

A Journey Through Albania: And Other Provinces of Turkey in Europe and Asia, to Constantinople,
During the Years 1809 and 1810, Τόμος 1

John Cam Hobhouse Baron Broughton

Page 288

<https://archive.org/stream/ajourneythrough01brougoog#page/n291/mode/2up/search/Arabim>

Below the Erethéum there is a battery, where there are two cannons, which are used by the Turks to announce the Bairam, or any extraordinary intelligence from the Porte. This battery immediately overlooks the town, presenting a better view of it than any other quarter of the Acropolis; and I have seen several Turkish ladies, on a fine day, walking on this side of the ramparts, and leaning over the battlements, to enjoy the amusing murmur that rises from the city below.

The part of the citadel where the modern fortifications are most entire, is to the east, a few paces below the posterior front of the Parthenon, where they were refitted about fifty years ago. Looking out through one of the embrasures, you there find yourself

“ You English are carrying off the works of *the Greeks* our forefathers—preserve them well—we Greeks will come and re-demand them.

A curious notion prevailing amongst the common Athenians, with respect to the ancient statues, is, that they are real bodies, mutilated and enchanted into their present state of petrification by magicians, who will have power over them as long as the Turks are masters of Greece, when they will be transformed into their former bodies. The spirit within them is called an **Arabim**, and is not unfrequently heard to moan and bewail its condition. Some Greeks, in our time, conveying a chest from Athens to Piræus, containing part of the **Elgin** marbles, threw it down, and could not for some time be prevailed upon to touch it, again affirming, they heard the **Arabim** crying out, and groaning for his fellow-spirits detained in bondage in the Acropolis. The Athenians suppose that the condition of these enchanted marbles will be bettered by a removal from the country of the tyrant Turks.

The Literary Panorama, Τόμος 15

Charles Taylor

1814

[https://books.google.gr/books?id=dYrfAAAAMAAJ&pg=RA1-](https://books.google.gr/books?id=dYrfAAAAMAAJ&pg=RA1-PT103&lpg=RA1-PT103&dq=arabim&source=bl&ots=VNq08QzZ6o&sig=oiI731eSRDLuwp-mKrXhrSZlPbs&hl=el&sa=X&ved=0ahUKEwjPg4qUwb3MAhUpJMAKHTVPB7cQ6AEISjAG#v=onepage&q=arabim&f=false)

[PT103&lpg=RA1-](https://books.google.gr/books?id=dYrfAAAAMAAJ&pg=RA1-PT103&lpg=RA1-PT103&dq=arabim&source=bl&ots=VNq08QzZ6o&sig=oiI731eSRDLuwp-mKrXhrSZlPbs&hl=el&sa=X&ved=0ahUKEwjPg4qUwb3MAhUpJMAKHTVPB7cQ6AEISjAG#v=onepage&q=arabim&f=false)

[PT103&dq=arabim&source=bl&ots=VNq08QzZ6o&sig=oiI731eSRDLuwp-](https://books.google.gr/books?id=dYrfAAAAMAAJ&pg=RA1-PT103&lpg=RA1-PT103&dq=arabim&source=bl&ots=VNq08QzZ6o&sig=oiI731eSRDLuwp-mKrXhrSZlPbs&hl=el&sa=X&ved=0ahUKEwjPg4qUwb3MAhUpJMAKHTVPB7cQ6AEISjAG#v=onepage&q=arabim&f=false)

[mKrXhrSZlPbs&hl=el&sa=X&ved=0ahUKEwjPg4qUwb3MAhUpJMAKHTVPB7cQ6AEISjAG#v=onepage&q=arabim&f=false](https://books.google.gr/books?id=dYrfAAAAMAAJ&pg=RA1-PT103&lpg=RA1-PT103&dq=arabim&source=bl&ots=VNq08QzZ6o&sig=oiI731eSRDLuwp-mKrXhrSZlPbs&hl=el&sa=X&ved=0ahUKEwjPg4qUwb3MAhUpJMAKHTVPB7cQ6AEISjAG#v=onepage&q=arabim&f=false)

THE
LITERARY PANORAMA
BEING
A COMPENDIUM
OF
National Papers and Parliamentary Reports,
ILLUSTRATIVE OF THE
HISTORY, STATISTICS, AND COMMERCE OF THE EMPIRE;
A
UNIVERSAL EPITOME
OF
INTERESTING AND AMUSING INTELLIGENCE,
FROM
ALL QUARTERS OF THE GLOBE;
A
REVIEW OF BOOKS, AND MAGAZINE OF VARIETIES,
FORMING
A COMPLETE ANNUAL REGISTER.

VOL. XV.

Turning with easy eye thou may'st behold—
From India and the golden Chersonese
And utmost Indian Isle Taprobane,
From Gallia, Gades, and the British west,
Germans and Scythians, and Sarmatians north,
Beyond Danubius to the Tauric pool:
ALL NATIONS—

MILTON. *Paradise Regained.*

LONDON:

Printed by JONES and HATFIELD, 20, Great New Street,
For C. TAYLOR, No. 108, Hatton Garden, Holborn.

1814

case was the same with respect to both; but having been prevented from joining the latter, you will merit to yourselves for a moderation which was not voluntary. When you talk of buying the right to deface the finest remains of all antiquity, you seem to put out of the question all the proprieties which might in such a case be expected to regulate the conduct of the artist, the scholar, and the gentleman.

This is, as well as I recollect, the sum of every thing adduced on either side, and reduces at once the question to the following two points—Would the French have removed or endeavoured to remove, the ornamental sculptures alluded to? or, if they would not, were those precious remains likely to have been speedily destroyed by their barbarian masters?—It is certain, that if the Turks remain many years longer in possession of Athens, every valuable antiquity will be entirely destroyed. But the French contemplate the chance of Greece being soon attached to the dominions of Napoleon:—in that case, not even our nationality would prefer a possession of some of their broken parts to their integrity in the hands of an enlightened enemy. It is not the vanity of being the owners of such a treasure, but the wish to advance the fine arts in civilized Europe, that should influence the conduct of any collectors; but without enquiring into motives, it is pretty evident, that an infinitely greater number of rising architects and sculptors must derive benefit from these studies, if they can be pursued in a museum at London or Paris, than if they were to be sought in the Turkish territories; and surely, we can hardly complain, if they are to be found in our own capital. Present travellers may feel a little mortification, and those who are utterly incapable of appreciating the merit of the remains in question, wherever they may be fixed, will join in the fashionable clamour of the day. I have said nothing of the possibility of the ruins of Athens being, in the event of a revolution in favour of the Greeks, restored and put into a condition capable of resisting the ravages of decay: for an event of that nature cannot, it strikes me, have ever entered into the head of any one who has seen Athens, and the modern Athenians. Yet I cannot forbear mentioning a singular speech of a learned Greek of Ioannina, who said to me, "You English are carrying off the works of the Greeks our forefathers—preserve them well—we Greeks will come and re-demand them."

A common notion prevailing amongst the common Athenians, with respect to the ancient statues, is, that they are real bodies, moulded and animated in their present state of petrification by magicians, who will have power over them as long as the Turks are

masters of Greece, when they will be transformed into their former bodies. The spirit within them is called *der Arsbim*, and is not unfrequently heard to moan and bewail its condition. Some Greeks, in our time, conveying a chest from Athens to Piræus, containing part of the Elgin marbles, threw it down, and could not for some time be prevailed upon to touch it, again affirming, they heard the *Arsbim* crying out, and groaning for his fellow-spirits detained in bondage in the Acropolis. The Athenians suppose that the condition of these enchanted marbles will be bettered by a removal from the country of the tyrant Turks.

This notion of spirits inhabiting statues, and that they once were animated, prevails strongly among the ignorant Orientals and Africans. Many years ago it gave occasion to reports of a whole city converted into stone, the inhabitants of which were changed in the very actions in which they were engaged at the moment, and in this state they still remained. The fact was vouched for by an Ambassador from Algiers; and for a time greatly astonished the Virtuosi. It must be placed to the same account as the *Arabis* of these Athenians.

POLISH MODE OF RAISING BEES AND OBTAINING HONEY.

The following article has already appeared in a public Journal, as well as in the Communications of the Board of Agriculture. But, it appears to us that some of its contents are of greater importance, than to be passed slightly over. The acquisition of a new species of tree possessing such virtues as are here described becomes an object of consequence to our country. But, above all, the honey obtained from it by means of the bees, if it be indeed, advantageous in pulmonary complaints, and especially if it deserves its reputation though now an *"arcanum,"* well merits further enquiry. Pulmonary complaints are the scourge of our islands, and annually deprive us of the young, the amiable, and the hopeful. We may add, Remedies hitherto have wanted little, but were a pleasant, safe, and gentle remedy, discovered and brought into general use, it

An alternative discourse”: Local interpreters of antiquities in the Ottoman Empire

Benjamin Anderson

Journal of Field Archaeology

Volume 40, 2015 - Issue 4

<http://www.tandfonline.com/doi/full/10.1179/2042458215Y.0000000017>

Athenians told stories about the removal of sculptures from their city for decades after Lusieri had left (Hamilakis 2007: 69–70). John Cam Hobhouse, who visited Athens with Lord Byron in 1810, recorded “a curious notion prevailing among the common Athenians, with respect to the ancient statues”; namely, “that they are real bodies, mutilated and enchanted into their present state of petrification by magicians, who will have power over them as long as the Turks are masters of Greece, when they will be transformed into their former bodies. The spirit within them is called an Arabim [for the term see Hasluck 1929: 731–735], and is not infrequently heard to moan and bewail its condition. Some Greeks, in our time, conveying a chest from Athens to Piraeus, containing parts of the Elgin marbles, threw it down, and could not for some time be prevailed upon to touch it, again affirming, they heard the Arabim crying out, and groaning for his fellow-spirits detained in bondage in the Acropolis” (Hobhouse 1817: 1.288). A related story was told to another English writer by “an illiterate servant of the Disdar of Athens” regarding the transport of one of the caryatid sculptures of the Erechtheion to the lower town, where she was held awaiting shipment to England. “When the other girls had lost their sister, they manifested their affliction by filling the air at the close of the evening with the most mournful sighs and lamentations.... The ravished sister was not deaf to their voice, but astonished the lower town, where she was placed, by