is needful is half-a dozen bottles or boxes of the simplest and most useful remedies In the case of liquids, the name should always be inscribed on the bottle itself as well as on the cork. For pills zinc boxes are best, with the name stamped on the bottom, or failing that, even scratched with a knife—never on the lid Unless these precautions are heeded, accidents may probably occur Sound corks are far better than glass stoppers

A lancet, a supply of sticking plaister, a pair of scissors, and some quinine powders, may with advantage be permanently carried in the pocket book We assume that every English traveller knows, at an emergency, how to handle a lancet If not, the sooner he learns the better for him

C INTEREST OF GREEK TRAVEL—MODE OF TRAVELLING, ETC.

A journey in Greece is full of interest for a traveller of every character, except indeed for a mere idler or man of pleasure There the politician may contemplate for himself the condition and progress of a people, of illustrious origin, and richly endowed by Nature, which, after a servitude of centuries,

has again taken its place among the nations, there can be best form an accurate opinion on a most important question, the present state and future destinies of the Levant The struggles of Greece must command the interest of all, even if not for her own sake, yet from the effects which may be expected to result from them in the East "We do not aspire to prophesy of the future fate of Constantinople, but when we think of all those Turkish subjects who speak the Greek language and profess the Greek religion,—when we think of the link which the same religion has made between them and the Slavonic tribes below and beyond the Danube,—we cannot but look upon the recovery of the Christian nationality of Greece as one of the most important of modern events, or watch the development of this young kingdom without feelings of the most anxious expectation We cannot believe that the Mohammedan tide, which was arrested at Lepanto, will ebb back no further than Navarino"—*Quarterly Review*

The very scenery of Greece has a national character of its own Mr Aubrey De Vere writes —"The more I observed them, the more I was impressed by the peculiar character of Grecian mountains, which is different from that of all others I know In Asia the mountains lift themselves up in smooth masses and solemn domes, the Alpine summits pierce the air with sharp wedge and glittering spine, and those of the Apennines rise up ridge beyond ridge, like frozen waves, and rake the clouds with rough and woody crags Equally different from all these are the mighty terraces and platforms, and mountain cliffs, which, in Greece, clasp as with a wall the bright bays or the green plains Plains they must be called, not valleys, for they more often rise slightly towards the centre than are hollowed out into basins The extreme luxuriance of these plains is in striking contrast with the majestic ranges that encompass them, which are not more graceful in their outlines than they are severe in their geological structure Spare, and lean, and bony, as the head of an Arab horse, their rigid precipices rise perpendicularly from the fields and flowers, fleshed over with little vegetation except that of the wild thyme, so that at a little distance their colouring is that of a pale gray or lilac, and while looking on them you remember their marble quarries In every country we observe an analogy between the scenery and the character of the people In Greece I could never remark this contrast between the mountains and the plains without being reminded of an analogous difference between the character of the Greek intellect and temperament The former was pre eminently severe and masculine, while the latter, even in the better days of Greece, tended to the epicurean and the unstable"

But it is to the classical scholar that the greatest share of interest in Greece belongs In the language and manners of every Greek sailor and peasant he will constantly recognise phrases and customs familiar to him in the literature of ancient Greece, and he will revel in the contemplation of the noble relics of Hellenic architecture, while the effect of classical association is but little spoiled by the admixture of post Hellenic remains In Italy the memory of the Roman empire is often swallowed up in the memory of the republics of the middle ages, the city of the Cæsars is often half forgotten in the city of the Popes But it is not so in Greece We lose sight of the Venetians and the Turks, of Dandolo and Mohammed II, and behold only the ruins of Sparta and Athens, only the country of Leonidas and Pericles For Greece has no modern history of such a character as to obscure the vividness of her classical features A modern history she does indeed possess, various and eventful, but it has been (as was truly observed) of a *destructive*, not of a *constructive* character It has left little behind it which can hide the immortal memorials of the greatness of Hellenic genius

In all parts of the country the traveller is, as it were, left alone with antiquity · Hellas tells her own ancient history with unmistakable distinctness

"In whatever district the stranger may be wandering—whether cruising in shade and sunshine among the scattered Cyclades, or tracing his difficult way among the rocks and along the watercourses of the Peloponnesus, or looking up to where the Achelous comes down from the mountains of Acarnania, or riding across the Bœotian plain, with Parnassus behind him and Cithæron before him—he feels that he is reading over again all the old stories of his school and college days—all the old stories, but with new and most brilliant illuminations He feels in the atmosphere, and sees in the coasts and in the plains, and the mountains, the character of the ancient Greeks, and the national contrasts of their various tribes Attica is still what it ever was—a country where the rock is ever labouring to protrude itself from under the thin and scanty soil, like the bones under the skin of an old and emaciated man No one can cross over from 'hollow Lacedæmon' to the sunny climate and rich plain of Messenia, without sympathising with the Spartans who fought so long for so rich a prize No one can ride along the beach at Salamis, while the wind which threw the Persian ships into confusion is dashing the spray about his horse's feet, without having before his eyes the image of that sea fight where so great a struggle was condensed into the narrow strait between the island and the shore, with Aristides and Themistocles fighting for the liberties of Greece, and Xerxes looking on from his golden throne No one can look down from the peak of Pentelicus upon the crescent of pale level ground, which is the field of Marathon, without feeling that it is the very sanctuary where that battle *ought* to have been fought which decided that Greece was never to be a Persian satrapy"—*Quarterly Review*

Greek authors acquire new and clearer meanings read by the light of Greek scenery and topography And the modern life of the country also lends its aid Thus, it not unfrequently happens, that a Greek peasant unconsciously affords by some trait in his daily life, by some betrayal of national prejudice, a better elucidation, or illustration, of an obscure passage in the old historians or dramatists, than whole pages of learned comment from the acutest German critic

As Sir Thomas Wyse has happily expressed it "The aspect of Greece is that of the old manuscript still, covered as it may be by many a palimpsest, but it is only in proportion as the original text is read that the value is felt"

No people has been more tenacious of its beliefs, habits, and prejudices No pressure of foreign domination, no admixture of alien blood, has sufficed to obliterate the old fundamental lines—for good and for evil—of the Greek character Many of the old pagan beliefs and some distinct individual traditions are still religiously cherished by the Greek people under the thin veil of a Christian adaptation To give two instances alone, the heritage of Pallas Athene, with some additions from the purest of the Myths of Aphrodite, has devolved on the Virgin Mary, while popular custom has constituted the Prophet Elias residuary legatee of the attributes of the God Helios Nor is this all The early Christians gave the name of Δαίμονες (demons) to the dethroned gods of the ancient world, and it seems tolerably clear that the δαίμονες exorcised by the priest (by blowing and spitting) in the Greek ritual of baptism are, in the original idea, the ancient gods, who are thus served with a notice to quit This is a very obscure subject, and one on which Greeks are seldom willing to speak, much less to give information But that a species of Hellenic crypto paganism survived in Greece even into the present century we have proof irrefragable Thus, an educated Greek of Livadia, speaking of the tops of the mountains, and particularly of Parnassus, told Dr Clarke "It is there that the old gods have resided ever since they were driven from the plains," and on seeing that his auditor seemed amused, added with great seriousness, "They did strange things in this country, those old gods are

not fit subjects for laughter" Other examples of the prevalence of the same belief might be quoted At the present day the traveller can scarcely expect to obtain such an emphatic confession of faith, but the *disjecta membra* of the ancient religion are still lying scattered all over the country, awaiting the piety of some philological Æetes, to be collected and reconstructed

Valuable contributions to this subject are "Das Volksleben der Neu Griechen" by M B Schmidt, and a small volume in modern Greek by M Politis, entitled "Μελέτη ἐπὶ τοῦ βίου τῶν Νεωτέρων Ἑλλήνων Νεοελληνικὴ Μυθολογία" (Athens, 1871) A summary of the latter has been published by M Émile Legrand in a small pamphlet (*La Mythologie Néo-Hellenique*, Paris, 1872)

M Legrand is himself publishing a collection of Greek fairy tales, with translations Some of these are of special interest from their analogy to some famous classical myths At the same time, they exhibit a degree of barbarity and brutal vice said to be almost unparalleled in the existing folk lore of any other nation Von Hahn's work is too well known to need further notice here,[1] a supplementary volume has been issued since his death [2] M Schmidt has also published a small but interesting selection of fairy tales and popular songs [3] With respect to the popular poetry of Greece, it is here sufficient to refer the traveller to the extensive collections of Fauriel, Marcellus, Legrand, Passow, and Jeannaraki [4]

Even apart from other attractions, the very *mode of travelling* will be felt by many to be an additional charm Throughout Greece and European Turkey journeys are made only on horseback "This is not a recreation suited to all men, and is trying even to those who are vigorous and indifferent to luxuries and comforts, yet there is none of that languor and feverishness that so generally result from travelling on wheels, but in their stead invigorated health, braced nerves, and elevated spirits You are in immediate contact with Nature Every circumstance of scenery and climate becomes of interest and value, and the minutest incident of country or of local habits cannot escape observation A burning sun may sometimes exhaust, or a summer-storm may drench you, but what can be more exhilarating than the sight of the lengthened troop of variegated and gay costumes dashing at full speed along—what more picturesque than to watch their career over upland or dale, or along the waving line of the landscape—bursting away on a dewy morn, or racing 'home' on a rosy eve?

"You are constantly in the full enjoyment of the open air of a heavenly climate, its lightness passes to the spirits—its serenity sinks into the mind You are prepared to be satisfied with little, to support the bad without repining, to enjoy the good as a gain, and to be pleased with all things You are fit for work, and glad of rest, you are, above all things, ready for your food, which is always savoury when it can be got, and never unseasonable when forthcoming But here it will be seen that no small portion of the pleasures of Eastern travel arises from sheer hardship and privation, which increase so much our real enjoyments, by endowing us with a frame of mind and body at once to enjoy and to endure It is also from such contingencies alone that those amongst us who have not to labour for their daily bread can obtain an insight into the real happiness enjoyed three times a day by

1 "Griechische und Albanesische Marchen" 2 vols Leipzig, 1864
2 "Contes Populaires Grecs, publiés d'apres les manuscrits de von Hahn, et annotés par Jean Pio" Copenhagen, 1879
3 "Griechische Marchen, Sagen u Volkslieder," by Bernhard Schmidt Leipzig, 1877
4 The earliest published notice of the ballads of modern Greece is, we believe, by Dr Chandler, who travelled in Greece in 1764, and published his travels in 1776 To the French, however, belongs all the honour of having first pointed out the interest and value of the Romaic ballads, as well as that of having published the earliest collections of them

the whole mass of mankind who labour for their bread and hunger for their meals "—*Urquhart*

Thus far, "Daoud Bey," now hear a far more accomplished traveller — "In addition to the accurate knowledge which is thus acquired of the country (for there is no map like this mode of surveying), and an acquaintance with a considerable, and by no means the worst portion of its population, a riding expedition to a civilian is almost equivalent to serving a campaign It imparts a new life which is adopted on the spot, and which soon appears quite natural, from being in perfect harmony and fitness with everything around, however strange to all previous habits and notions, it takes the conceit out of a man for the rest of his life—it makes him bear and forbear It is a capital practical school of moral discipline Then and there will be learnt golden rules of patience, perseverance, good temper, and good fellowship the individual man must come out, for better or worse On these occasions, when wealth and rank are stripped of the aids and appurtenances of conventional superiority, a man will draw more on his own resources, moral and physical, than on any letter of credit, his wit will be sharpened by invention suggesting necessity Again, these sorts of independent expeditions are equally conducive to health of body after the first few days of fatigue are got over, the frame becomes of iron The living in the pure air, the sustaining excitement of novelty, exercise, and constant occupation, are all sweetened by the willing heart, which renders even labour itself a pleasure, a new and vigorous life is infused into every bone and muscle This health is one of the secrets of the amazing charm which seems inherent to this mode of travelling, in spite of all the apparent hardships with which it is surrounded in the abstract We pitch our tent wherever we please, and there we make our home—far from letters "requiring an immediate answer," and distant dining-outs, visits, ladies' maids, band-boxes, butlers, bores, and button-holders "—*Richard Ford*

In conclusion, as Dean Stanley has well expressed it —"With the single exception of Palestine, there is no travelling equal to that of Greece There is no country which so combines the compactness, the variety, the romance, the beauty of nature—and a beauty and romance which is absolutely heaving with the life of ancient creeds and ideas, which are explained by it at every turn"

"We were a gallant company,
Riding o'er land, and sailing o'er sea
Oh! but we went merrily!
We forded the river, and clomb the high hill,
Never our steeds for a day stood still,
Whether we lay in the cave or the shed,
Our sleep fell soft on the hardest bed,
Whether we couched in our rough capote,
On the rougher plank of our gliding boat,
Or stretched on the beach, or our saddles spread
As a pillow beneath the resting head,
Fresh we woke upon the morrow
All our thoughts and words had scope,
We had health, and we had hope,
Toil and travel, but no sorrow"

Byron

D Travelling Servants—Rate of Travel—Roads—Hire of Horses and Boats—Brigandage—Escorts—Quarantine.

It is generally difficult to find in England a servant capable of acting as dragoman, though a few such exist English servants should as much as possible be dispensed with in Levantine travel They are usually little disposed to adapt themselves to strange customs, have no facility in acquiring

foreign languages, and are more annoyed by hardships and rough living than their masters Indeed, it is not merely troublesome and expensive, but entirely useless in a journey through Greece, to take any attendants in addition to the travelling servants of the country Those who may have them in their service would do advisably to leave them at Corfu or Athens during the journey

Travellers who arrive by way of Constantinople will do well to engage a dragoman there, as the Greek servants of that place are as a rule far superior in intelligence and activity to those of Athens The wages of a dragoman in both Athens and Constantinople are 7 frs a day More should never be given, though often demanded Good travelling servants may be hired, if for a period not less than two months, for six Turkish lire the month (138 frs) This includes lodging and board-wages, in short, everything except travelling expenses The price is of course the same whether travelling or stationary, and half-price is paid for both man and horses for their return home from any place at which they may be left The arrangement, however, *of one charge to cover everything*, if made with a really good servant, is the cheapest and most convenient, though scarcely the most comfortable, as of course there is a constant temptation to the dragoman to save at the expense of his employer's comfort Still, on the whole, the system seems to work well enough So much of the traveller's comfort must depend on his dragoman, that great care should be taken in the selection, and every effort made to secure the best procurable, even at some temporary inconvenience

Should the traveller decide on the contract method, it will be best to engage his dragoman at Athens or Corfu, as he will then furnish all requisites These men can supply canteen, beds, linen, European saddles, and, in general, everything requisite for making a tour comfortable, as well as good horses, which are perhaps more important than all the rest

As above stated, the arrangement which has been found most economical for unpractised travellers is that of agreeing with one of these travelling servants for a fixed price, which is to include every expense, at a certain sum per day for each person The price varies according to the number of persons, the length of the journey, and the number of articles supplied A party of 3 persons or upwards may be supplied with canteen, provisions, and in fact with every requisite, including carriages, steam transit, horses, and the services of the travelling servant, a cook, and horse boys, for about 40 frs a head per day each, or about 45 frs per head if the party consist of 2 persons, and 50 frs for 1 person alone [1] Travellers following this system should leave the arrangement of their journey to the courier, merely stating the day and the hour when they wish to start, and the places they intend to visit, they have then nothing to pay, and need have no bargaining or disputing during the whole tour, as the original agreement includes every possible expense, except the occasional hire of extra boats and carriages Travellers who employ these men must not expect antiquarian knowledge from them, but must trust to books for all information, except the sites and modern names of the most interesting localities Their chief merit is, that they enable a stranger to travel with a degree of ease and comfort which it would scarcely be possible to obtain by any other means

As a general rule, the traveller should bear in mind that the unavoidable

[1] These prices represent a fair general average They include wine, tea, and all incidental expenses No claims for "extras" should be admitted, beyond occasional fees to *custodi* *Vin ordinaire* is supplied by the dragomans, it contains no resin, and although poor stuff is not unwholesome When foreign wines are wished, the traveller should buy them himself. There are, however, no regular wine merchants at Athens, and as a rule the foreign wines supplied by the hotels are both bad and dear

discomfort of travelling in Greece is so great, that it is desirable to have as few unnecessary sources of it as possible It will, therefore, be his best plan to go straight to Athens or Corfu[1] before making a start, and there look about for a travelling servant, who can ensure him a certain amount of comfort during his tour It is also to be remembered that, in a country where there are but few roads or inns to make one route preferable to another, people should make themselves acquainted from books with the places which most interest them, and be directed mainly by this consideration in the line they take

In Greece and the East generally, even more than in other countries, let the traveller bear in mind this important *hint*—he should never omit visiting any object of interest whenever it happens to be within his reach at the time, as he can never be certain what impediments may occur to prevent him from carrying his intentions into effect at a subsequent period

A traveller who may be possessed of a moderate colloquial acquaintance with the language spoken in Greece, or who may have in his service a native of the country, will do well to dispense with the presence of a professional dragoman, and make his arrangements from day to day, as he would in any other country He will then learn far more of the true character of the country and people

Travellers need have no hesitation in endeavouring to make themselves understood in the language of the country Greeks will at any rate endeavour to understand what may be said to them, and are generally very quick in divining the meaning of even the most blundering interlocutor They are generally rather flattered by any one speaking their language, however badly

Next to Greek, Italian will be found to be the most useful language throughout the Levant French, however, is the language of society in Athens, Constantinople, and other large towns

A few of the Phanariotes rather affect French in preference to Greek, but as in the similar case of the conservative old Piedmontese nobility, such cases become rarer every year At Athens, German is almost as useful as French In the interior of Greece all foreign tongues are equally unknown

Rate of Travel —As we have already seen, the mode of travelling in the interior of Greece and of European Turkey is on horseback, the distances being calculated by an hour's march of a caravan, according to the custom established among all Eastern nations One "*hour*" is, on an average, equivalent to about 3 English miles, though, in level parts of the country, and with good horses, the traveller may ride much faster With the same horses, the usual rate of progress does not exceed from 20 to 25 miles a day, that is, from 7 to 8 hours though, with the *menzil*, or post horses of Turkey, 60 or 80 miles a day may be accomplished by changing at stages varying from 15 to 20 miles from each other In all probability, many years will elapse before any other mode of travelling is generally practicable in Greece proper, though excellent carriage roads were made in all the Ionian Islands during the British protectorate Orders and plans, it is true, have been frequently issued by the Greek Government for the formation of roads in various directions, but, in consequence of the scantiness of the population, and the ill-judged expenditure of the public revenue, little has hitherto been effected, and, as the labourer in Greece gains more by the cultivation of his lands than the wages offered by Government, it would be difficult to induce him to quit his fields and commence road making From the peculiarities of the country in this respect, a traveller may always go from one place to another in any

[1] We believe that Corfu dragomans are generally better equipped than the Athenian ones, and also more conversant with English habits and requirements On the other hand, their knowledge of the Greek mainland and islands is generally almost nought

direction he may fancy, so that, with the exception of the great lines from town to town, it is almost useless to trace out routes very minutely Indeed, such a task would be endless, and, from the local changes which are constantly occurring, the only valuable information respecting accommodation, etc, in the country villages must, generally speaking, be obtained on the spot

Roads.—The few roads practicable for carriages in Greece are indicated on the map, as well as mentioned in the course of this Handbook, under their respective headings The paved causeways occurring in various parts of Greece are the work of the Venetians or Turks

Horses—Horses are found in abundance in the large towns They should be engaged from one town to another, in order to avoid delay and the uncertainty of meeting with them in the villages They in general perform the journeys easily, and are very sure-footed The hire of the horses may be regulated at so much per day, or for the journey from one town to another The first is the best plan to be adopted by those who wish thoroughly to explore the country The latter is to be preferred for those who are obliged to reach a given place at a certain time

The price for horse hire varies according to the demand from 4 drachmæ (2s 8d) per day to 5 drachmæ (3s 6d), which is the usual price in travelling, though more is generally demanded At Athens, however, the usual price for a horse per day for excursions in the vicinity is 6 drachmæ (4s 4d)

In Turkey, where the horses for hire are of a much superior quality, the usual price is a *meyidié* (3s 9d) per diem

It is in general not necessary to pay more than half price for the horses on days when the traveller is stationary, as well as for their journey home, for it must be observed that the number of days will be reckoned that they will require to return from the place where they are dismissed to that whence they were taken The price for hire of mules is about the same as that for horses In crossing a river on a warm day, the rider should be always on his guard against the trick that mules have of lying down in the middle of the water, so suddenly as to give him no time to save himself from being drenched

The feeding of the horses is provided for by the owner, who sends a sufficient number of attendants to take care of them These men will be found useful, not only as guides, but also in procuring lodgings in private houses in the villages where the traveller halts It is usual to make them some present at the end of their engagement A written agreement with the proprietors of the horses is the most prudent course to adopt

A favourite imposition of the *agoyates* (horse boys) is to extort money from the traveller during the journey, on the pretext that the feeding of the horses was not included in the contract Should the traveller refuse, they resort to the coercion of starving the animals, or turning them into corn fields, when the traveller is made liable for the damage done The mounted gendarmes when on escort duty sometimes practise the same fraud, but in the latter case, the threat of complaint at the nearest military station is generally sufficient to reduce them to order Unless the traveller is firm, and early shows himself prepared to look after his own interests, such *contretemps* will occur even with a good dragoman

The traveller who commences his journey in Greece is advised always to hire the animals he may require, as the cattle are so bad, and so liable to break down on the journey, that a purchase is almost certain to prove a losing transaction On the other hand, the traveller who makes his start in Albania, Thessaly, or Macedonia (especially in the case of the two latter provinces), and who contemplates a tour of not less than two months, will generally find it best to purchase his cattle In most parts of Turkey good serviceable horses may be purchased for about £10 each, while bât horses will seldom cost more than £6 The keep of a horse may be reckoned at about a shilling a day, all

included.[1] Every two horses should be accompanied by a running horse boy, who will be well paid at 12s a month No engagement should be made to feed these boys, but they should occasionally receive any spare food there may be Do not let this become a *rule*, however

When done with, the horses should always fetch their full price in the market

It is scarcely necessary to add that before engaging horses for a journey they should be carefully looked over The hoofs and shoes should be examined one by one, and especial attention paid to the condition of the back, which is often deplorable This duty should never be left to servants, who are generally quite incapable of executing it efficiently (For further remarks see below, ART F)

A trick sometimes practised in Greece and Turkey, to pass off jaded horses for fresh ones, is to bait them with barley soaked in wine The odour of wine lingering about the animal's mouth will generally betray when this has been the case

Boats, etc —The number of Englishmen who visit Greece and the Levant in their own yachts is considerable Moreover, a facility exists of visiting a great portion of the country, and making excursions to the Islands, by the boats which may be hired at most of the seaports, either by the day, week, or month, according as may be required

At Corfu, in especial, very fair small yachts, superior to the common caique, may be hired A good sailing boat (*caique*) to carry 4 to 6 persons besides the crew, may be hired for a cruise at from 15 to 20 drachmæ per diem, or £15 to £20 the month, if taken for a longer period This includes all claims for the men's wages and food, and also all incidental charges for stamped paper, etc A *baksheesh* is, however, expected at the close of the engagement

It is always better to have a written contract with the master, stipulating that the contractor is to have the absolute command of the vessel, and prohibiting the crew from entering any port whatsoever, carrying on any trade, or putting anything on board, without permission If this be not done, delays will ensue from the skipper's running into all the small ports, and endeavouring to prolong the voyage, especially if the engagement be by the day

Select a good, and, if possible, a new, boat, as the most likely to be free from vermin

There should be three or four able bodied seamen on board, and the after-deck should be covered with an awning, to remain spread day and night This, in summer, is preferable to a close cabin

The boats are generally provided with a movable half deck, which affords a fair protection against rain, but cuts off all air In autumn an awning is insufficient shelter, but if a prolonged tour is contemplated, the traveller will find his comfort greatly increased by having an impromptu cabin knocked up Any carpenter can do this in a couple of days, and the expense will not be more than three or four pounds If properly made it can be withdrawn from the boat, and used as a hut on shore in bad weather *Oars* should always be taken in case of stress of weather All but the largest craft carry them The best season for boating expeditions is from the middle of April to the end of August

The traveller in Greece will then find it well to establish himself in a boat for a month or two, and sail round the coast, visiting the islands of the Ægean, with little annoyance from custom house or police officers, see the

[1] In Greece the muleteers reckon the keep of their animals at 6d a day each (maximum price), and however much more may be paid by the traveller, the poor brutes never benefit thereby

towns and some of the most beautiful parts of the country, and defer his excursions into the interior until the great heat subsides.

Provisions and stores must be laid in to last from one large town to another Formerly, from the prevalence of piracy, these excursions were impracticable, but now there is little danger However, it is advisable to obtain information on this point previous to undertaking any such expeditions, as cases of petty piracy still occasionally, though rarely, occur

On no account ever hire horses or caique (especially the latter) for a journey without first ascertaining the character of the men from the Consul, or some other competent resident In Turkish ports, if there is no Consul, application may be made to the *quarantine doctor* These officials are mostly Italians, they are generally very obliging, and, having little to do, are rather gratified to be made of use

No one should ever insist on proceeding on his journey, whether by land or sea, in opposition to the warning of his guide Many a traveller has been caught in storms, unable to find shelter, and exposed to much difficulty and even danger, from obstinately persisting to proceed when warned by his guide to desist

The traveller should secure the Admiralty charts of the region he proposes to visit, they are quite invaluable (see below, Art T)

It is always interesting for a classical scholar to find himself among Greek sailors, he will soon remark numerous instances in which they retain the customs of the earliest ages, and the old modes of expressing them in language The navigation of a people so essentially maritime naturally affords frequent examples of the preservation of ancient manners The peg furnished with a loop of leather or rope (*προπωτήρ*), by which Greek boatmen secure their oars, instead of using rowlocks, and other contrivances of the ancients, may be observed in daily use among the moderns So too the *broad boat* (*εὐρεῖα σχεδίη*) built by Ulysses in Calypso's isle, seems to have closely resembled that now generally employed by the fishermen and coasting traders of the Ægean and Ionian seas The narrative of a voyage by Homer would be a not inaccurate account of going to sea in a boat of the country at the present day, the putting up the mast before starting, etc, are all portrayed to the life So also the fascines which often envelop the gunwale, and protect the crew from the waves, and from the danger of a sudden heel, are exactly described in the Odyssey (v 256)

The Greek seas are still as fickle as ever

> "Calm as a slumbering babe
> Tremendous Ocean lies,"

or else there sweep over its surface changing breezes, or wild and sudden storms

Quarantine —Liability to detention in a lazaretto formed in past years a serious drawback to the pleasures of an Eastern tour The duration of quarantine sometimes amounted to the full probation of 40 days, from which the term is derived, and it rarely was less than 10 days, even when the vessel arrived with a *clean bill of health*—*i e* when no plague or other contagious disorder existed in the place of departure Recent alterations have effected a complete revolution in this respect

The quarantine in most cases is practically abolished The quarantine rules are, however, liable to constant fluctuations, as they are regulated chiefly by the state of health in Turkey, or in whatever country the vessel has last *communicated* If the traveller should have the misfortune to sail in a vessel with a *foul bill of health*, it will be useful for him to remember that the best lazarettos in the Levant are those of the Piræus, Corfu, and Malta, the last being by far the least inconvenient and best regulated purgatory of them all

Violations of quarantine laws were once universally treated as capital crimes, and they are still everywhere severely punished

Brigandage —As Greece obtained, in 1870, so unhappy a celebrity on account of the capture at Pikermi, and as the question of safety is, after all, the one of primary importance to the traveller, it is desirable to state, as clearly as may be possible, the present conditions in respect to it of travelling in Greece The state of insecurity which for some years existed in that country may be traced in part to the measure of employing condemned criminals in aiding the insurrectionists in Crete in 1866, many hundreds of these having formed themselves into brigand bands on their return to Greece In the 15 months ending with March 1870, no fewer than 109 acts of brigandage are officially recorded, but since that date the efforts which, in deference to European opinion, have been made by the Ottoman as well as by the Greek authorities, have produced a state of comparative security Extremely few acts of brigandage have been recorded since the Pikermi disaster, and during the last 8 or 9 years none at all No fresh case has occurred down to the present time (1882), but the safety of the Northern Border districts can never be guaranteed The Peloponnesus is generally safe from danger, the brigands being far too clever to willingly enter such a *cul de-sac*

The authorities are always ready to supply escorts when asked to do so, but for this object they require that a traveller should, before setting out on any excursion, give, through the landlord of his hotel, 24 hrs notice to the police authorities, whose duty it is to provide escorts, or, if necessary, to give warning of danger

In Macedonia brigandage has increased rapidly since the close of the Turco-Russian war, and in that hotbed of complicated foreign intrigue, an abler government than the Turkish might be puzzled how to deal with this growing evil The traveller must in each case seek information as to the state of public security before travelling through the less frequented districts of Albania, Thessaly, and Macedonia Escorts are generally furnished from the mounted gendarmerie They receive no nominal pay for their services, but expect a gratuity of about 5 francs each for 1 day's attendance, if employed for several days running, 3 francs each is sufficient Greeks generally give less, but what would satisfy them from a compatriot would be regarded as parsimony in a foreigner Any attempt on their part to make extra claims for food or lodging, for themselves or their horses, should be at once resisted, as they are well paid and fed by Government A little more indulgence may be shown to the Turkish gendarmerie, in the rare event of their proving extortionate, as they are frequently neither paid nor fed by Government

Before quitting the subject of brigandage we must observe that in many, if not the majority of cases, the disasters which have occurred have been directly due to the rashness of travellers themselves, who have persisted, against the advice of better informed persons, in visiting dangerous districts Such persons seem to have relied on the comfortable but erroneous belief, that whatever scrape they might get into, it was the bounden duty of their ambassador, minister, or consul, to pull them out of it They were usually perfectly regardless of what trouble or inconvenience they occasioned those functionaries, whom they also generally repaid with scant gratitude when liberated

The attention of English travellers is especially requested to the warning contained in the circular (of which the following is an extract), issued by the Secretary of State for Foreign Affairs (Earl Granville), under date of 22d July 1881

Her Majesty's Government "have come to the conclusion that when "British subjects are captured by brigands, when in no public character, but "in pursuit of their own pleasure or business, no advance whatever for the

"purpose of ransom should under any circumstances whatever be made from "the British Exchequer Accordingly instructions have been ad- "dressed to her Majesty's ambassador at the Porte, desiring him to make it "known to British subjects who may be residing, or who may hereafter take "up their abode, in any of the provinces of Turkey where brigandage prevails, "that H M 's Government cannot in future undertake to make any pecuniary "advances to ransom them from brigands, in the event of their being captured, "or to relieve them from the dangers they may incur from a residence in "Turkish territory The principle thus laid down applies to British subjects "not only in the Ottoman Empire but in other countries, and it is desirable "that the decision of H M 's Government should be universally known "

The Greek brigand of the present day, whether in Greece or Turkey,[1] is a sordid and by no means romantic character, but prior to the revolution, the robbers of Greece were no vulgar or indiscriminate plunderers The Turkish *Agas* were the chief objects of their assaults, though their necessities obliged them at times to levy contributions also on their own compatriots In the passes of Pindus, at the beginning of the present century, there flourished a Robin Hood, with a Greek priest—a Friar Tuck—in his band This ecclesi astic used to take up a position in an old hollow oak, and his comrades, on catching a prisoner, were wont to bring him before this Dodona, when a dialogue to the following purport ensued —

Robber Captain —"O holy oak, what shall we do with this captive of our bow and spear?"

Oracle —"Is he a Christian believer, or an infidel dog?"

Robber Captain —"O holy tree, he is a Christian believer "

Oracle —"Then bid our brother pass on his way, after exchanging the kiss of love, and dedicating his purse to relieve the wants of his poorer brethren "

But if the captive were a Mussulman, the answer of the Oracle was de cisive "Hang the unbeliever to my sacred branches, and confiscate all that he hath to the service of the true Church and her faithful children "

It is a proof of the estimation in which the *Klephts* were held by their countrymen, that the patriotic or national (in contradistinction from the erotic) songs of Greece were styled *Klephtic* ballads—*κλέφτικα τραγούδια*[2] The Klephts are often confounded by foreign writers with the *Armatoli*—a species of Christian militia enrolled by the Porte in the 18th cent to act as a rural police The mistake probably arose from the common custom of such Klephts as had made the country too hot to hold them seeking employment in the militia, where they nearly always distinguished themselves as honest and faithful servants of the central government

No visitor to Greece should omit to read M About's delightful "Roi des Montagnes "

E Transport of Baggage—Passports—Money—Letters of Introduction—Accommodation

Two mistakes commonly made by English travellers should be avoided The first is encumbering themselves with useless "travelling requisites"—useless to all but their venders—and the second, importing this lumber from abroad. Nothing can be more detrimental to time, temper, purse, and enjoyment, than an excess of baggage From personal experience we can state that no one ought to need more baggage on a ride of 8 or 10 days than he can con-

[1] The brigands of both European and Asiatic Turkey are almost exclusively of Greek blood

[2] Thus also, a Greek wishing to give the highest praise to certain regiments as compared with others, will describe the favoured troops as *τὰ κλεφτικότερα* (i e. the most *robber like*), meaning merely the most martial.

veniently carry at his saddle (Of course this calculation refers exclusively to personal kit)

At the same time, Greek horses are generally so jaded that it is pleasanter and better to employ baggage horses, and not cumber one's own steed One bât horse for every 3 or 4 persons is the usual reckoning

Passports —Foreign Office passports can be had for 2s 6d by applying in Downing Street with a letter of recommendation from a banker or magistrate, and no British subject should travel with other credentials, either in the Levant or elsewhere The traveller starting from England for Greece, across the Continent, should have his passport *visé* in London by the Ministers of the principal States through which his route lies, but the *visa* of the Greek authorities themselves is *not necessary* until he is setting out on a tour *in the interior of the country* He must then apply to the police or local officials at Athens, or some other chief town of a district, for a pass, which is generally necessary to enable him to hire boats, etc, and which is sometimes, though not often, required to be shown at the stations of the *gensdarmes* (χωροφύλακες), established everywhere (see also below, *Letters of Introduction*)

In 1869, and again in 1881, the Turkish Government issued a notice that *no traveller would be allowed to enter the Turkish territory without a passport* This regulation is not always strictly enforced, but trouble arises generally from neglecting to comply with it If the traveller, therefore, intends to enter the Ottoman dominions, he should procure the *visa* of the Ottoman Consul beforehand

Money —Circular notes, or bank post bills of, or cheques on, the principal London bankers, can be negotiated at Athens, Corfu, Patras, Zante, and Syra In distant towns, and where the communication is uncertain, the banker runs a risk, and sometimes will object to give money on a single circular note, since, if the ship by which he sends it to England should be lost, he loses all Bills on London, numbered 1, 2, 3, are preferred, each being sent by a different vessel

One of the many advantages resulting from the employment of a regular dragoman is that it precludes the necessity of carrying money into the interior of the country The traveller pays his servant in one sum at the end of the whole journey, or on his arrival at a large town where there is a bank The comfort of such an arrangement is obvious Those who do not choose to avail themselves of it should at least endeavour to procure letters on consular agents or merchants, from district to district, so as to carry as little coin as possible with them

Never let gold in excess of what is required for immediate use be either *seen* or *heard* Theft of money is very rare in Greece, especially in the country, but it is neither right nor prudent to tempt the honesty of a poor people by the sight of carelessly kept cash In the kingdom of Greece, the most convenient form of money is the paper currency of the National Bank Enclose your money in sealed packets of 10 notes each, and keep the supply in some safe place Avoid all appearance of mystery, but take care never to let even your dragoman see what amount you may have with you The most convenient notes for travelling are those of 25 and 10 fr, the latter are converted into 5 fr notes by tearing them (across) in halves Let your dragoman carry for you a canvas bag filled with "gazettes,"[1] for small gratuities to children and peasants For *gold*, a very convenient Turkish form of hollow leather belt may be purchased in any large town of Greece or Turkey

Letters of Introduction —The traveller should secure these to the Ambassador and the Consul-General in Constantinople, and to the Minister and the

[1] This mediæval word is still used for the Greek pence (called also *decari*), though not for the *sou* (*obolus*), to which the Venetian coin more nearly corresponded in value Greek newspapers are true *Gazettes* in point of price.

Consul in Athens From them letters may be procured to the Consuls in the chief towns which it is intended to visit

In small or remote towns of Greece and Turkey, an Englishman will nearly always do well to call on his Consul—even if unprovided with a letter In such places English travellers are too rare to be regarded as the infliction they often prove to their Consuls in larger towns Moreover, in these out of the way places the authorities are often apt to be suspicious of strangers, and will look askance on a traveller unknown to his Consul

It is extremely desirable to obtain, through the Ambassador at Constantinople and the Minister at Athens, letters from the Central Government for the local authorities in the provinces it is intended to visit

Both the Turkish and Greek Governments are most obliging in forwarding the objects and wishes of all suitable applicants, and it is a great advantage not to be wholly dependent on consular powers Many of our Consuls are highly respected, and have great influence in the provinces where they are stationed Others again are on bad terms with the local authorities, and when that is the case an unfortunate traveller may find himself condemned to pay in personal discomfort for a private quarrel of which he has never even heard

Nothing can exceed the courtesy and hospitality of the Turkish and Greek provincial authorities to all travellers—especially English travellers—properly accredited to them

Accommodation —In both Greece and Turkey—the large towns excepted —the traveller must either accept the hospitality (which in the latter country never fails) of the inhabitants, or content himself with the scanty resources of the local *khan* To English ideas, the latter is generally the more agreeable, though not the more comfortable, alternative Greek hospitality is as the moth which fretteth a garment, the very zeal of the friendly host ensures a poor Briton's life being made a burden to him Besides, as Dr Johnson has expressed it, "no man but a very impudent dog indeed can as freely command what is in another man's house as if it were his own" The traveller, who wishes to avoid such hospitality, must take good care that the time of his arrival at a place to which he is recommended is not known before, else there is no escape Hospitality should, however, be occasionally accepted, just for the sake of seeing that variety of domestic life Sometimes rooms may be hired in a house, but in such cases—unless a bargain is made beforehand—the owners either refuse payment altogether, in hopes of a large present, or make a demand so extortionate that the traveller thankfully accepts the chary welcome afforded by the *khan* Hospitality in Greece itself is now seldom perfectly disinterested, except, indeed, in remote or unfrequented districts

A *khan* is a species of tavern inhabited by the keeper, or *Khanji*, and his family, and is open to all comers, though provisions are not always found there In towns, the *khan* is generally a large building enclosed in a court-yard, consisting of two floors, the lower a stable, the upper divided into unfurnished rooms, opening into a wooden gallery which runs all round the edifice, and to which access is gained outside by stairs The old "Tabard Inn" at Southwark, and similar ancient hostels in England, were probably constructed much on the same plan, with the addition of a common room for meals, which rarely exists in a *khan* In unfrequented districts, the *khan* is usually a single room, or shed, with a raised floor at one end for humanity, and all the rest devoted to cattle—sometimes quadrupeds and bipeds are all mixed up together "It is no doubt agreeable to reflect that as the invention of alphabetical characters enfeebled the memories of men, and the excellence and frequency of inns have checked the domestic welcome and entertainment of strangers, so the amount of private hospitality must needs be great in a country where the public accommodations are restricted to a roof, a mat, and a fire."—*Wordsworth.*

The Turks erected *khans* at convenient distances throughout their dominions, and still maintain them for the reception of travellers in all parts of the Ottoman Empire, an example which the Greek government would do well to imitate In Greece they were nearly all ruined during the Revolution, but since the restoration of tranquillity, some of them have been repaired by poor Greek families, who reside in them and have generally a small supply of wine, bread, olives, spirits of the country called *raki*, and sometimes bacon, sausages, and eggs, which they sell to travellers These reconstructed *khans* stand singly, generally midway between towns and villages, and are better adapted for repose at mid day than for spending the night in The proprietors expect a small present in return for the use of the house if a traveller lodges there

Previously to 1840, or even later, a "Chapter on Inns" in Greece would have resembled the famous "Chapter on Snakes" in Horrebow's account of Iceland "There are *no* snakes in this country" But at Athens, there have since been established hotels which will bear comparison with those in Italian cities, as also poor inns at Patras, Syra, Nauplia, Pyrgos, Salonica, etc Though these latter establishments in general afford *very* inferior accommodation, it is still an incalculable advantage to the traveller to be thus enabled to direct his steps at once to a house where he is sure of being received, instead of having to wait till a lodging is found, or to depend on the hospitality of the natives of the country

In towns where no inns have yet been established, a room or two can be hired in a private house, and sometimes a whole house may be engaged, for a night's lodging, or for as long a time as may be required The proprietor supplies nothing but bare walls and a roof, not always water proof the traveller must therefore bring his own bed, provisions, etc

The keepers of coffee houses and billiard rooms (which are now very general) will always lodge a traveller, but he must expect no privacy here He must live all day in public, and be content at night to have his mattress spread, with some twenty others belonging to the family or other guests, either on the floor or on a wooden divan which surrounds the room When particular honour is to be shown to a guest, his bed is laid upon the billiard table he never should decline this distinction, as he will thereby have a better chance of escape from vermin In small villages a traveller may consider himself fortunate if a peasant will afford him a night's lodging The cottage of the peasant is a long narrow building, without any partition whatever, and admitting the rain abundantly The apertures, however, which allow its entrance are so far useful, that the smoke obtains egress through them, few of these cottages possess the luxury of a chimney, and as the chimneys usually smoke, the rooms are better without them

In one end of the house the horses, cattle, and poultry are lodged, while the traveller, his guides, servants, the whole family of the house, and perhaps other travellers, rolled up promiscuously in their capotes, occupy the other parts of the room The discomfort of such a lodging is, of course, considerable, but it is not without its advantages If there is little physical, there is much moral entertainment The stranger is almost invariably received with much natural courtesy, and in the domestic arrangements, manners, and language of his hosts, he will find much to remind him of their forefathers The description in Homer of the cottage of Eumæus is not inapplicable to the hut of a Greek peasant of the existing generation, while the agricultural implements and usages of the present day are not far removed from those of the times of Hesiod Moreover, it has been remarked that Aristophanes, in the "Frogs," introduces Bacchus, on his journey to Hades, equipped in a manner still customary among the humbler class of travellers in Greece

Every Greek cottage, however poor the owner, has its little picture of the

Virgin, or of some patron saint, in one corner, before which a lamp is always kept burning "With all its drawbacks, this wild life has great charms The first rays of the sun gilding the summit of Athos, or Olympus, or Pentelicus, or Parnassus, or Ida, or Lebanon, or of some other mountain of many memories, which is sure to bound your horizon in the East, place you in the saddle, after a refreshing swim in the Ægean, if it be near, or a plunge in some classic stream, if the sea be too far off, and the first pale beams of the rising moon, or of the evening star, bid you sink, like a bird of the forest, to rest" There are no hardships in such a life but such as it will be a pleasure to look back upon hereafter

——μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ
ὅστις δὴ μάλα πολλὰ πάθῃ καὶ πολλ' ἐπαληθῇ
Hom, *Od* xv 399

F PROVISIONS—TRAVELLING REQUISITES—CLOTHING—SADDLERY—TURKISH HORSES—BAGGAGE—PRESENTS

Provisions —The markets in all the towns of Greece, and the Greek provinces of Turkey, are usually well supplied with mutton, poultry, and game On market or feast days, sheep and kids may often be seen being roasted whole on wooden poles over a fire in the open air—in the Homeric fashion When cooked, they are cut up and sold at so much the pound The traveller should never neglect the opportunity of purchasing a supply of this meat, for it is generally tender and good Fish is abundant in all seaports, but is rarely to be met with inland In the Greek church there are four Lents in the year, besides numerous fast days, all of which are rigidly observed by the country people Travellers in the interior should always ascertain when they occur, and make provision accordingly, as at such times the markets are totally deserted

Tea, coffee, sugar, and cognac, should always be taken As also, of course, salt, pepper, mustard, or other condiments needed A bottle of curry powder is a useful auxiliary in a country where the meat is frequently both tough and insipid A few small jars of Liebig's extract, a few pounds of rice, and the same of macaroni, are the only other provisions which repay the trouble of carriage Both rice and macaroni afford an almost endless variety of tempting dishes under skilful Greek management

Tea, coffee, and sugar should be carried in tin canisters Or again, coffee, according to the Turkish custom, may be kept in a leather bag, such as is sold for the purpose in all the bazaars Rice, macaroni, etc, should be kept in linen bags

Great care must be taken to protect all provisions, otherwise, as a distinguished Wollaston medallist pathetically observes, "on se voit frustrer de la manière la plus cruelle de ses provisions par des chats ou des chiens De pareilles mesaventures peuvent paraître risibles pour un Européen, mais ils ne le sont point pour ceux qui parcourent la Turquie"—*Boué*

Wine —At Athens, Corfu, and Patras, common French wines may be procured The best Greek wines are those of the islands, particularly of Ithaca, Zante, Tenos, Samos, Thera (Santorin), and Cyprus Very fair common wine is made by a German company at Patras, and an inferior kind (*côte de Parnès*) by Solon of Athens The *vin du pays* grown in the interior of Greece is resinous, and scarcely drinkable at first by a foreigner, as it savours of vinegar and sealing-wax It is the custom to impregnate it with resin or turpentine, now as of old, whence, according to Plutarch, the Thyrsus of Bacchus was ornamented with a pine cone This mixture is said by Pliny to favour the preservation of the liquor, and also to impart to it medicinal qualities

Colonel Leake has accurately described the ordinary country wine of Greece as "a villainous compound of lime, resin, spirits of wine, and grapes, which, generally growing in a low and moist situation, furnish a juice without body or flavour" A German Ensign, writing from Athens in 1687, says, "Would that I could exchange a cask of Athenian wine for one of German beer"[1]

From the *marcia*, or refuse of the vats, is distilled a colourless liquid called *raki* (arrack), very similar to Kirschwasser, but not so strong (generally about 18° alch) This is consumed in large quantities throughout Greece, and proves in the long run far more deleterious than the wine

Canteen —It is a great mistake to purchase a regular canteen The following is all that is strictly needful for one person —

A kettle to boil water in , a small tin coffeepot , a teapot (or tea-egg) , a sort of "fish-kettle" for general cooking , a gridiron , a frying-pan , a few dishcloths , half a dozen small tin plates , a few tin or pewter mugs (for soup, etc) , 1 or 2 drinking glasses , a water flask , 1 or 2 stoneware cups (for tea), with the addition of knives, forks, spoons and napkins, are sufficient provision All the above articles—forks, spoons, and napkins excepted—can be easily purchased for a pound or two (according to quality) in Corfu or Athens

When no longer needed, they will be gratefully accepted as a boon by the horse boys, or even the escort

Bedsteads, etc —One great luxury is not merely permissible but desirable, viz —a bedstead Excellent French camp-bedsteads, taking little more room when closed than an ordinary bundle of walking sticks, etc , can be purchased in Athens for from 40 frs upwards A bedstead of this sort requires no mattress, is extremely comfortable, and so light that it is easily carried in the hand when needful The cheaper kinds are generally to be preferred, because the simplest and strongest Should such break, the pieces are easily replaced, which is not the case with more elaborate kinds

Mattresses are a superfluity and an inconvenience If, however, the traveller is bent on having one, let him adopt M Boue's suggestion of having it in three pieces—like carriage cushions

When sleeping without a bedstead on the bare ground, a waterproof sheet, or a thick piece of sacking, should be laid under one, or rheumatism may probably result

It is a great improvement when the bare ground is one's mattress (a very pleasant one in fine weather), to scoop out a slight cavity in the earth for the hip

Pillows are needless The best plan is to have an empty bag, and stuff this when required with hay, straw, leaves, or anything that comes handy

If a bedstead be not taken, a very convenient bed may be improvised as follows —Measure off 3 yds of ordinary sacking with firm web Fold down one end to the distance of 2 ft Let the edges be sewn together for a distance of 16 in You will then have a strip of sacking 7 ft long with a pocket 16 in deep, and a flap 8 in wide Into this pocket pack linen, boots, brushes, or any other part of kit which will not suffer by crushing Tuck in flap , roll tight, and secure with double rug strap When required for a bed, unroll without unpacking, and the contents of the pocket will serve as a pillow

With regard to *Mosquitoes*, etc , we may remark that Levinge's apparatus (of which a full account is given in the HANDBOOK FOR TURKEY) is too elaborate to be generally useful A good adaptation of his plan, however, is to have the sheets sewn together as a bag, and closed round the neck by

[1] This same Hessian Dugald Dalgetty also relates that at Athens "there are grapes like those in the Old Testament [Nu xiii 23], that need two men to carry them" Judging also by other contemporary letters, the badness of the wine in the land of Malmsey seems to have been a subject of general disappointment and consternation in Konigsmarck's army.

runners and strings Far better than any sort of curtain to exclude mosquitoes from the face, is a light wire mask of the kind used during the Roman carnival This allows free ventilation, and does not impede the sight and movements like muslin There is also an excellent kind of strong gauze mask used by travellers in the remoter forest regions of Russia, but it is not easily to be procured out of the country Old travellers, however, are generally apt to consider all such guards as more trouble than they are worth

Clothes —These should be such as will stand hard and rough work They must not be too light, even in summer, for a day of intense heat is often followed by a storm, or by a cold night As some indication of the requirements of the case, we may observe that the traveller is not likely to err greatly if he selects for travel in Greece and Turkey much the same outfit that he would take for shooting in the Highlands *Let his dress at all times be obviously that of an Englishman*, which he will find the most respectable and respected travelling attire throughout the Levant

Carelessness about dress in travelling, even in remote districts, cannot be too severely reprobated, especially in towns, however small

A good thick capacious *cloak* is better than an Ulster for general use A *waterproof cloak* in addition is indispensable the Regulation make is the best Two or three *rugs and plaids* will also be needed A long, loose *great-coat* (the Hungarian *Bunda*) coming down to the heels—like an Ulster, but looser—of the thick frieze made at Salonica, is an invaluable possession in all rough travelling Wrapped in it, its happy possessor may sleep snugly, defiant of rheumatism, on the hillside in the depth of winter, independent alike of tent, mattress, and blanket The best is the heavier sort known as *aba*, a lighter and finer kind is made called *shyack*, but is far less desirable

A pair of dress boots or shoes must be taken for visits, etc, but are useless at other times Ordinary shooting boots will answer best for walking, but for riding we strongly recommend the long boots of thick soft leather (black or white), used by the soldiers and peasants in Turkey and the Archipelago The best come from Crete and Rhodes During the Russo-Turkish war, thousands of these boots were ordered by Government for the army

In Rhodes and Cyprus these are almost indispensable, even for walking, on account of asps, scorpions, etc Those kept in stock are generally rather too short to be efficient A pair made to come above the knee and fasten with straps and buckles is the most practical, and can be made in a couple of days or less price from 20 to 25 frs A spare pair should be carried in case of accidents

They should be occasionally rubbed with dry soap inside, and *dubbing* externally

Tents are a useless encumbrance in Greece Without disputing their utility in some circumstances, the fact remains that the cases are rare in which they repay the trouble of carriage If wished they can always be procured on loan from the Government stores, by an order from the General commanding the district

Bath —An indiarubber bath with bellows to distend it, is an immense comfort, though a serious addition in weight

A tin *washhand basin* and plenty of *towels* and *soap* should be taken

Umbrella—A large white cotton umbrella lined with green is an indispensable guard against the sun

Lanterns —These are generally furnished by the horse boys, if not, at least one or two must be purchased

Saddles —No item in travelling preparations is more important, or more often neglected, than this It is rather the custom to speak and write as if an English saddle were indispensable to comfort But the facts of the case scarcely justify such a statement

If a traveller chooses to bring from England a large, really good and comfortable hunting saddle (on no account a new one), freshly padded, he will no doubt find it a great comfort But such an article is most inconvenient and cumbersome among one's luggage, and the probability is that before he has done the traveller will have paid the price of the saddle over again in purse as well as discomfort Sometimes, however, a good second-hand hunting saddle may be obtained at Constantinople As to the wretched so-called English saddles supplied by Athenian dragomans, they are not worth a moment's consideration Perhaps the next best thing to an English hunting saddle is the large brass-mounted Turkish post-saddle, used by the "Tartars" or Government couriers Or failing that, even one of the common brass-mounted saddles in general use in the Turkish army, and which can be bought second-hand in any large Turkish garrison town, will be found satisfactory

The large bag-holsters of the latter, when not required for pistols, are most convenient receptacles for small or breakable articles

The Greek peasant usually objects to the use of anything but a *pack-saddle* on account of the wretched condition of the horses, which makes them liable to injury from the slightest pressure on the back To meet this objection the traveller may either provide himself with a thickly padded saddle-cloth, or procure the pad out of an ordinary pack-saddle, and fit it on to the horse under his own If the latter makeshift is adopted, the pad may probably require to be thinned before using it

Much pain, and even permanent injury, is caused to horses daily by carelessness as to the condition of the inside of the saddle The presence of a single grain of barley will alone often suffice to wound a horse's back Again, the injury done to horses by the frequent use of saddles in which the lining has become hardened, and the stuffing matted into lumps by the perspiration of the animal, is almost incalculable Whatever kind of saddle be employed it should be well and evenly padded, additional padding added about the shoulders

After use, all saddles to be carefully dried in the sun, or at the fire, a damp saddle will ruin any horse

It will promote the comfort of both horse and rider to have the former saddled and loosely girthed half an hour earlier than he is required The girths can then be gradually tightened up a hole at a time They must never be drawn with violence, and there must always remain the space of a finger's thickness between the girth and the horse

In saddling, take care to place the saddle exactly in the middle of the horse's back, about the breadth of a hand behind the play of his shoulder There should always be sufficient space between the anticlinal of the saddle and the horse's back to admit the introduction of an ordinary riding whip

These points seem, and are, trivial until they are neglected, when the consequences sometimes prove serious We insist on them the more, because it is not likely the traveller will have a groom with him, and Greek or Turkish servants never comprehend these matters

Ladies—unless they are experienced travellers, and prepared to rough it with cheerfulness and good temper—cannot be advised to attempt the longer excursions detailed in this HANDBOOK Should they, however, wish to do so, it is quite unnecessary, indeed useless, to bring a side saddle The use of a side saddle, on a horse not broken to carry it, is very dangerous, and generally causes the animal to kick, and sometimes to roll over By far the best and safest saddle for ladies, is the *Samarra*, or pack-saddle of the country, care being taken to choose rather a long one A little board, such as is used for children, can be slung at the side in place of the stirrup to support the feet, as the rider, if unaccustomed, may find it fatiguing to sit *à la Grecque*

with both feet hanging down [1] This saddle, besides being very comfortable, has the advantage that, in case of accident, escape is both easy and immediate

Bridles, etc —We advise every English traveller to bring with him the following small articles of horse furniture They occupy little room, and will materially increase his comfort If he has these, he can make *any* saddle a good one

1 good English bridle, according to taste, with rather a heavy curb bit, (to be reserved for occasional discipline)

1 plain snaffle bridle, (for general use)

2 stout riding whips, (those of plaited leather are the best)

A few spare girths (leathern)

2 broad detached web girths, about 3 in wide, (to pass over saddle)

1 pair stirrups—the broad ones, coated with cork and leather, made for the French riding couriers are perhaps the best

2 pair spare stirrup leathers (extra long)

A few spare buckles, of the various sizes required, to replace breakages

Decent bridles are almost unknown in Greece and Turkey When found they are almost invariably rotten, knotted, and far too short Generally a bit of common rope takes their place

With respect to bridles, we must remark that a really good Turkish horse should rarely be troubled with a curb—certainly not a heavy one But these hints throughout regard common hard mouthed hired horses only

The stirrup commonly used by the Greeks—a small narrow ring barely admitting the tip of the boot—is sheer torture to an Englishman

One of the most comfortable stirrups extant is the old fashioned Turkish "shovel" stirrup, a form several centuries old Supporting, as it does, the entire foot equally, it is a great rest on a long journey

It should, however, never be applied to a horse unaccustomed to it, as, carelessly used, the sharp corners act as spurs, for which indeed they are intended When not in use, the stirrups should always be gathered up and hitched over the saddle, as, from their size, weight, and form, they may injure the horse's shoulders if left dangling below All Turkish and Greek saddles have the stirrup leathers far too short Even the Albanians, from whom the French have their term of riding *à l'Estradiote* [2] (*i e* with long stirrup leathers), are open to this reproach For practical purposes, the longer the stirrups the better, a fact officially recognised in the Prussian army

Turkish Horses —A common civility among Turkish officials is to volunteer the loan of their horses This offer it is generally more prudent to decline, for their horses are not only often their most valuable possession, but so lazy and pampered that they are quite unfit for an English rider Nearly always over fed and under ridden, never accustomed to exceed the slow *Pasha* amble, the first attempt at a gallop knocks them up, and even occasionally results in their death from the unwonted exertion

No Turkish or Greek horse must be set at even the smallest ditch or barrier of any kind, jumping is an unknown art to him, and quite beyond his powers

Greek horse-boys always insist on unbridling to let their horses drink, this is nearly always unnecessary, and occasionally unsafe A well-known Arab proverb prescribes "The water with the bridle, and the barley with the saddle"

[1] Both men and women ride in this manner Moreover, the Greeks, in common with some other *swordless* races, always mount from the wrong side, therefore, unless the contrary be insisted on by the traveller, they always hang the foot-rest on the off side

[2] *Estradiote* (a corruption of στρατιώτης), the name given to the Albanian Guards of the French Kings, first enrolled by Charles VII the office of Captain General of the Albanian troops dated from 1449, and survived, with modification, to the Revolution. (See below, SECT V SPECIAL INTROD)

Loading baggage-horses, etc —With respect to baggage, all boxes or large portmanteaus must be dispensed with A small portmanteau, or valise, may be taken, to contain such articles as would be injured by crushing, but the main baggage should be packed in capacious saddle bags

Huge saddle bags of Russian leather (*Hoorj*) may be purchased in Constantinople or Smyrna, at £3 to £5 the pair In many cases, however, two unused miller's sacks will answer every purpose Two such sacks, with wax cloth envelopes (*mushemas*), can be procured for about ten shillings

The amount of baggage a horse or mule can carry, with safety, largely depends on the manner of loading Baggage must not be piled very high, or it will be top heavy, nor allowed to fall low, or it increases the burden Perhaps the best plan is as follows —

Divide the weight to be carried equally between two sacks Fill, and ram down compactly, close the mouths securely (a string and runner is safer than any amount of merely external binding), encircle each sack with stout double straps[1] (similar to rug straps, but much larger and stronger), yoke the two packages with two other straps, let two or more men raise the sacks, and gently place them across the pack saddle, buckle up the yoke straps, if need ful, until the lower line of each package is on a level with the animal's shoulder, secure the whole with cord lashing

The sack mouths always to be kept well up, and pointing to the horse's head A small valise or portmanteau may then be laid bridge wise across

All loose tarpaulins or covers are bad, every rope and strap should remain constantly *en évidence*, or accidents may occur unperceived Never allow baggage animals to be attached to each other, much less to any *ridden* horse Readers of that fascinating book, Curzon's "Monasteries of the Levant," will recall the lively account of a hairbreadth escape in the Pass to Paramythia, when the author risked his life through the fact of a stumbling mule being attached to the crupper of his saddle[2]

Presents —It is no longer customary in Greece or Turkey to exchange presents as formerly, and the traveller cannot encumber himself with unnecessary luggage When there is a call for some *material* recognition of courtesy received, it is both better and easier to send it afterwards, suiting the gift to the recipient

Such presents should always be of distinctly *European* manufacture, and can only be got of indifferent quality, and at exorbitant prices, in Athens or Constantinople It is far better to send them from one of the European capitals, and the compliment of being remembered at a distance is always much appreciated It is scarcely needful to add that they should be transmitted through the Consul, or some other intermediary, to prevent expense falling on the recipient

If circumstances permit, it is sometimes a good plan to expend a pound or two on trifling gifts for peasants and their children, for cases where money cannot be given

English half crown pocket knives, common bonbons, gay coloured kerchiefs (used by both men and women), either of silk or cotton, children's toys, (the noisier the better), are all capital things for distribution All these can be easily got in either Athens or Constantinople

Books are undesirable from their weight, but they are keenly appreciated by all classes of Greeks A few of the gay picture books, or elementary history books, etc, which abound in Athens, will be thankfully received by the peasants

N B —Of course all such books must be *strictly secular* In many districts

1 Any saddler will make these in a couple of hours Rings are a great assistance in attaching, but they should be plated with zinc to prevent rusting

2 Curzon's "Monasteries," chap xxi

there is a great dread of Protestant proselytism, for which reason it is best to select books published in Constantinople or Athens, in preference to Greek books printed abroad

Vails —All servants bringing presents from their masters expect *baksheesh* in proportion to the value of their master's gift In other cases vails are regulated by the usual rules

G Sport—Firearms—Game—Fishing

Greece affords plenty of good sport, though of a miscellaneous character Corfu is deservedly a favourite starting-point with English sportsmen, and offers on the whole the best facilities as the headquarters of a shooting party But persons who are independent of local supplies, and prepared to put up with small inconveniences, may improve their prospects by going further afield For example, "Few better shooting quarters exist in the Mediterranean than may be found among the woods and mountains of Eubœa"—(Capt F T Townshend) There is capital wild fowl shooting on the lagoons of Ætolia and the lakes of Albania Woodcock is abundant all over the country, wild boar and deer (both red and fallow) are found in Albania, Macedonia, Eubœa, and some other of the more mountainous tracts

In these countries every one may follow his game unmolested, if he avoids doing mischief to the vines or crops, but in Greece it is necessary to have a certificate to legalise the possession of firearms, whether for sport or for self defence The traveller had better procure this from the local authorities of the first town he visits, the fee amounts to only a few shillings, and he is liable to arrest and fine, and to have his arms taken from him by the police, if he be without it

The same law exists in Turkey, but is a dead-letter there—at any rate, in the case of foreigners The only other restriction is a law which prohibits shooting from the middle of March to the end of July, that being the nesting season

Infraction of this regulation is liable to arrest and fine

Regular beaters may be hired at Corfu, at the rate of a dollar a day and their food, or less by the month Care should be taken to ascertain that they know their ground Elsewhere letters should be procured, from the nearest Consul or otherwise, to the leading local proprietors, who will supply beaters

Dogs —Foreign residents in Greece generally employ the native breed, which, though wretched animals to look at, do their work efficiently enough, and save much trouble Highly broken dogs are troublesome to keep, and quite useless

The following hints as to seasons and localities may prove useful, though not pretending to more than approximate accuracy Further particulars will be found by reference to *Index*, under the respective heads of the places named

Quail —March to April on their northward migration, and Aug to Oct on their return south Abundant all over Greece Good localities are the islands of Spetzia and Syra, and the seaward slopes of Mt Hymettus, near Vari. Quails are also abundant in Laconia, where the inhabitants salt and pot them for winter consumption [1]

Snipe is at its best from Oct to March, but very wild towards the latter period. In Dec and Jan it is found in great abundance at the mouth of the River Peneus, near Gastuni, in Elis

Woodcock —Oct to Feb Abundant all over Greece and Turkey Favourite Greek localities are Ali Tchelebi, near Patras, and Boyati, about 14 m to the N. of Athens There are carriage roads to both places.

Partridges (red-legged) —Sept to March Afford good sport in all parts of

[1] They are caught with nets In the Ionian Islands a curious kind of *aerial angling* for swallows is practised, see under Paxo in *Index*.

the Levant, but especially in the Archipelago, and at Monastiri in the Morea, opposite Poros Rare in Albania, but abound in Pindus

Pheasants —Sept to March Pheasants were formerly shot in considerable numbers near Missolonghi, but within the last 30 years the bird appears to have become extinct within the Greek kingdom It is still found near Alessio in Albania, and in some parts of Macedonia and Thessaly, notably in the neighbourhood of Mt Olympus

Bustards —During the winter in the plains of Livadia and Thebes, in the lowlands of Thessaly and Argolis, and other level parts of Greece

Mallard and *Teal* —Aug to April Abundant on the Lake of Joannina,[1] on the lagoons of Missolonghi (Ætolia) and of Ali Tchelebi (Morea), at the mouth of the Achelous, and on the Copaic Lake in winter, also in some parts of Crete

Hares and Rabbits abound everywhere, and especially in the islands of the Ægean

Ibex —A species of this animal (*Capra Nubiana*, Cuv) is met with on the Island of Anti Melos, and in Crete, on the mountains of Sphakia and Ida It is, however, becoming rare (see over, ART H)

Chamois (not to be confounded with the above) is not rare in some of the mountainous tracts of Thessaly, Macedonia, and Albania

Wild Boar (Oct to March) is found in the woods of Acarnania, in the mountainous districts of Attica, Eubœa, Albania, etc , rarely in the Morea, and never in any of the islands of the Ægean There is excellent wild boar shooting at Achmet Aga (Eubœa) and at Avlona (Albania)

Deer —Fallow deer and roe are common in the woods at Pandeleimon Bay (Acarnania) Red deer are found on the opposite promontory N of the bay Guides and beaters should be hired at Dragomestre In Eubœa deer are becoming rather scarce Very fine deer stalking may be had in many parts of Macedonia

Bears and Wolves are found in the mountains of Albania and Macedonia, but are seldom hunted Wolves are common over the greater part of Continental Greece, as well as in the islands of Eubœa and Sta Maura, and in the Morea are said to be yearly increasing in numbers

In conclusion, we may give the traveller a glimpse of the sport for which East Anglia is famous, as practised in Naxos 200 years ago —"The Peasants catch Partridges with an Ass in this manner Late in the Evening the Peasant goes and joggs the Partridges to know where they Sleep, then he pitches a Net where he thinks convenient, and afterwards puts himself under the belly of his Ass, which is trained to the Sport, and thus both stalking along together, the Peasant with a switch drives the Partridges into the Net, where they are caught, and this sport is the better, because Partridges are very Plentiful there "[2]

Fishing —The majority of the Greek rivers being mere mountain torrents, dry during summer, the country affords very little sport in this respect

Good *trout-fishing* is to be had in some of the rivers of Albania and Arcadia

Salmon is reported to be found in some of the Ætolian lakes which communicate by the Achelous with the sea M v Heldreich quotes a salmon from Lake Trichonis weighing over 13 lbs

Very fine *carp* is found in the Lakes of Joannina and Kastoria, and an inferior kind in the lakes of Ætolia and Acarnania

Barbel occurs in the Alpheus and the lakes of Ætolia

Mullet is found in the brackish lagoons of Western Greece, and frequently ascends the Eurotas, Alpheus, and Achelous.

[1] Wild fowl shooting was a favourite amusement of Ali Pasha

[2] "Travels of Monsieur de Thevenot into the Levant, newly done out of French," by A Lovell London, 1687 Vol i p 103

Perch is caught in the lakes of Ætolia

Chub is found in the river of Karytena and in the Alpheus

The *Silurus* or *Sheat-fish* abounds in the Achelous and the lakes of Ætolia and Macedonia Col Leake mentions a *Silurus* which weighed 176 lbs as caught in the lake of Kastoria, but says that these fish are sometimes much larger!

The angler's prospects would probably be better in Albania, Macedonia, and Thessaly, but all details on the subject are wanting Any traveller inclined to try his hand on the Greek lakes and rivers should bring complete tackle, flies, etc , from England, as nothing whatever of the kind is procurable in Greece, and very seldom in Turkey Greeks have no idea of fishing as a pursuit followed for pleasure, and all information on the subject is wanting

There is no evidence that the ancient Greeks, any more than the modern, practised angling as an amusement, although we know from Athenæus that several treatises existed on fishing The earliest known allusion to fly fishing occurs in the gossiping Natural History of Ælian,[1] a contemporary of Hadrian He describes the art as practised on the river Astræus,[2] in Macedonia, and even gives directions for making the artificial fly Ælian's ὑπόνυρος is evidently one of the *Ephemerida*, and in all probability a *Palin genesia* [3]

H Remarks on the Greek Fauna and Flora

Few parts of Europe offer a more promising and less explored field to the zoologist than Greece and the adjoining provinces of Turkey The botany of the country (of which the first outlines were traced by Pierre Belon [4] and our countryman Sir George Wheler [5]), has been efficiently worked out by such able writers as Sibthorp, von Heldreich, Unger, Fraass, etc , but of its zoology comparatively little is as yet known The best summary of our present knowledge on the subject is contained in a short report published by Prof v Heldreich [6] Only the first part (*Vertebrata*) has, however, appeared, and there is now no prospect of the work being completed No traveller interested in natural history should fail to consult this useful pamphlet, to which we have been greatly indebted in the preparation of the following notice

The Greek fauna, in its general character, resembles that of other European countries of the Mediterranean region , it also exhibits, however, some affinity with that of Asia, as is evidenced in the presence of the jackal, the Cretan *agrimi* (*Capra Nubiana*, Cuv or *C Ægagrus*, Gm), the chamæleon, and the stellion (*Stellio vulgaris*), all of which animals reach in Greece their ultimate point of extension westward A good many Greek insects are also of Asiatic species

Wolves abound in Peloponnesus, where indeed they are reported to be annually increasing in numbers They are also common in Northern Greece, including the remoter districts of Attica and Eubœa Their humble cousin the *Jackal* is common in Attica and Eubœa, but especially flourishes in Peloponnesus It is a timid animal, and is seldom now found in packs, though such were common half a century ago, when troops of them, as noisy and numerous as those of India, deprived the Morea Expedition of their well-

[1] "De Animalium Natura," xv 1

[2] Probably the *Vistritsa* river (*i e* the lower course of the *Haliacmon*) See Leake's "Travels in N Greece," vol iii p 293

[3] We are indebted to M von Heldreich for this suggestion

[4] "Observations de plusieurs singularitez et choses mémorables trouuées en Grèce," etc , par Pierre Belon du Mans Paris, 1554

[5] "A Journey into Greece," by George Wheler, Esq London, 1682 Wheler afterwards took orders, and became successively Vicar of Basingstoke and Rector of Houghton le-Spring He was knighted by King Charles II

[6] "La Faune de la Grèce," par Th de Heldreich 1ère partie. Athènes, 1878 This was prepared to illustrate the Greek section at the Paris Exhibition of 1878.

earned rest Nowadays the traveller in Greece is in little danger of such disturbance, neither is he liable to the still more cruel experience of having his boots and shoes (irreplaceable in Greece) devoured by the same ravenous visitors—as was the fate of the unlucky French *savans* *Foxes* are found all over the kingdom, and though clad in sober gray, and smaller than their northern relatives, they may claim the distinction of more varied pursuits, as well as a classical reputation Game and poultry form the substantial part of Reynard's fare, but he has also to answer for much destruction in the vine yards, where the finest and ripest grapes often fall to the share of himself and his short legged rival, the Badger It is doubtful if *Bears* still exist in Greece, but they are not rare in Albania and Macedonia *Polecats* are common in the woods of Attica and Peloponnesus, and the *Lynx* has been occasionally shot in the Morea and Thessaly The *Badger* is common in Attica, and is also found in some of the Cyclades In Crete, its ravages among the grapes are so considerable, that boys are employed during the vintage to blow conches [1] through the night, in all the principal vineyards to scare off these intruders The *Marten* and the *Weazel* are common in most parts of Greece, including the Cyclades These animals are of some classical interest, since the researches of Prof George Rolleston [2] and other zoologists have shown that these were the true domestic cats of ancient Greece They it was who fought all the larder battles of both Rome and Athens, and it is their name (*γαλέη, Mustella*), wrongly rendered cat, which occurs in so many of the classics of both countries According to M Hehn, it was only long after Egypt, that cat's cradle, had become a Roman province in the last days of the Western Empire, that the domestic cat was fairly naturalised in Greece and Rome, as *κάττα* and *Catus* [3] *Otters* are rare in Greece, but they are found about Lake Copais and also at Corfu The *Wild Boar* is common in Attica, Eubœa, and Northern Greece, but very rare in Peloponnesus *Red Deer*, *Fallow Deer*, and *Roe* are met with in several parts of Greece and Albania, but are becoming scarce The peculiar *Wild Goat* already alluded to, is found in Anti-Melos and Crete, and, according to some accounts, in Samothrace and on the islet of Gioura, N of Eubœa Dr Grey identified the Cretan *Agrimi* with the *Capra Beden*, Ehrenb (*C Nubiana*, Cuv), a native of Upper Egypt and Nubia, but it is now usually regarded as a variety of *C Ægagrus*, Gm , which is common in Persia, the Caucasus, and about Mt Taurus The *Chamois* is not uncommon on the higher mountains of N Greece, Albania, and Thessaly Among its known haunts may be mentioned Mts Parnassus, Olympus, and Typhrestus *Hares* and *Rabbits* are common in every part of Greece A German naturalist, Dr Erhardt, has made the curious discovery that the two species never dwell near together In the Ægean this antipathy is evidenced by their appropriation of separate islands Thus Ceos, Syra, Tenos, Melos, Paros, and Naxos are tenanted exclusively by hares, while Cythnus, Gyaros, Seriphus, Cimolus, Myconus, Delos, and Polycandros, are held by the rabbits In Andros alone has a compromise been effected But even here there is a clear line of demarcation, the hares occupy the N half of the island in common with certain wild Albanians (see ANDROS, sec IV), while the rabbits cast in their lot with the Greeks in the south Passing over many smaller mammalia, which we have no space to enumerate, we come to the *Birds of Greece*, the only department of its zoology which has been worked out with anything like system [4]

[1] The office of these Cretan *bucinatores* is no sinecure, and the sounds produced, especially when heard on a still night, have a most strange and weird affect.

[2] "Journal of Anatomy and Physiology" Cambridge, 1868

[3] "Kulturpflanzen u Hausthiere in ihrem Uebergang aus Asien nach Griechenland und Italien, sowie in das übrige Europa," by Victor Hehn 3d edition, Berlin, 1877, p 407

[4] For a list of the existing works and papers on Greek ornithology, see von Heldreich's "Faune de la Grèce," and the excellent bibliographical notice appended to Part III of Mommsen's "Griechische Jahreszeiten"

"Among the many attractions," writes an English traveller, "of a journey in Greece is the variety of birds unknown, or seldom seen, in England In the interior the horizon is rarely without eagles, vultures, or other large birds of prey, circling majestically in the air, while rollers spread their brilliant wings to the sun by the side of the path, bearcoots and orioles flit through the trees above one, gay hoopoes strut along, opening and shutting their fan-like crests, and now and then a graceful snow white egret stalks slowly by An almost endless variety of waterfowl haunts the lakes and rivers In the Turkish provinces storks annually resort to breed in all the towns and villages, but they have generally disappeared from the kingdom of Greece—so much so that the Ottomans entertain a superstition that these birds follow the declining fortunes of Islam The truth is, that the Christians often kill or annoy them, whereas the Moslems, though often reckless of the life of man, are very tender-hearted towards all other animals "[1]

The Greek birds already catalogued and described amount to no less than 358 species, and this list is believed to be still incomplete Some of these are indigenous to Greece, while others are only summer or winter sojourners, or again mere birds of passage Among the true natives of Greece are found no less than 5 species of *Eagle*, including the golden and imperial eagles, while 2 others are among the occasional visitors There are 5 species of *Falcon*, and 2 others come for the winter [2] A 6th species (*F Cenchris*, Naum) is common on the Acropolis between March and August, and is a valuable agent in the destruction of the dreaded locusts The only known Greek *Owl* is the small species sacred to Minerva (*Athene noctua*, Retz), which is common all over Greece The owls of the Acropolis have diminished in numbers of late years, but their melancholy hooting may still be heard any fine night The *Reptilian fauna* of Greece is especially rich, and, according to M Betta, includes nearly half of the total number of European species Among these are 5 species of Tortoise, 17 (or, with doubtful cases, 27) species of *Saurian*, 17 (possibly 19) of *Ophidia*, and 9 of *Amphibia* Among the saurians the most interesting is unquestionably the chamæleon, a solitary specimen of which was found in 1861 at Vitylos, in Maina The stellion (*Stellio vulgaris*, Latr) is known in Romaic (in Myconus, Crete, etc) by the name of *κροκόδειλος*, and, in the opinion of M von Heldreich, is that "little crocodile" after which, according to Herodotus, the Ionians named the great Saurian of the Nile [3]

Snakes are common all over Greece, but the majority are not venomous There are also, however, 2 species of *Viper*, which are by no means uncommon, and whose bite is occasionally fatal The most dangerous, and also the commonest, of the 2 species is the *Viper Ammodytes*, Latr It is found all over Greece in dry or rocky ground, as well as under stones when torpid It rarely exceeds the length of 15 inches, and may be easily recognised by the protuberance, or horn, on its snout It is common in Attica, but seldom or never attacks man unless trodden on, or otherwise irritated The effect of its venom is to paralyse the spinal nervous system

The *marine fauna* of Greece is scarcely less varied and interesting than

[1] Sir Thomas Browne instances the frequency of storks "in the dominions of the Great Turk," in his vindication of that bird from the calumnious reproach of harbouring anti monarchical sentiments (*Pseudoxia Epidemica*, Bk iii chap 27) Its absence from democratic Greece would have delighted that staunch Royalist as negative evidence to the same effect.

[2] The most noteworthy among these is the *Falco Eleonorœ*, which is found in large numbers on the desert islets of the Archipelago The nesting season is in August, and its young, which are fed by the parent bird almost exclusively on fat quails, are considered excellent eating by the inhabitants of the Ægean

[3] "Καλέονται δὲ οὐ κροκόδειλοι, ἀλλὰ Χάμψαι· κροκοδείλους δὲ Ἴωνες ὠνόμασαν, εἰκάζοντες αὐτῶν τὰ εἴδεα τοῖσι παρὰ σφίσι γινομένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἰμασιῇσι" (B. 69).

the terrestrial *Dolphins* are common everywhere, while *Porpoises* and *Whales* are not unknown in the Ægean. The *sea fish* of Greece may almost compete with its birds in the beauty and variety of their tints, some brilliant species including as many as 6 distinct colours. Those catalogued amount to 246 species, but special observations are almost entirely wanting, little or nothing has been attempted beyond identifying the species and recording the names.[1] A fine field of observation for the zoologist is open here, with the certainty of obtaining interesting and valuable results, including, in all probability, the discovery of additional—possibly new—species. But it is to be feared that the Greek seas may wait long for the keen observation of a Montagu, or the pen and pencil of a Yarrell. It must always be matter for deep regret that untoward circumstances deprived the world of the chief fruits of Prof. E. Forbes's brilliant zoological campaign in the Ægean. His report on its mollusca and radiata[2] marked an epoch in the history of zoological research, and will remain a lasting monument of his genius and industry, yet it represents but a small portion of the material he had collected. To him, as has been well said, the isles and shores of the Ægean were "consecrated ground." "He was re-discovering those forms which, in the hands of Aristotle, had laid the foundation of his science. The shadow of one great name was around him, a name which, the further his own researches proceeded, the more he felt himself constrained to revere."[3]

Flora.—The vegetable products of Greece are, for the most part, similar to those of Southern Italy. The country may in this respect be considered as divided into 4 zones or regions, according to its elevation. The first zone, reaching to 1500 ft. above the sea level, produces vines, figs, olives, dates, oranges, and other tropical fruit, as well as cotton, indigo, tobacco, etc., and abounds in evergreens, as the cypress, bay, myrtle, arbutus, oleander, and a multitude of aromatic herbs and plants. The second zone extends from 1500 to 3500 ft. perpendicular, and is the region of oak, chestnut, and other English forest trees. The third zone reaches the height of 5500 ft., and is the region of beech and pine. The fourth, or Alpine zone, including all the surface above 5500 ft. in height, yields only a few wild plants.

Acarnania, Elis, Messenia, and in general the *western* parts of Greece, are the most richly wooded, the eastern provinces and the Ægean islands, Eubœa excepted, are for the most part bare. Persons interested in botany should not fail to procure a very useful little work entitled "Die Nutzpflanzen Griechenlands," by Prof. Theodor von Heldreich, published at Athens in 1862.

I. General Geographical Configuration of Greece

No one can pretend to understand Greek history, and the peculiar influences that contributed to mould the genius of its people, without a clear comprehension of the leading features of its geography.

"If the study of Greek topography," writes Dean Stanley, "tends to fix in our minds the nature of the limits of Greece, it also tends more powerfully than anything else to prevent our transferring to Greek history the notions derived from the vast dominion and colossal power of modern or even of

[1] The *freshwater* fishes of Greece have been already noticed under the head of SPORT, pp. 29, 30. Further particulars on the subject are wanting.

[2] "Report on the Mollusca and Radiata of the Ægean Sea," in *Rep. Brit. Ass.*, 1843.

[3] "Memoir of Edward Forbes," by A. Geikie, 1861, p. 279.

The standard edition of Aristotle's Hist. of Animals is, of course, that of Schneider (Leipzig, 1811), but for general purposes the following one will be found convenient.—"Ἀριστοτέλους περὶ ζώων ἱστορία, Aristoteles Thierkunde, Kritisch berichtigter Text mit deutscher Uebersetzung u. sprachlicher Erklarung." By H. Aubert and Fr. Wimmer. 2 vols. Leipzig, 1868. The earliest translation of the "History of Animals" (Arabic versions excepted), was a Latin one, executed by Sir Michael Scott for the Emp. Frederick II., (d. 1250).

Roman times The impression of the small size of Greek states, to any one who measures human affairs by a standard not of physical but of moral grandeur, will be the very opposite to a feeling of contempt No Hindoo notions of greatness, as derived from mere magnitude, can find any place in the mind of one who has fully realised to himself the fact, that within the limits of a 2 days' journey lie the vestiges of 4 such cities as Sicyon, Corinth, Megara, and Athens, and that the scanty stream of the Ilissus, the puny mountains of Parnassus and Cithæron, have attained a fame which the Mississippi and the Himalayas can never hope to equal"

The term Hellas was originally applied to a small district of Phthiotis (in Thessaly) containing a town of the same name From this district the Hellenes gradually spread over Greece, but the name was not generally applied to the nation until post-Homeric times The name Hellas was given by the Greeks to any country in which they founded colonies, but in its true geographical application it was restricted to the country lying S of a line drawn from the N E corner of the Ambracian Gulf to the mouth of the Peneius

During the most brilliant period of Grecian history the Epirote and Macedonian tribes were not regarded as Hellenes, and even the Ætolians were considered at best as only semi Hellenic But many of the princes and ruling families of these nations had always been of genuine Hellenic blood, and in later ages—especially after the conquests of Alexander and Pyrrhus—they were virtually incorporated with the Greeks Peloponnesus, though inhabited by Hellenes, was not usually reckoned as part of Hellas

The origin of the names Græcia and Græci, by which the country and its inhabitants were known to the Romans, is doubtful The word Græci first occurs in Aristotle, in reference to the people of Dodona (see *Index*), but Bursian has shown (*Geog v Griech* vol i p 9) that it was in all probability the national and self given designation of the Pelasgic inhabitants of Epirus That the name Græcia does not occur in literary Greek proves nothing at all In the same manner it would be easy to contest the geographical signification of the name Alban from its absence in English literature, yet Alban is no less for that the ancient and national designation of Celtic Scotland After the Roman conquest the names Hellas and Græcia were alike displaced for the official designation of Achaia

"The most characteristic feature of Greece is its mountains When the poet Gray spoke of Greece as a land

> "'Where each old poetic mountain
> Inspiration breathed around,

he laid his finger on what is most characteristic in the Greek landscape On them in great measure depends the character of the nation and of its several branches, and they constantly modify the course of historical events, and especially of military operations The main chain of Northern Greece, which chiefly determines the conformation of the country, is the well defined back bone which runs from N to S under the names of Scardus and Pindus This remarkable mountain wall which divides the continent into two equal halves, may not inaptly be compared to the *spina* of an ancient circus, with a *meta* or goal standing at either end At its northern extremity, where it rises from the great central tableland of European Turkey, it reaches at one spring the height of between 7000 and 8000 ft in a peak which was unnamed in antiquity, but which is now called, no doubt from its shape, by the Slavonic name of Liubratin (the *Lovely Thorn*) At the further end it reaches a similar elevation in *Mt Typhrestus* (at the headwaters of the Spercheius), which, from its pyramidal form and commanding situation, is one of the most conspicuous mountains of Central Greece The division between Scardus and Pindus is marked by the one break where the river *Devol* cuts through it to its very

base on its way to the Adriatic At the centre of the Pindus stands *Mt Lac mon*, the point of divergence of the principal rivers and mountains of Northern Greece Here on the one side the Aous, the Arachthus, and the Achelous, on the other the Haliacmon and Peneius take their rise, and at the same place the *Cambunian* range runs eastward towards Mt Olympus, and to the N W the chains of Tymphe and Ceraunia, which form the N boundary of Epirus, make their way towards the Acro Ceraunian promontory To the W, through out Illyria, Epirus, and Acarnania, the whole of the country to the sea is occupied by a confused mass of rugged mountains radiating in different direc tions, while on the opposite side the Scardus and Pindus are flanked by ex tensive plains, with rich alluvial soil The mountains that bound these plains on the E (themselves offshoots from Scardus) are continued in the *Pierian* mountains until they reach *Olympus*, standing as a huge warder to defend the approach to Greece On the S they are still further prolonged in Ossa and Pelion, which intervene between Thessaly and the sea Beyond them, again, the line of lofty heights once more rises in rugged Eubœa, and is continued in the islands of Andros, Tenos, and others of the Northern Cyclades

"We must now return to Mt Typhrestus Directly to the E is *Othrys*, to the S W diverge the irregular Ætolian mountains, while, parallel to Othrys, the no less lofty Œta runs in the direction of Thermopylæ But those which may be regarded as the most lineal descendants of the main chain of Pindus are the mountains which, taking a S E course, are successively known by the famous names of *Parnassus* in Phocis, and *Helicon* in Bœotia, after which, as *Cithæron* and *Parnes*, they separate the last named country from Attica, throwing off spurs southwards in *Ægaleos* and *Hymettus* Again, from the end of Œta, another and less well marked branch skirts the Euboic gulf, until it joins the end of Parnes, after which, when it has thrown up the lofty pyramid of *Pentelicus*, it sinks towards the sea at *Sunium* to rise once more in the outlying islands Finally, *Geranea*, which blocks the approach to the Isthmus, may be regarded as an offshoot of Cithæron"

Peloponnesus, "which has been called the Acropolis of Greece, is itself a mass of mountains Between the mountains of Peloponnese and those of the rest of Greece there is no connection, they are to be regarded as radiating from Arcadia Those that rise nearest to the Isthmus, in the Corinthian territory, were called in ancient times the *Oneian* mountains From these the land slopes gradually upwards towards *Cyllene*, which marks the commencement of the most important chain in the Peninsula Here three mighty peaks, all over 7000 ft high *Cyllene* in the E, *Aroanius* in the centre, and *Erymanthus* in the W, with the mountains that join them, form a continuous line which separates Arcadia from Achaia The other principal chains take a direction at right angles to this Running S from Cyllene, rise successively *Artemisium* and *Parthenium*, afterwards continued in the range of *Parnon*, which forms the E limit of the Valley of Sparta, and ulti mately runs off into the promontory of *Malea* In the centre, following the same direction, is *Mœnalus*, to the S of which stretches the great barrier between Laconia and Messenia—*Taygetus*, which, after reaching an elevation of somewhat less than 8000 ft above Sparta, sinks down towards the Tænarian promontory The ranges of Western Arcadia have a less distinctly marked character, but in the S they attain a considerable height in Lycæum, and are continued by Mts Ithome and Eva to the extremity of Messenia The only other mountains that remain to be noticed are those of Argolis, which sepa rate from Mt Artemisium and bear towards the south-east"—*H F Tozer*

Again, S and S E of Peloponnesus, lie those numerous islands, aptly termed by a great German writer, the stepping-stones of civilisation from the East.

Most of the *Rivers* of Greece are mere mountain torrents, dry in summer,

such as the *Ilissus* None of the rivers of Greece are navigable The following are among the most important —

In Northern Greece, the *Peneus*, the *Achelous*, the *Evenus*, the *Spercheus*, the *Bœotian Cephissus*, and *Asopus*

The chief rivers of Peloponnesus are the *Alpheus*, the *Eurotas*, the *Pamisus*, and the *Elean Peneus*

The following Table of the altitudes of thirty of the more important Greek mountains will be found useful It is extracted from a more extensive one prepared by Mr F F Tuckett, assisted by the Rev H F Tozer [1]

Ancient Name	Locality	Feet	Romaic Name
Olympus	in Thessaly	9754	Olympos [2]
Ancient name unknown	,, Locris Ozolis	8242	Guiona
Parnassus	,, Phocis	8068	Lykeri
Ida	,, Crete	8060	Psilloriti
Taygetus	,, Laconia	7904	St Elias
Cyllene	,, Arcadia	7789	Ziria
Aroanius	,, ,,	7726	Chelmos
Erymanthus	,, Achaia	7297	Olonos
Pindus	,, Dolopia	7074	Bugikaki
Ossa	,, Thessaly	6407	Kissovo
Parnon	,, Laconia	6355	Malevo
Panachaicum	,, Achaia	6322	Voidia
Œta	,, Œtæa	6322	Oxia
Othrys	,, Achaia Phthiotis	6100	Pylora
Mænalus	,, Arcadia	6066	Apano Khrepa
Artemisium	,, Argolis	5814	Malevo
Helicon	,, Bœotia	5738	Palæo Vuni
Dirphys	,, Eubœa	5725	Delphi
Pelion	,, Thessaly	5310	Mavro Vuni
Lycæus	,, Arcadia	4659	Diaphorti
Parnes	,, Attica	4636	Ozea
Cithæron	,, ,,	4629	Elatea
Oche	,, Eubœa	4606	St Elias
Geraneia	,, Megaris	4495	Makri Plagi
Parthenium	,, Arcadia	3993	Rhoino
Pentelicus	,, Attica	3642	Mendeli
Hymettus	,, ,,	3369	Trelo-Vuni
Ithome	,, Messenia	2631	Vurkano
Acro-Corinthus	,, Corinthia	1887	Kastro
Panhellenium	,, Ægina	1752	St Elias

With respect to altitudes in Macedonia, Thessaly, and Albania, the traveller is referred to the admirable work [3] of that distinguished geologist Dr Ami Boué, where he will find (vol iv p 568) a valuable Table of Heights, determined by the author's barometrical observations

For fuller information on the Geography of Greece, the traveller is especially referred to the following works —

TOZER, *Lectures on the Geography of Greece* 1873

BURSIAN, *Geographie von Griechenland* 1862-72

STANLEY, *Geography of Greece* (*Classical Museum*, vol i p 41-81)

[1] "A contribution to the Hypsometry of Greece, based chiefly on the results of the French Survey," by F F Tuckett, 1878 (Heights in the Archipelago chiefly from *Admiralty Charts*)

[2] Olympus, as pointed out by Mr Tozer, is the only mountain in Greece which has preserved its ancient name unaltered.

[3] "La Turquie," par Ami Boué 4 vols Paris, 1840

THIRLWALL, *Geography of Greece* (Introd chapter to his *History*)
KIEPERT, *Lehrbuch der Alten Geographie* 1878
SMITH, Article GRÆCIA in *Dic Gr and Rom Geog* Second edition
WORDSWORTH, Introductory chapter to his *Greece*

J GEOLOGY AND MINERAL RESOURCES OF GREECE

It is not a little strange that while the archæology of Greece has been made the subject of systematic investigation and study, by a large number of able and distinguished explorers, during fully two centuries, the *foundations* of the country have been almost entirely neglected We may fitly apply to Greece the words of a great Russian traveller, writing of Asia Minor "I have long wondered why this classic soil, the object of so many archæological researches, has never been thoroughly explored in reference to its natural history in a detailed manner, as if Europe were so entirely occupied with the search after ruined cities that it had not a thought to spare for the ground on which they stood, and designedly endeavoured to forget the sublime works of nature by studying the ephemeral, dwarf card houses of mankind "[1]

Many reasons might be adduced to explain this omission in the case of Greece, none that can justify it The most respectable is, that the structure of its wide extending secondary rocks, (including their metamorphic equivalents), is at once so complicated and so monotonous, that until very recently no geologist was to be found willing to grapple with so involved a subject,—a subject, moreover, which, from the general absence of organic remains, promised nothing but ungrateful results The almost entire absence of interest among the Greeks themselves has doubtless been another retardatory cause—an absence of interest amounting in the case of Geology almost to aversion

In the following brief notice, we shall attempt no more than the barest outline of the geological structure of Greece, premising that our present sources of information on the subject are so limited and unsatisfactory that all statements require to be received with the greatest caution It is with some legitimate pride that we record the fact that the earliest observations, in any language, on the geology of Greece were made by two Englishmen, viz Dr Sibthorpe (1785 95) and Dr Clarke (1806) They consist of stray notices scattered through their respective writings, and though, from their slight and fragmentary character, these notes are of no practical utility at the present time, they are nearly always good and accurate in themselves The real pioneers in the subject have, however, been Virlet (1829) and Fiedler (1840) for Greece, and Boué (1840), followed by De Verneuil (1845) for Turkey It is impossible to praise too highly the labours of these earlier investigators—labours not only excellent in themselves, but often carried out, especially in the case of Dr Boue, at actual risk of life

About fifteen years after the publication of Fiedler's work, a young French palæontologist—since risen to eminence—M Albert Gaudry, was deputed by the French Government to investigate the richly ossiferous deposits of Pikermi, discovered by the historian Finlay in 1835 The results of his researches, published contemporaneously in the *Comptes Rendus* of the Academy of Sciences, were given to the public in 1862, in two splendid volumes, under the title of "Les Animaux Fossiles et la Géologie de l'Attique" Again fifteen years elapsed before any other contribution of importance appeared on the subject But in 1877 there were published the first of a series of very valuable papers on the geology of certain tracts of Greece, contributed to the Journal of the Imperial Academy of Sciences at Vienna, by several zealous Austrian geologists, MM. Neumayr, Teller, Bittner, and Burgerstein These

[1] "Notes on the Geology of Asia Minor," by P de Tchihatcheff, *Leonhardt's Neues Jahrb*, 1847, and *Q J G S*, vol iii (1847).

papers have since been republished in a single quarto volume.[1] Like most continental geologists, the writers named are far keener to notice and record local lithological details than to attempt to establish the general relations and synchronism of strata M Gaudry alone, we believe, has made some useful advances towards this object, and even he is not free from the prevailing characteristic of the continental school Besides the authorities already named, there have appeared at different times sundry short notices on detached questions by various writers, including our countryman, Adm Spratt (see *Travels in Crete* and *Q J G S* s v Spratt) From these various sources we are enabled to compile the following brief notice, which will be restricted to the geology of the Greek kingdom, as the structure of Macedonia, Thessaly, and Albania could not be treated of without reference to the general geology of Turkey, a subject quite beyond the limits of this Handbook For a description of the mountain systems of Greece, the reader is referred to the preceding article (GEOGRAPHICAL CONFIGURATION OF GREECE)

Plutonic Rocks —The most characteristic rock of this class in Greece is serpentine, which occurs in large masses,[2] with occasional local variation, in Locris, extending N W —S E between Darnitza and Mt Zuka, at and immediately S of Atalanti, also at Exarchos (Bœotia), and in a narrow triangular mass extending from Moriki and Sagmata to Lukisi Serpentine, however, attains its principal development in the Island of Eubœa, where it occurs at Chalcis, at Rachti, near Vatonda (containing chromite, for which there are works) and in the district S of Makri Muli Further N, it forms a grand semicircular belt sweeping S from Limni to Hagios Georgios, and thence N again to Port Rimasi This belt is of very unequal width, its greatest breadth is on the N E side of the island, between Markataes and Port Rimasi Apparently no serpentine or other plutonic rock occurs in Continental Greece W of Darnitza In the Peloponnesus serpentine is found in the districts of Argos and Corinth, at Palæokastro, Piada, Epidaurus, Hermione, Calaureia, Tripolitza, and Trinisia (Laconia) The islands of Tenos, Andros, Scyros, and Scopelos, all include serpentine in their structure M Gaudry opines that the Greek serpentines are due to successive eruptions at various periods If the observation made by MM Boblaye and Virlet be correct, some of the Peloponnesian serpentines date from pre Cretaceous times, while, according to M Gaudry, some of the Attic serpentines are no older than the Miocene period[3] Granitic rocks are very scantily represented on the mainland of Greece, the only noteworthy example is a small patch at Plaka in S Attica Granite is, however, the principal constituent of many of the Ægean islands, among others of Delos, Myconus, Paros, Seriphos, Naxos, and Tenos It also occurs in small patches at other points in Attica and Eubœa in the form of that white or greenish felspathic rock to which continental geologists give the name of Eurite Occasionally it exhibits a porphyritic structure Perhaps the most interesting point for studying the Greek granites is the island of Myconus, where, according to M Cordella, the granite passes into syenite on the N (Cape Tourlo), and into gneiss in the centre of the island The latter observation, if correct, is of interest in connection with Sir A C Ramsay's views on the genesis of granite According to M Cordella, the passage of granite into gneiss may be also observed in the islands of Delos (Mt Cynthos), Ios, and Naxos (between H Ioannes—E of the town—and the village of Angaries, as well as on Mt Coronon)

[1] "Geologische Studien in den Kustenlandern des Griechischen Archipels" Separatausgabe des xl Bd der Denkschriften der K K Akad der Wis (Math Naturwiss Classe) Vienna, 1880 M Fuchs and two of the writers named above had already in 1875 6 contributed a few notes on Greek geology to the records of the Imp Geol Institute of Vienna

[2] It occurs at many other points in Attica and Bœotia in small patches, among others at Athens, Oropos, Thebes, and Stylis

[3] "Animaux Fossiles et Géologie de l'Attique," vol i p 396

Palæozoic Rocks —No trace of these has been detected in the Greek kingdom Of the islands of the Ægean described in this Handbook, Samothrace appears to be their sole representative On the strength of some Spiriferæ discovered by M Virlet in this island, it has been classed by him as Silurian.

Secondary Rocks —The secondary rocks are by far the most extensively developed in the Greek kingdom Under this head must be included the metamorphic rocks (marbles and crystalline schists), which form several of the most celebrated mountains of Greece (*e g* Pentelicus, Hymettus, Taygetus, etc) None of the Greek sedimentary rocks are apparently older than the Cretaceous period, to which all the secondary deposits of Greece are regarded as belonging Nearly three fourths of the surface of Peloponnesus are formed of rocks of this age, here represented by compact limestone, alternating with marls, sandstone, and conglomerate They exhibit extensive traces of rupture and dislocation on a grand scale, and are also in great part metamorphised , organic remains are rare MM Boblaye and Virlet classed this group as Lower Cretaceous Such subdivisions can, however, scarcely be assigned with safety while our knowledge of Greek geology remains so fragmentary

The cretaceous system (limestone and sandstone), exclusive of insignificant exceptions, forms the entire mass of Continental Greece W of Darnitza E of Darnitza it continues to be the dominant formation, but its superficial continuity is broken by the presence of deposits of later age E of the point named, it sweeps along the N coast from Lamia to Cape Almyro , and Southwards, from the Gulf of Aspraspitia till it joins the great cretaceous mass formed by the mountains of Megaris and Attica , it then reappears in Eubœa The Ionian Islands are principally constituted of cretaceous rocks, though associated with others of Tertiary age , the N Sporades (notably Skopelos, Gioura, and the Piperi) are also in great part cretaceous

Tertiary Rocks —These are of considerable interest from their comparative richness in organic remains *Eocene*—This period is not, as far as is yet known, represented in Continental Greece,[1] but it affords several isolated deposits in Peloponnesus The nummulitic rocks of Tripolitza are the best known example , they have yielded five species of this characteristic fossil The freshwater deposits of Koumi in Eubœa formerly classed as Eocene by Prof Unger and Adm Spratt, are pronounced by M Gaudry, on what appears good evidence, to be of Miocene age *Miocene* —In this period Greece was united to Asia Minor by broad grassy plains, occupying the space now covered by the Ægean, which afforded habitation and sustenance to troops of the Dinotherium, the Hipparion, the Giraffe, and other large herbivorous animals, which then peopled Greece This development of the herbivora as the dominant class is, in the words of M Gaudry, "the most characteristic feature of later Miocene times "[2] These broad prairies were interspersed by occasional freshwater lakes, of which traces have been found in Attica, Eubœa, the Island of Chiliodromi, Asia Minor, Scio, Mytilene, Samos, Crete (?) and European Turkey The Miocene scenery of Greece was further diversified by an almost tropical richness of vegetation, as revealed in the freshwater deposits of Koumi and Oropos

Lacustrine deposits occur at intervals over a large extent of Attica, and a portion of Bœotia, but we must refer the reader to M Gaudry's description (*Animaux Fossiles*, vol 1 p 401) for particulars, and confine our remarks

[1] Unless, indeed, a recent report of nummulites having been discovered near Lamia be confirmed

[2] "Considérations sur les Mammifères qui ont vécu en Europe à la fin de l'époque Miocène," par Albert Gaudry, 1873, p 9 According to M Gaudry the fossil fauna of Pikermi, Mont Léberon (Provence), Baltavar (Hungary), and Concud (Spain), represent a later period than the analogous Upper Miocene fauna of Eppelsheim *Ibid* page 21

to the typical deposit of Koumi The lacustrine Miocene deposits of Attica exhibit almost everywhere traces of dislocation, this disruption must have occurred before the close of the Miocene period, for at several points horizontal Pliocene strata rest unconformably on highly inclined lacustrine beds

The contiguous valleys of Koumi and Kastrovalla in Eubœa are both filled by nearly horizontal lacustrine strata, resting unconformably on beds of secondary age The two valleys are only separated by a narrow ridge of semi crystalline limestone and friable schists "The lacustrine deposits consist of white marls interstratified with compact calcareous beds, resembling lithographic stone," which splits into slabs and is used for tiles "In some of the spots which are quarried for these slabs, freshwater shells and the leaves of land plants abound to such an extent that it is hardly possible to split any fragment without exposing an impression of a leaf "[1] The well known lignite beds are overlaid by about 200 ft of calcareous strata and marls The lignite, according to Adm Spratt, contains no vegetable impressions It was discovered about 1832 through exposure by a landslip The fossil flora of Koumi has since been described in detail by M Unger,[2] who enumerates no less than 115 species of trees and shrubs from these beds Count Gaston de Saporta, assisted by M Ad Brongniart, has also done much to elucidate the subject, and has contributed an interesting tabular view to M Gaudry's work (*Animaux Fossiles*) of the Flora of Koumi and Oropos, as compared with that of the Miocene deposits of Austria and Switzerland As the result of this comparison, M de Saporta regards the Koumi Oropos beds as Lower Miocene, or, as he expresses it, occupying chronologically an intermediate position between the "Calcaire de la Beauce" and "Sables de Fontaine bleau "[3] A considerable number of fossil fish have also been obtained from the same quarries *Pliocene* —To this period belong the celebrated Pikermi beds, so named from the ravine in which they were first observed They extend from the upper slopes of Pentelicus down to Marathon, and are also visible at Stavrò, Kharvati, and Cephissia About Daoud Mendeli (a ruined convent) they occupy depressions in the mica schist They consist of breccia, conglomerate, and sandy marls, they are conspicuous by their bright red colour when exposed, and also, in general, by their fertility According to M Gaudry, they may be best studied between Cephissia and Tziourka Similar beds occur at several other points in Attica, they are mostly horizontal, and repose unconformably on highly inclined Miocene lacustrine strata Their stratigraphical relations may be best observed along the cliffs between the mouth of the Pikermi torrent (near Raphina) and the plain of Marathon

M Gaudry claims for these deposits an exclusively fluviatile origin In support of this view he adduces the following facts,—(1) That these beds have not the regularity of lacustrine deposits, but resemble those in course of formation by Greek streams, (2) that they are composed of pre-existing Pentelic rocks, (3) that the fauna is exclusively terrestrial

The fauna of Pikermi is as varied in kind as it is rich in numbers,[4] but the skeletons are all broken up, and the bones distributed in the utmost confusion

[1] "On the Geology of a part of Eubœa and Bœotia," by Lieut Spratt, R N, *Q J G S* vol iii.

[2] "Die Fossile Flora von Kumi auf der Insel Eubœa," by Prof F Unger, in Denkschriften der K K Akad. der Wis (Math Naturwiss Classe) xxvii Bd Vienna, 1867

[3] "Un peu au dessus des Sables de Fontainebleau, vers l'horizon du Calcaire de la Beauce"

[4] The following list of the specimens obtained by M Gaudry alone will give some idea of the wealth of the Pikermi beds —

Hipparion,	remains of 80 individuals			Ancylotherium,	remains of 3 individuals		
Dinotherium,	,,	2	,,	Sus,	,,	12	,,
Helladotherium,	,,	11	,,	Various Carnivora,	,,	32	,,
Camelopardalis,	,,	3	,,	Monkeys,	,,	25	,,
Mastodon,	,,	4	,,	Antelopes, etc	,,	154	,,
Rhinoceros,	,,	23	,,				

The following are some of the principal genera and species —*Rhinoceros pachygnathus, R Schleiermacheri, Hipparion gracile, Mastodon Pentelici, Dinotherium giganteum, Ancylotherium Pentelici, Hyæna eximia, H græca*, also species of *Helladotherium, Camelopardalis, Palæoreas, Tragocerus, Palæoryx, Palæotragus*, and in this strange company familiar Sus (*S erymanthius*) The Quadrumana were represented by *Mesopithecus Pentelici*

We must now give an abridged account of the ingenious theory by which M Gaudry accounts for the presence of a Miocene fauna in beds of Pliocene age He assumes that when the great catastrophe took place which closed the Miocene period, and caused the irruption of the sea between Greece and Asia, some of the inhabitants of the plain sought a refuge from the inundation on the neighbouring heights, but that being deprived alike of space, food, and water, they soon died, and that their bones were ultimately swept by the mountain torrents into the ravine of Pikermi That these animals could not have tenanted Greece later than the upheaval of the Miocene strata seems clear, for at the close of that period of upheaval Attica had already assumed its present arid configuration, the waters seem all to have been drained off into the sea in the act of upheaval [1] Pliocene freshwater deposits are wholly wanting in Attica, although not in some other parts of Greece M Gaudry concludes his remarks on the Pikermi fauna by an observation so excellent in itself, and so cogent in its application to many other cases besides the one under consideration, that we prefer to give it in his own words untranslated —"Je ne pense pas que les partisans de la theorie des causes actuelles rejettent *a priori* mon explication, parceque elle suppose une dislocation brusque, ce serait exagerer cette belle theorie que de vouloir rendre compte de tous les faits géologiques par des actions lentes, et nier qu'il y a eu autres fois des dislocations plus violentes que celles dont nous sommes les témoins" [2]

A band of Pliocene strata (mainly calcareous tufa, very similar to that of Sicily), forms the coast line of Peloponnesus, and a considerable portion of Continental Greece, including Attica The yellow Piraic limestone, so much employed for the foundations of ancient buildings, is of this character Tufa, of the same age and structure, extends in horizontal strata, across the Isthmus, from Kalamaki to Corinth The coast Pliocene has hitherto yielded some twenty five species of mollusca [3] The fossils which mainly characterise the formation here, as elsewhere, are *Pecten* and *Ostrea*, of both of which genera several species occur The general facies shows a mingling of extinct and recent forms Pliocene rocks also enter largely into the structure of the Sporades, the Ionian Islands, and some of the Cyclades Besides these marine Pliocene strata, there occur in the districts of Megara and Corinth certain mingled fresh and brackish water deposits of the same age [4] They are best developed at Megara They extend W of the town, and cover the front of Mt Geraneia, occupying an area 2 or 3 leagues long by 1 wide, and attain at some points a thickness of at least 80 metres The formation consists of three stages, viz an upper and lower freshwater limestone, separated by an intervening stratum (also limestone) of brackish origin, as proved by its organic contents The faunæ of the upper and lower fresh-

[1] "Animaux Fossiles," vol i p 432, *et seq* An Austrian geologist, M Fuchs, has written an interesting paper, with the view of proving the Pikermi fauna to be of Pliocene age But such a conclusion seems alike irreconcilable with the character of the fauna and the position of the beds At any rate, it seems desirable to have more precise information, before accepting a classification so much at variance with the conclusions of the writer who has hitherto done most to elucidate the subject

[2] "Animaux Fossiles," vol i p 434

[3] *Ibid* vol i p 439

[4] These freshwater deposits were confounded by the French Expedition with the ordinary coast Pliocene

water deposits appear to be identical In the Valley of Corinth the brackish stratum is thicker than at Megara, and the upper lacustrine stage is absent [1]

M Gaudry is disposed to regard the calcareous deposits of Megara as the equivalents of Sir Roderick Murchison's Aralo Caspian (or Steppe) limestone [2] This may be the case, although the circumstances under which they were formed differed widely The Greek beds contain very few organic remains The only species common to the Russian and Greek deposits is the recent *Cardium edule*, and the only genus *Neritina*, species of which occur in both [3] M Gaudry also considers it probable that the younger freshwater deposits of the interior of Asia Minor, the valley of the Xanthus, Cos, and Rhodes, are of the same age as those we have just described Prof E Forbes, who was, we believe, the first writer to point out the difference in age between the lacustrine deposits of the coast (see above under *Miocene*) and those of the interior of Asia Minor, regarded them as of later date than the Smyrna deposits, but "anterior to the Pliocene marine formations of Asia Minor and the Sporades" [4] Prof Forbes had, however, it should be observed, classed the older lacustrine deposits as *Eocene*

Post Tertiary Rocks —No deposits of this period in Greece, as yet described, are of much interest It will suffice to specify three examples, one of the *Post Pliocene*, the others of the *Recent* formation Prof Domnandos [5] obtained many years ago a portion of a tusk of *Elephas primigenius* (Mammoth) from the gravel beds of the Alpheus at Megalopolis, and in 1861 Sig Guicciardi Barazetti discovered in the same locality a molar of the mammoth, and fragmentary bones of *Bos primigenius* Further particulars are wanting Near Kalamaki is a recent deposit, which, according to M Horner, has yielded 84 species of existing mollusca

M Cordella has described a very singular deposit which has formed on the Laurium sea board, within historic times It is a very hard conglomerate, consisting of the ancient scoriæ from the mines associated with shingle, quartz, and sand, the whole bound together by a strong argillo calcareous cement The hardness and durability of this exceedingly modern rock is such that it is quarried by the villagers of Keratia to form the hand mill stones with which they grind their wheat and barley

Volcanic Rocks —The only present centre of active volcanic action in Greece is the Santorin group of islands As this has been fully described under its proper heading, it is needless to say more of it here The volcanic rocks of Greece belong to very various periods, indeed Sir C Lyell went so far as to state, doubtfully, that volcanic rocks of Jurassic age occurred in the Morea This assertion, however, has never been either confirmed or disproved The older volcanic rocks of Greece consist almost exclusively of trachyte and its allied forms Trachyte proper occurs in the islands of Melos, Anti Melos, Cimolus, Polycandros, Pholegandros, Santorin, Anti Paros, Scyros, Poros, and Ægina, and in the peninsula of Methana It usually occurs in hummocks or low hills At Kastro, in the island of Anti Melos, these attain the height of from 850 to nearly 1700 ft Near Port Apollonia in Melos, the trachyte has assumed a columnar prismatic structure Quartz trachyte occurs in Cimolus and the adjoining islets, and in Melos, where it is quarried for mill-stones Pearlstone is found in the islands of

1 "Animaux Fossiles," vol i p 446
2 "Russia and the Ural Mountains,' vol i p 297
3 Compare the above, vol i p 306, with "Animaux Fossiles," vol i p 445 47
4 "Note on the Fossils collected by Lieut Spratt in the Freshwater Tertiary Formation of the Gulf of Smyrna," by Prof Edward Forbes, *Q J G S*, vol i.
5 Prof Domnandos deserves a passing notice as the only naturalist modern Greece has hitherto produced His zoological and geological collections, bequeathed to the public on his death in 1857, formed the nucleus of those now in the university

Melos and Anti-Paros Obsidian occurs in great abundance among the Pliocene conglomerates of Melos, at Nychia, and also in the Santorin group It appears to have been an object of export from Melos in ancient times [1]

The best example of an extinct volcano in the Ægean, is afforded by the Turkish island of Nisyros This island is nearly circular in form, and, according to Dr Ross,[2] of exclusively volcanic origin The centre of the island is occupied by a vast, nearly crescentiform, crater, about a league long by half a league broad, and over 2000 ft deep The crater contains several solfatare, the largest of which is about 100 paces in diameter At the time of Dr Ross's visit slight detonations occurred every 20 to 30 seconds Sometimes these are loud enough to be heard at a distance of more than 3 miles The crater is surrounded by precipitous lava cliffs, and streams of lava can be traced on all sides from the rim of the crater towards the sea, into which they project as headlands Hot saline water springs up at almost any point along the sea shore on digging to a very slight depth in the sand and shingle This water has a temperature of from 28° to 30° R, and is used by the peasants for fulling coarse cloth For this purpose the women scoop out small shallow basins in the shingle

Thermal springs are common in many parts of Greece, some of them are in high local repute as remedies

Mineral Resources of Greece —The following brief notice of the principal industrial products of the mines and quarries of Greece may complete our notice of Greek Geology [3]

Gold occurs in very small quantities in the island of Scyros It is found in the bed of the stream just below the town, among *débris* of serpentine and magnetic iron Some ancient scoriæ found here yield, after crushing and smelting, 3 to 5 per cent gold The gold mines of Siphanto are mentioned by Herodotus, and traces of them near Hagios Sosti may still be recognised, though some of the galleries have been inundated by the sea No gold is now found here Gold is also found at Dolıana in the Peloponnesus, mixed with iron pyrites

Silver is worked at Laurium (See Rte 4), Seriphos, Carystus, Anti Paros, Thera, and Anaphe, in conjunction with lead Traces of ancient silver mines may be seen in the islands of Melos, Cimolus (whence its Italian name of *Argentiera*), and Zea

Lead is found associated with silver at all the above named localities

Zinc is obtained from Laurium and Mt Hymettus The latter mine is in the hands of an English firm (Messrs Swan & Co), who have established works at the foot of the western slopes

Copper occurs in conjunction with other ores at Laurium, Carystus, and Seriphos, and with less alloy at two points in Phthiotis (Limogardi and Bosoni), near Epidaurus, and at Trœzene Works have been established at all these places, with more or less success Copper has also been detected at several other points in both Continental and Insular Greece, but without leading to any practical results

Iron is found in Southern Eubœa, near Cape Matapan, and in the islands of Cythnus, Chiliodromi, Scyros, and Seriphos The principal mines are at Seriphos, and appear to be prospering The ore is exported to Newcastle in the rough, and there smelted

[1] Some fine illustrations (photographic) of Greek volcanic rocks will be found in a magnificent work issued by the French Government, entitled "Minéralogie Micrographique Roches Eruptives Françaises," par F Fouqué et A Michel Lévy, 1879

[2] "Reisen auf den griechischen Inseln des Aegaischen Meeres," by Dr Ludwig Ross Tübingen, 1843 See vol ii pp 67 79

[3] These particulars respecting Greek mines and quarries are mostly derived from a report by M Cordella (consulting engineer of the Laurium Company), prepared for the Greek section of the Paris Exhibition of 1878

Lignite is worked at Koumi and Oropos, and is now employed in some of the smelting operations at Laurium It burns badly, emitting much smoke, and its caloric power is only in the proportion of 1 to 3 as compared with the best Newcastle coals

Petroleum and Bitumen occur at several points in the kingdom, but have not as yet been put to any use

Sulphur occurs at several points in Greece, but in Melos alone are the deposits of sufficient value to repay the expense of extraction

Emery is largely exported from Naxos, most of it goes to England It is also found in Paros and Sicinos, as well as near Thebes The export trade appears, however, to be entirely confined to the Naxians

Several other mineral exports might be specified, but the above are the most important The principal marble quarries of Greece are the following —

Pentelicus and *Paros* —White statuary marble Also at Pentelicus a coarser variety used for building purposes [1] The Paros quarries are worked by a Belgian Company

Hymettus —White marble, with a black or blue streak, also dark blue gray marble

Dimaristica (near Gythium) —Red marble, the proprietor of the works is German

Scyros —These famous quarries produce a variety of beautiful marbles, including the following colours —Pure white (used for statuary), red, gray, brown, and yellow The variegated marbles of Scyros enjoyed a high reputation in ancient Rome

Tenos —The marbles of Tenos rival those of Scyros in beauty if not in fame They include a dark green kind, resembling serpentine, which has furnished the new R C Church at Athens with monolithic columns 19½ ft high Another very effective Tenian marble is known locally as "*Turchino*," and consists of a pure white ground, with patches of dark blue Besides these, Tenos furnishes excellent black and white marbles

Many of the ancient quarries of Greece still remain to be re-opened, including the celebrated Cipollino quarries of Southern Eubœa

K Practical Observations on Hellenic and Byzantine Architecture, with a Glossary of the Principal Terms

It would be entirely beyond the scope of the present work to enter on the wide domain of Greek archæology,[2] but a few practical observations on the principal characteristics and divisions of Hellenic architecture will not be out of place, and may facilitate to the casual observer the proper appreciation and enjoyment of the splendid remains of ancient Greece The subject may be conveniently distributed under the three following heads —I The masonry of the ancient Greeks as exemplified chiefly in the remains of their military architecture II The three Grecian orders—Doric, Ionic, and Corinthian III The Greek Temple

I *The masonry of the ancient Greeks* —The material most commonly employed was the *palombino* or gray limestone, of which so many of the Greek mountains are constituted Sandstone was also employed, but less frequently The mural masonry of Greece is usually divided into three classes, as follows —

[1] Pentelican marble has only been extensively quarried since about the year 1865 Previous to that date the expenses of extraction and transport were so high as to be practically prohibitory A curious proof of this is that when (*circa* 1852) the Convent Church of Pentelicus was repaired, it was found *more economical to import the marble from Carrara than to extract it from the subjacent rock*

[2] The best guide to classical archæology is still unquestionably Otfried Müller's "Handbuch der Archaeologie der Kunst," second edition (1852), revised by Welcker

A *Cyclopæan* —Irregular blocks of stone are here rudely adapted to each other, the interstices being filled up with smaller pieces, or with rubble Such rough walls, hardly to be distinguished at first sight from the masses of broken rock which strew the surface of a limestone country, were of old believed to have been erected by the Cyclopes, whence their name The walls of the citadel of Tiryns afford a fine example of this kind of construction The Cyclopæan has been commonly regarded as the most ancient species of Greek masonry, but the fallacy of such a classification has been clearly demonstrated (see below)

B *Pelasgic or Polygonal* —In masonry of this class, the stones are no longer unhewn (ἄργοι λίθοι), but their sides are sufficiently smoothed to enable them to be compactly fitted together At the same time the face of the wall was cut or ground to a tolerably smooth surface The walls of Larissa (the citadel of Argos) and, in parts, those of Mycenæ, afford good examples of this species of masonry It is still in common use in many parts of S E Europe for garden walls, etc

C *Rectangular or Hellenic* —This species of masonry is divided into three orders, of which the rudest variety is regarded as the most ancient Its general characteristics are, that the blocks are rectangular and laid in horizontal parallel courses, while the vertical joints are either perpendicular or oblique The walls of Mycenæ present one of the earliest examples of this kind of construction The defences of Messene are a splendid example of this species of masonry in its most perfect form

We have already observed that the mode of construction of walls cannot be accepted as any criterion of their antiquity "In the construction of their walls," the Greeks, "adhered as a mere matter of taste to forms which they must have known to be inferior to others In the example, for instance, of a wall in the Peloponnesus, we find the polygonal masonry of an earlier age actually placed upon as perfect a specimen built in regular courses, or what is technically called *ashlar* work, as any to be found in Greece "—*Fergusson*

This brief notice of the mural architecture of ancient Greece, may be fitly terminated by stating the principal conclusions to which Mr E H Bunbury has come, after an exhaustive examination of the whole subject For this purpose we shall quote Mr Philip Smith's summary [1] Mr Bunbury has conclusively shown—(1) "That while in such works as the walls of Tiryns, we have undoubtedly the earliest examples of mural architecture, it is quite a fallacy to lay down the general principle, that the unhewn, the polygonal, the more irregular and the more regular rectangular constructions, always indicate successive steps in the progress of the art, and that it is also erroneous to assign these works to any one people or to any one period, (2) That while such massive structures would of course be built by people comparatively ignorant of the art of stone cutting, or of the tools proper for it, they might be, and were also, erected in later times, simply on account of their adaptation to their purpose, and from the motive of saving unnecessary labour, (3) That the difference between the polygonal and the rectangular structures is generally to be ascribed, not to a difference in the skill of the workmen, but to the different physical characters of the materials they employed—the one sort of structure being usually of a species of limestone, which easily splits into polygonal blocks, and the other a sandstone the natural cleavage of which is horizontal"

II *The three Grecian Orders* may be characterised as follows —

A The *Doric*, the oldest, the simplest, and the most dignified of all. A shaft of massive proportions, *without a base*, crowned with the simplest of capitals and the heaviest of *abaci*, supports an entablature massive like itself,

[1] "Dictionary of Greek and Roman Antiquities," p 770

and composed of a very few bold members The great characteristic is the triglyphs, originally the ends of the cross beams appearing though the entablature The grave simplicity and majesty of a Doric temple admirably expresses the mind of the race among whom it originated "The Doric character," as Muller observes, "created the Doric architecture"

B The *Ionic* order retains the impress of the Asiatic people among whom it arose The great characteristic of the Ionic pillar is the *volutes*, or spiral projections at each angle of the capital, supposed by some writers to have been suggested by the curling down of bark at the top of the *wooden* column of primitive ages A more probable explanation is that given by C O Muller, who regards the Ionic as merely a decorated Doric capital, and, adopting the theory which regards the original Ionic column as a grave pillar, suggests that the volutes may represent suspended ram's horns, a ram being the customary offering to the dead Both the Ionic and the Corinthian orders have bases to their columns Colonel Leake has made the judicious observation, that of the two early forms of Grecian architecture, the Ionic was usually employed for buildings on a level surrounded with hills, whereas the massive and majestic Doric was best displayed on a lofty rock It was, in fact, situation that determined the Greeks in all the varieties of their architecture "So far," says Leake, "from being the slaves of rule, there are no two examples of the Doric, much less of the Ionic, that perfectly resemble each other either in proportion, construction, or ornament"

C The *Corinthian*, the third and latest of the Grecian orders, with its tall slender colums, its elaborate cornice, and highly wrought capitals, offers a striking contrast to the original Doric "Here," says Mr Freeman, "the utmost lightness of proportion and the most florid gorgeousness of detail have utterly banished the sterner graces of the elder architecture, so completely had commerce, and the wealth and luxury which attended it, changed the spirit of the famous city whose name it bears, since the days when her two harbours were first added to the conquests of the invading Dorian"

The earliest known examples of the use of the Corinthian order are the Philippeium at Olympia, erected B C 338, and the monument of Lysicrates at Athens, which dates from B C 335 According to a well known legend recorded by Vitruvius, the idea of the beautiful Corinthian capital was suggested to the sculptor Callimachus by the sight of a basket covered by a tile, and overgrown by the leaves of an acanthus on which it had been accidentally placed The order appears to have been invented about the time of the Peloponnesian war, but did not come into use until some time afterwards (Smith) "We must remember," writes Mr Freeman (*Hist of Architecture*, 1849), "that the Grecian orders do not, like the styles of Gothic architecture, each represent the exclusive architecture of a single period The invention of new forms did not exclude the use of the elder ones, and the three orders were employed simultaneously Consequently there were many cases in which the architect who adopted the stern grandeur of the Doric order chose it in actual preference to the elegant Ionic and florid Corinthian, which were in contemporary use"

III *The Greek Temple* —It is almost needless to say that this is the most important and characteristic form of Hellenic architecture "Other Grecian remains, however interesting as matters of archæology, throw but little light upon architecture The magnificent propylæa of Athens are simply a Doric portico, differing in no essential respect from those forming the fronts of the temples The vast theatres, whether constructed or hewn in the rock, teach us no new lesson, and can hardly be called works of architecture in the strictest sense Still less can we look for domestic architecture among the Greeks, it was an art not likely to be cultivated among a people who looked

with envy on any individual display of magnificence as betokening designs against their liberties "—*Freeman*

Temples are distinguished by different names according to the number and arrangement of their columns The essential feature in all temples is the *naos* or *cella*, the shrine of the tutelary divinity, of which the temple in its primary form alone consisted. The *pronaos* and *opisthodomus* were added at a later period

"The simplest Greek temples were mere cells or small square apartments, suited to contain an image—the front being what is technically called *distyle in antis*, or with two pillars between *antæ*, or square pilaster like piers terminating the side walls Hence the interior enclosure of Greek temples is called the cell or cella, however large and splendid it may be

"The next change was to separate the interior into a cell and porch by a wall with a large doorway in it, as in the small temple at Rhamnus, where the opening, however, can scarcely be called a doorway, as it extends to the roof A third change was to put a porch of four pillars in front of the last arrangement, or, as appears to have been more usual, to bring forward the screen to the positions of the pillars, as in the last example, and to place the four pillars in front of this None of these plans admitted of a peristyle, or pillars on the flanks To obtain this it was necessary to increase the number of pillars of the portico to six, or, as it is termed, to make a hexastyle, the two outer pillars being the first of a range of 13 or 15 columns, extended along each side of the temple The cell in this arrangement was a complete temple in itself—*distyle in antis*, most frequently made so at both ends, and the whole enclosed in its envelope of columns Sometimes the cell was tetrastyle, or with four pillars in front In this form the Greek temple may be said to be complete, very few exceptions occurring to the rule, though the Parthenon itself is one of these few It has an inner hexastyle portico at each end of the cell, beyond these outwardly are octastyle porticoes, with 17 columns on each flank "—*Fergusson* [1]

Byzantine Architecture —This notice would be incomplete without a few remarks on the architecture of Christian Greece A wide and interesting field of study for the architect or archæologist is afforded by the Byzantine churches of Greece The Byzantine monuments of the Greek kingdom have hitherto been little studied, and are now fast disappearing under the ruthless hand of an ignorant priesthood, who year by year carry on their work of destruction under the name of restoration Educated Greeks seldom have any knowledge of ecclesiastical archæology, and being at the same time totally deficient in the strong religious conservatism of the more devout peasantry, they offer no opposition to the wholesale destruction of these ancient landmarks Nor is "restoration" the full extent of the evil Both under the Græco-Bavarian Government and in a less degree under the present one, numerous churches, inscriptions, and other monuments of mediæval Greece, have been wilfully destroyed entirely without adequate object,[2] often with no object whatever Any traveller, even though he possess no archæological knowledge, who will take the trouble to make *accurate* drawings, however rough, of any Byzantine or other mediæval remains he may meet with, may be assured that he will not only be doing good service to archæology in the present, but gathering materials which will probably possess a high artistic value a few years hence, when the monuments they represent may have been mutilated or destroyed

[1] Excellent articles on the structure of the Greek temple and theatre will be found in Dr Smith's "Dictionary of Greek and Roman Antiquities"

[2] Thus, no less than *seventy* ancient churches in Athens alone were destroyed by order of Government in or about 1840, and the price realised by the sale of the old materials used to build the new cathedral This act of ruthless Vandalism almost exceeds credibility, but is an indubitable fact *See* Neigebaur and Aldenhoven's "Handbuch für Reisende in Griechenland," 1842, vol ii p 75, and Mommsen's "Athenæ Christianæ," 1868, p 6

A plan roughly drawn to scale will, it is needless to say, greatly enhance the value of such memoranda

"The term Byzantine has of late years been so loosely and incorrectly used —especially by French writers—that it is now extremely difficult to restrict it to the only style to which it really belongs Strictly speaking, the term ought only to be applied to the style of architecture which arose in Byzantium and the East after Constantine transferred the government of the Roman empire to that city It is especially the style of the Greek church as contradistinguished from that of the Roman church, and ought never to be employed for anything beyond its limits The only obstacle to confining it to this definition occurs between the reigns of Constantine and Justinian Up to the reign of the last named monarch, the separation between the two churches was not complete or clearly defined, and the architecture was of course like wise in a state of transition After Justinian's time the line may be clearly and sharply drawn, and it would therefore be extremely convenient if the term "Greek architecture" could be used for the style of the Greek church from that time to the present day If that term be inadmissible, the term Sclavonic might be applied, though only in the sense that the Gothic style could be designated as Teutonic If the employment of either of these terms is deemed inadvisable, it will be necessary to divide the style into Old and New Byzantine the first comprehending the three centuries of transition that elapsed from Constantine to the Persian War of Heraclius and the rise of the Mohammedan power, which entirely changed the face of the Eastern empire, the second including all those forms which were practised in the East from the reappearance of the style in, or after, the 8th century, till it was superseded by the Renaissance Though the styles of the East and West became afterwards so distinctly separate, we must not lose sight of the fact that during the age of transition (324 530) no clear line of demarcation can be traced Constantinople, Rome, and Ravenna were only principal cities of one empire, throughout the whole of which the people were striving simultaneously to convert a Pagan into a Christian style Prior to the age of Constantine one style pervaded the whole empire, and the problem of how the Pagan style could be best converted to Christian uses was the same for all"— *Fergusson*

All the churches of the Greek kingdom, which have been hitherto described, belong to Mr Fergusson's Neo Byzantine category, while several of those at Thessalonica are of the older period

"A true Byzantine church," writes Mr Neale, "might most fitly be defined as a gabled Greek cross, with central dome, inscribed in a square or quasi square This square has on the west an addition, not usually under the same roof, and sometimes a mere lean-to, and is on the east, externally for the most part, and almost always internally, triapsidal The three apses are, that on the north for the chapel or Prothesis, that in the centre for the altar, that on the south for the sacristy" The interior arrangement involves a fourfold division —1 The *Narthex*, or vestibule, properly set apart for catechumens or penitents, divided from the rest of the church by a screen, and often forming the *western* addition alluded to above 2 The *Nave* 3 The *Choir* These two divisions are less distinctly, and often not at all, separated, sometimes there is a low wooden barrier between them, corresponding to the *rood screen* in Western churches The choir is surrounded by stalls, as is also sometimes the nave 4 The *Bema*, or *Sanctuary*, is the distinguishing characteristic of Greek churches In all of them, even to the smallest chapel or oratory, a solid, lofty wooden screen cuts off the apse, or apsides, at the east end This screen is called the Eiconostasis (*Εικονόστασις*), from the icons, or holy pictures, on its panels, and answers to the *altar-rails* in our churches. The inner space, corresponding with the *Holy of Holies* in

the Jewish temple, contains the altar, and is entered through a central opening (closed by a silk curtain), in the Iconostasis There is only one altar, called simply the *Sacred Table* (Ἡ Ἁγία Τράπεζα) The ancient division of the sexes is usually maintained, and in many of the larger churches provided for by a women's gallery extending over the narthex (the W end) The stalls are merely narrow ledges 3 or 4 inches broad, affording some support but not a seat The congregation have no seats, but species of crutches are provided for the support of weak or aged persons

The paintings with which all Greek churches are decorated are in the highest degree interesting They are all executed after a traditional model prescribed by ancient authority, and the colours and processes are the same which have been followed for some thirteen centuries The result is that the poorest and worst executed icon preserves something of the inherent dignity of the original type, and the eye is never offended by the gaudy colours and flaunting drapery so common in the religious pictures of the Roman Catholic Church On the subject of Greek religious art, the reader may advantageously consult Didron's "Iconographie Chretienne," Curzon's "Monasteries of the Levant," and Henfrey's translation of the "Book of the Monk Theophilus"

The works on Byzantine architecture named below will be found useful It is needless to give a separate list of special works on Hellenic architecture, as they will be quoted under their proper heads in the course of the following pages, but the names of a few useful *Handbooks* may not be out of place

FERGUSSON, *History of Architecture* (2d ed), 1874, vols I and II

MULLER, *Handbuch der Archaeologie der Kunst* (2d ed), Stuttgart, 1852, revised by F G Welcker

MULLER, the same translated by J Leitch under the title of *Ancient Art and its Remains*, 1852

ROSENGARTEN, *Die Architektonischen Stylarten* (3d ed), Brunswick, 1874 This is a very slight work of a popular character, but it contains some useful diagrams and details not easily attainable elsewhere It has been translated into English

ADAMY, *Architektonik der Hellenen*, Hanover, 1882

TEXIER AND PULLAN, *Byzantine Architecture*, 1864 (chiefly Salonica)

COUCHAUD, *Choix des Eglises Byzantines en Grece*, 1842 (Greek kingdom only)

LENOIR, *Architecture Monastique*, 1856

PULGHER, *Eglises Byzantines de Constantinople* Vienna, 1878-80

FERGUSSON, *History of Architecture*, Book IX

GLOSSARY OF THE PRINCIPAL TERMS USED IN GREEK ARCHITECTURE [1]

N B —Terms relating to Hellenic architecture are printed in SMALL CAPITALS, those relating to Byzantine architecture in *italics*

ABACUS —The square or oblong rectangular member interposed between the capital of a column and its entablature

ABUTMENT.—The solid masonry which resists the lateral pressure of an arch

ACROTERIA —Bases or small pedestals on the angles and top of the pediment, intended for the support of a statue or other ornament.

AMPHIPROSTYLE.—Having a portico at both extremities

ANALEMMA —Applied in the plural to walls built on strong foundations In the singular it signifies an instrument, described by Vitruvius, to measure the length of shadows cast by a fixed gnomon

[1] Compiled from various sources

ANDRON.—A passage, open space, or court

ANNULET —A small flat fillet encircling a column

ANTÆ (*παραστάδες*) —Pilasters terminating the side walls of a temple, generally so as to assist in forming the portico Sometimes, antæ stood detached as rectangular piers

ANTEFIXÆ —Ornamental blocks—frequently decorated with the honeysuckle pattern—placed along the eaves of a roof to cover the termination of the tiles

ANTHROPOSTYLE —An anthropomorphic pillar

Apse —The semicircular recess behind the altar Most Greek churches (small chapels excepted) have 3 apsides See below *Diaconicum* and *Prothesis*

ARÆOSTYLE —That species of intercolumniation which has an interval of four diameters between the columns

ARCHITRAVE —The horizontal course which forms the lowest member of the entablature, and rests immediately on the columns

ARCHIVOLT —Mouldings on the face of an arch, resting upon the imposts

ASTRAGAL —A narrow moulding, the profile of which is semicircular

ATLANTES —Male figures serving as pillars, called by the Romans Telamones

ATTIC —A term commonly applied to constructions resting on the entablature

BASE —The lowest portion of a column, that on which the shaft rests True Doric columns have no bases

BALTEUS —Applied usually to the *precinctiones* of an amphitheatre, but by Vitruvius to the band surrounding the volute on each side of an Ionic capital

Bema —That portion of the church which is enclosed by the *iconostasis*—the Sanctuary The Bema is raised one step above the general level of the church, whence the name

BLOCKING COURSE —A plain course of stone forming a low parapet above the cornice of a portico or other building

CAPITAL —The head of a column or pilaster

CARYATID —A female figure supporting an entablature Said to be derived from Caryæ, a city in Arcadia, which declared in favour of the Persians, and was therefore destroyed by the allied Greeks, the men slain, and the women made captives As male figures representing Persians were sometimes employed with an historical reference instead of columns, so Grecian architects used for the same object and intention female figures of the Caryatides, or women of Caryæ

CASSOON —A sunk panel or coffer in the ceiling

CAVEA.—See COILON

CELLA —The central chamber of a temple, supposed to be the peculiar habitation of the deity, whose statue it usually contained The cella in the early temples had generally no windows, and received light only through the door, or from lamps burning within It was afterwards frequently *hypæthral* in large temples of later times

COFFERS —Sunk panels in vaults or domes

COILON —The semicircular concave portion of a theatre, occupied by the spectators This was in the majority of cases formed, in part at least, by excavating the natural rock or earth in a hillside, whence *Cavea*

CORNICE —The crowning projection of the entablature

CORONA —The main vertical band or face of the cornice

CORTINA —The vaulted part of a theatre over the stage Usually applied to domed vaults, and thus metaphorically to the heavens

CRYPTA.—Employed in several senses, but chiefly to signify a subterranean vault or tunnel

CYMATIUM —The upper moulding of the cornice

DECASTYLE —An edifice having ten columns in front

DENTILS —Tooth-like ornaments common to the Ionic and Corinthian cornices

Diaconicum —Applied in Byzantine architecture to the apse left (usually south) of the "Holy Table" (*ἁγία τράπεζα*), which serves as a sacristy

DIASTYLE —An intercolumniation of about three diameters

DIPTERAL —Having a double range of columns

DITRIGLYPH —An interval between two columns admitting two triglyphs on its entablature

ECHINUS —Properly the egg and anchor ornament peculiar to the Ionic capital

ENTASIS —The almost imperceptible swelling of the shaft of a column between the capital and the base

Exconostasis —The screen which in Greek churches separates the *Bema*, or Sanctuary, from the body of the edifice It is generally decorated with pictures, whence the name

ENCARPUS —Festoon of fruit or flowers, forming an ornament

ENTABLATURE —The horizontal superstructure of a colonnade, in Greek architecture comprising the architrave, frieze, and cornice

EPISTYLIUM —See ARCHITRAVE

EUSTYLE —An interval of 2¼ diameters between the columns

EXEDRA —Appears to have been commonly understood to signify the diminutive of *Lesche*—a place where people met for conversation The Exedra of Herodes Atticus at Olympia is a good typical example of the kind of structure The Romans employed the word in a somewhat different sense

FASTIGIUM —See PEDIMENT

FLUTING —The vertical channelling of the shafts of columns

FRIEZE —The central course of the entablature, between the cornice and architrave

GLYPHS —The perpendicular channels cut in the triglyphs of the Doric frieze

GUTTÆ —These are small pyramids, or cones, immediately under the triglyph and mutule in the Doric entablature

HEXASTYLE —Having a front range of six columns

HYPÆTHRAL —Without a roof, and open to the sky, as part of the cella of a temple sometimes was

HYPERTHYRUM —The upper member of a doorway

HYPOTRACHELIUM —The necking of a capital, introduced between the capital itself and the shaft of the column.

IMPOST —The member on which the arch immediately rests

INTERCOLUMNIATION—The space between two columns

LACUNARIA —Sunk panels or coffers in ceilings

METOPE —The interval between the Doric triglyphs

MODILLION —An ornament, resembling a bracket, in the Corinthian cornices

MODULE —The semi diameter of a column

MONOTRIGLYPHIC —Having only one triglyph over each intercolumniation

MUTULES —Plain projecting blocks supporting the corona in the Doric cornice, answering to modillions in the Corinthian.

NAOS —See CELLA

Narthex.—The outer vestibule of a Byzantine church It is separated by a wall from the church, and was originally appropriated to the use of catechumens and penitents Narthex (*νάρθηξ*) is the Greek name of a species of *ferula*, the stems of which were used in former times for flogging delinquents.

The coarse yellow flowers of the narthex are a conspicuous feature in the vegetation of many parts of Greece and Sicily Mt Narthacium in Thessaly, is supposed to owe its name to this plant

OCTASTYLE —Having a front range of eight columns.

OPISTHODOMOS, or POSTICUM —The chamber behind the cella, often used as a treasury

ORCHESTRA.—A circular level space, corresponding somewhat in position to the *pit* of a modern theatre, but anciently set apart for the chorus

PEDIMENT, or FASTIGIUM —The triangular termination of the roof of a temple, resting upon the entablature and enclosing the tympanum

PERIBOLUS —The boundaries of the temenos, or *close*, in which a temple stood

PERIPTERAL —Having columns all round the cella

PERISTYLE —The passage round the outside of the edifice between the columns and the wall

PILASTER —A square *engaged* pillar, *i e* attached to a wall

PLINTH —The low square step on which a column is placed, or the slab on which a statue stands

PODIUM —A dwarf pedestal wall Often employed for any kind of low boundary wall

PORTICO (*στοά*) —The covered space in front of the cella, or any enclosure having a roof supported by columns, whether attached to a temple or not

POSTICUM —See OPISTHODOMOS

PRECINCTIONES —The landings, or gangways, which separated and gave access to the ranges of seats in theatres

PRONAOS —The porch in front of the Naos

PROPYLÆUM —A species of outer gateway giving admittance to the Temenos of a temple The term is not, however, restricted to religious architecture

PROSCENIUM —The stage of a theatre

PROSTYLE —This term distinguishes the open projecting portico from the portico *in antis*

Prothesis —In Greek churches the northern apse, corresponding to the Diaconicum on the south

PSEUDO DIPTERAL —False or imperfect dipteral, the inner range of columns being omitted

PYCNOSTYLE.—The first method of intercolumniation, having one diameter and a half between the columns

SCOTIA —The large concave moulding in the base of a column

SOFFIT —Ceiling, applied to the underside of arches, and of other architectural members

STOA.—See PORTICO

STRIGÆ —See FLUTINGS

STYLAGALMATIC —Supported by figure columns.

STYLOBATE —The basis or substructure on which a colonnade is placed

SYSTYLE —An intercolumniation of two diameters

TELAMONES —See ATLANTES

TETRASTYLE —Having a front range of four columns

TORUS —A large convex moulding in the base of a column

TRIGLYPH (*τρίγλυφος*) —The distinguishing ornament of the Doric entablature, being a tablet channelled with vertical grooves.

TYMPANUM —The triangular space enclosed by the cornice of the pediment; so called by the Romans from its analogy to the parchment in the frame of a drum, named *tetrós* by the Greeks, a term for the use of which various unsatisfactory explanations have been suggested.

VOLUTE —The Ionic scroll, the chief characteristic of the Ionic order.

VOMITORIA —Passages giving egress from a theatre

XYST —A large court with a portico on three sides, planted with rows of trees, and used as a palæstra

ZOPHORUS —See FRIEZE

L Brief Outline of Greek History

Though frequent reference will be made, under their separate heads, to the annals of her more famous cities and localities, it would be foreign to the plan of this work to give a systematic account of the ancient history of Greece A brief outline of her modern history is, however, requisite, as less familiar to the general reader, but indispensable to a right understanding of the present condition of the country and people

During the three centuries which preceded the reign of Alexander the Great, Greece exhibited one of the most splendid and active scenes of social and political existence which the world has ever witnessed , to these two centuries succeeded, during which the energy which had so long animated the rival states gradually died away, for the independence of Greece was controlled by the Macedonian kings The year 146 B C witnessed the last faint struggle of Grecian freedom against the still mightier power of Rome Reduced to the condition of a province, Greece followed the fortunes of her conqueror—she became the theatre of the contests with Antiochus and Mithridates and of the fierce strife of the civil wars , and then fell upon her that devastation of her cities and depopulation of her territory from which she has never yet recovered The general tranquillity of the first two centuries of the empire was shared by Greece , but in the succeeding ages the country was deluged with successive streams of Slavonians, Albanians, and other invaders from the north These alien races have left deep traces of their presence in the names of places, as well as in the language and blood of the Greek nation

In the partition of the Roman world by Constantine, Greece fell to the share of the Eastern empire

When during the Fourth Crusade, Constantinople twice fell (1203 and 1204) before the fleet of Dandolo and a small army of Latin crusaders, a portion of the sea board and the principal islands were seized by Venice , while Northern Greece and the Peloponnesus were shared out among noble adventurers from Western Europe Then began for Greece about 250 years of true northern Feudalism Few passages even in mediæval history are more romantic and interesting than the records of the feudal rule of the Dukes of Athens, the Princes of Achaia, the Lords of Argos and Corinth, the Marquesses of Bodonitza, etc , all titles strange to Greek ears, but coming pleasantly on English ones with their suggestions of Chaucer and Shakspeare Castles, churches, and other edifices—as well as various names of places [1]—still remain to attest the conquests in Greece of these nobles of the West Although the Latin empire in Constantinople lasted only 57 years, the Latin princes generally retained their principalities, as vassals of the restored Byzantine emperors, until the whole of Greece was finally reduced under the sway of the Ottomans about the middle of the 15th century

Some further details respecting the Feudal Age of Greece will be given under their proper heads hereafter

Venice still maintained her hold on Crete and some other portions of both Insular and Continental Greece, and during the 15th, 16th, and 17th centuries bore the chief brunt of the Moslem arms

In 1644 Crete was treacherously attacked by the Turks in time of peace,

[1] For example —Clarence survives as *Clarenza*, St Omer as *Santamer*, Trémoille as *Tremolo*, etc.

(see below, SEC IV) and in 1669 its capital, Candia, defended through a siege of *twenty-four* years with matchless valour, capitulated to the Turks The Venetian power in the Levant was fatally shattered by the loss of Crete and the exhausting war which preceded it Even at the present day, the expression "*To go to Candia*" is a popular Venetian synonym for irretrievable ruin Fifteen years after this catastrophe the genius of one man won for Venice in her decay temporary triumphs more brilliant than any which had attended her in the zenith of her power This was Francis Morosini, the heroic defender of Candia, who in 1684 opened the campaign which resulted in the conquest of Peloponnesus But the disastrous campaign of 1715-17 closed by the peace of Passarovitz (1718) re-established the Ottoman supremacy and put a final term to the victories of the Republic Henceforward the Levantine possessions of Venice were limited to the Ionian Islands and the Albanian stations of Butrinto, Gomenitza, Parga, Prevesa, and Vonitza

It has been justly observed by Finlay "that the conquest of Greece by Mohammed II was felt to be a boon by the greater part of the population," and the same remark equally applies to the two and a half centuries which followed the fall of Constantinople

"Mohammed II and many of his successors were not only abler men than the Greek emperors who preceded them, they were really better sovereigns than most of the contemporary princes in the West It was, therefore, in no small degree by the apathy, if not by the positive goodwill, of the Christian population that the supremacy of the Sublime Porte was firmly established"—*Finlay*

Venetian official reports of the 16th and 17th centuries abound in complaints of the frequent emigration of the Greek subjects of Venice to Ottoman territory

Using the rights of conquest after the fashion of the Normans in England, the Turks had everywhere, except in the Cyclades (in which they did not settle), seized on the greater part of the most fertile lands Hence they formed the landlord class of Greece,[1] while the *Rayahs*, as the Turks style their non Mussulman subjects, usually farmed the territories of their masters on the *métayer* system Gradually, too, there grew up a class of small Greek freeholders, forming a kind of yeomanry From this class descended many of the self styled *Archons* mentioned by travellers of the last century, and to the same stock belong the few Greek families (Islanders and Phanariotes excepted) who at the present day know who their great grandfathers were

Again, to quote Finlay, "The great financial distinction between the true believers and the infidel subjects of the Sultan was the payment of the *haratsh*, or capitation tax This tax was levied on the whole male unbelieving population, with the exception of children under ten years of age, old men, and priests of the different sects of Christians and Jews The maimed, the blind, and the paralytic, were also exempted by Moslem charity This payment was imposed by the Koran on all who refused to embrace the Mohammedan faith, as the alternative by which they might purchase peace"

Corvées, frequent extortions, and the rapacity of the Turkish governors, kept the subject populations in a precarious condition, yet not more so than under their former Byzantine masters The sufferings of the Greeks were in many cases great, still it should be remembered that acts of special tyranny were then as now—with occasional exceptions—rather the acts of a class than

[1] The lands, in most cases, passed to the Turks, not by private appropriation, but by special grant of the Sultan, as the reward of distinguished service Until the decline of the Ottoman Empire, these fiefs were held by military tenure, and for one life only As the power of the central government declined, the fiefs tended to become hereditary The Turkish landed-proprietors were of as many grades as those of other nations, but vulgarly known by the collective designation of *Agas*, a term sometimes nearly corresponding to *'Squire*, but even more vague in the limits of its application

a sect, the result rather of prerogative of office than intolerance of religion Although the Mussulmans enjoyed by legislature many privileges over their Christian fellow subjects, yet the humbler and, in especial, the rural classes were far from exempt from the tyranny and exactions of Turkish officials

The Greeks, as we have seen, were not wholly devoid of landed property, and their Church also, whose hierarchy was sometimes, from motives of policy, rather courted than persecuted by the conquerors, retained a part of its ancient possessions

Under Turkish supervision and control all influence was in the hands of the higher clergy and of this landed class, they, like the *headmen* of villages in India, regulated the local affairs of the districts in which they resided By the Turks they were styled *Khoja-bashis* (literally *old heads*), and by the Greeks, *Archons* (Ἄρχοντες), or *Primates* (Προεστοί) They adopted many Turkish customs, and the oppression which they exercised over their own countrymen was sometimes more galling than that of the Turkish functionaries The mountaineers on the continent, and the Ægean islanders of all classes, being less exposed than their brethren to the influence of a despotic government, were in general of a character superior to that of their less favoured countrymen

Continental Greece, like the rest of the Ottoman empire, was divided into separate governments, each ruled by a Pasha With the exception of Crete, in which the Mohammedans formed about a third of the whole population, and which was always administered in the same way as the Continent, the Islands, generally, were left to their own local administrations the Capitan pasha, or High Admiral, was their Governor General, and periodically sailed round to collect the taxes, and to procure a regular supply of seamen for the Imperial navy

Many of them, notably Hydra and Spetzia, with the municipal ability which always distinguishes the Greeks when left to themselves, formed regular independent little commercial republics, with no small share of the carrying trade of the Levant for their miniature navies

The first attempt of the Greeks to throw off the Ottoman yoke was in 1769-70, at the instigation of Russia We have no space to enlarge either on the widespread intrigues which preceded the invasion of the Morea by a band of Russian adventurers, nor on the incidents of this unhappy insurrection It inflicted lasting injury on the country, and first taught the Greek nation to forsake the safe path of national development and progress for the hazardous game of foreign intrigue and factious revolt

The memory of this time is preserved in a contemporary and most pathetic ballad, "The Lay of Romania" (Τῆς Ῥούμελης τὸ τραγοῦδι) After detailing the sufferings of the Greeks at the hands of the enraged Turks, the minstrel continues —

> κ' οἱ Μόσκοβαις οἱ φίλοι μου, ἡ μοναχή μ' ἐλπίδα,
> καὶ τί καλὸ μοῦ κάμανε, σὰν ἤλθαν στὸν Λεβάντε,
> νὰ μ' ἀφανίσουν τὰ νησιὰ καὶ νὰ μὲ παραιτησουν
> καὶ πάλιν μὲ τὸν τύραννον νὰ κάμουν τὴν ἀγάπην
>
> And the Muscovites, my friends, my only hope,
> What good have they done me since they came to the Levant?
> They desolated my islands, have abandoned me,
> And again with the tyrant dwell in love [1]

The terrible chastisement the Turks inflicted on the rebels paralysed all efforts to change their condition for another half century

During this interval many patriotic Greeks, both at home and abroad,

[1] See LEGRAND, "Recueil de Chansons populaires Grecques" (*Coll de Monuments de la Langue Néo Hellénique*, N. S. No 1) Paris, 1874.

sought by their writings to re animate the spirit of their countrymen, and to prepare their minds for appreciating and regaining their independence Schools were opened, in which the ancient literature of Greece and a portion of that of Western Europe were taught, while translations were made into modern Greek of various useful works

In 1814 was founded at Odessa the *Philiké Hetairia* This was a secret political society, established for the diffusion of revolutionary counsels among the subjects of the Porte In spite of the evidence of facts to the contrary, Western writers have fallen into the error of attributing to the Hetairia an importance which neither the character of its members (mostly bankrupt merchants and the like), nor its political achievements can justify To assign, as has been constantly done, to the Hetairia any marked share in the struggle which liberated Greece is both an historical error and a libel on the patriotism and good sense of the nation

Greece was already ripe for revolt when, in the spring of 1821, the war between the Sultan and his powerful vassal, Ali Pasha of Joannina, by diverting the attention and resources of the central government, afforded the Greeks a favourable opportunity for open insurrection, at first as auxiliaries of Ali, but ere long in an independent character

The first blow was struck in April, and in a few months from that date the revolted Greeks had made good their footing, secured the principal towns of the Morea, and established a central government

Our limits forbid us to detail in this place the disasters which subsequently befell the patriotic cause, the efforts in its behalf of so many of our country men (among whom Byron, Church, Gordon of Cairness, and Francis Hastings, seem to be those most gratefully remembered), and the fluctuating fortunes of that long struggle, which was terminated practically by the battle of Navarino in October 1827, and *formally* in September 1829, by the recog nition on the part of the Sublime Porte of the independence of Greece in the Treaty of Adrianople [1]

At the latter date Greece was under the government of the Corfiote John Capo d'Istria, who had been elected for seven years governor of Greece (Κυβερνήτης τῆς Ἑλλάδος), at the National Congress, held at Trœzen in April 1827 Its limits were finally, after much discussion, fixed by the three pro tecting powers, England, France, and Russia, nearly at those of what had been anciently Hellas Proper, that is, they included the Peloponnesus, the Cyclades, some of the Sporades, the island of Eubœa, and so much of Northern Greece as lies S of a line drawn, partly along the chain of Othrys, from the Ambracian Gulf (*Gulf of Arta*) to the Pagasæan Gulf (*Gulf of Volo*) This continued to be the Greek frontier until 1881 (see below)

The limits of the new state having been defined, the next matter to be set tled was the proper form of government Count Capodistria was invested with powers essentially monarchical, and experience has shown that no other polity is adapted to the genius and character of the modern Greek nation Unfortunately, however, the Greeks themselves were never formally consulted in the matter, and the consequence was that they threw many obstacles in the way of an adjustment of differences When the allies endeavoured to find a permanent sovereign for Greece, several conditions tended to limit the number of candidates for this honour It was determined that the person elected should belong to a royal house, whereby Capodistria was excluded From the mutual jealousies of England, France, and Russia, and for other reasons, Prince Paul of Wirtemberg, one of the princes of Baden,

[1] The Greek Revolution has been fortunate in having three excellent historians GORDON, who described it as a soldier, TRICOUPI as a poet, and FINLAY as a politician We advise the traveller to read the works of all three If this cannot be done, the preference should be given to Finlay, as the newest, the ablest, and the most complete

and several others, were successively rejected, at length the allies offered the new crown to Prince Leopold of Saxe-Coburg (afterwards King of the Belgians), who, after some hesitation, finally declined it, alleging as his motives the unwillingness of the Greeks to receive him, and their dissatisfaction at the confined boundaries assigned to them The truth appears to be that Count Capodistria repaid the slight which had been put upon him and the rest of the Greeks, in not consulting them in the negotiation, by exaggerating to Prince Leopold the difficulties which awaited him At the same time the President gained his point in the prolongation of his own tenure of office for a period apparently indefinite

By his delay in summoning a National Assembly and other high-handed acts, Capodistria occasioned general discontent, and there were several insurrections against his authority At last two captive members of the Mavromichali family, exasperated by long suffering at his hands in the persons of themselves, their aged father (the well known Bey of Maina), and their clan, and believing their own lives in danger, took the untoward resolve of settling the question according to the customs of Maina Accordingly they waylaid Capodistria (in broad daylight) on his way to church at Nauplia, on 9th Oct 1831, and as he was entering the building George Mavromichali stabbed him in the side, while Constantine shot him in the back He expired almost immediately, and Constantine was killed on the spot by the soldiers on guard The other escaped for the time, but, being soon afterwards arrested, was shot on 22nd Oct by sentence of court martial The prompt action of Capodistria's party secured the succession to his brother, Augustine Capodistria, who assumed the government for a short period But he was soon obliged to resign, and quitted Greece After much deliberation the choice of the Three Powers finally fell on Prince Otho, a younger son of the King of Bavaria, who was proclaimed on August 30, 1832, at Nauplia, where he arrived in the beginning of the following year It was provided that King Otho should attain his majority at the age of eighteen (*i e* in June 1835), and that three Bavarian councillors, appointed as a Regency, should govern during his minority It was also provided that a body of Bavarian troops, armed, equipped, and paid by the Greek state, should be maintained until the organisation of a national army Moreover the Allies guaranteed to the new government of Greece a loan of 60 millions of francs (about £2,400,000)

On attaining his majority King Otho declined to establish a representative form of government, and continued to govern mildly but absolutely, assisted by a Council of State appointed by himself In 1836 he married the Princess Amelia, daughter of the Grand Duke of Oldenburg, but had no issue A constitutional form of government was obtained subsequently by what is perhaps the most peaceable and orderly revolt recorded in history On September $\frac{3}{15}$, 1843, the constitutional party having matured their plans, and having gained the army and the great mass of the people to their cause, surrounded the Palace at Athens with a body of troops, and firmly but respectfully required King Otho to sign the Charter which they offered him, or to quit Greece immediately and for ever A vessel was prepared to convey the Sovereign and Court to Germany, in case of refusal, but not a drop of blood was spilt on either side After a parley and hesitation of several hours, the King gave way, and signed the Constitutional Charter, which, among many other provisions, established a representative government, and enforced the dismissal from the Greek service of the Bavarian officers and soldiers, and of all other foreigners, with the exception of such as had taken a share in the War of Independence

Since 1843 there have been various local disturbances, the incident best remembered by Englishmen is probably the blockade of the Greek Ports, in the spring of 1850, by the British fleet, in consequence of the refusal of

King Otho's government to liquidate the claims advanced by several British and Ionian subjects for compensation for various losses and injuries The blockade lasted rather more than three months, when the Greek ministry at length conceded the points in dispute The policy of Lord Palmerston, then Foreign Secretary, was sharply commented on in England, and was the subject of Sir Robert Peel's last and memorable speech The debates in both Houses will still repay perusal

In consequence of the aggressive attitude of Greece during the Crimean War, the Piræus was from 1854 to 1856 occupied by a combined English and French force

On 19th Oct 1862 a revolution at Athens overturned the Bavarian dynasty and established a provisional government King Otho was forced to quit the kingdom on Oct 24,[1] and on 6th June 1863 the vacant throne was accepted by the second son of the King of Denmark (born 24th Dec 1845), who arrived at the Piræus on Oct 30, 1863 His Majesty, who reigns under the title of George I , King of the Hellenes, married, on 27th Oct 1867, Her Imperial Highness Olga, daughter of the Grand Duke Constantine of Russia The King belongs to the Lutheran Church, but his children are members of the Greek Church The Ionian Islands were ceded to Greece on the acceptance of the throne by his Majesty

The Crown Prince, Constantine Duke of Sparta, was born at Athens, 2nd Aug 1868 In 1878 the claims of Greece to an extension of frontier were laid before the Congress of Berlin In consequence of the recommendation of the Great Powers, the Porte agreed to a modification of the frontier in favour of Greece The negotiations between the two States concerned proving, however, abortive, the proposal of 1878 was re enforced by the same Powers at the Conference of Berlin in 1880 Finally, the details of the concession having been settled, the cession of the district of Arta and the rich province of Thessaly was carried into effect in the summer of 1881

M THE PEOPLES OF GREECE THEIR NATIONALITIES, CHARACTERISTICS, CUSTOMS, AND BELIEFS

The inhabitants of the kingdom of Greece (exclusive of the districts annexed in 1881) number, according to the latest census (1879), 1,679,775, and include three distinct nationalities, viz —

1 The *Greeks* proper, who long gloried in the title of Ῥωμαῖοι (Romans), but who have in recent years adopted the pagan designation of Hellenes (Ἕλληνες)

2 The *Albanians*, who on the mainland (exclusive of Athens) are nearly equal to the Greeks in number

3 The *Wallachs*, who in Greece are all nomadic or semi nomadic

Besides these there are about 2600 *Jews* and over 12,000 *Latins*[2] The latter are in most cases descended from the old Venetian and Genoese colonists, whose names they sometimes bear , they are chiefly confined to the Islands of the Ægean

The history and national characteristics of the Albanian and Wallachian races will be noticed when describing their native lands (See below, SECT V)

[1] King Otho and Queen Amelia retired to Bamberg, where the former died in 1867, and the latter in 1875 To the last they both retained their interest in, and solicitude for, the welfare of Greece Now that the heat of political feeling has spent itself, the public is beginning to do justice to the true (if sometimes ill directed) patriotism and devotion of Otho and his high spirited Queen They are remembered with gratitude by their former subjects as among the truest benefactors the country has ever known

[2] These numbers are only approximative There has been no religious census since 1870, when the result given was 12,585 *non Orthodox* Christians (including a few Protestants), and 2582 Jews

It will suffice here to describe their distribution in Greece Accurate statistics are wanting, and there is a disposition on the part of the Greeks to under estimate the numbers of their Albanian population In round numbers it may probably, however, be reckoned at not less than 240,000 souls

"Some Albanian colonies settled in Greece before it was conquered by the Turks, and within the greater part of the limits occupied by the Albanians at the present day, the Greeks have been as completely expelled as the Celtic race in England by the Saxon Albanian colonists now occupy all Attica and Megaris, with the exceptions of the towns of Athens and Megara, where they form only a part of the population They possess the greater part of Bœotia and a small portion of Locris near Talanta The southern part of Eubœa and the northern part of Andros, the whole of Salamis, and a part of Ægina, are peopled by Albanians In the Peloponnesus they are still more numerous They occupy the whole of Corinthia and Argolis, extending themselves into the northern part of Arcadia and the eastern part of Achaia In Laconia they inhabit the slopes of Taygetus called Bardunia, which extend to the plain of Helos, and, crossing the Eurotas, they occupy a large district round Monemvasia Besides these large settlements, there are some smaller clusters of Albanian villages to the north of Karytena and in the mountains between the Bay of Navarin and the Gulf of Coron The islands of Hydra and Spetzia were entirely peopled by Albanians Marathon, Platæa, Leuctra, Salamis, Mantineia, Ilia, and Olympia, are now inhabited by Albanians and not by Greeks Even in Athens the Albanian language is still heard among the children playing in the streets near the Temple of Theseus and the arch of Hadrian"—*Finlay*

The Albanians of Greece belong exclusively to the Southern, or *Tosk* tribe (see SECT V) They live on excellent terms with their Greek neighbours, but, in spite of all efforts made to Hellenize them, hold steadily to their national customs and, in most cases, language, and very seldom intermarry with Greeks Of course this observation scarcely applies to the wealthier classes who, under the temptation of political ambition, commercial interest, or other causes, have often sought to de nationalize themselves as sedulously as the Scotch place-hunters of old The Albanians are generally of fairer complexion than the Greeks, they are very spare and muscular, and pride themselves on the slightness of their waists They are decidedly superior to the Greeks in both physical and moral vigour, as well as more trustworthy, their deficiency in cleverness, and especially versatility, causes them to be the frequent butt of their Greek neighbours But the Albanian stock has furnished Greece with some of the most distinguished heroes of the Revolution Thus Botzaris, Canaris, Tombasis, Miaulis, the premier Coletti, and a host of lesser notabilities, were all of Albanian blood

The dress of the wealthier peasants is very graceful, and owing to its gallant associations became so popular at the Revolution as to be adopted as the national dress It consists generally of a voluminous white linen kilt (*fustanella*) confined at the waist by a bright coloured sash, a tight sleeveless vest, crimson or blue gaiters (with conspicuous garters) and turned up shoes, (*tcharoukia*) such as were worn in England in the time of Richard II Over the vest or waistcoat is worn either a loose jacket with flying sleeves (Edward II style), or a heavy white woollen straight sleeveless coat, lined with sheep skin The women are generally handsome and well formed when young, but hard fare, exposure, and the field labour which they undergo, soon nip their beauty in the bud

They wear a tight petticoat, and a narrow straight white woollen greatcoat, sometimes rudely embroidered

The unmarried girls carry their whole fortune on their heads, in coins of

many ages and countries, braided in their hair, or fastened in rows as a mailed *skull-cap* This is a prevailing fashion, and, as it has been judiciously observed, enables a lover to reckon up the dowry as well as the charms of his fair one before he declares his affections

The *Wallachs* in the kingdom of Greece (exclusive of Thessaly) speaking that language were officially estimated in 1875 at over 11,000 Besides these, there are many semi-Hellenized who speak Romaic They are found in nomad encampments throughout Northern Greece, whence their name is often applied by the Greeks, indiscriminately of race, to denote any wandering shepherds

They are frequently but erroneously described as Gypsies, under which disguising name travellers have often alluded to them The Wallachs have more peaceable habits and more industry than the Albanians , and if they are endowed with less native acuteness and desire for information than the Greeks, they possess greater steadiness and perseverance

We may now enter on the consideration of the *Greeks* properly so called

And first of all a word must be said on the vexed and (to us it appears) futile question of their origin With reference to their claim to true Hellenic descent, Mr Finlay observes that "Two questions still admit of doubt and discussion The one relates to the number of the slave population employed in agriculture when Greece was in its most flourishing condition, and the other to the proportions in which the free population and the slaves were diminished in the general depopulation of the country that preceded the Slavonian immigration A large proportion of the slaves employed in agriculture were of foreign origin, as we know from the enormous extent of the slave trade We know also that under the domination of the Romans, the higher classes of Greece either died out or lost their nationality by adopting the names and assuming the manners of Roman citizens It seems therefore probable that pure Hellenic blood began to be greatly adulterated about the time when the ancient dialects fell into disuse Still there can be no doubt that the Greek population retired before the Slavonian immigration, and did not mingle with the intruders , but on the other hand there is no evidence to determine whether the agricultural slaves were exterminated by the barbarian invaders of the Hellenic soil, or were absorbed into the mass of the Slavonian or Byzantine population These questions prove how uncertain all enquiries into the direct affiliation of the modern Greeks must be Of what value is the oldest genealogic tree, if a single generation be omitted in the middle ?

"The gospel and the laws of Justinian blended all classes of citizens into one mass, and facilitated the acquisition of the boon of freedom by every Christian slave But a Christian church which was neither Greek nor Roman arose and created to itself a separate power under the name of Orthodox, forming a partnership with the imperial authority, and acquired a power greater than any nationality could have conferred A social organisation at variance with all the prejudices of ancient private and political life was framed, and the consequence was that the change created a new people Such seems to be the origin of the modern Greeks "

We must decline to rake up the embers of the weary Fallmerayer Hopf controversy, and will content ourselves with observing that though Fallmerayer certainly over estimated the extent to which the Slavonisation of Greece was carried, his error was one rather of degree than absolutely of kind Nor should it be forgotten that some of the data on which Fallmerayer relied for the substantiation of his theory were supplied to him by a *Greek* (Pittakys), and by that Greek *forged*

The name of writers on Greek subjects is legion, but it is extraordinary how few of these have contributed to our real knowledge of the people The

fact is, that the character of the Greek nation is an exceedingly complicated and difficult one for foreigners to understand Most writers have solved the difficulty by taking refuge in either wholesale vilification or equally indiscriminate laudation Men have at no time been wanting who knew better, *e g* Consuls of the good old English type (happily not quite extinct), and probably many merchants of the old Turkey Company But these were seldom, if ever, writers of books, and their knowledge died with them Of those persons who have actually published notices of the Greek nation within the last 100 years, we only know of five, possibly six, who have shown a thorough comprehension of, and insight into, the Greek character, knowledge acquired in each case by years of residence and study One obstacle has of course been (as it still is) the language But this is not all The Teuton in general, and John Bull in particular, has a certain wholesome dislike and distrust of whatever he does not understand, and to the simple Saxon mind the Greek is of all created things about the most bewildering Add to this, that casual travellers are generally brought in contact with the least creditable classes of the nation "Thus, young men run over a part of Greece rapidly, cast a glance at its mountains and ruins, find muleteers and boatmen cheat them, and at once condemn the whole race, without knowing a single gentleman, or even a single peasant in the country, or having learned a single sentence of the language"

To understand the Greeks, their character and their needs, is obviously the only possible means of helping them, yet it is what hardly any of their advocates have taken the trouble to do Let us begin by satisfying ourselves as to what the Greeks are, and we may then be in a better position to say what they are not

All impartial observers are agreed that the Greeks are as a race clever, plausible, in most cases eminently practical, industrious, eager for information, attached to their families and home life, sober, moral, and good tempered These qualities belong to the nation at large in both Greece and Turkey, but more especially to the humbler and rural classes On the other hand, the typical Greek is as conspicuously deficient in self-respect as he is in respect for others, he has rarely any conception of dignity, earnestness, perseverance, or accuracy, whether in things moral or material, add to this, that he is vain to the point of absurdity, and having little imagination, and no sense of humour or dread of ridicule (for "there the men are all as mad as he") to check the exuberance of his own absurdity, the Greek seems to a foreigner perpetually playing the part of his own caricature

Broadly speaking, we may say that the good qualities of the Greeks are inherent in their own character, and belong to the race at large, whether in Europe or Asia, Greece or Turkey, while their faults are very largely referrible to their vicious or inept political and educational systems as developed in the kingdom

"The one thing necessary to Greeks is moral training and its application to political life But they do not have this, what they have is exactly the reverse of this, both in their home and their foreign policy And those who encourage and gratify them in this, and in everything they do, merely for the sake of adorning themselves with the once creditable name of Philhellene, do but encourage the Greeks to their damnation in all that constitutes public morality The real problem is this how to make men who are certainly shrewd in all matters of pure business, and honestly patriotic in all matters of pure ideality, retain something approaching to common sense and common honesty in public life"[1] Probably politics have, in the absence of moral training, operated more than any other cause in Greece to debase the moral qualities of the inhabitants Universal suffrage has made every man in the

[1] "Selected Writings of Viscount Strangford," vol i p 339

country a political unit of appreciable value, and the whole upshot of the political life of Greece during the last 30 years has been to convert the peaceful and estimable rural populations into mere *caucases* of rival politicians —persons, not parties The result is that while the material progress of the country has been great, there is a general complaint among the Greeks themselves that the moral character of the nation has made a retrograde movement, and that it is at a lower level now than it was even under Turkish despotism.

Of the remarkable *commercial* abilities of the Greeks we shall have occasion to speak hereafter (see ART Q), it may suffice here to say that they are universally recognised

In concluding these remarks on the Greek character, we may observe that there is nothing all honest Greeks (and there are many such) have a more downright wholesome contempt for than the mawkish indiscriminating Philhellenism of a certain class of our countrymen In the words of one who knew the Greeks as few have done, "The highest praise from the mouth of a Greek is that which he applies to Finlay and Charles Alison, and very few besides He does not say Μᾶς ἀγαπάει, 'He loves us,' but Μᾶς καταλαμβάνει, 'He understands us,' for he knows that such thorough understanding cannot fail of bringing some sympathy in its train" [1]

In their family life Greeks are generally very united, and it is an unfrequent consequence of the death of a father that the children should divide the property and separate, the more general course being that the eldest son, though entitled to no greater portion than the other members, should become the head of the family, and manage the common inheritance for the common benefit of all his brothers and sisters Poor relations, dependents, and servants, are kindly treated by the Greeks

Marriages are negotiated in the usual continental manner, but the first steps are frequently taken by the parents of the *girl* At Megara the custom of *throwing the handkerchief* is known to have been practised within the last thirty years.

Girls are rarely married without a dowry, and the first care of parents, of whatever condition, is to set aside such portions for their daughters (beginning on the christening day) as their station in life requires In the *bourgeois* and peasant classes, young men are not usually considered at liberty to marry until their sisters have all been provided for

The national (Albanian) costume of Greece is very rich, and costs, when of the best kind, from £60 to £400 It includes two velvet jackets, one inside the other, richly embroidered in gold with fanciful patterns of birds, flowers, stars, etc, with a white *fustanella* (kilt), bound round the waist by a shawl or belt, generally containing pistols and daggers, often with silver hilts and scabbards curiously worked, and sometimes studded with precious stones An Albanian chieftain wears also at his belt a whole armoury of little silver cartridge-boxes, and a small silver ink-horn, in fact, he invests all his money in his arms and apparel Embroidered shoes, the scarlet *fez* (or Phrygian cap), with a long blue tassel, and a shaggy white *capote*, complete this gay attire The plainer kind (such as that worn by the light infantry) is equally pretty and not expensive Under King Otho (who himself always wore it), the national costume was worn by all classes to the great advantage of their appearance But at the present time it has almost entirely died out among the wealthier classes This is much to be regretted, as it is the only dress really suited to the Greeks, and infinitely superior to their shabby imitations of French fashions

Besides the above there are many other picturesque local varieties of costume which we have no space to notice Persons curious on the subject should

[1] "Letters and Papers of the late Viscount Strangford," p 218

procure Moraites' collection of photographs of Greek peasants, including examples of some 50 varieties of national costume

The national dress is generally worn by the peasantry on the mainland, but the islanders, both of the Ionian and Ægean Seas, wear a garb of a very different cut—consisting of a jacket of rough dark cloth, with wide blue trousers, descending only as far as to the knee, and bound round the waist by a crimson sash The red *fez*, and long stockings and pumps, complete the island costume Often, however, long boots are substituted for shoes

When a young island spark wishes for the refreshment of a fight, he unties his sash and lets it trail behind The challenge is accepted by treading on it ("Who'll tread on my coat?" as other islanders say at Donnybrook Fair)

The dress of the Greek women varies in different districts, but it usually is limited to a short quasi-Zouave-jacket (embroidered in gold), worn with any sort of skirt, and a scarlet fez The fez is much looser than that worn by the men, and hangs down on one side with a large blue tassel, its general effect is happily described by Fallmerayer as "*rather huzzar y*" (*etwas Husarisch*) The fez is often worn with common European attire, it is not becoming, perhaps because unpleasantly suggestive of revolutionary "Caps of Liberty"

The habits and customs of the Greek peasantry may, in many instances, as we have already observed, be traced far back into classical times

That their manners are almost identical with those of the Turks, except in those points in which their respective religions have given rise to a difference, may be attributed to the strong tincture of Oriental customs, which is traceable in the Greeks of every age, in consequence of their situation on the borders of the Eastern World But though the resemblance may thus partly be traced to a common origin, the Turks have probably adopted most of their present customs in the progress of their conquest of Greece and Asia Minor, during which they gradually exchanged the rude and simple habits of Tartary for the comparative refinement and luxury of the Byzantine empire The kalpak, the origin of the fez, was itself worn by the Byzantine emperors

One custom, however, which appears to be distinctly Turkish is the use of the *comboloio*, or Moslem rosary The custom of carrying this constantly in the hand, and passing the beads at every leisure moment, prevails all over the Levant, and even extends as far north as Roumania In the provincial towns of Roumania, a lady going out to spend the day with a friend takes her comboloio, as a matter of course, just in the same way that an English lady might take a piece of work In Greece the pleasures of the comboloio seem restricted to the male sex In the Chamber of Deputies the ceaseless clicking of beads often becomes a public nuisance, but is never interfered with

The belief in the *Evil Eye* (not extinct in England) is universal in the Levant, and must on no account be trifled with Amulets, as in Italy, are frequently worn as safeguards against its influence

Hares are never killed in Macedonia out of deference to the goddess Diana,[1] and all over Greece the life of a *snake* found inside the house is always spared—a last survival of serpent worship

Among interesting classical survivals are some of the national dances The commonest dance is Byron's "dull Romaica," which is very inferior both in attraction and antiquity to many others Crete is a great dancing country, so is Albania, where all the male part of the population is famous for its performances "on the light fantastic toe"—a term highly applicable to *tcharoukia!*

The modern Greeks have still retained many relics of the customs observed

[1] Possibly this rule may have died out now, but it was current within the present century See Consul Charnaud's observations to Dr Clarke, in the latter's "Travels," vol iv

by their ancestors at the birth of their children, at their marriages, and at their funerals In the remoter and more primitive districts of Greece most of the ancient ceremonies expressive of veneration for the dead are still preserved The deceased is dressed in his best apparel, crowned with a garland of flowers, and carried in procession to the grave, with dirges sung by mœiologists, or professional mourners, like those of Ireland or the Highlands "The last embrace is concluded," writes Dr Wordsworth, "with a chant of the solemn and melodious hymn attributed to Damascene —'Seeing me speechless and breathless, oh! weep over me, all my brothers, friends, kindred, and acquaintance, for yesterday I was speaking to you Give me the last embrace, for I shall not walk or speak with you again I go away to the Judge, with whom there is no respect of persons, I go where servants and masters stand together, kings and soldiers, rich and poor, in equal dignity, for every one will be either glorified or condemned, according to his own works'"

N Brief Sketch of the Modern Greek Language and Literature

Gibbon (chap lxvi) has remarked that "in their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity, of a musical and prolific language that gives a soul to the objects of sense, and a body to the abstractions of philosophy"

By far the ablest notice of the vicissitudes of the Greek language in post classical times is that prefixed by Prof E A Sophocles to his great Dictionary of Byzantine Greek As the work is not one that the traveller is likely to have at hand, we shall quote some of the more important passages

"In the year B C 146, the fall of Corinth reduced Greece to a Roman province In the last half of the 1st century of the Christian æra the Emperor Nero declared it free The Greeks, however, were incapable of making a wise use of this boon. Envy and hatred suddenly revived and produced their usual effects Vespasian therefore brought them back under the Roman yoke, declaring at the same time that they *had unlearned liberty*, words implying that they had lost the faculty of governing themselves The Greek rhetoricians, on the other hand, with their usual superficialness, asserted that Greece had never been in a more prosperous condition than when Vespasian deprived it of its independence This is the period of empty declamation, of grammatical works, of fanaticism, theosophism, theurgy, mysticism, religious persecution, religious imposture, and philosophical charlatanry The principal literary centres were Alexandria, Athens, and Antioch

"The common dialect was now more or less spoken and written in regions widely remote from each other, in Spain, in Mesopotamia, and from Æthiopia to Sarmatia It was a sort of universal language, and consequently a medium for communication Every well educated person was supposed to be acquainted with it, and if Epictetus is to be believed, the Roman ladies were particularly fond of Plato's Republic Meanwhile the population of Greece was rapidly diminishing This may explain the fact that most of the writers of this period were not natives of Greece proper, and some of them were not even of Greek descent. [*Cic.* Pis 40—Achaia exhausta, Thessalia vexata, laceratæ Athenæ, etc]

"*The Atticists*—In the 2nd century of our æra the language had deviated perceptibly from the ancient standard Old words and expressions had disappeared, and new ones succeeded them In addition to this new meanings were put upon old words. The syntax, moreover, was undergoing some changes. Further, Latinisms and other foreign idioms were continually creeping into the language of common life The purists of the day made an

effort to check this tendency, but they were steadily opposed by usage, and not unfrequently by good sense These self constituted guardians of the honour of the old Attic may be divided into two classes the *grammarians* on the one hand, and the *literary exquisites* on the other The former took it upon themselves to annihilate every word and phrase that had not the good fortune to be under the special protection of a Thucydides or a Plato They assumed that the limits of the Greek language had been for ever fixed during the Attic period In short, they overlooked the simple fact that a spoken language never remains stationary, but imperceptibly passes from one stage to another Sometimes they would carry their presumption so far as to attempt to correct authors of the first order 'If there were no physicians, nothing would be more foolish than grammarians,' said one of the wits of this period The literary exquisites, technically called Atticists (who may be regarded as the predecessors of the modern *logiotati*), conceived the preposterous idea of restoring the classical Attic in all its splendour They imagined that all that was necessary to constitute an Attic author of the first class was the use of rare and obsolete words and expressions Every obscure corner of Greek literature was zealously ransacked for these hidden treasures Sometimes they would use words of their own coinage It is hardly necessary to observe here that the style of the Atticists was essentially *macaronic*

"*The Asiatic Style* —The Asiatic style,—that is, the style in which little else is required than high sounding words and sonorous periods,—made its appearance among the Greeks in the 1st century B C It is represented by the declamations of Dion Chrysostomus, Aristides, Himerius, Themistius, and Libanius These oration makers enjoyed a high reputation for eloquence in their day Thus the admirers of Polemon and Aristides had no difficulty in putting them on an equality with Demosthenes

"*Hellenistic Greek* —The Jews after the dispersion generally adopted the language of the Gentiles among whom they resided A Jew whose native language was the Greek was called a Hellenist The Jews of Alexandria used the common dialect of that city, that is, the Attic as modified by the Macedonians But as they impressed upon it the peculiarities of the Jewish mind, we are not to suppose that their dialect was identical in every respect with that of their Greek neighbours Now the language of the Hebrew Scriptures was no longer understood by the Alexandrian Jews It became therefore necessary to translate them into Greek According to Pseudo Aristeas, a Greek Jew, the Pentateuch was translated by 72 learned Jews (6 from each tribe), in the reign of Ptolemy Philadelphus The translation of these 72 mythical interpreters is call the Septuagint (*seventy*) version The other Hebrew books must have been translated after the reign of Ptolemy Philadelphus, but before the beginning of the 1st century B C The writers of the New Testament and of the Apocrypha, strictly so called, were Hellenists They used the common dialect as spoken by Jews of limited education And as there was a great gulf between the doctrines propagated by the Apostles and the religion of the Greeks, these writers were sometimes obliged to give new meanings to old words and expressions Further, their diction is, in a manner, based upon that of the Septuagint. It is not surprising therefore that the style of the sacred books of the Christians should have been regarded as contemptible by mere verbal critics

"*Ecclesiastical Greek* —Many of the early Christians believed that philosophy proceeded from the devil,[1] and as a matter of course they discouraged

[1] A sort of faint echo of this belief still lingers among the Greek peasantry in remote districts, who use the term *Philosophy* exclusively as the synonym of *Astrology* (This use of the word is well illustrated in the "Tale of the King's Son,' published by M Legrand) Systematic astrology is, however, a mere vague traditional reminiscence among the Greeks of the present day , and *Philosophy*, in popular parlance, now designates, we believe, much humbler forms of the magic arts

the study of Greek authors The more intelligent of the Fathers, however, recommend these authors for the mental discipline they afford The ecclesiastical writers were more or less under the influence of the Septuagint and of the New Testament, but they wrote in the common dialect of their times and places The ecclesiastical vocabulary continued to receive accessions until a late date, but by far the greater number of theological terms was introduced before the close of the 5th century

"*Byzantine Greek* —When Constantine the Great removed the seat of empire to Byzantium, he called it New Rome and also Constantinople The Greeks began now to lose their national consciousness They were called now Romans, and sometimes *Eastern Romans*, to distinguish them from the *Western Romans*, *i e* the genuine Romans With regard to the name Hellenes, which the ancient Greeks gave themselves, it is to be observed that during the preceding periods the Jews of Alexandria and of other places out of Palestine often used it in the sense of pagans, heathens, Gentiles, idolaters This signification passed into the works of the Christian authors The name Γραικός from Polybius downward represents the Latin *Græcus*, a Greek But Greek speaking people always regarded it as an exotic The later Byzantines, when they speak of the inhabitants of Greece, usually designate them by the term Ἑλλαδικοί

"Although Christianity, that is, the externals of Christianity, enjoyed the protection of the court, the ancient religion continued to struggle for existence as late as the 9th century

"The language, notwithstanding the changes it had undergone, retained its original character as late as the 6th century, that is, it was ancient Greek in the strictest sense of the expression The spoken language formed the basis of the written, but at the same time it contained many words and phrases which good scholars generally avoided Thus Chrysostom's style, though superior to that of an uneducated person, was level to the comprehension of the common people of Constantinople, with whom he was a great favourite From the beginning of the 7th century to the close of the 11th, learning was at a very low ebb, and a good scholar was so rare an object that his literary attainments were likely to be regarded as the result of proficiency in magic With very few exceptions the learned of this age were incapable of appreciating the merits of the best models of antiquity In their writings they endeavoured to avoid as much as possible whatever belonged to the language of common life

"*Modern Greek* —Imbecility, pedantry, childishness, and self conceit are the characteristics of the last epoch of the Byzantine period In the 12th century the ancient language was an obsolete language, that is, it was no longer understood by the masses Those, however, who made any pretensions to education, affected to write according to the grammatical rules of classical Greek The popular dialect of the 12th century was essentially the same as the Romaic or modern Greek of the present day, and may with propriety be called the early modern Greek The learned gave it the name of the *vulgar dialect*, the *common dialect*, the *common language of the Romans* In the latter part of the 18th century, Ilgen, of the University of Jena, in his preface to the *Homeric Hymns*, maintained that the popular modern Greek was the same as the language of the *rustics* of ancient Greece Coray modified the German professor's assertion, by asserting that the popular dialect of the first four centuries of the Christian æra was essentially the same as that of the 12th century, which was modern Greek These are mere assumptions The fact is that during the best days of Greece the great teacher of Greek was the common people As to Ilgen's rustics, Philostratus informs us that in his time (*i e* the 3d century), the inhabitants of the interior of Attica spoke purer Greek than those who resided in the capital It must always be borne

in mind that from the 12th century downwards the Greeks had in a manner *two languages*, namely, the traditional language of the many, (modern Greek), and the written language of scholars, (scholastic Greek) The latter was supposed by the ignorant to be excellent Attic, but in reality it was little else than a lifeless mass of far fetched words and expressions Theodorus Ptochodromus, one of the most learned men of the 12th century, wrote in both these languages His popular verses, addressed to the Emperor Manuel Comnenus, are regarded as the earliest specimen of modern Greek, properly so called "[1]

At the present day, throughout the whole extent of the countries where Greek is spoken—from the Adriatic to the Black Sea, and from Adrianople to Cyprus—the only dialects essentially distinct from the ordinary language are those of certain villages near Trebizond, and of a small mountainous district between Argos and Sparta, called *Tzakonia* (Τζακονία), of which we shall have occasion to speak later (see Sect III)

Modern Greek is sometimes spoken of as bearing the same relation to the ancient as Italian to Latin, but this is a very unsatisfactory comparison, inasmuch as the modern tongue never was refined and systematised into a distinct language A far more correct analogy to express the relation existing between popular and classical Greek would be to compare genuine *rustic Yankee* with the English of Addison, while the amazing Greek of the Athenian newspaper press finds a nearly perfect analogue in the scarcely less amazing English of certain New York papers The following remarks in an article[2] attributed to Bishop Blomfield bear on this question, and are the more interesting from having been written at a date (1820) when the race of modern Athenian *logiotati* had not yet sprung up to obscure questions of simple philology, with their crazy pseudo patriotic pedantry

"Amidst the corruption of the Neoteric Greek we observe in almost every sentence words strictly *Hellenic*, many of which are recognised by every reader as in use among the best writers of the language, and still retaining their form unaltered, there are also others of frequent occurrence in later Greek writers and in Romaic, the date of which is more ancient than is commonly supposed This part of the subject might be illustrated by many curious examples[3]

"AI and E are pronounced alike by the modern Greeks, Villoison has shown that they were confounded in the time of Augustus, and in an epigram of Callimachus, ἔχει answers in echo to ναίχι The similarity of sound prevailed at a much earlier period, we find ΑΑΚΜΕΩΝΙΔΗΣ on the Sandwich marble, and in an ancient inscription copied by Spon

"The same sound is given to EI and I by the modern Greeks These letters were frequently confounded in former times ANAKTEI occurs in a very ancient inscription found by Col Leake in Asia Minor, EIDIAN on the Heraclean Tables, ΔΙΕΙΤΡΕΦΕΣ on a marble of Attica of remote date EI and I, as Valckenaer has remarked, were pronounced alike in the time of Ammonius, or in the beginning of the 2nd cent, and τίμην, πολίτην, γινωσκόμενος, are written with ει in the letter of Mark Antony to the Aphrodisians

"A is pronounced in some words in Romaic instead of P,[4] as ἀχλάδια for

[1] "Greek Lexicon of the Roman and Byzantine Periods," by E A Sophocles, Boston, U S, 1870 Introduction, pp 5 11

[2] "On the Decline and Corruption of the Greek Tongue," *Quar Rev* vol xxiii

[3] The Bishop gives several, which we are obliged from want of space to exclude. Examples are the less needed that his argument is now universally admitted

[4] The converse process also occurs as a provincialism in both ancient and contemporary Greek, thus Alcibiades, wishing to reprove some one as a flatterer (κόλαξ), has raised inextinguishable laughter by calling him a crow (κόραξ)

ἀχράδια. One of the most learned of the ancient commentators (the Scholiast on Apollonius Rhodius) says, συγγενὲς τὸ Λ τῷ Ρ, and adds, Ἀχράδας was sounded as Ἀχλάδας

"Τ is now pronounced in Romaic, in some words, as Δ This is not a modern innovation, it appears from an inscription, published by Gruter, that διὰ πάντων was written in Latin DIA PANDON —(*Scalig Animad in Euseb Chron* p 118)

"ΕΙ and Η have the same sound in modern Greek "Singularis locus est apud Aristophanem in Vespis, de confusa et valde affini jam tum permutatione τῶν εἰ et ἡ, ubi ait Poeta ἦν ἐξέχῃ εἵλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον—v 771 ludit in similitudine vocum εἵλη et ἥλιος et ἡλιάζειν "—(*Casauboniana*, p 49)

"The sound of no letter has been so much the subject of debate as that of Β It is pronounced in Romaic like the English V" (This is the least satisfactory paragraph in the essay, and we therefore omit it)

"The same sound is now given to Τ and Ι, that of our English *ee* But Dionysius of Halicarnassus, in his treatise *De Compos*, plainly marks the distinction between the two letters "There is," he says, "a considerable contraction of the lips in sounding Τ, but the lips give no effect to the sound of Ι, the breath is driven against the teeth, and the mouth is open a little" From the representation of the note of the cuckoo in the Birds of Aristophanes, we cannot suppose that the letter Τ had the modern sound of *ee*, χώποθ' ὁ κόκκυξ εἶποι Κοκκύ —v 505 [1]

"Γ is sometimes pronounced as ι [2] At what period this practice was introduced we have not been able to ascertain

"ΟΙ and Ι have been confounded in pronunciation for many centuries In the inscriptions relating to the Christian martyrs of Nubia, we find ΓΕΝΙΤΟ, ΚΟΛΠΙΣ, for ΓΕΝΟΙΤΟ, ΚΟΛΠΟΙΣ"

When the conquest of Constantinople dispersed the learned men of that city, and sent them to seek safety in Western Europe, the circumstances of the time were peculiarly favourable to their objects, which were liberally promoted by the Houses of Aragon (of Naples), Medici, Sforza, and Este, as well as by some of the Popes and Doges of Venice [3] Among the Englishmen who studied Greek under Demetrius Chalcondylas at Florence were Latimer, Linacre, and Grocyn, who were, of course, taught according to the modern pronunciation "The superiority of these masters arose from the familiar use of a living language, and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors A vicious pronunciation which they introduced was banished from the schools by the reason of a succeeding age" [4] This faulty method was afterwards successfully impugned by Erasmus, after whom the pronunciation still used in England—but of late years frequently discarded in Germany and elsewhere on the Continent [5]—is denominated the *Erasmian* system Erasmus himself, however, yielding to that love of temporising which was the bane of his life, abstained from all attempt to publicly promote the adoption of the system which he yet declared to be the correct one Two English scholars showed more spirit Sir John Cheke and Sir Thomas Smith not only adopted the Erasmian system, but by their spirit and eloquence successfully

[1] A well-known Greek scholar, M Rangabé, has endeavoured to palliate his countrymen's mispronunciation of Τ by bringing to light the hideous fact that Schiller somewhere is guilty of making *sues* rhyme to *Paradies*' See "Sur la Prononciation du Grec," *Ann de l'Ass pour l'Enc des Etudes Grecques*, vol vii p 121

[2] Rather as *y* Γ has the *y* sound before the vowels ε, η, ι, and υ

[3] No prince of his time did more to promote the study of Greek than Francis I, but he (b 1494) belongs to a later period

[4] Gibbon, "Decline and Fall," chap lxvi

[5] *Not*, however, discarded in favour of the modern Greek mode, be it observed, which German scholars are unanimous in reprobating

introduced it into the University of Cambridge, of which they were then the brightest ornaments They continued to teach the new pronunciation for four years, at the end of which time Bishop Gardiner, of sinister memory, then Chancellor of the University, interposed with an edict forbidding the use of the Erasmian pronunciation, and enforcing his decree by penal statutes! But the intrepid Cheke stood firm, (Smith was in France), and maintained a long and resolute paper warfare with the Bishop, wherein Smith arrived in time to take part Sir John naturally got the worst of it for the time, but not without making many converts Accordingly, the Erasmian system only flourished the more for prohibition, and by many was adopted as a sort of badge of the reformed Church Besides, common sense was on Cheke's side As Gibbon cogently observes, "the monosyllable βη represented to an Attic ear the bleating of sheep, and a bell wether is better evidence than a bishop or a chancellor"[1] And thus from the time of Queen Elizabeth, in the words of Thomas Fuller, "this new pronunciation has prevailed, whereby we Englishmen speak Greek and are able to understand one another, which nobody else can"[2]

The following directions for the pronunciation of modern Greek may be found useful Those letters only are noted of which the Greek and English pronunciations differ —

	α is pronounced by the Greeks like				*a*	in *father*
ε and *αι*	,,	,,	,,	,,	*e*	,, *etch*
η, ι, υ, ει, οι, υι	,,	,,	,,	,,	*ē*	,, *mē*
ο	,,	,,	,,	,,	*ō*	,, *gone*
ω	,,	,,	,,	,,	*ŏ*	,, *odd*
ου	,,	,,	,,	,,	*ou*	,, *soup*
αυ	,,	,,	,,	,,	*af, av*	in *after, avow*
ευ	,,	,,	,,	,,	*ef, ev*	,, *effort, ever*
β	,,	,,	,,	,,	*v*	in English

When a Greek has to express in writing the B and D of foreign names, he uses *μπ* and *ντ*[3]

γ has the sound of *y* consonant before *ε, η, ι, υ, αι, ει, οι, υι*, in other cases it sounds nearly as *g* in *gun*

Before *γ, κ, ξ, χ*, it has the sound of *ng* To give it the sound of our *g* before the slender vowels at the beginning of words, the Greeks use *γκ*

δ is pronounced like *th* in *then*
θ ,, ,, *th* ,, *think*

χ before *ε, η, ι, υ, αι, ει, οι, υι*, has the sound of *h* as it is pronounced in the names *Hughes* and *Hume* In all other cases it is pronounced like the (*soft*) Celtic *ch*[4]

The *Breathings* are written, but not sounded

All pronunciation is by *accent*, irrespective of quantity

Diminutives are nearly as common as in Italian, thus—*παιδί, a child, παιδάκι, a little child* *Augmentatives* are very rare, *e g* *ποθώνη* from *πόθος*

[1] Roger Ascham had said much the same 200 years earlier

[2] It is a proof of how speedily and completely the Erasmian pronunciation was established in England, that Wheler, who was born about 100 years after the Gardiner edicts, introduces the modern Greek pronunciation as a novelty to the readers of his Travels He adds, "It were to be wish'd that our schools would teach the modern way of pronouncing Greek as well as the antient For it would be a great help to those that travel into those parts, or intend to be understood of the modern Greeks at home"

[3] There are a few words—chiefly nouns proper, and mostly occurring in Crete—which contain the letters B and D in their true pronunciation

[4] It is an error to describe the *χ* as identical in sound with the *German* ch, as is often done Wheler gave the true guide when he wrote of *χ*, "The *Welch* pronounce it exactly right"

Sometimes caressing expressions are applied to hateful objects, *e g* the *small-pox* is called *εὐφλογία*, just as the Furies were anciently called Eumenides, as if to disarm their wrath Another class of diminutives is come into great use as patronymics, which have been frequently formed by adding *πουλος* (from *πωλος*) to the name of the father, *e g* Petropulos (*Πετρόπουλος*) is made the family name of the descendants of a Petei, etc Other patronymics are formed by adding *ιδης* to the paternal baptismal name Before the Revolu tion, the majority of Greeks (*Islanders* excepted) rarely had any surnames, and individuals of the same name were distinguished by the addition of the names of their fathers, and by those of their native places The same was the case in Norway until recent times, and in Esthonia in the present century Readers of the charming "Letters from the Baltic" will remember the amus ing picture of the author's hostess ransacking the Waverley novels for sur names for the enfranchised peasants, also how exceedingly hard it proved to find anything grand enough to satisfy their ambition Similar cases might be quoted from among the Greeks, who have occasionally made free with the greatest names of antiquity, not as baptismal appellations merely, but as surnames

In concluding this part of our subject, we may observe that the traveller will find all the grammatical information he needs for merely colloquial purposes, as well as a selection of useful practical dialogues, in the excellent "Handbook of Modern Greek" noted below [1] This useful little book should be in the hands of every traveller in Greece Another and more detailed work is the excellent grammar of Jeannaraki,[2] an esteemed Greek scholar, who has also published a collection of the songs of his native island, Crete It may be supplemented by the grammar of Vlachos [3] A satisfactory dictionary of modern Greek is still wanting One (modern Greek and German) has long been in preparation by Dr Deffner, on the plan of the great work of Sachs, and, when published, will no doubt be the best, but there is no immediate prospect of its appearance As yet the only one that can be recommended is the small Greek Italian and Italian Greek dictionary of Perides,[4] which, for ordinary purposes, is excellent That of Kind [5] is also fairly good All the others are merely useless lumber

Readers desiring fuller information on the subject of the modern Greek language are referred to the following works —

LEAKE, *Researches in Greece* 1814
SOPHOCLES, *Romaic Greek Grammar* Out of print (Unquestionably the most eminent authority on the subject)
,, *Lexicon of Rom and Byz Greek* 1870 The preliminary essay
DEFFNER, Various valuable papers in his *Archiv für Mittel u Neugriech ische Philologie* Athens
DONALDSON, *Modern Greek Grammar*
VLACHOS, *Do Do Do*
CLYDE, *Romaic and Modern Greek compared*
GELDART, *The Modern Greek Language in its relation to Anc Greek*
D'EICHTHAL, Various interesting papers on Modern Greek in the *Ann de l'Ass pour l'Enc des Etudes Grecques*
RANGABE, *Grammaire du Grec Actuel* 1873
BLACKIE, *On Greek Pronunciation*

1 "A Handbook of the Modern Greek Language," by Edgar Vincent and T S Dickson 1879 2nd Ed 1881
2 "Neugriechische Grammatik," by Antonios Jeannaraki Hanover, 1877
3 "A practical and easy method of learning the Mod Greek Language," 1867
4 "Λεξικὸν Ἰταλικὸν καὶ Ἑλληνικὸν" 2 vols Syra, 1862, and "Λεξικὸν Ἑλ ληνοιταλικὸν" 2 vols Athens, 1878
5 Kind, "Handwörterbuch der Neugriechischen u deutschen Sprache" Leipzig, 1870

PENNINGTON, *On Greek Pronunciation*
LEGRAND, *Grammaire de la Langue Grecque Moderne* 1879
BOLTZ, *Die Hellenische oder Neugriechische Sprache* Darmstadt, 1881

These works are named merely for the object of affording as wide a view of the subject as possible, they are of very unequal value

Modern Greek Literature —It is by no means easy to fix a clear boundary between the later Byzantinè and the early modern Greek literature Any such line of demarcation must necessarily be somewhat arbitrary, and few writers wholly agree on the subject We shall not enter on the discussion of this vexed question, but we believe we cannot go far wrong in regarding the conquest of Constantinople as coincident with the dawn of a new æra of literary activity for the nations of Eastern as well as Western Europe Until recent years few persons had any accurate conception of the real *contemporary* effects of that great event They tacitly ignored the existence of any post-Byzantine literature, and seemed to imagine that the entire literary productiveness of the nation ceased with the exodus of the terrified schoolmen from the capital It is perfectly true that through the enlightened patronage of the Italian princes, the great cities of Italy became, for a time, the literary centres of the Greek nation in place of their own capital, but the home staying Greeks, though usually far less able, were by no means unproductive writers The real difference was simply that, while the latter droned on in the old Byzantine grooves, their more fortunate self exiled countrymen struck out fresh lines of thought and research, under the stimulating and invigorating influence of the most highly cultivated and intellectual society of the age Nor was this all Many of these exiles, with the strong love of their birthplace, which to this day is one of the best and most marked features in the Greek character, grew home sick among the courts and universities of Western Europe, and returned to the East, bringing with them a rich harvest of new ideas Thus it gradually came to be a recognised custom with the wealthier, and an object of ambition with the poorer, classes to send their sons to study at some foreign, usually Italian, university Schools specially for Greeks, were founded by Leo X and Francis I in their respective capitals, while others were established by learned Greeks in Venice, Padua, Messina, etc We have, of course, no clue to the place of origin or status of the majority of the students who frequented these schools, but if we merely confine our observation to those Greek writers who attained sufficient celebrity to have their histories recorded, we may form a tolerably fair approximate estimate of the degree of literary ability and cultivation which obtained in different provinces This investigation reveals some curious, and, probably to most persons, unexpected results Athens and the neighbouring country stand almost at zero, Peloponnesus slightly higher, Constantinople and Joannina much higher, and about equal Lastly, we find Crete perhaps highest of all, alike in the productiveness and ability of its students The Cretans also enjoyed a separate and special reputation for the extraordinary beauty of their caligraphy, which was considered superior to that of all others

From the Fall of Constantinople (1453) to that of Candia (1669) the Italo Hellenic schools continued to produce an uninterrupted succession of treatises on philosophy and Belles Lettres, disquisitions on grammar, etc, as well as editions of ancient authors, occasionally annotated About the time that the Italo Hellenic schools ceased to be productive, political events were preparing the way for a literary revival in Constantinople In the last quarter of the 17th century, Alexander Mavrocordato, physician in-chief to the Sultan, and at a later date, Hospodar (Viceroy) of Wallachia, was named Grand Dragoman of the Sublime Porte, and in that capacity successfully negotiated the Peace of Carlowitz (1686) Alexander Mavrocordato, the ablest member of a family which has furnished several eminent men in successive generations,

was descended of a wealthy Chian family He possessed, in addition to great natural ability, knowledge unusually extensive for his time and nation, joined to a supple manner, an iron will, and a boundless ambition With these advantages, his advancement could only be a question of time and opportunity, and he was favoured by both During his tenure of office as Dragoman, he lost no opportunity of extending his power throughout the empire, and of promoting and consolidating the interests and influence of his fellow countrymen—such at least as accepted his supremacy He had no enemies, for the same simple reason given by a distinguished Spanish statesman in the present century—*he had put them all to death* Such was the character of the remarkable man who is known in modern Greek history as the founder of national education, one of the greatest benefactors of his country, and the man who of all others, perhaps, did most to prepare the way for the resurrection of the Greek nation four generations later In Roumanian history his place is no less eminent, but there he figures as the *Nero of Wallachia*—a title which sufficiently expresses the opinion of his quondam subjects Both verdicts are well substantiated Besides the school of the Patriarchate (an old foundation), there existed a High School at Constantinople, founded in 1660, and also a few others in the provinces, Mavrocordato now added to their number schools in Constantinople, Joannina, and Patmos, all three endowed by himself [1] His son and successor, Nicholas, was equally enlightened and far more humane

So early as 1640, two monks [2] of Gouvis (Γούβης), a convent situated in the remote district of Agrapha, on the Thessalian border, founded a small museum in their monastery,—an excellent example not followed elsewhere until long after, and which was probably derived from the Benedictines of Italy Another local museum was established at Larissa, also in Thessaly, in 1702, by the liberality of Parthenios, an Athenian No other collection appears to have formed in Greece until the present century In 1710 a small observatory was established at Constantinople by the astronomer Notaras, afterwards Patriarch of Jerusalem At the same place, and at about the same date, a botanic garden was planted by Argyrammos, author of a dictionary of Botany

The introduction of Greek printing into Constantinople did not take place until 1627, although the Jews had already had a press there in the fifteenth century The first font of type was brought from Oxford, and the press set up by an Ionian monk during the Patriarchate of the famous Cyril Lucar, under the protection of King Charles's ambassador—that "Great Elchee," Sir Thomas Roe [3]

The introduction of printing into Constantinople was violently opposed by the Jesuits, supported by the French ambassador, who denounced the whole undertaking to the Porte as treasonable, and used every possible intrigue to obtain the destruction of the workshop We have no space to detail the curious scenes that ensued, suffice it to say that the strong hand of British diplomacy prevailed, and Sir Thomas brought both printing press and patriarch off with flying colours [4]

During the 18th cent education continued to advance among the Greeks by slow stages, and though few works of any original merit appeared, many useful translations from the French, and a few from the English and German

[1] Alexander Mavrocordato I was also the founder of the first Greek church at Vienna

[2] These were Eugenios Joannulios Aetolos and his pupil Anastasios Gordios

[3] Sir Thomas Roe was ambassador of James I and Charles I to the Porte from 1621 to 1628. His "Negotiations" were published in 1740

[4] It is rather an interesting coincidence that while the original introduction of printing into Greece was mainly the work of an Englishman, so again, two centuries later, it was an Englishman, the Hon Leycester Stanhope (afterwards Earl of Harrington), who established the first printing press in enfranchised Greece

languages, were published Most, if not all, of these were printed abroad, the favourite places of imprint being Venice and Vienna

Even at the present day old custom so far prevails that all Church books in use throughout the Levant are, without exception, printed at Venice In this the Greeks show good taste, for nothing better need be desired than the handsome quarto Venetian Gospels, printed in fine bold type on Dutch paper and costing (leather binding included) the modest sum of ten shillings About 1812 a species of High School was established in Athens, the greater part of the funds for which were contributed by our countrymen at home and abroad In 1814 a Society for the promotion of education in the Greek provinces was formed at Athens, under the auspices of Lord Guilford, who some years later founded the excellent Ionian Academy Unfortunately the Athenian society soon abandoned the useful object for which it was founded, and sank into being a mere instrument of political intrigue

The Revolutionary war necessarily arrested for the time being all educational progress, it produced, however, a distinct literature of its own The first newspapers published in Greece also date from this period, a collection of them, including that of Missolonghi, issued during the siege, is preserved at the Chamber of Deputies in Athens (See below, Rte 2) Immediately on the restoration of peace, Capodistria devoted himself with great energy and success to providing for the educational needs of the new State His work was continued and completed by the Government of King Otho, and the edict of $\frac{5}{6}$ March 1834, placed Public Education in Greece on a secure and permanent basis Finally in May 1837 the present University of Athens was opened, which now affords instruction to some 1500 students annually

Having now completed our survey of Modern Greek Literature during the last four hundred years, we will add a list of the most useful works on the subject Of these by far the best is the excellent "History of Modern Greek Literature," by Dr Nicolai, a really admirable little handbook, which should be read by every one interested in the subject of which it treats A perusal of the works named will afford most persons all the information they require respecting this department of literature According to Prof Jebb, "during the last fifty years Greek writers have contributed to almost every province of letters," but this statement though correct, is so only in a *catalogue* sense, whole departments of literature being in several cases represented merely by a few triumpery pamphlets, scarcely worth the paper they are printed on The Greek literature of the present day is curiously deficient in originality, and even in national character The majority of the works in circulation are mere imitations or *rifacciamenti* from foreign models, with simply a few stock in trade touches put in to supply local colour In the departments of Philology, Archæology, and History, however, several writers have produced works of original research and permanent value An Englishman who wishes to obtain a good idea of the general character of the Greek literature of the day, may easily do so by reading *Trikoupi's* History of the Greek Revolution, a few of *Rangabe's* dramas and essays (philological and archæological), an historical novel by *Zambelios*, a political essay by *Roides* (any one of those republished from the "Hestia"), one of the historical studies of *Reniери*, a few poems of *Valaoriti*, and some of the poems and comedies of *Vlachos* The last named writer has also published some excellent translations from the German classics After going through the above short course, the English reader will not only have learned all that he is likely to care to know of the subject, but will really be as well fitted to form an opinion on the general merits of modern Greek literature as nine in ten of the Greeks he may meet

LEAKE, *Researches in Greece* 1814
GIDEL, *Etudes sur la Littérature Grecque Moderne* 1866

GIDEL, *Études sur la Littérature Grecque Moderne.* 1878 (2nd series)
EGGER, *L'Hellénisme en France* 2 vols 1866
DIDOT, *Alde Manuce et l'Hellénisme à Venise* 1869
NICOLAI, *Geschichte der neugriechischen Literatur* Leipzig, 1876
RANGABE, *Histoire de la Littérature Grecque Moderne* 1877

O THE GREEK CHURCH

The great Christian communion generally known in the West as the *Greek Church*, calls itself the *Orthodox Church of the East* (Ἡ Ὀρθόδοξος Ἀνατολικὴ Ἐκκλησία) Just, however, as Roman Catholics commonly drop the prefix Roman, so the Greeks omit the words "of the East," and style their communion THE ORTHODOX CHURCH It includes among its members an overwhelming majority of the population of Russia, European Turkey, Servia, Roumania, and Greece, as well as the larger portion of the Christian subjects of Turkey in Asia

From an early age the Greek Church has been governed by the four Patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria In the latter part of the 16th century, a fifth patriarch, that of Moscow, was created for the Church of Russia, which had previously been subject to the see of Constantinople But Peter the Great suppressed this office, and since his reign the Church of Russia has been governed by a synod of its own bishops, with the Emperor as nominal head

The Churches of the East and West have had many acrimonious controversies from the earliest ages, especially on the subject of images and about the extent of their respective jurisdictions But the final schism did not take place until 1054, when Cerularius, Patriarch of Constantinople, was formally excommunicated by the Pope, for his refusal to acknowledge the supremacy of Rome The Fourth Crusade had the effect of embittering the dispute, for the Franks in many places plundered the Greek monasteries, and insulted or expelled the clergy "The Greek Church and nation have never forgotten the Fourth Crusade From that day to this the enmity between the two Churches has been of the bitterest character The attempt to reconcile them seems hopeless On many points, both of doctrine and ceremony, it only requires a conciliatory spirit on both sides to effect, if not a reconciliation, at least a compromise But the great difficulty of the supremacy always interposes itself Since the papal claims reached their fulness a reconciliation on equal terms has been impossible"—*Edin Rev* No. 218

The attempts at union made by several of the Palæologi were prompted by the desire to obtain the aid of the West against the victorious Ottomans, and they were invariably repudiated by the Greek clergy and people In the 16th century the Lutherans ineffectually attempted a union with Constantinople, and in the 17th century, and later, some intercourse took place between that See and the English Church

The most striking case was that of the learned and enlightened Cyril Lucar, Patriarch of Alexandria, and afterwards of Constantinople His story forms a curious and little known chapter in the religious history of the 17th century, and the persecution (ending in a violent death) with which the Greeks visited his efforts to establish friendly relations between the English and Greek Churches may serve as a curious practical commentary on some schemes of our own times He is now best remembered by his gift of the famous *Codex Alexandrinus* (now in the British Museum) to King Charles I, to whom he also dedicated one of his works

The main points of dogmatic difference between the Greek and the Roman Churches are, besides the all important one of the papal supremacy, the

doctrine of purgatory, and the double procession of the Holy Spirit, the Orientals objecting to the Latin form of *filioque* in the Nicene Creed

Neither the oppression of the Moslems, nor the insults of the Latins, were ever able to alienate the affections of the Greeks from their national Church This devotion is based on political as well as on religious grounds For the Greek, like the Spaniard in the middle ages, owes to the preservation of his Church the preservation also of his language and his nationality, which would otherwise have been absorbed in those of his conquerors To their Church the Greeks are mainly indebted for their very existence as a distinct people from the fall of the Eastern Empire to the Greek Revolution

The Greek bishops in the Turkish dominions are personages of considerable political importance, as they are regarded by the Government as the heads of the Christian community, and are generally allowed to settle all civil causes among their co religionists In fact, the bishop is the most important functionary in a province after the Pasha (See HANDBOOK FOR TURKEY)

In Greece the higher clergy are salaried by the State, the Metropolitan of Athens receiving 6000 dr , the Archbishops each 5000 dr , the Bishops each 4000 dr per annum Many of them are also in receipt of revenues from Church lands The lower clergy are entirely dependent on the contributions of their flocks, and on fees There are no regular tithes, but the parochial clergy in some districts receive a contribution in kind from their flock at the harvest A fixed number of *preachers* is assigned to each province and paid by the State They are quite distinct from the local clergy, and may be said to form a sort of *staff corps* of the Church militant Deacons are permitted, and parish priests required, to be married Bishops, however, must either be unmarried or widowers In consequence, they are frequently drawn from the ranks of the monastic clergy

The parochial clergy are mostly sober, well conducted men, but too grossly ignorant to exercise much personal influence over their flocks In Greece, however, the authority and ascendency is always that of the Church in the abstract, and is little affected by the character of individual ministrants Here and there, among the higher clergy, a learned divine may be found, but taken as a whole the priesthood have certainly not kept pace with the general demand for education Many of the parochial clergy can actually neither read nor write "We were not a little astonished in one of the schools to see several Greek priests learning reading and writing along with the boys The sight of these bearded priests in their sacerdotal garments learning their b, a, ba, and twice one are two, gave us no very high idea of the state of learning among these self styled successors of the Apostles On mentioning this afterwards to a friend, and expressing my surprise that persons so grossly ignorant could be admitted into the priesthood, he said it was by no means uncommon, that they learn to repeat the service by rote, and their flocks neither know nor care about the amount of their attainments"—*R H Herschell*

The Ecclesiastical Seminary at Athens (see Rte 2), as well as the older established "Greek Maynooth" (Byron) at Khalki, which sends four students yearly to complete their studies in Germany, have both done good service But as a rule none of the more promising students take orders , or they only do so after joining the rule of St Basil (see below), which excludes them from parochial employment

All Greek ecclesiastics let their hair and beards grow to their full length, which, coupled with their tall dark hats and flowing Eastern robes, give them a very primitive and striking appearance Some of the vestments worn in the celebration of the sacred offices are rich and splendid Their expression and bearing are seldom, however, in accordance with these external attributes. The traveller may recall Adolf Erman's observations on the subject (*Travels in Siberia*), and the Turkish proverb "Much hair, little brain"

Since the Revolution the Greeks of the kingdom no longer recognise the authority of the Patriarch of Constantinople Curiously enough, however, all Greeks contest with acrimony the right of any of the Slàv branches of the Church to equal liberty In the case of Greece, the rupture was caused by the refusal of the Patriarch, who succeeded the murdered Gregory, to sanction the Revolution When the independence of Greece had been achieved, a fruitless negotiation took place between Capodistria and the Patriarchate, and by an official paper, dated June 1828, the new Greek Government declined to treat with the Patriarch on the former terms of submission In July 1833 a National Synod was held at Nauplia, when the two following decisions were approved by 36 Greek prelates [1]—

1 The Church of Greece, which spiritually owns no head but Jesus Christ, is dependent on no external authority, and preserves unbroken dogmatic unity with all the Eastern Orthodox Churches With respect to the administration of the Church, she acknowledges the King of Greece as her supreme head, as is in nothing contrary to the Holy Canons

2 A permanent Synod shall be established, consisting entirely of Bishops selected by the King This is to be the highest ecclesiastical authority, after the model of the Russian Church

The Synod of Nauplia further resolved on eventually reducing the Greek Sees from about 40 to 10, co extensive with the *Nomes*, or chief civil divisions of the kingdom But this arrangement gave rise to great discontent, and was never carried out The Patriarch refused to acknowledge the independence of the Greek Church, it was not thought advisable to consecrate new Bishops without his sanction, and at one period the Greek Hierarchy seemed likely to die out However, negotiations were set on foot with the Patriarch in the early part of 1850, and on June 29 (July 11) of that year, he, in conjunction with the Synod of Constantinople, issued a decree styled a *Synodal Tome* (Συνοδικὸς Τόμος), whereby the Church of Greece was recognised as independent or autocephalous (αὐτοκέφαλος)

The number of Bishops in the kingdom of Greece is 30, including 13 Archbishops They are elected by the Synod, three names being presented to the King, from amongst which his Majesty selects one on occasion of each vacancy Like the Emperor of Russia, the King of Greece is the *temporal* head of the Church, the affairs of which are conducted by the *Holy Synod of the Kingdom of Greece*, which sits at Athens, and is composed of five Bishops, generally taken in order of seniority in consecration (κατὰ τὰ πρεσβεῖα), and assisted by a Royal Commissioner and a Secretary By a law passed in 1852, the Metropolitan of Attica is *ex officio* President of the Synod

Monasteries —There is only one monastic order in the Greek Church, viz that of St Basil Greek monasteries are divided into two classes 1 Cœnobia (κοινόβια—i e *where all live in common*), 2 Idiorhythmic (ἰδιόρρυθμα—i e *where every one lives in his own way*) In the Cœnobia every single member is clothed and lives alike, and the government is strictly monarchical, being administered by an abbot ('Ηγούμενος)

The Idiorhythmic convents rather resemble a republic, or, as a monk of Mount Athos remarked to Sir G Bowen, "*constitutional states, like England*" These last are under the administration of wardens ('Επίτροποι), two or three of the fathers annually elected, like the officers of an English college, and who have authority only over the finances and general expenditure of the society, bread and wine being issued from the refectory to all the members, who add to these *commons*, in their own cells, what each can afford to buy

"The monks on entering pay a certain sum in consideration of which they are in part proprietors of the establishment, and nothing of importance can be

[1] The important measure of liberating Greece from the control of the see of Constantinople, owed its success mainly to the exertions of MM von Maurer, Tricoupi, and Schinas

done without the general consent, which often infers a general quarrel and disturbance In both kinds of monasteries almost all the clothes making, carpentry, and other works are conducted by the monks themselves one bakes, another makes shoes, another distils arrack They have usually several *κοσμικοι*[1] or lay brothers, who often become monks, these attend to the cattle and to out-of door affairs, and assist the monks in hewing wood and drawing water Of the monks there are several divisions with respect to the positions they hold the Archimandrites or Abbots, Hegumenoi or superiors of smaller convents, Iero monachoi and Iero diachonoi, monks in holy orders Of the simple monks one is called ascetic, *ασκητικος*, because he lives apart in a *σκητη*, or cottage, *κομητης* from *κομη*, a village, *αναχωρητις*, an anchorite, from *αναχωρεω*, to retire, and lastly, *μοναχος*,[2] a monk "—*Curzon*

The primitive idea of monasticism was simply retirement from the world for the purpose of devout contemplation The earnest monks renounced literature altogether, devoting themselves entirely to religious exercises, and to that contemplation which suits so well the climate of the East, and the temperament of Orientals And this continues to be at least the nominal principle with the order of St Basil

Monasteries are now by no means so numerous in Greece proper as in the Ionian Islands and the Turkish provinces In 1829, under the government of Capodistria, above 300 of the smaller convents were abolished and their revenues secularised, there still exist in the kingdom 150 monasteries (many of them closed) with a total of 1500 monks The total number of monasteries in occupation is fixed by law at 80, besides 3 convents for nuns Greek nuns differ greatly from the recluses of the Roman Church, and enjoy a much larger degree of personal liberty The rites and ceremonies of the Greek Church, owing to their high antiquity, present many singular and interesting features The traveller should make a point of trying to see a christening, a marriage, and a burial

For further information respecting the Greek Church, the traveller may consult the following works —

RYCAUT, *Present State of the Greek Church* 1678
AYMON, *Monumens authentiques de la Religion des Grecs* The Hague, 1708
WADDINGTON, *Condition of the Greek Church*
SMITH, *Dictionary of Christian Antiquities*
MOURAVIEFF (translated by Blackmore), *History of the Church of Russia*
NEALE, *The Holy Eastern Church*
STANLEY, *Lectures on the Eastern Church*
CURZON, *Monasteries of the Levant*

A good summary of the history and present condition of the Eastern Church in its various branches will be found in the *Edinburgh Review* (No 218) for April 1858

P THE GREEK KINGDOM ITS ORGANISATION, ADMINISTRATIVE DIVISIONS AND GOVERNMENT, FINANCES, JUSTICE, RELIGION, EDUCATION, ARMY AND NAVY

The following is a sketch of the Greek State as at present constituted — The King governs by the Constitution of the 17th November 1864[3]

The Legislature is composed of the King, with his Executive Council of Ministers, and a Representative Assembly (*Βουλη*)

[1] Literally, *worldlings* [2] Literally, a solitary
[3] A translation of the Constitution is given by Finlay—"Hist. of Greece," vol vii. Appendix (Clarendon Press edition)

The King enjoys by the Constitution of the 17th of November 1864 the usual privileges of Constitutional Sovereigns

No hereditary titles are acknowledged by the State

The Assembly consists of the representatives (Βουλευταί) of the various electoral districts The number of deputies varies in proportion to the population The administrative and electoral districts are identical A deputy is returned for every 10,000 inhabitants, irrespective of sex and age No person is eligible for a deputy who is under 30 years of age, or who is not a citizen of the district for which he proposes to stand Officials paid by the State (officers of the army and navy excepted) cannot be elected The Assembly at present numbers 245 members, including the deputies for the newly annexed districts. For administrative and electoral purposes Greece is divided into 13 *Nomes* (Νομοί), corresponding to the French Departments, each of these is under a Nomarch (Νομάρχης), who is the equivalent of a *Préfet* They are as follows —

Name	Chief Town	Population 1861	Population 1871	Population 1879
NORTHERN GREECE—				
1 Attica and Bœotia	Athens	116,024	136,804	185,364
2 Phocis and Phthiotis	Lamia (Zeitun)	102,291	108,421	128,440
3 Ætolia and Acarnania	Missolonghi	109,392	121,693	138,444
PELOPONNESUS—				
4. Argolis and Corinth	Nauplia	112,910	127,820	136,081
5 Achaia and Ellis	Patras	138,249	149,561	181,632
6 Arcadia	Tripolitza	113,719	131,740	148,905
7 Messenia	Kalamata	117,181	130,417	155,760
8 Laconia	Sparta	96,546	105,851	121,116
ISLANDS—				
9 Eubœa and North Sporades	Chalcis	72,368	82,541	95,136
10 Cyclades	Hermopolis (Syra)	118,130	123,299	132,020
11 Corfu	Corfu	107,870	96,940	106,109
12 Zante	Zante	54,259	44,557	44,522
13 Cephalonia	Argostoli	73,571	77,382	80,543
		1,332,510	1,437,026	1,654,072
Soldiers and Seamen, including Mercantile Marine			20,168	25,703
	Total	.	1,457,194	1,679,775

The population of the provinces annexed in 1881 is estimated in the preliminary electoral census at 293,846 souls, which makes the total recorded population of the kingdom 1,973,621 [1]

The 13 Nomes are subdivided into 59 *Eparchies* (Ἐπαρχίαι), and these

[1] It should be remembered that this statement does not represent the actual population of the Greek Kingdom, which at the present date (1882) must probably be reckoned at somewhat over 2,033,000

again into 369 *Demi* (Δῆμοι),[1]—divisions which correspond respectively to the *Cantons* and *Communes*, as the *Eparchs* and *Demarchs* are analogous to the *Sous-Préfets* and *Maires* of France

Public Revenue.—The public revenue of Greece is derived from the tax of one-eighth on the produce of all private lands, and from the fourth, or 25 %, on the produce of the national domains There are also taxes on imports and exports, mines and minerals, cattle, salt, etc , as well as stamp duties The estimated receipts and expenses for 1873 nearly balanced each other, and amounted each to over £1,250,000 Since that date there has been an annual increase in both revenue and expenditure, but by no means in the same proportion Hence, the deficit has yearly grown larger, and since 1877 has increased out of all proportion to the revenue In 1881 the national debt amounted to nearly ten times the estimated total of the annual revenue [2] For particulars see Reports of H M 's Secretaries of Legation, or the abstracts in the "Statesman's Year Book" and "Almanach de Gotha"

Justice.—The *civil* code of the kingdom of Greece is still in the main the *Manual of the Laws* (Πρόχειρον τῶν Νόμων), an abridgment of the Basilica, written in 1345, by the Byzantine Armenopoulos This is also the manual by which the bishops and primates of the Rayah Greeks adjust the differences of their co religionists The *criminal*, *commercial*, and *correctional* codes of Greece were drawn up by M von Maurer, one of the Bavarian Council of Regency, and are founded on the Code Napoléon The *military* code of Greece is likewise adopted from that of France Besides the *High Court of Appeal* and *Cassation* at Athens, dignified with the title of *areopagus*, there are Courts of Assize and primary jurisdiction in the chief towns of the *Nomes* or departments, and various inferior tribunals Trial by jury has been introduced in most cases, but the juries are said to be generally far too lenient from fear of vengeance

The legal literature of modern Greece is very voluminous

The *Juges de Paix*[3] (Εἰρηνοδίκαι) are required to be men of legal education As is the case in most foreign countries, prosecution is made in the name of Government (not in that of the injured individual), on the report of the *Juge d'Instruction* ('Ανακριτής), who first examines the witnesses and evidence Judicial oaths are administered with much solemnity, the whole assemblage standing up during the ceremony The venality of the Greek courts is almost proverbial, even among the Greeks themselves The smallness of the salaries paid is the excuse always made in this as in every other department of the State

The condition of most of the prisons is deplorable, and urgently demands amelioration A quarter of a century ago Sir Thomas Wyse took up this question with his usual ability and energy, and even procured some slight temporary improvement But things have fallen back into their old wretched state, and there seems little prospect of any improvement

Religion.—Full religious toleration is guaranteed by the Constitution of 1864 The native population belongs almost entirely to the Eastern Church According to an imperfect religious census taken in 1870, the distribution is as follows —

Christians of the Orthodox Church .	1,444,810
Ditto of other Denominations	12,585
Jews	2,582
Other Non Christians . .	917

[1] The administrative divisions of the new provinces are not yet finally settled

[2] See "Almanach de Gotha," 1882 In March 1881 the national debt amounted to 490,407,309 drachmæ, while the revenue for the current year was estimated at 49,051,560 drachmæ

[3] We have preferred to use the French instead of the English term, as the Εἰρηνοδίκαι have not the slightest resemblance either in social position or otherwise to our J P 's

In this estimate we believe that the number of Roman Catholics is underestimated, they are chiefly found in the Ionian and Ægean Islands, and are mostly descended from Genoese and Venetian settlers

The Greek clergy of the kingdom are independent of the Patriarch of Constantinople (see above, ART O)

Public Instruction —Prior to the Revolution all such schools as existed were due to private enterprise Among these was a school at Athens, chiefly founded through the liberality of English travellers Both then and long afterwards, such young Greeks as desired a better education sought it abroad, generally frequenting for that object the Universities of Pisa or Padua The Provisional Government lost no time in establishing schools, and early in the reign of King Otho an edict was issued for the establishment of elementary schools in every *deme*, or commune, throughout Greece, and though this law, like most other useful measures, has never been fully carried into effect, yet instruction is very widely diffused The liberality of the various *Sylloyi* (sort of Mechanics' Institutes, see *Index*) supplements the Government grants where they are insufficient So great is the desire for instruction that it is a common thing for the sons of peasants, the poorer shopkeepers, etc., to engage themselves at Athens as *servants*, on condition of having certain hours free for their *University course*![1]

The system of education in Greece is modelled in its general outlines on that of Prussia The schools are classified by a regular gradation from the infant schools up to the University There are upwards of 1100 boys' schools of various classes, and 170 girls' schools The first girls' school in Greece was founded in 1831 by the charitable efforts and untiring exertions of an American missionary, the Rev J H Hill, and his wife[2]

Army —The army is recruited by conscription The system, as at present worked, is regulated by a law passed in 1878, and came into force on $\frac{1}{13}$ Jan 1880 By its provisions all Greek subjects between the ages of 20 and 40 years are liable to military service, subject to the usual exceptions, substitution is abolished, and all young men over 21 and under 25 years of age, who are exempt from the general conscription, are required to be enrolled in a species of National Guard

The army consists of three categories—(1) the Active Army, (2) the Reserve, (3) the Landwehr Service is for 19 years, of which 3 are passed with the colours, 6 in the reserve, and 10 in the Landwehr Besides this there is the Landsturm, which can only be called out in time of invasion, and which consists of boys under 18 and men over 40 years of age Time expired men are free to re enlist

According to official statements, the Peace Establishment[3] of Greece is as follows —

	Officers	Men
10 Battalions of Infantry	212	2,643
10 ,, Light Infantry	220	3,630
1 Regiment Cavalry	29	450
Royal Regiment of Artillery	58	854
Corps of Royal Engineers	55	727
Gendarmerie	85	2,065
Sanitary Department, Artificers, etc		1,090
Total	659	11,459

[1] For a detailed notice of all Greek schools, *Syllogi*, etc, both at home and abroad, see "L'Instruction publique chez les Grecs, by G Chassiotis" Paris, 1881

[2] For particulars, see Rte 2

[3] For the *nominal* armed strength of Greece when on a war footing, see "Almanach de Gotha," 1882, p. 792

The office of Commander-in-Chief is practically vested in the Minister of War, though often a civilian The War Office is constituted of 8 departments, of which the most important is the *General Staff*, which is responsible for all questions of organisation, commissariat, transport, and quartering of troops, besides being expected to discharge all the duties of the intelligence branch For the performance of these multifarious duties there are only 3 officers and 2 clerks The other departments do not call for special notice

The infantry (the light regiments excepted) is an unpopular branch of the service, and consists of the dregs of the conscription It is inferior alike in *physique* and character to the other arms The *light infantry*, on the contrary, is entirely recruited by voluntary enlistment, and is a highly creditable body They wear the national kilt and fez, and find their own equipment, with the exception of arms

The infantry are at present armed indiscriminately with Minié, Remington, Chassepôt, and Mylonas rifles, besides a few of the present French (*Gras*) pattern It seems to be intended that the *Gras* rifle should ultimately supersede the other patterns in use in the Greek army

The tactical unit is the battalion of 4 companies

The Cavalry is chiefly officered from the wealthier classes, and many of the officers have studied abroad It is, however, a very inefficient arm of the service An observant Prussian military critic, one disposed in general to take a favourable view of the Greek army, writes as follows —"The Greek is neither by nature nor education a horseman Hence the love of his steed is entirely wanting (*vollständig fehlt*), and one sees all over the country instances of brutal cruelty to animals, against which there is no law As a natural consequence, there can be none of the mutual trust and attachment which exists in other armies between horse and rider "[1]

The arm of the cavalry is the *Gras* carbine Some Chassepôt and Mylonas rifles are, however, still in use, but about to be withdrawn

Artillery —This is the branch of the service on which Government appears to have bestowed most care According to the German writer already quoted, the officers are thoroughly well up in the technical part of their profession, but entirely lack the sure eye and ready observation which can alone make a good officer Moreover, the horses and mules are quite unbroken to their work Two thirds of the artillery consist of mountain batteries The nominal strength of the artillery was ordered in 1880 to be brought up to 16 batteries, but it is extremely doubtful if Greece could, under any circumstances, have manned even three-fourths of that number The Greek field-artillery (mountain batteries excepted) consists mainly of bronze S B M L guns of the French 1856 (La Hitte) pattern, but since 1880 a few batteries of B L R O (Krupp system) have been ordered The Arsenal is at Nauplia

Royal Engineers —This is a smart, serviceable body of men, but, owing to the curious disregard shown in Greece for all engineering matters, they have received scarcely any practical instruction in pick and shovel work

With the exception of a few block-houses on the N frontier, and some old Turco-Venetian forts along the coast, Greece possesses no permanent defences whatever

The Gendarmerie consists of picked men over 24 years of age, who must have served at least 1 year in either the army or navy, and have certificates of good conduct It has a strength of 85 officers, 273 non commissioned officers, 1792 men, and 133 horses

The small body of mounted gendarmes find their own horses, but are supplied with fodder by Government

The Medical Service is under an Army Sanitary Commission The largest

1 "Militär Wochenblatt," 3 Hft Berlin, 1881 We are indebted to the same excellent article for most (though not all) of the particulars given in this notice

military hospital in Greece is that at Corfu (1000 beds), erected during the British Protectorate The Medical Service and method of training the Army Hospital Corps appear to be in general very efficient Nearly all the medicines required are now prepared at Athens, where the laboratory of the Central Military Pharmacy will repay a visit to those interested in such matters

The Military Academy, originally established at Ægina, is now at the Piræus. It is under the direction of a Lieut Colonel, assisted by 9 other officers, 22 masters, and 9 ushers, with a chaplain The cadets are only 40 in number, and join between the ages of 14 and 17 years The course of instruction lasts 7 years, of which only the last 2 are devoted to military subjects The course of instruction is of the most unsatisfactory and inefficient character as far as military matters are concerned The reason may be sought in the anomalous character of the Academy, which, in addition to its legitimate students, increases its funds by receiving no less than 80 *civilian* students, for whose benefit, as it would appear, the course of instruction is diverted from the object for which the institution was founded

The Greek Navy consists, according to the latest (1881) returns, of the following ships [1]—

	Tonnage	Horse power	Guns	Complement
2 Iron clad Corvettes	2480	700	8	410
2 Steam Corvettes	3200	5100	12	424
6 Gunboats	1594	270	9	296
1 Steam Transport	700	360	3	86
1 Royal Yacht	480	300	—	95
Sailing Vessels —				
1 Corvette	608	—	22	96
1 Cutter	150	—	10	15
1 Brig (very old)	350	—	4	58
	9562	6730	68	1480

Besides the above there are 2 torpedo boats (Whitehead system) and 10 miscellaneous small craft for harbour and revenue service On the stocks are 2 gunboats, 6 large torpedo boats, 30 small ditto, and 2 launches for torpedo service In 1877 a scheme was set on foot by the late Adm Nicodemo to furnish Greece with an adequate navy by national subscription A considerable sum was collected, considering the limited means of the contributors, but not sufficient to produce any result

There is no real provision whatever for affording a naval education in Greece, the course already described at the Military Academy is made to do duty for both naval and military cadets impartially! Greek naval officers are mostly capable men, with a good knowledge of their profession, but for this highly commendable efficiency they are entirely indebted to natural ability and foreign training In a country so obviously marked out, alike by its natural configuration and its past history, for a Naval Power, such neglect and indifference for the subject of naval instruction is little short of astounding

Q Mercantile Marine—Commerce—Manufactures and Agriculture.

It was in the development of their mercantile marine and commerce that the progress made by the Greek people after their emancipation was most conspicuous

[1] The following statement represents the entire available naval strength of Greece when raised to a war footing "Under ordinary circumstances the united crews of these vessels only amount to 893 men (see *Returns for* 1880)

As soon as the power of the two great Italian republics began to decline in the Levant, the Greeks began gradually to slip into the vacant place, in some of the humbler branches of the local trade They could not, however, trade to any extent in their own name because of the treaty regulations of the Porte While an import duty of only 3 per cent *ad valorem* was levied by the Porte on the goods of Frankish merchants, Ottoman subjects were required to pay a tax of 5 per cent At the date of which we speak the French Levantine trade was developing in importance under the fostering hand of Colbert, and the English Levant trade (skilfully promoted by Henry VIII and Elizabeth) was in its prime Those were the palmy days of the old *Levant* or *Turkey Company* (incorporated by James I in 1606), of which the extensive Government buildings at Smyrna and other places still attest the importance The Levant Company in course of time found its operations shackled by the old Jacobæan regulations intended for its protection, the great war gave another blow, and long before its charter expired it was itself in a decline Up to this period the Greeks had contented themselves with the *Caravan*[1] trade, but the commercial treaties made between Russia and Turkey in 1779 and 1783, by authorising the orthodox subjects of the Porte to hoist the Russian flag, enabled them to extend their operations During the long wars that followed the outbreak of the French Revolution, the Ottoman flag long continued that of the only neutral power in Europe, and thus proved a better protection than even the Russian During this period "Greek merchants visited ports in the Mediterranean closed against every flag but that of the Sultan, and the profits of their commerce were immense The manufacturers of Adrianople, and of the mountain village of Ambelakia on Mt Ossa, sent cotton fabrics dyed with the rich colour called Turkey red, even to England[2] The Greeks of the Island of Psara, and the town of Galaxidi in the Corinthian Gulf, and the Albanians of the islands of Hydra and Spetzia, carried on an extensive commerce in their own ships Many of the sailors were part proprietors both of the ship and cargo, and united the occupations of capitalists and sailors All shared in the profits of the voyage Examples of penniless adventurers becoming richer than Pashas were daily witnessed"[3]

No part of the Greek community took a more distinguished part in the war of liberation than the mercantile marine In 1820 a few Greek firms were established on a small scale in England[4] "Their operations, though at first limited, were highly successful, and received rapid development Other Greek establishments were formed, and gradually the whole of the trade passed away from the British houses into the hands of the Greeks, who realised rapid, and in many instances colossal, fortunes The number of Greek firms engaged in this trade, and established in England, increased from 5 in 1822 to about 200 in 1852 The imports and exports from and to the districts, whose trade is conducted—I might almost say monopolised—by the Greeks, amounted in 1822 to a mere trifle, whereas they have now attained a magnitude which, in the scale of our dealings with foreign nations, gives that trade the third or fourth rank Branch houses are daily being founded by the Greeks in distant countries—in North and South America, in India, Russia, etc ,—in

[1] *Caravan trade* was the term applied to the coasting traffic carried on by small vessels which went from port to port without attempting long sea voyages They sometimes sailed in a squadron with an armed convoy against pirates, whence the name

[2] In the reign of Charles I the Manchester cotton-spinners imported their raw material from the Greek provinces of Turkey See "The Merchant's Map of Commerce," by Lewis Roberts London, 1638

[3] FINLAY, "History of Greece," vol v p 281 For the state of the Levant trade at the close of the last century, see the excellent "Tableau du Commerce de la Grèce," by Félix Beaujour (Consul at Salonica) Paris, 1800

[4] A few small Greek traders were established in London as early as the reign of Charles II.

order to utilise their redundant capital It is only since 1846 that the English Corn trade has attracted the attention of the Greeks As long as the extreme fluctuations in prices incidental to the sliding scale alternately enriched and ruined foreign importers, the Greeks were too prudent to engage in so dangerous a trade, but when operations in foreign corn were freed by Sir R Peel from fiscal influences, the Greeks embarked with their usual energy into the trade With exceptions too insignificant to notice, all the grain imported into the United Kingdom from the Mediterranean passes through their hands "—*Mongredien*

This was written about 1852, since which period the Levant trade has, in a great measure, again passed from the hands of the Greeks into those of foreigners

The principal *imports* of Greece are —Timber, for building, iron, wrought and unwrought, cotton, wool and silk manufactures, cotton yarn, grain, live stock, coffee, sugar, rice, salted goods, raw hides, munitions of war, sulphur and tobacco

The principal *exports* are — Olive oil, currants, oranges, lemons, figs, emery, mineral ores, valonia, silk in cocoons, tobacco, cotton, wine, sponges, soap, and wax For particulars, see the annual Reports of her Majesty's Consuls, the excellent Reports issued by the Austrian *Handels Ministerium*, and Muller's "Commerce du Globe," Part (*Zone*) V (published by Guillaumin, Paris)[1]

The manufactures of Greece are almost entirely limited to home consumption They include wine, oil, glass, soap, paper, tobacco, wrought iron, dyes, silk, wool, and cotton stuffs

Agriculture —This has unfortunately made scarcely any progress in the last half century The fault lies mainly with the landed proprietors, but also largely with the inherent badness of the laws which regulate the relations between the agriculturist and the excise Johnson's famous definition ("a hateful tax," etc) might with great propriety be applied to the tithe in kind and the manner in which it is levied On this subject the traveller should carefully read Finlay's excellent observations Another unfortunate circumstance is that the majority of the few large landed proprietors in Greece are mere town speculators who have no tie to the soil, and have merely purchased it (often at a nominal price), to bleed out the last drop of profit and then re sell Thus Greece is almost further at the present day from possessing the inestimable blessing of a resident country gentry than it was under the Turkish rule, when the country *agas*, with a few of the non-commercial Christian proprietors, may be said to have represented this class What is needed is some such sweeping reform as Count Cavour carried out in Sardinia in 1854 But the case of Greece is even more complex, and every change or reform too often, unfortunately, only opens the door to fresh extortion and jobbery

All efforts at improving the general agriculture of Greece have hitherto failed, thus Sir Charles Napier's agricultural colony at Cephalonia ("my best work," as he called it), the large English agricultural school at Corfu, Capodistria's small agricultural school at Tiryns, and Queen Amélie's agricultural colony near Athens, have all proved equally unsuccessful

The total surface of the kingdom of Greece (exclusive of the new provinces) is said to cover about 12,700,000 acres, nearly five-sixths of which belonged recently either to the Church, or the State (which in most places succeeded to the property of the expelled Turks), but portions of the national domains are every year being alienated, to meet deficiencies in the revenue Only a

[1] A useful "Tableau du Commerce de la Grèce," for the year 1875, was issued in Greek and French by the Ministry of Finance, and apparently intended to be the first of a series of annual returns, but no more such have appeared

small part of the whole is as yet under cultivation The holders of government land usually rent it as high as 20 or 25 per cent on its value, the common mode of farming is on the *métayer* system Corn is extensively grown in the plains, and rice, cotton, etc, in some localities The demand for the currant grape in England, since Tudor times at least, has brought it into extensive culture all along the northern shore of the Peloponnesus, from Corinth to Patras, as well as in part of Ætolia The hills of Greece are admirably adapted for vineyards, the best wines are those made in the islands "Most of the Greek wines, if treated with the same attention as in Europe, are in themselves good, though much more fiery than the produce of France or Germany Rhenish and Burgundy vinestocks have, when transplanted to Greece, for 2 or 3 years retained their native grape-taste, but have then passed into the hot Greek wine In the Peloponnesus for the most part—the islands are exceptions—resin is added This is supposed to preserve the wine from turning sour, but it is observable that in Zante, so rich in grapes and wines, and also with the muscats of Santorin, Tenos, and Cyprus, it is not employed The Greeks, especially those of the Peloponnesus and Attica, like it so much that it is difficult to prevail on them to take wine without it They regard pure wine as others do lemonade, as poor and unsatisfactory, and creating weakness The best wine without resin they look on as no better than water, and should it afterwards make impression, they express surprise at its hidden power—ἔχει κρυπτό Strangers, too—at least Germans—acquire this taste, and in a short time cannot drink wine without the admixture, though at first its astringent qualities parch the palate and throat, and cause intolerable thirst Burnt gypsum is also very frequently used, as a disguise for the thinnest wines,—those which Dodwell said were worse than the smallest small beer of England Gypsum is likewise often added when the wine is getting sour, and, uniting then with the acidity, makes it of a sweeter flavour than at first It gives headaches, however, quite as much as resin, and produces an exciting and stupefying effect When wine becomes scarce, this mixture is constantly applied, for the purpose of rousing labourers and others engaged in outdoor work to exertion at a smaller cost I have been assured by employers that it has this effect for a limited period, but is followed by a stupefaction which lasts sometimes for a day or two Labourers like it, as they do dram drinking in other countries They miss the gypsum in ordinary wine δὲν ἔχει πέτρα, '*it has no stone, no sting in it*', οὐκ ἔχει ὀδόντας, '*it has no teeth*,' would have been said by an ancient"—*Sir Thomas Wyse*

The olive oil of Greece would be excellent, if well prepared, but, under present circumstances, it is inferior to that of Southern Italy, and seldom suitable for table use, other products are valonia, flax, tobacco, silk, wax, honey, etc Owing to the long-continued insecurity that formerly existed in Greece, and to the oppressions practised on the peasantry, agriculture and agricultural implements are in a very backward condition The greater part, however, of the surface of Greece being very rugged, it is rather a pastoral than an agricultural country, the raising of sheep, goats, and oxen is carried out on a considerable scale

The condition of the peasantry is on the whole satisfactory, and their cottages, though rude, have a greater appearance of comfort and prosperity than is generally found among the same class in Italy (Piedmont and Lombardy excepted)

The food of the labouring classes consists chiefly of bread, cheese, and vegetables, with an occasional roast lamb on a *festa*. On such occasions they imbibe *raki* (arrack) like sandbanks, but seem none the worse for it. Drunkenness is very rare. The passion of all Orientals for pure water is a marked characteristic all over Greece and Turkey On a journey, to quote

M Boué, "Il y a même des gens du pays qui ont l'air de se faire un cas de conscience de ne pas goûter l'eau de chaque fontaine"

Abject poverty is extremely rare, and a progressive improvement in the condition of the peasantry appears to be taking place, especially in the islands Competent observers agree in thinking that the Greek labourer is generally industrious, attached to his family, anxious for the education of his children, and equal, if not superior, in intelligence to the peasantry of many of the more civilised states of Europe Indeed, the Greek peasantry are the salt of the nation

Every family in the country generally supplies all its daily requirements in food, furniture, and clothing, by domestic manufacture

R Weights, Measures, and Currency

The weights and measures used in Greece continue to be those of Turkey, which are partly derived from the old Venetian traders Many of these measures are susceptible of variation in different provinces of Turkey

GREECE

Weights

The *dram*	= $\frac{1}{10}$ oz avoirdupois, approximatively
The *oka* (400 drams)	= 43 3 oz ,, (roughly 2¾ lbs)
The *kiloz*	= 22 okes
The *cantar* or *quintal*	= 44 okes

Measures of Capacity

Liquids are sold by weight as above Corn measure is the same as in Turkey, which see

Lineal Measure

The *punta*	= 1⅝ in
The *ruppa*	= 3⅛ in
The *pik*	= 26 in
The *stadium* (modern)	= 1093⅛ yds (8 stadia = 5 miles English)
The *strema* (of land)	= nearly ⅓ of an acre

Distances are always measured by the *hour*, which is usually equivalent to one league, or three British statute miles The *stadium* (or kilomètre) is only used on milestones, or in business transactions, official reports, etc

The pik, used in Greece and Crete, is considerably shorter than the usual Turkish measure of that name , in Crete it is usually only 24 inches [1]

Currency

After the settlement of the Greek State, one of the first measures which engaged the attention of Capodistria was the establishment of a national currency In September 1833 a decree was promulgated by the Regency prohibiting the future circulation of Turkish money A new coinage of gold, silver, and copper was issued, and all accounts were ordered thenceforward to be kept in drachmæ and lepta. Previous to that period the coin of all countries was in circulation, valued at so many piastres It was decided in 1867, in accord-

[1] It should be observed that the name *royal pik* (βασιλικὸς πῆχυς) is officially assigned to the French metre , as, however, the decimal system of weights and measures is the same as the French, and (although introduced so long ago as 1836) is never used in ordinary business transactions, it is unnecessary to notice it further The accounts of the *currant* trade are still generally kept in *Venetian pounds*, everything else in okes

ance with treaty stipulations, that the French metrical system should be introduced into Greece from the $\frac{1}{13}$ January 1872 This was done, but owing to a technical error made by the Government in the issue of the new coinage, the new *decars* which should have been accepted as decimals of the *new drachma* (or franc), only passed current as decimals of the drachma Owing to this and other circumstances, all the accounts in the Government offices have continued to be kept in drachmæ , and the $\frac{1}{13}$ January 1883 is now fixed as the date for the effectual introduction of the decimal system Until 1877 German, Russian, and Spanish coins were in common use, but since that date the use of any foreign silver currency, except that of the countries forming the Latin Monetary Union, is prohibited There is a small premium on *Greek* silver, but the *franc, lira,* or *leu* are only rated at dr 1 10 A mixed coinage of all European nations is still current at Syra, which is a free port , elsewhere in Greece, foreign money (gold excepted) can only be ex changed at a loss English sovereigns are accepted everywhere, and are always at a premium The following are the foreign coins most usually met with at Syra with their value in Greek money —The Spanish *colonnato* is worth 6 drachmæ , the Sicilian dollar (*piastra*), 5 drachmæ, 70 lepta , the Austrian or German dollar of 2 florins passes in Greece for 5 drachmæ, 78 lepta ,[1] the Austrian zwanziger for 95 lepta

The word τάλληρα (*i e* from *Thaler*) is used in Greece for all coins of the value of from 5 to 6 drachmæ Travellers, therefore, in order to avoid mis understanding and disputes, should always make their bargains in drachmæ A dollar in a bargain is commonly understood to mean a *colonnato*, or Spanish dollar of 6 drachmæ, equivalent to 4s 4d The dollar of the S American republics passes also for 6 drachmæ The Austrian zecchino is reckoned at a few lepta over 13 drachmæ The Austrian gold 8 florin piece, and French gold *napoleons, louis d'or,* or *marengos,* at 22 drachmæ, 50 lepta The Turkish lira is rated at 25 drachmæ, 42 lepta The German 20 mark piece and English sovereign are valued at 28 drachmæ, 12 lepta, and all bargains made in pounds sterling are calculated at this rate, though the exchange for bills varies Gold coins always command an agio on the above tariff values

Greek Currency prior to 1872

Copper Coins

lepton, the 100th part of a *drachma*	
5 *lepta*	= nearly ½d
10 *lepta*	= nearly 1d

Silver Coins

1 *drachma*	= 8½d
½ *drachma*	= 4¼d
¼ *drachma*	= 2⅛d
Greek dollar, 5 *drachmæ*	= 3s 6½d

Gold Coins

4 *dollar piece*, 20 *drachmæ*	= 14s 2d

Paper Currency

The paper currency in drachmæ has all been called in, but it is necessary to allude to it here, as stray notes of this withdrawn currency are occasionally

[1] Besides the old Maria Theresa dollars, the traveller will frequently meet with *new* dollars of the same empress, looking as if fresh from the mint These coins are of some historic interest, as they were struck at Vienna in 1867, on purpose for the Abyssinian Expedition , the Maria Theresa dollar being the only coin then current in Abyssinia.

paid to the unwary traveller The old notes may be at once recognised from having *no legend on the back*, the notes at present current *have their value inscribed in French on the back of each* Travellers should only accept notes for 100 frs and upwards direct from the Bank, as forgeries are not uncommon

Greek Currency posterior to 1872

Copper Coins

Same present values as before From the $\frac{1}{15}$ Jan 1883 it is, however, intended to make the acceptance of the *decari* as decimals of the *franc* or *new drachma* (which is their real value) obligatory Some time is likely to pass, however, before such an arrangement can be made to take practical effect.

Silver Coins

20 *lepta*	= 2d
50 *lepta*	= 4¾d
1 *new drachma* (*franc*)	= 9½d
5 *new drachmæ*	= 4s

Gold Coins

5 *new drachmæ*	= 4s
10 ,, ,,	= 8s
20 ,, ,,	= 16s

Paper Currency

Notes of the *Bank of Greece*, and, in the Ionian Islands, of the *Ionian Bank*, have entirely taken the place of Greek gold, which is very rarely met with The note of ten francs cut in halves constitutes two notes for five francs The paper currency when first issued had the same value as silver, but the latter has since acquired a slight premium (about 3 per cent) *All payments are made in paper except those to foreign steam companies* [1] Any attempt to claim gold should be at once resisted The denominations of the paper currency are as follows —

10 *new drachmæ*	or	*francs*	=	11 20	*drachmæ*
25 ,,	,,	,,	=	28	,,
100 ,,	,,	,,	=	112	,,
500 ,,	,,	,,	=	560	,,

TURKEY

Weights

The Turkish *oke* is slightly heavier than the weight of the same name used in Greece.

4 *grains*	make	1 *seed*
16 *seeds*	,,	1 *dram*
400 *drams*	,,	1 *oke* (= lbs 2 832 avoirdupois)
6 *okes*	,,	1 *patman*
44 *okes*	,,	1 *kintal* or *cantar*
176 *okes*	,,	1 *chekr*

1 It is convenient to remember that all payments to the Austrian Lloyd are reckoned in *gold florins*, and that *8* such florins are equal to the *Napoleon*, *9*, to the *Turkish Lira*, and *10*, to the English *Sovereign* All the other foreign steam companies make their charges in francs

Measure of Capacity

Liquids are sold by weight

Oke (of wine)	1 283 kilog	=	2 829 lbs av
Alma	5 236 litres	=	1 152 gall
Alma (of oil)	10 260 kilog	=	22 630 lbs av
Kiloz (corn)	35 560 litres	=	0 979 bush

The Constantinople *kiloz* or *kile* closely corresponds to the English bushel, but, as the following examples will show, the measure in question varies greatly in different provinces

8	*koots*	make	1	*kile*	of Constantinople
13 3/10	,,	,,	1	,,	Smyrna
18 1/8	,,	,,	1	,,	Cyprus
39 4/10	,,	,,	1	,,	Crete
46 4/5	,,	,,	1	,,	Salonica

Weights

1 *oke*	= 1 227 kil	=	2 705 lbs av
1 *cantar* = 36 okes	= 45 500 ,,	=	99 100 ,,

Lineal Measure

Pik (*drah*), for silk and cloth	= 0 685 metre	=	27 000 inches
Pik-kendasi, for cottons	= 0 652 ,,	=	25 672 ,,
Pik-halebi, land measure	= 2 708 ,,	=	27 900 ,,
Parasang, ,, ,,	= 5 001 kilom	=	3 107 miles
Berri	= 1 667 ,,	=	1 035 mile

Currency

During the last 100 years there have been great changes in the value of Turkish money, a new system was adopted in 1845, as below

The current value of all gold and silver coins usually ranges rather higher than the standard amounts quoted in subjoined table

The (silvered) copper coins have been so greatly depreciated since the war of 1878, that it is impossible to fix their value, which varies from day to day

Travellers should never accept Turkish paper money (*caimé*)

The *piastre* is known by the Venetian name of *grossa* in most parts of the Levant

Turkish *gold* passes current in Greece, Turkish *silver* only at Syra. The most convenient coins to carry are English sovereigns, with silver mejidiés (20 piastre pieces), and 5 piastre pieces A large provision of *métallique*, as the debased silvered copper coinage is generally called, should be carried in a stout linen or canvas bag

Gold Coins

				fr	*c*	£	*s*	*d*
500 *piastres*	= 5 Turk L	=	113	50	= 4	10	0
250 ,,	= 2½ ,,	=	56	75	= 2	5	0
100 ,,	= 1 ,,	=	22	50	= 0	18	0
50 ,,	= ½ ,,	=	11	25	= 0	9	0
25 ,,	= ¼ ,,	=	5	60	= 0	4	6

SILVER COINS

20 *piastres* = 4 50 fr = 3s 7½d
10 and 5 piastres in proportion

COPPER COINS

5 *paras* = 2 5 fr = 2½d

The piastre contains 40 paras For important sums *purses* are used,

The *purse of silver* = 500 piastres
The *purse of gold* = 30,000 ,,

S —SKELETON TOURS

We have already observed that the majority of inland excursions must be made on horseback, the few *carriage* roads at present open are all indicated on the map at the end of the Handbook A regular *mail service* has been established on a few of these roads only There are no proper coaches, and the vehicle employed is usually a disabled old *fiacre*, or, when passengers are numerous, an omnibus There is *steam-communication* between the Piræus and the principal islands of the Ægean Several of those described in this Handbook can, however, only be reached by *caique* from a neighbouring island The regular steam service is performed by two Greek companies, viz —the *National* and the *Yalussi* or *Pan Hellenic* These vessels are mostly of English or Italian construction, and, when not too crowded, are fairly clean and comfortable At the seasons of pilgrimage (*e g* to *Tenos*, see SECT IV) they should be if possible avoided One or two other Greek companies also despatch coasting steamers to Volo and Missolonghi at irregular intervals, but the accommodation on these is very bad As already observed, the traveller should make *Athens* his headquarters for Continental Greece and Peloponnesus, and *Syra* for the Archipelago *Joannina* is the best point of departure for excursions in Southern Albania and Thessaly, *Scutari* (Scodra) for those in Northern Albania Southern Macedonia, Mount Athos, and the islands of Thasos, Imbros, etc, should be visited from *Salonica*, while Northern Macedonia may be most conveniently explored from *Uskub*, where there are two capital Italian inns

It cannot be too often repeated that by far the most convenient way to explore Greece is to take one tour in Roumelia, as Greece N of the Isthmus was called by the Turks, and another in the Morea, returning each time to Athens, which is the only good headquarters, to rest and refit Corinth may be easily seen in going from Athens to Patras and Corfu, or *vice versâ*, but, so far as the "through" traveller is concerned, it is much to be regretted that the time allowed for crossing the Isthmus is not sufficient to admit of the Acro-Corinthus being ascended The tour in the Peloponnesus can be commenced from Corinth, or by taking the steamer which leaves the Piræus several times a week for Nauplia, which it reaches in 10½ or 11 hours, touching at Ægina, Poros, Hydra, and Spetzia Tiryns, Mycenæ, and Argos, form the points of a triangular excursion of one day in the neighbourhood of Nauplia In one day also the *Heron of Æsculapius* may be conveniently visited from the same place. If the visit to the Heron be omitted, the traveller can reach Athens on the evening of the third day

The following *Skeleton Tours* may be useful as varied combinations of the routes hereafter described

1 GRAND TOUR OF NORTHERN GREECE, OCCUPYING ABOUT A MONTH, OR IF ÆTOLIA AND ACARNANIA ARE ALSO VISITED, SIX WEEKS

Athens
Eleusis
Thebes
Chalcis in Eubœa

Then, if the south part of Eubœa is explored,—

Carystos and back to Chalcis
Achmet Aga
Oreos

Then, crossing in a boat to *Stylis*, the port of

Lamia (Zeitun)
Thermopylæ
Amphissa (Salona)
Delphi
(Ascent of Parnassus)
Arachova
Lebadeia
Chæroneia
Orchomenus
Copaic Lake
Coroneia
Leuctra
Platæa
Eleusis
Athens

Or, if Ætolia and Acarnania are also to be explored, proceed thus —

Amphissa (Salona)
Naupactus (Lepanto)
Missolonghi
Vrakhori
Ruins of Thermus and Stratus
Caravasaras
Vonitza
Dragomestre
Ruins of Œniadæ
Back to Missolonghi

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2 GRAND TOUR OF THE PELOPONNESUS, OCCUPYING FROM A MONTH TO SIX WEEKS

Athens.

Direct by sea, or by Ægina and Epidaurus, to

Nauplia.
Hieron of Æsculapius
Tiryns
Mycenæ
Nemea
Argos
Mantineia
Tripolitza
Sparta
Epidaurus Limera
Monembasia.
Gythium
Tzimova
Asomatos (Cape Tænarus, Tzimova)
Kitries
Kalamata
Nisi
Coron.
Modon
Pylos (Navarino)
Cyparissiæ (Arcadia)
Messene
Megalopolis (Sinano)
Karytena
Phigaleia
Temple of Bassæ
Andritzena
Vale of Olympia
Pyrgos
Gastuni
Patras
Ægium (Vostitza)
Convent of Megaspelæon
Kalavryta
Valley of the Styx (Solos)
Phonia
Sicyon (Basilika)
Corinth
Megara
Eleusis
Athens

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3 ATHENS TO PATRAS, OCCUPYING SEVEN OR EIGHT DAYS

DAY

Athens.

1 By Eleusis to Eleutheræ (Casa), where sleep
2 Platæa, Leuctra, Thebes
3 By Thespiæ to Lebadeia
[or else]
1 Athens, by Phyle to Thebes.
2 Platæa, Leuctra, Lebadeia, a long day
3 (and 4) See Cave of Trophonius at Lebadeia, and then ride to Or-

DAY

chomenus (Skripu) If you do not go to Orchomenus you may reach Arachova, taking Chæroneia by the way

5 To Delphi

6 The Corycian Cave and the ascent of Parnassus require a long day from Delphi, going and returning, but you can take them on the way from Arachova to Delphi, ascending from the former place, and descending to the latter

7 There is the alternative of either (*a*) taking boat to Patras from the Scala of Salona, 12 hours with a fair wind (*b*) Crossing to Vostitza, and thence riding to Patras in 7 or 8 hrs (*c*) A very rough ride of 2 days to Lepanto, where you can always find boats to cross to Patras

[*N B* — *Olympia* may be conveniently visited from Patras, either by steamer to *Katocolo* or direct to Pyrgos by the carriage road (16 hrs)]

The above route may be varied by omitting Thebes, Lebadeia, Orchomenus, etc , and going from Athens by Marathon, Rhamnus, and Chalcis to Thermopylæ , and thence by the Khan of Gravia to Delphi

If pressed for time, the following may be the route, omitting Delphi —

DAY

1 Athens to Megara by Eleusis (Carriage road)

2 To Corinth, by either the lower or the upper road (horseback)

3 See Corinth , but do not ascend the Acropolis unless it is clear weather

4 and 5 By Sicyon and Vostitza to Patras, or direct by steamer

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4 TOUR OF NORTHERN GREECE IN EIGHT DAYS

Note —The steamer leaves the Piræus on Wednesday at midnight.

DAY

1 Piræus to Kalamaki by steamer , thence to New Corinth by carriage New Corinth to Scala di Salona (Itea) by steamer Ride from thence by Cyrrha and Crissa to Delphi

2 Delphi by the Corycæan Cave to Arachova

3 Arachova by Daulis, Chæroneia, and Lebadeia to Orchomenus

4 Orchomenus to Dragomani

5 Dragomani by Thermopylæ and Lamia to Stylis

6 Stylis to Chalcis and Tanagra

7 Tanagra by Philæ to Athens

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5 EXCURSION FROM ATHENS TO MARATHON, RHAMNUS, OROPOS, AND DECELEIA , THREE DAYS

DAY

1 From Athens to Marathon (Vrana)

2 Rhamnus first, and then to Marcopoulo, leaving Kalamos on the right and Grammatico on the left

There is tolerable accommodation to be had at Marcopoulo, and woodcock-shooting to be found in the neighbourhood This is not, however, a route which has hitherto been described by English travellers *Leake's* route is from Rhamnus to Grammatico, and thence by Varnava to Kalamos, and so to Oropos *Wordsworth's* is the same in a contrary direction *Gell's* course from Oropos is by Marcopoulo and Kapandriti to *Marathon* *Gell* likewise mentions the route from Rhamnus to Oropos by Grammatico and Kalamos, and also from Oropos to Athens by Kalamos and Kapandriti

The route here proposed passes by the old fort of *Varnava* (Barnabas), placed in a striking position

3 First to the shore of the Euripus at the Scala, and thence to Oropos thence across the Diacria to the ridges of Parnes , so straight to *Deceleia*, and thence to Athens This is the shortest way, yet this route is not mentioned by either Gell or Leake. The view of Athens from Deceleia is a particularly fine one

6 ATHENS TO ARGOS, RETURNING TO ATHENS BY CORINTH, FOUR DAYS

DAY
1 From the Piræus to Nauplia by steamer
2 Drive to Tiryns, Argos, and Mycenæ, sending horses to the latter place There mount, and ride to Nemea
3 To Corinth by temple of Nemea and the Acro Corinthus
4 Megara to Athens, or direct by steamer

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7 ATHENS BY POROS, TRŒZENE, AND HERMIONE, TO HYDRA, TWO OR THREE DAYS' EXCURSION

DAY
1 Athens to Poros by steamer
2 and 3 Poros to Trœzene (Damala), and thence ride across the Argolic peninsula to Hermione (Kastri), whence a boat will take you in 2 hrs to Hydra There are some ancient remains both at Trœzene and Hermione, and the orange and lemon groves around the former are delightful A little N of Poros is the volcanic peninsula of Methana, affording an object for an excursion of considerable geological interest

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8 TOUR IN THE FOOTSTEPS OF PAUSANIAS, TWO OR THREE MONTHS

The traveller who has sufficient leisure at his command may add greatly to the interest of his tour in Greece by adopting the following excellent suggestion made by Colonel Leake —

"The Περίοδος Παυσανιακή, or Pausaniac tour of Greece, might still be recommended, as forming a very convenient plan of travels through this country, namely, from Athens through the Megaris to Corinth, from thence by Sicyon and Phlius to Argos, round the Argolic Peninsula again to Argos, from Argos to Sparta, round the eastern Laconic Peninsula again to Sparta, round the western Laconic Peninsula into Messenia, from Messenia into the Eleia and Achaia, and, lastly, the tour of Arcadia, requiring various deviations After having returned to Athens, the traveller might follow Pausanias to Eleutheræ, to Platæa, and Thebes, and from thence make the tours of Bœotia and Phocis"

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9 TOUR OF THE ISLANDS OF THE ÆGEAN

It is impossible to lay down any precise itinerary for such a tour, or to apportion the time to be devoted to each island As a rough estimate, however, we may perhaps reckon that the tour of the principal islands would require about six weeks to two months, and the complete tour of Crete two months more There is daily steam communication between the Piræus and Syra Crete and the Ionian Islands can be reached from the same place by steamers of the Austrian Lloyd, Tenos and Thera (Santorin), by the Egyptian mail steamers, the other principal Greek islands, by local steamers of one of the two companies already specified The Greek Steam Packet Companies do not publish regular time tables, but days of departure may be learned from the Πίναξ issued by the Post Office As there are frequent changes in the days and hours of departure, the traveller, after selecting his route, should verify his information at the steamer office The information on such points furnished by hotel keepers and *valets-de-place* is in Greece nearly always defective, and often inaccurate

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10 TOURS IN ALBANIA, THESSALY, AND MACEDONIA

I Corfu to Constantinople, by Sayades, Joannina, Metzovo, Meteora, Larissa, Tempe, Salonica, Mount Athos, and back to Salonica, and thence by steamer to Constantinople This tour will occupy from a month to six weeks

II Salonica to Scutari, by Vodena, Monastir, Akhrida, and Elbassan —a fortnight's tour, or rather less

III. From Scutari to Prevesa, by Alessio, Durazzo, Berat, Avlona, Tepelen, Zitza, Joannina, and Arta —from a fortnight to three weeks From Avlona a week's excursion should be made into Khimara, or the Acroceraunian Mountains Suli and Parga should be visited from Joannina, and Nicopolis from Prevesa The above three tours will enable the traveller to see what is most interesting in Albania, Thessaly, and Macedonia

IV. A large portion of Epirus may be visited in a ten days' excursion from Corfu, proceeding to Joannina by Delvino and Zitza, and returning from Joannina by Sayades, by Paramythia, by Suli and Parga, or by Arta and Prevesa (See *Table of Contents*, SECT V)

Dr Boué's excellent work on Turkey, and even Mr Lear's illustrated journal in Albania, will suggest many interesting variations in this programme

T BOOKS AND MAPS

Our object in the following notice is not to give a complete list of works on Greece, which would only bewilder the traveller with an *embarras de richesses*, but to mention the names of those books likely to prove of most practical utility to the ordinary Englishman in the course of his wanderings This list does not include monographs, nor, as a rule, works on any special province It is merely an attempt to put the traveller in possession of the titles of such portable literature as may best help him to a comprehension and appreciation of the country, in its modern as well as its classical aspects The names of a large number of the best works on special subjects are given in the course of the Handbook under their proper heads We have not included the *Itineraries of Pausanias* among the works mentioned, for an obvious reason—to the classical or archæological student such a recommendation would be a superfluity, if not an impertinence, while to other persons it would be almost useless

We cannot refrain from expressing the hope that we may yet see a worthy English translation of the *Periegesis* No edition annotated by the light of modern archæological discovery exists, we believe, in any language When we recall the splendid illustrations that the excavations of the last quarter century—nay, even the last decade—have prepared for such a work, we cannot fail to perceive what a fine field of research and erudition awaits the scholar who should undertake an edition of Pausanias on the lines of Canon Rawlinson's *Herodotus* To be worthily executed such a work would demand the labour of more years than most men are willing to devote to a single object, but once accomplished, it would ensure its author an honourable and lasting name in literature

LIST OF SELECTED WORKS ON GREECE

TOZER, *Lectures on the Geography of Greece* 1873
BURSIAN, *Geographie von Griechenland* 2 vols Leipzig, 1862-73
LEAKE, *Topography of Athens* 2 vols 1841
WORDSWORTH, *Athens and Attica*, 4th ed 1869
MÜLLER, *Handbuch der Archaeologie der Kunst*, 2d ed, revised by Welcker 1852 There is also an English translation by Leitch *See* GEN INTROD K
NEWTON, *Essays on Archæology and Art* 1880
MURRAY, *History of Greek Sculpture* 1880
CARNARVON, *Athens and the Morea*. 1869
CLARK, *Peloponnesiaca* 1859
WYSE, *Impressions of Greece* 1871

BELLE, *Trois Années en Grèce* 1881
FINLAY, *History of the Greek Revolution* 2 vols
,, *History of Greece under Foreign Domination*, 1453-1821
The above form the last 3 vols of Finlay's *History of Greece* in the (revised) Clarendon Press edition (7 vols), but can still be had as separate works in the old edition published by Messrs Blackwood
VON SYBEL, *Katalog der Sculpturen zu Athen* Marburg, 1881
MILCHHOFER, *Die Museen Athens* Athen, 1881
(For other *catalogues* of the Athens collections refer to Index, under ATHENS, *Museums*)
ANONYMOUS, Abridgment of Stuart's *Antiquities of Athens*, with plates, 3d ed 1878 (Bohn's *Illustrated Library*) For the original work of Stuart, see below
MAHAFFY, *Social Life in Greece, from Homer to Menander*

The works contained in the above list will suffice amply to meet the requirements of the ordinary traveller during a visit to Continental Greece and the Morea None of those named exceed octavo size, and none of them are very bulky

We add a further list of works which the traveller should make a point of carefully examining either prior to his visit to Greece, or during his sojourn there, but which, from their size or weight, are unsuitable as travelling companions

SMITH, *Dictionary of Greek and Roman Geography* 2 vols
,, ,, ,, ,, *Antiquities*, 2d ed
,, ,, *of Christian Antiquities* 2 vols
LEAKE, *Researches in Greece* 1814
,, *Travels in the Morea* 3 vols 1830
,, *Peloponnesiaca* 1846 Additions and corrections to the preceding work
,, *Travels in Northern Greece* 4 vols 1834
SCHLIEMANN, *Mycenæ* 1879
WHELER, *A Journey into Greece*, etc 1682
DODWELL, *A Classical and Topographical Tour through Greece* 2 vols 1819
BRONDSTED, *Voyage en Grèce* Vols I and II 1825 No more published
LEBAS and WADDINGTON, *Voyage en Grèce* 1848 1873 (In course of publication)
STUART, *The Antiquities of Athens* (with additions) 4 vols 1826-30
PENROSE, *Principles of Athenian Architecture* 1853
MICHAELIS, *Der Parthenon*, Text and Atlas Leipzig, 1871
HITTORF, *Architecture Polychromatique chez les Grecs* 1851
VARIOUS AUTHORS, *Ausgrabungen von Olympia* 4 vols Berlin, 1876-80
To be completed in 5 vols Each volume contains a full report on the results—archæological, architectural, and topographical—realised in the preceding year, copiously illustrated by photographs and other plates A further account of the Olympian excavations, founded on the above, and giving the final results and conclusions of the Archæological Committee, is in preparation at Berlin, but will probably not be ready before 1884

VARIOUS AUTHORS, *Expédition Scientifique de Morée* 5 vols 1831-38
TEXIER and PULLAN, *Byzantine Architecture* 1864
COUCHAUD, *Eglises Byzantines de la Grèce* 1842

For names of works on Albania, Thessaly, and Macedonia, see SECTION V of this Handbook (SPECIAL INTROD)

Maps and Plans

The best map of Greece is unquestionably the revised issue (1852) of the *French Survey* map, originally published in 1832 This beautiful and accurate map is in 32 sheets, and includes the whole of Greece, exclusive of the Ionian Islands, which at the date of publication had not been ceded to Greece A reproduction of this map on a reduced scale by *Dufour* can also be recommended Both these maps are issued by the *Depôt de la Guerre*, and are only sold by the authorised agent, M Baudoin (late Dumaine), Rue Dauphine, Paris *Aldenhoven's* map of Greece (1839) is founded on the first issue of the French Survey Its clearness is marred by having the names of places printed in both Greek and French A fairly accurate map of Greece on a small scale ($\frac{1}{1000000}$) was published by *Kiepert* some years ago (no date) at Weimar, and will be found very convenient for general purposes It is necessary to observe, however, that this map exhibits various *carriage-roads* which, unfortunately for the traveller, have no existence off paper ! Kiepert's later map (published at Berlin) is free from this defect, but is on too small a scale to be of any practical use The same cartographer's little map of *Ancient Greece* will be found useful as a reminder of the limits, etc , of the different states

A splendid *Map of Attica*, prepared by officers of the Prussian General Staff, with explanatory letterpress by MM Curtius and Kaupert, is in course of publication [1] The *Plan of Modern Athens* (from which the plan in this Handbook is reduced) can be had separately The *Atlas von Athen* (1878) by the same authors, is a separate work, though a few of the maps are necessarily common to both The great *Plan of the Acropolis*, by Michaelis (1876), with letterpress, is a very desirable possession, but was published before the discovery of the Temple of Esculapius, etc , on the S side of the Acropolis

The coasts of Greece and Turkey and the Islands of the Ægean and Ionian Seas have been admirably illustrated by our own Admiralty Survey Nothing can well exceed the beauty and utility of these charts, which should be in the hands of every traveller A catalogue of the Admiralty publications is sold by Stanford, Charing Cross M Raulin's *Map of Crete* is a very accurate and trustworthy guide, and can occasionally be purchased separately from his large work on the island Kiepert's *Map of European Turkey*, to the scale of $\frac{1}{1000000}$, is an excellent one for all general purposes, but not to be relied on for accurate topography in remote districts The maps published by the *Geographical Institute of Vienna*, although often badly engraved, are generally greatly superior in accuracy of topography and nomenclature to Kiepert's compilations Admirable maps of some tracts of Turkey have also been prepared by officers of the Austrian staff since the occupation of Bosnia and Herzegovina The agents for all publications of the Austrian War Department are Seidel & Sohn, Graben, Vienna Dr Boué's *Itinéraires de la Turquie* (Paris, 1856), would be found a most useful commentary on the map of Turkey , but the book is now not easily procured

[1] *Atlas von Attica* Berlin, 1881

SECTION I

IONIAN ISLANDS.

SPECIAL INTRODUCTION

CONTENTS

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§ 1 HISTORICAL SKETCH, PRESENT CONDITION, ADMINISTRATION, ETC

THE Ionian Islands lie along the coast of Epirus, Acarnania, and the Peloponnesus, between the parallels of 36° and 40° N lat., and 19° and 23° E long. The principal islands, with their area and population, are as follows —

Name	Area in Square Miles	Population in 1870	Population in 1879
Corfu	227	72,466	78,024
Cephalonia	348	67,509	80,543
Zante	156	44,557	44,522
Santa Maura	180	20,892	23,083
Ithaca	45	9,873	12,222
Cerigo	118	10,637	13,259
Paxo	26	3,582	5,002
Total	1,700	229,516	256,655

Besides the above seven islands, there are a number of others of minor importance—Phano, Merlera, Salmatraki, Antipaxo, Meganisi, Calamos, Petala,

Cerigotto, etc —dependent on them, and together with them constituting the *Ionian Islands* Under the Venetian domination, Butrinto, Parga, Prevesa, Venitza, and one or two other stations on the coast of the mainland, were annexed to the Ionian Islands, and, equally with them, were governed by a Proconsul, styled *Provveditore Generale*

An outline of the history of each of the islands will be given under its separate head, for in former times they were connected by no common bond of union, but formed separate states, often distinct in race and polity Like the rest of Greece, they passed under the Roman sway, and in the decline of the Empire were partitioned out among various Latin princes, and desolated by the ravages of corsairs, Christian as well as Mohammedan After many vicissitudes, the inhabitants of Corfu placed themselves, in 1386, under the sovereignty of Venice, and the other islands of the Ionian Sea successively fell during the next two centuries under the dominion of the same power

As in the other Venetian colonies, the Greek population were heavily taxed for the support of the Venetian garrisons and fortresses, the administration of justice was utterly corrupt, bribery was all powerful in every department of government, and the greater portion of the revenue was embezzled by the collectors Such, at least, were the evils to which the peasantry was exposed The higher classes lost all sense of Greek nationality, and courted their foreign rulers for power and titles By the grant of a few patents of nobility (which became more and more numerous in proportion as the Venetian power declined), the Republic secured on easy terms the services and devotion of the only class who could have successfully withstood its exactions In course of time, too, frequent intermarriages took place between the Venetians and Ionians, with a consequent assimilation of the two races, in which the more cultivated race naturally obtained the dominant influence Education was discouraged, and the Ionian youth who studied at the Italian universities were privileged to purchase degrees without passing the examinations required of other students At home the Greek language survived only among the humbler classes, especially the peasantry, who remained faithful to their church and language At the same time, the Roman Catholic was declared the dominant Church, though it numbered among its votaries few beyond the Venetian settlers and their descendants, yet, notwithstanding these grievances, the Venetian rule was so much milder in the Ionian Islands than in the Archipelago, that there was little occasion to call forth latent animosities of race The facile and rather inert character of the Ionians no doubt contributed to the same peaceful results, nevertheless, factions sprung up from time to time in all the islands, which even now are not totally extinct, and occasionally (as in Cephalonia in 1848 and 1849) have broken out into cruel and bloody excesses

On the fall of Venice in 1797, the treaty of Campo Formio transferred the Ionian Islands to the French Republic, and they were occupied by a small French garrison, which was ere long expelled by a combined Russian and Turkish expedition According to the provisions of a treaty between the Czár and the Sultan (March 21, 1800), the Ionian Islands were now erected into a separate state, under the vassalage of the Porte, and dignified with the title of the Septinsular Republic But within the short space of two years all the seven islands had been guilty of treason and rebellion against their general government, while each separate island had also risen repeatedly against its local authorities Horrors, resembling those of the Corcyræan factions described by Thucydides, were of daily occurrence, in Zante alone assassinations have been so numerous as one for each day in the year—an unusual average for a population of less than 40,000 Terrified by this condition of things, the principal Ionians sent in 1802 an envoy named Naranzi to the Russian Emperor, to implore his immediate interference as the only means of putting an end to such anarchy. Naranzi was instructed to state that the

Ionians were disposed to receive with blind resignation whatever new constitution might be granted to them, that they wished it to be the work of the "adorable hand" of the autocrat himself, or at all events of "a single legislator," and that it should be supported by "an imposing force of Russian soldiers" In consequence of this address the Czar empowered his plenipotentiary, Count Mocenigo, a native of Zante, to remodel the form of government established in 1800, and under his auspices new forms of administration were proclaimed both in 1803 and 1806, but by the treaty of Tilsit in 1807, the islands were surrendered by Russia to Napoleon, when the Septinsular Republic came to an end, and was incorporated with the French Empire In 1809 and 1810 all the islands except Corfu and Paxo were captured by an English expedition, which was enthusiastically welcomed by the inhabitants Paxo fell early in 1814, Corfu itself, saved from attack by its strong fortresses and large French garrison, was strictly blockaded until the fall of Napoleon, when one of the first acts of the restored Bourbons was to direct its surrender to the British forces Finally, on November 5, 1815, a treaty was signed at Paris by the plenipotentiaries of Russia, Austria, Prussia, and England, whereby the Ionian Islands, of which England was then in actual possession —six by right of conquest and one by surrender from the French—were erected into "a free and independent state" under the immediate and *exclusive* protection of the British Crown Moreover, the military command of the islands was reserved to the protecting sovereign, who was to be represented by a Lord High Commissioner, invested with authority to regulate the laws and general administration, the forms of summoning a constituent assembly, and its proceedings in drawing up a constitutional charter

Sir Thomas Maitland, the first Lord High Commissioner, was an officer of rare practical ability and talent, whose benevolently autocratic character is well expressed by his popular *sobriquet* of King Tom In his administration he proved the wisest and best friend the Ionians have yet known A constitutional charter drawn up under his direction was adopted by the Ionian Constituent Assembly in 1817 In it were embodied, with great skill, such principles of liberty as would enable the protecting power to grant, as soon as the people should be fitted to receive it, a complete system of self-government Whatever may have been the defects of the constitution of 1817, and of various functionaries employed under its provisions, it undoubtedly conferred on the Ionians 30 years of peace and prosperity unparalleled in the history of their country Justice was at last administered among them without corruption, the revenue was freed from peculation, life and property became secure, the people were no longer a despised or degraded caste, the native functionaries were treated with respect and courtesy, and every man, high and low, found in every representative of England a power with both the will and the means to support the right and redress the wrong At the same time every form of material prosperity received an impetus, excellent roads, previously unknown in the Levant, were made throughout the islands, harbours, quays, and aqueducts were constructed, trade and agriculture were encouraged, educational institutions for every class and grade were founded, taxation was light, and levied almost exclusively on imports and exports, direct and municipal taxes of all kinds were nearly unknown

In 1848-49, Lord Seaton, then Lord High Commissioner, following rather the dictates of his own kindly enthusiastic disposition than the requirements of his position, launched into a headlong course of experimental politics He introduced many sweeping changes into the Ionian Constitution, including vote by ballot, a very extended suffrage, and a liberty of the press practically less restricted than in any other country of the world

The immediate result of these changes, (including the substitution of Greek for Italian as the official language), was to open the door to a host of needy

political adventurers, some from Greece, others of local production As a natural consequence, the relations between the protecting power and the protected people, hitherto so amicable, became less cordial, the latter were incited to groundless mistrust, the former mobbed into unwise concession

For full information on the political history of the Ionian Islands, the reader is referred to the Parliamentary Papers published on the subject at various periods between 1816 and 1864

The Lord High Commissioner was the representative of the protecting sovereign, had a veto on all the acts of the Senate and Assembly, conducted the foreign relations of the state, and had under his own immediate control the police and health departments He was represented in each of the six southern islands by an English functionary, styled Resident, whose position, with respect to the local Government, was as that of the Lord High Commissioner with respect to the general Government

The Senate was the Upper House of Legislature, and also the Executive Council of the State It consisted of a president, nominated for five years by the protecting sovereign, and of five members, one for each of the four larger islands (Corfu, Cephalonia, Zante, Santa Maura), the three smaller islands supplying one senator in rotation The members of the Senate were nominated by the Lord High Commissioner, and three of the five chosen out of the Assembly The ordinary duration of the Senate, like that of the Assembly, was five years.

The Assembly consisted of forty-two deputies, of whom Corfu, Cephalonia, and Zante returned ten each, Santa Maura six, and Ithaca, Cerigo, and Paxo two each It met at Corfu every second year

Besides the general Government, of which Corfu was the seat, each of the seven islands had also a local Government, consisting of a municipal council, elected by popular suffrage, and presided over by an Ionian functionary, styled Eparch

On the nomination of Prince William of Denmark to the vacant Greek throne, Great Britain voluntarily surrendered all her rights over the Ionian Islands The cession was formally effected by a treaty signed in London on the 29th of March 1864, between her Britannic Majesty, the Emperor of the French, and the Emperor of Russia, on the one part, and the King of the Hellenes on the other At the same time, the same sovereigns, in their character of signing parties to the convention of the 7th of May 1832, and in accordance with the wish expressed by the Legislative Assembly of the United States of the Ionian Islands, recognised the union of those islands to the Hellenic Kingdom It was stipulated in this Treaty that Corfu and Paxo, with their dependencies, were to enjoy the advantages of perpetual neutrality

The *judicial power* is lodged in Civil, Criminal, and Police Courts established in all the islands, with an appeal to the Court of Areopagus at Athens

The *Greek Church* was restored by the Constitution of 1817 to its proper position as the dominant creed of the Ionian Islands On the annexation of the Septinsular State to Greece, it was stipulated that the church should retain its own distinct organisation Thus Corfu, Cephalonia, and Zante have each a metropolitan, Sta Maura and Cerigo have each an archbishop, while the smaller islands boast a bishop apiece The bishops are no longer appointed by election, but selected by the king from three candidates proposed by the Synod at Athens It is intended to gradually reduce this hierarchy There is a R C archbishop at Corfu and a bishop at Zante, but the number of Latins in all the islands amounts only to a few thousands, of whom the greater part are aliens, or descendants of aliens About fifty Ionian families possess the title of Count, conferred on their ancestors by the

Venetian Republic These titles are not recognised by the Greek Government, but are always used by their holders when abroad, or in their intercourse with foreigners The English *Order of St Michael and St George* was originally founded for the purpose of decorating distinguished Ionians and Maltese, and such British subjects as should have filled high offices in those islands

The *public institutions* of the Ionian Islands were nearly all founded under the British Protectorate, and were models of their kind Since the annexation to Greece, some of them, including the University, have been suppressed, while others have fallen into decay

Education —Primary schools have been established in all the chief villages, and in each island there are also a *Secondary* or grammar school, a lyceum, and a gymnasium, supported by Government The University, founded at Corfu in 1823 by the Earl of Guilford, has been suppressed since the annexation to Greece

The character of the Ionian population has been summed up as follows by Gen Sir Charles Napier, who was Resident in Cephalonia for several years —"However full of faults the Ionians may be, I maintain that they have not more than might be expected from the corruptness of the Venetian domination, from those human frailties which are so conspicuous in small societies, and from a natural vehemence of character which distinguishes the Greek people, but, on the other hand, they are endowed with virtues that are no less prominent If they have received much evil from education, they have received much good from nature, and I found more of the latter than the state of society led me to expect The richer classes are lively and agreeable in their manners, and, among the men, many are well-informed The women possess both beauty and wit in abundance, but their education has been, generally speaking, much neglected The poor are not less industrious than other southern nations, and an extraordinary degree of intelligence characterises all ranks A spirit of commercial enterprise distinguishes the hardy mountaineers of Cephalonia, they are full of pleasant humour and vivacity, and their resemblance to the Irish people is striking in everything but their sobriety, for, though the Cephalonian labourer drinks freely of the potent wines which his mountains so abundantly produce, yet a drunken man is seldom to be seen, and, amongst the rich, inebriety is unknown [1] Such is the character of the people with whom I have passed the most pleasant years of my life"—*Colonies*, 1833

§ 2 CLIMATE, SOIL, AND PRODUCTIONS

The *Climate* of the Ionian Islands is generally temperate, but subject to sudden changes Their winter is rather too rainy, and their summer is rather too hot, but their spring and autumn are delicious The average range of the thermometer is from 44° to 91° Fahrenheit, the annual average of rainy days is little short of 100 It is not, however, from variations in the barometer and thermometer that the climate can at all be appreciated, the most minute registers often failing to account for the sensations which are caused by the various winds The *Scirocco*, which blows from the south east, is the most depressing and disagreeable Frost is rare, and snow seldom falls except on the tops of the hills Hurricanes (*borasche*) are frequent, as are also earthquakes, especially in Zante, Santa Maura, and Cephalonia

These islands have, generally speaking, rugged irregular coasts, and a very uneven surface The hills are mostly limestone, with occasional beds of sand-

[1] Temperance is certainly a very general virtue of the Greek race The Byzantine writers ridiculed the "unwieldy intemperance" of the Western nations, "if," says Gibbon, "I may repeat the satire of the *meagre* Greeks" (chap. liii)

stone The arid character of the soil renders it more favourable for olives and vines than for corn, which is chiefly imported from the shores of the Black Sea More than three-fourths of the surface available for tillage is laid out in currant-grounds, vineyards, and olive-plantations Cattle and sheep are imported in numbers from Greece and Albania Agriculture is not very far advanced, especially in Corfu, owing in great measure to the minute divisions of property The land is principally in the hands of small proprietors, who let it out to the peasantry on the *métayer* system, receiving a stipulated portion of the produce as rent The people of the southern islands are more industrious than the Corfiots, partly because they are encouraged by the gentry residing on their estates during some part of each year, whereas in Corfu, the taste for a town life, universal under the Venetian *régime*, still exercises general influence The Corfiot proprietor seldom resides on his property, which is neglected, while he has continued in the practice of his forefathers, who preferred watching opportunities at the seat of a corrupt Government to improving their fortunes by the more legitimate means of honourable exertion and attention to their patrimony In this respect, however, as in so many others, a material change for the better took place while the islands were under British protection

The Ionians possess no manufactures of importance A little soap is exported from Zante, and earthenware, silk, blankets, and goat-hair carpets, are also made to some extent in the islands The wives of the peasants spin and weave a coarse kind of woollen cloth, sufficient for the use of their families Some pretty trinkets are made in the towns, especially rings and brooches exhibiting the emblems of the seven islands, as found on ancient coins and medals

§ 3 Steam-packets, Roads, Currency, Servants

The principal Ionian Islands are regular ports of call of the Austrian Lloyd steamers of the Trieste and Brindisi lines Local steam communication is also maintained by two Greek companies For particulars, see Gen Introd A

English steamers call at irregular intervals at Corfu, Zante, etc, and afford travellers convenient means of sending heavy luggage, or purchases, to England

Thanks to the British Protectorate, the Ionian Islands possess more good *carriage roads* than any other equal area of the kingdom In no other part of Greece can the country be visited with equal facility

The *currency* is now the same as in the Greek kingdom, with exception of the paper currency, which is local

With respect to *travelling servants*, see remarks in Gen Introd D.

It has been already stated that it will be the better course for travellers to make Athens their headquarters but those who prefer to begin their journey on the mainland from Corfu, must procure their travelling equipage and hire a servant, to act as guide and interpreter, before leaving that place It is absolutely necessary that the servant chosen should be thoroughly acquainted with the districts to be visited, and be possessed of knowledge of the places where horses are to be hired and lodgings procured, of the people, the roads, the distances, etc He should be able to speak Albanian as well as Greek. He should likewise understand cooking, and be capable of taking upon himself the trouble and responsibility of making bargains and purchasing everything that is required The man selected should be strong, active, and able to undergo great fatigue

§ 4 Books and Maps

The following is a list of some of the most interesting special works on the Ionian Islands —

ANSTED, *The Ionian Islands* 1863

RIEMANN, *Recherches Archéologiques sur les Iles Ioniennes* Paris, 1879-80

KENDRICK, *The Ionian Islands* 1822

GOODISON, *An Historical and Topographical Essay upon the Islands of Corfu, Leucadia, Cephalonia, and Zante* 1822

GIFFARD, *Visit to the Ionian Islands* 1837

GARDNER, *The Ionian Islands* 1859

DAVY, *Notes and Observations on the Ionian Islands and Malta*, with map by Arrowsmith 1842

WHYTE-JERVIS, *The Ionian Islands during the present Century* 1863

ΧΙΩΤΗΣ, Ιστορικὰ απομνημονεύματα 3 vol Corfu, 1849-1864

,, Ἱστορια τοῦ Ιονιου κράτους 1874 Only vol 1 published

LIEBETRUT, *Reise nach den Ionischen Inseln* Hamburg, 1850

BORY DE ST VINCENT, *Histoire et description des Iles Ioniennes* Paris, 1823 "A work of no value whatever"—*Riemann*

Le tre Constituzioni delle Isole Corfu, 1850, a valuable collection of official documents, etc, throwing light on the more recent history of the Ionian Islands

MARMORA, *Historia di Corfu* Venice, 1672, contains much curious information and several prints of the town and fortresses in their medi æval aspect

MUSTOXIDI, *Delle cose Corciresi* Corfu, 1848, a very valuable work

MUSTOXIDI, *Illustrazioni Corciresi* Milan, 1811, comments on the history of his native island by a Corfiot of literary distinction

QUIRINI, *Primordia Corcyra* 1725, a treatise in Latin on the antiquities of Corfu by a Roman Catholic Archbishop of the island

GELL, *The Geography and Antiquities of Ithaca* 1807

BOWEN, *Ithaca in* 1850

WARSBERG, *Odysseeische Landschaften* 2 vols Vienna, 1878

ΛΟΤΝΤΖΗ, Περὶ τῆς πολιτικῆς καταστάσεως τῆς Ἑπτανήσου ἐπὶ Ἐνετῶν Athens, 1856 "Contains a mass of curious information about the local administration, the revenue, the law courts, the Jews, the Gipsies, and everything else relating to the Seven Islands"—*Freeman*

GREGOROVIUS, *Corfu, eine Ionische Idylle* Leipzig, 1882

By far the best maps are the charts issued by the Admiralty (See GEN INTROD T) Very fair small maps of Corfu, Zante, Cephalonia, and Cerigo are given in Riemann's excellent work, but without any general map

1.—CORFU (CORCYRA)

CORFU (Pop. 25,139).

Hotels—*H. de St Georges*, the best, H d'Angleterre, also good Terms 10 to 12 frs a day, or in summer, by special arrangement, 250 frs the month Servant's board and lodging 7 frs a day Candles and service extra

Valets de Place, 5 frs a day

Saddle horses, 5 to 6 frs a day—less by the month or even week

Street carriages—These are inferior to those of Athens, and also dearer There is no regular tariff, but the general charge is 3 to 5 frs the hour, or 25 frs the day

British Consul—Richard Reade, Esq

British Chaplain—Rev J W C Hughes

Bankers—The traveller will find it to his advantage to deal with the Ionian Bank in preference to the local private bankers The paper money of the *Ionian Bank* is universally current throughout the Ionian Islands, but that of the *National Bank* is generally refused, except by the hotels

Physicians—M Politi, head of the Civil Hospital, M Laviano, M Biaila Armeni

Oculist—M Padovan

Chemist—Collas, a branch of the well-known Paris firm Edward Bates

Shops—These have fallen off very much since the departure of the English garrison Such as exist are mostly both dear and bad

Persons who wish to procure specimens—old or new—of the curious religious pictures peculiar to the Eastern Church will do well to visit the workshop of the Abbate Antonio Schievi, No 1100 Calle S^ta. Spiridione, who is a clever workman and very moderate in his charges He works both in the usual panel distemper and in *repoussé* The material of the latter is thin silvered copper, and is very effective and inexpensive The Gospels (4to edition), bound in velvet with ornaments in this style by Schievi, cost from 40 frs upwards The workmanship is rather rude, but characteristic and handsome

For Albanian silver ornaments, etc, the best dealer is Varucca, near the Hôtel de St Georges

Post-Office—Near the Health Office There are mails to and from Central and Western Europe three or four times a week (See GEN INTROD A)

Electric Telegraph—For Greece, Greek office on the Esplanade For all other countries, office of the *Eastern Telegraph Company* Strada Marujo

Theatre—An Italian operatic company performs during the winter season at the old Venetian theatre Attached to one of its walls, may still be seen a triumphal monument, erected by the Republic to the gallant conqueror of the Peloponnesus, Francesco Morosini (See GEN INTROD L)

Reading room—The old garrison library on the Esplanade (founded 1830) is well supplied with books and newspapers The greater part of the original collection has been transferred to the garrison library at Malta Strangers admitted on the recommendation of a member of the association

Steamers—No port in Greece is better supplied with means of communication than Corfu Steamers of the *Austrian Lloyd*, of the Italian *Florio* company, and of two *Greek* companies, all touch here several times in the week For particulars, see GEN INTROD A

History—[For the general history of the Ionian Islands the reader is referred to the *Special Introd* of this SECTION.] By the latest (1879) census the population of the island is estimated at 78,024 souls

It may safely be asserted, without prejudice to the poetical fame of Ithaca, that of all the Ionian Islands, Corcyra, or Corfu (an Italian corruption of Κορυφώ, the Byzantine name for the island, derived from the two peaks, οι *κορυφαί*, on which the citadel is now built), is the one which in all ages has played the most important part in history From the beauty of its scenery and delightful climate, it forms a connecting link between the East and the West Its geographical position on the high road of navigation between Greece and Italy has made

Corcyra a possession of importance both in ancient and in modern times. "Here (*Thucyd* vi 42) was passed in review that splendid armament which was destined to perish at Syracuse Here —400 years later—the waters of Actium saw a world lost and won Here again, after the lapse of sixteen centuries, met together those Christian Powers which, off Lepanto, dealt to the Turkish fleet —so long the scourge and terror of Europe—a blow from which it has never recovered" But our space will allow us to draw only an outline of the vicissitudes of Corfu, the seat of government under both the Venetians and the English, and for so many ages the key of the Adriatic, and one of the main outposts of Christendom

The ancients, with a few exceptions, always identified Corcyra with the Homeric Scheria, the dwelling-place of the hospitable Phæacians under their king Alcinous Many modern travellers have also gratified themselves in tracing points of fancied resemblance between the Homeric description and the present landscape But, as Mr Bunbury has shown in his great work (*History of Ancient Geography*, vol i p 64-67), such identification is wholly imaginary, and "we must, therefore, be content to banish the kindly and hospitable Phæacians, as well as the barbarous Cyclopes and Læstrygones, to that outer zone of the Homeric world, in which everything was still shrouded in a veil of marvel and mystery"

Corcyra is said to have been called from its shape Drepane (Δρεπάνη), or the *Sickle*, it describes a curve, the convexity of which is towards the W, its length from N W to S E is about 40 miles, the breadth is greatest in the N, where it is nearly 20 miles, but it gradually tapers towards its S extremity The name of Corcyra appears first in Herodotus About B C 734 a colony was planted here by the Corinthians, which soon became rich and powerful by its extensive commerce, and in its turn founded many colonies on the neighbouring mainland, *e g* Epidamnus, Apollonia, Leucas, and Anactorium So rapid was their prosperity that the colonists soon became formidable rivals of their mother-country, and about B C 665 a battle was fought between their fleets, which is memorable as the most ancient sea-fight on record Corcyra appears to have been subjugated by Periander (Herod iii 49, *seq*), but to have recovered its independence During the Persian war the Corcyræans are stated by Herodotus (vii 168) to have played false to the national cause, and their names did not appear on the muster-roll of Salamis At a later period (B C 432) Corcyra, by invoking the aid of Athens against the Corinthians, became one of the proximate causes of the Peloponnesian war During the progress of that contest her political power and importance were irretrievably lost, in consequence of the fierce dissensions between the aristocratical and democratical parties in the island The latter were finally successful, and (B C 425) massacred all their adversaries with the most horrible atrocities It has been observed that "it was the state of parties and of politics at Corcyra, that the greatest of ancient historians made the subject of a solemn disquisition, considering that they were a type of the general condition of Greece at the period of the Peloponnesian war, and that the picture which he then drew of his countrymen belongs, in its main outlines, to all ages and nations"

For some generations after the Peloponnesian war the fortunes of Corcyra, were various Though it appears never to have recovered its former political consequence, a gorgeous picture of the fertility and opulence of the island in B C 373 has been drawn by Xenophon (*Hellen* vi 2) When it was invaded in that year by the Spartans under Mnasippus, it is represented as being in the highest state of cultivation and full of the richest produce, with fields admirably tilled, and vineyards in surpassing condition, with splendid farm-buildings, well filled wine-cellars, and abundance of cattle The hostile soldiers, we are told, while enriching themselves by their depredations, became so pampered with the plenty around them that they refused to drink

any wine that was not of the first quality Within a century of this event the island was alternately possessed by the Spartans, the Athenians, the Macedonians, and King Pyrrhus of Epeirus, until it finally fell under the Roman dominion B C 229 From its situation near Brundusium and Dyrrachium—the Dover and Calais of the ancients—Corcyra was frequently visited by illustrious Romans Here Augustus assembled his fleet before the battle of Actium, and hither at various times came Tibullus, Cato, and Cicero, whose friend T Pomponius Atticus possessed large estates on the opposite coast of Epirus In A D 67 Corcyra was visited by the Emp Nero on his way to Greece, who, according to Suetonius, sang and danced before the altar of Zeus at Cassiope

Henceforward there is little notice of Corfu until the times of the Crusades, when its geographical position caused it to be greatly frequented Robert Guiscard seized the island in A D 1081, during his wars with the Eastern Empire, and another great Norman Chief, Richard I of England, landed here on his return from the Holy Land in A D 1193 After remaining in the island for some time, he continued his voyage to Ragusa, whence proceeding homewards by land he was made captive by the Duke of Austria

During the decline of the Empire, Corfu underwent many changes of fortune, being sometimes in the hands of the Greek Emperors, sometimes in those of various Latin princes, particularly of the House of Anjou, (then governing Naples), and always exposed to the incursions of freebooters and pirates At length, in 1386, the inhabitants sent a deputation to Venice to implore the protection of that Republic, under whose sovereignty they remained until its downfall in 1797 Venice made Corfu her principal arsenal and *point d'appui* in Greece, and surrounded the town with extensive and massive fortifications, which set at defiance the whole power of the Ottomans in the assaults of 1537 and 1570, and, above all, in the celebrated siege of 1716, remarkable as the last great attempt of the Turks to extend their conquests in Christendom On this occasion the Republic was fortunate in its selection as Commandant at Corfu of Marshal Schulemberg, a brave and skilful German soldier of fortune, who had served under Prince Eugene and the King of Saxony A statue of the Marshal, erected by the Senate of Venice, stands on the esplanade at Corfu, in front of the gate of the Citadel

The Turkish fleet of 60 ships-of-war, and a number of smaller vessels, appeared before the place on July 5, 1716, they were commanded by the Capitan-Pasha or High Admiral of the Empire in person while the Seraskier or General-in-Chief led the army of 30,000 picked troops, which was ferried across by the boats of the fleet from Butrinto to Govino On July 8 the Venetian fleet entered the northern channel, and by saluting the Virgin of Cassopo gave notice of their approach to the Turks, who might otherwise have been taken at a disadvantage During the subsequent siege neither party felt sufficiently strong to force on a sea fight, but stood, as it were, at bay, the Ottoman vessels stretching across from Butrinto to Govino, and the Venetians from Vido to Sayades

On July 16, the Seraskier established his head-quarters at Potamo, and laid waste the country far and wide, the peasantry having mostly taken refuge within the walls of the town The garrison amounted to 5000 men, chiefly Germans, Slavonians, and Italians The Turks erected batteries on Mount Olivetto, above the suburb of Manduchio, on August 1, and, after several failures, carried Mount Abraham by assault on August 3 Their advanced works were then abandoned by the besieged, when the Turks pushed their approaches through the suburb of Castrades, and closely invested the town For several days there were frequent assaults by the Infidels and sorties of the Christians, with heavy loss on both sides, the inhabitants (including, it is said, even the priests and the women) fighting along with the garrison on the ramparts and in the

trenches An hour before daybreak on August 19 the Turks made their grand assault, and effected a lodgment in *Scarpone*, an outwork of Fortezza Nuova Schulemberg then headed a sally in person, and after a desperate contest drove them from this vantage-ground with immense loss In the night of the 22d they retreated to Govino, re-embarked, and sailed away to Constantinople, where both the Admiral and the General paid with their lives the penalty of their failure The Turks abandoned in their trenches all their ammunition and stores, including 78 guns, and they are stated to have lost, during the siege of five weeks, full half their army in action and by disease, for it was the most deadly period of a very unhealthy season The Venetians lost 2000 out of their garrison of 5000 men [1]

The outlines of the island are very graceful, and its surface is a dark mass of luxuriant groves of olive, cypress, and ilex The eastern extremity of the mountain ridge of San Salvador (the *Istone* of the ancients, but now called by the Greeks Παντοκράτωρ) projects within 2 m of the mainland On the rt on arrival, the vessel passes the ruined walls of the mediæval fortress of Cassopo, erected on the site of the Hellenic city of Cassiope, on the l opens the valley of Butrinto, the ancient Buthrontum, where Æneas was entertained by his kinsman Helenus On clearing this strait, the sea again expands into an open gulf between the two coasts, and the citadel and town of Corfu appear in sight, forming the centre of an amphitheatre of rich varied scenery In front, the green slopes of the islet of Vido form a breakwater for the harbour Behind, the promontory on which the town is built terminates to the eastward in the citadel, built on a huge insulated rock, with its summit split into two lofty peaks, the *aerice Phœacum arces* of Virgil (*Æn* iii 291), from which the modern name of the island is derived (see above) The hoary cliff is bound round with forts and batteries, while its base is strewn with white houses and barracks, perched like sea-fowl wherever they can find a resting-place The ramparts and bastions mingle with Nature's own craggy fortifications, mantled by a profusion of cactuses, evergreens, and wild flowers All the defences except the citadel were, however, levelled prior to the cession in 1864

Across the bay, the Albanian coast presents here a graceful outline The ridges of snowy mountains retire further into the distance, while the hills in the immediate vicinity of the sea offer, by their bleak but varied landscape, a fine contrast to the richly wooded and cultivated shores of the island

The channel which separates Corfu from Albania varies in breadth from 2 to 12 m, and appears one noble lake from the harbour, whence its outlets are not visible It is certainly one of the most attractive scenes in Greece Its N extremity narrows until it is lost among lofty mountains, swelling each over each in great waves, while, gradually widening as it extends southwards, it spreads round the indentations and promontories of the fair and fertile island,

"Spread like a shield upon the dark blue sea"
Od v 281

The stranger in Corfu had better devote his first hour of leisure to viewing the splendid panorama of the town and island visible from the summit of the citadel Permission is readily granted on application to the office of the commandant The Greek *Garrison Church* is a large building, with a Doric portico, at the S side of the citadel. The ramparts are of various ages, some of them dating as far back as 1550 At the opposite, or western, extremity of the town rises another fortress, erected by the Venetians at the end of the 16th cent., and still generally known as *La Fortezza Nuova* The hill on which it is built is less lofty and precipitous than that of the citadel The fire of these two fortresses protects the harbour

[1] An excellent account of the siege of Corfu in 1716 will be found in the "Corps Papers of the Royal Engineers," vol i pp 262 272

The town, including its suburbs of *Manduchio* to the W and *Castrades* (called in Greek Γαρίτζα) to the S, contains 25,139 inhabitants There are 4000 Latins, with an archbishop of their own, and a good many Jews, who live in a separate quarter of the town, the remainder of the people belong to the Greek Church

The town underwent great improvements during the British protectorate, but it is still cramped and confined The main streets were then widened, sanitary regulations enforced, markets built, an efficient police organised (as throughout the islands), new roads and approaches constructed (especially the *Strada Marina* round the bay of Castrades, which now forms a pleasant public promenade), and above all, a copious supply of water (of which the town was formerly destitute), brought in pipes from a source above Benizza—a distance of 7 m The suburbs were formerly richly planted with olive and mulberry trees, but these were cut down by the French in order to clear a space before the fortifications, and their removal is supposed by the Greeks, who are crazy on the subject of trees, to have improved the salubrity of the place, fevers, however, are still prevalent in autumn, though they are rarely of a malignant character

The *Esplanade* occupies the space between the town and the citadel, and is laid out with walks and rows of trees At its N extremity stands the *Palace*, of white Malta stone—a large building devoid of architectural merit, and now fast going to decay It is flanked by the two *Gates of St Michael and St George*, each of which frames a lovely picture of the sea and mountains

In front of the palace is a good statue of Sir Frederick Adam, from the chisel of the Greek sculptor Prosellanti Sir Frederick is regarded as a great benefactor by the Corfiots, the water supply of the town having been organised under his administration

The palace was erected during the government of Sir Thomas Maitland It is well laid out, and contains a good suite of reception rooms, in some of which the ciphers G R and V R are still conspicuous The Hall of the Knights of St Michael and St George contains a portrait of H M King George IV

In the entrance-hall is a fine marble lioness, discovered in 1843 in an ancient necropolis at Castrades

From the windows at the back of the house there is a magnificent view of the channel of Corfu and the Albanian coast On the ground-floor is the meeting hall of the extinct Ionian Senate Its walls are hung with portraits of ten or twelve of its presidents, including Carusi, Mustoxidi, Roma, etc There are also busts of George IV, Lord Guilford, Sir Thomas Maitland and all his successors in the government, with the exceptions of Sir H Ward and Sir H Storks

At the S extremity of the esplanade, on a terrace overhanging the sea, is a little *circular temple* erected in memory of Sir Thomas Maitland, and an *obelisk* in honour of Sir Howard Douglas There is also a *statue* of Marshal Schulemberg in front of the drawbridge which leads into the citadel To the W, the side of the esplanade next the town is bounded by a lofty row of private houses, with an arched walk beneath them

Bishop Wordsworth has remarked that Corfu is a sort of geographical mosaic to which many countries of Europe have contributed colours The streets are Italian in their style and names, the arcades, by which some of them are flanked, might have come from Padua or Bologna, the winged Lion of St Mark is seen marching in stone along the old Venetian bastions, a stranger will hear Italian from the native gentry, Greek from the peasants Arabic from the Maltese grooms and gardeners, Albanian from the white-kilted mountaineers of the opposite coast He might, a few years since, see Ionian vendors haggling for how much they are to receive for their wares in Greek obols, bearing the Venetian lion on one side and Britannia with her ægis on the other,—no bad epitome of the modern history of the island, and forming a curious addition to the

silver records which tell what Corfu was in past ages The prow of a ship, a Triton striking with his trident, a galley in full sail, the gardens of Alcinous, and a Bacchus crowned with ivy,—these are some of the monetary memorials of the ancient power, commerce, and fertility of Corcyra

The last building on the esplanade is the *Ionian Academy* (Ἰόνιος Ἀκαδημία), founded early in the century by Lord Guilford, (see GEN INTROD N) Like everything else in Corfu the building is going to decay, but its past services to the Greek nation and literature entitle it to notice The library of 35,000 vols contains a very fair collection of works on the Ionian Islands, and a few archives On the ground floor are some Corcyræan antiquities, including several inscriptions, some of high antiquity,[1] some vases, and a large number of miscellaneous Roman antiquities "There are sepulchral vases of large size, containing bones, many amphoræ, and a few large jars of the kind formerly buried in the earth for storing coin There are also many squares of flooring in a coarse mosaic representing the bustard in various attitudes This mosaic occupies 59 frames, and includes representations of a variety of birds, beasts, and fishes The original design is shown in a facsimile prepared by Ant Vegia at the time of discovery, and before the mosaic was taken up Also terminal stones; and some fragments of busts and statues On the upper floor are class-rooms, a laboratory, and a museum The latter is only worthy of notice as containing the commencement of a local ornithological collection"—*Ansted*

Churches —The cathedral, dedicated to *Our Lady of the Cave* (Ἡ Παναγία Σπηλιώτισσα), is situated on the Line-wall, not far from the Fortezza Nuova The oldest church in the island is in the suburb of Castrades, near the *Strada Marina* It is the only Byzantine ch in Corfu, and is dedicated to St Jason and St Sosipater, comrades of St Paul, who, according to tradition, were the first preachers of Christianity in Corcyra Though neglected, and repaired in bad taste, this church (which, according to Mustoxidi, dates from the 12th cent) is a graceful specimen of Byzantine architecture, and seems to have been originally built of the materials of heathen temples, of which 3 fine columns remain There are a great many other churches, the most remarkable being that of *St Spiridion*, the Patron-Saint of Corfu, whose body is preserved in a richly ornamented case The annual offerings at this shrine amount to a considerable sum, and are the property of a noble Corfiot family, to whom the church belongs Three times a year the body of the Saint is carried in solemn procession round the esplanade, followed by the Greek clergy and all the native authorities The sick are sometimes brought out and laid where the Saint may be carried over them Sir Geo Wheler, who visited Corfu in 1675, has left an amusing account of some of this Saint's so called "miracles" St Spiridion was bishop of a see in Cyprus, and was one of the Fathers of the Council of Nice in A D 325 After his death his embalmed body was believed to have wrought many miracles Various and contradictory accounts have been given of the cause and manner of its conveyance to Corfu

Excursions —The favourite and most frequented drive, ride, and walk at Corfu, is to what is called the *One-gun Battery* (from a cannon having formerly stood there), situated above the entrance to the Bay (often called the *Lake*) of *Khalikhiopulo*, 2½ m S of the town, and commanding a charming prospect

The ancient Corcyra occupied the peninsula between the bays of Khalikhiopulo and Castrades The site preserves the name of Palæopolis The ancient city was sacked by the Goths in the 6th cent, from which date it was abandoned The later Greeks and the Venetians used Palæopolis as an almost inexhaustible quarry in the erection of the modern town of Corfu Spon and Wheler allude to the stores of marble lying here even so late as the 17th cent

The acropolis was near the hamlet of *Hagia Analypsis*.

[1] Also sixteen inscribed bricks, specified by M Riemann as forgeries.

At Castrades was discovered in 1843, in course of demolishing the Venetian fort of S Salvator, an extensive Greek necropolis, with many curious and interesting remains, including the celebrated *Tomb of Menecrates*, and the marble lioness already mentioned

Looking down from the One gun Battery, in the centre of the strait below, and crowned with a small chapel of Byzantine architecture, is *one* of the islets (for there are *two* competitors) which claim to be the *Ship of Ulysses*, in allusion to the galley of the Phæacians, which, on her return from having conveyed Ulysses to Ithaca, was overtaken by the vengeance of Neptune, and changed into stone within sight of the port (*Od* xiii 161)

"Swift as the swallow sweeps the liquid way,
The winged pinnace shot along the sea,
The God arrests her with a sudden stroke,
And roots her down an everlasting rock."

The other competitor for this honour is an isolated rock off the N W coast of Corfu, and which certainly at a distance resembles much a petrified ship in full sail It is visible from the pass of San Pantaleone It is scarcely necessary to add that these identifications are modern inventions, trumped up to please the traveller's fancy

In the olive groves, near the *Chapel of the Ascension*, on the summit of a hill about half-way between the town and the *One-gun Battery*, is annually celebrated on Ascension Day an interesting Greek *festa*, which the traveller should stay to see, even at the expense of some inconvenience It will afford him an excellent opportunity of witnessing the performance of the *Romaica* (not to be confounded with the *Pyrrhic* dance, still extant in some other parts of Greece), and of becoming acquainted with the picturesque costumes of the peasantry

In returning from the Battery the traveller can visit the church at Palæopolis, containing several columns and other ancient fragments built into its walls Also, at about a mile to the south of the town, the *casino* or villa of the king, built by Sir Frederick Adam. It occupies a lovely situation, and is surrounded by pleasant, well laid out gardens, now much neglected.

On a cliff overhanging the sea, behind the casino, above the fountain of *Kardaki*, are the remains of a small Doric temple, discovered in 1822 by an English officer According to Railton, it was a peripteral hexastyle temple, with a single entrance and no antæ The view from this spot is a beautiful one, and will well repay a visit It is about 2 m from the town

The above excursion can generally be accomplished, even during the short time the steamer stops in port on her way to or from Brindisi or Trieste The following excursions, to be performed with any comfort, require a day each Nearly all are over excellent carriage roads —

1 To *Palæocastrizza*, 16 m from the capital As the name imports, an ancient fortress doubtless stood here formerly, on the ground now occupied by a convent of the middle ages, strongly situated on a steep rock impending over the Adriatic Sea The beauty, quiet, and coolness of this spot make it a delightful residence The sea bathing is excellent, and many charming excursions may be made in the immediate vicinity—as to the ruins of the *Castle of St Angelo*, a mediæval fortress in a strong and romantic position The road from the capital to Palæocastrizza crosses the centre of the island, passing (at 5 m from the town) the bay of Govino, used by the Venetians as the harbour for their galleys and smaller craft On the shore are the ruins of their arsenals, store-houses, etc Thence the road strikes inland through a forest of venerable olives, until within two or three miles of the convent, when it is carried along the face of a hill covered with arbutus, myrtle, and evergreens of various kinds Below a precipice falls sheer down to the Adriatic, studded with rocks and islets, and sparkling with those "countless smiles" (the *ποντίων κυμάτων ἀνήριθμον γέλασμα* of Æschylus), the full charm of which can be appreciated only by those who have seen southern waves flash up in southern sunlight.

2. The *Pass of S. Pantaleone* (13 m.

from the town) is the highest point of the road which is carried over the mountain-chain of S Salvador It commands a splendid prospect over the northern district of Corfu, the islands of Phano, Marleira, Salmatraki, and the *second* insulated rock which claims to be *the ship of Ulysses* A favourite spot for *picnics* is under a huge oak tree, 3 m to the N of the pass

3 The *Pass of Garuna* (8 m) affords a like view over the southern districts of the island, and is also very striking, though not so elevated as that of S Pantaleone

These three excursions should by no means be omitted, others almost equally picturesque are—to *Benizza* (7 m), a village charmingly situated in the midst of luxuriant orange gardens, in one of which are extensive remains of Roman baths with mosaics, etc (For details, see Riemann, *op cit*) *Pelleka* (7 m), and to the village of *Santa Deca* (8 m), situated on the slope of the mountain of the *Ten Saints* (Ἅγιοι Δέκα), corrupted into *Hagia* or *Sta Deca*, the second in height in the island Lord Carlisle writes —"I went over the citadel, which comprises the two peaks from which the town is named, the view is very fine, but this and almost every view I ever saw in my life were eclipsed by those we saw in our afternoon ride on the Santa Deca road, which turns the mountain that opens the southern district of the island, the snow-capped lines of the Acroceraunian hills on the Albanian shore, the unruffled seas which gleamed through four sets of ravines, the defined outline of the two-peaked citadel, the terraces of olive and vine that climb every hill, with scattered alleys of cypress and tufts of orange, make the whole effect most transcendent All this you see from excellent roads, admirably engineered Any one who wishes to condense the attractions of southern scenery, and see it all in the utmost comfort and luxury, need only come to Corfu"

The road to *Lefchimo* (the ancient *Leucimne*), the southern district of Corfu (26 m), passes through Santa Deca The island terminates in a *white* cliff, called *Capo Bianco* by the Italians, a translation of Leucimne From Cape Bianco to the *Sybota* Islands, close to the coast of Epeirus, the southern entrance to the channel of Corfu is about 5 m across

The mountain of *San Salvador* (*Istone*) rises about 3000 ft above the sea, and is the highest point in the island, forming a striking object from the town The best way to ascend it is to cross the bay (a distance of 8 or 10 m) in a sailing or row-boat, and land either at *Karagol*, or a little to the eastward of the village of *Ipso*, where horses or mules may be procured, and a guide to the Convent which crowns the summit The path rises by a steep ascent through olive-woods, and then over the barren and rocky mountain side Before reaching the small village of *Signies*, several deep wells are passed, round which the shepherds assemble their flocks Here too, as at the other fountains of Greece, may generally be seen groups of the peasant women, who give an Oriental charm to the scene with their long flowing drapery, and ample folds of white linen, falling over their heads and shoulders It is a toilsome ascent from *Signies* to the Convent, which is only inhabited by the Monks at certain festivals A pilgrimage is made to this shrine every year on the anniversary of the Tranfiguration (August $\frac{6}{19}$), and the going up of the people to the "high place" is a very pretty sight The view from the summit is magnificent In clear weather the coast of Italy is just visible above the horizon to the N W, while to the E the eye ranges along the chain of the Acroceraunian Mountains, and penetrates far into the interior of Albania, commanding the castle and plain of Butrinto, with its two lakes and river, and several villages picturesquely scattered over the hills To the S, the city and whole island of Corfu are stretched out like a map, with Paxo and Santa Maura in the distance

Off the N W coast of Corfu are her three island dependencies, viz, *Phano*

(*Othonus*), *Merlera* (*Ericusa*), and *Salmatraki*, containing altogether about 1800 inhabitants, a peaceful and industrious race, exporting olive-oil, honey, grapes, etc A fine sea-cavern is of course pointed out as *Calypso's Grotto* by the islanders to every stranger it is now frequented by seals and wild pigeons Phano is visited by sportsmen chiefly in the spring, for the purpose of shooting quails, which abound there during the annual migration

2—PAXO (PAXOS)

This little island (divided into two districts) which is hardly mentioned by ancient writers, seems to have always followed the fortunes of its powerful neighbour Corcyra, from S of which it is distant only about 8 m Though less than 5 m in length and 2 in breadth, and having a population even now of 5002 souls, Paxo formed one of the "United States" composing the Ionian confederacy A subaltern's detachment from the Corfu garrison was quartered here The island is oval in shape, and mountainous, its soil is so stony and so destitute of moisture, that the inhabitants are sometimes obliged to depend for their supply of water on rain kept in tanks, or even to procure it from the neighbouring continent The oil of Paxo is highly esteemed, the island produces little else than olives, almonds, and vines, the quantity of corn raised being altogether insignificant Dr John Davy has described a curious kind of *aerial angling* practised here for swallows "In spring, when these birds first arrive and crowd about the lofty cliffs of the little island of Paxo, the natives, standing or sitting on the dizzy margin, take them, when on the wing, with a fly 'attached to a fine hook and line, throwing it in the air very much in the same manner as in ordinary fly-fishing'"

The principal village is a mere cluster of houses at *Porto Gaio*, on the E side opposite Albania The harbour is curiously formed by a small rocky islet, crowned with a fort, and sheltering a little creek which may be entered at both extremities

Immediately S of Paxo, and separated from it by a narrow channel is the barren and rocky islet of *Antipaxo*, inhabited only by a few shepherds and fishermen, but resorted to by sportsmen in the season for shooting quails, which sometimes alight here in almost incredible numbers

The island of Paxo has been made an object of much interest by a legend recorded in Plutarch's "Defect of Oracles," and so well told in the words of the old annotator on Spenser's "Pastoral in May"—"Here, about the time that our Lord suffered his most bitter passion, certain persons sailing from Italy to Cyprus at night heard a voice calling aloud, Thamus! Thamus! who, giving ear to the cry, was bidden (for he was pilot of the ship), when he came near to Pelodes" (the Bay of Butrinto) "to tell that the great god Pan was dead, which he doubting to do, yet for that when he came to Pelodes there was such a calm of wind that the ship stood still in the sea unmoored, he was forced to cry aloud that Pan was dead, wherewithal there were such piteous outcries and dreadful shrieking as hath not been the like By which Pan, of some is understood the great Sathanas, whose kingdom was at that time by Christ conquered, and the gates of hell broken up, for at that time all oracles surceased, and enchanted spirits that were wont to delude the people henceforth held their peace"

The words in which Milton alludes to this legend in his Ode on the Nativity—

> "The lonely mountains o'er,
> And the resounding shore,
> A voice of weeping heard and loud lament,—
> From haunted spring and dale,
> Edged with poplar pale,
> The parting Genius is with sighing sent"—

will recur to the memory of the English traveller as he sails by the island of Paxo

In more modern times Paxo was subject first to the Kings of Naples, and afterwards to the Venetian Re-

public Under the Venetian rule the island preserved its administrative independence, and was governed by its own primates The Neapolitans formed a small harbour which still subsists

An Austrian steam-packet touches here once a week on her way from Corfu to Prevesa

3 —CEPHALONIA (Cephallenia)

Argostoli (Pop 8816) *Inns* —H de la Reine Olga, in the market place H d'Athènes

Café —La Couronne

Physicians —None recommended, but the following are the oldest established MM Kompetsas, Metaxa, Phocas

Steam communication several times a week with Piræus and Corfu by Greek and Austrian boats

For description of town, see below

Cephalonia is the largest island in the Ionian Sea, it is divided for electoral purposes into twelve districts (Demi), and is situated opposite the coast of Acarnania and the entrance to the Corinthian Gulf Along the northern half of the eastern shore of Cephalonia lies Ithaca, separated from it by a channel averaging less than 5 m across, while the distance from the most southernly point in Cephalonia to the northernmost part of Zante is about 8 m The size of this island has been variously stated by the ancient writers Strabo (x 2) asserts that it is 300 stadia, and Pliny (iv 12, *ed Sillig*) that it is 93 m in circuit, but both these measurements are short of the real circumference, which is little less than 120 m The greatest length of the island is 31 English miles, its breadth is very unequal

Cephalonia is called in Homer Same or Samos, probably as using the name of the largest and most populous of its cities for the whole island, since the poet elsewhere uses the term *Cephallenians* (Κεφαλλῆνες) for the inhabitants, whom he describes as the subjects of Ulysses (*Il* ii 631, *Od* iv 671, etc) They were probably of the same race with the Taphians who peopled the neighbouring islands, and they were fabled to have derived their appellation from Cephalus, who made himself master of the country by the help of Amphitryon Cephallenia, as the name of the island, first occurs in Herodotus (ix 28), in Italian, it is called *Cefalonia*, whence the English *Cephalonia*

The Cephallenians are not recorded to have taken any part in the Persian war, with the exception of the inhabitants of Pale, 200 of whose citizens fought on the national side at Platæa (Herod ix 28) At the commencement of the Peloponnesian war a large Athenian fleet visited the island, which joined the Athenian alliance without offering any resistance (Thucyd ii 30) In the Roman wars in Greece, Cephallenia opposed the Romans, but was reduced B C 189 According to Strabo, C Antonius possessed the whole island as his private estate It was afterwards given by Hadrian to the Athenians, it was subject to the Byzantine empire until the 12th century, when it passed into the hands of various Latin princes, and finally under the rule of Venice It was captured from the French by the English expedition of 1809, since which period it has followed the fortunes of its neighbours

In ancient times there were four cities in the island, Pale, Cranii, Samos, and Proni, and remains still exist of them all

Pale was situated close to the sea, a little more than 1 m N of the modern town of Lixuri, which has probably been built in great part from its ruins Little now remains, except a few scattered blocks and hewn stones, of the city which once successfully resisted the Macedonian arms (Polybius, v 4), and which was erroneously identified by some ancient writers with Dulichium—an opinion which Strabo (x 2) rejects The coins of Pale bear the head of the hero Cephalus with the epigraph ΠΑ or ΠΑΑ

The city of the *Cranii* was situated on some rugged heights, above the eastern extremity of the harbour, on the opposite side from the modern town of Argostoli Here the Messenians of Pylos were established by the Athenians, when that fortress was restored to the

Spartans after the peace of Nicias (Thucyd v 35) The people of Cranii had previously repulsed an attack of the Lacedæmonians at the beginning of the Peloponnesian war (Thucyd , ii 34) Silver coins are extant of this city, inscribed Κρα , Κραν , and Κρανι The ancient walls were nearly 3 m in circumference, and can be traced along the crests of several rocky summits They are well preserved in some parts, and afford a good specimen of ancient military architecture Here, as elsewhere in Greece, scarce a vestige of any foundations can now be discovered within the line of walls , whence it would appear that the chief design of these extensive fortified enclosures was to provide a refuge in periods of danger for the inhabitants of a whole district, along with their cattle and property

The site of *Samos*, a city often mentioned by Homer, still exhibits extensive and most interesting ruins , and excavations in this neighbourhood have produced ancient ornaments, vases, fragments of statues, etc , as well as coins bearing the inscriptions of Σαμαί and Σαμαίων The ancient city was built near the shore of the bay, which so deeply indents the northern part of the island A rich and fertile valley, about 3 m in width, extends hence 6 m inland to the roots of the mountains At its N E extremity, on two craggy hills, separated by a deep ravine, are the remains of massive Cyclopæan and Polygonal walls of the Acropolis, and of another citadel, which Livy appears to designate under the name of *Cyathis* It has been suggested that it was so called from its *cup-like* shape The remainder of the town seems to have occupied the slopes between the Acropolis and the sea It was in ruins in Strabo's time, but from some vestiges of Roman brickwork still extant, it would appear that, like many other Greek cities, it was partly rebuilt during the prosperity and tranquillity of the Augustan age The huge blocks of stone of which the walls of the Acropolis are constructed recal Cortona and Fiesole, and are worthy of a town which, in B C 189, stood a four months' siege against the Romans (Livy, xxxviii 28, 29) The ruins are beautifully overgrown with shrubs, creepers, and flowers, and there is a glorious prospect from this point On the shore of the bay below is a small modern village, whence a ferry-boat crosses the channel to Ithaca The broad but sheltered harbour of Samos, and its position on the strait which affords the most direct communication between the Adriatic and the Gulf of Corinth, seem to point it out as a far more eligible site than that of Argostoli, for the capital of the whole island

The Bay of Samos abounds in a variety of excellent fish, which are usually taken at night by torchlight This is a picturesque spectacle which the traveller should try to see There are various objects of interest in this neighbourhood besides the ancient ruins , among others, a stream of fresh water, rising in the sea about half a mile from the shore, and which, on a very calm day, may be seen springing up at least a foot above the surface Again, near the shore at this point there is a subterranean lake, or abyss, open at the top, the circumference of which is about 150 yds Further up the valley of Samos, near the road to Argostoli, is another singular cavern

The remains of *Proni*, or *Pronesus*, as it was also called, are to be found on the summits of the hills overlooking the beautiful valley of *Racli* on the east side of the island Racli is a corruption of *Heracleia*, a small ancient town mentioned by Polybius (v 3) The formation of the gorge was attributed to a blow struck by Heracles In allusion to this tradition, its coins (which are very scarce) generally bear the club of Heracles and the legend ΠΡ , ΠΡΟ , or ΠΡΟΝΑΩΝ N B *Nesiotæ* in Livy (xxxviii 18) is probably a false reading for *Pronesiotæ*, the ethnic form of *Pronesus*

The valley of *Racli* is worthy of a visit, as well as the neighbouring bay of *Poros* A Maltese colony and model-farm were established at Racli,[1] by Sir Charles Napier when Governor, but failed after his departure from the ill-will of the natives, and have long been abandoned

[1] See Napier's "Colonies," 1833

Besides the above four cities, there are also some vestiges of a fifth upon *Cape Scala*, the S E point of the island These last remains are of Roman date, and probably belong to the town, which (as mentioned by Strabo) C Antonius, the colleague of Cicero in his consulship, commenced building while in banishment at Cephallenia (B C 59-55) Moreover, from several Hellenic names, such as *Paphos* and *Aterra*, still remaining, it would appear that there were also other smaller towns or fortresses in the island On a peninsula in the northern district, and commanding two harbours, stands the mediæval Castle of *Assos*, and a piece of Hellenic wall shows that here was probably the site of an ancient fortification One of the pleasantest excursions in Cephalonia is that to Assos The cottages and vineyards within the wide enclosure of the deserted walls are very pretty and cheerful, while the picturesque village of Assos on the shore below, with its groves and gardens, relieves the stern sublimity of the neighbouring sea and mountains

The port of *Guiscardo*, or *Viscardo*, near the N extremity of the island (Cape Guiscardo), is probably the ancient *Panormus* (Πάνορμος), opposite Ithaca, alluded to in an epigram, (*Anthol Gr* vol ii p 99, *ed Jacobs*) The modern name is derived from Robert Guiscard, who died here on 17th July 1085, on his second expedition against the Greek Empire That great Norman chieftain had already, at the head of a few adventurers of his own race, founded the kingdom of Naples, and had seen the Emperors both of the East and of the West fly before his arms Had it not been for his untimely death, it is not impossible that he might have forestalled the Latin conquest of Constantinople, and seated a Norman dynasty on the shores of the Bosphorus as well as on those of the Thames and of the Tyrrhenean Sea

A century later (1185), Margarito di Brindisi, High Admiral of Sicily, captured Cephalonia and Zante, and received both islands in fief from William II Cephalonia afterwards passed to the Orsini, and on their line failing, to the Anjou dynasty of Naples, who bestowed it on the Tocchi (1357), which latter family retained possession until the Turkish conquest In the 16th century the island was captured by Venice, after which event it followed the fortunes of its neighbours

Cephalonia was correctly described by Homer and Strabo as a rugged and mountainous country It has little of the soft beauty of Corfu and Zante A lofty ridge runs across from N W to S E, the lower declivities of which cover nearly the whole island The highest summit of this range, rising to the height of 5380 ft, was called of old Ænos, and upon it was a temple of Zeus Ænesius, as we learn from Strabo Sir Henry Holland states that remains of an altar still existed here in 1813, but they have since disappeared, unless they be embedded in the cairn of stones which crowns the highest peaks The *Black Mountain*, as the Mount Ænos of antiquity is now called, from the dark pine-forests with which it is partly clothed, is the most striking feature in the general aspect of Cephalonia The summit is accessible without much difficulty, and in about 5 hrs from the capital A good though steep road leads from Argostoli for about 6 m to the Convent of St Gerasimus, the patron-saint of the island, whose body is kept there, and to whom great veneration is paid The road proceeds thence upwards on various parallels till it reaches the pass of San Liberale (Ἅγιος Ἐλευθέριος) About 2 m further is a cottage which formerly belonged to the Resident, surrounded by the pine-forest, in a beautiful situation, and more than 3000 ft above the sea Here a family might pass the summer in an almost English climate Hence the road dwindles into a mere goat-track, and proceeds through the pine-forest, skirting several precipices, to the summit The magnificent view from this point amply repays the toil of the ascent Not only the whole of Cephalonia and of Ithaca, but the Ionian Sea from Corfu to Zante,—the

coasts and mountains of Epeirus, Acarnania, and of the Peloponnesus, with their fringe of islets,—lie extended as on a map before the eye There is snow on the Black Mountain for several months in the year, and it is preserved during the summer in caverns, which answer the purpose of ice-houses The pines have suffered from accidental fires, but were thought worthy of the notice of Napoleon I A Cephalonian gentleman is related to have been presented to him while the island was in the hands of the French, when the Emperor's first remark was about the forest on the Black Mountain, and the utility of its timber for shipbuilding

Currant grapes are the staple commodity of Cephalonia[1] Wine and olive oil are also produced in considerable quantities Sufficient corn is grown for the consumption of only a few months Want of water is the great natural defect of the island There is not a single constantly flowing stream, while the springs are neither numerous nor plentiful, and some of them fail entirely in dry summers Property is much more divided in Cephalonia than in Zante, about one-sixth of the cultivated land belongs to the Convents, of which there are more than twenty in the island, and many of them are very ancient The Convent of *Sisi* was particularly honoured by the Crusaders, who frequently landed in Cephalonia to pay their vows and offerings at its shrine

The Cephalonians are generally more enterprising and industrious than the other Ionians, indeed their quickness and activity have long obtained them distinction among all Greeks, and they may be found settled as traders, medical practitioners, etc, throughout the Levant Since the island was placed under British protection the local and family feuds by which it was formerly distracted have been repressed, if not extinguished, though they still occasionally, as in 1848 and 1849, when stimulated by political excitement, and by foreign revolutionary emissaries, break out afresh. In September 1848 a strong armed band of insurgents marched to the attack of Argostoli, but were stopped on the causeway at the entrance of the town by a Sergeant with a dozen men of the 36th Regt Several of the assailants fell, and five of the English had been killed or wounded before reinforcements arrived, but the survivors gallantly maintained their ground against overwhelming odds The Sergeant, who, like Horatius Cocles, had "kept the bridge so well," when asked by Lord Seaton (then Lord High Commissioner) what reward he wished from the Crown for his excellent conduct, replied, "That my wife may be allowed to come out to me" His request was granted, and he also received a medal, and a pension of £20 a-year for life In August 1849 a second insurrection broke out in Cephalonia, when the insurgents perpetrated frightful horrors They were, however, speedily suppressed by the energetic measures of Sir H Ward, the successor of Lord Seaton (See *Q R*, No 182, and the *Parl Papers*, published in 1850)

The chief town, Argostoli (Ἀργοστόλιον), is situated on the shore of a creek branching out on the E side of the arm of the sea, which extends deeply into the island from the S The harbour is sheltered and safe, but grows shallow towards its termination, where a causeway 700 yds in length has been thrown across it at a point where it is only a few feet deep Here took place the gallant episode already noticed Argostoli is entirely shut out from all prospect of the open sea, never having been fortified, it stretches about a mile along the excellent quays which line the harbour and form a promenade for the inhabitants, who are about 8000 in number Nearly all the public buildings in the capital, and all the splendid roads which open out the island in every direction, were constructed by Sir Charles Napier when Resident. He is still remembered with gratitude by the islanders "He has the credit of having originated all useful measures He was a tyrant, but he

[1] In the reign of James I the export duties paid at Cephalonia by English ships on currants alone, amounted to forty thousand scudi annually

was strictly just, even against himself as well as against all evil-doers He insisted on every one about him doing his will, but his will rarely exceeded that which ought also to have been the desire and intention of every one" —*Ansted*

Napier's charming letters to his mother give a lively account of his work and difficulties, though they convey no idea of the extent of the lasting services he performed for the island

A low ridge of hills, whose declivities are covered with villages, vineyards, and olive groves, rises behind Argostoli, intervening between this branch of the gulf and the S coast of the island On the summit of these hills a telegraph has been placed on a point commanding an extensive prospect Behind it and along the seashore stretch the two principal ridges and drives of the Cephalonians, called respectively *il Grande* and *il Piccolo Giro*, the former being 12, the latter 5 m in extent In the village of *Metaxata*, not far from the *Gran' Giro*, and which can be conveniently visited on the same excursion, is the house occupied by Lord Byron during the three months which he passed in Cephalonia in the winter of 1823 4

Many other pretty villas are scattered throughout the island

About 5 m E of Argostoli stands on an insulated hill the Venetian Castle of St George, which is deserving of a visit It is not now kept up, but during the middle ages the chief town of the island clustered round the walls of this fortress, the incursions of corsairs making it unsafe to live nearer the shore

On the W side of the great gulf, and nearer the open sea than Argostoli, is situated the town of Lixuri, containing 6237 inhabitants It is not so well built as the seat of government, but is its rival in trade and local importance

About a mile and a half from Argostoli, near the entrance of the harbour, occurs a singular natural phænomenon The water of the sea flows into the land in currents or rivulets, which are lost in the bowels of the earth, at a place where the shore is low and cavernous The descending streams of salt water flow with such rapidity that an enterprising Englishman, Mr Stevens, in 1835, erected a grist-mill on one of them Another mill was erected by a Greek, M Mighiaressi, in 1859, who now owns both The flow is constant, except when the mouths through which the water enters are obstructed by seaweed This singular mill chace has given rise to much discussion, but it is in fact only a marine variety of the *καταβόθρα*, so common in Greece In the land-locked valleys and basins of its mountains, lakes and rivers often find for themselves subterranean passages (*καταβόθρα*, from *καταβάραθρα*) through the cavities of the rocks, and even pursue their unseen course for a considerable distance before they emerge again to the light of day Channels of this kind carry off the waters of the Lake of Joannina in Epeirus, and of the Copaic Lake in Bœotia, and are frequent in Arcadia (See Leake's *Morea*, vol iii pp 45, 153-155, 263, etc) Their familiarity with these freaks of Nature was probably the origin of the extravagant legends of the ancient Greeks about long submarine courses of rivers, *e g* of the Alpheius of Elis reappearing in the Sicilian fountain of Arethusa

4 —SANTA MAURA (LEUCADIA)

AMAXICHI (Pop 6572)

Accommodation is easily procured, but there is no inn

British Vice-Consul —Sig Francesco Onofrio

Amaxichi, the capital of Leucadia, is a mere collection of hovels, interspersed with a few public buildings erected during the Protectorate, and many churches

Amaxichi is connected with the opposite coast by a swivel bridge, completed in 1880 An excellent carriage-road connects Amaxíchi with *Vonitza*, (see SECT II)

Amaxichi derives its only pleasing feature from a very ancient and venerable olive-wood behind it, stretching to the foot of the mountains, and

variegated with cypresses and gardens Beneath its shade festivals are frequently held, where the stranger will have an opportunity of observing the picturesque costumes of the islanders The luxuriant vegetation, however, increases the *malaria* engendered by the stagnant waters of the lagoon

The earliest appellation of this island is that found in Homer—"the *peninsula* or Acte of the mainland" Ἀκτὴ Ἠπείροιο—a term also applied to other remarkable projections of the Greek continent, such as Attica (Ἀττική for Ακτική), Argolis, and the promontory of Mount Athos (*Od* xxiv 377) The name of Epeirus, or *Continent*, was anciently given in contradistinction from the neighbouring islands, not only to Epeirus *proper*, but also to Acarnania, the latter province having changed its name in after ages in honour of the hero Acarnan The original inhabitants of this peninsula were Teleboæ and Leleges, but, in the 7th cent B C, the Corinthians under Cypselus founded a new town called *Leucas* in the N E of the country, near the isthmus, in which they settled 1000 of their citizens, and in which they became amalgamated with the inhabitants of the Homeric *Nericos*, a city which probably stood on nearly the same site The Corinthians also cut a canal through the isthmus, and thus converted the peninsula into an island This canal was afterwards filled up by deposits of sand, and in the Peloponnesian war it was no longer available for ships, which on more than one occasion during that period were conveyed across the isthmus (Thucyd III 81, IV 8) It was in the same state in B C 218, for Polybius (v 5) relates that Philip, the son of Demetrius, had his galleys drawn across the dry land in that year, and we deduce a similar inference from Livy (xxxiii 17), who, in relating the siege of Leucas by the Romans, in B C 197, has given an admirably graphic description of the locality "Leucadia, nunc insula, et vadoso freto quod perfossum manu est, ab Acarnaniâ divisa, tum peninsula erat, occidentis regione artis faucibus cohærens Acarnaniæ . . In his augustis Leucas posita est, colli applicata verso in Orientem et Acarnaniam Ima urbis plana sunt, jacentia ad mare, quo Leucadia ab Acarnaniâ dividitur Inde terrâ marique expugnabilis est Nam et vada sunt stagno similiora quam mari, et campus terrenus omnis, operique facilis" The subsequent restoration of the canal, and the construction of a stone bridge replacing the isthmus, (of which some remains are still visible near the modern Fort Constantine), were probably the work of Augustus, for both the canal and the bridge appear from Strabo to have been in existence in the time of that Emperor, whose policy it was to facilitate communications throughout his vast dominions, and who would feel particularly interested in opening a direct route between his newly-founded colonies of Nicopolis and Patræ

"It appears that by treaty and by a fair interpretation of the old maritime law of the Mediterranean, of which the basis is to be found in the Institutes of Justinian, all the sea at the northern extremity of Santa Maura, as far as the highest point to which the water ever rises, and therefore all the land that has been at any time laid bare by the retirement of the sea within those limits, belongs to the island of Santa Maura A curious result follows, for as the sea-bottom seems to be shallowing by the deposit of mud on the Greek side, and it is very rarely indeed that the waters reach their full height, a portion of the mainland of Greece is included among the island possessions Thence the right of constructing a harbour, and so again the right of protecting such harbour by a fort, if it should be formed naturally As a proof that this is no barren right, it is on record that, on one occasion before the liberation of Greece, when the Turkish government commenced, and nearly completed, a strong fort too near our frontier to be agreeable, they were called on to dismantle it, and were forced to do so The ruins of this fort still exist"—*Ansted*

The early history of Leucas is involved in great obscurity, and the island is not mentioned by Homer, unless in-

deed we identify it with *Dulichium* This hypothesis, advanced in both ancient and modern times, has generally been rejected, but has recently found a learned and able advocate in Mr Bunbury, who in his masterly "History of Ancient Geography" has shown (vol i pp 69-70, and 80-81) that there are good grounds for its acceptance

Coming down to historical times, we find that the Leucadians had three ships in the battle of Salamis (Herod viii 45), and afterwards sided, like the majority of the Dorian states, with Sparta during the Peloponnesian war

In the contest between the Romans and Philip of Macedon, the Acarnanians, of whom Leucas had become the capital and national centre, ("Id caput Acarnaniæ erat, eoque in consilium omnes populi conveniebant" Livy, xxxiii 17), rejected the Roman alliance, and were reduced after a gallant defence, picturesquely described by Livy Leucas thus fell under the power of Rome, but continued to be still a place of considerable importance, as appears both from the great number of Roman coins found in the island, and also from the fact of its having been made very early the seat of a Christian Bishopric The Bishop of Leucas was one of the fathers of the Council of Nice in A D 325 On the conquest of the Byzantine Empire by the Franks in the 13th cent, this island fell to the lot of a Latin noble, whose family seems to have retained possession of it, with some interruptions, until it was seized by the Turks in 1467 From that time until the fall of the Venetian Republic, Leucadia was sometimes held by the Porte, sometimes by the Venetians, to which latter power it was not finally ceded till the Treaty of Passarovitz in 1718 A few localities still preserve the names of their old Mohammedan proprietors, as on the mainland of Greece After passing through the same vicissitudes as its neighbours, subsequent to 1797, this island was occupied in the spring of 1810 by a detachment of the English forces, which in the preceding autumn had expelled the French from Cephalonia, Zante, Ithaca, and Cerigo The Fort, garrisoned by several hundred French troops, held out for some weeks Major (afterwards Sir Richard) Church was severely wounded in the assault which led to its capture

Leucadia consists of a range of limestone mountains, terminating at its N E extremity in a bold and rugged headland, whence the coast runs in a S W direction to the celebrated promontory of Sappho's Leap—the ancient *Leucates*, which has been corrupted by the Italians into *Capo Ducato* The name of the cape, as well as of the island, is of course derived from its *white* cliffs (λευκάς), like our own *Albion* At the N E headland, already mentioned, the ridge makes a sudden bend to the eastward, and then runs S in a course nearly parallel to the opposite hills of Acarnania, thus forming the channel between the island and the mainland The southern shore is more soft in aspect and more sloping and cultivated than the rugged rocks of the northern coast, the bay of *Basilikê*, in particular, washes a rich and fertile valley, and the ancient name of *Hellomenum* is preserved in that of a harbour in this part of the island The most populous and wooded district is, however, that opposite Acarnania Here, where the valleys open out from among the mountains towards the sea, stand many picturesque villages, embowered in orange and olive groves In this part of the island is the deep and sheltered *port of Vliko*, a semicircular bay reaching far into the mountains, and surrounded by groves of olives and fruit-trees It is a charming anchoring place for a yacht On the northern shore of the narrow entrance, and shaded by a fine plane-tree, is a copious spring, called *the Pasha's Fountain* The scenery around is delightful

From under the N E extremity of the island, a *lido*, or spit of sand, 4 m in length, sweeps out towards the shore of Acarnania, from which its extremity is separated by a shallow lagoon not more than from 2 to 5 ft deep On this *lido*, at the distance of about ¾ of a mile from Acarnania, and the same from Amaxichi, a harbour was con-

structed by the Anglo-Ionian Government, protected by a mole terminating in a lighthouse Flanking this harbour stands the *Fort of Santa Maura*, erected in the middle ages by one of the Latin princes, but repaired and remodelled both by the Turks and the Venetians It derives its name from a chapel within its walls, dedicated to Santa Maura, whose festival is celebrated on May 3 The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yds in length, supported by 260 arches It was originally built by the Turks, but was ruined by the earthquake of 1825 It forms a picturesque object spanning the lagoon

The Venetian governor, his officers, and the chief men of the island, formerly lived within the fort, and kept their magazines, and the cars (ἅμαξαι) on which they carried down their oil and wine from the inland districts, at the nearest point of the island The congregation of buildings thus formed, and to which the inhabitants of the fortress gradually retired as the seas became more free from corsairs, arose by degrees to be the capital and seat of government, and is called from its origin, Amaxichi (Ἀμαξίχιον)

The private houses which formerly filled the wide area within the fort have now been mostly cleared away, which improvement, together with the northern breeze (which sets in daily during the summer months), palliates the unhealthiness of the site The walls depend for their strength on their almost insular position, and are commanded, at the distance of about 1200 yards, by a small fort on the Acarnanian coast, erected at the beginning of the present century by Ali Pasha, but now dismantled and in ruins, this is also the case with another fortress, built by the same despot, at the southern extremity of the channel, at a period when he hoped to make himself master of the island, as he lately had of Prevesa Fort Santa Maura, however, is not badly placed for the defence of the strait at the point where, though not narrowest, it is most easily fordable A few palm and date trees give it a picturesque and Oriental appearance

Amaxichi is built in the most unhealthy position of the whole island, on the edge of the lagoons It contains one-fourth of the population of the whole island The town has a wretched appearance, the houses are rarely more than a story high, and the upper floor is usually of wood only—a necessary precaution on account of the frequent earthquakes Inside, the ceilings of the rooms are strengthened with massive joists of wood, making them look like the cabins of a ship A bad earthquake, such as occurs here and in Zante about once every twenty years, throws all these houses on their beam-ends, but it is easy to right them again The slight shocks which occur almost every month are merely like the rolling of a ship in a heavy sea When an earthquake begins, all the churches are thrown open, and crowded by the population, the bells are rung and masses chanted to avert the awful calamity This custom, when observed at night, has a very solemn effect

This island produces corn sufficient for 8 months' consumption of its inhabitants, and exports oil, wine, and salt, of which a considerable quantity is procured by evaporation in the lagoons The currant grape is also partially cultivated The chief dependency of Leucadia is the island Meganisi (Μεγανησι,) the ancient *Taphus*, off its southern shore, containing about 200 families, and growing corn and olives Near Meganisi, and close to the entrance of the beautiful bay of Vliko (described above), are several pretty wooded islets

The lagoon of Santa Maura is so shallow that only light canoes (μονόξυλα)[1] can traverse it Its length is about 3 m, and in breadth it varies from 100 yds to a mile and a half Between the fort and the town our Government constructed a canal, with a towing path, for boats drawing not more than 4 or 5 ft of water A ship-canal, 16 ft deep, was formed across the whole length of the lagoon, from Fort Santa Maura to Fort Alexander, a distance of about 3 m, but this undertaking has proved altogether unsuccessful

Colonel Leake (*Northern Greece*,

[1] For a notice of these, see *Index*

vol iii. p 20) argues that Strabo could never have visited Leucadia, because he states that the isthmus, the ancient canal, the Roman bridge, and the city of Leucas, were all close together, while *Nericos* was in a different situation The great topographer, following the common opinion, believed the isthmus and ancient canal to have been 3 m *north* of the city of Leucas, and near the modern Fort Santa Maura But according to K O Muller and others, the isthmus and canal of antiquity were a little *south* of the city of Leucas, *i e* between *Fort Alexander* in the island and *Paleocaglia* on the mainland The channel is narrowest at this point, not being more than 100 yds across, and it is probable that the old capital would have been built close to the isthmus connecting the peninsula with the mainland Its ruins now cover several rocky eminences, and the foundations of its walls may still be traced down to the edge of the strait The remains on the lower ground are of a more regular, and, consequently, more modern masonry than those on the higher ground behind Hence it seems probable that *Nericos* was the ancient Acropolis, built on the heights commanding the isthmus, and that the Corinthian colonists gave the name of *Leucas* to the town which they erected on the shore below Numerous instances occur in history of different quarters of the *same* city being known by distinct names The long spit of sand on which the modern Fort Santa Maura has been built probably did not exist in antiquity, and may have been thrown up at first by an earthquake, it is still yearly increasing, from the action of the winds and the waves

Fort Alexander, mentioned above, as well as *Fort Constantine*, a few hundred yards N of it, were built by the Russians during their protectorate, at the beginning of the present century, for the purpose of defending the narrowest part of the channel On the Acarnanian shore, just opposite, are the remains of a fortified enclosure of the middle ages, called Paleocaglia In June 1847, Theodore Grivas, a well-known chieftain of the revolution, revolted against king Otho, and was besieged here with 130 followers The royalists kept up a heavy fire of artillery and musketry on Paleocaglia for several hours, and it was returned from the small arms of the besieged, but no blood was shed on either side, as was often the case in these Greek skirmishes, both parties firing from behind rocks, etc, without exposing their persons or coming to close quarters, and none but the chiefs being really in earnest During the night Grivas and his men escaped into the Anglo Ionian territory He was afterwards amnestied, and lived in a tower on the Acarnanian shore

Nothing can be more delightful than a scramble among the ruins of the ancient city of Leucas The crumbling walls of Cyclopæan and Polygonal masonry cover several rocky heights, at the distance of only a short walk from the modern town They are overgrown with ivy and creepers, and vineyards and olive-groves are planted among them Below, a copious fountain (ἡ μεγάλη Βρυσις) issues from the foot of the hill Water is conveyed thence to Amaxichi, a distance of 1½ m, by a subterranean conduit, restored in late years, but originally constructed by the Turks, who rival the ancient Romans and shame many modern European nations by their love of a copious supply of pure water Around this fountain, and reaching down to the edge of the channel, was the Leucadian necropolis, as appears from the numerous sepulchral inscriptions, vases, etc, discovered in this vicinity

Two excursions—first, to *Karus* or *Skarus*, and secondly, to the Leucadian promontory, or *Sappho's Leap*, will enable the traveller to see what is most remarkable in the interior of the island

1 The hill of *Karus* forms the angle at the S W extremity of the channel, separating Leucadia from Acarnania Four hours' riding over rough mountain-paths are required to reach the summit from the town The sides of the hill are covered with a primæval oak-forest, full of deep dells and dark thickets A few steps further lead the traveller forth into the bright sunshine, and lay before him, framed by the

over-arching branches, one of the finest prospects in Greece, with the waters of Actium on the one hand, and those of Lepanto on the other To the N the view is bounded by the peak of San Salvador in Corfu, whence the eye ranges along the shore of Epeirus, and the peaks of Pindus, down to the plain of Nicopolis, the minarets and forts of Prevesa, and the low promontory whence it may

'Ambracia's gulf behold, where once was lost
A world for woman"

In fine weather that beautiful inland sea shines like a vast mirror, reflecting on its surface the giant pinnacles of the surrounding mountains Immediately below Karus to the N are the ruins of the ancient city of Leucas, crowning the rocky summits of the hills which line the strait, the modern Fort Sta Maura, insulated amidst the lagoons, the level headland on which Amaxichi, embosomed in groves and gardens, is situated, and, across the narrow channel, the wild Acarnanian Mountains, whose utter desolation contrasts strikingly with the flourishing villages and cultivated slopes of the island The bay of Vliko is a very beautiful feature in the landscape To the S the horizon is bounded by the mountains of the Peloponnesus, and by the curiously jagged outline of Mt Skopos in Zante To the S W are Ithaca and Cephalonia, between which and the mainland the sea is dotted with groups of islets, of every picturesque form and of every glowing colour

Karus is the last stronghold of the wolves in the Ionian Islands They do considerable damage among the flocks and herds, but are rarely known to have attacked men It is asserted in Leucadia that wolves had become quite extinct in this island before the Greek war of independence, but that, when the insurgents had been driven to the dens and caves of the mountains, these beasts, dislodged by the intrusion of man from their usual haunts, crossed the narrow and fordable channel, and took refuge under British protection Jackals are still found in the islands

2 It requires 8 or 9 hrs to ride from the town to *Sappho's Leap* It will be necessary, therefore, to make provision for sleeping one night on the excursion Quarters for the night can easily be obtained in the village of *Attani*, 6 hrs from Amaxichi After leaving the olive-woods around the town, the road ascends a steep hill, and thence sometimes winds along the western coast, sometimes strikes across the central heights The interior of the island wears everywhere a rugged aspect There is but little cultivation, except where terraces have been formed on the mountain sides, and planted with vineyards The scene is occasionally enlivened by a grove of evergreen oaks embosoming a church, or by a village surrounded with clumps of olives and cypresses During a portion of the winter, the highest ridge of Santa Maura, rising about 3000 ft over the sea, is robed in snow and mist, as it appeared to the eyes of Æneas (*Æn* iii 274) —

"Mox et Leucatæ nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo"

In like manner, the deep water, the strong currents, and the fierce gales which they there encounter, have preserved among the Greek sailors of the present day the evil fame which the Cape of Leucadia bore of old Nothing but the substructions of the once far-famed Temple of Apollo now exist on the promontory At a short distance from it, a small monastery, dedicated to St Nicholas, the patron of mariners (and successor of Neptune), nestles in a sheltered nook

A broken, white cliff, rising on one side perpendicularly from the sea to the height of at least 200 ft, and sloping precipitously into it on the other, is the "ancient mount" beneath whose shadow Childe Harold "saw the evening star above Leucadia's far-projecting rock of woe" Its summit is strewn with fragments of ancient pottery, glass, and hewn stones, the relics of the Temple of Apollo, and the coins discovered on the spot generally bear a harp, in honour of the same divinity The prospect is very extensive, but

inferior to that from *Karus*, described above The ancient associations of the spot form its chief interest At the annual festival of Apollo it was the custom to cast down a criminal from this headland into the sea, to break his fall, birds of various kinds were attached to him, and if he reached the water uninjured, there were boats ready to pick him up (Strabo, x, Cicero, *Tusc* iv 18, Ovid, *Heroid* Ep xv 165) This appears to have been a kind of *ordeal*, or rather an expiatory rite, and it gave origin to the famous story that lovers leaped from this rock in order to seek relief from the pangs of love, as Sappho when enamoured of Phaon That well known legend, which vanishes at the first approach of criticism, is prettily set forth by Moore in his "Evenings in Greece"—

"The very spot where Sappho sung
Her swan like music, ere she sprung
(Still holding in that fearful leap
By her loved lyre) into the deep,
And dying quenched the fatal fire,
At once of both her heart and lyre"

Addison's humorous "Catalogue of Leaps" (*Spectator*, No 233, Nov 27, 1711) will also recur to the memory of every English traveller

On the island there is too little cover to furnish any quantity of game, but in Acarnania magnificent sport may be enjoyed in a magnificent country During an easy excursion from Fort Santa Maura, there may be found red-deer, fallow-deer, roe, wolves, etc, as well as an abundance of woodcocks, and every kind of wild fowl, from pelicans to jacksnipes The best places to land at are *Saltona* and *Encheleovivari* (Ἐγχελεοβιβάρι, ἐγχελεύς, vivarium, *i e eel-pond*), which are only a short row across the lagoons Further to the south, and nearly opposite to Ithaca, there is good shooting near the bay of Dragomestre, and at the *mouth of the Achelous* (See GEN INTROD G)

When the traveller does not intend to make a tour in Albania, he ought not to omit to visit from Santa Maura, the Turkish town of *Prevesa*, and the ruins of Nicopolis, about 3 m from it With favourable weather, and a good boat, this excursion can easily be made in a few hours, going and returning the same day It is only 9 m by sea from Fort Santa Maura to Prevesa

5 —ITHACA

VATHY, the diminutive capital of the island (described below), is situated on the E coast, its port opening to the N There is no inn, but very fair accommodation is easily obtained The inhabitants of Ithaca enjoy a high reputation for hospitality, moreover, their celebrated island is so rarely visited, that the arrival of a foreign traveller creates quite an agreeable excitement in the little community

Guide to the Ruins —Nicolaos Psarros, recommended by Dr Schliemann, who instructed him He lives close to the *Ch of St George*, at the foot of Mt Ætos

Communications — No steamer touches at Ithaca, but there is frequent communication by caique with the little port of Samos in Cephalonia

History, etc —Mr Mure has remarked that there is, perhaps, no spot in the world where the influence of classical associations is so lively or so pure as in the island of Ithaca. The little rock retired into obscurity immediately after the age of its great mythological warrior, and of his poet, and so it has remained for nigh 3000 years It may almost be said to have been rediscovered by Sir William Gell in 1806 Unlike many other places of ancient fame, it is indebted for no part of its interest to more recent distinctions, or to the rival associations of modern history,—so much as the name of Ithaca scarcely occurs in the page of any writer of historical ages, unless with reference to its poetical celebrity Indeed, in 1504, it was nearly, if not quite uninhabited, having been depopulated by the incursions of corsairs, and during the fury of the wars waged between the Turks and the Christians, and record is still extant of privileges

offered by the Venetian Government to the settlers from the neighbouring islands, and from the mainland of Greece, by whom it was repeopled Here, therefore, all our recollections are concentrated around the heroic age, every hill and rock, every fountain and olive-grove, recalls Homer and the Odyssey, and we are transplanted by a sudden leap over a hundred generations to the most brilliant period of Greek chivalry and song

Like so many other names of classical geography, Ithaca was said to be derived from the name of a chieftain of primitive times, Ithacus, who is mentioned by Homer (*Od* xviii 207) The real origin, as given by Bursian, is the same as that of Utica, viz from a Phœnician word signifying colony

The measurement of the island, as given by Strabo (x 2), is very wide of the truth, its extreme length from N to S is really about 17 m , its greatest breadth does not exceed 4 It may be regarded in fact as a single narrow ridge of limestone rock, everywhere rising into rugged hills, of which the chief is the mountain of Anoge (Ἀνωγῆ), in shape and size not unlike Ben Lomond—towering over the N shore of the great harbour This, as the chief and loftiest mountain in the island, is identified by Leake with the "Neritos ardua saxis" of Virgil (*Æn* iii 271), and the Νήριτον εἰνοσίφυλλον of Homer (*Od* ix 21), although the forests which once "waved their leaves" on its sides have now disappeared That fact, says Sir George Bowen, is the reason why rain and dew are not so common here now as they were in the poet's time, and why the island no longer abounds in hogs fattening upon acorns, and guarded by "godlike swineherds"—successors of Eumæus In all other points Homer's descriptions are still as applicable in Ithaca as they are elsewhere [1] Witness the following —

Ἐν δ' Ἰθάκῃ οὔτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών
Αἰγίβοτος καὶ μᾶλλον ἐπήρατος ἱπποβότοιο

Οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων
Αἵ θ' ἁλὶ κεκλίαται Ἰθάκη δέ τε καὶ περὶ πασέων
(*Od* iv 603 Cf also *Od* xiii 242)

Thus translated by Pope —

"Horrid with cliffs, our meagre land allows
Thin herbage for the mountain goat to browse,
But neither mead nor plain supplies, to feed
The sprightly courser, or indulge his speed
To sea surrounded realms the gods assign
Small tract of fertile lawn, the least to mine"

The general aspect is one of ruggedness and sterility, it can hardly be said that there are a hundred yards of continuous level ground in the whole island, which warrants the expression of Cicero that Ulysses loved his country "not because it was broad, but because it was his own" Nevertheless, the scenery is rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous small harbours and creeks, the λιμένες πάνορμοι of the Odyssey (xiii 193) And Ithaca is not without scenes of a softer character, in the cultivated declivities of the ridges, and part of the sea-shore, where the water is fringed with feathery woods of olive, orange, and almond-trees, while the upper slopes are clothed with vineyards, or with evergreen copses of myrtle, cypress, arbutus, mastic, oleander (that beautiful *rhododaphne* or *rose-laurel* of the ancients), and all the aromatic shrubs of the Levant Here and there too among the rocks little green lawns glitter gaily with a variety of wild flowers

Aristotle and Antigonus Carystius both asserted that hares were unknown in Ithaca, a statement which is now at least curiously wide from the truth, for the island is overrun with them.

[1] It is an ungrateful task to point out the incongruities of the Homeric description, and we have followed Mr Mure and Sir George Bowen in our notice of Ithaca. The traveller may advantageously modify it by Bursian's criticism (*Geog v Griech* vol. ii. pp 366-371) The points involved, however, are of little real importance either way

The climate of Ithaca is very healthy, and its inhabitants are famous for their longevity So it is from no empty patriotism that Ulysses says of his fatherland,—

Τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος οὔτοι ἔγωγε
Ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι

"Low lies our isle, yet bless'd in fruitful stores,
Strong are her sons, though rocky are her shores,
And none, ah! none so lovely to my sight,
Of all the lands that Heaven o erspreads with light!"

(*Od* ix 27) The lines immediately preceding, and also applied to Ithaca by Ulysses, have puzzled all the commentators, both ancient and modern —

Αὐτὴ δὲ χθαμαλὴ παννυπερτάτη εἰν ἁλὶ κεῖται
Πρὸς ζόφον, αἱ δέ ἄνευθε πρὸς ἠῶ τ' ἠέ λιόν τε

(Vide Nitzsch Cf also *Od* x 196) Strabo (x 2) discusses the passage, and perhaps his explanation is the most satisfactory of any He supposes that by the epithet χθαμαλὴ the poet intended to express how Ithaca lies *under*, as it were, the neighbouring mountains of Acarnania, while by that of παννυπερτάτη he meant to denote its position at the extremity of the group of islands formed by Zacynthus, Cephallenia, and the Echinades For another explanation see Wordsworth

The whole population of the island amounts to about 12,000 It is divided officially into 4 districts The inhabitants are extremely laborious both by land and sea, cultivating with patient industry the light and scanty soil of their island, and maintaining at the same time a considerable part of the coasting trade of Greece, as well as of the general carrying commerce of the Mediterranean and the Euxine Almost every family possess a few roods of land of its own, as well as a share in one or more of the excellent ships which belong to their port, and are continually built and fitted out there. If we call to mind that Ulysses, with the whole force of the neighbouring islands of Cephallenia and Zacynthus, only mustered 12 galleys as his contingent to the Trojan expedition, it must be admitted that Ithaca has no reason to complain of any falling off in her naval establishment since the heroic age (*Il* ii 631, 637)

The Earl of Guilford, who founded the Ionian Academy, had intended, if insuperable difficulties had not been thrown in his way, to establish that institution in Ithaca—a fit retreat for true scholars, but not a spot likely to recommend itself to Greek collegians There is in Ithaca, as in the other Ionian islands, a good secondary school, supported by Government, where ancient Greek, arithmetic, history, and geography are taught Primary schools also have been established in the chief villages There are very few peasants who do not possess the rudiments of education, and, with all the courtesy and good humour, they have even more than their share of the usual ready tact and cleverness (*ἀγχίνοια*) of the lower orders throughout Greece The higher classes resemble those of the neighbouring islands In Ithaca, where there has been little or no admixture of Venetian, Albanian, or other foreign blood, the traveller will often remark that Hellenic cast of features so familiar from ancient statues and coins The women are noted for their beauty

The Ithacans are divided into three principal clans called Petalas, Karabias, and Dendrinos Nearly all the chief families of the island either bear these names, or, wherever branches of them have taken other appellations, the new patronymic was generally derived from some *sobriquet* applied to one of their ancestors For instance, the family of Zabos is a principal branch of the Petalades, and came to be designated by its present name because its immediate founder had that epithet (*ζαβός*, i e *awkward*) given to him Numerous parallel examples occur in the genealogies of the clans of Ireland and Scotland, *e g* the origin of the names of Cameron and Campbell.

Ithaca is divided into four districts,

Vathy, Aetos, Anoge, and Exoge, Βαθύς, Αετὸς, Ἀνωγῆ, Ἐξωγῆ, i e *Deep Bay, Eagle's Cliff, Highland, Outland* The first at the S, and the last at the N extremity of the island, have each a fertile valley, but the rocky mountains of the two midland districts admit of little cultivation Currant-grapes form the staple commodity of the Ithacans A small quantity of oil and wine is also exported, the latter being reputed the best in the Ionian Islands The produce in grain suffices only for three months' consumption, and even that quantity is raised by great toil and industry But the natives are enabled to supply themselves from abroad, partly by their profits in the currant trade, and still more by the activity in maritime affairs which forms so remarkable a feature in this little people

Vathy (Βαθύς), the capital, is less than a century old, it is well situated, and contains 5838 inhabitants It extends in one narrow stripe of white houses round the S extremity of the horseshoe port or "deep" (Βαθύς), whence it derives its name Large ships can moor in perfect safety close to the doors of their owners Here are the dwellings of the chief proprietors and dealers, as well as several Greek churches The carved woodwork in the altar-screen of the *Cathedral* is worth a visit, but none of the churches are remarkable, little chapels are as numerous throughout the island as in most parts of Greece

The old town of Vathy was on a rocky height about a mile further S According to Dr Schliemann, the site of neither town shows any trace of ancient habitation

The beauty of the scene is enhanced by a small island, crowned with buildings, in the middle of the harbour, and by several insulated houses scattered over the rising ground behind the town, and surrounded with trees and gardens

The whole prospect derives a singular aspect of seclusion from the mountains which hang over it on every side It has no view of the open sea, because the creek on which it is built is an inlet of the wide and deep gulf, which, branching out into arms and bays sheltered by lofty hills and projecting cliffs, and running up into the heart of the island, divides it into two nearly equal portions, connected by a narrow isthmus On the southern side of this great gulf, local tradition exhibits in a small creek the port of Phorcys, now called by the Ithacans Δεξία, probably because it is on the *right hand* of the entrance to the port of Vathy, and a little way up Mount St Stephen, above the harbour, the grotto of the Nymphs, in which the sleeping Ulysses was deposited by the Phæacians (*Od* xiii 116) There seems no reason to doubt this identification,[1] and it corresponds well to the poet's data in several respects, viz —1 In admitting unobserved of a rugged walk over woods and cliffs (*Od* xiv 1) to the station of Eumœus at the extremity of the island nearest Peloponnesus (*Od* xv 36), 2 In being directly in front of Neritos, and so exactly adapted to the speech of the disguised Pallas, when she proves to Ulysses that he is in Ithaca by pointing to the mountain (*Od* xiii 345) It may here be remarked that a late resident in the winter of 1850 came in a single day from Ithaca to Corfu in one of the coasting boats of the island (which are very like ancient galleys, both in appearance and mode of navigation), so there is nothing wonderful in his predecessor Ulysses having accomplished in a single night—particularly with the aid of Athene—the voyage from Corcyra to Ithaca (*Od* xiii 81), 3 The character of the place itself, "a pleasant cave and a shady, sacred to the nymphs that are called the Naiads" The only practicable entrance is a narrow opening to the N W, admitting but little light, this is "the one set toward the North Wind whereby men go down" At the S extremity there is an opening cut in the roof to carry off the smoke of the sacrificial fires It is 56 ft above the floor of the cave, so Homer may well say that "the portals toward the south pertain rather to the gods, whereby

[1] For Dr Wordsworth's emphatic affirmation of its identity, see below

men may not enter · it is the way of the immortals" Through this opening the agriculturists of the neighbourhood have shot the rubbish from their fields, and in consequence the cave is filled with small stones to the depth of five or six feet The vault within is lighted up by delicate gleams of a bluish hue, and is hung with stalactites, forming the Homeric "mixing bowls and jars of stone" Nor are these the only forms "And there are great looms of stone, whereon the nymphs weave raiment of purple stain, a marvel to behold"[1] (*Od* xiii 105 108)

Among the rocks to the W of Vathy, may be traced some ancient sepulchres hewn out of the solid rock One of them is surmounted by a rude female figure, and of course is popularly called the *Grave of Penelope*

We have hitherto taken it for granted that this is the Ithaca alluded to by Homer "Of that fact," says Sir George Bowen, "we have ample testimony in its relative position to Zacynthus, Cephallenia, Leucadia, and the neighbouring mainland of Greece, as will at once be seen by a mere glance at the catalogue of ships in the Iliad, or at the picture-like sketch of the surrounding scenery in Virgil (*Æn* iii 270 *et seq*) More detailed proofs may be drawn from numerous passages in the Odyssey, and from the internal features of the island, to every sceptic I would say, like Athene to Ulysses,

Ἀλλ' ἄγε τοι δείξω Ἰθάκης ἕδος, ὄφρα πεποίθῃς [2]

"Wouldst thou thy breast from faithless doubts set free,
O come, and view thy Ithaca with me"

As Dr Wordsworth has well observed, "There is something very fascinating in thus being brought into immediate contact with Homeric scenery, and in reading with our own eyes the original of which his poem is a transcript" After noticing some of the objections of those writers who deny the reality of the Homeric Ithaca, the same distinguished scholar continues as follows —

"There is a reflection which suggests itself to every one who contrasts the two opposite theories,—that one has produced the other The traveller who discovers everything, leads all the world to suspect that he has, in reality, found nothing And by such a process as this, the Modern Ithaca, from being proposed as too accurate a resemblance of the Ithaca of the Odyssey, has ceased in the minds of some to be any remembrance at all But a distinction must be drawn between the identification of existing remains, with monuments of a perishable character and others of a more permanent description,—between the identification of the works of *art*, and those of *nature* The traveller may still see what, there seems little reason to doubt, was the Homeric *Grotto of the Nymphs* In this cave—thanks to the permanence of Nature—we believe the author of the Odyssey to have been A mountain, a valley, a harbour, or a lake may exist anywhere, and can hardly furnish any characteristic by which one country may be discriminated from another, but a Grotto such as this to which we refer is so remarkable an object, that, if Ithaca were set afloat like a second Delos in the sea, with such a badge of

[1] In our notice of the cave, we have adopted Messrs Butcher and Lang's spirited prose version of the Odyssey

[2] *Od* xiii 344 The arguments on the sceptical side of the question have been collected and arranged in a very subtle and elaborate manner by Professor Volker in his "Geographia Homerica," but they have been confuted in a pamphlet by Ruhle von Lilien stern, "Ueber das Homerische Ithaca" The fondness with which Homer evidently dwells on the scenery of Ithaca gave rise to a tradition that he was a native of the island, and we accordingly find it enumerated among the seven cities which disputed the honour of having given birth to the poet

Ἑπτα πόλεις μαρναντο σοφην δια ριζαν Ὁμηρου
Σμυρνα, Χιος, Κολοφῶν, Ἰθακη, Πυλος, Ἄργος, Ἀθῆναι

But another account explains "his perfect knowledge of the island" by his having been detained there in the course of his travels by a severe disorder of the eyes, when he is said to have been kindly entertained by Mentor, one of the principal inhabitants, whom he has made so prominent a character in the Odyssey!! If so he made a very bad use of his time (see p 133)

cognisance as this, the description of the Grotto of the Nymphs in the Odyssey, would be the best guarantee to secure it being discovered and brought again to its home "[1]

There have been discovered in the island, a great number of coins bearing the head of Ulysses with a *pileus* or conical cap, and the legend Ἰθακῶν ,—the reverse generally exhibiting a cock, Athene,—his tutelar deity , or Argus, his faithful dog [2]

In the summer of 1878 M Schliemann, with the permission of the Greek government, renewed his excavations in Ithaca, commenced some years before He communicated the results of his examination at the time in a paper read before the Acad des Inscrip , 13th Dec 1878, and has since published a more detailed notice, (on which we have largely drawn), in the introduction to his "Ilios "

Excursions to be made in Ithaca are —1 To the Castle of Ulysses 2 To the Fountain of Arethusa 3 To the so-called School of Homer

1 About 4 miles from Vathy, on the sides and summit of the rocky hill of Ætos, (which rises from the narrow isthmus connecting the two divisions of the island), are situated the ancient remains called by the Ithacans "the old Castle of Ulysses "[3]

Dr Schliemann fully confirms Sir William Gell's identification of th is the site of the Homeric capital He commenced his excavations in 1878 at the foot of the hill near the *Chapel of St George*, in a little plain covered with soil 10 ft deep Here he discovered an ancient terrace wall 7 ft high, built of "huge polygonal blocks well fitted together " He also found a few fragments of black Greek vases He next investigated Mount Ætos itself, and found "on its artificially but rudely levelled summit a platform of triangular form, with two large cisterns and a small one, and remnants of six or seven small Cyclopæan buildings, which were either separate houses or, more probably, chambers of the large Cyclopæan mansion which is said to have stood there, and is commonly called the *Castle of Ulysses* There can hardly be any doubt that, in the same manner that the acropolis of Athens was widened by Cimon, the level summit of Mount Ætos was extended to the N and S W by a huge Cyclopæan wall, still existing, the space between the top and the wall being filled up with stones and *débris* Thus the summit formed a level quadrangular platform 166 ft 8 in long by 127 ft 4 in broad, so that there was on the summit ample room for a large mansion and courtyard To the N and S of the circuit wall are towers of Cyclopæan masonry, from each of which a huge wall of immense boulders runs down But at a certain distance these two walls begin to form a curve, and ultimately join each other Two more Cyclopæan walls run down from the top—the one in an easterly, the other in a south-easterly direction —and join the curve formed by the two first named walls Lastly, I have to mention a huge circuit wall about 50 ft below the upper circuit wall This wall has fallen on the W side, but is in a marvellous state of preservation on the other sides To increase the strength of the place the foot of the rock has been cut away, so as to form a perpendicular wall of rock 20 feet high Three gates can be recognised in the walls Between all these Cyclopæan walls there once stood a city, which may have contained 2000 houses, either cut in the rock or built of Cyclopæan masonry Of 190 of these houses, I have been able to find the ruins more or less well preserved I measured twelve of them, and found them between 21 ft and 63 ft long, and from 15 to 20 ft broad The usual size of the

[1] Wordsworth s "G eece," p 360 For other arguments to the same effect, we refer to Murs s "Journal of a Tour in Greece," and to Sir George Bowen s "Ithaca in 1850 " which we have chiefly followed in this account of the island See also a slight but interesting sketch by M Schliemann, 'Ithaque, recherches archéologiques " Paris, 1869 A full review of the literature of the subject will be found in Buchholz, "Die Homerische Realien," vol i pp 120 146

[2] Syracusan (of Agathocles), Corinthian, and Roman coins are all common in the island

[3] In Greece every ruin whatsoever is a παλαιὸν κάστρον, just as in Ireland

rudely cut stones is 5 ft in length, 4 ft 8 in in breadth, and 2 ft in thickness Some of the houses consisted of only one room, others had four or even six chambers From below not one of these houses is visible"—*Schliemann*

Some fragments of ancient pottery and of an ancient handmill were found, but from the steepness of the declivity (35°), any accumulation of *débris* must long since have been washed by the winter rains into the sea

Early in the present century this remarkable site was recognised by Sir William Gell as the Homeric capital of Ithaca There can be little doubt that this is the place to which Cicero alludes in praising the patriotism of Ulysses,—"how the wisest of men preferred even to immortality that Ithaca, which is fixed, like a bird's nest, among the most rugged of rocks"[1] The name, too, of Ætos—*the Eagle's Cliff*—recalls the remarkable scene in the Odyssey (ii 146), where, during the debate in the agora, Jupiter sends down suddenly from the mountain-top a pair of eagles, which hover with ominous flight over the wondering crowd If more substantial proofs were wanting, such trifling coincidences would alone afford a strong presumption that the Ithaca of Homer was something more than the creature of his own fancy, as some have supposed it To quote Sir William Gell, "Though the grand outline of a fable may be easily imagined, yet the consistent adaptation of minute incidents to a long and elaborate falsehold is a task of the most arduous and complicated nature"

According to Plutarch (*Quæst Græc* 43) and Stephanus Byzantius (s v), the proper name of the ancient capital of Ithaca was Alcomenæ or Alalcomenæ, after the place of the same name in Bœtia, the birthplace of Ulysses A passage in Strabo tends to identify the site of Alcomenæ with the ruins on Mount Ætos, a fact which supports the Gell and Schliemann view, but is barely reconcileable with the conclusions of what Mure calls "the Northern faction," viz, those who identify Polis with the Homeric capital In support of the former view, may now be added the testimony of Mr Bunbury, who says that "The researches of Dr Schliemann have established, in my opinion, beyond a doubt that the ancient capital of Ithaca, the royal city of Ulysses—if Ulysses is to be admitted as an historical personage at all—was situated on the hill of Ætos" (*loc cit* p 84)

The view from the Castle of Ulysses is magnificent On one side, you look down on the winding strait separating Ithaca from Cephalonia, whose rugged mountains rise abruptly from the water, across it at the distance of about 10 m may be clearly distinguished the ruins of Same, whence came four-and-twenty of the suitors of Penelope (Apollodorus, quoted by Strabo, x 2) On the other side, the great port of Ithaca, with all its rocks and creeks, lies immediately below your feet To the E the eye ranges over clusters of

> "Summer isles of Eden lying in dark purple spheres of sea,"

to the mountains of Acarnania, rising ridge above ridge To the S the horizon is bounded by the high peaks of Peloponnese, crowned with snow the greater part of the year, and glittering in the glorious sunshine To the N, Leucadia ends in the bold white headland called Sappho's Leap —"the lover's refuge, and the Lesbian's grave"

At the base of the "castled crag" of Ulysses were formerly discovered numerous tombs, several marbles with sepulchral inscriptions, and many bronze figures, vases, and lacrymalia, as well as gold rings and other ornaments, many of them of delicate and beautiful workmanship Here was the ancient cemetery of Ithaca In the Greek islands the tombs generally lined the shore of the sea, that highway of their surviving friends, perhaps from the same feeling which caused the graves of the ancient Romans to be placed along their roads The excursion to the Castle of Ulysses may be extended to the *Convent of Ka-*

[1] Cicero, *De Oratore*, I 44 "ut Ithacam illam, in asperrimis saxis tanquam nidulum affixam, sapientissimus vir immortalitati anteponeret"

thara, on the W side of Neritos, and about 1½ hr over a good road from *Vathy* This point, being higher above the sea, commands a still finer prospect than Mount Ætos The village of *Anoge* is only 20 minutes beyond the Convent, and hence the traveller may reach, by a bridle-path, the so-called "School of Homer," through *Mavrona* and *Phrikes*, and then return to Vathy by *Stamos*,—in all a circuit of about 25 m The summit of Mount Neritos, 2350 ft above the sea-level, may be reached easily from the village of Anoge

2 Near the S E extremity of the island, and about 5 m from Vathy, rises a beautiful white cliff, about 100 ft high facing the sea From its foot, a narrow glen, clothed with evergreen and aromatic shrubs, descends by a rapid slope to the shore, framing between its leafy precipices fine views of the sea and of the Acarnanian Mountains In a recess on this declivity is a natural and never-failing reservoir, which the tradition of the islanders identifies with Homer's *fountain of Arethusa*, where the swine of Eumæus were watered The peasants have also never ceased to call the neighbouring cliff Korax, *i e* the *Raven rock*, this name, and the ravens which may often be seen hovering around the cliff, as if it were their favourite haunt, are better testimony than whole pages of quotation and argument This, then, it can scarcely be doubted, is the very precipice to which the poet refers, when he represents Ulysses as challenging Eumæus "to throw him over the great rock" if he finds that he is speaking false (*Od* xiv 398), and the little plain hard by may well have been the swineherd's station (*Od* xiii 407) Nay, not content with these coincidences, the enthusiastic discoverer of Troy writes that he found here, "a number of rooms like stables, averaging 25 ft in length and 10 ft in breadth, partly rock-cut, partly formed of Cyclopæan walls of very huge rudely wrought stones, which must have given to Homer the idea for the twelve pig-sties built by the divine swineherd Eumæus (*Od* xiv 13, 14) To the E of these stables, and just in front of them, thousands of very common but ancient potsherds indicate the existence of an ancient rustic habitation, which Homer appears to have described as the house and station of Eumæus I found the stables filled with stones, but on the site of the house, I struck the rock at a depth of 1 ft, and found there fragments of very interesting, most ancient, unpainted pottery, also archaic pottery with red bands, and masses of broken tiles of a later period" (*Ilios*, pp 49-50) To the sceptical, we fear that that this passage will have rather a Monkbarns flavour, but even they can scarcely refuse the evidence afforded by the rock Korax and the hill Ætos Nor must the great value of Dr Schliemann's disinterested researches be underestimated, because we feel unable to go the full lengths of his enthusiasm

3 The so-called *School of Homer* is situated near the village of *Exoge* in the northern division of the island It consists of the substructions of some ancient buildings, perhaps a temple, or, according to Bursian, more probably a watch-tower, and of several steps and niches cut in the rock It is a fair and pleasant spot, overgrown with rich festoons of ivy and other graceful creepers The building in question has been converted by its owner, a priest, into a small church "Unfortunately he left in it the thick layer of *débris* it contained, which has now become the pavement of the church Had he cleared it out and carefully preserved the potsherds, we might, probably, at once have found in these the key to the date of the building He refused me permission to excavate in the church, but allowed me to do so in the adjoining fields, where a number of rock-hewn house foundations and remnants of Cyclopæan walls testified to the existence of an ancient settlement There can be no doubt that a town existed here in classical times, and most probably it was the very town mentioned by Scylax (*Per* 34) and Ptolemy (iii 14, 13) "—*Schliemann*

Not very far off, and clinging to the side of Neritos, is the beautiful

little village of *Levka*, which, peeping out from the midst of wild luxuriant foliage, has been called the site of the garden of Laertes (*Od* xxiv 204) One way of visiting this district is to pass by the village of *Anoge*, alluded to above, but perhaps the best way is to go in a boat from Vathy to the little port of Phrikes at the N E end of the island, whence it is but a short walk to the School of Homer Thence the traveller reaches in ½ hr the large village of Stavros (Σταυρός), *i e* Cross, — as common a name in Greek as in English topography If he have taken the precaution to send on horses to this place, he may return to the capital easily in 3 hrs by an excellent bridle-path, which is the only communication by land between the N and S of the island After leaving Vathy, it sweeps round the great harbour, crosses the isthmus obliquely, and then runs like a cornice along the side of Mount Neritos, high over the channel of Cephalonia, commanding glorious views of the opposite island Some traces of the ancient road may be discerned in this rocky path

Below Stavros is the fertile valley of Polis, opening on a good small port which indents the N W coast Leake and most subsequent critics have identified this as the site of the ancient capital On the other hand, as already stated, Dr Schliemann has confirmed by excavation Sir W Gell's view, and places it at Mount Ætos We will briefly state the arguments on either side, and leave the reader to draw his own conclusions The evidence in favour of the former view consists—1stly, In the name Polis, which, applied without other distinction, seems to point to the principal city of the island [1] 2dly, The presence of a rock, 400 feet high, called an acropolis, on the N side of the port 3dly, The excellence of that port 4thly, The presence of Hellenic remains in the vicinity 5thly, The coincidence of the site with certain Homeric data Thus the poet represents the suitors as lying in wait for Telemachus, on his return from the Peloponnesus, at Asteris, "a small island in the channel between Ithaca and Samos,[1]" where the only island is the rock now called Daskalio, or Mathetario (words both signifying school [2]), situated exactly opposite the entrance to Port Polis It is therefore perfectly adapted to the purposes of the suitors if the capital was at Polis, indeed there is no other harbour, nor any other island, with which the poet's narrative can be made to accord At the same time it is argued that the ruins on Mount Ætos are those of the royal residence of the Ithacan chieftains

If the Homeric capital of Ithaca was at Polis, it will follow that Mount Neium, under which it stood (*Od* iii 81), was the mountain of Exoge at the northern extremity of the island, and that one of its summits was the hill of Hermes, from which Eumæus saw the ship of Telemachus entering the harbour (*Od* xvi 471) It becomes probable also that the harbour Reithrum, which was under Neium, but *apart from the city* (*Od* i 185), may be identified with either of the neighbouring bays of Aphales or Phrikes Crocyleia and Ægilips, enumerated by Homer among the subjects of Ulysses (*Il* ii 633), were perhaps towns of Ithaca The rugged rocks around the modern village of Anoge, scarcely accessible except to goats, lead to the conjecture that it may occupy the site of Ægilips Strabo, however, is inclined to place Crocyleia and Ægilips in Leucadia, while K O Muller is disposed to

[1] To the present day, Greeks throughout the Levant always talk of going *to the city*, εἰσ την πολιν (whence Stamboul), instead of saying to Constantinople The founder's name is never used in conversation among themselves This is a clearly parallel case

[1] *Od* iv 844

Εστι δε τις νῆσος μεσση αλι πετρηεσσα
Μεσσηγυς Ἰθακης τε Σαμοιο τε παιπαλοεσσης,
Ἀστερις, ου μεγαλη λιμενες δ' ἔνι ναυλοχοι αυτῇ
Ἀμφιδυμοι· τῇ τον γε μενον λοχοωντες Ἀχαιοι

[2] Δασκαλιο doubtless is a contraction of Διδασκαλειον, and derives its name from having been at some time the residence of a monk who acted as a διδασκαλος The name of Asteris would seem to imply that the Homeric island was a *starlike* rock

identify them respectively with *Arcudi* and *Atoko*, two small islets between Ithaca and Leucadia

On the other hand, Dr Schliemann, after a careful examination in 1878, found the so-called Acropolis "to consist of a very irregular calcareous rock, which had evidently never been touched by the hands of man, and can most certainly never have served as a work of defence But as seen from below this rock has the shape of a fortress It is still at the present day called *Kastron* here, and, in like manner, it must in remote antiquity have been called *Polis*, the original meaning of this word having been Acropolis Thus there can be no doubt that the name of this valley is derived—not, as has hitherto been thought from a real city, but merely from an imaginary fortress Besides the valley is the most fertile spot in Ithaca, and it can therefore never have been used for the site of a city, in fact no case has ever occurred in Greece where a city was built on fertile land, and least of all can such have been the case on the rocky island of Ithaca, where arable land is so exceedingly rare and precious If therefore there had been a city at Polis it could only have been built on the surrounding rocky heights, the shape of which precludes the idea that they can ever have been inhabited"

The ruin mentioned by Leake, on the S side of the port, is merely that of a mediæval church Dr Schliemann excavated at Polis, but nearly always "struck the natural rock at a depth of 10 to 13 feet, except in the middle of the valley, which seemed to have been hollowed out by a mountain torrent" Fragments of rude black or white Greek pottery, assigned by him to the 6th century B C were alone found Tombs in which pottery and coins of the 5th, 4th, and 3d centuries B C are found, have been discovered on the neighbouring heights. "Of the same date are the antiquities, found in a cavern to the rt of the port of Polis" —(*Schliemann*)

The Island of *Mathitaro* or *Dascalio* is 580 ft long, and varies in breadth between 108 and 176 ft. On it are some modern ruins (about 200 years old), said to be those of a school, whence the name of the island Nothing can in reality be less like the Homeric Asteris Yet this island is not merely the Asteria of late classical times (see Bursian, *Geog v Griech* vol II p 369), but is the only island which agrees, even proximately, in position Even Dr Schliemann is constrained to admit that it can only "have given Homer the idea of his imaginary Asteris"

"The point is one of little importance in itself, except as serving to confirm the other evidence of the poet's imperfect acquaintance with the group of islands in general The case is very much the same as if some one who had heard of the Needles in connection with the Isle of Wight, transformed them into islands such as Sark and Herm" —*Bunbury*

Of all the small islands lying along the western coast of Acarnania the largest is Calamos, anciently called Cainus, containing more than a hundred families, who grow a good deal of corn, and cultivate vines and olives There is a flourishing village near the S E extremity of the island, which boasts elsewhere some Hellenic and mediæval remains The sail through the narrow strait which separates Calamos from the mainland presents very striking scenery *Mytika* is the nearest Acarnanian village During the Greek war of Independence, Calamos was made a place of refuge for many of the families of the insurgents, who were protected by a guard of English soldiers This as well as Kastos, Atoko, and a few other small islets hard by, were inhabited of old by the Taphians, or Teleboæ, as they are also called, who are celebrated by Homer as a maritime people, addicted to piracy [1] The whole group of the Echinades, most of which are mere barren rocks, derive their name from the resemblance of their pointed, and, as it were, *prickly* outline, to the back of the *Echinus*, or

[1] *Od* xv 426, etc xvi 426, etc These seas continued to be infamous for their piracies down to the time of Sir Thomas Maitland and Ali Pashi of Joannina, who finally put an end to them

sea urchin, common on these shores [1] By the Venetians they were known as the islands of Curzolari, a name belonging properly to the high peninsular hill at the mouth of the Achelous A week may be spent delightfully in cruising among the islets which lie between Leucadia and Ithaca and the opposite coast of Acarnania There are numerous excellent harbours for yachts, the port of *Petala*, the beautiful bay of *Vliko* in Leucadia, of *Vathy* in Meganesi, of *Dragomestre*, and many others

Both ancient and modern critics have been puzzled as to the site of Dulichium But Strabo (x 2) insists that it was one of the Echinades, an opinion which is accepted by Col Leake, who identifies it with *Petala*, but disputed by Mr Bunbury "Petala," says Col Leake, "being the largest of the Echinades, and possessing the advantage of two well-sheltered harbours, seems to have the best claim to be considered the ancient Dulichium" [2] It is a mere rock, but as Petala is separated by a strait only 100 yards broad from the fertile alluvial plains at the mouth of the Achelous, its natural deficiencies may have there been supplied, and the Homeric epithets of *grassy* and *abounding in wheat* (*Od* xvi 396), derived from that part of its territory Dulichium furnished forty ships to the Trojan expedition (*Il* ii 630) Like Hydra and other Greek islands, in modern times it may have attained by maritime commerce, not unmixed, perhaps, with piracy, a degree of wealth and influence wholly disproportionate to its natural resources and dimensions From Petala an easy and interesting excursion may be made to the extensive and picturesque ruins of Œniadæ, situated on an eminence on the Acarnanian bank of the Achelous

Lord Byron, during his perilous voyage from Cephalonia to Missolonghi in January 1824, was three times obliged to take refuge among the barren rocks at the mouth of the Achelous,—twice by sudden storms, and once to escape from a Turkish cruiser The hardships and exposure which he then endured for several days in a small Ionian boat were probably in part the origin of the illness which cut him off prematurely in the following April His enthusiasm for the noble cause to which he devoted his life and fortune, was deep, not flighty, like that of many Philhellenes, his zeal, gallantry, and generosity were fully equalled by the calm good sense, moderation, and humanity he brought to bear on the subject Nor were the soundness of his judgment and counsels, and the clearness of apprehension with which he grasped the difficulties of his own position, and the character of the people with whom he had to deal, less remarkable [1] Had he lived longer among them, his excellent counsels and personal weight must have exercised a beneficial influence on their future destiny This was not to be, still Lord Byron has had the reward which he would have himself desired He went to his grave amid the tears and blessings of a grateful nation, and his name, like that of Lord Guilford, will never be forgotten in Greece [2]

It was off the Echinades also,[3] and not within the gulf of Corinth, that was fought, on Oct 6, 1571, the Battle of Lepanto Thoroughly alarmed by the recent fall of Cyprus and by the rapid progress on all sides of the Ottoman arms, the Venetians, who trembled for their possessions in the Adriatic,—Philip II of Spain, whose Italian dominions were in eminent danger, and Pope Pius V, the soul of the whole

[1] The rocks at the mouth of the Achelous, forming part of the Echinades, are called, from their jagged and *sharp* outline, Ὀξεῖαι The epithet Θοαί applied to them by Homer has been interpreted as synonymous with Ὀξεῖαι, or it may be derived from Thoas, the ancient name of the Achelous, according to Strabo

[2] On the question of *Dulichium*, compare what has been said above of *Santa Maura*

[1] Sir Charles Napier wrote "Of all those who came to help the Greeks, I never knew one, except Lord Byron and General Gordon, that seemed to have justly estimated their character"

[2] For Lord Byron's Letters and Conversations on Greek Affairs, see Moore's "Life and Works of Byron," vol vi Compare also Finlay's or Gordon's "History of the Greek Revolution"

[3] Daru, "Histoire de Venise," xxvii 16 Muratori, "Istoria di Corfu," lib vi

enterprise, — entered into a league against the Infidels The command of the united fleets was intrusted to Don John of Austria (son of Charles V), then younger even than Alexander when he conquered the East, or than Napoleon when he began his Italian conquests The Turkish fleet of 230 galleys was encountered almost within sight of the waters of Actium, where the empire of the world had been lost and won 1600 years before The force was nearly equal on both sides, and the battle was long, fierce, and bloody The foemen fought hand to hand in the galleys, as on a field of battle Ali, the Turkish admiral, and Don John, each surrounded by a band of champions, maintained a close contest for three hours At last the Ottoman leader fell, his galley was taken, and the banner of the Cross displayed from the mainmast The cry of "Victory" resounded through the Christian fleet, and the Infidels gave way on every side The loss of the allies was very great,[1] but nearly 200 of the Ottoman galleys were either captured or destroyed, above 25,000 Turks fell in the conflict, and 15,000 Christian slaves found chained to the oars were set at liberty On that great day the Turkish fleet received a blow from which it has never recovered

6 —ZANTE (ZACYNTHUS)

ZANTE (Pop 18,638)

Inns — Hôtel National, H du Phénix

British Vice-Consul —(Vacant)

Physicians —M M Marcopoulo, Vinikios, Khalikias, and Sigouros

Chemist —Pelekasis

History —The history of Zacynthus is soon told Pliny affirms that the island was in the earliest times called Hyrie,—perhaps a name of Phœnician origin, like Ithaca But Zacynthus is the term constantly used by Homer, it was said to be derived from the founder of the chief city, an Arcadian chieftain A very ancient tradition ascribed to the Zacynthians the foundation of Saguntum in Spain, one of the very few commercial stations which the Phœnicians allowed their rivals the Greeks to establish on the coasts of the Iberian Peninsula "Much has been said concerning the origin of the name of Zacynthus, and, as is usually the case, heroes have been created at will from whom that appellation has been derived But names of places are generally assigned in consequence of some peculiarity existing in the sites themselves It may be shown from numerous examples—such as Mount Cynthus in Delos, and Ara-cynthus, the mountain of Ætolia,—that *Cynthus* in the early Greek language was a general term for a hill Looking therefore at these two hills before us (Mount Skopos and the Castlehill), and the town placed between them, we prefer to go no further than the immediate neighbourhood of Zacynthus for what it so well supplies, namely, the reason of its own designation, which we may compare with that of Za-longos, a woody mountain of Epirus between Nicopolis and Arta "—*Wordsworth*

According to Thucydides (II 66) Zacynthus was colonised by Achæans from the Peloponnesus Herodotus (VI 70) relates that Demaratus, the exiled king of Sparta, took refuge here from his enemies, who, crossing over from the mainland, seized him and his retinue, when the Zacynthians, with a hospitality which still distinguishes these islanders, refused to deliver him up, and enabled him to make good his escape to the court of Persia Not long before the Peloponnesian war, the island was reduced by the Athenian general Tolmides, from which period we find Zacynthus, like most other states of Ionian race, generally allied with, or rather, dependent upon, Athens It was attacked by the Lacedæmonians B C 430, but unsuccessfully (Thucyd II 66, VII 57) After the Peloponnesian war, Zacynthus appears to have been dependent on Sparta At the date of the Roman invasion it belonged to Philip III of Macedon (Polyb

[1] The author of "Don Quixote" greatly distinguished himself in the battle, and was severely wounded

v 4), and during the second Punic War it was occupied by the Romans On this occasion the capital was captured, with the exception of the citadel, called Psophis,[1] which probably occupied the site of the modern Castle Diodorus (xv 362) mentions another fort, called Arcadia, in the island Zacynthus was, however, afterwards restored to Philip, and he placed there as governor Hierocles of Agrigentum, who sold the island to the Achæans On its being claimed by the Romans, the Achæans, after some demur, gave it up, B C 191, and Zacynthus henceforward seems to have followed the fortunes of the Roman Empire (Livy, xxvi 31, 32)

In 1554 a tomb was discovered at Zante with an inscription designating it as that of Cicero That this inscription was a forgery is universally admitted, but of what date we have no evidence The same may be said of an inscription discovered in 1721, purporting to be the epitaph of Theodorus the Atheist, a philosopher mentioned by Diogenes Laertius (See *Ruemann, op cit*)

The beauty and fertility of Zacynthus, and the picturesque situation of its capital on the margin of its semi circular bay, have been celebrated in all ages, from that of Theocritus (*Idyl* iv 32) to that of the modern Italian proverb which pronounces the island to be "The Flower of the Levant"

"Zante, Zante,
Fior di Levante

Pliny and Strabo have also expatiated on the richness of its woods and harvests, and on the magnificence of its city

Zante is almost the only spot in Greece where flowers are cheap and plentiful

Throughout the middle ages, as well as modern times, the part played by Zante has been insignificant During the war of the Greek revolution, some of the chief families of Zante and Cephalonia distinguished themselves by their noble efforts in behalf of the national cause, and, in particular, by supplying with provisions and ammunition the gallant defenders of Missolonghi "When its catastrophe was published at Zante, the population of every class appeared in deep mourning, and manifested as profound affliction as though some calamity had visited their own island"—*Gordon*

It also has some interest in recent times as the birthplace of Ugo Foscolo —whose Ionian nationality is generally merged in his Italian reputation—and of Salomos, the popular Greek poet, author of the celebrated Ode to Liberty, which begins —

Σὲ γνωρίζω ἀπὸ τὴν κόψι
Τοῦ σπαθιοῦ τὴν τρομερή

As in Corfu and Cephalonia, there are Roman Catholic families in Zante chiefly descended from Italian settlers The leading Zantiots generally affect airs of superiority towards the Corfiots, whom they regard almost as an inferior race — much as Guernsey depreciates Jersey A large portion of its present inhabitants are descended from settlers brought by the Venetians from the Peloponnesus, and from Christian families which emigrated from Cyprus and Crete, when those islands were conquered by the Turks

Zante in size and importance ranks after Corfu and Cephalonia The island is divided into 10 electoral districts Nearly one-half of the population live in the capital, which bears the same name as the island The houses stretch along the semicircular outline of the bay to the distance of a mile and a half, but the breadth of the town nowhere exceeds 300 yds, except where, in one quarter, it extends up the slope of the Castlehill Some of the older houses are built in the picturesque Venetian style, and, from Zante never having been walled in, they are not inconveniently crowded together, as at Corfu The colonnades, lining some of the streets, will remind the traveller of Bologna and other Italian towns

In the principal street, the *Platea Rouga*, are two small palaces, interesting examples of the Venetian archi-

[1] So named, according to tradition, from Psophis in Arcadia, the birthplace of the legendary Zacynthus

tecture of the Renaissance As to modern buildings, Venetian architecture is now everywhere discarded in Greece, and neither the gay and, in this climate, agreeable Turkish house, with its long, open galleries, painted woodwork, and Oriental tracery, nor the Italian colonnade—a protection against both the rain and the sun,—are in use The houses are substantially built of stone, and in a style which is rather *modern German* than anything else, particularly at Athens Formerly, the windows in Zante were generally fitted with huge lattices of wooden framework, resembling those employed in the harems of the East, and contrived for the same purpose, namely, the concealment of the women from the gaze of strangers The seclusion of unmarried women still prevails in a measure The streets preserve their Venetian names, and the old form of *Rua* (sometimes written *Rouga*) instead of the common *strada*

The harbour of Zante has been greatly improved of late years It is now protected by a long mole, but is still somewhat exposed, and is far less secure than the ports of Cephalonia and Ithaca At the inland extremity of the mole is a sort of esplanade, the usual promenade of the inhabitants Here is a monumental bust of Sir Thomas Maitland, correctly portraying his fine commanding features

A few small private art collections exist in Zante, of which the principal one is that of *Count Roma*, consisting of a collection of antiquities and a gallery of paintings by Venetian masters

Churches —These are numerous and not without interest The principal church is that of *St Dionysius of Zacynthus*, Patron Saint of the island He was a native of Zante, where he died in 1624, after having been for many years Archbishop of Ægina His festival is celebrated on December 17, O S St Dionysius of Zante must not be confounded with St Dionysius the Areopagite, converted by the preaching of St Paul at Athens, or with St Dionysius the Martyr, who suffered under Decius in A D 250, or with St Dionysius of Ephesus, all of whom have also festivals appointed in the Greek calendar

The church is the property of the Zantiot family of the Counts Sicuro, and is richly decorated, especially the shrine of the tutelary Saint It contains some pictures illustrative of the life of the Saint, by the Zantiot Cozzini, a pupil of Tiepolo

The small church of the *Panagia Chrysopege* (near the castle), contains a very valuable Byzantine picture, said to be dated 840, and to be the work of a painter named Panisalkos It is on wood, and represents the Madonna to whom the church is dedicated The traveller should make a point of seeing this picture, which it is not always easy to do, as the priest in charge sometimes makes difficulties about unveiling it

The *Roman Catholic Cathedral*, dedicated to St Mark, contains (over the high altar) a fine work by Titian, now much injured

English travellers will do a good service by visiting the small English cemetery, the usual condition of which is really deplorable It is the more needful to call attention to the state of the English burial-ground, that the humble rank of the majority of persons there interred has deprived the place of the funds so lavishly bestowed on other cemeteries by surviving relatives [1]

Excursions —If we except a few columns and inscriptions, discovered at various periods, nothing now remains of the ancient splendour of Zacynthus, as is often the case where a modern town has sprung up, the remains of antiquity having been used

[1] The oldest *English burial ground* at Zante was at St Veneranda, on the point opposite Cephalonia This had been already some time abandoned in 1675 for "a little church in the plain behind the castle" In that year came good George Wheler, who in his book (dedicated to Charles II) has made the neglected state of the Zante burial ground the peg on which to hang an admirable little lecture on the impolicy—to say the least—of leaving the Church of England so poorly and scantily represented abroad "Our countrymen,' wrote Wheler, "seem to the people of the place to live without religion and to die without hope, as they really are buried without decency" He insists on the necessity of foreign chaplains (then generally only maintained by the great factories) being everywhere provided

is a quarry for the modern buildings But the celebrated *Pitch Wells* are a natural phænomenon, which may be regarded as among the antiquities of the island, since they are mentioned by Herodotus, Pausanias, Pliny, and other ancient authors During the constant changes of men and states around, Nature still asserts her identity here, and the description of Herodotus (iv 195), written 2300 years ago, is not inappropriate at the present day "In Zacynthus I myself have seen pitch springing up continually out of a pool of water Now there are several pools in this place, the largest being 70 ft in circumference, and 2 fathoms in depth Into this the people let down a pole with a branch of myrtle fastened at its end, and so they bring up the pitch It has a bituminous smell, but in all other respects is better than the pitch of Pieria They pour it into a trench dug near the pool, and when they have collected a considerable quantity they remove it from the trench into jars Whatever falls into the pool passes underground, and is again seen in the sea, which is at the distance of 4 furlongs"

These *Pitch Wells* are situated near the shore of the Bay of Chieri, about 12 m from the town They are now the great resort of picnic parties For the first 6 m an excellent carriage-road crosses the plain, the remainder of the journey is by a bridle-path through olive-groves and vineyards In a little marshy valley, far from any dwelling of man, the springs are found They are two, the larger surrounded by a low wall,—here the pitch is seen bubbling up under the clear water, which is about a foot deep over the pitch itself, with which it comes out of the earth The pitch-bubbles rise with the appearance of an India-rubber ball until the air within bursts, and the pitch falls back and runs off It produces about 3 barrels a day, and can be used when mixed with pine-pitch, though in a pure state it is comparatively valueless The other spring is in an adjoining vineyard, but the pitch does not bubble up, and is, in fact, only discernible by the ground having a burnt appearance, and by the feet adhering to the surface as one walks over it The demand for the pitch of Zante is now very small, vegetable pitch being preferred

In another part of the island there is a small cave on the sea-shore, from the sides of which drips an unctuous oily matter, which, running into the water, gives it the name of the *Tallow Well*, or *Grease Spring* A full account of these curious natural phænomena will be found in Dr Davy's "Notes" (vol i chap 4)

It is popularly asserted that severe earthquakes recur in Zante, about once in 20 years That of December 29, 1820, was the most serious within living memory, the walls of the most solid buildings were then shattered, and every quarter of the town was filled with ruins 80 houses were almost totally destroyed, nearly 1000 were more or less injured, and from 30 to 40 persons were killed or maimed Again, on October 30, 1840, the island suffered from a severe shock, by which eight persons lost their lives

Travellers should by no means omit the ascent of the Castle-hill of Zante, which rises 350 feet above the sea A winding road leads to the gate, and leave to enter is readily granted A rampart, chiefly of Venetian construction, and nowhere very strong, surrounds an area of 12 or 14 acres on the flat top of the hill During the insecurity of former centuries, the residences of the principal Zantiots were in the castle, but they have long since removed into the town below, and their houses have been destroyed by earthquakes and engineers The whole eastern side of the Castle-hill—elsewhere a mass of groves, houses, and gardens, in the most picturesque confusion—has been disfigured by a vast landslip, caused some centuries back by an earthquake, and perhaps concealing from sight many a relic of antiquity

The view from the castle is very extensive, though inferior to the prospect from the convent which covers the neighbouring Mount Skopos, and

which is also accessible on horseback To the E spreads the long line of the coast of Greece from Missolonghi to Navarino, backed by the lofty mountains of Acarnania and Ætolia, of Arcadia and Messenia On the nearest corner of the Peloponnesus, and at the distance of little more than 15 m from Zante, is situated the ruinous mediæval fortress and village of Clarenza (see SECT III)

Mount Skopos—a name corresponding to the Italian *Belvedere*—raises its curiously jagged summit to the height of 1300 ft above the eastern extremity of the Bay of Zante Its ancient name was Mount Elatus, whence it would appear to have been of old covered with pines These have now disappeared, but its numerous groves of olives, almonds, and orange trees still entitle Zante to the Homeric and Virgilian epithets of "woody" At the distance of about 10 m towards the N, Cephalonia rises abruptly from the sea, with its gloomy Black Mountain, the Ænos of Strabo, girt with pine forests The end of the bay opposite to Mount Skopos is formed by a line of broken and wooded cliffs, gay with villas, orchards, and vineyards, and called Akroteria (Ἀκρωτήρια), a name which recalls many reminiscences of classical times and language

From the western ramparts of the Castle we look down on the extensive plain, which, stretching from sea to sea, forms the most important and richest district of the island It varies in breadth from 6 to 8 m, and is bordered on the E by Mount Skopos, the Castlehill and Akroteria, —on the W by a parallel range of hills more uniform in their outline, and having the W coast of the island Here are scattered small convents and villages, many of which are well worthy of a visit, from the beauty of their situations The plain of Zante forms the principal support of the population, and is a source of considerable wealth to the island The entire plain has the appearance of an almost continuous vineyard of that dwarf grape (*Vitis Corinthaca*) so well known in England under the name of Zante *Currants*—a corruption of the French term *raisins de Corinthe*, this fruit having been earliest and most extensively cultivated near Corinth [1] There are a few intervals of corn or pasture land, but the island is supplied by importation with the larger portion of its grain and cattle Besides currants, Zante also exports a considerable quantity of oil and wine The olive trees are pruned and cultivated regularly, and therefore, though not so picturesque, are at least more uniformly productive than those of Corfu The white wine called *Verdea* in flavour resembles Madeira Zante and Cephalonia enjoyed an almost complete monopoly of the currant trade during the war of Independence in Greece, when the vineyards on the mainland were laid waste by the contending armies But they have been replanted since the return of peace, and are rapidly increasing along the whole coast from Patras to Corinth Hence the fruit trade of the Ionian Islands is now very much depressed in comparison with its state from 1821-30, and the prices have sunk to nearly one-third of their former amount

Zante is especially delightful in spring, when the fragrance of the flowering vineyards, orange-trees, and gardens floats for miles over the surrounding sea The vintage takes place in August and the early part of September, and the aspect of the plain is then very rich and beautiful, with the ripe fruit in clusters, half grape, half currant, glowing purple-red among the russet foliage We may conclude this account of the island with a short notice of the mode of cultivating its staple product The currant-vine requires careful pruning and dressing during the winter and spring The vintage is a very interesting and important period to the Zantiot, and the rich proprietors then take up their abode in their country villas to superintend the crop on which they princi-

[1] The first *currant vine* which reached England came from Zante, it was planted in 1533 The misnamed "currants" of our present kitchen-gardens were much later arrivals, and are quite unknown in Greece

pally depend. Every vineyard is carefully protected by an armed watchman, for whom a sort of guard-house resembling a gigantic bird's nest is constructed of interlaced branches of trees, covered with leaves or thatch, and sometimes elevated on poles When the fruit is fully ripe, it is gathered and spread out for three weeks to dry on levelled areas, prepared for this purpose on every estate Much depends upon the process of drying, a shower of rain will often diminish by one-half the value of the crop, and a second rain it altogether When dried by the sun and air, the currants are transported to the city, and stored up in magazines called *Scraglie*, whence they are shipped for exportation—chiefly to England Sir Charles Napier gives an amusing account of the frauds often practised on the peasants by the *Scraglianti*, as the proprietors of these magazines are called (*Colonies*, etc, chap 46)

Andrew Vesalius, the founder of modern anatomy, was shipwrecked off Zante, on his return from the Holy Land, in 1564, he reached the island, but there died of exhaustion [1]

The *Strophades* (in Italian, *Strivali*) are dependent on Zante, and situated in the Ionian Sea, about 40 m to the S of it They are two low islets, the larger of which is rather more than 3 m in circumference, and is inhabited and cultivated by about 30 Greek monks, who dwell in a convent, the foundation of which is ascribed to one of the Byzantine emperors, and which contains the tomb of St Dionysius, the patron saint of Zante These islets were celebrated in antiquity as the fabled abode of the Harpies (see Virg *Æn* iii 209) The sons of Boreas, the story said, pursued the Harpies to the Strophades, which were so named because the Boreadæ there "turned" from the chase

Katokolo (the port for Olympia, see SECT III)—The traveller can easily procure a boat at Zante to cross over to Katokolo, Clarenza, or any other point along the neighbouring coast, whence horses can be taken on to Patras In winter there is excellent woodcock shooting on the way

[1] Vesalius was born at Brussels in 1514, and was successively physician to Charles V and Philip II He got into trouble (in Spain) by his dissections, and this pilgrimage to Palestine had been required of him as an act of expiation

7 —CERIGO (CYTHERA)

This is the least visited, and in some respects the least attractive, of all the Ionian Islands

The principal villages are *Cerigo*, the capital, and *Kapsali*, both situated on the S coast, and close to one another There are no inns, but accommodation can easily be procured

Among the islanders are several persons of education and intelligence, who have formed small collections of local antiquities M Riemann has published a detailed notice of those of M Enim Marmari at Cerigo, and M Cavallini at Kapsali

It has been suggested that *Tzerigo* (Ital *Cerigo*), the modern name of Cythera, may have been that of some Slav chieftain, but this does not seem a very probable explanation [1] In remote antiquity Cythera was called Porphyris, from the shell-fish producing the red Tyrian dye being abundant here The Phœnicians made the island one of their principal stations for the purple fishery Heaps of shells, the remains of their dye-works, are still found on the coast A full and interesting account of this manufacture will be found in Blumner's valuable work [2] The name of Cythera is used by Homer The island is famous in mythology as having received Venus when she arose from the sea, and as her favourite abode Pausanias (*Lacon* 33) has recorded the magnificence of her shrine in Cythera Some slight remains of antiquity are still pointed out at various points in the island, and will be found fully described in M Riemann's

[1] Eponymous founders, whether classical or mediæval, are generally open to suspicion and recent writers have not even spared one of the best accredited members of the order, namely, Col Leake's Gaston of that ilk (see *Gastouni*, in Index)

[2] "Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern," by Hugo Blumner Vol i

work None of these are of much interest

In historical times Cythera was generally a dependency of the Spartans, who classed its inhabitants with the Perioeci, and sent thither yearly a magistrate, styled Cytherodices, to administer justice The possession of the island was held to be of great importance in the days of timid navigation, and so it would be still, did it possess a harbour capable of affording security to the vessels of the present day The mediæval name of Cerigo was the "Lantern of the Archipelago" Herodotus mentions that Demaratus recommended Xerxes to occupy Cythera with a fleet during the Persian war, quoting the opinion of Chilon, the Lacedæmonian sage, who had declared that it would be a great benefit to Sparta if this island were sunk in the sea These apprehensions were realised during the Peloponnesian war, when Cythera was conquered by the Athenians under Nicias, and the Spartans were harassed by the hostile garrison so near their coast The island was surrendered to its former possessors at the peace of B C 421 In modern times its fortunes have been similar to those of the other Ionian islands

The principal town was anciently named Cythera, and was situated, as we gather from Thucydides and Pausanias, on the side facing Cape Malea, at the distance of about 10 stadia from the sea The chief harbour was called Scandea, and is identified by Leake with Kapsali, and by some other writers with Port St Nicholas, where the best anchorage is now found M Riemann identifies the ancient Cythera with *Palæokastro* (see below), and its port with the entrance to the valley of *Palæopolis* At both these points ancient remains occur The port of Phœnicus, mentioned by Xenophon (*Hell* IV 8), cannot be satisfactorily identified The name Phœnicus was obviously derived from that Phœnician colony which (Herod I 105) imported into Cythera the worship of the Syrian Venus, by the Greeks surnamed Urania The whole circuit of Cerigo being very deficient in harbours, there is no point on the coast at which it is so probable that the Phœnicians should have landed as in the sheltered creek of Avlemona, which may itself be an ancient term (*αὐλήμων* from *αὐλός*, in allusion to its long narrow form, bordered by steep rocks)

In Sept 1802 the brigantine *Mentor*, freighted with a portion of the Elgin collection, was dashed to pieces in the Bay of Avlemona, where she had sought shelter during stress of weather As it has been repeatedly stated by foreign (and even some ill-informed English) writers that certain of the Elgin marbles were lost on this occasion, it may not be amiss to give here an explicit denial to this idle and unwarrantable assertion Documentary evidence exists to prove that of 17 cases shipped from the Piræus, 16 were recovered *unopened*, and forwarded to England within the next 2½ years, the contents of the remaining box were also recovered, and shipped to England a few years later [1]

The length of Cerigo, from N to S is 20 m , the greatest breadth 12 m , the population only amounts to 13,259 souls, but is divided into two political parties—*Town* and *Country*—who keep up a constant petty warfare on all subjects

The surface of the island is rocky, mountainous, and mostly uncultivated, but some parts of it produce corn, wine, and olive-oil The honey of Cerigo is particularly esteemed Numbers of the peasants resort annually to Greece and Asia Minor to work at the harvest, returning home with the fruits of their labour They still deserve the character of industry and frugality assigned by Heraclides Ponticus to the natives of Cythera In fact the character of the people is a necessary consequence of the rocky soil on which they dwell They are superstitious to an extent uncommon even among Greek peasants, some amusing instances in point occur in M Riemann's valuable little work The shores are abrupt, the neighbouring sea

[1] Unfortunately the fate escaped by the marbles really did befall Col Leake's papers —including all the notes of his first journey across Asia Minor—which perished on this occasion This *real* loss, however, has curiously enough escaped all comment

is much disturbed by currents, and severe storms are frequent The village of Cerigo stands on a narrow ridge 500 yds in length, terminating at the S E end in a precipitous rock, crowned with a mediæval castle, which is accessible only on the side towards the village by a steep and winding path, but is commanded by a conical height at the opposite end of the ridge On the shore below is the small village of *Kapsali* There is excellent quail-shooting in spring and autumn, and the peasants here, as in Maina, are very expert in catching the birds on the wing in a sort of landing-net

The principal curiosities of Cerigo are natural caverns, one in the sea-cliff at the termination of the wild and beautiful glen of Mylopotamos deriving its name from the stream flowing through it, which is made to work several small corn-mills, the other is an immense labyrinthic cavern called that of St Sophia, from the dedication of a chapel at its mouth, and is situated in a valley about two hours' ride from Kapsali Both caverns contain some beautiful stalactites, and are deserving of a visit Between Kapsali and Cape Capella a remarkable ossiferous breccia is found largely developed

The little island to the S E of Cerigo, called *Cerigotto* by the Italians, is now known as *Livs* to its inhabitants, its ancient name was Ægilia (Pliny *Hist Nat* iv 12) It is a dependency of Cerigo, and is situated nearly midway between that island and Crete, being about 20 m from either It contains 50 families, and produces good wheat, of which a portion, in favourable years, is exported The port is bad, and open to the N

Cerigotto, like Crete, is an interesting example of land which has undergone upheaval in very recent times The earliest positive evidence of this fact was obtained by Prof E Forbes in 1841 Along the entire coast line of the isle runs a dark band, rising to the height of about 9 ft above the present sea margin, and exhibiting the furrows formed by successive sea-levels At one point Forbes counted no less than 12 of these narrow terraces Nor is this all "On the left side of the harbour, near the entrance, is a hill crowned with some ruins Descending from these towards the sea, Forbes discovered a dock cut in the limestone, for launching galleys The lower limit of the excavation ceased at the upper edge of the old sea-margin, hence, he inferred that the island had risen 9 ft since its colonisation by the ancient Greeks This change of level, moreover, had operated in a most marked way on the fauna of the island 'The hill on which these ruins stand,'" he notes, "'is separated from the hills near the present town by a deep ravine—a water course Here I found a raised beach, exactly where it ought to be, according to the former height of the isle It is now overgrown with bushes of *Pistachio lentiscus*, etc It is composed of sand and shore stones, mingled with *cerithium*, *nassa*, and other shells, most of which live in sand at the mouth of rivers Now, as in the whole island there is no sandy shore on which these animals could live, a change has been operated on the fauna in consequence of the rise These are not shells such as are eaten (there are heaps of these also, chiefly *trochus*), but must have been true natives of this locality'"[1]

The small islet, named Porri by the Italians, lying to the N of Cerigotto, is called Prasonisi (green isle) by the Greeks

The island of *Sapienza* (one of the ancient Œnussæ), as commanding the harbour of Methone in Messenia, and that of Cervi, as commanding the bay of Vatika, are both of some maritime importance, and especially the latter, owing to the difficulty and danger which now, as of old, so often attends the circumnavigation of Cape Malea

Cervi, or Stag Island (ἐλαφονησι), so called, probably, from a fancied resemblance of its shape to the head and antlers of a deer, was anciently a promontory of Laconia, named Onugnathos (Ὀνούγναθος, *Ass's jaw*), and is now separated from the mainland only by a shallow strait of about 400 yds

1 "Memoir of Edward Forbes," by Geo Wilson and Arch Geikie 1861, p 292 3

across Ships are often wind-bound here for weeks together, whence arose the proverbial expression of the ancient Greeks, "After doubling Cape Malea, forget your native country" (Cf Strabo, viii, Herod iv 179, Thucyd iv 53, etc) Cervi is distant about 8 m from the northern extremity of Cerigo To the E, on the mainland of Greece, is the bay and fertile plain of *Vatika* (Βοιατικά), so called from a corruption of the name of the ancient Laconian town of Bœæ, of which some remains may still be seen near its shore The whole district was called in the Doric dialect Βοιστικά, and this name has been shortened into Βατικά

SECTION II

CONTINENTAL GREECE.

SPECIAL INTRODUCTION

CONTENTS

Definition of term Continental Greece —Principal Historic Sites —Characteristics of the Inhabitants —Description of an Attic Village

GREECE N of the Isthmus of Corinth is usually called *Continental* Greece (ἡ στερεὰ Ἑλλάς), in contradistinction to the isles of the Ægean and Ionian seas, and to the Peloponnesus, or Island of Pelops It contains three of the *Nomes* (νόμοι), or Departments, into which the modern kingdom is divided, and which correspond, more or less exactly with the ancient divisions of the same names viz , 1 Attica and Bœotia , 2 Phocis and Phthiotis , 3 Ætolia and Acarnania

Beyond Athens and Attica, the main objects of the traveller in this division of Greece should be to visit the sanctuary of Delphi, and the historic battle fields of Thermopylæ, Platæa, and Chæroneia The routes given below lead to all the most interesting sites and districts , but many Hellenic remains and much wild and beautiful scenery may be enjoyed, perhaps discovered, by those who are willing to leave the beaten tracks, and explore thoroughly the provinces of Ætolia and Acarnania, the forests of Eubœa, and the chain of mountains on the frontiers of Thessaly and Epirus

Continental Greece does not call for any special description, though neither country nor people are wanting in interesting peculiarities Besides the picturesque Albanians, who occupy extensive tracts of this part of Greece, the traveller will often meet with encampments of nomad Wallach shepherds, when he will obtain a glimpse of primitive pastoral life such as is now seldom attainable in any other country Many of these shepherds are genuine Wallachs, speaking only their own language , others again are merely Albanian shepherds who have adopted this mode of life from choice or convenience The following description, from the pen of Sir George Bowen, gives a correct and interesting view of one of these encampments —"At the present day we may observe that the Greek herdsmen always make their encampments near wells and springs , and such a source and such shelter as are found on this spot must have ever been valuable and celebrated in so thirsty a soil It is literally 'a river of water in a dry place, the shadow of a great rock in a weary land' The description given by Homer of Eumæus's station [1] is curiously like some cottages at present Their position is 'a place

[1] *Od* xiv 5 12 These shepherds' huts are now called καλυβια, a word used by Plutarch (Pompey, 73), and a diminutive of καλυβη, often found in the ancient writers—Cf Batrachomyomachia, 80 , Herod v 16 , Thucyd i 138

of open prospect' (*περισκέπτῳ ἐνὶ χώρῳ*), each hut is 'surrounded with a circular court' (*αὐλὴ περίδρομος*), enclosed by a rude wall of loose stones, crowned with *chevaux de frise* of prickly plants (*ἀχέρδῳ*), and a thick palisade of stakes Similar are the rude encampments of the shepherds in all parts of Greece These wigwams, when erected for only temporary shelter by wandering tribes of Wallachians—those Scythians of the present day—'quorum plaustra vagas rite trahunt domos'—consist of merely a few poles thatched with straw or green boughs, and the wild inmates, crouching round their fires, forcibly call to mind some of those whom

'Dall' alte selve irsuti manda
La divisa dal mondo ultima Irlanda'[1]

"On approaching hamlets and sheepfolds in all parts of Greece, the stranger is certain to find a somewhat disagreeable coincidence with Homer in being assailed, as fiercely as was Ulysses, by a pack of dogs The number and ferocity of these descendants of the famous Molossian breed, resembling in appearance a cross between an English mastiff and sheepdog, is one of the peculiarities of the country which first attracts the attention of the traveller, and is also among the features of modern Greek life that supply the most curious illustrations of classical antiquity Their masters are at first generally remiss in calling them off, which they imagine cows their spirit, and makes them useless against wolves and robbers, and yet whoever shoots or seriously injures them is almost sure to get into a dangerous collision with the natives This sometimes happens now-a-days to English shooting parties, as it formerly did to Hercules at Sparta[2] The usual weapons of defence, therefore, are the large loose stones, with which the rocky soil of Greece is everywhere strewed These are generally as large as a man can throw with one hand—literally the Homeric *χερμάδιον*, or 'handful,' and 'sharp and jagged' (*ὀκριόεις*) like those hurled by the heroes of the 'Tale of Troy divine' Mure observes that it was a personal familiarity with this common feature of Hellenic nature and Hellenic manners, that first conveyed to his mind a clear and vivid impression of that often recurring incident of Homer's battles, when the combatants resort to the arms of offence which their native soil so abundantly supplies Even in more civilised ages this weapon does not seem to have fallen altogether into disuse among the Greek military,[3] and Sir Walter Scott tells us that in one of Montrose's battles, the Highlanders, when their ammunition had failed, drove back the Covenanters with volleys of stones[4] A solitary stranger suddenly entering a Greek sheepfold would, like Ulysses, be in considerable danger of being torn to pieces, but on the public path, or at a distance from the objects of their care, these dogs seldom come to close quarters, and the lifting a stone in a threatening way, or even the act of stooping to pick one up, has usually the effect of keeping them off Hence the humorous allusion of Aristophanes (*Equites*, 1028)

Λέγε δῆτ' ἐγὼ δὲ πρῶτα λήψομαι λίθον,
Ἵνα μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκῃ

It has been observed too—with perhaps as much of satire as of truth—that a dog is never seen within the walls of Greek churches, owing to the terror inspired by the frequent bowing of the congregation in the course of their

[1] Tasso, "Gerusalemme Liberata," Canto i 44

[2] Cf Pausanias, "Lacon" xv, and Apollod ii 7[3] When Hercules visited Sparta he was attended by his cousin, the young Œonus, who killed a dog which attacked him The sons of Hippocoon, the owner of the animal, rushed in consequence upon Œonus, and beat him to death with their clubs Hence arose a bloody feud between Hercules and Hippocoon, which ended in the extermination of the latter with his whole family

[3] Cf Lucian, "De Gymnas," 32

[4] At the disastrous engagement of Majuba Hill in 1881, the 92d (Gordon) Highlanders resorted to the same expedient

devotions, which the animal mistakes for stooping to lift up stones A stranger finding himself in the same predicament as Ulysses when set upon by the dogs of his own swineherd, should imitate the example of the king of Ithaca, and craftily (*κερδοσύνῃ*) sit down on the ground, dropping all weapons of defence (*σκῆπτρον δὲ οἱ ἔκπεσε χειρός*)—until rescued by the Eumæus of the fold with 'loud cries' and 'thick showers of stones'[1] It is confidently asserted by eye witnesses that the dogs will form a circle round the person who thus disarms their wrath and suspicion, and renew their attack only when he moves again"

In many parts of Northern Greece, the villages are built with the distinct object of defence, recalling the dangers of past times The cottages are built to form a quadrangle with all the doors opening inwards In the inner court was the public oven, the stores of firewood of the villagers, etc A lofty watch tower sometimes completed the defences In times of danger all the cattle, etc, could be driven into the enclosure, and the open side barricaded, while the sharpshooters, who abounded in every village, were usually capable enough of making the enemy (bandits or pirates) keep a respectful distance

In the sea board villages, however, panics frequently occurred, when the entire population would, on the slightest alarm, often a false one, flee to the mountains with all their goods and chattels One point sure to strike an English traveller is the number of ruined and deserted cottages to be found in most considerable villages, presenting an appearance highly suggestive of the recent passage of a hostile army This unpleasing feature is due to the Greek's inherent dislike to the trouble of repairs A Greek peasant will live in a house as long as the walls and roof will hold together, but once they begin to fail, instead of making the few necessary repairs, he prefers to desert his old house and build a new one In a country where building materials are cheap, time of no value whatever, and domestic labour exclusively employed, such a course is not in reality so unreasonable as it appears to Western observers

In Attica a large proportion of the cottages, as well as all the boundary-walls of the olive grounds and vineyards, are built of "cob,"[2] (the French *pisé*) a term familiar to Devonshire ears The Attic cob, however, differs considerably from the Devonian, inasmuch as it is formed in large wooden frames about 4 ft long by 2 deep and 1½ broad In the best built boundary-walls, due attention is paid to that Devonshire adage which prescribes "a good hat and a good pair of shoes" as "all cob wants" In the generality of walls, however, the "good pair of shoes," viz a stone foundation, is omitted Many of the Attic cob houses are half a century or more old, and still as solid as when first built This cob is of historic interest as having constituted a somewhat important element in the military—probably also in the domestic—architecture of ancient Greece Although Ottfried Muller, in his valuable memoir *On the Defences of Athens*,[3] had clearly explained the true character of the *ὠμὴν πλίνθον* of Pausanias, it was, we believe, Mr Richard Ford who first pointed out its close affinity to cob[4] After whimsically maintaining that cob was introduced into Britain and Greece by the Phœnicians, he continues—"We cannot resist mentioning the ingenious manner in which Agesipolis, king of the Spartans, obtained possession of the city of Mantinea, he dammed up the river which flowed round the town, and thus succeeded in softening the cob walls, which fell in Xenophon in his account of this affair uses the expression *πλινθων*, while that of Pausanias

[1] *Od* xiv 29 36 This passage explains Aristot Rhet ii 3 *οτι δε προς τους ταπεινουμενους παυεται η οργη και οι κυνες δηλοῦσιν ου δακνοντες τους καθιζοντας*

[2] Viz rammed earth

[3] "De munimentis Athenarum, quaestiones historicae, et tituli de instauratione eorum scripti explicatio" Comm I 1835

[4] See his humorous essay "On Cob Walls," *Quarterly Review*, vol lviii 1837

is still more decisive of cob, ὠμῆς πλινθου The Mantineans, when they rebuilt their walls, carried up the stone foundation of their new cob many feet, in order to prevent a recurrence of this stratagem Cadmus, we suspect, used much *rad* and *dab* in the construction of Thebes The principle of that hasty process is indicated by Thucydides in the works thrown up at the siege of the neighbouring Platæa"

It is rather curious that the full significance of the passages alluded to above seems to have escaped general attention, even Colonel Leake dismisses in a few words both the remarkable account by Thucydides of the operations in Bœotia[1] and the example afforded by Mantinea,[2] moreover, he translates the Greek word as sun-burnt or crude *brick* The same term, *brick* (which, if not positively wrong, at least conveys a false impression to the English reader), reappears in all the English accounts of Greek walls with which we are acquainted—even in those ostensibly founded on Muller's essay We certainly do not dispute the occasional use in Greece of real sun-burnt bricks, such as are represented in the Egyptian paintings, but we wish to guard against the common error of excluding *pisé* from among ancient Greek building materials, by those who nevertheless admit the fact of its use in ancient times in Italy, Gaul, Spain, etc

[1] "Travels in Northern Greece," 1835, vol ii p 360
[2] "Travels in the Morea," 1830, vol i p 103

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ROUTE 1

CORFU TO ATHENS BY PATRAS AND THE GULF AND ISTHMUS OF CORINTH

Greek and Austrian steamers leave Corfu by this route for New Corinth or Lutraki (according to prevailing winds) Carriages are provided by the company for the crossing of the isthmus (6 m), and another steamer awaits the arrival of the passengers at *Kalamaki*, on the Saronic Gulf, and conveys them to the *Piræus* in about 4 hrs

There are one *Austrian* and two *Greek* steamers weekly, days of departure to be ascertained at Corfu The *cuisine* of the Austrian is sometimes better than that of the Greek steamers, but all the other arrangements are much the same An agent of the company convoys the passengers from Corfu to the Piræus, and sees to the transfer of their luggage Travellers, however, will do well to verify their luggage on arrival at Lutraki and departure from Kalamaki, or delays may occur

The Isthmus service as managed by the Greek company is excellent and all that can be desired The time occupied, including stoppages, is about 3 days It is an interesting and pleasant journey

The N entrance to the channel of Corfu has already been described We now pass out by the S entrance, the mountains here are lower, and there is more cultivation both in the island and on the opposite continent The straggling village, whose white houses hang like a snow-wreath on the side of the Albanian hills, nearly due E of the citadel, is called *Komispolis*, and is inhabited chiefly by Mohammedans Further S is the bay of *Gomenitza*, an old Venetian station Still further to the S , and close to the Albanian shore, are the two islets *Sybota* (see above) The long sandy point which runs out from the opposite coast of Corfu is called the promontory of *Lefchimo*, a corruption of *Leucimne* (Ital *Capo Branco*) At its S entrance the channel of Corfu is about 5 m across

Emerging into the open Ionian sea, we pass on the right the island of Paxo (see p 112), and approach *Leucadia or Santa Maura*, whose mountains, with those of Cephalonia beyond, rise proudly on the S horizon The view presented by the Albanian coast, and its long range of mountains stretching on our left is very striking The small town perched on a low hill close to the sea is *Parga* A little further to the S is the entrance of Port Phanari (the *Sweet Harbour*, Γλυκὺς Λιμήν, of the ancients) Far above it, on a peaked rock in the gloomy gorge of the river Acheron (which flows into Port Phanari), may be descried in clear weather the white walls of the famous castle of *Suli* Further still to the S , at the mouth of the Ambracian Gulf, are the ruins of *Nicopolis*, the *City of Victory*, built by Augustus to commemorate the triumph of his cause off the neighbouring point of *Actium* The following lines describe Childe Harold's voyage over these waters —

"Twas on a Grecian autumn's gentle eve
Childe Harold hail'd Leucadia's cape afar,
A spot he long'd to see, nor car'd to leave
Oft did he mark the scenes of vanish'd war,
Actium, Lepanto, fatal Trafalgar,
Mark them unmov'd, for he would not delight
(Born beneath some remote inglorious star)
In themes of bloody fray, or gallant fight,
But loath'd the bravo's trade, and laughed at martial wight

"But when he saw the evening star above
Leucadia's far projecting rock of woe,
And hail'd the last resort of fruitless love,
He felt, or deem'd he felt, no common glow
And as the stately vessel glided slow
Beneath the shadow of that ancient mount,
He watch'd the billows' melancholy flow,
And, sunk albeit in thought as he was wont,
More placid seem'd his eye, and smooth his pallid front

Morn dawns, and with it stern Albania's hills,
Dark Suli's rocks, and Pindus' inland peak,
Robed half in mist, bedew'd with snowy rills,
Array'd in many a dun and purple streak,
Arise, and, as the clouds along them break,
Disclose the dwelling of the mountaineer
Here roams the wolf, the eagle whets his beak,

Birds, beasts of prey, and wilder men appear,
And gathering storms around convulse the closing year

* * * * *

"Ambracia's gulf behold, where once was lost
A world for woman, lovely, harmless thing!
In yonder rippling bay their naval host
Did many a Roman chief and Asian king[1]
To doubtful conflict, certain slaughter bring
Look where the second Cæsar's trophies rose,
Now, like the hands that reared them, withering,
Imperial anarchs, doubling human woes!
GOD! was thy globe ordained for such to win and lose?"

After leaving Santa Maura on the left, the steamer sometimes, according to the wind, etc, passes outside, or to the westward, of Cephalonia, at others she passes through the channel between Ithaca and Cephalonia, affording a good prospect of both those islands—Ithaca to right, Cephalonia to left The steamers generally touch at *Argostoli*, the capital of Cephalonia (see p 116), then at the town of *Zante* (see p 134),

From Zante the steamer proceeds to the entrance of the Gulf of Corinth To the left are the mountains of Acarnania and Ætolia, with the lagoons and town of Missolonghi at their foot, to the right the mountains of the Peloponnesus, with the rich plains of Elis, and Achaia skirt the sea And so to

Patras (*Patræ*) For *Inns* and description see SECT III, Rte 51

Leaving Patras, the Greek steamer proceeds in about 9 hrs to Corinth, touching once a fortnight at Naupactus (Lepanto), Ægium (Vostitza), Galaxidi, and Amphissa (Salona) The Corinthian Gulf resembles a large inland lake, it is surrounded by mountains, and the heights towards the W shut out the view of the open sea In beauty of scenery it equals the most beautiful lakes of Switzerland and Northern Italy "Its coasts, broken into an infinite variety of outline by the ever-changing mixture of bold promontory, gentle slope, and cultivated level, are crowned on every side by lofty mountains of the most majestic forms" (*Leake*) Sailing from Patras towards Corinth, we see on the right the tops of Panachaicum, Erymanthus, and other Peloponnesian mountains, rising like colossal pyramids, and, on the left, the lofty highlands of Ætolia, with Parnassus and Helicon beyond The N shore of the gulf is throughout more rugged and abrupt than the S, formed by the province of Achaia, which is a narrow slip of coastland, lying upon the slope of the N range of Arcadia, through which the only passes are a few deep and narrow gorges The whole of the W part of Achaia is forest and pasture, but currant vineyards surround Patras and Vostitza, and are rapidly extending along the shore The plains are intersected by numerous mountain torrents, most of which become dry in summer The coast of Achaia is here formed of alluvial soil brought down by the mountain-torrents, from the lofty highlands that rise immediately at the back of the plain

The Corinthian Gulf consists of two distinct portions, an outer and an inner sea, separated from one another by the narrow strait, little more than a mile across, between the promontories Rhium and Antirhium The inner sea, E of these promontories, was called originally the *Crissæan Gulf*, but after the time of Thucydides the Corinthian Gulf became the more general designation The Peloponnesian promontory is called *Rhium*, that to the N *Antirhium* on either there is a dilapidated mediæval fortress, called respectively the *Castle of the Morea* and the *Castle of Roumelia* The strait between them has sometimes been called the *Little Dardanelles* The famous *Battle of Lepanto* was fought outside this strait, off the Echinades or Curzolari Islands, in Oct 1571 (see p 133)

About 4 m ENE of the Castle of Roumelia is

Naupactus, Italicè *Lepanto*, called *Epakto* by the Greek peasants The

[1] It is said that, on the day previous to the battle of Actium, Antony had thirteen kings at his levee ["To day (Nov 12) I saw the remains of the town of Actium, near which Antony lost the world, in a small bay, where two frigates could hardly manœuvre"—*Lord Byron to his Mother*, 1809]

steamers stop off this place for a few minutes to land and take up passengers Its appearance is very singular as seen from the sea

From Naupactus the steamer crosses to the S shore of the Gulf, and soon reaches *Vostitza* (see SECT III)

From Vostitza the steamer proceeds to Galaxidi, an important trading-post, and noted for its seamen during the war of Independence, and thence to *Salona* (Amphissa), where Captain Hastings gained a naval victory over the Turks, in the revolutionary war Salona produces excellent olives Thence the steamer proceeds to *Corinth*, and, in case of a southerly wind blowing, to

Lutraki —This little port is at a short distance to the N of the site of *Lechæum*, the ancient port town of Corinth on the Corinthian Gulf, as *Cenchreæ* was on the Saronic Gulf The position of Lechæum is now indicated by a lagoon, surrounded by hillocks of sand, but there are few vestiges of ancient remains

Lutraki stands at the narrowest part of the Isthmus A good road connects Corinth and Lutraki with Kalamaki, on the Saronic Gulf Horses and guides are found in abundance at both Lutraki and Kalamaki It takes nearly 2 hrs to ride or walk from Lutraki to Corinth, 2 hrs more should be allowed for the ascent of the Acropolis and the examination of the remains of antiquity below, and it will then be a journey of nearly 2 hrs from Corinth to Kalamaki

N B —There is not time for the traveller by the direct Isthmus route to visit ancient Corinth But by taking his ticket only as far as N Corinth or Lutraki he may visit Corinth and then proceed to Athens *viâ* Nauplia or Megara (see below) This plan, however, is only comfortable in the case of a man travelling with a single small portmanteau

Villages are rapidly springing up around the station-houses at Lutraki and Kalamaki Lutraki derives its name from the baths (λοῦτρα) afforded by a copious hot spring, with medicinal qualities, which pours into the sea from under the rocks on the shore of the little bay These springs are sometimes resorted to by sick people

The journey from Lutraki to Corinth lies partly along the shore of the Gulf, and partly across the low undulating hills of the Isthmus, There is considerable cultivation here both of corn and currants The comparatively level ground of the Isthmus contrasts finely with the ridges of the *Geranean* mountains to the N and of the *Onean* chain to the S , but the Acro Corinthus, rising abruptly in all its isolated grandeur, is one of the most striking objects of its class in the world Mr Mure observes that "neither the Acropolis of Athens, nor the Larissa of Argos, nor any of the more celebrated mountain fortresses of western Europe—not even Gibraltar—can enter into the remotest competition with this gigantic citadel Its vast size and height produce the greatest effect, as viewed from the 7 Doric columns, standing nearly in the centre of the wilderness of rubbish and hovels that now mark the site of the city which it formerly protected "

Corinth —No inn, and very poor accommodation

The traveller while in this neighbourhood during the summer months cannot be too much on his guard against *Malaria* Corinth is on this account to be passed at that season as speedily as may be

From the remotest period of Grecian history Corinth maintained, with a very small territory, a high rank among the states of Greece Hers was the earliest school of policy and the arts, and she resisted the ambition of Rome to the last By the peculiarity of her position she became the centre of commercial intercourse between Europe and Asia, and the chief port for the exchange of commodities between Greece and foreign nations These sources of power and wealth were still further assisted by the great Isthmian games, which took place every third year in the immediate neighbourhood Of all the Greek cities Corinth was perhaps the most celebrated for its reckless luxury and splendour Corinth joined the Achæan league against the Romans, and for this was doomed to destruction

by those unforgiving conquerors This treasury of the arts was consigned to the fury of the soldiery, when Mummius, assisted by the treachery of some of the citizens, gained admission into the city B C. 146 It was then plundered and destroyed by fire, many of its works of art being conveyed to Rome Mummius, it will be remembered, informed the captain of the vessel to which they were entrusted that should any of them be lost he would be required to replace them! Corinth remained desolate for about a century, when a Roman colony was planted there, and the city was partially rebuilt by Julius Cæsar Finally it shared the fate of the other towns of Greece in the devastation wrought by Alaric the Goth It is scarcely necessary to add that Corinth possesses the additional Christian interest of having been the residence of St Paul, Here the apostle abode for 18 months, supporting himself by the work of his handicraft To Corinth too were addressed those warnings of a world to come, and those praises of Charity, so much needed among the proud and luxurious citizens of the rich commercial place, and those similes drawn from the national games of Greece, so forcible here from the neighbourhood of the Isthmian and Nemean festivals

In modern times, after many vicissitudes, Corinth was besieged and taken in 1459 by Mahomet II It was transferred by the Turks to the Venetians in 1698, and restored by them to the Turks in 1715 Under the Turkish rule it was a town of considerable extent, though thinly peopled The houses were intermingled with mosques, gardens, and fountains Wheler noted that "the houses are more spruce here than ordinary"

During the revolutionary war Corinth was reduced to ashes, not a building having escaped A few streets had been rebuilt, and lines marked out for the formation of new quarters, in which, however, but little progress had been made, when the growth of the modern town was arrested by the great earthquake of February 1858, which destroyed almost every house The town is now being rebuilt in a more convenient position, near to the shore of the Gulf of Corinth, about 2 m to the eastward of the ancient Lechæum

Now that the enterprise projected by Periander and commenced by Nero has been resumed after a lapse of more than 18 centuries, it is interesting to recall Sir Charles Napier's opinion on the subject, as formed on the spot, and expressed in his journal, written within a month of the outbreak of the Greek Revolution It is as follows —

"Should Greece be freed, the isthmus cut, the old port of Corinth restored on the Corinthian Gulf, the Cenchræ port on the Ægean side, Corinth would be one of the first cities of Greece She would be the half-way house between the Adriatic ports and Constantinople in peace, and in war, being the key to the Morea, its importance would be augmented"

When a capital had afterwards to be chosen for the new Greek Kingdom, Corinth was one of the claimants for that honour, but the great name of Athens, taken in conjunction with some temporary political exigencies, turned the scale in favour of the latter city

There are but few remains of antiquity at Corinth The ruins of two buildings of the Roman town still exist, viz, a large mass of brick-work on the northern side of the bazaar of modern Corinth, probably a part of one of the baths built by Hadrian, and an amphitheatre, excavated in the rock, on the eastern side of the modern town, not far from the left bank of the torrent which separates the Acro-Corinthus from the heights to the eastward It is probable that this amphitheatre was a work posterior to the time of Pausanius, as it is not noticed by him The area below is 290 ft by 190, the thickness of the remaining part of the cavea 100 ft It is probable that it had a superstructure of masonry, supported by arcades, but no remains of it exist At one end of the amphitheatre was a subterranean entrance for the wild beasts or gladiators

The seven Doric columns noticed by

travellers in all ages are still erect in the midst of modern desolation, although seriously injured by the earthquake of 1858 When Wheler visited Corinth in 1676 there were 12 columns standing, and the ruin was in the same state when seen by Stuart about 80 years later But it was already in its present condition when visited by Mr Hawkins in 1795 The temple appears to have had originally 6 columns in front, and it is conjectured by Leake to have been that dedicated to Athena Chalinitis The great antiquity of the statue of the goddess, as described by Pausanias, and some other circumstances, combine to render this identification a highly probable one It is believed on good evidence that the latest date that can be assigned to these columns is the middle of the 7th cent B C Of the seven columns five belonged to one of the fronts, and three, counting the corner column twice, to one of the sides of the Peristyle The three columns of the side and the two adjoining ones in front have their entablature still resting upon them, but one of them has lost its capital Of the two remaining columns the capital of one and the architraves of both are gone They are 5 ft 10 in in diameter at the base, and each shaft is formed of a single piece of limestone covered with fine stucco The temple must have been about 65 ft in breadth, but the original length cannot be ascertained With respect to the Pirenian spring so often mentioned by ancient writers, there appear to have been 3 springs of that name—the well in the Acro-Corinth, the rivulets which issue at the foot of the hill as described by Strabo, and the source below the brow of the tableland on which the ancient (as well as part of the modern) city is situated This tableland overlooks a lower level, extending along the seashore on one side to the isthmus, and on the other to Sicyon This lower level was traversed by two parallel walls, which connected Corinth with Lechæum Their length was 12 stadia Only scanty remains of the harbour of Lechæum are now visible

The Acro-Corinthus.—To ascend to the highest point of the Acro-Corinthus is a stiff walk of 1½ hr This fortress stands at an elevation of 1886 ft It is described by Livy (xlv 28) as "arx in immanem altitudinem edita," and Statius is not guilty of much exaggeration in the lines (*Theb* vii 106) —

> "summas caput Acro Corinthus in auras
> Tollit, et alternâ geminum mare protegit umbrâ"

It is considered as the strongest position in Greece, next to that of Nauplia in Argolis It would, if properly garrisoned, be a place of great strength and importance It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery This is a pointed rock a few hundred yards to the S W of it, from which it was battered by Mohammed II Before the introduction of artillery it was deemed almost impregnable, and had never been taken, except by treachery or surprise It shoots up majestically from the plain, and forms a conspicuous object at a great distance it is clearly seen from Athens, from which it is not less than 44 m in a direct line A steep ascent winding through rocks on the W side leads to the first gate Permission to view the Acro-Corinthus was, during the time of the Turks, rarely granted, but is now never refused Within the fortress are but few objects of interest The ruins of mosques, houses, and Turkish and Venetian fortifications, are mingled together in one confused mass Upon a platform in the upper part is an extensive building, now used as a barrack The garrison usually consists of only 20 or 30 soldiers Cisterns have been hewn in the solid rock to receive the rain-water, and in the hill are two natural springs, one of which, the famous *Pirene*, rises from a fountain of ancient construction, and has been celebrated for the salubrity of its waters After gushing from the rock, it branches into several limpid streams, which descend into the town and afford a constant supply of water, whence its ancient appellation of the well-watered city—εὔυδρον ἄστυ Corinth is called

by Pindar the "city of Pirene," and the Corinthians are described in one of the Delphian oracles as "those dwelling around the beautiful Pirene" (Herod v 92)

On this spot the traveller will recall Byron's "Siege of Corinth" with renewed interest —

"Many a vanish'd year and age,
And tempest's breath, and battle's rage,
Have swept o'er Corinth, yet she stands,
A fortress formed to Freedom's hands
The whirlwind's wrath, the earthquake's shock,
Have left untouch'd her hoary rock,
The keystone of a land, which still,
Though fallen, looks proudly on that hill,
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause and crouch beneath her feet
But could the blood before her shed
Since first Timoleon's brother bled,
Or baffled Persia's despot fled,
Arise from out the earth which drank
The stream of slaughter as it sank
That sanguine ocean would o'erflow
Her isthmus idly spread below
Or could the bones of all the slain,
Who perish'd there, be piled again,
That rival pyramid would rise
More mountain like, through those clear skies,
Than yon tower capped Acropolis,
Which seems the very clouds to kiss

The magnificent panoramic view from the summit of the Acro-Corinth—certainly one of the grandest as well as one of the most varied in Europe[1]—embraces the most interesting portion of Greece, and the scenes of many glorious actions The most striking points in the landscape are —The Sicyonian promontory, where the Gulf of Corinth turns N W by N The foot of the promontory Cynthia, N N W The promontory Anticyrrha (now *Asprasptra*), with its bay, and, beyond it, the highest point of Parnassus, N

"Soaring snow clad through its native sky,
In the wild pomp of mountain majesty"

N N E is Mount Helicon, "with a high hunch on its back like a camel" The highest point of Mt Geraneia, between Megara and Corinth, lies N E by N The Isthmus itself runs E N E, towards the highest ridge of Mount Cithæron Beyond Cithæron, eastward, follow Mts Parnes and Hymettus, and between them appears the Parthenon upon the Acropolis of Athens Then the island of Salamis, E (or E by S), and Ægina, S E Strabo has accurately characterised the prominent features of this view, which comprehends eight of the most celebrated states of ancient Greece—Achaia, Locris, Phocis, Bœotia, Attica, Argolis, Corinthia, and Sicyonia Leake says this "view comprehends perhaps a greater number of celebrated objects than any other in Greece Hymettus bounds the horizon to the eastward, and the Parthenon is distinctly visible at a direct distance of" about 44 English miles "Beyond the isthmus and bay of Lechæum are seen all the great summits of Locris, Phocis, Bœotia, and Attica, and the two Gulfs, from the hill of *Koryfe* (Gonoessa) on the Corinthiac, to Sunium at the entrance of the Saronic Gulf To the westward the view is impeded by a great hill, which may be called the *espione* of the Acro-Corinthus, especially with regard to modern war Its summit is a truncated peak"

During the two first years of the revolutionary war, the Acro-Corinthus was lost and regained three different times, without a shot being fired The Turks surrendered it twice by capitulation, and once it was abandoned by the Greeks, betrayed by a base and cowardly priest left in command, who deserted it on the approach of Mohammed Dramali Pasha, before his army had appeared in sight

[1] *N.B* —The traveller in Greece should on no account omit to ascent the Acro Corinthus, even at the expense of waiting some time for a clear day The view is equally splendid in winter or in summer

The Isthmus of Corinth

The celebrated tract of limestone rock which connects the Peloponnesus with Northern Greece, and unites two chains of lofty mountains, is about 10 m in length Its width at Corinth is nearly as much, but at its N extremity does not exceed 4 m Near this point the small bay of *Lutraki*, on the W is joined with the little, secure, harbour of *Kalamaki* on the E by

an excellent road, the highest elevation of which is probably not 100 ft above the sea Kalamaki consists of store-houses, wine-shops, stables, and a very fair small *khan*, where provisions may always be found At these harbours the steamboats, from Corfu and Athens, meet thrice a week, going either way, and regular stations have been built The scenery is monotonous, but not without beauty The Isthmus and Peloponnesus lie stretched before the traveller like a map in relief The hills stretch in wavy undulating lines, broken by an occasional heath or moor, till terminated by the sea E and W, or by the loftier mountains of Peloponnesus to the S The vegetation is scanty, and almost the only tree is the famous Isthmian pine (*P Halepp ensis*)

Six m to the E of Corinth, on the Saronic Gulf, is *Cenchreæ*, where St Paul made his vow (Acts xviii 18) Here, too, a year after the martyrdom of St Paul, and by the treachery of the same emperor, perished Corbulo, one of the greatest generals of his age (A D 67)

The remains on this little cove are chiefly of Roman brickwork The so-called *Bath of Helen* is a stream of clear, tepid, saline water, gushing from a rock a few feet above the sea It is hardly worth the traveller's while to diverge from the direct road between Corinth and Kalamaki Leaving Cenchreæ on the rt, and passing through the village of *Hexamili*, which gave its Byzantine name to the Isthmus, we reach, at ¾ mile S E of Kalamaki, the site of the famous *Isthmian Sanctuary* It is a level spot, of an irregular quadrangular form, and contained a temple of Poseidon, a Stadium, and other buildings connected with the great Panhellenic festival celebrated here The Sanctuary was surrounded on all sides by a strong wall, which can still be clearly traced, the enclosure is about 640 ft in length, its breadth varies from 600 to 300 ft Pausanias's account of the Isthmian Sanctuary is brief and unsatisfactory The first modern traveller who noticed the Isthmian ruins was Wheler, who discovered them after Spon's departure No further account of the site appeared until Dr Clarke's, written nearly 130 years later Fifty years later, Mr W G Clark published an interesting notice of the site, accompanied by a plan, in his "Peloponnesiaca" The existing remains consist of the ruins of a theatre, of a Stadium, and of the Sanctuary walls Excavation, which has never been attempted here, would probably produce valuable results

The N portion of the walls which surrounded the Isthmian Sanctuary belonged to a line of fortification, which extended at one period across the Isthmus This wall may still be traced in its whole extent, from the Bay of Lechæum to the Bay of Schœnus (*Kalamaki*) At what period it was erected is uncertain The first Isthmian wall mentioned in history was that thrown up by the Peloponnesians, when Xerxes was invading Greece But this was a work of haste, and could not be the same as the massive wall with towers, of which remains are still extant Moreover, it is evident from the military operations in the Corinthia, recorded by Thucydides and Xenophon, that in their time the Isthmus was not defended by a line of fortifications It is not till we come to the period of the decline of the Roman Empire that we find mention of the regular Isthmian wall, which was then considered to be an important defence against the invasion of the barbarians It was restored by Valerian, by Justinian, and by the Greeks against the Turks in 1415, destroyed by the Turks, it was rebuilt by the Venetians in 1463 It was a second time destroyed by the Turks, and by the treaty of Carlowitz (1699), the remains of the old walls were made the boundary-line between the territories of the Ottomans and those of the Venetians

The great strength of this position in combination with the Acro-Corinthus has been dwelt on at length by Sir Charles Napier, who sketched out a fresh scheme of defence He was also, as already stated, a strong advocate for the canal mentioned below

At a short distance N of the Isthmian wall was the *Diolkos*, a level

road, upon which small vessels were drawn on rollers from one sea to the other. The idea of cutting a canal across the Isthmus was frequently entertained in antiquity, from the time of Periander to that of Nero, but Nero alone actually began the work The commencement was celebrated (A D 67) with great pomp, the Emperor cutting out part of the earth with his own hands with a golden spade But only a length of 4 stadia was accomplished when he was obliged to give it up in consequence of the insurrection of Vindex in Gaul The canal was commenced upon the western shore, close to the Diolkos, and traces of it may still be seen It has now little depth, but it is 200 ft wide, and may be traced for about 1200 yds In 1881 German surveyors, acting under the orders of Gen Turr, examined the Isthmus with a view to cutting a canal through it The results of the survey were satisfactory, on 4th May 1882 the first cut for the new canal was made by the King of Greece, and the project of Nero is now in a fair way to be at last realised

Kalamaki —Some slight remains, near the modern village, indicate the site of the anc *Schœnus*, which gave its ancient name to this port Here will be found the steamer to the Piræus

The voyage thither is pleasant and interesting Megara and Salamis are to the l, Ægina to the rt, and an amphitheatre of mountains extends all around The battle of Salamis was fought in the narrow strait between the island of that name and the mainland of Attica After a passage of about 4 hrs the traveller enters the port of Piræus

On arrival, the steamer is immediately boarded by a multitude of boatmen and *laquais de place* (here styled *dragomans*), indeed the latter often meet the steamer at Lutraki The traveller should select his hotel beforehand, and wait quietly until its representative appears, or at least make sure that he has got the right man, as it is a common trick to carry off the traveller to another hotel under pretext that the one he has selected is full, closed, unhealthy, or the like Pass ports are very rarely demanded, nor are the Custom-house regulations strict

PIRÆUS (Pop 21,618) *Inn H d'Angleterre* is said to be fairly clean and respectable, but the traveller is strongly advised to make his sojourn at the Piræus as brief as possible Passengers leaving by the French steamers, however, are generally obliged to pass the night at the Piræus, as the steamers only stay 2 hrs in harbour, and persons remaining in Athens until their arrival would run the risk of not being on board in time

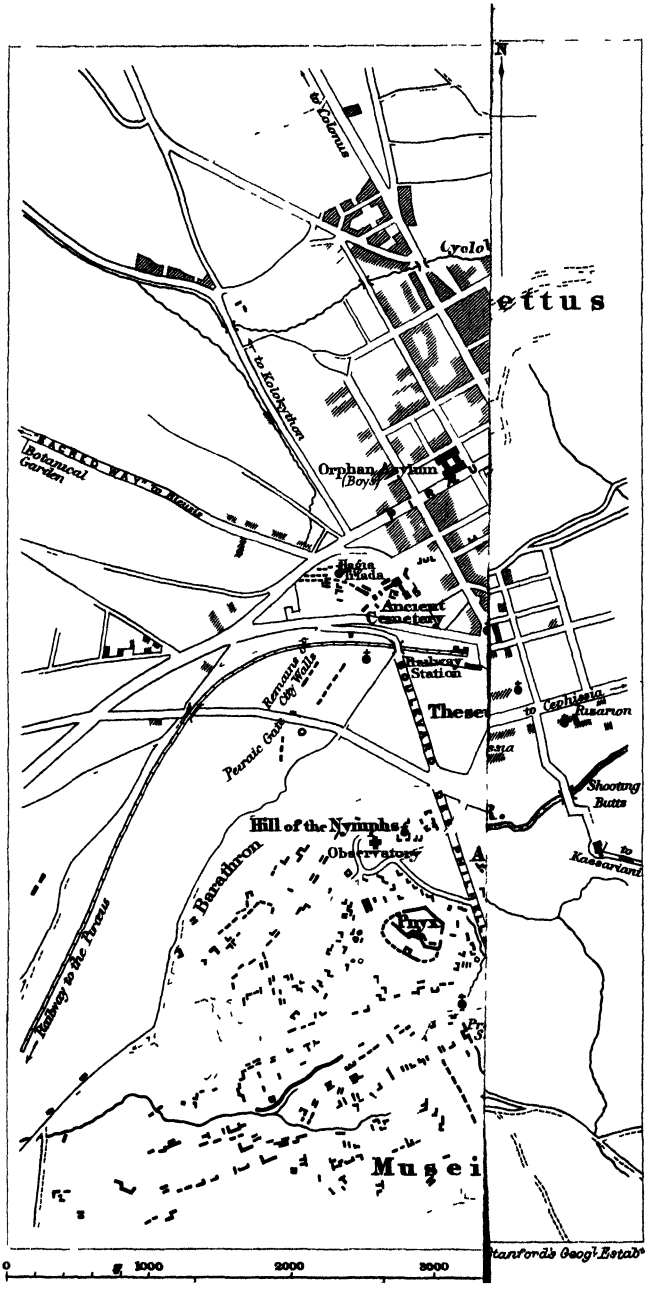
The carriage-road to the capital is 5 m long, and follows the line of the most northern of the *Long Walls*, of which the foundations are visible Although there is a railway, the traveller will generally find it more agreeable and convenient to take a carriage at the quay, and drive straight to his hotel in Athens The railway station—opened in 1869—is dirty, inconvenient, and some distance from the port, trains leave for Athens every hour, from 4 30 A M to 12 30 P M in summer, and from 6 30 A M to 11 30 P M in winter There is a branch line to *New Phalerum* (see Rte 2), which the trains follow in the afternoon

British Consul —Charles Merlin, Esq

The modern town of Piræus has sprung up since 1834 It contains numerous warehouses and manufactories, but no good shops There is a public garden laid out by the French soldiers during the occupation, where a band plays generally on Sunday, and on one other afternoon in the week In the Communal School is an interesting small museum

The *Harbour* is safe and deep, there may generally be seen anchored in it 3 or 4 foreign men-of-war, besides a host of merchant vessels and small trading craft of the country The only difficulty is in entering between the two ancient moleheads

The Piræus owed its mediæval and modern names of Porto Leone (*Turkish* Aslan Limani) to a colossal lion of white marble, which Spon and Wheler observed on the beach at the head of the harbour. The Romaic name of


N
Colonus
Lyceum
ettus
to Kolokythou
Botanical Garden
Orphan Asylum (Boys)
Ancient Cemetery
Railway Station
Thesei
to Cephissia
Rusarion
Peiraic Gate
Shooting Butts
to Kassariani
Hill of the Nymphs
Observatory
Pnyx
Barathron
Railway to the Piraeus
Musei
0
1000
2000
3000
Stanford's Geogl Estab.

Porto Draco has the same origin—δράκων signifying in that language not a dragon merely, but any monster Eleven years after Spon's visit (in 1687), Morosini carried it off to Venice as a trophy of his victory, when it was assigned its present position at the gate of the Arsenal Although long absent from Greece, this lion is so curiously and indisseverably connected with its original home, that it can no more be omitted from a notice of Attica than the Elgin marbles The lion has been pronounced by competent critics to be in the highest style of Attic art, but the great interest of the monument is the celebrated Runic inscriptions engraved on it, which, long a mystery to the learned world, were at last, in our own time, successfully deciphered by the great Danish antiquary, Rafn, who has identified the inscriptions with that "Memorial" (*merki* or *minni*) celebrated in the ancient Icelandic sagas as serving to commemorate the exploits "at that burgh in the south" (viz Athens) of the great Norse hero, King Harold Hardrada, who, *circa* 1040, when in the service of the Byzantine Emperor, suppressed a rebellion at Athens, and 26 years later fell at the battle of Stamford Bridge (Yorks), the last victory of our Saxon monarchy before its final overthrow at Hastings 19 days later The two inscriptions are in serpentine folds, as is common with ancient Runes, they run as follows—on the lion's left shoulder —

"Hakon, combined with Ulf with Asmund and with Orn, conquered this port [the Piræus] These men and Harold the Tall imposed [on the inhabitants] large fines on account of the revolt of the Greek people Dalk has been detained in distant lands Egil was waging war, together with Ragnar, in Roumania and Armenia"

On the lion's right shoulder —

"Asmund engraved these Runes in combination with Asgeir Thorleif, Thord, and Ivar, by desire of Harold the Tall, although the Greeks on reflection opposed it"[1]

The ancient topography of the Piræus will be discussed in conjunction with that of its neighbouring port towns in Rte 2 We now proceed to ATHENS (see Rte 2)

[1] For further information the reader is referred to Rafn's *Inscription Runique du Pirée*, Copenhagen, 1856, or to the notice of it (*Quar Rev*, vol cxxxv p 168), from which the above translations are quoted

ROUTE 2

ATHENS

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Hotels —The three principal hotels are all situated in the *Place de la Constitution* (the Palace Square) All can be highly recommended, and there is little to choose between them The following are their names in alphabetical order

H d'Angleterre —At present the largest and best situated hotel in Athens Enlarged and reopened 1878 Well managed, and good service, but *cuisine* indifferent General saloon, reading, billiard, and smoking rooms Baths Is frequented by Cook's and Gaze's tourists *N B* —The best rooms are those on the E side

H des Etrangers —The oldest established hotel in Athens Comfortable house, attentive landlord, good service *Cuisine* said to be the best in Athens Much frequented by English travellers Public rooms very limited, excellent baths *N B* —The largest and best rooms are in the *Succursale* opposite, also facing the Palace Square

H de la Grande Bretagne —Large and well situated Spacious, handsome suites of rooms Management and service indifferent, *cuisine* good There is an extra charge for the larger rooms, which, however, are usually let separately as sitting rooms Prices should be fixed before engaging apartments, as complaints of overcharges appear to be more frequent at this hotel than at the others *N B* —All the best rooms face to the square, those to the back of the house are very undesirable

At all the above hotels the terms are the same, viz 12 frs a day, exclusive of wine, fire, and attendance [1] No reduction is made for travellers who do not take their meals in the hotel For *servants*, board and lodging 5-6 frs a day These hotels are all supplied with the *Times*, *Journal des Débats*, *Neue Freie Presse*, *Allgemeine Zeitung*, and *Levant Herald*

Respectable *second-class* hotels are —

H de Marseille (late *New York*), Rue d'Éole Students may find this hotel convenient from its proximity to the principal museums Terms 10 frs a day, exclusive of wine and attendance, room, without board, 3 frs a day, dinners, by the head, or *a la carte* Reduced terms by the month

H d'Athènes (late *de Byzance*), Place de la Constitution, is said to be rather inferior to the preceding, but quite respectable, and much frequented by Germans Same terms as above

At both these hotels travellers can hire rooms separately, and pay for their meals *a la carte*

Of course the traveller should only resort to either of these inferior hotels in the event of those in the Palace Square being full, which, during the season (Feb –April inclusive) is often the case

Besides the above there are a large number of inferior second-class inns, of which the *H d'Attique*, the *H de la Grèce*, the *H d'Égypte*, the *H de France*, and *H de la Couronne*, are said to be fairly clean and respectable, but none of them are suited to English travellers

Dragomans and Valets de place (see also remarks in GEN INTROD D) Each hotel has its own Terms 7 frs a day, more is often asked, but should never be given It is not obligatory to take a dragoman belonging to the hotel if another is preferred The really clever dragomans are now all either

[1] Although 12 frs is the usual charge, inferior rooms may be had as low as 10 frs, while an increase of charge, in the same proportion, is made for the larger rooms

dead or superannuated, and there is therefore little ground for preference among those remaining As local guides these men are generally more in the way than useful The following are the names of a few of the best —

Alexander Anemoyanni, an intelligent and trustworthy guide, honest in his charges He was fully cleared of all complicity in the disaster of 1870, and can be highly recommended

Angelo Melissino, a very capable and intelligent guide, but said to be rather grasping

Tommaso, called *il Maltese*, fairly satisfactory, but not always trustworthy in his charges

All these men speak English, French, and Italian, in a measure, and can point out the principal objects of interest, but it is scarcely necessary to add that they have no real knowledge of the antiquities, etc

Hackney Carriages —The principal stands are in the Place de la Constitution and the Place de la Banque The street carriages of Athens are clean and comfortable two-horse landaus There is no published tariff, but the usual charges are as follows, within the city bounds From 6 A M to 2 P M 2½ frs the hr From 2 to 8 P M , 3 to 3½ frs the hr

After 8 P M , or for the country, by special arrangement

N B —In winter, unless secured beforehand, street carriages are seldom procurable after 9 P M

Charge by the day 20 to 25 frs , when settled by previous arrangement Extra charges on Sundays and festivals

The following table will give some idea of the charges for the principal excursions, premising, however, that a separate bargain must in each case be made by the traveller beforehand

Marathon and return,	4	horses,	Frs	50	to	70
Megara	,,	,,	4	,,	,,	50	,,	60
Pentelicus	,,	,,	2	,,	,,	20	,,	25
Cephissia	,,	,,	2	,,	,,	15	,,	18
Tatoi	,,	,,	2	,,	,,	40	,,	50
Eleusis	,,	,,	2	,,	,,	18	,,	20
Bari	,,	,,	2	,,	,,	20	,,	25
Tholus of Menidi	,,	,,	2	,,	,,	12	,,	14

These prices do not pretend to absolute precision, but represent a fair average of the usual scale of charges

Saddle-Horses (usually very bad), can be hired through any of the hotels Usual charge 10 frs per diem

Passports — Seldom absolutely required, but should always be kept ready in case of need, or unpleasant consequences may result Generally the Post Office will not give up letters save on exhibition of the passport

On arrival at any of the hotels the traveller is required to inscribe his name in a book subject to police inspection

On departure for Russia or Turkey the traveller must on no account omit to have his passport *visé*

Foreign Ministers and Consuls —

British Minister, F C Ford, Esq , C B *British Consul*, C L W Merlin, Esq

Austrian Minister, Prince de Wrede

French Minister, Comte de Mouy *French Consul*, M G Laffon

German Minister, Baron de Brincken *German Consul*, M Oberg

Italian Minister, Marchese Curto passi *Italian Consul*, Cav B Berio

Russian Minister, Le Chamb N Chichkine *Russian Consul*, M H Henrichsen

Turkish Chargé d'Affairs, Tewfik Bey *Turkish Consul*, M Axelos

American (U S) Minister Res and Consul General, E Schuyler, Esq

For all questions connected with passports, etc , application must be made to the Consul merely When there is no Consul, the *Chancelier de Légation* is the proper person to address

Bankers — Besides the National Bank of Greece and the Ionian Bank (the latter under English management), there are several foreign and Greek banking firms at Athens The English traveller will of course deal with the correspondent of his London banker Should he intend making a prolonged stay in Greece his best plan will be to have an account opened in his name with the Ionian Bank (See also remarks in GEN INTROD E)

Post Office —Greece is included in the Postal Union , the stamp used is that of 25 lepta , postcards are also in use since 1880 The Post Office is in

the Rue du Lycabette, opposite the Parliament House

The mail days are at present as follows —

Departures —For Western Europe, America, and China, on Tues , viâ Brindisi (slow), on Thurs , viâ Marseilles , on Fri , viâ Brindisi (quickest), on Sun , viâ Brindisi or Trieste Mail bags closed at 6 P M on Tues and Thurs , at 6 A M on Fri , and at noon on Sun [1] Registered letters must be given in one hour earlier in each case

N B —The Piræus mail bags are closed 1½ hr later in all cases

For Constantinople, Russia and Persia, on Tues , Wed , Fri , and Sat Hours of closing vary

For India and Australia, via Brindisi on Fri (this is in time to catch the P & O steamer) Box cleared at 6 A M

For Alexandria, on Sat

For Syria and Cyprus, on Wed , once a fortnight

For Sicily (direct), on Fri Box cleared at 6 A M

For Syra and Archipelago, daily

Inland post to all parts of Greece daily

Arrivals —From Western Europe, America, and China, on Mon , Wed (2 mails), Thurs , and Sat

Hours of arrival very uncertain

From Constantinople, Russia and Persia, on Sun , Mon , and Fri

From India and Australia, viâ Brindisi, on Wed afternoon

From Alexandria on Fri

From Syria and Cyprus, every alternate Tues

From Syra and Archipelago, on Sun , Mon , Wed , Thurs , Fri , and Sat

From Sicily (direct), on Fri

Inland post from all parts of continental Greece daily

There are no branch post offices in Athens Postal pillars (blue) have been erected since 1883, but are of doubtful security Owing to the difficulty of deciphering English names at the "Bureau des postes restantes," travellers will do well to have their letters addressed to their hotel

Electric Telegraph — The office is in the same building as the post office. Messages in English, French, Italian, German, etc , despatched to every part of the world *Inland* messages must either be written in Greek or, if in a foreign tongue, in the Greek character This precaution is not, however, required for intercourse between any of the large commercial towns, at all of which offices the Latin character is familiar The following is the Tariff of charges, all payable in drachmæ The rate of charge for a telegram of 20 words is one drachma to any telegraph station within the Greek kingdom, with the following exceptions, viz — Zante, Cephalonia, Ithaca, and Spetza, 2 dr Tenos, Andros, and Cythnus, 3 dr , Syra and Corfu, 4 dr

All foreign telegrams are charged by the word, including the address Whatever the number of words be, an additional tax of the price of *five words*, plus 30 lepta, is added, in accordance with the regulations of the Telegraphic Conference

	DRACHMÆ	LEPTA
GREAT BRITAIN and IRELAND, viâ Zante Otranto	—	67
GIBRALTAR, viâ Zante Otranto	—	73
MALTA ,, ,,	—	59
CYPRUS, viâ Chio Tchesmé	—	66
HELIGOLAND, viâ Zante Otranto	—	72
CANADA, NEWFOUNDLAND, NEW BRUNSWICK CAPE BRETON, via Brest or London	—	72
BRITISH COLUMBIA, viâ Brest or London	8	—
WEST INDIES	12	52
EAST INDIES, *stations west of Chittagong*, viâ Zante or Syra Crete	6	72
viâ Chio Tchesmé Fao	6	10
,, ,, *stations east of Chittagong*, via Zante or Syra Crete	7	02
viâ Chio Tchesmé Fâo	6	45
ADEN, see ARABIA		
AUSTRALIA	15	48
NEW ZEALAND	15	78
Austria, exclusive of Hungary and Bosnia	—	50
Hungary	—	55
Bosnia and Herzegovina, viâ Zante Otranto	—	61

[1] Only *ready stamped* letters and papers can be received on Fri morning All others must be consigned the previous day before 6 P M

	DRACHMÆ	LEPTA
Bosnia and Herzegovina, viâ Chio Tchesmé	—	84
Belgium, viâ Zante Otranto	—	49
Denmark ,, ,,	—	66
France and Corsica ,,	—	54
Algeria and Tunis ,,	—	68
German Empire ,,	—	54
Italy ,, ,,	—	36
Portugal ,, ,	—	73
Spain ,, ,,	—	69
Sweden ,, ,,	—	74
Norway ,, ,,	—	76
Switzerland ,, ,,	-	47
Netherlands (exclusive of Luxemburg)	—	49
Duchy of Luxemburg	-	59
Turkey in Europe (*coast stations*), viâ Chio Tchesmé	—	48
Turkey in Europe (*coast stations*), viâ Zante Otranto Vallona		54
Turkey in Europe (*inland stations*), viâ Chio Tchesme	—	72
Turkey in Europe (*inland stations*), viâ Zante Otranto Vallona	—	54
Turkey in Asia (*coast stations*), viâ Chio Tchesmé	—	43
Turkey in Asia (*inland stations*), viâ Chio Tchesme	—	72
Chios ,,	—	30
Samos, Rhodes, and Mitylene, viâ Chio Tchesmé	—	60
Crete, viâ either Syra direct or Zante	—	78
Montenegro, viâ Zante Otranto	—	61
,, via Chio Tchesmé	—	98
Servia, viâ Zante Otranto	—	61
,, viâ Chio Tchesmé	—	84
Bulgaria, viâ Zante Otranto	—	66
,, via Chio Tchesmé	—	84
Roumania, viâ Zante Otranto	—	61
,, viâ Chio Tchesme	—	98
Russia in Europe, via Zante Otranto	—	85
Russia in Europe, viâ Chio Cable and Odessa	—	90
Caucasus, viâ Zante Otranto	1	09
,, viâ Chio Cable and Odessa	1	14
Persia	2	70
Arabia, viâ Crete or Zante	1	47
Egypt (Alexandria), viâ Crete or Zante	4	50
United States of America,[1] viâ Brest or London		
California and Colorado	1	98
Georgia, Mississippi, and the Carolinas	1	38
Mexico, Matamora, and Washington	1	98
Pennsylvania, Delawarre, and Jersey	—	90
Virginia, Indiana, Ohio, and Missouri	1	14
New York	—	72
Brazil (Rio de Janeiro)	19	97
Japan	16	80

[1] All telegrams for the American Continent are subject to a double tax (60 lep)

English Church —The English Church at Athens owes its foundation to the late C H Bracebridge, Esq of Atherstone, Warwickshire, who resided much in Greece Subscriptions were raised in England, and unceasing efforts made until the edifice was completed The church was commenced in 1840, and was consecrated, by the Bishop of Gibraltar, on Easter Sunday, 1843 It is a neat building, in the rue des Philhellènes Divine service is held every Sunday (at 10½ A M), and on the principal church festivals from October to June Painted windows have been erected to the memory of Sir Richard Church and Mr Frederick Vyner Observe lying on the ground by the door the gravestone of the eminent Italian artist Lusieri, Lord Elgin's agent

As there is no endowment nor provision for the current expenses and repairs, the Trustees depend chiefly upon the liberality of occasional visitors, for whose accommodation the church was mainly erected, the number of residents in Athens, who are members of the Church of England, being extremely small A list of subscriptions may be seen at the Ionian Bank The annual subscription for a sitting is 25 drachmæ —*Chaplain* —The Rev J B d'Arcy, M A

Lutheran Church —Strangers will generally be admitted without difficulty to the *King's Chapel* in the palace, where service is celebrated every Sunday morning for his Majesty and the resident Protestant Germans, who form a rather numerous body in Athens

The Protestant Cemetery is situated near the Stadium Bridge of the Ilissus The majority of the persons interred here are Germans, but there are also some English, including the distinguished historian of Greece, George Finlay, whose tomb is surmounted by an excellent portrait bust, the work of the Greek sculptor Brutos Among the Germans buried here, is H N Ulrichs, the able topographer of Athens and Delphi

In former days our countrymen were generally interred in the Temple of Theseus (see below)

Roman Catholic Church, St Denis, a large unfinished building in the rue de l'Université Service on Sundays and other festivals at 10 A M A small mosque near the gate of the Agora is also used as a R C chapel

The R C burial-ground forms part of the Greek cemetery (see below)

Club —There is a very fair one called the *Athenian Club*, occupying a handsome suite of rooms in the Maison Melas, Place de la Banque Strangers are admitted on the conditions named in the three following articles, quoted from the "Rules and Regulations" —

"ART 22 Foreigners visiting Athens, or residing there, may be admitted to the club on being presented by a member, and after having received a ticket of admission from the secretary

"ART 23 Such tickets of admission are issued for a month For the first month they are delivered gratis They may be renewed for another month on prepayment for every renewal of 15 (fifteen) francs It is only upon delivery of the receipt of the treasurer for such prepayment that the secretary may sign the renewal

"ART 24 The member recommending a foreigner is answerable for every expense incurred by such foreigner in the club, as well as for any damage"

Theatres —Various temporary theatres give representations (in Greek) of indifferent merit during the summer months, and there is also a small French theatre (*opéra comique*) at New Phalerum

The only permanent theatre is the old opera house in the Rue Melinardi, at present closed for want of funds Even when open, good places are difficult to obtain, as all the best boxes are the permanent property of the original subscribers to the building fund Under the Bavarian dynasty the house was generally supplied with a good Italian *troupe*, but the present Court only encourages the light French opera of the school of Lecoq, etc Consequently the representations at the theatre of the capital have for long past been inferior to those at the theatres of provincial towns, such as Corfu, Patras, or Syra

A new theatre has been for some years in course of erection, but with little present prospect of completion

Theatrical announcements will be found in all the daily papers

Newspapers —These are very numerous, and generally short lived Their names and characteristics constantly vary, and they seldom display any marked literary ability The principal daily papers, with their times of publication, are at present as follows —The *Hora* (morning), the *Palingenesia* (afternoon), and the *Ethnicon Pneuma* (evening), all of which have been established some years Two French papers also appear weekly Several very respectable semi-literary papers are also published, but none calling for special remark

Any Englishman having the usual knowledge of ancient Greek will be able, after short practice, to read the Athenian papers with ease, however little he may comprehend the language when spoken

MEDICAL MEN

Physicians —There are upwards of seventy medical men in practice at Athens, but none of especial eminence The following are the names of the principal ones —

M Jean Vouro, physician to his late Majesty King Otho, of great experience, attends consultations, etc, but has retired from general practice MM Pretenderi and Maccas, physicians in ordinary to the King MM Soutzo and Zochios are well spoken of by those who have employed them, and MM Zini, Aiginites, Demetrios, Georgantas, Orphanides, Galvani, and Maratas (director of the Military Hospital), are also all much employed

Surgeon —M Areteo, well recommended

Oculist —M Anagnostaki, member of many foreign medical societies, and of acknowledged eminence

Dentist (American) —Dr Agabey r Xenophon, is much employed, and can be highly recommended At home daily (Sundays excepted), 9 12 A M and 2 5 P M.

TEACHERS

Of Dancing, M Valassi

Of Drawing, Sig V Lanza, a Venetian artist of great talent To be heard of at the Polytechnic school, 1 de Patissia He is favourably known for his beautiful views of Athens in water colour

M Émile Gilliéron (Swiss)

M Brutos, a clever Greek sculptor (r des Philhellenes), occasionally gives lessons in *modelling and sculpture* Terms moderate

Of French, M Brissot, M Poujoole, M Philippe, M Potin

Of German, for *advanced pupils* Dr Deffner of the German Archæological Institute, author of various philological tracts, an able and excellent master

For *beginners* Mme Hoffmann, M Manoff The latter is a Swede and also gives lessons in his own language

Of *Modern Greek*, Dr Deffner (see above) is a thorough classical scholar, who has devoted many years to the special study of Mediæval and Modern Greek in all its forms and dialects

For ordinary purposes, M Kalogeropoulos will be found a very satisfactory master

Of Italian, Sig Frabasile

Of Music, M Holstein, a first rate pianist and excellent instructor in the theory of music Others are Sig Fabbrichesi (piano and singing), Sig Mascarone (singing), Sig Stancam piano (piano and singing), M Lambiri (piano)

Of Riding, M Kyriakos, long at the head of the Royal Stables, where he is to be heard of Speaks German

Of Turkish, M Gregoriades, to be heard of at the Turkish Consulate

TRADESPEOPLE, ETC

Agent for English Steamers, for transmitting parcels to England, etc — Marino, 1 d'Hermès

Dealer in Antiquities, old lace, bric à brac, costumes, photographs of celebrities, etc, at the sign of "The Minerva,"—a very miscellaneous collection

For antiquities of a *higher class*, see below

Travellers desiring to purchase antiquities of value should obtain the advice of some resident in Athens, as there is a superior class of collectors,[1] who, while not ostensibly dealers in antiquities, are very willing to dispose of their possessions when a good opportunity occurs

In purchasing antiquities from the common dealers travellers should be ware of forgeries, now very abundant This caution applies especially to coins, vases, and terracotta statuettes, in all of which an active traffic of forgery is carried on

It is also necessary to remind intending purchasers that a law exists prohibiting the removal of *all objects of antiquity* (however insignificant) from the kingdom, under penalty of fine and confiscation Travellers who have antiquities with them should, therefore, consult some person in Athens as to the safest course to pursue

For Coins, Tanagra Terracottas, and Rhodian Ware — P Lambros Prices very high and valuable His collection of the *coins of the Frankish dynasties of the Levant* (not for sale) is said to be unique

Bakers (German) —Liebert, opposite ch of St Theodore, Schick, r du Stade

Booksellers —Karl Wilberg, 1 d'Hermes, is well supplied with current French and German literature, as well as with most modern standard English works on Greece Tauchnitz edition, maps, and handbooks kept in stock M Wilberg is always obliging in affording information and assistance to travellers Another well-supplied foreign bookseller is Charles Beck, same street Both shops very good For *Greek* books, Coromilas or Antoniades, both in the r d Hermès Greek books are

[1] M Rhoussopoulos, Professor of Archæology in the University of Athens, has an interesting collection of vases, terracottas, coins, gems, etc (see below, under *Museums and Collections*), which he is always willing to show to travellers Although the more important specimens are seldom for sale, he also has a number of miscellaneous antiquities to dispose of His charges are moderate, and the traveller may have the satisfaction of knowing that anything purchased is undoubtedly genuine

generally dear, and the booksellers are seldom trustworthy

Bookbinders —All good, and can be recommended in the order in which they are named Pentefris, r d'Euripide, can be thoroughly recommended for careful and good workmanship, Armenotopoulo, r du Stade (opposite the Chamber), also good, and works more expeditiously, Panayiotopoulo, rue d'Euripide, Conrad Wurlisch, to be heard of at Wilberg's, very fair, and prices extremely moderate

Boot and Shoe Makers —Zoiopoulo and Vitali, rue d'Éole Greek boots and shoes are exceedingly bad, and the traveller should as far as possible avoid purchasing either

Casts from the Antique —Nap Martinelli, r de Patissia

Coiffeurs and Perfumers —None good Those employed by the Court are Auguste Faucony and Jules Lepoin tevin, both in the r d'Hermès

Charge for dressing hair from 5 frs upwards For daily attendance 60 frs the month

Cafés —Solon, Place de la Concorde, Yannopoulo, Pl de la Constitution

Chemists — Leonidas Vassilio, r d'Hermès, (opposite the H d'Angleterre), an old established and careful pharmacy Olympios (same street lower down) has a greater variety of foreign medicines, perfumes, etc

As a rule, it is better not to entrust *English* prescriptions to the local chemists, as they have great difficulty in deciphering them All such should be sent to Messrs Canzuch, Pharmacie Britannique, Grand Rue de Pera, Constantinople, who will make up and despatch any medicines by return of mail They also keep Homœopathic medicines

For *Mineral Waters* — Demetrio Vassilio

The ordinary table waters (Apollinaris, etc) are not procurable in Athens

Homœopathic Dispensary —J Phocazenos, r St Constantin, No 29, is agent for Epps' Homœopathic medicines

Confectioner —Solon, Place de la Concorde, noted for his ices, the best in Athens.

Dressmaker and Milliner — Desseigné, late Lizier, Court dressmaker, Pl de la Concorde, near Cafe Solon, can be highly recommended Laces, French gloves, *chaussures*, and perfumes kept in stock

Drapers —Tzatsos, Philippe Frères, Brindisi, all in the r d'Hermès See also *Haberdashers*

Gardeners and Florists —Fasulli and Chisholm, nursery gardeners at Koloky thou (1 m from Athens), can be highly recommended

Grocer and Italian - Warehouse — Colas, r d'Éole, keeps English stores, tinned meats, preserves, biscuits, sauces, curry powder, hams, soups, etc

Haberdashers —Heracleon and Gaballas, r d'Hermes Gaballas, same street higher up

Hatter —Joseph Gatt, r d'Éole

Jewellers —Spilliopoulo, r d'Hermès Marango, same street These only keep ready-made articles imported from abroad

Working Jewellers and Silversmiths —Ligieri, r d'Hermès, Ludwig Pachler, r Colocotroni, who is also a seal engraver

Livery Stables —There are no good livery stables in Athens, as it is the custom of the job masters to send such carriages as are not let by the month on the stand as hackney carriages Carriages may be hired by the month for from 350 to 500 drachmæ This includes use in the evening

Leather and Fancy Articles —Rudolph Mayfahrt, r d'Hermès

Lithographer — Geo Kohlmann, r du Stade

Lace (old), see above, *Antiquities*

Lace (gold), a *specialité* of Athens, to be procured at the *Ergasterion* (see p 182)

Locksmith and Metal worker —Peter Moser, r du Stade, close to the Ionian Bank This is the only shop in Athens where *English locks*, etc, can be repaired

Music Shop and Piano Hire —Marchetti, r du Parlement

Optician —Giuseppe La Barbera, r d'Hermes (close to ch of Kapni Karea)

Photographers.—For *Portraits*, Mora

ites, 1 d'Éole Cartes de visite, 15 frs the dozen Cabinet size, 30 frs ditto

Moraites keeps in stock a large collection of photographs of peasants in the national costumes of the various provinces, he has also a small collection of carefully executed views

For *Views*, Constantin Athanasio, r d'Hermès (opposite the H d'Angleterre), has the largest collection of photographs of scenery, public buildings, sculpture in the museums, etc Prices, 1, 1½, and 3 frs according to size

For *Antiquities and Archæological details*, Romaides Freres, 1 d'Hermès MM Romaides are the photographers employed by the German Archæological Commission, the German Arch Institute, etc Complete sets of photographs of the Mycenæ Jewellery are kept in stock and may be purchased for about £5

Restaurants —These are numerous, but mostly of an inferior class The *H des Etrangers*, which supplies most of the ball suppers in Athens, also sends out dinners

Saddlers —Dippel Freres, 1 du Stade

Stationers —Hagei, opposite the H d'Angleterre, Marino, also in the 1 d'Hermès, the latter keeps English and French goods

Tobacco and Cigars —Lieven, 1 du Stade For Turkish and Greek tobacco, Anghelidi, Place de la Constitution The finest Turkish tobacco comes from Salonica, while the best Greek is that grown at Argos

Upholsterers —Leopold Hayman, 1 du Stade, Stangl, close to ch of St Theodore

Watchmakers —Marango, 1 d'Hermes, Lickert, same street, Henri Mauffly, r d'Éole, Nicolaivich, same street

Wine-Merchant and Brewer —Solon, r St Constantin

Public Festivals in Athens and its Environs

New Year's Day (13th Jan n s)—Te Deum in the cathedral, at which the Court, the Diplomatic Corps, and the Ministers, etc, are present, generally followed by a review of the garrison There are no special ceremonies

Epiphany (18th Jan n s)—Ceremony of the Blessing of the Waters Very interesting, though not so impressive as the same ceremony at St Petersburg or Constantinople It is performed by the Archbishop of Athens at the principal reservoir at the foot of Mt Lycabettus A cross is thrown in, when there is a general rush to secure it Special privileges attach to the successful diver At seaboard places the cross is thrown into the sea

First Day of Lent —This is always a Monday in the Greek Church, and is celebrated by very merry and un Lenten festivities around the columns of the Temple of Jupiter Crowds of peasants come in from the country in their gayest attire for this festival, and the scene at "The Columns" is one no traveller should miss There is little doubt that these Lenten dances represent some ancient festival, and various attempts have been made to establish its identity The Archbishop of Athens annually launches the thunders of his anathema against the festival, and all who take part in it, but with little perceptible result An excellent account of the festival, as it existed in its prime, will be found in Lord Carnarvon's "Athens and the Morea"

All Souls (12/25 Feb)—On this day, almost the entire population repair, with offerings, to the cemeteries, where a service is held for the souls of the Dead, similar to that celebrated in R C countries on 2nd November It is called the "Sabbath of Souls" (Ψυχοσάββατον), and is observed with much solemnity The traveller should visit the principal cemetery (near the Ilissus) during the forenoon of this day,

Lady Day (6th April n s)—For more than half a century the festival of the Annunciation has been observed as the *official* anniversary of the commencement of the War of Independence There is a Te Deum, as on New Year's Day, but no other special ceremonies. It is, however, a good opportunity of

seeing the costumes of the country, as the peasantry usually flock into Athens in large numbers

Maunday Thursday — Ceremonies, similar to those of the Roman Church, are held in the cathedral at 9 P M

Good Friday —The principal ceremonies again take place in the evening, and resemble those of Thursday, but are usually followed by a procession through the town

Easter Eve —This is the crowning ceremony, and the one on which most care and pomp are bestowed The service in the cathedral is attended by the Court, the Ministers, and the entire official population of Athens At an interval in the ceremony the entire congregation, headed by the king and queen and a military band, quit the church and walk in procession (carrying lighted candles) through the streets of Athens After a long circuit, they return to the church for a final chant to hail the arrival of Easter Only the humbler members of the procession are zealous enough to follow it to the end of its wanderings,—most of the dignitaries usually make their escape during its progress, so the traveller may be content with seeing the first start The scene is attended by the usual disagreeable concomitants of such ceremonies, viz bad air, dust, and dripping candles Immediately after midnight the noise of the discharge of crackers, pistols, and petards, to celebrate the arrival of Easter, becomes perfectly deafening Accidents from these causes are frequent, and no Easter passes without some persons receiving serious, sometimes fatal, injury

Easter Day —There are no special ceremonies

Easter Tuesday —On this day the peasants assemble and dance before the temple of Theseus (see below) On the same day there is a highly picturesque festival at the Albanian village of Megara Few other Greek festivals retain so many characteristic elements at the present time The costumes are gay in the extreme, and the maidens all appear wearing their dower in the orthodox Albanian style. The traveller who happens to be in Athens at the festivals of Easter or the Assumption (when a similar display takes place) should on no account omit a visit to Megara

May Day (13th May n s)—On the previous evening the greater part of the Athenian youth go a Maying to the olive wood, where flaming heaps of pitch and shavings light up every cottage and tavern After much harmless junketing, they return home early on May morning, when the lintel of every door in Athens is decorated with a wreath of leaves or flowers

St John's Day (6th July n s)—This saint's festival is celebrated in Greece, as elsewhere, by bonfires They form a highly picturesque feature blazing on the hills and in the olive woods

Lammas Day (13th Aug n s.)—Blessing of the Vintage A very pretty ceremony, but one which is not seen at its best in this part of Greece

The Assumption (27th Aug n s)—On this day there is a festival at Megara similar to that already described Excursion steamers leave for Tenos, where there is also a celebrated festival As, however, it offers little attraction to a stranger, and the steamers are nearly always both dirty and overloaded, we cannot advise the traveller to select that occasion for visiting the island

Christmas Day is with the Greeks, as with other Southern races, an exclusively religious festival No ceremonies of special interest mark the greatest festival of the year

Situation

The plain of Athens may be conveniently regarded as an irregular triangle bounded on two sides by mountains, and on the third by the sea, the coast of the Saronic Gulf forming the base of the triangle

The plain is enclosed on the W by *Mt Ægaleos*, on the N W by *Mt Parnes*, on the N and N E by *Mt Pentelicus*, and on the S E by *Mt Hymettus* On the S it is open to the Saronic Gulf

Athens is situated about 4 m inland,

and is itself partly enclosed by, and partly built upon a subordinate and almost isolated group of small hills rising from the plain The loftiest and most conspicuous of these is a conical rock (919 ft high), now called, from a chapel on its summit, St George, but as often known, by its classical appellation of *Lycabettus* By the older topographers, this remarkable hill was generally, but erroneously, identified with the *Anchesmus* of Pausanias Dr Wordsworth suggested that Anchesmus (a name which is used in no writer known prior to Pausanias) was a later name for Lycabettus Bursian, however, appears to have reconciled all difficulties by restricting the name Anchesmus to the *Turko Vouna* (=Turk's hills), a low ridge about 5 m long, which, trending N E from Lycabettus, is gradually lost among the outlying roots of Mt. Parnes Mt Lycabettus, according to a common observation, is to the Grecian capital what Vesuvius is to Naples, or Arthur's Seat to Edinburgh, from its summit Athens and its plain lie unrolled before the eye as on a map "S W of Lycabettus are four hills, all of which were included in ancient Athens Of these the nearest to Lycabettus is the *Acropolis*, or citadel of Athens, a square craggy rock, rising abruptly about 150 ft, with a flat summit of about 1000 ft long from E to W, by 500 ft broad from N to S Immediately N of the Acropolis is another hill of irregular form, the *Areiopagus* To the S W rises a third hill, the *Pnyx*, and to the S of the latter is a fourth hill, the *Museum*"—(*Smith*) On the E of the city runs the *R Ilissus*, joined by the *Eridanus* close to the site of the Lyceium, whence it flows in a S W direction to the sea, and on the W the *Cephissus*, which runs due S at the distance of about 1½ m from the city Both streams are almost exhausted by the heats of summer and the demands of irrigation Hence in the hot season the lower course of both these so called rivers is almost dry The prevailing colour of the plain when viewed from a height is during the greater part of the year tawny, except to the W, where a line of dark olive woods winds "like a large green river" (Mure) through the heart of the plain These olive woods, with their changing tints, form by no means the least striking feature in the landscape

The Athenian soil and climate exercised a distinct influence upon the character and habits of the city and its inhabitants, the most noticeable characteristics of both are alluded to by Milton, who wrote of Athens —

"Where on the Ægean shore a city stands
Built nobly, *pure the air and light the soil*

The influences of soil and climate also impressed on the architecture of Athens its leading characteristics

"The simplicity of the earliest public buildings at Athens is very remarkable Whatever their object, religious, political, judicial, or social, their character in this respect was the same, and it expressed itself by two properties, the one resulting from the nature of the Athenian climate, the other from that of the soil The beauty and softness of the climate, brightened by the colour of the atmosphere, and refreshed by the breezes of the neighbouring sea, naturally allured the inhabitants of Athens to pass much of their time in the open air Not only poetically, but literally, might the Athenians be described as

αει διὰ λαμπροτάτου
βαίνοντες ἀβρῶς αἰθέρος

For ever delicately treading
Through pellucid air
Eurip Med 829

To cover the head, even in the open air, was left to invalids and travellers Hence also we may in part account for the defects of their domestic architecture, the badness of their streets, and the proverbial meanness of the houses of the noblest men among them Hence, in the best days of Athens, the Athenians worshipped, legislated, and viewed dramatic representations, under the open sky

"These buildings, also, possessed a property produced by the Athenian soil Athens stands on a bed of hard limestone rock, in most places thinly

covered by a meagre surface of soil, from which the rock frequently projects, and is almost always visible, protruded like bones under the integuments of an emaciated body, to which Plato compares it Athenian ingenuity suggested, and Athenian dexterity has realised, the adaptation of such a soil to architectural purposes Walls were hewn in the rocky soil itself, pavements were levelled, tombs excavated, steps and seats chiselled, cisterns dug, and niches scooped Thus the city itself was *αὐτόχθων*, indigenous, as its earliest inhabitants were supposed to be"—*Wordsworth*

The following remarks by Sir Henry Holland are peculiarly just —"Those who expect to see in Athens only the more splendid and obvious testimonies of its former state, will be agreeably disappointed The Parthenon, the Temple of Theseus, the Propylæa, are individually the most striking objects, yet it may perhaps be added that they would have been less interesting singly than in their combined relation to that wonderful grouping of nature and art, which gives its peculiarity to Athens, and renders the scenery of this spot something which is ever unique to the eye and recollection Here, if anywhere, there is a certain genius of the place, which unites and gives a character and colouring to the whole Every part of the surrounding landscape may be recognised as harmonious and beautiful in itself, and at the same time as furnishing those features which are consecrated by ancient description, by the history of heroic actions, and still more as the scene of those celebrated schools of philosophy which have transmitted their influence to every succeeding age The stranger who is unable to appreciate the architectural beauties of the temples of Athens, yet can admire the splendid assemblage they form in their position, outline, and colouring, can trace out the pictures of the poets in the vale of Cephissus, the hill of Colonos, and the ridge of Hymettus, can look on one side on the sea of Salamis, on the other on the heights of Phyle Nowhere is antiquity so well substantiated as at Athens, or its outline more completely filled up to the eye and to the imagination"

To conclude, the general impression produced on the traveller by Athens has seldom been better expressed than by Lord Beaconsfield, where he makes Contarini Fleming speak of "fair, sparkling, delicate Athens"

History

The *political* history of Athens forms the most prominent feature in the history of Greece, but is beyond the scope of the present work All that can be here attempted is a sketch of the fortunes of the *City*

Popular tradition attributed the foundation of the Acropolis to the mythical Cecrops, but the lower city was supposed to have owed its origin, at a later date, to Theseus, who united the independent tribes of Attica into one state, and made Athens the capital In historical times, the first attempt to embellish the city was made by Pisistratus and his sons (B C 560-514), who erected various temples and other public buildings "By establishing a public library, and by editing the works of Homer, Pisistratus and his sons fixed the Muses at Athens, while by raising the quadrennial revolution of the Panathenaic festival to a footing of equality with the other similar assemblies, and by upholding it during their united reigns of about 30 years, they greatly advanced the dignity of the republic among the states of Greece

Hitherto, however, the progress of the useful and ornamental arts had scarcely been so great at Athens as in some other parts of Greece, as at Sicyon, Corinth, Ægina, Argos, Thebes, and Sparta Still less was she able to bestow that encouragement upon the arts which they received in the opulent republics of Asia, for, although her territory was more extensive, and her resources already greater than those of any of the States of Greece Proper, except Sparta, they were still insufficient to bestow adequate ornament upon a city which was already

the most populous in Greece It was to an event the most unlikely to produce such a result that Athens was indebted for a degree of internal beauty and splendour which no other Grecian city ever attained The King of Persia, in directing against Greece an expedition of a magnitude unparalleled in the operations of one nation against another, made the capture of Athens his principal object His success was most fortunate for the Athenians, for by forcing them to concentrate all their exertions on their fleet, in which they were as superior in numbers to any of the other states of Greece as they were in skill to the Persians, it led to their acquisition of the chief honour of having obliged Xerxes to return in disgrace to Persia, followed by such a degree of influence in Greece, that even the rivals of Athens were under the necessity of giving up to her the future conduct of the war, now become exclusively naval By these means the Athenians acquired an increasing command over the resources of the greater part of the islands, as well as of the colonies on the coasts of Asia, Macedonia, and Thrace, and thus, at the very moment when the destruction of their city rendered it necessary for them to renew all their principal buildings, fortune gave them sufficient means both to maintain their ascendency in Greece, and to apply a part of the wealth at their command in the indulgence of their taste and magnificence"—*Leake*

A new æra begins with the Persian war Athens was reduced to ashes by Xerxes, but was soon rebuilt and fortified under the administration of Themistocles, and was adorned with public buildings by Cimon, and especially by Pericles, in whose time (B C 460-429) it reached its greatest splendour By the proceeds of the spoils acquired in the Persian war, by the contributions of the subject states, and by the still more important assistance of Pheidias, and a group of the greatest sculptors and architects whom the world has known, Pericles was enabled to carry his great designs into execution, and to bequeath to his country monuments which have been the admiration of succeeding ages

For an attractive and interesting picture of Athens at this period, the reader is referred to a work by that eminent scholar Mr Watkiss Lloyd [1]

The Peloponnesian War put a stop to the embellishment of Athens On the capture of the city in B C 404, the fortifications and Long Walls were destroyed by the Lacedæmonians, but they were restored by Conon in B C 393, after his great victory off Cnidus The public buildings were repaired and beautified after this period, and though its suburbs were ravaged in B C 200 by the last Philip of Macedon, Athens continued under the Macedonians and under the Romans to be a great and flourishing city Having espoused the cause of Mithridates, it was captured by Sylla B C 86, when its fortifications were razed, and its privileges greatly curtailed At that period, however, and during the early centuries of the Christian æra, it continued to be the chief seat of learning in the ancient world, and the Romans were accustomed to send their sons thither, as to an University [2] Hadrian frequently resided in the city, and adorned it with many new buildings (A D 120-128), and his example was followed by Herodes Atticus, a wealthy and munificent citizen, who flourished under Antoninus and Marcus Aurelius Athens was never more splendid than in the time of the Antonines, when it was visited by Pausanias The great works of the age of Pericles then still retained, after the lapse of five centuries, all their freshness and perfection, nor do they appear to have suffered materially until the incursions of the Goths under Alaric in A D 396 The pagan religion and the schools of philosophy continued to flourish at Athens until the time of Justinian, but long before that period their fame was on the decline, and at the close of the 4th century (circa 390) Synesius wrote, "There is nothing here of note

[1] "The Age of Pericles," by William Watkiss Lloyd, 2 vols 1875

[2] See M Dumont's interesting "Essai sur l'Ephebie Attique, 2 vols 1875 76

except the local names which are renowned As the skin of the beast that has been killed and eaten is the sign of its past life Athens was once the home of sages, now-a-days its only credit comes from the keepers of its beehives So is it with the learned pair of Plutarch's school, who win their youthful hearers, not by the reputation of their lectures, but by the attractions of the wine jars of Hymettus"—(Ep 136, *Capes' Trans*) Probably that caustic critic exaggerated the extent of the evil, irritated as he was by the airs of those who had visited Athens, "They do not understand Plato or Aristotle better than we do, yet they think of themselves as demigods among a set of mules, so proud are they of having looked on the Academy and Lyceum, and the Porch where Zenon reasoned"—(Ep 54)

"At last (A D 529) came the fatal edict of Justinian, which forbade any one to teach philosophy or expound the law at Athens Procopius, a contemporary writer, speaks of the sweeping measure by which the Emperor withheld all the grants of public money made by former rulers to the interests of learning, and goes on to accuse him even of confiscating all the endowments for like objects, due to the liberality of private citizens This probably included the little revenues of the Socratic schools, which were at once reduced to poverty and silence"—*W W Capes*

Seven sages, "the flower of the philosophy of those times" (Agathias, ii 30), sought liberty for the prosecution of their forbidden studies at the Persian Court, but there "they soon became home-sick again, though Chosroes liked them, and much wished them to remain"—(*Ibid*)

But as Mr Capes observes, "they gained something by their visit, for in the treaty made between the Persian and the Roman empires, favourable terms were introduced to enable such of the philosophers as chose to return in safety and live undisturbed"

[The traveller desirous of further information on this interesting subject will do well to consult "L'école d'Athènes au IV Siècle," by L Petit de Julleville, Paris, 1868, and "University Life in Ancient Athens," by W W Capes, 1877]

Under Justinian, if not earlier, many of the temples were converted into churches, among these the Parthenon and Theseium, the former being consecrated under the name of Ἁγία Σοφία—the Divine Wisdom[1] (thus preserving somewhat of its original character), while the latter exchanged the pagan hero Theseus for the Christian hero St George

To Justinian Greece owed the introduction of the silkworm, and the art of weaving its produce into cloth, such as had hitherto only been imported at great expense from the far east

In the 12th cent King Roger of Sicily invaded Greece, captured Thebes, Corinth, and Athens, and carried off some Greek silk workers, with the materials of their trade He established a silk factory in the royal palace at Palermo, where specimens of Greek textile handicraft are still preserved, whence, in the next century, the art spread to Lucca, and thence to the rest of Italy At the close of the 12th cent Athens appears still to have retained some reputation for learning, for we find mention of a young Armenian prince sent to study there, and, what is far more interesting, we catch a passing glimpse of some English students in Athens Chief among these was Master John of Basingstoke, afterwards Archdeacon of Leicester (d 1252) He learned Greek from Constantina, daughter of the Archbishop of Athens[2] He afterwards gallantly declared, that although he had studied well at the Uni

[1] "When the Parthenon was converted from a church into a mosque, it appears to have been dedicated to the Panagia As the Greeks relapsed into idolatry, the 'Divine Wisdom' or 'Word of God' (Ἁγία Σοφία, ἥτις ἐστὶν ὁ Λόγος τοῦ Θεοῦ, *Codin* p 68) was exchanged for the more substantial worship of the Θεοτόκος"—*Leake*

[2] Hopf conjectures that this archbishop was Michael Akominatos, a personage well known to students of mediæval Greek history He was the last *Greek* archbishop of Athens for 250 years, and brother of the historian Nicetas—See art "ATHEN," by Hopf, in Ersch and Grüber's *Encyclopædia*

versity of Paris, yet that all his most valuable knowledge he owed to this Athenian maiden of 20 years Master John is said to have carried back to England the Greek numeral system, as well as the knowledge of certain Greek MSS On hearing of the latter, Robert Grosseteste, the "glorious Bishop" of Lincoln, was so much interested that he sent to Greece to secure copies

But while these English ecclesiastics were following their peaceful pursuits with a spirit worthy of later times, a storm was preparing to burst over Greece At the division of the Empire in 1204, all the Greek provinces north of the Isthmus fell to the share of Boniface III, Marquis of Montferrat, with the title of King of Thessalonica Boniface being unable to undertake the government of Western Greece himself, granted Attica and Bœotia to one of his followers, Otho de la Roche, a knight of distinguished Burgundian descent Otho was invested with the title of Grand Seignior (*Megas Kyr*[1]) of Athens and Thebes[2] Five princes of this house ruled in succession from 1205 to 1308, at the latter date, on the death of Guy II without male heirs, the duchy passed to his cousin, Walter de Brienne

This is the proper place to say a few words of the state of Athens at this period "Athens is usually represented as a miserable and decayed town during the whole period of the middle ages, and Attica is supposed to have then offered the same barren, treeless, and unimprovable aspect which it now does as a European kingdom Such, however, was not the case The social civilisation of the inhabitants, and their command of the necessaries and luxuries of life, were in those days as much superior to the condition of the citizens of Paris and London as they are now inferior When Walter de Brienne succeeded to the duchy, it occupied a much higher position in the scale of European states than is at present occupied by the kingdom of Greece The Spaniard Muntaner, who was well acquainted with all the rich countries around the Mediterranean, then the most flourishing portion of the globe, and who was familiar with the most magnificent courts of Europe, says that the dukes of Athens were amongst the greatest princes who did not wear a kingly crown He has left us a description of the Court of Athens which gives us a high idea of its splendour, and he declares that the nobles of the duchy were so entirely French that they spoke their language with as much purity as the Parisians themselves The city was large and wealthy, the country thickly covered with villages, of which the ruins may still be traced in spots affording no indications of Hellenic sites Aqueducts and cisterns then gave fertility to land now unproductive The trade of Athens was considerable, and the luxury of the ducal court was celebrated in all the regions of the west, where chivalry flourished Nor was the position of the Greek subjects of this period one of severe oppression"—*Finlay*

Walter de Brienne had no sooner taken possession of his inheritance, than he found his dominions threatened with invasion by the Despot of Epirus and the Chief of the Wallachs To raise a sufficient force against his enemies, Duke Walter concluded a treaty of alliance with the Catalan Grand Company, which had fixed its winter quarters in Thessaly in 1308 The campaign opened in 1309, and proved entirely successful With the assistance of the Catalans he defeated all his enemies, and obliged them to surrender to him 30 castles, but now feeling himself strong, Duke Walter rashly quarrelled with his quondam mercenaries on the subject of terms, which (though of the most exorbitant character), having once been granted could not fairly be altered

The result of this quarrel was, that in March 1310 the Grand Company marched down into the plain of Bœotia and established itself on the banks of the Cephissus, near Orchomenus

[1] A corruption of Μέγας Κύριος

[2] In 1258 Guy I exchanged the title of *Grand Sire* for that of Duke, which was conferred on him by Louis IX of France Duke Guy is supposed to have owed his promotion to a private grudge entertained by St Louis against the rival house of Ville Hardouin

"The level plain appeared to offer great advantages to the party that possessed the most numerous cavalry, and the Duke of Athens, confident in numbers, felt assured of victory His forces consisted of 6000 cavalry and 8000 infantry In spring all the rich plains of Greece are covered with green corn The Catalan leaders carefully conducted the waters of the Cephissus into the fields immediately in front of the ground on which they had drawn up their army, the verdure effectually concealed every appearance of recent irrigation The Duke of Athens, who expected to drive the Spaniards into Thessaly without much trouble, advanced with all the arrogance of a prince secure of victory Placing himself at the head of 900 knights and nobles who attended his banner, he rushed forward to overwhelm the ranks of the Grand Company, with the irresistible charge of the Frank chivalry Everything promised the duke victory, and the shafts of the archers were already beginning to recoil from the panoply of the knights, when Walter de Brienne shouted his war cry, and charged with all this chivalry in full career Their course was soon arrested The whole body plunged simultaneously into the concealed and new formed marsh, where there was as little possibility of retreat as there was thought of flight Every exertion was vain no Frank knight ever crossed the muddy fields Horse and man floundered about until both fell, and as none that fell could rise again, the confusion soon became inextricable The Catalan light troops were at last ordered to rush in and slay knights and nobles without mercy It is reported that of all the nobles present two only escaped alive, and were kept as prisoners The Duke of Athens was among the first who perished "[1]—*Finlay*

The Grand Company now assumed the sovereignty of Athens, Thebes, etc, and, conscious of the civil incapacity of their own leader, placed Roger Deslau, a French noble—one of the two survivors above named—at their head as chief Under his guidance they pursued their career of conquest in Northern Greece Conscious, however, of their own disunited condition, and the consequent weakness of the central power, they in 1326 sent a deputation to Frederick II of Sicily, begging him to accept the duchy for his second son, Manfred, and that he would appoint a regent to govern the country during the duke's infancy Their proposals were accepted, and for 60 years the Duchy of Athens and Neopatrias, as it was now styled, formed a part of the Sicilian dominions But in 1386 a dispute respecting the disposal in marriage of the young Sicilian Countess of Salona brought the Catalans into collision with a formidable adversary, Nerio Acciajuoli, the Florentine governor of Corinth The end of the young heiress, the primary cause of dispute, was that her Greek mother (a Cantacuzene) made over her daughter to Sultan Bajazet to be placed in his harem! The result of the war between Nerio and the Sicilo Catalan forces was that the latter were defeated, and the former seized Athens, Thebes, and Livadia Some of the Spanish proprietors, however, with the remnant of the Sicilian vice regal army, held out successfully against the victor for some years more

Nerio Acciajuoli was one of the famous commercial family of that name Nicholas Acciajuoli, its founder, the contemporary of Petrarch and Boccaccio, (who both quarrelled with him), was in his own person the earliest example of a commercial man wielding great political power by wealth only In the words of Finlay, "he was the type of a class destined at times to decide the fate of kingdoms, and at times to arrest the progress of armies"

In 1394, Ladislas, King of Naples, granted Nerio by patent the title of Duke of Athens, but about the same time the newly made duke was captured by a band of Navarrese troops, who still maintained themselves in

[1] Walter de Brienne, son of the slain duke, assumed his father's title and made an unsuccessful attempt to recover the duchy in 1331 He was named General of Florence, but was expelled the city for his tyrannical conduct, finally he became Constable of France, and made a gallant ending at the battle of Poictiers, where he fell at the head of the French Horse

Eastern Greece Nerio only obtained his liberty on paying a heavy ransom, part of the funds for which he supplied by rifling all the churches in his dominions, and even selling the silver plates off the doors of St Mary's in Athens He died soon after, bequeathing Thebes and Livadia to his son Antony, and placing all his possessions under the protection of the Venetian Republic But the most remarkable part of his will was that by which he *bequeathed the city of Athens to the church of St Mary* (i e the *Parthenon*) Whether this act of the dying Nerio was merely one of atonement for the plundered silver plates, or whether it arose in some vague Italian scheme of municipal liberty, cannot now be known In any case the provisions of the will were effectually disputed by Antonio Acciajuoli, who appeared before Athens, and after some successful skirmishing with a greatly superior Venetian force, obtained possession of the city Under Antony's rule, Athens enjoyed undisturbed tranquillity for forty years, and also recovered some measure of its former prosperity Antony died in 1435 He was succeeded by his cousin Nerio II, who, however, had no little difficulty in wresting his duchy from Antony's widow (Maria Melissenos), a Greek lady of a resolute and unscrupulous character Nerio reigned from 1435 to 1453 weak and spiritless in character, he was content to hold his duchy as the vassal of the Sultan During Nerio's reign, Athens was twice visited by an indefatigable antiquary, Ciriaco de' Pizzicolle (better known as Cyriacus of Ancona), to whom we owe the earliest modern notice of the antiquities of Athens as well as copies of a great number of inscriptions Ciriaco on his first visit (April 1436) stayed a fortnight with his friend Antonello Balduino, but on the second occasion (March 1447) he was the guest of Duke Nerio, and (happiest of antiquaries!) lived in the Propylæa, then the ducal palace

Nerio left an infant son whose nominal reign, under his mother's regency, lasted two years Nerio's widow, however, soon imperilled her son's prospects "She fell in love with Pietro Almerio, the Venetian governor of Naupha, and promised to marry him if he could get a divorce from his wife Almerio thought he could remove all obstacles most easily by murdering his wife He was so far successful that he married the duchess, and obtained the direction of the government of Athens But his crime became known, and the principal Athenians, both Latins and Greeks, fearing to fall under the severe authority of the Venetian Senate, and indignant at the conduct of the duchess, complained to Sultan Mohammed II The principal men, or archonts of Athens had acquired a recognised right to interfere in the affairs of the administration from the moment the duchy became tributary to the Ottoman Porte Their complaints met with immediate attention, for it did not suit the Sultan's policy to permit Venice to extend her influence in Greece, and the Ottoman Sultans were the protectors of religious toleration and of the equality of all Christian sects Almerio was summoned to the Ottoman Court to defend himself against the accusations of the Athenians On his arrival he found Franco Acciajuoli" (nephew of Nerio) "already in high favour at the Porte Sultan Mohammed II no sooner heard Almerio's reply to the accusations than he removed the Venetian from the government, and conferred the duchy on Franco, who was received by the inhabitants with great demonstrations of joy

"The first act of Franco proved that his residence at the Turkish Court had utterly corrupted his morals He sent his aunt to Megara, where, after keeping her a short time in prison, he ordered her to be secretly put to death Almerio accused him of the murder at the Porte Mohammed, finding the Athenians were now equally disgusted with both pretenders, ordered Omar, son of Turakhan, to take possession of the acropolis, and annexed Attica to the Ottoman Empire (1456) Two years after the conquest, Mohammed

II visited Athens in person The magnificence of the ancient buildings in the city and acropolis, and the splendid aspect of the Piræus and its quays and moles, recently adorned by Duke Antonio, struck the Sultan with admiration, who exclaimed with delight, 'Islam is in truth deeply indebted to the son of Turakhan' Mohammed visited Athens a second time in the year 1460"—*Finlay*

With the advent of the Ottoman power came the restoration of the Greek church, so long dispossessed for that of Rome[1] This change would alone have sufficed to reconcile the Greeks to the change of masters, but many other circumstances conspired to make the Turkish conquest appear at the time the dawn of liberty for the whole nation

The principal churches, including the Parthenon, were at first spared, but a very few years witnessed their transformation into mosques Shortly before that event, at some date between 1456 and 1460, Athens was described by a Greek writer, whose name has not survived, but who is the author of the earliest known *Guide book* for Athens From the fact that his MS was discovered at Vienna (by Otfried Muller), he is known as the "Wiener Anonymus"[2] We shall several times, in the following pages, have occasion to quote our predecessor

A few years later (1465) we find the great architect Sangallo making copies of some (very bad) views of Athens lent him by a Greek[3]

Few events requiring notice here occurred to mark the Turkish rule In 1464 the Venetians landed at the Piræus, surprised the city, and carried off plunder and captives to Eubœa A letter exists, written by one of the expedition, but although a man of education (secretary to Sigismund Malatesta), he does not seem even to have been aware that Athens was a famous city About 100 years later, Martin Kraus, Professor of Greek at Tubingen, availed himself of the correspondence then maintained between the Greek and Lutheran churches (see above, GEN INTROD O), to endeavour to obtain some information on the present state of Greece The answers he received (printed in his *Turco Græcia*) are only curious as exhibiting the ignorance and indifference respecting Athens which then prevailed among the Greeks In 1630 Athens was visited by an ambassador of Louis XIII, the unlucky Sieur des Hayes, whose secretary published an account of the journey, which, as far as the Athenian part goes, is entirely valueless It is not until 1672 that we obtain a really clear view of the city In that year Père Babin, a French Capuchin, made the first contribution to the modern literature of Athenian topography, with his letter to the Abbe Pécoil, accompanied by the *first plan of Athens* In 1674, the Marquis de Nointel paid his celebrated visit to Athens, but no account of it was published at the time In 1675 appeared Guillet's compilation (*Athenes ancienne et nouvelle*, etc), which, although an impudent imposture,[1] contains some genuine topographical data omitted by Babin In that same year Athens was visited by Francis Vernon,[2] whose Letter to the Royal Society is the earliest English

[1] The title of Archbishop of Athens survived in the Roman Church, and in the middle of the sixteenth century was borne by that extraordinary character, Alexander Gordon, brother of the "Fat Earl" of Huntly

[2] This MS has been published several times, and may be most conveniently consulted in M de Laborde's beautiful work "Athènes aux XV, XVI, et XVII Siècles," Paris, 1854, vol i

[3] These are in the Barberini collection, see Laborde They are mentioned by Spon

[1] This book was compiled from various sources by Guillet, and published by him as the *Travels* of a fictitious Sieur de la Guillotière, whom he described as his brother This imposture was first detected and exposed by Vernon

[2] Francis Vernon, mathematician and poet, came of the Worcestershire family of that name Born at Charing Cross and educated at Westminster school, he proceeded, in 1654, to Christ Church, Oxford, where he graduated M A He travelled extensively, and was on one occasion sold as a slave After enduring great misery, he was released, returned to England for a time, and then started on his last fatal journey His body was rescued and buried at Ispahan (See Ant à Wood's *Athenæ Oxonienses*, 2nd ed vol i p 599)

account of Athens[1] He closes his notice of the city in these words "I have dwelt long on Athens, but yet have said nothing This town deserves a whole book to discourse of it well, which now I have neither time nor room to do, but I have memorials by me of all I saw, which one day, if it please God, I may show you" No traveller of his time was perhaps better qualified to do justice to such a subject, unhappily this was not to be, two years later Vernon was cut to pieces by robbers, near Ispahan, *for the sake of his English penknife* The same year that Vernon was at Athens the place was visited by Lord Winchilsea, ambassador to the Porte, who secured some architectural fragments In 1676 came Spon and Wheler, whose accounts of Athens we shall often have occasion to refer to Wheler's strictures on travellers who depreciate Athens after having "seen it only from the sea *through the wrong end of their Perspective Glass*," are still often applicable In 1687 occurred the memorable siege of Athens by Morosini, in which the Parthenon was fatally shattered The German contingent was commanded by Count Konigsmarck, who was followed by his wife, who again, luckily for posterity, had an intelligent, bright-witted waiting gentlewoman in her suite This lady, Anna Ackerhjelm, was a diligent letter writer and diarist, and has left a pleasant picture of Athens in 1687, in which the destruction of the Parthenon, and Greek attire, the merits of Dr Spon, Athenian marmalade, and the various sights[2] shown to the *Affendina* ("it is thus they call the Countess," complacently explains the travelled Anna), all figure together in admired disorder While Count Konigsmarck was completing his conquest, the two ladies explored Athens under the ciceronage of the English consul (Wheler's friend Giraud), and tempered their archæological labours with sundry visits and much *glykò*

For more than half a century no other traveller of note appears on the scene,[1] but in 1749 came young Lord Charlemont,[2] who employed his artist (Dalton) to make drawings of some of the antiquities A year later he was one of the four Englishmen[3] whose liberality despatched Stuart and Revett to Greece, and maintained them there for four years (1751 55) The first volume of the "Antiquities of Athens" appeared in 1762, that noble work has never been superseded by any other, and will remain as long as our language lasts a splendid memorial of the men who, like their predecessors referred to by Pcacham, "did transplant old Greece into England"

From this date the visits of travellers to Athens become too numerous to call for individual notice, we may, however, recall a few of the more eminent names which occur between 1764 and the outbreak of the Revolution (1821) —Chandler, Worsley, Hawkins, Mortitt, Sibthorp, Townley, Choiseul Gouffier, Villoison, Elgin, Clarke, Gell, Dodwell, Walpole, Leake, Byron, Hobhouse, Stackelberg, Cockerell, Bronsted, Holland, and Donaldson

From the siege of Athens by Morosini until the outbreak of the Revolution, no event of importance marks the history of Athens, of the vicissitudes of Athens during that struggle this is not the place to speak The traveller will find full particulars on the subject in Finlay's History (vols vi and vii) The condition of Athens in the second half of the 18th cent is thus described

[1] Except, indeed, that marvellous production, the "Archæologia Attica" (by F Routh, of Merton College), published at Oxford in 1671, wherein the author innocently states that the Acropolis of Athens is inhabited by Janissaries "*to the number of seven hundred thousand*, as Christophorus Angelus told me, and avouched it, I fearing he had mistaken the number"

[2] Among these was the Lion of the Piræus (see Rte 1), which Anna naturally describes, without any suspicion of it being the "*merli*" of her home sagas

[1] The Abbe Fourmont visited Athens in 1728, but that mendacious Vandal does not call for special notice here (See *Fourmont* in Index)

[2] For a notice of Lord Charlemont, see below, SECT IV, *Special Introd*

[3] These were Lord Charlemont, Lord Malton (afterwards M of Rockingham), "Jamaica" Dawkins, and Robert Wood, the Irish archæologist and explorer of Palmyra

by Gibbon (*Decline and Fall*, chap lxii) —

"Athens, though no more than the shadow of her former self, still contains about 8000 or 10,000 inhabitants, of these, three fourths are Greeks in religion and language, and the Turks, who compose the remainder, have relaxed, in their intercourse with the citizens, somewhat of the pride and gravity of their national character The olive tree, the gift of Minerva, flourishes in Attica, nor has the honey of Mount Hymettus lost any part of its exquisite flavour but the languid trade is monopolised by strangers, and the agriculture of a barren land is abandoned to the vagrant Wallachians The Athenians are still distinguished by the subtlety and acuteness of their understandings but these qualities, unless ennobled by freedom and enlightened by study, will degenerate into a low and selfish cunning, and it is a proverbial saying of the country, 'From the Jews of Thessalonica, the Turks of Negropont, and the Greeks of Athens, good Lord deliver us!' This artful people has eluded the tyranny of the Turkish bashaws by an expedient which alleviates their servitude and aggravates their shame About the middle of the last century, the Athenians chose for their protector the Kislar Aga, or chief black eunuch of the Seraglio This Æthiopian slave, who possesses the Sultan's ear, condescends to accept the tribute of 30,000 crowns his lieutenant, the Waywode, whom he annually confirms, may reserve for his own about 5000 or 6000 more, and such is the policy of the citizens that they seldom fail to remove and punish an oppressive governor Their private differences are decided by the Archbishop, one of the richest prelates of the Greek Church, since he possesses a revenue of £1000 sterling, and by a tribunal of the eight *gerontes*, or elders, chosen in the eight quarters of the city The noble families cannot trace their pedigree above 300 years, but their principal members are distinguished by a grave demeanour, a fur cap, and the lofty appellation of *archon*."

General Topography of Athens

Ancient Athens consisted of three distinct parts, united within one line of fortifications

I The Acropolis or Polis [1] II The Asty (τὸ Ἄστυ), or Upper Town, in opposition to the Lower Town of Peiræeus,[2] and therefore, in its widest sense including the Polis Sometimes, however, the Asty is called the Lower City (ἡ κάτω πόλις) in contradistinction to the Acropolis or Upper City III The Port Towns, Peiræeus, Munychia, and Phalerum Peiræeus and Munychia were included in the same walls, and united to the Asty by the Long Walls Phalerum was distinct, but united for a time to the Asty by the Phaleric wall

In this notice of Athens we propose, for greater convenience of treatment, to divide the topography of Athens into the following natural sections —

I Modern Athens
II Mediæval and Turkish Athens, (including the greater part of the Asty)
III The Acropolis and its dependencies
IV The Museum and its dependencies
V The Ilissus
VI The Port Towns
VII The Environs

This division is somewhat arbitrary, and in one particular inadequate, inasmuch as Sec II does not include the whole of mediæval Athens Still this appears to be a case in which the historical precision of terms must give way to a consideration of practical convenience

The best general view of the topography of Athens is obtained from the Acropolis For that of the Athenian plain, the view from Mt Lycabettus is the most satisfactory The traveller is strongly advised to ascend these two easily accessible

[1] The term Polis was frequently used as the equivalent of Acropolis, especially in early times

[2] When writing of the *modern* town, we have spelt its name Piræus, but where the *ancient* city is referred to, the more correct form of Peiræus has been adopted

heights before commencing a detailed investigation of the antiquities The map and plans given in this Handbook exhibit all the principal localities and monuments, for special details of topography the traveller is referred to Kaupert's "Atlas von Athen" (Berlin 1878), with letterpress by E Curtius,[1] and the classic work of C Wachsmuth, entitled, "Der Stadt Athen im Alterthum" (Leipzig, 1874), of which only the first volume has yet appeared Dr Dyer's "Ancient Athens" (1873) is in many respects an excellent and convenient popular description of the antiquities, but it contains so many *small* errors (including misprints) as to render it unsuitable for general practical use It is to be hoped that a revised edition may shortly be published Dr Dyer's work possesses the signal merit of having hitherto been the only English description of Athens in which any use has been made of the extensive German archæological literature existing on the subject

Leake's "Topography of Athens" can assuredly need no recommendation

In conclusion we may observe that although it is possible to visit all the *principal* sights of Athens in four days, the accurate traveller will require not days but months to appreciate the technical details of the monuments, and to master the topography

I MODERN ATHENS

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SQUARES, STREETS, ETC

The principal *squares* are the Pl de la Constitution (Palace Square), Pl Othon, now de la Concorde, Pl de la Cathedrale, Pl du Nouveau Théâtre, Pl du Varvakion, Pl de l'Université, Pl des Finances, Pl Louis I

The principal thoroughfares are the rue d'Hermes and rue d'Eole, which intersect the town at right angles, the r du Stade, the r des Philhellènes, the Boulevard de l'Université, the Bld de la Reine Amelie, the Route du Pnee, the r de Patissia The latter is the daily *promenade* from 3 to 5 P M in winter, and 6 to 8 P M in summer

Military bands play 3 times a week in the Pl de la Constitution, and occasionally in the Pl de la Concorde, and the Pl Louis I

Fountains —These are few in number, and not picturesque, those mentioned by Stuart, Chandler, etc, have all disappeared

Street Architecture —The houses in the principal streets are generally built in the common German style, though generally with a few additions from Greek architecture, which produce a

[1] Curtius' earlier Atlas, entitled "Sieben Karten zur Topographie von Athen, mit einem Text" (Gotha, 1868), contains much material omitted in the later work, and will be found of great use in conjunction with the latter

NAWAB SALAR JUNG BAHADUR.

highly incongruous effect. Some of the houses of the wealthier merchants would, however, do credit to any capital The *trottoirs*, or footways, in several of the streets are of white marble, but generally so dirty and ill kept as to lose all appearance of their real character The minor streets of Athens are hardly deserving of the name, being merely narrow lanes

Most of the best houses are in the Boulevard de la Reine Amelie, the Palace Square, and the streets which connect it with the Pl de la Concorde Handsome houses have also recently been built in the Cephissia and Patissia roads There are hardly any good houses in the two principal thoroughfares, the r d'Hermes and r d'Éole, which are almost exclusively inhabited by tradespeople

House rents in Athens average from £50 to £500 per annum, unfurnished An apartment of 6 or 8 rooms (unfurnished) in a good situation costs £7 or £8 the month Travellers who may contemplate a prolonged stay in Athens are strongly advised on no account to be persuaded into taking apartments Greeks (with friends having houses to let) are very apt to urge this course on foreigners, on the score of comfort or economy, but they may be assured that housekeeping in Greece will prove a complete failure in both respects, and entail endless trouble and worry besides, with the not infrequent termination of a lawsuit as the *finale* The only manner in which it is possible for an English traveller to live with any degree of comfort in Greece is at an hotel, this fact is so universally recognised that several even of the foreign ministers live at hotels instead of having private residences

Public Buildings

The Royal Palace, commenced in 1838 and terminated in 1843, is situated at the E extremity of Athens, and is from its position the most conspicuous building in the place The first stone was laid by King Louis I of Bavaria, who, indeed, defrayed a large part of the expense, a debt which has not even yet been entirely discharged. It is an ugly quadrangular building, 300 by 280 ft square The front of the palace has a portico of Pentelic marble, the frontispiece towards the front, and all the window frames, cornices, angles, etc, as well as a colonnade on the S side, are of the same material, but the walls are only of broken limestone faced with cement The constitution of 1843 was proclaimed from the great balcony over the front portico The particulars of the bloodless revolution which led to this result are detailed in Finlay's "History of the Greek Revolution," a work which no traveller in Greece should fail to read

The Palace is generally open to the public any day after 3 P M, admittance by tickets, to be procured gratuitously through any of the hotels

The Palace possesses few attractions On the principal staircase is a picture by *Vlachos*, of no great merit At the head of the stairs stands *Drossi's* well known statue of *Penelope* The apartments are ornamented in the Munich style—a handsome suite of ball rooms are the most noticeable The "Hall of the Sacred War" is decorated with a frieze by German artists representing scenes from the Revolution Here, too, are some tattered Turkish and Greek colours from the siege of Missolonghi The same artists have decorated the adjoining hall with portraits of the most conspicuous characters of the revolution The Queen's Chapel (Russian orthodox) is on the second floor, the silver gilt font seen here is that in which the princes are baptized, when it is transferred to the Cathedral The King's—formerly the Queen's—Chapel (Lutheran) is on the ground floor Attached to the palace is a garden, designed by Queen Amélie, very prettily laid out, it is open to the public from 4 to 7 P M Various antiquities have been found here, including Roman baths with mosaic pavement, the remains of a Stoa, and part of the city walls, but nothing of much importance The views from here of Hymettus, Lycabettus, the Acropolis, etc, are very lovely The garden abounds in nightingales, owing to the

protection afforded them by the late queen, and they may be heard singing here any summer morning

The Chamber of Deputies is situated in the r du Stade It is a large building, without architectural pretension Parliament held its first sitting here in 1875 The meeting hall is the height of the whole building, and decorated in the usual pseudo Greek style Acoustically the construction is very faulty, the general arrangements are the same as in the French Chamber, except that the deputies have no fixed places The house at present (1884) numbers 245 members "Tribunes" are reserved for the Court, the Diplomatic Corps, the Ex Deputies, etc, besides others open to the public The wings of the edifice are occupied by committee-rooms, etc, and the library, which latter is well worth a visit In 1875 the library contained barely 6000 vols of little value, at the present date (1884) there are nearly 80,000, including many important works This great increase is largely owing to the liberality of private persons, especially Greeks established abroad Very munificent contributions have also been made by foreign governments, including our own The library is open daily (holidays excepted) from 9 to 12 A M, and 2 to 4 P M, when any respectable foreigner will be admitted on presenting his card

All information will be readily afforded by the librarian, M Caloyeropoulo, to whose intelligent care the library owes much The hon librarian is M Philemon (son of the historian), to whose zeal the library is chiefly indebted for its prosperity

The reading room is well stocked with the principal English, French, Italian, and German newspapers and reviews

The Observatory, situated on the Hill of the Nymphs, was erected at the expense of Baron Sina, a well known Greek banker at Vienna The principal telescope has a magnifying power of only 300 diameters, and the small grant allowed by Government (£500 per annum) makes the purchase of better instruments impossible The observatory has, however, obtained some celebrity through the researches of its very eminent German director, Dr Julius Schmidt, a *savant* of European reputation Visitors are admitted on presentation of card

The Olympieum —This building, at present in course of erection, is intended to form an exhibition of national products, to be held every five years in connection with certain festivities, the whole to be styled Olympic games Devoid of architectural merit, and useless in itself, it remains a blot on the scene, and a monument of private vanity and ostentation [1] [The traveller who is curious on the subject of the modern Olympic games, may advantageously consult a clever and amusing article from the pen of Mr Mahaffy, published in "Macmillan's Magazine" for August 1875]

Academy of Science and Art —This admirably proportioned edifice was commenced at the close of King Otho's reign, and completed in 1882 It is entirely faced with Pentelic marble, and was erected from the designs of the well known Danish architect Hansen On the whole, it is fairly entitled to be considered one of the most successful of the numerous modern attempts to revive classical architecture Doubtless the brilliant purity of the material and the extraordinary clearness of the Athenian atmosphere, have both contributed to this happy result The pediment, as well as the colossal figures of Athene and Apollo, which occupy two lofty columns in front of the building, were executed by the Greek sculptor Drossi As science and art have equally few votaries in Athens, it is not very easy to conjecture for what purpose the building was erected, however, it is unquestionably a great ornament to the town, and no doubt some use will be discovered for it ultimately, at present it is quite empty

The Ecole Française is a handsome building, occupying a commanding site on the W slopes of Mt Lycabettus

[1] It is only fair to state that the funds for this building were supplied by private bequest, and that the manner of their disposal was prescribed by the testator

This academy was founded in 1846 by the government of Louis Philippe I, for the prosecution of archæological research in the Levant It is the property of the French Government, and is under the surveillance of the Institute (Acad. des Inscrip) It consists of a director (usually a scholar of eminence), and 5 students, the latter being chosen among the most promising graduates of the University of France The students are named for 2 years, but may have their term prolonged to 3 years in cases of exceptional merit Besides rooms in the school, they receive an annual subvention sufficient for their maintenance and travelling expenses Each member is required to contribute annually to the Academy of Inscriptions a memoir on some question of Greek history, topography, or archæology Four months of each year are devoted to active exploration in the field, frequently attended with results of the highest value, and carried out with very limited means In addition to having prepared a large number of excellent memoirs on special subjects,[1] the school has executed important excavations in many parts of Greece and Turkey, including Asia Minor The interesting discoveries at Delphi, Delos, Athens, Eleusis, Myrina, etc, all due to the exertions of the school, will recur to everyone interested in archæology

Besides a reference library, the school contains a small but very valuable collection of antiquities, which, however, is not open to the public The principal contents are the very ancient Greek vases discovered by M Fouqué at Santorin (see SECT IV), and assigned by him, on what appears good evidence, to a date about 2000 years B C The specimens are 82 in number, but many are mere fragments (For a descriptive list, see the work of MM Dumont and Chaplain[2]) With the vases is preserved a portion of their contents (charred corn, etc) To the above has since been added a large collection of very fine terracotta figurines, many of which retain extensive traces of colour, from the tombs of Myrina, Cyprus, etc

The German Archæological Institute is situated in the Rue de l'Université It was founded by the Prussian Government in 1869, on the model of that existing in Rome since 1825 The general objects and method are the same as those already described Since 1876, the Institute has published a very valuable journal,[1] which appears quarterly The great services which have already been rendered to archæology by this academy are too well known to need detailed notice here

Educational and Charitable Institutions

Athens abounds in excellent schools, public and private, as well as numerous charitable institutions The following are a few of the principal ones —

The University (Πανεπιστήμιον), founded in 1837, received the name of *Otho* (since disused) from the late king, who presented to it a handsome portico of Pentelic marble, on each side of which an open corridor serves at once for a shady walk along the front of the building, and for access to the lecture rooms In front of the building stand statues of Coray, Lord Guilford, the poet Rhigas, and the Patriarch Gregorios A handsome double flight of stairs leads from the portico to the library, and also to the entrance of the *Council Hall* On each side of this door is a marble *stelé*, on which are engraved the names of the benefactors of the University The name of H M King Otho fitly heads that on the left, but even this slight tribute was only conceded after much demur in 1876 The *Council Hall* is rather a handsome room, here stand busts of King Otho and Lord Guilford—the former a very fine one, given by Queen Amélie, the work of a Munich sculptor Portraits of deceased professors hang on the walls—none of interest to a foreigner The adjoining terrace is ornamented with

[1] Since 1877, the school publishes these in a collected form as the "Bulletin de Correspondance Hellénique," of which 8 numbers appear annually

[2] "Les Céramiques de la Grèce propre" Paris, 1882 Part I

[1] "Mittheilungen des Deutschen Archaeologischen Institutes in Athen"

busts of *Pr Mavrocordato, Snr R Church, Androutzo*, and other celebrities of the Revolution The *Library* occupies a suite of rooms over the lecture rooms It contains 130,000 volumes, besides about 800 manuscripts The books are chiefly donations of foreign governments and universities The arrangements are still very defective, but are now improving through the intelligent zeal and untiring efforts of the German librarian, Dr Deffner No special provision is made by the Greek Government for the purchase of books, and only £1200 per annum is allowed for salaries, purchases, binding, and all incidental expenses The library is open to the public daily from 10 A M to 3 P M , except on Saturday, when it closes at noon, and on holidays, when it is always shut

Attached to the library is a small but interesting *numismatic collection* of about 45,000 pieces The learned curator, M Postolacca, is most courteous in showing his treasures to any one capable of appreciating them , he is generally to be found here every day but *Sat* from 10 A M to 1 P M , but as he is much engaged, an appointment should be made beforehand

The University has been chiefly supported by subscriptions at different periods, the larger portion of which came from Greeks resident abroad The students amount to over 1500, of whom about 1200 in law and medicine alone! There are 74 professors, mostly men of respectable, and a few of eminent, attainments The University is governed by a council of its own professors, presided over by the rector, who is one of the professors taken in rotation Lectures are delivered, and degrees conferred, in the four faculties of Divinity, Law, Medicine, and Letters The instruction is entirely gratuitous, save that on graduating the small fee of 100 dr (about £3 10s) is paid on delivery of the diploma The physical sciences are little studied , lectures are, however, given on chemistry, physics, botany, and natural history—the latter appears to include, to a limited extent, zoology and mineralogy The general system pursued resembles that of the German universities Among Greeks of all classes there is an eager desire for instruction , and probably at least as many persons are at present under education at Athens as in any other European town of the same population How far the system has been beneficial is a question which time alone can determine

Besides the collections already named, the University possesses a small *Zoological Museum*, open only on Wed and Sat from 9 to 12 A M The specimens are ill arranged, and mostly of little interest They are distributed in 3 rooms as follows —*1st Room* (to l)— Sharks, turtles, crocodiles, part of the skeletons of two whales[1] washed ashore off Tenos , and a miscellaneous collection of mammalia, chiefly Greek *2nd Room*—Small collection of recent and fossil shells , ditto corals , ditto reptiles , ditto lepidoptera , ditto coleoptera *3rd Room* (to rt) —Cases of Greek birds, eagles, owls, etc —good , ditto foreign birds—very bad , ditto eggs and nests

The Museum contains some good specimens among much rubbish, but from want of classification these are of little use [2]

The *School of Natural Science* is a dependency of the University, and is situated just behind the Academy Here are the *chemical laboratory*, and *botanical* and *geological collections*

The Geological Museum [3] contains some specimens of interest, but owing to the want of all proper classification, these are not easily found The existing confusion is due to the fact that the museum mainly consists of small collections, accumulated by bequest or

[1] Although commonly called whales, and identified with the φάλαινα of Aristotle, this is really a distinct genus—Physeter The species is *P macrocephalus*

[2] What merit the Museum possesses is almost entirely owing to the disinterested zea of the well known botanist, M de Heldreich, and more recently to the care of his successor, Dr Krüper , and it is no fault of theirs that the result is not more satisfactory

[3] The Geological Museum, being very rarely visited, is now generally closed Persons desirous of visiting it *for objects of study*, may apply to Dr Krüper, Keeper of the Natural History Collections, who will, when practicable, grant the necessary facilities

purchase, each of which is arranged independently of the others In a very large number of instances the label has been folded up under the specimen, so that none is visible, others again have never been labelled The present arrangement is as follows, commencing to rt of entrance —

1*st Room*—Synoptical collection of minerals for the use of students, arranged after Fuchs 2*nd Room* (to lt) —Collection of minerals, chiefly Russian, presented by M Charitoff 3*rd Room*—Collection of rocks and minerals, presented by M Bernardaki, it consists of both Greek and foreign specimens, but chiefly the latter The two small locked cabinets standing against the N wall contain a small collection of Greek rocks, arranged by Fiedler to illustrate his work on Greece 4*th Room*—Small collection of Greek rocks and minerals, ditto Bavarian rocks and fossils, presented by King Otho, ditto Saxon ditto ditto, ditto specimens from Paris Basin, ditto miscellaneous minerals, arranged after Cordier 5*th Room*—Small collection of Pikermi fossils, ditto plants and fishes from the lower miocene of Koumi (Eubœa), ditto fishes from middle eocene of Monte Bolca (near Vicenza), casts

Polytechnic School —A handsome group of buildings situated in the Route de Patissia It was commenced in 1870, with funds contributed by several wealthy Greek merchants It has a daily attendance of 300 pupils Instruction is provided in painting, sculpture, wood carving, engraving, architecture, and practical mechanics There are 18 "professors" and 8 assistants The students mostly range from 12 to 18 years of age The school is provided with a library, a collection of casts, a picture gallery (worthless), a chemical laboratory, and a mechanical workshop

A portion of the main building is used as a museum The collections here are described under the head of *Museums* (see below, p 189)

The Rizarion, or Ecclesiastical School, is situated about ½ mile out of town on the road to Cephissia It was founded in 1844 by legacy, and affords a good plain education on very moderate terms, the result of which is, that it is chiefly frequented by youths who have no intention of entering the Church Recent statistics show that only about 7 per cent of the students take orders, the rest are freed on paying a small fine to the funds of the school at the close of the 5 years' course The Rizarion is mainly supported by private liberality, but is also in receipt of small subventions from Government, from certain convents, and from the Holy Synod A fund is maintained for assisting the poorer students on their entry into the Church The school is pleasantly situated in a large garden, the chapel is a respectable specimen of modern Byzantine architecture

The American School for Girls was founded by the late Rev J H and Mrs Hill, who were sent to Athens by the Episcopal Church of the United States in 1830 The Greek Government made an arrangement with Dr Hill for the education of a certain number of girls as future schoolmistresses in the provinces, and from this origin have arisen the female schools of Greece In 1842 the establishment for domestic education was transferred to the care of the Greek Society for the promotion of education, but the institution still flourishes as an excellent charitable school under the direction of a niece of Dr Hill's In connection with the establishment is also a boarding school for girls The great services rendered by Dr and Mrs Hill to education in Greece should not be forgotten now that the special need for those services is past "They came to Athens in 1830, at that period there were not 1000 (*sic*) inhabitants, and not a single building which could be called a house Yet in a few days they had about ninety scholars, and have gone on ever since They have never been molested in their proceedings but once, when the ultra Russian party raised a cry against them for attempting to proselytise A commission of Greek bishops was appointed, at Dr Hill's own request, to inquire into the charge, which was completely disproved "—*Earl of Carlisle.*

The facts are equally honourable to Dr Hill and the Greeks, and may serve as an answer to the charge of intolerance which has occasionally been brought against the Greek Church Dr and Mrs Hill are not only universally respected, but will long be remembered with gratitude by the people of Greece

The Arsakion —The traveller should if possible see this remarkable school It was founded in 1835, but only attained its present form in 1852, thanks to the munificence of M Apostolos Arsaki, an Albanian merchant settled at Bucharest It has received high commendation from all who have visited it, among others from Mr Gladstone and Sir Charles Trevelyan It is at present daily frequented by 1500 girls (of whom 140 boarders) of all classes, and ranging from the age of 5 to 18 years The chief object of the school is to supply competent female teachers to Greek schools throughout the Levant, in which good work it has been eminently successful The instruction is given by professors from the University, seconded by able assistants That in the higher classes is in all respects on a level with that received by youths of the same age in the *Lycées* The wealthy classes mostly send their daughters here, either as day scholars or boarders, the education being the best procurable for girls throughout the Levant Those who enter to qualify as teachers are received at reduced terms Examinations are conducted throughout the school by lot The Kindergarten method is in use for the primary classes The elder girls, when wished, receive practical instruction in household duties and cooking The dormitories, class rooms, etc , are large and airy An infant day school is also attached to the Arsakion It is satisfactory to add that while the establishment is entirely secular in character, the clergy of Athens are among its most cordial supporters

Syllogi — Numerous associations, under the name of *Syllogi*, have been formed in Athens for various objects Many of these resemble our own Mechanics' Institutes, but a few, more ambitious, aim at developing into learned societies , some are mere clubs, political or otherwise, while others again are charitable societies *Syllogi* of one kind or another have been established by Greeks wherever they have settled abroad in any number These societies are at present found in Greece, Turkey, Asia Minor, Russia, France, Germany, England, Egypt, India, and even Australia

Particulars of the Athenian *Syllogi* and their days of meeting can be ascertained from the daily papers The meetings are generally open to all foreigners

Several of these *Syllogi*, both in Greece and Turkey, have devoted themselves specially to the promotion of educational objects, and have done much good work in establishing primary schools in the remote districts of both Greece and Turkey

The Workhouse is situated in the Cephissia Road It was erected by private subscription in imitation of similar western institutions Such an establishment is not in accordance with either the habits or requirements of the country, and it has therefore remained almost entirely empty of genuine paupers, while the vacant space has too often been usurped by persons who had no need of public charity A pretty chapel, in the Byzantine style, has been erected in the grounds for the use of the inmates

Orphanage for Boys, r du Pirée — Founded in 1856 under the charitable bequest of George and Catherine Hadgi Kosta, who left a sum of about £7000 for the purpose A limited number of orphans of Greek extraction are eligible for gratuitous election up to the age of 12 The nominations are made by a committee In addition to these free scholars, any orphan boy of Greek extraction, under the age of 12, may be admitted for the yearly payment of about £12, with an entrance fee of £3 10s Pupils are not accepted for less than 7 years Boys entered here are taught reading, writing, arithmetic, drawing, the orthodox catechism, and the trade of either shoemakers, tailors, carpenters, locksmiths, or weavers Those who show musical capacity are

trained as bandsmen At present there are 100 pupils in the house, and there is said to be accommodation for 400 Until 1878 the school was also used as a sort of reformatory for juvenile offenders, to the great detriment of the regular inmates This abuse is now forbidden The building is large and fairly well-laid out, but the internal management is considered very defective

Amaleion or *Orphanage for Girls*, Bld de la Reine Amelie —This institution was founded in 1855 by private subscriptions headed by the Queen, whose name it bears The object of the school—now one of the wealthiest in Athens—was to train orphan girls for domestic service, but the experiment has not realised the intentions of the founders The pupils are all boarded in the house, and number about 140 They receive a good plain education, and perform in turn all household duties The house stands in a spacious garden and playground Here too is an excellent small infirmary, and a neat chapel for the inmates The needlework of the pupils is sold annually for their benefit The general cleanliness, good ventilation, and order prevailing here, contrast very favourably with the condition of the boys' orphanage

The Ergasterion, situated on the Boulevard, opposite the Temple of Jupiter, was established in 1872 under the auspices of the present Queen of Greece It provides work for a large number of poor women and girls, in the manufacture of silk and woollen stuffs, carpets, lace, and embroidery, as well as plain needlework Very pretty lace is made here of fine gold wire, it is much admired abroad, and many English ladies, including the Princess of Wales, have been among its purchasers

Foreigners can visit the workshops and sale room without any obligation to purchase It is, however, as well, when practicable, to take some small article In connection with this establishment, the Queen has established a branch for training sick nurses

The above are the principal charitable institutions of Athens, but others also exist of less note

Athens possesses several hospitals, but no provision for sick children, who have not even a ward to themselves

Studios — There are no painters in Athens, but several clever sculptors, whose studios may be visited by foreigners any afternoon The best sculptors are MM Drossi, Brutos, Vitalis, and Philipoti In all cases the statue is *free hewn* after the ancient manner, without any previous use of the measuring drill

Churches

The following notice is restricted to the ancient, and more especially the Byzantine, churches of Athens [1] The modern churches possess little either of interest or merit The largest and most elaborately decorated is the *Cathedral*, dedicated to St Irene (the martyr, not the empress), which the traveller can visit as a sample of the rest It contains the tomb of the unfortunate patriarch Gregory, whose body was transferred here from Odessa in 1871 The handsome sarcophagus in which it is enclosed is the work of the Athenian sculptor Philipoti

The Old Cathedral or *Catholicon* stands alongside of the modern edifice, by which it is somewhat obscured It is in many respects the most interesting of the Athenian churches, for while its architecture is Byzantine, it is itself one of the very few surviving monuments of the French feudal period Its external dimensions are only 40 ft by 25 ft , it is built entirely of white marble, now mellowed to a rich golden tint, and contains many ancient sculptured fragments in its walls Their appearance is thus aptly described by M Buchon —"The general effect is not without elegance, but the various pieces of sculpture which decorate the walls present the most eccentric association Here we have a Greek inscrip

[1] For a complete list of the Athenian churches, and much curious information on the subject, the traveller is referred to Mommsen's valuable little work, "Athenæ Christianæ" Lips 1868

tion, upside down, there the fragment of a fine Corinthian capital, a little further on a Roman fragment, then an ancient frieze, cut up at random, sometimes at the expense of the figures, next follow the arms of the princely house of Ville-Hardouin, then more Hellenic and Roman fragments commingled with Byzantine allegories and the Imperial Eagle"

M Buchon was the first to discover that the walls of the church also bore numerous cognizances of distinguished French families One of these is of especial interest, as it fixes within a few years the date of the church M Buchon, profoundly versed in mediæval French history and heraldry, pointed out that the coat-of-arms of the house of de la Roche as here sculptured was only borne by the *first* Duke of Athens (Guy I), prior to his receiving the patent of duke from Louis IX, in 1258 This fixes the date within half a century, but M Buchon, by a highly ingenious argument, the plausibility of which cannot be contested, believes himself able to fix the actual year of foundation

Geoffrey de Ville-Hardouin, with other barons, as related elsewhere (see Rte 53), extorted from the Greek clergy certain moneys, with which he built the fortress now known as Castel Tornese The Pope disapproved of this arbitrary act, and forthwith excommunicated Geoffrey and his fellow barons In 1218 Geoffrey succeeded in making his peace with the church, and M Buchon's conjecture is, that the Catholicon was an expiatory offering erected by the delinquent barons This view would fully explain the presence of these numerous coats of arms, as well as the prominent position occupied by that of Ville-Hardouin

The church when visited by M Couchaud was in use as a library, and the interior walls exhibited traces of paintings These have now, unfortunately, totally disappeared under a thick coating of red and green paint, an implement of destruction as popular with Greek beadles as whitewash is with their English brethren

This church has long been identified by German topographers as occupying the site of the Serapeium, a conclusion since confirmed by excavation In 1881, in course of altering the level of the street in front of the church, very slight excavation brought to light various architectural fragments, marble chairs, etc, belonging to that temple Not far from the Serapeium, according to Pausanias (i 18, 4), was the spot where Theseus and Peirithous held their ill-starred tryst, but Sophocles seems to place the meeting near Colonus (*Œdip Col* 1664)

St Andrew—In a lane near the cathedral is the ruined church dedicated to this Apostle It is fast going to destruction, but the walls retain some curious mural paintings which will repay examination Observe saint in a fustanella The general plan of the building appears to exhibit traces of Western influence

St Nicodemus—This may be considered the largest and finest of the Athenian churches, but its size even is very insignificant, its dimensions, according to Mr Fergusson, being only 62 ft long by 45 ft wide over all, "and the dome, which is supported on 8 piers, 21 ft in diameter Still the arrangement of the building internally is such that considerable architectural effect is obtained even with these small dimensions, and the points of support are so proportioned to the mass as to give it a very monumental character The exterior is also pleasing, though the absence of a cornice gives it an unfinished appearance, and the outline of the roof, except the dome, is not seen The result of this part is certainly unsatisfactory It may be taken as a type, both as to style and dimensions, of several hundred buildings erected for the purposes of the Greek Church during the middle ages, before the Western style began to react upon the architecture of the East" Mr Fergusson conjectures it to be the oldest of the Athenian churches,[1]

[1] Tradition assigns the foundation of this church to the Athenian Emp Irene (d 803), who is related to have founded no less than 12 churches in her native place There is no authority for the statement, but, considering

and this opinion of its antiquity has been confirmed by the discovery here of a tombstone bearing the date of A M 6553 = A D 1045 When visited by M Couchaud this church was fast going to destruction, but some years later the edifice was granted to the Russian Government, for the use of members of that branch of the Orthodox Church The restoration of the church was then (1852-56) carried out with that enlightened liberality which the Imperial Government rarely fails to exhibit in such cases The Emp Nicholas also contributed largely from the Privy Purse, and the ablest German artists procurable were despatched to examine and draw the best remaining examples of Byzantine ecclesiastical art From their drawings a skilful scheme of restoration was prepared, which has since been most successfully carried into execution The frail shell of the church was strengthened both internally and externally, the missing segment (about a third) of the dome replaced, and paintings chosen from Greek examples introduced where the ancient decorations had been effaced Some of these strike the eye as rather too brilliant in colour, but the general effect is admirable It is also only fair to the artists employed to recall the fact that Couchaud observed that the ancient paintings here, then untouched, were "eclatantes de tons et de dorures" The external walls exhibit a terracotta frieze similar to that at St Theodore's (see below) The belfry is a modern addition, the great bell was a gift from his late Majesty the Emperor Alexander II

Under the church are the remains of a small *Roman Bath*, with 3 hypocausta and some mosaic pavement in good preservation The descent to this bath is by a steep and narrow stair, opening (by a trap door) from the nave, lights should be taken

Any traveller who is unfamiliar with the ceremonies of the Orthodox Church should make a point of attending divine service at the Russian Church The harmonious chanting of the choir in the sonorous ancient Slàv tongue, and the "pomp and circumstance" with which the whole ceremony is conducted, are far more impressive than the ordinary ceremonies of the Greek Church, from which the element of music is wholly absent But, on the other hand, it should be remembered that the monotonous Greek mode of chanting is probably the more ancient

Great St Mary's —This interesting little church is situated in the Bazaar, very much below the present street level It is built of stone separated by courses of brick M Couchaud, judging from the character of the dome, which was alone visible when he visited Athens, assigns this church to the 11th cent At the time of M Couchaud's visit the whole church seems to have been choked up with rubbish, very probably derived from the houses, etc, destroyed in the Revolution,[1] for when visited by Stuart (who gave a slight plan and elevation of it), and again half a century later by Dodwell, it seems to have been in its present condition The church has been cleared and cleaned (happily not restored) within the last few years at the expense of the inhabitants of the parish, a fact much to their credit, as this is a poor quarter of the town The church is partly constructed out of a pre existing ancient edifice, but of what character has not been ascertained Contrary to the usual Greek custom, the apse faces to the north, an arrangement evidently dictated by the presence on that side of an ancient archway which has been ingeniously utilized to form the extremity of the church and the recess of the apse Part of the E wall is also ancient, and at the entrance are three plain Doric columns and a small pilaster, which support what Mr Dodwell may well call "a meagre architrave"

the crimes perpetrated by this canonized fiend, no number of expiatory foundations could appear excessive As a saint of the Greek Church, she is commemorated on 7th August

[1] During the Revolution many of the interior houses were burnt or otherwise destroyed, and this ruined church would, from its position, then become the natural receptacle into which to shoot the rubbish cleared out of the bazaar and adjoining streets

He adds, "The style is very bad, approaching more to the Roman Doric of the theatre of Marcellus than to the Grecian order"

St Philip —This church was of high interest from the traces it exhibited of Western influence, but in the course of restoration every characteristic feature has been removed, the ancient columns changed, and the original plan destroyed A detailed notice of this church as it existed formerly will be found in Couchaud's work

St Mary's of the Great Monastery (Παναγία Μεγάλου Μοναστηρίου) —This church is situated in a court at the lower end of the rue d'Hermes It is built of stone with intermediate courses of brick, and is considered by M Couchaud to date from the 11th cent It appears to have been altered and renovated about the middle of the 17th cent, and again in recent years it has undergone such barbarous restoration that hardly any trace of antiquity remains except the curious dome All the interesting details (ancient fragments, paintings, etc) mentioned by M Couchaud have disappeared The church formerly belonged to the monks of the famous convent of Kaisariani on Mt Hymettus, whence its name

The Transfiguration — This very small but most interesting church is situated on the N slopes of the Acropolis, not far from the Wall of Themistocles Its date can scarcely be later than the 11th cent, and may possibly be somewhat earlier The dome is supported by 4 columns (one of which bears inscriptions) in the typical Byzantine manner This church is little known to the Athenians themselves, and is scarcely ever visited by foreigners It has never been described

St John the Precursor —The architecture of this church is interesting as exhibiting the result of Western Gothic influences working on a Byzantine foundation Over the door is a picture of St John the Precursor, a good specimen of Byzantine art The church stands on the lower N slopes of the Acropolis

The Holy Apostles.—Also on the Acropolis, but higher up This interesting chapel, now fast going to ruin, has the lower part of its walls cut in the rock, on the walls rests the vaulted roof, forming a complete semicircle, and covered with paintings At the W extremity of the enclosure is a recess, within which is a well in which rise the waters of the celebrated spring called the Clepsydra (for a further notice see *Clepsydra* in index) The chapel is only about 13 ft long by rather over 8 ft wide "The altar, of which no trace remains, must have stood near the modern entrance, a painting of our Saviour, represented between the Virgin and St John the Evangelist, is still visible there The walls exhibit rude paintings of the 12 Apostles, 3 on the S side have been destroyed in opening the (present) entrance On the arch of the recess which has replaced the (old) door, may be distinguished a prostrate figure, which seems to have formed part of a representation of the Annunciation All these barbarous frescoes (dating from the 10th cent at least), are in very bad preservation, showing in many places the marks of Turkish bullets The chapel is in complete darkness, and the bats its only tenants"—*E Breton*

St Michael the Taxiarch —This church is situated near the railway station, and was until 1870 an interesting specimen of Byzantine architecture, of harmonious proportions and much simple elegance It is now as melancholy an example of Greek Christian vandalism as even Athens can exhibit The plan of the church, exclusive of the narthex, was a perfect square, with two columns and two pilasters supporting the dome in the usual manner The central apse was internally of a rather peculiar elliptic form, externally it exhibited the common three sided type The lateral apsides were very small semicircles, with no external projection The narthex does not call for special notice, it contained a large ancient sarcophagus formerly used as a font Such was the condition of the church prior to 1870 In that year the vanity of the clergy or their

parishioners called for a larger edifice, which object was realised by the short process of throwing down the terminal walls, destroying the narthex, and adding a head and a tail piece By this architectural development a result has been obtained more easily imagined than described The ridiculous appearance presented by the small dome (so appropriate to the former dimensions of the edifice) on the elongated church is not diminished by the trumpery and meagre belfry with which modern Athenian taste has endowed St Michael The lines of junction of the old and new walls are perfectly apparent on the exterior

Kapnikarea —Unlike many of the foregoing examples, this interesting church has happily escaped the devastating effects of misguided pious zeal Its foundation is traditionally attributed to the Empress Eudocia, the Athenian,[1] but its real date must be some centuries later The original church was nearly square, with three polygonal apsides and a central dome supported by 4 columns A porch, entirely in character with the rest of the edifice, appears to have been added later, (see *Couchaud*, text and plan) So far the plan of the church was perfectly correct and symmetrical Unfortunately, however, at a later date (probably in the 17th cent), a kind of outer corridor was built on the W and N sides of the church, thus destroying the whole appearance of the edifice A portion of what we may designate, for want of a better term, the N corridor, has been arranged as a chapel, with a large dome of its own The appearance of this barbarous addition from the exterior is hideous, but fortunately the original ground-plan of the church remains intact, and on entering the church the limits of the two structures are at once apparent Underneath the church is a disused ossuary The entrance is now from the S , through a narrow door leading into the corridor The original entrance, it is needless to observe, was from the W

The name Kapnikarea has given rise to much discussion, and various etymologies have been proposed to explain it, but all those hitherto suggested are too improbable to call for notice The only ascertained fact is, that the name has reference to the edifice, and not to the dedication In a MS of the end of the 18th cent , we find it stated that the church was burnt[1] in the disorders which followed the departure of the Venetians (1688 91), and that when the Greeks—who had, for the most part, fled on the entry of the Turkish army—returned to Athens, they found the picture of the Virgin (to whom the church is dedicated) intact, but blackened by smoke From this circumstance, according to tradition, the church came to be called Kapnikarea (*καπνὸς*=smoke) instead of Kamnikarea , a mild pun quite in Greek taste[2]

1 "The beautiful Eudocia was the daughter of an Athenian philosopher, Leontius, who still sacrificed to the heathen divinities Her heathen name was Athenais She received a classical education, while she acquired the elegant accomplishments of that aristocratic society which had cultivated the amenities of life from the time of Plato, who made use of carpets in his rooms and allowed ladies to attend his lectures Her extraordinary talents induced her father to give her a careful literary and philosophical education All her teachers were gratified with her progress Her native accent charmed the inhabitants of Constantinople, accustomed to pure Attic Greek by the eloquence of Chrysostom, and she also spoke Latin with the graceful dignity of a Roman lady "—(*Finlay*) Leontius, who was a man of wealth, had the simplicity to believe that his daughter's beauty and worth were alone sufficient dowry, and divided his fortune between his two sons Their avarice, however, compelled their sister to seek redress or refuge at Constantinople, at the hands of the able young Regent, Pulcheria Augusta, whose service she entered Pulcheria formed a strong affection for the young Athenian, and having converted her to Christianity, had her baptized with her own mother's name, Eudocia Seven years later the same benefactress caused her docile brother, Theodosius II , to marry the dowerless maiden, which he did in 421 One of the first acts of the new Empress was to summon her faithless brothers to her court, where they appeared with all the fear of a guilty conscience But her only revenge was to raise them to the rank of consuls and prefects After various vicissitudes too long to detail here, but which "only ask for genius in the narrator to unfold a rich web of romance' (*Finlay*), Eudocia ended her life in study and exile at Jerusalem, A D 444

1 From the present state of the church, it seems clear that the injury caused was not extensive

2 We have followed Wachsmuth's sugges

St Theodore —Situated in the Place des Finances, just below the British Legation This is one of the best preserved Byzantine churches in Athens It is built of the common Piraic yellow tufa, with intermediate courses of brick The front and two sides are decorated with a curious *terracotta* frieze of quasi Oriental character The interior contains nothing of interest Dr Chandler found in this church, "on a round pedestal which supports a flat stone serving for the Holy Table," an inscription recording the erection, by order of the Emp Theodosius I, of a bronze statue to Theodore, General of the Achæans This Theodore had preserved the cities of Greece from pillage during the great invasion of the Goths in A D 380 The "Holy Table" now in use corresponds to Dr Chandler's description in the main, but the truncated column supporting the table is almost too slender to be described as a pedestal Probably it has been changed, for, as far as dust and darkness permit of inspection, no inscription is visible

St John of the Column ("Αγιος Ἰωάννης Κολώνα), called also *Thermastre*, *i e* of the *Fever stricken* This is a small chapel standing in a lane behind the principal Theatre The peculiarity of the edifice is, that it is built round an ancient column, which rises through, and above, the roof The column is a conspicuous feature in the earliest plans of Athens, it stood in the sharp angle formed by the converging N W and N E city walls, and thus marked, very nearly, the furthest extension of mediæval Athens on the N In none of these plans, however, is there any indication of a church Wheler distinctly names this as St John's Column,[1] but says nothing more of it The column is a plain shaft of white marble, and stands within the sacred precinct behind the iconostasis It is partly covered with innumerable threads of silk and cotton, shreds of garments, tufts of hair, and occasionally small coins, all votive offerings from persons suffering from fever, and each attached to the stone by a pellet of beeswax During August and September, the chief fever season, the number of these offerings rapidly increases, until a great part of the column is covered A preference seems to be shown for the N E quarter of the pillar St John the Baptist is one of the recognised tutelaries of those suffering from either fever or insanity[1] The precise connection between St John and these diseases is by no means clear, he may, however, have been selected as the only important saint whose festival occurs at the height of the fever season[2] The connection between St John himself and the column is even more doubtful Be that as it may, it is the custom of the Athenians, on the day of his martyrdom (29th Aug o s = 10th Sept n s), to bring pitchers of water at daybreak to the chapel for consecration This ceremony having been accomplished, the water is taken home, and preserved for domestic use as a febrifuge[3] The local tradition runs

tion, that the tradition referred to a mere punning modification of the original name Mommsen, who regards the name Καπνικαρεα as coined for the occasion (a conclusion justified by the MS, but less in accordance with probability), rejects the whole story Dr Spon (1676) gave the name as Καμουχαρεία, at the present day the church is known indifferently as Καπνικαρέα, Καμνικαρέα, or Καμκαρέα

[1] The allusion is quite distinct from his mention of the ch of *St John at the Columns* (Αγιος Ἰωάννης σταὶς Κολόνναις)—*i e* within the Olympieium

[1] According to Aravantinos (quoted by Schmidt in his *Volksleben der N Griechen*) it is proverbially said of a man who has lost his wits, εἶναι γιὰ τὸν ἅι Γιάννη (= *He is fit for St Jack*), the saying may be South Albanian, but does not seem common in Greece Indeed, cases of lunacy are very rare in all parts of Greece, except the Ionian Islands, where insanity is rather common The only lunatic asylum is at Corfu

[2] Although perhaps merely a fortuitous coincidence, it may be observed that the principal festival of Æsculapius fell near the same date

[3] It may be as well to remind travellers who wish to visit this church that they can only do so on the condition of treating this ancient and deeply rooted superstition with courtesy and forbearance Any appearance of contempt, or even of idle curiosity merely, will be deeply resented by the people of the neighbourhood, and might probably be attended with seriously unpleasant conse

that a Turkish governor of Athens named Hassan or Hussein having dared to remove the capital of the column to the Acropolis, it spontaneously returned in the night to its old place! No satisfactory explanation has hitherto been found for the superstition attached to this column, but M Schmidt, who rejects the conjectural identifications of both MM Pittakys and Surmelis, nevertheless regards the cultus as distinctly a pre-Christian survival Although the custom of attaching shreds of the garments, etc, of the sick to the tombs of persons of noted sanctity, or to certain *trees*, is common in most parts of the East, it should be remembered that the custom is not exclusively Oriental [1] Several instances resembling that of St John's Column are known to have occurred among the ancient Greeks themselves, thus Lucian alludes to a statue of Pelichus, of which the legs were stuck over with silver coins fastened by wax, the thank offerings of persons who had been delivered by its supposed mediation from fever A statue in the Asclepieium at Athens was decorated with votive rags, and Pausanias describes a statue of Hygieia, in Sicyonia, as covered with votive hair M Pittakys was disposed —but without foundation—to regard St John's Column as having formed part of a sanctuary of Apollo, while M Surmelis boldly identified it with the *Stele of Toxaris*, mentioned by Lucian (*Scyth* 1) The explicit description of Lucian renders the latter conclusion untenable, as far as identity goes, it is, however, quite conceivable that St John's Column, which stands at no great distance from the locality assigned to the monument of Toxaris, may have inherited its cultus when the original stele was destroyed In conclusion, we may quote Leake's notice of Toxaris, premising that at the time he wrote no attempt had been made to identify the monument, and that he nowhere, we believe, makes mention of St John's Column —

"Lucian describes, to the left of the road from the Dipylum to the Academy, a fallen stele which retained the remains of a figure holding in the right hand a book and in the left a bow this, he tells us, was the tomb of the Scythian Toxaris, styled *ὁ ξένος ἰατρός* Toxaris received heroic honours for having anciently arrested a plague by his counsels, and his stele was constantly crowned with garlands placed upon it by those who had invoked his assistance when afflicted with fever" [1]

The Angels —This little church is situated on the slopes of Lycabettus It is of considerable antiquity, but has suffered from reckless modern repairs The outside has been coarsely painted in horizontal stripes of red and yellow, a style of decoration which the Athenians innocently believe to be characteristic of true Byzantine art The church contains a few curious ancient paintings among many modern ones The latter are executed on a ground of common mortar mixed with *chopped straw* By far the most interesting feature in the church is the central doorway, which is a horse shoe arch This form of arch, afterwards so characteristic of Moorish architecture, was, according to M Couchaud, borrowed by the Moors from the Byzantine architects, who in their turn had probably received it from Persia. Persian architects are known to have been

quences No one who knows the terrible and nearly universal scourge that fever is to the poorer classes in Greece, can wonder at their deep veneration for any supposed agent of deliverance Those of our countrymen who may feel tempted to show their scorn for this innocent superstition, may be induced to practise reticence by reminding them that a nearly identical cultus exists, even at the present day, in the midst of one of the most intelligent and deeply religious communities of Scotland (see below)

[1] A very remarkable instance in point is afforded by the venerable oak, studded with coins, nails, and shreds of garments (the offerings of healed sufferers), which grows by the famous Holy Well on the Isle of St Maelrubha (*Eilean Mhaolrubh*) in Ross shire The well is known to have been resorted to for the cure of lunacy as late as 1860, and there is no evidence to show a discontinuance of the practice since Those who now resort to it are seldom willing to speak of the subject (For further particulars, see a paper by Dr Mitchell on the "Superstitions of the West Highlands," *Proc Soc Ant. Scot*, vol iv, and the same writer's *Past in the Present*, p 267.)

[1] Leake's "Topography of Athens," 2nd ed (1841), vol i pp 598-99

employed by both Constantine and Justinian

In the court of the church are the tombs of several Archbishops of Athens —all, however, modern This place is specially reserved for their burial The archbishops have the singular privilege of being interred upright on a chair, thus preserving their enthroned position even after death

MUSEUMS AND COLLECTIONS

NATIONAL MUSEUM (Patissia Road), open daily, Tues excepted, from 9 to 12 A M See p 191

MUSEUM OF ARCHÆOLOGICAL SOCIETY (in the Polytechnic School), open daily $\frac{2 \text{ to } 5 \text{ P M in winter}^1}{3 \text{ to } 6 \text{ P M in summer}}$ See p 228

SCHLIEMANN COLLECTION (same building), open daily $\frac{2 \text{ to } 5 \text{ P M in winter}}{3 \text{ to } 6 \text{ P M in summer}}$ See p 207

EGYPTIAN COLLECTION (same building), same days and hours as preceding See p 226

NUMISMATIC COLLECTION (in the University), every day except Sat from 11 A M to 1 P M See p 179

ACROPOLIS MUSEUM (on the Acropolis) open Tues , Thurs , Sat , from $\frac{2 \text{ to } 5 \text{ P M in winter}}{3 \text{ to } 6 \text{ P M in summer}}$ See p 323

ANNEXE of the above (same place), open daily See p 325

MISCELLANEOUS ANTIQUITIES in the Ministry of Public Instruction, open daily, 11 to 12 m See p 205

MISCELLANEOUS ANTIQUITIES in the Theseium, open daily See p 266
,, ,, ,, in the Stoa of Hadrian, open daily See p 252
,, ,, ,, in the Horologium, open daily See p 248

ZOOLOGICAL COLLECTION (in the University), open Wed and Sat 9 to 12 m See p 179

GEOLOGICAL MUSEUM (School of Natural Science), temporarily closed See p 179

COLLECTION OF COINS, GEMS, VASES, etc , of Professor Rhoussopoulos, daily, 2 to 5 P M Admission by card See p 161

Besides the above, there are several other small private collections , as, however, these are not open to strangers, it is useless to detail them The small, but valuable, collection of the *Ecole de France*[2] (see p 117), although not open to the public, can sometimes be visited by making a written application to the Director for permission beforehand

It has long been in contemplation to unite in one central Museum all

[1] The Museums are all closed on Sundays, and also on the principal festivals They are also generally closed for 10 days at Christmas, and 3 at Easter

[2] The most attractive part of this collection (namely the figurines from Asia Minor), was at the close of 1883 transferred to the Louvre

the public collections now scattered over Athens, a change which is greatly needed, but it is not likely that it will be effected for some years to come

No Greek catalogue whatever has yet been published of the various collections, but some admirable ones have been prepared by foreign archæologists For *general purposes*, Dr Milchhofer's excellent little guide will probably be found sufficient, but any person who desires to make himself acquainted with the collections in detail, should also procure the other books named in the following list —

Die Museen Athens, by A Milchhofer Athens, 1881

Katalog der Sculpturen zu Athen, by L von Sybel Marburg, 1881

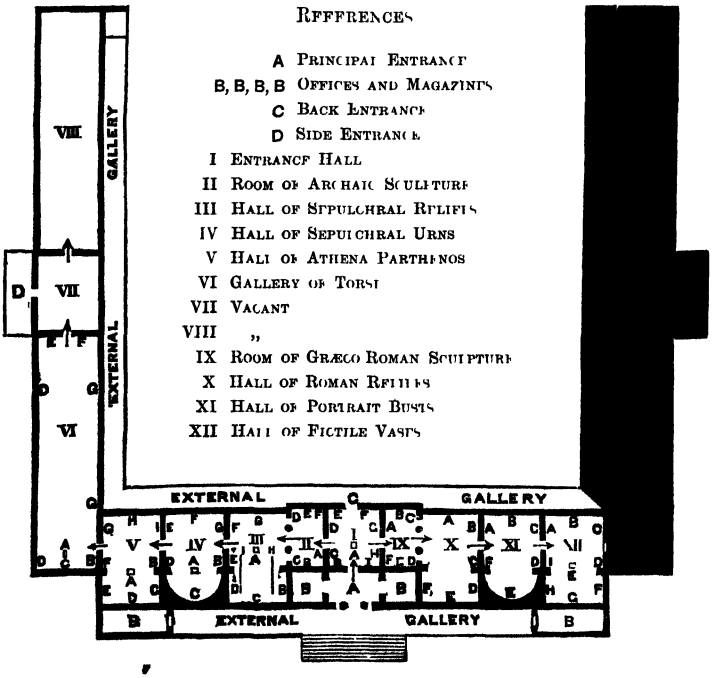
Die Antiken Bildwerke im Theseion, by R Kekulé Leipzig, 1869

Die Antiken Marmor Bildwerke zu Athen, by H Heydemann Berlin, 1874

Catalogue des Vases peints du Musee de la Soc Arch d'Athènes, by Max Collignon Paris, 1878

Catalogue des Terres Cuites du Musée de la Soc Arch d'Athènes, by J Martha Paris, 1880

PLAN OF NATIONAL MUSEUM, ATHENS



National Museum

This building was erected in 1871, from the designs of a German architect, with funds bequeathed for that object by M Bernardakis, a wealthy merchant at St Petersburg Only a portion of the edifice has been as yet (1884) completed In the open space in front of the museum is a large collection of miscellaneous antiquities of very various ages These are open to the public at all times (see below, p 205)

I *Entrance Hall* [1] (A) 1 Colossal double hermes, representing Hermes and the young Apollo, or Dionysus This pillar formed the third *meta* (or goal) in the Pan Athenaic Stadium, (see below), and was discovered there in 1869 The square holes in the shoulders served for the insertion of a transverse rail, on which garlands, etc, were hung (B) 2 Sepulchral stele of Archippus, with a metrical inscription and an olive crown, the latter painted 3 Painted stele of Tokkes, son of Pyrrhon, a native of Aphyte in Macedonia The outline of the figure, holding in the rt hand a drinking vessel, and in the lt an oil flask and strigil, may be distinctly traced 4 Small marble casket, a votive offering (?) (C) 5 Roman Hermes with ephebic inscription 6 An important, but nearly illegible, inscription from Eleusis, it dates from the 5th cent B C, and principally consists of regulations prescribing the contributions of corn and oil to be made to the Temple of Demeter Discovered in 1879 7 Sepulchral stele of Antiphanes 8 Hermes-bust of the Cosmetes Sosistratus of Marathon (2nd cent A D) This bust was discovered with three other similar hermæ (Nos 9, 16, 17), on the site of the Diogeneium (D) 9 Hermes-bust of the Cosmetes Onasus of Pallene Same origin as No 8 10 Small relief representing an aged man and a little girl 11 Various other sepulchral reliefs of little interest (E) 12 Celebrated Inscription from Thera This is one of the most ancient Greek inscriptions hitherto discovered, and is referred by Kirchhoff to the 7th cent B C at latest It consists of nine names inscribed in bustrophedon on a block of basalt (For a notice of the epigraphic peculiarities of this inscription, see Kirchhoff's work [1]) 13 Next the preceding, a very ancient sepulchral inscription from Corinth, erected to the memory of one Demias, lost at sea, also 14, an early Athenian inscription in bustrophedon (F) 15 Miscellaneous sepulchral stelæ (reliefs) and fragments of small statues (G) 16 Hermes bust of Heliodorus of Peiræeus, a Cosmetes (H) 17 Ditto of Cosmetes Chrysippus Both of 2nd cent A D, see above (No 8) 18 Roman stele, representing a male draped figure standing in an ædicula, with name, Claudius Demetrius, in Greek letters (I) 19 Small Roman sepulchral relief from Megara of 2 (originally 3) figures in an ædicula of the Ionic order 20 Headless Roman hermes, representing Heracles, from a gymnasium, with inscription.

II *Room of Archaic Sculpture* — (A) 1 Upper portion of a sepulchral stele of the 5th cent B C commemorating a native of Abdera in Thrace 2 Relief representing Heracles carrying the Erymanthian boar, said to have been discovered near the Theseium 3 Upper half of an archaic female figure discovered at the Dipylum Dr Milchhofer suggests that this may have been one of the monuments which (as mentioned by Thucydides) were used in the erection of the walls of Themistocles 4 Small archaic draped female statue (Hecate?) discovered at Ægina 5 Remarkable archaic relief with two female figures (Consult Milchhofer's detailed description, *op cit* p 4) (B) 6 Fragment of a relief

[1] The order of description here followed commences in each case from the lt of entrance and ends on the rt, each letter marks a distinct wall or division of a wall, except in *Halls I III IV V* and *VI*, in which cases A denotes the principal central statue

We have only space to notice the principal objects of interest in the collection For further details, the traveller is referred to Von Sybel's catalogue

[1] "Studien zur Geschichte des Griechischen Alphabets," 3rd ed Berlin, 1877, p 49

representing a youth in a broad-leafed hat (*καυσία*), probably a charioteer 7. Small Egyptian statuette (in basalt) of the *πασσοφόρος* class, with hiero glyphic inscription 8 APOLLO OF ORCHOMENUS "The Apollo of Orchomenus is the work of a vigorous hand and a fresh mind, though yet without much training In it the hair across the brow lies in spiral curls contiguous to each other, and rendered with a fine firm touch, at the back it falls in long tresses not quite detached There is a sort of geometric division of the torso The chest is flat and hard The brow is narrow and the cheeks full The shoulders are quite square, and the head held stiffly The back is an excellent study of form in this extremely early age, showing the position of muscles, and, in certain places, the movement of skin In the figure from Thera (see below), the curls over the brow are more formal, the brow larger and the cheeks more spare, with the bones pronounced, the lines of the torso are softer, and the arms less vigorous"—*A S Murray* 9 APOLLO OF THERA This cele brated statue is described as follows by Mr Newton —"The face has the rigid smile and peculiar type of countenance which characterise the head of Pallas on the early coins of Athens, the corners of the eyes being turned up towards the ears The hair, arranged in regular curls on the forehead, falls down the back in long tresses, the arms hang down at the sides in the Egyptian manner The shoulders are broad, the waist pinched in, as if by stays, the line of the upper arm more varied and flowing than is at first sight reconcilable with the general archaic character of the face Thus the whole statue seems to exhibit a struggle between two schools—the canonical, which worked according to prescribed types, and the natural, which trusted more to individual observation than to rules" In front of the Apollo 10 Quadrangular base for votive offerings, with reliefs on 2 sides, viz (*a*) Hermes and ram (*κριοφορος*), (*b*) a veiled goddess (Aphrodite ?) Behind the Apollo 11 A small headless statue of the trimorphic Hecate 12 Portion of a sepulchral stele with the figure of a youth "Observe the primitive modelling of the hand"—*Milchhofer* 13 Fragment of a relief representing a young athlete 14 Sepulchral stele, in low relief, of a warrior resting on his lance, a very interesting and remarkable example of later archaic treatment (C) 15 Unfinished nude male figure from Naxos 16 Colossal male torso (probably Apollo), discovered at Megara, and belonging to the same type as the statues of Apollo already described (D) 17 Sphinx from Spata (Attica), a remarable and instructive example of archaic art, showing strong traces of Asiatic influence 18 On the floor are two fragments of an interesting painted stele, on one of which is depicted a horse (?), it is in white and brown, on a red ground [1] (E) 19 Pseudo-Egyptian male statue, (wrongly placed here) It was discovered at Marathon, and M Milchhofer suggests that it may have stood in one of the villas of Herodes Atticus On either side of this statue is, 20, a row of heads of Bacchus of various periods In front of these is, 21, an Egyptian granite portrait bust, found in the sea off Ægina (F) 22 Relief representing 3 female figures, probably the Charites This relief is wrongly placed here, as it is not of high antiquity 23 RELIEF FROM ROMAICO This interesting stele is of Bœotian marble, and was brought from that province in 1879 It was first noticed by Dr Clarke (1806), who describes it as "the most remarkable bas-relief which exists in all Greece, whether we consider the great antiquity of the workmanship, or the very remarkable nature of the subject represented It is 6 ft 6 in long and 2 ft wide, and represents an aged figure, of the size of life, with a straight beard, in a cloak, leaning by his left arm on a knotted stick, like a blackthorn or crab, and with his right hand offering a locust to a greyhound, who is rising on his hinder feet and stretching himself out to receive it" Under the relief is the following metrical inscrip tion —

'Αλξήνωρ ἐποίησεν ὁ Νάξιος ἀλλ' ἐσ[ὸ]δεσ[θε

Alxenor[1] the Naxian wrought [this] only look !

Overbeck assigns a high artistic value to the work, and dates it at 500 B C or a year or two later 24 Archaic seated female figure (headless), found at Asea in Arcadia

III *Hall of Sepulchral Reliefs* — (A) 1 Statue of Hermes This belongs to the same general type as the *Hermes of Andros* (see *Room* IV), but is greatly inferior to the latter, it is probably a late copy of some well known statue It is variously stated to have been discovered at Atalante or Lamia early in the reign of King Otho (B) 2 Marble amphora with group of Autocles and Damocles in low relief 3 Relief representing 2 women and 2 children 4 Fragment of a stele master and slave 5 Upper portion of a stele exhibiting a mourning siren (C) 6 Stele of Polyxena a group with metrical inscription 7 Ditto athlete attended by a little slave with a strigil 8 Stele of Phrasicleia This fine relief has long been well known from M de Stackelberg's plate[2] and description, (*Graber der Hellenen*, 1 36) When seen by him, in 1810, it was in good preservation, it however disappeared during the Revolution, and when recovered was found in its present mutilated condition The subject of the relief is a mother (Phrasicleia) taking leave of her little daughter, a female slave, holding a jewel-casket, stands in the background 9 Fare well scene between a father and son, the latter (recognisable as a soldier by his shield), rests his hand on the head of his slave 10 Stele of Mnesistrates 11 RELIEF OF A YOUNG HUNTSMAN This fine composition—a farewell scene as usual—is referred to the 4th cent B C, and was discovered in 1874 on the Ilissus Dr Milchhofer justly terms it "a gem of the collection" 12 Stele of Melite, wife of Spudocrates of Phlya, 4th cent B C (D) 13 Stele of Pricon of Carystus (Eubœa) In his hand are the usual oil flask and strigil, his dog looks up at him inquiringly 14 Relief of Demostrates and Ameinoche 15 Relief of Theodorus and his father Praxiteles, the latter seated 16 Fragmentary relief originally representing 3 figures, but of which only 2 now remain 17 Small stele of Malthace, with figure in very low relief 18 Stele of a young athlete holding a strigil, his slave carries the oil flask (E) 19 Fine stele of 5th cent B C, with group of 3 figures 20 Fragmentary relief representing a youth caressing a pet animal (goat ?) standing on a pedestal 21 Ditto of an athlete 22 Ditto of a female seated figure 23 Ditto of 2 female figures (F) 24 Ditto of Phænarete with female slave 25 Small relief representing a seated female figure another stands opposite her, while a man approaches from the lt (G) 26 Stele of Archestrate, with metrical inscription recording her virtues The relief represents a group of three Archestrate is in the act of drawing a piece of some textile fabric out of a casket held by a female slave Her little girl, leaning on her knee, holds up a bird to her mother Although poorly executed, the group is very graceful and tells its story well 27 Stele of Miltiades and his wife Eupraxis 28 Stele of Damasistrate 29 Relief found at the Peiræus Mr Newton writes "This, perhaps, represents a woman who had died in childbirth she is seated in a chair, and holds a *pyxis* on her knees, her attitude is that of a person fainting from exhaustion Before her stands a veiled female figure, perhaps Eileithyia, who advances her right hand as if to comfort the seated figure Between these two, and in the background, is a third female figure, holding in her arms a new-born babe wrapped up in linen, with a conical cap, on which the seated figure places her hand Behind

[1] The name of this artist has not hitherto been met with elsewhere Kirchhoff maintains that it should be *Ihalxenor* (in which reading he is followed by Kaibel and von Sybel), but Conze, Michaelis, Overbeck, and most other writers, reject this emendation

[2] This is reproduced on a small scale in Smith's "Dict of Gr and Rom Antiquities," p 557

the seated figure is another seated figure" 30. Relief representing group of 3 figures, mere stone cutter's work Observe socket for head of principal figure [1] 31 Stele of Ameinocleia, daughter of Andromenes "Alto relievo of 3 figures in a toilet scene One stands on the rt veiled like a matron, another more youthful figure [Milchhofer calls this a foreign slave] is stooping to put on her sandal The veiled figure places her rt hand on the head of this stooping figure, as if to direct her movements Beyond the stooping figure is another female, also veiled, holding out a *pyxis* to the veiled figure The composition of this group is very tender and Praxitelean, but the execution shows a later period"—*Newton* 32 Relief found at Salamis, representing a crowded group of 7 figures 33 Fine stele of 5th cent B C, from Lamia The relief represents a youth holding a bird in his left hand, while he extends his right towards a suspended bird cage, apparently to open it On a column below crouches a plump and sleek *cat* The form of the neck and position of the muscles show—although the head is gone—that she eyed the bird with truculent intentions The presence of what appears to be unmistakably a cat in sculpture of this age is very remarkable in connection with the views of MM Hehn and Rolleston (see above, p 31) [2] At the foot of the column appears the usual little slave 34 Farewell scene of 3 figures a matron holds out her hand to a young girl, while the husband of the former stands in the background in an attitude of mourning (*Small stelæ on wooden rack*) (H *a*), commencing from inner end 35 Stele of Polyeuctus a boy holding a bird, while a little dog with a bushy tail springs up at it [1] 36 Ditto of 2 female figures in low relief 37 Ditto of Timolas and Phanostratus in low relief 38 Ditto of Callistrate and Dion 39 Ditto of a little girl (Callistrate) playing with a pet dog and holding a bird 40 Stele of 2 children, named Cercon and Pamphilus the latter is in a go cart, and attempts to snatch from his playfellow a bird Cercon is dragging a little toy cart Although the details are sketchily treated, the relief belongs to the best period 41 Stele of Eutamia, with a watch dog above as her canting symbol The relief represents Eutamia seated and receiving an alabaster ointment flask 42 Stele of Chærestrate she holds a fan of the lotus leaf pattern so common on vases and in the hands of the Tanagra and other figurines (*End of rack*) 43 Relief representing a man and woman shaking hands (H *b*) 44 Stele of Democleides, son of Demetrius, evidently the monument of a man lost at sea The composition is interesting and the treatment good The relief represents a marine seated in an attitude of great weariness, apparently asleep, at the prow of a galley His helmet and shield lie behind him The design was picked out in colour, of which some slight traces remain 45 Stele commemorative of 4 persons Brisis, Callimachus, Amphipolis, and Daippus 46 Stele of Damias of the

[1] It was the custom of the ancient, as well as the modern, stone cutters to keep a stock in trade of the commoner kinds of monuments In some cases the figures were kept merely blocked out (see below, p 200) in others the subordinate figures of the usual farewell scene were completed, as well as the *body* of the deceased (generally the seated figure), in which a socket was made for the head, which was subsequently, on the purchase of the monument, carved from nature and fitted in

[2] The correct opinion is probably that advanced by M Engelmann (*Ann d Inst Arch* 1878, p 293), viz that the cat was not *domesticated* in Greece until the 4th cent B C, but that from early times specimens were occasionally imported from Egypt as rarities

[1] This little dog, as well as two others in this hall, seems to belong to the breed now known as the Pomeranian, or *Spitz* It appears likely that we have here what Theophrastus' pompous man styled ΚΛΑΔΟΣ ΜΕΛΙΤΑΙΟΣ—a Scion of Melita! For Pliny reports, on the authority of Callimachus, that the celebrated Melitean lap dogs came from the *Illyrian* Melita and we have heard that even in recent times a variety of small Spitz dog was exported to S Germany from the E coast of the Adriatic, but has now become scarce (For discussion of the question, see Jebb's *Theophrastus*, p 205 and Goll's ed of Becker's *Charikles*, vol i p 131) On the other hand, the writer of the excellent article *Canis* in Daremberg and Saglio's *Dict des Ant Grecques et Romaines*, follows Strabo in deriving the breed from Malta

deme of Oe a boy with a slave and a little dog [1] 47 Ditto of Prosoeia 48 Ditto of Paideusis, a nurse [2] 49 Relief representing a man holding out his hand to a small child 50 Stele of Mnesiptoleme, daughter of Nicostratus a little girl clutching a ball in one hand and a bird in the other, while her dog frisks at her side 51 Stele with 3 figures Chrysallis, Myrte, and Phædrias (*End of rack*) 52 Stele of Sosigenes a little boy with his dog, bird, and toy cart

(*Wooden rack*) (I *a*), commencing from inner end 53 Stele commemorative of 5 persons, of whom 3 are represented, viz Eucleia, Aspasius, and his son Æschines 54 Stele of Charito, wife of Phædrias, the subject is the funeral banquet—a common one Curiously enough as Dr Milchhofer points out (p 11), although the monument is that of the wife, it is Phædrias himself who here occupies the principal place 55 Stele of Diphilus, with metrical inscription recording his love of justice 56 Stele of Phædondes and Lysistrate 57 Stele of Mymon, daughter of Chærestratus of Agnus, another girl chucks her under the chin 58 Stele of Euarchus of Elis (*End of rack*) 59 Stele of Artemisia (I *b*) 60 Relief representing Hermes with caduceus as guide of the dead, leading a woman by the hand although much abraded, it is interesting 61 Relief a boy accompanied by a slave, carrying his master's clothes and strigil 62 Stele of Asia a seated female figure caressing a little boy 63 Stele of Glycera a little girl holding out her hand to her mother 64 Fragmentary Phœnician sepulchral relief, with inscription in that character commemorating Abdashman, son of Shalom Discovered at the Peiræeus a hand holding a MS roll is all that can be made out with certainty 65 Stele of Mica she is looking at herself in a mirror, while a boy (Dion) holds out his hand to her 66 Stele of Aristylla she holds out her hand to a little girl carrying a bird—very graceful

[1] This dog seems to be of the same breed as Polyeuctus companion, see preceding note

[2] M Milchhofer notes that this is one of the rare instances in which the *calling* of the deceased is specified in the epitaph

In a line parallel to the wall H are ranged on the floor 3 fragmentary statues, of which the most important is the COLOSSAL FEMALE FIGURE in the middle This statue has been the subject of much discussion (For a list of those who have written on it, see Von Sybel, *op cit* parag 43) It was discovered in 1837, with other sculptural fragments, near the site of the present railway station It is now generally recognised as a Victory, and is believed to have formed part of a great monumental group erected by Eubulides, and described by Pausanias (see below, p 268) It is a disputed point whether this head belongs or not to the torso to which it has been clumsily adapted, but it is now generally admitted that it does Of the head, M de Saulcy wrote "Si ce fragment n'est pas l'œuvre de Phidias, je ne crains pas de dire que celui-ci n'a jamais fait de plus beau" Mr Newton also speaks of this head (*Trav and Disc* vol i p 21) as "in a very grand style, and one of the few extant colossal heads which can be referred with probability to the school of Pheidias" The shoulders and part of the chest are wanting (restored in plaster), but otherwise the torso is preserved to the hips The dress is a talaric chiton, bound by a leathern belt a little below the hips

IV *Hall of Sepulchral Urns* (A) 1 HERMES OF ANDROS (discovered in that island in 1833) "A youthful male figure standing by the trunk of a tree, round which is coiled a serpent This figure is perhaps of the Macedonian period There is great beauty in the face, which has rather a pensive expression The hair is wrought in close compact curls, in that fashion which prevailed in both the Macedonian and Augustan periods The treatment of the body is fine, superior to that of the Apollo Belvidere, and to that of most of the celebrated statues of Italy The figure leans a little on one side, like the Apollo on the coins of Seleucus"—*Newton*

(B) 2 Statuette of Pan 3 Fine marble sepulchral lecythus, retaining traces of painting 4 Female statue from Ceramicus—sepulchral. (C) 5 and 6

At either extremity of the semicircle forming this end of the hall is a kneeling figure of a Scythian archer These statues were found in the Cerameicus, and probably formed part of a group on some sepulchral monument Between these, also on the floor, are (7) several representations of goats butting—a common design of Asiatic origin The apse itself is occupied by two rows of marble sepulchral vases, they are of very unequal interest, but the majority belong to the best period of Greek art, viz the 4th and 5th centuries B C They do not call for detailed notice here, but a complete list, with descriptions and dimensions, is given in Von Sybel's catalogue, under Nos 174 to 253 inclusive In the niches above the vases observe (8, 9), two fine statues of SIRENS PLAYING ON THE LYRE, two more statues (10, 11), of the same subject are placed below, but the latter are less well preserved All four were found in the ancient cemetery of the Cerameicus (see below) (D) 12 Fine draped female figure, perhaps a Muse, found at Andros at the same time and place as the Hermes (see above, A) For some interesting remarks on this statue, see Milchhofer 13 STATUETTE OF A YOUNG SATYR discovered at Lamia—a very graceful figure of its kind (E) 14 Large marble vase with farewell scene in low relief four figures, indifferently executed and much abraded (F) Against this wall are ranged four tiers of miscellaneous antiquities, none of importance The top row consists of urns and vases, the other rows consist almost entirely of small sepulchral stelæ, useful as archæological illustrations, but not of much general interest Most of them are described by Milchhofer Immediately in front of this wall, stands (15) on a pedestal with modern Greek inscription (recording time and place of discovery), a splendid MARBLE LECYTHUS (sepulchral) This celebrated vase, discovered at Athens in 1849, is at once the largest, the most ancient, and the most perfect example of its kind hitherto known It retains traces of having been painted "The scene represented on it is in very low relief On one side is a youthful figure on horseback, very similar in type and attitude to many on the frieze of the Parthenon Behind him are two females, one seated, the other leaning in an affectionate attitude on her companion's shoulder, pointing with her right hand to a group of two youthful warriors in front This pair are joining hands as if taking leave of each other This design is very slightly and sketchily treated, but exceedingly graceful as a composition The figures are loosely and freely drawn the style, if we make due allowance for the essential difference between painting and sculpture, presents many analogies with that of the finest Athenian vase pictures The female figures are evidently meant to be in a more distant plane than the rest The relief, therefore, of these figures sinks below the plane, instead of rising out of it, approximating to *intaglio rilevato* To atone for the want of projection of the outline of the body, a channel is made all round them to strengthen their effect The left hand of the seated female figure rests on the rail of a seat, which is very slightly indicated In front of this rail projects part of the hindquarter of a horse, the tail dying away into the ground of the relief rather abruptly It was probably finished with colour, and the rail must also have been coloured, as it is at present hardly distinguishable So with the shield of the warrior on the left This is represented in a side view, the outline not being completed on the side most distant from the eye"—*Newton*

Next this vase, on the floor, lies (16) the cornice of the MONUMENT erected in the Cerameicus by the Athenian State TO THE KNIGHTS WHO FELL BEFORE CORINTH AND CORONEIA (B C 394-3), with the inscription recording their names The list includes that of Dexileus, whose family tomb remains *in situ* in the Cerameicus (see below)

V *Hall of Athena Parthenos* (A) 1 SMALL STATUE OF ATHENA PARTHENOS This interesting statuette, discovered near the Varvakion in Dec 1880, is of the highest interest as the most com

plete copy hitherto obtained of the great chryselephantine work of Pheidias It is of Pentelic marble, and when discovered retained traces of colour and gilding, it is rather more than 3 ft 4 in high, inclusive of the base, and about 3½ in less without it The following is an abridgment of Mr Newton's notice of this statue —"It represents the goddess armed with a helmet and ægis, her left hand rests on her shield set edgeways, her right hand advanced sustains a figure of Victory, her left leg is slightly bent, so that the weight of the body rests on the right leg The goddess is clad in a talaric *chiton*, without sleeves, over which is an upper fold, or garment, falling in rich *pteryges* down the right side On her arms, bare to the shoulders, are armlets, on her neck a necklace of beads, her helmet, which fits close to the head and covers the nape of the neck, is surmounted by a tall triple crest, below which is a sphinx, flanked on either side by a winged horse The helmet has cheek pieces, *paragnathides*, turned back on hinges A Gorgon's head ornaments the centre of the ægis, and also the centre of the shield Within the concave of the shield, the serpent, which Pausanias supposed to be Erichthonius, is coiled, the Nike, who holds out some object in both hands, is half turned towards the goddess On comparing the statuette with the description in Pausanias and in Pliny, we see a very satisfactory coincidence in most of the details But the following features are wanting the spear in the left hand of the goddess, the battle of Greeks and Amazons on the outside, and the Gigantomachia on the inside of her shield, the relief on the base representing the Birth of Pandora, the battles of Lapiths and Centaurs on the soles of the sandals" Several of these details can, however, be supplied from other sources Thus, "on the base of the Lenormant statuette (see below, p 206), the Birth of Pandora is indicated by a series of rudely executed figures, and on the outside of the Strangford Shield[1] the Amazonomachia is very clearly represented For the spear we must look to the representations of the chryselephantine statue on Athenian coins and reliefs The column below the right hand of the goddess is an addition which I feel very reluctant to recognise as a feature in the original design of Pheidias It is true that such a support is found on an Athenian relief published by Bötticher, but on the other reliefs and on coins which represent the Athenè Parthenos, the arm is left free in mid air The position of the left hand resting on the shield corresponds with that of the Lenormant statuette, and, if the action of the fingers is faithfully rendered, it is not clear how the spear could have been held in this hand It may be that the spear was held between the thumb and first finger, while the other fingers rested on the edge of the shield

It appears that the Pentelic marble of this statuette was highly polished in the nude parts of the figure This treatment is characteristic of the period of the Antonines, to which I should be disposed to refer this copy, if it is not even later The manifest incapacity of the Roman sculptor to transmit in his mechanical copy the essential qualities of the original masterpiece, makes it very difficult to recognise any trace of the style of Pheidias in the newly discovered statuette, in which the original breadth and simplicity of treatment have degenerated into ignoble baldness and emptiness, and the majestic calm of the countenance has been translated into a wooden and meaningless mask We have, however, gained much from this discovery, which tells us not only the general features of the design, but enables us to judge more exactly what were the relative proportions of gold and ivory surfaces in the figure of the goddess[1] The correspondence between the height of the statuette with its base, 39 in, with the 12 m = 39 ft, which Michaelis (*Parthenon*, p 272) calculates to have been the probable height of the original, inclusive of its base, suggests the idea that the Roman copy was reduced on

[1] Now in the British Museum See Michaelis, "Parthenon," Pl XV

[1] "It is interesting to note how nearly the restoration given by Flaxman, in his lectures on sculpture, approximates to the truth"

the scale of an inch to a foot I throw out this suggestion for further examination, observing *obiter*, that Michaelis in his recent memoir,[1] thinks that the proportion of height which the base in the Lenormant statuette bears to the figure, viz a sixth, is more likely to be right than in the newly discovered copy "[2]

(B) 2 Group of 2 female figures, found near the Dipylum 3 Statuette of a young satyr, draped with a deer-skin, found at Methone (Messenia) in 1860 4 Same subject (?), treatment similar to that in the Lamia statuette (see above, p 196) In front of the satyrs are (5, 6) 2 sculptured blocks, perhaps pedestals for votive offerings 7 STATUE OF A WARRIOR PREPARING TO ATTACK This statue has been described under a variety of names, no one of which seems very applicable Mr Newton notices it in the following terms —"Figure of a warrior advancing his left foot his right arm, which has been drawn back and is broken off above the elbow, has probably held a sword his left arm has probably been advanced to guard him with a shield, or with drapery twisted round The head of this figure appears like an ancient restoration, and is inferior to the rest The body is very finely treated This figure is probably of the period of Lysippus It is in a more flowing and less pedantic style than the Fighting Gladiator, to which at first sight it bears some resemblance The drapery is very heavy, and does not appear finished behind" (C) 8 Draped female statue, from Carystus in Eubœa 9 Unfinished group of Heracles and the Nemean lion (D) 9 Statue of a boy (the infant Plutus?) 10 Headless statue of Athena 11, 12 Two torsi of the young Dionysus 13 THE ELEUSINIAN RELIEF, discovered at that place in 1859, in course of digging the foundations of the village school, *i e* nearly on the site of the T of Triptolemus This grand work, apart from its intrinsic beauty, is of special interest as belonging to a transitional period, that, namely, which immediately preceded the highest development of Greek sculpture as realised by Pheidias Whether there be any sufficient ground or not for the conjecture of Prof Rhoussopoulos, that it is the work of Pheidias himself in his *first manner*, that opinion may be taken to exactly express the artistic relation of this work to those of the great period of the Attic school The relief represents the two Eleusinian divinities, Demeter and Persephone, in the act of granting his mission to the young Triptolemus, who stands between them in an attitude of reverent attention Demeter, leaning on her sceptre, hands the *first wheat* (?) to Triptolemus, while Persephone, holding a torch in one hand, with the other places a crown on the boy's head The deep religious feeling expressed in the whole composition is very noteworthy, and, in spite of the great size of the relief, there is little doubt that it was a votive offering "There scarcely exists in Greek sculpture a second work of so eminently devotional a character as this Even the gods of the Parthenon frieze convey an impression of easy joviality as compared with the earnestness and solemnity—nay, devout piety—which pervade this entire composition For this very reason the work is truly inestimable, it is the finest representative of a composition inspired by Faith"[1] Dr Lübke describes the work as follows —"The relief is of the most delicate execution the youthful figure of the boy, in especial, is full of a noble grace, as also the figure of Persephone, which in graceful action and the charming flow of the drapery, already shows the inspiration of the age of Pheidias At the same time, the conventional treatment of the hair and the constrained posture of Demeter's arm, betray that the stiffness of earlier art is not yet entirely overcome This is obviously one of those

[1] Michaelis, "Eine neue copie der Parthenos des Phidias" p 356

[2] "Statuette of Athenè Parthenos," by C T Newton *Journal of Hellenic Studies*, vol ii (1881) pp 1 6 To this paper the reader is referred for further details.

[1] "Bausteine zur Gesch d Griech Plastik By C Friederichs Berlin, 1868, vol i No 298

works which, while belonging to the most perfect period of Attic art, owed their execution to masters who had not yet entirely freed themselves from the traditions of a sterner school"

14 Torso of Aphrodite, in Parian marble assigned to 4th cent B C 15 Fragment of a group of Theseus and the Minotaur, the latter having formed the mouthpiece of a fountain found on the site of the Diogeneium (see below, p 245) 16 Male torso (a slain warrior?) M Kieseritzky has advanced the opinion[1] that this figure formed part of the great historic group erected on the S wall of the Acropolis by King Attalus I of Pergamus, in commemoration of his victory over the revolted Gauls of Asia Minor Other figures of Gauls belonging to the same trophy have been recognised in the Museums of Naples, Rome, Venice, Paris, and Aix[2] (E) 17 Apollo Alexicacos, and (18) pedestal (Omphalos),[3] discovered in the Dionysiac Theatre in 1862 It is now generally admitted that we have here an early copy, if not the original, of the celebrated statue wrought by Calamis, and erected by the Athenians in gratitude to Apollo for delivery from the plague The remains of 4 other copies of this statue are in existence,[4] but the Athenian example far surpasses the others in beauty of execution "Of unusual interest is it that two, if not all three of these figures, instead of being copies made in comparatively late times, seem to belong as nearly as possible to the date of the original Especially so is this the case with the statue in Athens, which has the advantage of having escaped the hands of the restorer It retains still the careful finish bestowed on the face, and indeed over the whole figure The hair has attained exquisite beauty The statues of the British Museum and of the Capitoline Museum closely resemble each other, while that of Athens has far more of freshness and even decisiveness in details, as if nearer the original, if not the original itself" —*A S Murray*

19 The Finlay Vase —The great value of this vase is an archæological rather than an artistic one, as the relief to which it owes its celebrity is both unfinished and much abraded It is a marble crater of no great size and without a base, and having been most injudiciously placed on the floor, it is not easily examined The relief on it was seen and drawn by Stuart (c 1753), who however does not state where he found it The editor of the last edition of Stuart's work noted that the relief had then (1825) disappeared, but some years later it reappeared in the possession of the historian Finlay, who bequeathed it to the National Museum The subject of the relief is Athena and Marsyas with the disputed flutes falling between them There appears to be good ground for believing that we have here a copy of Myron's group on the Acropolis (For a discussion of the whole question, see Murray's *Hist of Gr Sculp*, pp 217-22, and Overbeck's *Gesch der Griech Plastik*, 3rd ed vol 1 pp 207 9) (F) 20 Boy carrying a duck unfinished 21 Torso of the Indian Bacchus 22 Torso of the Ephesian Artemis an Asiatic divinity totally distinct from the Greek goddess of that name 23 Torso of a warrior, possibly one of the Dioscuri 24 Silenus carrying the young Dionysus found near the Dionysiac Theatre (G) 25 Relief representing female dancing figure with floating drapery from Dionysiac Theatre See also 31 (H) Against this wall are ranged 4 tiers of small reliefs and statuettes, almost exclusively votive offerings A few of them are good, but none call for special notice here (For all particulars, see Von Sybel's catalogue, par 315 to 410) Parallel to this wall, but ranged on the floor, are the following 26 Frieze found near Lamia in 2 pieces, the particular subject intended is doubtful

[1] See note by M Kohler in *Mitt Deut Arch Inst*, vol v p 195

[2] Overbeck denies that the statues at Naples and Aix are Gauls he insists that these are *Persians*

[3] It is a disputed point whether this pedestal belongs to the statue in question, but there is good authority, including that of Mr A. S Murray, for assuming that it does

[4] Viz 1 statue in the British Museum, another in the Capitoline Museum, and the heads of 2 others one in the Berlin collection, the other in the British Museum

the composition is very graceful, and represents a procession through the sea, of Tritons, Nereids, and Erotes, accompanied by various fantastic marine monsters 27, 28, 29 Bases for votive offerings 30 Octagonal basis for a tripod, ornamented with Bacchic reliefs Discovered between the Dionysiac Theatre and the Street of Tripods (I) 32 Female dancing figure in relief of the same character as No 25, and found with it 31 Relief representing a funeral feast

VI *Gallery of Torsi* (A) Sleeping Nymph, discovered in 1880 in the court of the Military Hospital, on the site of a Roman villa

This gallery has not yet been fully arranged or catalogued As at present placed there is a row of 17 torsi ranged along wall D, and 16 ditto along wall G The collection is arranged without any classification, and includes both Greek and Roman statues The only ones which call for special notice here are 3 statues from Melos They are ranged along wall G, numbering 8, 9, and 10 from entrance The first (8th from door) is an erect male draped figure, with an inscription on the base, recording its dedication to Poseidon by a certain Theodoridas Next it (9th) lies a fine statue of Poseidon, over 9 ft high The remaining statue (10th) is supposed to be Aphrodite All three statues appear to belong to much the same period, viz 3d cent B C They were discovered at Melos at the same time (1879) and place, and probably all belonged to the same temple or sanctuary

Halls VII and *VIII* are not yet arranged,[1] the visitor therefore returns through the rooms already described to

IX *Græco-Roman Sculpture* (lt of entrance) (A) 1 Headless Roman statue of a warrior In front of the preceding, 2 Mourning Harpy or Sphinx unfinished This statue, as well as Nos 5, 10, and 13, also all unfinished, were in the old museum at Ægina, and are stated to have been brought thither from Rheneia It has therefore been suggested, with much apparent probability, by M Milchhofer, that the place where they were found may have been the site of an ancient stone cutter's yard, and that these statues (all of sepulchral character) were kept in an unfinished state until they found a purchaser That it was as much the custom of the ancient as of the modern tombstone-carvers to keep a stock in trade of unfinished monuments is well known from other sources 3 Female figure apparently a caryatid (B) 4 Unfinished group of Priapus and a Menad 5 Unfinished female sepulchral figure (see above, 2) 6 Half-length female figure from Thera This kind of statue is not uncommon in the Archipelago (see Ross, *Arch Aufs* vol i p 65) 7 Unfinished statuette of a youth (C) 8 Torso of a colossal female heroic statue, discovered at the Stoa of Attalus in 1869 (D) 9 Another similar torso from the same place This is rather more elaborately sculptured than 8, and bears the signature of the artist, "Jason the Athenian" Both statues belong to the Imperial period, and must evidently have been personifications of cities or provinces In front of No 9 are, 10 Unfinished female seated figure from Rheneia, and 11 Statue of a victorious Roman youth he carries a palm branch and crowns himself with a wreath (E) 12 Roman torso 13 Unfinished statue of a youth from Rheneia

X *Hall of Roman Reliefs* —Against the columns to it and lt of entrance are two life size Roman statues (1, 2) from Ægium (Achaia) 1 is a draped female statue of the so-called Muse type, 2 is a Hermes, presenting marked analogy to the Hermes of Atalante (see p 193), and even to the much finer Hermes of Andros (see p 195), as well as to many other better known statues (For a list and particulars, see Koerte's Memoir, *Mitt Deut Arch Inst*, vol iii pp 95-103) Both the statues from Ægium are evidently late copies of some well known and popular types, more or

[1] At the further extremity of *Hall VIII* is temporarily deposited a copy in oils, by M Lystra, of some interesting paintings, discovered (in 1882) in an ancient tomb, near Corinth Unfortunately the peasants who made the discovery destroyed most of the paintings before they could be examined See *Athenæum*, 23rd June 1882

less modified in each case It is known that a custom existed of placing divinities on tombs, especially Hermæ, and it is probable that the above was one of the common stock-in-trade types There is little doubt that the so-called Muse belonged to the same monument In a line with No 1 are the following statues, none of interest —3 Draped female statue, of the muse type, a priestess? 4 Votive statue of a child, with inscription, dedicated in the Metroum at the Peiræus, late Roman 5 Headless female statue (Aphrodite?) from Thyrea, where it was first seen and described by Col Leake (*Morea*, vol ii p 488) 6 Draped male statue 7 Draped female statue, possibly Hebe, as suggested by Dr Milchhofer On the floor behind the preceding is 8 Figure of an Amazon, having served as a caryatid, from Thyrea (A) 9 Sepulchral relief of a woman habited as Isis [1] 10 Ditto of a husbandman, found at Salamis His condition is expressed by a plough and an ox 11 Ditto of an athlete anointing himself, attended by slave with strigil 12 Ditto of a funeral feast 13 Ditto of Antipater of Ascalon, with bilingual inscription (Greek and Phœnician) This stele was discovered in the Ceramicus in 1861, and, from the remarkable character of the subject of the relief, has given rise to much discussion The inscription records the name of the deceased, Schemat, son of Ebedaschdhoreth (rendered Ἀντίπατρος Ἀφροδισίου) of Ascalon, and the erection of the stele by Do'mtsaloh, son of Do'mchanna (rendered Δομοαλὼς Δομανῶ) of Sidon Under these lines is a representation in low relief of Schemat extended on his bier, while a lion, risen on his haunches, rests his forepaws on the dead man's pillow, and is about to devour him when interrupted by a man (Do'mtsaloh) advancing from the rt In the background is seen the prow of a ship Below the relief is a second Greek inscription explanatory of the scene represented The precise terms of the inscription (which exhibits all the linguistic and prosodic barbarisms to be expected from its origin,)[1] have been matter of dispute, but the general sense appears to be adequately given in M Franç Lenormant's paraphrase, which, as avowedly such, we prefer to quote in his own words The inscription runs in the name of Schemat as follows — "Que personne ne s'étonne en voyant cette representation, d'un côté de moi un lion, de l'autre la proue de mon navire Car un lion ennemi est venu de cette maniere, voulant déchirer mon corps, mais mes amis, descendus du navire, m'ont defendu et m'ont ici enseveli dans le tombeau Venu de la Phenicie, je repose maintenant dans cette terre" The form of the letters, according to M Lenormant, dates the inscription in the 2nd or 1st cent B C M Rhoussopoulos has adduced this incident as proof that *lions* existed in Greece within the historic period, as related by Aristotle But Aristotle's statement expressly refers to the wilder parts of northern Greece, viz the country between the Nestus and the Achelous, and common sense, M Lenormant observes, excludes the supposition that any kind of lion could have been extant in the (then) densely populated province of Attica, in the 2nd cent B C Neither does M Henzen's suggestion that the incident occurred out of Greece appear reconcilable with the evidence of the relief and inscription M Lenormant is therefore reduced to conjecture that the lion in question must have been one imported as a curiosity, which had escaped from its keepers

(B) 14 Sepulchral stele of Nike, daughter of Dositheus of Thasos, found in Tenos 15 Ditto of Lampron, a native of Stymphalus (C) 16 Ditto of a Roman matron 17 Ditto of Alexandra of the deme of Oe, she is repre-

[1] This has been called a priestess of Isis, but as observed by Dr Milchhofer, this is not a necessary conclusion to be drawn from the dress In ancient times it was not uncommon for persons to dedicate themselves to one or other divinity, whose special protection they expected thereby to enjoy Precisely in the same manner, Roman Catholic children are often dedicated by their parents to one or other of the Saints, whose proper colours they are then obliged to assume, sometimes for life, at others for a fixed number of years

[1] "Phœnix græce balbutit," observes Wachsmuth in his commentary on this inscription

sented wearing the distinctive Isis dress (comp No 9) (D) 18 Sepulchral stele of Sophia and Eucarpus (E) This wall is occupied by 3 tiers of small sepulchral and other reliefs, the most interesting being gravestones of Roman soldiers and marines None of these are however of sufficient importance to call for description here (F) 19 Stele of Artemidorus of the deme of Besæ Artemidorus was presumably a huntsman, he is represented boar hunting, while a fox a deer, and 3 goats, placidly look on A basket containing some young hares hangs on a neighbouring tree 20 Colossal statue of Hygieia and her serpent, discovered with a statue of Æsculapius in the Roman bath, near the Olympieium The statue is a late reproduction of a design of the 4th cent B C, it belongs to the same type as the well known Hygieia from Ostia, in the Hope collection On the floor are 3 torsi of Æsculapius, of which the central one was that found with the Hygieia With these is part of a colossal statue of a Roman emperor, represented as Jupiter with an eagle, found at Megara

XI *Hall of Portrait Busts* —(A) 1 Roman sepulchral relief representing a draped male figure Some remains of earlier sculpture on the obverse side, prove this slab to have served its purpose twice 2 Roman relief (portion of a sarcophagus) representing a boar-hunt (B) Along this wall is arranged a miscellaneous collection of small sepulchral reliefs and heads of statues The following are the most noteworthy *On the floor* (lt to rt)—3 Roman relief a funeral banquet 4 Sepulchral relief of a sailor 5 Greek sepulchral relief of the best period a youth playing with his dog 6 Sepulchral stele of a sailor the men in the boat are his mourning comrades *Middle row* (rt to lt)—7 Curious relief of a late period, with 6 scenes in as many compartments discovered at Paros by Dr Clarke in 1806, (see *Travels*, vol iii p 403) 8 Head of Zeus 9 Colossal female head of the best period, much injured 10 Head of Augustus 11 Head of a caryatid 12 Female head (Aphrodite ?) from Cyprus 13 Head of a female sepulchral statue 14 Head of a warrior much injured, but of a good period 14, 15 Two votive reliefs of 2nd cent B C from Nicæa in Bithynia *Top row* (lt to rt)—16 Fragment of cuirass from a Roman statue 17 Roman portrait bust 18 Head of Silenus 19 Head of a Satyr a water spout 20 Pseudo-archaic head of Apollo 21 Roman head 22 Head of Marcus Aurelius 23 Portrait bust of a little girl "Interesting from the remains of colour the dress was light red, the eyes, eyelashes, eyebrows, and hair, are still of a bright brown colour"—*Milchhofer* (C) 24 Heroic relief from Thyrea 25 Sepulchral relief (Peiræeus) with representation of the deceased holding a palm-branch, while an eagle hovers over his head, typical of divine protection A metrical inscription records his death at the age of 90 years The stele is of late date and faulty proportions, but the composition is interesting and uncommon (D) 26 Three fragments of a frieze (?) or sarcophagus (?) from Patras, with Bacchic procession of Satyrs and Mænads in high relief M Milchhofer observes that "the composition is superior to the execution" There is a local tradition that some further fragments of this frieze were taken to Russia by their owner, M de Bludoff, to whom this portion also belonged 27 Fragment of a frieze (Peiræeus) the infant Heracles is represented in the act of strangling the serpents, while Amphitryon hastens to his assistance from the background (E) The apse forming this end of the hall is occupied by a collection of portrait-busts and heads (see below) at either extremity of the semicircle stands (28, 29) a small altar dedicated for donaria at the Tauroboha (Sacrifice of Bulls), a festival of Rhea Both, it is said, were found at Chalandri; they are of late Roman date (the one of 4th cent A D, the other slightly earlier), and almost identical in their ornamentation On the floor in the middle lie (30, 31) small statues of children, votive offerings from the temple of Eileithyia on the Ilissus

Heads and Busts These are 110 in number, and the majority belong to the 2nd cent A D, and were found on the site of the Diogeneium (see p 244) We have already (*Room* I) described 4 busts from the same locality (For a complete list of these, see v Sybel's catalogue, par 596–756) The following notice is confined to the heads of most interest, and is mainly taken from Milchhofer's work *Lowest row* (lt to rt)—32, 33 (1st, 2nd), Heads of gymnasiarchs 34 (3rd) Constantine ? a good Roman head of 4th cent 35 (4th) A gymnasiarch 36 (10th) Hadrian ? from Dionysiac Theatre 37 (11th) Head of an emperor 38 (13th) A gymnasiarch 39 (19th) ditto *Middle row* (rt to lt)—46 (8th) Head of an empress 3rd or 4th cent 41 (17th) Fine colossal ideal head Hera ? 42 (19th) Marcus Aurelius 43 (21st) Claudius 44 (23rd) Antinous 45 (29th) Ideal female head Hygieia ? 46 (35th) Zeus or Asclepius 47 (36th) An empress Julia Mœsa ? *Upper row* (lt to rt)—48 (6th) Head of an athlete, in Parian marble 49 (7th) Female head, probably that of a sphinx or siren found in the Ceramicus 50 (11th) An emperor one of the Antonines ? 51 (14th) Septimius Severus ? 52 (15th) Hadrian 53 (17th) Unknown head of Augustan age 54 (middle) Hermes in petasus 55 (35th and 36th) Heads of a native of Asia or Africa possibly Juba, king of Mauretania 57 (37th) Young Heracles from Dipylum 58 (39th) Head of a youth 59 (last) Small head of Zeus

(F) 60, 61 Two fragments of a Bacchic frieze from the Theatre of Dionysus

In middle of hall —Glass table-case, containing miscellaneous antiquities, none of special interest Opposite the preceding 62, 63 Two votive columns from Melos, with sculptures in low relief, both dedicated by the same person On the one is represented the "Tyche of Melos" with the infant Plutus, on the other a *xoanon* of Athena Although the work is extremely coarse, and of a very late date, the latter relief is interesting as an archæological illustration It has been made the subject of a memoir by O Jahn (*De antiquissimis Minervæ simulacris* Bonn, 1866) Between the columns stands, 64, a group of two small fragmentary statues of a goddess and a boy Friederichs suggests that it may represent Gê Curotrophus, a divinity of whom no representation has hitherto been identified, although many are known to have existed in Greece Schoell, on the other hand, names the group Aphrodite and Eros 65 Statuette of Athena, approaching the type of Athena Parthenos, but with some differences of detail, as pointed out by Michaelis (*Parthenon*, p 273)

XII *Hall of Fictile Vases* —With a single exception (see below, E), the vases preserved here are so inferior in interest to those in the collection of the Archæological Society, that a very cursory notice may suffice A fuller account will be found at pp 31-32 of Dr Milchhofer's excellent little work, which we have followed in describing them The vases exhibited here occupy 4 wall cases (A, C, D, I) and a pedestal (E) A (wall case) Small sepulchral lecythi and oil flasks (aryballæ), chiefly from Attica, but a few in the bottom row from Corinthia B Along this wall are ranged some curious *domestic* antiquities, viz standard measures for grain or liquids, sundials, a little fountain, and some shallow marble troughs, somewhat resembling a common scullery sink In front of these is a row of grave pillars, and 4 marble lions, also sepulchral In the middle is a large circular table slab, ornamented with animals and portraits in low-relief C (wall-case), *top row* Vases of the most ancient known type, found chiefly in the Cyclades (*e g* at Santorin) *2nd row*, Attic wine jars (of a later period) *3rd and 4th rows*, Corinthian vases, chiefly wine jars *5th row*, Vases of the oldest Attic type with geometrical ornamentation In the recess between C and D is temporarily deposited the MONUMENT OF ARISTONAUTES, son of Archinautes of Halæ This fine relief was discovered in the Ceramicus in 1861, standing *in situ*, and though cracked, with unimportant

exceptions entire It also then plainly exhibited traces of colour, all of which have since disappeared By the gross carelessness of the persons who removed the stele to the Theseium (then the museum), the slab was shattered to fragments, some of which have since been lost The design consists of a single figure—evidently a portrait—standing in the usual ædicula, with the inscription on the architrave Aristonautes is represented as a young warrior in the prime of life and beauty, in the act of parrying the thrust of an unseen adversary his attitude is full of easy grace and vigour He wears a short tunic and a close fitting cuirass, a helmet, of which the ornaments were in bronze, and a light chlamys His left arm retains the Argolic buckler (which was painted red), but the sword arm is gone The background was painted light blue This fine stele is assigned by M Lenormant, on epigraphic evidence, to a date immediately after the archontate of Euclides (B C 403) Some other archæologists, however, (chiefly from the unusual form of the helmet), date it as late as the Macedonian period

D (wall case) *top row* Specimens of glass, not of high antiquity *2nd row* Very ancient Corinthian and Attic vases *3rd and 4th rows* Terracotta figures, etc, from Attica, Corinthia, the Archipelago, and Asia Minor *5th row* A collection of *alabastra* or ointment flasks They are generally of slender tapering form, with a very narrow neck, and were kept sealed There can scarcely be any doubt whatever that the "alabaster box of very precious ointment" (ἀλάβαστρον μύρου βαρυτίμου) of the Gospels was of this kind, and "when the woman is said to break the alabaster box, it appears probable that she only broke the extremity of the neck, which was closed" — *Smith* Occasionally these alabastra were made of gold, while the common ones were of clay, some specimens of the latter may be seen here In either case they preserved the name of the original substance E Colossal Sepulchral Vase of the early Attic type (*c* 8th cent B C at latest) This magnificent vase, one of the most interesting in Athens, was discovered in 1871, in sinking the foundations of the Boys' Orphanage More than a third of the circumference (over 9 ft when entire) has been broken out, but what remains is of the highest interest and importance It is covered with rows of figures (black on red) divided and bounded by broad bands of geometrical ornamentation The subject of the entire design is a single funeral procession, which winds round the vase, and which when complete must have amounted to 20 feet or more in length, and included more than a hundred figures The deceased lies exposed on the roof of a hearse, hung with tapestry and drawn by 4 horses The hearse is surrounded and followed by a troop of professional female mourners (*the Irish Keeners*), who, rudely as they are drawn, express by their attitudes all the vehemence of a well-paid *caoine* Behind these follow a train of warriors, some on foot and others in chariots All are armed with short swords, and the peculiar elliptic shields common on the coins of Bœotia The men are represented with what appear to be *birds' heads*, a fact which if ascertained might suggest some curious inferences, but it is possible that what appear to be beaks, are merely ill-drawn beards On the hearse are seated two *geese*, and other members of the same family waddle below in the midst of the procession As the presence here of these birds may probably have reference to some ancient custom, it deserves attention It is also noteworthy that none of the procession are on horseback, a fact which confirms the opinion that in early times the Greeks seldom rode Moreover, the chariots in which the mounted warriors stand are not the gracefully outlined chariots of Periclean art, but simply very primitive two-wheeled carts

F Along this wall are ranged 4 small Egyptian stelæ, with designs in the usual low relief, and a few unimportant fragments of sculpture G This wall is occupied by 4 tiers of miscellaneous antiquities arranged as follows —*On floor* 1 Ganymede carried by eagle (a pillar), from Tegea 2

Bellerophon attacking the Chimæra, discovered in the Stoa of Hadrian 2*nd row* 3 Torso of a sphinx, of very high antiquity (misplaced here), retains traces of colour on the wings 4 Nereid and Dolphin, "much injured, but of flesh and good execution, fourth century B C"—*Milchhofer* 5 Torso of Hermes with caduceus 6 Group of Eros and Pan, from Melos 7 Fragment of a figure of Pan 8 Aphrodite with Eros on her shoulder 9 Eros carrying a shell (serving as a tray) 10 Bacchic group 11 Group of a woman and child (torso), possibly Gê Curotrophus 12 Fragment of a frieze a warrior and a woman in dispute 13 Group of a Satyr and a Mænad 14 Fragments of decorative sculpture heads, owls, etc 15 A colossal (right) foot of very fine execution conjectured to have belonged to the pedimental sculpture of the Parthenon 16 Some domestic (cooking?) utensils of uncertain character, in lava 17 Some peculiar quern stones, also in lava All from Melos 18 A basalt ball engraved with symbols and inscriptions having reference to the Gnostic heresy

H A marble arithmetical table A Byzantine relief of the Virgin

I (Wall Case) Miscellaneous vases and drinking vessels On the lowest shelf are some large sepulchral urns, also a heap of small lamps, Greek, Roman, and Byzantine, piled up without any order

Besides the contents of the rooms already described, there is a very large number of miscellaneous antiquities stowed away in the cellars and other magazines of the museum This part of the collection is rarely open to the public, but M von Sybel has catalogued it

In the open space before the museum are ranged some hundreds of architectural fragments grave-pillars, pedestals, altars, and inscriptions, besides a few reliefs and sarcophagi of more general interest Also marble chairs from the Temple of Rhamnus (see Rte 8), the Serapeium in Athens (see p 183), and elsewhere

Collection of Antiquities at the Ministry of Public Instruction

Two rooms in this office contain a large number of miscellaneous antiquities, including some of considerable interest They can usually be visited any forenoon, but to ensure the keys being ready, it is necessary to give warning beforehand These antiquities will ultimately be transferred to one of the museums in the Patissia Road, at present they are so ill situated that it is not easy to examine them satisfactorily The following notice[1] may facilitate the recognition of the principal objects of interest, although the local arrangement is frequently changed

First Room (*Wall Case lt of entrance*)—Vases and terra cottas from Melos Among the latter are some specimens of the reliefs generically known as "Melian," although not peculiar to that island These may be described as *silhouettes* of baked clay The figures, etc, were stamped in a tablet of soft clay, after which the background was cut out, the figures were then ready for the oven After having been fired, they were painted, and then mounted on their appointed ground, but whether on walls and tombs, as suggested by M Collignon, or on tablets of wood as conjectured by others, remains doubtful According to M Collignon,[2] only about 50 examples of this kind of relief are known to archæologists "The origin of these works is not certain Although several of them were found at Ægina, the Peræeus and Melos, it does not necessarily follow that the workshops were established in those places There is ground to believe that the manufacture was of very limited extent, and the style of the reliefs (which shows all the characteristics of the art of the 5th cent), makes it probable that it was of short duration The subjects represented in these reliefs are sometimes mythological, at others scenes from

[1] We have followed Dr Milchhofer's catalogue in the order of description, but have extended the notice from other sources

[2] "Manuel d'Archéologie Grecque," by Max Collignon Paris, 1881 p 282

daily life The subjects taken from common life are the least numerous, but some of these are infinitely precious as illustrations of ancient domestic life In general the style shows a certain uniformity, great simplicity in the modelling, low relief, and some stiffness in the attitudes, in short, the *naïf* and early style of the first years of the 5th cent, of which the tradition may perhaps have survived longer in the modellers' workshops than in the schools of sculpture "—*Collignon*

To the lt —Women with sacrificial ox Sphinx with a man under its paws Winged female figure and boy (Aphrodite and Eros?) in a car drawn by gryphons Phrixus on the Ram Aphrodite (?) borne by a swan

(*2nd Wall Case*) *Top Shelf* —Common Attic lecythi with black figures

Middle ditto —White lecythi for perfumes These *white* vases are peculiar to the tombs of Attica, and have never been found elsewhere The figures are drawn in reddish brown on a white ground, the latter is a broad band of some kind of whiting which was laid on to the vase externally, and easily yields when scratched by the finger nail The neck and shoulders of the vase as well as the foot were covered by a brilliant black varnish There is evidence to show that these vases were used in the ceremony of the προθεσις (exposure) of the dead, they are mentioned by Aristophanes No example of white lecythi has been discovered belonging to either archaic or Græco Roman art, and M Collignon supposes the manufacture to have been limited to the 4th and 3rd centuries B C The scenes represented on these lecythi are exclusively funereal *Lower Shelf* — Vases from Melos These are assigned to the 8th or 7th cent B C, and are of high archæological importance M Collignon describes as follows the chief peculiarities of the Melian pottery "These vases form a transitional series, along with rectilineal ornaments of the earlier *geometrical* style, are seen zones of animal figures of oriental character, and decorative subjects special to Asia, as chimeræ At the same time the Greek gods already appear in their Hellenic forms "

(*3rd Wall Case*) —Here are some fragments of Panathenaic vases, and a few ancient ivory carvings The other cases contain only common miscellaneous antiquities (strigils, mirrors, etc), such as may be better seen elsewhere

Second Room —On the *window-sill* are sundry terra-cotta figures and moulds for the same, all forgeries To the rt of window are, a small altar, a head of Serapis, and a figure of Cybele On the *mantelpiece*, a bronze ring, from Olympia, with the figure of a horse and geometric ornamentation Leaden weights from Delos THE LENORMANT ATHENÈ —This little statuette was discovered at Athens in 1859 by M Charles Lenormant It is an unfinished copy—barely 14 in high, exclusive of base—of the Athene Parthenos of Pheidias, and was until 1880 the most complete representation known of that celebrated statue Even since the discovery of a more nearly perfect copy (now in the National Museum), the Lenormant statuette completes the evidence for some details not given in the other, see above, p 197 On the base of the statuette are some rude figures in relief, doubtless representing the birth of Pandora, as on the original

To rt of mantelpiece —Eros sleeping on a lion's skin, from Peloponnesus

To rt of door —Satyr mask of terra-cotta, and the following miscellaneous objects from the Peræus Cybele, head of a satyr, ditto of the Indian Bacchus, relief, with figures of nymphs and Pan (*Wall Case*) —Vases and objects in terra-cotta, a few Egyptian antiquities, (canopi, etc), a fragment of the frieze of the Parthenon, and a very fine small bronze statue of a youth, from Peloponnesus *On the floor to rt* —Relief of Leda and Swan Good bust of the philosopher Epicurus (*2nd Wall Case*) —Vases and other miscellaneous antiquities, nothing of special interest

SCHLIEMANN COLLECTION

(Polytechnic School)

Open daily, 2 5 P M in winter, and 3-6 P M in summer

A large room in the Polytechnic School has been devoted to the exhibition of Dr Schliemann's celebrated Mycenæan *trouvaille*, as well as to that of some smaller collections, of kindred character, from other localities For a brief notice of the circumstances under which Dr Schliemann made this important discovery in 1876, and of the condition of the graves when first opened, the traveller is referred to Rte 37 (SECT III) and for fuller particulars to Dr Schliemann's own work [1] The graves opened by Dr Schliemann were five in number, and a sixth was discovered, just outside the circle, after his departure, by M Stammatakis, the delegate of the Greek Archæological Society The total number of bodies of which remains were found was 15 With respect to the much discussed question of the probable age of the objects found at Mycenæ, opinion is still divided, the one party regarding them as the work of pre-historical—or at least pre classical—artificers, the other assigning the tombs, and the greater part of their contents, to one or other of the northern races who invaded Greece subsequent to the Christian æra Such objects as cannot be referred to this source are supposed to be booty collected by the invaders in the course of war The chief supporters of this theory—with, however, considerable divergence in their treatment of details—are M Stepham and Mr A S Murray They have made out a strong case in many respects, but the balance of evidence, thus far obtained, appears rather to be in favour of the theory first mentioned, which is the one which has been accepted by most of the ablest German, French, and English archæologists One of the most eminent of these, M Ulrich Kohler, has summed up the whole evidence on this side of the question in an able memoir,[2] which is by far the clearest exposition of the matter which has yet appeared As such, we subjoin the following abridgment of M Kohler's principal argument

After alluding to the barbaric character and absence of artistic beauty in most of the objects found, M Kohler observes that the discovery a few months later of the Spata tombs, with their kindred contents (see below, p 223), dispelled all doubts as to the antiquity of the Mycenæan antiquities, and also extended the field of comparison "MM Newton and Milchhofer have shown that the antiquities of Mycenæ and Spata belong to a class of art which took its rise from the old seats of civilisation in Mesopotamia, but was enriched with new forms and types, as well as modified in style, in its passage through Asia Minor and Phœnicia These conclusions must be accepted as in accordance with what is known of the ancient commercial relations of Assyria, and with the predominant influence which in early times was exercised by Assyrian culture over the races of Western Asia That the contents of the tombs should exhibit a non-Hellenic, barbaric character, should not in itself call for surprise Recent investigations (*e g* those of Brunn and Friederichs) have clearly shown that Greek art in its beginning was formed on Oriental originals, and further, that it remained subject throughout a long period to Asiatic influences Greek art was in this stage when the Homeric poems originated, and Homeric art, as we know it from the descriptions in the Iliad and Odyssey, is in every respect closely allied to that of the antiquities of Mycenæ and Spata" M Kohler next points out that Homeric art, while still retaining the strong impress of its

[1] "Mycenæ, a Narrative of Researches and Discoveries at Mycenæ and Tiryns," 1878

[2] "Ueber die Zeit und den Ursprung der Grabanlagen in Mykene und Spata," *Mitt Deut Arch Inst*, vol iii (1878) pp 1 18 Compare with this Mr Newton's paper on the same subject in his "Essays on Art and Archæology" 1878

Asiatic origin, is nevertheless already distinctly Greek in many points of style and design "With the contents of the tombs under discussion it is otherwise, here all is un-Greek, style and ornamentation, divinities and symbols, dress and hair-dress, nowhere is there a trace of Greek genius, Greek customs, or Greek beliefs It is not the Oriental character, but the *exclusively Oriental* character of these antiquities which constitutes their strangeness and singularity

"Doubtless many of the objects found were imported from the East, and it is further conjectured, with great probability, that many of the ornaments were stamped or cast in imported moulds, of which a few examples were found at Mycenæ (see below, p 221) But the greater number of the objects must incontestably have been free-wrought on the spot In the decoration of the sepulchral furniture elements have been recognised of Assyrian, Micrasian, Phœnician, and in a measure, of Cyprian art, whether Egyptian art has any place therein is doubtful That some intercourse existed, if only indirectly, with the N African coast, is proved by the presence of the curiously decorated ostrich egg found in one of the Mycenæan tombs (see below, p 220) There is, however, a group of designs which, although, indeed, not unobserved, seem to me not to have been duly estimated, namely, those designs having reference to the sea and its fauna Sea-waves, fishes of various kinds, shells, and cuttle-fish, are all represented on gold, glass, and earthenware Such designs thus applied are as little referrible to Greek as to Oriental art It must have been a seafaring people which could borrow by preference from the sea the original designs of the ornamentation of its costume and utensils, a people whose gaze daily followed the play of the waves, and who noted with childlike pleasure the curious marine creatures This clue leads us to the Archipelago, and here to wit, the most striking of the designs, the cuttle-fish, occurs on engraved gems and on vases which, from their *technique*, must belong to a very early period [1] The islands of the Ægean were, it is known, Hellenized at a relatively late date, the greatest historians and investigators of antiquity are unanimous in asserting that the islands were previously inhabited by a people of non-Hellenic race, closely allied to the Carians, who came over from the coast of Asia Minor From the islands they spread to the mainland, and there obtained a firm footing in the neighbourhood of the Saronic Gulf, Hermione, Epidaurus, and Megara, were all, according to Aristotle, of Carian foundation The influence of Assyrian culture on the tribes of Asia Minor dates from the 2nd millennium B C From the time when Phœnician navigation and commerce took their rise, *i e* approximatively from the 13th cent B C, the Phœnicians directed their course to the Ægean, and there founded settlements along with, and subject to, the Carians From this conjunction, as may be gathered from various indications, there sprang up in the islands of the Ægean a distinct, if not fundamentally independent civilisation, of which the prime may be assigned to the 12th and 11th cent B C, and of which the mythical representative appears to be the sea-king Minos According to the exaggerated expression of Herodotus, the Carians of the time of Minos were by far the most famous of the nations The later chronographers distinguish the same period as that of the Carian sea-supremacy To the same epoch of civilisation (*culturepoche*) belong, in my view, the sepulchral antiquities under discussion I am of opinion that the sepulchral remains of Mycenæ and Spata owe their origin to Carian immigrants settled on the coasts of Argolis and Attica That a foreign element akin to the races of Asia Minor was established in Attica, is proved by the names of Mounts Brilettus, Lycabettus, Ardettus, and Hymettus, names which cannot be explained by Greek, but of which the singular suffixes recur

[1] M Kohler also alludes to Mr Newton having pointed out (*Essays on Art and Archæology*, p 281) the affinity of the little gold idols of Mycenæ to a class of small marble figures regarded as peculiar to the Archipelago

in numerous names of places in Asia Minor, especially in Caria The old local traditions, according to which Perseus, the Founder of Mycenæ, came from the Islands, and Pelops, the Ancestor of the Second Dynasty, from Lydia, both point to the fact of a foreign immigration into Argolis The name of the province is not material, nevertheless Herodotus distinguishes the Lydians, Mysians, and Carians, as closely related tribes, which had a common sanctuary in the Carian city of Mylasa, sacred to a national divinity, identified by the Greeks with Zeus The symbol of this Carian god, the double-axe, occurs several times on the Mycenæan ornaments (for an instance, see below, p 216) Among the peculiarities of the Mycenæan tombs is the great number of arms found in single graves Now, although doubtless weapons are also found in Greek tombs, they do not there occur in such great numbers, nor are they found often enough to establish their presence in tombs as a Greek custom The accumulation of arms at Mycenæ recalls a passage of Thucydides, in which the historian mentions the discovery of Carian graves in the Isle of Delos As one of the marks denoting their Carian origin, Thucydides instances the arms and armour buried with the dead Hitherto it has been supposed that the graves were recognised as Carian from the character of the weapons, but the expression of Thucydides might equally well be understood to refer to the custom of placing weapons in the grave, and this interpretation is even perhaps nearer to the literal verbal meaning That the Mycenæan antiquities, in my belief, belong to an earlier stage of artistic skill than that presented in the Homeric poems, I have already stated But I would not estimate the age of the tombs on the evidence of the artistic character of the objects found therein alone Fortunately other data are available which, as it appears to me, afford irrefragable evidence of the early origin of the former The ruins of Mycenæ consist of an inner enceinte and an advanced work thrown out to the S , the stone circle within which the graves were discovered is situated in this outwork To the same work belongs the Lions' Gate, with its ornamental relief, the oldest piece of sculpture in Greece , this relief cannot be associated in any relation whatever with the development of Greek art, and from its foreign character (recalling that of Asiatic sculpture), it was already in ancient times traditionally referred to foreign (Asiatic) builders Thenceforth the Lions' Gate has always been ascribed, without contradiction, to pre-Homeric times Now, from a technical point of view, it has been remarked with good ground,[1] as it appears to me, that the tombs, from their position with respect to the Lions' Gate and the adjoining walls, must be regarded as older than the latter, and that the western advanced work was probably a later extension of the old line of fortification If, therefore, the opinion is well founded that the Lions' Gate dates from pre Homeric times, we are compelled to assign the tombs to a period antecedent to the 10th cent B C , *i e* to that period in which, according to tradition, the Greek coasts were inhabited by foreign colonists If the tombs owe their origin to Carian immigrants, their contents cease to be enigmatical, if they lose thereby something in interest for the history of Greek art, they gain as much again in importance with reference to the general history of nations and civilisation It must have been a martial and beauty loving race which decked its Dead from head to foot in gold, and furnished their graves like arsenals I regard it as by no means improbable that the royal Argive line of pre-Doric times was descended from the foreign colonists , for it must be conjectured that these were rather absorbed in, than expelled by, the original local population "

Having now noticed the general character and supposed history of these antiquities, we will proceed to describe them They are all exhibited, as far as possible, in the order in which they were interred, one or more table-cases being assigned to the contents of each sepulchre Each subdivision is

[1] By Prof Adler

labelled with its Greek ordinal number, and each case is distinguished by a Roman letter in alphabetical order The antiquities are exhibited in small trays, which are also numbered As the numbering of the sepulchres is not that followed by Dr Schliemann, in his work on Mycenæ, the Schliemann number is here added, in parenthesis, to facilitate reference For the same object, in all important cases, a reference has been added to the page of Dr Schliemann's work in which the antiquity in question is described The order of arrangement commences from the lt As the entire contents of each case cannot be well seen from one side, the traveller will probably find it most convenient to visit the *outer* side of the line of cases down to No 15 (end of the Mycenæ collection),[1] and then recommence his inspection on the inner side

SEPULCHRE I (Sch II)

(3 bodies, p 155)

CASE 1 (A)[2]

Outer side —3 long tæniæ (diadems) of very thin gold with spiral ornamentation, and fragments of 3 other similar tæniæ[3] "All the diadems were piped with copper wires in order to give them more solidity, and a great many fragments of those copper wires were found The diadems had at one end a pin (ἔμβολον), and at the other a tube (αὐλίσκος), by means of which they were fixed round the head," p 156[4]

14 stars (p 156), each formed of 4 large leaves of embossed gold foil, strengthened with a piping of copper wire and held together by a bronze stud M Milchhofer suggests that these may have been mounted on wood, possibly on a coffin, or they may have belonged to the diadems

Small glass cylinders and *plaques* (p 157) pierced for threading The string-hole is formed by a small tube of transparent, blue, hard, cobalt-glass (differing from the comparatively soft external envelope), and is itself lined with an inner thin white tube Prof Landerer found on analysis that the composition was the same as that of Egyptian glass, and he supposes the internal double tubes to have been imported from that country These were the only specimens of glass found within the tombs, but a few glass beads were met with in the superjacent soil

Inner side —Two small rude female figures, each about 2 in high, of baked clay, painted with red stripes, from the waist downwards the body is represented as a column, spreading out at the base, the arms as the horns of a crescent These are the only specimens of the kind met with in the Mycenæan tombs, but many figures of the same pattern have been found at Nauplia and in Attica Mr Newton notices them as follows —"This is the type which Dr Schliemann believes to be an idol representing the cow-headed Hera, whose horns he recognises in the arms projecting on each side That these figures are idols is very possible, that the position of the arms may have some Hieratic significance, and that it may possibly typify the crescent moon, may be conceded to Dr Schliemann, but after a study of this type, as it may be traced through the series of ancient terra cottas from Ialysos and Kamiros, we fail to recognise any horns at all, and consequently the ingenious identification of this figure with the Homeric Hera falls to the ground" Fragments of terra cotta tripods, p 158[5] Fragments of silver and copper vessels, *ib* Bronze knife, *ib* Amber beads Fragment of alabaster, finely graven, (from a vase?) Samples of bones, charcoal, and ashes, from the grave Shallow earthen cup, decorated

[1] *Case* 16 is at present occupied by the antiquities from Spata, but we hear that these are shortly to be transferred elsewhere (see p 223), and the space devoted to other objects from Mycenæ not yet exhibited

[2] The Roman letter quoted corresponds to that on the loose tickets in each case We have done our best to give the order of local arrangement accurately, but as individual objects are often shifted, cannot be responsible for the permanent accuracy of all details

[3] From their nearly triangular form, these fragments were at first mistaken for split dagger sheaths

[4] When not otherwise specified, the quotations in this notice are from Dr Schliemann's "Mycenæ"

with a cruciform pattern externally, and nautili within Fragments of 7 other vases of various sizes, p 159

The remaining quarter of the case is occupied by the contents of

SEPULCHRE II (Sch V)

(1 body, p 291)

Gold cup, fashioned to represent a wicker basket, it has only one handle, which is attached with rivets to the upper external margin, p 292 Fragments of both wheel-turned and hand-made pottery, including some of the Santorin type, p 293 Vase of "Egyptian" porcelain, 6½ in high, ornamented with protruding bosses, p 292 Diadem "with ornamentation in *repoussé* work, showing in the middle 3 shield like circles, with flowers, or a wheel in rotation, the remaining space being filled up with spirals," p 291 Bronze lance head, about 15 in long, with eyelets attached laterally, p 291 Two small bronze swords, p 291 2 long bronze knives, p 291 "With the swords were found small rags of beautifully-woven linen, which doubtless belonged to the sheaths of these weapons," p 292 Alabaster vase Human bones

SEPULCHRE III (Sch III)

(3 bodies, probably of women, p 161)

CASE 2 (B)

Outer side —This half of the case is entirely occupied by large circular (pp 165-172) and smaller leaf shaped (pp 170 71) discs of thick gold foil, in all about 700 in number, and including 14 different patterns The designs vary from plain spiral ornaments to representations of polypi and butterflies The patterns are in *repoussé*, which was probably obtained by hammering each gold disc on a leaden or other die[1] These discs, of which the larger ones are about 2¾ in in diameter, show no holes or other trace of attachment, and seem to have been merely laid in their places as part of the funereal decoration Dr Schliemann notes that they were found *under* as well as around the bodies

Inner side —Four small hand made, painted, but unglazed, pots, found, with some obsidian knives and human bones, just outside the grave, and believed to be of earlier date Four large rectangular copper caskets containing wood, of which the upper portion is charred "Each of these boxes is 10 in long, 5 in high, and 4½ in wide The side plates of the boxes are soldered together, and nowhere are nails visible except in the rim of the upper side, which is open, where we see 20 long copper nails, beaten in from the outside and projecting far on the inside I cannot explain their presence in any other way than by supposing that there has been on this side a thick wooden plate fastened by the nails In the present deteriorated state of the wood, it is impossible to recognise the tree that it belongs to All these boxes were lying near the heads of the dead, but none under any of them," pp 207 209

CASE 3 (C)

Outer side —Fragment of an alabaster vessel, with traces of colour Alabaster shell An unknown object (a ladle?) in alabaster "it represents 2 hands joined together, and forming a hollow, all the fingers are distinctly visible," p 209 Amber balls 2 long pins, or small rods, with double heads of rock crystal, p 201 Dr Schliemann describes these as silver rods with traces of having been plated with gold, and conjectures them to have formed the heads of sceptres Dr Milchhofer, on the other hand, distinctly states them to be copper[1] (which is their present appearance), and is disposed to think they are *hair-pins* 2 fragments of the shape of a half diadem, (same as those in CASE 1) M Milchhofer thinks these may have formed the spikes of a crown Gold ornament formed

[1] This suggestion is due to Prof Landerer, see "Mycenæ," p 165

[1] Dr Schliemann has clearly shown that the Mycenæan goldsmiths never plated gold direct on silver, but always first laid on a preliminary coating of copper This is the probable explanation of the apparent discrepancy in the statements

of 36 rosettes in very thin gold foil Heart-shaped pendant of gold foil

Inner side —Embossed gold ornaments without a background In these the design has been first impressed on the gold foil, and the background subsequently cut away Mr Newton notes that "this is the mode in which the *emblemata* are made which we find in later Greek art attached to mirror covers and vases" The favourite designs among the Mycenæan embossed ornaments are cuttle fish, butterflies ("It is curious, on comparing these, to see how carefully some of them appear to have been studied from nature, and how the same type reappears in a more conventional form"—*Newton*), griffins with eagle heads, lions, owls (?), and jackals Some of the ornaments are pierced with holes, by which they were probably sewn on to cloth or the like, others, again, have no visible means of attachment Some of them seem to have been joined together in pairs, so as to present the same relief on both sides 2 gold *plaques* (about 3 in × 4 in) embossed and cut out to represent the fore-front of a temple and altar, on either acroterium a dove (For other examples, see p 216) 2 small naked female figures (p 180) holding doves,[1] are supposed to be representations of Astarte 2 other small shaped figures, probably the disjoined halves of one p 131 The figure (about 1¼ in high) is seated, and from the dress appears to be that of a woman The treatment of the skirt, with its elaborate decoration of stripes (ribbons?) and buttons, is very unusual and interesting Embossed ornaments representing a lion attacking a stag, cuttle fishes, and sphinxes With these are 10 short gold chains, each with a golden chrysalis attached to its end, both chain and chrysalis are very well wrought, and the latter is rendered with a quite remarkable degree of accuracy[2]

[1] One of these figures has a dove on either arm, and a third on her head, the other has a single dove perched on her head See Figs 267, 268 Each figure is formed of 2 pieces of embossed gold foil joined along the edges

[2] Dr Schliemann (p 176), tempted astray by Athenian tradition, names these cicadæ but they are obviously what—following Dr Milchhofer—we have called them, and are very remarkable as such

Case 4 (D)

Outer side —Tubes of thin gold The object of these has been regarded as doubtful, but there seems no sufficient ground for rejecting Dr Schliemann's explanation that they formed the outer envelope of wooden staves or sceptres This opinion is further supported by the occurrence (p 201) in some of these tubes of remains of charred wood 6 solid gold ornaments resembling ear rings (p 195) As their form and weight render them unsuitable for that object, Dr Schliemann supposes that they may have been used to gather up and ornament the hair 11 gold ornaments (p 195), formed of a small central tube with spirals of gold wire attached laterally Dr Schliemann supposes these to have been strung as a necklace 6 bracelets (p 196), each formed of 12 spirals of fine gold wire Discs of agate 2 nearly rectangular small gold plates, p 199 Both are of the same form and size, and Dr Milchhofer suggests, with much probability, that they may have been the sides of a small casket The one is embossed with a representation of birds (gulls?) flying over an undulating surface, perhaps waves,[1] the other is ornamented with a very curious pattern resembling a row of 3 arrow-heads, but with the barbs of

[1] Dr Milchhofer calls these birds "doves," but we have ventured to suggest gulls as more probable A gull flying over the sea (often hovering over a dolphin) is a favourite design on articles found in the Crimean tombs The popular belief, still common on the Bosphorus and elsewhere, which regards sea gulls as the souls of departed sailors, or of men lost at sea, is well known It appears proper to give the traveller the benefit of Dr Schliemann's own account of the same plate (Fig 306), it is as follows —"It represents in defective *repoussé* work two men, of whom the one, who is winged and has horse's feet and appears to play the flute, stands with his rt foot on the head of the other, whose arms are extended and whose feet are wide apart Both men have 2 horns on the head, and those of the lower figure are particularly conspicuous To the rt of the 2 men is a very strange ornament, which at first sight appears to consist of written characters, but on closer examination we find that it is mere ornamentation," p 200

each curved forward as large volutes [1] Under the arrow points runs a common beaded moulding A silver pin 3 inches long with gold head of horse shoe form The pin is broken, but the head, which resembles a brooch, is well preserved 'In the brooch we see a woman with extended arms, turning her face," to the rt "She has a long nose, which protrudes straight from the forehead, and large eyes, her hair only reaches down to the neck, which is ornamented with a necklace On her head we see a spiral ornamentation, from the middle of which rises a palm-tree, and from this there hang down to the rt and l long tresses with tassels in the shape of flowers," p 193 This very curious ornament deserves a careful examination Dr Milchhofer avers that the lady wears a hoop petticoat ! 2 hand some gold pendants of open work, p 194 3 small vessels of gold (p 207), viz a little jug, a covered pot, and a small round box, of the size and form of a powder-box These seem to have been toilet or fancy things 3 perforated small gold plates, which Dr Schliemann regards as the slides of a necklace,- p 173 Each is engraved in *intaglio* with a distinct design, as follows (1) A man struggling with a lion which he stabs with a short spear [2] (2) Two warriors fighting, the one wears a helmet, and defends himself with a large round shield and a long lance, he appears to be sinking under the thrust of his adversary The latter has neither shield nor helmet, but stabs his antagonist in the throat with a broad two-edged sword (3) A lion, with his fore legs bent under him, kneels on uneven ground, he turns his head backwards and whisks his tail The lion is compared by M Postolacca to that on the coins of Sardes attributed to Cræsus A silver ring with sardonyx, engraved with a representation of 2 warriors fighting Lentoid amethyst gem with representation of a hind and its fawn, p 202 Dark agate lentoid disc, p 202, ornamented with a very simple and effective design of combined circles and tangents Many agate and also amber beads, p 201 Gold drinking cup ornamented with dolphins in *repoussé*, p 204

Innerside —Two pairs of golden scales, p 196 "Both beams consist of tubes of thin gold plate, through which was undoubtedly stuck a wooden stick to give them more solidity The beams were attached to the scales by long and very thin straps of gold Two of the scales are ornamented with flowers, the others with butterflies Of course these scales can never have been used, they were evidently made expressly to accompany the bodies into the grave, and they have therefore undoubtedly a symbolic signification" Small gold demi mask with openings for the eyes, perhaps made for a child, p 198 Box for a ring 14 triangular gold pendants, with elaborate spiral ornamentation, p 199 6 golden wheels with 4 broad flat spokes, with elliptic edges forming a cross, p 203 There is nothing to show the manner of their use 12 hollow gold ornaments wrought in the form of burgeons, p 176, they were probably strung as beads A small and very pretty gold cross, p 194 It has the 4 limbs equal and enclosed by a narrow beading On either face is a spiral ornament It is altogether an interesting example of a pre Christian cross, and has been (gratuitously) adduced by some persons as evidence of the late (*i e* Christian) date of the Mycenæan antiquities

8 butterflies cut out in gold foil, mounted on small tubes for threading Eagles and water fowl cut out in pairs, and facing each other *heraldically* 9 rosettes, each formed of 4 oak leaves (the true *Quercus robur*, not the ilex),

[1] This pattern is of interest from its strongly marked Celtic character, see below, p 224

[2] If these were really the slides of a necklace, it would be natural to regard them as an early instance of *champ levé* enamel, since otherwise there could be no object for sinking the design But, apart from other considerations, the care bestowed on the engraving of the details of ornament and anatomy, makes this very unlikely Therefore it seems most probable that they were mounted as seals on swivel rings

[3] This has been described as a sword, and by Dr Milchhofer as a "short sword, which latter it certainly is not It is held very clumsily, but the general appearance and action seem to be rather that of a short spear, held near the butt end to drive it home

surmounted by 4 (narrower) pointed leaves of another kind, p 191 Various other gold rosettes, p 190 Various heraldic animals cut out in pairs like those already noticed, viz 11 pairs of stags, 7 pairs of panthers, and 4 lions Mr Newton observes, in reference to the Mycenæan designs, that "of animals, the lion seems to have been the most studied and the best understood" Fragment of a silver vessel decorated with gold rosettes

SEPULCHRE IV (SCH IV)
(5 bodies, p 213)
CASE 5 (E)

Outer side—Upwards of 100 gold buttons of 17 different patterns, pp 215, 264 The buttons consisted of an engraved wooden mould covered with gold foil, which latter was pressed into the graven lines of the wood, presumably with a blunt pointed style, or the like "Many of these buttons have still retained their wooden button, shaped like a shirt stud, while many others have only flat pieces of wood, and of a great many others the wood has disappeared, and the gold plate alone remains," p 264 Many of the buttons are united in pairs, having served as rivets to some of the arms and accoutrements, few of which were made for real use 6 lozenge-shaped buttons (p 260[1]), ornamented with combined *relievo* and *intaglio* work of very elaborate design[2] 12 of these buttons were found, of these, 1 was ornamented with a triplet of round bosses at each angle, 2 had 3 such knobs at either acute angle, but only 2 knobs at the others, the remaining 9 had each angle flanked by 2 knobs only The largest button was 3½ in long by 2⅛ in broad "The wood of all these buttons is carved much like our shirt studs, with the sole difference that the lower side is here of an oval form" Broken mask of a lion, nearly life size, p 222 It is beaten out of very pure gold plate, and was in all probability mounted on a wooden mould, the margin is perforated for attachment Dr Milchhofer observes that the mask shows trace of reddish brown paint

Bull's head in silver with long golden horns and a star on the forehead, p 218 This is one of the few objects in the collection which has any claim to admiration on artistic, as distinct from archæological, grounds This head, in common with most of the gold vessels and all the engraved gems, is now regarded by the ablest German archæologists as a work of foreign art We shall return to this subject later, see below, p 223 Dr Milchhofer notes that in the Egyptian wall-paintings, bulls' heads of this sort figure as the offerings of tributary foreign (Asiatic?) nations

Goblet with single handle, and a two-handled vase, p 231, both of gold

Gold ornament of uncertain character, but conjectured to have formed part of greaves

Ivory comb bound with gold, p 203[1] Bronze sword with ornamented hilt, p 283 Part of a skull, p 222 Single handled gold goblet ornamented with rosettes, applied externally, p 235 Silver goblet, inlaid with a design in gold, representing a basket of foliage, p 240 A very elegant silver wine flagon, p 243 Gold belt or baldrick, with peculiar clasp hole, p 244 Thin gold cylinders as before described, see above, p 212 Diadems of the usual Mycenæan form

Inner side—Silver saucers, cups, and goblets, in part gilt Two strips of gold foil, the one ornamented with small pricked holes Gold buttons of various sizes, of the same make already described, (see *outer side*) 100 of these buttons were found in a single copper caldron, p 215 6 lozenge-shaped buttons, already described, see opposite Buttons and beads of semi transparent violet stone

Various plain gold cups Gold goblet

[1] We have followed Dr Schliemann in calling these lozenges "buttons," but, notwithstanding their stud attachment, the name is decidedly a misnomer

[2] Mr A S Murray (*XIX Century*, No 23, p 121) notes this pattern as "entirely contrary to the Greek spirit of design," but as having close affinity to certain examples from Northern Europe

[1] This seems to have been misplaced here, as Dr Schliemann mentions it in his notice of the 3rd sepulchre, which is also a more likely place for such a thing

with doves on the two handles, interesting from its apparent resemblance to the goblet of Nestor, as described in the Iliad. For a notice of the details of this curious vessel, the reader is referred to Dr Schliemann's account, pp 235 39 Large alabaster vase with 3 handles, p 245 2 other alabaster vases Miscellaneous objects of bone and ivory Small, regularly-cut pieces of some transparent stone (rock crystal ?), p 244, their object is unknown, but Dr Milchhofer suggests that they may have been used in inlaid work 35 arrow heads of obsidian, of 15 different forms, p 271 These have been very carefully chipped into shape, and present the peculiarity of being nearly all double barbed, but in no case stemmed Gold button covers Amber beads

Case 6 (F)

Outer side —10 embossed gold caps, p 269, each of these was fitted over the pommel of a sword or dagger hilt, and apparently served to conceal the extremity of the tongue Human thigh bone with the upper portion of the greave still attached to it, p 230 The mode of attaching the greaves, which differed somewhat from that employed in mediæval armour, is shown in Fig 213, p 133 A handsome sword hilt Large gold cup, p 239, the external surface is divided vertically into seven panels, each of which is filled by a spray of large leaves, these have some slight resemblance to those of the wild arbutus (*A unedo*), which is one of the commonest shrubs of Greece Baldrick of gold foil, like that already described, Large plain cuirass of gold plate, p 228 Gold cylinder of open work, and a coiled snake appertaining to it, p 287 "Two fragments of Mycenæan goldsmith's work of singular beauty, and unique of their kind

The original object to which these two fragments belonged may have been a *caduceus*, as one of the pieces represents a coiled snake, the other, part of a hollow cylinder, which had enclosed a wooden staff The cylinder is formed of four leaved flowers, united at the points of their leaves, of which the edges all round are raised so as to form casemates or *cloisons*, in which pieces of rock-crystal are inlaid The spaces between each pair of flowers are filled with pieces of crystal, all nicely adjusted to their places In like manner, the scales of the serpent are of crystal inlaid in gold *cloisonné* work" —*Newton*

Amber beads of various sizes Human bones, in part covered with very thin gold foil Gold mask from one of the bodies, p 221 For a notice of the *technique* of these masks, see below, p 216

Inner side — 53 cuttle fish, embossed and cut out in gold foil In spite of some error in the proportions, these show a very remarkable degree of truth to nature, and accuracy of observation in the anatomical details The mantle, the eyes, and even the suckers, are all clearly represented [1] These cuttle fish appear to have been all struck from the same die, as the details, as observed by Dr Schliemann, are in all cases perfectly identical Numerous button covers Fragments of very thin gold foil with which the graves were strewn Gold rosettes of the kind already described above so often

Case 7 (G)

Outer side —Small gold semi-tube, perhaps the mounting of a comb Fragment of incised ivory Two seal rings of massive gold (p 223), with intaglios, resembling in general character the engraved slides already (p 213) described One of these represents a battle scene with four figures, in which the victorious, the struggling, and the vanquished combatants are discriminated with a good deal of skill and spirit The other represents a hunting scene, two men, one an archer, mounted in a very archaic *biga*, pursue a stag The waved line in the background may, Mr Newton thinks, pos

[1] Dr Schliemann does not appear to have recognised the character of these, for he describes the discs of the suckers as "a curious ornamentation in relief, representing spirals," p 268

sibly be intended to represent the skyline of distant mountains Special attention is requested to this intaglio, as we shall have to refer to it again in connection with the Mycenæan sepulchral stelæ, see below, p 223 Large gold bracelet, p 227, formed of a broad band, ornamented with transverse ribs and a large daisy like flower, now detached This bracelet is not so massive as it looks, being hollow throughout [1] 3 massive gold pins (p 250), ranging from $3\frac{3}{4}$ in to nearly 5 in in length The two larger pins (which taper from a diameter of more than $\frac{1}{3}$ in to one of $\frac{1}{16}$ in) terminate in a sort of hooked knob [2] The third pin is smaller, but much handsomer, than the others, it is crowned with a spirited representation of the wild goat of the Archipelago (*C Ægagrus*, Gm See above, p 31)

Stag of base metal (an alloy of $\frac{2}{3}$ silver to $\frac{1}{3}$ lead), p 257 "It is hollow, and seems to have served as a vase, the mouthpiece, in the form of a funnel, being on the back The whole body of the animal is very coarse and heavy, particularly the feet" Gold mask, p 220, of the same kind as that already mentioned, but of a perfectly distinct physiognomy "Dr Schliemann thinks that these masks are meant to be portraits of the persons on whose remains they were found This is more than probable, and the artist may have had the assistance of a squeeze in clay or wax taken from the face after death If he had sufficient skill to use this squeeze as a matrix, he may have obtained a cast in relief from it Our belief is that, having obtained such a cast in some yielding material, he copied that by hand, carving it out in wood or some material hard enough to hammer gold upon We may thus account for the curious realism in such details as the moustache and beard, the smooth surface of which suggests the notion that oil or grease had been applied to this part of the face to make the mould deliver"—*Newton* The eyebrows and eyelashes were probably incised after the rest of the work was completed 3 reliefs without a background (p 267), each representing a temple surmounted by doves, the same as those already noticed, see above, p 212 Gold cylindrical envelopes, same as before described Diadem ornamented with rosettes, p 246 Gold mask (p 221), same as those already noticed

Inner side—Ox heads (p 216), cut out in thin gold foil, with a large double edged axe resting between the horns, the space between which it spans This axe is a well-known Cretan emblem (see above, p 209), but Dr Milchhofer considers that it has no symbolic meaning in the present case Gold discs and circlets, the latter in some instances linked together by strips of gold foil A small pivot (?) shaped like a watch key Rectangular slices of wild boars' teeth (p 273), pierced for stringing Dr Schliemann suggests, with much appearance of probability, that they were strung together as horse trappings 2 alabaster models of scarfs tied in a noose, p 242 The middle portion of the scarf is represented as rolled, the broad ends are ornamented with a reticulated pattern of white lines on a pale-green ground one end is carved to represent fringe The object of these elaborate though highly inartistic productions is unknown They have each been drilled in 3 places, for nails apparently, and it is possible, as suggested by Dr Milchhofer, that they formed corner ornaments of wooden chests, or other furniture Miscellaneous objects of alabaster 6 small bronze discs (p 278), drilled with holes along the circumference supposed by Dr Schliemann to have formed part of horse trappings Alabaster sword pommels Small pieces of transparent crystal cut into symmetrical shapes possibly used in inlaid work, like that already described, p 215 Pieces of wood of similar shapes

[1] A representation of this bracelet of the actual size (about $3\frac{1}{2}$ in × 4 in in diameter) is correctly given on p 227 of "Mycenæ," but on the very same page Dr Schliemann quite inexplicably describes it as "so enormously large that it would fit on the loins of an ordinary man"

[2] Dr Milchhofer points out that this knob is not unlike the form of the heads of certain Egyptian sceptres

Case 8 (H)

Outer side — Fragments of silver vases, cups, jugs, and sort of saucers All these are too much injured to call for detailed notice About 20 silver vessels were found in this grave alone Large copper fork (p 255), shaped like a trident, with a tube-socket, by which it was doubtless fitted on to a wooden handle Unknown object of copper (p 255), resembling a kind of pastry-spattle, but with a large square hole just below the blade Both these articles are probably culinary

Inner side —Handles, rims, and other fragments of copper vessels No less than 32 copper vessels, including jugs and some large caldrons (evidently pertaining to the kitchen, and in some cases much worn by long use on the fire), were discovered in this grave The best preserved of these are described and figured on pp 273-77 of Dr Schliemann's work [1] With them was found a curious copper tripod (p 277), the top shaped as a shallow pan with 3 stout copper loops attached to the outer rim Apparently it was, therefore, intended either to stand in the fire, or to be hung over it, "gypsy" fashion, at pleasure For a notice of the part played by tripods in Homeric cookery, the reader is referred to Dr Schliemann, p 277 "It deserves particular attention that there is *no soldering* in any one of the large copper vessels found in this or in any other of the Mycenæan tombs, these large vessels consist merely of copper plates, solidly joined together with innumerable small pins All the handles are likewise attached with broad-headed nails," p 215

Case 9 (I or J)

Outer side — Bronze dagger blade finely damasked in gold with a hunting scene [2] It represents 5 men in contest with 3 lions Two of the lions appear to have been put to flight, but the third having overthrown one of the assailants, is attacked with sword and spear by his comrades This is the finest weapon in the collection, and recalls in several respects the gold intaglios already described Knife shaped like a lancet Alabaster sword-pommel Cylindrical lance-head, with socket Lance heads with lateral loops, or eyelets, by which the head was secured to the shaft It is noteworthy that all the lance heads found at Mycenæ are socketed The wooden shafts appeared entire when discovered, but crumbled away on exposure to the air

Inner side —Collection of swords and daggers all of bronze [1] On several of these blades fine damasked work in gold has been revealed by careful cleaning, rubbings of the designs have been placed in the case This grave alone contained 46 swords and daggers in a more or less fragmentary state, 3 long knives, and 4 lances already noticed Ten of the swords are broad, single-edged blades, measuring from 2 ft to 2 ft 3 in in length This make of sword must have been used as a "cleaving falchion" for delivering a chopping blow The blades are of 2 patterns, the one of lanceolate form, terminating in a rounded point,[2] the other somewhat broader and gradually increasing in width towards the lower end, where it terminates in a diagonal edge It is possible that the latter difference does not mark a distinct pattern, but is simply due to a larger specimen of the lanceolate make having been accidentally broken and then ground down In that case, however, the blade would be of a length which seems scarcely consistent with the effectual use of a weapon of this form In both cases, the end of the spindle, or rather what would be the spindle in an ordinary sword, is bent laterally into a large circular loop Below the loop the

[1] The best specimens are ranged on a shelf under the table cases

[2] The design on this beautiful blade, as well as those on some others, was only brought to light after very careful cleaning, and had not been discovered at the time Dr Schliemann's book was published

[1] As before noted, no trace of iron was found in any of the graves Several objects of iron occurred in the superjacent soil, but from their position were clearly of later date

[2] On one of the tombstones, described below, p 223, a man is represented brandishing one of these falchions

blade is about 2 in broad, with blunt edges A strip of hide stitched over this may probably have formed the grip It is just possible that the circlet, which is nearly 1 in in diameter, was intended for the insertion of the fifth finger, which would, in a limited sense,, serve as a pivot, and to steady the rather loose grasp required by a falchion The other swords are straight double edged blades, with a high central thread or ridge, and seem, therefore, only to have been used for thrusting Some of the blades are estimated by Dr Schliemann to have measured about 3 ft when entire [1] They average 1½ in to 3 in in breadth at the hilt The grip seems usually to have been of wood, often plated with gold (see opposite), but sometimes of alabaster or bone, the tongue was secured with an alabaster pommel, sometimes capped with gold—see above, p 215 The scabbards appear to have been of wood, slight remains of which were found *in situ*, lined with linen (of which some fragments were also found, see above, p 211), and stretched externally with some textile fabric, on which was glued, or otherwise attached, a row of the gold discs so often alluded to [2] In some instances this row was found lying still in place along the blade, although the rest of the scabbard had disappeared

SEPULCHRE V (Sch I)

(3 bodies, pp 151 and 293)

CASE 10 (K)

Outer side —Two greave ornaments, p 328, similar to those already described, see above, p 215 Object of uncertain character in the form of the head and leg of an animal, it has some resemblance to the ornamental legs of furniture so common in late Roman times Gold discs, the same as those already described Gold drinking cup, p 313 Fragment of a bronze sword, retaining its splendid hilt almost complete, p 307 This specimen is of peculiar interest as showing the entire construction of the hilt, including the guard, which is inconspicuous or absent in the other examples The guard was formed of a thick elliptic lozenge-shaped piece of wood, which was fitted over the tongue, and secured to the upper extremity of the blade with 4 rivets, still visible Over this was fixed the wood of the grip, a small portion of which remains The wooden core was then entirely encased with gold plating, carefully adjusted to all the lines and, in the present instance, beautifully engraved with a rich and effective pattern, the capping of the pommel was formed of a distinct piece, good examples of which are shown on pp 271, 305 Various other swords and daggers,[1] upwards of 80 blades were found in this grave alone Sword pommels, see above, p 215 Golden cuirass richly chased in *repoussé*, p 301 It appears to be nearly, if not quite, entire, and it measures 21 in by 14⅝ in Gold mask, p 311 This is the best executed as well as the best preserved of all the masks It represents a man with a very long nose, a full beard, and large mustachio, curling upwards These have come out in the gold in smooth masses, as if clotted together by oil This result is probably due to the cause assigned by Mr Newton (see above, p 216), and not to the pre-historic pomatum invoked by Dr Schliemann The eyes are small and very close together, as observed by Overbeck, it is doubtful whether they are intended to be represented as open or shut The same high authority adds that the ears look as if they had been merely soldered on, while the lines of the same organ are imitated rather from the Mycenæan spiral ornaments than from nature [2]

Inner side —Thin gold discs, probably from the scabbards 9 pairs of eagles (p 317) of the quasi-"heraldic"

[1] Dr Schliemann says "seems to have exceeded 3 ft" (p 283), but we gather that he has included the hilt in this reckoning

[2] It can hardly be necessary to repeat that most, though probably not all, these weapons were mere theatrical "properties" in the funeral ceremony

[1] M Kohler is stated to have prepared a memoir on the Mycenæan weapons, but unfortunately it is not yet published, and we have therefore not been able to consult it

[2] "Geschichte der Griechischen Plastik" 3rd ed Leipzig, 1880 Vol i p 34

type already noticed, see above, p 213 Each pair is suspended to a thin gold tube, evidently made for the passage of a string Six small rect angular gold plates with designs in *repoussé*, pp 303, 308 These plates, as suggested by Dr Milchhofer, may some of them have coated the sides of a small box Two of them are ornamented with a combination of spirals, two others show, with slight variation, a lion pursuing a stag On the reverse sides of these plates are considerable remains of the black cement by which they were fastened to the wood, traces of nails are also visible along the margins, p 311 A pair of silver tongs or tweezers, p 308 Scabbard mountings in gold Gold buttons, p 322 Perforated knob of rock crystal with a golden eyelet This was in some way connected with the sword, or sword-belt Lozenge shaped "buttons" (p 325), like those already described, see above, p 214 Funnel shaped sword pommel Human bones Buttons Small rings and horns of ivory, p 152 Also an ivory needle, p 153 Flat piece of ivory in cised with spirals, perhaps the handle of a knife, p 329

Case 11 (L)

Outer side —Swords of various sizes Fine sword, retaining its guard, which is plated with gold, engraved with a rich decoration of double spirals, p 302 The grip, which is entirely of bronze, was also encased in gold, which in this case was applied directly on the metal Portion of a scabbard, with remains of the textile fabric which covered it

Inner side —Collection of swords Axe head shaped like a mattock, but without any socket Dr Schliemann notes (p 307) that this form of axe was frequently found in his Trojan excavations

Case 12 (M)

Outer side —Whetstone of fine sand stone, p 332 Various vessels of silver and of copper Miscellaneous frag ments of hilts, buttons, rivets, etc Double eagles, like those already men tioned, see above, p 213

Inner side —Vessels of lustrous red pottery, with a very simple ornamenta tion, p 330

Case 13 (N)

Outer side —Gold buttons Gold cylinders, mostly the same as those already described, see above, p 212, one is, however, elaborately incised, p 320 Sword knot of gold foil, p 304 Large gold cup, p 313 "It is 5½ in in diameter, and is divided by a hori zontal band into 2 compartments, deco rated in *repoussé* work with 2 parallel rows of spirals In these occur a large number of that curious cross which is so frequently met with in the ruins of Troy, and which is thought to be the symbol of the holy fire," pp 313 14 Gold cup, p 313, Fig 475, with an embossed ornamentation, probably derived from wicker work It is 6 in in diameter, and the same in height Two gold goblets with stems One of these (p 314) is embossed with a design of 3 lions running at full speed Six embossed rectangular gold plates, be longing to the set already noticed, see opposite Sword, retaining its plated hilt Gold shoulder belt, with frag ment of a double edged bronze sword attached, p 299 Two silver goblets, p 315 Plain gold cuirass, measuring 15⅞ in by 9½ in, p 300 Gold mask, "unfortunately the lower part of the forehead has been so much pressed upon the eyes and nose that the fea tures cannot be well distinguished," p 311 Two goblets of alabaster, one of them resembles an ordinary wine glass in shape, but is 10½ in high, p 317

Inner side —Buttons Fragments of some large convex object, built up of pieces of cork, p 332 Dr Milch hofer's suggestion that it was stretched with some textile fabric and formed a mock shield appears probable Small quadrangular box of well preserved cypress wood, with copper hinges, p 332 One side is ornamented with dogs carved in relief Hexagonal

wooden lid of a box The margin is perforated, whence it appears that the wood must have been stretched with some textile fabric Alabaster goblet Amber beads Fragment of an alabaster sword-grip An ostrich egg, curiously ornamented with figures of dolphins cut out of alabaster, and glued on to the surface of the shell [In this tomb was discovered the *corpse* (not merely skeleton) figured and described by Dr Schliemann (pp 296 98) A portion of this body was, by the ingenuity of a local druggist sufficiently indurated to admit of removal, but has not yet been unpacked The same tomb contained a number of oyster shells, some of them unopened]

Sepulchre VI

(2 bodies)

Central Case

This tomb was opened by the delegate of the Athenian Archæological Society after the departure of Dr Schliemann It occupies a single case in the middle of the hall The traveller is advised to examine this next in succession to the contents of the Schliemann tombs, and afterwards to resume his inspection of the table cases (Nos 14 and following)

The contents of sepulchre vi are arranged as follows —Part of a human skeleton *To left of same* 9 swords and dagger blades, 2 lance heads, nails, and rivets of hilts *At head* Fragments of copper vessels, 4 ornaments of bent gold plate, 2 greave fastenings, see above, p 215, 5 sword and knife blades, 2 lance-heads, double headed rivets from scabbards, specimens of the fine clay with which the bodies were covered in [1] *At feet* 16 baked-clay vessels showing considerable variety of form and decoration

Case 14 (O)

Objects found by Dr Schliemann in the soil, without and above the graves, p 64

Outer side —Fragments of stucco, with arabesques painted in red, brown, white, blue, and yellow The designs correspond in general character to those on the objects found in the tombs These were found among the foundations of ancient houses, situated S of the Circle of Tombs

Various objects in bronze, viz arrow-heads, knives, drills (?), axe head, keys (?) With these, sea shells, teeth of the wild boar and of other quadrupeds, and small objects (needles, etc), carved in ivory and bone Ornaments in glazed pottery (p 110), viz rosettes, small pyramids, and fragment of the imitation of a bivalve shell Ornament of blue glass, with spiral decoration Beads and lentoid gems (serpentine, steatite, onyx, agate, etc), pp 112 14, several of these are engraved with representations of animals (chiefly stags and gazelles), and one (p 114) bears a human head, with a very broad, coarse negro like physiognomy Small objects carved in ivory Fragments of combs Small female bust Fragment of a design in relief of a lion and bull, a common subject Engraved buttons Bone tubes, one with a projecting rim may be part of a fife, p 78 Fish cut out of wood, p 129

Objects in gold found S of the Sepulchral Circle, viz 7 [1] spirals of thick, round gold wire, p 354, 4 ditto quadrangular wire, *ib* , 5 plain gold rings, *ib* , 1 silver ditto, *ib* Two large gold finger rings, p 354 These are described by Mr Newton as follows —"On the

[1] Without attaching undue importance to the circumstance that the custom of covering the bodies within the tomb with fine clay has been generally considered a *Celtic* peculiarity, we may call attention to the curious coincidence On the other hand, there is no real foundation for the analogy which it has been sought to establish between the attitudes of the bodies in the Mycenæan tombs and the Celtic cists In the latter case the knees have been carefully, and with deliberate intention, bent or drawn up, in the former the position is due to the accident of the space being insufficient, and the bodies have been carelessly crushed and jammed in anyhow (*e g* the one figured on p 296)

[1] These spirals, which might be more correctly designated *coils*, vary in thickness and in the number of their whorls, having 2 to 6 of the latter Dr Schliemann's suggestion that the Mycenæan coils were used as a medium of exchange appears very probable

oval chaton of one of these is represented a most curious scene On the l a female figure is seated on rocks at the foot of a tree, possibly intended for a palm-tree, behind her a smaller figure appears to be gathering fruit from one of the branches, in her l hand the seated figure holds out 3 poppy heads, and between these 2 figures, another small female figure stands immediately in front of the knees of the seated figure, holding up a flower, as if offering it Behind the taller standing figure is another female figure, holding flowers in either hand Between the seated figure and the taller figure, standing in front of her, we see a double edged battle-axe, or perhaps a pair of such axes Between the two taller standing figures is what appears to be a Palladium, in the hand of which is a spear, held very much as it is shown in the ancient representation of the Palladium Between this figure and the top of the tree, on the opposite side of the scene, we see the sun and crescent moon, below which is a double wavy line bent round in a curve, which may represent the sea Behind the standing figure, on the extreme l, 6 objects are ranged on the edge of the chaton, so as to follow its curve These objects" are thought by M Rhoussopoulos "to be masks representing Corinthian helmets [1] We have examined them repeatedly with a powerful lens, and can only see in them the faces of lions or panthers, the ears, which are distinctly visible, are entirely feline in character The dresses of the female figures are very curious

The intaglio on the oval chaton of the other gold ring presents an equally strange subject There we see two parallel rows of animals' heads, between which is a row of small discs or bosses In the upper row, an ox's head is placed between 2 heads which, on the whole, it is safest to consider as representing lions, in the lower row there is a counterchange, between the heads of 2 oxen is a single lion's head On the extreme l is something which seems like wheat-ears growing from a single stem, and opposite, on the extreme rt, is a single plant or flower "[1]

14 gold beads, p 361, each is ornamented with 4 rows of small round bosses Small couching lion of massive gold, p 361, probably the ornament of a large fibula Mr Newton, after observing that this animal recalls both the granite lions of Egypt and the bronze lion weights of Nimroud, writes "The style has something of the repose which is the characteristic of Egyptian lions, but in the modelling we trace the influence of an Asiatic school" In the artistic representation of animal life it may be said to hold the first place in the Mycenæ collection

Inner side —Beads and spindle whorls of green and blue stone, as well as of pottery Sword and dagger 4 double-edged axes Wild-boars' teeth Stone axes Corn found in a vessel Granite block incised with dies for casting various ornaments, p 103 The favourite Mycenæan cuttle-fish reappears among the designs here Cube of basalt (p 108), with dies of the same character, but larger, on the 6 faces, viz a spread eagle, a whorled cone, a large volute, etc Small vessels and other objects of pottery Four gold goblets (p 352), all of the same form, and nearly of the same size Each has 2 handles attached with rivets to the body and rim, each handle terminates in a dog's head turned inwards, so that the rim of the goblet is held between the jaws A plain gold cup, p 353 These 5 cups were all found without the bounds of the circle by MM Drosinos and Stammatakis after the departure of Dr Schliemann [3]

Under the table are placed some interesting specimens of early pottery, including some fragments of vases decorated with cranes (?) and fishes

[1] Dr Schliemann calls them *palladia* (p 358), a name he also bestows on the lion's head on the other chaton, p 360

[1] "Essays on Art and Archæology," 1880, pp 268 69

[2] Two small lustrous black clay cones cast from this or a similar mould were found by Dr Schliemann at Mycenæ, and similar cones from Ialysus are in the British Museum

[3] See below, Rte 37 (SECT III) The deposit in question is termed by Dr Schliemann "The Tomb South of the Agora," but is not to be confounded with *Sepulchre* VI, which last is not described in Dr Schliemann's work

CASE 15 (P)

This case contains a very miscellaneous collection, derived from Dr Schliemann's excavations on the Acropolis of Tiryns and at various points of Mycenæ

Outer side — Objects from *Tiryns* Small Obsidian knives, p 18 Part of a human skull, *ib* The skeleton was found entire, but could not be saved Fragment of bronze Spindle whorls of green or blue stone, p 18 2 ditto of baked clay, p 19 A very curious little archaic bronze figure of a man, apparently in the act of hurling a spear, p 14 Observe his singular high pointed head-dress,[1] resembling, as noted by Dr Milchhofer, the tiara on the ivory figure from Spata, see below, p 225 The figure is only 3½ in high, inclusive of 2 pins, ½ in long, which (starting from the soles of the feet), served to fasten it on some other —probably wooden—object

Objects from the *upper soil of Mycenæ* Fragments of late vases and bronzes, in one tray Lamps Relief in terra cotta of Apollo playing the lyre Small bronze nude statuette of a boy Two copper coins of Corinth Objects found in the *dromos of the "Treasury of Atreus"* Small idols, stone utensils, embossed gold foil Glass beads Ditto of fluor spar strung on copper wire

Objects from the *Treasury* excavated by Mme Schliemann, p 140, fragments of bronze, embossed gold foil, small beads, bronze ring, small object in glass slag

Objects from *Tomb near the Heræum*[2] Alabaster goblet Sample of earth and gravel with traces of fire Stone utensils Gold shells having contained a core of glass slag Rosettes, spiral ornaments Gold beads (?) Double-headed bronze nail Obsidian knives Arrow-head and a small hilt, both of bronze Fragment of "Egyptian" porcelain Small gold slides for stringing, a piece of glass slag, a transparent green stone, fragments of ivory

Inner side —Objects from Tiryns a large number of very rude clay figures of cattle and women, pp 8-14 Some of the latter approach to Dr Schliemann's "Hera idol" type, a term the propriety of which has already been discussed, see above, p 210 The figures of cattle are regarded by Dr Milchhofer as votive offerings, or oblations to the *manes* of the dead They appear to be mostly meant for horses and oxen Several specimens are figured by Dr Schliemann

From Mycenæ — Fragment of an early vase with representations of horses and oxen Ditto, with a design of a bull grazing between flowers Others with representations of birds, fishes, corals (?), sea anemones, and polypi

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In the embrasures of the windows several large vases have been placed The most interesting of these is the last of the row, on the innermost window-sill It is a large archaic vase (p 134), found among the foundations of houses S of the tombs The handles are shaped as dogs' heads,[1] like those of some gold cups (see above, p 221) found near the same spot The subject of the design is a line of warriors rapidly marching in single file The figures are of peculiar interest, from the assistance they afford in restoring details of the Mycenæan accoutrements and arms Dr Schliemann describes the design as follows "Some of the fragments which I have been able to readjust represent 6 full armed warriors, painted dark-red on a light yellow dead ground, all wear coats of mail, which reach from the neck down to below the hips These coats of mail consist of 2 distinct parts, which are fastened round the waist by a girdle, and their lower edge is fringed with long tassels Each warrior's back is covered with a large round shield, which seems to be fastened on the l shoulder Its lower end is cut out in the form of a crescent In their right hands the warriors hold long lances, to

[1] Dr Milchhofer hints a doubt whether this is really a hat, or only a peculiar manner of arranging the hair

[2] See also below, Rte 37

[1] It should be stated that Dr Schliemann calls them cow heads

each of which is attached that curious object resembling a Trojan idol, which I have already mentioned It certainly appears to us that this curious object can have served for no other purpose than for fixing the lances on the rt shoulder [1] The greaves appear to be of cloth, and reach from a little above the knee down to nearly the ankles Their upper part is attached by means of a string, which is turned 3 times round the thigh [2] All wear sandals, fastened on by straps reaching as far up as the greaves" These warriors all wear large helmets with a conspicuous plume Other fragments show the contest already engaged, and in another part of the vase a woman in an attitude of lamentation, also a goose (compare archaic Athenian vase in the National Museum, p 204) The remaining vases and other vessels are of inferior interest

Tombstones

Along the N wall of the hall are ranged the best preserved of the sepulchral stelæ discovered by Dr Schliemann over the graves on the Acropolis They are of limestone, and chiefly decorated with coarse imitations of the spirals and serpentine lines which form most of the designs in the Mycenæan gold work Some of them also show rude sculpture in relief of hunting scenes, with men on foot and in chariots, etc Overbeck has pointed out that one, at least, of these seems to be a coarse provincial reproduction, or rather adaptation, of the hunting scene represented in an intaglio already described, see above, p 215 The intaglio, as well as the bull's head and all the other more artistic objects, he assumes to have been imported from abroad

End of the Schliemann Collection

Antiquities from Spata

Case 16 [1]

These antiquities were discovered, in 1877, in some very ancient rock tombs [2] near the hamlet of Spata, about 9 miles E of Athens A very marked peculiarity of the contents of these tombs is the great predominance, in numbers, of objects in glass or ivory over those of other materials The relative proportions of the various materials found at Spata is stated in round numbers [3] as follows —Objects of glass or vitreous paste, 1300, ditto of ivory, 730, ditto of gold, 140, ditto of bronze, 40, ditto of stone, 6 All these objects, while closely akin to the Mycenæan antiquities, testifying to the use of the same processes, and even reproducing some of the same designs, nevertheless show a decided advance in technical skill, as well as the presence of a more distinctly marked Oriental influence On these and other grounds, too long to detail here, the antiquities of Spata have been by general accord referred to a relatively later date, although to one still long antecedent to the earliest dawn of Greek art It is a noteworthy fact, that while the mere workmanship of these Attic antiquities is distinctly superior to that of the Mycenæan goldsmith's work, the latter shows far

[1] This "curious object," which is certainly neither an idol nor a weight, is, we are disposed to think, either a leathern or a gourd water flask Dr Milchhofer suggests that it is a long coiled thong for hurling the lance But he admits that, in making this suggestion, he is guided by the bronze loops on certain lance heads Now, we must venture to say that the object of these loops was more probably simply to secure the head to the shaft Besides, even were it otherwise, it seems quite out of the range of probability—nay, possibility—that such exceptionally long lances, as those here represented, could ever have been used as javelins

[2] This, as pointed out by Dr Schliemann, illustrates the use of the gold *leglets* so often alluded to See above, p 215

[1] It is intended to remove these antiquities ere long to a vacant table case near the door

[2] For an account of these tombs see below, VII *Environs of Athens* For a full description of the objects found, the traveller is referred to Haussoullier's "Catalogue Descriptif des objets trouvés à Spata," *Bull de Corr Hell*, vol ii pp 134 228 and to the description of the principal objects in Dr Milchhofer's interesting paper "Die Graberfunde in Spata," *Mitt Deut Arch Inst*, vol ii pp 261-276 to the same writer's *Guide*, so often referred to, and to a very able memoir by M Kohler already quoted, see above, p 207

[3] By M Haussoullier, *loc cit*

more freshness and accuracy of observation of natural objects The Mycenæan representations of several of the lower zoological forms are like the drawings of a clever but untaught child, while the same designs, as modified at Spata, are rather comparable to the elaborate absurdities of a willow pattern plate On the other hand, the bulls, goats, and dogs, which fare but indifferently in the Mycenæan reliefs, are represented on the ivories of Spata with great care and truthfulness The lion, on the contrary, which was well understood at Mycenæ, is here a mere heraldic animal

Outer side —Objects in ivory, most of these have been much injured by damp, but such as are well preserved form the most interesting and characteristic part of the collection None of these ornaments seem to have been intended for stringing, so we may assume them to have been mounted on some other substance The commonest forms are small, rectangular, mostly oblong, pieces of ivory of various sizes Others are cut into round discs, while two only are of lozenge shape Most of these are drilled with one or more holes, according to size, by which they were veneered on to some other substance with small ivory pegs, many of which have been found Besides these, there are 14 pieces which seem meant to represent arrow-heads, also a few of other forms Two minute objects resemble shallow stemmed goblets All the foregoing specimens are quite plain, those now to be noticed are more or less decorated Many of the latter consist of the forms already noticed (tablets and discs), with the addition of incised horizontal lines, circles, tangents, or spirals Besides these there are a number of leaves cut out in ivory More than 150 are cardiform, like tree-ivy, 7 are of a derived and more conventional type, the form of which M Haussoullier not inaptly compares to that of a closed pair of scissors Four leaves of the former type engraved on one tablet, and two fragments of others with the same pattern have been found With regard to the second type, it is to be observed that the scissor-pattern seems, in some instances, to have been developed into a conventional representation of a bee, or a large fly Although we have followed the best archæological authorities on the subject in calling the above patterns *leaves*, it should nevertheless be observed that both types are mere developments from the produced double spiral, or arrow-pattern, of Mycenæ, see above, p 213 Several small ivory plates are engraved with representations of the nautilus swimming, while other sea shells of uncertain kinds, a small serpent and fishes are cut out in the round Nautili also form the decoration of an ivory comb, several pendants, shaped as poppy heads, also call for notice Near these are some teeth of the wild boar Behind the objects described are some specimens of goldsmith's work, chiefly rosettes and beads, with part of a necklace (?) formed of alternating short chains and circular discs Near these are sundry small objects in white glass, or, as it now appears, gray, oxydised into a prismatic lustre The glass is of a fine grain, but not pure in colour, nearly all the pieces, as noted by M Haussoullier, show spots or veins of pale blue (sometimes nearly green), or black Even when all the surface of the glass is white, the veins reappear on fracture With the above are some pieces of transparent blue cobalt glass, of more durable structure, and consequently much less disintegrated The best preserved specimens are all of this glass The objects in glass consist mainly of beads, pendants, and flat ornaments for mounting on a wooden or other background The patterns of the latter are in many cases identical with those of the ivories already described All were evidently cast in moulds, and many (perhaps originally all) were covered with thin gold foil Some larger pieces, with more elaborate foliage patterns, are conjectured by M Milchhofer to be imitated from designs in embroidery, or some other textile substance Near these are some bronze arrow heads

Inner side —Objects of glass or vitreous paste, buttons and beads, tablet with

representation of a fish swimming with something between its jaws Sphinxes, rosettes, etc, in the same substance, some trifling objects in gold foil, bronze arrow-heads Gold ornaments (shells, etc) formed of a glass core thinly plated Wild boars' teeth Besides the teeth there were found no less than 50 representations in glass of boars' tusks, pierced for hanging like similar Neapolitan trinkets Earthenware beads of various colours, viz white, pale blue, pale green, brown, and red Fragments of bronze vessels (?) Numerous pieces of earthenware ditto, including some rudely painted specimens Small vase of polished semi crystalline black stone, 3 fragments of others The marks of the internal chiselling are quite visible The only other objects of stone were a whetstone, some fragments, and 500 flakes of Obsidian

A small tin tray contains the best specimens of carved ivory Among them the design of a lion seizing a bull by the throat is repeated on two plates, the details in both instances almost identical "The bull is delineated with great truthfulness, not only the proportions of the body appear to be accurately given, but the details are all indicated with great clearness The lion, on the contrary, is entirely conventional"—*Haussoullier* Another plate is carved with a spirited and fairly truthful representation of a fight between a dog and a goat Other plates —one carved with a representation of the Ægean wild goat (*C Ægagrus*, Gm, see above, p 31)—were found, in a more fragmentary state 12 other fragments are carved with carefully designed sphinxes The only representation of the human form is an ivory *silhouette*, or relief without a background, of a man's head in profile His forehead is encircled by a diadem with ornaments in relief, above which rises an extraordinary kind of tiara, apparently of hair M Milchhofer conjectures it to be some kind of Asiatic wig, it has already been alluded to in reference to a small bronze figure found at Tiryns The triple *flounce* of the back hair is said to be purely Assyrian

Antiquities from the Tholus of Menidi

These occupy a case to the lt of the entrance door The tomb in which they were discovered is described below (see p 357) The principal contents are arranged as follows, commencing from the lt

Objects of Gold —Discs, lozenges, and burgeons, all in thin gold foil With them, 2 tiny gold (half) jugs and some quadrangular silver wire

Objects of Ivory —The most interesting of these is a round box about 3 in in diameter, and 2½ in in depth, elaborately carved in low relief The surface of the cylinder is divided by a narrow beaded moulding into 2 friezes, each of which is entirely occupied by a row of long horned sheep *passant* The lid is ornamented with 4 more sheep lying down Fragments of other boxes were found, consisting of rectangular tablets carved with representations of sphinxes —both single and in pairs, *affronted* —closely resembling those of Spata, and one with a hare (?) running Of special interest is a dagger-hilt carved with a representation of a Lycian pillar, like that over the Lions' Gate at Mycenæ, with a lion[1] placed affronted on either side in the same manner Objects in glass and vitreous paste These in great part are of the same patterns as those from Spata already described, but of more elegant workmanship, the leaf patterns also show more variety

Of *bronze* there are only arrow-heads and nails A good deal of pottery was found, but none of special interest Some stone urns were also obtained

Engraved Gems —These are all agates and sards, and in their engraving, which belongs to the most ancient form of the art, closely resemble gems previously discovered in the Archipelago The principal subjects are the following —Griffins, a dog or jackal attacking a hind, a spread eagle, a lion devouring a bull, two fawns, two lions *counter passant*

[1] Or some other feline animal, little more than the paws are recognisable

Collection of Egyptian Antiquities

(Polytechnic School)

Same days and hours as the preceding

This collection was formed by M Demetrio, a Lemnian merchant settled in Alexandria, and by him presented, in 1881, to the Archæological Society of Athens

Commencing to lt of entrance, the order of arrangement is as follows —[1]

Wall-case I Upper Division —A large number of small models of mummies in grayish green glazed pottery, with hieroglyphic inscriptions Ditto in sycamore wood (547) Small male bust in basalt, about 5 in high *Lower Division* —Various objects in sycamore wood (531, 537) Painted and gilded wooden figures, made hollow to inclose the papyri deposited in the tombs (535, 536) Jackals, as guardians of the dead, painted black (908) Kneeling figure, ¾ life size, of a woman kneading dough The figure is in sycamore wood and much injured, but appears to be of the same type (and age?) of those found in the Sakkâra pyramids

Wall-case II Upper Division — Bronzes of the sacred animals—Apes (cynocephali), ibises, apis-bulls, lions, snakes, ichneumons, shrew-mice *Lower Division* — Bronzes of same character, including also sphinxes, lizards, fishes, hawks, and some very fine cats, observe the one with amber eyes

In the recess between this and the next wall case, are ranged the following figures —(931) Hippopotamus in gray granite (928) Cynocephalus in white marble (1085) Granite statuette of the lion-headed goddess Sekhet

Wall-case III Upper Division — (252, 255) Small vessels for lustrations Various heads of sceptres, of which one (213) represents a group of apis-bulls on a plinth supported by human figures (308-309) Sistra, *i e* rattles (325B) Bronze *baris*, about 8 in long, carried by a crocodile Within the barge is a kneeling figure, whose hands rest on the gunwale The prow and stern are fashioned as papyrus blossoms *Lower Division* —Seated bronze statuette of the lion-headed Sekhet, with a number of smaller bronze figures of the same goddess (166) Small bronze figure of a man kneeling, on his belt is inscribed the cartouche of King Psammetichus of the XXVI Dynasty (665-627; B C) Another statuette (169) of the same individual, standing upright and holding in his hands a figure of Osiris

Under the windows are ranged on 3 tables the following miscellaneous antiquities —(1081) Small white marble tablet, with Latin sepulchral inscription in memory of Titus Comminius Bassus, a soldier in the 3rd Cyrenaic Legion under the Emp Titus From Nicopolis, near Alexandria (1075) Rectangular white marble casket, still containing the ashes of a priestess named Lycidice Name on lid, ΑΥΚΙΔΙΚΗ ΙΕΡΕΙΑ M Kohler regards the inscription as probably of (late) A C date (1072 1073) Sepulchral stelæ, with figures in low relief and hieroglyphs (930) Apis bull in gray granite, with hieroglyphic inscription (916) Basalt statuette of an Egyptian woman (920) Crouching basalt figure, with hieroglyphic inscription (915) Basalt statuette of a king of the XXV (Saite) Dynasty (B C 715 665) (913) Basalt statuette of the goddess Nephthys (921) Votive sandstone statuette, a seated female figure (914) Small female figure in gray granite (922) Votive statuette, a kneeling figure holding up, with both hands, a little temple containing a figure of Osiris (917) Crouching figure in dark green porphyry, with hieroglyphic inscription (925-926) Sphinxes in rose-coloured granite (909 912) Four *canopi* of oriental alabaster, with the covers sculptured in the emblematic forms of the 4 genii of Death, viz Hapi (912) as a cynocephalus, Kabahsonuf (911) as a hawk's head, Amset (910) a human head, Tuamutef (909) as a jackal's head These vases are all inscribed with hieroglyphics, and still retain their embalmed contents (927) Sphinx

[1] In this notice we have followed a very satisfactory little catalogue (in German), prepared by M Postolacca as a supplement to Dr Milchhofer's *Guide*

(1070 - 1071) Limestone sepulchral stelæ, similar to No 1072 (1083 1084) Marble statuettes, both representing youthful draped male figures (942) Alabaster sepulchral urn, with name of deceased, Euarchus an Acarnanian (ETATPXO AKAPNANOΣ), on lid, is referred by M Kohler to 3rd cent B C

Wall-case IV Upper Division — Bronze figures of Khnum, Apep, Nefer-Hotep, Nephthys, Ptah Sokar Osiris, Thoth, and Hathor *Lower Division* —(324-325) Seated figures of Horus, also a number of smaller figures of other divinities

Wall-case V Upper Division — Bronze figures of Osiris-Aah, Imuth, Nefer-Tum, Bubastis, and Muth *Lower Division* —(170) Obelisk, with figure of the lion-headed goddess Sekhet (73 74) Figures of the young Ammon (294 295) Sphinxes (77, 81) Statuettes of Ptah

On a table between Cases V and VI are the following objects —(1068) Sculptured limestone stele The relief represents one of the Ptolemies (cartouche much worn), in an attitude of adoration, offering a figure of the goddess Ma to the enthroned Ammon Behind the latter stand the divinities Muth and Ra The obverse is sculptured *en creux*, with a closely similar composition and a hieroglyphic inscription (546) Small limestone relief, representing 4 female figures seated in a row The obverse is also sculptured with 4 (different) figures *en creux* and hieroglyphs (924) Sandstone stele with hieroglyphic inscription and relief, representing Horus with crocodiles, head of Bes, and other attributes (923) Slab of sandstone, with 3 figures in high relief, on the reverse face of the slab is inscribed a quotation from the Book of the Dead *On wall* above table are —(1069) Limestone slab, with *bas-relief en creux*, the figures are represented performing funereal rites, they are painted blue and red, the accompanying hieroglyphs are blue (1074) A similar slab, with relief *en creux*, representing a sacrificial table, the carving picked out in red and green.

Wall case VI Upper Division — Bronzes of Harpocrates in various attitudes *Lower Division* —Ditto of Osiris and Isis

On the tops of the wall-cases are several urns and vases, all of very late date

In the middle of the room, on a modern pedestal, stands (1) a very fine bronze sepulchral statuette, inlaid with silver, about 28 in high It represents an Egyptian lady attired in a long close fitting dress, and wearing an unmistakable wig, with short close curls The eyes were of alabaster, and the eyelids gilt The dress is decorated with very elaborate pictorial compositions executed in fine inlaid silver wire, and divided from each other by bands of hieroglyphs These have not yet been read, so we have no clue to the identity of the person represented That she was not a royal personage may be assumed from the absence of any cartouche M Postolacca is disposed, from artistic considerations, to assign the figure to the XXV or XVI Dynasty (715 527 B C)

On either side of this statuette are 2 table cases arranged as follows —

Table-case I is empty

Table-case II contains a selection of 602 Egyptian coins from a total of 4828 presented by M Demetrio, and including specimens of coinage in gold, silver, copper, brass, lead, paste, and glass The coins exhibited have been classified and labelled by M Postolacca as follows —A' Aryandes? governing for Cambyses and Darius I (525 485 B C) B' Macedonian Dynasty (332-305 B C) Γ' Dynasty of the Ptolemies (305-30 B C) Δ' Roman Domination (29 A C - 305 A D) E' Nomes under the Roman Empire Z' Roman coins of Egyptian types

Table-case III —Small figures of various Egyptian divinities in silver, and one (1100) of the goddess Sekhet in gold (871) Necklace of silver and lapis-lazuli beads (837) Ditto of cornelian (872) Ditto formed of porcelain, lapis-lazuli, and wooden figures of divinities mounted on gold wire (888-892) 1 *leather*, 1 silver, and 3 bronze bracelets (893) Carved tortoise shell comb A very large

number of amulets, finger-rings, etc (540) Large scarab in gray granite (597) Smaller ditto in greenstone (587-588) Ditto in bronze With these is a large number of smaller scarabœi in porcelain, lapis-lazuli, amethyst, cornelian, and other stones Piece of net with gilt beads and blue paste scarabs, from a mummy, ditto of various coloured beads, other mummy wrappings

Table-case IV—A large number of figures of Egyptian divinities and sacred animals (455-456) Græco-Egyptian toys Glass jars, Roman lamps and terra cotta figures, bronze rings (862) Cameo with female head (865) Roman theatre-ticket (*tessera*) of bone, inscribed XV-AAKMAN-IE (321) Inscribed bronze disc (571) Small slab of sandstone, with figure of Amen-i (painted red and white) in the act of sacrificing (572 573) Small pots, with blue, red, and black hieroglyphs (1079) Black porcelain *plaque*, with the sacred eye of Horus Uta in low relief

MUSEUM OF THE ARCHÆOLOGICAL SOCIETY

(Polytechnic School)

Open Daily, 2-5 P M in Winter and 3-6 P M in Summer

This collection includes most of the antiquities formerly in the *Varvakion Museum*, with the exception of the Sculpture and Inscriptions [1] Although the Varvakion was cleared out as long ago as 1880, only about a third of its contents have as yet been re-arranged With the exception of the vases (see below) most of the small antiquities are still in crates and packing-cases, while much of the sculpture and all the inscriptions are still lying in the cellars of the Varvakion The following pages describe the *Vase-room*,[2] which is the only part of the collection as yet open to the public, to this notice we have added a brief account of the terra-cotta figurines, sculpture, etc, accompanied by reference numbers

Collection of Fictile Vases

This collection now includes nearly 3000 Grecian vases,[3] although it cannot boast any single vase of the unique value of certain select specimens in the British Museum, the Louvre, and the Hermitage Collections, yet the general average value of the examples is high Moreover, the collection possesses the special advantage of being almost entirely free of all foreign (*i e* Græco-Italian) admixture [4] The specimens preserved here are purely Greek, and were all discovered in Greece or her immediate colonies, while by far the greater proportion are from Attica itself Before describing the specimens in detail, it may be well to remind the traveller of the main divisions into which Grecian painted vases are classified It should be remembered that these vases are nearly all sepulchral, in the sense of being derived from tombs, but that they were never (with very rare exceptions), used as urns to preserve the ashes of the dead They simply formed an essential part of the funereal decorative furniture, they were ranged round the dead during the ceremony of the *prothesis*, and were subsequently deposited on, or within, the tomb A certain class, the white lecythi, were restricted to this object and manufactured expressly for it, but vases of the kind in common household use were also interred with the body In the Mycenæan tombs, as we have

[1] These will probably be placed in the National Museum (see p 191)
[2] A small collection of miscellaneous antiquities is deposited in the Vase Room (see p 235)
[3] All these are not yet, however, exhibited
[4] The only exception to this statement is formed by five Magna Grecian vases presented by H M the King of the Two Sicilies

already seen (p 217), battered old kettles and other cooking utensils were buried with their owners, but in less primitive times it became customary to purchase these articles new for the occasion. Hence an immense field was opened for the ingenuity of skilled workmen of all classes, from the great artists who signed their works to the humblest potters who wrought coarsely-decorated, but not inelegant, little vases for a few farthings The national games and religious ceremonies supplied another outlet for these productions, and in later times it was for these rather than for purely sepulchral objects that the finest vases were wrought [1] The art flourished before the dawn of history and survived until the Roman Conquest, but it attained its highest point in the 4th cent B C, and certain forms are restricted to that and the following century

Broadly speaking, Grecian painted pottery may be divided into three great classes, as follows —A Vases of a primitive style B Vases with figures in black C Vases with figures in red

These divisions roughly mark the chronological as well as the artistic order of succession In *Class A* we find that the human figure is never represented on the earlier vases, and is subsequently always entirely subordinate to animal, vegetable, or conventional forms This class may be said roughly to range from the beginning of the art, which of course cannot be dated, to the 6th cent B C

In the two succeeding classes, the human figure predominates over other forms of decoration *Class C* may be said to range from the middle of the 5th cent B C to the extinction of the art The latter date cannot be fixed with precision, but it has been argued, with great plausibility, that the art did not long survive the stringent measures taken by the Roman Senate in B C 186 for the abolition of the *Bacchanalia* From this epoch, the manufacture of vases was confined to the limits of the potter's craft alone, and already in the time of the early Cæsars, painted vases were regarded as antiquities, hunted for in tombs, and purchased at immense prices

The limits of *Class B* are much more difficult to fix, as they overlap both the earlier and the later periods On the one hand, we find its more archaic examples contemporary with the later illustrations of Class A, while on the other, it is ascertained that the use of the black and red figured vases existed contemporaneously in the first half of the 5th cent Moreover, certain classes of vases (*e g* the prizes at the Panathenaic games) were executed in this style as late as the time of Alexander the Great Still, speaking generally, we may say that vases of this class are typically characteristic of the 6th and 5th cent B C, or, to speak more precisely, of the period between Ol 60 and Ol 80 (= 540-460 B C).

The above classes are, however, far too wide for practical purposes, and it is necessary to note their principal sub-divisions

Class A —The oldest Greek vases hitherto known are the so-called *Santorin* pottery, these specimens are referred by competent authority to a date about 1800 to 2000 years B C (see below, p 593) The ornamentation is very simple and rude, and is chiefly taken from the vegetable world Of somewhat later date are the *Insular* or so-called *Phœnician* vases of the Cyclades, which are referred to a date not later than the 13th or 12th century B C There is no evidence to justify their designation of Phœnician, but it is now generally admitted that their manufacture was really contemporary with the Phœnician ascendency in the Ægean The decoration chiefly consists of parallel and broken lines, curves, concentric circles, and spirals, traced in a dull brown colour, occasionally picked out in lilac or pink On vases of this and the preceding class there is no trace of the human figure Vases with

[1] At this period the vase painters appear to have been chiefly dependent on the Dionysiac ceremonies for a market for their wares

geometrical ornamentation to this class belong the well-known archaic vases of Mycenæ, Athens, etc, which are found in all parts of Greece "They are the products," writes M Collignon, "of a national art which owed nothing to foreign imitation [1] These vases differ from the Cyclades type (see above) in having more regular ornamentation," usually of a geometrical character They are found of all sizes and many forms, the decoration is generally executed in reddish brown or black It has been conjectured that the patterns have in many cases been derived from engraved metal work; other simpler patterns seem to be copies of wicker work and textile fabrics Combined with these designs are often rude representations of animals and, in especial on the Attic vases, of the human form A fine example of this has already been described in detail (see p 204), and the Athenian collections contain many others In the class generically known as *Melian* vases (referred to the 8th or 7th cent B C) the effects of Oriental influence are already distinctly recognisable (see above, p 206) The very remarkable vases of strongly-marked *Asiatic* style,[2] usually classed as *Corinthian* (from the name of the place where they were first chiefly found), have been discovered in all parts of Greece and even in Etruria "The distinctive characteristic of this pottery is a decoration of which the elements are directly derived from the East On them are found the rosettes of the Assyrian monuments, birds with human heads, fantastic beings, half man half animal, flying figures, all symbols which had significance only for Asiatics, and which the Greeks copied without understanding"—*Collignon* The chronological order of these vases has not been ascertained, but they are divisible into three classes, viz —*a*, vases with zones of animals, *b*, vases with human figures, *c*, vases with mythological subjects and inscriptions The Corinthian pottery is usually of a pale-buff or sandal-wood colour, the figures are in black, picked out with red or violet Many of the existing examples show extraordinary skill in the manipulation of the colours The outlines of the figures are drawn with the firm, decisive, hard touch of a hand trained in the use of the graver The manner in which the colours are laid on often closely resembles that used in the best enamel work, the animals (lions, tigers, roebucks, wild boars, antelopes, etc) are distinctly of the *heraldic* type, but are by no means devoid of expression Finally, we have the *Inscribed vases*, of which the earliest examples are referred to about the year 660 B C The inscriptions are in the Corinthian alphabet, and are explanatory of the subjects depicted on the vases From an examination of the earliest inscribed Corinthian vases we may probably form a very fair idea of the celebrated and almost contemporary Chest of Cypselus

Class B—As the characteristics of the vases belonging to this and the succeeding class are much more generally known than those of Class A, we will only note that the distinctly archaic figures (usually in profile), on these vases, were traced on the vase itself with a graver, and the outline subsequently filled up (probably by an inferior workman), with a black colour, having for its base oxide of iron The details of the muscles, etc, were then engraved in the black with a fine needle The effect was further occasionally heightened by a limited application of white and purple to the dress, arms, etc White was also used to distinguish the female from the male figures

Class C—The earliest known examples of this class are afforded by some fragments of pottery discovered among the remains of the earlier Parthenon, a temple which was destroyed in 480 B C (see p 306) This class of vases is the one most numerously represented, and it is also the one which presents the greatest variety of subjects, we cannot attempt to notice its subdivisions

[1] This view of a purely *Aryan* art has been ably contested by M Albert Dumont. He traces the "geometrical" vases to *early* Asiatic, perhaps Phœnician, forms See "Bull Corr Hell" vol vii p 324 32

[2] According to M Dumont's view, this should be styled *later* Asiatic, see above

here The technique was in all cases the same No use was made of the graver on these vases The outline of the figures was traced with a fine pencil, and the ground subsequently filled up with a flat-wash of black colour, leaving the figures of the natural clay red, details were added with a fine brush In the 4th cent the application of gilding and ornaments in relief became usual, and the use of these accessories probably increased as the art declined Perhaps the most interesting vases of *Class C* are the *white lecythi* peculiar to Athens Many of these sepulchral vases are of extraordinary beauty, while they are of especial interest as illustrations of the graver aspects of the private life of the Greeks We have already (p 206) noted their principal characteristics, and shall subsequently describe several typical examples

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No strict system has been observed in the arrangement of the collection we are about to describe, but in the series of Wall cases numbered I to X, the sequence is approximately chronological, Cases XI to XV are devoted to special productions of the art (*e g* the white lecythi of Athens, polychrome vases, fluted ditto, Megara bowls, vases with reliefs, plain or gilded, etc) Case XVI contains vases of the Corinthian style, Cases XVII, XVIII, contain a very miscellaneous assortment, chiefly of vases of *Class B* in its later development, the contents of the remaining Wall cases, XIX to XXI, belong exclusively to *Class C* The *Wall cases* are all distinctly numbered, beginning from it of entrance door[1] The *Table-cases* are not yet numbered, for a notice of their contents, see below, p 235

[1] Under the designation of *wall cases* we have included, for convenience, the 6 large glass cabinets ranged down the middle of the room

ABBREVIATIONS

B F R = Black figures on red ground
B F W = ,, ,, ,, white ,,
R F B = Red ,, ,, black ,,
P F W = Polychrome figures on white ground
N N = No number

Wall case I[1]—The vases in this case all belong to the *Insular* type (see p 229), although the greater number were found in Attica, others are from Thera, Syra, Amorgos, and Crete

Between Cases I and II is

2696 An archaic 3 handled vase of the so called *Dipylum* type

Wall-case II—Vases with geometrical decoration, mostly R F on buff

Underneath stand

1310 Vase from Cyprus, with geom decoration 1945 Vase from Crete, on it a cuttle-fish

Between Cases II and III is

84 Amphora, B F R, with archaic representation of the *prothesis* (comp p 206)

Wall-case III—Contents exclusively small lecythi with B F on white, buff, or pale red 2436 Domestic scene, B F W 1285 Warrior and Athena, B F, retouched in purple 764 Warriors, B F W 766 Fem figure sacrificing, B F on buff 767 THE SPHINX AND THE THEBANS 1997 Warriors, B F W 1283 Warriors in biga 740 TRIPTOLEMUS IN CAR, drawn by a dragon Behind the dragon a palm tree, under which stands Demeter, who holds up some fruit to Triptolemus, B F on buff, very fine 751 Dionysus and Ariadne (?) 2552 Quadriga, B F W, very fine 777 ŒDIPUS AND THE SPHINX, B F W, very curious 1550 DISPUTE OF APOLLO AND HERACLES for the Delphic tripod Artemis and Athena stand by, with uplifted hands, as if to pacify the antagonists 1288 DESTRUCTION OF THE TYRRHENIAN PIRATES by Dionysus The pirate ship is seen in the distance, and the god looks on while his followers bind and throw into the sea the pirates, who change into dolphins as they touch the water The execution is very care-

[1] The following descriptions, when referring to specimens numbered *under 1600*, are nearly all based on those in M Collignon's admirable *Catalogue* (see p 190)

ful and good 952 HERACLES IN THE HOUSE OF PHOLUS 1298, 2432 The same subjects, but with some variation in the treatment 2800 Actæon attacked by his hounds 1324 Heracles crowned by Nike 1239 Heracles in contest with a bull

Between Cases III and IV stands

6 A slender AMPHORA, 26 in high, B F R , found at Cape Colias (Attica) in 1863 On the principal face is represented the *prothesis*, on obverse, the burial More interesting is a little scene depicted on its neck Here we see a sepulchral barrow, surmounted by a stele and a vase like this one When first discovered the following inscription, now illegible, was deciphered over the tumulus —"*Here lie the wretched remains* (lit *tatters*) *of a dead man*" [1]

Wall-Case IV —1931 Warriors preparing to attack, B F R 2404 Large celebe, Bacchic scene, B F R 2193 Fine cylix, encircled by dancing figures, B F R 758 Warriors and female figures, B F R 2291 Warriors, B F R 2046 CORINTHIAN JUG, man in quadriga, by it a salamander All the figures are labelled with names, a decorative device 961 Lecythus, from Thebes THE ARMING OF ACHILLES, B F R In the centre the hero, in front of him Thetis, on either side a warrior fully armed 849 Thetis carried off by Peleus N N HERACLES and the AMAZONS

Between cases IV and V stands

1349 Vase with *prothesis*

Wall-case V —1918 Athena entering her war-chariot, by the horses stand Heracles and Hermes, B F R 2401 Curious (Bacchic) dancing scene, observe *fox* under musician's couch - 850 DEATH OF ACTÆON, his mother, Autonoe, stands in an attitude of supplication on the right, while opposite her is the impassive figure of Artemis 795 CONTEST OF THE ATHENIANS AND AMAZONS 1094 Sirens on rocks 2060 Heracles and triton 1278 THE DAUGHTERS OF PELIAS experimenting on the ram. 2763 Warriors, B F R 583 Drill of a *hoplites* 2060 HERACLES AND NEREUS, from Corinth

Between Cases V and VI stands

663 LECYTHUS FROM CAPE COLIAS, with Lamentation for the Dead, in R F "The careful execution of the details, as well as the attempt to exhibit emotional expression, have here been carried to a high point, one indeed scarcely surpassed by anything in vase-painting"—*Milchhofer*

Wall-case VI —1068 Heracles leading Cerberus, Athena and Iolaus, B F R 651 Athena erect between Dionysus and Hermes, B F R. 652 Dionysus and Silenus, B F R These two vases are both Græco Italian 1246 Attic cylix, B F R ENTOMBMENT Two winged genii carefully bear the corpse of a man between them (the rigidity of death is clearly marked), while a winged Nike, bending over the body, extends her hands to settle the dead man's limbs and head To the left a youth, wearing a belted chlamys and a petasus, is seen gently pulling back a young woman, who tries to rush after the dead Hermes walks away with averted head 2681 GROUP OF WARRIORS and women, the men carry emblazoned Argive shields [1] 2247 Contest of Theseus and the Minotaur 2681 Warriors 2384 Heracles or Theseus with bull, B F R 963 Deep cylix, B F R, with fine frieze of animals in polychrome 810 Warriors, B F R, from Thespiæ

Between Cases VI and VII stands

1310 Amphora, B F R, a bridal procession

Wall-case VII —2225 Theseus and the Minotaur, W F B, from Tanagra 2582 Warriors, interesting for accoutrements 1926, 1950 Theseus and Minotaur

On a shelf, under the window, are ranged

Five large vases with geom decoration

Wall-case VIII —In this case, vases of *Classes B and C* (see p 230) are mixed, but the latter form the majority 2613 Fine cylix, B F R, warriors 759 Aryballus, Eros and fem figure, both

[1] 'Ανδρὸς ἀποφθιμένοιο ῥάκος κακὸν ἐνθάδε κεῖται

[2] In Greece and Sicily, the foxes commit great ravages among the ripe grapes, devouring them wherever they find them

[1] One exhibits a tripod, another a star

show traces of gilding 1050 Eros, and two fem figures 1538 Domestic interior 1055 Eros 2794 Fem figure and Eros 1558 Toilet scene "The style of this vase is one of the purest Atticism, and the execution very careful and delicate"—*Collignon* 582 Combat of warriors, on the neck, a cock, B F R from Phalerum 1031 Œnochoe, TRIPTOLEMUS, in fem dress and holding a sceptre, offers a cylix to Demeter The execution is very fine 1302 Demeter in her chariot, which has winged wheels, before her stands Persephone 852 Artemis shooting 671 Athena between Achilles and Agamemnon (?) 1289 Calpis, R F B SAPPHO READING HER POEMS to three friends Sappho holds a MS on which can be read —Θεοί ἠερ[ί]ων επέων, [ἐ]ρχομαι αγγ[ελος] ν[έων] ὐ[μ]ν[ων Behind the poet stand three maidens, in an attitude of respectful attention [1]

1295 Calpis, R F B The Dioscuri pursued by Nike 873 Ditto, R F B, Centaur 1299 Domestic scene The style is Attic, and the execution very fine 967, 1765, are only remarkable for their polychrome decoration in relief

Underneath stand

1204, 1205 Two large amphoræ with *Toilet scenes*

Under the middle window stand

Seven large vases with geom decoration

Wall case IX —1300 Calpis, Eros, and others The execution is very careful and in the best style 860 Amymone pursued by Poseidon 85 Music lesson, an enraged dog flies at the instructor, R F B 2063 Fem ale figure in chariot drawn by winged horses, R F B very fine

On a shelf, under the window, stand

Five large vases with geom decoration

Wall-case X —814 Offerings at tomb, W F B 1501 Ditto, B F R 559 Pyxis, R F B Domestic interior, a visit A lady, with a work basket at her feet and distaff in hand, is seated spinning, in front stands a lecythus Opposite her sits another female figure in out of doors dress From behind a column, in the background, a slave brings a basket of fruit or wool The execution is very good and careful, but the figures are much worn 859 LARGE AMPHORA (restored fragments), R F B Were this vase entire, probably nothing here could surpass it [1] The subject is a marriage, in the middle stands a young man, bare headed and wearing a chlamys, who holds out his rt hand to the bride, who approaches, half-veiled, followed by the nympheutria, between the central figures hovers Eros, playing the double-flute, on either side the scene is closed by the respective mothers of the bridal pair, holding torches Of all these figures, that of Eros is alone nearly intact

Between cases X and XI stands

2676 Amphora, MARRIAGE OF ZEUS AND HERA, both design and execution admirable

Wall-case XI —This case is entirely occupied by the buff or white sepulchral lecythi peculiar to Athens (see p 206) 971 Prothesis, P F W 1534 A youth, seated at the foot of his tomb, playing on the lyre 1533 PASSAGE OF THE STYX P F W 1082 AN ENTOMBMENT Two male draped and winged genii carry between them the body of a young woman, which they are about to lower into the grave Her arms are crossed in front, the harmonious lines of the body, as shown through its drapery, exhibit none of the rigidity of death, but seem to yield to the motions of the bearers The action of the genii themselves is expressive of the most reverent and tender care In the background is seen the mourner, a young man, who looks on in an attitude of grief and lamentation "The religious impression conveyed by the scene is powerful, the design is conceived in a spirit of calm and reticent gravity, and treated with exquisite art It is a perfect example of the finer Athenian style"—*Collignon* 822 Visit to tomb, one of

[1] For a full notice of this vase, and of the bibliography of the subject, see M Collignon's *Catalogue*, pp 137 39

[1] "Le style de ce vase est d'une parfaite pureté, la valeur artistique des fragments est de premier ordre"—*Collignon*

the mourners appears by her gestures to address the dead. 972 The same On the steps of the tomb is seated the image or wraith of the dead person 1057 Offerings at tomb, observe *covered cylix*[1] 1531 The same, among offerings a *duck* and an alabastron 1540 Same subject 1536 The same Observe the manner in which the boy holds his hands, this attitude was apparently the regulation one on visiting a tomb The tomb itself is decorated with broad streamers 769 Visit to the tomb, on either side a figure in the attitude already noted (see No 1536) 1518 The same A woman spreads out her hands, as if in prayer, or invocation of the dead Opposite her stands a young boy, who holds up the skirt of his cloak, this too seems to be a regulation attitude

Between Cases XI and XII stands a curious *Bath* from Cyrene

Wall-case XII—White lecythi, as in XI 717 Offerings at tomb 959 Tomb, with solitary fem mourner, her hands are extended in the manner already noticed 970 Tomb, on the top step stands a small lecythus A girl brings forward a large calathus, decked with ribbons, containing two lecythi and a crown 1212 Offerings at tomb, above is seen the soul of the deceased flying away 1551 Ditto 973 POLYCHROME LECYTHUS, Demeter receiving a libation from Cora

Between Cases XII and XIII stands 1388 Robing of a bride for marriage

Wall-case XIII—The vases of this case nearly all have P or R F B 650 Amphora, offerings at the tomb, among which (?) a *letter*, Græco-Italian[2] 838 Domestic interior

Underneath stands

2538 Oxybaphon from Locris

Between Cases XIII and XIV stands

1052 Domestic scene of six figures

Wall case XIV—The contents of this case are mostly of a late period, and include fluted black vases, vases covered with decoration in relief, etc On the top shelf are ranged 14 bowls from Megara, all with red or black monochrome decoration in relief

Underneath stand

Three very large black amphoræ

Between Cases XIV and XV stands

2056 Girl playing on a tortoise-lyre

Wall-case XV—On the top shelf is a large number of B W and R W small lecythi The lower shelves are occupied by *inscribed* vases,[1] fluted vases, and other unusual forms[2]

The traveller now returns to the upper end of the room, and begins the central row of cases with

Wall case XVI—The vases in this case all belong to the *Corinthian* class (see p 230) The following are among the most interesting specimens—11 Two winged figures in adoration before a plant,[3] below a zone of wild boars 616 Group of three birds, their Asiatic character is very marked 1035 Zone of animals 1493 Bacchic procession, N N Fine jug with lions and griffons of Assyrian character, in black and crimson 2 Inscribed aryballus from Eubœa, departure of a warrior for the field, his groom rides forward leading his master's horse 1 INSCRIBED VASE from Cleonæ The design, Achilles lying in wait for Troilus, includes 8 figures, the name is inscribed against each of the principal ones The design shows a fully-armed warrior (*Achilles*) kneeling behind a tree, in front is a fountain, at which a woman is filling a pitcher, behind her is seen approaching an unarmed man (*Troilus*) leading two horses, which are respectively labelled *Asobas* and *Xanthos*, behind the horses is a figure which O Jahn believed to be *Creusa*, in front of her stand two bearded men in long flowing dresses, one of whom is marked as *Priam*, the other may be *Antenor* This

[1] M Collignon suggests that this peculiar vase is the πλημοχόη, the use of which gave its name to the last day of the Eleusinia

[2] Presented by H M the King of the Two Sicilies

[1] The traveller should consult the works of MM Dumont, Chapelain, Collignon, and Klein on this subject

[2] Some of the smaller specimens seem to have been fashioned in imitation of *blown glass*

[3] M Pervanoglou regards these as carica tures

interesting little vase is signed by its painter, Timonidas [1]

Wall-case XVII—2442 Musical contest 2067 Heracles and Nereus 1914 Gymnic contest, a race 2000, 2802 Alabastra, from Thebes, B F W 1530 Pithos, from Thespiæ Heracles subduing the Nemean lion 957 A musician, with long wavy hair, playing on the double flute, on his lt a goose prepares to snap at him

Wall-case XVIII—2723 Very fine SCYPHUS, encircled by black figures, details carefully finished in polychrome A warrior carrying a Bœotian shield, has just received a mortal wound from an archer, who stands immediately behind, although the body is still erect, the *soul* has already fled, and is seen soaring away to the lt 2407 Similar vase, encircled by gods and warriors, on it is a signature in *graffito* Both vases from Tanagra 2398 Arming of Achilles, from Tanagra 2402 Cotylus, presentation to a young athlete of a fine white fighting-cock [2] The officials of the gymnasium are grouped around 96 Heracles with lyre, Hermes to rt and Athena to lt 1210 Scenes from the contest of Heracles with the Hydra 1067 Theseus and the Minotaur, from Ægina On either side stands one of the liberated victims The execution of the design is very careful and delicate 1251 Pendant to 2402, and with same subject 649 Græco-Italian vase, B F R 647 Ditto, ditto, B F R Dionysus 2002 PANATHENAIC VASE The example is a poor one, but is the only specimen found in Athens since the discovery of the Burgon vase in 1813 The name of the Archon is not recorded

Wall-case XIX—This and the following case contain almost exclusively vases of *Class C*, viz B F R 1211 Musical contest, very fine N N Pygmy attacked by a crane 2051 Dionysus, served by a bacchante 1357 A musician playing on the double-flute, in front of him dances a little girl The execution is very careful and good 2254 Battle piece 1318 Boy cooking 1921 A marriage 2503 A meeting, observe *bonnet!* 1070 Interior of a bath 1312 A youth, equipped for the field, receives his helmet from a woman opposite, both figures are crowned with wild celery, an emblem of both death and victory The modest bearing of the youth, and the dignity of his companion are very noteworthy 1922 Travellers 2506 Dionysus 1522 Athenians and Amazons 1523 Judgment of Paris 648 Græco-Italian vase 1401 Contest of an Amazon and an Athenian The workmanship is excellent 560 Pyxis, a spirited group of musicians and dancers

Wall-case XXI—The majority of the vases in this case are from Bœotia 2509 Bacchante 1315 CANTHARUS, from Thespiæ or Tanagra, Dionysus, on a couch, covered with a richly embroidered counterpane 1367 Ariadne and Dionysus 871 Dionysus, bacchante, and satyr 2624 Bacchic scene, from Locris 1424 Visit to tomb

We now commence the circuit of the Table-cases, beginning with the one immediately opposite Wall-case XXI

Table case (1) *XXII* — Contents almost exclusively cylices and pyxides of all three periods 1207 Patera from Phalerum, ARMING OF ACHILLES, very fine Each figure is labelled with its name 81 Cylix from Teneia, Heracles, Nessus, and Dejaneira 1443 Pyxis from Athens When discovered it was filled with cosmetics On the lid are painted 3 toilet scenes 2232 Heracles among the Amazons 1369 Bottle, R F B, from Nisyros N N Aryballus, from Tegea, with figure in relief 51 Bandelore, found at Athens On one face is represented Thetis carried off by Peleus, on the other, the contest of Heracles with Nereus both R F B

Table-case (2) *XXIII*—Collection of wine, water, and oil bottles, rhytons, etc, of unusual forms We can only notice a few of the most remarkable examples 870 Fine rhyton, from Thebes, shaped as a negro's head, lips painted bright red 1977. Fine rhy-

[1] Τιμονίδας μ' ἔγραφε Vases of importance were sometimes signed by both the potter and the painter

[2] Fighting cocks were often given to the Ephœbi as prizes, the same bird is always figured on the Panathenaic vases

ton, shaped as a deer's head 3 Winged female figure (a bottle), from Cyrene, retains remains of gilding as well as colour 657 Lecythus (for perfume), on it, B F R, a hawk pursuing a hare 1309 Aryballus from Tegea, with excellent decoration in relief 2819 Bottle, fem figure (Aphrodite or Nike?) riding on a swan, with considerable traces of colour N N Two very fine bottles, with polychrome plastic decoration in the round, discovered at Tanagra in 1882 On the one is figured Aphrodite Anadyomene, a coloured bust enclosed between the half-opened valves of a sea shell On the other is a group of two figures, viz a youthful draped male figure grasping by the hands a kneeling, undraped, female figure These figures have been variously interpreted as those of Thanatos and Psyche, or Boreas and Oreithcia The colours are on both vases preserved in almost their pristine brilliance

Table case (3) *XXIV* —Gold Ornaments, etc, found on the bodies of two women in a sarcophagus before the Dipylum[1] The names of the owners, Philotera and Amymone, are inscribed on their bracelets, which are of good and solid workmanship In their mouths was found the fee to Charon, in the one instance this was merely a cake of clay covered with gold foil, in the other, a solid gold medal bearing the head of Hadrian In the same case are a number of small articles found,[2] in 1865, in two tombs (also of the Roman period) on the site of the National Bank

Table-case (4) *XXV* —Contents — Gold Byzantine pieces of 7th cent, Persian, Cufic, and Roman coins, leaden tokens, Byzantine bulla, 7 Assyrian cylinder seals from the Archipelago, and Greek engraved gems

We now cross the room to

Table-case (5) *XXVI* —Earthenware lamps of various periods, mostly stamped with designs in relief Underneath lies a curious *lump* of lamps, which were accidentally pressed together in the kiln while still soft (comp p 271)

Table-case (6) *XXVII* —Lamps, toys, models of fruits painted of the natural colours, the mask of a dead man, theatrical masks, etc

Underneath several coffins

Table case (7) *XXVIII* —Fragments of large vases bearing reliefs, some very fine, potsherds with *graffiti*, ditto, stamped with potter's name, ditto of a Panathenaic vase, inscribed cylices, etc

Table case (8) *XXIX* —Fragments of painted stucco, from tombs, a pair of *halteres* (a kind of dumb-bells) from Corinth, an egg stand, cosmetics, a hand-shaped ladle, imitation of a sea shell in alabaster, fragments of textile fabrics from tombs, etc Also Christian antiquities, viz —Byzantine aryballi, stamped with reliefs, for perfume, seals for the Sacramental Bread, in terra-cotta, lamps, Byzantine enamel of 12th cent, representing the *Flight into Egypt*, large (Latin) ecclesiastical shield of stone, carved and gilt

Collection of Tepra Cottas and Bronzes

A large room adjoining the Vase Collection has been prepared to receive the above antiquities, but none of them have as yet been arranged The collection of terra cottas consists principally of the so called *Tanagra figurines*, with the addition of a few *Melian reliefs* (see p 205) The terms "Tanagra" and "Melian" are still convenient for denoting special classes of works, but have lost all further signification The figurines have been found all over Greece and her colonies, European, Asiatic, and African, while the principal manufacture of the reliefs called *Melian* is now referred by some of the best French authorities to Athens

The precise object for which these figurines[1] were made is still matter of

[1] Discovered in 1874

[2] Among these are 12 *goose-shaped* pieces of bone, each numbered It has been suggested that these were used as lots for distributing places at dinner

[1] The first writer who directed special attention to these figures appears to have been Seroux d Agincourt, in 1814, who was followed by Coombes in 1818 It is, however, only since 1872 that the true importance of these figures as illustrations of Grecian art has been fully recognised and the subject studied systematically

dispute, very many of them were certainly *ex voto* offerings dedicated in the temples, but a very large class can never have served any immediate purpose but that of ornament Some of the figures seem to be portraits, a large number are grotesques, including a few clearly recognisable caricatures of famous statues (*e g* of the Farnese Hercules, see below) But the great majority are mere fancy figures, or groups, taken from subjects of daily life, like the similar figurines still made in Central Sicily Animals are also common, including horses, donkeys, oxen, cows, dogs, sheep, pigs, deer, lions, elephants, camels, monkeys, hares, tortoises, frogs, domestic poultry, eagles, storks, and owls All these forms, human and animal, seem to have been indiscriminately employed as sepulchral furniture, and some examples exhibit traces of the funeral fire

A very clear description of the various processes of manufacture is contained in the Introduction to M Jules Martha's excellent Catalogue (see *List* on p 190) The finest examples were nearly always cast, in two or more pieces, in moulds, and subsequently joined and finished by hand, the commonest sorts were modelled *a mano libera* The modellers were styled coroplastæ A few specimens from Corinth and Cyrene have jointed limbs, or movable heads, like the Chinese josses As to the age of these figures, it is impossible to make any definite statement with confidence, because devotional and other favourite types were perpetuated by repetition, line for line, throughout centuries, namely, from before the time of Pericles to that of the Cæsars Still as some guide to the traveller, it may be said generally that the finest examples, especially those of Tanagra, appear to belong approximately to the time of Alexander the Great, while the Melian reliefs are usually assigned to the earlier half of the 5th cent B C

The Athenian collection of figurines, although very inferior to those of Berlin or the Louvre, is, nevertheless, a collection of much variety and interest Most of the figures are from Tanagra or Tegea The following notice, based on M Martha's work, is restricted to such figures and reliefs as have a special mythological or other meaning The majority of the figures, being subjects from daily life, explain themselves, and all such have been omitted 1 Hermes Criophorus, from Bœotia 2 Drunken Silenus 4 Scylla, the Sicilian monster, from Cyrene 8 Woman caressing an angry Faun, Ægina 10, 11 Eros 12 Eros riding on a goat, these three all from Ægina 22 Bas-relief, Warrior and wounded Amazon, Peloponnese 23 Silenus, a fragment, Attica 27 Hermes Criophorus, Bœotia (?) 33 Bust of Silenus 46 Mask of a Satyr, Cyrene 47, 48, 49 Triangular tablets, with mask of Medusa in low relief, all from same mould, Cyrene 50 Clay *silhouette* of Medusa, same province 63 Odysseus and the Ram, the hero is represented with a bird-like head, and is fastened under the animal with rope, Peloponnese 76 Silenus, Attica 91 Death of Actæon, a stamped tablet, Attica (?) 106 Silenus, fragment in relief from a vase, Corinth 111 Apollo playing on the lyre, Cyrene 147, 149 Amazon on horse back, fragments of a tablet 148 Bellerophon and Chimæra, clay *silhouette* 290 Bust of Pan, found near Panathenaic Stadium 426 Caricature of the Farnese Hercules 435 Bust of Hermes 445 Hermes, on pedestal 481 A kind of *seal* of conical form, on the base is stamped the grotesque of a child on a donkey 485 Silenus 520 Bust of Dionysus N N Bust of Athena, with gorgonium 587 Satyr 588 Caricature of Heracles 589 Caricature of Hermes Criophorus 617 Head of Hermes, found near Dipylum 658 Silenus threatening a child, Corinth 705 Eros and dog 706 Silenus carrying a child on his shoulder 707 Grotesque comic mask, head of a man 708 Grotesque tragic (?) mask, head of a woman These four specimens were all found at Chalcis, in Eubœa 715 Bird headed human idol, from Dionysiac Theatre, Athens 765 Artemis (?), from Thespiæ, in Bœotia

Objects in Bronze [1]

This collection is of inferior interest, and does not demand detailed description, especially as few of the pieces are labelled Of a total of some 400 specimens, only about 80 are figures, or parts of figures, and only two are of general interest, viz an archaic figure of a warrior in armour, bearing a very ancient votive inscription to Apollo Maleates, from Selinuntium, in Laconia, and a statuette of a priestess (?) of slightly less archaic style, found at Tegea, in Arcadia The collection also contains about 90 figures of animals, mostly votive offerings The remainder of the bronzes here exhibited may be referred to five classes as follows —I *Military antiquities*, including gymnastic appliances II *Juridical antiquities* III *Tools and appliances of various arts* IV *Domestic utensils*, etc V *Objects of devotion*, etc

Many of these objects are of very high interest as illustrations of the daily life of the ancient Greeks

I *Military antiquities, etc* — Daggers, battle axes, lance heads, helmets, buckles, fragments of cuirasses and belts (with decoration in relief, or incised), leaden sling bullets, some bearing their *billet*, etc Among the *gymnastic appliances*, the strigils are the most varied and interesting Many of them bear inscriptions in relief, others retain traces of gilding Besides these there are small bronze oil flasks, and other trifling objects used by the athletes.

II *Juridical antiquities* —Certificates of the Heliastæ These are bronze tickets bearing the name, patronymic, and demus of the judge, to whom it was granted, with the letter (A, B, Γ, Δ, etc) corresponding to that one of the Ten Courts to which the owner was attached Each ticket is stamped with the official Seal of the Republic During life this was the voucher by which the owner drew his salary for service in the courts, and after death it was frequently interred with his body, as a distinction Voting disks used by the diasts or jurymen These are top shaped objects, consisting of a solid flat circular disk traversed by an axel, either solid or hollow A hollow cylinder was equivalent to a *black ball* The cylinder was held between the thumb and middle finger, so that the character of the vote—acquittal or condemnation —was known to the diast himself alone

III *Tools and appliances of various arts* —Surgical instruments, writing implements, scales and weights (*stater, mina*, and fractions), these are mostly in lead, but a few are of bronze or marble, and one is of earthenware musical instruments, weaver's stretchers, mining tools from Laureium

IV *Domestic utensils, etc* —Vases, jugs, lamps, cosmetic boxes, mirrors and mirror cases (some with very rich decoration), seals, locks, keys, needles (both bronze, and bone), spindle-whorls, rings, hooks, spoons

V *Objects of devotion, etc* — Fine Phœnician cup of 7th cent B C, with figures in relief, and incised inscription, found in the Alpheius, near Olympia Bronze galley, a votive offering from the Erechtheium Sistra, *i e* rattles used in the service of Isis Parts of human body, as votive offerings, some with inscriptions Leaden tablets inscribed with curses These were secretly slipped into the graves of dead enemies Amulets to avert the evil eye, many other trifles of inferior interest

Collection of Sculpture

(Formerly in the Varvakion)

The only pieces of sculpture of much interest in the collection are the following —

2210 The Discophorus This relief is one of the three most ancient known examples of Attic sculpture,[1] and is referred to the 6th cent B C It represents a youth holding up a circular disk on his shoulder The two existing fragments were found under the walls of Themistocles 2370 Colossal

[1] These will be exhibited in the same room as the figurines. In the same room will be exhibited a *collection of stone implements*, formed and presented to the Museum by Mr Finlay

[1] The two others are the well known tomb of Aristion (see p 266), and a stele in the Central Museum (p 192)

HEAD OF ATHENA, discovered on the site of the monument of Eubulides (see below, p 268) 2487 FEMALE HEAD in Parian marble Discovered, in 1876, on the S slope of the Acropolis This has been described as Themis, probably erroneously It is a fine specimen of the second Attic School, and is referred to the 4th cent B C It was copied in ancient times 2504 Votive eyes, of coloured stone, inlaid in white marble This *plaque* was itself inlaid in a column of the Temple of Asclepius 4085 Lucius Verus 4086 Nero

II MEDIÆVAL AND TURKISH ATHENS,

INCLUDING THE GREATER PART OF THE ASTY

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We have already (see p 174) described the limits of the part of Athens which we have included under the above heading Ancient Athens consisted of three distinct parts united within one line of fortifications, viz (1) The *Acropolis*, (2) The *Asty* (τὸ ἄστυ) or *Upper Town*, so named in contradistinction to the Peiræus, but also sometimes called the *Lower City* (ἡ κάτω πόλις), in opposition to the Acropolis, (3) The *Port Towns*, Peiræus with Munychia and Phalerum

Extent and Fortifications — The entire circuit of the walls of Athens was 175 stadia (22 miles), of which 43 stadia belonged to the city, 75 to the *Long Walls*, and 57 to the port towns The *Long Walls* (called the *Legs*, τα σκέλη) connected the city with the sea, and were built under the administrations of Themistocles and Pericles (see p 350)

The line followed by the *Walls of the Asty* has been successfully traced out by the German Staff-Corps Surveyors, and, in all essentials, may now probably be regarded as finally determined Traces of the walls have been found along the greater part of the line

It is probable that the circuit of the Asty was enclosed in early times merely by *cob* walls resting on stone foundations (comp p 145) Indeed, this appears to have been still the case with the eastern part of the enceinte in the 1st cent of the Christian æra Both the Acropolis and the Asty continued to be fortified by their successive masters until the date when Athens became the capital of the Greek Kingdom Soon after this event, the crumbling Franco-Turkish walls of the Lower town were levelled, and at the present date the only remains of the mediæval defences are the so called *Valerian Walls*

Gates of the Asty — Of these the names of eleven have been preserved, others existed, but their designations

are unknown In the following notice we have indicated those of which the sites have been fixed with any degree of precision by CAPITAL letters

On the Western side of the Asty were —

1 THE DIPYLUM (Δίπυλον), called also the *Ceramic Gate* (See p 271)

2 THE SACRED GATE (*al* Ἱεραὶ Πύλαι), now identified with the small gate immediately S W of the Dipylum (See p 269)

3 THE PEIRAIC GATE (ἡ Πειραικὴ Πύλη) This gate stood in the depression between the N W spur of the Nymphs' Hill and the church of St Athanasius (See p 268)

4 THE MELITIAN GATE (*al* Μελιτίδες Πύλαι), occupied the saddle between the Museum and the Pnyx (See p 338)

On the Southern side was —

5 *The Itonian Gate* (*al* Ἰτωνίαι Πύλαι), which there is little doubt stood on the road to Phalerum, about 250 yards S of the Military Hospital

On the Eastern side were —

6 *The Gate of Diochares* (*al* Διοχάρους Πύλαι), leading to the Lyceum, and near the fountain of Panops This stood within the limits of the present Royal Garden, probably at a point about 100 yards S E of the ruins of the Roman Villa.

7 *The Diomeian Gate* (*al* Διόμειαι Πύλαι), N of the preceding, leading to the Cynosarges Curtius places the site of this gate at the S W angle of the present War Office

On the Northern side were —

8 *The Acharnian Gate* (*al* Ἀχαρνικαὶ Πύλαι) stood, according to Curtius' plan, between the present parallel streets of Athena and Æolus, on the line of Euripides Street, at the S W corner of the present *Athenian Club* (Maison Melas)

9 *The Erian Gate* (*al* Ἠρίαι Πύλαι) or the *Gate of the Dead*, so called from ἠρία, a place of sepulture The alleged existence of a gate called the Erian, rests on a single vague entry in the *Etymologicum Magnum*, which, as Prof Jebb observes, "looks like guess-work" There is no other authority for the name, for its introduction into Theophrastus (*Charac* xiii) is due to a mere conjectural emendation of Meurse for ἱερᾶς, the form on which the MSS agree [1] That there was really a Sacred Gate at Athens, we have already stated

The positions of the two following gates, for both of which Plutarch is the authority, are quite uncertain

10 *The Equestrian Gate* (*al* Ἱππάδες Πύλαι) This is placed by Leake on the W side of the city, but by Kiepert on the N E, to the N of the Diomeian Gate (Plut *Vit X Orat* p 849 c)

11 *The Gate of Ægeus* (*al* Αἰγέως Πύλαι) This seems from Plutarch (*Thes* 12) to have been in the neighbourhood of the Olympieium Possibly it may be identified with an ancient gate-site distant about 80 yards from the S W angle of the peribolus of the Olympieium

It has long been a *quæstio vexata* by what gate Pausanias entered the city Leake, Forchhammer, and Bursian, all insist on his having entered by the Peiraic Gate Curtius, on the contrary, maintains that he entered by the Dipylum

Population, etc —The chief authority for the population of ancient Attica is the census of Demetrius Phalereus, taken B C 317 According to this census, there were 21,000 Athenian citizens, 10,000 resident aliens (Μέτοικοι), and 400,000 slaves [2] It may be assumed, from various authorities, that by the term citizens all the males above the age of 20 are meant The aggregate of the whole population of Attica must therefore have exceeded half a million

It is impossible to determine the exact population of Athens itself [3]

Clinton reckoned the population of the city and its harbours at about 160,000, Boekh at 190,000, Leake, the

[1] See Jebb's *Theophrastus* (1870), p 300, also *Les Caractères de Théophraste*, par Coray, Paris, l'an VII (1799) p 245

[2] In a fragment of an oration by Hypereides, delivered about 20 years before the date of the census of Demetrius, there is a remark "from which it would seem that the slaves employed in the mines and agriculture did not exceed 150,000, and consequently, that domestic labour and the various employments of the city and ports of Athens occupied ⅔ of the entire number of slaves" (Leake, *Topog of Athens*, vol i p 622)

[3] Xenophon states that the city contained upwards of 10,000 houses (Xen *Mem.* iii 6, § 14, *Œcon* 8, § 22)

city and suburban demi at 192,000 In this calculation Leake estimates the houses of the Asty at 12,000, and the inhabitants of each at 16, including in the total about 107,000 slaves Although Attica was far from unpopulous (the *deme* of Acharnæ alone furnished 3000 *hoplites*), still we can scarcely be very far wrong in calculating that Athens contained at least a third of the aggregate population of Attica

Plan of description —In the following notice the ancient monuments and other objects of interest are described as far as possible in that order in which they may be most conveniently visited The traveller will find it his easiest plan to make the *Arch of Hadrian* (see p 349) his starting point Immediately opposite this gateway is the entrance to a long winding lane—the principal street of the *Plaka* [1]—which leads from the Gate of Hadrian to the Bazaar Here it is necessarily interrupted, but resumes its course from the W side of the market place, and continues as far as the railway station, where it ends All the objects of interest here described are situated at very short distances to the right or left of this thoroughfare

The Choragic Monument of Lysicrates (erected B C 335 34) stands in a small and dirty open space near the S E extremity of the Acropolis Apart from the elegance of the structure itself, it possesses a peculiar interest as one of the two earliest authenticated examples of the use of the Corinthian order (the other being the Philippeium at Olympia) It was the custom of the victorious Choragi to dedicate to Dionysus the tripods which they had gained in the dramatic contests These were erected either within the precincts of the theatre, or on small temples in a street specially appropriated to them, and which extended from the Prytaneum to the Lenæum This was called the *Street of Tripods* (a designation extended to the quarter through which it passed, and which was known as *The Tripods*) The lower termination of the street has been discovered at the eastern entrance of the Dionysiac Theatre (see below) It is mentioned by Pausanias (i 20, 10), who gives the origin of its name as explained above, and specifies some of its ornaments, of which the Satyr of Praxiteles appears to have been the most noteworthy Carystus of Pergamus (quoted by Athenæus xii 60) mentions that Demetrius Phalereus, when governor of Athens (B C 317 307), having one day taken a post prandial stroll at the Tripods, on all the following days supplants for his favour assembled there, in the hope of an interview The tripods as received were of brass, but when the choragus was liberal and wealthy, an external plating of gold or silver was sometimes added at his own expense [1]

All the monuments of the Street of Tripods have disappeared, with the exception of that of Lysicrates It seems, however, tolerably certain that as late as the year 1669 another similar edifice stood opposite it Father Barnabas, a Capuchin at Athens, writes of the former at that date as "less beautiful and less complete" than the "Lantern of Demosthenes" as the monument of Lysicrates was then called [2] When Spon visited Athens in 1676, it had already disappeared The existence of this second monument has often been treated as a mere blunder of the worthy capuchins, but Ross regards the evidence as too explicit to be doubted [3] The missing monument was vulgarly known as the Lantern of Diogenes (τὸ φανάρι τοῦ Διογένη), a name now given to the monument of Lysicrates, from which the name of Demosthenes has entirely disappeared The resemblance of the edifice to the large Turkish

[1] This is one of the 8 quarters (not parishes) into which mediæval Athens was divided Wheler gives the full list Plaka may perhaps be translated as *The Flagstones*

[2] This name already appears as early as 1456 60 in the form of λύχνος τοῦ Δημοσθένους See Vienna MS par 5

[3] "Archaol Aufsatze," vol i p 264, Note 51, Leipzig, 1855

[1] Theophrastus opens his description of the mean man (*Char* xxv) as "one who, when he has gained the prize in a tragic contest, will dedicate a wooden scroll to Dionysus, that is, instead of the tripod. See Note on this passage in Jebb's *Theophrastus*, p 251

hand lanterns easily explains its name As mentioned by Dodwell, the street and a neighbouring church are both called *Kandela*, a word signifying in Romaic not a candle but a lamp The correct name of this monument was first restored to it in or about 1674, by John George Transfeldt, an excellent German traveller, who scraped clean and deciphered the inscription when a refugee in Athens [1] It has been suggested, with much plausibility, that the small churches so extraordinarily numerous in this district may occupy the sites of the other Choragic monuments The relative positions of these churches, which, when viewed on the map, form a sort of avenue, render this suggestion additionally probable [2] Wachsmuth notes that the other neighbouring edifices mentioned under sundry fantastic names in the Vienna MS, may probably have been Choragic monuments now destroyed

The monument of Lysicrates was much injured during the Revolution, but fortunately it had been carefully drawn and measured by Stuart while still in better condition than at present He describes it in the following terms —"It is composed of three distinct parts First, a quadrangular basement, secondly, a circular colonnade, the intercolumniations of which were entirely closed up, and thirdly, a cupola, with the ornament which is placed on it There is no kind of entrance or aperture in the quadrangular basement On breaking through one of the sides, it was found, however, to be not quite solid But the void place is so small and so irregular that a man can hardly stand upright in it This basement supports the circular colonnade, which was constructed in the following manner —Six equal panels of white marble placed contiguous to each other, on a circular plan, formed a continued cylindrical wall, divided into six equal parts by the junctures of the panels On the whole length of each juncture was cut a semicircular groove, in which a Corinthian column was fitted with great exactness, and effectually concealed the junctures of the panels The columns projected somewhat more than half their diameters from the surface of the cylindrical wall Over this was placed the entablature and the cupola, in neither of which any aperture was made, so that there was no admission to the inside of the monument, and it was quite dark The architrave and frieze of this circular colonnade are both formed of only one block of marble On the architrave is the following inscription —

ΛΥΣΙΚΡΑΤΗΣ ΛΥΣΙΘΕΙΔΟΥ
ΚΙΚΥΝΕΥΣ ΕΧΟΡΗΓΕΙ
ΑΚΑΜΑΝΤΙΣ ΠΑΙΔΩΝ ΕΝΙΚΑ
ΘΕΩΝ ΗΥΛΕΙ
ΛΥΣΙΑΔΗΣ ΑΘΗΝΑΙΟΣ ΕΔΙΔΑΣΚΕ
ΕΥΑΙΝΕΤΟΣ ΗΡΧΕ

"Lysicrates of Cicyna, the son of Lysitheides, was Choragus The tribe of Acamantis obtained the victory in the chorus of boys Theon was the performer on the flute, Lysiades, an Athenian, was the teacher of the chorus Evainetus was Archon

"Round the frieze is represented the story of Bacchus and the Tyrrhenian pirates The outside of the cupola is wrought with much delicacy It imitates a thatch of laurel leaves" (vol i chap iv) Vernon describes the

[1] John George Transfeldt was born at Strasburg (N Prussia) in 1648 He studied at Breslau and Jena, and was from youth an ardent antiquary His earliest ambition was to visit Athens Circumstances caused him to enter the Polish army, he was taken prisoner by the Tartars at the battle of Batow (1672), and sold as a galley slave After many strange adventures, he made his escape (Dec 1674), landed at Smyrna, and with the help of some shepherds made his way to Athens He was afterwards Dutch consul at Aleppo, and died in 1700 His MS was discovered only recently, by Dr Lucian Muller, at the Hague It is his autobiography, very discursive, and written in bad Latin, but full of sound and acute archæological observation Prof A Michaelis has published a selection of the more important passages Transfeldt was a worthy forerunner of the great German archæologists who have followed him, and we greatly regret not to have known of him in time to insert a notice of his services in the proper place (viz above, p 172)

[2] Some ancient foundations (now built over), discovered in 1875 at a short distance to the N W of the Mon of Lysicrates, may possibly mark the site of another Choragic monument, but this is mere conjecture See Burnouf's "Ville et Acropole d'Athènes," p 102

cupola very happily as formed of a single stone "wrought like a shield, with a flower on the outside which riseth like a plume of feathers" In other words, the roof terminates in a floral ornament, which sustained the tripod The cavities into which its feet fitted still remain Of the six convex wall panels, three only are ancient, these retain a frieze of tripods of the same height as the capitals, two occupying each intercolumniation

The principal dimensions of the edifice are as follows —

Height of square base	14 ft
Height of cylinder	12 ,,
Entablature, with cupola and apex	8 ,,
Total height	34 ft
Diameter of interior	6 ,,
Diameter of columns	1 ,, 2 in

These are the approximate measurements as given by Leake For all questions of detail Stuart's great work should be consulted

Until the Greek Revolution, the monument was encrusted in the S E corner of the Franciscan Convent, a place well known as the usual residence of English travellers at Athens, during nearly a century and a half Among its later guests was Lord Byron, many of whose letters are dated from hence, and who is said to have used the interior of the monument as his study In any case, at that period it served the monks as a book closet and study, and a sketch of the interior fitted up as such may be found in Dodwell's "Classical Tour" For this purpose a door was opened by removing one of the panels, and light supplied in the same manner

On the occupation of Athens by Omer Vrioni, the convent was accidentally burnt, and the same disaster which injured the monument also effected its liberation from the convent walls The monument stands 5 ft below the present street level—a circumstance which injures somewhat the apparent harmony of its proportions It has been frequently copied both at home and abroad, but usually with the result of producing a mere caricature of the exquisite original The history of the acquisition of the monument by the monks is given by Guillet, and affords a curious glimpse of Athens in the 17th century A Greek sold the monument to the Capuchins for the sum of 150 crowns, but afterwards refused to deliver the purchase on the ground that Athenian custom forbade the possession of any of the antiquities of the town by a foreigner "Le père Simon en appela devant le cadi, qui lui attribua la jouissance, *à condition pour tant de ne point endommager le Phanari et ordre de le montrer aux curieux qui le voudroient voir*"

This zeal for the preservation of an ancient monument of an alien and subject race, exhibited by a Moslem contemporary with Oliver Cromwell, affords subject for some curious reflections [1]

Dr Chandler, referring to the dance which has been identified by Leroy (a dangerous guide, however), with the *crane* of the ancients, mentions that "the peasants perform it yearly in the street of the French Convent, at the conclusion of the vintage, joining hands and preceding their mules and asses, which are laden with grapes in panniers, in a very curved and intricate figure, the leader waving a handkerchief" Dr Chandler makes no comment on the matter, but the occurrence of this vintage festival in a street anciently appropriated to Bacchus, certainly suggests something beyond a mere coincidence

About 60 yds N of the monument of Lysicrates are the remains of an *Ionic Colonnade*, described by Stuart and Revett Leake was disposed to identify it with the *Temple of Serapis*,[2] and Bötticher with the *Eleusinium*, but the first of these suggestions is now

[1] The monument only became Greek property in 1845, when the government of Louis Philippe I formally ceded it to that of Greece, having first generously asserted their right of ownership by repairing it

[2] The site of the Temple of Serapis, as already stated (p 183) is now usually identified with that of the old cathedral

disproved, and the second has not met with general acceptance

"The remains consist of three columns erect, of which two, with their architrave are in their original situation The workmanship is very rude and unfinished, from which circumstances they were probably never intended to be much exposed to sight The columns are of grayish marble, and the shafts each of one piece The bases have no plinths, and the intercolumniation is 3½ diameters We observed in the capitals some remarkable singularities"—*Stuart and Revett*

The editor of the latest edition (1825-30) of the "Antiquities of Athens," observes that "the architect appears to have found it necessary to increase the strength of the epistylium on account of the extensive intercolumniations, by executing the frieze conjunctively with it in the same block of marble"

When seen by Stuart, the columns formed part of an oil mill, they now stand in a small stable-yard, and one of them is quite out of the perpendicular Enclosed in an adjoining wall are some pieces of marble architraves, etc

We now regain the main street, and after proceeding a short distance in a north-westerly direction, reach the

Fountain of Karamano, a public spring situated at the angle formed by Hadrian Street and another lane Karamano is the old name of this locality, and gives its name to the adjoining *Communal School*, a plain modern Doric building, which occupies the site of the old Turkish *Mosque of the Column* On the capture of Athens by the Venetian army in 1687, the Swedish commander, Count Konigsmarck, obtained a grant of the building for the service of the Lutheran Church, Anna Ackerhjelm[1] alludes with pleasure to the acquisition of this "pretty mosque," the first Protestant place of worship established in Greece It was dedicated to the Holy Trinity, and opened for service by the regimental chaplain Berthmann, on 19th October 1687 The adjoining spring and a clump of cypresses are probably traces of the mosque court, at any rate no others remain We now turn up a steep street to the lt, and passing a solitary ancient column[1] (of which nothing is known), we immediately after turn to the rt, when a few steps bring us to

The Drogeneium —This gymnasium is mentioned by both Plutarch and Pausanias, but until very recent times little was known of it beyond the name The original evidence for the identification of the site was an inscription found here, which ordered the erection of a decree of the people (ψήφισμα) in the Drogeneium This evidence has since been confirmed by the discovery at the same place of an extraordinarily rich series of inscriptions concerning the *Ephœbi*, with no less than 33 busts of the governors and other officers of that body The corps of Ephœbi included all sons of Athenian citizens between the ages of 18 and 20 years, it was a college having for its special object the preparation of its members for the duties and privileges of their station We have records of the existence of this institution during eight centuries, viz from the 5th cent B C to the 3rd cent A D, and there is reason to believe that neither date marks the extreme term of its existence In early times the course of instruction was obligatory for two years, and only open to Athenian citizens, but with the decline of the Republic (*i e* from the middle of the 2nd cent B C), the period of probation was reduced to one year, and, at a somewhat later date, foreigners were freely admitted into the body The college had various places of assembly, of which the Drogeneium was a principal one, but did not provide quarters for its members, its officers were charged with the moral training and military instruction of the students, but their literary education was entirely supplied by enforced attendance at the public schools and lectures of the city The Ephœbi were also required to attend the meetings of the political assemblies, they had a

[1] For some notice of this lady, see above, p 173

[1] In Curtius u Kaupert s *Atlas von Athen* (pl u), this column, hypothetically, marks the S E angle of the Drogeneium.

fixed part assigned them in all the great religious festivals of the state, and had to take their turn in field and garrison duty on the frontier In time of peace they also acted as a sort of rural police, in time of war they were posted with the reserve of the army in the field Prior to the 3rd cent B C, our knowledge of the constitution of the college is very slight and imperfect, being almost entirely founded on the incidental allusions of ancient authors But from the date of B C 281 (the year before the invasion of Brennus), we have the contemporary epigraphic record, which continues, with more or less interruption, down to about A D 247 In the first year of admission to the college the Ephœbus took certain solemn oaths, after which he was regarded as having attained his full legal majority, and was registered as an Athenian citizen After the 1st cent of our æra the Ephœbia appears to have lost much of the military and political character, which formed its chief distinction in its earlier stages, at the same time, all the religious ceremonies are observed with increased pomp and formality, and gymnastics become a more prominent feature in the curriculum During the same period we find most of the offices in the college filled by priests, and persons of any nation or age are enrolled as Ephœbi, as a mere honorary distinction It should be observed that from the latter half of the 4th cent B C, the office of Cosmetes (like that of Chancellor or Lord Rector in our own universities), was probably honorary, as it was thenceforth usually filled by a person of high official rank Under the Empire, the cosmetes were always chosen from among the leading families of Athens In the opinion of M Dumont, the Diogeneium appears to have been, in the first instance, a sort of High School preparatory to the Ephœbia, in the earlier catalogues οἱ περὶ τὸ Διογένειον are registered immediately after the Ephœbi proper, but, in later times, there seems to have been no distinction between the two classes of students M Dumont is disposed to assign the foundation of the Diogeneium to the end of the 3rd, or the beginning of the 2nd cent B C, and to that same Diogenes who received from the state the title of Euergetes, and a seat in the Dionysiac Theatre The Diogeneia were celebrated annually It has not been clearly ascertained what was the precise office of the Diogeneium, but all the evidence hitherto obtained points to it having formed, in later times at least, a sort of Theatre or Guild hall for the students The annual reports of the college, and all inscriptions referring to its internal economy, *e g* the registers of the officers and students, their accounts, and the busts of the chancellors and professors were all erected here *Public* decrees in honour of the college appear, on the contrary, to have been always put up in the *Stoa of Attalus*[1] (see below, p 254) The Ephœbi had a library, which was kept in the Ptolemæum, and some of the most interesting inscriptions are the annual lists of books purchased for this library We may take one year as a specimen, under the archontate of Polycharmos (B C 52), the Ephœbi bought copies of the Iliad and the Odyssey, as well as various tragedies of Euripides Under the Roman Empire all mention in the inscriptions of the Ptolemæum ceases, and the Gymnasium referred to is in every case the Diogeneium

The state of the excavation, and the small architectural remains hitherto obtained, do not afford sufficient material for even a conjectural restoration of the ancient edifice Part of the site was formerly occupied by the church of *St Demetrius Katephori* (= *of the descent*), which was entirely removed in 1861 Among the marbles obtained is a fragmentary group of Theseus and the Minotaur (see above, p 199), which appears to have formed the centre piece of a fountain Theseus as the Liberator of the Youth of Athens was obviously an appropriate patron for the Ephœbi

At the N E extremity of the excavation a small portion of the so-called

[1] The psephisma already mentioned is the only decree found on the site of the Diogeneium

Valerian Wall has been left standing This owes its common name to the supposition formerly entertained that it formed part of the defences erected by the Emp Valerian, who, on the threatened approach of the Goths in A D 253, caused the fortifications of Athens (which had been neglected since their dilapidation by Sylla), to be strengthened and repaired This enceinte is now, however, recognised as belonging to a much later date, namely, to that of the Frankish Dukes of Athens The wall was formed of a very carelessly built core of broken stone and rubble, cased with a revetment of ancient blocks and slabs of marble, which gives it an appearance of far greater strength and antiquity than it really possesses The wall consisted of a plain curtain, with flanking towers, extending from the N W angle of the Acropolis to the N extremity of the *Stoa of Attalus* The back and central walls of the Stoa were utilised *in situ* to form the eastern and western revetments of the Frankish Wall From the N E corner of this portico, the Frankish Wall returned at an acute angle S E wards, and, after following the line of the S wall of the Stoa of Hadrian, ran south through the Diogeneium (at the point we are now describing) and rejoined the Acropolis at its N E angle As the builders appropriated to the erection of these defences all the ancient remains they encountered in their course, the so-called Valerian Wall has yielded a rich harvest of Greek inscriptions to modern research, including many of those we have been describing

About 220 yds westward of the Diogeneium is

The Horologium of Andronicus Cyrrhestes, commonly called the "Tower of the Winds," which stands in an open sunk enclosure opposite the *Medresse*, a Turkish college, now serving as the town jail It was first identified as the Horologium described by Vitruvius by Spon in 1674, until then it bore the absurd name of "Tomb of Socrates"[1] Its date is uncertain Otfried Muller assigns it to B C 100, in any case, it must have been erected prior to the year 35 B C, as it is mentioned by Varro (*R R* iii 5, § 17) It is omitted by Pausanias The tower was built by Andronicus of Cyrrha, an astronomer, to act as a measure of time both by the sundial on the exterior and the water clock or clepsydra, which was in the interior of the building The tower is correctly described by Dodwell "as more attractive from its singularity than its beauty," but the general effect is nevertheless good The structure consists of an octagonal marble tower 44 ft high, covered by a conical roof of marble tiles It served at the same time as town clock and weather cock The 8 faces of the tower accurately mark the cardinal and intermediate points of the compass On the summit, according to Vitruvius, was a revolving bronze Triton holding a wand, which pointed out the prevailing wind, the name of which was engraved on the corresponding face

"Each of the 8 sides faces the direction of one of the eight winds into which the Athenian compass was divided, and both the name and the ideal form of that wind is sculptured on the side which faces its direction It thus served to the winds themselves as a marble mirror The names of the winds being ascertained from these inscriptions, and the winds themselves being there represented, with their appropriate tributes, we are thus presented with an interesting picture of the influence of each wind on the climate of Attica All the 8 figures of the winds are represented as winged, and floating through the air in a position nearly horizontal Only two, the two mildest, Libs and Notus, have the feet bare, none have any covering to the head Beginning at the N side, the observer sees the figure of Boreas, the wind to which that side corresponds, blowing a twisted cone, equipped in a thick and sleeved mantle, with folds blustering in the air, and high laced buskins, as the spectator moves E, the wind on the next side of the octagon presents

[1] This identification, one very creditable to Dr Spon's scholarly acumen, was made by him previous to his visit to Greece In the Vienna MS this monument is called the *School* of Socrates

him with a plateau containing olives, being the productions to which its influence is favourable,[1] the E wind exhibits to his view a profusion of flowers and fruits the next wind, Eurus, with stern and scowling aspect, his right arm muffled in his mantle, threatens him with a hurricane the S wind, Notus, is ready to deluge the ground from a swelling urceus, which he holds in his bared arms, with a torrent of showers The next wind, driving before him the form of a ship, promises him a rapid voyage Zephyrus, floating softly along, showers into the air a lapful of flowers, while his inclement neighbour (Sciron) bears a bronze vessel of charcoal in his hands, in order to dispel the cold which he himself has caused "[2]—*Wordsworth*

"Beneath the figures of the Winds are traced horary lines, which, with the styles of the gnomons above them, formed 8 dials, this tower, placed in the heart of the town, was the city clock of Athens By it the affairs of the inhabitants were regulated The law courts sat, and merchants transacted their business, from its dictation If we may trust the comic descriptions of another class, we may imagine the ravenous parasite watching with impatience the progress of the shadow cast by the sun over these lines on its marble face, in order

ὅταν γ' δεκάπουν τὸ στοιχεῖον, λιπαρὸν χωρεῖν ἐπὶ δεῖπνον

When the shade on the dial has come to 10 ft, to go to a sumptuous supper" —*Ibid*

For a detailed notice of these dials, the reader is referred to the description by Delambre,[3] who regarded them as "the most curious monument known to us of the practical gnomonics of the ancients"

Attached to the S face of the octagon is a round turret, forming ⅔ths of a circle On two other faces, the N E and N W respectively, were two porches, each supported by two fluted Corinthian columns—now broken—with peculiarly simple and graceful capitals These columns are without bases The present entrance is usually through the N E door The ancient pavement of white marble, which still remains, was discovered by Stuart after removing "about 2700 cubic ft of stones and dirt" It is inwrought with certain cavities and channels, which apparently formed part of the clepsydra designed by Andronicus The cistern which fed it doubtless occupied the adjacent turret already mentioned The cistern appears to have been supplied by a stream from the fountain Clepsydra, near the cave of Pan (see below) Part of the ancient aqueduct remains *in situ* on the S side Mr Woods has noted a peculiarity in its construction, namely, that each pier is of one stone, and that the pilasters are cut upon it so as to lean inwards, as if to oppose the lateral thrust of the arch, a precaution quite unnecessary, as each arch is likewise formed out of a single stone The architrave, part of which is lying on the ground, bore a dedicatory inscription to Athena Archegetis, recalling that over the gate of the *Oil Market* (see p 249) The same source supplied the fountain of the neighbouring mosque, now barracks The main aqueduct is joined by another from the E, which brought a stream from the Ilissus (Enneacrunos), and which intersects the S aqueduct at right angles Both streams were confluent in the turret The internal diameter of the Tower is 22 ft 5 in A ledge, or console, 1 ft 4 in broad runs along five sides of the building at a height of 5 ft 9 in from the ground, but is discontinuous over the three doors An upper ledge of similar form is repeated on all eight

[1] This is an unusual deduction Wheler interpreted the dish of olives in a precisely opposite sense

[2] Nor is the character here given of Sciron perfectly correct The N W wind at Athens is injurious from its dry heat, not from its "inclemency" We believe the correct interpretation to be the local one as given by Dr Chandler —"A young Turk explained to me two of the emblems, that of the figure of Cæcias, as signifying that he made the olives fall, of Sciron, that he dried up the rivers"—"Travels in Greece," p 103

[3] "Mag Encyc," Tome i 1815 Extracts from this paper are given in the notes to the last (1825 30) edition of Stuart Delambre regarded the horary lines as a later addition, a conclusion effectually refuted by Col Leake

sides at a height of nearly 9 ft above the other Mr Inwood detected traces of sort of plug-holes in the ledge (presumably the lower one), which he conjectured must have served as sockets for a row of sculptures [1] This suggestion has since received confirmation by the discovery of the fragment of a female wall-figure,[2] which may probably have been one of a series

Under the Turkish rule this building was used as a *Tekkeh* by the Meulana (vulg "whirling") Dervishes, an object for which its octagonal form made it specially suitable Their sheikh, unlike the general reputation of his order, was friendly and helpful to Stuart in his researches On another occasion Dr Chandler was the guest of the Dervishes, and his spirited and accurate account of their dance is, though short, one of the best in our language

Within the tower have been deposited a few antiquities of little value or interest The most noticeable of these is a tombstone found at Salamis in 1846 It is a *stele* of Pentelic marble, representing a nude male figure in high relief, in an attitude of defence, bearing a shield The left arm is in great part entire, and shows the work to belong to the good period of Greek art, but little beyond the outline of the figure remains The head, breast, and legs have all been sliced off bodily On the architrave is the name of the person commemorated ΣΙΔΑΝΙΩΝ ΑΡΙΟΤΟΔΗΜΟυ ΚΟΘΩΚΙΔΗΣ, also a small votive relief, representing Cybele enthroned, coarsely sculptured All the more valuable antiquities which were formerly kept here have been transferred to the National Museum (see p 190) The enclosure in which the tower stands contains a large number of architectural fragments, but none of special interest In the N W corner of the enclosure, (which is now planted with trees), is a beautiful rectangular basin formed of a single block of white marble It received the effluent waters of the tower clepsydra, but, as it is very shallow, was probably merely for ornament

The site of the Prytaneium, the Rolls Office of ancient Athens, where the laws of Solon were kept, is hypothetically placed by MM Curtius and Kaupert directly opposite the Horologium, at a distance of about 80 yds S of that building (*N B* —The *Dogeneium* is vulgarly, but quite erroneously, called the Prytaneium)

On the W side of the square in which the Horologium stands is an old *mosque*, now serving as infantry barracks In the back yard of the mosque is an ancient column *in situ*, and retaining its architrave, which runs through the yard wall into the adjoining street Owing to the difference in level between the ancient and modern city, only a small portion of the column—3 ft 7 in , including capital—is visible above ground It is a plain shaft of Hymettian marble, having an Ionic capital The capital and architrave are of Pentelic marble This range of columns has been traced southwards across the street into the opposite block of houses, whence the colonnade trends westward at right angles Two columns parallel to the latter may be observed on the N side of the barrack yard This colonnade is now recognised by the best German topographers as forming the enclosure of the Roman *Oil Market*, of which the well known *Gate of Athena Archegetis* was the propylæum A glance at the German plan of Athens at once shows the correspondence of the columns in the barrack-yard to those of the gateway [1] (see below) The columns are about 15 ft 8 in in height, and stand 7 ft *lower than the Horologium*, which occupied an elevated central position in an open space or square

Still proceeding westward, we pass two other smaller *mosques*, one of which has long served as a Roman

[1] See a *note* to the description of the Horologium, in Stuart's work, edition of 1825 30

[2] This fragment is lying on the ground near the N W entrance

[1] See "Atlas von Athen," by E Curtius and J A Kaupert, Berlin, 1878 For detail of colonnade, see Curtius' "Erläuternder Text der Sieben Karten zur Topographie von Athen" Gotha, 1868, p 45

Catholic church, and was, until a few years ago, the only one possessed by the Latin community in Athens It is probably one of the two mosques which are known to have been converted into R C churches at the Venetian capture of Athens in 1687 On the same occasion another mosque (see p 244) was assigned to the service of the Lutheran Church

A few steps beyond the mosques just named, we reach the

Gate of Athena Archegetis The true character of this ruin has long proved a fruitful subject of controversy By Leake and Muller it was regarded as the gate of the *New Agora* Forchhammer, on the other hand, strongly opposed this view, and maintained that it was a temple of Athena Archegetis, to whom an inscription on the architrave records its dedication The character of the structure itself is, however, distinctly opposed to this conclusion By far the most reasonable view appears to be that of M Curtius, who regards it as the gate of the *Oil Market* [1]

The edifice is Roman, of the Doric order, and formed of Pentelic marble, now much discoloured It consists of 4 columns, 4 ft 4 in in diameter at the base, and, inclusive of the capital, 26 ft high On these rest the architrave and pediment The latter, when seen by Stuart and many subsequent travellers, was surmounted by a large acroterium in the centre, and by a much smaller one at either end These, however, as well as the cornice, have been shattered and thrown to the ground at some date posterior to 1821 (most probably by an earthquake), leaving the tympanum bare Opposite the lateral columns, and distant from them about 6 ft to the S , were antæ terminating the walls of a vestibule before a doorway, itself distant nearly 25 ft from the columns Remains of one of the antæ are visible on the S side The jambs of the doorway, seen and measured by Stuart, are also still *in situ* The central intercolumniation is about 12 ft , the lateral about 5 ft From this circumstance Bottticher concludes that the middle opening was for wheeled traffic, and the side ones for foot-passengers The width of the single doorway is 8 ft 3 in

All Athenian public buildings, secular as well as religious, were placed under divine protection by a special dedication Accordingly, an inscription on the architrave records the dedication of the edifice to *Athena Archegetis*,[1] an inscription appropriate in any case, (for the titles of the goddess included that of Agoræa), but which becomes doubly pertinent in connection with an oil market According to the same inscription, the building was raised by means of donations from Julius Cæsar and Augustus in the archonship of Nicias, son of Serapion of Athmona On the central acroterium, as shown by the inscription it bears, stood a statue of Lucius Cæsar (son of Germanicus), grandson of Augustus As he only received the title of Cæsar on his adoption in A D 12, and died the following year, this inscription fixes the date of the gateway

In conclusion, we may observe that the whole internal architectural evidence proves the secular character of the building, according to all the laws of classic architecture For details of the evidence in question, the traveller is referred to Colonel Leake's observations (*Topog Ath* vol 1 p 211) The character of the inscriptions on the architrave and acroterium distinctly point to the same conclusion

Lastly, we have the evidence of two inscriptions found on the spot by Stuart One of these was on the pedestal of a statue of Julia Augusta, then standing within the propylæum, but since removed, in this "the magistrates particularly named are the two Agoranomi, although one only was at the expense of raising the monument" (*Leake*) The evidence afforded by the remaining inscription is still more important This is engraved on the N jamb of the door case, and is the celebrated Edict of the Emp Hadrian

[1] See the "Atlas von Athen," and also the "Erlauternder Text" to the earlier edition (Gotha, 1868), in which a plan is given of the topographical relations of the Oil Market to the Horologium, etc

[1] The aqueduct at the Horologium is also dedicated to Athena Archegetis

(see below) regulating the sale of oil, and the customs dues to be paid on it [1] Forchhammer, and most of those who argue with him for the sacred character of the edifice, naturally insist that the presence in this spot of the engraved jamb was fortuitous But Ross, who supports the temple theory, candidly admits that the inscribed jamb is *in situ* Further excavation on the spot would probably afford interesting results

We will now quote this famous edict as rendered by one of its discoverers, Sir George Wheler — *The Law of the Emperour Hadrian, touching the Sale of the Oyl of Athens* "Let those that cultivate the oyl bring the third part to the office, or those that possess the ground of the Proconsul, which the Fiscus hath sold, their eighth part, for they only have that right But let them bring it at the same time [thence eight lines are imperfect, and then it followeth] Let it be taken upon Oath how much hath been gathered in all, as well by his Slaves as by his Freemen But if he selleth the fruit, the Landlord, or the Tenant, or the Buyer of the crop, shall be written with them And he that hath sold it for transportation, shall give an account how much he hath sold it for, and to whom, and whither bound And let the Merchant write what he hath embarked, and of whom, and whither he is bound, but he that shall be found to give in false accounts, either of the receipt, or transportation, or concerning the country, their freight shall be confiscated, still those possessing the lands of the Proconsul excepted, if they bring their eighth part [here half a dozen lines are defaced, and then he proceeds again] Let him retain the half But if he doth not receive half, let the Publick take half And let the Merchant write what he transporteth, and how much of everybody But if he shall be apprehended, not to have given his account, let him be stopped, or if he sail'd away, let his Merchandize be forfeited But if he shall avoyd it by hoisting sails, let them write to his Country, or to me, under the testimony of the Commons But of these proceedings, even to fifty measures, the Senate alone shall judge but if above that the Senate shall judge together with the Commons If any of the ship shall alledge it necessary, the Prætor shall convocate the Senate the next day But if the matter shall exceed fifty amphoræ, let it be brought to the Congregation, and half given to the discoverer But if any one shall yet appeal to me, or my Proconsul, let the Commons chuse Syndicts, that all things which are done against evil doers may be executed without reproof [Some lines more yet remain, which are less preserved "] [1]

We have already described the other extremity of the Oil Market The total length of the edifice was 343 ft It also served as a thoroughfare, and, in the opinion of M Curtius, may, in conjunction with the Gate of Athena Archegetis, mark the line of the Pan-Athenaic Pompic Way, laid out by the Pisistratidæ, from the Cerameicus to the Eleusinium We now turn northwards, when a few minutes' walk brings us to

The Stoa of Hadrian —The ruins of this edifice have been roofed over, and have for centuries past formed the Bazaar, or Market Place, of Athens From the middle of the Roman enclosure rises a lofty clock tower of rough masonry It is an unattractive object enough in itself, but under the magic of Turner's pencil became one of the most picturesque features in his "View of a Street in Athens" To the English traveller it is interesting as the gift of Lord Elgin, who endowed the inhabitants of both Athens and Livadia with the first public clocks they possessed The following brief inscription records its erection —

THOMAS COMES
DE ELGIN
ATHENEN HOROL D D
S P Q A EREX COLLOQ
A D MVCCCXIV

[1] This was first published by Spon and Wheler, and may be best consulted in Bockh (*Corp Ins Græc*, No 355)

[1] WHELER, "A Journey into Greece," etc, 1682, p 390 91

The original English clock was replaced, in 1850, by one of German manufacture There is a fine view from the summit of the tower, but the traveller who seeks to penetrate thither must be prepared to brave rats, bats, and clouds of dust in his progress The sole entrance is through a small macaroni shop in the base of the tower

The Stoa is now exclusively a provision market, but the designation of *bazaar* is popularly extended to several neighbouring streets and alleys "Looking up the street, you command a view of the commodities with which this Athenian market is now supplied Barrels of black caviar, small pocket looking glasses in red pasteboard cases, onions, tobacco piled up in brown heaps, black olives, figs strung together on a rush, nuts, pipes with amber mouth pieces and brown clay bowls, rich stuffs, and silver chased pistols, dirks, belts, and embroidered vests,—these are the objects which a rapid glance along this street presents to the spectator"—*Wordsworth*

The present pavement of the market stands more than 25 ft above the true floor of the Stoa The space below is in some few instances, we believe, used as cellars, but the greater part of the Stoa is still choked up, and from the nature of the site has never been properly examined The original level of the Stoa is shown by that of the very curious semi subterranean church of the *Megali Panagia* or *Great St Mary's*, now reached by a flight of steps Until a recent date it was filled up with rubbish, and when Couchaud wrote his work on Athenian churches, the great cupola appears to have been alone visible It must probably have fallen into this condition during the disorders of the Revolution [1] A new market-house is at present in course of erection near the Town Hall, which, it is intended, should ultimately supersede the old bazaar It is, however, very unlikely that either vendors or purchasers will accept this change without a struggle

The total area enclosed by the Stoa amounted, according to Stuart, to 376 ft 1 in in length, and 252 ft in breadth. Three sides of this great quadrangle were plain, but the front, facing nearly W N W, consisted of a stately Corinthian colonnade, about half the columns of which are still standing "It consists of a well built wall, with seven plain Corinthian columns detached a little from it, but supporting an entablature and cornice ornamented with dentils These entablatures return over each column, and along the wall, where is the body of the building They were undoubtedly designed to support statues"—*Dodwell*

The original number of the columns was 18, of which 14 occupied the wall as already described, while 4 more of the same size as the others, but fluted, were surmounted by a pediment, and formed a propylæum standing 21 ft 6 in in advance of the gate of the enclosure The columns consist each of a single piece of gray *cipollino* marble, and are 3 ft in diameter and 29 ft high When examined by Stuart and Revett (1751 55) the edifice retained both its pteromæ, 3 columns of the propylæum, with part of the entablature, 7 wall columns entire, and the bases of the remaining 7 The northern half of the façade retains its pteroma or projecting wall, faced by a Corinthian column, and the adjoining 7 columns have suffered little injury, but a single column is all that remains of the propylæum, while of the S pteroma and columns all trace has disappeared

"The two lateral walls were most probably similar to each other That which is on the N E side of the quadrangle remains sufficiently entire to show what its general form has been On the outside of the wall are three remarkable projections, that in the middle is rectangular, and has probably been an entrance, those on each side of it are semicircular, and appear to have been what Vitruvius calls exhedræ [1] Great part of the back front likewise remains It is supported on the outside by six large plain parastata or buttresses"—*Stuart*

[1] See above, p 184

[1] Later writers appear to regard the central recess as a room rather than a vestibule It is 34 ft in length

The remains of masonry on the S W side must not be confounded with the above, they are part of the mediæval defences of Ducal Athens Within the enclosure traces have been found of a peristyle, distant 23 ft from the wall According to Stuart it was composed of a double range of columns, disposed in the manner described by Vitruvius

We have now to consider the original character of the edifice Pausanias, in describing the works of Hadrian at Athens, mentions "a temple of Juno and Jupiter Panhellenius, and a sanctuary common to all the gods The most conspicuous things are 120 columns of *Phrygian Stone* The walls of the porticoes are of the same material, and in the same place are apartments adorned with gilded roofs and alabaster, and with statues[1] and paintings, books are deposited in these apartments There is likewise a gymnasium, called the Gymnasium of Hadrian, where are 100 columns from the quarries of Libya"

Colonel Leake, commenting upon this passage, observes that "the apartments in the wall of the peribolus, with the colonnade before them, accord perfectly with those *οἰκήματα* in the Stoa of Hadrian" described by Pausanias, and suggests that "the building near the centre of the quadrangle, which was converted into a church of the Panagia, may have been the Pantheon, in which there was a catalogue of all the temples built, repaired, or adorned by Hadrian, and of all his gifts to the cities, both Greek and barbarian, for it seems likely that the library was within the same great enclosure as the building which contained the catalogue, and consequently that the Pantheon, and possibly also the temple of Juno and Jupiter Panhellenius, stood in the centre of the enclosure The remains, therefore, at Megale Panagia belonged probably to one of them In favour of the opinion that both these temples stood in the hypæthral quadrangle, we may remark that had the centre been occupied by a single temple it would have been near 190 ft in length, which seems inconsistent with the small diameter of the extant columns"

The discovery by Lord Guilford of columns of Phrygian marble in an excavation made by him on the site of the present cavalry barracks, may be considered as identifying some part of the enclosure as the Pantheon, and the question of identity is therefore reduced to the alternative of limiting the term Pantheon to some smaller building enclosed by the colonnade, or of extending it to the whole Stoa The former was the view adopted, as we have seen, by Colonel Leake, the latter was the opinion of Sir William Gell The German topographers mostly designate the ruin as the *Gymnasium of Hadrian*, but this, as Colonel Leake observes, "having been an establishment for objects of a different kind from those of the Stoæ and temples, there can scarcely be a doubt that it was an entirely separate construction" In conclusion, we may observe that the Corinthian colonnade ranges with the gate of Athena Archegetis, thus marking the line of one of the principal streets of the ancient city On a narrow strip of ground, in front of the colonnade, is a miscellaneous collection of 267 fragments of ancient sculpture from various localities It includes, besides Roman busts and statuettes, a very large number of gravestones and votive reliefs, many of these sepulchral stelæ and vases are of considerable interest, though not sufficiently remarkable to call for detailed description here For a complete catalogue of the collection, the traveller is referred to the excellent works of Von Sybel and Heydemann [1]

Under both the Frankish and the Turkish rule the Corinthian colonnade formed the W front of the palace of the governor (the former styled the *Polemarch*, the latter the *Voivode*) of Athens This edifice was removed early in the reign of King Otho, and

[1] Sir Robert Worsley, when he visited Athens in 1785, obtained from the ruin under discussion a bust of Sophocles and one of Alcibiades

[1] "Katalog der Sculpturen zu Athen," by Ludwig v Sybel Marburg, 1881 "Die Antiken Marmor Bildwerke zu Athen," by H Heydemann (Berlin, 1874

cavalry barracks erected on a portion of the site The colonnade is therefore now a mere screen, without solid support behind The N wall of the Stoa can, however, still be traced behind the barracks At the N end of the colonnade stands the principal *Mosque* of Turkish Athens, now used as a military store It is a highly picturesque object, and, in combination with its semi Oriental surroundings, forms an agreeable contrast to the mean pseudo Germanic architecture now so popular in Athens The mosque only dates from the 18th cent , a column of the Temple of Jupiter was, we regret to add, sacrificed to its erection This act of Vandalism, although perpetrated in the interest of a religious foundation, was severely reprobated by the Ottoman government, who fined the delinquent Waywode in the sum of 17 purses

The mosque square forms the *Shoemakers' Market*, and the long rows of gay coloured *Tcharoukia*[1] hanging from booths and railings greatly enliven the scene The ancient and mediæval custom of each trade having its allotted quarter is still in a great measure kept up Thus, the *Blacksmiths* and *Potters* still almost exclusively pursue their respective trades in the same parts of the town which were appropriated to them in ancient times, and other similar instances might probably be quoted Among the trades still mainly restricted to special localities may be mentioned the bakers and corn chandlers, tavemers, grocers, barbers, butchers, greengrocers, braziers, cookshops, sherbet venders, and chest-makers

The occupation of the last-named trade is to construct the gaily-painted chests which form the principal—often the only—article of furniture in every Greek farmhouse or cottage In it are stored all the family valuables, *i e* wedding and other festal garments (generally hereditary), linen, money, silver spoons, deeds, etc The chests are of various sizes, but mostly of one class of design This is commonly a very effective kind of arabesque pattern, made up of peacocks, fountains, and flowers, in varied combinations, and executed in vermilion, black, orange, and green, on a bright yellow ground Only the front of the chest is thus decorated, the remainder is painted reddish brown, in rude imitation of cedar or cypress wood, of which these chests were formerly made The design in question comes from Asia Minor, whence probably the cedar and cypress chests were formerly imported These are no longer obtainable in Athens, as their price is beyond the means of the humbler classes who now alone employ these chests Even the present humble art of the *κιβωτοποιὸς* has visibly declined in recent years, and an ugly kind of geometrical pattern, on a dull blue ground, is fast superseding the rude but graceful arabesques of Asia Minor[1] Each of the principal handicrafts in Athens still nominally forms a guild (*συντεχνία*), but these Athenian guilds appear to be no longer subject to any officers or regulations,[2] and the only evidence of their continued survival is the annual appearance of all the members at a special service held on the festival of their patron saint It seems to be quite clear that no guilds existed among the ancient Greeks prior to the Roman conquest, after which epoch

[1] *Tcharoukia* The name given to the scarlet, peaked shoes worn by the Albanians The toe of the shoe turns up in front like the prow of a gondola, and is ornamented by a thick stiff tassel of blue or yellow wool standing on end

[1] A street of the chest makers also existed in ancient Athens In the account of Socrates' ridiculous flight from the pigs, Plutarch describes that sage as bolting down the *street of the chest-makers* (*τῶν κιβωτοποιῶν*) —*De Gen Soc* 10

[2] In Turkey these guilds (in Turk *ésnâfları*) still exercise real municipal and corporative authority A French engineer, writing in 1875, says, "Chaque métier forme aujourd hui meme une corporation qui remonte en droite ligne, par l'intermédiaire des confréries du Bas Empire, aux colléges d artisans de l ancienne Rome J ai retrouvé ces *esnafs* avec leur hiérarchie, leur conseil, leur président electif, je les ai vu scellant, comme en plein empire romain, leurs actes au sceau de la corporation Comme les colleges antiques, ces confréries ont leurs reglements intérieurs, leurs prescriptions techniques, leurs fetes, etc Le gouvernement turc, comme avant lui le gouvernement byzantin, en reconnait officiellement l existence "—*Les Turcs en 1875 Souvenirs de Voyage*, by Aug Choisy, p 17

they are occasionally mentioned in inscriptions [1]

From the new mosque we proceed to *The Stoa of King Attalus*, situated about 100 yds W of the S W corner of the Stoa of Hadrian This ruin has long been described under the name of the *Gymnasium of Ptolemy*, by which it is still vulgarly known In 1861 its true designation was ascertained by the discovery of the inscribed architrave recording the dedication of the Stoa by Attalus II , King of Pergamus, who reigned from B C 159 to 138 Previous to this discovery, the existence of a Stoa founded by King Attalus was only known from a casual allusion in Athenæus (*Athen* 213 D) That Pausanias should have omitted all mention of so imposing an edifice is curious The ruin was first mentioned by Spon and Wheler, who indulged in some vague conjectures as to its identity Eighty years later it was described by Stuart, who, however, was unable to make a detailed examination of the ruin, owing to the site being for the most part covered with Turkish houses, whose inmates resented any approach to their harems From Stuart the ruin received its usual name of Gymnasium of Ptolemy, a designation which, though eventually proved erroneous, was better founded than most such identifications [2] Dodwell, who visited it half a century later, was scarcely more successful, though his two sketches of the ruins have since acquired an unsuspected archæological value in the able hands of Prof Adler Nothing further was accomplished towards the elucidation of the plan of the edifice until the close of 1859, when, thanks to the unremitting exertions of the excellent Archæological Society of Athens, a considerable portion of the site was purchased, the modern houses thrown down, and the remains of the ancient edifice restored to light Owing to the paucity of funds possessed by the Society, and the opposition raised by the owners of the hovels on the ground, the excavations were not terminated until 1866 Much still remains to be done when a further purchase of land can be effected, but the materials already obtained have furnished Prof Adler with sufficient data to effect a very satisfactory reconstruction of the plan and elevation of this splendid edifice We must refer the reader to his beautiful monograph [1] for the grounds on which his restoration is founded, as well as for all minor details, and merely give here the general results

M Adler calls attention to three circumstances which invest this ruin with an especial interest, viz , (1) That the date of its erection is known, (2) That it belongs to a period of transition, the architecture of which, though not harmonious, is doubly interesting on that very account, from the combined forms it exhibits of the older and newer styles , (3) That it is a representative specimen of an entire class of ancient civil architecture, of which we had hitherto possessed few and unsatisfactory examples

In its original state the Stoa of Attalus consisted of a portico about 370 ft long by 63 ft 8 in wide, trending N W -S E , and terminated at either extremity by a Doric pediment Rather less than a third of the breadth was occupied by a row of twenty one rectangular chambers, opening through as many doors on a triple colonnade of 135 columns, 45 in each row The columns were arranged in files, not quincunxes, and supported an upper story laid out on the same plan The

[1] The absence of an institution which, although of Roman origin, appears so congenial to the Greek spirit of association, is at first sight very surprising For a probable explanation of this circumstance, the reader is referred to K F Hermann's "Lehrbuch d Griech Antiquitaten (Stark and Blummer's edition), Tubingen, 1882, vol iv p 398

[2] For the grounds of this identification, see Leake's "Topography of Athens, vol i p 257 It should be stated that M Dumont has suggested that the Gymnasium of Ptolemy may really have formed a part of this great Stoa See his "Essai sur l Ephebie Attique, vol i p 211 Without entering further on the question, we may note that many examples might be adduced of the name of a part of a building being ultimately extended to the whole The Gymnasium of Ptolemy is of special interest, from the circumstance of Cicero having attended lectures there

[1] "Die Stoa des Konigs Attalos zu Athen," by F Adler Berlin, 1874

rooms were lighted by the doors and by loopholes in the E. wall, similar to those at the Erechtheium The Stoa was raised 4 steps above the ground The foundations with the N and S terminal walls, the long E wall, and the short partition walls, were all built of a fine grained durable *poros*, but the entire W front was of Pentelic marble The same rich material was employed to line the terminal walls where chiefly visible, as well as to form the door cases, columns,[1] architraves, etc Hymettian marble was employed for the pavement of the entire building, as well as for the wainscoting of the rooms The masonry of the walls is excellent, and of the kind called by Vitruvius *pseudisodomum*, that is, having alternately equal and unequal courses The best existing specimen is afforded by the N E corner of the Stoa, which alone retains a small portion of the cornice, on which the tympanum of the pediment rested The architect appears to have economised time and money by using the foundations of some pre existing edifice,[2] to this circumstance is due the inequality perceptible in the thickness of the partition walls

The upper and lower colonnades were laid out on the same plan, with the difference that the former was rendered in the Ionic, the latter in the Doric order

Of the 135 columns composing the lower colonnade, ninety, forming the two front rows, were of the Doric order but having late Ionic flutings Behind these was a third row of forty five unfluted Ionic columns, with the palmetto and lotus pattern capitals, and Attic bases The Doric architrave and frieze are cut in one block The length of the architrave was, in the case of both upper and lower story, the same (viz 7 ft 11 in), but the length of the Ionic geison is exactly half It is therefore clear that all these members belonged to the same front Traces have been found of the first and the third rows of columns *in situ*, but none of the central line The existence of such a line is, however, attested by the discovery of *two* varieties of Doric columns, moreover, it is obvious that the interval between the outer Doric and inner Ionic line (viz 19 ft 8 in) is far too great for a beam 24 × 28 inches thick to span with safety, when supporting an upper story

Between the third row of columns and the W wall of the apartments already mentioned was an aisle 19 ft broad, opening at either end by an unclosed doorway The 21 chambers in question are all of the same breadth (nearly 16 ft), but of unequal length M Adler regards them as having been shops, and has discovered in some of them, what he believes to have been, the sockets of trestles supporting a shelf running round the room, on which he supposes wares to have been exposed for sale Traces of the recesses of the beams which supported the upper story are visible on the inner side of the central (western) wall One of these rooms contains a well, which M Adler states must have been in use long prior to the erection of king Attalus's edifice[1]

We have already mentioned the N and S entrances to the Stoa, besides one of these, the remains of a much smaller doorway still subsist in the S wall, near the S W corner of the Stoa The great doorway, opening on the main aisle, exhibits no trace of having been closed, but the small side door retains the marks of its fastenings, bolt holes, etc M Adler supposes it to have opened into a small vestibule, giving access to the stairs, which led to the upper story A corresponding door no doubt existed at the N end, where indeed some slight remains of a door case of identical pattern have been found, although not *in situ* Of the stairs themselves there are no remains, but M Adler has detected on the exterior of the S wall faint marks of

[1] The drums of Doric columns of poros lying in the Excavation did not form any part of the Stoa, but were brought from another building to aid in the erection of the mediæval fortifications

[2] It must be a question for after consideration what this edifice probably was

[1] For a detailed notice of this well, and its relation to the water supply of ancient Athens, see an art by M Adler in the "Archaeol Zeitung," vol vii pt 4

their profile, moreover, at the distance of about 12 ft from the S wall of the Stoa, and parallel to it, there are remains of a small well built wall, which he regards as the outer wall of the little vestibule already mentioned The arrangements at the N end seem to have been somewhat different, inasmuch as the outer wall (which is well preserved), is there distant scarcely 5 ft from the terminal wall of the Stoa The data at present available are, however, insufficient for any conclusion on the subject to be formed The arrangement of the upper floor corresponded in all respects to that of the lower one The Ionic pillars, however (which here replace the Doric), exhibit the peculiarity of not being true columns, but rather a combination of the rectangular pilaster with two semi columns As the long axis (24½ m) was placed at right angles to the direction of the Stoa, the columns, as seen from the front, appeared to have a diameter of only 12½ m in contrast to those of the lower colonnade, which had a diameter nearly three times as great This arrangement was rendered obligatory by structural exigencies [1] The height of these columns is estimated by M Adler to have been 10 ft 6 in The intercolumniations were filled, to the height of 3 ft , by panels of an elaborate lattice, or grating, of Pentelic marble, wrought in imitation of metal work, and consisting of four distinct patterns A pair of these panels occupied each intercolumniation The best preserved specimen is in the Museum of the Archæological Society The terminal walls and pediments of the Stoa were, as we have seen, of poros, but all along the western front, Pentelic marble was alone visible The cornice was formed by the Ionic geison of lion's head gargoyles, which also served to drain the roof

With respect to the present condition of the Stoa, we must premise that under the Dukes of Athens the portico was converted into a rampart by filling up the rooms with broken stone and gravel The front of the Stoa was then cleared, and the materials thus collected, as well as those of other monuments in the vicinity, used to build three or four projecting oblong towers, the foundations of which are still visible The pavement and even the steps of the Stoa were left *in situ* The church of the *Panagia Pyrgiotissa* (*Our Lady of the Tower*), the ruins of which were standing until 1861, at the S W corner of the Stoa, owed its name to these fortifications Were the plans of Guillet and the Capuchins more trustworthy, we might accept them as evidence that the ground before the wall was, for military reasons, kept clear of buildings until the second half of the 17th cent After Morosini's departure in 1688, the Turks set fire to the lower town, and between that year and 1691, the Stoa seems to have been further injured, as well as blackened by smoke [1]

During the first half of the 18th cent the town encroached on the Frankish rampart from both within and without, and houses were erected even on the wall itself

The Stoa is now intersected by a narrow street, which divides it into two unequal portions The larger includes 12 of the chambers, the smaller only two and a half The latter, however, retains a great part of the S wall, still standing, with its two doorways A segment of the front steps is still visible at the N W corner

The N E corner furnishes us with the back and N walls to the height of the cornice, while the S W angle shows us one of the antæ [2] Of the upper story only fragmentary remains have hitherto been found Further excavation may at a future time, it is to be hoped, bring to light the remaining seven chambers, with further data for their reconstruction

A very large number of valuable inscriptions have been obtained from this site Some of these have reference to the *Ephœbia*, but they are exclusively of a *public* character, decrees, etc (Compare what is said on p 245) All

[1] See Adler s memoir on the Stoa, p 15

[1] During these three years bands of robbers infested Athens, destroying and pillaging all they came across

[2] This is the view given in Dodwell's "Classical Tour," see above, p 254

these are of late pre-Roman date, and in many of them it is expressly specified that the decree is to be erected *in the Agora* Some Roman statues of cities were also found here (see above, p 200)

About 100 yds S of the Stoa of Attalus, on the lower slopes of the Acropolis, there remains a further portion of the so-called Valerian Walls (see above, p 246) With them are some coarse Doric drums, perhaps belonging to the same edifice as those already mentioned (see p 255) Pittakys, with his mania for identification, called this the site of the *Buleuterium*, but without any sufficient foundation for the assertion From the appearance of the ground, it seems probable that only a small portion of the masonry has as yet been uncovered

The space in front of the Stoa of Attalus formed the Agora, and in Roman times the Forum, of Athens It was enclosed on three sides by natural boundaries, and on the fourth, or N side, probably by the Pœcile or Painted Portico The natural boundaries in question were the Hill of the Theseium on the W , the lower slopes of the Areiopagus on the S , and the ridge on which the Gate of Athena Archegetis stands on the E The limits of the Agora were further marked out by various important buildings, the relative positions of which can be only approximately determined ,[1] and on the E side by a row of Hermæ The *rostra* stood immediately in front of the Stoa of Attalus

"Goods were sold in booths or stalls (*σκηναί*) When the Agora was wanted for public occasions the booths were cleared away Each trade had its allotted place in the Agora, called a circle (*κύκλος*), apparently because the booths were pitched in a ring Everything but meat appears to have been sold in these *κύκλοι* The circles were named after the articles sold in them , as the fish market, the unguent market, the green-cheese market, etc (*τὸ ὄψον, τὰ μῦρα, ὁ χλωρὸς τυρός*) Eupolis names several *κύκλοι* in the following lines —

'*περιῆλθον εἰς τἀσκόροδα καὶ τὰ κρόμμυα καὶ τὸν λιβανωτὸν κεὐθὺ τῶν ἀρωμάτων καὶ περὶ τὰ γέλγη* '

'*I went about to the garlic market, the onion shops, the frankincense shops, and towards the spice dealers, and the frippery market* '[1]

"Particular spots in the market appear to have been frequented by certain townspeople as a rendezvous Thus the Deceleians were to be found at the barber's shop near the Hermæ, and the meeting place for the Platæans was at the green cheese market "—*Dyer*

The Agora formed part of the Cerameicus, and later writers appear to have used the terms Agora and Cerameicus indiscriminately for the market place Few points in Athenian topography have been the subject of keener dispute than the site and number of the Agoræ For particulars the traveller is referred to Curtius' "Erlauterter Text," or to the summary in Dr Dyer's work ,[2] but for general purposes, the following notice by Col Leake will probably be found the clearest and most satisfactory After showing (from a passage in Aristophanes), that the famous statues of Harmodius and Aristogeiton, which are known to have stood in the Agora, occupied an elevated position near the Temple of Victory, Col Leake proceeds as follows —"When the chief sacred buildings were first erected, as Thucydides informs us, on the S side of the Acropolis, and the city began to spread itself over the low grounds to the southward and westward of that height, and round the Areiopagus, the Agora was gradually extended from its earliest position in the hollow which lies between the Acropolis and the Areiopagus, into that on the S W side of the latter height, having that most ancient place of political assembly, the Pnyx, in a conspicuous position on one side of the hollow, and some of the other buildings

[1] See the small plan of Athens in Curtius' "Erlauterter Text"

[1] For a further list of the trades divisions of the Agora, see Leake's *Topography*, vol i pp 486-87

[2] "Ancient Athens, its History, Topography, and Remains," by T H Dyer, LL.D , 1873

connected with the Government in or near it By degrees the city stretched round the Acropolis to the northward, and the Agora became enlarged in the same direction At length, the most frequented part of the city having been on the northern side, a new Agora was formed in the midst of that quarter in the last century prior to the Christian æra, distinct from the former, but contiguous to its eastern limits, as appears from the Pœcile having been in the ancient Agora, and at the same time very near the new Agora westward "[1]

About ninety yards W of the Stoa of Attalus are two of

The Statues of the Eponymi (?) This identification, due to Dr Ross, although it rests on good premises, cannot as yet be regarded as fully established On M Curtius' map the monument is distinguished with the provisional name of *Hall of Giants* This designation we have discarded, simply because in English it would convey an incorrect impression The remains in question consist of four large square stone bases, disposed in a line, trending nearly WNW–ESE Two of these bases are still each surmounted by a gigantic figure, half man, half serpent A third figure, detached from its base, was found in the course of excavation, it retains its head, although much injured, and the lower half of the body seems to be covered with fish scales, like a Triton The heads and arms of the other statues are missing The figures face to the N, and each forms the front of a rectangular pillar, which appears to have risen a little above the height of the head of the figure The snake body, after turning under the figures, bifurcates and forms a convoluted serpent on either side of the pillar As the curve of the snakes projects beyond the surface of the pillar it is obvious that these statues, if telamones, must have formed part of some open structure The figures are coarsely sculptured, and probably not older than the 2nd or 3rd century of the Christian æra On the pedestal of each is sculptured a tree (doubtless the olive of the Acropolis), entwined by a serpent The allusion to the myths of Cecrops and Erichthonius in the form of the figures (as well as, less exclusively, in the symbol on the pedestals), seems so obvious that there appears to be much probability in the theory advanced by Dr Ludw Ross, that these are the statues of the Eponymi mentioned by Pausanias as being near the Buleuterium Decrees and edicts were published by exposure before the Eponymi On the revision of the Athenian code in B C 403, it was enacted that such laws as were of permanent utility should be *written on boards*, by nomothetes chosen by the senate, and exposed for a time at the Eponymi, afterwards the boards were to be returned to the senate[1] Now, as Dr Ross points out, the smooth posterior surface of these pillars seems peculiarly well suited for such an object It is indeed difficult to imagine any other object for which they would be adapted, for it is scarcely possible that they supported an architrave Probably they stood as a row of detached figures along the S side of the Forum It is easily conceivable that in this, as in so many other instances, a Roman erection replaced an earlier Hellenic structure Indeed, that some such change actually took place, seems to be expressly implied by Pausanias, for, after enumerating the genuine Attic Eponymi, he adds, "To these ten ancient Eponymi, Attalus the Mysian, and Ptolemæus the Egyptian have been added, and in my time the Emp Hadrian"

In conclusion we may mention that these figures are alluded to by the writer of the earliest known (15th cent) Guide to Athens, where they are called statues of Jupiter![2]

[1] "Topography of Athens," vol i p 217 18 In the excellent article ATHENÆ in Dr Smith's *Dict of Gr and Rom Geog* the opinion of Leake, Müller, etc, has been rejected for the *single* Agora theory of Forchhammer, but the views of the ablest recent German topographers, if they do not explicitly confirm the opinion of Leake, are at least reconcilable with it

[1] See M Georges Perrot's excellent "Essai sur le Droit Public d'Athènes" (Paris, 1869), p 145

[2] MM Ross and de Laborde are agreed in

We now pass through several small streets, and emerging on a raised plateau reach, at the distance of about 240 yards W of the Stoa of Attalus,

The Theseium —This temple stands on a little promontory which juts out into the plain of Athens N of the Areiopagus, of which hill, indeed, it is a lower spur The temple thus occupies a site admirably selected to exhibit the symmetry and beauty of its architecture It has been justly termed the most perfect architectural relic of antiquity By the Byzantine Greeks the temple was converted into a church dedicated to St George, to which circumstance may be attributed its preservation

It was built to receive the bones of Theseus, which Cimon, son of Miltiades, transported from Scyros to Athens in B C 469 The temple appears to have been begun in the same year, and may probably have been finished about B C 465 It is therefore about 30 years older than the Parthenon [1] Pausanias merely describes its position (*πρὸς τῷ γυμνασίῳ*, that is, the Ptolemæum), and the paintings by Micon on its walls, without giving any details on other matters

The temple stands on an artificial foundation, formed of large quadrangular blocks of Peiraic limestone, and faces about 8° S of E It is of the Doric order, built of Pentelic marble, and in form a peripteral hexastyle There are 13 columns on either flank, including those at the angles, which are also reckoned among the 6 of the fronts The total number of columns is therefore 34

The stylobate is 2 ft 4 inches high, and has only 2 steps, whereas temples usually had 3,—a peculiarity which Stuart explains by the fact of it being a heroum The total length of the temple on the upper step is 104 23 ft, and its breadth 45 011 ft —(*Penrose*) Its height from the bottom of the stylobate to the summit of the pediment is 33 ft 6 inches The pronaos and opisthodomus were each separated from the ambulatory of the peristyle by two columns *in antis* Possibly a grating united these columns with one another and with the adjacent antæ The cella is 40 feet in length, the pronaos, including the eastern portico, 33 feet, and the posticum or opisthodomus, including the western portico, 27 feet The width of the lateral ambulatories is 6 feet The columns are all of one dimension, viz 3 feet 4 inches in diameter at the base, and nearly 19 feet high

The eastern was the principal front, and at this end alone are the metopes sculptured Dr Ross supposes the remaining metopes to have been painted, with other allied subjects, from the national myths Both pediments were filled with sculpture, all of which has disappeared, in the case of the E pediment distinct traces in the marble remain of the metal fastenings of the statues [1] A sculptured frieze 38 feet long decorates either extremity of the cella

On near inspection many ravages of time, earthquakes, and, worst of all, man, are revealed, which are happily lost in the general view Thus the columns have all been more or less shaken by earthquakes, and many of the drums and other component parts thrown out of line Near the S W corner of the peristyle, two of the columns and part of the cella wall have been hacked at, an injury caused by the Turks, who in 1660 began to destroy the Theseium for the purpose of building a mosque, but were fortunately stopped before much damage was done by a firman from Constantinople [2]

thinking that it is to these figures that the anonymous writer of the famous Vienna MS alludes He appears to have visited Athens at some date between 1456 and 1460 See Cte de Laborde's *Athènes*, vol 1, and Prof Ross's *Arch Aufsatze*, vol 1

[1] The question of the *age* of the temple is not affected by that of its identity, which will be noticed hereafter (see below, p 262) The writer who has done most to discredit its claim to be named the Theseium (Prof Ross) has discovered fresh evidence (see below, p 260) of the correctness of the date assigned to it, and himself ascribes its erection to Cimon

[1] The existence of sculpture in the W pediment, long denied, was first proved by Mr Penrose, in his great work on Athenian architecture

[2] See "Athènes décrite et dessinée," par Ernest Breton, 2d Ed 1868, p 192

The entire E end of the cella, moreover, was destroyed by Christian piety thrusting out an incongruous apse, while a portion of the cornice was sacrificed to Moslem *gourmandise* "That tasteless child of Islam, the last of the Turkish governors, for the sake of obtaining a tub of wild bee's honey, broke in the cornice Had those unlucky bees restrained their classical ardour, and postponed but for five years their intention of fixing on this temple as their residence, it would have been at present in perfect preservation"—*Sir Thomas Wyse*

When the temple was turned into a church, a large door was made at the W end, but was afterwards walled up to prevent the Turks riding in, as in past centuries they sometimes did [1] Two small doors were then opened in the N and one in the S walls respectively, the last of which is the present entrance The Christians covered the cella with a semi circular vault, which still remains, although it has long been proposed to replace it by a trabeated ceiling suitable to the original design This alteration is much to be desired, because the thrust of the vault is said to be acting injuriously upon the walls and columns of the peristyle The substruction, too, seems to have been almost undermined at the N W corner, but is now, it is hoped, rendered secure

Many of the marble beams which supported the ceiling of the peristyle are still in their places, except on the N side, where very few remain At the E end the original coffered ceiling of the peristyle (160 cassoons) is entire It is of Parian marble, and exhibits, on examination, traces of the ornaments painted in the lacunaria and on the beams Each coffer was occupied by a red or blue star M Breton observes that on the architrave of the peristyle and the inner cornice traces of a meander pattern are still visible, especially S W of the posticum [2]

The outline of the patterns was in each case traced with a style, which circumstance enables us to make out the pattern in many places where all colour has disappeared No trace of colour has hitherto been detected on the capitals of the columns Dr Ross made the interesting discovery that each of the coffers retains its ancient tally mark, with a corresponding one on the calymma, where the latter has been preserved These workmen's tallies consist in some instances of rude drawing of masons' hammers, dowels, etc , but in the majority of cases the letters of the alphabet have been employed in their regular order These letters all occur in their archaic forms, forms that can scarcely belong to a later date than the 30th Ol (B C 460-457) Moreover, in one compartment the lettering runs from rt to lt , a mode of writing which is mentioned by Herodotus as already old fashioned in his time These facts, therefore, afford very strong presumptive evidence in corroboration of the date which had previously been assigned to the edifice on other grounds A small portion of the coffered ceiling is in the British Museum

The pavement of the E peristyle is traversed obliquely by a very peculiar incised straight line, which runs nearly due N–S As it passed under the apse in its course, it must have existed before the temple was converted into a church Stuart, who discovered it, regarded it as an ancient meridian , but Reveley and Revett pointed out that its position made this scarcely possible No later observer mentions this line, we believe

On the N , S , and W walls of the temple are many short inscriptions in ecclesiastical Greek uncials Others, with rude designs, occur on the walls of the opisthodomus, including the antepagamenta of the great W door Although coarsely executed, many of these inscriptions seem too elaborate to have been merely scratched with the knife Possibly they may be the names

[1] Although the Turks were thus very properly excluded, it would appear from Dr Clarke's account that *cattle* were more favoured See "Travels in Various Countries," 1814, vol iii p 583 (4th edition)

[2] Mr Dodwell had long previously pointed out its resemblance to the representation of the Cretan Labyrinth rather than to the common meander

of priests who officiated in the church, for we know that at the Parthenon a sort of register of the clergy was inscribed on some of the columns of the cella In any case the subject deserves investigation No writer has hitherto, we believe, noticed these inscriptions, except M Breton, who only mentions "some remains of Christian paintings and inscriptions on the door case" of the W entrance Besides these Christian inscriptions, there are also 2 or 3 in square Hebrew, which are, we believe, ascribed to Jewish travellers of the time of the Cæsars [1]

The walls of the temple, both internally and externally, have been scribbled on by a long succession of foreign travellers, as well as by both Greeks and Turks Few of the names are more than a century old, but the traveller should look for those of George Wheler and Francis Vernon, two of the founders of modern Athenian topography

In the design of the Theseium, the same subtleties of construction in the use of delicately curved horizontal and inclined vertical lines are to be found as in the Parthenon, though necessarily on a smaller scale

The traveller desirous of full information on this subject must seek it in the magnificent work of Mr Penrose, who is still the ablest as he was also the first elucidator of this complex question We cannot terminate this general notice of the temple better than by quoting Dr Wordsworth's remarks on it —

"The church of St Mark at Venice and the Temple of Theseus at Athens have some points of resemblance They are both temples and tombs, in both cases the venerated ashes interred within them came from a distant region The relics of Theseus, real or supposed, were brought by Cimon from the isle of Scyros to the Piræus, those of St Mark to the quay of Venice, from Alexandria The latter were hailed on their arrival with the pageantry of a Venetian carnival the obsequies of Theseus were solemnised with a dramatic contest of Æschylus and Sophocles The hero and the saint, placed in their splendid mausoleums, each in his respective city, were revered as the peculiar guardians of those two republics of the sea

"Theseus did not enjoy alone the honours of his own temple He admitted his 'kinsman Hercules' (as Shakspeare calls him), the friend and companion of his earthly toils, to a share in his posthumous glory This association of Hercules with the Athenian hero has been well illustrated by reference to a parallel instance in a different department of art What is done here by sculpture and architecture Euripides has performed in poetry He has blended together in the same spirit the deeds and glory of these two heroes and friends The Hercules Furens of Euripides may almost be called a Temple of Theseus in verse

"Such is the integrity of its structure, and the distinctness of its details, that it requires no description beyond that which a few glances might supply Its solid yet graceful form is indeed admirable, and in certain states of the atmosphere the loveliness of its colouring is such, that, from the rich mellow hue which, under the softening touch of time, the marble has assumed, the Temple looks as if it had been formed by fairy hands, not from the bed of a rocky mountain, but from the golden light of an Athenian sunset" — *Wordsworth* [1]

Before describing the sculptures of this temple, it is necessary to say a few words respecting the name it bears Until 1838, its identity with the Theseium had never been called in question, but in that year Ross revived the name given to it

[1] These have, we are informed, been published in the "Corpus Inscrip Semiticarum"

[1] It is a disputed point how far this rich colouring is due to nature only Professor Michael Faraday, on analysing a portion of the coating of the columns of the Theseium, found no wax or mineral colour, "unless it be one due to a small portion of iron He adds, "a fragrant gum appears to be present in some pieces, and a combustible substance in all Perhaps some vegetable substance has been used"—See his report in *Trans R Inst Brit Architects*, vol i pt 2 or Falkener's *Mus Class Ant*, vol i p 239

by Cyriack of Ancona (who had called it a temple of Mars), and published a memoir[1] to prove that this was in reality the *Temple of Ares* Curtius, on the other hand, is disposed to regard it as the *T of Heracles in Melite*, while Pervanoglou goes still further afield and calls it a *T of Hephæstus* Of these suggested emendations, that of Curtius is the only one which has met with much favour "The fact that eight of the metopes, and one, if not both, of the friezes have reference to the exploits of Theseus, makes it *a priori* probable that the temple was dedicated to his worship, possibly in combination with that of Heracles" —*Newton*

The Metopes —The ten metopes on the E front all refer to the labours of Heracles, and those on the adjoining flanks to the exploits of Theseus

East front —1 Heracles and the Nemæan lion, 2 Heracles and Iolaus destroying the Hydra, 3 Heracles taming the stag of Ceryneia, 4 Heracles and the Erymanthian Boar, 5 Heracles with one of the mares of Diomedes, King of Thrace, 6 Heracles and Cerberus, 7 Much injured, but probably, according to Leake, Heracles taking from Hippolyta the girdle of Ares, 8 Heracles having slain Cycnus, 9 Heracles and Antæus, whose mother, Earth, stands by and stretches out both arms, 10 Heracles receiving an apple from one of the nymphs Hesperides

South side —1 The victory over the Minotaur, 2 The Capture of the Bull of Marathon, 3 The Punishment of Sinis Pityocamptes, 4 The Punishment of Procrustes (?)

North side —1 Victory of Theseus over the robber Periphetes, called also Corynetes,[2] 2 Contest of Theseus with the Arcadian wrestler Cercyon, 3 The Punishment of Scyron, 4 The Capture of the Sow of Crommyon

At each end of the cella a sculptured frieze, 38 feet long, stretches across the whole breadth of the cella and ambulatory These sculptures are in much higher relief than the frieze of the Parthenon, and although now for the most part in a state of extreme decay, they were evidently, especially those of the pronaos, works of the greatest excellence "As Micon, who painted the walls of this temple, was a sculptor as well as a painter there is every reason to believe that these are not only from his designs, but that, being not very numerous, all the best of them were finished by his own hands"—*Leake* All the sculptures of the Theseum were painted, and still retain some traces of colour Col Leake wrote —"Vestiges of brazen and golden coloured arms, of a blue sky, and of blue, green, and red drapery, are still very apparent A painted foliage and meander is seen on the interior cornice of the peristyle and painted stars in the lacunaria" Though still visible, the colours can now only be distinguished in a particular light

"As the whole frieze, 38 feet in length, was devoted to a single subject, the composition may be regarded, like those in the pediments of the Parthenon, as a great glyptic picture, and the more correctly so as its effects, in many of the minor details, were produced by metallic adjuncts and by painting"—*Leake*

East Frieze —The subject is a battle in the presence of six seated deities, arranged in two groups, but beyond this nothing can be stated with certainty Stuart suggested that it might represent part of the battle of Marathon, with the phantom of Theseus rushing on the Persians, Leake pronounced it a Gigantomachia, in which Heracles

[1] Τὸ Θησεῖον καὶ ὁ ναος τοῦ Ἄρεως Athens 1838 Also the same in German, revised and enlarged, *Das Theseum* Halle, 1852 Ross, with the perfect candour which always distinguished him, clearly, however, stated that he regarded Cyriack's denomination as a mere accidental coincidence

[2] "This metope and the former represent a victorious hero standing over his prostrate antagonist, but none of the attributes which may formerly have distinguished the person ages are now apparent" But as the labours of Theseus were reckoned as eight, and as six of the eight metopes can be clearly identified, "it can hardly be doubted that the remaining two described the defeat of Corynetes and Procrustes, though it may be uncertain which of the two was intended for the former and which for the latter'—*Leake*

played the principal part,[1] Muller regarded it as representing the contest of Theseus with the Pallantidæ, who, according to an Attic legend, disputed with him the throne of Athens, but this last interpretation has met with little or no acceptance "On the whole, the conjecture most worthy of consideration is that adopted by Brunn[2] He supposes the battle here represented to be that fought by the Athenians under Theseus against Eurystheus, in defence of the Heracleidæ The scene on the left would thus represent the first rout of the troops of Eurystheus, then would come the storming of the Scironian pass by Theseus, where we might expect masses of rocks to be hurled on the assailants The figure on the extreme right, who is stooping forward, Brunn supposes to be one of the victors erecting the boundary stone, which, according to the Attic legend, was set up by Theseus to mark the limits of the Peloponnese on the side of Attica The kneeling figure on the left who is being bound would, according to Brunn, be Eurystheus, who was taken prisoner and put to death In the two groups of seated Deities, Zeus would naturally be balanced by Poseidon in the opposite group"—*Newton*

West Frieze—The subject of this admits of no doubt, namely, the battle of the Centaurs and Lapiths at the marriage feast of Peirithoos The composition consists of 20 figures, distributed as follows, commencing from the left—Contest of a Lapith with a Centaur, who is victorious The Centaur is rearing on his hind legs, and prepares to hurl a large stone on his prostrate antagonist, who, seated on the ground and throwing his weight on his rt arm and lt leg (the latter drawn up), attempts to parry the blow with his upraised lt arm, which is muffled in his *chlamys* Both figures are much injured, and the upper half of the Centaur's body is entirely gone

The next figure (3) is a Lapith bearing an Argolic shield, who hastens to the assistance of one of his comrades (4), who has overthrown a Centaur (5), and who is in the act of striking his prostrate foe on the head The figure of the victor is mutilated beyond recognition, but may be identified as that of Theseus, from the circumstance that it is the only human figure in the whole composition which is represented as successful in the struggle According to Pausanias, Micon conferred the same distinction on Theseus in the picture of the battle within the temple Another Centaur (6), rearing on his hind legs, advances to attack Theseus with the trunk of a tree, his back is turned towards the spectator The next figure (7) is a Lapith standing upright with his body turned towards the Theseus

[1] The following abridgment of Col Leake's description of the E frieze may be found useful in making out the action of the 29 figures, which are greatly mutilated —Jupiter is represented as seated on the summit of Olympus with Juno and Minerva, near the southern extremity of the composition The giants are towards the centre, and occupy the lower heights of the mountain, and the battle appears raging on each side of them Northward of the seated deities is Mercury wearing the helmet of Pluto, which rendered him invisible and fighting with a giant, who appears to be hurling a stone, next comes Apollo, who has slain Polytion, then Bacchus, of whom only a fragment remains, fighting with a giant to the S of him After him comes Vulcan, hurling red hot iron at Clytius and farther on Neptune, with a rock representing the island Nisyrus in his left hand, with which he is about to overwhelm the giant Polybotes He has already slain one giant and is fighting with another, then come two warriors marching northwards to take part in the fight, and passing behind three seated figures, which represent the inferior deities of Olympus, whose position the giants had invaded, although unable to reach the height on which Jupiter is seated The action at the S extremity commences with two draped figures moving northwards Next comes Hercules, with a chlamys and crested helmet, tying the hands of the giant Alcyoneus, over whom he prevailed by the advice of Minerva, who is seated near him, being separated only by a naked warrior without a helmet, but who bears on his arm the thong, which indicates that he had a shield He is represented as turning round, as if ready to assist Hercules At the northern end of the composition, behind the group of deities, and beyond the fourth and fifth pair of combatants, the extremity of the frieze is occupied by five figures not engaged, which, in their graceful attitudes and unemployed or preparatory state of action, resemble those of the western frieze of the Parthenon They may be some of the inferior gods who are not yet called into action —*Topog of Athens*, 1 pp 505 511

[2] *Bildwerke des Theseion*, Sitzungsberichte K Bay Akad Munich, 1874, II, pl i p 61

group No trace of the arms remains, but from the positions of the rt leg and lt foot in Stuart's drawing, he seems to have been in an attitude of defence The action of the figure is not very clear, but it balances No 3 Only the upper half of the body now remains, and of that only the outline, as the entire front has been sliced off

Figures 8, 9, and 10 form a distinct group, described as follows by Mr Newton —"A group of two Centaurs rearing up and heaving together a rock where with to crush a Lapith, Cæneus, who has sunk into the ground between them, and who endeavours to defend himself with his shield uplifted on his lt arm, his head is turned towards the Centaur on the rt, his rt arm, now wanting, has rested on the ground, his features are destroyed, and the upper part of his shield broken away, he wears a helmet, his body is in good preservation, each Centaur holds the rock with both hands" Connected with this group is a Lapith (11), who with rt arm raised to strike the Centaur (10), hastens to the assistance of Cæneus The next figure (12) is in extremely bad condition, it represents a Lapith in a crested helmet attacking a Centaur (13), who rears with his back turned towards the spectator The next group also consists of only two figures (14 and 15), and is one of the best preserved The Lapith has been thrown down, but continues the contest kneeling, with his body half turned towards his adversary, who rears on the lt, with his rt arm, the Lapith balances himself in this insecure position, while with the lt he grips hold of his antagonist by the throat The Centaur seeks to crush the Lapith between his two fore hoofs, which rest on his adversary's breast and shoulder (?), while the rt hind-hoof presses on the kneeling Lapith's lt thigh, or rather hip With his lt hand, the Centaur endeavours to detach his antagonist's hand from his throat, while with the rt he strikes the Lapith on the back of the head

No 16 is a Lapith armed with shield and helmet, and wearing a chiton, attacking a Centaur (17), who rears to the left over a fallen Lapith (18) The next figure is a Centaur (19), who, by running his lt arm under the chlamys of his adversary (20), has suddenly seized the latter by the nape of his neck The helplessness of the Lapith under this form of attack is well expressed This figure closes the series

Having now completed our survey of the exterior of the temple, we will now proceed to notice the interior This has been stripped of all its ancient decorations, including even the marble floor, which was in 1769 burnt for lime[1] The temple is now paved partly with Malta stone and partly with common tiles The inner side of the wall of the temple is faced with a marble wainscot 2 ft 11 in high, which projects $\frac{4}{10}$ in from the general surface of the wall This wainscot is itself protected by a narrow skirting, 1 in thick and 3 in high, running along the floor line The faces and edges of the marble wainscot are carefully finished, and preserve in many parts their original sharpness Parallel to the wainscot, and about 15 ft above it, is a corresponding cornice of the same depth The intermediate wall surface appears to have been intentionally roughened, and retains slight remains of stucco The above wainscot was first described by M Fried Thiersch in a letter to M Raoul Rochette, who regarded these data as affording a confirmation of his favourite theory that the ancient Greeks painted exclusively on panel[1] This view has found little acceptance in later times It is indeed scarcely conceivable that panels 15 ft high could have been kept securely in place in so shallow a frame, since no trace of any nail holes or other fastenings can be detected on the walls The correct opinion seems to be that of M Letronne, who supposes the depression between the cornice and wainscot to have formed the receptacle of a coating of stucco, on which the celebrated pictures of Micon were painted[2] This view seems also to be sanctioned

[1] "Peintures antiques inédites," by R Raoul Rochette 1836

[2] "Lettres d'un Antiquaire à un Artiste,

by the high authority of Otfried Muller, who states as an ascertained fact that the pictures in the Theseium were painted on stucco [1] In 1860 M Beulé advanced a third theory, namely that the pictures were painted directly on the marble itself, and that they were afterwards chipped out by the Byzantines, who substituted a coat of mortar, on which they painted sacred subjects It is needless to waste much time in showing the fallacy of such an explanation, the absurdity of which must be self evident to every unprejudiced observer, but we may remark that although the Greeks occasionally executed small paintings directly on the marble (*e g* on sepulchral stelæ), they were perfectly well acquainted with the manipulative advantages obtainable by painting in fresco, and that, even apart from such considerations, the wainscot obviously forms part of the original structure [2]

The Theseium was, in common with the shrine of the Eumenides, assigned as a refuge to fugitive slaves, who were allowed to take sanctuary here when ill treated by their masters "They were not only assured therein against temporary ill usage, but could even, under certain circumstances, obtain that their masters should be compelled to sell them to others Whether, however, this was a claim grounded on a right, or merely on mercy, cannot be determined" [3] Hence the proposal of the rebellious young trireme — "a virgin vessel newly dock'd"—in the *Knights* —

ἦν δ' ἀρέσκῃ ταῦτ' Ἀθηναίοις, καθῆσθαί μοι δοκεῖ
εἰς τὸ Θησεῖον πλεούσαις ἢ 'πὶ τῶν σεμνῶν θεῶν *Eqnites*, v 1312

"I propose then to retire, in sanctuary to remain
Near the temple of the Furies, or to Theseus and his fane"
John Hookham Frere [1]

The Theseium was also, as is known from an inscription discovered on the Acropolis in 1849, the place where the Prytanes, on certain occasions, held their sittings [2]

Apart from its historical associations and exquisite beauty, the Temple of Theseus possesses on humbler grounds a special interest for the English traveller, as having been for many years the appointed resting place of such of our countrymen as died in Athens [3] Among those buried here is the distinguished Cambridge scholar John Tweddell, a name now almost forgotten, but once famous in the annals of his university Like Otfried Muller and Lenormant, he fell a victim to his zeal for archæological research, and died at Athens 25th July 1799 [4]

sur l emploi de la peinture historique murale' 1836

[1] "Doch ist der Stucco im Mauern des Theseion eine sichre Sache, auf diesem müssen sich die Schlachtenbilder Mikon's befunden haben"—*Handb der Arch der Kunst* Art 319, 6 (Welcker s edition, 1847) The existence of "a hard consistent stucco, apparently ancient,' on the interior walls of the cella, had been noted by Mr Dodwell, but not with reference to Micon's painting See his "Classical Tour" (1801 6), vol i p 365

[2] The absurdity, of course, lies not in the suggestion that the pictures were painted on the marble, but in the assumption that their obliteration by the Christians could have, as alleged by M Beulé, necessitated the elaborate labour of chipping out a bed of some 400 square feet superficies in the walls

[3] "Handbuch der Griechischen Staatsalterthümer," by Gustav Gilbert Leipzig, 1881, vol i p 165

[1] We have quoted Mr Frere's translation as the one which best brings out the sense, but Dr Dyer gives the following more literal version —

"If the will of Athens be such, then I think we'll sail away,
And sit down at the Theseium, or by the Eumenides'

[2] See Gilbert's "Handb der Griech Staats alterthumer, vol i p 259 The inscription referred to is *Inscr* No 2323 of Rangabé s collection (*Antiquités Helléniques*, vol ii p 991) M Rangabe assigns it to "une epoque peu posterieure à Euclide' (*i e* the Archon who held office in B C 403), but makes no comment on its contents

[3] It was the wish of the Athenians that Byron should be buried here, and one cannot help regretting that so worthy a shrine was rejected

[4] He was the eldest son of Francis Tweddell, Esq of Threepwood, Northumberland, where he was born 1st June 1769 He studied under Dr Parr and at Trinity College, of which he was elected a Fellow in 1792, and "where he distinguished himself by such proofs of original genius as are perhaps without example even in the records of that learned society"—*Clarke* After four years of extensive travel in Russia, Turkey, and Greece,

His friend, the French antiquary Fauvel, in the vain hope of finding the bones of Theseus, caused Tweddell's grave to be dug exactly in the middle of the temple As no inscription marked the spot, some of Tweddell's English friends desired to repair the omission, but unexpected difficulties arising, nothing was done until 1810, when Lord Byron got a stone laid with an inscription composed for it many years before by Mr R Walpole But adverse fate still pursued poor Tweddell's memory, for this slab has been ruthlessly torn from its place and broken up All that now remains is a small fragment of Pentelic marble (used to mend the pavement in another part of the temple), which retains the last five letters of Tweddell's name, ΔΔΕΛΛ, with part of two lines of the inscription, much defaced [1]

Early in the reign of King Otho the apse was removed from the E end of the Theseium, and the building converted into a museum, or rather a store room of antiquities, which pur

during which he accumulated a valuable collection of drawings, notes, ancient manuscripts, coins, etc, he reached Athens, and there, after four months of active study and research, death cut short his career "His race was indeed short, but it was nobly run, and he has left behind him a monument of fame which will not speedily crumble into oblivion"—*Quarterly Review*, vol IV (1810) p 387 Tweddell's "Life and Remains" were published by his brother in 1815 The "Remains" contain much that is interesting, and confirm the high estimate of Tweddell formed by his contemporaries, but the biography is indifferently written and full of mis statements

[1] Well might his friend Prof Clarke exult in "the glorious sepulchre that chance assigned to Tweddell," but in view of the desecrated grave the last four lines of Walpole's graceful epitaph read almost as a mockery —

Ἡμῖν θ' οἵ σε φίλοι, φίλον ὡς, κατὰ δάκρυ χέοντες,
Μνῆμα φιλοφροσύνης, χλωρὸν, ὀδυρόμεθα,
Ἡδὺ γ' ὅμως καὶ τερπνὸν ἔχειν τοῦτ' ἐστιν,
ΑΘΗΝΑΙΣ
Ὡς συ, Βρέταννος ἐων, κείσεαι ἐν σποδίῃ

"To us who now our friendship to record
O er thee, pale friend' the tears of memory shed,
Sweet solace 'tis, that here thy bones are stored,
That dust Athenian strews a Briton's head"

pose it continues to fulfil Nearly all the more important works formerly preserved here have been removed to the *National Museum* (see p 190), but a few objects of interest still remain for the present

By far the most important of these are two sepulchral stelæ, which stand near the door Both are of exceptional interest, the one as a very remarkable example of archaic Attic sculpture, the other as the most ancient specimen yet known of Greek painting

The *Stele of Aristion* (better known by its vulgar name of the *Warrior of Marathon*) was discovered in 1838, near Velanideza (Attica), where it surmounted a large sepulchral barrow It is a thin slab of Pentelic marble about 6 ft 6 in high by 19 in broad and 5 in thick, it is still fixed in its base, of the same material On the slab is carved in low relief the full length portrait, life size, of a warrior, whose name is inscribed on the base The figure has evidently been carefully painted throughout, and still retains extensive remains of colour [1] Immediately under the figure is the signature of the artist (Ἔργον Ἀριστοκλέο[υ]ς = *the work of Aristocles*) The relief had until recently been assigned to a date intermediate between 480 440 B C, but Kirchhoff has shown that the work cannot be dated later than the 6th cent B C, a fact which greatly enhances its historical value It is now generally ascribed to the time of the Peisistratidæ [2] Beside the work just noticed stands another stele of similar character, but slightly earlier date MM Loschke and von Sybel ascribe it to the end of the reign of the elder Peisistratus It was discovered in 1839, at a distance of only 50 paces from the monument of Aristion From the absence of any visible decoration, Dr Ross expressed at the time the belief that the stele had

[1] The full extent of these remains was not known until 1862, when the relief underwent a skilful cleaning at the hands of the Prussian Archæological Expedition of that year

[2] This date is now accepted as an ascertained fact by all the ablest German archæological critics, including Overbeck See his "Geschichte d Griechischen Plastik," 3rd ed vol i p 150

been painted, but it was not until nearly 40 years later that the correctness of his opinion was proved by the restoration of the portrait to view This fortunate discovery, which has brought to light the most ancient known example of Greek painting, was made by M Fried Thiersch junior (acting for the German Archæological Institute) in 1878 The recovered picture exhibits a full length draped male figure, holding in the right hand a cantharus, in the left several sprays of myrtle (?) The figure is complete, with the unfortunate exception of the back of the head and shoulders, which occupied the upper right corner of the stele, now broken off The figure is executed in dark red on a light red background The contours, and all the principal details, are carefully outlined in white, with a firm bold touch A plain border of the darker colour marks the frame On the base of the monument is engraved the metrical inscription (long published) recording its erection Λυσέας ἐνθάδε σημα πατὴρ Σήμων ἐπέθηκε = *To Lyseas, his father Semon here erects this monument* (*sema*) From the character of the drapery it is conjectured that Lyseas was a priest, while the presence of the *cantharus* suggests a ministrant of Dionysus Under the portrait is a small picture quite distinct from the other, it shows a very small boy on a very large horse, which gallops at full speed This probably commemorates some boyish feat of the dead man [1] For a further notice of this inestimable work, the traveller is referred to M Loschke's memoir,[2] where a careful copy in the natural colours is given of both pictures

The Theseum still contains a good many statues and reliefs, in a more or less fragmentary condition, but none of these are of sufficient interest to call for detailed description Some of the inscriptions stored here are of high interest, but lie beyond the plan of this work They include a portion of the invaluable Admiralty Records of the Athenian State, discovered at the Peiræus [1] An inscribed column, with the top hollowed out to form a font, is of some interest as one of the monuments noted by Cyriack of Ancona, and subsequently by George Wheler On the pillar is an inscription of the 2nd cent A D, giving a list of persons admitted to sup daily in the Assembly of Prytanes [2] In the middle of the temple is exhibited a series of casts from the Phigaleian frieze, the other casts, ranged along the walls, are all from marbles still in Greece, and which will be described under their proper heads

Outside the temple stands a rather fine colossal statue of Victory, discovered on the sea-shore at Megara in 1830 It has suffered a good deal from having long lain in the sea [3]

The spacious natural platform on the S side of the Theseum is used as an *Infantry Parade ground* On Easter Tuesday it is the scene of a very pretty popular gathering, at which the peasants perform their national dances Although the variety and brilliance of the costumes is no longer so great as when Mr Dodwell likened the scene to "a field of anemones agitated by the wind," the festival is quite worth seeing [4] The slope on the N side of the temple was laid out as a public garden by Queen Amélie, but has fallen into decay since her departure

From the Theseum the traveller descends to the Outer Ceramicus by the *Avenue de la Reine Amelie* [An other road, leading in the same direction but more circuitous, diverges to the left, passing over the site of the ancient *Peiraic Gate*, for description

[1] The horse is not often represented in extant examples of Greek art, and a *galloping* horse is even more rare This example is therefore of exceptional interest There is immense spirit in the delineation of the horse, although one cannot say much for his points

[2] "Altattische grabstelen," *Mitt Deut Arch Inst*, vol iv pp 36 and 239 *seq*

[1] First published by Dr Ross, and the subject of a celebrated commentary by the illustrious Bockh

[2] The inscription is of too late a date to affect the question of the identity of the Theseum, otherwise the coincidence of its occurrence here would be interesting (see above, p 265)

[3] For a detailed study of this statue, see M Purgold's paper, "Die Nike aus Megara," *Mitt Deut Arch Inst*, vol vi p 275

[4] It is not, however, equal to the festival held on the same day at Megara, see p 164

see Sect IV (*Museum and its dependencies*) of this Rte] At a point intermediate between the Theseium and the present railway station, Prof Rhousopoulos detected some years ago the *Walls of a Stoa*,[1] but the site is now built over After crossing the railway by a marble bridge, the traveller enters the lower end of *Hermes Street*, and has immediately before him the monuments of the *Ceramicus Exterior*

About 360 yards farther up the street stands the *Railway Station*, and immediately opposite to it is a private house (Dr Treiber's) built over the great *Monument of Eubulides*, supposed to be the work mentioned by Pausanias (i 2 5) The foundations in question were brought to light in 1837, in the course of erecting the present house [2] Unfortunately, the refusal of the owner of the ground to delay his building operations combined with bad weather to prevent a proper examination of the site Nevertheless, the few data which Dr Ross was able to secure are sufficient for a partial restoration The monument, which faced to the N W , appears to have consisted of rubble-work, faced with large blocks (5 ft 3 in × 3 ft 7 in) of tufa, the whole raised on three steps [3] On this tufa foundation rested a beam of Hymettian marble bearing the following inscription ΕΥΒΟΥΛΙΔΗΣΕΥ]ΧΕΙΡΟΣΚΡΩΠΙΔΗΣΕΠΟΙΗΣΕΝ [4] Contrary to the opinion of Dr Ross, there was no other member above the inscribed block [5] The entire base, so far as uncovered, measured 26 feet in length by 7 feet in height [6] The breadth is unknown, but can scarcely have been great, as the statues were evidently backed by a wall Portions of 4 statues have been obtained from the site, but of these only one—a very fine head of Athene—can be safely referred to the group of Eubulides [1] Later writers have not confirmed the high estimate formed by Dr Ross of the topographical value of the discovery [2] Their hesitation appears to be chiefly due to the difficulty of reconciling the position of the monument with the course assigned to Pausanias To M Leop Julius belongs the credit of having corrected the popular estimate of the discovery in a short and able paper,[3] to which the traveller is referred for all further details Without assuming, as Ross did, that the monument is actually the one referred to by Pausanias, he has clearly shown the inconclusive character of the arguments on which previous topographers had founded their objections

The Sacred Gate (ἡ ἱερὰ πύλη) The existence of this gate, for which Plutarch (*Sull* 14) was the only authority, has been very generally denied,[4] but was finally established by the discovery in 1876-78 of a gate directly opening on the *Sacred Way*, whence the name [5]

[1] See his Ἐγχειρίδιον τῆς Ἀρχαιολογίας Athens 1875

[2] For an account of the discovery, see Dr Ross's "Letter to Colonel Leake," republished in his *Arch Aufsatze*, vol i p 143 *sq*

[3] Although only 2 steps were cleared, the existence of the third may, in Ross's opinion, be regarded as certain

[4] The inscription (now in the court of the National Museum) was restored by Ross from one in the Louvre, the correctness of this reading has never, we believe, been disputed, even by those who have most depreciated the discovery

[5] This fact has been clearly demonstrated by Julius

[6] Ross, by the addition of a cornice (of which he had found a piece), made it 29 in higher

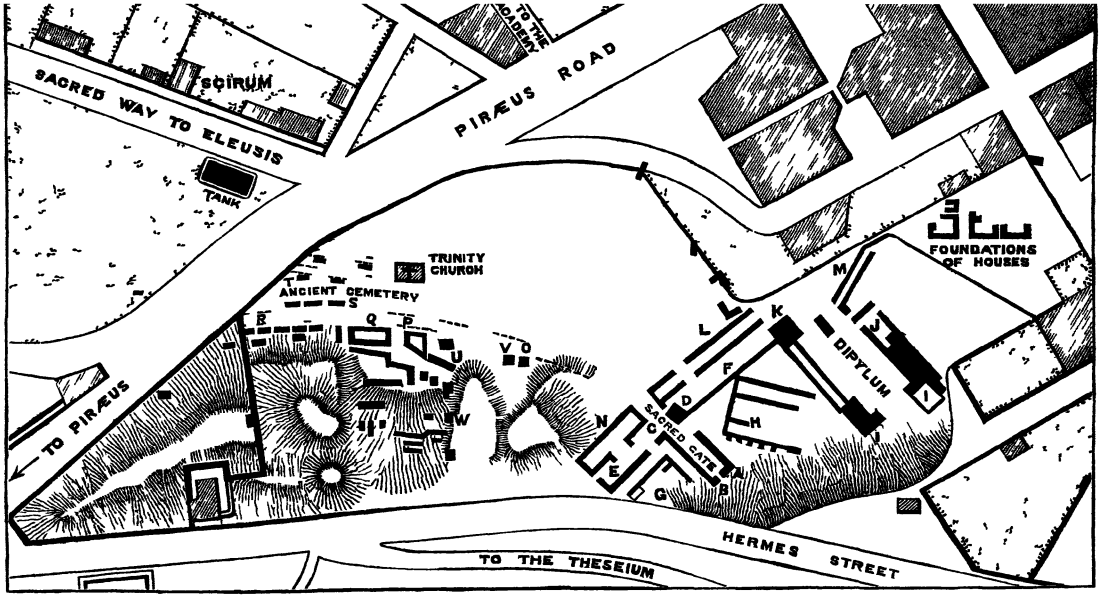
[1] Three were obtained in 1837, of which the finest, a Victory, is described above (p 195) The head of Athene was discovered on the same site in 1874, and is now in the Museum of the Archæological Society

[2] MM Curtius and Hirschfeld should be excepted

[3] "Die Reste des Denkmales des Eubulides," *Mitt Deut Arch Inst*, vol vii pp 81 95

[4] Leake and Wachsmuth were among the few who maintained the correct opinion

[5] This notice of the Sacred Gate, the Dipylum and the contiguous walls, is chiefly derived from a very interesting paper by Lieut Geo v Alten, entitled "Die Thoranlagen bei der Hagia Triada zu Athen," *Mitt Deut Arch Inst*, vol iii (1878), pp 28 48 No complete description of the site has, we believe, appeared of later date A few details of the later excavations have been added from M Coumanoudis's *Report* to the Archæological Society (dated Jan 1880, but containing results down to April of that year) Several of the features mentioned by M von Alten (*e g* the inner divisional pier of the Dipylum) have since been obliterated by runs of earth caused by



PLAN OF THE DIPYLUM AND THE SACRED GATE, WITH PART OF THE CERAMEICUS EXTERIOR [1]

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[1] Mr. Pownall's survey (1878) has been modified and completed in many of the details from later information

The Sacred Gate consisted of an oblong court, 88 ft 7 in long by 23 ft broad (running N W -S E), closed at either end by a gateway 12 ft 8 in wide, each flanked by massive piers The details of the outer entrance have been almost entirely destroyed, but the inner gateway is well preserved It is noteworthy that the gates do not lie in the axis of the court, but to one side of it, leaving a recess about 9 ft 10 in deep along the whole N E side of the wheel way The object of this arrangement was to provide room for incoming or outgoing[1] carriages to draw aside, and so avoid a block, in case of several vehicles encountering within the gateway In consequence of this arrangement, the gate at either entrance is flanked on the S W by a pier with returns of less than ¼ of the dimensions of those of the corresponding projection, which is a quadrangular tower measuring about 14¾ ft by 11¼ ft The shallower recess would still be amply sufficient for the safety of foot passengers No curtain extended from the inner piers, and the N E lateral wall of the gateway is only 2 ft 9 in thick, the corresponding S W wall is about 7 ft 10 in thick The entire gateway is built of carefully worked blocks of a very fine-grained limestone, and appears to have all been erected at the same time We have no means of determining the precise age of the masonry, but M von Alten is evidently inclined to regard it as forming part of the defences of Themistocles In any case, he considers that the entire gateway may safely be dated at some time prior to the erection of the Dipylum, which he conjecturally assigns to the administration of Pericles On the erection of the latter gate, the outer entrance of the Sacred Gate underwent some repairs (see below, p 271) On the N E side of the outer entrance no trace remains of the tower corresponding to A, but as 2 courses of the opposite pier remain *in situ*, and show the same small projection as the one already noticed, the outer gateway may be safely restored on the same plan and dimensions as the inner From either of the outer piers extended a curtain, of which F and F are remains This curtain, which is only 7 ft 10 in thick, is even less solid in reality than in appearance It consists of a rubble core with merely a facing of compact bluish limestone, (*not* the stone already noticed) The blocks are only 10 to 12 in thick, and all bedded on their small ends, yet they are most carefully worked, and evidently belong to the best period There is nothing to show positively whether these walls are of the same date as the gateway, but M von Alten inclines to think they are The inner wall immediately N E of the Dipylum is of identical construction and materials Whether these walls really date from the administration of Themistocles (B C 479) or not, one cannot but feel a good deal of surprise that so slight a wall—a mere *enceinte d'octroi* in fact—can at any time have been thought sufficient for the defence of a city so important as Athens There are traces of two separate attempts to strengthen these walls in after times The earlier and more careful of these repairs appears to have been contemporary with the erection of the Dipylum , the later, executed with old materials, seems to belong to the same period as tower D This tower can not, as M von Alten has clearly shown, have formed part of the original trace, it is carelessly built of old materials and has only an earthen core It is connected with the pre-existing wall (curtain) F by coarse masonry of the same kind [1] The original tower, which must obviously have ranged with A, was

the winter rains, a danger which no precautions were taken to avert

With respect to the *dimensions* quoted, it is necessary to observe that they can only lay claim to approximate accuracy, they show the general relative proportions, but must not be regarded as absolutely fixed *data* Absolute accuracy can only be attained after a far more detailed and thorough survey of the site than has hitherto been attempted

[1] The ancient *rule of the road* is unknown The usual gauge, or wheel-interval, of the ancient Greek carriage is now ascertained to have been 4 ft 9 0877 in See Von Alten's Memoir, p 29

[1] Part of the city main drain is supposed by M von Alten to belong to the same period, but this is doubtful (see below, p 274)

thrown down at some comparatively late date to allow of the passage of the main drain of the city[1] M von Alten points out that the S W outer pier C of the Sacred Gate had evidently had its N angle *bevelled* by the constant wear of daily traffic at a very early date At a subsequent, but still early, period (in his opinion at the time of the erection of the Dipylum), some attempt seems to have been made to strengthen or embellish the Sacred Gate A new facing of Peiraic shelly limestone was carried up the front of the pre-existing pier Now, as when this facing was added, nothing was done to restore the abraded corner (an omission scarcely conceivable in Greek workmanship of so careful a character), M von Alten thinks we may fairly assume that at the time of the repair of the Sacred Gate the change of level in the soil was already sufficient to conceal the defective angle At a still later date, a sort of buttress was added to the same pier Immediately S W of this pier is a postern 5 ft 5 in wide, which leads by 2 steps to the lower level contained in the angle formed by wall E and the gateway This postern opens into a gallery varying from about 10 to 16 ft in width, lined by a wall running opposite but not quite parallel to B, C, and E At its S W extremity this gallery is barred by a sudden rise in the subjacent rock, which, with several steps cut in it, forms a sort of natural ramp leading to the higher ground, now traversed by Hermes Street, and which cannot therefore be easily investigated Abutting on the inner wall just named are the remains of an apparently contemporary house, near these are other traces of later inhabitation—viz rubble and mud walls and (G) a potter's kiln, which, when discovered, contained a large number of half-baked lamps As some of the lamps are decorated with subjects from the "Golden Ass," they cannot be dated earlier than the end of the 2nd cent A D , and, from the lack of other cause to explain their condition, we may, perhaps, venture to attribute their accidental burial to the scare caused by the entrance of the Goths in A D 267

Outside the Sacred Gate is a second line of defence, but as this is of later date, it will be more convenient to describe it in conjunction with the Dipylum

Immediately N E of the Sacred Gate, are the foundations of a large edifice (H) of uncertain but probably public character, a portion only of which has been excavated The building was 76½ ft broad, and divided into 3 aisles, of which the central measured 26 ft 2 in , and the lateral aisles 16 ft 5 in , and 18 ft in breadth respectively The outer walls are 3 ft 9 in thick, and the divisional walls about ¼ less , all are formed of large blocks of Peiraic limestone The length of the building is unknown, but, for several reasons, can scarcely have been less than 154 ft Along the S W (apparently the principal) front project 5 rectangular buttresses measuring about 6 ft square The fronts of these buttresses are distant about 33 ft from the N E wall of the Sacred Gate A very remarkable feature in the structure is that the N corner of the building is engaged in the entire thickness of the city wall, while part of the inner face of that wall is actually carried obliquely through the interior of the building From the circumstances named, it seems clear that this edifice existed prior to the erection of either the Dipylum or the contiguous city wall , it also appears probable that the building was here before the construction of the Sacred Gate, as it is difficult to suppose that an edifice of this importance would be erected on a site where a great part of its principal front would be screened by a dead wall M von Alten does not enter on this question at all, but if we accept his suggestion that the Sacred Gate and its adjacent walls formed part of the works of Themistocles, we at once find, in the circumstances of their erection (see p 285), an easy explanation of all incongruities

We now proceed to

The Dipylum (Δίπυλον) This was originally called the *Thriasian Gate*,

[1] See Von Alten's Memoir, pp 45, 46, but compare *note* below, p 273

because it led to Thria, a deme near Eleusis (Plut *Per* 30), it was also known, from its position, as the *Ceramic Gate* [1] It is probable that an earlier structure bore the name of Thriasian Gate, and that the designation Dipylum was given on the erection of its more sumptuous successor, of which we have now to examine the scanty remains The general plan of the Dipylum appears to have been the same as that of the Sacred Gate, but on a much larger scale Moreover the entrance at either end to the intermediate court was divided centrally by a massive pier, about 12 ft square, on either side of which swung double doors To this circumstance the Gate doubtless owed its later name The intermediate court was 131½ ft long by nearly 69 ft broad A recess of the same construction as that already described (p 270) was formed by the projection of the terminal piers on the N E side The 4 entrances appear to have all had the same aperture—viz 11 ft 4 in The rebates of the door-case of the outer S W entrance are well preserved The N E lateral wall, of which a small portion alone remains, was thicker than the opposite wall The angle formed by the junction of the S W wall with the city wall was occupied by the massive quadrangular tower K, which thus effectually flanked the approach to the Dipylum, and probably also commanded, in a measure, the outer convergent roads The tower measures nearly 23 ft square, and is solidly built of large blocks of conglomerate, cased with limestone, the latter very carefully worked The discovery of this tower recalls an amusing passage in the "Frogs," where Heracles, in reply to the inquiry of Bacchus for a short and easy road to Hades, kindly recommends him to start from the top of the lofty tower in the Cerameicus [2] Of course, however, we do not mean to imply that this was the actual tower referred to

The dimensions of the Dipylum, as compared with those of the other known gates of Athens and Peiræeus, fully justify the statement of Livy (xxxi 24) that it was *major aliquanto patentiorque quam ceterae* For this reason, doubtless, it was selected for the magnificent state entry of King Attalus and the Roman ambassadors in B C 201 The following year the ground before it became the scene of a sharp engagement between Philip V of Macedon and the Athenians, in which the former was defeated, but revenged himself by destroying many of the extra-mural monuments, including the Lyceium and Cynosarges

Immediately within the inner divisional pier[1] of the gateway was found an altar with dedicatory inscription to Zeus and Hermes

At I are considerable remains of what has evidently been an ornamental spring-house, the roof of which was supported by 2 columns, and the front closed by a balustrade [2] The tank, or basin, measures about 36 ft in length by 26 ft 9 in in breadth, and is paved throughout with Hymettian marble Some traces of later occupation have been supposed to indicate that, in

ΗΡΑΚ Καθερπυσόν νυν ἐς Κεραμεικόν
ΔΙΟΝ Εἶτα τί,
ΗΡΑΚ Ἀναβὰς ἐπὶ τὸν πύργον τὸν ὑψηλόν—
ΔΙΟΝ Τί δρῶ,
ΗΡΑΚ. ἀ φιεμένην τὴν λαμπάδ' ἐντεῦθεν θεῶ
κἄπειτ' ἐπειδὰν φῶσιν οἱ θεώμενοι
εἶναι, τόθ' εἶναι καὶ σὺ σαυτόν
ΔΙΟΝ Ποῖ,
ΗΡΑΚ Κάτω
ΔΙΟΝ Αλλ ἀπολέσαιμ' ἂν ἐγκεφαλον θρίῳ δυο
Οὐκ ἂν βαδίσαιμι τὴν ὁδὸν ταύτην
Ranæ, vv 126 35

[1] The boundary stone of the Cerameicus was actually found *in situ* within a dozen paces of the Gate, see below, p 273

[2] ΗΡΑΚΛΗΣ Βούλει ταχεῖαν καὶ κατάντη σοι φράσω,
ΔΙΟΝΤΣΟΣ Νὴ τὸν Δί', ὡς ὄντος γε μὴ βαδιστικοῦ

[1] The sole remaining fragment—a corner—of the pier itself has now entirely disappeared from sight

[2] For a detailed notice and plan of this tank, the reader is referred to Von Alten's Memoir, p 38, or to Curtius' letterpress to the "Atlas von Athen," p 12

Byzantine times the place was used as a workshop Adjoining the enclosure are some stone steps, the exact use of which has not been ascertained Within the thickness of the N E wall at J are the remains of what was probably a guard-room Immediately in front of the outer divisional pier stands an ancient sarcophagus

The date of the erection of the Dipylum was, prior to the discovery of the gate itself, a subject of wide disagreement, Botticher conjecturally attributing its construction to the time of Pericles, and Wachsmuth to that of Antigonus M von Alten considers that the character of the masonry supports the view of Botticher, and, without giving a positive opinion, is inclined to assign its erection to a date intermediate between the burial of Anthemocritus (*c* B C 432) and the death of Pericles (B C 429)[1] On either side of the outer gates of the Dipylum was found *in situ* an inscribed boundary stone engaged in the city wall That on the N E had the inscription entirely obliterated, but on its fellow, the words ὅρος Κεραμεικοῦ are perfectly legible

We have already mentioned (p 271) a second line of defence of presumably later date than the city walls already noticed This may be best seen at I, and lies nearly 20 ft in advance of wall F, M von Alten supposes it to be contemporary with the Dipylum The wall in question covers the curtain between the Sacred Gate and the Dipylum, and is a small rampart of rammed earth, cased with blocks of tufa of the same character as those in tower K, the outer revetment is 4 ft 3 in thick, the inner only 2 ft 6 in

[1] Apart from architectonic considerations, the choice of these dates rests on the following grounds Athens was not in a condition to erect a structure of the size and magnificence of the Dipylum at any (Pre Roman) time subsequent to the death of Pericles, yet we have the express statement of Plutarch (*Per* 30), that at the date of the herald's burial, the gate was called the *Thriasian* Nevertheless, the earlier date is not an absolute limit, for, as noted by M von Alten, the substitution of the new name may have been of gradual growth Respecting the herald Anthemocritus, see below, p 275

The transverse channels by which the mass of earth was drained are still recognisable M von Alten regards M and N as probably forming part of this line, but the former is in great part destroyed, and the character of the latter is very doubtful It is an enclosure 98½ ft long by 28¾ ft broad, it does not seem to be a ditch and can scarcely be a cistern

Between N and O (tomb of Pythagoras of Selymbria) are various small walls of different periods, the precise character of which has not been ascertained Between the N E wall of the Sacred Gate and the large edifice H runs the ancient main drain of the city, the course of which has been traced at intervals as far as the chapel of Hagia Triada It is of compact limestone and vaulted, the breadth is 13 ft 9 in, the depth nearly 7 ft The voussoirs of the vault are worked and fitted together with great care and accuracy, nevertheless the structure seems to belong approximately to the same period as the tower D, since the original tower was, as already (p 271) noted, thrown down to make way for the passage of the drain, and it is scarcely conceivable that the gate should have been left for any considerable length of time without such defence[1] Through this drain flows inter-

[1] The entire intramural course of this drain is not yet known, it has been traced at intervals, by M Ziller, from the vicinity of the new Parliament House to the Sacred Gate, where it abruptly expands from a width of 6 ft 10 in to one of 13 ft 9 in, which width is maintained as far as Hagia Triada, where the main drain terminates From this point cylindrical earthenware tubes (formed of semicircular tiles joined by leaden clamps), having a diameter of 2 ft, conducted the contents of the cloaca maxima into the fields and olive-yards of the academy M Ziller has detected, at the point of outflow from the main drain, remains of an ancient sluice, whence he concludes that the contents of the drain were farmed out to the agriculturists of the district M Ziller is of opinion that an *open* drain, crossed by a bridge, existed here from a very early date He has discovered remains of a primitive (*arch less*) bridge incorporated in the later masonry of the cloaca The drain shows traces of having been extended and repaired at different dates, the latest (?) repairs are of brickwork only As some of the secondary conduits (the course of which has not yet been traced) appear to have debouched at or near Colonus, M von Wila

mittently the *Scirus*, a stream which gave its name to the hamlet of *Scirum*, mentioned by Pausanias (see plan) About 130 ft S of the drain runs a water channel which connects the great tank on the Sacred Way (see plan) with several fountains in the city

We must now notice the roads which led out of the city by the gates we have been describing From the Dipylum there started at least 2, in all probability 4 distinct roads Of these the principal one led to the Academy (see Rte 2, VII), but bifurcating at a point about 630 yds from the Dipylum, sent off a byroad to Eleusis, which joined the Sacred Way near Daphne (see Rte 2, VII) Another road from the Dipylum traversed the Sacred Way, and passing down the *Street of Tombs* (p 276) subsequently joined the highroad (*Hamaxitos*) to the Peiræus This is the line of road still used (Rte 1) A branch road diverged from the same point to Salamis MM Curtius and Kaupert further regard it as probable that a short branch road connected the Dipylum directly with the main line of the Sacred Way, the junction being at the tank already named The 4th road, for the existence of which there is, however, no explicit evidence, ran nearly due N from the Dipylum, and after throwing out a byway to the Academy and one to *Colonus* (Rte 2, VII), ultimately joined the road to *Fort Phyle* (Rte 2, VII) and Thebes From the *Sacred Gate* issued only the Sacred Way, traversed however by a line to the Peiræeus from the Dipylum, as already explained

We have now to describe

The Ancient Cemetery of Cerameicus This occupied the ground lying between the Dipylum and Sacred Gate, and extended into the two principal neighbouring roads, each of which was lined with tombs The road to the Academy was reserved for official or other public monuments (some of which were mere cenotaphs), while the remaining ground was available for the burial of all other classes, not even excepting slaves

Part of the site of the ancient cemetery, viz the ground before the Dipylum and the Sacred Gate, and the roads to the Academy and Eleusis, was the scene of very active and successful, although not systematic, excavation in the first decade of the present cent , if not earlier From about 1800 to 1812, or a little later, the ground was diligently searched by MM Fauvel, Gropius, Dodwell, Graham, Gell, Burgon, de Stackelberg, besides other travellers of less note[1] A fine memorial of some of these earlier discoverers survives in that beautiful work, "Die Graber der Hellenen," of the Russian archæologist, Baron de Stackelberg[2] However much we may regret the absence of any topographical record of the tombs found, it must be remembered that the circumstances of the time and place made systematic excavation quite impossible We should rather be thankful that the investigation was undertaken in any way by high class collectors, for Athens had already then become a quarry for the antiquity-mongers of Italy, who imported vases, gems, etc and sold them as objects found in Magna Græcia After 1813 the work of excavation, although not discontinued, became less

mowitz Mollendorff has advanced the ingenious conjecture that the hydraulic engineer, Meton's pompous allusion to himself in the "Birds" (Μέτων ὃν οἶδεν Ἑλλὰς χὠ Κολωνός = Meton whom Greece and Colonus do know), refers to the execution of this cloaca M von Wilamowitz has built up his theory with great ingenuity, and although he cannot be said to have established his case, there appears no thingimprobable in his view Should his argument be correct, the date of the completion of this great public work would fall about 409 B C , and we might, perhaps, assume that the disasters which closely followed (Athens was captured by the Spartans, and its fortifications partly destroyed in B.C 404) brought the works to an abrupt conclusion, and led to the hasty erection of tower D [See Wilamowitz Mollendorff's "Burg u Stadt von Kekrops bis Perikles," in his *Philogische Untersuchungen*, vol 1, Berlin, 1880, and "Untersuchungen uber die antiken wasserleitungen Athens," by E Ziller, *Mitt Deut Arch Inst*, vol ii p 117]

[1] Tomb excavation was so usual a pastime at Athens in 1805 12, that it had become a matter of common reckoning that 4 workmen could open 2 tombs a day Mr Dodwell, a most careful explorer, by employing 10 men, was enabled to open 30 tombs in 9 hours!

[2] The stele of Phrasicleia, already noticed (p 193), was discovered by him near the ch of Hagia Triada in 1810

ictive and less productive [1] So late as 1855, Dr Ross published unaltered an earlier observation, to the effect that tombs were now only occasionally found in the Cerameicus Six years later, the Greek government employed M Daniel, a civil engineer, to improve the town This person, in the course of laying down the road from the Pl de la Concorde to the Peiræeus, in 1861, cut through the W talus of the hillock of Hagia Triada, and thereby brought to light a row of ancient monuments *in situ*,[2] which had lined the S side of the Sacred Way It would have been easy to leave them standing, but, as to have done so would have involved a slight deflection of an inferior suburban road, the whole line of monuments was promptly carted off, not however before several had been shattered by the clumsiness of the workmen [3] Early in 1863, a labourer accidentally struck on the stele of Lysanias, and further excavation by the Archæological Society, presently brought to light the line of tombs in which that of Dexileus stands (see p 276) The excavation was not completed until 1871, when remains were discovered of 3 other parallel rows of tombs The chapel of Hagia Triada (Holy Trinity) itself stands on the foundations of a large monument,[4] which M Fr Lenormant formerly regarded as that of Anthemocritus [5] The discovery of the Dipylum and Sacred Gate has made this opinion less probable For, to reconcile the conflicting testimony of ancient authors, the monument should be at a point intermediate between the two gates The knoll of Hagia Triada has been generally supposed to be part of the Agger raised by Sylla, when he besieged and took Athens in B C 86 This opinion was corroborated by the discovery in the mound of an enormous quantity of loose human bones, without trace of regular interment These are supposed to be the remains of the victims of Sylla's great massacre in the inner Cerameicus, on which occasion the blood of the Athenians was said, in the language of popular exaggeration, to have overflowed through the Dipylum This catastrophe would best explain the condition in which the monuments were found, a condition which implies sudden and complete burial, to which fortunate circumstance is due the nearly perfect state in which they have been preserved It follows, as noted by M Lenormant, that none of the inner line of monuments can have been seen by Pausanias The outer line (stele of Aristonautes, etc) was for the most part probably overwhelmed at a later date

The tombs of Athens were the subject of a special treatise (Περὶ τῶν μνημάτων) by Heliodorus (c B C 164), and much information on the same subject was doubtless contained in Polemon's book (c B C 200) on the Sacred Way, both of which are lost Magnificence of sepulture was one of the commonest forms of Athenian luxury, and the object of repeated sumptuary laws from the time of Solon to that of Demetrius Phaleræus, some of which are quoted by Cicero, who also specifies (*De leg* 2, 26) the three forms of tombstone customary at Athens, viz the *columella* or short column, the *mensa*[1] or slab, the *labes*

[1] So rich were the finds at the earlier period, that Mr Graham obtained c 1806, during a brief excavation along the Academy road, upwards of a thousand vases

[2] Among these were the fine stele of Aristonautes, the Phœnician *Lion* tombstone, and several others, now in the National Museum

[3] M Daniel was doubtless a Vandal, but the whole real responsibility of this disgraceful affair rests with the Greek authorities who authorised his proceedings In a report to the Demarch of Athens, M Daniel boasts of having removed in the course of making the rue du Stade alone, *fifteen thousand cubic metres of ancient masonry*

[4] Sir William Gell and many later topographers very naturally supposed that this masonry was part of the Dipylum

[5] Anthemocritus was a herald sent by the Athenians in B C 445, to reprove the Megarians for having cultivated the Sacred (Eleusinian) Lands The Megarenses, according to Athenian tradition, put him to death, an incident which, as having apparently provoked the famous *Megarian Decrees*, was a proximate cause of the Peloponnesian War

[1] Dr Smith interprets the *mensæ* as "square flat stones," and treats of them as distinct from the ædiculæ Col Leake appears to include the ædiculæ in the class *mensæ*, in which he is probably right, for although the term is not perfectly appropriate, they form too large a class to have been omitted by Cicero

lum or stele in the form of a vase Examples of all these may still be seen in the cemetery Other forms are the sarcophagus and pseudo-sarcophagus, which, as far as Athens is concerned, seem to have only become common in Roman times [1] The most interesting class is that of the sepulchral reliefs, generally enclosed in an ædicula, on the architrave of which is inscribed the name of the dead

"The scenes in these sepulchral reliefs seem to be for the most part domestic, and the mystic and symbolical import which some archæologists have discovered in them seems for the most part far fetched It is probable that the figures represent the family of the person whom the stele commemorates, but no attempt seems to have been made to reproduce individual likeness These sepulchral reliefs have a peculiar interest for us, because in the scenes which they represent, and in the sorrow which they so tenderly commemorate, we have a genuine expression of the feelings of the individual, which in Athenian art and literature are seldom permitted to have free utterance Though their appreciation of domestic life was probably inferior to our own, it is not to be supposed that the Athenians were incapable of the affections and emotions natural to the human heart, because in the outward expression of these feelings they appear to us so reserved It must be remembered that Athenian art and literature were essentially forensic, addressed to the whole body of male citizens, gathered together in the temple, the theatre, the Agora, the tribunals, or the Palæstra, while our art and literature appeals rather to the feelings of the individual as the member of a household, than to those which belong to him as a citizen It is in the tombs of the ancients, where so many objects consecrated by domestic affection are still stored, that we may best acquaint ourselves with the traits of their private life"[1]—*Newton*

The traveller had better take as his starting-point

1 (P) *Tomb of Dexileus and his brothers* This is a quadrant shaped structure standing at the commencement of the principal avenue of tombs There is no doubt of its identity, but as the stelæ of the persons commemorated had all been thrown down when discovered, their proper positions cannot be ascertained The principal person commemorated is Dexileus, a young knight who fell before Corinth in B C 394, and who is also named on the public monument erected by the Athenian State to those who fell at Corinth and Coronea[2] (see above, p 196) A very fine relief, with an inscription on the base, records the circumstances of his death The inscription is as follows —Δεξίλεως Λυσανίου Θορίκιος ἐγένετο ἐπὶ Τεισάνδρου ἄρχοντος, ἀπέθανε ἐν Εὐβουλίδου ἐν Κορίνθῳ τῶν πέντε ἱππέων *Dexileus, son of Lysanias of Thoricus, Born under the Archon Teisander, Died under Eubulidus Of the Five Knights of Corinth* Teisander[3] was archon in B C 414, and Eubulidus in B C 394, Dexileus was therefore only 20 years old[4] Nothing is known of the *Five*,

[1] The traveller who is unable to consult De Stackelberg's "Graber der Hellenen," will find an excellent brief account of the principal forms of Greek tombstones in a pamphlet by Dr Peter Pervanoglu, entitled "Die Grabsteine der alten Griechen," Leipzick, 1863

[1] As early as 1852 Mr Newton corrected M Gerhard's erroneous estimate of the late (i e Roman) date of the Greek sculptured stela Mr Newton's opinion, "that the finest of them belong to the period when Athens was still an independent state," has since been fully confirmed by independent historic and epigraphic evidence

[2] The allusion of Pausanias (i 29, 11) may very well have referred to the public monument, now in the Central Museum, but certainly not to this private memorial, as was erroneously suggested by M Wescher M Lenormant pointed out this mis identification long prior to the discovery of the real monument

[3] An interesting result of the discovery is the correction of the name of the Archon Teisander, hitherto known as Peisander, from a clerical error in the MSS of Diodorus Siculus (xiii 7), who was the only authority for his existence The credit of this rectification belongs to M Rangabé

[4] Plato, then 35, distinguished himself in the same battle, of which he gives some account, and Xenophon describes it at length, *Hellen*, iv 2, 9 23 |

but it may be conjectured that they were champions who specially distinguished themselves in the battle The subject of the relief is a fallen warrior in the act of sinking under the thrust of his mounted adversary's lance The wounded man supports himself with his lt arm, which rests on his shield, with the rt (which may have held a bronze sword) he endeavours to parry the thrust As M Lenormant well observes, "The expression in his face of reticent grief and manly resignation is quite admirable" The victorious Dexileus is represented reining in his rearing charger with the lt hand, while the rt is drawn back to re plunge his lance into his prostrate foe The lance, the horse-trappings, bridle, etc, were of bronze, of which some traces remain The marks on the head of Dexileus show that he wore a bronze helmet or petasus, probably the latter The two plain tall stelæ beside this tomb are those of *Lysias*, brother of Dexileus, and his sister *Melitta*, to whose name is added that of Naussistratus of Sphettus, probably her husband Behind the quadrant is a flat slab bearing the names of Callisphanes, another sister of Dexileus, and Lysanias, a brother, also that of his wife, Callistrate

2 Plain tomb without inscription, retained traces of painting when discovered

The 3 following monuments all belong to one family, that of *Agathon*, and stand on a single oblong basis of masonry (Q)

3 *Tomb of Corallion*, wife of Agathon, a group of 4 figures in relief, of the common farewell type

4 Plain palmetto-stele commemorative of *Agathon and Sosicrates*, sons of Agathocles of Heraclea (Ionia)

5 *Tomb of Agathon*, son of Agathocles, (the same already named) This is a large ædicula of Hymettian marble, on the back of which was a picture When discovered, the feet of one of the figures were still visible Next to this comes a higher basis of polygonal masonry, of later date than the preceding, which it partly overlaps Here was found one of the Scythian Archers (see p 196), and next to him

6 *The monument of Dionysius* This consists of 2 members, the usual ædicula backed by a lofty pedestal,[1] which originally supported the Bull now lying by its side The internal decoration of the ædicula was of the same character as No 5, but the soffit is peculiar This is painted in imitation of a coffered ceiling, the cassoons being so represented as to produce, by an optical illusion, the appearance of greater space than the reality[2] Within is *painted* the name Dionysius, with the ethnic distinction, the latter quite illegible On the architrave is engraved a metrical inscription of 4 lines, and on the base 6 other lines For some suggestions as to the metaphorical meanings of both bull and inscription, the traveller is referred to M Lenormant's[3] work

7 *Tomb of Melis of Miletus* M Lenormant states that this inscription retained at the time of its discovery the traces of the painted letters sketched by the stone cutter to guide his chisel, a fact of importance as clear proof that the monument could not have been long exposed at the date of its sudden burial (see above, p 275) Behind this cippus is a small column bearing the same inscription as the tomb M Lenormant suggests (as a conjecture merely), that such columns may, in the case of wealthy persons, have served to mark a grave, like the wooden crosses of modern times, previous to the erection of the permanent monument The uninscribed columns of the same kind, which have been found in great numbers in some parts of the cemetery (*e g* behind this line), are generally sup

[1] On this pedestal some scribbler of ancient times had written *Comus is handsome*, to which is added (by Comus?) *I've writ it also* This curious memorial of mutual admiration has been removed to the Museum of the Archæological Society

[2] M Lenormant aptly compares this ancient example to the *tours de force* in perspective of the Italian decorators of the Renaissance

[3] "Monographie de la Voie Sacrée Eleusinienne," by François Lenormant, 1864, vol i pp 49 62

posed to have marked the graves of slaves.

Next to the tomb of Melis is a path leading to a parallel row of small monuments, which occupy a higher level behind the main line Among them is one of the common sepulchral lions; none of the others call for special notice The next monument in the main line is

9 (K) *A colossal Molossian Dog*, probably used as a *canting* symbol, either for a person with a *canine* name,[1] or in a less direct comparative sense (Compare the *Stele of Eutamia*, p 194)

A considerable interval (from which the monuments have disappeared), separates the Molossian from

10. *Sepulchral Relief* without inscription The execution of this relief is very bad, but it is interesting from the unusual combination of Charon (boat and all!) in the same scene with the funeral feast This may have been an ignorant freak of the marble cutter, who has also gratuitously supplied Charon with 3 spare pairs of oars

This is the last tomb of interest here, beyond it is an ancient well, the water of which appears to have been used in the funeral ceremonies We now proceed to the opposite row, first of which is

11 *The Stele of Euphrosyne or Bion* (?) Euphrosyne, daughter of Phanippus of Potamus is seated in a chair, under which is her little spitz dog She shakes hands with her young nephew Bion, who carries, in his other hand the strigil, ampulla, etc Behind them stands her brother Eubœus, father of the boy Other members of the family are mentioned below The sculpture is in very low relief, and rather sketchily executed, it may probably be stated in the 3rd cent B C

11 *Monument of Bion*, son of Eubœus of Potamus The lettering is distinctly older than in the preceding inscription, and the Bion in question is supposed to be the great-grandfather of the boy already named This stele has the unusual form of a lofty Doric column

12 *Tomb of Hegeso*, daughter of the Proxenus A very fine work, the oldest monument hitherto discovered *in situ* in this cemetery, and generally referred to the 5th cent B C The subject belongs to a common type, of which we have already (see *National Museum*) mentioned many examples a lady is leisurely examining the contents of a casket held before her by a female slave, who in this case wears the dress special to her order—viz a long, straight, loose, sleeveless smock-frock, with a close-fitting cap

13 *Stele of the Family of Cleidemides* (4th cent B C) On this stele are commemorated Corœbus, son of Cleidemides of Melite, with his son Cleidemides and grandson Corœbus At a later date have been added the names of Sosicles, son of Euthydemus of Eitea, and that of his son, the younger Euthydemus

14 *Stele of Cleidemus*, son of Cleidemides (brother of the elder Corœbus), with eulogistic inscription

15 *Painted Stele of Samacion*, daughter of Hippocles of Eitea

16 Small Stele of Pentelic marble broken, no name

17 (S) *Stele of Menes*, son of Callias of Argos Menes is represented on horseback The sculpture is in very low relief, effective, but very sketchy

18 (T) *Tomb of Aristion*, a boy with pet-bird, and slave The pediment of this monument is very curious, in the middle is a mourning Siren, and on either side of her kneeling figures The latter have been variously described as female *Keeners*, or as Scythian archers, it is impossible to decide with any confidence what they are

19 *Tomb of Eucoline* The principal figure is a little girl (Eucoline) playing with her spitz dog[1] Around her are grouped other members of the family Among the stelæ lying immediately S of Trinity Chapel are some plain gravestones belonging to the family of *Hyperete*, supposed to be of the kindred of Alcibiades

[1] M Lenormant (*ibid* p 34) enumerates half a dozen of these names belonging to both men and women, *e g* Κύνης, Κυνίσκος, Σκύλαξ, Κυνώ, etc

[1] For a further notice of these little dogs, see above, p 194

We now retrace our steps to

20 (U) *Monument of the Tragedian Macareus*, a very large structure of which part of the cornice and the basis, with a metrical inscription, alone remain

21 (V) *Stele of Thersandrus and Simylus*, envoys from Corcyra They died in Athens in the 1st half of the 4th cent B C

22 (O) *Stele of the Proxenus Pythagoras* of Selymbria, this may be referred to about the same date as No 21 The semicircular wall which now encloses both monuments does not belong to them Near these tombs lies a heap of common kinds of sepulchral amphoræ, most of these are of the *peg-footed* kind The object of the peg was probably to fix the amphora securely in the earth over a grave When used on tombs, they seem to have been fitted into a socket in the stone Several such sockets may be seen in the *Street of Tombs* With these amphoræ are many large curved tiles These were used as the covers of inferior *cists* formed of small stones or bricks[1] Dr Ross notes that these tiles mostly occur in interments of late, indeed Roman times[2] The traveller now returns to the monument of Dexileus,[1] whence he proceeds southwards to

23 *Monument of Theodorus*, a marble lecythus inscribed with name

24 *Stele of Glycera*, daughter of Antiochus of Cnossus (Crete)

25, 26 Plain gravestones of the *Family of Diocles*, among the names are those of Pamphile and Demetria, who have also personal monuments (W) close by

27 *Monument of Pamphile* A marble urn (4th cent B C), on which is represented, in low relief, the seated figure of Pamphile, she holds out her hand to Hegetor, her husband, who stands before her His name is inscribed on the foot of the amphora

28 *Monument of Demetria and Pamphile* An ædicula containing figures exceeding life size, of the two women Their relationship is not stated

29 *Sepulchral pillar of Dorcas of Sunion*

Besides those we have named, there are several other monuments (and almost innumerable fragments of monuments), which, having neither artistic beauty nor archæological interest, do not call for special mention

III —THE ACROPOLIS AND ITS DEPENDENCIES

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[1] Occasionally, the entire cist was built of these tiles

[2] *Arch Aufs*, vol i p 21 Mr Dodwell explains their use very clearly in the following description of a tomb of this class which he opened at the Peiræeus "After having taken off the cover, we found 3 large semicircular tiles placed over the tomb, with the convex side upwards, they were fitted and grooved together in an ingenious manner In the middle of each tile was a hole made for, and adapted to, the hand which placed them on the tomb Each of these perforations was covered with a thin sheet of lead to prevent the earth falling in"—*Classical Tour*, vol i p 452

[1] If short of time, the traveller will lose little by terminating his tour of the monuments at No 22

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"THE position of this Athenian rock, the Acropolis, has suggested ingenious fancies It was the heart of Athens, as Athens was the heart of Greece [1] it was the centre of the imaginary spiral in which all that was great and beautiful in Greece was involved Again, in its sanctity, its beauty, and its form, it resembled a decorated Pedestal, or a massive Altar, one great 'Ανάθημα to the Gods '[2] No other spot in the world can rival the Athenian Acropolis in its unique combination of natural grandeur, of artistic beauty, and of sublime historical associations "Eighteen hundred years ago," writes Dr Wordsworth, "Strabo lamented the multiplicity of objects claiming the notice of the topographer in Athens, and especially in the Acropolis At this time were he to revive he would feel much relieved from his embarrassment Descriptions of them have increased in number, while objects to be described have diminished" For more than two centuries the Acropolis has been the chosen field, the favourite tilting ground, of all writers on Greek topography, it has been made the object of the most assiduous and minute researches of some, and of the wildest speculations of others Under these circumstances, the accumulation of a special literature on the subject, most of it of high value, has now reached dimensions which are almost overwhelming In the following notice, we propose to give a brief, but for general purposes sufficient, description of the Acropolis and its existing monuments, with references to the principal sources of information on the subject To facilitate the inquiries of such travellers as desire a fuller knowledge of the famous hill, we subjoin a

[1] Aristid *Panathen* ὡς ἐπ' ἀσπίδος, κύκλων εἰς ἀλλήλους ἐμβεβηκότων πέμπτος εἰς ὀμφαλὸν πληροῖ The *Acropolis* is the ἄστεος ὀμφαλὸς θυόεις ἐν ταῖς ἱεραῖς Ἀθάναις, in Pindar (frag *Dith* iv p 225, Dissen)

[2] Wordsworth, "Athens and Attica," p 85

List of Selected Books and Papers having special reference to the Acropolis [1]

Michaelis, *Plan of the Acropolis* (with explanatory pamphlet) Berlin, 1876

Stuart and Revett, *The Antiquities of Athens* (revised edition) 4 vols 1825 30

Leake, *Topography of Athens*, 2nd ed 1841 Vol i

Jahn and Michaelis, *Pausaniæ Descriptio Arcis Athenarum* Bonn, 1880

Ross, Schaubert, and Hansen, *Die Akropolis von Athen* Berlin, 1839

Michaelis, *Bemerkungen z Periegese d Akropolis*, Mitt Deut Arch Inst, vols i ii

Wordsworth, *Athens and Attica*, 4th ed 1869

Wachsmuth, *Die Stadt Athen im Alterthum* Leipzick, 1874 Vol i

Bursian, *Geographie von Griechenland* (1862) Vol i p 272 *et seq*

Smith, *Athenæ*, in his *Dict of Greek and Roman Geography*

Beulé, *L'Acropole d'Athènes* Paris, 2nd ed, 1860

Bottticher, *Bericht üb die Untersuchungen auf der Akropolis* Berlin, 1862

Burnouf, *La Ville et l'Acropole d Athènes* Paris, 1877

De Laborde, *Athenes aux XV XVI et XVII Siècles* Paris, 1854

Penrose, *Principles of Athenian Architecture* 1851

Fergusson, *The Parthenon* 1883 (This does not especially refer to the Parthenon, but is an essay on the lighting of Greek temples in general)

Ivanoff, *La Grande Scalinata dei Propilei* Ann dell' Inst, p 275 Rome, 1861

Bohn, *Die Propylaen der Akropolis zu Athen* Berlin, 1882

,, *Bericht üb d Ausgrabungen auf d Akropolis* Mitt Deut Arch Inst, vol v 1880

,, *Zum Nikepyrgos* (Archaol Zeitg) 1880

Robert, *Der Aufgang zur Akropolis* Philolog Untersuch, vol i Berlin, 1880

Julius, *Ueber den Südflügel d Propylaen u d Tempel d Athena Nike* Mitt Deut Arch Inst, vol i

Prestel, *Der Tempel der Athena Nike* Mentz, 1873

Kekulé, *Die Balustrade des Tempels der Athena Nike* Leipzick, 1869

,, *Die Reliefs an der Balustrade der Athena Nike* Stuttgart, 1881

Kafiandjoglou, Περὶ τοῦ ἐν τῇ ἀκροπόλει Ἀθηνῶν καταστραφέντος τουρκικοῦ πύργου, Ἀθηναιον, vol vi p 287

Michaelis, *Der Parthenon* Leipzick, 1871

Brondsted, *Voyage de la Grèce* (Parthenon) Paris, 1825 Vol ii

De Laborde, *Le Parthenon* Paris, 1848 (Incomplete, Plates only)

Dorpfeld, *Untersuchungen am Parthenon* Mitt Deut Arch Inst vol vi

Inwood, *The Erechtheion at Athens* 1827

Téraz, *L'Erechthéon* Revue Archéologique 1851

Fergusson, *The Erechtheion* Trans Inst Brit Arch 1875 76 80

[1] This list only contains the names of books and papers of direct practical utility, it does not include any of the accounts written prior to the great work of Stuart and Revett, although several such have been made use of in the preparation of our description The titles have been classified, as far as possible, according to subject, commencing with works of a general descriptive character

JULIUS, *Ueber das Erechtheion* Munich, 1878
BORRMANN, *Neue Untersuchungen am Erechtheion* Mitt Deut Arch Inst, vol. VI 1881
RHOUSSOPOULOS, Various Papers on Dionysiac Theatre in Ἐφημ. Ἀρχαιολ 2nd series, vol I
GIRARD, *L'Asclépieion d'Athènes* Paris, 1882
KOHLER, *Die Südabhang d Akropolis* Mitt Deut Arch Inst, vol II 1877

Division of Subject —The Acropolis may be considered, 1st, with respect to its natural features, 2nd, in its earlier state before the invasion of the Persians, 3rd, in its full splendour from the age of Pericles to that of Augustus, 4th, in its later state from the reign of Augustus to the conquest by the Turks, 5th, in its modern state, from the Ottoman conquest to the Greek revolution, 6th, in its present condition

Natural Features —Physically considered, the Acropolis is a rock of coarse semi-crystalline limestone and red schist, of very irregular form, it measures about 1100 ft in length by 450 ft maximum breadth Its contours are very peculiar, along the S side its outline runs, omitting subordinate features, in a single large shallow curve At that early (perhaps Older Pliocene) period when the Acropolis was an island, this was probably the lee side of the rock At its E extremity the rock runs out in two bold projections, like natural bastions, between which is a recess,[1] containing a large cave (*66*) [2] As we have little concern with this part of the rock, we may note at once that the space between the projecting cliffs has been, in great part, artificially filled up, and a straight wall carried across the saddle This wall is probably, in the main, Turco-Florentine, but a wall following the same general line must have been erected at the same time as that of Cimon (see p 289), if not even earlier The N contour of the Acropolis is almost as jagged as an oak-leaf, and still retains traces of the fury of the Pliocene sea in its numerous caves, mostly standing nearly at one level Towards the E end is a very remarkable line of outlying rocks, a former reef (*62-65*) Between this reef and the Acropolis lay the scene of those early legends which Euripides has embodied in his *Ion* [1] At its W extremity, the Acropolis runs down, in a gentle slope, in two projections A narrow neck of higher ground connects this end of the rock with the Areiopagus The Acropolis, when seen from a distance, seems to be a flat table land surrounded by precipitous sides, but this conformation is, in a great measure, artificial The highest point of the rock, that occupied by the Parthenon (*28*) is about 300 ft above the general level of the town, 270 ft above the pavement of the Theseium, and 250 ft above that of the Olympieium In its main features, the rock is highest towards the E., and slopes down gradually towards the W Its N cliffs are uniformly precipitous, but on the S the rock forms several distinct platforms, of which the Parthenon marks the highest, and the Choragic columns (*3*) the lowest level The sides of the table-rock rise abruptly, in some places nearly 150 feet, from the steeply sloping hillside upon which it rests, and with which the neck just mentioned to the W is continuous On the N side, especially towards the W end, the rock contains many clefts, which may be the reason that, after the expulsion of the Pelasgi, no one was allowed to inhabit or cultivate this slope, for at this point the wall might easily be undermined by an enemy able to avail himself of cover In historical times it was found

[1] This recess is now in a great measure masked by an enormous run of loose earth No trace of antiquities has been found here (but compare p 289) Of the two projecting rocks the S E is the more remarkable in form, seen from some points it forms a distinct human profile

[2] The figures in parentheses refer to those on the *Plan of the Acropolis*, facing p 279

[1] At the point marked *61* is an ancient inscription recording the *circuit* of the Acropolis in Attic feet.

necessary to strengthen the wall here externally, and several large masses seem to have fallen down from time to time

Early History of the Acropolis —The earliest fortification of the Acropolis was traditionally ascribed to the mythical Pelasgi, who defended its north-western access by an elaborate system of works called Enneapylon (ἐννεάπυλον) or the Nine Gates, a name showing that, after the manner of the Pelasgi, the innermost keep was strengthened by enclosures, with avenues constructed on the principle of obliging the assailant to expose his unshielded side to the enemy At this period, as for long after,[1] the entrance to the Acropolis fronted to the N W, instead of to the W, and the Pelasgic works extended towards the Areiopagus [2] Here, in the saddle between the two hills, was situated the outermost of the nine gates From an allusion by Polemon, it seems probable that as late as his time (2d cent B C) some remains of the Pelasgic defences existed at this point, viz near the *Heroum of Hesychus* and the *Cyclopeium*) [3] It appears that the defences were additionally strengthened under Peisistratus, who successfully defended the Acropolis against the Spartans, who, however, as noted by Col Leake, were "a people unskilled in poliorcetics" It was probably at the same period, as observed by M Burnouf, that platforms were first systematically formed in the rock The foundation of the elder Parthenon also dates from this time It has been suggested that the Pelasgic and Peisistratidæan defences were dismantled after the expulsion of the younger Peisistratus However that may be (see below, p 284), they seem to have no longer afforded effectual protection when, in B C 480, the Persians attacked the Acropolis On this occasion such of the Athenians as had been unable or unwilling [1] to join the ships, defended the weaker parts of the Acropolis with wooden stockades, in the hope that these might prove the impregnable wooden wall, ξύλινον τεῖχος, required by the Delphic oracle What followed may best be told in the words of Herodotus — "The Persians, posting themselves on the hill opposite the Acropolis, which the Athenians call the Areiopagus, besieged them in the following manner when they had wrapped tow round their arrows, and set fire to it, they shot them at the fence Thereupon those Athenians who were besieged still defended themselves, though driven to the last extremity, and the fence had failed them, nor when the Peisistratidæ proposed them would they listen to terms of capitulation, but still defending themselves, they both contrived other means of defence, and when the barbarians approached the gates they hurled down large round stones, so that Xerxes was for a long time kept in perplexity, not being able to capture them At length, in the midst of these difficulties, an entrance was discovered by the barbarians

In front of the Acropolis, then, but behind the gates and the road up, where neither any one kept guard nor would ever have expected that any man would ascend that way, there some of them ascended by (κατὰ) the sanctuary of Cecrops' daughter, Aglaurus, although the place was precipitous When the Athenians saw that they had ascended to the Acropolis, some threw themselves down from the wall and perished, and others took refuge in the sanctuary of the temple But the Persians who had ascended first turned to the gates,[2] and, having opened them,

[1] Until the reconstruction of the Propylæa after the Persian war

[2] The exact meaning (*i e* position and limits) of the *Pelasgicum* has long been subject of keen dispute We cannot go into the question here, but must observe that the term was one which probably bore different significations at different periods As the Pelasgic remains gradually disappeared, so the limits of the Pelasgicum were gradually proportionately reduced in popular tradition, until the term came to be commonly restricted to a small space below the N W cliffs of the Acropolis

[3] With respect to these sites, see below, p 326

[1] The few Athenians who remained were chiefly the treasurers of the temple, and such poorer persons as had not the means to reach Salamis The former may have misunderstood the oracle, but the latter, probably, had no choice in the matter

[2] Respecting these gates, comp p 298

put the suppliants to death, and when all were thrown prostrate, having pillaged the temple, they set fire to the whole Acropolis "[1]

M Bohn, commenting on this passage, observes that the opinion that the ancient defences of the Acropolis were entirely dismantled after the expulsion of Hippias cannot be accepted He maintains that a considerable portion of the upper works of the Enneapylon was still standing, and is disposed to think that the *wooden wall*, in part at least, took the form of a brattish to increase their height, rather than a mere stockade below According to this view, it was from the N W wall, a small part of which is still standing (see p 298), that the vanquished Athenians threw themselves, when taken in rear

When the Persians returned to Athens in the following year, they demolished almost all the buildings which had escaped previous destruction Therefore, when in that same year (B C 479), the Athenians again re entered the city, the entire work of reconstruction lay before them "The emergency was energetically met by the labour of the whole population, slave and free, while Persian spoil, and fines exacted severely from Medizing islanders, came to the aid of the property which had been rescued, in procuring means and materials Themistocles was the presiding genius of these operations, and in prosecuting them with zeal and forethought he did but resume a career of which his conduct of the Persian war had been only an episode, the dangers and difficulties which he there overcame were, indeed, only a portion of what he had been preparing to encounter, if not to provoke, in furtherance of a settled design for the aggrandisement of his country It was in accordance with these ulterior views that the walls of the city were recommenced on a scale greatly in excess of mere repair and restoration, and rather commensurable with the pretensions of a State which had before been self-confident in energy and genius, and was now resolved to maintain pre-eminence as the due of its patriotic devotion in the course of the struggle The scope of these preparations was not unmarked or misinterpreted by jealous eyes, the apprehensions of Ægina were at once reawakened, and with good reason Corinth complained later of the fatal indulgence allowed to these preparations, and might easily share with Megara the jealousies of Ægina, but it was from Lacedæmon that a protest first arrived by the mouths of special envoys They urged that to fortify Athens would be but to provide the Persian, in the very probable event of a renewed invasion, with one more such dangerous basis as he had already used to advantage in Thebes Representations so moderately expressed might be as moderately entertained, and meanwhile the progress of the walls was not interrupted in the slightest degree But the real strength of the feelings in reserve was presently manifested by the Spartan envoys, who took upon themselves to interfere with the workmen by commands and threats Themistocles stopped the works at once, and by his advice the envoys were dismissed home without delay, satisfied with this compliance, and with the engagement that the Athenians would send envoys to Sparta He himself followed them forthwith, but for some time after his arrival made no sign of bringing the business under the consideration of the Spartan authorities When questioned as to the cause of delay, he replied that he awaited his colleagues, and so, with one excuse or another, he made time draw on But to delay thus gained there must necessarily be a term Rumours that the walls of Athens were rising all the while received the positive confirmation of a message despatched from the watchful Ægina by Polemarchus To the direct assertion of the fact by Polemarchus, Themistocles opposed a flat denial of its possibility, he represented that so extraordinary a tale should not be taken on trust from a source which was prejudiced, if not hostile, let men be sent from Sparta

[1] Herodotus, viii 52, 53, Cary's translation, slightly altered

to Athens of such character as really to command credit, and it would appear how grossly Athens was calumniated In point of fact, Themistocles had arranged with the council that the works should be recommenced as soon as he had started, and the departure of his colleagues delayed until the wall had reached such a height that, in an extreme case, it would be defensible All hands accordingly fell promptly to the work—men, women, and children, slave and free, resident and stranger, and all available materials whether of private or public buildings, were seized and made use of indiscriminately The challenge made so boldly was accepted, and Spartan envoys, of the distinction demanded, arrived at Athens to open their astonished eyes on an effectually walled city, but the reception that awaited them was governed by a message from Themistocles to the council, which had passed them on the road, his instructions were to detain the envoys, with as little appearance of coercion as possible, but effectually, until he and his colleagues[1] were released The hostages fairly in hand, Themistocles believed that the shortest and frankest explanation at Sparta was the best He therefore presented himself to the Spartans, with the plain announcement 'that the walls of Athens were now so far completed as to afford perfect shelter to its inhabitants, and that in case the Lacedæmonians, or their allies, had any communication to make to the Athenians, they would please to address them as capable of knowing their own interest no less than that of the general community' The Lacedæmonians suppressed their anger and vexation perforce, and the two embassies returned to their respective homes without further difficulty or challenge "[2]

A very interesting illustration of this episode is afforded by portions of the northern wall of the Acropolis (see p 289), which, at the points referred to, is built of the remains of temples destroyed by the Persians That the new defences of the Acropolis included the repair of the N W approaches and gates stands to reason, but of these additions no trace is now visible, any remains that still subsist are concealed by the Periclean erections In the interval between the administration of Themistocles and that of Pericles, Cimon provided the S side of the Acropolis with the fine wall which still remains (p 289), to attest his liberality The erection of the Victory bastion (see p 303) is also attributed to the same benefactor by many archæologists With the administration of Pericles a new æra commenced The extent and strength of the new fortifications caused the Athenians to believe themselves able to dispense with their original citadel, and it was decided to convert the Acropolis into a religious sanctuary, a single great votive offering (*ανάθημα*) to the gods[1] The Parthenon was finished in B C 438, the Erechtheum was in progress at the same period, and the Propylæa, commenced B C 437, were completed in B C 432 Respecting the precise dates of the other monuments evidence is wanting "In order to form a due conception of this storehouse of the arts, and to do justice to Athenian taste, we must imagine the platform of the hill cleared of everything but the temples and a few buildings necessary for their administration, and thus forming one vast composition of architecture and sculpture, or, to use the words of a Greek rhetorician, a single monument or dedication to the gods" —*Leake*

With this change the defences of the Acropolis lost their military value, and such part of the walls as was preserved was useful only as the peribolus of the sanctuary[2] It is probable that

[1] "His colleagues had before this joined Themistocles, with news that the requisite height of the wall had been accomplished"

[2] "The Age of Pericles," by W W Lloyd, vol i p 144-49,

[1] It is so styled by the rhetorician Aristides, "Panath" p 149

[2] Of the correctness of this statement there now seems to be little doubt, although it is contrary to the opinion of Col Leake It must, however, be remembered that at the time when the most eminent of Greek topographers studied the Acropolis, the ground

at some subsequent period an outer line of defence was added since, in B C 86, we find Aristion (see p 293) able to hold the Acropolis against the Romans for some days after they were in possession of the lower town, and only reduced to surrender by want of water [1] From the administration of Pericles to the death of Augustus,[2] the general appearance of the Acropolis appears to have undergone no material change, but within the next quarter century, probably in A D 38, a magnificent marble stair (see p 293) was added to the Propylæa, in place of the road which formerly existed, and which may have been partly destroyed during the preparations for defence by Aristion To the same date, according to M Bohn, belongs the gateway discovered by M Beule (see p 293) Five centuries later, Justinian, who converted the temples on the Acropolis into churches, also restored to it its military character Of the defences constructed by Justinian, the bastion under the N wing of the Propylæa (see p 293) is the best preserved specimen He also provided for the water-supply of the garrison (see p 296) In 1203 the Acropolis was successfully defended against Leon Sgouros, the ambitious archont of Naupha, by Michael Acominatus, Bishop of Athens [3] Next year the bishop capitulated to the Marquess of Montferrat, and early in 1205 the Acropolis was occupied by De la Roche's garrison (see p 169) The Dukes of Athens of the De la Roche dynasty held their court at Thebes, hence no provision seems to have been made for their residence in Athens, at least not in the citadel After the defeat of Walter I, at Orchomenus, the Acropolis was captured, after a brief resistance, by the Catalan Grand Company During the 14th cent the citadel was several times attacked by Turkish and Navarrese armies, but without lasting results In 1385 the Florentines under Nerio Acciajuoli (see p 170) captured the citadel after a long and arduous siege, during which the Acropolis was defended with determined valour by the Siculo Spanish garrison, commanded by Don Pedro de Pau After the death of Nerio I, the succession was disputed (see p 171), and the Turks took advantage of the general confusion to seize the lower town of Athens, meantime the Acropolis was successfully defended by Matteo di Mentana Soon after a Venetian garrison occupied the citadel, and retained possession until 1403, when Duke Antony, after 17 months' siege, reduced and reoccupied the Acropolis It is not clear whether it was Nerio I or Antony who first adopted the Propylæa as his residence It was probably, however, under the long and prosperous reign of the latter Duke that the building underwent those extensive alterations which converted it into a magnificent Italian palace (see p 297) At the same time a line of new buildings connected it with the Erechtheium (see p 319) Such was the state of the Acropolis when the Italian antiquary, Cyriack of Ancona, paid his celebrated visit to the Duke of Athens in March 1447 (see p 171) [1] In 1456, Franco, last Duke of Athens, surrendered the Acropolis, after a short siege, to Omar (see p 172) Two years later, it was visited by Mohammed II, and we have already (p 172) alluded to the expression of admiration which its buildings drew from the conqueror The capture of Athens by the Turks coincided in date with great changes in the art of war, chiefly due to the extension and improvement of firearms, and this circumstance caused the defences of

was still thickly overlaid with mediæval and modern erections, which disguised many of the original features

1 Bohn, "Propylaen," pp 4, 5

2 Augustus died in A D 14, therefore that event is not itself contemporary with any incident in the chronology of the Acropolis but as the precise date of the erection of the Great Stair is quite doubtful, we have selected the death of Augustus as a convenient landmark for general purposes

3 Respecting this bishop, see p 168 His letters and other papers have been published by M Lambros, in two volumes, Athens, 1879 80

1 The autograph of Cyriack's account of his travels, illustrated by rude sketches, has recently been discovered, and is now preserved in the Royal Museum at Berlin Previous to 1881 only faulty copies were known to exist

the Acropolis to be in great part remodelled We shall return to this subject in its proper place (p 294), meantime it is sufficient to say that the main lines of the new defences appear to have been traced before the close of the 15th cent, but additional works were introduced at several subsequent dates, notably in, or about, 1684, when the Temple of Wingless Victory was removed to make way for a new battery (see p 294) In 1656 a powder magazine in the Propylæa was struck by lightning, and exploded, causing the first serious injury to the edifice On the 21st Sept 1687 the Venetian army landed at the Piræus, and on the 23d two batteries opened fire on the works before the Propylæa After the explosion of the Parthenon (see p 315), on the evening of the 26th, a fire raged on the Acropolis for two days and nights In spite of these disasters, the Turks still refused to treat, it was only after they had witnessed the defeat of the force sent to their relief that, on the 3rd Oct, they capitulated On the 4th Oct the Veneto-German garrison entered the citadel, and Anna Åckerhjelm has left us an interesting account of its condition at this date In April 1688, the Acropolis was reoccupied by the Turks, who were not again dislodged until 1822, when the garrison were compelled to capitulate to the Greek insurgents, by want of water, after the capture of their only well, situated in the Recinto Basso (see p 336) [1] "The capitulation was signed on 22nd June (o s) 1822 The Turks surrendered their arms, and the Greeks engaged to convey them to Asia Minor in neutral ships The Turks, by the treaty, were allowed to retain one half of their money and jewels, and a portion of their movable property The Bishop of Athens, a man of worth and character, who was president of the Areiopagus, compelled all the Greek civil and military authorities to swear by the sacred mysteries of the Oriental Church that they would observe strictly the articles of the capitulation, and redeem the good faith of the nation, stained by the violation of so many previous treaties The Mussulmans in the Acropolis consisted of 1150 souls, of whom only 180 were men capable of bearing arms, so obstinately had they defended the place After the surrender of the fortress the Mussulman families were lodged within the Stoa of Hadrian [1] Three days [2] after the Greeks had sworn to observe the capitulation, they commenced murder

[1] "From the night the well was taken (24th Nov 1821) to the 22nd of June, the day of their capitulation, the garrison, amounting to about 1600 persons, with many horses and beasts of burden, had no other supply of water than that furnished by the cisterns of the citadel, and even this, in their certain expectation of the usual rains, they had consumed with little economy In the meantime the winter, and next the spring, was passing away, and not a shower had yet fallen They watched every cloud, as it rose from the Ægean Sea, and came rolling towards them, and, as it appeared to be approaching, they spread out their bowls and their sponges, extended their shawls and their turbans, and the very veils of their women, that not one precious drop might be lost, while the names of Allah and the Prophet were loudly and frequently invoked *Not one drop ever came to them* The clouds fell in abundant showers on the plains below, on the olives and the vineyards, on the neighbouring villages, and even once or twice on the very town of Athens but they were invariably broken by the Acropolis, as if they shunned the red flag which was floating there To complete this extraordinary story, I must mention, that on the third day after their evacuation of the place, in the very driest and most improbable season, there fell a torrent of rain which deluged the Acropolis This is no fable, and persons of course are not wanting who here discover the special interference of Providence If so, we must recollect that precisely the same interference of Jupiter Capitolinus, exerted in precisely the same manner, placed the Acropolis, some 2000 years ago, in the possession of Sylla "the Fortunate" If the Greeks should ever accomplish their intention of erecting a temple in the style of antiquity, they will do well to dedicate it to Fortune"—*Geo Waddington*

[1] In what had been the house of the Turkish governor, on the site of the present cavalry barracks

[2] *Six* days "On Wednesday, the 10th July (=28th June o s), a day to be noted for repentance and shame by this generation (1825), and for eternal mourning by their posterity" The writer of these just and solemn words, Dean Waddington, was one whose personal sympathies were entirely on the side of the Greek cause We may add that Finlay's account of this disgraceful transaction agrees in all its facts, with the exception of the date, with that of the Greek historian Tricoupi

ing their helpless prisoners The most disgraceful part of the transaction was that neither the ephors nor the demogeronts made an effort to prevent the massacre A scene of horror ensued, over which history may draw a veil, while truth obliges the historian to record the fact The streets of Athens were stained with the blood of four hundred men, women, and children From sunrise to sunset, during a long summer day, the shrieks of tortured women and children were heard without intermission

"Many families were saved by finding shelter in the houses of the European consuls,[1] but the consuls had some difficulty in protecting the fugitives Their flags and their persons were exposed to insult, and the Greeks were threatening to renew the massacre, when two French vessels entered the Piræus and saved the survivors"—*Finlay*

The Acropolis was recovered by Reshid Pasha, after 11 months' desultory siege, in June 1827 The Turks retained possession until after the end of the war, and only quitted the citadel in 1833, when they were succeeded by a Bavarian garrison On 30th March 1835 this last garrison evacuated the place, which was thence forth surrendered to the disputes of archæologists alone

During the half century which has elapsed since the departure of the last garrison, much has been done to clear the site, but the work is still far from complete It is a lamentable fact that the archæologists who have worked on the Acropolis during this period, have been far more active in destroying interesting historical landmarks of the past than in removing the accumulations of earth and rubbish on its surface

We have now completed this brief outline of the history of the Acropolis from the earliest time of which we have record, and may now turn to the scarcely less interesting question of its local topography

Principal boundaries of the Acropolis —Before entering on the description of this great sanctuary, it may be well to briefly notice its external boundaries Omitting, for the present, all notice of the Propylæa and their defences, we may commence our circuit from the N, where, immediately under the N W angle of the Propylæa, we find a bastion built, in 1822, by the revolutionary leader Androutzos, to protect a well. This well (*50*) is the ancient *Clepsydra*,[1] and is reached from above by a flight of 69 steps, mostly cut in the rock, often called the *Pelasgic Stair* The well stands within the ruined *Ch of the Holy Apostles* (see p 185), and contains water at a depth of about 30 ft It was called Clepsydra because intermittent, the supply of water was said to be greatest at the beginning, and least at the cessation, of the Etesian winds At an earlier date it was called Empedo, and was supposed to have a subterranean communication with Phalerum Above the bastion the ancient wall has been carefully restored Beyond it we come to two caves (*52*, *53*) close together, which seem to have been dedicated to *Apollo and Pan* Miltiades introduced the worship of Pan, in consideration of services supposed to have been rendered by him at Marathon Within the caves are various sinkings, which once held tablets or votive offerings

About 200 ft E of the cave of Pan, at the foot of the *Long Rocks* (as this part of the cliffs was called), is the *Cave of Aglaurus* (*57*), famous in mythology (see p 318) It was here that the Ephœbi took the oaths as soldiers of the Republic Col Leake pointed out, in 1821, that there was probably a secret passage from the Agraulium to the Erechtheum, and the correctness of this opinion has since been proved by excavation[2] Dr Wordsworth sup-

[1] By the French, Austrian, and Dutch consuls, in especial MM Fauvel and Gropius England was unfortunately represented by a Greek at this time, and he had fled the country at the beginning of the revolution

[1] This name has no connection with the kind of water clocks, so called There was a fountain of the same name at Messene (see p 499)

[2] In 1845 it was possible to enter the Acropolis by creeping up this passage, but since that time the entrance has been closed up

poses that it was by this entrance that the Persians made their way into the Acropolis (see p 283) A little lower down the hill was the *Anaceium*, or Temple of the Dioscuri [1] Polyænus relates that when Peisistratus had seized the Acropolis, his next object was to disarm the Athenians For this purpose he summoned an assembly in the Anaceium, descending into which, he addressed the people in so low a tone of voice that in order to hear they were obliged to crowd about him While thus engaged, their arms were seized by his followers and carried into the Agraulium The Anaceium was a strongly fortified post About 40 yds beyond the Agraulium is a smaller cave, within which are remains of 13 niches

Near the Agraulium is that part of the defences (Nos *42, 43, 44, 45*) which contains the remains of ancient temples already referred to (p 285), including parts of a Doric entablature of Peiraic limestone, frusta of columns, and steps of Pentelic marble These remains evidently belonged to a single edifice, in all probability to the primitive Parthenon (see p 306)

A mediæval buttress, about 100 ft from the N E angle of the Erechtheium, terminates the reach of wall which contains the columns Hence to the N E angle of the Acropolis is a reach of Hellenic wall, which contains some large squared stones, apparently derived from a pre-existing edifice From opposite the Erechtheium to the N E extremity, the rock, although still very steep, is less inaccessible than elsewhere (except at the Propylæa), and the wall immediately surmounts the cliff The eastern wall of the Acropolis appears to have been entirely rebuilt in the Middle Ages, on the old foundations On this side a ledge of several feet in width is left between the summit of the precipice and the base of the wall, flanked by a small square bastion, which projects from the N E angle of the rock and enfilades the whole curtain Near the middle of this reach of wall there is a *large cavern* in the rock (*66*) This, with the slope which it surmounts, is considered by Col Leake to have formed the Eleusinium, but this view has not been accepted by recent topographers (compare p 243) At the same time, it should be remembered that this spot has never yet been fully examined Col Leake supposed that the Eleusinium formed a kind of outwork to the Acropolis, and that there was a communication with the upper citadel through the cavern We know, from Thucydides, that at the beginning of the Peloponnesian war the Eleusinium was strongly fortified, and guarded with the greatest jealousy

S of this cave is a remarkable projection of the rock (see p 282), and at the foot of this cliff have been found some scanty ancient remains, formerly, but erroneously, supposed to be those of the *Odeium of Pericles* [1] From the S E angle stretches the fine *Wall of Cimon* Twenty nine courses remain, making 45 ft of height This wall batters a little, the stones being set back from those below them about an inch in each course As we follow the wall westwards we find that it has been almost entirely cased in mediæval and recent times, and is further supported by nine buttresses Among the stones which form this casing may be noticed a few small fragments of statues, one or two of a very fine character The Hellenic masonry can be traced all along, as far as the Propylæa, under the casing, where the latter has been shattered On the lower slopes of the Acropolis are many ancient and mediæval remains, which will be described subsequently (see pp 327-336)

The centre of the Dionysiac Theatre occurs about 200 ft from the eastern

The upper part of the stair is, however, still accessible from above (see p 323)

[1] Without attaching too much importance to the coincidence, it is worth noting that there is a church in the vicinity dedicated to the *Hagii Anargyri*, the twin saints who perform the offices of the Dioscuri in modern Greek hagiology

[1] Of the Odeium of Pericles no trace has yet been discovered The original building was destroyed by Aristion, for purposes of defence, in B C 86, but an edifice bearing the same name was erected on the site in Roman times

end of the Cimonium A little farther westward the wall is 65 ft high, and batters 7 ft This is much loftier than any part of the wall to the N, because the rocks are here less precipitous Beyond the point last mentioned the wall takes a bend to the W N W, and terminates in a solid bastion (*19*) about 30 ft high, which is surmounted by the small Ionic temple of *Wingless Victory*,

Approaches to the Acropolis.—We have now completed our general survey of the principal features of the Acropolis, and may enter on the description of its individual sites and monuments For this purpose we shall follow the natural local order of the objects described

The traveller ascends the Acropolis by a good carriage road, which winds up its western face The road was laid out by Queen Amélie, who also planted this slope of the hill with trees and aloes Some of the latter are unusually large, and in summer produce a striking effect by their lofty *candelabra* of yellow blossom The road terminates in a *round pond*, where a footpath from the lower town and one from the fortress converge Here, in Turkish times, was the *Outer gate* of the Acropolis [1] Immediately in front of the traveller is the *Beule Gate* (Roman), to be noticed later (see p 293) Turning to the rt, the traveller speedily reaches a vaulted *Turkish Gateway* (*12*), of which the tunnel is nearly 30 ft long Here Dr Spon saw (1676) some sepulchral bas reliefs, which have long since disappeared On the inner face of the tower, in which the gate is pierced, is a *Turkish inscription*, recording the repair of the defences of Athens in 1810, but the gateway itself, as we have seen, is much older On emerging from the arch, the traveller finds himself on a narrow terrace of made earth, from which the rough natural rock of the Acropolis here and there juts up This terrace is ancient,[1] and stands about 100 ft above the floor of the Odeium Below, to the rt., lies the *Odeium of Regilla* (see p 327), connected with the gateway by a line of Turkish wall By the Turks it was filled up and converted into a strong redoubt Beyond it is a line of Franco Turkish wall called the *Shirpentcheh* [2] (Σερπεντζέ), connected with which are the foundations of a *stoa*, perhaps that of *King Eumenes* (see p 327) These were combined into a single rampart, which extended nearly as far as the *Theatre of Dionysus* (see p 328) The space contained between this outer wall and the S cliffs of the Acropolis, formed the *Recinto Basso* of the Venetian Engineers Within the same enclosure are the remains of *Temples of Asclepius*, and of other divinities (see p 332) The terrace already described is lined on the inner side by a thick Turkish wall, which is pierced towards the E end by a narrow gateway (*13*) Over this gate is a *Graeco Roman Inscription*, recording that a certain Roman Flamen, named Flavius Septimius Marcellinus, had presented gates to the Acropolis [3] (see p 291) Passing through this gate, the traveller finds himself in an oblong court, forming part of the terrace already described, and bounded on the inner side by the steep cliff of the Acropolis At its E extremity is a walled-up postern, which formerly communicated with the Recinto Basso When Pausanias visited the Acropolis he appears to have approached it from this quarter Immediately opposite the present gate are the marks (*14*) of a small ancient foundation of oblong shape In Dr Spon's time part of

[1] A path from the N and one from the S met here then nearly in the same manner as at present The path from the S, which still exists, though now a mere sheep track, was entered by a gate between the city wall and the Odeium of Regilla, immediately in front of the latter

[1] It seems clear that it must be at least as old as the time of Pericles

[2] The word *Shirpentcheh* (=*Lion's claw*) is popularly used in Turkish for any dangerous pass or point or a situation from which there is no escape Its application to this wall is not easy to understand, possibly the name may have been originally used to designate the precipitous cliffs below the Cimonium, and have been subsequently transferred to the outer wall

[3] The inscription is reproduced in Leake's "Topography, vol i p, 306 It is assigned to the 2nd cent A D

the masonry was still *in situ* M Bohn suggests, with great plausibility, that these vestiges mark the site of the *Temple of Ge Curotrophus and Demeter Chloe*, mentioned by Pausanias [1] Near this site lie some Turkish gravestones and skulls The court contains many miscellaneous antiquities, but none of much interest, the cottages here are Turkish, one of them is used as a temporary museum (see below, p 325) The *Gate of Marcellinus* probably stood near here, but there is nothing to fix the site We now pass through the last of the existing gates of the Acropolis, and find ourselves immediately below the *Temple of Wingless Victory* (see p 298) The last-named gate (*15*) may, perhaps, form part of the defences of Justinian (see p 286), as late as 1687 it was still surmounted by the Roman Eagle Passing under the bastion on which the Temple of Victory stands, we find ourselves immediately in front of the *Propylæa*

The Ascent to the Propylæa —Let the traveller now take his stand on the little platform at the lower end of the hollow way leading up to the Propylæa To the right of the spectator projects the Victory bastion already named, to the left the *Pinacotheca*, or north wing of the Propylæa Immediately in front of this, stands (*18*) the tall clumsy *pedestal of Agrippa* (p 293) In the space between the wings are some remains of the *Great Stair* (see p 293), some 70 ft broad, and traversed centrally by a narrow hollow wheel way Behind rises the grand mass of the matchless Propylæa themselves —præclara illa Propylæa (Cic *De Off* i 15)

"Here, above all places at Athens," writes Dr Wordsworth, "the mind of the traveller enjoys exquisite delight It seems as if this portal had been spared in order that the Imagination might send through it, as through a triumphal arch, all the glories of Athenian Antiquity in visible parade In our visions of that spectacle we may unroll the long Panathenaic frieze of Pheidias, transferring the procession of sculptural figures from their place on the marble walls of the cella of the Parthenon, in order that, endued with ideal life, they may move through this splendid avenue

"The day in which it should be their lot to guide their festal Car in the sacred procession through this door way into the Citadel was held out to their aspiring sons by fond mothers as one of the most glorious in their future career —

ὅταν σὺ μέγας ὢν ἅρμ' ἐλαύνῃς πρὸς
Ἱππιον

'*When you grow up a man and drive your car*
Up to the Citadel

Aris *Nub* 69

"Even national enemies paid homage to the magnificence of the fabric, and when in the Theban assembly the noble Epaminondas intended to convey to his audience that they must struggle to transfer the glory of Athens to Thebes, he thus eloquently expressed that sentiment —'O Men of Thebes, you must *uproot the Propylæa* of the Athenian Acropolis, and plant them in front of the Cadmeian Citadel' The Propylæa stood like a splendid frontispiece, τὰ προπύλαια πρόσωπον, of the Athenian Citadel If we might compare the whole Acropolis to one of our own Christian minsters, planted on a hill, the Propylæa were its *West Door* It was this particular point at Athens which was most admired by Athenians, nor is this surprising Let us conceive such a restitution of this fabric as its surviving fragments suggest, let us imagine it restored to its pristine beauty, let it rise once more in the full dignity of its youthful stature, let all its architectural decorations be fresh and perfect, let their mouldings be again brilliant with glowing tints of red and blue, let the coffers of its soffits be again spangled with stars, and the white marble antæ be fringed over, as they were once, with delicate embroidery of ivy leaf, let it be in such a lovely day as the present day of November—and then let the bronze valves of these five gates of the Propylæa be suddenly flung open, and all the splendours of the interior of the Acropolis burst suddenly upon the view,

[1] Prof Michaelis does not share this opinion, however, compare *Plan*, 7, F, 8

ὄψεσθε δέ καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν Προπυλαίων,
ἀλλ' ὁλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν Ἀθήναις,
καὶ θαυμασταῖς καὶ πολυΰμνοις ἵν' ὁ κλεινὸς Δῆμος ἐνοικεῖ

'But ye shall see' for the opening doors I hear of the Propylæa,
Shout, shout aloud! at the view which appears of the old time honour'd Athenæ,
Wondrous in sight, and famous in song, where the noble Demus abideth'"

We must now endeavour to explain the character of the approach which led up to this famous portal This important detail of Athenian topography involves many complex and perplexing side issues, and it is only since the publication of M Richard Bohn's splendid work,[1] that it has become possible to arrive at any satisfactory conclusion on the subject, and even now, as that able writer has himself pointed out, the question cannot be regarded as completely elucidated

We have already explained (see p 283) that previous to the reorganisation of the Acropolis under Pericles, the entrance to the sacred enclosure faced to the N W instead of to the W, as at present Of these early Propylæa some interesting remains are still extant, and will be noticed in their proper place (see p 296) The precise nature of the pre Periclean approach is more doubtful, there can, however, be little doubt that its general character was correctly indicated by Col Leake (see above, p 283) It also now appears to be clear that the principal approach then, as now, was from the S Evidence of this is afforded by the traces of centuries of traffic worn in the rock of the Acropolis immediately W of the Victory bastion, traces which lie at a lower level than any path in use between B C 437 and A D 1837, and which during these 22 centuries were covered by later erections M Bohn has also satisfied himself that the rock encased in the Victory bastion exhibits traces of traffic, showing, probably, that a short cut for foot passengers led up this way On the N side of the same rock, he has discovered remains of retaining walls of cyclopæan masonry, forming a sort of terrace-like structure facing to the N Much more excavation must be accomplished ere the special character of these walls can be ascertained, but there is scarcely any doubt that we have here a remnant of the Pelasgic defences of the Acropolis The precise manner in which the Pelasgic stair (p 288) was connected with the main approach remains matter of doubt

When the new Propylæa were planned, a new orientation was adopted, one which brought the great gate at once into harmonious relation both with the main features of the rock itself and with the great group of monuments to which it formed the frontispiece For this purpose the upper portion of the hollow between the two projecting rocks (p 282) at the W end was spanned by a retaining wall, and the space thus enclosed filled up with made ground Such pre existing walls as did not seriously interfere with the new structure were left undisturbed, and mostly built over On this substruction was raised the main body of the new Propylæa The form of the two projecting rocks already named was, either then or at an earlier date (comp p 303), modified by a casing of masonry and crowned by the wings of the Propylæa At the same time a carriage road, about 10 or 12 ft broad, was carried up the W slope of the rock, between the wings, in easy curves The road commenced under the W face of the Victory bastion, and the first length ran as far as the spot subsequently occupied by the monument of Agrippa From this point a second ramp led S -wards, terminating nearly on a level with the lowest step of the Little Stair (p 301), which leads to the Temple of Victory The next ramp swept up from thence directly to the entrance of the Propylæa[1] The road was, of course,

[1] "Die Propyläen der Akropolis zu Athen," Berlin, 1882

[1] We have followed M Bohn's restoration of the course of the Periclean road Prof Michaelis, on the other hand, has restored the road with two ramps only, the upper one being, necessarily, very steep This latter is the line of road (conjecturally) marked on Kaupert's plan, reproduced in this Hand book.

carried on a foundation supported by strong retaining walls. With a single doubtful exception, however, at the S W angle of the N wing, no trace of these walls now exists For in the first half-century after Christ, a great change was introduced, in consequence of which the rock was stripped of all the masonry on its surface (see p 286) From the year B C 432, when the Propylæa were completed, to the year 27 B C, when the monument of Agrippa[1] was erected, no material change took place in the approach to the Propylæa It is probable that the road was in some degree sacrificed to the requirements of the defence[2] during the siege by C Scribonius Curio, Sylla's lieutenant, in B C 86 (see above p 286), but that it was not then permanently destroyed is shown by the position of the pedestal of Agrippa, erected sixty years later For this stands obliquely to the adjacent Great Stair, but in correspondence to the old line of road, of which it terminated the first two ramps In the first half century after our æra, probably in or about A D 38,[3] the old road was broken up, and the W face of the rock laid bare A great marble stair, about 70 ft broad, was now laid between the wings, the rock being previously cut, where needful, to receive the steps, which latter were merely thin triangular prisms, a fact which would alone show the work to have been "scamped" The stair was carried down the hill to a point nearly 80 ft (surface measure) below the lowest ramp of the old road Here, at its lower extremity, it was terminated by a wall, in which was a gate, about 12 ft high by 6 wide, flanked on either side by a large square tower[1] The space before the gate, enclosed by the towers, formed a court (*16*) measuring 23 by 26 ft square The new gateway was built in a debased Doric style[2] These arrangements remained, in all essentials, undisturbed for fourteen centuries, after which period the entrance underwent further modification, to be noticed hereafter (p 294) Half way up the Great Stair, nearly on a level with the approach from the south gate, a marble platform, or landing, was formed From this point to the entrance of the Propylæa, the stair ascended in two flights, between which was laid a steep paved wheel-way for the passage of the horses and chariots in the quadrennial procession At the same time a lower flight was added, at right angles to the original one, to the Little Stair already named (see p 292 and p 301), to compensate the change of level In the 6th century, Justinian is known to have strengthened the Athenian defences, and to this emperor is usually attributed the erection of the bastion which protects the upper (modern) continuation of the Pelasgic stair (p 288) The S transverse wall, running from the Victory bastion to the Roman gate, has also been ascribed to him, but M Bohn is probably right in regarding it as early Turkish Soon

[1] Marcus Vipsanius Agrippa (b B C 63, d B C 12) was an early friend of Augustus, whose fleet he commanded at Actium He married first the niece, Marcella, and later the daughter, Julia, of that Emperor In the same year, B C 27, in which the monument on the Athenian Acropolis was erected to him, Agrippa, (then in his third consulate) built the Pantheon at Rome

[2] This is M Bohn's opinion, *op cit*, p 6

[3] The circumstances which point to A D 37 or 38 as the probable date of the Great Stair are stated by M Bohn, "Propylaen," p 6 The whole argument practically rests on the assumption that an allusion found in an inscription on the Acropolis, to the Archon Rhœmetalces (whose archontate falls in A.D 37 38), made in connection with certain officials under whom *καὶ τὸ ἔργον τῆς ἀναβάσεως ἐγένετο* refers to the construction of the Great Stair The inscription is on a round pillar, in the outer court, near the custodian's cottage

[1] We have followed the common custom, and called these *towers* for convenience, but the N one is not properly a tower it is merely a large projection of the wall, hollow on the inner side, and with a *chemin de-rond* on the top The S tower retains traces of painting A sculptured slab in bas relief, representing a man driving a chariot, has been temporarily deposited here It was discovered by M Bohn in 1880, and has subsequently been figured and described in the "Bull Corr Hell," vol vii

[2] Several archæologists, including, we believe, the architect M Borrmann, assign the *Beulé Gate* to the reign of Justinian. But M Bohn appears to have sufficiently good grounds for dating it in the time of the Cæsars

after the Ottoman conquest (1456) the Turks, for reasons already stated (p 286), strengthened and remodelled the defences of the citadel on a considerable scale To this date is by some persons, including M Bohn, assigned the erection of the lofty watchtower, which, until 1874, occupied the S wing of the Propylæa (see below, p 303) With more confidence, we may attribute to the reign of the Conqueror, the construction of a thick wall running N-wards from the Victory bastion to the Agrippa pedestal [1]

This wall, enclosing the *Recinto di Mezzo* of the Venetian engineers, was chiefly built of ancient materials, including many fragments of sculpture and inscriptions, it was 23 to 26 ft thick, and mounted several heavy pieces Close to the Agrippa pedestal, it was traversed by a vaulted gateway, while the pedestal itself was crowned with a crenelated wall,[2] and at the same time connected by a short wall and gangway with the N wing of the Propylæa About the same time that these changes were effected, the Roman towers at the foot of the stair were strengthened by a thick external revetment, which converted the lower half of their vertical walls into a sloping scarp When, in 1684, the advance of the Venetian armada threatened Athens, the governor hastily strengthened this side of the citadel with additional works With this object, the Temple of Victory was cleared off (a battery being erected in its place), and its materials, with others, used to strengthen the *Recinto di Mezzo*, now mounting 6 guns, which was raised and connected by a ramp with the level of the Victory bastion The small expense magazine in the Nike bastion was probably formed at the same date A small battery was also established in the W portico of the Propylæa At the same time a strong curtain was built across the W face of the Roman towers, and the space thus enclosed, including the court (*16*), filled up with broken stone and rammed earth The *terre plein* thus formed was extended to the rear by filling up the lower flight of the Great Stair, and a new battery established on it M Beule, with the sanction of the Greek Government, ran a transverse trench E-W through this work in 1854, when, after much labour, he discovered the Roman gateway [1] often called by his name An inscription engraved by him on one of the lower steps records the circumstance It was not till many years later that the remainder of the bastion (as it is generally, though rather incorrectly, called) was removed No trace of it now remains During the Turkish period, persons entering the Acropolis passed under the Nike bastion, and traversed the narrow battery in front of the adjoining curtain, then passed through the tunnel into the Recinto di Mezzo, turned to the rt again, and, skirting the Propylæa (which were entirely walled up),[2] ascended by a ramp *à cordons* to the S wing, and, rounding the great Watch tower, entered on the plateau of the Acropolis by a path across the site of the Brauronian sanctuary

Before quitting the W extremity of the Acropolis, the traveller should remark the care which seems to have been taken, both here and elsewhere on the hill, to avoid cutting the rock more than was absolutely needful Conspicuous bosses of rock have been left at several most inconvenient points It has been plausibly suggested that

[1] By Ross this wall was termed *Byzantine*, and by Bötticher *Florentine*, but M Bohn has shown conclusively that its whole structure was dictated by the requirements of heavy ordnance, with which the Dukes seem to have been unacquainted

[2] When the Greeks obtained temporary possession of the Acropolis during the revolutionary war, they established a vedette on the top of this pedestal

[1] M Beule persuaded himself that the stair and gateway formed part of the original structure designed by Mnesicles, and, unfortunately for himself, celebrated his discovery in no measured terms His mistake, however, then shared by many other persons, is no reason for depreciating, as it is now too much the custom to do, the value of the work he really did achieve

[2] The Propylæa were, in the 17th cent, called by the Athenian pedants the *Arsenal of Lycurgus* Even Spon failed to recognise the Propylæa under this disguise, and it is one of the many merits of Wheler to have made (what M Bohn well terms) "the rediscovery of the Propylæa," after Spon's departure

this peculiarity was due to some pre Hellenic superstition, kindred to the veneration shown for the Stone of Delphi

Having described the chief features of the approach to the Propylæa, we may now enter on the consideration of that great work itself For this purpose, the traveller ascends a narrow flight of modern steps, by which he reaches the west portico of

The Propylæa —The erection of this magnificent building was entrusted by Pericles to the architect Mnesicles It was commenced in B C 437, and completed in five years It was begun "when Euthymenes was Archon," an expression which seems afterwards to have become proverbial for a time of lavish expenditure [1]

The building, constructed of Pentelic marble, covered the whole of the western end of the Acropolis, which is there 170 ft across, or rather was designed to have covered this space, for it seems that the extremity of the S wing was left incomplete The plan of the Propylæa may be thus described —A flight of marble steps, 71 ft in width, led up to a portico, 69 ft broad, having 6 fluted Doric columns, 5 ft in diameter and 29 ft high, on its front Two wings on the N and S projected 24 ft in front of the portico, and flanked the upper part of the staircase

The central hall, or vestibule, behind the hexastyle portico, was 60 ft broad, 44 ft in depth, and 39 ft high It was covered with a panelled ceiling of marble, richly painted and gilt The panels were supported on marble beams, more than 20 ft in length, their size impressed even Pausanias These beams rested on two rows of 3 Ionic columns each, which flanked the central carriage-way, and themselves ranged with the 2 central Doric columns of the external portico The intercolumnation between these latter was enlarged by the introduction of an additional metope and triglyph, in order to give sufficient width to the carriage way, already described, which passed between them The entire clear width so obtained was 12 ft 9 in The hall was bounded eastwards by a wall, pierced with five doorways, corresponding to the intercolumnations of both the western and eastern porticoes This wall rested upon a solid plinth of black Eleusinian marble, which formed the threshold of the four lateral doorways The central opening, 13 ft wide and 24 ft high, admitted the carriage way The doors next to the central one were 9½ ft, the two outermost 5 ft, wide, and the heights varied in like proportion The pavement of the eastern portico of the Propylæa, following the natural rise of the ground, stood 5 steps (4¼ ft) above that of the western vestibule The portico was 19 ft in depth, and had the same width as the other The columns were 28 ft high The height to the ceiling within the portico was 37 ft Much use has been made throughout the building of the Eleusinian black marble Besides the threshold of the doorways, it forms a plinth, 4½ ft high, at the bottom of the walls of the great vestibule, and the same material is used for one of the steps under the stoæ of the wings

The external portico was in either case surmounted by a pediment, apparently without sculpture (see p 298) The eastern pediment was probably destroyed in the explosion of 1656 (see p 287), which shattered a great part of this portico The marks of the explosion may still be traced on some of the columns The western pediment was destroyed at some date intermediate between the departure of the Veneto German army (1688), when it was entire, and the arrival of Stuart and Revett (1751), when it had already disappeared In the original design of the Propylæa it appears to have been the intention of the architect to flank the eastern portico by wings, probably colonnades, on either side Like some other details (see p 297) of the great design, this scheme was afterwards abandoned, but the preparations for the continuation of the edifice may be traced on both the N and S walls of the central vestibule (These traces may be most conveniently examined

[1] See the passage quoted by Dr Wordsworth from *The Acharnians*, in his "Athens and Attica," p 94

on the N wall) The erection of the S wing would have involved a serious encroachment on the Sanctuary of Artemis Brauronia, which may possibly have been one of the obstacles to the execution of the plan MM Bohn and Borrmann are disposed to limit the projected wing to the N side, but this opinion requires confirmation, as M Thur has satisfied himself of the identity of the marks on the S with those on the N wall According to this observer, the only difference between the cases is, that on the S these arrangements were interrupted while in progress, and thus remained incomplete [1] If this S colonnade really formed part of the original plan, it may probably have been intended, as suggested by M Carl Robert, to afford convenient access to the Temple of Victory Immediately in front of the S terminal column of the eastern portico is the pedestal (*21*) of a *Statue of Athena Hygieia* The marks on its upper surface show that it was an upright bronze statue, and the traces left by the goddess's feet and spear are perfectly recognisable [2] This pedestal is of exceptional interest from its connection with a story related by Plutarch and Pliny While the Propylæa were in course of erection, a favourite workman of the architect Mnesicles [3] fell from the building The injuries he received were so great that his life was despaired of, when Athena, appearing to Pericles in a dream, prescribed the use of a certain plant from the Acropolis, which effected a speedy cure In gratitude for this assistance, Pericles dedicated a statue to the goddess in the character of Health The remedy prescribed by Athena was a kind of chamomile, which still grows abundantly on the Acropolis, especially around the Propylæa. The traveller who may happen to visit this spot in spring will generally find several tufts growing around the pedestal to which the plant owed its ancient celebrity and name For the name which it still bears, *Parthenium*,[1] is said to have been given it in memory of the goddess's successful doctoring Prof Michaelis has noted that the position of the pedestal, which checks the outflow of one of the rain-drains of the Propylæa, proves that the statue must have been an afterthought, erected in this place irrespective of local convenience, a fact which is in harmony with the tradition just recorded Turning now to the N extremity of the portico, we find the remains of various mediæval erections The most important of these are some large *Cisterns*, built by Justinian, as already noted (see p 286) Here, too, stood the *Chapel of the Florentine Dukes*, ruthlessly destroyed in 1860, at which date its general form remained nearly entire

We must now turn to a consideration of the Wings of the Propylæa, alluded to above Before quitting the great vestibule, however, the traveller should notice a curious step cut in the rock, which traverses the carriage-way obliquely, just where the latter passes through the central door of the divisional wall This is a relic of the pre Periclean Propylæa, which fronted to the S W [2], a portion of the southern side wall, with one of the antæ, of the same structure still exists in another part of the building (see below, p 298) The erection of this early portal is ascribed, with great probability, to Peisistratus, its original breadth is estimated by M Bohn at 26 ft This gateway is supposed to correspond to

[1] See M Thür's note, contributed to a paper by M Carl Robert, published in Kiessling and Wilamowitz's "Philologische Untersuchungen," vol i p 190

[2] We have omitted all notice of the worked stones lying beside the pedestal, because their precise character, and even age, is still matter of dispute We should, however, note that an *altar of Hygieia* was also found by Dr Ross, in the immediate vicinity, although not *in situ*

[3] Another account calls the man a slave of Pericles, the two versions are, perhaps, not irreconcilable

[1] *Matricaria Parthenium*, or *Fever few* The Greek plant, at least that which grows on the Acropolis, is much smaller than the English Fever few It was a remedy in great repute, for several disorders, with our old herbalists

[2] When the new Propylæa were built, this step was concealed by the pavement of the carriage way but no attempt seems to have been made to disguise the other remains of the Propylæa of Peisistratus (see below, p 298).

the same old line of road that we have already noticed [1]

The Wings of the Propylæa stand 78 ft apart, measured from the opposite columns The fronts of these wings faced one another, and consisted, in the case of the N wing, of a porch of 3 Doric columns *in antis* The Northern wing exists in a very perfect state A porch, facing the S, 13 ft deep, led to a hall, measuring 35 ft by 30 ft., usually called the *Pinacotheca*, from the pictures it contained, many of which are described by Pausanias [2] It is now generally admitted that these paintings were not, as has often been gratuitously assumed, wall paintings, but rather works in panel, which had no original connection with the edifice, and were simply placed here as a convenient (though by no means well lighted) repository [3] When the Florentine Dukes of Athens (see p 171) held their court in the Propylæa, the Pinacotheca was used as the Ducal Chancery An upper story was at the same time added to the whole edifice, of which the joist sockets are in several walls still visible These sockets are very conspicuous in the Pinacotheca, as well as traces of painted Italo Byzantine arabesques and crosses, on the upper portion of the walls A column also still remains to mark the mediæval division of the inner hall into two apartments

As the traveller quits the porch of the Pinacotheca, he should notice the niche, on his lt, between the antæ Here stood the *statue of Hermes Propylæus* mentioned by Pausanias The marks left by the pedestal show it to have been an upright figure of life size The corresponding niche is far more interesting, for within it stood the celebrated group of the *Charites*, carved by Socrates in his youth [1] M Bohn, to whom we owe this interesting discovery, has ascertained, from the marks on the pavement, that the work was a stele sculptured in relief, and has also conclusively shown that the position of the work is in perfect harmony with both the (apparently contradictory) allusions of Pausanias, which had given some trouble to commentators [2]

The Southern Wing of the Propylæa corresponded, in position and the general appearance of its front elevation, to the Northern wing, but differed from the latter considerably in plan and dimensions It seems to be quite clear that from some untoward circumstance, to the character of which we have no certain clue,[3] this part of the building was brought to an abrupt and untimely conclusion, and hastily finished off, under changed circumstances, without regard to the original plan This disaster may be considered a fortunate circumstance for us, as it has led to the preservation of several details of great archæological interest (see p 298), which would otherwise almost inevitably have been obliterated The south wing, as completed, consisted of a single small hall, measuring about 29¼ ft along the front, by about 16¼ ft in depth It was enclosed by a solid wall on the E and S, but was entirely open on the N and W fronts On the N stood 3 columns corresponding to those in the porch of the N wing, but the corresponding anta was omitted, and on the W, the opening was only broken by a single column The back, or southern, wall terminates on the W in an anta Nor are these the only anomalies, M Bohn has ascertained that the roofs of the wings were ultimately finished with a pediment, but the style of the cornices appears to prove that this was

[1] For a clear explanation of this detail, the traveller is referred to Prof Michaelis's remarks, "Mitt Deut Arch Inst," vol ii p 276, pl xv

[2] The pictures of the Propylæa were made the subject of a treatise by Polemon

[3] This is a point of some importance, as arguments respecting the age of the building have been built up on the erroneous assumption that the walls and the paintings (including two by Polygnotus), were of necessity coeval.

[1] On this subject, see below, p 323 Also M Furtwängler's article, *Die Chariten der Akropolis* "Mitt Deut Arch Inst," vol iii pp 181 202

[2] See Leake's "Topography of Athens," vol i p 144

[3] The troubles which preceded the outbreak of the Peloponnesian war may, perhaps, be considered to afford sufficient explanation of such a change

not part of the original design, the character of which points rather to a hip-roof as the kind intended The outside walls of the Propylæa here, as elsewhere, were solid and not pierced by any openings All the expression was reserved for the main portico and the two stoæ, which flanked the approach The height of the columns of the stoæ of the wings is about two thirds that of those of the main building, and the other proportions, with some exceptions, have nearly the same ratio This subordination has an excellent effect in enhancing the dignity of the principal portico

It is in harmony with the sobriety of the great artist's design, that all plastic embellishment was excluded from the Propylæa In the simplicity of their grandeur they formed the fittest prelude to the dazzling wealth of art within the sanctuary No building—not the Parthenon itself—more perfectly realises Sir Christopher Wren's noble aim of building for eternity

We have not entered into the question of the *cost* of the Propylæa, so often discussed first, because it appears to us a matter of very inferior interest, and secondly, because the data on which past calculations have been based are now recognised as being very unsatisfactory It is more interesting to note that the accusations brought against Pericles, of having squandered the funds of the National Defence League on the embellishment of the Acropolis, seem to have been exaggerated in degree, although the fact itself admits of no doubt From the existing accounts, it has been ascertained that the money appropriated from the League Fund, formed a comparatively small proportion of the total expenditure According to the same evidence, the greater part of the money disbursed was derived from the following sources—viz by sale or leases of national lands, by interest on loans, and by fines levied on defaulters from military service [1]

Having completed his examination of the Propylæa, the traveller should now pass round the corner of the S wing, when he will immediately find himself opposite the best extant specimen of the *Pelasgic defences* of the Acropolis The present maximum height of the wall (which forms part of the boundary of the Brauronian sanctuary) is 9 ft 10 in If M Bohn's opinion be correct, which there is little reason to doubt, this is a remnant of the wall from which the unfortunate Athenians threw themselves down, in B C 480 In connection with Herodotus's description of the Persians opening the gates (see above, p 283), it is interesting to observe that the side wall of the pre-Periclean gateway [1] already named (p 296) abuts against this Pelasgic wall The S E corner of the S wing of the Propylæa is engaged in the Pelasgic wall, in the angle thus formed are the remains of a shrine (*μέγαρον*) of uncertain character It stood with its back to the polygonal wall, therefore facing the old road, raised on two steps, the latter were in part hewn out of the subjacent rock, and in part formed of (tufa) masonry At the N E end of the foundations stands the base of a tripod, one of the sockets of the feet retains remains of ancient metal [2] Nothing further is known of the character of this pre Periclean shrine, but it is obvious, from its position, that it was dedicated to some divinity whose peculiarity it was to be worshipped *before the gates*, as was the case with Hermes Propylæus and the Charites Before quitting this point, the traveller should observe the numerous knobs (called by masons handle blocks), left on the walls of the S wing of the Propylæa. Their presence would alone suffice to show that the building was never fully completed Returning W -ward, the traveller finds himself directly in front of

The Temple of Athena Nike, called *Nike Apteros* —The worship of the goddess under this designation was of great antiquity, and closely related to the rites of *Athena Polias*, but the question of its origin is an obscure and complicated one, which our limits

[1] See Bohn's "Propylaen," p 5

[1] This part of the wall can only be approached from the E side of the Propylæa

[2] See Bohn's "Propylaen," p 17

do not permit us to enter into here It is necessary, however, to observe that the graceful fancy which regarded the Wingless Victory of Athens as representing the counterpart of the enchained Ares of Sparta, rests on no authority more ancient than that of Pausanias,[1] and is entirely distinct from, if not actually opposed to, the early conception of Athena Nike

We have already mentioned (p 294) the removal of this temple in or about 1684, and must now add that nearly all the component pieces were recovered, on the destruction of the *Middle battery* (see p 294), in 1835 Under the skilful direction of MM Ross, Schaubert, and Hansen, with some assistance from Colonel Leake, the ancient materials were carefully built up, on the old foundations (which had remained undisturbed), in their original position The restoration was a most successful one, and at even a short distance the edifice appears to be nearly intact

Several questions of great interest and importance, with respect to the history and topography of this part of the Acropolis, attach to this exquisite little temple and the terrace (or bastion) on which it stands Before, however, entering on this complex subject, it will be well to describe the external characteristics of the edifice itself

The temple is built in the Ionic order, and is an amphiprostyle tetrastyle It is raised on a stylobate of 3 steps, and measures 27 ft 2 in in length, by 18 ft 3 in in breadth The four Ionic columns at either end are fluted, and the treatment of the capitals closely recalls that of the Ionic columns of the Propylæa The columns, including the base and the capital, are 13½ ft high, and the total height of the temple to the apex of the pediment, including the stylobate, was 23 ft The frieze, which ran round the whole exterior of the building, is about 18 in broad, and is adorned with sculptures in high relief It originally consisted of 14 slabs, of which number, portions of 12 still exist[2] Several of these are so much injured that it is difficult to distinguish the details, but the general design has been made out The entire *East front* was occupied by a crowd of divinities, seated and standing, which presumably represent a *Council of the Gods* Twenty-one of the figures can be fairly made out, and of these no less than 16 are female figures MM Ross and Gerhardt have named nearly all these figures, but as none of the personages thus identified retain either their heads or their characteristic attributes, it appears needless to reproduce here a list so little satisfactory[1]

The other three sides of the building are occupied by battle scenes Prof Overbeck has argued, with great plausibility, that all three sides refer to the same contest, and that the battle thus represented is that of Platæa Assuming this view to be correct, the main action of the design is found in the *Western frieze*, which is entirely occupied by a contest of Greeks with Greeks[2] According to the view just stated, this would represent the encounter between the Athenians and the *Medizing* Thebans, while the shield suspended to a tree may, as suggested by M Kekulé, have reference to the golden shields dedicated at Delphi, by the Athenians, after their victory Some of the figures in this frieze are entirely nude, others wear a chlamys, others again, a chiton reaching to the knees, with or without a chlamys Most of them carry Argolic shields The absence of the characteristic Bœotian buckler can scarcely be thought to invalidate Overbeck's argument, as the Argolic form was the shield in general use[3] The subject of the *North* and *South friezes* is unmis

[1] Paus *Lacon.* xv

[2] Four of these slabs are in the British Museum

[1] The list is reproduced, with some corrections, in Kekulé's "Balustrade d Tempels d Athena Nike, p 18

[2] Such at least is the opinion of MM Overbeck and Kekule, but Mr Newton is disposed, on account of their dress, to regard the antagonists of the Athenians as Asiatics On the other hand, Prof Overbeck claims to have ascertained that some of the combatants wear the characteristic *Bœotian* helmet

[3] Nevertheless, as the whole design is of the conventional heroic class, without any attempt at realism, it might have appeared natural to mark out the inimical Bœotians by arming them with the archaic national buckler

takable, in both cases a contest between Greeks and Persians (some of the latter mounted) is represented The dress of the Persians is a chiton with long sleeves, reaching to the knees, and close-fitting trousers They were equipped as archers, and in a few cases the quiver, and in one the bow, is still recognisable The other weapons were probably of metal, as no trace of them remains The Greeks are all represented nude, or as wearing a chlamys only

There is no continuity in the composition, which is all broken up into detached episodes, in each of which 5 or 6 figures are engaged The general action of the design, however, in both the N and the S friezes, tends towards the E, therefore away from the central group of Athenians and Bœotians The general effect is good, but there is much monotony and repetition in the details [1]

The temple was guarded on the N side, that facing the main approach to the Propylæa, by a marble wall, 3 ft 2 in high, enriched with sculpture in high relief, and surmounted by a bronze screen (see p 301, and p 324) A large number of fragments, some of considerable size, of these slabs have been recovered at various dates (1835 80) The subject of the entire composition is a band of winged Victories, the handmaidens of the goddess Athena, who are variously engaged in preparing a sacrifice and in erecting a trophy to their mistress The goddess herself is represented as seated on the prow of a ship, whence we may, perhaps, conclude that a naval victory is here commemorated [2]

"Nearly all the archæologists who have written on the sculptures of this temple assume that, both in the smaller and the larger frieze, particular victories gained by the Athenians are commemorated If this be admitted, the next question is the probable date of the sculptures themselves. On this question there is no direct evidence, except the fact that the temple could not have been erected till after the building of the South Wall by Cimon The style of its architecture is certainly not later than, if as late as, that of the Erechtheium, which we know to have been in course of building B C 409 The sculpture, again, of the smaller frieze, though more skilfully composed and executed than the frieze of the Erechtheium, presents some curious coincidence with it in certain groups, which are almost identical in design It is probable that the smaller frieze of the Temple of Victory was, like the frieze of the Erechtheium, the work of an inferior class of artists, who had received their training in the schools of Pheidias and his contemporaries On the other hand, in the larger frieze, there is a marked superiority both in the design and the execution In the elaborate treatment of the drapery, and richness of form, some have discerned traces of that later Athenian style, which we are accustomed to associate with the School of Praxiteles, and have consequently assigned to this frieze a date as late as the early part, or middle, of the 4th cent B C, but till we know more of the style of Alcamenes and the other great contemporaries of Pheidias, it cannot be safely assumed that this frieze must, on account of its advanced style, be later than the end of the Peloponnesian war, B C 404 Kekulé has made an ingenious conjecture that these sculptures commemorate the successes of Alcibiades at Abydos, Cyzicus, and Byzantium, and that they were dedicated on his triumphant return from exile, B C 407 On the whole, it seems more probable that these sculptures were executed in commemoration of particular battles,[1] than that their subjects are only to be understood as containing a general allusion to Athenian victories"—*Newton*

1 The traveller will do well to consult Overbeck's careful *critique* of this sculpture "Geschichte der Griechischen Plastik,' 3rd ed vol i p 363, *et seq*

2 The Victory slabs have all been removed to the Acropolis Museum, and will be described in detail in our notice of that collection, see below, p 324

1 M Beulé, who shared this opinion, called the Victory slabs "Flatteurs muets, que l'on imitait moins éloquemment à la tribune du Pnyx"

In front of the temple are the foundations of an *Altar*, where sacrifices were offered to the goddess That, at the annual festival of the Lesser Panathenæa, a cow was sacrificed at the Altar of Athena Nike is a fact certified by a public decree[1] on the subject, in which it is ordered that one of the finest animals be selected for this object Moreover, one of the reliefs on the parapet represents two Victories leading the victim forward The animal must have been led through the open columns of the South Wing Fronting the site of this altar is the Little Stair already mentioned (p 293) Like almost every detail of the South Wing, this stair has been made subject of keen dispute The very evidence which M Bohn has adduced to prove that it was built at a date subsequent to the completion of the S Wing of the Propylæa, is shown by M Borrmann to tend rather in the contrary sense The sculptured balustrade of the N wall here turned inward, skirting the W side of the stair The terminal piece has been found, and the marks of the insertion of the balustrade can be traced along the floor Prof Michaelis has argued, with great appearance of probability, that it was by these side steps that Pausanias, having quitted the Great Stair, commenced his circuit of the Acropolis The adoption of this suggestion at once explains the local order of this part of his description, which is otherwise rather obscure In mentioning the Temple of Victory, Pausanias notes that it was from this spot, according to tradition, that Ægeus threw himself when he saw the black sail on his son's mast "There is," writes Dr Wordsworth, "a truth and beauty in the description of Catullus which can no where be more sensibly felt than on this spot—

'At Pater ut summa prospectum ex *arce* petebat,
Anxia in assiduos absumens lumina fletus,
Quum primum inflati prospexit intea veli,
Præcipitem sese scopulorum e vertice jecit
Amissum credens immiti Thesea fato

'Mounting the City's speculative crest,
Wasting in ceaseless tears his anxious eyes,
When first the father saw the swollen sail,
From the cliff's brow he headlong fell, believing
That Theseus had been slain by ruthless Fate'

Catullus has been saved from an error, perhaps by his acquaintance with the scene, into which later writers have fallen They, with some few exceptions, make Ægeus[1] throw himself from the rock of the Acropolis into the sea—which is *three miles off*"

Most archæologists are agreed in the supposition that an altar or temple existed on this spot from an early period, but all authentic evidence on the subject is wanting M Bohn, who regards not only the Temple of Victory, but also the *podium* on which it stands, as posterior in date to the Propylæa, conjectures that Mnesicles hoped to reduce this projection to the same dimensions as the N wing, and that it was only when this became impossible, from the opposition of the priests, as he imagines, that the S wing was curtailed (as already explained), and the Temple of Victory added to ornament the bare projection, and, in a measure, perhaps, to screen the defects of the S wing No one's opinion is entitled to greater deference on this special question than M Bohn's, as, however, his able colleagues MM Borrmann and Dorpfeld have not fully given in their adherence to this view,[2] the matter must still be regarded as very far from settled Indeed, with respect to the so called bastion, it appears scarcely possible to accept his conclusion As this is a question of

[1] Discovered at the Propylæa in 1846 M Rangabé assigns it, on internal evidence, to about 340 337 B C

[1] "In order to give a name to the *Ægæan* (*Serv Æneid* iii 74 Keightly, *Mythol* p 349), which etymology is refuted by the word *Ægæan* alone The sea is Αἰγαῖον πέλαγος. but the adjective from Ægeus is Αἰγεῖος They both occur in Æsch *Ag* 645, *Eumen* 653 The accurate observation of the Scholiast on Apoll Rhod i 831, might have cautioned the mythologists against this error"

[2] See an article, by M Borrmann, in the "Philologische Wochenschrift" for 17th March 1883

great importance, it is necessary to notice its main features even here

The terrace, or podium, on which the temple stands, consists of a natural projection, or spur, of the Rock, cased in masonry The trace of this bastion, as it is generally and not improperly called, clearly shows that its construction was originally dictated by military requirements, but it is less certain whether we have here the actual bastion as originally built, or merely a later adaptation of a pre-existing military work to civil purposes The question is still unsettled, but the present balance of evidence rather tends to make the latter opinion the more probable one It is clear that the existence of the temple is quite incompatible with the use of the bastion, in its present form, for purposes of defence Hence, those who attribute the erection of the temple to a date anterior to the foundation of the Propylæa assume that the bastion was formerly of greater extent, and that it was reduced to its present dimensions when the Acropolis, under the administration of Pericles, ceased to form the citadel of Athens (comp p 285) As far as the westward extension, suggested by M Kekule, is concerned, this opinion appears to be untenable, inasmuch as the very ancient road from the S (see p 292) passes immediately under the present face of the work [1]

With respect to a former northern extension of the *πύργος*, there is not the same difficulty, although we cannot accept the form assigned to that extension by its ablest advocate, Prof Michaelis The following is, in brief, the evidence adduced by him in support of this view It has been pointed out that the two lowest corner-stones of the N W angle of the Nike bastion lie obliquely to the courses above them, from which they slightly project on the W Hence it appears clear that these stones form part of a different and pre existing wall It is further noticeable that the N face of the bastion exhibits many curious irregularities in its masonry,[1] and that the faces of some of the lower blocks are only rough dressed M Michaelis follows up these facts with the observation that a line produced northwards from the oblique west front of the bastion would exactly strike the N W corner of the N terrace of the Propylæa He also notes that "a line of masonry of earlier character" than that of the superjacent W wall of the N wing was remarked here, many years ago,[2] by Mr Wilson There upon he suggests that, in pre Periclean times, a continuous wall extended from the S to the N wing, the gate of the Acropolis being placed somewhere near the present pedestal of Agrippa M Michaelis's argument is an interesting one, and his facts are valuable, but we must demur to his conclusions By his allusion to the well known description of Herodotus (see above, p 283), he implies that the above was the condition of the defences at the time of the second Persian invasion (B C 480) But such an arrangement appears to be equally opposed to the scanty existing traditions on the subject and, a far more serious objection, to the recognised principles of ancient warfare The great N prolongation of the Nike *pyrgos* would entirely vitiate its value as a bastion, while the plan, as sketched by M Michaelis, makes no provision whatever for flank defence In fact, it differs little in essentials from the *Middle battery* (see p 294) of Mahommed II, built under totally different circumstances, for totally different objects

All things considered, the most

[1] At the same time, the presence of the two large niches in the W wall make it impossible to regard this as the original face of the bastion

No light whatever has been thrown on the meaning of these niches Col Leake's opinion, that they formed the entrance to the *adytum* of Ge Curotrophus and Demeter, can no longer be entertained

[1] These are well shown in plate IV fig 1 of Jahn and Michaelis's edition of Pausanias's description of the Acropolis At one point the severed extremity of one of the Pelasgic walls already noticed (p 292) is visible M Bohn seems to maintain that this wall formed the W face of the rocky projection as late as the erection of the Propylæa, but this view we cannot accept

[2] These remains were almost entirely obliterated, by some repairs executed here, in 1865

satisfactory view hitherto presented seems to be that advanced by M Carl Robert [1] After briefly noticing the prominent features of the question, he points out that it is an error to assume, as some eminent archæologists have done, that the Nike bastion, or a predecessor on the same spot, could have formed an important part of the primitive defences of the citadel "It was only after the circuit of the defences had been restricted that this point could become of predominant importance to the defence This preliminary condition could, however, only be realised after the partial clearance of the ruins of the Pelasgicum (thus fulfilling the saying of the Oracle τὸ Πελασγικὸν ἀργὸν ἄμεινον), in a word, after the Persian wars Hence we learn, that between 480 and 438 B C, the enceinte was reduced, and the Nike bastion erected Now, precisely with this period coincides the political activity of that man to whom such a scheme may with most suitability be attributed, namely, the builder of the South Wall—Cimon" M Robert next remarks that the Nike bastion had, with good reason, been connected with the Cimonium even by those writers who attributed a much earlier origin to the former work, and, therefore, that this opinion being dismissed, there remains no objection to regarding Cimon as the founder of the bastion "Furthermore, it may be affirmed that the altered orientation of the Approach to the citadel (*i e* from N W to W, see p 283), itself a result of the present form of the Nike bastion, is closely and inseparably connected with the erection of the South Wall and the restriction of the enceinte" Once the outworks towards the Areiopagus were abolished,[2] there remained no reason why the approach to the citadel should face in that direction "A confirmation of this view may further be found in the circumstance that the base of the statue of Athena Promachus, erected under Cimon's administration, stands in the line of the present approach, which must therefore have already then faced to the W It must be conceded that all these details point to a single homogeneous plan as underlying the whole, the object of which plan was the fortification of the citadel on a new system, a plan expressed as well in the erection of the Wall of Cimon as in that of the Nike bastion [1] On the other hand, the Temple of Victory and the Propylæa are again so markedly the growth of a single idea that it seems to me impossible not to attribute their design to one and the same man, then erection to one and the same period Both are the expression of a spirit totally opposed to that of Cimon, of that spirit, namely, in which the citadel was dismantled"

Before quitting this part of the Acropolis, we must briefly notice

The Mediæval Watch Tower, which, until 1874, occupied the S wing of the Propylæa - The exact age of this tower is matter of doubt, the only certain fact being that it was of a date not later than the 15th cent Mr Finlay was disposed to attribute its erection to the Burgundian Dukes of Athens, chiefly from the close similarity of its architecture to that of the St Omer Tower at Thebes, while M Burnouf and most other writers have regarded it as the work of the Florentines

1 "Der Aufgang zur Akropolis," published in Kiessling and von Wilamovitz's "Philologische Untersuchungen, vol i 1880 We have omitted from this notice some subordinate details in M Robert's argument—some because they touched on points of inferior interest, others because they appeared specially open to contest These omissions do not, however, affect the soundness of his conclusions on the main question at issue

2 It appears to us improbable that these outworks extended so far, or subsisted so late, as M Robert would have us believe But this is a mere question of degree, which does not affect the main argument

1 "How far the Cimonian fortifications of the western approach had proceeded, when the total transformation by Mnesicles began, we have no knowledge" We may add that neither has it been ascertained whether the external casing of the N wall of the Nike bastion preceded or followed the commencement of the Propylæa, a question of importance, but one beyond the scope of the present notice

2 Removed in 1874, by the Archæological Society, with funds supplied by Dr Schliemann

Latterly, several German writers (who themselves never saw the tower), adopting the arguments of M Kaftanjoglou, have assumed it to be Turkish The most successful exponent of this opinion is M Bohn, who, however, admits himself to be not free from doubt on the question Even he assigns it to no later date than the reign of Mahommed II, the Conqueror The chief ground, beyond the evidence of popular tradition,[1] for attributing the erection of the tower to the Dukes, whether Burgundian or Florentine, is, that its construction at any date subsequent to the fall of the Acciajuoli would have been an anachronism in military architecture With the Ottoman rule began also a new era in the fortification of the citadel, and it seems scarcely doing justice to the skilful Turkish Engineers[2] of that period, to suppose that they wilfully wasted so much time and labour as the construction of this tower must have demanded (it measured 28 ft 7 in by 25 ft 5 in, its walls were 5 ft 9 in thick and about 85 ft high[3]), on an already obsolete form of architecture[4] If such was really the case, there was additional reason for preserving so interesting and probably, in some respects, unique a monument If it were indeed erected by Mahommed II, what finer "trophy" (as Mr Freeman has called it), could the Greeks desire of their own triumph over that great man's descendants? Whatever view be adopted as to the age of the tower, most Englishmen will share the deep regret expressed by Mr Freeman[5] at the needless destruction of so interesting a landmark of history, of so picturesque an object in the landscape[1]

The traveller now retraces his steps through the Propylæa On quitting the Eastern portico he will observe that the surface of the rock rises at first at a slope, which is carefully roughened by transverse grooves, to afford foothold, and forms a steep road, it becomes more gradual as it proceeds, and finally reaches its highest point near the eastern end of the Parthenon The rise between the Propylæa and this point is about 40 feet It then falls about 15 feet to the eastern extremity of the enclosure

The traveller, following in the track of Pausanias, proceeds towards the Parthenon He first passes, on the it, the precinct of *Athena Hygieia* (see p 296), then various other foundations of less importance Behind these, and approached by a short flight of steps (*22*), is the

Temenos of Artemis Brauronia[2] (*23*) No remains of the temple subsist, and Pausanias affords us no particulars on the subject Some votive offerings, including a very well carved *little bear*, have been found on the site, some of these seem to have been dedicated by huntsmen Within the precinct, of which nearly all the boundaries can still easily be traced, stood the colossal brazen figure of the *Trojan Horse*, with the Greeks looking out from its body[3] Some blocks of the pedestal, fortunately including the inscription,[4] were

1 For reasons too lengthy to be stated here, the widespread local tradition, which assigns a *Frankish* origin to the tower, is entitled to more attention than the majority of such rumours

2 The Turkish Engineers of this period, as is well known, were far in advance of most of their Western contemporaries

3 There is some reason to think that the tower was originally higher, but this is extremely doubtful

4 This part of the question has been well handled by M Burnouf (*Ville et Acropole d'Athènes*), whose argument is adopted by M Bohn so far as it can be made to confirm his own views

5 See "Historical Essays," 3rd series, also various articles in the "Saturday Review" for 1877 78, and a paper in the "Pan Hellenic Review," No 1

1 There are many cases, as at Olympia, where the surpassing value of the discoveries to be made may amply justify the sacrifice of mediæval remains, but this was not the case here How small is the amount added to our knowledge by the destruction of the tower may easily be seen by comparing the best ground plans of the Propylæa issued before and since that event

2 With respect to the origin, importance, and antiquity of this cultus, see below, Rte 4

3 The Greeks here represented were Menestheus, Teucer, and the sons of Theseus, a choice dictated by Athenian vanity rather than tradition

4 The inscription, as was indeed usual, does not specify the character of the statue dedicated, but the fortunate circumstance that the first line of the dedication was quoted in the Scholiast on the "Birds" of Aristophanes,

discovered by Dr Ross in 1840 The horse was wrought by the celebrated sculptor Strongylion, and dedicated by one Chæredemus of Cœle (a district of Athens)

The traveller should now diverge 10 or 12 yds to the lt, to visit the foundations of

The Pedestal of Athena Promachus This colossal bronze statue, one of the most celebrated works of Pheidias, represented the goddess as ready for battle, whence the name This was also called the *Great Athena* (ἡ μεγάλη Ἀθηνᾶ, Demosth *De Fals Leg* p 428) She towered even over the Parthenon, and the point of her spear and the top of her helmet, sparkling in the sun, were visible to sailors as they doubled Cape Sunium It is reckoned that the statue, including the pedestal, was between 50 and 60 ft high, if not more It was still standing in A D 395, in which year the gigantic form, seen, in a vision, pacing before the walls, scared away Alaric and his Goths when they were about to plunder the Acropolis (*Zosim* v 6) The vision of Alaric seems to be almost foreshadowed in two lines of the "Hercules Furens"[1]

Returning to the path (it was here abouts that the *Marsyas group*[2] appears to have stood), the traveller next passes, on the rt,

The Temenos of Athena Ergane (*24*) —No trace of the temple itself remains, and Pausanias affords us no information on the subject The general limits of the sanctuary are, however, easily traced, on the W it was bounded by the wall of the Brauronian enclosure, on the S by the wall of the Acropolis, and on the N and E by an abrupt rise in the ground On the E, the line is further defined by the rock being here (*25*) cut into steps, which formed tiers of shelves for the exhibition of votive offerings The mortices by which the stelæ and other dedications were fixed to the rock are still recognisable The *pedestal* of a statue of Athena Ergane, and other dedicatory inscriptions to the same divinity, have been found within the sanctuary It was the Athenians who first gave to Athena the title of *The Worker*

The traveller is now close to the Parthenon, and can, if he chooses, enter it from the W For the purpose of accurate description, however, it is preferable to approach it by the Eastern door, the only entrance in ancient times He therefore follows the path along the N side of the edifice, passing on the way, to the rt, a dedication (*26*) to the *Fruit bearing Earth* (Γῆς Καρποφόρου), carved in the rock, also two ancient cisterns (*27*), cut in the rock, and lined with fine hydraulic cement Immediately after passing the second cistern, he rounds the N E corner of the Temple, and reaches the East door of

The Parthenon[1] (*28*) — This temple has been justly called "the finest edifice on the finest site in the world, hallowed by the noblest recollections that can stimulate the human heart"

In this temple, an architecture which had gone on through centuries of refinement, until it culminated here, was combined with the work of the greatest sculptor the world ever produced Unless we take into consideration this perfect union of these two arts, we cannot do justice to the Parthenon Painting also was there, and although we cannot thoroughly realise the part it played in the magnificent diapason of the three sister arts, we dare not question its propriety Our present concern, however, is chiefly

(in which play this same horse is referred to, as a term of comparison, to show the breadth of the *ornithine* ramparts), enabled Dr Ross to identify it He is of opinion that the statue was only slightly older than the play in which it is first mentioned, viz than 414 B C

[1] "It was this statue, I believe," writes Dr Wordsworth, "that was present to the mind of Euripides when he wrote —

ἀλλ' ἦλθεν, εἰκὼν ὡς ὁρᾷν ἐφαίνετο,
Παλλὰς, κραδαίνουσ' ἔγχος ὑπολόφῳ κάρᾳ

'*Then issued forth, appearing like a Statue,*
Pallas, a spear she shook, with crested helm'
Herc Fur 1002

[2] A celebrated group of *Athena and Marsyas*, by Myron, which has given rise to almost endless discussion and speculation, comp p 199

[1] With respect to the name Parthenon, see below, p 316

with the architecture This alone is a vast theme, one that has taxed for generations, and still taxes, the best energies, the finest talent, and the closest observation of the most able investigators. The adequate treatment, even in outline, therefore, of such a subject is beyond the scope of this handbook All we can attempt in the following notice is to provide the traveller with such a skeleton map of the subject as may, we hope, facilitate his reference to the leading authorities on the questions treated Three names of conspicuous, if unequal, distinction will, it may safely be predicted, ever remain specially associated with the archæology of the Parthenon, namely —that of STUART, who first laid down the leading lines of its reconstruction, secondly, that of PENROSE, who has traced out the anatomy of the building, literally inch by inch, and revealed the marvellously delicate mathematical adjustment which produced that perfect whole, never elsewhere surpassed, nor equalled, lastly, that of MICHAELIS, who has collated and edited the *plastic text*, down to its smallest scattered fragments, with such scrupulous minuteness and rigorous criticism as had hitherto only been exercised in the domain of pure philology

The character of this temple imperatively requires that our description should commence from the foundations, which themselves include the substructure of the earlier temple, destroyed by the Persians in 480 B C The foundation of this early temple is usually ascribed to Peisistratus, a very probable supposition, but one for which there is no documentary evidence The temple was still unfinished at the time of its destruction Whether or not this was the so-called Hecatompedon is uncertain, but its length (100 Attic feet) makes this probable The foundations were carefully laid in masonry of Peiraic tufa, and covered a superficies of 252¼ × 104½ Eng ft. At the N E corner the rock was cut down to receive the masonry, but on the W, and still more on the S, the natural slope of the hill had to be corrected artificially, moreover, gullies or clefts in the rock had to be filled up The fall is so great on the S that at one point the sub-basement is over 35 ft deep On the S side the limestone sub-basement was exposed The stones are rectangular, and are carefully worked in rusticated courses, and their junction with the newer foundations required by the enlarged Parthenon is visible on the W end, under the column next to the N W angle column, and on the S side under the S E angle column itself These foundations are not perfectly horizontal, but are laid in a shallow convex curve At the E end, where this peculiarity is best seen, the maximum convexity stands to the length in the ratio of 3 2000, on the S side the curves can only be traced with certainty in the 3 or 4 upper courses, and here the convexity is only as 1 1000 M Carl Bötticher sought to explain the existence of these curves as merely the result of an assumed subsidence of the foundations, but this objection has been successfully refuted by M Zöller,[1] who has brought technical evidence to show that these curves formed an integral part of the design It is needless to expatiate on the very great interest which attaches to so early an example of what afterwards became one of the most remarkable peculiarities of Grecian architecture [2]

Let us now turn to the later and more famous temple, erected under the administration of Pericles The architect of the Parthenon was Ictinus, who himself wrote an account, unfortunately lost, of this his master-piece He was assisted by Callicrates, the builder of the southern *Long Wall* (see p 350), who appears to have held a subordinate position, and may have acted as a sort of clerk-of-the-works We know that the temple was dedicated at the Great Panathenæa of 438 B C, but there is no evidence to prove when it was commenced Nevertheless, the case admits

[1] See his article in "Erbkam's Zeitschrift für Bauwesen," 1865

[2] A description of the architecture of the primitive Parthenon, so far as this has been ascertained from existing fragments, is given in the work of Michaelis

of a reasonable conjecture It is now generally admitted that the removal of the treasure of the National Defence League from Delos to Athens took place in 460 B C , it has further been ascertained, by M Kohler, that a great change in the mode of administration of the Federal tribute took place in 454-3 B C Now the year 454 B C coincides with the celebration of the Great Panathenæa, the festival with which the quadriennial financial period commenced, the date at which the new treasurers came into office, and at which the chief audit of the Federal accounts took place Taking these and other data of less interest into consideration, Professor Michaelis suggests that we probably shall not greatly err if we regard the year 454 B C as the date at which the erection of the new temple was planned

The builders found the ground already in great part prepared for them, for the height and length of the massive pre-Periclean foundations were sufficient for the dimensions of the new edifice For some reason to which we have no clue, it was, however, required to leave a terrace 5 ft 7 in broad, formed by the stereobate, along the S side of the temple Hence the amount of increased breadth (ft 10 87), required to bring the temple into harmony with the proportions favoured by the newer Doric school, had to be added on the N side , the junction between the older and the newer masonry is perfectly recognizable at the W end of the building (see p 306) [1] On the stereobate already described, at the distance of 5 ft 7 in within its S edge, was laid a sort of plinth of Pentelic marble, 1 ft high, on which rested the stylobate, consisting of three solid steps of the same material, each about 1 ft 9 in [2] high On the S and E , the foundations were concealed by a pavement, probably of marble, immediately under the plinth just named On the N and W , the foundations were probably covered by banked-up earth, which in Attica soon hardens into *pisé* The steps already mentioned only formed the base of the temple , access to the interior was afforded by intermediate steps (measuring half the height and breadth of the others), which were laid before the central intercolumn of both the E and W fronts The dimensions of the stylobate, measured on the top step, are (omitting fractions) 228 ft in length, by 101 ft in breadth (=225 × 100 *Attic* feet) The relation of breadth to length is, therefore, as 4 to 9 On this basis stood the columns, 8 on the fronts and 17 on either flank, *i e* 46 in all Of these 32 are standing, exclusive of some clumsy attempts at restoration on the N side The columns are 34 ft 3 in high , they have 20 shallow flutings, and measure 6 ft 3 in in diam at the base, diminishing by $\frac{2}{3}$ of their diameter under the echinus The breadth of intercolumniation varies slightly, in a fixed proportion, throughout the edifice All the columns lean slightly inwards The architrave, on account of the great thickness (5 ft 9 in × 4 ft 5 in) required, was formed of 3 parallel blocks closely united The architrave was adorned with gilded bronze shields, placed beneath the metopes Between the shields were inscribed, in bronze letters, the names of the dedicators Dr Wordsworth is of opinion that it is these shields to which Euripides alludes in the following lines—

κείσθω δόρυ μοι μίτον ἀμφιπλέκειν
ἀράχναις, μετὰ δ' ἡσυχίας πολιῷ
γήρᾳ ξυνοικοίην
ἀείδοιμι δὲ στεφάνοις κάρα
πολιὸν στεφανώσας,
Θρηικίαν πέλταν πρὸς Ἀθάνας
περικίοσιν ἀγκρεμάσας θαλάμοις

May my spear idle lie, and spiders spin
Their webs about it! May I, oh may I, pass
My hoary age in peace!—
Then let me chant my melodies, and crown
My gray hairs with a chaplet!
And hang my spoils, a Thracian target, high
Above the columns of MINERVA S *fane!*
Supplices, v 487

"The chorus which sang these lines as it danced in the orchestra beneath us, perhaps pointed to this temple and

[1] Some smaller alteration seems also to have been made to the S E corner

[2] There is a slight difference in the respective heights of these steps, but not sufficient to notice here

to these shields from the theatre, which is below the eastern front of the Parthenon on which they were hung The Parthenon was the only temple of Minerva at Athens to which the attribute of a peristyle (*περικλυτὸς θαλάμοις*) could be ascribed, as here, by Euripides"

The impressions left upon the parts covered by the shields are visible upon the architraves, the shields themselves, together with the gold of the statue of the goddess, were carried off by Lachares, when Demetrius was besieging Athens There were also upon the architraves bronze nails or pegs, upon which festoons were hung on days of festival

The 92 metopes were sculptured in high relief (see below, p 311) The pediments were filled with statues (see p 309), of a size much greater than life The upper cornice, enclosing the tympanum, was surmounted by a beautiful Lesbian cymatium The height to the apex of the pediment, exclusive of the acroterium, was 59 ft above the upper step, or, including the stylobate, 64 ft [1] The apex of the pediment was crowned by an immense anthemion, of which a few fragments have been recovered The roof was covered with finely jointed semi-transparent tiles of Parian marble (see p 316), of which some pieces have also been found Each row of hip-tiles was terminated by an antefix, while at each of the four corners of the roof was a lion's head like a gurgoyle, its presence here was, however, only emblematic of water, for the open mouth was not pierced The rain-water was thrown off the roof naturally, without any channel All these details were further enhanced by a skilful limited application of colour, (see below) But the chief beauty of the Parthenon was due neither to the richness of its substance and colouring, nor even to the wealth of its sculptural decoration, far higher than either of these must rank the genius displayed in its marvellously subtle architecture

"It was at Athens that the general limits of proportion of the architectural members of the Hellenic trabeative style were first decided, and then the principles of allowable variation within these limits, and of special determination in particular cases In the Parthenon, every division is proportionate to its special antithesis, as length to breadth, width to height, vertical to horizontal, enclosed or solid to open or void The proportions employed are taken from a definitely limited scale, with differences which diverge from equality by well-marked, but neither sudden nor crowded, gradations The architect of the Parthenon adopted, or invented, a scale of proportions which advance towards equality with a constant difference of five between the terms of the ratios Even within this select sequence, certain ratios were distinguished for more frequent employment, and in most important and most ingeniously varied application By a still further refinement, the dimensions for the design were again subject to minute modification in execution, to deviations in direction and delicacy of curvature, that were found requisite to countervail some distortions that were due to disturbing effects of contrast and optical illusion" —*W Watkiss Lloyd*

Almost all lines which are straight and level in ordinary architecture are here delicate curves, and those lines which are usually vertical are slightly inclined We have only space to mention two examples of this refinement If a spectator stand at the N E corner of the Parthenon (the most convenient spot for taking this observation), and placing his eye level with the upper step look along the edge from end to end, he will find that although the steps lie in a vertical plane, yet they rise very perceptibly in the middle, and give to the whole pavement a convex character The rise is about 3 in in 100 ft on the fronts, and 4 in on the flanks the exact measurements being respectively 228 ft in 101 34, and 355 in 228 14

A nearly parallel line is found in the entablature, but is not quite so regular as in the stylobate, presumably owing

[1] The level of the pavement of the temple was only about 6 ft below the ridge of the roof of the Propylæa, and was raised high above all the platforms of the Acropolis

to the concussions the building has received from explosions and earthquakes

With respect to the inclination of the vertical lines, the lower drums of the columns should be noticed If we measure from the pavement up to the first joint, we shall find a considerable difference between a vertical measurement on the outside nearest the step, and one taken on the corresponding point on the inside towards the temple In the angle columns these differences are the most considerable, the outside dimension, measured on the angle, exceeds the inside by nearly 2 inches About half of this difference is due to the convexity of the pavement before mentioned, and the remainder to the inclination of the axes of the columns, which lean inwards towards the temple to the extent of nearly 3 inches in their height — 228 ft in 34 25 is the exact dimension The effect of the pyramidal character thus imparted is very grateful to the eye These deviations from ordinary construction are so admirably adjusted as to be quite imperceptible from the usual points of view The effect produced is to give an appearance of perfect straightness and perpendicularity to lines which would otherwise have appeared bent or inclined in a wrong direction The optical corrections here referred to exist, although not developed to the same extent, in the other Athenian temples, and the Propylæa, they are also found, in a measure, in other temples of Greece, Sicily, etc They are always found most fully developed in temples of the Doric order

With respect to the polychromy of the architecture, very little is accurately known, nevertheless it is certain that not only the architecture but, in a measure, also the sculpture, was painted, the latter may probably, however, have been merely tinted, to tone down the brilliance of the white without concealing the beauty of the material The traces on the sculpture are very scanty Of the colouring of the architecture somewhat more is known Many of the mouldings retain traces of ornaments beautifully drawn upon them, in some of the best protected parts the pigment itself remains The vehicle was chiefly wax The underside of the cornice was for the most part deep blue, with occasional bands of red, the guttæ seem to have been gilt Blue was used in the channels of the triglyphs The strong colour seems to have been chiefly confined to the parts that were in shade The columns, architraves, and broader surfaces were probably merely tinged with an ochreous colour, and to such an extent only as to anticipate the rich golden hue produced by time on the Pentelic marble, without which the brightness of so large a body of white would have been painful to the eye The ceilings were adorned with deep blue panels, with gilt stars, and other ornaments In these, as well as the polychromy in general, there was a close analogy between the Parthenon Theseium, and Propylæa Very few remains of colour have been noticed on the Erechtheium, but an inscription, found in 1836, records the prices paid for its polychromatic decoration, the account chiefly refers to the interior

We have now to describe the sculpture of the Parthenon,[1] which falls into three natural divisions, viz the statues of the *pediments*, sculptured in the round, the *metopes* in very high relief, the *Panathenaic frieze* in very low relief

The Eastern Pediment —We know from Pausanias that the subject here represented was the birth of Athena, but as the central part of the composition was already destroyed before Carrey's visit,[2] we have no evidence as to how the incident was treated The figures to be accounted for are eleven in number (A-N) of which the ones most satisfactorily identified are those in the angles of the pediment

"A *Helios* —There can be no doubt that this figure in the left angle is the sun god, Helios, rising from the ocean, and that the corresponding figure N is *Selene* in her car These two figures may be interpreted as marking the boundaries of Olympus, the scene where the genesis took place, or as symbols of the three Cosmic elements, air,

[1] The following description of the sculpture of the Parthenon is abridged from Mr Newton s *Guide* to the Elgin Collection, part 1

[2] Jacques Carrey, the excellent artist employed by M de Nointel (see p 172)

earth, and sea . It has also been suggested that they indicate the hour in which the birth of Athene took place, which, according to Attic tradition, was at sunrise The figure of Helios is represented emerging in his chariot from the waves which cover his body from the shoulders downwards Hence the name Hyperion has also been given to the figure It has been noted by Michaelis that the angle in which this figure was placed is the darkest spot in the Eastern pediment, and that it is only fully illumined at the moment of sun rise "

B, C —The *chariot* of Helios was represented by four horses' heads, two of which still remain in position on the temple, sketched in very low relief on the back of the pediment The two other horses' heads are sculptured, in the round, out of one block of marble The necks are represented emerging from the waves, the profile of which is sculptured in relief on the side of the plinth

"Thus far the interpretation of the composition rests upon sure grounds Of the remaining figures, two (G and I) have been very generally recognised as Iris and Nike, but none of the rest have been satisfactorily identified, though much ingenuity and learning have been shown in conjectural attributions The various schemes of interpretation may be divided into two classes We may either suppose that the whole pedimental space, bounded by the chariots of Night and Day, represents Olympus, in which case all the figures contained within this space must have been deities present at the birth , or interpreting Night and Day in their larger sense, as Cosmic symbols, we may assume that the deities actually present at the birth were all comprised in the central part of the composition, now wanting, and that in either wing were figures who had a direct connection with Attica, but who were not of sufficient rank to entitle them to be present in Olympus If we assume that the entire pedimental space between the angles represents Olympus, then we must regard all the extant figures as personages who would have been present at the birth In accordance with this view, Visconti, and many archæologists after him, called the three figures (K, L, M), next to the chariot of Night, the Three Fates The two seated female figures (E, F) in the opposite wing were called by the same authorities Demeter and Persephone, and the reclining male figure (D), Heracles, Dionysus, or more commonly Theseus On the other hand it has been contended that the female figure in the left wing (G), who is generally accepted as Iris, marks the limit of the Olympic central group, and that she is hastening to announce the birth to the world outside Olympus The three figures (D, E, F) between Iris and Helios may either be regarded as a connected triad or we may consider the male reclining figure (D) as connected with the group of Helios, towards whom he turns "

D —"This figure reclines on a rock and faces the upspringing horses heads of Helios " This statue, commonly called Theseus, has been variously designated Heracles, by Visconti, Dionysus, by Wieseler, and Cephalus, by Brondsted All these discrepant identifications rest on very fair evidence "More recently (1874) Brunn has interpreted this figure as the mountain of Olympus itself, illumined by the first rays of the rising sun, and it must be acknowledged that the attitude and type of the so called Theseus would be very suitable for the personification of a mountain "

E, F —"The two seated figures next in the order of the composition are so grouped together that near relationship is suggested by their composition Most of the writers on the Parthenon, from Visconti downwards, have named this group Demeter and Persephone, two deities whose cult in Attica ranked second only to that of Athene herself This distribution would be strengthened if " D "could be identified with Dionysus, a deity whose worship in Attica was closely connected with that of the Eleusinian goddesses " Brondsted regarded them as the two Seasons , Brunn as the Horae who guarded the gates of Olympus

G *Iris* —We have already said all that is needful of this figure, which is represented as moving rapidly to the left

H —"*Prometheus* or *Hephæstus* —This torso is the only figure which has any claim to be assigned to the central group of the E pediment Though we have no knowledge how the central group was composed, we may assume that the personage would not have been omitted through whose act the birth of Athene was accomplished by cleaving the head of Zeus with an axe In the most generally diffused version of the myth, this was done by Hephæstus, but Attic tradition preferred to attribute the deed to Prometheus '

J *Nike* —It has recently been disputed whether this figure really belonged to the E pediment, to which it had been assigned by Visconti, but on the whole the balance of probability remains in favour of the earlier opinion

K, L, M —Three female figures, called by Visconti the Fates "On comparing the composition of this triad with that of the triad placed next to Helios, in the opposite half of the pediment, a curious analogy of treatment may be observed The so called Theseus (D), like the reclining figure M, seems to be quite unconscious of the great event which is being announced, and they are respectively turned, as by a law of attraction, to the groups of Night and Day, which bound the scene on either side The central figure in either triad seems only half aroused by the intelligence, while on either side the figure nearest the central action appears to have just heard the news of the birth If the triad were the Fates, then place would more naturally be in the central part of the composition On the other hand, the place of this triad in immediate succession to Selene, and the direction in which the one (M) nearest to the angle is turned, would point to some mythical connection between these figures and the goddess of Night Such a connection is suggested in the names given to this triad by

Welcker, who saw in them the three daughters of Cecrops,—Aglaurus, Herse, and Pandrosus, three mythic impersonations of the dew, which have a conspicuous place in Attic legend' —*Newton*

N, O —Selene, Goddess of Night, and two horses' heads attached to her car The torso does not call for special description, of the horses' heads the one remains, a shapeless mass, *in situ*, in the pediment, the other is in the British Museum, and is the noble work so highly praised by Goethe [1]

The Western Pediment —The subject of this pediment was the contest of Athena and Poseidon for the dominion of Attica As already noted the existing remains are very slight When drawn by Carrey, in 1674, the composition was nearly complete, but less than 80 years later Stuart found the greater part of the figures destroyed Under these circumstances it will best suit our present object to describe the composition from Carrey's drawing

"In the centre are a male and a female figure (L, M), who may be recognised as the two antagonists, Poseidon and Athene They are moving away from each other in opposed directions On the lt of Athene is her chariot with two horses, driven by a figure (G), doubtless intended for Nike, on the rt of Poseidon is a blank space, which must it is presumed, have been occupied by his chariot, the charioteer of which appears to be Amphitrite (O) On the lt of the spectator, "the angle of the pediment contains a reclining figure (A), which has generally been recognised as a river god, and which is commonly called Ilissus, though it is more probably the Cephissus In the opposite angle is a reclining female figure (W), which is generally thought to represent the fountain Callirrhoe the kneeling figure (V) placed next to it is thought to be the river god Ilissus Between the Poseidon (M) and the reclining figure (W) in the angle, Carrey gives nine figures, of which the one which has been most probably identified is the female figure (O), who acts as the charioteer of Poseidon, and who is marked as a marine deity by the fish or sea monster which appears as a symbol between her feet Next to her is a draped female figure, seated (Q), at whose rt side stands a boy (P) This group may represent the marine deity Leucothea, with her son Palæmon Melicertes Next comes a draped female figure (T), seated in whose lap is a female figure (S) This is generally supposed to be Thalassa, the Sea the almost entire nudity of the female figure (S) in her lap makes it probable that Aphrodite is here represented, her position would be a way of expressing her sea born origin Next comes a seated female figure (U), who presents no distinctive characteristic by which she may be identified She is probably a marine deity' Between the horses of Athene and the river god (A), Carrey places seven figures "Of these, the male figure (H), by the side of the chariot, has been called Ares, Hermes, or one of the Attic Heroes Next follows the charioteer (G), probably Nike, and a group of two female figures and a boy (D, E, F), who may represent Demeter and Core with Iacchus, and between this group and the reclining figure in the angle, a male and female figure (B, C), grouped together, who may be Asclepius and Hygieia, or Cecrops and one of his daughters Much as archæologists differ in the identification of the single figures in the western pediment, it is generally admitted that the span bounded by the reclining figures in the angles represents the Acropolis itself between the two rivers of Athens, and that the figures on the lt of Athene are Attic deities or heroes, who would sympathise actively with her in the contest which is the subject of the pediment, while those on the rt of Poseidon are the subordinate marine deities, supporters of the Rulers of the Sea' —*Newton*

The Metopes —These were originally 92 in number—viz 14 at either end, and 32 along either side Of these 37 remain *in situ* on the Parthenon, but, with rare exception, so decayed by time and weather as to be unintelligible, 4 are in the Acropolis Museum, 15 are in the British Museum, and 1 is in the Louvre The remaining 35 are, with the exception of some fragments, entirely destroyed (the greater number in the explosion of 1687), and are only imperfectly known from Carrey's drawings The Metopes in the British Museum and Louvre are all from the S side, and illustrate the contest of the Lapiths and Centaurs at the marriage-feast of Peirithous, a very popular subject in Greek sculpture The subject of the Metopes on the N side is unknown The Metopes of the E front remain, all but two (destroyed), *in situ* on the Parthenon, they represent a battle between horse and foot, and have been supposed to illustrate a gigantomachia, they are, however, so much weathered that it is impossible to specify the subject with any confidence The subject of the Metopes of the W front appears to be an Amazonomachia, the entire number (14) remain

[1] "This work, whether created by the imagination of the artist, or seen by him in nature, seems the revelation of a prototype, it combines real truth with the highest poetical conception' See also Mr Newton's remarks on the same subject, *Guide*, p 13

in their places, but more than half obliterated by time and weather

The Frieze —The subject of the frieze is the quadrennial procession of celebrants at the Greater Panathenaic festival The festival took place every fifth anniversary of the goddess's birthday, in July, and the chief object of the procession was the presentation to Athena Polias[1] of a new peplos All the chief citizens of Athens, with the envoys from allied States, and even the Metœci, or domiciled foreigners, had a fixed part to play in the ceremony The peplos was conveyed to the Temple of Athena Polias (see below) flying from the mast of a galley on wheels,[2] which took its departure from the Cerameicus With the exception of this galley, all the principal features of the procession are illustrated by the frieze

Although much of the frieze was destroyed in the explosion of 1687, yet the existing 335 ft , out of a length of 525 ft , suffice, with Carrey's drawings, to give us a tolerably adequate conception of the whole work The entire *Western frieze*, with the exception of 3 figures, remains *in situ* on the Parthenon , of the extant remains of the *Northern frieze*, rather less than half is in Athens (see p 324), and the remainder in the British Museum , of the *Southern frieze*, about a third of the existing figures are in Athens, and the remainder in our own national collection , of the *Eastern frieze*, with the exception of two very fine figures in the Acropolis Museum and eight in the Louvre, all the extant remains are in the British Museum

The general distribution of the figures is given by Mr Newton as follows —"On the Eastern frieze, the delivery of the peplos is represented in the presence of certain deities, whose worship we must suppose to have been associated with that of Athene in this festival Towards this central point converge two lines of procession, which, starting from the west side of the Temple, proceed along its Northern and Southern sides, advancing towards the centre of its Eastern front At the head of the procession from the N side are *Canephori*, victims and their attendants, musicians, *Scaphephori*, *Spondophori*, *Thallophori*, pompic chariots, cavalry All through the frieze, at intervals, are magistrates and heralds marshalling the order of the procession" We shall here confine our detailed description of the figures to those of the W frieze, of which nearly all the slabs remain *in situ*

Western frieze —"This part of the frieze represents the cavalry at the moment when they are preparing to start Most of them are already mounted , others are holding horses or drawing on their boots' Commencing from the N W angle, the first three figures (in the British Museum) are those of a herald and two horsemen , "No 4 raises both hands as if to open his horse's mouth for the insertion of the bit Behind the horse stands a youth (No 6), probably the groom , a bearded man (No 5) turns towards the youth, as if addressing him Then follow two more mounted figures (Nos 7, 8), and a youth (No 9) standing by his horse, and turning round to his mounted companion (No 10) behind him Next comes a horseman (No 11), distinguished from all the figures in the frieze by his richly decorated armour , on his head is a crested helmet, on the crown of which is in relief an eagle with outstretched neck A hole a little behind the temple shows where a metallic cheek piece or perhaps a wreath, has been inserted His body is protected by a cuirass, on the front of which is a gorgon's head in relief, intended as a charm to avert wounds from the most vital part , on the shoulder straps are lions' heads, also in relief Between the breast plate and back piece of the cuirass is an interval at the sides, which is protected by flexible scale armour, lepidoton Below the girdle are flaps, pteryges, made of leather, covered with metal, which at the upper ends are united to the girdle Under the cuirass appears a *chiton* without sleeves The next figure (No 12) is on foot, and stoops forward, looking towards the procession advancing from the right His left foot is raised on a rock, and he appears from the action of his arms to be drawing on his boot Next come two mounted figures (Nos 13, 14), followed by a bearded figure (No 15), who stands at the side of a rearing horse, trying to control him The violence of the action is shown by the muscular strain and the disordered dress of this figure, who wears a *chiton exomis*, over which is a *chlamys* flying behind his back On his head is a leathern cap The attire of this figure is precisely similar to that of No 8 and No 19 Then follow six mounted figures (Nos 16 21), all

[1] It must be remembered that the Temple of Athena Polias, and not the Parthenon, was the chief object of religious veneration on the Acropolis

[2] As pointed out by Mr Newton, a similar galley long formed part of the annual procession in honour of St Rosalia, the patron saint of Palermo

moving rapidly to the left One of these (No 17) wears the *petasos*, a flapping, broad brimmed hat used by travellers No 19 rests his right hand between the ears of his horse From No 22 onward to the south west angle, none of the figures are mounted The first group (Nos 22 24) is not unlike that already described (Nos 4 6) A youth (No 22) stands at the horse s head, and seems to be holding the reins At the side of the horse stands a taller figure (No 23), holding up his right hand as if giving an order to the youth (No 22), in his left he holds a short wand Be hind the horse is a youth (No 24) who, from his stature and attitude, is probably a groom, a thick garment is cast over his shoulders Next is a much mutilated figure (No 25), who seems to be pressing his right foot against the heel of his horse's right foreleg to make him extend himself so as to lower his back for mounting Behind this figure a horse springs forward, free from the control of his rider (No 26), who has let him go in order to assist a comrade (No 27) This latter figure tries to master a rearing horse, which threat ens to escape from his control This group is similar in composition to one of the cele brated groups on the Monte Cavallo at Rome, which is inscribed *opus Phidiæ* The next figure (No 28) stands at his horse s head, and behind him is a rider (No 29) not yet mounted, who is drawing on his left boot in an attitude very similar to that of No 12, his right boot lies at the side of the rock on which his left foot is raised The horses of both these figures, in contrast to the preceding group, stand tranquilly waiting to be mounted ' No 30 is probably a herald, "he stands hold ing up a mantle on his left arm, and looking to the right, the holding up of the cloak may be a signal to direct the procession "—*Newton*

In the British Museum are exhibited two series of casts from the Western frieze, the one taken by Lord Elgin's agents, the other in 1872 A com parison of the two series will show how severely the marble has suffered from the weather during an interval of barely seventy years The fact is that, owing to an unfortunate lithological peculi arity in the Pentelic marble, the rate of progress in its degradation is un equal, after a certain point has been reached the process of abrasion goes on with rapidly increasing celerity

Seven figures (of horsemen), much abraded, of the *South* frieze remain *in situ* on the temple, but do not call for description Other slabs and frag ments are in the Acropolis Museum, and will be noticed hereafter (p 324) Of the *North* frieze there are consider able remains in the Acropolis Museum, but none on the temple, neither does any part of the *East* frieze exist *in situ*

Within the peristyles is an ambula tory, about 9 ft wide on the flanks and 11 at the fronts, which passes entirely round the building The ceiling of this part was formed of a double row of panels, about 4 ft square, along the flanks At the ends, where the am bulatory was broader, the ceiling was supported by the intervention of marble beams, some of which remain *in situ* at the W end The pronaos and opis thodomus (see *plan*) had each a row of 6 columns in the front The diameter of these columns was 5 ft 5 in , the height, 33 ft They stood on a stylo bate of two steps, the upper of which coincided with the floor of the cella The pronaos measured about 60 ft broad by 12 ft deep The walls were covered with paintings, and it was separated from the outer colonnade by lofty metal gratings, which entirely filled each intercolumniation from floor to roof [1] The opisthodomus was en closed in the same manner, the central intercolumniation was in either case occupied by metal folding doors The reason for the gratings was that both pronaos and opisthodomus were used as storerooms for the wealth of the temple The walls were enriched with paintings, some of which were by Pro togenes of Caunus

When the Parthenon (using the term in its general sense) was converted into a church,[2] a large apse was thrown out into the pronaos (see Michaelis, *Der Parthenon*, Pl I fig 4) Of the columns only one is now entire, the others may probably have been dislo cated in the explosion of 1687

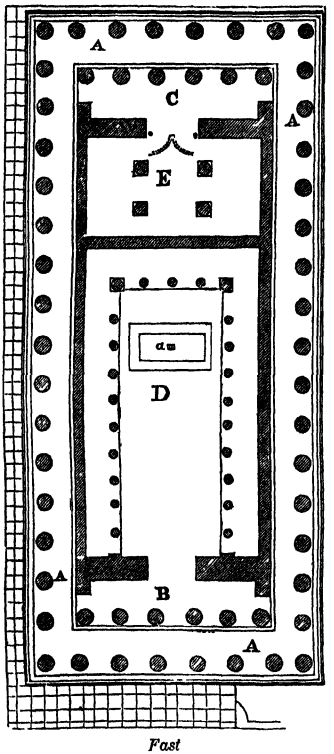
Passing through the Pronaos, the traveller enters the cella of the temple If we include the thickness of the wall which divided this section of the temple from the Parthenon proper, the total length thus obtained is exactly 100 Attic feet, a fact which explains the ancient

[1] Or, to speak more precisely, from a low plinth resting on the stylobate to the archi trave

[2] This change probably took place in the 6th cent , the church was in the first instance dedicated to the *Divine Wisdom* (see above, p 168)

official designation of this part of the temple, viz the *Hecatompedon* The internal distribution of the Hecatompedon closely corresponded, as M Dorpfeld has pointed out, to that of the Temple of Zeus at Olympia (comp p

GROUND PLAN OF THE PARTHENON (RESTORED)



A Peristyle
B Pronaos
C Opisthodomus
D Hecatompedon (*a* base of statue of Athena)
E Parthenon

519) Like the temple just referred to, the Hecatompedon was divided into three aisles by two rows of 10 Doric columns each, ranging with the antæ, which are still visible projecting from the E terminal wall These columns were 3 ft 8 in in diameter, and had only 16 flutings Two detached corner pillars terminated either row on the West Between these pillars were 3 other columns, the whole thus forming three sides of an oblong quadrangle The third columns (from the E) of both rows were joined together by a transverse metal barrier, probably in the form of swing doors The columns were further connected with their next 4 fellows, in either row, by fixed metal gratings On reaching the 5th column (7th of the row), the metal railing appears to have turned inward and joined the pedestal of the great Pheidian statue The site of this pedestal is distinctly marked (see plan) by an oblong space covered with Peiraic stone, instead of marble The hole in the middle may have formed the socket of a post used to strengthen the figure , or again, it may possibly have been connected with its *irrigation* (see p 315) We have described the chief features of the famous gold and ivory statue elsewhere (see p 196), so we need only remark here that the statue stood 39 ft high, inclusive of the pedestal, and that the dress and other ornaments, all of solid gold, exquisitely chiselled, were so contrived that the whole could be temporarily removed, in case of national emergency, without injuring the statue Thus, according to a common tale, it is related that when Pheidias was accused of having embezzled part of the gold entrusted to him, he is said to have vindicated his honesty by having this part of his work removed and weighed The entire enclosed space in front of the pedestal-site is a little lower than the rest of the pavement, having somewhat the form of an impluvium Pausanias mentions that in the same way that the chryselephantine Zeus was protected against the damp climate of Olympia by oil, so the ivory parts of the Athena were preserved from [cracking in] the excessive dryness of Athens by applications of *water* Some persons have sought to connect the depression in the pavement, referred to above, with this custom, but this, owing to the convexity of the pavement (see p 308) appears very improbable If we accept

M Ivanoff's ingenious theory that the statue was irrigated by metal arteries of water traversing the interior, we may perhaps be justified in suspecting that the hole in the pavement, already mentioned, may have been connected either with the water supply or the drainage The space behind the pedestal was, apparently, protected by the columns only, without gratings A free passage, about 14 ft wide, remained between the terminal pillars and the W wall, and served to connect the two lateral aisles In Byzantine times these columns were inscribed with registers of the clergy and the ecclesiastical domains Some of the entries are immediately antecedent in date to the Burgundian conquest (1205), at which time they cease All these columns, with the whole central part of the edifice and the adjoining columns of the peristyle, were thrown down by the explosion of 1687

When the Parthenon was converted into a church, an apse was thrown out on the E (see p 313), and three doors pierced in the western divisional wall The ancient roof was probably left intact over the opisthodomus and the Parthenon proper, where the ancient coffered ceiling was still visible in Wheler's time But the formation of three large shallow vaults or domes within the church necessitated some alterations, including the erection of a strange kind of *hump*, lighted by sort of dormer windows on either side, over the central part of the edifice [1] The ceiling of the pronaos appears to have been left undisturbed It is a disputed point whether or not the Byzantines erected an upper gallery for the women's use At any rate, there does not appear to have been any such gallery in the original structure, although several able writers have assumed its existence Wheler's mention of "a kind of gallery" has been thought by others to imply that here, as at Pæstum, there was merely an architrave supporting the upper range of columns, and not a *real* gallery

The original mosque consisted simply of the Christian church modified, in 1460, to meet the requirements of the Moslem worship The disaster of 1687 destroyed the building for religious purposes, and, not having the means to effect the immense repairs required to restore the building, however imperfectly, to its former use, the Turks erected a small mosque, sufficient for the reduced requirements of the garrison, within the original enclosure Two memorials alone now survive of the mosque dedicated by Mohammed the Conqueror, the one is the base of the minaret, which still exists (see p 317), in the S W corner of the opisthodomus, the other, less generally known, is a rare and ancient Arabic manuscript in the library of the Academy of Upsala, to which institution it was presented by the intelligent Anna Åckerhjelm,[1] who had herself picked it up in the ruined Parthenon shortly after the siege

We may now consider the manner in which light was admitted to the statue The eastern door, vast as it was, 33 ft high, and about 16 wide, was too distant to have afforded a full illumination, or that most desirable for the good effect of the statue, and lamps would have been wholly inadequate Hence, since the time of Stuart, it has been customary to admit the existence of an hypæthrum, or opening to the sky, but respecting the precise character of this hypæthrum there has been endless dispute No sufficient architectural evidence has hitherto been obtained to decide the question, but the observations of the able German architects at Olympia appear to have convinced themselves, at least, of the existence there (see p 519) of what has been scornfully termed "the hole in the roof" mode of illumination

[1] It would require more space than we can afford here to describe this very peculiar mediæval arrangement of the roof A glance at the excellent Italian drawing of the Acropolis (dated 1670), published by M von Duhn (*Mitt Deut Arch Inst*, vol II), will at once explain what is meant On pp 40 42 of the same volume, will be found M von Duhn's explanation of the internal changes which caused the construction of this curious raised roof

[1] Respecting this lady's visit to Athens, see above, p 173 She was born at Åker in Sudermania in 1642, and died at Bremen in 1698

On the other hand, it certainly appears, in the words of Col Leake, "inconceivable, that such exquisite works, as these of Phidias, should have been left open to the sky, or defended only by a horizontal awning" With respect to this difficulty, it has been argued, by Bottticher and others, that as the temple was essentially a place of official ceremony, not one of common popular worship, there is no reason to suppose it was opened oftener than once a year, nay, Bottticher goes so far as to suggest that it was only opened at the festival of the Greater Panathenæa In this case it is easy to suppose that ample precautions could be taken, irrespective of appearances, for covering in the sky-light during the long period that the temple remained closed At the date of the festival (midsummer), there was little or no danger of heavy rain, and an occasional slight shower might be sufficiently guarded against by the embroidered velarium suggested by Dr Wordsworth He adds —"This supposition is suggested by a passage in the Ion of Euripides, which alludes to the structure of the Parthenon In the building there erected, which is a copy of the Parthenon, we have this provision made for the *roof*,

λαβὼν ὑφάσμαθ' ἱερὰ θησαυρῶν πάρα
κατέσκιαζε, θαύματ' ανθρώποις ὁρᾶν
ενῆν δ' ὑφανταὶ γράμμασιν τοιαίδ' ὑφαί

He brought the hangings from the Temple's Store,
And spread them over head, a wondrous sight,
In which were woven these embroideries'
ι 1143

A further very interesting suggestion has been made by Mr Penrose, which we prefer to give in his own words "The tiles of the Parthenon (and I believe of the Greek temples generally) were formed of Parian marble As this material does not seem to stand the weather so well as the Pentelic, the question occurs why it should have been used for this purpose at Athens May we suppose that the remarkably transparent quality of the Parian marble led to its adoption? For we may readily believe that sufficient light would be refracted through these tiles to light the void space between the external roof and the ceiling, or even to aid in some degree in lighting the naos of a temple which had no hypæthral apertures, or where these were small "[1]

Another very ingenious theory was published by Mr Fergusson in 1849[2] He has put it to the practical test of having a model of the Parthenon constructed on this principle The result of the experiment is said to be highly satisfactory, but Mr Fergusson's views have not met with general acceptance

The walls of the cella were decorated with paintings, among which we hear of portraits of Themistocles and Heliodorus The existing pictorial remains, now fast disappearing, are exclusively mediæval

The names of the separate divisions of the temple have been chiefly made out from various official records of the treasurers of the Parthenon, inscribed upon marble, containing inventories of the various valuables preserved in the temple[3] From these it is quite clear that the *Pronaos* was the eastern porch, and the *Hecatompedon* the naos or great eastern chamber Respecting the *Parthenon* in its restricted sense, and the *Opisthodomus*, there has been much dispute We have adopted the opinion of M Dorpfeld, which is nearly identical with that of Mr Penrose[4]

The opisthodomus, or Western Porch, corresponded to the Pronaos in all its principal features, but the columns were of rather greater diameter (viz 5 632 ft instead of 5 402 ft) There are conspicuous traces here, both on the columns and the antæ, of the metal grating which separated the opistho-

1 "Principles of Athenian Architecture," p 46 The alabaster windows of the church of St Luke of Stiris (see p 413) seem to afford a kindred illustration

2 Mr Fergusson has since elaborated his theory in greater detail in a work entitled "The Parthenon, an Essay on the Lighting of Greek Temples," 1883

3 These inventories have been repeatedly discussed and published Consult *Corp Inscrip Attic*

4 "Untersuchungen am Parthenon," *Mitt Deut Arch Inst*, vol vi (1881) The only point in which the views of MM Penrose and Dorpfeld differ on this question is, that the former regards the names *Parthenon* and *Opisthodomus* as having been interchangeable, whereas the German architect restricts the latter designation to the *posticum*

domus from the ambulatory This grating reached to the ceiling, and entirely protected the many valuable objects within the porch From the opisthodomus, a lofty doorway leads into the *Parthenon* proper The divisional wall which separated this chamber from the Hecatompedon is now entirely destroyed The head of the doorway is formed of marble lintels, nearly 27 ft long, much calcined by the great fire of September 1687 (see above, p 287) The height of this doorway was 33 ft , and the width about 16 ft On the pavement below are the deep grooves in which the folding bronze doors traversed In the middle of the chamber are four large slabs in the pavement, upon which the columns rested that carried the ceiling and roof The ceiling was no doubt supported, as in the Propylæa, by large marble beams resting on these columns The latter appear to have been about 4 ft in diameter, and were probably of the Ionic order The coffered ceiling of this chamber and the opisthodomus still existed at the time of Dr Spon's visit (1676) There was no communication between the Parthenon and Hecatompedon in pre Christian times [1] Upon the walls are remains of paintings, of a mediæval character, which formerly induced some travellers to erroneously assign a late origin to the more delicate traces of ancient colouring found upon some of the architectural fragments At the S W corner of this chamber is the entrance to a spiral stair, or rather ramp, by which the minaret (which itself stands in the opisthodomus), is ascended The stair terminates on a level with the architrave of the temple In calm weather, any traveller who is not subject to giddiness can walk along the architrave and thus inspect closely the few existing remains of the pedimental sculpture, while at the same time enjoying the superb view When the wind is high this should never be attempted, as the smallest slip to rt or lt would involve certain death, now that Athena Hygieia (see p 296), has ceased her ministrations The minaret itself can nearly always be safely ascended, and the view even from thence, although less extensive, is a very fine one It is not certain when the upper part of the minaret, whose loss is deplored by Mr Freeman, was destroyed The later (17th cent) mosque seems to have been ruined by the siege of 1822, and was finally removed in 1835 As the traveller stands on the architrave of the Parthenon and inhales the delicious air, he will learn to appreciate the full force and truth of an ancient description quoted by Dr Wordsworth, which we here reproduce

"Of the natural properties of Attica, the air possesses superior excellence, as its ports do likewise , besides this, the position of the Acropolis itself, and the loveliness of its circumambient air, are admirable, for while the air of all Attica has this charm, *that especially which hangs over the citadel is the fairest and most pure, so that you might recognise that spot at a distance by the crown of light which encircles it,—the atmosphere over its head* "[1]

The Parthenon is the haunt of a great colony of ravens, now defiant of the goddess's interdict,[2] which fly about it gloomily during the day and settle upon it towards sunset In springtime come great numbers of small hawks, kestrels, which to the infinite annoyance of the ravens also take up their abode in the Parthenon during

[1] Τῶν μὲν αὐτοφυῶν, ἀήρ τε οὗτος ἐξαίρετος τοῦ πολλοῦ, καὶ λιμένες τοιοῦτοι ἔτι δὲ αὐτῆς τῆς Ακροπόλεως ἡ θέσις, καὶ τὸ ὥσπερ αὔρας εὔχαρι προσβάλλον πανταχοῦ τοῦ γὰρ τῆς πάσης Αττικῆς ἀέρος οὕτως ἔχοντος, ἄριστος καὶ καθαρώτατός ἐστιν ο τῆς πόλεως ὑπερέχων γνοίης δ' ἂν αὐτὴν ἐπὶ τῇ πόρρωθεν ὥσπερ αὐγῇ τῷ ὑπὲρ τῆς κεφαλῆς ἀέρι .

[2] See below (p 355)

[1] It is necessary to insist on this point, because all plans founded on Bottticher's work (including that of Michaelis) assume the existence of communication between the two Bottticher's theory of the internal distribution of the temple has been conclusively refuted by M Dorpfeld, on strong technical evidence afforded by the existing ruins He has fully confirmed the correctness of Mr Penrose s restoration, which some later eminent writers had impugned

their sojourn in Athens The temple is also more appropriately haunted by a few owls (*Athena Noctua*), and sometimes an eagle may be seen wheeling over it

On quitting the Parthenon, the traveller passes a large segment of the architrave of a circular temple dedicated to Augustus and Rome, as the inscription on it records The exact site of this temple, which is not mentioned by Pausanias, is unknown, but it is probable that it stood near the spot where the inscribed architrave remains [1] A very interesting discovery was made near this point many years ago, when an excavation brought to light a number of drums of columns, some much shattered, some rough from the quarry, others partially worked and discarded in consequence of a defect in the material The ground about them, when first discovered, was strewed with marble chips, besides which, sculptors' tools and jars containing red colour were found This appears to have been one of the places where the masons of the Parthenon worked the columns, etc , and as it was below the level of the finished terrace, these remains, after the completion of the Parthenon, were covered with made ground The layers of this made ground are very evident close to the Parthenon on the S side They are composed of successive layers of chips, the lowest being of the red rock of the Acropolis, the second of the white marble of Pentelicus, and the uppermost of Peiraic limestone Near the same place is a large space of rock (*36*) cut to receive votive offerings, of which many have been found on the spot, including some of great antiquity (see p 325) A little farther S E is (*30*) the *Museum* (see p 323), and immediately behind that, some ancient foundations (*31*) which it is thought may be those of the *Magazine of Bronzes* (χαλκοθήκης), founded by the orator Lycurgus Immediately S of the Museum runs the *Cimonium* or *South Wall* of the Acropolis, which may be best examined at this place The part of the wall now under discussion (*29*) was embellished by Attalus I , King of Pergamus, with four groups of sculpture, representing respectively the Gigantomachia,[1] the Amazonomachia, the Battle of Marathon, and his own victory (B C 230) over the Gauls of Asia Minor [2] Two slabs of marble (on a limestone foundation), which rest on the Cimonium, may have formed part of the dedication of Attalus

From the Cimonium, the traveller follows the course of Pausanias to

The Erechtheum (*40*) —This edifice consisted of three distinct shrines, viz the *Temple of Athena Polias*, the most revered sanctuary of Athens , the *Erechtheum* proper , and the *Pandroseum* To explain these names it is necessary to rehearse briefly the outline of the principal myth connected with the building We shall only notice those passages in the story, a confused one, which bear directly on the subject in discussion The accounts of the parentage of Erechtheus or Erichthonius, as he is indifferently called, vary, but all represent him as the ward of Athena, who, according to one form of the legend, entrusted him in infancy to the charge of the daughters of Cecrops, enclosed in a chest, with strict orders not to open it Pandrosus remained faithful, but her sisters Aglaurus and Herse yielded to curiosity, were seized with frenzy at the sight of the child in the form of a serpent, or entwined with a serpent, and threw themselves down the cliffs of the Acropolis When Erechtheus reached manhood he became King of Athens To him was usually ascribed the introduction of the worship of Athena, the erection of her temple on the Acropolis,

[1] In the *San Gallo portfolio* (see above, p 172) is a view of a circular temple at Athens, which M de Laborde thinks may be that of Augustus

[1] The figures were in each case 3 ft high Plutarch relates that one of them, a Dionysus from the Gigantomachia, was precipitated by a high wind into the Dionysiac Theatre below, a fact which pretty clearly fixes its position

[2] Recent archæologists have traced statues from these groups to several museums of Greece, France, and Italy (comp p 199) A flood of light has been thrown on the whole question by the German discoveries at Pergamus

and the institution of the Panathenæa The Homeric version of the story, however, alludes to a pre existing temple of the goddess, in which Erechtheus himself passed his youth Erechtheus declared for Athena in the contest with Poseidon, was buried in her temple, and worshipped there as a god after his death In this temple were concentrated the most important memorials alike of the religion and history of the Athenian State Here were the sacred olive tree that Athena called forth in her contest with Poseidon, and the salt well produced by the stroke of the god's trident, here were the tombs of Cecrops and Erechtheus, and the ultra ancient olive-wood *xoanon* of the goddess as *Guardian of the City* (Athena Polias), said to have fallen from heaven To this statue was offered the quadrennial birth-day gift of the peplos (see above, p 312), and to its shrine was made the great pilgrimage commemorated in the frieze of the Parthenon The original temple was burnt by the Persians, but the new edifice was erected on the same site It is not possible to suppose that the Athenians left the destroyed temple without a substitute for more than 70 years, but there is official evidence[1] to show that the existing building was still incomplete in 409-8 B C Three years later, the temple sustained considerable damage from a fire (Xen *Hell* 1 6) If we take into account the disasters which befell Athens at the close of the Peloponnesian war, we may probably be safe in assuming that the Erechtheium was not fully completed[2] much before 393 B C, at which date, after the restoration of the Long Walls by Conon, the Athenians were once more at liberty to attend to the embellishment of their city Little, if anything, is known of the subsequent history of the temple, except the bare fact of its transformation into a church, probably in the time of Justinian[1] It appears to have survived with almost undimmed splendour to the time of the Ottoman Conquest, at which date a Greek writer describes it in terms of high admiration At some subsequent period, though at what date is uncertain, the temple was converted into a Turkish house, and appropriated to the harem of the Disdar Aga At the outbreak of the Greek Revolution the coffered ceiling of the N portico was still almost entire, but a clumsy attempt to make it bomb proof, during the siege of 1827, caused its destruction, with that of many women and children assembled below Further damage was caused by the great storm of 26th Oct 1852, which threw down the western wall with its engaged columns They fell inwards, and the capitals were dashed to pieces Some attempt has since been made to restore this wall No doubt whatever exists as to the general external appearance of the temple in ancient times, but the arrangement of the interior is still matter of dispute The following notice is mainly founded on an excellent essay by M Leopold Julius,[2] supplemented by the observations of M Borrmann Many points of minor importance still remain doubtful, but the ablest German archæologists appear to be now agreed as to the principal features of

[1] The evidence, namely, of the minute of the Commission appointed by the State in that year to report on the requirements of the edifice This report, engraved on marble, was discovered by Dr Chandler, and is now in the British Museum It has been repeatedly published, with commentaries It may be best consulted in Newton's "Ancient Greek Inscriptions in the British Museum," 1874

[2] In point of fact, some subordinate details of the building remained unfinished to the last See Inwood's "Erechtheion," p 8

[1] M Burnouf discovered at the foot of the Acropolis a fragment of an ecclesiastical Latin inscription, of which the remainder (still on the Acropolis) can be traced to the Erechtheium This inscription, which runs VIRGINIS AC MATRIS, he believes to refer to the dedication of the church If this opinion be correct, the anonymous author of the 15th cent probably transferred the title to the Parthenon by mistake, a mistake perpetuated by his successors We have already (p 168) noted that the Parthenon was certainly dedicated, in the first instance at least, to the *Divine Wisdom*, a name preserved to it by the Turks If we accept this correction, it would follow that the curious passage in Duke Nerio's will (see p 171) refers to the Erechtheium, which seems unlikely, unless indeed we suppose that the Erechtheium was then the Palatine chapel

[2] "Ueber das Erechtheion" Munich, 1878

the design, and it is with these alone that we are concerned

The plan of the Erechtheum is absolutely unique in Greek sacred architecture When seen from the E , the building has the appearance of an Ionic prostyle temple with 6 columns on the front , but instead of a corresponding hexastyle on the W , the temple at this end throws out two porticoes of very unequal size as lateral wings, the whole forming, with this end of the main edifice, a sort of transept [1] The peculiarities of the building were doubtless due in great part to the variety of shrines collected under its roof, but the inequality of the ground on which the edifice stands also dictated, or modified, several of the principal features The foundations of the S and E walls of the building stand nearly 9 ft above those of the N and W sides On the S side the foundations abut against a wall of solid polygonal masonry which supports a terrace (*39*), the westward extension of which is important, and will be noticed later This terrace is separated from the S wall of the Erechtheum by an interval of about 2 ft , now filled up with earth Mr Inwood, who made this temple a subject of special study, believed that the terrace was connected directly with the lower level of the temenos by a flight of steps abutting on the W front of the temple, but this opinion appears to be quite untenable [2] No doubt whatever is possible as to the arrangement adopted on the N side, where a broad flight of 12 steps (*41*) remains in great part entire, although partly concealed by earth and rank vegetation

The *southern* portico, usually, but probably quite erroneously, identified with the Cecropium, consists of a solid marble wall, rising 8 ft above the exterior level, *i e* that of the terrace already named, surmounted by 6 caryatides of great beauty The capitals which support the entablature, which has no frieze, are Doric, but with *Ionic* decorative details The figures stand 4 in front and 2 behind , the roof they support, a flat coffered ceiling, is nearly intact The height from floor to ceiling was about 15 ft , the entire height of the portico, including the basement, or podium, was little more than half the height of the pitched roof of the temple The portico suffered severely during the revolutionary war, and at its close only 3 of the caryatides remained in place, and these much injured One figure had been previously removed by Lord Elgin's agent, and fortunately remains (in the British Museum) to show how beautiful the figures once were A small door on the E side gave access, by steps, to the interior, whence a large door, corresponding to one in the N portico, led into the main building It is believed that Pausanias entered the temple by the door in the S portico

The principal entrance to the temple was through an Ionic hexastyle portico on the *E front*, of which 5 columns are still standing Another important entrance was through the *northern* portico, which also consisted of 6 Ionic columns, but of larger dimensions and differently distributed [1] The roof of the portico is seen to have cut into the architrave of the main edifice, causing a break in the frieze, but there is nothing to show whether it was simply a hip roof, or had a pediment to the N The ceiling of the portico remained almost intact until 1827, when it was accidently destroyed, as already mentioned (p 319) A beautiful and richly-decorated doorway leads from the portico into the main edifice The western limit of the portico, instead of ranging with the W front of the Erechtheum, projects several feet beyond it (see *plan*), terminating in a large corner pillar, a double anta The interval between the N W corner of the main building and this pillar was occupied by a small doorway, now destroyed, which led down 2 steps into an outer court (see

[1] See *plan*, facing p 279

[2] Mr Inwood's own faithful drawing of the western façade is itself the strongest argument against his theory (see below, p 321)

[1] They stand 4 in front and 2 behind, like the caryatides, are about 3 ft higher, and nearly 6 in greater in diameter, than those in the eastern portico

below) of the temple The *façade* of this, the W , end of the Erechtheium, consisted of a basement of considerable height, upon which rested a wall and 4 engaged Ionic columns supporting the entablature This wall was pierced in its upper part by 3 windows , below these, but not in the middle of the *façade*, was a door leading into the temple [1] The doorway rests on 3 steps, which terminate abruptly on either side The frieze, of which a small portion alone remains, was of an unusual kind , it consisted of Parian marble figures, cut out *à jour* in low relief, attached by bronze clamps to a ground of black Eleusinian marble [2] In all probability, there was no sculpture in the pediments The capitals of the columns were enriched with gilt brass ornaments and inlaid with coloured stones or vitreous paste, of which remains have been found in both the N and W colonnades This circumstance is noted in the earliest known *Guide* to Athens, a work written about 1458 [3]

We have already alluded to an outer court on this side of the temple This is now satisfactorily identified with the *temenos of Pandrosus*, and probably included the *spharistra* or playground reserved for the *Arrhephora* (see below) No trace has yet been found of the Temple of Pandrosus, but the site has never been thoroughly examined, *i e* excavated [4] Some writers have thought that this small temple stood in the S E angle of the enclosure, where the abrupt cessation of the steps of the W *façade* seems to point to the existence of a small edifice The temenos was an irregular enclosure, bounded on the S by the terrace wall already named, and on the N by an oblique wall,[1] which on the E joined the corner pillar of the N portico, and was apparently connected on the W by a transverse wall with the S boundary The existing remains show that the N wall was lined on the inside by some other structure, in all probability a broad bema on two steps, projecting about 7 ft 6 in from the wall Such an erection would be suitable enough for the exhibition of some of the numerous votive offerings possessed by the temple The retaining wall of the terrace, which formed the S boundary of the enclosure, is built of large blocks of limestone, and was probably faced with marble , it was apparently surmounted by a balustrade or parapet, similar to that of the Nike temple, which abutted against the S portico Some traces of its insertion in the pavement have been detected, and the place where it joined the southern portico is easily recognised [2]

We have now to consider the distribution of the interior of the temple, a subject of great complexity, which is still matter of keen dispute with respect to many points of detail, but of which the chief divisions have now been established on what appears to be sound and satisfactory evidence We have not space to go over the successive stages of the argument, but, referring the reader to MM Julius and Borrmann's excellent memoirs for details, must content ourselves with stating briefly the chief results.

The existing remains show that the

[1] See the drawings of Stuart (1753) and Inwood (1819)

[2] The best of the extant fragments of the frieze have been published by M Schone in his "Griechische Reliefs, plates 1 4

[3] The passage is as follows —*ὑπῆρχεν ἡ στοὰ ἐν ποικίλῃ ὡραίοτητι περικεχρυσωμένη γύροθεν καὶ ἔξωθεν, καὶ λίθοις τιμίοις κεκοσμημένη*

Mr Inwood (*op cit* p 5) gives the colours of the inlay as dark and light blue, black, and yellow The black was placed in alternation with light blue, and the yellow combined with very dark blue

[4] When the Erechtheium was a church, the temenos of Pandrosus was used as a churchyard It still contains several graves which have never been properly examined No attention seems to have been ever paid to the numerous graves found in different parts of the Acropolis Yet the subject is of high interest, for in all probability the Sicilian Viceroys and Florentine Dukes were buried in their citadel.

[1] The existence of this wall is fully proved by technical evidence, but no part of it is now visible The line of this wall is distinctly marked by the oblique S face of the S W corner of the North portico This feature is shown on our *plan* (see p 279), although, from the smallness of the scale, it is there necessarily inconspicuous

[2] See Inwood s "Erechtheion," pl. 1

temple was divided internally by two transverse walls, each 26 in thick, into three apartments of unequal size,[1] viz the East cella or *Temple of Athena Polias*, the West cella or *Temple of Erechtheus*, and the *West Hall*, a corridor which connected the various parts of the building The Temple of Athena Polias, which gave its usual ancient name to the whole edifice, was a rectangular hall measuring about 23 ft 10 in in length by 31 ft 5 in [2] in breadth, and opened directly into the E or principal portico The roof seems to have been of wood, and was probably supported by 4 central columns, as in many other cases The famous image of the goddess must have stood against the W divisional wall A small door, the only one, at the S extremity of this wall communicated by a short flight of wooden steps with the lower level (comp p 320) occupied by the W cella, the Temple of Erechtheus, which was somewhat smaller, it seems to have measured approximately 31 ft 5 in by 19 ft 6 in A single central door communicated with the W corridor, which was nearly 12 ft broad, and this again with the outer court, the temenos of Pandrosus

Having now described the principal features of the Erechtheium, let us see how far the existing remains may be made to illustrate the narrative of Pausanias According to the argument of M Julius, to which there appears to exist no valid objection, that traveller, having first passed the *Altar of Zeus Hypatus*, entered the temple by the *Portico of the Caryatides*, and passed thence into the Western Gallery, identified by MM Michaelis and Julius with the *Prostomæon* (προστομαῖον) of the Chandler Inscription Here he saw, the paintings of the Butadæ His observation that the temple was double (διπλοῦν) is taken by M Julius to refer only to the Erechtheium, and therefore to the existence of this vestibule Pausanias then entered the *Cella of Poseidon Erechtheus*, where he saw the *Salt Well* and the *marks of the trident* M Tétaz believed that he had discovered both these memorials in a crypt under the N portico, where there exist some curious dents in the rock and the remains of a well or cistern, communicating by a small subterranean door with the interior of the temple The opening in the pavement of the portico is now stated to be modern, which circumstance, if the fact, is an objection to the opinion of M Tetaz, although it is not absolutely irreconcilable with his theory On the other hand, M Bötticher maintained that the rock under the floor of the cella itself showed traces of violence, and suggested that the marks of the trident might have been effaced by the Christians on the conversion of the temple into a church [1] MM Bursian and Julius think that the crypt under the North portico may possibly have formed the den of the Sacred Serpent, which was preserved in the temple in honour of Erichthonius As the reptile must have been kept in a secure place, this suggestion seems plausible enough There is nothing to show what communication existed between the cella of Erechtheus and this crypt, probably, however, there was a short flight of steps on the N side of the temple From the cella of Poseidon Erechtheus, Pausanias passed upstairs into the *Temple of Athena Polias*, where he saw the celebrated olive-wood statue, the golden lamp wrought by Callimachus, of which the wick was asbestos and the oil replenished but once a year [2] Pausanias mentions that a brazen palm tree rising above the lamp served as a chimney to it Other curiosities preserved here were a wooden Hermes, said to have been presented by Cecrops, a folding chair made by Dædalus, and some Persian spoils from Platæa, viz an ancient coat of-mail and scimitar, said to have belonged to Masitius and Mardonius

[1] The terminal marks of these divisional walls are shown, although not very clearly, on Kaupert's plan, (see p 279)

[2] These dimensions do not pretend to more than approximate accuracy

[1] These alleged traces of violence are denied by M Borrmann, who seems disposed to accept M Tetaz s identification of the trident marks

[2] It was cited as one of the offences of Aristion, that he allowed the fire of this lamp to go out during the siege of Athens by Sylla

respectively Pausanias seems to have quitted the Temple of Athena by the E door, and then, after passing round the N side of the building, to have entered the *Pandroseium* by the small door in the N portico In this enclosure he saw the *sacred olive-tree* and the *T of Pandrosus*, but he affords us no information about either Recent archæologists seem agreed to place the site of the sacred olive immediately in front of the W *façade* of the main building, and some stone water-pipes found on the spot may perhaps have served for its irrigation Within the temenos of Pandrosus, or immediately adjoining it, must also have stood the dwelling of the Arrhephoroi, two little girls attached to the service of Athena, but the precise character of whose office is doubtful Perhaps the most interesting fact known of them is that they were provided with a playground (*σφαιριστρα* = ball court) [1]

About 150 ft from the W extremity of the Erechtheium is the secret stair (*46*), now closed at the lower end, which leads down into the Agraulium Beyond this to W, are the foundations (*47*) of a large edifice of uncertain character

All the existing monuments of the Acropolis have now been described, and the traveller has now only to retrace his steps to the *Museum*,[1] when the day suits On his way thither he should make a digression to the N, for the sake of the fine view to be obtained from the Octagonal Belvedere, erected by Queen Amelie, on the N E Bastion

The Museum (*30*) —The antiquities preserved here are derived exclusively from the Acropolis itself The site of the building has been so skilfully selected, that the modern building is sunk almost out of sight, and therefore does not interfere with the fine prospect of the scene as viewed from the Parthenon or Erechtheium Unfortunately the same tact has not been shown in the internal arrangements of the Museum, which are deplorably unsatisfactory

[1] The Museum is open on Tues, Thurs, and Sat, from 2 to 5 P M in winter, and from 3 to 6 P M in summer

The traveller passes through a small entrance hall, and turning to the rt, enters

Room I—In the *middle* stands a pseudo-archaic base for votive offerings, with representations in relief of Athena, Hermes, Dionysus, and Hephaistus on the sides *To lt of entrance*, ARCHAIC seated figure of PALLAS ATHENE This celebrated statue is of great interest and antiquity, and has been repeatedly described [1] It is supposed to have stood in the Erechtheium, and is referred to the 6th cent B C In the adjoining *wooden rack* (top shelf) are some fragments of an archaic RELIEF of the CHARITES, which some archæologists have sought, on insufficient grounds, to identify with the work of Socrates, already mentioned (see p 297) In the lowest row is a curious votive relief of Athena Promachus, with traces of colour The same rack contains a large number of fragments of archaic sculpture of very great interest as archæological illustrations, but which do not call for special notice here In the corresponding rack, on the other side of the inner door, is a FINE ARCHAIC RELIEF of a female divinity (?) entering her quadriga The slab seems to have formed part of a frieze, and was long attributed to the pre Periclean Parthenon This opinion has since been contested on the ground that its dimensions are not suitable to that edifice It is one of the finest specimens known of archaic Athenian sculpture Other fragments in the rack are referred to the same composition, the finest is the figure (incomplete) of a bearded man in a petasus Against the *adjoining wall* is a headless statue of Athena Like nearly all the sculpture in this room, it is carved in Parian marble, a material which preceded the Pentelican in general use The *long rack* here contains a miscellaneous collection of fragments, of which the most interesting are architectural remains, both marble and porus, some of which retain traces of polychrome decoration Against the *W wall* stands a statue

[1] For the bibliography of this statue, consult von Sybel's work (see above, p 190)

of A MAN CARRYING A CALF, carved in bluish marble This well-known statue is generally described as a Hermes, but it is doubtful if a divinity is meant It is a very remarkable example of early archaic art, and the execution, with many obvious defects, shows much cleverness and good observation, especially with regard to the calf *To rt of entrance* is another large seated female figure of Athena The attitude is still very stiff, but the style belongs to a somewhat later period than that of the opposite statue, already mentioned (p 323)

Room II —The contents of this room are chiefly votive offerings, none of which demand individual description With them are some fragments of sculpture from the Parthenon, of which the most interesting is a PIECE of the OLIVE TREE from the west pediment, which stands *to lt* of entrance The identification is, however, doubtful

Room III —Here are exhibited many pieces of the Parthenon sculpture in conjunction with casts from the Elgin marbles *To the lt* of entrance are two torsi from the *east pediment* (Birth of Athena, see p 309), viz TORSO OF HEPHÆSTUS with raised rt arm, and TORSO OF SELENE *To rt of entrance* are two pieces from the *west pediment* (Contest of Athena and Poseidon, see p 311), viz the RIVER-GOD ILISSUS, and a fragment split off the Poseidon, behind the column is another torso from the W pediment *Under the window* stands a slab of the East PARTHENON FRIEZE, in excellent preservation, discovered in 1836 The subject is a group of three divinities, usually identified as POSEIDON, DIONYSUS, and DEMETER. In the same room are several other slabs from the N, S, and W. friezes, but none equal to this

Room IV — Besides plaster-casts, there are here exhibited three metopes from the Parthenon, two from the N and one from the S side, they are very much abraded and of little general interest, as the subjects of two are doubtful the other represents a woman carried off by a centaur (see above, p 311) In somewhat better preservation are sundry fragments from the pediment, frieze, and metopes, of these, the most interesting are HEADS OF TWO CENTAURS and a LAPITH

Room V — On either side of the entrance are ranged fragments (some large) of the slabs which formed the BALUSTRADE of the TEMPLE OF VICTORY (see above, p 300) The subjects of the reliefs are as follow, commencing with those to *lt* of door —

1 A Victory turning to lt, the object of the action is not clear 2 Two Victories leading the sacrificial cow to the altar (comp p 301), this is the best preserved of the reliefs 3 A VICTORY LOOSENING HER SANDAL (?), this is the most celebrated of the slabs, and is a work of extraordinary beauty 4, 5 Victories bringing in booty 6 Foot of a Victory raised on a rock (?) 7 Victory carrying a shield *To rt of door*, 8 (in two pieces) Athena seated on a rock, beside her, shield with ægis 9 Victory in rapid motion 10 Athena seated on prow of a galley,[1] this marble formed the corner piece at the return of the balustrade by the little stair (see p 301) 11, 12 Victories standing at ease 13 Victory with a shield *In front* of the preceding, 14 Victory flying 15 Victory standing before a trophy 16 Victory hastening up some steps (those of the temple?) Besides the above, there are many smaller fragments from the same balustrade

Against the adjoining *S wall* are ranged some pieces of the FRIEZE OF THE ERECHTHEIUM (see p 321), all attempts to make out the composition, or even the subject, of the design of this frieze have hitherto failed Against the same wall are exhibited a large number of statuettes, sepulchral and votive reliefs, etc, none of great interest, the best is, perhaps, a fragment of a large votive slab on which is carved a group of Heracles, Hebe (?), and Nike *On floor*, before E wall, are two fragments, each carved with an enthroned male figure (Zeus ? or the Demus ?), such figures were used as headings to the *Treasury records* On one of them are some *graf-*

[1] The identification of the galley has been disputed

fifth of Roman times With them is a votive relief, representing a group of two female figures, perhaps the *Horæ* Against the same wall are ranged many examples of the Funereal Banquet, a popular subject, of which we have already mentioned many illustrations In the wooden rack against the N wall is much sculpture of miscellaneous character, none of which demands notice here In the *table-case* in the middle of the room are preserved a number of small votive and other objects in bronze or clay, discovered on the Acropolis many years ago by MM Ross and Pittakis Besides these, there are some of the cypress wood tenons used by the Greeks in fixing the drums of columns, wild boars' teeth (comp p 224), and sea-shells, including those of *Murex brandaris*, which supplied the famous Tyrian dye In the same case are at present exhibited a portion of a large collection of votive figures and other offerings discovered in 1883 [1] The objects in question, ranging in age from about the 6th cent B C to Byzantine times, were found in the accumulation of rubbish and made ground immediately N of the museum, where the beds are more than 18 ft thick Among the objects found in the lowest (*i e* the most ancient) layer are some archaic marble figures, painted in several colours When discovered the paint looked as fresh as if laid on within a month Unfortunately no sufficient precautions have been taken for the protection of these valuable works, and under the circumstances there is little hope of preserving the colours in their present brilliance

Room VI —Here are stored a quantity of architectonic fragments and bases for votive offerings, many of the latter are sculptured in relief Besides these, there is an interesting fragment (*to rt of entrance*) of a trireme in relief

Rooms VII VIII IX are chiefly appropriated to inscriptions

Rooms IX and X at present contain the greater part of the votive sculpture discovered in 1883, but this appears to be only a temporary arrangement The most remarkable of these figures are two sphinxes (with bird-tails) carved in the round, and the fragments of a bas-relief, sculptured in calcareous tufa, of a man in a chariot All these are painted

From the museum, the traveller retraces his steps to the Propylæa, where a very large number of fragments of sculpture and inscriptions are preserved These are not, however, of sufficient individual interest, to the ordinary traveller, to call for description here [1]

In the entrance court of the Acropolis is an accumulation of sculptured fragments of all ages, none of general interest Here, too, is *The Annexe* of the museum, a small Turkish cottage, now appropriated to the sculpture found in the *Temenos of Asclepius* (see p 332) The greater part of the sculpture consists of votive offerings (chiefly reliefs), statuettes, portrait busts, etc The reliefs are mostly of the 4th cent B C, and include some fine specimens, though many of the slabs have suffered severely from being used as building materials In most cases the subject of the relief is a divinity, usually Asclepius or Hygieia, surrounded by a group of worshippers Other divinities and heroes are also commemorated in the same manner, in especial the Eleusinian goddesses, Heracles, Pan, and the Nymphs, Cybele, Athena, etc The reliefs possess so little distinctive individual character that it would be a waste of space to describe them, in nearly all cases the subject sufficiently explains itself With them are two or three marbles inscribed with *Treaties* of the 4th cent B C, these had probably been removed or thrown down from the Acropolis above

As the traveller descends the western slope of the Acropolis, he may conveniently take a path which turns off

[1] For descriptive catalogue of this rich *trouvaille*, see an article by M Mylonas in the Ἐφημ Ἀρχαιολ, 3rd series, vol 1 pp 33-47

[1] They have been fully catalogued by M von Sybel, and a selection of the more interesting fragments described by M Mülchhofer (see titles of their respective works on p 190).

to the rt and follow it to the Areio pagus

In the space between the Acropolis and the lower rock stood the *Heroum of Hesychus*, to whom a ram was immolated before the sacrifices to the Eumenides His descendants, the Hesychidæ, were the hereditary priests of those goddesses Near the same spot was the *Monument of Cylon*, on the spot where he was slain in the time of Solon (*c* 600 B C)[1]

The Areiopagus —This hill, which gave its name to a body which was at once the Senate and the Supreme Judicial Court of the Athenian State,[2] was so called from the tradition that Ares was here tried for the murder of Halirrhothius, son of Poseidon On this hill Æschylus placed the camp of the belligerent Amazons, a reminiscence, probably, of the historic fact that in his own time the Persians had (480 B C) fired their primitive rockets at the "wooden wall" (*ξύλινον τεῖχος*) of the Acropolis from the same point Under the E brow of the hill, nearly opposite the Acropolis, is a deep chasm cleft in the rock, which topographers are agreed to identify as the *Adytum of the Eumenides* or *Semnæ*[3] Here was laid the closing scene of Æschylus's tragedy of that name, and within the sanctuary stood the *Tomb of Œdipus*, the possession of which was long regarded as essential to the safety of Athens Like the Theseium (see p 265), the Temenos of the Furies was an appointed refuge for fugitive slaves Within the chasm is a spring called *Karasu* (= *Black-water*), which is locally accredited with medicinal virtues It is probable that the full depth of the chasm is not now visible, for the place appears to be much choked up by fallen rocks

The *hill* is ascended by 16 steps, cut in the rock, at its S E angle "This angle seems to be the point of the hill on which the Council of the Areiopagus sat Immediately above the steps, on the level of the hill, is a bench of stone excavated in the limestone rock, forming three sides of a quadrangle, like a triclinium It faces the south , on its east and west side is a raised block , the former may perhaps have been the tribunal, the two latter the rude stones which Pausanias saw here, and which are described by Euripides[1] as assigned, the one to the accuser, the other to the criminal, in the causes tried in this court It was an ingenious device of policy to connect the Council and Court of the Areiopagus with the religious worship of the Eumenides The devotional awe with which the latter were regarded was thus extended to the former "—*Wordsworth*

With the Areiopagus are connected many famous incidents in Greek history and literature, but all these are felt to be subordinate here to the one predominant interest of the place as the actual spot which witnessed a great episode in the life of St Paul (Acts xvii) "The Athenians took the Apostle from the tumult of public discussion to the place which was at once most convenient and appropriate The place to which they took him was the summit of the Areiopagus, where the most awful court of judicature had sat

[1] On the collapse of his attempted usurpation of the sovereign power, Cylon, then blockaded in the Acropolis, surrendered with his adherents, on condition that they should be allowed to justify themselves before the Areiopagus "In order to secure themselves from their enemies while proceeding from under the protection of Minerva to that of the Eumenides, the Cylonii tied a rope to the statue of Pallas, and with the other end had arrived very near the sanctuary of the Furies when the rope broke They were then considered as abandoned by Minerva those who were outside the sanctuary were stoned to death, and those who fled to the altar of the Semnæ were there slaughtered A plague ensued Epimenides was sent for from Crete his expiations were successful '—*Leake*

[2] For all details respecting the political and judicial powers of the Court of Areiopagus, see M Georges Perrot's excellent "Essai sur le Droit public d'Athènes " Paris, 1868

[3] On the other hand, a few writers have preferred to identify the Shrine of the Furies with a large cave on the S W side of the hill

[1] Pausan i 28 5 Eurip Iph T 962 Orestes says —

ὡς εἰς Ἄρειον ὄχθον ἤκομεν, ἐς δίκην δ' ἔστην, ἐγὼ μὲν θάτερον λαβὼν βάθρον τὸ δ' ἄλλο πρέσβειρ' ἦπερ ἦν Ἐρινύων

When we had mounted to the hill of Ares, We scaled two adverse Steps , I took the one, The eldest of the Furies trod the other

from time immemorial, to pass sentence on the greatest criminals, and to decide the most solemn questions connected with religion Even in the political decay of Athens this spot and this court were regarded by the people with superstitious reverence It was a scene with which the dread recollections of centuries were associated It was a place of silent awe in the midst of the gay and frivolous city Those who withdrew to the Areiopagus from the Agora came, as it were, into the presence of a higher power

"There was everything in the place to incline the auditors, so far as they were seriously disposed at all, to a reverent and thoughtful attention There is no point in the annals of the first planting of Christianity which seizes so powerfully on the imagination of those who are familiar with the history of the ancient world Whether we contrast the intense earnestness of the man who spoke, with the frivolous character of those who surrounded him —or compare the certain truth and awful meaning of the Gospel he revealed, with the worthless polytheism which had made Athens a proverb on the earth—or even think of the mere words uttered that day in the clear atmosphere on the summit of Mars' Hill, in connection with the objects of art, temples, statues, and altars, which stood round on every side, we feel that the moment was, and was intended to be, full of the most impressive teaching for every age of the world"—*Conybeare and Howson*

In a recess of the rock on the N side are some slight remains of the three-aisled *Church of St Dionysius the Areiopagite*, which was already in ruins when seen by Spon and Wheler in 1676 To our countryman Wheler is due the earliest correct identification of the Areiopagus, which Spon and all previous travellers had failed to recognise[1] Near the site of this church stood, it is believed, the venerable

Temple of Ares A little farther W are some other traces of ancient buildings and a stair The S and W slopes of the Areiopagus exhibit many excavations for foundations as well as steps and a cistern, all cut in the rock

On quitting the Areiopagus, the traveller can either take a short cut N-wards into the lower town (described above), or turning S wards, he can regain the Boulevard and follow it to

The Odeium of Regilla — This edifice was erected by Herodes Atticus in memory of his wife Regilla, who died in A D 160 It is built of limestone and brick mixed, some parts of the interior were faced with marble, the roof was of cedar wood The Odeium was erected subsequently to Pausanius's visit, and is therefore not included in his description, but in a later passage of his work (VII 20), explaining the omission, he remarks that it surpassed all the other odeia in Greece The diameter within the walls was about 240 ft, and it seems to have been capable of holding 6000 persons The Turks converted the theatre into a strong redoubt, without, however, injuring the plan of the building, and also established a *Tekkeh* of Meulana Dervishes on a little terrace just above it The Odeium continued to form part of the defences of Athens until the establishment of the kingdom Some years later (1848-58) the theatre was cleared, when traces of a great fire were discovered, which had probably caused its destruction Another curious discovery, made on the same occasion, was that of a great accumulation of the shells of *Murex brandaris*, whence it appears that the Byzantine Greeks must have established a factory for Tyrian purple on the scene of their predecessors' musical triumphs

Adjoining the Odeium on the E are some extensive ruins, often called those of

The Stoa of King Eumenes[1]—The

[1] The identification was made after Dr Spon's departure M von Duhn, who was the first to call attention to the fact, thinks that Sir George may have been partly guided to this conclusion by Consul Giraud

[1] Eumenes II, King of Pergamus, reigned B C 197 159 He was the son and immediate successor of Attalus I, who dedicated the sculpture on the neighbouring Cimonium (see p 318), and was himself succeeded by his

most conspicuous feature of these remains is a very long row of arches which, starting from within the Odeum,[1] extends to within a short distance of the Dionysiac Theatre They are partly screened in front by a mediæval wall called *The Shirpencheh*,[2] the wall in question is supported externally with buttresses, and was of considerable strength

Although the precise character and age of the arched wall and of some contiguous foundations is matter of dispute, there is no doubt possible of the existence here of a portico, about 530 ft long, connecting the Odeum with the Dionysiac theatre

On leaving the Odeum, the traveller follows the Boulevard about 240 yds farther S E , and then turning to the lt , immediately reaches the modern entrance to

The Theatre of Dionysus — This is one of the best preserved monuments of ancient Athens, as well as a most important point in its topography Until 1862 the site, though well ascertained by the researches of Leake and others, was buried under so great an accumulation of soil, that no idea of the plan of the theatre could be formed, and all that was known was derived from a representation of it on a brass Athenian coin of the Roman period (see annexed woodcut)

In 1862 the Prussian Archæological Institute sent a mission of some of its most distinguished members to investigate certain points of special interest in the topography and antiquities of Athens To their exertions is due the discovery of one of the most interesting monuments of ancient Greece[3] The complete excavation of the site was subsequently carried out by the Archæological Society of Athens

It was in the year 500 B C , at the ex

brother Attalus II , the founder of the great stoa which bears his name (see p 254)

[1] This fact, involving the priority of the arches to the Odeum, has been ascertained by M Ziller

[2] For an explanation of this name, see above, p 290

[3] One of the Commission, M Strack, sunk a shaft which at once struck the middle of the orchestra

hibition of the first tragedy of Æschylus, that the disastrous fall of the wooden scaffolding, which had hitherto served

THEATRE OF DIONYSUS
From a Coin now in the British Museum

for the Dionysiac representations, led to the erection of the first stone theatre, itself not finished until 340 B C , when it was completed during the financial administration of the orator Lycurgus At that date the great masters of the drama had all passed away, but it is probable that the theatre in which the dramas of Æschylus, Sophocles, Euripides, and Aristophanes were exhibited was the present structure[1] Of what befell it during the next four centuries we know nothing Like so many other Athenian monuments, it probably suffered from the violence of Sylla, and it is to this cause that M Rhoussopoulos attributes the partial destruction of the theatre finished by Lycurgus In the 2nd cent (A D 117-138) the theatre was repaired and embellished by the Emp Hadrian, and the existing arrangements belong, in great part, to this date This is apparent from the fact that the cavea is divided into 13 compartments (*κερκίδες*), thus corresponding to the number of tribes (*φυλαί*) into which the Athenians were divided after Hadrian had enrolled himself among the Eponymi (see p 258), and given his name to a new tribe Nevertheless, it seems that the cavea, al-

[1] "A theatre might, as a Gothic church, be used for centuries without being quite finished, and there can be no doubt that it was in the stone theatre that all the great productions of the Grecian drama were performed"—*Smith*

though extensively altered (by cutting, etc.), for the purpose of converting the original 10 into 13 divisions, was not rebuilt. M. Rhoussopoulos is of opinion that the greater number of the existing seats formed part of the theatre completed by Lycurgus. None of the rows are now entire. Each tribal division seems to have been adorned with a statue of Hadrian, of which the bases alone remain. The theatre also contains several altars dedicated to Hadrian, and one inscribed with the name of Antinous. During the period that followed, the theatre was used for the contests of gladiators, when some further alterations were made for the protection of the spectators. The existing remains show that even this was not the last alteration which the theatre underwent. Within the limits of the original orchestra, on which it encroaches, is a stage, built up in a very indifferent style with marbles evidently taken from other parts of the earlier structure, up to this led stone steps bearing the following inscription —

Σοὶ τόδε καλὸν ἔτευξε, Φιλόργιε,
βῆμα θεήτρου
Φαῖδρος Ζωίλου βιοδώτορος Ἀθίδος
ἀρχός

It is conjectured that this Phædrus[1] may have been one of those who, in the 3rd cent., attempted to stem the advancing tide of Christianity by a restoration of the moribund Pagan rites. After the partial destruction of the theatre, the orchestra was converted into a water tank, and ultimately into a lime-kiln, fed by the numerous statues and other marbles scattered around.

We must now briefly describe the internal distribution of this theatre, which is said to have formed the model of all others erected by the Greeks. The *orchestra* (where the chorus made its evolutions) is in the form of a semicircle, produced into an apsidal form. The central part of the orchestra is paved with small pieces of gray marble arranged in the form of a lozenge. In the middle of this lozenge is the mark of the round pillar which in Roman times, when the Dionysiac rites had lost many of their distinctive characteristics, replaced the original altar (*θυμέλη*) of Dionysus. The pavement is made to slope a little, for the purpose of easy drainage. The thick wall which fences in the front row of seats from the orchestra was probably erected after the Greek chorus had been supplanted by the combatants of the arena. The stage of Phædrus encroached on the limits of the ancient orchestra. The greater part of these encroachments has been removed, and the front wall (*proscenium*) of the stage of Phædrus alone remains as it was found, the other foundations behind it are those of the stages of the earlier theatres.

The *cavea* (*κοῖλον*) where the audience sat, consists of concentric tiers of seats, radiating, in the shape of a fan, from the diameter of the orchestra up to a road[1] which shut them in on the N. The cavea is divided by 13 flights of steps cut in the rock into as many compartments (*κερκίδες*),[2] as already explained. The lowest tier of seats consisted of 67 thrones of Pentelic marble, forming the places of honour (*πρoεδρία*) of the religious and other dignitaries of the State.[3] Exactly opposite the site of the altar of the god, in the middle of the central compartment (that assigned to the tribe of Hadrian), is the beautiful carved *Throne of the Priest of Dionysus Eleuthereus*.[4] This is a very large arm chair with lion's claw feet. On the back of the chair is delicately carved, in low relief, a group of two satyrs

[1] The name of the same Phædrus occurs, as that of the maker, on a very curious sun dial, now in the British Museum, which was obtained, by Lord Elgin, from a house near the old cathedral, where it had lain for more than a century.

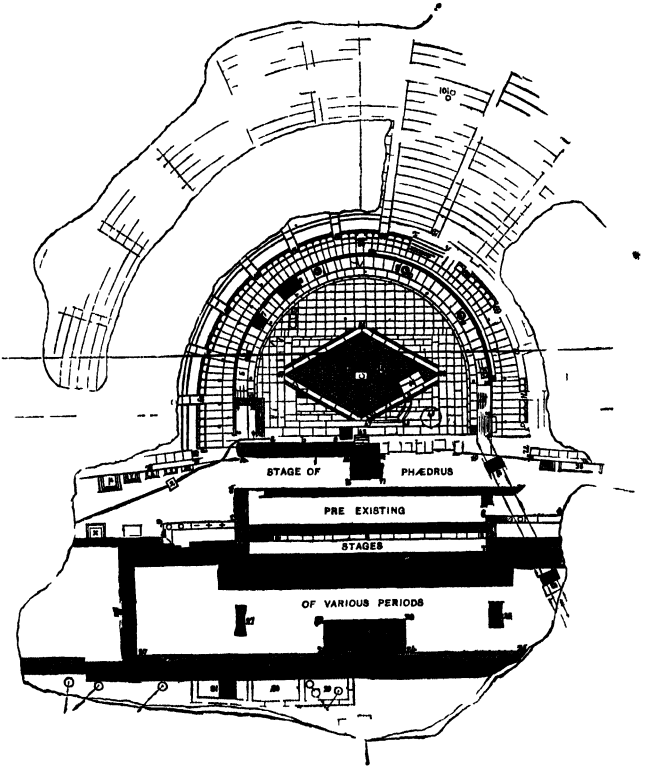
[1] This road, the same followed by Pausanias on leaving the theatre, passes just under the monument of Thrasyllus (see p. 331), below the S. cliffs of the Acropolis.

[2] Said to be called *κερκίδες* from their resemblance to the web stretched in the loom.

[3] These thrones were arranged five to the front of each of the *κερκίδες*, except at the two extreme wings, where there are six to each.

[4] A cast of this splendid throne has been presented by Miss Winifred Wyse to the British Museum.

supporting on their shoulders a yoke, from which hangs an immense bunch of grapes On what may, by analogy, be called the cross-bar of the chair, is inscribed the name of the owner, above the inscription is another remarkable relief The panel is bounded at either end by a kneeling male figure, in Asiatic dress, who grasps a winged lion by the throat with one hand, while the other lifts a sort of bill-hook to strike him [1] The two lions standing



PLAN OF THE THEATRE OF DIONYSUS

back to back in the middle of the panel occupy the remainder of the field The treatment of both the human and the animal figures is entirely conventional but full of spirit [1]

Behind the places of honour are the seats reserved to public benefactors and the lesser priesthood, male and female, as those well as for the people in general On some of the seats an attentive observer may detect traces of earlier inscriptions effaced to make way for those of Hadrian's time

On the W side of the theatre, traces have been found of what appears to be a broad corridor which gave access to

[1] The desire of the artist for symmetry has been carried to the length of placing the weapon of one of the kneeling figures in his lt hand

[1] Symbolical of the Asiatic conquests of the god

the theatre from the portico already (p 328) referred to

From the orchestra there was a stair leading to the latest stage, that of Phædrus In a niche in the middle of the proscenium is a colossal kneeling figure of Silenus, in the position of an Atlas supporting the stage The statue, which is probably of the Macedonian period, is remarkable for the general power and effectiveness of its outlines It appears to have been transferred to its present position by Phædrus Part of the stage has been cut away to admit the figure On either side of Silenus, the proscenium is faced with slabs of marble, sculptured in relief M Bern Starck assigns these slabs to the time of Hadrian, and for work of that period they are not bad They illustrate the birth and adventures of Dionysus [1] Immediate S of the theatre are the foundations (*40*) of one of the two *temples of Dionysus* mentioned by Pausanias as standing within the precinct The remains are too slight to permit of more than the general outline being determined The edifice is built of blocks of tufa, and measures externally about 75½ ft in length, by 33 ft in breadth It is divided internally into two apartments of unequal size The E, or smaller apartment had a door on the S side, the only opening of which traces remain Near the same spot is a tall round *Altar of Dionysus*, richly sculptured with bacchic masks and festoons of fruit The inscription records its dedication by Pistocrates and Apollodorus of the gens Bacchidæ [1] Near the altar is a fine torso of the Indian Bacchus, and within the theatre many other fragments of sculpture At a short distance S E of this point, traces have been detected of the S limit of the Dionysian peribolus

On the E of the cavea of the theatre, some remains have been found of the ancient street which connected the *street of Tripods* (see above, p 241) with the road under the Cimonium (see p 329) This was the road followed, apparently, by Pausanias on his way from the Dionysiac theatre to the Propylæa of the Acropolis If we follow in his steps, the first object deserving of notice is an *ancient sun-dial*, of Pentelic marble, inlaid in the wall of Cimon [2] The dial in question has escaped the notice of most writers, but is explicitly mentioned in an anonymous Greek *guide-book* compiled about 1458

Immediately above the theatre is the site of

The Choragic Monument of Thrasyllus (*2*).—This was a small temple erected by Thrasyllus in 320 B C, to commemorate the victory of his chorus (comp p 241) The temple consisted of a natural cave artificially enlarged to a size of about 34 ft in length by 20 ft in breadth, fronted by three columns supporting a heavy entablature The whole was surmounted by a colossal statue of Dionysus, now in the British Museum On the architrave was an inscription recording the circumstances of its erection Within the cavern were statues of Apollo and Artemis destroying the children of Niobe (*Paus* i 21) On the establishment of Christianity, the temple was converted, without alteration, into a chapel of Our Lady of the Cavern (ἡ Παναγία Χρυσοσπηλιώτισσα), a character which it still preserves,[3] although the artificial part of the structure, seen by Stuart in its

[1] In conclusion, the following table of the chief dimensions of the theatre may be found useful —

	Ft	In
Depth of cavea from road on N to front row	151	0
,, from front row to θυμέλη	34	8
,, from θυμέλη to proscenium of Phædrus	16	4
,, from proscenium of Phædrus to that of Lycurgus	16	0
,, from proscenium of Lycurgus to back of stage (μεσακήνιον)	24	6
Breadth from E to W external wall at broadest	288	8
,, of diameter of orchestra	36	1
Breadth of proscenium of Phædrus	96	1
,, ,, Lycurgus	42	6
Height of stage of Phædrus	4	7

[1] The reputed descendants of an early Corinthian king, Bacchis

[2] Among the many frivolous and malicious accusations brought against Lord Elgin was the alleged *removal of this very dial* ' This is a characteristic example of the accuracy of his calumniators

[3] It is illuminated every evening

entirety, was completely shattered by a mine laid by the Greeks during the Revolution Above this cave, and standing immediately at the foot of the Cimonian wall, are other

Two Choragic columns (*3*) —These were distinct monuments, and their capitals show a special adaptation to the form of the tripods which surmounted them

A little to the W of the monument of Thrasyllus is a *large rectangular* niche, in which a statue probably once stood

If the traveller take his stand slightly to the W of the monument of Thrasyllus, he will command a full view of the extensive ruins laid bare by the excavations of the Archæological Society, in the space between the southern cliffs of the Acropolis and the great portico The view thus obtained presents to the eye a confused assemblage of the ruins of buildings of all ages intermediate between the 4th cent A C. and the 14th cent P C The eye ranges over Hellenic temples and altars, Roman baths and statues, early Christian tombs, Byzantine churches, Frankish and Turkish fortifications, all seeming united in one group of almost inextricable confusion We have not space to describe all the details of this *Trummerfeld*, indeed to do so would at present be impossible, as much remains to be done before (if ever) all the successive architectural *palimpsests* can be explained Fortunately the features of most historic interest present no great difficulty of identification

If the traveller carries his eye along the ground between the two theatres, he will perceive that it falls into *three* distinct *terraces*, rising gradually from E to W With the westernmost of these terraces we have no concern, as it contains no ancient remains of importance Of the two lower terraces, the one nearest to the Dionysiac Theatre has been satisfactorily identified as forming the *Temenos of Asclepius* The identity of the second and higher terrace, which is separated from the Asclepieum by a wall running nearly perpendicular to the Acropolis, is somewhat more doubtful Most German topographers, however, appear agreed to designate it as the Temenos of Themis and Aphrodite Pandemus We will return to this question after describing the existing remains of the Asclepieum

The Asclepieum, or Sanctuary of Asclepius and Hygieia (*5*) —Prior to the discoveries of 1876 78, all that was known of this sanctuary was contained in a few notices and allusions scattered through the writings of half a dozen ancient authors, to which scanty materials were subsequently (chiefly in 1862), added some inscriptions and basreliefs The discoveries of 1876 78, while adding a large amount of fresh material to the illustration of the whole subject, have also given rise to fresh points of difficulty and dispute as to many questions of detail We shall notice these only so far as they may affect the main issues of the question, discarding all matters of secondary interest

The Asclepieum of Athens is supposed to have been originally, in some sense, an offshoot from the great sanctuary at Epidaurus We have no knowledge as to when it was founded, but it may be remarked that none of the remains hitherto discovered can be referred to an earlier date than the 4th cent A C [1] On the other hand, no inscription has been found of later date than the 2nd cent P C, although we have explicit historical evidence, of a very curious kind, that the temple continued to be frequented as late as the end of the 5th century (see below, p 335) The Athenian Asclepieum was occasionally called τὸ Ασκληπιεῖον τὸ ἐν ἄστει, to distinguish it from a temple of the same god at the Peiræeus From an inscription assigned to the early part of the 1st cent after Christ, discovered on the spot, it appears that at that date the temenos of Asclepius included two temples of the god,[2] one

[1] M Milchhofer believes that the Epidaurian ceremonial was not established at Athens until after the close of the 5th cent B C See "Mitt Deut Arch Inst, vol v p 210

[2] A second temple is not expressly alluded to, but the reiterated mention of the *old* temple, the *old* cella, etc, has been taken to imply the existence of a second temple

of which was designated the *old temple* (*ἀρχαῖον ἀφίδρυμα, ἀρχαῖος ναός*) Besides these temples, we know, from other sources, that the sanctuary contained a portico where the patients of the god underwent medical treatment, and a sacred fountain, the scene of the murder of Halirrhothius Let us now see how far these points can be identified

The eastern terrace is bounded on the S by a retaining wall, which joins the W limit of the cavea of the Dionysiac Theatre The N boundary of the temenos was formed by the cliffs of the Acropolis Immediately in front of these cliffs stand the ruins of a large building identified as

The Stoa of Asclepius —This edifice, occupying a very sheltered position and fronting to the S , was a sort of *kurhaus*, used for the temporary reception of the patients of the god (see below) Here was laid the famous scene of the cure of Plutus in Aristophanes's comedy of that name

The portico was built of carefully dressed blocks of Peiraic limestone, embellished in some parts with marble The foundations were of conglomerate The portico measured 162 ft 5 in in length by 32 ft 6 in in breadth, including the stylobate It stood on two steps, of which the lower was of Peiraic limestone, and the upper, or stylobate proper, of Hymettian marble The blocks are united, both horizontally and vertically, by iron clamps run with lead M Ulrich Kohler is of opinion that the extensive use made in the building of *Hymettian marble* points to a date not earlier than the 4th cent B C , while the excellence of the masonry equally forbids us to assign it to a later date These slight and unsatisfactory data are all that we as yet possess towards determining the age of the building The Stoa was closed by a Doric colonnade of 17 columns on the S , and by walls on the 3 other sides At some subsequent, and comparatively very late date, the edifice underwent a rough restoration, when the columns were reduced both in number and diameter , at the same time the stylobate was patched with Pentelic marble The original pavement was of Hymettian marble , a small portion may still be seen at the W extremity of the Stoa Besides the front colonnade already mentioned, there seems to have been an inner central row of smaller columns, perhaps of the Ionic order It is further believed by M Kohler that there was either an upper story or a terrace, reached by external stairs, as in the case of the Stoa of Attalus (comp p 255) At the W extremity of the edifice is a rectangular platform, measuring about 33 ft by 20 ft It occupies the back part of the stoa, and projects northwards several yards beyond the N wall of the main edifice This platform stands about 9 ft 10 in above the level of the pavement of the Stoa, and was enclosed on three sides by walls It was open to the S , where a double flight of steps appears to have connected the platform with the level of the Stoa The stair and platform seem to have been screened on the S by a wall with engaged semi columns, which at this end replaced the open colonnade already mentioned In the platform was a circular opening, like a well, measuring 8 ft 10¼ in in diameter, and 7 ft 2½ in in depth The shaft is lined with a sort of polygonal masonry , at the mouth it is surrounded by blocks of regular masonry, forming an octagonal opening From 4 sides of this octagon there project externally 4 rectangular bases on which stood columns This apartment seems to have had a roof distinct from that of the main edifice, and M Kohler is of opinion that it contained an opening corresponding to the shaft below, whence the necessity of the columns to support it The precise object of the shaft or basin, above described, is doubtful , it is clear that it was *not* a well M Kohler is strongly of opinion that it was a place of sacrifice He points out that at the festival of the Ἡρῷα, the priest of Asclepius was required to offer sacrifice to the souls of the departed, and he further notes that at all such ceremonies it was customary to sacrifice the animal used in a pit or hollow (*βόθρος, βοθυνος = pit, trench*, or *cavity*

of any kind), so that the blood might flow into the nether world

Behind the Stoa, with which it communicates by a narrow passage, is a *Tholus*, about 16½ ft in diameter, hewn out of the rock, which contains a spring of brackish water This is identified with the *Sacred Fountain* of Asclepius, which played so important a part in the religious ceremonies of that god, and which was the scene of the legendary murder of Halirrhothius by Ares It is by no means certain that this was the only fountain sacred to Asclepius, but that it was the principal one is apparent from several circumstances [1] The Tholus was converted by the early Christians into a chapel, and its walls retain some traces of their paintings In mediæval times the Tholus was connected by a vaulted passage, carried through the back part of the Stoa, with the W extremity of the edifice The entire enclosure thus formed seems to have been used as a church M Kohler believes that both the Tholus and the place of sacrifice previously described, existed long before the erection of the present Stoa

In conclusion, we may say a few words of the treatment followed in this ancient health resort The patients, as we learn incidentally from Aristophanes, brought their own servants, provisions, and bedding, as well as sundry offerings for the god Sometimes they were also accompanied by friends The course of treatment seems to have been in the main the same for all classes, and was undergone by rich and poor together at the same time and place After having made their ablutions at the fountain, and offered their sacrifice and prayers at the altar, the patients and their attendants lay down on the leaves with which the floor was strewn, and having rolled themselves in their blankets awaited results A servant of the temple having extinguished the lamps, and enjoined silence and sleep, the ceremony of incubation began If we are to believe Aristophanes, the first incident was the arrival of the priest, who visiting each altar in turn, surreptitiously swept off all the remaining fritters, dried figs, and other offerings into a bag as his perquisite As the night advanced, the heavy perfumes of incense from the altars, and the strong religious excitement previously experienced, usually sufficed to produce the dreams through whose medium Asclepius was supposed to deliver his prescriptions Sometimes, however, certain patients awaited the desired dream night after night in vain In such cases we may perhaps conjecture that the priest had ultimately recourse to other means for producing the desired apparition The prescriptions varied according to the circumstances, sometimes the god enjoined the use of a particular medicine, at others some definite regimen (*e g* a special diet, cold bathing, gymnastics, riding, etc) was ordered, or again the patient was required to perform some specified religious exercise None of the numerous votive inscriptions discovered in the Asclepieium record any of the divine prescriptions, but their general character is well known from other sources Cold water played a great part in most of them, and is emphatically styled by a priest of Asclepius "*the servant and coadjutor of the god*" Besides votive inscriptions and reliefs, which latter could of course only be dedicated by persons of some wealth, a very large number of the offerings to Asclepius and Hygieia took the form of small tablets, on which was rudely carved that part of the human body which had been treated These tablets, were either hung up against the wall, like similar offerings in many existing Roman and Greek churches, or inlaid in the columns [1] Larger votive stelæ were mortiсed into the steps of the Stoa, where many sockets may

[1] See "Mitt Deut Arch Inst," vol ii p 252

Xenophon's allusion (*Mem* iii 13) to the warmth of the water affords no assistance to a decision, as the present temperature of both springs is the same, neither is cool in summer

[1] A characteristic example of this class of offering, removed from one of the columns of this Stoa, has already been mentioned (see above page 239) A cheaper form of the same kind of offering was made in terra cotta, while wealthy patients dedicated eyes, hands, etc, of gold or silver

still be seen at the E end of the edifice The Stoa became, at any rate in later times, the great repository for such offerings The existing inscriptions show that these were frequently made in the name of absent friends and relations The government physicians, whose practice probably lay chiefly among the poor, were also expected, as we learn from an inscription, to sacrifice twice a year to Asclepius and *Good Fortune* in the names of themselves and their patients In later times it became customary to consult Asclepius about almost all the perplexities of daily life, quite irrespective of illness A habit then also sprang up of approaching Asclepius through some chosen intermediary, who was supposed to enjoy the special favour of the god Such was the celebrated philosopher Proclus, who settled in Athens in A D 429, and was enabled, by dwelling near the Asclepieium, to carry out the ancient religious practices which were dear to him without incurring Christian persecution, of which a strong current had already set in His faithful service was supposed to have won him special favour with the god One day his friend Archiadas came to him, "as was his custom on great occasions," and besought him to intercede with Asclepius for the recovery of his daughter, then lying dangerously ill, whose disease all the physicians of Athens were powerless to cure Thereupon Proclus, accompanied by Pericles the Lydian, another philosopher, hastened to the Asclepieium, and having there prayed and performed all due rites, the girl was on the instant relieved, and when, his prayers ended, Proclus reached her house, it was to find her restored to health This story, interesting in itself, is remarkable as affording the last recorded mention of the Asclepieium Marinus, the disciple and biographer of Proclus, in relating the incident remarks, in a sorrowful parenthesis, that the city was then still happy enough to possess that temple, "the sanctuary of the Saviour (τοῦ Σωτῆρος ἱερόν) was still inviolate" M Kohler, commenting on this passage, concludes that the destruction of the temple must have taken place not long after the death of Proclus, which occurred in A D 485

Immediately S of the Stoa, at the distance of barely 3 paces, are some foundations, identified as those of

The Old Temple of Asclepius (ἀρχαῖον ἀφίδρυμα) No doubt seems to be entertained as to the identity of this edifice by either the German or the French archæologists who have written on the subject These foundations measure 34 ft 6 in in length, by 19 ft 8 in in breadth, the plan of the building has been so much obliterated, by the erection of a church on the same site, that a restoration of the interior cannot be safely attempted

E of the temple are the apsides of *three churches*, all standing in line M Kohler believes that the churches to which they belonged (*i e* a single church thrice erected, each time with lessened dimensions, on the same spot), marked the site of the *Later Temple of Asclepius*, an edifice of which the existence has been assumed rather than proved West of the old temple are some very *early Christian graves*, and south of the same edifice, are the remains of some *Roman Baths* Immediately south of these baths the terrace was bounded by a retaining wall of regular masonry resting on polygonal foundations A second wall running nearly parallel to this on the N formed with it a *gallery* about 12 ft broad, which led to the Theatre of Dionysus This gallery seems to have been connected by steps with the Long Portico below

We have now described all the chief features of the Eastern Terrace, and can pass westwards to the *upper terrace* (6), which is separated from the former by a boundary wall Here we find nearly the same arrangements as in the preceding terrace, viz a large portico, an ancient fountain, and a small detached temple The marked coincidence in these arrangements has induced M Girard to regard the second terrace as a later sanctuary of the same god, a view which is not absolutely rejected by M Kohler, although he himself holds a different opinion The Portico

on the upper terrace is a rectangular edifice measuring 91 ft 10 in in length by 46 ft in breadth The back of the building was occupied by 4 large rooms, of equal size, in front of which ran a colonnade 18 ft 10 in deep This colonnade was closed at either extremity by a wall terminating in an anta The traveller will remark that the general ground plan of the building bears a close resemblance to that of the Stoa of Attalus (see p 254), it belongs, however, in M Kohler's opinion, to a somewhat later date than the Pergamene foundation The Stoa stood on two steps, and was apparently built of Peiraic limestone, the columns were of Pentelic, the steps of Hymettian marble The colonnade was paved with flagstones, the rooms behind with river-pebbles closely rammed together [1] The E end of the building encroaches, by about 20 ft, on the Temenos of Asclepius, a fact which seems to imply a close connection with the latter M Kohler, therefore, regards the Stoa as forming the residence of the priest and other officials attached to the service of Asclepius and the allied divinities About 8 yds W of the Stoa is a large *Turkish cistern* built over a spring of fresh water That this spring was regarded as sacred is apparent from the fact that a very ancient inscription was found *in situ* marked ΗΟΡΟΣ ΚΡΕΝΕΣ (*Boundary of the Spring*, ὅρος κρήνης) M Kohler remarks that the position of this boundary-stone shows that the inscription referred to the whole Temenos, of which he believes that the spring formed the original nucleus He further assumes that the spring was sacred to the Nymphs, to whom several dedicatory inscriptions have been found on this terrace Within the same sanctuary were afterwards erected temples of *Aphrodite*, *Themis*, and perhaps *Isis*

The *Temple of Themis* is identified by M Kohler with the foundations of the small temple already alluded to The slight existing remains belong to the best period of Athenian masonry, the edifice measured only 16 ft 7 in in length by nearly 14 ft in breadth, and appears to have been a *templum in antis* According to Pausanias the *monument of Hippolytus* stood before this temple "The proximity of the tomb of Hippolytus to the temple of Themis is explained by the story of Phædra and Hippolytus, according to which the death of Hippolytus was caused by the imprecations (κατάραι) of his father Theseus, which it was the office of Themis to execute Pausanias alludes to this circumstance"—*Leake*

E of this temple are the remains of a *large pedestal* or *altar* M Kohler regards it as the latter, and suggests that it may have been the Altar of the Nymphs This is, however, the merest conjecture W of the supposed Temple of Themis are the foundations of another small temple, of about the same dimensions, but belonging to a much later period It was of the Ionic order, and is assigned by M Kohler to the 2nd cent of our æra On rather slender premises he assumes this ruin to be a restored *Temple of Isis* There is, however, no positive evidence of the existence of a temple of Isis in this part of Athens, and the inscription on which he relies to substantiate his argument seems susceptible of a different interpretation

Of the *Temple of Aphrodite*, called *Pandemus*, which stood in the same sanctuary, no trace has been recognised According to the most probable tradition, [1] Aphrodite was here called *Pandemus* from the circumstance that the temple was founded by Theseus in commemoration of the union of the Attic tribes The Attic tradition, as developed in the tragedy of Euripides, [2] represents the temple as founded by Phædra herself on the departure of Hyppolytus for Trœzen, whence the temple was also known as the *Hippolyteum* Dr Wordsworth has ingeniously reconciled the two divergent traditions of the foundation [3]

[1] M Kohler remarks that this shingle pavement seems to have been the one in general use in ancient Athenian dwelling houses

[1] This is the version given by Pausanias

[2] With respect to the two versions of the story, consult Leake's note on the subject, Topog of Athens, vol i p 142 Euripides followed the *Attic* and Pausanias the *Trœzenian* version of the myth

[3] Wordsworth's "Athens and Attica," p 87

IV THE MUSEIUM AND ITS DEPENDENCIES

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THE Museium derived its name from the tradition that the poet Musæus, son of Orpheus, was buried on this hill It is a conspicuous feature in the scenery of Athens and is only a little lower than the Acropolis itself On the summit is

The Monument of Philopappus Pausanias, who does not describe this group of hills, alludes to the monument as that "of a certain Syrian," without giving the name The persons commemorated were grandsons of the exiled King of Commagene, Antiochus[1] The monument was already in its present ruinous state when visited by Wheler in 1676, and it is to the indefatigable Cyriack of Ancona (1436) that we are indebted for a knowledge of the original appearance of the erection "The monument was built in a form slightly concave towards the front, the chord of the curve was about 30 ft in length In front it presented 3 niches between 4 pilasters A seated statue in the central niche was obviously that of the person to whom the monument was erected An inscription below the niche shows that he was named Philo pappus, son of Epiphanes, of the de mus Besa "—*Leake* The other niches contained statues of other members of the same family Between the niches and the base is sculptured, in high relief, the triumphal entry of a Roman emperor From the tenour of a Latin inscription on the monument, in which the reigning Emperor Trajan is styled *Dacicus*, but not *Parthicus*, Col Leake concludes that the monument was erected at a date intermediate between A D 105-115

Some remains of the city walls on the N W slope of the hill show that Pausanias was correct in stating that the monument stood within their circuit, a very unusual distinction Of the fortress erected on the Museium by Demetrius Poliorcetes, in 229 B C , no remains exist

If the traveller takes a field path running N W from the monument of Philopappus, he will soon meet with considerable remains of the city walls to lt of path Farther down, on the other side of the path, at a distance of about 250 yds from the Syrian monu ment, is a remarkable excavation in the rock, vulgarly called

The Prison of Socrates —It is needless to say that there is not the slightest foundation for this name The place is simply an ancient dwelling-house "It is excavated out of the rock, which is here cut vertically to a depth of about 26 ft , and a length of nearly 50 ft , thus forming a *façade*, in which are three doors, the middle one being the largest It opens into a sort of lobby, having a large conical niche in the back wall, which probably is only the commencement of an ex cavation There is a passage from this lobby to the room on the lt," into which also opens from outside the E door The room measures about 16 ft in each of its three dimensions "The floor is fashioned in the manner of an impluvium , a small gutter runs through the middle of it, and has its exit at the door The apartment to which the W door gives admittance is somewhat smaller than that just described It has a slanting roof, and at its rt hand corner is a doorway leading into a circular apartment of singular construction It is a rotunda about 15 ft. in diameter, with an elliptical vault, forming a sort of chimney,

[1] They were brothers and are here designated Philopappusof Bessa and *King* Antiochus Philopappus It is amusing to note that while one had dropped, the other pertinaciously preserved the kingly title According to Col Leake's hypothesis the brothers were styled Philopappus from respect to their grandfather (πάππος) the last *de facto* king

with an opening on the upper surface of the rock, where its round and narrow shaft is half closed by a projecting ledge At the W end of the *façade* of this singular dwelling the rock projects at right angles from it about 13 ft, and, with the aid of carpentry, seems to have formed a sort of verandah or vestibule, "for in the side wall made by the rock, as well as in the *façade*, are numerous square holes evidently intended to receive the joists" —*Dyer*

Returning to the path, the traveller shortly after reaches the little

Church of St Demetrius the Bombardier The origin of this curious name is related as follows In 1656, a certain Yussuf Aga, an ardent Mohammedan, then in command of the citadel, took it into his head to destroy this church under cover of the salvos to be fired in honour of an approaching Moslem festival Having, on the eve of the festival, brought two or three of his guns to bear on the doomed church and completed his preparations, he retired to rest in the Propylæa, which then served as an armoury and powder magazine, as well as forming the residence of the commandant During the night a violent storm arose, the Propylæa were struck by lightning, the powder magazine exploded, and the Aga and his entire family were blown to atoms Not a trace of them was ever found, although some arrows and shields from the armoury were picked up in a field a mile off The Greeks, regarding the storm as a direct intervention of St Demetrius to preserve his church, dubbed the Saint *The Bombardier* Thirty-one years later the Bombardier acquired a fresh right to that title, for in 1687, during the siege of the Acropolis, the Venetians chose a spot near the church as the site of one of their chief batteries According to local tradition it was from this battery that a nameless Hanoverian lieutenant aimed the shot which caused the fatal explosion of the ammunition stored in the Parthenon (see p 287)

The church stands on the N slope of a depression between the Museium and Pnyx hills Through this depression lay an important thoroughfare of ancient Athens, usually identified with the celebrated κοιλη ὁδός or *Hollow Way*

The importance of the road is shown by the care taken in its formation and drainage According to a custom practised by both Greeks and Romans, deep grooves have been chiselled in the rock for the wheeled vehicles (an early form of tram-way), while the space between them has been artificially roughened by transverse striæ to prevent the horses from slipping on the somewhat steep incline The road was crossed by one of the city gates, of which some slight traces remain Bursian regards this, with much probability, as the *Melitian Gate*, while Curtius places the site of the gate in question further N, viz, in the saddle which separates the Pnyx from the Nymphæum The tombs of the family of Cimon were situated near the Melitian Gate, and the name of *Cimonia* has therefore been given to a very fine rock tomb cut in the cliff above the hollow Its large dimensions, and still more the great care with which the walls have been chiselled, point to this as having been a tomb of importance, and make the ascription to Cimon sufficiently probable An inscription of late date shows that the tomb did not remain, even in ancient times, inviolate

The mention of the so-called Cimoneia brings us to a consideration of the most remarkable feature of this part of ancient Athens We allude to the extraordinary number of the remains of ancient dwellings and tombs scattered over these hills They lie thickest on the E slopes, especially on the ground immediately behind the Pnyx Including those on the Areiopagus (see p 327), M Burnouf[1] estimates the total number of chambers of which the foundations were, in 1867, still visible, at fully 800 Many more may still exist under the soil, while others have been destroyed by the opening of new quarries In the majority of instances there seems to have been no communication between the different

[1] "Mémoires sur l'Antiquité" Paris, 1877

chambers, each of which, therefore, formed a distinct house "These chambers are all constructed on the declivities of the hills A certain space was marked out to form a rectangular area, the back wall, or at all events the lower portion of it, was formed by the perpendicular excavation in the rock, and the two side walls in the same manner, but as these were of course higher at the back than at the front, they would have required additional material to complete them to the necessary height How much of the back and side walls could be completed out of the rock itself depended on the greater or less steepness of the hill The front, of course, must always have been an artificial wall, hence there are no remains of such fronts Nevertheless, the doorway, which from the nature of the construction must always have been in the front, may frequently be recognised, sometimes with steps before it, and in two or three instances, with a flight of steps ascending from the basement to a story above" The plan of the larger houses, consisting of several chambers, recalls that of some Pompeian houses "These were distinguished by peculiar conveniences, as gutters for the rain, cisterns, large courts, and even places for the family sepulchres The streets of this rock-town are of three kinds main thorough fares, smaller streets practicable for horses, and lanes for foot passengers" The streets were all very narrow, "which may account for a law passed in the time of Pericles forbidding that the doors of houses should open outwards The lanes were scarcely broad enough for two persons Nearly sixty cisterns, large pear-shaped excavations, may be observed on the hills, they vary in size, the average depth being 13 or 14 ft, while some have a depth of 20 ft There are marks of ropes at their mouths The tombs [of which there are 111] are for the most part situated along the high roads, but some of them were in the interior, or by the sides of houses The custom of burying the dead in their own houses, as was evidently done in this quarter, was certainly very ancient, as appears from a passage in the dialogue entitled *Minos*, sometimes ascribed to Plato The author alludes to a time when a victim was sacrificed before the body was carried out, and proceeds to say that in a still earlier age the dead were interred at home [1] Now the law prohibiting the sacrifice of victims in funerals was introduced by Solon, and therefore burial in the house must have been long earlier than he"—*Burnouf*, abridged by *Dyer*

M Curtius regards the remarkable remains we have just described as having formed part of the primæval Pelasgic city, and interpreting the Herodotean *Cranai* as signifying *Crags men*, connects the name with these rocks

If the traveller follows the little path which leads N W from the Ch of St Demetrius, he will first pass several ancient foundations of the kind already described, and immediately after reach an artificial platform usually identified with

The Pnyx.—The subjoined plan shows the general form of this famous place of assembly, of which the boundary is nearly a semi-circle with an obtuse-angled triangle added to it on the opposite side of the diameter, so that the whole outline has the form of a semicircular bow with the string partly drawn The semi-circular boundary towards the N E is retained by a wall of support which must at one time have been considerably higher than at present That which remains is about 16 ft high in the middle, or highest part, and composed of large blocks of various sizes, for the most part quadrangular One block measures 10 × 8 ft on the face In the opposite direction the platform was bounded by a vertical excavation 12 to 15 ft high The foot of this wall inclines towards the centre, thereby showing that originally the entire platform sloped towards the *βῆμα*, or pulpit, often called the stone, *ὁ λίθος*,[2] this was a quadrangular projec-

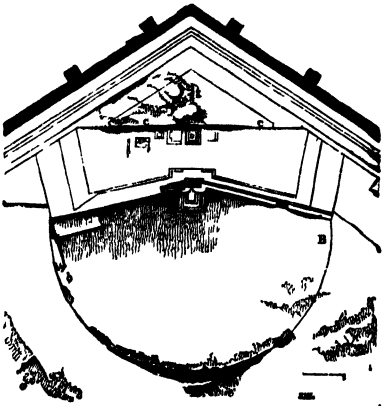
[1] *οἱ δ'αὖ ἐκείνων ἔτι πρότεροι αὐτοῦ καὶ ἔθαπτον ἐν τῇ οἰκίᾳ τοὺς ἀποθανόντας*

[2] "As the destinies of Athens were swayed by the orators from this pulpit, the term, 'the

LAW, B SALAR JUNG BAHADUR

tion of the rock, 11 ft broad, rising from a graduated basis The summit is broken, its present height is about 10 ft About 20 yds to rear of the bema is a square altar, where the sacrifice was probably celebrated before the

South west



PLAN OF THE PNYX [1]

A The *later* Bema, see p 339
B Lower Terrace, with remains of the *earlier* Bema (see p 340) not marked
C Rock wall, in front of which sockets for stelæ (see p 340)
D Ancient altar, on upper terrace

opening of the Assembly By this altar are some sockets cut in the rock, one of which is said to have contained the boundary-stone mentioned below (see p 341) The rock also bears a dedicatory inscription to Zeus Hypsistus In the artificial wall of rock, and on each side of the Bema, are niches, below which a number of votive offerings, of late Roman date, representing different parts of the human body, were discovered by Lord Aberdeen in 1810 [2]

The area of the platform was capable of containing from 7000 to 8000 persons From 5000 to 6000 seems to have been the greatest number ever assembled [1] On the lower terrace, some excavations, made by M Curtius, brought to light a large broken cubic stone with steps This stone, which faces to the S, formed, in Dr Dyer's opinion, the original bema, which, according to Plutarch's account, was subsequently, in the time of the Thirty Tyrants, replaced by one facing in the opposite direction, namely, by the upper bema facing N, already described The reason given by Plutarch for the change is a frivolous one, but the improbability of his explanation in no wise affects the accuracy of the fact he records The fact of such a change having taken place seems to be fully established by the positions of the existing remains [2] The site we are describing was mistaken by Spon for the Areiopagus, and by Stuart, a more inexcusable error, for the Odeium of Regilla Its identity with the famous place of assembly of the Athenians was first established by Dr Chandler, and for more than 70 years his opinion remained unchallenged The first doubt respecting the accuracy of Chandler's identification seems to have been raised by Ulrichs, who, in 1842, converted that great scholar F G Welcker to his views Welcker, thereupon published several tracts, in which he attempted to show that the Pnyx (although manifestly *not* a military work) was the Pelasgicum, and that the Bema was a primitive altar of Zeus The support of so able and accomplished a scholar secured for Ulrichs' theory, in its expanded and revised form, more attention than it would probably have received on its own merits About a quarter of a century later the same theory, further modified, found an ingenious and eloquent advocate in M Ernest Curtius

We have no space to detail the arguments advanced by the opponents of

stone,' is familiarly used as a figure of the government of the State, and the 'master of the stone,' indicates the ruling statesman of the day (Comp Aristoph *Pax*, 680, *Acharn* 683, *Thesmoph* 523 *et seq*)"—*Smith*

[1] This plan is borrowed from Dr Smith's "Dict Gr and Rom Geog," but we have altered the references in accordance with the present state of knowledge on the subject

[2] These are now in the British Museum

[1] "The assembled citizens either stood or sat on the bare rock, accordingly the Sausage seller, when he seeks to undermine the popularity of Cleon, offers a cushion to the demus (Aristoph *Equit* 783) The assembly was held at daybreak"—*Mure*

[2] For the evidence, see Dyer's "Ancient Athens," pp 534 40

Chandler's views,[1] but we may observe that while these arguments are sufficiently strong to unsettle the sense of absolute conviction which formerly prevailed on the subject, yet that the balance of evidence is still distinctly in favour of the earlier opinion In quality as well as quantity the evidence for Chandler's opinion far outweighs that which has been brought forward to impeach it Bursian has lent his high authority unreservedly to the support of Chandler's view, and the learned and accurate W Vischer has stated that although he started with a bias to Welcker's theory, yet that after repeated examination of the site, he was obliged to reject that theory as untenable "The oftener I examined it," writes M Vischer, "the more my conviction was strengthened that the Pnyx was here and nowhere else "[2]

Proceeding N ward from the Pnyx, the traveller reaches

The Hill of the Nymphs —This name, although convenient for distinction, rests on no ancient authority whatsoever The hill was called by the earlier topographers Lycabettus, and when this name had been recognised as misapplied, the other was borrowed from a dedication to the Nymphs carved on the W side of the rock Besides this shrine of the Nymphs, another inscription shows that there was a precinct sacred to Zeus Bursian suggests that this hill was probably included by the ancients in the general designation of Pnyx Its W slopes are covered with ancient foundations, in the midst of which is situated the little *Ch of St Marina* On the summit of the hill is the *Observatory* (see p 177) About 150 yds E of the Observatory is a deep gully in the rock, usually identified with

The Barathrum, the ancient Athenian place of execution Some doubt exists as to the exact manner in which the place served this purpose (*i e* whether it was also a prison), but none as to the light in which it was regarded The word *βάραθρον* was used symbolically by Greek rhetoricians in the same sense that the Tarpæan rock was referred to by Roman orators The cavity is now in great part choked up by arable soil, but it still forms a remarkable feature in the ground, while the blood-red colour of some of the rocks along its margin harmonise with the gloomy associations of the spot The Barathrum was set with hooks (*ὄγκινοι*) in its walls, against which the malefactors were probably dashed Miltiades was condemned to the Barathrum by the people he had saved, although the extreme penalty was afterwards commuted to a fine The Barathrum was also known as the *ὄρυγμα*, and the executioner was thence called *ὁ ἐπὶ τοῦ ὀρύγματος*, the *overseer of the chasm*

Immediately N W of the Observatory hill are traces of an *ancient road*, and beyond that a large round knoll, which has no name At the N foot of this lower eminence (close to the Town *Abbatoir*), are considerable remains of the city walls and the site of the *Peiraic Gate* The ancient road to the Peiræeus followed the line of the present *Avenue de la Reine Amélie* Immediately S E of the hill, in fact in its lower slope, is a large quarry, which may very well be the one mentioned in an anecdote of Demosthenes, as having sheltered some ruffians who rushed out and set on him as he was returning from the Peiræeus

[1] A very clear good summary of the evidence advanced for and against Chandler's identification of the Pnyx will be found in Dyer's "Ancient Athens, pp 461 472, and pp 531 542

Although we have not space to recapitulate the historical and literary evidence which sustains Chandler's identification, we must mention two inscriptions immediately bearing on the question "Gottling affirms that he saw, and pointed out to Preller and Pittakys, at a point which he specifies, "on the side of the Pnyx Hill the inscription IIT?NI, which, from the use of the koppa for kappa, must have been one of the oldest at Athens Curtius indeed asserts that only the first two letters are certain, but even if this be so, considering the place where the inscription was found, it is a good deal Another inscription in ancient characters, *ὅρος πυκνός*, on a piece of marble, was found at the N W corner of the rock altar on the upper terrace but its original position was 10 metres S of this altar, where another hole contained a little tufa pedestal, part of which still adhered to the inscribed marble Here also Curtius contests the spot at which it was discovered "—*Dyer*

[2] "Erinnerungen und Eindrücke aus Griechenland," (2nd ed) Basel, 1875, p 114

V THE ILISSUS

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THE *Ilissus*, properly so called, takes its rise from several confluent rills and torrents near the N extremity of Mount Hymettus On its southward course it is joined, shortly before entering Athens, by the *Eridanus* (Ἠριδανός), a tributary torrent which has its sources in the olive wood of the *Convent* called *Kaesariani* (see below, p 361) The Ilissus, although merely an insignificant and sometimes almost invisible brook during the late spring and summer, is a stream of considerable volume and great violence when swollen by the winter rains and the influx of melted snow from the uplands

The confluence of the Ilissus and Eridanus occurs nearly opposite the little *Ch of St George*, under which the combined stream makes a sharp bend [1] Next, on the same side (to rt) is the *Rizarion*, an Ecclesiastical School (see p 180), whose garden stretches down to the river side Immediately after, the stream is crossed by a substantial *marble bridge* built by the Duchesse de Plaisance To rt are the *villa* and gardens of *Ilissia*, formerly the property of the same lady, but now appropriated to the service of government The villa is believed to occupy the site, approximately, of the *Lyceium* To lt , nearly opposite **Ilissia**, are the *National Shooting Gallery* and *Butts* A short distance below the Plaisance Bridge, is a small ford, above which, on a low hill to lt , stands the *Church of St Peter Martyr* (Σταυρωμένος Πέτρος) This ruined chapel "undoubtedly includes the site of the *Temple of Artemis Agrotera* or *Agraea*,[1] the special local divinity of the suburb of Agrae" (*Bursian*), whose festival was celebrated annually on 6 Boedromion, the anniversary of Marathon This shrine was one of special antiquity and sanctity After the expulsion of the Persians, a new sacrifice was added to the festival in gratitude for the victory of Marathon The point we have now reached, or its immediate neighbourhood, is usually regarded as the probable scene of the *Dialogue* in which Plato has immortalised the once shady banks of the Ilissus [2]

A few minutes after quitting St Peter's, the traveller reaches, on the same side of the river,

The Panathenaic Stadium — The Stadium was connected with the city by a three arched *Bridge*, of which the greater part was yet extant when Stuart visited Athens (1751-55) The piers were built of large uncemented blocks of Peraic limestone, with abutments of cased rubble-work On this Hellenic substructure the mediæval Greeks or Franks erected a *Nunnery*, of which some remains are shown in Stuart's sketch A great part of the ruined bridge was removed in 1770 74 by the Turkish governor for the repair of the city walls, and the work of destruction was, under Greek official sanction, completed in 1861, by a French civil engineer in the service of government This person

[1] For convenience of description, we shall notice the features of the Ilissus valley in their local order, but we must premise that there is no continuous road along the river side

[1] MM Curtius and Kaupert, however, place the temple farther from the Ilissus, see their *Atlas*, pl ii

[2] See Dr Wordsworth's "Athens and Attica"

employed the larger blocks for his embankment of the Ilissus, while the smaller pieces were broken up to mend the roads! A small portion of rubble-work is still visible at one point, but anything that may yet remain of the main structure is concealed by the new marble bridge which now spans the Ilissus at this spot.

The Stadium trends at right angles to the river, to which it opens It consists of a natural amphitheatre formed by three hills, united and modified artificially The space thus enclosed was anciently traversed by a small torrent, which flowed through the Stadium to the Ilissus A spring which still exists behind the Stadium, and which now disappears under ground, may be the impoverished representative of this torrent "Although it is possible that this place may from the earliest times have been the scene of the gymnic contests of the Panathenæa, we find no specific notice of any Athenian Stadium until about 331 B C, when Lycurgus levelled the bed of the torrent which flowed between the heights, and raised a *κρηπὶς*, or low wall, around the level area at the foot of the slopes"—*Leake*

About five centuries later another benefactor of Athens, Herodes Atticus, was crowned here as victor in the Panathenæa On this occasion he promised to the assembled spectators that when they next should witness the celebration of the games, they should view them in a Stadium of white marble, a promise duly fulfilled in the quadrennial interval

The first traveller who examined the Stadium systematically, was our countryman Francis Vernon, in 1675 The accuracy of his measurements in this, as in other cases, has been amply confirmed by subsequent observers Prior to 1869 it was not, however, possible to fix the precise limits of the course In the autumn and winter of 1869-70, a careful examination and excavation of the points of principal interest in the Stadium was carried out by M Ernest Ziller,[1] at the expense of the king of Greece, who purchased the site for the public benefit [1]

The Stadium was closed on the N by a portico, forming a propylæum and vestibule before the course In M Ziller's opinion, the wings of this edifice also afforded accommodation for the athletes Some remains of its external walls are visible at the N W corner of the Stadium, and a *mosaic floor* [2] in a cottage E of the entrance must have belonged to the same structure From the inner or S limit of this propylæum to the podium of the colon or sphendone, the course measures 671 ft 4 in The breadth, which is uniform throughout, is 109 ft 4½ in The course slopes towards the Ilissus [3] The racer started from a point at the lower extremity (*ἄφεσις*) Owing to the denudation of the lower part of the course, all trace of the first *meta* has disappeared, but the third post, forming the goal,[4] was discovered *in situ* in the centre of the semi-circular end (*σφενδονή*), the radius of which is 54 ft 3 in The length of the course must, according to precedent, have been 581 ft 1⅞ in (Met 177 6 = 600 *Attic* feet) [5]

The course was enclosed in its entire circuit by a breast wall, of which some remains may be seen along part of the sphendone This wall is built of two rows of small slabs (about 5 in thick) of Pentelic marble set on end one above the other, the edges of the upper range are rounded at the top At the point where the semi-circle meets the straight line of the wall on the E side, the breast wall is terminated by a plain marble column This stands in line with the goal, and is supposed to have

[1] The excavations lasted from August 1869 to February 1870 The results were published by M Ziller (Berlin, 1874), in an interesting memoir, on which the following notice is chiefly based

[1] Or rather, presumably, a portion of the site, for the seats of the Stadium are still annually covered by crops of barley, etc

[2] No longer visible

[3] The fall of the ground amounts to 58½ inches towards the river

[4] Removed to Central Museum (see p 191)

[5] M Ziller's alternative estimates of the length of the course are respectively too long and too short The propylæum must have occupied more space than he assigns it

served the same purpose as the pole placed in the same position on a modern race course, viz to guide the umpire's eye The Stadium was carefully drained throughout Of the drains still extant, the most important was one which ran from this column to the goal (*καμπτήρ*), from which point it diverged at right angles and ran towards the Ilissus, probably receiving other drains in its course This channel is built of Peiraic limestone, and measures 1 ft in breadth by 10 in in depth, the slabs which covered it were overlaid with earth Behind the breast wall already described, ran a corridor, which made the circuit of the course It was paved with marble flags, 4 in thick, of which only one remains *in situ* Under this pave ment was an arched drain of brick work, which carried off the rain water from the tiers above through square openings in the pavement The greater part of the drain is destroyed, but eight of these openings, lying at inter vals of 17½ ft apart, are still extant The course stood 1 ft higher than the floor of this corridor, as is shown by the dressing of the partition wall on either side

A wall 5 ft 3 in in height, with base and entablature, formed the sub structure of the first row of seats, this height being necessary to enable the spectators to see over the wall into the arena The first row of seats was placed far enough back to allow of free circu lation in front of them Little flights of steps, 2 ft 8 in broad, led from the corridor to the seats, of which there were seven tiers at the semicircular end and eleven on the straight sides of the Stadium Not one of the seats was found complete *in situ*, but their posi tion was defined by the cuttings in the hillside, and three have been restored

It is estimated that the Stadium afforded accommodation for from 40,000 to 50,000 spectators Traces have been found of a broad passage round the crest of the Stadium, which doubtless afforded the principal access to the upper seats There is no trace of the existence of any other gangway inter mediate between this and the lower corridor It is conjectured that the upper passage was reached by external *perrons* situated on either side of the propylæum at the N end At the op posite extremity of the Stadium re mains have been found of the *Grand Stand* or *Proëdria* occupied by the umpires This was a Doric stoa, 105 ft long by nearly 33 ft broad It stood below the crest of the coilon, and its long walls followed the curve of the ground It rested on a vaulted foun dation of 11 arches strengthened by cross walls The stoa is carelessly built of broken stone and mortar, the mouldings, etc, were of Pentelic marble

Opposite the sphendone are traces of another semicircular wall, by which this part of the course was converted into an oval *amphitheatre* about 147⅔ ft in its longer diameter The wall in question was of very coarse execution, and was perhaps only a provisional erection Spartian mentions that when the Emp Hadrian presided at the Pan athenaic games he presented 1000 wild beasts to be hunted in the Stadium Further indications of the Stadium having been used for gladiatorial com bats are found in the holes which are apparent on the rounded top of the in closing wall, the purpose of which was, presumably, the insertion of a metal grating for the protection of the spec tators

On the E side of the Stadium, open ing on to the ring just described, is a subterranean passage about 10 ft high, and varying in width from 12½ to 15½ ft This tunnel is curved, and at the point of greatest flexure are two steps and a threshold, with traces of door-posts At the inner extremity of the passage is the spring previously (p 343) referred to The opening to the tunnel from the arena appears to have been wainscoted with Pentelic and vaulted with Hymettian marble to a depth of 23 ft In its present ruinous condition the place has almost the appearance of a natural cavern, but there is no doubt whatever of its artificial origin Prob ably, as pointed out by Col Leake, it was constructed for the admission of the wild beasts in Roman times The place was long popularly known as

Σπήλαιον τῶν Μοίρων, the *Cave of the Fates* A traveller who visited Athens about 1818 relates, in explanation of this singular name, that the spinsters of Athens "who had arrived at the age of matrimonial despair, were accustomed to leave offerings here, on a rude pedestal, of cakes and honey to propitiate the apparently adverse sisterhood"

On the crest of *Mt Ardettus*, which forms the W side of the Stadium, are the foundations of a small *temple*, supposed to be the *T of Fortune* erected by Herodes Atticus The only remains of the superstructure are some fragments of fluted Ionic columns On the opposite height is a terrace of the same kind of masonry (viz rubble-work cased with blocks of Peiraic limestone), measuring about 180½ ft in length by 36 ft in breadth No trace remains of the edifice which stood on this foundation, it is commonly, but without any sufficient ground, known as the *Tomb of Herodes Atticus*, who was interred in or near the Stadium he had adorned He died at Marathon, but Athens claimed his body, and honoured her great benefactor with a public funeral, which was celebrated in the Stadium The body was borne thither from Marathon by the youth of Athens, accompanied by all the other citizens "weeping as for a father," according to Philostratus

On quitting the Stadium the traveller crosses the Ilissus by the bridge already mentioned Immediately in front of him lies the *Protestant Cemetery* (see p 159), and three roads [If he follows the one which leads in a north-westerly direction, it will conduct him to a large new building, of white marble, called the *Olympium* (see p 177) Close to the S W projection of this tasteless erection are the traces of extensive *Roman baths*, including a *mosaic pavement* As the existing remains are too slight to be of much interest, the traveller will generally do well to omit this digression and continue his course along the Ilissus.]

Skirting the S wall of the cemetery and that of the adjoining gymnastic-ground, the traveller passes along a lane bordered by summer theatres and tea-gardens, which of late years have sprung up here to the detriment of one of the prettiest suburbs of Athens In ancient times the entire district lying between the S city walls and the Ilissus, from the Lyceium (see p 342) to the Fountain of Callirrhoe (see below), was known as *The Gardens* (οἱ κῆποι), and was noted for several temples, especially that of *Aphrodite Urania*, but none of the sites of these have been ascertained In the time of Hadrian many wealthy citizens had villas here, as the Roman remains discovered from time to time attest At the point we have now reached the Ilissus bifurcates, making a sharp bend to the N and leaving its ancient dessicated bed on the S On the low fertile island which lies between the two branches of the river are the remains of a large *Roman villa* and tombs Either on the same site, or less than 100 yards farther down the stream, was situated a beautiful summer retreat of the Dukes of Athens No trace remains of this "royal and beautiful house" (οἶκος βασιλικὸς πλὴν ὡραῖος), formed out of the ancient *sanctuary of the Musæ Ilissides*, of which the walls were, however, still standing in 1656 About 100 yards below this island is the spring called

Callirrhoë or *Enneacrunus* —This spring is said by Thucydides (ii 15) to have received its later name of Enneacrunus from the circumstance that the Peisistratidæ caused it to be fitted with *nine pipes* (κροῦνοι) The older name, however, has survived in common use down to the present day, and in the 17th cent gave its name to a small hamlet by the river[1] The spring, which is of perfectly distinct origin from the Ilissus,[2] flows from the foot of a ridge of rock which here crosses the bed of the river When the Ilissus is full the spring is lost in the cascade formed by the river, but as this is rarely the case, Callirrhoe usually forms a deep still pool, much frequented by

[1] This hamlet had disappeared before the middle of the following century it was probably destroyed during the disasters of 1687 90

[2] This fact was ascertained by excavation in 1804

the Athenian laundresses [1] Of the traditional nine pipes, seven are yet visible, pierced in the face of the rock Part of the waters of Callirrhoe are drawn off by subterranean channels, one of which is cut in the solid rock, and appears to be of high antiquity Pausanias notes that this spring furnished the only good potable water in Athens, and we know from Thucydides that this water was largely used in religious ceremonies The spring is closely connected with the earliest records of ancient Athens, for, according to a tradition preserved by Herodotus (vi 137), it was the ill-treatment inflicted by the Pelasgi on the sons and daughters of the Athenians, when these were sent to fetch water from Callirrhoe,[2] which, with other grievances, led to the expulsion of that people

Below the S bank of the Ilissus, about 45 yards beyond the pool of Callirrhoe, are some *ancient walls*, of uncertain character, standing in the desiccated bed of the stream On the rock above is an ancient site, where the bedding could formerly be traced of two ancient buildings identified as the *Temple of Demeter and Core* and the *Heroum of Triptolemus* One of the two—it is uncertain which—was standing as late as 1770, and was previously drawn and described by Stuart [3] It had early been converted into a church, under the title of *St Mary's on the Rock*, and as such had served as a chapel to the Catholic Dukes of Athens When the Marquis de Nointel visited Athens in 1674, he caused a mass to be celebrated in this chapel, a circumstance which was so bitterly resented by the bigoted Greeks that they treated the church ever after as polluted [1] It was, in consequence, already ruinous at the time of Stuart's visit (1751-55), and during the great emergency of 1770,[2] the Turkish governor, unopposed, removed the ruins as material for the repair of the city walls When the Duke of Athens visited his Ilyssian villa, it was his custom to bathe in the Pool of Callirrhoe, and afterwards to repair for his devotions to this beautiful little Ionic temple Above the site which we have been describing rises a knoll crowned by a disabled *wind-mill* This wind mill stands nearly in the middle of an ancient temple-site, which is doubtfully conjectured by M Curtius to mark the position of the *T of Artemis Euclea* Other writers place the site of this temple farther down the river (see p 347)

A path from the wind-mill leads down to a long straight *Alley of Cypresses*, which leads to

The Greek Cemetery—This place is worth visiting, if only for the sake of the lovely views obtainable from hence The monuments are mostly of little individual interest, but include the tombs of many persons distinguished in recent Greek history, the sculpture for the most part exhibits considerable manual skill, but an absolute deficiency of taste Besides monuments of Greeks of various degrees of celebrity or note, those of our eminent countrymen Sir Thomas Wyse and Sir Richard Church must especially claim the attention of the English traveller The career of Sir Richard Church is matter of history, and can easily be traced in the records of the three countries he served so well, but it is otherwise with Sir Thomas Wyse The records of the inestimable services he performed for Greece, of his untiring benevolence, of his unwearied, unthanked labours, carried on year after year through all opposition and intrigue, prompted alone by his own lofty and chivalrous sense

[1] That this is not merely a modern encroachment on the purity of Callirrhoe seems apparent from the character of a votive marble discovered near here in 1759 This inscription records an offering made to the Nymphs of the stream by the washer men (οἱ πλυνῆς) of Athens

[2] Herodotus observes in a deprecatory parenthesis that this was at a time when "there were *no servants in Greece*" Surely this apology for the heroic ages must have been inserted at the special request of some Athenian Grundy!

[3] The temple was tetrastyle, amphiprostyle, the material of white marble, and the architecture Ionic, of an early and simple kind, the length and breadth on the upper step 42 ft and 20 respectively

[1] In the reign of James II three of our countrymen were interred here Their tombstone, erected by "Consyll Launcelot Hobson," now lies before the English church

[2] We refer to the disorders which followed the Russo Greek revolt in the Morea

of duty, are buried in official repositories and probably now remembered by comparatively few of the present generation

Behind the Greek cemetery is a small inclosure reserved for Jews, and beyond that a disused *Moslem cemetery*, in which there now remain no tombs

If the traveller now returns down the Cypress Alley, and turning aside at the bridge follows the lt bank of the Ilissus, he will shortly come to a depression in the ground, now occupied by threshing floors, opening towards the river, this is conjectured by MM Curtius and Kaupert to mark the site of the ancient (pre-Periclean) Odeium In later times it was used for a public granary and other purposes Nearly opposite this spot, on the rt bank of the Ilissus, is placed, on good evidence, the site of the *Pythium* No trace of the edifice itself has yet been discovered, but inscribed marbles belonging to it have been found in the neighbourhood Among these is one of extraordinary interest, namely, the cornice of the altar dedicated in the Pythium by the younger Peisistratus, of which the inscription is quoted by Thucydides (vi 54) The inscription, which is well preserved, and very legible,[1] runs—

μνῆμα τόδε ἧς ἀρχῆς Πεισίστ[ρατος 'Ιππίου] υἱὸς θῆκεν 'Απόλλωνος Πυθ[ί]ου ἐν τεμένει

Peisistratus, son of Hippias, erected this monument of his rule in the sanctuary of Apollo Pythias

It was at the neighbouring altar of Zeus Astrapæus that the delegates (Pythaistæ) appointed to convey the quadrennial offerings to Delphi watched for the lightning over Harma, near Phyle, which was the signal for the departure of the mission These lightnings are alluded to by Euripides (*Ion*, 288)

Below the Odeium and Pythium, farther down the stream, on the lt bank, is another hill surmounted by a windmill The little ruined *Ch of St Marina* below (not to be confounded with the Cis-Ilissian ch of that saint) is supposed by Leake and Bursian to mark the site of the *Temple of Artemis Euclea*, which was dedicated from the booty of Marathon, B C 490 Remains of other ancient foundations are met with at intervals as the traveller proceeds along the l bank, but none of importance Immediately behind the Museum Hill, the river is traversed by a road leading from the Military Hospital to a suburban platform of the Piræus Rly At this point the Ilissus suddenly disappears under ground, although its shingly bed may be traced for some distance farther in the direction of the great Olive Wood In winter the stream follows the upper course, and ultimately loses itself in the basin of the Cephissus

If the traveller follows the road just named in a N E direction, he will in a few minutes reach the *Military Hospital*, which stands in the midst of the ancient quarter called *Limna* (= *The Marshes*) Immediately W of the Hospital are extensive but unimportant remains of the Roman period The traveller is now again in the Boulevard under the S wall of the Acropolis If he follows this road to the E he will almost immediately reach

The Olympieium or *Temple of Zeus Olympius* —This magnificent structure was commenced by Peisistratus on the site of an earlier shrine, of which the foundation was traditionally ascribed to Deucalion The temple seems from the first to have been planned in all its extent and magnitude The names of four architects employed by Peisistratus in its erection are recorded by Vitruvius The work was continued by the sons of Peisistratus, but after their expulsion from Athens it remained untouched for nearly 400 years "The Peisistratidæ must have made considerable progress in the work, since ancient writers speak of it in its unfinished state in terms of the highest admiration It also appears from these accounts to have suffered little from the Persian invasion, probably from its only consisting at that time of solid masses of masonry, which the Persians would

[1] Thucydides calls this inscription "*dimly legible*" (*ἀμυδροῖς γράμμασι*), but the letters are still as sharp as when first cut, hence it is supposed that he must refer to the fading of the colour with which they were filled in

hardly have taken the trouble of demolishing Dicæarchus, who visited Athens prior to any renewal of the work, describes it, 'though half finished, as exciting astonishment by the design of the building, which would have been most admirable if it had been finished' Aristotle (*Polit* v 11) mentions it as one of the colossal undertakings of despotic governments, placing it in the same category as the Pyramids of Egypt, and Livy (xli 20) speaks of it as *Jovis Olympii templum Athenis, unum in terris inchoatum pro magnitudine dei*[1] About B C 174, Antiochus Epiphanes commenced the completion of the temple He employed a Roman architect, Cossutius," who "chose the Corinthian order, which was adhered to in the subsequent prosecution of the work Upon the death of Antiochus, in 164 B C, the work was interrupted, and about 80 years afterwards some of its columns were transported to Rome by Sylla, for the use of the Capitoline temple (Plin xxxvi 5, s 6) The work was not resumed till the reign of Augustus, when a society of princes, allies or dependants of the Roman Empire, undertook to complete the building at their joint expense (Suet *Aug* 60) The honour of its final completion was reserved for Hadrian, who dedicated the temple and set up the statue of the god within the cella"—*Smith*

Such is the history in brief of a building which was happily described by Philostratus as "a great struggle with time" (χρόνου μέγα ἀγώνισμα), from its commencement to its completion the work occupied nearly 700 years

When we consider the mass of literary evidence existing to prove the unique character of this temple, it appears amazing that there should ever have been any doubt as to the identity of the immense structure, yet it was only in the middle of the 18th century that its true designation was restored to it by Stuart The Prussian antiquary, Transfeldt, had indeed correctly identified it as early as 1674, but as his MS was not published until two centuries later his acumen benefited no one In its present condition only 15 columns are standing of the original 124 which formed the peristyle A 16th column was overthrown by the great storm of Oct 26, 1852, and another had been removed in 1774 for use in the erection of the "New" Mosque (see p 253)

The temple consisted of a cella surrounded by a double peristyle, with 10 columns at the fronts and 20 on the sides There was a double range of columns on either side, and a triple range at either end, besides the columns between the terminal antæ, making a total of 124 The length of the temple, measured on the top of the stylobate, was 359 ft, its breadth 173 ft It was surrounded by a large peribolus, of which the S retaining wall remains almost intact, and of which the other limits can be traced[1] It is interesting to observe that the foundations, which were laid by Peisistratus, exhibit the same curvilinear disposition as those of the Parthenon (comp p 308) The diameter of the columns at the base is 6 ft 4 in, and the height from the pavement to the top of the capitals 55½ ft The capitals are exceedingly well carved The abacus is 8½ ft square The stones composing the architrave are of enormous size one of them weighs about 23 tons

Under the peribolus of the temple are some very large and deep vaults, which have an exit through a subterranean passage into the Pool of Callirrhoe Forchhammer was of opinion that one of these vaults, a cistern, formed part of the chasm through which, according to Athenian tradition, the waters escaped after the Flood of Deucalion Pausanias relates that in commemoration of this event an annual sacrifice of wheaten flour mixed with honey was thrown down the gulf This was less

[1] "*Unum* was used because it was a greater work than any other temple of the god" Vitruvius quotes it as one of the four most renowned examples of architecture in marble

[1] The N boundary was laid bare by excavation in 1861 Fifty years earlier Sir William Gell had noted —"The walls of the peribolus are built of stones which have been taken from other more ancient edifices, and remains of very ancient inscriptions in large characters may be discovered on them"—"Itinerary of N Greece'

a thank-offering for the departure of the waters than the funeral feast offered to the *manes* of those who had perished in the flood The ceremony took place on the 13th of Anthesterion (*i e* in March), and the day was held as one of solemn public mourning Without insisting unduly on the possible significance of the coincidence, it is interesting to notice that both the popular festival annually held under these columns (see p 163) and the (Greek) Church festival of All Souls alike usually fall very near the date of the ancient *Hydrophoria* (*Departure of the Waters*) Within the precincts of the temple were also shrines of the terrene deities, Cronus, Rhæa, and Ge Olympia The reputed *Tomb of Deucalion* was shown in the neighbourhood, but even Pausanias refers to it with a touch of scepticism During the excavations of 1861, the foundations of the gateway into the temenos were discovered on the N The structure formed internally a circle about 12 yds in diameter, possibly it was built somewhat in the manner of the great gate at Messene (see p 499) Before quitting the subject of the temple, we may mention that in mediæval times a *Stylites*, a class of religious enthusiast formerly common in the Greek Church, had his abode on the architrave, which still covers the two detached columns His ruined cell, which was cleared away early in King Otho's reign, is shown in Stuart's view of the temple The Stylites vanished at an early date, and his cell was afterwards popularly supposed to be the repository of immense treasure, of which a mysterious negro was the guardian

At a short distance from the N W angle of the Olympieum stands

The Arch of Hadrian, a structure of little interest and less beauty Indeed, it is so inferior to the other known works of Hadrian, that Mr Mure conjectures, with great probability, that it was erected by some of the Emperor's Athenian flatterers rather than himself The archway is 20 ft wide, the entire height about 56 ft The inscriptions upon either side of the frieze, above the centre of the arch, describe it as dividing "Athens, the city of Theseus," from the "city of Hadrian" On the side towards the Acropolis, Αἴδ' εισ' Αθῆναι Θησέως ἡ πρὶν πόλις Towards the Olympieum, Αἴδ' εἰσ' Ἀδριανοῦ κούχὶ Θησέως πόλις The mediæval Greeks utilised the archway to form the façade of a paltry little church On the walls are some *Hebrew graffiti*, autographs of Jewish travellers of the time of the Cæsars The archway was severely shaken and partly dislocated by the earthquake of 1857

VI THE PORT TOWNS

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THE Peiræeus consists of a rocky spur shaped promontory divided into two parts, viz *Acte* and *Munychia* Each of these divisions has for its centre a hill The N E hill (300 ft high), forming the Acropolis of Peiræeus, was named Munychia, the lower S W eminence, forming what may be called the rowel of the peninsular spur, was known as Acte On the N, Acte was bounded by the *Great Harbour* of Peiræeus, called in mediæval and modern times *Porto*

Leone or *P Drako* On the seaward side were two other smaller harbours, viz *Zea* (now *Pasha Limani* or *Stratiotiki*), a flask-shaped recess with a narrow channel opening nearly due S , and *Munychia* (now *Phanari*), a small oval basin, with part of its outer margin open to the S E On the land side, the peninsula of Peiræeus is bounded by a marshy plain, known in ancient times as the *Halipedon* or *Salt Flats* The character of the ground strongly tends to confirm the statements of Strabo and Pliny as to the Peiræeus having originally formed a distinct island

East of Munychia lies the open anchorage known as *Phalerum Roads* Prior to the Persian wars this formed the only port of Athens , hence Phalerum was the traditional scene of the departure of the Grecian fleet for Troy To Themistocles belongs the honour of having first rightly estimated the value of that χωρίον λιμένας ἔχον τρεῖς αὐτοφυεῖς (*Thucyd* i 93), and of having in consequence made them accessible at all seasons by bridging the swampy Halipedon by the great causeway called the *Hamaxitos* (ἁμαξιτός) At the same time he included the entire Peiræeus in the enceinte of Athens by means of the *Long Walls*

The whole peninsula was surrounded by Themistocles with a strong line of fortifications (see below, p 351) The defences of the ports were connected with the Asty by means of the Phaleric wall, leading to Phalerum, running in a direction nearly S W , 35 stadia in length, and the two *Long Walls* (τὰ μακρὰ τειχήματα) 40 stadia in length, trending nearly S S W , which led down to the Peiræeus The Phaleric wall and the northern of the two long walls were the first built , they were commenced in 458, and finished in 457 B C Between 456 431, the southern long wall, called the *Intermediate*, was built by the advice of Pericles

After this wall had been built, the Phaleric wall was allowed to fall into decay (Comp Leake's *Topog* vol i p 416)

Between the two Long Walls ran the great carriage road, the ἁμαξιτός, and on either side of the road appear to have been numerous houses After the defeat at Ægospotami the walls of Athens were destroyed by the Lacedæmonians to the sound of music The walls were rebuilt by Conon after the victory of Cnidus , and we read of their reparation from time to time Indeed they would be continually in need of repair if, as there is reason to believe, the lower courses alone were of stone and the upper parts merely of "cob" (*pisé*) After the battle of Chæroneia, Demosthenes prevailed on the Athenians to repair them, and expended a large sum of his private fortune on the work In the year 200 B C they had completely fallen into decay, and in B C 86 the materials were used by Sylla, in the construction of works against the Peiræeus Pausanias speaks of the ruins (ἐρείπια) of the Long Walls Of their state in the first decade of this century Leake wrote "The Long Walls are still traceable in the plain to the N E of the Peiraic heights Of the northern, the foundations (which are about 12 ft thick, and formed of large quadrangular blocks of stone), commence from the foot of the Peiraic heights, at ½ mile from the head of the port Peiræeus and are traced for more than 1½ mile, towards the city The southern Long Wall is less easily traceable, except at its junction with the walls of *Munychia* [the word is *Phalerum* in the original, but this is an error], and for about ½ mile from thence towards the city Commencing at the round tower situated above the N W angle of Phalerum bay, it followed the foot of the hill along the edge of the marsh for about 500 yards, then assumed for about half that distance a direction to the N E , from whence as far as traceable it is exactly parallel to the northern Long Wall at a distance of 550 ft , and there can be little doubt that the two walls continued to follow the same direction throughout the plain "

The erection of the defences of Peiræeus is ascribed to Themistocles, but it was not, apparently, until the time of Pericles that the town itself was systematically laid out. The

architect employed was the famous Hippodamus of Miletus, whose first great enterprise this was As in the cities he subsequently built,[1] he laid out the Peiræeus with broad straight streets crossing each other at right angles, still traceable, which formed a striking contrast to the narrow and crooked streets of Athens

It is probably largely owing to this circumstance that it has become possible to make so full and satisfactory a restoration of the ancient topography as has now been effected At the present time there is no Grecian city of which the local topography is more clearly ascertained than that of Peiræeus Our space does not permit us to notice more than the principal features of the ground, but the traveller who is willing to follow out patiently the details of Peiraic topography as they are developed in the beautiful survey executed by the Prussian General Staff, will find himself amply rewarded for his pains

The westernmost extension of the Peiraic defences sweeps round from the N Long Wall to the coast, which it reaches at a spot on the N shore of the little creek now called *Krommydaru*.[2] From this point the wall followed the margin of the creek until it joined the inclosed but independent works of *Eetionia*, a small rocky promontory which forms a natural breakwater to the Great Harbour The walls which inclosed Eetionia are remarkable from the position of the fosse, which, instead of being immediately at the foot of the wall, is cut in the rock about 40 ft in advance of the curtain, perhaps with the view of preventing the erection of battering-rams within breaching distance, which, under the circumstances, it does as effectually as a fosse of a width greater by those additional 40 ft would have done

The wall on the E, or inner, side of the promontory is of later date than the rest of the enceinte It was erected by the Four Hundred in B C 411 for the purpose of excluding the inimical Athenian fleet from the harbour The harbour was closed by two moles, each about 426½ ft in length, leaving an entrance between the terminal towers 164 ft broad The N mole, which takes its start from Eetionia, remains almost entirely in its ancient state Of the S mole only the foundations are ancient, the upper masonry having been worn away by the action of the sea to a depth of 2⅛ fathoms The promontory just outside the S mole is the anc *Alcimus* Here in the time of Cyriack of Ancona stood the great *Marble Lion*, on which Harold Hardrada carved the record of his victory (see p 155) The lion was afterwards transferred to the Emporium Quay, where it remained until removed to Venice In tracing the seaward defences from this point, we find that they closely follow the coast line at a distance of from about 22 to 43 yds from the sea The walls show an average thickness of 9 ft 10 in to nearly 10 ft 10 in, but of this more than half consisted of a core of broken stone and rammed earth The casing walls each measured close on 2 ft 4 in in thickness, they are built of Peiraic stone taken from near the spot,[1] and the dressing and fitting of the blocks have been executed with extraordinary skill and care Many of these blocks have been used in the erection of the modern town, but the beds may nearly everywhere be traced, being parallel trenches cut in the subjacent rock The walls were strengthened externally by numerous flanking towers measuring nearly 20 ft square The distribution of these towers varies with the character of the ground, they are set at intervals of 22 to 65 yds apart Where the coast line terminates in precipitous cliffs, or where

[1] Viz Thuri, built 443 B C, and Rhodes, laid out about 408 7 B C

[2] Colonel Leake identifies this bay with the κωφὸς λιμήν mentioned by Xenophon, but on the map of the German Staff no ancient name is marked

[1] The quarries from which the stone was extracted can easily be traced Dr Chandler conjectured that it was in these peninsular quarries that the Sicilian captives were confined, in retaliation for the imprisonment of the Athenians in the quarries of Syracuse Col Leake, however, thinks that some other quarries W of Krommydaru Bay are those referred to

the shallowness of the water made the sudden approach of an enemy in force impracticable, the towers stand wide apart Where, on the contrary, the depth of water made access easy, as is the case on the S coast of the Chersonese, the towers stand at shorter intervals Close to the outer lighthouse, on the W side of the peninsula, is the site of an *ancient monument*, within which is a *grave*, long popularly known as that of *Themistocles* The identification has often been contested, but apparently on insufficient grounds M Milchhofer, in his able memoir on the ancient topography of Peiræus, shows clearly that no other spot so well accords with Plutarch's description [1] Near the grave lie the shattered remains of a lofty Ionic column, which the same writer believes to have formed an ancient lighthouse, or rather beacon-pillar Its fellow has been found on the opposite side of the harbour N of the grave of Themistocles is the *Monument of Miaulis*, a naval hero of the revolutionary war The neighbouring graves are those of English sailors ; Some of them, including the tomb of a naval chaplain,[2] have been wilfully violated and broken Nothing else calls for special notice until we reach *Pasha Liman* (*Zea*) This port is by its natural conformation far more sheltered than the larger harbour, and therefore required fewer works for its protection Zea is a land-locked bason connected with the sea by a channel about 220 yards long by 110 yds broad This channel was lined by the city wall on either side, so that no hostile galley could pass through the strait without being brought immediately under the defender's fire The walls terminate at the inner extremity of the channel in two short moles supporting towers of solid masonry (i e , *not* cased rubble as elsewhere) The passage between them is 104 yds broad The port of Zea was occupied by 196 galley-slips radiating towards its centre Most of those described by former writers have now, unfortunately, been more or less destroyed, in laying out the new road to Munychia The promontory immediately E of Zea-Strait is the anc *Phreattys*, at which place was one of the courts for the trial of homicides The accused pleaded their cause on board ship, while the judges sat upon the shore At the S W angle of the wall on this promontory there is a break in the continuity of the wall, for which no satisfactory explanation has been found These walls do not strictly form part of the main enceinte, but there is a corresponding (apparently) undefended interval in the main wall, which crosses the point obliquely behind Immediately in front of the S wall are 11 very curious sinkings cut in the rock They vary in length from a yard to nearly 44 in , and are about 38 in deep Two of them show traces of having had covers Dr Milchhofer suggests that we probably have here the primitive dye vats of a Phœnician station of the purple fishery

We now reach Port Munychia, which as lying furthest from the new town has suffered least alteration, the massive moles by which this open bay was converted into a close oval basin are pronounced by M von Alten to be among the grandest works of Grecian engineering now in existence "With admiration we see that the Greeks attained the same eminence in hydraulic engineering as in all other departments of construction"[1] The N mole is 558 ft , the S mole 623 ft long , each terminates in a strong tower resting on a base about 13 yards square The N tower, which is circular, is still standing to a height of 13 ft The S mole forms a sort of elbow about midway in its course, at which point is another tower about 12 yds square On the N mole are the ruins of an edifice measuring about 33 ft by 27½ ft , it is built of the coarse local conglomerate, and is supposed to have been a small temple

[1] "Karten von Attika," *Erlauternder Text*, pt 1

[2] The chaplain of H M S *Madagascar*, the ship which brought King Otho to Greece In 1883, the site for a new naval cemetery, further from the town, was selected by the representatives of France and England

[1] "Karten von Attika," *Erlauternder Text*, pt. 1 p 13

The promontory which forms the S boundary of the bay was crowned by a small but strong *fort*, within whose ruins unfortunately now stands a modern house and garden, which have injured the site Port Munychia had slips for 82 galleys In the N recess of the port is the only remaining galley-slip of which all the dimensions can be ascertained The buildings themselves seem to have been of timber All that remains is the inclined platform of masonry forming the foundation This is grooved at regular intervals for the keels of the galleys to slide in

The seaward defences of Peiræeus terminated at a point immediately E of Munychia, whence they turned in land to join the Long Walls We shall not attempt to describe the landward defences of Peiræeus in any detail, because to do so comprehensibly would be impossible within our limits Moreover the existing remains are not such as could be easily traced by the unpractised eye

Having now described the external limits of Peiræeus, we will briefly notice the ancient topography of the city, and the few existing remains Although most of the ancient sites of importance have been ascertained in a very satisfactory manner by the labours of the German topographers, yet there are very few ancient remains sufficiently remarkable in themselves to interest the ordinary traveller Most travellers will find it the more convenient plan to drive through Peiræeus to Munychia (see below), and after visiting the theatre and other ancient remains there, to return thence by water to Porto Leone This arrangement will show them all the points of chief interest

The great harbour was anciently divided as follows —On the N was a shallow basin called the *Hala*, excluded from the enceinte by the *Diazeugma*, a continuation of the landward city wall, resting on submarine foundations, which entirely barred the opening on the S Nearly parallel to Eetionia, on the opposite side of the harbour, extended the quay and anchorage called *Emporium*, which were both appropriated to commerce only On this quay stood five great porticoes, where the merchants exhibited their wares and transacted business One of these was called the *Alphitopolis* or corn-exchange, another was named from its length the *Macra Stoa*, another the *Deigma Stoa*, because it was the place where samples were exhibited At the N E extremity of Emporium stood the *Temple of Zeus Soter*, nearly on the site of the *Ch of Hagia Triada* A short distance to the S E lay the *Hippodamian Agora*, the limits of which approximately correspond to those of the present *Place Karaiskaki* Here stood the *T of Hestia*, of which no trace remains Immediately W of the Temple of Zeus was the *Lesser Agora*, part of which still forms the market place Beyond this (occupying the whole breadth of the present Apollo Square as well as most of the adjoining quay), stood the great *Macra Stoa*, facing due S and opening on the quay At the S W extremity of Emporium is an angular projection of the quay, on which stood the *Temple of Aphrodite* built by Conon after his victory at Cnidus The site is now covered by the Custom House Beyond the Aphrodisium, and separated from Emporium by the projection just named, was the anchorage of *Cantharus*, appropriated to ships of war Here were slips for 94 triremes The harbour itself was closed by the long moles called *Choma* (see above, p 351) [1] Nearly in a line with the Aphrodisium, but close to Port Zea are the (insignificant) remains of an ancient *Theatre*, and the site of a *Temple* The famous Arsenal of Philo, of which the architect's specification was discovered in 1882, lay in the immediate neighbourhood of Zea [2]

Beyond Zea rises the *Hill of Munychia*, now called *καστέλλα*, from the ancient *Macedonian Fortress* on its summit The same strong position, commanding all three harbours, had been made by Thrasybulus, in B C 403, the

[1] They were also known as the *χηλαί*, *i e crab's claws*

[2] M Dorpfeld has deduced a most interesting restoration of the Arsenal from this specification See 'Mitt Deut Arch Inst', vol vii p 147

base of his successful operations against the Thirty Tyrants, then in possession of Athens Within the fortress of Munychia was a temple of the guardian deity Artemis Munychia, a celebrated asylum for state criminals On the summit probably stood the *Altar of Phosphorus* On the W slope are the ruins of the *Theatre of Dionysus*, On a lower height N of the castle hill, stands the *Monument of the Anglo French occupation* (1854-56), close to which are the foundations of the *Temple of Theseus* Between the two heights is a deep natural depression which M Curtius, with great appearance of probability, identifies as the *Hippodrome* East of Munychia stretches the broad swampy plain of Phalerum, through which the *R Cephissus* flows into the sea The broad shallow *Bay of Phalerum* is bounded on the W by Munychia, and on the E by *Cape Colias* (now *St Cosmo*) The town or village of Phalerum stood near the present *Ch of St George*, at the place popularly known as *Tris Pyrghi* (Τρεῖς Πύργοι) or *Old Phalerum*, to distinguish it from a new sea side resort farther W (comp p 355) Near St George's are the remains of an ancient mole, walls, cisterns, columns, etc The neighbouring plain was the scene of the defeat of the Spartans by the Thessalian cavalry of the Persian satrapæ, as described by Herodotus (lib v 63)

VII ENVIRONS OF ATHENS

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THE following is a brief notice of the principal excursions to be made from Athens Where not otherwise specified, all the points named can be reached by carriage The shorter excursions have been grouped together for the convenience of persons desirous of a short drive or walk Since 1882, horse and steam tramways have been introduced in many parts of Athens and its environs, to the great detriment of the districts traversed Railways are in progress to Laurium and Patras, which will ultimately afford facilities for reaching Sunium, Eleusis, Megara, etc , but it is impossible to say when any part of the lines will be opened No traveller, however, who has any adequate appreciation of Greek scenery and topography would care to adopt such means of transit The limits of Greece proper are so narrow that the question of mere saving of time can never be of the same importance here as in larger countries

Nevertheless, as Athens itself is often visited by yachtsmen and others with very limited time at their command, we subjoin what will be found, we believe, a useful scheme for the profitable distribution of two to three days

Those who have more leisure at their disposal will do well to visit systematically, in the order in which they are there described, all the places named in Sections II , III , and IV , and a selection (according to taste), of those in Sections I , V , VI , and VII , of Rte 2 All that is most worth seeing in Athens and its environs may in this manner be visited within about a week

N B —Where the name of a building or locality is printed in *italics*, it signifies that the traveller must get out to see it , in many cases he can see all that is needful as he drives past

FIRST DAY —*Forenoon* Visit *Acropolis* (p 282), *Areiopagus* (p 326), Odeium of Regilla (p 327), *Dionysiac Theatre* (p 328), *Pnyx* (p 339), monument of Philopappus (p 337), Temple of Zeus Olympius (p 347), Callirrhoe (p 345), Panathenaic Stadium (p 342)

Afternoon —Churches of *St Nicodemus* (p 183), Kapnikarea (p 186), St Theodore (p 187), Old and New Cathedrals (p 182), *Acropolis Museum*, if open (p 323),[1] *Collections of Antiquities*

[1] If necessary, the Acropolis *Museum* may

(especially the Schliemann Col), at Polytechnic School [1] If time remains, drive past Colonus (p 355), to Kolokythou, passing through Academy (p 357)

SECOND DAY —*Forenoon* Ascend *Lycabettus* (p 355), visit *National Museum* (p 191), *Ancient Cemetery*, and *City Gates* at Hagia Triada (p 268), Horologium (p 246), Monument of Lysicrates (p 241), Stoæ of Hadrian (p 250), *of Attalus* (p 254), and of the Eponymi (p 258), *Theseum* (p 259)

Afternoon Drive to Salamis and *Eleusis* (p 363) [2] If Colonus has not been visited, it is possible by making a *detour* to include it

THIRD DAY —Ascend either *Pentelicus* (p 358), or *Hymettus* (p 361), or visit either *Phyle* (p 362), or *Decelea* (p 382), or *Marathon* (p 359) Any one of these excursions will take nearly the whole day

If any time remains, drive to *Old Phalerum* (p 354) [3]

The above scheme represents the very narrowest limit in which it is possible to visit the principal sights of Athens, omitting all points of secondary or purely antiquarian interest

N B —The traveller who dislikes the fatigue of mountain ascents should at least *drive* to the *Convents of Pentelicus* and *Kaesariani* for the beauty of the sites

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Ascent of Mount Lycabettus —The summit can be easily reached in ¾ hr walk from the Palace Square The shortest ascent is a rough path which begins just above the *Town Reservoir*, a line

be omitted, the rock itself and its temples are seen to greatest advantage in the morning

[1] For *List of Museums* and their *days*, see p 189

[2] This excursion can be accomplished in about 4½ hrs , and is not at all a fatiguing one

[3] In summer, a good variation would be to take the railway to *New Phalerum*, a small bathing place much frequented from May to September by the Athenians, who then flock hither every evening in hundreds to bathe (*good sea baths*), dine (*two restaurants*), promenade on the Esplanade (*military band*), and go to the theatre (usually *French opera*) The place has neither beauty nor historic interest to recommend it but any one who wishes to get a comprehensive general view of the present Athenian population of all classes, can scarcely do so better than by paying New Phalerum a visit any fine summer evening

Roman foundation, enlarged and restored in our own time (1855-69) On the summit of the hill is the *Ch of St George*, whence there is a beautiful and extensive view over the plain of Athens As already noted, the traveller will do well to study this view, map in hand, soon after his arrival

According to Athenian tradition, Lycabettus was dropped by Athena, who was carrying the rock to Athens to form a bulwark for her citadel, in her surprise at hearing from a crow or raven of the birth of Erichthonius In resentment for the bird's officiousness she afterwards forbade his race to roost on the Acropolis The name of Lycabettus is said to be derived from the use made of the hill in early times for taking astronomical observations, but authorities differ as to whether the word has reference to the *solstice* or to the *course of the moon*

The traveller who wishes to avoid the fatigue of the entire ascent, may obtain a very satisfactory view by following the easy path up the W face of the hill to the *Ch of St Saderes* Although necessarily less extensive than the one from St George's, this view embraces nearly all the most interesting localities in the plain of Athens

The traveller should in either case time his visit with a due regard to the light The view is at its best either very early in the morning, or about an hour before sunset

To Colonus, The Academy, etc —A very pleasant drive, occupying about 1½ hr may be taken as follows Let the traveller take the Rte du Pirée as far as the Foundling Hospital, whence a street turns off to N W This will bring him in a few minutes to a deep ravine crossed by a bridge Through this ravine there flows occasionally in winter a formidable torrent, the ancient *Cyclloborus*, but during most of the year the bed is quite dry After crossing the bridge, the traveller should make for a disabled Turkish windmill conspicuous in front From this point the road divides, either way will speedily bring him to *Colonus Hippius*, the scene of the great tragedy of Sophocles, himself a native of the deme Colonus

Where the rock is broken its *whiteness* justifies the ancient epithet of the hill,[1] while the numbers of wild flowers and herbs found in spring around this arid spot may help to explain other allusions in the tragedy N of Colonus rises a second, and somewhat higher knoll, on which anciently stood the *T of Demeter Euchloos*.[2] Sophocles describes the daughters of Œdipus as fetching water from a well or spring by this temple The numerous cisterns and water courses, —one indeed on the summit of the hill itself,—seem to illustrate the story At the N W foot of Colonus stands a small *Ch of the Panagia Eleousa*, which marks the site of an ancient temple, perhaps that of the Eumenides,[3] a little farther N is a *Ch of St Nicholas*, the representative of Poseidon in mod Greek hagiology On Colonus itself, perhaps, stood an *Altar of Prometheus* All these places are referred to in the tragedy —

χῶρος μὲν ἱερὸς πᾶς δδ' ἐστ', ἔχει δέ νιν σεμνὸς Ποσειδῶν, ἐν δ ο πυρφόρος θεός— θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι— Soph *Œd Col* 55

"The place entire is holy here resides Awful Poseidon, here the Fire bearer, Here goddesses, the race of Earth and Darkness' *Wordsworth's translation*

Although we are left to suppose that the death and sepulture of Œdipus took place at Colonus, the fact is not expressly stated in the tragedy The reason for this ambiguity is probably, as Dr Wordsworth has explained, the existence of the rival tradition which connected that event, at least his sepulture, with the Areiopagus Sophocles "was embarrassed by the claims of a double obligation The expedient by which he contrived to satisfy these conflicting demands, and to convert the difficulty itself into a source of poetical beauty, is worthy of notice A few scenes before the close of the play he leaves Œdipus alone Œdipus, without a guide, goes forth about to die But whither he is going the audience are not told In vain does Antigone conjure Theseus to inform her where the body of her father lies That is a secret which cannot be divulged But when her father was seen for the last time by the spectators, he was still lingering at Colonus The impression, therefore, might still remain on their minds that he is yet there No explicit contradiction of the fact is given He may be yet at Colonus"—*Wordsworth*

On the summit of Colonus are two *Tombs* of interest The lower monument marks the *Grave of Charles Lenormant*, a distinguished French archæologist, who died at Athens in 1859 The tomb was erected by the municipality of Athens, a circumstance which yet has not saved it from shameful violation Behind it rises a tall marble stele of ancient form, raised on three steps This stands over the *Grave* of that illustrious scholar, CARL OTFRIED MULLER, who died at Athens in 1840, of fever contracted at Delphi, in the course of his great discoveries there There never lived a scholar with a loftier sense of the duties of his calling than Otfried Muller, nor one by whom they were more perfectly fulfilled No touch of envy, vanity, or even self-consciousness, marred his serene and noble spirit Few have approached him in extent and depth of learning, fewer still in the generous use he made of it

Colonus was a fit resting place for the commentator on the *Eumenides*, but the manner in which his tomb has been treated, as well as that of Lenormant, can only be spoken of with indignation Not only are both tombs covered with the scribbling of idlers,[1] but the Greeks are actually in the habit of using the monuments as marks to shoot at Large pieces of marble have been broken off both of them.

[1] ἀργῆτα Κολωνόν, Soph *Œd Col* 670

[2] We have placed the Temple of Demeter here in accordance with the opinion of the latest German topographers, but Dr Wordsworth identifies it with the temple of that goddess on the S slope of the Acropolis, in which view he is supported by the scholiast on the Œdipus Coloneus

[3] "Eleousa is a name of mildness and clemency She is regarded as εὐμενής As such she has succeeded to the Εὐμενίδες of old, who formerly occupied the spot"—*Wordsworth*

[1] We are glad to be able to add that there are no English, nor we believe, French or German, names among those which disfigure the tombs

From Colonus the traveller should follow the carriage road through the olive-wood to *Kolokythou*, a pleasant spot by the Cephissus, shaded by fine beech trees From this point the traveller has the choice of several roads back to Athens, all of which lead through the olive wood That part of the wood which lies between Colonus and the Cephissus has continued to bear through all vicissitudes its famous name of *Academia* (Ἀκαδημία) In the neighbourhood of Kolokythou, the traveller could, until very recently, enjoy the "studious walks and shades" celebrated by our own Milton Now things are changed, and the presence of a tramway and numerous cafes and taverns have destroyed the chief charm of the place The traveller may still, however, find many secluded spots in the neighbourhood, and can at least always,

> "See there the olive grove of Academe,
> Plato's retirement, where the Attic bird
> Trills her thick warbled notes the summer long *Paradise Regained*, bk iv

The olive trees are smaller than those of Crete, but include many fine specimens of their kind Many are of great antiquity, some, indeed, are believed by capable botanists to be as old as the Peloponnesian war

To Queen Amelie's Farm —This is a pleasant drive, occupying about ¾ hr The road leaves Athens by the *route de Patessia*,[1] turns to the rt at the end of the promenade, and shortly after enters a long straight avenue planted by the late Queen While in her possession the estate formed an excellent, well-kept, well stocked experimental farm, but, on the fall of the Bavarian dynasty, the place passed into Greek hands, and has been rapidly going to decay ever since A pretty rose garden remains, and the view from the terrace of the Gothic *maisonette de plaisir* is very beautiful The principal sitting-room is still emblazoned with the arms of Holstein and Wittelsbach A road bordered with oleanders leads, to the E, through the gardens into the high road to Menidi If permission is given, the traveller should follow this road, and continue his drive to the *Tholus* named below If, as is sometimes the case, the road is not passable, the traveller will have to return the way he came

To the Tholus of Menidi —The traveller starts by the same road as before, but, instead of entering the avenue, follows the high road to rt After about 1 hr drive, he comes in sight of a small *red hut*, the residence of the *custode* in charge of the Tholus The man is generally absent, but the barriers are low and easily passed In the enclosure is situated a very ancient tomb, resembling those at Mycenæ It consists of a subterranean dome, measuring 27 ft 4 in in diameter, and 28 ft 8 in in height, approached by a *dromos* close on 87 ft long, and 9 ft 10 in broad, cut through the rock, but lined with masonry Between the dromos and the dome is an intermediate passage, about 11 ft long by 5½ ft broad, forming the doorway The construction of the doorway is very peculiar and ingenious It has five successive lintels, set one above the other, to mitigate the pressure of the mass of superincumbent earth with which this part of the tomb was covered The tomb was lighted by a hole in the centre of the dome, now closed by a huge stone The tholus has the same bee hive form as those at Mycenæ (see Rte 37), but the stone of which it is built has been left entirely in the rough The existence of this tomb, commonly known as the *Lykoutrypa* (*Wolf's hole*), was reported to Government as far back as 1872, but it was not until 1879 that the place was excavated The work was executed under the direction, and at the expense, of the German Archæological Institute[1] The objects discovered in the tomb are exhibited at the Polytechnic School, and have already been described (see p 225) According to the opinion of the best German archæologists, the tomb is a

[1] Patissia is a corruption of *Padishah* (= *Sultan*), the name of a district so called because it consisted of *Crown* lands under the Ottoman rule The same cause, in Byzantine times, probably gave its name to the contiguous district of Βασιλική (= the *Royal*)

[1] See "Das Kuppelgrab bei Menidi, Athens, 1880, 4to, with 9 plates

monument erected by Carian immigrants in the 10th or 11th cent B C

A farther drive of 20 min brings the traveller to the prosperous village of *Menidi*, a place variously identified with *Acharnæ* or *Pœonida*

The fields around Menidi contain many tumuli, which have never yet been fully examined

To the Tombs at Spata —This excursion requires 4 to 5 hrs to be done comfortably, and, unless the traveller has plenty of leisure, will scarcely repay the time expended

The traveller follows the carriage-road to Marathon as far as *Stavros* (see Rte 4), whence he turns S, and pursues the Laurium road as far as Liopesi On leaving Stavros he should desire the driver to set him down, as near as may be practicable, to the *ch of St Nicholas*, which lies a short distance to lt of road Here lies a *colossal marble Lion*, carved in Pentelic marble The work is rude, but full of spirit [1] It gave its name (λεοντάρι) to a neighbouring hamlet (which has now disappeared), but nothing is known of its history "The peasants look on this huge figure with a feeling of awe, which thus expresses itself in the mouth of a countryman, who informs us that τὸ μεγαλο θηριὸ ἔχει την φωλεάν του επάνω εις τὰ βουνὰ,—*The monster has a den on the mountains*, pointing to the heights of Hymettus, from which he descends to hunt his prey in the plains beneath "—*Wordsworth*

The traveller next passes, also to lt of road, a *mediæval ruin* of uncertain character, generally, but erroneously, known as *Lutro* (= *Bath*) The village of *Liopesi* corresponds to the ancient deme *Pœania*, the birthplace of Demosthenes About 2½ miles E of Liopesi is the Albanian hamlet of *Spata*, close to which some very remarkable tombs were discovered in 1877 The tombs consist of several small chambers excavated in a hill of friable Pliocene limestone When first discovered the walls retained the tool marks of the masons as fresh as if the excavation had but just been completed The chambers had evidently been rifled of their principal contents at some previous period, but a careful search brought to light many objects of very high archæological value These tombs are referred, approximately, to the same period as the one near Menidi The antiquities found here are described above (see p 223)

To Mount Pentelicus —This mountain rises to the height of 3642 ft above the sea, and is about 12 m distant from Athens The summit can be reached on horseback in 3½ hrs from the city, but a better plan is to drive to the *Convent*, 1½ hr, and thence ascend (on foot or horses sent on previously) to the summit in 2 hrs

The road from Athens passes by the small village of *Kalandri*, across a rich and well-cultivated plain

At 1½ h from Athens the Convent of Pentelicus is reached, one of the wealthiest in Greece The marble in the chapel was brought from Carrara [1]

Should the traveller intend to visit the *Grottoes*, one or two guides and plenty of candles should be taken from the convent

"The way up to the quarry is ancient and extremely rugged and steep In the side of the rock, and in different parts of the road, are square holes at intervals, of sufficient size for the reception of beams, which were probably placed in them as stays for the machinery which conveyed to the foot of the mountain the vast masses of marble used in the construction of the Athenian temples The quarry is cut into perpendicular precipices the marks of the tools are still visible upon its surface Several frusta of columns and large masses have been left scattered about At the base of the precipice we find some natural caverns which have been improved by art One of the caverns contains the ruins of a church, in which the singular mixture of broken arches and subterranean passages cut through the marble rock, receiving from without a dim and mysterious light, has a peculiarly striking and picturesque effect,

[1] There is a view of the lion in Dodwell's "Classical Tour," vol i p 523

[1] See above, p 44

which a mass of pendant ivy nearly closing the entrance of the cavern contributes to augment"—*Dodwell*

There are several other ancient quarries in the mountain, and another has been opened in recent times

In ancient times this marble was generally named simply the *Attic stone* (Ἀττίτης) The old quarry was first reopened in 1836, when King Otho restored the old road at his own cost to obtain marble for the palace Pentelic marble is reckoned in Athens at about £4 the cube metre, of which a third is the cost of transport from the quarry alone Selected blocks are of course dearer Faults are frequent, especially isolated veins of felspathic schist, whose gradual disintegration, on exposure to the air, causes the marble to split

From the convent to the summit requires from 1½ to 2 hrs

The view from the summit embraces to the E Marathon and Euboea, to the S E Andros, Tenos, and Ceos, to the S Melos, to the W Athens and Lycabettus, backed in the distance by Parnes, Cithæron, Helicon, and Parnassus, in successive ranges

To Cephissia and Marathon —When not pressed for time the following will be found the most satisfactory manner of visiting Marathon [1] Horses must be sent on to await the traveller at Cephissia

The direct carriage road to Cephissia, after passing the Royal Palace, Ilissia (p 342), and the Rivarion (p 180) on the rt, skirts the slopes of Mount Lycabettus To lt is the *Ch of the Angels* (see p 188), it marks the site, approximately, of *Cynosarges*, a sanctuary and gymnasium sacred to Heracles The name was derived from a tradition that when Diomus first sacrificed to Heracles on this spot a white dog carried off part of the victim To rt the ground is covered by a long line of temporary erections appropriated to the artillery To lt, the traveller next passes a large new hospital, commenced in 1881, and infantry barracks At about ½ h from Athens the hamlet of *Ambelokipo* is reached, whence the direct roads to Marathon and Laurium (Rte 4), turn off to rt Ambelokipo (= *vineyard*) corresponds to the ancient *Alopece*, the birthplace of Socrates and Aristeides Here may be seen considerable remains of the great aqueduct of Hadrian, as well as many ancient tombs Some of these were excavated by Lady Ruthven, in 1818, when they yielded many fine archaic vases, now preserved at Wintoun Castle No later systematic excavation at Ambelokipo seems ever to have been made Shortly before reaching Cephissia, the road traverses the picturesque village of *Marusi*, famous for its ancient olive trees, said to be the most ancient in Attica It was the ancient deme *Athmonia*, and derives its present name from the *Temple of Artemis Amarysia*, which stood here

Cephissia—Hôtel de Cérès—a good, clean country inn, much frequented during the summer months Terms, 12 fr a day

Cephissia, a village of 650 souls, lying about 12 miles N E of Athens, is now, as in Roman times, the favourite summer retreat of the Athenians, many of whom have small villas here Menander was a native of Cephissia, and here Aulus Gellius wrote his *Noctes Atticæ* But above all others, Cephissia was made famous by the munificence and hospitality of Herodes Atticus (b A D 104, d 180), who, in the words of Leake, made Cephissia "the most agreeable retreat in Attica in one of the most polished ages of Athenian society" Of the villa of Herodes no certain trace now remains, although some insignificant ancient walls popularly bear that name

In the cistern of a picturesque little mosque (now used as a guard house), lie four *Roman sarcophagi*, commonly (but without ground) called tombs of the family of Atticus On the finest of these is carved, in very high relief, the marriage of Eros and Psyche They are represented as in the act of offering sacrifice on a quadrangular altar [1] Many

[1] The alternative is the direct *carriage road* to Marathon, which passes between Penteli cus and Hymettus, (see Rte 4)

[1] This tomb is described in detail in M Collignon's interesting essay on the Myth of Psyche

other antiquities have been discovered in Cephissia, but are now mostly dispersed Neolithic arrow-heads are common in the neighbourhood The mosque square is shaded by a splendid sycamore, dating from Turkish times The sources of the Cephissus are now scarcely worth a visit The *Grotto of the Nymphs* has been destroyed by a landslip, but the spot is still a very pretty one By the peasants the place was known as the *Cave of the Fates*, and it was frequented by the maidens of Cephissia for the purpose of learning their destiny If a loose fragment fell from the vault of the grotto, the Fates were supposed to be propitious to the supplicant The following is the translation given by Dr Wordsworth of one of the stanzas still used at the time of his visit (1832) to awaken the spirits of the cave —

> "At the peak'd Olympus height,
> And at Athen's triple crown
> Where prophetic spirits be,
> Hither, airy, gentle spirit,
> Come, I pr'ithee, hither down,
> Come, O come to me!"

After leaving Cephissia, the road to Marathon lies for some distance through shady olive groves, then, continuing to skirt the W spurs of Mt Pentelicus, the traveller emerges on a desolate sandy moor, studded with firs and umbrella pines,[1] with here and there patches of wild flowers of every hue Tortoises (*Testudo Graeca*) abound here, and are almost the only living thing to be seen Near *Epano Stamata* a more fertile district is reached The village itself, a quadrangle of cob walled cottages, is wholly without interest In the neighbourhood are traces of cisterns cut in the rock, but now choked up The road descends gradually seawards, through a rich but scantily cultivated country, until it enters the long valley of the Charadrus, a deep narrow gorge split through compact limestone rocks In spring the upper edges of the ravine are fringed with broom and furze, lentisk, the prickly holy-oak, red-stemmed euphorbia (here of unusual size), and arbutus in its second period of blossom, while in every sunny nook may be seen the delicately formed small lilac iris, by Mr Ruskin identified with the *Ion* of Homer and Pindar

After fording the Charadrus, which in its lower course is a broad but shallow stream, the hamlet of *Marathona* is reached Here a wretched khan affords accommodation to the traveller for the night

[*N B* —A longer and less picturesque but *easier* road branches off to the r from Epano Stamata, it descends into the plain of Marathon by *Vrana*, where the traveller can pass the night Marathon itself, however, forms a better starting-point from which to explore the battlefield]

The plain of Marathon, lies E N E from Athens, with which it communicated by two roads, one to the N, and the other to the S of Pentelicus. By the latter the Athenian army marched from the city, and took up a position near the S extremity of the plain "The plain is in length about 6 miles, in breadth never less than 1½ mile Two marshes bound the extremities, but leave a broad, fine, and sandy beach between them and the sea. The uninterrupted flatness of the plain is hardly relieved by a single tree, and an amphitheatre of rugged hills separates it from the rest of Attica"— *Finlay*

Looking down on the battlefield, the traveller has in front the plain, intersected by the river *Charadrus* At the S extremity of the plain, towards the sea, is the *Tomb of the Athenians*

The numbers that fought in the battle, B C 490, is not known, but the Persian loss is stated by Herodotus at 6400 men, most of whom were probably cut down when entangled in the marshes The survivors re embarked after a desperate struggle on the beach

The *Tomb of the* 192 *Athenians*,[1] who fell in the battle, is a tumulus about 30 feet high and 200 yards in circumference, composed of light mould mixed with sand, amid which

[1] These trees all belong to the species P *Halepp ensis*, but when they are allowed to grow old (which is seldom the case), these firs assume the "*umbrella*" form of the true stone pine (P *pinea*)

[1] The number of Plataeans and slaves who fell in the battle is not recorded

have been found many arrow heads, both of brass and of obsidian The tumulus, which had suffered from careless visitors and weather, is now protected by a circular trench, cut at the expense of the Emp of Brazil in 1876 It was opened in the spring of 1884 by Dr Schliemann, who satisfied himself (as well by the character of the potsherds found as by the absence of human bones) that the barrow was of pre historic age, and not a sepulchre Near this tumulus Col Leake noticed a small heap of earth and stones, which it has been thought may, perhaps, mark the grave of the Platæans and slaves About 500 yds N of the great barrow are the foundations of a quadrangular monument of white marble, commonly known as the *Pyrgo* This ruin is supposed to have been the *Monument of Miltiades*

We have not attempted to describe the battle, because our limits do not permit of our doing so in an adequate manner Of the great mass of descriptive and critical literature already existing on this particular subject,[1] Col Leake's essay is still the most satisfactory Few Englishmen are likely to visit Marathon without recalling Dr Johnson's famous saying, a saying which has made the name of Marathon more familiar to three generations of Englishmen than that of any other ancient battlefield

When possible, the traveller should ride from Marathon to *Rhamnus* (see Rte 8) From Marathon the traveller may either return to Athens by the direct *carriage-road* (see Rte 4), or continue his route to Thebes (Rte 7)

Ascent of Mt Hymettus —This mountain bounds the Athenian plain on the S E, and attains a height of 3369 ft above the sea It is separated from Mt Pentelicus by a depression about 2 m across, and is itself divided into two parts, the northern or greater Hymettus (*Trelo-vuno*),[2] and the southern or lesser Hymettus (*Mavro vuno*), anciently called *Anhydrus* (*waterless*) The main branch of the Ilissus rises at the northern extremity of Hymettus

The summit can be reached on horseback, and the whole excursion, including return to Athens, accomplished in about 6 hrs, or a pedestrian may do it easily in 8½ hrs In hot weather it will be found more agreeable to drive to the *Convent of Kaesariani*, and ride from thence to the summit Mules can generally be obtained at the convent, but require to be ordered beforehand

Leaving Athens by the *Cephissia* road, the traveller, immediately after passing the *Workhouse* (see p 181), turns down a lane to the lt, and, crossing the Ilissus by a handsome marble bridge erected by the Duchesse de Plaisance, takes the road to the lt, skirting the National Shooting Gallery Shortly after the Eridanus is crossed, and following its course we come in about ¾ hr in view of the *Convent of Kaesariani* "The surrounding rocks are adorned with scattered pines and olive-trees, and the general verdure of this sequestered locality forms a striking contrast with the parched and yellow hue of the Athenian plain Above the monastery is a clear and copious fountain of perennial water which is the source of the Ilissus The surrounding grass is of a lively green, and speckled with the cyclamen, the starry hyacinth, the *amaryllis lutea*, and the purple crocus This Meursius supposes to have been the fountain mentioned by Ovid where Procris was killed by Cephalus —

'Est, prope purpureos colles florentis Hymetti,
Fons sacer, et viridi cespite mollis humus
Sylva nemus non alta facit tegit arbutus herbam
Ros maris, et laurus, myrtaque myrtus, olent,
Nec densum folus buxum, fragilesque myrica,
Nec tenues cytisi, cultaque pinus abest

"With respect to the *purpureos colles*, the poet gives two proofs of accuracy Hymettus is remarkable for its purple tint, at a certain distance, about an hour before sunset The other Athenian mountains do not assume the same colour at any time of the day It seems clear that in speaking of

[1] We believe it is no exaggeration to say that for more than half a century past there has been a regular annual crop of two or three dissertations on this battle

[2] The Italian for Mt Hymettus (*Monte Imetto*) was corrupted into *Monte Matto*, which appellation was retranslated literally into Τρελοβουνό, Romaic for *Mad Mountain*

the *colles* of Hymettus, Ovid had in view the number of round insulated hills at the foot of the mountain, which are particularly remarkable and numerous near Kaesariani The plants and shrubs that the poet mentions still grow about the spot, and are common on the Attic mountains "—*Dodwell*

The monastery is supposed to occupy the site of a temple of Aphrodite The origin of the convent is unknown, but it is an ancient and, as its name denotes, an *Imperial* foundation It also received special privileges from Mohammed II By the Turks it was called *Cos bashi*, from a sheep's head on a sarcophagus, then and now used as a fountain trough The convent has long been famed for its honey "They used therefore," writes Sir Geo Wheler (1676), "to bring all the honey made hereabouts to be marked with the mark of this Monastery of Cos bashi, to make it sell the better "[1] The English traveller will remember the learned Dodwell's humorous account of the burglary he was constrained to commit here In the garden are a few fragments of indifferent sculpture, but Chandler's inscription has disappeared No monks remain The estate is now national property, but the church is an object of general pilgrimage on Ascension Day On the hill-brow behind the Monastery is the chief source of the Ilissus The principal summit of Hymettus is attained at 1½ h from the Convent "No view can equal that from Hymettus in rich magnificence or in attractive charms Few spots in the world combine so much interest of a classic kind with so much harmony of outline "—*Dodwell* The view embraces Attica, Argolis, Achæa, Arcadia, Corinthia, Bœotia, Eubœa, Phocis, and the Archipelago, as far as Chios (108 miles distant)

The Hymettian marble is of impure white, with streaks of blue, black, or yellow, generally parallel to the cleavage Several marble quarries, the principal one near St. John the Hunter's, are at present worked Vestiges of the silver mines mentioned by Strabo and Pliny may still be seen

Near *Kara* zinc has been discovered, and it is being worked by an English company, Swan and Co

For a notice of the *Colossal Lion* at the N extremity of the mountain, see above, p 358

To Fort Phyle —This excursion can be strongly recommended, as well for magnificence of scenery as historical associations Phyle is situated about 12 or 13 m N W of Athens, near the summit of one of the chief passes into Bœotia The excursion from Athens to Phyle and back can be easily accomplished in 8 or 9 hrs The route from Athens follows the road to Queen Amélie's farm (see p 357) Shortly before reaching this it turns to the lt, and passing *Apano-Liossia* on the rt, enters a narrow ravine in Mt Parnes At the entrance of the pass, on a small knoll, are remains of an anc fort At 2½ hrs from Athens *Khassia* is reached, where the carriage road ends From the similarity of name (a name, however, by no means uncommon), it has been identified with *Chasiæ*, a *deme* mentioned only by Hesychius Mules can generally be obtained at Khassia, but require to be ordered beforehand From hence the ascent to Phyle takes fully 1½ hr

Above Khassia are the foundations of a tower, at the junction of a byroad which leads on the rt to the *Monastery of the Trinity*,[1] and thence to Decelea

About 15 m after leaving Khassia, the regular ascent commences, the road leading through a succession of wild and wooded ravines The pine forest of Mt Parnes forms the chief wealth of the peasants of Khassia, who are mostly charcoal burners "Coal-making Kashiot," writes Mr Dodwell, "is a common term of abuse throughout the country, the ancient Athenians reviled and despised the Acharnenses for the same reason "

"The castle of Phyle stands upon

[1] The hives still used at Kaesariani are of the curious kind noticed by Wheler, and exactly correspond to his drawing and description

[1] When time permits, the convent can be visited on the return, it is of no special interest

a precipitous rock, which affords an approach only by a ridge on the eastern side The roads to the two gates exemplify the mode in which the Greeks managed the approaches to their fortifications, so as to oblige the enemy to expose the uncovered side of his body "—*Leake*

The town was situated near the foot of the castle hill, some slight traces of it yet remain

The view of Athens from Phyle is styled by Lord Byron "in my opinion a more glorious prospect than even Cintra or Istambol"

Phyle is memorable as the post first captured by Thrasybulus (B C 404) and whose fall led to the liberation of Athens

Beyond Phyle, towards the summit (4636 ft) of Parnes, and to the l of the modern path, are the ruins of another fortress, which Leake identifies with *Harma*

To Eleusis and Megara —The traveller leaves Athens by a road following the line of the anc *Sacred Way* The rising ground to lt (near the *gasometer*) is the ancient *Scirum*, which took its name from the tomb of a mythical prophet Scirus, and was celebrated as the scene of the Scironian festival of Athena About ½ hr later, the traveller passes, also to lt, the *Botanical Garden*, conspicuous by its fine poplars The garden is the only old one in Athens It formed part of the property of Hadgi Ali Hasseki, the brave and energetic governor of Athens, who, in 1770, rebuilt the walls of the city in ninety days, and thus preserved it from the devastating invasion of *The Kilts*[1] About ½ hr later, a *Powder-factory* is passed to rt, around it are many sepulchral tumuli The traveller soon after enters the *Pass of Daphne* (anc *Pœcilum*), a defile in Mt Ægaleos, which connects the Athenian and Eleusinian plains

The pass itself is a narrow rocky gorge, important as the direct approach to Athens from the Peloponnesus, and easily defensible Thus it exhibits remains of fortifications of all periods, from Hellenic to Turkish times Looking back from the entrance of the defile, the traveller obtains what M de Chateaubriand has celebrated as the finest of all views of Athens and its neighbourhood

At the narrowest and highest part of the pass stands the *Monastery of Daphne*, now partly in ruins Both the church and the enclosing walls are built of anc materials, probably taken from the *Temple of Apollo*, mentioned by Pausanias The church, originally a Byzantine foundation, was subsequently modified by the French in the 13th cent, who built the adjoining Benedictine convent The church contains some interesting paintings and mosaics, in especial a very noble mosaic picture of our Saviour, in the attitude of blessing, in the chief dome This mosaic is unusually fine, and bears a strong resemblance to the mosaic picture of the same subject in the Græco-Norman cathedral of Cefalù (N Sicily) In a side chapel lies the empty tomb of one of the Burgundian Dukes of Athens, probably Guy II It was discovered in the crypt by M Buchon in 1840 It is not improbable that a further search might lead to the discovery of other tombs, but at present the crypt is choked with earth and rubbish

The traveller, when possible, should not fail to visit the half buried cloister, the only surviving structure of the kind in Greece, we believe The convent was in 1833 converted into a temporary lunatic asylum, since which change the admission of strangers to the cloister is generally refused Less than ½ a mile farther down the pass are the foundations of a *Temple of Aphrodite* mentioned by Pausanias Doves of white marble have been discovered at the foot of the rocks, and, among the inscriptions still visible under the niches, the words Φίλῃ Ἀφροδίτῃ may be read Remains may also be observed of the "wall of rude stones," which Pausanias mentions as standing in front of this temple Traces of the ancient *Sacred Way* are visible here

As we descend the pass a glorious

[1] The name then given to the Albanians, comp p 365

prospect opens of the Bay of Eleusis, landlocked by the island of Salamis

"Among the many beautiful bays which adorn the winding shores of Greece, there is none more remarkable than that of Eleusis"—*Leake*

[From hence a person on horseback may turn to the lt and reach the Piræus, keeping close to the shore of the Gulf, and immediately under the slopes of *Mount Ægaleos*, now called *Skaramanga*[1] One may thus pass by the strait where the battle of Salamis was fought, and under the "rocky brow," identified by tradition with the *seat of Xerxes* during the engagement The Archæological Society of Athens propose shortly to dredge the Strait of Salamis in the hope of recovering some relics of the great battle fought in 480 B C The islet at the entrance of the Bay is *Psyttaleia*]

On quitting the pass the road crosses the *Thriasian Plain*, so called from the demus of *Thria* Close to the sea, near the end of the defile, are the salt ponds called the *Rheiti*, which formed the fish preserves of the Eleusinian priesthood, and marked the boundary between Athens and Eleusis Half a mile beyond the Rheiti are some remains of the *Tomb of Strato*

Eleusis is now a large straggling village, exclusively inhabited by Albanians This very ancient city, the birthplace of Æschylus, is said to have derived its name from the *advent* (ἔλευσις) of Demeter, who, with Persephone, was worshipped here with annual processions and the celebrated *Eleusinian Mysteries* The sacred buildings stood on a pentagonal platform cut in the E extremity of a low rocky height, of which the summit formed the Eleusinian Acropolis[2] The town lay in the narrow space between the hill and the seashore On the E the city wall may still be traced "It was prolonged so as to form a mole sheltering a harbour, which was entirely artificial, and was formed by this and two other longer moles which project about 100 yds into the sea There are many remains of walls and buildings along the shore"—*Leake*

The Eleusinian sanctuary, an irregular pentagonal inclosure of about 1500 ft circuit, is entered through a vast *Ionic Propylæum*, of nearly the same plan and dimensions as that of the Athenian Acropolis Beyond this vestibule stood a *smaller Propylæum* of later date This propylæum measures 50 ft in depth by 32 ft in breadth, but is narrowed on the inner side by transverse walls, to a gateway 12 ft wide Beyond this second barrier rose the great *Temple of Demeter*, planned by Ictinus, under Pericles, a rectangular structure, about 166 ft square, containing 42 columns This opened to S, and was screened by an external Doric portico of 12 columns, planned by Philo under Demetrius Phalereus, about 120 years after the completion of the main edifice Since the destruction of the temple by Alaric (A D 396), the sanctuary has served as an inexhaustible quarry for modern builders and lime kilns At the same time the greater part of the site has been overgrown by the Albanian village which, in 1882, had entirely covered the site of the temple, excavated 80 years earlier by English liberality Early in 1883 the Archæological Society of Athens commenced there excavation of the site, and the work is still (1884) in progress Until its completion no positive details can be safely given as to the internal plan of the edifice Meantime the traveller is referred to Col Leake's essay as the best summary of existing information on the subject

Opposite the outer Propylæum are the foundations of the *Temple of Artemis Propylæa*, they measure 40 ft × 20 ft The *Ch of St Zachary* (used as a *museum*) is supposed to occupy the position of the *Temple of Triptolemus* Near Eleusis are remains of a Roman aqueduct and embankments The place is still subject to severe inundations From Eleusis there are carriage-roads to *Megara*, (see Rte 32), and *Thebes* (see Rte 6)

[1] The word Skaramanga, which is also a rather common family name, signified in Byzantine Greek a *maker of kaftans*, a particular sort of tailor The earliest known occurrence of the word is in Liutprand's *Travels* (A D 969).

[2] Castellum quod et immunet, et circumdatum est templo —*Livy*, xxxi 25

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