
Map
of ISTRIA and
DALMATIA.
British Statute Miles.
5 10 20 30 40 50 60 70
UPPER CARNIOLA
ISTRIA
MARCA TREVISINA
FRIOUL
AUSTRIAN FRIOUL
CROATIA
BOSNIA
HERZEGOVINA
DALMATIA
MORLACHIA
GULF OF VENICE
Gulf of Quarnero
Gulf of Trieste
CANAL of BRAZA
CANAL of LIESINA
I. LIESINA
I. CURZOLA
I. MELDE
Canal of Stagno
Gulf of NARENTA
I. LEGATION OF URBIN
TUSCANY
VENICE
PADUA
FERRARA
RAVENNA
Zara
Spalatro
Ragusa
Novi
Karlstadt
Agram
Trauruik
Bosna Serai
Mostar
Narenta
Sabioncello
Stagno
Canal of Stagno
I. MELDE
London Published January 1st 1805, by R. Phillips, 6 New Bridge Street
Neele Sculpt. 352 Strand

TRAVELS

IN

ISTRIA AND DALMATIA,

DRAWN UP FROM THE ITINERARY

OF

L. F. CASSAS,

AUTHOR AND EDITOR OF THE PICTURESQUE TRAVELS IN SYRIA, PHENECIA, PALESTINE, AND LOWER EGYPT.

BY

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TRANSLATED FROM THE FRENCH.

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PREFACE.

THE motives which gave rise to the travels of M. Cassas being stated in the second part of this work, it would be superfluous here to repeat them; but the Translator cannot refrain from offering a few remarks on the utility of publishing the researches of men of learning and talents, in countries once inhabited by people, the results of whose character and actions will be felt by the latest posterity.

The monuments which have been respected for ages, and whose fragments cover the soil of Italy, afford a sublime subject for meditation. Such remains of antiquity may be compared to the history of great men who have paid the debt of nature; and at the expiration of twenty centuries, afford examples to succeeding generations, of the vices which disgraced them, or of the virtues by which they have been immortalized.

On considering the state of the inhabitants who now occupy the scites of these celebrated ruins, we shall find a subject for reflection of no inferior importance. The inquisitive mind will derive pleasure from examining in what degree the present race of men resemble their celebrated predecessors; what may have been the causes of their degradation, or how far their manners, customs, internal policy, or even prejudices, may resemble those of the nations whom they have succeeded:---in short, by such comparisons it will be ascertained whether the modern inhabitants possess, as strangers or as heirs, those remains of ancient grandeur by which they are surrounded.

In this respect travels in Istria and Dalmatia cannot fail to be peculiarly interesting.---On the one side these countries present, as it were, the skeleton of the Roman empire; on the other, particularly in Dalmatia, they exhibit a wandering and pastoral

horde, who perhaps have sunk progressively from an enlightened to a savage state. In one part, for example, we behold the splendid remains of the masters of the world; in another a few ignorant tribes, living in obscurity and indigence. Here we see the mouldering columns of the palaces of the Cæsars; there the smoaky hut of the tasteless Haiduck; the spacious baths once appropriated to the use of beauty, and the infectious pallet of straw on which the debased Dalmatian reposes, a stranger to the endearments of conjugal affection.

In the course of his travels M. Cassas made notes of every remarkable circumstance which came under his observation; and these being arranged, corrected, and perhaps enlarged by the French Editor, form the literary part of the present volume. This task, as appears by the title-page, which contains the only information the translator possesses on the subject, devolved on M. Joseph Lavallée, well known in the annals of modern French literature, and a member of the Polytechnic Society of Paris.

The Translator thinks it necessary to state that the Editor of the original volume have made a very considerable addition to the literary part, by an historical account of the countries through which M. Cassas travelled,---but as this is in a great degree a compilation, and has no reference to the Itinerary, it has not been included in the present translation, though some interesting passages have been selected from it, relative to the manners and customs of the inhabitants: these however, were drawn up from the notes of M. Cassas, and compared with the accounts of those learned travellers, Spon and Fortis, with which they were found in substance to correspond.

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TRAVELS,

IN

ISTRIA AND DALMATIA.

PART I.

PRELIMINARY REMARKS ON THE ANCIENT AND MODERN HISTORY OF THOSE COUNTRIES, ELUCIDATORY OF THE ORIGIN, MANNERS, AND CUSTOMS, OF THEIR PRESENT INHABITANTS.

ISTRIA and Dalmatia are in many respects deserving of the serious attention of philosophers and lovers of the arts; and perhaps they have reason to lament the degree of obscurity in which those countries have hitherto been involved. The writers who have touched upon them are known but to very few persons; and the indifference which prevails with regard to their works, doubtlessly arises from the dryness of their details, from the absence of a love of human nature, an essential qualification in a writer who travels through the world for his own instruction, and that of his fellow-men; and from that deficiency of judgment which neglects the investigation of interesting subjects, in consequence of an attachment to minute and uninteresting description. But our enlightened progress has demonstrated this great truth,—that a book can only be useful when it has attractions for the heart; and that, to effect the continuance of a subject upon the mind of man, it must be founded upon sentiment. It is, perhaps, from a want of the knowledge of this fact, that education has so long been rendered difficult, laborious, and unsuccessful, and so many books have been condemned to remain like fixtures on the shelves of libraries; for there is no one in whom a love for study may not be excited if an appeal be made to the heart; nor is there any science, however abstract, which is not attached to sensibility.—It remains only for genius to discover the thread of attachment, and to employ it with propriety.

Istria is a peninsula, the entrance to which advances into the north part of the Adriatic Sea.—Its longitude, from the meridian of Paris, is between 11 degrees 15 min. and 12 degrees 30 mi-

nutes; and its latitude is between 44 degrees 55 minutes, and 45 degrees 50 minutes.

Dalmatia, by comprising the little isles dependent upon it, forms with different neighbouring parts of Hungary and Turkey, what is called Illyria, an ancient name which the Austrian government has in modern times revived. On the eastern coast of the Adriatic Sea, it extends from 12 degrees 10 minutes, to 16 degrees 40 minutes of longitude; and from 42 degrees 25 minutes, to 45 degrees 35 minutes of latitude. But this apparent extent is subjected to many irregularities, and consequently does not comprise an extensive square surface; though it is more considerable than that of Istria.

The latter, of which we shall first give some idea, projects between the Gulph of Trieste, *Sinus Tergestinus*, and the Gulph of Carnero. It was divided into two parts: the Venetian part to the west, and that of Austria on the east. This last is also called the Littoral, and is under the jurisdiction of the Circle of Austria. ---The former has been re-united to Austria by the treaty of Campo-Formio, which likewise ensures to the Emperor the possession of Dalmatia and other principal parts of the State of Venice.

Some of the ancient geographers asserted that Istria or Histria formed a part of the ancient Illyria, while others propose, as the limits of those two countries, the river Arsia, now called Arsa. According to these writers, the principal towns of Istria were Tergeste, Ægida, Parentium, and Pola, now known by the names of Trieste, Capo d'Istria, Parenzo, and Pola. Those who give to ancient Illyria a greater extent, comprise Liburnia and Dalmatia.

On recurring to ancient times, it is supposed to be discovered, that the Colchidians, who were detached in pursuit of the famous conquerors of the golden fleece, not being able to come up with them, and apprehending that they would be punished if they returned to their country, disembarked on the coast of Istria, fixed their residence there, and formed the port of Pola; which name it afterwards bore instead of that of Julia Pietas, by which it was for some time known under the Cæsars.

It is possible that the religion of Isis, which the Romans found to prevail in Istria when they conquered that country, between the first and second Punic war, may have given rise to this pretended origin. It is, however, generally agreed, on the authority of Herodotus, that Sesostris penetrated into Colchis, and, after having subdued it, founded colonies therein. Hence, doubtless, the Colques, or Colches, or Colchidians, might, with the manners, customs, and laws, of the Egyptians, likewise adopt some of their divinities, for example, Isis. On finding this religion established in Istria, it might have awakened in the Romans the remembrance of the gods of Egypt and Colchis; and the

fallacies of fabulous times being called to the aid of minds unaccustomed to the research of truth, might have given rise to the opinion of the above-mentioned expedition of the Colques in pursuit of the Argonauts; and it might have appeared probable, that they stopped in a place where the mildness of the climate, the convenience of the port, and the possibility of establishing commercial communications with Greece and Italy, would have afforded them great advantages.

However this may have been, the early fate of Istria and Dalmatia does not begin to be elucidated by history till towards the year of the world 3776, or 521 after the foundation of Rome. At that period, the Roman Republic made a prelude to universal empire by the consolidation of its power in Italy. The siege of Drepane, and the naval victory gained at the Egatian isles by the Consul Lutatius, put an end to the first Punic war. The necessity, or it may be rather said the ambition, to try their strength with Carthage, had emboldened the Romans to contend for the freedom of the seas: a brilliant degree of success had just crowned the first attempts of Duilius, and victory had steeled their legions against the vicissitudes and dangers of an element so new to them. An advantageous and glorious treaty of peace, by putting a stop to the exertions and courage of Amilcar, terminated a war of twenty-four years; and the most formidable of any which Rome had sustained since its foundation. Hiero, under the dreaded protection of the Capitol, reposed in peace at Syracuse; Sardinia was subjugated; the genius of the arts, and of letters, began to display his treasures on the banks of the Tiber; Lucius Andronicus, and soon afterwards Mævius, laid the foundation of that theatre which Terence was destined to erect, and the temple of Janus had just been shut for the second time. Such was the situation of Rome, when the countries in question appeared for the first time in the chain of historic events.

From this period, little is known of Istria and Dalmatia till the conquest of the latter country by the legions of L. Cæcilius Metellus; at which time the pride of the Republic had so far increased, by the magnitude of its conquests, as to deteriorate insensibly the virtues of the ancient Romans, while the puerile ambition of their descendants gave rise to many unjust wars and easy conquests.

But as the proceedings of the ancient republicans in Istria and Dalmatia are sufficiently detailed in history, it would be foreign to the object of this work to enter into a minute account of them. Those countries were successively the theatre of heroism and crimes under Lucullus, Sylla, Marius, Cinna, Carbo, Pompey, Cæsar, and Octavius; till at length, on the division of the

provinces of the Empire, made by Augustus with the Senate, Dalmatia was amongst those which fell to the share of the latter.

After the translation of the seat of government to Constantinople, Dalmatia became the prey of the Huns, Goths, Bulgarians, and other hordes; when on the ascent of Heraclius to the imperial throne, finding himself not sufficiently powerful to deliver Dalmatia, he abandoned it partly to the Croatians and partly to the Servians, on condition that they would expel the Huns. Thus the Croats had Liburnia, and that part of Dalmatia which extends as far as the Cettina, while the Servians obtained possession of the rest; Heraclius retaining only some places which formed what was called the Thême of Dalmatia.

These Croats inhabited the mountains of Crapack, which separate Hungary from Poland. At the commencement of the seventh century a party of them, conceiving their limits to be too confined, emigrated as far as the borders of the Adriatic gulph. It was to these people, unknown before in that country, that Heraclius ceded Liburnia and a part of Dalmatia. The part which they occupied, and from which they expelled the Huns, extended along the coasts of Istria, Liburnia, and Dalmatia, as far as the river Cettina; and in breadth as far as the Save and the Umi; while they left to the Greek emperors Trau, Spalatro, and some little isles. Being at first governed by five brothers, the son of one of them succeeded to their power under the title of Ban, and commenced the long dynasty of the Bans of Croatia and Dalmatia, whose obscure reign has given rise to a multitude of contradictions amongst ignorant writers, and produces an inextricable labyrinth to the truth. It is, however, known, that they made a war for seven years against the Franks, who had gained possession of Macedonia, and whence they finally expelled them, under the reign of the Ban Crescimir.

The Servians or Sclavonians, who are amongst the present inhabitants of these countries, likewise derive their origin from the mountains of Crapack; and by the concession of Heraclius, they founded a monarchy which extended from the coasts of Dalmatia to the Save and the Danube. But their history is as obscure as that of the Croatians.

The Venetians afterwards made some figure in Istria and Dalmatia; and in 1289 an aristocratic government was founded by the Doge Peter Gradenigo, which lasted till 1797.---In this period, however, many wars and insurrections occurred, which, in the minute history of the country, are of much interest, and some importance.---It will be here, however, necessary to mention, the subjugation of the kingdom of Servia, by the Bulgarians, as it was by the way of Bosnia in Servia, that the Turks entered Dalmatia, as also to give the readers some idea of the Uscoques, a banditti who are not descended from any particular nation, and

can be considered only as a body of pirates, who were long the most implacable enemies of the Mussulmans and Venetians.---For upwards of 80 years they were subjected to all kinds of oppression and misfortunes, which could be invented by Venetian malignity, and Mahomedan barbarity; but after they had established themselves at Clissa, they made such well combined and successful sorties, as procured them ample revenge.

It appears, from the most authentic accounts of these countries, that the tyranny of the different rulers was always so excessive, from the time of Constantine, that every person in authority became an object of terror to the unfortunate inhabitants, and induced them to emigrate from town to town, till the fugitives became so numerous as to form a distinct class of people in Dalmatia, where they received a particular denomination. Scoco, the real signification of which is emigrant, was the appellation which they acquired; and which, by a corrupt pronunciation, or by translation into other tongues, formed that of Uscoque. These people, as might be expected, bore an implacable enmity against their persecutors; and when they had assembled together, their numbers became sufficiently formidable to avenge themselves on their tyrants, the Turks, whose territory they constantly ravaged, carrying off their cattle, and committing the most shocking excesses, by way of retaliation for the cruelties exercised upon them when they were dispersed over the country.

Such are now the principal inhabitants of Dalmatia; and although they have for ages been stigmatized as banditti, it will appear, upon philosophical examination, that they are far less criminal than the various nations who have been their oppressors. They have, indeed, been celebrated for their courage; but it should rather be called nardihood or audacity; for the means they employ are not those of valiant warriors.---Their weapons, when they attacked the Turks or Venetians, consisted of a hatchet, a very light musket, and a poinard, or stilletto :—the stilletto for unexpected attacks upon their enemies; and the hatchet for cutting down those who might fall into their power.---Their great talent was in way-laying or surprising those with whom they contended, and they rarely made a stand against any considerable force; but were as expert in flight as other troops are in their evolutions. They abhorred both the Turks and Venetians; and never presented themselves in a body to risk a general action with their troops; but when the latter approached, they concealed themselves, and, after their departure, came out from their retreats. Their expeditions were always determined by their numbers; and whenever the Emperors employed them either in their armies, or in the defence of the towns, the signal for flight or defection constantly came from their commander.

The unfortunate state of affairs which desolated Istria and Dalmatia, in 1537, when the Turks gained possession of Clissa, the first town where the Uscoques had fixed their abode, was terminated by the Treaty of Madrid, in 1618, between the Emperor Matthias, the King of Spain, Philip III., and the Republic of Venice; when each family had a different place of residence assigned to it; and from that time, the propensity for pillage ceased amongst them; in short, after eighty years of disasters they became a tranquil body of people.

There is another class of savage people in Dalmatia, called Morlachians, with whom it is very remarkable that the Uscoques, in all their expeditions, never had the least intercourse. Some writers have supposed that the Morlachians were originally natives of Albania, and were therefore odious to the Uscoques; because the Albanians were formerly their greatest enemies, the Venetian army having been principally composed from amongst them; while others attribute their enmity to a wish on the part of the Uscoques to keep all the spoil amongst themselves. It was, however, fortunate for the Venetians that such an union never took place, as the two parties would thus have become a more terrible nation of pirates in the Gulph of the Adriatic than those of Algiers and Tripoli are in the Mediterranean.

By the dialect of the Morlachians it appears as if they were nearer allied to the Bulgarians than to the inhabitants of Albania; and it is therefore impossible to ascertain their real origin, which seems lost in the obscurity of ages. Although a district of Croatia, which borders on the southern part of the Gulph of Venice, between Istria and Dalmatia, bears the name of Morlachia; it is not to be supposed that this was the proper country of the Morlachians:—They are dispersed generally throughout Dalmatia, and principally on the mountains in the interior of that country.—They occupy the valleys of Kotar, the banks of the rivers of Kerka, Cettina, and Narenta, and extend towards Germany, Hungary, and even Greece.

But though these people inhabit Dalmatia, their manners and language, of which the Abbè Fortis has treated at great length, and whose observations have been compared with those of M. Cassas, prove that they are a distinct nation from the natives of the country; and it is easy to perceive that they have been forced thither by some great political event, of which no trace is to be found in history. Every circumstance, on the other hand, tends to shew that the real Dalmatians are the posterity of the Romans, while the race of ancient or aboriginal inhabitants has entirely disappeared, either by war, oppression, or the innumerable intermixtures arising from different incursions. There even exists between the Italian Dalmatians and the Morlachians, a sort of hatred, and a kind of reciprocal contempt, which

clearly proves that they have not proceeded from one common origin. The Morlachians, have also experienced different modifications in their individual features, as well as in their national character, and these they have doubtless acquired by the difference of the soil on which they have taken up their residence. The Morlachians of the plains of Scign and Knin, and of the delightful vallies of Kotar, are affable, hospitable, mild, humane, and submissive to legislative discipline. They are robust, but not tall: their eyes are blue; their hair light; their faces broad; and their noses flat; while their complexion is generally more clear and animated than that of the other Dalmatians. The Morlachians of Douaré, and of the mountains of Vergoraz, on the contrary, are ardent, ferocious, proud, rash and active. Their form is slender; their limbs are nervous; their eyes and hair are dark and brown; they have long faces, of a yellow or bilious complexion; and their looks are haughty. From inhabiting the mountains their life necessarily becomes more savage and laborious; because, being surrounded by sterility, their necessities are more imperious, and excite in them a violent passion for rapine, which is not suppressed by any fear of chastisement, from which they are secured by the difficulty of approaching their retreats. Some learned writers have been of opinion that they might have descended from the *Ardii Varales*, mentioned by Strabo, who resided along the river Narona; and whom the Romans expelled from the shores of the sea, in order to deter them from their customary system of plunder.

These Morlachians of Vergoraz prefer on their plundering excursions to commit depredations on the Turks rather than on the Christians, and they only attack the latter at the last extremity. They are, nevertheless, faithful to their promises; sensible of any confidence which may be reposed in them; never plunder the traveller who puts himself under their protection; and a person may, with safety, traverse their country, if he take the precaution to be accompanied by some of these individuals; but if he omit such a measure, their propensity for thieving is extreme. They prefer cunning to open force, and have a marked repugnance to the shedding of blood. If by chance they should be surprised in the act of thieving, and the object is recovered by the owner, the coolness of their answers, and the firmness with which they persist in a lie are astonishing. A Morlachian will untie your horse, and steal it even in your presence: he will spring upon the animal, and when you would wish to take it again, he will insist, without being in the least disconcerted, that it is his property. He will enter upon the genealogy of the horse, the history of the person from whom he bought it, the

description of the fair where he made the purchase, and will call a hundred witnesses who will prove his assertions, because they all understand each other;---in short he will ride away on the horse, ridiculing your carelessness, by which he had an opportunity of stealing it. If a traveller repose at the foot of a hill, he is eased of his sabre, least it should incommode him:---two Morlachians approach towards him, and while one of them engages him in conversation, the other adroitly purloins the sabre, leaving the belt at his side; after which, he very composedly joins in the talk. In a short time, the traveller wishing to proceed, finds that his sabre is stolen. "That is a pity," answers the thief:---"Why did not you take the same precaution as I do? I always keep mine in my hand." He then takes his leave.---Similar examples of roguery might be cited without number.

Nevertheless, when we compare with this vice the sincerity, the confidence, and even the probity of these men, not only in the actions of their private life, but also in general affairs, we would be almost induced to believe that they have far different notions of propriety from those which prevail amongst more civilized people; that the act of thieving partakes of this disinterestedness, which makes them consider every thing as the common property of them all; and that they have only attained this unchangeable effrontery by their long communication with the Italians, and by the duplicity, of which they are so often the victims.

It must not, however, be supposed, that the whole of the robberies committed in the mountains of Morlachia are to be attributed to the Morlachians:---the people called Haiducks claim a great portion to their own share; and this mixture perhaps only increases the propensity for pillage, which, amongst the Morlachians might, doubtless, be checked by the operation of a few mild laws. The Haiducks also should not be regarded, as some writers have been of opinion, as a distinct nation, of which that word is the generic name. The word Haiduck, which generally signifies chief, or captain of a party, and which is still used in Transylvania to designate the head of a family, means in Dalmatia, an injury: it is also the appellation given to an assassin or highway-robber; or rather under this denomination are comprised all criminals and refugees. It is consequently probable that, amongst these Haiducks who are intermixed with the Morlachians, there may be found a good number of the descendants of the Uscoques already mentioned.

In general, the life of the Haiducks is infinitely more miserable than that of the Morlachians; being mostly exiles from society, on account of the crimes they have committed, they carry with them the apprehension of chastisement, and this idea increases their timidity. They inhabit only inaccessible rocks, or unknown precipices. In these retreats they are exposed to all the torments

of conscience, pursued by remorse; the fear and certainty of constant banishment; a prey to all the intemperance of the seasons, and the gloomy horrors of the caverns which they occupy; and to the continual cravings of hunger, which cannot alawys be satisfied;---not daring to approach inhabited places, except like wild beasts, in the obscurity of night. Thus they climb to the summits of the steepest mountains, to discover at a distance the traveller whom chance rarely conducts into these desert regions; and, tormented by necessity, and the hope of committing outrages, they often wait for months without finding an opportunity of allaying the anxiety which devours them; till at length, driven to desperation by their distresses, they rush into the plains, fall upon the flocks, drive them to their caverns, and feed upon their flesh; after which, they make their skins into shoes and clothes. On these occasions their courage is excessive; their timidity gives way to the imperious calls of want; and nature, in despair, encounters with violence the starvation which attends them. Hence no obstacle can check them; no dangercause in them alarm. Their motto is "Food or Death;" and in this crisis, four or five Haiducks will not hesitate to attack twenty or thirty Turks, whom they often repulse, and seize their caravan.

The manners of these Haiducks prove, that there is no similarity between them and the Morlachians; for though the latter have no distinct notions of right or wrong; and though their propensity to thieving seems to indicate that they possess no very accurate ideas, as to the right of property; since, if an object please their fancy, it is a sufficient inducement for them to steal it; yet it is certain, that there may be found amongst them many traits of candour; of antique manners, and particularly of that innocent liberty, which has ever been peculiar to a pastoral people. Their friendly disposition is peculiarly remarkable; for many of them never assemble at any public festival, at a market, or in a church, without giving the most striking instances of sensibility. All the men, women, girls, youths, and old people, as they arrive, embrace each other tenderly: it might be said, that they were all members of the same family, who had met with each other after a long absence. A young Morlachian girl, on meeting one of her country people, whom she may never before have seen, will lavish upon him without diffidence the most tender caresses. At the celebration of fetes, these liberties are often carried to a greater extent; and what a refinement in manners would cause to be considered as indecency, passes amongst them as proceedings which are natural, and of no consequence. In this manner, their amours generally commence; nevertheless, there is scarcely an example of a young man dishonouring a girl; for the latter being naturally courageous, would make her seducer pay dear for such an affront. But when she makes choice of one from amongst her numerous lovers,

whose hopes she inspires by receiving from them presents of a trifling nature; such as necklaces of beads, brass rings, knives, small glasses, &c.; she then deigns to seize a favourable place and opportunity, where she may permit him to gratify his wishes; and these elopements are always succeeded by marriage.

They carry the virtue of hospitality to excess. It is only necessary for a stranger to possess the slightest recommendation, to be received by a Morlachian as his brother. He not only lavishes upon him every article which his house contains; but if he be informed of his approach, he will send a horse and an escort to meet him; and on his departure, will load him with provisions for his journey, and cause him to be accompanied to a certain distance, by his servants and his own children. The same reception is given to a stranger by the poor as by the rich: it only differs in the value of what is offered.

This hospitality is carried to a still greater extent between the people themselves. When one Morlachian arrives at the residence of another, the mother of the family, her eldest daughter, or she who may have been last married, goes and embraces him; a favour which is not shewn to a stranger; it being customary for the girls to remain concealed during his stay in the house. When a Morlachian has a good stock of provisions, he shares them with his neighbours, who do the like by him in their turn. A Morlachian, therefore, is never reduced to beg: he enters the cottage of his neighbour, seats himself at his table, takes his repast, and remains there as long as he pleases; and never experiences a want of cordiality from the owner. The slightest event is for them a subject of rejoicing or conviviality. They consequently disburse with their friends, in a single day, without the least regard for the next, as great a quantity of provisions as would serve their family for several months. It even frequently happens that shepherds, harvesters, and labourers of every description, will voluntarily present to travellers their whole day's provisions. Indeed it seems as if they knew no œconomy, but in respect of their clothes; in which they may be considered ridiculous and puerile. If they have to cross a slough, they will take off their shoes, that they may not soil them; and, if they be caught in a storm, they will pull off their coats and caps, in order to keep them dry.

To this admirable disinterestedness in their character, they add an uncommon degree of loyalty and fidelity to their promises and engagements. The word of a Morlachian is sacred; and his violation of it is without example If by chance he contract a debt, and at the stipulated period he be unable to discharge it, he never fails to carry to his creditor some present, of a value equivalent to what he owes; and it is not to be presumed, that such a present is intended as a liquidation of the debt; but simply as a sort of ex-

cuse for the delay to which the creditor has been subjected;---a kind of grateful compensation for his patience. This present is repeated as often as the debtor is unable to discharge the debt, at the return of the period agreed on; so that it is not unusual for a debtor to pay, in this manner, five or six times as much as he owes.

But, if they be faithful in this way, in matters of interest, they are enthusiastically so in their friendship. This noble and generous sentiment is, amongst them, a sort of religious rite; and is consecrated by particular ceremonies:---two young men, or girls, associate together; and their union is consolidated by a common education, custom, uniformity of character, and sometimes by those unforeseen and sudden emotions of sympathy, which often arise in the human breast. When two young persons agree to live in this kind of harmony, they repair to the church, accompanied by their relations; and the priest offers a benediction on the union, which becomes inviolable. Two girls joined in this manner, are called *posestrimé;* and two men, *pobratimi*. They are then inseparable for the rest of their lives: every circumstance has a common interest between them; pleasures, chagrin, dangers, injuries, and reverse of fortune; all, in short, is divided between the *pobratimi* and his comrade; and the *posestrimé* and her friend. Even the sacrifice of life has often signalised these ardent attachments; and, if two *pobratimi* should happen to dissolve their union, the event is regarded as a public calamity, and as the forerunner of some great misfortune, with which the nation is threatened. Formerly, such an incident was without example; but, during the last two or three ages, their too frequent connections with the Italians have effected some alteration in the purity of their manners; while the introduction of strong liquors amongst them, has necessarily induced drunkenness, and, consequently, quarrels; and in this state of morals, there is little opportunity to distinguish the pobratimi from another man.

But, if their friendship afford such striking traits of constancy and devotion, their enmity is equally permanent. Amidst such a number of admirable sentiments, one is struck with astonishment, to see them carry to excess the most shocking passion with which man is afflicted:---namely, vengeance. A Morlachian is an irreconcileable enemy; and nothing can satisfy him, but the death of the object of his hatred. It must not, however, be supposed, that simple words, or trivial injuries, are the origin of such inveterate enmity; on the contrary, it must be excited by extraordinary motives, such as the assassination of a relative, a father, brother, or friend. This hatred, or desire of vengeance, is then transmitted from father to son, as an inheritance; and it has been known to run through several generations, before it has been sa-

whose hopes she inspires by receiving from them presents of a trifling nature; such as necklaces of beads, brass rings, knives, small glasses, &c.; she then deigns to seize a favourable place and opportunity, where she may permit him to gratify his wishes; and these elopements are always succeeded by marriage.

They carry the virtue of hospitality to excess. It is only necessary for a stranger to possess the slightest recommendation, to be received by a Morlachian as his brother. He not only lavishes upon him every article which his house contains; but if he be informed of his approach, he will send a horse and an escort to meet him; and on his departure, will load him with provisions for his journey, and cause him to be accompanied to a certain distance, by his servants and his own children. The same reception is given to a stranger by the poor as by the rich: it only differs in the value of what is offered.

This hospitality is carried to a still greater extent between the people themselves. When one Morlachian arrives at the residence of another, the mother of the family, her eldest daughter, or she who may have been last married, goes and embraces him; a favour which is not shewn to a stranger; it being customary for the girls to remain concealed during his stay in the house. When a Morlachian has a good stock of provisions, he shares them with his neighbours, who do the like by him in their turn. A Morlachian, therefore, is never reduced to beg: he enters the cottage of his neighbour, seats himself at his table, takes his repast, and remains there as long as he pleases; and never experiences a want of cordiality from the owner. The slightest event is for them a subject of rejoicing or conviviality. They consequently disburse with their friends, in a single day, without the least regard for the next, as great a quantity of provisions as would serve their family for several months. It even frequently happens that shepherds, harvesters, and labourers of every description, will voluntarily present to travellers their whole day's provisions. Indeed it seems as if they knew no œconomy, but in respect of their clothes; in which they may be considered ridiculous and puerile. If they have to cross a slough, they will take off their shoes, that they may not soil them; and, if they be caught in a storm, they will pull off their coats and caps, in order to keep them dry.

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tiated;---indeed, a reconciliation is without example. They have never been known to pardon such enemies; and their favourite proverb is, "He who does not avenge his wrongs, is not to be forgiven." In the case of a murder, the bloody shirt, or clothes of the deceased, are preserved by his family, and are shewn to the children, who are informed of the name of the family of the assassin. Against this family they are irritated by every method which can excite resentment in their young minds, and inspire horror towards his race. But the most remarkable circumstance in their method of considering that species of justice, which they conceive to be a duty that rests with themselves, is, that whether their vengeance be suddenly executed, or not satisfied during a long succession of years, there the enmity terminates; so that the family on whom a Morlachian has avenged himself, does not perpetuate the hatred, by wishing, in its turn, to avenge the death of him who was sacrificed to the resentment of a former injury; on the contrary, from the moment of the first vengeance, the two families resume their friendship, and afterwards live together as if nothing had ever divided them.

In some particular cantons, however, it often happens, that these divisions have a less tragical termination; but then, it is necessary that the murderer should be alive; for if he be dead before a reconciliation has taken place, then the children of the person assassinated must have blood; but if the murderer should exist long enough to amass a considerable sum, or be able to procure it, by selling a part of his property, he may offer the money, by means of mediators, to the family of the deceased. If the negotiation be accepted, the two families are collected, and the murderer is permitted to come forward:---he is then obliged to wear, suspended from his neck, the arms with which he committed the crime; and, on entering the assembly, he is forced to draw himself prostrate along the ground, in which position he remains, till his fate is decided on. While he remains in this humiliating situation, several relations of the deceased make separate funereal orations; and woe be to the criminal, if their eloquence should make a deep impression upon the auditors, as he is then in danger of being immediately sacrificed to their vengeance! But if he escape this ordeal, and they afterwards accept the money which he has offered, then every thing is buried in oblivion, and the ceremony terminates in festivities, which he is too happy to object to pay for.

A part of the Morlachians follow the Greek rites; others the Roman religion; but the priests of both sects are equally fraudulent and ignorant; and, instead of checking the superstition of those simple people, they take every means to promote it. There are, amongst the Morlachians, three classes of magicians, or swindlers who levy contributions on their credulity. The first are

those who pretend to have influence with the Devil: they cause the appearance of spectres and ghosts; practice witchcraft; predict future events, and tell fortunes:---these are called Sorceresses, as they are generally women. There are others, whose art consists in preventing the mischiefs caused by the former, and who are called Enchanters; and the priests have likewise their charms:---they sell small talismans, amulets, and the names of saints, written in a hieroglyphical manner, to preserve the purchasers from thunder, fevers, mad dogs, &c.

This brief sketch will suffice to shew the deplorable abuses committed by the impostors upon the credulity of the natives; and I shall not tire the reader, by recounting the absurd tales which the Morlachians relate of the power of these sacred and profane sorcerers. The wretched people add to such torments of the imagination the folly of believing in the existence of hobgoblins; and the precautions which they take on the death of a man, whom they suspect to be under the influence of those spirits, are truly extravagant. Before the funeral, they cut the hamstrings of the corpse, and mark certain characters upon the body, with a hot iron; they then drive nails or pins into different parts of it, and the sorcerers finish the ceremony, by repeating certain mysterious words; after which, they rest confident, that the deceased cannot return to the earth, to shed the blood of the living. Some of them pretend to have the presentiment, that they shall become hobgoblins after their death, and decree, by their will, that their bodies shall be submitted to this species of purification. In other respects, the power of the sorcerers, whom they call *Ujestize* and *Bahomize*, remains amongst the Morlachians; while the priests, more adroit and avaricious, have discovered the art of rendering their amulets or *zapiz* more interesting; not only to the Morlachians, but even to their neighbours, the Turks, who come from a considerable distance to procure them, and pay for them at an exorbitant rate. They are likewise so superstitious, as to attach preservative virtues to certain medals of the emperors; a superstition, however, which was prevalent amongst the Christians of the primitive Church, who attributed a powerful influence to the medals of Augustus.

The marriages are not always made by that permission, which, as has been already mentioned, a girl gives to her lover to carry her off; for young men will frequently observe the formality of demanding a girl in marriage, by the medium of some common friend. They attach much value to an alliance with a numerous family; and particularly, if it have produced courageous men;---courage, amongst them, being equivalent to an illustrious title. If the suitor do not select from a family the girl whom he would prefer, his father, mother, or a friend,---but always, an old person

demands, on his part, the daughter of a family. All the girls are then presented to him, from whom he chooses according to his fancy; and it often happens that he will prefer the eldest. As they hold the women but in slight esteem, the latter seldom make many enquiries about the qualifications or rank of their suitor; and if he be only a simple domestic, he rarely experiences a refusal. The girl, however, before she gives her word, has the right to visit the house and family of her future husband, to ascertain if they be suitable to her wishes; and if she be satisfied, she brings with her the young man and his parents to the house of her father, or the head of her family, and the marriage is concluded.

The marriage-ceremonies are attended with many ludicrous circumstances which merit detail. On the day agreed upon, all the relations of both families meet together, and on these occasions bear the generic name of *svati;* the most considerable amongst them is called the *Stari Svat*, and it is he who presides at the festival. His lieutenant is denominated the *Stachez*, and his office is to receive and execute the orders of his superior. Two young people must incessantly accompany the newly-married woman, and these are called the *diveri:* there are several other subordinate officers, particularly the master of the ceremonies called *Chiaous*. He is armed with a mace, which is a distinctive mark of his employment; and distributes the guests in their respective places, according to their rank. He always leads the van, and precedes the retinue; and by a singularity worthy of remark, he accompanies all his functions with a song, in which he constantly repeats the names of the ancient divinities of the Morlachians; which proves that Christianity has not yet struck such deep root amongst these people as might be supposed; and that a secret inclination still prevails amongst them for the gods of their fathers. All the *svati* or people at the wedding are armed from head to foot, a vestige of the ancient rudeness of their manners, as the marriage-ceremonies were in former times frequently interrupted by the jealousy of some slighted lovers, or by the cupidity of some neighbours whose avarice was stimulated by the hope of a large booty.

At the house, when the young couple are to be conducted to church, the *svati* mount on horseback to accompany them, and they march as it were in order of battle, under protection of two of the guests, called the *parrinaz* and the *bariacter*, who bear standards of silk attached to a lance, the gilt head of which is terminated by an apple or ball:—the young bride remains veiled during the whole of the ceremony. On their return the greatest confusion prevails in the procession: the *svati* discharge their fire-arms several times: and sing without order, or rather

make a kind of howl, expressive of the joy which animates them: they, in short, abandon themselves to a sort of savage vivacity, which they express by acute and forcible shouts; and this kind of tumult certainly bears some resemblance to the manners of the barbarous ages. From church they bring the young girl either to the house of her husband or to that of her father, that which is nearest to the church being always preferred; and this distance alone determines the place at which the festivities are to be celebrated.

As soon as they return from church, they sit down to table. But before the party dismount from their horses, the *domachin*, or chief of the family of the bridegroom, comes to his daughter-in-law and presents her with a child, which is generally chosen from amongst the relations, neighbours, or friends, and which she is obliged to caress. She then descends from her horse, falls on her knees and kisses the threshold of the door; and her mother-in-law approaches and places in her hands a sieve, as an emblem of the labour to which a woman ought to devote herself; in the same manner as at Rome, the newly married woman in ancient times was made to sit upon a sheep's skin with its wool, to indicate that her days would henceforward be consecrated to domestic occupations. The sieve is filled with almonds, nuts and fruits, which the young bride throws behind her to the *svati*, as an indication that it is by the labour of the woman that abundance is spread through the family.

On the day of the wedding the young couple do not eat together:—the woman sits at a private table with her two *diveri*, or brides-boys, and the *stachez*, or lieutenant:—the husband takes his place at the general table, amongst the *svati*; but on this day he is not permitted to cut any thing, nor to untie any string; it being the office of the *kuum* to cut the bread, meat, and fruits, and to undress the bridegroom. They first bring the *bukakra*, a large cup filled with wine, the *domachin* invites them to empty it by drinking to the prosperity of all; it is then passed round the table. The dinner commences with fruits, the second course is meat, and afterwards soup. The women do not assist at this repast, but eat at a table by themselves. At these festivities the greatest abundance prevails; and not only the relations make the most sumptuous arrangements, but each of the *svati* brings provisions, and prides himself upon the profusion of his presents. Amusements follow the dinner, and the day is closed with supper, after which the *kuum* conducts the bride to her nuptial chamber, which is either the cellar or the stable, and, after having undressed her and her husband, retires; but he remains some time listening at the door, and at length fires a pistol, which is answered by a general discharge from the *svati!*

If the husband should not be satisfied with the virtue of his wife, the fête is disturbed, and woe be to the mother of the bride!

The celebration of a marriage usually lasts a week or longer, according to the fortune of the parents or the generosity of the *svati*. The father of the bride gives her nothing but her clothes and a cow; but she has a right to present a plate every morning to her guests, each of whom is obliged to put in a piece of silver: and this is not the only contribution to which they are forced to submit; for when the bride has deprived them of their jewels or their clothes, they are obliged to redeem them, and the company in general determines the sum which they must give. The *svati* also are obliged to make individually a present to the bride. These ceremonies prevail not only in the interior countries of the Morlachians; but also on the coast and in the isles of Istria and Dalmatia, with little variation.

In a short time after their marriage these women abandon themselves to a degree of misconduct almost without a parallel, but this is absolutely the fault of their husbands: for it is rare that women seek to please those by whom they are despised, and the Morlachians carry their contempt to an extent unknown amongst other nations. In fact there is no condition more pitiable than that of a Morlachian woman; she never partakes of the bed of her husband, and is obliged to sleep constantly on the floor. The most disgusting employment and painful fatigues fall to her lot; and even the sacred moments of maternal suffering do not excite any greater attention from her unfeeling husband. Nothing, in short, lightens the burthen which she is obliged to bear till the last period of her time, and it often happens that these women without assistance, and in the middle of a field, give birth to the innocent creatures of their womb. As soon as a Morlachian woman has delivered herself, she takes up her child, washes it in the first spring in her way, carries it home, and the next day recommences her labours.

They take no care of their children; and if perchance the mother should become again pregnant in a short time, she ceases the suckling of her infant; but if on the contrary, several years should elapse before she is in that state, she continues to give the breast to her child, so that it often happens that the children suck till a very advanced age. They are abandoned from their birth, with no other covering than a simple shirt. At the end of two or three months they begin to make some voluntary movements, and crawl about the house on their hands and knees; their strength thus insensibly accumulates, and they walk and run about the fields almost in a state of nakedness, and equally regardless of the most ardent heat or rigorous cold: thus they acquire that agility and vigorous constitution peculiar to the Morlachians.

Notwithstanding the degraded state of the Morlachian women, a sort of coquetry is nevertheless perceptible in their dress, but much more so in that of the girls, because custom allows them to enjoy a sort of licentious liberty which the married women must not exhibit. For instance the former load their heads with scarlet cloth, ornamented with glass beads, shells, and sometimes with valuable medals, as well as with feathers of various colours, under which they fasten the tresses of their hair; while the married women are only permitted to wear a white or coloured handkerchief negligently tied, and must let their hair fall over their shoulders, or tie it under the chin. The girls also add to their dress ear-rings of glass or coloured shells, rings of fillagree, or silver chains, intermixed with pieces of glass of various colours, brass or silver rings, and bracelets of leather, ornamented with copper. On the celebration of festivals their dress is subjected to many variations of a superior kind.

The priest of each parish has a right publicly to tear from a girl, whose conduct is reproachable, her cap and veil, and one of her parents is allowed to cut off her hair. It is easy to conceive the abuse which the priests may make of this privilege, and how much it is calculated to favour licentiousness or resentment for the refusal of liberties. The girls, however, in general, do not submit to this dishonourable ceremony; but after voluntarily depriving themselves of their caps and veils, quit the country.

The dress of the men is more simple: a large pair of white serge breeches, which are fixed above the hips by strings, and descend to the ancles, where they are joined by brodequins of wool, with leather soles, similar to those of the women; a sort of doublet of coarse cloth is the only vestment which they wear above the shirt, except in winter, when they add a cloak of red cloth. Their greatest luxury is their waistbands or girdles, which are made of a sort of Levant net-work of red silk. In this belt they place their arms, and at their sides, behind the other weapons, their pistols; more in front is a large cutlash, which they call *hauzar*, supported by a chain of brass or silver, which passes spirally round the belt. The blade is inclosed in a metal sheath, which is almost always polished and ornamented, as well as the handle, with metallic plates, and false jewellery. They also affix to their girdle a box containing fat, which is used to preserve their arms from rust, and to dress such wounds as they may happen to receive while hunting or travelling; and they likewise carry in the same manner a purse containing their money, a flint and a steel. Their tobacco, preserved in a prepared bladder, they keep in the folds of their girdle.

Altogether their dress, of which their arms constitute a part, is more or less rich, according to their circumstances, and a Mor-

lachian never leaves his home without bearing his musket on his shoulder.

Their houses, or rather their cots or huts, are rendered quite black on the inside by the smoke, which rises from the hearth in the centre, and has no passage except by the door. Their furniture is rude and simple: the richest amongst them seldom possesses a bed; so that they lie almost always on straw, wrapped in thick quilts of Turkish manufacture: but the women lie invariably on the floor. It frequently happens that a whole family, after having supped round the fire, fall asleep and pass the night without stirring from their places. In summer they sleep in the open air. They generally share their lodging with their cattle, from whom they are only separated by a partition of reeds. The walls of the cabin are constructed of the dung of the cattle, and large stones, badly hewn. They do not use oil for their lamps, but butter, the smoke of which is thick and fetid; and their clothes, persons, and even aliments, exhale the smell of this smoke, which to strangers is insupportable.

Their bread consists of a sort of cakes, made with the flour of maize, barley, or millet, and baked upon heated stones. Their common drink is milk, and it is particularly palatable to them when it is separated from the serous part by means of vinegar. Garlic, eschalots and cabbages, some particular kinds of roots which grow spontaneously in the fields and woods, are to them the greatest delicacies. They eat their meat no other way dressed than roasted. Some writers have said much of the vigorous health of these people and the longevity to which they attain, by attributing these effects to the quantity of garlic they consume. I am, however, of opinion that the principal causes of their health and vigour are the vegetables on which they feed, the milk which is their constant beverage, the absence of strong drinks, which are only allowed on their days of rejoicing, and particularly their repugnance to boiled meats, which, by being deprived of their nutritive juices, afford only a weak and indigestible aliment.

As the Morlachians abound in health and vigour, their diversions are of that appropriate kind which consists in the development of their strength and agility: such as leaping over a very high obstacle, running with uncommon swiftness, or throwing to a distance a stone which other men could scarcely lift. In short a Morlachian sixty years of age would excel in such excercises, the young men of our climates. Dancing, however, takes precedence of all their amusements, and forms their favourite pleasure, in which they engage to excess. A harsh bagpipe, or simply the voice, animates them to this exercise, which is not distinguishable for complex or particular figures, but by extravagant and ludicrous jumps, in consequence of their

love for violent exertions. Even the fatigue of a long journey, or of hard labour, cannot restrain their ardour for dancing, at which they continue for many hours when they appear to be more in need of repose.

Under such favourable circumstances they have few diseases, and consequently have no occasion for physicians. Fevers, which are in general peculiar to robust constitutions, and inflammations, the common result of violent exercises, are almost the only acute maladies with which they are attacked. As to chronic diseases, they know of none but the rheumatism, the natural consequence of sleeping in the open air during summer, in a climate where the dews fall in abundance. With them, as is the case with all people where civilization has made no great progress, violent remedies are those only in which they confide. In general, pepper and gun-powder, infused in brandy, compose their panacea for inflammatory disorders; and it will scarcely be believed, that this remedy is often attended with success:---perhaps, however they are indebted for their cure to the abundant perspiration which this medicine induces. Wine and pepper, in large doses and taken at certain periods, also form a febrifuge which they employ with success. External friction, or the application of a heated stone wrapped in damp linen, are the methods by which they cure rheumatisms. They are also acquainted with the use of leeches for swellings. Red ochre, mixed with fat substances, is the only ointment they apply to wounds and contusions; and it is a fact, that, from the experience of the Morlachians, some men of science have obtained from this ointment, in similar circumstances, the most favourable results. Without any knowledge of anatomy or osteology, they are most of them extremely adroit in setting dislocated or fractured limbs. For phlebotomy they do not employ lancets, but steel fleams, nearly similar to those used for horses; and this operation is always performed without dangerous consequences.

But at length, like all other men, they pay the debt of nature; and the instant a Morlachian has breathed his last, preparations are made for his funeral. Women who are hired to cry, place themselves in the apartment where the corpse is exposed, and join in the lamentations of those united to the deceased by consanguinity and friendship. The body remains for some days thus exposed; it is placed on the ground, upon the cloak worn during life, and the face is uncovered. By the corpse are laid the belt, arms, pipe and purse of the deceased; and during this period all the relations are obliged to visit it: this duty is never dispensed with, except in the case of a voyage or journey, when the nearest relation is obliged to entreat the deceased to accept of such an excuse. It is also the custom for each of the relations and friends of the deceased seriously to address the corpse, as if it were

capable of hearing and answering their speeches. This custom also prevails amongst several of the savage tribes of Africa and North America. The wishes of the Morlachians are to know for what reason the deceased has quitted this life? Who is the friend with whom he could not live, and what was his subject of complaint? They then entreat him to take charge of their commissions, which are commonly to report their news to their parents and friends, and announce their prosperity or misfortunes: to entreat them to secure for them a place by their side, and a number of other similar requests. After these visits are finished, the corpse is covered with white linen, and the procession moves towards the church, amidst the groans of the women and relations, the former of whom chaunt the principal events of its life. They afterwards return to the house, with the priests who presided at the religious ceremonies, and the funeral is succeeded by a repast, at which the behaviour of the guests forms a striking contrast with the howling of the women and the praying of the priests.

The chaunting of the women at the funerals is extempore, and proves that they are not unacquainted with the genius of poetry. These people have doubtless had their bards; an incontestible proof that the nation formerly enjoyed, by its courage, a rank amongst the barbarous people of Germany:—I say by its courage, for cowardly people were never known to have poets. Amongst the Morlachians, there is never a fête or assembly without a chaunter. The songs, which are in the Illyrian idiom, but corrupted by their transmission through a number of ages, describe the history of some Sclavonian heroes, or relate of some tragical event; the time of which is forgotten. This heroical song is grave, heavy, and monotonous. The instrument with which it is accompanied, is but little calculated to give it animation: it is a miserable monochord guitar; the sound of which is dull, and without modulation. The poetry, however, is not without energy: it does not possess the savage wildness of that of Ossian; but sometimes has that august kind of simplicity, which penetrates to the soul. If a Morlachian travel by night amongst the mountains, he generally sings; and these antique poems are always the songs which he prefers. A long exclamation, or rather a barbarous and prolonged cry, precedes each strophe. It often happens, that this song is heard a-far off by some other Morlachian, who never fails to repeat, in the same tone, the couplet which the other has chaunted; and, they thus answer each other, as long as they can be heard. It is impossible to describe the species of sadness, or melancholy, which this kind of musical dialogue spreads through the soul, the doleful expression of which, is prolonged in echos by the desart mountains, amidst the profound silence and solitude of night.

The other inhabitants of Dalmatia and Istria, though confounded with the Morlachians, do not bear to them the least analogy: they are, in fact, two nations, perfectly distinct from each other, which has been fully verified by the observations of M. Cassas, during his journey. The real Dalmatians are Italians, and particularly Venetians, in the fullest acceptation of the word: ---they speak the language, have the same manners, customs, and religion; the same servility and craftiness as those people; while the vicinity of Germany and the Austrian government, even in those parts which were formerly under its dominion, they have undergone but a very slight alteration in their general physiognomy. Hence we find the inhabitants of those countries to consist of Italians, in the towns and burghs on the coast; Morlachians in some isles, and in the vallies; and Haiducks in the mountains and deserts; and these form the present population of a territory where, two thousand years ago, a powerful queen insulted the pride of the Roman senate, and whose fate proclaimed this striking truth,--- that an unjust monarchy will always fall before the energy of irritated virtue.

The different tribes, however, who form the present population of Dalmatia, afford a great scope for the reflections of the philosopher. It is here that two extremes have met, and remain together; that is to say, the last of the pigmies who bore the Roman name, and the images of those ancient giants---the barbarians of the North. Thus, we see that no human efforts can restore a power, which has been gradually undermined by the corruption of its morals; and that the long progression of centuries causes no improvement in the civilization of men, whose ancestors were rude and barbarous, unless they be assisted by a superior energy. These two facts are strikingly engraven on the soil of Dalmatia. The Morlachians of the present day are such as were formerly the Sclavonians; and in the Dalmatians we discover all the littleness of the courts of Rome and Byzantium. In their irresolute manner, their habitual politeness, their ambiguous gait, and general timidity, we discover a people, long disheartened by conquest; and whose defeats have frequently changed their appearance. We also discover amongst them, that spirit of intrigue, that appendage of debilitated governments, that evident duplicity, which is a proof of the exile of patriotism; that innate servility, which will advance to individual fortune over the ruins of public prosperity; and that tortuous restlessness, which is to be supported only by cabals, falsehoods, invidious rivalry, and affected religion;---in short, it may be said, that we find here Rome under Augustus, and Byzantium under Andronicus, and now, after fourteen hundred years, however trivial our observation, if we proceed, as it were, with history in our hands, and take trouble to study the men

capable of hearing and answering their speeches. This custom also prevails amongst several of the savage tribes of Africa and North America. The wishes of the Morlachians are to know for what reason the deceased has quitted this life? Who is the friend with whom he could not live, and what was his subject of complaint? They then entreat him to take charge of their commissions, which are commonly to report their news to their parents and friends, and announce their prosperity or misfortunes: to entreat them to secure for them a place by their side, and a number of other similar requests. After these visits are finished, the corpse is covered with white linen, and the procession moves towards the church, amidst the groans of the women and relations, the former of whom chaunt the principal events of its life. They afterwards return to the house, with the priests who presided at the religious ceremonies, and the funeral is succeeded by a repast, at which the behaviour of the guests forms a striking contrast with the howling of the women and the praying of the priests.

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whom we meet with in Dalmatia, we shall find them to be exactly what we have been taught to consider the Romans, at the last period of their degradation; while in the Morlachians we shall discover such people as must formerly have been the Barbarian founders of some of the great empires of Europe, which now appear in so high a state of civilization. There are none of the ancient Dalmatians to be found here; and the Moderns are, like all the people of Italy, only a mixture of the Roman blood with that of the numerous emigrant nations who contributed to their destruction. The small number of Haiducks dispersed amongst the mountains, are the refuse of this mixture; while the Morlachians appear to have remained unaltered, amidst this vast confusion. It is a body of these people who may be said to have established themselves, from the mouths of the Danube to the Atlantic ocean. They have not become civilized, because they are not yet sufficiently numerous; or perhaps, because they have not yet found a space sufficiently large, to form the outlines of an empire:---in short, they have been the sufferers, rather than the protected. Their manners have received little impression from the neighbouring powers; because it was in their primitive nature to give the impulse, and not to receive it; inasmuch, as they participated in the great shock experienced by the northern people; and they have remained without any very striking marks of urbanity; because the action of the impulse that was given, prevailed with less force upon them; and consequently they possessed neither sufficient energy to govern, nor sufficient weakness to submit:---in a few words, they only changed their climate, and they have remained the same, as were those great people just mentioned, who changed their climate for the purpose of conquest; and who, having conquered, were obliged to submit to a social organization, as a means of preservation. This organization required rules,---the rules a discipline,---and the discipline laws. The physiognomy was the first to alter, for it is the laws which make nations polished; and the Morlachians have only customs and traditions.

PART II.

THE JOURNAL OF M. CASSAS.

A SOCIETY of admirers of the fine arts, including beautiful views from nature, and pompous remains of antiquity, had conceived the project of causing designs to be made of some of the most striking scites in the environs of Trieste, which were to be engraved at Vienna, under the patronage of the emperor Joseph II. This society, in the year 1782, fixed upon M. Cassas, who was then

at Rome, as a proper person to execute their plan. In consequence of this appointment, he, on the 10th of May, in the same year, left Rome for Trieste, and on the 15th arrived at Ancona: the next day he embarked at Pesaro, and having a favourable wind, he reached Venice on the 17th.

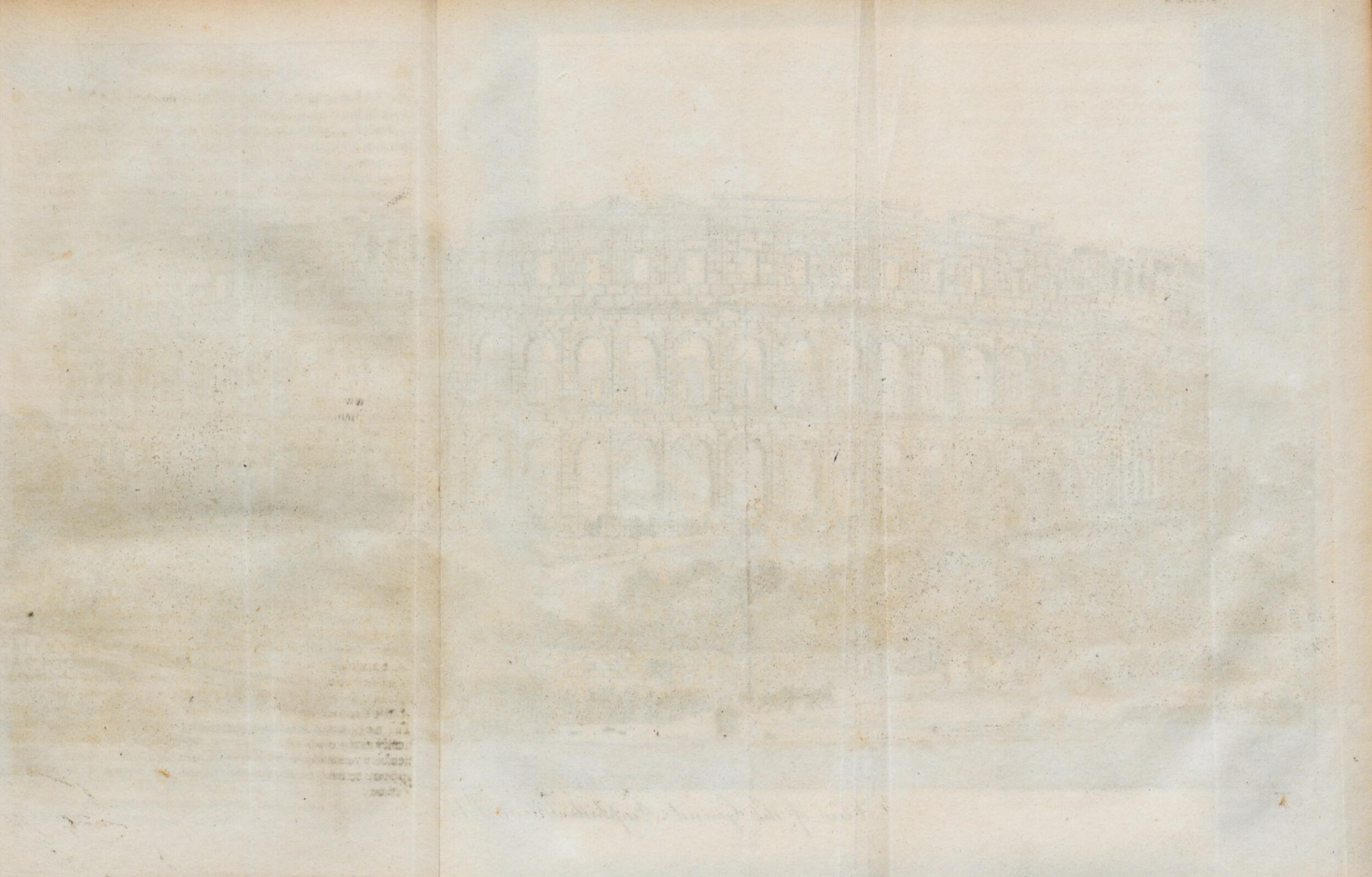
In consequence of the unfavourable weather, the ceremony of the Bucentaur had been deferred; and for nine days, during which our traveller was forced to remain at Venice, to make the final preparations for his voyage, he witnessed this fête, which is certainly the most pompous of any that are celebrated in that republic, and the most puerile in its nature, as its object is the marriage of the Doge with the Sea. Every year, the Doge, accompanied by the senate, proceeds in a grand galley, beyond the rock of Lido, about the distance of a mile:—his vessel is ornamented with rudely sculptured figures, covered with gold, and the cabin of which is overspread with a large crimson velvet carpet, bordered with broad gold galloon and fringe of the same kind. He is attended by three of the galleys of the Republic, and by two or three thousand gondolas, which may be said to supply the place of private carriages. On arriving at the appointed spot, the Doge, with a ludicrous kind of gravity, throws a ring into the sea, and emphatically pronounces these words, "*Sponsamus te, mare, in signum veri et perpetui dominii.*" The patriarch, in order to render this ceremony the more impressive in the eyes of the people, then gives the nuptial benediction to the bride and bridegroom, accompanied by the firing of cannon, mortars, and musquetry. The whole of the company next repair to hear mass at Lido; and as there can be no good festivals without feasting, the Doge, on his return, gives a splendid repast to the senators and procurators of St. Mark.

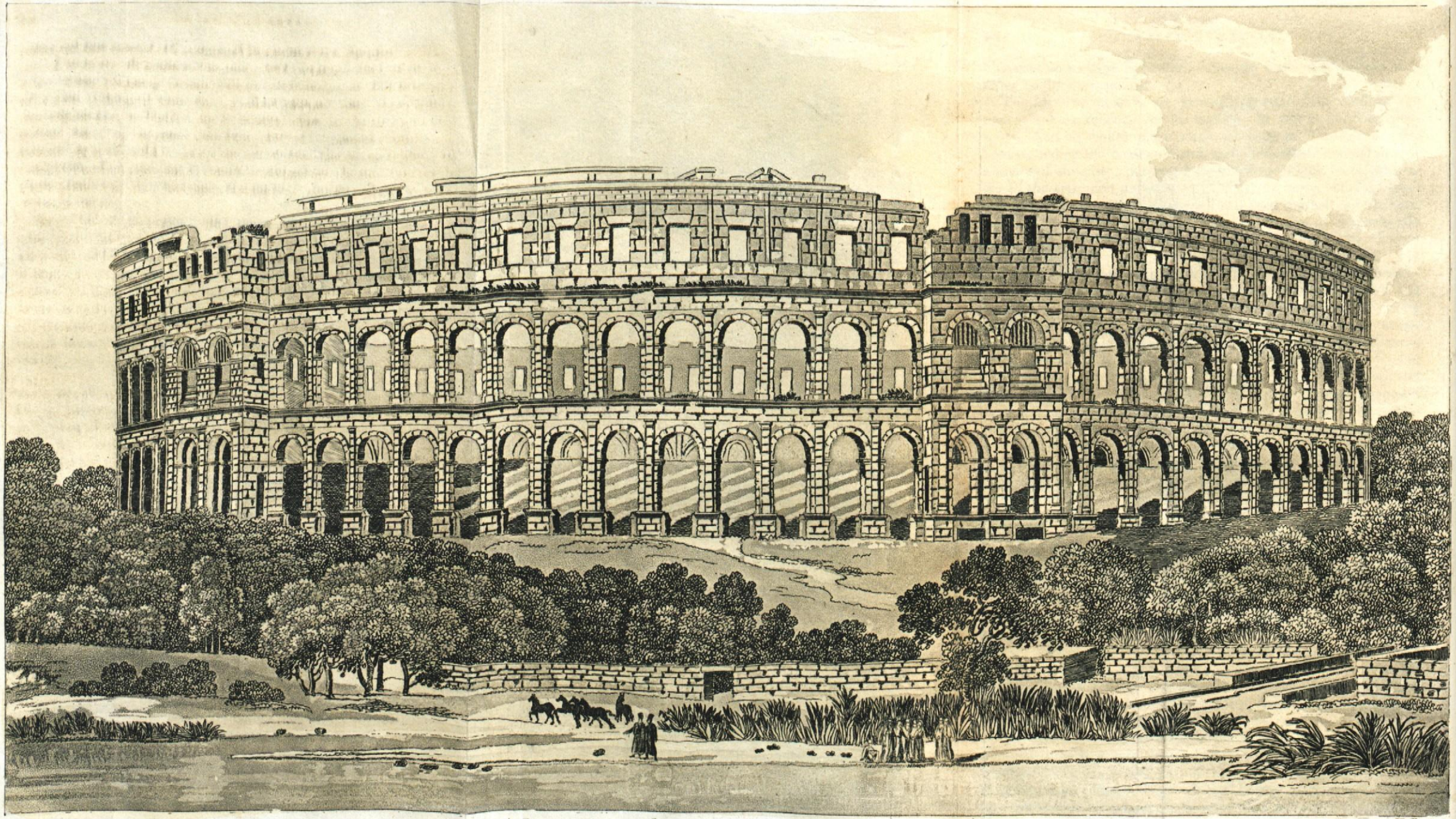
The origin of this ceremony is traced from the Pontificate of Alexander III. who, according to some writers, permitted the Venetians to enjoy the advantages of the Adriatic sea. The aristocratical pride of the senate, however, would not agree to the privilege, and pretended that the Pope had only to confirm the possession; which ceremony was afterwards renewed every year. One cannot but smile, on observing men thus sanctify their usurpations, and appropriate to themselves, in the name of God and of justice, what they know belongs no more to them, than to any nation on the Earth. Pope Julius II. was one day joking with a Venetian ambassador, named Jerome Domat, on the marriage of his Doge to the sea, and asked him where were to be found the titles or justificatory authorities for this marriage-contract. The ambassador answered, that these titles were to be found at the back of the original Act of the Donation, made by the emperor

Constantine to pope Sylvester:—thus do these men ridicule each other on their usurpations.

The ideas of an artist are generally greater than those of the men who have recourse to his talents. It was at first only proposed, that he should make some drawings of Trieste; but M. Cassas, finding the coasts of Istria and Dalmatia to abound in rich remains of antiquity, perceived the advantage which he might render to the arts, and perhaps to society, by not confining himself within the narrow circle which had been marked out for him. Simple drawings of landscapes, appeared to him of infinitely less comparative importance, than that which might be derived from his travels, if they should be pursued to a greater extent. He therefore resolved to visit the different places in the above-mentioned vicinity, which are known to abound in monuments left by the Romans; and to render a service to archeology, by transmitting faithful views, executed with scrupulous attention. He imparted his project to some Frenchmen and Milanese of his acquaintance, whom he met at Venice, Messrs. Dache, Barthe, Layed de Becheville of Boulogne, Bonelli, Visconti, and others, who, struck with the charms of such a journey, proposed to bear him company; and being themselves accustomed to travel, they saw few obstacles to their wishes; but this first ardour was soon extinguished, and a few days afterwards, they left one artist to pursue his generous enterprise alone.

They hired a small felucca; supplied it with provisions, and on the 27th of May embarked at the Piazetta, when, having a favourable wind, they traversed, during that day and the following night, the gulph of Venice. At day-break, on the next morning, they discovered the coasts of Istria, and the high mountains of the Tirol; and in the evening they entered the port of Trevigno, or Rovigno, a pretty town, situated on a rock, in a peninsula, on the western coast of Istria. This town is well built, and contains about 10,000 inhabitants. It is natural that its edifices should be solidly constructed, and that their architecture should announce a sort of elegance, since the quarries which it possesses are those, from whence are extracted all the stone for the buildings in Venice; and this circumstance, besides proving a source of constant opulence to the town, likewise attracts thither, for the purpose of examining the stones, the most skilful architects of the capital, whose residence there is testified by its buildings. The cathedral is a fine, large, gothic edifice; and stands majestically in the most elevated part of the town. This building is particularly remarkable, by the height and beauty of its steeple, which appears to have been built on the same plan as that of St. Mark at Venice.





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View of the Grand Amphitheatre at Pola.

After stopping a few hours at Rovigno, M. Cassas and his companions re-embarked for Pola, and sailed along the coast of Istria. The arid and uncultivated soil in this quarter generally presented a wild aspect; and, on approaching Pola, they frequently met with a number of islets, which rendered the navigation very dangerous. These little islands are barren; and the roads of Pola are known by numerous shoals and points of rocks. The town is situated at the bottom of the harbour, which is spacious and convenient: it is a large bason, completely land-locked, so that ships find shelter in it during the most violent storms, in all seasons. On entering this bay, one is agreeably surprised, by the striking view of a magnificent amphitheatre, which is one of the most complete and beautiful monuments of antiquity. The majesty of this colossal mass; the delightful verdure of the coast which it seems to crown; the calm state of the water, which almost washes its walls, and which reflects its august figure; the religious veneration arising from the view of structures which have braved the efforts of time: all conspire to give to the mind a delightful sensation of pleasure and melancholy, which it is difficult to describe.

As they advanced in the road, and on doubling a point, or small cape, they at length discovered the walls of Pola, and the citadel whichco mmands the town. Our voyagers entered the port; but before they were suffered to land, they were conducted to an office of health, in order to ascertain, by the examination of their papers, whether they had come from the Levant. The extreme rigour, however, of these examination does not prevent the plague from making considerable ravages; for which it is not the officers who are to blame, but the weakness of the Venetian police, which does not make sufficient exertions to expel from the desert isles and the coasts of Istria and Dalmatia the banditti, or pirates, who make them their places of refuge; and who, in their nocturnal expeditions, when they capture barks coming from the Archipelago, or Greece, carry the booty which they find in them to the interior of the country, or to the little and obscure towns on the coast, where they are less liable to be discovered; and where they dispose of it without any precaution: thus facilitating the propagation of pestilential diseases, of which such merchandizes have the faculty of containing and developing the latent germs.

Next to Ægida, or Capo d'Istria, of which we shall speak hereafter, Pola was the most considerable town of Istria. It has, however, preserved many more traces of its ancient grandeur than the former. If we were to believe, not only the poet Callimachus, but even the assertion of Strabo, Pola was the residence of the Colchidians, after their expedition. The first-mentioned writer was the author of that fiction, and is not of sufficient

authority to demand attention; but Strabo supports the idea, by asserting, that, in the Colchidian language, Pola signifies *Banished People*. The opinion of some authors, who maintain that the name of Istria is derived from that of the Colches, who, before their disembarkation at Pola, arrived at the Danube, which was then called *Ister*, is equally ridiculous; for, as Spon has justly observed, they must have been obliged, if they had come to the Danube, to carry their vessels on their shoulders, before they could disembark at Pola; that river having no communication with the Adriatic Sea.

It is, however, certain, that this town long held a considerable rank amongst those of the district in question; even at the time when it was conquered by the Romans, as they deemed the inhabitants worthy of the title of Roman citizens, and of municipal privileges; a favour, which they did not indiscriminately confer. It is not very far from the promontory of Istria, known in ancient geography by the name of *Polaticum Promontorium*, which is at the entrance of the gulph, called by Pomponius Mela, *Polaticus Sinus*.

This town was uncommonly flourishing, when the Romans surrounded it with their omnipotence; and, under the emperor Severus, it proudly assumed the title of republic, *Respublica Polensis*, as is evident from the inscription found on one of the sides of the base of a statue, raised in honour of that emperor, and which may still be seen at the entrance of the church of Pola;---but its splendour was eclipsed, as well as the glory of its masters; and it now contains only between six and seven hundred inhabitants, dispersed within the walls of a town, near which is still admired an amphitheatre capable of containing many thousands of spectators. Its only defence is, a ruinous citadel with four bastions, which was begun by the Venetians, who left it imperfect: a detachment of fifteen or twenty men was the only garrison they maintained. The mere fees of the governor whom they kept there, amounted to more in one month than the annual pay of the whole garrison. This governor was a personage of no use, in a town where the military force was of such little importance; but it was an additional place for a noble Venetian.

The walls of the amphitheatre are still entire; its form is like that of all structures of a similar kind. It is generally supposed, that the stones, of which it was constructed, were taken from the quarries in Istria; but although they are very fine, and still undecayed, they do not appear to be of the kind which are called, in the arts, *Istria blocks;* as these are a sort of marble or granitic stone, extremely scarce; and of which the French Central Museum of the Arts only possesses a few columns. This amphitheatre has three stories, each of which contains seventy-two arcades; making in all two hundred and sixteen. There remains

only the shell of this edifice, which four spurs, placed at the four angles of a supposed square, distinguish from other buildings of the same kind, as in this respect it deviates from their general style. This circumstance alone gives rise to uncertainty, as well with regard to the period when it was built, as to the persons who built it. A part of the steps must have been cut out of the solid rock; and it is probable, that the soil, as it has accumulated, has covered them: the rest of the steps were of wood, and from every appearance they must either have been carried off or burnt; or perhaps they may have rotted by age, as the places which they occupied are filled with dust.

At the time of which we have spoken, this theatre was appropriated to various sports, and its walls resounded with the noisy acclamations of the spectators. It is now the abode of silence and melancholy. What deep reflections arise on entering this edifice, and how eloquent is the solitude with which one is surrounded! We may imagine that we hear the peroration of the history of empires. Where is the seat of Augustus? where are those flowers, those myrtles and laurels which hung in festoons over the heads of the haughty Romans? All has disappeared, the Cæsars who made nations tremble, the lions who disputed with the criminal the period of his existence, the actor who recited the verses of Sophocles and Terence, the heroes covered with triumphal purple, and the people who in the enjoyment of the games of the circus forgot their state of bondage! In this field of antiquity there now remain nothing but ruins. Ambitious man, wander amongst them: they will remind thee of the grave!

This amphitheatre is not the only piece of antiquity in Pola: the town contains a temple dedicated "to Rome and to Augustus," as is evident from the inscription on its façade. This kind of divine association between Augustus and Rome is met with in other parts, and can only surprize those who are not familiar with history. It is known that Augustus was for a length of time pressed by his flatterers to permit them to erect temples to him during his life: at first he refused with a sort of obstinacy; but the sycophants were so ardent in their object, that at length he consented that they should erect altars to his honour. The city of Rome was alone excepted from this favour; and he only granted it to the other towns of the empire on condition that Rome should always enjoy a moiety of the worship that was rendered to him, and that the votive inscriptions on the temples, should every where be, "TO ROME, AND TO AUGUSTUS," &c. That of Pola is one of those which the provinces undertook to raise; and the inscription, which M. Cassas has ascertained to have been exactly quoted by Spon, leaves no doubt on this point. The erection of this

temple must have taken place soon after the conclusion of the war excited by the insurrections, which took place in these countries, as recorded in history; and it is not unlikely, that this was one of the means employed by the people, who had submitted to the yoke, to gain the favour of the Emperor.

The architecture of this temple,---the production of the most accomplished times,---is of the Corinthian order, and built in the finest style. The pediment is sustained by four columns, and forms, with the two lateral columns, an open portico, leading to the interior of the edifice. At the front of the portico, on the flat frize, between the architrave and the cornice, is the inscription mentioned by Spon: it is still very legible. In the circumference of the structure, the frize, which is sculptured in foliage, and the cornice, are in some parts decayed; on the lateral part, to the right, they have almost entirely disappeared. The front, or façade, has not suffered near so much; and yet the pedestals of the columns are almost buried; and there is scarcely a vestige perceptible of the steps, which to all appearance must have been constructed to ascend to the portico.

The people of this town insist, that the above-mentioned temple was devoted to the worship of Pallas; but the inscription alone is sufficient to refute this popular error. It is not so easy to discover why, and from what tradition, these people call the amphitheatre *the Orlandina*, or the house of Roland? Or why an old tower, at a considerable distance from the amphitheatre, is also denominated the tower of Roland or Orlando? One is much surprised, to find the name of this celebated knight in countries so distant from Roncevaux: to expatiate on it, would only be the means of giving a sort of probability to that extraordinary tradition; and I only suggest the following explanation with that hesitation, which every man of sense must feel, when he hazards a conjecture. But if this conjecture had any foundation, it would be a great honour to the power which poetry possesses over all mankind. The age in which Ariosto lived, was one of those, during which Italy was most a prey to smugglers, thieves, and banditti of every description; and he died at the period, when the Uscoques began to unite in a body in Istria and Dalmatia, and invited all adventurers to join them, who could increase their strength. Every one knows, that the celebrated poet was governor of a province of the Appennines, which the banditti laid waste after his arrival; and in which, by his vigorous, wise, and moderate conduct, he succeeded in restoring tranquillity, without having recourse to punishment. It was by these means, that he acquired the esteem and respect, not only of the inhabitants, but even of the banditti themselves. He once ascertained, by chance, the sentiments of attachment which these people bore towards

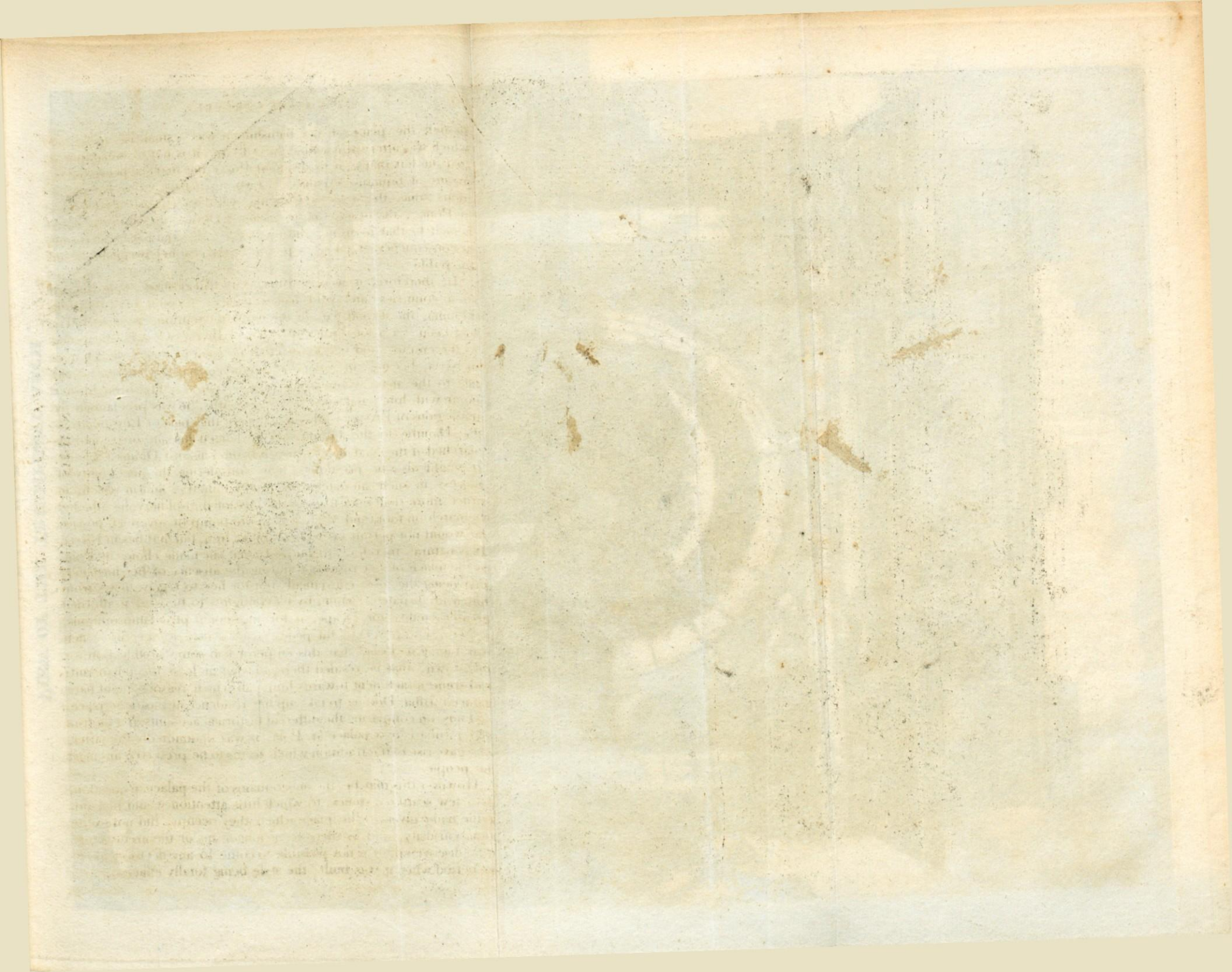
him. One morning, being more occupied with the charms of poetry, than with the cares of his government, or his personal safety, he walked out from the town in his morning-gown; and, amused by the agreeable dreams of his imagination, he did not recollect himself, till he fell in with a party of banditti: they immediately began to rob him; and perhaps intended to inflict a punishment still more disastrous, when one of them recognized him, and named him to his companions. They were all instantly so struck with respect, that they fell at his feet, to implore pardon for the injury they had intended to do him; and selecting an escort, they re-conducted him to the town, assuring him, that they made a distinction between the great poet and the governor; and that it was to Ariosto they delighted in rendering homage. Thus it is evident, that his works were known even to robbers; and it may not be impossible, that some of these men, attracted to the coasts of Dalmatia, as to places which had become, by a concatenation of circumstances, the metropolis of banditti, bent their course to Pola, and there took up their residence; that in their state of ignorance, the appearance of some of the old towers, which still remain on the ancient walls of this town, might have reminded them of the fictions of Ariosto; and the palaces and magic castles, which he has depicted with such grandeur of description, might have induced them to say, "Here is a similar edifice; here are such towers as we read of in Orlando." Hence, when they wished to speak of Pola, or to take up their residence in any uninhabited ruin, in order to divide their spoil, they might have said, "We shall assemble in the Orlandina, or the castle of Orlando." This idea may have spread abroad; the people in the environs of Pola may have heard it;—it may have taken root amongst them; and the tradition may have effected the rest.

Some ruins, to which the people also give the name of the palace of Julia, are likewise involved in an obscurity, which it is difficult to clear up, if one would know to what Julia this palace belonged. It cannot be attributed to Julia, the sister of Julius Cæsar, and maternal grandmother of Augustus; nor to Julia, the daughter of the same Cæsar, and wife of Pompey. History informs us that both died at Rome, which capital they never quitted. Neither can it be supposed to have belonged to the two Julias, the daughter and grand-daughter of Augustus. Though the former was married to Tiberius; and though this prince made a long stay in Istria and Dalmatia; yet it is known, that he was only ambitious of a command in those provinces, in order that he might separate himself from his wife, whose conduct caused him to blush; and consequently she did not follow him. As to the latter, she had never quitted Rome before she was condemned to exile; and

though the place of her banishment was a small isle in the sea which was afterwards called the Adriatic, it is not to be supposed, that she left that spot to reside at Pola; nor that she possessed the means of building a palace. Two other Julias were equally famous; one, the sister of Caligula, who was banished to the isle of Ponce; the other was the niece of Domitian, who prostituted herself to that monster, and died in the imperial palace at Rome, in consequence of taking a potion to conceal her pregnancy from the public.

If, therefore, it were a Julia, who had resided some time in these countries, and who had a palace, it could only be Julia Domna, the second wife of the emperor Septimus Severus. He had been, for a long time, governor of Illyria, when he succeeded to the empire; and it is known that he went to seek Julia Domna in Syria, because an oracle had predicted that the empire would fall to the man whom she might espouse. He brought her home with him; and some time afterwards, he was proclaimed by the legions of Illyria; while the whole of that part of Europe, from the Danube to the Gulph, acknowledged his authority, and he marched at the head of his army to Rome, against Didius Julianus. It might also be presumed, that, considering the uncertainty of success in such an enterprize, totally military; and in which, in order more than ever to gain the love of the soldiery, he affected to march on foot, and to abolish all the pomp of sovereign power, he would not permit his wife to follow him, but left her in Illyria. It is natural, therefore, to suppose, that she made choice of Pola, as the place of her residence during the absence of her husband; that being the most convenient spot for her to receive news from him with dispatch; while, by its contiguity to the sea, it afforded greater facility for escape, if fortune should prove unpropitious. It likewise appears, by the pedestal of a statue of Severus, which was found at Pola, that this emperor had some predilection for that town; that he resided there, or that at least the inhabitants had some attachment towards him; all which reasons might have induced Julia Domna to take up her residence in the same place. —Thus, on comparing the different historical accounts, if it be true that a Julia had a palace at Pola, it was undoubtedly the latter, who gave rise to the tradition which seems to be preserved amongst the people.

However this may be, the only remains of the palace in question, are a few scattered stones; to which little attention would be paid, if the name given to the place which they occupy, did not excite some curiosity; and as there is no longer any of the architecture to be discovered, it is not possible to come to any decision as to the period when it was built; the style being totally effaced.



VIEW OF THE TRIUMPHANT ARCH,

But this is not the case with the triumphal arch, which is in perfect preservation; and which is now considered as one of the gates of the town, under the name of Porta Aurea. This fine monument consists of a large single arch, ornamented with Corinthian columns, which support the entablature;—it is not one of those specimens of the homage rendered to great men, at the expence of the public treasury, so general in the early ages; but, it is simply a testimony of affection on the part of a wife, towards her husband. The inscription announces, that Salvia Postuma, at her own expence, caused it to be erected to Sergius Lapidus, edile, and military tribune of the twenty-ninth legion. At the top may be seen three bases, on which statues, or busts, were formerly placed; and to judge from the inscriptions, on that in the middle formerly stood the bust or figure of the Roman, to whom the monument was consecrated. To the right was that of his father, Lucius Sergius, edile and duumvir; and to the left, that of his uncle, Cneius Sergius, who was likewise edile and duumvir for five years. It is on the interior front, towards the town, that these inscriptions are perceptible; and on this side, the architecture is entirely exposed; and a correct opinion may be formed of it. The external façade, that is to say, the front on the country side, must have been equally rich; but, it is obstructed by the old walls of the town, which were built at a later period; so that there are only distinguishable, the capitals of the columns, and a part of the arch. This structure exhibits a striking proof of the power of a people, amongst whom private individuals could raise such splendid monuments to the memory of their relatives!

The church of Pola, which, according to the Italian custom, is called *Il Duomo,* (The Dome, or Cathedral,) apparently occupies the spot, on which stood some ancient temple; for, at every step in its environs, we found the ruins of columns, capitals, frizes, pedestals, tombs, and inscriptions. The latter have been described by Spon, with great accuracy, so that it is useless here to repeat them; but we shall refer the reader, with confidence, to his account of them.

It was not in his first journey to Pola, that M. Cassas drew the views of the various monuments: his companions being more anxious to see than to investigate, surveyed them with that sort of curiosity, which soon becomes weary when it is not supported by a love of research; and they speedily pressed him to depart.

They therefore re-embarked; and returning the way they had come, passed before Rovigno, where they were obliged to bring to, by the contrary wind known in the Mediterranean by the name of the Sirocco. When it had ceased, they found themselves becalmed in front of the little town of Pirano. It is built on a peninsula, formed by the gulph of Lagona and that of Trieste.

Its appearance is very picturesque; a tolerably extensive range of houses, elegantly built, runs along the shore, and are washed by the waves; while on a hillock, almost in the centre of the town, the church makes a majestic appearance; having a tower or steeple of a considerable elevation, terminating in a point, and detached from the body of the building. The gothic walls of an old castle are also perceptible to the left, on the summit of a higher mountain, the steep declivity of which extends to the extremity of the town. The curtains and embattled towers of this ancient fortification have a striking effect on the landscape. The top of this hill contains an agreeable mixture of trees of a beautiful green colour, interspersed amongst the ruins and rocks. A large chain of much higher and barren mountains, of a greyish colour, terminate the horizon; and by their roughness, give additional interest to the plains in the fore ground

The wind having sprung up, our voyagers continued their route, and landed at Capo d'Istria, where they stopped a few hours. This town was known in the earliest ages by the name of Ægida; and is supposed, as well as Pola, to have been founded by the Colchidians. Pallas was its protecting divinity. In the course of time, it abandoned the name of Ægida, and assumed that of Justinopolis, because it is said the emperor Justin, or Justinus, improved it. I must, however, confess, that I have much difficulty to conceive, by what predilection Justin could have been the benefactor of this town. When he reigned in the east, the western empire had become extinct in the person of Augustulus. The successors of Odoacer reigned in Italy; and it was only under the empire of Justinian, the nephew of Justin, that Narses and Belisarius re-conquered the last-mentioned country and its isles; it therefore appears to me much more probable, that Ægida was indebted for its embellishments, to the emperor Justinian, rather than to Justin. Having been born in the country of Thrace, of low parents, Justin could have had no motive for embellishing a town, so very distant from the place of his birth; and to which he could not give his name, because it did not belong to him; while, on the contrary, Justinian might have taken pride in embellishing his conquests; and history informs us that, having restored, by the power of his arms a momentary splendour to the Empire, he delighted in improving many towns in Europe and Asia. Besides, Justinian was born in Dardania; but it is not precisely known, whether this event occurred in the Dardania, which formed a part of Asia-Minor; in Dardania in Europe, which was part of Upper Mœsia; or in another Dardania which was situated in Dalmatia, and which, consequently, was more nearly connected with the Ægida of Istria. Procopius, in the first chapter of the fourth book of his "Treatise on Edifices," informs us, that, in European

View of Trieste & the Coast of Istria

Hall sc.

Dardania, Justinian caused a town to be repaired, called Ulpiana; and that he founded another in its vicinity, which he called Justinopolis, from the name of Justin, his uncle, which may be supposed to be the Justinopolis in question; and in this respect the testimony of Procopius ought to have much weight, since he wrote during the reign of Justinian, was honoured with the particular friendship of this prince, and was secretary to Belisarius. But Cluvier is the only writer who has asserted, that this town owed its name to the emperor Justin; and he rests his opinion upon an inscription, which, he says, seems to indicate this fact; but of which no one knows any thing except himself

The name of Justinopolis, however, has been totally abandoned, for that of Capo d'Istria, which precisely indicates the situation of that town; it being on the very spot on which stood the ancient Ægida. It is one of the largest places in that part of Istria which formerly belonged to Venice. It stands upon an isle, which has been united to the continent by a causeway half-a-mile in length. The Venetians took it by assault, in 932; but, in the 14th century, the Genoese recaptured it;---at length, in 1478, it was restored to the Republic of St. Mark, from which it has not since been separated. It is a bishopric, dependent upon the archbishopric of Udina; and, notwithstanding its small extent, it contains forty churches or chapels, exclusive of the cathedral, and has thirty convents. Its salt-pits and vineyard furnish the most considerable articles of its commerce: and its air, though not very salubrious, is less dangerous to health, than that of the other maritime towns of Istria.

The impatience of M. Cassas and his companions to arrive at Trieste, prevented them from making a long stay at Capo d'Istria; and, though the passage from one place to the other be inconsiderable, the calm detained them for some time, so that they could not enter the port of Trieste, till two o'clock on the morning of the 1st of July. They did not land till seven; at which hour, the Office of Health was opened, and their papers were examined. M. Cassas repaired to the baron de Pilloni, the lieutenant-general of the police, to whom he had letters of recommendation, in which that officer was desired to afford him every accommodation for taking views in the port and its vicinity, without interruption. This magistrate gave him the most distinguished reception, lavishing upon him all the politeness which a well-informed man shews with so much pleasure to persons of genius.

At Trieste, the companions of his voyage quitted M. Cassas, as their affairs required their presence at Venice; but our artist, from a conviction of the utility of his journey, if he could visit Dalmatia, endeavoured to find, and easily met with new associates: he consequently deferred taking the views of Trieste till his

return; and having persuaded M. Bertrand, then French consul, the son of the prince of Pars, who was post-master general, and M. Grappin, an advocate and man of letters, to accompany him, he re-embarked at the expiration of three days:—but in order to avoid a repetition of the same subject, we shall here give an account of the observations which were made by our travellers at a subsequent period, as well as the remarks which relate to Pola.

The House of Austria, as was observed at the commencement of this work, possessed a part of Istria; while the Republic of Venice held under its dominion the major part of the maritime coast. Trieste is the most considerable town in this Austrian part, which is more frequently called the Littoral. It succeeded the ancient *Tergeste*; or rather the edifices, by being renewed in the progress of ages, have gradually replaced those of the ancient city. It is therefore not a modern town, rebuilt on the scite of an ancient city, which had been destroyed by some terrestrial revolution or political event. It rises in an amphitheatrical form to the summit of a mountain, the base of which is washed by the sea. A citadel, built on this summit, commands the whole city, which is divided into the upper and the lower town.

The harbour of Trieste, which is situated at the bottom of the gulph that bears its name, was for a length of time only a simple anchorage place. The court of Vienna, amidst the numerous views it continually had for its aggrandizement, always was most anxious to acquire importance amongst the maritime powers; and consequently wished to possess a sea-port. The empress Maria Theresa, embracing still more ardently a project, of which her predecessors had only a presentiment of the utility, without putting it in execution, resolved to avail herself of the favourable situation of Trieste; and to make it an important point, where the advantages of commerce might be united with those of an imperial navy. In the year 1750, the plans were formed, and the works commenced. Favourable situations were selected for the construction of vessels, and docks were speedily established; magazines were also built, for various concomitant purposes, and these were succeeded by rope-walks, forges, &c. In short, Maria Theresa neglected nothing which might insure with rapidity to this new establishment all the splendour which she had designed it to enjoy; and shortly after, the Austrian flag appearing for the first time at sea, apprised Europe of the existence of Trieste.

The empress, however, would have but imperfectly fulfilled, the object she had in view, if she had not directed towards this place the channels of commerce. She therefore took care to bestow upon it the most liberal privileges; and particularly, to declare

the port to be free from all duties. To facilitate its connection with the Levant, she, nineteen years afterwards, caused to be built, a vast and commodious Lazaretto, where the crews of the ships might be under quarantine. She also gradually encouraged those trades and arts, which are more intimately connected with navigation. There were formed in Trieste, manufactories of cables, sail-cloth, anchors, and all kinds of arms, founderies for cannon, balls, &c. Magazines, for the production of articles purely commercial, were also established; such as velvet, wax-candles, soap, &c.; liqueurs also became an important branch of trade; and the number of bottles now exported, annually, is supposed to amount to 600,000. In 1767, an insurance-company was formed there, the capital of which was estimated at 300,000 florins; and in 1770, there were supposed to be upwards of 30 first-rate wholesale commercial houses.

With respect to its territorial productions, Trieste has nothing to be proud of, except its white-wines; the quality of which is esteemed, and the purchase easy; but this article, as well as fruits, walnuts, chesnuts, oranges, lemons, figs, &c. which the country produces in abundance, form only a trivial portion of its trade; which rests more essentially upon its manufactures, or on the foreign merchandizes for which it is the depôt.

It was thus, that Trieste arose from the obscurity in which it had been plunged, particularly during the time that it especially belonged to the bishops, whose authority may be traced to as early a period as the sixth century. They were suffragans of Aquileia, when Istria entirely belonged to the patriarch of that metropolis. Nevertheless, Lothaire, king of Italy, deprived the patriarch of Trieste and gave it with its territory, in full sovereignty, to his private bishop, together with the right of coining money. Afterwards, the bishops sold to the inhabitants their jurisdiction, or legal authority, for 500 silver marks: at length, after having formed for some time, a part of Carniola, it was separated from it; and now, its bishops, who take the title of counts, are suffrágans of the archbishop of Goertz.

The inhabitants of the environs of Trieste have not, in general, the same propensity to idleness, as those of Venetian Istria. Being less Italian, they partake more of the manners and physical constitution of the people of Carniola; among whom they are indeed placed by several geographers, who consider Austrian Istria as the fifth division of the dutchy of Carniola. They possess the robustness and manners of mountaineers; and, in fact, all this part is replete with mountains of an enormous size, the summits of which are covered with snow throughout the year. These men are strong and vigorous; formed to be supported by gross and frugal nutriment, and accustomed to sleep on the ground,

they pass without inconvenience, from the excessive cold which reigns on the mountains, to the suffocating heat which prevails in the vallies. They go with the breast exposed, the feet naked; and yet brave the chilling cold and the asperities of the rocks.

The mountains are either covered with fine woods, or are entirely barren, according to their situations; but the vallies are constantly so fertile, that they afford two harvests in a year; so that after a crop of wheat, rye, or barley, they sow buckwheat, which ripens before winter, as well as millet, which they generally cultivate on the lands that have produced hemp. Besides these crops, which abundantly supply the consumption of Trieste, they also rear a great number of cattle on the excellent pasturage of their vallies; while the territory in general furnishes lead, steel, iron, and copper for the navy; honey, vipers, &c. for pharmacy, and numerous cargoes of oils, resin, and cheese.

This country, from the variety of steep mountains, intersected by deep and delightful vallies; and the union of savage nature in all her horror, with civilized nature resplendent in agriculture and the arts, presents the traveller, at each step, with scites wonderfully picturesque, as may be imagined from the plates given with this volume; though, to form a just conception of the involuntary astonishment, terror, and admiration, as well as of the pleasure which the traveller derives from the contemplation of such vast objects, it would be necessary to have ocular evidence of the immensity of those lofty mountains, to observe their rude fractures, their gigantic masses, and enormous projections; the points of which, curvated and suspended in the air, seem to threaten, every instant, to fall into the abysses; and, nevertheless, stand for ages in their motionless state of terrific equilibrium. It would be necessary also to examine those profound grottoes and caverns, into which the rays of the sun never penetrate; to cast the glare of flambeaux over the limpid brilliancy of the innumerable stalactities, with which their paths and vaults are embellished; to hear the formidable roar of those torrents and rivers, which fall from the tops of the mountains; and, rolling like thunder over the broken precipices, rebound, collect, and precipitate themselves into the abysses and gulphs, in which they are lost; and above all to behold the precipice, whence the Ruecca darts its foaming waves, in a perpendicular direction, to the depth of 600 feet, before they descend into the cavities of the globe.

Let us add to these landscapes, which sometimes agreeably permit the view to filtrate, if we may so express ourselves, across the vast chasms in the rocks, and then to be lost in the distant vapours of the vallies of Goricia, or beneath the azure horizon of the Adriatic sea; or which, on other occasions, more gravely retain it captive

before those vast and sombre draperies of pines and oaks, which have for ages covered the summits of the mountains; let us, I say, add to the richness of these views the singular contrast of the mouldering towers of some Teutonic castles, the antique towers of which extend to the clouds, with the villa of the peaceable merchant, the elegant architecture of which seems, at the bottom of the valley, only to domineer over the flowers that grow around it. Let us also add, the astonishing alliance of an eternal spring, whose breath caresses the enamelled hillocks, with the rigorous winters, whose icy sceptre presses on the summits of the mountains; the delightful voice of the nightingale, concealed in the orange tree, with the acute accent of the eagle, which proudly soars through the currents of the air; the monotony of the echos which repeat the bleating of the goats on the rocks, and the dull lowing of the bull on the banks of the silver rivulets; and after all these comparisons, however insensible may be the mind of the traveller to the beauties of nature, and though, corrupted by the habits of polished life, he may observe almost with indifference the majesty of the Creator, as revealed in these grand and extraordinary circumstances, yet he will be struck with pity for the man who can be so blind to happiness as to confine his pleasures within the narrow and peurile circle of palaces, while the earth invites him to enjoyments, at the magnificent theatres of her sublime irregularities :---enjoyments which are far more appropriate to the dignity of his nature.

In general the industry of the inhabitants of Trieste is not equalled amongst those in the country part of Venetian Istria. The latter are excessively idle. The soil seems only desirous of offering its produce; and one cannot but lament the apathy of the people, on observing them refuse the invitations of nature. The fecundity of the sea, which would appear to be reserved only for nations who do not share the bounties of the earth, here affords an unusual abundance, and furnishes an agreeable nutriment to the lazy devourers, who obtain it without fatigue, since their fishermen need scarcely depart from the shores in pursuit of their avocation. Hence oil and wine are the only articles which man requires from the soil in those cantons, and these it affords him with prodigality. Both are held in much esteem : the wines are of a particularly excellent quality, have an agreeable taste, and possess an unusual degree of strength; while their low price renders them attainable by all classes of society, and the people often avail themselves of this facility by drinking them to excess. The abuse of these excellent wines, and the repugnance of the Italians of Istria to all kinds of exercise, cause them to be afflicted with the gout at an early period of their lives; and if

many lame persons be observable, this malady is simply to be attributed to the immoderate use of spirituous liquors, and not, as some persons have supposed, to a mal-conformation peculiar amongst them.

One of the greatest advantages of Istria, is its valuable forests. From these the republic of Venice derives the greater part of its timber for ship-building; but their extent, perhaps, contributes to the general unhealthiness of the whole of this country, particularly the Venetian part. It is supposed that this kind of vegetable wall checks the progress of the currents of air from the east-north-east, and from the north-north-east, and prevents the dispersion of the unwholesome exhalations which arise from the marshy grounds, that run along the sea-shores, and far into the country. These malignant vapours which are constantly disengaged by the heat of the climate, supposing even that they are agitated by the south and south-west winds, and driven towards the interior of the continent, yet as they do not rise far above the soil, they cannot pass the barriers formed against them by the forests, and consequently become stagnant in the vallies. Here it must be admitted they increase the fertility of the ground, but they likewise diffuse the germs of disease. In order, however, to render these districts valuable in every point of view, it would perhaps only be necessary to decree, upon principles of philosophy and humanity, the destruction of all the forests; or, instead of cutting them promiscuously, as has hitherto been the practice, they might be regularly hewn, and a passage opened for the currents of air, which would expel the miasmata of the marshes towards the Adriatic Gulph. From such precaution it may be presumed that this country would derive material benefit, and its condition might be still further ameliorated by the attentive observations of active philosophers. It has been remarked, that in different parts of Europe, where the people have complained of the unhealthiness of the climate, their complaints diminished in proportion as they demolished their surrounding woods, or when circumstances compelled them to effect their entire destruction.

The climate of Istria, however, is not so fatal to the native inhabitants as it is to foreigners; for amongst the former we frequently meet with old men: and if an almost invincible propensity to idleness did not take possession of them; if labour were to assist and develope the vigorous faculties of their well-formed frame; if agriculture, by receiving greater attention, were to afford them more wholesome nutriment; if, like all lazy people, they were not to accustom themselves to the use of spirituous liquors; in short, if the police, by preventive regula-

tious, were to check so pernicious a propensity, there is no doubt that their endemic diseases would gradually disappear, and that even by the little attention that has hitherto been paid to their extirpation they would no longer be considered as incurable.

M. Cassas, as has been already observed, left Trieste with the French Consul, M. Bertrand, the son of the Prince of Pars, and M. Grappin.---The latter, however, was the only companion whose constancy did not fail, and he attended our artist into Dalmatia. The two first-mentioned became fatigued by their voyage at sea, and, finding themselves obliged to renounce their enterprise, they separated at Fiume, and took the road for Trieste by land.

On quitting Trieste, our traveller took his direction a second time towards Pola, which his new companion had a desire to see, and sailing along the coast of Istria with an excellent wind, they soon arrived at Citta-Nuova, a small and inconsiderable town in the Venetian part. It is very unhealthy and not populous. It is a suffragant bishopric of Aquileia. He only stopped here a short time, to see the bishop, with whom he was on friendly terms, and who undertook to give him recommendations to some learned men in Dalmatia, as well as to his uncle, who resided at Zara. The wind continuing favourable he, embarked in haste, repassed Rovigno, where were lying four galleys belonging to the Serene Republic, and by six in the evening he again reached Pola, after having coasted in less than seventeen hours upwards of eighty Italian miles, the distance between this town and Trieste.

The advocate Barbota, to whom he had letters of introduction, received him in a manner which reflected equal honour on his politeness and his love for the arts. M. Cassas employed the remainder of the day in shewing his companion the antiquities of Pola, and the next morning, at four o'clock, he re-embarked. On leaving the harbour the pilot pointed out the wreck of a Venetian vessel which had been lost a few days before on the shoals, with which this coast abounds, a melancholy example to mariners of the danger which here attends them.

The wind, which had hitherto been so favourable, now became adverse, and it was necessary to tack a long time before they could double the promontory; indeed it was not without infinite fatigue that our voyagers succeeded in entering the dangerous gulph of Carnero or Fiume, which some geographers spell Quarnero :---This is the gulph which Pliny calls *Sinus Flanaticus*. But scarcely had they doubled the promontory, before they were assailed by a terrible storm, the gusts of which came

so rapidly upon them, that they were in imminent danger of foundering, not having time to luff up the sails, and finding it impossible to gain the small creeks on their left. They were consequently obliged to abandon themselves to all the fury of the sea, under the conduct of a captain, whose ignorance and alarm rendered their situation still more critical; and it was not till they had passed the day in a state of the utmost anxiety, that they succeeded in taking refuge in the little port of St. Marie, where they thought themselves happy in being enabled to pass the night in some miserable fishermen's huts.

These kind of storms or hurricanes frequently occur in the Gulph of Carnero. The mountains of the Friule, intersecting the peninsula of Istria, terminate at the promontory which is situated at the entrance of the Gulph. They also oppose a barrier to the north winds, which, striking against them diagonally, acquire by the resistance, a more considerable refractive force, and, thus passing obliquely into the Gulph of Carnero, where they meet with no opposition, they burst forth with all their violence.

The frequency of these occurrences has rendered this sea so terrible to the mariners of the coast, and the inhabitants of the neighbouring countries have been so often witnesses of their fatal effects, that their credulity induces them to account for the causes of such physical intemperance, by the most ridiculous tales. According to these people the storms are excited by sorcerers; and in this respect, each individual has his own story. That which most generally prevails is, that the sorcerers when they are enraged, which, it appears, often happens, kindle great fires in their caverns in the mountains, and that the earth, from the pain occasioned by them, becomes afflicted, and raises such commotions in the air, as cause the destruction of those against whom the wrath of the magicians is directed.—But as there are no direct proofs that these gentry bore such ill-will towards M. Cassas, the reader can attach what credit he may please to the above explanation of the tempests of Carnero.

Our travellers were detained by the bad weather at port St. Marie, all night and the following day. The guards of a neighbouring fort would not, without much difficulty, permit them to land, under the pretext that they had no certificates of health, but they found that this was only an artifice usually adopted to extort money from strangers: a few sequins, therefore, soon abated their rigour, and they even undertook to go to the huts of the peasantry in the environs, and procure them provisions, which, without the assistance of these men, it would have been impossible for them to obtain in an arid and almost uninhabited country.

On the second day, the tempest having subsided, they re-embarked, but were obliged to tack continually, being always in sight of Mont Mayor or Mount Major. After beating for a long time off the coast of the isles of Ossuero and Cherso, on the starboard side, they entered a small gulph, dependent upon the latter isle, and cast anchor in the creek of Fortina, in which position they remained the whole of the next day; and it was only with infinite trouble that they succeeded in obtaining, by dint of money, a little wine from a convent of Franciscans, the only respectable place in these cantons, where the natives are almost savages. At length the wind having become more moderate, they were fortunate enough to drop out of the channel in which they had suffered so much since they entered the Gulph of Carnero, and at six o'clock in the evening they landed at Fiume.

The isle of Cherso, at which they made a short stay, belongs to the Venetians, and gives its name to the capital town. It is remarkable for the extreme smallness of its horses, which, however, are not deficient in vigour or spirit, and are of a graceful and delicate form. It is one of the largest isles of the Archipelago which extends along the coasts of Dalmatia as far as Ragusa. It is a hundred and fifty Italian miles in circumference, and its climate is wholesome. The soil, though uncommonly stony, is very fertile, and is watered by a number of rivulets. It produces no wheat, but its cattle, wine, honey, and oils, are much esteemed, and in these respects it was a very important place to the Republic of Venice. In the isle there is a lake of a considerable size, being seven miles in circumference, and the inhabitants assured our travellers that it abounded in fish, and that amongst the rest, it contained certain families of the finny tribe, which seemed to belong more particularly to the sea, which gives rise to the opinion that it has a subterraneous communication with the salt water.

Fiume belongs to the House of Austria: the governor of this place received M. Cassas with great attention. A large road which the Emperor Charles VI. caused to be made from Carlstadt to this town, has rendered it extremely flourishing, by making it the staple of all the productions of Hungary, which are exported by sea. It formed a part of Carniola; but about the middle of the seventeenth century, it was divided from that duchy, and became a separate government. It is situated at the mouth of the Fiumara, and the narrow valley, at the commencement of which it stands, is particularly fertile in wines and excellent fruits, amongst which its figs hold a distinguished rank. It is agreeably built, and has a numerous population. Its churches are magnificent, and its port is well frequented. There is a sugar-refinery here, which supplies the whole of the Austrian States with that

article. Its wax-manufactory is equally remarkable; and these two important establishments occupy many hands. It also contains several considerable commercial houses, and, in short, it is so valuable to the court of Vienna, that the government has lavished on it all kinds of exemptions.

It was here that the Consul Bertrand and the son of the Prince of Pars separated from M. Cassas, to return to Trieste:—the adventures at Carnero having disgusted them with a maritime excursion. As to our artist, his love for the arts rendered him above fear for his personal safety; and having hired an armed boat with three vigorous seamen, he left Fiume in company with M. Grappin, on the 11th June, and after a voyage of five hours, they stopped to dine at a convent in the isle of Veglia, or Veggia. M. Cassas did not find that this isle corresponded with the praises bestowed on it by different geographers, and particularly with the account given of it in the Encyclopædia. Far from being as rich as they have represented it, the territory appeared to be dry, rocky, badly cultivated, and interspersed only with shrubs; and though it produces wines and silk, the quantity is far short of what has been stated. The only town here bears the same name as the isle. Its port is tolerably commodious, and the galleys from Venice generally belay in it. It was here that M. Cassas first heard the Illyrian dialect spoken; and he observed, that the breviaries of the priests were written in that language. The name which the Sclavonians give to this isle is Kar, and the authors of the (French) Encyclopædia suppose it to be the Curica of Ptolemy and Pliny. It is the same isle which Strabo has denominated Cyractica, and is remarkable inasmuch as it has formed for a long time a separate state. Count John Frangipani ceded it in the fifteenth century to the Republic of Venice.

After passing the heat of the day at Veglia, our two voyagers left it and proceeded, having on their right the isles of Urbo, Selva, Melado, sometimes called Zapuntello, and Uglian: to their left were the isle of Pago, the Punta Dura, &c. These isles, according to Constantine Porphyrogenetus, were formerly inhabited: at present some people reside in them; but notwithstanding their exertions to cultivate them, their produce is insignificant. The soil is so stony, and water so scarce, that corn will not thrive there; the olive-trees can scarcely take root, and the grapes are rare and meagre on the vines. There is found here an abundance of the same marble which is contained in the high mountains of Italy, principally at Terracina, Piperna, and the environs of Caserta. It is hard, whitish, calcareous, and splits in the mortar like flint. It is but slightly affected by the artificial acids. When polished, the impression of the air acts but slowly on its surface, and it is only after many centuries that

it becomes rough, and that the grains of which it is composed are distinguishable.

The learned Fortis supposes that the Dalmatian isles are the melancholy remains of a country which was once tormented and partly destroyed by some great terrestrial commotions; and he believes that he can recognize in the ostracites which he has observed, the matter which composes those extensive strata of calcareous stone, which he considers as the foundation of all the isles in question, particularly as the ostracites do not belong to the present seas in this quarter, but could only have been deposited by an extensive and different ocean, that at one period covered the soil.

The most fertile spot amongst them is undoubtedly that of Uglian, or Isola Grossa. It would produce every thing in abundance, if it were not, like the rest, unprovided with water. The inhabitants have none but what they collect in cisterns; and the richer or more delicate individuals, who cannot accustom themselves to this kind, are obliged to send for it from the Continent. The Uglianites are distinguished from the other insular inhabitants by their mild and amiable manners, their candour, and their hospitable character. The Italian manners have taken less root in the isle than on the coasts of the Continent. Even the costume has little resemblance to that of the other Venetian possessions; that of the women is in some degree analagous to the dress of the Morlachian females, which have already been described.

Notwithstanding the dryness of the land, the winged insects are so numerous, as to be insupportable, and it is difficult to protect the fruits and other productions of the earth against their ravages. The Illyrian snails, mentioned by Pliny, and which the Romans considered as one of the most delicate luxuries of their tables, are found here in great abundance. It is known that Fulvius Herpinus had at his country-seat several reservoirs, or beds, in which he reared these species of insects for the purpose alluded to.

Most of the passages to these isles contain numerous rocks, which render their navigation difficult and dangerous: but what is even worse, these rocks afford refuge to the banditti who infest the seas in this region, and who conceal themselves in the recesses during the day, in order to avoid the search made after them by the Venetian gallies, while at night they board and capture such barks as risk the navigation of the channel without being armed. Our travellers were alarmed lest they should have woeful experience of the audacity of these marauders. We have already said that, in order to avoid the heat of the day, they did not quit Veglia till seven o'clock in the evening.

Those who are unacquainted with the beauty of the evenings in Italy, can form no idea of the spectacle afforded by nature in

these regions, when the sun has sunk beneath the horizon. The absence of this luminary causes a cessation of heat; the calorific clouds disperse, the sea and the mountains towards the west are deprived of their purple tinge, and the sky exhibits nothing but one vast expanse of azure, beneath which innumerable zephyrs gently move; while every thing adds to the majestic silence of night, as it gradually advances, embalmed with the odour of delicious flowers. At this charming period every thing tends to produce the most pleasing and voluptuous sensations, and the expanded mind gratefully contemplates the magnificence of the universe. At such a time, it seems scarcely possible that wicked men should be employed in preparing to commit their crimes; but the human heart is corrupt, and this painful reflection deprived our travellers, in a great degree, of the pleasure they would have derived from such an evening as that which we have depicted. In the midst of the most sublime spectacle of the omnipotence of the Creator, they were obliged to recollect that they were men, and to think about their personal security. They accordingly put into a small creek, formed by rocks, where they landed; and, tearing off a number of branches from some contiguous trees, they spread them over their boat, which, by this means, together with the obscurity afforded by the shade of the rocks, was rendered scarcely perceptible. They then retired to a short distance, and concealed themselves amongst some bushes.

It was now eleven o'clock, and the pale light of the moon had succeeded to the mild darkness of the evening, which slowly approaches towards the west, where the twilight continues to linger till a late hour. All nature was enveloped in silence, and one might figuratively be said to hear the approach of night. Even the tide only transmitted, at long intervals, a few gentle waves towards the chasms in the rocks, and the monotonous harmony of their motion was almost lost in the immensity of space; when suddenly a faint noise was heard at a distance, which excited the vigilance of our travellers, who soon ascertained that it was occasioned by regular strokes of the oar. The sound gradually increased, as did the alarm of our party, who knew not whether those who approached were friends or enemies. At first they were in hopes that the strangers would pass, but they were deceived, for the bark approached nearly alongside of their own, though it was not perceived by the crew: at length they landed, and began to pry about them, while their arms struck against the hospitable bush which concealed our adventurers. Their sensations may be more easily conceived than described; —the slightest motion, sigh, or inspiration, might cause their destruction. In a short time they heard the banditti swearing at each other; "They are not here," said the plunderers, "they have

gone farther on, and we have missed them." They, in this strain, regretted the loss of their prey, and that they had not been able to shed blood; they accused each other of tardiness and negligence, and each endeavoured to acquit himself of blame, on such a noble occasion: indeed, it was a chance that a civil war had not broken out amongst them, because they had lost the opportunity of committing a crime, while our travellers were the unfortunate objects of their search; and, at this instant, they were close against them! At last, they resolved to put off again in pursuit of the fugitives, expressing their hopes that they should overtake them; and vowing vengeance against them for the fatigue they had experienced. With this intent they re-embarked; and the friendly oar soon dissipated the fears of our party, and delivered them from any farther information of the projects of the banditti.

This adventure was sufficient to disgust them with nocturnal navigation; while it tended to deter them from passing the night at a distance from inhabited places: they, therefore, impatiently waited for the return of day; and, as soon as it appeared, they gladly quitted a rock, at which they had run a chance of terminating their adventures.

They continued, during the day, to cruize along the coast, the aspect of which was as wild and desolate as can be conceived, till they arrived at Zara. Rocks projecting at intervals, barren and shapeless thickets, no soil nor cultivation, the heavy verdure of aromatic plants, mastic shrubs, fennel, hemlock, and rue; a burning sun, producing a degree of heat almost insupportable, and the remembrance of the dangers they had escaped overnight;---such were the subject and the reflections which, during fourteen hours fatigued their eyes, their senses, and their imagination. At length, they reached Zara, where they waited upon Dr. Stratico and Captain Gerousi, two enlightened and amiable men; who, by the most affable reception, endeavoured to make them forget the storms of Carnero, and the pirates of the Punta Dura.

Zara is the most considerable place which was possessed by the Venetians on the Continent, and it is a bulwark, against which, the Turks have often made violent, though useless, efforts. The nearer you approach to this town, the more distant seem the isles which skirt the coast; the channel becomes wider, and the navigation less dangerous, particularly for large vessels. It was known to the Romans by the name of Jadera. According to Pliny and Ptolemy it was a Roman colony, and the capital of Liburnia, that is to say, of that space of country comprised between the rivers of Zermagne and Kerka, called by them, the *Tedanius* and the *Titius*. In the middle age it bore the name of

Diadora, and it is the only town which has survived both the hand of time, and the wars which so long ravaged these unfortunate countries. M. Cassas does not coincide with the opinion of Fortis, who asserts, that in the progress of centuries it has rather risen to prosperity than continued to decline; for, on the contrary, every thing indicates that it was once more considerable than it is at present, but particularly the ruins of certain public monuments, which, from their nature, must have been situated within the town, though their remains now lie at a distance without the walls; which are not more than two miles in circumference, and contain scarcely five thousand inhabitants.

But however this may be, Zara, by its situation, is a town of the first importance. It is built on a tongue of land, or peninsula, which was only attached to the Continent by an isthmus of about 30 paces in width, and which is now intersected by ditches; so that Zara no longer has any communication with the main land, except by draw-bridges, and is entirely surrounded by sea-water. At the head of the bridges just mentioned is a fort, which renders the approach difficult. Its citadel, the fosses of which are cut in the rock, is excellent; and there have been added three bastions, which are countermined, lined with free-stone, and covered with counterscarps. The curtains are defended with excellent ravelins or half-moons; and the whole is surrounded with covered ways and glacis. This fortification was the residence of the superintendant-general of Dalmatia.

The Venetians acquired the above-mentioned town at the beginning of the 15th century, at the time of the fraudulent negotiation, which was entered into with them by Ladislas, king of Naples, who likewise pretended to be king of Hungary. In 1498, Bajazet, emperor of the Turks, attacked it with success; but the Venetians soon re-took it, since which time it has been subject to their dominion.

In 1154 its bishopric was changed into an archbishopric, whose suffragans are the bishops of Arbe, Vegia, and Ossuero. Our readers are, doubtless, surprised to hear of bishops in such little isles as those in question; but no one is ignorant with what prodigality such dignities were formerly lavished in Italy.

The public buildings in Zara are mostly magnificent, particularly the arsenals on land and water, the magazines or warehouses on the quay, the civil and military hospitals, the barracks, and the palaces of the superintendant, who has two; one in the town, and the other in the citadel already mentioned, in which last he chiefly resides. The port is tolerably large; affords a convenient anchorage for vessels, and is defended by strong batteries.

Amongst a great number of churches at Zara, the cathedral is almost the only one which deserves attention; but there is scarcely one of them which the best painters of the Venetian school did not think worthy of decorating with the masterpieces of their art. The cathedral contains two pictures; one by Tintoret, and the other by the elder Palma. There is another by the last-mentioned master, at St. Dominick's. The organs of this church were painted by Schiavoni. The church of Santa Maria is still more richly decorated: besides a picture by the elder Palma, it has a virgin, by Diamantini; a St. Francis, by Tintoret; and a St. Anthony, by Padua: but, at St Catherine's, one is particularly struck with a magnificent picture, by the celebrated Titian.

There is, likewise, in this tower, a great object of admiration for devotees. It is the entire corpse of a Holy Jew, and not of a Holy Catholic; for it is the body of old Simeon, who was so famous for singing the *Nunc dimittis*, in Latin, in the Temple of Jerusalem, where they were always accustomed to sing in Hebrew. It is not known who conveyed him from Judea to Zara; but it is certain that he did come, for the priests and the people say so!—and why not? If a connoisseur in sanctified relics were able to distinguish the body of old Simeon amongst the rubbish of a town which Vespasian and Titus laid in ruins, I know no reason why he might not have sent it into Dalmatia. The one circumstance is not more difficult to believe than the other. However, this skeleton is inclosed in a fine case, the pannels of which are of crystal, with those who know not what crystal is; and of Venice glass, with those who have good eyes. These pannels are in silver-gilt frame-work. The body is exposed to the devotion of the multitude on certain days in the year, after which it is carefully concealed. Except on the festivals, it is never shewn to any persons but the supreme magistrates of Venice, or to sovereign princes who may come to Zara. Is this done to improve the princes, or to benefit the saint? Perhaps both; but the canons and sextons certainly derive most advantage from the exhibition.

The environs of Zara are in a tolerable state of cultivation. Formerly, no person was permitted to plant trees in less than the radius of a league from the fort; but since the incursions of the Turks have become less frequent, and the alarm of the Venetian Republic has in this respect ceased, the decree in question is not regarded; and several of the inhabitants have their country-houses, with very agreeable gardens. Society here is regulated by that of Venice, they have the same manners, the same etiquette, and the same luxuries. Literature, also, is not unknown in this town, which has an academy, amongst the members of which are

several distinguished men of science; and we must do them the justice to say, that they bestow much pains in acquiring a proper knowledge of their country, while, in almost every other part of the world, the learned men know every thing, except what relates to their native land. A few years ago, Messrs. Stratico and Balio honored this town with their presence.

The Roman antiquities have not been so much respected at Zara as at Pola; and though it was evidently as rich in monuments as the latter town, there now remain but few of their vestiges. We perceive, for instance, no traces of its amphitheatre, which was totally destroyed at the time of constructing the fortifications.---The scite is at present occupied with a ravelin. The antique monument which is in the best preservation, is the triumphal arch that now forms the gate called St. Chrysogone. It was, like Porta Aurea, at Pola, a testimony of affection from a woman, to the memory of her husband; and we learn, by the inscription, that her name was *Melia Anniana*; that of her husband, *Læpicius Bassus*. The word *emporium*, which appears in the inscription, would seem to indicate, that this arch decorated a market or other public place. There are, likewise, near the church of St. Helia, two magnificent fluted columns, of the Corinthian order, and of which the architrave, capitals, plinth, and pedestals, are in the best style. An inscription discovered at no great distance from this spot, and which has been removed to the church of St. Donatius, gives rise to the opinion, that these columns belonged to a temple of Juno. This inscription is a dedication to the August Juno, (*Junoni Augustæ*) by a woman of the name of *Apuleia Quinta*, the daughter of *Marcus*, in her name and that of her son, *Lucius Turpilius Brocchus Licinius*.

These, however, are not the only inscriptions which were pointed out to M. Cassas, by the learned men who gave him such a handsome reception. They shewed him one which appeared to indicate that the religion of Isis and of Serapis was cultivated at Jadera or Zara; and which will be found to coincide with history, which states that when the Romans penetrated, for the first time, into Illyria, they found the religion of Isis established in that country. In another inscription, Augustus Cæsar is described as the founder of the colony of Jadera; and as having built the walls, to which some towers were afterwards added by one *Viberius Julius Optatus*. M. Cassas also observed in a private house an inscription likewise consecrated to the Emperor *Tiberius*, by the eleventh legion and *Publius Cornelius Dolabella*.

It is much to be regretted, that the various monuments to which these inscriptions were annexed, have been destroyed; as

they might throw some light upon certain obscure parts of history. If, for example, one could now behold that which contained the inscription relative to Isis and Serapis, whether it were a temple, altars, or statues, it may be presumed, thanks to the progress which has been made in the science of antiquities, that some information might be acquired as to the origin of the Dalmatians. The same may be observed with regard to those that allude to Augustus and Tiberius, which must certainly have been posterior to the famous Dalmatian war; so that, if these monuments were in existence, they might afford many inductions relative to that great event, of which history appears to have neglected various important details.

It is, however, doubtful, whether this loss could be repaired by digging, as it is probable that a part, at least, of the destroyed monuments were situated in front of Zara; and that the sea, which gains so rapidly on this coast, may have covered them. Fortis has ascertained that the ancient pavements of this place are now far below the general level of the water; and, a short time ago, on clearing a part of the port, the ruins of some considerable edifices were discovered. If this observation be true, there is still less reason to expect that any of the monuments of Zara can be recovered, as it is well known that the Romans, in imitation of the Greeks, generally delighted in building, in their maritime towns, the finest edifices on the sea-shore; and it is proved, that the sea daily encroaches upon the scite of the ancient town in question. Hence, those of Zara are lost beneath the waters, and buried, perhaps for ever, from the curiosity and investigation of the learned.

One of the greatest privations experienced by the inhabitants of Zara, is that of water, which is extremely scarce; and some remains of an aqueduct which M. Cassas visited in the environs, prove, that in ancient times they were under the necessity of employing extraordinary means to procure it. The origin of this aqueduct is attributed to Trajan; but it is a question, whether it was not constructed before his time; and some antiquaries think that it is only indebted to him for repairs. But there is still less coincidence of opinion, with respect to the extent of this aqueduct, and the place at which it received the water, to transmit it to Zara. Several writers have supposed that it came from the river Kerka; and, amongst others, Simon Glinbavaz, and Giovanni Lucia, quoted by the Abbé Fortis; but this learned author clearly demonstrates that they are mistaken. However, the remains of this aqueduct are still to be seen at a short distance from Zara; and by the direction of the arches, it appears, that it ran to some distance along the sea-shore; it is, afterwards, again perceived in the woods of Tustiza, whence it may be traced

as far as Torcetta, at which place it serves as a path for pedestrian travellers, and beasts of burthen. Some fragments of it are likewise apparent near San Filippo and Giacomo, as well as at Zara-Vecchia; but beyond this spot it is entirely lost. At present, and, doubtless, for many preceding centuries, the inhabitants of Zara, being deprived of this aqueduct, have no alternative but drinking cistern-water, the unhealthiness of which, as well as of the air, is a subject of general complaint in this district, particularly in summer. It may reasonably be supposed that these two circumstances, together with the extinction of the Roman Empire, the ravages of the Barbarians, the wars with the Turks, and the diminution of commerce, which has almost entirely centered in Venice, have contributed, in no ordinary degree, to the depopulation of Zara, which, at present, contains only 5000 inhabitants, a number which bears no proportion to that formerly contained within its walls.

Amongst the men in this town, distinguished by their learning and urbanity, and who were indefatigable in their attention to M. Cassas, he mentions Doctor Antonio Danieli, a professor of medicine, and an esteemed antiquarian. He possesses one of the most curious cabinets in these countries; and he took much pains in exhibiting it to our traveller. The ornaments of his house are sufficient to shew his love for the arts. Surrounded, as we may say, by the ruins of Roman grandeur, he has zealously and tastfully collected them, as an offering to the study and admiration of the curious. He has, in particular, obtained an abundance of relics from the ruins of Nona, at a short distance from Zara. The latter town, which, in antient times, was called *Ænona*, or *Ænonum*, is now nothing but a miserable village, inhabited by five or six hundred persons, though the soil contains all the vestiges of its antient splendour. It is situated on a little isle in the middle of a port, which was formerly the resort of numerous fleets; but the shoals which have been formed by the mud deposited by a rivulet, which here disembogues itself, have totally blocked up the entrance; so that the port is now only an infectious swamp. Here, however, resided not only those haughty Romans, who despoiled the world; but, after them, those Sclavonian kings, so pompous in their vain shew and pageantry. But now, of all their grandeur, there remain only reptiles, mud, and stones!

This ruined town has made ample returns for the considerable sums disbursed by Dr. Danieli, in causing excavations to be made in search of monuments, by affording him several very rare specimens, amongst which are four antique Colossal statues of saline marble, which form a part of the decorations of his house. He possesses a very fine collection of Roman medals, and

three Greek tables, which he procured from the Isle of Lissa: these were seen by Fortis, who supposed them to have formed part of some decree, and to be the fragments of the signatures of the senators. He also has a fine collection of stones, which belonged to various ancient monuments; and which he has obtained from different parts of Dalmatia: amongst them is an inscription which was seen by Spon at the house of M. Tommasoni, and which, doubtless, has since been acquired by M. Danieli. It is that which was consecrated to Tiberius by the eleventh legion, and by the care of Publius Cornelius Dolabella, lieutenant of the Prætor.

M. Cassas also observed at Zara an urn, likewise found amongst the ruins of Nona. It appears, farther, that one of the finest gates at Zara, called the gate of San Gringona, or Saint Chrysogone, and which leads to the port, was constructed of the ruins of a triumphal arch at Nona. The cornice of this gate is not supported by two columns, as Spon has represented it, but by two pilasters of the Corinthian order, the lower part of which is entirely wanting; and they appear truncated nearly at the commencement of the arch; so that they not only want about two-thirds of their length, but also the whole of the bases; the capital, detached, and a part of the shafts, being all that remain.

Although the country in which Zara is situated, is only known to the Venetians, and, in general, to the Italians, by the name of The County of Zara; yet the native inhabitants have preserved its ancient name of Kotar. The County of Zara, however, properly so called, is more contracted than was the ancient Kotar, which extended as far as the banks of the river Cettina, which is evidenced by a stanza of an old Illyrian song, quoted by Fortis. This fragment of versification proves that the ancient people here had their poets or their bards; and it were to be wished, that some of them could be collected and translated. By such means we might form an idea of the poetical genius of those people: perhaps, it might be found analogous to the poetry of Ossian, with which our modern bards are so much delighted; and thus we might make some discoveries, or at least form some conjectures, relative to the origin of these people. It appears that the Illyrian song, of which Fortis has translated a fragment, described the misfortunes of some king. The following is the quotation, as he has written it:

" Ustanise, Kragliu Radoslave,
Zloga legga, i Zoriczu Zaspà
Odbixete Lüka, i Karbava
Rauni Kotar do voda Cettina."

Which he has thus translated:

"Awake, O King Radoslas; fate pursues thee, even when thou liest down to sleep, till the return of morning. *Korbavia* and *Lieka* have revolted against thee, and the plains of Kotar, as far as the waters of Cettina."

Though these phrases, doubtless, present few ideas; yet one cannot help remarking a sort of melancholy, which is a peculiar character in those songs of Ossian lately alluded to. But it is not from a few words that we ought to form the smallest comparison.

The district of Kotar, or County of Zara, is tolerably well cultivated; but it is very unhealthy, particularly during summer. This season is here remarkable for its intense heat; and the exhalations from the mud and swamps diffuse an insupportable stench, and occasion violent fevers, which, in a few days, either terminate the life of the patient, or they degenerate into the intermittent, and always obstinate, kind.

On travelling through Dalmatia, and particularly in the County of Zara, one is often astonished at observing, not only such a number of towns, which were formerly celebrated, though now in ruins, but also to perceive that there is scarcely any of them in which the population has survived the destruction of the monuments. This is a kind of phenomenon, which the ravages of time, and the desolation of war, do not sufficiently explain. Such are Nona, lately mentioned; such are likewise Biograd, or Alba Maritima, Urana Asseria, and several others. One circumstance in particular, though not peculiar to this country, but to the powers by which it was conquered, may have given rise to this depopulation: it would appear extraordinary if we were to consider, that the interest of all conquerors is to destroy the walls, to abolish the authorities, to mutilate the laws, but to preserve the people, that they may profit by their slavery and industry: but the surprise will cease, when we examine which were the powers who disputed the possession of these places; and, setting aside the Barbarians, whose incursions certainly did not contribute to the preservation of the people, it will suffice, simply, to see the Venetians and the Turks engaged in their various contests for dominion. When victory decided in favour of the latter, they always found that these countries were too far from the centre of their empire, to afford them the hope of long retaining their conquests; and hence, their only care was to despoil them of all the treasures they possessed; which were carried off, together with the greater part of the cattle, and the men conveyed away as slaves. Thus, the fields being deprived of the aid of the labourer, and the shores deserted by ships and commerce, misery

soon opened her tomb for the feeble remnant of the population, which had escaped the desolation of war and the gallies of the pirates. If, on the contrary, the efforts of the Venetians were crowned with success, this new power, which might be said to be then confined within the walls of a flourishing capital, but without dependent states, experienced the mania which afflicts all commercial people; namely, that of judging of their prosperity, rather by the view, than by the employment of their riches. The people of Venice, at the commencement of its grandeur, may be compared to the merchant, who first occupies himself with filling his magazines, and then with contemplating the bales he has assembled, instead of reflecting that the advantage of his commercial speculations is far less in the goods which surround him, than in the returns which he will derive from their future and distant circulation. Thus, the Venetian people, at the beginning of their rise, attached no farther importance to their conquests, than what resulted from the greater or less portion of spoil which flowed from them into their city; and thus Dalmatia, whether it was in the power of the Turks, or fell into the hands of the Venetians, was equally depopulated, plundered, and laid waste; because the empire of the former was too extensive to allow them to retain it, and that of the latter too contracted to permit them to protect it. In either situation, if the unfortunate remains of the people in that country existed, for a short time, without oppressors, they also lived without resources; and oftentimes parties of banditti, the impure remnant of the armies, the scum of the human race, dispersed in the forests, but who were always foreigners, either to the Turks, the Venetians, or the neighbouring tribes:---these hordes would frequently rush into the towns, and almost deserted villages, massacring the few inhabitants who remained, or forcing them to combine with themselves. Such outrages drew down, either the vengeance of the Ottomans, or of the Venetians: fire and the sword again followed in their train, anp the destruction of the people was complete; because it was necessary to treat as robbers and outlaws those whom they had not been politic enough to consider either as subjects or as slaves.

M. Cassas, having resolved not to prolong his journey beyond a certain period which he had fixed on, only made a short stay at Nona and Zara-Vecchia. This town, which is now entirely ruined, was once a considerable city, called Blandona; and which, in the Itinerary of Antoninus, is placed between Jadera and Arauna, another town, situated, in the time of the Romans, on the seashore, before you arrive at Salona. In the course of ages Blandona became the residence of some Croatian kings; and this circumstance procured it the name of Biograd, or Belgrade, a special denomination, which all the Sclavonian people gave to

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On travelling through Dalmatia, and particularly in the County of Zara, one is often astonished at observing, not only such a number of towns, which were formerly celebrated, though now in ruins, but also to perceive that there is scarcely any of them in which the population has survived the destruction of the monuments. This is a kind of phenomenon, which the ravages of time, and the desolation of war, do not sufficiently explain. Such are Nona, lately mentioned; such are likewise Biograd, or Alba Maritima, Urana Asseria, and several others. One circumstance in particular, though not peculiar to this country, but to the powers by which it was conquered, may have given rise to this depopulation: it would appear extraordinary if we were to consider, that the interest of all conquerors is to destroy the walls, to abolish the authorities, to mutilate the laws, but to preserve the people, that they may profit by their slavery and industry: but the surprise will cease, when we examine which were the powers who disputed the possession of these places; and, setting aside the Barbarians, whose incursions certainly did not contribute to the preservation of the people, it will suffice, simply, to see the Venetians and the Turks engaged in their various contests for dominion. When victory decided in favour of the latter, they always found that these countries were too far from the centre of their empire, to afford them the hope of long retaining their conquests; and hence, their only care was to despoil them of all the treasures they possessed; which were carried off, together with the greater part of the cattle, and the men conveyed away as slaves. Thus, the fields being deprived of the aid of the labourer, and the shores deserted by ships and commerce, misery

soon opened her tomb for the feeble remnant of the population, which had escaped the desolation of war and the gallies of the pirates. If, on the contrary, the efforts of the Venetians were crowned with success, this new power, which might be said to be then confined within the walls of a flourishing capital, but without dependent states, experienced the mania which afflicts all commercial people; namely, that of judging of their prosperity, rather by the view, than by the employment of their riches. The people of Venice, at the commencement of its grandeur, may be compared to the merchant, who first occupies himself with filling his magazines, and then with contemplating the bales he has assembled, instead of reflecting that the advantage of his commercial speculations is far less in the goods which surround him, than in the returns which he will derive from their future and distant circulation. Thus, the Venetian people, at the beginning of their rise, attached no farther importance to their conquests, than what resulted from the greater or less portion of spoil which flowed from them into their city; and thus Dalmatia, whether it was in the power of the Turks, or fell into the hands of the Venetians, was equally depopulated, plundered, and laid waste; because the empire of the former was too extensive to allow them to retain it, and that of the latter too contracted to permit them to protect it. In either situation, if the unfortunate remains of the people in that country existed, for a short time, without oppressors, they also lived without resources; and oftentimes parties of banditti, the impure remnant of the armies, the scum of the human race, dispersed in the forests, but who were always foreigners, either to the Turks, the Venetians, or the neighbouring tribes:—these hordes would frequently rush into the towns, and almost deserted villages, massacring the few inhabitants who remained, or forcing them to combine with themselves. Such outrages drew down, either the vengeance of the Ottomans, or of the Venetians: fire and the sword again followed in their train, anp the destruction of the people was complete; because it was necessary to treat as robbers and outlaws those whom they had not been politic enough to consider either as subjects or as slaves.

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Which he has thus translated:

"Awake, O King Radoslas; fate pursues thee, even when thou liest down to sleep, till the return of morning. *Korbavia* and *Lieka* have revolted against thee, and the plains of Kotar, as far as the waters of Cettina."

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the towns inhabited by their sovereigns. According to some persons, it was ruined, as were many other towns on this coast, by Attila; but we know for certain, that it was completely destroyed by the Doge Ordelafo Faliero, at the time of the famous war of the Venetians against the Hungarians; and, as we lately observed, when investigating the causes of the depopulation of these countries, some banditti intermixing themselves amongst the very small number of inhabitants who had survived the military destruction, soon effected a change in their manners; when, in order to check their excesses, the republic caused a general massacre of the robbers, of and the ancient inhabitants, with whom they were confounded. If, however, Biograd be sometimes called Alba Maritima, it is, literally, because these two words are the Latin translation of the Sclavonian name Biograd, which means *white*, and to which has been added the epithet *maritime*, to distinguish it from other places of the same name. If, likewise, the Italians have given it the name of Zara-Vecchia, this must have arisen from the false opinion which some learned men have entertained, that it was the ancient Jadera; but it is now no longer to be doubted, that Jadera was situated on the spot which now contains Zara. It is from some inscriptions found in this place, that we discover Zara-Vecchia to have been the ancient Blandona.

Vrana, or Urana, which is not far from Zara-Vecchia, is likewise a town in an entirely ruined state, being one vast mass of walls and demolished buildings: it is an additional monument of the ravages of war, and the vindictive fury of the Venetians. Here, however, there is no doubt whether it was a town of antiquity, for nothing indicates that it existed in the time of the Romans. It was, however; a possession of some consequence to the unfortunate Templars, and the residence of a grand-prior of this order. It also appears that the Turks had possession of it for some time, and that some of their great men thought it worthy of their residence. There may still be seen the remains of the gardens of a Turkish individual, whose riches, apparently, rendered him so famous, that his gardens have been described by historians. His name was Hali-Beg, or Ali-Bey, and the cottage, in which resides the priest of the few unfortunate inhabitants, who may be said to vegetate, rather than to live, amongst the ruins, is built on a spot, which still bears the name of Ali-Bey's Gardens. But, in vain, do historians celebrate these gardens for their extent, the magnificence of their cascades, their fountains, their reservoirs, their shady bowers, or beautiful cypresses, whose sombre verdure is so pleasant to Eastern nations. It is now impossible to form a single idea of their ancient splendour. Every thing is confounded, overthrown, destroyed: rushes and weeds

cover every spot; and, the waters having run off from their broken channels, have been absorbed by the soil, or remain stagnant in the vallies: the pavilions and the trees have disappeared, and melancholy and misery now prevail on the scites which were formerly occupied by voluptuousness and luxury.

The Caravanseray, though long since deserted, is, nevertheless, in a good state of preservation: one may, at least, distinguish its form and size; and it would be even now complete, if the neighbouring Morlachians had not been suffered to demolish some parts of it, in order to employ the materials for building their shapeless houses. Few persons are unacquainted with the use of these sort of edifices, which, in Eastern countries, display the magnificence and hospitality of princes; and, amongst the Turks, the latter quality is not only a moral virtue, but a religious precept, which is rigorously observed towards men and animals. But these caravanserays are generally confounded with the *hans* or *khans*, though the word *caravanseray* seems to indicate, more plainly, the purpose of the former; and, in fact, the caravanserays, particularly at the time of their origin, were built in desert places, where the distance from large towns caused inconveniencies, and the want of shelter to travellers and caravans; while the khans, which are most frequently built in towns, are made use of by foreign merchants, who travel from commercial motives, and are large enough to afford, not only a lodging for themselves, but magazines for their merchandize. Thus, for example, by a private convention with the Ottoman Porte, the French had their own khans, which they alone occupied at Aleppo, at Syria, and Smyrna.

From what has been said, and from the situation of the buildings alluded to, we may suppose, that the one in question was rather a khan than a caravanseray, since it was in a town near to the sea, and not in a road frequented by caravans. Nevertheless, the term *caravanseray* is known to be adopted in Asia for all these kinds of edifices; as it prevails, not only in Turkey, but in Persia and the Mogul Country, while the name of *khan* is more particularly used in Turkey. In the last-mentioned empire, every person was not permitted to build a caravanseray; but it was rather considered as a mark of distinction. At one time this honour was only conferred upon the mothers and sisters of the sultans, the vizirs, and the bashaws who had gained three battles, which, farther, must have been acquired over Christian opponents!

But, although much praise is bestowed upon the Turks for their hospitality, this virtue is literally confined to the building of the caravanseray, which affords a shelter for the traveller against the intemperance and injuries of the weather: for, he finds here,

neither bed, kitchen, nor provisions; and it is necessary for him to bring every thing along with him, or to procure all he may want, after he arrives. The form, the architecture, and the arrangement of the caravanserays, as well as of the hans or khans, are nearly the same. They are both, in general, large square buildings, of one or two stories in height, without reckoning the ground-floor: the interior façades, which form the court or hall, resemble the cloisters of convents; and, on the ground-floors are the magazines: the chambers in which the travellers reside are up-stairs. In the middle of the court is a reservoir, from which the camels and other beasts of burthen quench their thirst. The khans of Constantinople are famous edifices. That, whose ruins may be observed near Vrana, must also have been considerable, as its façade is 150 feet in length. It was constructed, entirely, of a very fine marble, of an extremely compact grain, and susceptible of the highest polish. The Abbé Fortis is inclined to think that these blocks of marble have been detached from some of the ancient edifices of the Romans.

But, if, amongst the desolated towns which I have mentioned, and which are situated in the County of Zara, there be one which inspires strong curiosity and regret, it is, doubtless, Asseria, now called Podgrage. The surrounding wall of this town, mentioned by Pliny and Ptolemy, is still entirely to be traced, and part of it is standing. Fortis observes that the Itinerary of Peutinger places here Asseria, which is the same as the Assesia of Ptolemy, and the Assessia or Aseria of Pliny. I shall merely remark, that the Ancient Geography, which is inserted in the *Encyclopædia* in alphabetical order, makes no mention of Assessia, but speaks of the Assesiates, which it supposes to be the same with the Asseriates, a people of Italy, who, it asserts, were described by Pliny as residing amongst the Alps. But it is known that the Alps terminate at Carnero, unless it be supposed that the mountains of Morlachia are a prolongation of them; and if so, it will appear surprising that Pliny should have confounded Illyria with Italy. However this may be, if we form an opinion from the magnificence of its walls, this place must have been a rich depôt of antiquities of every kind; and, perhaps, it would only be necessary to dig to a little depth, in order to procure an abundant harvest for archæologists. The circumference of the walls, which present a sort of irregular parallelogram, is estimated at 3600 Roman feet; and they are, in almost every part, eight feet thick, except at the shortest front, where they are nearly eleven feet in thickness! They are lined within and without, with large blocks of Dalmatian marble, extremely well cut; and in the way the Italians call "*Lavorati a bagno*," and the French, "*Travaillées en ruche*," All these tables, or blocks, are of a considerable size,

and several of them are ten feet square. Some of these immense fragments of wall still remain, which are upwards of eight feet high; but it is probable that the greatest portion of these is buried, as you can perceive above ground nothing but the arch of the only gate which is distinguishable.

There can be no doubt that these walls were fortifications; but what is very astonishing, is, that at one of the north angles you perceive the form of a bastion with its faces and flanks; such as are constructed at the present day by our scientific engineers. Indeed, numerous circumstances prove, that, if search were made, many valuable discoveries might be brought to light in this vicinity; as the environs of the town are covered with mouldering masonry, consisting of carefully wrought pieces of marble, and other fragments, which, evidently, belonged to extensive buildings. Amidst all these ruins stands a solitary church, which has been constructed of the remains of the ancient architecture, as you may frequently perceive in it pieces of cornice of an excellent style, and the remains of inscriptions, either too much decayed to be legible, or so mutilated, that the words cannot be connected.

On surveying these ruins, a man of taste is induced to wish for riches, that he might be of some utility to the arts; for he would, by a little expence in making excavations, indubitably discover many important relics, not merely for the study of artists, but likewise such as would tend to elucidate the history of this country, now so much involved in obscurity. The grandeur which may still be observed in the walls of Asseria, is a proof of the luxury and power of its ancient inhabitants; and it is well known that, in former times, this luxury was particularly evident in public edifices, which, more than any thing besides, afford correct ideas of the people who constructed them. It is known in what degree of esteem the Romans held those people whom they allowed to enjoy their protection and immunities; such, for instance, as the privileges of a city. The Republic only granted this favour for services rendered by the inhabitants, for tried fidelity, or for wise conduct. The number of such privileged places was by no means considerable, and the Asseriates were amongst the people who received such distinction. They appointed their own magistrates, were governed by their own laws, and, in short, exercised all the prerogatives of a free nation. Hence, every circumstance proves their importance, and shews the propriety of neglecting no information which might be collected from the researches of well-informed men. Let us then adopt the hope expressed by Fortis, in his remarks on the County of Zara, on his return to the town of Asseria that his exertions to overcome the repugnance of the Morlachians to assist in such investigations may be attended with success. The causes of

their apathy are their general indiscretion, and the avarice of certain individuals who, when they first began their researches, caused these people to drag several pieces of antiquity as far as the sea-shore, without giving them the smallest remuneration. It has, therefore, happened here, that the Morlachians, apprehensive lest such unproductive jobs might be repeated, have, as often as they met by chance, on removing the soil, with any objects of this kind, either broke them with their axes, or buried them again at a greater depth. Instead of permitting such outrages, it would surely be advisable to stimulate them, by rewards proportionate to their labour, to respect and preserve such valuable relics, the greater part of which we might thus enjoy the hope of recovering.

After having taken this rapid survey of the environs and country of Zara, M. Cassas and his companion re-embarked, and continued their voyage towards Spalatro. They had an excellent north-wind, by which, in four hours, they had made a passage as far as Sebenico. In this voyage, you proceed constantly along a narrow sea, called the Channel of Zara, on the left of which, are the main land and the high mountain of Morlachia; and on the right, a long and narrow spot, called the Isle of Pasman. Although this is a maritime or salt-water passage, the multitude of isles with which the coast is covered, prevents the open sea from being visible; and it is only at the opening between the east point of the Isle of Pasman, and a large rock, called Morter, that you perceive, in the south-south-west, the Isle of Coronata, and in the south the sea, across the shelves of Pougliana. In general, it was, as has been already observed, amidst those isles, which cover the coast from Fiume to the Gulph of Narenta, that M. Cassas pursued his voyage. On his return from Spalatro, however, to Trieste, it was otherwise; for then, having no object to excite his curiosity upon the coast, he kept on the outside of all the islands, and thus avoided those numerous rocks and shoals, which render this voyage so dangerous to mariners. If it were not for this, such kind of what may be properly called inland navigation is truly charming, by the variety of objects, and the singularity of the landscapes. On one side, you behold a multitude of rocks of every form, whose rugged summits sometimes rise 40, 50, and even 100 feet above the water, while others are scarcely on a level with the surface. Amongst this crowd of isles, some, uncultivated, sterile, and sandy, calcined by a burning sun, and presenting a perfect image of the Deserts of Africa, are contrasted by others possessing the most delightful vegetation, shaded by magnificent trees, enamelled with flowers, and watered by silver springs, such as were frequented by the

Naiads and Sylvans of Romance, and whose appearance recalls to the imagination all the fables of the bowers of Tempe. On the other side are the vast mountains of the Continent, the enormous bases of which extend to the sea-shore, or are sometimes protracted inland by fertile plains: while their distant and blueish summits seem to cut the horizon. Here, amongst the huts of the Barbarians may be seen, occasionally, high columns, the proud and solitary remains of majestic antiquity; there, are large ponds, motionless amidst the cultivation which surrounds them, and reflecting in their sombre waters the obscure appearance of the extensive forests: or the sea, the earth, the air, filled with birds, some apparently floating on the waves, others skimming the surface of the lakes, or rising above the highest tops of the mountains; while now and then the eye is agreeably relieved by herds of cattle, a few labourers, monks, sbirri, &c. moving under the most beautiful sky. Such is a faithful representation of the constant and interesting appearance of the coasts of Dalmatia, and that immense Archipelago, in which we have traced the voyage of M. Cassas from Pola to Zara; and in which we have still to accompany him from Zara to Spalatro.

The first port at which our voyagers stopped, was Sebenico. To arrive at this fortress, you cease to coast along the shore, and enter a very narrow canal, which you follow for some time between a rather high mountain on the left, which forms a kind of promontory at the entrance of the canal; and a flat country on the right, which extends as far as Vergolia. At the upper extremity of the canal, and at the bottom of a small gulph, striking in-land on the right, and receiving, on the left, the waters of the Kerka, is Sebenico.

This town is the strongest place in Dalmatia: it has four citadels, all of which are excellent. One of them bears the name of St. Nicholas, and is situated on an isle, which has thence received the name of San Nicolo di Sebenico. This isle is the most considerable of any of the county in question; and it has been joined to the main land by a causeway or jettee. Spon, when speaking of Sebenico, means the citadel to include the works which form the enclosure of what is properly called the town; but which, at the present day, should rather be called the body of the place;—for two of the citadels are built upon two neighbouring eminences which command the town and port. These two are called St. André and the Baron.

According to the calculations of Spon, the population of Sebenico amounts to no more than seven or eight thousand souls; but he asserts, that, before it was desolated by the plague, the number of inhabitants was nearly twenty thousand. In the

opinion of M. Cassas, during his short stay in this town, the number has not increased since the time that Spon visited these regions.

With respect to the origin of Sebenico, opinions are extremely different. Those whose enthusiasm for the Romans leads them to believe that they were the founders of all the antient towns, and whose error may appear very excusable, when we consider the great number of houses which they inhabited or embellished in this part of Europe, pretend, also, that they laid the foundation of the one in question, and seem to think that it owed its commencement to a colony of Veterans, whom the Emperor Claudius sent thither. They support their hypothesis upon a passage of Pliny the elder, which is as follows: *Tragurium, civium Romanorum marmore notum*; *Sicum, in quem locum divus Claudius Veteranos misit.*" They have, evidently, been seduced, by the connection between *Tragurium* and *Sicum*; and as it is indubitable that *Tragurium*, so famous amongst the Romans for its marble, is Trau, of which we shall speak hereafter, they have concluded that *Sicum* must have been in the same neighbourhood, and they only found Sebenico, to which they could apply this antient name, together with what has been said by Pliny relative to the Veterans sent thither by Claudius. It is, however, certain, as the Abbé Fortis has justly remarked, that the Table of Peutinger relative to Dalmatia, mentions no place, the name of which bears any resemblance to *Sicum*, unless it be *Sidis*, which it places between Trau and Salona, whither we shall shortly attend M. Cassas.

It should be here observed, with regard to the Table of Peutinger, that all learned men are acquainted with this production; but as I have already had occasion to mention it, there will be no impropriety in saying a few words respecting it, for the information of such readers as may not be deeply versed in geographical knowledge. Conrad Peutinger was a learned man of the fifteenth century: he was born at Augsburg in 1465, and was equally celebrated for his domestic virtues and his talents. He studied in the most celebrated universities of Italy, was afterwards secretary to the Senate of Augsburg, and at length obtained the confidence of the Emperor Maximilian. The Table in question only bears his name, because he first published it; and it is a kind of itinerary of the Roman armies, or rather a sort of map of the military routes of the Empire, prepared under the reign of the Emperor Theodosius the Great. One Conrad Celtes discovered it in the archives of a monastery in Germany, and presented it to Peutinger, who gave it publicity: but the least scientific observer will easily perceive that it is not the work of a geographer. The auk-

ward configuration of the lands and shores has sometimes amused the superstitious; and has led some to believe, that these irregularities concealed some mystery: the truth, however, is, that it was the production of an officer, not very well informed; or, perhaps, even of a private soldier, who amused himself with inserting correctly certain names, but without precision as to their situation, of the different places through which he passed, or in which he rested or encamped in the Empire. In the first-mentioned point of view, it is an useful work, as it serves to clear up some doubts respecting certain contradictions that prevail amongst the antient authors; but, in the second, it is an unsystematic production. A superb edition of it was printed at Vienna, in 1753, under the superintendance of Francis Christopher de Scheib, which is enriched with very learned notes and dissertations.

To return from this digression, we must observe, that some modern writers are inclined to think, that Sebenico was built by the Croats, about the period of the decline of the Roman Empire: but the most rational opinion is that which Fortis has quoted from J. B. Giustiniano, who wrote about a hundred years before him; and which, for this very reason, will be found to come nearer to the truth; because he lived not so long after the time, when those men appeared, whom he considers as the real founders of Sebenico. Giustiniano attributes the foundation of this town to the Uscoques, Uscocians, or Sclavonians, whose character has been briefly described in a preceding part of this work. "This town," says he, "was built by the banditti called *Uscoques*, of Sclavonia, who, before they constructed it, lived upon the rock on which the citadel now stands. When they perceived vessels from this elevated spot, they descended from their haunts, and sallied out to attack in their barks, which they kept concealed at the foot of the rock, under cover of the woods. In the course of time they began to erect a few cabins, which were surrounded by poles called *Sibice*; a word, from which the town derived its name of Sebenico. By the union of these corsairs, the town gradually increased. It is also supposed, that after the reduction of Scardona, many of its inhabitants retired to Sebenico, which, having acquired the title of town, formed itself into a republic, without acknowledging any other sovereign power. Its liberty, however, was not of long duration; for the King of Hungary, who was at that time master of Dalmatia, took possession of it, and governed it in a very tyrannical manner; and the inhabitants of Sebenico, being unable to bear the insolence of the Hungarians, came to the resolution of delivering themselves from the yoke, and to surrender their town to the Republic of Venice: they executed their intention on the 12th of July, 1412, under the reign of the Doge Michael Steno."

If, however, the total absence of all vestiges of antiquity whatever do not afford sufficiently strong proofs, that Sebenico is a modern town; it must, nevertheless, be admitted, that of all the opinions relative to its founders, that of Giustiniano is the least repugnant to reason: the choice of the place coincides with the manners of the people whom he describes as having fixed themselves in it; its situation is suitable to their wants and their mode of satisfying them; its increase is conformable to the events of history, and its name resembles a familiar word in the language of the native inhabitants.

Sebenico, however, such as it remains at present, is built in the form of an amphitheatre, on the declivity of a hill; behind which, rises a chain of mountains called the Tartari. The different kinds of marble, which are very common in all this part of Dalmatia, likewise enter into the composition of these mountains; but it is not very valuable. It is a brecchia, of which the colours are false and dull, extremely gravelly, consequently harsh under the chisel, and not susceptible of a polish.

Sebenico, next to Zara, is the most agreeable town in Dalmatia. It is inhabited by a great number of noble families, whose palaces are rich and elegant. An architect, or engineer, named Sammecheli, who is celebrated in Italy by several fine works, directed the construction of the citadel, or fortress, which defends the entrance to the port; and there may be observed here, amongst other things, a gate, built upon the plan of that, by the same architect, which is so much admired at Verona. The Dome, or cathedral, is a curious monument, on account of its strength and Gothic appearance; but it is not so much admired for the richness of the inside, where profusion is displayed without order or taste, as it is for certain parts of its architecture. The roof, for instance, is a work, truly extraordinary, being formed of large blocks of marble joined together with so much art and precision, that the lines of separation are scarcely perceptible.

Some individuals of the seventeenth century did honour Sebenico by their talents in the arts and sciences. Antoine Veranzio, Archbishop of Gran, afterwards cardinal, and Michael, his brother, deserve to be mentioned. The first distinguished himself in politics; and was, successively, ambassador to Poland, France, and England, as well as to several popes. These functions, in general so opposite to letters, and a love for the sciences, did not diminish his taste for both:—to him we are indebted for the discovery of some valuable inscriptions, and for the knowledge of several monuments, unknown before his time. He wrote the Lives of some illustrious men of his age; a History of the feats and actions of John King, of Hungary; some geographical de-

tails relative to Moldavia; Letters on the death of King John; some poetical pieces, under the title of Leisure-Hours; and several other Latin works.

Michael, his brother, was less fertile in productions; and far less fortunate, unless it be admitted, that high situations confer happiness. It is supposed that he was the author of a work, on the historical events of the Court of Hungary; but this production is almost entirely lost, since Fortis speaks only of a fragment of it. One of the sons of this writer also acquired some celebrity in the republic of letters.

Some other men have also dignified Sebenico, by their Illyrian and Latin poetry. Those most worthy of notice are Gaurinus, Tranquilleu, Jaques Armolusich, Pierre Difnico, John Nardino, George Sirgorco, &c. The arts, likewise, are under some obligations to this town, as it produced two painters of considerable reputation: *viz.* Martin Rota, and Andrew Schiavoni.

Martin Rota, though the least celebrated of the two, was, nevertheless, a man of talents; and must not be confounded with Bernadino Rota, a Neapolitan poet, who was nearly contemporary with him; and whose verses, though almost forgotten at the present day, caused so much enthusiasm during his life, that his death, which happened in 1575, was regarded as a public calamity. Martin Rota, of Sebenico, was both a poet and a painter. Few of his pictures remain; and it appears that he was most partial to engraving. In Italy, and particularly in Dalmatia, many of his prints are to be met with: the descendants of Cardinal Veranzio above-mentioned, have three portraits of that learned man, which were engraved by Rota. As at that period the art of engraving was not divided into distinct classes, M. Rota did not disdain to execute maps, several of which are yet extant. They are considered as not very correct; but the reproach does not attach to him, but to the geographer who prepared them.

Sebenico was also the native country of a man who holds the first rank in painting. Andrew Schiavoni, or, as he is commonly called by way of distinction, *The* Schiavoni, was born there in 1582, and was one of the most expert masters of the Venetian school. His parents were in low circumstances; in his youth, his poverty made him neglect some parts of the charming art, to which he had attached himself; and the necessity of working with rapidity, in order to procure himself the means of existence, did not allow him to attain to perfection in his designs; but this defect was compensated by so many other fine qualities, that he was considered as one of the first painters of the age in which he lived;—an age so fertile in men of genius. Titian, Georgian, and Parmesan, in particular, were the mas-

ters under whom he studied. He was uncommonly successful in painting women; and his heads of old men are highly spoken of. His strokes are easy, spirited, and graceful; all his attitudes are well chosen and contrasted; his draperies tastefully disposed, and all producing an admirable effect. To so many qualifications he added a gift, which Nature does not grant to every painter; and which she refuses, sometimes, even to the greatest masters;---a gift, which can never be acquired by study, and for which nothing can be a substitute. The colouring of Schiavoni was excellent; and it is asserted, that Tintoret, on many occasions, had a picture of Schiavoni before him, while he was executing his own. Being sprightly, well-informed, and of an agreeable disposition, he reckoned amongst the number of his friends the famous Aretin; and to this connection he was indebted for a variety of ingenious ideas, of which he availed himself in his compositions.

If we like to have a sort of analogy between the virtues of men, or nations, who exist at a great distance from each other, it is equally interesting to imagine, occasionally, a kind of resemblance between their follies. Those who are acquainted with the history of the Gallican cathedrals, and have sometimes smiled at the details of those ridiculous festivals, which, by the ignorance and licentiousness of the barbarous ages, werecombined with the gravity of religious ceremonies: those, in short, who know, that for a length of time, there were celebrated in various churches in France, the festival of the election of the King and the Bishop of Fools; at others, that of the Abbot of the district; and in some parts, even the Festival of the Ass:---those, I say, who remember that these ridiculous anniversaries were celebrated in the churches, will feel their curiosity excited by the discovery, in Sebenico one of the links of this chain of absurdities, forged by our credulous ancestors; and the only one which, perhaps, has hitherto escaped the attention of the inquisitive. It was, in general, from Christmas to the Epiphany, that the people in France abandoned themselves to these indecent Bacchanalian rites; the cathedrals of Dijon, of Autun, of Viviers, and twenty other places, were the theatres in which such scenes were exhibited. It was, also, at Christmas, that they annually elected a *King* at Sebenico, whose reign lasted *a fortnight*. For a length of time, this pantomimical king was chosen from amongst the nobles; but, at present, they think it beneath them to amuse themselves with such buffoonery; and this chimerical crown has, therefore, devolved to what is called, in Italy, a man from the dregs of the people. M. Cassas, who was at Sebenico only in the summer season, was not, consequently, witness to this ceremony; but Fortis asserts

that this *king*, notwithstanding the short duration of his authority, enjoyed several prerogatives of sovereignty; such, for example, as that of keeping the keys of the town, of having a distinguished place in the cathedral, and of deciding upon all the difficulties or disputes which arise amongst those who compose his court. The town is obliged to provide him with a house suitable to the dignity of his elevated situation. When he leaves his house, he is always forced to wear a crown of wheat-ears; and he cannot appear in public without a robe of purple or scarlet cloth, and surrounded by a great number of officers. The governor, the bishops, and other dignitaries, are obliged to give him a feast; and all who meet him must salute him with respect. When the fortnight is at an end, the king quits his palace, strips off his crown and purple, dismisses his court, and returns to his hovel. On considering this ceremony, in a certain point of view, its folly might seem to have a philosophical end: it might furnish an annual type of the instability of human grandeur; but it is doubtful whether those who instituted it had such an idea in view.

One circumstance, extremely ludicrous, and which proves that pride is intimately connected even with fooleries, is, that two of the suburbs of Sebenico, one called *di Terra Firma*, and the other, *di Marina*, have each, at the same period, their particular king; but being kings of suburbs, they appear to be sovereigns of subordinate rank, and dare not enter the town without the permission of their superior.

Poets have sung of this custom, as well of others no less laughable; but which have now fallen into disrepute. On this subject, Fortis quotes some Latin verses, by one John Nardino, bishop of Zagrat: they make mention, not only of the annual election of this ephemeral king, but also of another custom, which was, doubtless, practised in his time:—it is a monument of the vulgarity of the people of those countries, and deserves no reflection. The following are the lines alluded to:

Sic Trino dicata Deo dum festa refulgent,
Civis in hac sceptrum nobilis urbe tenet.
Hic prius ostenso celebrat nova nupta Priapo
Connubium, et socias porrigit inde manus.

The gulph, or, as it should rather be called, the lake in which Sebenico is situated, is the depository of the waters which form the lake of Scardona, before they reach the sea. Three rivers empty themselves into the last-mentioned lake; they are the Kerka, the Goduchia, and the Jujossa. This lake runs into that of Sebenico, by a canal, nearly three leagues in length; and that of Sebenico, communicates with the sea, by another, which is called

the canal of St. Antonio. It was the latter which M. Cassas ascended, on his way to Sebenico, before he reached Scardona, for the purpose of visiting the cascade of the Kerka. These lakes, and, generally speaking, the three rivers just mentioned, abound in fish, principally eels and trout, which are held in high estimation. They also afford a great number of crabs, of which the natives of the country make much use, and the flesh of which is peculiarly delicate. These crabs are about the breadth of one's hand; and the Dalmatians call them *schilloni*. The tunny also appears here at a certain period every year; but the inhabitants on the banks and shores are so idle, that they derive little advantage from the riches which are thus offered to them by Nature; and all the produce of the fisheries is consumed at the tables of the few great men who reside amongst them.

Agriculture is equally neglected, though the two lakes are surrounded by hillocks, which require only the plough. The same deplorable idleness causes the numerous and excellent quarries of marble to remain unexplored; though, if they were in the hands of a more intelligent people, they would be made highly productive. But I shall not continue my observations on this subject, as natural history is foreign to the object of the present work; and as the interesting production of Fortis may be consulted for such a purpose. I cannot, however, but remark, that one great source of riches to this country, if the inhabitants knew how to appreciate it, would be, two sorts of manna: one of which is acquired from the ash-tree, by means of incision, as is practised in Tuscany and Calabria; the other, which is merely a sort of farinaceous grain, is collected from a species of grass, such as grows in the environs of Cracow in Poland.

Before arriving at Scardona, there may be seen on the shore, between the two rivers of Goduchia and Jujossa, some vestiges of Roman monuments:—there are, likewise, some remains of a Mosaic pavement, and the ruins of an ancient temple. Many more important fragments of antiquity might, doubtless, be perceived, if they were not buried beneath the water, which has indubitably risen in this vicinity, as is proved by the dike that formerly joined the tongue of land which separates the mouths of the two rivers, at a rock called Sustipanaz, and on which the temple stood; for this dike is now entirely covered by the water, and is no longer perceptible; though its existence in its entire state may still be ascertained, by sounding.

M. Cassas made but a short stay at Sebenico. Having resolved to visit the famous cascade of the Kerka, it was necessary that he should proceed farther towards the interior of the country. He therefore re-embarked, again ascended the

canal which separates the lake of Sebenico from that of Scardona; and shortly arrived at the last-mentioned town.

Scardona, which by the Turks is called Skardin, was considered as a part of Turkey in Europe, and is situated nearly at the mouth of the Kerka; not exactly on the Adriatic gulph, but on the lake which bears the name of this town; or from which, perhaps, it derives its own. It was once a celebrated place; but is now of little consequence: it is, however, surrounded by walls, and defended by two small forts. In 1120, the bishopric of Jadera was transferred hither; and since that time, it has always been the see of a bishop, who is the suffragan of Spalatro.

The Turks and Venetians have constantly disputed the possession of this place. The former took it in 1352, and kept it for 170 years. In 1522, they lost it in their turn; but soon retook it, though some time afterwards, the Venetians again expelled them; and thus it has been alternately in the possession of these masters. It is indebted to these military and barbarous events, as well as to the ignorance in which its inhabitants have remained for so many centuries, for the abject state to which it has now fallen, as its population is extremely thin. The fine monuments, which had been left in it by the Ancients, are entirely destroyed; and it cannot, at the present day, be conceived, that this was the beautiful town of Liburnia, and the place at which the States of that province assembled. Nevertheless, it would only require an enlightened government, to restore it, in a short time, to its former prosperity. Its soil is excellent; and it is famous for the good quality of its figs, the delicacy of its wines, and the abundance of its pasturage.

The river which contains the magnificent cascade, that excited the curiosity of our author, is that called by the ancients the *Titius*, and which formerly separated Liburnia from Dalmatia. The present inhabitants call it Kerka, or Karka. The learned Fortis, who suffered no kind of fatigue to overcome his anxiety for research, proceeded as far as the source of this river; and ascertained that it was not only less distant in-land, than had always been supposed, but also, that the best geographers have always confounded this river with a torrent which descends from the mountains called Hersowaz, and which is only supplied by the waters that arise from storms. The following circumstance has occasioned the errors of geographers: The upper bed of the torrent is more than a hundred feet above the grotto whence the Kerka takes its source; hence, when it is swelled by the waters of storms, or the solution of snow, it is precipitated with violence from this great elevation, and may be said to fall at the very place whence the Kerka originates. It would appear as if the bed of this river was only the continuation of the

torrent, or that the torrent is only the origin of the Kerka itself: but this is not the case; as it is easy to be convinced on this point, when, in summer, the torrent is dried up, and its bed, which is nearly thirty feet wide, exposed to view; for then, there is no cascade at this place, and the Kerka is perceived flowing grand and majestically from its grotto.

It is, however, certain, that the name of springs may be given to the waters which issue from this grotto; and, perhaps, it would be more correct to say, that the subterraneous river here begins to see the light: at least it is certain, that its course is even here wide and deep, since Fortis attempted to ascend it for some distance, by the aid of flambeaux. If he had been in a stronger boat, and had taken proper precautions for securing his lights from the drops of water which filtrated in abundance from the rock, he is of opinion, that he might have advanced much farther, notwithstanding the resistance opposed to his progress by the rapidity of the current, and the embarrassment often occasioned by the stalactites, or by a species of sand-stone very common in these districts. Though this is generally called Kerka-stone, it is not its waters which contribute to such kinds of lapidial productions, but the higher currents; and amongst others, those of the torrent lately mentioned. This kind of stone is successfully employed here, for the construction of houses: the blocks are easily hewn, are extremely light, and, consequently of great value for arched-works or vaults.

M. Cassas had not sufficient time to proceed as far as the source of the Kerka; but before we speak of the beautiful cascade of Scardona, it will be necessary to give an idea of the river, to which it is indebted for its origin; and for this purpose, to consult the works of such modern travellers as have described it.

The cascade of Scardona, the only one which was seen by our artist, is the fifth and last formed by this river in its course: it is also the largest and most majestic; although that of Rochislap, which precedes it by some miles, is likewise worthy of notice; and it is to be regretted, that his time was not sufficient to allow him to proceed as far as that fall, because we should have been indebted to him for an account of it, as well as for some ideas relative to the ancient Burnum, or Liburnia, of the Romans; for writers vary, as to the name of this town. The ruins consist of stones, dispersed along the road which borders on the Kerka; many of them are often found within the space of a mile, and several still bear inscriptions, though they are extremely decayed. In such a great extent of land, there is only one edifice which remains standing: it is composed of three

arches, one of which is much higher and larger than the other two; and is twenty-one feet in diameter.

As the highest of these arches does not separate the smaller ones, it is easy to remark, that on the opposite side there must have been others similar to those last-mentioned; which is farther proved, by the appearance of the origin of the arch, at the external façade of one of the supporting walls of the great arch. But it is not so easy to ascertain, whether these arcades were more than five in number; and hence arises an uncertainty, as to the real intent of this structure. Its thickness will not admit it to be considered as a bridge; and its form does not corrrespond with that of an aqueduct; for, in this case, it must be supposed, that considerable masses of building must have been raised above the small arches, in order to maintain a level with the larger kind. The question then arises, whether it could have been the entrance to a temple, or the portico of some palace? But this is equally difficult to discover; and if this obscurity be not cleared up by some inscriptions, which might be obtained by digging, it is presumable that no information will be acquired on the subject.

Some miles beyond these ruins, between the Convent of St. Archangelo and Rochislap, is the cascade which bears the latter name. If its fall be not so great as that of Scardona, its appearance, though of a different character, is not less striking. The river is here of a considerable width. A bridge of sixty arches, an ancient work of the Turks, some mills, and several cottages, are the picturesque objects, with which art has enriched the landscape. A considerable number of islets divide the bed of the river into canals, which are shaded by high trees in a vigorous state of vegetation. The cascade does not possess the monotony of great cataracts; it is not an enormous mass of water, which is precipitated entire into an abyss; but consists of twenty rivulets, which differ in their form, width, and the rapidity of their fall. Some of them dart proudly above the summits of the rocks, and display them to the eye, beneath the parabola described by their form; others stream lightly through chasms of rock, which have been polished by the friction of their waters, whose course has continued for centuries; others rudely strike against the projecting fragments, cover them with their snow-white foam, abandon them with a roaring noise, pass from one obstruction to another, fall from considerable heights, rise again, and finally descend, and are lost in one general bed; others again, still more gentle in their progress, and obscure in their fugitive course, have wrought themselves a passage through the vast body of the mountains, whence they slowly arrive at the lower bed of the river, and add their placid

and languid waves to the impetuosity of those from the more elevated cascades. But, if this cataract, by the agreeable variety of its numerous incidents, present a striking appearance to travellers, it must be admitted, that its charms are effaced by the imposing and majestic aspect of that of Scardona; and, perhaps, there is no similar scene in the world, except the falls of the Niagara, that can be compared with it in magnificence.

This inimitable scene made such a deep impression upon our traveller, and so greatly excited his admiration, that we shall endeavour to describe it according to his own account, and thus enable the reader to conceive himself situated at the distance of four or five fathoms from, and in front of, one of the most superb spectacles in the world.

"At the place where I shall suppose our small boat to be anchored, the Kerka is widest. Its calm and limpid water may be said to slide, rather than roll, over a bottom of mud, reflecting on its surface the vacillating corn which ornaments its banks. The almost imperceptible confines of the river, permit the eye to wander to a distance over the meadows, or to rest upon the verdant plains, enamelled with flowers, whose brilliant colour renders more wild and picturesque the greyish slopes of the rocks and other barren eminences, the unequal sides of which form the escarpement of the valley. The white triangular sail, scarcely swelled by the zephyrs, conveys gently along the crystal stream the frail bark, conducted by the spiritless and enervated Dalmatian, whose idle oar rarely disturbs the smoothness of the current. A mild and soothing melancholy here prevails. The tones of the shepherd, who, in some cavity of the rocks, breathes forth his Illyrian ditty, which his memory inherits from that of his ancestors, plaintively vibrate along the sides of the mountains. The awful noise of the cataract is always the same, except its being diminished by distance; but being continually alike, without any variation in its monotony, it does not seem to disturb the general solitude.

"As the narrow valley, through which the Kerka passes, sinks diagonally to the right, the mountains which border on the two banks appear to join behind the cascade, or to inclose it in a semicircular form. The bushy trees, the willows, and poplars, which embellish the front of the scene, and rise above the dikes or terraces, parallel to the degrees to which the water of the cascade descends, do not allow the eye to observe the course of the river, before it arrives at the spot whence it falls; but it may easily be conceived from a bluish cloud, or rather a kind of luminous vapour, which the limpidness of the water, contrasted

with the celestial azure, reflects, horizontally, along the bases of the mountains. Above the beautiful verdure of the trees which are elegantly grouped, and profusely dispersed over the wide and rugged glacis which crosses the valley, are a number of large hills, whose barrenness and grey appearance form a striking contrast to the vigorous and brilliant colouring with which the fore-ground is decorated. At the left, and highest extremity of this glacis, is seen the solitary turret of a small and modest oratory, constructed by some ingenuous devotees. It must be confessed, that the appearance of this little chapel produces a grateful sensation in the heart of the wise man. Yes, indeed, it is here that man can form the most sublime idea of the Almighty:—the great events of nature are the primary apostles of the divinity; for human agency could not have forced a river to surmount rocks, which seem to have been raised to oppose its progress. Art, it is true, may produce, in a garden, the captive waves of a few timid Naiads, and confide to the obedient marble the care of dispersing them in reservoirs of alabaster; but God alone taught the river to dart through these green and bushy masses of trees, whose majestic front shades and conceals from the eye the long chain of rocks which dispute its passage. The effect appears to be produced by magic: it seems as if the great number of streams proceeded from, or were propelled by, the tops of the trees, as their elastic foam apparently rolls along the roof of the forest. To the left of this sublime scene, the river appears entire, disdaining, as it were, to collect the immense number of streams, which have deserted from it in the valley. It is here, that in all its power and majesty it descends from three distinct and successive eminences. The surface of the water, which may be said to receive a higher polish from the velocity of its fall, rivals the purest crystal, and turns off at the angles of the long degrees assigned to it by nature. One would imagine, from a distance, that they were enormous cylinders which alternately gave out, and received, the silvery gauze with which they were enveloped.

"At the foot of these three first shelves or steps, the united summits of a few trees, whose trunks are concealed by a variety of objects in the fore-ground, intersect with a verdant line, the whole width of the cascade; but as the river approaches, the surface of the water becomes still wider: a semicirculer terrace prolongs its colossal propulsion over the abyss which receives it, by which its velocity is curbed. Its immense body of water fills the noble contour of the long and heavy terrace; the land seems to tremble from a distance by the weight of its fall; the air, on being displaced by the water, seems, at first, to hiss or sigh, which, at length, increases, till the noise is so terrific, that the ear is not able to sustain it, the eye to comprise the extent of

the view, or the mind to admire the awful appearance of the whole.

"But, if the traveller feel inclined to take a more distinct view of the cascade, and for this purpose approach nearer to this great work of nature, then all the circumstances, which acquired a sort of harmony by the distance from which they were beheld, and the order, arrangement, and unity which seemed to prevail when the minute parts could not be inspected—all are changed, and nothing prevails but confusion, chaos, or the most shocking distraction! There are then no longer to be seen that uniformity of masses, that grace in the groups, that majesty in the combination; but you behold innumerable rocks, broken, fractured, precipitated, and dispersed, presenting frightful points, which appear to be rising from behind the water and the trees. It is no longer a river, but an ocean which roars, and rushes with fury against the shapeless blocks which impede its passage. These, always attacked, and always capable of resistance, seem to have begun their struggle with the commencement of the world, and to have continued in furious battle for ages, while their terrible and fugitive conqueror strikes and overcomes them, then passes away and buries himself in the sea, whence, arising in vapour, he swells the clouds, which form tempests, and, by conveying him again to the earth, enable him, perhaps after centuries, to re-commence his indefatigable career.

"But, however magnificent such a spectacle may appear, there are times and circumstances under which its pomp is subject to variation: for example, when, by the return of spring, the snow is dissolved, and swells the bed of the river; or when, in the course of the summer, the waters are augmented by some accidental storm. On such occasions, the cascade entirely changes its character, and no longer presents that incalculable number of varieties, the aspects of which give it so many graces and embellishments; but it then becomes more grave, or, if I may be permitted to say so, more immense; and perhaps, on this account alone, more noble, but less attractive. At such a period, the enormous mass of water partly conceals the rocks which compose the bar, and even the trees, which, at other times, seemed to sport amidst their acute summits:—sometimes even all these objects are entirely concealed by the vastness of the inundation. The river then occupies the whole width of the valley, and no longer suffers itself to be divided into streams, but rolling over the rocks, seems to bury them in its bowels. The weight is then increased a hundred-fold, the fall is terrible, and the noise incessant, the current carries away in its course, trees, which it has torn up by the roots, the ruins of cottages, and the carcases of animals, which have been destroyed by its sudden and unexpected fury.

Thus the pleasure of the spectator is not so great but that his terror is far greater; he becomes sorrowful by the monotony of the picture, and the idea of a general destruction prevents those delightful sensations, which would otherwise be excited on beholding this grand master-work of Nature.

M. Cassas, after having staid as long as possible at this spot to satisfy his curiosity, again descended the Kerka to regain his boat, which he had left at anchor at Sebenico, and in which he was to continue his voyage to Spalatro. Before re-embarking, however, he took a cursory inspection of the valley and burgh of Slosella, which lies to the right on entering the bay and canal of Sebenico.

The valley of Slosella is a peninsula or long tongue of land, which advances between the canal of Zara and the lake of Vrana, and is finally attached by an extremely narrow isthmus to the high mountain which is situated to the right of the bay of Sebenico. The appearance of this valley is frightful, from the aridity of the mountains, their deep fractures, and the barrenness of the small portion of land, or rather of the dust collected in their chasms. In this obscure corner of the world live a horde, the most savage, or rather the most weak and brutal of any in Dalmatia, or perhaps even on all the Continent. This truly degraded race has no other instinct than that of destruction. In these districts there are to be found neither corn, useful plants, trees, nor fruits; and the wretched people tear up, without reason or prudence, all that the land attempts to bring forth for their support. But their inconceivable ignorance may be imagined, when it is known, that while they actually root up trees, grain, and even grass, they respect rushes, broom, and thorns! Having by such madness become unworthy of finding proper food to support their miserable existence, they are obliged to subsist upon shell and other fish, which the sea deposits on the sands, or which the pity of some fishermen from the neighbouring countries grants to the relief of their disgusting indigence. Without care, energy, industry, or even ideas, they remain all day sitting before the doors of their miserable hovels, or on the rocks which surround them: their physiognomy is wan, shrivelled up by the sun, and disgusting by filth; their looks are ghastly; their hair black and stringy; their body is meagre; their limbs are dishrevelled, and their stature is disproportioned. They are more timid than wicked, more brutal than ferocious; they do not appear to be susceptible of the most simple ideas; they are equally dull in comprehension, retention, and imitation; and they seem to have no conception that the world is capable of affording any thing, either useful, convenient, or agreeable.

If we were to describe these people as savages, it would be an insult to the human race; for they have neither the candour, the affecting simplicity, the pride nor the independence of the latter. Savages are the first link of the chain of human nature: these people appear to be the last. Their origin is unknown; but it is pretended that they formerly rendered themselves terrible to the Turks. Perhaps, if one were permitted to stop at conjectures, this circumstance, which doubtless derives its origin from some obscure traditions, would lead us to suppose that these people are the unfortunate remains of the Uscoques or Sclavonians already mentioned, who, under the oppression to which they have been subjected, have lost for ever, not merely the dignity, but even the intelligence and reason of human nature.

These observations of our traveller agree with the opinion of the celebrated Fortis, who, when speaking of the natural history of this part of the county of Sebenico, and of the vast quantity of fish which arrive in all seasons in the environs of Slosella, says, "Notwithstanding the abundance and variety of these fish, the lazy inhabitants of Slosella neglect all the advantage to be derived from them; they pass the whole day in the open air, and devour, without bread, and often without cooking, all the fish they can procure. In the spring, these indolent peasants live entirely upon cuttle-fish, which they catch by immerging in the rivers the branches of trees, to which this fish adheres for the purpose of spawning. If a more difficult method were necessary to procure this kind of food, they would, I firmly believe, rather starve than resort to it. They are the enemies of their own welfare, as well as of that of others; for, in order to oppose the introduction of drag-nets, which had been attempted by their lord, the Abbé Jerome Draganich Varenzio, they threw large stones into the ponds, rivers, and about the shores, though that method of fishing would have been of the greatest advantage to them all."

It is impossible not to experience an involuntary sentiment of regret, on reflecting that such a brutal horde should have succeeded a people who astonished the world by their victories, their science, and their power; and one cannot but feel compassion for those great nations, which, from the summit of their glory, prophecied their own immortality, and whence the sages entreated the gods to grant them every thing but pride!

Not far from this valley of Slosella is supposed to be the *Colentum* mentioned by Pliny. At present, the isle on which this town is believed to have been built, is called The Isle of *Morter*: its vestiges were considered by M. Cassas of such small importance, that he did not pay them much attention. Some fragments of wall, of handsome cornices, of antique vases, and

of sculptured stones, were all that he met with. A few medals and inscriptions have been found here, but they have all been taken away by curious visitors, probably, to enrich their private cabinets. It is however not to be doubted, that this isle contains many of such relics, which, if discovered, would be of importance to geography and history; but the suspicious jealousy of the inhabitants will not permit them to be sought for. They indeed exhibit, as well as the people of the neighbouring districts, that ill-humour which results from the ingratitude with which their exertions to acquire antiquities, as I lately observed, have been re-paid: the Turks also having more than once resided here, the people are no strangers either to their ignorance or their prejudices, and they concur with them in the opinion, that the excavating, proposed by men of science, has no other object than the acquirement of treasure; so that, under this idea, their avarice induces them to preserve in the earth whatever may remain there, though they will not give themselves the trouble to look for it! The isle of Morter, the extremities of which are rather steep, rises towards the centre; and from the summit of the hillock formed by this elevation, it is said the greatest part of the remains of the ancient town was formerly perceptible; but barbarism has paid less respect to them even than time, and they have been destroyed to build the walls of a church, consecrated to the *Madonna di Gradina*.---I say barbarism, not because this censure applies to the erection of the Catholic temple, but because the reproach is applicable to the men who, for the purpose of building it, destroyed the monuments of the arts, in an isle which, like all the rest of this coast, is only like one uninterrupted quarry of fine and excellent marble.

But if the traveller here find his curiosity little satisfied, with respect to the study of antiquities, he is re-paid by the richness, the magical appearance of the country. From the top of the hillock the view extends over an arm of the sea, which being almost always concealed by the numberless coasts and isles that cover it, the wrinkles of its surface by the motion of the winds are scarcely perceptible; but it reflects incessantly the golden rays of the sun, or the azure of the skies.

In the north horizon, at an immense distance, may be seen the highest summits of those famous Alps, which seem as if they descended by steps to bury themselves beneath the sea. To the east is seen a prolongation of a chain of the steep mountains of Morlachia: to the south and west the view is lost in the vast depth of the Guph of Venice, and hovers over the Dalmatian Archipelago, which separates Morter from the waves of the Adriatic; while nearer to the eye, the capes which intersect the shores of the County of Zara, display a charming whiteness.

But what gives a considerable addition to the beauty of the picture, is that multitude of small shoals and islets, which, almost all covered with wood, and ornamented with the most brilliant verdure, seem, by their mysterious shade, their agreeable retreats, and their peaceful solitude, to realize those enchanting fictions of the poets, those fabulous times of ancient Greece, when every bower was inhabited by Gods, Cupids, Nymphs, and Pleasures.

Nevertheless, this striking view of the graces of nature, so delightful to minds capable of reflection, is totally lost upon the ignorant inhabitants, who would be unable to enjoy the pleasure afforded even by the appearance of Elysium. How unfortunate is the man who possesses property in these districts!---his tenants are his tyrants; his revenues are alms; if he complain, they threaten him; and to save his life, he is obliged to kiss the hand by which he is plundered. The frequent incursions of pirates, the facility of evading the laws by flight, the convenience of this labyrinth of inaccessible and mostly unknown recesses, and that spirit of independence, which originates in avarice, and owes nothing to the virtue of liberty:---these are the causes which excite in those men that sentiment of injustice towards the proprietors, who entrust to them the cultivation of their lands. This is the melancholy, though inevitable, result of long-continued discord, of the wars which arise from it, of the vices which accompany them, and of the impolicy of the contending powers, whose only ambition is to enslave the people, without having any regard for their morals. Hence the inhabitants of Morter do not cultivate the land, but plunder it: the plough is guided by caprice and cupidity; and they never think of what would be best, but only of what will be rapid: they care not whether, by their bad management, they waste or exhaust the soil;---they will have produce, and to obtain it they destroy.

But, although these people seem to be ignorant of, or to despise, the general principles of agriculture; though they prefer the criminal advantages of piracy to the legitimate resources of the commerce which might arise from their situation; though they neglect fishing, particularly for the tunny, which, from the abundance of this fish, would be extremely beneficial to them, there are, nevertheless, some branches of industry to which they devote themselves, such as extracting threads from the broom, which they employ in the manufacture of a kind of cloth. They go in search of this plant to a considerable distance from their houses; and, in order to procure it, they travel over all the isles from Capo d'Istria to the extremity of Dalmatia, and even on the coasts of Istria. They adopt nearly the same process as is used to strip the bark from hemp and flax; they do not steep it either in rivulets or ponds, but in the marshy grounds which are

covered with sea-water; they afterwards leave it to dry, and then break it with a kind of flail, to separate the flaxy portion. This substance, though very coarse, in consequence of their not having studied the means of bringing it to perfection, they spin and form into cloth; but it is of such a harsh nature, that it can only be employed for making sacks, or packing up merchandize, and the most hardy peasant can scarcely venture to wear it for apparel.

Not far from Morter, but on the Continent, and in the environs of a burgh called Vodizza, they collect the marasques, a kind of cherry, which is employed at Zara to make the liquor, so celebrated in most of the cities of Europe by the name of *Marasquin*. The learned Fortis is of opinion that this burgh, whose name of Vodizza is derived from Voda, and which signifies water in all the dialects of the Sclavonian tongue, is situated over a subterraneous river, which he compares with that which supplies all the wells at Modena, though he supposes it to be smaller, not so deep, and to run between stratifications of marble. It is indeed a fact, that on digging in several parts of this territory, the current has been met with at an equal depth, and its course is always in the same direction: these circumstances tend strongly to support the opinion of that learned writer.

M. Cassas having re-embarked at Sebenico, to proceed to Spalatro, left on the right, when passing through the channel, several small isles, which appeared to be more sedulously cultivated than that of Morter: the largest of them is the isle of Zuri. Fishing is a general avocation in all these islands. The inhabitants salt the fish, and its sale procures them a considerable revenue, so as to enable them to live in easy circumstances. The vine and the olive-tree grow equally well in these spots; and the oil and wine extracted from them are excellent in their quality. There is no doubt that the Romans had considerable establishments in all these islands, which is fully attested by the ruins that are to be seen in every direction, as well as by the medals and inscriptions that are frequently discovered. It was one of the latter, found in the sixteenth century in the isle of Zlarin, which attracted the attention of many learned men of that period. It consisted of the epitaph of a queen named *Pansiana*. Their embarrassment arose from the silence of history, which says nothing of this pretended queen, whose name is no where to be heard of. After long and useless researches, they were obliged to resort to conjectures; and the most probable hypothesis which occurred to them was, that this epitaph related to some queen, who had been made captive by the Romans, and banished to this isle, after having appeared in the triumphal procession of a consul. But it may be asked, did these learned men see the in-

scription in question? Did they examine it; is it known what is become of it; or may they not have been deceived by spurious copies? Was Pansania the name which they read; or might not the letters have been effaced or badly formed, which was frequently the case with those sculptured anterior to the reign of Augustus, so that they may have read *Pansania* instead of *Pausaniæ*, which would have shewn the inscription to relate to the *Pausanias*, or festivals, instituted in commemoration of the victories of Pausanias? As to the title of queen, said to have been found in this inscription, it might have related to Juno, to whom the ancients gave it as an honorary term, and who presided at the festivals, particularly amongst the Greeks.---Besides, it might have been a votive inscription, and not an epitaph; but, in short, these questions which I am proposing, rest likewise only upon conjectures, and certainly suppositions are not to be refuted by the same kind of argument.

Of all these isles, however, that of Zuri, besides being one of the largest, is also one of the richest in Roman antiquities; and it is much to be wished, that they would excite the attention of some learned men of the present age. It is to be hoped, that the century which has lately commenced will be distinguished by this kind of study and research, and that their promoters will repress the prejudices of ignorance and avarice, which cause the opposition on the part of the different hordes, to the making of excavations, the importance of which is well understood; and that, finally, this science, which may be considered as hitherto only superficially known, in consequence of the opposition and indifference of governments, and the ridicule of interested individuals, will cease to be conjectural. This hope is founded upon the direction, which the events at the close of the eighteenth century have given to mankind, relative to glory and the arts. Every age thinks itself called upon to adopt, and be proud, of the reigning taste; but taste is only a relative term:---it is a sentimental impression, received from the surrounding objects; and when it is refined, it does not prove that men are more learned, but that they are better.

Our traveller, leaving on his right the isle of Zuri, directed his course eastwards, in order to discover the great canal of Braza, on which Spalatro is situated. He passed between the two little isles of San Marco and Pianca, left to the south the isle of Zivana, and rounded the western point of the isle of Trau, having on the south-east that of Solta. Though the isle of Trau be only separated from the continent by what learned travellers conceive to be an artificial canal, yet this work, if it proceeded from the hand of man, is doubtless of high antiquity; for Ptolemy and Strabo speak of Trau only as an island; and yet, on

consulting Spon, we find that the opinion of this canal being a work of art, is derived from the assertion of a learned man, who lived in his time, who was born in that county, and whose name was John Lucius. The authority of this Lucius ought, however, in the present case, to be of some weight:---he was a man of distinguished merit, who, being born at Trau, but educated at Rome, acquired by his knowledge the esteem of all the men of science who flourished in Italy in the beginning of the seventeenth century; and who, by the advice of the celebrated Ugheli, wrote the history of his country, under the title of "*Dalmatia illustrata, seu Commentaria Rerum Dalmatiæ et Croatiæ*," which he published in 1666; which was re-printed at Vienna in 1758; and which also forms a part of the "*Scriptores Rerum Hungaricarum.*"

A wooden-bridge forms a communication between the Continent and the isle of Trau, which appears likewise to have been separated from the isle of Bua by a canal, cut expressly for this purpose: it is lined with a solid wall, and intersected by two stone-bridges, on which draw-bridges have been erected, to facilitate the passage of vessels. Hence the houses which cover the shores of the isle of Bua, appear to be, and in fact are, the suburbs of the town of Trau, which is built on the opposite bank of the canal. This canal is 350 feet wide, and serves principally as a harbour for the barks, which, being too slight to brave the storms of the sea, navigate from shore to shore, between Istria and Ragusa. The first establishments formed upon this territory are attributed to the Greeks; and this supposition is an additional tribute to the sagacity of that people, who, when about to found a colony, could not choose a more advantageous situation,---a more fertile soil, than that of the two islands and the neighbouring coast;---a climate, more analogous by its mildness to that of Greece, or a country more generally variegated and agreeable. Pliny has spoken in high terms of the marble of Trau; and some naturalists consider it to be that known in the arts by the name of marble of Istria. Fortis, however, does not exactly coincide with this opinion, and he gives excellent reasons for his doubts; but these are foreign to our purpose.

There remain but few fragments of antiquity at Trau and Bua. Spon has faithfully given the inscriptions which had been discovered there, and which, even now, exist entire. None of these are of a public nature; but they belong to family monuments, consecrated by conjugal love, or fraternal piety. The circumstance, however, which rendered Trau celebrated, in the latter ages, was a literary quarrel which took place in Europe, on the pretended discovery of a fragment of a manuscript of Petronius.

Europe was divided into three opinions: Italy and Dalmatia supported its authenticity; France and Holland denied it; and Germany remained neuter. Spon saw this manuscript, and seemed to think it genuine. It must, however, appear very singular, that in the same page, in which he decides upon a manuscript being original, he, a few lines lower, discovers it to be only a copy, since he owns, that in page 179 may be found the date of the year and month in which it was written; viz. on the 20th November, 1423. But what induces him to believe that this was a copy made from the original, and not a fabrication, was the knowledge, that in that age there were no persons who possessed such talents as Petronius, or who could have succeeded in passing off their own compositions under his name. Besides, when Spon saw this copy, it belonged to a learned man, named Slatitius, who then resided at Trau, where it formed a part of his library, or rather part of a volume made up of a variety of pieces. This volume was of the folio-size, tolerably thick, and contained copies of the Poems of Tibullus, Catullus, and Propertius: then followed the Works of Petronius, as they were known before the discovery of the supplement; and lastly came the supplement in question, which was the subject of so many disputes, under the title of "*Fragmentum Petronii Arbitri, ex-libro decimo-quinto et sexto-decimo.*" This fragment contaned the Feast of Trimalcion, such as appears in modern editions. The manuscript, or rather the copy of the manuscript of the author, if it be true that this fragment was written by Petronius, is not now at Trau, and Fortis did not see it. According to Spon, the writing was fine, and very legible: all the pieces contained in the collection were done by the same hand; and the heads of the chapters and poems were written with blue or red ink. There is certainly no doubt that this is a manuscript of the fifteenth century; but does this prove that it is a copy made from the original, or from a copy itself, so ancient as to be contemporary with the time of Petronius, and thus to remove all doubt relative to the subject? However this may be, the discovery of the manuscript in question is generally attributed to Doctor Pierre Petit, physician, of Paris, who successfully devoted himself to the cultivation of Latin poetry, and was one of the seven who formed what was then called the Latin Pleiade of Paris. He died in 1687. It was in 1665 that he found at Trau the manuscript alluded to; it was printed in 1666 at Padua and at Paris; and then began the literary warfare, which ceased on the manuscript being deposited in the library of Paris, where it still remains. Equal success, however, did not attend other fragments of the same author which, it was pretended, were afterwards discovered at Belgrade.

The isle of Bua, under the Empire, bore the name of Boas, and was rendered of importance by the exile of several celebrated personages, if those persons should be called celebrated, who, by theological disputes, which were termed heretical, disturbed men's consciences, and excited doubts, which are always more fatiguing than absolute belief, or negative incredulity; and who, by their vain subtleties, infused discord in states, and fanaticism in parties. The agreeable situation of the place, however, and the mildness of its climate, did not render their exile rigorous. It is highly favoured by nature, since it produces the fruits both of Europe and Asia, while the palm-trees of the burning soil of Africa are naturalized in it with success: the dates, however, do not attain that maturity which is necessary to make them valuable. The isle of Bua furnishes that precious bitumen, known to naturalists by the name of asphaltes, and which it is asserted was employed by the Egyptians for embalming the remains of their kings.

Trau, as well as Bua, is sedulously cultivated, but principally along the shore, to the width of about a quarter of a French league inland; because the hills of the internal parts present many obstacles to a more enlarged cultivation. Trau gives its name to a county, whose extent is not simply confined to the isle in question, but comprises a considerable part of the continent in front of it.---It was there that our traveller saw the fine plain of *Castelli*, so greatly extolled by all authors who have written upon Illyria, and which extends from Trau as far as the ruins of the ancient Salona. It may be truly said, that in no other country is the art of cultivating the vine and olive-tree carried to greater perfection; for there are exported annually from the little county of Trau 13,000 barrels of excellent oil, and 50,000 hogsheads of very fine wine: figs and almonds are also amongst the number of its riches; but it does not furnish wheat in proportion.

But amidst so many agreeable circumstances, Providence has sent a plague, which is unfortunately indestructible;---it is that of insects. The temperature and short duration of winter, which is in general very mild, and in all the low parts of this country is scarcely felt for two months in the year, preserves them from death, though their delicacy would prove their destruction, if they were subjected for two or three days to even a slight frost. All the grain is generally infested by a destructive worm, which is here called *Magnacoz*. These little insects blast the hopes of the most abundant harvests; and perhaps the impossibility of opposing their ravages is partly the cause that the industrious agriculturist prefers the culture of the vine and olive to that of wheat, which would succeed so well on account of the general fertility of the soil. But the existence of man being here

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attacked, by the destruction of the articles necessary for his support, is only an inferior misfortune: his very life is every instant in danger, from the assaults of two species of venomous tarantula. These insects are known in the Illyrian dialect by the generic name of *Pauk*, which is applied to all species of spiders; but one of them is the real tarantula, so well known, and justly dreaded, in Calabria. The other is the Corsican Tarantula, known in that island under the name of *Malmignata*; and which differs from the first by having shorter legs: but they both have the common property with those of Naples, of being hairy and speckled; while, if any variety be perceptible, it is only in the colours. These odious insects, whose very appearance is disgusting, do not possess the timidity of other kinds, who flee from the sight and approach of man; but they are at once mischievous, impudent, and ferocious. They bite, not for the purpose of defending themselves, or of procuring food, but from an evident wish to do injury; and it is only by continual vigilance, that those whose labours keep them in the fields the whole of the summer, can secure themselves from their attacks; and their precautions are often unavailing. What they are particularly obliged to avoid, is sleeping in the open air, either in meadows, at the foot of trees, or on the stacks of grain which are got in.

Fortunately, these insects seldom penetrate into the houses; so that the fields are the theatre of their animosity. Their bite produces here the same effect as in Calabria and Corsica; and their poison is communicated to the blood with dreadful rapidity. The most effectual remedy is to cut off immediately the piece of flesh which has received the impression of their teeth, or to cauterize the wound with burning charcoal, or a hot iron: the least delay often proves fatal; a heaviness is then speedily felt over the whole frame; the circulation is checked; the blood coagulates; drowsiness succeeds, and is attended with convulsions and delirium, which terminate in death. A violent agitation is the only means of preserving the patient from the destruction which threatens him; and it is the acknowledged necessity of this agitation which has given rise to the opinion, that the venom of the tarantula is to be expelled by music. It is however certain, that in the county of Trau they do not have recourse to music, but exercise the patient violently, and for a long time, in a kind of swing:—this produces abundant transpiration, and sometimes nausea, which saves the person's life, by diminishing the mass of venom absorbed, and restoring the blood to its proper circulation. But although life is thus preserved, it is, unfortunately, but very seldom that the fibres of the brain are unaffected; so that the patient often loses his senses.

After taking a rapid glance over the isles of Trau and Bua, M. Cassas doubled the most eastern point of the latter; and his pilot leaving the cape to the north, he was soon in sight of Spalatro, which is situated at the bottom of a bay of the same name. To the left, and before entering this bay, that is, on arriving from the sea, there is a deep gulph, closed to the south, by the coasts of the isle of Bua; to the north, by the shore which extends from the Punta di San Stephano to San George; on the west, by the coast of the continent; while to the east is the opening by which this gulph empties itself into the canal of Brasa. On proceeding westwards, up this gulph, you find in the north angle the channel of Salona, where the river of that name discharges itself; but, in order to discover it, it is necessary to seek for it in the extremity of the gulph; because, being in an angle, it seems in the perspective, as if the coast of Spalatro adhered to that of the continent, though it is on the opposite side of the canal of Salona.

On arriving from the sea you find the bay of Spalatro, closed on one side by a tolerably high cape, called Punta di San Stephano; and on the other by a kind of promontory, on which are still perceptible the ruins of a fortification, called the fortress *Delle Boticelle*. This fort defended the isthmus, by which the promontory is attached to the Continent; and as the fortified part commands the land, it seems to have been constructed for preventing the enemy, in case of a siege, from occupying this position, by which they might be able to cut off the communication between Spalatro and the sea. The fortifications, however, were inconsiderable, and they derived their principal advantage from their elevated situation, whence they could fire down upon the plain that separates the promontory from the high mountain, on which is built the fort of la Grippe, which we shall presently speak of. They consisted of a single wall, flanked by two irregular, and two demi-bastions.

At the entrance of the bay you discover Spalatro, and nothing is more interesting than this perspective. The first range of buildings which strikes the eye, are the high and long walls which inclose the Lazaretto: at one end they reach to the great mole which encircles the port; and at the other they join the fortifications of the town, and seem, of themselves, an immense and formidable rampart, with which an attempt had been made to cover this part of Spalatro. In front, and on the edge of the quay, which extends along the port, inclosed between the great and small mole, there appears, with such majesty as is undescribable, the august remains of the long and stupendous colonnade which decorated the maritime façade of the palace of Diocletian: it immediately gives an idea of this Colossus of architecture, particularly to those who know that this colonnade occupies only one

of the narrow faces of the parallellogram which formed the palace. Beyond this colonnade you perceive, with some difficulty, the roofs of the modern buildings, constructed within the walls of the palace; but the eye is delighted to behold, rising from the midst of this prodigious mass of ruins, a square tower, five stories high. and decorated with different orders of architecture. It is that of the Cathedral, or Duomo, which is likwise inclosed within the walls of this palace; while at one of the angles of these mural structures, rise the thick sides of another gloomy and embattled tower, the gothic aspect of which excites a melancholy recollection of those barbarous Vandals who effaced as it were from the earth the sovereign people of the world, as well as of those great monarchs the Cæsars, who, even in the midst of disgrace were able to lay the foundation of monuments which empires could scarcely raise in the midst of their splendour. To the left the town is more exposed, and sinks beneath the view, while the appearance of the modest roofs of the simple citizens tends to console the mind for the melancholy impression it has received from viewing the ruins of the imperial palace, the lazaretto and the feudal towers, those mute evidences of the most fatal plagues of mankind, pestilence, war, and pride! But while through the trees with which the ramparts are shaded, you distinguish the walls which form the defence of Spalatro, and the two extremities of which terminate on the shore, the view which clears this warlike cincture extends agreeably across the irregularly united houses, which compose on one side the suburbs of Lucio, and on the other of Borgo-Grande. It is there that in the trees which crown them, in the chearful opulence of the orchards, and in the verdure of the gardens, we are charmed on beholding the beauty of nature in a picture from which, in all ages, the arts appear to have been inclined to banish it, though in vain. Here nature is still great, even by the side of all in which man has endeavoured to appear greater. What, in short, are the gigantic ruins of Spalatro, when compared to the Mount of Marigliana, the feet of which seem to repel the waves of the bay. while its summit defies the tempest? What is Spalatro itself at the base of this enormous mountain, on whose top the defiance and fury of man have built the bulwarks of war, and deposited the apparatus of battle! How does that pyramid appear which was erected by the art of man at a prodigious expence to decorate the temple of the gods, when it is seen from the prodigious range of steep rocks, of mountains heaped upon mountains, which bound the horizon, and form the frame-work of that incommensurate colisæum, in the centre of which Spalatro, notwithstanding its magnificence, may be said to disappear. Hence, on entering the bay, the high mountain of Marigliano, or Margliano, on one

side, on the other the promontory and its escarpement; farther on, the rock which supports the fort of la Grippe; in the valley, Spalatro, its lazaretto, ruins, and steeples; at the horizon a chain of the mountains of Morlachia:—such are the masses which at once strike the eye, and remind the observer of the perishable state of his power, the indefatigable destruction of time, and the boldness of savage nature.

Spalatro is one of the keys of Venetian Dalmatia. In the historical monuments, whose date may be traced for five or six centuries, it is called *Spalatum*, *Spaletum*, and *Aspalatum*. I have just observed, that these monuments are five or six hundred years old, and in this respect I shall appear to contradict the statements of our Encyclopædia, which states their antiquity to be only four hundred years: but I must observe, that on this occasion, the editors of the Encyclopædia appear to have literally copied the words of Spon. Now, Spon wrote, or travelled in 1674, the Encyclopædia did not appear till a hundred years after him, and consequently the date, according to his statement, must now be five hundred years. If this little inaccuracy were to be imitated, and if in several centuries hence, for example, when writing about Spalatro, one were to copy from the Encyclopædia and Spon, without quoting the authority, it might happen that the reader, either from inattention or want of information, would attribute the date of these monuments even to the time when those who wrote about them, were considering them to be four hundred years old: I may even add, that perhaps the uncertainty which prevails in general as to dates, in historical accounts, may have arisen from such kind of negligence, and that historians, on copying chronicles or memoirs, which were several centuries anterior to their labours, forgetting to take into their calculation the periods when they wrote, have transferred themselves imperceptibly to those when the materials were produced, which they have consulted. Hence, what in the time of Spon composed a period of four hundred years, and which should have been calculated at five hundred by the editors of the Encyclopædia, ought to be reckoned by me at from five to six hundred.

Of the various denominations abovementioned, Spon prefers the name of *Spalato* as most conformable to the original, in preference to that of Spalatro, which, however, has prevailed. He supposes that the various names *Spaletum*, *Spalatum*, and *Aspalatum*, which have since been converted by the Italians into Spalato or Spalatro, are derived from the Latin *Palatium*, which was given to that place in particular, on account of the palace of Diocletian, which, as we learn from local traditions, as well as from the Writings of Constantine Porphyrogenetus, was distant only one league from Salona, the native town of that emperor.

This opinion is supported by the exactness of the distance which is to be proved correct, even at the present day; and it refutes the error of those learned men who have pretended that Spalatro was the ancient *Epetium*, while it certifies that the ruins of the latter are seven miles distant, and may be seen at the mouth of the little river of Zarnovissa.

In a commercial point of view, Spalatro was a town of great importance to the Republic of Venice. It was the staple of the trade which was carried on by land with the Turks; and all the caravans which came from Turkey proceeded thither, where they deposited their merchandizes, which were afterwards conveyed by sea to Venice, while this capital dispersed them throughout Europe. These caravans did not merely secure to it the commerce of, and communication with, the continent; but the safety and convenience of its port, permitted the largest merchant ships to anchor in it, and thus to procure it the most advantageous export trade with the islands of Greece, the Archipelago, Egypt, and the whole of the Levant. Hence it was this perpetual intercourse between the Oriental people and inhabitants of Spalatro, which determined the latter to build the Lazaretto, certainly one of the finest edifices of the kind in any of the maritime towns of Europe.

The commission or staple trade of this town comprehends a vast number of articles which are received principally from Turkey, but likewise from Bosnia, Croatia, &c.—Amongst other manufactures are those of iron, copper utensils, a very coarse kind of cloth, elastic woollens, leather, cotton, wheat, silk, orpiment, wax, dried fruits, and several kinds of pulse. For a long time, not only Venice, but all the other Republics and States of Italy, the Barbary Powers, and even the French and Spaniards came to this port to take in cargoes of those various goods; and till the middle of the 11th century, there arrived in crowds, the vessels of the Genoese, Tuscans, Tunisians, Marseillois, &c.; but the discovery of the New World, and the voyage to India by way of the Cape of Good Hope, having imperceptibly increased commercial speculations, and given a new direction to navigation, the trade of Spalatro was affected by the change. But this was gradually diminished without being entirely destroyed, and it is even now, if we except Trieste, of all the maritime towns on this coast, that which possesses the most extensive commercial intercourse.

The opulence which arises from an extensive commerce, has a sensible effect upon manners, which consist of a combination of luxury, urbanity, and politeness. The inhabitants of Spalatro are obliging, affable, and hospitable to strangers, and appear to attach much value to the labours which curious, well-informed

travellers and artists are inclined to undergo in examining the monuments of their town. They are pleased when speaking of the magnificence of these relics, and seem anxious to explain the most minute particulars. In their conversation on this subject they appear like men who have a perfect knowledge of history. They may be said to have a little of that boasting manner which distinguishes the *Ciceroni* of Italy; but in justice it must also be added, that they cannot be reproached with the ignorance of the latter. They have made enquiries with respect to most subjects, have few doubts which they cannot clear up, and hear few objections which they do not discuss in an erudite manner. It must be understood, that I speak only of that class of men, who have received a liberal education; for the people, who are more laborious here than in any other part of Dalmatia, devote themselves entirely to trade, general industry, and maritime occupations; and their information is consequently limited to the means which are absolutely necessary for their existence: but the uniform politeness of the inhabitants of Spalatro is in a great degree owing to their continual communication with foreigners. The majority of the opulent individuals send their children to be educated at Venice, Rome, Padua, Vienna, and even to Göttingen and Holland: hence they receive at an early period not only the first rudiments of general knowledge under distinguished professors, but likewise ideas of the manners of different nations; ideas which it is useful for all men to acquire in their youth, because they tend to abolish national prejudices, while they enrich the juvenile mind with what is necessary to be known with respect to others, and teach it, by objects of comparison, to value in their own country that only which is founded on good principles.

These various qualities are, however, if I may so express myself, washed over with a sort of Venetian varnish, which is rather injurious to their candour, and imparts to them a kind of tinsel ornament or affected uniformity which disparages them, particularly in the eyes of a Frenchman. Their ceremonious behaviour is extreme; their etiquette fatiguing, and their expressions of respect inexhaustible; and it is well known that the manners of capitals degenerate in provinces into ridiculous affectation. With the exception however of this trivial inconvenience, I found here all the wisdom and firmness of mind which distinguished the ancient government of the Republic of Venice:—the continual and well-managed vigilance of its police, perhaps too superficially considered by the journalists of our time, who by not properly studying its motives and results, seem to consider it not only as a state-inquisition, but which is the most perfect police in Europe, and the most secure for the man of wealth, since it was only terrible to crimi-

nals; and which, by penetrating even into one's thoughts, was the most certain safeguard of innocence, and the best means of rendering virtue tranquil, as well as of drawing merit from its habitual obscurity to the advantage of the state. It was likewise best adapted to republican principles, because in its researches, pursuits, and punishments, making no exception of persons, it was founded upon a protective basis, by comprising, on every occasion, all classes of society, from the Doge to the lowest of his subjects: it thus secured society from the attacks of ambition; from those machinations so often engendered by rivalry; from those factions which are frequently excited by the love of novelty, by the disorders of the great, and the turbulence of the little; by the abuse of riches in the one, and the tendency to corruption in the other. In short, it was the greatest protector of the liberty of pleasure, and the most favourable to religious toleration, in the midst of a country where the Catholic Faith possesses its greatest latitude, but where the Pope, notwithstanding, in political affairs, has no more authority than a Protestant Prince, or a Jewish Rabbi.

The women of Spalatro are in general handsome. They appear subjected to nearly the same usage as that which has enslaved the women of Italy; but they enjoy rather more liberty, particularly in comparison with the women of Sicily. They have a great propensity to dancing, music, and gallantry; their rage for luxury is excessive; and dress is with them the first and most essential article. But to these inclinations, which are common to their sex in general, they unite the virtue by which it is honoured; they are good mothers, sincere friends, and faithful wives; and Spalatro is very seldom the theatre of those scandalous anecdotes, which derive their origin from the prevalence of dissipation.

It was at the commencement of the twelfth century that Spalatro fell under the dominion of Venice. The Catholic religion had been established there for a number of centuries previous to that period; and from the year 650, the apostle who governed the Church, had dignified it with archiepiscopal honours. Its archbishop takes the title of Primate of Dalmatia and Croatia; but, notwithstanding this pompous title, he is dependant upon the Primate of Venice.

The chapter of the cathedral is considerable; and it consists of ecclesiastics who are no strangers to literature and science. They retain in their library, or archives, several valuable manuscripts relative to the history of these countries. The learned *Lucio*, or *Lucius*, whom we have already alluded to, and another man of letters, named *Beni*, have made from them several extracts. These two erudite scholars did not belong to Spalatro. I have already said that *Lucio* was born at Trau; and as to *Paul Beni*, he

came from the isle of Candia. He was educated at Gubio, in the duchy of Urbino; was at first a Jesuit, but he quarrelled with that order, because his superiors opposed the publication of his Commentaries on the Festival of Plato. He was professor of Belles-Lettres at the University of Padua, and was of a whimsical and irritable character. He distinguished himself by his enthusiasm for Tasso and Ariosto, which he carried to a ridiculous extent, as he did not hesitate to rank them superior to Virgil and Homer. The best of his voluminous writings is a Treatise on History, written in Latin, printed at Venice in 1611, and which is mentioned by the Abbé Langlet.

The Archdeacon *Tommaso*, *Michael Spalatinus*, and *Mark Marcello*, are the principal writers whose talents have done honour to Spalatro; but their works are known only to bibliographers or a few erudite individuals. This cannot be said of the celebrated Mark Anthony de Dominis, who graced the pontifical chair of this town. He was born at Arbe, was a relation of Pope Gregory X. and remained twenty years in the order of the Jesuits, where his profound learning carried him through all the dignities of that society. The Emperor Rodolph procured for him the bishopric of Segni: here jealousy gave rise to some disagreeable controversies, to free himself from which, he solicited and obtained the archbishopric of Spalatro. The rest, however, which he procured here, was not of long duration. The dissentions which broke out between Pope Paul V. and the republic of Venice are well known. *Dominis* had received benefactions from the Venetians; the generosity of his nature induced him to take up their defence; and he wrote in their favour. The inquisition condemned his production; and, this revolting partiality exciting his disgust, he went over to England, where his celebrity and his talents procured him the esteem of the English, the favour of James I. and the friendship of all the distinguished Englishmen of that age, in consequence of which he became dean of Windsor. The defection of a man of his merit alarmed the Court of Rome; and Gregory XV. who was one of his friends, solicited him, through the medium of the Spanish ambassador, to return to that city. He acceded to the request; but none of the promises which were made to him were ever performed. Gregory XV. died; and Urban VIII. his successor, caused the too credulous Dominis to be confined in the castle of St. Angelo, where he died by poison.

Some writers have accused this celebrated man with inconstancy and avarice; have asserted that these failings caused him to lose the confidence of James I. an event which was facilitated, as they pretended, by his imprudence in retracting in full convocation at London all that he had written against the Catholic

Church; and that, finally, after his return to Rome, it was proved by intercepted letters, that he repented of his conversion: but none of these assertions have been proved; and it is too well known how much learned men are thwarted by the reproaches and decisions of party-spirit, and by the prevailing opinions of bodies and individuals, which sometimes give a bias to the conduct of the future historian. Besides, one is always inclined to believe a man innocent, when he has died an unnatural death in a prison, where he has been secured by his antagonists; and in a country, where the Inquisition causes the body and the writings to be consumed upon the same pile.

But whatever may be thought of my opinion, which, though it may be disputed, must at least be considered as one that will do no injury to my memory, because it is founded upon that sentiment of humanity, which appeals to the hearts of all men who have not been blinded by fanaticism;—I say, that, whatever may be thought of it, I feel no hesitation in asserting, that even the enemies of Dominis cannot refuse him the title of a scholar of the first rank. He possessed an extraordinary genius; and his work "*De Radiis visûs et lucis in vitris perspectivis et Iride Tractatus,*" as well as another on the flowing and ebbing of the sea, will always secure to him a distinguished place amongst philosophers of the modern ages. He was the precursor of the great Descartes; and it was no common man to whom the celebrated Newton, according to his own admission, was indebted for his first ideas on the theory of light.

Spalatro is divided into two parts: the first is contained within the circumference of the walls of the palace of Diocletian; the second is to the north-west of that Palace, and is inclosed by the walls of the ancient fortifications, which commence at the gate of San Rainerio, and terminate between the little mole and the great tower, in front of the Office of Health. In consequence of some late wars, it has been found necessary to give a greater extent to these fortifications; but they consist of only a simple wall, with three bastions, and two demi-bastions, without fosses, external works, or glacis. Beyond these ramparts are the suburbs, in the following order:—on leaving the church of St. Francis, which is situated on the shore of the bay at one of the extremities of the town, the suburbs of Borgo-Grande, those of Pozzo, Marcusio, and lastly, of Lucio, which lies at the other extremity, and the houses of which extend as far as the *Punta delle Boticelle*: it is the last-mentioned part that you pass, to reach the ancient fort *Delle Boticelle*, already alluded to, and to ascend by a path cut with much art in the form of steps, to the citadel called the fort *La Grippe*. This citadel, as well as the town, has no external works: it consists of a wall, flanked with

five irregular bastions; on the inside is a second wall, or rather a sort of redan, of which the gorge is open. Its southern angle is defended by a small bastion; and the branches of its curtains end in two square, but unequal, towers. It may be seen, that there is nothing to be dreaded from this citadel; as the only advantage it derives is from its situation. As for the town, it is commanded from almost every point; and could with difficulty be secured from a coup de main. These various modern fortifications are the work of the Chevalier Vernede.

If, generally speaking, the greater part of the merchants reside in the second moiety of the town, the finest edifices are, nevertheless, built in that contained within the walls of the Palace of Diocletian. Here are situated the cathedral, the palace of the archbishop, and several other considerable structures. The market, the hospital, and several convents, are situated in the other part of the town. The government of Venice supported here only a feeble garrison, which was at most composed but of a few companies of cavalry and infantry, and were intended merely for the police of the place. It was at the fortress of Clissa that the Venetians generally kept the forces which they stationed in this part of Dalmatia, because it defends the defiles through which the Turks, the only enemies they have long had to fear in this country, would be obliged to pass before they could arrive at Spalatro.

Though there still exists in this town a prodigious quantity of the remains of the magnificent palace of Diocletian, one of the greatest fragments of antiquity in Europe, it is impossible not to regret, that the inhabitants are allowed to construct modern buildings in the inside of this palace; for, besides that this practice obtrudes infinite impediments to those researches, which would conduce to determine its ancient and earliest compartments, it is also evident, that its superb materials have been applied to the formation of recent habitations; and it is not to be doubted, that the ruin of monuments, which, for centuries yet to come might have attracted the admiration of travellers, and served for the study of historians and antiquaries, has been facilitated by the proceedings of avarice and ignorance. But who would believe that the inhabitants of Spalatro are not contented with despoiling the palace of Diocletian, but they have likewise seized upon all the finest remains of Salona to build houses, and even to make simple enclosures.

A few hours before arriving at Spalatro, M. Cassas fell in with four beautiful Venetian gallies. The Republic often sent these vessels in time of war towards those countries, where they remained to cruize for the protection of commerce from the attempts of the pirates, who, as has been already observed, frequent

the seas in this region, and would infest them to a still greater extent, but for this precaution of the government. These four galleys cast anchor at Spalatro almost at the same instant that our traveller arrived there. On landing, his taste, as much as the object of his voyage, guided him immediately towards that part of the town contained within the walls of the palace of Diocletian; and he took up his lodging at an inn, situated between the columns of the great vestibule. He devoted the first evening to rest, which was necessary after the fatigue he had experienced in visiting the cascade of Scardona, and in the passage from Sebenico to Spalatro. The next day he delivered letters of recommendation to several inhabitants of this town; and they procured him the acquaintance of His Excellency Count Peruta, the Archbishop Garaguini, Count Cambi, the Chancellor, M. Borguettichi, a learned antiquarian, and several other individuals of high respectability: the whole of his subsequent employment was visiting the ruins; but, before we follow him in his various visits to them, we shall attempt to give an idea of that magnificent palace, such as it was when inhabited by Diocletian.

We have already observed that its figure was a parallelogram; it was 630 feet long, by 510 in width. Its principal façade is supposed to be that which looked towards the sea. It was this which was decorated by the superb colonnade that still remains almost entire, and which consisted of fifty columns: at present only forty-two are standing. This colonnade formed a gallery twenty-five feet in width; while its length occupied the whole of the façade: and in the interior of this gallery were the apartments exclusively inhabited by the Emperor. The entrance to this amazing palace was, and still is, by three principal gates. The first is at the north front, and is called *Porta Aurea*, or the Golden Gate; the two others are at the east and west façades; their particular denomination, if they had any, has not been transmitted to posterity. Each of these gates had two octagonal towers, whose height did not exceed that of the edifice in general. There was also a square tower at each angle of the palace. Each of these towers was eighteen feet higher than the walls. Two of them contained four stories, while the others had only three; this difference arose from the elevation of the façade with the colonnade being seventy-four feet; while the three other fronts were only fifty-five; so that the two towers that corresponded with the two ends of the colonnade were of necessity carried higher than those which were built at the opposite angles; lastly, in the interval between the octagonal towers of the gates and the towers of the angles there was an additional square tower, but the height of which did not exceed that of the wall:—the total number of these various towers was sixteen, because the

Remains of the Palace of Diocletian, at Spalatro.

Hall. Sculp.t

façade of the colonnade had no others than those which corresponded with its two extremities.

A large portico was erected on the inside, along the wall of the north, east, and west façade; and was only interrupted by the massy sides of the three gates, on the reverse of which were the stairs which communicated with the upper apartments. On entering by the Golden Gate, there appeared in front a large street, formed by a vast portico, and which extended as far as the peristyle of what was properly called the Palace, or the part which was inhabited by Diocletian. This street was intersected at a right-angle, and nearly in the centre of the whole edifice, by another street of equal width, and likewise decorated with a portico, which extended from the eastern to the western gate. Hence on entering, for example, at the Golden Gate, you had on the right and left two large ranges of building, equal in proportion, but not so in point of interior arrangement: they were surrounded at two of their faces by the portico lately mentioned; while the two other faces which looked towards the external walls of the edifice, were separated by large courts, which were formed between these buildings and the general portico. Of these two buildings, that on the right was appropriated to the women, while that on the left was occupied by the principal officers in the service of the Emperor.

After passing these buildings and quitting the transverse street, you found yourself in a superb colonnade, which was terminated by the steps and façade of the peristyle. Between the columns there appeared on one side the Temple of Esculapius, and on the other the Temple of Jupiter:—as both of these are still entire, we shall speak of them hereafter. To enter the grand building, or the part of the palace inhabited by Diocletian, you ascended the peristyle just mentioned, by a flight of steps: the front of this peristyle was supported by four columns; and it led to a magnificent circular vestibule, admirably proportioned, which derived the light from its cupola: it was decorated with four niches, which contained statues. In front of the door leading to this vestibule, was that through which you arrived at the principal hall of the palace. This apartment was ninety-five feet long, by seventy-five wide; to the right and left six columns, of a prodigious elevation, supported the vault or cieling of this hall, leaving on each side, between them and the wall, a kind of side-way, or walk, not quite so long as the hall; and at the end of which were two flights of spiral stairs, which led to the subterraneous parts, and the back-door of the palace, which opened on the sea-shore. This grand hall had a large and majestic door, by which you entered the great gallery already mentioned: the hall was denominated *Atrium*.

All the palaces of the Romans contained halls of this kind, and which bore a similar name. Writers differ in opinion as to the nature of those apartments; but they all agree, that the *Atrium* was situated at the entrance of the palaces and great houses.---Some, however, think that it was a kind of court which preceded the vestibule, while others consider it as the vestibule itself; and lastly, several assert it to be the hall which succeeded the vestibule, as for example.---Martial, when speaking of the *Atrium* of the celebrated palace of Nero, seems to indicate, that it was placed in the same situation as we have described that to be in the palace of Diocletian. "It was in the Atrium," says he, "that you saw the colossus of Nero, and the machines which belonged to the theatre, *Pegmata*." He denominates it *Atria regis*, while Suetonius seems to cast some obscurity on this definition, by calling *Vestibulum*, what Martial denominates *Atrium*. It cannot, however, be doubted, that they both mean the same place, since Suetonius says, "*Vestibulum ejus fuit in quo colossus*," &c.

It is nevertheless certain, that the *Atrium* differed from the courts, inasmuch as it was covered in, and was situated at the entrance of the mansions. When the virtues were, however, honoured in the Republic, the mothers of a family, the Roman ladies, frequently passed their time in this hall, where they employed themselves amidst their numerous domestics, and attended at once to their children and their houshold affairs. During winter the *Atrium* was heated by chafing dishes, and fires placed in tripods. In process of time, and when luxury had made that alarming progress which led Rome to slavery and destruction, the *Atrium* was abandoned to the vassals, and they attended in it to receive the orders of their masters. It was here that the crowd of clients, who served in the streets as a retinue to the consuls, senators, magistrates, and tribunes, assembled to await their egress. The emperors came into the *Atrium* to give audience to the ambassadors of foreign kings and princes; and the haughty patricians decorated it with the images of their ancestors; the generals, with the trophies of their victories; and the pro-consuls, with the spoils of provinces, and the fruit of their rapine. In general, the cielings were hung with purple, and the columns which sustained it, were of porphyry, granite, or other marble still more valuable. In short, the pomp or the simplicity of the *Atrium* was a sure token of the vices or the virtues of the master of the palace, and on entering this part of the building, one might preconceive a tolerably just idea of his pride, his simplicity, or his avarice. We may judge, for example, by the gigantic proportion of that of the palace we are describing, of the means which Diocletian took to preserve the remembrance of the colossal power he had enjoyed, as well as of the invincible propensity

which accompanied him throughout his life for grand and majestic monuments, the last remains of which now form at Spalatro the subject of wonder and admiration.

The two parts of the palace which were on the right and left of the *Atrium*, were exactly similar in their distribution; and from this circumstance it may be supposed that the emperor occupied each division alternately, perhaps according to some etiquette founded upon the change of seasons; from some prejudice which prevailed in those distant ages, or from a religious practice relative to the worship of the gods, with the ceremonies of which we are unacquainted. This last motive may reasonably be imagined, since one of the divisions contained the temple of Esculapius, and the other the temple of Jupiter, while the interior apartments led through each other immediately to those temples. May it not be asserted, as a reason for this extraordinary resemblance in the arrangement of the two parts, that Diocletian might have presumed, that Maximian Hercules, his colleague in the empire, and whose abdication, which was solicited by Galerius, was of the same date as his own, might come to visit him in his retreat; that he might be anxious to give him the same accommodation in his palace as he enjoyed himself, without the most minute difference; or that his intention might be that there should always prevail between them in their private life that amicable equality which was never altered by the division of the sovereign power?

It will, however, be sufficient to give a description of one of these two parts, since the other was exactly similar in form, the only difference being in the names given to the apartments, which doubtlessly corresponded to the uses to which they were devoted. It would appear from the distribution of this palace, that the architects of the early ages did not attach the same merit as we do to those majectic communications between the large divisions of an edifice, and which at the present day we distinguish by the French appellation of *enfilades*. It is, however, certain, that if the entrance were by means of handsome lateral doors, from the halls on each side, the magnificence of the view would be increased: on the contrary, in order to arrive at those halls or chambers, they passed from the *Atrium* into two very narrow corridors, which were besides so aukwardly placed, that, of the three doors in which they terminated, and which opened into three magnificent halls, whether to the right or to the left of the *Atrium*, two of the doors were situated in the angles of these halls.

Of the two parts of the edifice, which on each side of the *Atrium* were parallel to the great gallery, the first was appropriated to concerts and theatrical representations, and the second

to certain regular festivals: they were eighty-five feet long by fifty-eight wide, and their cielings were supported by eighteen columns. The distance between these columns and the walls was ten feet in every part, so that there was a sufficient space for walking round the hall, or for placing rows of seats for the accommodation of the spectators, while the middle remained entirely free for the amusements. That which was destined for the festivals was not, however, the only one appropriated to that purpose: in one half of the two first-mentioned halls there were also two other smaller ones, though these were of a very considerable size, and served only for repasts. They were distinguished by the epithets Corinthian and Cizician, and they derived these names from their decorations or from the nature of the festivities which took place within them. But even these were not sufficient, for there were on the sides of the latter two other tetrastyle halls, which were likewise appropriated to feasting; and as they were nearest to the two temples, they doubtless served for the repasts which followed the sacrifices.

Beyond the halls or chambers just mentioned, were the hot-baths. They were large and commodious, and the descent to them was by steps constructed at the four angles. Three chambers were attached to these baths. The first was the *Apodyterion*, the use of which, as well as its name, was derived from the Greeks: it was either the place where the hot water was prepared, or that used for wrestling or gymnastic exercises. The Romans frequently called it by the generic name *Apodyterium*, but sometimes, *Spoliarium*, *Tepidarium*, *Ærium*, &c. These names, however, had other acceptations, or exceptions. Hence, for example, when they gave the name of *Tepidarium* to the *Apodyterium*, it was like taking a part for the whole; for *Tepidarium* signified the warm quality of the bath, or generally a warm bath: *Spoliarium* was likewise the generic name for all places in which the Romans undressed themselves for any purpose whatever. Thus for example, if *Spoliarium* was applicable to the baths, the same name was given to the place in which the Gladiators undressed themselves to fight, to that in which the citizens were stripped who had been killed by accident, at a distance from their houses, as well as to the spot on which an unfortunate person had been robbed or murdered by banditti.

But with respect to the *Apodyterium*, in its first-mentioned acceptation, we must observe, by the way, that the finest *Apoditerium* known in ancient times, was erected by order of Diocletian. It belonged to the thermal baths which were constructed by his directions at Rome, and which still bear his name. It was an immense saloon of an oblong form, with eight sides or faces, each of which were of themselves semicircular; the arches which

bound the roof of this saloon, were of a prodigious height, and the walls were covered with the finest marble and the most elegant ornaments.

But this was a public edifice, and the *Apodyterion* of Spalatro, which was intended only for the use of the emperor and his houshold, had not, nor did it require, any of the magnificence given to that of Rome. It was only a simple chamber, by the side of which was the *Sphæristerium* or place of exercise; in which, according to Pliny, was played the game of tennis or fives. It is not a subject of surprize, that this hall was contiguous to the baths, because it is well known that the Romans mostly amused themselves with active exercises before bathing. These baths were only used at the close of day; and for this reason, also, they were accompanied by the different chambers devoted to evening-repasts. These meals, after the manners of the Republic had become corrupted, were nothing else than the orgies of debaucherv, for they were not what the Romans called the supper. Their supper was commonly taken at the ninth hour of their day, which corresponds with our three o'clock in the afternoon; while their dinner took place at the fifth hour, that is at eleven o'clock in the forenoon. This dinner was, however, properly speaking, nothing more than a light breakfast, and of such little consequence, that it was considered as a breach of politeness to invite their friends to partake of it.

Instead of imagining as we do, that the bath immediately after a meal is dangerous to health, the Romans ran thither as soon as they quitted table, but particularly after they had abandoned themselves to intemperance; and for this custom they have been reproached by Juvenal. Hence, if it were with them a means of promoting digestion, it is not astonishing that the necessity of the evening's repast was the result of the bath; and we will add to the disgrace of that enlightened people, that it was natural, when the passions had been excited by the indiscriminate mixture of the sexes, so long tolerated in the public baths, that these nocturnal repasts should in a little time have degenerated into the revelries of voluptuousness, though they were at first resorted to as a measure of necessity. The emperors Adrian, Marcus Aurelius, and Alexander Severus, wished the two sexes to have their baths apart, but the prevalence of licentiousness constantly induced the people to evade their decrees; and these disgraceful proceedings were not entirely abolished till after Constantine; and even then, perhaps, to give place to a corruption of another kind, and to satisfy the jealous, though not less libidinous passions of a few innovators.

In the upper story of the warm baths at the palace of Spalatro, and in the contiguous chambers, there were two other kinds, namely, the cold and the vapour baths. The latter tended to promote perspiration, and on quitting them, the bathers entered a room which was always kept of an equal and moderate temperature, in order to prepare the body to pass without danger into the external air. On this floor also, was the chamber in which the emperor reposed. It was formed of three semi-circular parts, in one of which was his bed, and the entrance to which, was through a portico, consisting of two columns and three arcades; these were closed by curtains of purple, and separated the chamber from the gallery in which the soldiers attended, who were appointed to guard his person.

Such was the magnificent palace of Spalatro, of which we have attempted to give an idea, though without being able to avoid the obscurity inseparable from this kind of description.—Here for the space of nine years lived, forgotten as it were by mankind, though not by the infirmities and sufferings which are the ordinary companions of age, often the result of the fatigues attendant upon grandeur, and sometimes also the just reward of immoderate pleasures—here lived a man who was the son of a miserable slave, but whose valour, audacity, talents, and good genius raised him to empire; who, fortunate in battle, wise in politics, and skilful in administration, was also great in the arts, and covered his country with monuments, the splendid ruins of which still command, even after the lapse of fifteen centuries, the respect and admiration of every beholder:—a man who took Augustus for his model, and imitated him only in his virtues, whose memory does not enjoy the entire veneration of posterity, because new circumstances gave to princes of a subsequent period, who were not equal to him, a high renown for their supposed virtues, the fame of which obscured those of their predecessor; and who, to degrade his memory in the eyes of those whose support was necessary for the preservation of their power, accused him of a spirit of persecution, very opposite to his real magnanimous and generous character. In short, Diocletian was an emperor, who ought to be considered as one of the greatest princes of antiquity, and a memorable instance, by his elevation, of the extraordinary caprice of fortune; by his reign, of the power which a single individual may sometimes acquire by chance; by his retreat, of the melancholy condition to which a superior mind may be reduced by old age; and lastly, by his death, of the alarm with which even the shadow of a great man is capable of exciting in the tyrants who succeed him. His death alone was sufficient to tarnish the memory of Constantine, if it were not rendered execrable by the assassination of his son, his wife, and his brother-

in-law. He hastened the end of that monarch, by a barbarous letter, in which, from the summit of his prosperity, he dared to accuse this wretched old man, already deprived of his reason, of being a criminal, for maintaining the friendship which he had contracted during the course of an honourable life.

The greater part of the interior buildings of the superb palace at Spalatro is now effaced or destroyed. On entering at the golden gate, there is no longer to be seen the grand range of edifices which was formerly on the right, and amongst which was the *Gynæcium* or apartment of the women: it is entirely replaced by a mass of modern habitations. Of that to the left, which was occupied by the great officers of the houshold, there are only to be seen some walls, against which are erected the modern houses. The vestibule of the palace, the colonnade which precedes it, and the temple of Jupiter, still remain; but all the rest of the buildings occupied by the emperor are demolished; while houses, streets, and even squares, occupy the sites of those vast halls which we lately described; though at one extremity, some of the walls which remain erect, remind the spectator of the apartments which belonged to the baths. The temple of Esculapius is entire, though the grand place through which one must pass to arrive at its perystile is encumbered with inns, shops, and magazines. It may, therefore, truly be said, that there is only the external shell of this great edifice, which has been respected by barbarism and ignorance, and which has sustained no other outrages than those of time: the lateral towers, also, as well as those which belonged to the three principal gates, are totally destroyed, and there remain only those at the angles. It may, however, be supposed, that war has contributed its share to this destruction; for it is easy to perceive that the inhabitants have used the external walls of the palace on many occasions as a means of defence. The top of these walls, which was formerly terminated by a cornice, is now in many parts embattled, and loop-holes have been made above the old-arched windows which were formed in the different faces. Several of these windows are now stopped up, which could only have been done from motives of precaution: in short, the ruins that have in some parts fallen down and raised the soil, while they obscure the building, appear rather to have been the effects of premeditated attacks than of gradual decay.

At present they give the name of *Piazza del Duomo*, the Place of the Cathedral, to the magnificent colonnade, which leads to the peristyle of the grand vestibule of the palace: the Corinthian columns, the arcades which they support, the entablature, the architrave, the frizes, the cornices, the front of the peristyle, the three doors of the vestibule, the cupola which covered it, all these objects are still in every respect complete. The

twelve columns which occupy the lateral parts of this place, as well as the four higher columns which support the façade of the peristyle, are of granite. On calling to mind the general description of the palace which I have given, such as it once must have been, it will easily be perceived, that this Piazza del Duomo is only the prolongation of the street or colonnade which led from the golden gate to the peristyle of the palace, and was intersected by a similar colonnade, which extended to the two gates at the east and west. By this recollection, an idea may be formed of the magnificence which must have prevailed in the communications. To the right and left of the peristyle, but beyond the four columns of which it consists, and in the space between these columns and the steps, were placed upon pedestals two sphynxes of a colossal magnitude: there now remains only one of these ornaments; the other has been carried off, though it is still to be seen in Spalatro. On this statue, I have had the opinion of M. Visconti of Rome, one of the most celebrated antiquarians in Europe, and who is now keeper of the Museum of Antiquities at Paris. He says it is an Egyptian work, of an early period. Its breast and plinth are covered with hieroglyphical characters; it is mutilated, and the head is wanting. It is probable that Diocletian had caused it to be conveyed either from Rome or Egypt, to Spalatro. The other sphynx is not an Egyptian production. It is likewise made of granite, but it is evidently a copy; and the plinth, instead of hieroglyphics, is only ornamented with a kind of plaiting. It is, however, very curious, for instead of lions' paws, it has human arms and hands. In this respect it resembles the sphynx on the summit of the obelisk, formerly placed by Augustus in the centre of the *Campus Mutius* at Rome, and which is now erected in the place of Monte Citorio.

Between the intercolumniation there might formerly be seen the beautiful pillars of the octagonal portico which surrounded the temple of Jupiter; but this temple having been converted into a cathedral, the great tower or steeple that has been built in front of the temple, hinders the rich perspective. This steeple, however, is of considerable height, and possesses some dignity. I have already observed, that the materials of which it is constructed, were brought from Salona. It is composed of four orders of architecture, not including its base. It is of a square form, and well-proportioned; the antique columns and frizes are not decayed, and have been appropriated to the present edifice with much taste and ingenuity.

After passing this tower, you enter into the Temple of Jupiter, now called *Il Duomo*. M. Visconti is astonished, and with reason, that it should be supposed this temple was dedicated to

Outside of the Temple of Jupiter, at Spalatro.

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Jupiter: in fact it is not known on what circumstance this opinion is founded. The sirname of *Jovius*, which was assumed by Diocletian, while his colleague Maximian took that of *Herculius*, may perhaps have given rise to it: the bas-reliefs, however, with which the interior frize is ornamented, and which represents Hunting Genii, as well as the busts in modillions which appear between them, would afford much greater reason to suppose that this Corinthian temple was dedicated to Diana.

The scale of this monument of antiquity, is considerable. Its external height, from the pavement of the gallery which surrounds it, to the top of the roof, is fifty-three feet and a half, and sixty-three, including the base of the colonnade. Each face of the octagon is twenty-five feet and a half in the interior of the edifice, and thirty-five feet and a half at the external gallery. The height of the columns, including their bases and capitals, is nineteen feet, by two in diameter; their base is two feet, and their entablature seven. It was topped with statues larger than life; but they have disappeared. The elevation of the octagonal roof, which covered the interior arch, or dome, was twenty-two feet. This gave to the whole edifice, from the soil to the summit, a height of eighty-five feet.

This monument is internally of a circular form, and presents a fine rotunda, the diameter of which is forty-two feet. Its height, from the ground to the origin of the dome, is forty-five, not including that of the cupola itself; eight Corinthian columns of the proportion of twenty-four feet support an entablature, of which the architrave, frizes, and cornices, are extremely rich in sculpture; and this is followed by a second composite order, *en retrait*, on which rests the dome. These composite columns are twenty-two feet high, including their capitals. The dome, which is all of brick-work, is in a good state of preservation, and there may in some places be perceived the morter or stucco with which it was covered, and on which there were doubtless either *al fresco* decorations, or paintings. Eight niches, of which four are square, and four semicircular, surmounted by arcades with imposts, are made in the walls around the rotunda.

Although this edifice must be allowed to possess some dignity, and that its inside has a grand and magnificent appearance, it must nevertheless be admitted, that its style is not pure: the juttings of the cornices of the two orders, the columns surmounted by others, the excessive heaviness of the entablatures, and several other defects of a similar nature, produce a disagreeable appearance to the eye; and it may easily be discovered, that at this period architecture had made rapid progress towards its decline. It is to be attributed to the false taste which pomp and riches, always eager for ornaments, had forced the architects of that period to adopt; and it may readily be supposed that

princes, who, like Diocletian, had quitted the Roman toga for the costume and luxuries of Asiatic sovereigns, were inclined to value every decoration, not in proportion to its beauty, but its richness. For when we consider the pure style of the door of this temple, and of the external gallery, it is easy to be convinced that the architects of that period were still sensible of the beauties of the antique, and that they knew how to study them with advantage.

Of this gallery there still remain some very considerable fragments; and several large portions of the cieling are to be met with. Nothing is at once more noble, grand, and simple; and if the ruins still excite so much respect, if the involuntary melancholy which the mind experiences on viewing these colossal remains, the destruction of which reminds one of that terrible decree of fate attached to the works of man, *that all shall perish*; if these reflections cannot prevent the admiration of the beholder, what must it have been when this superb portico appeared as it came from the hands of the architect, in all its harmonious unity and indescribable splendour.

According to the custom of the ancients, this temple received no light; but since it has been converted into a church, windows have been opened in it. A great part of the external colonnade still remains; and the only parts that are entirely wanting, are the three faces or fronts of the edifice which looked towards the southern points; while, from the arrangement of the modern buildings, which on this side stand quite close to the temple, it is very probable that they have been voluntarily destroyed by ignorance. At the five other fronts all the columns are preserved; but the communication is here and there interrupted by unseemly houses, which have been made to rest against the walls of the temple. There are, consequently, only the façades which are contiguous to the door that have been left free; though here also there have been placed, between the columns, large sarcophagi; some antique, and others of the earliest ages of the church, which, not having been made for their present situation, produce a disagreeable effect, and give to those fine ruins a character which is totally foreign from their object.

On standing in the centre of the rotunda, and turning towards the grand door, you perceive an opening which has been effected by chance rather than taste, between the buildings that encumber the great portico which precedes the vestibule of the palace, and which is called, as I have already observed, the Place of the Cathedral. This opening exposes to view in the distance the façade of the Temple of Esculapius. The perspective certainly has in it something grand and theatrical: the profound silence of the

View of the Temple of Esculapius at Spalatro.

edifice in which the spectator is placed; the majestic height of the columns which serve as the avenue; the immense number of arcades and pilasters, between which is the distance which separates you from the Temple of Esculapius; this temple itself, whose façade is of the finest style, but much decayed, forces the imagination back to times of antiquity, as its position withdraws it in the perspective. This union of harmony, and combination of grave and mute subjects, the witnesses of past centuries, excite a sort of admiration,—I had almost said of religious awe, of which it is difficult to divest oneself. It might be observed, that the compass which describes around us the circle of life, is opened in the hands of Nature, and that the mind can no longer attain the extremity of the line. It seeks in the immense space for man, but finds only the works of his genius; yet what remains of his understanding?—Nothing but the filiation of ideas of the divinity. Every thing is dead, except the sentiment of immortality!

The Temple of Esculapius was much less in size than that of Jupiter or Diana, which we have just described. It was internally not more than twenty-four feet long, by sixteen wide. The order of its architecture was Corinthian; its lateral walls, which were six feet thick, were without any ornament on either side, but within, a beautiful cornice, richly sculptured, ran all round, and the coverings of the cieling were also of a fine sculpture; while on the outside four fine pilasters supported the frize which crowned the whole circumference. A beautiful peristyle of four columns occupied the façade by which was the entrance to the temple, and the ascent to it was by a flight of fifteen steps. The pediment of this peristyle occupied the whole width of the façade: the columns, including their capitals and bases, were twenty-two feet high, and the entablature eight feet. It does not appear that any inscription has existed on the architrave, or in the tympan. The door was sixteen feet high: it was of a square form, and decorated with a rich entablature, supported by brackets. At present, this fine and simple ornament has almost entirely disappeared; the four columns of the peristyle have been overthrown; their entablature and pediment no longer exist; the vast flight of steps is partly demolished, leaving only a narrow and difficult ascent. The door and the two Corinthian pillars at the angles of the edifice are yet standing. At the left, on quitting the temple, a column which still sustains a portion of the arcade, and against which have been erected some wretched huts, the partition-walls of which are of planks or beams, is the only vestige or indication of the portico that led to it. They have converted this temple into a small oratory, and above it has been erected a miserable square tower, with fronts of an aukward and irregular size, and

terminated with a bad roof of tiles; while the *important* necessity of adding bells to a church, determined them to disgrace one of the finest specimens of antiquity in Europe, and to destroy by this ugly structure the beautiful harmony which resulted from the systematic proportions of the various parts of the edifice. By the decay which has taken place, the foundation and subterraneous parts of the Temple are exposed to view; but these degradations enable us to form an idea of the solidity which the ancients gave to their buildings. The hewn stones, truly enormous in their size, which are employed for these foundations, are placed *de champ*, a circumstance which is rare to be met with.

Such is nearly the state of the still subsisting ruins of the beautiful palace of Diocletian, which, in point of magnificence, surpassed all that can be exhibited by the pomp of the cities of modern Europe, with the exception of our colonnade of the Louvre, which rivals every thing that could have been produced by the splendour of Palmyra or Balbeck. It only remains for me to say a word on the principal external gate called *Porta Aurea*, and on some bas-reliefs, inscriptions, and sarcophagi, found at Spalatro, which some preceding travellers have either not explained or misinterpreted.

This gate has nothing which in any respect entitles it to the name of *Porta Aurea*; and it is far from possessing any thing like the beauty of architecture in that which bears the same name at Pola, as has been already mentioned. A circumstance very remarkable is, that the stones of the arch are mortised into each other,---a kind of building which is sometimes discoverable in ancient monuments, and which was employed by the architects as being a more solid method, particularly for arches. Whether this gate be viewed from the interior of the palace, or from without the circumference, it seems to exhibit nothing remarkable, except the thickness of its walls. Two niches, not very tastefully executed, accompany the arcade, and were doubtless intended to receive statues; above them may still be seen, as well within as without, some arched windows, which indicate, as has been before observed, that an upper floor or story was built all round the walls. On the country-side the soil has risen, and the gate is no longer in proportion: on the inside, however, this increase of the earth is not so perceptible. A guard-house has been established at this gate: it is preceded by a small square court, formed of columns which appear to have belonged to some apartment inside of the palace, because they are of a middling height. In front of this guard-house is a large mast, exactly similar to those which are to be seen in St. Mark's Place, at Venice, and which is doubtless employed for hoisting the Venetian Standard on particular occasions: it is fixed in a round pedestal.

Venetian Lion is represented rampant on this pedestal, and enclosing in his paws the main part of the mast.

I shall not here quote the inscriptions which Spon has collected, because they are sufficiently known. There are two upon the front of the steeple, which are in a good state of preservation: they both relate to the Emperor Tiberius, and are the pledges of public gratitude, for the orders he had given for the repair of certain roads. They prove, in an irrefragable manner, that the materials employed in this steeple or tower of the cathedral were not taken from the ruins of the palace of Spalatro, the construction of which was long posterior to the reign of Tiberius; but that these, among other inscriptions, must have been brought from Salona, since they relate to the roads in the vicinity of that town. But though even flattery might not have introduced into the Roman Empire the custom of celebrating by pompous inscriptions the acts of the emperors, particularly when of such trivial importance as that alluded to, which related only to one of the most common acts of an ordinary administration, it nevertheless is not astonishing that it should be found in Dalmatia. No one can have forgotten the great authority which Tiberius exercised there, that that place was one of the principal theatres of his military exploits, and that he took up his residence there during several years: it is likewise well known how much a vanquished people, and more particularly those who submit to the yoke after a valiant resistance, which was the case with the Dalmatians, are puerile in their servility, as is also the minute attention which they pay to render immortal the smallest benefits bestowed upon them by their conqueror, in order to appear favourable in his eyes. It is very seldom that people do not degrade themselves by the means they take to efface the recollection of an unfortunate revolt, and that degradation does not obtain the ascendancy over every other method which they may adopt.

The various inscriptions mentioned by Spon relate to private families; but there are some others found at Spalatro, which, in all probability, Spon never saw, as he does not mention them, though they are rendered worthy of attention by historical circumstances, or by their relation to the manners of the Romans. M. Cassas noticed with care and accuracy the monuments to which they belonged; and in my revision of his itinerary I have consulted, with respect to these inscriptions, the learned Visconti, whose opinion I shall give.---I shall first speak of three sepulchral cippi.

The first belongs to a veteran: the frize is ornamented with trophies; underneath, lions' gules, which bear rings between their lips, indicate the door of the sepulchral chamber: this ornament is frequently met with in antique cippi. The bust of the warrior

is represented in the dress of a citizen, that is, covered with the toga; he holds in his hands a roll or volume, of which the following is the inscription:

L. CAESIUS. L. F.
CAM. BASSUS
DOMO PISAVRI
VET. LEG. VII. C. P. F.
AN. LIII. STIP. XXXII.
H. S. E. T. F. I. H. P.
IN. F. P. VI. IN. A. P. X.

This interesting inscription should be read as follows;

" Lucius Cæsius, Lucii filius
Camilla (*tribu*) Bassus
Domo Pisauri
Veteranus Legionis VII. Claudiæ Piæ fidelis
Annorum LIII. Stipendiorum XXXII.
heic situs est. Titulum fieri jussit hæris posuit
in fronte pedes VI. in agro pedes X."

This monument serves to explain a disputed point in history, relative to the Cam. Camilla, or Camillia. This inscription proves that it was not in the number of those tribes formed by the Italians when they rose in insurrection at the time of the Social War, and which disappeared at the time of the re-establishment of peace: this is, however, what has been hitherto believed of the tribe Camilla. The marble in question announces a period far posterior, both by the title of Claudia, given to the seventh legion, and by the beard which is perceptible on the chin of the portrait, which indicates the second century of the vulgar æra, that is, of the times which are not anterior to the reign of Adrian. As to the title of Claudia, applied to the letter C, it is confirmed to the seventh legion by imperial medals.

The second monument represents the images of four persons, whose mortal remains it without doubt contained; but the inscriptions are so much defaced that they are illegible.

The third is curious, as it relates to two women: the following is the inscription:

PROSTINIA. C. F.
PROCVLA. V. F. SIBI. ET
FAVENTINÆ DELI
CATÆ DEFVNCTÆ
ANNORUM XXI.

This inscription must be read as under :

" Prostinia Caii filia
Procula vivens fecit sibi, et
Faventinæ deli
Catæ defunctæ.
Annorum XXI."

At Rome they gave the titles of *delicati* and *delicatæ* to slaves, or freed people, of both sexes, whose beauty or talents had excited the esteem or affection of their masters : they were their favourites ; and the epithet given to them proves that their masters experienced delight in them. In general their education was more carefully attended to than that of the other slaves, and they were instructed in every accomplishment which could add to the charms of society. We find no example of this kind in the days when republican virtue was at its height : corruption alone introduced the custom of these kind of domestics, and the institution must be sought for in the ages of luxury and the voluptuous effeminacy of Roman manners.

M. Cassas, who, throughout the whole of his journey, displayed considerable sagacity in the choice of the monuments which he examined, found at Spalatro, in the great number of cippi, tombs, and sepulchral stones, covered with inscriptions, only the three just mentioned which appeared to him to be worthy of the attention of the learned. He was less eager after bas-reliefs; but the remarkable subjects, as well as the fine state of preservation of those which he particularly noticed, will induce me to mention them in a cursory manner.

I have already spoken of those which belonged to the frize of the Temple of Jupiter, and the figures and attributes of which, gave the learned Visconti reason to think that this temple was dedicated to Diana, and not to the King of the Gods : I shall add that this opinion seems to be confirmed by the Table of Peutinger ; and I cannot conceive why the place which it indicates by these words, " *ad Dianam*," is applied to a church of St. George, which is situated in the western extremity of Spalatro, towards the port, and where nothing proves the existence of an antique temple, while at four paces from thence we find that in question, the allegorical figures of which are still discernible, and all bear a direct reference to the worship of that goddess. Is it not more reasonable to suppose, and much more probable to assert, that it is the pretended Temple of Jupiter, to which the Table of Peutinger makes allusion by the words " *ad Dianam*," rather than the church of St. George ; and is not the extreme proxi-

mity of one place to the other, an indication of the same circumstance?

I shall not dwell any longer upon these bas-reliefs of the temple of Spalatro, because all argument must be reduced to this explanation, that they could not have belonged to a temple of Jupiter, and that the ancients were not accustomed to anachronisms of this nature. But I shall simply call the attention of the reader for a moment to some other bas-reliefs which were discovered by M. Cassas. Of these there were three, the largest of which is susceptible of a double interpretation, under the idea that it belonged to a sarcophagus, or that it formed part of the decoration of a monument of another kind. If we were to stop at the first idea, that is, if we were to agree that it formed part of a sarcophagus, an opinion towards which the learned Visconti appears to incline, then it may be said that this bas-relief was intended to commemorate the exploits of some governor of a frontier province of the Roman Empire. In this case he would be represented in his car, accompanied by armed cavaliers, and repelling an incursion of the Barbarians; by Roman citizens in their togas, by their children, by young girls playing on a kind of drum or tambourine, and by young men, also playing on a kind of hunting-horn, who would appear to be issuing from the town, before the conqueror. The various circumstances combined in the bas-relief can only relate to some military expedition. After the epoch of the Antonines, the incursions of the Barbarians became so frequent, and the unfortunate events which followed them multiplied to such a degree, that the sculptors employed themselves in preparing bas-reliefs of this kind before hand, in order to apply them to tombs, or to have them in perfect readiness for the death of the Roman governors of provinces. They were always sure to dispose of them, because, in the state to which things had arrived, it rarely happened that public gratitude had not some homage of this kind to pay to the memory of its governors; or, even in the contrary case, servility was so general, that flattery always found pretexts for consecrating monuments to the memory of men in power, though they were little deserving of this honour.

But, on supposing that the bas-reliefs in question did not form part of a sarcophagus, and that, from being discovered at Spalatro, it may have served for the decoration of the palace of Diocletian, then the principal personage must be the emperor himself, received in triumph in some town of the empire, after a fortunate expedition against the Barbarians, whom, in the course of his reign, he had often an opportunity of fighting and conquering. The oriental dress worn by the hero, far from operating against this explanation, will increase its probability, since, as I have

already remarked, and as all his biographers agree in asserting, Diocletian had abandoned the Roman costume, and adopted that of the eastern monarchs: then the little couching figures that are perceived at the bottom of the bas-relief, between the legs of the horses belonging to the car of the hero, and those of the warriors who follow him, might be easily explained: they might represent the nymphs or genii of the rivers, forests, and mountains, which were the theatre of those exploits, the memory of which the artist wished to transmit to posterity; and they may be considered as applicable, either to the sanguinary expedition of Diocletian against Achilles in Egypt, or to his victories in Rhætia and Pannonia over the Germans, the Sarmatians, the Juthongians, the Caspians, and the Goths.

With respect to the other two bas-reliefs, the sculptor has, in the first, made choice of a subject strictly poetical, and which can have no reference to the history of Diocletian: it represents a combat of the Centaurs against the Lapithians, a warlike people of Thessaly, and who were celebrated in the fables and poems of antiquity, which had for their subject the adventures of Theseus. According to all appearance this bas-relief, which is purely decorative in its nature, must have belonged to some hall in the palace, each of which, as has been already shewn, had a particular destination.

The second appears to represent some divinities, and, perhaps, may bear some reference to the reign of Diocletian; but either from the figures being so much decayed as not to render their distinctive characters perceptible, or from their being at too great a distance from the observer, M. Cassas could not properly understand them; but he thinks that their denominations cannot be completely discovered, either from their attitudes or their attributes. All that he suggested is, that the two principal figures, who are crowned by Victory, are Hercules and Jupiter, the tutelary divinities of Diocletian, who took the surname of Jovius, and of Maximian, his friend and colleague, who called himself Hercules. Hence it might be supposed, that the two other male figures, who appear in the bas-relief, are those of the two Cæsars, who were partners in the empire, while those of the two women were meant as allegories of the two parts of the world, the East and the West, over which they extended their power.

There are also, several others, which are equally worthy of attention. Some fragments, consisting of figures, undoubtedly belonged to the same monument, and there is no doubt that this monument was a sarcophagus. The personage whose remains it contained, was undoubtedly a sportsman. The custom of representing upon the bas-relief the figure entombed, is very an-

cient, and was introduced in Grecian sculpture many ages before the time of Diocletian. Lysippus represented the friends of Alexander as sportsmen, and Philostratus, in his Life of the celebrated sophist Herod Atticus, informs us, that this extraordinary man had caused to be executed in sculpture, in the hunting costume, almost all his friends. The custom of representing as hunters the most distinguished persons amongst the Romans, was continued till the decline of the arts; and we find an instance not only in the hunter of the capitol at Rome, which is known to be the portrait of a Roman of the third century of the vulgar æra, but there is another equally interesting, namely, the celebrated engraved saphire, in the cabinet of Rinuccini, at Florence, which represents the Emperor Constance, son of the Emperor Constantine the Great, in the act of irritating an enormous wild boar in the forest of Cappadocia; and the real intention of the engraver of this saphire cannot be doubted. The Greek inscription legible upon this valuable jewel, fully proves its authenticity.

The personage for whom the abovementioned sarcophagus was executed, was certainly a Roman; but if this were to be doubted, some figures covered with the toga, which are to the left of the bas-relief, and in company with the hero, would tend to prove it: in this piece, which according to every appearance was placed in the principal front of the sarcophagus, the sculptor has represented the chace of the wild boar; the artist has given to his figures the heroic costume. The three other bas-reliefs, which ornamented the remaining three faces of the sarcophagus, exhibit the preparations for the chace.

Another piece of marble is a fragment of bas-relief which probably decorated the palace appropriated to festivities or pleasure: it relates to the vintage. The Nymphs and Genii of Bacchus are loading an ass with grapes, which they are in the act of plucking from an arbour.

There is another bas-relief which is scarce and interesting.—In this three Water Nymphs are represented, as in almost all the monuments dedicated to Naiads; each of these divinities carries the emblem of a reed, a plant which delights in the environs of rivers and springs: by their side is the god Pan, in his ordinary figure, with his shepherd's crook in his hand, and holding a goat by the horns, while a hound is couchant at his feet. It is not a matter of surprise to find Pan in this bas-relief. This rustic deity is often represented in monuments in company with the goddesses of woods and fountains; and I am indebted for this remark to the learned Visconti, whose intelligence has been of much service to me in the examination of these fragments. In the *Monumenta Peloponnesiaca* is a bas-relief which bears much

resemblance to that we are describing, but the former is embellished with a Greek inscription, while the latter bears a Latin one, of which there only remain the letters C A. L. P O S. This inscription is only a fragment; the name of the woman who had consecrated this sculpture, was probably engraved on the upper frize, which is destroyed: there remains only the last syllable C A, which had projected at the bottom of the bas-relief. These examples are very frequent. As to the following letters L. P O S. they signify the formule, *libere posuit*, which was used in all monuments or other objects consecrated to the gods.

M. Cassas after having taken sufficient time to examine, admire, and make drawings of the magnificent remains of the palace of Diocletian, would not take his final leave of the country without visiting the remains of Salona, where that emperor was born, the fortress of Clissa, formerly *Andetrium*, so famous for its celebrated siege under Augustus, at the time of the revolt in Dalmatia, and lastly, the admirable fall of the river Cettina, formerly called *Titurus*, which is one of the finest spectacles that Nature, in her romantic wildness, presents amongst the numerous phenomena of these mountainous regions.

There are still to be seen between Spalatro and Salona several arches of the aqueduct, which supplied the first-mentioned town with water; it may be presumed that this was another of the magnificent works of Diocletian, since there were no habitations of consequence at Spalatro, before his palace was built there. It is known that after his abdication at Nicomedia, he immediately set off for Salona, the place of his nativity, and that he resided in that town during the time his palace was building. Doubtless nothing that could render his residence agreeable was omitted; the want of water must have been one of the first objects on which the architects employed themselves; and every thing indicates that the construction of the aqueduct must have preceded that of the palace. There remain only some fragments of the aqueduct, but these are very considerable, and in several parts still present long rows of arches in a good state of preservation, and from the irregularity of the soil, many of them have been elevated upon piers. The whole, however, is entirely barren and exposed, and not only have the upper canals disappeared, but also the masonry which supported them, so that the tops of the arches are entirely bare, and the stones of which they are formed, exposed to the action of the air, which cannot fail to hasten the destruction of this beautiful building. The road from Spalatro to Salona crosses it, and in this part it forms a very impressive addition to the landscape. On the left it seems as if it issued out of a very high mountain, while on the right it passes through a thick wood in the valley, where its arches, pro-

jecting far above the summits of the trees, form a commanding and majestic appearance.

Salona, or it should rather be said, the place which was once occupied by this celebrated town, is only four miles from Spalatro. If we may believe an inscription found by Gruter, it was called *Colonia martia, Julia Salona*. Spon has justly observed, that it was built in a fine plain, or circle, formed by the high mountains, the passages to which are defended four miles farther by the fortress of Clissa, and which afterwards extend to Bosnia. Salona was a maritime town, situated on the lake or canal of the same name, and the mouth or bay of which, so difficult to be found by mariners, is, as I have before observed, at one of the angles of the gulph of Spalatro, or to speak still more exactly, at one of the angles of a kind of inlet, formed by the canal of Braza, between the isle of Bua, the Continent, and the coast of Spalatro, and which cannot be perceived while landing at the latter town. Those who wish to enter it, must therefore seek for it some leagues to the west of Spalatro; but these directions are at present of no great importance, as the entire ruin of Salona has for ever stopped the trade that once enlivened its flourishing banks.

I cannot help remarking, that it seems to me, that of all beings, man alone retains after his death, something of that majesty which accompanied him during his existence. When an animal expires, death reigns over it in triumph; but on the forehead of man, dignity resists the injury of his decease; with the former, death is absolute; with the latter, it is only conditional. No, the level of equality is not between animals which are no more, and man who has only ceased to exist. If we cast our eyes on a field of battle, man, though his life is extinguished, still threatens; his blood is chilled, but his courage respires from his motionless limbs. Disgust makes us quit the remains of animals; but if we meet with those of man, his dignity seems to live, and command us to stop, while we are detained by veneration near his coffin. That affection for tombs so rooted, and general amongst all the people of the earth, is, perhaps, indebted for its origin much less to the memory of our relatives, to our regard for our own feelings, or to the noble sentiment of gratitude towards our patrons, than it is to a respect for certain ineffaceable traces which follow man to his sepulchre.

What a spectacle is afforded by the place which contained the splendid Salona! It once gave masters to the universe, and now it scarcely affords grass for the support of reptiles: a superficies of the extent of two miles, covered with broken pillars, capitals, and sepulchral stones, scattered at random; such is the deplorable state of one of the finest towns of antiquity. A small river

runs through these ruins, and empties itself in the gulph; it still abounds with those excellent trout which the Romans were so fond of, and procured at a great expense. When calumny makes choice of a victim, it varies its language according to the understanding of those whom it addresses: hence for example, while it borrowed that of humanity to gain belief for the persecutions of which it accused Diocletian, that of modesty when imputing to him disgusting debaucheries, and a thousand other similar subterfuges to dishonour his memory in future ages, it also adopted the tone of sobriety when reproaching him for fixing his retreat at Spalatro, with the addition, that he abdicated the empire in order to live more at his ease, and gratify his appetite with the trout of Salona!

If we compare the present state of the ruins of Salona, or even that in which they were when observed by Spon, about a hundred and thirty years ago, with the account given of them by the Senator John Baptist Giustiniani, in a valuable manuscript, with which Fortis was acquainted, and which was written in 1550, it is indisputable that their destruction has advanced with ten times greater rapidity in two centuries, than it had in the space of fourteen preceding. The following is the account of them, to which I have alluded:---

"The size and magnificence of the ancient town of Salona, may be discovered by the ruins which at present remain; namely, by the vaults and arches of a wonderful theatre, by large blocks of the finest marble, which lie scattered over the fields; by a fine pillar composed of three pieces of marble, and which is still erect, in a spot extending towards the sea, where it is asserted the arsenal was formerly situated; by several admirable arches, over which passes an aqueduct that conducts the water from Salona to Spalatro; there may also be seen the ruins of great palaces, and ancient epitaphs upon many handsome stones; but the soil which gradually increases and rises, has buried the most ancient and valuable relics."

If this account be true, which will scarcely admit of a doubt, since it was written by an ocular witness, and a man whose birth and employment rendered that country familiar to him, it may be presumed that the encroachment of the soil of which he complains, has enormously encreased since the period when he visited these regions: for not only have the vaults and arches of this theatre disappeared, but at the present day, it is impossible to ascertain the spot which it occupied. Some of the large blocks of marble, alluded to in the above-mentioned account, are still to be seen above ground; but the fine column which pointed out the arsenal, is no longer visible. I have

spoken of the ruins of the aqueduct; but its arches are now totally bare; the free-stone blocks, of which its piers consisted, are completely exposed to the air, and there does not remain a single vestige of those fine columns of marble, with which they were formerly embellished. There are no walls now standing, which can impart the idea of their having belonged to great palaces, temples, or porticos, and the numerous materials with which the soil is encumbered, are dispersed promiscuously, and whoever attempts to assign to them their original rank, undertakes a task which he can never accomplish. With respect to the inscriptions which were seen there by Giustiniani, the learned Fortis asserts, that an industrious inhabitant of Spalatro had made an extremely curious collection of them; but this learned individual, being either jealous of his labour, or subject to some inconsistency from which even men of talents are not always free, constantly refuses to communicate his discoveries, and his treasure will consequently be lost to the scientific world, till some fortuitous event shall bring them from their obscurity. Fortis, also, has not published those which he transcribed on the spot, but announces that he preserves them for one of his friends, Count Jerome Silvestri de Rovigo.

It can, therefore, only be by excavating that we can succeed in the recovery of some of the beautiful remains of this town; and by this means, the arts would doubtless receive the addition of some fine pieces of architecture, valuable statues, vases, and bas-reliefs, and perhaps, likewise, some paintings; a desirable circumstance which would tend to decide the doubts we entertain with respect to the state of perfection to which the ancients had arrived in this art. There might, likewise, be discovered the manuscripts of some works, which are unknown to us, or with which we are acquainted only by some fragments. But to effect this object, it would be necessary that the governments should attempt to overcome the repugnance of the natives to permit these researches, and to oppose all the obstacles which ignorance, prejudice, and particularly cupidity, may throw in the way of general discovery. By means of a few thousand francs or florins, which the French and Austrian governments might disburse amongst the peasantry, they might even be induced to assist in this deterration, and the advantage that might be derived from it for the advancement of archæological knowledge would be incalculable. And it should be considered, that there would not here be the opposition of private interest, as at Spalatro, Pola, and Zara; because, to make excavations at those places, it would be necessary to sacrifice or injure the habitations of individuals; but in the vast extent of the spot in question, there are only a few miserable huts, and a small church, while the whole

collection can scarcely be called a village; and as long as three caves were respected, which the inhabitants consider as the tombs of St. Dominick, St. Athanasius and St. Rainier; whom they assert to have been bishops of Salona, and which places they never fail to shew to travellers as worthy of veneration, they would voluntarily permit researches to be made, particularly if they were to receive any trivial recompense.

On expresssing my wish to see these researches carried into effect, my readers will perhaps be surprised that I have intimated, that the French and Austrian governments ought to bear the expense: I might with equal propriety mention every other government in Europe; for I do not acknowledge the right which this or that people arrogate to themselves of possessing the remains of antiquity. No, the monuments which it has left us belong to no one nation any more than another. A people whose time is come to submit to the law, which decrees that all things shall have an end, can leave no privileged heirs to the conceptions of their genius. They leave the soil which they occupied either to the conquerors who deprived them of it, or to nature who reclaims it; and it is repeopled or remains desert, according as human interests ordain. But whatever may be the fate reserved for the place which a nation has occupied upon the globe, the monuments which they have erected are the inheritances of no one, because they belong to all mankind. Works of genius are left for general instruction, as virtues are left by reason to be a guide to man; and a nation has no more right to say, I inherit the monuments of the one which has preceded me, than it has to say, I alone will enjoy all the advantage of the laws which it adopted. People whom victory or chance places around the monuments of exterminated nations, have only the right to preserve them: when they watch over them, they do their duty; when they secrete them, they act like robbers, and become criminal. It is from a love for the arts, that we experience that melancholy sentiment which arises from the appearance of monuments dilapidated by the axe of barbarians: if we go a step further, we shall discover that this sentiment owes its origin to the wound made in what is a general property. The Russian, like the Japanese, if he be well informed, will feel that the monuments of Rome and Persepolis belong to him. Though time or distance may separate individuals, human knowledge is indivisible; and what does it signify that such or such stones were collected under the reign of Pharamond or Marcellus? This is effected merely by the mechanism of strength, but knowledge alone directed the collection to be made; and in this respect, the man of the present age may be with as much propriety said to have built the monuments as

he who existed three thousand years ago. But there will arrive a time, when these great monuments will behold in their turn destruction approach towards them, the mighty hand of centuries will press upon them, their joints, if I may use the expression, will give way, and the earth, our common parent, will receive and envelope them in its bowels.

Fortis, with his usual sagacity, observes, that the text of Cæsar must have been corrupted, as he describes Salona to be situated on a rising hill: "*Salona in edita colle*," It is not to be supposed, says he, that he was unacquainted with the real scite of such a well known place; I am of the same opinion. Cæsar must have alluded to *Anderium*, which was in the vicinity of Salona, and his ignorant or careless copyists confounded one place with the other. But errors with respect to the geographical position of ancient towns are often met with, particularly of such as stood in this part of Europe. It was the Hyader, which runs near Salona, and takes its source in the mountain of Clissa, whose waters abounded with those delicious trout which were held in such esteem by the Romans. Fortis mentions that he read a work, the author of which asserts that the motive of Diocletian for retiring to this town, was to enjoy the luxury of this exquisite fish. I do not know who is the author to whom Fortis alludes, but I pity the men who attempt to write history, and are so little acquainted with the character of the princes of whom they presume to speak; I, however, pity their readers still more.

The road which leads from Salona to Clissa bore the name of *Via Gabinia;* an inscription which Spon discovered, makes mention of this circumstance. I have already remarked that the distance from Spalatro to Salona, is equal with that from Salona to Clissa. M. Cassas did not extend his journey to this fortress, on the extreme boundary of the Venetian States, which Pliny calls *Mandetrium*, Ptolemy *Andecrium*, Strabo *Andetrinum*, and Dio Cassius *Anderium*. The description given by this last-mentioned writer of the siege of that town by Tiberius in the Illyrian war, proves that this place was then as strong as it is at the present day. "The mountain," says he, "on the summit of which it is situated, is steep, inaccessible, and surrounded by precipices." It cost Tiberius much time and labour before he could reduce it. A Queen of Hungary is asserted to have rebuilt it at a subsequent period; but what will not admit of a doubt, is, that it belonged to the Turks, and that a Governor of Dalmatia, named Fusculo, took it from those people. One of those superstitious notions of which mankind is so readily the dupe, facilitated the capitulation. While the Turks were at prayers a bomb fell on the mosque, and beat in one of the arches, which buried several of the attendants in its ruins: from that time they con-

ceived that their prophet Mahomet had withdrawn his protection from the town, and they immediately entered into a treaty. They were allowed to march out with the honours of war; but they did not derive any advantage from the clemency of the Venetians; for the Morlachians, their most implacable enemies, followed them and cut them to pieces. The Venetians, after they had become masters of the fortress, increased its strength, not by extending the old fortifications, but by blowing up the greater part of those which remained, and by giving a greater escarpement to the rock; so that the sentinels now absolutely command the road, and there is no other way to the fortress, at least without making a considerable circuit. This is a complete barrier, yet the fortress itself is commanded by the two mountains which form the gorge; but the difficulty of their ascent would render them of no advantage to an enemy.

The republic of Venice kept but a feeble garrison in this place; but this was sufficient on account of its excellent position: it consisted only of two companies of infantry, and a detachment of cavalry. One of the great inconveniences of Clissa, and which in time of war assumes the character of imminent danger, is, that this fortress wants water; and from being built on a solid rock, it is impossible to dig wells. But though this rock, which by being arranged in platforms, and cut into walls, serves so well for the purposes of defence, there are obstacles to the garrison's making a long resistance, as its elevated situation renders the cold of winter excessive, and the difficulty of procuring fuel is an inconvenience of no trivial kind. Hence a place to which Nature has refused both wood and water, may always be easier taken. It was the residence of a governor of the Serene Republic, but he remained only two years in his office; for it was considered an act of patriotism to accept it, as there is scarcely in nature a more wild and disagreeable situation, a more rigorous climate during a part of the year, nor an asylum more destitute of every thing that can contribute to the enjoyment of life.

But though curiosity did not direct the steps of our artist towards Clissa, it operated differently upon him with respect to the grand and famous cascade of the Cettina.

The Cettina is the *Titurus* of the ancients. Its sources take rise in a village called Zarebiza: I say its sources, because they are at a certain distance from each other, as are the rivulets which they feed, and which after running several hundred fathoms, unite in the same bed, and may all be considered as the origin of the river itself. Several geographers and naturalists, and amongst others, Büsching and Fortis, consider these sources as the first appearance, or to speak plainer, the propulsion of a subterraneous river; they are four in number, and two of them are more

curious and larger than the others, in respect of their singular position, their extent and depth. The inhabitants of the country agree in asserting, that it is impossible to find the bottom of either, but this is doubtless one of those errors into which all nations run from their propensity for the marvellous. Indeed man is so constituted, that every thing makes a stronger impression upon him than what is founded upon reason; and the more improbable a thing may be, the greater is the credit which it gains. It must, however, be admitted, that they are very deep; and, it is certain, that the stones thrown into it, disappear, notwithstanding the clearness of the water, before it can be supposed that they have reached the bottom. One of these springs, the bason of which is of a considerable diameter, is almost entirely concealed by rocks which project over it; its water is extremely limpid, and it appears motionless. Nevertheless, its motion, though imperceptible, must be great. A very extraordinary circumstance is, that excellent trout are caught in it, of a considerable size, and it will scarcely admit of a doubt, that these fish come from the subterraneous river. The second of the two large springs is not so much covered as the other, and appears like a great circular bathing place, which nature has lined with perpendicular banks of marble.

The Cettina in its course, does not pass through many plains, for in general, nothing can be more wild than the country through which it runs: even the Alps themselves, with all their formidable irregularities, do not present a more terrific appearance.—This river runs sometimes for several leagues together, confined between two mountains entirely perpendicular, which form a precipice of an inconceivable depth, the whole width of which is filled with the current. It absolutely appears as if the river had cut them from their superficies to the very bowels of the earth, and that it wished, by means of its two enormous banks, to conceal itself equally from the eye of man, and the rays of the sun

In this manner it arrives at the cascade called Velika Guboviza, and as if it did not find itself sufficiently concealed by the tremendous precipice through which it runs for several miles, it seems to possess itself with ardour of one still more horrible and obscure. At this spot the bed of the river is narrow, its width being scarcely from seventy to eighty feet. The rock over which the Cettina falls, must doubtless have been vertically split from its summit to its base, for the water falls perpendicularly from an elevation of a hundred and fifty feet. This cascade is in no respect like that of Scardona, which has already been described: for here every thing is terrific and horrible; the sombre and melancholic appearance of its defile, its dark and deep abyss, and the barren state of the enormous rocks heaped one upon another,

whose irregularity, boldness and prodigious elevation, seem like the ruins of that monument of hatred towards the gods which was raised by the temerity of the Titans. It has no longer the appearance of nature, but of chaos; and it was doubtless in this dreadful disorder, that the elements were confounded before the hand of the Creator reduced them to order. Vultures seem to be the only inhabitants of these desolate shores, and their stature is proportionate to the horrors of their residence: they are of the largest size, and I might add, that they possess all the rudeness of appearance exhibited by the country they inhabit.

In a fantastic mood, Nature has marked by two immense pilastres, the origin of the new course which the river pursues, after its fall: both of these are of marble, detached, and barren from the base to the summit, one only presenting a little grass and a few shrubs at the top.

The Cettina then runs to the distance of about a quarter of a league between the colossal walls of this precipice, after which it reaches the Mala Guboviza, or little Cascade: the fall of the latter is only twenty feet. Here vegetation again appears, nature resumes her influence, trees, verdure, and flowers, are visible in all their beauty, the valley opens and becomes wider, the mountains decrease, and are succeeded by hills covered with wood; the mind then becomes released from the melancholy with which it was oppressed, the eye is relieved by plains, and the Cettina slow and majestically glides through the meadows, till it sinks beneath a brilliant and azure horizon, thus affording a fine resemblance of a man, who, having overcome reverses and misfortunes advances towards the period of his existence resplendent with innocence and virtue.

The month of July had nearly passed, and M. Cassas, who had quitted Rome two months before, and might be said not to have enjoyed a single day of rest, now began to think of returning; and having visited, as has already been shewn, the ruins of Salona, the cataract of the Cettina, and other objects worthy of remark, he travelled back to Spalatro, where after having devoted two days to return his thanks for the kind reception he had received from the principal officers of the town, and the learned men already mentioned, he embarked on the 24th of July to return to Triest, and thence to Venice. The coast which he had already passed offering on his return no subject that could again excite his curiosity, he did not wish to encounter a second time the continued dangers of the difficult passage amidst the innumerable shoals and isles of every size, which cover the coasts of Dalmatia from the Quarnero to Spalatro, and thence as far as Ragusa: he therefore sailed from the canal of Braza, between

the little isle of Zivana and that of Solta, when gaining the open channel, he continued his voyage entirely free from that archipelago.

At length, after a favourable passage of seventeen days, during which he landed and remained a week at Pola, in order to make drawings of some monuments, which he had admired on his passage, he arrived at Trieste, on the 10th August, 1782, where he met with the party of friends who had intended to bear him company; but whose resolution was changed by the inconvenience they experienced at sea, as has been already mentioned. The French Consul M. Bertrand, and the son of the Prince of Pars, who by fatigue had been obliged to separate from our artist at Fiume, expected him with impatience, as they had received no account of him since his departure. The Duke Bonelli, and the Marquis Visconti of Milan, had returned to Italy; some of the other gentlemen had set off for Vienna, but he here met with his amiable companion M. de Beauharnois.

On his first arrival at Trieste, he had examined every subject worthy of notice, which was contained in that town; it therefore only remained for him to observe the environs, where several interesting spots, particularly the castle of Luegg, the fall of the Ruecca, and the castles of Novoscoglio and San Canciano, claimed his attention.

After having rested a few days, he set off to view the castle of Luegg, or Predjama. He took the great road, which leads from Trieste to Vienna, by which he shortly arrived at the foot of the Lanos, and soon after at Résiderta; here he left the main road, and turning to the left, travelled through a delightful country every where covered with the finest vegetation, and containing a number of country seats. The whole landscape received the most agreeable variety by the occurence of various hills, shaded by beautiful trees, and terminating in meadows of an admirable verdure, through which passed innumerable limpid streams. On approaching Luegg, the appearance of the country assumes a wilder form, and the road, which is of a considerable elevation, enables the eye to comprise a great extent of landscape. The traveller sees before him a deep valley, the rugged soil of which is covered with precipices and hillocks, interspersed with various kinds of trees, amongst which some firs spread their sombre verdure: on one side may be viewed many cultivated enclosures, and on the other a number of cottages, through which a rivulet passes in a tortuous direction. In front, beyond the valley, is a prodigious mass of perpendicular rock, and in the middle of this rock, you behold a vast arch, formed by nature, which appears like the entrance to an immense grotto: at the mouth of this grotto, and on the platform which supports it, is the antique

and irregular façade of the castle of Luegg, which appears as if it hung over an abyss, while the arch of the grotto, which is much higher than the turrets of the castle, covers it with a deep shade, and seems about to bury it beneath the mass of rock which it supports.

On beholding this singular scene, it would seem as if the castle had been built for the express purpose of defending the entrance of the grotto. From the eminence on which the traveller discovers the castle of Luegg, his view extends over the summits of the rocks, and he perceives, at the horizon, the mountains of Carniola, rising in the form of an amphitheatre. This landscape is at once singular and interesting, while the strange situation of the castle of Luegg gives it a character which is no where else to be met with; it reminds one of those castles inhabited by enchanters, the descriptions of which are formed only by the imagination of romance-writers or poets; and one is induced to believe, that this is the asylum of some necromancer, like those of Ariosto or Richardet.

When the traveller has descended into the valley, and arrived at the foot of the rock itself, on taking a view of its enormous perpendicular height, which is only interrupted by the projection of the castle, that seems as if it stood over his head, the spectacle is at once astonishing and tremendous, and he cannot conceive what caprice could have induced men to make choice of so wild and inaccessible a retreat. But we can discover, that this extraordinary choice must have owed its origin to the two most common passions, and those which are most fatal to the human race, namely, the rage of war and the love of power. The pride of feudality could alone have inspired courage to form such a palace. The first building with which you meet on searching for a path to ascend to the castle, is a mill built of shingles, and which is turned by a rivulet that issues from the mountain; behind this mill is the path, which could not, however, be discovered without the aid of guides: it is narrow and steep, takes a difficult direction over the anfractuosities of the rock, and leads to a wooden draw-bridge, erected about half way to the castle. The external end of the bridge is supported on a stone pier, and the opposite extremity on the rock; then follow about 20 steps cut in the rock, by which you arrive at a gate defended by two towers; this gate leads to a grotto formed by nature, but of a much less size and height than the great and upper grotto, at the entrance of which stands the castle. After passing the lower grotto by the aid of torches, you again meet with the path, which in some places is cut in steps, and at others has a sloping direction; this path leads to the castle, which is a

shapeless mass of different kinds of buildings: they are of a considerable height, but heaped together without order or taste, and appear to have been adapted to each other, only as necessity dictated. On the inside, however, there prevails a considerable degree of magnificence, but it is that Gothic kind of majesty, which is more indebted to pride than to grandeur, while it affords a stronger idea of tyranny than of power. A few gardens, which in later and more polished times have been cultivated around the walls, do not soften the horror which their appearance inspires. This dreadful cavern, with the grotto so formidable from its darkness, depth and silence, seems to shew the ferocity of the founders of the castle. One is not accustomed to meet with the habitations of men at the entrance of the dens of leopards and tigers; and when they have the hardihood to erect them in such situations, it is like making choice of a pit, to involve and destroy their victims, while they secure for themselves a retreat within the bowels of the earth; though they have the presentiment, that the time must arrive, when the people excited to vengeance by the despotism of these tyrants, will cause that retreat to be their tomb.

Although M. Cassas, as an artist, was charmed with the castle of Luegg, yet, when considering it as a philanthropist, he left it without regret, and returned to Residerta, where instead of taking the road to Trieste, he followed that which leads to Senosequia, and hired guides to conduct him to the banks of the Ruecca.

In these districts, highly-cultivated land is no longer to be seen: the soil is gravelly, dry, and barren, and from Senosequia to the valley of the Ruecca its appearance was melancholy in the extreme. This river runs between rocks of a considerable height, whose ruggedness is insurmountable, even by the most adventurous herdsman: above these rocks appear the antique and dismantled towers of the old castle of Novoscoglio, exhibiting the vestiges of savage feudality, in the bosom of more savage nature. Not far from this spot, is the village of San-Canciano, or Saint-Kosian, which is likewise situated on the summit of the rocks. At the foot of this village, the Ruecca affords to those who take delight in the phenomena of nature, a spectacle the like of which is seldom to be found in the world:—in this part the fissure in the rocks is so vertical, that they appear to have been cut by the hand of man, and this steepness is every where alike, however various may be the lines which they follow in their superposition; but what adds still more to their singularity, is their summits, which are cut with a sort of symmetry, and appear like so many square towers, that command and seem to defend those gigantic walls, or they might rather be taken for battlements.

At the base, that is to say, in the almost unfathomable abyss formed by these natural ramparts, the Ruecca winds and runs with a sort of majestic slowness, seeming to disdain the opposition of the blocks with which its bed is every where interspersed, till it suddenly arrives at an immense cavity, the frightful and sombre peristyle of a subterraneous gallery, of which the terrified imagination can neither guess nor measure the depth. In fact this gulph may be described as an enormous and inconceivable precipice, in which the waters of the Ruecca fall, with a tremendous noise, and are lost from the observance of man; but whither they go, to what depth they fall, or how long they have disappeared in this receptacle, he has never been able to ascertain, during thousands of generations, and many ages will doubtless yet pass away before this mystery will be discovered. No one can conceive the dreadful and incessant roaring of the waves, in the deep cavities of this impenetrable abyss, nor the terror which seizes on the spectator, at his first view of the gulph. It is here, by his unexpected humiliation, that man is compelled to acknowledge the limited extend of his mind; and though every where else he may be proud to think and act like a God, he here, perhaps for the first time, perceives his information to be only that of a subordinate creature. But this is not all, for the traveller, if he proceed no further, will have but an incomplete idea of the singular destiny of the Ruecca; he must, if possible, pass this mountain, or rather this gigantic wall, the fractured sides of which absorb the river. The other side affords a spectacle not less extraordinary, and perhaps still more wild; the same ruggedness and nudity in the rocks, but more disorder and coufusion: the masses, which are equally vertical here, obstruct, intersect and pass each other in various directions, while the summits frequently come in contact, and at other times appear at a considerable distance from each other; in short, the whole presents the most hapeless and terrific chaos. It is in the midst of these numerous blocks, that the Ruecca, after meandering through the bowels of the mountain, issues violently from a deep and narrow fissure, and disgorges itself into a large bason, 600 feet below the level of San-Canciano, which is so shaded by the elevation of the rocks, that it is constantly inacessible to the rays of the sun. It is even pretended, that all attempts to ascertain its depth by sounding have proved ineffectual. In fact, this may be considered as the tomb of a river, so remarkable for its adventures: the threads of water which trickle from the overflowing of the bason, after having run for some time across the rocks that lie dispersed below this kind of crater, diminish till they at length

become imperceptible, and thus the Ruecca disappears for ever.

At this spot the object of M. Cassas's journey was at an end; and when the fatigues inseparable from a tour of five or six hundred leagues are considered, it will be admitted, that he deserves the gratitude of every admirer of the arts. Few men, perhaps, were more capable of executing such a task, and none could have delineated with more grace or exactness the singular and interesting objects afforded by nature or art, in a country so worthy of attention, though now so little known. It would perhaps have been highly gratifying if M. Cassas had united to his excellent skill as an artist, the talent of political and general observation; the reader would then, to the satisfaction of learning the present state of the vestiges of antiquity in those regions, have added the pleasure of ascertaining more intimately the manners, customs, laws and origin of the various tribes with which they are at present inhabited. But this was not the object of the journey of M. Cassas; it only remained for him to fulfil the duty imposed on him, and of this he has satisfactorily acquitted himself.

At the end of August he left Trieste on his return to Venice, and thence to Rome, where he resided some time in order to arrange the materials, which were the result of his journey.

THE END.

Description of the Plates given with this Translation, and Directions to the Binder for placing them.