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desolation of Antioch, the vassalage of Jerusalem, the drivelling superstitions of Athens, the apostasy of Rome, shed over you the blight of despondency, as if Paul himself had labored in vain and the work of missions had proved a failure. It was meet that the Mystery of Iniquity should work upon the grandest scale that it might work itself out for all time, and thus, amid the woes and execrations of the world, work out its own destruction. This long apostasy but paves the way for your speedier success. Fear not to meet it with the simple preaching of the Word. For thus shall that Wicked be *revealed* in his true character of deceit and infamy, "WHOM THE LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING."

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## ARTICLE VI.

### NOTES UPON THE GEOGRAPHY OF MACEDONIA.

By Rev. Edward M. Dodd.

THE region about the head of the Sinus Thermaicus, embracing a portion of Thessaly, is both sacred and classic ground. There was situated Thessalonica and Berea, and there are Olympus and the Vale of Tempe.

Thessalonica was originally called *Thermæ* (whence *Sinus Thermaicus*), afterwards Thessalonica, and now Selanik by the Turks, Salonique by the French, Salonico by the Italians, Salonica by the English, and still Thessalonica by intelligent Greeks and by the missionaries.

It is situated at the head of the Gulf of Salonica (*Sinus Thermaicus*) on the north north-eastern shore, upon the slope of a range of hills rising from the sea-shore, its lower walls washed by the waves, and its Acropolis crowning the hill-top. Thus situated, it presents a striking appearance from the sea, surrounded with its white-washed walls, displaying its domes and minarets, and enclosed on either side by its vast burial places.

It has at present a population variously estimated at from 60,000 to 80,000; of these one half are Jews; a few, of almost all other nations under heaven, and the remainder, half Greeks and half Turks.

There can be no doubt that this site of the city has remained unchanged from the apostles' day, and, indeed, much longer. While the upper part of

the walls in many places consists of Turkish repairs, the lower tiers of masonry show the large hewn and beveled stones of ancient times. The chief street even, passing between the two chief gates on opposite sides of the city, is unchanged, for there remains two triumphal arches of Roman work, which span it, one near its gate. Few eastern cities have so many ecclesiastical remains as Thessalonica. All of the principal mosques were formerly Greek churches; and at least two of them were originally Pagan temples, converted into churches on the introduction of Christianity, and to mosques at the Turkish conquest. Their form and masonry prove this. One of these is called *Eski Metropoli* (the old Metropolitan), a mixture of Turkish and Greek not uncommon there. A sketch of it may be seen in the *Missionary Herald* for July, 1836. It is a rotunda; its inner diameter eighty feet, the walls eighteen feet thick below (perhaps hollow), and fifty feet high. The upper part of the walls and the dome may have been added by Christians, but there can be no doubt that the main building is older. M. Cousinery considers it a temple of the Cabiri, whose rites were of Phoenician origin. Within, the dome and niches are adorned with representations of saints, animals, etc., in Mosaic and Greek inscriptions to explain them. This, of course, was a Christian addition. The Turks have not destroyed these figures as they often do.

In the yard of this mosque stands another curiosity of no little interest. It is one of the ancient pulpits or *βήματα*, cut from a solid block of white marble, with several steps cut in it to ascend it. It is much broken and defaced, though the sculptures upon it are in good taste.

Another of these ancient Pagan temples, which became a Christian church, and afterwards a mosque, is called *Eski Djuma* (Old Friday).

Among the most interesting of those built since the Christian era, is the mosque of Sophia, very similar in architecture to St. Sophia at Constantinople, and said by the Greeks to be built by the same architect. Its name indicates that it was a church dedicated to the Divine wisdom. Here, also, contrary to the usual custom of Turks, the figures in Mosaic of saints and palm-trees, and the Greek inscriptions, remain undestroyed. They contrast strongly with the simplicity and barrenness of Turkish worship. Here is another of the ancient pulpits, not like that at *Eski Metropoli*, turned out of doors, but in a conspicuous position in the mosque. It is cut from a solid block of *verd antique*, and is much more perfect than the other, though plainer. To add to its interest, the Greeks tell you that St. Paul preached from it!

This mosque, and the surrounding yard, are much lower than the street on either side. You ascend a slightly inclined plane to the principal gateway, which is quite massive, but of a height altogether disproportionately low. It is evident from the girth of the pilasters, that they must have been twenty-five or thirty feet high, but they are now only about ten. The conclusion is irresistible, taken with other appearances, that the street has gradually been raised by accumulations of rubbish fifteen or twenty feet, and thus

buried the lower part of this gateway. The same thing strikes one in many other parts of the city. In digging down for any purpose, almost anywhere, one must pass through ten or twenty feet of rubbish. When we know that the houses are either built of stone, or oftener of frame-work, filled in with soft bricks and mud, and that they do not stand many years, we may easily suppose that the whole city stands on a crust, twenty feet deep, of the ruins of former generations.

Thessalonica is supplied with water from Mt. Khortiateh, about fourteen miles distant. The aqueduct is evidently a Roman work. It starts from a reservoir on the side of the mountains, crosses a deep valley, at an elevation of one hundred feet, by an arched bridge of Roman architecture, winds along the ridge to the Acropolis, whence it flows in many channels through the city. Unlike our supplies of water, it is owned, as joint stock, by the principal inhabitants. There is no distributing reservoir, but the stream as it flows is divided by passing through small tubes into as many smaller streams as there are shares; and each share-holder receives his portion by his own pipe, in a continual stream, into his private reservoir in his own garden.

The broken fragments of ancient architecture throughout the city are countless; broken shafts and columns, capitals and entablatures, meet you on every hand, in every part, and put to almost every conceivable use. Door-steps, gate lintels, butchers' counters, bakers' kneading boards, are made of them; huge entablatures are scooped out for watering troughs; Ionic vases are hollowed out for well-curbs; the walls of the houses and of the city are garnished with them; and, finally, multitudes of shafts and columns are used as head-stones in the Mohammedan graveyard.

As one stands on the rising ground in the upper part of the city, an imposing prospect presents itself before him. Fourteen miles to the east rises Mt. Khortiateh, a double peak of some height. To the south, the gulf lies spread out before him, and across it, on the south-western shore, towers Mt. Olympus, seeming to rise out of the water eight or ten miles distant, though really fifty miles off, and its summit five miles inland. It is a massive and majestic mountain, and continually in sight, from base to summit, from our windows; it seemed to exert a solemn, quieting influence upon our spirits. It spoke to us of the Unchangeable, in our hours of gloom. From Olympus itself there shoots off, north north-west, the Olympian range, at the foot of one of whose peaks, Mt. Bumius, stands Berea, about forty-five miles west of us. South of Berea, a short spur, or a series of hills, shoots off from the range toward us, nearly to the gulf.

Bounded on the south by these hills and the gulf, on the west by the Olympian range behind Berea, and north by other hills, stretches a great plain, even to the gates of Thessalonica, narrowing as it approaches there to a few miles. Across this plain lay Paul's route to Berea, when driven from Thessalonica. Let us follow in his path, and trace his steps. The land about the head of the gulf, west of the city, is low and marshy; and the whole plain, for twenty or thirty miles, is but little above the sea-level,

impregnated with salt, often, indeed, white with saline incrustations, and, of course, very barren. The traveller now must keep well away from the shore, to avoid the marshes. Unless the country has changed materially, Paul did so, crossed the Echidorus, now called the Gallic, about seven miles from the city gates, and the Axios, now called the Vardar, about six miles further, and eight miles from its mouth, and, about five miles beyond that, the Lydias, now called the Karasmak, the outlet of lake Pella, and now emptying into the Vardar, though anciently having its own channel to the sea. From the ferry of the Karasmak, the road continues about thirteen miles in a south-west direction, to the ferry of the Judje Kara Su, the ancient Haliacmon; this ferry is twelve miles from the mouth of that river, and west of the gulf. Up to this point the road from Thessalonica to Berea, and that from Thessalonica southward to Athens, are identical. At this point they diverge, the former continuing westward, on the north side of the Haliacmon, and the latter crossing the river and proceeding southward. Travelers from Berea southward toward Athens also pass this point, following the Thessalonica road as far as here, and then crossing the river on the southern road. This is a point of some interest, to which we shall again refer. From here, Thessalonica is thirty miles east north-east, and Berea sixteen miles west.

The soil, from the Karasmak westward to Berea, is better than toward Thessalonica, being higher above the sea. As we approach Berea (now called Kara Verria), we enter extensive and well watered gardens, at the foot of the mountain, and, passing through them, we ascend the first shelf of the hill, and enter the city, which stands upon a small bit of table-land, a kind of niche in the mountain. The city is compactly built of a kind of porous stone, easily hewn. Through all the principal streets, and many of the better class of houses, flow streams of pure water from the mountain, which, after watering the gardens below, flow away in two streams in opposite directions along the base of the mountain, the one to the Haliacmon and the other to the Lydias.

Berea has at present a population of six thousand; about two hundred Jews, fifteen hundred Turks, and the remainder Greeks. They have one synagogue, twelve mosques, and sixty Greek churches.

We have no account in Acts of the church at Berea, but it is evident from the narrative that the company of believers was not small. Not being a place of importance, like Thessalonica, there was no such occasion for the mention of it afterward. After Paul left the city, Timothy and Silas remained for some time, till sent for to follow Paul to Athens.

*What route did Paul take from Berea to Athens?* This has occasioned no little discussion from the expression used in Acts 17: 14: "Sent away Paul to go as *it were* to the sea," "and they that conducted Paul, brought him to Athens." Is a feint or trick intended in the words *ὡς ἐπὶ τὴν θάλασσαν*? Did he go to Athens by water? If so, why the use of *ὡς*?

Without any attempt at criticism or explanation direct of the text, we

will say a little of the geography of the region, and the routes from Berea southward, which may throw some light upon it.

Berea is situated upon the eastern slope of the Olympian range, which has a general south south-eastern course, till it runs out to the sea at Mt. Ossa. From Berea, near the base of the range, spreads out eastward a great plain reaching to Thessalonica, forty-five miles. This plain is bounded on the south by the gulf, and by a spur which runs out from the range south of Berea, extending nearly to the gulf. A traveller from Berea southward would, in all ordinary cases, take the road to Thessalonica, smooth and easy over the plain, until he reached the ferry of the Haliacmon, some ten or twelve miles from the sea; here he would take the road from Thessalonica toward Athens, which crosses the river at this point, and proceed nearly southward, having passed around the spur and lower summits of the Olympian range, and having a pleasant smooth road along the sea-shore to Tempe, and thence along the banks of the Peneus to Larissa.

The only other route from Berea southward, now travelled, is that which we took for the sake of curiosity and variety, in opposition to the advice of our guides, ascending Mt. Bumius behind Berea, and travelling for three days through the wildest, rudest scenery, and over the roughest and most precipitous road we ever passed. It is not probable that Paul took this route, when the other was so much smoother. No travellers do now, unless they have special reasons.

Whether, when Paul reached Dium, on the sea (probably the present Malathria), he took ship to Athens, or continued his journey by land, we cannot certainly determine, nor does it matter so much. He must have gone to the sea in either case.

An enlarged map of this region, which we have prepared with some care, partly from official surveys, and partly from our own recorded observations, may be seen in Mr. Newcomb's "Cyclopaedia of Missions," about to be published (under "THESSALONICA"). It will help to illustrate these points, and is more accurate than any published map of the region.

We took the mountain route from Berea to Larissa, intending to return by the other, and thus make the circuit of Olympus. After three days' ride through the mountains, we emerged, on the fourth day, into the plain of Larissa, drained by the Peneus. It was quite refreshing, after so long a mountain journey, to look upon the smooth green meadows and far-spreading vineyards, through which the gentle Peneus leisurely pursued its way to the sea. We reached Larissa at the end of the fourth day. It is situated upon the Peneus, some twenty miles or more from its mouth. It contains twenty or thirty thousand inhabitants, of whom perhaps two thousand are Jews, five thousand Turks, and fifteen or twenty thousand Greeks. It is the seat of a pashalik. From it Mt. Ossa appears distant twenty miles to the north-east, and Olympus forty miles north.

Leaving Larissa, we rode five hours across the plain, north north-east, and entered the gorge of Tempe, between Ossa and the lower summits of Olym-

pus, through which flows the Peneus. We were two hours passing through it. The precipices rose so abrupt on either side from the river's bank, that, much of the way, the path, a remnant of the old Roman road, was dug from the rock or partly climbed the precipice, and seldom was there more than room for the river and the road; at several points large streams of clear green water gushed out suddenly from under the precipice, crossed the road and emptied themselves into the muddy Peneus, full-grown brooks but six feet long.

After emerging from the gorge, we stopped at a khan by the river's side, to sleep in the *Vale of Tempe*. Some few travellers assign this classic name to the plain of Larissa, within the gorge; but that plain is too large and undefined. This valley, in which we slept, is really a continuation of the gorge. Olympus and Ossa recede from each other, and the Peneus, before hemmed in between their precipices, now flows on gently to the sea. The vale may be considered as having an average breadth of five miles between Olympus and the sea, and a length of ten miles from Ossa to where the sea comes in to bathe the feet of Olympus. The nearer of the two summits of Olympus is, perhaps, twelve miles north of the gorge, but his lower shelves overhang it.

As we proceed northward through the vale, we reach the ancient Platamona, eight miles north of the mouth of the Peneus, on the shore of the sea, where we may consider the vale as terminating, for here the ascent of Olympus begins from the shore.

Ten miles further north, we come to Malathria, another port, probably the ancient Dium. Either here or at Katerina (*Hatera*, perhaps, in ancient maps), five miles further north, Paul must have embarked, if he went by sea to Athens; and, if he went by land, he passed through both places, and through the gorge of Tempe to Larissa.

Katerina is twenty-five miles south-east of the Haliacmon ferry, forty miles from Berea, and more than thirty from Thessalonica. It is ten miles north of the chief peak of Olympus, though at the foot of the mountain. From here we rode northward, through a beautiful undulating country, nearly a plain, till, at the ferry of the Haliacmon, we struck into the road from Berea to Thessalonica, and had completed the circuit of Olympus.

The missionary aspects of this tour we have not referred to, as not belonging to our object here.

The inaccuracies of Butler's ancient map of this region are very gross. Indeed, the map seems little more than guess-work. The outlines of the gulf are quite wrong, though it is possible that the coast may have changed that much. Every river is misplaced; the course of some of them, especially near their mouths, may have changed, but not enough to account for the discrepancy, unless earthquakes have torn up the surface, and mountains been moved about like chess-men.

The *Lydias* now empties into the *Axius*. He represents the *Astræus* as emptying into the *Lydias*. It is more probable that the *Astræus* was an-

other name for the Haliacmon, now called sometimes Vistriza or Oistriza, perhaps Astraeus, with a Bulgarian (Sclavonic) termination. There is no such large river emptying now into the Lydias, as he represents the Astraena. The Haliacmon he makes empty into the gulf twenty-five miles south of its present mouth, near the head of the gulf. It could only have done this by crossing the Olympian range. It turns north on meeting that range, and breaks through them by a gorge near Berea. He places Olympus, Tempe, Ossa, and all, twenty miles too far south. Similar errors are numerous.

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## ARTICLE VII.

### NOTICES OF NEW PUBLICATIONS.

#### I. COMPARATIVE PHILOLOGY.<sup>1</sup>

WE are enabled to state, by means of these and some other writings of the same author, the specific bearings of comparative philology in the study of the Latin and Greek languages.

This science has shown the Greek and Latin languages to be, not original languages, but only two members of a large fraternity of languages, called the *Indo-European*. This whole family has a general resemblance, not only in the roots, but in phonetic principles, derivation, declension, conjugation, etc. Of course, the leading traits of the Greek and Latin languages, and, by analogy, the leading features of Greek and Latin mythology, etc., did not originate on classic soil, but are to be traced back to an original seat or common locality.

It has shown that the Latin is not a daughter of the Greek generally, nor of the Æolic in particular, and that the Greek and Latin are not derived from a common Pelasgian; but that the Greek and Latin are sisters of a wider fraternity. This modifies much of the reasoning in common grammars.

It has shown that the Latin is not a mixed language, composed of elements radically distinct. The materials of which it is composed, were evidently of one family.

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<sup>1</sup> *Die Sprachvergleichung in ihrem Verhältnisse zur classischen Philologie* dargestellt, von Georg Curtius. II. Aufl. Berlin, 1848.

*Die vergleichende Sprachforschung in ihrer neuesten Gestaltung*, von Georg Curtius, in *Allg. Monatschrift für Wissensch. und Liter.* Jan. 1853.