

The Academical Dress of the Ionian Academy, 1824–1864

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Introduction

The Ionian Academy was founded in 1824 at Corfu, then part of a protectorate of the British Empire. However, its academical dress bore little resemblance to that of British universities but, rather, was based upon the costume of Classical Greece, largely due to the influence of the first Chancellor, a notable philhellene. Context will be given through a brief consideration of the Protectorate and of the organizational structure of the University; an account of the first Chancellor will follow. We shall examine the classically inspired dress of students, graduates and university officers worn at the institution during its early years. Reforms to dress brought in during latter years will also be considered. Limited pictorial evidence, state records, university annals and contemporary reports of the institution will be examined.

The United States of the Ionian Islands

The United States of the Ionian Islands was a protectorate of the United Kingdom from 1815 until 1864, when it was ceded to the Kingdom of Greece. It comprised seven islands in the Ionian Sea and was administered from Corfu by a Lord High Commissioner and a bicameral Parliament, made up of a Senate and a Legislative Assembly.¹ The Constitution of 1817 stipulated that Parliament should establish ‘a college for the different branches of science, of literature, and of the fine arts.’² The Director of Education for the Ionian States (see below) prepared the way for the establishment of a university by sending promising young local men to be educated in continental universities with the intention that they should return to teach at the new Ionian Academy. It was decided that the principal language of instruction for the new institution would be Greek in order that the local popu-

1 For contemporary accounts of the Protectorate, see G. F. Bowen, *The Ionian Islands under British Protection* (London: James Ridgway, 1851); G. W. H. FitzMaurice, *Four Years in the Ionian Islands: Their Political and Social Condition, With a History of the British Protectorate* (London, Chapman & Hall, 1864). For more modern analysis, see B. Knox, ‘British Policy and the Ionian Islands, 1847–1864: Nationalism and Imperial Administration’, *English Historical Review*, 99 (392) (1984), pp. 503–29; D. Hannell, ‘The Ionian Islands under the British Protectorate: Social and Economic Problems’, *Journal of Modern Greek Studies*, 7 (1) (1989), pp. 105–32; G. PAGRATIS, ‘The Ionian Islands under British Protection (1815–1864)’, in *Anglo-Saxons in the Mediterranean: Commerce, Politics and Ideas (XVII–XX Centuries)*, ed. by C. Vassallo and M. D’Angelo (Msida: Malta University Press, 2007), pp. 131–50; N. N. Patricios, ‘British Civic Architecture in the United States of the Ionian Islands’, 1st Annual International Conference on Fine and Performing Arts, Athens Institute for Education and Research, Greece, 7th–19th June 2010, in *Construction: Essays on Architectural History, Theory and Technology*, ed. by N. Patricios and S. Alifragkis (Athens: Athens Institute for Education and Research, 2012).

2 *Constitutional Chart of the United States of the Ionian Islands* (London Gazette Office, 1817), Chapter I, Article xxiii.

lation might receive higher education in their native tongue; similarly, the Orthodox faith was the basis for the theological education offered.

University structure

The Ionian Academy's constitution made provision for four faculties: Theology, Law, Medicine and Philosophy.³ However, all four did not operate continuously from the time of the university's foundation in 1824. The university opened with professors appointed for eight chairs: Ancient Greek, Chemistry, Classics, English, Hebrew and Arabic, Mathematics, Philosophy, and Theology.⁴ A contemporary account of the *University of Corfu* published in a London periodical noted that 'it would, indeed, puzzle ingenuity to name a single path to literature or science, that has not been opened at Corfu, and had its chair appointed.'⁵ The number of students at the university grew rapidly: 47 were recorded in the first year, 211 in the second and 240 in the third.⁶

The offices of the university were based upon the British system⁷ and each had its own distinctive Greek name (see Appendix 1). The students were ordered differently, however. There were no class distinctions between students (as was the case at Oxford, Cambridge and St Andrews contemporaneously).⁸ There was a form of preparatory school attached to the Academy and its students were termed *epheboi*. When they progressed to university studies proper, undergraduates were termed *philologi*. Degrees were those of bachelor, master and doctor.

A set of regulations for the governance of student behaviour was promulgated during the first session and records in its opening clause:

That all those young people who have attained the grade of philologos and received permission to wear the costume appointed for it, will not be free during the whole of the academic year to appear in any other style of dress: except for those who, having reached the age of twenty-five years, can produce certification of this to the Ephor, and also those who obtain the Ephor's permission not to wear it for some special reason.⁹

Punishment for any student who transgressed from these regulations was 'imprisonment in the Old Fortress proportionate to the gravity of his offence.' The Senate (of the State) passed a resolution that gave the Chancellor the power to imprison students for up to twenty days.¹⁰

3 Although the seal of the institution refers to the Ionian Academy, some of its constitutional documents refer to it as the Ionian University and, with faculties and professors, it was certainly a centre of higher learning.

4 These chairs were filled by Konstantinos Asopios (Ancient Greek), Athanasios Politis (Chemistry), Christoforos Filitis (Classics), Iakovos Lousinianos (English), Frank Balfour (Hebrew and Arabic), Ioannis Karadinos (Mathematics), Nikolaos Pikkolos (Philosophy) and Theoklios Farmakidis (Theology) (G. P. Henderson, *The Ionian Academy* (Edinburgh: Scottish Academic Press, 1988), p. 21).

5 'Lord Guilford and the University of Corfu', *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, pp. 17–33 (p. 22).

6 Henderson, pp. 17, 33, 37.

7 However, with the Vice-Chancellor, or Principal, being styled *Ephorus*, the Rector.

8 *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 22.

9 Henderson, p. 24.

10 Henderson, pp. 24–25.

Frederick North, 5th Earl of Guilford

The task of founding the University fell largely to Frederick North, the 5th Earl of Guilford. He was born in 1766, the youngest son of the 2nd Earl (Lord North, Prime Minister 1770–1782), and was educated at Eton and Christ Church, Oxford. He travelled abroad extensively and underwent a secret conversion to the Orthodox Church at Corfu in 1792.¹¹ He was Whig Member of Parliament for Banbury from 1792 to 1794 and became Doctor of Civil Law of Oxford in 1793 (and again in 1819, this time by diploma); he was elected Fellow of the Royal Society in 1794. He was appointed Governor of Ceylon from 1798 to 1805, where his administration was benevolent but suffered from military disaster. He succeeded to the Earldom in 1817 and was created Knight Grand Cross of the Most Distinguished Order of St Michael and Saint George (then based on Corfu) in 1819. He was a Nobleman at Downing College, Cambridge, in 1820 and became Doctor of Law of Cambridge in 1821. He was appointed Director of Education for the Ionian States and made the establishment of a university possible, largely through his own wealth and the transferal of his personal library from London to Corfu; he became Chancellor of the Ionian Academy when it opened in 1824. He remained faithful to the Orthodox Church throughout his adult life; he died in London in 1827 and received communion from the chaplain to the Russian embassy.¹²

Sir Charles James Napier wrote of Lord Guilford in 1825: ‘he goes about dressed like Plato, with a gold band around his mad pate and flowing drapery of a purple hue.’¹³ In the same year, Sir James Emerson Tennent said that he found Lord Guilford ‘dressed in the ancient robes of Socrates; his mantle pendant from his shoulder by a golden clasp, and his head bound by a fillet embroidered with the olive and owl of Athens.’¹⁴

A statue of Lord Guilford still stands on the esplanade overlooking the Old Fortress of Corfu which was the site of the Academy in its early days. It shows him dressed in classically inspired robes as the *Archōn* (Chancellor) of the Ionian Academy, as described by contemporary observers (see Figs 1 and 2). Whether in imitation of Plato or Socrates, he wore a tunic beneath a robe fastened at the shoulder. Although a purple robe may seem rather ostentatious, his dress was in fact that of a Doctor of Laws of the Ionian Academy. His only distinction as *Archōn* was that his headband was made of black velvet embroidered with laurel leaves and with the figure of an owl attached to it at the forehead; the headbands of doctors were in faculty colours (see below).¹⁵

As well as his own dress habits, ‘North insisted that the professors and students of the Ionian Academy should dress in similar clothing, a requirement that cannot have been

11 K. Ware, ‘The Fifth Earl of Guilford (1766–1827) and his Secret Conversion to the Orthodox Church’, *Studies in Church History*, 13 (1976), pp. 247–56; K. Ware, ‘The Fifth Earl of Guilford and his Secret Conversion to the Orthodox Church’ in: P. M. Doll (ed.), *Anglicanism and Orthodoxy 300 Years after the ‘Greek College’ in Oxford* (Oxford: Peter Lang, 2006), pp. 289–328.

12 M. C. Curthoys, ‘North, Frederick, Fifth Earl of Guilford (1766–1827)’, *Oxford Dictionary of National Biography* (Oxford University Press, 2004). See also W. Gibson, ‘Academic Dress in the Oxford Dictionary of National Biography’, *TBS*, 5 (2005), pp. 9–12 (p. 11).

13 Z. D. Ferriman, ‘Lord Guilford’ in: *Some English Philhellenes* (London: The Anglo-Hellenic League, 1919), Vol. VI, pp. 75–109 (pp. 94–95).

14 J. Emerson (ed.), *A Picture of Greece in 1825*, ed. by J. Emerson (London: Henry Colburn, 1826), Vol. I, p. 10. The leaves were laurel rather than olive (see below).

15 *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24. The *Archōn* was also accompanied by an ‘owl bearer’, who carried a kind of symbolic wand.



FIGS 1 and 2 Statue of Lord Guilford, Archōn of the Ionian Academy, in the Old Town of Corfu.

universally popular.¹⁶ Lord Guilford's scheme of academical dress apparently 'aroused some derision among the British stationed there [Corfu].¹⁷ Additionally, 'his enthusiasm, and particularly his practice of wearing the classical costume adopted as the academic dress habitually and all the year round excited much ridicule in England.¹⁸ The scheme was 'made the subject of gibes in London newspapers'; his sister, Lady Lindsay, wrote to him about her worry for his health in a garb to which he was unaccustomed. His reply was that it was so comfortable that he would sleep in it were he younger.¹⁹ Lord Guilford's biographer was more sympathetic about his scheme: 'it was a reminder and a symbol of the ancient glory of Hellas, and if it did not inspire, then at least it ensured decorum in those who wore it.'²⁰ His scheme of academical dress continues to attract interest from travellers to Corfu.²¹

However, it should not be assumed that Lord Guilford was obsessively fastidious with all aspects of academical dress. He wrote to the Lord High Commissioner in 1824, just before the opening of the Academy:

¹⁶ Ware, 2006, p. 317.

¹⁷ A. Foss, 'The Ionian University and the 5th Earl of Guilford', *The Anglo-Hellenic Review*, 9 (Spring 1994).

¹⁸ J. L. Sharpe, *An Exhibition of Greek Manuscripts from The Kenneth Willis Clark Collection* (Morrisville, N.C.: Wilson Litho, 1999), p. 47.

¹⁹ Ferriman, pp. 95–96.

²⁰ Ferriman, p. 96.

²¹ *ASTENE (Association for the Study of Travel in Egypt and the Near East) Bulletin: Notes and Queries*, 43 (Spring 2010), p. 4.

I beg leave to request the suspension of the decision of Government on the colours of the Faculties, a thing of little consequence in itself so long as they are good and decent, and which may be regulated according to the facility of procuring appropriate stuffs, a circumstance of which I propose to inform myself in the course of this day.²²

It seems that he was satisfied that his scheme of academical dress should be classical in form and name (see Appendix 2) but was not overly concerned with its colours. In fact, the system of faculty colours that developed was inconsistent and seems to have changed several times over the course of just a few years (see Table 3, below).

Classical beginnings

The Ionian Academy was opened with great ceremony on 29 May 1824. It is worth quoting at length a letter written by Lord Guilford to his sister Anne, Dowager Countess of Sheffield, in which he describes the opening ceremony in detail:

My robe was, as I told you it would be, in my last, of purple stuff, perfectly à l'antique attached by a gilt button on my right shoulder. My under garment and buskins were, also, perfectly à l'antique. But, instead of a cap of Ulysses [sic], I wore a narrow band of black velvet round my head, embroidered with gold laurel leaves, and a gold owl in front. At half past eight a.m. I went, preceded by three beadles (the chief of whom bore the mace surmounted by a silver gilt owl) and the Professors, six in number, in their robes, but without their head bands, excepting Politi and Philetas, who, being already Doctors, wore theirs, to the great Hall of the University, which was filled by all the principal people of both sexes. Having taken my post on an elevated platform, with the Professors standing before their chairs on each side of me, I heard the proclamation of the Government read, which declared the University established. Then I desired such of the Professors as were not Doctors to retire, and, sitting down in my great chair, with Politi and Philetas on each hand, asked them whether they approved of our increasing the number of our brethren, and afterwards, whether they approved of my granting the crown of Doctor in Theology to Papa Andrea Idromeno. On their assenting, I desired Philetas as Public Orator and Regulator of Ceremonies, to introduce him, which he did, with a short appropriate speech. I then rose and placed a black bandeau on his head, saying in ancient Greek that I did so for the increase and promotion of science, and for the greater glory of our University. He then took his seat as Archimandrite on my left hand.

Then I went through the same ceremony with Papa Theoclitus. Afterwards I gave the purple crown of Doctor of Law to Belfour, then the blue ones of Philosophy to Caradinò and the other four, Asopius, Piccolo, Lusignan, and Giovannides. Philetas then made an eloquent speech in modern Greek on the vicissitudes of Literature in Greece, and the advantages it was likely to receive from our Establishment, and when that was ended, I rose, and said, in modern Greek, that the day had, indeed, arrived to which we had all been looking forward for so long a time with anxiety and desire, and, that, as far as our weak intellect could judge, it was, indeed a happy one. But that it

22 H. Angelomatis-Tsougarakis, *The Ionian Academy: A Chronicle of the Establishment of the First Greek University (1811-1824)* (Athens, 1997) [published in Greek], p. 351.

might really become so, by the dissemination of piety, morality, and learning, we must implore the Father of Lights, to whose temple we were going.

We then proceeded to the principal church, where the Metropolitan performed a solemn *Te Deum*, with an appropriate prayer, with great solemnity, and we returned to the Palace of the University, where a few acts were performed by the Synedrion or Council. At three I gave a dinner to ninety six men, the principal in the place, which was by far the best I ever saw of the kind, and cost me one hundred and twenty pounds (£120). So ended the whole of the solemnity and I prorogued the University till the 1st November. Every one seemed highly pleased with it, and far from inclined to quip it. You will see something of the same kind next November, if you come to Corfù, for we shall open every scholastic year, with an ecclesiastical function, tho' not so fine as this, and I shall make a Doctor or two, with exactly the same ceremonies.

Caradinò is named Ἐφορος, Ephorus, or Rector, for the ensuing year. He takes place next to me, and has a black velvet band ornamented with silk myrtle leaves on his head, as a distinction. You have no idea how it becomes him. Philetas, in his brown robe, as Doctor of Medicine, was the best dressed of all, [...] with his neck bare in the true antique mode.²³

An engraving depicting the procession was printed in a Corfiot newspaper and shows a representation of Lord Guilford's scheme of academical dress, although it is not particularly well detailed (see Fig. 3). Speculatively, it may show (from left to right): the *Archōn* (North), the Archimandrite (Idromeno), the *Ephorus* (Caradinò), two doctors (Politi and Philetas), four other professors and a group of students. The *Archōn* and the *Ephorus* are distinguished by headbands, the Archimandrite by Orthodox ecclesiastical dress, the doctors by their headbands, the professors appear to wear the same robes as the doctors but without headbands and the students are distinguished by their broad-brimmed headwear, the *petasos* (see below).

The rest of Lord Guilford's scheme for academical dress can be gleaned from his *Plan submitted to Government for the Establishment and Regulations of the Ionian University*, a document sent to the Lord High Commissioner and dated 17 May 1824, just a few days before the opening ceremony on 29 May. We shall consider the scheme as laid out by Guilford, along with further information from secondary sources, as it applied to students, graduates and officers of the Ionian Academy.

Dress descriptions

Student dress

While he remains as Ἐφηβοσ he will be permitted to wear an academic dress; but as soon as possible after he is received as Φιλολόγοσ, he will, in presence of the Chancellor, be solemnly invested with the white χλαμύσ chlamys, by the Πήτωρ, who will make him an appropriate exhortation on the occasion, unless he wears the dress of Anagnostes or other rank in the hierarchy.²⁴

²³ British Library, Sheffield Park Papers, Add MS 61983, fol. 129 (reproduced in: Angelomatis-Tsougarakis, pp. 353–55).

²⁴ Angelomatis-Tsougarakis, pp. 342–43. *Anagnostes* (reader) is a minor order in the Orthodox Church. Evidently clerics were given dispensation to wear ecclesiastical, rather than academical, dress.



Gazzetta 335, 17/29 May 1824, p. 2.

FIG. 3 (Above) Detail from the Opening Ceremony. Image reproduced by permission of the Corfu Reading Society

FIG. 4 (Right) Chlamys with Petasos and Kothornos. Image from the Liddell Hart Collection, Special Collections & Archives, Liverpool John Moores University.



Abrams, 1908, plate facing p. 55

In classical Greece, the *chlamys* was worn as an over-garment or mantle, often as a travelling or riding cloak, and was characteristic of the Ἐφηβοί (*epheboi*), young men in training.²⁵ The garment was made up of an oblong piece of cloth (normally 6-7' by 3½'); when doubled, it would form a rough square. It was worn with the middle around the back of the left arm and shoulder and was fastened by a brooch on the right shoulder or under the chin (see Fig. 4).²⁶ So, although Guilford adopted both the nomenclature for student ranks and their garments from ancient Greece, he did not assign the *chlamys* to the *epheboi* (junior students) but, rather, to the *philologi* (undergraduates).

At the close of his *Plan submitted to Government for the Establishment and Regulations of the Ionian University*, Lord Guilford records: 'I could have wished to accompany this dispatch with a drawing by the Chevalier Prosalendi, of the dresses which appear to his cultivated and classical mind the most analogous to the antique and at the same time the most convenient for the members of the University. But they are not yet prepared.'²⁷ Guilford seems to have commissioned this local artist to design student dress, even though he had already stipulated it in his original scheme. It seems that the scheme adopted when the Academy opened reflected Prosalendi's designs: the principal difference being that the *philologi* wore the *chlamys* in faculty colour, rather than in white (see Table 2, below).²⁸

²⁵ 'Ephebi', *The Oxford Classical Dictionary*, ed. by M. Cary et al. (Oxford: Clarendon Press, 1949), p. 317.

²⁶ E. B. Abrams, *Greek Dress* (London: John Murray, 1908), pp. 54–56. See also B. Christianson, 'A Purple Passion? Queen's College Oxford and the Blood of the Lord', *TBS*, 12 (2012), pp. 63–71 (pp. 64–65).

²⁷ Angelomatis-Tsougarakis, p. 351. Describing the designs as 'at once picturesque and classical', a commentator tells us that they applied only to the *philologi* (Emerson, Vol. 1, p. 12).

²⁸ It is thought that Prosalendi's drawings may have been destroyed during World War II bombings; in spite of such destruction, Corfu remains home to many important archival sources

According to two separate sources, the *epheboi* did not wear academical dress, in spite of the stipulations of Lord Guilford's original scheme.²⁹ The *philologi* wore a *chlamys* in faculty colour on top of a *μακτιον* (*himation*), a form of tunic which extended from the neck to the knees, made of nankeen, a pale cotton cloth.³⁰ It seems that the *himation* was worn in different colours depending upon faculty (see Table 1).

Table 1: Reported Undergraduate and Doctoral Dress

Faculty	Undergraduate ³¹		Doctoral ³²	
	Tunic	<i>Chlamys</i>	Tunic	<i>Tribonion</i>
Law	Light Green	Violet	Azure	Violet
Medicine	Citron	Orange	Quince Yellow	Ochreous Yellow
Philosophy	Green	Blue	Green	Azure

There were two special cases. The euelpists, *epheboi* who had distinguished themselves academically, wore a white *chlamys*.³³ *Philologi* who were prize-winners in composition were to be conducted to the Chancellor, 'who will place on the Head of each a Crown of Laurel and authorize them to wear the badge of such Crown embroidered on the left side of their *Chlamys*, till they take their Degree'.³⁴

The headwear prescribed for students was the *πετασος* (*petasos*), a broad-brimmed sun hat worn in classical Greece (see Fig. 4). Some undergraduates, 'in their anxiety to make the *petasos* more becoming, clipped it and clipped it till they formed what English simplicity might have compared to a Newmarket jockey cap.' This fashion seems to have been short-lived and the original pattern was soon re-adopted.³⁵

(G. D. Pagratis, 'Archival Research and "Explorations" on the Island of Corfu', *News on the Rialto*, 30 (2011), pp. 15–17). A letter from Prosalendi to Lord Guilford survives (British Library, Guilford Papers, Add MS 88900/1/47). A nineteenth-century watercolour by C. Asprea entitled 'Scolare della Università di Corfu' is reported to be held by the Benaki Museum in Athens but it has proven impossible to locate.

29 Emerson, Vol. I, p. 12; *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24.

30 *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24.

31 Ferriman, pp. 94–95. This description was based upon the contemporary account of the University Librarian (A. Papadopoulos Vretos, *Biographical-Historical Recollections Concerning Frederick, Earl of Guilford* (Athens, 1846) [published in Greek and Italian]. The designation is repeated in E. Glasgow, 'Lord Guilford and the Ionian Academy', *The Greek Gazette* (London, September 1977), pp. 9–16 (p. 9).

32 Henderson, p. 22. This source ascribes this as professorial dress but, as the early professors were made doctors of the University at the opening ceremony, it is assumed to be doctoral degree dress. Cf. faculty colours in Table 3.

33 *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24.

34 Corfu Reading Society, Guilford Papers, Vol. v, p. 9. For other examples of the use of laurel in academic ceremonial, see K. Solberg Søylen, 'Academical Dress in Sweden', *TBS*, 13 (2013), pp. 28–38 (pp. 29–31); J. C. Cooper, 'Academical Dress in Late Medieval and Renaissance Scotland', *Medieval Clothing and Textiles*, 12 (forthcoming 2016).

35 *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24. Apparently, the *petasos* was later adopted by friars of the Dominican Order in Italy. Cf. F. Bonanni, *Catalogo degli ordini religiosi della chiesa militante*, 4th edn (Rome, 1738), Vol. I, plate 66. The Dominican Order is also known as the Order of Preachers.

Graduate dress

Following the completion of examinations, the University was to assemble in the Public Hall for a ceremony during which successful candidates were to ‘receive from the hands of the Chancellor and will be invested with the chlamys of the colour of their Faculty.’ These graduates were ἐπιστήμων (bachelors). Perhaps the *chlamys* of undergraduates and bachelors differed in some way. The master’s degree could be obtained after a further year of study and undergoing examination. Τέλειος (masters) were to be ‘invested by the Chancellor with the τριβώσιου (*tribonion*) of the colour of his Faculty’ (see Table 3).³⁶ The *tribonion* was a form of dark-coloured *pallium* worn thread-bare by philosophers in ancient Greece as an ostentatious sign of their poverty and contempt for vanity.³⁷ The *chlamys* or *tribonion*, dependent upon degree, was worn on top of the *himation* or tunic.

The doctoral degree could be applied for when the candidate thought fit and was to be granted without examination. Διδάχτωρ (doctors) were to be given ‘the band of the colour of the Faculty, by the Chancellor in public.’³⁸ (For colours, see Table 3.) There were other elements to doctoral dress besides this στεφανος (*stephanos*) but the headband seems to have been the diagnostic feature. Doctors also wore a drab-coloured *himation* and over it, a *tribonion* in faculty colour was worn. The precise colour of the *himation* seems to have varied according to faculty (see Table 1). Doctors also wore κνημιδες (*kothornos*), buskins of red leather which extended up the calf (see Figure 4).³⁹ Doctors of Theology, exceptionally, wore ecclesiastical dress, rather than the *tribonion*, but were entitled to a black *stephanos*. A contemporary commentator said of the Corfu doctor: ‘as the same is worn by the cosmophylax [proctor], he is seen walking about more like an anointed statue of some antique philosopher, than a modern censor intent upon receiving homage and preserving discipline.’⁴⁰

In summary, Lord Guilford proposed that undergraduates should wear a white *chlamys* and that graduate dress should be differentiated by faculty colours; degree would be indicated by the form of dress (see Table 2). After Prosalendi’s designs were produced, undergraduates were prescribed to wear a *chlamys* in faculty colour (see Table 2). Doctoral dress remained as Guilford had intended and, although specific sources on observed dress for bachelors and masters are not known, it might be assumed that this also remained unchanged.

Table 2: Distinctive Dress

Degree/Rank	Guilford’s Original Scheme	Later Sources
Junior Student	‘An academic dress’	No distinctive dress
Undergraduate	Chlamys – white	Chlamys – faculty colour
Bachelor	Chlamys – faculty colour	No information
Master	Tribonion – faculty colour	No information
Doctor	Stephanos – faculty colour	Stephanos – faculty colour

³⁶ Angelomatis-Tsougarakis, p. 344.

³⁷ B. de Montfaucon, *Antiquity Explained, and Represented in Sculptures*, trans. by D. Humphreys (London: J. Tonson & J. Watts, 1722), Vol. III, p. 9; J. Strutt, *A Complete View of the Dress and Habits of the People of England* (London, 1799), Vol. II, p. 97.

³⁸ Angelomatis-Tsougarakis, p. 344.

³⁹ One source claims that students also wore such buskins (Ferriman, p. 95). Others agree that their use was restricted to doctors/professors (Henderson, p. 22; Foss).

⁴⁰ *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24.

The system of faculty colours employed was inconsistent over the space of a few years. From Lord Guilford's account of the opening ceremony in 1824, it is known that black was used for Theology, purple for Law, brown for Medicine and blue for Philosophy. However, it is also known that these colours were assigned in haste according to the local availability of dyed fabrics. Perhaps this availability changed over the course of the following years and this necessitated changes in the colour scheme. The Faculties of Theology and Philosophy were designated consistently by black and blue (or azure), respectively. However, that of Law was designated variously by purple, red and violet and that of Medicine by brown, yellow, orange and red (see Table 3, cf. Table 1).

Table 3: Faculty Colours According to Various Sources

Faculty	1824 ⁴¹	1827 ⁴²	1827 ⁴³
Theology	Black	Black	Black
Law	Purple	Red	Purple
Medicine	Brown	Yellow	Red
Philosophy	Blue	Blue	Blue

Official dress

As noted, the *Archōn* was distinguished by gold laurel leaves and a gold owl on his headband and the *Ephorus* by silk myrtle leaves on his. We are told of Lord Guilford: 'each time he left Corfu for England his academic habit was laid by in his bedroom, together with the University mace, almost with the solemnity of a ritual observance.'⁴⁴ These official symbols of the university were evidently held in great esteem.

Reform

Lord Guilford's death in 1827 occasioned great public mourning on Corfu.⁴⁵ The fate of the University was called into question. An obituary records: 'whether the infant institution will fall with its founder, or obtain other patrons, remains to be proved.'⁴⁶ A commentator notes: 'immediately after his death the Academy lost momentum which it never properly recovered. Guilford himself was so involved in its affairs and stood, on his own, so firmly as its champion, that is bound to be so.'⁴⁷ His death certainly occasioned great change in the Ionian Academy; his scheme of academical dress fell out of use soon afterwards.⁴⁸

A Theological Seminary was created in 1828 and the degree of Master of Theology was instituted at the Ionian Academy.⁴⁹ A description of the dress of students in the Theo-

⁴¹ British Library, Sheffield Park Papers, Add MS 61983, fol. 129. In a footnote, referring to Guilford's proposed regulations of 1824, faculty colours were listed in 1997 as: 'black for Theology, red for Law, yellow for Medicine, and brown for Philosophy' (Angelomatis-Tsougarakis, p. 344). This would seem to be in error.

⁴² General State Archives of Corfu, file 303, entry no. 5318, 21 Feb. 1827.

⁴³ *The New Monthly Magazine and Literary Journal*, 20 (79) (1827), Part II, p. 24.

⁴⁴ Ferriman, p. 96.

⁴⁵ 'Additions to Obituary, and Bill of Mortality', *The Gentleman's Magazine*, 97 (1827), Part II, p. 648.

⁴⁶ 'Obituary: The Earl of Guilford', *The Gentleman's Magazine*, 97 (1827), Part II, p. 461.

⁴⁷ Henderson, p. 48.

⁴⁸ Ferriman, p. 101; Henderson, p. 22.

⁴⁹ Henderson, p. 53.

logical Seminary was recorded by a visitor to the islands in 1829. Students were to wear: ‘a long black gown, and over this a black cloak of bombazette still longer, with broad sleeves, and the borders lined with a cloth of a purple colour; and must gird their body above the inner gown with a sash of crimson-coloured silk.’⁵⁰ Additionally they were instructed that ‘the head must be covered with a black cap, and the hair be allowed to grow long, and hang about the shoulders, in the common manner of the Greek clergy.’⁵¹ This form of academical dress was a significant departure from Guilford’s scheme.

In 1837, new legislation set out a series of University reforms and included a section entitled: *Of the Costume of the Professors, Officials, and others employed in the University*. The reforms to academical dress were sweeping and may have been enacted in order to draw a line under Guilford’s eccentricities. The regulations stated:

The Professors, in the exercise of their functions, are always to wear over their ordinary dress, a toga or long Gown of black silk, with full sleeves, round the edges of which a laurel branch is to be embroidered in gold, of the breadth of 14 lines. They are to wear a Cravat, the ends falling down, and the whole finely plaited: on the head a black velvet Cap, square shaped, with a narrow stripe round the same of gold galloon.⁵²

The Secretary Keeper of the Archives and the Ephoros are to wear the same Gown and Cap as the Professors, except that the Cap of the Secretary-Keeper of the Archives is to have two stripes of galloon, and that of the Ephoros three, at short distances.⁵³

The beadles, when in the University, are to wear over their dress a long black woollen Vest, and a round Hat with low crown and broad brim; in the hand they are to hold a long cane with white nob. The Head-beadle is to have round his hat a crimson silk cord with two tassels; he is to wear a cravat similar to that of the Professors and his cane is to have a silver nob, surmounted by an owl also of silver.⁵⁴

These legislative reforms set out by the State Senate do not make specific provision for the dress of students or graduates. Rather, *official* academical dress for office-holders is emphasized.

Conclusions

After the University of Athens was founded in 1837, a number of the Ionian Academy’s students and professors were drawn there and the Academy declined thereafter. It finally closed after the secession of the islands to the Kingdom of Greece in 1864. A new Ionian University was established on Corfu in 1984.

Lord Guilford not only established the Ionian Academy and led it through its formative years but he also endowed the university with his own personal library of several thousand volumes and arranged for the donation of further books from many other benefactors.⁵⁵ After his death, his scheme of academical dress was abolished and his heirs took

50 R. Anderson, ‘Ionian University’, *The Colonist* (Sydney, 19 May 1838), p. 4. Bombazette is a thin woollen cloth.

51 Anderson, p. 4.

52 Resolution of the Senate of the United States of the Ionian Islands, *Organic Regulation for the Ionian University, Queen Victoria* (Corfu: 30 October 1837), Section VIII, Article 65.

53 Ibid., Article 66.

54 Ibid., Article 67.

55 For an account of this library, see E. Glasgow, ‘An Anglo-Greek Library’, *Library Review*, 49

advantage of clauses in his will to return his library and other possessions to England to be auctioned off:

The attitude of Lord Guilford's family towards their illustrious relative's action in Greece lacked sympathy, to say the least. And certainly one member of it, Lord Sheffield, was openly hostile. The measures he took in Corfu speak for themselves. When he caused Lord Guilford's academic dress to be put up for auction, he not only insulted the Greeks, but his uncle's memory as well.⁵⁶

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(2) (2000), pp. 83–86; E. Glasgow, 'Lord Guilford and the Ionian Academy', *Library History*, 18 (2) (2002), pp. 140–43; D. Waley and C. Whittick, 'The Earl, his Daughter, her Brother's Housekeeper and the Cat: The Remarkable Story of the Sheffield Park Archives', *Archives*, 36 (2011), pp. 62–78.

⁵⁶ Ferriman, p. 107.

Appendix 1: University Offices/Ranks

English Term	Greek Term	Transliteration
Chancellor	Ἄρχων	Archōn
Rector	Ἐφορος	Ephorus
Head of the Theology Faculty	Ἀρχιμανδρίτης	Archimandrites
Professor	Προφασσορος	Professoros
Doctor	Διδάχτωρ	Didactor
Master	Τέλειος	Telios
Bachelor	Ἐπιστήμων	Epistemon
Undergraduate	Φιλόλογος	Philologos
Junior Student	Ἐφηβος	Ephebos
Proctor	Κοσμοφυλαξ	Cosmophylax
Public Orator	Ρήτωρ	Rhetor
Librarian	Βιβλιοθηκαριος	Bibliothecarios
Archivist	Καρτοφυλαξ	Cartophylax
Owl Bearer	Γλαυκοφορος	Glaucophoros
Head Beadle	Αρχιραβδουκος	Archirabdoucos
Beadle	Ραβδουκος	Rabdoucos
Porter	Φυλαξ	Phylax

Appendix 2: Items of Academical Dress

English Term	Greek Term	Transliteration
Tunic	ἱματιου	Himation
Mantle	Χλαμύς	Chlamys
Philosophers' Cloak	Τριβώσιου	Tribonion
Broad-Brimmed Hat	Πετασος	Petasos
Headband	Στεφανος	Stephanos
Buskins	Κνημιδες	Kothornos