

be given from notes written upon the spot, without the slightest alteration. A more delightful retreat can hardly be found in the romantic passes of *Swisserland*. It is surrounded on all sides by the mountain; one small opening alone presenting a picturesque view of a ruined tower belonging to *Panaja*, upon an eminence, in front. The air was filled with spicy odours, from numberless aromatic plants covering the soil. A perennial fountain, gushing from the side of a rock, poured down its clear and babbling waters into the rivulet below. A thick grove almost concealed the monastery; and every tree that contributed to its beauty or luxuriance appeared to be the wild and spontaneous produce of the mountain². Nothing interrupted the still silence of this solitude, but the humming of bees, and the sound of falling waters. As we drew near to the *fountain*, we found it covered with moss, and with creeping plants, which spread everywhere their pendent foliage, hanging gracefully from the trees by which it was shaded. Such

(2) The number and variety of the trees growing near the *Monastery of St. Nicholo* were so remarkable, that we made a list of them: and as the natural productions of *HELICON* are probably the same now that they were formerly, this list may give the Reader some idea of the *Grove of the Muses*, as it existed during the celebration of the *MOTΣEIA*.

1. Walnut

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III.

are the natural beauties of this *Æonian bower*. It may next perhaps be manifest, that nothing in its natural character is likely to excite half the interest afforded by its antient history.

Monasteries and chapels, throughout this country, may generally be regarded as favourable indications of the former situation of the shrines and sanctuaries of Antient Greece. The ruins of the Pagan *Hieron* afforded to the pious labours of hermits and monks, in the first ages of Christianity, the most ready materials for building their own places of religious worship. The simple altars they put together, consisted often of

-
- | | |
|------------------------------|----------------------------|
| 1. Walnut | <i>Juglans Regia.</i> |
| 2. Pine | <i>Pinus Sylvestris.</i> |
| 3. Olive | <i>Olea Europæa.</i> |
| 4. Almond | <i>Amygdalus Communis.</i> |
| 5. Strawberry-tree | <i>Arbutus Unedo.</i> |
| 6. Fig | <i>Ficus Carica.</i> |
| 7. Plum | <i>Prunus Domestica.</i> |
| 8. Holly | <i>Ilex Aquifolium.</i> |
| 9. Rosebay | <i>Nerium Oleander.</i> |
| 10. Vallonia | <i>Quercus Ægilops.</i> |
| 11. Vine | <i>Vitis vinifera.</i> |
| 12. Myrtle | <i>Myrtus Communis.</i> |
| 13. Ivy | <i>Hedera Helix.</i> |
| 14. Bramble | <i>Rubus Fruticosus.</i> |

Also a tree, called, by the Greeks, *Κεχλίζα*. We took the seed of it, but it produced no plants in *England*. To this list might also be added the Woodbine (*Lonicera*); and many parasitical plants, heaths, &c.

little more than so many rude heaps of stone, which were afterwards enlarged, and more regularly constructed, as the number of their followers increased. Contiguous buildings were then added to those altars, and thus monasteries were erected. In this manner many of the most valuable antiquities were either buried, broken, and destroyed, or they were accidentally preserved; accordingly as they were required for the purposes either of laying foundations, or for making lime; or as they were casually suited, by their shape and size, to facilitate the barbarous masonry now conspicuous in all the walls and pavements of those ecclesiastical structures. Yet, if we attribute such a style of building entirely to the Modern *Greeks* and to the *Turks*, we may perhaps be liable to error. The works of the Antients themselves were sometimes characterized by similar disorder. Evidence may be adduced to prove that even the walls of *Athens*, in the time of the *Peloponnesian war*¹, exhibited the style of building which is now generally

(1) This evidence occurs in the First Book of *Thucydides*; and, considering the curious fact it contains, it has been unaccountably overlooked by those who have written upon the antiquities of *Athens*. Πολλὰί τε Σοῦλαι ἀπὸ Σημάτων καὶ λίθοι σιγγαμένοι ἐγκαταλίπονται. μείζων γὰρ ὁ Περὶβόλου πανταχῶν ἔσχετο τῆς πόλεως. *Thucydid.* lib. i. c. 93. p. 53. edit. Hudsoni. Oron. 1696.

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considered as the characteristic of a *Moslem* dynasty and a barbarous people; the most discordant masses being collected from other works, and the *Stélæ* of the sepulchres mixed with stones of all shapes and sizes in the materials then used; just as they now appear when heaped together, as it is commonly believed, by *Romaic* or by *Turkish* workmen. That the Antients may, therefore, have left examples of this promiscuous masonry, even in *their* works, is evident: but a search for inscriptions, and fragments of sculpture, in this country, is seldom more successful than when it is carried on among modern ecclesiastical buildings. The capitals of the columns of antient temples often serve in the *Greek* chapels for *Christian* altars: and when these chapels have been erected upon the site of a *Heathen temple*, those capitals not unfrequently denote the order of architecture observed in the original building, when every other trace of its history has been lost. The *Monastery of St. Nicholo* is among the number of modern edifices constructed from the ruins of a long-forgotten shrine; and a clue to its pristine sanctity and celebrity has been preserved, in the manner we have mentioned. In a church near to the monastery we found a long inscription upon the shaft of one of the pillars, distinctly mentioning the

Amiquities
discovered
at the Mo-
nastery of
St. Nicholo

ΜΟΥΣΕΙΑ, or GAMES SACRED TO THE MUSES; (which *Pausanias* says were CELEBRATED NEAR A GROVE, UPON MOUNT HELICON); and containing the names of the CONQUERORS IN THOSE GAMES, WHEN AURELIUS CALLICLIANUS THE SON OF SOTERICUS WAS PRESIDENT, AND AURELIUS MUSEROS WAS ARCHON. This inscription therefore, added to other circumstances of collateral evidence, which we shall subsequently adduce, satisfied us of the propriety of the route we had chosen: it had already conducted us to THE FOUNTAIN AGANIPPE, AND TO THE GROVE OF THE MUSES. These land-marks being ascertained, the guidance afforded by *Strabo* and by *Pausanias* is sufficient for the rest. The rivulet below becomes at once the PERMESSUS, named from the parent of AGANIPPE; called TERMESSUS by *Pausanias*¹; and flowing, as he describes it, in a circuitous course, from MOUNT HELICON. Both the fountain and the river were sacred to the MUSES. *Wheler* calls this rivulet TERMESSUS, and very accurately describes its course, as beheld by him from the ruined tower at *Panaja*. He considered *Panaja* as having been antiently CERESSUS, a citadel of the *Thespians*.

CHAP.
III.

Situation
of the
Fountain
Aganippe
and Grove
of the
Muses, as-
certained.

River
Permessus.

(1) *Pausan. Boeot.* c. 29. p. 766. ed. Kuhn.

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But he distinguishes the *TERMESsus* of *Pausanias* from the *PERMESSUS* of *Strabo*; saying, that the former falls into the *Gulph of Livadostro*, and the latter into the *Lake Copais*¹. This distinction, whether correct or not, has not been admitted by the commentators upon *Pausanias*; for they expressly state, that the two names apply to the same river². *Wheler*, who seems to have taken uncommon pains in seeking for antiquities that might enable him to ascertain the situation of *THESPIA*, although he visited *Neocorio* upon one side of *HELICON*, and the *Monastery of St. George* upon the other side, yet knew nothing of this antient passage of the mountain from the former to the latter place: consequently, the remarkable *fountain* here falling into the *PERMESSUS*, and the remains of antiquity near to it, together with the other interesting objects occurring along this route, entirely escaped his observation. Yet with what zeal did he endeavour to penetrate the recesses of *Helicon*; retracing even his own

(1) *Journey into Greece*, Book VI. p. 476. *Lond.* 1682.

(2) ⁴¹ (*Tippureu*) Hartungus legit *Πιπυρρεῖον*; iidemque mox *Πιπυρρεῖς* ex *Strab.* 469, 473. Ejusdem *Πιπυρρεῖον* mentio est in *Theogonia*, et in *Virgillii Bucolicis*. A *Nicandro* in *Theriacis* appellatur *πιπυρρεῖς*. *Tippureu* sanè per e *Straboni* est urbs *Pisidica*, 764. pro qua *Tippurei*; legitur apud *Stephanum*. S. *Vid. Annot. Sylburgii in Pausan. lib. ix.* p. 766. edit. Kuhnii.

footsteps, to find a position for the fountain HIPPOCRENE; and actually obtaining, with difficulty and danger, a distant prospect of the Vale of ASCRA, into which this road would easily have conducted him³.

In the Inscription, of which the following copy is a *fac-simile*, the M occurs in the same form as in an inscription at *Telmessus*. There are also other proofs of its being written in a late age: and were it not for the intelligence it affords respecting the place where it was found, we should not deem it worthy of being inserted in its entire state.

(3) "As to the fountain *Hippocrene*," (*See Wheeler's Journey into Greece*, p. 478. *London*. 1682.) "the famous haunt of the Nine Sisters, it was then frozen up, if it were where I guessed it to have been. So that were I a poet, and never so great a votary of those *Heliconian Deities*, I might be excused from making verses in their praise; having neither their presence to excite, nor their liquor to inspire me. For having gone two or three miles forwards on the top, till I came to the snow, my further proceedings that way were hindered: only alighting, I made shift to clamber up the rocks somewhat higher, until I came to look down into a place encompassed round with the tops of mountains; so that the inclosed space seemed to me to be a lake frozen and covered with snow." It will afterwards appear plainly that this was *Ascrea*; and thither *Wheeler* was directing his steps, in his endeavour to ascend *Helicon*, from the *Monastery of St. George*, on the side of *Lebadia*.

CHAP.
III.

Inscription
relating to
the Games
called
ΜΟΥΣΕΙΑ.

ΑΓΑΘΗΤΥΧΗ

ΑΓΩΝΟΘΕΤΟΝΤΟΕΤΩΝ
 ΜΕΓΑΛΩΝΚΑΙΣΑΡ^ΟΝΩΝ
 ΣΟΚΑ^ΕΤΩΝ^ΑΟΥΣΕΙ
 ΩΝΑΥΡΗΚΑΛΛΙΚΛΙ
 ΑΝΟΥ^ΟΤΟΥΣΩΤΗΡΙ
 ΧΟΥ ΕΠΙΑΡΧΟΝΤΟΣ
 ΑΥΡΗ^ΑΟΥΣΕΡΩΤΟΣ
 ΠΥΡΦΟΡΟΥΝΤΟΣΑΥΡΗ
 ΑΡΙΣΤΟΚΛΕ^{ΟΥ}ΣΤΟΥΕΠΙΚΤΑ
 ΓΡΑ^ΑΜΜΑΤΕΥΟΝΤΟΣΑΥΡΗΛΙΒΑ
 ΝΟΥ⁷ΕΝΕΙΚΑΝΟΙΔΕ
 ΣΑΛΠΙΚΤΗΣΠΟΥΑΙΛΙΟCCΕΡΑ
 ΠΙΩΝΕΦΕCΙΟCΚΗΡΥΖ^ΑΑΥΡΗ
 ΕΥΤΥΧΗΣΤΑΝΑΓΡΑΙΟCΡΑΨΩ
 ΔΟC^ΑΑΥΡΗΕΥΚΑΙΡΟCΤΑΝΑΓΡΑΙ
 ΟCΠΥΘΙΚΟCΑΥΛΗΤΗΣC^ΑΑΥΡΗ
 ΙΟΥΛΙΑΝΟCΤΡΙΠΟΛΕΙΤΗΣ
 ΠΥΘΙΚΟCΚΙΘΑΡΙCΤΗΣΛΟΥ
 ΓΑΙΟCΑΙΛΙΟCΑΛΕΞΑΝΔΡΟC
 ΚΥΚΛΙΟC^ΑΑΥΛΗΤΗΣC^ΑΑΥΡΗ
 CΕΠΤΙ^ΑΙΟCΝΕΜΕCΙΑΝΟCΑΝ
 ΤΙΓΕΝΙΔΗΣΚΟΛΩΝΑΝΤΙΟΧΕΥC
 ΤΡΑΓΩΔΟC^ΑΑΥΦΙΔΙΟCΑΙΤΕ
 ΕΙΔΩΡΟCΚΟΡΙΝΘΙΟC^ΟΚΩ^ΑΩΔΟC

ΔΕΥΤΥΧΙΑΝΟCΑΘΗΝΑΙΟC
 ΚΙΘΑΡΩΔΟC ΔΑΥΡΗΛΕΞΑΝ
 ΔΡΟCΝΕΙΚΟ ΔΗΔΕΥC
 ΧΟΡΟΥΠΟΛΕΙΤΙΚΟΥΔΑΥΡΗΖΩCΙ
 ΩΑΝΟCΓΑΥΚΩΝΟCΘΕCΠΙΕΥC
 ΣΤΑΠΑΝΤΩΝ ΔΑΥΡΗCΕΠΤΙ
 ΜΙΟCΝΕ ΔΕCΙΑΝΟCΑΝΤΙΓΕ
 ΝΙΔΗCΚΟΛΩΝΑΝΤΙΟΧΕΥC

That nothing may be lost of any inscription belonging to this place, we shall add every trace of this kind that we found upon the spot; however unworthy of notice in any other point of view. Upon a small stone we observed the following letters:

ΕΠΙ
 ΕΥΚΑΙΡΗΩC

And upon another,

ΔΜΜΑΤΡΙΑ

And in the wall of the church,

ΓΕΡΑCΟΙΜΩ
 CΙΕΡΟΙΟΥΔΑΥ
 ΚΔΙΚΤΟΙΤΟΡΑ

CHAP.
III.

These imperfect legends, and the vestiges of antient architecture in the walls of the buildings, are sufficient to prove that the monastery and its church occupy the site of some more antient shrine: and the allusion to the *Games here solemnized in honour of the Muses* plainly indicate its real nature. With *Pausanias* in our hands, we began a further examination of the place; comparing the different objects with his description. The *sacred Grove*, according to him, was in *Helicon*. (ἐν Ἑλικῶνι), at a distance from *Thespia*, which was not in *Helicon*, but *beneath*, that is to say, at the foot of the mountain¹. In the time of *Pausanias*, the *Grove* was surrounded by inhabitants; and thither the *Thespians* annually resorted², to celebrate *Games in honour of the Muses*, which were called *ΜΟΥΣΕΙΑ*. It is to these *games* that the inscription we found within the church evidently relates: and as the pillar, upon which it is written, perhaps remains upon or near to the spot where this festival was commemorated, we may thence proceed towards the *FOUNTAIN AGANIPPE* and the *RIVER PERMESSUS*, being

(1) Ὅτι τὸ ἱερὸν τῶν Ἑλικῶνα, κ. τ. λ. *Pausan. Boeot. c. 26. p. 761.* ed. Kühnii.

(2) Παριουνοὶ δὲ καὶ ἄλλοι τὸ ἄλσος, καὶ ἱερὰς τὴν ἑνταῦθα εἰ Θιερπῶν καὶ ἄγωνα ἄγουσι ΜΟΥΣΕΙΑ. *Ibid. c. 31. p. 771.*

guided by the words of *Pausanias*; for the *fountain* then occurs upon the *left hand*, exactly as he has described it³. From the monastery, a path, winding through the *Grove* now covering this part of the mountain, conducts to the spot where, upon the *left hand*, the water gushes forth in a clear and continued stream. The work about the *fountain* was, until lately, very antient: not long ago there was an antient cistern in front of it; but the present monks, finding the work in a ruined state, undertook to repair it, and thus destroyed much of its original and venerable appearance. In its present state of restoration it is not, however, without picturesque beauty: they have merely erected an arcade of stone, beneath which the water issues; and this arcade is already adorned by moss and by creeping plants, as before described. The walks about the *fountain*, winding into the deep solitude of *HELICON*, are in the highest degree beautiful: all above is grand and striking; and every declivity of the mountain is covered with luxuriant shrubs, or pastured by browsing flocks; while the pipe of

Extra-
ordinary
beauty
of the
Scenery.

(3) 'Ες Ἑλικῶνι δὲ πρὸς τὴν ἄλυσιν ἵκνται τῶν Μουσῶν, ἐν ἀμεινίστῳ μὲν ἡ Ἀγλαΐσσει πηγῇ. Ibid. c. 29, p. 766.

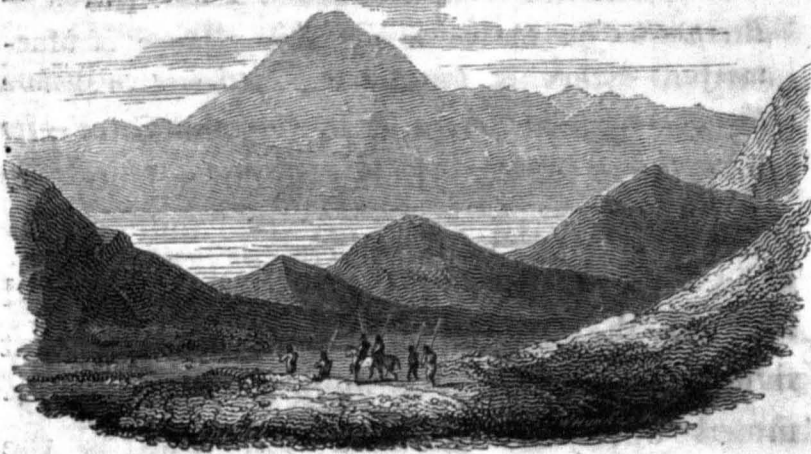
CHAP.
III.

Situation
of the
Fountain
*Hippo-
crene.*

the shepherd, mingling its sound with that of the bells upon the goats and the sheep, is heard at intervals, among the rocks, producing an effect happily adapted to the character and genius of the place. Higher up the mountain, at the distance of twenty *stadia* (two miles and a half) from this *Grove*, and from the FOUNTAIN AGANIPPE, was the FOUNTAIN HIPPOCRENE, fabled to have sprung from the earth, when struck by the hoof of *Pegasus*¹: and here the inhabitants exhibited to *Pausanias* a most antient votive offering made of *lead*, “inscribed,” says he, “with that poem of *Hesiod*’s which is called ‘WORKS.’²”

(1) Ἐπαναβαίντι δὲ στάδια ἀπὸ τοῦ ἄλλου τούτου ὡς εἴπομεν, ἔστιν ἡ τοῦ Ἰαπεύου καλουμένη κρήνη. ταύτην τὸν Βελλεροφόντου ποιησαί φασιν Ἴαπων, ἰατρὴν φάσαντα ὁπλῇ τῆς γῆς. *Pausan. Boeot. c. 31. p. 771. edit. Kuhnii.*—*For the origin of this fable, see Note (2), page 94.*

(2) Καί μοι μολιβδον ἰδίοικνυσαν ἵθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λιλυμασμένα· γίγγραπται δὲ αὐτῷ τὰ Ἔργα. *Ibid.*



View, from the Summit of Helicon, of a Mountain now called Delphos, in Eubœa.

CHAP. IV.

GROVE OF THE MUSES, UPON MOUNT HELICON, TO LEBADÉA.

*Plants of Helicon—View from the Heights—Valley of
Sagará—Ascra—Summit of Helicon—Descent of the
Mountain—Kotâmala—Panori—Lebadéa—House of
the Archon—Manners of the higher class of Modern
Greeks—Order of their meals—Society—'Παψδοὶ—
Ceremony observed in holding a Divân—Low pride—
Dresses—Etiquette concerning slippers—Albanian
Tenants—Joannina—Modern state of Lebadéa—Hieron
of Trophonius—Uncertainty respecting the Adytum—
Sources of the Hercyna—Validity of the remarks by
Pausanias—Further account of the sources of the River
—Water*

—*Water of Oblivion—Water of Memory—Origin of these appellations — General aspect of the Hieron — Receptacles for the votive offerings—Throne of Mnemosyne—Stoma of the Adytum—Attempt to explore the interior—Situation of the Consecrated Grove—Its original decorations—Denuded state of the antient city —Acropolis—Commerce of LEBADEA.*

CHAP.
IV.

Plants of
Helicon.

FROM the Grove of the Muses we descended towards the PERMESSUS; and crossing that rivulet, quitted this charming scene, and continued our journey, north-west, towards the higher parts of MOUNT HELICON. The weather was stormy: and as we ascended almost to the summit of this part of the mountain, we saw only the *Snow-drop* in bloom, although we had left the *Crocus* and *Heath* in full flower about *Marathon*; but all *Bæotia* is colder than *Attica*. We have already alluded to the fact of snow falling in *January*, so as to bury the doors of the cottages. This happens also at *THEBES*. In *ATHENS*, snow is rarely seen; but when it falls there, it is considered as a promising indication of a good crop of olives for the ensuing summer. *Pausanias* relates¹, that no unwholesome plants are found in *HELICON*: perhaps he did not place

(1) "Αγορευοὶ δὲ οἱ περὶ τὸν Ἑλικῶνα εἰκοῦντες καὶ ἁπάσαι· ἐν τῇ ἡρὶ τὰς αἰῶας, καὶ τὰς ῥίζας ἥδιστα ἐπὶ ἀνθρώπου θανάτῳ φύονται. Paus. Bæotica, c. 28. p. 764, ed. Kuhnii.

Fungi in his class of vegetables: we noticed a white mushroom that is not considered eatable in England. Many however of the *Fungus* tribe are much esteemed in foreign countries as luxurious food, which the inhabitants of our country consider as poisonous². In *Russia*, they are almost all eaten indiscriminately, salted, and thus kept for winter use. It is observed by *Martyn*, that many have suffered disease, and some even death, from eating voraciously or incautiously of *funguses*; but that it is doubtful whether many of them be really poisonous, in the strict and proper sense of the word³. The other plants, as we ascended the mountain, were, *Thyme*, *Sage*, and *Balm*; with few or no trees, excepting the *Vallonïa* Oak, appearing as a shrub. In the lower parts of *Helicon*, as about the *Monastery* of *St. Nicholo*, and in sheltered places nearer to the summit, the *Vallonïa* grows to a tree of considerable magnitude. Wherever the naked surface of the mountain was disclosed, we found the rocks to consist of *limestone*. A craggy narrow path, along which our horses proceeded with difficulty, conducted us to the heights above *Sagără*, or *Sacra*, whence the mountain has received its modern

(2) See *Martyn's* edit. of *Miller's Diet.* vol. 1. Part 2. (Article *Fungus*.) Lond. 1807.

(3) *Ibid.*

CHAP.
IV.View
from the
Heights.

appellation; and not, as *Wheler* relates, from the abundance of the *hares* found upon it. Here we observed a part of the antient paved causeway, which formerly led from *THESPIA* to *ASCRA* and *LEBADÉA*¹. Crocuses, and other early plants, were in flower. The weather, which had before been boisterous in this elevated region, was changed suddenly to the finest temperature of spring. We saw from hence all *Bœotia*, with here and there more distant regions and towering summits, whose bearings by the compass we immediately ascertained. The following statement will give the situation of the principal objects thus viewed from the N. E. side of *HELICON*; and the *Vignette* to this Chapter exhibits the appearance presented by the highest mountain of *Eubœa*, bearing *East and by North*, from the same point of view; the sea being here admitted into the prospect.

Highest Mountain of *NEGROPONT* E. and by N.
Mountain *PARNES*, here called *Oxiā* . . . s. E. and by E.
Mountain *CITHÆRON*, called *Elatæa* . . . s. E. And between the mountain *CITHÆRON* and the spectator, in this line of observation, the high tower near *Panaja*, occurring as the first principal object.

Helicon concealed all the other western and southern points of the *panoramic circle*.

(1) Rectius *Λιβάδεια*, ut *Ἐλάτεια*, et similia. Vid. *Annot. Syllburgii in Pausan.* p. 788. edit. *Kuhnii*.

The Plain of LEBADÉA appeared through two gaps or openings of the mountain, bearing N. and by E. and E. N. E.; the villages of the *Greater* and *Lesser Mulchy* being at the foot of HELICON, in this direction; and beyond them, in the plain, the village of *Topola*.

Our road extended S.E. and N.W. — The distance from *Neocorio* to this spot is reckoned a journey of two hours; and it required almost another hour to descend into the deep valley in which *Sagără* is situate. The view of it, from above, somewhat resembles the appearance of the remarkable valley of *Ūrseren*, or *Ursaria*, in the passage of *St. Gothard*, in the *Alps*: but it is still more inclosed; and it is walled in by bolder acclivities, being entirely surrounded by high rocks, and by the towering summits of HELICON. Below is seen a level plain, whose woods and corn-fields are almost buried in the deep bosom of the mountain. A very steep and rugged descent at last conducted us into this sequestered vale; and as we drew near to the village of *Zagără*, here situate, the same pleasing notes of shepherds' pipes which we had heard at *St. Nicholo*, with the cheerful noise of bells tinkling in the groves, seemed to give gladness to the scene, and again to welcome our coming. A river, flowing across this valley, divides the village into two parts; one being

Valley of
Sagără.

CHAP.
IV.

high above the other, on the right hand. The lower part stretches into the level plain; and above the upper part, a small white edifice appears rising among thick embowering trees, as such buildings are often seen in *Swisserland*, commanding every beauty and advantage of situation: it is called the *Monastery of Panaja*, or the (*all holy*) Virgin.

Asora.

There is every reason to believe that this village of *Zagără* occupies the site of the antient ASCRA, the place of *Hesiod*'s nativity¹. Its distance from THESPIA accords very accurately with that mentioned by *Strabo*², of forty *stadia*; either supposing THESPIA to have stood where *Phria* now is, or where *Wheler* places it, at *Neocorio*; and its situation cannot have been remote from either of those places, on account of its distance from LEUCTRA. The site of *Zagără* also corresponds with the account given of ASCRA, in a fragment of the poems of *Hegesinous*, preserved by *Pausanias*³. Its fertility is mentioned by

(1) *Hesiodi Opera*, v. 639, 640. p. 172. (Vid. *Dissertat. de Vit. Script. et Ætat. Hesiodi*, in edit. *Robinson.*) Oxon. 1737.

(2) Ἀρίχουρα τῶν Θισπιῶν ἄστυ τέσσαράκοντα στάδια. *Strabon. Geog.* lib. ix. p. 594. ed. Oxon.

(3) ——— ἡ δ' Ἐλικὸν ἔχει πόδα πιδυκίοντα. Vid. *Pausan. Bæot.* c. 29. p. 765. ed. *Kühnii.*

*Homer*⁴; and this character is given of it, in the inscription found upon the *Tomb of Hesiod*, by the people of *Orchomenus*⁵. It should be also stated, that the only arable land in all *HELICON* is this of *Zagără*, which is remarkable for its fertility, and has been cultivated from immemorial time. Although a valley, its elevation is very considerable; and being surrounded by lofty rugged rocks, it is exposed in summer to the most vehement heat, as it is to extreme cold in winter; when it is continually covered with snow. In this respect it answers to the account given of it by *Hesiod* himself⁶. It is also to be observed, that *Pausanias*, speaking of *ASCRA*, seems to consider it as connected, by its situation, with the *Hieron* and *Grove of the Muses*. The two places occurring successively in the same passage over the mountain, are therefore associated in his description of

(4) See also the passage cited from *Xenodotus* by *Strabo*, (p. 600. ed. *Oxon.*) who was at a loss to reconcile the account given of *Ascra* by antient Poets, with what *Hesiod* had said of his native country.

(5) ΑΣΚΡΗΜΕΝΙΑΤΡΙΣΠΟΛΙΤΑΙΗΙΟΣΑΛΛΑΘΑΝΟΝΤΟΣ
ΟΣΤΕΑΠΛΗΞΙΠΠΙΩΝΤΗΜΙΝΤΩΝΚΑΤΕΧΕΙ
ΗΣΙΟΔΟΥΤΟΥΠΛΕΙΣΤΟΝΕΝΕΛΑΔΙΚΥΔΟΣΟΡΕΙΤΑΙ
ΑΝΑΡΩΝΚΡΙΝΟΜΕΝΩΝΕΝΒΑΣΑΝΩΙΣΟΦΙΗΣ.

(6) Νάσσατο δ' ἄγχ' Ἑλικῶνος διζορῇ ἐνὶ κούμῃ,
Ἄσκη, χθίμα κακῇ, θέρει ἀργαλίῃ, εὐδί ποτ' ἰσθλῇ.

Hesiodi Opera, v. 639. p. 172. *Oxon.* 1737.

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HELICON; the mention of one inducing an allusion to the other¹. Having stated the names of those by whom the *Hieron of the Muses* was first consecrated, he terminates the sentence by adding², that "the same persons founded ASCRA." Every observation of *Pausanias* is particularly valuable; because he passed along this route himself, and his remarks were made upon the spot. This may be gathered from what he has said of the condition of ASCRA. He relates, that in his time nothing remained of it but a single tower; and that of every thing else, even the remembrance had perished³. But the observations of *Strabo* are more decisive in confirming the opinion here given. Speaking of ASCRA, he says it was situate "in a lofty and rugged part" of HELICON, at the distance of forty *stadia*⁴ from

(1) Vid. *Pausan. Bæot.* c. 29. p. 765. ed. *Kuhnii*.

(2) Οἰκίσαι δὲ αὐτοὺς καὶ Ἀσκραν. *Ibid.*

(3) Ἀσκρας μὲν δὴ πύργος εἷς ἐπ' ἑμῶν, καὶ ἄλλο οὐδὲν, ἐλείπετο ἐς μνήμην. *Ibid.*

(4) Ἐν δὲ τῇ Θισσιῶν ἐστὶ καὶ ἡ Ἀσκη κατὰ τὸ πρὸς Ἑλικῶνα μέρος, ἡ τοῦ Ἡσιόδου πατρὶς· ἐν δὲ αὐτῇ γάρ ἐστι τοῦ Ἑλικῶνος, ἐφ' ὑψηλοῦ καὶ τραχίως τόπου κυμένη, ἀπὶ χουσα τῶν Θισσιῶν ὅσον τετραράκοντα σταδίου, κ. τ. λ. *Strab. Geog. lib. ix.* p. 594. edit. *Oxon.* These words therefore of *Strabo*, ἐφ' ὑψηλοῦ καὶ τραχίως τόπου κυμένη, and still more the appearance of the place itself, prove the classical accuracy of *Kennet*, in describing *Hesiod's* occupation as that of a shepherd keeping his "sheep on the top of HELICON;" (*See Lives and Characters of the Grecian Poets,* Part

THESPIA. The name of the place seems also to be still preserved, although corrupted, in the modern appellation of this village; for, with a transposition only of the two first letters, ASCRA becomes *Sacra*; and although it be commonly written *Sagără*, as the modern name of HELICON, in books of travels, the pronunciation of the word is *Sacra*, or *Sackra*; evidently being rather a corruption of the old name of the place, than an allusion, as *Wheler* supposes⁵, to the number of *hares* found upon the mountain. Many instances of more remarkable changes may be observed in the modern appellations of places in *Greece*, still retaining something of their original names. It was therefore in this retreat that the shepherd, and poet, *Hesiod*, fed his flock; although in a *valley*⁶, yet

Part I. p. 47. Lond. 1697.); and they serve to nullify the critical objection made to that biographer by the learned Professor *Robinson*, editor of the *Oxford Hesiod*; who, in the dissertation prefixed to his edition of *Hesiod's Poems*, makes the following remark: "Rus plerumque se abdebat *Hesiodus*, ibique in *vallibus* (non *jugis*, ut narrat ingeniosissimus βιόγραφοι) HELICONIS pastor erat." *Vid. Dissertat. in Vit. &c. Hesiodi, p. 4. Oxon. 1737.*

(5) "This mountain is now called *Zagără* by the *Turks*, from the great abundance of *hares* they say breed there." *Journey into Greece, p. 477. Lond. 1682.*

(6) "Nec mihi sunt visæ Clio, Cliúsque sorores,
Servanti pecudes vallibus, ASCRA, tuis."

Ovid. de Arte Amandi, lib. i. v. 25.

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near the *summit* of HELICON: and amidst the rugged rocks surrounding this *valley*, we saw shepherds, guarding their sheep and goats; and heard them piping their tuneful reeds, as when the *Muses* first vouchsafed to the *Ascræan* bard their heavenly inspiration*. Around the village are many *fountains* and *streams*, falling into the river upon whose banks it is placed; and there are woods near it'. After passing *Zagără*, we advanced among the boldest rocks imaginable, exhibiting the liveliest colours. Thence we began once more to ascend, by a narrow, rough, steep, and stony path, as before; and soon gained the highest point of all this passage over HELICON; commanding a pro-

Summit of
Helicon.

- (1) Ἀκροτάτῃ Ἑλικῶνι χοροὺς ἰνιποιήσαντες,
καλοῦς, ἰμνεῖντας.

Hesiodi Deorum Generatio, v. 7. p. 2. edit. Robins. Oxon. 1737.

- (2) Αἱ γὰρ πρὸς Ἑρίδαο καλὴν ἰδίδαξαν ἀειδὴν,

Ἄρνας ποιμαίνοντες Ἑλικῶνος ὑπὸ Ζαφείοιο.

Τὸν δὲ μὲν πρῶτιστά τινα πρὸς μῦθον ἔειπεν

Μοῦσαι Ὀλυμπιάδι, καὶ Ζεὺς Αἰγιόχοιο. *Ibid.* v. 22. p. 4.

(3) At *Sagără* we found the "true Greek HELLEBORE," *Helleborus Orientalis* of *Willdenow*. This species of HELLEBORE, whose virtues were so highly extolled by the Antients, was first illustrated by *Tournefort* (*Voyage du Levant*, tom. II. p. 474); and an original drawing of the plant, taken for him by *Aubriet*, has been lately engraven, and published in the *Annales du Muséum d'Histoire Naturelle*. We found also upon *Helicon* the "Scarlet Oak," (*Quercus Coccifera*, Linn.); and the "Flax-leaved Daphne," (*Daphne Gnidium*, Linn.)

spect, which, in the grandeur of its objects, and in all the affecting circumstances of their history, cannot be equalled in the world. The eye ranges over all the plains of *LE-BADÉA*, *CHÆRONÉA*, and *ORCHOMENUS*, looking down upon the numerous villages now occupying the sites of those and of other illustrious cities. From the spot where the spectator is placed, the most amazing undulation of mountain scenery descends, like vast waves in the heaving of an ocean, towards *PARNASSUS*; whose snowy bosom, dazzling by its brightness, appeared, fronting our route, with incomparable grandeur⁴.

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As we began to descend from this place, we passed another fountain, pouring its tribute into other streams that, on this side of *HELICON*, fell, in noisy, rapid, and turbulent courses, from the summit of the mountain. An antient paved causeway, of which we had before observed the frequent remains, again occurred, and it was continued to the distance of a quarter of a mile;

Descent
of the
Mountain.

- (4) "And yet how lovely in thine age, of woe,
Land of lost Gods and godlike men! art thou!
Thy vales of ever green, thy hills of snow,
Proclaim thee Nature's varied favourite now."

Childe Harold's Pilgrimage, Canto II. 77. p. 103. Lond. 1812.

CHAP.
IV.

Kotúmala.

conducting us to a magnificent terrace, elevated; as it were, above all *Greece*, and actually commanding the principal features of the whole country. Hence, as we continued to descend, the *Monastery of St. George* appeared in view, below us, bearing *north and by west*; and that part of *HELICON* which extends into the plain of *LEBADÉA*, *north-east*. We then arrived at a village called *Regania*, or *Kotúmala*, for it has recently changed even its modern name. This village is distant one hour and three quarters from *Zagără*. It lies where sages, poets, and painters might wish to spend their days; amidst such a marvellous assemblage of the great and sublime features of Nature, as perhaps no other region can exhibit; and certainly calling forth feelings which the view of no other country can excite; all the mountains and plains of *HELLAS* being here displayed in one living picture. Alas! the effect produced by this prospect upon the mind of the traveller is transitory; because new objects succeed, and dissipate the impressions;—it fades even as he writes¹.

(1) The following stanzas are admirably calculated to convey to every reader of taste and genius that vivid impression which can be communicated by no other hand:—

“Where’er we tread, ’tis haunted holy ground;
No earth of thine is lost in vulgar mould;

But

The *Papas*, or priest, at *Kotúmala*, told us CHAP.
IV. that this village had changed its name from that of *Regania*, the name of a neighbouring fountain. It is about one fourth of the way down the mountain, on the side of *LEBADÉA*. Hence descending towards the plain, we passed the remains of an aqueduct, and also the ruins of an antient city, upon a hill, which we left towards our right. A small chapel, as usual, had been constructed from the ruins. We then continued along the side of the lower part of the mountain, again noticing an antient paved causeway: this appeared in different places, during the rest of

But one vast realm of wonder spreads around,
 And all the Muses' tales seem truly told,
 Till the sense aches with gazing to behold
 The scenes our earliest dreams have dwelt upon:
 Each hill and dale, each deepening glen and wold,
 Defies the power which crushed thy temples gone:
 Age shakes Athena's power, but spares gray Marathon.
 Long to the remnants of thy splendour past
 Shall pilgrims, pensive, but unwearied, throng;
 Long shall the voyager, with th' Ionian blast,
 Hail the bright clime of battle and of song;
 Long shall thine annals and immortal tongue
 Fill with thy fame the youth of many a shore;
 Boast of the aged! lesson of the young!
 Which sages venerate, and bards adore,
 As Pallas and the Muse unveil their awful lore."

*Childe Harold's Pilgrimage, Canto II. stanzas 80, 81.
 p. 103. Lond. 1812.*

CHAP.
IV.*Panori.*

the day's journey. At the distance of one hour from *Kotúmala*, there is a *fountain*; and at two hours' distance a village, called *Panori*¹, upon the left, beyond which there is another *fountain*; —trivial occurrences when regarded merely as fountains, but on no account to be disregarded by the writer of a *book of travels* intended to illustrate the antient topography of *Greece*; where every fountain was consecrated to some Deity; and every insignificant rivulet, as the country becomes more known, will be an object of importance, in serving as a land-mark. We passed two bridges built over small streams descending from the mountain; and then came in sight of *Lebadéa*. *LEBADÉA*, which was covered with a white milky fog, the never-failing indication of bad air. Its inhabitants are consequently subject to agues during the summer; and strangers, of course, are more liable to such fevers. The rest of our road was over that part of the base of *HELICON* which projects into the plain of *LEBADÉA*; and the view of this plain, appearing below us, with its numerous villages, and the courses of the rivers through it, was very pleasing. We did not arrive at *LEBADÉA* until it was almost dark. Notwithstanding the lateness of the hour,

(1) Πᾶν, omne; et ὁράω, video?

such is the extraordinary situation of the town, CHAP.
IV. that it presented a very remarkable appearance, amidst the surrounding gloom of rocks, which here rise in perpendicular elevations, at the extremity of an extensive plain. It occupies the two sides of a ravine, growing narrower as you advance towards a lofty naked precipice; upon whose summit appears an antient fortress, towering over all the scene. At the foot of this precipice, below the fortress, was the *Hieron* of the famous oracle *Trophonius*; and the rushing waters of the *Hercyna*, flowing thence through the ravine, called to mind the extraordinary history of the cavern of that oracle, whose present appearance and situation we were now particularly anxious to view.

We were conducted to the house of a rich House of
the
Archon. Greek merchant, of the name of *Logotheti*, the *Archon* or chief of LEBADEA, a subject of the Grand Signior, since well known to other *English* travellers for his hospitality and kind offices. His brother had been beheaded for his wealth, two years before, in *Constantinople*. In the house of this gentleman we had an opportunity of observing the genuine manners of the higher Manners of
the higher
class of
Modern
Greeks. class of Modern *Greeks*, unaltered by the introduction of any foreign customs, or by a frequent

CHAP.
IV.Order of
their meals.

intercourse with the inhabitants of other countries. They seemed to us much as they are said to have been in the time of *Plato*, and, in many respects, barbarous and disgusting. Their dinners, and indeed all their other meals, are wretched. Fowls boiled to rags, but still tough and stringy, and killed only an hour before they are dressed, constitute a principal dish, all heaped together upon a large copper or pewter salver, placed upon a low stool, round which the guests sit upon cushions; the place of honour being on that side where the long couch of the *diván* extends beneath the white-washed wall. A long and coarse towel, very ill washed, about twelve inches wide, is spread around the table, in one entire piece, over the knees of the party seated. Wine is only placed before strangers; the rest of the company receiving only a glass each of very bad wine with the dessert. Brandy is handed about before sitting down to table. All persons who partake of the meal, wash their hands in the room, both before and after eating. A girl, with naked and dirty feet, enters the apartment, throwing to every one a napkin: she is followed by a second damsel, who goes to every guest, and, kneeling before him upon one knee, presents a pewter water-pot and a pewter bason, covered by a *grille*,

upon the top of which there is a piece of soap. An exhibition rather of a revolting nature, however cleanly, then succeeds. Having made a lather with the soap, they fill their mouths with it, and squirt it, mixed with saliva, into the bason. The ladies of the family also do the same; lathering their lips and teeth; and displaying their arms, during the operation of the washing, with studied attitudes, and a great deal of affectation; as if taught to consider the moments of ablution as a time when they may appear to most advantage. Then the master of the house takes his seat at the circular tray, his wife sitting by his side; and stripping his arms quite bare, by turning back the sleeves of his tunic towards his shoulders, he serves out the soup and the meat. Only one dish is placed upon the table at the same time. If it contain butcher's meat or poultry, he tears it into pieces with his fingers. During meals, the meat is always torn with the fingers. Knives and spoons are little used, and they are never changed. When meat or fish is brought in, the host squeezes a lemon over the dish. The room all this while is filled with girls belonging to the house, and other menial attendants, all with their feet naked; also a mixed company of priests, physicians, and strangers, visiting the family. All these persons are

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admitted upon the raised part of the floor or *diván*: below the *diván*, near the door, are collected meaner dependants, peasants, old women, and slaves, who are allowed to sit there upon the floor, and to converse together. A certain inexpressible article of household furniture, called *chaise percée* by the *French*, is also seen, making a conspicuous and most disgusting appearance, in the room where the dinner is served; but in the houses of rich *Greeks* it is possible that such an exhibition may be owing to the vanity of possessing goods of foreign manufacture: the poorer class, whether from a regard to decorum, or wanting the means of thus violating it, are more decent. The dinner being over, presently enters the *Ῥαψωδός*, or *Homer* of his day, an itinerant songster, with his lyre, which he rests upon one knee, and plays like a fiddle. He does not ask to come in, but boldly forces his way through the crowd collected about the door; and assuming an air of consequence, steps upon the *diván*, taking a conspicuous seat among the higher class of visitants; there, striking his lyre, and elevating his countenance towards the ceiling, he begins a most dismal recitative, accompanying his voice, which is only heard at intervals, with tones not less dismal, produced by the scraping of his three-stringed instrument.

The recitative is sometimes extemporaneous, and consists of sayings suited to the occasion; but in general it is a doleful love-ditty, composed of a string of short sentences expressing amorous lamentation, rising to a sort of climax, and then beginning over again; being equally destitute of melodious cadence, or of any animated expression. The *ΰωδία* that we heard, when literally translated, consisted of the following verses or sayings, thus *tagged together*:

“ For black eyes I faint ! ”

For light eyes I die !

For blue eyes I go to my grave, and am buried ! ”

But the tone of the vocal part resembled rather that of the howling of dogs in the night, than any sound which might be called musical. And this was the impression always made upon us by the national music of the Modern *Greeks*; that if a scale were formed for comparing it with the state of music in other *European* countries, it would fall below all the rest, excepting that of the *Laplanders*, to which nevertheless it bears some resemblance. The ballads of the *Greeks* are generally love-ditties; those of the *Albanians*, war-songs, celebrating fierce and bloody encounters, deeds of plunder, and desperate achievements. But these general remarks are

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IV.

Ceremony
observed in
holding a
Diván.

liable to exception, and to error: other travellers may collect examples of the *Romaic* and *Arnaout* poetry, seeming rather to prove that a martial spirit exists among the *Greeks*, and a disposition towards gallantry among the *Albanians*¹. One of these *Ῥαψωδοὶ* entertained us, during dinner, every day that we remained in *LEBADEA*. When the meal is over, a girl sweeps the carpet; and the guests are then marshalled, with the utmost attention to the laws of precedence, in regular order upon the *diván*; the master and mistress of the house being seated at the upper end of the couch, and the rest of the party forming two lines, one on either side; each person being stationed according to his rank. The

(1) See, for examples, the famous Greek war-song *Διὸς παῖδ' ἔγωγε*, *Ἕλληνας*, as it has been beautifully translated by LORD BYRON, (*Poems printed at the end of "Childe Harold's Pilgrimage,"* No. VIII, p. 183. *Lond.* 1812.) Also two popular choral songs in the *Albanian* or *Arnaout* dialect of the *Illyric*, in the Notes to "*Childe Harold*," p. 133.—However, the stanzas taken from different *Albanese* songs, p. 97, breathe all the martial spirit of the ballads that we heard among the *Arnaouts*; particularly the tenth, where the poet, with all the fire of his own genius, has transfused into his lines the most genuine character of his original sources:

"Dark Muchtar his son to the Danube is sped,
Let the yellow-haired Giaours view his horse-tail with dread;
When his Delhis come dashing in blood o'er the banks,
How few shall escape from the Muscovite ranks."

See "*Childe Harold*," p. 100. *Lond.* 1812.

couches upon the *diváns* of all apartments in the *Levant* being universally placed in the form of a *Greek* Π , the manner in which a company is seated is invariably the same in every house². It does not vary, from the interior of the apartments in the Sultan's *seraglio*, to those of the meanest subjects in his dominions; the difference consisting only in the covering for the couches, and the decorations of the floor, walls, and windows. After this arrangement has taken place, and every one is seated cross-legged, the pewter bason and ewer are brought in again; and again begins the same ceremony of ablution, with the same lathering and squirting from all the mouths that have been fed. After this, tobacco-pipes are introduced; but even this part of the ceremony is not without its etiquette; for we having declined to use the pipes offered to us, they were not handed to the persons who sate next to us in the order observed, although the tobacco in them were already kindled, but taken out of the apartment; others of an inferior quality being substituted in lieu of them, to be offered to the persons seated below us. There are no

(2) Hence may be understood what is meant by "*holding a diván*," as well as the origin of that expression; the members of a Council, or of any State assembly, being thus seated.

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IV.

Low pride.

Dresses.

Etiquette
concerning
slippers.

people more inflated with a contemptible and vulgar pride than the *Turks*; and the *Greeks*, who are the most servile imitators of their superiors, have borrowed many of these customs from their lords. Costly furs are much esteemed by both, as ornaments of male and female attire; that is to say, if they be literally *costly*; as the finest fur that ever was seen would lose all its beauty in their eyes if it should become cheap. Their dresses are only esteemed in proportion to the sum of money they cost; changes depending upon what is called *fashion* being unknown among them. The cap of the infant of *Logotheti* consisted of a mass of pearls, so strung as to cover the head; and it was fringed with sequins, and other gold coin, among which we noticed some medals of the latest *Christian* Emperors, and Ecclesiastical coins. The dress worn by his wife was either of green velvet or of green satin, laden with a coarse and very heavy gold lace; the shoulders and back being otherwise ornamented with grey squirrel's fur. There is yet another curious instance of their scrupulous attention to every possible distinction of precedence. The slippers of the superior guests are placed upon the step of the *diván*: those of lower rank, of the unfortunate, or dependant, are not allowed this

honour; they are left below the *divân*, upon the lower part of the floor of the apartment, nearer to the door. About the time that the tobacco-pipes are brought in, female visitants arrive to pay their respects to the mistress of the house, who, upon their coming, rises, and retires with the women present, to receive her guests in another apartment. On one of the days that we dined here, it being the day of a *Greek* festival, two *Albanians*, with their wives and children, came to visit the archon. These peasants, upon entering the room, placed each of them a sack of provisions in one corner of the apartment, and then came forward to salute their landlord. When the women advanced, they touched his hand only, and then placed their own hands to their foreheads, making the sign of the cross, as they do in *Russia*: but the children took his hand and kissed it, applying afterwards the back part of it to their foreheads.

*Albanian
Tenants.*

The famous *Ali Pasha* had already exacted tribute from the inhabitants of *LEBADEA*. The archon informed us that he had been more than once to *Joannina*, to convey it. He spoke much of the riches of *Joannina*, distant seven days' journey, telling us that it contained 7000 houses. The mother of his wife was a native of that

Joannina.

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IV.

city, and a very handsome woman. Being in the costume of the place of her nativity, as she herself informed us, it was evident, from her appearance, that the elder females of *Epirus* dress better, and in a more comely style than those of *Greece*: they bind up their braided hair around the head, after the manner represented in antient sculpture; and they wear a more decent and becoming apparel than the *Greek* matrons; of whom, in general, nothing is conspicuous but what ought to be concealed.

Modern
state of
Lebadéa.

LEBADEA contains fifteen hundred houses. A commerce is here carried on, in the produce of *Attica*, *Bæotia*, and *Thessaly*. The archon received an order from *Constantinople*, the day after our arrival, to purchase the worth of fifty thousand piastres in oil; for which purpose he sent to *Athens*, to buy up all the oil that could be found. He told us that the produce of *Attica*, in oil, exceeded that of all the rest of *Greece*. The streets of the town are narrow and ill paved. Water is seen falling in all directions; so numerous are the conduits and channels for supplying mills and reservoirs from the bed of the *Hercyna*. This river issues with great force from beneath a rock, a few paces from the old

HIERON OF TROPHONIUS. Among all that now

*Hieron of
Tropho-
nius.*

remains of the antiquities of Greece, there is nothing better authenticated than this most curious relic; the site of it being distinctly ascertained by the cavities grooved in the rock for the reception of the *votive offerings*. The only uncertainty respects the *Adytum*, where the *oracle* was supposed to reside; for although the mouth of this place seem very accurately to correspond with the account given of its entrance by *Pausanias*, the interior has never been explored in modern times. As it was very near to the house of *Logotheti*, we had frequent opportunities of visiting the spot, and of making all the inquiry in our power. Every thing belonging to the *Hieron* appears to exist in its original state; except, that the *vows* have been removed from the niches where they were placed; and that the narrow entrance, supposed to lead to the *Adytum*, is now choked with stones and rubbish. The women of *Lebadéa* kindle fires here while washing their linen, and the sides of it are consequently covered with soot. This aperture in the rock is close to the ground. Immediately below it, in the front of the little terrace above which the niches were cut for the *dona votiva*, a fountain issues, from several small pipes often out of repair, into a *bath*, the interior of which is faced with large

Uncertainty respecting the *Adytum*.

CHAP.
IV.Sources of
the *Hercyna*.Validity
of the re-
marks by
Pausanias.

hewn stones and pieces of marble: here the *Lebadæan* women wash their linen; and at the distance of a few paces from this *bath*, as before stated, is the spot where the river *Hercyna* bursts forth, receiving almost in the instant of its birth the tributary streams from the *fountain*. The river therefore may be described as having *two sources*; and this agrees with the account given of it by *Pausanias*. The *bath* was used by those who came to consult the *oracle*; for these persons were obliged to purify themselves, and, abstaining from the use of hot baths, to wash in the river *Hercyna*¹. Indeed nothing can accord more accurately with the present appearance of the place than his description of the *Hieron*; and we ought to rely upon it with the greater confidence, because we receive it from a writer always accurate, who in this instance is pre-eminently entitled to notice, having not only visited the spot, but also himself descended into the *Adytum*, and consulted the oracle. "WHAT I HERE RELATE," says he², "WAS NOT RECEIVED AT SECOND-HAND, BUT WHAT BY OCULAR DEMONSTRATION I HAVE PERCEIVED

(1) Vid. *Pausan.* in *Boeot.* c. 59. p. 790. ed. Kuhnii.

(2) Γράφω δὲ οὐκ ἀκούσας, ἀλλὰ ἰδὼντος ἐν ἱερῷ καὶ αὐτὸς Τροφῶνιον χερσά-
μην. Ibid.

IN OTHERS, AND WHAT I HAVE PROVED TRUE BY MY OWN EXPERIENCE." Laying aside the reserve he sometimes assumes, with regard to the sacred mysteries of the country, he gives a succinct and very interesting detail of all he witnessed upon the occasion; and his readers, viewing the scene itself, are made almost as well acquainted with every thing that was necessary to carry on the solemn farce, as if they had been present with him; the juggle of a stupid superstition, as far as it related to the *oracle*, being easily understood, without any preternatural communication from *Trophonius*. The two sources are called, by *Pausanias*, the waters of *LETHE* and *MNEMOSYNE*; or, in other words, the *Water of Oblivion*, and the *Water of Memory*³. But a remarkable observation previously occurs, respecting the place where they rise: he says⁴, they are both of them (ἐν τῷ σπηλαίῳ) "WITHIN THE CAVERN." Hence we may learn that the *Adytum* and the *Cavern* were two distinct things: the *first* was a small aperture within the other: and the appellation ΣΠΗΛΑΙΟΝ was applied to the whole of the chasm, or range of precipitous rock, around the place, which contained not only the "sacred

Water of
Oblivion.
Water of
Memory.

(3) Vid. *Pausan.* *ibid.*

(4) *Ibid.* p. 789.

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IV.General
aspect of
the *Hieron*.

aperture" (*σρόμα τὸ ἰσθὸν*), but also the source of the *Hercyna*, and perhaps the Grove of *Trophonius*, with all its temples, statues, and other votive offerings. The *stoma* is described, as it now appears, to have been a small opening like unto an oven¹; and it was near to the terrace or floor; for the votary, lying down, was thrust into it with his feet foremost; the rest of his body being rapidly hauled in afterwards by some person or persons within the *Adytum*. These leading facts being stated, an accurate description of the place, according to its present appearance, will be rendered more perspicuous: and it is proper that it should be so; because it may not only illustrate a very curious part of the religion of Greece, but all that *Plutarch*, and *Pausanias*, have written upon a subject, for whose investigation Archbishop *Potter* dedicated an entire chapter of his work².

The main body of water which constitutes the principal source of the *Hercyna* is very different from that of the fountain³. The first

(1) *Τὸ δὲ σινδουμένον νεῖον εἰς σχῆμα ὀβελίου κελύει.* *Paus. Boeot.* c. 39. p. 791. ed. Kühnli.

(2) *Archæologia Græca*, vol. I. chap. 10. p. 289. Lond. 1751.

(3) See the Plate facing p. 126 of the Fourth Quarto Volume of these Travels.

is troubled, and muddy; the *second*, clear, and much better fitted for use. The *first* is evidently the gushing forth of some river, from a subterraneous channel, that had been previously exposed to the surface; having been swallowed up, during its course, in some chasm of the earth. This appears, both from the substances found floating in the water, and from its perturbed muddy aspect. We observed at this principal source an antique *terra-cotta* cylinder, for compressing the current within a narrower channel: it was fixed into the rock with cement and tiles. That this was the source called *LETHE*, must be evident; because the other, being close to the throne of *MNEMOSYNE*, as will presently appear, was necessarily the *Water of Memory*: and perhaps the origin of the name of the *Water of Oblivion*, and the superstition thereon founded, may be deduced from this singular circumstance of its re-appearance after being once buried; receiving a new birth after its resurrection, oblivious, as it were, of its former course. The Antients could not have been ignorant of this part of its history, because it is obvious to all who examine the water. *Wheeler*, when he had seen the force with which it gushes forth, and examined

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the nature of the current, said¹, "I do not call it the *Fountain*; but think that some other rivers from the *Helicon* do make it rise here, by a subterraneous passage under the mountain:" and in a preceding paragraph he describes it as coming "with such a plentiful source out of the mountain, that it turneth twenty mills in the town, not a bow-shot off its rise." But this writer, in the map prefixed to his work², has marked the disappearance of two rivers into the earth, south of *LEBADEA*,—the one during its descent from *Helicon*, and the other from *Anticyra*; and has traced what he conceived to be their subterraneous courses, by dotted lines, towards this source of the *Hercyna*. The same therefore might antiently have been said of the river that was believed to happen to those who drank of its water,—that it assumed a new state of existence, forgetful of the past³: and having once received a name derived from any thing marvellous or remarkable in its history, it is easy to account for the appellation bestowed upon the neighbouring *fountain*, and all the

(1) *Journey into Greece*, p. 327. Lond. 1682.

(2) See the edition printed at London in 1682.

(3) Ἐρραῖα δὲ καὶ αὐτὸν Αἰδὸν καὶ Πάριον ἀναλίσκοντο, ὥστε λήθη γίνεσθαι αἰ εὐνοῖαν δὲ εἰς αὐτὸν ἰσχυροῦς. Paus. *Boet.* c. 39. p. 790. ed. Kühn.

other circumstances of association connected with the spot ; since nothing was more common among antient nations, particularly in *Greece*, than to erect a vast and complicated system of superstition upon the most insignificant foundation. There was something in the nature of the scenery here, which tended to excite the solemn impressions that were essential to the purposes of priestcraft. The votaries of the Oracle were conducted through a *Grove** to the *Hieron*: having reached the consecrated precincts of the divinity, they could not avoid being struck by its gloomy and imposing grandeur. It is surrounded with rocks, bare and rugged, rising in fearful precipices to a great height ; the silence of the place being only interrupted by the roaring of waters bursting with uncommon force from their cavernous abyss. The most sacred part of the *Hieron*, containing the narrow entrance to the *Adytum* and the receptacles for the offerings, is a perpendicular rock of black marble. It faces the east. The niches are above the *Adytum*, to the right and left of it: they are of different capacities and shapes, and amount to twelve in number. The most capacious is an entire

Receptacles for the
Votive
Offerings.

(4) *Ἐν τῇ δὲ τοῦ μαντεῖος ἀπὸ τοῦ ἱεροῦ ἐκ τῆς ἑλίας Ibid. p. 791. *

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Throne of
Mnemosyne.

Stoma of
the Ady-
tum.

chamber of stone, containing a *stone bench*. This, according to *Pausanias*, may have been the *throne of Mnemosyne*: it was near to the *Adytum*; where those, who came from consulting the oracle, being seated ¹, underwent the necessary interrogatories. This chamber is five feet ten inches from the ground. The whole of it is hewn in the solid rock, like the sepulchres of *Telmessus* in *Asia Minor*; being twelve feet eight inches in length, eleven feet three inches in width, and eight feet eight inches high. The stone bench within is eight feet nine inches long, fourteen inches wide, and eighteen inches in height. There are two niches, one on either side of the opening to this chamber; and seven others to the left of it, in the face of the rock. Immediately below the chamber, a little towards the left hand, is the *Stoma*, or *sacred aperture* of the *Adytum*. It is small and low, and shaped like an oven; and this *Pausanias* affirms to have been the form of the artificial masonry adapted to its mouth: it is, in fact, barely capacious enough to admit the passage of a man's body. The inhabitants of *Lebadéa* refused to *Monsieur Fauvel*, of *Athens*, the permission of removing the rubbish from

(1) Καθίζουσιν ἐπὶ θρόνῳ Μνημοσύνης καλούμενον. *Paus. Bæot. c. 39.*
792. ed. Kühnii.

the opening, through fear of an *Avania*² from the *Turks*; who might suspect them of having discovered a concealed treasure. The work might be accomplished, and with little labour; having the proper utensils, and the consent of the *Waiwode*. We made some progress towards it; and after obtaining permission from the *Turkish* governor, endeavoured to prevail upon some workmen to assist us; but they were deterred by their fears, and would not, for any consideration, begin the labour. There was therefore no other alternative than that of putting our own hands to the task: and we so far succeeded, as to enable Mr. *Cripps* to introduce the whole length of his body into the cavity; where being provided with a long pole, and thrusting it before him, he found at last the passage to be entirely closed. The difficulty of carrying on the work within so narrow a space becoming insurmountable, and the *Oracle* being deaf to our entreaties of assisting us by his advice, we were compelled to abandon the undertaking.

Attempt to
explore the
interior.

The stone chamber, with seats, being thus

(2) A species of robbery, constituting the chief riches of the *Turkish* Government in the great cities. It consists in the payment of money extorted to avoid a vexatious suit at law.

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considered as corresponding with the description given by *Pausanias* of the *throne of Mnemosyne*, (for he says¹ it was not far from the *Adytum*,) it will follow, of course, that the fountain, springing into the *bath* below, was also that which afforded the *Water of Memory*. At present, this fountain supplies the town of *LEBADEA* with its best water; adding greatly to the picturesque beauty of this remarkable scene; which is further heightened by deep shadows in all the cavities of the rock, by a number of pensile plants adorning the face of the precipice, and by an old stone bridge of one arch, crossing the *Hercyna* a little below. *Pausanias* mentions another curious circumstance, which seems to prove that the small opening above the *bath* can be no other than the mouth of the *Adytum*: it is this; that the place where the *Oracle* resided was surrounded by a wall of *white stone*, not exceeding the height of two cubits², inclosing a very small area. The diameter of such a *peribolus* must have been very limited; because it could only extend from the face of the precipice to the brink of the river; this being at the distance of nine feet

(1) *Kaîrai δὲ οὐ πόρην εἶναι ἀδύτου.* *Pausan. Bæot. c. 39. p. 792. edit. Kuhn.*

(2) *Ibid. p. 791.*

four inches from the *stoma*, or mouth, of the *Adytum*. And the reason why the wall was only two cubits in height, is also explained by the appearance of the *stoma*; for this was all the elevation necessary to conceal it from view. Near the same *peribolus* were two sanctuaries; the one (οἶκημα) being sacred to the good *dæmon*, and the other (ἱερόν) to good luck³. It is impossible to ascertain the real nature of those sanctuaries. That they were any thing rather than temples, must appear from the want of space for such edifices. The present town of LEBADÉA seems to occupy that part of the consecrated district once covered by the *Grove of Trophonius*⁴; and above this is the rocky recess called by *Pausanias* ΣΙΗΛΑΙΟΝ, and ΑΝΤΡΟΝ ΚΟΙΛΑΟΝ, containing the sources of the *Hercyna*. The whole space from the antient city, along the banks of this river, to the residence of the *Oracle*, was covered with temples, *Hiera*, images, and every species of votive decoration. The statues were by the best sculptors of Antient Greece: and when we read that a work of *Praxiteles* was among the number of its ornaments⁵, we are little inclined

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Situation
of the
consecrated
Grove.

Its original
decorations.

(3) Τὸ δὲ οἶκημα Δαίμονός τε ἀγαθοῦ καὶ Τύχης ἱερὸν ἴσθαι ἀγαθῆς. *Pausan.* *ibid.* p. 789.

(4) Τὸ ἔλκος τοῦ Τροφονίου. *Ibid.*

(5) Πραξιτέλης δὲ ἐποίησε τὸ ἄγαλμα (Τροφονίου). *Ibid.*

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Denuded
state of the
antient
city.

Acropolis.

to doubt the fidelity of the historian, who, speaking of *LEBADAËA*, says, that its decorations were not inferior to those of the most flourishing cities of *Greece*¹. Yet it is now so completely stripped of all its costly ornaments, that, with the exception of the interesting remains at the sources of the river, our search after antiquities was almost made in vain. We could not obtain a single medal; and the few that we saw, upon the head-dresses of the women and children, were wretched ecclesiastical coins, or the still more barbarous impressions of the *Turkish* mint. We ascended to the *Citadel*, erected upon the summit of the rock above the *Hieron* of *Trophonius*; and found there the *capital* of a large pillar, of that most antient and rare variety of the *Corinthian* order, described in our account of *Thebes*. It consisted of the hard black marble of the rocks upon which the citadel stands. Within the fortress we noticed a few fragments of antiquity, less worthy of notice than this *capital*; and in a *Mosque* near it, there are some inscriptions; but only one of them is entire, and this has been already published by *Wheler*: it is upon a block of marble over the door of the

(1) Καίσιμηνται μὲν δὴ τὰ Ἑλλὰ σφίσιν ἡ πόλις ὁμοίως ταῖς Ἑλλήνων μάλιστα
εὐδαίμωσι. Pausan. *Desot.* c. 39, p. 789. ed. Kuhnii.

minaret. Another imperfect legend is upon a stone in the same building, also noticed by *Wheler*²: they were moreover both published by his companion *Spon*³. The name of the city occurs in these inscriptions, variously written,—ΠΟΛΙΣ ΛΕΒΑΔΕΩΝ, and ΛΕΒΑΔΕΙΕΩΝ. From the fortress we observed the bearings of *Chæronéa* and *Orchomenus*. CHAP.
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CHÆRONÉA bears *north and by east*, and is distant from LEBADÉA one hour and a half.

ORCHOMENUS, *east-north-east*, distant from LEBADÉA two hours.

The commerce of LEBADÉA is very considerable. It carries on a thriving trade, in the exportation, even to *London*, of corn and cotton, and of currant-raisins: the last article it sends from *Patras*. Its own port is *Aspropiti*, antiently ANTICYRA. The wine of ORCHOMENUS is also sold here: it is as good as old hock, having a similar flavour, but with less acidity: it is sometimes as limpid and colourless as the clearest

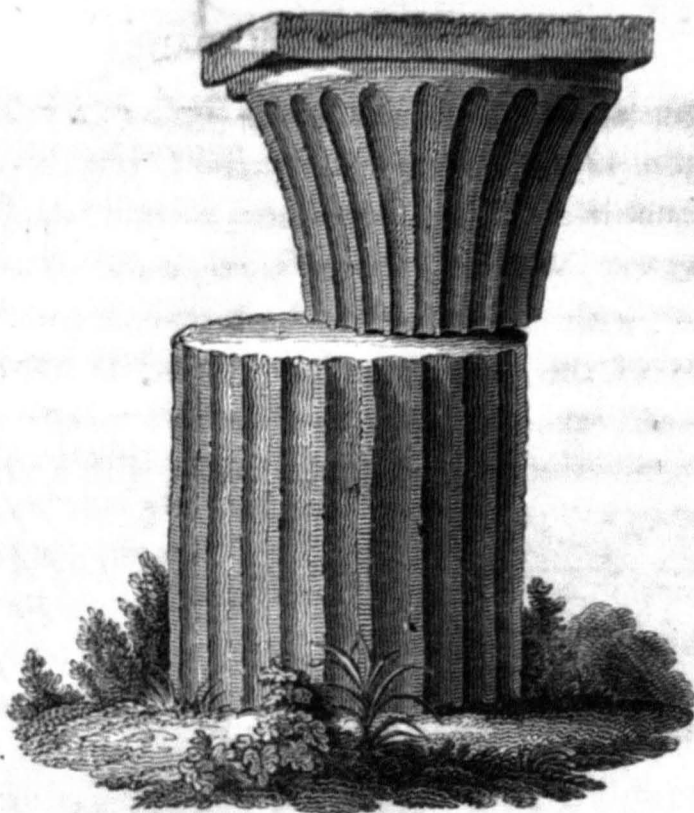
Commerce
of Lebadéa.

(2) See *Journey into Greece*, pp. 327, 328. *Lond.* 1682.

(3) *Voyage de Grèce, et du Levant*, tome II. pp. 266, 267.
à la Haye, 1724.

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spring water. The honey of LEBADÉA is sent to the Grand Signior's *seraglio*; but in our opinion it was much inferior to the honey of ATHENS. We had brought some of the *Athenian* honey with us: they were both placed upon the table of the archon, to be compared: that of ATHENS was paler, but as clear as crystal; and so inspissated, that it might be cut with a knife.



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EXCURSIONS FROM LEBADÉA, TO CHÆRONÉA AND ORCHOMENUS.

*The Author visits a Village called Capranû—Aspect of
PARNASSUS—Ruins of CHÆRONÉA—Inscriptions—
Aqueduct—Theatre—Acropolis—Battles of Chæronéa
—Tomb of the Thebans—Sceptre of Agamemnon—
Antiquities at the Church of Capranû—Marble Ca-
thedra—Five Inscriptions upon one Tablet—Visit to a
Village called Romaiko—Remarkable Bas-relief—
Visit to Screpû—River MELAS—Tomb of Hesiod—
Ruins of ORCHOMENUS—Archaic Inscriptions—Hieron
of the Graces—Inscriptions relating to the Charitesian
Games—Observations on the Æolian Digamma—
Homoloia*

Homoloia—Sophocles of Athens mentioned as a Victor in Tragedy—Later Inscriptions—Hieron of Bacchus—Sciathericum of the antient City—Greek Epigram thereby illustrated—Treasury of Minyas—Proof of the antiquity of Domes in Architecture—Acropolis of Orchomenus—Condition of the present inhabitants—Superstition respecting certain stones—Return to Lebadéa.

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ON Thursday, December the tenth, we made an excursion across the plain, from *Lebadéa*; and passing a bridge, took a north-west direction, towards some hills, over which we rode, following the antient paved way to *CHÆRONÉA*. Descending these hills, we crossed a rivulet, and entered the *Plain of Chæronéa*; thus divided from that of *Lebadéa*, but resembling the latter in its beauty and fertility. It extends from east-south-east to west-north-west; being about two miles in breadth, and ten or twelve in length.

Aspect of
Parnassus.

This plain is bounded towards the north-west and west by *PARNASSUS*, which entirely closes it in on that side, and exhibits one of the boldest and most striking barriers in nature, visible the whole way from *Lebadéa*; its sharp ridge alone being covered with snow, but all below appearing in bleak and rugged masses of limestone, of a grey aspect, except the base, which is covered with shrubs and coppice. *PARNASSUS*

universally bears, at present, the name of CHAP.
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Lakúra: it stands, to all appearance, solitary; as if it suffered no other eminence to dispute with it the smallest portion of that sanctity, which originally extended over every part of the mountain¹.

The Ruins of CHÆRONĒA are on the *western* side of this plain: a village called *Capranú* now occupies part of the site of the antient city; distant only two hours, about six miles, from *Lebadéa*. The antiquities we discovered, in and about the village, are decisive as to the city to which they belonged. The first is an inscription respecting the inhabitants of CHÆRONĒA. It was found upon a marble, in the corner of a small chapel at *Capranú*, and proved highly interesting to us at the moment of our arrival among the ruins of the city. It states, that "THE SENATE AND PEOPLE OF THE CHÆRONĒANS HONOUR THE EMPEROR MACRINUS."

Visit to
Capranú.

Ruins of
Chæronéa.

Inscrip-
tions.

ΑΥΤΟΚΡΑΤΟΡΑ
ΜΟΝΟΑΛΙΟΝ
ΣΕΒΗΡΟΝ ΜΑΚΡΕΙΟΝ
ΣΕΒΑΚΤΟΝ ΗΒΟΥ
ΛΗΚΑΙΟΔΗΜΟC
ΧΑΙΡΩ ΝΕΩΝ

(1) 'ἡγορευμένη δ' ἔστι αὖτις ἡ Πλαγιάδα. Strab. Geog. lib. ix. p. 604.
ed. Oron.

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Hard by, upon the ground, we saw another inscription, upon marble, also satisfactory on account of its concurring local testimony. This last sets forth, that "CHAROPEINA, DAUGHTER OF TIBERIUS CLAUDIUS DIDYMUS, A PRIESTESS OF DIANA, IS HONOURED BY THE CHÆRONEANS, FOR HER VIRTUE AND RELIGIOUS ATTENDANCE ON THE DEITY." The legend is as follows:

ΗΒΟΥΛΗΚΑΙΟΔΗ
ΜΟΣΧΑΙΡΩΝΕ
ΩΝ.ΤΗΝΙΕΡ
ΑΝ.ΤΗΣΑΡΤΕΜΙ
ΔΟΣ.ΧΑΡΟΠΕΙΑΝ
ΤΒ.ΚΛΑΥΔΙΟΥ.ΔΙΔΥ
ΜΟΥ.ΘΥΓΑΤΕΡΑ
ΑΡΕΤΗΣΕΝΕΚΕΝ
ΚΑΙΤΗΣΠΕΡΙΤΗΝ
ΘΕΟΝΘΡΗΣΚΕΙΑΣ

We noticed the remains of a small *temple*, perhaps of *Diana*, in two ruined buildings, still standing, in the same line with a range of antient tile-work, once covered with marble; also the shafts of columns of highly-polished grey granite, eighteen inches in diameter, lying near to the same spot. Close to the little chapel we saw two capitals of columns; one of the *Corinthian* order, barbarously executed; and

another of the *Ionic*, in better taste, but of small dimensions. PARNASSUS, with its shining snowy summit, appears opposite the door of this chapel; and between both, in the same line, the lofty rock whereon the Acropolis of *Chæronéa* was situate; as appears by the remains of its walls.

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The next thing that attracted our notice, was a beautiful antient *fountain*, with five mouths, supplied, by means of a *small aqueduct*, from the neighbouring rock, in which the *Coilon* of the *Theatre of Chæronéa* was excavated. In its present state, this *fountain* consists entirely of fragments of the ruined buildings of the city. Here we saw some large pedestals, granite shafts, small *Doric* capitals,—and a mass of exceedingly hard blue marble, exhibiting, in beautiful sculpture, the leaves and other ornaments of the cornice of a temple. There was a cistern at the fountain, with an inscription in honour of DEMETRIUS AUTOBULUS, A PLATONIC PHILOSOPHER, BY FLAVIUS AUTOBULUS, HIS MATERNAL GRANDSON.

ΔΑΜΑΤΡΙΟΝ ΑΥΤΟΒΟΥΛΟΝ ΦΙΛΟΣΟ
ΦΟΝ ΠΛΑΤΩΝΙΚΟΝ ΦΛΑΒΙΟ ΣΑΥΤΟΒΟΥ
ΛΟ ΣΤΟΝ ΠΡΟΣΜΗΤΡΟΣ ΠΑΠΠΟΝ