



NICHOLAS REVETT.

Ramsay pinx^t

W.C. Edwards sculp^t

*Dedicated (by Permission) to
William Wilkins Esq^r. M.A. R.A. & F.S.A.*

From a family Picture now in the possession of Mr. Weale.

Published by Pricetley & Weale, High Street, Bloomsbury, 1827.

THE
ANTIQUITIES OF ATHENS,

MEASURED AND DELINEATED

BY

JAMES STUART, F.R.S. AND F.S.A. AND NICHOLAS REVETT,

PAINTERS AND ARCHITECTS.

VOLUME THE THIRD.

A NEW EDITION.



LONDON:
PRIESTLEY AND WEALE.

MDCCCXXVII.

THE
ACTIVITIES OF ATHENS

BY JAMES STUART

WITH A HISTORY OF THE CITY OF ATHENS, BY J. H. WOODHEAD



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THIRD VOLUME.

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PREFACE.

HAVING been requested by Mrs. Stuart, on the death of Mr. Newton, to superintend the publication of the present work, it will not, perhaps, be improper to give a short account of the manner in which this volume has been put into its present form, it being unfortunately deprived of the advantage of making its appearance under the direction of its original author.

When the materials were first delivered to me, several chapters were fairly transcribed ; to most of them, however, additions have been made, and other chapters have been since entirely collected from loose papers. Of the former description are chapters, the first, third, fourth, fifth, and eleventh ; and of the latter, are the second, sixth, seventh, eighth, ninth, tenth, and twelfth, together with the addition of several plates, and all the maps.

As from this description the reader may apprehend that he has before him rather a production of mine than an original work of Mr. Stuart's, it is proper to mention, that the first step taken, and indeed the only one that could render Mr. Stuart's materials (consisting of numerous memorandum books and loose papers) intelligible, was, to form a general index to the whole ; and, with this assistance, no difficulty was found in completely collecting Mr. Stuart's opinions on each subject. I hope, therefore, it will appear, that I have spared no pains to do justice to the subscribers and supporters of this invaluable work ; as well as to the ability of its ingenious and accurate author.

The few observations of my own, which I have ventured to add, are, "indicated by the initial (R) attached to the notes at the pages where they occur." The view of the Stadium, Plate XXXVII. at Chapter VI, is the only original drawing of mine. The other plates that have my name to them, are such as I have drawn out from Mr. Stuart's and Mr. Revett's designs in the various sketch-books.

The map of Greece, in general, will be found much more accurate than any yet published of that country ; as it has Mr. Stuart's surveys in Attica, and other parts which he visited. The Morea is also laid down from a manuscript map never before published. The map of Attica, Plate II, though imperfect, is yet by much the most accurate survey that has been made of this province ; however, having nothing laid down but from authority, it appears unfinished ; as it was not thought proper to complete it further than the authorities warranted^a. The chart of the ports of Athens^b, Plate III, is

^a The map of Greece by L. S. de la Rochette, as published separately by Faden, is not introduced in this edition, and was not originally intended for the work, having been brought out in 1791, several years before the appearance of the third volume ; and the labours and observations of subsequent travellers and geographers render that map somewhat obsolete. It will however be seen that the map of Attica (solely appropriate to this work) has been corrected and improved from the recent observations of Captain W. H. Smyth, R.N. and other authentic sources of Attic geographical information.

[ED.]

^b It will be observed, that in the republication of the Chart of the Ports of Athens, this work has been favoured by the assistance of Captain W. H. Smyth, a distinguished officer in His Majesty's Navy, recently employed by the Board of Admiralty in making a survey of the shores of Greece and the Ionian Islands, from whose observations the improved outline of the coast and

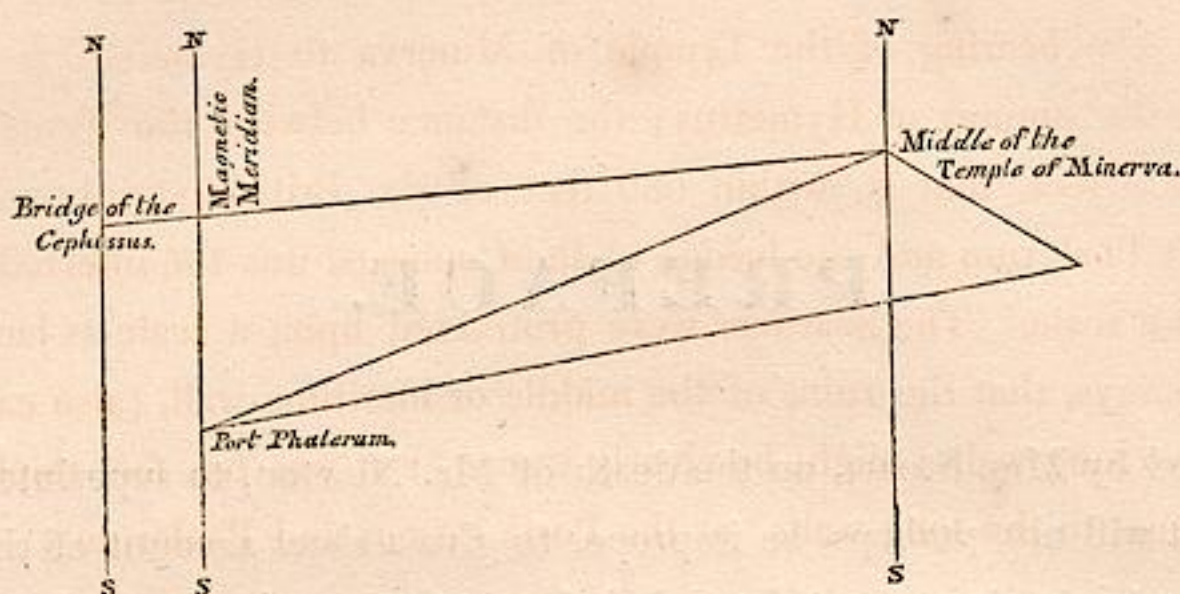
the soundings have been introduced. The distance from the centre of the Port of Piræus to the Parthenon was found, by Sir W. Gell, to be Five Miles 600 English feet ; and he states it to be deep and capacious enough even for large modern ships of war. Mr. Hobhouse however has adopted a contrary opinion, and asserted that "an English sloop of war was warned that she would run aground if she endeavoured to get in," to settle which question the following original description of the Piræic Port, by Captain W. H. Smyth, will be found very satisfactory :

" PORT PIRÆEUS.

" This is an extremely good harbour for large vessels, though the narrowness of the entrance might startle a navigator ; but it has sufficient depth of water and good holding-ground to afford secure shelter from all winds.

" In approaching this port from the eastward, it should be

entirely from Mr. Stuart's survey; but, as he had left no scale upon the drawing, one has been obtained in the following manner, by Mr. Arrowsmith.



recollected that Munychia appears like an island, and has been mistaken by strangers for Psyttalia, an error which throws a ship into the dangerous bight to the eastward, where with southerly winds her situation would be disagreeable.

"The Port is rather difficult to hit from the offing, in consequence of the entrance being so extremely narrow, and a long point that stretching out to the southward shuts it in, until it bears about east. If the south end of Ægina is brought to bear sw. by s. and is kept so until the south end of Salamis bears w. by s. $\frac{1}{2}$ s., the Monument of Philopappus will then be the full breadth of the Acropolis to the southward of it, and the channel fairly open. The course in will be about E. by N., a little northerly, by compass; but should the wind be scant, or blowing from the N.E. a ship had better bring up outside in thirteen or fourteen fathoms water, or run for the Straits of Salamis, where there is excellent and well-sheltered anchorage.

"The entrance to the inner harbour is marked by two small conic pillars, outside which are the remains of a tower, where a small shoal runs off about twenty fathoms to the N.W. The channel-cores are but just elevated above the surface, and are only thirty-six fathoms apart, and yet have eleven fathoms depth between them. The ground inside is very good, and rather to the southward of the centre a ship may drop her anchor in about seven fathoms stiff mud, and moor with open hawse towards any point of the compass, for she will ride so secure that neither wind nor sea can hurt her. Nearly in the middle of the port is a chalky shoal of from three and a quarter to four and a half fathoms, north of which the water is much shallower than in the southern part.

"The N.E. winds are extremely sultry here; the land-breeze when uninfluenced by gales, generally sets in of an evening and continues till near 7 o'clock on the following morning, when it frequently falls calm until 11 or 12, and is then succeeded by the sea-breeze. Magnetic variation $14^{\circ} 27'$ W. in 1820.

" ASTRONOMICAL POINTS.

" THE PARTHENON AT ATHENS.

Latitude $37^{\circ} 58' 02''$ N.
Longitude..... $23^{\circ} 43' 37''$ E.

" MONASTERY OF ST. SPIRIDION: PIRÆUS.

Latitude $37^{\circ} 56' 16''$ N.
Longitude $23^{\circ} 38' 28''$ E.

" TEMPLE OF SUNIUM.

Latitude $37^{\circ} 39' 00''$ N.
Longitude..... $24^{\circ} 00' 58''$ E.

" W. H. SMYTH."

Edinburgh and Leith, with the exception of their relative distance, may be compared with Athens and the Piræus. The statesmen of Attica early perceived that the political influence of their country, owing to the comparative sterility of the soil, its peninsular character, and the excellence of its natural harbours, could only be raised on the basis of naval superiority. At the Trojan War, Phalerum, the nearest harbour to Athens,

was the Port of that city; subsequently Munychia was frequented; but these harbours, when the Athenian navy after the Persian Invasion amounted to 400 sail of triremes, were insufficient for the maritime force and increasing commerce of the country; Themistocles therefore, persuaded the Athenians to fortify the Piræus, and at subsequent periods it appears to have been strengthened with other works, which have caused ancient authors to speak with admiration of its multiplied fortifications. "Multiplices Piræci munitiones." "Piræus septemplici muro communitus." The Piræic Peninsula thence became necessary to the political existence of Athens itself, or, as Cornelius Nepos expresses it "sine quo Athenæ esse omnino non possunt," commanding, as it did, the ports and the magazines of supplies for the Athenian population. This opinion is confirmed by Grecian history, for the possession of Munychia, it is found, always led to the submission of Athens.

The Piræus is described as having been a triple port, the subdivisions of which were Cantharus, Aphrodisium, and Zea, each of which could be closed. Cantharus, containing the arsenal, was doubtless the most interior, as shewn in the plan. Aphrodisium, which probably received its name from the Temples of Venus, was the port now frequented by shipping; and Zea may have been without the mole heads, to the west of the great harbour, and the entrance to it might have been commanded from Cape Alcimus and Ectionæa. Authors are however not concurrent on the appropriation of these localities, since in the Atlas to the Voyage d'Anacharsis, we find the positions of Cantharus and Zea both placed at the north of the great harbour. The walls of the Piræus are recorded to have been built with large squared stones, without cement, bound together with iron and lead; they were forty cubits or about sixty feet high, and wide enough for two carts loaded with stones to pass each other on them.

Mural vestiges, consisting of several courses of large stones from the Piræean quarries, evidently belonging to the maritime walls of the Piræus, as described by Thucydides, may still be seen, at some points, ten or twelve feet in height. These walls, which nearly encircle the Munychian Peninsula, were occasionally flanked by square towers, and it is probable that a wall was built across the isthmus from Port Munychia, in the line of the Venetian intrenchments, so as to form the whole peninsula into a powerful citadel.

To the north of the Phaleric height, may be traced a transverse wall, as shewn in the plan, which appears to have united with the works at the northern extremity of the great Piræic harbour, forming a second line of defence to the maritime demoi. On the north-western side of the Piræus, the traces of walls also indicate the existence of several fortified outworks; and here the vestiges of two round towers are remarkable; at one of which six courses remain, shewing their construction to have resembled that of the walls of the Gymnasium of Ptolemy and the Pedestal of Agrippa, at Athens, in being built with alternate courses of dissimilar height. At many parts of the peninsula, and also to the west of the great port, ancient quarries may be observed, the stone from whence formed the foundations of many of the edifices of Athens, and with which it is probable from existing remains the most ancient Hecatompædon was entirely constructed.

The

From the bridge of the Cephissus the bearing is $85^{\circ} 30'$ EN. to the centre of the Temple of Minerva in the Acropolis, and from Port Phalerum the bearing is $69^{\circ} 45'$ EN. to the centre of the Temple of Minerva in the Acropolis. The bearing likewise from Port Phalerum to Hymettus, is 81° EN.^a; and lastly, the bearing of the Temple of Minerva to Hymettus is $56^{\circ} 30'$ ES.; which gives, by intersection, the summit of Hymettus; the distance between the Temple of Minerva and Hymettus being 31,000 feet, that is, within 680 feet of six British statute-miles. Whence the distance, between Port Phalerum and the bridge of the Cephissus, was the inferred station, laid down by Mr. Stuart without a scale. The bearings were protracted upon a scale as large again as that on the map. Mr. Revett says, that the ruins of the middle or maritime wall, (also called the third wall, as uniting with the two long walls) might be clearly traced^b: it was ten feet thick, and flanked with square towers, and joined to the long walls^c at the Ports Piræus and Phalerum^d. The map of Delos,

The ruins of the maritime towns of Greece, from the facility of transport, have now almost entirely disappeared; few of the edifices of Phalerum, Munychia, and Piræus which according to the historian, vied in dignity with Athens itself, can therefore be expected to remain. Excavations, however, in the rocks, apparently for habitations and magazines, wells, fragments of marble, tiles and pottery, together with the foundations of walls, and sarcophagi on the sea shore, attest the dense population that once covered this peninsula, but which even in the time of Strabo had dwindled into a village.

North-east of the isthmus of the Munychian Peninsula may be yet traced the site of the Piræic theatre, which has been found to be about 240 feet in diameter. This theatre is spoken of in an inscription copied by Dr. Chandler, and now in the British Museum, in which the people of Athens and those of Piræus are distinctly, and conjointly, mentioned. Beyond this theatre, on the right of the road to Athens, are ruined foundations enclosing a square, supposed to be the remains of the Agora called Hippodameia, from the name of the architect Hippodamus; and Sir W. Gell mentions a stadium, on the western slope of the hill of Phalerum, measuring less than 500 feet; which stadium had not been alluded to or previously observed by any other author or traveller.

Within the monastery of St. Spiridion, which is probably built on the site of an ancient edifice, is the marble chair or throne, described at page 20, Vol. I., which bears a Roman inscription, said to relate to one of the Freres Arvales.

At Phalerum, the most ancient of the ports, near which stood many celebrated temples and altars, and particularly those of the Unknown Gods; no remains of the ancient arsenals or monuments are now to be discovered. Of Port Munychia the works are equally razed, with the exception of the foundations of some walls below the water, projecting at right angles from the shore, which formed probably the substructions of ancient docks: but near the isthmus, in the vicinity of the ports, are vestiges sufficient to indicate the position of a small Doric Temple, (now the site of a ruined Greek church,) supposed to have been that of Diana Munychia. The foundations of the cella remain, together with frusta of unfluted columns 2 feet 6 inches diameter, and some triglyphs 1 foot 10 inches and 1 foot 5 inches in height; and to the north of the temple facing the port, the colon of a small theatre may be traced, which is that probably spoken of in the history of Thucydides.

The monument, however, of the highest classic interest, if it could be satisfactorily identified, would be the Tomb of Themistocles, supposed to exist at a spot commanding a view of the scene of his immortal renown, the Straits of Salamis. To the sw. of Cape Alcinus a sepulchral stelé, now overthrown, seen on the coast, in the vicinity of an excavation in the rock formed for the reception of a sarcophagus, exposed to the surf, is supposed by some to be the place to which his remains were transferred from Magnesia: but it is recorded by Plutarch to have been on the sea-shore where the water was smooth, and that it resembled an altar (*βωμειδής*). Pausanias also speaks of its position as at or near the great harbour, *πρὸς τῷ μεγάλῳ λιμένι*, which descriptions would lead to the conclusion that it was on the northern shore of the peninsula, within the mole which is now submerged. This site must have been the southern and most frequented side of the harbour; and it would appear that the Monument of Themistocles was raised at Piræus, more with reference to his being the founder of the Piræean arsenal and

fortress, than with relation to the triumph at Salamis. Could, however, any tradition of the Greeks themselves, who, followed by Lord Byron, call "That tomb which, gleaming o'er the cliff," (a conspicuous quadrangular basement seen to the right on sailing into the Piræus), the tomb of Themistocles, be authenticated, we might still persuade ourselves, in opposition to the above authorities, of having in reality visited the sepulchre of that great admiral and statesman.

Meursii Piræus. Chandler's Travels. Clarke's Travels. Plut. in Themist. Paus. Att. C. I. Hobhouse's Travels. Dodwell's Travels. Gell's Itin. of Greece. Hawkins's Topography of Athens and Haygarth's Panoramic View of Athens illustrated in Walpole's Memoirs. Leake's Topography of Athens. Atlas du Voyage d'Anacharsis, 1824. Lord Byron's Giaour, l. 3.

[ED.]

^a According to Dr. Clarke, the bearing of Phalerum from the highest pinnacle of Hymettus is w. by N., and Piræus WNW.; and Mr. Dodwell gives the bearing of the Piræean Peninsula and the Acrocorinthos as N. 82. W. Wheler also speaks of Phalerum and Piræus as bearing west, and w. by N., consequently Hymettus bears from Phalerum E. by S., requiring the above EN. to be corrected to ES. The diagram here given appearing to be fallacious in other respects; it has therefore been preferred to adopt a new scale resulting from more recent observations. Clarke's Travels, Part II. Sec. II. Chap. VI. Dodwell's Travels, Vol. I. p. 493. Wheler's Journey into Greece, p. 410.

[ED.]

^b In the new chart of the ports of Athens, Plate III., the remains of the wall here described are indicated.

[ED.]

^c The Long Walls, those stupendous monuments of the energy of the Athenians, and the wonder of the ancients themselves, were first contemplated by Themistocles, who commenced the northern or Piræic wall, which was forty stadia, or about five miles in length; after which Cimon and Pericles completed the southern or Phaleric wall, thirty-five stadia, or above four miles in length. A passage of Thucydides has been supposed to allude to a third wall built by Pericles, which a French author conjectures to have been raised as a reinforcement to the first; but added to the improbability that the wall built by Themistocles was insufficient, no vestiges of such third wall now exist, while remains of the Piræic and Phaleric walls, called *τὰ σκέλη* 'the legs', by the Greeks, and by the Romans, *brachia* 'arms', terms denoting them to have been two, are decidedly to be traced. On the conquest of Attica by the Lacedæmonians, these walls, which even during their construction were an object of jealousy to Sparta, were overthrown by Lysander; they are recorded to have been reinstated afterwards by Conon, in which condition (with the exception of being injured by Philip, son of Demetrius, in an attempt to surprise Athens) they existed till their destruction by Sylla, and they appear to have lain in ruins till hastily restored in the reign of the Emperor Valerian to resist an expected invasion of the Gauls. Their foundations may be still observed after quitting the Piræus, bearing by the compass E. by N. They run parallel, and, according to Col. Leake, are 550 feet apart. The northern wall is directed from near the centre of the Piræic port towards the northern side of the Acropolis, and the southern wall in the direction of the southern side of the Acropolis. It appears from the foundations that these walls were flanked at proper intervals with square towers, and that they were twelve feet thick, and constructed with large square stones united with cramps run with lead, and

Plate L. Chap. XII, is done from a sketch of Mr. Stuart's, wherein the antiquities were drawn evidently with great accuracy; but the coast was, to all appearance, nothing more than a sketch of the forms by the eye.

In the first chapter some of the basso-relievos are so much ruined as to be inserted only to shew the subjects they represented. It does not appear certain that Mr. Stuart intended to have introduced the second chapter; he might perhaps have supposed what he had said on this temple in the chapter on the Parthenon to have been sufficient; for, though part of this chapter was fairly copied out under its present title, yet it was extremely short, and no reference made to any plates. I, however, have determined to omit nothing, especially on the subject of a temple so large and magnificent; and have therefore collected the whole of the materials together. The plate of it given in the chapter on the Parthenon being erroneous, it has been engraved over again from drawings made out from the original sketches, which appeared necessary to correct the opinion before given on the length of this temple.

Plate XVI. of this chapter is engraved from an original drawing in the possession of the Dilettanti Society, and most obligingly lent by them for that purpose.

I have, perhaps, said more on the subject of this temple than may appear necessary, on account of the discussions to which it leads, on the length and breadth of temples in general, and of this temple in particular; as Mr. Stuart and Mr. Revett differed on the subject: and if the reasonings in this chapter are just, they prove that this is one of several examples, wherein the lengths and breadths of Greek temples are not found to agree with the rules formerly supposed to be general. Many instances of this variation might be pointed out, but do not come within the limits of the subject which it is my office to consider.

There being no design of the capital, or even of the column in this temple, I shall venture to insert a description of them, having had occasion to examine them in drawing a view of this superb ruin. The columns diminish from the bottom, by a beautiful curved line, and are evidently less than ten diameters in height. The capital has the appearance of being shorter than the usual proportion (seventy minutes). The abacus is pointed at the angles, with a rose of a circular outline in each face, much like the same parts in the Poikilé. The general outline of the leaves of this capital is tapering more than usually upwards in a parabolic form; the upper range is much taller than the lower, and both lean forward considerably. The leaves of the upper range are divided into seven general masses; that is, three on each side the stalk, and the centre or top which projects forward: those of the lower

they are by some classical travellers stated to have been forty cubits, or sixty feet in height, which it is certain, from Appian, was the height of those encircling the Piræus. But there appears to be no authority for the application of that altitude to the Long Walls. The remains of these walls are principally seen near their western extremity, towards the ports. The present road to Athens, at about two miles from Port Piræus, meets those of the northern wall, and continues in the same direction for a considerable distance; and the line of the southern wall may be traced for a mile and a half beyond Phalerum. The vestiges of the deflected walls, forming their junction with the maritime walls of the Piræic Peninsula, may also be seen as shewn in the plan, but the lines of the union of the northern wall with the northern fortification of the Piræus and Port Cantharus are not apparent on the present surface of the soil. The terminations of the Long Walls at their eastern extremities has not yet been ascertained, but it is probable that they diverged so as to envelope the heights of the Pnyx on the north, and the Museum on the south, having a gateway in the gap or hollow between them, which Stuart and Mr. Hawkins point out as the Piræic gate, but which Col. Leake supposes to have been the Portæ Melitides. That topographer, from the following distich of Propertius —

Inde ubi Piræi capient me littera portus,
Scandam ego Thesææ brachia longa viæ,

L. III. Eleg. XX.

conjectures that the intermediate road between the long walls may have been termed 'the Thesean Way', ὁδὸς Θησεΐα, and that

the Hamaxitus of Xenophon, the great commercial road to Athens from Piræus, called ἡ ἐς Πειραιᾶ, was to the north of, or outside the northern long wall, and terminated at the Piræic gate, while the Phaleric road, ὁδὸς Φαληρικὴ of Pausanias would appear to have been more distant from the long walls to the south, and arrived at Athens by the Portæ Itoniæ, at the quarter called Limnæ. The space enclosed between the Long Walls was inhabited, and particularly so at the period of the invasion of Attica in the Peloponnesian war. A sepulchral tumulus, like those on the coast of the Troad, about half a league distant from Athens, is situated between the Long Walls, and is doubtless of antecedent formation. It has been recently opened, when it was found to contain ornamented pottery and the supposed remains of the funeral banquet, or Νεκρὸδειπνον. On the road to Piræus the marks of chariot wheels cut in the rock at four feet six inches apart, are still seen; there is a curious well with a descent by steps, and large masses of stone are scattered about, which evidently belonged to the long walls. The plain outside these walls was anciently crowded with sepulchres, as well as the whole exterior circumference of Athens.

Atlas du Voyage du Jeune Anacharsis, 1824. Thuc. Lib. II. C. XIII. Meursii Piræus, C. II. Dodwell's Travels. Hobhouse's Travels. Appian. de Bel. Mith. c. 30. Account, by M. Fauvel, of the opening of an Ancient Tumulus on the road from Piræus to Athens, in Walpole's Memoirs, Vol. I. p. 322. Hawkins's Topography of Athens, p. 475. Haygarth's Panoramic View of Athens illustrated, p. 542. Leake's Topography of Athens.

^d See Meursii Athenæ Atticæ, Lib. III. Cap. XI.

range are divided into five only. The foliage bears a strong resemblance to that of a capital in the last plate of the Ionian antiquities. The small volutes are much like those in the Poikilé; but do not lie so flat upon the bell.

The Arch of Hadrian, though so entirely adapted for a gate, has not been thought fit for that purpose by the modern Athenians, who, when they surrounded their city by the wall lately erected, carried it across the opening of this arch, and seem to have had no other idea, than that of saving so much wall, as the two piers serve to contribute, by joining their modern performance on to each flank of this antiquity. The strong marks of the Roman character, in the monument of Philopappus, induce me to suppose that it was erected by some foreign artist, for neither its mouldings nor its sculpture are like any other specimen at Athens; and the contrast will appear on comparing it with the Arch of Hadrian, which must have been erected soon after it, which, although it possesses many indications of the decline of good taste, has, altogether, an Athenian character. The Doric Portico, or Agora is another instance, that the Athenian manner was not difficult to trace in the age of Augustus; and, probably, the characteristic manner of the Greeks was not departed from but by slow degrees. In the same way the style of the Romans may be very easily traced; and the ornamental parts of their early buildings have unequivocal features of the Grecian taste.

The subject of the tenth chapter^a is evidently of a very high antiquity, and becomes extremely curious by the coincidence of its character, with the temples of Pesto or Possidonia, in the kingdom of Naples; which clearly indicates that the latter are the works of Grecian architects.

In the Incantada at Salonicha, the pedestals are of the same character as those in the Poikilé, and in an example in the Ionian Antiquities^b. As we see no instance of this in the Monument of Philopappus, the Arch of Hadrian, nor in any Roman work that I recollect, we are, I think, justified in regarding this as an original practice of the Greeks, and we may thence conclude, that no building wherein we see this kind of pedestal, can be of so late a date as the reign of Hadrian: I should indeed esteem them of a much earlier age. This ruin appears to be rather of a later time than the Poikilé, by the comparison of many parts in the detail of each^c.

In the eighth chapter, the volute, drawn out at large in Plate XXXIX, by the rule therein described, does not correspond to the figuring. This appeared to me not to be a sufficient reason for omitting either the figuring or the scheme of drawing it out, as the former is probably the correct copy of the capital in question, and the latter is a practical method worthy of communication. Mr. Stuart has left no memorandum on the subject of this disagreement^d.

I shall add a few remarks on the construction of the buildings of Athens, which have not been mentioned in this work. The temple of Minerva is an example of this important part of their architecture. The columns are all constructed of single blocks in diameter, and in courses of more than a diameter in height: the wall, inclosing the cell of the temple, is formed of a single^e course of mar-

^a In this third volume of the new edition, the ruins at Corinth, and at Salonicha, and those of Delos, are introduced after the antiquities of Athens.

^b Chap. I, Teos, Plate III.

^c The inference from the above observations would be, that the building called by Stuart the Poikilé was erected much antecedent to the age of Hadrian; but that edifice has since been ascertained to be the Pantheon of Hadrian, as described by Pausanias, a subject more fully elucidated in Vol. I. p. 65, note c.

Regarding the pedestals on which the plinths of the columns over them project beyond the die of the pedestal, examples have been also discovered at the ruins of a portico or agora at Samos. The building was Doric, and according to the editor of the Ionian Antiquities, the style of it was manifestly Roman; and the pedestal, with the base, probably of an Ionic column, is one of several belonging to the same building. At Ephesus and Laodicea such bases are also seen, and in the British Museum are two pedestals of a similar class, brought from the Troad. This practice seems to have been adopted by the Greeks and Asia-

tics after the age of the Cæsars; and no such examples are seen at Rome in their original situation. Piranesi, however, in his *Magnificenza di Roma*, has engraved a very highly decorated detached base and pedestal, of the same class, underneath which he writes, "In templo Divæ Praxedis," or, "in the church of the Virgin St. Prassede," which is near the Baths of Titus. At the Theatre of Catania, a marble base and pedestal, also wrought in one block, highly enriched with Corinthian ornament, apparently of the same age, has been found, which belonged to the proscenium, but the plinth does not project beyond the die of the pedestal. See *Ionian Antiquities*, Vol. I. C. V. Pl. VII. p. 68. Piranesi, *Magn. di Roma*, Tav. X. *Ittar. Ant. Edif. di Catania*. 1812. Pl. V. VI.

^d Mr. Revett has since favoured me with a remark upon it, which is among the additional observations on Pl. XXXIX.

^e We found the columns composed of twelve blocks including the capital, which gives for the average height of the frusta 2 feet 10.25"; the columns are 6 feet 1.8" diameter.

^f The lower course of the walls of the cella is composed of two

ble blocks in thickness, shewing a face, inside and outside, the vertical joints, alternately, corresponding over each other, and in seventeen horizontal courses, reckoning from the bottom of the architrave to the top of the upper step, rising to a height of thirty-three feet. The capitals consist each of one single block 2.9'.9" high, and the architrave lies upon them, without any other precaution being taken to relieve the weight from the projecting edges of the abacus, than the most extreme accuracy in the two surfaces of the underface or soffit of the architrave, and the tops of the abaci, to render them perfectly parallel, which is possibly the cause why some of the capitals have large pieces split off^a: the architraves are composed of three blocks from face to back, each extending from centre to centre of the columns; and each block also the whole height of the frieze, and of equal thickness. The frieze is in two courses in height^b, and each course wants so much of being the whole thickness of the frieze, as allows the metope, with the sculpture, which is cut on a thin slab, to lie against it. The triglyph tails in, in one height, but does not go through^c. The cornice is in blocks, which are the width of one mutule and one space; their ends forming a complete course on the inside^d. The tympanum of the pediment is composed of one course of upright slabs, in the outside face, with horizontal courses behind them. The pavement, of which great part remains, is in squares of equal size, large and thick^e; the joints, as is the universal practice at Athens, are cut with the most mathematical precision, and are extremely difficult to discover in those parts which have taken a dark tint. The Turks have, from time to time, removed some of the blocks of this temple, for the purpose of burning them into lime, but the ruins on the ground, till very lately, would have nearly restored it to its original form, with the trouble only of replacing them.

According to Monsieur Le Roi, there is a block in the Propylæa, which he measured, and found above twenty-two Paris feet long, which he calls the lintel of the great eastern door. This must be a mistake^f, for the lintel certainly does not exceed in length the measure of the central intercolumniation, which is seventeen feet, nine inches, English, reckoning from centre to centre of the columns, as I observed it to extend beyond the opening no more than is necessary for its support. Perhaps, therefore, Mons. Le Roi means one of the marble beams, supported by the Ionic columns in the great hall, which extended from the columns towards each flank wall, as these may have measured nearly what he describes to be the dimensions of the lintel^g.

thicknesses, as well as the alternate courses above it. See note, p. 43, Vol. II. [ED.]

^a I am by no means decided that this is the cause of the fractures, for it appears more probably the effect of the shock which this temple must have received when it was blown up by the Venetians. The broken capitals are that of the south-eastern corner of the temple, and five of those in the western front. The upright joints of the architrave in this front have their edges shivered off, which is a very strong indication of this part of the temple having been violently shaken.

^b Reveley is very erroneous in his description of the construction of the Parthenon: the backing in of the frieze is not in two courses but in one, of the whole height of the triglyph and its capital; it is notched out behind rather more than eleven inches each way, to receive the inner course, on which is the painted fascia, oggee beneath, and ovolo above, on which the marble beams and lacunaria rest. [ED.]

^c I observed that a triglyph lying among the ruins was so formed, that the back of the block was considerably narrower where it went into the frieze than the breadth of the triglyph, so that each extremity of the triglyph projected on to the face of the slab of the metope several inches¹, thus forming a rebate which inclosed the metope. This circumstance proves that the metopes cannot have been changed since the original construction of the temple, without taking off the cornice, and consequently

¹ Several triglyphs observed by the editor were wider behind than in front; he remarked one to be three inches wider on each side. The inner angle of the semi-glyph did not project from the face of the metopa more than from an inch to an inch and a quarter. The metopæ, as described above by Capt. Finch, were lowered into a groove at the sides of the triglyphs one inch and a half or two inches deep

both pediments. I am further confirmed in this opinion by that of the late Hon. Capt. Seymour Finch, who observed that the metopes had to him the appearance of having been slid into a socket or groove.

^d The cornice tails in up to the notching out of the blocks at the back of the frieze, the extra width of the entablature gives a bearing for the beams of the peristyle and the filling in between them, over the course with the painted fascia above spoken of. [ED.]

^e I did not measure the size, but believe they were between three and four feet on each side; and, I guess, about eighteen inches thick; this, however, is given from recollection only².

^f Reveley is here himself mistaken, for the *ζυγός*, or lintel, of the great central eastern gate is twenty-two feet six inches in length, four feet thick, and three feet ten inches in height. Le Roy distinctly said, "Une autre plate-bande encore entiere que j'ai mesurée, qui couvre la grande porte, a près de vingt-deux pieds." Instances of neglect and hasty conclusions from insufficient premises, together with vague speculations from misapplied ancient authorities, may justly be condemned in this author; but his correctness, or good faith in the formal written enunciation of a measurement, is not lightly to be questioned. See Le Roy, *Partie I. Chap. VI. Dodwell's Views, and Travels*, Vol. I. p. 319. [ED.]

^g Had any of these been found by Mr. Revett, he would have delineated them.

from the sides, and eight inches wide from the front. See note on the construction of the Parthenon, Vol. II. p. 43, and the supplementary plates in Vol. IV. [ED.]

² The principal paving of the cella is four feet three inches by five feet four, and one foot three thick. [ED.]

The temple of Theseus appears to have received some considerable shock ; the corners of the blocks in the entablature being in general broken, as if it had been shaken ; and some of the columns on the south side have their courses dislocated, though no part is beat off or thrown down.

When travellers have described the stone in the Propylæa to be the largest now at Athens, they seem to have overlooked entirely the temple of Jupiter Olympius, for the architraves of this temple are formed of two blocks only in thickness, and one in height, so that the angular block must measure nearly twenty-one feet six inches long, about three feet thick, and not less than six feet six inches high, as I guess by its appearing to me to be at least one diameter of the column in height. It must, therefore, in its cubical dimensions, exceed any stone in the Propylæa ; the shafts of the columns appeared to me to have courses of more than two diameters in height^a.

The perfect state in which those monuments remain, which have not been destroyed by violence, is one proof of the judgment with which they were constructed. The temple of Minerva would have been entire, except its timber roof^b, at this day, if a bomb had not been thrown into it by the Venetians, when it was used as the powder-magazine of the Turks.

The Propylæa, applied to the same purpose, was struck by lightning and blown up. The small temple of Theseus is almost as entire as when it was first erected. Even so small a temple as the Choragic Monument of Lysicrates is now entire, a circumstance arising chiefly from the great judgment shewn in its construction, by erecting it with large blocks, and consolidating the whole with a roof wisely made of one single piece of marble.

The core of rubble work now remaining in parts of the stadium is almost impenetrable to a tool. The Athenians likewise shewed great judgment in their manner of covering the porticos round their temples with marble, as may be seen in the temples of Theseus and in the Parthenon. The flat ceiling of the Propylæa was also of marble, though no part of it now remains, and must have been a very bold and masterly performance, when its long bearings are considered, and also that the principle of arching was not employed in it.

I cannot conclude, without publicly acknowledging the liberality with which several gentlemen, of distinguished knowledge in the fine arts, have contributed their assistance to this work, but am only permitted to name two among the number, Mr. Revett, to whom I owe, as is seen in the course of the work, numerous important points of information^c; and Dr. Chandler, who has kindly undertaken to give his assistance in the inscriptions; and those which have not appeared in other parts will be given in the concluding volume of this work.

Though I can add nothing to the high reputation of Grecian art, it seems incumbent on me, as having superintended the publication of the present work, not to pass, wholly unnoticed, the observations which have been lately given to the world by Sir William Chambers upon this subject^d;

^a This is not the case: the shaft of the angular column of the Athenian temple of Jupiter Olympius, from the capital to the base, consists of fourteen frusta, and those of some of the others of fifteen, making the average height of each tambour, according to the usual proportions of this order, about three feet eleven inches, or thirty-six minutes, but these columns appear to be of shorter proportions than the generality of Corinthian examples. [ED.]

^b The soffits of the porticos were of marble, as were probably those of the internal hypæthral galleries; and as the temples of Pesto shew the vacancies or beds in which the ends of the beams of timber were laid which formed their roofs, it is most likely that the opisthodomus of the temple of Minerva was covered by means of timber; however, there is nothing in the ruins that authorizes or contradicts this opinion¹. I shall here also mention, that Mr. Revett, on his second journey to Athens, found that the

ruins had been removed which had previously covered the eastern end of the cell of the temple of Minerva. By which means he discovered that the galleries continued on and finished against the eastern end, instead of making a return as before supposed, and consequently drawn in the plan of this temple, in the second volume. He found the circle for the two last columns one on each side traced on the pavement, which was his authority for this opinion.

^c Here I must, in justice to him, acknowledge a mistake committed in several of the architectural plates in this work, by inserting Mr. Stuart's name as draughtsman, instead of Mr. Revett's, who drew them. This fact was not known to me till very lately.

^d See his treatise on the Decorative Part of Civil Architecture, third edition, 1791.

¹ From the ascertained position of the four columns which sustained the ceiling of the Opisthodomus of the Parthenon, it is highly probable that it was constructed with marble; for the length of the chief beams would not have exceeded those of

the Propylæum. See plan of the pavement of the Parthenon, in our fourth Volume. [ED.]

observations which have so little foundation in real facts, or in just taste, as must detract greatly from his weight and consequence as an author, and produce general regret, among those best acquainted with the subject, that a work of such real merit should labour under so unfavourable a prejudice. What, indeed, but the most determined antipathy, could have led him to the extremity of attempting utterly to exclude the architectural productions of the Grecians from the studies of the artist^a? Thus it is that men are ever prone to undervalue the advantages they do not possess; and it is with equal propriety that other artists might represent travelling itself as wholly unnecessary, and maintain, that prints^b and descriptions convey as complete a knowledge of the most celebrated buildings of antiquity as actual inspection. Crude and incoherent attempts at execution would then bring the art itself into contempt.

The reasonings of Sir William Chambers, if they can deserve the name, will be seen by architects of real knowledge in their true light. It is only necessary to caution students against his opinions, and to recommend to them to conduct their enquiries by the excellent plan of education he delineates^c, instead of adopting his crude and injudicious decisions upon this question.

The task of replying to the arguments and insinuations of this author would no doubt have been performed by Mr. Stuart, had they been published in his lifetime, as Sir William seems to have first intended^d. But they were kept back from the public till the death of that indefatigable and valuable traveller. I feel it therefore incumbent upon me to defend him against this posthumous attack.

Sir William has committed a mistake in his strictures upon Grecian art, which is frequently to be found among those who engage in the support of a false hypothesis. He undertakes to assign reasons for the inferiority of the Greeks in this respect, instead of proving, which it was his business to have done, that that inferiority had any existence but in his own imagination. He tells us, that "Greece, a country small in itself, was divided into a number of little states, none of them very powerful, populous, or rich; so that they could attempt no very considerable works in architecture, having neither the space, the hands, nor the treasures, that would have been necessary."^e This may be very ingenious, but unfortunately the fact expressly contradicts Sir William Chambers's conclusion. To show this, it would only be necessary to state the dimensions of some of their most celebrated productions in building. But these may readily be found in writers both ancient and modern, and are therefore unnecessary to be enumerated here. Sir William has taken his notions on Grecian architecture from "books and prints" only, expressly contrary to his own advice to students^f; and has been guided by the imperfect specimens of Le Roi^g; who, though an ingenious author, is well known to have visited Greece in the most rapid and cursory manner, and has therefore fallen, as might be expected, into the most glaring errors. A flagrant instance of Sir William's inaccuracy occurs, where he speaks of the Lantern of Demosthenes, and the Parthenon^h; which, by mentioning together, he treats as if they were similar, and respecting which he affirms, in direct contradiction to the fact, that

^a "Since, therefore, the Grecian structures are neither the most considerable, most varied, nor most perfect; it follows, that our knowledge ought not to be collected from them; but from some purer, more abundant source; which, in whatever relates to the ornamental part of the art, can be no other than the Roman antiquity yet remaining in Italy, France, or elsewhere": P. 21.

^b See the following note.

^c "It seems almost superfluous to observe, that an architect cannot aspire to superiority in his profession, without having travelled; for it must be obvious, that an art founded upon reasoning and much observation is not to be learnt without it; books cannot avail; descriptions, even drawings or prints, are but weak substitutes for realities," &c. Page 14.

^d "And these observations (on Grecian architecture), intended for the second edition of this work, were then suppressed." Page 26.

^e Page 19.

^f See the previous note^c.

^g The first volume only of the present work being then published.

^h "Indeed, none of the few things now existing in Greece, though so pompously described, and neatly represented in various publications of our time, seem to deserve great notice; either for dimension, grandeur of style, rich fancy, or elegant taste of design; nor do they seem calculated to throw new light upon the art, or to contribute towards its advancement; not even those erected by Pericles or Alexander, while the Grecian arts flourished most; neither the famous Lantern of Demosthenes, nor the more famous Parthenon, which, though not so considerable as the church of St. Martin, in St. Martin's Lane, exclusive of its elegant spire, had for its architects, Phidias, Callicrates, and Ictinus; was the boast of Athens, and excited the envy and murmurs of all Greece." Page 19.

the Parthenon is not so considerable as the church of St. Martin-in-the-Fields. The comparative dimensions of each are as follows :

	ST. MARTIN'S.		PARTHENON.		EXCESS IN FAVOR OF THE PARTHENON.	
	FEET	IN.	FEET	IN.	FEET	IN.
Length	161	9	227	7	65	10
Breadth	80	9	101	1	20	4
Height of columns	33	4	34	2.8	0	10.8
Diameter of ditto	8	4	6	1.8	2	9.8
Number of ditto		16		58		
Height of the entablature supposed						
two ninths of the column	7	4	11	2.8	about 3	10
Height of the whole order	40	8	45	5.6	5	9.6
Breadth of portico	66	10	101	1.0	34	3

The measures of both are taken on the upper step. Artists who ever saw an antique temple, or ever read Vitruvius, know that Saint Martin's church, though one of the best in London, is no more than a very inferior imitation of the Greek prostyle temple, and will not enter into the slightest degree of comparison with the chaste grandeur, the dignified simplicity, and sublime effect of the Parthenon. Sir William seems to insinuate, in his opinion upon the subject, that the Parthenon would gain considerably with respect to beauty by the addition of a steeple. A judicious observer of the fine arts would scarcely be more surprised were he to propose to effect this improvement by adding to it a Chinese pagoda. Very different were the sentiments of Inigo Jones on this subject, as we may collect from the church of St. Paul Covent Garden, one of the finest productions of the age, and which exhibits the grand and impressive effect of an ancient temple. With a judgment, possessed by few, but admired by all, he thought proper to place the turret, which circumstances obliged him to add, at the farthest extremity from the admirable front, and keep it as low as possible^a, aware that it could only destroy the unity of one of the most perfect forms with which we are acquainted.

Sir William, though extremely positive in his decisions upon Grecian architecture, which he had never an opportunity to examine, but in books and prints, is equally sparing of specific objection and argument. It is no easy matter to refute a disquisition which consists entirely in assertion. In one passage, however, he alludes as it were incidentally, as deformities observable in Grecian buildings, to what he calls "their gouty columns, their narrow intercolumniations, their disproportionate architraves, their hypæthral temples, which they knew not how to cover; and their temples with a range of columns running in the centre^b, to support the roof; contrary to every rule either of beauty or convenience."^c It may be worth while to consider a little distinctly these different insinuations.

There is a masculine boldness and dignity in the Grecian Doric, the grandeur of whose effect, as

^a This description alludes to the turret originally erected, but now taken away, and another raised considerably higher in its place.

^b Of this, I believe, there is but one instance in all the antiquities now remaining, which is a temple at Pesto. This edifice, by the proportions of its order, appears to be of the highest antiquity. It has nine columns in front and eighteen in flank, including those of the angles in both numbers. It can be no proof of general ignorance in the Greeks, that one temple of this kind has been built in one of their distant colonies; for, as the time of its erection is unknown, it can only imply that there was once a

time when either the Greek colonists were so ignorant of trussing a roof, of 37 feet, 6 inches span¹, as to be unable to support it without an additional row of columns, or that the timber then in use would not afford length sufficient to effect it: two circumstances very different, and both equally possible. As we have no accounts in any authors of this species of temple, this most likely is the only one ever built, though Sir William finds it convenient to represent this as one only of a number of the same description².

^c See page 23.

¹ That is the measure of the part which required this additional assistance.

² The ruin at Thoricus, probably of an agora, possessing also an unequal number of columns in the fronts, is supposed by the authors of the Antiquities of Attica, to have had likewise a line of columns in the centre of the plan, as capitals differing from those of the peristylum were found within the interior of the ruin. The edifice at Paestum, above alluded to, has been stated to be without a cella, and consequently been considered as a public open portico, or as a basilica;

but the positive appearance of masonry attached to the remaining antæ prove the former existence of internal walls, and consequently, make it appear, with little doubt, that the building was in reality a Temple; which edifice is conjectured to have been terminated subsequent to the Roman conquest of that country. See Uned. Ant. of Attica, p. 58, Delagardette, les Ruines de Paestum. Wilkins's Magna Græcia, p. 63. [ED.]

Sir William justly observes of the Roman antiquities, can scarcely be understood by those who have never seen it in execution ; and which, if understood, would certainly supersede a whole magazine of such objections as the above. The column has no base, because its great breadth at the bottom of the shaft is sufficient to overcome the idea of its sinking into its supporting bed. The general basement is composed of three steps ; not proportioned to the human step, but to the diameter of the columns it supports, and forms one single feature extending through the whole length of the temple, and of strength and consequence sufficient to give stability and breadth to the mass above it. The columns rise with considerable diminution in the most graceful, sweeping lines^a, and, from the top of the shaft, projects a capital of a style at once bold, massive, and simple. The entablature is ponderous, and its decorations few in number, and of a strong character.

The awful dignity and grandeur in this kind of temple, arising from the perfect agreement of its various parts, strikes the beholder with a sensation, which he may look for in vain in buildings of any other description. A slight change in the order, or even in the proportions of a building, will always be found to introduce a very different character, even though the general form should be preserved. In the species of temple we are here considering, the causes of the sublime may easily be perceived. The simplicity of the basement, the sweeping lines of the flutings, the different proportions and yet contrasted figure of the outline of the column, and that of the intercolumniation, and the grand straight lines of the entablature crossing in their directions the graceful ones of the flutings, together with the gently-inclined pediment, all contribute to this striking effect. The column and intercolumniation approach each other more nearly in apparent superficial quantity, while they contrast more decidedly in form than in any other order. There is a certain appearance of eternal duration in this species of edifice, that gives a solemn and majestic feeling, while every part is perceived to contribute its share to this character of durability.

From this rapid sketch it will readily be seen, that no other intercolumniation than that of the monotriglyph can succeed in this dignified order. The Propylæa, indeed, as well as the temple of Augustus or Agora, has one interval of the space of two triglyphs ; but it is easy to perceive that this deviation from the general principle was merely an accommodation to circumstances ; both of these buildings requiring a wide passage in the middle of the front. Accordingly, these two are the only instances of this deviation to be found in Athens.

The small temples, which on each side form the wings of the Propylæa, possibly contributed to render the centre part more solid, by the appearance of a lateral support, and were perhaps added for that purpose^b: while in every other respect they must have increased the general dignity of the whole, and, by the smaller dimensions of their parts of the same order, have added to the consequence of the central range of columns. The magnificence of this entrance to the Acropolis must have been extreme when in its original perfection.

These considerations will convince us that no material change can be made in the proportions of the genuine Grecian Doric, without destroying its particular character. Let us suppose, for instance, that along with the steps, or some other means of forming a general basement, there had been bases to each column, as in the Dorics which have been called Roman. This must have produced in the first place a much more confused assemblage of parts : it would also have been necessary to change the intercolumniation from monotriglyph to ditriglyph, which would destroy the proportions of the whole mass, increase its entire extent of one half, and change its appearance of strength into extreme weakness.

Sir William observes, that the ditriglyph is the only interval that succeeds in the Doric order,

^a It is very probable that Reveley here expressed his perception of the entasis of the columns of the chief examples of the Grecian Doric order, since accurately ascertained by admeasurement.

[ED.]

^b See the Observations on the Propylæa by the Editor of this Edition, at Chapter V. of Volume the Second, p. 105-6.

[ED.]

which, though utterly false if applied to the Grecian Doric, is sufficiently true if he means to speak of the Doric as exhibited in his own Treatise. It may be observed by the way, that the design he has given is nearly copied from Vignola. Now what is this but acknowledging, that Rome could not produce one specimen of this order which he found good enough to be inserted in his work?

The Grecian Doric is by many indiscriminately censured for clumsiness. But those who are so ready to condemn it, should first recollect that it was applied only where the greatest dignity and strength were required. It happens in this, as well as in every other part of ornamental architecture, that the judicious application makes all the difference between the censure or praise it deserves. To omit the bases of slender Dorics, as is done in the theatre of Marcellus at Rome, seems to be as erroneous a practice as to add them to the massy ones. Let those who prefer the later Doric indiscriminately, and entirely reject the Grecian, try whether they can, with their slender order, produce the chaste and solid grandeur of the Parthenon, or the still more masculine character of the great temple of Pesto. They will no doubt produce, with their smaller proportions, pleasing effects, but of a character lighter and less impressive than in the structures above mentioned.

The two examples of the Doric order now existing at Rome are so void of genuine character, that the modern writers have endeavoured to compose a Doric of their own; and it is certainly better than the models upon which it is formed. That order in the theatre of Marcellus, supposing a base to have been added to the column, is eight diameters and one-third in height. Can any thing be more contrary to the apparent rules of solidity than, in a building of at least three orders in height, to use for the lowest of these a slender Doric without a base? The Doric order of the Coliseum is even more void of character and strength, not only being deprived, as in the former instances, of its mutules, but also of its triglyphs and metopes; add to which the extravagance of its proportions, the height of the column being equal to nine diameters and a half. The Ionic and Corinthian orders over it are also considerably shorter in their proportions than their supporting Doric, another flagrant deviation from the principles of a sound and discriminating taste. Yet such are the only ancient specimens of this order which Sir William will allow students to examine and consider.

The few specimens of the Ionic order now remaining at Rome are of so little merit, that Palladio, Vignola, and other modern authors, have been chiefly resorted to as standards in this order as well as the Doric, till the discovery of the antiquities of Greece by Messieurs Stuart and Revett, brought into notice the admirable specimens of Ionic architecture, which have ever since met with so much attention from the best informed architects as well as connoisseurs. The only work recommended by Sir William as a proper guide in the comparison of Greek and Roman architecture is Piranesi's *Magnificenza dei Romani*^a, a book, which, notwithstanding its great merit, particularly in the engravings, is to be esteemed in any other light rather than as a just delineation of Grecian architecture, of which, in the first place, the author has chosen to put all he thinks proper to exhibit into a single plate; and, in the next, has taken his information from the incompetent specimens of Le Roi. Yet, after the beautiful Ionic capital of the temple of Erechtheus, as well as that found at Eleusis, have been thus scandalously treated, they even there shine with a decided superiority over all the Roman Ionics, as he mistakenly calls them, they being very clearly the descendants from the Grecian. Rome had once, no doubt, better specimens, but they are unfortunately lost, which is the strongest reason for studying the incomparable remains which Greece still affords of that order. Sir William's complaint of the disproportionate architraves in the Grecian architecture is ridiculous. No other would suit the character of the Doric order to which they belong, and, though a slender wooden beam might be used in the Tuscan temples as described by Vitruvius, nothing could be more absurd than to imitate this inferior mode of construction in erecting temples with marble.

^a "The last of those here mentioned" (Piranesi) "has published a parallel between the fairest monuments of Greece and Rome; which is recommended to the inspection and perusal of those who have not yet seen it." Page 19.

The charge of leaving open the antient hypæthral temples from ignorance how to cover them, is so extraordinary as scarcely to deserve an answer. To cover the hypæthral opening could be no greater difficulty than to cover the opisthodomus, which was always roofed. It would have been just as reasonable to suppose that the Romans left the circular opening in the dome of the Pantheon from similar ignorance.

I have thus attempted to shew, that among the antiquities of Rome, so much boasted of by Sir William, to the total exclusion of those of Greece, and which he ridiculously calls the only source^a of ornamental architecture (in direct opposition to the opinion of Vitruvius), there are no fine specimens of either the Doric or Ionic order. Vitruvius expressly attributes almost every architectural invention to the Greeks^b, and if authorities were necessary to be quoted, in a case where they are so numerous, that of Vitruvius would be entitled to particular respect, as in this concession he can by no means be supposed to have studied the gratification of a Roman Emperor, to whom his works are dedicated.

The Corinthian order may be seen in great perfection in what remains to us of the antiquities both of Greece and Rome.

The Composite is peculiar to Italy, and those who admire this order will be much gratified among the remains of art in that country. Perhaps it will be found to have no great claim to the partiality of the genuine connoisseur.

Of the Tuscan order there is no antient specimen, unless a small tomb^c, near the Trajan Column at Rome is to be so considered. But it by no means answers to the descriptions that have been handed down to us of that order.

Nothing is more worthy to be remarked than the very contemptuous manner in which Sir William treats all the admirers of Grecian art, including among the rest the Dilettanti Society; a society that can certainly boast of containing in its body all that is most profound and penetrating in art in this country, and to which the public is indebted, in their publication of the *Ionian Antiquities*, for a few, indeed, but precious additions to the stock of genuine Grecian architecture. They are all censured without distinction in our author's obliging caution to stragglers^d. This decisive mode of expression might be deemed deserving of severe reprehension; but the popularity into which Grecian principles are daily growing, in spite of the feeble attempts that have been made to decry them, is the best answer to such undistinguishing assailants. Sir William, not contented with the enterprising attack he has made upon Grecian architecture in general, has thought proper to extend his hostilities still farther, and to represent the antients universally as novices in the "constructive part of architecture."^e When he published the *Treatise* in question, he promised a second part upon the subject of construction. If this had ever appeared, we should have then known better, perhaps, how to compare the principles of the Surveyor General of his Majesty's works, with those that have stood the test of ages.

To answer fully this unlimited censure it would be necessary to enumerate the variety of buildings of the antients, many of which are only known to us by the admiration they excited in the writers whose works are handed down to us, and every one of which would contribute to rescue these celebrated masters from the disgraceful accusation that is advanced against them. Sir William

^a See note^a in p. 12.

^b "Vitruvius, the only remaining ancient writer on the decorative part of architecture, ascribes almost every invention in that art to the Greeks,—as if, till the time of Dorus, it had remained in its infant state, and nothing had till then appeared worth notice: and most, if not all the modern authors, have echoed the same doctrine." Page 17.

^c The author here doubtless alludes to the ancient and elegant remains of a sepulchre in the Salita di Marforio, near the Capitol at Rome, inscribed to C. Poblicius Bibulus, who was a tribune of

the people, v. c. 544. See Piranesi, *Ant. di Roma*, Tomo II. Tav. IV.

[ED.]

^d "But latterly, the gusto Greco has again ventured to peep forth, and once more threaten an invasion. What, therefore, was omitted in the second edition, it has been judged necessary to insert in this, as a caution to stragglers." Page 26.

^e "In the constructive part of architecture, the ancients do not seem to have been great proficient. I am inclined to believe, that many of the deformities observable in the Grecian buildings, must be ascribed to their deficiency in that particular." Page 23.

Chambers, as has already been seen, had no opportunity of being acquainted with the construction of the Greeks; his censure, therefore, must principally be considered as applying to the practice of the Romans; and, indeed, nothing can be more wonderful than that a man, who had seen the noble remains of Rome, could advance a charge so little supported by fact and reality. It is perhaps necessary here to protest against a misconstruction to which the above strictures may be liable.

No one ever denied, that Rome, in her splendour, expended greater sums in erecting public buildings than the Greeks at any period; nor can any one regret, more sincerely than I do, the ruined and imperfect state in which their remains have come down to us. But I regret equally the same catastrophe that has happened to the Greeks. What I have had principally in view is to deprecate the exclusion of any of the means of science from the attention of the student. Various knowledge is the true source of excellence, and he that is impressed with a genuine ambition ought to embrace every opportunity that can possibly be held out to him. I am far from conceiving any apology to be necessary, or from attempting any thing of the kind in behalf of Grecian architecture. Nothing can plead so successfully on the part of that wonderful people, as their own intrinsic merit, and their productions need only to be seen in order to their being admired. At the same time, I am happy to see so large a collection of the productions of Greece as are contained in the present work, and I flatter myself that very little injury will be done to this interesting question, either by the attack of Sir William upon the taste of the Grecians, or upon the constructions of the ancients in general. Let us, by allowing all the merit due to the exertions of both people (for, as the science of the one sprang out of the other, it would be very strange if either should deserve entire annihilation), extend the bounds of a profession acknowledged to be "too much circumscribed by rules"^a, endeavour at least to equal our predecessors in imitation of the Romans, while we profit of our additional advantages in an acquaintance with Greece; and, banishing the distinctions of style, manner and climate, throw open a grand field for the display of genius^b.

WILLEY REVELEY.

Southampton-row, Edgeware-road,
September 1794.

^a See the second edition of Sir William's Treatise.

^b Sir William Chambers observes in a passage not quoted by Reveley: "All that has been said, respecting the superiority of the Roman architecture, was written a considerable time ago, when the Grecian had been extolled into repute; and structures were erecting in different parts of England after Attic designs. Fortunately the sight of these first specimens, excited no desires for more: after a few ineffectual struggles, the Roman manner obtained the complete victory. There seemed, at that time, no further necessity to fight its cause; and these observations intended for the Second Edition of this Work were then suppressed. But latterly the gusto Greco has again ventured to peep forth," &c. &c.

It is often the perverse and selfish character of the human mind to depreciate a system of thinking, and the mode of practising a science, in which it has not been imbued by early education. Sir William could admire and execute the architectural frivolities of China, where he had first cultivated the art of design; but not having visited Greece, could become the virulent opponent of the Parent Architecture of his adopted Italian style. Had Sir William Chambers lived to the present day, he would have had still more reason to complain of the predominance of the Grecian taste; so much so, that it would now be superfluous to enumerate the imposing and elegant structures raised in conformity with it; and to such a degree does the public value the merit of Grecian design, that the editor of a new edition of Sir William's own work on Civil Architecture, who ingenuously acknowledges his bias towards the Italian school of design, has

been induced to annex to that work an Essay on the Elements of Beauty in Grecian Architecture, with the examples of the Grecian orders attached to it.

Regarding the superior beauty of ornament in Grecian architecture, no difference of opinion can possibly exist. The Greek edifices were chiefly wrought in marble; it thence resulted that the form of their mouldings was with them a subject of very great research, and therefore their ornament was introduced with parsimony, but with vigorous boldness, and the most refined delicacy of execution.

That the Italian style of design is, according to the observation of Mr. Gwilt, "more plastic", we are ready to admit, for it has been the result of now several ages of practice to reduce to a system and scale of proportions, every possible combination which the constituent parts of Italian building can form. But with the Grecian style of design no such system can be laid down: the practical application of that style therefore requires a greater degree of taste and judgment than the working of the five orders with the volume of Palladio or Vignola.

Although Grecian architecture in the hands of the illiterate pretenders to the science, be a trust of delicate and dangerous import; yet they who by study or travel have possessed the power of thinking with the Greeks in the principles of design, may, from their remaining monuments, be enabled to figure to themselves other combinations of architectural elegance, worthy of adorning our great and free country.

See Chambers's Civil Architecture by Joseph Gwilt, F.S.A. Vol. I. p. 135, and Preface, p. xxx. [ED.]

DESCRIPTION OF THE VIGNETTE, IN THE TITLE-PAGE^a, BY MR. REVETT.

The earthen dish that is represented at top, upon a bowl of the same materials, with glass vials, two earthen Penates, or household gods, and a sepulchral inscription on marble, is again shewn below, with garlands of earthen vases, lamps, &c. They were all found in the ancient sepulchres at Megara.

^a It is introduced also in Plate IV. Fig. 1. The inscription spoken of appears to be two names of men with those of their paternity.

There is a Megaric sepulchral inscription inserted in the Corpus Ins. Græc. V. I. p. 571. from the transcript of Ciriaco, with the name Δαματρία. [ED.]

Δαμάτριος Ἀριστίωνος
Ἀριστίων Ἀριστογείτο[νος]

PLATE I.

ON THE PLAN OF ATHENS^a.

OF the various evils which accompanied the decline of Roman greatness, and which continued to diffuse their baneful influence long after its destruction, no one appears to have been more severely felt than the universal torpor which at this period possessed the minds of men; insomuch that, for some centuries, the exertions of virtue and genius seemed to have ceased. Upon the dissolution and ruin of this mighty empire, the imperial city was more than once a prey to Barbarians: the stately monuments of public magnificence, or private luxury, were now demolished; those beautiful forms and proportions which had excited the admiration of ages, became mutilated and defaced; the arts themselves, from which the most marvellous effects had arisen, were for a time extinguished. It was long before the nobler faculties of the mind were re-animated, and began to assume their proper force and direction; but as knowledge advanced, and emulation was excited, the enthusiasm spread over Europe, and with no small degree of fervour strove to retrieve the history of those achievements, and to investigate the system of that policy, which, from beginnings by no means splendid, had raised so stupendous a superstructure. Rome became again the resort of the learned; the venerable ruins of the city forcibly attracted the attention of the curious, who were eager to examine the remains of her ancient splendour; to these researches, painting, sculpture, and architecture, the arts which had formerly contributed to adorn her, owe their revival. The ancient topography of Rome was at this time with great diligence and accuracy ascertained; and many interesting points of ancient history again were brought into view, and received a satisfactory illustration.

But Athens, that once celebrated seat of learning, whence the arts were derived, although long forsaken, and lastly subdued by the Barbarians, under whose tyranny she still languishes, has seldom been visited by persons of erudition, leisure, and curiosity; and, at such times, these visits have been casual and transitory. The Marquis de Nointel, who was there in 1674, was the first traveller of any consequence. Mr. Vernon, who arrived there in the year 1675, seems to have been the most earnest and diligent enquirer during his short residence; as Sir George Wheler, who came thither with Dr. Spon in the year 1676, and remained there some months, seems to have been the most persevering; yet, notwithstanding the pains these gentlemen have employed to ascertain the ancient topography of Athens, I am persuaded they have been but too frequently mistaken; their authority, however, is so great, that the errors they committed have generally misled succeeding travellers. The far greater part of the buildings which once adorned this celebrated place, are annihilated; those few which remain are extremely mutilated. The tradition of the present inhabitants is for the most part false. We may add, that the observations of the ancients which have come down to us are directed more to grammatical niceties, orthography, or historical narration, than to architecture or topography. There are some places and buildings, of the identity of which we cannot doubt; these we may use as data to ascertain those which unfortunately no longer exist. One principal feature

^a This chapter was left in an imperfect state by Mr. Stuart. rangement of those scattered materials which constitute the remainder. [R.]
The first and greater part of that which is here printed is given
nearly in the words of the manuscript, and has dictated the ar-

cannot be mistaken ; I mean an insulated rock, the site of the Acropolis. This rock I suppose to be about 150 feet in height, and from 900 to 1000 in length, upon its surface, which is nearly level ; whilst its sides are everywhere a precipice, the western extremity alone excepted, where, with no small labour and diligence, the entrance has been constructed.

On this eminence was built the original city, which grew to be so populous ^a as not to afford sufficient room for the numbers who resorted to it, so that it became necessary to erect, on the plain below, additional dwellings for the inhabitants, and the frequent accession of new-comers. In a place destitute of good water, as these low grounds are, the desire of obtaining a ready and constant supply of that necessary article of life would most probably have induced a number to settle near the Ilissus, and the fountain Callirhoë ; whence indeed they seem to have procured it in the earliest times ^b. In this vicinity, Cecrops, the founder of Athens, is said to have built the Temple of Saturn and Ops ^c ; and, here also, we are told by Pausanias, that Deucalion erected the most ancient Temple of Jupiter Olympius ; near to which were the Pythium and the Delphinium, both places of great antiquity ; whence we may fairly infer, that this part eastward of the Acropolis was among the first selected for the new habitations ^d. To this advantage of a permanent spring, others might prefer a situation at the western end ; which, in case of a sudden alarm, would secure to them a retreat to the Acropolis, as to a place of security, and the residence of government ; with which it would afford them an immediate communication. These are motives that probably induced them to erect their dwellings near the only entrance, although, by this situation, they were placed at a greater distance from good water. Near this part likewise stood many ancient temples and public buildings ^e ; which indicates its being, in early times, chosen as a desirable situation on which to fix their new habitations. Thus much may be said for the general idea of the situation of Athens, and of the manner in which it appears to have been gradually augmented. To what extent it was afterwards continued, can be ascertained even at this time from the vestiges of the ancient city walls, which may be traced, with little intermission, throughout their whole circuit ; their measures agree minutely with the dimensions assigned to them by Thucydides ^f. The foundations of the ancient gates, may, for the most part, be distinguished ; of these the Dipylon particularly claims our attention. Arriving from the Piræus, you pass through the outer Ceramicus before you come to the foundations of this gate, which still remain ; passing on, you enter the Ceramicus within the city ; proceeding toward

^a "The most powerful of those, who were driven from the other parts of Greece by war or sedition, betook themselves to the Athenians for secure refuge, and as they obtained the privileges of citizens, have constantly, from the remotest time, continued to enlarge that city with fresh accessions of inhabitants, inasmuch," &c. Thucydides, L. I. c. II.

^b "The Athenians affirm, that they [the Pelasgians] were justly ejected on account of the injuries they had done ; for the former say that, while the Pelasgians continued to inhabit under Mount Hymettus, they frequently left their habitations, and, in contempt of the Athenians, offered violence to their sons and daughters, who were sent for water to the place called Nine Fountains." Herodotus, L. VI. c. 137.

^c Philochorus Saturno et Opi primum in Attica statuisset aram Cecropem dicit. Macrobius, Sat. Lib. I. c. 10.

^d "Before this time [of Theseus], that part which is now the citadel, and that which lies on the south side of the citadel, constituted the whole of the city. The temples, built either within the citadel or without, sufficiently shew it, for in the southern part of the city particularly, stand the Temples of the Olympian Jove, of the Pythian Apollo, of Terra, and of Bacchus in Limnis, in honor of whom the old Bacchanalian feasts are celebrated, &c. Near it also is the fountain, now called the Enneakrounos, or Nine Pipes, from the manner in which it was embellished by the tyrants ; but formerly, when all the springs were open, it was called Callirhoë, which, as being near at hand, they preferred on the most solemn occasions." Thucydides, L. II. C. XV.

^e The Areopagus — The Prytaneum. — The Temple of Bacchus in Limnis.

^f It may be observed, on our author's plan of Athens, that at the north and east sides of the city he has not marked the circuit of the ancient walls ; indeed, notwithstanding the frequent traces of foundations at the probable site of the walls in those directions, yet they are not to be identified as belonging to the fortifications of the Asty. The walls of Athens, towards Hymettus and Pentelicius, are spoken of by Pliny and Vitruvius, as having been composed of brick, which may have been the cause, possibly, of their disappearance, although walls of this description, when well built, were panegyricized by those authors for length of duration. Thucydides states that the peribolus of Athens was forty-three stadia, without reckoning the distance between the extremities of the Long Walls, which, if we suppose them to have embraced the heights of the Museum and Pnyx, would give about three stadia more, producing a circumference of about five miles and a quarter. The population of Athens itself is not recorded in ancient authors ; but during the most flourishing period of the republic, the number of Attic citizens is reported as having been 20,000 ; and that of metœci or aliens domiciled in Attica, to have been 10,000 ; while the number of slaves was reckoned to be 400,000, distributed throughout Attica. The population of the above classes, inclusive of their families, resident within Athens itself, Colonel Leake computes at 116,000 : an estimate perhaps much underrated, considering the known superior populousness of less considerable ancient cities.

Vitruv. L. II. C. VIII. Plin. Nat. Hist. L. XXXV. C. XIV. Thucyd. L. II. C. XIII. Demosth. in Arist. I. p. 785, ed. Reiske. Ctesicles ap. Athen. L. VI. C. XX. Leake's Topy, p. 380. [ED.]

the Acropolis, you see several fragments of ruined walls, and a mosaic pavement, which appears to have been elegantly designed, and wrought with diligence. Although the walls which inclosed it are entirely demolished, and exposed to every injury, perhaps it is the remains of the Pompeium; but the whole is in so ruinous a state, that I did not attempt to make a drawing from it. Advancing farther on, towards the inhabited part of the city, you pass by several shapeless fragments, and arrive at the Temple of Theseus, now the church of St. George: beyond this, you see a very extensive ruin, it remains on the right hand, very much encumbered with modern dwellings. The plan and situation prove it to be the remains of the Gymnasium of Ptolemy. Farther on is a magnificent building, formerly the portico, called Poikilé, in which the Stoic sect was instituted. This, I have no doubt, has been repaired by Adrian, or, perhaps, Antoninus Pius, the Stoic. At a small distance westward is a ruin, called, by Wheler and Spon, the Temple of Rome and Augustus, which I have supposed to be the entrance to the Agora: it now leads to the Bazar, or market-place, and the principal moschea; near to this is the Tower of the Winds, and an ancient building inhabited by a Turkish widow.

Proceeding on, through the inhabited part of the city, and still keeping to the north of the Acropolis, you pass by the Panagia Vlastice, or Vlastorea, or the Blessed Lady of Germination, probably built on the ruins of the Eleusinium; farther on is a church and monastery of nuns, called Agia Kyra; and the Choragic Monument of Lysicrates, usually called the Lantern of Demosthenes. You then come in sight of the magnificent ruins of the Temple of Jupiter Olympius, and the Gate of Hadrian, in the way to which you pass two ruins, perhaps the Pytheum and the Delphinium; immediately beyond the Olympieum, is the Ilissus, with the spring Callirhoë, and the gate Diocharis. Thus have I endeavoured to conduct the reader from the Dipylon, passing on the northern side of the Acropolis, quite through the city, to the Ilissus and the Callirhoë.

I have already suggested the probability, that some of the first additions to the original city were made in the vicinity of the only entrance to it. The situation of the Temple of Bacchus in Limnis, of that of Aglaurus, the Anaceium, the Prytaneum, and of several other buildings in this part of great antiquity, render such an opinion very plausible; and it is farther strengthened by the position of the Areopagus, the antiquity of which appears from its having been the tribunal at which Orestes was tried for the murder of Clytemnestra, and Cephalus for the death of Procris: near this was the place wherein the ship was kept which made so splendid a part of the Panathenaic procession. It appears to have set out from the repository on the Areopagus, and thence to have proceeded to the Ceramicus and Eleusinium, where, having been marched round, it advanced to the Pythium, and thence returned to this place, whence it was carried up to the Temple of Minerva Polias, in the Acropolis^a.

^b The ruins of a great number of ancient edifices, both near the entrance to the Acropolis, and immediately under its southern slope, confirm and illustrate our historical knowledge of this part of the topography of Athens. But, as each building has a separate place in this work, it is unnecessary here to deduce the several proofs of their identity, or to mention more than is sufficient to give the reader an idea of their relative situation.

The first ruin which occurs in advancing from the Olympieum towards the Acropolis, is the Odeum of Pericles^c the only traces of which are, a semicircular excavation in the slope of the Acropolis. Above this is the Choragic Monument of Thrasicles, now the chapel of our Lady of the Grotto. Beyond are the remains of an ancient portico^d, probably part of the peribolus of the Temple of Bacchus; it is also probable, that they are the remains of the Portico of Eumenes, (mentioned by

^a "With the Athenians, the Peplus is the sail of the Panathenaic ship, which every fourth year they prepare for Minerva, conducting it through the Ceramicus to the Eleusinium." Suidas.

^b This and the two next paragraphs are supplied by the Editor.

[R.]

^c Since ascertained to have been the Theatre of Bacchus. See Page 85. Vol. II.

[ED.]

^d The remains of this portico are a range of small semicircular arches, which may be seen a few feet above ground, and forms the substructure of the modern wall of the city.

Vitruvius,) not Eumenidum^a as some writers call it. Farther on westward is the Theatre of Bacchus^b, which, with the preceding building, forms a kind of outwork on the south side of the Acropolis^c.

On the summit of the rocky knoll, on the right, the monument of Philopappus forms a conspicuous object; here may be traced the farthest extent of the ancient walls on the south-west. The little hollow on the north of this hill is, probably, the situation of the Piræean Gate. A little farther to the west of the Theatre of Bacchus^d are the remains of the Theatre of Regilla^e. The hollow which divides this from the hill of the Areopagus is, probably, the spot called Cœle by Pausanias, or the hollow way. The hill of the Areopagus is, properly, the western continuation of the slope of the Acropolis.

The Gates of Athens enumerated by Potter, are—

Πύλαι Θριασῖαι ^f ,	afterwards named Δίπυλον,	Dipylon Porta.
Πύλαι Πειραιϊκαί,	. . . . .	Porta Piraïca.
Ἰππᾶδες,	. . . . .	Porta Equestris.
Ἡραίαι,	. . . . .	Porta Sepulchralis.
Ἱερᾶι,	. . . . .	Porta Sacra.
Αἰγέως πύλαι,	. . . . .	Porta Ægei.
Διοχάρους πύλαι,	. . . . .	Porta Diocharis.
Πύλαι Αἰχαρνικαί,	. . . . .	Porta Acharnica.
Διόμειαι,	. . . . .	Porta Diomeïa.
Πύλαι Θράκισαι,	. . . . .	Porta Thracia.
Πύλαι Ἰτωνίαι,	. . . . .	Porta Itonia.
Πύλαι Σκαιαί,	. . . . .	Porta Scæa.
Ἀδριανοῦ πύλαι,	. . . . .	Porta Hadriani ^g .

Of these gates, the Piræean Gate is evident, being almost in a right line between the Acropolis and the Piræus, and, as it were, fronting the Propylæum, is the modern way from the fortress to the Piræus.

The Dipylon is to the north-west, and is the same as the Thriasian^h. The Equestrian I should suspect to be to the south-east under the Museum. The Itonian the next eastward.

Diocharis is still more eastward; the ruins of which are seen near Callirhoë. After this I should place the Dioméian towards Cynosarges, and the Acharnian (the ruins of which are visible) on the north of the city. The Ægean was perhaps not a gate of the city; “the Mercury of Ægeus’s gate (which is the expression of Plutarch) rather implying the Hermes before the door of his palace.” The Ἱερᾶι is, perhaps, the same as Ἡραίαι. Of the remainder I should observe, that the arch of

^a Eumenes was the son and successor of Attalus, who had given his name to a tribe at Athens; and Eumenes himself is said, by Livy, B. 42. to have obliged *beneficiis muneribusque omnes Græciæ civitates*. So that he is very likely to have had a portico, called after his name, at Athens. I think, therefore, we should read in Vitruvius *Porticus Eumenica*, or *Eumenis*. The objections to Eumenidum (besides the violence of the alteration) are, first, that we have no reason to believe that the Temple of the Eumenides, on the Areopagus, had any portico capable of containing a number of people; and, secondly, that a portico, at such a distance, could be of no use as a place of refuge from sudden showers.

[R.]

^b The Odeum of Regilla.

[ED.]

^c The only indication of the ancient edifices which formerly existed in the plain to the south of the Acropolis below the theatres, and between the Olympieum and the Monument of Philopappus (which by Mr. Hawkins is supposed to have been the district of the inner Ceramicus, and by Col. Leake that of Melite and Limnæ,) was the shaft of a column of white marble, which is marked in Stuart’s plan. Fauvel stated, that by excavation he found it stood in its original place, and that several other columns were in a line with it, which apparently belonged to a stoa or

portico. See Hawkins’s *Topography of Athens* in Walpole’s *Mem.* Vol. I. p. 477.

[ED.]

^d Read: A little farther to the west of the Odeum of Regilla are the remains of the Pnyx.

[ED.]

^e Or the Odeum of Herodes Atticus. See Pausanias on Achaia; where, describing the edifices at Patrass, he says, “on one side of the Forum, is the Odeum, where is an Apollo worth observing, &c. This is the noblest and most adorned of any Odeum in Greece, except that of Athens, which excels it in size, and in every other respect. It has been built in my time by Herodes, the Athenian. In my treatise of Attica, I have omitted to describe it, because I had finished writing before the building was completed.” Dr. Chandler assigns strong reasons for regarding this as the Pnyx. Chandler’s *Travels*, V. II. p. 434.

[R.]

^f Livy, L. XXXI. c. XXIV. says of this gate:—“Porta ea velut in ore urbis posita, major aliquanto patentiorque quam cæteræ est; et intra eam extraque latæ sunt viæ.”

^g Lycurgus, in his oration against Leocrates, mentions a small gate on the side of the Ilissus, without assigning its name.

^h Pausanias mentions the πύλαι Μελιτιδαι, or the gate Melitides, near which were the monuments of Cimon; consequently the gate must have been near Pnyx.

Hadrian did not lead to the town, and that the Scæan being only mentioned in a Monkish legend^a, we may reasonably doubt whether it ever existed. The *Θεῖαιαι* seems only an erroneous reading for *Θεῖαιαι*^b. And the *Ἡγίαι* may possibly be only a poetical epithet given to one of the other gates above mentioned, and which, from the great number of sepulchres in that part, I should suspect to be the Hippades^c.

On the Ilissus was the country called Agra, and the temple dedicated to Diana Agræa, or Agrotera, the village called Ardetto, the Lyceum, the Stadium Panathenaïcum, the fountain Callirhoë, the gate Diocharis, the temple of Ceres in Agra^d, the temple of the Musæ Ilissiadæ^e, and of Boreas.

On the southern bank of the Ilissus, at present are the following ancient edifices and ruins; Magrati^f, Stauromenos Petros^g, Agios Nicolaus, Panagia, &c. the bridge over the Ilissus and Stadium Panathenaïcum; Petri, which is generally called the Temple of the Lesser Mysteries by the travellers since Guilletière; the ruins of the foundations of a gate, and a church called Hagia Maria. The site of these I conceive to be the district of Agra above mentioned.

There are two natural fountains in the city of Athens, one of which, from a double source, furnishes water enough to form a little stream; this rises under the rock of the Acropolis, on the north side of the Propylæum^h; the other rises under the rock of the Areopagus, in a grotto, on the north east end; they are both brackish, particularly the first, which probably will show the situation of the temple of Æsculapiusⁱ.

The plan which accompanies this description is engraved from an accurate drawing left by Mr. Stuart, and is intended to show the antiquities only. A map of the streets of the modern city would

^a The Life of St. Dionysius the Areopagite, 'quoted by Meursius.'

^b Mr. Hawkins observes, that among the gates enumerated by Potter, are the Πύλαι Θρακίαι, the authority for which is taken by mistake from a passage of Thucydides relating to Amphipolis, and observes, "this is a most extraordinary instance of carelessness in such a writer as Meursius." The passages of Thucydides as quoted by that author, relate to a gate of Amphipolis, called the Thrasian Gate, incidentally spoken of in describing the battle of Amphipolis, fought B. C. 422, distinguished by the death of the two contending commanders Cleon and Brasidas. See Memoir on the Topography of Athens, by John Hawkins, Esq. of Bignor Park, in Walpole's Mem. on Turkey, Vol. I. p. 512. Meursius, Att. Lect. L. I. Thuc. L. V. C. X. [ED.]

^c Since the peribolus of the ancient walls of Athens cannot be perfectly ascertained on the northern and eastern sides of the city, consequently the actual positions of the city gates are not to be positively pointed out. The gates, however, which derived their names from places in Attica, of which the direction is known from the Acropolis, such as those termed Piraïcæ, Thriasîæ, Acharnicæ, may have their site inferred from the intersection of the direct road to those places with the supposed walls of the city. Col. Leake endeavours to prove that the Piraïc gate was without the enclosure of the Long Walls, and in the pass between the heights called of Pnyx and Lycabettus. The Piraïc gate of Stuart, Gell, Hawkins, Fauvel, and Clarke, he terms Melitides¹, and the Dipylon of Stuart he supposes to have been Hippades, placing the Dipylon, also called Portæ Ceramicæ, Thriasîæ, and Sacræ, with great reason, somewhat more to the north. He concurs with Stuart as to the bearing of the Acharnicæ and Diomeïæ, but places Diocharis to the north of the Stadium, towards the Lyceum, and the Itoniæ to the south of the Theatre of Bacchus, which completes the circuit of the gates mentioned on his map of Athens. Inasmuch as the traces only of four gates are to be discovered, and those on the western and southern sides of the city, the names of all of which are still a subject of con-

troversy, we will refer the reader on this topic, having more positive information before us regarding Athenian antiquity, to the ingenious topographical researches of Mr. Hawkins and Col. Leake. See Note ^e, p. 8. [ED.]

^d Suidas voce "Αγρæα.

^e Καὶ Μουσῶν βωμὸς ἐπ' αὐτῇ ἔστιν Εἰλισσιᾶδων. "And there is an altar of the Eilissian Muses situated on the bank." Paus. Att. C. XIX. [ED.]

^f Distant about a stone's cast from the river.

^g Called also Ομαγγραδὶ by the Albanians, perhaps from "Αρτεμὶς Ἀγροτέρæα. It is a little more distant from the river than the preceding. There is a great deal of rubbish on this spot, and five ruined churches.

^h See account of the discovery of the ancient source of this spring in Vol. II. p. 100. [ED.]

ⁱ For a circumstantial illustration of this part of the topography of Athens, see Vol. II. p. 15—17.

Thucydides, enumerating some temples, &c. situated to the southward of the castle, mentions likewise the fountain Enneacrounos, so called in the time of the Tyrants, that is of Pisistratus, and seems to say that it was before called Callirhoë, from some beautiful springs that formed it. Strabo says, that there was without the gate of Diocharis, near the Lyceum, some springs of sweet and limpid water, which formerly had been very copious, and were adorned with sumptuous buildings, but that, in his time, these springs were much diminished. This must be what Thucydides has before related, and which Strabo has again noticed, when he describes the course of the Ilissus, which passes by Agra, the Lyceum, and that fountain which Plato has praised in his dialogue, intituled, "Phædrus." But how to make these authors accord with Pausanias, who places it near the Odeum, seems difficult²; although, if we grant the building, which Wheeler suspects to be the Odeum³, to be that of Herodes, there is a grot near it, which is pierced in some places as if for the admission of a current of water, and corresponds with the description of Enneacrounos, given by Pausanias; over this are some consi-

¹ This topographer considers the gate in the pass between the Museum and Pnyx, to answer "better than any other position on the site of Athens, to the road 'through the hollow' (διὰ κοίτης), afterwards called the quarter of Cæle", where ancient authors describe the locality of the Melitensian gate. Topog. of Athens, p. 107. [ED.]

² There were three Odeia at Athens, see Vol. II. p. 91: and the fountain Enneacrounos is a fixed point near the Olympieum; consequently no difficulty exists, and the inferences deduced on raising one are therefore rendered futile. [ED.]

³ Now known as the Pnyx. [ED.]

be too uninteresting to present to our readers^a; a small part however is expressed near the Acropolis, it extends from the temple of Theseus, and the Areopagus westward, to the Gate of Hadrian eastward, and forms a kind of oval, which is continued northward beyond the church of Georgio Pico.

Some years ago the city of Athens was sacked and plundered by a small body of Albanians, immediately after which it was thought expedient by the governor and magistrates to erect a wall for the defence of the city against any future surprise of this nature; the inhabitants concurred with zeal in the undertaking, and a slight irregular wall, pierced with loop-holes for the discharge of musquetry, was carried round the city, in a space of time remarkably short for a work of such extent^b.

The head-piece of this description, shown in Plate IV. fig. 2. is composed of two Ionic capitals, cut out of one block of marble^c, and an imperfect inscription on a very fine piece of marble, which seems to have been the upper moulding of a pedestal^d; both found in a ruined church on the road of Menidi, about three miles and a half from Athens, before you cross the Cephissus.

The tail-piece, shown in Plate IV. fig. 3, is a basso-relievo, in the church of Panagia Crystalliotissa^e.

derable foundations, and near is the Piræean gate; so that if we suppose those foundations to be the situation of the temple of Ceres, it exactly answers to what this author says of the entrance into the city by that gate, and it will follow, that the temple of Ceres he there describes as near the Pompeion, is the same with this, from the entire description of which he is deterred by a dream. It should be remembered, that the Athenians had no aqueducts before the time of the Romans, of consequence they had no artificial fountains; but, after Hadrian's aqueduct was finished, it is more than probable that they also had some, or at least one fountain, and no place could so properly receive this ornament as the Ceramic square, which seems to have been the noblest and best frequented part of the city; and Pausanias perhaps means, by saying the only fountain, not only spring, for there are now three in Athens, but the only artificial fountain, like those of Rome, &c. Be it as it will, there is a manifest blunder in Pausanias¹, nor do I believe it the only one. Of this fountain see the quotations, pp. 30 and 67, Vol. I. Pliny makes two fountains of Callirhoë and Enneacrounos, as does Solinus.

^a A plan of Athens, with the streets of the modern town previous to the war, has been published in the Atlas of the Travels of Olivier, in Tweddell's Remains, and by Mr. Hawkins, after an original survey by Fauvel. See Walpole's Memoirs, Vol. I. p. 480. [ED.]

^b Letter A on the Plan of Athens, Pl. I. is not referred to in the text: it denotes the foundations of the ancient walls of the Asty, or city of Athens, as observed by Stuart. [ED.]

^c Stuart gives no dimensions of this singular capital: it is evident that the two divisions of it were not intended to be separated, and from the rotundity of the echinus between the volutes, it would appear to have been a capital to two coupled columns. The face of the capital in Stuart's sketch is rude and unfinished. [ED.]

^d The fragment of a pedestal here mentioned, appears to have been inscribed with the words Τὸν ἀρχιερέα τῶν Σεβαστῶν Τιβ.

¹ Pausanias, Lib. I. C. XIV. says Φερίστα μὲν καὶ διὰ πάσης τῆς πόλεως ἔστι, πηγὴ δὲ αὕτη μόνη: "there are wells in every part of the city, but this is the only fountain." He mentions afterwards the fountain near the Grotto of Pan, and that in the Temple of Æsculapius, both of which are unpotable. In the above passage

Κλαύδιον, κ. τ. λ., as at the beginning of the inscription on a pedestal dedicated to Tib. Claudius Atticus Herodes, chief priest of the Cæsars, &c. introduced in Vol. II. p. 77, Note^a. It may be observed also that this capping to a pedestal bears some resemblance to that of the pedestal of Agrippa, at the Propylæa. [ED.]

^e Boëckh supposes this relief to represent three youths united in friendship, and that it is not a sepulchral marble: he restores the inscription, with an amendment of the first word, from Dr. Chandler's transcript, with two names only, to this form:

.....	Ἑστιάης	Ἀντιστήριος
.....[e]	Ἀντιστήριου	Στιφάνου
[Ἀλαίου]	Ἀλαίου	Ἀλαίου.

But if Stuart's design be referred to, which has every appearance of being faithful, at least as far as regards the position of the words, it will appear that there could not possibly have been space for the three words in a line, as here proposed, on the top of the marble, which has a very usual sepulchral form. This circumstance controverts the notion that this was a triple dedication. We have seen an Attic marble, of a very general form, among cippi, in Lord Guildford's collection, bearing a vase in relief, on which are two figures of men, and at the base of it two sphinxes, and inscribed with these two names,

Ἀρχιάδης	Πολέμοικος
Ἀγνούσιος	Ἀθμοῖος

which the German literati, Aug. Boëckh and G. O. Müller both suppose not to be sepulchral, the last of whom observes, "Hæc vasa admodum frequentia sunt, atque ut figlina multa in amicitiae memoriam videntur donata esse." We accord with the sentiment that these and other similar marbles may be memorials of friendship, but indeed of a friendship terminated probably on the same occasion, in the grave. See Boëckh, Corp. Ins. Græc. Vol. I. pp. 494, 490. Chandler. Ins. Græc. P. II. Ins. 98.

he therefore doubtless meant that there was only one spring of sweet water, a fact alluded to by Vitruvius, and attested by modern observation. The condemnation of the ancient topographer by Stuart on this occasion, seems therefore to be somewhat inconsiderate. See Vit. Lib. VIII. C. III. [ED.]

PLATE II.

OF THE MAP OF ATTICA *.

INTRODUCTION TO THE LIST OF MODERN NAMES OF TOWNS, VILLAGES, MONASTERIES, FARMS, ETC. "IN ATTICA" WITH THEIR ANCIENT NAMES.

It appears from Eustathius, that the number of the Attic Demoi was 174, many of which are now utterly destroyed, and not only the ruins, but even the names scarcely remain. I have endeavoured to trace

* ANCIENT ATTICA contained about 650 square miles, or did not exceed in size one of the smaller English counties. The population, in the most flourishing period of the republic, may be estimated at half a million, of which twenty thousand only were Attic citizens, ten thousand were metoikoi or domiciled strangers who paid a capitation tax, and four hundred thousand were slaves! A state of society with all its boasted freedom, which by comparison evinces the blessings conferred through Christianity on the great mass of modern civilized population, in combining servitude with independence. Thucydides relates, that Pericles, at the commencement of the Peloponnesian war, announced in an assembly of the Athenians the extent of their resources. He informed them, that besides their certain revenue, six hundred talents¹ were annually paid them by their tributary states, which are said to have included a thousand cities. He stated to them that they had thirteen thousand heavy armed troops, exclusive of those in garrisons, and sixteen thousand who guarded the city, besides twelve hundred cavalry, sixteen hundred archers, and three hundred triremes ready for sea.

Although Attica was comparatively unproductive, yet her geographical and peninsular position, together with the goodness of her ports, were highly favourable at that period to the promotion of commerce and maritime superiority, and the excellence of her civil institutions and early pre-eminence in intellectual culture, rendered her the resort of opulent and refined strangers, and prepared the way, by her influence over the minds of men, for the subsequent successes of her arms. Elated with the ascendancy acquired in the early part of the Peloponnesian war, this diminutive state appears to have aspired to universal dominion; but having wrecked her resources in the attempted conquest of Sicily, Athens herself became subdued by her rival; yet in that disastrous crisis, her moral influence did not forsake her, for she still retained her political existence as well as during the Macedonian conquest and the convulsions of subsequent revolutions; and even after the establishment of the Roman Empire she still preserved the semblance of power².

The imports of Ancient Attica, of which corn was the chief commodity, were drawn from Eubœa, Macedonia, the Chersonesus, and the countries bordering on the Euxine, while her exports were oil, wine, honey, objects of art, manufactured produce, marble, and silver from the mines of Laureum. The coined silver of Attica, which, from its purity became the chief medium of commercial intercourse at the east of the Mediterranean, was generally imprinted with the rudeness of the early mintage, doubtless with the view of preserving by association the character of the currency.

The advantages resulting from a system of agricultural eco-

nomny, practised by proprietors who passed much of their time on their estates, were exemplified in Attica, and the number and populousness of 174 towns attest the extent to which superior policy, united with commerce, had enriched that country. These towns were classed in the ten tribes of Attica, but it is remarkable that those enrolled in each tribe had no geographical relation to each other, for Aphidna with Phalerum may be observed in the tribe Aiantis with Marathon and Rhamnus on the opposite side of the Peninsula; also in the tribe Hippothontis, Piræus is found with Decelleia on Mount Parnes; and Pentele, Colonos, and Anaphlystus belonged to the tribe Antiochis, but intervening between them were many towns classed in other tribes. From this distribution of the demoi among the tribes, no distinct territorial combinations were likely to agitate the republic, while, on the contrary, their disjunction was conducive to the union of the various interests of the community³. The most important function attached to the tribes was the election of the council of Five Hundred, each tribe annually nominating fifty deputies, constituting a senate for the regulation of the political affairs of the state, whose measures, however, were subject to the collective sanction of the people.

Since the epoch of the splendid acme of Athenian power, the population of Attica has progressively dwindled to a number far below that recorded to have inhabited it when Cecrops first numbered and united, and introduced laws among the dispersed peasantry. Attica was then found to contain twenty thousand men; under the Ottoman despotism it could not have possessed twenty-five thousand souls. That climax of misrule, abetted by the exactions of the Codgea-Bashees, the Greek collectors of the revenue, together with the inroads of the Albanese, and the incursions of pirates, rendered property so insecure, that no other inducement or opportunity was offered to the cultivator, after meeting the rapacity of the government, than the production of a scanty subsistence even from the most fertile land.

MODERN ATTICA was of late divided into four districts called Messoiâ, Katta Lama, Eleusina with Mount Casha, and the District of Athens. The soil of Attica is light, calcareous, and arid. It was computed of late, that in this province there were one hundred thousand goats, sixty thousand sheep, and three thousand labouring oxen. The agricultural labour is principally performed by the Albanian settlers, who still preserve their own dialect; the Greeks themselves having been generally little traders and manufacturers, or agents for the Turks. The commerce of the country was entirely in the hands of the Hydriots, or foreigners, for the Athenians themselves possessed neither ships nor seamen.

The chief wealth of Attica still consists in the olive, of which trees there are said to be forty thousand alone in the great olive

¹ The total revenue of the republic was by Aristophanes in his *Vespæ*, v. 656, probably exaggerated when he gave it at 2,000 talents. The value of a talent of 6000 drachmæ at 65 grains troy to the drachma, in coined shillings, would be 223l. 8s. 9d., and according to the value of silver to corn, B. C. 435, compared with its relative value to that commodity at the present time, the talent would be worth 2,149l. 9s. 4½d., or as 9.62 to 1. The total revenue of Attica therefore at the commencement of the Peloponnesian war (if estimated only at 1,600 talents) was equivalent in our currency to 3,439,150l.

Regarding the relative value of Attic money, see note in Leake's *Topography of Athens*, on the Cost of the Buildings of Pericles. [ED.]

² Hadrian gave to the Athenians the island Cephallenia. V. Dio. Cass. in Vit. Hadrian. [ED.]

³ Mr. Mitford considers the English term "ward" as the more appropriate designation for *φωλκ*: but viewing the territorial separation of the towns composing each of them, that word would therefore not be so appropriate as the usual term "tribe." Mitford's *Greece*, V. I. p. 408. [ED.]

the original names of the modern villages, or, which is the same thing, the situation of the ancient Demoi. But while I am intent on this work, it occurs to me that even the best writers who have treated of the ancient Demoi may be ignorant of the names of some of them, as the manner in which they pretend to fill up this number of 174 makes me suspect; for instance, Stephanus of Byzantium reckons Cecropia among the Tricomoi^c; and yet I do not remember to have met with it in any list of Demoi that has come to my hands. If the Acropolis was called by this name, the city could only be composed of two Comoi or Demoi, whose names I shall not pretend to determine; but how can it be supposed that ΑΓΥΙΑ, ΑΡΕΙΟΣΠΙΛΟΣ, ΠΙΝΥΞ, ΚΟΛΩΝΟΣ ΑΓΟΡΑΙΟΣ, &c. which were parts of the city, should be Demoi? And, if you take these away from the Catalogue, which to me appear pure shifts to make up the number of Eustathius, they must leave a chasm difficult to fill, and which will be considerably augmented, if you still continue to cancel those islands, rocks, promontories, hills, &c. which probably have no title to this name; as ΖΩΣΤΗΡ, ΥΔΡΟΥΣΑ, ΦΑΡΜΑΚΟΥΣΑΙ, ΨΥΤΤΑΔΕΙΑ, ΦΡΙΤΤΙΟΙ, &c. I have added every name I could pick up, of what sort soever, mountains, promontories, ports, &c. both because as a geographer these too fall within my notice, and because some of them stand a better chance, in my opinion, to have been Demoi, than many that are usually inserted in the catalogues, instances of which may be given in ΚΗΠΟΙ, ΚΟΡΩΝΕΙΑ, ΤΕΤΡΑΠΟΔΙΣ, ΤΕΤΡΑΚΩΜΟΣ, ΚΥΧΡΕΙΩΣ, ΕΠΑΚΡΙΑ, &c.

I would likewise suppose, that not only the Eleusinian Demoi were reckoned in the number of Attic boroughs, but likewise those of Salamis, if not Megara, though it seems as if Megara was excepted.

grove of the Academy to the north of Athens. The Cephissus, and other mountain streams, are exhausted in their irrigation, the waters of which were made an object of taxation by the Waivode. The regular revenue of Attica transmitted to Constantinople was about 750 purses, or 375,000 piastres, equal to about 21,500*l.* sterling; but the Greek Codgea-Bashees or Archons who collected the revenue, are said to have exacted double that sum from their oppressed brethren, on which account discontent and division existed in the Greek interest itself. Between 3000 and 4000 barrels of oil are annually exported, (the whole produce being reported at 20,000 measures of five and a half oke each,) besides a small quantity of butter, cheese, silk, honey, resin, pitch, valanea, leather, and a few cattle.

Attica, by the latest intelligence, is again untrodden by the Turk, after hostilities of six years' duration, and yet a melancholy incertitude is allowed still to envelope the destiny of Hellas; but it is to be hoped that the combined efforts of the real friends to the cause of Humanity, Freedom, and Christianity, united with the ultimate aid of Great Britain, will, in defiance of the spoliations of pretended Philhellenes, and the hitherto heartless policy of foreign Cabinets, call into permanent existence a nation to which her history, her sufferings, and her perseverance so amply entitle her. If legitimacy be the order of the day in European congresses, the legitimate existence of a Greek Nation cannot surely be questioned, and may they reflect according to the language of Cicero, that this is the country once the fountain of civilization — "unde Humanitas, Doctrina, Religio, Fruges, Jura, Leges Ortæ, atque in Omnes Terras Distributæ putantur."

Potter's Ant. of Greece, C. IX. and X. Thucyd. L. II. C. XIII. On the Money and Revenue of Attica, by the Earl of Aberdeen, in Walpole's Memoirs on the Levant, V. I. p. 425. Remarks, concerning Attica, in Dr. Sibthorp's Journal, loco cit. p. 141. Hobhouse's Travels, V. I. p. 296. Waddington's Visit to Greece, 2d Ed. p. 92. Dodwell's Tour through Greece, V. II. p. 5. Dr. Clarke's Travels, P. II. S. II. C. X. Cicero, Orat. pro L. Flacco, s. 26.

^b The whole of this list appears to have been left in a very unfinished manner by Mr. Stuart, and as such it is given to the public¹.

^c The list of Modern Names of Places in Attica, with Stuart's observations attached to them, has been duly appreciated by later topographical writers, to whom it has been a sort of guide in their researches in Attica. This list is re-produced according to Stuart's text, with the corrections that were conspicuously required. In addition, we have subjoined such illustrations from the works of modern travellers as will tend to render more useful and interesting the incipient labours of our author. In order to make the list of ancient names more complete, we have added those of several Attic Demoi not inserted by Stuart, which are proved by ancient authors or marbles to have had existence—these additions are distinguished by inverted commas—as well as such augmentations of the notes of the text as were found requisite.

At the termination of Stuart's list of ancient names of places in Attica, it will be seen that we have introduced a newly arranged table of the Attic Demoi, scrupulously classed from inscriptions and the ancient authorities, and compared with the observations of the early and recent modern writers on Attic topography.

We trust our readers will take in good part our endeavour to render more correct and complete, these immatured, yet valuable researches.

[ED.]

^d Tricomoi was a compound name analogous to that of Cinque-Ports with us. The passage of Stephanus Byzantinus regarding it is, Τρικώμους δὲ τούτους ἱκάνουν Εὐρυρίδας, Κικροπίδας, Πηληϊάδας. "They called Tricomoi [inhabitants belonging to three villages] the Eupyrides, the Cecropides, the Pelices." Meursius proposes the amendment in this passage of Κρωπίδας for Κικροπίδας, from the Attic Demos of Κρωπία, (Cropia,) subsequently mentioned; but Thucydides distinctly says, that the Peloponnesian army coming from Eleusis marched through Cecropia (διὰ Κικροπίας) to Acharnæ, having Mount Egaleos on the right; which passage tends to confirm Stephanus, and points out a position for a place named Cecropia beyond the branch of mountains which separates the Thriasian plain from that of Athens. See Κικροπία in anc. list. Steph. in v. Εὐρυρίδας. Thucyd. L. II. C. XIX. and the words Εὐρυρίδας and Κρωπίδας in the Reliqua Attica of Meursius, C. IV. V.

[ED.]

[R.]

¹ See following note.

[rn.]

MODERN NAMES OF TOWNS, VILLAGES, MONASTERIES, FARMS, ETC. "IN ATTICA", WITH THEIR ANCIENT NAMES.

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΑΒΡΙΩΚΑΣΤΡΟ ΟΡΙΩ- ΚΑΣΤΡΟ or ΣΤΑΥΡΟΚΑΣΤΡΟ ^a	ΡΑΜΝΟΥΣ.	As the situation, the remains of the Temple of Nemesis, and an inscription, demonstrate. Perhaps from 'Ράμνος, "buckthorn", the name of a plant mentioned by Dioscorides: lies 62° w. of N. and faces 28° w. s. ^b The ancient walls of this demos, borough, or town, remain almost entire. It is on the sea shore. At a little distance from it, inland, are the ruins of a Doric Temple, which is no other probably than that dedicated to Nemesis.
ΑΝΑΦΙΣΟ.	ΑΝΑΦΛΥΣΤΟΣ ^c .	Signifies sursum ferveo. I find it 60 stadia from Thoricus. Xenoph. <i>Περὶ Προσόδων</i> . Now a Metochi belonging to the convent of Cyriani. There is a port, with the remains of some antiquities, and a church dedicated to <i>το αγιος μεγαλομ και ιαματικος παντελεημονος</i> .
ΑΓΥΡΑ.	ΑΝΑΓΥΡΟΥΣ.	Vide Suidas and Strabo. Perhaps from 'Ανάγυρις, called Anagyris foetida, "stinking bean trefoil" by Linnæus. This town, according to Strabo, is on the sea side between Aexone and Thoræ, which places could not be far from Hassani and Vari, between which villages is a place called Agyra. I should add that off the Promontory, between Agyra and Vari, and which I suppose to be Zoster, is the island called Phlega.
ΑΛΙΟΠΗΚΗ.	ΑΛΩΠΕΚΗ or ΑΛΩ- ΠΕΚΑΙ.	From 'Αλώπηξ, vulpes. The country of Socrates "and Aristides." Perhaps the village now called Aliopeci, situate on the eastern side of Hymettus ^d . <i>καὶ Ἀγχιμολίου εἰσι ταφαὶ τῆς Ἀττικῆς Ἀλωπεκῆσι ἄγχι τοῦ Ἡρακλεῖου τοῦ ἐν Κυνοσάργει.</i> "And the tumuli of Anchimolius are at Alopeke in Attica, near the Temple of Hercules, which is in Cynosarges." Herodot. L. V. c. 63. XI. or XII stadia from Athens. Æschines in Timarchum.

^a Sir W. Gell observes, "Wheler calls it Tauro Castro, and Stavro Castro, but Hebræo Kastro seems its present name." The Temple of Nemesis built at Rhamnus after the battle of Marathon, and that of Themis more anciently, are fully described in the Unedited Antiquities of Attica. Holstenius observes in his note on the article 'Ράμνος in Stephanus Byzantinus, "A Rhamno frutice ["buckthorn"] locum hunc fuisse dictum testatur etiam vetus Poëta Græcus, qui de herbarum viribus scripsit," &c. [ED.]

^b These bearings forming a right angle, probably refer to the

Temple of Nemesis. In the Unedited Antiquities of Attica on the front of the plan of that temple, the aspect given is, "N. 15° E. by compass"; in the text, the Editor says, "the aspect of the temple was 15° to the south of east." The Pronaos however, corresponding with the previous quotation, faces 15° west of south. [ED.]

^c Anaphlystus and the demos Spbettus, according to Pausanias, were each named after the sons of Træzen, king of the Træzenii, who migrated into Attica. Lib. II. C. XXX. [ED.]

^d The village here pointed out to the east of Hymettus was

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

ΑΔΙΚΟ ^a Πορτολομπαρδη.	ΛΑΜΠΡΑ ὑπένεθρεν καὶ παράλιος.	The nearest sea port town to Lambrica, from which it is distant about one hour's ride.
ΑΜΠΕΛΟΚΗΠΟΣ ^b .	ΚΗΠΟΙ.	From Κῆπος, hortus.
ΑΓΓΕΛΑΚΙ ^c .	ΑΓΓΕΛΗ.	Perhaps from Ἀγγέλλω, nuncio. In the neighbourhood of Κάγγια.
ΑΣΑΝΗ.	Perhaps ΑΙΞΩΝΗ or ΑΙΞΩΝΙΑ.	Near the sea, famous for Mulletts. "Vid. Hesychius. See Hassani in the map of Attica."
ΑΣΟΜΑΤΟΣ.	ΑΓΧΕΣΜΟΣ ^d .	"Possibly" from Ἀγχί, propè, juxta. Seems to be that cluster of hills lying N.E. of the city.
ΑΣΟΜΑΤΟΣ.		ΣΑΒΑΝΑΚΟΝΔΑ, or ΣΑΒΑΝΑΚΟΥΤΑ, is one part of this cluster nearer the city; and Τουρκοβούνα, that farther off towards Cephisia. On the west of Τουρκοβούνα is a village called Ψυχηκο. Σαβανακούνα is called likewise Πενακούτα.
ΑΣΤΕΡΙ ^e and ΣΙΤΗΡΙ.	ΣΤΙΡΙΑ or ΣΤΕΙΡΙΑ.	On Corydallus.
ΑΥΛΗΤΟΠΙ.	ΨΑΦΙΔΑΙ ^f .	V. Pausanias, "Phocica, C. XXXV, and Steph. Byz."
ΑΞΑΟΝΑ ^g .	ΑΙΞΩΝΗ.	Near the city.
ΑΓΙΟΣ ΚΟΣΜΑ ^h .		

neither the Alopeke of Herodotus, nor Æschines; for the summit of Hymettus is 48 stadia, or six miles eastward, from the Acropolis, and Alopeke is in the same direction more distant still. Mr. Hobhouse points out a site near Dragonisi to the southward of Athens, more appropriate to the distance of Alopeke from that place, at which are some low barrows where Anchimolius and the Lacedæmonians who invaded Attica in the time of Hippas and Hipparchus may be supposed to be buried, according to the above quoted passage of Herodotus. See Dragona in this List. Hobhouse's Travels, V. I. p. 368. [ED.]

^a Alico is a port between Vari and Anaphisto. [ED.]

^b This is also written Angelo-kepos, and Ambilokipo, and is as well called Perivole; it is a village equi-distant with Athens from Mount Anchesmus, on the opposite or eastern side of that mountain, and a mile and a half from the Acropolis. The suburb, called by Pausanias Κῆποι, or "the gardens", with the Temple of Venus in Hortis, was nearer the city, probably between the Olympieum and the Lycæum, and near the city walls, the Stadium, and the Ilissus. Chandler supposed a church in the skirt of Athens, with an extensive court before it, called Panaghia Speliotissa (St. Mary of the Cavern, possibly from the subterraneous passage which may still exist there), to now occupy the site of the temple of Venus; and an inscription on the outside wall transcribed by him, recording the dedication of a Pediment and a Venus by a pious female, adds considerable weight to his appropriation of that locality. At Ampelo-kepos is a fountain, erected by a Turk, the trough of which is made from a piece of the architrave of the Erechtheum at Athens. Col. Leake supposes "the gardens" (Κῆποι) and Agræ to have been "suburban demi." See Chandler's Travels, V. II. and Ins. p. 55. Dodwell's Travels, V. I. Leake's Top. [ED.]

^c Apangallachi, between Cephisia and Braona. Gell's Itin. p. 75. [ED.]

^d The prominent mountain, called Mount St. George, nearest Athens, is admitted to have been the ancient Anchesmus of Pausanias, who appears to be the only known ancient author who names it, καὶ Ἀγχισμὸς ὅρος ἰστὶν οὐ μίγα, καὶ Διὸς ἄγαλμα

Ἀγχισμίου. "There is also Mount Anchesmus which is not large, and the statue of Jupiter Anchesmian." Regarding this statue the Rev. R. S. Hughes observes, in his travels, "If Spon is to be credited, the statue itself existed when that traveller visited Athens." Spon, however, in his Liste de l'Attique says—"Meursius met le mont Anchesmus ou du moins ses habitans entre les peuples de l'Attique: mais ce n'étoit qu'un petit rocher inculte où personne n'habitoit n'y ayant pas même de la place pour y bâter. Tout ce qu'il y avoit, étoit une statue de Jupiter," which the Latin translator of the Excerpta ex Jac. Spon. Itinerario de Pagis Atticis quoted by Mr. Hughes, thus incorrectly renders, "est parva rupes inculta, et inhabitabilis, in qua nihil hodie videtur, nisi statua Jovis," giving rise to an unmerited doubt as to the veracity of Dr. Spon. Hagios Asomatos is a monastery beneath Mount St. George. The hills called Turco-vouna, or "the Turks' mountains", are supposed to have been the ancient Brilessus. Hughes' Travels, V. I. p. 300. [ED.]

^e Wheler says, "The rest of the convents about this mountain [Hymettus] are called Asteri, Hagios Ioannes Kynegos, and Hagios Ioannes i Theologos," p. 413. Strabo, when evidently describing places on the eastern coast of Attica, says, ἵτα Πρασία, Στειρία, Βραύρων, 'next follow, Prasia, Steiria, Brauron.' L. IX. p. 399. The Asteri of Wheler, and probably of Stuart, was not therefore the ancient Attic Steiria. [ED.]

^f Strabo mentions Psaphis between Rhamnus and Oropus, ἵτα Ψαφίς ἢ τῶν Ὠρωπίων. This place not having been mentioned by any other authors, several commentators proposed emendations, but the inscriptions of the thirteen tribes brought to England by Sir G. Wheler confirmed the text of the Grecian geographer. See Wheler's Travels, p. 400. Spon, Liste de l'Attique [ED.]

^g The place thus named in Stuart's map, is about a mile to the south of Athens. Gell speaks of the remains of an ancient village, in the route to Bari, which he supposed to be that thus called by Stuart. [ED.]

^h Agio Cosma is on the coast between Trispurgoi and Cape Zoster. [ED.]

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

ΑΓΙΟΣ ΜΕΡΚΟΥΡΙΟΣ^a.

ΑΓΙΑ Ιωάννη κυρρανιστά.

ΑΓΙΟΣ ΙΩΑΝΝΗΣ

ΠΡΟΔΡΩΜΟΣ.

ΑΓΙΟΣ Ιωάννης θεολόγος^b.

ΑΓΙΟΣ ΑΘΑΝΑΣΙΟΣ.

ΑΓΙΟΣ ΣΠΙΡΙΩΝ.

ΑΓΙΑ ΤΡΙΑΔΑ^c.

ΤΡΙΚΟΡΥΘΟΣ and

ΤΡΙΚΟΡΥΘΟΝ.

ΒΑΦΙ^d.ΒΑΡΗ^e.ΒΕΡΧΑΜΙ or
ΜΠΕΡΧΑΜΙ.

ΘΟΡΑΙ.

ΕΧΕΛΙΔΑΙ,

Strabo. Between Lambra and Anagyrus.

Δῆμος τῆς Ἀττικῆς ἀπὸ Ἐχέλου Ἡρώος· οὗτος δὲ ἀπὸ Ἑλούς τόπου, μεταξὺ ὄντος τοῦ Πειραιέως καὶ τοῦ Τετρακώμου Ἡρακλείου, ἐν ᾧ τοὺς γυμνικοὺς ἀγῶνας ἐτίθεσαν τοῖς Παναθηναίοις. "Echelidæ, a town of Attica, named from the hero Echelus: and he also from a place called Helos, situate between the Piræus and the Temple of Hercules, at the four villages where they established the gymnastic contests, on the Panathenæic festival." Steph. Byz.

See Hesychius.

ΒΑΘΗ.

Perhaps BATH.

ΒΑΛΛΑ^f.ΒΑΡΙΒΟΒΙ^g.ΒΑΙ^h.ΒΑΡΝΑΒΑⁱ or
ΦΥΡΝΑΒΑ.

ΦΥΡΝ.

^a Mr. Vernon mentioned Agiomercuri as part of Mount Parnes, between Negroponte and Athens. Mr. Hobhouse speaks of Agios Mercurius as a solitary church by the side of a torrent, about an hour and a half beyond the fountain Tatoi, on the northern descent of Mount Parnes, and in the road to Oropo, at the boundary of Modern Attica. See Mr. Vernon's letter at a note in Chap. I. Hobhouse's Travels, Vol. I. p. 442. [ED.]

^b See note ^c, p. 28.

^c There is a church "of the Holy Trinity", on going out of Athens on the road to Eleusis, near which are the remains of a tower supposed to have belonged to the Dipylon or the Portæ Sacræ. The Hagia Triada here mentioned, is at the eastern side of Hymettus. See map of Attica. [ED.]

^d In the list of Attic villages given by the Consul Giraud to Dr. Spon, he makes this remark on several names, and among the rest on Bafi, "et ceux-ci presque ruinés, à qui on ne donne plus que le nom de Zeugalatia, ou Metairies; aussi dans le Me-soia." See Voyage de Spon, L. V. [ED.]

^e Bari is pronounced Vari, the B, in Greece, universally being spoken as our V. Anciently, also, the Greek B seems to have been pronounced like the Roman V, as appears from the following inscription, found on the Acropolis by Dr. Clarke.

ΦΑΝΕΙΑΧΤΗCΒΙΚΤΩΡΕΙ
ΝΟΥΠΕΡΟΦΑΝΤΗC.

^f Chandler and others have copied near to Cyriani, at Hymettus, a genealogical inscription, the two last lines of which are similar to the above, which, with the antepenultimate, read Ξεναγόρου καὶ Ἀριστοφάνους τῆς Βικτωρίνου Ἱεροφάν-
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which according to that traveller means "Phanéas, Hierophant, son of Victorinus." From the form of some of the characters, this inscription appears to be subsequent to the age of Hadrian¹. Bari is a small metochi or farm. There are some fragments there of an equestrian statue. Near to Vari is the Panéum, or Nymphæum, so well described by Chandler. Mr. Dodwell supposes the ruins of Thorai to be those seen nearer to Elymbos. Vide Clarke's Travels, P. II. S. II. C. IV. Dodwell's Travels, p. 548. Chandler's Travels, V. II. C. XXXII. [ED.]

^f Bala is a village on the route from Cephissia to Braona, north of Hymettus. [ED.]

^g According to Sir W. Gell, near Variboby, at the foot of Mount Parnes, and near Menidi, is a ruined demos. Itin. p. 23. [ED.]

^h This is a village pronounced Bey, between the villages of Marathon and Sefeeree, written by Stuart Ζαφειρί. "The villages of Bey and Sefairy, may, possibly, occupy the sites of Probalinthus and Cenoë, cities of the Tetrapolis of Attica." Clarke's Travels, P. II. S. III. C. I. [ED.]

ⁱ Spon received, from the Consul Giraud, the name of a village on the Euripus, called Varnada, and on the Map of Attica, by Stuart, a mountain north of the Cynosure of Marathon, is described as Mount Varnado, or Phyrnado, which may be a different reading of the same name. Of the ancient designation Φυρν, quoted by Stuart, Dr. Spon thus speaks: "Phyrn . . . est

της, and would be thus interpreted, 'Of Xenagoras and (his wife) Aristophanea, the daughter of Victorinus — Hierophantes.' Chandl. Ins. p. 64. Boeckh. Corp. Ins. Græc. p. 441. [ED.]

H

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
BIXIEPA.	Perhaps IKAPIA ^a .	
BRANA ^b .	BERENIKIDAI.	
ΒΥΓΛΑΤΟΥΡΡΗ και ΦΥΛΑΤΟΥΡΡΗ.	ΦΥΛΗ ^c .	The word signifies, tribus, classis. ΦΥΛΑΚΑΣΤΡΟΝ on the road from Athens to Thebes on Mount Parnes. A very strong situation, about five or six miles from Χαστιᾶ.
BRHSA.		
ΒΡΑΩΝΑ ^d .	Forte ΒΡΑΥΡΩΝ.	Πόλις τῆς Ἀττικῆς ἐν ᾗ τὰ Διονύσια ἤγοντο, κ.τ.λ. "Schol. Aristoph. ad Pacem." Ἀρχίαλον Βραυρωνᾶ. "Brauron near the sea." Non- nus Dionysiac. XIII. v. 186. Vide Pausanias, L. I. C. XXXIII.
BYA.		
ΒΑΡΒΑΡΑ ΑΓΙΑ or ΚΑΓΝΑΡΙ.		
ΒΗΣΣΑ.	ΒΗΣΑ ^e .	Populus iste medius inter Anaphlystum Thori- cumque fuit. Xenoph. Περὶ Προσόδων.
ΒΑΡΙΜΠΟΜΠΙ.		
ΒΑΣΙΛΕΟΠΥΡΓΟΣ.		"A place at the plain of Marathon, see map of Attica."
ΒΟΥΡΒΑΣ.		
ΓΥΦΤΟΚΑΣΤΡΟ ^f .		
ΓΕΤΑΛΗ or ΓΕΡΑΛΗ.		
ΓΡΑΜΜΑΤΙΚΟΣ ^g .	ΑΡΜΑ.	"Ἀρμα. τόπος τῆς Ἀττικῆς, καὶ παροιμία· ὅταν δι' Ἀρματος ἀστράφη· ἐπὶ τῶν χρονίως γενομένων. Suidas. Ἔστι καὶ τῆς Ἀττικῆς Ἀρμα περὶ τὴν

mis dans l'inscription des tribus sous l'Antiochide, c'est tout ce que j'en puis sçavoir, aucun auteur n'en ayant parlé." Spon here alludes to the celebrated inscription brought to England, from Athens, by Sir George Wheler, in which mention is made of the thirteen Tribes of Attica, and of many Demoi under each Tribe. It is most probable that *φυε* in this inscription is only the commencement of a name. See Voyage de Spon, L. V. and Liste de l'Attique. Wheler's Travels, p. 400.

^a See note on Name *Καριζα*.

^b This was doubtless the ancient Brauron. It is situated at the north-eastern side of Pentelicius; this village commands a fine view of the Plain of Marathon, with the Tumulus and the Cynosure in the distance. Brauron was described by Pausanias as near to Marathon; Gell, with Stuart, continues to place it at Braona. [ED.]

^c Phylé is a castle on a precipice of Mount Parnes, at a pass, in the road to Thebes, nearly twenty miles from Athens, celebrated as one of the keys of Attica, and distinguished by the capture and defence of it by Thrasybulus in his war on the Thirty Tyrants. Dodwell observes, "its present name is Argiō-Kastro. I never heard it called Biglia-Castro or Philio-Kastro, as some have asserted"; alluding, probably, to Hobhouse's Travels, in which it is said of Phylé, "the ruins are now called Bigla-Castro, or the Watch-tower." From this castle there is a very impressive view of Athens, with the sea in the distance. [ED.]

^d Braona is a metochi, and erroneously supposed to be the ancient Brauron, which, according to Pausanias, was near Mara-

thon, about twenty miles distant from this place, which is near Prasie. Brauron was more probably at Brana, named therefore, perhaps improperly, by Stuart, Berenicida. [ED.]

^e "Besa on Mount Laurium. The most considerable branch of the silver mines reached from the Monument of Thrasylus, on Laurium, to Besa, and was defended by the fortress of Thoricus to the north, and Anaphlystus to the south, at equal distances from Besa, which height it was proposed, also, to fortify, as an additional security." J. C. Hobhouse's Travels, L. XXVII. [ED.]

^f Gyphto-Kastro, or the Gipsy's Tower, is a ruined fort on a height, in the defile between Mounts Parnes and Cithæron, on the road from Eleusis to Thebes. Sir W. Gell observes, "Gifto-Kastro, which commands all the passes of Cithæron, is, I am persuaded, Cēnoe", and that, "the name seems to be a corruption of *Αἰγυπτιον Καστρο*." Mr. Dodwell supposes this place to have been the ancient Eleutherai; he says, "it is situated upon an insular rock, steep on all sides, and seems to have been designed for the protection of the pass between Bœotia and Attica." The walls and towers are very perfect, in the style of those at Mantinea and Messene. The towers consisted of two stories, and were fifteen feet square in the interior. Cēnoe was near to Eleutherai. Gell's Itin., pp. 29 and 109. Dodwell's Travels, V. I. p. 283. [ED.]

^g Grammatico is a village near to Rhamnus. The Attic Harma is described by Strabo and others, as near to Philé and on Mount Parnes. Stuart, therefore, was probably incorrect in placing it at Grammatico. Stuart terminated the second day's journey of a tour to Marathon and Thermopylæ at Grammatico. [ED.]

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

ΓΙΟΥΠΗ.

ΙΑΠΙΣ.

Φυλὴν καλουμένην. ὑπάρχει δὲ οὗτος δῆμος ἔχω
φρούριον ὀχυρὸν, ὁμορον τῇ Ταναγραίῃ. Steph.
“Ἐτέρω οὖσα τοῦ Ἀρματοῦ τοῦ κατὰ τὴν Ἀττικὴν,
ὅ ἐστι περὶ Φυλὴν δῆμον τῆς Ἀττικῆς, ὁμορον τῇ
Τανάγρα. Strabo, “L. IX. p. 404.” and Plu-
tarch in Parall.

The modern Greeks for Γραμματεὺς say Γραμ-
ματικός, and I am apt to imagine that Ἀρματοὺς
may have suffered the same change, and be the
place now called Γραμματικὸν or Ἀρμάτικός.

“Stephan. Byz. speaks of Iapis, as an Attic tor-
rent in the direction of Megara.”

ΓΥΡΙΣΜΟΣ.

ΕΛΙΚΗ^a.

Perhaps a false reading in Strabo. See Xylander's
Strabo, “L. IX. p. 399, note.” Perhaps from
ἑλίζ, vortex, gyros.

ΓΙΑΛΟΥ.

ΓΙΑΝΟΥΤΑΗ.

ΤΗΣ ΓΡΑΙΣ

ΤΟΠΗΔΗΜΑ.

Signifies an aqueduct.

Half way between Caraia and Athens, in the dis-
trict of Agra^b.

ΔΑΓΑΔΑ.

ΔΑΦΝΗ^c.

ΚΟΡΥΔΑΛΛΟΣ.

ΔΑΟΥΣ^d.

ΔΙΟΝΥΣ.

ΔΙΟΝΥΣΙΑ.

Between Stamati and Cephisia.

A metochi of Cyriani on the foot of Pentelicus
near Stamati. “Διονύσια. ἐορτὴ παρ’ Ἀθηναί-
οις.”—ἔθος ἦν Ἀττικοῖς λέγειν τὰ ἔτη καὶ τὸν
ὑπερπίπτοντα ἀριθμὸν ἀπὸ τῶν Διονυσίων. Suidas^e.

A pass guarded.

ΔΕΡΒΕΝΗ.

ΔΕΡΒΗΣΑΓΟΥΣ^f.

^a Mr. Dodwell supposes the ruins of an ancient city disco-
vered by him near the ancient quarries of Hymettus half a mile
distant from Sergiani, to have been the Attic Ἑλίκη of Strabo,
(which has by Xylander been read as a mutilation of the word
Πεντελική,) and probably the habitation of the colony of Pelasgians
mentioned by Herodotus at the foot of Hymettus. The positive
Helice of Strabo and Pausanias was on the coast of Achaia, and
is described as having been overwhelmed by the sea during an
earthquake, 372 B.C. It was near to Ægium, the site of which
is now occupied by Vostitza, a place at which we observed re-
cent indications of ravages resulting from some of those terrific
visitations. Dodwell's Travels, V. I. p. 484. [ED.]

^b Agra was the district between the Ilissus and Hymettus,
proper for the chase, and dedicated to Diana. [ED.]

^c Daphne is in a defile between Mount Corydallus and that
believed by geographers to be either Ægaleus or Icarius, which
was anciently part of the sacred way between Athens and Eleu-
sis. According to Wheler, this spot was called Daphne from the
abundance of wild oleaster (bitter laurel), so named, indigenous
to the place. Near this pass, anciently called the Mystic Gap, is
the monastery of Daphne, supposed to have been erected on the
site of the Temple of Apollo; and with materials also of the
temple of Venus, near the rock called by Pausanias, Poikilé.
The church of Daphne is considered to be the most ancient Chris-

tian edifice in Greece. In 1800, the agents of Lord Elgin re-
moved from it three antique Ionic capitals and bases immured at
the west end of the church (supposed to have belonged to the
temple of Venus or Apollo), which are now at the British Museum.
Sir W. Gell imagines the demos called Corydallus to have been
situate to the south of the summit of the mountain so named,
at a spot with ruins, near to a cave called Cochino Spelia, on the
route from Athens to Skaramanga, Daphne being far distant on
the opposite side of the mountain. Stuart, in his description of
the general view of Athens in the first volume, supposes the
church of Daphne to have been built out of the ruins of the
Attic demos Aphidna. See Itin. of Greece, and Volume the
First, p. 18. [ED.]

^d There is a monastery having antique fragments on a ridge of
Pentelicus, in the route from the convent Penteli to Marathon,
which is called Daoud. Sir W. Gell hints at its having been the
site of the ancient Daous. See Itin. of Greece, p. 63, and name
Δάους in the following list, where the existence of such an an-
cient place is questioned. [ED.]

^e From this passage Stuart must have conjectured that the
festival Dionysia gave a name to a place. [ED.]

^f Dervishago is a village to the north of Athens, beyond Se-
polia, in the direction of Menidi. See map of Attica, Pl. XI.
[ED.]

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΔΡΑΚΟΝΑ or ΤΡΑΚΟΝΙΣ.		Trakonis are four villages on a hilly situation, about six miles from Athens. The Phaleric marsh extends this way. "See Map."
ΔΗΛΗΣΗ and ΚΑΡΑΔΗΛΗΣΗ.	ΑΣΡΑΔΟΥΣ.	Perhaps from Ἀχρᾶς, <i>Pyrus communis</i> . <i>Varietas Sylvestris</i> . Linn. A ruined demos past Calamo in the way to Marcopolis.
ΔΡΑΠΙΤΖΟΝΑ ^a or ΤΡΑΠΙΣΟΝΑ. ΕΛΑΔΑ ^b . ΕΛΙΑΣ ΑΓΙΟΣ or ΗΛΙΑΣ ΑΓΙΟΣ.		A mountain near Legrana.
ΕΛΙΜΟΣ or ΕΛΙΜΒΟΣ.	ΕΡΜΟΣ.	A mountain near Anaphlystos. This may possibly be the place now called ΕΛΙΜΟΣ or ΕΛΙΜΒΟΣ. The mutation of a P into a Λ being very frequent, and the interposition of an I short between two consonants extremely natural ^c .
ΕΛΙΟΥΣΑ and ΛΙΟΣΑ ^d . ΕΝΝΕΑΠΥΡΓΟΙ ^e . ΕΛΕΥΣΙΝΑ.	ΕΛΕΥΣΙΣ.	Signifying Nine Towers. In it there are many ruins ^f .
ΕΜΠΑΙ or ΜΠΑΙ. ΕΡΑΚΛΗ ^g and ΙΕΡΑΚΗ. ΖΑΦΗΡΙ ^h or ΖΕΦΗΡΙ.	ΑΡΧΙΛΑΙΑ.	On the Cephissus.
ΘΕΡΙΚΟ or ΘΟΡΙΚΟΣ.	ΘΟΡΙΚΟΣ ⁱ .	The situation of this place is very evident, and its name still remains entire. Here are great ruins, among which that of a Theatre is very easily distinguished. The port on which it stands is now called Porto Mandri, and may probably be the same with the Παντομάτριον of Ptolemy ^k . I could discover no inscription, though I used much diligence.

^a In the plan of the port of Athens, Plate III. this place is written Drapicione. Col. Leake speaks of Trapezona as "a small creek", to the westward of the entrance to the Piræus, near which was Cape Eetioneia, which, according to Thucydides, commanded the entrance into that harbour. Leake's Topography of Athens. [ED.]

^b Dr. Spon, in the list of villages in the Messogæa, names Eladal. [ED.]

^c Sir W. Gell gives the modern name of the village Elymo and Olympo. The modern name of the mountain perhaps, from its horned appearance, is called Mount Kerrata, which he supposes may have been anciently called Olympus. See Itin. of Greece, p. 85. [ED.]

^d Probably meant for the island Laousa and Lavousa of Wheeler and Spon, between Ægina and Salamis. [ED.]

^e See chart of Attica, Plate II., where it is midway inland between Vari and Raphi. [ED.]

^f The antiquities of Eleusis have been delineated and published at the expence of the Dilettanti Society, in a work entitled the Unedited Antiquities of Attica. [ED.]

^g Mr. Dodwell terms this village Eraklida, near Koukoubages. See map of Attica. [ED.]

^h A village at the plain of Marathon. The inhabitants of which told Dr. Clarke that Sefairy signifies "the war." See name Βαί, and Map of Attica. [ED.]

ⁱ The architectural details of one of the ruins of Thoricus have been published by the Dilettanti Society. This ruin is supposed to have been a basilica. It is singular in having had seven columns in the front and fourteen at the sides, and was probably divided on the plan by a line of columns in the centre, as a temple at Paestum. The theatre was 176 feet across. Sir W. Gell describes Tumuli, or heaps of Scoræ of the silver mines of Laurium, not far from Thoricus. See Itin. of Greece, Uned. Ant. of Attica. [ED.]

^k It has been observed that Ptolemy and Stephanus Byzantinus speak but of one Παντομάτριον, and that in Crete. Gell, however, in his Itinerary says, "The port is called Porto Mandri, the ancient Pantomatrio," p. 80. [ED.]

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

ΙΕΡΟΣΑΚΟΥΛΑ.

ΙΕΡΟΣΑΚΟΥΛΗ.

ΙΑΝΥΛΙ.

ΙΕΡΑΚΑ^a.

ΙΑΦΟΤΙΑ.

ΙΑΛΟΥ^b.

ΑΙΓΙΑΙΑ.

Perhaps from Αἴγιλος herba capris grata.

Meursius confounds the mountain by which the Spartans entered Attica from Eleusis with the town placed by Strabo between Anaphlystus and Lambra. "Thucyd. L. II. τὸ Αἰγάλιον ὄρος. Strab. L. IX. Αἰγίλιεῖς."

ΙΕΡΟ ΣΑΚΥΛΟΜΑΙ-
NON or MNEMON^c.

ΚΑΝΓΙΑ^d.

ΔΕΥΚΟΝΙΟΝ.

Where Meton the mathematician was born.

ΚΑΛΑΜΟ^e.

Reeds.

ΚΑΙΝΟΥΡΙΑ ΟΣΠΙΤΙΑ.

Signifies New Houses.

ΚΑΛΕΝΓΗ or
ΚΑΛΕΝΤΖΗ.

ΚΑΛΑΝΔΡΙ^f.ΚΑΚΗΣΚΑΛΑ^g.

ΚΑΛΟΚΑΜΒΟΣ.

ΚΑΛΗΣΑ.

ΕΚΑΛΗ.

Rupes Scironides.

A monastery near Calamo. "See Map, Plate II."

Δῆμος τῆς Λεοντίδος φυλῆς. ὁ δημότης Ἐκάλιος. τὰ τοπικὰ Ἐκάληθεν. Ἐκαλήνδε, Ἐκαλήσι. "καὶ Ἐκάλιος Ζεύς. Steph. Byz. in voce Ἐκάλη."

ΚΑΛΚΟΥΚΗ.

ΚΑΛΚΟΜΑΤΑΔΕΣ.

A Brazier. "See a place in the map of Attica near Calandri."

ΚΑΚΗΣΟΥΓΓΗ.

A small rugged mountain near Daphne. It is insulated all round.

ΚΑΛΕΝΧΙ^h.ΚΑΓΝΑΡΑⁱ.

ΚΑΜΠΟΚΟΙΛΗ.

A hollow field. "See Campokoili in the Map of Attica, to the north of Hymettus."

ΚΑΠΑΝΔΡΙΤΗ^k.

^a Mr. Hobhouse speaks of a village called Yerika having two olive-presses, but he does not appear to name the site of it. V. I. p. 357. [ED.]

^b Iallou or Ialou is a village on the left of the route from Cephissia to Braona, rather more than midway from the former place. See Dodwell's Travels and Gell's Itin. [ED.]

^c On a height to the north of Port Piræus is the inscription ΟΡΟΣ ΜΝΗΜΑΤΟΣ cut in the rock in large letters, denoting an ancient name of the place; and it in reality abounds with sepulchres. This hill is supposed, perhaps without sufficient authority, to be the Attic Sicilia alluded to by Pausanias, L. VIII. C. XI. [ED.]

^d Kangia is a village having Hymettus on the right, and Pencilicus on the left. See Dodwell's Travels, V. I. [ED.]

^e Kalamo, Calamo, or Calamos, is about six miles distant from Oropo, between that place and Marathon. [ED.]

^f Kalandri or Calandri is in the direction of Cephissia beyond the olive-grove, near the northern extremity of Hymettus, and is

three miles distant from Angelokepos. It is celebrated by the modern Athenians in the history of the present war, as the scene of an attack on a party of the Turks who had descended from the Acropolis for a *Greek-hunt*, on which occasion five and twenty were killed. This affair took place on the 14th of November, 1821, and the Greeks exultingly call it the "Battle of Calandri"; it was a prelude to the surprise of the outworks of the Acropolis on the 24th of the same month, and the subsequent close blockade and capture of that citadel. See Waddington's Visit to Greece, p. 54. [ED.]

^g The Scironian way, now Kake Scala, is next the sea, between Megara and Corinth, and consequently is not in Attica. The Attic Kake-scala is near the Rhêti, in the road to Eleusis. [ED.]

^h Wheler speaks of a ruined village called Kalingi, an hour and a half from Marathon, which Gell names Kalengi. [ED.]

ⁱ In Stuart's map of Attica, Cagnara is placed to the left or west of the road from Athens to Eleusis, and south of Daphne. [ED.]

^k Kapandriti, or Capandriti, is a village between Oropo and

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΚΑΜΑΓΗ ^a .		A round small hill in the Eleusinian plain.
ΚΑΒΟΚΟΛΟΝΝΑΣ.	ΣΟΥΝΙΟΝ ^b .	Sunium was distant from the Piræus 330 stadia, by Strabo, and 45 Roman miles, according to Pliny.
ΚΡΕΣΠΙ.		
ΚΑΡΕΛΑ ^c .		
ΚΑΡΑΛΗ.	ΑΓΡΑΥΛΗ καὶ Α-ΓΡΥΛΗ.	Plutarch in Alcibiade. Perhaps from Ἀγραυλῆα, Ruri pernocto. “Ἀρδηττος, τόπος Ἀθηνῶν” ὑπὲρ τὸ στάδιον τὸ Παναθηναϊκὸν πρὸς τῷ δήμῳ τῷ ὑπένεθρον Ἀγραυλῆων. Harpocration “in voce Ἀρδηττος”. A monastery at the foot of Hymettus.
ΚΑΡΕΙΑ and ἡ ΚΟΥΡΙΑΔΕΣ.	ΙΚΑΡΙΑ ^d .	
ΚΑΡΙΤΟΣ Μετοχί.		
ΚΑΤΑΦΗΚΑΙ ^e or ΚΑΤΑΦΥΚΕ.	ΦΗΓΑΙΑ.	
ΚΗΦΙΣΙΑ.	ΚΗΦΙΣΙΑ ^f .	The best village in the Attic territory.
ΚΗ.		
ΚΕΡΑΚΥΓΝΗ ^g .		A creek not far from the Piræus.
ΚΕΡΑΜΙΔΑΙ.	ΚΕΡΑΜΕΙΚΟΣ ^h .	Τόπος τῆς Ἀττικῆς ὑψηλός. “Suidas.”

Marathon. Stuart in the journal of his tour to Marathon and Thermopylae observes: “The second day’s journey terminated at Graminatio. The country is very mountainous, but often fertile, and always extremely picturesque. The third day’s journey led us over the branches of Mount Ozea, where we observed many delicious spots; the most picturesque is one between Grammatico and Cassandritti, where a considerable brook, whose course is traced by a continued thicket of various trees and shrubs, gushes from a high rock, and runs in little cascades along the valley.” [ED.]

^a Sir W. Gell observes, “Bouno tou Kampou, an isolated hill in the plain. This may be Stuart’s Kamage. Here are ancient quarries.” See Itin. of Greece, p. 17. [ED.]

^b The ruin of the temple at Sunium, of which fourteen columns and one angular anta still remain, on the promontory thence called, as above, Capo Colonne, is one of the most interesting in Greece. The temple was originally surrounded with a peribolus, in which at the north side of it was a small propylæum, having columns in antis. The frieze of the temple was decorated with sculpture, in which were represented Centaurs and Lapithæ. Much of it might probably still reward an excavation. A singularity in this Doric order is that the number of flutings to the columns are sixteen instead of twenty, probably because the edifice was designed for distant effect. A similar example of fluting has been discovered at the ruins of one of the temples on the Acropolis at Selinus. There is a promontory near the ancient Croton on the eastern coast of Calabria, with the ruin of a Grecian Doric temple on it, which we found to be also called Capo Colonne. See Selinuntine Sculptures, 1826, p. 33. [ED.]

^c Carela is placed by Stuart on the map to the SE. of Athens, at the western side of Hymettus. [ED.]

^d Gell mentions Karies as “a pretty sequestered spot”, with a monastery at Mount Hymettus, “where they make excellent honey, and in its vicinity the dove-coloured marble of Hymettus is found. Ikaria.” In the Corpus Inscriptionum Græcarum, an inscription is introduced from the MS. of Fourmont, said by him to have been seen at Cara, in Attica, as follows:—Διόδωρος Θεοδώρου Ἰκαριεύς. Gell’s Itin. p. 91. Corp. Ins. Græ. V. I. p. 501. See name Βιχίτζα. [ED.]

^e Kata-phukai is a metochi and village, between Sunium and Elymbo, four hours from Kerratia, having a promontory adjacent also so named, near which probably was the town of Laurium. [ED.]

^f Cephisia, which is about two hours distant from Athens, on the road to Marathon, still retains its name, which it probably received from the Cephissus, whose source is not far distant. A gigantic plane tree, with a mosque and minaret adjacent, which no other village in Attica possessed, was in the centre of Cephisia, near to a spring which adds a tributary rill to that stream. This picturesque site lately afforded a shaded and favorite place of repose to the Moslem traveller. Herodes Atticus had a villa at this delightful and fructiferous spot. Dr. Clarke says, “Cephisia was famous for the birth of Menander; and when Herodes Atticus retired to this spot, during the reign of Marcus Aurelius, Pausanias of Casarea, author of the Description of Greece, followed him as one of his pupils.” Dr. Lempriere however remarks, “There was another Pausanias, a native of Casarea, in Cappadocia, who wrote some declamations, and who is often confounded with the historian of that name.” Although it may be inferred, on the authority of Stephanus of Byzantium, that the Pausanias whose account of Greece has descended to us, was a native of Dorus, a maritime city of Phœnicia, near Casarea and Mount Carmel; yet there is certainly no evidence in the work of the Grecian topographer, to prove that he partook of the society of the elegant, munificent, and virtuous Herodes, and his style is far from declamatory, being even unaided by the common graces of rhetoric. Clarke’s Travels, Part II. Sec. III. 4to Ed. p. 11. Steph. Byz. in voce Δῶρος. Ed. 1688. [ED.]

^g Sir W. Gell in his Itinerary, in a route near the ferry of Salamis, says: “On the Cynosure is the ruin of the Trophy, and opposite, on the terra firma, a tower. After passing a metochi, is a rock, Cherachini, and the isle Psyttalia, and near it Talantous, or Atalanta.” Itin. of Greece, p. 103. [ED.]

^h There were two sites termed Ceramicus, one within and one without Athens. Suidas says, the Ceramences were of the tribe Acamantis (ὁμός ἐστι τῆς Ἀχαμαντίδος οἱ Κεραμεῖς), doubtless only allusive to those of the outer Ceramicus near the Academy. The

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

A place near Athens, where they made bricks and tiles.

The ancient Ceramicus "without the city" (ἐξω τῆς πόλεως) must have been hereabouts.

Signifies Figlina.

ΚΥΝΕΓΟΣ^a.ΚΕΙΡΑΤΙΑ^b.

ΚΕΙΡΙΑΔΑΙ perhaps. Fascia.

ΚΙΟΥΡΚΑ.

ΚΙΤΑΙ or ΣΥΓΑΙ^c.ΚΟΚΑΛΑ^d.

Forte ΚΥΚΑΛΑ.

Bones. "Cycala is mentioned as a demos by Hesychius. See Meurs. Rel. Att."

ΚΟΜΑΡΡΕΑ.

ΚΡΙΒΑΚΟΛΙ.

ΚΟΝΔΟΥΡΑ^e.

ΚΟΡΟΡΟ.

Derived from a sort of shoes of that name.

ΚΡΟΥΣΑΛΑΔΕΣ and

ΚΡΩΠΙΑ or ΚΥΡ-

ΚΟΥΡΤΣΑΛΑΔΑΙ,

ΤΙΑΔΑΙ^f.

or ΚΡΥΣΑΛΑ, or

ΚΡΩΠΙΑ.

Perhaps from Κρώπιον, falx.

The village called Crusalades by the Greeks is by the Albanese called Κρωπία. The same people call a neighbouring situation Old Curtsalades. There are ruins which may, perhaps, be the remains of Κυρτιάδαι. Note. I here found, [that is in Cropia,] an inscription with the name Κρωπία on it, but lost it by the carelessness of a servant.

ΚΟΡΔΙΔΙΑ ΠΥΡΓΟΣ.

"A village on the Cephissus, to the west of Athens and the great olive grove, is thus named. See Map."

ΚΟΡΟΥΓΓΗ.

ΚΟΡΩΝΕΙΑ^g and

ΧΕΡΡΟΝΗΣΟΣ.

A large and strong town quite ruined (Κορώνεια,) ἔστι καὶ Χερρόνησος πρὸς τὴν Ἀττικὴν. "(Coronæa) and there is a peninsula so called at

inner one was to the north-west of the Acropolis. The entrance to that Ceramicus appears from Lucian to have been at the gate Dipylon, and it was also approached from the Piræic gate. Lucian. Dial. Meretr. IV. Meurs. Ceramicus Gemin. C. XVIII. [ED.]

^a Wheler speaks of a convent on Hymettus, called Hagios Ioannes o Kynegos, "Saint John the Hunter." It is at the most northern point of Hymettus, and is now deserted. [ED.]

^b Kerratia is a village at the foot of a forked mountain (from which it probably derives its name), midland about fourteen miles north of Sunium. In the map of Attica, Stuart names the mountain, Pani and Keratia vouni. Sir G. Wheler supposes this place to have been called Kerateia from the Karobs, of which he saw several trees growing wild: he says, "This hath been an ancient and great city, and did preserve itself considerable, until destroyed by the Corsairs about fifty or threescore years ago. I could discern here where an amphitheatre '[qu. ? theatre]' had been by the foundations and some other remains of it." Mr. Hobhouse found Keratæa inhabited by Albanians, and containing 250 houses. Mr. Dodwell, with Dr. Spon, observes, that the Carobas tree is called Xylokeratia by the modern Greeks. See Plate II. and Gell's Itin. p. 78. Wheler's Travels, p. 448. Hobhouse's Travels, V. I. p. 410. Dodwell's Travels, V. I. p. 285. [ED.]

^c Chiouli, or Siouli, is a village between Marathon and Rhamnus, and the nearest inhabited spot to the ruins of the latter

place. Stuart speaks of two villages called Ciouli, in the journal of his tour to Thermopylæ. See Gell's Itin. Wheler's Travels, p. 448. [ED.]

^d According to Spon's list, Cocla is in Messogia. [ED.]

^e Kontoura or Condoura, a large village, one of the best in Greece, situate at the north-eastern frontier of Megaris, at the eastern foot of Mount Cithæron. Sir W. Gell observed, that in 1805, it consisted of 400 houses, and that the inhabitants were robust mountaineers, and were considered as the guardians of the entrance to the Morea. See Itin. of Greece, p. 12. [ED.]

^f These demoi were not connected. According to the Scholiast of Aristophanes, Kropia was of the tribe Leontis, and Kurtiadai, according to Hesychius, was of the tribe Acamantis. Stuart subsequently mentions Paleio-Kastro under Mavro-vouni, near Cropia, shewing the latter was to the south-east of Hymettus. Meursii Reliqua Attica, and Spon de Pagis Atticis. See also note ^d, p. 26, and Map of Attica, Plate II. [ED.]

^g The Port of Prasie was one of the finest in Greece. Dodwell observes, "at its western extremity are the imperfect traces of the ancient town, which occupy a part of the plain, and a rocky peninsula." Sir W. Gell quotes the observations of Stuart, and with him supposes the site of Prasie to have been at another part of the port. [ED.]

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

ΚΟΡΙΟΚΛΕΙΔΙΑ.

ΔΕΚΕΛΕΙΑ^a.

Attica." Steph. Byz. Near Prassa is a promontory making one side of the entrance of Porto Raphiti; it is now called Corugni, or Κορούγνη.

Decelia was 120 stadia, or 15 miles from Athens, and as much from Boeotia, it might be seen from Athens, and it was on the road from Oropus to Athens. Thucyd. Lib. VII. C. 19. 28. See likewise Plutarch in Alcibiade. Now the shortest road from Oropus to Athens passes by a place called "Άγιος Μερκούριος and Κοριοκλειδιά, which last seems to answer the situation and description.

" See Cuvara in Map of Attica, and Λευκοπύρα in List of Ancient Names."

ΚΟΥΒΑΡΑΣ.

ΚΟΥΚΟΥΒΑΝΕΣ καὶ
ΚΟΥΚΟΥΒΑΩΝΕΣ^b.

ΚΟΥΤΑΛΑ.

ΛΑΜΒΡΙΚΑ^c.

ΛΑΜΠΡΑ καθύπερθεν.

Here are several ruins though without form, and some tolerable sculpture, some sepulchral inscriptions with ΛΑΜΠΡΕΥΣ on them, and another inscription on which is Λαμπρά. It is about three or three and a half miles from the sea shore.

A meadow. " See Steph. Byz."

ΛΙΒΑΔΗ.

ΥΒΑΔΑΙ καὶ ΥΒΑ.

ΛΙΟΝΗ or

ΠΕΙΡΑΙΕΥΣ^d.

ΤΡΑΚΟΝΗ Porto.

ΛΙΨΟΚΟΤΑΛΙΑ or ἡ

ΨΥΤΤΑΛΕΙΑ.

ΨΥΤΤΑΛΙΑ.

Perhaps from Ψίττα^e, cito.

An island uninhabited.

ΛΕΚΚΟΝΟΡΑΙ Μετοχὶ

ΛΕΚΚΟΝ.

Λεκκὸν ὄρος, a Metochi of Λεκκόν^f.

Ἀστειοτά.

^a Sir W. Gell with great positiveness places Decelia at a different site from Stuart. He observes, "Decelia, is a round detached hill, connected by a sort of isthmus with Mount Parnes, a little N. of which is the fountain Tatoi. Here is no habitation nearer than Varibobi. From the top of Decelia is an extensive view both of the plains of Athens and Eleusis. The fortress is at the mouth of a pass through Parnes to Oropus, and lay conveniently for intercepting the supplies from Eubœa. Agios Mercurios, and Chorio Kleidia were taken by Stuart for Decelia." This author does not mention either the modern name of the place, nor the character of the ruins which mark its antiquity. Decelia was the burial-place of the ancestors of Sophocles: Lysander the Spartan, when in hostile possession of it, being warned by Bacchus in a dream, permitted his remains to be entombed with them. See Itin. of Greece, p. 106. Meurs. Rel. Att. C. IV. [ED.]

^b Gell mentions the village of Kukubanes "with evident traces of a demos on a knoll" near it, about midway on his route from Athens to Decelia between Tourali and Karakli; and in its vicinity the ancient road. Dr. Clarke slept at this village, two hours from Athens, which he calls Kakûvies, near which he says the peasants find terracotta vases in graves accidentally opened: he observes, "This place is written Koukouvaones by Mr. Hob-

house." Mr. Dodwell writes it Koukoubages, and says the word is the plural of Κουκουβαῖα, 'an owl.' Itin. of Greece, p. 106. See also Gell's Map of Part of Attica in Uned. Ant. of Attica. Clarke's Travels, Part II. S. III. p. 10. Dodwell's Travels, V. I. p. 523. [ED.]

^c This place was in Wheler's route from Sunium to Athens, three or four miles westward of Ennea Purgoi. There was also a Lampra ὑπερίεθρον or παράλιος (Lampra Maritima or Inferior). See Alico. At the time of Pausanias the monument of Cranaüs, King of Athens, remained at Lampra, and Chandler observes, "and, if a barrow, is perhaps still extant." Vol. II. C. XXXI. [ED.]

^d According to Sir W. Gell, the distance from the centre of the Port of Piræus to the Parthenon is 27,000 feet, or full five miles, agreeing with Sir G. Wheler. See Description of the Port Piræus at Note ^b, p. 5, and the Chart, Pl. III. [ED.]

^e Σίττα et Ψίττα, sounds or words by which the Greek shepherds were accustomed to drive, or hurry on their flocks. Vide Theocr. Idyll. and Eust. Psyttalia must have been originally greatly exposed to pirates. [ED.]

^f In the Description of the View of the Temple of Theseus, at Plate V, Leccon oros is spoken of with Kynegos, as a name of the eastern extremity of Hymettus. [ED.]

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΛΕΓΡΙΝΑ and ΛΑΓΡΙΟΝΑ.	ΛΑΥΡΙΟΝ.	Perhaps Λαύριον; the <i>υ</i> is frequently changed into <i>γ</i> , for instance, "Εγριπος from Εύριπος, and the termination <i>α</i> added; for the modern Greeks never finish a word with a consonant ^a . Thucyd. L. II. and VI. and Plutarch. Λεγρίνα ^b and Λαγρίονα, near Καλοκολόννα, and another part near 'Ράφτι, is called Μαυρονόρης and Λαυρωνόρης. There is a rugged mountainous tract, full of exhausted mines and scoriae, extending from Porto Rafti to Legerina; at Porto Rafti it forms a promontory called Mauron Orise, perhaps a corruption of Laurion Oros. "See Legrano and Legrana, in the Map of Attica."
ΜΑΝΔΡΙ Πορτο. ΜΑΡΑΘΟΝΑ.	ΠΑΝΤΟΜΑΤΡΙΟΝ ^c . ΜΑΡΑΘΩΝ.	Anethum feniculum, Linn. "fennel". Templum Herculis. Herodot. VI. 116 ^d . Aberat Athenis millia passuum "decem", sive stadia octaginta. "In Meurs. de Pop. Att. Lib. è vitâ Miltiadis Corn. Nep." Equally distant from Carystus, in Eubœa, and Athens. Paus.
ΜΑΡΚΟΠΟΛΙΣ ^e εἰς τὸν Εὐρεῖον.	ΤΕΤΡΑΠΟΛΙΣ.	Τετράπολις τῆς Ἀττικῆς, ἔχουσα δήμους καὶ πόλεις τέτταρας, Οἰνόν, Προβάλινθον, Τρικόρυθον, Μαραθῶνα. "Steph. Byz. 'Tetrapolis of Attica, having four people and towns, CEnoe, Probalinthus, Tricorythus, Marathon.'" And Strabo, in his enumeration of the twelve cities of Cecrops. See Οἰνὸν τῆς Αἰαντίδος, in the separate list of ancient names.
ΜΑΡΚΟΠΟΛΙΣ εἰς τὰ Μεσόγεια ^f .		

^a This, it may be observed, is only generally the case. [ED.]

^b This place is called Alegrana. A metochi or farm of the monastery of Pentelicus. It is about five miles from Sunium. See Gell's Itin. [ED.]

^c Pantomatrium was, according to Ptolemy, in the island of Crete. See Note on Thoricus, p. 32. [ED.]

^d It does not appear why Stuart mentions a Temple of Hercules at Marathon, except from the coincidence in the following passage of Herodotus, who alludes to the Greeks having changed their encampment from the vicinity of the Heracleum at Marathon to another Heracleum at Cynosarges, when the Persian fleet, after the battle of Marathon, had doubled Cape Sunium, with the hope of surprising Athens before the Athenians had marched back from Marathon. Ἐστρατοπεδίσαντο ἀπὸ γαίης ἐξ Ἡρακλίου τοῦ ἐν Μαραθῶνι ἐν ἄλλῃ Ἡρακλείῳ τῷ ἐν Κυνοσάργῳ. Lib. VI. C. CXVI. [ED.]

^e Sir G. Wheler relates having passed a night in this village called Marcopoli, in which were fragments of antiquity, after his descent from the summit of a mountain which must have been Parnes; and Gell marks this place at about five miles south of

Oropo, between that village and Marathon. Tetrapolis, previously named Hyttenia, was not itself a city with "four towns under it", as supposed by Wheler, but a district in that direction containing four towns, founded by Xuthus, who married a daughter of Erechtheus. Stuart, in the journal of his tour to Marathon and Thermopylae, says: "Marcopolis is the best village we saw on the mountain" (Nozea).—"From Marcopolis to Oropo are six miles, of which two are mountainous, and four upon the plain. This plain continues two miles beyond Oropo." Strabo, L. VIII. Wheler's Travels, 455. Clarke's Travels, P. II. S. III. C. II. Spon, Liste des Peuples de l'Attique. Gell's Itin. p. 137. See Map of Attica, Pl. II. and note ^b, p. 29.

[ED.]

^f Wheler also speaks of this Marcopoli after leaving Prasias thus: "We turned a little to the right hand thence, and after we had rode about six miles further, we came to a village called Marcopoli. The ruins hard by it shew it to have been a considerable place in old time; but now it hath not above twenty or thirty houses remaining. Perhaps it was anciently the town Ægilia." Dr. Spon places Ægilia elsewhere: he says, "Elle

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΜΑΡΟΥΣΙΑ ^a .	ΑΜΑΡΥΣΙΑ.	A village, called, perhaps, from the Temple of Diana Amarysia, which was in the demos "Αθμόνον. We discovered a subterranean aqueduct near this village; and an inscription. "Αθμονῆς δὲ τιμῶσιν Ἀμαρυσίαν" Ἀστεριν. The Athmonenses worship Amarusian Diana." Paus. Attica, "C. XXXI."
ΜΑΓΡΑΘΗ.	ΑΓΡΑ καὶ ΑΓΡΑΙ.	From "Αγρα, venatio. "Ἔστι καὶ τῆς Ἀττικῆς πρὸ τῆς πόλεως, ἐν ᾧ τὰ μικρὰ μυστήρια ἐπιτελεῖται, μίμημα τῶν περὶ τὸν Διόνυσον ἐν ᾧ λέγουσι καὶ τὸν Ἡρακλῆα μεμυῆσθαι. Steph. Byz. "Αγρα. Δήμητρος ἱερὸν ἐξω τῆς πόλεως, πρὸς τῷ Ἴλισσῳ. Suidas. Strabo in the 9th Book, "Lud." Cælius "Rhodiginus, Lect. Ant." L. XX. C. VII. There is a place near Athens, perhaps two miles across the Ilissus, called Ἡγρεάτο πίδεμα ^b , perhaps "Αγραὶ ἐπίδεμος. It was certainly a suburb of Athens, across the Ilissus. And it is probable that the country between the Ilissus and the foot of Hymettus was likewise called "Αγρα. In this district, about two miles and a half from Athens, is a village of seven or eight houses, called Κάρα: and past the Stadium Panathenæum, is a church dedicated to St. Peter, in a district called Μαγρέατη: it is on the Ilissus, a little more distant from which are many ruins, and among them some wells, and five churches. A large church near Marusia, perhaps the situation of the Temple of Diana Amarysia of the Athmonians.
ΜΑΡΜΑΡΑ.		
ΜΙΓΛΙΟΣΙ.		
ΜΑΥΡΟΒΟΥΝΑ.		A mountain contiguous to the south of Hymettus. "See Map of Attica, Pl. II."
ΜΑΥΡΟΝΟΡΗΣΕ.		A mountain over Rafti to the south. "See Pl. II."
ΜΑΞΙΑΒΟΥΑ καὶ ΑΜΑΞΙΑΠΟΥΑ.		
ΜΑΣΙ.		
ΜΕΓΡΑ.	ΜΕΓΑΡΑ.	"See a subsequent List of Modern Names of Places in the Territory of Megara."
<p>étoit proche de la mer entre Phalère et Sunium." Mr. Hobhouse speaks of having seen "at a distance the large village of Markopoli, containing 300 houses," near Ennea Pyrgæ. See Wheeler's Travels, p. 447. Spon, Liste de l'Attique. Map of Attica. [ED.]</p> <p>^a This village is situate between the roots of Pentelicus and</p>		<p>Hymettus, southward of Cephisia. It would be more properly the site of the demos "Αθμόνον. See Map. [ED.]</p> <p>^b Gell observes, "Perhaps the church of Agios Petros Magrate, with a place mentioned by Stuart, Agreato Epidema, are the remains of the name Agra." [ED.]</p>

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
MENIDH ^a .	ΠΑΙΟΝΙΔΑΙ.	
ΜΕΛΙΤΑΙ.	ΜΕΛΙΘ ^b καὶ ΜΕΛΙ- ΤΟΝ.	Perhaps à μέλι, mel. 'Αγορανομούντων αὐτοῦ τε Διονυσίου Μαραθωνίου καὶ Κοῖντου Φαβίου 'Ρούφου Μελιτιάς. Perhaps Messiah.
ΜΕΣΣΙΑ.		
ΜΕΖΟΚΟΥΑΔΙΑ.		
ΜΕΝΔΕΛΗ ^c .	ΠΕΝΤΕΛΗ.	"At the" mountain "Pentelicus."
ΜΥΡΡΕΝΔΑ.	ΜΥΡΡΙΝΟΥΣ.	"See Map of Attica to the west of Port Raphiti."
ΜΥΡΡΗΝΗ.		A mountain near Megra.
ΜΕΤΡΟΠΗΣΗ.	ΑΜΦΙΤΡΟΠΗ.	See Æschines's Oration on Timarchus, as cited by Meursius.
		MΕΤΡΟΠΗΣΗ. The initial vowel being lost, and the ΜΦ making a sound in the modern Greek, approaching that of a Μ, the accent on the last syllable in the ancient name may have occasioned the increase of a syllable in the modern name. It stands at the division of the great road going to Sunium from Athens. The left hand leads by Thoricus, and the right by Anaphlystus.
ΜΥΡΤΕΡΟΠΙ.		Near Megra.
MNEMON.		"See note on 'Ιερὸ Σακυλομαῖνον or Μνέμον, p. 33."
ΜΟΝΟΜΑΤΙ ^d .		
ΜΙΚΡΗΣΠΑΤΑ.		"See Spata."
ΜΥΣΤΑ καὶ ΜΥΣΣΙΑ ^e . ΑΛΙΜΟΥΣ.		The Bay near Phaleron, on which Τρεῖς πύργοι πέντε καὶ τριάκοντα στάδια τῆς ἄστεος ἀπέχοντος. Demost. in Eubulide. Perhaps at present ΜΥΣΣΙΑ and Τρεῖς Πύργοι. Strabo places the 'Αλιμούσιοι after the "Φαλερεῖς δῆμος"; and this place may be about three or

^a Menidi, is a village in a direction NNE. of the Acropolis, and about two hours distant, almost at the foot of Mount Parnes. It is the largest village in Attica, containing upwards of 300 houses or cottages. On this place Gell observes: "Menidi, supposed the ancient Acharnæ," near this village are some ruins of a considerable town on an eminence, with a church dedicated to 'the Forty Saints' ('Αγιοι Σάραντα). Here is an inscription, which having been removed to Athens, the inhabitants of Menidi caused it to be restored. Acharnæ was a place of great consideration, and the largest of the Attic demoi; according to Thucydides, it furnished a quota of 3000 men to the service of the state. Mr. Hobhouse speaks of Menithi as not having been subject to contribute to the revenues of the Waivode of Athens, but as furnishing "a tax for the maintenance of a certain number of spahis (or cavalry soldiers), for the service of the imperial armies." See Gell's Itin. Dodwell's and Hobhouse's Travels. [ED.]

^b Melite was a quarter of Athens near to what was called the long portico, and also approached the theatre. In it was the house of Phocion, and various temples. Pausanias does not describe the buildings mentioned by other authors in that district. The Scholiast on Aristophanes says, Melite was so called from a nymph of that name, 'Εκλήθη δὲ (ἡ Μελίτη) ἀπὸ Μελίτης Νύμφης, ἥ ἰμῖν ὁ 'Ηρακλῆς. 'Nominata verò est (Melite) à Melite nymphâ,

cum quâ Hercules rem habuisse memoratur.' Melite was probably that part of ancient Athens beneath the Museum Hill, at the south-west angle of the Acropolis; and the Πύλαι Μελίτιδες, or Melitensian Gates, were possibly at the pass between the Pnyx and Lycabettus, to the north of the gate which Stuart names the Piræean. The vicinity of the Melitensian Gate was called Cæle (derived from κοίλη 'a concavity'), at which were the tombs of Herodotus, Thucydides, and Cimon, and that locality shews the position of many ancient sepulchres. There appears to have been a suburban Melite, which was a demos. Vid. Meursii Piræus, C. IV. and note c, p. 23. [ED.]

^c The monastery of Mendelé is probably near the site of the demos Pentele; it is about a mile from the quarries of Pentelicus. This is the richest monastery in Attica, and is said to have transmitted to Constantinople a tribute of 6000 pounds weight of honey, at five dollars the quintal, for the support of the mosque of the Validé Sultan. [ED.]

^d At Monomati is a tower to the right of the road to Deceleia, having Menidi to the left, and Cephisia to the right; there is also a village called Mikro Monomatia, at the foot of Mount Icarus, on the road to Kassia or Kastia. See Gell's Itin. [ED.]

^e Myssia, is near to Cape Colias. The sea there is the nearest to Athens. See Map of Attica, Pl. II. [ED.]

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΝΟΣΕΑ ^a .	ΑΝΑΚΑΙΑ.	four miles from it on the sea shore, and four and a half nearly from the city. ^a <i>Ἀνακαία</i> , incendo. "Nosea" is a mountain, and a part of "Parnes." There is a great quantity of charcoal made there, and fires are frequent on it.
"ΟΡΟΠΟ."	ΩΡΩΠΟΣ καὶ ΩΡΟΠΟΣ ^b .	
ΠΑΛΕΟΚΑΣΤΡΟ.		Several ruins have this name, one "particularly" under Mauro Vouni near Cropia.
ΠΑΛΕΟΣΠΑΤΑ ^c . ΠΑΝΙ Mons.	ΠΡΟΣΠΑΛΤΑ.	The mountain of Keratia. "See Map of Attica, Pl. II."
ΠΑΤΙΣΣΑ ^d .		A village near Athens.
ΠΕΛΗΚΑΣ.	ΠΗΛΕΚΕΣ.	A village and monastery near Marousia. "See Map."
ΠΕΡΑΜΟ ^e . ΠΕΡΩΝΑΙ. ΠΕΤΡΑΚΗ.		The convent near Anchesmus ^f .
ΠΙΚΕΡΜΗ ^g .	ΕΠΙΕΙΚΙΔΑΙ.	
ΠΙΓΑΔΙΑ.		
ΠΡΑΣΣΑ.	ΠΡΑΣΙΑΙ ^h .	Totally ruined on Port Rafti.
ΠΕΝΙΤΟ ΒΑΡΒΑΡΟ.		
ΠΥΝΤΟ ΒΑΡΒΑΡΟ ⁱ .		See <i>Βούδαρον</i> , and the note in the list of ancient names, to which no modern names are assigned.
ΡΑΠΗΝΤΟΣΑ.		A mountain, part of Pentelicus. "See Map of Attica."
ΡΑΦΗΝΑ.	ΑΡΑΦΗΝ.	On the shore of Attica, not far from Port Raphti. Near it is Brauona, distinct from the Brana of Spon, which is nearer Marathon.
ΡΑΦΤΙ Πορτο ^k .		A large harbour named from <i>Ἀραφήν</i> .

^a Gell observes, "On the heights of Parnes, now by some called Nosea, are the sources which supply water for Athens, and formerly for Eleusis." Spon supposed Anacaea to have been on the side of the Piræus, since it was of the tribe Hippothoôn-tis. Gell's Itin. Spon's Liste de l'Attique. See Map of Attica, and note ^a, p. 25. [ED.]

^b The site of Oropos is proved by inscriptions found in the vicinity of Oropo naming it, of which one under the auspices of the Society of Dilettanti has been deposited in the British Museum, No. 106*. Spon also copied an inscription at the church Agioi Saranta at Sycamino near to Oropo, with the word ΩΡΩΠΙΟΣ on it. Oropo in his time had 200 houses. It is two miles from the sea. Oropos was a frequent object of contention between the Boeotians and the Athenians, and very important to the latter in their communication with Chalcis. [ED.]

^c See note on Spata. [ED.]

^d The village Patissia is NNE. of the Acropolis, and about a mile and a half distant at the foot of the heights of Brilessus, and at the northern termination of the great western olive grove, watered by the streams of the Cephissus. In the space between this village and Sepolia, are the gardens, and kiosks or summer residences, of the better sort of Athenians. [ED.]

^e There is a ferry to Salamis from the main land, still called Perama. Gell's Itin. [ED.]

^f It is also called Asomatos. [ED.]

^g Pikérni Spon states to be a ruined village in Messogia. [ED.]

^h On the title page of the Second Volume, an engraving of a medal of Prasie is introduced, and in the description of the vignette that place is described. Prasie was celebrated for its fine port, whence the sacred ship called the Theoris sailed to Delos with the offerings of the Hyperboreans. [ED.]

ⁱ Punto Barbaro is spoken of in the Description of the General View of Athens, at Plate I. Vol. I. p. 18. It is the extremity of the Cynosure of Salamis, near to the island of Psyttalia; it may have received that name from some circumstance in the battle of Salamis, the Persians being usually termed Barbarians by the Greeks. Gell says, that "the old city of Budorus was on a rocky point, opposite Ægina, and there are some remains of it." [ED.]

^k Port Raphti, which takes its name from the village Raphena, probably on the site of the ancient Halai Araphenides, has this etymology strangely perverted by the present Greeks, from the word Raphtes, in the modern tongue, signifying 'tailor'; which

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΡΑΨΑΝΑ.		A mountain ^a , where the Grot of Pan is near Vari.
ΣΑΒΑΝΑΚΟΥΔΑ καὶ ΠΕΝΑΚΟΥΔΑ ^b .		
ΣΑΛΕΣΙ ^c .	ΕΙΣΑΛΛΑΣ ΔΙΜΝΗ.	Stephanus, 'Αλαί.
ΣΚΑΡΑΜΑΓΓΑ Mons ^d .		See Θεία, in the separate List of Ancient Names.
ΣΚΑΡΠΑ.		
ΣΚΟΥΠΕΡΙ.		
ΣΕΝΔΕΡΙΝΑ.	AZHNIA.	
ΣΕΠΟΔΙΑ ^e .	ΞΥΠΕΤΗ and ΤΡΟΙΑ.	Near Athens. "See Τροία in List of Ancient Names."
ΣΕΡΑΚΚΟ.		
ΣΑΦΗΡΙ or ΣΑΤΗΡΙ.		Near Marathon.
ΓΕΦΗΡΙ or ΖΕΦΗΡΙ ^f .		
ΣΟΥΔΗ ^g .		
ΣΟΦΡΩΝΗ.	ΦΩΡΩΝ ^h .	Φωρὼν was a sea-port near the Piræus. See Strabo. Quare, if the port and town were near each other? Signifies sword.
ΣΠΑΤΑ ⁱ .		
ΣΤΑΜΑΤΗ ^k .		
ΣΤΕΦΑΝΙ ^l .		
ΣΤΡΑΤΙΟΤΙΚΗ Porto. ΜΥΝΥΧΙΑ ^m καὶ ΜΟΥΝΥΧΙΑ.		

they associate with a sitting statue on an island at the entrance to the harbour, supposed to have represented Apollo; but Gell says 'apparently of a Roman emperor'; and M. Brøndsted, from the passage of Pausanias on the Prasienses, adds the conjecture that it may represent Erisichthon. It is a draped colossal figure, and, from its position, they call it Raptou-Poula, 'the tailor's daughter.' Thence they say Port Rapti derived its name. This harbour is one of the finest in Greece; it consists of two ports, the largest of which lies to the north, and is divided from the smaller by a rocky promontory. Dodwell's Travels, Gell's Itin. p. 77. Brøndsted, Recherches dans la Grèce. [ED.]

^a The southern part of Hymettus. The grotto above mentioned, is supposed to be the Panéum, near Anaphlystus, alluded to by Strabo. It is a natural cavern with stalactitic concretions, and perhaps has excited among travellers more attention than it now in reality merits. It appears from some rude inscriptions and carving, that one Archedemus (Ἀρχίδημος ὁ Φηγαῖος ὁ Νυμφόληπτος) possessed with the ancient delusion, or fraudulent deception of Nympholepsy, dedicated this grot to the nymphs; and Pan and other sylvan deities were not forgotten. The inscriptions have been said to be written in the early Attic or Cadméan characters, but from careful transcripts they are found to possess only the affectation of remote antiquity. Strabo, p. 398. Chandler's Travels, V. II. C. XXXII. Hobhouse's Travels, V. I. p. 404. Dodwell's Travels, V. I. p. 551. Boeckh. Corp. Ins. Græc. V. I. p. 463. [ED.]

^b Sir W. Gell speaks of 'an insulated rock with inscriptions almost obliterated', about a mile from Athens, in the direction of Patisia, called Panacota. See Gell's Itin. and name 'Ἀσώματος. [ED.]

^c There is a village and plain called Kako Sialesi, situated upon a steep of Mount Parnes, at a considerable elevation above the valley of the Asopus, and above three hours beyond Phylé, in the route to Thebes. [ED.]

^d Gell terms a part of the coast at the south of the Bay of Eleusis, and to the west of Daphne, Scaramanga: he says, "Stuart thought Skaramanga a corruption of Skironia." In the

Description of the General View of Athens, Vol. I. p. 18, Stuart points out "the highest point of Mount Corydallus, as now called Skaramanga, and on the side of this mountain a monastery called Daphne." Col. Leake terms the metochi of Scaramanga, Anchiale. Sir W. Gell's appropriation of these localities is doubtless quite correct, he having with considerable diligence traversed this part of Attica, with a view to lay down a map of the environs of Eleusis; since published in the Unedited Antiquities of Attica. [ED.]

^e Between this village and Athens are the sites of Colonos and the Academy. [ED.]

^f Gell says, "The river of Marathon runs from the village along a valley directly to the plain, passing the village of Giafferi or Zephyri." See Map, and note on Ζαφηρί. [ED.]

^g Chiouli or Suli is one of the nearest inhabited places to Rhamnus. [ED.]

^h Strabo terms a port near the demos Corydallus, and off Psyttalia, ὁ Φώρων λιμὴν, which is translated 'Furum Portus; or, the Thieves' Port,' which name according to Mr. Dodwell it still bears in modern Greek, being now called Κλεφτο-λιμάνη, and a neighbouring tower Κλεφτο-πύργος, or the Thieves' Tower. That traveller observes, "Stuart will have that the modern name of this port is Σοφρωνή; but I never heard it called so." Strabo, L. IX. p. 395. Dodwell's Travels, V. I. p. 587. [ED.]

ⁱ Spata is to the south of Pentelicus, and eastward of Hymettus, in the district called Messogea, not far northward of Braona. There is a village near it called Caliva Spatha. Mr. Hobhouse says, "Spatha is part of the portion of one of the Sultanias." [ED.]

^k Wheler speaks of a ruined village called Stamati, on the road from Cephissia to Vrana or Brauron, p. 453; and, in the journal of Stuart, of a tour with Messrs. Dawkins and Wood to Marathon and Thermopylae, the first day's journey terminated at Stamata. See Map of Attica. [ED.]

^l Stephani is to the right of the lakes called Rheti, on the border of the Bay of Eleusis, and north of Daphne.

^m See Plate III., and note, p. 6. [ED.]

MODERN NAMES.	ANCIENT NAMES.	ILLUSTRATIONS AND REMARKS.
ΣΥΡΙΑΝΗ ^a .		A convent on Hymettus, five miles from Athens. Perhaps from εἰς Ἑριδάνας. "It is dedicated to St. Cyriani."
ΤΟΥΡΚΟΒΟΥΝΑ.		A point of Anchesmus, or of Brilessus. See Βριλησσός, in the list of ancient names, to which no modern names are assigned.
ΤΑΤΤΟΙ ^b .		
ΤΡΙΚΕΡΕΙΑ.	ΚΕΡΑΤΑ ^c .	"A" mountain between Megara and Eleusis.
ΤΡΕΛΟΒΟΥΝΑ.	ΥΜΗΤΤΟΣ.	Mount Hymettus.
		Ὑμηττός is a mountain now vulgarly called Τρελο Βούνα, though the few civiler Athenians still call it Ὑμέττης Βούνα, and Monte Umetto, from which the Franks have made Monte Matto, which in their language signifies mad mountain. And the Greeks have again translated it Trelo vouni, which likewise signifies the mad mountain ^d .
ΦΑΝΑΡΙ and Porto Catena.	ΦΑΛΗΡΟΝ ^e .	Signifies, albus, spumeus.
ΦΙΛΛΙΑΤΙ ^f .	ΦΙΛΑΙΔΑΙ.	"The birth-place of" Demetrius Phalerius.
ΦΙΛΙΟ ΚΑΣΤΡΟ καὶ ΦΥΛΑΚΑΣΤΡΟΝ.	ΦΥΛΗ.	The country of Pisistratus.
		On the road from Athens to Thebes on Mount Parnes. A very strong situation about five or six miles from Χασσία.
		"See name Βυγλατούρρη, and note, page 30."
ΧΑΡΟΛΙ.		
ΧΑΒΟΣΚΙ.		A round lake on a promontory near Vari. "See Kavoski, in the Map of Attica, at Cape Zoster."
ΧΑΡΑ καὶ ΚΑΡΑ.		Near the foot of Hymettus towards Hassani. "See Cara, in the Map of Attica, and note ^e , p. 34."
ΧΑΡΑΚΚΑ ^g .	ΠΑΤΡΟΚΛΟΥ ΧΑΡΑΞ.	Septum Vallum.
ΧΑΡΒΑΤΟΝ.	ΓΑΡΓΗΤΤΟΣ.	A village.
		The sons of Pallas, having resolved on war with Ægeus and Theseus, divided their people in two parts; one part marched openly towards Sphet-

^a Mr. Dodwell calls this monastery Sirgiani: he observed ruins of an ancient demos two miles in circuit, at about half a mile distant, which he supposed to have been the Elike of Strabo, near the marble quarries of Hymettus. Gell says, "Could this town have been called Helis, or was it the spot given to the Pelasgi at the foot of Hymettus? The wall incloses four of the hills." See Dodwell's Travels, V. I. p. 484. Gell's Itin. p. 94. Note^a, on Ἑλίς, p. 31. [ED.]

^b Tatoï or Tatoë is a fountain north of Deceleia on Mount Parnes, "where, under the shade of a thick ilex, travellers spread their mats, for the purposes of refreshment or repose." It is upwards of five hours from Athens, and an hour and a quarter from Oropo. See Hobhouse's Travels. [ED.]

^c This mountain is a branch of Mount Cithæron, and divided the territory of Megara and Eleusis, next the Bay of Eleusis. Strabo speaks of it as being termed Κίσατα, which name is derived from its bicipital or horned summit. It forms a striking

object in the distant views of the mountains of this part of Greece. Strabo, L. IX. p. 395. [ED.]

^d The Turks also write it Dehli-Dag in oriental characters, meaning the mad mountain. [ED.]

^e Phaleron was the smallest of the Athenian ports, it is now nearly filled with sand, and unfrequented. There are still to be seen ruins of the walls which defended the port, which Dodwell says, is now called Pasha Limene. See note, p. 6. [ED.]

^f Philati, is at a detached rock of Hymettus on the road to Cephissia, near which are vestiges of a demos, and a monastery and church in which are several Ionic capitals. See Gell's Itin. of Greece, p. 71. [ED.]

^g Sir W. Gell in speaking of the Bay of Sunium, says, "In the bay is a picturesque rock or islet, and still more westward is the island of Patroclus, or Gaidaronisi, near the main land. Perhaps this rock is yet called Charakka, a corruption of Patroklou Charax, or Charach." [ED.]

MODERN NAMES.

ANCIENT NAMES.

ILLUSTRATIONS AND REMARKS.

ΧΑΣΣΙΑ.

ΧΑΣΤΙΑ ^b.

ΧΡΥΣΑ.

"See note on Χρύσα in list of ancient names."

ΧΥΛΟ ΚΕΡΑΣΑ.

Petraici mons ^c.ΨΥΧΗΚΟΣ ^d.

^a The recorded antipathy of the people of Pallene to those of Hagnous appears, by Wheler, and afterwards by Chandler, to have been mistakenly applied to the inhabitants of Angele. See Wheler, p. 450. Chandler's Travels, V. II. C. XXXVII. [ED.]

^b Kastia, or Cassia, is a large village north of Athens on the route to Thebes, about four hours and a half distant, on ascending Mount Parnes. Here was the ancient demos of the same name spoken of by Hesychius, (Χαστιᾶ, τὸν ἀπὸ δῆμον.—Χαστιεῖς, ὄνομα δῆμον,) but of which few traces remain. The inhabitants of Kastia are chiefly employed in making charcoal from the forests of Mount Parnes, and on that account, like the Acharnenses of old, have been subject to the contemptuous designation of "coal-making" Kashlots. Stuart on proposing to accompany some Turks to Constantinople, (a journey he was compelled to relinquish, having barely escaped with his life from their treachery, when on the road, near Salonica,) passed through this place, on ultimately leaving Athens, in the route by Thebes and Livadia. In his journal, he says, "We passed through 'Chashaw', a village situated in the recess of a plain which runs in between the spurs of Mount Parnes. I could find no account of any antiquities in or near it, except an artificial channel, called Gianouri, which

conveys water from the foot of the mountain to the neighbouring part of the plain of Athens. The next morning leaving Chashaw, we immediately began to ascend Mount Parnes. In about two hours we passed near Phyllo Castro, the Phylé of the ancients." The inhabitants of Kastia are honorably mentioned as having been the first to take up arms against the Turks, at the insurrection, or rather resurrection of Attica, in April, 1821. Mr. Waddington thus describes it:—"At the first sound of discord in the Morea, the peasants of Attica, headed by the Cassiotes, a brave and hardy, and almost gigantic race, inhabiting the mountains towards Phylé, assembled in great numbers in the villages at the foot of Mount Pentelicus, where they were speedily joined by a body of Salaminiens." They soon compelled the Turks to retire within the Acropolis, the regular blockade of which was established on the 7th of May following. Meurs. Rel. Att. C. XI. Dodwell's Travels, Vol. I. p. 502. Vol. II. p. 97, Note ^b. Waddington's Visit to Greece in 1823-4, 2d Ed. p. 46. [ED.]

^c Qu. ? Χιλο-Κίσατα, and Petrosus Mons. [ED.]

^d A village on the west of Turko-Vouna, is called Ψυχική. See remarks on modern name Asomatos, in this list. [ED.]

LIST OF ANCIENT NAMES OF PLACES IN ATTICA.

ΑΒΑΣΚΑΝΤΟΣ^a.

“ ΑΓΓΕΛΗ.”

“ Steph. Byz. Hesyc. Ἀγγελεῖς and Ἀγγελῆθεν is found on inscriptions.”

ΑΓΝΟΥΣ.

“ Plut. in Thes. See, in former list, note in Χάρεατον. Stephanus says, it was so called from the Agnus (Custus) growing plentifully there.”

“ ΑΓΡΑΤΑΗ.”

“ According to Steph. Byz. it is sometimes written without the A, as we find by the word Ἀγρύληθεν in the architectural inscription in Vol. II. p. 64. This demos was named after Aglauros, the daughter of Cecrops, to whom a hieron or sanctuary, spoken of by Pausanias, was dedicated near the Acropolis.”

ΑΓΥΙΑ.

τόπος δηλῶν τὴν ἐν τῇ πόλει πορευτὴν ὁδόν. Ἡρακλέων δὲ ὁ Γλαύκωνος παρὰ τὸ ἀΐσσω φησὶν. “ Steph. Byz. ‘Aguia, a place in a city, signifies having a street of easy communication; but Heracleus, son of Glaucon, says it is derived from the word ἀΐσσω, transeo.’ This appears to have been a general term applied to quarters of cities where the streets were spacious and direct. V. Suidas, in voce Ἀγυιαί.”

“ ΑΓΡΑ καὶ ΑΓΡΑΙ.”

“ Χωρίον—ἔστι καὶ τῆς Ἀττικῆς πρὸ τῆς πόλεως. Steph. Byz. ‘Agra is a place in Attica before the city.’”

AZHNIA^b.

“ Vide Meursii Reliqua Attica. C. I.”

ΑΘΗΝΑΙ^c.

ΑΘΜΟΝΟΝ.

Δῆμος τῆς Κεκρωπίδος φυλῆς. “ Steph. Byz.”

In this demos was the Temple of Diana Amarusia, whence Marusia, the modern village, has its name, and was probably the Old Athmonum. See Marusia.

ΑΙΓΙΑΛΟΣ.

A mountain. Ἐκαθέζετο ὁ Ξέρξης ἐν τῷ Αἰγαλέῳ, ὅρμι τῆς Ἀττικῆς, θεωρῶν τὴν ἐν Σαλαμῖνι ναυμαχίαν. “ Ulp. in Demost. Timoc. “ Xerxes sat on Ægaleus, a mountain of Attica, viewing the naval battle at Salamis.”

^a In examining the ancient geographers, together with the lists of Attic Demoi of Meursius, Spon, &c., we have not been able to find Ἀβάσκαντος as a local name; but on several inscriptions men so called are mentioned. Chandler found the record of a gymnasiarch of this name on an inscribed Hermes at Athens; and in the catalogues of the Prytanes on the inscriptions in the Temple of Theseus, copied also by Dr. Chandler, Abaskantos of Sphettus, of the tribe Acamantis, is to be seen twice enregistered. Likewise on Greek inscriptions at Oxford, and at the Museum of Paris, an Abaskantos of Cephissia. (Ἀβάσκαντος Εὐμόλπου Κηφισιῶς) is recorded, both as Παιδευτὴς and Παιδοτρέτης, titles of officers who presided at the exercises of the youth at the Gymnasium. It would thus appear probable that, by some accident, this name was misplaced at the head of this list of the Attic Demoi by the editor of Stuart's posthumous papers. The Greek word Ἀβάσκαντος, derived from βασκαίνω, ‘fascino, invideo,’ is an epithet meaning ‘not obnoxious to envy.’ See Chandler, Ins. Ant. Part II.

Ins. LV. LIX. Boeckh. Corp. Ins. Græc. V. I. Ins. 262, 263, 270, 271, 272. Marm. Oxon. N. 36. Ed. Maill. Cat. du Mus. Roy. par Clarac, 1820, No. 568. 644. [ED.]

^b Dodwell mentions in his route from Sunium to Bari, some imperfect traces of antiquity near the village of Kataphiki, which he supposes may indicate the site of the Azenenses. Dodwell's Travels, V. I. p. 546. [ED.]

^c The late “Col. Squire remarked that the plural termination of the names of some Greek cities, as ΑΘΗΝΑΙ, ΘΗΒΑΙ, refers to the united cities; the Upper or the citadel, and the Lower city. This observation may be confirmed by a parallel remark of Bishop Lowth: when the prophet (Isai. lxiv. 10.) speaks, he says, in the plural number of cities, Sion and Jerusalem may be meant as they are divided into the Upper and Lower city.” See note by the Rev. Robert Walpole on Col. Squire's remarks on the military architecture of Ancient Greece. Mem. on Turkey, Vol. I. p. 320. [ED.]

- “ ΑΙΓΙΑΙΑ.” “ Steph. Byz. Chand. Ins. P. II. N. CVI. Αἰγυλιδεύς.”
- ΑΙΘΑΔΙΑΙ. “ Steph. Byz. Attic Ins. See Spon.”
- “ ΑΙΞΩΝΗ.” “ Steph. Byz. Αἰξωνεῖς, with an ο is seen on some Attic Inscriptions. V. Spon, Liste de l’Attique.”
- ΑΙΤΙΟΝΑ. Thucyd. Lib. VIII. “C. 90. Χηλὴ γὰρ ἐστὶ τοῦ Πειραιῶς ἡ Ἡετιώνεια, καὶ παρ’ αὐτὴν εὐδὺς ὁ ἑσπλους ἐστίν.” Vid. ἩΕΤΙΩΝΕΙΑ.
- ΑΚΑΔΗΜΙΑ^a. —sex illa a Dipylo stadia (in Academiam) confecimus. Cic. “de Fin. S. V.” Vide F. Junii Academiam, C. I. and II. “See Κολωνὸς Ἰππιος in this List.”
- ΑΛΑΙ ΑΙΞΩΝΙΔΕΣ^b.
ΑΛΑΙ ΑΡΑΦΗΝΙΔΕΣ. Ἀλαὶ Ἀραφηνίδες, καὶ Ἀλαὶ Αἰξωνίδες, δῆμοι, κ. τ. λ. “Ἔστι δὲ ὁ δῆμος τῆς Ἀραφηνίδος, μεταξὺ Φηγέως τοῦ πρὸς Μαραθῶνι, καὶ Βραύρωνος· αἱ δ’ Αἰξωνίδες, ἐγγὺς τοῦ ἄστεος· ἔστι καὶ λίμνη ἐκ Θαλάσσης. “ Halæ Araphenides, and Halæ Æxonides are demoι, &c. The demos Araphenides is near Marathon between Phegeus and Brauron. But Halæ Æxonides is near the city. There is also a marsh (of this name) formed by the sea. Steph. Byz.”
- “ ΑΛΙΜΟΥΣ.” In the neighbourhood of Marathon many demoι were situated.
- ΑΛΟΠΗ^c. “ Steph. Byz.”
- “ ΑΛΩΠΕΚΗ.” “ δευτέρα ἐστὶ καὶ τῆς Ἀττικῆς Ἀλόπη. “The second Alope is of Attica.” Steph. Byz.
- ΑΜΑΖΟΝΕΙΟΝ. “ See former list. Chand. Ins. P. II. Ins. LXXXVII. Ἀλωπέ-κηθεν.”
- ΑΜΑΞΑΝΤΕΙΑ. Τόπος ἐν τῇ Ἀττικῇ ἔνθα Θησεὺς τῶν Ἀμαζόνων ἐκράτησεν οὕτως ἐκαλεῖτο καὶ ἡ Κύμη, ἐν ᾗ αἱ Ἀμαζόνες ὤκουν. “A place in Attica where Theseus overcame the Amazons; and Cyme is also so called, where the Amazons inhabited.” Steph. Byz.
- ΑΜΦΙΑΛΗ^d. “ Vide Ins. Ant.”
- ΑΜΦΙΑΛΟΣ ΑΚΡΑ^e.
ΑΜΦΙΜΑΛΟΣ ΚΟΛΠΟΣ. Ptolemy.
- “ ΑΜΦΙΤΡΟΠΗ.” “ Æsch. in Tim. Steph. Byz. Chandler, Ins. Ant.”
- “ ΑΝΑΓΥΤΡΟΥΣ.” “ Arist. Paus. Steph. Byz. Chand. Ins. Spon’s Ins.”
- “ ΑΝΑΚΑΙΑ.” “ Steph. Byz. Suidas. Harp.”
- “ ΑΝΑΦΛΥΣΤΟΣ.” “ Herod. L. IV. Suidas. Chandler, Ins. Ant.”
- ΑΝΤΙΟΧΕΙΑ^f.
ΑΠΟΛΛΩΝΙΕΙΣ. “ Steph. Byz. Hesych.”

^a “The supposed site of the Academy is, by the peasants, called Acathemia, about a mile to the north of the present city walls.” [ED.]

^b The ruins of this demos are supposed to be still seen between Athens and Vari, on the Athenian plain, about three miles from the latter place. [ED.]

^c Alope, according to Hesychius, was a city in Argolis and a fountain at Eleusis. [ED.]

^d Strabo speaks of Amphiale only as a promontory near to Thria, and a ferry to Salamis. See subsequent note. [ED.]

^e —— ἢ ἄρα ἡ Ἀμφιάλη, καὶ τὸ ὑπερκείμενον λατόμιον, καὶ ὁ εἰς Σα-

λαμίνα πορθμός. Strabo, L. IX. p. 395. “Then succeeds the promontory, Amphiale, and its superincumbent quarries, and the ferry to Salamis.” See note on Scaramanga, in preceding list. [ED.]

^f Stephan. Byz. speaks of a town, called Antiochia, at the marsh of Callirhoe (ἐπὶ τῆς Καλλιρρόης λίμνης); but where that was, it is difficult to determine. Antiochia was, most probably, an Attic demos, from the number of inscriptions found in Attica with the designation Ἀντιοχεύς, but this evidence is not conclusive. See Spon, Liste de l’Attique, Boeckh. Corp. Ins. Græc. V. I. p. 520. [ED.]

- “ΑΡΑΦΗΝ.” “Steph. Byz. Chandler, Ins. Ant.”
- “ΑΡΓΙΑΙΑ.” “Hesych.”
- ΑΡΔΗΤΤΟΣ. “Αρδηττος” τόπος Ἀθῆναις, ὑπὲρ τὸ στάδιον τὸ Παναθηναϊκόν· ἐν “τούτῳ φασί” δημοσίᾳ πάντες ἄμυνον Ἀθηναῖοι τὸν ὄρκον τὸν Ἡλιαστικόν· Harpoc. Τόπος περὶ τὸν Ἰλισσὸν, ἐγγὺς τοῦ Παναθηναϊκοῦ, κ. τ. λ.
“See also Jul. Pollux, L. VIII. C. 10, where it is found to have been a Demos.”
- “ΑΡΜΑ.” “Harma is alluded to in the former list, page 30.”
- ΑΡΕΙΟΣΠΑΓΟΣ. Δικαστήριον Ἀθῆναις. “A tribunal at Athens.” Suidas. Pliny, L. VII. C. 56.
- ΑΣΤΥΠΑΛΛΙΑ. A promontory past Thorai. See Strabo and Stephanus Byzantinus, neither of whom call it a demos. “The last, terms it—ἀπὸ πλυσίων Ἀττικῆς, a promontory near Attica.”
- ΑΤΑΛΑΝΤΗ. Perhaps the same with Ψυττάλεια.
An island, in which neither Strabo, nor Stephanus, nor Pausanias, mention a demos; where it existed is to me inconceivable. For between Salamis and the Piræus is only one island, called Lipsocotalia^a.
- ΑΤΗΝΗ. “A demos of the tribe Antiochis. Steph. Byz. Spon mentions a Stelé having the name ATHNEYΣ inscribed on it.”
- ΑΦΙΔΝΑ. In the convent of Daphne, which is on a hill about half-way from Athens to Eleusis, are several inscriptions, on which the name of Aphidna, or Aphidnaios, is legible.
- ΑΧΑΡΝΑ. Sixty stadia or seven and a half miles from Athens. “Vide quotation at Κεραιρία. Thucydides speaks of Acharnæ as the largest of the Attic boroughs (χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων). Thuc. Lib. II. Steph. Byz. See note on Menidi in previous list.”
- ΑΧΕΡΔΟΥΣ. “Steph. Byz.”
- “ΑΧΡΑΔΟΥΣ.” “Steph. Byz.”
- “ΒΑΤΗ.” “Steph. Byz. Meurs. de Pop. Att. See Βάτεθι, Chand. Ins.”
- ΒΕΛΒΙΝΑ. An island near Anaphlystus. “According to Mr. J. C. Hobhouse, this island is now called Archinda. The editor of the Oxford Strabo supposes the island Lavousa to have been Belbina. L. VIII. p. 544. Oxon. 1807. See Map of Attica. Pl. II.”
- “ΒΕΡΕΝΙΚΙΔΑΙ.” “Steph. Byz.”
- “ΒΗΣΑ.” “Strabo, L. IX. p. 426. Chand. Ins. Ant.”
- ΒΟΥΚΕΦΑΛΑΣ. “Ἔστι καὶ Βουκεφάλας, λιμὴν τῆς Ἀττικῆς. “There is also Bucephalas, a port of Attica.” Steph. Byz.
- ΒΟΥΔΩΡΟΝ. “Steph. Byz. describes it as a promontory (ἀκρωτήριον) near Salamis. Thucydides, Lib. II. C. 93, speaks of Βουδόρον as a castle (φρουρίον). See note on Punto-Barbaro, in the former List.”

^a Strabo speaks of Atalante as near to Psyttalia (πλυσίων δὲ καὶ ἡ Ἀταλάντη). Sir W. Gell says, “The rock Atalanta, now Talantous, is in a bay at the south of the Cynosure”; describing

that of Salamis opposite Psyttalia. Itin. of Greece, p. 303.

[ED.]

ΒΟΥΤΕΙΑ "καὶ ΒΟΥΤΑΔΑΙ."	" Steph. Byz. Etym. Mag. Meurs. de Pop. Att."
ΒΟΙΩΤΙΑ ^a .	
" ΒΡΑΥΡΩΝ."	" Paus. L. I. C. XXXIII. Meurs. de Pop. Att."
ΒΩΚΑΡΟΣ and ΒΩΚΑΛΙΑΣ ^a .	
ΒΡΙΑΗΣΣΟΣ.	" A mountain." Seems to be part of Turcovouna. See Theophrastus de signis Tempestatum.
ΓΑΛΕΩΤΑΙ.	" See Steph. Byz. who speaks of them as a race of people in Sicily or in Attica, Γαλεῶται, ἔθνος ἐν Σικελίᾳ ἢ ἐν τῇ Ἀττικῇ."
" ΓΑΡΓΗΤΤΟΣ."	" The country of Epicurus. See Diog. Laer. Meurs. Rel. Att. C. III. Chandler's Ins."
ΓΟΡΓΥΝΑ.	" See Suidas, and Meursii Reliqua Attica."
ΔΑΙΔΑΛΙΔΑΙ ^b .	
ΔΑΟΥΣ.	καὶ παρ' Ἀττικοῖς δὲ, τὰ τῶν οἰκετῶν ὀνόματα, Δάοι καὶ Γέται. " Also among the Athenians, the names of slaves are Davi and Getæ." Stephanus Byzantinus in voce Δακία. A monastery on the mountain Pentelicos ^c .
ΔΕΙΡΑΔΕΣ.	
" ΔΕΚΕΛΕΙΑ" ^d .	" Steph. Byz."
ΔΙΑΚΡΙΑ.	Regio a Parnethe usque Brauronem, Diacria, Hesychio teste, vocabatur ^e .
ΔΙΑ ΚΟΙΑΗ.	Herodot. VI. 103 ^f .
ΔΙΟΜΕΙΑ.	Διόμεια, " δῆμος τῆς Αἰγινήδος φυλῆς."—Ἡρακλῆς γὰρ ἐπιξενωθείς παρὰ Κολύττῳ, " ἤξασθη Διόμου τοῦ υἱοῦ αὐτοῦ οὗ ἀποθείω. Steph. Byz."
ΔΟΡΙΣΚΟΣ ΑΚΡΑ.	
ΔΡΥΜΟΣ.	Urbs inter Boeotiam et Atticam. Harpocraton. " This author afterwards quotes Aristotle, who says, 'there was a Drymos in Attica, and another in Boeotia.'" Sylva Quercina, from Δεῦς, Quercus.
ΕΔΑΠΤΕΩΝ ^g .	
ΕΙΡΕΣΙΔΑΙ.	" Steph. Byz."
" ΕΚΑΛΗ."	" Steph. Byz."
ΕΛΑΙΕΥΣ.	Oleosus. " Steph. Byz."

^a It is difficult to say wherefore Stuart introduces the name Boeotia in this list of places in Attica, or Bocarus and Bocalias, which, according to Strabo, L. IX. p. 394, were the names of a river (the only one) in the island of Salamis. [ED.]

^b Dædalidæ was a demos of the tribe Cecropis, on the side of Mount Icarus, which divides the plain of Athens from that of Eleusis. [ED.]

^c Gell, in his Itinerary of Greece, describes the monastery above alluded to (called Daoud), which is situate at a pass of one of the highest ridges of Pentelicos, between the monastery of Penteli and the plain of Marathon. This author then adopts the improper introduction, by Stuart, of Daous into the List of Places in Attica: he observes, "there was, anciently, a place called Daous (Stephanus)." If, however, this topographer had turned to the work of the Byzantine geographer, he would have seen that the word so written, in the article ΔΑΚΙΑ (Dacia), is a case of a name of the Dacians, Δάοι. The above passage from that author, misapplied by Stuart, means nothing more than that by the Athenians (probably after the Macedonian conquest), slaves

were termed Davi and Getæ, from people of remote northern countries near the Danube, who were, perhaps, preferred in servitude to those of nearer and more civilized nations. The names of Davi and Getæ, of the slaves in the comedies of Terence, thence have their origin. See Gell's Itin. of Greece, p. 62. Steph. Byz. ed. 1688. [ED.]

^d See Κορυκλίδια in the previous List of Modern Names. [ED.]

^e Meursius, in his Reliqua Attica, amended the corrupt passage of Hesychius, which stood thus, Διακρία, ἢ ἀπὸ Πάρνηθος εἰς Βαδουλῶνα to εἰς Βραυρωνίαν, from which Stuart has introduced it as above. [ED.]

^f τίθαπται δὲ Κίμων πρὸ τοῦ ἄστριος, πέραν τῆς διὰ Κόιλης καλεομένης ὁδοῦ. "But Cimon was buried in front of the city beyond the road, which is called, Through the Hollow." [ED.]

^g Edapteen, or rather Edapte. Spon, in his Liste des CLXXIV Peuples de l'Attique, says, "Je ne connois ce peuple qu'imparfaitement par une Inscription antique très lisible, que nous copiâmes proche d'Athènes." Voyage, &c. Tom. II. [ED.]

ΕΛΟΥΣΑ.

ΕΛΕΝΗ.

“Query? the same as ‘Ελεοῦσα following.”

Now Macronisi, an island lying from Cabo Colonna towards Thoricum, or on the east side of Attica. ‘Ελενιτῶν τῶν καὶ Κρανάων. Science des Médailles, Tome II. p. 248. “ταύτην γὰρ λέγει Κρανάην τὴν νῦν ‘Ελένην. Strabo, L. IX. p. 399.”

ΕΛΕΟΥΣΑ.

“ΕΛΕΥΣΙΣ.”

An island off Thorai. See Strabo.

“The great Temple at Eleusis, according to Plutarch, was built by Pericles; the dodecastyle portico, Vitruvius says, was added by Demetrius Phalerius; and Cicero, in an Epistle to Atticus, reports that Appius raised the Propylæum. ‘Audio Appium Περσουλᾶϊον Eleusine facere.’ Lib. VI. Ep. I. and Vid. p. 99, V. II.”

ENNA*.

ΕΠΙΑΚΡΙΑ.

In summitate angustus, desinens acuminatus.

Strabo, Book IX. enumerating the twelve cities that composed Attica in the time of Cecrops, “mentions this,—Cecropia, Tetrapolis, Epacria, Deceleia, Eleusis, Aphidna, Thoricus, Brauron, Cytherus, Sphettus, Cephissia, Phalerus.”

See Suidas.

“ΕΠΙΕΙΚΙΔΑΙ.”

“Steph. Byz. On marbles it is seen written sometimes ‘Επεικίδαί. Vid. Corp. Ins. Græc. Vol. I. p. 328. Spon, Ins. Ant.”

ΕΠΙΚΗΦΗΣΙΑ.

“A demos probably near Cephissia, it is named by Steph. Byz.”

ΕΡΕΤΡΙΑ.

—οἱ δὲ ἀπὸ τῆς ‘Αθήνησιν ‘Ερετρίας, ἣ νῦν ἐστὶν ‘Αγορά. Strabo, p. 447. Forte Κολωνὸς ‘Αγοράιος.

ΕΡΕΧΘΙΑ.

“The” birth-place of Isocrates. “Steph. Byz.”

ΕΡΙΚΕΙΑ.

“Steph. Byz.”

ΕΙΡΕΣΙΔΑΙ.

“Steph. Byz. In an Inscription it is seen written ‘Ηρεσίδαί. Chand. p. 62.”

“ΕΡΜΟΣ.”

“Steph. Byz. Chandler’s Ins. Ant.”

ΕΡΟΙΑΔΑΙ.

Steph. “Byz.”

ΕΡΧΕΙΑΔΑΙ.

ΕΡΧΕΙΑ.

“The” country of Xenophon “and Isocrates. V. Harpocraton, Diog. Laer. Lib. II. Plut. Meurs. Rel. Att. C. V.”

ΕΥΚΟΝΘΕΥΣ*.

ΕΥΠΥΡΙΔΑΙ.

Τρικώμους δὲ τούτους ἐκάλουν Εὐπυρίδας, Κερωπίδας, Πηλήκας. Steph. “Byz.”

ΕΥΩΝΥΜΟΣ.

“Steph. Byz. Ins. Ant.”

“ΕΧΕΛΙΑΔΑΙ.”

“Steph. Byz.”

ΖΩΣΤΗΡ*.

τῆς ‘Αττικῆς ἰσθμὸς, ὅπου φασὶ τὴν Δητὴν λῦσαι τὴν Ζώνην, καθεῖσαν ἐν

* Dr. Spon observes, that the Scholiast on Callimachus makes mention of ‘Εννα, and supposes it alluded to in an inscription under the word ‘Αννίος, in the place of ‘Εννίος. See Spon, Liste de l’Attique. [ED.]

^b Spon says in his Liste de l’Attique, “Eucontheus ne se voit en aucun livre, mais je l’ai trouvé dans l’inscription suivante sur une petite colonne tumulaire :—

ΔΙΟΝΥΣΙΑ ΔΙΟΝΥΣΙΟΥ
ΜΙΑΗΣΙΑ ΘΕΟΦΡΑΣΤΟΥ
ΤΟΥ ΔΙΟΝΥΣΙΟΥ
ΕΥΚΟΝΘΕΩΣ
ΓΥΝΗ”

Boeckh, in the Corp. Ins. Græc. however, views the word Εὐκοιθίως, as an incorrect reading of Spon, and by the comparison with other inscriptions, restores it to Δευκονοίως, according to which there was no demos of the above name. Vide Corp. Ins. Græc. Vol. I. p. 151, 507. [ED.]

^c “On the Cape, near Vari, is a lake called Kaboskion Chavashi, or Boliasmene; it is probably an ancient port, blocked up by sand. The cape is Zoster, and the island off it is Phlega.” Gell’s Itin. p. 89. Wheeler says, “Halikes (a promontory), but anciently Zoster.” Wheeler’s Travels, p. 450. See Map of Att. Pl. II. [ED.]

τῇ λίμνῃ λούσασθαι. ἐνταῦθα θύουσιν ἀλιεῖς Λητοῖ, καὶ Ἀρτέμιδι, καὶ Ἀπόλλωνι Ζωστηρίῳ. "Steph. Byz."

In the promontory near Vari, which I take to be the promontory of Zoster, is a small round lake, encompassed on one side by precipices; and on the other of no easy access, it is now called Voliasmene, or Chavashi. The water is salt, and in some parts so deep as to be supposed unfathomable.

ΗΕΤΙΩΝΕΙΑ^a.

ΗΦΑΙΣΤΙΑΔΑΙ.

ΘΗΒΗ.

ΘΗΜΑΚΟΣ καὶ Θημακοί.

"ΘΟΡΑΙ."

"ΘΟΡΙΚΟΣ."

ΘΡΙΑ.

Vide Diog. Laert. in Platone. Lib. III. C. XLI. Meursius, de Pop. Att. "In Steph. Byz. it is written Ἡφαίστεια."

Θήβη, κ. τ. λ.—ἐκτῇ, ἐν τῇ Ἀττικῇ. "Thebes, the sixth town (of that name) is in Attica." Steph. de urbibus. On the road to Daphne, in the situation where I suppose Laciadæ may have been, is this sepulchral inscription:—Ἀντίκλεια Ἀπολλοδώρου θυγάτηρ, Θηβαῖα^b.

"Harpocraton and Steph. Byz."

"A maritime place near Cape Zoster. See Strabo, p. 398."

"See Θερικὸν in former list. Chandler's Ins. Ant."

Strabo IX. Plutarch in Pericle, "and Steph. Byz."

This must be near Eleusis, as the Thriasian plain received its name from it; and Strabo says, it is on the shore near the promontory Amphiale. There are still some ruins in this place called Scaramanga. Quære, if Skiron was Scaramanga^c?

"Apud Steph. in Θρία. ἔστι δὲ καὶ δῆμος Θρίων ἀπὸ Θρίαντος.

'Est vero populus Thrion a Thriante.' Meurs. de Pop. Att."

A sea-port, or near one.

See Suidas and Plutarch in "the life of" Theseus.

Pollux, Lib. IV. Cap. XIV.

ΘΡΙΩΝ.

ΘΥΜΟΙΤΑΔΑΙ^d.

ΘΥΡΓΩΝΙΑΔΑΙ^e.

ΙΚΑΡΙΟΣ.

ΙΛΙΣΣΟΣ.

"Ορος. "Mons." Plinius. Here comedy was invented^f. "Steph. Byz. mentions Ἰκαρία as a demos."

Πόλις τῆς Ἀττικῆς, ἐν ᾗ τιμῶνται αἱ Μοῦσαι Ἰλισσιδῆς, ὡς Ἀπολλώδωρος. Steph. de urbibus. Perhaps Πόλις for Ποταμός^g.

^a ΗΕΤΙΩΝΕΙΑ is mentioned by Thucydides, as a cape which commanded the entrance to the Piræus, and which was fortified, in Olym. 92, by the Four Hundred. This must have been the promontory to the north of the entrance of that harbour. Thucyd. Lib. VIII. C. XC. See Αἰτίονα, and Δραπύτζονα in former list. [ED.]

^b Spon records a precisely similar inscription to this seen at Athens, in the church of Agios Georgios Systramnis; it possibly related to a Boeotian Theban. [ED.]

^c Mr. Dodwell says, "the modern name of Aigaleos is Skarmagga, pronounced Skarmanga." Stuart's quære arose from the Attic Kaki-scala (which is also the modern name of the Scironian way) being in the vicinity of Scaramanga. Vide note on modern name Σκαράμαγγα, and Gell's Itin. p. 104. Dodwell's Travels, V. I. p. 513. [ED.]

^d In Plutarch it is written Θυμαιτάδαι, which seems the proper reading. See also Holst. in Steph. Byz. [ED.]

^e Dr. Spon observes on this demos, "Thyrgonidæ étoit de la tribu Ptolemaïde: mais il avoit été demembré de l'Aiantide, à qui il appartenait, comme l'assure Harpocraton." Liste de l'Attique. [ED.]

^f Susarion and Thespis are both said to have been natives of the demos Icaria; the former first introduced comedy into Attica, about 580 B. C. Thespis, in the time of Solon, or about 536 B. C. produced the earliest attempts in tragedy. Horace says,

"Ignotum tragicæ genus invenisse Camenæ
Dicitur, et plaustris vexisse poemata Thespis,
Quæ canerent agerentque, peruncti fecibus ora."
Ars Poët. 275.

"Thespis, inventor of the tragic art,
Carried his vagrant players in a cart:
High o'er the crowd the mimic tribe appear'd,
And play'd and sung, with lees of wine besmear'd."
Francis' Trans.

^g In the edition of Stephanus of 1688, fol. it is there in the text ΙΛΙΣΣΟΣ, ποταμός τῆς Ἀττικῆς. Berkelius in a note observes, "Summa librariorum supinitas in omnibus libris pro ποταμός substituerat πόλις, cum in Attica hoc nomine oppidum non reperitur." Mr. Hawkins observes: "The principal source of the Ilissus is near the monastery of Cyriani, just below the higher

ΙΠΠΟΤΑΜΑΔΑΙ.	Callirhoë, "the" modern name. "Steph. Byz."
ΙΣΤΙΑΙΑ.	"This, according to Steph. Byz., was a city of Eubœa, but from Strabo, it may be inferred that there was a demos named Histiaea in Attica. 'Εστιαίοθεν is seen in Attic inscriptions. See Meurs. Reliqua Attica, C. XI. Visc. Cat. d'Ins. Grec. d'Elgin, N. 59."
ΙΤΕΑ ^a .	Salix. The places where willows grow are scarce in Attica, which is a dry soil, and has scarcely a perennial brook in it. However on the Cephissus, near a place called Dervisagu ^b , there are many. "V. Hesych. 'Ιτέα, εἶδος δένδρου, καὶ δῆμος. . ."
ΙΩΝΙΔΑΙ.	"Steph. Byz."
ΚΑΛΗ.	On the sea shore, where the orator Cæcilius was born. "See Athenæus, who speaks of ἀκτὴ καλή, 'littus pulchrum', Deip. p. 272. According to Steph. Byz. Καλή was a demos. V. in voce 'Αγγελή."
"ΚΕΙΡΙΑΔΑΙ."	"Harpocraton, Hesyc. Steph. Byz."
"ΚΕΡΑΜΕΙΚΟΣ ὁ ἐντός."	"Suidas, Harp. Meurs. Ceram. Gem. C. II."
"ΚΕΡΑΜΕΙΚΟΣ ὁ ἔξω."	"Chandler's Ins. Ant. Meurs. Ceram. Gem."
ΚΕΚΡΩΠΙΑ.	I do not remember to have met with this in any list of Attic demoi; yet Steph. Byz. reckons it among the Τρικῶμοι. See Εὐρυεῖδαι, &c. and Thucydides says, "ἐπειτα Προῦχώρου" ἐν δεξιᾷ ἔχοντες τὸ Αἰγαλίων ὄρος, διὰ Κερωνίας, ἕως ἀφίκοντο ἐς 'Αχαρνὰς, χωρίον μέγιστον "τῆς Ἀττικῆς, τῶν δήμων καλουμένων." Lib. II. "C. XIX."
ΚΕΦΑΛΗ.	"Κεφάλθεν, (of Cephale,) is cited in an Eleusinian inscription by Dr. Spon, in his Liste de l'Attique."
ΚΗΔΑΙ ^c .	
ΚΗΤΤΟΙ.	The country of Eubulus, "the" comic poet.
"ΚΗΦΙΣΙΑ."	"See List of Modern Names, note ^f , p. 34."
ΚΙΚΥΝΝΑ ^d .	
"ΚΟΙΑΗ."	"Æschin. in Ctesiph. Spon's Liste de l'Attique. Ins. Ant."
ΚΟΛΥΤΤΟΣ.	"The" birth-place of Plato and Timon the misanthrope. Strabo, Book I. "p. 65, says", Colyttus and Melité ^e , although separated by ditches and land-marks, who will recount us their precise limits?
ΚΟΛΩΝΟΣ ΙΠΠΙΟΣ.	Collis. Montium fastigium. Locus editus. Κολωνός γῆς ἀνάστη- μα. τόπος ὑψηλός. Suidas. 'Ιππὶος ὁ Ποσειδῶν. V. Schol. ad

region of Mount Hymettus. The stream bursts forth there from the cavities of the marble rock, and soon loses itself in a deep ravine, which it has worn in the schistous basis of the mountain." Mem. on Topy. of Athens, in Walpole's Memoirs on Turkey, V. I. p. 516. [ED.]

^a Dr. Spon says, "Itea, suivant Stephanus, Suidas, Harpocraton, et Hesychius, étoit de la tribu Acamantide: mais, selon notre marbre des 13 tribus, ce peuple est rangé sous l'Antiochide: et peut-être que dans un temps il a été sous une de ces tribus, et dans un autre temps sous l'autre: car je n'oserois pas démentir quatre auteurs de reputation comme ceux que nous avons nommé." Liste de l'Attique. [ED.]

^b Dervishagon is a village in the direction of Deceleia, about three miles to the north of Athens. [ED.]

^c In the inscription of thirteen Attic tribes brought to England by Sir George Wheler, and now at Oxford, ΕΚΚΗ in the sixteenth line in the column of the abbreviated names of the Attic demoi, is adjudged by Spon to have been interpreted ἐκ Κηδῶν, as in Demosthenes (Orat. in Euergetum) is found Πυθοδῶρος ἐκ Κηδῶν. Spon, Liste de l'Attique. [ED.]

^d See inscription on the Choragic Monument of Lysicrates: ΑΥΣΙΚΡΑΤΗΣ ΑΥΣΙΘΕΙΔΟΥ ΚΙΚΥΝΝΕΤΕ . . . κ. τ. λ. [ED.]

^e Colyttus and Melité were names of localities situated both within and without Athens itself. The suburban places so named, could alone have been considered as demoi. [ED.]

Æd. Col.—*ξυνέλεξαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν· ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίους μάλιστα δέκα.*^a
 “They convoked the assembly at Colonos: where there is the Temple of Neptune without the city, distant about ten stadia.”
 Thucyd. “Lib. VIII. C. 67.”—“Constituimus inter nos, ut ambulationem postmeridianam conficerimus in *Academiâ*, maxime quod is locus ab omni turba id temporis vacuus esset. Itaque ad tempus ad Pisonem omnes: inde vario sermone sex illa a Dipulo stadia confecimus. Cum autem venissemus in *Academiæ*, non sine caussa nobilitata spacia, solitudo erat ea quam volueramus. Tum Piso, &c. Tum Quintus, Est plane, Piso, ut dicis, inquit: nam me ipsum hunc modo venientem convertibat ad sese Coloneus ille locus, ejus incola Sophocles ob oculos versabatur: quem scis quàm admirer quamque eo delecter”. Cicero, *De Finibus*, L. V. C. 1.

“The Coloni are” sometimes imagined part of the city; if so, they must be between the Piraic gate and that of the Ceramicus or Dipylon, though I should rather suppose them without the city walls, and between the long walls where there are places whose situation may agree with this epithet^b.

ΚΟΛΩΝΟΣ ΑΓΟΡΑΙΟΣ.

ΚΟΛΩΝΟΣ ΜΙΣΘΙΟΣ.

From *Μισθός*, *Merces*. *Salarium*, *Stipendium militum*, *Pretium habitationis*.

ΚΟΝΘΥΛΗ.

Suidas. “*δῆμος Ἀττικῆς τῆς Πτολεμαΐδος φυλῆς, ἢ Πανδιονίδος*. V. Schol. in *Arist. Vespis*.”

“ΚΟΡΥΔΑΛΛΟΣ.”

“*Steph. Byz.*”

ΚΡΑΝΑΙ^d.

“See note on ‘*Ελένη*.’”

ΚΡΙΩΛ.

“*Steph. Byz.*”

“ΚΡΩΠΙΑ.”

“*Steph. Byz.*”

ΚΥΔΑΘΗΝΑΙΟΝ.

“The” birth-place of Andocides “the” orator. “*Plut. X Orat. Vitæ*.”

ΚΥΔΑΝΤΙΔΑΙ.

“*Steph. Byz. &c.*”

ΚΥΘΗΡΟΝ.

“*Hesych. and Steph. Byz. &c.* V. *Κυθήριος*, *Ins. Ant.*”

ΚΥΝΟΣΑΡΓΕΣ^e.

Τόπος τίς ἐστι παρ’ Ἀθηναίους, καὶ ἱερὸν Ἡρακλέους,—Suidas.

^a Meursius, in his *Reliqua Attica*, proposes an emendation of the last part of this passage to *ἀπέχον σταδίους μάλιστα δ’*. (distans circiter stadiis *quatuor*), in order to make it correspond with the succeeding quotation from Cicero, who would appear to describe Colonos as between Dipylon and the Academy. Recent classical travellers place Colonos at one of the eminences beyond the supposed site of the Academy; indeed, the character of the country in its vicinity would indicate it as the real site of that demos. The Rev. R. S. Hughes observes—“Two little rocky eminences in the plain, mark the spot which had frequently attracted our eyes during the walk, as they did formerly those of Quintus Cicero, the brother of the philosopher, in his Academic excursion.” *Rel. Att. C. VI.* Gell’s *Itin. of Greece*, p. 48. Hughes’ *Travels*, Vol. I. p. 297. [ED.]

^b Concurrent authorities quoted by Meursius prove, that there were two Coloni, one without, the other within the city, the first called Coloneus Hippius, the last Colonus Agoræus and Mithius. The former was to the north of Athens, near the Academy; the latter appears to have been in the neighbourhood of the Areopagus and the Phyx. The Colonos without Athens was according to

the Scholiast on Sophocles called *Ἱππιδίς*, or *Equestris*, from a Temple of Equestrian Neptune seen there. The term *Κολωνίον* is seen on several Attic inscriptions. As it is not probable that a district of Athens itself should have been denominated a demos, consequently Colonos Hippius can alone be considered as the Colonos of the inscriptions. Meursii *Reliqua Attica*, Cap. VI. Schol. ad *Æd. Col.* Corp. *Ins. Græc.* p. 335. [ED.]

^c Corydalus is mentioned as a demos by Strabo, *ἄρως ἐστὶν ὃ καλεῖται Κορυδαλός, καὶ ὁ δῆμος οἱ Κορυδαλεῖς*. Sir W. Gell places this demos in a route from Athens to Scaramanga, in a pass of a mountain he calls Corydallus, south of Daphne, near to Cochinos-Spelia, where he discovered ruins supposed to be of a temple and a citadel. Strabo, *Lib. IX.* p. 395. Gell’s *Itinerary*, p. 102. [ED.]

^d Macronisi, off Sunium, was called, according to Strabo, *Ἑλένη*, after Helen, but previously *Κρανία*. It was in his time, as at present, uninhabited. [ED.]

^e From *κύων ἄργός*, a white or swift dog that carried off part of the victim, when Diomus was sacrificing to Hercules. From this place is supposed to have originated the name of the sect of phi-

ΚΥΝΟΣΟΥΡΟΣ.	Κυνόσουρα, φυλὴ Λακωνικὴ, καὶ ἄκρὰ τοῦ Μαραθῶνος πρὸς τὴν Εὐβοίαν τετραμένη. Hesychius. "Cynosura, a Laconian tribe, and a promontory of Marathon directed towards Eubœa." ^a
"ΚΥΡΤΙΑΔΑΙ."	"Hesychius. Vid. Chand. Ins. Ant. ΚΥΡΤΕΙΔΑΙ, p. 62.
ΚΥΧΡΕΙΩΣ.	"Πάγος περὶ Σαλαμῖνα. Steph. Byz."
ΚΩΛΥΠΕΣ.	"Suidas. Meurs. Rel. Att. C. XI."
ΚΩΘΩΚΙΔΑΙ.	The birth-place of Æschines "the" orator. "Plut. X Orat. Vitæ."
ΛΑΚΙΑΔΑΙ.	"The" country of Miltiades and Cimon. "It is" so entirely ruined, that even the ruins are without a name, and scarce discernible; it must be on the road to Eleusis. It was the second demos on the sacred road.
"ΛΑΜΠΡΑ καθύπερθεν."	"Vid. Ins. Ant."
"ΛΑΜΠΡΑ ὑπένεργθεν."	
ΛΑΡΙΝΕ.	Plinius ^b . Fons.
ΛΑΡΙΣΣΑ.	Step. in voce Larissa, καὶ ἐν τῇ Ἀττικῇ ἔστι Λάρισσα.
"ΛΑΥΡΙΟΝ."	"Spon, Liste de l'Attique. This demos was near Sunium, but the tribe to which it belonged is not known."
"ΛΕΚΚΟΝ."	"Hesychius mentions this demos, but Meursius does not name it in his work de Populis Atticæ; but it is inserted in his Reliqua Attica, C. XI.
ΛΟΡΙΣΣΑ.	
"ΛΕΥΚΟΝΙΟΝ."	"See inscription in the first Vol. Pl. II. Fig. 1, and Κάνγια in list of Modern Names."
ΛΕΙΨΥΔΡΙΟΝ.	Hesychius "mentions it as a place", χώριον τὸ, "beyond Mount Parnes."
ΛΕΥΚΟΠΥΡΑ.	Κουέβρα, or Κουφύρα ^c , near two miles from Keratia, on the road to Marcopolis; it bears 51° 50' E. of S. from Lambria. "See Cuvara in the Map of Attica."
ΛΗΝΑΙΟΝ ^d .	"Steph. Byz. in voce Ληναῖος, says, "Ἔστι δὲ καὶ δῆμος."
ΛΙΜΝΑΙ. From Λιμνὰς, Palustris.	Διὰ ταῦτα ἐν τῷ ἀρχαιωτάτῳ ἐργῷ τοῦ Διονύσου ἐν Λίμναις ἔστησαν. Demost. Orat. in Near. Λίμναι ἐν Ἀθήναις τόπος, κ. τ. λ. Hesychius.
ΛΟΥΣΙΑ.	"Steph. Byz."
ΛΥΚΑΒΗΤΤΟΣ ^e .	A hill near the town.
ΜΑΚΑΡΙΑ ^f .	Πηγὴ. "A fountain." Paus. L. I. XXXII.

losophers called Κυνικοί, Cynics, founded by Antisthenes, who met at a gymnasium at Cynosarges. The site of the place was probably to the south of Anchesmus, near to Asomato. See Potter's Antiquities. [ED.]

^a By this quotation from Hesychius, it does not appear that there was a demos called Cynosouros. [ED.]

^b "In Attica Fontes, Cephissia, Larine, Callirhoë, Enneacrunos." Plin. Lib. IV. C. VII. [ED.]

^c This is marked according to the pronunciation on Stuart's Map of Attica, Pl. II. "Cuvara." [ED.]

^d The Lenæum was a precinct sacred to Bacchus, and derived its name from an appellation of that deity who had a temple within its boundary. It was situate in the district called Limnæ, or "The Marshes", and was probably contiguous, on the south, to the great Dionysiac theatre. [ED.]

^e Plato says, that Lycabettus was near to the Pnyx; the rocky heights to the NW. of the Propylæum, and to the SW. of the

Temple of Theseus, are generally supposed to be the locality anciently so named. This place at the most populous period of ancient Athens, was within the walls, and the rocks shew marks of dense habitation. Although, according to ancient tradition, it derived its name from wolves, and had a subsequent celebrity among poets for its olive groves; these heights are now in a state of abandonment surpassing their original desolation. [ED.]

^f "Ἔστι δὲ ἐν τῷ Μαραθῶνι πηγὴ καλουμένη Μακαρία. "But in Marathon there is a fountain called Macaria." This name was given to it from Macaria, the daughter of Hercules and Dejanira, who there devoted herself, in compliance with the oracle, to obtain victory to the Athenians, when the Peloponnesians first warred against them. Dr. Clarke supposed he had discovered the fountain of Macaria, on the Marathonian plain, in his description of which he says: "Proceeding through the cotton grounds and the corn land, and leaving the village of Sefairy towards our left, we came again to the Charadrus, and having

"ΜΑΡΑΘΩΝ."	"Ins. Ant. Num. Ant." ^a
ΜΕΛΑΙΝΑΙ ^b .	
ΜΕΘΟΥΡΙΑ.	"Μεθουριάδες," νῆσοι μεταξὺ Αἰγίνης καὶ Ἀττικῆς, "πλησίον Τροί- ζης." 'Methuriades, islands between Ægina and Attica, near Trœzen.' Vide Steph. Byz. 1687. Plin. Lib. IV. C. XII."
"ΜΕΛΙΘ."	"Steph. Byz. Harp. Ins. Ant. There were two Melite, one within, the other without Athens, the last of which only was a demos, as with other names of districts in the city, correspond- ing with those of townships outside the gates."
ΜΕΛΙΑΗΤΟΝ καὶ ΜΙΑΗΤΟΝ ^c .	
"ΜΥΝΥΧΙΑ."	"Spon, Liste de l'Attique. Vide Note at p. 7."
"ΜΥΡΡΙΝΟΥΣ."	"Steph. Byz. Ins. Ant. Murrhinus is so called from the myrtle which abounded there (Μυρρίνων, myrtetum). Schol. Aristoph. Plut."
"ΞΥΠΙΕΘ."	"Steph. Byz. Ins. Ant. It was called anciently Τροία, whence some authors relate that Teucer migrated into Asia, and founded in the Troad a city called Teucris. Strabo, L. XIII. p. 604. Dionys. Hal. L. I. C. 61. See name Τροία."
ΟΑ.	"Steph. Byz. In Attic inscriptions "Οαθεν is found. See Spon."
ΟΗ.	"Steph. Byz. See also "Οηθεν on inscriptions."
ΟΙΟΝ ^d ΔΕΚΕΛΕΙΚΟΝ.	
ΟΙΟΝ ΚΕΡΑΜΕΙΚΟΝ.	"Harpocration. Ins. Ant."

crossed its channel, we found upon the north-east side of it the remains of another monument, somewhat similar to that of Miliades; close to which there is an ancient well, answering by its position to that of Macaria, mentioned by Pausanias." According to the late Colonel Squire, who also laid down a plan of this celebrated plain, "The Macaria of Pausanias is a copious fountain, about a mile above the village of Marathon, surrounded by a circular foundation of ancient masonry, the stream derived from which, after passing down the valley, parallel to the river, to the distance of three quarters of a mile, is then conducted across the river in a wooden trough, where it is employed in the gardens." The two sites pointed out as the place of the fountain by the last named authors, are about three miles distant from each other, but it must be confessed that the vivid stream of Colonel Squire, which still waters the gardens of Marathon, must prevail in the opinion of the discriminating reader over the ancient well of Dr. Clarke. A subsequent traveller, Mr. Dodwell, also states: "At the foot of the hill of Pan is the fountain Makaria, which was evidently much ornamented." Future research may still find a subject in the full development of the antiquities and topography of this most impressive locality. Vide Paus. Lib. I. C. XXXII., Clarke's Travels, P. II. S. II. C. I. Walpole's Memoirs, V. I. p. 327. Dodwell's Travels, V. II. p. 162.

^a A very interesting description, by the late Colonel Squire, Royal Engineers, of the plain and battle of Marathon, accompanied with a map, may be consulted in Walpole's Memoirs on Turkey, Vol. I. p. 324. The Attic towns of Marathon, Prasie, and Anaphlystus, coined money.

^b Melænæ was on the northern side of Mount Icarus towards Boeotia; Statius terms it verdant, "viridesque Melænæ." Theb. L. XII.

^c Dr. Spon says, in his Liste de l'Attique. "Miletum. Trois ou quatre inscriptions antiques des Milesiens que j'ai trouvées à Athènes et aux environs, m'ont fait soupçonner qu'il y avoit peut-être un *bourg* de ce nom dans l'Attique, outre le quartier de Melite, dont les habitans étoient nommés Μελιταις et ceux là Μιλῆσιοι ou Μιλῆστοι: et effectivement j'ai trouvé que Plin en fait mention, en parlant de l'Attique:—Rhamnus Pagus, locus Ma-

rathon, campus Thriasius, oppidum Miletum, et Oropus in confinio Boeotiae. Les nouvelles éditions ont Melita, mais quoi qu'il en soit ce seroit toujours un lieu *different* du Mélite, qui étoit une partie de la ville d'Athènes, au lieu que ce Mélita ou Miletum, selon les vieilles éditions, est qualifié du nom d'*oppidum*: et pour plus grande preuve, voyez l'inscription où entre une douzaine de peuples d'Attique qui y sont nommés elle distingue fort bien ces deux peuples dans ces deux lignes. Λεωνίδης, Λεωνίδου ΜΕΛΙΤΕΥΣ, et, Ἑστιαῖος Διονυσίου ΜΙΑΗΣΙΟΣ. Car ce Milesios ne peut pas être de Milet en Asie Mineure, puisqu'il n'est question dans cette inscription, que des peuples de l'Attique." In the Delphin edition of Pliny, this place is named "*oppidum Melita*": concerning which the Jesuit Hardouin (who profited largely by Spon's information on Greece, and who is celebrated as having put forward a paradox on the spuriousness of the majority of the classics, as well as of antique medals) makes this commentary: "*Melita*. Sic MSS. omnes, editionesque castigatissimæ!—Frustra Miletum hoc loco Sponius obtrudit, hoc est Athenarum urbis regionem, pro Atticæ oppido. Signat hunc Atticæ locum et vetus inscriptio ab eodem Sponio relata." The reverend Father was himself alone perplexed with the resemblance of the two names on this occasion; and by the comparison of inscriptions the existence of the Attic demos Miletus is confirmed. In the later editions of Spon, no allusion is made to this note, he having died at Vevay in the same year that the Pliny of Hardouin appeared, on the 25th of December, 1685, on his route to Zurich, whither flying from Lyons, on the revocation of the edict of Nantes, his attachment to the Protestant religion had forced him to seek an asylum. Spon's Voyages. Corp. Ins. Græc. Vol. I. n. 181. 692. Plin. L. IV. C. VII. Non. Dict. Hist.

^d Οἶον means "near to." Steph. Byz. says, Οἶον is a demos of the tribe Leontis. The Οἶον of Decelleia seems to be alluded to in an inscription of Chandler, which, it is supposed, was one of the stela of the Ceramicus mentioned by Pausanias, recording the names of soldiers slain in battle, beneath the demo to which they belonged, where ΕΟΙΝΟΥ is restored and amended by Boeckh to Εξ Οἶον. Paus. L. I. C. XXIX. Corp. Ins. Vol. I. p. 308. [ED.]

ΟΙΝΑΙ.	"Hesychius. See also in an inscription quoted by Meursius, ΟΙΝΑΙΟΣ. Rel. Att. C. XI."
ΟΙΝΟΗ τῆς ΑΙΑΝΤΙΔΟΣ.	Ad Eleutheras ^a . Strabo, Thucydides.
ΟΙΝΟΗ τῆς ΙΠΠΟΘΟΩΝ-ΤΙΔΟΣ.	Ad Marathonem ^b . Strabo, "Οἰνὴ,"—μία τῶν ἐν τετραπόλεως τῆς περὶ Μαραθῶνα.
ΟΤΡΥΝΕΙΣ or Otrynenses.	"Demost. Orat. in Leocharem. Meurs. Rel. Att. C. XI."
ΠΑΙΑΝΙΑ καθύπερθεν.	
ΠΑΙΑΝΙΑ ^c ὑπένεργεν.	"The country of" Demosthenes.
"ΠΑΙΟΝΙΔΑΙ."	"V. Aristoph."
ΠΑΛΛΗΝΗ ^d .	Herodot. L. I. 62. "Παλληνίδος Ἀθηναίης ἱερὸν. V. Steph. Byz."
ΠΑΜΒΩΤΑΔΑΙ.	"Steph. Byz. has it Παμβωτάδης."
ΠΑΝΑΚΤΟΣ.	"Harpoc. Hesych., but Steph. Byz. speaks of Πάνακτον, φρούριον Ἀττικόν. Panactum, an Attic castle."
ΠΑΝΤΟΜΑΤΡΙΟΝ.	"Πορτο-μανδρί. See "note on Θερικὸν in the former" list.
ΠΑΝΟΡΜΟΣ ^e .	
ΠΑΡΝΗΣ.	Parnes autem a Bœotiis finibus aberat, cū in occidentali sui parte, Phylem ^f respiceret, ut testatur Theophrastus, de Signis Tempestatum. "See Spon, Liste de l'Attique."
"ΠΑΤΡΟΚΛΟΥ νῆσος."	"Steph. Byz. He does not term it a demos, though he alludes to its inhabitants." See Χάρακκα in former list.
"ΠΕΙΡΑΙΕΥΣ."	"Steph. Byz. Paus. and Ins. Ant. Strabo and Suidas say, it was originally an island, and derived its name from the ferry; the words of the latter are—Ἦν πρότερον ὁ Πειραιεὺς νῆσος, ὅθεν καὶ τοῦνομα ἐλήφεν, ὑπὸ τὸν διαπερᾶν. V. Meursii Piræus. Note ^b , p. 5.
"ΠΕΝΤΕΛΗ."	"Steph. Byz. V. note on Mendelé in previous list."
ΠΕΡΓΑΣΗ.	"Steph. Byz."
ΠΕΡΣΕΥΣ.	"Περσεὺς, πόλις Ἀττικῇ, καὶ λιμὴν ὁμώνυμος, ὃν ἔκτισαν Ἀθηναῖοι. 'Perseus, an Attic city, and a port of the same name, which the Athenians built.' Steph. Byz."
ΠΕΡΙΘΟΙΔΑΙ.	"Steph. Byz. Also on Attic Inscriptions, Spon."
ΠΕΡΡΙΔΑΙ.	"Steph. Byz. Hesyc."
"ΠΗΛΗΚΕΣ."	"Steph. Byz."
ΠΙΘΟΣ.	"Steph. Byz. Ins."
ΠΑΩΘΕΙΑ.	"Steph. Byz."
ΠΝΥΞ ^g .	"The oratory (βῆμα) in Pnyx was constructed looking towards the

^a Gell places Eleutheræ about two miles beyond Kondoura, on the road to Thebes, between two ridges of Cithæron, and near to which the ruins called Gypho-Kastro, he considers to be the Cœnoe ad Eleutheras. [ED.]

^b Colonel Leake remarked the ruins of an ancient demos called Ninœ, in the valley above Marathon. Dodwell says, "Marathon and Cœnoe still retain their names; the traces of the latter are to be seen near the Cave of Pan." Leake's Researches, p. 420. Dodwell's Travels, V. II. p. 163. [ED.]

^c There is a quadriform dial in the British Museum, inscribed to Phædrus, a Péanian, the mathematician, who formed it, as follows:—

ΦΑΙΔΡΟΣ ΖΩΙΑΟΥ
ΠΑΙΑΝΙΕΥΣ ΕΠΟΙΕ

^d Pallene was a demos in the route from Athens to Marathon. [ED.]

^e We do not find Panormus in ancient authors as a demos of Attica. It is introduced by Stuart as a port near Sunium on the Map of Attica, and in his list of Shores, Ports, &c. Gell speaks thus of this port in a route on the eastern coast of Attica, at about three miles from Sunium. "Pass three or four acres of ancient scorie of the mines of Laurium, on the shore of a port, probably once called Panormus." Itin. of Greece, p. 81. [ED.]

^f The Castle of Phylé was on Mount Parnes; the passage of Theophrastus is:—Τῆς Πάρνης ἰὼν τὰ πρὸς Ζίφυρον ἄνεμον, καὶ τὰ πρὸς Φύλην φράττεται νέφισι, χιμῆριον τὸ σημεῖον. "If that part of Parnes towards the west wind, and opposite Phylé, be obscured in clouds, it is the sign of bad weather." [ED.]

^g See plan of the site called by Stuart the Odeum of Regilla, now generally admitted to have been the Pnyx, at Plate XXXVIII. Chap. VII. of this volume, with remarks of the editor. [ED.]

- sea, but afterwards the Thirty Tyrants turned it towards the country.' "Plut. in Themist."
- Μέτων, ὁ Πausανίου, Λευκονιδῆς, Ἑλιοτρόπιον ἐν τῇ ἐκκλησίᾳ, ἔθηκε.
Anonymus in Meursio de Archon, "L. III. C. II."
- κατὰ τὸ Ποικίλον καλούμενον ὄρος. "Paus. L. I. C. XXXVII."
- ΠΟΙΚΙΛΟΝ ΟΡΟΣ^a.
ΠΟΡΟΣ.
ΠΟΤΑΜΟΣ^b.
"ΠΡΑΣΙΑΙ."
ΠΡΟΒΑΛΙΝΘΟΣ^c.
"ΠΡΟΣΠΑΛΤΑ."
ΠΤΕΛΕΑ.
"ΡΑΜΝΟΥΣ."
ΡΑΡΙΟΝ.
ΣΗΜΑΧΙΔΑΙ.
ΣΑΛΑΜΙΣ.
ΣΚΑΜΒΩΝΙΔΑΙ^d.
ΣΚΙΡΑΣ.
ΣΚΙΡΟΝ.
"ΣΟΥΝΙΟΝ."
ΣΠΟΡΓΙΔΟΣ.
"ΣΤΕΙΡΙΑ."
ΣΥΒΡΙΔΑΙ.
ΣΥΠΑΛΗΤΤΟΣ.
ΣΦΕΝΔΑΛΗ.
ΣΦΗΤΤΟΣ.
ΤΕΤΡΑΚΩΜΟΣ ΗΡΑΚΛΕΟΣ. "Near the Piræus. See this place mentioned in the quotation
- "In the inscription of the thirteen tribes, the abbreviation ΠΟΡΙ is interpreted by Spon, Πόριος, of Porus, and is placed under the tribe Acamantis, as by other ancient authorities. See Liste de l'Attique. Harp. Suid. Meurs. de Pop. Att."
- "Plin. L. IV. C. VII."
- "See Πράσσα in the previous list."
- "Steph. Byz."
- "Steph. Byz."
- "See Ἀξείκαστρο in former List, and Vol. II. p. 112."
- "See Paus. L. I. C. XXXVIII., and Steph. Byz., where Πάριον is only spoken of as a plain of Eleusis (πεδῖον ἐν Ἐλευσίνι)."
- "Hesyc. Steph. Byz."
- "Vide Meursii Reliqua Attica, C. XI."
- On the way to Eleusis. Paus. L. I. "C. XXXVIII. The birth-place of" Alcibiades.
- Situated on a torrent.
- Strabo, p. 394, speaks of "τόπος ΣΚΙΡΑ ἐν τῇ Ἀττικῇ."
- The first demos on the sacred road was called Skiron; it was situate on a torrent, probably that which rises in Anchesmus; and joins the Cephissus; there are now no remains of it; perhaps the same with Σκαράμανγα^e. "V. Paus. Att. C. XXXVI."
- "Ins. Ant."
- "Steph. Byz."
- "Steph. Byz. Ins. Ant."
- "Steph. Byz."
- "Steph. Byz."
- "Steph. Byz."
- It is curious, that Sphéttos should have the same relation to Σφέτερος, (suus, his) that Hyméttos^f has to Ὑμέτερος (vester, yours).

^a The mountain called Poikilon 'the variegated', was on the sacred way from Athens to Eleusis. It is supposed to be an eminence to the right of the road near the Mystic Gap, before arriving at Daphne. [ED.]

^b Pausanias says, καὶ Ἰωνος ἐν τῷ δήμῳ μνημα Ποταμίων ἐστίν. 'and in the town of Potamos is the tomb of Ion.' Strabo places this demos on the eastern coast of Attica between Thoricus and Prasias. Paus. L. VII. C. I. Strab. L. IX. p. 399. [ED.]

^c Strabo places Probalinthus on the coast, near to, but south of Marathon, L. IX. p. 399. [ED.]

^d Scambonidæ is supposed to be at the village of Stephani near the Rheti, to the west of the Dema, which is at a low ridge, with

passes, between Mount Icarus and Mount Parnes, and dividing the plain of Eleusis from that of Athens. The pass of Dema was defended by a strong wall, the remains of which still exist, extending about two miles in a northern direction, which is supposed to have been raised during the Peloponnesian war, to protect the plain of Attica in that direction. The word Dema is said to mean "a building." See Gell's Itin., p. 24. [ED.]

^e See note on Scaramanga, in List of Modern Names. [ED.]

^f Both Σφηττός and Ὑμηττός, it is to be observed, are written with an H, as corrected by us; and according to Pausanias, Sphettus, as well as Anaphlystus, were named after two sons of Træzen, who migrated into Attica. Τροϊζήνος δὲ οἱ παῖδες Ἀνάζ-

	from Steph. Byz., in the former List of Modern Names. Art. <i>Βέργαμι</i> , and note ^d , p. 37."
ΤΙΘΡΑΣ.	"Steph. Byz. Suidas. Aristoph. Athen."
ΤΙΤΑΚΙΔΑΙ.	"Steph. Byz."
"ΤΡΙΚΟΡΥΘΟΝ."	"Steph. Byz."
ΤΡΙΝΕΜΕΙΣ ^a .	"Steph. Byz."
ΤΡΟΙΑ.	Εἰσὶ καὶ ἄλλαι Τροῖαι· ἐν Ἀττικῇ κόμῃ, ἣ τις νῦν Ξυπετῇ δῆμος καλεῖται. Steph. "Byz. 'There are also other Troys; in Attica is a village (so named), which is now called Xypete.'"
ΤΥΡΜΙΑΔΑΙ.	"Steph. Byz."
ΥΑΚΙΝΘΟΣ.	Πάργος ὑπὲρ τῶν Σφενδονίων. Suidas ^b .
"ΥΒΑΔΑΙ."	"Spon Liste de l'Attique, Ins. Ant."
ΥΔΡΟΥΣΑ ^c .	An island, and may possibly be called <i>Γαιδαρονίση</i> ; it lay off the Aixonians.
"ΥΜΗΤΤΟΣ." ^d	"Steph. Byz., Strabo, and Pliny, speak of Hymettus only as a mountain."

Φλυστός καὶ Σφῆτος μετοικαῖσιν ἐς τὴν Ἀττικὴν, καὶ οἱ δῆμοι τὰ ὀνόματα ἔχουσιν ἀπὸ τούτων. Paus. L. II. C. XXX. [ED.]

^a Strabo says the source of the Cephissus was ἐκ Τριμιῶν, consequently, Trinemeis must have been near Cephissia. [ED.]

^b ἐν τῇ Ὑακίνθῳ καλουμένῃ πάργῳ ὑπὲρ τῶν Σφενδονίων. Suidas in voce Ὑακινθίδης. The entire passage relates to the tradition that two daughters of Erechtheus sacrificed themselves as an offering for their country, on an invasion from Boeotia, at a place called Hyacinthus, whence they were called Hyacinthides. Σφενδονίων may perhaps be a misreading of Σφενδαλίον, relating to Sphen-dale, a demos of the tribe Hippothoontis. [ED.]

^c Stuart has already mentioned a place near Athens, called Axaona, which he seems to have thought to have been Aixoné. Strabo states Hydrusa to be an island off Aixoné, (καὶ κατὰ τοὺς Αἰξωνίας δὲ ἴσθμους) Ὑδροῦσα, and he describes the positions of the demos of the Aixonenses, in naming the towns on the coast from the Piræus to Sunium, evidently the second from Phalerus and intervening between that port and Cape Zoster. Now, the Guadaronisi (or Asino) above alluded to by Stuart, is a barren island very near the main land, about three miles westward of the promontory of Sunium, consequently it was not the Hydrusa of Strabo. Dr. Spon in his Liste des CLXXIV Peuples de l'Attique, says, on Ὑδροῦσα, "Je ne puis me résoudre à mettre Hydrousa qui n'étoit qu'un écueil proche d'Athènes, entre ses peuples, comme fait Meursius sans aucune preuve." [ED.]

^d Although there be no evidence to prove that any demos was named Hymettus, yet the ancient and modern interest attached to this mountain has caused it to be here inserted with names of other places in Attica, towards which the probability is less of their having been enrolled in the tribes. There was a statue of Hymettian Jupiter, which was invoked at Athens in time of drought, and its locality may have been the place of a town. Hymettus was famous for its honey and its marble; the former resulting from the copious growth of wild thyme (ἱερὸν θυλλον, thymus serpyllum, Linn.), the favorite food of the bees, with which the mountains of Attica, and particularly Hymettus, are clad, the fragrance of which is perceptible to the traveller on his ascent of this mountain, in accordance with the epithet of Statius:

"—olentis arator Hymetti."

The chief produce of the apiaries of Hymettus was of late transmitted to the seraglio at Constantinople. The quarries of Hymettus had an early celebrity at Rome; according to Pliny, the orator, L. Crassus first decorated his house with six columns of Hymettian marble; afterwards Greek and other exotic marbles were used by the Roman patricians in profusion. Horace, exemplifying his moderate fortune and desires, says,

"Non trabes Hymettiae

Premunt columnas ultimâ recisas

Africâ."—

Carm. L. II. XVIII.

The marble of Hymettus is in general gray, striated, and abounds in mica, and little of it appears to have been used as statuary marble. The highest point of Hymettus bears s. 60° e. from the Monument of Philopappus. The traveller now frequents this eminence for the sole purpose of enjoying a scene combining the most unrivalled picturesque and classic interest. All Attica is beneath him, as on a map; his eye can expatiate over the Archipelago glittering with islands; the promontories and mountains of Peloponnesus captivate his regard; the Piræus, Corinth, Megara, Eleusis, the summits of the Phocian mountains, Parnes, the Cynsure of Marathon, and Eubœa, alternately arrest his attention.

Regarding the plain of Athens itself, the following observations of Dr. E. D. Clarke, made from this spot, are of so much interest, that we will take this opportunity to introduce them. "In the plain of this fine valley, thus surrounded by vast natural ramparts, there are other very remarkable geological features. A series of six insular mountain rocks, of breccia, surmounted by limestone, rise in the plain in very regular succession, from the east towards the west (that is to say, from Pentelicus towards the sea), gradually diminishing in that direction. The *Hill of Musæus* is the last of the succession, that is to say, it is the sixth in the series towards Phalerum. The *Acropolis of Athens* stands upon the fifth, or the last but one, towards the sea. The fourth is the lofty rock called *Mount Anchesmus*, and this rock, by some convulsion of nature, has been separated into two parts: farther towards the east are three others, carrying on the series towards *Pentelicus*."

Ovid selects a fountain in a glade of Hymettus, as the scene where the jealous Procris fell by the too unerring dart of Cephalus, of which he thus commences the beautiful description:—

"Est, prope purpureos colles florentis Hymetti

Fons sacer, et viridi cespice mollis humus."

De Art. Aman. L. III.

The singular propriety of the epithet 'purpureos' is perfectly felt by the scholar or artist, who has viewed the delightful scenery of Attica, and this purple effect is particularly impressive on this mountain, opposite the refulgence of a declining sun.

From the pinnacle of Hymettus, more forcibly may suggest itself the emotion felt by Wheler when on the summit of Anchesmus. "Here", he observed, "a Democritus might sit and laugh at the pomps and vanities of the world, whose glories so soon vanish; or an Heraclitus weep over its manifold misfortunes, telling sad stories of the various changes and events of fate."

Dodwell's Travels, Vol. I. p. 483. Clarke's Travels, Part II. Sect. II. C. VI. Stat. Theb. L. XII. 622. Wheler's Journey into Greece, p. 374. [ED.]

ΥΣΙΑΙ.

Οἰνόην αἰρέουσι, καὶ Ὑσιᾶς, δῆμους τοὺς ἐσχάτους τῆς Ἀττικῆς.
 "[The Boeotians] take Œnoe, and Hysiaë, frontier towns of
 Attica." Herodot. V. 74.

ΥΦΟΡΜΟΣ^a.

"ΦΑΛΗΡΟΝ."

"Steph. Byz. See note ^c, p. 5."

ΦΑΡΜΑΚΟΤΣΑΙ^b.

Are two islands in the straits of Salamis.

ΦΑΥΡΑ.

An uninhabited island near Astypalæa^c.

ΦΕΛΛΕΥΣ.

"Ὄρος τῆς Ἀττικῆς. "Steph. Byz."

ΦΗΓΑΙΑ τῆς Αἰγιδίου

Φηγέως τοῦ πρὸς Μαραθῶνι. "Vide, also, Steph. Byz. Φηγαία, δῆμος
 τῆς Αἰγιδίδος φυλῆς. "Phegæa, a town of the tribe Ægeis."

καὶ τῆς ΑΔΡΙΑΝΙΔΙΣ.

ΦΗΓΑΙΑ τῆς ΠΑΝΔΙΟΝΙΔΟΣ.

"Ἔστι καὶ ἄλλος δῆμος τῆς Πανδιονίδος φυλῆς. "There is also an-
 other town [called Phegæa] of the tribe Pandionis." Steph. Byz."

ΦΗΓΟΥΣ.

—καὶ ἐν ὁδῷ τῇ ἐκ Πειραιῶς εἰς Σούνιον Φηγοῦς. "See also" Suidas.

"Steph. Byz. Φηγοῦς, δῆμος Ἐρεχθεΐδος φυλῆς."

"ΦΙΛΑΙΔΑΙ."

"Steph. Byz."

ΦΛΥΑ^d.

"Paus. L. I. C. XXXI. Ins. Ant."

ΦΟΡΜΙΣΙΟΙ.

"Dinarchus. Orat. in Demost."

ΦΡΕΑΡΡΙΟΙ.

"The " birth-place of Themistocles. "It is found thus written on
 Attic inscriptions. See Spon."

ΦΡΥΓΙΑ.

"Ἔστι καὶ τὰ Φρύγια οὐδετέρως, τόπος μεταξὺ Βοιωτίας καὶ Ἀττικῆς.

"There is also Phrygia, of the neuter gender, a place between
 Boeotia and Attica. Steph. Byz."

ΦΡΙΤΤΙΟΙ.

"It is cited by Meursius from Alciphron."

"ΦΥΛΗ."^e

"Steph. Byz. See note on Phylé, p. 30."

"ΦΥΡΝ"

"Spon Liste de l'Attique, Wheler's Travels, p. 400."

"ΧΑΣΤΙΕΙΣ."

"Hesychius. V. note on Χαστιᾶ, p. 43."

ΧΙΤΩΝΗ.

"Diana was so named from a place thus called, where a festival
 in her honour was celebrated. Gruter records an inscription,
 'Virgini Chitone Sacrum,' &c. P. XL. Meurs. Pop. Att."

^a Sir G. Wheler twice mentions a bay which he supposes was
 "anciently called Hyphormus Portus", but without stating his au-
 thority for the name; he places it near Lambra and Enneapirgæ,
 and it is also introduced in his map of Greece. Wheler's Journey
 into Greece, pp. 424. 449.

^b Dr. Spon thus speaks of the miserable islets alluded to:—"La
 grande est, si je ne me trompe celle qu'on appelle maintenant
 Agios Georgios et la petite Sarpedona: toutes deux de très
 peu d'étendue et inhabitées, comme je crois, qu'elles étoient
 anciennement; ainsi je ne leur fais pas l'honneur de leur donner
 rang parmi les peuples d'Attique comme fait Meursius, non plus
 qu'à l'Isle de Phavra (Φαῦρα) dont Strabon fait bien mention,
 mais il ne leur donne point ce titre." Chandler says these islands
 were termed Megale Kyra and Mikra Kyra. Mr. Dodwell heard
 them named Skarmagga-Kyrades, on each of which was a small
 chapel. See Spon's, Chandler's, and Dodwell's Travels in
 Greece. [ED.]

^c Phaura would now appear to be called Phlegæa, and is off
 Cape Zoster. The island named by Strabo near Astypalæa,
 was Eleousa, and is supposed to be that near Port Anaphiso.
 Historians having recorded that the early settlers in Greece first
 inhabited the coasts, and that subsequently, for better security
 against pirates and freebooters, they were induced to establish
 themselves in more defensible positions at a distance from the sea,
 has caused a recent author to suppose that Astypalæa "was in all
 probability the residence of those who afterwards inhabited the
 Acropolis." The apparent distance however, according to Strabo,
 of the Promontory Astypalæa from the Cecropian citadel, coun-
 teracts that etymological inference. The name of Astypalæa,

one of the Cyclades, is by Steph. Byz. said to be derived from
 Astypalæa, the mother of Anceus, of whom Pausanias also
 speaks, which name is supposed by Bochart in his Geographia
 Sacra to be of Phœnician origin. V. Strabo, p. 398. Wilkins'
 Atheniensia, p. 39. [ED.]

^d Spon thus speaks of Phlya:—"Cet ancien bourg qui est dans
 le Mesoia entre Rafti et le Cap Colonne, conserve encore son
 nom. C'étoit la patrie du poëte Euripide, mais il y a eu trois
 poëtes célèbres de ce nom-là." This place is not mentioned by
 Stuart in his List of Modern Places in Attica, nor by Gell; but
 Wheler, after quitting Lambra, says, "we kept on something
 north-westward, through a good and well cultivated plain, to
 two or three houses, in the fields, they call Fillia. The distance
 from Athens, and resemblance of the name, makes me believe it
 was hereabouts the ancient Phlya stood." See Spon's Liste de
 l'Attique, and Wheler's Travels, p. 449. [ED.]

^e Spirit of freedom! when on Phylé's brow
 Thou sat'st with Thrasybulus and his train,
 Couldst thou forebode the dismal hour which now
 Dims the green beauties of thine Attic plain?
 Child Harold, Canto II. LXXIV. [ED.]

^f This is the beginning of the name of a demos of the tribe
 Antiochis, the rest of which is obliterated on the inscription where
 alone it is found. The marble was brought to England by Sir
 G. Wheler, and is now at Oxford. It related to the Gymnasium,
 and is distinguished as bearing the names of the thirteen Attic
 tribes and many of their demoi. See note on Βάγια, p. 29. [ED.]

ΧΟΛΑΡΓΟΣ.

"Steph. Byz."

ΧΟΛΛΙΔΑΙ².ΧΡΥΣΑ^b."ΨΑΦΙΔΑΙ."^c

ΩΡΥΧΙΟΝ.

Τόπος τῆς Ἀττικῆς. Τὸ τοπικόν, Ὁρύχιος. Εὐφορίων Διονύσω.

Ἰχνος ἐν Ὁρυχίοισιν ἔρκεσιν ὀχλάσαιντο. Steph. de Urb.

"See Ὁροπό in former List."

ΩΡΩΠΟΣ.

ΩΓΥΓΙΑ.

Ἐλέγετο καὶ ἡ Ἀττικὴ πᾶσα Ὁγυγία, "ὡς Χάραξ φησὶν ἐν τοῖς Χρονικοῖς. 'Also all Attica was called Ogygia, as Charax says in his Chronicles.'" Steph. "Byz."

^a Sometimes written Χολλίδαι, as on an antique altar represented at Pl. XV. Fig. IV. [ED.]^b Plutarch, in the life of Theseus, quotes the ancient Athenian historian Clidemus, who describes the battle of the Amazons at Athens. He speaks of the right wing of their army as extending as far as the Pnyx, near Chrysa:—τῷ δὲ διξιῶ πρὸς τὴν Πύκα κατὰ τὴν Χρύσαν ἦκειν. [ED.]^c This demos was not known to Meursius. Ψαφίς is mentioned by Strabo. In Wheeler's inscription, at Oxford, of the thirteen tribes just alluded to, the abbreviation ΨΑΦΙ is introduced under the tribe Aiantis. See note on Ψαφίδαι at p. 28. [ED.]^{*} We here subjoin, as stated at page 26, note ^c, a newly arranged Table of the Attic Demoi.TABLE OF THE TEN TRIBES OF ATTICA, including the names of those Demoi which are now ascertained to have belonged to each Tribe during the most flourishing period of the Republic¹.

ΕΡΕΧΘΙΣ.	ΑΙΓΙΣ.	ΠΑΝΔΙΟΝΙΣ.	ΛΕΟΝΤΙΣ.	ΑΚΑΜΑΝΤΙΣ.
Ἀγραυλὴ.	Ἀγκυλῆ ² .	Ἀγγυλῆ.	Ἀθηαλίδαι.	Ἀγνυς.
Ἀναγυροῦς.	Ἀλαὶ Ἀραφηνίδες.	Κοιθὴν.	Ἀλμυροῦς.	Εἰρεσίδαι.
Εἰώνυμος.	Ἀραφην.	Κυδαθηναιοί.	Διερᾶδες.	Ἔρμος.
Θύμακος.	Βαττῆ.	Κύθηρος.	Ἐκάλη.	Ἡφαιστία.
Κῆδαι.	Γαργηττός.	Μυρρίνοῦς.	Εὐπυρεῖδαι.	Θορικός.
Κηφισία.	Διόμεια.	Ὀα.	Κηττοί.	Κεραμεικός.
Λαμπρὰ καθύπερθε.	Ἐρεχθία ³ .	Παιανὶὰ καθύπερθε.	Κρωπία.	Κεφαλὴ.
Λαμπρὰ ὑπὲρθε.	Ἐρίκεια.	Παιανὶὰ ὑπὲρθε.	Λευκόνοιοι.	Κίκυνα.
Παρθωτάδαι.	Ἐρχία.	Πρασία.	Οἶον Κεραμεικόν.	Κυρτιάδαι.
Περγασή.	Ἑστία ⁴ .	Προδάλειθος.	Παιονίδαι.	Πόρος.
Συρεῖδαι.	Ἰκαρία.	Στειρία.	Πήληκες.	Πρόσπαλτα.
Φηγυς.	Ἰωνίδαι.	Φηγαία.	Ποταμός.	Σφηττός.
	Κολυττός.		Σκαμδονίδαι.	Χόλαργος.
	Κυδαττίδαι.		Σόμοιοι.	
	Κώλυπις.		Τᾶδαι.	
	Ὀτρυνεῖς ⁵ .		Φεράρριοι.	
	Πλώθεια.			
	Τίθρας.			
	Φηγαία.			
	Φιλαίδαι.			
	Χολλίδαι.			
ΟΙΝΗΣ.	ΚΕΚΡΟΠΙΣ.	ΙΠΠΟΘΩΝΤΙΣ.	ΑΙΑΝΤΙΣ.	ΑΝΤΙΟΧΙΣ.
Ἀχάρα.	Ἀθμοιον.	Ἀχηνία.	Ἀφιδνα ⁶ .	Ἀγιλία.
Βουτάδαι.	Αἰζον.	Ἀμαξάντια.	Θυργωνίδαι.	Ἀλωπίκη.
Ἐπικηφισία.	Ἀλαὶ Αἰζωνίδες.	Ἀνακαία.	Κύκαλα.	Ἀμφιτρόπη.
Θρία.	Δαιδαλίδαι.	Ἀχιρεῖος.	Μαθαβών.	Ἀνάφλυστος.
Ἰπποταμάδαι.	Ἐπικίδαι.	Δικίλεια.	Οἰόνη.	Ἀτήνη.
Λακιάδαι ⁶ .	Μελίτη.	Ἐλαιός.	Περίρριδαι.	Βῆσα.
Λουσία.	Ξυπίτη.	Ἐλευσίς.	Ραμνοῦς.	Θοραί.
Ὀη.	Πίθος.	Ἐρειάδαι.	Τιτακίδαι.	Ἰτῆα ⁹ .
Περιθοῖδαι.	Συταληττός.	Θυμαϊτάδαι.	Τρικύρεθος.	Κεῖωα.
Πτιλία.	Τριμητῖς.	Κηριάδαι.	Φάληρον.	Κολωνός.
Τυρμίδαι.	Φλυά.	Κοίλη.	Ψαφίδαι.	Λέκκοι.
Φυλή.		Κόπρος ⁷ .		Λευκοπέρα.
		Κορυδαλλος.		Μελαινίς.
		Οἰόνη.		Παλλήνη.
		Οἶον Δικελικόν.		Πετρίλη.
		Πειραιεύς.		Σημαχίδαι.
		Σφινδάλη.		Φυγ...

¹ The number of tribes was increased from four as established by Cecrops to ten, after the expulsion of the Pisistratidae by Cleisthenes, in the 67. 3 Oly. 509 B. C., the names of which remained in use beyond the period of the dissolution of the Roman empire. In this table the usual order of the tribes is adopted as seen on the marbles. During the time of the thirteen tribes, the Ptolemais intervened between those of Leontis and Acamantis, the Adrianis was introduced between that last named and the Oineis, and that of Attalis after the Antiochis.² Vide Böeckhii Corpus Inscriptionum Graecarum, Vol. I. p. 158.³ It is singular that this demos should not be of the tribe Erechtheis, as it equally received its name from Erechtheus King of Athens. It is supposed by some critics that Ἐρεχθία (the only authority for which demos appears to be Stephanus of Byzantium) is erroneously introduced for Ἐρχία, the name of a demos of the same tribe omitted by Stephanus, which would better correspond with the alphabetical series of his work. In the Hesychius of Alberti in a note on Ἐρχία, it is observed: "apud Stephanum pessime [et contra seriem] Ἐρεχθία legitur;"—but as in the context of that author, he states that the name originated from Erechtheus (ἀπὸ Ἐρεχθίως), five words derived from which name immediately follow,

and preclude the possibility of incorrectness in the MSS.; we are therefore justified in retaining Ἐρεχθία in the list of demoi. V. Steph. Byz. Meurs. de Pop. Att. Hesyc. ed. Alb. 1746.

⁴ Corp. Ins. Graec. V. I. p. 158.⁵ Pocock. Inscr. P. I. p. 56, n. 63.⁶ "Suidas Πλακιάδας appellat, sed eum in depravatam ejusdem auctoris codicem incidisse censeo." Vide A. Berkelii Comment. in Steph. Byz. Meurs. Rel. Att. C. XI.⁷ Corp. Ins. Graec. V. I. p. 216.⁸ Aphidna is, by Stephanus Byzantinus, placed in the tribe Leontis. Hesychius gives it to the tribe Ptolemais. Sir G. Wheeler's inscription of the thirteen tribes, shews that it was subsequently in the Hadrianis; but a more early inscription copied by Dr. Chandler at Athens, doubtless at an age when Athens was free, proves that it then belonged to the tribe Aiantis. See Wheeler's Travels, p. 400, Chandler Ins. Graec. Part II. Ins. CVII.⁹ Although the ancient lexicographers agree in placing this demos in the tribe Acamantis, yet marbles, the preferable authority, record it as of the tribe Antiochis, in which it is here inserted.

TITLES

TITLES of TWO TRIBES first added by the Athenians in the 118th. 3 Olym., in compliment to Antigonos and Demetrius, called ANTIGONIS and ΔΗΜΗΤΡΙΑΣ; which were afterwards named ΠΤΟΛΕΜΑΙΣ and ΑΤΤΑΛΙΣ¹ in honour of Ptolemy and Attalus; with the names of such Demoi, subjoined, as are now known to have belonged to them.

ΠΤΟΛΕΜΑΙΣ:—Βερενικίδαι. *Θήμακος². *Θυεργωνίδαι. *Κοιθύλη. Ταρσός³. *Φλυά.
ΑΤΤΑΛΙΣ:—*Αγνούς. *Αλιμαῦς. *Απολλωνεῖς. *Σόλιον. Οἶναι.

Name of a THIRTEENTH TRIBE added by the Athenians in honour of the Emperor Hadrian, with the names of those Demoi which are now known to have belonged to it.

ΑΔΡΙΑΝΙΣ:—*Αφιδνα. *Βῆσα. *Ελιεύσα. *Οα. *Φηγαία.

DEMOI, of which the Tribes are not known.

*Αρδηττός.	*Αχρεαδούς.	Γοργόνη.	*Επακρία.	*Εχελίδαι.	Καθωνκίδαι.	Μουνυχία.	Φορμίσιοι.	Χιτώνη.
*Αρμα.	Αυρίδας ⁴ .	*Εδαπτῆ.	*Επιντρέπη ⁵ .	Θήκη.	Λάρισσα.	Σπέργιλος.	Φερίπτιοι.	*Ωρωπός.
*Αργιλία.	Βεαύρων.	*Εννα.	*Ερετρία.	Καλή.	Μίλητον.	*Υσία.	Χαστιεῖς.	

NAMES of PLACES supposed to have been Attic Demoi.

*Αγραι.	*Αμφιαλή.	Ζωστής.	Θρίων.	Λαύριον.	Πάριος.	Σκίρον.	Φορών.
*Αγχισμός.	*Αστυπάλαια.	Δρυμός.	Κυιδόσαργεις.	Πάνακτος.	Σαλαμῖς ⁶ .	*Τμηττός.	*Ωρύχιον.

NAMES of PLACES probably erroneously inserted in previous Lists of the Attic Demoi.

*Αμφιαλή.	Βίλβισα.	Λήττιον.	Λυκαβηττός.	Πατρόκλου νῆσος.	Φαρμακοῦσαι.	Ψυτάλεια.
*Αταλάντη.	Βελησσός.	Λίμναι.	Πύξ.	*Υδρούσα.	Φαιρέα.	

[ED.]

¹ The tribes Antigonis and Demetrias were created at the same time in Olym. 118. 3. v. c. 305. in honour of Demetrius Poliorcetes and his father Antigonos, when Athens surrendered to the former. Ptolemy Philadelphus, from whose name one of the preceding titles was altered to Ptolemais, died Olym. 133. 2. v. c. 246., and the tribe Attalis was instituted in Olym. 144. 4. or v. c. 200.; consequently the Ptolemais must have preceded the Attalis at least about half a century. As to the Hadrianis, that, doubtless, dates from Hadrian's visit to Athens, when he was initiated in the mysteries of Eleusis, A. D. 125. [ED.]

² It will appear on inspection of the preceding table, that the demoi marked thus* in the tribes Ptolemais, Attalis, and Hadrianis, are known to have previously belonged to the ten original tribes.

³ Corp. Ins. Græc. V. I. p. 401.

⁵ Corp. Ins. Græc. V. I. p. 499.

⁴ Corp. Ins. Græc. V. I. p. 496.

⁶ Meursii Reliquia Attica, C. XI.

[ED.]

MODERN NAMES OF THE VILLAGES IN THE MEGARESE TERRITORY.

BIZKIA^a.
ΔΕΡΒΕΝΗ^b.
ΔΩΔΕΚΑ ΕΚΚΛΗΣΙΑΙ^c.
ΚΑΚΙΣΚΑΛΑ^d.
ΚΟΝΔΟΥΡΑ^e.

ΛΕΑΝΔΡΟΣ^f.
ΜΑΖΑΙ.
ΜΕΓΑΡΑ^g or ΜΕΓΡΑ.
ΠΕΡΑΧΟΡΑ.
ΣΟΥΣΑΚΗ.

To these we may add some Villages^h in the Megarean Tract.

ΑΓΧΟΗ.
ΑΙΓΕΙΡΟΥΣΑ καὶ
ΑΙΓΕΙΡΟΣ.
ΑΙΓΟΣΘΕΝΑⁱ.
ΕΛΙΣΣΑΝΘΗ.

ΚΡΟΜΜΥΩΝ^k.
ΜΕΓΑΡΑ.
ΝΙΣΑΙΑ.
ΠΗΓΑΙ.
ΣΙΔΟΥΣ^l.

^a Gell mentions a village pronounced Bissia, on the road from Corinth to Megara, by the Scironian way, before arriving at Kasidi. See Itin. of Greece, p. 2. [ED.]

^b This must allude to the great Dervené, the guard or Custom-house, on the modern road over Mount Geranion on the isthmus of Corinth, about three hours distant from Megara. [ED.]

^c Δώδεκα Ἐκκλησίαι, or the Twelve Churches, is a modern name given to the ancient port of Megara, called Nisæa, about a mile distant from the capital, to which it was united, as the Piræus was to Athens, by long fortified walls, of which the traces still remain. In Sir George Wheeler's time the Twelve Churches were in ruins, and the place entirely depopulated. [ED.]

^d Kaki-Scala was the ancient Scironian way next the sea, in the road to Corinth, at the eastern foot of Mount Geranion, and is about five miles from Megara. [ED.]

^e A place of the same name has already been introduced in the list of the modern names of Attic localities; possibly it is here repeated from being near to the Megarian frontier. [ED.]

^f Sidus and Crommyon were on the Scironian route between Corinth and Megara; and some ruins near Kasidi midway, are supposed to be those of Sidus, which the present peasantry call Leandra. See Gell's Itin. of Greece, p. 3. [ED.]

^g The present town of Megara is on the site of part of the ancient city. It is said to have contained a thousand houses or huts, many of which were uninhabited, and the greater part probably are now destroyed. [ED.]

^h Stuart must have meant to say, 'a List of some Ancient Places in Megaris', in support of which we will make the following extract from the Travels of that classical and inquiring traveller, Mr. Dodwell. "The territory of Megaris, though small and unfertile, had, at one period, five towns, besides the capital. These were, according to Scylax, Aigosthenai, Pegai, Teichos, Geraneia¹, and Aris. Strabo mentions Tripodiskion, Aigeirouse, and Polichne²; and Pausanias, Aigisthaina, Pegai, Trapodiskos, and Ereneia. The latter ought most probably to be read Geraneia. Diodorus mentions a place in Megaris called Kimolia; but he leaves it uncertain whether it was a town. The remains of Pégai are seen on the sea of Halcyon, (the Gulf of

Livadostro,) and Tripodiskos is supposed to have been situated near the entrance of the Scironian way, at the south-east foot of Mount Geraneia, where some ancient vestiges are found. Geraneia was probably above the Scironian way." Gell, however, places Erenæa about two miles to the north of Megara, on the road to Kontoura.

The territorial position of Megara was commanding, having ports, like its rival neighbour Corinth, on each sea; but the smallness of its territory, hemmed in by mountains, and bounded by more powerful states, together with being subject to perpetual inroads consequent on the wars of the Peloponnesian and continental states of Greece, rendered this advantage of little avail. Megara, at the earlier epoch of Athenian and Spartan rivalry, was constrained to accede to a confederacy with Athens; an alliance which in reality was submission.

In recent history, the whole of the territory adjoining the northern side of the isthmus of the Peloponnesus, including Megara and Kondoura, was by the Turkish policy constituted a province, called Derveni Choria, the population of which was considered responsible in guarding the entrance by the isthmus to the Morea. They were Christians, who paid a small capitation-tax, and had only one Turk among them, being subject to the Capitan Pasha. On several occasions they proved their fidelity to the Pashas of the Morea against his rebellious Albanese. In the present war they have inflicted severe losses on the Turks. Dodwell's Travels, V. II. p. 179. Gell's Itinerary of Greece, p. 11. [ED.]

ⁱ Aigosthenæ, was situate in the Gulf of Livadostro, at a bay, formed by the roots of Mount Cithæron. The romantic site with the remains of ancient walls still in existence, and with a high tower, in almost perfect preservation, which exemplify the Grecian principles of ancient military architecture, are supposed to be the remains of this port. More to the north, towards Livadostro, there is a bay named Psatho, which is considered to be the ancient Πύλαι, or Pegæ. There is another port near the above on this side the isthmus, now called Porto-Germano. [ED.]

^k Dr. Clarke places Cromyion at a miserable village, called Carneta or Canetto, on the eastern shore of the isthmus. [ED.]

¹ Τίχως Γεράνεια probably alluded to a fort on the ridge of Geraneia, the most defensible part of the isthmus of Corinth. It is satisfactory to know, that in the opinion of military men, the Peninsula of the Morea (with the consent of the natives,) might be maintained with a very small force against the most powerful enemy, by any power commanding the sea. The late Colonel Squire, of the Royal Engineers, observed:—"On examining the ground, the ridge of mountains, the ancient Geraneia, appears to constitute the best and most tenable barrier of the isthmus towards Greece; the Scironian road leading from Megara may readily be destroyed; an impracticable rocky height thus extends from one sea to the other, presenting only in one instance a passable gorge, the present road into the Peloponnesus, which may be defended by a handful of men, against the most formidable invader. Cannon judiciously planted in this part would ensure the safety of the isthmus, for the whole ground in front, consisting of rugged uneven heights, is completely commanded by the mountain." The isthmus of Corinth was attempted to be cut through by several ancient sovereigns, of whom are recorded the names of Demetrius, Cæsar, Nero, and Caligula. The traces of their operations are still evident in an excavation for an intended canal, 200 feet in width, and extending in length 3729 feet from the Gulph of Corinth, and situated

about a mile to the north of the ruined ancient wall which traverses the isthmus. Walpole's Memoirs on Turkey, V. I. p. 343. V. Plan of part of the isthmus of Corinth in the Elgin collection of drawings at the British Museum. [ED.]

² The names of these places, with that of the port Nisæa, are introduced by Strabo, from the catalogue of ships in Homer, according to the text said by the Megareans to have been the original by that father of Greek poesy, it being related and supported by many authors, that Solon, in place of the lines—

Ἀλὰς δ' ἐκ Σαλαμῖνος ἄγιν νῆας, ἐκ τε Πολίχνης,
"Ἐκ τ' Αἰγιρεύσης, Νισαίης τε, Τριπόδων τε"

caused the following to be introduced (which now remain in the received text),

Ἀλὰς δ' ἐκ Σαλαμῖνος ἄγιν δυοκαίδεκα νῆας,
Στῆσι δ' ἄγιν, ἣν Ἀθηναίων ἴσαντο φάλαγγες"

for the purpose of strengthening the antiquity of the Athenian pretensions to the possession of Salamis, in opposition to those of the Megareans, on an appeal to the decision of the Spartans, during the almost hopeless struggle to recover that revolted island supported by its alliance with Megara. V. Strabo, p. 394. Homeri Il. B. 557. Quintil. Inst. L. V. C. XI. Plut. Solon. [ED.]

ΣΚΙΡΟΣ.

ΤΡΙΠΟΔΙΣΚΟΣ^a. ὧν οἱ Τριπόδοι Τριποδίσκιον

λέγονται, καθ' ὃ ἡ νῦν Ἀγορὰ τῶν Μεγαρέων κεῖται.

"But they name Tripodoi Tripodiskion, where now is situate [the place called] the Agora of the Megarians." Strabo, "Ed. Casaub." p. 394.

^b MODERN NAMES IN THE ORDER THEY OCCURRED SAILING FROM SCHIATHOS^c TO NEGROPONT.

ΠΟΝΔΙΚΟ ΝΗΣΙ^d.

ΕΛΛΕΝΙΚΟΣ.

ΣΥΡΟΧΟΡΗ^e.ΟΡΕΟΥΣ^f.

ΑΓΙΑ.

ΛΙΘΑΔΑ^g.ΙΑΙΤΡΑ^h.

ΛΥΨΟΣ.

ΡΟΤΒΙΑΙΣⁱ.

ΛΙΜΝΑ.

ΓΡΑΙΑΣ ΣΠΗΛΙΑΙΣ.

ΠΟΛΙΤΙΚΑ^k.ΕΓΡΙΠΟΣ^l.

^a Sir W. Gell supposes Tripodiscus to have been situated on the ascent of Mount Geranion, about two hours distant from Megara, on the route to the Great Dervené, where the vestiges of an ancient town are seen on an oval eminence. Itin. of Greece. See Paus. L. I. C. XLIII. [ED.]

^b It will be perceived that these head-lands and places are on the coast of Eubœa, and were recorded in sailing from its northern extremity down the Euripus, to its extreme southern cape, along the western coast of that island, passing Egripo or Chalcis. The eastern coast of the Negropont is found to be a most dangerous shore by the modern as well as formerly by the ancient Greek navigators, and therefore is avoided by them. A detachment of 200 triremes, of the fleet of Xerxes, is recorded to have been entirely wrecked at Cœla, which, according to Mr. Hawkins, was on the eastern side of the island. This traveller, who made some geographical researches in Eubœa, calls it an "iron-bound coast, which, in a line of about thirty leagues, presents only one place of shelter (called Petriais) for a ship in distress." It is therefore not surprising that Stuart, after having embarked from Salonica with the intention of arriving at Smyrna, should, in his voyage from Sciatho to Andros, have sailed along the western or inside shore down the Euripus, in preference to coasting the inhospitable eastern one. The island of Negropont, though abounding in mountains, is extremely fertile; it contains 300 villages, chiefly inhabited by Turks; and Egripo, the residence of a pasha of three tails, to whom Attica was subject, contains about 12,000 inhabitants. See Wheeler's Travels. Walpole's Memoirs, Vol. I. p. 535. Dodwell's Travels, Vol. II. [ED.]

^c Stuart was prevented by the presence of a Turkish fleet from visiting Sciatho, which was unfortunate, as he was told of great ruins there. At the neighbouring island of Scopelo, he found no antiquities or inscriptions of any consequence; he however drew a sarcophagus there, which served as a cistern. [ED.]

^d Pondico-nisia (the Islands of Rats) are two small islands off Cape Hellenica, immediately south of Sciatho. [ED.]

^e Syrochori (qu. Xerochorion) is on a low promontory, opposite the entrance to the Gulph of Volo. [ED.]

^f Oreos, the ancient Histiaea, is about six miles from Syrochori. [ED.]

^g Mount Lithada forms the ancient promontory Cenæum, the most western point of Eubœa, near which are some rocks and a village also called by that name. V. Strabo, p. 446. [ED.]

^h Ialtras, and Lipsos, or Dipso, the ancient Aidépsos, at which were the Baths of Hercules, are villages near a deep bay to the east of the promontory Cenæum; near Dipso mineral springs may yet be observed. [ED.]

ⁱ Orobais, or Rubiais, is to the south-east of the places last named; more south still is Limna. Passing Graias Spelias, the coast is rocky and mountainous. [ED.]

¹ Supposed to be about 182 English feet.

² Spon, on speaking of the passage and the width of the strait, says—"On passe

^k From Politica to Chalcis or Egripo, the country forms a plain interspersed with villages. [ED.]

^l Chalcis, now called Egripo, which is derived from a corrupted pronunciation of Euripus, the ancient name of the channel or strait between the main land and Eubœa, was anciently a city of considerable consequence, and termed by Philip son of Demetrius one of the fetters or keys of Greece; but since the introduction of artillery, the position is little important, as it is commanded by a castle, on a neighbouring height on the continent, called Kara Baba. The town of Egripo is surrounded on three sides by the sea, and is attached to the island by a narrow isthmus. It is connected with the continent by a bridge, through which flow the currents of the Euripus. This bridge is constructed partly in wood, and has one large arch, and some smaller ones, on each side of a rock. On this rock stands a circular tower, mounted with guns of enormous calibre, and a gate. Chalcis was first united to Bœotia in the twenty-first year of the Peloponnesian war, or the second year of the 92d Olympiad, by the Chalcidians, in alliance with the Bœotians, in opposition to the Athenian interest. The object in fortifying the Euripus, was to render unavailing the naval superiority of the Athenians, to prevent them from blockading the island, and by commanding the navigation of the strait to cut off from them the facility in deriving supplies from Thessaly and northern Greece, otherwise than by exposure to the dangerous navigation of the eastern coast of the island. The Euripus and the junction of Chalcis with the continent, is thus mentioned by Strabo:—

Καὶ ὁ Εὐρίπος δ' ἐστὶ πλησίον ὁ Χαλκίδος, εἰς ὃν ἀπὸ Σουνίου στάδιοι ἑβδομήκοντα ἔστι δ' ἐπ' αὐτῷ γέφυρα διπλήρης, ὡς εἰρηκαὶ πύργος δ' ἑκατέρωθεν ἐφίστηται, ὁ μὲν ἐκ τῆς Χαλκίδος, ὁ δ' ἐκ τῆς Βοιωτίας· διακοδόμῃται δ' εἰς αὐτοὺς σείριγξ. Περὶ δὲ τῆς παλιγγόρας τοῦ Εὐρίπου, τοσοῦτον μόνον εἰπεῖν ἱκανόν, ὅτι ἐπτάκις μεταβάλλειν φασὶ καθ' ἡμέραν ἑκάστην καὶ νύκτα. Lib. IX. p. 403.

"There is in that vicinity the Euripus of Chalcis, which is distant from Sunium seventy stadia, at which, as I have said, is a bridge two plethra long¹, and on each side is built a tower, one on the side of Bœotia, and the other on that of Chalcis, between which is constructed a passage or canal (σείριγξ). Concerning the tide of the Euripus, it will only be sufficient to say, that they report that it changes seven times during every day and night." The term Syrinx has perplexed the commentators, and has given rise to a discussion as to its meaning. Mr. Hawkins supposes it to have been a 'cylindrical passage', or 'sort of tunnel', between the two towers; or, that underneath the arch of a bridge uniting them, a reversed arch was constructed below the level of the sea. The modern bridge, however, unites the island with the continent by the intervention of a rock bearing a castle, in the middle of the current², and we much doubt whether such a scientific combination of the arch could in that early age have

premièrement sur un pont de pierre de cinq petites arcades qui n'a qu'environ 30 pas de long, et qui mène sous une tour au milieu du canal bâtie par les Venitiens."

"De

ΠΑΛΑΙΟ ΚΑΣΤΡΟ ^a.

ΒΑΘΙΑΣ.

ΑΛΙΒΕΡΙ ^b.ΠΡΟΘΙΜΟΣ ^c.ΒΟΥΦΑΛΟΣ ^d.

ΑΡΜΙΡΟ ΠΟΤΑΜΟ.

ΚΑΜΑ ΒΑΓΝΗ.

ΣΤΟΥΡΑ, in which bay are

Η ΑΓΙΟΣ ΓΕΩΡΓΙΟΣ, ΔΗΛΙΣΙ, &c. and
several islands.ΕΜΠΟΡΙΟΝ ^e.ΚΑΒΟ ΜΑΡΜΑΡΙΟΝ ^f.

ΠΕΤΑΛΟΥΣ, five islands.

ΓΑΥΚΟΡΕΜΑΤΑ ^g.ΚΑΡΙΣΤΟΣ ^h.

ΚΑΣΤΡΙ, ruins.

ΚΑΒΟΔΩΡΟΣ ⁱ.SHORES, PORTS, AND PROMONTORIES, BEGINNING AT CENCHREA, AND PROCEEDING TO
SUNIUM "AND PRASLÆ".ΚΕΓΧΡΕΙΑ ^k.ΣΟΥΣΑΚΙ ^l.*ΚΑΚΙ ΣΚΑΛΑ ^m.

*ΤΡΑΠΙΖΟΝΑ.

*ΔΡΑΚΟ.

*ΣΤΡΑΤΙΟΤΙΚΗ.

Between Trapizona and Draco are some creeks; and on the promontory which projects most, is a ruin of a round building, probably a temple. "See previous List of Places in Attica."

Piræus. For a particular description of this "port", see the Chart. "Pl. III. and note at p. 5."

Munychia.

been formed, so as to triumph over the turbulent element to which it was exposed; and if considered as a production during the Peloponnesian war, we question the knowledge of the scientific principle altogether. According to modern observation, the flux and reflux of the Euripus are regular for 18 or 19 days in each month, and irregular 11, while from 11 to 24 changes take place during 24 or 25 hours; the rise of the water being from one to two feet. It is subject to lunar influence, and the wind is supposed to greatly operate on its fluctuations ¹. The shape of the channel may admit of the action of that attraction, which the currents and formation of other parts of the shores of the Mediterranean may counteract, though in the Gulph of Corinth a slight tide is perceptible.

On the site of the ancient city of Chalcis, there are at present no antiquities of interest, but the town exhibits many remains of Venetian buildings. See Wheler's Travels. Gell's Itin. Hawkins on the Passage of the Euripus, in Walpole's Mem. Vol. I. p. 533. Dodwell's Travels, V. II. [ED.]

^a Palaio-Kastro has Oropo on the opposite side of the Euripus; it was the ancient Eretria, which inscriptions and marble ruins now attest. It is divided from the plain of Chalcis by a mountainous ridge. Vathias is a village in the vicinity. [ED.]

^b This is written Aliveri and Oliveri. It is a village in a deep bay. [ED.]

^c Prothimos is a promontory, opposite to Rhamnus in Attica. [ED.]

^d Boufalos, or Porto-Bufalo, and Armiro-Potamo, are next found before arriving at the Gulph of Stoura. A range of mountainous promontory, called Agios Georgios, interposes between them. [ED.]

^e The next bay to that of Stoura is Emporeon. In the mountains which form the promontory between them, are the ancient marble quarries. Monolith columns, 30 feet in length, as at Carrara, cut by the ancients, still remain unremoved. Both

statuary and green striated marble, (the Marmor Carysteum of Pliny, and the Cipollino of the modern antiquaries,) were excavated here. [ED.]

^f Cavo-Marmarion, a promontory near the bay and quarries last named. [ED.]

^g Glico-Remata is a small bay still more to the south. [ED.]

^h Carysto or Castel-Rosso, is placed at the base of Mount Ocha, which Strabo calls Oche, and says, was the highest in the island. This mountain is seen from almost every part of the Archipelago; we perceived its blue pinnacle over the mountains of Attica, south of Hymettus, in sailing from Ægina to Sunium. Mr. Hawkins found a temple of most singular design, and of Pelasgic construction on the heights of this mountain, which is described in the second volume of Walpole's Memoirs. [ED.]

ⁱ Capo-d'Oro, is the ancient Caphareus, distinguished by the ancients from its terror to navigators, which Virgil thus alludes to—

—Euboicæ cautes, ultorque Caphareus.

Æn. XI. 260.

^k Kenchræ, the ancient Κενχρεῖαι is still, as formerly, the chief port of Corinth in the Saronic gulph; the formation of the harbour corresponds with the description of Pausanias. It had anciently a temple of Venus on one cape, and temples of Æsculapius and Isis on the other; on an insular rock was a bronze statue of Neptune. [ED.]

^l Gell, in a route from Corinth to Megara, by the Scironian way, speaks of a village called Sukuki, near the sea, about two miles from port Schœnus, near the Stadium, where the Isthmian games were celebrated. His words are, "A village on an eminence; perhaps called Sukuki." This is no doubt the Sousaki of Stuart. [ED.]

^m The names thus marked *, are to be found in the previous List of Names of Places in Attica. [ED.]

^a De la tour dans la ville il n'y a qu'un pont-levis en dos-d'âne d'environ 20 pas de long, qui se leve la moitié du côté de la tour, et la moitié du côté de la ville, pour donner passage aux galères." Voyage de Spon, T. II. L. VI. [ED.]

¹ See quotation from Livy, L. XVIII. C. VI. in Mr. Hobhouse's amusing account of his Visit to Negroponte. Letter XXIX. [ED.]

*ΦΑΝΑΡΗ ΠΟΡΤΟ.	The ancient Phalerum.
*ΜΥΣΣΙΑ.	Halimus.
ΤΡΙΣ ΠΥΡΓΟΙ ^a .	
ΑΓΙΟΣ ΚΟΣΜΑ ^b .	
*ΑΓΥΡΑ.	
*ΧΑΒΟΣΚΗ and ΒΟΥΔΙΑΣ- ΜΕΝΗ.	"A lake near Cape Zoster."
*ΒΑΡΗ.	
*ΛΟΜΠΑΡΔΗ or ΑΛΙΚΟ.	
*ΑΝΑΦΙΣΟ.	Anaphlystus.
*ΔΗΓΡΑΝΑ.	
*ΧΑΡΑΧΑ.	Patrocli Charax ^c .
*ΚΑΒΟ ΚΟΛΟΝΝΑ.	Sunium ^d .
*ΤΑ ΠΙΓΑΔΙΑ ΤΟΥ ΠΑΣΚΙΑ.	"The wells of the Pasha." ^e
*ΠΑΝΟΡΜΟΣ, or Agio Nicola.	
*ΠΟΡΤΟΜΑΝΔΡΙ.	
*ΘΟΡΙΚΟΣ.	Thoricus.
ΤΟΥΡΚΟ ΔΙΜΝΙΟΝΑ ^f .	
ΔΑΣΚΑΔΙΟ.	An island with some ruins, formerly a monastery. "See Map of Attica."
ΚΑΚΙ ΘΑΛΑΣΣΑ ^g .	"See Map of Attica."
*ΚΟΡΟΥΓΓΗ.	
*ΠΟΡΤΟ ΡΑΦΤΗ.	"Prasiæ."

^a Tres Purgoi is to the south east of Cape Colias. Col. Leake places Trispyrghi at Cape Colias. Sir W. Gell says, "Tres Purgoi is more eastern." [ED.]

^b Agio Cosma is a place on the coast, south-east of Tres Purgoi. See Map. [ED.]

^c At Porto Characca, about an hour distant from Sunium, is the nearest known well of sweet water to that place. The island or rock Gaidaronisi, is also called Charakka, from the ancient name of Πατρόκλου Χάραξ, or Πατρόκλου Νῆσος, derived from Patroclus, the commander of the fleet of Ptolemy Philadelphus, who fortified it. See Gell's Itin. Dodwell's Travels, Vol. I. [ED.]

^d The names below are those of places on the eastern coast of Attica, as far north as Porto Rafti (the ancient Prasiæ), continued from Cape Colonne. [ED.]

^e Mr. J. C. Hobhouse says, "these wells are called, as is the port, Passia Pegathia, the Pasha's Fountain." Potable water is not at present found nearer to Sunium than about three miles. The nearest is at Porto Caracca. Sir W. Gell, in the preface to his Itinerary of the Morea, observes, "Almost every brook has its value in history or geography; and good water is in some districts so scarce, that he who should make known the discovery of a source, or well, upon the Sunian promontory, would not only materially assist future travellers, but render an essential service to the navigators of the Archipelago." [ED.]

^f There is a place on the coast of Attica marked in the chart Francolimnionas, towards the northern extremity of the island Macri or Macronisi. See Pl. II. [ED.]

^g Hobhouse observes, "between Port Therico and Port Rapti, there are four small fishing harbours:—1. Vrisaki; 2. Turco-Limineia; 3. Thascalio; 4. Kake-Thalassa." Hobhouse's Travels, Lett. XXVIII. [ED.]

On sailing along this coast, formerly studded with towns,

but now affording only rocky solitudes; the traveller cannot fail being impressed with reflections similar to those which were present in the mind of a learned Roman, at the same locality, when unconsciously meditating on the recent havoc effected by the cruel policy of his native country. A modern traveller observes, "The friend of Cicero, sailing up the gulf to Megara, with justice contemplated this melancholy scene, as one that must diminish the magnitude of private distresses, and check the indulgence of individual sorrows, by presenting, in one view, the abject and calamitous condition of whole cities and many nations. 'Ex Asia rediens, cum ab Ægina Megaram versus navigarem, cœpi regiones circumeirca prospicere: post me erat Ægina, ante, Megara, dextra Piræus, sinistra Corinthus: quæ oppida quodam tempore florentissima fuerunt, nunc prostrata et diruta ante oculos jacent. Cœpi egomet mecum sic cogitare: Hem! nos homunculi indignamur, si quis nostrum interiit, aut occisus est, quorum vita brevior esse debet, cum, uno loco, tot oppidum cadavera projecta jaceant?'"

"But if such reflections were suggested to Sulpicius, more than eighteen centuries ago, with what feelings must the modern traveller behold the same prospect, when all these famous towns are, indeed, nothing but the lifeless carcases of once animated bodies, prostrate, crumbled in the dust, and 'with scarcely' a sign of their ancient vigour and beauty."

The moral effect of beholding in ruin the proudest seats of humanity is acknowledged by every sensitive mind: the most lowly may there find a motive for contentment, and the most exalted a lesson on the vanity of human ambition. Expatriated princes have been consoled amid the prostrate columns of the Palatine, and solaced in the shadow of the mouldering Colosseum. Cicero, Epist. ad Famil. L. IV. Hobhouse's Travels, Letter XXV. [ED.]



CHAPTER I.

OF THE TEMPLE OF THESEUS.

THE travellers who have visited the City of Athens, and the Authors who have described its Antiquities, all agree, that this Doric Temple, one of the noblest remains of its antient magnificence, and at present the most entire, was built in honour of Theseus. This opinion is abundantly justified by the sculptures in some of the metopes, for, mutilated as they are, it is evident several of the exploits of that hero are there represented ^a.

Nor can it be doubted, that this is the temple which both Plutarch and Pausanias place near the Gymnasium of Ptolemy ^b; great remains of that Gymnasium are yet standing, and their situation in regard of this temple agrees exactly with the information those authors have left us.

On what occasion Theseus was thus honoured, we are taught by the above-mentioned authors. Plutarch particularly, after recounting his heroic deeds, and the ingratitude of the factious Athenians towards him, with his banishment and death, says, "In after-times, several motives concurring, the Athenians honoured him as a hero. Many of those who fought against the Medes at Marathon imagined they saw his apparition in complete armour, rushing before them on the enemy. After the conclusion of the Median war, Phædon being archon, the Athenians consulting the oracle, the Pythian priestess answered, that they should bring back the bones of Theseus, deposit them honourably in their city, and with a religious observance keep them there."^c

This was accomplished when Cimon, the son of Miltiades, had conquered Scyros; there, after a diligent search, he discovered the venerable remains of the hero, of superior stature, with the brazen point of a spear, and a sword lying by him (these weapons in the heroic age were of brass); and having embarked them on board his ship, he carried them to Athens, where they were received by the citizens with splendid processions and sacrifices, as if the hero himself had returned to visit them. His remains were deposited in the middle of the city, near the present Gymnasium.

^a We may therefore assume this temple as a fixed and certain point, which will determine the situation not only of the Gymnasium of Ptolemy, but also of the Poikilé, and of the Agora; as I have remarked in the first volume of this work, pages 69 and 73, and attempted to illustrate by a plan inserted in the tail-piece of the last chapter of that volume, shewn at Plate XXII. Fig. 14.

^b Καὶ κεῖται μὲν ἐν μέσῳ τῇ πόλει παρὰ τὸ ἴδιον Γυμνάσιον. Plut. in Vit. Thesei. "And he lies interred in the middle of the city, near the present Gymnasium." Ἐν δὲ τῷ Γυμνασίῳ τῆς Ἀγορᾶς ἀπὸ τῶν πολλῶν, Πτολεμαῖον δὲ ἀπὸ τοῦ κατισκυασμένου καλουμένου, λίθοι τε ἰσὶν Ἑρμαῖ, θίας ἄξιοι, καὶ ἐκὼν Πτολεμαίου χαλκῇ καὶ ὁ τε Λίβυς Ἰόβας ἐνταῦθα κεῖται. . . . Περὶ δὲ τῷ Γυμνασίῳ ὁμοίως ἰστέον ἱερὸν. Paus. Attic. C. XVII. p. 39. "Not far from the Agora is the Gymnasium, called from its founder the Ptolemæum; in this are placed Hermæ of stone, which deserve our notice; here is also the brazen statue of Ptolemy, and that of Juba the Libyan . . . Near the Gymnasium is the Temple of Theseus."

^c It was Ptolemy Philadelphus, the Eponymos of an Athenian tribe, about the 130th Olympiad, who built the Gymnasium Ptolemæum; and the place of the discovery of the above inscription may be considered as indicating the site of it. Part of the remaining walls of this structure, like the pedestal at the Propylæa, a tower at the Piræus, and some Attic ruins near to Elimbo, are remarkable, in being constructed with alternately high and low courses of masonry. In Rome and

The following inscription, found among the ruins of this Gymnasium, seems to relate to this statue of Ptolemy:—

Ο ΔΗΜΟΣ
ΒΑΣΙΛΕΑ ΠΤΟΛΕΜΑΙΟΝ ΒΑΣΙΛΕΩΣ ΙΟΥΒΑ
ΥΙΟΝ ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ ΕΚΓΟΝΟΝ
ΑΡΕΤΗΣ ΕΝΕΚΕΝ ΚΑΙ ΕΥΝΟΙΑΣ ΤΗΣ ΕΑΤ
ΤΟΥ

The people
have erected this statue of king Ptolemy,
the son of king Juba, the nephew of king
Ptolemy, on account of his virtues and
his good will towards them.

This Ptolemy was the son of Juba the younger, and Cleopatra Selene, a daughter of Antony and Cleopatra. He could not be founder of the Ptolemæum, because it is mentioned by Cicero long before the birth of Ptolemy the Libyan. See in his treatise "De Finibus." "A Ptolemæo Lagi filio conditum." Lib. V. 1. Pausanias de Atticâ ¹.

^c Plutarch, in the Life of Theseus.

its neighbourhood, several examples of this mode of building are also to be seen, as in the peripteral temple of Vesta. This construction is a variety of that arrangement of masonry, called by the Greeks *Pseudisodomon*. At the ruins of this Gymnasium, which are of marble, the remains of a pediment may be observed. Vit. L. II. C. VIII. Plin. L. XXXVI. C. XXII. [ED.]

Nor was this all; festivals were instituted, and games celebrated, in honour of the event; and on this occasion, as it has been generally supposed, happened that famous contest between Æschylus and Sophocles, two competitors for dramatic glory, who since that time, if we except Euripides, have hardly either of them had a rival: the victory was adjudged to Sophocles, and his high-spirited antagonist, unable to support the disgrace, or submit to the decision of his judges, left his country, and passed into Sicily a voluntary exile. This was transacted, we are told by Plutarch, in the year that Aphepsiôn was archon^a, which the best authorities place in the fourth year of the seventy-seventh Olympiad, 467 before Christ; that is, exactly forty years before the death of Pericles, or precisely at the time when he began to acquire popularity and power in Athens: so that this temple may well be accounted a work of the age of Pericles.

It is built of Pentelic marble, and, in the language of Vitruvius, is a Peripteros, as will be particularly explained in the remarks on Plate V. Fig. 2. The principal front faces the east; and the pediment of that front appears to have been adorned, like those of the Parthenon, with figures of entire relief, fixed in their places by cramps of metal; for on the face of this pediment remain several holes, in which the ends of those cramps have been inserted, though the figures they supported are all of them destroyed^b.

^a Plutarch, Life of Cimon.

^b The style of architecture of this Temple perfectly corresponds with that of the era assigned to it, and as the earliest temples were frequently tombs, this edifice was probably as well the sepulchre of Theseus. Pausanias records Micon as the artist engaged in the decoration of this temple, of which he gives the following description:—

Πρὸς δὲ τῷ Γυμνασίῳ Θεσείῳ ἱστὶν ἱερὸν γράφαι δὲ εἰσι, πρὸς Ἀμαζόνιας Ἀθηναίων μαχόμενοι. . . . γίνεσθαι δὲ ἐν τῷ τοῦ Θεσείῳ ἱερῷ καὶ ἡ Κενταύρων καὶ ἡ Λαπιθῶν μάχη. Θεσεύς μιν οὖν ἀπικταίνων ἱστὶν ἤδη Κένταυρον, τοῖς δὲ ἄλλοις ἐξ Ἰσού καθίστηται ἔτι ἡ μάχη. τοῦ δὲ τρίτου τῶν τοίχων ἡ γράφη μὴ πυθόμενις, ἀλλ' ἰδούσιν, οὐ σαφὲς ἱστὶν· τὰ μὲν πρὸς τὸν χρόνον, τὰ δὲ Μίκων οὐ τὸν πάντα ἔγραψε λόγον. . . . Ὁ μὲν δὲ Θεσείῳ σκηδὲς Ἀθηναίῳς ἐγένετο ὕστερον ἢ Μήδῳ Μαράθῳνα ἴσχον, Κίμωνος τοῦ Μιλτιάδου Σκυρίου ποιήσαντος ἀναστάτους, δίκην δὲ τοῦ Θεσείῳ θανάτου, καὶ τὰ δὲ οὕτω κομίσαντος ἐς Ἀθήνας.

“Near the Gymnasium is the temple (ἱερὸν) of Theseus, at which are pictures (representing) the Athenians fighting the Amazons . . . ; and there is also painted in the Temple of Theseus the battle of the Centaurs and Lapithæ. Theseus is there represented killing a Centaur, while the others are engaged in an equal contest. The painting on the third wall is not to be understood by those unacquainted with its history: this is either on account of its being injured by time, or because Micon has not represented the whole of the subject The sanctuary [or tomb, σκηδὲς] of Theseus was raised by the Athenians after the Medes were at Marathon, when Cimon, the son of Miltiades, expelled the people of Scyros, a retribution for the death of Theseus, and carried his bones to Athens.”

The Theseum stands on a rocky knoll, and, according to Thucydides, must have been surrounded with an extensive peribolus, since it was capacious enough for armed assemblies of the people, and was also a sanctuary for fugitive slaves. Of this inclosure, however, no traces are now to be observed. The greater part of the platform of this peribolus must have been of artificial formation, since the rains have carried away much of it at the north-west angle of the temple, so as to expose to view six courses of the substruction beneath the marble steps, while, on the southern side, the soil has accumulated to the level of the peristylum. A remarkable peculiarity in the Theseum, is that of having only two steps of ascent to it, while most other Grecian temples we are acquainted with have at least three. This circumstance possibly denotes that it was an heroum. The foundation of this structure is composed of common freestone, probably from the Piræean quarries, but the other parts of the temple are wrought in Pentelic marble. The columns are composed of eight frusta, inclusive of the capitals. They are executed with a very perceptible entasis. The walls consist of ten courses below the architrave, including the lower course, which is two feet nine inches high. The architrave is in two thicknesses. The cornice is formed of blocks of the length of two mutules, and two inter-

stices. It is evident, that above the lateral cornices there was no sima, while over the cymatium terminating the pediments, the plug-holes are apparent, by which that moulding attached to the tiling was fastened. The tympana of the pediments consist of seven slabs, having, as at the Parthenon and Erechtheum, only vertical joints. Between the remaining columns and antæ of the posticum, holes are perceptible, in which the metal railing and gates were fixed, which protected the entrance, as at the Parthenon and the generality of Grecian temples. It has been asserted, that the sculpture of this temple was of Parian marble; but that does not seem to be the case, since it partakes precisely of the same ochreous tinge as the rest of the edifice. Indeed the greater part of this temple is of so deep and rich a ferruginous hue, that those accustomed alone to the dingy colour of marble exposed to the air in our northern climate, would scarcely credit the pictorial representation of it. This effect may be accounted for from the comparative absence of sunshine, and the prevalence of rain in our northern latitude causing a different sort of decomposition.

The eastern (as evident at other Athenian temples) was the principal and most decorated front, and the depth of the portico and pronaos was six feet more than that of the posterior portico and posticum. It has been supposed that the paintings of Micon, alluded to by Pausanias, were painted sculptures, of which the present friezes remaining at the temple formed a part; and the combat of the Centaurs at the posticum, in which one Centaur is alone overthrown by his antagonist, leads to such a supposition from that correspondence with his description; but as no similar sculpture ever existed at the temple representing the combats of the Athenians and Amazons, and as the labours of Hercules and Theseus, more conspicuous than the sculpture of the posticum, are not alluded to by Pausanias, we may therefore infer that the existing sculptures were not the γράφαι of Micon. That term was equally adopted by Pausanias in speaking of the paintings of Polygnotus at the Propylæa, and of the works of art at the Erechtheum, which are equally known to have been pictures, and the remains of a fine marble stucco, which is ascertained to have anciently covered the walls of the temple, also indicate the more probable place of the paintings to have been on the walls of the temple behind the peristylum, if indeed they did not decorate those of the peribolus. Mr. Dodwell conjectures that, “The subject relating to Theseus, which Pausanias says was unfinished, was probably painted on the remaining fifty metopæ, and the Amazonian battle was, perhaps, represented in the same manner on the tympana.” One of the tympana, however, it is certain was filled with statues. It may therefore on the whole be concluded, that Pausanias described positive pictures on the walls of this temple; and as at the Parthenon he leaves entirely unnoticed the sculpture of the metopæ, and of the interior of the peristylum, it may also be inferred that he did so likewise in the description of this smaller temple.

The temple at present is covered with a semicircular arch,

On the metopes in this eastern front, are represented ten of the labours of Hercules; and on the four metopes next that front, both on the northern and southern sides, are eight of the achievements of Theseus. It will appear the less extraordinary, that the labours of Hercules should make so considerable a part of the ornaments of this temple, when we recollect the respect and gratitude which Theseus professed to that hero, who was his kinsman, had delivered him from a tedious captivity, and had restored him to his country; on his return to which, he consecrated to Hercules all the places that the gratitude of his citizens had formerly dedicated to himself, four only excepted; and changed their names from Theséa to Heracleia¹. Nor could it be esteemed a slight compliment to Theseus, when on building this temple to his honour, their labours were thus placed together.

and the eastern end of it also in the lower ages has been terminated by a tribune or exhedra, without displacing the interior architrave, by which the sculpture of the pronaos has been preserved; it has however suffered much from the iconoclastes. The western door is related to have been closed, because the Turks, at the period of their conquest of the country, were accustomed during service-time to ride into the church, on which account the present smaller entrance was made on the south side, the door of which is sheeted with iron, but shews indentations from balls fired against it. The paving of the peristyle is nearly perfect; that of the interior was not long since carried away by one of the Waivodes when building a house a mile and a half from Athens, on the road to Eleusis. The frusta of some of the columns at the south-western angle are disjointed, probably by earthquakes, and the lower parts of two of them have been cut away, apparently to allow some object larger than the intercolumniation to pass between them. This building remained inviolate during the early part of the present war. Mr. Waddington observes, "almost at the moment of the commencement of the revolution, the Temple of Theseus was touched by a flash of propitious lightning, so little injurious to the building, that we might be tempted to consider it an omen of honor and victory."

The last public accounts from Athens state the Turks to have again been driven from Attica; but it is much to be feared that during their recent occupation of Athens, the same forbearance was not shewn, as in their previous incursion, towards the monuments of antiquity.

The Temple of Theseus has of late become the mausoleum of those of our countrymen, whose melancholy fate it has been to die thus far from their country, at Athens. The Catholics being buried at the Capuchin convent, on the death of Tweddell, no consecrated site was known as appropriate to the grave of a Protestant, but from the esteem in which our nation was held by the Greeks, the clergy of Athens devoted the church of St. George to that purpose, and performed there his obsequies, where, on a similar melancholy occasion, we attended the last sad ceremonials, at the interment of a countrywoman¹, conducted by the Archbishop of Athens in person. Besides the above, the Temple of Theseus also entombs several other British travellers who have been victims to the climate of Greece; of whom we possess the names of Mr. Watson, Mr. Gott, and Mr. Melville Phillips.

Fauvel, the French Consul, ever ardent in the cause of antiquarian research, on the death of Tweddell, caused his grave to be dug exactly in the centre of the temple, in hopes of finding there the remains of Theseus, but without success. Tweddell died on the 25th of July, 1799; in 1811 a slab was placed over the grave of that accomplished scholar, with the following epitaph from the classical pen of the Rev. R. Walpole.

ΤΥΕΔΔΕΛΛΑ.

Εὐδαίς ἐν φθιμίνουσιν· μάτην Σοφίης ποτ' ἰδρίφας
"Ανθρα, καί σε νίον Μοῦσ' ἰφίλησε μάτην.
Ἀλλὰ μόνον τοι σῶμα τὸ γένιον ἀμφικαλύπτει
Τύμβος· τὴν ψυχὴν οὐρανὸς αἰπὺς ἔχει.
Ἡμῖν δ' οἷ σὺ φίλοι, φίλον ὡς, κατὰ δακρὺ χρίοις,
Μνημα φιλοφροσύνης, χλωρὸν, ὀδυρόμεθα,
Ἢδὲ γ' ὅμως καὶ τεργνὺν ἔχειν τοῦτ' ἴστιν ἈΘΗΝΑΙΣ
Ὡς σὺ, Βρέταννος ἔων, κρίσαι ἐν σποδῇ.

¹ This was at the funeral in 1818, of Elizabeth Cumming, the female attendant and companion of Lady Ruthven. The visit of Lord Ruthven, and that of his

" TWEDDELL.

"Sleep'st thou among the dead? then hast thou cull'd
In vain fair Learning's flowers, the Muse in vain
Smil'd on thy youth—yet but thy mortal mould
Hides this dark tomb; thy soul the heavens contain.
To us who now our friendship to record
O'er thee, pale friend! the tears of mem'ry shed,
Sweet solace 'tis, that here thy bones are stored,
That dust Athenian strews a Briton's head."

Paus. Att. C. XVII. Thucyd. L. VI. C. LXI. Meursii Theseus, C. XXXI. Dodwell's Travels, V. I. p. 365. Leake's Topography of Athens, pp. 39 and 392. Waddington's Visit to Greece, p. 91. Clarke's Travels, V. II. S. II. C. V. Tweddell's Remains, p. 14. [ED.]

^a Συγχωρήσας δὲ τοῦ Αἰδωνίου, λυθείς ὁ Θησεύς ἱπανῆλθε μὲν εἰς τὰς Ἀθήνας, οὐδέπω παντάπασιν τῶν φίλων αὐτοῦ κεκρατημένων· καὶ ὅσα ἐπῆρχε τιμὴν πρότερον αὐτῷ τῆς πόλεως ἐξελοῦσης, ἅπαντα καθιέρωσεν Ἡρακλεῖ, καὶ προσηγέρυσεν δ' ἀντὶ Θησειῶν Ἡρακλεῖα, πλὴν τισσάων. Plut. in Vit. These.

"Aidoneus granting the request of Hercules, Theseus was released from prison. He returned to Athens, where his friends still retained some authority; and there, whatever sacred places the citizens had before assigned him, he consecrated to Hercules all, except four, changing their names from Theseia to Heracleia." Plutarch in the Life of Theseus. Euripides also, in the tragedy of Hercules, relates this instance of the gratitude of Theseus; he there introduces that hero addressing Hercules in the following manner:—

V. 1325. Θήδας μὲν οὖν ἔκλυπε τοῦ νόμου χάριν
Ἔπου δ' ἄμ' ἡμῖν πρὸς πόλισμα Παλλάδος.
Ἐκτὶ χέρας σὲς ἀγρίσας μιάσματος
Δόμους τε δώσω, χρημάτων τ' ἡμῶν μέρος·
Ἄ δ' ἐκ πολιτῶν δῶρ' ἔχω, σώσας κέρους
Δις ἱπτά, ταῦρον Κνώσσιοι κατακτανάν.
Σοὶ ταῦτα δώσω· πανταχού δέ μοι χθονὸς
Τιμὴν δίδασται· ταῦτ' ἱππονομασμένα
Σίθιν τὸ λοιπὸν ἐκ βροτῶν κεκλήσεται,
Ζῶντος· θανόντος δ' εὖτ' ἂν εἰς Αἴδου μόλης,
Θυσίαισι, λαΐνισι τ' ἐχογνώμασι
Τίμῃσι ἀνάξει πᾶς Ἀθηναίων πόλις.

Obedient to the law, retire from Thebes,
And to the city patroniz'd by Pallas
Proceed with me; thy blood-polluted hands
There duly purified, thou shalt receive
From me a mansion, and shalt share my wealth;
The gifts my country erst bestow'd on me,
For that in Crete, twice seven Athenian youths,
Death-doom'd, I sav'd, and slew the Minotaur,
Be thine; to me whatever sacred and apart
The land contains, henceforth to thee be sacred,
And bear thy name thou living; but when dead,
And to the shades below thou shalt descend,
With sacrifice, and marbles high embost
With costly sculpture, all th' Athenian state
Shall celebrate thy virtues, &c.

accomplished lady to Athens, will ever be remembered with grateful satisfaction by the surviving inhabitants of that since unfortunate place. [ED.]

V. 1339. Κάγω

The remainder of the metopes, and the pediment of the Posticum, or western front, have never been adorned with sculptures.

It is now a church dedicated to St. George, for whom the present Athenians have as high a veneration as their ancestors had for Theseus; and to this we probably owe that it is not in a more ruinous condition. It seems scarcely worth mentioning, that Mr. Vernon, who visited Athens in the year 1675², and Dr. Spon, with Sir George Wheler, who came there early in the following year,

V. 1339. Κάγω χάριν σοι τῇς ἰμῆς σωτηρίας
Τὴνδ' ἀντιδῶσω.

And I for my deliverance wrought by thee
Will thus my debt of gratitude repay.

I apprehend that I may be thought to have misinterpreted Euripides, when I translated λαῖνοις τ' ἐξογκώμασι by sculptured marbles. I shall endeavour to apologize for my mistake, if it be one, by relating what occasioned it. In the ION Euripides takes notice of some sculptures that adorned the front of the Temple at Delphi, among others the battle of the Gods and Giants is said to be on stone walls, ἐν τείχεσι λαῖνοις. These must have been figures in *relievo*, for of statues it cannot be said they are sculptured on stone walls, λαῖνοις τ' ἐξογκώμασι: stones swelling or prominent might, I imagined, by a metaphor, be employed to signify alto-relievos, such as we see in the metopes of the Temple of Theseus, representing the labours of Hercules, and to these I imagined the expression alluded.

This temple was finished in the time of Euripides, when I suppose him at least 16 years old; for he was born the first year of the 75th Olympiad; and we cannot allow less than five years for the erecting this building, and finishing the paintings and sculptures which adorned it. Euripides, we are told, began at a very early age to write tragedy; these sculptures were then new, and probably the best that had been seen at that time; they were doubtless universally admired by the Athenians, whose vanity would eagerly apply the slightest suggestion that should do honour to themselves and their hero. The words in question, understood as I have translated them, would, I thought, make him a prophet, whose promise they had just then completely fulfilled. The Hercules Furens of Euripides, like the sculpture of the Temple of Theseus, celebrates unitedly the virtues of the two heroes.

² The following letter from Mr. FRANCIS VERNON¹ was written to the publisher of the Philosophical Transactions, giving a short account of some of his observations in his travels from Venice through Istria, Dalmatia, Greece, and the Archipelago, to Smyrna, from whence this letter was dated January 10, 1675²:—

"SIR,

"I must beg your excuse for not having written to you in so long a space: the little rest I have had, and the great unsettledness of my condition, is the reason; neither have I now any great curiosities to impart to you; only some small circumstances of my journey I will run over.

"From Venice I set out with those galleys which carried their ambassador that went for the Porte. We touched at most of the considerable towns of Istria and Dalmatia, by the way. In Istria we saw Pola, an antient republic. There remains yet an amphitheatre entire; it is of two orders of Tuscan pillars, placed one over another, and the lower pillars stand on pedestals, which is not ordinary; for commonly they have nothing but their bases to support them. There is likewise a temple dedicated to Rome and Augustus; a triumphal arch built by a lady of the family of the Sergii in honor of some of her kindred, which commanded in these countries; besides several inscriptions and ancient monuments which are in divers parts of the town.

"In Dalmatia I saw Zara, which is now the metropolis of the country. It was anciently called Jadera. It is now very well

fortified, being encompassed on three sides with the sea, and that part which is towards the land extremely advantaged by all the contrivances of art, having a castle and a rampart of very lofty bastions to guard it. I found here several ancient inscriptions by me copied, which will not find room in the compass of a letter. We passed in sight of Sebenico, and saw three forts, which belong to the town, St. Nichola, St. Giovanni, and La Fortezza Vecchia, but we went not ashore. That which is worth seeing in Dalmatia, is Spalatro; where is Dioclesian's Palace, a vast and stupendous fabric, in which he made his residence when he retreated from the empire. It is as big as the whole town; for the whole town is indeed patched up out of its ruins, and is said by some to take its name from it. The building is massive; there is within it an entire Temple of Jupiter, eight square, with noble porphyric pillars and cornice, worth any body's admiration. There is a court before it, adorned with Egyptian pillars of that stone called Pyropoicilos², and a temple under it, now dedicated to St. Lucia; and up and down the town several fragments of antiquity, with inscriptions and other things, worth taking notice of.

"Four miles from Spalatro is Salona, which shews the ruins of a great town. About as much farther from Salona stands Clissa, upon a rocky hill, an eminent fortress of the Venetians, which is here the frontier against the Turk: from whence they repulsed him in their late wars with great honour. I was at Lessina, where is nothing very remarkable; but Biondi, who has written our English history, was of it. Trau is ancient, and hath good marks of its being so. Here I spoke with Dr. Statileo, who put out that fragment of Petronius Arbiter, and I saw his manuscript.

"I was in the harbour of Ragusa, but not in the town, because we made no stay there. From hence we passed the gulf of Budua, and saw the mountains of Antivari, the plain of Durazzo and Apollonia, and came to Sassino, a small island, from whence we could see the town of Valona, and the mountains Acroceranuii, which are very near, and are now called mountains of Chimæra. I staid a fortnight in Corfu, and had time to view all that was considerable in the island, particularly the Gardens of Alcinous, that is the place where they are supposed to have been, now called Chrysida, a most delicious situation: the ancient port now called Νικη-Θάλασσα, and several foundations of antient fabrics. In Zante I was likewise a fortnight, where I saw but little of antiquity; what is modern is very flourishing, and the island rich and plentiful.

"I went from Zante to Patras, a town in Achaia of good note among the ancients. Near it is a great mountain, mentioned by Homer by the name of Petra Olenia. In the town are several massive ruins, which few there know how to give any account of. There are the remains of a large church, dedicated to St. Andrea, who they say was martyred there. This is the first town I saw on the continent of Greece. The plain about it is very fruitful, full of springs and rivulets; finely wooded with olive trees, cypresses, orange, and lemon trees. The citrons here are counted among the best of the Turkish empire, and are sent for presents to Constantinople. So are all their fruit in very good esteem.

"In Athens I have spent two months. Next to Rome, I judge it the most worthy to be seen for antiquities of any I have

¹ The following account of the author of the above letter, is extracted from Wood's *Athenæ Oxonienses*, 2d Ed. V. II. p. 599:—

"FRANCIS VERNON [M.A.] was born near Charing-cross, Westminster, descended from those of his name, in Worcestershire. He was elected student of Christ Church, Oxford, from Westminster School, 1654. Being possessed with an insatiable desire of seeing, he travelled into various parts of the world, was taken by pirates, sold, and endured much misery. Afterwards being let loose, he retired to his native country, with intentions to spend his time there, but having got an itch of rambling, ventured again, though dissuaded to the contrary, and was afterwards hacked to pieces in Persia; where "arose between him and some

of the Arabs a small quarrel concerning an English pen-knife, that Mr. Vernon had with him who shewing himself cross and peevish in not communicating it to them, they fell upon him, and hacked him to death, near Spahan or Asphan, a city in Persia, in 1677, or thereabouts. Whereupon his body was conveyed to that city, and there interred." His printed literary productions are a small poem, entitled, "*Oxoneum Poema*", 1667; and the above letter, *Phil. Trans.* 1776. He left behind him some poetry, and observations made during his travels, but too incomplete to be published.

² *Plin. L. XXXVI. C. VIII. and XXII.*

[ED.]

[ED.]

have written their names on the wall within this temple; their example has been followed by several other travellers of distinction¹.

yet been at. The Temple of Minerva is as entire as the Rotunda. I was three times in it, and took all the dimensions, with what exactness I could; but it is difficult, because the castle of Athens, in which it stands, is a garrison, and the Turks are jealous, and brutishly barbarous, if they take notice that any measure it. The length of the cella, or body of the temple withoutside, is 168 English feet; the breadth 71. These measures you may rely on as exact to half a foot.

"The portico of the Dorique order, which runs round it, hath eight pillars in front, and seventeen on the sides; the length of the portico is 230 feet English. I have taken all the dimensions within, with those of the *περίωτος* and porticos; but they are too long for a letter. The fust or shaft of the pillars is nineteen and a half feet in circumference. The intercolumnium one and a quarter of the diameter of the pillars.

"The Temple of Theseus is likewise entire; but it is much less, though built after the same model; the length of its cella is but 73 feet, the breadth 26. The whole length of the portico which goes round it, 123 feet. It is a Dorique building, as is that of the Minerva. Both of them are of white marble. About the cornice on the outside of the Temple of Minerva is a basso relievo of men on horseback, others in chariots; and a whole procession of people going to a sacrifice, of a very curious sculpture. On the front is a history of the birth of Minerva.

"In the Temple of Theseus on the front within side the portico, at the west end, is the battle of the Centauri; and at the east end seems to be a continuation of that history; but there are several figures of women, which seem to be Pirithous's bride, and those other ladies which were at the wedding. On the outside the portico, in the spaces between the Triglyphi, are several of the prowesses of Theseus, most in wrestling with several persons, in which he excelled: all his postures and looks are expressed with great art. Others are monsters, which he is made encountering with, as the bull of Marathon, the boar of Calydon, &c.

"There is a Temple of Hercules, a round fabric²; only six feet diameter, but neat architecture. The pillars are of the Corinthian order, which supports an architrave and frieze, wherein are done in relievo the labours of Hercules. The top is but one stone, wrought like a shield, with a flower on the outside, which riseth like a plume of feathers.

"There is yet standing the tower of Andronicus Cyrrhestes, which is an octagon, with the figures of eight winds, which are large and of good workmanship, and the names of the winds remain legible in fair Greek characters, (where a house, which is built against it on one side, does not hinder) as *Ἀπηνιότης*, *Εὐρως*, *Βορέας*, *Σκίρων*, *Ζέφυρος*, each wind placed against its quarter in the heavens; and the roof is made of little planks of marble, broad at bottom, and which all meet in a point at top, and make an obtuse pyramid of some 32 or 36 sides³.

"There is a delicate temple of the Ionique order in the castle; whether of Pandrosus, or of whom, I cannot tell; but the work was most fine, and all the ornaments most accurately engraven; the length of this temple was 67 feet, the breadth 38.

"These pillars which remain of a portico of the Emperor Adrian, are very stately and noble; they are of the Corinthian order, and above 52 feet in height, and 19½ in circumference; they are canellate; and there are now standing seventeen of them, with part of their cornice on the top. The building to which they belonged, I measured the area of, as near as I could conjecture, and found it near 1000 feet in length, and about 680 in breadth.

"Without the town, the bridge over the Ilissus hath three arches, of solid stonework; the middlemost is near 20 feet broad. There is the Stadium yet to be seen, whose length I measured, and found it 630 feet, near to what the precise measure of a stadium ought to be, viz. 625.

"Towards the southern wall of the castle there are the remains of the theatre of Bacchus, with the portico of Eumenes, which is near it; the semi-diameter, which is the right sine of the demi-circle, which makes the theatre, is about 150 feet. The whole body of the scene, 256. Mons. De la Guillitière, in that book he hath written of Athens, hath made a cut of a theatre, which he calls that of Bacchus, which is a mere fancy and invention of his own, nothing like the natural one; which, by the plan he has drawn of the town, I judge he did not know. I give you this one point, that you may not be deceived by that book, which is wide from truth; as will appear to any body who sees the reality, though to one who hath not seen it, it seems plausibly written⁴. 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 shew you.

"Thebes is a large town, but I found few antiquities in it, excepting some inscriptions and fragments of an old wall, and one gate, which they say was left by Alexander, when he demolished the rest. It is about some 50 miles distant from Athens, as I judge.

"Corinth is two days' distant; the castle of *Ἀκροκόρινθος* is standing, which is very large. The main of the town is demolished; and the houses, which now are, scattered, and a great distance from one another.

"So is Argos, which to go round would be some four or five miles, as the houses now stand; but if they stood together, they would scarcely exceed a good village. Napolo della Rumilia is a large town, and full of inhabitants, and the Basha of the Morea resides there; it is but very few leagues distant from Argos.

"Sparta is quite forsaken; Mistra is the town which is inhabited, four miles distant from it. But one sees great ruins thereabouts; almost all the walls, several towers, and foundations of temples, with pillars and chapitres demolished: a theatre pretty entire. It might have been anciently some five miles in compass; and about a quarter of a mile distant from the river Eurotas. The plain of Sparta and Laconia is very fruitful, and long, and well watered. It will be about eighty⁵ miles in length, as I judge. The mountains on the west side of it are very high, the highest I have yet seen in Greece; the Mainiots inhabit them. But the plain of Calamata, which anciently was that of Messene, seems rather richer. Corone is very abundant in olives. Navarino, which is esteemed the ancient Pylos, hath a very strong castle, fortified by the Turks, and is the best port in all the Morea. Alpheus is much the best river, and the deepest, and with great reason extolled by all the ancient poets, and chosen for the seat of the Olympic games, for it is very pleasant. The plains of Elis are very goodly and large, fit to breed horses in, and for hunting; but not so fruitful as Argos and Messene, which are all riches. The best woods I saw in Peloponnesus, are those of Achaia, abounding with pines and wild pear, the ilex and esculus trees; and where there runs water, with plane trees.

"Arcadia is a very goodly champain, and full of cattle, but is all encompassed with hills, which are very good and unhewn. Lepanto is very pleasantly situated on the gulf, which runs up as far as Corinth; and without the town is one of the finest fountains I saw in Greece, very rich in veins of water, and shaded with huge plane trees; not inferior in any thing to the spring of Castalia on Mount Parnassus, which runs through Delphos, excepting this, that one was chosen by the Muses, and the other not; and poetical fancies have given immortality to the one, and never mentioned the other.

"Delphos itself is very strangely situated on a rugged hill, to which you have an ascent of some two or three leagues; and yet that is not a quarter of the way to come up to the pique of Parnassus, on the side of which hill it stands. It seems very barren

¹ The Choragic Monument of Lysicrates. [ED.]

² It has 24 sides, see note ³, p. 44. V. I. [ED.]

³ See note on the Travels of La Guillitière in Vol. II. p. 25. [ED.]

⁴ Such an extent given to the plain of Sparta exceeds possibility. The distance from Kephalo-bryssé, the source of the Eurotas, near the village of Perivolia, by the route of Mistra, to Daphne, gives its real length, which may be collected, from

Gell's Itinerary of the Morea, to be nine hours twenty-one minutes, or about twenty-eight miles, being the greatest possible length of the Laconian plain; for Daphne is a village on a branch of Mount Taygetus, which, together with the Derveni mountain, intercepts the view of the Gulf of Laconia from Sparta, and the Eurotas flows in a confined valley between them. [ED.]

PLATE V.

Fig. 1. A view of the Temple of Theseus. On the foreground are Albanian husbandmen winnowing corn, which is done by lightly tossing up the grain, when the Etesian wind blows away the chaff. A Turkish servant, accompanied by his master's son, is giving orders to them. The kind of tempo-

to the eye, but the fruits are very good where there are any. The wines are excellent, and the plants and simples which are found there, very fragrant, and of great efficacy.

"About Lebadia, and all through Bœotia, the plains are very fertile, and make amends for the barrenness of the hills which encompass them; but in winter they are apt to be overflowed for that reason, and to be turned into lakes; which renders the Bœotian air very thick, and so were their skulls too, if the ancients may be believed concerning them; though Pindar, who was one that sublimated poetry to its highest exaltation, and is much fancied and imitated in our age, as he was admired in his own, was born there: and Amphion, who was said to be so divine in his music that he ravished the very stones, had skill enough to entice them to make up the walls of Thebes; so that not every thing that is born in a dull air is dull.

"These vales I found much planted with cotton, and sesamum, and cummin, of which they make a great profit and a great trade at Thebes and Lebadia. I went from Thebes into the island of Eubœa, or Negroponte, and saw the Euripus, which ebbs and flows much after the nature of our tides; only the moon, and sometimes the winds, make it irregular. The channel, which runs between the town and a castle, which stands in an island over against it, is some fifty feet broad; and there are three mills on it, which shew all the changes and varieties that happen in the current. Near the Euripus, and opposite to the town, they shew a port which they say was Aulis, and it is not improbable, for it must be thereabouts. Between Negroponte and Athens is a high hill called *Ἀγιομακρόν*, formerly very dangerous, but now guarded by Albanians; it is part of Mount Parnes, and near it on the left hand lies Mount Pentelicus, from whence the Athenians anciently fetched their stone, and now there is a convent of Caloieris¹ there, one of the richest in all Greece.

"In going from Athens by sea, I embarked in a port which lies just by Munychia; that which they call Porto Piræo lies behind it a mile distant, which is a large port, able to contain 500 vessels. There are the ruins of the town yet remaining, and of the walls, which joined it to the city of Athens. I sailed by Porto Phalero, the ancient haven of Athens, which is rather a road than a port. I saw an island called *Φλαγῆς*², where the Athenians had anciently mines. I went ashore on the promontory of Sunium to view the remains of the Temple of Minerva, which is on it. Hence I sailed among the isles of the Archipelago, Macronisia, Thermia, Serphanto, Syphanto, till I came to Milo. From Milo I sailed through the Cyclades to come hither. I passed by Andros, Tenos, Mycone, Delos; Naxia and Paros I saw at a distance. We sailed near the northern cape of Scio, and the southern of Mytelene or Lesbos, and so came into the gulph of Smyrna. Within this gulph stands Burla, near some

small islands, which is judged to be the ancient Clazomenæ; Foja, which is the same with the ancient Phocæa: near this the river Hermus discharges itself into this gulph.

"In this my journey I had some misadventures. My companion, Sir Giles Eastcourt, died by the way. At sea I was plundered by the Serphiot, where I lost all my letters, and yours among the rest, which you sent to my Lord Ambassador at Constantinople, and Consul Rycaut³, whom I find here a very civil and knowing gentleman; and I am much obliged to him for his favours. I have been as curious as I could in taking the latitudes of some remarkable places; as I find them I shall give them you:—

"Athens	38° 5'	Patras	38° 40'
Corinth	38 14	Delphos	38 50
Sparta	37 10	Thebes	38 22
Corone	37 2	Negroponte or Chalcis	38 31 ⁴

"I desire you to present my humble services to the gentlemen of the Royal Society.
I am, &c.

"FRANCIS VERNON."

Vide Phil. Trans. V. XI. p. 575.

"The present state of this temple is as follows:—The cell is enclosed at the eastern end by a modern wall, as expressed by the dotted lines, within which is the altar. The west door is walled up, and the present entrance is through a very small modern door. (See the plan, letter H, on the south side of the cell.) The roof is a semicircular vault, in which small openings are left for light; this is probably of the same date as the enclosure of the eastern end. The site of the wall c c is very apparent, and some stones project from the side walls, which formed part of it.

Mr. Stuart has, in a memorandum, alluded to the above state of the temple, (as follows,) in a description of the column, with inscriptions, in the Temple of Theseus, now the church of St. George, in Athens. The inscriptions may be seen in the second part of the work published by Dr. Chandler, p. 60—63.

The door belonging to the posticum, or west end of the ancient temple, is stopped up with dirt and fragments of marble; among them was the column on which the above-referred-to inscriptions are engraved, one only was then visible; but, about ten years ago, a Turk broke through this door in order to rob the church; among other stones which he displaced, was the marble in question, all the inscriptions of which are now accessible; by Wheeler's account, it seems, in his time, to have supported the trapezon, or altar, situated in the tribune at the east end of the aforesaid church. There are four inscriptions on this column, one of which is so ruined as not to be legible. The column here mentioned is excavated, and Mr. Revett thinks it may possibly have been a standard measure, perhaps that called *medimnus*. [R.]

¹ Now generally written Caloyers, probably derived from *καλὸς ἱερεὺς*, meaning 'good priest.' [ED.]

² Probably Phlega, an island off Cape Zoster, near the district of Laurium. [ED.]

³ The Ambassador here alluded to was the Earl of Winchelsea, third of that title, who was sent on an extraordinary mission to Sultan Mustapha IV. by King Charles II. The above-mentioned consul Rycaut accompanied him as secretary to Constantinople, and he afterwards was appointed consul at Smyrna. At his return home, he was knighted by James II., and appointed judge of the Court of Admiralty; he died in 1700. Sir Paul Ricaut distinguished himself in a work entitled, "The Present State of the Ottoman Empire, in three Books, containing the Maxims of the Turkish Policy, their Religion and Military Discipline, Fol. 1670;" and also by some other productions relating to the Levant, among which is a work composed by command of King Charles II. on "The Present State of the Greek and Armenian Churches, 1678." [ED.]

⁴ We have been favoured by Captain Smyth, R.N., K.S.F., with the positions

of the undermentioned places named above, as recently settled by his operations at the instance of the Board of Admiralty:—

	LATITUDE. NORTH.	LONGITUDE. EAST.
"Athens, Parthenon	37° 58' 02"	23° 43' 37"
Patras, Castle	38 14 05	21 46 50
Corinth, Citadel	37 53 20	22 54 15
Delphos, Mount over	38 30 36	22 34 10
Coron, Citadel	36 46 40	21 59 48"

M. Barbié du Bocage, in his Atlas to Anacharsis, questioned the correctness of Mr. Vernon's latitudes. The superior precision, however, of the observations of Captain Smyth have been a valuable accession to Grecian geography, the result of a portion of whose labours is already known to the public in the charts of the Ionian Islands. [ED.]

rary shed, under which an Albanian with his wife and children are sitting, continues to be called by its ancient name, a kalýbe. These Albanians are the husbandmen of Greece; are generally Christians of the Greek ritual; and speak a peculiar language. The ground on the northern side of the temple has been washed away, and a considerable part of the foundation appears. The more distant mountain on the right hand is the eastern extremity of Hymettus, that part of it is now called Leccon-oros and Kynegos. The sharp-pointed conical hill near the temple is Anchesmus. On the left is a mountainous tract, rising to no great height, nearly in the middle of the Messogeia^a, or plain that surrounds Athens; it is now called Turco-bouno, and was perhaps the Brilessus of the ancients. At the foot of this, towards the north, the river Cephissus runs through a very pleasant village, called Patissa: this was formerly, if we may believe the tradition of the country, the situation of the ancient Academy: the two distant cypress trees, which are seen between the poles of the kalýbe, grow in this village, and mark its situation. On the left is part of Mount Parnes, now called Chasha, near the eastern extremity of which is Chorio Eledio^b, anciently Decelia^c.

Fig. 2. The plan of this temple. The Vitruvian description of a peripteros is here fully exemplified^d; it has a portico of six columns in each front, and on each side a range of eleven columns, exclusive indeed of the columns on the angles, a particular in which, it has been before observed, the Greeks differed from the Romans, who, as Vitruvius directs, included the columns on the angles in the number eleven^e. The distance of these lateral columns from the wall of the cell, is here somewhat more than the space of one intercolumniation; they connect the two porticos, and, by that means, complete a covered walk quite round the cell of the temple.

A A. The porticos.

B. The pronaos, or anti-temple.

a a. The antæ.

b b. The columns that separated the portico from the pronaos. These have been demolished, but the circles marked in the pavement determine their situation and size.

c c. The wall which separated the pronaos from the cell of the temple. See note^a, p. 70.

C. The cell or naos of the temple.

D. The posticum.

E E. The pteromata, or wings.

This temple stands nearly east and west, and on the pavement of the portico a line is cut, which seems to have been intended for a meridian. I discovered it too late, being obliged to quit Athens before I could make the necessary observations for determining the degree of accuracy with which it is drawn. In the plan I have inserted it partly from recollection, that such future travellers as may wish to bestow some diligence on this subject, may be able the more readily to find it^f.

PLATE VI.

The elevation of the eastern front^g.

^a The district called Messogea, is to the east of Hymettus. See Map of Attica, Pl. III. [ED.]

^b In the List of Modern Names, p. 36, this is written Κε-ροχλιδία. [ED.]

^c Since the description of Plate V. Fig. 1, was written by Mr. Stuart, a slight wall, about eight feet high, has been built entirely round the city; this wall in the present view, passes between the group of figures with the kalybe and the temple, so as to obstruct the view of it from the spot from whence he drew it. The door serving for the entrance of the temple, at present marked H in Plate V. Fig. 2, is seen clearly in this view. [R.]

^d Peripteros autem erit, &c. See Galiani's Vitruvius. Lib. III. C. I. p. 100.

^e See note^e, p. 57, Vol. II.

[ED.]

^f This line is distinguished by the letters F, G. Mr. Revett agrees with Mr. Reveley in thinking that this could not possibly be a meridian line, because the sun never could shine on the spot where it is, being in the shadow of the columns; the sun at noon would also be so high as to cause the shadow of the entablature to cover the greatest part of it. Mr. Reveley has added this line from the description given him by Mr. Revett; for though Mr. Stuart had written the above description, the line was neither expressed in the drawing, nor on the plate. [R.]

^g Regarding the proportion of the height to the width of Grecian hexastyle temples, Mr. Wilkins makes the following remarks:—"if we compare buildings of this description, however

¹ More recent travellers have acquired no information regarding the purpose of this line, beyond the certainty that it is not a meridian. [ED.]

PLATE VII.

Transverse section of the eastern portico. Here the front columns are removed to shew the antæ and columns of the pronaos with its frize, the distribution of the beams of the cieling of the lacunaria, and the sculpture on the frize over the antæ of the pronaos.

PLATE VIII.

Fig. 1. Longitudinal section of the eastern portico and pronaos.

"Fig. 2. Half the flank, and half the longitudinal section of the temple, to shew the masonry and disposition of the lacunaria."

PLATE IX.

Fig. 1. The capital and entablature of the columns of the portico, with the metope of the north-east angle.

Fig. 2. The soffit of the corona and of the mutules, with the distribution of their guttæ^a. The diameters of the columns vary from 3 feet 3 inches .35 to 3 feet 3 inches .65.

Fig. 3. Plan of the angular triglyph.

PLATE X.

The capital and base of one of the antæ; section of the entablature over the columns and antæ of the pronaos and posticum, with the lacunaria.

A. "Section of the" capital of the antæ on a larger scale.

B. Section of the cornice of the pediment.

PLATE XI.

Fig. 1. The Section of the entablature "over the columns of the portico and lacunaria, with the mouldings and part of the basso-relievo on the front of the pronaos."^b

remotely situated, and however the proportions of the parts in detail may be different, little variation will be found in the extent compared with the height"; to which in a note he adds, "The proportions of the four following temples, all of the hexastyle kind, will sufficiently attest the accuracy of this observation:—

	HEIGHT.			WIDTH.			
Temple at Paestum	42	1	47	78	10	—	} 1 to 1.870 that is in the proportion of
Temple of Jupiter in Ægina . .	24	2	3	44	10	65	
Temple of Theseus	25	2	27	45	2	95	
Temple of Concord at Agrigentum	30	8	82	54	10	5	

The same author also observes, "It is singular that the proportions of the outlines presented by the porticoes of the Propylæa, and the hexastyle Temple of Theseus are very nearly alike. If the diameter of the columns be represented by unity, the extents of the fronts will be severally 13.71 and 13.78; and their heights, exclusive of the pediment, which must have been in the same proportion, 7.607 and 7.682;" and respecting the comparative intercolumniations of this temple:—"If the diameter of the columns of the Temple of Theseus be expressed by unity, the intervals would be represented by 1.625. Upon a similar supposition, the interval between the columns of the Parthenon would be represented by 1.155"; shewing probably, although the number of columns in the fronts of temples was increased, that they yet adhered as much as possible to the former ratio of the height to the width, by compressing the intercolumniations. The angular intervals between the columns, are in this temple, as at the Parthenon, less than the others; the angular metopæ are also somewhat smaller; and the angular columns, according to the principle of Vitruvius,

are, as at the Parthenon, a small degree larger in diameter than those which accompany them. See *Atheniensia*, p. 81, and note on the Parthenon, V. II., pp. 43, 44. [ED.]

^a It is very probable that the greater part of this and other Grecian temples of the same epoch were decorated with painting, of which traces may be still observed on the metopæ, and interior cornices, and lacunaria. The soffit of the mutules, excepting the guttæ, appears to have been originally painted light blue. See also note ^a, p. 75. [ED.]

^b On this plate are represented the painted architectural ornaments within the eastern portico, which appear of a dark red colour. The upper one is an elegant example of the palmette or honeysuckle, which is painted on the sides of and on the spaces between the marble beams crossing the peristylum of the temple, and at Plate IV. Fig. 5, this ornament is more fully developed: beneath it are a small ogee and astragal painted with a leaf and bead. Next below is a wide fascia, painted (not carved or sculptured, as incorrectly stated by Mr. Wilkins,) with a rich mæander, and on the lower fascia or tænia of the architrave, beneath the sculpture is a less intricate ornament of the same description. Mr. Dodwell observes: "This ornament approximates more to the windings of the Cretan Labyrinth than to the sinuosities of the Phrygian river, and was probably painted on the Temple of Theseus, in allusion to the adventures of that hero in Crete." Without at present investigating the origin of this decoration, which is found on the most ancient monuments of Grecian art, we will simply observe, that as at the Parthenon, and at the Temple of Nemesis at Rhamnus, similarly situated fasciæ were painted with the

Fig. 2. Plan of the soffit of the architrave and lacunaria^a.

PLATE XII.

A. Profile of the capital on a large scale.

B. Profile of the annulets "of the" full size.

C. The flutings of the columns "of the" full size, with the manner of describing them, viz. divide the chord *a b* into five parts; from the chord set off the depth of the fluting inward $0 : 1 : 1$, as at *d*; erect a perpendicular on the centre of the chord, on which set off the distance $6 : \frac{2}{10}$ ths from *d* to *e*; from *e* draw the lines *e f* and *e g*, which are the boundaries of the central segment *f d g* drawn with the radius *e d*; divide the lines *e f* and *e g* into three parts each, and from the centres *h* and *i* so found, complete the curve by drawing the segments *a f* and *g b*.

D^b and E. The ornaments painted in the soffit of the lacunaria.

F. The manner of describing the ornament marked E^c. The distance between the circles is found by the angles of the base of an isosceles triangle at the centre of one circle, and at the point of bisection at the periphery of the other.

OPERATION.

D A. The diameter of the circle.

A B. Ditto.

D. The central point.

B. The point in the periphery from which are described with the circles diameters, the arcs intersecting each other in the parallel lines.

PLATE XIII^d.

Six of the metopes in the eastern front, Fig. 1, being in the southern angle, the rest follow in their proper order.

same ornament, it must have been considered as an appropriate mode of finishing those parts of Doric temples at that epoch.

This zig-zag ornament, which by the moderns has been termed the fret, was generally by the ancients named the *mæander*, as appears from Virgil, who describes it as embroidered on a *chlamys* in this passage:—

Victori *chlamydem auratam*, quam plurima circum
Purpura *mæandro duplici Melibœa cucurrit*.

Æn. V. 250.

On many of the coins of Magnesia ad Mæandrum, and of other cities, as of Apameia Cibotus, near the Mæander, the same ornament is introduced allusive to the vicinity of this river; and Strabo says, that all obliquities or windings (*Σκολιότητες*) were thence called *mæanders*; and an ancient lexicographer says, that a certain ceiling ornament was termed *Mæander*: *Μαίανδρος*, κόσμος τῆς ὑποφύκης.

It is not surprising that the moderns should entertain doubts as to the real name and origin of this ornament, since on the medals of Crete the Labyrinth is represented by the same type as the Mæander on some of those of Ionia, and Ovid also thus in a beautiful simile compares the one to the other:—

Non secus ac liquidus Phrygiis Mæandros in arvis
Ludit; et ambiguo lapsu refluitque fluitque:
Occurrensque sibi venturas adspicit undas:
Et nunc ad fontes, nunc in mare versus apertum,
Incertas exerceat aquas. Ita Dædalus implet
Innumeras errore vias: vixque ipse reverti
Ad limen potuit; tanta est fallacia tecti.

Met. VIII. 162.

V. Dodwell's Travels, V. I. p. 367. Hesych. in *Μαίανδρος*, Wilkins' Athen. p. 87. D'Hancarville, Recherches sur les Arts de la Grèce, Tom. I. Pl. 8. II. Pl. 32. Barthelemy, Essai d'une Pal. Num. Mem. de l'Acad. XXIV. p. 47. Strabo, L. XII. p. 577. Coins of Cnossus in the Brit. Mus. and Hunterian Collection.

[ED.]

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^a A part of the lacunaria of this temple is now in the courtyard of the British Museum, and two of the detached covers to the pannels, ten inches square and two and a quarter thick, are within the Museum, marked Nos. 243 and 254. The motive of the Greek architects in having the pannels of the lacunaria of this and also of other temples, as those of Nemesis at Rhamnus, perforated, and afterwards covered with a detached and moveable slab or tile, (on which was sunk the inner moulding and pannel,) let into a rebate; when it would seem to have been a preferable construction to have wrought the entire pannel in the solid marble, is a question not of easy solution. If these coverings to the top of the pannels were removable after the completion of the temples, it must have effected the ventilation of the roof.

^b The authors of the Unedited Antiquities of Attica observe, that at the Temple of Nemesis, at Rhamnus, "The ovolo in the pannels of the lacunaria was painted: the green colour is in some places still visible. The star-like figure" similarly introduced, "appears to have been gold on a blue ground." Diodorus Siculus describes a peristyle belonging to the tomb of Osymandias at Thebes, in Egypt, the ceiling of which was decorated with stars on a blue ground. In Greece the same taste may have been probably derived from Egypt. Uned. Ant. of Attica, p. 46. Diod. Sic. L. I. C. 47. [ED.]

^c Dr. Chandler observes, "An attentive spectator will discover likewise some architectural ornaments and mouldings, with stars on the soffits of the lacunaria of the portico," to which in a note, he adds, "Mr. Pars found out the method used in drawing the echinus, or *eggs and anchors*, from the marks of the compasses on the wall." Chandler doubtless meant the painted moulding here described, representing the ornament, called, "The Grecian bead", or "Pearl ornament". The painter Pars contributed the drawings of the sculpture for this chapter, which are now in the British Museum. See Chandler's Travels, V. II. C. XIV.

[ED.]

^d It has been observed that, at the origin of Grecian fable,

T

Fig. 1. Hercules and the Nemean lion.

Fig. 2. Hercules and Iolaüs destroying the hydra.

Fig. 3. Hercules and the Arcadian stag.

Fig. 4. Hercules taming the Cretan bull.

Fig. 5. Hercules with the horse of Diomedes.

Fig. 6. Hercules with Cerberus.

Four of the metopes on the south side; Fig. 7 being that in the eastern angle, the rest follow in their proper order.

Fig. 7. Theseus destroying the Minotaur.

Fig. 8. Theseus with the bull of Marathon^a.

Fig. 9 and Fig. 10. These, as well as those which follow, (of which no descriptions are given,) are too much ruined to discover what the subjects are^b.

Four of the metopes on the north side, Fig. 11, being that in the eastern angle, the rest follow according to their numbers.

Fig. 11. Theseus kills Creon, king of Thebes^c.

Fig. 12. Hercules kills Antæus^d.

Fig. 13. Theseus overcoming Skiron^e.

Fig. 14. Theseus killing the Crommyonian sow.

Four of the metopes in the eastern front, succeeding in proper order those "to Fig. 6 inclusive", that numbered 18 being in the northern angle.

Fig. 15. Ruined basso-relievo^f.

Fig. 16. Hercules with the girdle of Hippolyta.

Fig. 17^g.

Fig. 18. Hercules taking the golden apples from the garden of the Hesperides.

PLATE XIV.

Figs. 1, 2, 3, 4, 5, 6. The sculpture^h in the frieze of the pronaos. Here we see represented

the Labours of Hercules were considered as being only ten in number (two additional ones having been added at a later period), and as the exploits of Theseus, according to Hyginus, were eight; hence, there would be eighteen subjects corresponding with the number of the decorated metopæ of this temple. Like the Hercules Furens of Euripides written some time after, this temple may have been intended as an equal tribute to both heroes; and in the passage of that pathetic bard, quoted by Stuart, Theseus states, that sculptured temples should be raised to his heroic friend. Without inquiring concerning the hypothesis, whether Hercules and Theseus were the same person, it is enough to know, that at the period of the erection of this temple, they were honoured as two. The joint exploits of the two friends, therefore, with propriety, decorated this monument; and as Hercules was the superior hero, the conqueror, with the great divinities, of the giants, and who also was reported to have rescued Theseus from the chains of Aidoneus, King of the Molossi; it is, therefore, not unreasonable to suppose, that even at the Temple of Theseus, his labours should occupy the predominant place. Some of the eastern metopæ represent exploits not usually introduced in the generally received labours of Hercules; they were probably therefore executed previous to an acknowledged classification of them.

Stuart's designation of these metopæ from the existing remains, are in few instances called in question by subsequent authors; but where any contrariety of opinion occurs, it will be found that we have pointed it out, at the reference to the indi-

vidual sculpture. See Wilkins' *Atheniensia*. Col. Leake's *Topy. of Athens*. [ED.]

^a After his arrival at Athens he took the bull of Marathon, and drove him into the city.

^b These are conjectured to have been Theseus and Pityocampetes, and Theseus and Procrustes. See Leake's *Topography of Athens*. [ED.]

^c This is supposed to represent Theseus and Corynetes. [ED.]

^d This has been named also Theseus and Cereyon. [ED.]

^e He threw the robber Skiron headlong from the rock into the sea.

^f It is conjectured that this may have represented the contest of Hercules and Cynus. [ED.]

^g Fig. 17 probably represented the combat of Hercules and Antæus; and the ruined figure behind with extended arms, which resembles in action, figures of divinities on some of the most archaic Greek fictile vases, may have been a personification of his Mother Earth. See Leake's *Topy. of Athens*. [ED.]

^h Reveley, who had previously introduced nearly verbatim these descriptions of the sculpture of the pronaos and posticum, at the description of Plate VII. (which we have omitted), observes in a note in the errata, the basso-reliefs of the pronaos and posticum are described in page 6, and again in page 9, which was owing to the drawings of "them here represented at Plate XIV." not being found when the chapter was printed.

These friezes, unlike those of the Parthenon similarly situated,

a battle^a and a victory. It seems an action of great importance, for it is honoured with the presence of six divinities, three of whom, though somewhat defaced, are yet to be distinguished for Jupiter, Juno, and Minerva; it is not so easy to decide who are the divinities in the other groupe. Amongst the combatants, there is one of superior dignity, more vigorous exertion, and more ample stature; a robe trails behind him; he hurls a stone of prodigious size at his adversaries. May it not represent the phantom of Theseus, rushing impetuously upon the Persians at the battle of Marathon? His miraculous apparition, on that memorable occasion, was firmly believed by the Athenians, and was one inducement to their building this temple. The victory at Marathon was certainly one of their most glorious achievements; and there is a kind of modesty and piety in attributing (as here they appear to do) this amazing victory to the protection of the gods, and the assistance of their hero, rather than to their own valour. The last figure has evidently been employed in erecting a trophy.

It may be proper to observe, that the sculpture on this temple is very fine, and much relieved, the limbs being in many places entirely detached, which is perhaps one reason that they are so much damaged.

Figs. 7, 8, 9, 10. The sculpture on the frieze of the posticum, representing the battle of the Centaurs and Lapithæ. Among the combatants one hero only has thrown a Centaur on the ground, and is in the act of killing him. This hero I suppose to be Theseus^b. In the centre of this frieze is Cæneus, who, being invulnerable by weapons, is overwhelmed by a huge piece of rock, with which two Centaurs are about to crush him; this circumstance is introduced by Ovid in the description which he makes Nestor give of the battle of the Centaurs and Lapithæ. "Metam. XII. 507."^c

THE Head-piece of this chapter "introduced among the vignettes in Plate IV. Fig. 4", represents Theseus coursing the Marathonian bull, copied from a ruined marble basso-relievo. "Fig. 5 delineates" the ornament painted in dark ochre, "which is" shewn in its proper situation in Plates X. and XI. of this chapter^d.

The Tail-piece "shewn at Plate IV. Fig. 6", is a head of Theseus copied from a fine antique cameo.

are in high relief. Their execution possesses equal merit, and it is probable that they were designed, and possibly they were executed by Micôn. Casts of them were transmitted to England by Lord Elgin's agents, which are now in the British Museum.

[ED.]

^a As the frieze of the posticum probably related to Theseus, that of the pronaos may have had allusion to Hercules. A contest, in the presence of the six divinities, and the huge masses of rock which the combatants appear to be hurling, could only relate to the gigantomachia, or battle of the giants, in which Hercules, with many of the gods, bore so conspicuous a part. The colours that were formerly applied to these and the other sculptures of this temple are incontestibly perceptible on a careful inspection of them. The ground was an azure blue, the draperies were red,

blue, or green, and the accessories were bronze probably gilt. The practice of painting sculpture by the ancients has been heretofore alluded to, in speaking of the sculpture of the Parthenon. See Leake's *Topy. of Athens*. Dodwell's *Travels*, Vol. I. Stuart, Vol. II. of this edition, notes, pp. 44 and 53. [ED.]

^b See quotation from Pausanias, page 66. [ED.]

^c In the Phigalian frieze this incident is also introduced. The passage of Ovid is—

Saxa, trabesque super, totosque involvite montes:

et erit pro vulnere pondus. [ED.]

^d "Mr. Revett says, that the ornament said to be painted in dark ochre, was only scratched upon the marble, probably as an outline to paint upon." [R.]

CHAPTER II.

OF THE TEMPLE OF JUPITER OLYMPIUS, CALLED ALSO THE COLUMNS OF HADRIAN.

CONCERNING this antiquity, I have already twice on different occasions offered some remarks; once in the fifth chapter of the first volume; where it appeared necessary to refute an opinion advanced by Wheler and Spon, who, conceiving the Temple of Jupiter Olympius stood northward of the Acropolis, have mistaken the ruin of a building, which they found in that situation, for the remains of that once most magnificent temple.

Some remarks on it again occur in the first chapter of the second volume, intended to correct a mistake I had made in the aforementioned fifth chapter; where, in common with other commentators on Vitruvius, I had supposed the octastyle hypæthral Temple of Jupiter Olympius, mentioned in the obscure passage there quoted from him^a, refers to the Olympium at Athens: thus Barbaro, Perrault, and even Galiani, with others, have translated this passage; nor indeed do I remember to have seen it any where understood in the sense I have ventured to assign it, by supposing the octastyle hypæthros of Jupiter Olympius he there instances, to relate, not to any temple in Athens, but to the celebrated Temple of Jupiter at Olympia in the territory of Elis; a temple, which, from the dimensions Pausanias has given of it, appears evidently to have had no more than eight columns in front^b, and to have been precisely of the same aspect with the Parthenon in the Acropolis of Athens. As I have not yet perhaps produced sufficient authorities in support of this opinion, I may remark that the Parthenon at Athens, and the Olympic Temple in Elis, are described, the first by Wheler, and the second by Pausanias, with a more ample enumeration of particulars than is usual with those writers. Wheler's account has been already given in the first chapter of the second volume; and since, as I have been told, that there is not an English translation of Pausanias, I shall give an abstract of that author's description of the Olympic Temple; that the reader may the better compare the relations, and judge of the similarity which I suppose subsisted in the aspects of these two temples. Pausanias^c, begins by informing us, that, "The expence of erecting the temple and statue of Jupiter was defrayed by the spoils which were taken at the time the Eleans destroyed Pisa, and the neighbouring places confederated in their revolt. That Phidias was the artist who made the statue, the inscription at the feet of Jupiter testifies in these words:—PHIDIAS, THE SON OF CHARMIDES, AN ATHENIAN, MADE ME^d. The temple is of Doric architecture; on the outside it is a peristyle, or encompassed about with columns; it is built of the stone of the country; the height to the pediment is 68 feet,

^a Hypæthros vero decastylos in pronæo et postico: reliqua omnia eadem habet quæ dipteros; sed interiore parte columnas in altitudine duplices, remotas a parietibus, ad circuitiorem, ut porticus peristylorum. Medium autem sub divo est sine tecto: aditusque valvarum ex utraque parte in pronæo et postico. Hujus autem exemplar Romæ non est; sed Athenis octastylos, et in templo Jovis Olympii. Vit. L. III. c. 1.

"The hypæthros is decastyle in the pronæos and in the posticum, (there being ten columns in each front); in all other particulars it is the same as the dipteros (or temples surrounded with two ranges of columns); but within the cells there are two orders of columns, one above the other, at a distance from the wall, forming a passage round the temple, as in the portico of peristyles; but the middle is exposed to the air, having no roof: the entrance is by doors in each front. Of this species of temple there is no example at Rome; but there is at Athens an octastyle, and in the Temple of Jupiter Olympius."

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^b The Temple of Jupiter at Olympia was hexastyle. See note ^f, p. 32, volume the second; as well as note ^b, p. 30, on the much controverted passage of Vitruvius regarding hypæthral temples.

[ED.]

^c Paus. Eliac. Prior. L. X.

^d It has been supposed that Phidias, in the conscious pride of the successful result of his labours, in the unrivalled personification of the Olympian Jupiter, inscribed his production with the first aorist of the past tense, ΕΠΟΙΗΣΕ, in place of the imperfect ΕΠΟΙΕΙ, as usually adopted by the generality of Grecian artists; a practice (as appears by subsequent works of art) which was followed by artists with more presumption than talent. Visconti, however, in speaking of the wood *ι-ρολι*, inscribed on the Torso of Apollonius, considered that the Greeks employed indifferently the tenses of the verb on these occasions. See Visconti. Mus. Pio Clem. Vol. II. Pl. X.

[ED.]

its breadth is 95, and its length 230; it is not covered with tiles of baked earth, but with Pentelic marble, cut so as to resemble tiles. On each extremity of the roof is placed a gilt vase; on the point of the pediment stands a figure of Victory, which is likewise gilt; and beneath it is a golden shield, on which is represented Medusa the Gorgon; the inscription on it shews who they were that made this offering, and on what occasion it was made.

“The sculpture in the front pediment represents Pelops, about to contend with Cœnomaus in the chariot race, and the necessary preparations for it are making by both parties; in the middle is the figure of Jupiter; on the right of Jupiter is placed Cœnomaus with a helmet on his head; by him stands his wife Sterope, one of the daughters of Atlas; Myrtilus, who conducted the chariot of Cœnomaus, sits before the horses, which are four in number; near them are two men, whose names are not inscribed there; they seem to be two grooms belonging to Cœnomaus: near these lies along in the angle of the pediment the river Cladeus, which, next after the Alpheus, the Eleans have in the highest veneration. On the left of Jupiter are Pelops and Hippodamia, and the charioteer of Pelops, and the horses, with two men, the grooms of Pelops; the pediment then contracts towards the angle into a narrower space, and in this space is figured the Alpheus. The sculpture in the front pediment is the work of Pæonius of Mende, a city of Thrace. That of the back front is the work of Alcamenes, a sculptor, and contemporary with Phidias, and inferior to him alone in the excellency of his art. In this pediment is represented the combat of the Lapithæ with the Centaurs, at the nuptials of Pirithous; in the middle of the pediment is Pirithous; next to him on one side is Eurytion the Centaur, who has carried off the bride, and Cæneus assisting Pirithous. Theseus on the other side is, with a pole-axe, dealing destruction amongst the Centaurs, one of whom has seized a lovely virgin, and another a beautiful youth.

“Many of the Labours of Hercules are represented here. Upon the gates^a, through which you enter the temple, are wrought—1st. His chasing the Erymanthian boar; 2d. His combat with Diomedes of Thrace; and 3d. In the island Erythea with Geryon; 4th. His receiving the burthen from Atlas; and 5th. His cleansing the Augean Stable, (upon the gates of the opisthodomos^b we see him seizing the Amazonian girdle); 7th. The stories likewise of the Arcadian stag; 8th. Of the Gnosian bull, are represented there, with those of, 9th. The Hydra of Lerna; 10th. Of the Stymphalian birds; and 11th. Of the Nemean lion. Entering the brazen gates is the statue of Iphitus^c crowned

^a Over the gates of the temple are wrought, &c. Over the gates of the opisthodomos, &c. At first view this expression seems to imply, that the Labours of Hercules were sculptured on the wall of the temples immediately over the gates; but on reflection I am inclined to suppose these gates, like those of St. Peter's at Rome, the Duomo at Pisa, or the Baptistery at Florence, were furnished with folding doors, plated over with brass, and the different subjects represented there were distributed in pannels, wrought in basso-relievo. The pannels, we may suppose, were ranged one above the other, three on each valve of the double doors¹.

It is remarkable, however, that no more than eleven of these Labours are here mentioned by Pausanias, although twelve is the number constantly ascribed to Hercules; we may therefore conclude that one, perhaps the dragging Cerberus from the infernal regions, has been omitted, or more probably effaced in the manuscript from whence the printed copies are taken.

^b It appears by what Lucian says, that at the time when all

Greece was assembled, to celebrate the Olympic Games, Herodotus recited his history to a most respectable audience in the opisthodomos of this temple.

“When the principal personages from every part of Greece were assembled together (on occasion of the great Olympic Games), Herodotus coming into the opisthodomus produced himself before them, not as a spectator, but as a competitor in the games, reciting his history,” &c. See the Herodotus or *Ætion* of Lucian.

^c Iphitus, when he reestablished the Olympic Games, ordained that a general armistice, or cessation of arms, should be religiously observed during their celebration; the figure of Eecchiria, (*Ἐκκυχία*, truce,) here mentioned, was evidently an allegorical personification of that armistice; and her being represented in the act of crowning Iphitus conveys an idea that no part of his institution did him greater honour with his countrymen, or was more acceptable to them, than the procuring this, though but a temporary tranquillity.

¹ Regarding the application by Stuart of the sculpture of the Labours of Hercules to the bronze gates themselves of the temple, it is to be observed that the expression is in both cases “*ἐπὶ τῶν θυρῶν*”, ‘above or over the gates’, and besides, as the Olympian Temple has been ascertained to have been a Doric hexastylus, columns introduced at the pronaos and posticum, as in the generality of Grecian hexastyle temples, with a frieze above, divided by triglyphs, as at the Temples of Phigalia, Paestum, Selinus, and Agrigentum, would leave six metopæ over each interior front, corresponding, if twelve, with the number of sculptures described. At the Temple at Phigalia, and at the ruins of a temple recently explored at Selinus, the metopæ of the pronaos and posticum were discovered to have been decorated with sculpture, when the exterior metopæ were left plain, and at the Theseum, the frieze of the posticum is adorned with reliefs, while the

metopæ of the same front are unsculptured, a proof of the importance attached to those inner parts of temples. M. Quatremère, in his restoration of the Olympian Temple, introduces the reliefs mentioned by Pausanias in long pannels on the walls over the doors, a practice apparently not adopted by the Grecian architects, for we know of no instance in pure Grecian architecture of sculpture being introduced in pannels, unconnected with the lines and mouldings of the architectural decoration. We entertain no doubt, therefore, that the reliefs here described belonged to the six metopæ within the peristylum of each front, and were consequently seen above the doors of the naos and opisthodomus. Vide Description of the Phigalian Marbles. Sculptured Metopes of Selinus, p. 43. Le Jupiter Olympien, par M. Quatremère de Quincy, Pl. XII. [ED.]

by Ecechiria. Within the temple are erected columns and lofty galleries, by which you are conducted to the statue. There is also a winding staircase leading to the top of the roof. The god is seated on a throne; he is made of gold and ivory, &c." By the description, this statue appears to have been of amazing splendour and magnificence; but, as it is not to our present purpose, I shall omit the account he gives of it; and, for the ease of my reader, I shall here collect in one point of view the particulars in which the resemblance of the temples here under discussion consisted.

They were both Doric structures, and both appear to have been hypæthral temples; the image of the god, which in both was of gold and ivory, and of a colossal size, was in each approached under lofty galleries, erected within the cell of the temple; they had equally an opisthodomus, and a door into the posticum, as well as into the front; on their outsides the front and back pediments were adorned with sculpture; they were both octastyles, that is, they had porticos of eight columns in their fronts^a, and we must suppose that, according to the Grecian mode of constructing temples, the columns on the flank of the Olympic temple like^b to the plans of these temples, though those of the Parthenon were seventeen in number. Vitruvius, after defining what he esteems the complete and perfect idea of the hypæthros, that it was a decastyle and a dipteros, does with great propriety produce these two similar instances of the octastyle hypæthros, which were splendid exceptions to the definition he had before given.

Thus much it has appeared necessary to say, in explanation and vindication of our venerable master; and for the rectifying a mistake so general amongst his translators and commentators, a mistake which more especially claims my notice in this place, because it has so egregiously misled the general opinion concerning these Columns of Hadrian, and has been produced as an incontestible argument to prove that they could not be, what I suppose them, the remains of the Olympium of

^a See note ^b, page 30, and note ^c, page 32, Vol. II.

[ED.]

^b These premises being allowed, it must of necessity follow, that the length of the Olympic temple had the same ratio to its breadth, that the length and breadth of the Parthenon were found, by actual measurement, to have to each other; and, as they were both Doric buildings, that the same analogy in some measure subsisted between their respective heights. It is by this obvious analogy I have attempted to examine the measures assigned by Pausanias to the Olympic temple; and from the result I cannot but conclude that the numbers, as they stand in the printed copies, are incorrect: we are there told its height was 68 feet, its breadth 95 feet, and its length 230: and we have seen (Vol. II. page 35,) that the breadth of the Parthenon is 100 Attic feet, and its length 225. If therefore the breadth of the Olympic temple was no more than 95, its length, according to the proposed analogy, would not have been 230 feet, it would have been no more than 213 feet 9 inches: so that one if not both these measures, as they stand in the printed copies, must be erroneous; I say if not both, because the height Pausanias assigns to this temple does not correspond better, either with the length or breadth he gives it, than his length and breadth do with each other; to which I may add, that the height to be deduced from either of them, by the same analogy, would not have admitted the statue of Jupiter to be placed in it under cover, since that, as Hyginus informs us, fab. 223d, was 60 feet in height. I shall therefore reject both these measures. But the height to the pediment, which Pausanias makes 68 feet, seems to be a genuine measure; for, the statue of Jupiter being placed in such a temple must have had exactly the appearance, which Strabo has remarked, in the description he has given of it, Lib. VIII. page 353; he there observes that the statue of the God made by Phidias was of such a magnitude, that although represented sitting, and although the temple was of the greatest dimension, it almost touched the roof; I shall therefore assume 68 feet as the true measure of its height, and, comparing it with

the height of the Parthenon, deduce from thence the probable length and breadth of the Olympic temple.

The height of the Parthenon measures 59 Attic feet, 1 inch, and as this height is to its breadth 100 feet, so is 68 feet, the height of the Olympic, to 115 feet, 1 inch; disregarding the odd inch, I shall propose to alter the text of the printed copies from 95 broad to 115 feet broad. To obtain the length of the Olympic temple we may say; as the breadth of the Parthenon 100 is to its length 225, so is 115, the breadth of the Olympic temple, to its length 258.9, or 260 feet wanting 15 inches; this will make another alteration necessary in the printed copies. Adventurous as my attempt to restore this passage may appear, I am tempted to produce, by way of illustration, a supposition that the diameters of the columns of the Olympic temple measured at least 7 feet¹, and the intercolumnar spaces 9 feet; that the columns on the angles had their diameters augmented 3 inches, and the intercolumniations next to those columns diminished 2 feet 6 inches, nearly in the manner practised in the Parthenon. The following scheme will explain my meaning, and shew how these particular dimensions will correspond with the general measure I have proposed.

For the length of the Olympium.		For the breadth of the Olympium.	
7 × 15 = 105	general diameter of the columns . . .	7 × 6 = 42	
9 × 14 = 126	general intercolumniation . . .	9 × 5 = 45	
7.3 × 2 = 14.6	columns on the angles . . .	7.3 × 2 = 14.6	
6.9 × 2 = 13.6	intercolumniations next those columns . .	6.9 × 2 = 13.6	
	1		115.0
	260.0 Entire length.		

The greatness of these dimensions cannot be reasonably urged against their probability: there remain at present, in Sicily, ruined temples, the columns of which are much larger; those, for instance, of the temple of Jupiter Olympius at Girgenti, the ancient Agrigentum², are Doric columns of more than 12 feet diameter; and the diameter of those remaining at Selinus measures, I am told, exactly 10 feet.

¹ The columns at the temple of Jupiter at Olympia, lately discovered, somewhat exceeded seven feet in diameter; and Sir W. Gell found the width of the cells to be 44 feet, which, if compared with the breadth of the temple given by Pausanias, will consequently prove it, as before stated, to have been hexastyle. The above reasoning, therefore, of Stuart on the Olympian temple is now of little interest. See Ant. of Mag. Græc. App. p. 73, and Vol. II. p. 32, note ^c. [ED.]

² The plan and details of the Colossal temple of Jupiter at Agrigentum will be found in the fourth or supplementary volume of this work, there first published by Mr. C. R. Cockerell, from his original researches at that celebrated city. [ED.]

Athens; because, say they, Vitruvius informs us that that temple was an octastyle. But Vitruvius himself will refute their opinion, for, speaking expressly of the Athenian temple, he tells us it was a dipteros, that is, it had a double range of columns encompassing the cell, whence we must conclude, that it had ten columns in front; for, had it been an octastyle and at the same time a dipteros^a, the breadth of the cell would have been contracted so as not to have admitted the internal peristyle, with the galleries round the inside of the cell; beside which, the aperture of the uncovered part, which constituted it an hypæthros, would then scarcely have been wider than one intercolumniation of the external portico; whereas we have seen the hypæthral aperture, in the roof of the Parthenon, was equal in width to three intercolumniations, and twice the diameter of a column. After this tedious, but I imagine necessary, disquisition, I shall proceed to describe these magnificent ruins. They consist of 17 Corinthian columns, each 6 feet 4 or 6 inches in diameter, and near 60 feet in height; the disposition of their plan evidently proves them to be the remains of a temple which had ten columns in front, and 21 in flank^b; and that it had two ranges of columns on each side: the extent of the front has been 171 feet, and the length of the flank more than 400 feet^c; so that, to describe this building in the language of Vitruvius, we must say, it has been decastyle, dipteros, and hypæthros, of great dimensions, or a complete example of the most sumptuous and stately of all the aspects of temples, which in the first chapter of his third book he has enumerated and defined.

It stood within a spacious area, which was inclosed by a peribolus, or surrounding wall, at

^a Namque Athenis, Antistates, et Callæschros, et Antimachides, et Porinos, architecti, Pisistrato ædem Jovi Olympio facienti, fundamenta constituerunt; post mortem autem ejus, propter interpellationem reipublicæ, incepta reliquerunt: itaque circiter annis ducentis¹ post, Antiochus rex, cum in id opus impensam esset pollicitus, cellæ magnitudinem, et columnarum circa dipteron collocationem, epistylorum et cæterorum ornamentorum ad symmetriarum distributionem, magna solertia scientiaque summa civis Romanus Cossutius nobiliter est architectatus.— In Asty vero Jovem Olympium amplo modulorum comparatu, Corinthiis symmetriis et proportionibus, (uti supra scriptum est,) architectandum Cossutius suscepisse memoratur: Vit. in præmio Lib. VII.

^b For at Athens when Pisistratus set about building the temple of Jupiter Olympius, the architects Antistates, and Callæschros, and Antimachides, and Porinos, laid the foundation; after the death of Pisistratus, because of the unsettled state of the republic, the prosecution of this work was discontinued; insomuch that it was about 200 ("400") years afterwards, when King Antiochus² having engaged to defray the expense of the structure, that it was magnificently erected by Cossutius a Roman citizen, who determined the magnitude of the cells, and adjusted the arrangement of the columns about the dipteros, and the disposition of the architraves and the other ornaments with great skill and supreme science. 'This structure indeed is not spoken of with common praise, it is amongst the few most renowned for their magnificence; for in four places only are seen sacred edifices, adorned with marble, which are thus celebrated, the excellence and sagacious contrivance of which have been approved in the assembly of the gods.' Again, "it is recounted that the temple of Jupiter Olympius in Athens was built, as before mentioned, by Cossutius, on a scale of ample dimensions, and with Corinthian proportions and ornaments," &c. Vit. Præmium to his 7th Book.

^c Mr. Revett assures Mr. Reveley, that Mr. Stuart retired from Athens without having examined the remains of this temple with a view to discover whether it had 21 or only 20 columns in flank; which circumstance was not ascertained till Mr. Revett, after Mr. Stuart's departure, particularly measured the ruins, and determined this question, contrary to what Mr. Stuart has written on the subject, viz. that it had only 20 columns in flank, which he assures Mr. Reveley he positively determined; for the

remaining column nearest to the Acropolis, which was the twentieth, had the same base as the outer range of columns on the flank, which differs from the inner bases (and which base he measured for this purpose); this base also had the continued plinth and two fillets under it, which is under the outer row in flank. Mr. Reveley, having had much conversation with Mr. Revett on the subject, does not hesitate to say that he is convinced of the accuracy of Mr. Revett's opinion in preference to that of Mr. Stuart, and consequently that this temple had only 20 columns in flank. As there can be no stronger proof of this fact, it has been thought necessary to engrave the plan over again, in order to give it as clearly and circumstantially as possible.

As a further proof of the truth of this opinion, the following sentence is copied from Mr. Stuart's original papers: viz. "The western end is so ruined that there are not sufficient remains to prove that there have been more than 20 columns in its flank; but it is most probable it had 21, since the other Grecian temples we have seen had constantly an odd number on their flank, that is, one column more than twice the number of columns in front." The above is written in Mr. Stuart's hand-writing. Mr. Stuart gives the same opinion in a letter to the late Mr. Newton, who particularly wrote to him, to know whether there were 20 or 21 columns in the flank of the temple of Jupiter Olympius at Athens, when engaged in his excellent translation of Vitruvius.

Some difference having arisen between Mr. Stuart and Mr. Revett, it was at length agreed that Mr. Revett should give up the whole of the papers in his hands, on terms agreed upon, to Mr. Stuart; which he accordingly did, and had after that no concern in this publication, which was carried on by Mr. Stuart alone.

This accounts for Mr. Stuart's not being in possession of Mr. Revett's opinion on the subject, as he only received the drawings, among which, the plan of this temple, drawn in ink with twenty columns by Mr. Revett, is one to which Mr. Stuart has, with red chalk, added a row of columns; in which state it now remains; and, from the whole of his memorandums on the subject, he appears to have considered this rule as so general, that it did not even admit of a more particular inquiry. [R.]

^c This is incorrect, it should be 354.27. [R.]

¹ 'quadringentis,' Ed. Schneideri.

[ED.]

² Antiochus Epiphanes, who engaged to finish the temple of Jupiter Olympius at Athens, began his reign the 1st year of the 151st Olympiad, died the 4th year of the 153d. " (or 164. n. c.)" Sylla took Athens the 2d of the 173d. Oly. and carried the columns of this temple to Rome, where they were afterwards

erected in the temple of Jupiter Capitolinus, (Pliny, l. 36. XXXVI. C. VI.) Vitruvius could not have written before the battle of Actium, the 2d of the 187th Olympiad; so that the temple must have been in an unfinished state when Vitruvius wrote.

present in great part demolished, but not so entirely as to prevent the measure of its sides (that facing the south) from being perfectly ascertained.

We accordingly found it measure in length 680 feet $10\frac{5}{16}$ inches^a from east to west, which is considerably more than a stadium^b, and renders it probable that the whole inclosure, surrounding this area, measured four stadia, assigned by Pausanias to the peribolus of the Athenian temple of Jupiter Olympius, and with the other particulars there recited, persuade me, that these Columns of Hadrian are actually the remains of that temple^c, and of consequence that it stood south of the Acropolis, on the northern bank of the Ilissus, near the fountain Callirhoë^d.

^a The extreme length, from outside to outside of the buttress, is 688 feet $6\frac{5}{16}$ inches. [R.]

^b Length of the peribolus including the walls 680. 10. 5".

Breadth of . . . ditto . . . 463. 5. 37.

Each of these dimensions being doubled will make the entire circuit of the peribolus, which will be 2288 feet 8. 74. On Mr. Stuart's calculation of the Greek foot being equal to 12.0928 English inches, and 600 Greek feet making one stadium (equal to 604 ft. 6. 4" English), the whole circuit of this peribolus will want 129 ft. 8. 86 of four stadia.

This is perhaps near enough to answer to the description of Pausanias, and if any portico or portal projected from the peribolus, which is the case in the Stoa or Poikile, ("now called the Pantheon of Hadrian,") it would bring the circuit still nearer to the four stadia. In the above calculation, the length of the peribolus is taken from the actual measures, and the breadth is found, by supposing the space, from the flank to the north wall, equal to that on the south side, which is most probable.

Mr. Stuart appears to have taken very great pains to discover the true length of the Greek foot, from different measures of the temple of Minerva Parthenon, which, from its name Hecatompedon, was supposed to contain a measure of one hundred feet in some very conspicuous part.

As his calculations would be useless to the public, Mr. Reveley has published only the result of his inquiries, which are as follows:

The difference of the foot, taken from various parts of the temple, is as follows:

1. Length of the upper step in the front of the temple gives for one foot . . . 12.1390
2. From outside to outside of the angular columns . . . 12.095
3. From centre to centre of the front columns . . . 12.09280
4. From the Roman foot by my measure (Mr. Stuart's) of the Obelisk of Sesostris . . . 12.11551
5. Length of the architrave . . . 12.06250

This last measure Mr. Reveley has added, Mr. Stuart not having taken notice of it, as the ingenious Monsieur Le Roy has supposed and given some reason why the length of the architrave might probably be one hundred feet. The measure is found by deducting twice the difference between the extremity of the architrave and that of the bottom of the shaft of the angular columns "from the length spoken of in No. 2.": this will be liable to no other inaccuracy than the irregularity (which is not probable) in the architrave not projecting so far beyond the centre of one angular column as beyond that of the other. [R.]

^e The Earl of Aberdeen truly observes, that, "The remains of a dipteral temple with columns composed of the purest marble more than six feet and a half in diameter, and sixty feet in height, cannot be described in any terms commensurate with the sensations excited by the view of the original." The ruins now existing of this temple do not comprise a tenth part of the entire structure, which from the known dimensions^f of the great temples of antiquity spoken of by Vitruvius, appears (excepting that of Diana at Ephesus,) to have surpassed all the others both in magnitude and magnificence, and in completeness and perfection of

execution. It was, in fact, the largest temple ever raised in Greece to the supreme Pagan divinity.

Stuart, who first described this temple as the Olympieum, being little explicit regarding the history of it, we will here subjoin some of the leading circumstances attending its construction.

It is probable that the earliest Athenian temple to Jupiter, of which, from tradition, Pausanias has attributed the foundation to Deucalion, was the first sanctuary raised at this spot, which, in all probability, partook of the rudeness and absence of order characteristic of primeval architecture.

Pisistratus was the founder of the second temple, commenced about 540 B. C.; and from the employment of four architects in laying the foundations, it would seem to have been projected on a scale correspondent with its subsequent extent, but according to the style of architecture then chiefly cultivated in Greece, the order of the structure was doubtless Doric. The works of the temple were carried on by the sons of Pisistratus, but were discontinued on the destruction of that family; and probably from a well founded enmity to those tyrants, an edifice undertaken by them, was suffered to remain a memorial of abortive enterprises: but from the testimony of Aristotle it may be inferred that even then the structure (*οικοδόμησις*) was an object of extraordinary admiration.

Long after the Pisistratidæ and the factions opposed to them were no more, Antiochus Epiphanes refounded the temple of which the ruins now surprise and delight us. Antiochus having been a hostage at Rome, at that city probably, Cossutius the architect, became known to him, who was consequently employed on this temple, of which, according to Vitruvius, he designed, with great taste and science, the magnitude of the cella, the arrangement of the columns of the dipteros, the distribution of the architraves, and the symmetric introduction of the ornaments, with Corinthian decorations and proportions. The temple appears to have been in a forward state when Sylla took Athens by assault: he is recorded to have transported to Rome some of the columns of it, for the decoration of the Temple of Capitoline Jupiter; but it is probable that those columns belonged alone to the interior of the temple.

So magnificent an offering to the Olympian divinity was not long suffered to remain at that age in a state of dilapidation and abandonment. Suetonius says, that the kings in alliance with Augustus, had resolved at their common expense to complete the temple, and dedicate it to the Genius of that emperor. "Reges amici atque socii, et singuli in suo quisque regno, Cæsarias urbes condiderunt; et cuncti simul Ædem Jovis Olympii Athenis antiquitus inchoatam perficere communi sumptu destinaverunt, Genioque ejus dedicare." At length however Hadrian, one of the most talented of the emperors, appropriated to himself the renown of terminating and dedicating in person a temple, which had been nearly 700 years in progress, which many sovereigns had vied in attempting to complete, and on which is said to have been expended 7,088 talents.

The state in which Pausanias saw this temple at the acmé of its splendour is thus described by him:—

Πρὶν δὲ εἰς τὸ ἱερόν εἶναι τοῦ Διὸς τοῦ Ὀλυμπίου, Ἀδριανὸς ὁ Ῥωμαίων βασιλεὺς τὸν τε ναὸν ἀνέθηκε, καὶ τὸ ἄγαλμα Δίος ἄξιον αὐτοῦ μεγέθει μὲν,

^f We here subjoin the length and width of the largest temples of antiquity raised in conformity with Grecian art: from the researches set on foot by the Dilettanti Society, the magnitude of several of them has been recently ascertained.

	LENGTH IN FEET.	WIDTH IN FEET.
The Temple of Diana at Ephesus, according to Pliny . . .	425	220
The Temple of Jupiter Olympius at Athens . . .	354	171
The Heraeum at Samos . . .	344	166
The Temple of Apollo Didymæus near Miletus . . .	303.6	164.5
The Temple of Ceres at Eleusis . . .	217	178
The Great Temple at Selinus . . .	367	165
The Temple of Jupiter at Agrigentum . . .	358	172

Plin. Nat. Hist. L. XXXVI. C. XIV. Ant. of Ionia, V. I. pp. 48 and 64. Uned. Ant. of Attica, C. IV. Pl. I. Selinuntine Sculptures, Pl. I. Description of Temple of Jupiter at Agrig. in Vol. IV.

PLATE XVI.

“View of the Temple of Jupiter Olympius, taken from the Ionic Temple^c on the Ilissus, on the south-east side of the Acropolis: the building on the foreground is part of the latter temple.

(ὅτι μὴ Ῥωμαίοις καὶ Ῥοδίοις εἰσὶν οἱ κολοσσοί, τὰ λοιπὰ ἀγάλματα ὁμοίως ἀποδείκνυται)· πεποιήται δὲ ἔκ τε ἰλίουφαντος καὶ χερσοῦ, καὶ ἔχει τέχνης εὖ πρὸς τὸ μέγεθος ἐρῶσιν. ἐνταῦθα εἰκόνας Ἀδριανοῦ, δύο μὲν εἰσι Θεασίου λίθου, δύο δὲ Αἰγυπτίου· χαλκοῦ δὲ ἰστᾶσι πρὸ τῶν κίωνων, ἃς Ἀθηναῖοι καλοῦσιν ἀποίκους πόλεις. ὁ μὲν δὲ πᾶς περίβολος σταδίων μάλιστα τισσάρων ἰστὴν, ἀνδριάντων δὲ πλήρης· ἀπὸ γὰρ πόλιν ἐκάστης εἰκὼν Ἀδριανοῦ βασιλῆως ἀνάκειται, καὶ σφᾶς ὑπεριβάλλοντο Ἀθηναῖοι, τὸν κολοσσὸν ἀναθέντες ἐπὶ τοῦ ναοῦ, θείας ἄξιον. ἴσθι δὲ ἀρχαῖα ἐν τῷ περιβόλῳ, Ζεὺς χαλκοῦς, καὶ ναὸς Κρόνου καὶ Ῥέας, καὶ τέμνος τὴν ἐπὶ κλήσιν Ὀλυμπίαν. ἐνταῦθα ὅσον ἐς πᾶσιν τὸ ἴδιον διέστηκε, καὶ λίγισσι μετὰ τὴν ἐπομβρίαν τὴν ἐπὶ Δευκαλίωνος συμβῆσαν ὑπορῆται ταύτῃ τὸ ὕψος, ἰσοβάλλουσί τε ἐς αὐτὸ ἀπὸ πᾶν ἔτος ἀλφίτα πυρῶν μέλιτι μίξαντες. κίῳται δὲ ἐπὶ κίονος Ἰσοκράτους ἀνδριάνς. . . . κίῳται δὲ καὶ λίθου Φρυγίου Πέρσαι χαλκοῦν τρίποδα ἀνέχοντες, θείας ἄξιον καὶ αὐτοὶ καὶ ὁ τρίπους. τοῦ δὲ Ὀλυμπίου Διὸς Δευκαλίωνα οἰκοδομήσαι λίγισσι τὸ ἀρχαῖον ἔργον, σημεία ἀποφαίνοντες, ὡς Δευκαλίον Ἀθήνησιν ἔκκεσε, τάφον τοῦ ναοῦ τοῦ νῦν οὐ πολὺ ἀφιστηνύτα.

“The Emperor Hadrian dedicated the Temple of Jupiter Olympius, and the statue which is worthy of being seen, not indeed for its size (for at Rome and at Rhodes there are colossi much larger,) but from being made with ivory and gold, with skill equal to its magnitude. Here also are statues of Hadrian, two of which are of Thasian and two of Egyptian stone. Before the columns, there are brazen statues belonging to the cities which the Athenians call colonial. The entire peribolus is about four stadia, and is full of statues; for an image of the Emperor Hadrian is placed in it from every city, all of which the Athenians have greatly surpassed by erecting a colossus at the posterior part of the temple, most worthy of inspection. There are within the peribolus also these antiquities; a brazen Jupiter, and the Temple of Cronos and Rhea, and a sacred spot (τέμνος) which they call of Olympia, and a chasm in the earth about a cubit in magnitude, where they report the waters at the deluge of Deucalion to have run off. Every year they throw into this opening a cake made of flour, mixed with honey. On a column is a statue of Isocrates In the same place there are also Persians of Phrygian marble supporting a brazen tripod, both deserving to be remarked. It is reported that Deucalion built the most ancient Temple of Olympian Jupiter, and as a proof that Deucalion dwelt at Athens, they shew his tomb, which is not far from the present temple.”

Of this extensive magnificence, and of these monuments of adulation, all that now remains, are the sixteen columns already described, a part of the terrace wall, and vestiges of that of the peribolus, together with some inscribed pedestals¹ scattered about Athens. These doubtless sustained the tributary statues of Hadrian; and it is remarkable, that a seeming record of the great architect Cossutius confirming Vitruvius, has survived the near destruction of his temple, in the following inscription, found in the vicinity of it, probably belonging to the base of a statue:—

ΔΕΚΜΟΣ
ΚΟΣΣΟΥΤΙΟΣ
ΠΟΠΑΙΟΥ
ΡΩΜΑΙΟΣ

“Decimus Cossutius², son of Publius, a Roman.”

History does not inform us of the progressive stages of the destruction of this temple. At the time of the Marquis de Nointel, the ruin itself was in the same state as seen by Stuart and Revett, with the exception of a Greek chapel rudely constructed within it, probably in a lower age, called St. John of the Columns, (Ἁγίος Ἰωάννης ἐν ταῖς Κολόναῖς,) which now no longer exists. The Turks also had recently raised a stone pulpit or praying-place at the s.e. angle of the ancient peribolus, and at periods of public calamity were accustomed to assemble there for the purpose of simultaneous prayer; a proof how much the prejudice regarding the sanctity of a place once devoted to religion

(religio soli), may impress the understanding, or, to what a degree the emotion of the sublime, which is so powerfully produced by this ruin, is congenial with the contemplation of the divinity, and affects equally all mankind.

The peribolus, which inclosed this temple, must have been environed with an interior colonnade or portico similar to that of the Pantheon of Hadrian, and was probably approached from some propyleum at the eastern side of it. The Arch of Hadrian having been built at the time of the dedication of this temple, it may be inferred, from its vicinity to the north-west angle of the peribolus, that it must have had some relation to the greater edifice, particularly as it proclaims the glory of its dedicator. Sir William Gell states, that this arch was included by the peribolus, an assertion which no sufficient vestiges remain to prove; but a contrary inference may be derived from the knowledge that the space inclosed on the northern side of the temple would in that case have been larger than that on the south, being a departure from ichnographic symmetry, which here could not have been with consistency adopted.

The style of a part of the architecture of what remains of the Olympieum correspondent with its history, appears to be of a date earlier than that of Hadrian, and much of it evinces the influence of Roman principles of design. The architrave has the three fasciæ unequal, and the exterior columns are raised on plinths. The capitals are formed from two blocks, they are not all similarly wrought, but in character of design they resemble those of the Arch of Hadrian; the angles of the abaci are equally pointed, but the leaves project in a greater degree from the vase of the capital. The architraves are constructed, as at the Parthenon, in three thicknesses, excepting those at the angles, which are in two. The columns have a very perceptible entasis, and their shafts are composed of fourteen and fifteen frusta. The foundations of the temple, like those of other Athenian monuments, are constructed with freestone from the Piræean quarries.

The peribolus evidently appears to have been executed subsequent to the temple itself, the modern enclosure of Athens is built upon a part of the western wall of it, and remains of inscriptions seen by Sir W. Gell on some of the blocks, in large characters, prove that it was in part built with materials which belonged to more ancient edifices. The steps beneath the columns exhibit at their joints, the same peculiarity of an apparently natural junction of the contiguous blocks of marble as at the Parthenon. Dr. Chandler mentions this fact, but supposes it to arise from a sort of spontaneous coalition of the marble. “In both instances,” he says, “it may be attributed to a concretionary fluid, which pervades the marble in the quarry.” This effect, however, results from the drip-water of the marble building, having taken up in solution calcareous particles from the edifice, which it has again deposited on evaporation in a stalactitic crystallization at the very accurately wrought joints of the steps³.

Inquiry into the Principles of Beauty in Grecian Architecture, by George Earl of Aberdeen, K.T., p. 182. Hawkins' Topy. of Athens, in Walpole's Mem. V. I. p. 475. Aristot. Pol. L. V. C. XI. Vit. in Procem. L. VII. Suet. in Aug. C. LX. Paus. Att. C. XVIII. Chandler's Ins. p. 58. Dodwell's Travels, V. I. p. 391. Gell's Itin. of Greece, p. 43. Chandler's Travels, V. II. C. XV.

[ED.]

^d Tarentinus relates, that when the Athenians were about to build the temple of Jupiter, near the fountain Enneacrounos, they, by a public decree, collected all the draught cattle of Attica into the city. “Hierocles in Procemio Hippiatricorum. Vide Meursii Ceram. Gemin. C. XIV.”

^e This temple is treated of in the second chapter of the first volume of this work, but was totally destroyed previous to the year 1785, when Mr. Reveley was there.

[R.]

¹ See some of these inscriptions introduced in p. 85, note ^b.

[ED.]

² Cossutius was a distinguished Roman architect of the family of the Cossutii, and the first Italian professor whose name is spoken of in history. Among the antiquities of the Capitol is a marble tomb, inscribed with the name, and relating to the family of Cossutius. On the side of it, among several masonic implements, is a graduated measure wrought in relief, which is ascertained to be a Roman foot, and is thence called the Cossutian foot. It is in proportion to the English foot

as .953 to 1. or 11.438 in., and precisely corresponds with a bronze foot found at Herculaneum. Concerning this measure, as compared with other Roman feet, the Museum Capitolinum, Tomus IV. Grævii Thes. Ant. Rom. T. XI. p. 1619. the Voyage en Italie, par M. l'Abbé Barthélemy, (whose admeasurement is here adhered to) p. 582, and L'Art de Bâtir, par M. J. Rondelet, Tome I. p. 60, may be consulted.

[ED.]

³ See Vol. II. p. 36, note ^c.

[ED.]

The mountains in the distance were called anciently Corydallus, but at present Daphne: they form the western boundary of the plain of Athens. In the centre of the view is the Acropolis; and below it part of the modern city is seen stretching towards Mount Anchesmus, in a north-eastern direction. Some Greek churches appear, and may be known by a small cupola over each; but no Turkish mosque is seen.

The Temple of Jupiter Olympius, with the remains of its peribolus, form the most considerable ruin in this view. It will not perhaps be improper to remark, that this view was taken by Mr. Pars, who accompanied Mr. Revett on his second journey to Athens in the years 1765 and 1766^a: the column remaining in the western front, when Messrs. Stuart and Revett were there the first time, had been thrown down in the interval by the Waivode, to make lime of the marble. If it had remained, its situation would have been behind the three columns which stand detached from the larger groupe.

The south-eastern angle of the peribolus is very visible; but of the north-eastern angle there are no remains. The south side may be distinguished by the slope of the ground; and three stones of the south-western angle may be perceived, near which is a circle used to tread the corn upon, for which purpose a horse is tied with a long rope to a post in the centre, and driven round. The Arch of Hadrian or Theseus is seen between the two groupes of columns. In the Acropolis are the ruins of the Temple of Minerva Parthenon, divided by a Turkish mosque, which has been erected on the ruins of the central part of the temple, under the eastern end of which is the Monument of Thrasyllus, with the two columns over it. This monument would have been invisible, had the Odeum of Pericles^b remained, as it stood immediately before, and close to, the former. This is given on the authorities of Dr. Chandler and Mr. Revett, as the foundations were dug up before Mr. Reveley was there^c, and employed to build the modern wall of the city, mentioned in the first chapter of this volume.

In this view, the Theatre of Bacchus^d, which is visible on the western edge of the hill, was united by the portico of Eumenes, on which a modern wall is erected to the Odeum^e. The Museum hill finishes the view to the west, and on its summit is the Monument of Philopappus. The Ilissus runs behind the figures, and has, excepting in the rainy season, scarcely water enough to wet the pebbles that form its bed.

The figures represent a groupe of women, who never appear in the city unveiled, but are represented so here, as being out of the way of passengers: three of them are dancing a slow dance, very common in Athens, wherein the leader holds out a handkerchief, and is supposed to represent Ariadne." [R.]

PLATE XVII.

"Plan of the Temple of Jupiter Olympius, in which those parts only are shaded which remain.

A. is the south-east angle of the peribolus: the whole of the southern side has been evidently brought to a level by means of the wall, strengthened on the outside by buttresses, as is clearly seen in the view; this wall is now nearly level with the ground within the peribolus.

B. is the south-western angle.

C. Remains of the west end, forming a part of the modern wall of Athens, which, in its course, here joins to the Arch of Hadrian.

D. The Arch of Hadrian.

E. The column, whose base, being similar to those in the external row at the south-east angle, proves it to have been one of the external range, and, consequently, that this temple had twenty^f columns only in flank.

That part of the peribolus nearest to the Arch of Hadrian now supports part of the lately

^a The view here described has subsequently been presented by the Dilettanti Society to the British Museum, with other drawings by Pars and Revett. [ED.]

^b Read, Theatre of Bacchus. [ED.]

^c See description of the site and form of the Theatre of Bacchus in Vol. II. C. IV. p. 85, note ^b. [ED.]

^d Read, Odeum of Herodes. See Vol. II. C. III. [ED.]

^e Theatre of Bacchus. [ED.]

^f Another proof of Mr. Revett's attention in measuring this temple may be seen in the Ionian Antiquities, Chap. I. p. 9:—

"But a different symmetry is observed in the bases of the temple of Jupiter Olympius (at Athens): for the external bases

erected wall round the city. It is highly probable that a colonnade adorned the entire inward circuit of this peribolus, though no remains of it now appear; and also that there were staircases leading to the top of the temple, which are not inserted in the plan, from the doubt in what part they might have been.

The line on the north side is supposed to have been equally distant from the temple with that on the South, but there were no visible remains of it. Mr. Reveley has not found among Mr. Stuart's papers any authority whatever for the description in Chap. I. Vol. II. p. 57, viz. 'Three other columns, belonging to the inner row of the southern flank of the temple, were standing at some distance from those above mentioned; and there remained one, marked F in this plan, which originally stood in the western portico. The last-mentioned column proves, that when this temple was entire, it had one-and-twenty columns on its flank; for, if a right line is drawn from east to west, through the centres of the outward columns "at D", it will be cut exactly in the centre of the twentieth column of that row "at E", by another line drawn at right angles to it from the centre of the column F, the base of which proves it was not in the front of the portico, but had another row of columns standing before it.' &c.

Where any difference appears between the parts of this temple given in Plate XVI of the first chapter in the second volume, and those of the present chapter, the latter only are to be esteemed accurate." [R.]

PLATE XVIII.

A. The base of the external columns, and of that marked E in Plate XVII, proving it to have been an external column.

B. The base of the internal columns, of which the plinth is continued, and forms a step entirely round the temple.

C. Profile of the astragal^a at the top of the shafts of the columns drawn by the eye from below^b.

D. Plan of a column, with its flutings.

E. Profile of the internal architraves and internal face of the external architrave, being the same height as

F. Profile of the external face of the external architrave.

G. Part of the wall of the peribolus on the South side, shewing the angular buttress.

H. Section of the same, showing its inclination, with a buttress in profile.

THE Head-piece to this chapter in Plate XV. Fig. 2. is a fragment on the outside of the church of St. Georgio Pico (called the Vescovato, from being the residence of the bishop) at Athens^c.

The Tail-piece Plate XV. Fig. 1. is another fragment in the wall of the church at Vari, by the side of the church-door; on the other side of which is another almost similar to it^d.

have plinths, and are in height the semi-diameter of their columns; but the internal have none, and are placed upon a step which raised the pavement, within the internal range of the dipteros, its whole height above that within the external, on which account the internal columns are less in altitude than the external by the height of the step, as well as less in diameter. The mouldings also of the internal bases are much higher than those of the external¹; nor have they any connexion with each other, except in the diameter of their lower torus; but the mouldings of the internal being higher, have a greater 'relative' projecture, which (as the diameter of the lower torus is the same in both) contracts the upper torus, and makes it less than in the external bases." [R.]

^a It is an unfortunate circumstance that modern Athens did not afford ladders of sufficient height, or other means of arriving at the capital, architrave, and frieze of this temple, which, for that reason, could not be measured².

¹ These circumstances indicate a priority of style; and were it not known from Vitruvius that Cossutius formed the dipteral arrangement of the temple, "columnarum circa dipteron collocationem," it might be thence concluded that the interior ranges of columns were raised by Antiochus Epiphanes, and the external ones during the reigns of Augustus and Hadrian. [ED.]

² With great enterprise Mr. Lewis Vulliamy, the architect, on the 18th of Jan. 1820, through the assistance of Capt. Stoddart, R. N. and Capt. Jones, of the

^b In the preface to this volume by Reveley, at p. 8, he gives a description of the capitals of these columns also from ocular observation. [ED.]

^c This marble represents two vases with two shields, and not pateræ as represented in the previous edition. Vases were trophies at the Panathenæic games, and gymnastic triumphs were inscribed on shields. See Vol. I. Pl. II. fig. 1, and the names of the games where the wrestler Marcus Tullius had vanquished, engraved on representations of shields, in the inscription also at the Catholicon at Athens, given at p. 372 of Wheler's Travels. [ED.]

^d This was a fragment of a sepulchral stelé; the name inscribed on it is read,

ΑΡΙΣΤΟΜΑΧΗ
ΒΟΥΑΑΡΧΟΥ

[ED.]

army, effected an ascent to the summit of this ruin by means of a line thrown over the architrave, when a ship's rope was drawn over it, to which a rope ladder was afterwards attached: an operation resembling that by which Pompey's pillar was ascended. On this occasion Mr. Vulliamy succeeded, but with much difficulty and risk, in taking the desired dimensions of the capital and architrave, which it is proposed to introduce in the supplement to this work. [ED.]

CHAPTER III.

OF THE ARCH OF THESEUS, OR OF HADRIAN.

THIS arch stands nearly N.E. and S.W. and is about a quarter of a mile south-eastward from the Acropolis, the front facing which has the following ancient inscription on it :

^a ΑΙΔΕΙΣΑΘΗΝΑΙΘΗΣΕΩΣΗΠΡΙΝΠΟΛΙΣ.

And on that next the Ilissus, the channel of which lies south of it, at less than a quarter of a mile distance, is inscribed :

^b ΑΙΔΕΙΣΑΔΡΙΑΝΟΥΚΑΙΟΥΤΙΧΙΘΗΣΕΩΣΠΟΛΙΣ ^c.

^a "Αἰδ' εἰς Ἀθῆναι, Θησείως ἡ πρὶν πόλις."
^c This is Athens, formerly the city of Theseus.
^b "Αἰδ' εἰς Ἀδριανοῦ, καὶ οὐχὶ Θησείως πόλις."
^c This is the city of Hadrian, and not of Theseus.
I found Hadrian to have been frequently complimented as the second founder of Athens.

ΣΩΤΗΡΙΚΑΙΚΤΙΣΤΗ	ΣΩΤΗΡΙ	ΣΩΤΗΡΙΚΑΙΚΤΙΣΤΗ
ΑΥΤΟΚΡΑΤΟΡΙ	ΚΑΙΚΤΙΣΤΗ	ΑΥΤΟΚΡΑΤΟΡΙ
ΑΔΡΙΑΝΩΙ	ΑΥΤΟΚΡΑΤΟΡΙ	ΑΔΡΙΑΝΩΟΛΥΜΠΙΩ ²
ΟΛΥΜΠΙΩΙ ¹	ΑΔΡΙΑΝΩ	
	ΟΛΥΜΠΙΩ	

^a As much of the interest of this edifice depends on the consideration of the inscriptions on it, we will, as a preliminary to our observations on the arch itself, introduce a few remarks on them. Both inscriptions are wrought on the frieze without any hiatus intervening between the words; and the characters have no remarkable peculiarity. The first-quoted inscription with the name ΑΘΗΝΑΙ faces the Acropolis, and consequently that with the name of Hadrian fronts the Olympieum. The generality of travellers concur in their transcripts of them, with the exception that in consequence of a mutilation in the frieze with the south-eastern inscription, the καὶ οὐχὶ is by some given with the crasis (καὶ οὐχὶ), which the measure of the verse requires in reciting it.

All authors were agreed as to the meaning of these inscriptions, until Dr. Chandler proposed a new construction for the first word of them, resulting from which reading, a modern architect, Mr. Wilkins, has ventured to observe, in a work entitled "Atheniensiā", that "the inscriptions alluded to appear to have misled all former travellers who have attempted to illustrate the plan of Athens." This author has consequently produced a most singular hypothesis as to its topography, tending to reverse, in contradiction to decisive evidence, the position of the ancient city of Theseus and that whence at Athens Hadrian derived his greatest celebrity. To support this theory he draws a line across the plan of Athens longitudinally through this building, and then confidently decides, in consequence of viewing each side of the arch as a picture frame with relation to the inscriptions, that the quarter of Athens to the N.W. of it was Hadrianopolis, or the modern city, and that all to the S. and E. of it was the city of Theseus. Col. Leake has so satisfactorily controverted this paradox, that we will

here introduce the following extract from his valuable work on the Topography of Athens. "This opinion", he remarks, "is chiefly founded upon the interpretation of the inscription as given by Chandler, who supposed ΑΙΔΕΙΣΑΘΗΝΑΙ to be ἂν ἰδῆις Ἀθῆναι, 'the things which you see are Athens', &c. On the other hand, Kavasila (Cabasilas), a modern Greek, who visited Athens about the middle of the 16th century, Spon and Wheler likewise, and after them Stuart, all construed ΑΙΔΕΙΣΑΘΗΝΑΙ to be a double contraction for αἰδῆ εἰς Ἀθῆναι: nor was the interpretation doubted by Gruter, Crusius, Meursius, or any of the learned men who had occasion to speak of the inscription, until Dr. Chandler, without any reason given, suggested the new reading.

"It was very customary, among the Greeks, to turn an inscription into verse, whenever it was of a nature to admit of such conversion; and it clearly appears, both from the style and measure of these two lines, that they are senarian iambs. This was clearly understood by Cabasilas³, as well as by Urbanus, another learned person, who visited Athens about the same time, and it accounts at once for the contractions in the words αἰδ' εἰς. These words, moreover, are precisely in the form customary on the opposite sides of a boundary, as appears from the column⁴, which anciently stood in the isthmus of Corinth, on the Peloponnesian side of which was

Τὰ δ' ἴσθι Πελοπόννησος, οὐκ Ἰωνία,
and on the other,

Τὰ δ' οὐχὶ Πελοπόννησος, ἀλλ' Ἰωνία.

"Chandler's reading of ΑΙΔΕΙΣ, on the contrary, has no support in any customary mode of expression among the Greeks; and the word ἰδῆις, if it belong to any Greek dialect at all, is of such rare occurrence, that it ought not to have been found in an inscription, which, as Chandler read it, would not have the plea of poetry for the introduction of an unusual word. Nothing can tend to render the correctness of Chandler's reading more suspicious than that he and Mr. Wilkins should have deduced inferences diametrically opposite from the same words, Chandler having still supposed Hadrianopolis to have been upon the south-east side of the arch, while Mr. Wilkins, justly regarding it as absurd, that the words 'what you see' should refer to a part of the city, upon which the traveller, on reading them, would turn his back, thought they were meant to direct his view to that

¹ This inscription is thus translated, 'To the Saviour and Founder, the Emperor Hadrian, the Olympian.' Chandler says, it was discovered by excavation on a pedestal or base not far from the Temple of Theseus towards the Piræus, which he supposed to have been the very spot where a statue of Hadrian stood, near the Porticus Regia, on the right hand on entering Athens. Ins. Ant. P. II. XLIV.

² Chandler copied this, or a similar inscription on a marble base or pedestal at Athens. Pausanias says, that each of the cities of Greece dedicated a statue to Hadrian, within the peribolus of the Olympieum; it is probable that some of these inscribed pedestals may have belonged to those dedications. Ins. Ant. P. II. XLVI. Paus. Att. C. 18.

[ED.]

³ . . . ἰξωτίον, ἐν ᾧ καὶ βασίλειά διὰ μαρμαρέων καὶ κίωνων μεγίστων ἰφ' ὧν τῆς πόλεως περιγύρῃσθαι μνηστικὸν καὶ ἵτι σωζόμενον:

Αἰδ' εἰς Ἀθῆναι, Θησείως ἡ πρὶν πόλις.

Simeon Cabasilas ap. Martin. Crus. Turcogræc. p. 461.

Crusius, in a note upon this passage, says, "Αἰδ' εἰς Ἀθῆναι, &c. hunc versum Urbanus, qui Grammaticam Græcam post Gazam scripsit a se Athenis in arcu marmoreo Adriani imperatoris visum scribit, additumque in fronte orientem versus hunc Αἰδ' εἰς Ἀδριανοῦ, &c." Urban di Belluno was preceptor of Pope Leo X.; he died in 1524.

⁴ Strabo, p. 392. Plutarch says it was erected by Theseus. Vid. Plut. in Vit. 25.

[ED.]

Both fronts are adorned with Corinthian columns, and are, in all parts, perfectly similar. From the above-cited inscriptions it has most probably received its present names, being indifferently called the Arch of Hadrian or of Theseus. It is of Pentelic marble, and, like the other ancient edifices of Athens, is built without mortar or cement of any kind, the blocks of marble being connected by cramps of metal. The surface of the ground is here raised more than three feet above the original level on which it was erected; and to this depth it was cleared away to obtain all the measures, and other particulars requisite for the completion of the drawings. It is also necessary here to remark, that this arch appears evidently not to have been connected with, or to have made a part of, any other building, but to have been originally intended to remain entirely insulated. And what appears indeed extraordinary is, it stands so near, and is seated so obliquely to, what remains of the peribolus or wall, which encompasses the temple, supposed by me to have been the Olympieum, that it is difficult to reconcile its situation to any idea of beauty or convenience, or to conceive the motive, (we can hardly suppose it a slight one,) that induced the Athenians to place it thus^a.

part of the city which he beheld *through* the arch; in other words, that Hadrianopolis was on the opposite side of the arch to that upon which its name appears. Such an inscription would be so incompatible with the nature and intention of a boundary, which nobody denies the Arch of Hadrian to have been, and so contrary to every principle of reason and custom, that it is impossible to subscribe to it.

"One can hardly doubt, therefore, that the inscriptions are to be read in English as follow:—On the north-west side of the arch, 'These are Athens, the ancient city of Theseus'; and on the south-east side, 'These are (the Athenæ) of Hadrian, and not the city of Theseus'; that is to say, that Hadrianopolis was on the south-east side of the gate, and the Theseian city on the north-west side. And this interpretation is in perfect conformity with every other evidence."

Hadrianopolis, according to Spartian, was a name given to a part of Athens, which of course was that where the beneficence of Hadrian was particularly conspicuous; but to exclude the Temple of Jupiter from that district,—a temple, from which, according to the previously quoted inscriptions, he derived the epithet Olympius,—a temple within the precinct of which the cities of Greece had each raised to him a statue, which were all surpassed by a similar colossal offering of the Athenians at the back part of the temple itself, which fronted this very inscription,—would require better authority for such an exclusion, than arguments raised on the tortured construction of the sense of an inscription. The building ascertained to be the Pantheon of Hadrian, might from its position be supposed to support the hypothesis of Mr. Wilkins; but Hadrian extended his munificence to the general embellishment of Athens, which was thence entirely called "Novæ Athenæ" as seen in the inscription on the aqueduct¹, and therefore any line of demarcation applied to the topography of Athens with a view to determine a district in which alone edifices were constructed by him must be fallacious. All that could be expected in the position of an inscribed adulatory memorial like the present, would be, that it should stand in the vicinity of, and relate to, the monument from the completion of which he and Athens had derived their greatest architectural renown; and that edifice was undoubtedly the Temple of Jupiter Olympius. It may be remarked that the word *πόλις*; seen in these inscriptions, affords additional proof that this arch was neither attached to, nor inclosed by the peribolus of the temple. Had it not been separate and disengaged, and serving as a public boundary, it is not probable that such inscriptions would ever have been applied to it. [ED.]

^a This structure we may conclude was raised as a triumphal

arch, according to the custom of the Romans, commemorative of the visit of Hadrian to Athens, at the period of the dedication of the Olympieum, and in the same degree that the concise adulatory antitheses inscribed on it shew the sprightly genius of the Athenians, and surpass in acumen the dull enumeration of imperial titles on the Roman arches, so in architecture this monument is also distinguished by a correspondent elegance and lightness of design.

This arch may, according to Stuart, have supplied the place of some more ancient boundary, but it is evident that no gates were anciently attached to it. The obliquity of it to the Olympieum (with the western wall of the peribolus of which it forms an angle of about thirty-five degrees) must have arisen from its having been placed at right angles to a street, which it terminated, leading from the Acropolis, evidently the principal road to the temple; and the way beyond it doubtless continued withoutside the northern wall of the peribolus. Athens, according to Dicaearchus, was badly intersected by streets, resulting from its antiquity (*κακῶς ἰσχυροποιημένη διὰ τὴν ἀρχαιότητα*); but the adoption of so confined a site for such a monument is not singular with the ancients, as is exemplified by the Arch of Severus at Rome, which is placed in an equally awkward situation at an angle of the Clivus Triumphalis, beneath the impending wall of the Capitol.

The management of the arch by the Athenian architect of this structure, appears to have been a practice in which he little excelled. The ascent of the archivolt into the architrave is not elsewhere to be observed in antiquity. This interruption of the architrave while it tends in the construction to diminish the superincumbent weight on the arch, in correspondence with the extreme thinness of the pannel at the superstructure, may also shew, that in the opinion of the designer, the arch and the epistylum, according to the original system of Grecian architecture, were incompatible. Although we must condemn the numerous architectural errors conspicuous in this monument, which are to be very readily observed on inspecting the Plates, yet as a whole it possesses a charm which involuntarily captivates the eye, from the playfulness of the design, and the influence of Attic art not yet in its decrepitude.

The comparatively superior preservation of so fragile a building, when the great mass of the neighbouring colossal temple has, as it were, vanished from the soil, excites the surprise of travellers; but the structure appears to have been protected, during the dark ages, by having constituted part of a Greek church, which has since been removed, a circumstance which is testified by the remains of rough walling seen above the principal cornice, and the relics of Christian painting observed on it, which are spoken of in the travels of the learned Dr. Chandler². [ED.]

¹ On Mr. Wilkins's plan of Athens the direction of the aqueduct, favourably to his hypothesis, but without sufficient authority, is shewn to the west of a plane, passing through the Arch of Hadrian, when the site of the inscribed frontispiece to the Castellum at the foot of Mt. Anchesmus, the subject of the next chapter, is marked in the plan of Stuart, Pl. I. of this volume, at the east of it, or on the same side as the Olympieum, which may be most clearly seen to be the case by the view of Athens from it at Plate I. Vol. I. That author also appears constrained, in support of his theory, to appropriate the Pelasgium to the southern side of the Acropolis, which however is proved, from ancient authorities, to have been beneath the northern or Pelasgic wall. See Vol. II. p. 19, note ^d. [ED.]

² The front of a gate at Caius College, Cambridge, has a slight resemblance to this arch; it was erected about 1557, after the design of John of Padua, and "the copy, although offering a paltry imitation, and upon an insignificant scale," Dr. Clarke says, was the first specimen of Grecian architecture erected in Great Britain. A facsimile of the Arch of Theseus was executed under the direction of Stuart himself, for Lord Anson, at his seat at Shuckborough, in the county of Stafford. The taste for triumphal arches, derived from the Romans, has been generally adopted by modern European sovereigns on the successes of their arms; and even the Chinese construct monuments of a similar character: indeed public and frequented gates, from that of Mycenæ down to those of our parks, have always been

Wheler ^a and Spon, and all those who, since their time, have treated on the antiquities of Athens, have mentioned this arch; but I do not recollect any one who has endeavoured to trace its origin and date its antiquity, or account for the obliquity of its position. As some discussion of these particulars, notwithstanding the difficulties that perplex the inquiry, may furnish some clearer and more circumstantial ideas of the topography of Athens than those we are at present in possession of, and may therefore be not unacceptable to the reader, I shall venture to offer what has occurred to me on these questions, premising some observations necessary to apologize for my opinions, and to render what I have to say intelligible.

I shall first observe, that the Ilissus runs on the southern side of Athens, which consequently must be conceived its lowest part. I am therefore persuaded, that when Pausanias, having described the Prytaneum, proceeds thence to the lower part of the city, he approaches the Ilissus, in his way to which he sees the temple of Serapis, that of Lucina, the Olympieum, the Pythium, and the Delphinium; then, keeping the channel of the river at a small distance on his right hand, he advances towards its source, and its junction with the Eridanus, as far as to the Gardens and the Temple of Hercules, called Cynosarges, situate probably where we now see the convent of Hagio Asomato, at the foot of Mount Anchesmus, between that hill and the river. Returning thence, he descends along the banks of the Ilissus to the Lyceum; and, in that stage of his progress, particularly mentions the river Ilissus, and the Altar of Boreas, erected on the spot whence it was reported he carried off Orithyia, the daughter of Erechtheus, as she was diverting herself on the margin of that river. The Ilissus, he proceeds to tell us, was accounted sacred not only to other divinities, but also to the Muses; and that the altar of the Muses Ilissides was on its banks. He then conducts us across it, into the country of Agræ, where he sees the temple of Diana Agrotera, and concludes this perambulation with an account of the Stadium of Herodes Atticus, built of white marble, against a hill, and extending to the side of the Ilissus; so that this river, and what he sees on its borders, occupy the greatest part of this narration.

It is to be remarked, that Pausanias having finished this tour, in which I have endeavoured to accompany him, immediately commences his account of another tour, on which he proceeds, as on the former, from the Prytaneum.

In this I shall be better enabled to follow him some part of the way, because there still remain several unequivocal vestiges of the antiquities he then visits; particularly of the place called the Tripods ^b, the Theatre of Bacchus ^c, and the Odeum ^d of Pericles; between which two last-mentioned antiquities is a range of small arches, supposed by Wheler and Spon to have belonged to the portico of Eumenes, or Eumenicus, but which more probably are the remains of that ample peribolus mentioned by Hesychius, inclosing the temple of Bacchus, in which, before the theatre was built, the Lenæa were celebrated ^e. To this Pausanias evidently refers, when he says, "near the theatre is a

^a Wheler has observed, that this arch "looks awry towards the plane [plan] of the pillars [of Hadrian] without any right angle in respect of the wall, although it seems to lead towards it." p. 373.

^b "Ἔστι δὲ ὁδὸς ἀπὸ τοῦ Πρυτανείου, καλουμένη Τρίποδες.

^c From the Prytaneum there is a street called the Tripods.'

^d Τοῦ Διούσου δὲ ἴστί περὶ τῷ θεάτρῳ τὸ ἀρχαῖότατον ἱερόν.

^e The most ancient temple of Bacchus is near the theatre; within the peribolus are two temples, &c.

^d "Ἔστι δὲ πλῆθος τοῦ τε ἱεροῦ τοῦ Διούσου καὶ τοῦ θεάτρου κατασκευασμα" ποιηθῆναι δὲ τῆς σκευῆς αὐτὸ ἐς μίμησιν τῆς Πέρσης λέγεται.

Paus. Att. C. XX. p. 46.

^c Near the temple of Bacchus and the theatre, is an edifice, said to have been built in imitation of Xerxes' tent, &c.

The instances which Vitruvius, when treating of porticos behind the scenes, &c., has produced of edifices near the theatre in

Athens, may serve as a comment on what has been cited from Pausanias; in both authors they clearly relate to the same buildings, and these arranged nearly in the same order.—"Post scenam porticus sunt constituendæ, . . . uti sunt porticus Pompeianæ, itemque Athenis porticus Eumenici, Patrisque Liberi fanum, et exeuntibus è theatro sinistrâ parte, Odeum, quod Athenis Pericles columnis lapideis disposuit, naviumque malis et antennis è spoliis Persicis pertexit." L. V. C. IX.

^c Behind the scenes porticos are to be erected, as are the Pompeian porticos; also at Athens the portico of Eumenes (or Eumenides') and the fane of Father Bacchus; and, to the left of those who issue from the theatre, the Odeum which Pericles erected at Athens, adorned with marble columns, and covered with masts and yards of the ships taken from the Persians.

Vitr. Book V. C. IX.

^e "Ἐπὶ Ἀναίρῳ ἀγών." Ἔστιν ἐν τῷ ἄστυ, Ἀθηναίων, περιβολὸν ἔχον μίγαν,

favourite objects of embellishment. The editor of this work proposed the erection of a Triumphal Entrance to the Metropolis to be situate across the road at the imposing elevation of Hyde Park Corner, a design which he had the honour, a few years since, of being permitted to dedicate to his Majesty. Vid. Clarke's

Travels, Part II. Sec. II. C. V. View of a Design for a Triumphal Arch, by W. Kinnard, Arch. 1813. [ED.]

^d Schneider with propriety adopts the reading 'porticus Eumenia'. Vit. Schn. T. I. p. 132. II. p. 362, com. See also note ^c, p. 20, Vol. II. [ED.]

most ancient temple of Bacchus; within the peribolus are two temples and two statues of Bacchus, made of gold and ivory," &c. Near the temple of Bacchus and the theatre is an edifice, said to be made in imitation of the pavilion of Xerxes. These vestiges have been inserted in a plate containing a plan of the Acropolis, given in the second volume, to which I must beg leave to refer the reader.

The Theatre of Bacchus, the Tripods, the Odeum of Pericles, and what I suppose to have been part of the peribolus of the Lenæum, are all south of the Acropolis; and that the Lenæum was the temple in Limnæ, is clear from Hesychius, who tells us, Limnæ was a place in Athens, sacred to Bacchus, where the Lenæa were celebrated^a.

This tedious disquisition on situation is here introduced, because it appears necessary, before we proceed further in our enquiry, to ascertain the true reading of a passage in Thucydides, since, by a mistake of Valla, (who, instead of *πρὸς νότον*^b, has read *πρὸς ἄρκτον*), some of the principal buildings of Athens, amongst others the Olympieum, are placed on the north, although they actually are on the south side of the Acropolis: and, consequently, not only the situation of those most ancient edifices, instanced by Thucydides in the passage referred to, are entirely changed, but of those also, which, by their proximity to them, we might, but for this mistake, have been enabled to ascertain; a mistake the more important, since such respectable authors as Palmerius and Hudson had a surmise in its favour; and as it has evidently led those learned and diligent travellers, Wheler and Spon, into an error, for they have supposed a ruin, which stands northward of the Acropolis, to have been the Olympieum^c; alleging the above-mentioned corrupted passage of Thucydides as sufficient authority for the opinion they advance, when, in all probability, that ruin is no other than the remains of the Poikilè^d.

In justice however to Mr. Wheler, it should be observed, that, when he is describing the Pillars of Hadrian, he seems to find it difficult to determine whether they were not the remains of the Olympieum.

From what has been here advanced, it should seem, that, notwithstanding the claim set up in behalf of the Emperor Hadrian, by the inscription on this arch, as the founder of at least this southern part of Athens, it is rather a complimentary effusion of Athenian gratitude to so liberal a benefactor than an absolute truth or the record of an historical fact; for this part proves to have been one of the earliest additions to the original city, as appears by what has been cited from Thucydides, which is confirmed, and in some sort illustrated, by the account Pausanias has given of the antiquities contained within the peribolus of the Olympieum^e. The most ancient temple of Jupiter Olympius was erected there by Deucalion^f, and within the same place were the temples of Saturn and of Rhea, probably the work of Cecrops^g. Here also was the sacred grove, "*τέμενος*", of Olympia, which seems

καὶ ἐν αὐτῇ Ἀθηναίων Διούσου ἱερὸν, ἐν ᾧ ἐπιτελοῦντο οἱ ἀγῶνες Ἀθηναίων, πρὶν τὸ θίατρον οἰκοδομηθῆναι. Hesychius.

^a The games in the Lenæum. The Lenæum is in the city, having an ample peribolus, and in it the temple of Bacchus Lenæus, in which the Athenians celebrated the games in honour of Bacchus before they had built the theatre.

^b Λίμναι, ἐν Ἀθήναις τόπος, ἀντιμῖνος τῇ Διούσῳ, ὅπου τὰ Ἀθηναῖα ἤγντο.

^c Limnæ, in Athens, a place sacred to Bacchus, where the Lenæa were celebrated.

^d Τὸ δὲ πρὸ τούτου, ἡ ἀκρόπολις ἡ νῦν οὖσα, πόλις ἦν, καὶ τὸ ἐπ' αὐτὴν πρὸς νότον μάλιστα τετραμμένον· τιμῆριον δὲ τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἴσθι, καὶ τὰ ἔξω πρὸς τούτῳ τὸ μέρος τῆς πόλεως μᾶλλον ἰδρυται, τό τε τοῦ Διὸς τοῦ Ὀλυμπίου, καὶ τὸ Πύθιον, καὶ τὸ τῆς Γῆς, καὶ τὸ ἐν Λίμναις Διούσου, . . . ἰδρυται δὲ καὶ ἄλλα ἱερὰ ἀρχαῖα ταύτῃ. καὶ τῇ κρήνῃ, τῇ νῦν μὲν, . . . Ἐννεακρόσιον καλουμένη . . . Thucydides Dukeri, L. II. C. XV.

^e Before this time [of Theseus] that which is now the citadel, and that part situate beneath on the south side of it, was all the city. The temples, built either within the citadel, or without, sufficiently shew it; for, in the south part of the city, particularly stand the temples of Olympian Jove, of the Pythian Apollo, the

Earth, and of Bacchus in Limnæ, and other ancient temples are seated in the same quarter; near it also is the fountain now called Enneakrounos.

^c 'It is hard to determine whether the temple of Jupiter Olympius was here or no;' Wheler, p. 372.

^d Besides, it is here in the lower parts of the town, from the Prytaneum, as Pausanias clearly seems to insinuate, which lay on the north side of the castle, as Thucydides placeth it.' Wheler, p. 392.

^e A quoi il faut ajouter, qu'il est au nord de la citadelle, comme Thucydide a remarqué.' Spon, Vol. II. p. 188.

^f Since ascertained to be the Pantheon of Hadrian. [ED.]

^g Ἔστι δὲ ἀρχαῖα ἐν τῷ περιβόλῳ, Ζεὺς χαλκοῦς, καὶ ναὸς Κρόνου καὶ Ῥέας, καὶ τέμενος τὴν ἐπίκλησιν Ὀλυμπίαν. Paus. Att. C. XVIII.

"These antiquities are in the peribolus, a bronze Jupiter, the temple of Saturn and Rhea, and the Temenus called of Olympia."

^f Τοῦ δὲ Ὀλυμπίου Διὸς Διευκαλίωνα οἰκοδομησάι λέγουσι τὸ ἀρχαῖον ἱερὸν. Paus. Att. C. XVIII.

"The most ancient temple of Jupiter Olympius, they say, was built by Deucalion."

^g Philochorus, Saturno, et Opi, primum instituisse aram Cecropem dicit. Macrobian. Sat. Lib. I. C. X.

to have been an appellation of Rhea, and this grove most probably was the seat of her temple, near which was the monument of Antiope the Amazon^a. All these were of great antiquity, as was also the Pythium, a temple of Apollo near the Olympieum, in which were dedicated the Tripods, obtained by the Choragi, to whom the prize was adjudged in the choruses performed at the celebration of the Thargelia; and here the Panathenaic procession passed in its march round the Acropolis. Near the Olympieum likewise was the Delphinium, another temple of Apollo, and the habitation of Ægeus, both of them built before the arrival of Theseus in Athens.

Plutarch, who was living in the time of Hadrian, speaks of the Delphinium^b and the Mercury which stood east of that temple, and was called the Mercury at the Arch of Ægeus, as remaining at the time he wrote.

The situation of this arch of Ægeus and that of Hadrian, both near the Olympieum, appearing to coincide, induces me to entertain an opinion that the last-mentioned arch, the subject of this chapter, is in fact no other than the Arch^c of Ægeus, probably rebuilt by Hadrian, with a kind of religious observance, on the identical spot on which the former, venerable for its great antiquity, had stood; and that the north-western angle of the peribolus of the Olympieum has been cut off by a wall parallel to this arch^d, which, by that means, became an additional ornament to the said inclosure, in which not only the magnificent temple of Jupiter Olympius built by Hadrian, but many other monuments, mentioned by Pausanias, of much higher antiquity than the time of Hadrian, were contained: and this opinion is rendered more probable by the unconnected state of this arch, and the obliquity of its position, which were particularly noticed in the beginning of this chapter.

Hence it appears that the Delphinium, and consequently the Arch of Ægeus (as the Arch of Hadrian now is) were near the Olympieum. Neither the present gate^e nor that of Ægeus could ever have been a gate of Athens. The ancient walls may be traced with great certainty, almost throughout their whole extent^f, and agree so exactly with the measures given of them by Thucydides, that no doubt can remain of their identity, being the very walls which he describes; and whatever was within these walls was said to be in the city.

^a "Ενοι δὲ φασὶ μετὰ τοῦ Θησέως μαχομένην [τὴν Ἀντιόπην] περὶ τὴν αἰθέρωπον, ὑπὸ Μολπαδίας ἀκοντισθεῖσαν καὶ τὴν στήλην τὴν παρὰ τὸ τῆς Γῆς τῆς Ὀλυμπίας ἱερὸν, ἐπὶ ταύτῃ κείσθαι. Plut. in Vit. Thesei, C. XXXIV.

^b "Some say that [Antiope], fighting near Theseus, was slain, being pierced with an arrow by Molpadia, and the pillar near the temple of the Olympian Earth is placed over her."

^c Δίγεται δὲ τῆς κίλικος πισούσης, ἐκχυθῆναι τὸ φάρμακον, ὅπου νῦν ἐστὶν Δελφίνιον τὸ περίφρακτόν ἐστιν. ἐν ταύτῃ γὰρ ὁ Ἀλγεὺς ἦκει, καὶ τὸν Ἑρμῆν τὸν πρὸς τῷ τοῦ ἱεροῦ, καλοῦσιν ἐπὶ Ἀλγέως Πύλαις. Plut. in Vit. Thesei, C. XIV.

^d It is said, that, when the cup fell, the poison was spilt, where now is the inclosure in the Delphinium, for there Ægeus dwelt: and the Hermes to the east of the temple, they call the Hermes at the gate of Ægeus.

Μετὰ δὲ τὸν ναὸν τοῦ Διὸς τοῦ Ὀλυμπίου πλησίον ἀγαλμὰ ἐστὶν Ἀπόλλωνος Πυθίου· ἐστὶ δὲ καὶ ἄλλο ἱερὸν Ἀπόλλωνος, ἐπὶ κλίσειν Δελφινίου. Paus. Att. C. XIX.

^e Near the temple of Jupiter Olympius is the statue of Apollo Pythius: there is also another temple of Apollo, surnamed Delphinium.

^f Ὅποσα δὲ (ὁ Ἀδριανὸς) θεῶν ἱερὰ, τὰ μὲν ἀκαδόκησεν ἐξ ἀρχῆς, τὰ δὲ καὶ ἐπεκρίθησιν ἀναθήμασι, καὶ κατασκευαίς, ἡ δασιὰς πόλεις ἰδωκεν Ἕλλησι, τὰς δὲ καὶ τῶν βαρβάρων τοῖς διηθέσιν, ἐστὶν οἱ πάντα γιγναμμένα Ἀθήνησιν ἐν τῷ κοινῷ τῶν θεῶν ἱερῷ. Paus. Att. Cap. V.

^g The temples, which Adrian either erected from the foundations, or adorned with ornaments, voluntarily for the Greeks, or at the request of Barbarians, are recorded at Athens in the temple common to all the gods.

^h Stuart has in several places above, by a sort of anachronism favourable to his opinion, rendered the word πύλαι in the passage of Plutarch by the term "arch", when gate is the proper meaning. It would appear most probable from the route of Pausanias after describing the Olympieum, that the Delphinium, and consequently the gate of Ægeus (Ἀλγέως Πύλαι) spoken of by

Plutarch as near it, was to the east of the Olympieum; therefore that gate could have had no relation whatever to the arch of Hadrian. It may also still be doubted whether the Ægean gate was not an entrance to the Asty, although Stuart believed it to have been within the city. There are positions for gates in the vicinity of the Olympieum at the peribolus of Athens, of which the names are unknown, for example, near to the Eleusinium and opposite to the bridge at the Stadium, to one of which Plutarch might have referred. [ED.]

ⁱ It may be observed, in the plan of the temple of Jupiter Olympius, that this arch stands on the outside of the northern wall of the peribolus, which is there supposed equally distant from the body of the temple with the southern wall; a circumstance highly probable, though not verified by the remains, which, on the northern side, are totally destroyed.

The deformity occasioned by a building of such a form as this arch being introduced into an angle, not even forming a diagonal to the square, is very great; it would cause much irregularity in the porticos also, which, in so grand an edifice, would be a material fault. Then the doors of entrance would all be irregular, none corresponding both within and without the peribolus, by removing this northern wall farther from the temple than the southern wall; not to mention the difficulty of doing it at all, if this wall was partly built before Hadrian began his part of the work. All these circumstances incline Mr. Reveley to suppose that this gate stood in the position as best uniting two streets, one of which passed by the side of the northern wall, and the other, westward of it, taking a north-western direction from the arch, which the present street actually does. [R.]

^j This is one of the remarkable monuments omitted by Pausanias, of whose works, it is Mr. Stuart's opinion, parts are lost; which is also the reason of the want of connection in many of his descriptions. [R.]

^k See Plate I. of this volume, and p. 23. note ^c, on the peribolus and gates of Athens. [ED.]

PLATE XIX.

A. View of the Arch of Hadrian. The Corinthian columns seen through the arch, and those to the left of it, although usually called the Pillars of Hadrian, are by me supposed to be the remains of the temple of Jupiter Olympius; 'the nearest pillar seen through the arch, was that in the western front of the temple now destroyed,' the ruined low wall, to the right of the arch, is a part of the western end of the peribolus, still remaining, that inclosed the sacred ground in which that temple stood. When we had passed these columns, and the eastern end of the peribolus, of which we found more than 230 feet not utterly demolished, we arrived immediately at the vestiges of the city wall, and of one of its gates, probably that called Diocharis. We were now on the side of the Ilissus; hence we descended to a copious and beautiful spring, at present called Callirrhoë, flowing into the channel of the river; this channel we here crossed to arrive at the little temple on the other side, which, in this plate, appears between the arch and the groupe of Corinthian columns to the left of it.

The distant mountain is the highest part of Hymettus. The figures on the fore-ground represent Albanese shepherds driving their flocks to pasture: of these people I have already spoken in the first chapter of this volume.

B. The ground plan of the arch.

This edifice is composed of two orders, both Corinthian, and placed one over the other. The plan represented here is that of the first order. The pedestals unshaded with the columns they supported, as also the columns in the opposite front of this order, were taken away.

C. Plan of the second order.

It is evident, from the ruin itself, that the columns unshaded had a place there, though removed. The partition D between the niches in the centre of this order (also unshaded) is "indicated by a groove"^a as high as the bottom of the capitals of the half columns. It was only three inches $\frac{3}{16}$ ths thick, and was probably of one piece^b.

PLATE XX.

Fig. 1. Elevation of the front facing the south-east.

The cornice of the pedestals is restored, being chipped off, except the astragal and fillet. (See Pl. XXII. Fig. 1.) Also the columns in the first order, with those over them in the second are supplied; the latter from the half columns belonging to the niches.

Fig. 2. Section through the centre of the arch, and of the niches.

Fig. 3. Elevation of one end of the arch, showing the connection of the columns in the second order, with the square or Attic column in the centre between them; also the roof of the pediment, which is cut in imitation of tiles.

According to the measurements, the height of the arch from its basis, or capitals of the antæ, is only nine feet eleven inches $\frac{5}{16}$ ths, which is less than its semidiameter by four inches $\frac{6}{16}$ ths.

The lacunaria in the soffit of the niches consist of twelve compartments in the breadth of each niche^c.

^a The words above, between inverted commas, are introduced instead of the word "perforated", which rendered the passage very obscure. [ED.]

^b 'Mr. Revett thinks that the statues of Hadrian and Theseus were placed in the niches over their respective inscriptions. Mr.

Revett, however, saw no remains or mark on the bottom of the niches of any statues having been there.' [R.]

^c It would have been more clear to have described the coffers in the lacunaria as six on each side of the partition, above the centre of the arch. [ED.]

PLATE XXI.

Fig. 1. Capital and base of the antæ^a at each extremity of the arch, with the entablature of the lower order of the building, as seen on each front.

Fig. 2. A section through the front face of the capital.

PLATE XXII.

Fig. 1. Half the front of the pedestals in the lower order.

Fig. 2. Half the front of the capital of the antæ on the flank of the arch.

Fig. 3. A section through the front of the capital.

Fig. 4. The plan of half the front face, and half the flank face of the capital.

PLATE XXIII.

Fig. 1. The front of the capital, and base of the antæ that support the arch, with the profile mouldings of the archivolt.

Fig. 2. The section through the front of the capital.

Fig. 3. Half the lateral face of the capital.

Fig. 4. The section of the lateral face of the capital.

PLATE XXIV.

Fig. 1. The capital^b and base of the half columns in the upper order of the arch, with the entablature they support.

Fig. 2. Section through the capital.

Fig. 3. Curve of the abacus of the capital, taken on its listel.

PLATE XXV.

Fig. 1. The capital and base of the Attic square columns in the upper order.

Fig. 2. A section through the capital.

Fig. 3. The curve of the abacus; of the capital taken upon the listel under the ovolo.

Fig. 4. A section of the architrave and lacunaria, in the soffit of the niches, with the partition between them, which still remains as low as to the bottom of the capitals.

Fig. 5. Half the flower upon the apex of the pediment, in its present state^c.

^a It will be observed, that the antæ at this building have a very sensible diminution, while in structures of the age of Pericles they were never perceptibly diminished. The abaci of all the capitals are pointed at the angles, as are those of the Olympieum, of the Pantheon of Hadrian, and of the Incantada at Salonicha. No inference as to style, however, can be drawn from this circumstance, as the abaci of the Corinthian capitals at the ancient temples of Phigalia and Apollo Didymæus, appear to have been also pointed. The introduction of the Ionic echini beneath the foliage of the capitals of the antæ savours of the declension of pure Grecian art.

[ED.]

^b This capital much resembles in the foliage and execution those of the great temple near it.

[ED.]

^c This ornament is worthy of remark, as it shews, in a mode unseen on earlier Grecian monuments on account of their extreme mutilation, the character and situation of the decorative termination of the generality of pediments in pure Hellenic architec-

ture. The only authentic examples of the decorations placed on ancient Grecian acroteria which can be referred to, are those of the temples at Ægina and Rhamnus, fragments of which were discovered in recent excavations. It appears, that they were placed, as seen on this arch, at the extreme projection of the corona of the pediments, and were of diminutive proportion. When at Ægina we found still among the ruins a mutilated saddle-stone or plinth, to which the central figures and ornaments over one of the pediments were attached. The top of it followed the rake of the pediment, and it was moulded below so as to coalesce with the inner curve of the sima, forming the sloping termination of the tiles. This acroterion extended two feet one inch on each side of the apex of the sima. See also Memoir on the Ægina Marbles, by Mr. C. R. Cockerell, in the Quarterly Journal of Science, Litt. and the Arts, No. XII. 1820. Uned. Ant. of Attica, C. VI. Pl. II. p. 45.

[ED.]

THE Head-piece to this chapter represents two ancient chairs, "seen at Plate XV. Fig. 3," one of which is in the metochi of St. Cyriani, near the Vescovato, or residence of the bishop. Of these there are several at Athens, some plain, and others adorned with sculpture, and some at no great distance from this arch; whether they have been seats for a magistrate in a court of judicature, or of officers in a gymnasium, is not easily determined from their situation; for the Delphinium, a tribunal, and the Lyceum, a gymnasium, were both in the neighbourhood of this arch^a.

The Tail-piece Fig. 4, Plate XV. represents an antique altar at the door of the church of St. Andrea in Athens^b.

^a Mr. Revett says, that one of the chairs mentioned in this page from its form, wider at the back than in front, shews, that it was the outer chair of a circular exhedra: one side is as here represented, but the opposite one is plain, and it was evidently joined by others, which from their situation must have had both their sides the same, that is, plain^c. Vitruvius treating of the Palæstra, says: "Constituantur autem in tribus porticibus exhedræ spatiosæ, habentes sedes, in quibus philosophi, rhetores, reliquique qui studiis delectantur, sedentes disputare possint." Vitruv. Lib. V. C. XI.

^b Chandler terms this antiquity a sepulchral altar. He gives the inscription as here engraved on it, with the exception of an additional Σ at the end of the word Δημήτριος. The abbreviation or monogram [Θ] is supposed to mean Πόπλιος; the whole inscription will therefore read ΠΟΠΛΙΟΣ ΑΙΛΙΟΣ ΔΗΜΗΤΡΙΟΣ ΧΟΛΛΑΕΙΔΗΣ, 'Publius Ælius Demetrius of Chollidai.' Spon quotes the following from a small column seen by him at Eleusis:—

^c In support of this remark by Revett, we may mention having observed on the eminence of the Museum without the ancient walls, and facing the west, a row of seven seats formed like chairs placed side by side, which were hewn out of

ΝΙΚΟΚΛΗΣ
ΔΗΜΗΤΡΙΟΥ
ΧΟΛΛΑΕΙΔΗΣ.

The demos Χολλίδαι is spelt on both inscriptions with the diphthong α in opposition to the criticism of Meursius. The height of this altar is omitted on our plate; it is 3f. 4' 8". A profusion of nearly similar cylindrical altars are seen in Greece, particularly at Delos. On the summit of one of the Cyanean Rocks at the entrance into the Black Sea, there still remains a votive altar above five feet high, inscribed to Augustus, on which was formerly seen a marble Corinthian column, by a vulgar error called Pompey's Pillar. We have also observed several such altars in England, among the Elgin marbles, in Lord Guildford's collection, and at Dulwich College. See Ins. Ant. p. 70, and Spon, Liste de l'Attique. [ED.]

the solid natural rock. See also remarks on another nearly similar marble chair, or thronos, represented at Fig. 6, Plate XV. described at the end of Chap. IV. [ED.]

CHAPTER IV.

OF THE AQUEDUCT OF HADRIAN.

THE city of Athens was ill provided with water even in the most flourishing times of the republic^a, insomuch that the inhabitants were obliged to sink wells, to supply themselves with that necessary of life.

These we must conclude were numerous, since, by a law of Solon, those only who lived in the neighbourhood of a well could avail themselves of its water. This defect, so far at least as related to new Athens, was at length remedied by the munificence of the emperors Adrian and Antoninus Pius. For this purpose a reservoir was dug at the foot of Mount Anchesmus, which was adorned with the Ionic frontispiece, the subject of the present chapter.

This reservoir appears evidently to have been supplied with water by an aqueduct of no mean length, for we passed some ruined arches of it in several places, at a considerable distance from each other, in our way to Cephissia, a delightful village, abounding with the most copious springs I have anywhere seen in the Attic territory: it is between six and seven miles distant from Athens, and the aqueduct apparently led from that place^b.

Of this frontispiece only two columns were standing; on digging, we discovered the vestiges of the other two, and were able to determine its entire extent. Wheler and Spon saw it in 1676, exactly in the state we found it; two of the columns were wanting, and only one half of the in-

^a Ἐστὶν δὲ εἰς τὸ Ἀθηναίων ἔπαινον ἄστυ, ὅδ' οὐδὲ ἡδὲ αἰ γινώσκουσιν πᾶσα, ἔχουσα τῇ ὅλῃ φιλόθεον ἢ δὲ πόλιν, ξηρὰ πᾶσα καὶ ἰσχυρὰ.
V. Dicaearchi Status Græciæ.

^b Hence you proceed to the city of the Athenians: the way is pleasant, the land all cultivated, and cheerful in its appearance; but the city is dry and barren, neither is it well supplied with water.

Aquæ autem species est, quæ cum habeat non satis perlucidas venas, spuma, uti flos, natat in summo, colore similis vitri purpurei. Hæc maxime considerantur Athenis; ibi enim ex ejusmodi locis et fontibus in Asty et ad portum Piræum ducti sunt salientes, è quibus bibit nemo propter eam causam, sed lavationibus et reliquis rebus utuntur: bibunt autem ex puteis, et ita vitant eorum vitia. Vit. L. VIII. C. III.

^c There is a kind of water, which, not rising from very transparent sources, casts up a scum that floats on its surface like purplish glass; this is particularly observed at Athens; for the water from such kind of springs is conducted to fountains, as well in the city as in the Piræus, but no one drinks of them, for the causes I have related; they are used for washing and other matters, but the mischief they would occasion is avoided by drinking water from the wells.

^d Enneacrounos coinciding with ancient topography is found at the present time to be the only spring of potable water at Athens, the position of which near the Olympieum has been often previously alluded to. This vein of water according to Col. Leake was not many years since ascertained by an excavation, to have its natural course from the north, and joins the bed of the Ilissus at the place still called Callirrhœ, where with very little pains it might be again made a conspicuous perennial stream. This moderate supply of pure water rendered peculiar

precaution necessary in the frugal distribution of it, and officers with the titles of Ἐπιστάτης Κρήνων and Κρηναρχοί, &c. superintended its fair use, as well as that of the wells and reservoirs throughout the city and country. The Turks also had recently a functionary called Dragatis too nerò, whose duty it was to prevent waste, and receive a tax on the circulation of the streams of water in the olive groves, the division of which was measured by an hour glass. It is unaccountable that ancient Athens should have been so deficient in good water during the long period that may be deduced from classic authors; for a plentiful supply from a point less remote than Cephissia, whence the aqueduct alluded to in this chapter had its origin, might have been effected with comparative facility, in the same manner as at present from the waters of the Ilissus; an abundant stream from which, not remote from its source, is conveyed to the numerous fountains of Athens by a subterraneous aqueduct, the work of the Turks. The shafts belonging to this conduit, may be traced to the north of Angelo-Kepos, and a part of it Mr. Hawkins observed to be about six feet below the bed of the river, and at some places to be hewn out of the solid micaceous rock; which subterraneous canal measured about three feet six inches by two feet six inches. It is partly on account of the perennial current being thus diverted, that the Ilissus, excepting after the season of rains, is destitute of water, and discredits its ancient celebrity, for in disappointing reality

— "there Ilissus rolls

His whispering stream."

Leake's Topy. of Athens, p. 47. Hawkins' Topy. of Athens in Walpole's Mem. V. I. p. 512. Hobhouse's Trav. V. I. p. 358. Milton's Par. Reg. B. IV. [ED.]

scription remained; this Spon fortunately supplied, from an ancient manuscript shewn to him at Zara.

The part remaining:—

IMP. CÆSAR. T. ÆLIVS

AUG. PIUS. COS. III. TRIB. POT. II. P. P. AQUEDUCTUM. IN NOVIS.
CONSUMMAVIT

The part supplied^a by Spon:—

HADRIANUS ANTONINUS.

ATHENIS. COEPTUM. A. DIVO. HADRIANO. PATRE. SUO.
DEDICAVITQUE.

PLATE XXVI.

Fig. 1. A view of the antiquity in the state we saw it^b. On the top of Anchesmus, is a little church dedicated to St. George; it seems to stand in the situation formerly occupied by the Temple of Jupiter Anchesmius, and enjoys a very extensive prospect. The figures represent an Albanese mandra, or dairy. The woman is milking a goat, and making kaimac, a sort of clouted cream, or milk thickened by evaporation, some of which the man leading a horse is come to purchase. The Albanese, who is leaning against one of the columns, appeared to be the master of the little family we see here, which he cheers with the music of his syrinx, composed of seven reeds.

On the nearer ground, a caloyero is driving an ass, loaded with wine and olives, from the convent of Hagio Asomato, part of which is seen at a small distance, to the city residence of those monks. The distant mountain is part of Hymettus, and a little building on its side is the convent of St. Cyriani.

Fig. 2. The plan, elevation, and section of this frontispiece. "Extent between the two lateral walls 43. 8'. 75."^c Those who have been accustomed to see what are commonly called Venetian windows resembling this form, but with the arch springing from the cymatium of the cornice, will look on this example as a deviation from the approved practice; but, if we allow, that the mouldings of the cornice represent the timbers of the roof, as our master Vitruvius^d teaches, the cymatium, or upper moulding, must represent the gutter; as those, who shall prefer, as a more rational practice, the springing the arch from the architrave, the most firm and solid part of the entablature, may think this example a sufficient authority.

^a This complement of the inscription is confirmed by the manuscript in the Barberini Library at Rome, dated 1465, again spoken of at p. 97, note ^d, which appears to have been derived from Ciriaco d'Ancona. Le Roy, in his view of this ruin, has introduced the opposite fragment of the frieze and architrave bearing the supplementary part of the inscription, as lying on the ground, from the sketch of it seen in this manuscript, which he thus explains: "J'ai cru devoir corriger mon dessein sur celui-ci, et donner le monument tel qu'il étoit avant que MM. Spon et Wheler passassent à Athènes." [ED.]

^b This edifice is now entirely destroyed, and even the site of it is not discernible; but the architrave with the inscription now forms the lintel, or top of one of the gates¹, leading towards its ancient situation in the present wall of the city, mentioned in the first chapter of this volume. [R.]

^c It is difficult to form a satisfactory idea of this structure when in its entire state. On Revett's original drawing the extent between the two lateral walls as above mentioned was recorded, but from the view of the back of the ruin by Stuart in Vol. I. Pl. I., it is evident that the entablature returned round behind it, shewing that this frontispiece at the upper part was not attached to any building through the medium of the entablature: but the continuation of the mouldings of the bases indicate their connection with the reservoir adjacent. The architrave and frieze on each side the arch were in one block, in order to

afford the strength necessary for the superincumbent weight in consequence of the width of the intercolumniations, which exceed three diameters. This practice where the intervals were large was often adopted, as may be observed in the ruin of the Ionic colonnade near the Choragic Monument of Lysicrates described at Chap. VIII., and as was found to have been the case at the Basilica Ulpiana in the Forum of Trajan at Rome, where the intercolumniations were areostyle. The springing of the arch is also very advantageously wrought in the solid block with the architrave and frieze. The eastern gate of Athens to which the remaining architrave has been adapted as a lintel, is called Bubonistra, from the bubbling of a fountain built by the Turks near it, which is supplied by the subterraneous aqueduct formed by them, through which a part of the waters of the Ilissus, as before mentioned, was diverted for the supply of modern Athens. [ED.]

^d Vitruvius, having enumerated the timbers used in the framing a roof, adds:—e quibus rebus, et a materiatura fabрили, in lapideis et marmoreis ædium sacrarum ædificationibus artifices dispositiones eorum sculpturis sunt imitati, et eas inventiones persequendas putaverunt. Vitruv. Lib. IV. C. II.

See Mr. Newton's excellent translation of this author².

The remaining part of the chapter is employed in a specification of the particulars imitated.

¹ See a representation of this gate called Bubonistra in Dodwell's Views in Greece. Fol. Pl. 13. [ED.]

² A translation of Vitruvius has been lately published by Mr. Joseph Gwilt,

F. S. A., with the advantage of the enlarged view of ancient classic architecture which recent research has afforded. [ED.]

PLATE XXVII.

Fig. 1. The base, capital, and entablature of this building.

They resemble the ancient Ionic examples still remaining at Rome, rather than those of the best age of Greece; the mouldings in general, it must be allowed, are simple, and in good taste, though not finished with that delicacy we have admired in the Erechtheum and the temple of Minerva Polias; it is perhaps to be accounted a more complete specimen of this kind of the Ionic than any which Rome can at present furnish.

"Fig. 2. Dimensions of the volute."

PLATE XXVIII.

Fig. 1. The capital reversed.

Fig. 2. The side of the capital.

Fig. 3. The section through the front of the capital.

Fig. 4. The section through the side of the capital.

Fig. 5. The mouldings of the architrave and of the arch.

In the neighbourhood of this aqueduct, was the Gymnasium called Cynosarges; and not far from it, but nearer the city, another called the Lyceum; neither of them far from the Ilissus: in these schools, among other manly exercises, we may suppose, the youth were taught the use of missive weapons. In the channel of the Ilissus we found several of the leaden bullets^a they used to cast from their slings, and some brazen points of darts. The leaden bullets are shaped like almonds, some of them weigh upwards of three ounces, others only an ounce and a half. They have on one side a thunderbolt, and on the other the word ΔΕΞΑΣ^b. The points of the arrows were of different forms, some having two, others, three faces.

This Head-piece seen at Plate XV. Fig. 5, is composed from these ancient bullets and darts.

The vignette at the end Plate XV. Fig. 6, represents a cathedra, perhaps the seat of the Gym-

^a See Xenophon's retreat of the Ten Thousand, in the expedition of Cyrus, Book III. where he says the slings of the Rhodians, with leaden bullets, carried twice as far as those of the Persians that threw stones.

^b Mr. Burgon, late of Smyrna, and Mr. Hobhouse each possess a similar sling bullet, bearing the word ΔΕΞΑΣ, a sarcastic expression on wounding. M. D'Hancarville, considered several antique leaden acorns ('glandes') found at Leontium, in Sicily, of a slightly different form in consequence of being somewhat more elongated, to have been ancient money, although at the same time he alludes to the sling bullets of antiquity. These bear the words ΝΙΚΗ ΔΙΟΚ, ΝΙΚΗ ΜΑΤΕΡΩΝ, ΝΙΚΗ ΑΡΤΕΜΙΔΟΚ, ΝΙΚΗ ΑΘΑ[να], and one with a thunderbolt has under it ΝΙΚΗ and on its reverse ΑΘΗΝΙΟΚ ΝΙΚΗ. All these he views as early Grecian coins, under the term, "Monnoies Obolaires." His notion of the purpose of these leaden almonds, is an ingenious application of them in support of a passage of Plutarch, respecting the obeliscal form of the most ancient money. He therefore thus describes a leaden medal impressed with the form of a similar object, and inscribed ΚΑΤΑΝΑ: "Une monnoie Sicilienne en plomb a pour empreinte deux oboles réunies par leurs bases, ce qui leur donne la figure d'un gland allongé dans ses extrémités, et en même temps celle de l'obelisque d'une des médailles d'Apollonie. Ces glands représentent la forme de la diobole, ou double obole, frappée à Catane, dont pour cette raison le nom est écrit sur leur longueur." The form of the sigma, however, refers the above objects to a very late epoch of Grecian history, and the almost constant appearance of the word ΝΙΚΗ, or "victory", on them, shews that they related to martial exploits. On one found at Athens ΚΑΕΟΝΙΚΟΥ was inscribed. They have been

found also bearing the names ΦΙΛΙΠΠΙΟΣ and ΠΕΡΔΙΚΑΣ. We saw one at Corfu embossed with the word ΚΑΛΙΣΤΡΑΤΟΥ. On the whole, therefore, we conclude that these almonds of lead alluded to by D'Hancarville as coins, were no other than Sicilian sling bullets, or, what would be equivalent, similar votive objects inscribed and dedicated in honour of Sicilian victories. Many ancient authors mention inscribed missiles; from a passage of Virgil, we find that sling bullets of lead were of very remote antiquity, and that they were called 'glandes' or acorns. In speaking of the Hernici of Italy, he says—

. pars maxuma glandes
Liventis plumbi spargit;

At the siege of the Piræus by Sylla, it is related that two slaves treacherously informed him of the resolutions of the besieged, by inscribing them on leaden bullets, which they discharged from slings into his camp.

Visconti objects to the word ΔΕΞΑΣ of the bullets of Stuart, and proposes as the proper reading ΔΕΞΑΣ, considering "accipias" as preferable to "accipe", but as the terrific 'jeu d'esprit' is perfectly intelligible, the amendment is of no great moment. In the original vignette, at the apparent indication of the size of these bullets, are indistinctly engraved the figures 3. 2. 5. on that to the left, and on the other 3. 1. These figures are unexplained in the text; they doubtless relate to the weight in ounces and pennyweights. Mr. Hobhouse states the bullet in his possession to weigh 3 oz. 13 dwts. Hobhouse's Travels, V. I. p. 334. Plutarch in Lysandro. D'Hancarville, Recherches sur les Arts de la Grèce, Tome I. Pl. I. and VI. p. 14. Dodwell's Travels, V. II. p. 160. Virg. Æn. VII. 686. Appian. Bell. Mith. p. 193.

[ED.]

nasiarch; of these there are several at Athens, some enriched with sculpture; others plain, but all of marble^a.

^a These marble seats called thronoi by the ancients, it is evident were not applicable to the purposes of domestic life, but generally appertained to public edifices, where they were allotted to distinguished personages or public functionaries, Archons, Gymnasiarchs, Agonothetæ, &c. They are found throughout Greece; that at the Piræus (made sepulchral when the original purpose was lost sight of) has been described in Vol. I. p. 20. Rhamnus possesses one, which, from an inscription on it, appears to have belonged to the theatre. There is one at Chaeronea which the natives call ἡ Θρόνος τοῦ Πλυτάρχου, "the Throne of Plutarch." There are fragments of one at Delphi. A representation of that of the rhetorician Potamôn at Lesbos, termed ΠΡΟΕΔΡΙΑ 'presidential seat' in the inscription on it, may be referred to in Vol. IV. Dr. Clarke remarks, that "The discovery of a single marble chair, either within or near to almost every one of the celebrated theatres of Greece, is a circumstance not sufficiently regarded." Lord Elgin, in the memorandum of his pursuits in Greece, is spoken of as having been permitted to appropriate a Gymnasiarch's chair in marble, found in a church or monastery at Athens, "on the back of which are figures of Harmodius and Aristogiton, with daggers in their hands, and the death of Leæna", but no such monument appears to have arrived in England. Marble thronoi were sometimes made for the reception of statues of divinities; in the Vatican are original fragments of several which were probably devoted to that pur-

pose; and the venerated bronze statue of St. Peter, in the nave of St. Peter's at Rome, which is said formerly to have been a statue of Jupiter, is seated on a thronos of white marble. The magnificence with which on many occasions the ancient Greeks decorated the Θρόνοι of their divinities may be known from the description of Pausanias of that of Apollo at Amyclæ, and of that of the Olympian Jupiter which was designed and executed by Phidias. In this, gold and precious stones, ivory, and rare woods were introduced for the embellishment of a design, in which a profusion of symbolic figures formed its component parts. M. Quatremère de Quincy has devoted singular attention to the restoration of those remarkable monuments in his original and ornamental work entitled, "Le Jupiter Olympien." The thronos, the subject of this note, as well as those mentioned at the head of the previous chapter, doubtless belonged to Gymnasia; for on the sides of them, tables are represented, on which are placed wreaths of olive, and vases or jars of precious oil¹ produced from the sacred trees called Moriai, which were the trophies contended for at the Panathenæic games.

V. Walpole's Mem. V. I. p. 309, on the Θρόνοι and Δίφροι of the Greeks. Dodwell's Travels, V. I. p. 222. Clarke's Travels, V. III. p. 617. Mus. Pio Clem. T. VII. Tav. XLIV. V. Mem. on Lord Elgin's Pursuits in Greece, p. 20. Paus. L. III. C. XVIII. and XIX. L. V. C. XI. Le Jup. Olym. Pl. VII. and XIII. Meursii Panathenæa, C. XI. [ED.]

¹ Oil in modern times has been by age also constituted an object of considerable interest and value; it is when very old esteemed by the Italians as a balsam, and a panacea. In a private chamber of the Palazzo Vecchio at Florence,

formerly occupied by Catherine de Medici, we observed inscribed over the circular opening of a dépôt beneath the pavement of the floor—

OLIO
CHE PASSA
CINQVANTA
ANNI VENVTO
L'AVGVSTO
MCLXXII

[ED.]

CHAPTER V.

OF THE MONUMENT OF PHILOPAPPUS.

THIS building is called by the present Athenians "To Seggio." Pausanias barely mentions it; for, after telling us, that "there is a hill^a opposite to the Acropolis called the Museum, from Museus, a poet, who used to recite his verses there, and who, dying of extreme old age, was there buried," he only adds, "here afterwards was erected the monument of a certain Syrian"; nor does he so far indulge our curiosity as to give us his name. On the authority of the inscriptions still remaining, the travellers, who have visited Athens, have however generally called it the Monument of Philopappus. The view, the plans, and the elevation "and section," of this building, at Plate XXIX. and XXX. of this chapter, render a minute verbal description of it unnecessary. It is evident, there have been three niches in it, although only two remain; in each of these is a sitting figure; under that facing the left hand of the spectator, who approaches it, is this inscription, ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΥΣ ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ, that is "King Antiochus, Son of King Antiochus." Under the figure sitting in what has been the middle niche, is this inscription, ΦΙΛΟΠΑΠΠΟΥΣ ΕΠΙΦΑΝΟΥΣ ΒΗΣΑΙΕΥΣ, that is, "Philopappus the Son of Epiphanes of Bésa", or a Besaian. Between these niches is a pilaster, on which is the following inscription:—C·IVLIVS C·F·FAB· ANTIOCHVS PHILOPAPPVS· COS· FRATER ARVALIS ALLECTVS^b INTER PRAETORIOS AB IMP· CAESARE NERVA TRAIANO OPTVMO AVGVSTO GERMANICO DACICO. In English thus: "Caius Julius, son of Caius, of the tribe of Fabia, Antiochus Philopappus, Frater Arvalis, elected among the Prætorians by the most excellent and august emperor Cæsar Nerva Trajanus, who triumphed over the Germans and the Dacians."^c By this inscription we learn, that Caius Julius Antiochus Philopappus arrived at distinguished honours at Rome. It likewise settles the date of the building; for Trajan was saluted with the title OPTVMVS, or most excellent, in the year "A. D." 109^d; and with DACICVS at the conclusion of the Dacian war, which happened before that time. In his second expedition to the east, after he had expelled Cosroes from the kingdom of Parthia, in the year 111, he was saluted with the title PARTHICVS, a title not given him in this inscription, which we may therefore fairly conclude was made before the last of these acclamations^e.

^a This hill was fortified by Demetrius, the son of Antigonus, who put a garrison of Macedonians into it: they were afterwards driven out by the Athenians. See Paus. Attic. C. XXV. p. 61, edit. Khunii.

It is within the circuit of the ancient walls of the city, which may be here clearly traced.

^b It is Allectus in the marble; it ought to be ELECTVS¹. [R.]

^c Spon has imagined this inscription to be imperfect, and that half of it was continued on the other pilaster, which is at present wanting. On this I must observe, that the inscription does not occupy half the space on the pilaster. Had it been twice as long as it is, there was ample room for it. See Voyage de Spon, T. II. p. 206.

¹ Chandler, Syl. Ins. p. xxx., gives this word with great appearance of precision as above, Allectus. Visconti has observed, that "allectus or allectus inter Prætores, inter Tribunos," &c. is a legitimate expression often found in inscriptions. The younger Pliny speaks of a Munitius Macrinus "allectus à Divo Vespasiano inter Prætorios." Allectus however is the most usual term on such occasions. [ED.]

^e "Sono più che certo che tal cosa ("La Descrizione del Monumento di Philopappo") siccome moltissime altre, et quelle sopra tutte della Grecia, che nel

^d Fabretti, with more apparent correctness, represents the date of this event A.D. 114, and Trajan's acquisition of the title of Parthicus, in concurrence with the generality of historians, in the year following. Fab. Col. Trai. p. 292. [ED.]

^e Two other Inscriptions, which were seen in the fifteenth century on the front of this monument when more perfect, have been brought to light, which greatly increase the historical interest of the structure. They are preserved in a manuscript at the Barberini library at Rome, which, accompanied with drawings and attempted restorations of the Athenian edifices, was executed in the year 1465, by an architect named Giuliano Giamberti di San Gallo, but it appears that the information contained in it was derived from the sketches and observations of Ciriaco d'Ancona, a learned Italian, who travelled in Greece in 1436². The

suo codice racchiuse il S. Gallo, ci vengano dalla raccolta fattane non molti anni prima da Ciriaco d'Ancona, il quale andando attorno per lo mondo non solo si copiava a quel modo che poteva e sapeva, le Iscrizioni, ma ritraeva ancora in disegni goffi ed informi gli avanzi di ogni genere di antichità, intanto che di tutto poté formare tre grandi volumi, i quali passati per le mani di molti arricchirono le raccolte di coloro, che attesero allora e dopo a tali studj." Marini, Gli Atti e Monumenti de' Fratelli Arvali, T. II. p. 721. Roma, 1795. See also, Kyriaci Anconitani Itinerarium, ed. Flo. 1742. [ED.]

At the bottom of the hill on which this monument is built, at the part nearest the temple of Jupiter Olympius, I saw, lying on the ground, two statues^a: they have stood erect, are in Roman habits, and are exactly in the same style of workmanship with the sculptures still remaining on the monument, whence they seem to have been rolled down to their present situation; one of these I cannot forbear supposing stood originally over the pilaster on which we see the Latin inscription; and the other over its corresponding pilaster, which, with the part that faced the right hand, has been utterly demolished. The part of this building^b already described stands on a basement, which has

The inscription seen on the pilaster correspondent to the inscribed one still remaining was, βασιλεὺς Ἀντίοχος Φιλόπαππος βασιλεὺς Ἐπιφάνους τοῦ Ἀντίοχου. "King Antiochus Philopappus, Son of King Epiphanes, the Son of Antiochus." The other inscription beneath the western niche now deficient was

On the Upper Part of the Eastern Central Pilaster.

C·IVLIVSC·F
FAB·ANTIO
CHVSPHILO
PAPPVSCOS·
FRATERAR
VALISALLE
CTVSINTER
PRAETORI
OSABIMP·
CAESARE
NERVATRAIA
NOOPTV
MOAVGVVS
TOGERMA
NICODA
CICO

Beneath the Eastern Niche.

ΒΑΣΙΛΕΥΣΑΝΤΙΟΧΟΣΒΑΣΙΛΕΥΣΑΝΤΙΟΧΟΥ

Beneath the Central Niche.

ΦΙΛΟΠΑΠΠΟΣΕΠΙΦΑΝΟΥΣΒΗΣΑΙΕΥΣ

Beneath the Western Niche: from the Barberini MS.

ΒΑΣΙΛΕΥΣΣΕΛΕΥΚΟΣΑΝΤΙΟΧΟΥΝΙΚΑΤΩΡ

βασιλεὺς Σέλευκος Ἀντίοχου Νικάτωρ. "King Seleucus Nicator, Son of Antiochus." The five inscriptions therefore which are now known to have been engraven on this monument were thus written, and placed on the front of the edifice in the following relative situation to each other.

On the Upper Part of the Western Central Pilaster: from the Barberini MS.

ΒΑΣΙΛΕΥΣ
ANTIOX
ΟΣΦΙΛΟ
ΠΑΠΠΟΣ
ΒΑΣΙΛΕ
ΩΣΕΠΙ
ΦΑΝΟΥΣ
ΤΟΥΑΝ
ΤΙΟΧΟΥ

As it is evident that the three lower inscriptions were situated beneath statues to which they related, the discovery of the existence of a correspondent one to that on the remaining pilaster, reasonably shews that those upper inscriptions had reference also to figures over the pilasters on which they were inscribed, and tends to confirm the propriety of Stuart's supposition above expressed, that the displaced statues he saw beneath the eastern side of the Museum were the identical acroterial figures they supported. It would consequently appear that statues and inscriptions were dedicated at this monument to five distinct personages, of which the three below were certainly to defunct characters, and probably the two above, represented those then living, for it seems little probable, as Visconti and Col. Leake have supposed, that two or more inscriptions (and consequently statues) should have been here placed on the same monument to one person. The name of the deceased whose statue still occupies the central part of the monument, and whose sepulchre was probably beneath it, is inscribed according to the simplest formula on the tombs or stelai of Attic citizens, having the name only of his father and demos. The monument itself, according to the words of Pausanias, was not erected *by*, but dedicated *to*, one person; whom he terms a Syrian, (Μνημα ἀνδρὶ Σύρῳ,) an impression which the inscriptions convey, together with that of the regal descent of the family of the deceased: but it appears that this memorial even of degraded royalty could not with prudence be raised without imprinting it also with titles and sculpture announcing the triumphs of an Imperial successor to the destroyers of the dynasty; a display which misled Ciriaco in terming it 'Marmorea Triumphalia Ornamenta Philopappi Regis et Consulis.'

The learned Boëckh, who has introduced in his Corp. Ins. Græc. the whole of the above inscriptions, (including the two unknown to our author after the transcripts of Marini and Villosion from the Barberini MS.) concurs with Stuart, that Philopappus of Besa was son of Epiphanes, and grandson of Antiochus IV. the last king of Commagene, whose name is beneath the eastern niche. He supposes this Philopappus to be the βασιλεὺς Φιλόπαππος spoken of by Plutarch, Qu. Symp. I. 10, 1. and at De Disc. Adul. et Amici. Init. c. 37. and influenced by the discovery of the above-mentioned inscriptions he believes those on the pilasters to relate to his brothers, equally named Philopappus, from attachment to their grandfather Antiochus. These he presumes to have

been living when this monument was raised, and to have administered to its expense. The figure inscribed to Seleucus Nicator, one of Alexander's captains, and founder of the Syrian dynasty, was here introduced because the kings of Commagene claimed descent from him. The statue therefore of King Philopappus (for grandsons and nephews of kings were by Roman courtesy honoured with that title), to whom this magnificent memorial was especially erected at so conspicuous a part of Athens, and whose beneficence had probably been experienced by the Athenians, was placed between those of the first and the last of the regal dynasty of Syria, from whom he had descended, by his brothers, the founders of the monument, who appear to have crowned the summit of it with figures of themselves. [ED.]

^a These statues were not there in the year 1785. [R.]

^b This structure was evidently raised at the sepulchre of the personage whose name is inscribed at the centre of it, and was perhaps the most costly of the Athenian tombs. At the time of the republic their magnitude was regulated by a sumptuary law, and burials were not generally suffered within the city walls. On this occasion the Syrian founders of this pile, through the influence of some public benevolence, were not only permitted to indulge in the regal and sepulchral magnificence of their Asiatic ancestry, but were even allowed to erect it at the most elevated site within the city, for vestiges of the ancient walls of Athens proving that it was inclosed by them, are still to be traced in the immediate vicinity behind it. The back part of the monument was ornamented, and probably was decorated with columns, two of which were doubtless introduced in front of the pilasters, of which one still remains, for above this pilaster the architrave projects outward beyond the capital, evidently intended to bear on a detached column before it. The Italian architects who laid down the plan of Athens in the collection of drawings of the Earl of Elgin now in the British Museum, have supposed four columns to have been formerly attached to the back front.

Although, in many respects, incorrect in the details, yet the entire design is not deficient in elegance and taste. The construction is however very defective, for the continued straight or vertical joints in it, as may be observed in the view, have facilitated its partial destruction. Dr. Chandler observed close to the ruin the rubbish of a Greek church, an edifice to which

been divided into three compartments, adorned with sculptures. In that under the middle niche is a person, I suppose the Emperor Trajan, seated in a triumphal chariot, drawn by four horses; they are led by a youth, and immediately preceded by a person on foot^a; the chariot is followed by a captive; in the compartment under the niche, where King Antiochus is sitting, are five persons, attendants on the triumph; they each hold some ensign of dignity, but they are so mutilated as not to be distinctly particularized. The compartment which is destroyed was probably filled with other captives who followed the triumphal chariot.

Wheler and Spon have supposed the Philopappus, to whom they attribute this monument, to have been a descendant from the kings of Syria. Perhaps, if we examine the subject more attentively, we shall find reason to conclude that it was not the monument of a single person, but that it was erected in honour of the last king of Commagene and more than one of his descendants. A slight sketch of history will, I apprehend, render what I have to say on this subject intelligible. Commagene was that northern part of Syria last subdued by the Romans, at which time Antiochus, surnamed Asiaticus, and Commagenus, the successor of Tigranes, was deprived of the kingdom of Syria by Pompey, sixty-three years before the Christian æra: he seems notwithstanding to have still preserved some authority in Commagene, and to have retained the title of king; for Cicero, who about ten years afterwards went as governor into Cilicia, says, "Antiochus, king of Commagene, sent messengers to inform him, that the Parthians had begun to pass the Euphrates with a great army in order to invade the Roman territory."^b

This kingdom, with short intervals, and of interrupted successions, was continued in his family till the year of Christ seventy-two or seventy-three; when Antiochus IV. was deprived of it by Vespasian^c, who commanded him to come to Rome; where he and his family seem to have lived in affluence, and to have been treated with respect. Commagene then became a Roman province, and ceased to be a kingdom.

Antiochus IV. married Jotape, by whom he had two sons, Epiphanes and Kallinicus; the last mentioned was probably adopted into a Roman family, and Epiphanes^d, the eldest, seems to have become a citizen of Athens, and to have had his name enrolled with the demotai, 'of the' corporation of Besa^e, a demos, or township, belonging to the tribe Antiochis, so named in honour of Antiochus, a son of Hercules: it was likewise the name of several kings of Syria, some of whom had been benefactors to the Athenians. I suppose a son of Epiphanes was represented by the statue seated in the middle niche, with his grandfather Antiochus IV. on one side, and perhaps Epiphanes, the son of Antiochus, and father of Philopappus, on the other; and that the statue of a son of Kallinicus, a Roman by adoption, was placed over the pilaster on which we read the Latin inscription, while a statue of some other distinguished person of the family stood over the pilaster which is now wanting.

PLATE XXIX.

Fig. 1. A view of this monument in its present state. On the foreground Mr. Revett and

it may have owed its preservation during the dark ages. It remained at the commencement of the present war in the precise state of dilapidation seen by Stuart and Revett. This structure had a very considerable elevation above the surface of the rock by means of a platform, which behind would appear to have been about five feet higher than in front, for which it is difficult to account, were it not raised as a stylobata to posterior columns. The masonry, like that of other Athenian edifices, is united without mortar, the foundations are of Piræean stone, but the superstructure is of Pentelic marble. [ED.]

^a The general composition of this sculpture has a great resemblance to that of a relief on the Arch of Titus at Rome, but the execution, with the exception of that of the horses, is inferior. [ED.]

^b Regis Antiochi Commageni legati primi mihi nunciarunt, Parthorum magnas copias Euphraten transire cœpisse. Cic. Epist. Fam. Lib. XV. Epist. I.

^c Sueton. in Vespas. vita, 8. "Josephus, Ant. Jud. l. 19. c. 9. De Bell. Jud. l. 7. c. 7."

^d It is remarkable that on the front of this monument there should have been no record of Epiphanes, the father of the founders of it. He was probably the King Epiphanes who distinguished himself in the army of Otho at the battle of Bebricus, as thus mentioned by Tacitus, "vulneratur rex Epiphanes impigre pro Othone pugnam ciens." He was then probably a hostage with the Romans. Josephus also emphatically records the valour and fine qualities he displayed in the final struggle of the Syrian dynasty with the Romans in Commagene. As the southern side of this monument was decorated, a memorial of him may possibly have been placed there. Tac. Hist. L. II. C. XXV. Josephus, de Bell. Jud. loc. cit. [ED.]

^e Bésa was situate on Mount Laureum, near the silver mines between Thoricus and Anaphlystus. See p. 30. [ED.]

myself are introduced with our friends Mr. James Dawkins and Mr. Robert Wood, the last of whom is occupied in copying the inscription on the pilaster. Our janizary is making coffee, which we drank here; the boy, sitting down with his hand in a basket, attends with our cups and saucers. A goatherd with his goats and dogs are also represented. In the distance is seen part of the gulph of Athens, anciently the Sinus Saronicus; on the nearest shore is seen the harbour of Phalerum, and to the right of it Munychia; the Piræus lies still farther to the right, so as not to be brought into this view^a. The mountain seen over Munychia is part of Salamis, and the lower ridge on the left is part of Ægina; at the greatest distance is a mountain in the Peloponnesus ("Arachnæum"), not far from Argos.

Fig. 2. Plan of the basement.

Fig. 3. Plan of the part decorated with pilasters and niches.

PLATE XXX.

Fig. 1. The elevation of the front, restored so far as the authorities we found will justify.

Fig. 2. A transverse section through the middle of the monument.

PLATE XXXI.

The mouldings of the basement, with the base of the Corinthian pilasters.

PLATE XXXII.

Fig. 1. Base, capital, and architrave of the pilaster, in the back front^b.

Fig. 2. Profile of the capital "in the back front."

Fig. 3. Plan of the capital "of the inscribed pilaster in the curved front, with the soffit of the architrave over the central niche."

Fig. 4. The mouldings of the niches in the curved front.

PLATE XXXIII.

Fig. 1. The capital "of the pilaster bearing the inscription", with the entablature of the curved or principal front.

Fig. 2. Section of the capital.

PLATE XXXIV^c.

Fig. 1. The central part of the basso-relievo under the middle niche, supposed to represent the triumph of the Emperor Trajan, in which are seen the figure of the emperor and that of the leader of the car^d.

^a It is scarcely important enough to observe that the promontory indicated in the distance is the Munychian Peninsula, and consequently that the harbour to the right of it is in fact the Piræus. See Chart of the Ports of Athens, Pl. II., and the outline of the Piræus as seen above the Pnyx, at Pl. XXXVIII.

[ED.]

^b Over the capital of this pilaster the architrave is represented unfinished, indicating that a column, as before mentioned, at p. 98, note ^b, probably stood before it.

[ED.]

^c The drawings of the sculpture introduced in this plate were made by Pars, who was at Athens in the year 1765, as a member of the mission into Greece sent by the Dilettanti Society. These drawings, with others by Revett and Pars, have been subsequently presented by that munificent Association to the British Museum.

[ED.]

^d Mr. Dodwell observes, "on the front of the car is represented a figure with a human body, but the legs and feet terminating in fishes' tails or serpents' heads; this figure is so small and corroded that it is not easy to discriminate its precise form. It may either represent a Triton or Erichthonios. The same device is seen upon a trophy '(or representation of a hierophant)' which was on the tympanon of a temple '(Propylæum)' at Eleusis; and upon the *ἐπιπόδιον* of a marble thronos at Mitylene." To which we may add that in front of a bronze votive car at Rome, represented by Piranesi and treated of by Visconti, a symbolic and grotesque figure somewhat similar to that here described was also introduced, which is supposed to be allusive to Hyperion, or the Sun. V. Dodwell's Travels, Vol. I. p. 393. Uned. Ant. of Attica, C. II. p. 12, Pl. II. Visconti, Museo Pio Clem. Tomo V. supp.

[ED.]

Fig. 2. and 3. represent two figures, which, added to the above, complete the central basso-relievo.

Fig. 3. is the person who precedes the car on foot. Fig. 2. is the captive who follows it, "which by the inadvertence of the engraver are here placed on the contrary sides of the quadriga."

Fig. 4. Is the basso-relievo representing the five attendants who precede the triumph.

The two figures in the niches, of which

Fig. 5. Represents the statue of Philopappus in the central niche.

Fig. 6. That of King Antiochus on the right hand of the above.

THE Head-piece to this chapter, "represented at Plate XV. Fig. 7. and 8.," consists of two medals of Commagene, on one of which is an anchor with a star over it; and on each side is a cornucopia, finishing with an infant's head; the legend is ΒΑΣΙΛΕΩΣ ΥΙΟΙ, or "the king's sons"; on the reverse is a crown of laurel, surrounding a quiver with arrows in it^a, and the word KOMMATHNΩN.

The other medal "Fig. 8.," has two young men on horseback, with the inscription ΒΑΣΙΛΕΩΣ ΥΙΟΙ in the exergue, and on the reverse a figure of Capricorn, with a star over it, and an anchor under it, with the legend KOMMATHNΩN; the whole surrounded by a crown of laurel. The royal children are supposed to be Epiphanes and Callinicus, the two sons of Antiochus the Fourth. The anchor is a symbol frequently seen on the medals of the kings of Syria, and on those of Commagene, and seems intended to assert their descent from Seleucus, the first king of Syria.

The tail-piece is also composed of two medals^b, "represented at Figs. 9, 10, 11. Plate XV.," of which one represents Antiochus the Fourth, and the other Jotape his queen. They have each the same reverse, the sign Scorpio, with the word KOMMATHNΩN inclosed within a crown of laurel^c.

^a The heads of children rising from cornucopiæ are seen on Roman Imperial coins, and were also allusive to the progeny of the sovereign, who were termed by Seneca pledges of peace ('pignora pacis') from affording the prospect of an undisputed succession. The object represented on the reverse evidently appears, by comparison with that of a similar original coin, not to be a quiver as above stated, but the Armenian tiara, or, more properly speaking, the cidaris, (κίθαρις,) for it may be deduced from ancient authors and medals, that the tiara was the more ancient and generally a conical diadem, but that the cidaris was rather cylindrical, and less ornamented. They were both surmounted with a crown of rays, which were here mistakenly delineated as arrow-heads. V. Addison on Ancient Medals. Plut. in Pomp. Vet. Pop. et Reg. Numi in Mus. Brit. p. 216. Duane's Coins of the Seleucidæ, Pl. XXIV. Fig. 13. Eckhel Doct. Num. Tom. III; Visconti, l'Iconographie Grecque, Ch. XIV. Pl. 48, Fig. 7. [ED.]
^b The medals from which these drawings were made, are in the collection of Richard Payne Knight, Esq. who very obligingly lent them for the purpose.

^c Besides the medals above spoken of, two others, of the same family, are also introduced, which are unnoticed by Stuart. The third, at fig. 12, is another medal of Antiochus Epiphanes, with the same reverse as that which represents the two young princes on horseback. The fourth, fig. 13, bears two joined hands with a caduceus rising between them, which is a device derived from Roman coins; it is typical of peace, the offspring of good-faith. The legend is ΠΙΣΤΙΣ, 'Fidelity' or 'Loyalty.' On the reverse is an anchor with the word KOMMATHNΩN. The coins of Commagene and its sovereigns, which have descended to us, appear to be of brass. Examples of all that are mentioned above, together with those in the princely bequest of the late R. P. Knight, Esq., are preserved in the British Museum. V. Tesoro Britannico of Haym, V. I. p. 116. Museum G. Hunteri, Tab. XIX. fig. 10. Duane's Coins of the Seleucidæ, Pl. XXIV. Vet. Pop. et Reg. Numi in Mus. Brit., p. 216. Lond. 1814. [ED.]



CHAPTER VI.

OF THE BRIDGE OVER THE ILISSUS, AND THE STADIUM PANATHENAICUM.

THIS bridge is very much ruined ^a, no part of the outer face remaining, except five or six stones at the springing of the arch "in Plate XXXVI., Fig. 3," marked A. The arches are semicircular; the pier is about five-twelfths of the arch. The breadth of the bridge could not be measured to any certainty, but it must have been at least above seventy feet. The situation accounts for its extraordinary breadth, which is directly fronting the Stadium Panathenaicum, and over it passed those who attended the games. There are at present no remains of any ornamental architecture either about the bridge or stadium.

PLATE XXXVI.

Fig. 1. A view of the channel of the Ilissus, and of the bridge, now partly ruined, but which formerly led to the Stadium Panathenaicum, and to the country of Agræ. This channel is generally destitute of water, except in the rainy season, when it imbibes sufficient moisture to produce some herbage even in the dog-days, during which season the air is so heated as to raise the mercury in Fahrenheit's thermometer, though placed in the shade, to 96°, and sometimes to upwards of 99°. At this time the open country is then entirely parched up, and all appearance of verdure for several weeks utterly destroyed. The figures and animals are, I believe, part of the same family and flock introduced in the view of the Arch of Hadrian; the female visitors are relations to the men, and assist them in gathering and conducting homeward the flock, which is lodged for the night under the same roof with the rest of the family, the number of wolves in this country rendering such precaution necessary. The music, with which these female visitors are entertained, is produced by a kind of flagelet and a guitar, played on with a bow, as if it were a violin. Through the middle arch of the bridge is seen at a distance the little Ionic temple, given in the second chapter of Vol. I. On the right hand appear some of the Columns of Hadrian. The channel of the Ilissus lies between the two last-mentioned antiquities, and forms a kind of dell, in which the fountain Callirrhoë gushes out from among some rocks. On the distant hill, formerly called the Museum, stands the Monument of Philopappus. Over the two goats on the left hand is the western extremity of the Stadium, now entirely despoiled of the surprising quantity of marble with which it was so magnificently adorned by Herodes Atticus ^b.

"Fig. 2 and 3. Plan of the bridge, with the elevation of it next to the south-west." [R.]

^a It was destroyed as low as the bed of the river "about the year 1770." [R.]

^b The ruined wall with an opening in it, seen on the right of this view above the bridge, has also disappeared, with the arches below it. It was part of a monastery, which was abandoned when Attica was first taken possession of by the Turks. Several courses of the embankment pier on the northern side of the bridge, are yet to be traced, and the foundations of the others are also still visible. The masonry was of that class termed by Vitruvius *ἐμπλεκτοῦ* (emplectum), being composed of an indurated mass of

grouted rubble work, within a casing of wrought stone. Opposite the Stadium, in continuation of the bridge, may yet be observed the embankment of a causeway of about 200 yards in length, which led from a ridge that commences at the Olympieum and extends in a north-easterly direction, with which a part of the ancient city wall may be supposed to have conformed; it is probable that a city gate opened upon this causeway, and it is conjectured that the district called The Gardens was on each side of it, between the city wall and the bank of the Ilissus. See Plan of Athens, Plate I. page 28, note ^b. [ED.]

PLATE XXXVII.

"View of the Stadium Panathenaïcum, taken as standing upon the elevated part of the circular end, which is next to the south, and looking down upon it. The ruins on each side in the foreground are the shapeless masses of rubble, despoiled of the marble with which the whole was once covered. The general lines, where the marble seats once were, are here distinguished along the side, though none now remain. On each extremity, next to the Ilissus, the same sort of rubble work remains, and may be perceived in this view; as also the piers of the bridge over the Ilissus, which, though pulled down too low to be perceived from this situation when this view was drawn^a, were the only means by which the river could be indicated, as it does not rise high enough in its bed to be seen at any time from hence, though the bridge certainly would have been, had it existed. Over the hill, on the right, is the top of Mount Anchesmus. On the left is seen a part of the modern wall of the city; and, in the middle of the view, is the plain of Athens north of the city, with the hills called Corydallus^b, anciently, but now Daphne, in the distance."^c [R.]

^a In 1785, and is here inserted as an addition, Mr. Stuart not having drawn any view of it, nor any other plan than what is in the map of the city. Vol. III. Pl. I. [R.]

^b The mountains in the back ground of this view are, more properly speaking, those in the neighbourhood of the pass of Dema, with a branch of Mt. Parnes in the distance. [ED.]

^c Stephanus of Byzantium appears to have ascertained that the Gymnic contests which were instituted Olym. 54. 3. 562 B. C. at the Panathenaïc festivals, were originally held near a Temple of Hercules, in the vicinity of four villages, Tetracomos Heracleos, on the side of Athens towards the Piræus. The orator Lysurgus, by whom the Dionysiac theatre was completed, is recorded also to have caused this stadium to be constructed at the bed of a mountain torrent near the Ilissus, about the year 350 B. C.; but the precise extent of its artificial formation at that period is not related. More than four centuries afterwards, Herodes Atticus, finding it dilapidated, at his own expense undertook its restoration and improvement, and embellished it with marble seats and decorations. This prodigious enterprise, Philostratus says, was executed, according to promise, in four years the interval between the festivals, and such was the impressive magnificence of the work, that Pausanias who saw it complete, mentions it in these (with him) unusually strong terms of admiration:—

Τὸ δὲ ἀκούσασαι μὲν οὐχ ὁμοίως ἱπαγωγὴν, δαῦμα δ' ἰδοῦσι, στάδιον ἴσσι λευκοῦ λίθου· μέγιστος δὲ αὐτοῦ τῆδε ἂν τις μάλιστα τεκμαίροιστο· ἀνωθεν ὄρους ὑπὲρ τὸν Εἰλισσὸν ἀρχόμενον ἐκ μυριοδαῦς καθήκει τοῦ ποταμοῦ πρὸς τὴν ὄχθην εὐθύ τε καὶ διπλαῦν τοῦτο ἀνὰ Ἀθηναίους Ἡρώδης ἀνοδόμῃσι, καὶ οἱ τὸ πολὺ τῆς λιθοτομίας τῆς Πεντέλης ἐς τὴν οἰκοδομὴν ἀνελώνη.

"The stadium of white marble, which is a wonder to those who have seen it, is not readily to be credited by those who only hear it described. Its magnitude is evinced by this: it is a mountain rising above the Ilissus of a lunar form in the upper part, and extending to the bank of the river in a two-fold line. It was built by the Athenian Herodes, who used in its construction a great quantity of marble from the quarries of Pentelicus."

So great was the gratitude of the Athenians to Herodes for this and other acts of his generosity, that they honoured their benefactor with a public funeral, and entombed his remains at this the greatest monument of his munificence. The present state of this locality, which is still called Πένταθλον, is as follows: all the marble seats and ornaments have disappeared, with the exception of fragments occasionally turned up by the plough. The present arena, to a width of about forty-five yards, and to an extent of about two statute acres, is now cultivated either with corn or cotton, but the sloping sides of the cavea are too steep for tillage. Vast masses of masonry of the sort called Ἐμπλεκτον are to be still observed at the curved end of the stadium, as well as at its two northern extremities perfecting the form required, in a solidity rivalling that of the co-operating

mountain. On the eastern side of the stadium, much above the place of the seats, there are traces of buildings, and evident vestiges of a temple, probably that of Fortune. The tomb of Herodes may have occupied a similar situation on the opposite or western side, beneath which, near the circular part of the coilon, there is a subterraneous passage, but not regularly formed, about twelve feet wide and ten in height, leading from the arena through the hill to the country beyond to the west of it, and it opens near a small source of water which immediately disappears. It is conjectured that through this passage the chief personages, or magistrates, who attended the games may have entered, or those unsuccessful in them may have retreated, but it was probably used in the time of Hadrian for the introduction of the wild beasts which were hunted in the arena. The entrance to this passage was lately by the modern Athenians called Σπίλια τῶν Μοίρων, 'The Cave of the Fates', and at this solitude on a rude modern pedestal the damsels of Athens, who, as the Rev. R. S. Hughes observes, "had arrived at the age of matrimonial despair", were often accustomed to leave offerings of cakes and honey to propitiate the apparently adverse sisterhood.

Mr. Vernon, in his letter quoted at Chapter I. of this volume, gives the length of this stadium as 630 feet; but as it is presumed that such a standard of ancient measure would be a subject in which the classical geographers Sir W. Gell and Col. Leake would take particular interest, the following extracts are selected from their observations regarding it. The former says, "the stadium is directly opposite the bridge, and the length of it is 630 feet; perhaps there was a platform or portico between the stadium and the river, and the real length of the Attic stadium 630 feet. That at Delphi, the Pythic stadium (also formed by Herodes) was only 600 feet long, which is considered as the common length, but 14 may be added for the longest side. The exact termination of the arena of the Panathenaïc stadium is perhaps not determined at either end; but that of Delphi is decided by natural rocks, and was 50 feet wide." Col. Leake observes, "its length, though probably the same between the metæ as the other stadia of Greece, is considerably greater in the part destined for the spectators, being 675 in the interior. It may be conjectured that there were nearly thirty rows of seats, which rendered it capable of accommodating about twenty-five thousand persons; but a much greater multitude might be assembled upon the slope of the two hills above the seats, upon such an extraordinary occasion as that whereon Hadrian gratified the corrupted taste of the Athenians, and disgraced a Grecian stadium, by the Roman exhibition of the slaughter of a thousand wild beasts."

This stadium, being stripped of its seats and of every other shapen antiquity attached to it, is rendered little favourable for pictorial effect: but a view engraved in the Antiquities of Ionia, from a drawing by Pars of that at Laodicea, which was about a thousand feet in length, and at which the seats nearly

THE Head-piece to this chapter, "represented in Plate XXXV., Fig. 1," is a fragment in the wall of a small old church on the left hand going from the Temple of Theseus to the Poikilé, "the Pantheon of Hadrian", nearly opposite to the Gymnasium. The three spears, with thongs or loops, seem to deserve our notice, as it in some degree explains the manner in which the ancient horsemen, by the aid of their spears, vaulted on to their horses' backs, as related by Xenophon^a.

The Tail-piece, "introduced in Plate XXXV., Fig. 2," is copied from a basso-relievo, representing an athleta, preparing to encounter his antagonist, and is anointing himself^b. I could not discover any inscription on it, and thought it strange to find his hair and beard unshorn.

all remain, tends almost to create in the mind the impression that would be produced by such localities when in their pristine splendour.

Steph. Byz. in voce 'Εχιδναί. Remark at p. 29 of this Vol. at word Βίεχαμι. Plut. de X Rhet. in Lycurg. Philost. in Herod. Paus. Att. C. XIX. Dodwell's Trav. V. I. p. 409. Vit. L. II. C. VIII. Hughes's Trav. V. I. p. 291. Gell's Itiny. of Greece, p. 44. Leake's Topy. of Athens, p. 53. Ant. of Ionia, V. II. Pl. XLVIII.

^a The thongs attached to these shafts more properly represent the straps by the aid of which the ancient Greeks sometimes hurled their lances. Archbishop Potter observes, "Πίψις, or the exercise of throwing or darting, was performed several ways; sometimes with a javelin, rod, or other instrument of a large size which they threw out of their naked hands, or by the help of a thong tied about the middle of it; the doing of it was termed ἀκόντισμα;" and again, he remarks, when describing the Grecian arms and weapons, "there were several sorts of darts, or javelins, as γρόσφος, called in Homer αἰγανία, ἰσσοῖς, and many others; some of which were projected by the help of a strap girt round their middle, and called in Greek, ἀγκύλη, in Latin, amentum: the action is expressed by the word ἀγκυλίσσασθαι, which is also sometimes used in a more general sense for any sort of darting, though without straps. The javelin thus cast was termed μισάγκυλον. The custom is mentioned in the Roman as well as Greek writers, whence Seneca in his Hippolitus,

"Amentum digitis tende prioribus,
Et totis jaculum dirige viribus."

On a vase in the cabinet of the Library at Paris, there is a figure of Cephalus holding two spears, to each of which a similar thong appears to be fastened. M. Millin, by whom that vase is described, observes, that this thong was attached to the javelin in order to recover it after having been thrown. "Cette courroie, qu'on attachait au javelot pour le retirer après l'avoir lancé, se nommoit en Grec ἀγκύλη . . . On nommoit aussi cette espèce de javelot

μισάγκυλον (Eust. II. II. p. 260,) parceque la courroie s'attachoit au milieu comme nous le voyons ici. Cette peinture est le seul monument sur lequel on l'ait encore trouvée figurée." Now as the figure of Cephalus, here alluded to, holds *two* spears, like Ulysses on some occasions, and other heroes mentioned by Homer, and as Æneas and also Turnus are spoken of by Virgil,

"Bina manu lato crispans hastilia ferro,"

it is evident that the object of these thongs could not have been, as stated by Millin, to recover the spears, but to invigorate their discharge. From the last observation of that French antiquary, it appears that he was unacquainted with the representation by our author of this Athenian fragment, which the vase therefore now illustrates.

It is certain however, as remarked above, that the ancient Greeks, not using stirrups, mounted their horses by means of their spears, to the lower part of which a hook or peg was fixed for that purpose, as is seen represented on several antiquities, particularly on a gem described in the Monumenti Inediti of Winckelmann, and on a fictile vase found at Baïæ, engraved by Roccheggiani. The action of thus mounting their horses is termed by Xenophon, ἀπὸ δόρατος ἀναπηδᾶν.

See Potter's Ant. Vol. I. B. II. C. XXI. Vol. II. B. III. C. III. Millin, Peintures de Vases Antiques, Tome II., Pl. XXXIV, p. 52. Winck. Mon. Ined. P. IV. No. 202. Tassie's Cat. of Gems, No. 7584, 5, 6. Raccolta di Roccheggiani. Tav. LXXXV. Xen. de Re Equestri, C. VII. Sect. I.

[ED.]

^b There is a celebrated antique gem by ΓΝΑΙΟC, representing a youth anointing himself in nearly the same attitude; it evidently related to the games, for an athleta similar to it on another antique engraving is attended by an eagle, allusive to Olympia. It is probable that these and other like figures may have been imitations of some distinguished antique statue. When Pliny says, in naming the principal productions of Polycletus, "Fecit et distringentem," he has been supposed to allude to the original.

V. Tassie's Cat. No. 7932, &c. Plin. Nat. Hist. L. XXXIV. C. VIII.

[ED.]

This is a copy of the original manuscript of the first part of the work, which was written by the author in the year 1773. The manuscript is written in a cursive hand, and is in good preservation. It is a copy of the original manuscript, and is not a reprint. The original manuscript is in the possession of the University of Heidelberg.

The first part of the work is a history of the city of Heidelberg, from its foundation to the present time. It is written in a cursive hand, and is in good preservation. It is a copy of the original manuscript, and is not a reprint. The original manuscript is in the possession of the University of Heidelberg.

The second part of the work is a history of the city of Heidelberg, from its foundation to the present time. It is written in a cursive hand, and is in good preservation. It is a copy of the original manuscript, and is not a reprint. The original manuscript is in the possession of the University of Heidelberg.

CHAPTER VII.

OF THE ODEUM OF REGILLA*.

THIS ruin is too respectable, on account of its extent, to be passed over unnoticed; but it is so far demolished, that nothing more than the general form of its plan can possibly be ascertained; the present Athenians call it the Areopagus, and Spon has adopted this opinion, but Wheeler has some doubts whether it be really the ruin of that famous tribunal, or the Odeum. Dr. Chandler^a has supposed it to have been the ΠΝΥΧ. To this opinion I can have little objection, except that I do not see how the account which Plutarch has given of this place, in his life of Themistocles, can be here verified, that is, how the Suggestum, or pulpit, could be said to look towards the sea, until it was by the Thirty Tyrants turned so that it looked towards the country^b, or how Justice, “as described by Lucian”, when seated on that part of the hill Areopagus which faced the ruin, should have seen Pan coming towards her from his grotto under the Acropolis, since her back would have been turned to him^c. I, however, think it is the Odeum built by Atticus Herodes in honour of his wife Regilla. It appears to me that Pausanias^d speaks of it, where, describing the buildings of Patras, he says, “on

* The Description of this Theatre is in Vol. II. Chap. III. [ED.]

^a See Chandler's Travels in Greece, Vol. II. C. XIII.

^b . . . καὶ τὸ βῆμα τὸ ἐν Πνυκὶ πεποιημένον ὥστ' ἀποστέλλει πρὸς τὴν θάλασσαν, ὅστις οἱ Τριάκοντα πρὸς τὴν χώραν ἀπέστρεψαν. Plut. in Themist.

. . . “and the pulpit which was made in the Pnyx to look towards the sea, afterwards the Thirty Tyrants turned towards the country.”

Colonel Leake suggests, regarding the doubts as to this being the Pnyx, on the ground of the still conspicuous Bēma not facing the sea, that “the existing monument is anterior to the time of Themistocles, and was built, as we now see it, to face the Agora; that Themistocles, by some temporary alteration, which has not lasted to the present time, turned the place of assembly to face the sea, in order to promote his design of giving the Athenians a taste for maritime affairs, contrary to their ancient prejudices; and that the Thirty Tyrants restored it to its former state.” This accommodation of the passage of Plutarch, with the present aspect of the ruin, though very hypothetical, is the best that can be offered in answer to the objection which immediately presents itself on viewing the Pulpitum. Sir W. Gell terms this monument “the Pnyx of the Pisistratidæ”, and he observes, “in the rock above this, with a view of the sea, the vestiges of another building, erected for a similar purpose, are visible”; but we know not on what authority he states, “this was the ancient Pnyx”, since it appears to have belonged to the same design. This appropriation is however evidently proposed with a view to reconcile the above passage of Plutarch with the position of the existing Oratory. It is certain, that long previous to the time of Themistocles, popular assemblies were held at a structure named Pnyx. The circular wall in front of the ruin under consideration, (and consequently the present bēma as well, being evidently part of the same plan,) is of very remote construction, long antecedent to the rule of the Thirty Tyrants, or perhaps, to that of Pisistratus, being apparently the most ancient masonry in Attica, and of Pelasgic execution. See Leake's Topography of Athens, p. 42. Gell's Itin. of Greece, p. 35. [ED.]

^c The following are the passages from Lucian, illustrative of the locality of this structure.

‘EPM. . . . αὐτὴ μὲν ἐνταῦθά περ ἐπὶ τοῦ Πάγου [sc. Ἀρείου πάγου] κάθησο, τὴν Πνύκα δὲῶσα,——

ΔΙΚ. Μὴ πρότερον ἀπέλθης, ὦ Ἐρμῆ, πρὶν εἰπεῖν ὅστις οὗτος ὁ προσ-
ῶν ἐστιν, ὁ κεραιφόρος, ὁ τὴν σύριγγα, ὁ λάσιος ἐκ τοῖν σκελοῖν.

‘EPM. Τί φῆς, ἄγνοεῖς τὸν Πᾶνα, τῶν Διούσου θεοπότων τὸν βακ-
χικώτατον; οὗτος ἔκει μὲν τὸ πρόσθεν ἀπὸ τοῦ Παρθενίου· ὑπὸ δὲ τὸν Δάτι-
δος ἐπίπλου, καὶ τὴν Μαγαθώναδι τῶν βαρβάρων ἀπόδασιν, ἥκει ἄκλητος
τοῖς Ἀθηναίοις σύμμαχος· καὶ τὸ ἀπ’ ἐκείνου, τὴν ὑπὸ τῇ Ἀκροπόλει σπή-
λυγα ταύτην ἀπολαβόμενος, οἰκεῖ μικρὸν ὑπὸ τοῦ Πελασγικοῦ, ἐς τὸ μισθι-
κὸν συντελεῖν, καὶ οὕτως, ὡς τὸ εἶδος, ἰδὼν ἐν γειτόνῳ πρόσσεισι, διξισόμενος.
ΠΑΝ. Χαίρειτε, ὦ Ἐρμῆ καὶ Δίκη.

Luciani Bis Accusatus, Tom. II. p. 801. Ed. Reitzii. 1743.

‘MERCURY. . . . you can sit awhile on this hill (the Areo-
pagus) overlooking the Pnyx,——

‘JUSTICE. Do not go, Mercury, before you tell me who that is
with horns coming this way, holding a syrinx, and with hairy legs.

‘MERCURY. What say you! do not you know Pan, that most
joyous of the attendants of Bacchus? He formerly lived on Mount
Parthenion, but at the time of the expedition of Datis, and the
descent of the Barbarians at Marathon, uninvoked he fought
on the side of the Athenians; and from that time, having
become possessed of this cave beneath the Acropolis, he occa-
sionally dwells there under the Pelasgic wall, and is considered an
Athenian inmate; and now it seems, seeing us near, he comes
to salute us.

‘PAN. Welcome, Mercury and Justice.’

It here appears, that Justice and Mercury, when on the Areo-
pagus, were within view of the Pnyx, as well as of the grotto of
Pan. The above objection by Stuart is trivial, since an author
like Lucian cannot be supposed to have meant to describe an
animate being sitting like a statue, entirely looking in one
direction. It is enough that the position specified was within
sight of places which other evidence confirms to be those he
speaks of. [ED.]

^d Paus. Achaica, C. XX.

one side of the Forum is the Odeum, where is an Apollo worthy of observation," &c. and continues to observe, "this is the noblest and most adorned of any Odeum in Greece, except that of Athens, which, for size, and in every respect excels, built by an Athenian named Herodes. In my treatise of Attica I omitted the description of this theatre, because I had finished writing before the building was completed."

This Odeum appears to me to be distinct from that built by Pericles. No hint is given in any ancient author, who has mentioned the Odeum of Pericles, that it was *repaired* by Herodes, but, on the contrary, he is said to have built his Odeum in honour of Regilla, not to have repaired an old one. Indeed that theatre having been repaired by Ariobarzanes, King of Cappadocia, about the time of Augustus, would render another repair in the time of Trajan or Hadrian rather improbable.

PLATE XXXVIII.

This Plate contains, Fig. 1. the plan of the remains of the theatre^a, which are scarcely more than the rock on which it stood; the front which looks towards the city is raised by a sort of irregular rustic wall, and the back line, in an obtuse angle, is formed by the natural rock, which is a dark-coloured hard stone, being cut down to the level. Almost the whole of the present remains are cut

^a It is remarkable that Stuart should have declared this monument to have been a theatre, since the curved part of such Grecian structures is universally turned towards the ascent of the adjacent heights, for the purpose of economizing the expense of artificial foundations in forming the coilon, while here it is reversed, extending towards the declivity. That part of the plan, also, which in theatres is straight, or generally advances towards the centre of the orchestra or to the thymelê, here, on the contrary, recedes, with regard to the spectator, and the marks of seats, and a wall within a few feet from the front of the auditory, quite prove that this singular monument was not a theatre.

It might be supposed that Pausanias must have noticed this monument; but not having mentioned the Pnyx, it has been endeavoured to appropriate the name of some structure spoken of by him, to this ruin, in which advantage has been taken of the following passage, where, after he had described the Areopagus, he alluded to minor courts of justice:—

"Ἔστι δὲ Ἀθηναίῳ καὶ ἄλλα δικάστηρια οὐκ ἐς τοσοῦτο δόξης ἤκοντα. τῶν μὲν οὖν καλούμενον Παράβυστον καὶ Τρίγωνον, τὸ μὲν, ἐν ἀφανείᾳ πόλει δὲ καὶ ἰσχυρίστοις συνόντων ἐς αὐτὸ, τὸ δὲ ἀπὸ τοῦ σχήματος ἔχει τὰ ὀνόματα."

'There are other tribunals at Athens not so renowned as this, of which one is called Parabystum, another Trigonum; that has its name from an obscure part of the city, and because the most trifling causes are there taken cognizance of, and this is so denominated from its shape.'

Among the Elgin drawings there is a very elaborate plan of this locality marked with all the holes and excavations in the rocks adjacent, to which the architect who laid it down, or those who may have influenced him, have appended the title of Trigonum, from the approximation to a triangular form in the plan, a name which has been elsewhere most incorrectly adopted; for it is quite improbable that a monument so ancient, so extensive, and so laboriously formed, should have been constructed for a tribunal which, according to all the authors by whom it is mentioned, was of very inferior consideration at Athens.

That the Pnyx should not have been mentioned by Pausanias, appears to be fairly explained by Mr. Hawkins, who thinks "that his silence may be accounted for, as the Pnyx had long ceased to be the place of assembly at the period when he visited Athens, the Romans having then nearly abolished the forms of an independent government." Also, according to ancient authors, the Dionysiac Theatre was very generally after its completion, frequented by political popular assemblies.

It appears from Plutarch that the Pnyx was near to the Museum. From the passage of Lucian already quoted, it evidently faced the Areopagus. Harpocration says it was within sight of the Propylæum. From Aristophanes and his Scholiast we learn that it was a place of assembly on a rock in the open air, with a

stone bēma or oratory, and near the city wall. Pollux says it was constructed with ancient simplicity, not with the magnificence of a theatre (κατὰ τὴν παλαιὰν ἀπλότητα, οὐκ εἰς θιάτρου πολυπραγμοσύνην). In all these points the locality and character of this antiquity perfectly coincide with the authorities alluded to. The attempt therefore would be futile to prove that it was any other monument than the PNYX.

This site, which is termed by Dr. Clarke 'the ancient place of Parliament of the Athenians', is said by him to have been first appropriated by Solon to assemblies of the citizens; but as it is improbable that the Athenian people, the Δῆμος Ἐρεχθίδης of Homer, who had so early displayed by ostracism their collective power, in the banishment of their benefactor Theseus, should have been without a fixed locality for public meetings,—it is therefore to be inferred, as well as from the Pelasgic character of part of this structure, that the existing Pnyx was the scene of popular convocations long antecedent to the age of the great Athenian Legislator.

The name Πνύξ is related to be derived from Πύκα, 'dense'; and Stephanus Byzantinus says that it was so called from the density of habitations formerly built there (κίχληται δὲ παρὰ τὸ πυκνὸν τῶν πάλαι συγκασιμένων οἰκιῶν), a fact which the indented rocks at present testify. Also in some of the mss. of Aristophanes the oblique cases are written πυκνός, &c. which Brunck, however, disclaims; but the grammarian Matthiæ remarks, 'instead of Πυκνός, the old Attics said Πυκνός.'

The changes which are said by Plutarch to have been made in this monument by the Thirty Tyrants with a view to check the democratic character of the Athenians, by depriving their orators of a view of the sea, and thus endeavouring to divert them when assembled from the contemplation of maritime affairs, the basis of Athenian popular power, have been already alluded to. No particular historic mention is subsequently made of this place after the completion of the Theatre of Bacchus, when it progressively became abandoned, and at length even its first appropriation forgotten.

Previous modern travellers having brought forward to erroneous notice this antiquity; our countryman, Dr. Chandler, had the honour of restoring its real name; and a British nobleman, the Earl of Aberdeen, has by excavation fully developed what remained of its original form. The PNYX, therefore, one of the most interesting monuments of antiquity, will now probably preserve the celebrity of its name and purpose with the duration of the rocks out of which it is hewn.

The reader is referred to an engraving in our fourth volume, from the plan of this site above alluded to, in the British Museum, in which the excavations in the rock and the nature of the surrounding locality are more extensively and distinctly indicated.

Paus.

in the rock. A. are some steps which lead from the theatre to the level above it. B. is a rock cut in the manner of a wall^a. 'C. the pulpitum.'^b

Fig. 2. The pulpitum, drawn by a larger scale^c.

Fig. 3. Profile of the pulpitum.

"Fig. 4. Profile of the Steps marked A. on the General Plan."

"Fig. 5. View of the Monument, from the front of the circular external wall."^d

"Fig. 6. Transverse section from back to front."

THE Head-Piece to this Chapter, "Plate XXXV. Fig. 3." is part of the capital of a pilaster.

The Tail-Piece, "Fig. 4. Plate XXXV." is an ornament found in the convent of Daphne.

Paus. Att. C. XXVIII. Meurs. Areop. C. XI. Hawkins' Topography of Athens, in Walpole's Mem. Vol. I. p. 495. Plut. in Theseo. Harpocration in v. Προπέλαια. Aristoph. Pax, v. 659. Aves, v. 998. Pollux, L. VIII. C. X. Clarke's Travels, P. II. S. XI. C. V. Hom. Il. B'. 547. Meursii Theseus, C. XXIX. Steph. Byz. in v. Πύξ. Aristoph. Thesmoph. Not. Brunck. in v. 658. Chandler's Travels, Vol. II. C. XIII. [ED.]

^a We remarked, that of two stones remaining of this wall, the largest, which was to the west, was 19 feet long, 9 feet high, and 5 feet 6 inches thick; and it evidently had been moved thither. [ED.]

^b Revett, in the list of errata to the original third volume, had altered Pulpitum, where above introduced, to Thymele. This we feel it our duty to mention, as well as to add the following observations by him, adopted by Reveley, although it will be perceived, from our previous remarks, that we view them as here quite inapplicable. [ED.]

'Mr. Revett adds, as follows:'

"Suidas explaining the word σκηνή (scene), says, that in the orchestra is the altar of Bacchus, which is called the Thymele: 'Ἐστὶ μὲν τὴν ἐρχόμενον βωμὸς τοῦ Διονύσου, ὃς καλεῖται Θυμέλη; and in another place he says, that the Thymele was an altar, so called from the verb θύειν, "to sacrifice." On the Thymele, in the front of the Pulpitum, or Logeum, were seated the musicians and choristers, as may be conjectured from some remains of seats cut out of the rock, at the back of the Thymele; see Fig. 2d. These musicians were called Thymelici, from the Thymele on which they were seated or stood when they performed their musical operations. 'Thymelici erant musici scenici, qui in organis et lyris et citharis præcinebant, et dicti Thymelici, quòd olim in orchestrâ stantes cantabant super pulpitum quod Thymele vocabatur.' Isidorus, L. XVIII. C. XLVII. See also Montenari, del Teatro Olimpico."

^c It may be observed, that the pedestal of the bronze statue of that great orator and statesman, the late Charles James Fox, erected on the Bloomsbury estate of His Grace the Duke of Bedford, appears to be an imitation of the Athenian Bêma in the Pnyx,

from which Demosthenes pronounced his Philippic Orations. The modern Greeks, since the time of Chandler, call that locality Σκαλὰ τοῦ Δημοσθένους. The Athenians, according to Suidas, sometimes swore before a stone, which Archbishop Potter, from the Scholiast on v. 683 of the Acharnenses of Aristophanes, says, was 'the βῆμα, or tribunal in Pnyx'; and the number of votive tablets discovered in the excavation by the Earl of Aberdeen, which were formerly affixed to the rock on each side the stone oratory, shew the extraordinary veneration in which the spot was held, and tend to confirm the evidence of the identity of this place and Pnyx. Seven of these Tabellæ Votivæ in marble, called Πίνακες, or Ἀναθήματα, by the Greeks, have been presented to the British Museum. They are numbered 245—251, and in general are dedicated Ὑψίστῳ Διὶ, "to Jupiter the Most High"; and the niche to the east of the Bêma has been supposed to have contained a statue to that divinity. These inscriptions, by the form of the letters, appear to be of an inferior date, and probably were affixed to the Pnyx when it had ceased to be frequented by political assemblies of the people.

Vide Dodwell's Trav. Vol. I. p. 402. Clarke's Trav. Part II. S. II. C. V. Potter's Antiq. Book II. C. VI. Syn. Brit. Mus. R. XV. [ED.]

^d In reproducing this plate, we have more correctly delineated the circular wall, which is probably of Pelasgic construction, from the actual dimensions of the stones composing it, many of which are ten feet in length. They are bevelled at the joints, producing the effect of rustication, or in fact exemplifying the origin, or one of the earliest specimens of that species of linear architectural decoration. Over the bema we have introduced in illustration of the historical mention of the Pnyx by Plutarch, an outline of the distant scenery beyond it, as viewed from the rocks above the upper platform; but which could not have been seen from the present bema, or from any part of the circular area below it. The view comprehends the Piræus, part of Salamis, the Munychian Peninsula, and the summit of Mount Arachnæum in Peloponnesus. [ED.]

CHAPTER VIII.

OF AN IONIC COLONNADE NEAR THE LANTERN OF DEMOSTHENES.

NEAR the Lantern of Demosthenes are the remains of an Ionic colonnade, now part of an oil mill; they 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 a grayish marble, and the shafts each of one piece. The bases have no plinths, and the intercolumniation is three diameters and a half. We observed in the capitals some remarkable singularities. Though it is not possible to discover what this building was, it is undoubtedly a part of a considerable edifice^a.

PLATE XXXIX.

Fig. 1. Elevation of the columns.

Fig. 2. Plan of ditto.

Fig. 3. Plan of the capital.

Fig. 4. Flank of ditto.

Fig. 5. Section through the front of ditto.

Fig. 6. Section through the flank of ditto.

Fig. 7. The spiral line of the volute, by a larger scale.

Fig. 8. The section of the volute and abacus.

Fig. 9. Eye of the volute. "This scheme of tracing the volute, Mr. Revett discovered by some marks of the compass in the eye of the volute of the original capital."^b

PLATE XL.

Fig. 1. The base, capital, architrave, and frieze.

Fig. 2. Profile of the internal face of the architrave.

THE Head-piece shewn "at Plate XXXV. Fig. 5." is a basso-relievo, of very ordinary workmanship^c, in the wall of the School, near the Megalé Panagia, at Athens.

^a These columns have been conjectured by Col. Leake to be part of the Temple of Juno and Jupiter Panhellenius, spoken of by Pausanias, as built by Hadrian; but the style of the architecture (the bases being without plinths, and the architrave being divided into three equal fasciæ) indicates a more early date. The width of the intercolumniations would lead to the conclusion, that these columns belonged to the peristylum of a peribolus, rather than to that of the body of a temple. They possibly were part of a Gymnasium. The ancient architect appears to have felt it necessary to increase the strength of the epistylum, on account of the extensive intercolumniations, by executing the frieze conjunctively with it in the same block of marble, in the mode that has been remarked at the Aqueduct of Hadrian. V. Leake's Topy. of Athens, p. 135. Paus. Att. C. XVIII. [ED.]

^b See a remark on this Volute in Preface, at p. 9. [ED.]

^c The inscriptions inserted over this relief, though seen in the same wall, it is concluded, did not belong to one subject. They are given by Chandler nearly as follow, as from two different marbles, and the character of the letters appears to be dissimilar:

Ἡδίστη	Πεισιγέραια
Νικοδήμου	Καλλιφώντος
Αἰγυλίου	Γαργητιίου
	Θυγάτης

It is therefore doubtful to which of these ladies this monumental sculpture was appropriated.

Such valedictory sepulchral reliefs are very frequent on Grecian stelæ. Antiquaries do not appear to be quite decided

The Tail-piece (Fig. 6. Pl. XXXV.) is a basso-relievo^a, of very masterly style, but slightly finished, over the door of a church near Marousi.

as to the allusion, or which of the figures with joined hands represented the defunct. Visconti has observed on some similar bas-reliefs in the Museum Worsleyanum, "Generally, it seems, that the Greeks, in their sepulchral bas-reliefs, made use of this kind of emblematic figuration representing death as a farewell; so that the deceased appears in an erect posture, as ready for a journey." In another place, he speaks of a figure "shaking hands with a female, as in the act of taking an eternal farewell, perhaps of his wife." In the Description of the Antiquities of the French Museum, by M. le Cte de Clarac, he supposes, with earlier antiquaries, this joining of hands to be typical of that pledge at the ceremony of marriage, and consequently to represent the husband and wife; but this could not be in every instance the allusion, since on many sepulchral reliefs figures of men only are introduced with united hands. This mode of dextral salutation was, both at meeting and parting, habitual among the ancients; as may be deduced from this passage of Lucretius, alluded to by the Cav. Inghirami in explanation of similar subjects on Etruscan cinerary urns:—

" tum portas propter athena
Signa manus dextras ostendunt attenuari¹
Sæpe salutantum tactu, præterque meantum."

And as may be observed in Homer, where Ulysses is described by Penelope to have taken her by the hand, when affectionately addressing her on his departure for the Trojan war.

The verb *Διξίνομαι*, 'dextram jungo, saluto, à *Διξιά*, dextra,' as seen in the quotation from Lucian at page 107, tends also to prove the prevalence of that custom.

In this marble, it is certain, from the inscription, and a comparison with other monuments, that the sitting figure was the deceased: and the joined hands doubtless represented the *Xαῖρε*, the "Æternum Vale" of the Romans, the Last Farewell amongst us.

On the same subject, a plate and its description by the editor, representing several sepulchral stelæ seen at Athens, may be referred to in the fourth or supplementary volume. Chand. Ins. Ant. p. 69. Corp. Ins. Græc. Ins. 559. 620. Mus. Wors. Vol. I. p. 15. 29. Cat. du Mus. Roy. par Clarac. 1820, Par. No. 542. 705. Odyss. Σ' v. 257. Lucr. L. I. v. 518. Inghirami, Mon. Etrus. o di Etrusco Nome. Tav. XXI delle Urne Etrusche.

[ED.]

^a The Abbé Winckelmann was at a loss to explain this subject, introduced, in many varieties of design, on Greek sepulchral marbles. Sir G. Wheler possessed three specimens of the same composition, conjecturing them to be "ex voto" offerings, and the chief figures to represent Isis and Serapis. Tournefort saw, at Samos, a similar bas-relief containing seven figures, which he

described at length as representing 'the ceremony of imploring the succour of Æsculapius in the case of some sick man of quality.' It would, however, have been unfortunate for the patient if the healing god had not become propitious before the marble offering could have been completed. A very excellent example of the same group has been also brought from Athens by J. C. Hobhouse, Esq. and was at first termed by him *Νεκρόδειπνον*, or "The Funeral Banquet" a designation, as may be observed in the Catalogue of the French Museum, very usually applied to such reliefs, but 'on reconsidering the subject,' it appeared to him 'a funeral supper amongst the gods.' The Rev. R. Walpole, the learned editor of the Tracts on the Levant, observes, with regard to a similar bas-relief seen at the ruins of Assos, "The marbles and monuments of antiquity on which are seen figures of persons reclining on couches, in the act of drinking, *genio indulgentes*, refer to the opinion, that the deceased so represented were in a state of happiness, *ἐν ἡλυσίῳ πεδίῳ*, 'ut beatorum conditionem exprimerent, eos accumbentes sculpsērunt,' says Cuper. See a remarkable passage to this purpose in Plato, lib. II. de Repub. *καλλιστον ἀρετῆς μισθὸν μίθην αἰώνιον*." The above allegorical inference is not however satisfactory, since the principal reclining figure is always an aged personage with a beard, and, on examples which appertain to a period of pure Grecian art, is often crowned with a modius, which indicates that it represented Pluto. Such monuments being sepulchral, they therefore more probably bore a mythological allusion to the supposed reception of the departed as guests of that divinity, or, to use the words of Visconti, "il defunto ricevuto al convito del tiranno Tartareo." That antiquary concludes the description of a similar monument with these observations. "It is worth observing, that a great number of bas-reliefs, some of which are mentioned by Winckelmann, offering the same subject as that before us, would not be susceptible of any settled opinion about their signification, were it not for the light afforded by our curious fragment, which, by pointing out, in a manner that cannot be questioned, the representation of Pluto in the principal figure, unties the knot, and dissipates every doubt; 'Scioglie il nodo, e dissipa ogni dubbiezza.'"

The inscription is a female name, shewing also that the recumbent figure was not the deceased; it is read *Πελο[υ]ίαν*, the singularly formed character being supposed, with great probability, to be intended for N.

See Walpole's Memoirs, Vol. I. p. 127. Wheler's Journey into Greece, p. 406. Tournefort, Voyage in the Levant, Trans. Vol. I. p. 246. Clarac, Cat. du Musée Roy. Hobhouse's Trav. p. 330, and App. 1051. Visconti, Mus. Wors. Vol. I. p. 28. Boëckh. Corp. Ins. Græc. Vol. I. Ins. 988. [ED.]

¹ This passage will bring to the mind of the travelled reader the bronze statue of St. Peter, in the Basilica Vaticana at Rome, of which the foot is wasted by the attrition of constant osculatory salutation.

CHAPTER IX.

OF SOME ANTIQUITIES, WHICH, FROM THEIR RUINED STATE, ARE MORE INCONSIDERABLE.

BESIDES the ruins already described in this volume, several less considerable remains are to be seen in different parts of Athens.

Of these the Gymnasium of Ptolemy^a occupies by much the largest space; detached fragments of its ruined walls remain in that part of the city near the Basar, and are there intermixed with a number of habitations, many of them the residence of Turkish families, amongst whom an extreme regard for the honour of their women renders access difficult, and a diligent research impracticable.

This was, however, less to be regretted, since, from the fullest information we could, after the strictest inquiry, obtain, we were assured, that not any fragment of sculpture or architectural ornament was to be found there. I have therefore contented myself with marking its situation in the Map of Athens in this volume, and therein expressing the form of its outward walls.

There is likewise a building near the Tower of the Winds, that attracted our notice: it is of undoubted antiquity, and not void of elegance; but, as it was inhabited by a Turkish lady, a widow, respected for her exemplary life, her austere manners, and extensive bounty, we did not press with unbecoming solicitation for admission into her house; for had she complied, it would have been esteemed a high breach of Turkish decorum; this, together with her most religious detestation of all who were not true believers, effectually excluded us, and disappointed our curiosity. We however measured and made drawings of the external face next to the street, but have not been able to form so much as a guess at its original name or destination; but the fragment of an inscription on its frieze proves it to have been a public edifice, and its form shews that it was not a temple. It faces the east, and lies due south of the Temple of the Winds^b.

^a The remains of a pediment on an exterior wall are still to be observed at these ruins, and the peculiarity of some of the masonry, being built in alternately high and low courses of marble, (a species of the Pseudisodomon, mentioned by Vitruvius,) attracts observation. See Vol. I. Pl. XXII. Fig. 12. and also Vol. III. p. 65, note ^b. [ED.]

^b This ruin having remained immured by the above-mentioned building, which continued occupied by Turks until the early part of the present war, the same obstruction was presented as in the time of Stuart and Revett, to the full examination of its architectural details. The arches of which this antiquity consists being apparently a portion of a continued series not originally built against on either side, and the proximity to them of the Horologium of Cyrrhestes, induced the supposition that they belonged to an aqueduct which conveyed water to the Clepsydra; and the position of the spring near the Grotto of Pan, the water of which was recently conducted by pipes nearly in the same direction to the great Mosque, added probability to such a conjecture, and gave rise to the following remarks of Mr. Wilkins. "Stuart, indeed, found the remains of the aqueduct which supplied the Clepsydra, although he was not aware of the

purposes for which they were originally intended. This is the more extraordinary, inasmuch as he describes the ruins to face the south-east, and to lie due south with regard to the Clepsydra; consequently in a line which, if prolonged, would pass through the circular projection containing the reservoir." Regarding, however, the particular position and direction of this building, Mr. J. I. Scoles, an architect (in the correctness of whose observations we have perfect confidence) who was at Athens in 1824, after several of the modern buildings in this locality had been destroyed, acquaints us, that the line of these arches bears 35° west of south, and is *not* directed, as previously asserted, to the circular projection or castellum on the south side of the Horologium, but that its prolongation would fall precisely on the northward pier of this ruin is 36 feet only distant to the southward of the wnw. angle of the same octagon. It would therefore appear, if this building were really an aqueduct to the Clepsydra, that it must have been deflected within that distance, previously to arriving at the cylindric projection.

It is to be regretted that Stuart did not preserve a copy of the inscription he speaks of in the frieze of this building, as it

PLATE XLI.

The whole is contained in one plate.

Fig. 1. The Plan.

Fig. 2. Elevation of the part remaining 'above ground', which shews that there were not fewer than three arches.

Fig. 3. Capitals of the pilasters, with the profile of the archivolt; the spandrel, on which is a rose, projects equal to the upper fascia of the archivolt, as shewn upon the right hand side, where the profile of the archivolt is given; but the projection of the central fillet is shewn on the left from the flat surface of the spandrel.

Fig. 4. is the profile of the impost mouldings.

Fig. 5. Section through the entablature, which is probably incomplete.

Fig. 6. Spandrel with the rose.

Fig. 7. Profile in the centre between the two capitals of the pilasters, shewing the manner in which the mouldings finish against the back ground.

" Fig. 8." ^a

Proceeding towards the Arch of Hadrian, and not far from it, there remains, in a yard belonging to the habitation of an Albanese, part of a basement, near seven feet high, and about nineteen feet in length; in the same place, and in all appearance part of the same building, lie many marble fragments; amongst them is a large piece of cornice, which appears to have been part of an Ionic entablature: from all which I concluded, that a building of no mean extent and elegance formerly adorned this place ^b.

Two solitary columns also remain in the deserted parts of the city, and at a great distance from each other, one being north ^c of the Acropolis, near the traces of the ancient city walls, and the other south ^d of it, both in their original situations; they are no doubt the remains of some stately buildings, of which at present no other remains appear.

has since either been removed or obliterated, for, on a very careful inspection, we did not observe any which could have belonged to the original edifice.

A remarkable singularity in this ruin is, that the arches, two of which remain with an impending part of a third, are each scooped out of a single block of solid marble about 9 feet wide, 4 feet 9 inches high, and 2 feet thick, evincing on the part of the designer an admiration of the form, but a contempt of the principle of the arch, as it cannot be supposed that the architect of a building, of the presumed date of the Tower of the Winds should be ignorant of the scientific combination of arched stones. Several similar examples of arches on a smaller scale wrought from one block are also immured at Athens, one of which is near the Catholicon; they are described in the very recent publication of Mr. H. W. Inwood.

V. Wilkins' *Atheniensiæ*, p. 175. The Erechtheion, Pl. XXXVII. fol. 1827.

[ED.]

^a On the original drawing of Stuart and Revett, marked at fig. 8. in our plate, is apparently part of a plan of a pier with two pilasters, which seems to have no reference to this antiquity; neither Stuart nor Reveley mention to what it related. [ED.]

^b Of the above ruin ¹ Mr. Stuart has left no drawings.

[R.]

^c This is called the Column of St. John. It is wrought from Eubœan or Carysteian marble, now termed Cipollino, and may be supposed to have been a detached column bearing a statue. The Greeks regard it with veneration, and the more pious sometimes place a burning lamp in a hole cut in it. [ED.]

^d This column, as marked on Stuart's plan of Athens, still remains in its original place. M. Fauvel excavated at this site, and found two or three other columns in a line with it; he was of opinion that they were part of a portico or stoa. [ED.]

¹ This ruin is probably that marked on Stuart's plan of Athens, Plate I. of this volume, at the church of Panaghia Vlastiki, and is supposed to have belonged to the Temple of Serapis mentioned by Pausanias. [ED.]

CHAPTER X.

OF THE TEMPLE AT CORINTH.

AFTER we left Venice, the first place in Greece where we found any remains of ancient buildings worth our notice, was at Corinth. Here are the remains of a Doric temple^a, apparently of great antiquity, and built before architecture had received the improvements it afterwards did in the time of Pericles^b.

The part where five columns are seen has the appearance of having been the 'western' front, 'for we always found the principal fronts of temples facing the east, where the situation would admit of it'; probably the single column was in the 'posticum', with antæ at the extremities of each wall; in which case this temple must have been undoubtedly peripteral, and therefore probably had not more than six columns in front, and, in its general disposition, not unlike the temple of Theseus. The columns have twenty flutings, which terminate under the listels of the capital, and are segments of circles^c. The guttæ are round, and detached from the architrave. The material is a rough porous stone, the shafts of the columns are each of one block only, and the whole has been covered with stucco^d. The diminution of the shafts begins from the bottom. The architraves are of one stone^e each from centre to centre of the columns.

PLATE XLII.

'Fig. 1.' View of the ruins of the temple at Corinth^f. 'The figures in the foreground are, two Turks on horseback, two ladies with a child and black servant returning from the bath, and

^a Antiquaries have not determined to what divinity this temple was raised. Chandler supposed it might have been the Sisyphæum mentioned by Strabo, but as that temple was built with marble, (λευκῶ λίθῳ πειποιημένον,) such an appropriation is incorrect. Dr. E. D. Clarke more fallaciously hints that it may have been the temple of Octavia, sister to Augustus, unto whom the Corinthians were indebted for the restoration of their city, a designation which the very archaic style of design at once disproves. It may yet remain for some more fortunate explorer of *Corinthian* antiquity to ascertain the appropriate name of this impressive temple, which doubtless must have attracted the notice of ancient topographical historians. [ED.]

^b The subjects of this chapter were drawn from the original figured sketches made by Messrs. Stuart and Revett, no finished drawings having been made. The measures of this antiquity are

taken in inches and eighths instead of decimals, as in the other examples; probably the roughness of the materials made less accuracy necessary than in the ruins of Athens, which are of the most correct workmanship in white marble. [R.]

^c The depths were so uncertainly figured as not to warrant the insertion of them in the plate. [R.]

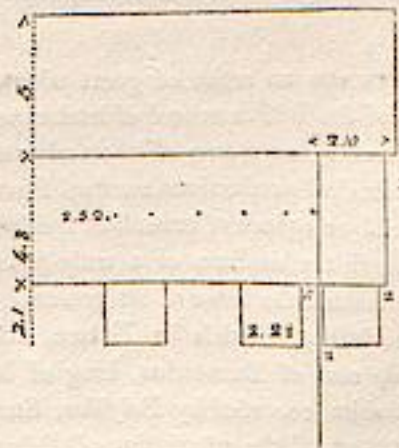
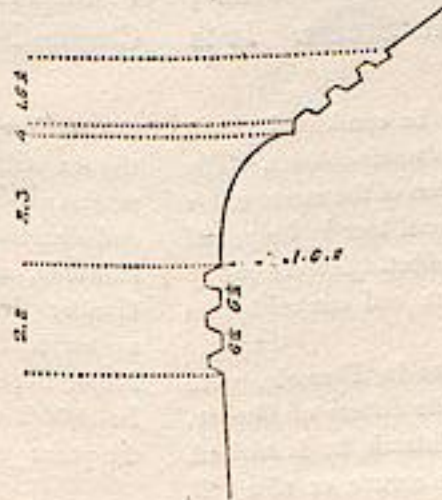
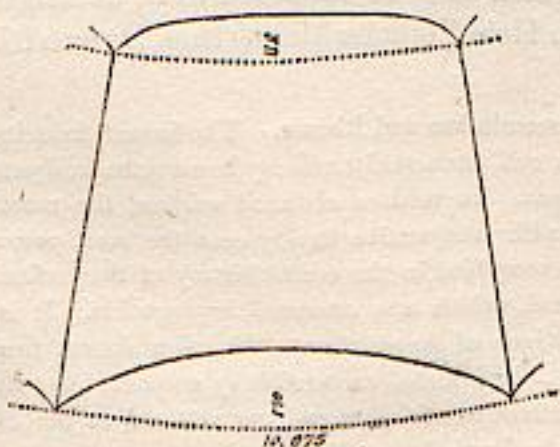
^d The stone of these columns is that termed by ancient authors Poros, and Πόρος Λίθος, which denote common and soft lime-stone. The temples in Greece, Sicily, and Italy, built with it, are generally found to have been stuccoed with a fine cement, as if made from marble, laid on in extreme thinness, and afterwards coloured or painted. [ED.]

^e These architraves are in two thicknesses. [ED.]

^f Mr. Stuart has not left any description of this view. It is supplied by Mr. Revett. [R.]

¹ The lines and figures introduced below shew the form and dimensions of the flutings, of the grooves and necking of the capitals, and of the guttæ, taken

from drawings now in the British Museum, made by Sebastian Ittar, an architect of Catania, employed in Greece by Lord Elgin. [ED.]



Zantiot mariners playing at cards. On the right hand of the temple appears part of the city (for it consists of four or five groups of buildings not united together), and beyond it is the Gulph of Corinth, with some part of the isthmus. The distant mountains are in the territory of Megara. On the left hand, between the trees, are seen the Mounts Parnassus and Helicon, or mountains near them.'

Fig. 2. Plan of the temple.

Fig. 3. Elevation ^a of what is supposed to have been the flank of the temple. The modern wall between the columns is inserted in this elevation; no measures of the column which formed a part of the pronaos have been found.

PLATE XLIII.

Fig. 1. Capital and architrave of the columns with the step. There were six drops under each triglyph, but all of them broken off, for which reason they could not be measured nor drawn.

Fig. 2. Annulets, or listels, under the ovolo, full size.

PLATE XLIV.

View of the Acro-Corinthos, or Acropolis of Corinth ^b.

'THE Head-piece 'introduced in Plate XXXV.,' consists of five medals of Corinth, of which four are silver, and one of copper. The reverses of three of them only are given. The first 'Fig. 7' on the left has Pegasus; and, on the reverse, an impression, possibly to hold the coin upon the die in striking ^c; this is of a very early date. The next medal 'Fig. 8,' has the head of Minerva, with Pegasus, possibly of later date than the former; the third 'Fig. 9,' is the same, but of great merit in its sculpture, and of the time when arts were in great perfection. The lower one on the right 'Fig. 10,' is also of good sculpture, and is a head of Proserpine, with a Pegasus on the reverse. The upper one on the right 'Fig. 11,' is of exceedingly bad sculpture, and imperfect in the impression, which is Bellerophon, mounted upon Pegasus, killing the Chimæra, with the legend CAECIL NIGR. C. HEIO. P. M.' ^d [R.]

^a At Corinth no example of the order named from that city is now to be seen, neither has the acanthus been particularly observed in the vicinity. This ruin is very probably the most ancient specimen of the Doric order in existence. The grandeur and beauty of the echini of the capitals are very impressive at the original structure. Only seven of the twelve columns of the temple seen by Stuart now exist, namely, the five here shewn in the west front, and two others on the flank at the angle. The others were consumed in building a house by a Governor, 'the columns having been blasted into fragments with gunpowder.' When we drew from those remaining, they were immured by the walls of a Turkish habitation: but it appears by some sketches recently made there, that they now dominate in solitary and majestic grandeur over the ashes of modern Corinth, having outstood the manifold visitations of deplorable desolation experienced by that ill-fated city. [ED.]

^b This plate is engraved from a drawing of Mr. Cozens', made from an original unfinished, drawn by Mr. Stuart. It is

taken from the northern suburb of Corinth, from which the Acro-Corinthos bears about south-east, and is about a mile and a half distant. The northern aspect of the Acro-Corinthos is much more striking than that which is here represented, the summit of the mountain being more conical, and the sides falling more precipitately: this mountain is nearly insular, and its fortified summit may be regarded as a more impregnable military position than Gualior ² in Hindostan. [R.]

^c In this engraving the double line at the representation of the four sinkings is inadvertently introduced. The form of this incuse mark appears to have some relation to the type of the Maeander, or that of the Labyrinth, seen on other Grecian coins. V. Page 72, note ^b. [ED.]

^d There are similar coins to this, with the legend more perfect, and with the addition of II. VIR on the exergue; making the whole as follows: Q. CAECIL. NIGR. C. HEIO. P. M. II. VIR. which may be supposed to be at length Quinto Cæcilio Nigro, Caio Heio Pollione Mamertino, Duumviris. Cicero

¹ John Cozens was an artist of great talent, who may be considered as one of the founders of the British school of landscape painting in water-colours. The view here engraved by no means offers an adequate illustration of the extent of his powers. His principal productions resulted from a professional tour in Italy, and are characterized by elegance of execution and brilliancy of effect. Nature was by him viewed through the medium of a truly poetic sentiment, and our celebrated Turner has appreciated the force of his genius. [ED.]

² The Acrocorinthos, Chalcis in Eubœa, and Demetrias in Thessaly, were termed by Philip son of Demetrius, king of Macedon, the fetters of Greece, and in a reply to him, recorded by Polybius, Strabo, and Plutarch, he is advised, with a view to command the submission of Peloponnesus, to secure, as of a bull,

the two horns of it, Acrocorinthos and Ithome. The former, from its vicinity to the sea and the isthmus, still preserves its military importance, and yet fortunately retains a Grecian garrison. In modern civilized warfare, the resources of art and discipline triumph with comparative facility over the most powerful natural bulwarks, as has been exemplified in the recent history of the Indian fortress of Gualior above mentioned, which was esteemed impregnable. It is seated on a vast rock in the province of Agra, about 800 miles distant from Calcutta. Major Popham, with a British force, captured it by surprise, August 4th, 1780. In 1804 it again surrendered to our arms, and was restored to the Mahrattas at the peace granted them by Lord Cornwallis. [ED.]

'The Tail-piece "Plate XXXV., Fig. 12," is an Isthmian crown^a, in the centre of which is a medallion of Bellerophon watering Pegasus, copied from an antique gem.'^b [R.]

mentions a C. Heius Mamertinus, and this coin is inferred to have been struck in the age of Augustus. Morel offers a conjecture that during the civil war of the Triumvirate, Q. Cæcilius Niger and C. Heius may have been driven from their country, and became domiciled at Corinth, where it would appear that they were appointed Duumviri by Augustus. V. Morel. Num. Fam. Rom. Vol. I. p. 53. Eckhel. Doct. Num. Vet. Vol. II. p. 241. Combe, Mus. Hunt. Tab. XX. Fig. 24. [ED.]

^a There is an antique fragment represented in Vol. I., Pl. II., Fig. 1, on which is sculptured a wreath resembling this, having the word ΙΣΘΜΙΑ inscribed within it. The Isthmian games were instituted by Theseus in honour of Neptune, the tutelar divinity of the Isthmus, and the victors at them were crowned with wreaths of pine leaves, "Pinea corona victores apud Isthmum coronantur," Pliny, L. XV. C. X., which this sculpture is intended to represent. Plutarch (Symp. Quæst. L. V. Q. 3.) informs us, that during an interval, chaplets of parsley (Σέλινος), the prizes at the Nemæan games, here superseded those from the fir, which, however, afterwards recovered its pristine honour. The tree whence these wreaths were formed, was anciently termed Πίτυς; it is the pinus pinea of Linnaeus, and is called by

the modern Greeks Κοκκινάρια. Plutarch says, it was proper for ship building, and was consequently dedicated to Neptune. It is still very abundant, though of a small bulk, on the 'pine-clad' heights of the Isthmus. [ED.]

^b Bellerophon was supposed to have reigned at Corinth, and was necessarily associated with its early history. Minerva is related to have tamed Pegasus for him; and Pausanias speaks of a temple at Corinth, dedicated to her with the appellation Chalinitida, or 'the Bridler', from that fable. He also mentions a 'temenos' to Bellerophon, near the city on arriving from Kenkreæ, and speaks in admiration of a fountain near the Agora, representing Bellerophon, with water gushing from the hoof of Pegasus. There is another antique engraving, very nearly a fac-simile of the present, inscribed with the name ΚΩΤΡΑΤΟΡ; and a similar bas-relief, in marble, spoken of by Winckelmann, decorated the Spada palace; works of art, which may possibly be derived from one prototype. On the north side of the Parthenon, a mutilated metopa apparently represents the same fable.

Paus. Corinth. C. II. III. IV. Winck. Hist. de l'Art. Tassie's Cat. of Gems, No. 9052, and 3. Vol. II. note in page 49. [ED.]

CHAPTER XI.

OF A RUIN AT SALONICA, CALLED THE INCANTADA.

WE shall now take our leave of Athens, where the turbulencies which arose on the death of Bekir, the Chief of the Black Eunuchs, occasioned some obstruction to our pursuits; and the insolent rapacity of the Greek, who was our Consul there, rendered it necessary for us to procure better protection, or at least a renewal of that with which Sir James Porter had furnished us. To solicit this, I set out for Constantinople; but an untoward circumstance obliged me to stop by the way^a, and retire to Thessalonica, where it was my good fortune to find Mr. Paradise, our Consul, who received me with the most cordial hospitality. I shall always remember, with pleasure and gratitude, the many kind offices for which I am indebted to him.

Hence it became unsafe to proceed farther, on account of the plague, which had broken out in several places through which I must have passed had I continued my journey. Mr. Revett, whom I had left at Athens, joined me at Thessalonica^b; and soon after his arrival the plague manifested itself. The contagion spread with dreadful rapidity, and raged for some time with unremitted violence, insomuch that, in the space of a few months, near 30,000 people are said to have perished. These circumstances put an effectual stop to my intended expedition to Constantinople.

Fresh obstacles arising, we thought it prudent to relinquish all farther pursuits, and return home with what we had already obtained: we therefore agreed to go to Smyrna, where we had some friends, and where we should probably find an early opportunity of procuring a safe and speedy passage to England.

We had visited such objects of curiosity as our inquiries could discover at Thessalonica before we left it; but, although it is a large and populous city, said at that time to contain 100,000 inhabitants, we found the remains of only one building, the description of which we could flatter ourselves would interest the lovers of ancient art.

This is situated in the Jews' quarter; five Corinthian columns on their pedestals support an entablature, over which is an attic adorned with figures in alto-relievo; on the side next the street are a Victory, a Medea, or, perhaps a Helen, with a diadem and sceptre, a Telephus, and a Gany-mede; and, next the court-yard of the Jews' House, a Bacchante dancing and playing on the flute, a Bacchus, a Bacchante crowned with vine leaves, and a Leda. It seems difficult, if not impossible, to ascertain the species of building of which this ruin once made a part^c; for though the figures I have

^a See the relation of the immediate cause of Stuart's final departure from Athens, and his subsequent adventures near Salonica, in Vol. II. p. 97, note ^b. [ED.]

^b By the dates of Stuart's journal, it appears that he was upwards of six months at Salonica, that is, from the 28th of September, 1753, to the 20th of April, 1754; how he was chiefly occupied there does not appear, since Revett, who rejoined him about the 18th of February, 1754, made the architectural drawings from 'Las Incantadas.' This ruin standing in the quarter inhabited by the Jews, who are descended from Spanish refugees settled there, and consequently speak Spanish, it is on that account named by them according to the latter termination, meaning 'The enchanted figures.' [ED.]

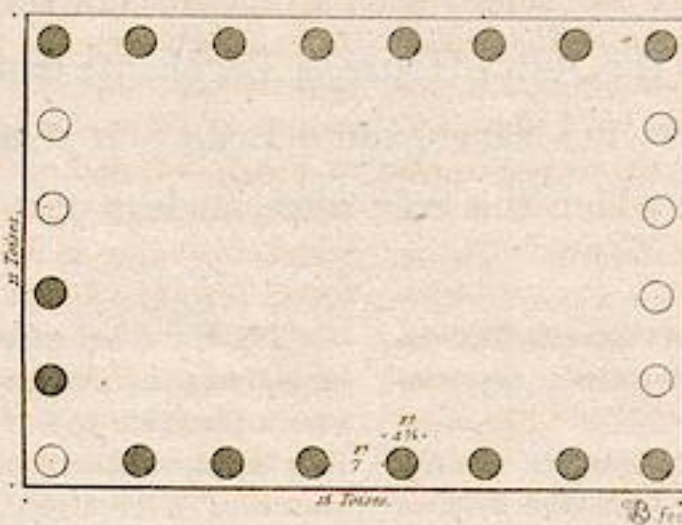
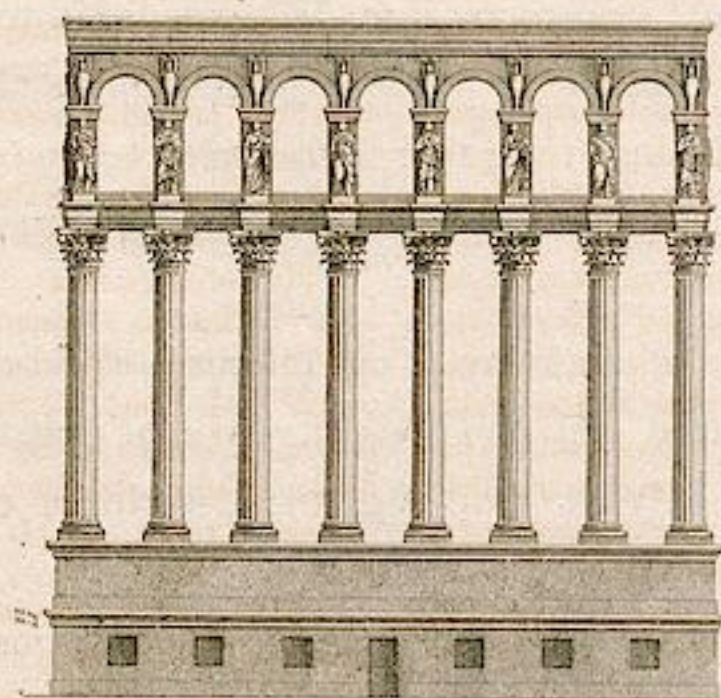
^c No traveller, either fraught with most extensive learning, or eminent in antiquarian research, has been enabled to give even a plausible appropriation to this ruin. Pococke viewed it as a triumphal monument. Villoison describes it as the entrance of a theatre; he says, 'c'étoit sûrement l'entrée de quelque théâtre où l'on célébroit les jeux'; and Dr. Clarke terms it 'the Propylæa of the ancient Hippodrome or of the Forum.' All these descriptive appellations have no fixed character of application through the medium of this ruin, to any known ancient edifices of those classes. It therefore is incumbent to ascertain what monument of antiquity this anonymous structure the most nearly resembles, and from such a similitude to endeavour to draw a conclusion: but even in that case it is only

specified would seem to be proper decorations for a theatre, no traces were discovered that might confirm the opinion these figures suggested; nor does the vulgar tradition of the place afford any light, that may assist our inquiries. I will, however, relate the account they give, just as I received it, since it will give the reader some idea of the present Greeks, shew their propensity for the marvellous, and the facility with which, from a few given circumstances, they can make out a wonderful story.

This building they call *Goûteia* (Γοῦτεία, enchantment) or 'the Incantada, and affirm it to have been the work of magic art. On being asked when, and on what occasion, this extraordinary fact was performed, they answered, the fact was undoubted; every body knew that their great king Alexander conquered Persia. When he was preparing to invade that empire, he solicited the assistance of a king of Thrace, who accordingly united his forces to those of his Macedonian neighbour attending in person, with his family, at the court of Alexander, where they were royally entertained, and lodged in a sumptuous palace near his own, communicating with it by means of a magnificent gallery, of which these columns are the remains. The Thracian queen, a lady of transcendent beauty, accompanied her husband on this visit. Alexander, young, and unaccustomed to control his passions, ardent in the pursuits of love as of glory, dazzled with such excess of charms, determined to violate the rights of hospitality, and seduce the queen of Thrace. He contrived, by means of this gallery, to pay her frequent visits, though not so privily as to escape the notice of her

to an ancient edifice in France, not now in existence, hitherto equally inexplicable, that we are compelled to allude; and with little hesitation it will be admitted that a Roman monument formerly existing at Bourdeaux, called 'Les Tutelles' and 'Le Palais Tutele', had a marked resemblance to the subject of this

chapter. That ruin has been described and represented by several early French antiquaries; but the view and account of it by Perrault, the Architect of the Façade of the Louvre, is the most authentic, a plan and elevation derived from which are here introduced, in elucidation of the inference we shall derive from it.



Perrault, who delineated this structure a few years before its destruction by the government, termed it one of the most magnificent and most entire of the Roman monuments then remaining in France. On this occasion the reflection presents itself, that

while the Turks are reprobated for appropriating the columns of ancient Athens, in their haste to raise a wall to defend their town from the inroads of predatory Albanians; here, in the vaunted age of Louis XIV., the finest production of ancient archi-

husband, who, having verified his suspicions, resolved to take a dreadful revenge on the deluder. He had in his train a skilful necromancer from Pontus, who, discovering by his art the instant that Alexander was to pass to the queen's apartment, scattered his spells and charms throughout this gallery; they were of such marvellous power, that whoever should, at a certain hour, attempt to pass, would inevitably be converted into stone. Aristotle, a conjurer attached to Alexander, and of skill greatly superior to the man of Pontus, discovered his danger time enough to prevent it: by his advice and entreaties, Alexander was prevailed on to forbear for once his appointed visit. The impatient queen, tired with expectation, sent one of her confidential servants to see if her lover was coming, and she herself soon followed. At this instant, the king, supposing the magic had worked all its effect, issued forth, attended by his conjuror, to feast his eyes with a sight of the revenge he had taken; when, strange to relate, both companies, those with the king, as well as those with the queen, were instantly changed to stone, and remain to this hour a monument of vengeance on a jealous husband and an unfaithful wife.

Several churches are to be seen in Thessalonica, which were built by the Constantinopolitan Emperors, now converted into Moscheas by the Turks. These churches, and a triumphal arch still remaining, are said to have been erected in honour of Theodosius, A. D. 390, and prove that the decay of empire and of arts kept a pretty equal pace with each other^a.

ture in France was more recklessly demolished to make place for the fortifications of the new citadel of Bourdeaux, deliberately constructed by Vauban, and no architect, either of the city or government, has preserved for posterity the details of so noble a monument.

It appears by the design of Perrault, that the edifice chiefly consisted of twenty-four columns, four feet and a half (French measure) in diameter, arranged as a parallelogram on the plan, of which eight were presented at each front and six at each side, and seventeen were standing at the period of its destruction. They were raised, with intercolumniations of seven feet, on a double stylobata or basement, the interior of the lower part of which was occupied in modern times as a wine-cellar, while the upper stylobata was solid, the platform on which, within the columns, was in modern times used as a garden. The entire edifice at the level of the columns appears to have been constructed without walls or pilasters, and the whole superstructure was consequently supported by the columns only. The principal feature, however, which constituted the important resemblance to the Incantadas, was an attic having open spaces between piers or pilasters sustained by columns, and with Caryatid figures on the front and back of these pilasters, wrought in high relief similar to those at Salonica. From the mouldings above the heads of these figures arches were turned from pilaster to pilaster, and in the spandrels between these arches Perrault observed vases wrought in relief; he says, "Au dessus de l'imposte il y avoit un vase dont le pié estoit en pointe a la manière des Urnes où les anciens mettoient les cendres des morts," that is, resembling amphoræ, symbols of death, on Greek sepulchral monuments. All the upper part of the building both within and without, like the Incantadas, was decorated in the same manner on each side the columns, and was intended to be equally seen from below. The whole edifice was crowned with an architrave-cornice in the mode of the monument before us, and there was as well no indication that it was ever covered with a roof. Vinet, who in 1574 described this enigmatical building, said he saw at Eure, the ancient Eboræ in Portugal, a similar relic of antiquity, the purpose of which was also unknown. Durand in his 'Parallèle des Edifices', has restored the ruin we have just dilated on, with a roof, and with Perrault he classes it with Basilicæ. We, however, are disposed to view it as a monument of a different character. It stood according to Vinet, without the ancient city of Bourdigala, and the lower basement was not appropriate for habitation. There is an analogy with its arrangement in many ancient tombs, as well as in those at Pompeii, where may be observed the crypt below and the ornamental monument above; and the mausoleum at Mylassa having a sepulchral basement, with an *open* quadrangular colonnade above, has a characteristic resemblance to the Tutelles.

In the absence, therefore, of all other evidence regarding the

original purpose of the Macedonian ruin, we may be permitted to hazard a conjecture resulting from the previous comparison, that it is part of a *sepulchral monument*; in opposition to which notion no argument can be deduced from the sculpture, since in the time of the Cæsars, when we may suppose this edifice to have been raised, figures of the class decorating this building are seen as ornaments to numerous sarcophagi, and the word ΓΕΓΕΝΗΜΕΝΟΝ^a 'genitum' introduced by Revett on the architrave, might fairly be supposed a part of a sepulchral inscription.

Regarding the date of the Incantadas, the swelled and fluted frieze, the mouldings in the soffits of the architraves, the bases with plinths, the pedestals, and their peculiar proportion to the columns, denote a period when Grecian architecture was influenced by Roman practice, but the good style of the sculpture determines that the æra of its execution was not posterior to that of the Antonines.

The shafts of the columns are each formed from a single block of Cipollino marble, and the other parts of the structure from the produce of the quarries of Pentelicus.

Vide Pococke's Desc. of the East, V. II. P. II. Pl. LXIV. p. 150. Villosion, Mémoire lu à l'Acad. des Ins. en 1787. Tome XLVII. p. 309. Trad. de Vitruve par Perrault, seconde Ed. 1684, p. 219. E. Vinet, l'Antiquité de Bourdeaux 1574, et E. Vinet Comm. in Auson., p. 210. Durand, Parallèle des Edifices, Pl. XV. Mazois, Ruines de Pompeii. Ionian Antiq., V. II. Pl. XXIV. Clarke's Travels, P. II. S. III. C. XI. Preface and note^c at page 9 of this Vol. [ED.]

^a Among the principal ruins of ancient Thessalonica are the remains of two triumphal arches which stood at the extremities of an ancient street originally traversing the city from east to west. That to the east was erected after the battle of Philippi in honour of Octavius and Antony; it is called the Arch of Augustus; the greater part of it is now buried beneath an accumulation of soil. It is built with marble, and many of the sculptured decorations, which are said to be in good taste, and an inscription, still remain on it. The arch at the opposite extremity of the great street is supposed to be that of Constantine; which, according to Pococke, was upwards of a hundred feet in front; it was perforated by three arches; the interior construction is of brick, but the exterior was gorgeously decorated with sculptured marble. Dr. Clarke, with a qualification as to the taste of the workmanship, says, "There is no instance known of a triumphal arch that was more richly adorned with sculpture." Dr. Pococke likewise gives a plan of a rotunda, which is supposed to have been built under Trajan, upwards of seventy feet in interior diameter, lighted from above like the Pantheon at Rome. In the space between the rotunda and the sea, was the Hippodrome, an area in the form of an ellipse, whose axes were 520 yards by 160, to the west of which was the Palace of Dioclesian, the vestiges

^c If Revett attempted to restore what remained of the inscription from nearly obliterated characters, it may have contained the word *Μνημειον*, 'Monument.' See remarks on the inscription at note^c in the following page. [ED.]

PLATE XLV.

Fig. 1. A view of the Incantada, taken in the court-yard of a Jew merchant, on whose premises it stands. The figures represent an interview between Consul Paradise and the Jew. The Consul had, with great good nature, insisted on attending us to the Jew's house, the more effectually and more readily to obtain permission for us to measure and design whatever we might find there worthy our notice; and, as the columns were buried to a considerable depth, to dig where we thought proper. The Jew received us at the door of his court-yard; he was attended by a boy with coffee, which, with great respect, he immediately offered to the Consul; his wife, from a kind of gallery, gently reprehended her husband for a breach of decorum, by offering his coffee before he had desired the Consul to sit down; two young women, her daughters, were with her, their curiosity had prompted them to venture thus far, to take a view of their father's visitors. An old woman, who was spinning, approached us with a greater appearance of confidence. The figures, which are seen at a little distance, are Mr. Revett and myself, with my excellent friend young Mr. Paradise, then about ten years old, attended by a Greek, who was dragoman to the Consul.

Fig. 2. Representations of the figures over the columns sculptured in high relief:—

- I. A figure representing Victory.
- II. A royal lady; perhaps Helen, the subject of a tragedy of Euripides.
- III. Telephus^a. Euripides has written a tragedy with this title, of which only a fragment remains.
- IV. Ganymedes. See "The Trojans" of Euripides.
- V. Leda.
- VI. A Bacchante.
- VII. Bacchus with a tiger. See "The Bacchæ" of Euripides.
- VIII. A Bacchante dancing and playing on a flute^b.

PLATE XLVI.

The plan, elevation^c, and section of the Incantada.

of which are visible. The church of St. Sophia, formerly the Metropolitan Church, resembles that of the same name at Constantinople, but on a smaller scale; it is also now a mosque, and is decorated with columns of verde-antique, and with a magnificent and celebrated bema or pulpit of the same substance, regarding which, the Greeks of this city have a tradition, that St. Paul had preached from it when at Thessalonica. The quantity of architectural decorations seen here of verde-antique, the marmor Atracium of the Ancients, is accounted for by Dr. E. D. Clarke, from the vicinity of this city to the natural locality of that marble which he discovered at the village called Ampelakia, near the Peneus at the defile of Tempè.

The monument, however, of the highest classic interest, seen at Salonica, if the judgment of Beaujour be correct, would be, could it be developed, the remains of a temple, termed by him that of Therméan Venus, first converted into a church by the Greeks, and afterwards transformed into a mosque; he thus mentions it, "La Mosquée d'Eski Djumma, ou de l'ancien Vendredi, étoit dans l'origine un temple consacré à Venus Therméa — qui étoit soutenu sur les deux côtés par douze colonnes d'ordre Ionique de la plus élégante forme. Les six colonnes du fronton se trouvent aujourd'hui masquées dans les murs recrépis de la Mosquée. Si ce pays appartenait à un peuple policé on pourroit dépouiller le temple de Venus Therméenne des bâties Gothiques qui le déparent, et cette carcasse seroit alors, après le Temple de Thésée le monument pur, le mieux conservé de la Grèce. J'ai passé trois ans à Salonique sans soupçonner ce que c'étoit." This and fragments of ornamental architecture, marble soroi and inscriptions distributed throughout the Turkish and most frequented quarters of the city, would be valuable ac-

cessions to Grecian antiquarian science, did not the barbarous fanaticism of the population, who are very usually infected with the plague, render exposure there unsafe for the purpose of careful delineation or admeasurement.

V. Pococke, Desc. of the East. Vol. II. P. II. Pl. LXIV. p. 150. Clarke's Travels, P. II. S. III. C. IX. p. 284. C. XI. p. 359. 4to. Beaujour, Commerce de la Grèce, Tome I. P. 44. Par. 1800. [ED.]

^a Dr. Clarke supposes this figure to be "Paris in the old Grecian cap, with a bull's head by his side." and Fig. 6. to be Ariadne. Vide Clarke's Travels, P. II. S. III. C. XI. [ED.]

^b These figures in general shew a period of the decline of art. Those next the street are of superior execution to those behind; and the figure called Telephus by Stuart is comparatively of very masterly execution, while that behind it is very inferior. Stuart has numbered these high reliefs, beginning with Victory, fig. 1, on the right hand, with the three others next the street in succession to the left; and followed by those on the opposite side, beginning with Leda, fig. 5, which is behind the Ganymede. A Bacchante or Ariadne, fig. 6, which is behind Telephus: Bacchus is the reverse of Helen or Medea, and the Thyad playing on the flute is attached to the same pilaster as the Victory. These alto-relievos are perhaps of larger dimension than any known antique sculpture of that class in existence; perhaps with the exception of a Torso, of an armed figure which the editor saw embarked for this country at Delos, and which has been lately deposited among the Grecian Marbles at the British Museum. See Clarke's Travels. B. II. S. III. C. XI. Synopsis of the Contents of the British Museum, 1827, R. XIV., No. 102. [ED.]

^c Stuart in the text does not allude to the remains of the in-

PLATE XLVII.

The capital and entablature, "and section of the capital."

PLATE XLVIII.

Pedestal, base and plan reversed of the capital.

PLATE XLIX.

Mouldings of the attic.

"Fig. 1. Details of the attic pilasters.

"Fig. 2. Lateral elevation of the attic pilasters^a and section of the architrave above them.

"Fig. 3. Soffit of the upper architrave and profile of the soffit mouldings."

Fig. 4. Two Macedonian medals of the same device, one barbarous^b, the other elegant work.

THE Head-piece of this Chapter, "Plate XXXV.," may serve to confirm what has been suggested in the description of Plate XLIX. fig. 4, concerning the medals of Macedon; the first medal, "fig. 13.," being a most uncouth attempt to express the head of Jupiter and the horseman, both of which we see executed with superior art and elegance in the second, fig. 14. This will surprise no one who has seen the more ancient Tetradrachms, the workmanship of which do not surpass that of these barbarous Macedonian coins, introduced here only to combat an opinion that calls them barbarous Celtic^c.

The use of them is obvious, as they mark the state of arts more exactly than the Athenian; for, as the medals of Macedon have frequently the portrait, and generally the name, of the king in whose reign they were struck, they may be considered as faithful evidences of the state of the arts in each reign.

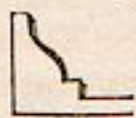
scription on the upper fascia of the architrave, which is introduced on the elevation, extending nearly the length of the entire ruin, as follows,—

Ν Γ Ε Γ Ε Ν Η Μ Ε Ν Ο Ν Τ Η Ο

or, *ν γεγενημένος υπό* in common letters.

Such characters determine the principal external front of the ruin to be next to the street; but as the elevation is reversed, at first sight it would seem that they did not correspond with the view, leaving undecided the front on which they were engraven. These characters escaped the penetrating eye of Dr. Clarke, who examined the building with considerable attention, nor does he suggest any interpretation when quoting them on Revett's authority. If this graphic fragment were inserted by Revett on the drawing in correct proportion, the word *γεννημένος*, (genitum,) which occupies about three intercolumniations, or 28 feet, would suggest an idea of the extent of the front of an edifice requisite to correspond with the length of the words necessary to the completion of the commencement and termination of the inscription to the same scale; but it more probably would prove that this building, like the Tutelles at Bourdeaux, had formerly lateral fronts, which would have afforded scope for the introduction of the other parts of the inscription. [ED.]

^a In the elevation the angular horns or projections on the abaci of the pilasters of the attic are not introduced; but in the original drawings of the sculpture by Stuart, the abaci over the Victory, and the Ganymede, are represented as thus finished,—



corresponding with a very usual mode of terminating the angles of Greek sepulchral marbles. [ED.]

^b Eckhel in his *Doctrina Numismatum*, Vol. IV. p. 176. places this rude resemblance of the Macedonian coins of Alexander the Great, bearing the head of Hercules, and on the reverse, a

figure of Jupiter *Ætophoros*, among the *Plagia Barbarorum Numismatica*. See following note. [ED.]

^c Visconti makes the following observations on this remark of Stuart. "This opinion, on some medals, which have the same type as the coins of the Macedonian kings, but which are of barbarous workmanship, is erroneous. Eckhel has well described this kind of medals by the title '*Plagia Barbarorum*.' They are rude imitations of the money of Macedon, then the most esteemed in commerce. These imitations have been executed either by the uncivilized people who occupied the country situate between the north of Macedonia and the Danube, or by the Gauls or other people still more distant." Eckhel observes, regarding this coin, "*Horum numorum non copia sed eluvies. Esse Phi. II. dubitare non sinit typus equitis.*" — *Ex hujus generis numis multi sunt opere nonnihil barbaro, perturbatis etiam et male consutis epigraphes literis, in quibus legas ΦΑΠΠΙ. ΦΙΑΠΥ. ΙΑΠΟΥ. ΙΑΙΑ et similia absurda. Eos verisimile est in montanis Illyrici, et mediterraneis Thrasiae urbibus Philippo obnoxiiis, percussos. Minus commode Froelichius hos numos propter opus rudius Philippo I. tribuendos censet. In vetustissima Græciæ moneta labor nequaquam rudis est aut barbarus, qualis apparet in his de quibus agimus numis, sed rigidus et ingratus. At sunt alii cum eodem utrinque typo extreme barbari, quos in eorum classem reponimus qui a vicinis barbaris, quales fuere Daci, secundum monetæ Philippeæ exemplar signati haud dubie est."* Doct. Num. V. III. Reg. Mac. p. 94. The same author also thus speaks of some coins frequently found in France, "*Existimat vir eruditus (Pellerinius) signatos esse a Gallis ad modum aureorum Philippi II. Macedoniae regis, quorum exemplaria complura ii, qui sub Brenno in Galliam rediverint, in patriam importarint. In eadem sententia est etiam Belleyus, et docet idem experientia.*" Doct. Num. V. I. C. Proleg. in Gall. p. 62. [ED.]

The Tail-piece, "Plate XXXV., fig. 15", is a basso-relievo^a in the school near the Megalé Panagia, elegantly wrought, but very ill-preserved.

^a This marble is now in the British Museum. Although the entire original surface of the sculpture has disappeared, it yet displays the most elegant execution. It is a sepulchral stelè to a youth, who is represented on horseback attended by a pedestrian, and has been thought to allude to the 'Decursio Funebri', an equestrian ceremonial in honour of the dead, called by the Greeks *Περίδρομή*. The inscription which is here given more correctly from Chandler, composes a verse of three lines, the first and last being hexameters, and the second a pentameter, although it be engraved regardless of the measure, or even the termination of the words:—

Πολλὰ μὲν ἡλικίας ἀμώλικος ἦδ' αἰ παίσας,
Ἐκ γαίης βλαστὼν γαῖα πάλ[ι]ν γίγναι·
Εἰμὶ δὲ Ἀριστοκλῆς Πιρᾶι[ν]ς, παῖς δὲ Μένωνος.

Sæpe cum ætate compari qui suaviter lusi,
E terrâ ortus terra rursus factus sum,
Sum verò Aristocles Piræensis, filius autem Menonis.

Dr. Chandler supposes the inscription may allude to the *Ἀντόχθος*-

ος, or Aborigines, and that this Aristocles may have been of a family which boasted of being indigenous to Attica. On many sepulchral marbles, which are decorated with equestrian figures, the name of the deceased is accompanied with the word *Ἡρώς* (heros), a title implying a species of deification after death, which allegory the sculptor may here have equally intended to convey. In the elaborate work of our Florentine acquaintance, the talented Cavaliere Inghirami, he alludes to a marble represented by Montfaucon with an inscription on it to the memory of a child only ten months old, but on which there is a figure of a youth on horseback: from which that antiquary draws the following conclusion, that may be also applicable to this Athenian sculpture. "E dunque incontrastabile che il nome di Eroe nei giovani equestri non significhi altro che *spirito tendente alle sfere celesti*." See Syn. Brit. Mus. R. XV. No. 213. Chand. Ins. Ant. p. 69. Visconti, Mem. p. 151. Inghirami, Monumenti Etruschi, o di Etrusco Nome, Tav. VII., delle Urne Etrusche, p. 56, Fiesole, 1820. Montf. Ant. Exp. T. V. p. 70. [ED.]

CHAPTER XII.

OF THE ISLAND OF DELOS.

THE island of Delos has been so well described by Wheler and Spon, Tournefort, and others, that few particulars remain unnoticed by them; and many things they saw are now destroyed. What seemed chiefly to deserve our notice were, the Temple of Apollo and the Portico of Philip King of Macedon, than which last I have not any where seen a more elegant Doric example, nor any more fitted for the use of profane or private edifices.

This island, once so celebrated, the resort of multitudes^a, the seat of religion, religious ceremonies, and pompous processions, is now an uninhabited desert, every where strewed with ruins, so various, and so well wrought, as to evince its once populous and flourishing condition. The only animals we saw here, besides rabbits and snakes, were a few sheep brought occasionally from Mycone, a neighbouring island, to crop the scanty herbage which the ruins will permit to grow. Travellers, who have visited this place, have been distressed for water; I have therefore given a map of the island, in which, among other particulars, the situation of an excellent well is marked. The number of curious marbles here is continually diminishing^b, on account of a custom the Turks have, of placing at the heads of the graves of their deceased friends a marble column; and the miserable sculptors of that nation come here every year, and work up the fragments for that purpose, carving the figure of a turban on the top of the monumental stone. Other pieces they carry off for lintels and window sills; so that, in a few years, it may be as naked as when it first made its appearance above the surface of the sea. The description and map of this island, given by Mons. Tournefort, are both very exact^c: it was our misfortune not to have his book with us, or to have read it, before our return to England. Here are two examples of the Doric order, both excellent in their kind; one of which belongs to, what I imagine to have been, the Temple of Apollo; the other to the Portico of Philip^d; the latter, on account of the lightness of its proportions, differs from all the other examples we have given, and is more suitable for common use. We found it impossible to make out the extent or plans

^a Delos was a great emporium, the commerce at which was much augmented by the destruction of Carthage and Corinth. Strabo says, that after those events ten thousand slaves could be sold there in a day. L. XIV. p. 668. [ED.]

^b In the year 1785, there were no remains but one single altar of marble, broken into pieces, with heaps of ruins of buildings, but not even a stone of any regular form, or any¹ ornamental fragments. The antiquities, described in this chapter, are said to have been taken away by a Russian fleet, in the last war against the Turks. [R.]

^c Mr. Reveley, who had Tournefort's Voyage, found his de-

scriptions in general very true; but a great part of the antiquities being either carried away, destroyed, or burnt into lime, the islands are now less interesting, have both fewer inhabitants and are less cultivated, some of them without any inhabitants at all, and entirely bare, as is the case in this island. [R.]

^d The following conjecture of Mr. Stuart, written in a sketch-book, is here inserted. It appears, however, uncertain, whether he intended it should be published or not, viz. "Is it not probable that this portico was erected by Philip, after the Sacred War; and that these ruined trophies² are of himself and his allies, the Boeotians?" [R.]

¹ Mr. Reveley, who edited Stuart and Revett's original papers for this volume, being so very erroneous in this statement, could never have visited Delos, for in the year 1818 we were at that island, and measured the details of the subjects of this chapter, besides various other fragments; particularly a Doric order decorated with heads of bulls, which may be referred to in our fourth volume. We also witnessed the embarkation of two marbles now at the British Museum, in Room XIV.

numbered 102 and 103, the last of which was a part of a colossal foot apparently the only reliquy of the great statue of Apollo, the dedication of the people of Naxos. See also page 127, note ^a. [ED.]

² Stuart probably here alluded to the shields represented in Plate XXXV. Fig. 16. Nos. 3 and 4. See note ^a, p. 128. [ED.]

of either of the above buildings. We have therefore given only designs of the fragments now remaining.

‘ PLATE L.

‘ Chart of the Island of Delos.’^a

PLATE LI.

Fig. 1. The plan and elevation of ‘ three’ Doric columns of the Temple of Apollo^b at Delos; the shafts are fluted at their upper and lower extremities, but the intermediate part is plain. It is possible, that on solemn occasions the plain part was covered with tapestry^c. We could not form any opinion on the dimensions of this temple. ‘ Mr. Revett observes, the aspect of it, as may be conjectured from the quantity of pieces of columns still remaining, was most likely the Peripteros, and the size, according to the diameter of the columns, near to that of the Temple of Theseus.’

‘ Fig. 2.’ Plan and elevation of ‘ a part of’ the portico of Philip King of Macedon. The extent of it we could not determine.

PLATE LII.

Shaft, capital, and entablature, of the columns ‘ of the Temple of Apollo, with a profile of the capital to a larger scale, and a section of the entablature.’

PLATE LIII.

The shaft, capital, and entablature of the columns ‘ of the Portico of Philip, with the soffit of the cornice, and profile of the capital on a larger scale.’ The inscription is given by Tournefort^d, who visited Delos in the year 1700.

‘ PLATE LIV.

‘ Fig. 1. Capital of the antæ^e, with a section through the entablature.’

‘ Fig. 2. Profile of the capital upon a larger scale.’

‘ Fig. 3. Cornices and mouldings of pedestals.’

^a In the original plate of the chart of Delos, the position of the colossal statue spoken of in the inscriptions referred to in the opposite page, is indicated by the words ‘ statue and lyre’, which we have altered to ‘ statue and pedestal.’ The introduction of the word lyre perhaps resulted from a mis-reading of the word ‘ lyons’ by Reveley, or the engraver, which word it is probable was introduced from the map of Tournefort, who, with Wheler and Spon, speaks of four mutilated fragments supposed to be lions, and in Tournefort’s map they are indicated as “broken pieces of marble lions.” Now these marble lions it is clear to us were the capitals with figures of bulls attached to them, even lately seen at Delos, which conspicuous and singular fragments were not otherwise alluded to by those early travellers. These *Taurine* capitals, hitherto incorrectly represented, will be introduced from the drawings of the editor in the fourth or supplementary volume. [ED.]

^b We observed at Delos a fragment of a Doric column four feet in diameter, and the chord of each fluting seven inches and a half, which on the spot we supposed to have belonged to the Great Temple. [ED.]

^c By comparison with other Grecian Doric temples, it is evident that the shafts of these columns were left plain with the intention of future completion, which want of money or political events may have prevented. Examples of similarly unfinished shafts may be seen at Eleusis, Rhamnus, and Thoricus in Attica, and at Segesta and Selinus in Sicily. Some of the Ionic columns also of the Didymæan temple near Miletus, are partly unfluted. [ED.]

^d “ Among the architraves, there are three lying pretty near each other with Philip of Macedon’s inscription. Each architrave is ten feet in length, two feet and a half in thickness, one foot eight inches deep. On one of these pieces is graved in characters seven inches in height ΦΙΛΙΠΠΙ; ΒΑΣΙΛΕΥΣ on the other; ΜΑΚΕΔΟΝΩΝ, on the third.” Translation of Tournefort’s Voyage in the Levant. V. I. p. 234. [ED.]

^e It will be seen that the capitals of the antæ here delineated belong to the order in the previous plate; the other mouldings cannot be appropriated. The whole island is almost covered with such mutilated fragments. [ED.]

THE Head-piece to this chapter 'Plate XXXV. Fig. 16.' exhibits several fragments and inscriptions, which I know not where to introduce with more propriety. Those at the top of the vignette are opposite sides of the same stone, which is nineteen feet long. The inscription 'No. 1.' is entire, and says, that the pedestal and statue are of the same piece of marble; but it seems to be a slab sawed out of a much larger block^a. The inscription at the 'left No. 2.' expresses, that it is a gift of the Naxians to Apollo, and the characters are of a later age.

^a This inscription is termed from its great antiquity and celebrity with Litterati, 'INSCRIPTIO DELIACA.' Although frequently published, it appears that the only original copies from it are those of Tournefort and Stuart, but we can testify to the superior precision of the transcript of the latter as represented in the plate of this edition, and indicate the erroneous preference given by the author of the *Corpus Inscriptionum Græcarum* to the incorrect copy of Tournefort.

In the original inscription the letters are farther apart, and close upon the first letter of it there is a fracture in the marble with about a foot of mutilation, justifying the probability of Dr. Bentley's amendment of it with an incipient T. The letters of this inscription generally resemble those of the celebrated boustrophedon Sigean inscription which is now in the British Museum. In the common capitals it would be thus written:

Ο ΑΥΤΟΔΙΘΟΕΜΙΑΝΔΡΙΑΣΚΑΙΤΟΣΦΕΛΛΑΣ
and according to the learned Dr. Bentley the following would be the restoration of it in Constantinopolitan characters;

ταύτου λίθου εἰμ' ἀνδρίας καὶ τὸ σφίλας,

which that great critic observes 'is a true iambic verse, and that establishes the correction,' and with this amendment Mr. H. J. Rose, of Cambridge, and Professor Boeckh both concur. The latter supposes that ΑΥΤΟ may have been written by the carver for ΑΥΤΟ, the digamma being introduced more forcibly to express a breathing or spiritus. With regard to further dissimilarity to the more modern orthography, ο is written for ου, and ε in εἰμ represents υ, as in the *Inscriptio Sigea*. For the metre τὸ αὐτὸ would receive a crasis, and εἰμ as very frequently in inscriptions an apostrophe. In this senarian line the statue is supposed to speak and to say,

'Statue and base I am [made] of one stone.'

In fact a colossal statue thirty feet in height (much of which was seen contiguous to this inscription by early modern travellers,) when united with a proportionate pedestal in the same block, was indeed a monument calculated to produce extraordinary surprise; but such an inscribed appeal to popular admiration on account of the size of the marble, was characteristic of rude and early times.

On the opposite side of this base is written, in more modern characters, Νάξιοι Ἀπόλλωνι, "the Naxians to Apollo"; and a passage of Plutarch, which doubtless related to this very monument, describes a statue at Delos dedicated by the Naxians, as having been overthrown by the fall of a brazen palm tree, the offering of Nicias:—

Ὁ δὲ φοῖνιξ ἐκείνος ὑπὸ τῶν πνευμάτων ἀνακλασθεὶς ἐνέπιπεν τῇ Νάξῳ ἀνδρείῳ τῷ μεγάλῳ, καὶ ἀνίτηψεν.

'As for the palm tree it was broken by the winds, and falling on the great statue erected by the Naxians demolished it.'

As Plutarch here uses the term ἀνδρίας, similar to that in the inscription, Boeckh supposes it not to have represented Apollo, observing 'unde colligo non dei Apollinis statuam fuisse, sed nescio cujus': but in the early æra of Greek art, no statues were raised of such colossal proportion to any but divinities, and Wheler speaks of curls falling on the shoulders of the figure, and marks of holes in them, where he supposed jewels to have been set, but such appearances more probably shewed that it represented Apollo, the 'Intonsus Cynthius', and the holes may have been made for fixing rays of gilded metal, as evident on a celebrated bust of Apollo or Sol previously taken for an Alexander.

A great difficulty occurs, however, respecting the application of the above inscription to the existing pedestal on which it is engraved, as it is wrought plain or smooth at the top, indicating that the marble on which the letters are cut was not executed in the same mass with the statue, and this pedestal was hollow inside, shewing a vacuum of nine feet by four. Boeckh endeavours to reconcile the first of these facts with the sense given to the inscription by supposing that the original statue was, as it appears

to be described by the archaic characters, but that the statue having been probably restored after its destruction by the bronze palm tree of Nicias, may have been replaced by the Naxians in a mode by which the pedestal has its present appearance; thus also accounting for the introduction of the more recent inscription, of which we saw still remaining, ΝΑΞΙΟΙ ΑΠΟΛΛΩΝ, in characters adopted after the archonship of Euclid, but current previous to the declension of art.

When at Delos, we discovered, in a heap of marble rubbish contiguous to the north side of this pedestal, a mutilated and corroded marble fragment of a foot, united with a portion of a plinth, which we concluded was a wreck of the great colossus, the subject of the preceding inscriptions. This fragment we therefore suggested to Captain James Murray, of H.M.S. *Satellite*, (through the medium of our mutual friend, David Baillie, Esq. then on board that ship at Delos,) was worthy of being conveyed to England; and it has since been deposited in the British Museum. The fragment consists of four toes, which were one foot eight inches across, attached to an irregular polygonal block of marble two feet high, two feet six wide, and one foot eight thick, which was originally part of a plinth or base, as is evident from the lower bed or bottom of the fragment being worked smooth. The marble of which it is composed is of the kind called Parian, but of that 'splendid broader-grained and sparry quality peculiar to the Naxian quarries.' It has been broken in such a manner as to leave only the ends of the four larger toes, which are sculptured according to the hard and flat style of Egyptian or Æginetic art, such as is known to have prevailed when the archaic inscription was engraved on the pedestal.

This antiquity is described in the Synopsis of the British Museum, (probably from no authenticated description having been presented with it,) as "a block of marble found at Delos, which has probably served as a rail post; on it is sculptured the foot of some animal." This incorrect appropriation of our fragment results from the existence of two mortise holes of about four inches square and three inches deep at the sides of the block about a foot below the bottom of the foot, which may have been cut for the purpose of uniting the fractured marble, when the statue was restored after its overthrow; a reparation which must have doubtless been effected, as the accident occurred before Delos had lost its Oracular and Pagan celebrity. The supposition that the fragment bears the representation of the foot of a quadruped, is readily answered. The spray of the sea, to which it has been exposed, has obliterated the marks of human nails, which on early statues were very slightly expressed; and as no animal with a divided foot, excepting the lion, was likely to have had a colossal representation at Delos, it may therefore be concluded, from its entire dissimilitude to the foot of that animal, that it was a stiff imitation of the human foot at the earliest epoch of Greek sculpture in marble.

It may also be proved that this fragment is a part of the colossus seen at the same Locality by Sir George Wheler, Dr. Spon, and M. Tournefort. The first observed, 'the statue is above four or five times bigger than nature, and the shoulders are six feet broad', and Dr. Spon adds, 'le tour de la cuisse vers le milieu est de neuf pieds.' Tournefort, who gives a sketch of the fragments seen by him in 1700, says, 'it was a colossal statue of one single block of marble, the hair falling about his shoulders in large rings. The back is six feet broad. The trunk is quite naked, and is ten feet from the haunch to the knee.' If, therefore, the size of the toes on this fragment were compared with the above measurements according to the proportions of the male human figure, it will be found that the diameter of the thigh of a statue belonging to it, if in strict proportion, would very nearly correspond with Dr. Spon's admeasurement, and that the entire figure would have been about thirty feet in height. Our fragment, therefore, in the British Museum is indubitably

The two extreme pieces of sculpture, 'Nos. 3. and 4.' which are two feet six inches square each, are remaining parts of a trophy erected near the Portico of Philip, which have suffered much from violence. One probably is a Macedonian shield, and possibly has had a head of Perseus upon it; the other shield is probably Theban^a.

On the centre block 'No. 5.' are certain crowns, three of which were of gold, won by somebody whose name we could not trace upon the stone^b. The block on which it stands 'No. 6.' is an invocation to 'Latona', in behalf of Augustus, by Artorius, his physician^c.

The other inscriptions have singularities in them deserving our attention^d.

The Tail-piece 'Plate XXXV. Fig. 17.' is a beautiful antique altar found at Mycone, to which island it was brought from Delos.

a relick of the Colossus of Delos, spoken of in the preceding Inscription.

Tournéfort's Voyage into the Levant, Vol. I. Lett. VII. p. 232. Corpus Ins. Græc. Vol. I. Ins. 10. p. 24. H. J. Rose, Ins. Græc. Ant. p. 49, and App., with a Letter of the Rev. Dr. Bentley to Dr. Mead on the Sigeian Inscription, and Postscript on that of Delos. Wheler's Journey into Greece, p. 57. Plut. in Nic. C. III. Synopsis of the Contents of the British Museum, Room XIV. No. 103, 1827. Spon, Voyage, Tome I. p. 107, ed. 1724. Leoni Baptista Alberti of Statues, translated by Evelyn, p. 71. [ED.]

^a The shields on the coins of Boeotia were oval, with two circular vacuities cut out of the longest sides; and the club of Hercules sculptured on this circular shield is a symbol also frequently seen on the coins of the Macedonian kings. The trophy would therefore appear to have been wholly Macedonian. [ED.]

^b This fragment is still to be seen on Mount Cynthus. It is probable that its original position was the reverse of that shewn in the vignette, as wreaths or crowns were generally in Greek ornamental sculpture represented pendant, as at the Monument of Thrasyllus. The central is an olive crown. The two others in the same diagonal appeared to be composed of oak leaves. [ED.]

^c In common characters this inscription is thus written:—

Αὐτοκράτορα Καίσαρα Θεοῦ
Υἱὸν Ἀρτωρίου
Αὐτοῦ[ι]

'Artorius [dedicates the statue of] the Emperor Caesar the Son of the God [Caesar,] to Latona.'

[ED.]

^d Of the other four inscriptions introduced in the vignette and above alluded to, the first is too defective to infer from it any thing but that it was a dedication to Apollo. That adjoining to it, is also a dedication to Apollo of the statue of some King, on account of his benevolence. The Inscription below to

the left, is as follows. It is a dedication to Diana by the Athenians, of a statue to Queen Stratonice, probably the daughter of Ariarathes, a king of Cappadocia, and the wife of Eumenes.

ὁ Δῆμος ὁ Ἀθηνα[ῖος]
Βασίλισσαν Στρατον[ίκην]
Βασιλῆως Ἀριαρα[θου]
Ἀρετῆς ἔνεκεν καὶ εὐνοίας
τῆς εἰς ἑαυτὸν
Ἀρτίμιδι [Δηλιατῶν]
The Athenian People

[have dedicated] to Diana [of the Delians]
[a statue of] Queen Stratonice, the daughter
of King Ariarathes, on account of her virtues, and
her benevolence to them.

The characters . . . αωτο between the mutilations we have restored as Δηλιατῶν.

The inscription on the right appears to be another dedication of a statue by the Athenians and Romans and other strangers inhabiting Delos, perhaps to [Apollo]dorus, who held the office of Keeper at that island, on account of his virtues and just conduct. We have supposed that the inscription if perfect would have been as follows:—

[Ἀπολλο]δωρον Ζήνωνο
[υ] Ἀθμ[ονία] Ἐπιμελήτη
[ε] Δῶ[ρου] γινόμενον
[Ἀθ]ηναίων καὶ Ρωμαίων[ε]
[καὶ τ]ῶν ἄλλων Ξενῶ[ν]
[οἱ κα] τοικοῦντες καὶ
[οἱ] ἐπιδημοῦ[ν]τες
ἐν Δελῶ Ἀρετῆς
ἔνεκεν καὶ δικαιοσύ[νης]
ἀνέθηκαν

From the intimate connection of Delos with Athens, the subject of this dedication was probably an Attic citizen, whom we infer to have been of the Demos Athmonon. [ED.]

POSTSCRIPT.—In the periodical progress of this work it may have been observed, that in alluding to the gradual demolition and precarious existence of the Ruins of Athens, reflections have arisen with relation to the passing events in Greece, and on the probable result of the contest. Now, on closing the study and revision of the original production of Stuart and Revett, it is gratifying to know, that in concurrence with general sympathy, the relicks of the Grecian people have also engaged political consideration: the treaty of intervention concluded by the majority of the great civilized and Christian governments tends to the re-establishment of this long-suffering race, after a more immediate struggle of nearly seven years against a war of extermination, upon the basis of political existence; and it will redound to our national glory in the annals of history that from Great Britain has originated so humane a compact. This great act of moral and political justice has been chiefly effected by the classical and comprehensive mind of the late lamented minister, GEORGE CANNING, in obedience to the benevolent and generous feelings of his Majesty King GEORGE the FOURTH.

Sept. 10, 1827,
5, Euston Grove, Euston Square.

W. K.

END OF THE THIRD VOLUME.

G. Woodfall, Printer, Angel Court, Skinner Street, London.



PLAN OF THE ANTIQUITIES OF ATHENS FROM THE OBSERVATIONS OF JAMES STUART.



Engraved by Sidl Hall, Bury Str.^t Bloomsb^y



Corrected & Improved from the Observations of Capt. W. H. Smyth, R.N.

Cut & Col.

CHART OF PORT PIRÆUS AND THE BAY OF PHALERUM.
from a Survey by
JAMES STUART.

Published as the Act, done in Feb. 1827 by Privilege of Wm. IV. King, by Authority of Wm. IV. King, by Order of the Admiralty.

J. W. Lowry, sculp.

Fig. 1.

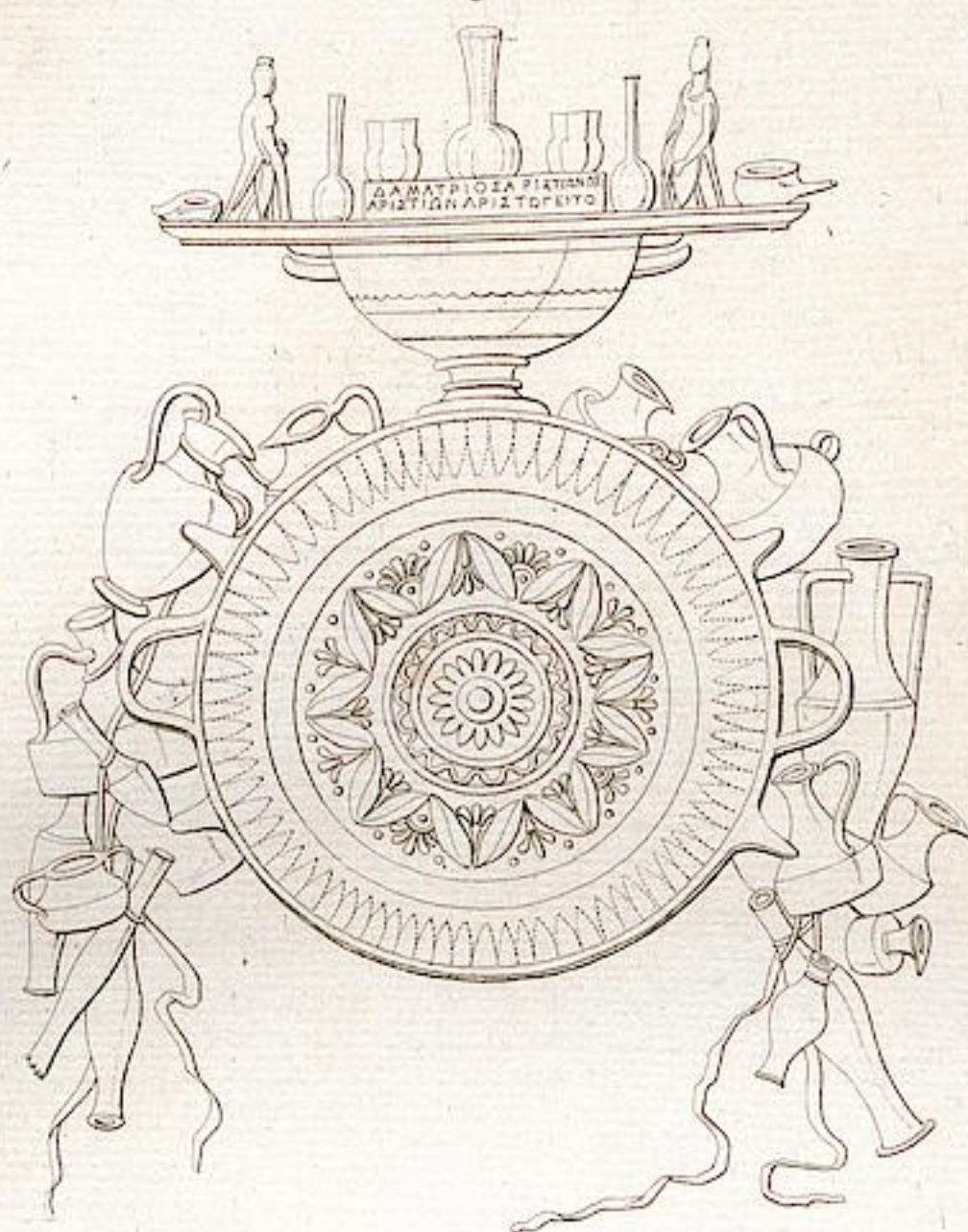
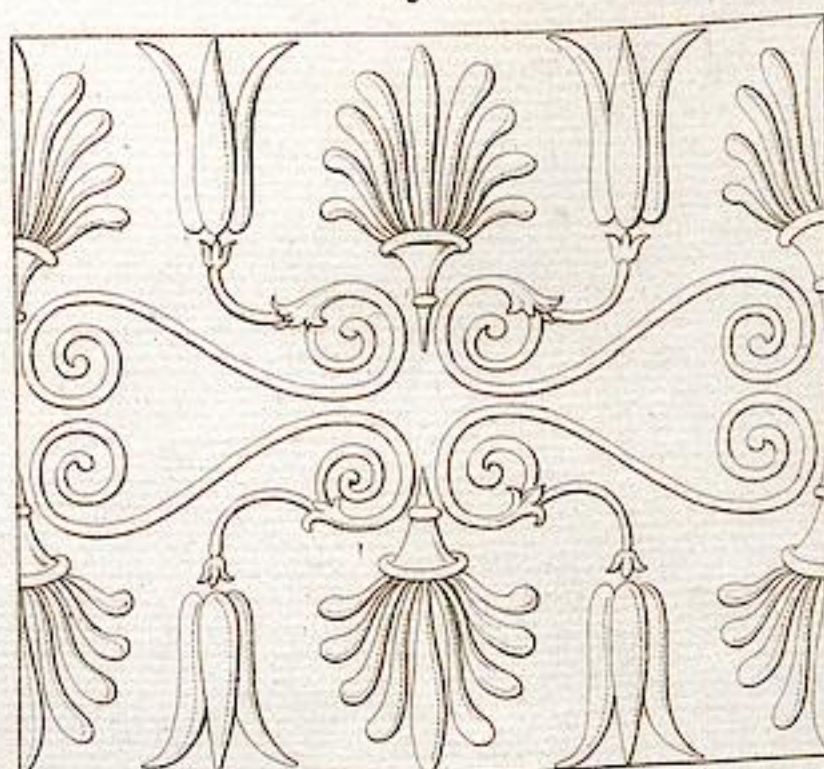


Fig. 2.



Fig. 5.



*From the Temple of Theseus in Athens
10 d 11 -*

Fig. 3.



Fig. 6.



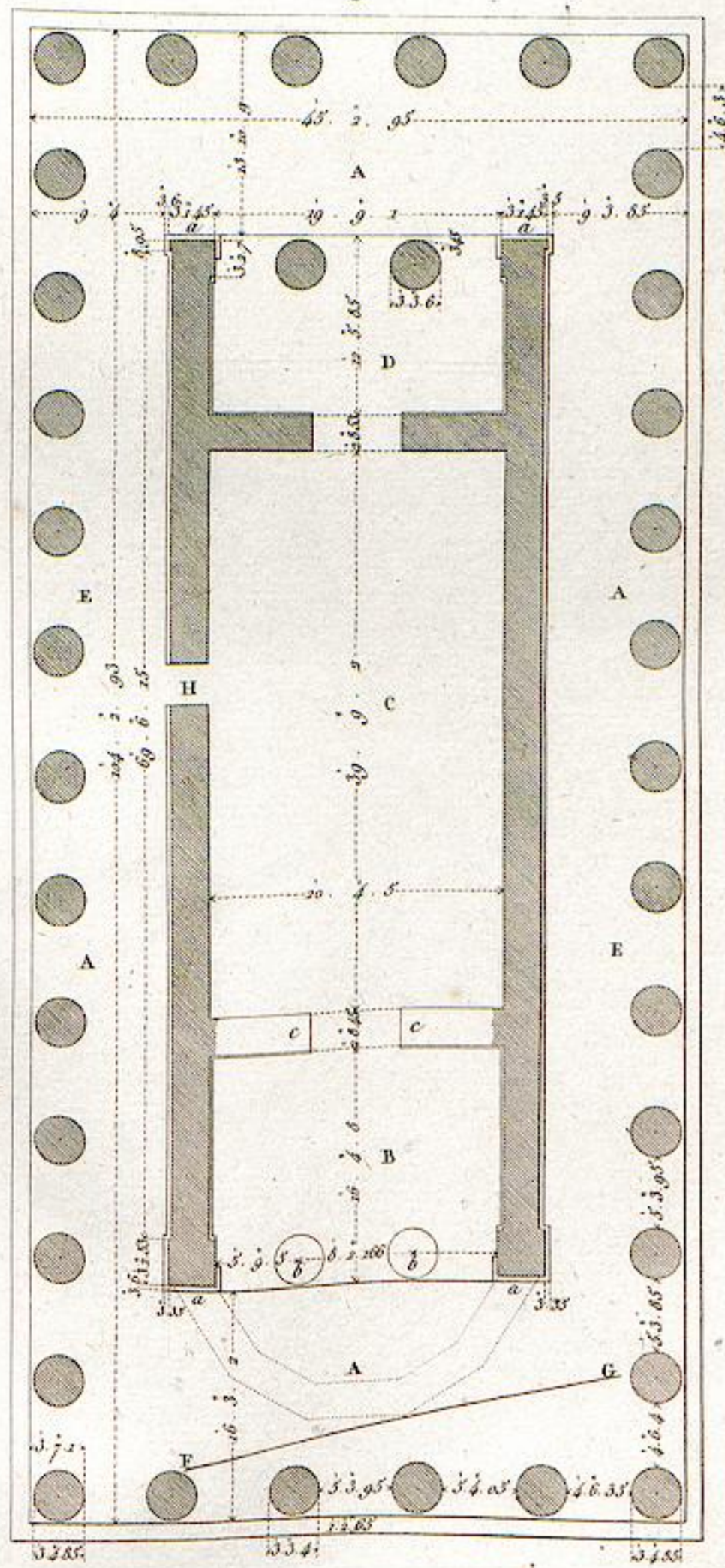
Fig. 4.



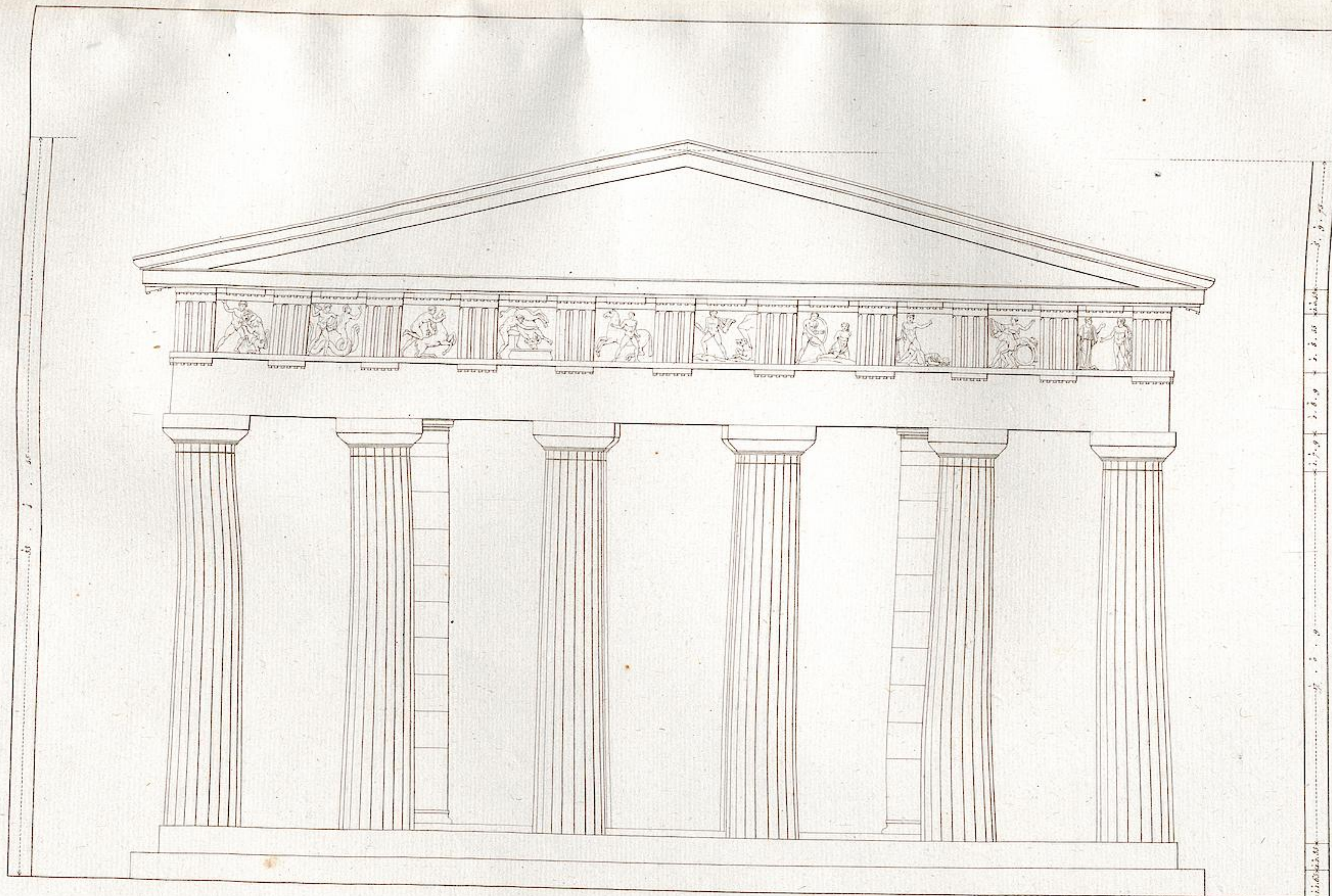
Theseus wrestling the Marathonian Bull



Fig. 2.

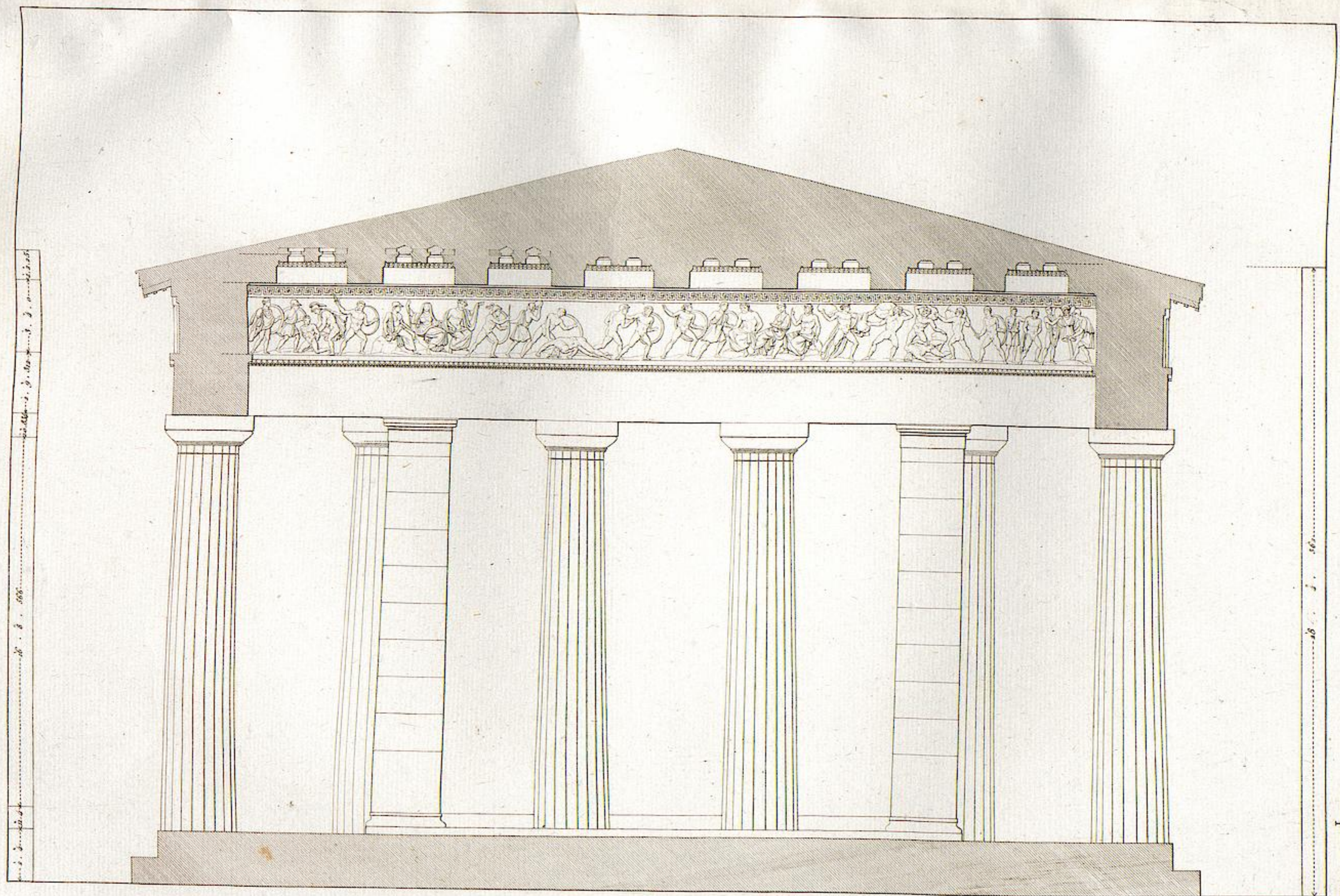


Temple of Theseus



Temple of Theseus

Chap. I. Pl. VI.



Temple of Theseus

Chap. I. Pl. VII.

Fig. 1.

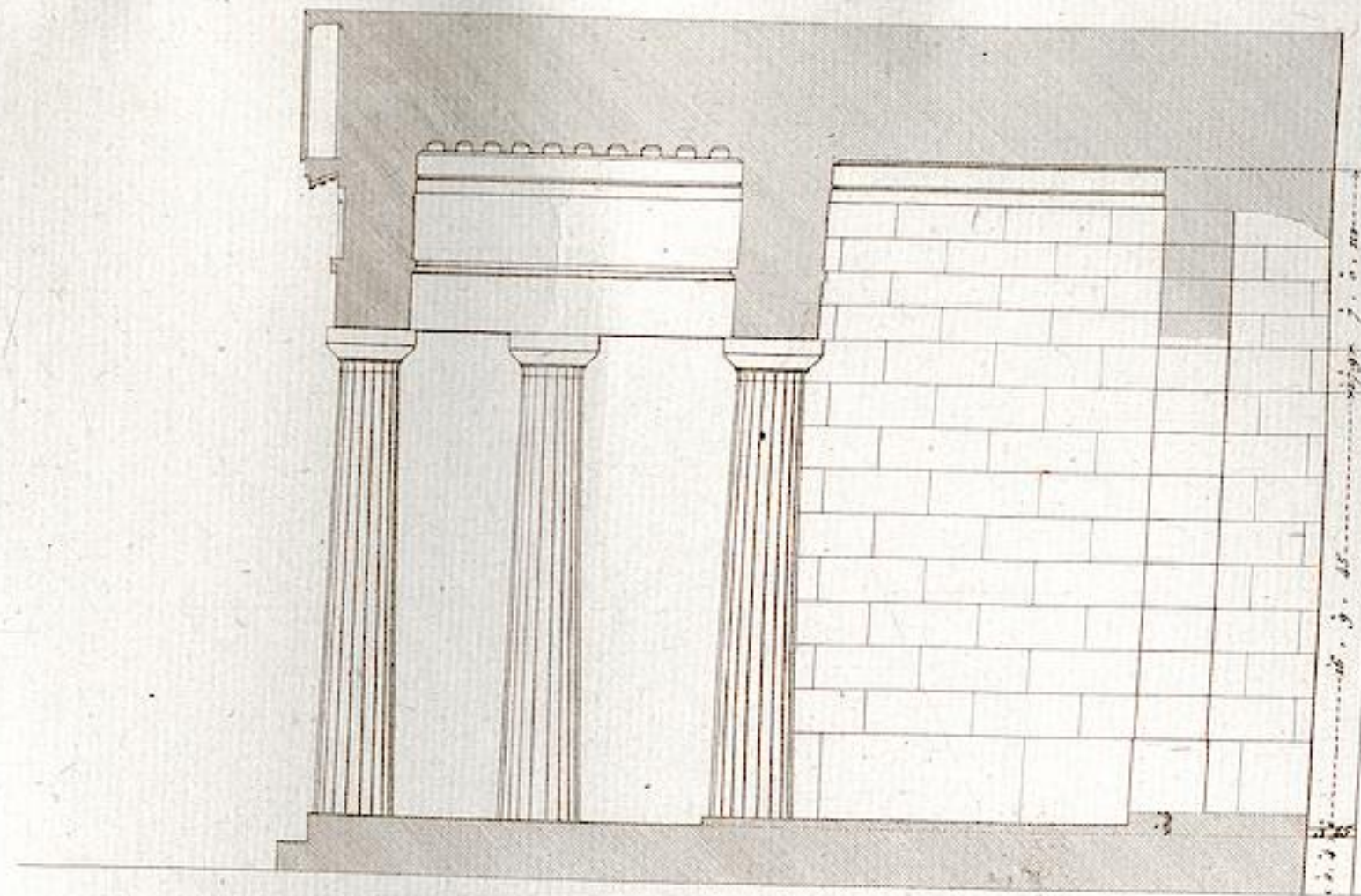
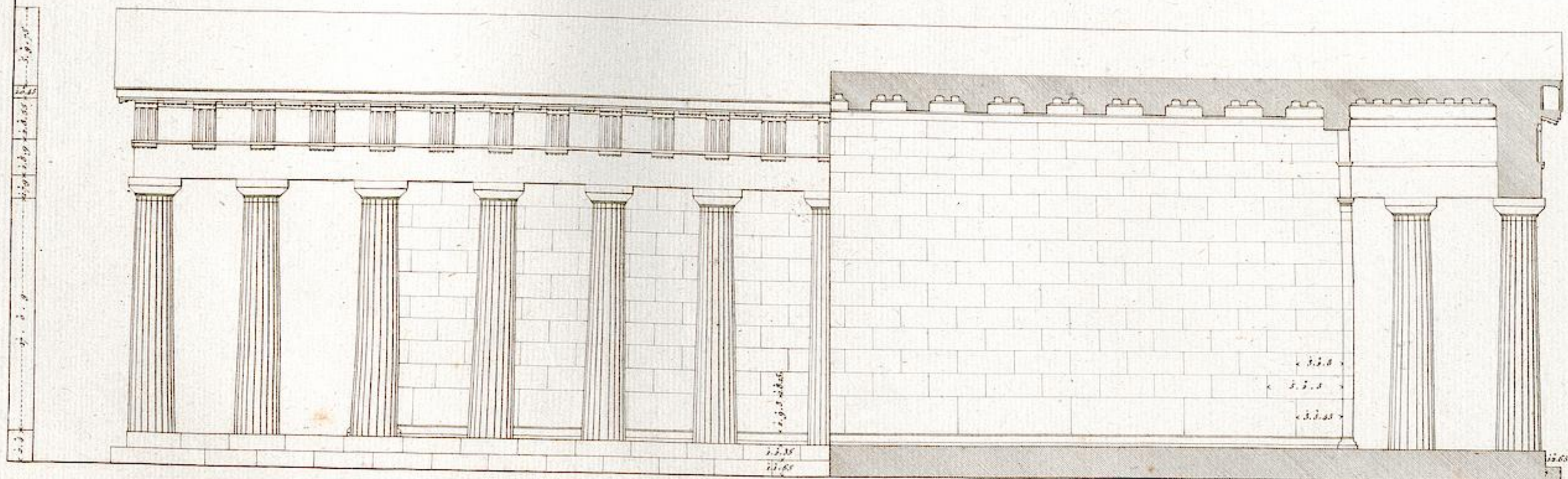
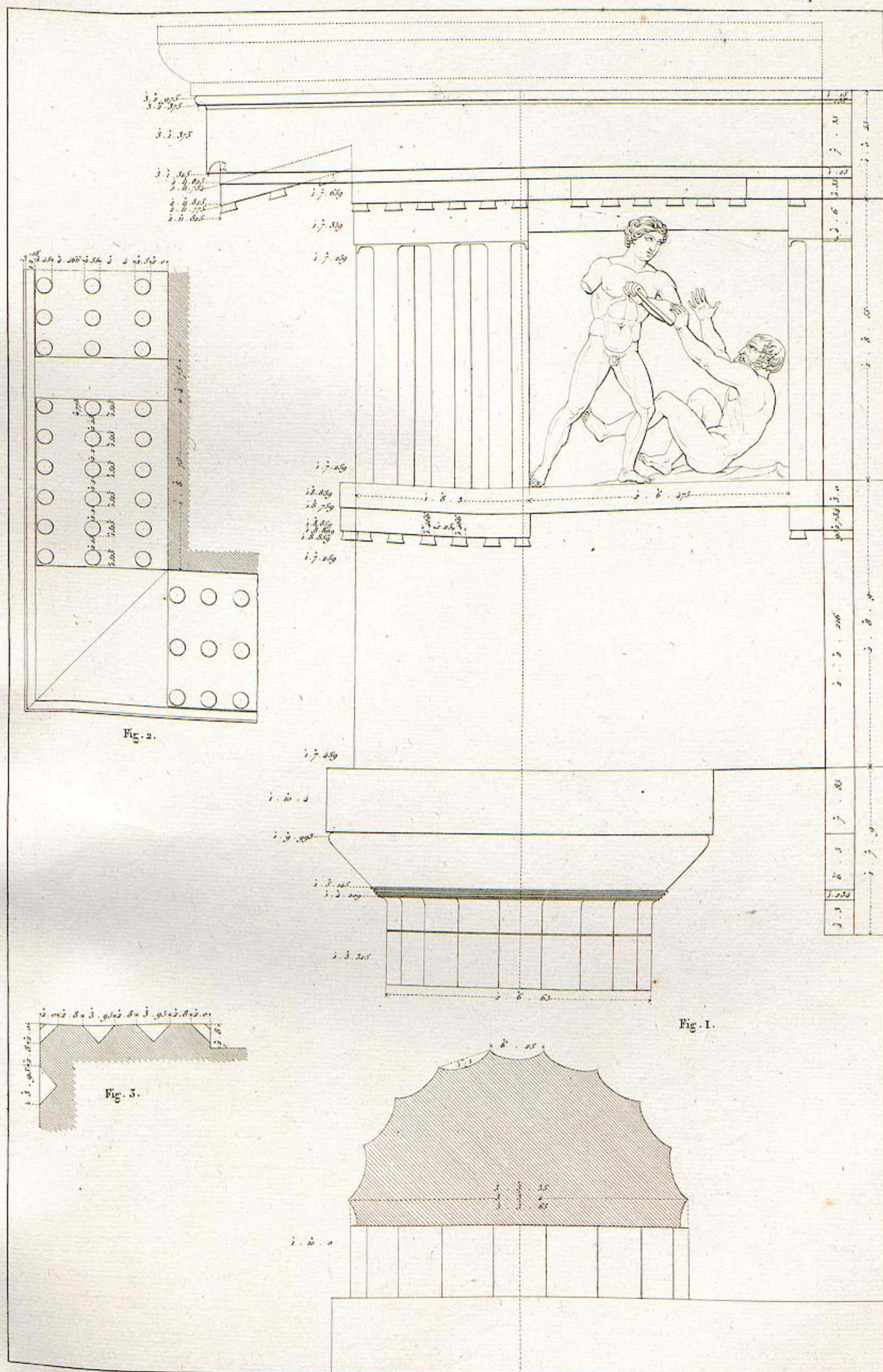


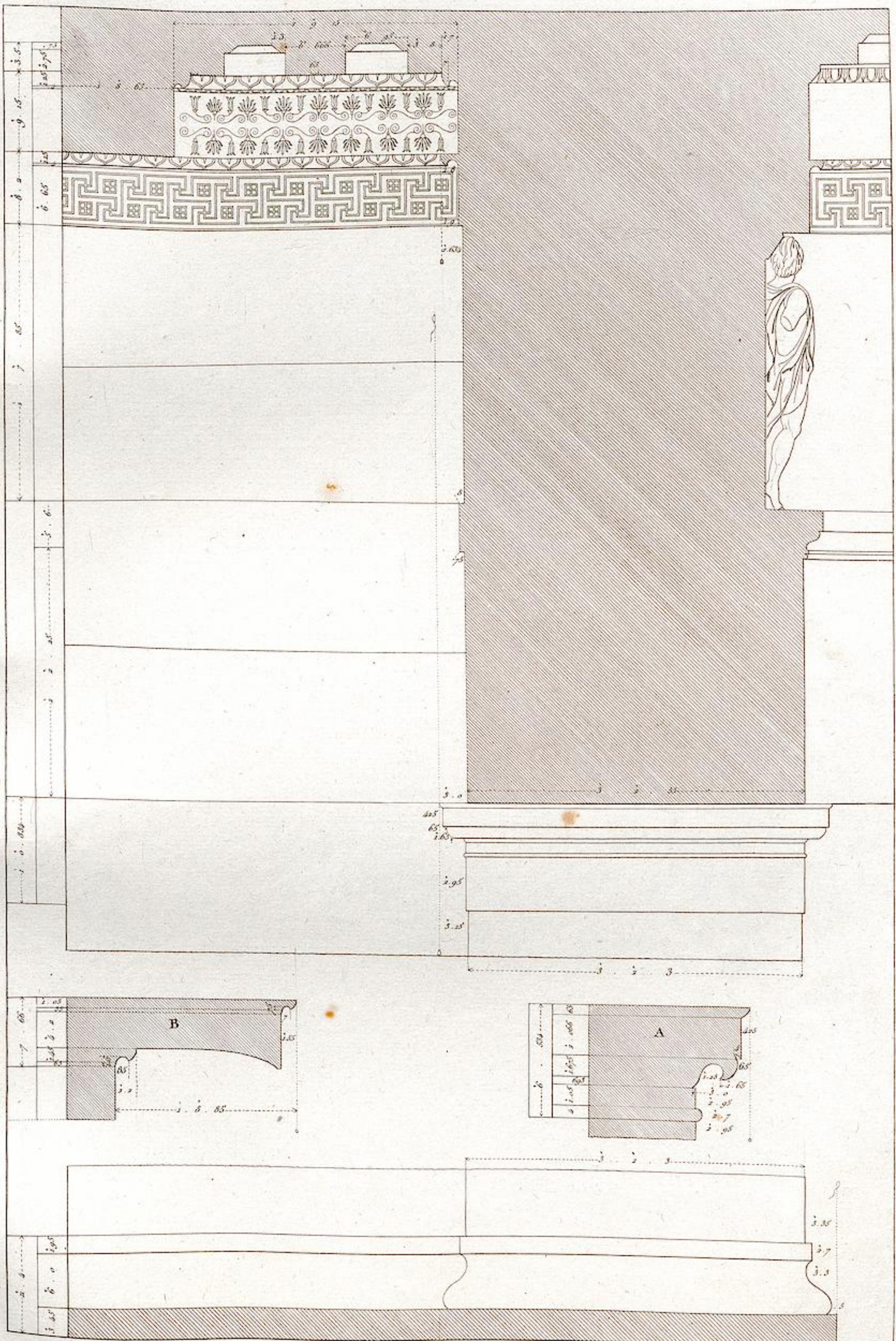
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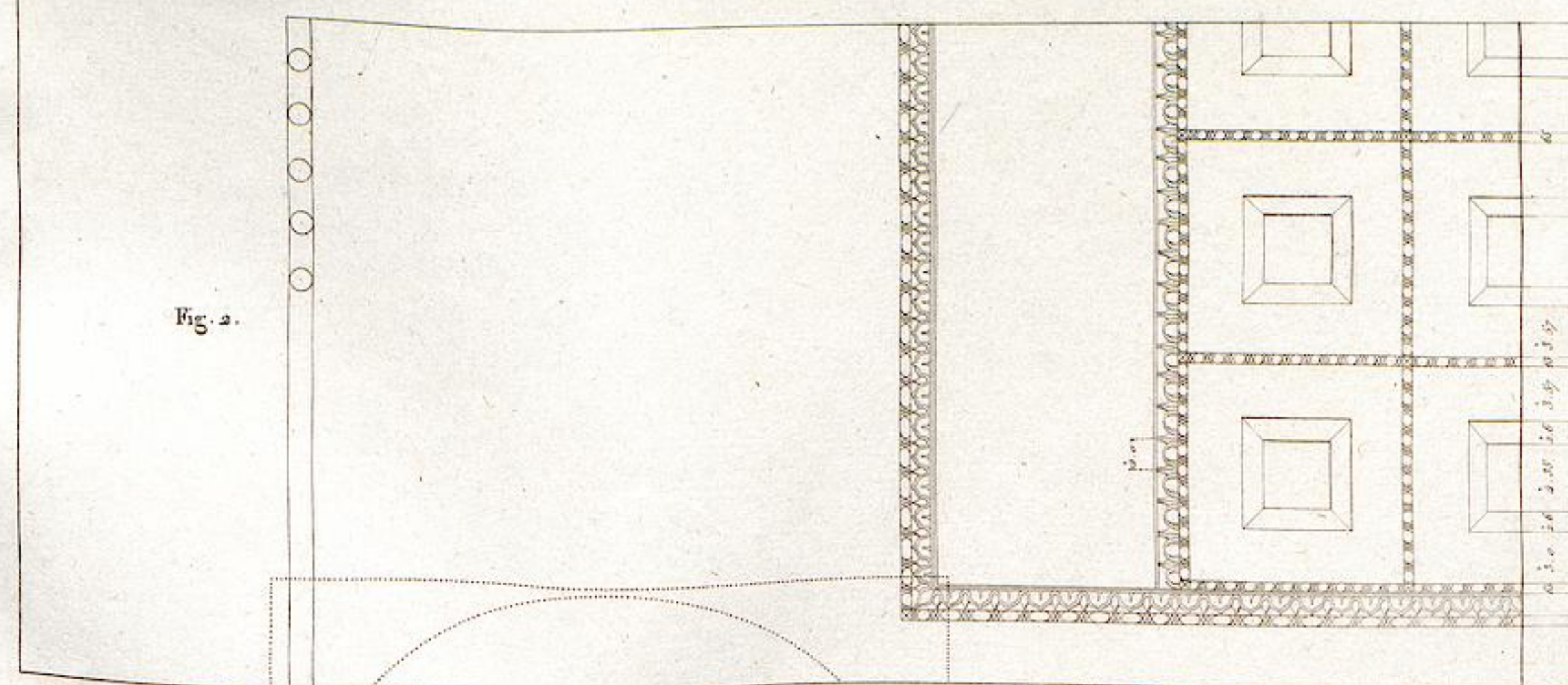
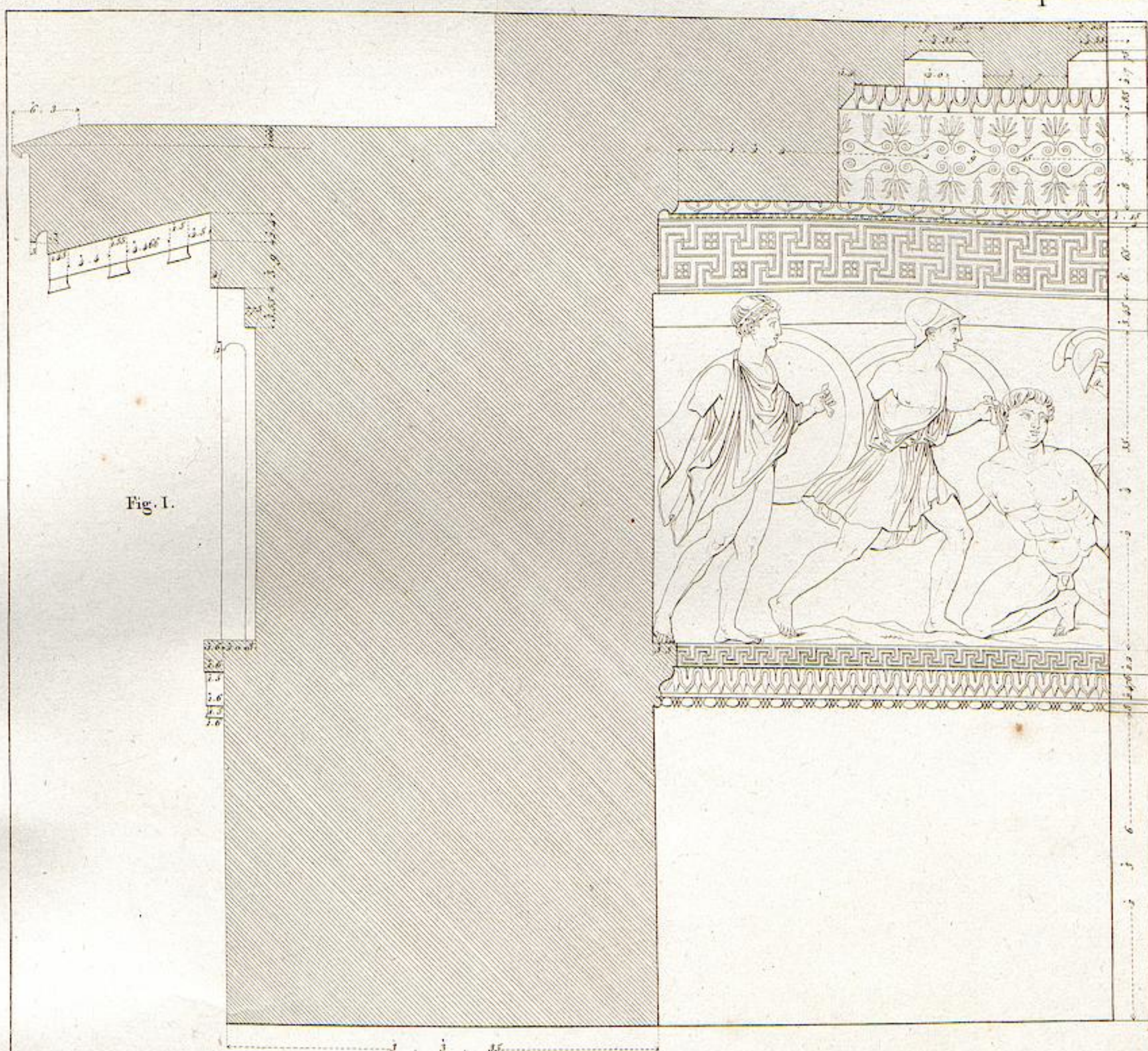
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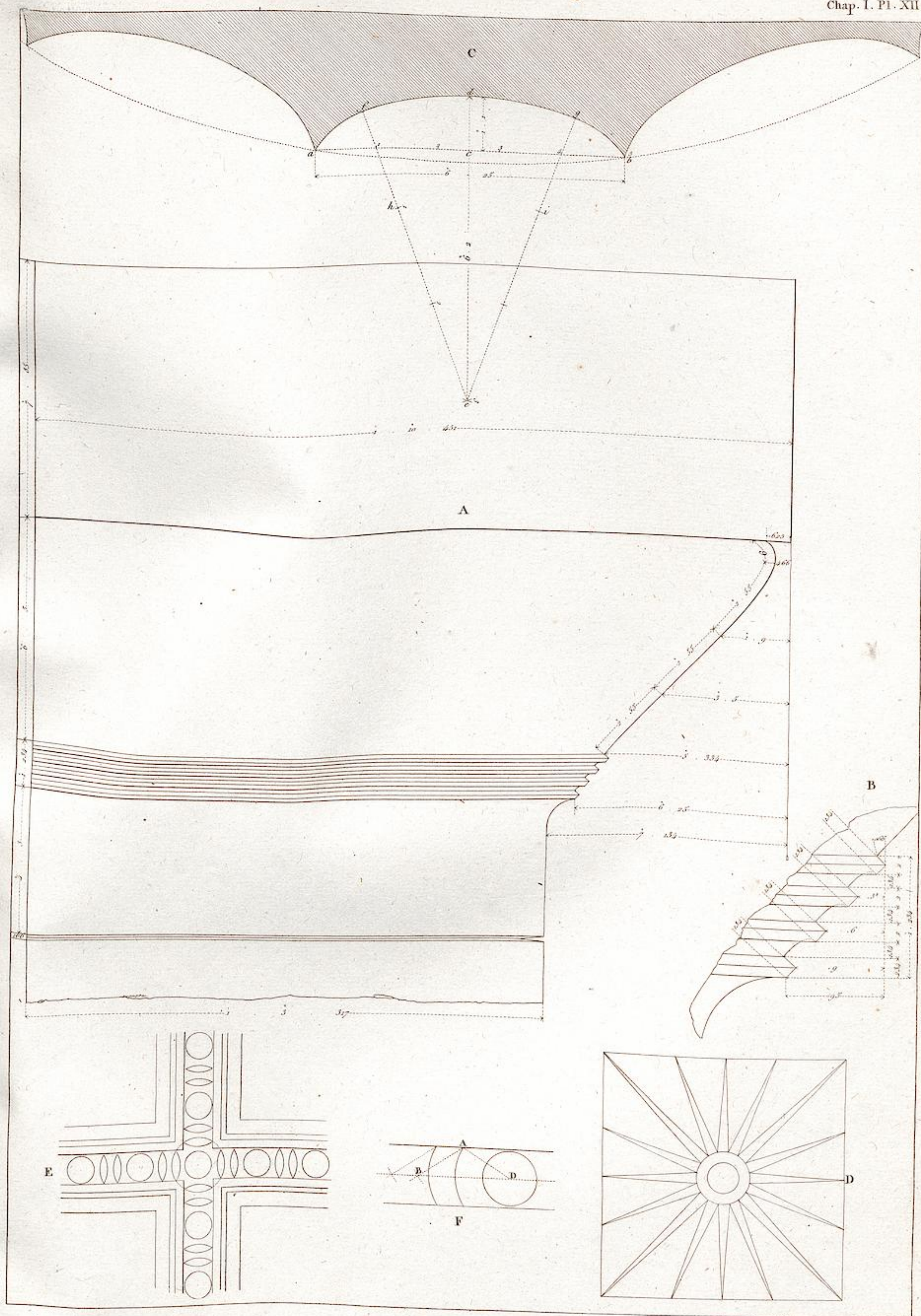
Temple of Theoclis



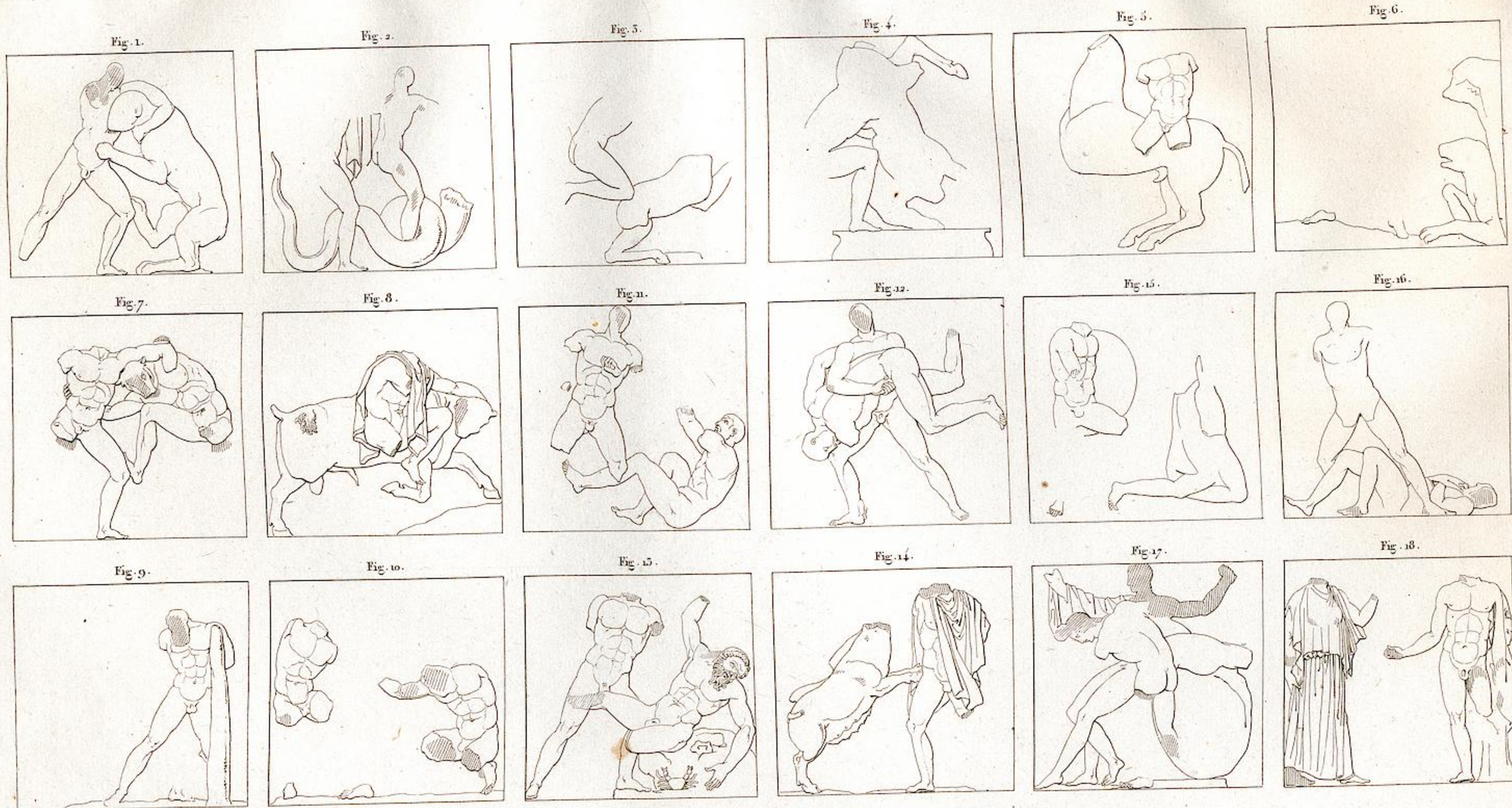
Temple of Theaens



Temple of Theresus



Temple of Theseus



Temple of Theseus

Fig. 1.



Fig. 2.



Fig. 3.

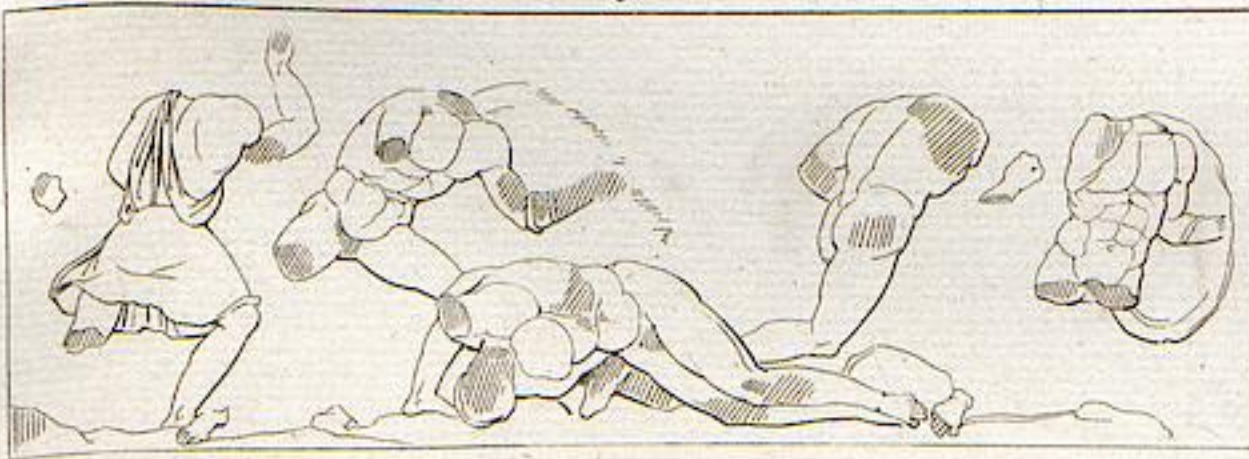


Fig. 4.



Fig. 5.

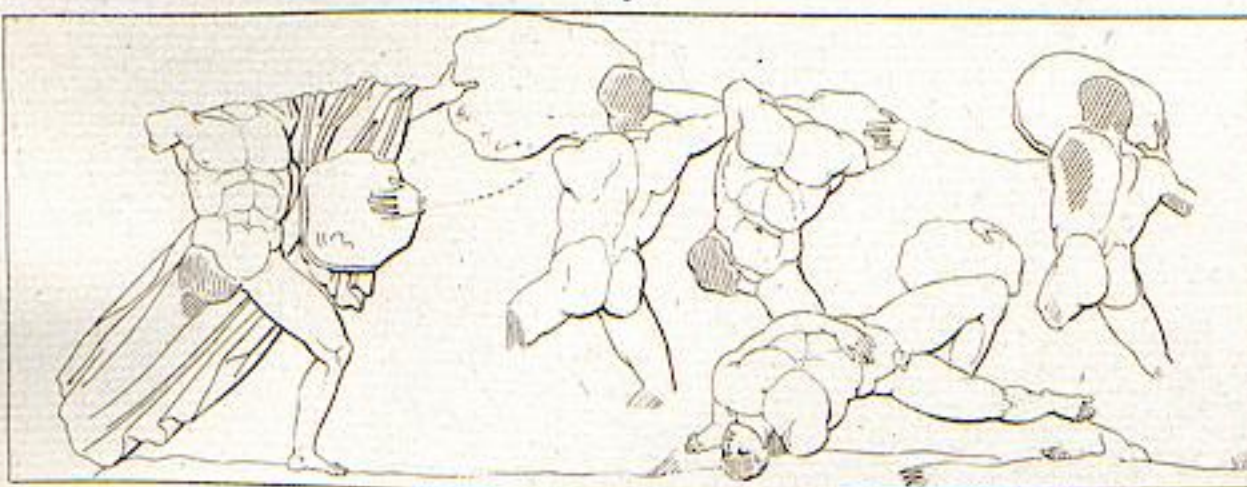


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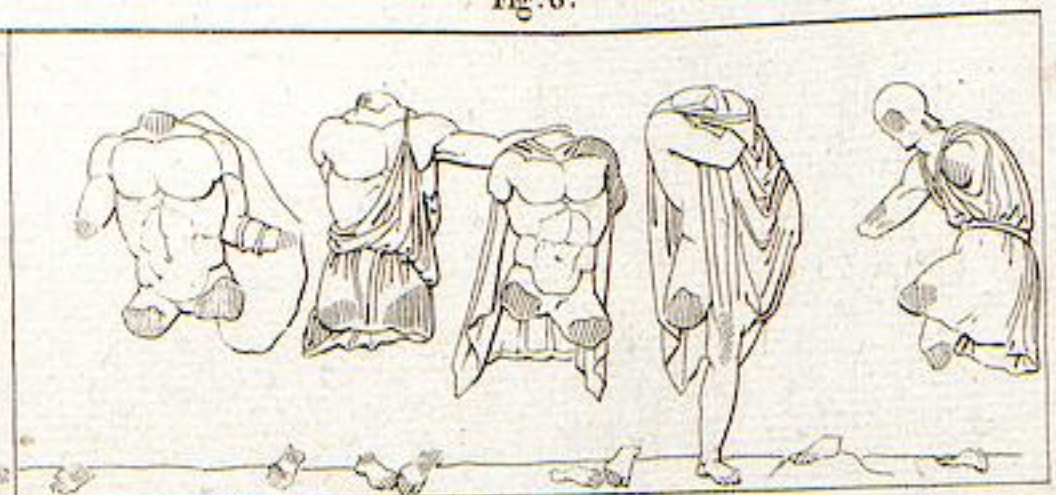


Fig. 7.



Fig. 8.



Fig. 9.



Fig. 10.



Temple of Theros

Fig. 1.



Fig. 5.

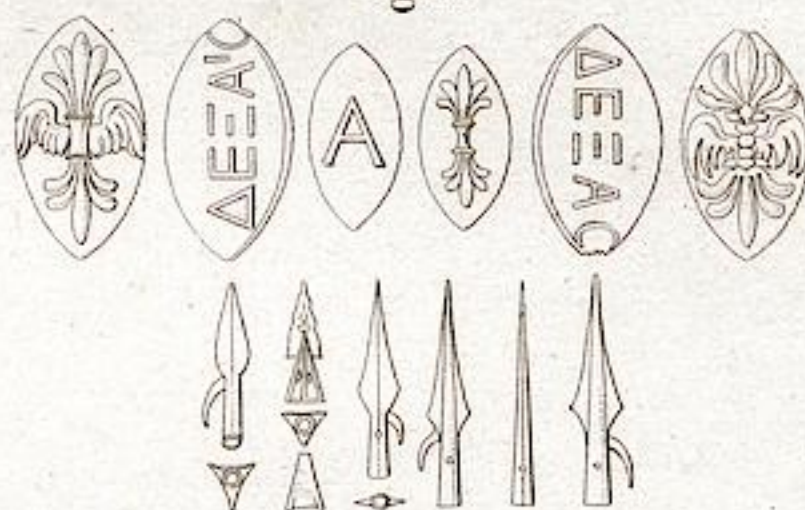


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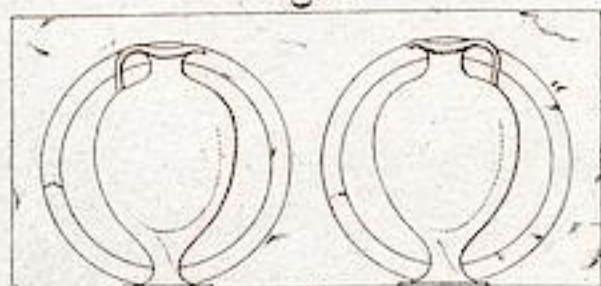


Fig. 4.



Fig. 3.



Fig. 3.

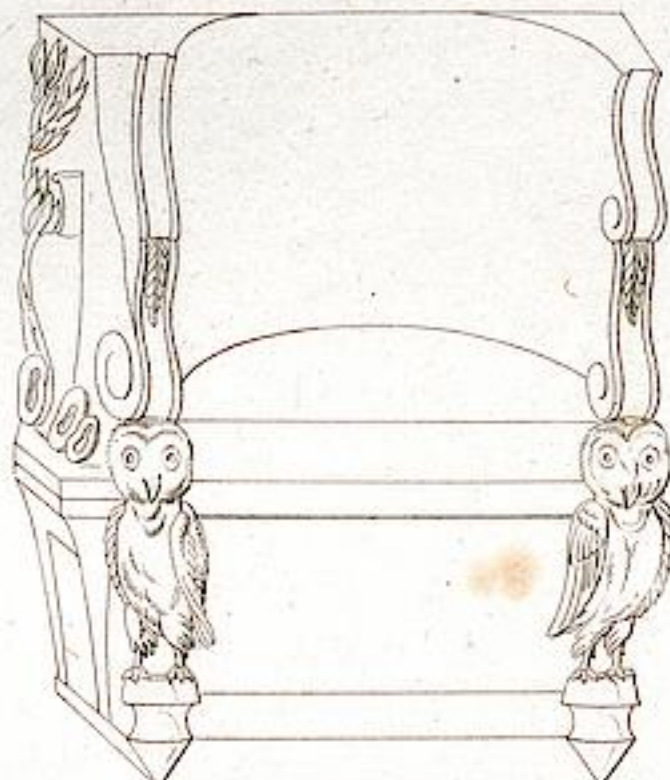


Fig. 6.



Fig. 7.



Fig. 8.



Fig. 10.



Fig. 11.



Fig. 9.



Fig. 12.



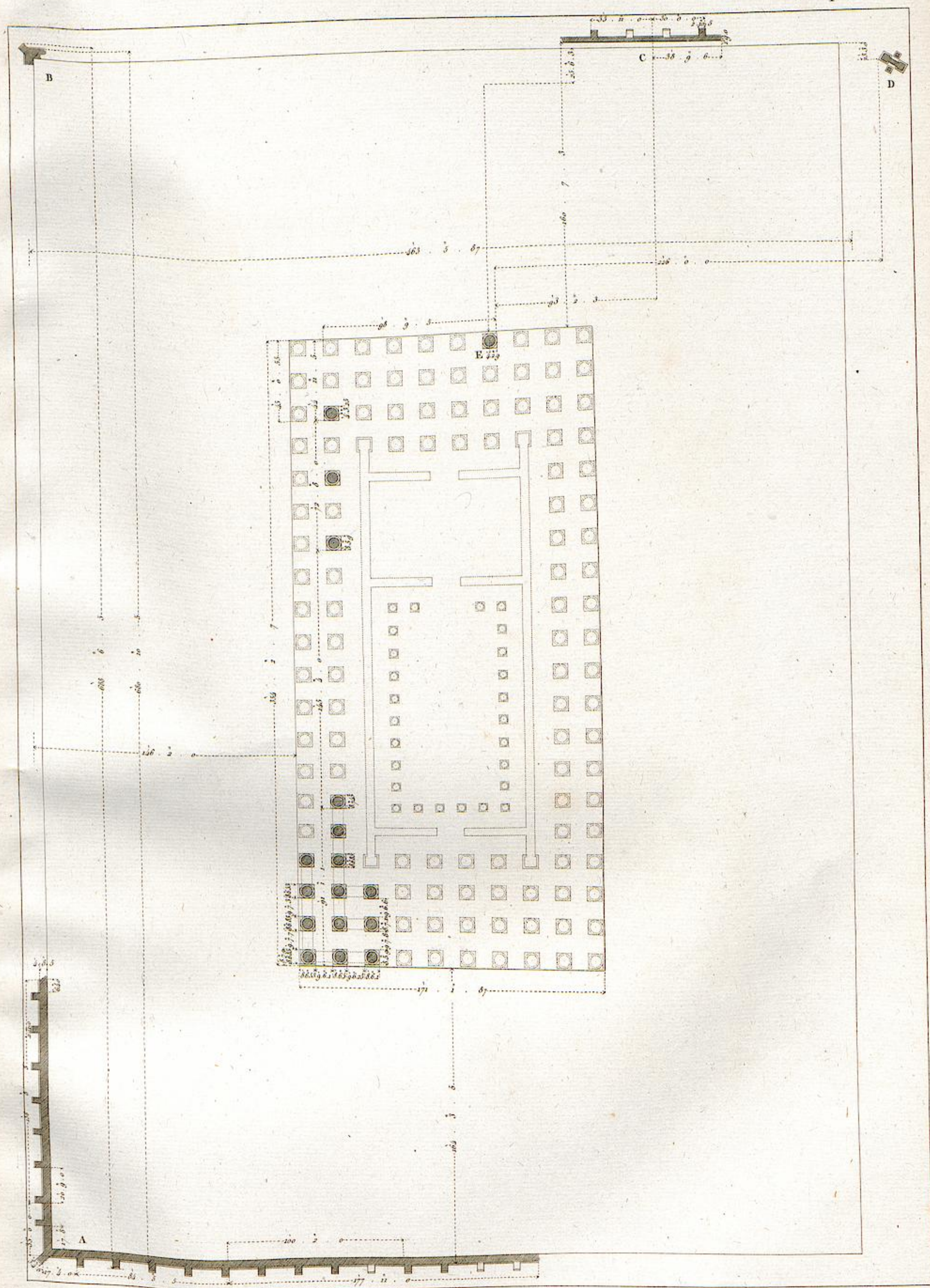
Fig. 13.



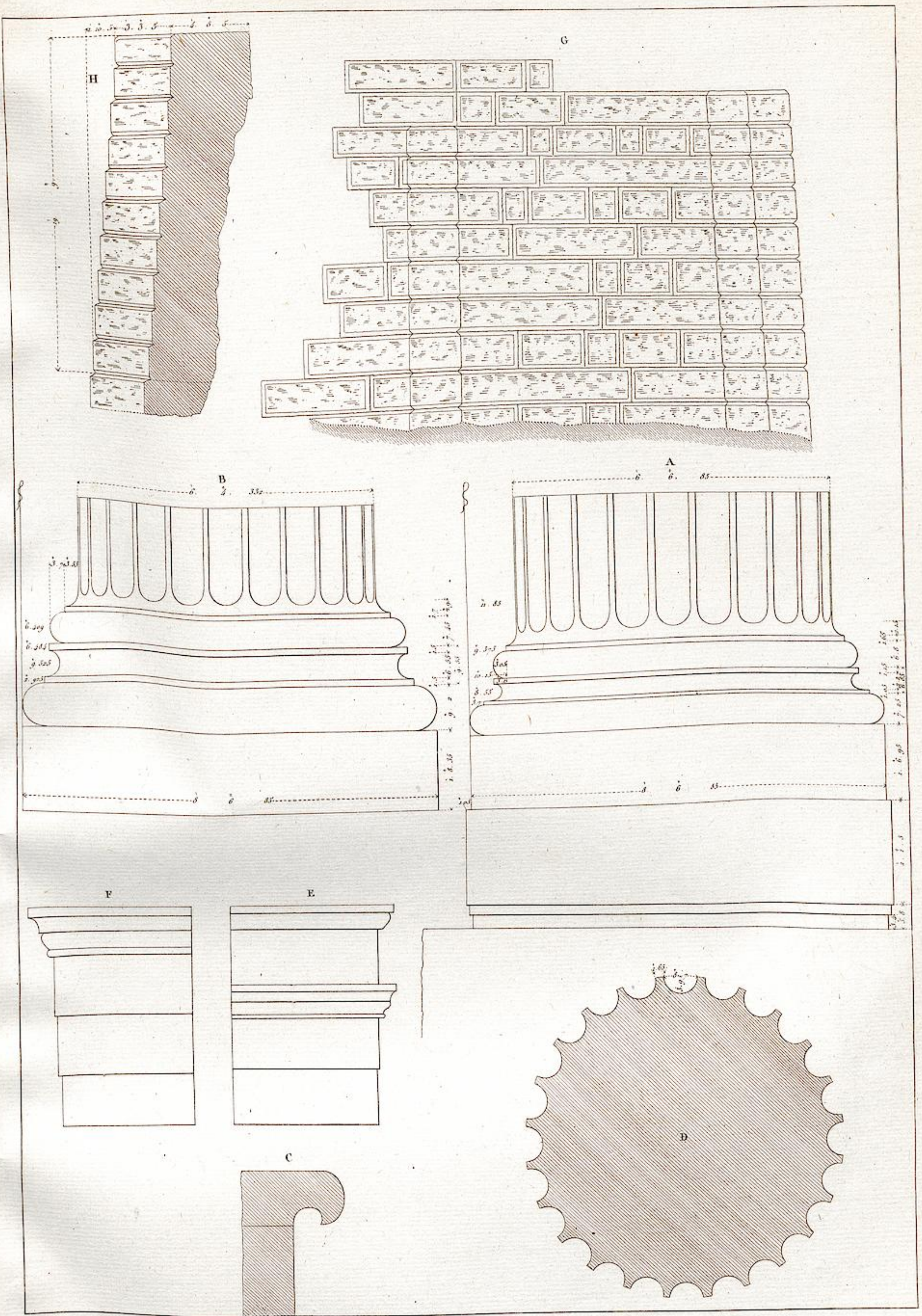


Chap. II. PLATE

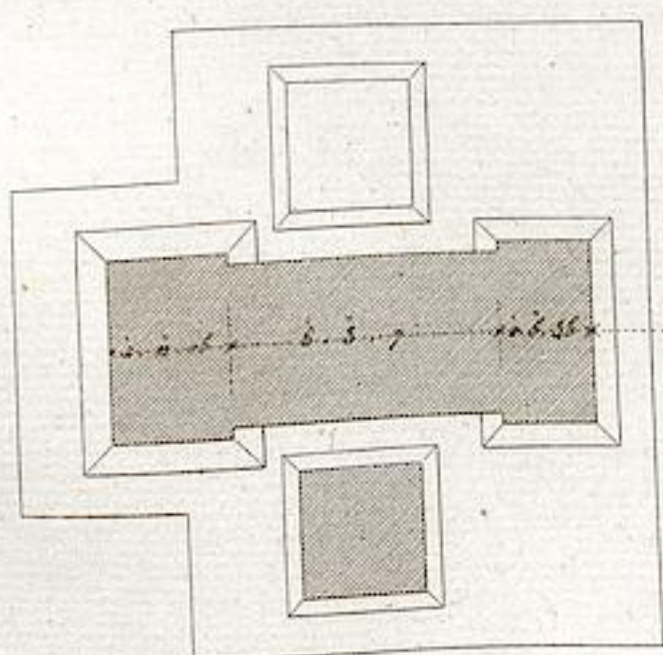
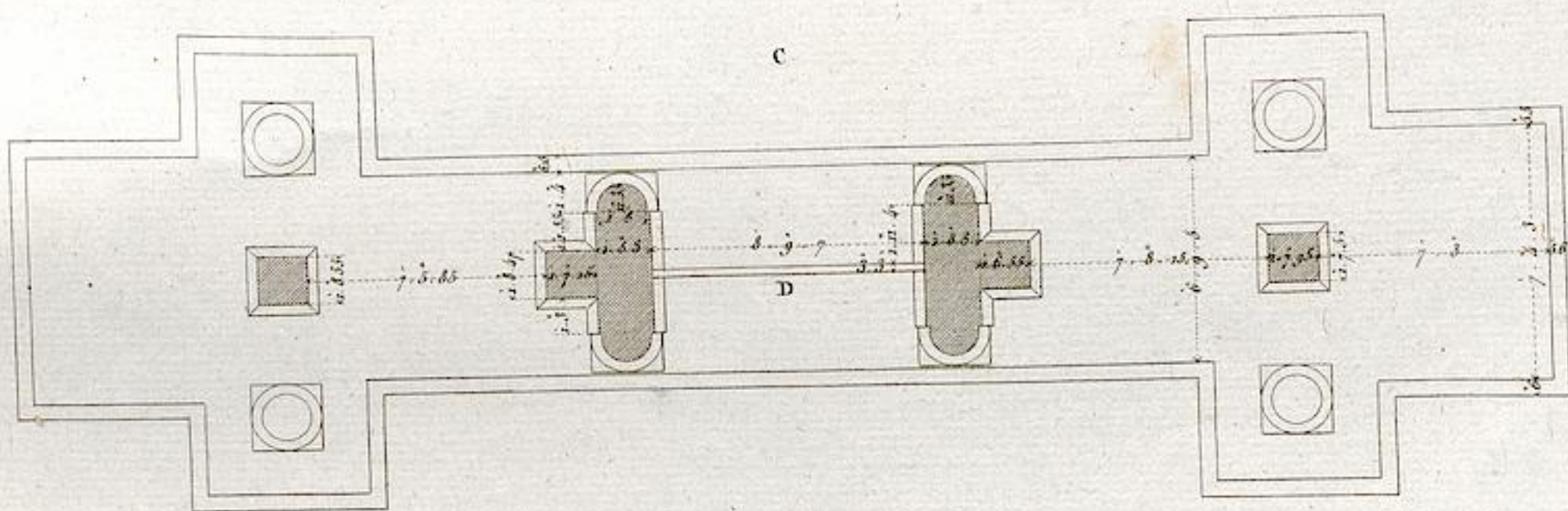
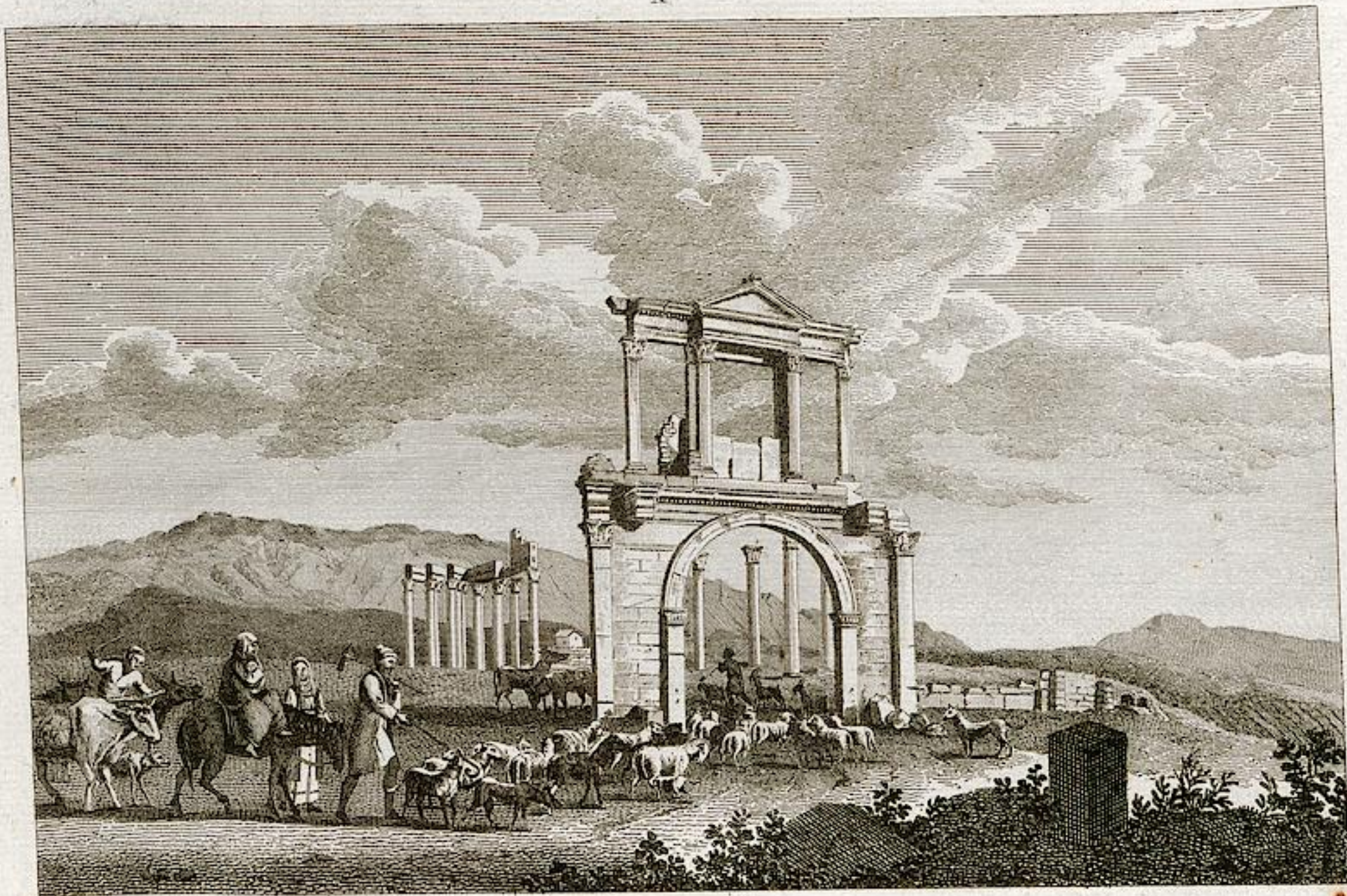
Jupiter olympus



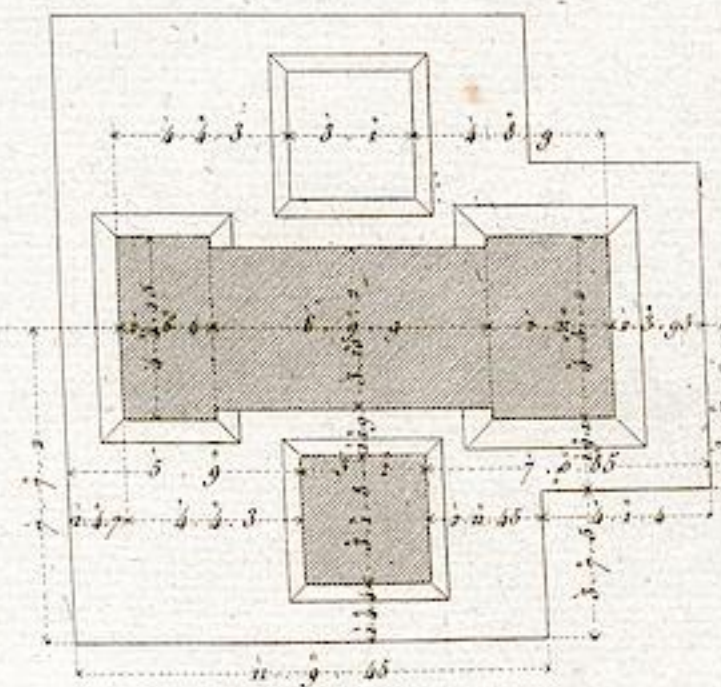
Jupiter Olympius



Jupiter Olympicus

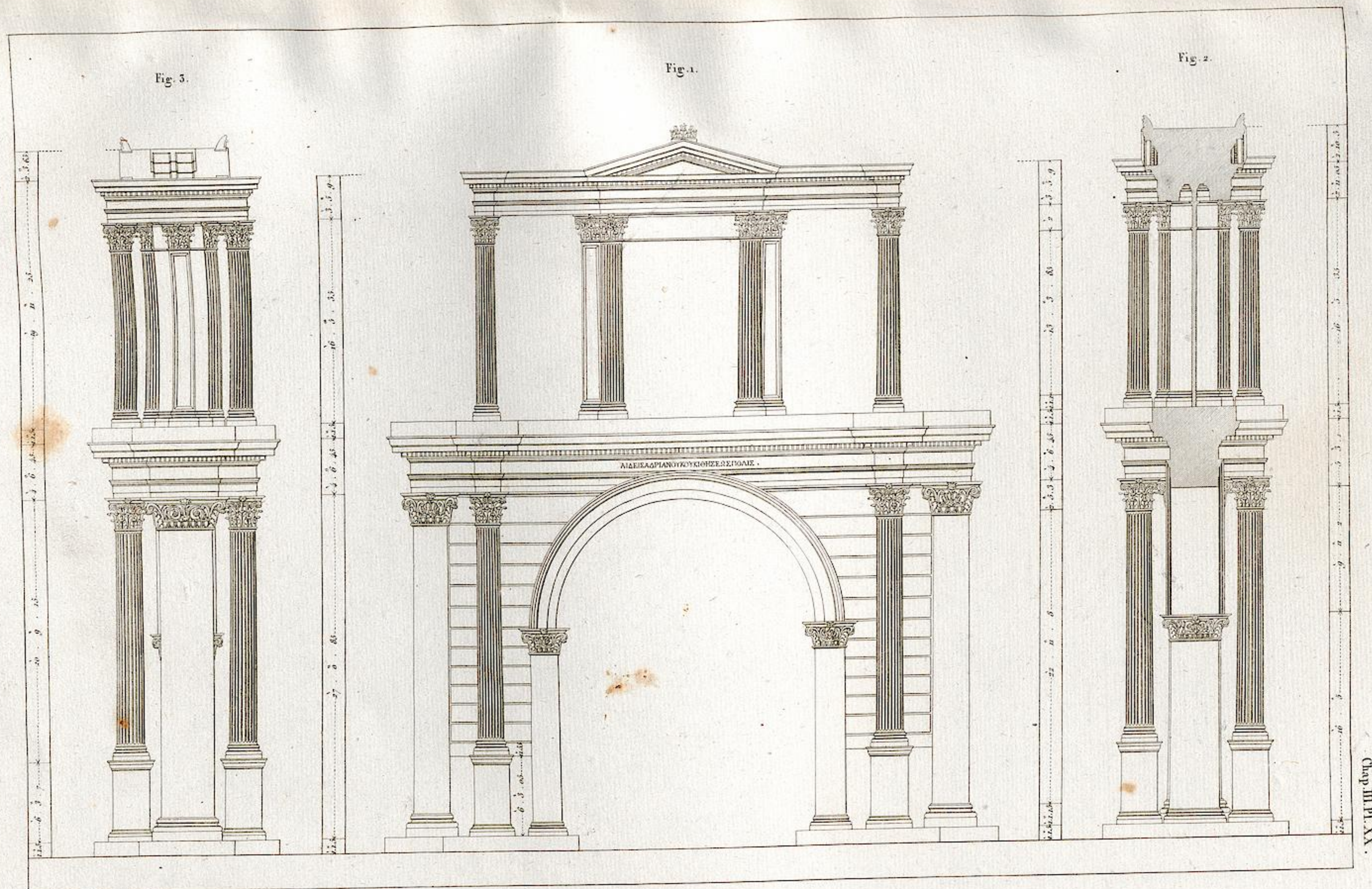


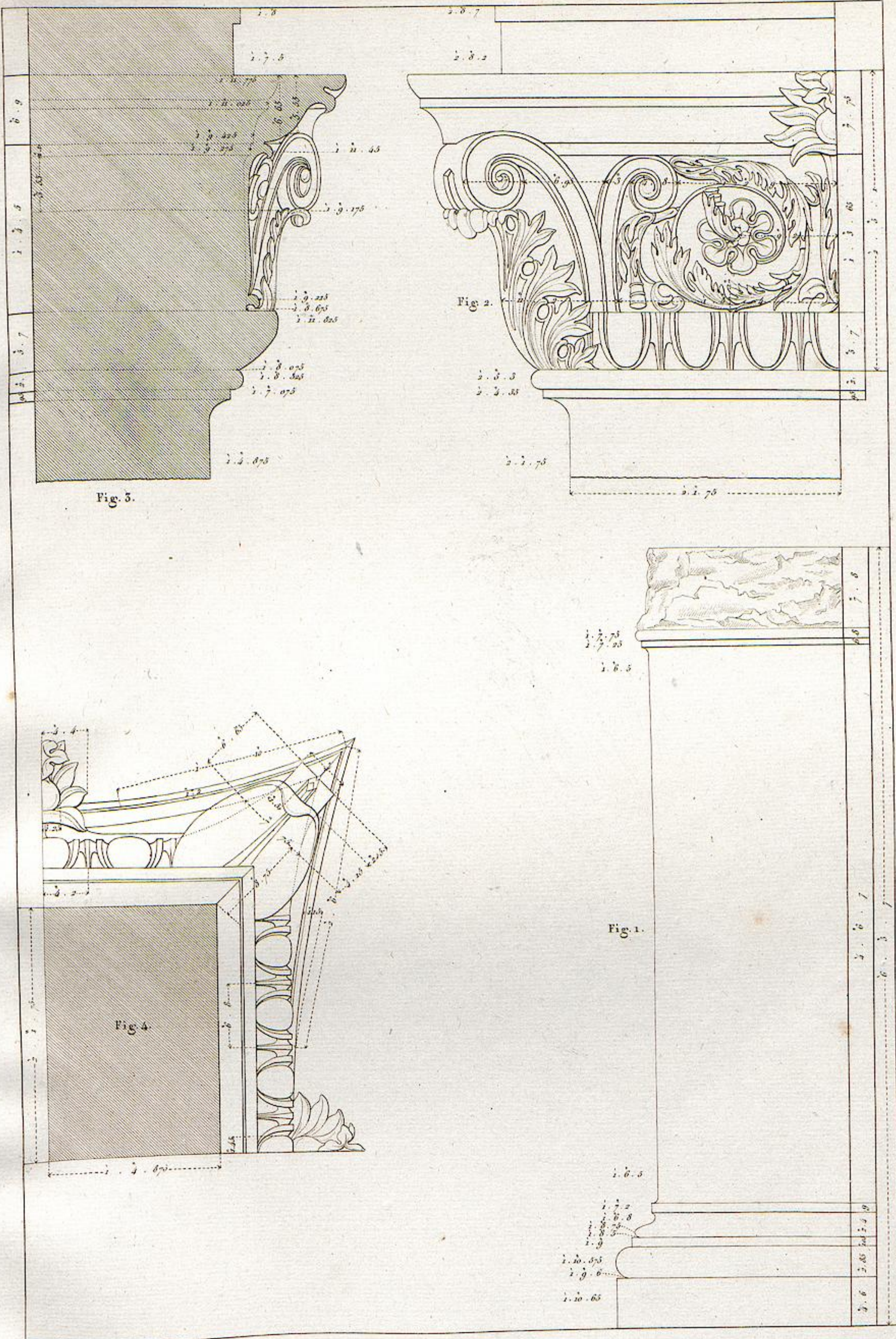
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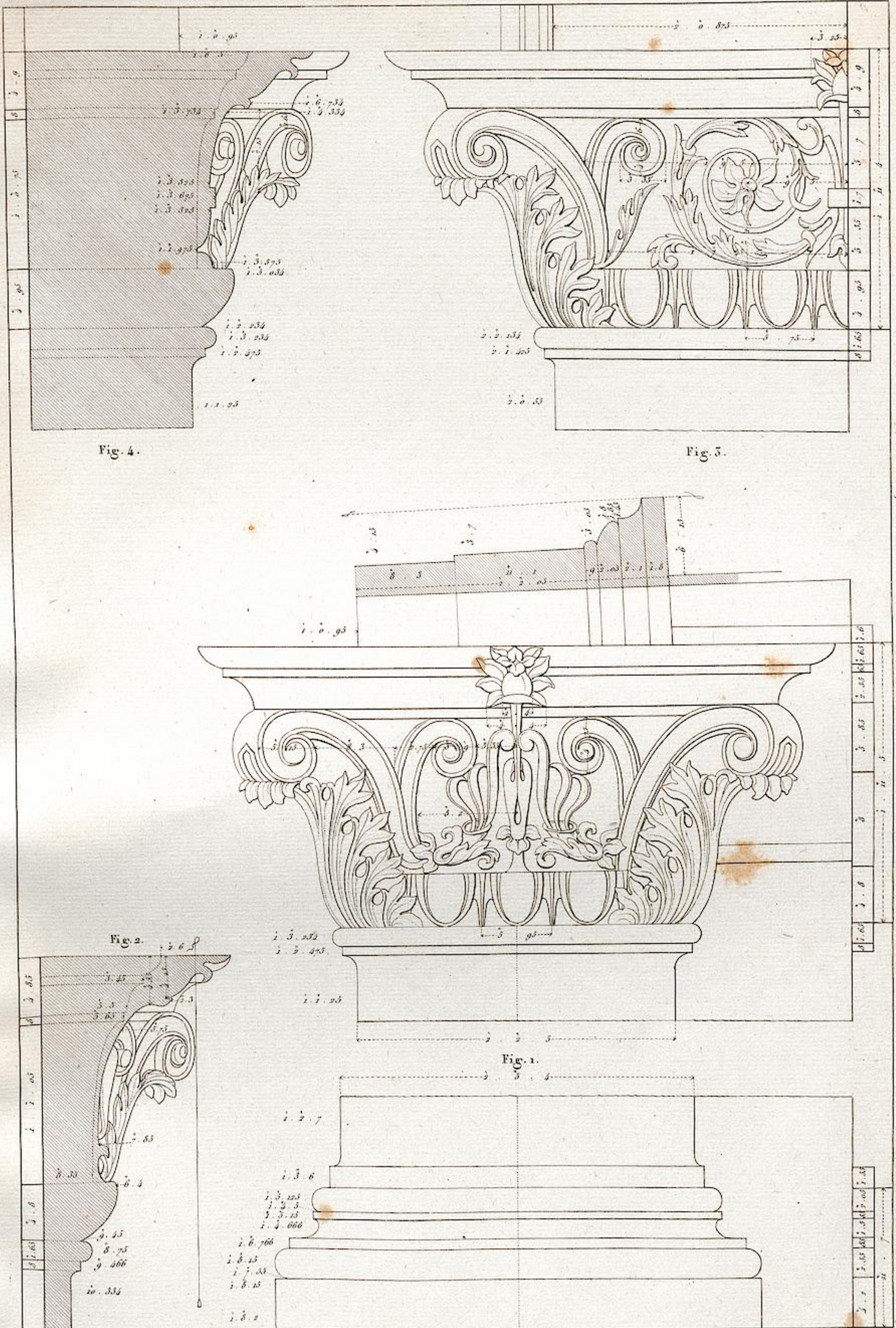
Arch of Titus or Hadrian







Arch. of Theres. or Hadrian



Arch. of Thierus or Hadrian

Fig 3.

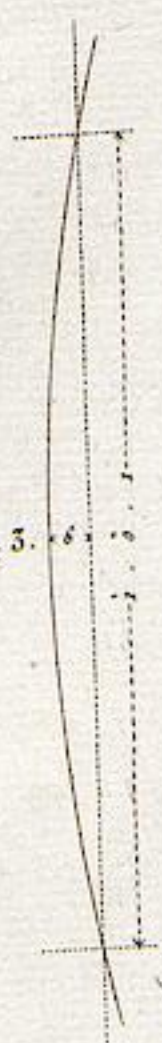


Fig 2.

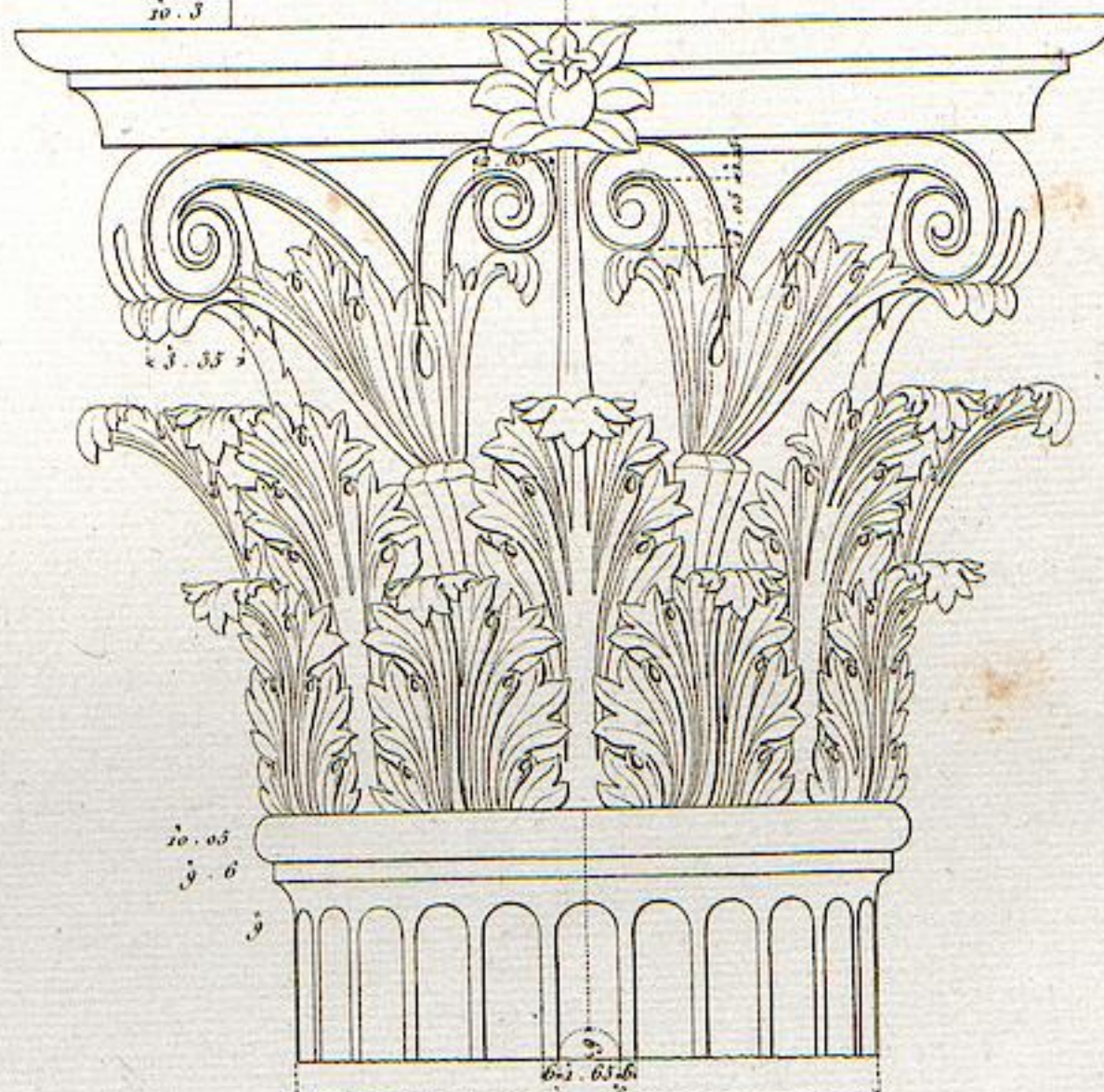
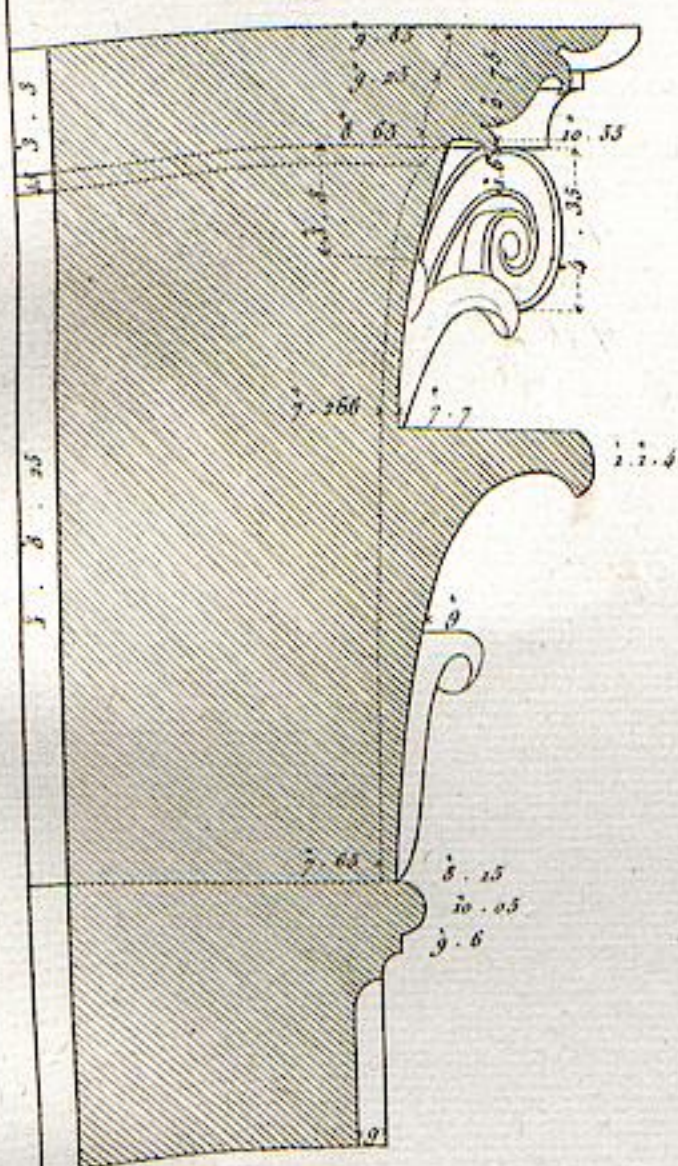
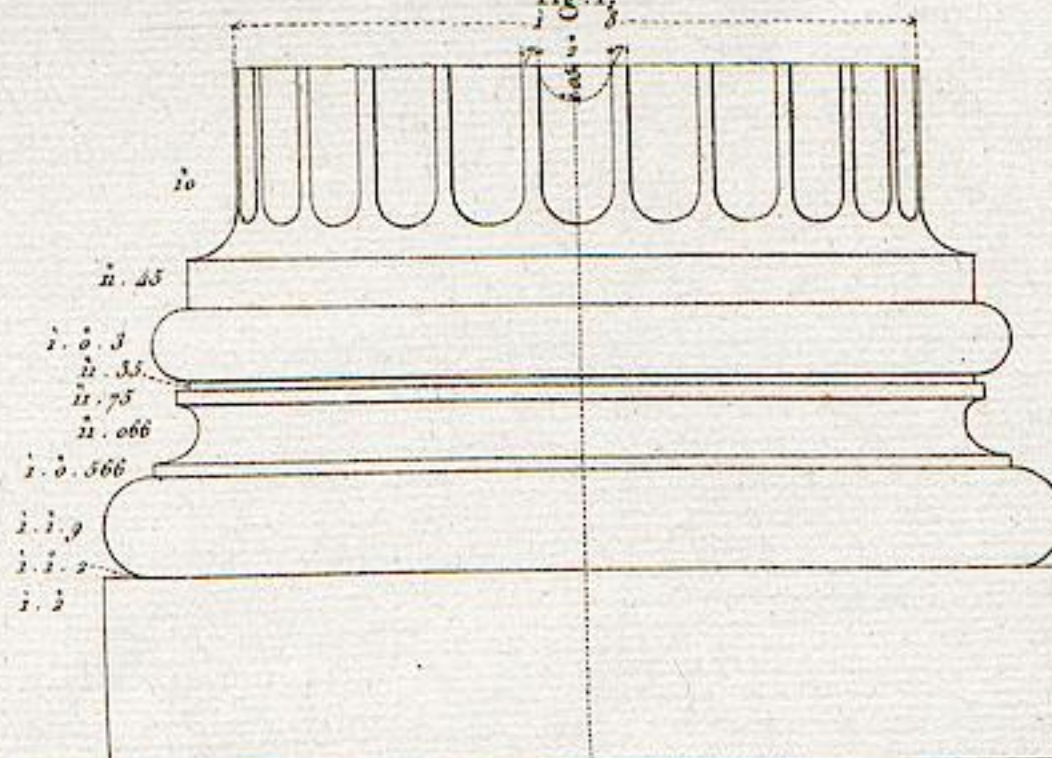


Fig 1.



Arch. of the Temple of Hadrian

Fig. 1.

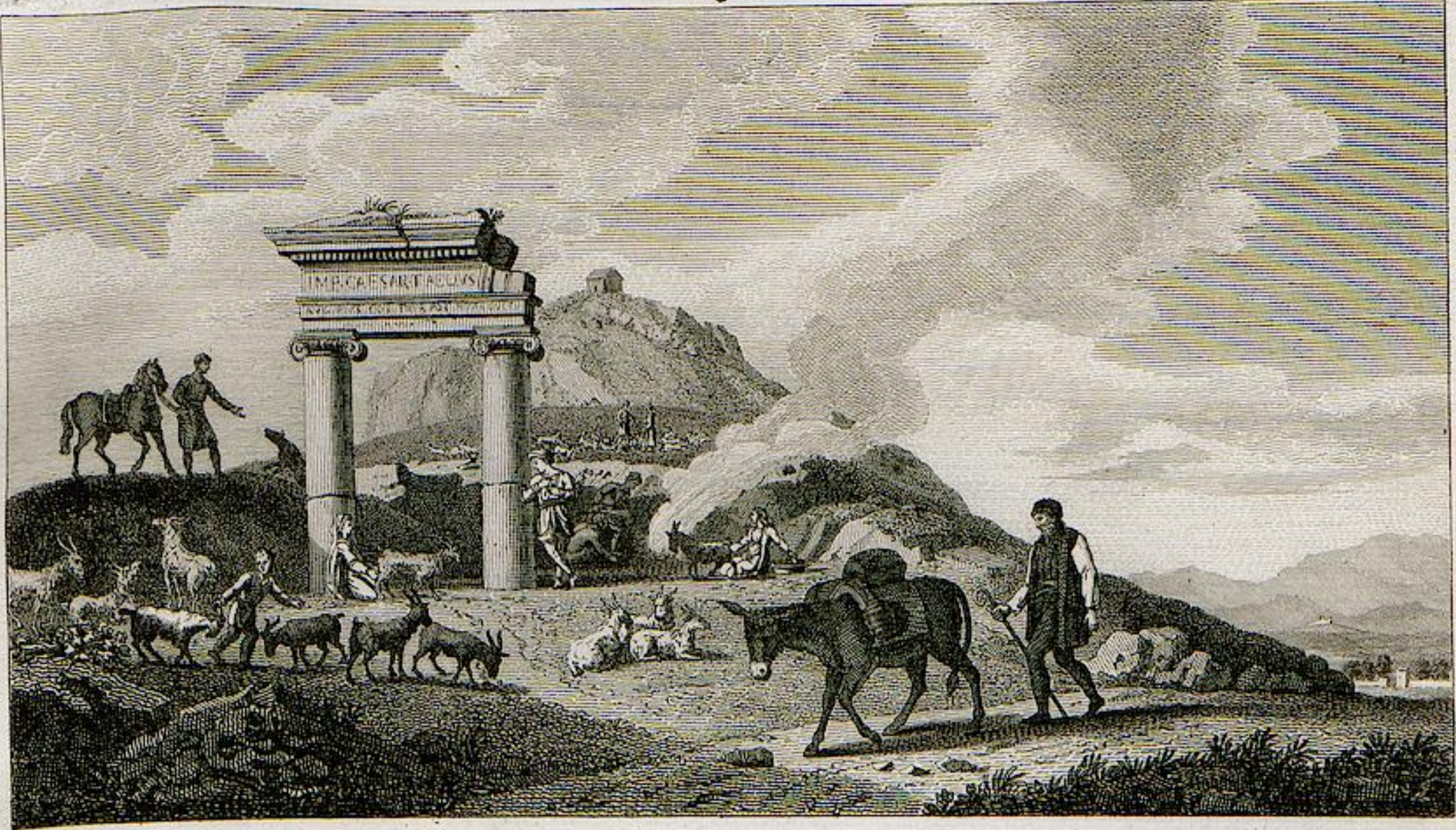
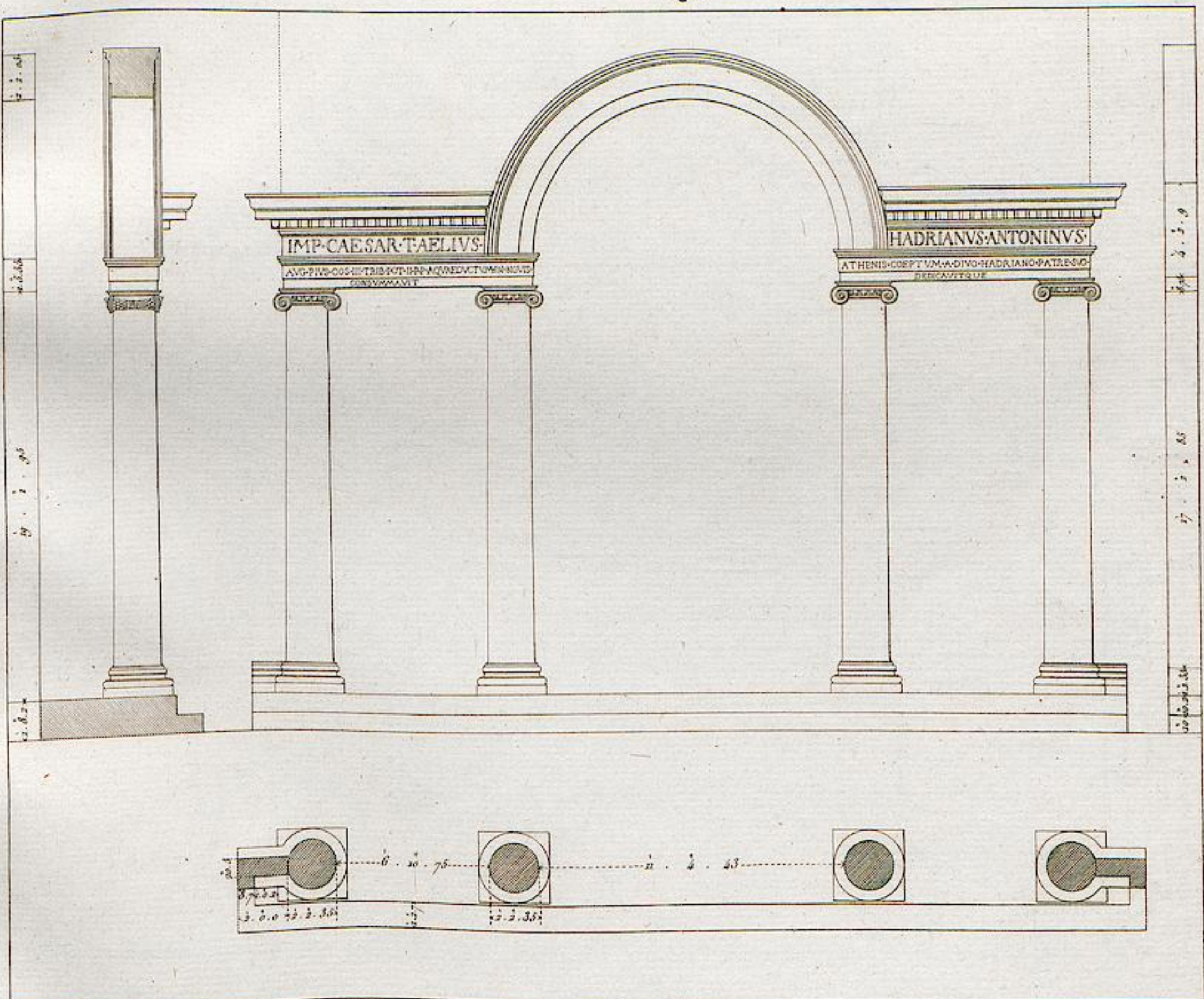
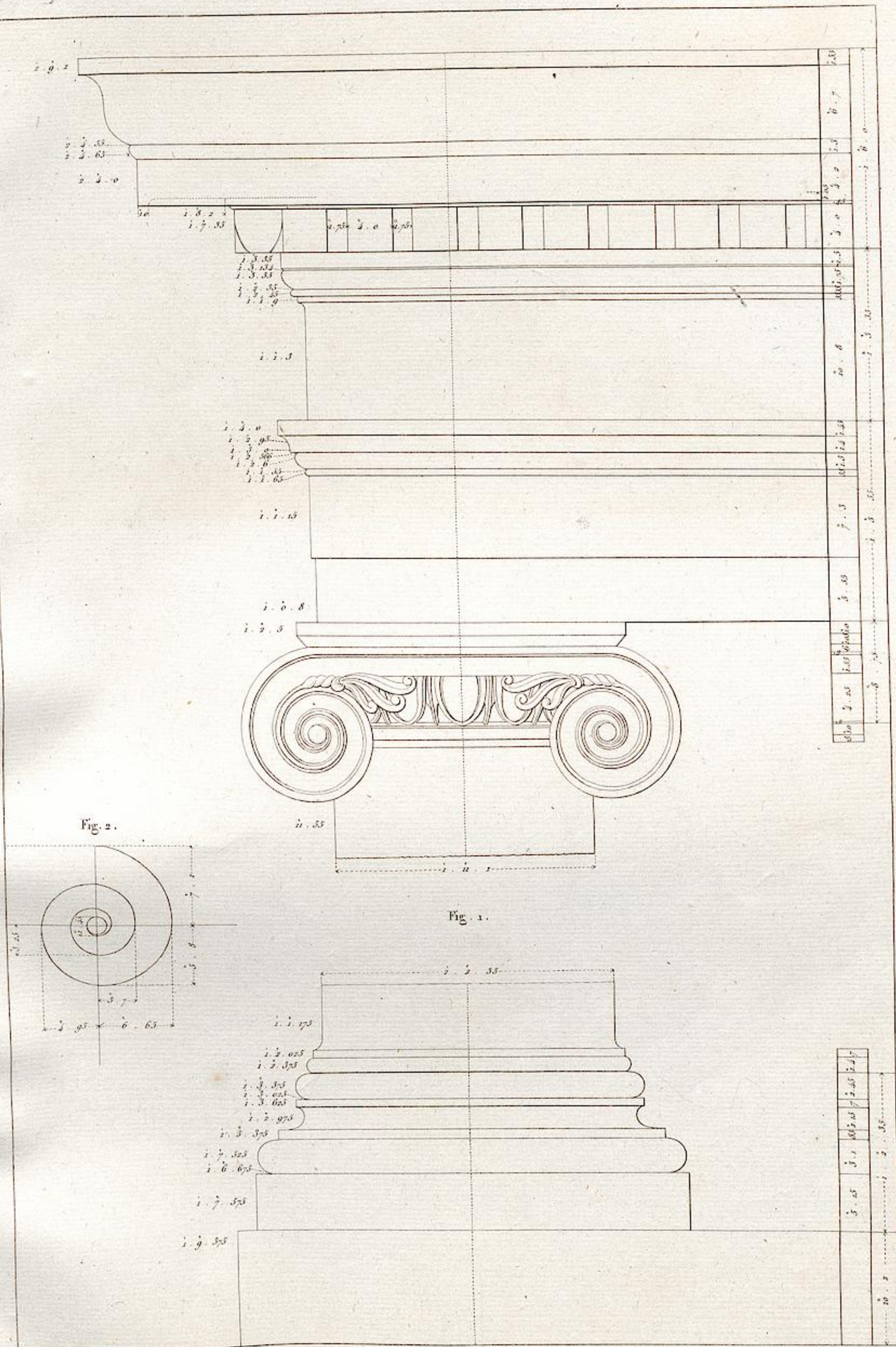


Fig. 2.



Agueduch of Hadrian



6.55
3.7
6.55

Fig. 2.

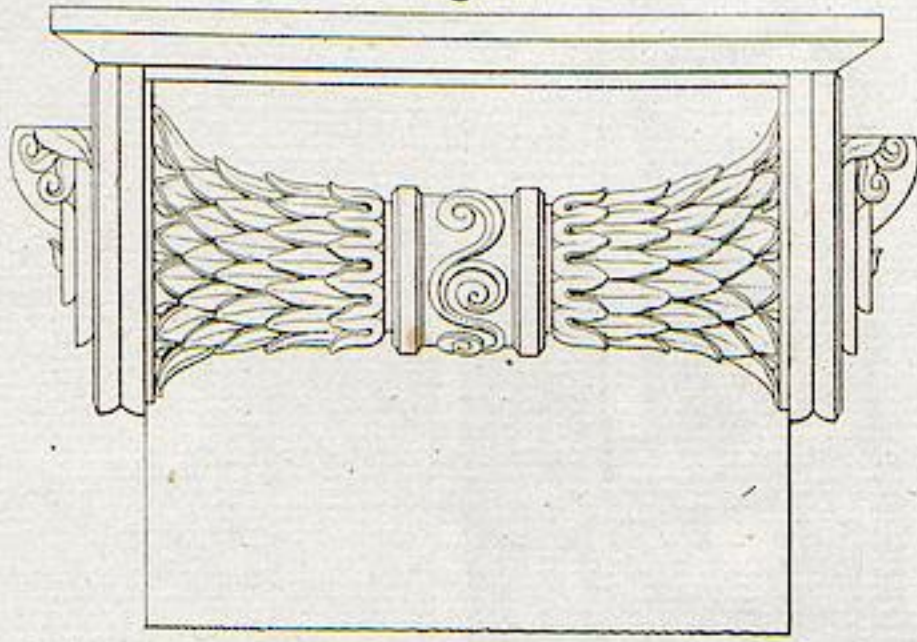


Fig. 3.

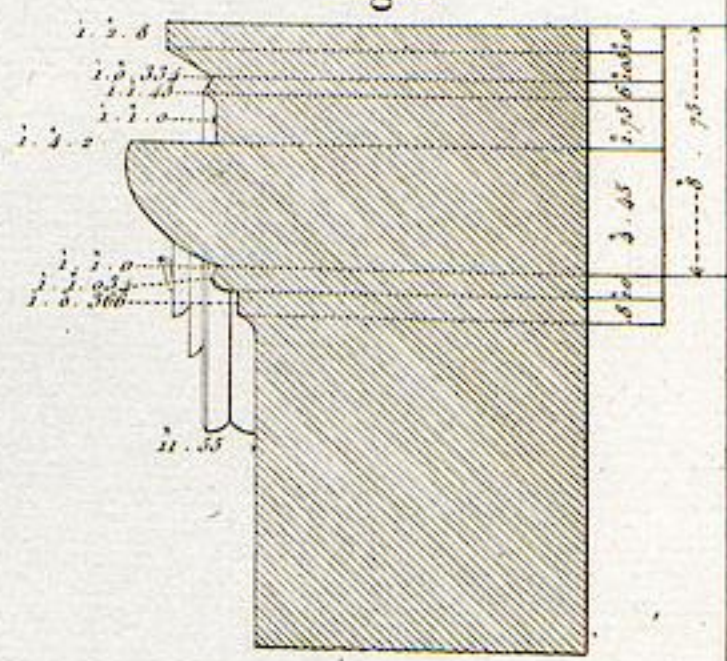


Fig. 1.

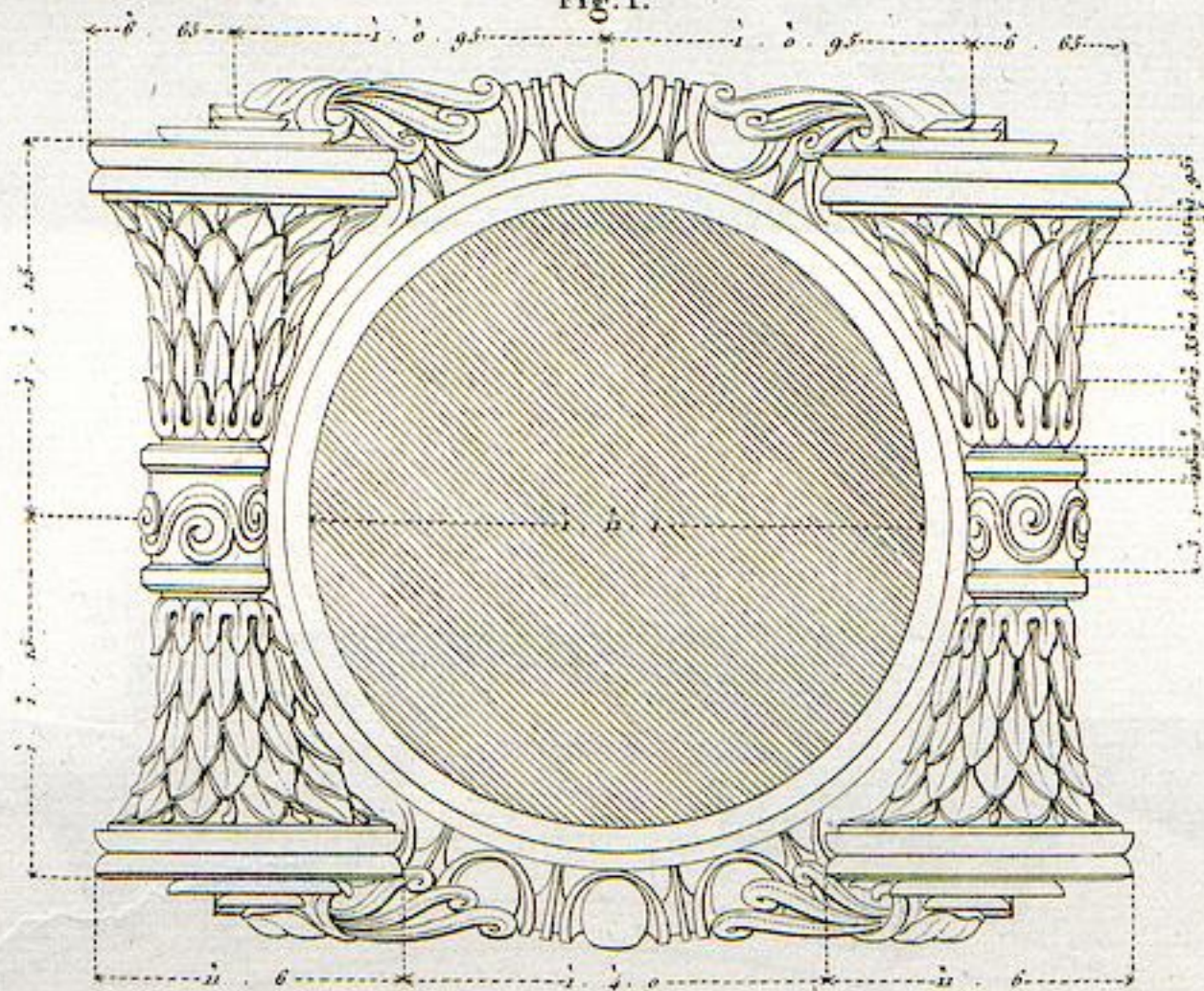


Fig. 4.

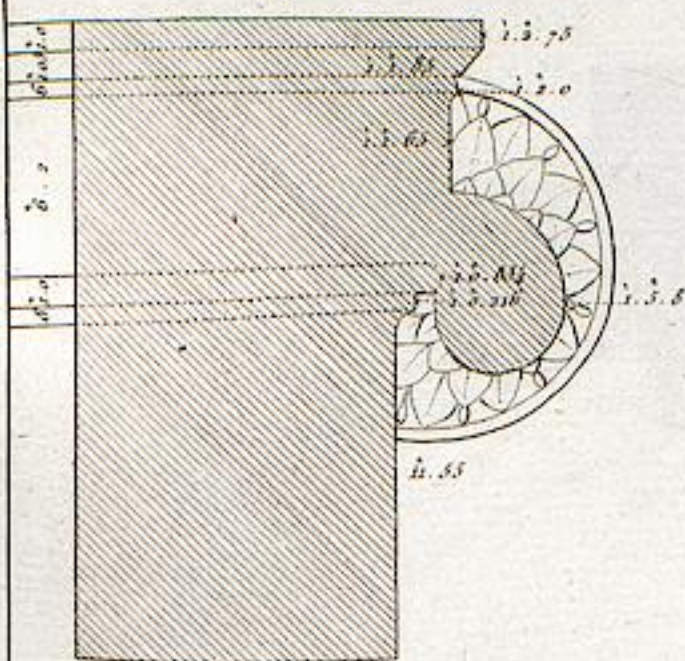
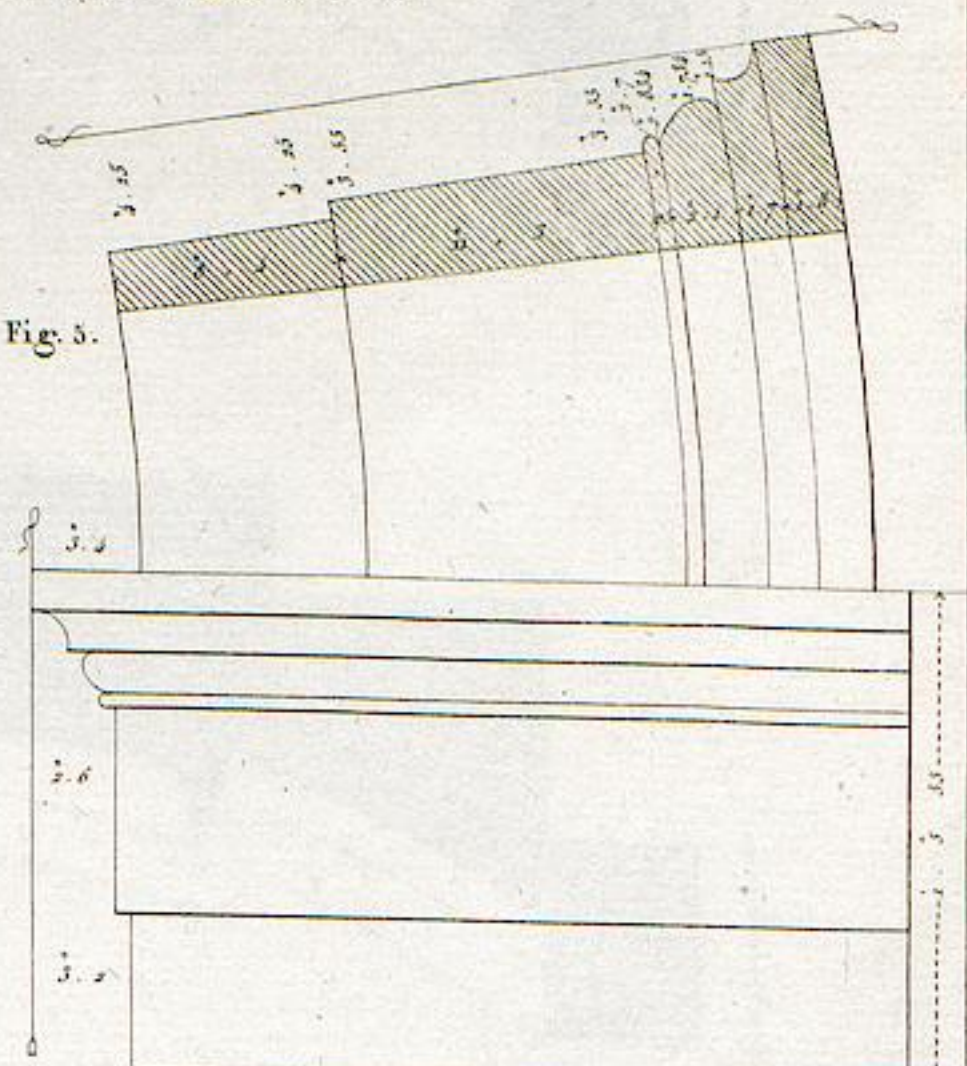


Fig. 5.



Aqueduct of Hadrian

Fig. 1.

Chap. V. Pl. XXIX.



Fig. 3.

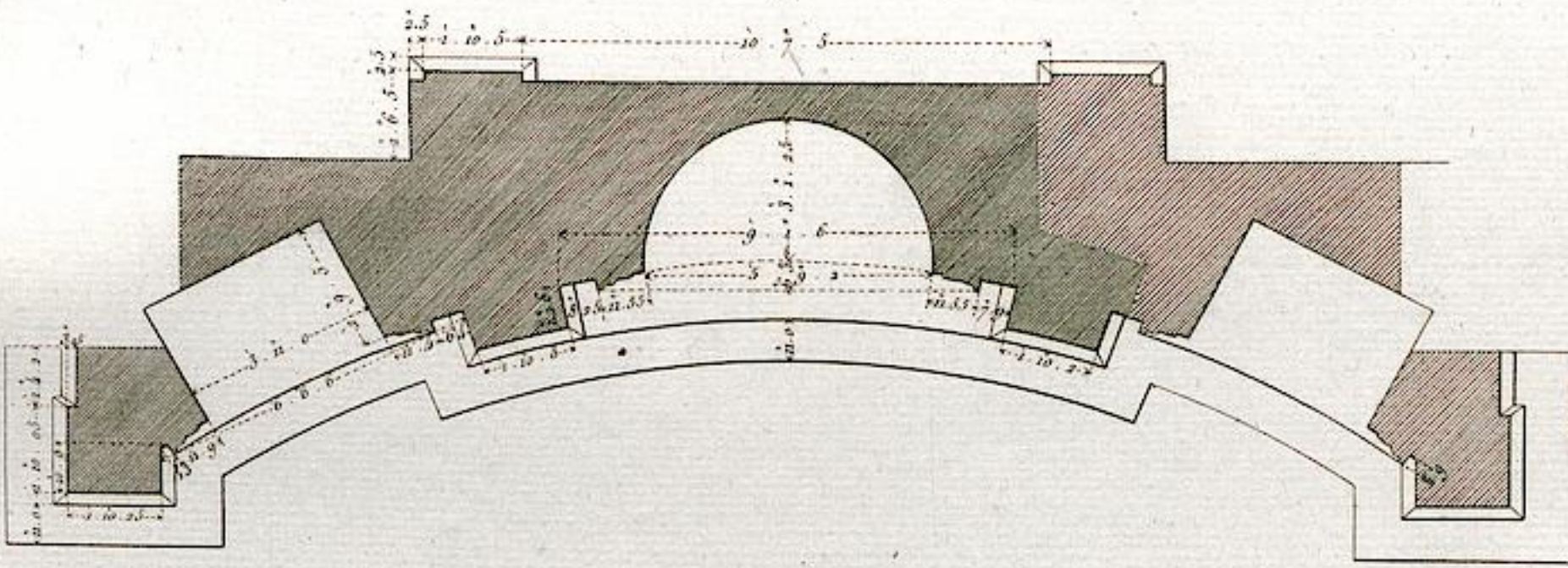
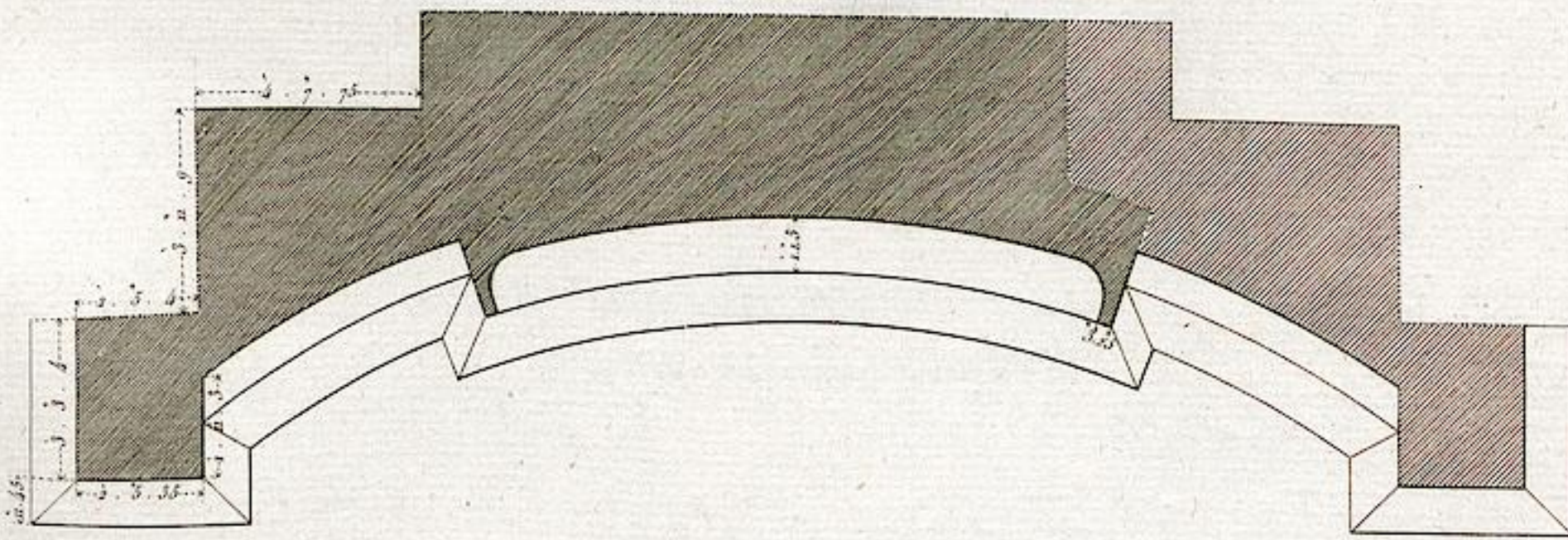


Fig. 2.



Monument of Philopappus

Fig. 2.

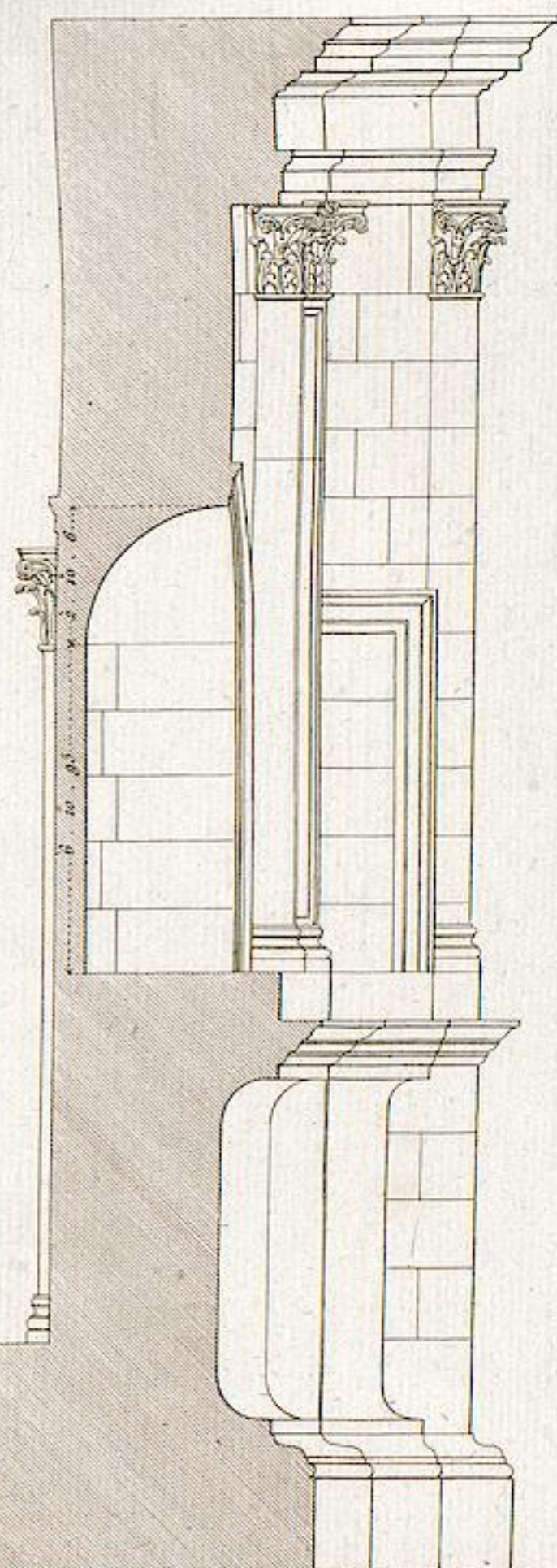
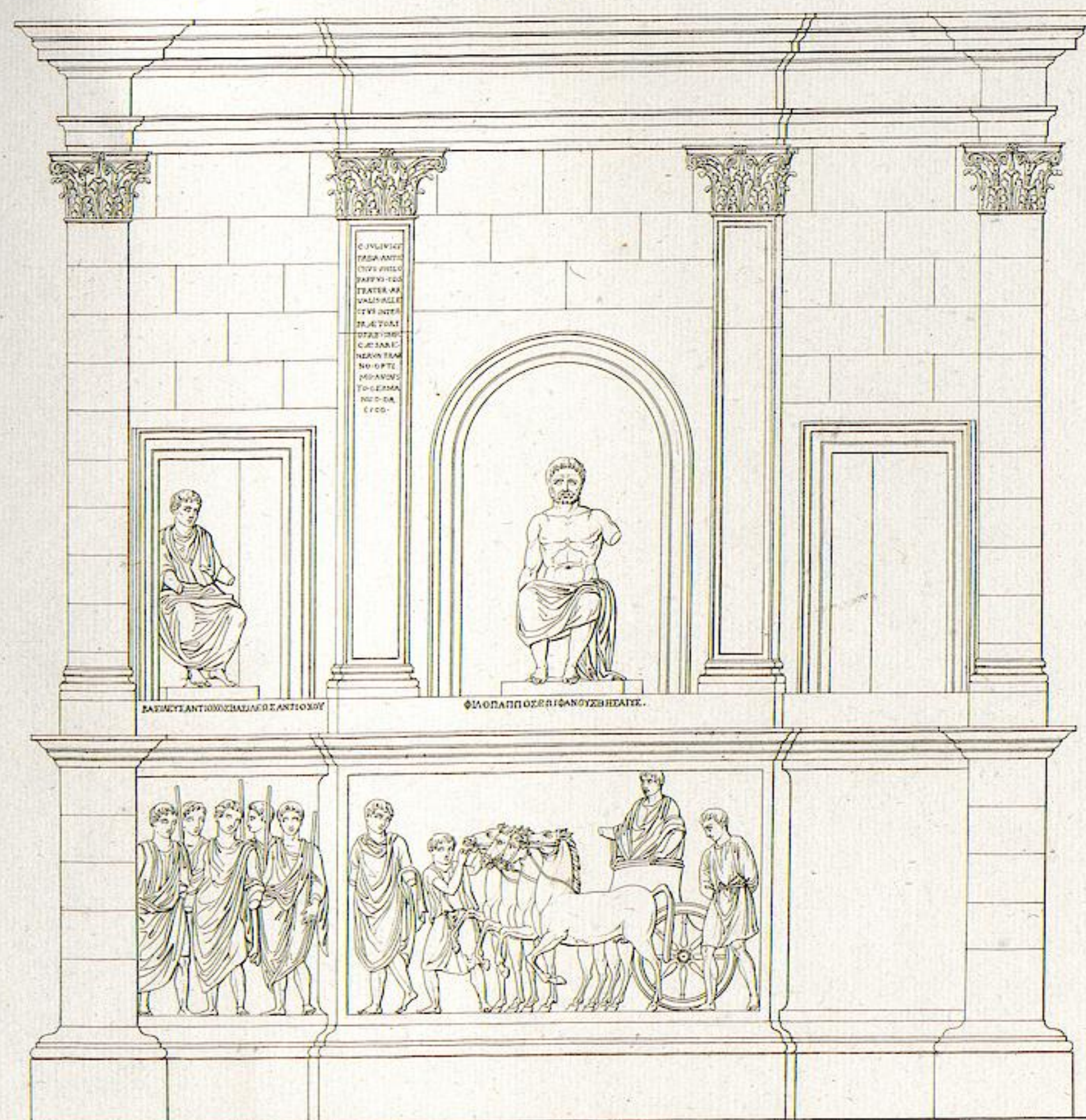
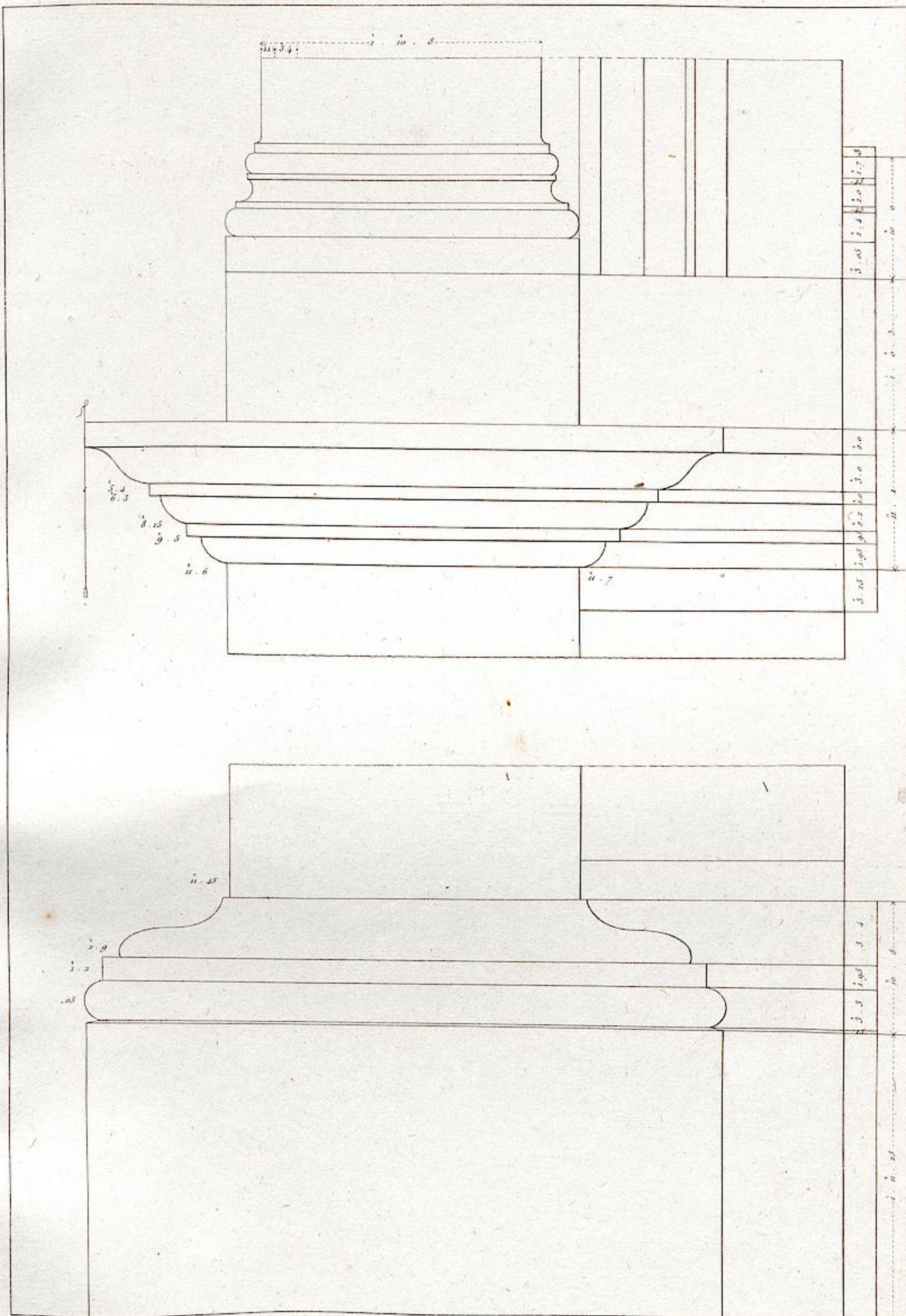
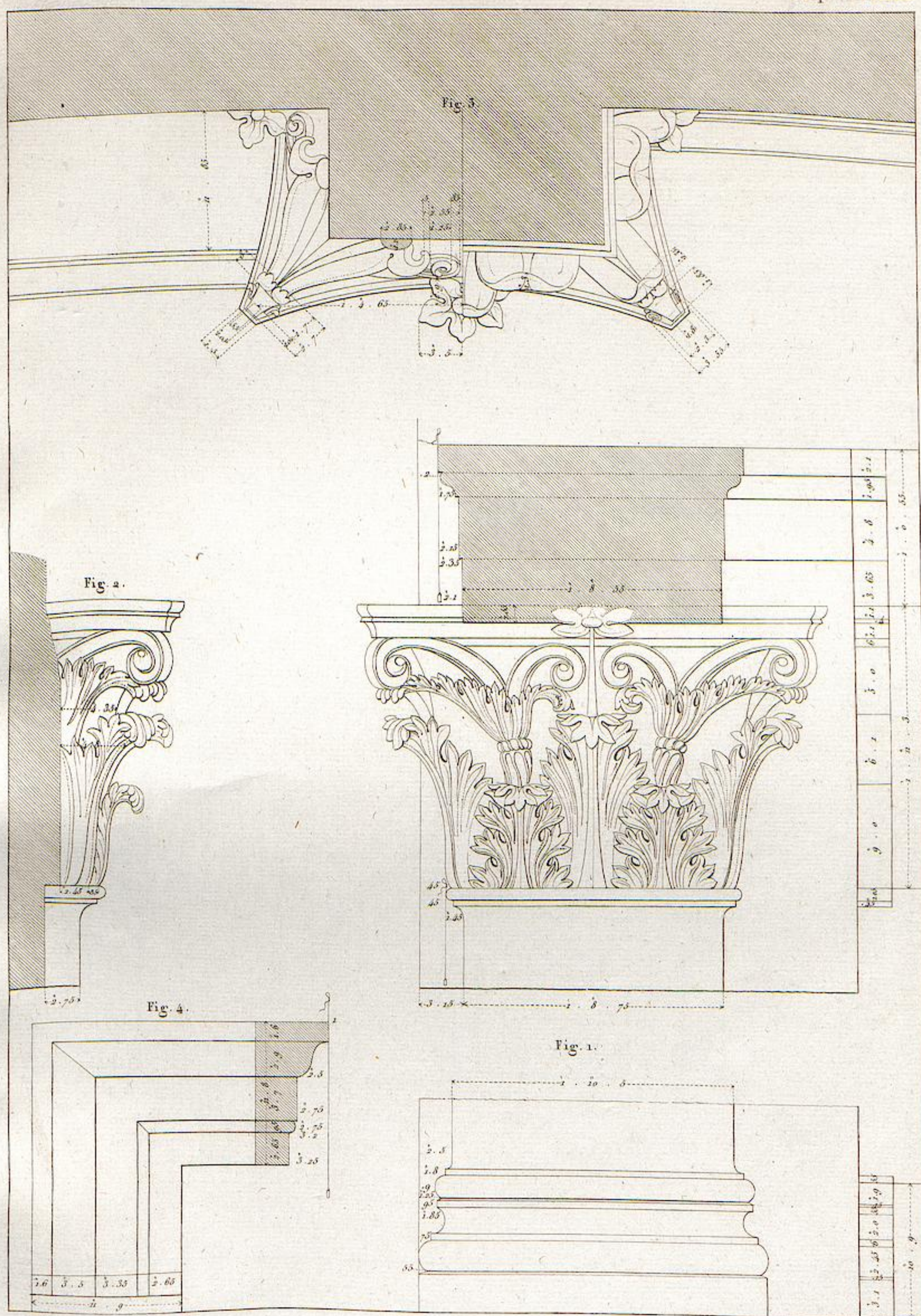


Fig. 1.



Chap. V. Pl. XXX.





Monument of Philopappus

Fig. 2.



Fig. 1.

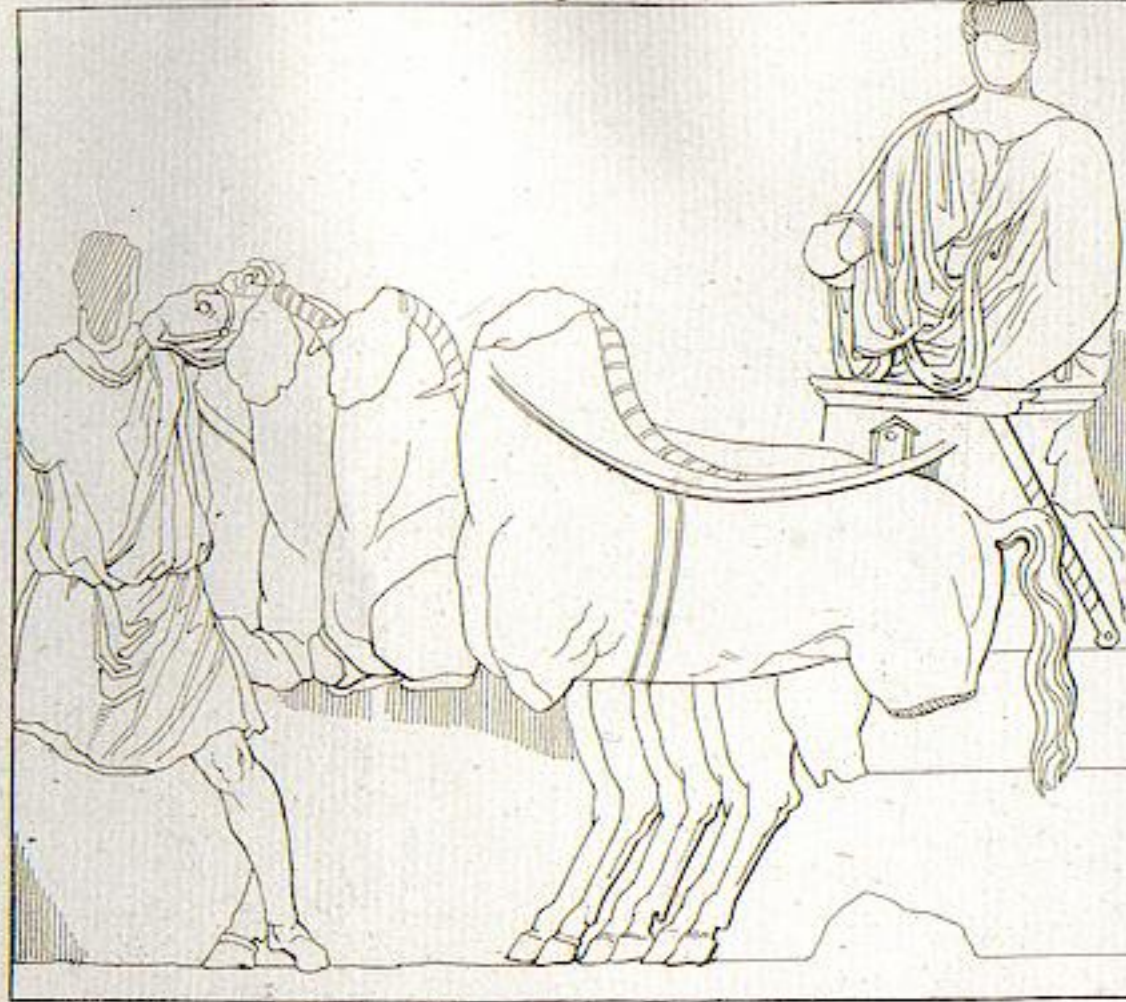


Fig. 3.



Fig. 5.



Fig. 4.

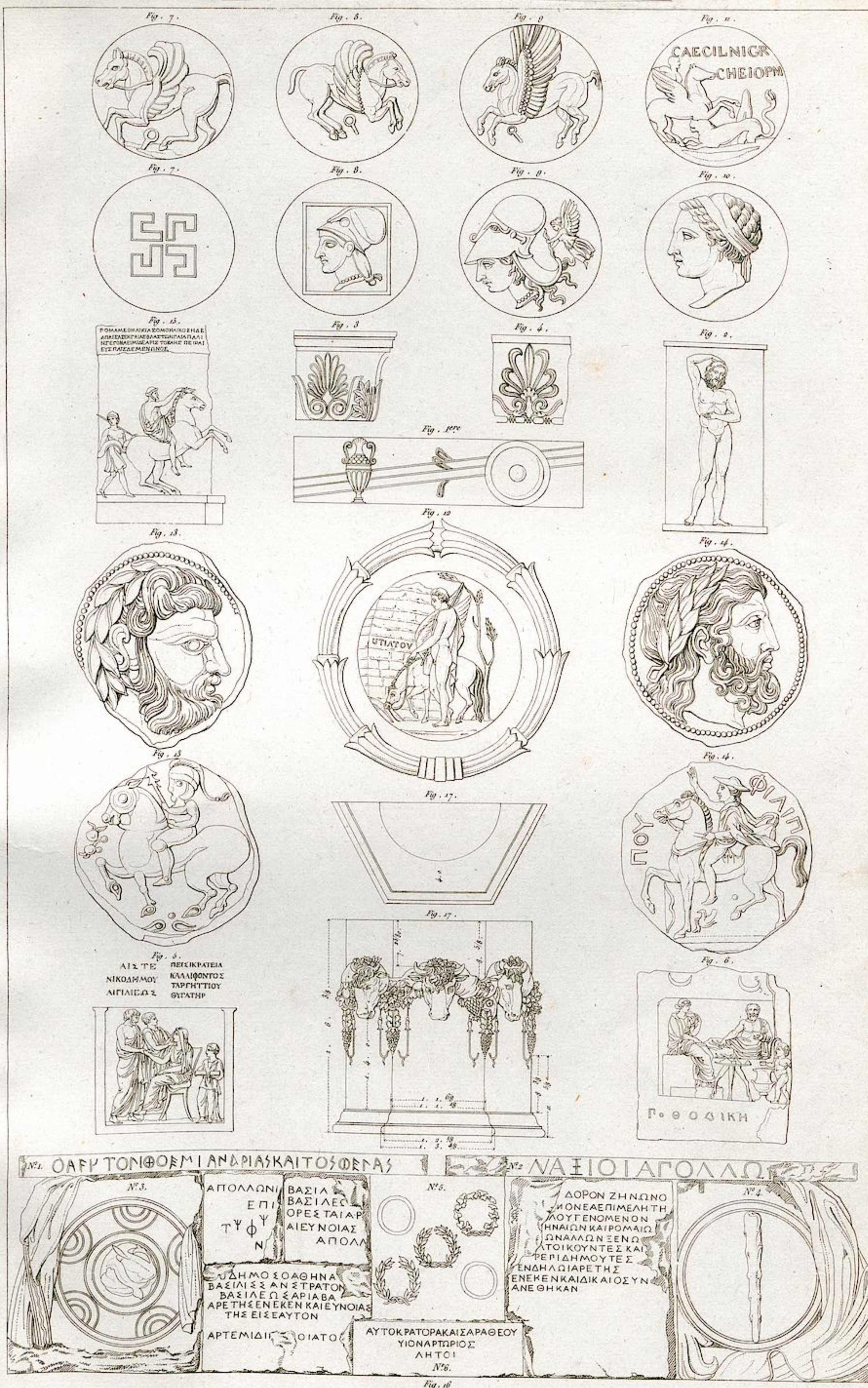


Fig. 6.



Chap. V. Pl. XXXIV.

Monument of Philopappus





Jorlier. Sculp.

Fig. 3.

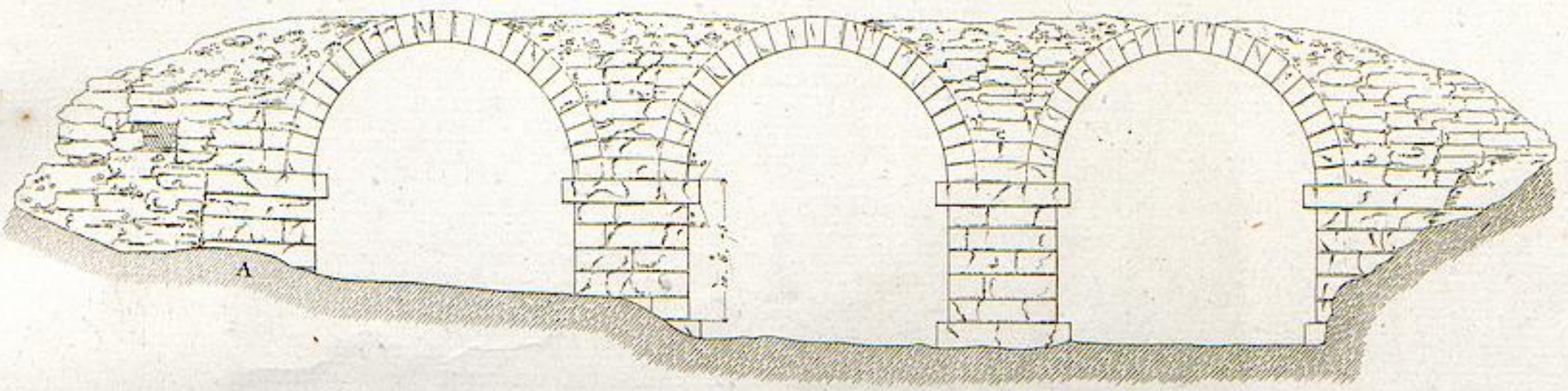
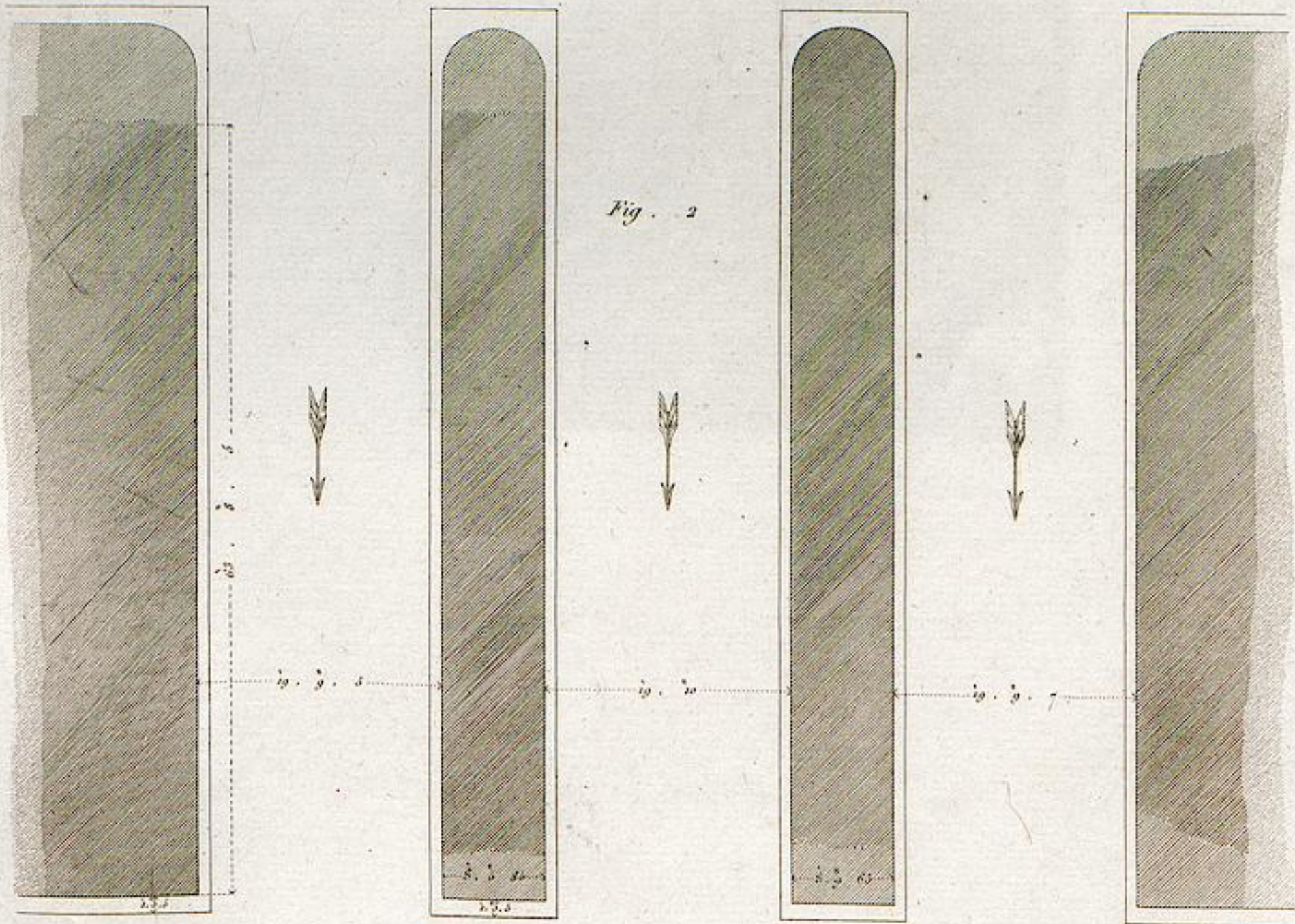


Fig. 2.

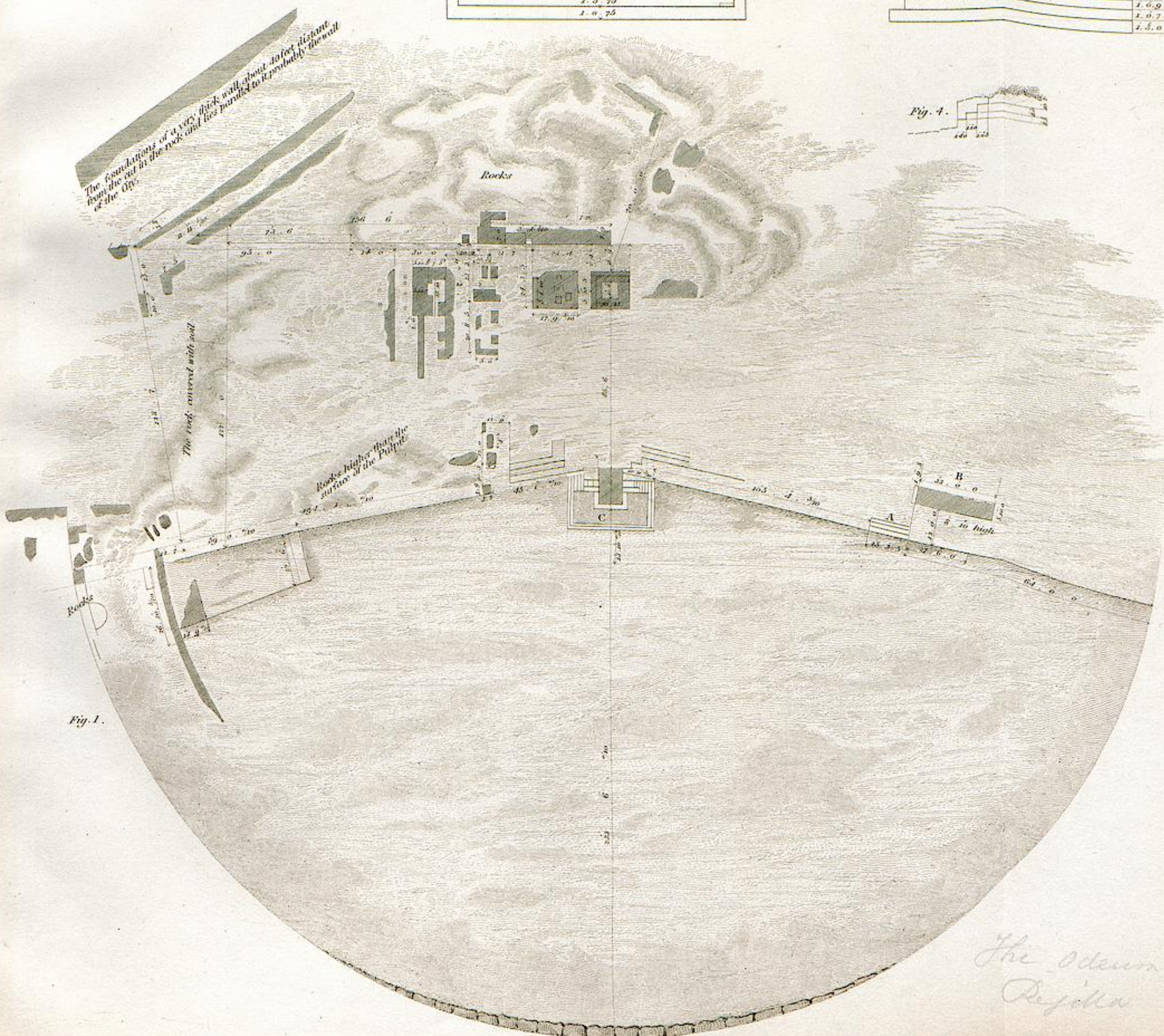
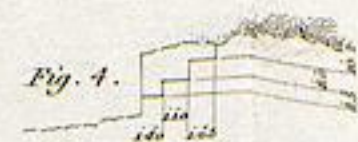
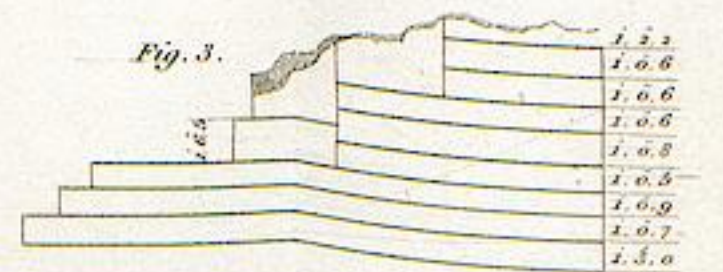
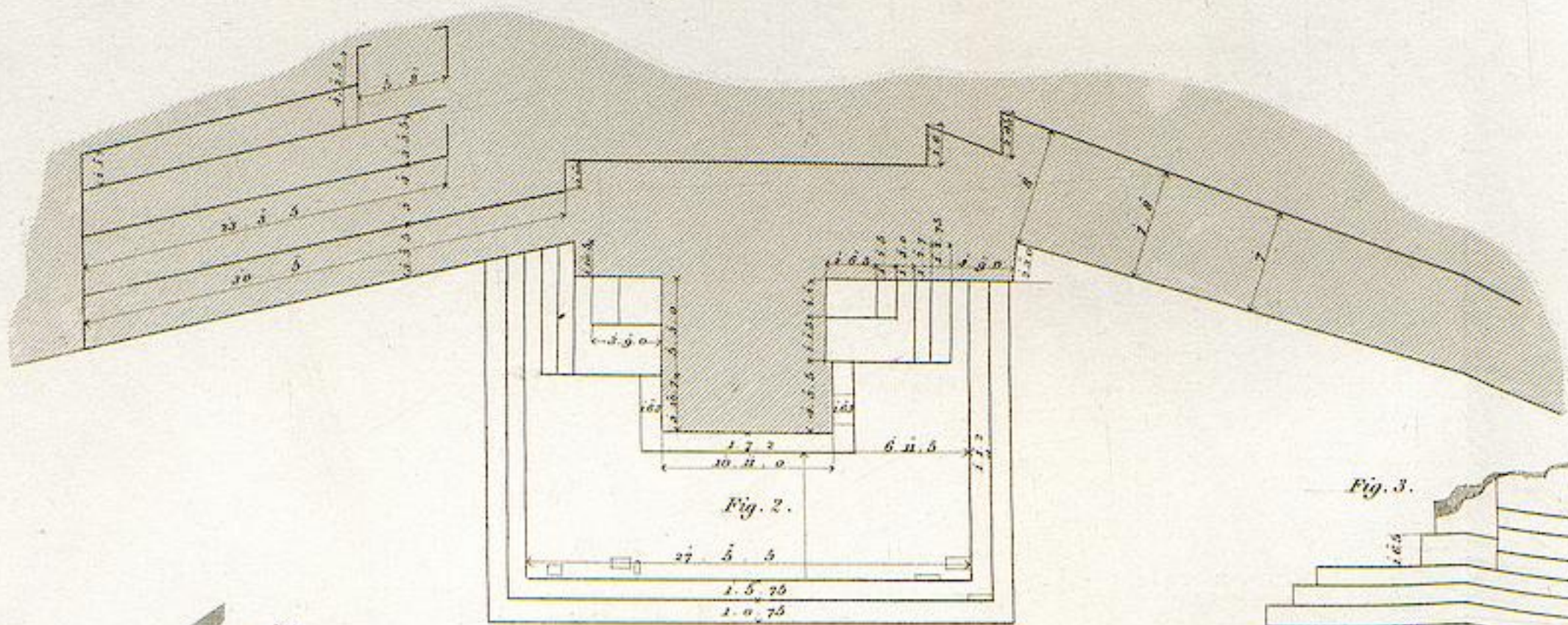
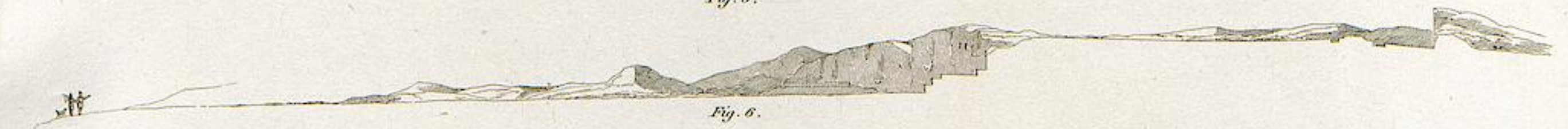
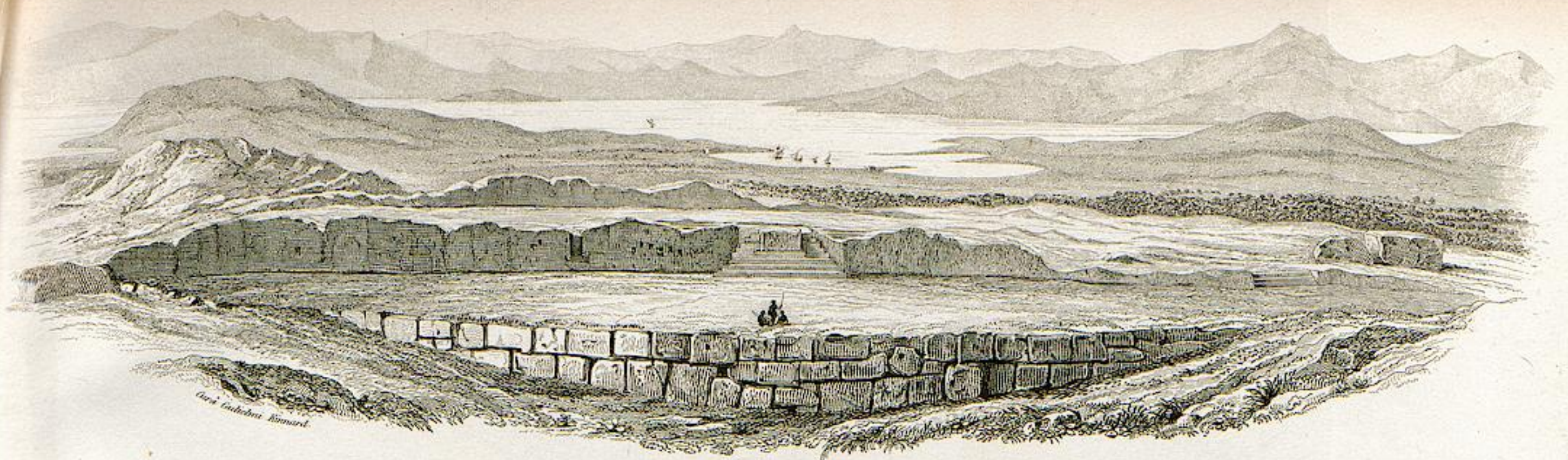


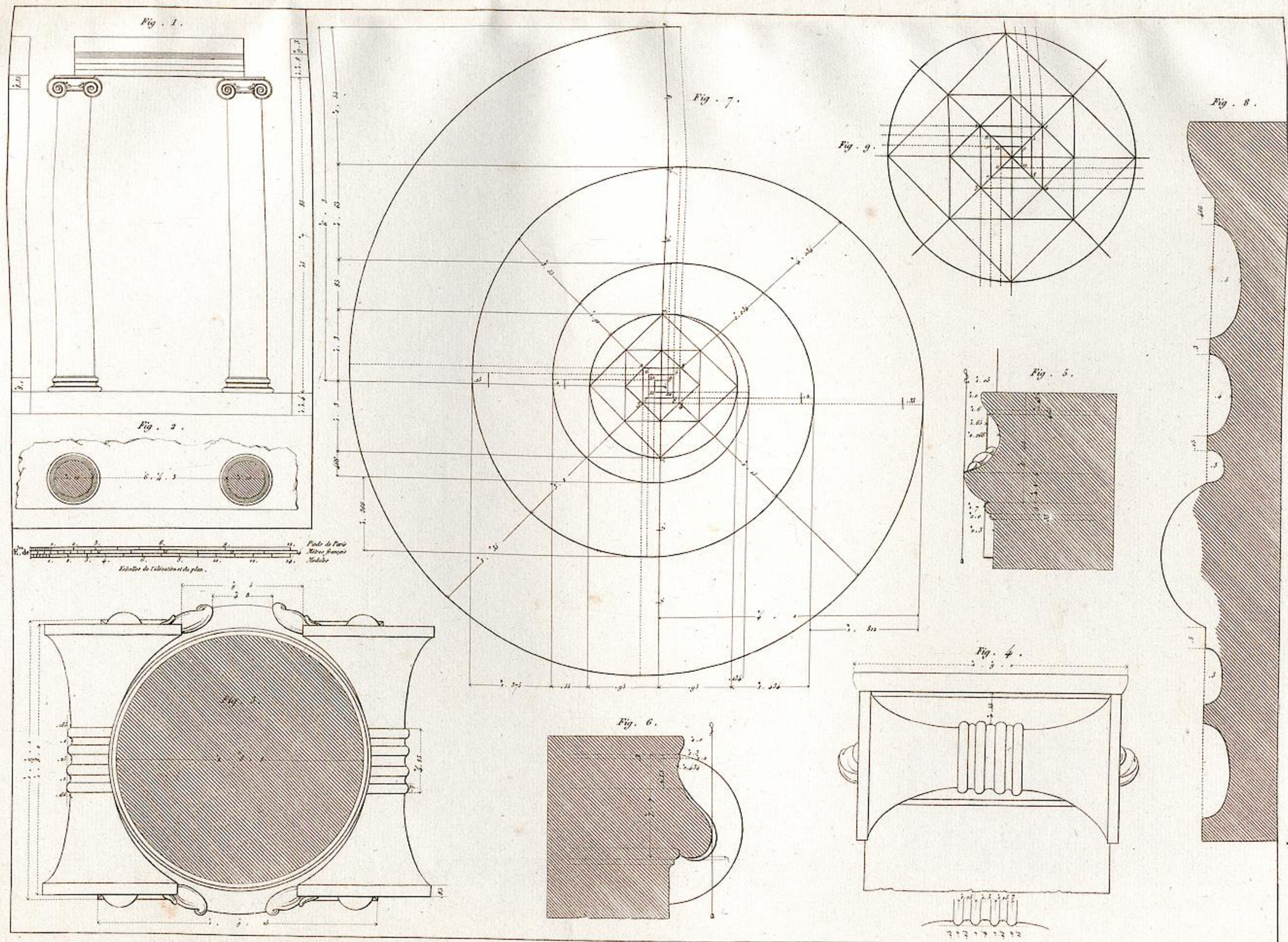
Bridge over the Shapur



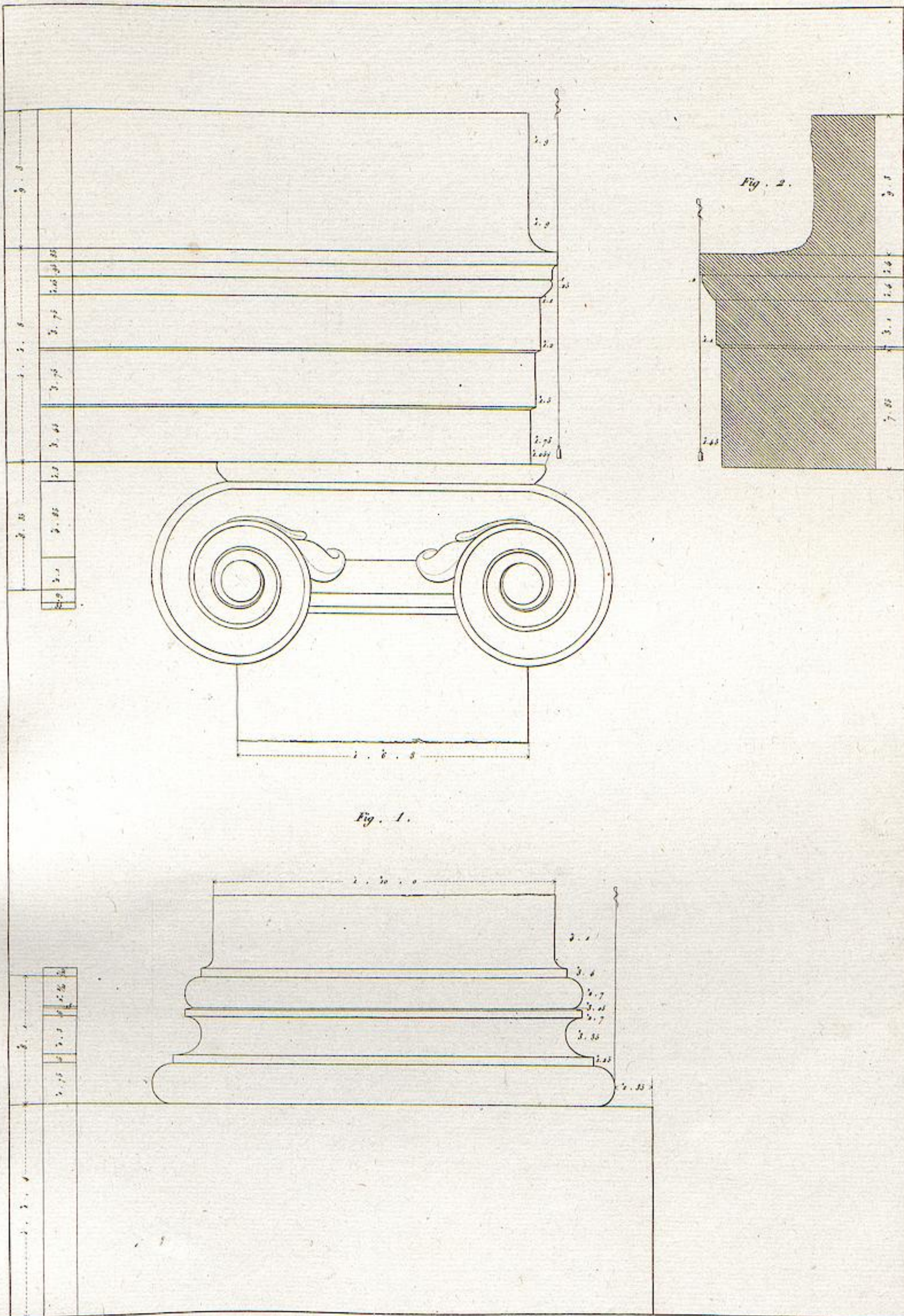
Chap. VI. Pl. XXVII.

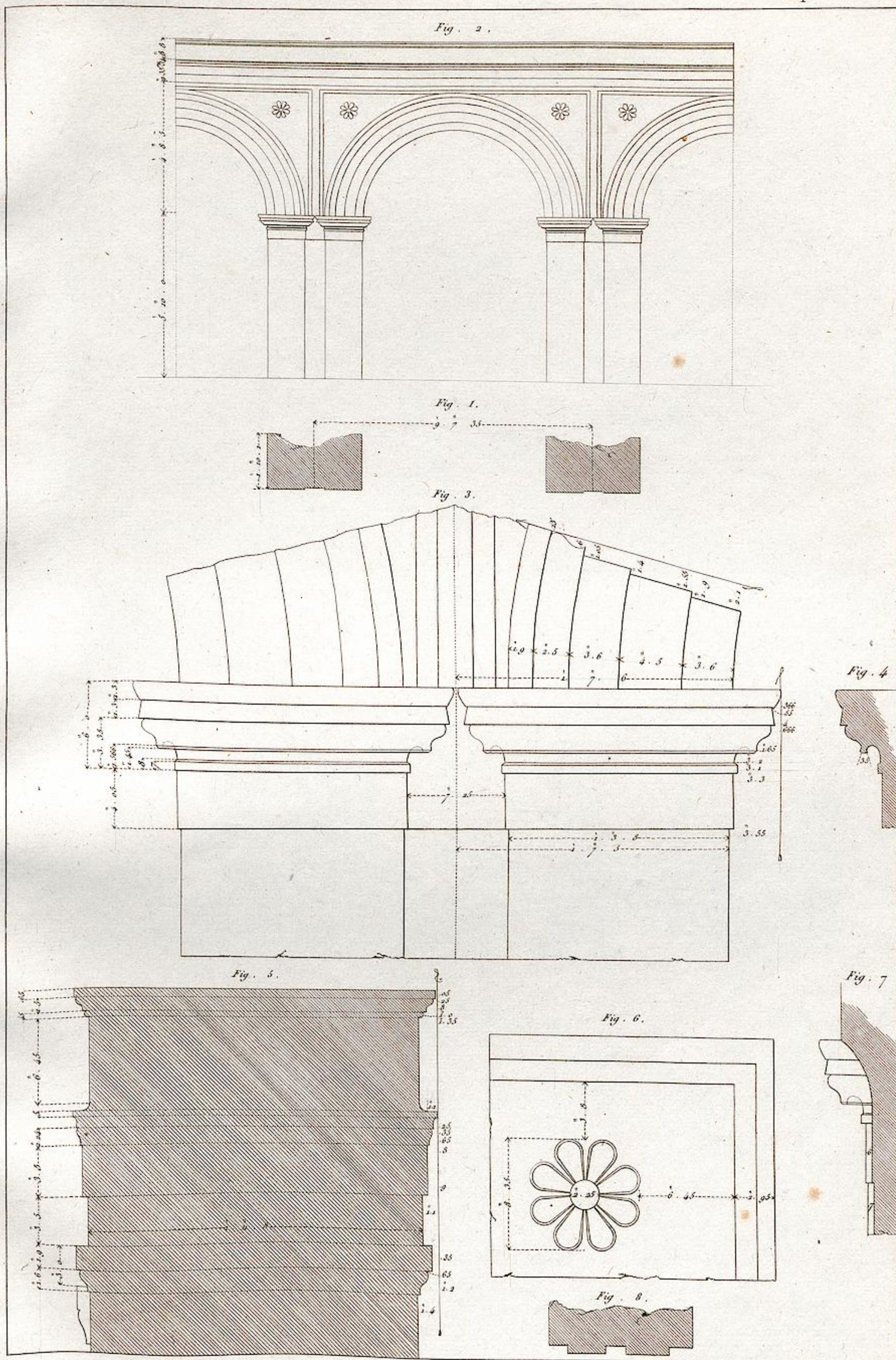
View of the Stadium Panathenaicum





Ionic Colonnade near the Lancon of Simon Theres





Ruine - name not known

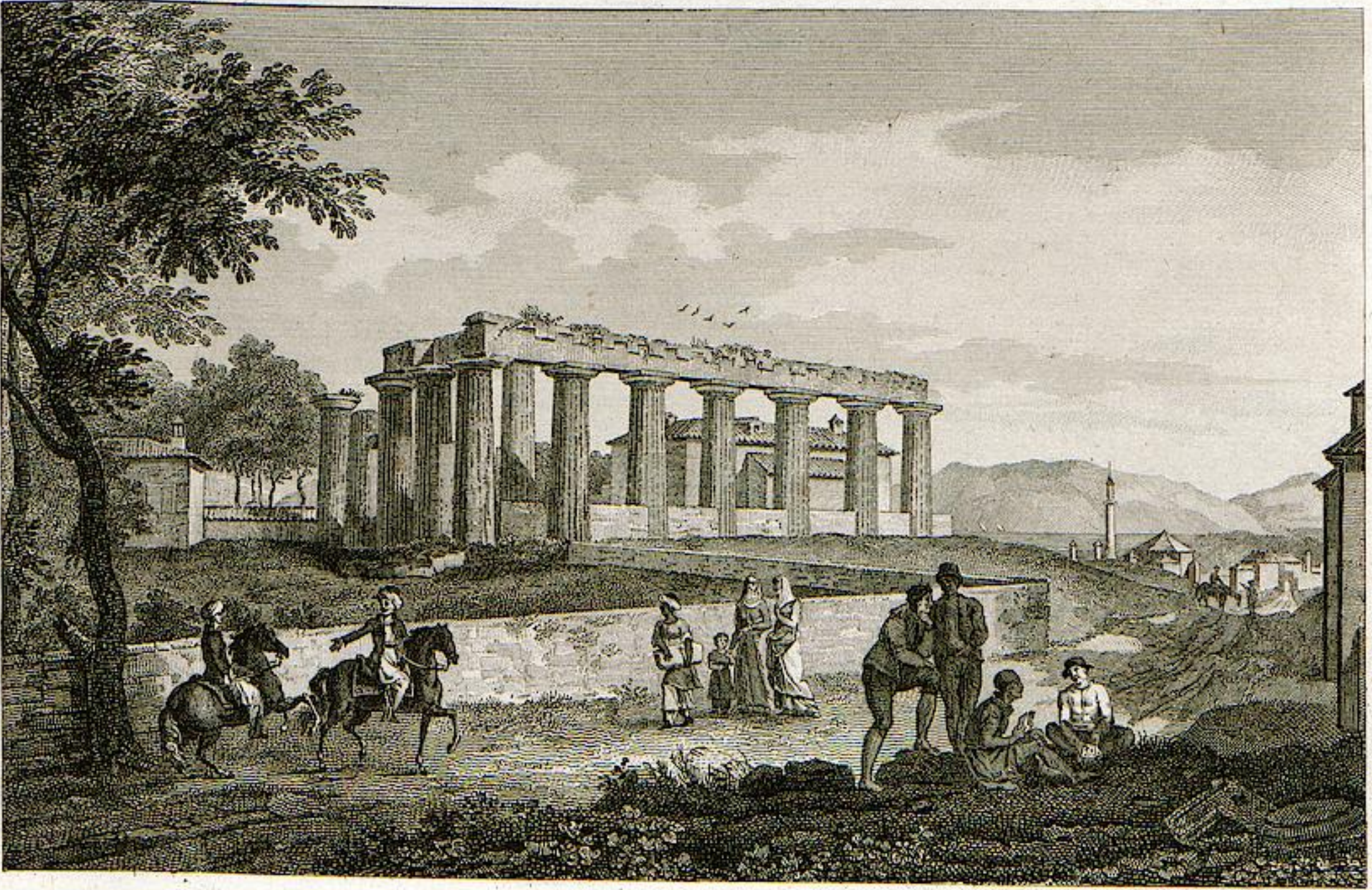
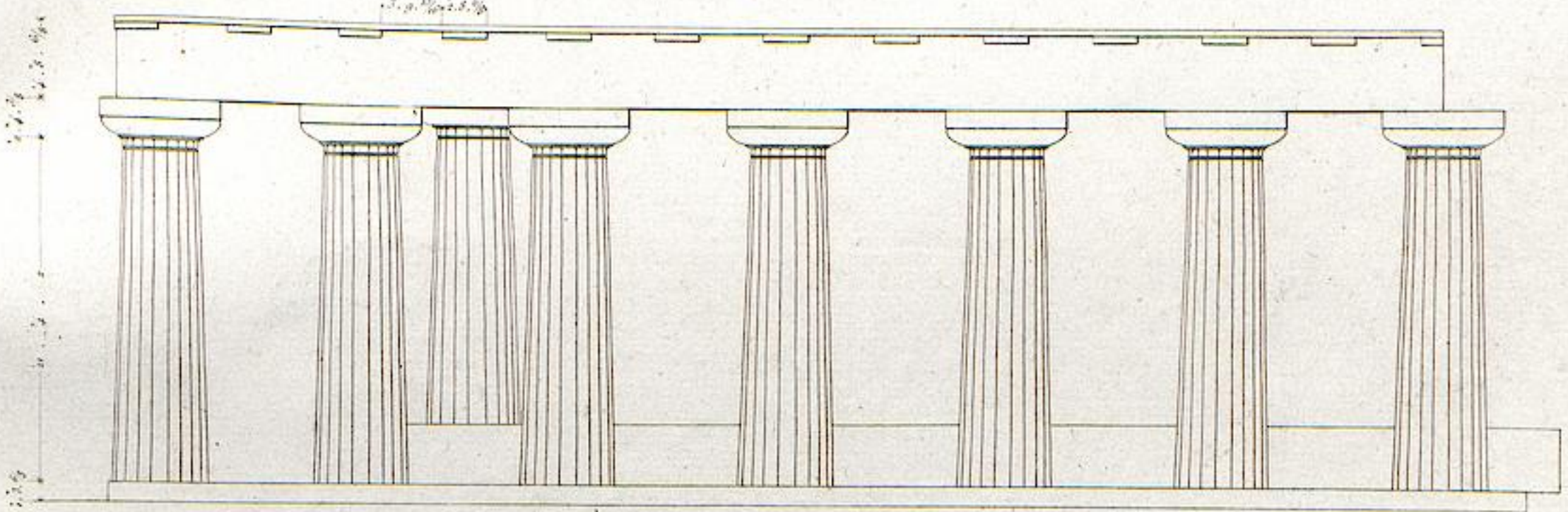


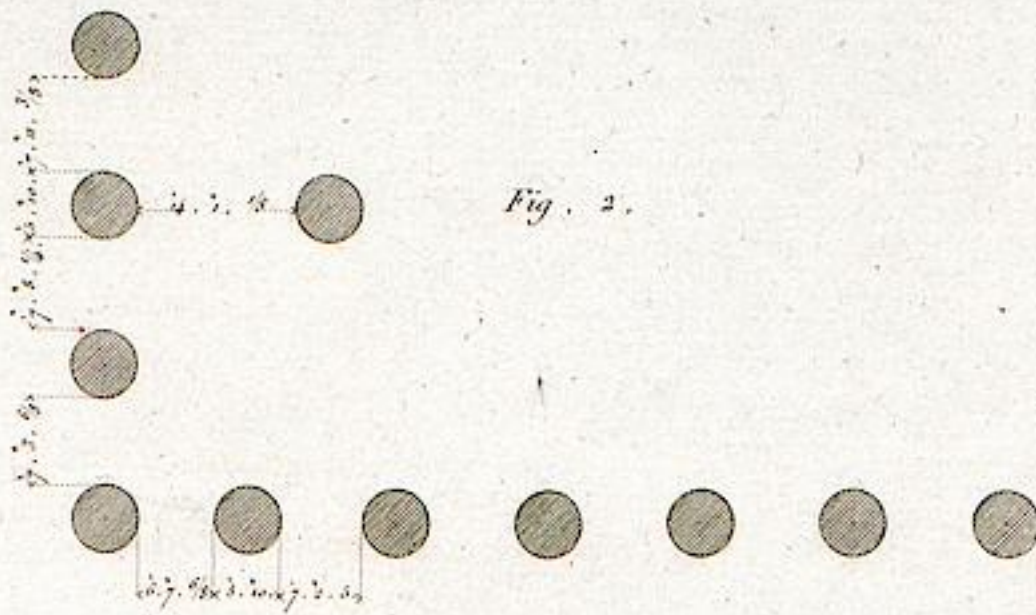
Fig. 3.



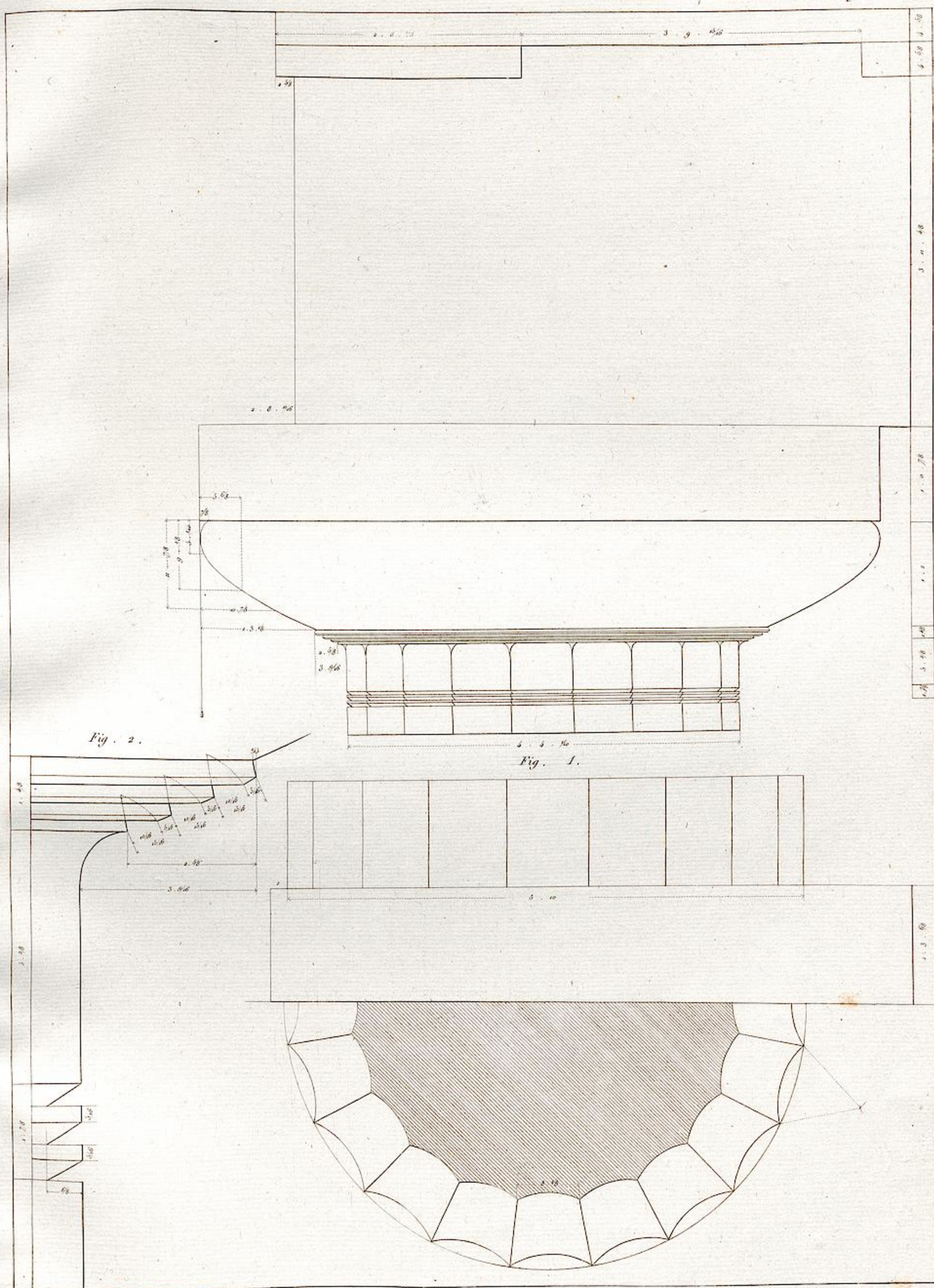
Echelles du Plan.

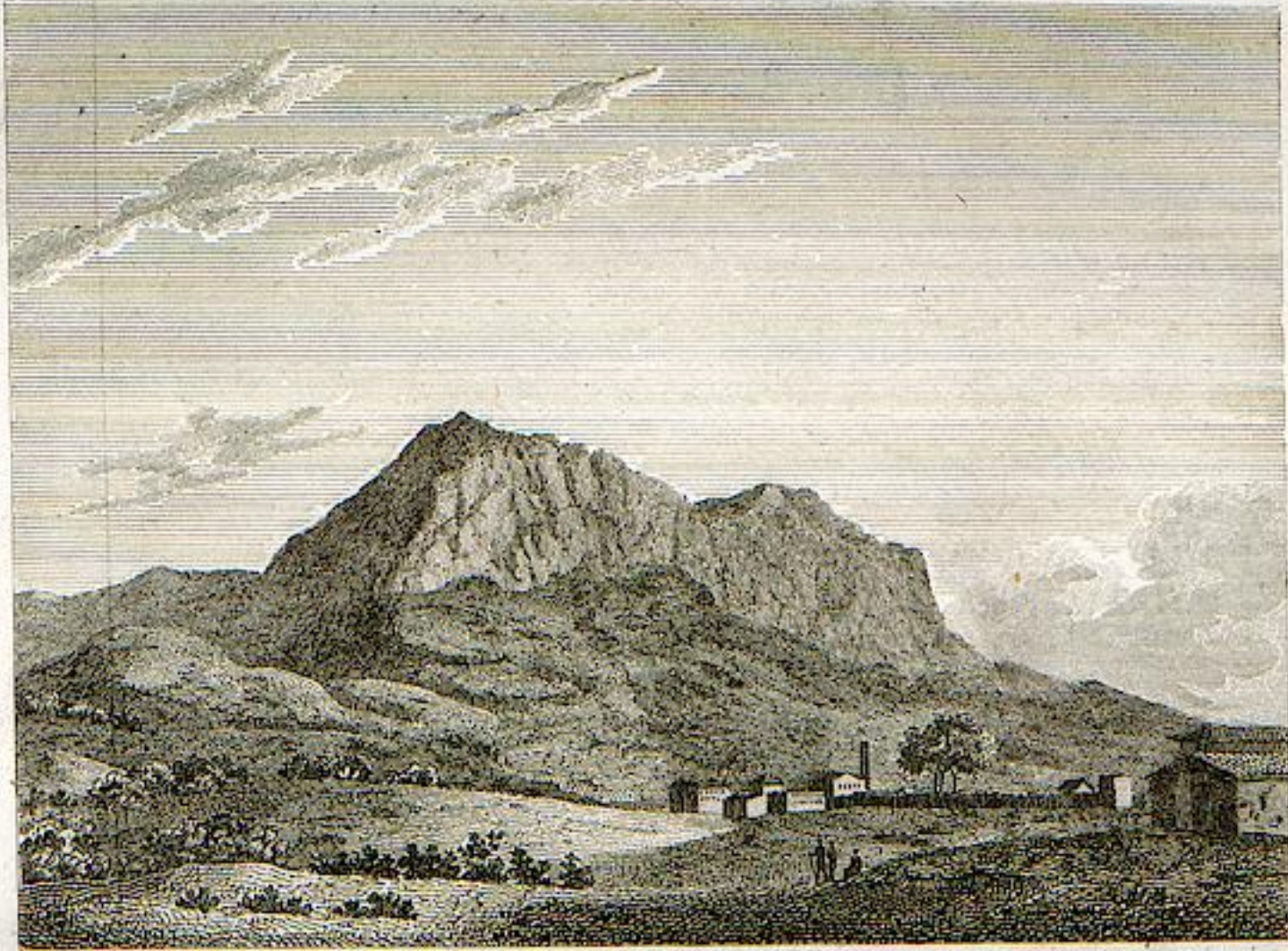


Fig. 2.

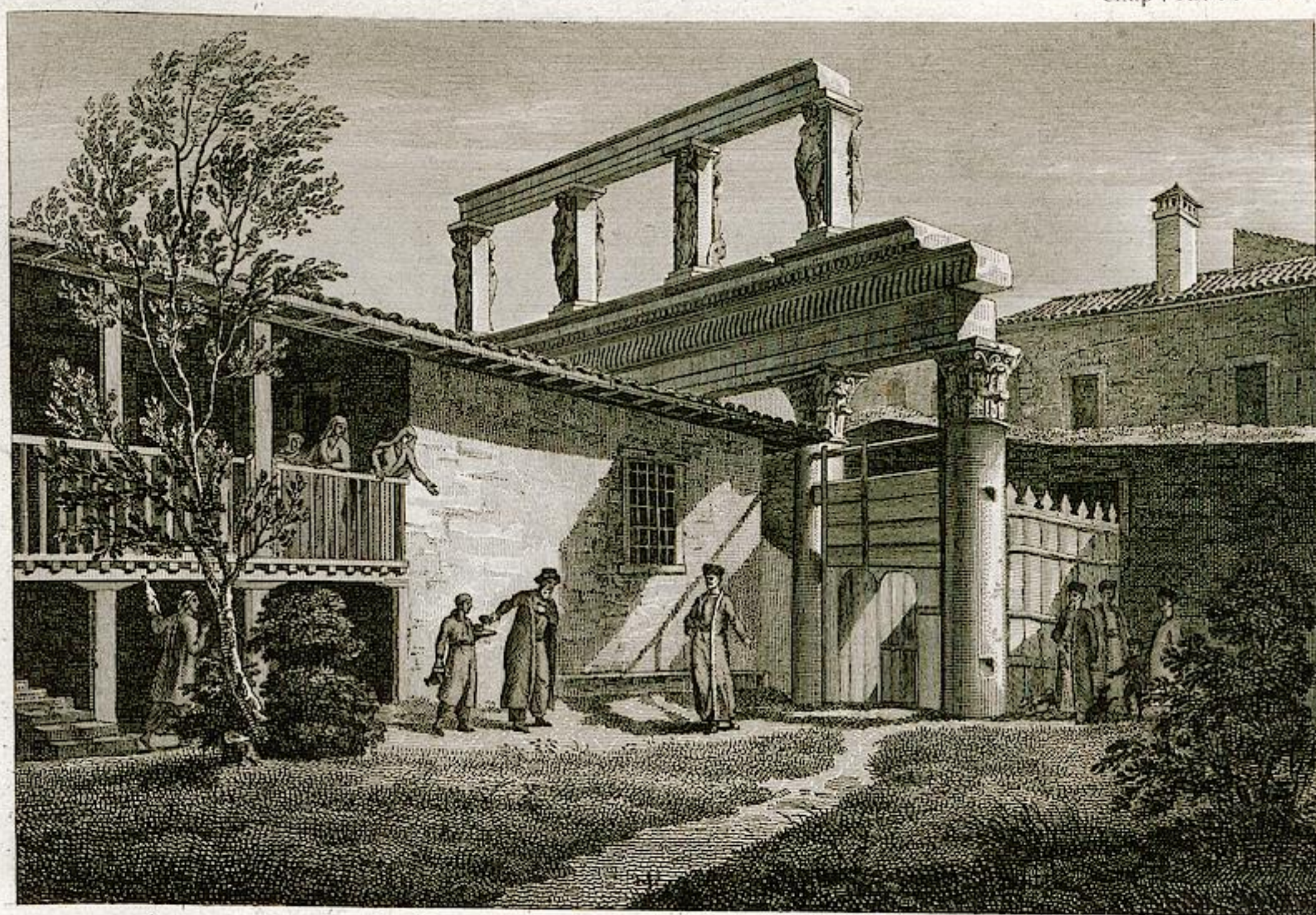


Temple at Corinth

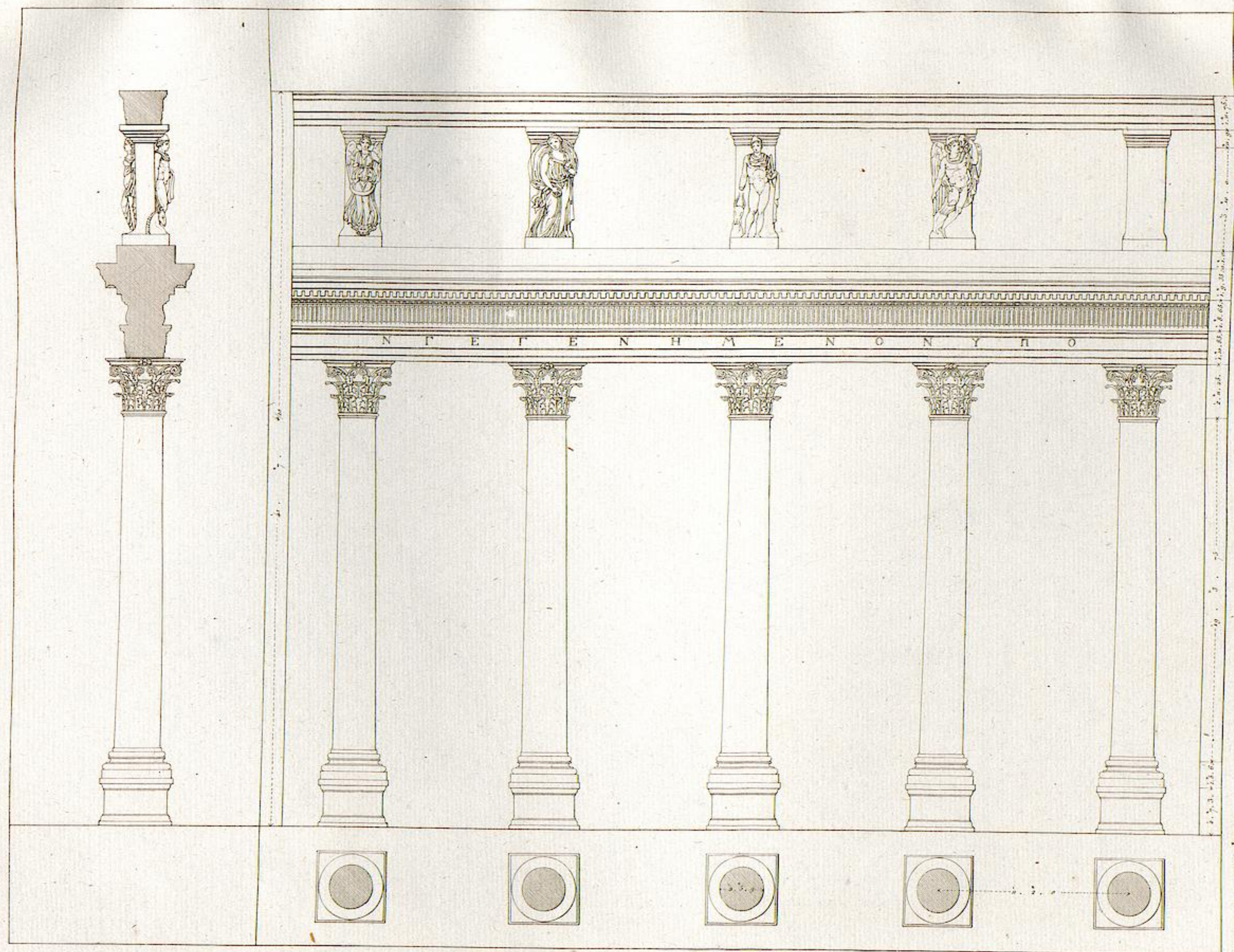




View of the Acro-Corinthos, or Acropolis of Corinth.

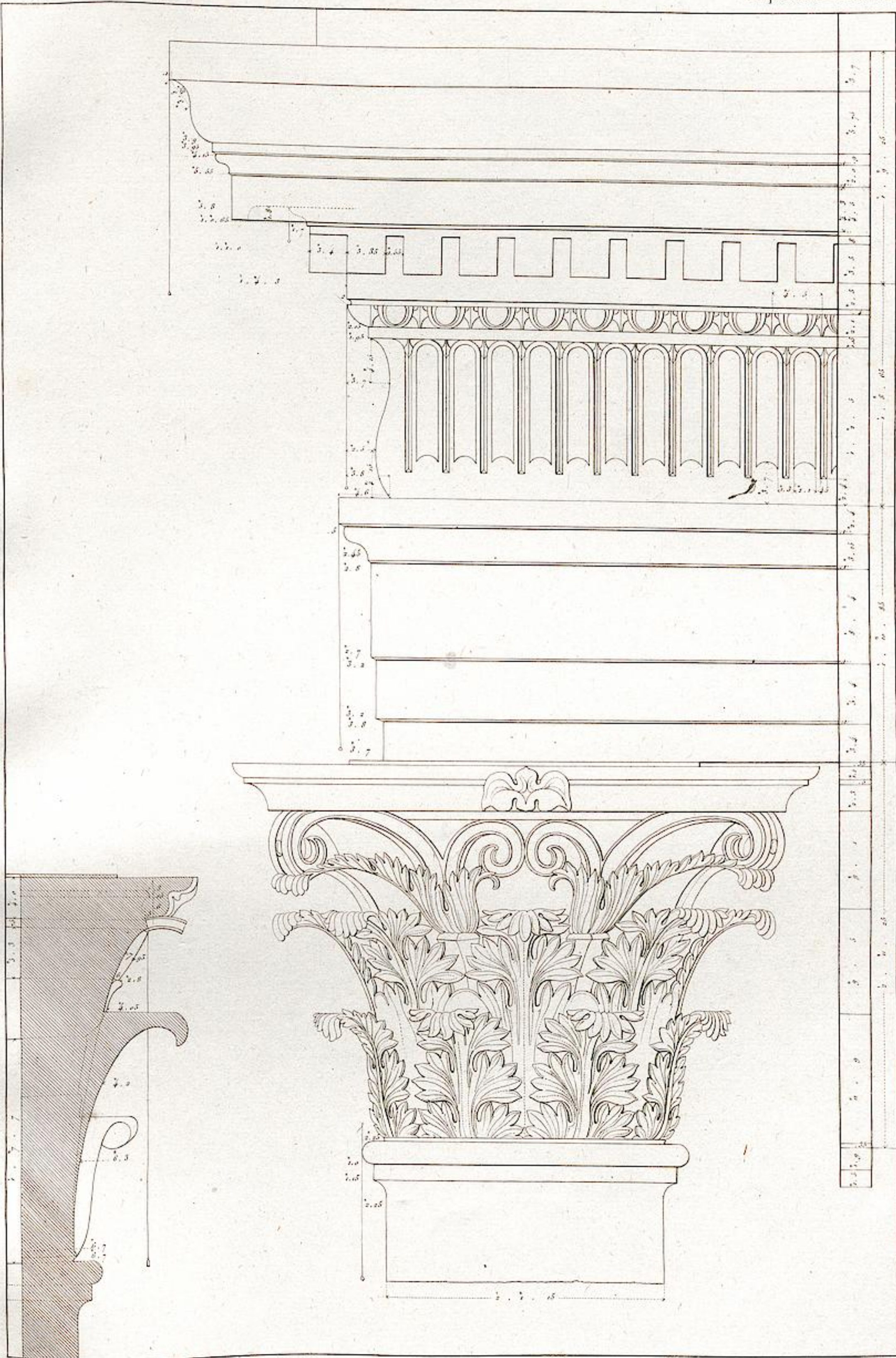


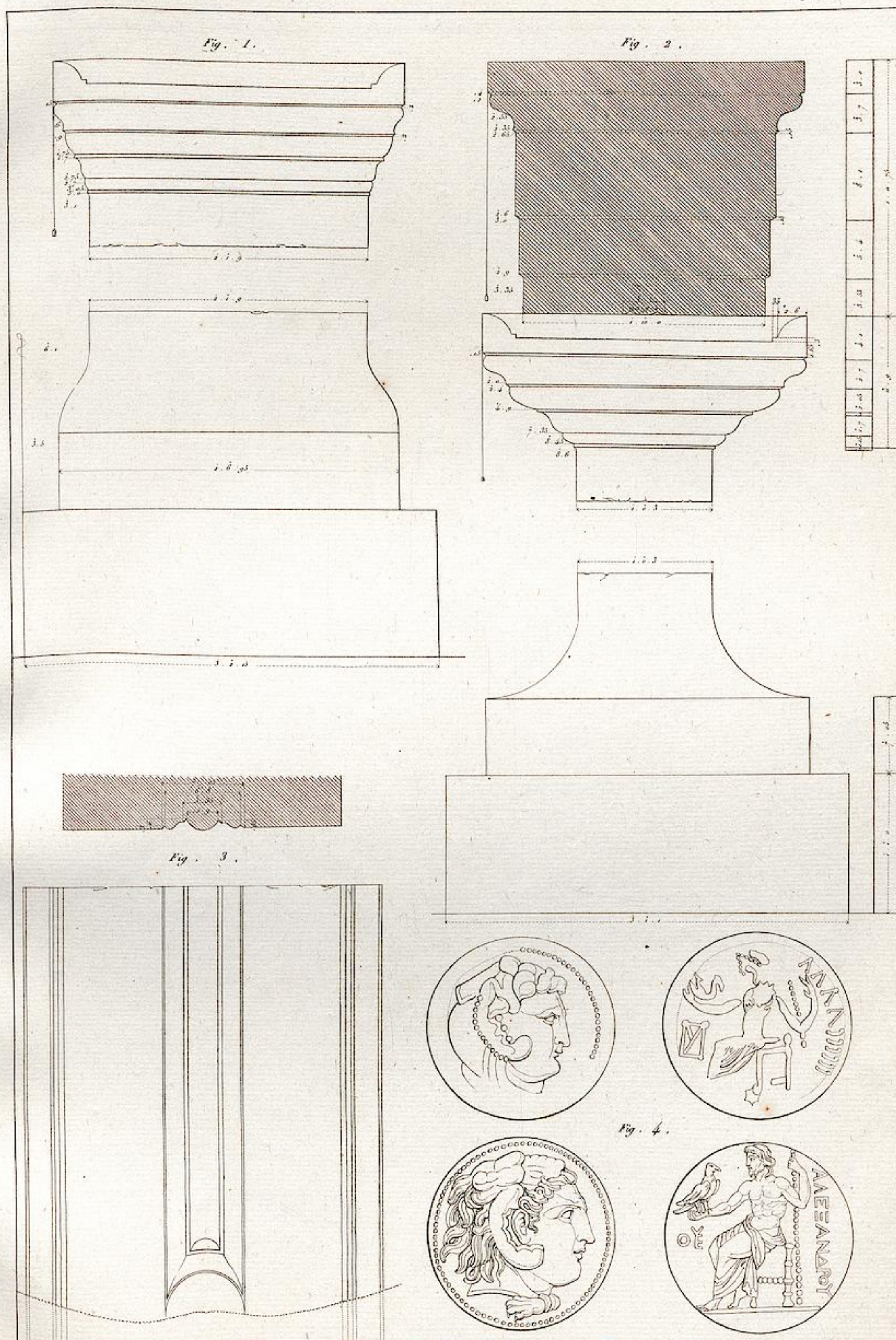
The Incantada at Salonica.

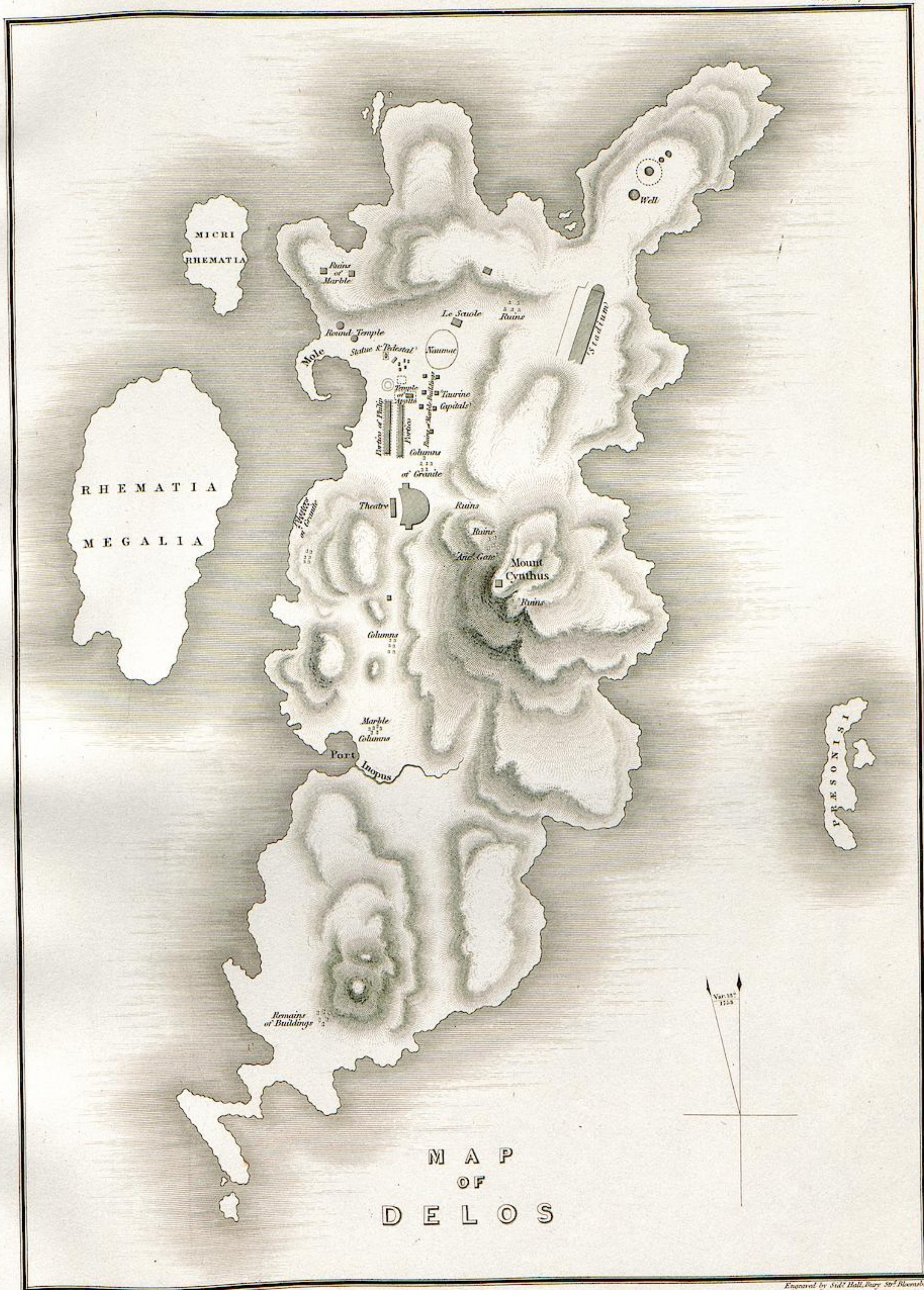


The Incantada at Salonica

Chap. XI, Pl. XVI.







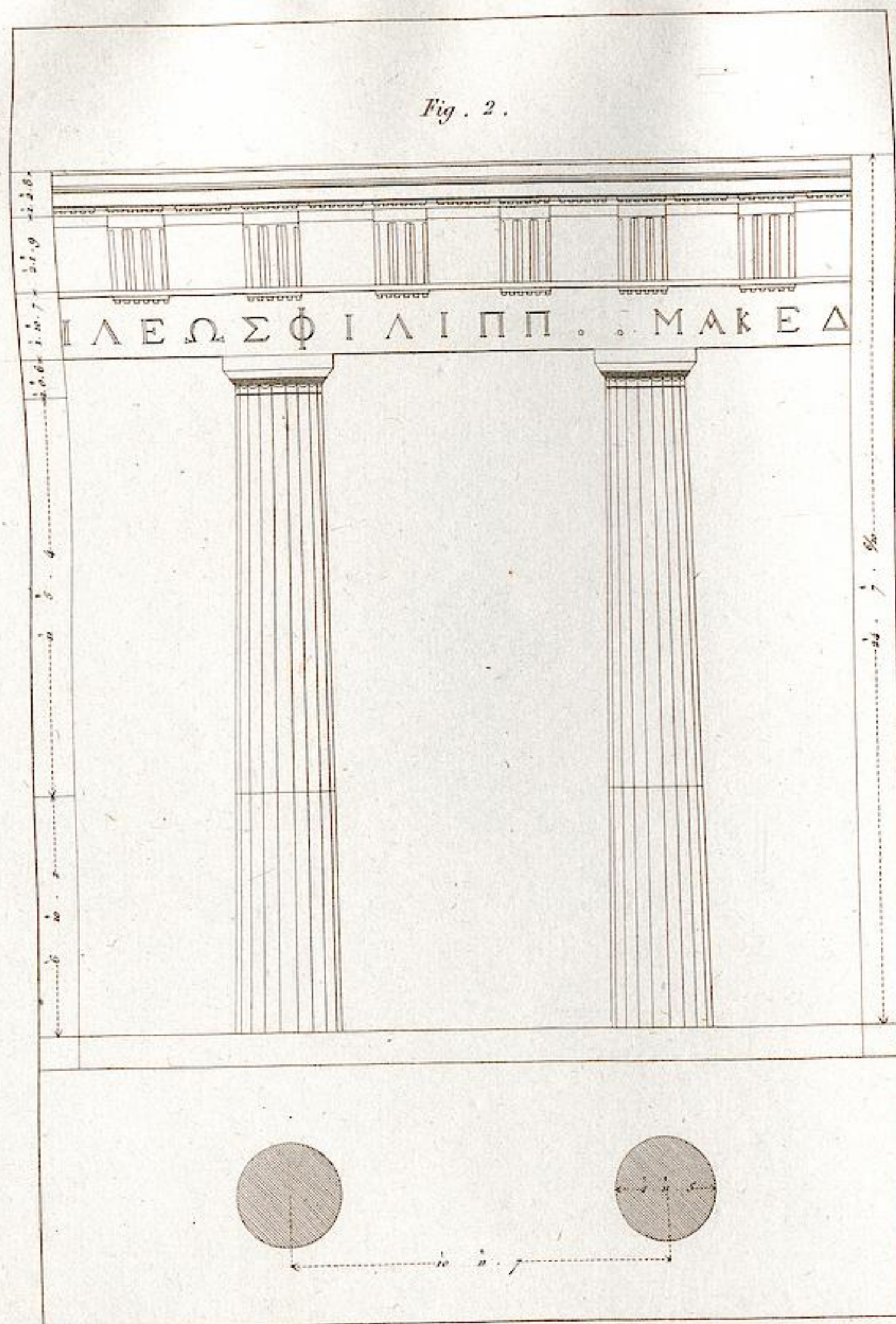
MAP
OF
DELOS

Engraved by S. H. Hall, Esq. Str. 1. Bloomsbury.

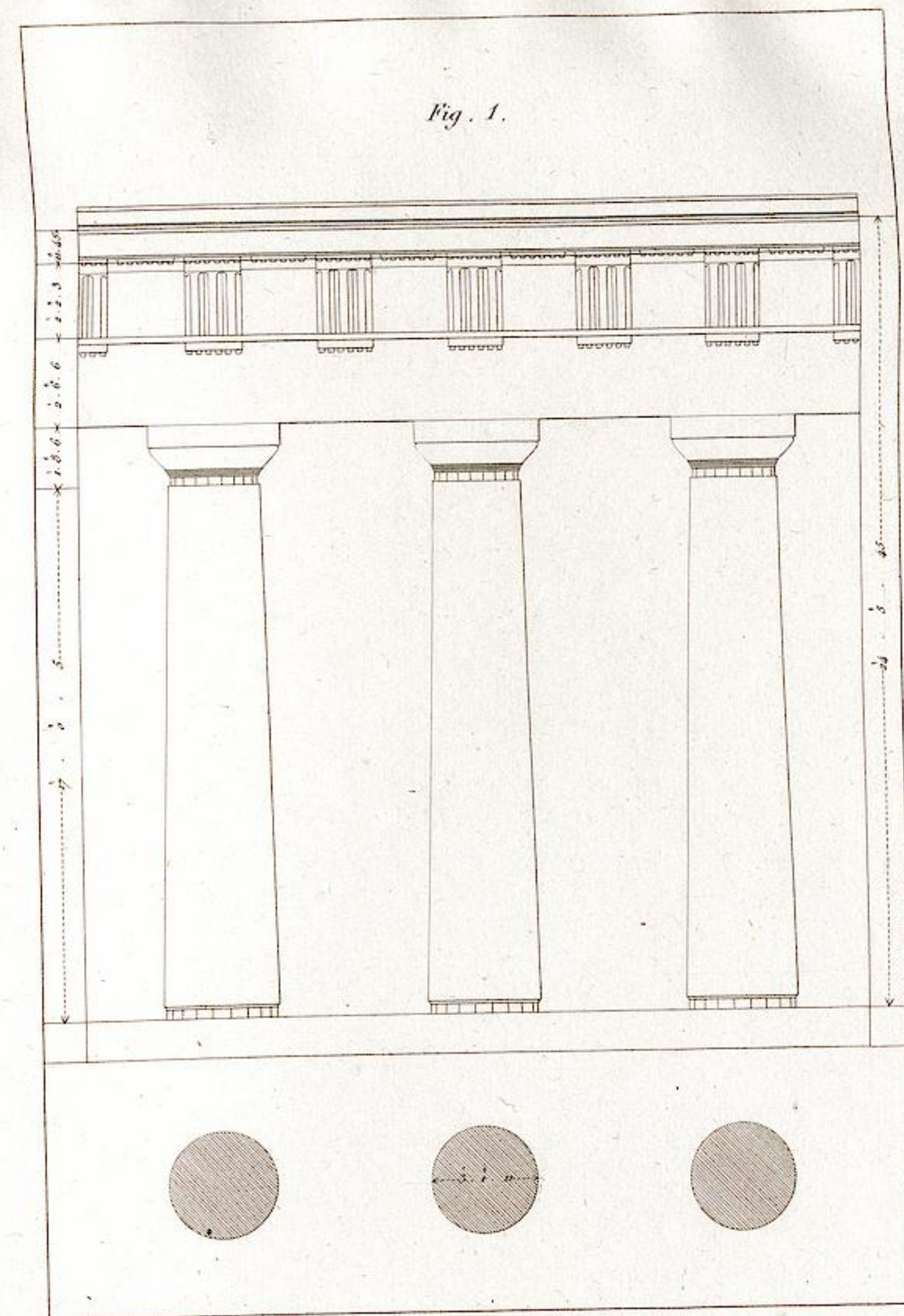
Scale of one English Mile.



London, Published as the Act directs, Sept. 1. 1827, by Priestley & Weale, High Str. 6. Bloomsbury.

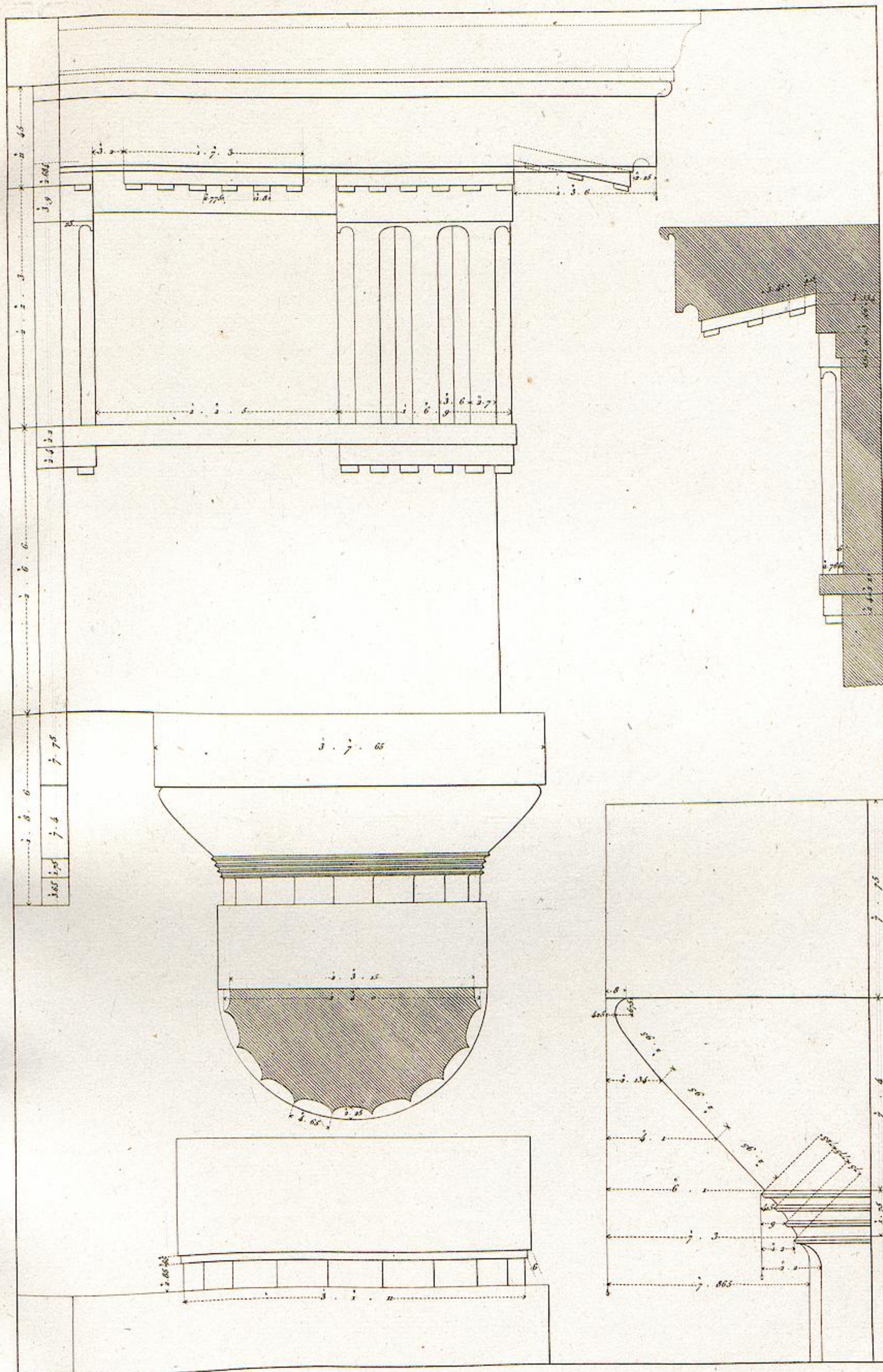


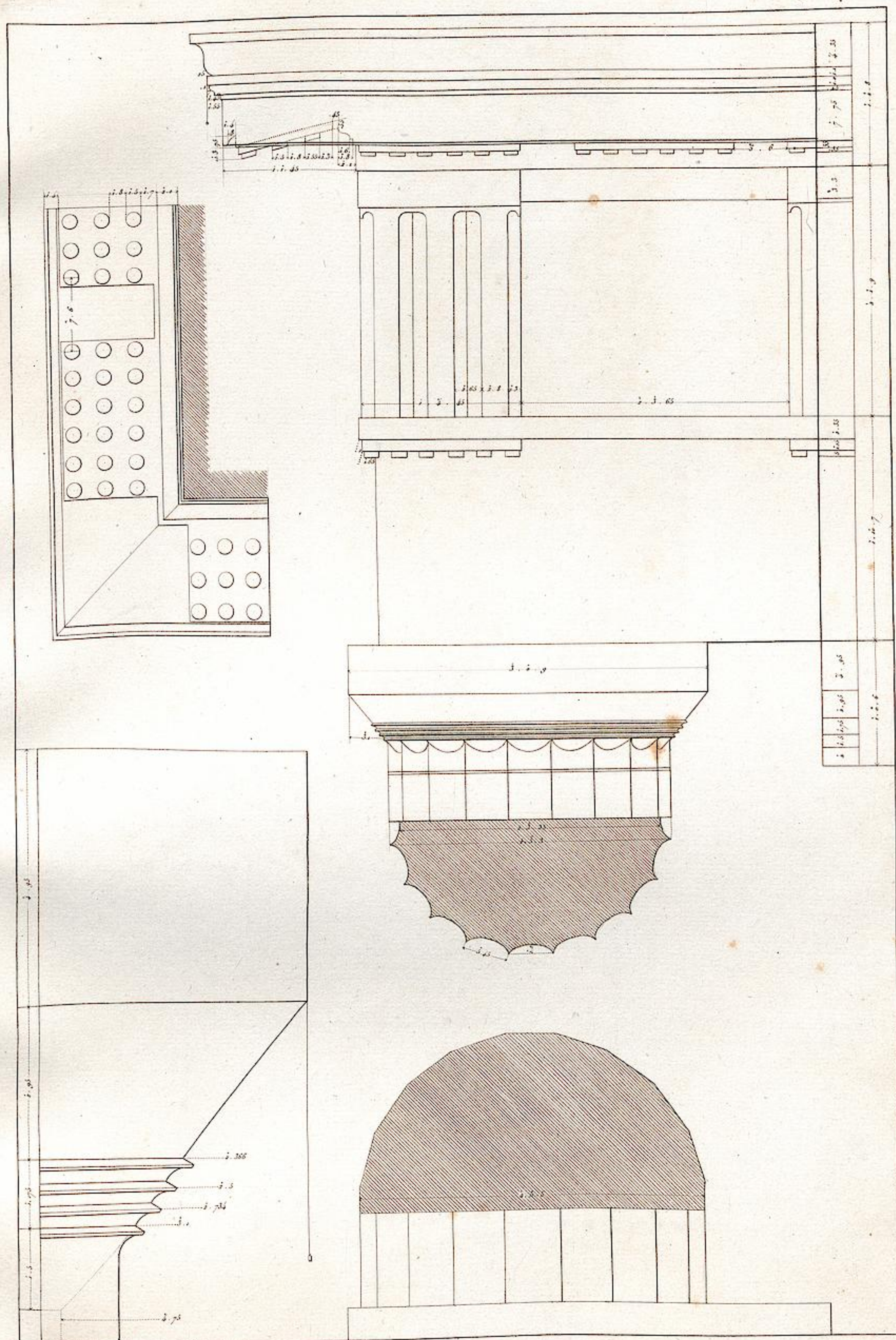
Portico of Philip King of Macedonia

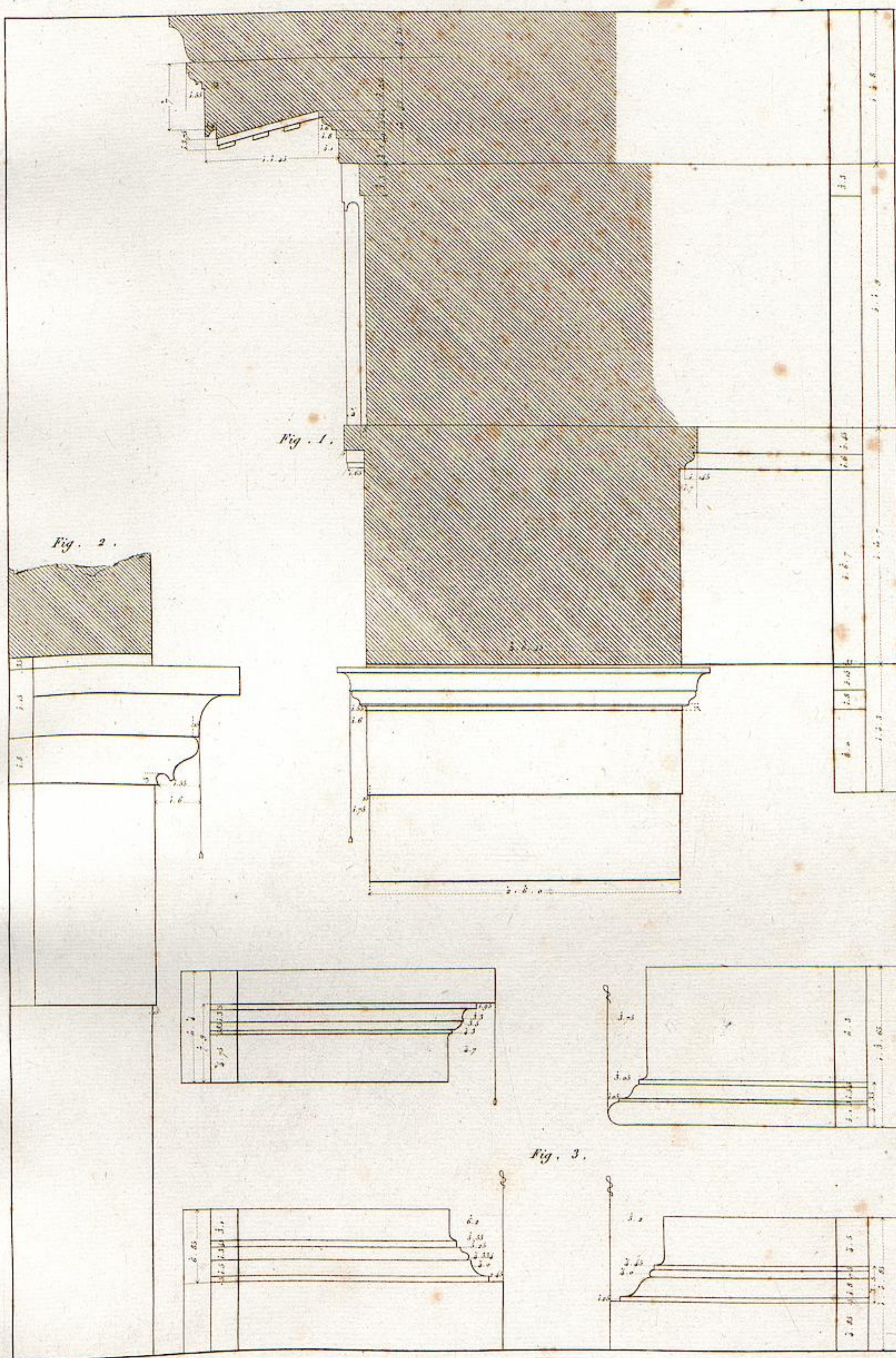


Temple of Apollo at Delos

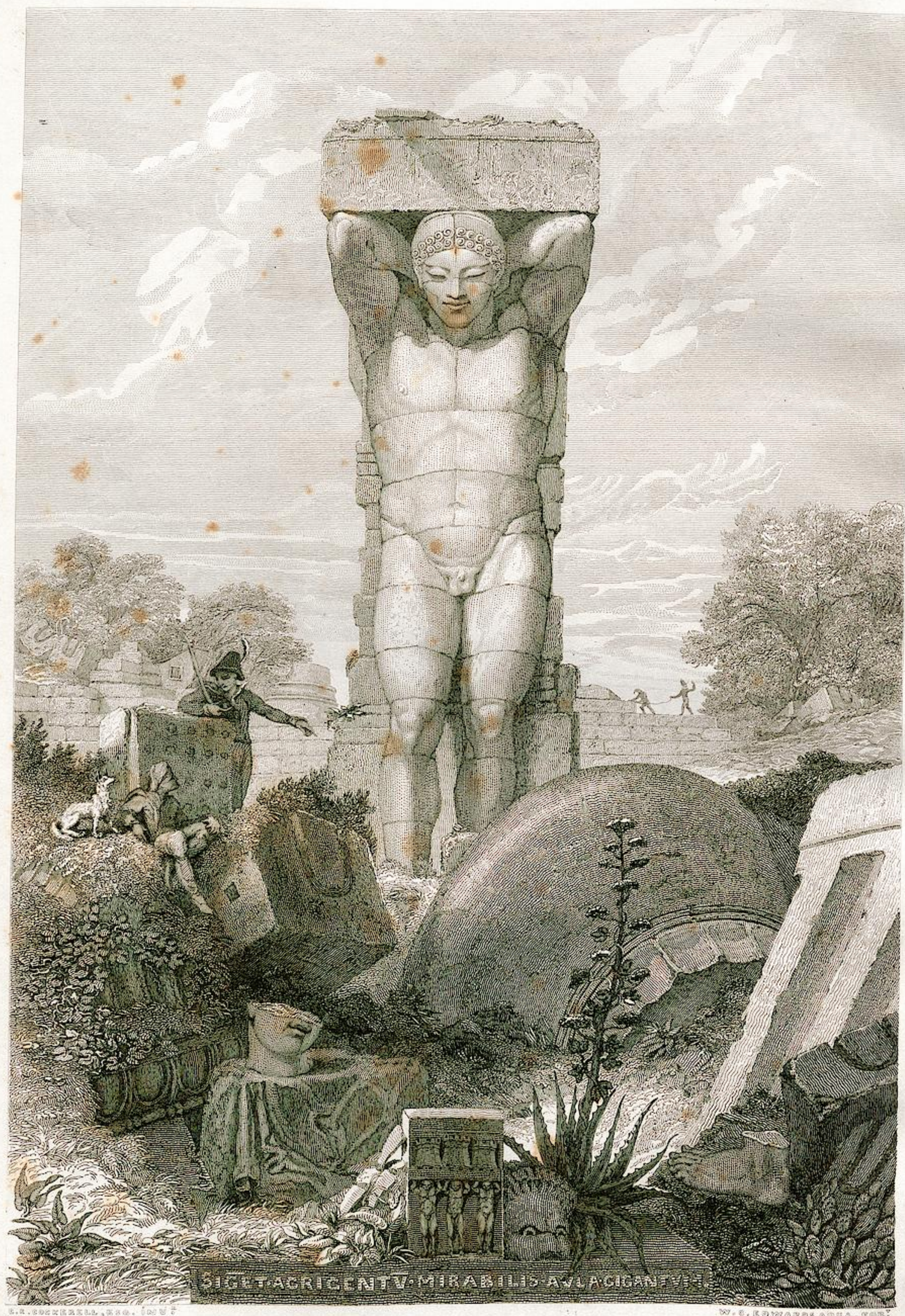
Chap. XII. PL. I.







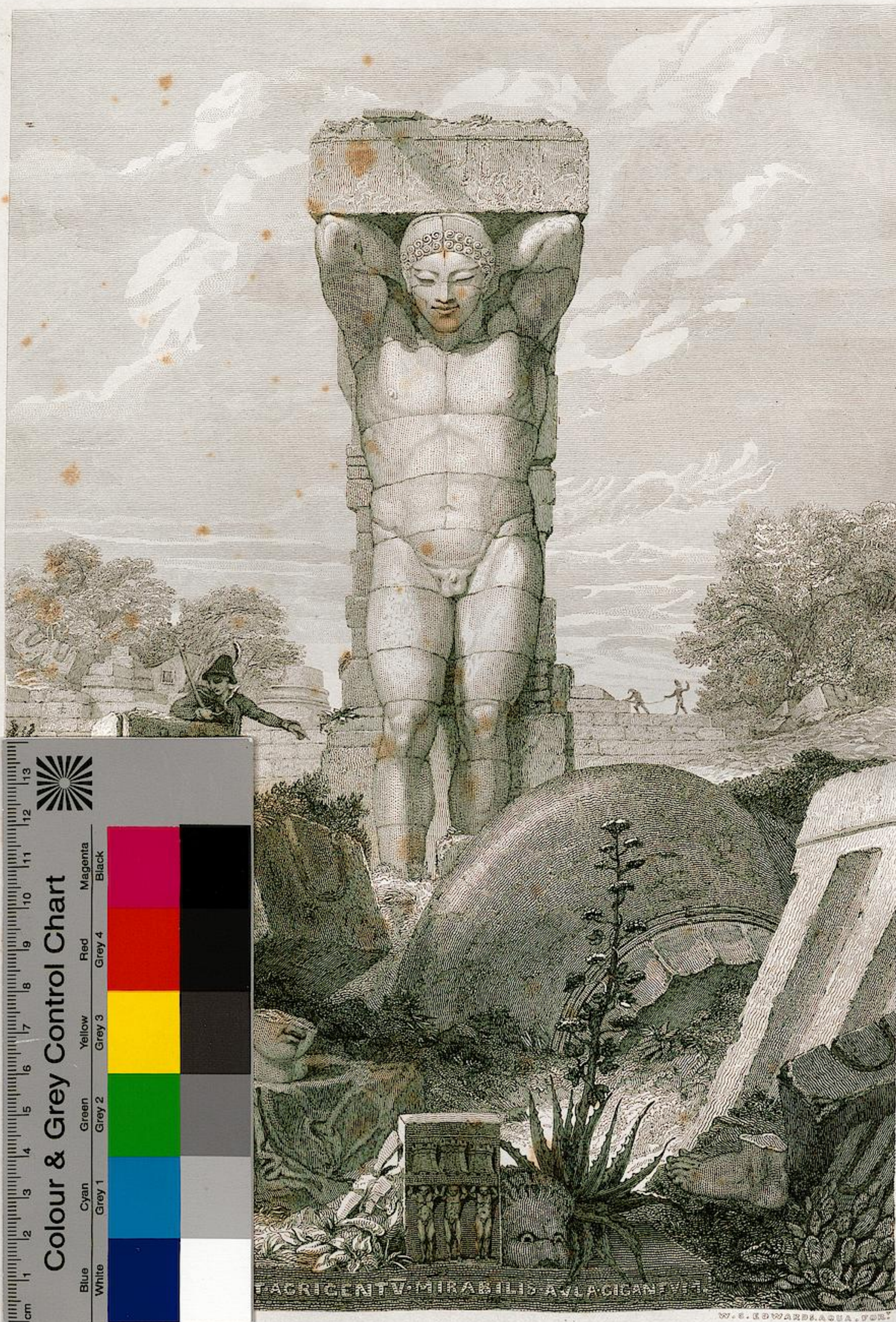
Portico of Philip Abdilos, see p. 10



G. R. COCKENELL, DEL. 1807

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