

CHAP. V. An inscription found at *Smyrna* in honour of the
 Platonic philosopher *Theon*, is given by *Spon*, in
 his *Miscellanea*'.

Following the aqueduct towards the *theatre*, we found, upon the right hand, a subterraneous passage, extending towards the *theatre*, and perhaps passing under it. The entrance is like that of a *well*, lined with antient tiles: the whole being closed, and covered with masonry. At the entrance there are two inscriptions, beautifully cut; but a part of one of them alone is legible, belonging to a metrical composition.

.... ΑΝΔΡΕΣΣΙΧΑΡΟΝΔΑ
 ΑΙΧΑΝΟΡΚΑΙΦΙΣΟΔΟΡΩΠ
 ΑΡΜΟΔΙΟΣΠΟΛΕΜΩ

The well at the entrance is about twelve feet in depth. Having descended to the bottom, we found an arched opening, offering a passage towards the w.n.w. but immediately afterwards inclining towards w.s.w. Proceeding along the vaulted passage, to the distance of

(1) *Eruditæ Antiquitatis Miscell.* Sect. iv. p. 135. *Lugd.* 1685.

ΘΕΩΝΑΠΛΑΤΩΝΙ
 ΚΟΝ . ΦΙΛΟΣΟΦΟΝ
 ΟΙΕΡΕΤΣ . ΘΕΩΝ
 ΤΟΝ . ΠΑΤΕΡΑ

one hundred and fifty paces, we came to the mountain where the *Coilon* of the *Theatre* has been hewn. The source of the *fountain* is upon the *north-western* side of it; for by striking the ground there, a cavity may be observed. The vaulted roof of this subterraneous passage, once undoubtedly an aqueduct, is formed with antient tiles; and the workmanship at the source of the *fountain* is of the same nature.

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We next visited the THEATRE, perhaps one of the most antient in *Greece*, and one of the most entire now remaining. It faces the N. N. E. towards a village called *Karamsa*, situate on the other side of the plain, at the base of the opposite mountains. The *Coilon* is now in as perfect a state as when it was first formed: it is hollowed in the rock, above the *ruined edifice*, before mentioned, and the *fountain*; to the s. s. w. of the latter. Nothing is wanted in this part of the *Theatre*, but the marble covering for the seats. They are only twelve inches high, and seventeen inches and a half wide: sufficient space is therefore hardly allowed for the feet of the spectators. The magnificent theatre constructed by *Polycletus* in *Epidauria*², contains a space eighteen inches

Theatre.

(2) See the former Volume of this work, p. 417.

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wide behind each row of seats, for the feet of the spectators; besides fourteen inches in front, for the stone benches; making a total of two feet eight inches for the width of every seat. The *Proscenium* of this Theatre, at *Chæronéa*, still remains: it is forty-eight paces in width.

Acropolis.

The ACROPOLIS is above the *Theatre*: the road leading to it is cut in the side of the rock. Like the *Acro-Corinthus*, it covers the top of a lofty precipice. This precipice is mentioned by *Pausanias*¹; and yet it is remarkable, that neither this writer, nor *Strabo*², who also notices the city, make any mention of the *Theatre*. "Above the city," says *Pausanias*³, "is a precipice called PETRACHUS." Here was preserved a small image of *Jupiter*⁴. The very antient walls of this citadel yet remain all around the summit, flanking the edges of the craggy precipice: they are of massive but regular workmanship, and offer an astonishing monument of the perseverance and enterprising labours of the antient inhabitants.

(1) *Bæotica*, p. 793. ed. Kuhnii.

(2) *Strabonis Geog.* lib. ix. p. 600. ed. Oron.

(3) "Ἐστὶ δὲ ὑπὲρ τὴν πόλιν κρημνὸς Πιτραχὸς καλούμενος. *Paus. Bæot.* c. 41. p. 797.

(4) *Ibid.*

Chæronæa was not the original name of this city⁵; it had more antiently been called ARNE: this appellation is given to it by *Homer*⁶. Its plain, celebrated by the poet for its fertility, became very memorable for the battles that were here fought;—for the defeat of the *Athenians* by the *Bæotians*, in the *fifth* century before Christ; for the victory obtained by *Philip* over the allied armies of THEBES and ATHENS in the *fourth*; and for that which *Sylla* obtained over the forces of *Mithradates* in the *first*. At about an hour's distance from the village, a most conspicuous tomb, remarkable for its size and elevation, still remains, an everlasting monument of the ensanguined field, resembling the Tomb of the *Athenians* in the Plain of *Marathon*. It is very distinctly mentioned by *Pausanias*: he says it was raised over those *Thebans* who fell in the engagement against *Philip*⁷. This tomb is now called *Mangoola*. When viewed at the eastern extremity of the plain by a person going from *Lebadæa* to the village of *Romaiiko*, in the road to *Orchomenus*, it is seen to the greatest

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Battle of
Chæronæa.

Tomb of
the *The-*
bans.

(5) Ἐκαλιῖτο δὲ ἡ πόλις καὶ τούτοις Ἄρνη τὸ ἀρχαῖον. *Ibid.* c. 40. p. 795.

(6) Οἳ τι πολυστάφυλον Ἄρνην ἔχον. *Iliad.* B. 507.

(7) Προσόντων δὲ τῇ πόλει, πολυάνδριον Θηβαίων ἐστὶν ἐν τῷ πρὸς Φίλιππον ἀγῶνι ἀποθανόντων. *Pausan.* *Bæot.* c. 40. p. 795.

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advantage, being then backed by *Parnassus*, and in a line with its summit, standing close to its base. A *Pasha* called *Hachi*, passing this way, hoisted upon it the *Turkish* standard;—the only circumstance related concerning it by the present inhabitants.

Sceptre of
Agamem-
non.

CHÆRONÉA was the birth-place of *Plutarch*: its other *memorabilia* were few in number. The famous *sceptre of Agamemnon*, celebrated by *Homer* as that which was made by *Vulcan* for *Jupiter*, had been regularly transmitted, by the hands of *Hermes*, *Pelops*, *Atreus*, and *Thyestes*, to the *Argive* king, and was here preserved in the time of *Pausanias*. The *Chæronéans* paid to it divine honours; holding it in greater veneration than any of their idols¹. It seems to have been held among them after the manner of a mace in corporation towns; for the same author relates, that they did not keep it in any temple prepared for its reception, but that it was annually brought forth with appropriate ceremonies, being honoured by daily sacrifices; and a sort of mayor's feast seems to have been provided for the occasion; a table covered with all sorts of eatables being then set forth.

(1) *Pausan. Bæot. c. 40. p. 795.*

In the church of this village we found, at the altar, four beautiful granite columns, each column of one entire piece. The altar itself is an antient pedestal of blue-and-white marble, four feet four inches in length, and four feet wide. Close to this altar, on the left hand, we observed a beautiful capital of a *Corinthian* pillar, measuring two feet six inches square at the top, of that antient style of the *Corinthian* which we lately described in the account of the antiquities of *Thebes*: but this is the most valuable specimen of it we have any where seen; the workmanship being exquisitely fine, and the marble uninjured. In the sanctuary of the same church, upon the right hand of the altar, we also saw the marble THYMELE of the *Chæronéans*; a magnificent *antique chair* finely sculptured, and hewn out of a single block. It was brought, in all probability, from the *Theatre*: and will add another example to those already mentioned², proving the real nature of the *Λογέιον*, or *Θυμέλη*, and the frequent recurrence of a *Cathedra* of this kind either within or near to the remains of the *Grecian* theatres: it is also remarkable that the *Greek* peasants upon the spot call it *Θρόνος*. The church itself, as a

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Antiquities
at the
Church of
Capraná.

Marble
Cathedra.

(2) See the former Volume, p. 400.

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scriptions
upon one
Tablet.

receptacle of precious relics from the ruins of *Chæronæa*, has tended to the preservation of some of them, but to the destruction of others; the most valuable antiquities having been used as common building materials. A very hard kind of marble, of a blue-and-white colour, is particularly prevalent among the remains of this city. Within the church we noticed, in the wall, five inscriptions upon one marble pedestal. The writing appeared to have been added at different times, because the characters were not all equally well cut. These inscriptions were at too great a height to be legible from the floor of the church; but by placing a ladder against the wall, the author, with some difficulty, made the following copy of the whole.

ΑΡΧΟΝΤΟΣ ΔΙΟΚΛΕΟΥΣ ΤΟΤΕ ΣΙΜΜΙΟΥ ΜΗΝΟΣ ΣΥΝΕΔΡΤΗΝ . . . ΤΟΝ ΝΟΜΟΝ
ΟΜΟΛΟΓΗΣΤΗ ΠΕΝΤΕΚΑΙ ΔΕΚΑΤΗ ΔΕΞΞΙΟ ΑΡΧΟΝΤΟΣ ΠΑΤΡΑΝΟΣ ΜΗΝΟΘΗΡ . .
ΣΑΜΜΙΚΟΥ ΤΟΥ ΦΙΛΟΞΕΝΟΥ ΑΝΑΤΙΘΗΣΙ ΔΟΡΟΥ Η ΑΡΧΟΝΤΟΣ ΑΥΤΗ ΤΟΥ ΤΙΟΥ . . .
ΤΑΣΙ ΔΙΑΣ ΔΟΥΛΑΣ ΚΑΛΛΙΔΑΚΑΙ ΠΤΘΙΝ ΠΑΝΟΥ ΜΕΓΩΝΟΣ . . ΣΥΝΕΤΑΡΕΣΡ . . .
ΚΑΙ ΤΟ ΕΚ ΤΗΣ ΚΑΛΛΙΔΟΣ ΠΑΙΔΑΡΙΟΝ ΩΤΟΣ ΑΝΑΤΙΘΗΣΙ ΤΟΝ ΙΔΙΟΝ ΟΡΙΤΟΝ
ΝΟΜΑΝΙΚΩΝ ΙΕΡΟΥΣ ΤΩΣ ΕΡΑΠΙΔΙ ΠΑΡΑΜΟΝΟΝ ΙΕΡΟΝ ΤΩΣ ΕΡΑΠΕΙΝ . . ΗΠ . .
ΜΙΝΑΝΤΑΣ ΔΕΞΞΙ ΠΠΑΕΤΒΟΥΛΟΤΗΚΑΤΑΨΥΤΗ ΚΟΝΤΑΝ ΗΘΕΝΙ ΜΗΘΕΝΤΗΝ ΑΘΕΣ
ΣΙΝ ΜΑΜΜΗ ΠΑΝΤΑ ΤΟΝ ΤΗΣ ΖΩΗΣ ΑΥΤ . ΠΟΙΟΥΜΕΝ ΗΔΙΑ ΤΟΥΣ ΤΗΝ ΕΔΗΘΤΑ
ΤΗΣ ΚΡΟΝΟΝ ΑΝΕΝ ΚΑΝΤΩΣ ΤΑ ΔΕ ΓΕΝ . ΑΤΟΝ ΝΟΜΟΝ
ΝΗΘΕΝΤΑΣ ΔΕ ΑΥΤΩΝ ΕΝΨΩΤΗΣ ΜΕΝΟΣ ΑΛΛΑ ΚΟΜΕΝΕΙΟΥ ΠΕΝΤΕΚΑΙ ΔΕΚΑΤΗΝ
ΠΑΡΑΜΟΝΗΣ ΚΡΟΝΩΣΣ ΤΩΣ ΑΝΣΟΔΩΡΑ ΚΡΑΤΩΝΟΣ ΠΑΡΟΝΤΟΣ ΑΥΤΗ . . ΠΑΤΡΟ
ΔΟΥΛΑΣ ΔΕΞΞΙ ΠΠΑΣΤΗΣ ΑΘΑΝΙΟΥ ΚΡΑΤΩΝΟΣ ΑΦΙΗΣΙΤΗ . . ΙΔΙΑΝ ΔΟΥΛΗΝ ΕΥ . .
ΤΗΝ ΑΝΑΘΕΣΙΝ ΠΟΙΟΥΜΕΝ ΗΔΙΑ ΕΡΑΝΤΟΥΣ ΕΡΑΠΙΔΟΣ ΠΟΙΟΥΜΕΝ ΕΤΗΝ ΑΝΑΘΕ
ΤΟΥΣ ΤΗΝ ΕΔΡΙΟΥ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ

he Letters in this Column well cut.]

[The Letters in this Column barbarously cut.]

ΧΟΝΤΟΣΕΤΑΝΔΡΟΥΜΗΝΟΣΑ
ΛΚΟΜΕΝΗΟΥΤΤΡΙΑΚΑΔΙΑΓΑΘΟ
ΗΣΕΤΑΝΔΡΟΥΑΝΑΤΙΘΗΣΙΤΟΥΣ
ΙΟΥΣΔΟΥΑΟΥΣΣΩΣΙΜΟΝΚΑΙ
ΜΩΝΑΙΕΡΩΣΤΟΥΣΕΡΑΠΙ
ΣΠΑΡΑΜΕΙΝΑΝΤΑΣΑΝΕΝ
ΗΤΩΣΕΑΤΩΤΕΚΑΙΤΗΓΥ
ΙΚΙΜΟΥΒΟΥΚΑΤΑΤΗΝΑΝΑ
ΣΙΝΠΟΙΟΥΜΕΝΟΣΔΙΑΤΟΥ
ΝΕΔΡΙΟΥΚΑΤΑΤΟΝΝΟΜΟΝ

ΑΡΧΟΝΤΟΣΑΝΤΙΜΩΝΟΣΜΕΝΟΣ
ΠΡΟΣΤΑΤΗΡΙΟΥΠΕΝΤΕΚΑΙΔΕΚΑΤΗ
ΜΙΔΩΝΙΠΠΙΝΟΥΚΑΙΤΗΔΗΜΑΚΙΧΕΥ
ΒΟΥΛΟΥΑΝΑΤΙΘΕΑΣΙΝΤΑΙΔΙΑΔΟΥΔΙ
ΚΑΚΟΡΑΣΙΑΑΛΕΞΑΝΔΡΑΚΑΙΘΑΥΜΑΣ
ΤΑΝΙΕΡΑΤΟΙΣΑΡΑΠΕΙΜΗΘΕΝΙΜΗΘΕΝ
ΠΡΟΥΣΗΚΟΥΣΑΣΠΕΡΑΜΕΝΑΣΑΣΔΕΜΙ
ΛΩΝΙΝΑΙΤΗΛΕΜΑΧΙΔΙΕΚΑΙΕΡΟΝΕΩΣ
ΑΝΣΩΣΙΝΑΝΕΙΚΛΗΤΩΣΤΗΝΑΝΑΘΕ
ΣΙΝΠΟΙΟΥ.Ι. ΛΟΔΙΑΤΟΥΣΥΝΕΔΡΙΟΥΚΑΤΑ
ΤΟΝΝΟΜΟΝ

[In the two following Inscriptions, the Letters were well cut.]

ΑΡΧΟΝΤΟΣΦΙΛΟΞΕΝΟΥΜΕΝΟΣΑΛΛΑΛΚΟΜΕΝΗΟΥΠΕΝΤΕΚΑΙΔΕΚΑΤΗ
ΑΛΕΞΩΝΠΡΟΔΩΝΟΣΑΝΑΤΙΘΗΣΙΤΗΝΙΔΙΑΝΔΟΥΑΗΝΔΙΟΝΤΣΙΑΝ
ΙΕΡΑΝΤΩΣΑΡΑΠΠΙΑΡΑΜΕΙΝΑΣΑΝΕΑΡΤΩΑΝΕΝΚΑΗΤΩΣΠΑΝΤΑ
ΤΟΝΤΟΥΖΗΝΧΡΟΝΟΝΤΗΝΑΝΑΘΕΣΙΝΠΟΙΟΥΜΕΝΟΣΔΙΑΤΟΥΣΥΝΕΔΡΙΟΥ
ΚΑΤΑΤΟΝΝΟΜΟΝ

ΑΡΧΟΝΤΟΣΚΑΦΙΣΙΟΥΜΕΝΟΣΒΟΥΚΑΤΙΟΥΤΤΡΙΑΚΑΔΙΚΡΑΤΩΝΑΜΙΝΙΟΥΚΑΙ
ΕΥΓΙΤΑΝΙΚΑΡΕΤΟΥΣΥΝΕΥΑΡΕΣΤΟΥΝΤΩΝΚΑΙΤΩΝΤΙΩΝΑΝΑΤΙΘΕΑΣΙΝΤΟ
ΔΟΥΔΙΚΟΝΑΤΤΩΝΚΟΡΑΣΙΟΝΣΩΣΙΧΑΝΙΕΡΟΝΤΩΣΕΡΑΠΠΙΑΡΑΜΙΝΑΝ
ΚΡΑΤΩΝΙΚΑΙΕΥΓΙΤΑΕΩΣΑΝΩΣΙΝΑΝΕΝΚΑΗΤΩΣΤΗΝΑΝΑΘΕΣΙΝΠΟΙ
ΟΥΜΕΝΟΙΔΙΑΤΟΥΣΥΝΕΔΡΙΟΥΚΑΤΑΤΟΝΝΟΜΟΝ

They have been here printed so as to correspond with their appearance upon the marble; for they all relate to the same subject, namely, the dedication of a slave to the God SERAPIS: the translation of one of them will therefore be sufficient; and for this purpose we shall select the *fourth*, because the legend is there perfect;

CHAP. and the letters in the *fourth* and *fifth* were better
 V. graven, and more legible, than in the *three*
 preceding inscriptions.

"ON THE FIFTEENTH DAY OF THE MONTH ALALCOMENIUS
 (October), PHILOXENUS BEING ARCHON, ALEXON, THE SON
 OF RHODON, DEDICATES HIS OWN SLAVE DIONYSIA, AS
 SACRED TO THE GOD SERAPIS, HAVING REMAINED BLAME-
 LESS WITH HIM, ALL HER LIFE. HE MAKING THE DEDICA-
 TION THROUGH THE COUNCIL, ACCORDING TO THE LAW."

In the *fifth* and last inscription, the dedication
 of the slave is made in the month BUCATIUS
 (January'), "THE SONS OF CRATON AND EUGITA
 CONSENTING THERETO."

In the evening we returned, by the same road,
 again to *Lebadéu*, and had a fine prospect of the
 town. About half an hour's distance from it,
 there is a fountain. The stream which we crossed
 before, in the morning, by a bridge, is not
 the *Hercyna*, but one of its branches: this river
 becomes divided, and distributes itself into

(1) For the order of the *Boeotian* months, the Reader is referred to Mr. WALPOLE's Notes upon some of the Inscriptions we found afterwards at ORCHOMENUS. The word ΜΕΝΟΣ Mr. Walpole thinks should be written ΜΕΙΝΟΣ, the *Boeotians* using EI for H: but we have thought it right to print our copy as it was made from the original, believing it to be written ΜΕΝΟΣ, and ΜΗΝΟΣ, upon the Marble. "In the *Acharaenses* of Aristophanes (it is observed by Mr. Walpole) the *Boeotian* says *Θιλάδι*. See the passage from *Eustathius*, cited by *Brunck*, on v. 867 of that play."

several small channels, whereby it is rendered very beneficial to the inhabitants, in watering a number of gardens and cotton-grounds.

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On *Friday, December the eleventh*, we set out for ORCHOMENUS; proceeding first to the village of *Romaiko*, bearing N. N. E. distant one hour and three quarters from *Lebadéa*. At the church here we saw the most remarkable *bas-relief* which exists in all *Greece*, whether we regard the great antiquity of the workmanship, or the very remarkable nature of the subject represented. It is executed upon a mass of the blue-and-white marble common in the country, and which frequently occurs among the ruins of *Chæronéa*: its length is six feet six inches; its width two feet. The subject represents an aged figure, of the size of life, with a straight beard, in a cloak, leaning with his left arm upon a knotted staff, and offering with his right hand a *locust* to a *greyhound*; who is rising upon his hinder feet, and stretching himself out, to receive it. Whether this figure be intended to represent *Hercules* with the *dog of Hades*, as mentioned by *Pausanias*², or the shepherd *Hesiod*, whose *tomb* existed

Visit to a
Village
called
Romaiko.

Remarkable
Bas-relief.

(2) Ἐνταῦθα δὲ εἰ βιωτοὶ λίγους διαβῆναι τὸν Ἡρακλῆα ἄγοντα τοῦ ᾗδου τὸν κύνα. Paus. *Boeotic*, c. 34, p. 779. ed. Kühnii.

CHAP. in the neighbourhood, others may determine.

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Owing to the age of the person represented, it does not seem probable that any allusion was here made to the superstitions respecting *Actæon* which existed among the *Orchomenians*¹. PAUSANIAS, by whom they are noticed, also relates that there was a *Temple of Hercules*, containing an image of the Deity², at the distance of *seven stadia* from ORCHOMENUS, near the sources of the *Melas*, a small river which fell into the Lake *Cephissis*. The figure here exhibited has upon his head the old scull-cap now called *Fez* by the *Greeks* and *Albanians*³; but this cap, as a part of the antient costume, is of such high antiquity, that we find it worn by *Mercury*, as he is represented upon the oldest silver medals of *Ænos* in *Thrace*. The style of the sculpture is *Græco-Etruscan*, and perhaps it may be considered as one of the earliest specimens of the art: the hands of the figure, and the dog, are well executed, but the rest is rude and angular. We have

(1) Περὶ δὲ Ἀρταίου λόγισμα, κ. τ. λ. Pausan. *Boeotic*. c. 38. p. 787.

(2) Σταδίων δὲ ἀφίστανται ἑνὶ Ὀρχομενῷ πᾶσι τοῖς ἑκαταίσι, καὶ ἄγαλμα αὐτοῦ ἐστὶν. Ἰνταῦτα τοῦ ποταμοῦ Μίλωνος εἰσὶν αἱ πηγαί, κ. τ. λ. Ibid.

(3) The sketch from which an engraving has been made for this work cannot pretend to accuracy; it was almost made from memory: but the original has lately excited considerable curiosity; and as no delineation of it has hitherto been published, it was thought that this might assist a description of it, until some more faithful representation shall appear.

since heard that there is an *inscription* below the feet of the figure, but we were never able to procure a copy of it: this, if faithfully transcribed, so as to exhibit a fac-simile of the characters, might enable us to determine the age of the workmanship; but we have no hesitation in saying, without having seen the *inscription*, that it will be found to belong to that period of the art of sculpture in *Greece*, alluded to by QUINTILIAN, when a resemblance to the style of the *Etruscans* characterized the works of the *Grecian* artists⁴. This is further denoted by the great length of the body and limbs, and a certain simplicity in the manner of the execution, easier to recognise than to describe. There is a cavity in the head of the figure, as if a gem, or a piece of metal, had been originally introduced into that part of the sculpture. The peasants relate that they found this *bas-relief* in the river, near to the spot where it is now placed. It was probably intended to close the entrance to some sepulchre.

(4) "Duriore, et Thuscaneis proxima Calon, atque Egeias, jam minus rigida Calamis, molliora adhuc supra dictis Myron fecit." Quintilian. *Institut. Orat. lib. xii. c. 10.* See also Winkelmann, *Histoire de l'Art chez les Anciens*, tom. I. p. 313. à Paris, An 2 de la République.

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Visit to
Screpú.

River
Melas.

Ruins of
ORCHOME-
NUS.

Hence we continued our excursion through vineyards as old as the time of *Homer*¹, and watery lands, to another village called *Screpú*. Just before our arrival, we crossed a bridge over a river, called *Black Water* by the inhabitants (*Mauronero*). The river *MELAS* may therefore be here recognised, retaining something of its antient appellation². According to *Strabo*, it flowed between *ORCHOMENUS* and *ASPLEDON*³. Before passing the bridge, we saw towards our right, at a short distance in the plain, a large *tumulus*. When upon the bridge, this tomb is directly in front of the spectator. Near the bridge are the remains of an antient paved road. That *Screpú* is situate in the midst of the ruins of *ORCHOMENUS*, will plainly appear by the *inscriptions* we found upon the spot. Indeed, these *inscriptions* had been noticed by *Meletius*; but we had never seen his work; nor would it have rendered us any service; for it might have induced us to forego the very great fatigue it

(1) *Vid. Iliad. B. 507.*

(2) Its sources were distant only *seven stadia* from *ORCHOMENUS*. *Vid. Pausan. in Bæot. c. 38. p. 787. ed. Kuhn.*

(3) "*Ὁ Μίλας ποταμός.* De hoc flumine multa scitu digna." *Plutarchus in Sylla, p. 465. tom. I. edit. F. Furt. Vid. Annot. Casaubon. in Strabon. Geog. lib. ix. p. 603. ed. Oxon.*

was necessary to encounter, in making a faithful transcript from the marbles; whence it will be manifest that his copies of the *Orchomenian inscriptions* are full of inaccuracies. With regard to the *Tumulus* near *Screpú*, as this is one of two remarkable *tombs* mentioned by PAUSANIAS⁴, and as his description of the other connects it with the *Treasury of Minyas* (concerning whose situation there can be little doubt to a person upon the spot), perhaps we shall not err if we consider this to be the identical mound heaped over the bones of HESIOD, when the *Orchomenians* removed them from the territory of *Naupactus*⁵.

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V.

Tomb of
Hesiod.

We were conducted, upon our arrival at *Screpú*, to a Monastery. In the wall of this building we found three inscriptions upon one tablet; and of these, the two first relate to a sum of money which had been paid by the *Lord of the Treasury*⁶ to *Eubulus*, in the archonship of *Thynarchus*; and the bonds, which are kept in the hands of some people of *Phocis* and *Chæronéa*, whose names are mentioned, are cancelled⁷. With regard to the *third* inscription, remarkable

Archaic
Inscriptions.

(4) Vid. *Paus.* *ibid.* pp. 786, 787.

(5) *Ibid.*

(6) "Ταμίης, præfectus aerarii." *Walpole's MS. Note.*

(7) "Ἀναγίσθαι τὴν συγγραφὴν, sygrapham irritam facere, ἀνυπογράψαι." *Budeus. Walpole MS. Note.*

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for the distinction of dialect in which *Orchomenus* is written *Erchomenus*, as also for the recurrence of the *digamma*, the Reader is referred to the Notes subjoined; first, for the observations of Mr. WALPOLE upon the copy of it which the author made upon the spot¹; secondly, for those of another learned *Hellenist*, the Rev. P. P. DOBREE, of *Trinity College, Cambridge*, after comparing this copy with the original, now in the *British Museum*: and that its meaning may be more readily apprehended, a mark has been placed at the termination of every word.

First In-
scription.

ΘΥΝΑΡΧΩΑΡΧΟΝΤΟΣ ΜΕΙΝΟΣ ΘΕΙ
ΛΟΥΘΙΩΑΓΧΙΑΡΟΣ ΕΥΜΕΙΛΟΤΑΜΙ
ΑΣΕΥΒΩΛΥΑΡΧΕΔΑΜΩΦΩΚΕΙΙΧΗ
ΟΣΑΠΕΔΩΚΑΠΟΤΑΣΣΟΥΓΓΡΑΦΩ
ΠΕΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝ
ΚΑΤΟΠΤΑΩΝΑΝΕΛΟΜΕΝΟΣΤΑΣ
ΣΟΥΓΓΡΑΦΩΣΤΑΣΚΕΙΜΕΝΑΣΠΑΡΕΥ
ΦΡΟΝΑΚΗΦΙΔΙΑΝΚΗΠΑΣΙΚΛΕΙΝ
ΚΗΤΙΜΟΜΕΙΛΟΝΦΩΚΕΙΑΣΚΗΔΑΜΟ
ΤΕΛΕΙΝΛΥΣΙΔΑΜΩΚΗΔΙΩΝΥΣΙΩΝ
ΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙΑΚΑΤΤΟΥΑ
ΦΙΣΜΑΤΩΔΑΜΩΜΨΥΓΕΤ▷ΙΙΙ

(1) " Upon a silver medal of *Orchomenus*, once in my possession, were the letters EPX. . This change of O into E, says a Grammarian in *Eustathius*, is Dorian : ἰστίον δὲ ἔστι τὸ Ἀργιφόντης, κατὰ καὶ τὸ ἀνδριφόντης

ΘΥΝΑΡΧΩΑΡΧΟΝΤΟΣ ΜΕΙΝΟΣΑΛΛΑΛ
 ΚΟΜΕΝΙΩΦΑΡΝΩΝΠΟΛΥΚΛΕΙΟΣ
 ΤΑΜΙΑΣΑΓΕΔΩΚΕΕΥΒΩΛΥΑΡΧΕ
 ΔΑΜΩΦΩΚΕΙΙΑΠΟΤΑΣΣΟΥΓΓΡΑ
 ΦΩΤΟΚΑΤΑΛΥΠΟΝΚΑΤΤΟΥΑΦΙΣΜΑ
 ΤΩΔΑΜΩΑΝΕΛΟΜΕΝΟΣΤΑΣΣΟΥΓ
 ΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΣΩΦΙ
 ΛΟΝΚΗΕΥΦΡΟΝΑΦΩΚΕΙΑΣΚΗΠΑΡ
 ΔΙΩΝΥΣΙΟΝΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙ
 ΑΚΗΛΥΣΙΔΑΜΟΝΔΑΜΟΤΕΛΙΟΣΓΕ
 ΔΑΤΩΝΠΟΑΕΜΑΡΧΩΝΚΗΤΩΝΚΑΤΟ
 ΠΤΑΩΝΦΓΕΗΕΓΕΔΔΙΩΝ

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Second In-
 scription.

ἀνδριφόντες δωρικά εἰσιν. ad Il. β. p. 183. And as the Æolic was used in Bœotia, (Paus. Bœot. Strabo, lib. ix. Salm. de Hellen. 417.) we have in these inscriptions *ou* for *u*, as in *συνυγραφή*, *η* for *αι*, and *υ* for *ω*, as in the fragment of another inscription found at Orchomenus, *διδέχθη εν δαμυ. Μεις* (see v. 1.) occurs in *Homer*, Il. τ. 117. where the Scholiast observes that the form is Æolic. The Bœotian, in the Acharnenses, uses *Θυβαθι*. (See also *Etymol. Mag.* 583. 4.)

"The inscriptions of Orchomenus give the names of some of the Bœotian months, one only of which had been hitherto found on any marble. (See *Muratori*, i. 140.) In the antient authors no more than seven have been met with; but from these inscriptions we are able to add another, *Theluthius*, which was also in use at *Delphi*. (See *Corsini Fast. Att.* p. 442.) The following list shews the correspondence of some Bœotian months with the *Attic*.

Bœotian:		Attic:	
1.	Bucatus		Gamelion.
2.	Hermæus		Anthesterion.
3.	Prostaterius . . .		Elaphebolion.
4.	- - - -		- - - -
5.	- - - -		- - - -
6.	- - - -		- - - -
7.	Hippodromius . . .		Hecatombæon.
8.	Panemus		Metagitnion.
9.	- - - -		- - - -
10.	Alalcomenius . . .		Maimacterion.
11.	Damatris		Pyanepsion.
12.	- - - -		- - - -

" Line

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V.

Third In-
scription.

- ΑΡΧΟΝΤΟΣ, ΕΝ ΕΡΧΟΜΕΝΥ, ΘΥΝΑΡΧΩ, ΜΕΙ
ΝΟΣ, ΑΛΛΑΚΟΜΕΝΙΩ, ΕΝ ΔΕ, ΦΕΛΑΤΙΗ, ΜΕ
ΝΟΙΤΑΟ, ΑΡΧΕΛΑΩ, ΜΕΙΝΟΣ, ΠΡΑΤΩ, ΟΜΟ
ΛΟΓΑ, ΕΥΒΩΛΥ, ΦΕΛΑΤΙΗΥ, ΚΗ, ΤΗ, ΠΟΛΙ, ΕΡ
5. ΧΟΜΕΝΙΩΝ, ΕΠΙΔΕΙ, ΚΕΚΟΜΙΣΤΗ, ΕΥΒΩ
ΛΟΣ, ΠΑΡΤΑΣ, ΠΟΛΙΟΣ, ΤΟ, ΔΑΝΕΙΟΝ, ΑΠΑΝ,
ΚΑΤΤΑΣ, ΟΜΟΛΟΓΙΑΣ, ΤΑΣ, ΤΕΘΕΙΣΑΣ, ΘΥ
ΝΑΡΧΩ, ΑΡΧΟΝΤΟΣ, ΜΕΙΝΟΣ, ΘΕΙΛΟΥΘΙΩ,
ΚΗ, ΟΥΤ, ΟΦΕΙΛΕΤΗ, ΑΥΤΥ, ΕΤΙ, ΟΥΘΕΝ, ΠΑΡΤΑΝ,
10. ΠΟΛΙΝ, ΑΛΛ, ΑΠΕΧΙ, ΠΑΝΤΑ, ΠΕΡΙ, ΠΑΝΤΟΣ,
ΚΗ, ΑΠΟΔΕΔΟΑΝΘΙ, ΤΗ, ΠΟΛΙ, ΤΥ, ΕΧΟΝΤΕΣ,
ΤΑΣ, ΟΜΟΛΟΓΙΑΣ, ΕΙΜΕΝ, ΠΟΤΙ, ΔΕΔΟΜΕ
ΝΟΝ, ΧΡΟΝΟΝ, ΕΥΒΩΛΥ, ΕΠΙΝΟΜΙΑΣ, ΦΕΤΙΑ,
ΠΕΤΤΑΡΑ, ΒΟΥΕΣ ΣΙ, ΣΟΥΝ, ΙΠΠΥΣ, ΔΙΑΚΑ
15. ΤΙΗΣ, ΦΙΚΑΤΙ, ΠΡΟΒΑΤΥΣ, ΣΟΥΝ, ΗΓΥΣ, ΧΕΙ
ΛΙΗΣ, ΑΡΧΙ, ΤΩ, ΧΡΟΝΩ, Ο, ΕΝΙΑΥΤΟΣ, Ο, ΜΕΤΑ,

"Line 4. ΦΕΛΑΤΙΗΥ, 'civi Velateæ.'—The τ is used for the ω, as in ΕΥΒΩΛΥ.

— 9. Ούβιν was written by the Æolians for ούβιν; see Eustat. on Odys. σ. p. 1841.

— 11. The latter part of the line, in common Greek, would be τῇ πόλει τοῖς ἔχοντες for οἱ ἔ. τ for οἱ is to be found in an inscription discovered in *Boeotia*, in which we have seen *φυχλας* for οἰκίας.

— 13. ἔπνομίαις, 'right of pasture.'

— 14. From the Æolic word *πίστυρα* for *τέσσαρα*, came, according to Menage, the Oscan word *petorritum*, a four-wheeled carriage. *Juris Civilis Amœnitat.* p. 7.

— 16. Here, in the enumeration of cattle, we have the word ΦΙΚΑΤΙ. ΒΕΙΚΑΤΙ, for *είκοσι*. (See *Hesych.*) In the Heracleian inscriptions, *Είκοσι*. From this form comes the *V* in the Latin 'Viginti.' ΔΙΑΚΑΤΙΗΣ, 'two hundred.'

ΘΥΝΑΡΧΟΝ, ΑΡΧΟΝΤΑ, ΕΡΧΟΜΕΝΙΥΣ, ΑΠΟ
 ΓΡΑΦΕΣΘΗ, ΔΕ, ΕΥΒΩΛΟΝ, ΚΑΤ, ΕΝΙΑΥΤΟΝ,
 ΕΚΑΣΤΟΝ, ΠΑΡ, ΤΟΝ, ΤΑΜΙΑΝ, ΚΗ, ΤΟΝ, ΝΟΜΩ
 20. ΝΑΝ, ΤΑ, ΤΕ, ΚΑΥΜΑΤΑ, ΤΩΝ, ΓΡΟΒΑΤΩΝ, ΚΗ,
 ΤΑΝ, ΗΓΩΝ, ΚΗ, ΤΑΝ, ΒΟΥΩΝ, ΚΗ, ΤΑΝ, ΙΓΓΩΝ, Κ
 ΚΑΤΙΝΑ, ΑΣΑΜΑ, ΙΩΝΘΙ, ΚΗ, ΤΟ, ΠΛΕΙΘΟΣ, ΜΕ
 ΑΠΟΓΡΑΦΕΣΘΩ, ΔΕ, ΠΛΙΟΝΑ, ΤΩΝ, ΓΕΓΡΑΜ
 ΜΕΝΩΝ, ΕΝ, ΤΗ, ΣΟΥΓΧΩΡΕΙΣΙ, Η, ΔΕ, ΚΑ, ΤΙΣ
 25. ΗΤΟ, ΕΝΝΟΜΙΟΝ, ΕΥΒΩΛΟΝ, ΟΦΕΙΑ
 ΛΙΣ, ΤΩΝ, ΕΡΧΟΜΕΝΙΩΝ, ΑΡΓΟΥΡΙΩ,
 ΠΕΤΤΑΡΑΚΟΝΤΑ, ΕΥΒΩΛΥ, ΚΑΘ, ΕΚΑ
 ΝΙΑΥΤΟΝ, ΚΗ, ΤΟΚΟΝ, ΦΕΡΕΤΩ, ΔΡΑ.
 ΤΑΣ, ΜΝΑΣ, ΕΚΑΣΤΑΣ, ΚΑΤΑ, ΜΕΙΝΑ,
 30. ΤΟΝ, ΚΗ, ΕΜΠΡΑΚΤΟΣ, ΕΣΤΟ, ΕΥΒ . . .
 ΤΟΝ, ΕΡΧΟΜΕΝΙΟΝ

"Line 21. A letter is wanting at the end of this line in the marble;
 perhaps H." WALPOLE'S MS. Note.

Upon this Inscription, Mr. Dobree remarks: "I would read,

21. ΚΗ or ΚΗ, Η

22. ΜΕΙ

24. ΕΝ, ΤΗ, ΣΟΥΓΧΩΡΕΙΣΙ, Η, ΔΕ, ΚΑ, ΤΙΣ

25. ΕΜΠΡΑΤΤΗ, ΤΟ, ΕΝΝΟΜΙΟΝ, ΕΥΒΩΛΟΝ, ΟΦΕΙΑ-

26. ΕΤΩ, Α, ΠΟΛΙΣ, ΤΩΝ, ΕΡΧΟΜΕΝΙΩΝ, ΑΡΓΟΥΡΙΩ

27. ΜΝΑΣ, ΠΕΤΤΑΡΑΚΟΝΤΑ, ΕΥΒΩΛΥ, ΚΑΘ, ΕΚΑΣ-

28. ΤΟΝ, ΕΝΙΑΥΤΟΝ, ΚΗ, ΤΟΚΟΝ, ΦΕΡΕΤΩ, ΔΡΑΧ-

29. ΜΑΣ . . . ΤΑΣ, ΜΝΑΣ, ΕΚΑΣΤΑΣ, ΚΑΤΑ, ΜΕΙΝΑ

30. ΕΚΑΣΤΟΝ, ΚΗ, ΕΜΠΡΑΚΤΟΣ, ΕΣΤΩ, ΕΥΒΩΛΥ

31. ΚΑΤ, ΤΩΣ, ΤΩΝ, ΕΡΧΟΜΕΝΙΩΝ, ΝΟΜΩΣ.

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V.

In this monastery is the *well* or *fountain* mentioned by *Pausanias*¹; and there are, besides,

(1) *Bæotica*, c. 38. p. 786. ed. Kuhnii.

“ And I understand the whole Inscription thus :

1. Ἀρχοντος ἐν Ὀρχομενῷ Θυνάρχον, μην-
2. νός Ἀλαλκομενίον, ἐν δὲ Ἐλατεῖα Με-
3. νοίτον Ἀρχελάου, μηνός πρῶτον Ὀμο-
4. λογία Εὐβούλῳ Ἐλατεῖαίῳ καὶ τῇ πόλει Ὀρ-
5. χομενίων. Ἐπειδὴ κεκόμισται Εὐβου-
6. λος παρὰ τῆς πόλεως τὸ δάνειον ἅπαν
7. κατὰ τὰς ὁμολογίας τὰς τεθείσας Θυ-
8. νάρχον ἄρχοντος μηνός Θειλουθίου,
9. καὶ οὐκ (qu.) ὀφείλεται αὐτῷ ἔτι οὐδὲν παρὰ τὴν
10. πόλιν, ἀλλ' ἀπέχει πάντα περὶ πάντος,
11. καὶ ἀποδεδώκασιν τῇ πόλει οἱ ἔχοντες
12. τὰς ὁμολογίας εἶναι πρὸς δεδομέ-
13. νον χρόνον Εὐβούλῳ ἐπινομίας, ἔτη
14. τέτταρα, βουσὶ σὺν ἵπποις διηκο-
15. σίαις εἴκοσι, προβάτοις σὺν αἰξὶ χι-
16. λίαις. Ἀρχεῖ τοῦ χρόνον ὁ ἐνιαυτός ὁ μετὰ
17. Θυνάρχον ἄρχοντα Ὀρχομενίοις. Ἀπο-
18. γράφεσθαι δὲ Εὐβουλον κατ' ἐνιαυτὸν
19. ἕκαστον παρὰ τὸν ταμίαν καὶ τὸν νομώ-
20. νην τὰ τε καύματα τῶν προβάτων καὶ
21. τῶν αἰγῶν καὶ τῶν βοῶν καὶ τῶν ἵππων, κἄν
22. τινα ἄσημα ᾖσι, καὶ τὸ πλεῖθος μὴ
23. ἀπογραφείσθω δὲ πλείονα τῶν γεγραμ-
24. μένων ἐν τῇ συγχωρήσει. Ἐὰν δέ τις
25. ἐμπράττῃ τὸ ἐννόμιον Εὐβουλον, ὀφείλ-
26. ἐτω ἢ πόλις τῶν Ὀρχομενίων ἀργυρίου
27. μνᾶς τετταράκοντα Εὐβούλῳ καθ' ἕκα-
28. στον ἐνιαυτόν καὶ τόκον φερίτω δραχ-
29. μᾶς τῆς μνᾶς ἑκάστης κατὰ μῆνα
30. ἕκαστον, καὶ ἐμπρακτος ἔστω Εὐβούλῳ
31. κατὰ τοὺς τῶν Ὀρχομενίων νόμους.

“ The

two antient wells remaining in the village. Almost every thing belonging to ORCHOMENUS remains as *Pausanias* found it in the second century. It was evidently then in ruins, for he

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V.

"The three Inscriptions relate to the same transaction. Eubulus lends the Orchomenians a sum of money, which is partly repaid in the month *Theluthius*. The old writings in the hands of Euphron, &c. are then cancelled, (see Inscr. 1.) and new ones made out, (see Inscr. 3. l. 7.) and deposited with Sophilus, &c. (see Inscr. 2.) These again are cancelled in the month *Alalcomenius*, on condition that Eubulus shall have a right of common. The second and third Inscriptions act as counter-vouchers; the one being a public record of Eubulus's receipt; and the other, of the right granted him.

"Inscr. 3. l. 13. I put a comma after *ισινομίας*. 'Let Eubulus have a right of pasturage for a given time; that is to say, the right of grazing, for four years, 220 head of cattle, including horses, and 1000 sheep, including goats;' i.e. a horse to reckon as an ox, and a goat as a sheep.

"L. 19. *Νομώνης* is the contractor who farms the public pasture-land. Thus *εὐλώνης, ἰργώνης*, (Chandler's *Marm. Ox. XLIX.*) &c. Eubulus enters his cattle at the offices of the Treasurer and of the Contractor, that their accounts may check each other.

"L. 20. *Καῦμα*, or *ἱγναυμα*, is a burnt-in mark. See Scaliger on Varro de L.L. p. 107. ed. 1619; and the Notes on Hesychius, vv. *νομαρχίας* et *τροσίπαιον*. Eubulus is to register, 1. the marks of his cattle, horses, &c. specifying any that may be unmarked; 2. the number of each sort.

"L. 22. *ἰανθί* is for *ἰανθί* (*ἰανθί*), I being put for E, as in *ΑΓΩΝΟΘΕΤΙΟΝΤΟΣ* and *ΔΟΚΙΕΙ* in the 4th and 7th Orchomenian Inscriptions, and *ΙΩΣΑΣ* (*ΙΩΣΑΣ*) for *οὔσης* in one at Thebes, which Pococke has given with his characteristic inaccuracy, p. 50. Read,

EIMEN FOI ΓΑΣ ΚΑΙ FOIKIA
Σ ΕΠΑΣΙΝ ΚΑΙ ΑΤΕΛΙΑΝ
ΚΑΙ ΑΣΟΥΛΙΑΝ ΚΑΙ ΚΑΓΓΑΝ
ΚΑΙ ΚΑΤΘΑΛΑΤΤΑΝ ΚΑΙ ΠΟ
ΛΕΜΩ ΚΑΙ ΙΡΑΝΑΣ ΙΩΣΑΣ.

"In

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notices the cause of its destruction¹. Its most antient name was MINYEIA; and its inhabitants were called *Minyceans* long after the name of the city was changed to *Orchomenus*. They are mentioned, under this appellation, in the verses that were inscribed upon the *Tomb of Hesiod*². A colony from *Orchomenus* founded *Teos*. In the days of its prosperity it was

(1) *Bæot.* c. 38. p. 779. ed. Kuhn.

(2) *Ibid.* p. 787.

"In another, lately found at Oropus, and of which I have been favoured with a copy:

4. . . . εν κη εΣγερως κη ειμεν αυτος γως κη Φυκίας ΕΠΤΙΑ

5. . . . λιας κη ασΦαλιας κη αστουλιας κη πολιμω κη ιρανας

6. . . . α γαν κη κατα θαλατταν, &c.

"In another, on the same slab,

7. κιας ΕΠΤΙΑΣΙΝ κη Φισο

8. κη κατα γαν κη κατα θ

9. ιωσας, &c.

"The Reader will easily supply them from each other. The troublesome word ΕΠΙΑΣΙΝ or ΕΠΠΙΑΣΙΝ will shortly be either corrected or explained by a Scholar of the first eminence.

"L. 27, 28. ΕΚΑ[ΣΤΟΝ Ε]ΝΙΑΤΤΟΝ. Dr. CLARKE.

"First Inscr. lines 3, 4. The marble seems rather to have ΧΡΙΟΣ than ΧΗΟΣ. This was pointed out to me by one of the Gentlemen at the Museum. May it not be right, taking it for χρίος a debt?

"In the seventh Orchomenian Inscription, read, lines 6 and 7, Ἰππὸς ἰχθυὶ τῶν πολιτῶν τὸ δόνταις Διὶ Μυληχίου. This is the preamble of a decree; as in one quoted by Demosthenes, c. Timocr. p. 446. ed. Paris. (708, Reiske.) Τιμεκράτης εἶπεν· "Ὅπως ἂν τὰ ἱερὰ δόνταις τις."

Communicated by the Rev. P. P. DOBREE, Fellow of Trinity College, Cambridge.

distinguished, among all the cities of Greece, as one of the most illustrious and renowned³; and its opulence was such, as to render it, before the age of *Homer*⁴, the subject of a saying common in the country. *Strabo*, citing the poet's allusion to its riches, extols its wealth and power⁵. The *Graces* were said to have chosen *Orchomenus* for their place of residence, owing to a most antient *Hieron* founded by *Eteocles*, in which they were honoured with a peculiar veneration⁶; and on this account they were called *Eteocléan*, by *Theocritus*⁷. It is rather extraordinary, that in so many examples of allusion to *Orchomenus* as it is easy to adduce from different authors, no instance occurs where any notice has been taken of the *Charitesian Games* that were here celebrated in honour of the *Graces*. The *MINYEIA*, indeed, are mentioned by the Scholiast upon *Pindar*⁸; and possibly they may have been the

*Hieron of
the Graces.*

(3) *Pausan. Boeot. p. 779.*

(4) Οὐδ' ἔς ἑς Ὀρχομενὸν ποτινίσσονται, κ. τ. λ. *Iliad. i. ver. 381.*

(5) Φαίνεται δὲ τὸ παλαιὸν καὶ πλουσία τις γαγονεῖα πόλις, καὶ δυναμὴν μίγα. *Strabon. Geog. lib. ix. p. 601, ed. Oxon.*

(6) *Ibid. p. 601, 602.*

(7) Ὡς Ἐτεόκλειος Χάρμις θισαί, αἱ Μινύειον

Ὀρχομενὸν φιλείουσι, κ. τ. λ. *Theocrit. Idyll. xvi. ver. 104.*

(8) *Pindari Scholiastes Isthm. Od. I.* See also *Archæologia*, vol. I. p. 414. *Lond. 1751.*

CHAP.
V.

Inscriptions relating to the Charities Games.

same. The CHARITESIA attracted competitors from all parts of Greece; as we shall presently shew, by *inscriptions* commemorating victors at those solemnities. It was with much delight and satisfaction that we were admitted to such a *muster-roll*; for within the list we read the name of SOPHOCLES, SON OF SOPHOCLES THE ATHENIAN, who is recorded as having obtained the prize for his talent in TRAGEDY. He was a descendant of the famous Greek tragedian of the same name¹. These *inscriptions* are within the church or chapel belonging to the monastery. There are two of them: they occur upon two long slabs of a dark colour, near the entrance; one being on either side of a sort of buttress facing the aisle. They are of no other utility in the structure than as common building materials, for which any other stones of the same size might be substituted. Our desire to obtain them for the University of Cambridge induced us to make an earnest solicitation for the purchase of them, to Logotheti the Archon of Lebadéa, who is the owner of the estate, and whose secretary

(1) Σοφοκλῆς, Ἀθηναῖος, τραγικὸς, καὶ λυρικὸς, ἀπόγονος τοῦ παλαιῶ. He flourished after the seven celebrated Tragedians. *Suidas*, tom. III. p. 350. ed. Cantab.

accompanied us during this day's excursion. The *Archon* insisted upon presenting them to us without payment; saying, that he was under great obligations to *Englishmen*, in being protected by their Government; and he promised to send them, with his next cargoes, to *Aspropiti*, where ships were freighted for *British* ports; to be forwarded to the University, for which alone we sought to obtain them:—but they have never arrived. Indeed a rumour prevails, that some more fortunate individual has since removed them, with other views: yet the author will not terminate this part of his narrative, concerning what it is almost his duty to state, without making a last effort, by humbly entreating their possessor, whosoever he may be, to dedicate those valuable relics to the general interests of Literature, either by depositing them in one of the Universities, or in the National Museum.

The first inscription states, that “IN THE ARCHONSHIP OF MNASINUS, WHEN EUARES, THE SON OF PANTON WAS PRESIDENT OF THE CHARITESIAN GAMES, THE FOLLOWING WERE CONQUERORS IN THOSE GAMES.” Their employments, names, and countries, are then subjoined:

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V.

ΜΝΑΣΙΝΩΑΡΧΟΝΤΟΣΑΓΩΝΟ
 ΘΕΤΙΟΝΤΟΣΤΩΝΧΑΡΙΤΕΙΣΙΩΝ
 ΕΥΑΡΙΟΣΤΩΠΑΝΤΩΝΟΣΤΥΔΕ
 ΕΝΙΚΩΣΑΝΤΑΧΑΡΙΤΕΙΣΙΑ
 ΣΑΛΠΙΓΚΤΑΣ
 ΦΙΛΙΝΟΣΦΙΛΙΝΩΑΘΑΝΕΙΟΣ
 ΚΑΡΟΥΞ
 ΕΙΡΩΔΑΣΣΩΚΡΑΤΙΟΣΘΕΙΒΕΙΟΣ
 ΠΟΕΙΤΑΣ
 ΜΗΣΤΩΡΜΗΣΤΟΡΟΣΦΩΚΑΙΕΥΣ
 ΡΑΨΑΦΥΔΟΣ
 ΚΡΑΤΩΝΚΛΙΩΝΟΣΘΕΙΒΕΙΟΣ
 ΑΥΛΕΙΤΑΣ
 ΠΕΡΙΓΕΝΕΙΣΗΡΑΚΛΙΔΑΟΚΟΥΪΚΗΝΟΥ
 ΑΥΛΑΦΥΔΟΣ
 ΔΑΜΗΝΕΤΟΣΓΛΑΥΚΩΑΡΓΙΟΣ
 ΚΙΘΑΡΙΣΤΑΣ
 ΑΓΕΛΟΧΟΣΑΣΚΛΑΠΙΟΓΕΝΙΟΣΑΙΟΛΕΥΣΑΠΟΜΟΥΡΙΝΑΣ
 ΚΙΘΑΡΑΦΥΔΟΣ
 ΔΑΜΑΤΡΙΟΣΑΜΑΛΩΙΩΑΙΟΛΕΥΣΑΠΟΜΟΥΡΙΝΑΣ
 ΤΡΑΓΑΦΥΔΟΣ
 ΑΣΚΛΑΠΙΟΔΩΡΟΣΠΟΥΘΕΛΟΤΑΡΑΝΤΙΝΟΣ
 ΚΟΜΑΦΥΔΟΣ
 ΝΙΚΟΣΤΡΑΤΟΣΦΙΛΟΣΤΡΑΤΩΘΕΙΒΕΙΟΣ
 ΤΑΕΠΙΝΙΚΙΑΚΟΜΑΦΥΔΟΣ
 ΕΥΑΡΧΟΣΕΥΡΟΔΟΤΩΚΟΡΩΝΕΥΣ

The Reader may recollect, that this *inscription* is in *Meletius*' Geography; but a comparison of the present copy with his, will shew that the Greek Archbishop has omitted the *digamma*, and thereby deprived it of its archaic character. Some observations made upon it by Mr. *Walpole* are subjoined in a Note¹. The recurrence of EI, for H, and for AI, as in ΘΕΙΒΕΙΟΣ, ΑΘΑΝΕΙΟΣ; and of A, for H, in this latter word, will not escape the erudite reader. Concerning the *digamma*, occurring not less than six times in this *inscription*, the author owes it to

(1) "Line 9. *αυλεις*.—We find *αινες* in Montfaucon *Diar. Italicum*, p. 425. and *ιβια* for *ιβια* in the Æolic Inscription quoted by Caylus, *Recueil d'Ant.* 2.

"—— 11. ΠΑΨΑΓΓΑΟΣ.—The *digamma* was placed sometimes in the commencement of a word, whether it began with a *lenis* or *aspirate*, as in *Φωίαν*, *Φάαζ*, *Φαγγ*, and many others; sometimes in the middle, as in *αΦορῶ*, in the Delian Inscription; and *Σγῶντες* in the Sigean, where the *ν* is written instead of it. (See *Chishull ad Sig. Mar. and Lanzi*.) In the Heracleian Tables we have this form, *Ciξ*, for *ix*. *Ciξος*, for *ixos*. The affinity between the *sigma* and *digamma* is shewn in many instances. The Æolians, says *Salmasius*, (*de Re, Hell.* p. 431.) 'partim *Νουφά* *Φων* dicebant, partim *Νουφῶν*.' Hence the Latins wrote *sex* from the Greek *ix*. In parts of Greece, says *Priscian*, they say *muha* for *musa*. In the Lacedæmonian dialect they pronounced, without any aspiration, *αα μον*, for *ἄα μων*. (See *Lanzi on the Tuscan Language*.)"

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V.

Observa-
tions on the
Æolian
Digamma.

the pious memory of his most learned grandfather¹, to insert here a few remarks published by him upon this subject half a century ago, which have been often borrowed, without any acknowledgment being made of their author.

“The *Saxons* used the *digamma* in the beginning and middle of the words, just as the *Æolian Greeks*² used it, who spread as far as the sides of the *Hellespont*, and lived nearest to their *Saxon* ancestors, the *Thracians*. Thus we have

(1) See the Life of *William Clarke*, M.A. Residentiary of *Chichester*, in the *Biographia Britannica*.

(2) Note by the author of the Extract above cited, on the words “*Æolian Greeks*.”] “In pronouncing both Greek and Latin, the sound of the *digamma* was familiar and well known. The *Æolians* expressed this sound by a particular character, and so possibly might the *Greeks*: but this does not seem sufficiently evinced; for the *Antients* speak of the *digamma* as peculiar to the *Æolians*. Thus *Terentianus*:

‘Nominum multa inchoata literis vocalibus

Æolicus usus reformat, et *digammon* præfixit.’

“The different powers of it were these: It was inserted between two vowels in the middle of words, or before a vowel at the beginning, with the sound of a *V* consonant. Or its more peculiar property was, expressing the sound of the Greek *eu*, or our *W*. The Romans had from the beginning the letter *V*, which fully answered the first of these purposes; and therefore, when the Emperor *Claudius* introduced the inverted *digamma* to supply what was wanting in their alphabet, it could only be intended to express this last sound. So *Quintilian* explains it: ‘In his *servus* et *vulgus* *Æolicum* DIGAMMA desideratur:’

the initial *digamma*^s in *weather, work, weight, wóol, whole* from ὅλος; *worth, worthy*, from ὀρθός; *wise*, CHAP.
V. from the same root as ἵσημι; *wreck, break*, from ῥήσσω: and thus in the middle of words, to prevent the coalition of vowels, as γρεα-pian, *to see*; ha-pian, *to look on*: hy-punz, *deceit*; pcea-pepe, *a scoffer*."

The next *inscription* is twofold; because it relates not only to the *Charitesia*, but also to the games called ὍΜΟΛΟΙΑ, solemnized in honour *Homolōia*.

desideratur: i.e. to shew they were pronounced *seruus*, and *wulgus*. But be this as it will; the Saxons certainly borrowed the *form*, as well as the *power* of their p from the Æolians; the two transverse strokes, which were divided in the Æolian *digamma* ꝥ, being joined together in theirs. By this means they possessed a letter which the Romans wanted, and which all the languages more immediately derived from the Latin, as the French, Spanish, and Italian, have not. This letter, therefore, which has been sometimes objected to, as a mark of barbarism in the Teutonic language, is really a proof of its primitive and high original."

CLARKE's *Connexion of Coins*, c. 2. p. 42. Lond. 1767. Note [d.]

(3) Note by the same author, upon the words "initial *digamma*." "Upton's remarks upon Shakespeare, p. 207. Instead of the *digamma*, they sometimes used the *asper*, as ἄλβι-ος, *happy*. 'Græcorum DIGAMMA, Germani, Saxones, Belgici, et Britannii, partim simplicem U, partim duplicem faciunt; idemque hi durius, illi suavius, alii lenius ut liquidum U, pronuntiant.' Ariæ Mont. Præfat. in Bibl. Heb. p. 1."

Ibid. c. 2. p. 43. Note [e].

CHAP. of Jupiter 'Ομολῶϊος, who was worshipped in
 V. Bœotia. It differs therefore, in some degree, as
 to the subject, and also in the writing; but the
 form is the same, and it also commemorates a
 list of *Victors*. The age of the writing is mani-
 festly different; because for EI we have H,
 ΠΑΥΝΙΔΟΣ, for ΠΑΥΑΦΥΔΟΣ, &c. there being no
 occurrence of the *digamma*. It is here that we
 find mention made of SOPHOCLES, son of SOPHO-
 CLES THE ATHENIAN, who obtained the prize
 in Tragedy. He is stated by *Suidas*, in a passage
 before cited, to have been an *Athenian*, a writer
 of tragedies, and a descendant of SOPHOCLES;
 and to have flourished after the seven principal
 tragedians. The names of others, as *Aminias*
 and *Callistratus*, are also known; and *Zoïlus*,
 mentioned in the fourth line as a *Paphian bard*,
 and son of *Zoïlus*, obtained the victory in the
Pythia upon another occasion, as appears from
 an inscription preserved by *Muratori*². The

SOPHOCLES
 of Athens
 mentioned
 as a Victor
 in Tragedy.

(1) Thesaurus Veter. Inscript. tom. II. Class ix. p. 648. No. 2.
 Mediol. 1740.

“ΖΩΙΑΔΟΣ ΖΩΙΑΟΥ
 ΠΥΘΙΑΝΙΚΗΣ ΑΣ
 ΘΕΟΥΣ

Id est: *Zoïlus, Zoïli filius, Pythiorum victor, Diis faventibus.*”

(2) Ibid. p. 651.

words which *Muratori* applied to a record of this nature² may be cited with reference to this valuable inscription: "AD ILLUSTRANDA CERTAMINA GRÆCORUM MUSICA, THEATRALIA, LITERARIA, EGREGIUM MARMOR." Here we have neither the name of the *Archon*, nor of the person who presided. The *formula* of the opening simply states, that "THE FOLLOWING WERE CONQUERORS OF THE CHARITESIAN GAMES: TRUMPETER, MENIS, SON OF APOLLONIUS OF ANTIOCH UPON THE MÆANDER; CRYER, ZOILUS, SON OF ZOILUS OF PAPHOS;" &c. &c.

OIAE

(2) *Thesaurus Vet. Inscip.* *ibid.* p. 651.

CHAP.
V.

ΟΙΔΕΕΝΙΚΩΝΤΟΝΑΓΩΝΑΤΩΝΧΑΡΙ
ΤΗΣΙΩΝΣΑΛΠΙΣΤΗΣ
ΜΗΝΙΣΑΠΟΛΛΩΝΙΟΥΑΝΤΙΟΧΕΥΣ
ΑΠΟΜΑΙΑΝΔΡΟΥ

ΚΗΡΥΞ

ΙΩΙΛΟΣΙΩΙΛΟΥΠΑΦΙΟΣ

ΡΑΨΩΙΔΟΣ

ΝΟΥΜΗΝΙΟΣΝΟΥΜΗΝΙΟΥΑΘΗΝΑΙΟΣ

ΠΟΗΤΗΣΕΠΩΝ

ΑΜΙΝΙΑΣΔΗΜΟΚΛΕΟΥΣΘΗΒΑΙΟΣ

ΑΥΛΗΤΗΣ

ΑΠΟΛΛΟΔΟΤΟΣΑΠΟΛΛΟΔΟΤΟΥΚΡΗΣΑΙΟΣ

ΑΥΛΩΙΔΟΣ

ΡΟΔΙΠΠΟΣΡΟΔΙΠΠΟΥΑΡΓΕΙΟΣ

ΚΙΘΑΡΙΣΤΗΣ

ΦΑΝΙΑΣΑΠΟΛΛΟΔΩΡΟΥΤΟΥΦΑΝΙΟΥ

ΑΙΟΛΕΥΣΑΠΟΚΥΜΗΣ

ΚΙΘΑΡΩΙΔΟΣ

ΔΗΜΗΤΡΙΟΣΠΑΡΜΕΝΙΣΚΟΥΚΑΛΧΗΔΟΝΟΣ

ΤΡΑΓΩΔΟΣ

ΙΠΠΟΚΡΑΤΗΣΑΡΙΣΤΟΜΕΝΟΥΣΡΟΔΙΟΣ

ΚΩΜΩΔΟΣ

ΚΑΛΛΙΣΤΡΑΤΟΣΕΞΑΚΕΣΤΟΥΘΗΒΑΙΟΣ

ΠΟΗΤΗΣΣΑΤΥΡΩΝ

ΑΜΙΝΙΑΣΔΕΜΟΚΛΕΟΥΣΘΗΒΑΙΟΣ

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 ΚΩΜΩΔΟΣ
 ΚΑΛΛΙΣΤΡΑΤΟΣ ΕΞΑΚΕΣΤΟΥ ΘΗΒΑΙΟΣ
 ΤΑΞΙΝΙΚΙΑ
 ΚΩΜΩΔΙΩΝ ΠΟΙΗΤΗΣ
 ΑΛΕΞΑΝΔΡΟΣ ΑΡΙΣΤΙΩΝΟΣ ΑΘΗΝΑΙΟΣ

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V.

Both the church and the monastery now occupy the site of the *Hieron of the Graces*, and have been built out of its ruins. This appears not only from these inscribed marbles, but also from the circumstance of the *fountain* in the monastery mentioned by PAUSANIAS¹, which determines the spot. The *Hieron of Bacchus* seems also to have been connected with that of the *Graces*, from the manner in which they are coupled by the same author², who says of the latter, that it was (*ἀρχαιοτάτον*) *most antient*. The honours rendered to the *Graces* by the *Orchomenians* are alluded to by *Pindar*³, by *Theocritus*⁴, and by *Nonnus*⁵. Both *Casaubon*⁶ and *Kuhniius*⁷ quote their testimonies. Little could it have been imagined, by either of those learned commentators, that some remains of the sanctuary itself might yet be recognised; and that actual catalogues of the VICTORS AT THE CHARITESIAN GAMES might still be consulted. This circumstance ought to excite an expectation, that other documents, if not more antient, yet perhaps full as interesting, will

(1) *Baol.* c. 38. p. 786. ed. *Kuhnii.*(2) *Ibid.*(3) *Καὶ τὰ δ' ἄλλα λείπονται Ἀρχαίων Ὀρχομενίων.**Pindar. Olymp. Od. xiv.*(4) *Idyll. xvi. v. 104.* See a former note.(5) *Ταὶ Κάριαις Κάβιαις χαρίζομαι Ὀρχομενίαις.**Nonnus, Dionys. lib. xli.*(6) *Vid. Strabon. Geog. lib. ix. p. 602. ed. Ozon.*(7) *Kuhniius in Pausan. Baol. c. 38. p. 786. in voce Ἀρχαίων.*

hereafter, be brought to light upon the same spot. We were unable to copy the whole of the *inscriptions* that we found; and perhaps some of them would be considered as destitute of any *archaic* or *palæographic* character. One of them evidently belongs to an ecclesiastical establishment, founded here long after the Christian æra: it is in the wall of the monastery church; and, as a specimen of *calligraphy*, it is highly deserving of notice; being executed upon marble in so elaborate and beautiful a manner, that every letter is sculptured in relief: it may serve, therefore, as a specimen of the style of the age when it was written. Such inscriptions in *relievo* were common at the latter end of the *fourteenth* and the beginning of the *fifteenth* century^s. It states, that "LEO, THE PROTOSPATHARIUS, AND STEWARD^s OF THE EMPEROR, BEAUTIFIED THE TEMPLE OF

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Later In-
scriptions.

(8) The author found an inscription of this kind at *Kaffa* in the *Crimea*, bearing date A. D. 1400. It is in the *Armenian* language, and the letters are all sculptured in relief. For a further account of it, see "*Greek Marbles*," p. 8. No. VIII. The original Marble is now in the University Library at *Cambridge*.

(9) In recollecting the permutation of letters so common in the lower ages of the *Greek Empire*, and which may be found so early as the third century after *Christ*, we find *στυρωμηνανος* written in the inscription for *ἐπὶ τῶν εἰσλημμάτων*. The person who held this office had under his care the private patrimony of the Emperor. See *Du Cange*, in v. *Disputat.*

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V.

THE HOLY PETER THE CHIEF OF THE APOSTLES,
FOR THE ABSOLUTION AND REMISSION OF HIS
MANY SINS, WHILE IGNATIUS WAS ŒCUMENICAL
PATRIARCH¹. AMEN."

ΕΚΑΛΗΕΡΓΗΣΕΝ ΤΩΝ ΝΑΟΝ ΤΟΥ ΑΓΙΟΥ ΠΕΤΡΟΥ ΤΟΥ ΚΩΡΥΦΕΟΥ ΤΟΝ ΑΠΟΣΤΟΛΩΝ ΛΕΟΝΩ ΠΑΝΕΥΦΙ ΜΟΣ ΒΑΣΙΛΗΚΟΣ ΠΡΟΤΟΣ ΠΑΘΑΡΗ ΟΣΚΑΙ ΕΠΗ ΤΩΝ ΝΥΚΗΑΚΩΝ . ΥΠΕΡ ΛΥΤΡΟΥ ΚΑΙ ΑΦΕΣΕ Ο ΣΤΟΝ ΠΟΛΩΝ ΑΥΤΟΥ ΑΜΑΡΤΗΟΝ ΕΠΗ ΙΓΝΑΤΗΟΥ ΤΟΥ ΥΚΟΥ ΜΕΝΗΚΟΥ ΠΑΤΡΗ ΑΡΧΟΥ ΑΜΗΝ

A similar *inscription* also occurs behind the altar, extending all round that part of the building; but it was more than half concealed by a huge stack of poles, and these we did not attempt to remove. There are others of a remote age, but very imperfect: one upon a cylindrical pedestal within the church, relating to *Orchomenus*, written *Erchomenus*; and one at the door of a house in the yard of the monastery, mentioning the ΧΟΡΑΓΟΙ of the festivals of *Bacchus*, and the *Victors* at the games solemnized in

*Hieron of
Bacchus.*

(3) The first *Patriarch* of *Constantinople* who assumed this title was *John the Faster*, *Joannes Νηστὴρ*. See *Du Cange*, *Gloss. Gr.* in v. *Οἰκουμηνικός*.

honour of the God ; thereby affording additional reason for believing, as before stated, that the *Hiera* of the *Graces* and of *Bacchus* were within the same *Peribolus*. We have mentioned an antient *sun-dial* at *Athens*, remaining near the *Theatre of Bacchus*; and here, upon this spot, where the *Orchomenian Dionysia* were observed, we had the satisfaction of seeing the public (*Σκιαθηρικόν*) *time-piece*, or *town-dial*, of the citizens of ORCHOMENUS. It was a large marble tablet, in the wall of the church. The *gnomon* had long disappeared; but every thing else was entire. The (*στοιχεῖα*) *letters of the dial**, for numbering the hours by the earth's motion, were ten in number, Α, Β, Γ, Δ, Ε, ς, Ζ, Η, Θ, Ι, and they were all sculptured in *relief* upon the surface. The remarkable illustration of a *Greek epigram* in *Athenæus*, which this *dial* affords, has given an additional interest to its discovery. The age of the workmanship is uncertain: but, owing to the manner of carving the letters, like so many *caméos*, and to the existence of the Η among them, it is probably not of remote antiquity. At the same time, the epigram cited

Antient
Sciatheri-
con of the
City.

Greek
Epigram
thereby
illustrated.

(2)

— σὺ δὲ μελήσει,

*Ὅταν ἡ διπλάτου στοιχείων λιπαρὴς χερεὶν ἐπὶ δύναιτο.

Aristophanes Concionatricibus.

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from *Athenæus*, in a Note, sufficiently proves that such *dials*, and so inscribed, existed towards the end of the *second* century: it is also evident that the H must have occurred in the same situation, among the ten letters, when this epigram was composed¹.

After leaving the monastery, now called that of "*the Holy Virgin*," we found close to it, towards the *west*, the ruin of a structure that had been surmounted by a *dome* of a conical form, built with very large stones. The entrance still remains entire, but the upper part of the

(1) When the author, after his return to *England*, mentioned this circumstance to the late Bishop *Horsley*, and shewed to that learned prelate a sketch of the *dial*, it suggested instantly to the mind of that profound scholar an explanation of the following *Greek* epigram:

Ἐξ ὧν μύχθους ἰκανόσονται, αἱ τὶ μὲν αὐτὰς
Γεγῆμασι διανόμεναι, ΖΗΘΙ λίγους βροτοῖς.

Mr. *Walpole*, to whom the circumstance was mentioned, introduced an etching of the *dial*, together with the epigram cited by the Bishop from the *Anthologia*, at the end of the *Herculensia*. It is however an illustration that did not escape the erudition of *Kircher*, who quotes *Athenæus* for the epigram, in his chapter "*De Horologiis seu Sciathe-ricis Veterum*," and thus explains it:

"Sex horæ laboribus sufficiunt, sequentes negotiis destinentur,
ΖΗΘΙ verò, id est, 7, 8, 9, 10, cœnales vocant.

Ita ut A, B, Γ, id est, 1, 2, 3, laboribus; Δ, Ε, Ζ, id est, 4, 5, 6, negotiis civilibus; Ζ, Η, Θ, Ι, denique, id est, 7, 8, 9, 10, cœnali refectioni deputarentur."

Athanasii Kircheri Œdip. Ægyptiac. tom. II. Pars Altera,
p. 229. *Roma*, 1653.

dome has fallen: a single block of marble over this entrance resembles, both as to its size and form, the immense slab covering the portal of the *Tomb of Agamemnon* at MYCENÆ. There can be no doubt that this ruin corresponds with the account given by *Pausanias* of the TREASURY OF MINYAS. Enough yet remains to prove that the covering was a *dome*; and the description given of it by that author² will also confirm this observation. Therefore, those Critics who have disputed the existence of *domes* in very antient architecture, maintaining that the *Tomb of Agamemnon*, being constructed by horizontal projections of stone, does not constitute what may properly be considered as a *dome*, will find a stumbling-block in the *Treasury of Minyas*. It is true that this building was considered, even by the Antients themselves, as one of the wonders of the world³; equally worthy of admiration with the *Walls of Tiryns*, and the *Pyramids of Egypt*⁴. In a different direction from the monastery,

Treasury of Minyas.

Proof of the antiquity of domes in architecture.

(2) Ἄλλω μὲν ἰσχυρῶς, σχῆμα δὲ περιφρῆς ἴσται αὐτῇ, κορυφὴ δὲ αὐτῇ ἐς ἄγαν ἔξω ἀνηγμῖν, τοῖς δὲ ἀνωτάτω τῶν ἄλλων φασὶν ἀγρυπίας πρὸς τῇ εἰσοδομῇ. *Paus. Bæot. c. 38. p. 786. ed. Kuhnii.*

(3) *Ibid. c. 36. p. 783.* and in c. 38, he says, Θησαυρὸς δὲ ὁ Μινύων ταῦμα τῶν ἐν τῇ Ἑλλάδι ἐς καὶ τῶν ἰσχυρῶς εὐδοκίᾳ ὑστέρη, περιφρῆς ἐστὶν τοῖσι.

(4) *Ibid. c. 36. p. 783.*

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going towards the east, at a short distance, we found a *tumulus*, with several pieces of marble lying near it; and this may be the *Tomb of Minyas* also noticed by *Pausanias*, and remarkably distinguished, in his description of ORCHOMENUS, from the *Treasury* of that monarch', or we should have considered the latter as being his magnificent sepulchre. Near to this tomb, but a little farther on, are the ruins of a *Greek chapel*, built with materials that once served to ornament the sepulchre. Here we found part of an inscription, but in too imperfect a state to afford any information. However, as every fragment belonging to a place of such celebrity will be eagerly collected by the learned reader, we shall insert even this relic. It is part of a decree. In the sixth line is $\delta\acute{\epsilon}\delta\omicron\chi\theta\eta\ \tau\upsilon\ \delta\alpha\mu\upsilon$, which is the common *Bæotian* form of $\delta\acute{\epsilon}\delta\omicron\chi\theta\alpha\iota\ \tau\tilde{\omega}\ \delta\alpha\mu\tilde{\omega}$. In the seventh line, $\tau\tilde{\omega}\nu\ \pi\omicron\lambda\iota\tau\acute{\alpha}\omega\upsilon$ is evident for $\tau\tilde{\omega}\nu\ \pi\omicron\lambda\iota\tau\omega\upsilon$. In the ninth line, $\kappa\alpha\tau\alpha\sigma\kappa\epsilon\upsilon\acute{\alpha}\tau\tau\eta$ is put for $\kappa\alpha\tau\alpha\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\epsilon\iota$; the *Bæotians* using $\tau\tau$ for ζ , as in $\phi\tau\alpha\tau\tau\omega$ for $\phi\tau\acute{\alpha}\zeta\omega$; and η for $\epsilon\iota$. In the tenth line, $\epsilon\grave{\nu}\ \tau\upsilon\ \iota\alpha\rho\upsilon$ is properly put for $\epsilon\grave{\nu}\ \tau\tilde{\omega}\ \iota\epsilon\rho\tilde{\omega}$.

(1) It is after giving a description of the *Treasury*, that *Pausanias* adds, $\tau\acute{\alpha}\phi\omicron\varsigma\ \delta\epsilon\ \mu\iota\gamma\acute{\iota}\sigma\tau\omicron\varsigma\ \tau\epsilon\ \kappa\alpha\iota\ \text{'Η}\epsilon\iota\delta\iota\omicron\upsilon$. cap. 38. p. 786.

1. ΔΑΜΟΤΟΙΔΑΘΑΡΧΟΝΤΟΣ
2. ΙΑΡΕΙΑΔΔΟΝΤΟΣ
3. ΑΝΤΙΧΑΡΙΔΑΘΑ . . ΑΝΘ
4. ΔΩΡΩΔΡΙΟΛΙΣΔΙΙΜΕΙΛΙΑ
5. ΑΝΤΙΧΑΡΙΔΑΣΑΘΑΝΟΔΩΡΩΕΛ
6. ΞΕΔΕΔΟΧΘΗΤΥΔΑΜΥΟΠΩ . ΕΧΩΡ
7. ΘΙΤΩΝΠΟΛΙΤΑΩΝΤΥΟΥΘΝΙΕΣΕ
8. ΧΥΜΕΙΛΙΧΙΥΟΧΛΑΤΙΧΡΕΙΕΙΣΟΗΓ
9. ΤΙΜΥΚΑΤΑΣΚΕΥΑΤΤΗΚΕ .
10. ΕΝΤΥΙΑΡΥΕΙΠΑΡΤΟΛΛΡ . .
11. ΔΟΚΙΕΙΚΑΛΛΙΣΤΟ

There are some remains of the *Acropolis* of ORCHOMENUS: a part of the *walls* and of the *mural turrets* are still visible. The village of *Screpú* consists, besides the monastery, only of a few *Greek* cottages; but the condition of the peasants* is favourable: their bread is good; and their olives afford them a delicious food, whether fresh or salted. It cannot, however, be a healthy place of residence in the summer, because the land is universally swampy, and contains pools of stagnant water. The children wear small stones about their necks, which are found here, and are superstitiously regarded: for their parents would not allow them to be sold, or even taken off to be examined. Of this

Acropolis
of ORCHO-
MENUS.

Condition
of the pre-
sent inha-
bitants.

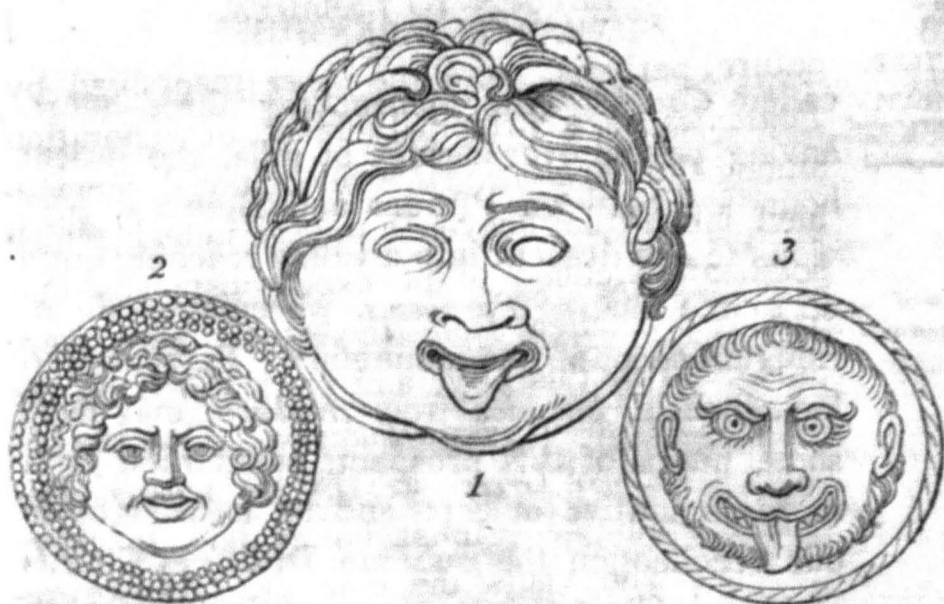
Supersti-
tion re-
specting
certain
stones.

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nature, perhaps, were the *stones* mentioned by *Pausanias* as a principal object of veneration among the *Orchomenians*, who believed them to have fallen from heaven¹: unless, indeed, which some are inclined to believe, substances that had really fallen from the atmosphere were preserved in this city, and worshipped by the inhabitants, as at *Ægos Potamos*. That the old superstitions of *Greece* are by no means altogether eradicated, must be evident to every traveller who visits the country. As we returned in the evening to *LEBADAËA*, the secretary of the *Archon*, considered a man of education among the *Greeks* of that city—speaking of the tops of the mountains, and particularly of *Parnassus*, which he perceived attracted our attention continually towards it—said in *Italian*, “It is there that the old Gods (*antichi Dei*) have resided, ever since they were driven from the plains:”—and observing that we were amused by his observation, he added, with great seriousness, “They did strange things in this country: those old Gods are not fit subjects for laughter.”

Return to
Lebadæa.

(1) Τὰς μὲν δὲ στήνας εἶβον εἰ μάλιστα, καὶ τῇ Ἑλληνικῇ φασὶν αὐτὰς περὶ τὰ τοιαῦτα. *Pausan. Boeot.* c. 38. p. 786. ed. Kuhn.



CHAP. VI.

LEBADÉA TO DELPHI.

The author sets out for Delphi—View of Parnassus—Circular Monument—Defile of Schiste—Situation of Crissa—Castri—Present condition of Delphi—its antiquities and natural curiosities—Inscriptions at St. Nicholo—Fountain Castalius—Gorgonian Head—Plants—Discovery of the Corycian Cave—Eastern Gate of the city—Gymnasium—Inscriptions there—Stadium—Monastery of Elias—Caverns—Plan of Delphi—Probable Site of the Temple of Apollo—Other Inscriptions—Cause of the wretched state of Castri—Medals.

ON the morning of *December the fourteenth*, we left LEBADÉA; and proceeded in a N.W. direction, across an undulating district, towards PARNASSUS; keeping the road to DELPHI, now

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Journey to
Delphi.

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View of
Parnassus.

called *Castri*. After journeying three hours, having passed over a ridge of hills, the antient boundary between PHOCIS and BÆOTIA, previous to our descent into a valley reaching quite up to the base of *Parnassus*, we enjoyed a glorious prospect of this mountain¹. Persons who have beheld *Snowdon* from *Anglesea*, may have some notion of this prospect, as afforded by a more diminutive object; and as it brought to our recollection the sublime Druidical Chorus of *Mason's Charactacus*, we were ready at every instant to exclaim, "Hear, thou king of mountains, hear!" It was at this time almost without a cloud; its upmost ridges being white with snow: below these, appeared a wide expanse of naked and rugged rocks, exhibiting hues of silvery grey, peculiar to *Parnassus*: still lower, towards the base, and in the sheltered recesses of the valley, were trees, dispersed or collected into thickets and tufted groves; presenting altogether such a region of bold and dignified scenery — of varied and broken eminences, of wilderness, and woodland, and pasture, as we have seldom seen. Among the thickets we observed the *Arbutus*, and *Myrtle*, and *Vallonia Oak*; flourishing luxuriantly; and we recognised

(1) See the Plate annexed to p. 172 of the Quarto Edition of these Travels; in which the author has vainly endeavoured to represent the appearance of *Parnassus*.

a sort of tree that we had first observed in going up Mount *Gargarus*, in *Troas*; which we had called the *Ivory Wood of Ida*; because, whenever we attempted to cut it, we found it to be so hard and brittle, that it was like making an incision into a piece of ivory. It is at first very heavy; but after it has been kept a short time, it loses both its weight and strength, and breaks like a dried willow. We do not know its botanical name; having lost the specimens that we collected during its fructification.

After descending into the valley, we saw between thirty and forty eagles collected upon one spot; and we observed, upon our right, two immense rocks towering above the road. The huge masses they exhibit, added to a striking effect produced by their ochreous colour, gave a surprising degree of grandeur to the fore-ground of the magnificent picture that was here presented to the eye. Upon the top of the higher rock is a remarkable ruin, corresponding with the description and situation of the *monuments* (τὰ μνῆματα) of *Laïus* and his follower, according to *PAUSANIAS*¹; but

Circular
Monu-
ment.

(2) Καὶ τὰ τοῦ Λαίου δι' μνῆματα, καὶ αἰτίου τοῦ ἱεροῦ, καὶ τὰ τοῦ
μικροτέρου τοῦ ἐκείνου, καὶ ἐν' αὐτῷ λίθῳ λεγόμεναι εἰσαγεγραμμένα. *Pausan.*
Phocica, c. 5, p. 808. ed. Kühnii.

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perhaps originally a tower of observation and defence, upon the frontier of *Phocis*. It is of a circular form; built, like the walls of *Tiryns*, in the *Cyclopéan* style of structure, with huge stones which the Antients had the art of placing together upon the acclivities of rocks, without any cement, in the most regular manner. We ascended to examine it nearer, and were struck with the enterprise and skill manifested in the workmanship. It agrees, in all its circumstances, with what *Pausanias* has said of the place where *Ædipus* murdered his father; for this happened upon the frontier of *Phocis*, near to a spot where three roads met—the roads leading from *Daulis*, *Lebadéa*, and *DELPHI*; just before entering the *military pass*, or defile of *Parnassus*, called *Schiste*, or the *way cut*¹. Upon the left hand, in descending, is an *antient fountain*. The building upon the rock, although very near to this fountain, is not visible from it; because the rock only is seen on this side: but the traveller wishing to find it, may be guided by its bearing from the fountain, which is *E. N. E.*; the road from *Lebadéa* to *Delphi* continuing, as before, *north-west*.

After we had crossed this valley, we began to

(1) 'Ἐπὶ οὖν ἀφ' ἧς καλεομένης ΣΧΙΣΤΗΣ. *Pausan. ibid.*

ascend PARNASSUS, by the pass of *Schiste*, having lofty precipices on either side of us; and upon our right, very high among the rocks, we observed several *caverns* as we rode along the defile. The remains of the old pavement of the *Via Sacra* are seen in different parts of this route, and indeed the whole way from *Lebadéa* to *Delphi*. The road, now become stony and very bad, was rendered the more difficult, by offering a continued acclivity, until we arrived at a part of it immediately under the summit of PARNASSUS; which preserves its primitive appellation of *Lycorea*, now pronounced *Lakurá*. This mountain is inhabited by an industrious race of men, who cultivate the vales, and even the sloping sides, to a very great height above its base. Where its sides are very steep, they plant vineyards, opposing walls to the torrents from the rains or melting snows, that the hopes of the husbandman may not be washed away. We were now at six hours' distance from *Lebadéa*: and here the road began to descend; the streams from *Parnassus* taking their course in an opposite direction down the other side of the mountain; so that DELPHI was evidently not situate upon the side towards *Boeotia*. This descent continues uninterruptedly for four hours, through the boldest scenery in the world.

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Defile of
Schiste.

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The rocks are tremendous in magnitude and height: they consist of limestone, characterized, as to its colour, by those grey and silvery hues before mentioned, and containing veins and beds of marble. In this part of *Parnassus* there are but few trees, and these only upon the heights; which are covered with pines. Precipices everywhere surround the traveller, excepting where the view extends through valleys and broken cliffs towards *DELPHI*; giving to all these scenes that deep and powerful solemnity, which formerly impressed with awe the minds of votaries journeying from the most distant parts of *Greece*, towards the sanctuary of the *Pythian God*.

We saw the mouth of a natural cavern, in an inaccessible situation above the road. At the distance of four hours from *Delphi*, we crossed a river, falling from *Parnassus* towards the *Bay of Crissa*. After another hour had elapsed, we left a village called *Arracovia*, pronounced *Rhacovi*, upon our right; the scenery exhibiting everywhere the same degree of grandeur. Afterwards, we arrived at a village still preserving the antient name of *CRISSA*, now pronounced *Crissú*. Never was there any thing more romantic than its appearance, in a grove

of olive-trees, distant only one hour from *Delphi*: it is surrounded by lofty eminences; and so abundantly provided with living water, that streams appear falling in all directions, for the supply of its various mills and fountains. The name of this place, added to the testimonies afforded by various fragments of marble and other remains of antiquity upon the spot, enable us to fix the disputed position of *Crissa*; concerning whose situation there are errors, even in the writings of antient authors¹. An antient scholiast upon *Pindar* pretends, that under this name of *Crissa* was designated the city of *Delphi*; the two places, owing to their vicinity, being confounded together. Other writers, as *Pausanias*, and the author of the *Etymologicon Magnum*, have supposed that *Crissa* was the same place as *Cirrho*; but the erroneous nature of this opinion seems plain, from the observations of *Ptolemy* and of *Pliny*. After reviewing all that has been written for the illustration of this subject, whether by the Antients, or by several modern geographers—as *Casaubon*, *Freret*, *Gédoyn*, and others², it was concluded by *Mentelle*³,

(1) There is an appearance, as of a ruined town, in a small plain within the defile, soon after passing *Arracoria*.

(2) *Mémoires de Littérature* tom. III, et V.

(3) *Géographie Ancienne*, tom. I. p. 547. *Paris*, 1787.

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(whose opinion was also adopted by *D'Anville*,) that *Cirrha* was the *port*, and *Crissa* the *city*. It had given its name to a territory near the gulph of that name, called, by *Strabo*, *Εὐδαίμων*, of "*The Happy*;" a distinction to which it was entitled, by its fertility, and by the peculiar beauty of its situation. The possession of great wealth rendered the *Crissæans* arrogant and unjust. They not only levied a tax upon all vessels frequenting their port, but at last demanded contributions, considered as impious, from all those who passed through their territory in pilgrimages to *Delphi*. In consequence of these extortions, the Council of the *Amphictyons* sent to consult the *Oracle*: and it was decreed, that *Crissa* should be destroyed, and its inhabitants reduced to slavery; and that their territory should be left uncultivated, as a district sacred to *Apollo*, to *Diana*, to *Latona*, and to *Minerva*. A war ensued in consequence, which lasted ten years; when, after a long and bloody siege, the town was taken and entirely rased, and all the survivors found within its walls were sold as slaves. *Crissa* is mentioned by *Pliny*¹, but not by

(1) "Fons Castalius, amnis Cephissus præfluens Delphos, ortus in Liliæa quondam urbe. Præterea oppidum CRISSA," &c. *Plinii Hist. Nat. lib. iv. c. 3. tom. I. pp. 205, 206. L. Bat. 1635.*

Strabo: and this circumstance induced *Larcher* to believe that the city was rebuilt within a short time after *Strabo*'s writings appeared².

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Just before our arrival at DELPHI, we had a view of the sea; appearing like a small lake through an opening of the sides of the mountain, being a part of the *Bay of Crissa*. It was beginning to grow dark as we drew nigh to *Castri*, the name of a wretched village, now occupying the site of the sacred city; and the road was almost impassable. At length we saw this truly wonderful place, covering a lofty eminence upon the south side of the mountain, that is to say, upon our right, immediately beneath some high perpendicular precipices, whence a chasm of the rifted rock admits the waters of the CASTALIAN FOUNTAIN to fall from PARNASSUS towards the sea. Such is the general aspect of the place. The village consists of about seventy houses, whose inhabitants are *Greeks*: and wherever *Greek peasants* are found in the villages, instead of *Albanians*, want and wretchedness are generally apparent. We were conducted to pass the night in the poor cottage of the poorest peasant of this

Castri.

Present
condition
of *Delphi*.

(2) *Mentelle Géog. Anc. tom. I. p. 548. Paris, 1787.*

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poverty-struck village; who, with a wife and many children, living in sickness and in sorrow, greeted our coming with that gladness which the afflicted feel, when they have some one to whom they may relate the story of their woes; even if this be the only consolation they are likely to experience.—The *Tchohodar* was for conjuring up a supper, after his usual manner, *à coup de bâton*: but by this time less persuasion was necessary to convince him that a method of catering more consonant to *British* feelings must be adopted, if he intended to pursue his journey with us any farther; neither were the people of *Castri* disposed to crouch quite so much as usual before every dastardly *Turk* whom they might encounter: they had put to death seven domineering *Moslems* a short time before, and had cast them all together into a hole which they afterwards closed. We had brought with us, bread, honey, rice, and coffee, from *Lebadéa*: *Antonio* filled a pitcher with the excellent wine of *Parnassus*: and making our host and his family sit down with us, we were presently all feasted, and as merry as if the most propitious oracles from the *Pythia* had been vouchsafed to every one of the party.

In the morning we began a very careful

examination of the antiquities and natural curiosities of DELPHI, the most extraordinary place in all Greece, whether with reference to the one or to the other; and we shall detail them with as much minuteness as possible. We had reason to believe, that the remarkable circumstances related of the place and manner in which the *Pythian oracles* were delivered, would lead to the discovery of some mephitic exhalation upon the spot, similar to that of the *Grotta del Cane*, near *Naples*. The *Tripod* stood over a crevice, or narrow mouth of a cave¹; and the *Pythia*, being seated thereon, was afterwards attacked by convulsions: she is moreover described as pale and emaciated, and as resisting the officiating priests, who compelled her, although reluctant², to sit upon the *Tripod*, where she was forcibly detained. But our search after this vapour was unsuccessful: in answer to all our inquiries concerning the *Adytum*, the only information we obtained from the inhabitants was, that no place corresponded with our description better than the hole where

(1) Φησι δ' εἶναι τὸ μαντεῖον ὑπὸ τοῦ τρίποδος, ἐν ᾧ μάλ' ἐκτενέστερον ἀναφέρεται ὅτι ἐξ αὐτοῦ πνεῦμα ἰσχυρὸν ἐκέρχεται. Strabon. Geog. p. 607. ed. Ozon.

(2) Vid. Lucan. Pharsal. lib. v.



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VI.Inscrip-
tions at
St. Nicholo.

they had buried the *seven Turks*; and this was now closed. A very remarkable passage occurs in *Stephanus of Byzantium*, which may possibly still lead to the discovery of the place. He says, there was at *Delphi* an *Adytum*, constructed of *five stones*, the work of *Agamedes* and *Trophonius*¹. Amidst the *Cyclopæan masonry* of the city, it is therefore possible that the remains of this gigantic structure may yet be found. They will of course be sought for in the *middle* of the city; for the same superstition existed concerning *Delphi* that now belongs to *Jerusalem*; namely, that it stood in the middle of the whole earth: and the *navel*² of the earth was shewn in the midst of the *Temple of Apollo*, as it is in the *Church of the Holy Sepulchre*. Near to a fountain, and a church, called that of *St. Nicholo*, we found an inscription upon marble, in honour of the Emperor *HADRIAN*, stating that "THE COUNCIL OF THE AMPHICTYONS, UNDER THE SUPERINTENDENCE OF THE PRIEST, *MESTRIUS PLUTARCH*, FROM DELPHI, COMMEMORATE THE EMPEROR."

(1) "Ἐστὶν τὴν ἀδύτην ἐν πέντε κυκλωπῶν λίθοις, ἔργον Ἀγαμέδωνος καὶ Τροφονίου. Steph. De Urbib. p. 229. Ed. Gronov. Amst. 1678.

(2) Vid. Strabon. Geog. lib. ix. p. 608. ed. Oxon.

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ
ΘΕΟΥΤΡΙΑΝΟΥΠΑΡΘΙ
ΚΟΥΥΙΟΝΘΕΟΥΝΕΡΒΑ
ΥΙΩΝΟΝΤΡΙΑΝΟΝΑΔΡΙ
ΑΝΟΝΣΕΒΑΣΤΟΝΤΟΚΟΙ
ΝΟΝΤΩΝΑΜΦΙΚΤΥ
ΟΝΩΝΕΡΙΜΕΛΗΤΕΥΟΝ
ΤΟΣΑΠΟΔΕΛΦΩΝΜΕΣ
ΤΡΙΟΥΓΛΟΥΤΑΡΧΟΥ
ΤΟΥΙΕΡΕΩΣ Β

In the walls of this building were some architectural ornaments, part of a cornice and a triglyph; and in the pavement, a very long inscription, almost obliterated, beginning

ΑΡΧΟΝΤΟΣΣΩΣΥΛΟΥΜΗΝΟΣΙΛΑΙΟΥ
ΒΟΥΛΕΥΟΝΤΩΝΤΩΝ, κ. τ. λ.

"It is not easy," says *Corsini*, "to say what is the place of the month *ILAEUS* in the *Delphic* year." Upon a pillar in the same church we found another inscription. Here we have mention made of a High-Priestess of the *Achæan* Council, who is honoured by the Council of the *Amphictyons* and *Achæans*.

ΑΓΑΘΗΤΥΧΗ

ΤΙΒΚΛΠΟΛΥΚΡΑΤΕΙΑΝΝΑΥΣΙΚΑΛΚΙ
 ΤΗΝΚΡΑΤΙΣΤΗΝΚΑΙΑΡΧΙΕΡΕΙΑΝΤΟΥΚΟΙΝΟΥ
 ΤΩΝΑΧΑΙΩΝΤΙΒΚΛΠΟΛΥΚΡΑΤΟΥΣΑΡΧΙΕΡΕΩΣ
 ΚΑΙΩΑΛΑΡΧΟΥΔΙΒΙΟΥΤΟΥΚΟΙΝΟΥΤΩΝΑΧΑΙΩΝ
 ΚΑΙΤΙΒΚΛΔΙΟΓΕΝΕΙΑΣΑΡΧΙΕΡΕΙΑΣΤΟΥΚΟΙΝΟΥΤΩΝ
 ΑΧΑΙΩΝΘΥΓΑΤΕΡΑ ΤΟΚΟΙΝΟΝΤΩΝΑΜΦΙ
 ΚΤΥΟΝΩΝΚΑΙΤΟΚΟΙΝΟΝΤΩΝΑΧΑΙΩΝ
 ΑΡΕΤΗΣΕΝΕΚΕΝ

["THE COUNCIL OF AMPHICTYONS AND ACHÆ-
 ANS, IN HONOUR OF POLYCRATEA, HIGH-
 PRIESTESS OF THE ACHÆAN COUNCIL, AND
 DAUGHTER OF POLYCRATES AND DIOGENEIA."]

*Fountain
 Castalios.*

We then went towards the CASTALIAN FOUNTAIN, which is on the *eastern* side of the village. It is situate beneath a precipice one hundred feet in height, upon the top of which a chasm in the rock separates it into two pointed crags; and these, towering above *Delphi*, and being a part of *Parnassus*, have been sometimes considered and erroneously described as the tops of the mountain, which has therefore been said 'to have a double summit'. There is nothing

(1) BICEPS PARNASSUS. *Wheler* calls it "the double-headed Cleft of *Parnassus*." These two tops, seen from *Delphi*, conceal all the rest of the mountain. Between them the water falling in great abundance, after rain or snow, hath worn the chasm which separates them. See *Wheler's Journ. into Greece*, p. 314. Lond. 1682.