

likely to affect a literary traveller more than the view of this FOUNTAIN CASTALIUS: its being so easily and surely identified with the inspiring source of *Grecian* poetry, and at the same time combining great picturesque beauty with all the circumstances of local interest, added to the illustration afforded by its present appearance of the manner in which it was originally decorated and revered, render it one of the most impressive sights that it is possible to behold. *Pausanias*, entering the city from *BÆOTIA*, found it upon his *right hand*<sup>2</sup>, exactly as it occurred to us upon our arrival, after following the same road the evening before. It was therefore now upon our *left*, and upon the eastern side of the town. The *Gymnasium* mentioned by the same author stood a little farther on, in this direction: the site of it is now occupied by a monastery, called that of *Panaja*, being sacred to the *Virgin*. As we drew nigh to the *Castalian fountain*, we found, lying among the loose stones in the road, one of the original *marble vows* formerly placed by the side of the *Via Sacra*, leading from the *fountain* to the *Temple*, now trampled under foot by every

---

(2) \*Εστὶν ἡ δεξιὰ τοῦ ἱεροῦ ἐν τῷ ὕδατι τοῦ Κασταλίου. *Pausanias Phocica*, c. 8. p. 817. ed. Kühnii.

CHAP.  
VI.

casual passenger. It was a representation of the *Gorgonian* head, as it is seen upon the most antient *terra-cottas*, gems, and coins of *Greece*; generally with the features frightfully distorted, and always with the tongue protruded<sup>1</sup>; derived perhaps, originally, from the appearance presented by the shadows seen upon the *Moon's disk*; for when that planet is at the full, a rude resemblance of the human countenance is similarly displayed: and the superstitions respecting the *Γοργεῖν κεφαλή* being also those of the *Diva triformis*, constituted a part of that worship which was paid to the *Moon*<sup>2</sup>. The present example, as to the form of the stone, exhibits a perfect circle: and when this image appears upon antient coins, however irregular the form of the medal may be, an evident design to circumscribe the whole symbol, including the snakes of the hair, &c. by a circular line, may be observed. This is particularly apparent upon certain medals of *Parium*<sup>3</sup> and *Abydos*<sup>4</sup>; in many of the *pateras* of *Grecian terra-cotta*, were this figure may be noticed as having

---

(1) See No. 1. of the *Vignette* to this Chapter.

(2) Vide *Euripid.* in *Phæn.* 465. *Homer. Odys.* λ. 632, &c.

(3) See Tab. xli. No. 16. of *Combe's Descript. of the Hunterian Collection.* Lond. 1782.

(4) *Ibid.* Tab. i. No. 11.

been impressed with a mould or die in the bottom of the vessel; and upon those *Gorgonian heads* of gilded earthen-ware which were discovered by the Earl of *Aberdeen*, connected by bronze wires, and forming a chaplet round the skull of a dead person in a sepulchre near *Athens*<sup>5</sup>. That the meaning of this symbol had never been rightly understood by our antiquaries, the author endeavoured to prove by former observations upon the Earl of *Aberdeen's* discovery<sup>6</sup>. The *Gorgonian head* has been believed to denote *lubricity*, but its real signification is *death*; and it is one of the most remarkable circumstances concerning this image, that, long after its original signification (as a "*memento mori*") was lost, it should have found its way, from the oldest temples of the *Pagan* world, into *Christian* churches; where it yet appears, either in their painted windows<sup>7</sup>, or carved roofs; as it also does among heraldic ornaments.

The remains of THE FOUNTAIN CASTALIUS consist of a large square shallow bason, with

---

(5) See the *Vignette* to this Chapter, No. 2. taken from an Engraving made by *Evans*, after the original in his Lordship's possession.

(6) See "*Greek Marbles*," Appendix, p. 69. *Camb.* 1809.

(7) See *Vignette* to this Chapter, No. 3. taken from an image of *Medusa's head*, preserved, in stained glass, in the east window of *Hariton Church*, in *Cambridgeshire*.

CHAP.  
VI.

steps to it, cut in a rock of marble; once, no doubt, the *Castalian Bath*; where the *Pythia* used to wash her whole body, and particularly her hair, before she placed herself upon the *Tripod*, in the *Temple of Apollo*. Upon the opposite side is a stone seat, also hewn out of the same rock. This bason is filled with the water of the fountain. Above the bason rises the perpendicular precipice to its cloven summit before mentioned, which is at the height of about an hundred feet. In the face of this precipice are niches scooped in the rock, for the *votive offerings*; one very large receptacle of this kind being upon the right hand, and three smaller exactly in front of a person facing the precipice. Upon the left hand, a large wild fig-tree, sprouting above the water of the fountain upon that side of the bason, spreads its branches over the surface of the rock; which is further ornamented by a most luxuriant garniture of shrubs, ivy, moss, brambles, and pensive plants; some of which were now in flower, mingling together their varied hues over the red and grey masses of the marble'. The larger

---

(1) We brought from the FOUNTAIN CASTALIUS the *Silene congesta* of Sibthorpe; also "the Friar's Cowl," *Arum Arisarum* of Linnaeus; and a non-descript species of "Gromwell," *Lithospermum* Linn.—cum nonnullis



*votive receptacle* upon the right is still an object of reverence among the inhabitants; a *Christian Tabernacle* having succeeded to the *Hieron* of its *Pagan* idol. It is now a chapel dedicated to *St. John*; an antient *basso-relievo*, perhaps a part of the original *vow* for which it was excavated, being substituted for an altar. The other three niches are empty. There is an opening in the rock towards the left of the fountain, where, in certain seasons, the melting snows and torrents from *Parnassus* pour down, through a chasm, in a vehement cataract: and above, within the cleft, a cavern is visible, which *Wheler* most unreasonably judged to be the *Antrum Corycium*, or *Grotto of the Nymphs*<sup>2</sup>: to this it could have no resemblance, owing to its diminutive size and situation. The real CORYCIAN CAVE had not been ascertained by any traveller, until we arrived at *Delphi*; and although we had the satisfaction of obtaining intelligence of that

Discovery  
of the  
Corycian  
Cave.

---

*nonnullis aliis, seu immaturis, seu floribus, foliisque mutilatis, atque Deo illi Delphico solum cognitiss.* We have called this new species of *Lithospermum*, from the very remarkable nature of the place where it was discovered, LITHOSPERMUM PYTHICUM. *Lithospermum foliis undulatis, inferioribus lanceolato-oblongis, superioribus bracteisque cordato-oblongis; hirsutis.* Planta habitu fere *L. orientalis*, seu *Archusæ orientalis* Linnæi; sed foliis angustioribus, valde-undulatis, floribusque majoribus atque inflatioribus distincta.

(2) *Journey into Greece*, p. 315. Lond. 1682.

CHAP.  
VI.

marvellous grotto, we were prevented by the depth of the snow, in the part of *Parnassus* where it is situate, from paying a visit to the spot. The description given of it by the inhabitants of this village of *Castri*, who call it "*Sarand' auli*," the "*forty courts*," corresponded with that of *Pausanias*, who states its distance from *Delphi* as equal to sixty *stadia*<sup>1</sup>: they further added, that it is capacious enough to contain three thousand persons. One of them, who had formerly belonged to a gang of banditti, and made no secret of the fact, told us, that it was a place of rendezvous for the robbers of *Parnassus*, and that he had often resorted thither with his comrades. It lies to the north of *Delphi*, towards the heights of the mountain. Other travellers, availing themselves of our discovery with regard to this cave, have been to visit it: and one of them, by the inscription which he there found, has confirmed every observation concerning it,

(1) That is to say, seven miles and a half, reckoning the *Stadium* at an English furlong. *Pausanias*, however, does not state the distance from *Delphi* to the *Corycian Cave* with precision. He only says, that to one going from *Delphi* to the summits of *Parnassus*, at the distance of sixty *stadia* there is a brazen image; where the descent begins to the *Corycian Cave*. ἵσται δὲ ἐκ Δελφῶν ἐπὶ τὰ ἄκρα τοῦ Παρνασσῶ ἑξαδικῶν μὲν ἔστιν ἱερόν τε καὶ ἀπὸ τῆς Δελφῶν ἵσται ἄγαλμα χαλκοῦν, καὶ ῥῆμα εὐχόμενα ἀνδρὶ ἡμίονος τε καὶ ἵππου ἐπὶ τὸ ἄντρον ἵσται ἄνδρες τὸ Κορύκειον. *Pausanias Phocica*, c. 32. p. 877. ed. Kuhnii.

before published by the author of these Travels<sup>2</sup>. The cavern alluded to by *Wheler*, in the cleft above the *Castalian fountain*, was formerly accessible, by means of stairs also cut in the marble rock: but a part only of the steps remain; and it would be difficult now to approach it. The water of the *Castalian fountain* is cool and pleasant to the taste. *Wheler* quaintly describes it<sup>3</sup>, as "fit to quench the thirst of those hot-headed poets, who, in their *bacchanals*, spare neither God nor man; and to whom nothing is so sacred, but they will venture to profane it." After passing from the *bath*, or bason, below the *votive receptacles*, it falls down southward, in a deep and narrow channel, towards the *Pleistus*, separating Mount *Cirphis* from *Parnassus*<sup>4</sup>; and having joined that river, it runs by the ruins of *Crissa*, into the *Crissæan Bay*. In the first part of its course from the *fountain*, it separates the remains of the GYMNASIUM, where the *Monastery*

(2) See "Tomb of *Alexander*," Appendix, No. 4. p. 153. *Camb.* 1805. The Inscription is as follows: it was discovered by Sir *W. Gell*:

ΕΥΣΤΡΑΤΙΣ  
ΑΔΚΙΔΑΜΟΥ  
ΑΜΒΡΥΣΙΟΣ  
ΣΤΗΜΠΕΡΙΓΟΛΟΙ  
ΓΑΝΙΝΤΜΦΑΙΣ

(3) See *Wheler's Journey into Greece*, p. 315. *Lond.* 1682.

(4) *Ibid.* p. 316.

CHAP.  
VI.

of *Panaja* now stands, from the village of *Castri*, as it probably did from the old city of *Delphi*: going from the *fountain* to that *monastery*, we noticed the situation of the ANTIENT GATE leading to BÆOTIA. *Wheler* mentions<sup>1</sup>, that in returning from this *monastery*, by the *fountain*, into the village, he "observed a great piece of the rock tumbled down, and almost buried: on one side of it, that lay a little hollow, he saw letters written, in large, but strange characters, so as that he, and his companion *Spon*, could make nothing of them." We expected, from this description, nothing less, at the least, than the remains of a genuine *Pelagic* inscription; but were grievously disappointed when we found the identical mass alluded to by *Wheler*, with a few indistinct traces of his "large but strange characters." The stone itself was part of the work before the *Eastern Gate* of the city. There was a wall upon the right hand, formed of rude masses of rock, which was ruined by a lapse from the mountain above; and the piece of rock mentioned by him was thereby impelled from its position: but the characters upon it are evidently common *Greek* letters: we plainly observed A, Y, N, and some others that were visible enough

Eastern  
Gate of  
the City.

---

(1) See *Wheler's Journey into Greece*, p. 316. Lond. 1689.

to prove there could have been nothing "*strange*" in the inscription, when he saw it.

CHAP.  
VI.

The remains of the GYMNASIUM are principally behind the monastery. The foundations were there sustained by an immense bulwark of hewn stone, projected from the sloping ground, so as to offer a level area upon which the structure stood. The antient city, in a *theatrical* form<sup>2</sup>, covered a series of such terraces rising one above the other; and a similar front-work of hewn stone is still seen in different parts of the immense *Coilon*, or semicircular range, which its buildings exhibited upon this abrupt declivity of *Parnassus*. Within the monastery we found the capitals of pillars, broken friezes, and triglyphs. Upon a *marble Cippus*, beautifully adorned with sculptured foliage, and crowned with the Lotus, we read the words

Gymna-  
sium.

Inscrip-  
tions in the  
Gymna-  
sium.

ΑΙΑΚΙΔΑ

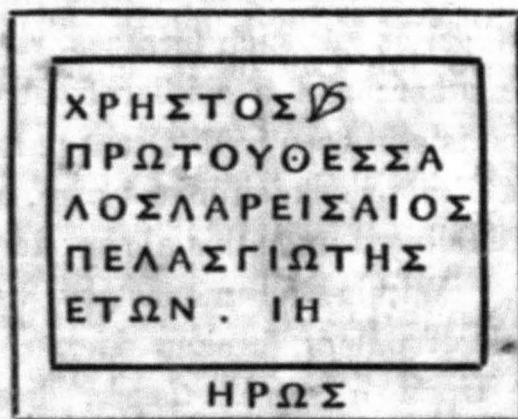
ΧΑΙΡΕ

(2) It is very pleasing to a traveller, and perhaps may not be less so to his readers, to find an observation of this kind, (describing the form of a city that has ceased to exist for ages) written upon the spot, anticipated by those who visited *Delphi* eighteen centuries ago: this, in fact, is almost literally the remark made by *Strabo* as to the form of the city: he says, *Τὸ δὲ νέον εἰς Δελφοὺς περικυκλῶν χωρίον, ΘΕΑΤΡΟΕΙΔΕΣ, κατὰ ποσὸν ἔχει τὸ μνητεῖον καὶ τὴν πόλιν, σταδίων ἑκαταδύο πύκλος ἀληθεύσαν.* *Strab. Geog. lib. ix. p. 606. ed. Oxon.*



CHAP.  
VI.

And within the sanctuary, behind the altar, we saw the fragments of a *marble Béma*, or *Cathedra*; upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a *sepulchral* inscription upon a monument of this remarkable form :



It is in honour of a youth of *Larissa* in *Thessaly*, who died at eighteen years of age. As to the words *χρήστος* and *ἥρως*, it may be remarked that all the epitaphs upon *Larissæans*, which *Spon* has preserved, contain these words<sup>1</sup>. There were many cities having the name of *Larissa*; consequently the city of which the youth here

(1) Vid. *Spon. Miscell. Antiq.* 331.

commemorated was a native, has the distinction of Πελασγιώτης. It is mentioned by *Strabo*, in his description of *Thessaly*<sup>2</sup>: it had the name of *Larissa Pelasgia*, although its situation was without the *Pelasgiotis*. CHAP.  
VI.

After visiting the remains of the *Gymnasium*, we went to see those of the *STADIUM*. They Stadium. are situate upon the highest part of the slope whereon *Castri* is built, above the village, and a little to the west of it, under a precipice formed by some rocks, which also there rise in a perpendicular form. We noticed very considerable foundations of antient buildings, in our way up. This *Stadium* is even more entire than that of *Athens*; for the marble seats yet remain: they consist of the same substance as the cliffs around *Delphi*; and at the curved or upper extremity of the *Stadium*, they are hewn in the natural rock. The area being clear from rubbish, and in a very perfect state, we were enabled to ascertain its length with accuracy; and this we found to be equal to two hundred and twenty paces. We stepped it

---

(2) Τῆς δ' ἱξῆς παραλίης ἐς μεσσηνίαν ἰστέτι ἡ ΚΡΕΜΑΙΤΗ ΑΛΦΙΞΑ ἵλασι σταδίου αὐτῆς διέχουσα· ἡ δ' αὐτὴ πρὸς ΠΙΣΑΑΝΤΙΑ λεγομένη, καὶ ΑΛΦΙΞΑ. *Strabon. Geog. lib. ix. p. 630. ed. Oren.*

CHAP.  
VI.

twice, in order to ascertain this point : and admitting that our paces were about equal to the same number of yards, this will exceed the length of the antient metre which bore the name of the *Olympic Stadium* ; for that, making the eighth part of a *Roman* mile, was little more than two hundred and one yards'.

From a part of the mountain to which the lower extremity of the *Stadium* is joined, we enjoyed a fine prospect of *Salona*, the antient *AMPHISSA*, situate upon the side of a hill ; also of the Bay of *CRISSA*, and a town called *Galaxy* towards the west ; the Gulph of *CORINTH* ; and the mountains of *ACHAIA*. Hence we descended to the *Monastery of Elias* ; and found in the church belonging to it two architraves of *Parian* marble, of very great magnitude. Judging from the impossibility of conveying such masses to the spot by any means which the present inhabitants possess, and also by the immense founda-

Monastery  
of Elias.

---

(1) The *Olympic Stadium* exactly equalled  $201\frac{44}{100}$  English yards. Mr. *Fernon*, measuring with great care the length of the *Stadium* at *ATHENS*, found it equal to 630 English feet. (See *Wheeler's Journ. into Greece*, p. 375. Lond. 1682.) *Wheeler* says its breadth equalled 26 or 27 geometrical paces ; which, allowing 5 feet English for each geometrical pace, makes its breadth equal to  $43\frac{1}{2}$  or 45 yards.—From this it appears that the *Delphic Stadium* was of the same dimensions, or nearly so, as the *Stadium Panathenæicum*, at *ATHENS*.

tions of a building here, it is plain that this monastery was erected upon the site of one of the principal temples of DELPHI. A square stone at the door had an inscription on all sides of it; but in such a mutilated state, that nothing could be made of it. Upon one side, some letters, finely cut, and of small size, appeared in the following manner:

..... ΑΘ .....  
 ΑΡΧΟΝΤΟΣ ΑΝΤΙΓΕ .....  
 ΤΩΝ ΚΗΤΩΛΟΥΤΟΥ ..  
 ΣΩΣΩΝΝΙΚΑΝΔΡΟ ..... ΑΠΕ  
 ΟΝΟΜΑΣΩΣΩΣΕΠΕΛΕΥΘ  
 ΤΑΝΤ. ΜΑΝΑΠΕΧΟ .. ΑΣΑΝ  
 ΤΑΤΟΝΤΑΣ ΖΩΑΣΧΡΟΝΟΝ  
 ΕΙΔΕΜΗΠΟΙΗΕΞΟΥΣΙΑΜΕΧΕΤ  
 ΚΑΘΕΛΗΕΙΔΕΤΙΣΕΦΑΠΤΟΙΤΟΣ  
 ΒΑΙΟΝΠΑΡΕΧΕΤΩΤΩΘΕΩΤΑΝΥ  
 ΛΕΩΝΣΩΣΟΝΗΠΕ ... ΘΕΡΙΑΑ  
 ΤΑΣΑΣΑΙ ..... Χ ..... ΑΣ

The reader is left to use his own conjectures as to this imperfect legend: we are unwilling to omit any thing so likely to excite curiosity as an inscription, however mutilated, relating to this remarkable place. There were traces of another, upon a mass of *Parian* marble; but the letters were so much effaced, that it was impossible to copy any of them.

CHAP.  
VI.

Caverns.

Plain of  
Delphi.

Leaving the *Monastery of Elias*, we found a recess hewn in the rock, either for a *sepulchre*, or for an *oracular cave*. The walls of the temple noticed at the monastery extend near to it. Within this recess there are arched cavities upon the right and left; and there is one in the front, lined with painted stucco, having two smaller cavities over it; and above the whole, a *bull's head*, very finely sculptured in the stone. Hard by, there is an *alcove*, or *grotto*, of a semicircular form, also hewn in the rock, with a seat all round the interior, finely cut out of the solid stone. When seated within this grotto, the view extends across the whole *Coilon* of the antient city of *Delphi* (before described as having a theatrical form, owing to the natural shape of this declivity of *Parnassus*), towards the *Castalian Spring*, and the *Gymnasium* in the entrance from *BÆOTIA*; looking down at the same time over the numerous terraces, rising one above another, whereon the city was built. Indeed, to have a faithful conception of what *Delphi* was, it is only necessary to imagine an antient theatre, with terraces of stone in the place of seats, rising one above the other, of sufficient width to admit of temples and other public buildings upon those semicircular terraces; the *Stadium* being the uppermost struc-



ture of the whole series; and the *Castalian Spring*, and the *Gymnasium*, at the right extremity of the *Coilon*. The front-work of these terraces, being perfectly even and perpendicular, is everywhere artificial: it exhibits a *Cyclopéan masonry*, adapted to the natural acclivity of the rock. This masonry remains in many places entire; but as it does not now continue throughout the whole extent of the semicircle, a hasty observer might conclude, that the detached parts were so many separate foundations of the different temples of the city. There is enough remaining to enable a skilful architect to form an accurate plan of *Delphi*; but it should be fitted to a model of *Parnassus*; for in the harmonious adjustment, here conspicuous, of the works of God, and man, every stately edifice and every majestic pile raised by human labour was made to form a part of the awful features of the mountain. From whatever quarter DELPHI was approached, a certain solemn impression of supernatural agency must have been excited; diffusing its influence over every object; so that the sanctity of the whole district became a saying throughout *Greece*, and "ALL PARNASSUS WAS ACCOUNTED HOLY."<sup>1</sup>

---

(1) Vide *Strabon. Geog. lib. ix. p. 604.* ed. *Ozon.*

CHAP.  
VI.

Probable  
Site of the  
Temple of  
Apollo.

Other In-  
scriptions.

Passing from the alcove to the village, we saw upon the left, about half way up the acclivity towards the *Stadium*, the front-work of one of the terraces before mentioned; and, afterwards, very great remains of the same kind occurred close to the path. During our careful inquiry after inscriptions among the inhabitants, we were conducted into the court of a house situate in the centre of the antient city, where we found several architectural remains with inscriptions, in a mutilated state; the last of which repaid us for all our trouble, as the legend seemed to imply that we were upon the site of the TEMPLE of APOLLO. The first, however, consisted only of the words "CALLISTRATUS, SON OF CALLISTRATUS," and a part of the word DELPHI.

.....ΩΝ . . .

ΩΣΕΝΕΠΙΜΕ . . .

ΑΥΤΩΝΚΑΛΛΙΣΤΡΑΤΟΣ

ΚΑΛΛΙΣΤΡΑΤΟΥΔΕΛ

Within a stable belonging to the same house there was a slab of marble, partly buried. The part above ground measured six feet two inches, by two feet six inches. It was inscribed in the

most beautiful manner, with a series of decrees in columns, added at different times, and in different languages; the characters of one inscription differing in size from those of another. But the stone being inverted, the characters appeared all topsy-turvy; and it was so much damaged, that when we found what the fatigue would be of making an exact copy of the whole, we had not the courage to attempt it. Some of these inscriptions were in *Greek*; others in *Latin*: and the latter were of great length. The *Greek* began thus—

CHAP.  
VI.

ΕΠΙΘΑΛΑΣΕΙΝΑΙΔΕΛΦΩΝ

We can collect nothing from this fragment, except that it relates to something the property of the people of *Delphi* (εἰναι Δελφῶν). A *Latin* inscription, occupying all the middle column upon the marble, appeared as follows :

C. AVIDIONIGRINOLEGAVGPROTR INVS  
DECRETAEXTABELLISRECITATA: V̄I. IDVS OCTOBRA. VSANSCVM OPTIMVS PRINCEPSEI  
EROMNEMONVMQUA CONSECR. RECIONESA. LLO. TINOEXAVCTORITATE  
DETERMINASVERVNTSEQVENDA. SSERRAES. PSISSET. TIAMNDELPHISINI. ERE.  
ESTNEQVEVENIRETINDVBIAS. NTERANTICYRENSESQVOQVEETDELPHOSVIB. DEL..  
ABOPTIMOPRINCIPEEASSENTENTIASSTARIOPO

Towards the middle of the sixth line, it was too much injured to make out the letters. It contains part of a decree issued under one of the

CHAP.  
VI.

Roman Emperors; and seems to refer to a dispute between the people of *Anticyra* and *Delphi*. The allusion to the people of *Anticyra* will not be read without interest, considering that the city was destroyed in the war with *Philip* the son of *Demetrius*; but it might have been rebuilt, as it probably was, in the time of *Hadrian*. The antiquities of *Anticyra* are described by *Pausanias* <sup>1</sup>. It was famous for its *Hellebore*. We found the same plant upon *Mount Helicon*. A more antient name of *Anticyra* was *Cyparissus*: it was so denominated by *Homer* <sup>2</sup>. Below this house we found what we conceived to be the remains of the TEMPLE OF APOLLO, from the number and nature of the inscriptions. Some of them were in a wood-house; but so covered, that we could not copy them. Upon three or four we read the names of ARCHONS, and upon one the word ΗΡΑΚΛΕΙΟΥ. But the last, and by far the most important, in its evident allusion to the Temple, mentions a family who had consigned their son to the care of the priests. This being discovered upon the spot, will be considered as more interesting than any thing else which we found at DELPHI. It states, that

---

(1) *Pausaniæ Phocica*, cap. 36. p. 891. ed. Kuhnii.

(2) Τὰ δὲ ἀρχαῖστρα ἔοικα ὡς Κυπάρισσος τῇ πόλει φασί. *Ibid.*

“THE FATHER AND MOTHER OF AMARIUS  
NEPOS ÆGIALINUM, WHO HAD BEEN HONOURED  
BY THE SENATE OF CORINTH WITH REWARDS  
DUE TO HIM AS SENATOR AND OVERSEER OF  
THE FORUM, PUT THEIR SON UNDER THE PRO-  
TECTION OF THE PYTHIAN APOLLO.”

CHAP.  
VI.

ΑΜΑΡΙΟΝΝΕΠΩΤΑΑΙΓΙΑΛΕΙΝΟΝΤΕ  
ΤΕΙΜΗΜΕΝΟΝΑΠΟΤΗΣΚΟΡΙΝΘΙΩΝ  
ΒΟΥΛΗΣΤΕΙΜΑΙΣΒΟΥΛΕΥΤΙΚΑΙΣΚΑΙ  
ΑΓΟΡΑΝΟΜΙΚΑΙΣ. ΑΜΑΡΙΟΣΝΕΠΩΣ  
ΠΑΤΗΡΚΟΡΙΝΘΙΟΣΚΑΙΙΟΥΛΙΑΑΙΓΙΑΛΗ  
ΔΕΛΦΗΤΟΝΕΑΥΤΩΝΥΙΟΝΑΠΟΛΛΩΝΙ  
ΠΥΘΙΩΙ

In consequence of some dispute between the agents of *Ali Pasha* and the inhabitants of *Castri*, the *Pasha* has laid the village under contribution, to pay him the sum of thirty purses; equal to fifteen thousand piastres. This they are unable to do; and of course every thing they had has been taken from them; which may serve to explain the present ruined state of the place. In its present condition, there is not in all *Lapland* a more wretched village than *Castri*. The other villages upon *Parnassus*, especially *Arracovia*, are comparatively wealthy;

Cause of  
the wretch-  
ed state of  
*Castri*.



CHAP.  
VI.

the soil being extremely fertile, and the natural industry of the inhabitants, many of whom are *Albanians*, being very great. The wine produced over all the south side of the mountain is excellent; and there is not a resident *Turk* to be found.

*Medals.*

Upon our return to the house where we had lodged, we examined a few medals which our host had collected among the inhabitants, during our absence; and we obtained one, in silver, of very great rarity. It was a small medal of *Æta* in *THESSALY*, in excellent preservation, and the die remarkably fine. In front it exhibits the head of the *Nemeæan Lion*, champing the arrow of *Hercules* between his jaws; and upon the obverse side, the naked figure of the hero, in the moment of his *apotheosis* upon *Mount Æta*, his head radiated, and holding his knotted club between his hands, with the legend *OITAIΩN*; thus written from right to left, *ΩΝΙΑΤΙΩ*. This exceedingly rare medal is not known to exist in any other collection than that of the *Abbé Neumann*, at present forming a part of the Imperial cabinet at *Vienna*; where, however, there is no example of it in such perfect preservation. It may be considered as one of

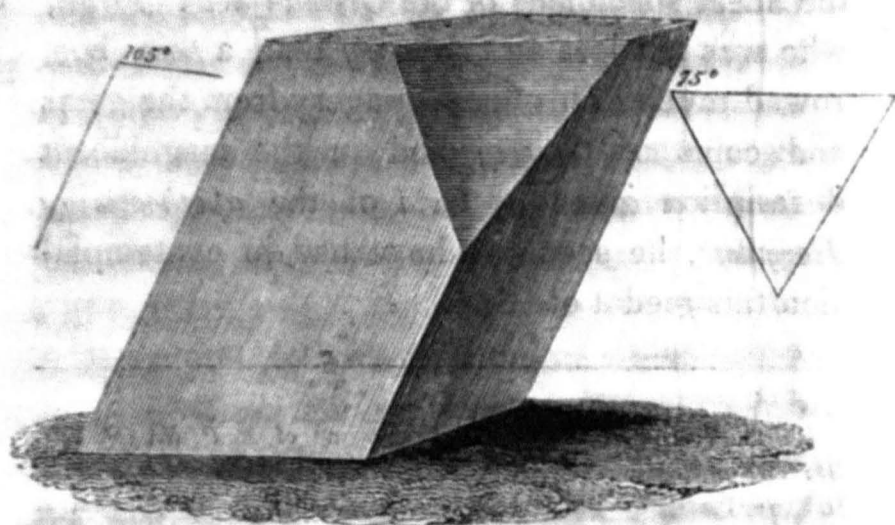
the finest specimens of the Grecian art<sup>1</sup>. *Virgil*, CHAP.  
VI.  
 who was not less an antiquary than a poet, borrowed much of his finest imagery from the gems and coins of Greece; and in the magnificent description given by *Ovid* of the apotheosis of *Hercules*<sup>2</sup>, he seems to have had in contemplation this medal of *Æta*.

---

(1) The original is now in the possession of *R. P. Knight, Esq.* See also an Engraving of this Medal in a work published at Vienna, in two Parts, by the *Abbé Neumann*; entitled "*Populorum et Regum Numi Veteres inediti.*" *Pars Prima, Tab. V. No. 7. Vindobonæ*, 1779. The Second Part appeared in 1783. Speaking of this silver medal of *Æta*, the author says, "*Hæc atque alia diversa Musei Pelleriniani, utraque ærea, Ætæorum solæ sunt monetæ, quæ ad nostra tempora in apicum protulit ætas. Iis tertiam nunc addo, spectato metallo unicam, artificio, cujus veneres nec verbis, nec scalpro digne exprimas, nitore atque elegantia insignem.*" *Ibid.* p. 160.

(2) "Utque novus serpens, posita cum pelle senectâ,  
 Luxuriare solet, squamæque nitere recenti:  
 Sic, ubi mortales *Tirynthius* exuit artus,  
 Parte sui meliore viget; majorque videri  
 Cœpit, et augustâ fieri gravitate verendus."

*Ovidii Metamorph. lib. ix. 266.*



*Primary Form of Carbonated Lime developed by the Fracture of Limestone,  
upon the Summit of Parnassus.*

## CHAP. VII.

### DELPHI, TO THE SUMMIT OF PARNASSUS, AND TITHOREA.

*Arracovia—Vineyards of Parnassus—Prospect—Condition of the inhabitants—Alteration of temperature—Traditions—Journey to the summit—Kallidia—Disappearance of the vegetation—Crater of Parnassus—Nature of the Peak—State of the thermometer upon the heights—Objects visible from the top of the mountain—Bearings by the compass—Adventure with the horses—Geological features—Singular effect of spontaneous decomposition in Limestone—Inference deduced from such phenomena—Plants of Parnassus—Lugari, or*

*Lycorea—Monastery of the Virgin—Caloyers—their devotional exercises—Ignorance of those priests—Journey to Velitza—CACHALES torrent—Discovery of the Ruins of Tithorea—its relative position with regard to Delphi—Produce of Velitza—Simplicity of the Natives—their miserable condition—Antiquity of Tithorea—Other Memorabilia—Egyptian custom of embalming birds illustrated—Inscription relating to Tithorea—its date ascertained—Other Inscriptions.*

AFTER we had taken some refreshment, we set out for *Arracovia*, distant three hours from *Delphi*, intending to pass the night there; as it is much higher upon *Parnassus*, and a better place for procuring guides to the summit of the mountain, than the miserable village we had quitted. At about half an hour's distance from *Delphi*, we found the remains of an antient square building, nobly constructed with large masses of stone, put together without any cement. As we continued along this route, we observed niches cut in the rocks above the road, on our left hand. One place, in particular, near to *Delphi*, exhibited several works of this kind; among others, the appearance of a large door hewn in the solid stone, which had been subsequently severed by the effect of an earthquake. It is close to the road, and well worth

CHAP.  
VII.Arracovia.  
Vineyards  
of Parnassus.

notice; because hereabouts might have been one of the outworks of the city, or an arch covering the *Via Sacra*. We now entered the rich lands of *Arracovia*, full of the neatest vineyards, cultivated in the highest order, and seeming to extend over the mountain without any limitation, so as to cover all its sides and acclivities; and actually rising into parts of it so steep and elevated, that they would not have been tenable but for the industry of the inhabitants; who have built walls to protect them from torrents, and buoyed up the soil by means of terraces, to prevent its being washed away. The finest vineyards upon the banks of the *Rhine* are not managed with greater skill and labour than those of *Arracovia*, upon the south side of *Parnassus*. The land is most carefully weeded; and it is kept so clean and free from rubbish, that the stones are collected and placed in heaps; a little hollow space being left around each vine, to collect the moisture. The plants are all of them old stocks, from which they suffer only one scion to sprout for the year, and this is afterwards pruned again. The wine from these vineyards is excellent. The view throughout this journey, of all the Plain of *Salona*, and of the Bay, backed by the mountainous district of *Achaia* in

Prospect.



*Peloponnesus*, cannot be described; for it would be idle to repeat continually the words *grand*, and *magnificent*, as applied to the sublimest appearances in nature, without being able thereby to suggest the slightest conception of the real scene<sup>1</sup>.

CHAP.  
VII.

The village of *Arracovia* is rich in comparison with *Castri*. It contains two hundred and fifty houses, inhabited by *Albanians* and by *Greeks*, "without a Turk" among them. This expression, "without a Turk," is throughout *Greece* a saying of exultation; and it is never uttered but with an expression of triumph and of gladness. Yet some have pretended that there is a mild-

Condition  
of the in-  
habitants.

---

(i) This has been felt by all who have attempted to describe fine prospects without the pencil. "As far as language can describe, Mr. Gray pushed its powers," observes the Editor of his *Memoirs*. "Rejecting every general unmeaning and hyperbolical phrase, he selected the plainest, simplest, and most direct terms: yet, notwithstanding his judicious care in the use of these, I MUST OWN I FEEL THEM DEFECTIVE. (See *Mason's Note to Gray's Letter to Wharton: Mathias's Edit. vol. I. p. 469. Lond. 1814.*) Perhaps Gray never succeeded more happily, than when, laying aside description, he simply said, of a view in Westmoreland, "I saw in my glass a picture, that if I could transmit to you, and fix it in all the softness of its living colours, would fairly sell for a thousand pounds." (*Ibid.* p. 455.) The most faithful descriptive language may present, it is true, a picture to the mind; but then it is not the identical picture. "The imagination," says *Mason*, "receives clear and distinct images, but not true and exact images." (*Ibid.*)

CHAP.  
VII.

ness in the administration of the *Turkish* government, which would be ill supplied by the substitution of any other *European* dynasty in its place; that the people are not taxed beyond what they are well able to bear; and that they possess the means of redress against tyranny and oppression. Leaving to all such writers the very difficult task of proving what they have thus affirmed, and judging solely by our own experience, we can only say, that GREECE, divested of its *Moslem* governors, would be a land, whose inhabitants might "eat bread without scarceness, nor lack any thing in it;" unless indeed, and this is not improbable, it should fall under the dominion of *Russia*; when it would become "a desolation, a dry land, and a wilderness." *Arracovia* is situate at such an elevation upon the mountain, that a change of temperature was sensibly felt by our whole party; and after sun-set it became very cold. We passed the night in a small hut, writing letters to our friends in *England*. PARNASSUS affording sensations at our fingers' ends to which we had long been strangers, we found it expedient to maintain a considerable fire in the centre of our little dwelling; which, filling the room with smoke, brought tears of acknowledgment down our cheeks, for the seasonable warmth it afforded,

Alteration  
of temperature.

although so near to the seat of *Apollo*. When we had finished our letters, as it was our usual practice, we entered into conversation with the inhabitants collected to gaze at the strangers who were their guests; and we were much amused by the traditions they still entertained. The people of *Delphi* had told us that there were only *five Muses*, and that the opinion as to there being *nine* in number was a heresy. Such disputes about the number of the *Muses* existed in antient times, and the *Arracovian Greeks* reduced their number to *three*. The only thing that surprised us was, that any notion of the kind should yet remain upon the spot; although all the fountains of *Parnassus*, of *Helicon*, and of *Pindus*, were once sacred to them. We have before proved, in what we related of *Platæa*, that the memory of *Antient Greece* is not quite obliterated among its modern inhabitants; and some additional facts were gathered here, tending to confirm this observation.

Traditions.

On *Wednesday* morning, *December the sixteenth*, at nine o'clock, we set out, with four guides, for the SUMMIT OF PARNASSUS; returning a short distance, by the road to *Delphi*, and then turning up the mountain towards the right, but with our faces towards *Delphi*, until we had climbed

Journey  
to the  
Summit.

CHAP.  
VII.

*Kallidia.*

Disappearance of the  
Vegetation.

the first precipices. After an hour's ascent, we had a fine view of one of the principal mountains of the *Morea*, now called *Tricǎlǎ*; the Bay of *Crissa* looking like a lake, bounded by the opposite mountains of *Peloponnesus*. Upon a former occasion, from the *Theatre* at *Sicyon*, we had seen the heights we were now climbing, and here we were enabled to survey all that region of *Achaia*, and the more distant summits. After having surmounted the first precipices, we found a large crater, with a village in it, called *Kallidia*, or *Callithea*, the summer residence of the *Arracovians*; who cultivate the plain at the bottom of this crater, and, during the hottest part of the year, come hither to collect its harvest. Thence turning from the former line of our ascent, we proceeded in an opposite direction; and after two hours' progress, looked down, from a great height, upon *Arracovia*. At twelve, having estimated the thermometer, we found that the mercury had fallen to 44° of *Fahrenheit*. Presently we came to another plain; with a *well* in it, full of clear water. Here we halted, and regaled ourselves with bread and wine. It now began to be cold; the road being, as before, steep, but admitting the horses to follow us the whole way. At this place, also, vegetation began to disappear. Expressing a

wish to see a bulbous plant, extolled by the natives for its restorative virtues (which they eat, root and all, in vinegar), one of the guides was forced to descend in search of it. Another plant, because it contains a fluid of a milky colour, they give to women whose breasts fail to yield milk<sup>1</sup>. Thence climbing the mountain on its *north-eastern* side, we found it bleak, and destitute of herbage: higher up, we passed through snow, lying in patches. At length we reached a small plain, upon the top of the mountain, and also in the bottom of a crater, containing a pretty large pool of water, frozen over. In this respect the summit of this mountain resembles that of the *Kader-Idris* in *Wales*. The sides of the crater, rising in ridges around this plain, are the most elevated points of PARNASSUS. We climbed the highest of them, which was upon our left hand; but with great difficulty, as the sides were a glacier, covered with hard and slippery ice; and our fingers, in spite of our exertions, were benumbed. At last, however, we reached the upmost peak, and, having gained a footing upon its top, stood

Crater of  
*Parnassus*.Nature of  
the Peak.

---

(1) The same custom is mentioned by *Wheeler*, (*Journ. into Greece*, p. 416. Lond. 1682.) He says that the Greek name for the plant is *Galacorta*; and he calls it *Scorzonera Cretica*.



CHAP.  
VILState of  
the Ther-  
mometer.

in pure æther; for although there were clouds below, we had not one above us. It was now two o'clock P.M. If the wind had blown from the north, we could not have remained an instant in this icy region, being little prepared to encounter such a sudden change of temperature<sup>1</sup>. Even with a soft breeze from the west, we had no sooner exposed our thermometer, than the mercury fell two degrees below the freezing point, and we had not seen it so low since we left the north of *Russia*.

Having been for years engaged in visiting the tops of mountains, the author must still confess that he never saw any thing to compare with the view which he beheld from the SUMMIT OF PARNASSUS. He possessed no other means at the time of ascertaining its elevation, than by attending to the objects visible in the horizon; and he determined their relative position by the compass. It is impossible therefore to state what the height of PARNASSUS may be; but he

---

(1) *Humbolt*, upon the *Peak of Teneriffe*, speaks of the piercing temperature to which he was exposed, when the *mercury* had not fallen to the freezing point. "It was eight in the morning," says he, "and we were frozen with the cold, though the thermometer kept a little above the freezing point."

*Humbolt's "Personal Narrative,"* vol. I. p. 162. *London*: 1814.

CHAP.  
VII.

Objects visible from the top of the mountain.

believes it to be one of the highest mountains in *Europe*. The *Gulph of Corinth* had long looked like an ordinary lake; and it was now reduced to a pond. Towards the *north*, beyond all the plains of *THESSALY*, appeared *Olympus*, with its many tops, clad in shining snow, and expanding its vast breadth distinctly to the view. The other mountains of *Greece*, like the surface of the ocean in a rolling calm, rose in vast heaps, according to their different altitudes; but the eye ranged over every one of them. *HELICON* was one of these; and it is certainly inferior in height to *PARNASSUS*. A mountain before mentioned, called *Tricālā*, in the *Morea*, made a great figure in that mountainous territory: it was covered with snow, even the lower ridges not being destitute. Our guides said that this mountain was near to *Patras*. We looked down upon *Achaia*, *Argolis*, *Elis*, and *Arcadia*, as upon a model. Almost every part of the horizon was clear, excepting the *east*, *north-east*, and the *north-west*; our view being obstructed towards the *Ægean* and *Mount Athos*, as well as towards *Epirus*, by our being above the clouds; which concealed every object towards those points of the compass, although the day proved remarkably favourable for our undertaking in other respects. The frost was however so piercing,

CHAP.  
VII.Bearings  
by the  
Compass.

that we were in haste to conclude our observations. We found the bearings of the principal objects, by the compass, to be as follow:

ACRO-CORINTHUS . . . . .	due south.
MOUNT HELICON . . . . .	s. e. and by s.
MOUNT HYMETTUS . . . . .	s. e.
NEGROPONT . . . . .	s. e. and by e.
MOUNT OLYMPUS . . . . .	n. and by e.
TRICĀLĀ, in the Morea . . . . .	s. w. and by s.
GALAXY . . . . .	w. s. w.
PORT OF CRISSA, or <i>Salona Quay</i> , between w. & w. and by s.	

Adventure  
with the  
Horses.

To our great astonishment, as we were preparing to descend from this place, we saw the peasants who had the care of our horses arrive with the poor animals, quite up to the pool of frozen water upon the summit. We do not remember an instance where this is practicable upon any other mountain equally lofty. Horses have been conducted near to the summit of some mountains; as *St. Gothard*, and *St. Bernard*, in the *Alps*; but not quite to the top, especially where there is a glacier. Upon inferior mountains, indeed, as upon *Skiddaw* in *Cumberland*, persons have rode, and with ease, to the highest point. We had fearful work, afterwards, in conducting them down the icy declivities; being under the cruel necessity of turning them adrift in certain parts of the descent, and then leaving

them to slide, either upon their sides, or upon their backs, until they were intercepted by rocks, or by huge masses of rough stones, lying loose at the bottom of each glacier.

The summit, and all the higher part of PARNASSUS, are of limestone, containing veins of marble, and great quantity of a blue *lumachella*, wherein are imbedded very large *entrochi*. The surprising appearance of such shells at this enormous elevation is very remarkable. We found them upon the highest peak, and over all the mountain. Similar phenomena have since been noticed upon the summit of *Mount Libanus*<sup>1</sup>. But all the limestone of *Parnassus* is not thus characterized. In places where the melting snow had disclosed the naked surface of the rock, we observed the most remarkable effect of *weathering* that, as far as our knowledge extends, has ever been noticed. A spontaneous decomposition of the stone had taken place, in consequence of the attacks of air and moisture during a series of ages; and this had occasioned rifts and fissures

Geological  
features.

---

(1) By the most enterprising traveller that ever undertook to explore unknown regions—BURCKHARDT.

CHAP.  
VII.

to a considerable depth. Among these, we found a specimen of homogeneous *limestone*, which had separated from its parent mass by spontaneous decomposition; and thus, being exposed to accidental fracture, exhibited the primary form of a regularly crystallized carbonate; being a rhomboid, whose obtuse angle precisely equals that of *Iceland spar*. An incipient transition may also be noticed, in the same specimen, towards a secondary form, in the neat truncation of one of the solid angles of the rhomb<sup>1</sup>. This first suggested to the author a fact since confirmed by subsequent observations, that, in all homogeneous minerals, such is the tendency towards crystallization, that the inclination of surfaces disclosed by fracture will frequently point out the degree of inclination of the lateral planes belonging to the primary crystal; and thereby determine the nature of the stone, and of its chemical constituents. Mineralogists, greatly his superiors in the science, had before proved that this is true with regard to the fragments of substances that have resulted from a regular process of

---

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



crystallization<sup>2</sup>; but the observation had not been extended to bodies considered as *amorphous*. Nothing is more common, however, than the primary angle of crystallized *silica*, among the fragments of *common quartz*, when found in the form of *sand* or *gravel*; of the primary angle of *carbonate of lime*, in the fracture of a *shell*; or, upon a much grander scale, in the fissures of beds of *chalk*, as in the cliffs upon the south coast of Britain; also of the primary angle of *corundum* in the fracture of *emery*; together with many other examples that might be adduced, all of which would be rather out of place here. The author, indeed, apologizes for the little he has been tempted to introduce upon the subject, owing to his predilection for a favourite branch of Natural History; and believing, as he does, that if more attention were given to the circumstance, it would not only be serviceable to the science in general, but to the purposes of commerce, as connected with the sale of precious minerals, and with mining speculations.

---

(2) Witness the surprising discovery of *Hall*, and his theory of crystallization thereon founded. Also the observations of our own *Wollaston*, Secretary of the Royal Society, and his valuable invention of a *reflecting goniometer*, as applied to the inclination of surfaces disclosed by fracture, where crystallization has taken place.

CHAP.  
VII.Plants of  
*Parnassus*.

We have described all the higher region of *Parnassus* as "bleak, and destitute of herbage;" but it is necessary to state, that this expression must be received with some limitation. A few rare plants may be noticed here and there, even to its very peak: and where this is the case, those *Alpine* herbs are often characterized by woolly leaves; as if Nature had provided their foliage with an investment suited to the rigours of their situation. We found the *Alpine Daphne*, sprouting through the snow and ice, quite up to the summit: also a beautiful species of *Cineraria*; and a new species of *Cherleria*, whose short half-shrubby stems, divided outwards into innumerable branchlets, terminated in little stars of leaves; these were so closely matted together as to resemble little cushions lying upon the ground. We also collected, upon this mountain, specimens of a *Pine*, belonging to the same section of the genus *PINUS* with the *Balm of Gilead* and *Silver Fir*<sup>1</sup>; but most resembling the latter species; and differing only in having the leaves pointed, without any notch at the end, and narrower than we have ever seen in that species. We were

---

(1) *Pinus Balsamea*, and *Pinus Picca*.

however unfortunate in not finding either the cones or the blossoms; and must therefore reluctantly leave the pine-groves of *Parnassus* still enveloped in obscurity. The other plants found here are mentioned in a note\*.

(2) It is perhaps better to enumerate all of them, and to include the new species in the list.

1. The Alpine Daphne—*Daphne Alpina*.
2. *Potentilla speciosa*, of Willdenow.
3. The Rock Bellflower—*Campanula rupestris*, Sibthorpe.
4. *Pinus Balsamea*.
5. *Pinus Picea*.
6. Myrtle Spurge—*Euphorbia myrsinites*, Linn.
7. Thorny Thistle of Theophrastus—*Dryopsis spinosa*, Linn.
8. A very beautiful species of *Cineraria*, with oval-oblong slightly-toothed leaves, with a thin white cottony web on their upper surface, and very soft and cottony beneath: the flowers in large terminal panicles, upon cottony footstalks. The species to which it seems to be the nearest allied is the *Cineraria aurantiaca*: from which, however, it appears to be very distinct: but as the blossoms were in a decaying state when we gathered them, we leave the species for future illustration.

9. We were more successful with a species of *Cherleria*, which is quite new. We have called it *CHERLERIA STELLATA*.

*CHERLERIA caulibus crassis suffrutescentibus, pedunculis hispidis.—*  
*Caules crassi, flexuosi, pollices plerumque tres seu quatuor longi,*  
*deorsum rugosi, nudique: supernè squamosi, ramosissimi. Ramuli*  
*densissimè conglobati, foliosi. Folia confertissima, rigida, patentia,*  
*inferiora lineari-subulata, subtus sex-sulcata, suprà sub plana, mar-*  
*gine asperà; superiora ovato-triangularia, sub carinata, glabra.*  
*Pedunculi calyce vix longiores hispidi. Calycis foliolis striati; acuti.*  
*Filamenta alternè breviora. Antheræ sub-ovata biloculares. Styli*  
*capillares longi. Capsula calyce inclusa, trivalvis, ovato-triangulid,*  
*apice truncato.*

CHAP.  
VII.Lugari, or  
Lycorea.Monastery  
of the Vir-  
gin.

We now began to descend the *north-west* side of the mountain, having ascended by the side facing the *south-east*. Soon after leaving the summit, our guides pointed to one of the lower ridges of *Parnassus*, which commanded our passage down, and to which they gave the name of *Lugari*, or *Lycari*; perhaps the *LYCOREA* of *Pausanias*. The peasants in the plains of *BÆOTIA* call the whole mountain by the name of *Lakūra*; but those who reside upon *PARNASSUS* still retain among them its antient name; calling the heights, by a general appellation, *Parnassú*, and one of the ridges, in particular, *Lugari*. In our way down, our course afterwards bore towards the *east*. Rugged and steep as was the descent, our only difficulty related to the horses; being alarmed for their safety when the persons appointed to conduct them turned them adrift, as they often did, leaving them to roll, or to slide upon their backs, down the most fearful declivities. At seven o'clock P.M. in a woody region of the mountain, we arrived at a *monastery*, called that of the *Virgin of Jerusalem*, beautifully embowered in the midst of pine-groves, overlooking the mountains of the *LOCRI* and the *DRYOPES*, and the extensive plains which are watered by the *Cephissus*. It stands about three fourths of the

journey down; but we spent nearly as much time in descending to the spot from the summit as in going up from *Arracovia*. We left that village at half after nine in the forenoon, and reached the top of *Parnassus* at two P. M. At three P. M. we began to descend, and did not arrive at the monastery before seven; so that we had now employed ten hours in the whole undertaking. We were shewn, by some of the monks, into a large empty room, without an article of furniture, but containing a spacious hearth and a chimney, where we kindled a fire; and heaping a large quantity of wood, we passed the night very comfortably, although stretched upon the bare floor. This monastery contains fifty priests, who expressed more astonishment at our coming, and seemed more curious and inquisitive, than any we had before seen in GREECE: but their state of ignorance did not differ from that of the other wild tenants of their lofty wilderness; and their simplicity was such as to excite the laughter even of our guides, at every remark they made. They are called *Caloyers*; a name probably known in Greece long before the introduction of Christianity; being simply derived either from *καλὸς ἱερεὺς*, the "good priest," or from *καλογέροις*, signifying "good old fathers." Their



CHAP.  
VII.Devotional  
Exercises  
of the Ca-  
loyers.

order is that of *St. Basil*: there is, in fact, no other order among the *Greeks*: they profess chastity and obedience. Their way of living is very austere, for they wholly abstain from flesh. Most of their time is taken up in barbarous devotional ceremonies; either in a recitation, against time, of the *Psalter*, or in bowing and kissing the ground; nor is it possible to conceive that a *Cree Indian*, capering before his idol in the wilds of *North America*, exhibits a more abject debasement of human intellect, than one of these *Caloyers* in the exercise of his *μετάνοιαι*, or *bowings*; three hundred of which he is obliged to perform every twenty-four hours<sup>1</sup>. The one half of those *bowings* they perform in the first two hours of the night; and the other half at midnight, before they arise to matins, which are to begin four hours before day, and to end with the dawning of the morning. In summer time, the day breaks upon them, and the sun rises, before their devotions are ended; so that they have scarcely the time and the liberty of convenient and natural repose<sup>2</sup>. These devotions are evidently *Heathen* ceremonies; and the services are also almost *Heathen*. A traveller

---

(1) See *Ricaul's State of the Greek Church*, pp. 204, 205. *Lond.* 1679.

(2) *Ibid.*

might have found the same mummery practised two thousand years ago. Judging indeed from these vigils, wherein all their devotion appears to consist, the religion of Christ seems to be as foreign to those who call themselves its ministers, as if it had never existed; for, with the exception of now and then a hymn, sung in honour of the Virgin, or upon the festival of some Saint, nothing connected with the history of Christianity, or its worship, seems to have been introduced. Being curious to know whether such a thing as a Bible, or even a copy of any one of the Gospels, in their own language, existed among them, we asked permission to examine the books of their church; but they had none; nor were any of them able to read: neither had they any library or manuscripts belonging to the monastery. Yet when we spoke of the *χειρόγραφα* found in the monastery at *Patmos*, they seemed perfectly to understand us, and said that there were many such in the *Monastery of St. Luke*. This indeed is confirmed by what *Wheler* has said of that monastery, who mentions its manuscripts, and he himself purchased an *Evangelistary* during his visit to the place<sup>3</sup>. It was written, he says,

CHAP.  
VII.

Ignorance  
of those  
Priests.

(3) *Journey into Greece*, p. 323. *Lond.* 1682.

CHAP.  
VII.

in capital letters. He saw also a fair copy of the Works of *St. Chrysostom*, a manuscript of the twelfth century; and others written upon vellum.

Journey to  
*Velitza*.

The next day, *December the seventeenth*, proved rainy. We left the *Monastery of the Virgin*, and set out in a N.W. direction for *Velitza*; keeping to the left, along the side of the mountain, and descending during the space of half an hour. We had heard at *Lebadéa* of great ruins at *Velitza*; and it had been our intention, on the preceding day, if our time should permit, to descend thither from the *summit of Parnassus*; instead of proceeding by the way of the *monastery* where we passed the night. In this manner we should have followed the footsteps of *Pausanias*: and it was his description of the journey over *Parnassus*, from *Delphi*, which excited a suspicion in our minds that the ruins at *Velitza* were of no other city than *TITHOREA*, whose situation had not been ascertained at the time of our journey; and in this conjecture we were right. The archon of *Lebadéa* called them the *ruins of Thebes*; owing to a confused tradition of the destruction of a city of *PHOCIS* of this name still extant among the natives. There is a *Palæo-castro* at about an hour's distance

from *Velitza*, which is called *Thiva*, or *Thebes*. It is situate where the *Cachales* falls into the *Cephissus*. The former river they still call *Cachâ Rami*, and *Cachâle*; saying, that the name signifies *Evil Torrent*; "an appellation," they affirm, "bestowed upon it because it destroyed (*Thiva*) *Thebes*." Of the city thus called *Thebes*, whatever its real name may have been, no other vestige remains than a few stones, or traces of walls, in the soil near the bed of the CEPHISSUS. Not so of TITHOREA, whose discovery gave us the highest satisfaction, and whose remains are very considerable. They are situate on the N.E. side of PARNASSUS, close to the foot of the mountain. In our journey thither from the monastery, at the distance of about two miles and a half from the latter, we passed a ruined village, called *Neocorio*. Somewhat farther on, we saw, upon our left, a *tumulus* constructed of stones. As the rain continued, our road became very bad. About an hour and a half after leaving the *monastery*, we arrived at another village, with a fountain built of large stones, called *St. Mary's*. Continuing along the base of *Parnassus*, we came to two very large pits: upon the edge of each was a *tumulus* of earth; and beyond we observed the foundation of a square structure, built of very considerable



CHAP.  
VII.Cachales  
Torrent.Discovery  
of the  
Ruins of  
Tithorea.

masses of stone. The place is now called "*the Giant's Leap*." It is distant about one hour from *Velitza*. Presently we came to another *tumulus*, upon which a *Turkish* sepulchre had been constructed. Afterwards we attempted to cross the bed of the torrent *Cachales*; but were obliged to make a circuitous route, owing to the great height of its banks, which resembled precipices. After passing it, we saw some sepulchres, hewn in the rock, close to our road; the tombs of its antient inhabitants, here and there disclosed, near to their city. Then we arrived at the walls of TITHOREA, extending in a surprising manner up the prodigious precipice of *Parnassus*, which rises behind the village of *Velitza*. Their remains are visible to a considerable height, upon the rocks, and even one of the mural turrets. In this precipice, above the ruins of the city, there is a *cavern*, concerning which we were told some marvellous stories by the peasants; but as the weather was unfavourable, and the approach difficult, we did not ascend to examine it. The water of the *Cachales* was at this time rushing in a furious torrent down the steep of *Parnassus*: it appeared of a milky colour, owing to the white calcareous matter with which it was impregnated.



*Delphi*, and TITHOREA, on different sides of the mountain, were the halting-places of those passing over *Parnassus*<sup>1</sup>, at the distance of eighty *stadia* from each other<sup>2</sup>; being situate as the towns of *Aoste* in *Piedmont*, and *Martinach* in the *Vallais*, are with regard to Mount *St. Bernard* in the *ALPS*. The distance was somewhat greater to those who travelled by the carriage road<sup>3</sup>. The guides who accompanied us from *Arracovia*, on the *Delphic* side, to the summit of *Parnassus*, had proposed to descend during the same day to *Velitza*; but from the length of time we spent in our passage, we had only been able to reach the Monastery of the *Virgin of Jerusalem*. The whole district on *PARNASSUS* towards the south was *Delphic*; and *Pausanias* relates, that all the country on the northern side was called *Tithorea*. "As to the name of the city," says he<sup>4</sup>, "I know that *Herodotus*, in that part of his history in which he gives an account of the irruption of the

CHAP.  
VII.

Its relative  
position  
with re-  
gard to  
*Delphi*.

(1) Ἰστέρι ΔΙΑ ΤΟΥ ΠΑΡΝΑΣΣΟΥ. *Pausan.* lib. x. c. 32. p. 878. Ed. Kuhn.

(2) *Ibid.*

(3) Τὴν δὲ εὐ πᾶσαν ἐπιστῆναι, ἀλλὰ καὶ ἐχέμεναι ἱερὰν, πλείονας τε ἰατρὰς ὡς οὐκ ἔστιν.

(4) Vid. *Pausan.* *ibid.* Lips. 1626; et p. 672. ed. Nylandri. *Hannov.* 1613.

CHAP.  
VII.Produce  
of *Velitza*.

*Persians into Greece*, differs from what is asserted in the oracles of *Bacis*: for *Bacis* calls this people *Tithorenses*; but *Herodotus* says, that when the barbarians invaded this country, the inhabitants fled to the summit of *Parnassus*: and he calls the city, *NEON*; and the summit of *Parnassus*, *TITHOREA*<sup>1</sup>. It appears, therefore, that all the country was at first called *TITHOREA*; but that in process of time, when the inhabitants collected themselves into one city, that which was once called *NEON* came to be denominated *TITHOREA*." The *olives* of this city were always, as they now are, few in number, but excellent in quality; and they were so highly celebrated, that they were conveyed as presents to the *Roman Emperors*<sup>2</sup>. They still maintain their antient reputation, being now sent as an acceptable offering to the *Pashas* and other *grandeess* of *Turkey*. The village of *Velitza* contains about eighty houses.

\* (1) The passage in *Herodotus* (lib. viii. c. 32.) respecting the city *Neon* and *Tithorea* has been the subject of frequent dispute. The alteration of *νεῦν* into *τιθῆν*, which suggested itself to *Dr. Parr*, is confirmed by *Stephens*, *Valla*, and *Valckenaer*; and the emendation of *ἐκ αὐτῆς*, for *ἐκ τῆς αὐτῆς*, proposed by *Wesseling*, renders the whole sentence clear and satisfactory. For further observations upon this subject, see "*The Tomb of Alexander*," Appendix, No. 4. p. 159. *Cambridge*, 1805.

(2) *Pausanias*, lib. x. c. 32. p. 881. ed. *Kuhnii*.

The chief produce of the land is wine, cotton, and corn. The wine is excellent. The village belongs to *Logotheti*, archon of *Lebadéa*: his brother resides here to collect his rents, who paid us a visit upon our arrival. The people of *Velitza* expressed great joy at seeing us; being simple and superstitious enough to believe that the fall of rain was owing to the coming of strangers. They had not seen rain before, they said, for an entire twelvemonth. During the melting of the snow upon *Parnassus*, there is, however, such a supply of water, that the *Cachales* is hardly fordable on horseback, although its bed is very wide. Here we heard again the absurd story of the destruction of *Thiva* (*Thebes*) by means of this torrent; meaning by *Thiva* the *Palæo-Castro*, at a short distance in the plain;—a story altogether destitute of probability. But a people who could believe that a visit paid to their village by a couple of travellers caused the rain to fall upon their land, are capable of giving faith to any thing. They are at present in a most wretched condition, owing to the extortions of *Ali Pasha*, or of those who have plundered in his name. In the short space of six months, they had paid to his tax-gatherers, as they told us, eighty purses; a sum equivalent to forty

Simplicity  
of the Na-  
tives :

Their mi-  
serable  
condition.

thousand piastres. Poverty is very apparent in their dwellings; but the cottages of *Phocis* are generally as much inferior to those of *Boeotia*, as the latter are to those of *Attica*. Nor can it be otherwise, where the wretched inhabitants are so oppressed by their lords. The whole of the earnings of the peasant is here taken from him; he is scarcely allowed any means of subsistence. Add to this the frequent calamities of sickness and fire; and "plague, pestilence, and famine" will be found to have done their work. This village had been twice burned within one year, by banditti, who come generally from *Epirus*, or from the *Straits of Thermopylæ*, or from *Joannina*, or from *Zeitún*, or from the neighbourhood of *Joannina* and *Zeitún*. As one source of consolation, in the midst of so much misery, the inhabitants told us "they had no *Turks* resident among them." Such is the forlorn condition of the present inhabitants of TITHOREA! It was widely different in former times; although it began to decline soon after the Christian æra. *Pausanias* relates, that the *Tithoreans* began to experience an adverse fortune one generation before his time<sup>1</sup>. The vestiges of the *Theatre*

---

(1) *Pausanias*, lib. x. c. 32. p. 879. ed. Kuhnij.



were however then visible, and the *Peribolus* of the *antient Forum*<sup>2</sup>. We did not find the *Theatre*; which must be attributed entirely to our want of proper observation; because this, of all other things, is the most likely to remain. But we found, what we should least have expected to see remaining, namely, the *FORUM* mentioned by *Pausanias*. It is a square structure, built in the *Cyclopéan* style, with large masses of stone; but laid together with great evenness and regularity, although without any cement; the work being not so antient as the architecture of *Argos*, of *Tiryns*, or of *Mycenæ*. The walls of the city were executed in the same manner; and they were fortified with *mural turrets*, as at *Plataea*. The other *memorabilia* of TITHOREA, in the time of *Pausanias*<sup>3</sup>, were a *Grove*, consecrated to *Minerva*, containing her *Temple* (*ναός*) and *statue*; also a *monument* (*μνῆμα*) to the memory of *Antiope* and *Phocus*. At the distance of eighty *stadia* from TITHOREA was the *Temple of Esculapius*<sup>4</sup>; and at the distance of forty *stadia* from this temple there was a *Peribolus*, containing an *Adytum*, sacred

Antiqui-  
ties of  
TITHOREA.Other Me-  
morabilia.(2) *Pausan.* *ibid.*(3) *Ibid.*(4) *Ibid.*



CHAP.  
VII.

to *Isis*<sup>1</sup>. The *Tithoreans* held a *vernal* and an *autumnal solemnity* in honour of this Goddess: and so purely *Egyptian* were the sacrifices then offered, that the custom of swathing the victims in folds of linen<sup>2</sup> (after the same manner in which the *Ibis*, and the bodies and parts of bodies of other animals, were deposited, in *terra-cotta* vessels, in the subterraneous cavities beneath the *Pyramids of Saccára*) was considered as a necessary operation. From the account given by *Pausanias* of the ceremonies that were practised during the celebration of these *Egyptian solemnities* at TITHOREA, we may collect sufficient information for the illustration of that strange custom in *Egypt*; a subject hitherto involved in the utmost obscurity<sup>3</sup>. Here we find that certain birds called *Meleagrides*<sup>4</sup>, together with other animals, were sacrificed to *Isis*<sup>5</sup>, WRAPPED UP IN LINEN BANDAGES, AFTER THE EGYPTIAN

---

(1) *Pausanias*, lib. x. c. 32. p. 280.

(2) Καθιλιζαι δὲ δι' εἴης τὰ ἱερὰ λίνον Τελμῶν ἢ βόσσου. Ibid.

(3) See Vol. V. of these Travels, Chap. V. p. 229. Octavo Edition. ("Repository of embalmed birds.")

(4) The birds so called were *Guinea-fowls*, whose feathers and eggs are of a different colour; but the *Meleagrides* were the sisters of *Meleager*, supposed to have been thus metamorphosed.

(5) Vid. *Pausan.* ibid. p. 280.

MANNER OF SWATHING THE VICTIMS. After making this curious observation, it is further remarked, by the same author, that the *Egyptians* celebrate their festival of *Isis* when the *Nile* begins to rise<sup>6</sup>: and hence it may be inferred (as the *Tithorean solemnity* was an imitation of the *Egyptian festival*, even in such minute parts of the ceremony as the *swathing of the victims*, also described as being *buried*<sup>7</sup> near to the *sacred Adytum of Isis*<sup>8</sup>) that the *burial of the swathed animals* in the earthen pots at *Saccára* took place in the same manner, and at the celebration of the same festival.

CHAP.  
VII.

In the sanctuary belonging to the church of *Velitza*, we found an *inscription* which confirmed our conjecture with regard to the original name of the city whose ruins we had so fortunately discovered. It commemorates a tribute of honour rendered to *NERVA*, with an enumeration of his titles, by the citizens of *TITHOREA* and the family of the *FLAVII*, whose names are specified:

Inscription  
relating to  
TITHOREA.

(6) *Pausan.* *ibid.* p. 881.

(7) Καὶ κατεβύβαντο ἱερὰ ἑκείνη. *Ibid.* p. 880.

(8) Ἐὰν ἄνθρωπος ἴσῃ τῶνδε. *Ibid.*

ΑΥΤΟΚΡΑΤΟΡΑΝΕΡΒΑΝΚΑΙΣΑΡΑ  
 ΑΡΧΙΕΡΕΑΜΕΓΙΣΤΟΝΔΗΜΑΡΧΙΧΗΣ  
 ΕΞΟΥΣΙΑΣΥΠΑΤΟΝΤΟΔ  
 ΠΑΤΕΡΑΠΑΤΡΙΔΟΣΗΠΟΛΙΣ  
 ΤΙΘΟΡΕΩΝΚΑΙΤΦΛΑΒΙΟΣΣΩ  
 ΚΛΑΡΟΣΚΑΙΤΦΛΑΒΙΟΣΑΠΑΣ\*  
 ΚΑΙΛΦΛΑΒΙΟΣΠΩΛΛΙΑΝΟΣΑΡΙΣΤΟΣ

Having before published this inscription, together with a critical illustration of it, for which the author was indebted to the profound erudition and to the kindness of *Dr. PARR*, he must refer the reader to the work in which it appeared<sup>1</sup>; adding for the present only, that the date of it may be accurately ascertained. *NERVA* is here mentioned as being Consul for the *fourth* time: and he died at the end of January, A. D. 98. in a little less than a month after he had been declared, for the *fourth* time, Consul<sup>2</sup>. We noticed some other *inscriptions*

(1) See "*Tomb of Alexander*," Appendix, No. 4. p. 155. *Camb.* 1805.

(2) When this *inscription* was before published, the letters at the end of the third line were printed, from the author's copy, ΤΟΔ. "It was probably," observed *Dr. PARR*, "written ΤΟΔ;" although in numerals the line be sometimes omitted. *Sir WILLIAM GELL* has since visited TITHOREA, and found the writing to correspond with *Dr. PARR*'s learned conjecture. It is written ΤΟΔ—*Sir William Gell* found also this *inscription* upon a sepulchre within the church :

ΑΡΧΕΒΟΤΑΑ  
 ΕΤΝΙΧΙΔΑΣ

upon sepulchres; but they were merely names, as  
TIMOKPATHΣ, ΕΥΘΥΜΑΧΟΣ, and ΣΩΣΙΚΡΑΤΕΙΑ. CHAP.  
VII.  
Very few medals could be collected at this  
place; and even these were either Roman or  
Ecclesiastical *brass* coins.



## CHAP. VIII.

### FROM TITHOREA, TO THE STRAITS OF THERMOPYLÆ, AND TO PHARSALUS.

*Palæo-Castro — Ledon — Elatæa — Observations by the magnetic needle — Amphiclæa — Via Militaris — Cephissus — Bearings from Mount Ceta — Callidromos — Trachinæ of Sophocles — Cenæan Promontory — Appearance of the Sinus Maliacus — Bodonitza — Topography of the Epicnemidian Locris — Thronium — Polyandrium of the Greeks who fell at Thermopylæ — Situation of the Spartan advanced guard — Great northern wall — Platanus Orientalis — Of the Pylæ and Thermæ — Fetid gaseous exhalation — alluded to by Sophocles — Nature of the Pass of Thermopylæ — Path over Mount*



Mount Ceta—Heracléa and River Asopus—Plain of Trachinia—Turkish *Dervéne*—Zeitûn—Albanese Women—Bearings from the Heights—Plain of Dowclu—Plain of Crocius—Alos—Plain of Pharsalia—Pharsa—Turkish Khan—Tahtar Couriers.

AFTER leaving *Velitza*, we again crossed the *Cachales*, and descended into the plain towards *Turco-Chorio*, where *Wheler* separated from his companion *Spon*<sup>1</sup>. In our way, we visited the *Palæo-Castro*, so often mentioned to us under the name of THEBES (*Thiva*). There is nothing to be seen upon the spot, but the traces of some walls, almost indiscernible; every other vestige having been long ago erased, to make way for the plough. It is situate on the s. s. w. side of the CEPHISSUS, at an hour's distance from *Turco-Chorio*, which is here in view, standing a

CHAP.  
VIII.

*Palæo-  
Castro.*

(1) *Wheler's* reflections, after this separation, were highly characteristic of his upright and amiable mind:—

"Thursday the ninth of March (1675-6), being thus separated from my companion, I left *Turco-Chorio*, hending my course eastwards, to go to *Thalanda*. The first thing that diverted me, in that solitary condition, was, that I soon found myself on a long streight way, fortified with a deep ditch on each side, leading to certain hills, which I saw a good-way off before me. This I took as a good *amen*, portending success to my undertakings; it seeming to admonish me that I should not fail to be guarded by God's good providence, so long as I travelled in the streight way of virtue and true piety, to my heavenly country, which is on high."—*Journey into Greece*, p. 463. Lond. 1682.