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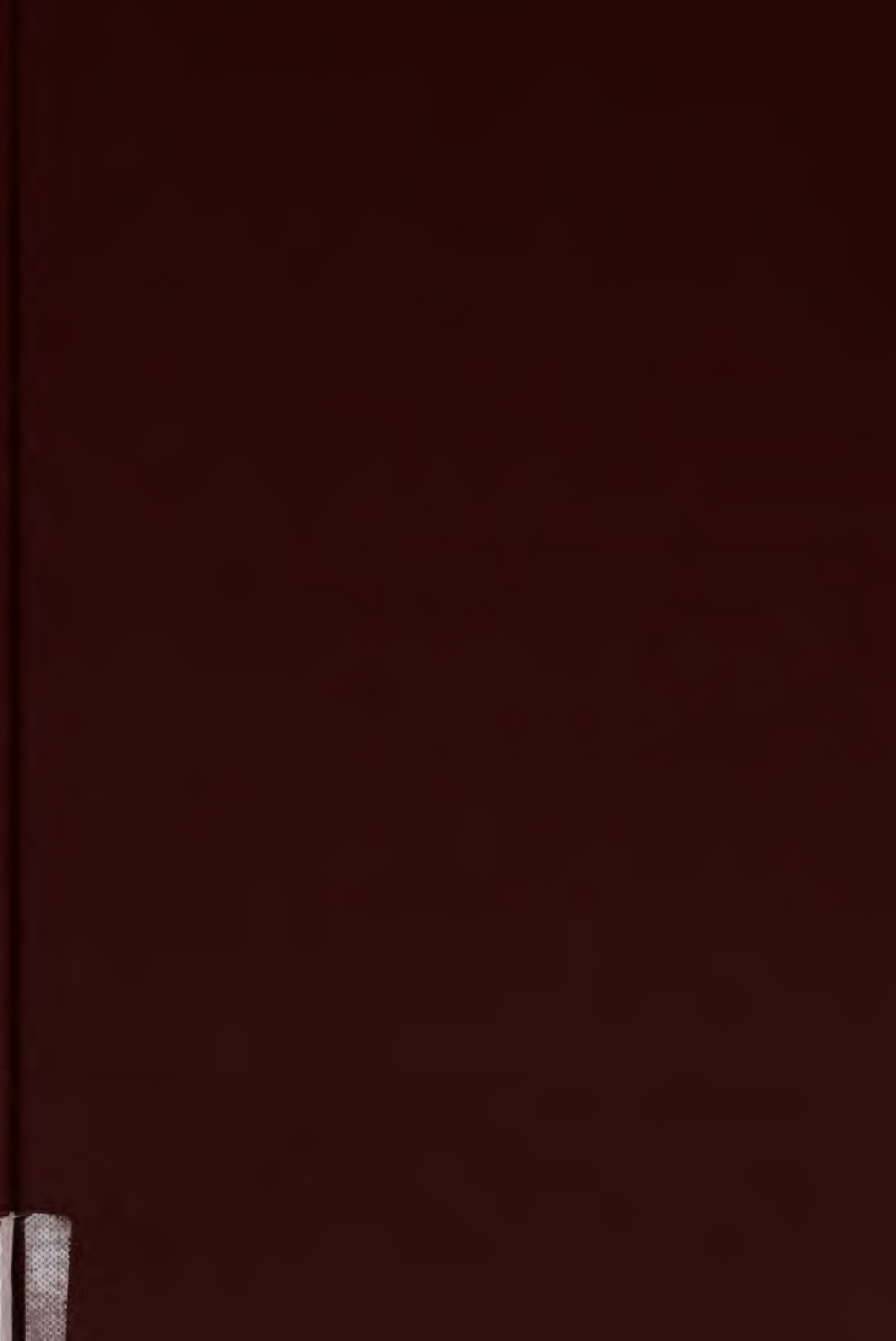
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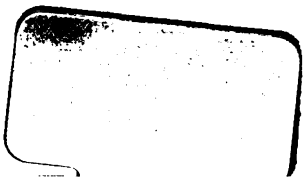
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RESEARCHES

AMONG THE CYCLADES

BY

J. THEODORE BENT

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RESEARCHES AMONG THE CYCLADES.

ABOUT a year ago I paid a hurried visit to the Cyclades, with the purpose of ascertaining how far they would repay a more lengthened sojourn; and having satisfied myself that no part of Greece offered a better field for examination than the islands of the Aegæan sea, this last winter I undertook to visit the Cyclades one by one—no trifling matter when we consider that there are twenty-two of them, and only two of them have anything like hotel accommodation.

The objects of interest there to be studied may be conveniently classed under four distinct heads, and every one of these interests is essentially due to the position of the islands, as the stepping-stones used in all ages before the invention of steam between Europe and Asia.

Firstly, comes that interest in connection with a prehistoric empire in the Aegæan Sea, the existence of which was unknown ten years ago, and has yet been but slightly investigated by the French School at Athens, in the island of Santorin and the adjacent Therasia. Dr. Schliemann's excavations at Hissarlik bear also on the same subject, but the prehistoric inhabitants of Troy and the prehistoric inhabitants of the Cyclades had wide differences between them.

In every island of the Aegæan Sea, on almost every barren rock I might say, are found abundant traces of a vast prehistoric empire; and if the race was not far advanced in the arts of civilisation, it must at all events have had great numerical force; and when I say that there are now twenty-two inhabited Cyclades some of them having a population of only a few hundreds, I may as well add that in those prehistoric times, there must have been at least fifty thickly inhabited islands,

most of which are now visited only in summer by herdsmen with their flocks.

The second interest in connection with the Cyclades of course arises from their history and associations with the great days of Greece, and without going into details about the better known centres of attraction such as Delos, Naxos, Paros, Melos (all of which islands are by no means exhausted subjects, but still we know more about them than the others), I will make a few remarks on what I saw on a remote island like Amorgos. On this island there are the extensive remains of three powerful cities, and of these Arkesini is the most interesting, and during an excursion of two days to this point of the island, I saw much that stimulated me to return at some future period. The town itself is built on a rock overhanging the sea. There are the remains of ancient steps down to the beach; the walls are very extensive and the ruins are continually producing all sorts of treasures to the old farmer who owns the place. Ancient tools, vases, and statuettes are turned over every time he ploughs, and from him I obtained an interesting little collection of jar handles, stamped and inscribed. Most of them bore the well-known stamps of Rhodes and Cnidos, but some had on them the stamps of Amorgos and Paros, which I believe are an addition to the series, also a clay plummet, inscribed with the owner's name, marble polishers, &c. The old man's son, a priest at the capital, has an excellent collection of inscriptions, coins, memorial tablets, etc., all of which his father has dug up whilst working at Arkesini. At the village of Brutzi just above are some curious archaic inscriptions on a cliff, with those half Phoenician half Greek letters, common to the islands. One of these is cited in Roehl's *Inscr. Graecae Antiquissimae*, No. 391, pp. 109, 183.

Next morning we walked to a well-preserved Hellenic tower which commands a fertile valley, and which Ross has described in his book, but owing to some recent digging a large extension of fortifications has been opened out in connection with the tower. This tower and one on Andros are the best specimens we have of Hellenic military art, and well merit a closer study. Close to the tower I found a long inscription on the wall of a church, which I copied, describing an agreement between certain husbandmen and the priests of a temple of Zeus Temenites, for

the letting of certain sacred land. On our way back we passed by another rock inscription upon the hill side, OP for ὄρος and a monogram of which B for Boreas was a prominent feature, doubtless the northern boundary of the State of Arkesini. My other expeditions to the other towns of Amorgos were of equal interest, and offered great archaeological attractions.

To give another instance of the archaeological wealth of the islands, I will mention Keos. Here there are the remains of four large cities, one of which, Karthaia, offered rich prizes to Brönsted fifty years ago. Since then nothing has been done except quite recently to prop up the well known colossal lion which was slipping down, and in doing so the discovery was made that the lion had originally been placed at the end of a stadium (112 by 14 strides), the seats of which can still be distinguished. This was apparently a winter stadium facing south. There is another one just across the ravine facing north where the inhabitants of Ioulis amused themselves in the summer. Besides the towns, Keos is covered with ruins of villages, temples, towers, &c. and then there are the miltos mines from which the Athenians made their red paint with which we are all so familiar. Keos was in fact the Syra of ancient Greece, the centre of commerce between Europe and Asia, and of necessity would well repay a little excavation. At the town of Poiessa I discovered an inscription which forbade the cutting down of trees on the lands belonging to a temple. A similar inscription from Greece, but without the word δένδρα has been taken to mean a prohibition against cutting the wood of the temple; this however clearly points to trees on the sacred property.

Passing over the Roman period, during which we have little of interest in the Cyclades, saving that the islands formed a favourite place of banishment, we come to our third interest, namely, the period of the Crusades and the Latin power in the East, when most of those fortress towns were built, one or two of which exist on every island under the indefinite name of palaiocastro. Our resources for studying the long history of the Latin Dukes of the Aegæan Sea is certainly meagre and jesuitical for the most part, but lately M. Sathas has unearthed many interesting facts concerning this period in the Venetian archives.

Fourthly, I will briefly allude to what is perhaps the principal interest to be gained from a sojourn among the Cyclades, namely,

the excellent field that they offer for a study of the modern Greek in his most primitive form. The facts which have conduced to this are obvious. The islands were never extensively overrun by barbarous tribes, and the inhabitants consequently have purer blood in their veins than most of the inhabitants of the main land. This is especially noticeable in the island of Andros, the most northern and the most accessible of all the group from the mainland by way of Eubœia. The northern portion of this island is exclusively Albanian, in speech, manners, and customs. The Greeks in the South are highly influenced by this intermixture, which has in a measure destroyed the identity of the continental Greek, but here the Albanian wave has ended, there is not a trace of it in any other of the Cyclades.

Again the Italian influence is supposed to have had the same effect during the Latin rule in the islands, but it soon becomes apparent to the traveller, that this influence extends very little beyond the larger towns on the sea coast. The Italian rule seems to have been at once weak and unpopular, the westerns succeeded in imbuing the Greeks with but few of their customs, religious feeling ran too high for that. At Naxos for example, at the seat of government in the Chora or chief town, most of the best families are of Italian origin, and still maintain their religion, but the Greek families treat them with suspicion and dislike. The sailors speak a *patois* with almost more Italian words in it than Greek, yet up in the mountains of Naxos, a few hours' distance from the chief town, the villages are inhabited by Greeks of the most undoubted pedigree. It is the same at Santorin, where the Italian influence was perhaps even more pronounced. If you leave the town and go into the villages, you find customs existing, the very nature of which stamp them with antiquity.

Again during the Turkish times, the islands were but little interfered with, and to small islands such as Ios, Sikinos, Pholegandros, which appear to have been uninhabited or nearly so during the Latin rule, refugees came and settled about this time, from all parts of the Turkish dominions, Crete, the Peloponnese, Asia Minor, and they built walled villages up on the hills to protect themselves from pirates, and there they have maintained their customs undisturbed ever since. From these facts it will be obvious that the islands of the Aegæan

Sea, especially the smaller ones, offer unusual facilities for the study of the manners and customs of the Greeks as they are. Here many characteristics exist which are obsolete on the mainland, and not a few of those customs which exist on the mainland and have been put down as Greek are distinctly barbaric. The test of an interest in a Greek custom as far as I see is not so much its quaintness as it is the pedigree of the custom. The value of one derived from Sclavic origin is not much for the study of Hellenism. As an example I will merely state that it interested me far more to hear that the inhabitants of Southern Andros take their sickly children to get cured at the church of Hagios Artemidos, and there change their clothes and put on fresh ones blessed by the priest, than to learn that the inhabitants of northern Andros still exhume the body of a man who is supposed to haunt the place at nights, burn his body and scatter the ashes to the winds. The one custom is traceable to the ancient worship of Artemis, the protectress of children, Artemis *παιδοτρόφος* as her epithet was,—even the name of Artemis is retained in the Christian ritual,—whilst the other custom is distinctly of barbaric origin. Whilst on this subject I cannot pass over a fact which has had but little attention paid to it as yet, namely, the separate value of each island as a connecting link between the old world and the new as regards phraseology. Each one can supply numbers of words which appear in no modern glossary, but which are distinctly classical. There exist tolerably perfect glossaries of words from Syra, Andros, Lesbos, and Santorin, but it is in the remoter islands that the philologist will find a rich harvest.

By way of example I will just state the existence at Anaphi, of the word somewhat rare even in classical times *κατάλυμα* for an inn or halting place; it is here applied to the houses by the shore as opposed to those of the town on the hill above. At Santorin a peasant will say *κοττόβολλο*, for anything sudden, compare the old word *κοττός*, a dice, and *βάλλω*; whilst at Amorgos the peasants still trim their vines with a *δίκλα*, an obvious contraction of the two-pronged hoe *δίκελλα* which Sophocles mentions, and which I saw nowhere else in the Cyclades, though I believe Mr. Newton saw it in use at Mitylene.

I will now return to the first object of interest to which I

alluded, and say a few words more in detail about the prehistoric remains which I found at Antiparos, some specimens of which have been engraved to accompany this paper.

It is first of all necessary to state why I chose Antiparos as a basis for investigation on this point: firstly, because during historic times we have hardly any reference to the existence of a population here, in fact the only account that I can find of Antiparos under its old name of Oliaros, is in the late author Stephanos Byzantinos, who tells us, "Oliaros, one of the Cyclades, about which Heraclides of Pontus, in his description of the islands says, 'Oliaros, a Sidonian colony, is distant from Paros nine (?) stadia.'" This notice gives us a possible solution of the vexed question as to who these inhabitants were; they may have been early Phoenicians. The existence of calamine in this island may have been known to them, and have attracted large numbers. Only a few years ago calamine mines have been opened here; whether calamine and its properties were known to the Phoenicians it is impossible now to say. I could find no trace of any ancient works here, but they may have taken their mineral from near the surface and have left no trace of holes. Beyond a Venetian fortress and the present wretched village, the inhabitants of which are chiefly descended from reclaimed pirates, and a few houses near the above-mentioned mines, there are no traces of habitations on the islands at all; certainly nothing of Hellenic work.

Secondly, I was induced to dig at Antiparos, because I was shown extensive graveyards there. Of these, I visited no less than four on the island itself, and heard from natives of the existence of others in parts of the island I did not visit. A rock in the sea between Antiparos and the adjacent uninhabited island of Despotico is covered with graves, and another islet is called Cemeteri from the graves on it. The islands of Despotico and Antiparos were once joined by a tongue of land, which was washed away by the encroachment of the sea on the northern side, and in the shallow water of the bay, between the islands, I was pointed out traces of ancient dwellings, and with the help of the telescope, that is to say a can with a glass bottom, which the sponge fishermen use here to see the bottom of the sea, I was able to discern a well, filled up with sand, an oven, and a small square house. It would be interesting to compare these

with the prehistoric houses found at Therasia and Santorin by the French school at Athens and with that on Salamis. Unfortunately the ruins were too much covered with sea-weed for me, with the rude appliances at hand, to form any opinion or take any measurements. A clever fisherman who knows every inch of the bay, told me that pottery, similar to that I found in the graves, was very plentiful at the bottom of the sea near the houses.

It is on the slope of the mountain, about a mile above the spot where the houses were, that an extensive graveyard exists, it is not unlikely that the submerged houses form the town of which this was the necropolis.

Lastly, I was further induced by the fact that the adjacent island of Paros was a great centre for settlements in all ages from various nations and languages, owing to the marble quarries, but Antiparos had the advantage over Paros for excavating, owing to the non-existence of historic remains, so that we could start with a fair supposition that the extensive graveyards belonged to a period prior to history.

During my stay at Antiparos I was assisted in everything by the kindness of my friends the Messrs. Swan, who conducted the calamine mines on the island, and with the aid of their workmen I opened some forty graves in two of the graveyards. One of these cemeteries, namely, the one over the submerged houses already referred to, was greatly inferior to the other, in the character of the graves themselves, and in the nature of the finds therein, though they all belonged to the same class of workmanship.

Firstly, we will speak of the graves themselves. Most of those in the poorer graveyard were very irregular in design, some oblong, some triangular, some square; they generally had three slabs to form the sides, the fourth being built up with stones and rubbish. There was always a slab on the top and sometimes at the bottom of the grave. They were on an average three feet long, two feet wide, and seldom more than two feet deep. In every grave on this western side we found bones chiefly heaped together in confusion, so much so that it seems impossible that the bodies can have been buried even in a sitting posture, and most graves contained the bones of more bodies than one. In one very small grave, so small that to get the

remains of two people in they must have cut up the limbs, we found two skulls so tightly wedged together between the side slabs, that they could not be removed without smashing them ; from this we may possibly infer, that the flesh had been removed in some way before interment, differing essentially from what Dr. Schliemann found at Hissarlik, where, as he says, " all pre-historic peoples who succeeded each other in the course of ages on the hills of Hissarlik used cremation of the dead." This at once argues a great difference between the prehistoric inhabitants of Hissarlik and Antiparos. In the graves in the cemetery to the south-east of the island, I found only one body in each, they were considerably larger and better built ; some of them had graves beneath, and in every case a slab or pillow on which the head was rested. One graveyard was essentially inferior to the other in point of wealth and advance in art, yet the nature of the finds in each was the same.

I will firstly discuss the marble finds in these graves. In the poorer graves I found the rudest representations of the human form in marble, those which somewhat resemble a violin (Figs. 1, 2), both of which were in one grave and were probably meant to



FIG. 1.



FIG. 2.

represent man and wife. In one grave here I also found some flat round bits of marble which I threw away as mere pebbles at the time, but after consideration makes me inclined to believe that they were intended for the same purpose.



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.



FIG. 7.



FIG. 8.

Secondly, as to the cemetery to the south-east; the representations of the human form which I found here were certainly better and show considerable advance in artistic skill; they have apparently been made by rubbing the marble with stone, so as to leave the nose and eyes.

There is always special attention paid in the female figures to the vulva triangle, doubtless pointing to a worship of procreative power, and in one figure found here the idea of the sitting posture is cleverly given, and there is a successful attempt to give the roundness of the calves and limbs (Fig. 8). Two similar figures I got from Paros, perhaps indicating a further advance, the one with pointed legs I take to be a man by comparing him with a similar figure in the British Museum (Figs. 6, 7). From Amorgos I got a still more advanced specimen of these quaint figures, being a group of which only the trunk of a woman's body is left, with the arm of another person round her back, probably a further representation of man and wife (Fig. 9). In the museum at Athens, there



FIG. 9.

exists one of these figures of wonderfully advanced execution; it represents a man sitting in a chair playing a lyre, and is really a work of fair execution, but they have always the same curious pointed shape of the head, and unnaturally long

neck, and it is puzzling to divine why, when they could round and finish off other parts of the body, the head was invariably pointed like the blade of a stone implement.¹ In some graves I found marble legs all alone, in another a headless silver figure, covered with so heavy an oxide that the form was almost destroyed; they probably must have had some religious purport, *ex voto* or otherwise, and from the excess of female figures over male, it is presumable that the people were worshippers, though not exclusively, of some female deity.

Besides the figures there were a good many other marble things in the graves; large marble bowls, with vertical holes for suspension, are frequently found in similar graves in the Cyclades, and are called *λυχνάρια* by the natives. One that I found in a grave at Antiparos, had a collection of shells from the sea shore at the bottom of it, evidently put in at the time of burial as an offering to the dead.

I found also several marble plates well rounded, and with an idea of ornamentation in the rim round the edge, another dish with bits of marble left on the edge for ornamentation, and a neatly made phial with a lip to pour out of. Marble of course is a speciality of the Cyclades, and especially so of the neighbouring island of Paros, and doubtless was an object of commerce to these very people, so we need not be surprised at the skill displayed in working it.

We will next discuss the obsidian implements which I found. In the poorer graves in the first cemetery there was not a trace of volcanic glass implements, whilst in the richer ones, obsidian flakes or knives were very common, but here again I found no arrow heads, which occur in great quantities in other places where obsidian implements are found in Greece. Here in Antiparos the inhabitants had their obsidian close at hand, for a hill about a mile from the south-eastern graveyard is covered with it. I take it that the graves must date from the very first introduction of the knowledge of making these instruments, as there were none in the poorer graves, and flakes only in the richer ones.

Obsidian, of course, is found in abundance in other parts of

¹ This, if comparison goes for anything, points strongly to a Phœnician origin. Cf. bronze figures found at

Beyrouth with similar pointed heads, engraved in S. Merrill's *East of the Jordan*.

the world, and old graves on continental Greece produce many similar specimens. Obsidian cores come from Hungary, Mexico, Terra del Fuego, &c. Cerro de Navajos is an obsidian hill in Mexico, formerly the Sheffield of that country, where they made all their knives prior to the Spanish invasion. Quantities of obsidian implements are picked up, now in the fields around there. When Cortes invaded Mexico he found the barbers of the Aztec capital shaving the natives with razors of precisely the same nature as the obsidian flakes I found at Antiparos.

The art of making them has perished but the theory is plain; any maker of gun flints could do it. The Indians still have a plan of working obsidian, by laying a bone wedge on the surface of a core, and tapping it till the stone cracks; their productions are exactly similar to the flakes I found in Antiparos, as I have certified by comparing them in the British Museum.

In the next place I found a considerable number of metal ornaments in the graves at Antiparos. I have in my possession a narrow twisted torque of silver with a large percentage of copper, rings of silver with the same oxide on as certain rings found in Etruria, which oxide cuts like horn, a band of bronze with about seventy-five per cent of copper in it, and covered with an incrustation of red oxide and green carbonate of copper, and that little silver figure I mentioned above, with a thick incrustation of chloride of silver, thus giving us silver, copper, and bronze in use at the time of these graves.

Lastly, we will treat of the pottery, which after all is the most important item, and demands our chief attention. Pottery such as I found at Antiparos is now for the first time associated with the marble figures and marble household utensils, thus giving us some little further insight into the advance the people who made these figures had made in domestic art. On none of this pottery is there any visible trace of writing or inscriptions, thereby suggesting that the people were not Phoenicians or Sidonians as the legend says, for most Phoenician remains have traces of inscriptions on them.

In the poorer graves we seldom found anything else but pottery: it is all of a rude character and frequently incised with rude patterns. The vase shaped like a sea urchin (Fig. 10) is covered with a sort of herring-bone pattern, and stands about a foot high.

This pattern is common on very early Hellenic glass, and is the same as we often see on ancient British vases. Most of the vases are very true, too much so to be hand-made, and consequently we may presume that many of them were turned on a potter's wheel. There is no trace however of a pattern from animal or vegetable life on these vases, all being herring or criss cross: this would place our pottery anterior to that of



FIG. 10.

Hissarlik, on which we see attempts at the representations of eyes, noses, and breasts.

The clay is very poor and very slightly baked; much of it is black inside, as if the pots had been dried in a closed place, so that the smoke has penetrated the clay. Then again, we have frequent specimens with bits of marble in the clay to prevent it contracting. As to shape, the specimens are very varied: there

were lids without their bottoms, and frequent vases with a rim for a lid which was missing; most of them had vertical or



FIG. 11.

horizontal holes through which a string had been passed for suspension (*vide* Figs. 10, 11, and 13).



FIG. 12.

Of course no importance can be attached to the following facts, but it is worthy of remark that in a cavern in Andalusia, a

fragment of a vase, now in the museum of St. Germain-en-Laye was found with vertical tubular holes for suspension exactly like some I found at Antiparos (Fig. 11). Similar ones have been found in Breton dolmens, and in the museum of Nordiske Oldsager there exists a vase found in a Danish barrow, covered with a lid, and having on each side corresponding perforations through which strings could be passed, exactly like one I found in the richest grave I opened in Antiparos. The holes for suspension Dr. Schliemann associates with his Trojan discoveries. As to the jug (Fig. 12) Dr. Schliemann thinks that



FIG. 13.

it resembles some he has recently found at Tiryns, only those at Tiryns are more elegant in form. Curiously enough this grave was the only one I opened in which I found no trace of bones. I thought that perhaps traces of cremated bones might be found in the earth which filled the vase, but there were found to be none, and the earth had evidently made its way into and filled the pot through a crack in the side.

A vase in the British Museum from Porth Dafarch in Anglesea has exactly the same pattern on it as one I have (Fig. 13), and bits of marble, or quartz probably, in the clay to prevent

contractions are very commonly found in ancient British vases. These points are merely speculations of course, and prove nothing, but still they are curious as prehistoric coincidences.

One further point with regard to this pottery I must mention which perplexed me considerably at the time. About two hundred yards from the poorer graveyard, I opened a small isolated grave, evidently that of a child; in it I found a lamp and a mug of much more recent date, probably at the most three centuries B.C. The grave was formed in exactly the same way as the others, and the only solution to the problem is this, that a child died on a boat which was storm-bound in the harbour, and was buried here, the materials and method for making the grave being taken from the neighbouring grave-yard. Even now barques are frequently storm-bound down there, and wait for weeks for a favourable wind to take them to their destination.

The notes appended to this paper by Dr. Garson show his opinion on one skull I brought home; if, as I hope shortly will be the case, more skulls can be obtained, some definite conclusion may be arrived at on this point.

Nothing can be decided without the aid of geology as to the dates of these graves, and with the aid of geology something might possibly be done, and it would turn on two points. Firstly as to the time of the submersion of the houses at Antiparos by the encroachment of the sea, which has evidently been brought about by the wearing through of the narrow slip of land between Antiparos and Despotico, and secondly, as to the date of the first great convulsion of nature, which changed Santorin from a lovely island called *ἡ Καλλίστη*, into a mass of pumice.

No tradition or allusion to this stupendous event is made by Herodotus or other writers, and Herodotus gives us the traditions of Santorin as far back as the 16th century, B.C. M. Fouqué, the French geologist, who went to Santorin to study the recent eruption, stated it as his opinion, that the first convulsion took place twenty centuries B.C. Tradition by its silence, and geology by its surmises, combine in placing this eruption before the 16th century, and the finds of the French School in Santorin and Therasia were of a date prior to this eruption, for the prehistoric villages were covered with the layer of pumice which resulted from that eruption, which in its magnitude must have equalled the recent calamity in the Sunda Straits.

Now, with the one exception of marble, my finds at Antiparos are inferior in artistic merit to both those of Santorin or Hissarlik, and hence doubtless anterior, for it can hardly be supposed that a knowledge of making superior pottery existed on one island and was unknown on another so close to it as Antiparos is to Santorin, especially as M. Fouqué proves that there existed considerable commercial intercourse between these islands.

By this vast population which inhabited the islands of the Aegæan Sea, we are carried back into the remotest antiquity, and a vast population it must have been, for every island is full of these graves. In our travels we found lots of the marble figures and bowls in the peasants' houses, which they had found whilst digging in their fields, but from observations I may state that the great centre of this population was Paros, for the eastern side of the island is a perfect necropolis, whereas the richest finds and the best designed figures have come from Amorgos, and the rudest ones I have seen are those I found at Antiparos. I am convinced that a further study of this subject under a more vigorous system of excavation than I was able to bestow on it, would result in many interesting facts becoming known about this primitive race of mankind.

J. THEODORE BENT.

NOTES ON AN ANCIENT GRECIAN SKULL OBTAINED BY
MR. THEODORE BENT FROM ANTIPAROS, ONE OF THE
CYCLADES.

By J. G. GARSON, M.D., *Royal College of Surgeons.*

The skull from the Greek tombs at Antiparos placed in my hands for examination by Mr. Bent is that of an adult male of middle age. In general appearance it is of rounded form, broad in proportion to its length, and particularly deep from above downwards at the posterior or occipital region. This gives it a peculiarly massive look, and is due to the rapidity with which the posterior part curves downwards towards the *foramen magnum* from the middle parietal region. The shortness of the cranium is as it were counterbalanced by the fulness of the cerebellar region. The cephalic index (the relation of breadth to the length, the latter being taken as 100), is 80·9, it is therefore brachycephalic. The basio-bregmatic height index (the relation of the height to the length) is 79·2. The breadth and height in proportion to the length are therefore very nearly the same. The alveolar index, which indicates the degree of projection of the lower part of

the face, is 87·1, which places it in the orthognathous group. The form of the nasal aperture is mesorhine, the index being 51·0. The orbits are fairly large and open, the orbital index on the relation of the height to the width of the orbit being 84·6, which shows them to be mesosome. The parietal tubera are well marked, the mesial frontal suture is persistent, and the glabella is fairly prominent.

Comparing this skull with the other Greek skulls in the College of Surgeons' Museum, we find it most nearly agree in general character with one obtained from an ancient tomb at Ruvo in Magna Grecia, which was found to be rich in Grecian relics. This latter however is considerably more dolichocephalic (its length-breadth index being 74·3), as are also the other Greek skulls in the Museum, with the exception of one from Nola, a Chalcedic colony.

For the sake of comparison, I place side by side with the measurements of this skull, those of what is usually considered a typical Grecian skull obtained from Cuma, an Eolic colony, from which it will be seen that the skull from Antiparos differs considerably.

	Skull from Antiparos.	Skull from Cuma.
Length (maximum)	178 mm.	188
Breadth (maximum)	144	139
Length-breadth index	80·9	73·9
Height	141	129
Height-length Index	79·2	68·6
Circumference (horizontal)	510	525
Basio-Nasal length	101	105
Basio-Alveolar	88	102
Alveolar Index	87·1	97·1
Nasal length	51	53
Nasal breadth	26	25
Nasal Index	51·0	47·2
Orbital width	39	37
Orbital height	33	35
Orbital Index	84·6	86·7

The small amount of material we possess of this once great and famous nation renders this addition very valuable. It is very desirable that more skulls, and if possible skeletons, or at least the long bones be obtained, so that their osteological characters may be more fully studied. I cannot too strongly impress on those interested in Grecian history and archaeology, the importance of obtaining and preserving the human remains as well as the works of art. At present the data from which to base conclusions as to the osteological characters of the ancient inhabitants of Greece are totally insufficient. Mutual co-operation between those interested in Grecian art on the one hand, and physical anthropology on the other, will be certain to extend our knowledge of this most interesting people who once inhabited the earth.



