CHARLES BUCKE

RUINS OF ANCIENT CITIES (VOL. 1 OF 2)

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Bucke C.

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Содержание

Charles Bucke
Ruins of Ancient Cities (Vol. 1 of 2) / With General and Particular Accounts of Their Rise, Fall, and Present Condition

TO

THOMAS HILL MORTIMER, ESQ.,

(OF THE ALBANY),

THE FOLLOWING PAGES ARE RESPECTFULLY INSCRIBED,

BY

HIS FAITHFUL AND GREATLY OBLIGED

FRIEND AND SERVANT,

THE AUTHOR.

PREFACE

The reader is requested to observe, that, though the plan of this work is entirely his own, the compiler of it does not put it forth as in any way original in respect to language or description. It is, in fact, a much better book, than if it had been what is strictly called original, (which, indeed, must have involved an utter impossibility:) for it is a selection of some of the best materials the British Museum could furnish; sometimes worked up in his own language; and sometimes – and, indeed, very frequently – in that of others: the compiler having, at an humble distance and with unequal steps, followed the plan which M. Rollin proposed to himself, when he composed his celebrated history of ancient times. – "To adorn and enrich my own," says that celebrated writer, "I will be so ingenuous as to confess, that I do not scruple, nor am ashamed, to rifle whereever I come; and that I often do not cite the authors from whom I transcribe, because of the liberty I take to make some slight alterations. I have made the best use in my power of the solid reflections that occur in the Bishop of Meaux's Universal History, which is one of the most beautiful and most useful books in our language. I have also received great assistance from the learned Dean Prideaux's 'Connexion of the Old and New Testament,' in which he has traced and cleared up, in an admirable manner, the particulars relating to ancient history. I shall take the same liberty with whatever comes in my way, that may suit my design, and contribute to its perfection. I am very sensible, that it is not so much for a person's reputation to make use of other men's labours, and that it is in a manner renouncing the name and quality of author. But I am not over-fond of that title, and shall be extremely well pleased, and think myself very happy, if I can but deserve the name of a good compiler; and supply my readers with a tolerable history, who will not be over-solicitous to inquire what hand it comes from, provided they are but pleased with it."

Having followed this example, – the compiler wishes he could say with equal effect, – he will be fully satisfied, should judicious readers feel inclined to concede, that he has shown some judgment in selecting his materials, and some taste in binding "the beads of the chain," that connects them together. He disclaims, in fact, (as, in the present instance, he is bound to do), all the "*divine honours*" of authorship; satisfied with those of a selecter, adapter, and compiler; and happy in the hope that he has here, by means of the superior writers, whose labours he has used, furnished his readers with an useful, accurate, and amusing work.

C. B.

London, January 1st, 1840.

NO. I. – ABYDOS

Of chance or change, oh! let not man complain;
Else shall he never, never, cease to wail;
For from the imperial dome, to where the swain
Rears his lone cottage in the silent dale,
All feel the assault of fortune's fickle gale.
Art, empire, earth itself, to change are doom'd;
Earthquakes have raised to heaven the humble vale;
And gulfs the mountains' mighty mass entomb'd;
And where the Atlantic rolls wide continents have bloom'd.

BEATTIE.

This city stood on the Asiatic side of the Hellespont, now called the Dardanelles, opposite to the city of Sestos, on the European side, the distance from each other being about two miles. Abydos was built by the Milesians, and became greatly celebrated from the circumstance that it was here that Xerxes built his bridge over the Hellespont; – also for the loves of Hero and Leander.

Philip, king of Macedon, laid siege to this city, and nothing of what is generally practised in the assaulting and defending of cities was omitted in the siege. No place, say the historians, was ever defended with greater obstinacy, which might be said at length, on the side of the besieged, to have risen to fury and brutality. Confiding in its own strength, they repulsed, with the greatest vigour, the approaches of the Macedonians. Finding, however, at last, that the outer wall of their city was sapped, and that the Macedonians carried their mines under the inner one, they sent deputies to Philip, offering to surrender the city on certain conditions, one of which was, that all the free citizens should retire whithersoever they pleased, with the clothes they then had on. These conditions were not approved by Philip, he therefore sent for answer, that the Abydonians had only to choose, whether they would surrender at discretion or continue to defend themselves gallantly as they had before done.

When the citizens heard this they assembled together, to consider what they should do in so great an emergency; and here we have to record, not in our own language but in that of others, for our pen would be unequal to the description, circumstances scarcely to be paralleled in all history! It is thus given by Rollin: —

They came to these resolutions; first, that the slaves should be set at liberty, to animate them to defend the city with the utmost vigour; secondly, that all the women should be shut up in the temple of Diana, and all the children with their nurses in the Gymnasium; that this being done, they then should bring into the great square all the gold and silver in the city, and carry all the rest of the valuable effects into the quadrireme of the Rhodians and the trireme of the Cyzicenians. This resolution having passed unanimously, another assembly was called, in which they chose fifty of the wisest and most ancient of the citizens, but who at the same time had vigour enough left to execute what should have been determined; and they were made to take an oath, in presence of all the inhabitants, that the instant they saw the enemy master of the inner wall they should kill the women and children, set fire to the galleys laden with their effects, and throw into the sea all the gold and silver which they had heaped together. Then, sending for their priests, they took an oath either to conquer or die, sword in hand; and after having sacrificed the victims, they obliged the priests and priestesses to pronounce before the altar the greatest curses on those who should break their oath. This being done, they left off countermining, and resolved, the instant the wall should fall, to fly to the breach and fight to the last. Accordingly, the inward wall tumbling, the besieged, true to the oath they had taken, fought in the breach with such unparalleled bravery, that though Philip had perpetually sustained with fresh

soldiers those who had mounted to the assault, yet, when night separated the combatants, he was still doubtful with regard to the success of the siege. Such Abydonians as marched first to the breach, over the heaps of slain, fought with fury, and not only made use of their swords and javelins, but after their arms were broken to pieces or forced from their hands, they rushed furiously upon the Macedonians, knocked down some, broke the long spears of others, and with the pieces struck their faces and such parts of their bodies as were uncovered, till they made them entirely despair of the event. When night had put an end to the slaughter, the breach was quite covered with the dead bodies of the Abydonians, and those who had escaped were so prodigiously fatigued, and had received so many wounds, that they could scarce support themselves. Things being brought to this dreadful extremity, two of the principal citizens, unable to execute the dreadful resolution that had been taken, and which at that time displayed itself to their imaginations in all its horror, agreed that, to save their wives and children, they should send to Philip by day-break all their priests and priestesses, clothed in pontifical habits, to implore his mercy and open their gates to him. Accordingly the next morning the city, as had been agreed, was surrendered to Philip, during which the greatest part of the Abydonians, who survived, vented millions of imprecations against their fellow-citizens, and especially against the priests and priestesses, for delivering up to the enemy those whom they themselves had devoted to death with the most dreadful oaths. Philip marched into the city and seized, without the least opposition, all the rich effects which the Abydonians had heaped together in one place. But now he was greatly terrified with the spectacle he saw. Among these ill-fated citizens, whom despair had made furious and distracted, some were strangling their wives and children; and others cutting them with swords to pieces; some were running to murder them; some were plunging them into wells; whilst others were precipitating them from the tops of the houses; in a word, death appeared in a variety of horrors. Philip, pierced with grief, and seized with horror at the spectacle, stopped the soldiers who were greedy of plunder, and published a declaration, importing that he would allow three days to all, who were resolved to lay violent hands on themselves. He was in hopes that during this interval they would change their resolution, but they had made their choice before. They thought it would be degenerating from those, who had lost their lives in fighting for their country, should they survive them. The individuals of every family killed one another, and none escaped this murderous expedition but those whose hands were tied, or were otherwise kept from destroying themselves.

Nothing now remains of the ancient town, but a few insignificant ruins in the neighbourhood of the modern one[1].

[1] Plutarch; Diodorus; Rollin; Sandwich.

NO. II. – ABYDUS

Abydus, in Egypt, is now called Madfuneh, or the *Buried City*. According to Pliny and Strabo it was a colony of Milesians. It is said once to have nearly equalled Thebes in grandeur and magnificence; but it was reduced to a village in the reign of Augustus, and is now only a heap of uninhabited ruins.

In its neighbourhood, however, the celebrated tomb of Ismandes is still found; he who built the temple of Osiris, into which no singers or dancers were ever allowed to enter. Besides numerous tombs and sepulchral monuments, that are continually found here, the remains of two grand edifices, and other ruins, evince its former extent, and justify the assertion of Strabo, that Abydus formerly held the first rank after Thebes itself. One of those edifices was called the Palace of Memnon; but it was, in reality, commenced by Osirei, and completed by his son Remesis II., and from the peculiar nature of its plan, and the structure of its roof, it is particularly interesting to the antiquary. This last is formed of large blocks of stone placed from one architrave to the other; not, as usual in Egyptian buildings, on their faces, but on their sides; so that considerable thickness having been given to the roof, a vault was afterwards cut in them, without endangering its stability. The other building is the famous temple of Osiris, who was reported to have been buried in Abydus, and who was worshipped there in his most sacred character. There are many other places, says Plutarch, where his corpse is said to have been deposited; but Abydus and Memphis are mentioned in particular as having the true body; and for this reason the rich and powerful of the Egyptians were desirous of being buried in the former of these two cities, in order to lie, as it were, in the same grave with Osiris himself. The fact, that the natives of other towns also were buried at Abydus, is fully confirmed by modern discoveries; and inscriptions, purporting that the deceased were from some distant part of the country, are frequently found in the tombs of its extensive cemetery. The temple of Osiris was completed by Remesis II., who enriched it with a splendid sanctuary, rendered unusually conspicuous from the materials used in its construction, being entirely lined with oriental alabaster. He also added to the numerous chambers and courts many elegant and highly-finished sculptures. One of these lateral apartments contains the famous tablet of kings, discovered by Mr. Bankes, and which, in an historical point of view, is one of the most precious monuments hitherto met with among the ruins of Egypt. In the cemetery to the northward are some other stone remains, among which is one of the time of Remesis the Second, and another bearing the name of Sabaco.

The reservoir mentioned by Strabo, which was cased with stone, may be traced on the east side of the ancient town; and in the mountain, to the north-west, are some limestone quarries, and an inclined road leading to a narrow grotto, in an unfinished state, and without sculpture.

The Arabs, in searching for treasure, have heaped up piles of earth and rubbish; but there are no inhabitants[2].

[2] Pliny; Strabo; Plutarch; Diodorus; Wilkinson.

NO. III. – *ÆGESTA*

The sterile country between Trapani and Alcamo (in Sicily) may render the stranger better prepared to contemplate one of the finest of ancient monuments – all that remains of Ægesta, celebrated for the temple of the Erycinian Venus. This town, situated on a height at the base of Mount Eryx, was deserted and almost in ruins at so early a period as the time of Strabo.

All travellers, who have examined the temple, are unanimous in its commendation. "The effect it produced at a distance," says Mons. Simon, "increased as I approached. Such is the magic of its proportions, and the beauty of its forms, that, at whatever side it may be viewed, it is equally admirable. It has braved the influence of time – the edifice stands entire, columns, entablature, pediment – all except the cella and roof, which have disappeared. The columns, of the Ionic order, are about seven feet in diameter at the base, tapering towards the top, and only four diameters in height; but they form, with the front, a total height of fifty-eight feet. The dimensions of the interior are about one hundred and seventy-four feet by seventy-two."

This city was destroyed by Agathocles. At a subsequent time it was the residence of the tyrant Æmilius Censorinus, who offered rewards to such artists as were the most ingenious in the invention of instruments of torture![3]

[3] Simon; Count Fedor de Karacray; Malte-Brun.

NO. IV. – ÆGINA

"We seated ourselves on a fallen column," says Mr. Williams, "and could not but admire the scene before us: Attica, Peloponnesus, and the gulf of Ægina, with their many points of attraction, addressing both the eye and the mind! While we were enjoying the splendid view, two shepherds stepped from the ruins, and passing their crooks from their right hand to their left, pressed their hearts and foreheads, and kissed their hands in a manner than which nothing could be more graceful. Their eyes bespoke their curiosity to know what brought us there; and when we looked across the gulf, they both exclaimed, 'Athenæ! Athenæ!' as if we were desirous to know the name of the distant spot, that marked the site of Athens."

Servius Sulpitius mentions Ægina in a very agreeable manner to Cicero, who was then grieving for the loss of his daughter Tullia: – "Once," said he, "when I was in distress, I received a sensible alleviation of my sorrow from a circumstance, which, in the hope of its having the same influence upon you, I will take this opportunity of relating. I was returning from Asia; and as I was steering my course, I began to contemplate the surrounding country. Behind me was Ægina; Megara in the front; the Piræus occupied my right hand, and Corinth my left. These cities, once flourishing, were now reduced to irretrievable ruin. 'Alas!' said I, somewhat indignantly, 'shall man presume to complain of the shortness and the ills of life, whose being in this world is necessarily short, when I see so many cities, at one view, totally destroyed?' This reflection, my friend, relieved my sorrow."

Mr. Dodwell, when he was in Ægina, lodged at the house of the principal Greek, who was acquainted with the leading particulars of its history; and when he talked of its former grandeur, and compared it with its present abject condition, the tears came into his eyes, and he exclaimed – "*Alas! where is Ægina now?*"

The island of Ægina lies between Attica and Argolis, eighteen miles distant from the coast of Athens and fourteen from Epidaurus. It does not exceed nine miles in its greatest length, nor six miles in its greatest breadth; its interior is rough and mountainous, and the valleys, though they are made to bear corn, cotton, olive, and fruit trees, are stony and narrow. Notwithstanding this, in ancient days, through the blessings of commerce, this spot in the seas of Greece was the residence of a numerous and most thriving population, who created upon it such works as are still the admiration of the civilised world, though they are now in ruins; the place, however, of those who built them, is scantily occupied by an impoverished and degraded race of men.

The people of Ægina were the first who coined money to be subservient to the uses of life, agreeably to the advice of Phidon, who considered that a maritime commerce would best be promoted, where exchange and accommodation became easy and familiar between the vendor and purchaser.

The place, too, had the advantage of security; an important point in the earlier ages of Greece, when piracy was a common and honourable profession. It lay deep within a gulf; nature had made access to its shores difficult, by nearly encircling them with rocks and sand-banks; and its industrious population added artificial defences. Its port also was commodious, and well protected against the attacks of man. Here, therefore, the goods procured, far and near, by the enterprising inhabitants, could be lodged without fear of pillage, and the Greeks would resort hither as to a general mart, where whatever they wanted might be purchased. Wealth would thus flow into the island, and its inhabitants, with their exquisite feeling for all that was beautiful, would employ their wealth in cultivating the fine arts, and in covering their barren rocks with grand and graceful edifices; and this was shown by the ancient inhabitants of Ægina having had the honour of introducing a style in sculpture superior to all that preceded, though inferior to the ultimate perfection of the Athenian school.

Ægina was, originally, subject to kings; but it afterwards adopted the republican form of government. It was at length reduced by the Athenians, and continued subject to them, till, at the end

of the Macedonian war, it was declared free by the Romans. In the reign of Vespasian, however, it underwent the same fortune as the other states of Greece.

A. D. 1536, it was subdued by the Turks, after an obstinate resistance; the capital was plundered and burned; and, after a great slaughter of the inhabitants, the rest were carried into slavery – not an unworthy fate, had it occurred in ancient times, for a people, who were possessed of 420,000 slaves!

The site of Ægina, the capital of the island, has long been forsaken. Instead of the temples, mentioned by Pausanias, there are thirteen lonely churches, all very mean, and two Doric columns supporting their architrave. These stand by the sea-side toward the low cape; and, it has been supposed, are a remnant of a temple of Venus, which was situated by the port principally frequented. The theatre, which is recorded as greatly worth seeing, resembled that of the Epidaurians, both in size and workmanship. It was not far from the private port; the *stadium*, which like that at Priene, was constructed with only one side, being joined to it behind, and each structure mutually sustaining and propping the other.

The most celebrated of its edifices was the temple of Jupiter Panhellenius. "This temple," says Colonel Leake, "was erected upon a large paved platform, and must, when complete, have been one of the most remarkable examples in Greece of the majesty and beauty of its sacred edifices, as well as of the admirable taste with which the Greeks enhanced those qualities by an attention to local situation and surrounding scenery. It is not only in itself one of the finest specimens of Grecian architecture, but is the more curious as being, in all probability, the most ancient example of the Doric order in Greece, with the exception of the columns at Corinth." This temple is far from any habitation, and is surrounded with shrubs and small pine-trees. No ruin in Greece is more rich in the picturesque, as every point of view has some peculiar charm: – "When I was at Ægina," says Mr. Dodwell, "the interior of the temple was covered with large blocks of stone, and overgrown with bushes. This circumstance produced a sort of confusion, which, while it intermingled the trees and the architecture, made a great addition to the picturesque effect of the interesting scene. The place has since been cleared, the stones have been taken away, and the trees cut down to facilitate the removal of the statues which were found among the ruins. Though these changes may have made some deduction from the pleasure with which the painter would have viewed the spot, yet they have added greatly to the gratification of the classical traveller, by whom all the architectural details may now be readily examined and accurately discriminated."

This ruin Dr. Chandler considers as scarcely to be paralleled in its claim to remote antiquity. The situation on a lonely mountain at a distance from the sea has preserved it from total demolition, and all the changes and accidents of numerous centuries[4].

Lusieri classes the architecture of the temple of the Panhellenian Jupiter at Ægina with that of Pæstum in Lucania: – "In their buildings," says he, "the Doric order attained a pre-eminence which it never passed; not a stone has been there placed without some evident and important design; every part of the structure bespeaks its own essential utility. Of such a nature were works in architecture, when the whole aim of the architect was to unite grandeur with utility; the former being founded on the latter. All then was truth, strength, and sublimity."

In 1811, several statues of Parian marble were discovered by two English gentlemen and two Germans[5], the rivals in the style of which are said nowhere to be found. They were excavated from the two extremities of the temple below the tympana, from which they had fallen at some unknown period. Mr. Dodwell has given the following account of them: – "I shall not attempt," says he, "a minute description of these precious remains of the Æginetic school; the discovery of which, in its

[4] "Ægina abounds," says Wheler, "with a sort of red-legged partridge, against which, by order of the Epitropi, or the chief magistrate of the town, all, both young and old, go out yearly, as the pigmies of old did against the cranes, to war with, and to break their eggs before they are hatched; otherwise, by their multitudes, they would so destroy and eat up the corn, that they would inevitably bring a famine every year upon the place."

[5] Mr. C. R. Cockerell and Mr. John Foster; W. Linckh and Baron Haller.

importance, has not been surpassed by any of the kind in modern times. They are supposed by some to represent the principal heroes of the Iliad contending with the Trojans for the body of Patroclus. Minerva, armed with her helmet, is the principal figure; and from its superior size, is conjectured to have stood in the centre of the tympanum, below which it was found. The other figures are combatants in various costumes and attitudes; their shields are circular, and their helmets crowned with the lophos. The bodies of some are naked, while others are covered with armour or leather; their attitudes are judiciously adapted to the four tympana, and the places which they occupied. They were evidently made prior to the introduction of the beautiful ideal in Grecian sculpture. The muscles and the veins, which are anatomically correct, exhibit the soft flexibility of life, and every motion of the body is in scientific harmony with that of nature. The limbs are strong, though not Herculean, and elegant without effeminacy; no preposterous muscular protuberance, no unnatural feminine delicacy offends the eye. They are noble without being harsh or rigid, and are composed with Doric severity mingled with the airy grace of youthful forms; the perfection of the finish is quite wonderful; every part being in a style worthy of the most beautiful cameo. The extremities of the hands and feet merit more particular admiration. Indeed, the ancients thought that elegant fingers and nails were essential ingredients in the composition of the beautiful. The most extraordinary circumstance, however, in these statues, is the want of expression, and the sameness of countenance, which is to be observed in all the heads. This approximation to identity is certainly not fortuitous; for the artists, who were able to throw so much varied beauty into the forms of the bodies, were, no doubt, fully able to infuse a similar diversity of expression into the features. Their talent was probably confined to one style of countenance by some religious prejudice. Perhaps some ancient and much venerated statue served as a model, from which it might not have been consistent with the feeling of reverence, or with the state of opinion, to deviate. The formation and posture of the bodies afforded a greater scope and a wider field for the talent of the sculptor; for while the Doric severity of the early Æginetic school is evidently diffused through the whole, yet a correctness of muscular knowledge; and a strict adherence to natural beauty, are conspicuously blended in every statue. An unmeaning and inanimate smile is prevalent in all the faces; every one of the heroes, who is mortally wounded, is supporting himself in the most beautiful attitude, and smiling upon death! In short, the conquerors and the conquered, the dying and dead, have all one expression, or rather none at all. The high finish of the hair is particularly worthy of notice. Some in curls, which hang down in short ringlets, are of lead, and still remain. The helmets were ornamented with metallic accessories, and the offensive weapons were probably of bronze; but they have not been found. All the figures have been painted; the colour is still visible, though nearly effaced. The colour on the ægis of Minerva is very distinguishable; but the white marble, of which the statues are composed, has assumed a yellow dye from the soil in which they were buried."

Dr. Clarke tells us, that Lusieri found here both medals and vases in such numbers, that he was under the necessity of dismissing the peasants who amassed them, without purchasing more than half that were brought to him; although they were offered for a very trifling consideration, and were of very high antiquity[6].

[6] Wheler; Chandler; Barthélemi; Sandwich; Lusieri; Clarke; Dodwell; Williams; Leake.

NO. V. – AGRIGENTUM

The citadel of Agrigentum (Sicily) was situated on Mount Agragas; the city in the vale below; forming a magnificent spectacle at a distance. It was founded by a native of Rhodes, according to Polybius; but by a colony from Ionia, according to Strabo; about one hundred and eighty years after the founding of Syracuse. Thucydides, however, says that it was founded by a colony from Gela. The government was at first monarchical; afterwards democratical.

Phalaris, so well known for his superior talent and tyranny, usurped the sovereignty, which for some time afterwards was under the sway of the Carthaginians. In its most flourishing condition, it is said to have contained not less than two hundred thousand persons, who submitted, without resistance, to the superior authority of the Syracusans.

Some idea of the wealth of this city may be imagined, from what is stated by Diodorus Siculus, of one of its citizens. At the time when Exenetes, who had been declared victor in the Olympic games[7], entered the city in triumph, he did so in a magnificent chariot, attended by three hundred more, all drawn by white horses. Their habits were adorned with gold and silver; and nothing was ever more splendid than their appearance. Gellias, the most wealthy citizen of the place, erected several apartments in his house for the reception and entertainment of guests. Servants waited by his order at the gates of the city, to invite all strangers to lodge at their master's house, whither they conducted them. A violent storm having obliged one hundred horsemen to take shelter there, Gellias entertained them all in his house, and supplied them immediately with dry clothes, of which he had always a great quantity in his wardrobe.

Though this gives us some notion of his wealth, there is another description still more indicative of his humanity. He entertained the people with spectacles and feasts; and, during a famine, prevented the citizens from dying with hunger; he gave portions to poor maidens also, and rescued the unfortunate from want and despair. He had houses built in the city and the country, purposely for the accommodation of strangers, whom he usually dismissed with handsome presents. Five hundred shipwrecked citizens of Gela, applying to him, were bountifully relieved; and every man supplied with a cloak and a coat out of his wardrobe.

Agrigentum was first taken by the Carthaginians. It was strongly fortified. It was situated, as were Hymera and Selinuntum, on that coast of Sicily which faces Africa. Accordingly, Hannibal, imagining that it was impregnable except on one side, turned his whole force that way. He threw up banks and terraces as high as the walls; and made use, on this occasion, of the rubbish and fragments of the tombs standing round the city, which he had demolished for that purpose. Soon after, the plague infected the army, and swept away a great number of the soldiers. The Carthaginians interpreted this disaster as a punishment inflicted by the gods, who revenged in this manner the injuries done to the dead, whose ghosts many fancied they had seen stalking before them in the night. No more tombs were therefore demolished; prayers were ordered to be made according to the practice of Carthage; a child was sacrificed to Saturn, in compliance with a most inhumanly superstitious custom; and many victims were thrown into the sea in honour of Neptune.

The besieged, who at first had gained several advantages, were at last so pressed by famine, that all hopes of relief seeming desperate, they resolved to abandon the city. The following night was fixed on for this purpose. The reader will naturally imagine to himself the grief with which these miserable people must be seized, on their being forced to leave their houses, rich possessions, and their country; but life was still dearer to them than all these. Never was a more melancholy spectacle seen. To omit the rest, a crowd of women, bathed in tears, were seen dragging after them their helpless infants, in order to secure them from the brutal fury of the victor. But the most grievous circumstance was

[7] Rollin.

the necessity they were under of leaving behind them the aged and sick, who were unable either to fly or to make the least resistance. The unhappy exiles arrived at Gela, which was the nearest city in their way, and there received all the comforts they could expect in the deplorable condition to which they were reduced.

In the meantime Imilcon entered the city, and murdered all who were found in it. The plunder was immensely rich, and such as might be expected from one of the most opulent cities of Sicily, which contained two hundred thousand inhabitants, and had never been besieged, nor, consequently, plundered before. A numberless multitude of pictures, vases, and statues of all kinds, were found here, the citizens having an exquisite taste for the polite arts. Among other curiosities, was the famous bull of Phalaris, which was sent to Carthage.

At a subsequent period the Romans attacked this city, then in possession of the Carthaginians; took it, and the chief persons of Agrigentum were, by the consul's order, first scourged with rods, and then beheaded. The common people were made slaves, and sold to the best bidder. After this, Agrigentum is seldom mentioned in history; nor is it easy to ascertain the precise time in which the old city was destroyed, and the new one (*Gergenti*) was built. It was crushed in the general fall of the Greek state, and its unfortunate inhabitants, expelled by the Saracens, took refuge among the black and inaccessible rocks of Girgenti.

In ancient times, this city was greatly celebrated for the hospitality and luxurious mode of living, adopted by its inhabitants. On one side of the city there was a large artificial lake, about a quarter of a league in circumference, dug out of the solid rock by the Carthaginian captives, and to which the water was conveyed from the hills. It was thirty feet deep; great quantities of fish were kept in this reservoir for the public feasts; and swans and other fowls were kept upon it for the amusement of the citizens; and the depth of its waters secured the city from the sudden assault of an enemy. It is now dry, and converted into a garden.

It is, nevertheless, a curious fact, that though the whole space within the walls of the ancient city abounds with traces of antiquity, there are no ruins which can be supposed to have belonged to places of public entertainment. Yet the Agrigentines were remarkably fond of shows and dramatic amusements; and their connexion with the Romans must have introduced among them the savage games of the circus. Theatres and amphitheatres seem peculiarly calculated to resist the outrages of time; yet not a vestige of these are to be seen on the site of Agrigentum. They appear, however, to have been quite alive to the pleasures to be derived from sculpture and painting.

The Temple of Juno was adorned by one of the most famous pictures of antiquity; which is celebrated by many of the ancient writers. Zeuxis was determined to excel any thing that had gone before him, and to form a model of human perfection. To this end, he prevailed on all the finest women of Agrigentum, who were ambitious of the honour, to appear naked before him. Of these he chose five for his models; and moulding all the perfections of these beauties into one, he composed the picture of the goddess. This was ever looked upon as his masterpiece; but was, unfortunately, burnt when the Carthaginians took Agrigentum. At that period, many of the citizens retired into this temple, as to a place of safety; but as soon as they found the gates attacked by the enemy, they agreed to set fire to it, and chose rather to perish in the flames, than submit to the power of the conqueror. In the Temple of Hercules, there was another picture by Zeuxis. Hercules was represented, in his cradle, killing the two serpents; Alcmena and Amphitrion, having just entered the apartment, were painted with every mark of terror and astonishment. Pliny says, the painter looked upon this piece as invaluable; and, therefore, could never be prevailed upon to put a price upon it; but gave it as a present to the people of Agrigentum, to be placed in the temple of Hercules.

The temples, also, were very magnificent. That of Æsculapius, two columns and two pilasters of which now support the end of a farm-house, was not less celebrated for a statue of Apollo. It was taken from them by the Carthaginians, at the same time that the Temple of Juno was burnt. It was carried off by the conquerors, and continued the greatest ornament of Carthage for many years; but

was, at last, restored by Scipio, at the final destruction of the city. Some of the Sicilians allege, but it is supposed without ground, that this statue was afterward carried to Rome, and still remains there, the wonder of all ages; and known to the whole world, under the name of the Apollo Belvidere.

An edifice of the Doric order, called the Temple of Concord, has still its walls, its columns, entablature, and pediments, entire. In proceeding from the Temple of Concord, you walk between rows of sepulchres, cut in the rock, wherever it admitted of being excavated by the hand of man, or was so already by that of nature. Some masses are hewn into the shape of coffins; others drilled full of small square holes, employed in a different mode of interment, and serving as receptacles of urns. One ponderous piece of the rock lies in an extraordinary position. By the failure of its foundation, or the shock of an earthquake, it has been loosened from the general quarry, and rolled down the declivity, where it now remains supine, with the cavities turned upwards. There was also a temple dedicated to Ceres and Proserpine; with the ruins was formed a church, which now exists; and the road, leading to which, was cut out of the solid rock. In respect to the temple of Castor and Pollux, vegetation has covered the lower parts of the building, and only a few fragments of two columns appear between the vines. Of the Temple of Venus, about one half remains; but the glory of the place was the Temple of Jupiter Olympius, three hundred and forty feet long, sixty broad, and one hundred and twenty in height. Its columns and porticos were in the finest style of architecture; and its bas-reliefs and paintings executed with admirable taste. On its eastern walls was sculptured the Battle of the Giants; while the western represented the Trojan War; corresponding exactly with the description which Virgil had given of the painting in the Temple of Juno at Carthage.

Diodorus Siculus extols the beauty of the columns which supported the building; the admirable structure of the porticos, and the exquisite taste with which the bas-reliefs and paintings were executed; but he adds, that the stately edifice was never finished. Cicero, against Verres, speaks of the statues he carried away. Mr. Swinburne says, that it has remaining not one stone upon another; and that it is barely possible, with the liberal aid of conjecture, to discover the traces of its plan and dimensions. He adds, however, that St. Peter's at Rome exceeds this celebrated temple more than doubly in every dimension; being two hundred and fifteen feet higher, three hundred and thirty-four longer, and four hundred and thirty-three wider.

Added to these, there is now remaining a monument of Tero, king of Agrigentum, one of the first of the Sicilian tyrants. The great antiquity of this monument may be gathered from this; that Tero is not only mentioned by Diodorus, Polybius, and the more modern of the ancient historians, but likewise by Herodotus, and Pindar, who dedicates two of his Olympic Odes to him; so that this monument must be much more than two thousand years old. It is a kind of pyramid, the most durable of forms; and is surrounded by aged olive-trees, which cast a wild, irregular shade over the ruin.

All these mighty ruins of Agrigentum, and the whole mountain on which it stands, says Mr. Brydone, is composed of an immense concretion of seashells, run together, and cemented by a kind of sand, or gravel, and now become as hard, and perhaps more durable, than even marble itself. This stone is white before it has been exposed to the air; but in the temples and other ruins it is become "set," of a very dark brown. These shells are found on the very summit of the mountain, which is at least fourteen or fifteen hundred feet above the level of the sea.

The celebrated Empedocles was a native of this city; one of the finest spirits that ever adorned the earth. His saying, in regard to his fellow-citizens, is well known; – viz., that they squandered their money so excessively every day, that they seemed to expect it could never be exhausted; and that they built with such solidity and magnificence, as if they thought they should live for ever[8].

[8] Livy, Cicero, Diodorus Siculus, Rollin, Brydone; Encyl. Lond., Brewster's Encyl.

NO. VI. – ALBA LONGA

It has been stated, or rather speculated upon, that the entire history of this place is no other than a romance. By Dionysius of Halicarnassus, however, it is said to have existed four hundred and eighty-seven years; when, after having been the founder of thirty other Latin cities, it was destroyed by the Roman power.

That it existed, is also attested by the ruins that now remain. Its ancient characteristics are thus described by Dionysius: – it was so built, with regard to its mountain and lake, that it occupied a space between them, each serving like a wall of defence to the city.

It was long supposed to have been situated where Palazzuolo now is. Sir W. Gell says, "On passing up the new road, running from the dry bed of the river Albanus, where it crosses the Appian Way, near Bolerillæ, and leading to the Villa Torlonia, or Castel Gandolfo, a few ancient tombs were observed about half way up the ascent; and further examination showed, that these tombs had once bordered an ancient road, now almost obliterated. It was obvious, that such a road must have led from some place on the plain, to another on the mountain. Toward the sea, the high tower of Pratica (Lavinium) lay in the direct line of the road; and it seemed certain that the city on the mountain, to which it led, could have been no other than Alba Longa. Climbing upward among the bushes, ponderous blocks of stone were discovered, evidently the remains of the walls of this city. By a farther search, more were found. At a distance a small cavern was discovered; and not only the remains of a well, but part of a column of stone, two feet four inches in diameter. At a higher point the shore was covered with ruins, consisting of large blocks of rectangular stones, nearly buried in the soil, and scarcely discernible among the bushes."

There is a tradition, that the palaces of the kings of Alba stood on a rock; and so near to the edge of the precipice, that when the impiety of one of its monarchs provoked Jupiter to strike it with his lightning, a part of the mass was precipitated into the lake, carrying the impious king along with the ruins of his habitation. This tradition is apparently confirmed by a singular feature in a part of the remains of this city; for, directly under the rock of the citadel, toward the lake, and where the palace, both for security and prospect, would have been placed, is a cavern, fifty feet in depth, and more than one hundred in width; a part of the roof of which has evidently fallen in, and some of the blocks still remain on the spot[9].

[9] Dionysius of Halicarnassus; – Sir W. Gell.

NO. VII. – ALCANTARA

This town (in Spain) was built by the Moors, who gave it the name it bears; which, in the Moorish language, signifies a bridge; and this bridge shows that the original city belonged to the Romans in the time of Trajan; for on one of the arches is this inscription: —

IMP. CAESARI, D. NERVAE, F

NERVAE. TRAIANO. AVG

GERM. DACICO

PONT. MAX. TRIB. POTEST. VIII

IMP. VI. COS. V. P.P

Formerly there were four pieces of marble, fixed in the walls of the bridge; in each of which there was an inscription, containing the names of the several towns and districts, that contributed towards the expense of making it. Three of these marbles are lost; but the fourth remains, and bears the following inscription: —

MVNICIPIA

PROVINCIAE. LVSITAN

STIPE. CONFLATA

QVAE. OPVS

PONTIS. PERFECERVNT

IGAEDITANI

LANCIENSES. OPIDANI

TALORI

INTERAMNIENSES

COLARNI

LAOCIENSES. TRANSCVDANI

ARAVI

MEIDVBRIGENSES

ARABRIGENSES

BANIENSES

PAESVRES

At the entrance of the bridge there is a small temple, cut in the rock, by the same person

inscription to the following effect: – "*It is reasonable to imagine, that every one, that passes this way, would be glad to know the name of the person that built this bridge and temple; and with what intent they were made, by cutting into this rock of the Tagus, full of the majesty of the Gods, and of Cæsar, and where art showed itself superior to the tough and stubborn matter that resisted her. Know, then, that it was that noble architect Lacer, who built this bridge, which will last as long as the world. Lacer, having finished this noble bridge, made and dedicated this new temple, with sacrifices, to the gods, in hopes of rendering them propitious to him, for having honoured them after this manner. This temple he dedicated to the gods of Rome, and to Cæsar; looking upon himself to have been extremely fortunate, in having been able to make so just and proper a sacrifice.*[10]"

[10] Jose Almana.

NO. VIII. – ALEXANDRIA

Of the several capitals of Egypt in successive ages[11], Thebes, or Diospolis, was the most ancient. Next was Memphis; itself a city of the most remote antiquity. Babylon seems to have been only the capital of a part, retained by the Persians, after Cambyses had subdued Egypt; and was, by all accounts, founded by the Persians. Alexandria succeeded Memphis, and remained the chief city, till the Saracens founded Misr-el-Kahira.

Alexander, in his way to the temple of Jupiter Ammon, observed, opposite to the island of Pharos, a spot which he thought extremely well adapted for the building of a city. He, therefore, set about drawing the plan of one; in doing which he particularly marked out the several places where temples and squares should be erected. The general execution he committed to the architect who had rebuilt the temple of Diana at Ephesus (Dinocrates). This city he called Alexandria, after his own name; and being situated with the Mediterranean on one side, and one of the branches of the Nile on the other, it soon drew all the commerce, both of the east and west. It still remains, and is situate about four days' journey from Cairo. The merchandises were unloaded at Portus Muris[12], a town on the western coast of the Red Sea; whence they were brought upon camels to a town of Thebais, called Copt, and conveyed down the Nile to Alexandria, whither merchants from all parts resorted.

The trade of the East has at all times enriched those who carried it on. Solomon received from one commercial voyage, no less a sum than three millions two hundred and forty thousand pounds[13]. Tyre afterwards had the trade. When the Ptolemies, however, had built Berenice, and other ports on the western side of the Red Sea, and fixed their chief mart at Alexandria, that city became the most flourishing of all the cities in the world. "There," says Prideaux, "it continued for many centuries after; and all the traffic which the western parts of the world from that time had with Persia, India, Arabia, and the eastern coasts of Arabia, was wholly carried on through the Red Sea, and the mouth of the Nile, till a way was discovered of sailing to those parts by the Cape of Good Hope."

Alexander was buried[14] in the city he had built; and as the sarcophagus in which he was placed has now become an object of great curiosity, by having been taken from the French, at Alexandria, where it was found in the mosque of St. Athanasius, and placed in the British Museum, we shall give (from Rollin) an account of his funeral; for never had any monarch one so magnificent!

Alexander died at Babylon. Aridæus, having been deputed by all the governors and grandees of the kingdom, to take upon himself the care of his obsequies, had employed two years in preparing every thing that could render it the most august funeral that had ever been seen. When all things were ready for the celebration of this mournful ceremonial, orders were given for the procession to begin. This was preceded by a great number of pioneers and other workmen, whose office was to make all the ways practicable, through which the procession was to pass. As soon as these were levelled, the magnificent chariot, the invention and design of which raised as much admiration as the immense riches that glittered all over it, set out from Babylon. The body of the chariot rested upon two alxetrees, that were inserted into four wheels, made after the Persian manner; the naves and spokes of which were covered with gold, and the rounds plated over with iron. The extremities of the axletrees were made of gold, representing the mouths of lions biting a dart. The chariot had four draught-poles, to each of which were harnessed four sets of mules, each set consisting of four of those animals; so that this chariot was drawn by sixty-four mules. The strongest of those creatures, and the largest, were chosen on this occasion. They were adorned with crowns of gold, and collars

[11] Browne.

[12] Myos Hormos.

[13] Four hundred and fifty talents of gold. See 2 Chron. viii. 18. This, we may suppose, was the gross sum received; not the profit.

[14] A. M. 3685. Ant. J. C. 321. Diod. lib. xviii. p. 608, 610.

enriched with precious stones and golden bells. On this chariot was erected a pavilion of entire gold, twelve feet wide, and eighteen in length, supported by columns of the Ionic order, embellished with the leaves of acanthus. The inside was adorned with a blaze of jewels, disposed in the form of shells. The circumference was beautified with a fringe of golden net-work; the threads that composed the texture were an inch in thickness, and to those were fastened large bells, whose sound was heard to a great distance. The external decorations were disposed into four relievos. The first represented Alexander seated in a military chariot, with a splendid sceptre in his hand, and surrounded, on one side, with a troop of Macedonians in arms; and on the other, with an equal number of Persians, armed in their manner. These were preceded by the king's equerries. In the second were seen elephants completely harnessed, with a band of Indians seated on the fore part of their bodies; and on the hinder, another band of Macedonians, armed as in the day of battle. The third exhibited to the view several squadrons of horse ranged in military array. The fourth represented ships preparing for a battle. At the entrance into the pavilion were golden lions, that seemed to guard the passage. The four corners were adorned with statues of gold, representing victories, with trophies of arms in their hands. Under the pavilion was placed a throne of gold of a square form, adorned with the heads of animals, whose necks were encompassed with golden circles a foot and a half in breadth; to these were hung crowns that glittered with the liveliest colours, and such as were carried in procession at the celebration of sacred solemnities. At the foot of the throne was placed the coffin of Alexander, formed of beaten gold, and half filled with aromatic spices and perfumes, as well to exhale an agreeable odour, as for the preservation of the corpse. A pall of purple, wrought with gold, covered the coffin. Between this and the throne the arms of that monarch were disposed in the manner he wore them while living. The outside of the pavilion was likewise covered with purple, flowered with gold. The top ended in a very large crown of the same metal, which seemed to be a composition of olive-branches. The rays of the sun which darted on this diadem, in conjunction with the motion of the chariot, caused it to emit a kind of rays like those of lightning. It may easily be imagined, that, in so long a procession, the motion of a chariot, loaded like this, would be liable to great inconveniences. In order, therefore, that the pavilion, with all its appendages, might, when the chariot moved in any uneven ways, constantly continue in the same situation, notwithstanding the inequality of the ground, and the shocks that would frequently be unavoidable, a cylinder was raised from the middle of each axle-tree, to support the pavilion; by which expedient the whole machine was preserved steady. The chariot was followed by the royal guards, all in arms, and magnificently arrayed. The multitude of spectators of this solemnity is hardly credible; but they were drawn together as well by their veneration for the memory of Alexander, as by the magnificence of this funeral pomp, which had never been equalled in the world. There was a current prediction, that the place where Alexander should be interred, would be rendered the most happy and flourishing part of the whole earth. The governors contested with each other, for the disposal of a body that was to be attended with such a glorious prerogative. The affection, Perdiccas entertained for his country, made him desirous that the corpse should be conveyed to Æge, in Macedonia, where the remains of its kings were usually deposited. Other places were likewise proposed, but the preference was given to Egypt. Ptolemy, who had such extraordinary and recent obligations to the king of Macedonia, was determined to signalise his gratitude on this occasion. He accordingly set out with a numerous guard of his best troops, in order to meet the procession, and advanced as far as Syria. When he had joined the attendants on the funeral, he prevented them from interring the corpse in the temple of Jupiter Ammon, as they had proposed. It was therefore deposited, first, in the city of Memphis, and from thence was conveyed to Alexandria. Ptolemy raised a magnificent temple to the memory of this monarch, and rendered him all the honours which were usually paid to demi-gods and heroes by Pagan antiquity.

Freinshemius, in his supplement to Livy, relates, after Leo the African[15], that the tomb of Alexander the Great was still to be seen in his time, and that it was reverenced by the Mohammedans, as the monument, not only of an illustrious king, but of a great prophet. [16] The ancient city, together with its suburbs, was about seven leagues in length; and Diodorus informs us that the number of its inhabitants amounted to above 300,000, consisting only of the citizens and freemen; but that, reckoning the slaves and foreigners, they were allowed, at a moderate computation, to be upwards of a million. These vast numbers of people were enticed to settle here by the convenient situation of the place for commerce; since, besides the advantage of a communication to the eastern countries by the canal cut out of the Nile into the Red Sea, it had two very spacious and commodious ports, capable of containing the shipping of all the then trading nations in the world.

The harbour, called Portus Eunostus, lay in the centre of the city; thus rendering the ships secure, not only by nature but by art. The figure of this harbour was a circle, the entrance being nearly closed up by two artificial moles, which left a passage for two ships only to pass abreast. At the western extremity of one of these moles stood the celebrated tower called Pharos. The ruins of it are buried in the sea, at the bottom of which, in a calm day, one may easily distinguish large columns and several vast pieces of marble, which give sufficient proofs of the magnificence of the building in which they were anciently employed.

This light-house was erected by Ptolemy Philadelphus. Its architect was Sostratus of Cnidos; its cost was 180,000*l.* sterling, and it was reckoned one of the seven wonders of the world[17]. It was a large square structure built of white marble, on the top of which a fire was constantly kept burning, in order to guide ships by night. Pharos was originally an island at the distance nearly of a mile from the continent, but was afterwards joined to it by a causeway like that of Tyre.

This Pharos was destroyed, and, in its stead, a square castle was built without taste or ornament, and incapable of sustaining the fire of a single vessel of the line: at present, in a space of two leagues, walled round, nothing is to be seen but marble columns lying in the dust, and sawed in pieces; for the Turks make mill-stones of them; together with the remains of pilasters, capitals, obelisks, and mountains of ruins heaped on each other.

Alexandria had one peculiar advantage over all others: – Dinocrates, considering the great scarcity of good water in this country, dug very spacious vaults, which, having communication with all parts of the city, furnished its inhabitants with one of the chief necessaries of life. These vaults were divided into capacious reservoirs, or cisterns, which were filled, at the time of the inundation of the Nile, by a canal cut out of the Canopic branch, entirely for that purpose. The water was, in that manner, preserved for the remainder of the year; and being refined by the long settlement, was not only the clearest, but the wholesomest of any in Egypt. This grand work is still remaining; whence the present city, though built out of the ruins of the ancient one, still enjoys the benefactions of Alexander, its founder.

A street[18], two thousand feet wide, began at the Marine gate, and ended at the gate of Canopus, adorned with magnificent houses, temples, and public edifices. Through this extent of prospect the

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[15] This author lived in the fifteenth century.

[16] Earl of Sandwich.

[17] Some have commended Ptolemy for permitting the architect to put his name in the inscription which was fixed on the tower, instead of his own. It was very short and plain, according to the manner of the ancients. *Sostratus Cnidius Dexiphanis F. Diis Servatoribus pro navigantibus*, *i. e.*, "Sostratus the Cnidian, son of Dexiphanes, to the protecting deities, for the use of sea-faring people." But certainly Ptolemy must have very much undervalued that kind of immortality which princes are generally very fond of, to suffer that his name should not be so much as mentioned in the inscription of an edifice so capable of immortalising him. What we read in Lucian, concerning this matter, deprives Ptolemy of a modesty, which indeed would be very ill-placed here. This author informs us that Sostratus, seeing the king determined to engross the whole glory of that noble structure to himself, caused the inscription with his own name to be carved in the marble, which he afterwards covered with lime, and thereon put the king's name. The lime soon mouldered away: and by that means, instead of procuring the king the honour with which he had flattered himself, served only to discover to future ages his unjust and ridiculous vanity. – Rollin.

[18] Savary.

eye was never satiated with admiring the marble, the porphyry, and the obelisks which were destined hereafter to adorn Rome and Constantinople. This street was indeed the finest the world ever saw.

Besides all the private buildings constructed with porphyry and marble, there was an admirable temple to Serapis, and another to Neptune; also a theatre, an amphitheatre, gymnasium, and circus. The materials had all the perfection which the experience of one thousand years could afford; and the wealth and exertions, not only of Egypt but of Asia. The place was extensive and magnificent; and a succession of wise and good princes rendered it, by means of Egyptian materials and Grecian taste, one of the richest and most perfect cities the world has ever beheld.

The palace occupied one quarter of the city; but within its precincts were a museum, extensive groves, and a temple containing the sepulchre of Alexander.

This city was also famous for a temple erected to the God Serapis, in which was a statue which the natives of Sinope (in Pontus) had bartered, in a season of famine, for a supply of corn. The temple was called the Serapion; and Ammianus Marcellinus assures us[19], that it surpassed all the temples then in the world for beauty and magnificence, with the sole exception of the Capitol at Rome.

Ptolemy Soter made this city the metropolitan seat of arts and sciences. He founded the museum, the most ancient and most sumptuous temple ever erected by any monarch, in honour of learning; he filled it with men of abilities, and made it an asylum for philosophers of all descriptions, whose doctrines were misunderstood, and whose persons were persecuted; in whose unfeigned tribute of grateful praise he has found a surer road to everlasting renown, than his haughty nameless predecessors, who pretended to immortality, and braved both heaven and corroding time by the solid structure of their pyramids.

He founded also a library, which was considerably augmented by Ptolemy Philadelphus, and by the magnificence of his successors, was at length increased to 700,000 volumes.

In Cæsar's time, part of this library, – that portion which was situated in the quarter of the city called the Bruchion, – was consumed by fire; a conflagration which caused the loss of not fewer than 400,000 volumes.

This library, a short time after, received the increase of 200,000 volumes from Pergamus; Antony having given that library to Cleopatra. It was afterwards ransacked several times; but it was still a numerous and very celebrated library at the time in which it was destroyed by the Saracens, viz. A. D. 642; a history of which we shall soon have to relate.

The manner in which this library was originally collected, may be judged of, in no small degree, by the following relation: – All the Greek and other books that were brought into Egypt were seized and sent to the Museum, where they were transcribed by persons employed for that purpose; the copies were then delivered to the proprietors, and the originals were deposited in the library. Ptolemy Evergetes, for instance, borrowed the works of Sophocles, Euripides, and Æschylus, of the Athenians, and only returned them the copies, which he had caused to be transcribed in as beautiful a manner as possible; and he likewise presented them with fifteen talents, equal to fifteen thousand crowns, for the originals, which he kept.

On the death of Cleopatra, Egypt was reduced into a province of the Roman empire, and governed by a prefect sent from Rome. Alexander founded the city in 3629; and the reign of the Ptolemies, who succeeded him, lasted to the year of the world 3974.

The city, in the time of Augustus, must have been very beautiful; for when that personage entered it, he told the natives, who had acted against him, that he pardoned them all; first, out of respect to the name of their founder; and, secondly, on account of the beauty of their city. This beauty and opulence, however, were not without their corresponding evils; for Quintilian informs us, that as Alexandria improved in commerce and in opulence, her inhabitants grew so effeminate

[19] Lib. xxii. c. 16.

and voluptuous, that the word Alexandrine became proverbial, to express softness, indelicacy, and immodest language.

Egypt having become a province of Rome, some of the emperors endeavoured to revive in it a love of letters, and enriched it by various improvements. The emperor Caligula was inclined to favour the Alexandrians, because they manifested a readiness to confer divine honours upon him. He even conceived the horrid design of massacring the chief senators and knights of Rome (A. D. 40), and then of abandoning the city, and of settling at Alexandria; the prosperity and wealth of which in the time of Aurelian was so great, that, after the defeat of Zenobia, a single merchant of this city undertook to raise and pay an army out of the profits of his trade!

The rapid rise of the power of the Moslems, and the religious discord which prevailed in Egypt, levelled a death-blow at the grandeur of this powerful city, whose prosperity had been unchecked from the time of its foundation; – upwards of nine hundred and seventy years. Amrou, the lieutenant of Omar, king of the Saracens, having entered Egypt, and taken Pelusium, Babylon, and Memphis, laid siege to Alexandria, and after fourteen months carried the city by assault, and all Egypt submitted to the yoke of the Caliphs. The standard of Mahomet was planted on the walls of Alexandria A. D. 640. Abulfaragius, in his history of the tenth dynasty, gives the following account of this catastrophe: – John Philoponus, a famous Peripatetic philosopher, being at Alexandria when the city was taken by the Saracens, was admitted to familiar intercourse with Amrou, the Arabian general, and presumed to solicit a gift, inestimable in his opinion but contemptible in that of the barbarians, and this was the royal library. Amrou was inclined to gratify his wish, but his rigid integrity scrupled to alienate the least object without the Caliph's consent. He accordingly wrote to Omar, whose well-known answer was dictated by the ignorance of a fanatic.

Amrou wrote thus to his master, "I have taken the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; I shall content myself with observing, that it contains 4000 palaces, 4000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetable food, and 40,000 tributary Jews." He then related what Philoponus had requested of him. "If these writings of the Greeks," answered the bigoted barbarian, his master, "agree with the Koran, or book of God, they are useless, and need not be preserved; if they disagree they are pernicious, and ought to be destroyed." This valuable repository, therefore, was devoted to the flames, and during six months the volumes of which it consisted supplied fuel to the four thousand baths, which gave health and cleanliness to the city. "No complaint," says a celebrated moralist (Johnson), "is more frequently repeated among the learned, than that of the waste made by time among the labours of antiquity. Of those who once filled the civilised world with their renown nothing is now left but their names, which are left only to raise desires that never can be satisfied, and sorrow which never can be comforted. Had all the writings of the ancients been faithfully delivered down from age to age, had the *Alexandrian library* been spared, and the Palatine repositories remained unimpaired, how much might we have known of which we are now doomed to be ignorant, how many laborious inquiries and dark conjectures, how many collations of broken hints and mutilated passages might have been spared! We should have known the successions of princes, the revolutions of empires, the actions of the great, and opinions of the wise, the laws and constitutions of every state, and the arts by which public grandeur and happiness are acquired and preserved. We should have traced the progress of life, seen colonies from distant regions take possession of European deserts, and troops of savages settled into communities by the desire of keeping what they had acquired; we should have traced the progress and utility, and travelled upward to the original of things by the light of history, till in remoter times it had glimmered in fable, and at last been left in darkness." – "For my own part," says Gibbon, "I am strongly tempted to deny both the fact and the consequences." Dr. Drake also is disposed to believe, that the privations we have suffered have been occasioned by ignorance, negligence, and intemperate

zeal, operating uniformly for centuries, and not through the medium of either concerted or accidental conflagration[20].

The dominion of the Turks, and the discovery of the Cape of Good Hope, in 1499, completed its ruin; and from that time it has remained in decay. Its large buildings fell into ruins, and under a government which discouraged even the appearance of wealth, no person would venture to repair them, and mean habitations were constructed in lieu of them, on the sea-coast. Since that dismal epoch Egypt has, century after century, sunk deeper and deeper into a state of perfect neglect and ruin. In recent times, however, it has been under the immediate despotic rule of Mehemet Ali, nominally a pasha of the sultan of Constantinople, and a man apparently able and willing to do much towards restoring civilisation to the place of his birth.

The remains, in the opinion of some, have been greatly magnified. One writer[21], for instance, states, "The present state of Alexandria affords a scene of magnificence and desolation. In the space of two leagues, inclosed by walls, nothing is seen but the remains of pilasters, of capitals, and of obelisks, and whole mountains of shattered columns and monuments of ancient art, heaped upon one another, and accumulated to a height even greater than that of the houses." Another writer[22] says, "Alexandria now exhibits every mark by which it could be recognised as one of the principal monuments of the magnificence of the conqueror of Asia, the emporium of the East, and the chosen theatre of the far-sought luxuries of the Roman triumvirs and the Egyptian queen."

According to Sonnini, columns subverted and scattered about; a few others still upright but isolated; mutilated statues, fragments of every species, overspread the ground which it once occupied. "It is impossible to advance a step, without kicking, if I may use the expression, against some of its wrecks. It is the hideous theatre of destruction the most horrible. The soul is saddened on contemplating those remains of grandeur and magnificence; and it is raised into indignation against the barbarians, who dared to apply a sacrilegious hand to monuments, which time, the most pitiless of destroyers, would have respected." "So little," says Dr. Clarke, "are we acquainted with these valuable remains, that not a single excursion for purposes of discovery has yet been begun; nor is there any thing published with regard to its modern history, excepting the observations that have resulted from the hasty survey, made of its forlorn and desolated havens by a few travellers whose transitory visits ended almost with the days of their arrival[23]."

"On arriving at Alexandria," says Mr. Wilkinson, "the traveller naturally enquires where are the remains of that splendid city, which was second only to Rome itself, and whose circuit of fifteen miles contained a population of three hundred thousand inhabitants and an equal number of slaves; and where the monuments of its former greatness? He has heard of Cleopatra's Needle and Pompey's Pillar, from the days of his childhood, and the fame of its library, the Pharos, the temple of Serapis and of those philosophers and mathematicians, whose venerable names contribute to the fame of Alexandria, even more than the extent of its commerce or the splendour of the monuments, that once adorned it, are fresh in his recollection; – and he is surprised, in traversing mounds which mark the site of this vast city, merely to find scattered fragments or a few isolated columns, and here and there the vestiges of buildings, or the doubtful direction of some of the main streets."

Though the ancient boundaries, however, cannot be determined, heaps of rubbish are on all sides visible; whence every shower of rain, not to mention the industry of the natives in digging,

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[20] See his observations on the supposed conflagration of the Alexandrian library, with a commentary on the 5th and 6th sections of the first chapter of the tenth book of Quintilian.

[21] Rees.

[22] Browne.

[23] A very curious instance is afforded by Bruce, who wrote an account of Alexandria, and, literally, did not spend one entire day in the city. He was at sea on the morning of the 20th of June, 1768, previously to his landing in Alexandria, (see Bruce's Travels, v. i. p. 7,) and in the afternoon he left that city for Rosetta. – Clarke.

discovers pieces of precious marble, and sometimes ancient coins, and fragments of sculpture. Among the last may be particularly mentioned the statues of Marcus Aurelius and Septimius Severus.[24]

The present walls are of Saracenic structure. They are lofty; being in some places more than forty feet in height, and apparently no where so little as twenty. These furnish a sufficient security against the Bedouins, who live part of the year on the banks of the canal, and often plunder the cattle in the neighbourhood. The few flocks and herds, which are destined to supply the wants of the city, are pastured on the herbage, of which the vicinity of the canal favours the growth, and generally brought in at night when the two gates are shut. "Judge," says M. Miot, "by Volney's first pages, of the impression which must be made upon us, by these houses with grated windows; this solitude, this silence, these camels; these disgusting dogs covered with vermin; these hideous women holding between their teeth the corner of a veil of coarse blue cloth to conceal from us their features and their black bosoms. At the sight of Alexandria and its inhabitants, at beholding these vast plains devoid of all verdure, at breathing the burning air of the desert, melancholy began to find its way among us; and already some Frenchmen, turning towards their country their weary eyes, let the expression of regret escape them in sighs; a regret which more painful proofs were soon to render more poignant." And this recals to one's recollection the description of an Arabic poet, cited by Abulfeda several centuries ago.

> "How pleasant are the banks of the canal of Alexandria; when the eye surveys them the heart is rejoiced! the gliding boatman, beholding its towers, beholds canopies ever verdant; the lovely Aquilon breathes cooling freshness, while he, sportful, ripples up the surface of its waters; the ample Date, whose flexible head reclines like a sleeping beauty, is crowned with pendent fruit."

The walls to which we have alluded present nothing curious, except some ruinous towers; and one of the chief remains of the ancient city is a colonnade, of which only a few columns remain; and what is called the amphitheatre, on a rising ground, whence there is a fine view of the city and port. There is, however, one structure beside particularly entitled to distinction; and that is generally styled Pompey's Pillar.

Pompey's Pillar, says the author of Egyptian Antiquities, "stands on a small eminence midway between the walls of Alexandria and the shores of the lake Mareotis, about three-quarters of a mile from either, quite detached from any other building. It is of a red granite; but the shaft, which is highly polished, appears to be of earlier date than the capital or pedestal, which have been made to correspond. It is of the Corinthian order; and while some have eulogised it as the finest specimen of that order, others have pronounced it to be in bad taste. The capital is of palm leaves, not indented. The column consists only of three pieces – the capital, the shaft, and the base – and is poised on a centre stone of breccia, with hieroglyphics on it, less than a fourth of the dimensions of the pedestal of the column, and with the smaller end downward; from which circumstance the Arabs believe it to have been placed there by God. The earth about the foundation has been examined, probably in the hopes of finding treasures; and pieces of white marble, (which is not found in Egypt) have been discovered connected to the breccia above mentioned. It is owing, probably, to this disturbance that the pillar has an inclination of about seven inches to the south-west. This column has sustained some trifling injury at the hands of late visiters, who have indulged a puerile pleasure in possessing and giving to their friends small fragments of the stone, and is defaced by being daubed with names of persons, which would otherwise have slumbered unknown to all save in their own narrow sphere of action; practices which cannot be too highly censured, and which an enlightened mind would scorn to be guilty of. It is remarkable, that while the polish on the shaft is still perfect to the northward, corrosion has begun to affect the southern face, owing probably to the winds passing over the vast

[24] Browne.

tracts of sand in that direction. The centre part of the cap-stone has been hollowed out, forming a basin on the top; and pieces of iron still remaining in four holes prove that this pillar was once ornamented with a figure, or some other trophy. The operation of forming a rope-ladder to ascend the column has been performed several times of late years, and is very simple: a kite was flown, with a string to the tail, and, when directly over the pillar, it was dragged down, leaving the line by which it was flown across the capital. With this a rope, and afterwards a stout hawser, was drawn over; a man then ascended and placed two more parts of the hawser, all of which were pulled tight down to a twenty-four-pounder gun lying near the base (which it was said Sir Sidney Smith attempted to plant on the top); small spars were then lashed across, commencing from the bottom, and ascending each as it was secured, till the whole was complete, when it resembled the rigging of a ship's lower masts. The mounting this solitary column required some nerve, even in seamen; but it was still more appalling to see the Turks, with their ample trowsers, venture the ascent. The view from this height is commanding, and highly interesting in the associations excited by gazing on the ruins of the city of the Ptolemies, lying beneath. A theodolite was planted there, and a round of terrestrial angles taken; but the tremulous motion of the column affected the quicksilver in the artificial horizon so much as to preclude the possibility of obtaining an observation for the latitude. Various admeasurements have been given of the dimensions of Pompey's Pillar; the following, however, were taken by a gentleman who assisted in the operation above described: —

	Feet	In.
Top of the capital to the astragal (one stone)	10	4
Astragal to first plinth (one stone)	67	7
Plinth to the ground	20	11
Whole height	98	10
Measured by a line from the top	99	4

It will be remembered, however, that the pedestal of the column does not rest on the ground,

Its elevation being		4	6
The height of the column itself is therefore		94	10
Diagonal of the capital		16	11
Circumference of shaft	(upper part)	24	2
	(lower part)	27	2
Length of side of the pedestal		16	6

Shaw says, that in his time, in expectation of finding a large treasure buried underneath, a great part of the foundation, consisting of several fragments of different sorts of stone and marble, had been removed; so that the whole fabric rested upon a block of white marble scarcely two yards square, which, upon touching it with a key, sounded like a bell.

All travellers agree that its present appellation is a misnomer; yet it is known that a monument of some kind was erected at Alexandria to the memory of Pompey, which was supposed to have been found in this remarkable column. Mr. Montague thinks it was erected to the honour of Vespasian. Savary calls it the Pillar of Severus. Clarke supposes it to have been dedicated to Hadrian, according to his reading of a half-effaced inscription in Greek on the west side of the base; while others trace the name of Diocletian in the same inscription. No mention occurring of it either in Strabo or Diodorus Siculus, we may safely infer that it did not exist at that period; and Denon supposes it to have been erected about the time of the Greek Emperors, or of the Caliphs of Egypt, and dates its acquiring its present name in the fifteenth century. It is supposed to have been surmounted with an

equestrian statue. The shaft is elegant and of a good style; but the capital and pedestal are of inferior workmanship, and have the appearance of being of a different period.

In respect to the inscription on this pillar, there are two different readings: – It must, however, be remembered, that many of the letters are utterly illegible.

TO DIOCLETIANUS AUGUSTUS,

MOST ADORABLE EMPEROR,

THE TUTELAR DEITY OF ALEXANDRIA,

PONTIUS, A PREFECT OF EGYPT,

CONSECRATES THIS

Dr. Clarke's version is —

POSTHUMUS, PRÆFECT OF EGYPT,

AND THE PEOPLE OF THE METROPOLIS,

[*honour*] TO THE MOST REVERED EMPEROR,

THE PROTECTING DIVINITY OF ALEXANDRIA,

THE DIVINE HADRIAN AUGUSTUS

Now, since it is known that Hadrian lived from A. D. 76 to 130, it seems clear that Pompey has no connexion with this pillar, and that it ought no longer to bear his name. Some writers, however, are disposed to believe that the inscription is not so old as the pillar, and this is very likely to be the case.

This celebrated pillar has of late years been several times ascended. The manner, as we have before stated, was this: – "By means of a kite, a strong cord was passed over the top of the column, and securely fastened on one side, while one man climbed up the other. When he had reached the top, he made the rope still more secure, and others ascended, carrying with them water of the Thames, of the Nile, and of one of the Grecian Islands: a due supply of spirits was also provided, and thus a bowl of punch was concocted; and the healths of distinguished persons were drunk. This ascent was made when the British fleet was in Egypt, since which time the ascents have been numerous; for, according to Mr. Webster, the crew of almost every man-of-war which has been stationed in the port

of Alexandria have thought the national honour of British tars greatly concerned in ascending the height of fame, or, in other words, the famous height which Pompey's pillar affords. It is not unusual for a party to take breakfast, write letters, and transact other matters of business on this very summit; and it is on record that a lady once had courage to join one of these high parties."

Besides this there are two obelisks. The first is of granite, and is called Cleopatra's Needle, but it has become nearly certain that it was removed hither from Heliopolis, and it is now, therefore, regarded as the obelisk of Thothmes III. Its fallen companion also bears the name of Thothmes, and, in the lateral lines of Remeses II, the supposed Sesostris. One of these is still upright on its base; the other is thrown down and almost entirely buried in the sand. "The former," says Sonnini, "shows what the hand of man can do against time; the other what time can do against the efforts of man."

They are both of red granite. According to a survey made by Dr. Clarke, the base of the prostrate one measures seven feet square, and the length is sixty-six feet. They are both covered with hieroglyphics cut into the stone to the depth of two inches. These two monuments served to decorate one of the entrances to the palace of the Ptolemies, the ruins of which are contiguous[25].

Nothing[26], however, which remains in the vicinity of Alexandria attests its greatness more satisfactorily than the catacombs on the coast, near the Necropolis. Their size, although remarkable, is not so striking as the elegant symmetry, and proportion of the architecture in the first chamber, which is of the best Greek style, and not to be equalled in any other part of Egypt.[27] They are at a short distance from the canal, and are galleries, penetrating a prodigious way under ground, or rather into the rock. They are supposed to have been at first the quarries, which furnished stones for the construction of the edifices of Alexandria; and, after having supplied the men of that country with the materials of their habitations, while they lived, are themselves become their last abode after death. Most of these subterraneous alleys are in a ruinous state. In the small number of those which it is possible to penetrate, are seen, on both sides, three rows of coffins, piled on each other. At the entrance of some of these galleries there are separate apartments, with their coffins; reserved, no doubt, for the sepulture of particular families, or of a peculiar order of citizens. These catacombs frequently serve as retreats for the jackals, which abound in this part of Egypt, prowling in numerous squadrons, and roaming around the habitations of man. These pernicious animals are not afraid of advancing close up to the walls of the city. Nay, more; they traverse its enclosure during the night; they frequently spring over it by the breaches made in the walls; they enter the city itself in quest of their prey, and fill it with howlings and cries. Dr. Clarke says, that nothing so marvellous ever fell within his observation[28]. Of the singular suburb styled the Necropolis or "city of the dead," nothing remains. But about sixty yards east of some excavations called the "Baths of Cleopatra," there is a little bay, about sixty yards deep, with an entrance so nearly blocked up by two rocks, that a boat only can obtain access[29]. At the bottom of this bay, in the steep slope of the shore, there is a small hole, through which it is difficult to pass: a passage of about thirty feet leads to the first hall, in which the visitor can stand upright; on the right and left are small square chambers, much filled up with sand, the ceiling and cornice supported by pilasters. The former is vaulted, and covered with a crystalized cement, on which are traced, in red, lines obviously forming geometrical configurations on the subject of astronomy. A sun is represented in the middle of the vault. The upright sides contain

[25] After the English were in possession of Alexandria, a subscription was opened by the military and naval officers for the purpose of removing the prostrate obelisk to England. With the money so raised they purchased one of the vessels, sunk by the French in the old port of Alexandria: this was raised, and prepared for the reception of the obelisk. The French had already cleared away the heaps of rubbish which enveloped it, and the English turned it round, and found it in a fine state of preservation. It was moved towards the vessel, when an order arrived from the Admiralty, prohibiting the sailors from being employed at this work. No further attempts have been made to remove this fine monument to Europe. – Anon.

[26] Wilkinson.

[27] Sonnini.

[28] He gives a full description of them. – Part iv. p. 285, 4to.

[29] Sat. Mag.

vaulted niches; the hall is about twenty yards square. From this a door, in the opposite side, leads to a larger hall, but the sand fills it up from the floor to the ceiling at the further end, so that its dimensions cannot be ascertained. Two small chambers, as before, are excavated on two sides of this also; in the right-hand one there is an opening in the wall, leading to a vast corridor, thirty-six feet long and twelve broad, half choked up, three wells in the roof having probably served to admit the rubbish. This leads to another fine apartment, with a portico on each of its four sides, three of which have pilasters and cornice, richly carved; the other parts of the wall are left quite plain, but there are lines traced on the vaulted ceiling, indicating that it was intended to have been cut into panels, with roses in the centres. From this chamber you enter a beautiful rotunda, on the left, which appears to be the principal object of the excavation; it is seven yards in diameter, and about five high; it is regularly ornamented with pilasters supporting a cornice, from which springs the cupola of the ceiling; nine tombs, decorated like those first described, are seen around it. The bottom is level with the sea; the water filters through, and is found a short distance below the floor. This place is quite free from sand, so that the whole of it can be seen; and the effect, when illuminated by many torches, the light of which is reflected from the cement, is very grand. The chamber preceding the rotunda also affords access to another corridor, leading to various apartments, presenting similar appearances to those already described. In one of them there is the springing of a brick-arch running round it, intended, apparently, to support a gallery; beneath is a hole, about half a yard square, which is the entrance to a winding passage; but it is impossible to penetrate it far on account of the sand and water. It is conjectured to have served for some religious mystery, or for some imposition of the priests on the common people. Through the centre portico of another chamber, similar to that before described, but left unfinished, like many other parts of this magnificent tomb, an apartment is entered, each side of which has three ranges of holes for the reception of embalmed bodies, and pits of various dimensions are dug in the floors of several of the rooms. There is a great symmetry in the arrangement of all the apartments, so that the plan of the excavation is regular. It was probably intended for a royal cemetery, the bodies of the sovereigns being deposited in the rotunda, and the other chambers serving as places of burial for their relatives, according to their rank; and two large side chapels, with collateral rooms, being appropriated to the religious rites of the Goddess Hecate; as is rendered probable by the crescents which ornament various parts of the place. Whatever was its destination, like all the other cemeteries of Egypt it has been ransacked at some remote period, and the bodies of its tenants removed.

Like all the other distinguished nations of antiquity, Egypt, after a lengthened period of civil power, military glory, and dignified learning, suffered a series of reverses of fortune, and finally sank into a state of poverty and barbaric ignorance. Modern Cairo rose upon the ruins of Alexandria, and has been enriched with its spoils; since thither have been conveyed, at various times, not fewer than forty thousand columns of granite, porphyry, and marble; erected in the private dwellings and mosques. Its decay doubtless was gradual, but fifteen centuries, during which it has declined, have evinced its ancient opulence by the slowness of its fall.

In respect to its modern condition, among heaps of rubbish, and among fine gardens, planted with palms, oranges, and citrons, are seen some churches, mosques, and monasteries, with three small clusters of dwellings[30].

[30] Diodorus Siculus; Quintilian; Ammianus Marcellinus; Abulfaragius; Prideaux; Rollin; Shaw; Harris; Gibbon; Johnson; Drake; Savary; Sonnini; Sandwich; Rees; Miot; Clarke; Wilkinson; Browne; Parker; Knight.

NO. IX. – AMISUS

This city was founded by a colony from Miletus and Athens, who preserved their independence till they were conquered by the Persians. They succeeded in maintaining their liberties under Alexander.

During a war with Mithridates, king of Pontus, Lucullus, the Roman general, laid strong siege to this town; and while so engaged, his troops murmured against him: – "Our general," said they, "amuses himself with sieges, which, after all, are not worth the trouble he bestows upon them." When Lucullus heard this, he replied: "You accuse me of giving the enemy time to augment his army and regain his strength. That is just what I want. I act in this manner for no other purpose; in order that our enemy may take new courage, and assemble so numerous an army as may embolden him to expect us in the field, and no longer fly before us. Do you not observe, that he has behind him immense solitudes and infinite deserts in which it is impossible for us to come up with or pursue him? Armenia is but a few days march from these deserts. There Tigranes keeps his court, – that king of kings, whose power is so great, that he subdues the Parthians, transports whole cities of Greeks into the heart of Media, has made himself master of Syria and Palestine, exterminated the kings descended from Seleucus, and carried their wives and daughters into captivity. This powerful prince is the ally and son-in-law of Mithridates. Do you think, when he has him in his palaces, as a suppliant, that he will abandon himself, and not make war against us? Hence, in hastening to drive away Mithridates, we shall be in great danger of drawing Tigranes upon our hands, who has long sought pretexts for declaring against us, and who can never find one more specious, legitimate, and honourable, than that of assisting his father-in-law, and a king, reduced to the last extremity. Why, therefore, should we serve Mithridates against ourselves; or show him to whom he should have recourse for the means of supporting the war with us, by pushing him against his will, – and at a time, perhaps, when he looks upon such a step as unworthy his valour and greatness, – into the arms and protection of Tigranes? Is it not infinitely better, by giving him time to take courage and strengthen himself with his own forces, to have only upon our hands the troops of Colchis, the Tibarenians, and Cappadocians, whom we have so often defeated, than to expose ourselves to have the additional force of the Armenians and Medes to contend with?"

Lucullus soon after this marched against Mithridates, and in three engagements defeated him. Mithridates, however, escaped, and almost immediately after sent commands to his two sisters and his two wives, that they should die; he being in great fear that they would fall into the hands of the enemy. Their history is thus related: – When the officer, whose name was Bacchides, arrived where they were, and had signified to the princesses the orders of their king, which favoured them no further than to leave them at liberty to choose the kind of death they should think most gentle and immediate; Monima taking the diadem from her head, tied it round her neck, and hung herself with it. But that wreath not being strong enough, and breaking, she cried out – "Ah! fatal trifle, you might at least do me this mournful office." Then, throwing it away with indignation, she presented her neck to Bacchides. As for Berenice, she took a cup of poison; and as she was going to drink it, her mother, who was with her, desired to share it with her. They accordingly drank both together. The half of that cup sufficed to carry off the mother, worn out and feeble with age; but was not enough to surmount the strength and youth of Berenice. That princess, therefore, struggled long with death in the most violent agonies; till Bacchides, tired with waiting the effect of the poison, ordered her to be strangled. Of the two sisters, Roxana is said to have swallowed poison, venting reproaches and imprecations against Mithridates. Statira, on the contrary, was pleased with her brother, and thanked him, that being in so great a danger for his own person, he had not forgot them, and had taken care to supply them with the means of dying free, and of withdrawing from the indignities their enemies

might else have made them undergo. Their deaths afflicted Lucullus very sensibly; for he was of a very gentle and humane disposition.

Lucullus, in the mean time, laid strong siege to Amisus. Mithridates had given the conduct of the place to Callimachus, who was esteemed the best engineer of his time. That officer held out for a long time very skilfully, and with the utmost gallantry; but finding at last that the town must surrender, he set fire to it, and escaped in a ship that waited for him. Lucullus did all he could to extinguish the flames; but, for the most part, in vain; and the whole city had undoubtedly been burned, had not a rain fallen so violently, that a considerable number of houses were thereby saved; and before he departed, the conqueror caused those that had been burned, to be rebuilt; but so inveterate were his soldiers, that all his efforts could not secure it from plunder.

It was afterwards the favourite residence of Pompey the Great, who rebuilt the city, and restored the inhabitants to their liberties, which were confirmed by Cæsar and Augustus. In subsequent times it was included in the dominions of the Commeni emperors of Trebisond; and finally subdued by the Turks in the reign of Mahomet the Second.

It is now surrounded by a decayed wall. Towards the sea may be traced the remains of another wall; the ruins of these, in many parts, are almost buried under the waves[31].

[31] Rollin; Sandwich.

NO. X. – ANTIOCH

There are few cities whose immediate origin we know so well as that of Antioch.

Antigonus had built a city at a small distance from the spot on which Antioch was afterwards erected, and this he called after his own name, Antigonia. After his death Seleucus, having made himself master of Upper Syria, determined on founding a city. He, in consequence, demolished the one Antigonus had built, and employed its materials in constructing his own[32]. This he named after his son, Antiochus. He afterwards transplanted all the citizens to the new capital; and he adorned it with all the beauty and elegance of Grecian architecture.

Seleucus built several other cities in the same direction, amongst which may be particularly noticed Apamea, which he named after his wife, the daughter of Arbazus the Persian; and Laodicea, which he called after his mother. Apamea was situated on the same river as Antioch, and Laodicea in the southern part of the same quarter. What is rather remarkable is, that in these cities he allowed the Jews the same privileges and immunities as were enjoyed by the Greeks and Macedonians; more especially at Antioch, where that people settled in such numbers that at length they possessed as large a portion of the city as their countrymen enjoyed at Alexandria.

In the Christian times it was the see of the chief patriarch of Asia. It is often mentioned in the Acts of the Apostles, and particularly wherein it is said, that the disciples of Christ were here first called Christians; and in the river Orontes, according to tradition, St. Paul is said to have been baptised. The city, at various times, has suffered severely from the rage of bigotry and superstition, inseparably attached to the zealots of the twelfth and thirteenth centuries, when the spirit of enthusiasm, roused by designing priests, induced the powers of Europe to attempt the reduction of Syria and the Holy Land.

Antioch has several times been subjected to the violence of earthquakes, and several times been afflicted with great famine; and when Chosroes invaded Syria, the city, disdaining the offers of an easy capitulation, was taken by storm, the inhabitants slaughtered with unrelenting fury, and the city itself delivered to the flames. It recovered, however, after a time, and was again visited by earthquake, and the sword of the conqueror. It was taken by the Crusaders A. D. 1098; and in 1262 all its glory terminated; having been taken possession of by Bybaris, sultan of Egypt.

It is now a ruinous town, the houses of which are built of mud and straw, and exhibit every appearance of poverty and wretchedness. The walls, however, of each quarter, as well as those which surrounded the whole, are still remaining; but as the houses are destroyed, the four quarters appear like so many inclosed fields.

It is said that this city, which was about four miles in circumference, was built at four different times, and consisted in a manner of four cities, divided from one another by walls. The first, as we have already stated, was built by Seleucus Nicator; the second by those who flocked thither after the building of the first; the third by Seleucus Callinicus; and the fourth by Antiochus Epiphanes, king of Syria. The present town, which is a mile in circumference, stands in the plain, on the north-west part of the old city; all the parts within the walls being converted into gardens. The walls, which now exist, though much ruined, mark the ancient boundaries of Antioch. They were built since the introduction of Christianity; the form of them being nearly of a rectangular figure.

There are, as we have already stated, very few remains within the city of any ancient buildings. The principal works are the aqueducts, and some grottoes cut in the mountain. There were once two temples of great celebrity, one of which was dedicated to Apollo and the other to the Moon. At this moment not a vestige of these is to be discovered. "Formerly," says Lord Sandwich, "it had a port of considerable importance on the north bank of the Orontes, and on the shores of the Levant;

[32] A. M. 3604, A. C. 300.

but the harbour is choked up, and not a single inhabitant remains. The sun of Antioch is set. The present city is a miserable place, extending four hundred yards from the side of the river to the bottom of a mountain, on the summit of which, and round the town, the crusaders, during their being in possession of Syria, built a strong wall. Nothing remains of its ancient grandeur besides some stupendous causeways and massy gateways of hewn stone."

At a distance of about four or five miles was a place called Daphne. There Seleucus planted a grove, and in the midst of it he erected a temple, which he consecrated to Apollo and Diana. To this place the inhabitants of Antioch resorted for their pleasures and diversions, till at last it became so infamous, that "to live after the manner of Daphne" was used proverbially to express the most voluptuous and dissolute mode of living.

Antioch is said to have been once greater than Rome itself; but often ruined, and finally razed by the Mamelukes, it is now only a small town, known by the name of Antakia. Its climate is so agreeable, that we may cite some observations, made in regard to it in a passage in Mr. Robinson's tour in Palestine and Syria. "For the breadth and brilliancy of the eastern landscape, there is no architecture equal to the Oriental. The solemnity and grandeur of the Gothic are suited to our climate of cloud and tempest. The severe or even the florid beauty of Greek architecture belongs to a country where the spectator sees it under the lights and shadows of a sky as picturesque as the hills and valleys that it covers. But the magnitude, strong colourings, and yet fantastic finish of Eastern architecture are made to be seen across its vast plains under the unclouded sky; and glowing with the powerful splendour with which the rising and the setting sun less illumine than inflame the horizon. At a distance it has the dream-like beauty which we habitually attach to the edifices of the Arabian Nights[33]."

[33] Wheler; Pococke; Chandler; Rees; Sandwich; Porter; Kinneir; Buckingham; Carne; Robinson; Walpole.

NO. XI. – ARGOS

Argos was founded in the 1856th year before the Christian era; that is, in the time of Abraham. Its founder was Inachus. Euripides, however, says, that the city was built by the Cyclops, who came from Syria. After flourishing for about 550 years, it was united to the crown of Mycenæ. According to Herodotus, Argos was the most famous of all the states, comprehended under the general name of Greece. For a long time it was the most flourishing city in Greece; and this chiefly from its being enriched by the commerce of Assyria and Egypt. Its early history is resplendent with illustrious names and shining achievements. Its inhabitants conceived a hope of obtaining the sovereignty of all Peloponnesus; but they became at length enfeebled and at last ruined by intestine divisions.

There are many events exceedingly interesting in the history of Argos; amongst which, these. A war broke out, in the reign of Theopompus[34], between the Argives and Lacedemonians, on account of a little country called Thyrea, that lay upon the confines of the two states, and to which each of them pretended a right. When the two armies were ready to engage, it was agreed, in order to spare the effusion of blood, that the quarrel should be decided by three hundred of the bravest men on both sides; and that the land in question should become the property of the victors. To leave the combatants more room to engage, the two armies retired to some distance. Those generous champions then, who had all the courage of two mighty armies, boldly advanced towards each other, and fought with so much resolution and fury, that the whole number, except three men, two on the side of the Argives, and one on the side of the Lacedemonians, lay dead on the spot; and only the night parted them. The two Argives, looking upon themselves as the conquerors, made what haste they could to Argos to carry the news; the single Lacedemonian, Othryades by name, instead of retiring, stripped the dead bodies of the Argives, and carrying their arms into the Lacedemonian camp, continued in his post. The next day the two armies returned to the field of battle. Both sides laid equal claim to the victory. The Argives, because they had more of their champions left alive than the enemy had; the Lacedemonians, because the two Argives that remained alive had fled; whereas their single soldier had remained master of the field of battle, and had carried off the spoils of the enemy: in short, they could not determine the dispute without coming to another engagement. Then fortune declared in favour of the Lacedemonians, and the little territory of Thyrea was the prize of their victory. But Othryades, not able to bear the thoughts of surviving his brave companions, or of enduring the sight of Sparta after their death, killed himself on the same field of battle where they had fought, resolving to have one fate and tomb with them.

At[35] a subsequent period, the inhabitants of Argos despatched ambassadors to Pyrrhus and Antigonus to entreat them to withdraw their troops, and not reduce their city into subjection to either of them, but to allow it to continue in a state of friendship with both. Antigonus readily consented, and sent his son as a hostage to the Argives. Pyrrhus, also, promised to retire; but as he offered no security for the fulfilment of his word, they began to suspect his sincerity; and, indeed, with sufficient reason: for as soon as night appeared, he advanced to the walls, and having found a door left open by Aristæus, he had time to force his Gauls into the city; and so seize it without being perceived. But when he would have introduced his elephants, he found the gates too low; which obliged him to cause the towers to be taken down from their backs, and replaced there when those animals had entered the city. All this could not be effected amidst the darkness without much trouble, noise, and confusion, which caused them to be discovered. The Argives, when they beheld the enemy in the city, fled to the citadel, and to those places that were most advantageous in their defence, and sent a deputation to Antigonus, to press his speedy advance to their assistance. He accordingly marched that moment,

[34] Rollin.

[35] Rollin.

and caused his son, with the other officers, to enter the city at the head of his best troops. In this very juncture of time, King Areus also arrived at Argos, with a thousand Cretans, and as many Spartans as were capable of coming. These troops, when they had all joined each other, charged the Gauls with the utmost fury, and put them into disorder. Pyrrhus hastened, on his part, to sustain them; but the darkness and confusion was then so great, that it was impossible for him to be either obeyed or heard. When day appeared, he was not a little surprised to see the citadel full of enemies; and as he then imagined all was lost, he thought of nothing but a timely retreat. But as he had some apprehension with respect to the city gates, which were much too narrow, he sent orders to his son, Helenus, whom he had left without with the greatest part of the army, to demolish part of the wall, that his troops might have a free passage out of the city. The person to whom Pyrrhus gave this order in great haste, having misunderstood his meaning, delivered a quite contrary message; in consequence of which, Helenus drew out his best infantry, with all the elephants he had left, and then advanced into the city to assist his father, who was preparing to retire, the moment the other entered the place.

Pyrrhus, as long as the place afforded him a sufficient extent of ground, appeared with a resolute mien, and frequently faced about and repulsed those who pursued him; but when he found himself engaged in a narrow street, which ended at the gate, the confusion, which already was very great, became infinitely increased by the arrival of the troops his son brought to his assistance. He frequently called aloud to them to withdraw, in order to clear the streets, but in vain; for as it was impossible for his voice to be heard, they still continued to advance; and to complete the calamity in which they were involved, one of the largest elephants sank down in the middle of the gate, and filled the whole extent in such a manner, that the troops could neither advance nor retire. The confusion occasioned by this accident became then inextricable.

Pyrrhus observing the disorder of his men, who broke forward and were driven back, took off the glittering crest, which distinguished his helmet, and caused him to be known, and then, confiding in the goodness of his horse, he sprang into the throng of his enemies who pursued him; and while he was fighting with an air of desperation, one of the adverse party advanced up to him, and pierced his cuirass with a javelin. The wound, however, was neither great nor dangerous, and Pyrrhus immediately turned upon the man from whom he had received it, and who happened to be only a private soldier, the son of a poor woman at Argos: the mother beholding the contest from the top of a house, where she stood with several other women. The moment she saw her son engaged with Pyrrhus, she almost lost her senses, and chilled with horror at the danger to which she beheld him exposed. Amidst the impressions of her agony, she caught up a large tile, and threw it down upon Pyrrhus. The mass fell directly upon his head, and his helmet being too weak to ward off the blow, his hands dropped the reins, and he sank down from his horse without being observed. But he was soon discovered by a soldier, who put an end to his life, by cutting off his head.

There is another circumstance related of Argos, which it gives us great pleasure in remarking. When Solon was at the court of Crœsus, the king asked him – "Who, of all those he had seen, was the next in felicity to Tellus." Solon answered, 'Cleobis and Biton of Argos, two brothers, who had left behind them a perfect pattern of fraternal affection, and of the respect due from children to their parents. Upon a solemn festival, when their mother, a priestess of Juno, was to go to the temple, the oxen that were to draw her not being ready, the two sons put themselves to the yoke, and drew their mother's chariot thither, which was above five miles distant. All the mothers of the place, ravished with admiration, congratulated the priestess on the piety of her sons. She, in the transports of her joy and thankfulness, earnestly entreated the goddess to reward her children with the best thing that Heaven can give to man. Her prayers were heard. When the sacrifice was over, her two sons fell asleep in the very temple, and there died in a soft and peaceful slumber. In honour of their piety, the people of Argos consecrated statues to them in the temple of Delphos.

"If Athens," says Dr. Clarke, "by arts, by military talents, and by costly solemnities, became *one of the eyes of Greece*, there was in the humanity of Argos, and in the good feeling displayed by its

inhabitants, a distinction which comes nearer to the heart. Something characteristic of the people may be observed even in a name given to one of their divinities; for they worshipped a 'God of Meekness.' It may be said, perhaps, of the Argive character, that it was less splendid than the Athenian, and less rigid than the Lacedæmonian; but it was less artificial, and the contrast it exhibited, when opposed to the infamous profligacy of Corinth, where the manners of the people, corrupted by wealth and luxury, were further vitiated by the great influx of foreigners, rendered Argos, in the days of her prosperity, one of the most enviable cities of Greece. The stranger, who visited Athens, might, indeed, regard, with an eager curiosity, the innumerable trophies every where suspended of victors in her splendid games; might admire her extensive porticoes crowded with philosophers; might gaze with wonder at the productions of her artists; might revere her magnificent temples: but feelings more affecting were drawn forth in beholding the numerous monuments of the Argives, destined to perpetuate the memory of individuals who had rendered themselves illustrious by their virtues."

Argos was taken, A. D. 1397, by Bajazet. It was then totally deserted, and its walls destroyed. It was rebuilt by the Venetians, from whom, in 1463, it was taken by the Turks; and after being retaken by the Venetians, it was again recovered by the Turks in the same year.

"But where is Argos?" inquires La Martine; "a vast naked plain, intersected with marshes extending in a circular form at the bottom of the gulf. It is bounded on every side by chains of grey mountains; at the end of the plain, about two leagues inland, we perceive a mound, with some fortified walls on its summit, and which protects, by its shade, a small town in ruins – this is Argos. Close by is the tomb of Agamemnon."

The antiquities of Argos, once so numerous, may now be comprised within a very short list. Those seen by Pausanias were the temples of Apollo, of Fortuna, of Jupiter, and of Minerva; sepulchres and cenotaphs; a theatre, a forum, a gymnasium, a stadium, a subterranean edifice, &c., formed of earth.

Of these now remaining[36], are the ruins of the theatre[37], which was a remarkable structure, having been entirely an excavation in the rock, and having the appearance of three theatres instead of one. Opposite to this are the remains of a large edifice, built entirely of tiles. Above the theatre are those of the Hieron of Venus, within whose temple was a statue of the poetess Telesilla, who, at the head of a band of heroines, repulsed from the walls the enemies of her country, when it was attacked by the Lacedæmonians. She was represented, says Pausanias, standing upon a pillar, with the books of her poetry scattered at her feet, in the act of regarding her helmet, which she was about to put upon her head.

On the sides and lower part of the modern fortress are still seen the remains of Cyclopian architecture, as ancient as the citadel of Tiryns, and built in the same style[38].

"This structure," says Dr. Clarke, "is mentioned by Pausanias[39], where he states that the inhabitants of Mycenæ were unable to demolish the walls of the Argives, built, like those of Tiryns, by the Cyclops. These Cyclopian walls, as well as the towers of Argos, are noticed by Euripides, Polybius, Seneca, Strabo, and Statius. They are also hinted at by Virgil. At the front of the Acropolis, we found one of the most curious tell-tale remains, yet discovered among the thirty temples of pagan priestcraft. It was nothing less than one of the oracular shrines of Argos, alluded to by Pausanias, laid open to inspection like the toy a child has broken, in order that he may see the contrivance whereby it was made to speak. A more interesting sight for modern curiosity can hardly be conceived to exist among the ruins of any Grecian city. In its original state, it has been a temple; the farther part from

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[36] Clarke.

[37] The devastations of time and war have effaced the old city. The stranger in vain inquires for vestiges of its numerous edifices, the theatre, the gymnasium, the temples, and the monuments it once boasted, contending even with Athens in antiquity and in favours conferred by the gods. – Chandler.

[38] See Tiryns.

[39] Lib. vii.

the entrance where the altar was, being an excavation of the rock, and the front and roof constructed of baked tiles. The altar yet remains, and part of the fictile superstructure; but the most remarkable part of the whole is a secret subterraneous passage, terminating behind the altar, its entrance being at a considerable distance towards the right of a person facing the altar, and so cunningly contrived, as to have a small aperture easily concealed, and level with the surface of the rock. This was barely large enough to admit the entrance of a single person, who, having descended in the narrow passage, might creep along until he arrived immediately behind the centre of the altar; where being hid by some colossal statue, or other screen, the sound of his voice would produce a most imposing effect among the humble votaries prostrate beneath, who were listening in silence upon the floor of the sanctuary."

There was also in Argos a statue of Jupiter, which had three eyes, one of which was in the middle of the forehead. It is not impossible but this statue may, one day, be found among the ruins under the soil.

Argos was consecrated to Juno[40]; it was subject to different forms of government; its people were brave; they cultivated the arts, but neglected the sciences. Their memory may well be cherished; for they were, both in precept and in practice, the kindest and most humane of all the citizens of Greece[41].

[40] The district of Argol is first received colonies, who introduced civilisation into Greece. It has been reckoned the cradle of the Greeks, the theatre of events, which distinguished their earliest annals, and the country which produced their first heroes and artists. It was accordingly in the temple of Juno at Argos where the Doric order first rose to a marked eminence, and became the model for the magnificent edifices afterwards erected in the other cities, states, and islands. – Civil Architecture.

[41] Rollin; Rees; Clarke; La Martine.

NO. XII. – ARIAMMENE

This city was situate on the banks of the Araxes. It is now called Esqui-Julfa; and Chardin, Cartwright, and Sir W. Ouseley, we believe, are almost the only travellers who have given any description of it. "They called it Old Julfa," says Chardin, "to distinguish it from the Julfa which is a suburb of Ispahan; and not without reason is it so called, since it is totally ruined and demolished. There is nothing further to be known of it, except the grandeur which it once enjoyed. There are nothing but holes and caverns made in the mountains, fitter for beasts then men. I do not believe there is in the world a more barren and hideous place than that of Old Julfa, where there is neither tree nor grass to be seen. True it is, that in the neighbourhood there are some places more happy and fertile; yet, on the other side it is as true, that never was any city situated in a more dry and stony situation. There are not more than thirty families in it, and those Armenians."

Julfa was ruined by Abbas the Great, and all that art had contributed to its fortification; and this he did in order to prevent the Turkish armies from getting supplies of provisions during their incursions into Persia. To this end he transplanted the inhabitants and their cattle to other places, ruined all their houses, fired the whole country, burnt up all the turf and trees, and even poisoned their springs.

Sir John Cartwright visited this place about two hundred years ago, and he stated the number of houses to be two thousand, and the inhabitants ten thousand. When Chardin was there (in 1675), however, as we have already stated, there were not more than thirty families. Sir W. Ouseley says, that there were only forty-five families in 1812, and those, apparently, of the lowest class. "Several steep and lofty mountains," says he, "offer very extraordinary aspects. Many huge masses of rock had lately fallen during earthquakes; and the whole country round bespeaks some ancient and tremendous commotion of nature[42]."

[42] Chardin; Cartwright; Ouseley.

NO. XIII. – ARSINOE

Arsinoe was situated near the lake of Mœris, on the west shore of the Nile, where the inhabitants paid the highest veneration to crocodiles. They nourished them in a splendid manner, embalmed them after they were dead, and buried them in the subterranean cells of the Labyrinth; thence the city was called, in ancient times, Crocodilopolis[43]. When the Greeks conquered Egypt they altered its name to Arsinoe.

This name it retained in the time of Adrian, and Greek medals were struck here in honour of that emperor as well as of Trajan. Its ruins are thus described by Belzoni: – "On the morning of the 7th I went to see the ruins of the ancient Arsinoe; it had been a very large city, but nothing of it remains except high mounds of all sorts of rubbish. The chief materials appear to have been burnt bricks. There were many stone edifices, and a great quantity of wrought granite. In the present town of Medinet I observed several fragments of granite columns and other pieces of sculpture, of a most magnificent taste. It is certainly strange that granite columns are only to be seen in this place and near the Pyramids, six miles distant. Among the ruins at Arsinoe I also observed various fragments of statues of granite, well executed, but much mutilated; and it is my opinion that this town has been destroyed by violence and fire. It is clearly seen that the new town of Medinet is built out of the old town of Arsinoe, as the fragments are to be met with in every part of the town. The large blocks of stone have been diminished in their sizes, but enough is left to show the purposes for which they originally served. About the centre of the ruins I made an excavation in an ancient reservoir, which I found to be as deep as the bottom of the Bahr-Yousef, and which was, no doubt, filled at the time of the inundation, for the accommodation of the town. There are other similar wells in these ruins, which prove that this was the only mode they had of keeping water near them, as the river is at some distance from the town. Among these mounds I found several specimens of glass, of Grecian manufacture and Egyptian workmanship, and it appears to me, that this town must have been one of the first note in Egypt."

Near this city was the Labyrinth, so greatly celebrated in ancient times, that Pliny regarded it as the most astonishing effort of human genius. Herodotus saw it, and assures us that it was still more surprising than the Pyramids. It was built at the southernmost part of the lake of Mœris. It was not so much one single palace as a magnificent pile, composed of twelve palaces, regularly disposed, which had a communication with each other. Fifteen hundred rooms, interspersed with terraces, were ranged round twelve halls, and discovered no outlet to such as went to see them. There were the like number of buildings under ground. Those subterraneous structures were designed for the burying-place of the kings; "and who," says Rollin, "can say this without confusion, and without deploring the blindness of man, for keeping the sacred crocodiles, which a nation, so wise in other respects, worshipped as gods?" In order to visit the rooms and halls of the Labyrinth, he continues, it was necessary, as the reader will necessarily suppose, for people to take the same precaution as Ariadne made Theseus use, when he was obliged to go and fight the Minotaur in the labyrinth of Crete. Virgil describes it in this manner: —

> And in the Cretan labyrinth of old,
> With wandering ways, and many a winding fold,
> Involved the weary feet without redress,
> In a round error, which denied recess;

[43] Every nation had a great zeal for their gods. "Among us," says Cicero, "it is very common to see temples robbed, and statues carried off; but it was never known, that any person in Egypt ever abused a crocodile; for its inhabitants would have suffered the most extreme torments, rather than be guilty of such sacrilege." It was death for any person to kill one of these animals voluntarily.

Not far from thence he graved the wondrous maze;
A thousand doors, a thousand winding ways.

Of this monument no more is now to be found than amid the ruins of Babel Caroan and Casr Caroan. "Hereafter," says Savary, "when Europe shall have restored to Egypt the sciences it received thence, perhaps the sands and rubbish, which hide the subterranean part of the Labyrinth will be removed, and precious antiquities obtained. Who can say that the discoveries of the learned were not preserved in this asylum, equally impenetrable to the natives and foreigners? If the dust of Herculaneum, an inconsiderable city, has preserved so many rarities and instructive remains of art and history, what may not be expected from the fifteen hundred apartments in which the archives of Egypt were deposited, since the governors assembled here to treat on the most important affairs of religion and state[44]?"

[44] Herodotus; Rollin; Savary; Belzoni; Rees.

NO. XIV. – ARTAXATA

The ruins of this city are seen at a place called Ardachar, or, as it is more frequently called in the East, Ardechier; sometimes Ardesh. The city rose above the plain with fortress, palaces, and temples; and two more splendid than the rest, one dedicated to Anaites or Armatea, the other, a magnificent structure to Apollo. Statues were raised in all.

Artaxata was the capital of Armenia, and the residence of the Armenian kings. It was situate on a plain, upon an elbow of the Araxes, which formed a peninsula, and surrounded the town, except on the side of the isthmus. This isthmus was defended by a broad ditch and rampart.

It was built by Artaxias in consequence of Hannibal's having recommended the spot as a fit place for the king's capital; and there Artaxias' successors resided for many generations.

Lucullus having defeated the Armenians, under their king Tigranes, did not venture to lay siege to this place, because he considered it impregnable. The gates were, however, thrown open to the Roman general Corbulo, but the city itself was burnt and razed. It was afterwards called Neronia, in compliment to the emperor Nero, who commanded Tiridates to rebuild it. A few families, of the poorest order of people, are now the sole occupants of this once famous city.

"On reaching the remains of Ardisher," says Sir Robert Ker Porter, "I saw the earth covered to an immense extent, and on every side, with that sort of irregular hillocks, which are formed by Time over piles of ruins. These, with long dyke-like ridges, evidently by the same venerable architect, and materials connecting them in parts, told me at once I was entering the confines of a city, now no more. It is not in language to describe the effect on the mind in visiting one of these places. The space over which the eye wanders, all marked with the memorials of the past, but where no pillar or dome, nor household wall of any kind, however fallen, yet remains to give a feeling of some present existence of the place, even by a progress in decay. All here is finished; buried under heaps of earth; the graves, not of the people above, but of their houses, temples, and palaces; all lying in death-like entombment. At Anni I found myself surrounded by a superb monument of Armenian greatness; at Ardechier I stood over its grave. Go where one will for lessons of Time's revolutions, the brevity of human life, the nothingness of man's ambition, they nowhere can strike upon the heart like a single glance cast on one of these motionless life-deserted 'cities of the silent[45].'"

[45] Strabo; Rees; Porter

NO. XV. – ARTEMITA

Artemita was a large town in Mesopotamia, according to Pliny the naturalist; but Strabo, more correctly, places it in Babylonia, five hundred stadia east of Seleucia, on the banks of the lake Arsissa, now called Argish.

Though Chosroes was undoubtedly sovereign of Ctesiphon and built the splendid palace, of which the remains are visible; he did not approach the gates of that city for nearly four-and-twenty years. His favourite residence was Dustegerd (Artemita), situate on the Tigris, not less than sixty miles north of Ctesiphon; and here, since the length of his residence at Ctesiphon has not been clearly ascertained, and with a view of giving the reader some idea with respect to the power and splendour of this prince, we will cite the description that has been given of the wealth and magnificence for which his name has been rendered remarkable to all posterity. "The adjacent pastures were covered with flocks and herds; the paradise or park was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars; and the noble game of lions and tigers were sometimes turned loose for the bolder pleasures of the chase. Nine hundred and sixty elephants were maintained for the use and splendour of the great king; his tents and baggage were carried into the field by twelve thousand great camels and eight thousand of a smaller size; and the royal stables were filled with six thousand mules and horses, among which the names of Shebdiz and Barid were renowned for their speed and beauty." The treasure, which consisted of gold, silver, gems, silk, and aromatics, were deposited in one hundred subterranean vaults; and his palace walls are described as having been hung with thirty thousand rich hangings, and thousands of globes of gold were suspended in the dome to imitate the planets and constellations of the firmament. When this palace was sacked by Heraclius, the conqueror found in it, as we are informed by Cedrenus, sugar, ginger, pepper, silk robes woven, and embroidered carpets; aloes, aloes-wood, mataxa, silk, thread, muslins, muslin garments without number, and a vast weight of gold bullion.

Dustegerd stood upon the spot where now are seen the vast ruins of Kesra-Shirene. These have been described by Sir R. Ker Porter. "We are told, that the city of Dustegerd was the most stationary residence of Khosroo Purviz, and that it contained his most superb palace, treasury, and public buildings. There he passed his winters, with the beautiful object of his idolatry[46]; and thence he flew with her from the conquering arms of the emperor Heraclius. We entered upon a chain of hills, amongst which our road led in the most circuitous and intricate mazes I had ever trod; heights and depths, ravines, dry or water courses, rugged promontories, short stony plains, in short, every species of mountain difficulties, diversified our path for full fifteen miles, till we arrived at a once formidable barrier, not far from which we caught a view of the meandering river Zohaub. All along the alpine bridge we mounted, runs a massy wall of large hewn stone, which, in many places, like a curtain, closes the openings left by nature in the rocky bulwarks of the country. It had evidently been intended for a defence against any hostile approach from the eastward, and, on passing it, we went through what had formed one of its gates."

Journeying on a mile or two further, the traveller came to a second wall, still higher and stronger, and from that ran a third wall, which partly enclosed a large angular space. On various spots lay large stones of a great length, and hollowed in the middle, as if they were the remains of some ancient covered channel to convey water. This is still called the aqueduct of Khosroo Purviz; and the natives told Sir Robert, that it was one of the works constructed by that prince to win the smiles of his beloved Shirene.

Numerous fragments and continuations of the great rampart wall tracked their way, till they came to the ruins of another wall, the position and extent of which seemed to declare it to have

[46] For the loves of Chosroes and Shirene, see D'Herbelot, and the Oriental collections.

been one side of the battlements of some large and ancient city. This they were informed was Kesra-Shirene.

They passed under a gateway of simple construction, formed of hewn stones, twelve feet high and about six in thickness. The wall ran to a considerable distance, then disappeared, and then started up in massy fragments; the whole seeming to have formerly enclosed an area of several miles, and likely to have been occupied by the streets, courts, and public buildings of a very noble city. "The first ruined edifice we approached," continues Sir Robert, "was built of stone, and consists of long ranges of vaulted rooms, nearly choked up with the fallen masses of what may have been its magnificent superstructures. A little onward, we came to the remains of some place of great magnitude. It is a square building of nearly a hundred feet along each side; four entrances have led into the interior, and the arches of these portals, which are falling to the last stage of decay, cannot be less than from thirty to forty feet in height. The walls are of equal elevation, and of a more than ordinary thickness for any structure to stand the brunt of war, being twelve feet in solidity. The interior of the place, which seems to have been one enormous chamber or hall, is covered with lime, stones, and other fragments of masonry. No remnant of any sculptural ornaments or inscription was to be seen. At the southern angle of the great arch within the city walls, on a commanding rise of ground, stands a ruin of a stronger character; the massiveness and form of the work proving it to be the remains of a fortress. The building is of stone and brick; the latter being of a large square surface, but not very thick. Various lofty arched chambers, as well as deep subterraneous dungeons, compose this noble ruin. In ranging over the rest of the ground, contained within the circuit of the great interior walls, we found it covered with every indication that there had once stood the busy streets of a great and populous city[47].

[47] Rees; Sir Robert Ker Porter.

NO. XVI. – ATHENS

"Look! on the Ægean shore a city stands,
Built nobly, pure the air and light the soil.
Athens! the eye of Greece, mother of arts
And eloquence, native to famous wits,
Or hospitable in her sweet recess.
City or suburban studious walks and shades!
See there the olive groves of Academe,
Plato's retirement, where the Attic bird
Thrills her thick-warbled notes the summer long.
There, flowery hill, Hymettus, with the sound
Of bees, industrious murmur, oft invites
To studious musing; there Ilissus rolls
His whispering stream. Within the walls then view
The schools of ancient sages; his who bred
Great Alexander to subdue the world.
Lyceum there and painted Stoa next." – Milton.

The Athenians thought themselves the original inhabitants of Attica; for which reason they were called "Sons of the Earth;" and "grasshoppers." They sometimes, therefore, wore golden grasshoppers in their hair, as badges of honour, to distinguish themselves from the people of later origin and less noble extraction; because these insects are supposed to be sprung from the ground. "Our origin," said Socrates, "is so beautiful, that none of the Greeks can give such pure appellations to their country as we can. We can truly style the earth on which we tread our nurse, our mother, our father."

It was governed by seventeen kings, in the following order: —

After a reign of fifty years, Cecrops was succeeded by

	B. C.
Cranaus	1506
Amphictyon	1497
Ericthonius	1487
Pandion	1437
Erictheus	1397
Cecrops II.	1347
Pandion II.	1307
Ægeus	1283
Theseus	1235
Menestheus	1205
Demophoon	1282
Oxyntes	1149
Aphidas	1137
Thymœtes	1336
Melanthus	1128
Codrus	1091

The history of the first twelve monarchs is, for the most part, fabulous.

Athens was founded by Cecrops, who led a colony out of Egypt, and built twelve towns, of which he composed a kingdom.

Amphictyon, the third king of Athens, procured a confederacy between twelve nations, who met every year at Thermopylæ, there to consult over their affairs in general, as also upon those of each nation in particular. This convention was called the assembly of the Amphictyons.

The reign of Ægeus is remarkable for the Argonautic expedition, the war of Minos, and the story of Theseus and Ariadne.

Ægeus was succeeded by his son, Theseus, whose exploits belong more to fable than to history.

The last king was Codrus, who devoted himself to die for his people.

After Codrus, the title of king was extinguished among the Athenians: his son was set at the head of the commonwealth, with the title of Archon, which after a time was declared to be an annual office.

After this Draco was allowed to legislate, and then Solon. The laws of the former were so severe, that they were said to be written in blood. Those of the latter were of a different character. Pisistratus acquired ascendancy; became a despot, and was assassinated: whereon the Athenians recovered their liberties, and Hippias, the son of Pisistratus, in vain attempted to re-establish a tyranny. The Athenians, sometime after, burnt Sardis, a city of the Persians, in conjunction with the Ionians; and, to revenge this, Darius invaded Greece, but was conquered at Marathon by Miltiades.

Xerxes soon after invaded Attica, and the Athenians having taken to their "wooden walls," their city was burnt to the ground.

After the victory, gained over the Persians at Salamis, the Athenians returned to their city, but were obliged to abandon it again; Mardonius having wasted and destroyed every thing in its neighbourhood. They returned to it soon after their victory at Platæa. Their first care, after returning to their city, was to rebuild their walls. This measure was opposed by the Lacedemonians, under the pretence of its being contrary to the interest of Greece, that there should be strong places beyond the isthmus. Their real motive, however, was suspected to be an aversion to the rising greatness of the Athenians. Themistocles conducted himself with great art in this matter[48]. He got himself appointed ambassador to Sparta; and before setting out he caused all the citizens, of every age and sex, to apply themselves to the task of building the walls, making use of any materials within their reach. Fragments of houses, temples, and other buildings, were accordingly employed, producing a grotesque appearance, which remained to the days of Plutarch. He then set out for Sparta; but, on various pretences, declined entering on his commission, till he had received intelligence that the work he had set on foot was nearly completed. He then went boldly to the Lacedemonian senate, declared what had been done, and justified it, not only by natural right of the Athenians to provide for their own defence, but by the advantage of opposing such an obstacle to the progress of the barbarians. The Lacedemonians, sensible of the justice of this argument, and seeing that remonstrance would now avail nothing, were fain to acquiesce.

No city in the world can boast, in such a short space of time, of such a number of illustrious citizens, equally celebrated for their humanity, learning, and military abilities. Some years after the Persian defeat, Athens was visited by a very terrible calamity, insomuch that its ravages were like what had never been before known. This was a plague. We now adopt the language of Rollin. "It is related, that this scourge began in Ethiopia, whence it descended into Egypt, from thence spread over Libya, and a great part of Persia; and at last broke at once like a flood upon Athens. Thucydides, who himself was seized with that deadly disease, has described very minutely the several circumstances and symptoms of it; in order, says he, that a faithful and exact relation of this calamity may serve as an instruction to posterity, in case the like should ever happen. This pestilence baffled the utmost efforts of art; the most robust constitutions were unable to withstand its attacks; and the greatest care and skill of the physicians were a feeble help to those who were infected. The instant a person was seized, he was struck with despair, which quite disabled him from attempting a cure. The assistance

[48] Brewster.

that was given them was ineffectual, and proved mortal to all such of their relations as had the courage to approach them. The prodigious quantity of baggage, which had been removed out of the country into the city, proved very noxious. Most of the inhabitants, for want of lodging, lived in little cottages, in which they could scarcely breathe, during the raging heat of the summer; so that they were seen either piled one upon the other, the dead as well as those who were dying, or else crawling through the streets; or lying along by the side of fountains, to which they had dragged themselves, to quench the raging thirst which consumed them. The very temples were filled with dead bodies, and every part of the city exhibited a dreadful image of death; without the least remedy for the present, or the least hopes with regard to futurity.

"The plague, before it spread into Attica, had, as we have before stated, made wild havoc in Persia. Artaxerxes, who had been informed of the mighty reputation of Hippocrates of Cos, the greatest physician of that or any other age, caused his governors to write to him, to invite him into his dominions, in order that he might prescribe for those who were infected. The king made him the most advantageous offers; setting no bounds to his rewards on the side of interest, and, with regard to honours, promising to make him equal with the most considerable persons in his court. This great physician sent no other answer but this: – that he was free from either wants or desires; and he owed all his cares to his fellow-citizens and countrymen; and was under no obligation to the declared enemies of Greece. – Kings are not used to denials. Artaxerxes, therefore, in the highest transports of rage, sent to the city of Cos, the native place of Hippocrates, and where he was at that time; commanding them to deliver up to him that insolent wretch, in order that he might be brought to condign punishment; and threatening, in case they refused, to lay waste their city and island in such a manner, that not the least footsteps of it should remain. However, the inhabitants of Cos were not under the least terror. They made answer, that the menaces of Darius and Xerxes had not been able to prevail with them to give them earth and water, or to obey their orders; that Artaxerxes' threats would be equally impotent; that, let what would be the consequence, they would never give up their fellow citizens; and that they depended upon the protection of the gods.

"Hippocrates had said in one of his letters, that he owed himself entirely to his country. And, indeed, the instant he was sent for to Athens, he went thither, and did not once stir out of the city till the plague had ceased. He devoted himself entirely to the service of the sick; and, to multiply himself, as it were, he sent several of his disciples into all parts of the country, after having instructed them in what manner to treat their patients. The Athenians were struck with the deepest sense of gratitude for this generous care. They therefore ordained, by a public decree, that Hippocrates should be initiated in the most exalted mysteries, in the same manner as Hercules the son of Jupiter; that a crown of gold should be presented him, of the value of a thousand staters[49], and that the decree by which it was granted him, should be read aloud by a herald in the public games, on the solemn festival of Panathenæa: that the freedom of the city should be given him, and himself be maintained at the public charge, in the Prytaneum all his lifetime, in case he thought proper: in fine, that the children of all the people of Cos, whose city had given birth to so great a man, might be maintained and brought up in Athens, in the same manner."

In the time of Agis and Pausanias, kings of Lacedemonia, Lysander was sent to besiege Athens. He arrived, therefore, at the Piræus, with a fleet of one hundred and fifty sail, and prevented all other ships from coming in or going out. The Athenians, besieged by land and sea, without provisions, ships, hope of relief, or any resources, sent deputies to Agis, to propose a treaty with Sparta, upon condition of abandoning all their possessions, the city and port only excepted. He referred the deputies to Lacedemon, as not being empowered to treat with them. When they arrived at Salasia, upon the frontier of Sparta, and had made known their commission to the Ephori, they were ordered to retire, and to come with other proposals, if they expected a peace. The Ephori had demanded, "that one

[49] The Attic stater was a gold coin weighing two drachms.

thousand two hundred paces of the wall on each side of the Piræus should he demolished;" but an Athenian, for venturing to advise a compliance, was sent to prison, and prohibition made against proposing any thing of that kind for the future.

The Corinthians and several other allies, especially the Thebans, insisted that it was absolutely necessary to destroy the city without hearkening any further to a treaty. But the Lacedemonians, preferring the glory and safety of Greece to their own grandeur, made answer, that they would never be reproached with having destroyed a city that had rendered such great services to all Greece; the remembrance of which ought to have much greater weight with the allies than the remembrance of private injuries received from it. A peace was, therefore, concluded under these conditions: – "that the fortifications of the Piræus, with the long wall that joined that port to the city, should be demolished; that the Athenians should deliver up all their galleys, twelve only excepted; that they should abandon all the cities they had seized, and content themselves with their own lands and country." The deputies, on their return, were surrounded by an innumerable throng of people, who apprehended that nothing had been concluded; for they were not able to hold out any longer, such multitudes dying of famine. The next day they reported the success of their negociation; the treaty was ratified, and Lysander, followed by the exiles, entered the port. It was on the very day the Athenians had formerly gained the famous battle of Salamis. He caused the works to be demolished to the sound of flutes and trumpets, as if all Greece had that day regained its liberty. Thus ended the Peloponnesian war, after having continued during the space of twenty-seven years.

The walls, thus demolished, were rebuilt by Conon. He did more; he restored Athens to its former splendour, and rendered it more formidable to its enemies than it had ever been before.

Philip[50] having gained the battle of Cheronæa, Greece, and above all, Athens, received a blow from which she never recovered. It was generally expected, that Philip would avail himself of this opportunity of entirely crushing his inveterate enemy. That prudent prince, however, foresaw that powerful obstacles were yet to be encountered, and that there was still a spirit in the Athenian people which might render it difficult to hold them in subjection. It would appear, also, says an elegant writer, as if the genius and fame of Athens had, in the hour of her calamity, thrown a shield over her: for Philip is reported to have said, "Have I done so much for glory, and shall I destroy the theatre of that glory?" A treaty, in consequence, was entered into; and thus the Athenians, though reluctant to exist by Philip's clemency, were permitted to retain the whole Attic territory.

The number of men able to bear arms at Athens, in the reign of Cecrops, was computed at twenty thousand; and there appears to have been no considerable augmentation in the more civilised age of Pericles; but in the time of Demetrius Phalareus, there were found twenty-one thousand citizens, ten thousand foreigners, and forty thousand slaves.

Philip[51], son of Demetrius of Macedon, seems to have been one of the most inveterate enemies by whom Athens was ever ravaged. With unsparing cruelty he destroyed almost every thing which had either escaped the Persian invaders, or which had been erected after their final expulsion. Livy tells us, that, not content with burning and destroying the temples of the gods, he ordered that the very stones should be broken into small pieces, that they might no longer serve to repair the buildings; and Diodorus Siculus asserts, that even the inviolability of the sepulchres could not command his respect, or repress his violence.

Athens, however, still recovered some portion of its power; for when Sylla arrived before the Piræus, he found the walls to be sixty feet high, and entirely of hewn stone. The work was very strong, and had been raised by order of Pericles in the Peloponnesian war: when, the hopes of victory depending solely upon this port, he had fortified it to the utmost of his power.

[50] Brewster.

[51] Dodwell.

The height of the walls did not deter Sylla. He employed all sorts of engines in battering them, and made continual assaults. He spared neither danger, attacks, nor expense, to hasten the conclusion of the war. Without enumerating the rest of the warlike stores and equipage, twenty thousand mules were perpetually employed in working the machines only. Wood happening to fall short, from the great consumption made of it in the machines, which were often either broken or spoiled by the vast weight they carried, or burned by the enemy, he did not spare the sacred groves. He cut down the trees in the walks of the Academy and Lycæum, which were the finest and best planted in the suburbs, and caused the high walls that joined the port to the city to be demolished, in order to make use of the ruins in erecting his works, and carrying on his operations.

Notwithstanding all disadvantages, the Athenians defended themselves like lions. They found means either to burn most of the machines erected against the walls, or by undermining them, to throw them down and break them to pieces. The Romans, on their side, behaved with no less vigour. Sylla, discouraged by so obstinate a defence, resolved to attack the Piræus no longer, and confined himself to reduce the place by famine. The city was now at the last extremity; a bushel of barley having been sold in it for a thousand drachms (about 25*l.* sterling). In the midst of the public misery, the governor, who was a lieutenant of Mithridates, passed his days and nights in debauch. The senators and priests went to throw themselves at his feet, conjuring him to have pity on the city, and to obtain a capitulation from Sylla; he dispersed them with arrow-shot, and in that manner drove them from his presence.

He did not demand a cessation of arms, nor send deputies to Sylla, till reduced to the last extremity. As those deputies made no proposals, and asked nothing of him to the purpose, but ran on in praising and extolling Theseus, Eumolpus, and the exploits of the Athenians against the Medes, Sylla was tired of their discourse, and interrupted them by saying, – "Gentlemen haranguers, you may go back again, and keep your rhetorical flourishes to yourselves. For my part, I was not sent to Athens to be informed of your ancient prowess, but to chastise your modern revolt."

During this audience, some spies having entered the city, overheard by chance some old men talking of the quarter called Ceramicus (the public place at Athens), and blaming the tyrant exceedingly for not guarding a certain part of the wall that was the only place by which the enemy could scale the walls. At their return into the camp, they related what they heard to Sylla. The parley had been to no purpose. Sylla did not neglect the intelligence given him. The next night he went in person to take a view of the place; and finding the wall actually accessible, he ordered ladders to be raised against it, began the attack there, and, having made himself master of the wall, after a weak resistance, entered the city. He would not suffer it to be set on fire, but abandoned it to be plundered by his soldiers, who, in several houses, found human flesh, which had been dressed to be eaten. A dreadful slaughter ensued. The next day all the slaves were sold by auction, and liberty was granted to the citizens who had escaped the swords of the soldiers, who were a very small number. He besieged the citadel the same day, where Aristion and those who had taken refuge there, were soon so much reduced by famine, that they were forced to surrender themselves. The tyrant, his guards, and all who had been in any office under him, were put to death. Some ten days after, Sylla made himself master of the Piæaus, and burned all its fortifications.

The reputation for learning, military valour, and polished elegance, which Athens enjoyed during the splendid administration of Pericles, was tarnished by the corruption which that celebrated person introduced. Prosperity was the forerunner of luxury and universal dissipation; every delicacy was drawn from distant nations; the wines of Cyprus, and the snows of Thrace, garlands of roses, perfumes, and a thousand arts of buffoonery, which disgraced a Persian court, were introduced; instead of the coarse meals, the herbs and plain bread, which the laws of Solon had recommended, and which had nourished the heroes of Marathon and Salamis.

Sylla's assault was the final termination of the power and greatness of Athens; she became a portion of the Roman empire; but in the reign of Hadrian and the Antonines, she resumed, at least in outward appearance, no small portion of her former splendour. Hadrian built several temples, and,

above all, he finished that of Jupiter Olympius, the work of successive kings, and one of the greatest productions of human art. He founded, also, a splendid library; and bestowed so many privileges, that an inscription, placed on one of the gates, declared Athens to be no longer the city of Theseus, but of Hadrian. In what manner it was regarded too in the time of Trajan, may be gathered from Pliny's letter to a person named Maximus, who was sent thither as governor.

"Remember," said he, "that you are going to visit Achaia, the proper and true Greece; that you are appointed to govern a state of free cities, who have maintained liberty by their valour. Take not away any thing of their privileges, their dignity; no, nor yet of their presumption; but consider it is a country that hath of long time given laws, and received none; that it is to Athens thou goest, where it would be thought a barbarous cruelty in thee to deprive them of that shadow and name of liberty which still remaineth to them."

The Antonines trod in the steps of Hadrian. Under them Herodes Atticus devoted an immense fortune to the embellishment of the city and the promotion of learning.

But when the Roman world felt the wand of adversity, and her power began to decline, Athens felt her share; she had enjoyed a long respite from foreign war, but in the reign of Arcadius and Honorius a dreadful tempest burst upon her.

Alaric, after over-running the rest of Greece, advanced into Attica, and found Athens without any power of defence. The whole country was converted into a desert; but it seems uncertain, whether he plundered the city, or whether he accepted the greater part of its wealth as a ransom. Certain, however, it is, that it suffered severely, and a contemporary compared it to the mere skin of a slaughtered victim.

It is reported that, during their stay in the city, the barbarians, having collected all the libraries of Athens, were preparing to burn them; but one of their number diverted them from their design, by suggesting the propriety of leaving to their enemies what appeared to be the most effectual instrument for cherishing and promoting their unwarlike spirit.

After the devastations of Alaric, and, still more, after the shutting up of her schools, Athens ceased almost entirely to attract the attention of mankind. These schools were suppressed by an edict of Justinian; an edict which excited great grief and indignation among the few remaining votaries of Grecian science and superstition. Seven friends and philosophers,[52] who dissented from the religion of their sovereign, resolved to seek in a foreign land the freedom of which they were deprived in their native country. Accordingly, the seven sages sought an asylum in Persia, under the protection of Chosroes; but, disgusted and disappointed, they hastily returned, and declared that they had rather die on the borders of the empire than enjoy the wealth and favour of the barbarian. These associates ended their lives in peace and obscurity; and as they left no disciples, they terminate the long list of philosophers who may be justly praised, notwithstanding their defects, as the wisest and most virtuous of their times[53].

After the taking of Constantinople by the Latins, in the beginning of the thirteenth century, the western powers began to view Greece as an object of ambition. In the division of the Greek empire, which they made among themselves, Greece and Macedonia fell to the share of the Marquis of Montferrat, who bestowed Athens and Thebes on one of his followers, named Otho de la Roche. This prince reigned with the title of Duke of Athens, which remained for a considerable time[54].

It was afterwards seized by a powerful Florentine family, named Acciaioli, one of whom sold it to the Venetians; but his son seized it again, and it remained in that family till A. D. 1455, when it surrendered to Omar, a general of Mahomet II., and thus formed one of the two hundred cities which that prince took from the Christians. He settled a colony in it, and incorporated it completely with

[52] Diogenes, and Hermias; Eulalicus, and Priscian; Damaschius; Isidore, and Simplicius.

[53] Anon.

[54] Hence Shakspeare, confounding dates, talks of Theseus, "Duke of Athens."

the Turkish empire. What has occurred of late years has not been embodied in any authentic history; but the consequences of the tumults of Greece may be in some degree imagined, from what is stated by a recent traveller in regard to Athens[55]. "When I sallied forth to explore the wonders of Athens, alas! they were no longer to be seen. The once proud city of marble was literally a mass of ruins – the inglorious ruins of mud-houses and wretched mosques forming in all quarters such indistinguishable piles, that in going about I was wholly unable to fix upon any peculiarities of streets or buildings, by which I might know my way from one part of the capital to another. With the exception of the remains of the Forum, the temple of Theseus, which is still in excellent preservation, the celebrated columns of the temple of Jupiter Olympius, and the Parthenon, nothing now exists at Athens of all the splendid edifices with which it was so profusely decorated in the days of its glory."

It has been well observed, that, associated in the youthful mind with all that is noble in patriotism, exalted in wisdom, excelling in art, elegant in literature, luminous in science, persuasive in eloquence, and heroic in action, the beautiful country of Greece, and its inhabitants, must, under every circumstance, even of degradation, be an interesting object of study. "We can all feel, or imagine," says Lord Byron, "the regret with which the ruins of cities, once the capital of empires, are beheld. But never did the littleness of man, and the vanity of his very best virtues, of patriotism to exalt and of valour to defend his country, appear more conspicuous than in the record of what Athens once was, and the certainty of what she now is."

The former state of Athens is thus described by Barthelemy. "There is not a city in Greece which presents so vast a number of public buildings and monuments as Athens. Edifices, venerable for their antiquity, or admirable for their elegance, raise their majestic heads on all sides. Masterpieces of sculpture are extremely numerous, even in the public places, and concur with the finest productions of the pencil to embellish the porticoes of temples. Here every thing speaks to the eyes of the attentive spectator."

To describe Athens entire would be to fill a volume. We shall, therefore, only give an account of the chief monuments of antiquity as they existed till very lately; the rest, as they give one little or no sort of idea of their ancient magnificence, were better omitted than mentioned.

The Piræus[56] is one of the finest ports in Greece, and, being bounded by rocks, has experienced hardly any change in its form or dimensions. The sea, however, appears to have encroached a little, as some ruins are seen under water. The general depth of the port is from two to ten fathoms, in some places twenty. The Piræus was decorated with a theatre, several temples, and a great number of statues. As the existence of Athens depended on the safety of this harbour, Themistocles secured it against sudden attack by building a wall, sixty stadia in length, and forty cubits high. As to its thickness, it was greater than the space occupied by two waggons. It was built of huge square stones, fastened together on the outside by iron and leaden cramps. Without the gate was a cenotaph, erected in honour of Euripides, on which was inscribed "The glory of Euripides has all Greece for a monument."

The old city of Athens was seated on the top of a rock in the midst of a pleasant plain, which, as the number of inhabitants increased, became full of buildings, which induced the distinction of Acro and Catapolis, *i. e.*, of the upper and lower city.

The inside of the citadel was adorned with a multitude of edifices. The flat space on the rock of the Acropolis is not more than eight hundred feet in length, and about four hundred feet in breadth, – a small extent for the site of the primitive city of the Athenians; but an area of great size, when considered as the base only of temples and marble palaces, containing not a single structure which might not be denominated a masterpiece of art[57]. The most remarkable of these were a magnificent temple of Minerva, styled Parthenon, because that goddess was a virgin – this the Persians destroyed,

[55] Quin's Voyage down the Danube.

[56] Dodwell.

[57] Hobhouse.

out it was rebuilt with still greater splendour by Pericles – the temple of Neptune and Minerva jointly; a temple dedicated to Victory, adorned with paintings, principally the work of Polygnotus, and constructed of white marble. Within the citadel, also, was an immense number of statues, erected by religion and gratitude, on which the chisels of Myron, Phidias, Alcamenes, and other artists of renown, seemed to have bestowed animation. Of these statues, some were those of famous Athenian generals; such as Pericles, Phormio, Iphicrates, and Timotheus; and others, those of the gods.

It appears surprising that so many temples should have been crowded together within the narrow compass of the Athenian Acropolis; but the Roman Capitol, though not much more spacious, contained at least thirty temples[58].

"In its pride and glory," says Chandler, "the Acropolis appeared as one entire offering to the deity, surpassing in excellence, and astonishing in richness. Heliodorus employed on it fifteen books. The curiosities of various kinds, with the pictures, statues, and pieces of sculpture, were so many and so remarkable, as to supply Polemo Periegetes with matter for four volumes; and Strabo affirms, that as many more would be required in treating of Athens and of Attica.

As the stranger draws near to the present entrance of the citadel, he passes before the façade of the Propylea; the old entrance to the Acropolis, between its Doric pillars, being walled up. Pausanias says, "There is only one entrance to the Acropolis of Athens; it being in every remaining part of its circuit a precipice, and fortified by strong walls. This entrance was fronted by a magnificent building, called the Propylea, covered with roofs of white marble, which surpassed, for beauty and the dimensions of the marble, all that I have seen." This is now in ruins.

This was the most expensive work undertaken by Pericles, and is said to have cost 2,500 talents (£452,700). It took five years in building, and was completed B. C. 437.

"To a person who has seen the ruins of Rome," says Dr. Clarke, "the first suggestion, made by a sight of the buildings in the Acropolis, is that of the infinite superiority of the Athenian architecture. It possesses the greatness and majesty of the Egyptian or of the ancient Etruscan style, with all the elegant proportion, the rich ornaments, and the discriminating taste of the most splendid era of the arts." Its present condition is thus described by Mr. Williams. "The scene of desolation in the Acropolis is complete; the heaps of ruins of wretched houses, and various buildings, are constructed part with clay and marble, the marble looking doleful through the mud. On entering the temple one is struck by the worn steps, and curved or circular marks of the great doors of old; the pavement, too, that had been trodden by the luminaries of Greece."

The walls of the Acropolis[59] exhibit three distinct periods of construction; that is to say, the masonry of *modern* times in the repairs, – a style of building which can only be referred to the age of *Cimon*, or of *Pericles*; – and the ancient *Pelasgic* work, as mentioned by Lucian. The *modern* walls of the city are about ten feet high, and not two in thickness. They were constructed about the year 1780, as a defence against pirates and hordes of Arnauts, who sometimes entered the town at night, and threatened to pillage it. The walls embrace a circuit of nearly three miles, and enclose not only the town and citadel, but also some open spaces for cattle. They were built in seventy-five days, all hands being employed night and day. All kinds of materials which were at hand were employed in their construction, and in some places they exhibit large blocks of stone and marble, and several fragmental inscriptions[60].

The lower city had thirteen gates, and among the principal edifices which adorned it were, 1. The Olympian temple, erected in honour of Athens and all Greece. 2. The Pantheon, dedicated to all the gods; a noble structure, supported by one hundred and twenty marble pillars, and having over

[58] Dodwell.

[59] Clarke.

[60] Dodwell.

its great gateway two horses, carved by Praxiteles. 3. The temple of Theseus; a noble structure, of Pentelic marble.

The Gymnasia of Athens were many, but the most remarkable were the Lyceum, Academia, and Cynosarges. The Lyceum stood on the banks of the Ilissus; some say it was built by Pisistratus; others by Pericles; others by Lycurgus.

The Academy was so called from Academus. The Cynosarges was a place in the suburbs, not far from the Lyceum.

The Areopagus is situated a few hundred feet west of the Acropolis. It consists of an insulated rock, precipitous, and broken towards the south; on the north side it slopes gently down towards the temple of Theseus, and is rather lower than the Acropolis. "Higher up, ascending a hill covered with thistles and red pebbles, you arrive," says M. La Martine, "at the Pnyx; the scene of the stormy assemblies of the people of Athens, and of the fluctuating triumphs of its orators or its favourites; enormous masses of black stone, some of which measure twelve or thirteen cubic feet, lie upon one another, and support the terrace, upon which the people collected. Still higher up, at the distance of about fifty paces, we perceive a huge square block, wherein steps have been cut, which probably served for the orator to mount his tribunal, which thus overlooked the people, the city, and the sea. This possesses not the character of the people of Pericles, but seems Roman. The recollections it inspires are, however, delightful. Demosthenes spoke from thence, and roused or calmed that popular sea, more stormy than the Ægean, which he could also hear roll behind him."

"From the odeum of Regilla," says Dr. Clarke, "we went to the Areopagus, wishing to place our feet upon a spot where it is so decidedly known that St. Paul had himself stood; and to view with our own eyes the same scene which he beheld, when he declared unto the Athenians the nature of the unknown god, whom they so ignorantly worshipped. * * * We ascended to the top by means of steps cut within the natural stone, which is of breccia. The sublime scene here exhibited is so striking, that a brief description of it may prove how truly it offers to us a commentary upon St. Paul's words, as they were delivered upon the spot. Before him there was spread a glorious prospect of mountains, islands, seas, and skies; behind him towered the lofty Acropolis, crowned with all its marble temples. This very object, whether in the face of nature, or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that Being, 'who made and governs the world;' who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; 'in whom we live, and move, and have our being.'"

Near the Piræan gate is still to be seen, in a state of admirable preservation, the ground-plot and entire town of the Pnyx, or place of *parliament* of the Athenians, as it was appropriated by Solon to the use of the citizens. Nearly the whole of it is an excavation of the rock, and the several parts of it were carved in stone of one solid mass, with the exception only of the semi-circular area, the farthest part of which consists of masonry. "To approach the spot," says Dr. Clarke, "once dignified by the presence of the greatest Grecian orators, to set our feet where they stood, and actually to behold the place where Demosthenes addressed 'the men of Athens,' calling to mind the most memorable examples of his eloquence, is a gratification of an exalted nature. But the feelings excited in viewing the Pnyx, peculiarly affect Englishmen: that holy fire, so much dreaded by the Athenian tyrants, and which this place had such a remarkable tendency to agitate, burns yet in Britain; it is the very soul of her liberties, and it strengthens the security of her laws; giving eloquence to her senate, heroism to her armies, extension to her commerce, and freedom to her people: although annihilated in almost every country of the earth, it lives in England, and its extinction there, like the going out of the sacred flame in the temple of Delphi, would be felt as a national calamity."

Among the loose fragments, dispersed in the Acropolis, has been found a small piece of marble, with an inscription, but in so imperfect a state, that Dr. Clarke considered it only worth notice as a memorial of the place where it was found, and in its allusion to the Prytaneum, which is the only legible part of it.

The Prytaneum, where the written laws of Solon were kept, however, was not in the Acropolis, but in a lower part of the city. The Gymnasium of Ptolemy, which stands near the temple of Theseus, is greatly dilapidated, and, in no small degree, concealed by dwellings[61]. The Erectheum is situated about one hundred and fifty feet to the north of the Parthenon. This structure consisted of two contiguous temples; that of Minerva Polias, with its portico towards the east; and that of Pandrosus towards the west, with its two porticoes standing by the north and south angles, the entrance to the Pandroseum being on the northern side. The Turks made a powder-magazine of one of the vestibules of this building, which contains one of the finest specimens of Ionian architecture now existing; and it has been judiciously remarked of the sculpture, every where displayed in this edifice, that it is difficult to conceive how marble has been wrought to such a depth, and brought to so sharp an edge, the ornaments having all the delicacy of works of metal.

In that portion of the Erectheum which was dedicated to Minerva Polias, the columns of the front porch are standing, but without any part of their entablature. The marble[62] of this ruin is of virgin whiteness; and the workmanship, as the structure is very diminutive in comparison with the specimens of the Parthenon, is a still more exquisite example than that temple, of the polish and edge which were given to all the parts of Grecian architecture. The line of no pencil can excel the delicate accuracy of contour in the swell of the torus, and the ornaments of the base; and the hand, in passing repeatedly over the marble, seeks in vain for the slightest inequality or even roughness on the surface.

A bluish-grey limestone[63] seems to have been used in some of the works; particularly in the exquisite ornaments of the Erectheum, where the frieze of the temple and of its porticoes are not of marble like the rest of the building, but of this sort of slate-limestone. This resembles the limestone employed in the walls of the cella at the temple of Ceres, at Eleusis, and in buildings before the use of marble was known for purposes of architecture: such, for example, is the sort of stone employed in the temple of Apollo at Phigalia, and in other edifices of equal antiquity; it effervesces briskly in acids, and has all the properties of common compact lime, except that it is hard enough to cut glass, and, of course, is susceptible of a fine polish, exhibiting a flat conchoidal fracture, which is somewhat splintery. We could not discover a single fragment of porphyry; which was remarkable, as this substance was almost always used by the ancients in works of great magnificence.

The temple of Anchesmian Jupiter stood upon a commanding eminence. The pagan shrine has been succeeded by a small Christian sanctuary. Of the scene from the top of this steep and craggy rock, Wheler speaks in a style of enthusiasm, rather unfrequent with him: – "I wish I could make you taste the same satisfaction, while I describe the prospect, that I then did, and still do, when I consider it. Here, either a Democritus might sit and laugh at the pomps and vanities of the world, whose glories so soon vanish; or a Heraclitus weep over the manifold misfortunes of it, telling sad stories of the various changes and events of life. This would have been a place to inspire a poet, as the brave actions, performed within his view, have already exercised the pens of great historians. Here, like Virgil, he might have sate, and interwoven beautiful descriptions of the rivers, mountains, woods of olives, and groves of lemons and oranges, with the celebrated harbours on the shores and islands, all lying before him, as on a map, which I was content to do only in contemplation; and with a sea-compass to mark out the most considerable places on paper."

The Odeum of Regilla stands at the foot of the rock of the Acropolis. The remains of this edifice are those which Wheler and all former travellers, excepting Chandler, have described as the theatre of Bacchus[64]. Of the *theatre* of *Bacchus*, nothing remains except the circular sweep for the seats; as in the earliest ages of dramatic representation, it was universally formed by scooping the

[61] Clarke.

[62] Hobhouse, p. 343.

[63] Clarke.

[64] Clarke.

sloping side of a rock[65]. The[66] passion of the Athenians for the theatre is not conceivable. Their eyes, their ears, their imagination, their understanding, all shared in the satisfaction: nothing gave them so sensible a pleasure in dramatic performances, either tragic or comic, as the strokes which were aimed at the affairs of the public, whether some chance occasioned the application, or the address of the poets, who knew how to reconcile the most remote subjects with the transactions of the republic. They entered by this means into the interests of the people, took occasion to soothe their passions, authorise their pretensions, justify, and sometimes condemn their conduct, entertain them with agreeable hopes, instruct them in their duty in certain nice conjunctures; in effecting which they often not only acquired the applauses of the spectators, but credit and influence in the public affairs and councils: hence the theatre became so grateful, and so much the concern of the people[67].

The temple, dedicated to Augustus, consists of four Doric pillars of white marble, fluted, and, like those of all the other buildings of this order, without plinths or bases; they still support their architrave with the pontoon, on the top of which is a square piece of marble, seeming to have been placed there as the pedestal to some statue. There seems, also, to be some inscription on it, but by reason of the height, unintelligible. It is impossible to give a plan of the whole; the remains of it affording but little light towards discovering what form it was of.

Of the remains of the Stadium Panathenaicum, the most wonderful of all the works of Herodes Atticus: – "It has been usual to say of this," says Dr. Edward Clarke, "that nothing now remains of its former magnificence. To our eyes, every thing necessary to impress the mind with an accurate idea of the object itself, and of its grandeur, and of the prodigious nature of the work, seemed to exist, as if it had been in its perfect state. The marble covering of the seats, indeed, no longer appears; but the lines are visible of the different ranges; and perhaps a part of the covering itself might be brought to light by a removal of the soil."

This memorial of Attic splendour, and of the renown of a private citizen of Athens, became ultimately his funeral monument; and a very curious discovery may be reserved for future travellers in the majestic sepulchre of Herodes himself, who was here interred with the highest obsequies and most distinguished honours a grateful people could possibly bestow upon the tomb of a benefactor,

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[65] The theatre of the ancients was divided into three principal parts; each of which had its peculiar appellation. The division for the actors was called in general the *scene*, or *stage*; that for the spectators was particularly termed the *theatre*, which must have been of vast extent, as at Athens it was capable of containing above thirty thousand persons; and the *orchestra*, which, amongst the Greeks, was the place assigned for the pantomimes and dancers, though at Rome it was appropriated to the senators and vestal virgins.The theatre was of a semicircular form on one side, and square on the other. The space contained within the semicircle was allotted to the spectators, and had seats placed one above another to the top of the building. The square part, in the front of it, was the actors' division; and in the interval, between both, was the orchestra.The great theatres had three rows of porticoes, raised one upon another, which formed the body of the edifice, and at the same time three different stories for the seats. From the highest of those porticoes the women saw the representation, covered from the weather. The rest of the theatre was uncovered, and all the business of the stage was performed in the open air.

[66] Boindin; Rollin.

[67] Plutarch, in his inquiry whether the Athenians were more eminent in the arts of war or in the arts of peace, severely censures their insatiable fondness for diversions. He asserts, that the money, idly thrown away upon the representation of the tragedies of Sophocles and Euripides alone, amounted to a much greater sum than had been expended in all their wars against the Persians, in defence of their liberty and common safety. That judicious philosopher and historian, to the eternal infamy of the Athenians, records a severe but sensible reflection of a Lacedæmonian, who happened to be present at these diversions. The generous Spartan, trained up in a state where public virtue still continued to be the object of public applause, could not behold the ridiculous assiduity of the Choragi, or magistrates who presided at the public shows, and the immense sums which they lavished in the decorations of a new tragedy, without indignation. He therefore frankly told the Athenians, that they were highly criminal in wasting so much time, and giving that serious attention to trifles, which ought to be dedicated to the affairs of the public. That it was still more criminal to throw away upon such baubles as the decorations of a theatre, that money which ought to be applied to the equipment of their fleet, or the support of their army. That diversions ought to be treated merely as diversions, and might serve to relax the mind at our idle hours, or when over a bottle; if any kind of utility could arise from such trifling pleasures. But to see the Athenians make the duty, they owed to their country, give way to their passion for the entertainments of the theatre, and to waste unprofitably that Footnote: time and money upon such frivolous diversions, which ought to be appropriated to the affairs and the necessities of the state, appeared to him to be the height of infatuation." – Montague.

who spared no expense for them while he was living, and every individual of whom participated in his bounty[68] at his death[69].

Beneath the arch of Hadrian persons are conducted from the old city of Theseus to the new Athens, built by Hadrian. The stones are put together without cement; but the work is adorned with a row of Corinthian pilasters and columns, with bases supporting an upper tier in the same style of architecture. It was erected commemorative of Hadrian's return to Athens. A new city had arisen under his auspices. Magnificent temples, stately shrines, unsullied altars, awaited the benediction of this sacerdotal monarch; and it would, indeed, have been marvellous if the Athenians, naturally prone to adulation, neglected to bestow it on a benefactor so well disposed for its reception. The triumphal arch was of course prepared, and lasting characters thereon inscribed have proclaimed to succeeding ages, that "The Athens of Hadrian eclipsed the city of Theseus[70]."

Besides this arch, there are other remnants of structures erected in honour of Hadrian. Of these are the stupendous pillars which bear his name. In the time of Pausanias, there were one hundred and twenty pillars of Phrygian marble. Of these, sixteen columns of white marble, each six feet in diameter, and sixty feet in height, now remain; all of the Corinthian order, beautifully fluted, and of the most exquisite workmanship. "Certainly," says Wheler, "this was a work alone that may justify the liberality of Hadrian, and the great care he took to adorn the city; for this must needs have been a wonderful portico, both for beauty, use, and grandeur." Pausanias says, that it was enclosed with a cloister, in which were built rooms of the same stone, only the roofs of alabaster, gilded with gold, and the whole excellently adorned with statues and pictures. He founded also a library and a gymnasium.

The Tower or Temple of the Winds[71] is more attractive by its singularity than its beauty. It was the water-clock, the chronometer, and the weather guide of Athens. It was built by Andronicus Cyrrhestes[72]. On the top stood a brazen Triton, contrived so as to turn round with the wind, and with a wand, that he held in his hand, to point to the figure of the wind which blew. The Triton is now wanting; the rest remains entire. It is a small octagon tower; the roof is built pyramidically. On every side is represented the figure of a wind, with proper attributes, characterising the nature of it, in very good *basso rilievo*, and their names written above them in Greek characters. The god Zephyrus is represented as a beautiful young man, gliding gently along with an imperceptible motion, with his bosom full of flowers. They are all drawn with wings, and flying on with more or less rapidity, according to the violence of each wind in those parts. This structure is known to be the same which Vitruvius mentions, but it is entirely unnoticed by Pausanias[73]. Some suppose that it was one of the sacred structures of the ancient city, and that, as a place of religious worship, it answered other purposes than that of merely indicating the direction of the winds, the seasons, and the hours.

As Dr. Clarke drew near to the walls, he beheld the vast Cecropian citadel, crowned with temples, that originated in the veneration, once paid to the memory of the illustrious dead, surrounded by objects, telling the same theme of sepulchral grandeur, and now monuments of departed greatness, mouldering in all the solemnity of ruin. "So paramount is this funereal character in the approach to Athens from the Piræus," says he, "that as we passed the hill of the Museum, which was, in fact, an ancient cemetery of the Athenians, we might have imagined ourselves to be among the tombs of Telmessus, from the number of sepulchres hewn in the rock, and from the antiquity of the

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[68] He bequeathed to every Athenian a sum nearly equivalent to 3*l.* of our money.

[69] The funeral of Herodes Atticus must have afforded one of the most affecting solemnities of which history makes mention. He was seventy-six years old when he died; and in the instructions which he left for his interment, he desired to be buried at Marathon, where he was born; but the Athenians insisted upon possessing his remains; and they caused the youth of their city to bear him to the Stadium Panathenaicum, which he had built; all the people accompanying, and pouring forth lamentations as for a deceased parent. – Clarke.

[70] Clarke.

[71] Dodwell.

[72] Sandwich.

[73] Clarke.

workmanship, evidently not of later date than any thing of the kind in Asia Minor. In other respects, the city exhibits nearly the appearance so briefly described by Strabo, eighteen centuries before our coming; and perhaps it wears a more magnificent aspect, owing to the splendid remains of Hadrian's temple of Olympian Jove, which did not exist when Athens was visited by the disciple of Xenacchus."

"The first monument," says La Martine, "which attracts your attention, is the temple of Olympian Jupiter, the magnificent columns of which rise alone upon a deserted naked spot, on the right of what was Athens – a worthy portico of a city in ruins." This temple[74] was pretended by the Athenians to have been originally founded in the time of Deucalion, and to have subsisted nine hundred years; but in the end falling into ruin, it began to be rebuilt by Pisistratus, and having received additions from several hands during the space of seven hundred years, was completely finished by the Emperor Hadrian, and dedicated to Jupiter Olympus, to whose honour the same prince erected a colossal statue of immense value, both on account of the richness of its materials and the beauty of its workmanship. Nothing in all Greece, nor even in the whole world, was equal to the magnificence of this temple. Its area was computed to be four stadia. The inside was embellished with statues by the best hands, placed between each column, which were gifts from all the cities of Greece, that were desirous of paying their court to the Emperor; among whom the Athenians distinguished themselves by the colossus, erected by them in honour of the monarch himself. It is impossible from the remains to collect the plan of the whole building; there being nothing left but ten beautiful Corinthian pillars, with their friezes, architraves, and cornices, two fluted, the remaining eight plain. Close behind the eight, which stand in one rank, is a wall of white marble, the same as the columns, and, at the south end, the two that project, being fluted, and on a different line from the others, seem to have formed the entrance of the temple[75].

The solitary grandeur of these marble ruins[76] is, perhaps, more striking than the appearance presented by any other object at Athens; insomuch that the Turks themselves seem to regard them with an eye of respect and admiration; large parties of them being frequently seen seated on their carpets, in the long shade of the columns. "Rome," says Chandler, "afforded no example of this species of building. It was one of the four marble edifices, which had raised to the pinnacle of renown the architects who planned them; men, it is said, admired in the assembly of the gods for their wisdom and excellence."

Of this temple seventeen columns were standing in 1676; but, a few years before Chandler arrived at Athens, one was thrown down, for the purpose of building a new mosque in the market-place.

Some of the columns still support their architraves, as we have before stated, one of which was found to equal three feet in width, and although of one entire piece of marble, it extended in length twenty-two feet six inches. On the top of the entablature is shown the dwelling of a hermit, who fixed his abode upon this eminence, and dedicated his life entirely to the contemplation of the sublime objects by which his residence was on all sides surrounded.

The beauty of the temple of Theseus[77] is not at all prejudiced by its littleness; but still remains a masterpiece of architecture, not easy to be paralleled, much less exceeded. Much of the history of Theseus is expressed in relievo, on the pronaos of the front and west end, where all the tricks and art of wrestling seem well expressed. There are, also, some in women's habits, to express the war of the Amazons.

[74] Lord Sandwich.

[75] Sandwich.

[76] Hobhouse.

[77] Wheler.

This elegant building[78] is supposed to have furnished the model of the Parthenon, which resembles it in the most essential points, though it is nearly of double the size. Indeed, the Theseion impresses the beholder more by its symmetry than its magnitude. It is now converted into a Christian church. "On approaching the temple of Theseus," says La Martine, "though convinced by what I had read of its beauty, I was astonished to find myself quite unmoved; my heart sought to bestir itself; my eye sought to admire; but in vain. I felt what one always feels at the sight of a work without faults, – a negative pleasure, – but as to a real, strong impression, a sense of powerful or involuntary delight, I experienced nothing. This temple is too small; it is a kind of sublime plaything of art. It is not a monument for the gods; nor even for men for ages. I felt but one instant of ecstacy, and that was when, seated at the western angle of the temple, on its last steps, my eye embraced, at one glance, the magnificent harmony of its forms, the majestic elegance of its columns, the empty and more sombre space of its portico; and on its internal frieze, the combats of the Centaurs and the Lapithæ; and above, through the opening of the centre, the blue and resplendent sky, shedding a serene and mystical light on the cornices and the projecting slopes of the bassi-rilievi, which seem to live and to move." All this seems rather extraordinary.

"On your way from Piræum to the city of Athens," says Lord Sandwich, "you pass all along the ruins of Themistocles' wall. The road is in the middle of a beautiful plain, covered with vineyards and olive trees, which, being bounded on one side by mountains, and on the other by the sea, affords a most delightful prospect. Before your entrance into the city, the first monument of antiquity that presents itself to your view, is the temple of Theseus, built by the Athenians, in honour of that hero, soon after the battle of Marathon. This temple was allowed the privilege of being a sanctuary for all fugitives, in memory that Theseus, in his lifetime, protected the distressed. It cannot be too much commended, both on account of the beauty of the materials and regularity of the architecture; besides which, it has the advantage of being in a manner entire, there being nothing wanting to it but a small part of the roof."

In spite of its beauty, what says Monsieur La Martine? "No; the temple of Theseus is not worthy of its fame; it cannot be said to live as a monument. It is not suggestive of what it ought to be. It is beautiful, no doubt; but it is a kind of frigid, dead beauty, of which the artist alone ought to go and shake the shroud, and wipe the dust. As for me, I admired unquestionably; but quitted it without any desire to see it again. The beautiful stones of the columns of the Vatican, the majestic colossal shadows of St. Peters at Rome, never suffered me to leave them without regret, or the hope of return." Can all this be real? or is it merely an affectation?

"During our residence of ten weeks," says Sir John Hobhouse, "there was not, I believe, a day of which we did not devote a part to the contemplation of the noble monuments of Grecian genius, that have outlived the ravages of time, and the outrage of barbarous and antiquarian despoilers. The temple of Theseus, which was within five minutes' walk of our lodgings, is the most perfect ancient edifice in the world. In this fabric, the most enduring stability, and a simplicity of design peculiarly striking, are united with the highest elegance and accuracy of workmanship, the characteristics of the Doric style; whose chaste beauty is not, in the opinion of the first artists, to be equalled by the graces of any of the other orders."

"That the Theseion was originally a tomb," says Dr. Clarke, "like other Grecian temples, is scarcely to be doubted. The building is believed to bear date from the event mentioned by Plutarch, when, after the conquest of Scyros, the son of Miltiades arrived in Athens, bearing the mouldering bones and weapons he had discovered. This occurred during the archonship of Apsepion; so that the Theseion has now braved the attacks of time, of earthquakes, and of barbarians, during a lapse of considerably above two thousand years."

[78] Dodwell.

This beautiful Doric temple[79], more resembling in the style of its architecture the temples of Pæstum, than that of Minerva in the Acropolis, and the most entire of any of the structures of ancient Greece, were it not for the damage which the sculpture has sustained, may be considered as still perfect. The ruined state of the metopes and frieze has proved a very fortunate circumstance; for it was owing solely to this that the building escaped the ravages which were going on in the Parthenon. The entire edifice is of Pentelican marble. It stands east and west, the principal front facing the east; and it is that kind of building which was called by ancient architects, as it is expressed in the language of Vitruvius and explained by Stuart, a Peripteros; that is to say, it has a portico of six columns in each front, and on each side a range of eleven columns, exclusive of the columns on the angles. All these columns remain in their original position, excepting two, that separated the portico from the pronaos, which have been demolished. Like all pillars raised according to the most *ancient* Doric style of buildings, they are without bases or pedestals; standing with inexpressible dignity and simplicity upon the pavement of the covered walk around the cell of the temple. Some of the metopes represent the labours of Hercules; others the exploits of Theseus; and there are some which were never adorned with any sculpture. Above the antæ of the pronaos is a sculptured frieze, the subject of which cannot now be determined; and the battle of the Centaurs and Lapithæ is represented upon a similar frieze of the porticoes. In the tympanum of the pediment, over the eastern front, Stuart observed several holes in the marble, where metal cramps had been fixed for sustaining sculpture in entire relief, as over the eastern entrance to the Parthenon. The action of the atmosphere in this fine climate upon the marble has diffused over the whole edifice, as over the buildings in the Acropolis, a warm ochreous tint, which is peculiar to the ruins of Athens. It bears no resemblance to the black and dingy hue, which is acquired by all works in stone and marble, when they have been exposed to the open air in the more northern countries of Europe, and especially in England. Perhaps to this warm colour, so remarkably characterizing the remains of ancient buildings at Athens, Plutarch alluded in that beautiful passage, cited by Chandler, when he affirmed that the structures of Pericles possessed a peculiar and unparalleled excellence of character. "A certain freshness bloomed upon them," says he, "and preserved their faces uninjured, as if they possessed a never-fading spirit, and had a soul insensible to age."

The monument of Thrasyllus, – an elegant little fabric, – was erected 318 B. C. It is a structure of Pentelic marble, simple, yet highly finished. Its entire height is twenty-nine feet five inches.

"How majestic, and how perfect in its preservation," says Dr. Clarke, "rises the Choragic monument of Thrasyllus; and how sublime the whole group of objects with which it is associated. At the time of our visit, and before the work of dilapidation had commenced, the ancient sun-dial, the statue of the god, the pillars for the tripods, the majestic citadel; – the last of these has, indeed, defied the desolating ravages of barbaric power; but who shall again behold the other objects in this affecting scene as they then appeared? or in what distant country and obscure retreat may we look for their mutilated fragments?"

The monument of Philopappus[80] stands upon the hill of Musæus, where that celebrated poet is said to have been buried. It is within the walls of the ancient city, though at some distance from those of the modern one; and the view from it of the citadel of Athens and the neighbouring territories is very striking; for, looking towards the sea, the eye commands the ports of the Piræus, Munychia, and Phalerus; the isles of Salamis and Ægina, and the mountains of Peloponnesus, as far as the gulf of Argos. It originally consisted of three compartments between four Corinthian pilasters; that is to say, of an arched recess, containing a central sitting figure, having a square niche on each side of it. Below these appeared three superb sculptures in relief. That in the centre, beneath the sitting statue, exhibits Trajan in a car, drawn by four horses, as he is represented on many monuments of that

[79] Clarke.

[80] Clarke.

emperor. On either side, in square compartments, were seen the attendants, preceding and following the triumphal car.

Philopappus' monument, says Mr. Dodwell, has its faults and deficiencies; but it is an elegant and imposing object. In the interior of the basement are some blocks of the grey Hymettian marble, and the soft stone from the Piræus. The superstructure is of Pentelic marble.

It is a structure of white marble, says another writer, built a proportionable height, something circular. In the middle was a large niche, with a figure of marble sitting in it, and under his feet, in large letters, – "Philopappus, son of Epiphanes of Besa." Wheler found a still longer inscription, in Latin, which he thus translates: —

Caius, Julius, Philopappus, son of Caius, of the tribe of Fabia, Consul, Frater Arvalis, chosen among the Prætors by the most good and august Emperor Cæsar, Nerva, Trajanus, who conquered the Germans and Dacians.

Among the inscriptions in this city may be noted one on a large marble stone, standing on end, in the wall of a private house, relating to the sale of oil; and as it teaches many things we shall cite it, as translated by Wheler: —

The law edict of the God-like Hadrian

"'Let those that cultivate the oyl bring the third part to the office, or those that possess the ground of the Proconsul, which the … has sold, their eighth part, for they only have that right. But let them bring it at the same time. * * * (Thence eight lines are imperfect, and then it followeth: –) 'Let it be taken upon oath, how much hath been gathered in all, as well by his slaves as by his freemen; but if he selleth the fruit, the landlord or the tenant, or the buyer of the crop, shall be written with them; and he that has sold it for transportation shall give an account how much he has sold it for, and to whom and whither bound. And let the merchant write what he hath embarked, and of whom, and whither he is bound. * * * But he that shall be found to give false accounts, either of the receipt of transportation, or concerning the country, their freight shall be confiscated; still those possessing the lands of the proconsul excepted if they bring their … part.'" (Here half a dozen lines are defaced, and, then he proceeds again: –) "'Let him retain the half. But if he doth not receive half, let the public take half. * * * And let the merchant write what he hath transported, and how much of every body. But if he shall be apprehended not to have given his account, let him be stopped; or if he sail away, let his merchandise be forfeited. But if he shall avoid it by hoisting sails, let them write to his country, or to me, under the testimony of the commons; if any of the ship shall allege it necessary, the prætor shall convocate the senate the next day; but if the matter shall exceed fifty amphoræ, let it be brought to the congregation, and half given to the discoverer. But if any one shall yet appeal to me or my proconsuls, let the commons choose syndics, that all things which are done against evil doers may be executed without reproof.'" Some lines more yet remain, which are less preserved.

The majority of the Athenian churches[81] are built upon the ruins of ancient temples, and are composed of blocks of stone and marble, with a great number of inscriptions, altars, pedestals, and architectural ornaments. "As we passed through the town," says Dr. Clarke, "there was hardly a house, that had not some little marble fragments of ancient sculpture stuck in its front, over its door."

At Athens four ancient buildings[82] have been entirely destroyed within these few years; a small Ionic temple in the Acropolis; another temple, supposed to be of Ceres, near the Ilissus, or bridge over that stream, and the aqueduct of Antoninus Pius. Part also of the propylæan columns have been thrown down, with a mass of the architrave on the western front of the Erectheion, and one of the

[81] Dodwell.

[82] Dodwell.

columns of the Olympeion. In fact, more than forty of the temples and public buildings[83], which are mentioned by Pausanias, have so totally disappeared, as not to leave a trace, by which it is possible to identify their situation: and this leads us to the Parthenon, which we have purposely left to the last, because the wrong done to it of late years, by a nobleman of Scotland, has been the means of introducing to our own country a taste for the elegant and beautiful, which it never enjoyed before.

"The Parthenon," says Mr. Dodwell, "at first sight rather disappointed my expectations, and appeared less than its fame. The eye, however, soon becomes filled with the magnitude of its dimensions, the beauty of its materials, the exquisite perfection of its symmetry, and the harmonious analogy of its proportions. It is the most unrivalled triumph of sculpture and architecture that the world ever saw. The delight which it inspires on a superficial view is heightened in proportion as it is attentively surveyed. If we admire the whole of the glorious fabric, that admiration will be augmented by a minute investigation of all the ramified details. Every part has been finished with such exquisite purity, that not the smallest instance of negligence can be discovered in the execution of those particulars, which are the least exposed to observation: the most concealed minutiæ of the structure having been perfected, with a sort of pious scrupulosity."

"I pass delicious hours," says M. La Martine, "recumbent beneath the shade of the Propylæa: my eyes fixed on the falling pediment of the Parthenon, I feel all antiquity in what it has produced of divine; the rest is not worth the language that has described it. The aspect of the Parthenon displays, better than history, the colossal grandeur of a people. Pericles ought not to die. What superhuman civilization was that which supplied a great man to command, an architect to conceive, a sculptor to decorate, statuaries to execute, workmen to cut, a people to pay, and eyes to comprehend and admire such an edifice! Where shall we find such a people, or such a period? No where!"

"Let us, in idea, rebuild the Parthenon," continues the same writer; "it is easily done; it has only lost its frieze, and its internal compartments. The external walls, chiselled by Phidias, the columns, and fragments of columns, remain. The Parthenon was entirely built of Pentelic marble, so called from the neighbouring mountain of that name, whence it was taken. It consists of a parallelogram, surrounded by a peristyle of forty-six Doric columns; one column is six feet in diameter at the base, and thirty-four feet high. The columns are placed on the pavement of the temple itself, and have no bases. At each extremity of the temple exists, or did exist, a portico of six columns. The total length of the edifice is two hundred and twenty-eight feet; its width, two hundred feet; its height, sixty-six feet. It only presents to the eye the majestic simplicity of its architectural lines. It was, in fact, one single idea expressed in stone, and intelligible at a glance, like the thoughts of the ancients."

This recalls to our recollection what Plutarch says in respect to Pericles. "The Parthenon was constructed with such admirable judgment, such solidity of workmanship, and such a profound knowledge of the architectural art, that it would have indefinitely defied the ravages of time, if they had not been assisted by the operations of external violence. It is an edifice that seems to have been constructed for eternity. The structures which Pericles raised are the more admirable, as, being completed in so short a time, they yet had such a lasting beauty; for, as they had, when new, the venerable aspect of antiquity, so, now they are old, they have the freshness of a modern work. They seem to be preserved from the injuries of time by a kind of vital principle, which produces a vigour that cannot be impaired, and a bloom that will never fade."

These words of Plutarch were applicable to the Parthenon little more than a century ago, and would still have been so, if it had not found enemies in the successive bigotry of contending religions, in the destruction of war, and the plundering mania of artists and amateurs. The high preservation of those parts, which are still suffered to remain, is truly astonishing! The columns are so little broken, that were it not for the venerable reality of age, they would almost appear of recent construction.

[83] Idem.

These observations naturally carry us back to the period in which the Parthenon was built. That which was the chief delight of the Athenians, and the wonder of strangers, was the magnificence of their edifices; yet no part of the conduct of Pericles moved the spleen of his adversaries more than this. They insisted that he had brought the greatest disgrace upon the Athenians, by removing the treasures of Greece from Delos, and taking them into his own custody; that he had not left himself even the specious apology of having caused the money to be brought to Athens for its greater security, and to keep it from being seized by the Barbarians; that Greece would consider such an attempt as a manifest tyranny; that the sums they had received from them, upon pretence of their being employed in the war, were laid out by the Athenians in gilding and embellishing their city, in making magnificent statues, and raising temples that cost millions. Nor did they amplify in the matter; for the Parthenon alone cost £145,000. Pericles,[84] on the contrary, remonstrated to the Athenians, that they were not obliged to give the allies an account of the money they had received; that it was enough they defended them from the Barbarians, whilst the allies furnished neither soldiers, horses, nor ships. He added, that as the Athenians were sufficiently provided with all things necessary for war, it was but just that they should employ the rest of their riches in edifices and other works, which, when finished, would give immortal glory to their city, and the whole time they were carrying on give bread to an infinite number of citizens: that they themselves had all kinds of materials, as timber, stone, brass, ivory, gold, ebony, and cypress wood; and all sorts of artificers capable of working them, as carpenters, masons, smiths, stone-cutters, dyers, goldsmiths; artificers in ebony, painters, embroiderers, and turners; men fit to conduct their naval affairs, as merchants, sailors, and experienced pilots; others for land carriage, as cartwrights, waggoners, carters, rope-makers, paviors, &c. &c.: that it was for the advantage of the state to employ these different artificers and workmen, who, as so many separate bodies, formed, when united, a kind of peaceable and domestic army, whose different functions and employments diffused gain and increase throughout all ages and sexes: lastly, that, whilst men of robust bodies, and of an age fit to bear arms, whether soldiers or mariners, and those who were in the different garrisons, were supported with the public moneys, it was but just that the rest of the people who lived in the city should also be maintained in their way: and that as all were members of the same republic, they should all reap the same advantages, by doing it services, which, though of a different kind, did, however, all contribute to its security or ornament. One day as the debaters were growing warm, Pericles offered to defray the expense of all these things, provided it should be declared in the public inscriptions, that he only had been at the charge of them. At these words, the people, either admiring his magnanimity, or fired with emulation, and determined not to let him engross that glory, cried, with one voice, that he might take out of the public treasury all the sums that were necessary for his purpose.

Historians expatiate greatly on the magnificent edifices and other works; but it is not easy to say whether the complaints and murmurs raised against him were ill-founded or not. According to Cicero, such edifices and other works only are worthy of admiration as are of use to the public, as aqueducts, city walls, citadels, arsenals, sea-ports; and to these must be added the work, made by Pericles, to join Athens to the port of Piræus.

Mons. de La Martine speaks of the only two figures that now adorn the Parthenon thus: – "At the Parthenon there remain only the two figures of Mars and Venus, half crushed by two enormous fragments of cornice, which have glided over their heads; but these two figures are to me worth more than all I have seen in sculpture in my life. They live as no other canvas or marble has ever lived. One feels that the chisel of Phidias trembled, burned in his hand, when these sublime figures started into being under his fingers."

The following observations in regard to colour are by Mr. Williams: – "The Parthenon, in its present corroded state, impresses the mind with the idea of its thousands of years. The purity of marble has disappeared; but still the eye is charmed with the varied livery of time. The western front

[84] Rollin.

is rich in golden hues, and seems as if it had absorbed the evening beams[85]; little white appears, except the tympanum and part of the entablature. But the brightest orange colour, and grey and sulphury hues, combine in sweetest harmony. The noble shafts of the huge columns are uniformly toned with yellow, of a brownish cast, admitting here and there a little grey. Casting the eye to the inner cell, we see dark hues of olive mixed with various tints, adorning the existing frieze and pillars; and these, opposed to brilliant white, afford a point and power of expression, which never fails to please."

Sir J. C. Hobhouse says, Lord Elgin's injuries were these; the taking off the metopes, the statue over the theatre of Bacchus, and the statues of the west pediment of the Parthenon; and the carrying away one of the Caryatides, and the finest of the columns of the Erectheum. "No other," continues Sir John, "comes, I believe, within the limits of censure – no other marbles were detached."

The monuments, now called the Elgin marbles, were chiefly obtained from the Erectheum, the Propylæa, and the Parthenon, more especially the last. We must here give room to the observations, vindicative of this proceeding: – "Perhaps one of the most judicious measures of government, with reference to the advancement of the arts in this country, was the purchase of these remains. We may go farther, and add, that the removal of them from Athens, where their destruction was daily going forward, to place them where their merits would be appreciated, and their decay suspended, was not only a justifiable act, but one which deserves the gratitude of England and of the civilised world. The decay of the Athenian monuments may be attributed to various causes. 'Fire and the barbarian' have both done their work. Athens has seen many masters. The Romans were too refined to destroy the monuments of art: but the Goths had a long period of spoliation; and then came the Turks, at once proud and ignorant, despising what they could not understand. The Acropolis became a garrison in their hands, and thus, in 1687, it was bombarded by the Venetians, whose heavy guns were directed against the porticoes and colonnades of the ancient temples. But the Turks still continued to hold their conquests; and the business of demolition went steadily on for another century and a half. Many travellers who visited Athens about a hundred years ago, and even much later, describe monuments of sculpture which now have no existence. The Turks pounded the marble into dust to make lime; one traveller after another continued to remove a fragment. The museums of Egypt were successively adorned with these relics; at last, when, as column after column fell, the remains of Athens were becoming less and less worthy of notice, covered in the dust, or carted away to be broken up for building, Lord Elgin, who had been ambassador at Constantinople in 1799, obtained, in 1801, an authority from the Turkish government, called a firmaun, which eventually enabled the British nation to possess the most valuable of the sculptures of which any portion was left. The authority thus granted empowered Lord Elgin to fix scaffolding around the ancient temple of the Idols 'to mould the ornamental and visible figures thereon in plaster and gypsum;' and, subsequently, 'to take away any pieces of stone with old inscriptions or figures thereon.' For several years the intentions of Lord Elgin were carried into effect at his private risk, and at a cost which is stated to have amounted to 74,000*l*, including the interest of money. In 1816, the entire collection was purchased of Lord Elgin by act of parliament for 35,000*l.* It is unnecessary for us to go into the controversy, whether it was just to remove these relics from their original seats. Had the Greeks been able to preserve them, there can be no doubt of the injustice of such an act. The probability is, that if foreign governments had not done what Lord Elgin did as an individual, there would not have been a fragment left at this day to exhibit the grandeur of the Grecian art as practised by Phidias. The British nation, by the purchase of these monuments, has secured a possession of inestimable value[86]."

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[85] "It is generally supposed," continues Mr. Williams, "the marble temples are white; but, with the exception of the temple of Minerva at Cape Colonna, (which is built of Parian marble,) this is not the case. The marble of Pentelicus, with which all the temples at Athens were built, throws out an oxide of iron of the richest yellow, and this certainly makes them infinitely more picturesque than if they were purely white."

[86] "The two principal statues among the Elgin marbles are those of Theseus, the Athenian hero, and a recumbent figure, supposed to be the river-god Ilissus (numbered in the Synopsis 93 and 99). They are executed in a style of extraordinary breadth and grandeur.

From these observations, it would appear that the spoliation of the Parthenon may be vindicated on the ground, that neither the Turks nor the citizens cared any thing about them, and that if they had not been taken away, they would, in a short time, have been destroyed. Respectable testimony, however, is opposed to this: most travellers have inveighed against the spoliation; and two, highly qualified, have given a very different account from what the above statement implies. These are Dr. Clarke and Mr. Dodwell. We shall select the testimony of the latter in preference to that of Dr. Clarke, only because he was at Athens at the very time in which the spoliation was going on. "During my first tour to Greece," says he, "I had the inexpressible mortification of being present when the Parthenon was despoiled of its finest sculpture, and when some of its architectural members were thrown to the ground." * * * "It is, indeed, impossible to suppress the feelings of regret which must arise in the breast of every traveller, who has seen these temples before and since their late dilapidation! Nor have I any hesitation in declaring, that the Athenians in general, nay, even the Turks themselves, did lament the ruin that was committed; and loudly and openly blamed their sovereign for the permission he had granted! I was on the spot at the time, and had an opportunity of observing, and, indeed, of participating, in the sentiment of indignation, which such conduct universally inspired. The whole proceeding was so unpopular in Athens, that it was necessary to pay the labourers more than their usual profits, before any one could be prevailed upon to assist in this work of profanation."

Theseus is represented half reclined on a rock, covered with the skin of a lion, and appears to be resting after some mighty labour. The figure of the Ilissus is less robust: all his contours flow in lines of undulating elegance. But in both these statues, that which chiefly strikes us, in spite of the dilapidations which they have suffered, is the vitality which seems to pervade them. In these, not only the office and appearance of the muscles, whether in action or at rest, but the bearings of the skeleton, are expressed with an accuracy which could only have resulted from the most profound science, added to an acute and perpetual observation of nature. The statue of the Ilissus is especially remarkable for its graceful flexibility; and we would observe, without going too technically into the subject, how different is the indentation, formed by the lower line of the ribs in this figure, so admirably expressing its position, from that geometrical arch by which this part of the body is designated in the ordinary antique statues, and which is so rarely accommodated to the action represented. The principle, pointed out in this instance, may be traced throughout the Elgin marbles, in which true art is never superseded by conventional style. We believe that in the opinion of the majority of connoisseurs, the statue of Theseus is considered superior to that of the Ilissus. Canova, however, preferred the latter; and Raffaelle, who imported designs from Greece, has adapted this figure to that of the fallen Commander, in his picture of Heliodorus. It is well known that the Ilissus was a small stream which ran along the south side of the plain of Athens. The statue in which it is here personified occupied the left angle of the west pediment of the Parthenon, and that of Theseus was placed opposite to it on the east pediment next to the horses of Hyperion."

Конец ознакомительного фрагмента.