

CHAP.
II.

account of this artist, has made us acquainted with two very curious facts. The first is, that *picture-cleaners* did as much mischief in his time as they do now¹. The second, that it is an error to suppose that the *Greek* painters, who generally represented the human countenance by a single outline in profile upon the *terra-cotta* vases, were not as well acquainted with the art of delineating the passions as the best of our modern artists. Take, for example, the interesting anecdote which *Pliny* has afforded, among others, of the dying mother lying wounded and bleeding among the victims in the sacking of a city, whose infant was represented as creeping to reach her breast, while in her countenance were pictured all the emotions of tenderness and fear, lest her child, wanting the milk, should suck the blood of its parent; a picture upon this account so highly valued, that *Alexander* caused it to be removed to *Pella*, the place of his nativity². Above four hundred years had

(1) "Tragœdum et puerum, in Apollinis: cujus tabulæ gratia interit pictoris incitia, cui tergendam eam mandaverat M. Junius Prætor sub die ludorum Apollinarium." *Plin. Hist. Nat. lib. xxxv. c. 11. tom. III. p. 439.*

(2) "ARISTIDES *Thebanus*: is omniùm primùm animum, pinxit, et sensus omnes expressit, quos vocant Græci *ETHE*: item perurbationes: durior paulò in coloribus. Hujus pictura est, oppido capto ad

elapsed from the death of this celebrated painter, when *Vespasian* visited *Greece*; but as professions and names continued in the same family in that country, and were often transmitted together to succeeding generations, his son might have found in *Thebes* a painter to represent his father's battles, who thus commemorates his gratitude for the patronage conferred upon him. It happened at a time when it was particularly the practice of the *Romans* to employ *Grecian* artists in such representations: and the graphic illustrations of those conquests which *Titus*, the brother of *Domitian*, had achieved were not long afterwards exhibited in *Rome*, where they remain at this day.

CHAP.
II.

A very correct topography of antient *Thebes* might be composed from the traces still discernible. The situation of its *seven gates*⁴ might be ascertained: and as a beginning of

Seven
Gates of
Thebes.

ad matris morientis vulnere mammam adrepens infans: intelligiturque sentire mater, et timere ne emortuo lacte sanguinem infans lambat: quam tabulam Alexander Magnus transtulerat *Pellam* in patriam suam." *Plin. ibid. c. 10. p. 438.*

(3) *Pausanias* calls the representations of things, by means of sculpture, in *basso-relievo*, ΓΡΑΦΑΙ.

(4) Οὐβάνιος δὲ ἐν τῇ περιγραφῇ τῆς ἀρχαίας τέχνης ἰσχυρὰ ἀριθμῶν ἔχει πύλαι, κ. τ. λ. *Pausanias Boeotica, c. 8. p. 727. ed. Kühnii.*

CHAP.
II.

this part of the work, it will be evident that the entrance, near to which these inscriptions were found, was that called, from the fountain we have mentioned, "*the Crenæan Gate*¹." The city was demolished, it is true, above two thousand years ago, when *Alexander* invaded Greece: but since its restoration by *Cassander*², very little has happened to it, which could possibly alter the appearance of its dykes and ramparts: upon these, time has little influence; and their situation and form serve to point out the position of the gates. *Thebes* was almost a deserted village in the age of *Strabo*³: but *Pausanias* says its seven gates remained in his time⁴; and he has written rather a copious account of its antiquities⁵. The present town appears to occupy little more than the site of the old *Cadmæan Acropolis*; which is the opinion of *Wheler*, and of *Pococke*⁶: and in the harmonious adjustment of

(1) Πύλη δὲ Κρηναία, τὰς δὲ Ὑψίστες ἐπὶ λόγῳ ταύτῃ ἐπιμάζουσι. *Pausan. Bæotica*, p. 728.

(2) Vid. *Diodor. Sic.* libro xix. in *Epitome Rerum Thebanarum*, tom. II. p. 697. edit. 1604.

(3) Οὐδὲν ἀμείνως ἀξυλλόγου πόλιν εὐχόμεν. *Strabon. Geog.* lib. ix. p. 585. ed. Ozon.

(4) Μίνωρι δὲ καὶ ἰς ἡμῶν ἐστὶ. *Pausan. ibid.* c. 8. p. 727.

(5) See also *Dicaearchus*, p. 14, et seq. ed. *Hudson*.

(6) See *Pococke's Travels*, vol. II. Part II. page 159. *Wheler's Journey into Greece*, p. 331. *Lond.* 1682.

those masses which remain, belonging to the *antient walls*, we saw enough to convince us that the story of *Amphion* was no fable; for it was a very antient custom to carry on immense labour by an accompaniment of music and singing. The custom, indeed, still exists, both in *Egypt* and in *Greece*. It might therefore be said, that the *walls of Thebes* were built at the sound of the only musical instrument then in use; because, according to the custom of the country, the *lyre* was necessary for the accomplishment of the work.

CHAP.
II.

Story of
Amphion
and his
Lyre not a
fable.

We saw, in two instances, upon stones in the walls of a church, the traces of inscriptions which were no longer legible: but in another wall we found the following; informing us, that in antient *Thebes*, as in *London*, there were different *companies*, or *communities*, established for the different vocations. It is rendered moreover interesting, by containing the name of the city; thereby confirming our knowledge of the spot: and it purports, that
 "TIMOCLES, THE SON OF TIMOSTRATUS, is honoured BY THE COMMUNITY OF THE ARTIFICERS AT THEBES."

ΤΟΚΟΙΝΟΝΤΩΝ ΠΕΡΙ ΤΟΝ
ΔΙΟΝΥΣΟΝ ΤΕΧΝΗΤΩΝ ΤΩΝ
ΕΝΘΕΒΑΙΣ ΔΙΟΚΛΗΤΙΜΟΣ
ΤΡΑΤΟΥ ΔΙΟΝΥΣΙΩ

There is another line upon the stone; but it is written in much smaller characters, and cannot now be read. In this inscription it appears to be written ΔΙΟΝΥΣΩ, but this must be an error!.

Near the door of the Church of *St. George* there is an inscription of some length, beginning "LYSIPPUS THE SON OF TRALLION," &c. ΛΥΣΙΠΠΟΣ ΤΡΑΛΛΙΩΝΟΣ &c. but it contains only a list of names; and as a very considerable part of it is concealed by the base of a small pillar, the imperfect copy we made of it is not worth publishing. Many scraps of this kind might be added, which would serve only to swell the volume, and they are therefore omitted. We thought we should obtain something

(1) [The expression Οἱ περὶ τοῦ Διόνυσου τεχνῆται occurs frequently in inscriptions. In the same manner we have Οἱ περὶ τοῦ Ἡρακλῆος παιῖδες, "*Juvenes circa Herculeum ludum.*" Vid. *Chishull Ins. Sig.* p. 47.]
Note by Mr. WALPOLE.

of more consequence, from the positive assurances made to us by several *Greeks*, that the *Sepulchre of St. Luke* was preserved within a chapel upon the outside of the town, towards the east; and that a long inscription, proving the fact, existed upon the tomb. We hastened to the sanctuary said to contain this remarkable relic, and found a beautiful *Soros* of white marble, with an inscription thereon; the first sight of which convinced us of the astonishing ignorance of the *Greeks* of *Thebes*, whose priests could not undeceive their countrymen with regard to its pretended origin. They shewed to us, indeed, the word **ΤΥΜΒΩΙ** upon the monument; and the chapel being dedicated to *St. Luke*, thence concluded that this *Soros* must contain his relics. Its *operculum* is beautifully sculptured, so as to exhibit in relief, upon its sloping sides, the resemblance of a thatch made of the foliage of the laurel. The oblong sides of the *Soros* are channelled into indented pannels, three on each. Upon the south side of the tomb there is an inscription in the middle pannel; and the other pannels, to the right and left of this, are ornamented with a rose, or sun-flower, in the center.

CHAP.
II.Pretended
Tomb of
St. Luke.

CHAP.
II.

The inscription has been already published by *Wheler*¹, and by *Spon*², and by *Muratori*³ from the Travels of *Du Loir*; but as no accurate copy has yet appeared, we shall insert our own; stating, at the same time, in the Notes, the different Readings that have before been published. It is remarkable, that, among four travellers who have copied a legend of only ten lines, fairly inscribed upon the marble, there should be so much disagreement*. It relates to a person of the name of *Nedymus*; and from the mention made of the *soul's immortality*, in the last line, it is supposed that he was a *Christian*. If this be true, it must have been some *Christian* who had imbibed the doctrine of the pre-existence of the soul; as appears from an allusion to it in the fifth line: but the general tenor of the composition, and some of the particular expressions, rather prove that it was written by one of the later *Platonists*.

(1) *Journey into Greece*, Book IV. p. 333. *Lond.* 1682.

(2) *Voyage de Grèce et du Levant*, tom. II. p. 267. *à la Haye*, 1724.

(3) *Novus Thesaurus Veterum Inscriptionum*, tom. IV. p. MMLXI. No. I. *Mediolani*, 1742.

1. ΣΚΗΝΟΣ ΜΕΝ ΓΕΝΕΤΗΡΕΣ ΕΠΕΙΓΕΡΑΣ ΕΣΤΙΘΑΝΟΥΣΙ
2. ΤΕΙΜΩΝΤΕΣ ΚΛΑΙΕΣ ΚΟΝΑΝΑΙΣΘΗΤΩ ΠΕΡΙ ΤΥΜΒΩΙ
3. ΨΥΧΗ Δ' ΕΣΤΟ ΔΙΚΑΙΟΝ ΕΒΗΗΝ Δ' ΟΥΝΟΜΑΤΟΥ ΜΟΝ
4. ΝΗΔΥΜΟΣΙΤΑΛΙΚΗΣ ΑΔΑΗΣ ΠΑΙΣ Η ΜΕΡΟΣ ΟΝΤΩΣ
5. ΟΥΚ ΗΜΗΝ ΕΜΠΡΟΣΘΕ ΠΟΛΥΝ ΧΡΟΝΟΝ ΕΙΤΕ ΓΕΝΗΘΗΝ
6. ΕΙΣ ΟΛΙΓΩΝ ΕΤΕΩΝ ΕΝΑΡΙΘΜΙΟΣ ΑΣΤΑΤΟΣ ΑΙΩΝ
7. ΟΥΚΑΝΕΔΡΑ ΣΤΟΝ ΕΧΩΝ ΙΔΙΟΝ ΔΡΟΜΟΝ ΗΣ Δ' ΕΛΑΧΕΝ ΤΙΣ
8. ΜΟΙΡΗ ΣΤΑΥΤΗΝ ΕΚΤΕΛΕΣΕΙ ΚΑΙ ΓΑΡ ΒΑΣΙΛΗΣ
9. ΤΑΥΤΕ ΠΕΓΡΑΨΕ ΠΑΤΗΡ Ο ΖΩΣΙΜΟΣ ΕΙΝΕΚΕ ΜΕΙΟ
10. ΑΕΙΜΝΗΣ ΤΟΝ ΕΧΩΝ ΨΥΧΗΣ ΠΟΘΟΝ ΑΘΑΝΑΤΟΙΟ

(*) NOTE.

Line 1. ΠΗΝΟΣ is put for ΣΚΗΝΟΣ, in *Muratori*.

ΣΚΗΝΩΣ for ΣΚΗΝΟΣ, *Wheler*.

1. 2. ΚΕΙΡΟΝΤΕΣ for ΤΕΙΜΩΝΤΕΣ, *Muratori*.

ΤΕΙΜΩΝΤΕ for ΤΕΙΜΩΝΤΕΣ, *Wheler*.

ΑΝΑΙΣΘΗΤΟΝ ΠΕΡΙ ΘΥΜΒΟΝ for ΑΝΑΙΣΘΗΤΩΙ-
ΠΕΡΙ ΤΥΜΒΩΙ, *Spon*.

1. 3. ΔΕΣ for Δ'ΕΣ, *Muratori*, *Wheler*, and *Spon*.

ΔΟΥΝΟΜΑ for Δ'ΟΥΝΟΜΑ, *Muratori*, *Wheler*, and
**Spon*.

1. 4. ΝΗΔΙΜΟΣ for ΝΗΔΥΜΟΣ, *Muratori*.

ΙΤΑΛΙΚΗΣ for ΙΤΑΛΙΚΗΣ, *Muratori*, *Wheler*, and
Spon.

ΗΜΕΡΟΣ for ΗΜΕΡΟΣ, *Wheler* and *Spon*.

1. 5. ΕΜΕΡΟΣΘΕ for ΕΜΠΡΟΣΘΕ, *Wheler*.

1. 6. ΟΛΙΓΟΝ *Muratori*, ΟΛΙΓΩΝ *Wheler*, for ΟΛΙΓΩΝ.

1. 7. ΑΝΑΔΡΑΚΤΟΝ for ΑΝΕΔΡΑΚΤΟΝ; also ΕΧΕΙ for
ΕΧΩΝ, *Muratori*.

1. 9. ΤΑΤΤΑ ΕΠΕΓΡΑΨΕ for ΤΑΤΤΕ ΠΕΓΡΑΨΕ, *Muratori*.

CHAP.
II.

The following is a literal translation of the original:

"MY PARENTS, HONOURING MY BODY, WEPT AROUND A SENSELESS TOMB, SINCE SUCH IS THE TRIBUTE TO THE DEAD: BUT I, A SOUL, WENT TO THE ABODE SUITED TO ME MY NAME WAS NEDYMUS, IN TRUTH THE GENTLE SON OF THE ITALIAN ADAE. I HAD NOT EXISTED LONG IN A PREVIOUS STATE; THEN I WAS BORN TO NUMBER A FEW YEARS, ALWAYS IN MOTION, HAVING MY PECULIAR COURSE TO RUN, FROM WHICH I COULD NOT ESCAPE; FOR THE DESTINY WHICH IS ASSIGNED TO EACH MAN, THAT HE MUST FULFIL; SINCE KINGS MUST DO THE SAME. MY FATHER ZOSIMUS WROTE THESE LINES ON MY ACCOUNT, FEELING AN IMMORTAL REGRET FOR AN IMMORTAL SOUL."

Upon the north side of the same *Soros* there is also an inscription; but the buttress of one of the arched niches of the altar of the chapel has been erected against it, in such a manner as to leave only a few of the characters visible. Upon a slab near this tomb we also saw the following:

ΕΠΙΖΗΝΩΝΙΗΡ
ΑΚΛΙΔΟΥΧΡΗΖ
ΤΟΥ

The chapel seems evidently to have been erected posterior to the construction of the tomb, from the manner in which one of its

inscriptions has been concealed by the altar; and it is also evident, that it was built of materials derived from some more costly edifice. We observed fragments of the *Verde Antico*; and some inscribed marbles have been broken to form the pavement.

Returning from this chapel towards the town, we were struck by the very artificial appearance exhibited by a lofty hill upon the eastern side of it. The shape of this hill will best be comprehended from a sketch, made of it at the time. Perhaps there can be no doubt but that it formed a part of the antient fortifications; as there is another hill, equally artificial, near to it; and between the two there seems to have been the eastern gate, or entrance, to the old city. It consists, as to its form, of two cones, with truncated summits; the one smaller than the other. The smaller cone stands upon the larger, as upon a pedestal; thereby leaving room for a road all round its base, and having, in consequence of its truncated summit, a level *plane*, or terrace, upon its top¹. The whole of this hill is now covered by turf, and no attempt has yet been made to injure its form by excavation.

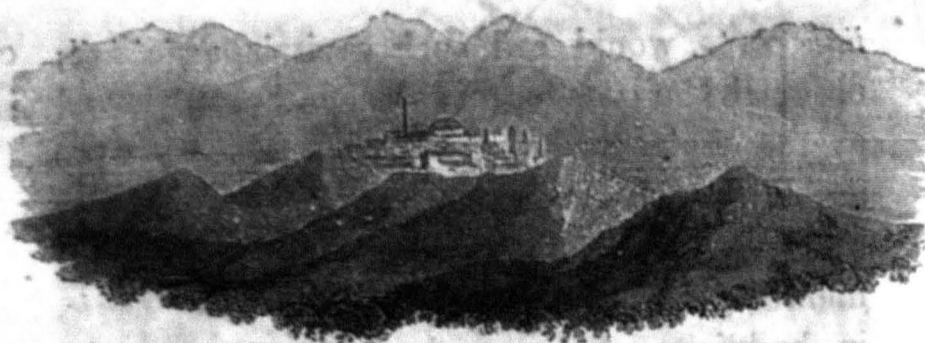
Antient
Bulwark.

(1) See the *Vignette* to this Chapter.

CHAP.
II.Church of
St. Deme-
trius.Rare va-
riety of the
Corinthian
order in
Architec-
ture.

But the most curious part of the antiquities of *Thebes* is in the Church of *St. Demetrius*, and upon the western side of it. There may still be seen the rarest specimens of architecture in *Greece*; namely, several beautiful capitals of that chaste and antient pattern of the *Corinthian order*; which is entirely without *volute* for the *corners*, and has a single wreath of the simplest *Acanthus* foliage to crown its base. There is not in *Europe* a single instance of this most elegant variety of the *Corinthian* in any modern structure. In fact, it is only known to those persons who have seen the very few examples of it that exist among the ruins of the *Grecian* cities. There is no trace of it among the ruins of *Rome*; yet, in point of taste, it is so exceedingly superior to the more ornamented and crowded capital which was afterwards introduced, that both the rival *connoscenti* of *Athens*, *Lusieri* and *Fauvel*, have designed and modelled it; and they have spoken of its discovery as forming an *epocha* in the history of the art. In one or two instances, the attention of the antient sculptor to simplicity has been so severe, that even the edges of the foliage have not been *ruffled* (to borrow from the builder's vocabulary), but expressed *in gross*; and, consequently, the admirers of excessive minuteness, in the detail of

little parts, would call such capitals, *unfinished*; although the grandeur of design, when viewed at the distance in which such objects were intended to be seen, especially in the majestic temples of *Greece*, be thereby considerably augmented. It is to this cause that the *Doric*, in buildings of so much vastness, owes its superiority over all the other orders of architecture—to that *simplicity* which is the very soul of grandeur; where nothing that is *little* can be tolerated for an instant. Excessive minuteness of design, and of execution, may suit the puny imitations of *Grecian* architecture seen in the buildings of modern cities; upon the same principle that it is allowable in a piece of *Chinese* carving in ivory; because works of this kind are fitted for a small scope of observation; but when such minuteness is introduced into the vast features of a gigantic style, it becomes superfluous and contemptible.



View of Thebes towards the North, as seen in the Road to Plataea.

CHAP. III.

THEBES, TO THE GROVE OF THE MUSES IN MOUNT HELICON.

*Population of Thebes — Female inhabitants — Ancient
Gates of Thebes — Other antiquities — Medals — Re-
markable Soros — Albanian Market — Journey to
Cithæron and Plataea — View of the Cadmæan Citadel —
Platænâ Village — Asopus — Source of the River —
Traditions of the Battle of Plataea — Condition of the
Inhabitants — Camp of Mardonius — Situation of the
Sacred Well — Platæan Territory — Ruins of the City of
Plataea — Medals observed upon the spot — Mural Turrets
of the Citadel — Cocola — Remains of LEUCTRA — Ruins
at Phria — Helicon — Village of Neocorio — Doubts
respecting the supposed Situation of Thespia — Medals
— Discovery of the old Route over Helicon — Further
Account of the Albanian Peasants — Journey over Mount
Helicon*

—*Mónastery of St. Nicholo — Antiquities discovered there—Situation of the Fountain Aganippe and Grove of the Muses ascertained—River Permessus—Inscription relating to the Games called MOYΣEIA—Extraordinary beauty of the scenery—Situation of the Fountain Hippocrene.*

THEBES contains about three hundred houses¹, and it is governed by a *Waiwode*. Including the inhabitants of its suburbs, it has a numerous population; but no accurate calculation of this can be made, because no reliance can be placed upon the contradictory statements which are given to travellers. *Du Loir*, in the middle of the seventeenth century, affirmed that he found THEBES as well peopled as *Athens*, and better provided with the necessaries of life. *Spon* computed its population at three or four thousand souls²; but he was not one entire day in the town, and his information could only have been obtained from the Greek with whom he lodged³. THEBES has one advantage over

CHAP.
III

Population
of Thebes.

(1) Five hundred, according to Mr. *Hobhouse* (*Trav.* p. 278. *Lond.* 1814.); two mosques; and four churches.

(2) "Trois ou quatre mille ames, en comprenant les faux-bourgs." *Voyage en Grèce*, tom. II. p. 55. à la Haye, 1724. Mr. *Haygarth* also makes the number of inhabitants "about 4000." See *Notes*, &c. to Part. I. of *Haygarth's Greece, a Poem*, p. 166. *Lond.* 1814.

(3) *Wheeler* says, they left *Livadia*, "January the twenty-fifth, about eleven in the morning," and *Thebes* by day-break Jan. 26; but this

CHAP.
III.Female In-
habitants.

Athens, in being well watered'; and to this circumstance, in former times, might be attributed the number and beauty of its gardens', and the plantations now decorating its suburbs. At present, however, we must consider the remains of this city as almost unknown: the travellers who have passed through it, and who possessed abilities for the undertaking, wanting the leisure or the liberty of exploring it, rather teach us to despair of reaping any information upon the spot, than to expect discoveries among the ruins. One of the earliest writers by whom it is mentioned in modern times', with the true gallantry of a *Frenchman*, supplies the absence of literary intelligence, by a lively encomium upon the extraordinary charms of its *living beauties*; and especially of its *Jewesses*, which, in his opinion, he says, "*valent bien des pierres et des tombeaux.*" We could neither dispute nor confirm the accuracy of his observations respecting the *Theban*

this must be an error; for he also states, that they passed the night, after leaving *Livadia*, at a place called *Megalo-molci*, before they reached *Thebes*, where they arrived at noon. See *Wheler's Journey into Greece*, pp. 330, 331, 333. Lond. 1682.

(1) Ἡ δὲ πόλις (τῶν Ἀθηνῶν) ἔχει πᾶσα, οὐκ ἐνδεής. *Dicæarchi Status Græciæ*, p. 9. ap. Geog. Vet. tom. II. Ozon. 1803.

(2) Καὶ τοὺς πᾶσα, καὶ τὰ καὶ γυναικῶν κατὰ τὴν ἰσχυρὰν πλείονα τῶν ἐν τῇ Ἑλλάδι πόλεων. *Dicæarch. ibid.* p. 15.

(3) *Voyage du Sieur Du Loir*, p. 330. Paris, 1654.

women, since nothing can be more difficult than to obtain a sight of them; and of this indeed he complained⁴. The same reserve and jealousy with respect to its female inhabitants was perhaps characteristic of *Thebes* in the first periods of its decline. Its women are mentioned by *Dicæarchus*, as being remarkable for the dignity and decorum of their carriage⁵; and he describes their antient *costume* as corresponding with the same disguise in which alone we were constrained to view them; passing the streets like so many mute and moving spectres, veiled from head to foot, leaving nothing visible of their features but their eyes, and these peering indistinctly through two holes in the drapery covering their faces⁶. The time cannot be far distant when society will be upon a different establishment in this country; when the hidden treasures of *Greece*, of every description, will at least become liable to observation; and *Thebes*,

(4) *Ibid.* p. 331.

(5) Αἱ δὲ γυναῖκες αὐτῶν τοῖς μεγίσταις περιεσθμῶν (sic enim legit Steg h. pro περιεσθμῶν) ἐνδρασηνίσταται τι καὶ ἐνδρασιόσταται τῶν ἐν τῇ Ἑλλάδι γυναικῶν. *Di. archi Status Græciæ*, p. 16.

(6) Τὸ τοῦ ἱματίου ἐν τῇ κεφαλῇ κάλυμμα τοιαῦτόν ἐστιν. ἔστιν περιεσθμῶν διὰ τοῦτο αὐτὴν ἐνδρασηνίσταται καὶ ἐνδρασιόσταται. εἰ γὰρ ἐφελαιεὶ διαφαίνεται μῖνον, εἰ δὲ λυτὰ μίση τοῦ περιεσθμῶν πάντα κατέχεται τοῦ ἱματίου. φησὶν δ' αὐτὰ τοῦτο λινά. *Ibid.*

CHAP.
III.Antient
Gates of
Thebes.

for so many ages "illustrious only in its misfortunes", will again revive, becoming conspicuous for the importance of its contributions to History and to the Fine Arts. Although described by antient writers as retaining no other vestige than its name of what it once had been, yet we find that so late as the *second* century, its gates were not only entire, but *Pausanias* was enabled to collect their several appellations¹. The

(1) "Non virtutibus sed cladibus insignes fuere." *Justin*.

(2) The *Seven Gates of Thebes*, according to *Nonnus*, (*lib. V. Dionys.*) were erected according to the number and order of the *seven* planets. *Pausanias* has thus preserved their names: (*vid. Pausan. Bœotica*, cap. 8. p. 727. edit. Kuhnii.)

i. The Gates of *Electra*.

ii. The *Prætan*, or Gates of *Prætus*.

iii. The *Neitan*, or Gates of *Neis*: so called, either from *Nête*, the name of a string belonging to the lyre, which *Amphion* invented before this gate; or from *Neis*, the nephew of *Amphion*.

iv. The *Crenæan* Gates; so called, in all probability, from their fountain *Dirce*; for these gates are called *Dircean* by *Statius*. *Pausanias* does not say that these gates received their appellation from their fountain; but *Kuhniius* attributes it to the stream or fountain of *Dirce*; and he has this curious emendatory note upon the words (πύλαι δὲ Κρεναίας): "Locum esse in mendo nemo non videt quem ex conjecturâ sic restituerem: πύλαι τὰς μὲν Κρεναίας τὰς δὲ Ὑφίσταναι ἰσὶ ἀγῶνι σὺνδὲ ἰσχυρίζονται. πρὸς μὲν Κρεναίας Δίρκης κρήνη, πρὸς δὲ ταῖς Ὑφίσταναι Δίρκης ἰσὶς ἰσχυλαιοῖς ἰσχυρὸς Ὑφίσταναι. Κρεναίας, vel ut *Apollod.* lib. iii. scribit, Κρεναῖδας, a rivo qui *Dirce* dicebatur nomen trahere dubium non est: nam et *Statius*, lib. viii. *Thebaid.* has portas vocat *culmina Dircea*. Dabo ejus versus integros, quia ad rem faciunt:

"Ogygia

inhabitants also pointed out to him their *antient sepulchres*; and many *temples*³ were standing, together with *statues*, which were at that time exhibited as the works of *Phidias*, of *Scopas*, of *Praxiteles*, and of other renowned artists⁴.

CHAP.
III.

Other Antiquities.

"Ogyiis te sorte Creon: Eteoclea mittunt
Neitæ: celsas Homoloidas occupat Hæmon.
Hypsea Proitidis: celsum fudere Dryanta
Electræ: quatit Hypsistas manus Eurymedontis:
Culmina magnanimus stirpat Diræa Menæceus."

"Æschylus, in 'Errâ levî Oñßas, nominat *Pratidas*, *Electras*, *Neitidas*, *Oynais*, *pylas*, *Boreales*, *Homoloidas*, *pylas hebdomas*. Apollodorus omissis *Neitidis* numerat *Oynais*."

v. The Gates called *Hypsista*, because there was the *Hieron* of the *Most-High God* (Διὸς ὑψίστου).

vi. The *Ogygian* or Gates of *Ogyges*. This was the most antient name of any of the gates of *Thebes* (αἱ δὲ Ὀγύγιαι τὰ ἀρχαῖαι εἰσὶν).

vii. The *Homoloian* or *Homoleian* Gates, so called from the mountain *Homole*. This last appellation was considered by *Pausanias* as more recent than any of the others (τὰ νεώτερα).

(3) Vid. *Pausan. Bæotica*, cc. 10, 11, 16, 17, 19, &c. ed. Kuhnii.

(4) The statues of *Thebes* seem to have been the productions of the most celebrated artists of *Greece*. Their materials, besides *stone* and *marble*, consisted of *branze*, and of *cedar*. The *Thebans* had *wooden statues*, so antient, that they were said to have been made from the prows of the ships of *Cadmus* (*Pausan. Bæotica*, c. 16. p. 742. edit. Kuhnii). Naturalists may have overlooked the very curious notice of the *Elk*, which occurs in *Pausanias*, after the description he gives of the statue of a *Triton*, and which does not much differ from the notions now entertained of this rare animal. He says it is found in the country of the *Celts*, and that it is called ἄλκῃ (ibid. p. 750.) being half a stag and half a camel; of rare occurrence; and only casually taken, in hunting other wild beasts.

CHAP.
III.

Besides a *Theatre*, and a *Hippodrome*, containing the SEPULCHRE OF PINDAR, there were also a *Gymnasium* and a *Stadium* contiguous to the *Heraclæum*¹. The *Stadium* will doubtless be hereafter discovered, and the future knowledge of its situation will serve as a beacon guiding to the buried vestiges of the *Gymnasium* and the *Temple*. In this edifice there were colossal statues of *Hercules* and *Minerva* in *Pentelican marble*, the workmanship of *Alcamenes*². It is therefore almost impossible that the antiquities enumerated by *Pausanias* can have been all removed from the ruins of a city placed at such a distance from the coast, and so remote from the military operations of the *Romans* after the age of the *Antonines*, and from all those means which afforded to them a facility of ransacking the *Grecian* cities for works of art: neither is it likely that *Thebes* has been despoiled of its valuable remains to serve as building materials for the *Turks*; because there is no place near enough to render it a convenient object of resort for such a supply; and *Turks*

(1) It is uncertain of what nature this edifice was. *Pausanias* does not once call it a temple, although it is several times mentioned by him. The words *Ἡρακλῆος ἱερὸν* *león* are, by *Amaseus*, rendered "*Herculis illic templum*:" and it is very usual to consider every structure as a temple which is noticed by *Pausanias* as containing statues.


(2) *Pausan. Boeot.* c. 11. p. 733. ed. Kuhnii.

are not likely to use extraordinary exertions upon any occasion of this nature. The probable conclusion therefore must be, that within the mosques, baths, and dwellings of its present inhabitants, and, above all, beneath the soil now occupied by the town and by the suburbs, many of its antiquities lie concealed from observation.

Our success at *Shemata* in collecting medals Medals. made us more than usually diligent in our inquiries among the silversmiths at *Thebes*. Upon our return from the morning's excursion, we paid a visit to all the persons we could find of this description, and we collected several valuable relics. Among these were, a marble bust of *Venus*, of very diminutive size; and one of a *Vestal*, 'exquisitely modelled in *terra cotta*'. These antiquities had* been evidently votive offerings; for they had no marks of fracture as if broken from small *statues*, but were so shaped as to admit of their standing upright, either upon the *altars*, or within some of the numerous *Hiera* of the antient city. We also collected many silver and bronze medals of the *Macedonian Kings* and cities of *Greece*. Some of the silver medals had the rude globular form which characterizes

(3) See the Plate in the *Fourth Volume* of the *Quarto Edition* of these *Travels*, p. 70.

CHAP.
III.

the oldest coinage of the country: they exhibited in front the figure of the *Bæotian shield*; and upon the obverse sides, an indented square with this monogram  in the centre. The other silver medals were of *Thebes*, of *Corinth*, and of *Athens*. The *Macedonian* silver consisted of medals of *Alexander*, and of *Cassander*. We also procured many bronze coins: among these were several of *Bæotia*, of very diminutive size, with the usual symbol of the *shield* before mentioned, and with the legend ΒΟΙΩΤΩΝ. It will not be necessary to give a particular description of all the bronze coins found here; because they are less worth notice than medals in silver; being more modern. They consisted of the coins of the *Macedonian* kings, particularly of *Alexander*, and of *Cassander*; the latter appearing with the *legend* entire, ΒΑΣΙΛΕΩΣ ΚΑΣΣΑΝΔΡΟΥ, and with a portrait of this monarch; one of the few instances where a portrait occurs upon *Greek* medals. Of the bronze coins of *cities*, may be mentioned, as the most rare, those of *Abdera*, with the legend ΑΒΔΗΡΙΤΕΩΝ; of *Thespia*, ΘΕΣΠΙΕΩΝ; of *Athens*, ΑΘΕΝΑΙΩΝ; of *Elatea*, representing a *bull's head with fillets*, and the legend ΕΛ; and lastly, a bronze medal, which, with one exception alone, is perhaps unique, of *Ilesium* in *Bæotia*.

We have no other authority for the name of the city, than the mention made of it by *Homer* as a city of *Bœotia*, in his catalogue of the ships¹. It represents in front the *armed head of Pallas*; and for its reverse, the *head of a goat encircled by a laurel wreath*, containing the letters *ΙΑ*. *Mentelle*, author of the *Géographie Ancienne*, in the French *Encyclopédie*, observes, that it should be written without the aspirate²; but *Eckhel*³ writes it *Hilesium*; and he has attributed to *Ismene* a bronze medal, which he describes as being unique; but it is evidently of *Ilesium*, for it has the same reverse; and he confesses that the letters were not sufficiently perfect to decide the name of the city to which it belonged⁴.

During the afternoon of this day we made the entire circuit of *Thebes*, returning by the *western* side; and we computed the circumference of the present town as about equal to two *English* miles and a half. Beneath a ruined tower upon

(1) *Iliad*. B. ver. 499.

(2) "Le Grec porte *ΕΙΛΕΙΟΝ*; ce qui sembleroit indiquer qu'il convient d'écrire *ILESIMUM*." *Encyclop. Méthod. Géog. Anc.* tom. II. Paris, 1789.

(3) *Vid. Doctrin. Num. Vet. a J. J. Eckhel*, Pars I. vol. II. *Vindobon.* 1794.

(4) "Fateor ne has quidem omnes literas esse satis integras, etsi per clypeum numum esse *Bœoticum* dubitari non possit." *Eckhel*, *ibid.*

CHAP.
III.Remark-
able Soros.

the walls, at the outside of the town, we observed a massive *Soros* of one entire block of marble, serving as a cistern beneath a fountain. It is close to the public road. Upon this *Soros* there appeared a very curious *bas-relief*, representing, in rude and most antient sculpture, the figure of a *Phoenix*, perched upon the pinnacle of an obelisk¹. In the position of a *Soros* so near to one of the *antient fountains* of the city, there is certainly nothing remarkable, because it is a custom common to all *Turkey*; but such is the habitual indolence of the *Turks*, that although they make this use of the sepulchres of the nations which formerly surrounded the *Ægean*, and more *eastern* parts of the *Mediterranean*, yet they will not bestow much labour upon the removal of immense monolithal *Soroi*: the fountain must be near to the spot where the tomb is situate, or they will be contented to carry on their ablutions without placing any such cistern

(1) A valuable observation is made by *Pausanias*, to prove that the colony under *Cadmus* was not *Egyptian*, but *Phanician*. He says, that a statue of *Minerva* shewn in *Thebes*, as being dedicated by *Cadmus*, was not called *SAÏS*, according to her *Ægyptian* appellation, but that it bore her *Phanician* name of *SIGA*. Τῆς ἐν νομίζουσι εἰς γῆν ἀφικισθεῖς Κάδμων τὴν Θεβαῖδα, Αἰγύπτῳ, καὶ οὐ Φοίνικα ὄντα, ἴσται ἰσχυρῶς τῇ λόγῳ τῆς Ἀθηνᾶς ταύτης τὸ ὄνομα, ὅτι Σίγα κατὰ γλῶσσαν τὴν Φοινίκων καλεῖται, καὶ οὐ Σαῖς κατὰ τὴν Αἰγυπτίων φωνήν. *Pausan. Bæot. c. 12. p. 734. ed. Kuhnii.*

beneath it. If therefore so accurate a writer as *Pausanias*, being upon the spot, as he declares himself to have been², has, in his description of this place, mentioned the contiguity of a *sepulchre* and a *fountain* near to the *public way*, we may perhaps recognise the objects he has alluded to; for this *Soros* may have been the *TOMB* of *HECTOR*, and the *fountain* near to it the *ŒDIPODIA*³; where, according to the name it consequently received, the *Thebans* maintained that *Œdipus* washed off the blood with which he was contaminated, after the murder of his father⁴. It is true that *Pausanias* uses the word *τάφος* to signify the *Tomb*; and this word he generally applies to a *Tumulus*. There is also another *tomb* mentioned by him as near to the same *fountain*; but the remarkable representation of a *Phoenix* upon an *Obelisk of the Sun*, as having risen from its ashes, seems to be peculiarly adapted

(2) The ruins of the house where *Pindar* lived (the only building which *Alexander* suffered to remain at the destruction of *Thebes*) were shewn to *Pausanias*: and it is in speaking of a *Sacristy*, containing a *statue*, contiguous to those ruins, which the inhabitants opened only upon one day in the year, that *Pausanias* alludes to his own *Autopsy*, in these words: 'Εμὶ δὲ ἀφικισθεῖς τι ἐξεργάσει τὴν ἡμίραν ταύτην, καὶ τὸ ἀγάλμα Ἰδὸν λίδου ὅν τοῦ Πινδάρου καὶ αὐτὸ καὶ τὸν θρόνον. *Pausan. Boeot. c. 25. p. 758. ed. Kuhnii.*

(3) "Ἐστὶ δὲ καὶ Ἐκτορος Θεβαίων τάφος τοῦ Πριάμου πρὸς Οἰδιποδία καλουμένην κρήνην. *Ibid. p. 746.*

(4) Τῇ δὲ Οἰδιποδία κρήνῃ τὸ αἷμα ἴχιντο, ὅτι ἐς αὐτὴν τὸ αἷμα ἰνίψατο Οἰδίπου τοῦ πατρὸς φόνου. *Ibid.*

CHAP.
III.

to the story of the removal of *Hector's ashes*, in obedience to the *Oracle*, from his *Trojan grave*, to become an object of reverence in the city of *Cadmus*¹. The superstition respecting this *bird* is older than *Herodotus*²; and in after ages the

- (1) Θηβαῖοι Καδμῶσι πύλιν καταταπνύοντι,
 Αἴψ' ἰδὶλῃσι πάτραι οἰκίῃ ἐν ἀμύμονι πλούτῃ,
 "Ἐκτορος ἑστία Πριαμίδου κομίσαντις ἰς οἶκους
 'Εξ Ἀσίν, Διὸς ἱνυσίας ἥρωα εἰβισσῶν.

Pausan. *Boeot.* c. 25. p. 758. ed. Kuhnii.

(2) "Ἔστι δὲ ἄλλος ὄρνις ἱρὸς, τῷ αἰνῶματι Φωῖνξ. (*Herodoti Euterpe*, lib. ii. p. 117. *Lond.* 1679.) The superstition concerning this bird existed in *Egypt* long before the time of *Herodotus*, who saw there a representation of the *Phœnix*, and says it bore a resemblance to the *Eagle*: (*Ibid.*) The same may be said of the figure on the *Theban bas-relief*, which might be taken for an *Eagle*, but for the circumstance of the *Helieopolitan Obelisk*, or *Pillar of the Sun*, which refers it at once to the *Phœnix*. The earliest *Thebans* could not have been unacquainted with the notions entertained of the *Phœnix*; because its very name, and perhaps the origin of its fabulous history, were *Assyrian*. *Ovid* tells us from whom it received its appellation:

"Solis avi specimen ———"

Una est que reparet, seque ipsa reseminet, ales;

Assyrii Phœnica vocant." — *Metamorph.* lib. xv.

And *Claudian*, by whom it is repeatedly mentioned, having dignified the history of the *Phœnix* with all the majesty of his *Muse*, expresses himself in language that would not have been inapplicable as an epitaph upon the *Soros* here mentioned; admitting that it really enshrined the deified relics of the son of *Priam*.

"O senium positura rogo, falsisque sepulchris
 Natales habitare vices, qui sæpe renasci
 Exitio, proprioque soles pubescere letho.
 O felix, hæresque tui! quo solvimur omnes,
 Hoc tibi suppeditat vires, præbetur origo
 Per cinerem, moritur te non pereunte senectus."

Claud. de Phœnice.

Phoenix appeared upon antient monuments as a symbol of *reviving nature*, especially upon the *Roman medals*. With so many existing monuments of the earliest ages of history and poetry, thus presented to the notice of a transitory traveller, it will not surely be again said that no vestige remains of the *Bæotian* capital: indeed, it may be asked, whether any part of *Greece* exhibits a nobler association of sublime and dignified objects than was here collected into one view?—the *living fountain*—the *speaking sepulchre*—the *Cadmæan citadel*—the *Ogygian plain*—overwhelming the mind with every recollection that has been made powerful by genius and consecrated by inspiration; where every zephyr, breathing from *HELICON*, and *PARNASSUS*, over the mouldering fabrics of *THEBES*, seems to whisper, as it passes, the names of *Epaminondas* and *Pindar* and *Homer* and *Orpheus*.

The next day, *December the sixth*, there was, as it is usual in the *Greek towns*, a *Sunday market* for the *Albanians*; and this enabled us to see a great number of them from all parts of the country, and to inspect the produce of *Bæotia*,

*Albanian
Market.*

(3) It appears upon the reverse of a medal of *Antoninus Pius*; also upon a reverse of a medal of *Constantine*, with this legend, "FELIX TEMPORUM REPARATIO."

CHAP.
III.

in the commodities they offered for sale. They appeared in all the colours of their extraordinary dresses, supposed to be of the same nature with that which was worn by the antient *Macedonians*. It has been already represented in a former part of these Travels¹; and its resemblance to the habits of the *Celts* has also been pointed out². They brought to this market, oxen, fish, butcher's meat, and wood. We entered into a place where they had assembled to eat their food; not as at an ordinary, but rather an *Albanian pic-nic*, to which every individual contributed something that he had conveyed with him from his own home. This food, packed in a cleanly manner by their women, consisted principally of heavy corn-cakes baked in wood-embers, and of dried fruit. Game abounds in the country; but they have a strange prejudice, which, as it also characterized the antient inhabitants of *Greece*³, and is still universal,

(1) See the Plate facing p. 762, Vol. III. of the *Quarto Edition* of these Travels, *Bruxb.* 1814. — Their military dress, with all its embroidery, is however much better represented by a coloured plate in *Mr. Hobhouse's Travels* (facing p. 133. *Lond.* 1813), which exhibits an *Albanian warrior* to the life: and for a full account of this remarkable people, the Reader is particularly referred to *Mr. Hobhouse's Work*.

(2) See Vol. VI. p. 586, of the *Octavo Edition*; and the Note from *Lord Byron's "Childe Harolde."*

(3) See what is said of the *δῆρον αἰσγῶν* that was odious to *Diana*, by *Æschylus*; ver. 142 of the *Agamemnon*.

ought to be mentioned. They will neither eat a *hare*, nor touch it after it has been killed: and so powerful is their aversion from this animal, that no *Albanian* servant can be prevailed upon to take the skin from a *hare*, or even to remain in the house where it is dressed⁴. Some of these *Albanians* came from *Skemata*; where they said they had seen our *Epidaurian* dog, during the preceding evening; and that he had been to the house where we had lodged, in search of us. In the course of the day a letter arrived from Captain *Lacy*, who informed us that he had also seen him, about six miles from *Thebes*; so that the poor animal had scoured the whole country, and was apparently making his way back to *Athens*; which indeed proved to be the case⁵.

(4) The *English* Consul at *Salonica*, Mr. *Charnaud*, being fond of shooting, and having plenty of game in his neighbourhood, yet found that it was wanton destruction to kill the *hares*; for his servants, natives of the country, would neither eat them, nor dress them for his own table.

(5) Such a loss may appear to be of little importance to a Reader, by his fire-side; but it was seriously regretted on our part; for it deprived us of a guard upon whose fidelity and watchfulness we could always rely, and whose sagacity seemed almost human. He would sometimes go forward with the baggage-horses upon a journey; and when the owner of the horses dismounted the baggage, he never quitted it until we arrived.

CHAP.
III.Journey to
Cithæron
& Platea.

On Monday afternoon, *December the seventh*, being the fourth since our arrival, we left *Thebes*, at three o'clock, by the *Gate of Electra*¹, pursuing the route marked out by *Pausanias*, as leading towards Mount CITHÆRON and PLATÆA, in the hope of finding some vestiges of that city; no remains of it having hitherto been discovered. Leaving the town, there is an aqueduct, in the wall of which we saw a *bas-relief* representing an equestrian figure, with one of his horse's fore feet resting upon the marble cylinder of a well, as in the act of striking it with his hoof. This evidently alludes to the *Bæotian* story of the *Hippocrene fountain*, produced where the earth was struck by the hoof of *Bellerophon's* horse *Pegasus*²; and it confirms what the author has elsewhere said of the antiquity of those massive marble

(1) Ἐρχομένην δὲ ἐν Πλαταιῶν ἱσοδοίς ἐς τὰς Θάβας κατὰ πόδας ἰσθμὸν Ἠλιάτρως. *Pausan. Bæot. c. 8. p. 728. edit. Kühnii.*

(2) Vid. *Pausan. in Bæotic. c. 31. p. 771.*—et in *Corinth. c. 51. p. 105.* Πηγὴν γὰρ τῇ Ἰσπῇ καὶ εὖσε λίγνυσι τὸ ὕδωρ ἀνῆναι τῇ γῆν εἰζόντι αὐτὸ Ἰάφῳι τῇ ἰωλῇ. This Greek fable originated, according to *Bochart*, in the corruption of a *Phœnician* word. (*Vid. Not. Clerici in Varior. Not. Hesiod. p. 347. Edit. Robinson. Oxon. 1737. Not. 6. in voc. Ἰαπειουχῆνας.*) “*Phœniciæ dixeris, ut recte Bochartus eodem loco, Ἰαπειῖν ἡππιγρῶν, quod fontem erumpentem sonat, et corruptum in hippocrenen, ortum fecit fabulæ, quasi esset κῆν ἵππου, fons equi, seu a* “*equo excitatus.*”

cylinders placed over the mouths of wells in Greece; as at *Athens*, and *Argos*: for the well represented by this *bas-relief* resembled, as they do, externally, an antient altar; and it might be mistaken for an altar, were it not for the remarkable position of the horse, which plainly refers to the real subject intended to be represented. On the outside of the town, upon this southern side of *Thebes*, there is a fountain; perhaps the same described by *Spon*^s as that which the Antients called *Dircé*, and which flowed into the *Ismenus*. The view of the *Cadmæan Citadel* is here very grand; and it is by much the finest view of *Thebes*. It appears to stand amidst several broken eminences, towering above all of them, and commanding the great plain which extends towards the right and left, reaching from east to west^a. Beyond the plain, towards the north, appear the wavy summits of the mountain boundary. We continued through pasture land to *Platănă*, distant two hours from THEBES; a small village, consisting only of seven cottages, but perhaps retaining, in its name, a derivative from the antient appellation

View of the
Cadmæan
Citadel.

Platănă
Village.

(3) Voyage de Grèce, tom. II. p. 55. à la Haye, 1724.

(4) See the *Fignette* to this Chapter. The whole of the level country intervening between *Mons Mesapius*, or *Mesapion*, and *Cithæron*, is called, by *Æschylus*, Πεδίον Ἀσωπίου. Vid. *Agam.* v. 303.

CHAP.
III.

of PLATÆA. The whole of this part of the plain, through which the *Asopus* flows, is still called *Platānā*, as far as the village of *Purgos* to the west; where there is one of those ruined towers common in the plains of *Bœotia*, probably the remains of forts constructed for alarm and defence, during the period of the *Roman* power; but as it is likely that they were erected upon the site, and with the materials afforded by the ruins of the *Grecian* towns, they are always worthy of notice. We arrived at *Platāna* one hour before sun-set, and immediately set out for the source of the *Asopus*. This river maintains the character of almost all the *Grecian* streams, being only a winter torrent; and so dry in summer, that it may be passed without observation; a circumstance that happened to us in this month of *December*, as we journeyed from MARATHON to THEBES¹. The source of it is erroneously placed by geographers² in Mount CITHÆRON. It does not rise in the mountain, but in this plain, at the foot of CITHÆRON, as we shall presently shew. A

Asopus.

(1) See the observation made by Mr. *Hawkins*, as contained in the extract from his Letter to the author, given in a Note of the preceding Chapter.

(2) See the Map of *Bœotia* by *Barbié du Bocage*, published by *Barthelemy*, &c.

minute attention to the relative position of objects near the village of *Platănă* will here be requisite, that it may enable us to correct the very erroneous description of this district published by the *Abbé Barthelemy*, to illustrate his account of the battle of *Platæa*, from the observations of *Barbié du Bocage*³. The *Asopus* is there deduced from the heights of *CITHÆRON*, whence it flows from the south towards the north, through an imaginary valley, separating into two channels which do not exist; and *PLATÆA* is placed upon the mountain to the south of these separate streams. We had this map upon the spot; and finding it to be so false and confused, that it was wholly irreconcilable with the scene itself, the author, with the very imperfect means he possessed, made a more accurate survey; but this document has since been lost. However, from the notes written at the time, he is able in some measure to supply its place; and for this purpose, it may be proper to recapitulate a little of that which has been said before. *Platănă* is about six miles to the south of *Thebes*. To the south-west of *Platănă* upon *CITHÆRON*, now

(3) Recueil de Cartes Géographiques, &c. relatifs au Voyage du *Jeune Anacharsis*. Troisième Edition, No. IV. Paris, 1790.

CHAP.
III.

bearing the name of *Elatæa*, is a place called *Cocla*, in view, and as it were hanging upon the side of the mountain. Due west is *Purgos*, with its ruined tower, at the extremity of the plain of *Platănă*. Turning from the south towards the east, to the south-east of *Platănă* village, there are some ruins: first, of a chapel, upon a hill at about gun-shot distance, in which we saw an antient bas-relief; and somewhat farther on, in this direction, are the ruins of a village, and of another chapel, standing upon the site of an antient temple, whose dilapidations are observable in the large hewn stones lying all around the area it occupied. Below this chapel is the SOURCE OF THE ASOPUS; not upon CITHÆRON, but in the *Platæan* plain, below the mountain. From its source winding round to the right, thereby inclosing the land in which the village of *Platănă* lies, and flowing at first from the south-east towards the north-west, it afterwards turns off towards the north and north-east, separating the antient *Theban plain* from that of *Platæa*; and thence, pursuing its course towards the Gulph of *Euripus*, it there falls into the sea. The appearance of the source is that of a little well in the midst of a small marsh; and close to it are the vestiges of some antient structure, perhaps the *Hieron* of the source itself.

Source of
the River.

Night put a stop to our farther researches, after our visit to the *source of the Asopus*; and we returned to the village of *Platănă* without having as yet found any remains of the city of PLATÆA. To our great surprise, the inhabitants of *Platănă* entertained traditions remarkably connected with the history of the place. They spoke of a *great battle* having happened here in former times; and said they would conduct us in the morning to the spot where it was fought; for they knew, it well, both from the circumstance of its being more fertile than any other part of their land, and from the various bits of iron, lead, and other antiquities, which they had always been accustomed to find there. They spoke also of a *Palæo-castro*, in the direction of *Cocla*, but less distant; situate upon a projecting part of *Cithæron*, where they occasionally find medals. The most interesting conversation we ever had with the *Albanians* took place this evening, among the inhabitants of *Platănă*. The owner of the little hut where we lodged, welcomed us, as we entered, with the usual hospitality of his countrymen. Seating himself upon the clean and well-swept floor of his dwelling, with his back leaning against his upright sacks of corn, he bade his wife be brisk, and get a cake of bread ready, and bake it upon the hearth,

CHAP.
III.

Traditions
of the
Battle of
Platæa.

Condition
of the In-
habitants.

CHAP.
III.

while he peeled the onions; "for," said he, "the strangers shall eat and be merry." The cake was soon prepared, and covered with glowing embers; the wife every now and then pushing the hot coals aside, with her fingers, to see when the edges of the dough began to crack¹. Presently it was all uncovered; and taking it from the fire, she wiped off the ashes with her woollen apron; and then, breaking it nicely into shares, she gave to each person present a smoking portion, accompanied by a large peeled onion. The custom is, to eat the onion raw, with the hot cake of the unleavened bread: and this diet we relished, with a little salt, to the full as much as did our host himself; who setting the example, encouraged us, by adding, that "his sacks were all full, and that we need not fear to eat plentifully." His neighbours, attracted by curiosity, joined the circle round his hearth; and a fresh cake was made for them; another and another being afterwards devoured. When they had all eaten, as it sometimes happens

(1) Cakes of bread, thus baked upon the hearth and covered with the embers, were called, by the Antient Greeks, Σποδίται ἄρτοι, Ἐγκρυφίαι. (*Vid. Athenæi Deipnosoph. lib. iii. c. 27. Suid. Hesych.*) If baked upon the embers, the bread bore another name: "Ἀρτου δ' εἶδος ἰσσι καὶ ἡ ἀποσπύρας καλούμενος, ἐκ ἀνθρώπων δ' ὀπτάται. καλεῖται δ' οὗτος ὑπὸ τινος ζυμῆτης. *Athen. Deip. lib. iii. c. 29. p. 111. Lugd. 1657.*

among people who are well fed; a conversation began upon the faults of their rulers, and the grievous oppressions under which they laboured. We then began to perceive that these poor peasants are not so entirely ignorant of the antient renown of their country, or of its present resources, as might be supposed. They said, that the land they cultivated had once been tilled by a race of famous warriors; and that it would be found now, as formerly, full of heroes, if a leader were to present himself. The family of our host consisted of himself and his wife, and eight sons and daughters. His boys were stout and sturdy, and his girls extremely beautiful. He said that the daily expense of his household amounted to three *parás* a head; and that his annual payment to his *Turkish* masters came to an hundred and fifty *piastres* more, which he found it a very difficult thing to supply. Allowing, therefore, that the amount of his earnings barely equalled his expenditure, his income altogether, for the maintenance of a wife and eight children, would not be equal to twelve pounds sterling of our money, according to the average of exchange between *England* and *Turkey*².

(2) Reckoning fifteen *piastres* for the pound sterling, as the *par* of exchange.

The next morning, *Tuesday, December the eighth*, we were surprised to find the ground covered with snow, it being the first time we had seen snow in *Greece*. The inhabitants of *Platānā* told us so great a quantity fell in the preceding winter, that they were confined to their cottages during several weeks;—a remarkable circumstance in so low a situation, and in such a latitude¹. It affords a striking confirmation of the accuracy of *Thucydides*, who says that a great deal of snow fell during the night when the *Platæans* fled to *Athens*, and left their city; taking the road towards *Thebes*, in order to deceive their enemies who were there stationed². We set out with our host, to visit the place still pointed out, by the tradition of his countrymen, as the field of THE BATTLE OF PLATÆA. In our way thither, we passed a very small stream, called, by the people of this village, *Platānā river*: it falls into the *Asopus*. And near to it there is an *antient well*, distinguished as such by being covered with a massive marble cylinder, whose interior is worn into deep furrows by the ropes formerly used in drawing water. To mark the situation

(1) About 38°. 20' of North latitude.

(2) Καὶ ἡ νύξ τοιοῦτον ἀνέμῳ ὑπονομιμένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐκτεταθήκει, ὃ μάλιστα ὑπερίχοντες ἐκτετατώθησαν. *Thucydides*, lib. ii. cap. 23, p. 160. edit. Hudsoni. Oxon. 1696.

of this *well* as precisely as possible, it is necessary to state, that the whole distance to the ground called *The field of battle* by the people of *Platănă*, is not more than a mile to the *north-east* of their village; and this *well* is about half way thither. The stream near to it may perhaps be that of the *Gargaphian fountain*, mentioned by *Herodotus* when he notices the station of the *Lacedæmonian* soldiers, before the battle of *Platæa*³: it was near to the *Asopus*, and upon the *right wing* of the *Grecian* army at the foot of *Cithæron*⁴. And the *well* seems to correspond, as to its situation, with the *sacred well* of *Pausanias*; but there were no ruins by the side of it⁵. The peasants still entertain traditions and superstitious notions concerning another *well*, somewhat farther on, more accordant with his account⁶ of the inspiring properties of the ΦΡΕΑΡ ΊΕΡΟΝ, and whose situation will be particularly described. Every object of this kind, not being liable to change, will be eagerly sought for by travellers, as the antient topo-

(3) Τὴν τε κρήνην τὴν Γαργαφίην, ἀπ' ἧς ὑδρεύετο πᾶν τὸ στρατιῶμα τὸ Ἑλληνικόν, συνιτάραζαν καὶ συνίχουσαν. ἴσαν μὲν ὧν κατὰ τὴν κρήνην Λακεδαιμόνιοι μόνον καταγόμενοι. *Herodoti Calliope*, c. 48. p. 532. Lond. 1679.

(4) Ibid.

(5) Ἐν ταῖς ἱεραισίαις, κ. τ. λ. *Pausan. Boeot.* c. 2. p. 714. ed. Kuhn.

(6) Ἐμαντεύοντο πίοντες. Ibid.

CHAP.
III.

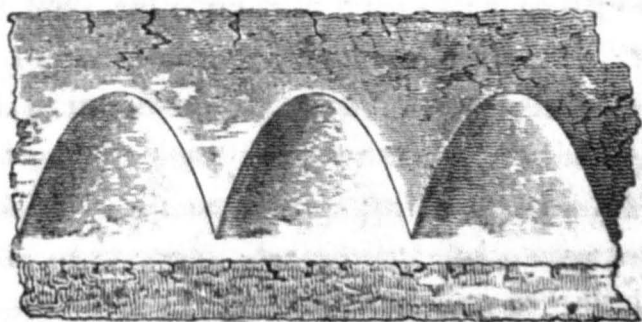
graphy of *Greece* becomes more known; for the time is fast approaching when the history of the *battle of Platæa* will be illustrated by an accurate survey of the scene of action. The position of the *sacred well* is falsely assigned in the plan of the battle by *Barbié du Bocage*. Instead of being sought for towards *Cithæron*, or in the plain immediately below the mountain, as he has placed it, the vestiges, perhaps of the *Temple of Apollo*, and the *well* itself, may be found quite in a contrary direction. That we may describe the spot with so much precision as to become guides for others who follow us, it will be necessary to mark its situation, with reference not only to the village of *Platănă*, but to the main route from *Thebes* to the *Peloponnesus*. In the road which leads from *Thebes* to the *Morea*, about a league and a quarter from *Thebes*, there is a bridge over the *Asopus*, now called "*the Morea bridge*;" and here, according to the tradition of the inhabitants, was the camp of Mardonius, or, as they style him, "*the Generalissimo of the grand army of the Medes*:" and certainly there is nothing in their tradition contradicting what historians teach us to believe was the real position of the *Persian* camp. From this bridge (which, as a landmark, no traveller will be at any loss to dis-

Camp of
Mardonius.

CHAP.
III.Situation
of the
Sacred
Well.

cover) turning out of the road, and crossing the *Asopus* to the south-west, about a mile up the plain of *Platănă*, is the well considered by the inhabitants as the "sacred well."

Among several large antique stones, lying by the side of it, they pointed out to us a piece of rude and very antient sculpture, considered by them as now exhibiting the marks of *horses' feet*; but which is evidently nothing more than a part of an architectural ornament belonging to some temple once erected near to this well, probably that of *Apollo*, which was in ruins in the time of *Pausanias*¹, and with whose situation, from the remarkable circumstance of the well itself, and its reputed sanctity even at the present time, it seems so accurately to correspond. The form of the grooving in the stone exhibits an



appearance, which has given rise to the absurd notion of an impression made by the feet of

(1) Vid. *Bavot.* c. 2. p. 714. ed. *Kuhnii*.

CHAP.
III.Plataen-
sian Terri-
tory.Ruins of
the City
of Plataea.

horses. Throughout this plain, from the *Morea* bridge to the well, the peasants, as they till the soil, find bits of iron and of lead, together with antient coins: from this circumstance, and the great fertility of the soil, they maintain that this was the field of the memorable battle of *Platæa*. The road leading from *Thebes* to the *Peloponnesus* is the present boundary of the territory of *Platănă*¹: which is however very extensive, as the people of *Platănă* informed us; for they say it reaches to a very considerable distance, winding in a fine fertile plain between *Platănă* and *Purgos*. We observed no tombs either upon or near to the spot assigned by tradition for the scene of such a memorable contest; but in going from *Platănă* to *Cocla*, just before arriving at the latter place, we found the ruins of the city of *PLATÆA*; and here we saw some antient sepulchres without the walls of the Citadel²; also afterwards, in descending from *Cocla* towards *LEUCTRA*, we noticed *tumuli* in the *Plataensian* plain; corresponding with the account given by *Pausanias*³; more than one of them being surmounted by a ruin in stone.

(1) According to *Pausanias*, the *Asopus* afforded the antient boundary between the *Theban* and the *Plataensian* plains.

(2) Κατὰ δὲ τὴν ἰσοδοὺν μάλιστα τὴν εἰς Πλάταιαν τάφοι τῶν πρὸς Μῆδους μαχισαμένων εἰσὶ. *Pausanias*, lib. ix. c. 2. p. 715. edit. Kuhnii.

(3) *Pausan.* *ibid.*

Platănă of course takes its present name from the ground whereon it stands. The ruins of PLATÆA are upon a promontory, projecting from the base of CITHÆRON. The place has now the usual appellation bestowed upon the ruins of *Grecian* citadels: it is called *Palæo-Castro*; but it must not be confounded with *Cocla*, being at least a mile nearer to *Platănă* than that village. In going from *Platănă* to *Palæo-Castro*, before arriving at these ruins, we saw the tombs before mentioned: then we arrived at the walls of PLATÆA; standing rather in an elevated situation, upon the promontory which here stretches out from the mountain. Those walls exhibit the earliest style of military architecture, and are almost *Cyclopæan*; consisting of very considerable masses, evenly hewn, and well built. Here the peasants, in ploughing the soil, find their labours frequently obstructed by large blocks of stone; and the earth is filled with broken remains of *terra cotta*. The upper part of the promontory is entirely covered with ruins: among these we found some pieces of *serpentine porphyry*, but the buildings in general appear to have been constructed with common *limestone*. Some labourers, employed among these ruins, had found upon the spot a few small silver coins, which they sold

Medals
observed
upon the
spot.

CHAP.

III.

to us. The legend not being entire upon any one of them, we could only conjecture, from the subjects represented, that they were medals of *Chalcis* in *Eubœa*. In front they exhibit the same head of *Ceres* that appears upon the smaller *Carthaginian* medals; and upon their obverse sides, *an eagle devouring a serpent*, which may be considered as an invariable type of the medals of *Chalcis*¹. Besides these, both here and at *Platănă*, we obtained a few very small bronze coins of *Bœotia*, with the usual symbols—the *Bœotian shield*, a *trident*, and the legend **ΒΟΙΩΤΩΝ**. No medal of *Platæa* could be procured, either here, or in any other part of *Bœotia*; nor is there an example of such a medal in any *European* collection. It has been said, in order to explain this, that the city was destroyed at a very early period; but after its restoration, first by *Philip*, and afterwards by *Alexander*, it continued to be inhabited until a very late age. *Pausanias*, in the second

(1) This curious symbolical representation of the *Eagle and Serpent* may admit of a conjectural illustration, when it is considered, that the *bird of Jove* denoted *apotheosis*, or *immortality*; and the *serpent* typified *life*. Perhaps, therefore, it was one of those mysterious allusions to a state of existence after death which existed among the *Antients*. *Arius*, a king of *Lacedæmon*, affixed his signet, with this representation, upon the Letter he sent to *Onias*, High-priest of the *Jews*; as it is related by *Josephus*. See also *Du Pin*, *Bibl. Univ.* p. 8. *Amst.* 1708.

century, gives an account of the curiosities of the city, and relates the traditions of its inhabitants². Future travellers, who have leisure for making excavations, will find this spot very likely to reward them for the labour and expense of such an undertaking. The foundations of *temples* are visible among the vestiges of the citadel, and the remains of *towers* are conspicuous upon its *walls*. A remarkable proof of the great antiquity of *mural turrets* in military architecture, was afforded in a former Part of these Travels³; and this style of building characterizes the fortifications of PLATÆA. In the account given of the citadel by *Thucydides*, we further learn that it was protected by a *fosse*: yet such was the simplicity of the means used for securing those antient fastnesses, compared with the complicated structure of a modern fortress, that when the *Thebans*, after their vain attempt to surprise the city, endeavoured to effect their retreat, they cut the *wooden bolt* of the gates asunder;

Mural
Turrets
of the
Citadel.

(2) Vid. *Pausan.* lib. ix. cc. 1, 2, 3, 4. ed. *Kuhnii*.

(3) See the *Vignette* to Chap. II. vol. II. of the *Octavo Edition* of these Travels; also the observations which afterwards occur in that Chapter, p. 69, upon a very antient medal found in *Macedonia*, whence that *Vignette* was taken.

CHAP.
III.

a woman having supplied them with a hatchet for this purpose¹.

Cocla.

About a mile beyond the ruins of *PLATÆA*, is the modern village of *Cocla*. Here we also collected some bronze medals of *Bæotia*, from the inhabitants. It occupies an eminence upon the side of *CITHÆRON*, at one hour's distance from *Platānā*.

Remains of
LEUCTRA.

Descending from *Cocla* towards *LEUCTRA*, which retains something of its antient name, although pronounced *Leftra*, or *Lefca*, we noticed several *tombs*; and upon a lofty conical hill, about half way between these two places, we observed the remains of an ancient *fortress*. Below this hill, upon the left hand, about a quarter of a mile from the road, we saw also some *columns*, and the remains of a *temple*, since formed into a chapel. The peasants told us that there was an inscription in the pavement of this building: but after working for some time, to no purpose, in search of it, by removing the earth and rubbish which covered the pavement, we abandoned the undertaking. The modern chapels which exist

(1) Οἱ δὲ, κατὰ πύλας ἱερῶν, γυναῖκα δούσης πέλικον, λαβόντες καὶ δια-
κρίναντες τὸν μοχλὸν, ἐξῆλθον οὐ πολλοί. *Thucydid.* lib. ii. c. 4. p. 86.
edit. Hudsoni.

everywhere in the vicinity of *Thebes*, and indeed over all *Bœotia*, constructed from the ruins of Pagan sanctuaries, prove the vast number of ancient *Hiera* and *temples* which formerly abounded in this country. We observed them in all the *Bœotian plain*, at *Palæo-Castro*, and throughout the whole route towards *Thespia* and *Helicon*. Having crossed the hills which separate the plain of *Platæa* from that of *Leuctra*, we arrived at the ruins of the latter place; which though but a village of *Bœotia*, became so conspicuous, owing to the victory obtained here by the *Thebans* under *Epaminondas*, over a very superior force of the *Spartans*, that the traces yet remaining of its ancient monuments are like those of a considerable city. This famous battle was fought on the eighth of *July*, in the year 371 before Christ. On the side of the *Thebans* only three hundred were slain; but the *Spartans* lost four thousand², who were all put to death, together with their king *Cleombrotus*; and they forfeited, for ever, the empire of Greece, which they had retained during three centuries³. *Wheler* seems

CHAP.
III.

(2) *Pausanias* states the numbers very differently; making the loss of the *Thebans* only equal to *forty-seven*, and that of the *Spartans*, *one thousand*.

(3) Οὐμὶν γὰρ ἔτι μένουσιν τῶν τῶν Ἑλλήνων ἡγέμενων ἀναμνηστὴν τοχέων, ὅτι σὺν πλείστοις. *Strabon. Geog. lib. ix. p. 601. edit. Oron.*

CHAP.
III.Ruins at
Phria.

to have mistaken the ruins of LEUCTRA for the remains of another city. They are situate at the distance of three hours from *Cocla*¹. The ground for a considerable space is covered with immense fragments of marble and stone; among which the inhabitants have long laboured in vain to introduce the plough for the cultivation of the soil. We saw them employed in breaking a huge *bas-relief*, and labouring hard to remove the foundations of antient edifices: but the remains of the trophies, temples, and walls of LEUCTRA will resist their utmost unremitted efforts for a long time to come. Half a mile farther on, upon the brow of a hill, above the plain of *Leuctra*, is *Rimocastri*. We continued journeying along this plain towards *Neocorio*; and about two miles from LEUCTRA we passed upon our right the remains of an antient town, now called *Phria*, whose vestiges are very considerable. It was here that *Wheler* found several inscriptions; but none of them enabled him to ascertain the original name of the place². Near the road was observed a *bas-relief* representing a human figure

(1) Δείκνυνται δὲ οἱ τόποι οὗτοι κατὰ τὴν ἐκ Πλαταιῶν εἰς Θερμοπύλιν ὁδόν.
Strabon. Geog. lib. ix. p. 601. edit. Oxon.

(2) "We came to some ruins, and old decayed churches, called *Phria*: where we also found some inscriptions; especially one, which was a pedestal, dedicated by the town to one TITUS FLAVIUS ARISTUS."
Wheler's Journ. into Greece, Book vi. p. 470. Lond. 1682.

with a lance or spear, standing by a horse. Thence turning towards the left, we crossed a river which runs from HELICON into the plain, and saw the shaft of a column lying in the channel of it. We then ascended gradually towards the side of HELICON, now called *Zagără*, and came to the village of *Neocorio*, considered by *Wheler* as antiently THESPIA: it is distant one hour, or three miles, from LEUCTRA. There are so many ruins at the foot of HELICON, that we could not confirm the observations of *Wheler* as to the exact situation of THESPIA. The ruins at *Phria* have perhaps more pretension to the name of THESPIA than the village called *Neocorio*, where there is not a trace even of the broken pottery which is always found upon the site of antient cities, nor of any antiquity whatsoever. At a short distance from *Neocorio*, in our way thither, upon our right, we thought we had found the situation of THESPIA, by the quantity of ruins we there observed: but its position is by no means certain; nor have we since been satisfied with what other travellers, whom we consulted, have said upon the subject.

CHAP.
III.

Village of
Neocorio.

Doubts
respecting
the supposed
situation
of THESPIA.

(9) The very name of the place is against the notion of its having ever been an antient city. *Neocorio* signifies *New-town*; in opposition to *Palao-corio*, and *Palao-castro*, names generally applied to places where there are ruins.

CHAP.
III.

Medals.

If *Neocorio* be considered as now occupying the site of *THESPIA*, not a vestige remains of the antient city. Even the inscription which *Wheler* discovered upon the pedestal of a statue serving for the altar of a church was not found at *Neocorio*, but in its neighbourhood; and this we sought for in vain¹. We observed, indeed, a few letters belonging to a *Greek* inscription, in a chapel above the village of *Neocorio*; but these stones might all of them have been brought from *Phria*, which is hard by, and which has evidently served as a quarry for the inhabitants of all this district, whenever building materials were required. As the ruins at *Phria* immediately occur after those of *Leuctra*, to one journeying from *PLATEA* to *MOUNT HELICON*, it seems probable that they are those of *THESPIA*. At *Neocorio* we failed in obtaining one essential requisite towards information upon this subject; namely, *Thespian* medals: for by attention to local circumstances connected with the discovery of the antient coins of *Grecian* cities, many doubts may be removed concerning the situation of those cities. Scholars, visiting *Greece*, ought to be very careful in noticing the particular symbols which predominate upon *gems* and *medals*, in particular places,

(1) See *Wheler's Journey into Greece*, p. 471. Lond. 1682.

before these relics are indiscriminately mixed together, or classed according to the cabinet notions of untravelled antiquaries; for by so doing, much of the confusion caused by their writings might be avoided'. The particular symbol that might be said to predominate among the medals found here, was that of a *radiated female head*, represented in front; and upon the obverse side, a *warrior*, leaning with his right arm upon his right thigh, his right foot being elevated and supported by a pedestal; the same figure also holding in his left hand a spear. Such medals we often found in *Bœotia*; but never with any legible inscription. We obtained at *Neocorio* two very remarkable bronze coins, having a beautiful full face in front of each, differing from the former; and upon their obverse sides was the letter Φ in a chaplet or wreath of laurel. Perhaps these are medals of *Phocis*; but being found upon this spot, it is possible that they might belong to *Phria*, and that an antient town of this name once stood

(2) For examples of errors thus introduced into *Numismatic* history, the reader may be referred to the splendid description of the *Hunterian* Collection by *Combe*, where the medals of *AMPHIPOLIS* are assigned to *Lesbos*, and those of *ÆGINA* to *Ægium*. *Vid. Num. Vet. Pop. et Urb. &c. Caroli Combe, p. 171. Tab. 33. et p. 12. No. 1. &c. Lond. 1782.*

CHAP.
III.

where the ruins now are, which bear this appellation. From these observations, it must be evident that some employment remains for future travellers in this part of *Bœotia*; and above all, that the situation of *THESPIA*, although nearly that which *Wheler* has assigned for it, has not yet been satisfactorily ascertained.

Perhaps we may be more fortunate in marking the position of places in *MOUNT HELICON*. As there is no map to illustrate the topography of *HELICON*, it was necessary to be more than usually attentive to the observations of *Strabo* and *Pausanias*: no description of the mountain having been given by any modern author; nor, at the time of our journey, was there any thing known of the antient road from *LEUCTRA* and *THESPIA* to *LEBADEA*. It had always been customary to avoid the mountain, and to proceed to *LEBADEA* by a circuitous route along the level country. Yet it must have been evident to any one who had read the learned work of *Barthelemy*, respecting the imaginary Travels of *Anacharsis*, that, being guided by *Strabo* and by *Pausanias*, he proceeds from *PLATEA*, to *LEUCTRA* and to *ASCRA*, as a common route in going to *LEBADEA*. We were therefore convinced, that if we could discover the old route in which

ASCRA was situate, we should not only be gratified by visiting the birth-place of HESIOD, but perhaps discover also the site of THE GROVE OF THE MUSES, which was also in HELICON; although neither of these places had then been recognised by any modern traveller.

CHAP.
III.

After a very diligent inquiry at *Neocorio*, we were informed that a defile, or pass, of *Mount Helicon* conducted to *LEBADÉA*; and that this road might be used, instead of the more usual way by the plain. As we remained in this village during the night, we had an opportunity of examining many of the peasants concerning this route. Attracted by a natural curiosity to see strangers, several of them came from their dwellings to the cottage where we lodged. They told us, that if we would send our baggage round by *Palæo Panaja*, and *Mazi*, we might go over the mountain, by the *Monastery of St. Nicholo*, to *Sagără*, or *Sackra*, and afterwards descend by another *monastery*, (that of *St. George*), to *LEBADÉA*. "It was," they said, "a mountain pass; and the shorter way: but being the *old road*, narrow and stony, and difficult for travellers, it had long been disused, excepting by the peasants; the other route having been considered as more convenient for travellers."

Discovery
of the old
Route
through
Helicon.

CHAP.
III.

This was precisely the sort of information we had been desirous to obtain. In many parts of *Greece*, where the antient paved road has fallen to decay, and the parts of it have been torn up, it has been abandoned: in the passage of a mountain, the destruction of the antient pavement would therefore, in all probability, cause the road to become so bad as to occasion the entire desertion of the whole route; and that this was the case in the present instance, will presently be evident.

Further
account
of the
Albanian
Peasants.

We passed the night, as we had done at *Platănă*, in the midst of *Albanians*, stretched around a hearth upon the same floor with us; their cattle occupying one half of the room, and the family the other. The same simplicity appeared in all things relating to their manner of life,—the same disinterested hospitality, and the same cleanliness: for although the best *Albanian* cottages have not even a hole in the roof for the smoke from the hearth to escape, yet the walls and the floor, being covered with clay or plaister, constantly swept, are so perfectly clean, that neither vermin nor dirt of any kind can be harboured; nor is there in these dwellings the same liability to contagion which exists in the *divâns* and couches of more stately mansions. For the

rest, the condition of the *Albanian* peasantry, who cultivate the plains of Greece, is so much the same, and their way of living so uniform, that the description of a single family may apply to the whole community. The great plains of *Bœotia* and *Thessaly* may be said to surpass all other in the world in beauty and fertility. To our eyes, the plain of *Bœotia* appeared like one vast natural garden. Yet the labouring peasants, who are all of them *Albanians*, (the idea of industry in Greece having no other association than that of an *Albanian* peasant,) complain everywhere of oppression: and indeed the labours of the plough can hardly be considered as a peaceful occupation, in a land where the husbandmen appear in the fields armed as for battle. Such, however, seems to have been the condition of the country ever since the days of *Homer*. When the traveller enters one of the houses, every thing he sees calls to mind the simplicity of manners which characterized the inhabitants of *Hellas* in the first ages of its history. The bread is always made into cakes, which are baked upon the hearth, beneath the embers: while this is preparing by the women, the men are engaged in peeling and splitting the onions to be served with it. The master of the house, after receiving his guests, as it has been before stated, takes the post of

CHAP.
III.

honour, by seating himself against his sacks of corn, which often occupy a considerable portion of the floor of his cottage: there he remains, issuing his orders to his family until the meal is over; when he encourages his guests to take their rest, by first setting the example, and consigning himself to sleep, without moving from the spot where he finished his repast.

Journey
over Mount
HELICON.

The next morning, *December the ninth*, we left *Neocorio*, and immediately began to ascend MOUNT HELICON in a N. W. direction, above the village; passing the ruined chapel before noticed, which we believed to be the building where *Wheler* found the inscription relating to THESPIA. Below us, upon our right hand, there was a rivulet, formed by a stream of water falling from HELICON, towards the plain of *Neocorio*, or THESPIA; and beyond this, upon the opposite side of the dingle through which this rivulet fell, standing upon an eminence, we saw a village, called *Panaja'*. Our road conducted us along the north-east side of the mountain; and in about an hour we arrived at the little Monastery of *St. Nicholo*, within a sheltered recess of HELICON. The description of this remarkable scene shall

Monastery
of
St. Nicholo.

(1) Πῦρ ἄγναι.