

## 4 THE ISLES AND SHRINES OF GREECE

religion, and civilization has been enacted within its limits! Battlefields, shrines, temples, theatres, inscriptions, statues, reliefs, vases, ornaments, and household utensils — some of them preserved on the very site where they were first used or reared, or stored within the walls of the greater museums — are the visible reminders to the traveller of a life and a history which are imperishably embalmed in its memorials. And, if one leaves the surface and descends into the tombs of Mycenæ, which the spade of Schliemann unsealed, he goes down into the deep, rich, and curious strata upon which Greek civilization was built. The traveller in Greece to-day cannot see all the temples or shrines which were seen by Pausanias and Saint Paul, but he can see the memorials of a primitive civilization which was lost to sight and mind, even in their day, except as it was preserved in the half-mythic, half-historic pictures of Homer.

Then there is a higher and later stratum of history, written on the tombs, walls, porticos, and theatres of the Roman occupation. Still later there is a stratum little worked in our schools, but of much interest, which reveals the traces of Venetian, Frankish, and Byzantine supremacy; and, finally, there is the long, blood-stained highway of Turkish invasion and rule. The Venetians may be known by what they built up; the Turks, like the Persians, by what they pulled down. In the great earthquake at Zante, some of the buildings which stood firm, though not unshaken, were the massive monuments of Venetian architecture, seen in the old castle and in private dwellings which have survived the shocks of seven hundred years. But, except here and there in the remains of some