

of *Crocus*—a singular sight for *Englishmen* upon the second day of *December*; and in the midst of these we began our pleasing task^s.

CHAP.
I.

The view of the *Plain of Marathon* from this eminence embraces an extent of three miles from

View of the
PLAIN OF
MARA-
THON.

(2) A Sketch, from which the Engraving was taken that is annexed to p. 14, Vol. IV, of the Quarto Edition of these Travels, was soon completed; having nothing to recommend it but the fidelity of the outline. But the Drawing which upon this spot exercised all the abilities of *Lusieri*, was of a very different description: it comprehended every thing that truth and genius and taste could possibly bestow, upon the representation of scenery already ennobled and consecrated by deathless deeds of bravery and virtue;—of scenery which Nature herself has proudly and profusely adorned with every splendid feature, and by all those hues, and by that majesty of light and shade, which are so peculiarly characteristic of the *Grecian* landscape. The work undertaken by *Lusieri* required, therefore, many hours for its completion. As an artist, he was always slow in delineation; but it was the tardiness of the most scrupulous accuracy; for he frequently laid on even his colours upon the spot; and he always introduced into his drawings the minutest details, without diminishing the grandeur of the principal objects. Perhaps while this is written, his *View of Marathon*, although calculated to form the ground-work of a picture which would be regarded almost with veneration in a national gallery, yet remains, with many other of his valuable designs, in his portfolio, at *Athens*, reserved for additional touches by its fastidious master. However this may be, since it has fallen to the author's lot to bear testimony to its excellence, he is anxious that some memorial, however frail, may serve to snatch it from oblivion. Always preferring the gratifications of genius before the acquirement even of a competency by the sale of his numerous productions, so long as the means of a livelihood are afforded by the small stipend he has obtained,

Lusieri

CHAP.

I.

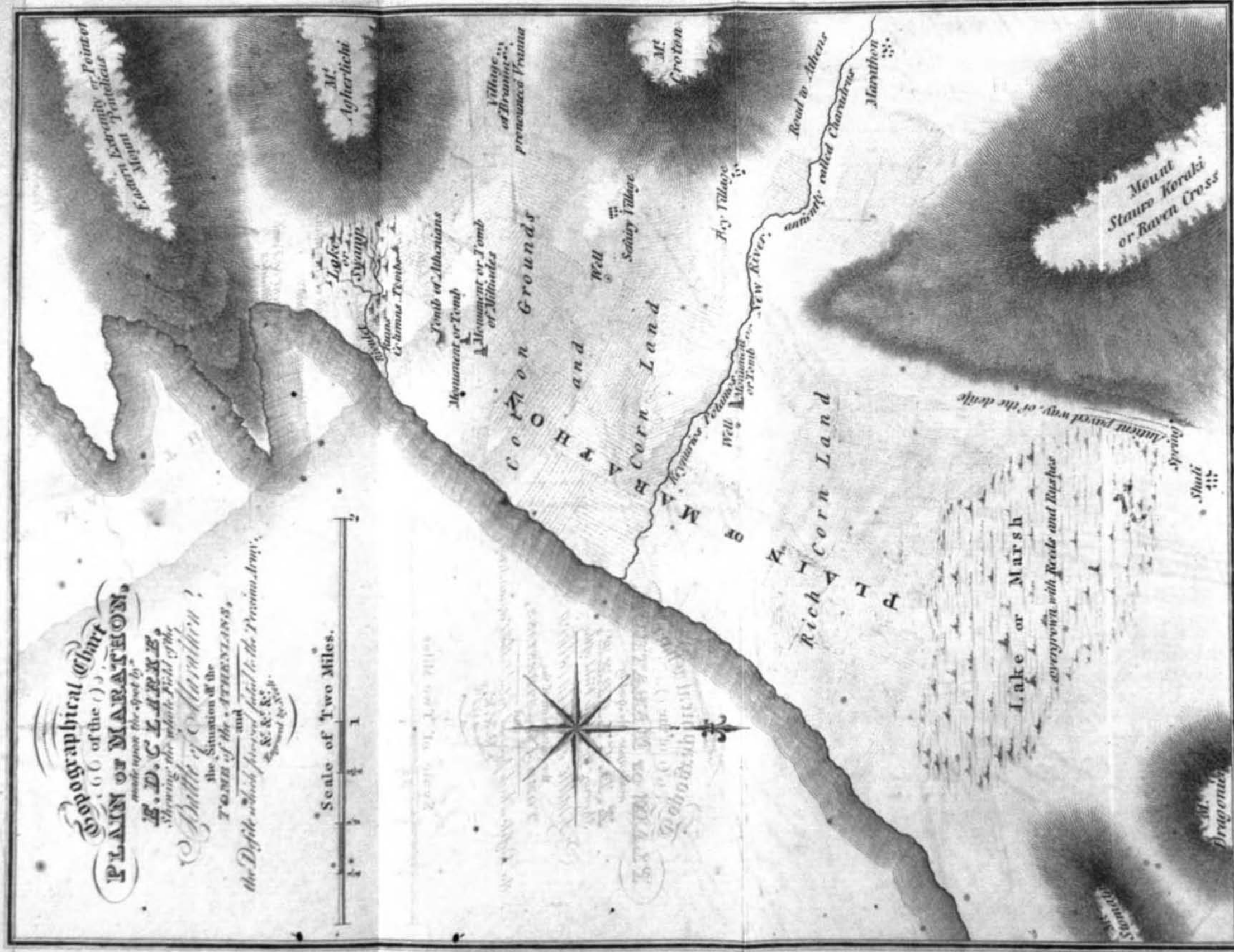
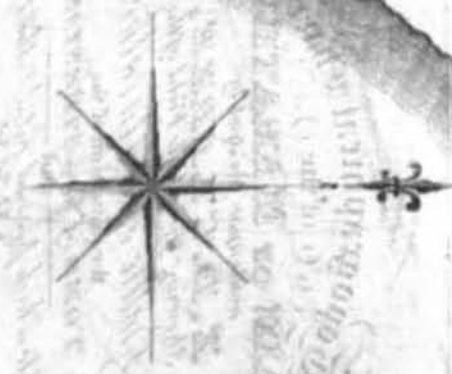
the village to the sea. Upon the right are seen¹ the villages of *Marathon* and *Bey*, a mountain called *Croton*, a part of *Pentelicus*, and the more distant summits of *Attica* towards *Sunium*. Upon the left is a mountain called *Stauro Koraki*, or *Raven Cross*. In front lies the plain, intersected throughout its length by the *Charadrus*, as before mentioned. The opening between the mountains into this plain is twelve stadia, or a mile and a half *English*, in width. Beyond the village of *Bey*, at the extremity of the plain towards the sea, is seen the conspicuous *TOMB* raised over the bodies of the *Athenians* who fell in the memorable battle against the *Persians*. Even the section recently made near its summit, with a view to open it, is visible from this place, like a dark line traced from the top towards the base. Farther on appears the *Marathonian* shore, where the *Persian* army landed; and close to the coast, upon the right, a marsh, wherein the

Lusieri is not likely to invite the notice of amateurs, either to the merits or even to the existence of his own performances. This is one cause why so little has been known of his best works: and another may originate in the opposition made to his fame, by that rivalry from which the path of merit is rarely exempt, but which has never been more conspicuous than among candidates for distinction in the graphic art, from the days of *Protagoras*, down to the time of *Don Battista*.

(1) See the Plate facing p. 14, Vol. IV, of the Quarto Edition of these Travels. *Lond.* 1816.

Topographical Chart
PLAIN OF MARATHON,
made upon the spot by
E.D. CLARKE,
showing the whole Field of the
Battle of Marathon!
the Situation of the
TOMBS of the ATHENIANS,
and
the Defile which proved fatal to the Persian Army,
as seen by Night.

Scale of Two Miles.



remains of trophies and marble monuments are yet visible. Beyond all extends the sea, shewing the station of the *Persian* fleet, and the distant headlands of *Eubœa* and of *Attica*.

CHAP.

I.

From the *Village of Marathon* we descended into the PLAIN, by the bed of the *Charadrus* river; and crossing it, came first to the village of *Bey*, and afterwards to another village called *Sepheri*. These names are written as they were pronounced. We endeavoured to ascertain the etymology of the last; and the inhabitants told us that the word *Sepheri* signifies *The war*. Very little reliance, however, is to be placed upon information so obtained. Near to this place is one of the antient wells of the country. The villages of *Bey* and *Sepheri* may possibly occupy the sites of *Probalinthus* and *Ænoa*, cities of the TETRAPOLIS² of ATTICA: they are situate at the foot of the mountain called *Croton*; along the base of which, between this mountain and the *Charadrus* river, extends the road to *Athens*, in a north-westerly direction³. Passing round the

(2) Within this district were the four cities of *Ænoa*, *Marathon*, *Probalinthus*, and *Tricorythus*. *Vid. Strabon. Geog. lib. viii. p. 555. Edit. Oxon.*

(3) See the author's Topographical Chart of the Plain.

CHAP.

I.

BRAURON.

Mountains
of Croton
and Agher-
lichí.

foot of this mountain to the *right*, that is to say, towards the *west*, in a part of the plain which lies between *Croton* and another mountain called *Agherlichí*, lying towards the south-west, we came to the village of *Branna*, pronounced *Vranna*, and generally believed to be a corruption of the antient *Brauron*. To this village it was that *Wheler* descended, by a different route, as before mentioned, from that which we pursued; "over a ridge," he says¹, "where the mountains of *Nozea* and *Pendeli* meet." Owing to this circumstance, he does not appear to have travelled along the *old road* from *Athens* to *Marathon*, over which the *Athenian* forces must have passed, in their way to the plain; because we have already noticed the remains of an antient paved-way in the journey we took, and he mentions no appearance of this kind. *Vranna*, which he, more lyrically, calls *Urania*, is situate, as he describes it to be, "between two mountainous buttresses:" but they do not belong to the same mountain, there being a separation between them; and they bear the two distinct names of *Croton* and *Agherlichí*².

(1) *Journey into Greece*, p. 453. *Lond.* 1682.

(2) They are distinctly alluded to by *Chandler*, who followed *Wheler's* route, and considers the mountain now called *Agherlichí* to be a part of *Pentelicus*. "We soon entered," says he, "between

At *Brauron*, the *Athenian* virgins were consecrated to *Diana*, in a solemn festival which took place once in every five years. No woman was allowed to marry until she had undergone this ceremony; the nature of which has never been explained. All that we know of it is this: the solemnity was conducted by *ten* officiating priests, who offered a goat in sacrifice; the virgins were under *ten* years of age; and they wore *yellow* gowns; which circumstance of their dress is the more remarkable, because the laws respecting festivals ordained, that, at the *Panathenæa*, no person should wear apparel dyed with colours³. A *yellow* vest is a mark of sanctity with the *Calmuck* tribes; among whom the priests are distinguished by wearing robes of this colour⁴. At this festival, they sang the poems of *Homer*. In the *Brauronian* temple there was preserved, until the second *Persian* war, the famous image belonging to the *Tauri*, which, from some

two mountains; *Pentele* ranging on our right and on the left one of *Diacria*, the region extending across from *Mount Parnes* to *Brauron*." (See *Trav. in Greece*, p. 160. *Oxf.* 1776.) *Chandler* further says, that the two mountains are divided by a wide and deep water-course, the bed of a river or torrent antiently named *Erasinus*.

(3) *Lucian. Nigrino*. See *Potter's Archæol.* vol. I. p. 145. *Lond.* 1751.

(4) See Vol. I. of these Travels, p. 436. Octavo Edition.

CHAP.
I.

accounts, appears to have been of wood¹: but there are confused relations concerning it; and the tradition of its fall from heaven refers rather to its *meteoric* origin, as an *Ærolite*, or *atmospheric stone*. It was worshipped by the antient inhabitants of *Taurica Chersonesus*, under the name of *ORSILOCHE*; and was called by the *Greeks*, the *Dæmon Virgin*, or *Diana*². When *Iphigenia* fled from *Taurica Chersonesus*, the *Athenians* maintained that this image was brought by her to *Brauron*. Here it remained until *Xerxes* conveyed it to *Susa*; whence it was again removed by *Seleucus*, and given to the *Laodiceans* of *Syria*; in whose possession it continued so late as the second century of the *Christian æra*³.

Antiquities
in the Plain
of Mara-
thon.

Leaving *Brauron*, we began our search after the remains of antient monuments, tombs, and

(1) Τὸ ἕλκυσ δὲ ἱκίνοσ' αἶψα λήγουσιν, ἃ ποτι καὶ Ὀπίσθου καὶ Ἰφρυγίου ἐν τῇ Ταυρικῇ ἐκκλίπουσιν. *Pausania Laconica*, c. xvi. p. 248. Lips. 1696.

(2) See Vol. I. of these Travels, p. 217, Note 2, Octavo Edit. There were many instances of a similar reverence being entertained for *Meteoric Stones* among the Antients. We find them described as "*Images that fell from Jupiter*." There was an "*image*" of this description in the Temple at *Ephesus*. (See *Acts* xix. 35.) Another was preserved at *Ægos Potamos*, where it originally fell: and, according to some authors, the *Palladium* of antient *Ilium* was of this nature, although by others described as a *wooden image*.

(3) Vid. *Pausan.* ubi supra. Edit. Kuhnii. Lips. 1696.

trophies, in the open Plain towards the sea; being anxious to discover if any thing yet remained, which might be considered as still preserving, upon the spot, a memorial of the famous battle of *Marathon*. A lofty Sepulchral Mound has been already mentioned, as a conspicuous object from all parts of this territory. We pursued our course towards it, in a south-easterly direction. We had no sooner reached this *Tumulus*, which stands about six furlongs from the shore, than we entered a passage which had been recently excavated towards its interior⁴; and in the examination of the earth, as it was originally heaped from the Plain to cover the dead, we found a great number of arrow-heads, made of common flint, such as the inhabitants of the stony mountains in *North America*, of *Mount Caucasus*, and of some parts of *Persia*, now use as a substitute for iron, lying confusedly together, mixed with the soil. We collected many of these⁵. It is remarkable, considering their great antiquity, that they did not appear in any degree decomposed or discoloured: the colour of their surfaces was not

Tomb of
the *Athenians*.

Arrow-
Heads.

(4) It is said that this excavation was made by Monsieur *Fauvel*, a French artist at *Athens*.

(5) Mr. (now Sir *William*) *Geil*, and other travellers, have also since collected many of these arrow-heads in the same place.

CHAP.

I.

changed: but this is explained by their situation, being at a considerable depth in the earth, where they had been protected from the action of the atmosphere, which would have altered their appearance, and given to them a whiter colour in a short time, had they remained exposed upon the surface of the soil. The recent section that has been effected, with a view to ransack the other hidden contents of this *Tumulus*, although it presents to the spectator a chasm which is visible even from the village of *Marathon*, at the distance of two miles and a quarter, has been of little consequence. The work was very ignorantly conducted, as the operation does not extend below the visible base of the Mound and the present level of the Plain; whereas it must be evident, that, during so many centuries, the pressure of such an enormous cone (which of course was much larger, and more lofty, when it was first raised, than it now is) must have caused the base of it to sink very considerably beneath the surface of the soil. In order to find the conditory of the Sepulchre, if the bodies were not promiscuously heaped towards the centre of the Mound, it would be necessary to carry the excavation much lower. Various opinions prevail concerning it. Some have believed it to be the Tomb

of the *Athenians*: others have pretended that it is the Sepulchre of the *Plataeans*. The *Stelæ* upon its summit have long disappeared. It is one hundred and eighty feet in circumference, when measured at the base; and the distance from the base to the vertex, measured along the surface of the cone, equals thirty feet. The account given by *Pausanias* is plain and decisive; and it seems clearly to prove that this is the **TOMB OF THE ATHENIANS**; for the other monuments, mentioned by him as being near to that *Sepulchre*, may also be observed; as will presently appear. The name which he uses, applies forcibly to this *Tumulus*: he does not call it *Μνημα*, but *Τάφος*; a word still retained in the modern appellation *Tépe*, which is given to every antient tomb of this form throughout the country. Its situation is moreover pointed out; for he says, that it stood ἐν τῇ πεδίῳ. Having therefore the words of *Pausanias*¹ as our guide, and viewing this conspicuous *Tumulus* upon the *Plain*, it is impossible to believe that it can be any other than what he terms it, ΤΑΦΟΣ ΑΘΗΝΑΙΩΝ. His account of *Marathon* is one

(1) Τάφῳ δὲ ἐν τῇ αἰδίῳ Ἀθηναίων ἵσται, ἐπὶ δὲ αὐτῷ ἐστὶν αἶμα, καὶ ἰσχυρὰ τῶν ἀποθανόντων κατὰ φύλας ἰσχυρὰ. *Paus. Attic. c. 32. p. 79. ed. Kühnii. Lips. 1696.*

CHAP. I. of the finest specimens of his writing; and although it be rare indeed to find any instance of sublimity, or even of elevated style, in his descriptions, there is something in his "*nocturnal sounds of the neighing of horses*", and the apparitions of armed combatants upon the Plain," which remind us of Cicero²:—"SÆPE ETIAM IN PRÆLIIS FAUNI AUDITI, ET IN REBUS TURBIDIS VEREDICÆ VOCES EX OCCULTO MISSÆ ESSE DICUNTUR." It has been sometimes surmised that this lofty Mound might have been heaped over the bodies of the *Persians*; but the conjecture does not accord with the account of their overthrow into the Lake at the southern extremity of the Plain (distant at least two miles from this spot), and into the sea. *Pausanias* mentions, indeed, a tradition concerning the burial of the *Persians* by their conquerors; but he gives it no credit; affirming that not a vestige could be discerned of any sepulchre, wherein they were interred; and believing it to be more probable that their bodies were cast into any trench, as chance offered³.

(1) Ἐνταῦθα ἀνὰ πᾶσαν νύκτα καὶ ἴσπαν χριμιτιζόντων καὶ ἀνδρῶν μαχημένων ἰστὶν αἰσθίσθαι. *Paus. ibid.*

(2) *Cicero de Divinatione, lib. i.*

(3) Τοὺς δὲ Μήδους Ἀθηναῖοι μὲν θάψαι λίγουσιν, ὡς πάντως ὅσιον ἀνθρώπου νεκρὸν γῇ κρύψαι· τάφον δὲ οὐδὲνα εὐρεῖν ἰδυάμεν· οὔτε γὰρ χώμα, οὔτε ἄλλο σημεῖον ἦν ἰδεῖν· ἐξ ὀρυγματος δὲ φέροντες σφᾶς ὡς σύχουσι, ἰσὶβαλον. *Paus. ibid.*

Near to the Tomb of the *Athenians* were two other monuments mentioned by *Pausanias*; the one being for the *Plataeans* and for *Slaves*; and the other (μνῆμα Μιλτιάδου) the *Monument of Miltiades*, not being therefore a *τάφος*, was hard by it⁴. Now it is very remarkable, that the remains of two sepulchral monuments remain very near to the large *Tumulus*, standing in a line with it, towards the south. Their foundations are of the *white marble* of Mount *Pentelicus*. One of them resembles the remains of a monument by the *Via Sacra*, near to *Eleusis*⁵. It is a large square pedestal, which may have supported *Stelæ*, or a *Trophy*. Such a structure is actually mentioned by *Pausanias*; who says, that the *Athenians* were commanded by an Oracle to erect a *Trophy* (λίθου λευκοῦ) at *Marathon*, to the hero *Echellæus*, who distinguished himself in the battle, armed only with a *plough*⁶. During our examination of this Monument, *Lusieri*, having finished his drawing of the Plain from the village of *Marathon*, arrived, and here joined us; and being much struck by the masonry of the square pedestal,

CHAP.
I.Monu-
ment of
Miltiades.

(4) *Pausanias Attica*, c. 32. p. 79. ed. Kühnii. Lips. 1696.

(5) See Vol. VI. Chap. X. p. 598, &c. Octavo Edition.

(6) Vid. *Pausan.* ubi supra. Πιστεύεται δὲ καὶ ΤΡΟΠΑΙΟΝ λίθου λευκοῦ.
Ibid.

CHAP.
I.

Sepulchre
of the
Platæans.

immediately sat down, and began to make a delineation of it¹. This he also finished before he quitted the spot; and we admired it too much to omit the mention of it. The other Sepulchre, between this and the *Tomb of the Athenians*, is shaped more like a *tumulus*, the base being circular; but it was the smallest of the three, and evidently had never been so considerable, either as the *Tomb of the Athenians*, or this Monument with a square basis². Judging therefore from their appearance, and also being guided by the order in which they are named by *Pausanias*, we were induced to believe the *small circular Tomb* to be that of the PLATÆANS; and the more magnificent MONUMENT to have been that of MILTIADES³.

(1) This Tomb measures eighty paces in circumference, and thirteen from the base to the summit. The dimensions of the stones, which are of *Pentelican* marble, are as follow :

		Feet	Inches
Length	- - -	4	8
Breadth	- - -	2	4
Thickness	- - -	1	1

(2) See their relative situation in the Author's Topographical Chart of the Plain.

(3) Upon this Monument we found a beautiful and perhaps a *new species of Oak*, of which we have not seen the fructification. The leaves are downy below, and vary much both in their form and indentation; but are generally of a more or less elongated heart-shape; either simply dentated at the edges, or sinuated towards the end. The other Plants collected by us at *Marathon*, either at the *Village* or in the *Plain*, may be mentioned here :

I. The

Some peasants were ploughing upon the Plain, a little to the north of these Tombs, among cotton grounds and corn land: and Mr. *Cripps*, being desirous of examining the soil, as well as of inquiring after any antiquities the husbandmen might thus discover, put his own hands to the plough, and made several turns with it himself. He found only a rich and light soil, of sufficient depth to answer all the best purposes of agriculture, whenever the inhabitants shall be delivered from the burden of *Turkish* tyranny, and enabled to bestow upon the land the care and labour requisite in its proper cultivation.

CHAP.
I.

Nature of
the Soil.

Afterwards, proceeding towards the south, and passing again the *Tomb* which, following *Pausanias*, we have called that of the *Athenians*, we came to a rivulet discharging itself into the sea, from a *Marsh*, or swamp, at the foot of a mountain called *Agherlichi*. The distance of

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- I. The *Crocus* before noticed; *Crocus autumnalis*.
 - II. The *Mandrake*, or *Atropa Mandragora*, grows on the Plain.
 - III. The *Hirsute Horehound*, or *Marrubium hirsutum* of *Willdenow*. This we found upon the *Tomb of the Athenians*.
 - IV, V. The *French Tamarisk*, or *Tamarix Gallica* of *Linnaeus*, and the *Juncus Acutus*, *Linn.* grew by *Marathon Lake*.
 - VI, VII. At the village of *Marathon* we found the *Montpelier Rock-rose* or *Cistus Monspelienensis* of *Linn.* and the *Common Nightshade*, or *Solanum nigrum* of *Linnaeus*.

CHAP.

I.

Other Ma-
rathonian
Relics.

this marsh from the *Charadrus* is a mile and a half, or twelve *stadia*. Here we observed that we were in the midst of *Marathonian relics* of every description. The remains of Sepulchres, *Stelæ*, *Soroi*, and the ruins of marble trophies, appeared upon either side of the rivulet, and in the midst of the more stagnant waters of the marsh. Besides the *Stelæ*, we also found here some larger architectural pillars, and the capital of a Doric column. We saw also the cornice of an immense marble *Soros*, lying upon the basement of a magnificent tomb; the foundations as of a Temple; and a very fine piece of sculpture in white *Pentelican* marble, representing a Female Figure seated in a chair. The drapery of this *Torso*, for it is nothing else, is very fine: the head, part of the arms, and the feet, are wanting; but the left hand remains beneath the right elbow; the Statue having been represented with its arms gracefully folded. In its present imperfect state, it is impossible even to conjecture for whom this statue was originally designed; for it is an erroneous opinion, that, among antient images of the *Heathen* Female Divinities, the sedent posture denoted any one of them in particular. It is true that *Ceres* was frequently so characterized; but upon the remains of a pictured tripod

chalice of *terra cotta* found near *Athens*, and now in the author's possession¹, *Venus* is represented in a sitting attitude, with the inscription **ΑΦΡΟΔΙΤΗ** over her head; and, what is more remarkable, she is not there depicted according to the received opinion with regard to the *Grecian Venus*, as founded upon the description of her statue by *Praxiteles* at *Cnidus*, but as a matronly woman, in rich drapery; corresponding with the appearance presented by this statue, and consistently with her relationship to the *Phrygian Pessinuntia*, the *Syrian Astarte*, and the *Egyptian Isis*². The

CHAP.
I.

(1) Presented by *Sandford Graham*, Esq. M.P. after his return from his travels in *Greece*; who, during a successful excavation made among the *Athenian* tombs, discovered and brought to this country a collection of *Greek Vases*, which may be considered as unrivalled, both in their number and in their importance; as illustrating the arts, customs, superstitions, history, and mythology of the *Antient Grecians*.

(2) That *Venus*, among the *Antients*, was sometimes represented as a young and beautiful woman, naked, we learn from the story of the *Cnidian Statue* by *Praxiteles*; but it is at the same time evident, that the people of *Cos* rejected the same statue, upon this account. There seems reason for believing that many of the statues by *Grecian* sculptors, considered as representing *Venus*, and particularly the famous statue called that of the *Medicean Venus*, were statues of *Aspasia* the concubine of *Cyrus*, whom the *Greeks* represented with the symbols and attributes of *Venus*, as the *Dove*, *Dolphin*, &c. from the particular favours that were said to have been conferred upon her by that Goddess; and probably the *Cnidian Venus* was nothing more than a statue of *Phryne* the mistress of *Praxiteles*, whose portrait *Apelles* painted for his *Venus Anadyomene*.

CHAP.
I.

Marathonian Statue, considered with respect to its locality and the circumstances of its dedication, independently of its merit as a work of art, would be a valuable acquisition among the best relics of *Grecian* sculpture, even in its present ruinous condition. We found it lying in a pool of water, upon a small island in the midst of the marsh, surrounded by the other Ruins we have mentioned. Near to the Statue there was a block of marble, with part of an Inscription in very large characters, whereof only the four following remained:

K A I N

and these did not appear to be of great antiquity.

Having concluded our examination of the southern extremity of the Plain, which is here bounded, beyond this marsh, by the eastern termination of Mount *Pentelicus*, projecting into the sea, and forming a small bay, we began to traverse its principal extent, parallel to the shore, from its south-western towards its north-eastern extremity. For this purpose we passed once more the lofty conical mound or *Tomb of the Athenians*, and the *Monument* which we have called that of *Miltiades*. Proceeding through the cotton grounds and the corn land, and leaving

the village of *Sepheri* towards our left, we came again to the *Charadrus*; and having crossed its channel, we found upon the north-east side of it the remains of another monument, somewhat similar to that of *Miltiades*; close to which there is an *antient Well*, answering, by its position, to that of *Macaria*, mentioned by *Pausanias*: indeed there is no other which can be considered as being properly within the *Marathonian Plain*, if we except that which is near to the village of *Sepheri*; and which does not so well coincide with the description of *Pausanias*, because he is evidently proceeding towards the *muddy Lake* at the north-eastern extremity, which he mentions immediately afterwards, previously to his quitting the spot for the *Cave of Pan*, at some distance from the Plain, beyond the village of *Marathon*, towards the north-west. Leaving the *Well*, we continued, through rich corn land, until we reached the borders of that famous *Lake*, or *fen*, into which the *Persian* army were driven by the victorious *Greeks*. We found it overgrown with tall reeds and bulrushes, but well suited, by its unfathomable depth of water and mud, to confirm the probability of the fact related concerning it; and capable, at this day, of engulfing the most numerous army that might attempt its

Fountain
of
Macaria,*Maratho-*
nian Lake.

CHAP.
I.Mount
Stauro
Koráki.

Shuli.

Marathonian
De-
file.Import-
ance of the
Pass.

passage. It occupies the whole of this extremity of the Plain, between Mount *Stauro Koráki* and the sea, reaching quite up to the base of the former; along which a narrow defile, exactly like that of *Thermopylæ*, and in the same manner skirting the bottom of a mountain, conducts, by an antient paved-way, to a village now called *Shuli*; perhaps the antient *Trycorinthus*, which occurred in the road from *Marathon* to *Rhamnus*. The resemblance between the two straits is indeed remarkably striking; for a spring, at the foot of the mountain, crosses the antient paved-way, as do the hot springs of *Thermopylæ*. As soon as we had reached this *defile*, we perceived at once what had been the main cause of the prodigious destruction which here befel the *Persian* army; and why so fatal a disaster particularly distinguished this swampy Lake. The appearance of the place is the best comment upon the catastrophe: it is, in fact, a pass which a smaller band than that of the *Spartan* heroes, under *Leonidas*, might have easily guarded against the myriads of *Darius*: and the story of the battle shews plainly that the vast overthrow which here took place, must have been owing as much to the *Persians* themselves as to the valour of the *Greeks*. In the beginning of the fight, an

interval of *eight stadia* separated the two armies; and this precisely corresponds with the distance, as before mentioned, between the *Charadrus* and the *Stelæ* at the foot of *Mount Agherlichi*. It was therefore beneath this mountain that *Miltiades* ranged his troops; having the *Platæans* upon his left wing, towards *Brauron*; and his right towards the sea, commanded by *Callimachus*. The *Charadrus* perhaps separated the hostile legions. That the *Greeks* were repulsed after their first onset, seems very probable; not only from the obstinate combat that ensued after they made the attack, but also from the situation of the mound raised over their dead, where the combat was the most severe, and which still serves to mark the situation of the *Grecian* line. Afterwards, when victory began to declare itself in their favour, it is related, that the right wing of the *Grecian* army turned the left of the *Persians* upon their centre, and, by throwing the main army into disorder, dispersed it in the Plain. Here it was again intercepted by the *Platæans* and *Greeks* stationed upon the left, and driven across the *Charadrus*; whence, flying in the utmost confusion, the whole body made at once for the *defile* we have mentioned; where the only passage afforded was by an antient paved

CHAP.
I.

causeway, hardly wide enough to admit of two persons abreast of each other, and which remains at the present day. Every other attempt to escape must have been fruitless, as the sea or the lake intervened to oppose it. The consequence, therefore, of so vast a multitude all rushing towards one narrow outlet, must be obvious; for it would be similar to that which so recently befel the *French* army, in its retreat from *Moscow*, at the sanguinary passage of the *Beresina*;—heaps of dead bodies choking the only channel through which any chance of a retreat is offered, the fugitives either plunge into the abyss, or turn their arms upon each other; and the few who escape drowning, or being crushed to death, fall by the hands of their comrades. Historians, in their accounts of the *Battle of Marathon*, simply relate, that the *Persians* were driven into the Lake, without being aware of the *defile* whereby they were ensnared: but it is very remarkable, that in the two memorable invasions of *Greece* by the *Persians*,—the first under *Darius*, when they were defeated at *Marathon*; and the second, only eleven years afterwards¹, under *Xerxes*,

(1) The battle of *Marathon*, according to *Corsini*, happened upon the 28th of September, in the year 490 B. C. (*Corsini East. Attic. vol. III. p. 150.*) That of *Thermopylae* in the year 481 B. C. *Vid. Chronio. Par. Ep. 52. Lond. 1728.*

when they encountered the *Spartans* at *Thermopylæ*,—the curious circumstance of a natural defile, exactly similar in either instance, should have tended so materially towards the renown acquired by the *Greeks*.

CHAP.
I.

The day was now far spent; and, as the evening drew on, we returned towards the village of *Marathon*, having completed our survey of the Plain. The climate in *Greece*, during winter, is delightful; and the winter months are the most proper for travelling in the country. The morning had been cloudy; but before noon the sky became clear; and at sun-set it exhibited that mild serenity which our own Poets consider to be peculiarly characteristic of an *English* autumn². It reminded us of that "even-tide" of the year which a late Writer³ has forcibly described as the season when "we regard, even in spite of ourselves, the still, but steady, advances of time." And if there be a spot upon earth pre-eminently calculated to awaken the solemn sentiments which such a view of Nature is fitted to make upon all men, it may surely be

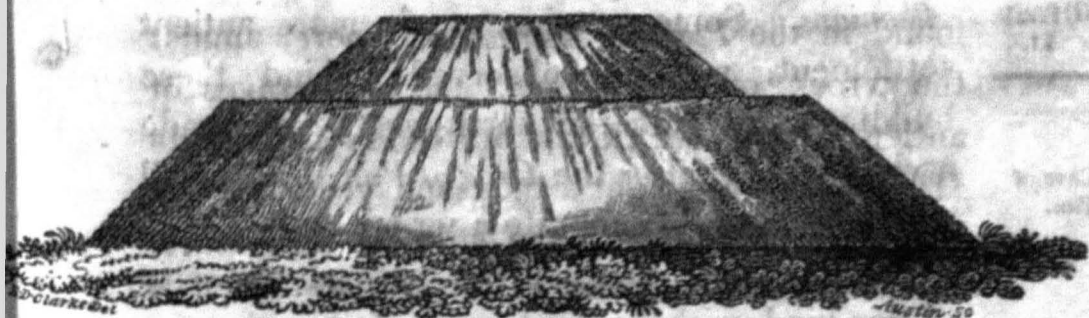
Return to
Marathon
Village.

(2) "No Spring or Summer's beauty hath such grace
"As I have seen in one Autumnal face." DONNE.

(3) *Alison* on Autumn, p. 327. *Edinb.* 1814.

CHAP.
I

found in the *Plain of Marathon*; where, amidst the wreck of generations, and the graves of antient heroes, we elevate our thoughts towards HIM "in whose sight a thousand years are but as yesterday;" where the stillness of Nature, harmonizing with the calm solitude of that illustrious region which was once a scene of the most agitated passions, enables us, by the past, to determine of the future. In those moments, indeed, we may be said to live for ages;—a single instant, by the multiplied impressions it conveys, seems to anticipate for us a sense of that Eternity, "when time shall be no more;" when the fitful dream of human existence, with all its turbulent illusions, shall be dispelled; and the last sun having set in the last night of the world, a brighter dawn than ever gladdened the universe shall renovate the dominions of darkness and of death.



CHAP. II.

MARATHON TO THEBES.

Present Village of Marathon—Cave of Pan—Charadra—Plants—Dogs—Albanians of the Mountains—Summits of Parnes—View from the Heights—Kalingi—Capan-dritti—Magi—Plain of TANAGRA—Village of Shalishi—Ela—EURIPUS—Skemata—Medals—Villages of Bratchi, Macro, and Megalo Vathni—Plain of THEBES—surrounding Scenery—Thebes—State of Surgery and Medicine in Greece—Antiquities of Thebes—Inscriptions—State of Painting among the Greeks in the age of Alexander—Seven Gates of Thebes—Story of Amphion and his Lyre not a fable—Pretended Tomb of St. Luke—Description of that Monument—Antient Bulwark—Church of St. Demetrius—Rare variety of the Corinthian Order in Architecture.

EXCEPTING one or two houses belonging to *Turkish* families which are not constantly resident, the present village of *Marathon* consists only of a few wretched cottages, inhabited by

CHAP.
II.

Present
Village of
MARATHON

stalactites had assumed in the second century, being, by him, referred to *animal* and other forms; as *Joseph Pitton de Tournefort*, in the first year of the eighteenth century, with equal gravity, refers the ramifications of alabaster, in the Grotto of *Antiparos*, to *cauliflowers* and *trees*, as proofs of the *vegetation* of stones³. CHAP.
II.

We left *Marathon* on the morning of the *third* of *December*, being accompanied by our friend *Lusieri* as far as the mill, where the road to *Athens* separates from that which leads to *Kalingi* and to *Thebes*; and here we saw him for the last time. At this mill there are the remains of an aqueduct, with arches, covered with ivy. From hence we began to ascend a part of the mountain *Parnes*, now called *Noziā*, with a strong accent upon the last syllable. In the same manner, the modern name of the island *Ceos* is not pronounced, as written, *Zia*, but *Ziā*. Our ascent was along the course of

(3) " Il n'est pas possible encore un coup que cela se soit fait par la chute des gouttes d'eau, comme le prétendent ceux qui expliquent la formation des congélations dans les grottes. Il y a beaucoup plus d'apparence que les autres congélations dont nous parlons, et qui pendent du haut en bas, ou qui poussent en différent sens, ont été produites par le même principe, C'EST-A-DIRE PAR LA VEGETATION." *Voyage du Levant*, tom. I. p. 329, à Lyon, 1717.

CHAP.
II.

Charadra.

Plants.

Dogs.

the *Charadrus*, which we were surprised to hear the *Albanians* call, in this part, *Charadra*; a different name being given to it in its passage across the plain. The scenery around us now became mountainous, and broken into masses; resembling that which is so frequently represented in the pictures of *Gaspar Poussin*. The soil was covered with a beautiful Heath, together with the gaudy blossoms of the *Crocus* which we had found in the Plain of *Marathon*; and a variety of the evergreen *Oak*, or *Quercus Ilex*, with prickly leaves. We saw also, everywhere, the *Velanida*, or *Quercus Ægilops*. Of the *Ilex* the *Romans* first made their *civic crowns*; but they afterwards used the *Esculus* for that purpose¹. A noble race of dogs is found over all this district; and the same may be said of almost all wild and mountainous territories. The animal appears to degenerate in proportion as he is removed to more cultivated regions, and among a civilized people. Even the common mastiff appears no where of such

(1) "*Civica Iligno prima fuit, postea magis placuit ex Esculo, Jovi sacrâ.*" (*Pliny*.) The *Esculus* also furnished a wreath of honour in the Games:

"His juvenum quicunque manu, pedibusve, rotâve
Vicerat; *Esculea* capiebat frondis honorem."

Ovid, Metamorph. I. 448.

magnitude and strength as in the wildest parts of CHAP.
II.
*Turkey*², or in the passes of the *Apennines*; and the genuine race of the wolf-dog of *Ireland* is now become almost extinct in that country. As an association corroborating this remark, wherever these dogs appeared in our route, we observed also a wilder tribe of *Albanians*, than those who accompanied us from *Marathon*; *Albanians*
of the
Mountains. wearing upon their feet the *Scythian labbas*³, or old *Celtic sandals*, made of goat's-skin, with the hair on the outside; and the still more curious appendage to their dress of the *Celtic kilt*, as worn by antient *Romans*, and now found also in the Highlands of *Scotland*⁴. Our *Tchochodar*, *IBRAHIM*, at sight of this people, immediately grasped his carabine, and, shaking the hem of his pelisse⁵, made signs to us to be upon our

(2) The largest ever known was taken from the *Turks* at the capture of *Belgrade*, and made a present to the King of *Naples*: it was equal in size to a *Shetland* pony: his son used to ride it. The author saw it at *Naples*, in 1793.

(3) See Vol. I. of these Travels, p. 230. *Octavo Edit.*

(4) "Land of Albania! let me bend mine eyes
On thee, thou rugged nurse of savage men!"

BYRON'S Child of Harold, Canto ii. stanza 37. line 5.

See also Note iii. to that Canto, p. 124. Lond. 1812.

(5) A sign of caution universal among the *Turks*, which it is not very easy to describe. The Reader taking the upper corner of the lapel of his coat delicately between his fore-finger and thumb, gently shaking it, and extending the other three fingers of his right hand, will

CHAP.
II.

guard. Our *Epidaurian* wolf-dog, *Koráki*, was himself as large as any of the *Newfoundland* breed, and he kept the fiercest of his mountain brethren at bay; but an amusing sight was afforded by the little *Danish* pug, mentioned in a former part of these Travels¹, who ran by the side of him; for although any one of the *Albanian* dogs might almost have swallowed him, he grew so insolent under the protection of *Koráki*, that he bade defiance to all of them; and not one of them ever deigned to notice the furious assaults he made upon them, whenever they came in his way. Notwithstanding *Ibrahim's* fears, and his calumnies with regard to the inhabitants of these mountains, whom he described as a set of lawless banditti ready "to kill and eat" every *Turk* and *Christian* within their power, we preferred them far above the other inhabitants of this country; and in every instance where we trusted in their honesty, we

will have it practically illustrated. The *Turks*, from habitual indolence, use many such expressive signs, to avoid the trouble of speaking. A common sign to express "*beware!*" among the *Italians*, is that of drawing down the right corner of the right eye with the fore-finger of the right hand: and if it be necessary to express extreme caution, they draw down the corners of both eyes with both hands; extending, at the same time, the corners of the mouth with the two little fingers, into a hideous grimace.

(1) See Vol. I. of these Travels, Chap. XII. p. 327. Note (1). 8vo. Edit.

CHAP.
II.

had no reason to repent of our rashness, nor did we ever apply to them in vain for hospitality. They sometimes, it is true, plunder the *Turks*; but such instances are always acts of retaliation upon their oppressors, who spare no opportunity of robbing them of every thing they possess: and even a *Turk*, who has confided in their solemn pledge for his security, and thus ventured under their protection, is never known to experience any violation of their engagement. But no reliance whatsoever ought to be placed upon the descriptions given of this people by the *Turkish* or by the *Græcian* inhabitants of the towns: with as much reason may a faithful account of the *Cossacks* be expected from a *RUSSIAN*, as of the *Albanians* from a *GREEK* or a *TURK*.

We traversed some elevated plains upon the side of *Parnes*. The scenery, as we ascended, became more bold, but less beautiful, because more lofty and therefore more denuded; the rocky surface being more disclosed, but broken into masses, and dispersed with wildness and grandeur. From the heights we saw the island of *Zia*, with the opposite promontory, and all the summits and coast, of *Eubœa*. Afterwards we had an amazing prospect, at a great distance

Summit of
Parnes.View from
the Heights.

CHAP.
II.

before us, towards the north, of all the *Bœotian Plain*, and of its surrounding mountains¹.

Upon the highest part of this route over *Parnes*, we noticed some ruins; and perhaps hereabouts were the altars and the bronze image mentioned by *Pausanias*². Soon afterwards we

(1) As it has been rather hastily remarked—it matters not where, but the observation is likely to occur again—that the same geological features cause everywhere similarity of landscape; and that a vast plain, or a lake, surrounded by high mountains in one country, will necessarily resemble all other plains, and lakes, surrounded by high mountains in other countries; the author will take this opportunity of denying the fact: and, according to his former practice, he will now specify the particular territory which resembles, in the nature of its scenery, this view of the great plain of *Bœotia*. It possesses too much beauty to be unknown to many of his readers: it is that part of *Italy* which is beheld, in the *Apennines*, from the heights above the cataract of *Terni* in *UMBRIA*. The *Bœotian* territory being as highly diversified, accordingly as it is richly cultivated, or in parts wild, and filled with stately forests full of majestic oaks and pines; or interrupted and broken by bleak and naked rocks; presenting to the eye an amazing variety of colour, in its fields, and woods, and precipices. Indeed it may be said, that, amidst the changeful scenery which Nature is ever exhibiting to the eye of a traveller, it rarely happens that any very accurate resemblances can be traced; and he who does not at all times command the power of delineation by his pencil, may consider himself to be fortunate, if, by any faithful comparison, he be enabled to convey to the minds of others an impression of what they have not seen, derived from what they have seen. Thousands have seen the rich territory of *Umbria*, not one of whom will ever behold the *Plain of Bœotia*.

(2) Καὶ ἐν Πάρνῳ, Παρθένος Ζεὺς χαλκῆς ἰστί, καὶ βωμὸς Σηραλίου Διὸς ἰστί ἢ ἐν τῇ Πάρνῳ καὶ ἄλλαι βωμοί· κ.τ.λ. *Paus. Attic.* c. 32, p. 78. ed. Kühnli.

entered the village of *Kalingi*, distant about five miles, or one hour and a half, from *Marathon*. CHAP.
II.
 Here we saw a fragment of white marble which Kalingi.
 had evidently been used in some antient building. From *Kalingi*, or *Kalinga* (for the pronunciation varied), we descended to a village whose name we have not preserved; consisting only of two or three dwellings, and as many mills; but situate in the most picturesque manner, in a valley adorned with beautiful trees, surrounded by mountains and the most stupendous rocks. From this sequestered spot we continued our journey, through a delightful and fertile valley, to another village, called *Capandritti*, distant Capandritti.
 three hours from *Marathon*, and one hour and a half from *Kalingi*. This place is mentioned by *Wheeler*, as famous for good wine³; and he believed that the antient town of *Ænoa* occupied the site either of *Kalingi* or *Capandritti*. The village is situate at the end of the valley, upon an eminence; and it consists of a great number of *Albanian* houses. After descending from *Capandritti*, we again ascended an opposite hill, and arrived at the village of *Magi*, inhabited also Magi.
 by *Albanians*; but they appeared better clothed than is usual in this country, and every thing

(3) *Journey into Greece*, p. 454. Lond. 1682.

CHAP.
II.Plain of
Tanagra.

about them wore an appearance of industry and cleanliness. *Magi* is only half an hour's distance from *Capandritti*. Leaving this village, we saw in a plain close to the road a marble *Soros*, without its *operculum*, sunk into the earth, and almost buried. In a short time we entered a defile between mountains; and rode, for two hours, along a *pass* which may be described as truly *Alpine*; the scenery being extremely sublime, and the mountains very high, and disposed into masses of great grandeur. This *pass* is very narrow; and it continues by the side of a deep water-course, perhaps enumerated among the rivers of *Greece*, but, like many of them, occasionally dry, and it was now without water. Hence we descended into the spacious plain which we had seen at such a distance from the heights of *Parnes*, and which we have every reason to consider as the land of *Tanagra*; a plain of such extraordinary beauty, extent, and fertility, that the sight of it alone is sufficient to explain all that antient authors have written concerning the contests maintained for its possession, between the inhabitants of *Attica* and of *Bœotia*. In a former note, the author has compared it to the rich plain of *Umbria*, near *Terni* in *Italy*; which it resembles, by its highly diversified aspect of cultivation and wildness; of

fields and forests; of corn-land, and vineyards, and olive-grounds, and woods, and rocks, and mountains. The importance of its possession is therefore at once made manifest. The city of *Oropus*¹ was a valuable possession, in securing the command of this territory. It stood upon the *Attic* side of the *Asopus*, about three miles from the sea. Originally it belonged to *Bœotia*: the *Athenians* in the second century held it in their possession². It had been frequently a subject of contention between the inhabitants of the two countries³: this is twice mentioned by *Strabo*⁴. *Wheler*, who visited the site of the antient city, mentions the contest, as for the possession of the town only, between the *Thebans* and *Athenians*⁵, but takes no notice of the extensive and fertile plain on the *Attic* side of the *Asopus*; in which, and by the borders of the

CHAP.
II.

(1) It is still called *Oropo*, and was visited by *Wheler*. See *Journey into Greece*, p. 456. *London*. 1682.

(2) Τὰς δὲ γὰρ τὰν Ὀρωπίαν μεταξὺ τῆς Ἀττικῆς καὶ Ταυγαρικῆς, Βωωτίαν τὸ ἱεραρχεῖς εὐσεβ, ἔχουσιν ἰσ' ἡμῶν Ἀθηναῖν, κ. τ. λ. *Pausan. Attic.* c. 34. p. 83. ed. Kühnii.

(3) Δὲ καὶ συμβαίνει καίτοις πολλάκις περὶ χωρίων τινῶν καὶ Ἀθηναίων καὶ Ἀκαδικαίων, περὶ θυμίων, Ἀθηναίων δὲ καὶ Βωωτῶν περὶ Ὀρωπίου. *Strabon. Geog.* lib. i. p. 98. ed. Oron.

(4) Ὀρωπὸς ἔστι ἀμφισβητούμενον γινώσκται πολλάκις Ἰσχυοῦνται γὰρ ἡ μισοῦνται τῆς Ἀττικῆς καὶ τῆς Βωωτίας. *Strabon. Geog.* lib. ix. p. 579. ed. Oron.

(5) *Journey into Greece*, p. 456. *London*. 1682.

CHAP.
II.

river, there were other towns, now occupied by *Albanian* villages¹. *Psaphis* was of this number, and perhaps *Ænoa*; although it be exceedingly difficult to fix the position of the latter town, which *Wheler* has stationed upon the top of *Parnes*², and *Chandler* in the *Plain of Marathon*³. The circumstance of its being one of the four cities of *Tetrapolis*⁴ is certainly strong for its position in the *Marathonian district*; and we had reason to think that the remains of it may possibly exist in the *Plain of Marathon*, as we have before shewn⁵.

(1) This may be owing to the circumstance mentioned by *Wheler* of his descent from *Parnes* to *Marcopoli*, when "it was dark;" (*Ibid.*) and of his early departure thence in the morning, perhaps before it was light, according to the usual mode of travelling in *Greece*.

(2) *Journey into Greece*, p. 454.

(3) *Travels in Greece*, p. 162.

(4) *Wheler* has attempted to prove, from *Stephanus Byzantinus* (*See Journ. into Greece*, p. 455.), that *Tetrapolis* was itself a city; but the words of *Strabo* are clear and decisive as to the import of that appellation, which was a district of *Attica*, containing the four cities of (*Ænoa*, *Marathon*, *Probalinthus*, and *Tricorythus*, founded by *Xuthus*, who married a daughter of *Erectheus* king of *Athens*. Of *Xuthus* it is said by *Strabo*, φασι τὴν Τετραπόλιν τῆς Ἀττικῆς, Οἰνῶν, Μαραθῶνα, Προβάλινθον, καὶ Τρικωρύθον. *Strabon. Geog. lib. viii. p. 555. ed. Oxon.* Mr. *Hobhouse* (*Travels*, p. 444. *Lond. 1813.*) mentions a village called *Ænoe*, to the north of the *Asopus*.

(5) It is plain, from a passage in *Thucydides*, that *Ænoa* was a frontier citadel, upon the confines of *Attica* and *Boeotia*: the *Athenians* were wont to garrison it in troublesome times. Ἡ γὰρ Οἰνὴ εἶσα ἐν μεθυσταῖς τῆς Ἀττικῆς καὶ Βιωτίας, ἐντιτίχεται, καὶ αὐτῇ φρουρεῖται οἱ Ἀθηναῖοι ἰχθύοντες ἐνέου πύργου καταλάβου. *Thucyd. lib. ii. cap. 18. p. 95. ed. Hudsoni. Oxon. 1696.*

Descending into this plain, we passed a village called *Shalishi*, where we observed an antient fountain. This place is distant three hours from *Magi*, and six hours and a half from *Marathon*, equal to about twenty miles. We had no sooner entered the plain than we were struck by the appearance of a large insular knoll or hill rising out of it, beautifully adorned with oak and pine-trees, and upon the top of which there was a tower; one of many edifices of the same nature which may be observed throughout *Bœotia*, built perhaps for alarm and defence, during the period of the *Latin* domination⁶. We passed, across the plain, to the right of this tower, leaving it upon our left hand. After a ride of two hours from *Shalishi*, we came to a village called *Ela*, situate upon an eminence. It is now in ruins; but it has a large tower and some walls remaining, among the ruins of several houses. There is no antient name with which the modern appellation of this place appears to correspond. Continuing our journey through the plain, we passed the ruins of other houses and towers, proving that it was once a very populous district. We now began to

CHAP.
II.

Village of
Shalishi.

Ela.

(6) Mr. *Hawkins* has informed the author, that such lofty square towers are also common over all *Eubœa*.

CHAP.
II.

Skemata.

ascend the higher parts of the plain towards the north and north-west, and drew near to the mountains upon the opposite side of it to those we had quitted. Here we had a noble view of the whole *Gulph of Euripus*; to which we were now so close, that we could discern the buildings upon the opposite shore of *Eubœa*. We could not so plainly perceive the narrow strait where the bridge of *Yakindee*' now is; but we saw the two seas upon the opposite sides of the *Euripus*. At the distance of two hours from *Ænea*, we arrived at the village of *Skemata*, where we halted for the night. The great plain over which we had been travelling was called, by the *Albanians*, *Bratchi*; but after our arrival at *Skemata*, we observed that the inhabitants bestowed the name of *Nacra*, or *Nacri*, both upon the plain and upon their village. Our total ignorance of the *Albanian* language would render it absurd if we were to attempt to trace any connexion between this word *Nacra*, and *Tanagra*, the antient name of the city and district lying to the north, and perhaps to the

(1) The name given in the country to the bridge which now connects *Eubœa* with the continent of *Greece*. Mr. *Hobhouse* visited the spot. He describes the water as rushing "like a mill-race" under this bridge, and as being "not much more than four feet deep." "A strong eddy is observable on that side from which it is about to run, about a hundred yards above the bridge." See *Hobhouse's Travels*, p. 453. Lond. 1815.

south, of the *Asopus*; although the names of places are so likely to continue in any country, that it would be an unjustifiable omission if we were to neglect altogether the attention that is due to such corresponding circumstances. But the fact that more than all proved our vicinity to a spot once occupied by some antient city, was the prodigious number of antient medals which were brought to us by the people of this place, during the evening that we remained with them. Our interpreter had been seized with an attack of *Malaria* fever; caught, perhaps, in the marshes of *Marathon*: and we had given to him a dose of ipecacuanha, as the usual preparative for administering the bark. Shivering with a violent paroxysm, and under the influence of the nausea excited by the medicine he had taken, the poor fellow came into the hut (where we were seated upon an earth floor, hastily devouring a baked turkey which the *Albanians* had brought for our supper), beseeching us to deliver him from the crowd he had gathered around him, by asking for old coins; and he placed before us his cap half filled with bronze medals. We had scarcely time to examine a third of these, before men, women, and children, came flocking in, each of whom added something to the stock. A considerable part of them

CHAP.
II.

Medals.

CHAP.
II.

turned out to be of little or no value; either *Roman* coins of the Lower Empire; or *Greek* medals so injured by use and by time, that little could be discerned upon them. Many, however, were purchased by us, of a better date, and in better condition, at the usual price which we always paid, of two parâhs for each bronze medal. After this, we obtained, with more difficulty, a few that were of silver, from the women; but these constituting a favourite ornament of their head-dresses, they very reluctantly consent to sell. We had not seen so many medals in one place since the visit we paid to *Hexamillia*, in the *Isthmus of Corinth*. Among them were medals of *Philip* the father of *Alexander*; or of *Philip Aridæus*; with the figure of a youth on horseback, perhaps *Alexander* upon *Bucephalus*, and this curious monogram, after the word ΒΑΣΙΛΕΩΣ, Φ, for ΦΙΛΙΠΠΟΥ: also medals of *Thessaly*, *Boeotia*, *Phocis*, *Ætolia*; but not one of *Attica*. Besides these were medals of cities; as of *Pelinna*—a very rare medal, struck after the *Achaian League*, with the legend entire, ΠΕΛΙΝΝΑΙΩΝ,—*Larymna*, *Chalcis*, *Thebes*; and two which peculiarly interested us at the moment, from the present unknown situation of the city; namely, of *Tanagra*, with the *Omega* differently written in the legend, being

TΑΝΑΓΡΑΙΩΝ upon one, and ΤΑΝΑΓΡΑΙΩΝ upon the other. We asked the peasants where these medals were found in such abundance; and they referred us, for the spot, to some Ruins that did not appear to us to be of much importance, which we had passed a short time before our arrival at *Skemata*¹. They seemed to

(1) The name of this place is written *Scimitari* by Mr. *Hobhouse* (*See Trav.* 459. *Lond.* 1813.); and *Skimatari* by Mr. *Hawkins*. The last of these travellers has recently communicated to the author the result of his own observations upon the spot, with regard to the site of *Tanagra*; and it is highly probable that the coins found by the peasants in such abundance were discovered among the ruins of that city. Those ruins are at a place called *Grimathi*, near *Skemata*, or *Skimatari*. Mr. *Hobhouse* also mentions, that a copper coin of *Tanagra* was brought to him, by the peasants, from the same place; which he writes *Grematha*.

Extract of a Letter from Mr. HAWKINS to the Author, concerning the Asopus, and the Situation of Tanagra.

"I am not much surprised at your omitting to notice the *Asopus* in your Journal, which, at this distance from its source, is in Winter a muddy torrent, and for eight months of the year wholly dry. Journeying from *Parnes* towards *Thebes*, soon after leaving the banks of this river, the plain ceases, and you reach a gently undulating territory, in which is situate the Albanian village of *Skimatari*, inhabited by forty families. Here you were so near to the ruins of *Tanagra*, that I am surprised that you missed them. They are at a spot called *Grimathi*, about three miles to the S.W. at the end of a ridge of hills which extend from thence several miles towards *Thebes*. The ground, too, has a gradual descent from these ruins towards the *Asopus* and the great plain beyond it, which it proudly overlooks, and which, I have no doubt, it formerly commanded. There are no well-preserved remains of public edifices, or of walls, at *Grimathi*: the ruins are in such a state as hardly to deserve notice, did they not serve to point out the situation of *Tanagra*. I am, I believe, the first traveller who has visited

CHAP.
II.

consist chiefly of ruined houses; and of these we before noticed examples, in the plain we so

visited them. *Grimàthi* is between two and three hours distant from *Sikamno*, and six hours from *Thebes*: it lies within the territory of *Shimatàri*. As I have no intention of publishing the narrative of my travels, but only the result of them, the following story of an adventure, similar to one of your own, is much at your service, and may amuse your readers.

"At the distance of about a mile eastward from *Grimàthi*, and at the same distance southward from the village of *Shimatàri*, there is a ruined Greek Chapel, in which I found an *Ionic* Capital in white marble, in fine preservation. I was so struck with the beauty of its proportion, that I resolved to convey it, if possible, to the shore of the Gulph, and thence on board the vessel which was there in attendance upon me. But it was first necessary to secure the permission of the *Papas* of the village of *Shimatàri*, to remove it from the sacred inclosure; and, in the next place, to contrive some mode of conveyance for it, in a country where the use of wheels is unknown. The protection of an Archon of *Livadià*, who at this time farmed the revenues of the village, powerful as it was, together with that of his *Soubashi* or *Turkish* intendant, would have scarcely sufficed to overcome the first of these difficulties, had the stone been in reality what is here called 'a consecrated stone,' i. e. a part of an altar; nor in this case would I have had recourse to such protection; for my intercourse with the peasantry of Greece had been uniformly conducted with a scrupulous regard to their religious feelings. The *Papas*, however, after a due inspection of the altar of the Chapel, as well as of the situation in which the Capital stood, pronounced that the stone might be removed without committing the crime of sacrilege; and we had now no further difficulty than that of contriving the means of transporting it about six or seven miles across the country.

"For this purpose a raft was made, of the branch of a *Vallania* oak, whereon the *Ionic* Capital was laid; and a pair of oxen were fetched from the village to drag it; a rope being first tied to the stem of the branch, and then to the yoke. A considerable time elapsed before all this preparation was completed; the oxen being taken from the plough, and their owner showing some reluctance to attend them.

At

lately traversed. They were situate upon a gently rising ground, to the left of the road as we came. As to the time of their finding these medals, it agreed with what we had always heard in *Greece*; that is to say, after heavy

CHAP.
II.

At last, however, the signal was given by my friend the *Soubashi*, an *Arnaut Turk*; and the oxen being goaded and cheered, put themselves in motion;—but, alas! they had not proceeded with the marble an hundred yards, before one of them fell, and refused, most obstinately, to rise again. It was evident that this arose from lassitude; for the oxen were of a small weak breed, and young; or perhaps it arose from the natural stubbornness of their disposition: but I soon perceived that the peasants attributed it to a very different cause; and, in fact, after another trial had been made, by cheering and goading these poor animals, and the refractory ox had joined his companion in dragging the marble about a furlong farther, and then dropped, their owner loudly proclaimed the impossibility of removing ‘*the consecrated stone*,’ as he called it, any farther. Even the *Papas*, who was more enlightened, shook his head, and would no longer assist; so that, were it not for the zeal of the *Soubashi* and of my attendant, no further attempt would have been made. The former, however, being a *Mussulman*, did not so readily believe in this supernatural interposition, and with direful imprecations and threats at length obliged the owner of the oxen to make one more effort. The beasts were now, with great difficulty, forced again upon their legs, and driven forward for a few yards, when they fell again, and their master exultingly cried out, ‘*Did I not tell you it was impossible? You are now convinced of it! nor would all the oxen in the world be able to move the stone one inch farther.*’

“To this opinion the *Papas* assented, as well as the other peasants. Even the *Soubashi* seemed to feel a flash of conviction, for he too desisted, and became silent; and in this state of things it would have been useless, and certainly wrong, to prosecute the attempt. I relinquished it, however, with reluctance; and the mortifying history of my failure is, without doubt, recorded as a miracle wrought by the Patron Saint of *Skimatari*.”

CHAP.
II.

rains, when they are more easily perceived upon the soil, and are left in the channels made by rain water.

Villages of
Bratchi,
Macro, and
Megalo
Vathni.

Plain of
THEBES.

Upon the *fourth* of *December* we set out for *Thebes*, at the distance of five hours, or fifteen miles. Three-quarters of an hour after leaving *Skemata*, the village of *Bratchi* was upon our left, and *Macro* and *Megalo Vathni* upon our right: but the two last were not in sight. We then quitted the Plain of *Bratchi*; and having crossed an eminence, immediately entered the noble Plain of *Thebes*. This will serve to confirm an observation before made, that every principal city of GREECE occupies its peculiar plain, surrounded in a most remarkable manner by a natural wall of mountains: and, in alluding once more to the fact, the author must of course repeat what he has already said; but too much stress cannot be laid upon it, because it will enable the Reader to take, as it were, a mental survey of the country; and the mere name of any *Grecian* city, by this circumstance of association, will convey with it, whenever it is mentioned, a correct, although an imaginary picture of its appearance and situation; especially to the minds of travellers who have once seen any similar instance of this nature. The country

is naturally distributed into a series of distinct craters, each containing a spacious and level area, admirably adapted to the purposes of maintaining and defending as many different colonies'. Among the mountains that surround the *Plain of Thebes*, the snow-clad ridges of *Parnassus*, and of *Helicon*, are particularly conspicuous. It may easily be imagined, without much description, what scenes for the painter such a country must afford — what subjects for poetry it must contain: heaven and earth seem to be brought together: the mountain-tops appear shining above the clouds, in regions of ineffable light, as thrones for immortal beings; and the clouds, collected into stupendous volumes of inconceivable splendour and of every possible form, come rolling

Surround-
ing Sce-
nery.

(1) The most practical method of exhibiting this position of the *Grecian* mountains, and the contiguity of plains thus surrounded, although in an imperfect manner, is by placing together a number of saucers with broken lips, upon a table; the *first* of which may be supposed to contain the Plain of *Athens*, the *second* that of *Thebes*, the *third* that of *Larissa*, &c. &c.; for these plains are all so many *vast basins* of limestone, with high and broken sides, through which the rivers flow. Attention to this circumstance of external character in the general appearance of limestone, upon the outer crust of the *Earth*, may enable us to form a reasonable conjecture as to the nature of the surface of the *Moon*; which exhibits, when viewed through a telescope, precisely the same features, by the disposition of the mountains visible upon its surface; and hence it may be inferred, that the *Moon's* surface is similar to that of the *Earth*.

CHAP.
II.

around the bases of the mountains, as if bringing the majesty of their celestial conductors towards the earth. Under the influence of so many sublime impressions, the human mind becomes gifted as by inspiration, and is by nature filled with poetical ideas. The Muses have ever made such scenes their favourite abode; and it is upon this account that they have haunted *Helicon* and *Parnassus*, and all the heights and the depths, the vales, and the rocks, and the woods, and the waters, of GREECE:—nor can an example be adduced, where, in any country uniformly flat and monophanous, like *Scythia* or *Belgium*, the fire of imagination has ever kindled. If GREECE derived her celebrity from an *Orpheus* and *Pindar*, and from the long list of poets it produced, those illustrious bards owed the bent of their genius to the scenes of nature wherein they were born and educated. *Homer* himself, had he been a native of oriental *Tahtary*, cradled and brought up under the impressions made by such scenery, and under the influence of such a climate, would never have been a poet.

THEBES.

Journeying along the south-west side of this plain, the fine view of THEBES at last appeared, within two miles of us, upon an eminence near the mountains, to the left, interspersed with

groves of cypress-trees; a mosque and a minaret being its most conspicuous edifices. Having suffered more than any other city of GREECE, it has little within its walls worth notice;—but that little must not be disregarded. Beheld externally, it wears a more imposing appearance; and the view of it from a distance in the plain shews how greatly nature contributed to aid the operations of art in its antient fortifications. When it is thus seen, it still assumes all the aspect of a great city. Prodigious ramparts, and high mounds of a very artificial form, appear upon the outside of it; a deep fosse surrounds it; and the traces of its old walls may yet be discerned. We entered, by an antient gate, about noon. Half the arch of this gate, and one of the buttresses, remain. Soon afterwards arrived the *English Consul of Patras*, Mr. *Strani*, from *Livadia*, in company with an *English officer*, Captain *Lacy*. We accompanied these gentlemen, upon the usual visit of ceremony, to the *Waiwode*; and then we all dined together, upon such fare as the place afforded. We were in a wretched house, belonging to a poor *Greek*, who was the apothecary of the place, but who gave us all he could, namely, a *welcome*. Our interpreter being again attacked by his fever, we were forced to go into the town ourselves

CHAP.
II.State of
Surgery
and Me-
dicine in
GREECE.

for provisions, and the consequence was, the loss of our fine wolf-dog, *Koráki*; who disappeared, and could not be found. We were so attached to this faithful animal, that we spent the rest of the day in vain endeavours to recover him; and we offered a reward to any of the inhabitants who should find him, and take him safe to Signor *Lusieri* at *Athens*¹. The next morning, our Consul *Strani*, and Captain *Lacy*, set out for *Athens*. Soon afterwards, we had a singular opportunity of judging of the state of medicine and surgery in this part of *Greece*, by the example which our host afforded. To the business of an apothecary he joined every other branch of the medical and surgical professions. A wealthy *Turk*, followed by his pipe-bearer and a train of other attendants, entered the yard, and made application to our *Æsculapius* for relief from an excruciating pain in one of his teeth. A bargain was instantly set on foot between him and the *Greek*; and upon promise of instant relief, a sum of money was paid. The *Turk* was then told, that the only hope of relief would be afforded by the extraction of the tooth. To this

(1) He was afterwards discovered by an *Albanian*, upon the side of a mountain half-way between *Thebes* and *Athens*; and being taken to Signor *Lusieri*, was by him forwarded to us, in a vessel bound to *Constantinople*.

the patient assented, with great calmness and fortitude. Being seated upon a log of wood, in the open air, the operator thrust into his mouth a most terrific instrument, and presently out flew two of the soundest teeth in his head. It was a job not to be mended by apology; so, with matchless presence of mind, the *Greek* began to cross himself, telling his patient to call again the next day if the pain should return, as there was still an ugly-looking tooth remaining, which perhaps would prove troublesome, but might be removed in a twinkling. When his patient had quitted the premises, finding that we were disposed to rally him a little upon his dexterity, he made no secret of what had happened, but produced the two teeth, without even a speck upon either of them; saying, the *Turk* had asked for a sight of what he had lost, but was easily persuaded that some hungry turkeys, which had strolled into the yard and were making a great noise, had gobbled all that he desired to see.—So much for his skill in this particular branch of his calling! As a physician, he entertained very high ideas of the efficacy of pills made of *yellow silk* and *live spiders*, in the cure of a *quotidian*, *tertian*, or *quartan*. However, as *Englishmen*, we had little reason to ridicule the *Greeks* for such superstitions with

CHAP.
II.

regard to the cure of an ague; since there is no part of *Europe* where the *nostrums* recommended as remedies for that disorder are so barbarous as among the middle, and sometimes among the higher classes of society in our own country.

Antiquities
of Thebes.

The antiquities of *Thebes* principally claimed our attention. In coming from the gate into the town, near a *public fountain*, there is an antient buttress or bastion, where, upon a large block of stone, we found one of those affecting inscriptions, of which two were given in the account of the island of *Cos*¹; commemorating, as public benefits, the examples of women, who had rendered themselves illustrious by their virtues.

ΗΒΟΥΛΗΚΑΙΟΔΗΜΟΣ
ΘΕΟΓΕΙΤΟΝΟΣΠΕΜ
.. ΟΥ. ΓΥΝΑΙΚΑΑΡΕΤΗΣΚΑΙ
ΣΩΦΡΟΣΥΝΗΣΕΝΕΚΕΝ

It sets forth, that "THE SENATE AND THE PEOPLE (*honour*) THE DAUGHTER OF THEOGITON, THE WIFE" of some person whose name is partly lost, "ON ACCOUNT OF HER VIRTUE AND MODESTY."

(1) Vid. *Plin. Hist. Nat. lib. xxxv. c. 11. tom. III. p. 444. L. Bat.*
1635.

And upon the opposite side of the street we found another, recording the grateful tribute of a citizen to *Domitian*, son of *Vespasian*, and brother of *Titus*, both of whom might have visited *Thebes*, for their father accompanied *Nero* into Greece. Whatsoever contributes towards the history of *Vespasian's* family, may be deemed worth preserving. Having risen from the humble station of a farrier, to that of a Roman sovereign, he was the first of the Emperors who was succeeded by his son upon the throne. It states, that "ARISTIDES, WITH HIS CHILDREN, AT HIS OWN EXPENSE, (*honours*) DOMITIAN, A SON OF THE EMPEROR CÆSAR AUGUSTUS VESPASIAN:"

ΔΟΜΙΤΙΑΝΟΝ ΚΑΙ ΣΑΡΑ ΑΥΤΟΚΡΑΤ
ΟΡΟΣ ΚΑΙ ΣΑΡΟΣ ΣΕΒΑΣΤΟΥΟΥ
ΕΣ ΠΑΣΙΑΝΟΥ. ΥΙΟΝ
ΑΡΙΣΤΙΔΗΣ ΣΥΝ ΤΟΙΣ ΤΕΚΝΟΙΣ
... ΑΙΚΩ ΚΑΙ ΑΡΙΣΤΙΔΗ ΕΚ ΤΩΝ ΙΔΙΩΝ

In the age of *Alexander*, there was at *Thebes* a painter of the name of *Aristides*, by some believed the inventor of encaustic painting: but this is disputed by *Pliny*², who, in his valuable

State of
Painting
in the age
of *Alexan-
der*.

(2) Vid. *Plin. Hist. Nat. lib. xxxv. c. 11. tom. III. p. 444. L. Bat.*
1635.