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DR. SCHLIEMANN

AND THE

ARCHÆOLOGICAL VALUE

OF

HIS DISCOVERIES.

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*President Eliot
with T. Chase's best regards.*

DR. SCHLIEMANN

AND THE

ARCHÆOLOGICAL VALUE

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HIS DISCOVERIES.

BY

THOMAS CHASE.

FROM PROCEEDINGS OF THE AMERICAN ANTIQUARIAN SOCIETY, AT THE
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DR. SCHLIEMANN AND THE ARCHÆOLOGICAL VALUE OF HIS DISCOVERIES.

THE nineteenth century, and especially the latter half of it, will be memorable in all time for its archæological discoveries. It may boast no single achievement equal to the unveiling of the buried cities of Campania, which gave us as in an instantaneous photograph, the very life of the ancients, moulds waiting only to be filled with plaster to repeat the forms and features of old inhabitants, the chicken broiling on the grill and the loaf baking in the oven, as well as breathing statues which adorned the houses and paintings on the walls with colors fresh as of yesterday. But even Herculaneum and Pompeii afforded only fuller details in the knowledge of a civilization which we knew fairly well already: the discoveries of our age, while they have in like manner increased our former knowledge, have also revealed new epochs and widened the annals of time. They have been made in all those regions which were the famous seats of ancient civilization; each of them has thrown additional light on the results of all the others: they have made immortal the names of many great explorers; but none are connected with more fascinating legends of epic and dramatic song, none are more important in their historical significance, and none have added greater lustre to the name of the explorer, than those conducted by our late associate, Dr. Heinrich Schliemann.

In one of the most racy and romantic of autobiographies, Dr. Schliemann has himself recounted the very various experiences of his life, some of the salient points in which I will briefly mention. Born on the 6th January, 1822, in

a little town in Mecklenburg-Schwerin, the son of a Protestant clergyman, he spent eight years of his early life in another village in the same duchy whither his father removed in 1823. The village had its old castle and romantic legends of buried treasures and robber knights, which made a deep impression on the boy's mind, and he wondered that his father did not dig up the silver bowl or the golden cradle reputed to be concealed in his neighborhood, to relieve himself of the poverty of which he sometimes complained. His father told him of the wonders unearthed at Herculaneum and Pompeii, and found him an eager listener; but nothing else so delighted him as to be told the story of the Trojan war. In 1829, Heinrich received as a Christmas gift a Universal History which contained an engraving representing "Troy in flames, with its huge walls and the Scaean gate," and Æneas escaping bearing his father and leading his son. Young Schliemann had hoped that he should sometime visit the scene of so interesting legends, or rather, of so wonderful a history, but his father had told him that not a vestige of the city was left. But as he looked upon this picture the boy said, "Such walls cannot possibly have been completely destroyed," and both father and son at last agreed that one day Heinrich should excavate Troy. "Thanks to God," says the enthusiastic autobiographer, "my firm belief in the existence of that Troy has never forsaken me." Troy was in all his dreams. He tells us a romantic story of his childish attachment for a little girl of his own age, with whom he "exchanged vows of eternal love." They agreed that as soon as they grew up they would marry, when he would immediately proceed to dig up the wonderful treasures buried in their neighborhood, and then excavate Troy; she heard him with confiding faith and gave him her warmest sympathy in all these plans.

His father knew no Greek, but taught him Latin. During his eleventh year, he had an excellent classical tutor,

and in 1833 he spent three months in a gymnasium, exchanging it for the *Realschule* in consequence of family misfortunes. At the age of fourteen, he left the *Realschule* to become an apprentice in a grocer's shop; and his education, though in fact hardly begun, was ended so far as it depended upon the training of the schools.

The story of the hardships and severe struggles of his youth, and the various ventures and vicissitudes through which he amassed at last a large fortune, is not the least romantic part of his history. It is the old story that the hand of the diligent, guided by quick intelligence, maketh rich. But I will speak here only of his intellectual development and the influences which shaped his career as an excavator and discoverer. If in his great commercial career he loved money, it was solely—he tells us—as a means of realizing the great idea of his life, the excavation of Troy.

While he was working from five in the morning till eleven at night in the little grocer's shop in which he spent the first five and a half years after he left school, one evening a drunken miller, who had a few years before nearly completed the course of study at a gymnasium, entered the shop and gave him at once the keenest pleasure and the bitterest pain by reciting about a hundred lines of Homer, observing the rhythmic cadence of the verses. Young Schliemann made the reciter repeat the verses three times; and while he wept at the hard fate which prevented him from studying Greek, he was charmed with the melody of the words, although he did not understand their meaning. In a few years he began to study the modern languages of Europe, becoming able to read, write and speak in no less than ten of them in an incredibly short time. To these he soon added Ancient Greek and Arabic, and a review of his Latin. His methods of study were novel and ingenious, and have received, as they deserve, the attention of teachers. One fallacy in some of our new and so-called

“natural” methods is absent from them; they make no promise that any language can be acquired without a deal of diligent labor. The power and willingness to do hard work, undeterred by any obstacles, however formidable, is the key to Schliemann’s marvellous success as a linguist, as well as in everything else he undertook.

At length at the end of the year 1863, Schliemann had acquired a fortune and was ready to devote the rest of his life to travel, study, and above all, to the realization of his dreams. In 1864 he visited the site of Carthage, and travelled in India, China and Japan. On his voyage thence to San Francisco, he wrote his first book, “*La Chine et le Japon*,” which was published the next year in Paris. In the French capital he made a long sojourn, devoting himself to archæological studies, now pursued regularly for the first time in his life. His first visit to the classical lands was in 1868, and its fruit appeared in a book with the title, “*Ithaca, the Peloponnesus, and Troja*.” The year 1869 was spent chiefly in the United States. In April, 1870, he began his excavations at Hissarlik for the discovery of ancient Troy, which were continued, with intermissions in the winter seasons, till the 17th June, 1873. Among the earliest and most intelligent appreciations of the significance of the discoveries made in these excavations, is the admirable paper by the late President of our Society, the Hon. Stephen Salisbury, which formed a part of the Report of the Council in April, 1875, and was republished with the title “*Troy and Homer*.” Permit me to congratulate the Society that its present President, bearing the same honored name as his predecessor, has distinguished himself as the patron and conductor of excavations in Central America, which in the fruitfulness and historical importance of their results are worthy of comparison with the most successful explorations in the other hemisphere. The excavations at Mycenæ, so rich in the treasures they revealed,—whose value in gold was

almost as wonderful as their far higher value as witnesses of a prehistoric culture and civilization, — began in February, 1874, and continued till the end of 1876. In 1878 Schliemann explored Ithaca, not without valuable results, but none of them comparable to those at Troy, Mycenæ and Tiryns. In September of the same year, he resumed his explorations at Troy, continuing his explorations the next year also, on that site and in the Troad, with the valuable aid of Rudolf Virchow and Emile Burnouf. In 1880 and 1881 Schliemann was excavating in the dome-shaped grave at Orchomenos, long known as the "Treasury of Minyas." The finding of the stone roof, with its beautiful sculptures of spirals, palm-leaves and rosettes in delicate relief, like an out-spread carpet, was the most important result of this exploration, unless we give the same place to the discovery that the inner square chamber adjoining the dome-shaped chamber was sunk from the surface above like the pit-graves at Mycenæ. The inner chamber appears to be the tomb, the round chamber a sanctuary adjoining it.

Two winters were spent by Dr. Schliemann in Egypt, in the latter of which he had the company of Virchow. Many objects of archæological value were collected, and forwarded to the Ethnological museum in Berlin. In the last three or four years of his life, Schliemann was unsuccessfully engaged in attempts to secure the ground in order to make excavations at Gnosso, one of the great seats of royal power in Crete. He also discovered a very ancient temple of Urania Aphrodite in Cythera, and made explorations at Pylos and in Sphacteria.

In November of last year, Dr. Schliemann went to Halle to consult a surgeon on his increasing deafness. An operation was performed which seemed to be successful. On his return through Berlin, Leipzig, Paris and Italy, he caught a severe cold and stopped at Naples for treatment, and there he died on the 26th of December, 1890.

The discovery of the remains of the palace in the citadel of Tiryns, and the skilful reconstruction of its plan by Dr. Dörpfeld, made in 1884 and 1885, are regarded by many archæologists as the most important of the services Schliemann rendered to archæological science, and are so pronounced by Dr. Ernst Curtius in a letter which I have had the honor of receiving from him.¹ Besides adding to our knowledge of prehistoric walls and fortifications, they revealed for the first time in any satisfactory completeness the structure of a royal palace in the heroic days. "The nearest approach to a knowledge of an ancient royal palace previously made," says Dr. Dörpfeld, "was at the excavation two years before, of the dwelling of the ancient ruler of Troy; but its rooms were so destroyed that no clue to their connection could be found. But now we can easily picture in our minds the home of a prehistoric king." "We see," says Dr. Adler, "its mighty walls, with their towers and gates; we enter by the pillar-decked propylæa the great court of the men, surrounded by porticos, and with its great altar to Zeus Herkeios as the centre point of the house; we pass into the stately hall, with its anteroom and vestibule; we even visit the bath-room, and finally pass into the women's dwelling, with its separate court and numerous chambers." The rooms most used face to the south, securing warmth in winter, while the summer heat was kept off by the national method of building with thick walls of sun-dried bricks and roofs of wood covered with clay. Systematic and effectual provision is made for drainage. The rooms are lighted through the doors, and also, it is probable, by elevated apertures in the sides. The walls are adorned with colored decorations, not confined to

¹ As connected with my whole subject, I beg leave to call attention to the skilful summary of the results of recent excavations, given in the *Nachtrag* to the sixth edition of the first volume of Curtius's *Griechische Geschichte*, pp. 697-701. It should be added that as regards Greek art and culture in their highest period of bloom, no other explorations have been so fruitful in instruction as those so successfully conducted by Curtius himself at Olympia.

geometrical ornaments, but including figure painting. Some of the painted designs are similar to those which are chiselled on the stone-roof at Orchomenos, and have been attributed to Egyptian sources. A frieze of alabaster was found, adorned with designs in blue glass paste; which paste, it is argued, may be the *kyanos* in Homer's description of the palace of Alcinoüs. The whole plan gives a favorable idea of the talent and skill of the architect. "The plan and construction secure," says Dr. Adler, "proud seclusion towards those without; suitable accommodation for guards and domestics about roomy courts; and dignified approaches up to the reception rooms; and all well lighted and yet shady and cool." The great success of the investigations at Tiryns have made the remains of the palace at Troy as well as that at Mycenæ intelligible; and on many other points the discoveries made at one place have shed a flood of light upon the remains found at other places. Classical archæology has become a *comparative* science.

I have alluded only cursorily, when I have alluded at all, to the incidents and general results of Dr. Schliemann's excavations, assuming at least a general knowledge of them on the part of my hearers. It may be serviceable, however, to consider their historical importance as judged in the light of the best archæological scholarship.

In sum, the prevailing voice of the best archæologists of our time gives Schliemann the great credit of having revealed a whole prehistoric epoch of civilization, of which we had, before, but faint and uncertain glimpses. Those glimpses—almost confined to the three localities, Tiryns, Mycenæ and Orchomenos—were indeed impressive. Although it would be more instructive to visit these places as they have now been laid bare, I am glad I saw them when they had been hardly touched by the shovel. Even then I believed that those mighty walls and mysterious galleries, those subterranean tombs or treasure-houses, and that impressive sculpture, the oldest in Europe, which gave its

name to the Lions' Gate, were monuments of an age anterior to any recorded in the authentic history of Greece, and I said to myself "There was an Agamemnon." Not that all the legends connected with that name were true, not necessarily that that name was ever borne by any mortal chieftain; but I was convinced that Mycenæ must have been in some far distant age the seat of wealth and power and, perhaps, dominion; that its princes, "ruling" as Thucydides says of Agamemnon, "over many islands and all of Argos," might well be prominent in that period which, as depicted in Homer and the tragedians, we call the heroic age; and that the heroic age itself, however much has been added to our picture of it by fiction, has a background of historic reality. And yet neither I nor the most accomplished archæologist could have brought up any valid argument to refute the assertion that these cities were founded and flourished centuries later than the objects revealed by Schliemann's excavations give us sufficient reason to suppose, or to prove that we were not led astray by imagination and sentiment when we assumed even the slightest historic foundation for the fabrics poets had woven out of "astronomical myths" and unsubstantial fancies.

I beg leave to say at this point that in my opinion the theory of the origin of poetical and historical legends in solar myths and the like—while often ingenious, and in some cases not improbable, has been pressed much too far. I quite agree with the brothers Grimm and Müllenhoff—cited by Curtius in his speech at the meeting held in Berlin, in March of this year, in commemoration of Dr. Schliemann—that at the foundation of all great epic poems, which assume to relate historical facts, lie mighty events and great movements of the people. They were thinking particularly of the great German epics; but with the light we now have on the heroic or preheroic age of Greece, I should unhesitatingly say the same thing of the Iliad.

We have good grounds for the supposition that the flourishing period of the civilization of Mycenæ was approximately during the four centuries from 1400 to 1000 B. C., and that a similar civilization prevailed in that period along the whole eastern coast of Greece, from Lacedæmon to Thessaly, in the islands of the Archipelago, and in Crete and Rhodes, and has left its traces, also, in Caria and Egypt. These archæological inferences are drawn in good part from the style and workmanship of the vases and various works of art which have been discovered in the graves and ruins. In the grave of the mother of Ah-Mose, the deliverer from the Hyksos (about 1600 B. C.), a sword has been found exactly in the style of the swords found at Mycenæ, with relievos of four grasshoppers, and a lion pursuing a steer. "As pattern and copy are seldom far separated, we should infer," says Schuchhardt,¹ "the fifteenth or the sixteenth century as the earliest beginning for Mycenæan work of this kind." Mycenæan vases were found lately at Fayum in company with cartouches of Khuenaten and Rameses II. (1500–1300 B. C.). In Rhodes, a scarabæus of Amen Hotep III. was found among objects of Mycenæan workmanship. A scarabæus found in the palace at Mycenæ with the name of the Egyptian queen Ti proves only that the palace was there, and probably still occupied, after the thirteenth century.² But perhaps the best argument for this chronology is that it makes the end of the Mycenæan period correspond with the traditional date of the Dorian invasion and settlement of the Peloponnesus,³ which mastered the old strongholds and introduced a different civilization. The date of the end being approximately established, four centuries is not too long a time to allow for the gradual development of the Mycenæan power and culture, of which there are many in-

¹ Dr. Carl Schuchhardt, *Schliemann's Ausgrabungen in Troja, Tiryns, Mykenæ, Orchomenos, Ithaka, im Lichte der heutigen Wissenschaft*, p. 357.

² *Ibid.* ³ *Ibid.*

dications in the monuments. The walls of Tiryns are older than those of Mycenæ, and a long time must have elapsed between the first rude fortifications on the hill at Tiryns and the Cyclopean masonry with which, after the subjugation of the whole plain, they were gradually replaced. The walls of Mycenæ are of three distinct periods: Tirynthian or Cyclopean, rectangular, and well-joined polygonal. The pit-graves are of different ages, and the most recent of them is older than the golden goblets and rings found in other parts of the citadel. These pit-graves represent the founders of the stronghold, whom we may call, if we please, the Perseidæ; the underground and vaulted tombs are more recent, and we may recognize in them, as did the ancients, the tombs of the Pelopidæ. The shreds of vases found at the greatest depths are older than those found above, and even the oldest burnt colorings must have required generations for the perfection of so well-developed and conventional a style in the representation of flowers and marine animals.

What was the origin of this civilization? It was evidently derived from many sources, and it bears witness to a free and long-continued intercourse between the dwellers in eastern Greece and the various other peoples who dwelt on the islands and along the coast of Asia Minor, Syria and Egypt. It is a mixture of insular, Phrygian, Lydian, Carian, Egyptian and even Babylonian elements, yet in no accidental kaleidoscopic combination; it has informed all that it has borrowed with its own life, and has made all things new. We have not yet the true Greek art, which, in its perfection, is the despair of all subsequent ages, and which is very different from the Mycenæan as well as very much higher, but the promise of that perfect art already appears. We trace the suggestions or the *motifs* of the walled strongholds, palaces and tombs of the Mycenæan epoch to Oriental influences, but they surpassed their models, and took on a new artistic perfection. The special

endowment of the Greek race for scientific plan and artistic form has already displayed itself.¹

The remains found in the islands are particularly noticeable for their Mycenæan characteristics. It is greatly to be regretted that Dr. Schliemann did not live to carry out the explorations in Crete, which he had projected. From what has already been found there, we have reason to expect very important results from further excavations. A few pregnant lines in Thucydides² would indicate that Crete held the first thalassocracy in the history of man, and was the England of that period when human civilization was centred on the coasts and in the islands of the Ægean and in the lands bordering on the southeastern and eastern shores of the Mediterranean. The bearers of the Mycenæan civilization were not all—so far as our evidence goes—of one name. We think first of the Achaians, who are especially spoken of as holding Argolis, and are found, also, in Crete and in Thessaly; then we find as possessing the same civilization, the Minyans in Bœotia, the Ionians in Attica, the Carians on the islands. It has been suggested, with much plausibility, that there may have been a period of political union among these various peoples under the sway of Minos. Thucydides says that he subdued the Carians. The legend of the annual tribute paid him by Athens from which she was delivered by Theseus, may point to a similar rule of Crete for a time over Attica.

There are many indications in old names and legends of the early importance of Crete.³ A long, broad island, fencing in the archipelago from the southern sea, its snowy mountains visible on the west from the mountains of Læconia, on the east from the coast of Caria, its Alpine heights enclosing rich and fertile valleys, and its northern coast abounding in excellent harbors, it could support a large population, and make its influence felt in every direction.

¹ Curtius, Gr. Gesch. I⁶, 701.

² Thucyd. I., 4.

³ Curtius, Gr. Gesch. I⁶, pp. 62-65.

Here the Pelasgic Zeus was born : a fact to which testimony was borne twenty or thirty years ago, when the leaders of the unfortunately unsuccessful rebellion against the Turks sent a petition for aid to the government and people of the United States beginning with the words, "We, the descendants of Minos and of Zeus": for "still the old instinct brings back the old names." Here, too, Artemis was born, hence Dionysos and Ariadne took their way to Naxos; here Demeter was married to Iasios; the son of Minos built the sacred way from Athens to Delphi for Apollo, and established for the same god, pre-eminently the god of Grecian culture, his stated service at Delphi. Crete, too, was the abode of Dædalus, the father of Greek artificers, the founder of Grecian art. Semitic settlers came from Syria and Egypt, but never overbore the Greek element of the population. In the earliest records, Crete is called the island of a hundred cities. It won the Carians whom it subdued, to its dominion. Its mariners doubled the southern promontory of Hellas and landed at Crisa at the foot of Parnassus; they named the gulf of Tarentum and changed to Minoa the name of one of the chief cities of Sicily.

The centre of power in the Mycenæan period may have been sometimes in Crete, sometimes at Mycenæ. As for the population embraced in this dominion, archæology and tradition alike ascribe its origin in part to Caria, but probably in a larger degree to Lydia and Phrygia.

It is noticeable that the world these explorations have revealed corresponds in many particulars with the world of Homer. Mycenæ and Orchomenos appear in the Homeric poems as great and wealthy towns, such as their remains prove them to have been. There are characteristics, too, of the Homeric world which mark, also, the Mycenæan age, but which disappear in subsequent ages, both in Greece and Asia Minor.¹ One of these is the well-walled

¹ Schuchhardt, 352 fg.

cities, with their towers and gates; whereas, the Dorians, as in Sparta, dwelt in unwalled towns, as did the Greeks of Asia Minor before the incursions of the Persians. So with the inside of the citadel or castle: the great court surrounded with colonnades, with the altar of Zeus in its midst, and the chief hall with its columns, described in the *Odyssey*, are found at Tiryns, Mycenæ and Troy. The wealth of metals in the Homeric palaces has been deemed a pure invention of fancy, but the brazen plates in the dome-shaped tombs remind us of the brazen walls in the palace of Alcinoüs, and the profusion of golden treasures at Mycenæ and Troy, represent to us the embossed goblets of Nestor, and the golden hounds that held watch before the gate of Alcinoüs. "The most striking coincidence between the objects of art discovered at Mycenæ and those described in Homer," says Schuchhardt,¹ "is in the inlaid work on the dagger-blades and the recently found goblets. Nowhere else up to this time on Grecian ground have works of this kind come to light, — whole pictures made of different metals, — but they are exactly such as Homer describes, as when he represents on the shield of Achilles vineyards of blue grapes on golden vines surrounded by hedges of tin, and young men wearing golden swords on silver swordbelts."

There are points, on the other hand, in which the world of Homer is *not* that of Mycenæ. These are accounted for, however, by the composite origin of the poems, in which, with greater or less limitations, most scholars believe, and the interpolations they may have received.

The objects discovered in the ruins which Schliemann ascribes, with the consent of most scholars, to ancient Troy, mark a civilization different from the Mycenæan and evidently older; but before the destruction of the city the Mycenæan style begins to appear in the objects excavated, indicating a time, as we may infer, at which both cities

¹ pp. 352, 353.

were existing. This Mycenæan culture marks the great period in all the cities which Schliemann excavated: in Mycenæ and Tiryns nothing of consequence succeeds it; in Troy it is followed only by the scanty culture of a succession of insignificant villages, built on the ruins of the old city, and nothing striking or important presents itself afterwards till we come to the Hellenic settlement.

We have something more, then, than pure conjecture to go upon, if we assume that the Greeks of the Mycenæan period were the conquerors and destroyers of Troy, and that there is a large and substantial historical basis for "the tale of Troy divine" notwithstanding the great amount of mythological and other legends with which it has been overlaid. Minos put down the piracy which was practised by the inhabitants of the Cyclades. It may be, as Dr. Schuchhardt suggests, that Troy, the greatest city of Asia Minor at that time, preyed upon the commerce of the Greeks, or sent marauding expeditions to her shores, and the carrying away of women may have been an occasional accompaniment of such raids. We must remember that piracy was not, as yet, against the law of nations. Thucydides¹ points us to the "old poets" as representing the people of that day, while giving hospitable reception to strangers touching at their shores, asking them the question "are you pirates, gentlemen," on the ground that if they had this occupation they would not disclaim it, neither would those who asked the question reproach them for it. At the same time we may well believe that any people who were suffering from the piracy of another nation would be likely to attack and crush that nation if they had the power. And so we may imagine that the Greeks banded together in a great expedition to the Troad and crushed the most formidable enemy to their growth and wealth.

There is another theory, put forward by that accomp-

¹ Thucyd. I., 5, 2. Cf. Hom. *Odys.*, III., 71-74.

lished scholar and man of genius, Dr. Ernst Curtius,¹ which finds the origin of the Homeric poems in the time of the Æolian-Achaian migration to the northwest coast and mainland of Asia Minor. Resisted by the inhabitants, and forced to maintain a long, laborious warfare with the people whom they would conquer or dispossess, they kept up their spirits by songs in praise of their heroic ancestors, whom they feigned to have fought of old in the self-same lands. "It is a peculiarity of the Hellenes," says Curtius, "which recurs in all their expeditions of conquest, that they claimed not only the right of the stronger, but strove to make out a sort of hereditary right." He instances the "return of the Heracleidæ, the expedition of the Arnæans into Bœotia, which was represented as a return of the Theban descendants of Cadmus, the claim of the Athenians fighting in Ionia, that Theseus had also been in Asia Minor and fought with the Amazons," and other examples. He proceeds, "Everywhere the new-comers make claims to right, which are clothed in mythological forms, everywhere they know how to speak of by-gone generations which had already been victorious in the new won lands. With the invented exploits of their ancestors the actual events of the present are blended, and so a full picture takes shape in the imagination of a poetical people." Such legends and lays must also have arisen in the Æolian colonization of the Trojan country, says Curtius: we could safely assume their existence even if it had not left a trace of itself; and we may regard them as a mirror in which the actual conquest of the land in the Æolian migration is reflected. But surely it is all the better if these Æolians and Achaians could recall the actual exploits of their ancestors in these lands, and invoke the muse of history as well as the inventive muse.

Schuchhardt thinks the unsettled period of a resisted colonization is unfavorable for the production of lays and epics,

¹ Gr. Gesch. 1^o, 118 fgg.

while on the other hand we can hardly imagine the rich courts of the monarchs of the Mycenæan period as wanting the ornament of song. It is certainly a possibility—nay, more, a not improbable supposition—that Greece and northwestern Asia were engaged in conflict in those early days. At the same time the Æolian migration may have had an important part to play among the sources of the Homeric legends, modifying, perhaps, the legends of an older contest. The poems tell us of a long-continued struggle, the conquest of other cities besides Troy, the division of the Greek hosts in various quarters, the tillage of the lands across the Propontis: all tokens of a colonization.

There is an interesting problem on which I have not yet touched, as regards the authenticity of Hissarlik as the site of Homer's Troy. I may say at the outset that the *archæological* value of Dr. Schliemann's discoveries is little affected whether we decide that Hissarlik or Bunarbaschi was the site of the capital of the Troad. The walls and towers, the ornaments and articles of domestic and military use, testify to the same civilization to which any similar relics concealed under the rival hill would bear witness should they ever be revealed. That two so wealthy towns should be so near together would be somewhat surprising; but perhaps there was a considerable number in the Troad. I have often thought that scholars have hardly paid enough importance to the casual remark of Achilles, that the largest share of the booty always falls to Agamemnon "whenever we sack a well-placed city of Troia." It may be remarked that the larger part of the eminent scholars who have preferred Bunarbaschi announced their preference before Dr. Schliemann had made his excavations, and that most of the prominent European archæologists have accepted what he calls the "second city" in his excavations as the veritable Ilium of all time; though there

are some most respectable dissenters, as Curtius himself, Dr. Jebb, and our countryman, Mr. Stillman.

Dr. Schliemann's discoveries were looked upon at first by archæologists—I will not say with jealousy, but with some distrust, because he was not a trained specialist in their science. It was not unnatural that very learned scholars in Germany who had studied ancient art, monuments and relics with the most exhaustive thoroughness and minuteness, and compared them with everything in ancient literature which could throw upon them any light, were little prepared to find any good coming from an *ungebildeter Kaufmann*, an *ungelehrter Philister*. But you cannot mistrust the testimony of ancient walls and towers and palaces, of ancient graves and treasures, and various objects of art. They mean something—and if you dislike one interpretation of their language, you must propose another. Again, in all cases the excavations and the objects they revealed have been studied and judged by learned specialists of good repute, and it is on their testimony that we accept the great results which I have sketched in outline, and which will give the name of Dr. Schliemann a well-deserved immortality. And of Schliemann himself we may say that he had been learning all these years, so that if at first his judgments were those of an uninformed enthusiast, they grew more and more well-founded and consequently respected. His name is imperishably associated with discoveries which the world can never forget. His career will be an inspiration to all who struggle against what seem invincible obstacles to realize their great ideals. He will be honored as a dreamer who dared to remain loyal to the dreams of his youth; as a man of splendid energy and will, which triumphed over even Turkish obstinacy and inertia, over danger, fever, heat and cold; as a man of faith—the faith which removes mountains and discloses the buried cities they conceal.

