

TRAVELS
IN
NORTHERN GREECE.

BY
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IN FOUR VOLUMES.

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Lakhanókastro is a village adjoining a ruined castle which stands on an eminence overhanging the river. The walls of the castle are formed of small rough stones and cement, and seem to be of the same date as those at Velá. The surrounding scenery is very beautiful. Slopes covered with corn-fields mixed with groves of oak and elm, are finely contrasted with the bare heights and snowy summits of Nemértzika.

Having crossed at 7.23 the river which rises at a short distance above Lakhanókastro, and which is now a pure and rapid stream, though dry in the middle of summer, we mount through a wood of oaks and chestnuts to Tjaraplaná¹, a village delightfully situated near the summit of a ridge advancing from Mount Nemértzika, among heights abounding in cattle and sheep, and surrounded with vineyards, in which the labourers are breaking the ground with a two-pronged hoe; we then cross the summit of the ridge, and descending through woods of oak, at 9 cross the direct road from Premedí to Ioánnina, and at 9.30 arrive at Sykiá, which contains ten or twelve houses only, and stands on a slope overhanging the junction of

¹ Τζαραπλανά.

the two great branches of the Viósa, called Konitziótiko and Voidhomáti. Here we remain until 3.45. At 4.4, cross the Voidhomáti about a mile above its junction with the Konitziótiko, and traverse a plain where the peasants are sowing maize, or ploughing in preparation for it; the excessive rain having delayed these labours much beyond the usual time. Close to the right is the steep side of a high mountain, covered on the summit with firs, and in the middle region with holly-oaks. It is the lower part of that great summit of the range of *Pindus*, here named Lázarí, but better known in more distant parts of the country as the mountain of Pápíngo, which is the nearest village.

At 5.35 we cross the bridge of Kónitza, just below the opening where the river emerges into the plain between two woody precipices of immense height, above which the mountains are entirely clothed with forests of fir. To the left of the opening the snowy peaks of Lázarí overhang these forests; on the opposite or eastern side the summits are not visible. When we left Víssiani this morning the weather was as usual perfectly clear; towards 9 a few clouds began to appear on the mountains behind Kónitza, which continued to accumulate, and ended in a deluge of rain, with much thunder and lightning: all of it, however, fell on the great heights above Kónitza; none either in that town or on our road thither from Sykiá, though the hills immediately above the valleys were loaded with the most threatening clouds.

The Viósa, on issuing from the great chasm which gives passage to it, turns to the southwest, and leaves to the right a long declivity on which the town of Kónitza is situated, occupying a large space of ground. The Varúsi, or Greek quarter, which is above the Turkish town, separated from it by a portion of the declivity, is between two and three miles from the bridge. Above the Varúsi the ridge rises to a rocky summit which is connected with the great precipices overhanging the right bank of the river. The master of the house which is appointed for my konák is the head of one of the two parties into which the Greek quarter, according to custom, is divided: he was not long since hodjá-bashi, but in consequence of some accusations of his enemies was deprived of his post and thrown into prison at Ioánnina; for to such complaints Alý is generally ready enough to listen, as he exacts money from the contending parties, as well when they attain power as when they are deposed from it. Nor are they disagreeable to him, as strengthening his power as a Musulman and an Albanian; indeed, without these discords Greece could not long continue a part of the Ottoman empire. My host had a temporary alienation of mind when in prison. By a sacrifice of money he regained his liberty, but he can hardly be said to have recovered his senses, as he is not yet cured of the ambition of being proestós. Such is the life of a Greek primate, struggling to attain office, contending with some other chief families of the place, amassing money, partly by industry, partly

by plunder, deposed and stripped by the Turk, and again quarrelling and intriguing for power.

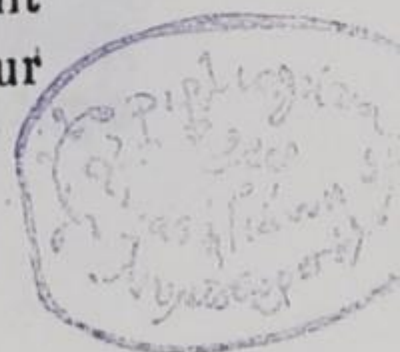
Kónitza contains 600 Musulman houses, and 200 Christian. A large palace of the Vezír on the northern side of the town, with a shahitar wán, garden, and harém, is already falling to ruin, although only twenty years old; a small part of the harém is occupied by the widow of Velý Bey of Premedí, daughter of Velý Bey of Klisúra, who married Alý Pashá's sister.

In the Varúsi the most conspicuous building is the palace of the bishop of Kónitza and Velá, situated not far below the summit of the ridge. He is a suffragan of the *ἐπαρχία*, or metropolitan province of Ioánnina, where I left him humbly attending upon his *Despot*, as the metropolitans are generally called, even by the Turks of Greece. His palace commands a prospect of singular beauty and magnificence. The plain of Kónitza, covered with corn-fields and vineyards, is bounded on the opposite side by the woody ridge upon which are situated Sykiá, Ostanítza, and the villages of the Kará-murátátes, above which latter rise the stupendous rocks of Mount Nemértzika, extending as far as Premedí, and from thence in a lower ridge to Klisúra and the *Aoi fauces*. The river descends from Kónitza to that pass along a narrow valley hidden from view by the ridges, which are a continuation of the heights of Kónitza, and which rise steeply from the valley. In a conspicuous situation upon one of the highest parts of them, distant four hours from Kónitza to the north-west, stands the Turkish town of Liaskovíki, containing not less

than 1000 houses. The intermediate hills, though steep and lofty, are not rocky, and are cultivable in every part. The same may be said generally of the great mass of mountains lying between Kónitza and Grevená, and of those also to the northward as far as Korytzá and Berát, with the exception of the highest points, which are bare rocks. It was perhaps from the scarcity of quarries furnishing large masses in the lower parts of the mountains, and from the friable nature of the stone where it occurs, that Hellenic ruins elsewhere so well preserved by their gigantic masonry, are so rare in Western Greece to the northward of the plain of Ioánnina. To the south-east the plain of Kónitza, as level as the sea, is closed by the great heights along the foot of which we approached the town. The lower part of this mountain has that beautiful regular concave slope which is often found in the scenery of Greece; above it rise the dark forests of fir, finely contrasted with the slope and plain below, as well as with the snowy precipices of Mount Lázari above them.

I was surprised to hear that so elevated a situation as Kónitza, and particularly the Greek quarter, is not considered healthy: in the upper part of the town, according to the Greek expression, "sleep is heavy¹," caused, it is said, by the rocky height, and the woody and precipitous peaks which being too near create a damp and stagnant air.

June 9.—This evening, ascending the summit behind the Varúsi, I arrive, in a quarter of an hour



from the highest houses, at a fine source, which supplies all the fountains of the town. The summit itself not only commands a more extended view to the westward than any part of the town affords, but opens a prospect to the east and north of the whole mountainous region for thirty or forty miles towards Grevená and Korytzá. The most conspicuous object, bearing E.N.E., is Mount Smólíka, or Zmólska, one of the highest peaks of the *Pindus* range. On its eastern side stands Samarína, a large Vlakhiote town ten hours from Kónitza, in the way to Grevená, but situated northward of a right line between these towns. Khierásovo, midway from hence to Samarína, is still farther northward, the road making that indirect line in order to turn the northern end of Mount Smólíka. All the geography within sight is well explained to me by the commandant of the Vezír's troops at Kónitza, a dirty Albanian of Tepeléni, but who possesses the usual intelligence and experience of the Albanians upon these subjects. The Greek peasantry are seldom deficient in the former quality; but their information is confined, and few, even of the *armatolí*, can compare with the Albanians, whose frequent change of service or of quarters gives them a more extensive knowledge of the country. The *Osmanlís* are generally as unwilling as they are incapable of giving any satisfactory answers to such inquiries. On these occasions great surprise is generally expressed when the traveller is found to be acquainted with the correct position of places not in sight; and as the sextant or compass is generally

displayed in such cases, the whole is sometimes attributed to magic, the object of which is generally supposed to be hidden treasure. Many, however, are somewhat more enlightened, and consider the travels of Europeans as preparations only for the conquest of the country. As to inscriptions, it is difficult for them to conceive that we seek for them but as indications of treasure; and the opinion is by no means absurd, since coins of gold and silver are frequently found in every part of the country, and sometimes in considerable deposits. In the year 1803 a large vase was found at Kamarína (*Cassope*) filled with tetradrachms of Athens, Acarnaniá, and Epirus, many of which I have procured since I have been in Greece.

Kónitza, although it has long been a part of Albania acquisita, which for the last fifty years may be said to have comprehended all *Epirus* to the *Ambracic* Gulf, is, according to the limits of language, exactly on the northern boundary of Greece: the Greek being generally spoken here, while at Liaskovíki the Albanian is in common use. According to the same test of language, the districts of Premedí and Danglí, which border upon that of Kónitza to the northward, are Albanian, though Greek until the decline of the Eastern **Empire**, and afterwards Servian, as many of the **names** of places indicate. The Danglídhēs¹, to use the Greek termination of the word, comprehend the hilly country included between the valley

¹ Δαγκλιῆδες.

of the Uzúmi, or southern branch of the *Apsus*, and that of the Upper Viosa or *Aous*. The principal towns are Skrapári, Vithkúki, Dúsnitza, Frássiari, and Zavaliáni. They border eastward upon the district of Kolónia, the best part of which is a succession of fertile valleys watered by the confluents of the Uzúmi at the western foot of the central ridge of *Pindus*. It is separated only from the plain of Korytzá by a ridge, of which the highest part is conspicuous from that town, and which connects the *Pindus* with Mount Tomór.

The lands of Kónitza produce wine, wheat, barley, kalambókki, and pulse. The maize, which in the plain of Ioánnina was already coming up, is here hardly sown: but this makes no great difference in the time of harvest, as three days suffice to bring it out of the ground. The wheat in good seasons and situations gives ten to one; upon an average six or seven. The produce of bread-corn is not sufficient for the consumption of Kónitza, because a great part of the plain being the property of the Vezír, his share of the crop is transported to Ioánnina or into his magazines elsewhere. The remainder of the plain consists of spahilíks in the hands of Turks of Kónitza, and the land is usually cultivated upon the condition that the Ζευγίτης, or farmer, shall receive the seed from the owner, deduct the dhekatía from the gross produce of grain, and deliver to the owner a proportion of the remainder, which varies according to the quality of the land from a half to a third. Sometimes the agreement is that the owner shall be at no expence, except for half

the Alonistic horses¹, and shall take a third of the crop. When the property of a farm, as often happens, is in shares, a fixed commutation in money or produce is generally made for the *dhekatía* or tithe.

In vineyards a money commutation for the tithe is the general practice, and the produce is equally divided, the farmer paying all the expences. The wine is a poor acid liquor, sold for four *parás* the oke, or less than a penny a quart. The price of daily labour varies from thirty *parás*, with bread and wine, to sixty *parás* with wine only, according to the season, the demand for hands, and the severity of the labour; fifty, with wine, is about the average in harvest. There are many situations in the mountains behind *Kónitza*, where the plough is useless on account of the steepness of the ground, and where the hoe alone is employed in the corn lands.

The daily rains, which have now lasted for a month, have this day ceased. That which I have already mentioned as having occurred yesterday fell to such an excess on the mountains that the bed of the river a little below the town, where it is half a mile in breadth, was completely filled in the night. This day at noon it subsided, and left the banks strewn with fish and trunks of trees. I have had some fine carp to-day for dinner, which were procured from thence. These sudden deluges, called *πλημύραις* or *πλημύρια*, are common at *Kónitza*. The wood brought down by them and

¹ *άλωνιστικά ἄλογα*, from *άλώνι*, threshing-floor.

deposited in the bed of the river, is sufficient to supply all the neighbourhood with plank and fuel.

Although I have not been able to discover, either in the castle or in any other part of Kónitza, any vestiges of Hellenic antiquity, the strength and commanding situation of the place with relation to the *Macedonian* frontier, as well as its plain, which is the most fertile and extensive, occurring on the whole course of the main branch of the *Aous*, between its sources and the *Illyrian* plains, may justify the confident belief, that Kónitza was the site of an ancient city of some importance; whatever its particular appellation may have been ¹, it was probably the chief town of the Paravæi.

As the true name of Paravæa and its etymology are important to the question of their situation, it may not be unworthy of remark, that Paravæa is proved to be the correct form by Stephanus ², though there can be little hesita-

¹ Possibly Peribœa, for this is the only town named by Ptolemy in the country of the Παρθναῖοι, which word we may safely correct, by the change of a single letter, to Παραναῖοι. It is clear that Ptolemy could not have intended the people of

Parthus in Illyria, as well because he has placed the Parthyæi in the midst of the Macedonian tribes, as because the people of Parthus were named Παρθινοί, or Παρθηνοί.—Strabo, p. 326.—Stephan. in Πάρθος.

² Παραύαιοι, ἔθνος Θεσπρωτικόν. Ῥιανὸς ἐν τετάρτῳ Θεσσαλικῶν.

Σὺν δὲ Παραναίοις καὶ ἀμόμονας Ὀμφαλιῆας.

Καλοῦνται δὲ ἀπὸ τοῦ παρὰ τὸν Ἄϊον ποταμὸν οἰκοῦσθαι.

Stephan. in voce.

tion in believing that he was in error, as he often is in his chorographical indications, in ascribing the Paravæi to Thesprotia, as no part of *Thesprotia* extended so far inland as the river *Viósa*, or any of its tributaries. He confirms his orthography of Paravæi by a verse of Rhianus, and by the remark, that the people derived their name from inhabiting the banks of the *Λῦος*, one of the many ancient forms of the name of the river now called *Viósa*. By Plutarch it is written *Λῦα*, or *Ἄρανα*, by Pliny, *Λφα*, and by other authors *Λΐας*, which, as well as *Ἄωος*, its most common appellation, were all modifications of the same radical word, wherein the *Au*, and *Arau*, and *Arar*, and *Avon* of Western Europe, have originated as well as the Latin *aqua*, and the word for water in many modern languages. The modern name of the river varies slightly in like manner, in different parts of its course, being called *Vuíssa*, or *Vovússa*, as well as *Viósa*. Anciently, it would seem that *Λῦα* or *Λῦος* was used in the upper valleys, *Ἄωος* towards the middle course of the river, about the celebrated *stená*, and *Æas* in the maritime plains. The last may be gathered from several authors¹, but especially from Valerius Maximus, who relates that the *Apolloniatae* having requested assistance from the *Dyrrhachii*, the latter replied, “Have you not *Ajax* (*Λΐας*)?” Though Pliny seems not to have

¹ Scylax in *Ἰλλύριοι*.—Lycophr. v. 1020.—Pomp. Mela, l. 2, c. 3.—Valer. Max. l. 1, c. 5.—Dion. Cassius (l. 41, c. 45),

who describes the *Nymphæum* of *Apollonia* as being *πρὸς τῷ Λΐα ποταμῷ*.

been aware that his Apha was the same river as the Aous or Æas, which flowed near Apollonia, there cannot at least be any doubt as to its identity with the Ava of Plutarch, both authors describing them as rivers of Molossia, which province of Epirus probably was often in common parlance understood to extend as far as the central ridge of *Pindus*, and thus to comprehend the sources and extreme tributaries of the *Viósa*.

The particular part of the Aous inhabited by the Paravæi may be gathered from their situation relatively to that of other Epirote tribes, as indicated by the ancient authorities, of which the most ancient and most respectable is that of Thucydides, in his narrative of the expedition of Cnemus into Acarnania, in the third year of the Peloponnesian war¹. The Lacedæmonian commander, after having been joined at Leucas by his allies of Ambracia, Anactorium, and Leucas, proceeded to the Ambracic Gulf, and there received a reinforcement of barbarians, as Thucydides denominates them. These were, first the Chaones, a people not then governed by kings², and who sent 1000 men commanded by two of their nobles; secondly, some Atintanes and Molossi, commanded by Sabylinthus, who was tutor to Tharypas, the young king of the Molossi; thirdly, a body of Paravæi, commanded by their king Orædus, under whose orders Antiochus, king of Orestis, had placed a thousand Orestæ; lastly a thousand Macedonians sent by Perdiccas, who arrived too late

¹ Thucyd. l. 2, c. 80.

² ἀβασιλευτοί.

to be of any service. It seems evident from these facts, that the Atintanes and Molossi were conterminous, as well as the Paravæi and Orestæ. To the southward, if the text of Scylax has been properly adjusted, the Atintanes extended to the Dodonæa; that is to say, to the northern part of Molossis¹. The southern portion of them inhabited the country included between the Dryno and the upper Viósa, of which Mount Nemértzika is the highest summit, and Libókhovo the principal modern town. A transaction related by Polybius, to which I have before had occasion to refer, seems to show clearly that *Atintania* comprehended that part of the country². A comparison of the same author with Scylax and Lycophron renders it equally evident, that the Atintanes bordered to the north-west upon the districts of Oricus, Amantia, Byllis, and Parthus³, thus occupying to the northward all the mountainous country included between the *Apsus* and *Aous*, below the stená of the latter river. *Atintania* thus placed accords perfectly with the character given of it by Livy and Strabo, as rugged in surface, poor in soil, and rude in climate⁴. It was entirely included in

¹ "Ἀπασιν (Ἀπυλλωνιᾶς et Ἀμαντιᾶς sc.) ὄμοροι ἐν μεσογείῳ Ἀτιντάνες ὑπὲρ τῆς Ἰλρικίας καὶ Χαονίας μέχρι Δωδωνίας.—Scylax in Ἰλλύριοι.

² Polyb. l. 2, c. 5.—See Vol. I. p. 69.

³ Polyb. l. 7, c. 9.—Scylax, ubi sup.

. εἰς Ἀβαντίαν πόλιν
 Πλώσει, πέλας δὲ γῆς Ἀτιντάνων μολῶν.

Lycoph. v. 1043.

Chaonia by Ptolemy, who takes no notice of the Atintanes.

I have before remarked that the country around Ostanítza appears, from Livy's narrative of the retreat of Philip from the Aoi fauces, to have been anciently named Triphylia of Melotis. These names do not occur in any other author, but that of *Melotis*, as indicating a sheep-feeding district, accords exactly with that elevated region of pastures adjacent to the southern side of Mount Nemértzika, which extends from thence to the plains of Libókhovo, Tzerovína, and Ioánnina. Melotis, therefore, was probably the appellation anciently given to the pastoral highlands on the borders of Molossis and Atintania. Such a country is naturally divided into confederacies of small tribes; whence perhaps the name *Triphylia*, which seems to have corresponded to the district now occupied by the people called Karamuratátes, and including Ostanítza. If the relative situations of *Chaonia*, *Atintania*, *Melotis*, and *Molossis*, are thus correctly indicated, and if the Tymphæi occupied the sources of the Arachthus, as Strabo attests¹, the *Paravæi* are of necessity confined to the valleys of the main or eastern branch of the *Aous*, and the mountains in which that river originates, extending from the *Aoi Stena*, or Klisúra, as far south as the borders of *Tymphæa* and *Molossis*. Of this country the district of Konítza is the most central and fertile part.

Arrian, in describing the route of Alexander

¹ Strabo, p. 325.

from *Elimiotis* or the modern Grevená and Tjersembá, to *Pelinnæum* in Thessaly, which stood a little eastward of Tríkkala, remarks that Alexander passed by the highlands of Tymphæa and Paravæa¹. The order of these two words ought clearly to be reversed, since Tymphæa, having given rise to the Arachthus, could not have been to the northward of a district on the Aous. The *Paravæan* highlands seem, therefore, to have been Lázari and Smólíka, with the adjacent mountains, beyond which Alexander passed the *Tymphæan* summits.

As the words of Rhianus already cited show that the Omphalienses were near the Paravæi, I should be disposed to place *Omphalium* at Premedí; for the valley of the Viósa, between Kónitza and the straits of Klisúra, is naturally divided into two districts by the narrow part of it below Ostanítza, and Premedí has no less the appearance of having been the chief place of the northern, than Kónitza of the southern division of the valley. That *Omphalium*, if its district was contiguous to that of the *Paravæi*, lay in this direction from Kónitza, is rendered evident by Ptolemy, who places Omphalium among the interior cities of Chaonia, or in other words, in Atintania, together with Elæus and Antigoneia, of which the districts were those now occupied by Libókhovo or Arghyrókastro, and Tepeléni. According to the same geographer, Hecatompædum was also a city of the interior of Chaonia. Its

¹ Arrian. Exp. Alex. l. 1, c. 7.

situation may possibly have been in the vale of the Sukha, above Libókhovo.

The Orestæ, who are shown by Thucydides to have bordered on the Paravæi, and who, partly perhaps as having originally been an Epirote tribe¹, were united with the other Epirotes against Acarnania in the Peloponnesian War, were, as it appears from the historian, at that time governed by a king, who, like the king of the neighbouring Lyncestæ and Elimiotæ, was in a state of submissive alliance with the more powerful monarch of Macedonia. Afterwards they became, together with the two former people, provincials of the Macedonian kingdom, as the Eordæi, being nearer to the original seat of the royal power of Macedonia, had become at an earlier period.

We have already seen that the Orestæ possessed *Celctrum*, now Kastoría; they appear, therefore, to have extended from the crest of the ridge of *Pindus* to the mountains beyond the valleys of Kastoría and Mávrovo, which separated the Orestæ from the *Lyncestæ* and *Eordæi*. The most central and fertile part of this country is the plain of Anaselítza, at the foot of the mountain of Grammos, a part of the great central ridge. Here, therefore, was probably situated the chief town of the Orestæ, named Argos in commemoration of its having been founded by Orestes². It would seem from the words "Argestæum campum," which Livy employs in describing a place in Orestis, that

¹ Strabo, p. 326. Hecataeus
ap. Stephan. in 'Οπέσται.

² Strabo, p. 326.

the people of Argos, in conformity with a favourite Macedonian termination of the ethnic adjective, and to distinguish themselves from the natives of other towns named Argos, called themselves *Argestæ*.

It is in describing an irruption of the Dardani into Macedonia, which recalled Philip son of Demetrius from the Peloponnesus, in the year 208 B. C., that Livy notices this plain. A chieftain named Eropus having taken Lychnidus and some towns of the Dassaretii, the Dardani then entered Orestis and descended into the *Argestæan* plain¹. The words "*Orestidem jam tenere et descendisse in Argestæum campum,*" show that the plain of the *Argestæ* was towards the southern extremity, and could not therefore be the valley of *Biklista*, besides which consideration the greater magnitude of the plain of *Anaselítza* seems better suited to the circumstances. If, therefore, *Argos Oresticum* was the same place as the *Orestia* of Stephanus, of which I have little doubt, notwithstanding his having placed among eleven towns of the name of *Argos* one in Macedonia, without any remark as to its identity with *Orestia*, it might best be sought for near the issue of the *Haliacmon* from the mountain of *Grammos* into the plain of *Anaselítza*; for Stephanus describes *Orestia*² as situated on "a moun-

¹ *Ibi nuntii obcurrunt: Dardanos in Macedoniam effusos, Orestidem jam tenere ac descendisse in Argestæum campum.—Livy. l. 27, c. 33.*

² *Ὄρεστια, πόλις ἐν Ὄρεσ-*

ταῖς ἐν ὄρει ὑπερκειμένῃ τῆς Μακεδονικῆς γῆς· ἐξ ἧς Ἡτολεμαῖος ὁ Λαγοῦ.

Ἄργος . . . ἐβδόμη κατὰ Μακεδονίαν.—Stephan. in voc. Arrian (Jud. c. 18) differs from

tain overlooking the Macedonian land," which seems to imply that the mountain was at the extreme frontier of Macedonia. And this accords with all that has already been advanced as to the comparative chorography of this part of Greece, as the ridge of Grammos appears to have been the boundary between *Orestis* and a part of *Dassaretia*. According to the preceding supposition, the march of the Dardani from *Lychnidus* and *Dassaretia* into the plain of the *Argestæ* was obviously through the pass of Tzangón and by Bíklista towards Zeligós, leaving Kastoría to the left.

Between the countries which were occupied by the *Dassaretii*, *Paravæi*, and *Orestæ*, was the district near the sources of the Uzúmi, or southern branch of the *Apsus*, now called Kolónia, apparently a Roman name, and which may have been introduced by a colony of Wallachians, whose language abounds in Latin words, derived from the Roman settlements in *Dacia*. There seems some reason to doubt in which of the three ancient districts just mentioned Kolónia ought to be included. I am inclined to attribute it to *Orestis*; for it is remarkable that Strabo, in whose time the crest of Pindus was considered the separation between Epirus and Upper Macedonia, mentions the *Orestæ* among the tribes of either province; and

Stephanus as to the birth-place of Ptolemy, whom he states to have been an Eordæan. Craterus was from *Orestis*, according to Arrian. Hierocles places an Argos in the Second Macedonia of his time, together with

Stobi and Pelagonia, and which is certainly the Argos Oresticum of Strabo, if *Κελαινίδιον* in the vulgar text of Hierocles has been justly corrected into *Κέλετρον*.

a part of the Orestæ having on this supposition dwelt to the westward of the *Pindus*, it would be more easily explained how they were originally considered an Epirote tribe, although the greater part of them having dwelt on the eastern side of the *Pindus*, and all that country having by its position afforded an easy conquest to the kings of Macedonia, Orestis was in subsequent times considered a Macedonian district. Neither Orestis nor Paravæa are named by Livy and Diodorus among the countries which entered into the composition of the Fourth Macedonia at the Roman conquest. But they were probably both included; Orestis, because the greater part of it at least was situated to the eastward of the *Pindus*, and Paravæa, because it was almost surrounded by countries which were ascribed to that division of the tetrarchy, namely, Atintania, Tymphæa, and Elineia.

But this wide extension of Macedonia westward, derived from the conquests of the kings in that direction, did not probably last longer than the tetrarchy. Under Augustus, at least, when the chorography was established, which lasted through the empire, Atintania, Paravæa, and Tymphæa, were all ascribed to Epirus; the natural barrier of Mount *Pindus* having formed the line of separation between that province and Macedonia.

June 10.—This afternoon, at 5.5, I recross the bridge of Kónitza on my return to Ioánnina, and follow the left bank of the river, where, on either side of the stream, lie many hundreds of large trunks of fir, which were brought down by the

plimmýri or flood, besides smaller pieces of other trees. Sawyers' frames are fixed upon the banks of the river, and some of the trees are already cut up into plank. For fifty minutes we follow the same narrow path between the foot of the mountain and the river by which we came, then leave it to the right, and at the same time quitting the river, continue to skirt the foot of the mountain until we arrive in the plain branching south-eastward from that of Kónitza, and which is watered by the great branch of the Viósa named Voidhomáti. After passing some copious sources at the foot of the mountain, we arrive, at a quarter of an hour beyond them, at 6.55, at the bridge of Voidhomáti, where this river issues from the gorges of Zagóri. On either side of the opening are perpendicular cliffs, and below, on the banks of the river, many fine plane-trees, which extend to a considerable distance in the plain. The bridge is of the usual Albanian construction, very high and narrow. The stream, which is about seventy feet wide, is deep and transparent, never fails in summer, and abounds in trout.

The great summit called Lázari above the village of Pápingo appears through the opening. It is one of the highest points of the range of *Pindus*, but apparently not quite so high as Kakardhítza. Though it retains snow all the year, it is always bare in many parts, in consequence of the extreme abruptness of its serrated summit, which is composed entirely of white rocks.

After halting a quarter of an hour we leave the plain to the right, ascend the heights, and

soon obtain a view of the mountainous district of Zagóri, where in a hollow just below the great summits is the large village of Pápingo, and nearer to us two others. At 8.10 we arrive at Artzista, which commands a similar view. The slopes below the village are sown with rye and barley; and a long fine grass is cut in many parts of the surrounding hills, which is dried upon the roofs of the houses. These and the other labours of agriculture are chiefly performed by women, the men being absent the greater part of the year for the purpose of supplying by their industry, as traders, artisans, or labourers, the subsistence which their mountains refuse. They generally return to their native villages in the summer, and remain a month or two.

June 11.—Leaving Artzista at 7 A. M., we cross a ridge which separates the little territory of that village from a fine vale trending southward, parallel to the plain of Ioánnina, and stretching along the eastern side of Mount Mitzikéli, at a middle elevation between its summit and the level of the lake of Ioánnina. At 8.25 Kato Sudhená is half a mile on the right, and a quarter of an hour farther Apáno Sudhená is on the left.

