

ITINERARY OF GREECE.

ILLUSTRATED WITH
TWENTY-SEVEN ENGRAVINGS

OF THE

MONUMENTS OF ANTIQUITY

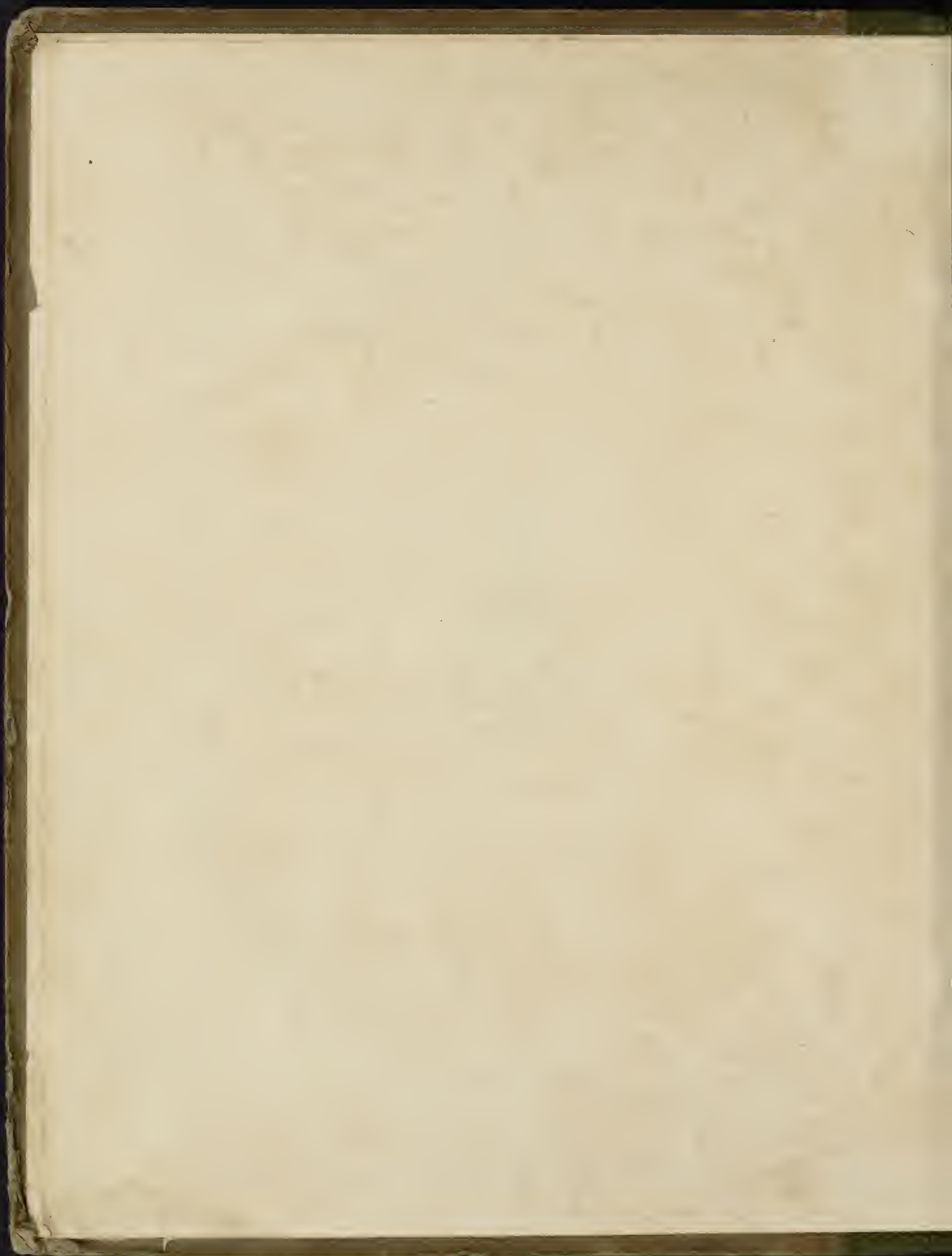
AT PRESENT EXISTING IN THAT COUNTRY.

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ARGOLIS.

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ORNAMENTED

SARCOPHAGUS

AT EPIDAUROS

THE ITINERARY OF GREECE
WITH A COMMENTARY ON
PAUSANIAS AND STRABO
AND AN ACCOUNT OF THE
MONUMENTS OF ANTIQUITY
AT PRESENT EXISTING IN



THAT COUNTRY COMPILED
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TO

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WHOSE PERSONAL RESEARCHES IN GREECE
HAVE EVINCED HIS DESIRE TO ENCOURAGE
THE FURTHER INVESTIGATION OF THAT COUNTRY

THIS WORK CONTAINING

ARGOLIS

IS DEDICATED

BY HIS SINCERE FRIEND AND DEVOTED SERVANT

THE AUTHOR

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

AND OF THE

ROYAL SOCIETY OF EDINBURGH

FROM THE YEAR 1660 TO 1700

BY

J. H. BURNETT

ESQ.

LONDON

1790

PREFACE.

THE thirst for information on the subject of those places which have been celebrated by the Latin historians, has occasioned the most diligent examination of every part of Italy, yet the supposed difficulty of the task, has prevented travellers from extending their researches to the classic ground beyond the Adriatic, so that we are at present as ignorant of Greece as of the interior of Africa.

Greece differs most essentially from other countries, and even from Italy, in the infinite number of objects of curiosity which it offers to the traveller; not an hour passes without producing some new source of reflection, and the road at every turn presents some scene to which the Poets or the Historians have attached interest, and this

too, generally marked with such precision that the spot cannot easily be mistaken. Although every nation changes its character with its government, yet notwithstanding the lapse of twenty centuries, and so many revolutions, it is very gratifying to observe, that in Greece the same physical causes which produced the original distinction between the inhabitants of neighbouring districts, still operate with such force, that no other country affords so many traces of ancient manners, or recalls so frequently the recollection of its former inhabitants. Thus Athens is now the most polished city of Greece; the Eleuthero Lacones still retain their independence and aversion to strangers; the stoutest men are yet to be found at Daulis, the Acarnanians and Epirots are yet the most lawless; and if Theseus cut off his hair at Delphi previous to his journey into Molossia, three thousand years ago, a stranger who wished to pass undiscovered as a native of that part of the country would be necessitated to follow his example at the present day.

There is no part of the world in which primitive manners can be observed with so little personal danger; there is

none which offers an opportunity of witnessing and comparing with so much ease the opposite customs of Europe and Asia; or of changing the scene with such rapidity: for when the classic traveller is satisfied with the simplicity of the heroic ages in the mountains of Arcadia, where a single brass kettle is frequently the only utensil in a family, he may descend in the course of one hour into the plain, and, drinking coffee in a cup set with rubies, realize the splendid visions of the Arabian Nights in the court of the Pacha of Tripolizza.

A country composed of an infinite number of promontories, intersected by gulphs, which penetrate to its centre; cannot fail to abound in picturesque combinations of land and water; while lofty mountains, which are often covered with snow, produce every variety of scenery and climate. It would be absurd to compare any other district with Greece for curious remains of antiquity, scarcely any city has been named, of which some indication might not be discovered, whilst works of art are not wanting, and here perhaps only can architecture be seen in its greatest delicacy and purity.

To those who delight in natural philosophy, Greece affords an inexhaustible fund of scientific research and entertainment, in her mines of gold, silver, and copper, in her marbles and fossils, and in the richness and variety of her vegetable productions.

With such inducements it is probable that travellers would have visited the country more frequently, had they not been deterred by the real or imaginary dangers of the enterprize; the following pages point out where such difficulties do exist, and the best method of avoiding them; the work is also calculated to assist the traveller in finding the monuments of antiquity, and to inform him where he may procure lodging, as well as the means of proceeding on his journey. To those who may consult this volume as their guide on the road, the advantage of noting every well, rivulet, mill, or farm-house, though it seem frivolous in England, will soon be apparent, in a country which does not abound in water, where every stream has its history, and where every object assists in determining the direction to be pursued, when the road is nothing better than a track frequently interrupted.

The first article of necessity in Greece is a Firman, or order from the Sultan, permitting the traveller to pass unmolested, and recommending him to the attention of the Viceroy or Pachas of the Morea, and the neighbouring provinces. An order for post-horses may be annexed to this, by which, wherever the post is established, good horses may be had, nominally free from expence, but presents ought to be given to the Menzilgis, or postillions, who attend. This firman should be procured by the ambassador at Constantinople, and sent to the Consul or his agent at the first port where the traveller enters the country. If this does not arrive, the best method is to be introduced by the agent to the governor of the town, whether he be Mollah, Vayvode, Bey, or Aga, and he will give a recommendation to his neighbours. If the Pacha be within reach, his passport, called a Buyrouldi, is absolute within his territory. These precautions are, however, by no means essential, for a passport is rarely required, but it is better to have one in case of difficulty. Money is easily procured at Salonica or Patrass, where the English have Consuls. These, if a traveller be properly recommended, will give letters to their friends and agents in the country. Bills

upon London or Constantinople, are in great request almost every where. There is often great difficulty in negotiating bills upon Venice, and even upon Smyrna, whereas it frequently happens that eight per cent. is given for bills upon Constantinople, if there be any disturbance in Macedonia, or Thrace, on account of the greater security of thus conveying the tribute to the capital. With regard to the mode of travelling in Greece, carriages not being used in the south, except by the Pachas, at whose approach the roads are usually repaired, horses seem the best mode of conveyance. Some prefer mules, from an idea of their caution in dangerous or rocky situations, but the horses of the country are equally accustomed to the roads, and are not only more docile, but free from the trick of lying down in the water with luggage, which is frequently the practice of the mules. Some would prefer an English saddle, but a saddle of this sort is always objected to by the owner of the horse, and not without reason, as from the miserable condition in which the beasts are kept, the back of the animal generally becomes quite raw in the course of a few hours. The best way is, to purchase a saddle of the country, and arrange the stirrups in a more convenient

manner. A litter might be used, carried between two mules, and two persons might sit in it: indeed the Turks of quality are usually possessed of such a vehicle, but they are rarely seen in the south of Greece, and the bushes would often subject the traveller in the litter to serious inconvenience. With regard to the post horses, though any thing may be done with money, it is rather expected that a traveller who uses them, should keep the post-road, and not spend much time in observation. The horses which are to be hired of the country people, certainly answer all the purposes of a person who travels for information, but whether one manner or the other be preferred, the number of spectators, and the noise and quarrelling of the people who pack the luggage on the baggage-horses, exceeds all belief, and is by far the most fatiguing and disgusting part of the journey. This is repeated every morning, or as often as the animals are loaded. The only way of avoiding this, is to purchase as many horses as are wanted, and to hire a proper number of Greeks or Turks to take care of them and the baggage. The horses may be bought for five or six pounds each, and may be sold again when the tour is at an end. In this manner every one of

the attendants knows, after the first day, what he is to do, without dispute or noise; the maintenance of the horses costs a mere trifle, and the traveller will always be able to get away from any town which is disagreeable to him, at a moment's warning. It is better to take a fresh guide at every place, as the roads are sometimes difficult to find, and fords often change.

It is always better to have a Janissary if he be well recommended. He will preside over the rest of the attendants, and precede his employer in all places where ceremony is necessary. Such a person might be retained for about fifteen piasters the month, while stationary at any town, but should have at least a double allowance on a journey, and is in both instances maintained. Indeed five sequins per month, a sum equal to fifty shillings, is not too much for a Turk of this kind, provided he be really active in the service. This person is either styled the Janissary or the Sakshish by the natives. Many travellers would prefer Greeks for this purpose, but while the Turks are masters of the country, a Turk has always the advantage. A Turk may easily be found who will walk by the side of a baggage-

horse, and he is certain of performing his engagement without grumbling. The Greeks generally become physically incapable of undergoing great bodily fatigue, during the long fasts to which they are condemned by their religion. It is pretended that a traveller would be better received in their villages, if he came unattended by a Turk, but experience often proves the contrary.

Persons of large fortune might think a tatar or courier necessary, and there can be no doubt that the sending a person to the place where the traveller intends to sleep on the following night, would be of great use, as without this precaution, it is not unusual to wait four or five hours for dinner, particularly in the houses of the Archons in large towns.

The most necessary article for a traveller is a bed, which should of course be as portable as possible. A piece of oil-cloth to cover it, when rolled up in the day, and to place under it at night, would be useful. A carpet about eight feet square is of service to sit upon. A knife, fork, spoon, plate, drinking cup, and some kind of vessel for boiling

water, seem almost the only necessary additions. A light umbrella as a shade from the sun would always be found very agreeable, and would be more serviceable if it were fitted to an iron spike, by which it might be stuck into the ground,

Curtains suspended to the sides of the room by cords, are very useful to exclude insects while the traveller sleeps. If these be made of silk, and tucked under the bed as soon as it is made, the night's rest will not be disturbed; many will prefer mosquito curtains, but they are not to be depended upon. When a family travels in Greece, it would be advisable to carry a thick curtain, by which a room may be separated, if necessary, into two parts.

A stranger is sometimes well accommodated in the houses of the Archons, but as he cannot pay in money for his entertainment, and it is impossible to carry a sufficient number of presents, which, in case of great kindnesses, might be a watch or a piece of cloth, or what is most esteemed in Turkey a bowl or cup, or ewer of cut glass, he often feels under the necessity of shortening his stay at the place. In

these houses a small present in money should be given to the servants, particularly to the cook.

When a traveller is lodged at a house where he is permitted to pay his own expences, it is better that such payment be made in the presence of witnesses, for it frequently happens, that as a firman orders that every assistance should be given to the bearer of it, so he might live at the expence of the province if he pleased, and this gives an opportunity to the person who entertains a stranger not only of being twice paid, but of sacrificing the honour of the traveller, and of extorting whatever sum he pleases from the inhabitants, under pretence of his maintenance.

This precaution is the more necessary, as the lower order of people affirm that the practice is frequent, and so artfully managed, that even those who are aware of the fact will find some trouble in preventing the imposition. It will often be found convenient to sleep at small villages, situated near remarkable ruins. In these places the Janissary or some person of the party should begin by announcing that nothing shall be taken without payment. A cottage is thus

easily procured, and is in many respects preferable to the houses of the Archons. As the people naturally flock to the place to observe the manners and appearance of the strangers, it is better to gratify their curiosity and permit them to remain for some time, sending them away under the pretence of eating or sleeping, where an excuse is necessary. On these occasions they frequently bring medals and gems, which they generally sell at a moderate price, if the traveller does not appear too anxious to purchase them.

The Khans or Inns of the country are often the most convenient lodging. They are generally supplied with all the necessaries for refreshment, and the traveller can call for what he wants without ceremony, for which a regular written bill is brought at his departure, not so exorbitant as in private houses. In a Khan no stranger would think of intruding when a room is preoccupied.

There is frequently a report of thieves in the country, but their haunts are generally known, and guards may be taken at the nearest town.

The robbers however usually fly to Zante, Leucadia, or Cephallonia, if too closely pressed by the Turks, and are therefore cautious of attacking those whose dress shews that they are not subjects of the Porte, as such conduct might subject them to punishment in those islands. This circumstance either entirely obviates, or at least very much diminishes the danger of meeting banditti. If no resistance is made, they are said not to ill treat their captives, but they secure them till a ransom is paid. It is a useful thing to know that the province in which the robbery is committed is compelled to restore the money to the sufferer. It may be necessary to state, that there being very little opportunity of judging accurately of the real distance between two different places in Greece, time is generally used as the measure of it. This is taken at the rate of about three miles and an half an hour, but in some places the mountains, and in others the plains, necessarily cause great variation in the actual distance measured by an hour's march. It is scarce necessary to add, that with a good horse, many of the journeys might be performed in half the time here allowed; but as the routes here described are all taken from the rate of

the same horse, it is to be hoped that they are comparatively correct. The accounts of places, taken from ancient authors, are generally given in a literal translation. The statues are rarely mentioned, and tombs, only when there is a probability that they were tumuli, as in the heroic ages, because by a diligent search several of them might yet be discovered.

The great difficulty of giving any tolerable idea of the face of a country in writing, and the ease with which a very accurate knowledge of it may be acquired by maps and panoramic designs, are sufficient apologies for the introduction of them.

With regard to the volume, though it be only calculated to become a book of reference, and not of general entertainment, yet that labour cannot be entirely uninteresting to the scholar, which gives him a faithful description of the remains of cities, the very existence of which was doubtful, as they perished before the æra of authentic history:

The principal recommendation of the work is its utility in facilitating the researches of future travellers, by affording that local information which it was before impossible to obtain.

The good conduct of those who have visited Greece from motives of curiosity has hitherto procured for the English the greatest respect, which has been extended in the minds of the people from individuals to the nation at large, so as to have occasioned an extravagant notion of the justice of the British government. This idea subjects the traveller to constant applications from the inhabitants of the towns and villages through which he passes, who consider him as the representative of his nation; and as their distresses are often of such a nature that they might be relieved by one word from the minister at Constantinople, the traveller would engage heartily in the cause, and take a great deal of useless trouble, if he were not informed, that neither the minister at the Porte nor any ministry at home, can ever be brought to a sense of the vast importance of creating an interest in this valuable country, the political existence of which they seem almost to have considered as a romance, while the name

brings only to their imaginations the history of the gods and giants, or of the lapithæ and centaurs. The folly of such neglect, in many instances, where the emancipation of a district might often be obtained by the present of a snuff-box or a watch at Constantinople, and without the smallest danger of exciting the jealousy of such a court as that of Turkey, will be acknowledged when we are no longer able to rectify the error. We may yet learn to our cost, that in Greece, ships, sailors, and harbours, may be found by those who will be at the pains to search for them. In the mean time the traveller who may imagine he is in possession of such information as would be of the most essential service to his country, may spare himself the trouble of communicating it to his government, as well as the mortification of seeing it rejected.

The confusion of the modern with the ancient names of places in this volume is absolutely unavoidable; they are however mentioned in such a manner, that the reader will soon be accustomed to the indiscriminate use of them. The necessity of applying the ancient appellations to the different routes, will be evident from the total ignorance

of the public on the subject of the modern names, which having never appeared in print, are only known to the few individuals who have visited the country.

What could appear less intelligible to the reader, or less useful to the traveller, than a route from Chione and Zaracca to Kutchukmadi, from thence to Krabata, to Schœnochorio, and by the mills to Peali, while every one is in some degree acquainted with the names of Stymphalus, Nemea, Mycenæ, Lyrceia, Lerna, and Tegea.



ARGOLIS.

ROUTE FROM CORINTH TO CLEONÆ.

IN the road between Corinth and Argos is the city of Cleonæ, a place of no great extent. In it is a temple of Minerva and the monuments of Eurytus and Cteatus. *Pausanias. Corinthiaca, 57.* Cleonæ is 120 stadia distant from Argos, and 80 from Corinth, from the citadel of which it is visible. It is situated upon a hill which is covered with the houses, and is very well walled, so that it seems to deserve the epithet of well built. *Strabo. ΕΥΚΤΙΜΕΝΑΣ ΚΛΕΩΝΑΣ. Hom. Il. B. 2.*

To avoid the trouble of consulting another volume, which may contain the roads from Corinth, the whole route from that place to Argos is here given, though it should otherwise commence at Cleonæ, which was the last city of Argolis in the direction of Corinth.

At the distance of 10 minutes from Corinth, the road crosses a ravine and stream. At 20 minutes a second, and soon after a third. At 26 on the right is a great wood of olives extending over the plain toward the Corinthian gulph. At 36 minutes quit the plain crossing a bridge over a deep ravine, on the left see another bridge and a house. Hence ascend by a steep winding path till 40 minutes,

where on the top of the hill are two tumuli on the right, and a stone quarry on the left. Another steep descent succeeds, till at 45 minutes the road crosses a bridge over a great ravine and torrent. At 50 the village of Rachani is seen right.

After another ascent and descent, cross a river running to the plain of Corinth. At one hour recross the river near the mill of Bukli, which is on the right at the foot of a mountain. Hence continuing near the river, with high hills on the left, pass a fountain right, and at one hour 25 minutes cross again the same river, leaving a mill on the left. Ascending through cultivated grounds by the bed of the torrent, arrive at the village of Omar Tschaousch in one hour and 55 minutes. This village is the most western point of the road from Corinth to Cleonæ, and is about 10 degrees to the westward of a right line drawn from the former to the latter place. There are some cypresses at this village, and on the left is a cultivated valley. The road lies often in the bed of the torrent. At the distance of two hours from Corinth pass a mill, and continue in the plain in which are several villages, till at two hours 25 minutes, the road crosses a torrent, and in a few minutes after, arrives at the hill on which are the ruins of the city of Cleonæ. The direct road to Argos turns off before this place to the left, in the plain, at two hours and 12 minutes, leaving the hill of Cleonæ to the right, and a Kalybea or temporary village to the left. There are three other villages in the plain, on the left at a short distance, where a person visiting the ruins of Cleonæ might procure what was necessary. One distant about two miles is called Agios Basili. There are at Cleonæ considerable ruins, but it

does not appear that they have as yet been sufficiently examined. Cleonæ may be found by observing that the mountain with a remarkable summit or table land, which is perhaps that anciently called Apesas, bears N. 30 W. and the Acrocorinthos N. 65 E. from the spot uncorrected.

CLEONÆ TO TRETUM AND NEMÆA.

There are two roads from Cleonæ to Argos, one is shorter, and used by people on foot. The other by Tretum is also rough, being carried through mountains, but a wheeled carriage passes without difficulty. *Pausanias. Corinthiaca, 57.* Tretum was so called, because there were several caves in the mountain, as the name imports. *Diodorus Siculus. Book 5.*

In the mountains near Tretum, the cave of the Nemean lion is yet shewn, from which Nemea is not more than fifteen stadia distant. *Pausanias.* There was a forest in very ancient times round the den of the lion. *Theocritus, &c.*

At 15 minutes from Cleonæ is a Khan, called Kortesa, with a chapel and a fountain; a path turns off right to Nemea. At 45 minutes the road crosses a large bridge over a river, which runs at the foot of the mountains on the left. The road then arrives, after a gentle descent, at the Derveni, mentioned in the rout from Nemæa to Mycenæ.

CLEONÆ TO NEMÆA.

Nemæa is situated between Cleonæ and Phlius. *Strabo.*

Cleonæ is two hours 30 minutes distant from Corinth. At two hours 40 minutes from Corinth, keeping the ruins on the left, is a fount left, and here the road crosses a part of the hill of Cleonæ till two hours 50 minutes, when there is a *Metoiki* or farm, and some cultivated land. Cross a hill with a church on the left, and arrive at a tumulus in three hours 30 minutes. Here join the road leading from Mycenæ to Nemæa, which turning to the right, falls into the valley of Nemæa, between the site of a Theatre on the right, and a fount on the left, now dry. Arrive at Nemæa in three hours 45 minutes from Corinth.

NEMÆA OR NEMEA.

The little village of Kutchukmadi, distant about one mile and a half, is the most convenient habitation near Nemæa.

At Nemæa is the magnificent temple of Jupiter, the roof of which is destroyed. A grove of cypresses surrounds the temple. *Pausanias. Cor. 57.*

The ruins of the temple of Jupiter still exist. They consist of three doric columns, two of which support their architrave. The temple was about 163 feet three inches long, if there were fourteen

columns in the flanks, which Mr. Wilkins supposes. See introduction to Magna Græcia.

The breadth of the upper step was 65 feet three inches. There were six columns in front. Width of the cella 30 feet seven inches. Length of the temple comprehended between the column of the pronaos and posticus 105 feet two inches. Diameters of the columns of the peristyle five feet $2\frac{1}{2}$ inches. Upper diameter of the columns 4 feet 3 inches. Height of the columns 31 feet $10\frac{3}{4}$ inches. Capital 2 feet half an inch. Diameter of columns of pronaos 4 feet $6\frac{1}{2}$ inches. Whole height of entablature 8 feet $1\frac{3}{4}$ inches. Height of the three steps 3 feet $6\frac{1}{2}$ inches. General intercolumniation 7 feet half an inch. Angular intercolumniation 5 feet $10\frac{1}{4}$ inches. These columns being higher in proportion to their diameters than is usual in the doric order, lose much of their effect, and the capital is mean. The ruins of the other columns and the cell are scattered round the three which remain.

There is at Nemæa the sepulchre of Opheltes, surrounded by a stone wall, and also the tumulus of Lycurgus, the father of Opheltes. *Pausanias. Corinthiaca, 58.*

There is at present a tumulus near the ruins of the temple of Jupiter, and to the south of the columns. Upon it a small Greek chapel has been erected, in which are the fragments of a small doric temple.

The fountain is called Adrastea, *Pausanias*.

It is probable that the water is now lost in a ditch which is near the columns. The fountain now seen is without water.

Above Nemæa is Mount Apesas. *Pausanias*.

The only mountain at all observable from the valley of Nemæa is that of which the summit is a flat or table land. It is therefore probably Mount Apesas. A peasant called it Strongylo, but no dependence can be placed on such authority. It bears N. 37 E. from the temple of Jupiter. The view of the ruins given in this work is taken from the side opposite to that already published by the Society of Dilettanti, in the "Ionian Antiquities."

FROM NEMÆA TOWARD SICYON.

The road pursues the left bank of the brook Nemæa through the plain. Pass two ruined churches on the left bank. In 15 minutes cross a bridge over a stream falling into the Nemæa from the left. Here the river runs in a deep ravine. The table mountain is on the right. At 20 minutes pass a ruin on the right, and across the river see a ruined church. At 27, cross another torrent, whence till 30 the road lies through cultivated land. At 30, cross a bridge over another torrent. Hence descend with a high hill on the left, crossing the river,

and recrossing it twice at 55 minutes. At one hour 15 minutes, cross a rivulet from the right. The road changes first to the left, then to the right, and again to the left bank, before one hour 25 minutes. At one hour 30 minutes the road crosses to the right bank, and the river disappears among cultivated grounds. At one hour 45 minutes is a ruined mill, and at two hours is a fountain. The bed of the river reappears, and at two hours 10 minutes is a tumulus, at which the plain of Sicyon and Corinth commences. The sea is about one hour distant from the spot.

ROAD FROM NEMEA TO MYCENÆ.

Those who return to Tretum in their way to Argos, will see the ruins of Mycenæ to the left. *Pausanias. Corinth. 58.*

The road from the temple of Jupiter at Nemea to Mycenæ lies along the little plain to the south of the ruins, which terminates in about ten minutes. It then turns to the left, ascending a gap between the hills. The descent from this spot is at first steep. In the hill on the left are several caves, some of which were probably the haunts of the Nemean lion. One is yet shewn by the peasants, and is now the fold of many goats and sheep.

The track afterwards lies along a slope covered with bushes.

At 10 minutes from Nemea a mill and some cottages are observable about a mile to the left. At 35 minutes, the track falls into the direct

road from Corinth to Argos, and turns to the right near a small *derveni* or guard house. There are not always guards at this place; when there are, it is usual to give them a piastre or two, but they have no right to demand it from a person with a passport. The road accompanies a brook running in the bottom of a very narrow ravine, which, if Tretum was not a town, might have given origin to the name; it is also at the distance of 15 stadia from Nemea, which agrees with Pausanias, till at the distance of 50 minutes from Nemea, it becomes a little more open; and on an eminence on the right, covered with arbutus and other shrubs, is the ruin of an ancient edifice, now known by the name of *Ellenon Lithari*. The building of the Greeks. The vestiges of some fabric, with the remains of a portal with holes into which bars have been inserted to secure the door, are to be discovered among the bushes.

On the left of the road the stream falls into a basin of rock, the sides of which appear to have been shaped by art. This was probably an ancient fountain, now the haunt of numerous tortoises. The village of *Zachari* is seen on a hill about a mile on the right. The country is covered with shrubs.

The wood between Nemea and Mycenæ was the chief haunt of the Nemean lion. *Diod. Sic.*

At the distance of about eight minutes from the *Ellenon Lithari*, is a heap, possibly a tumulus or heroic sepulchre, on a little hill to the right. At 15 minutes from the *Lithari* is a *derveni*, upon a rock to

the left. About seven minutes beyond the derveni are vestiges of buildings, and the track of wheels is visible in the rock over which the road is carried. The wheels were placed at about the same distance from each other as in the carriages of modern times. About half an hour distant from the Lithari, the road crosses the vestiges of a wall, and eight minutes after, another, which may have perhaps served as the boundaries of Nemea and Mycenæ. The rocks of this district often assume the appearance of walls, particularly of that kind of masonry styled Cyclopian.

After this the glen opens, and the road passes through arable ground. On the left see a tumulus. The road continues with the stream, and at 50 minutes from the Lithari is a tumulus on the right. At 55 minutes a tumulus on the right, and above it more distant is a ruined chapel, which is in the road from the village of Agios Giorgios to Argos. One hour from the Ellenon Lithari cross a rivulet, a tumulus left. Enter the plain of Argos, the hills on the right receding. The village and ruins called Phytai or Phyti right. The summit of the last is covered with rough rocks, which assume the appearance of a ruined fortress.

The village of Krabata or Kravata, is about half an hour distant from the entry of the plain, quitting the main road to Argos, and ascending gently to the left. If this track is not perceived, keep on the great road as far as the Khan, whence Kravata is visible. In the nearer way several tumuli are seen, and the citadel of Mycenæ has a fine effect, rising between two pyramidal mountains. The whole dis-

tance from Nemea to Mycenæ or Krabata, is about two hours. From the Ellenon Lithari to Krabata one hour and 20 minutes. The whole route might with a good horse be performed in one hour, as no part of the road is dangerous.

KRABATA. MYCENÆ.

At Krabata the best lodging is in the Pyrgo or tower, which is easily distinguished from the huts which are near it. It is the property of a Turkish gentleman who lives at Nauplia, who will permit strangers to lodge in it. The Turk who lately had the care of the tower is civil and intelligent. The name Krabata implies a bed or sofa, and from signifying a place of repose, is not unfrequently used to express an habitation. A stranger who does not take a guide from Krabata, may easily find the acropolis of Mycenæ, by following the little waterduct which supplies the village, and which passes over the treasury of Atreus, and near the gate of the lions. Ascending by this route, in about nine minutes a ruined chapel is seen on the right of the path, situated on a hillock or tumulus. In it there is a piece of red marble with a very ancient sculpture, representing the honey-suckle or lotus ornament, afterwards improved and used in the Ionic order. On the same marble are sculptured spiral lines, which were much used as a decoration at Mycenæ. The citadels of Nauplia and Argos are both seen from this spot. In the bed of the torrent below are the ruins either of a bridge or of an opening in the wall of the city for the passage of the torrent. This has not been arched, but was

formed by projecting stones, and is of very remote antiquity. The remains of bridges are very rare in Greece. Every thing at Mycenæ is of the most ancient date, for the city was destroyed and depopulated by the Argives soon after the Persian invasion, (Strabo) about 466 years before Christ, having existed about 913 years from its foundation by Perseus in the fourteenth century.

Still pursuing the watercourse, a long line of rocks may be observed, running in a right line nearly north and south, upon the brow of the hill, ending near the chapel. The walls of the town probably ran upon this ridge, which has been cut by art, and has the trace of a gate near the centre. The watercourse next runs over a tumulus, which is upon the top of the treasury of Atreus.

The town, which was of considerable extent, covered the whole of the slope down to the torrent, and the opposite ascent to the citadel. The entrance of the treasury is a little lower down the hill. Two parallel walls 20 feet 6 inches asunder project from the portal, above which is a triangular opening, which is usual in the edifices of this city. The place was probably once closed by a sculptured stone. The front appears to have been cascd with green and red marble, with spiral and circular ornaments. Near the door observe a semicircular pilaster and its capital very curiously carved in spiral and zigzag lines. This capital is given in a miscellaneous plate. The leaves, which are the lowest ornament, are exactly similar to that represented by Norden in his View of the Palace of Memnon. In the architrave are holes into which bronze nails have been inserted to support

some ornament. The portal is nearly 10 feet wide, and diminishes in breadth from the foundation upwards. It is about 20 feet high. Observe in the entrance, and all over the walls of the chamber brass nails at regular distances very strongly fastened into the stone. These nails consist of a mixture of copper and tin, in the proportion of 88 to 12. The passage to the chamber is 18 feet deep. It is covered with two stones, one of enormous magnitude, being 27 feet long, 16 broad, and about 4 thick. The apartment itself consists of a circular dome in shape like a bee-hive, 47 feet six inches in diameter, and about 50 in height. This dome is not composed of stones which form parts of the radii of a circle as in an arch, but is constructed with horizontal courses, the inside of each stone being curved in such a manner that the whole has the appearance of a regular vault. Though a stone is now wanting near the top, the roof seems to be in no danger of falling. Vaults of this construction are to be found among the ruins of the ancient cities of Sicily. About three miles from Noto, in the district of Falconara, is a peninsula covered with ruins of the ancient city of Maeara. Here, in a place called the citadel, are buildings covered with large stones placed horizontally, and having like that of Mycenæ internally the appearance of a dome. The buildings are not more than 26 feet in diameter. They have been in modern times used as chapels, which made Houel, who gives the account of these edifices, suppose they were not of remote antiquity; but his drawing shews that the vaults were exactly similar to that of the treasury of Atreus. The external figure is square, but the roofs are circular. It is singular that as there is a hole above each door in the Grecian treasury, so the same is remarked by Houel

in the Sicilian ruins. The place was fortified with rough blocks in the most ancient manner, which Houcl imagines the work of the Sicali. There are many sepulchres in the rock as well as circular magazines near these ruins. The same author found in the road from Militello to Vizzini among the ruins of an ancient city, a square chamber, beyond which was a second apartment covered with a vault, the stones of which were all placed horizontally, and as he says ill hewn and ill constructed, though of great magnitude. It is to be remarked that the great magazines of corn at Agrigentum are of exactly the same shape, but are cut in the rock. At Mycenæ on the right a door is seen which has been secured by strong bolts, diminishing from four feet nine inches to four feet six inches, and which is the entrance into an inner chamber 27 feet long and 20 broad. The roof and sides of this cavern seem to consist entirely of crumbling earth without any support, but it is possible both walls and roof might be found by excavation, though the work would be dangerous. This door has also a triangular opening above the architrave.

Pausanias mentions this edifice. "Among the ruins of Mycenæ is a fountain named Perseia, and the subterraneous chambers of Atreus and his sons, in which treasuries their riches were deposited; there is also the sepulchre of Atreus and of all those whom Ægisthus slew at the supper with Agamemnon at his return from Troy." *Corinthiaca*, 59. It is of little consequence whether these treasuries or magazines were erected by Atreus or his predecessors. Atreus was the greatest of the princes of the Peloponnesus, and the Atridæ were

proverbially rich, but the edifices might have been erected before his time as in the cases of Acrisius, of Prætus, and Minyas. Eurystheus, who immediately preceded his uncle Atreus, is said by Diodorus and others to have concealed himself in a brazen vase when terrified by the return of Hercules to Mycenæ. Apollodorus however, b. 2. says, that he concealed himself in an urn of brass, which he constructed secretly underground, an account which would be perfectly applicable to a brazen chamber, though it is nonsense when referred to a vase.

This building has not the smallest traces of holes for bolts, nor sockets for hinges, at the great entrance. The first chamber might have been both a temple and a tomb. See the chamber of Danae at Argos, and the inner apartment a treasury; for that has been secured by strong bars. Perhaps the holes in the great architrave might have held nails, which supported a curtain or veil. *Pausanias, Book 8, Chap. 10.* mentions a temple of Neptune Hippius, only protected by its sanctity and a woollen veil, built by the same Trophobolus and Agamedes, who were famous for their skill in erecting treasuries and temples, and who actually built the treasury of Minyas at Orchomenos in Bæotia, and another for king Hyrieus at Delphi. Pausanias says, "the treasury of Minyas is one of the wonders of Greece, a work not yielding in magnificence to any of those in other countries. It is thus constructed: the walls are all of stone, the building is of a circular form, the roof is not very much pointed, they say that the parts of the edifice are proportioned to each other even to the highest stone." This passage, and the present existence of the

edifice it describes at Orchomenos, exactly similar to this at Mycenæ, sufficiently proves that the building at Krabata is what the Greeks called a treasury. Both Orchomenos and Mycenæ were famous for opulence. *Odyssey* 3. 305. and Speech of Achilles in the *Iliad*. The brass nails which are placed at regular distances throughout the interior, have not heads, which might have served for ornament. They consist of 88 parts of copper and 12 of tin.

They must have served to fasten plates of the same metal to the wall, and the seeming fables of brazen chambers and brazen temples may be easily explained by this circumstance.

Danae was confined in a similar apartment, as may be proved by the description given of her chamber at Argos. See Argos. The Thalamoi of the daughters of Prætus at Tiryns, were probably of the same species.

Treasuries were also used as prisons, for "the Messenians having taken prisoner Philopæmen," placed him in a treasury, which was under ground and without light; it had no door, which seems a curious circumstance for a treasury, but they placed a large stone so as to prevent his escape. *Plutarch's Life of Philopæmen*. Homer also mentions the brazen chamber in the *Odyssey*, in a manner that makes it probable he meant a prison.

There was a very ancient temple of Apollo at Delphi, said to have been built by bees; but this was probably an allusion to the form of

the hive, like this edifice at Mycenæ. This was succeeded by one built of brass, an idea which must have arisen from the plates of that metal with which it was covered. On the outside of the treasury is a tumulus of earth, which was probably much higher than it is at present. If this was ever used as a place of sepulchre, it was on this tumulus that Electra made the libation of milk in honour of Agamemnon. See Electra of Sophocles, Speech of Chrysothemis, *αρχαίου Ιαφον κολωνης ακρας*. The sepulchre of Minyas is mentioned immediately after his treasury by Pausanias.

From the entrance of the treasury the citadel will be perceived, having the appearance of a mural crown, as mentioned by Nonnus, B. 41. ΣΤΕΜΜΑΤΙ ΤΕΙΧΙΟΕΝΤΙ ΠΕΡΙΖΩΣΘΕΙΣΑ ΜΥΚΗΝΗΣ, ΚΥΚΛΩΠΩΝ ΚΑΝΟΝΕΣΣΙ.

Follow the watercourse, and the gate of the lions will soon be visible on the right. In the hollow between the treasury and the hill of the citadel, there was probably a street terminated by a gate toward the bed of the torrent.

At the upper end of this hollow is a hillock, either a tumulus or the covering of another chamber like the treasury. There were within the city of Mycenæ the tombs of Agamemnon, and of his charioteer Eurymedon; also that of Teledamus and Pelops; with that of Electra. That of Clytemnestra and Ægisthus was without the walls, and at a little distance from them. *Pausanias*.

From this tunnel the situation of the great gate of the citadel will be perceived. When opposite to it, on examining the descent of the hill to the left, another circular edifice, like the treasury, may be discovered; but the roof has fallen in as far as the great stone above the gate, leaving a large circular hollow. The portal is entire, and is about eight feet wide and 14 feet deep. One of the stones in the side wall is of that length. The architrave is about 10 feet long.

The walls of the citadel are very curious, being evidently of the same date with those of Tirynthus. Mycenæ, in the tragedy of Hercules Furens, is called ΚΥΚΛΩΠΕΙΑΝ ΠΟΛΙΝ; also ΚΥΚΛΩΠΩΝ ΒΑΘΡΑ. In Electra ΚΥΚΛΩΠΕΙΑ ΟΥΡΑΝΙΑ ΤΕΙΧΗ. Again ΠΟΛΙΣΜΑ ΠΕΡΣΕΩΣ ΚΥΚΛΩΠΩΝ ΠΟΝΟΝ ΧΕΡΩΝ. Iphigenia in Aulis ΚΥΚΛΩΠΩΝ ΘΥΜΕΛΑΣ. *Ibid.* Hesychius explains ΘΥΜΕΛΗ by ΙΕΡΟΝ ΕΔΑΦΟΣ. Mycenæ is stated by Homer well built. *Iliad*, B. 2. ΕΥΚΤΙΜΕΝΟΝ ΠΤΟΛΙΕΘΡΟΝ. This might refer to the walls as well as the houses.

Medeon, Æpy, Ialokos, Cleonæ, Athens, and Thebes, have the same epithet, three of which at least were fortified before the Trojan war. Thebes particularly, *Odyssey*, B. 2. l. 263. and *Iliad*, B. 4. 378. Tiryns and Pleia, *Iliad* 7. 135. alone on the continent are called well walled by Homer, yet ΕΥΚΤΙΜΕΝΟΝ ΠΤΟΛΙΕΘΡΟΝ is by Hesiod applied to that city. Shield of Hercules. Strabo, speaking of Cleonæ, applies Homer's epithet to the walls; and Apollodorus, *Book* 2. says that Perseus fortified Tiryns, Mideia, and Mycenæ. The gate of the lions is thus mentioned by Pausanias. "Some parts of the circuit of the wall of Mycenæ remain, as well as a gate, over which are lions.

These are said to be the work of the Cyclopes, who built the walls of Tiryns for Prætus." *Corinthiaca*, 59.

The gate is situated at the end of a recess about 50 feet deep, commanded by projections of the wall, which is in this part composed of huge blocks of squared stones; but they are often placed exactly one above another, so that the joints of three or four courses are precisely in one perpendicular line, which gives a strange and barbarous appearance to the whole. The architrave consists of a single stone 15 feet long, and four feet four inches high.

The triangular stone, on which the lions are sculptured, is 11 feet six inches long, nine feet eight inches high, and two feet in thickness. The sockets about three inches in diameter, which served for the insertion of the pivots on which the gates turned, are visible in the lower surface of the architrave. The gates folded, and were secured by bars. Perhaps the portal might be 13 or 14 feet high, if the soil were removed. There is an opening like a window on the left of the gate, but the stone which once filled it is now lying below.

The lions, or more properly lionesses of Mycenæ, are the only existing specimen of the sculpture of the heroic ages, and they are worthy of particular attention. It is remarkable that they have not the tails of lions, a circumstance observable also in the sculptures of Persepolis, where animals very like those of Mycenæ are represented as well as lions which have the tail natural to their species. They are not highly relieved, but the feet are well indicated. The heads

are imperfect, so that it cannot be known which way they turned, or whether they were seen in front.

The lions have much the appearance of the supporters of an armorial shield, the fore paws being placed on a projecting ornament, while the hinder feet rest on the architrave of the gate. Between them is a semicircular pillar, which might be called Doric, but it diminishes from the capital to the base, which consists of a double torus. The echinus of the capital is ornamented with three annulets, at some distance from each other. The abacus is that of the Doric order; it supports four balls or circles, which are again surmounted by a second abacus, similar to the first.

It seems impossible to ascertain the meaning of this curious device; but on examining the remains of the Mithratic sculptures of Persia, which, according to Le Bruyn, are executed in the same manner, some of the symbols bear so near a resemblance to those of Mycenæ, that they may perhaps throw some light on each other, for the style and the subject are so similar, that it appears as if both must have had a common origin. Thevenot gives representations of sculpture on the rocks of Persia, in which pillars are introduced. One is a plain cippus supporting a bull's head; another has a flame issuing from its summit, above which is a ball; and a third has a ball half seen, rising from its capital.

The lion is a well known symbol of Mithras, and is often repeated in the Persian sculptures; in fact the priests of that divinity were

styled lions, (Porphyry) so that we have the pillar, the balls, and the lions in each country, a circumstance so singular, that it may lead us to suspect that the figures related to one and the same object. Fire and water were the two elements revered by the Persians. The ball represented the sun in the sculpture of that nation, and that sculpture was borrowed from Egypt, *Diodorus*, B. 2. It is not a little curious that balls and those spirals which in all hieroglyphics signify water, are found at Mycenæ in the treasury of Atreus, and at Persepolis, as may be seen in the collar round the neck of a bull, engraved by Le Bruyn, and under the feet of some figures upon a tomb, as well as in the miscellaneous plate. The Spartans and Argives were anciently intimately connected. Tzetzes indeed calls the Argives Lacedæmonians, and the religious rites of the Spartans were in the instance of solar worship the same as those of the Persians, for the Spartans sacrificed horses to the sun on the top of Taygetus, "as was the custom in Persia." *Pausanias Laconica*. They had also at Amyclæ a statue of Apollo, which was absolutely a pillar; and Meursius cites authors who assert that he was there represented with four hands and four ears, to which the four balls might have some allusion.

Though Juno was particularly attached to the cities of Sparta, Argos, and Mycenæ, *Iliad* 4, 52, yet Agamemnon invokes Jupiter, Minerva and Apollo, not Juno in the *Iliad*, and Electra addresses the sun in the opening of the tragedy. *Thucydides*, *Book* 1, *Chap.* 10, hints that there were no temples at Mycenæ, and the solar worship was in some countries so notoriously without them, that the Persians burned in derision those of the Greeks. The Cyclopes, to whom the

sculpture at Mycenæ is attributed, came originally from Syria, (*Scholiast of Euripides*) which was a province of Media, *Herodotus, Book 1*, where the sun was particularly revered, into Lycia, where Apollo was equally adored, and from thence emigrated into Europe with Sthenobœa, a princess of that country, when she came to marry Prætus, the King of Tiryns; and this might account for the worship of the sun at Mycenæ without difficulty.

It may be added that the Phœnicians also, who traded with the Argives, *Herodotus Book 1*, might have introduced the religion of Asia; but it must be confessed that the whole may be traced to Egypt, and the similarity of the sculptures in Persia to those at Mycenæ, only renders it more probable that the objects represented, such as pillars, lions, and balls, referred to the same subject, though they are of much more recent date in Persia; for Diodorus informs us that Cambyses, who lived in the sixth century before Christ, not only took ornaments, but even artists from Egypt, to adorn his palace of Persepolis; but these artists and ornaments came from Thebes, which the Egyptians called the city of the Sun. *Diodorus, Book 2.*

There is no reason why Danaus should not have brought with him from Egypt the religion of that country, and the Cyclopes were employed by Prætus only three generations after the arrival of the new colony.

It would be endless to cite the authorities for the connexion of the Cyclopes with Fire, Vulcan, and the Sun. They were, in fact,

called the sons of Apollo. The pillars and balls occur frequently in Egypt. See Denon, who in plate 115, fig. 10, has three pillars, over each of which is a ball. Fig. 12 has five balls, and fig. 17 the same number. These circles are common on the heads of winged figures. At Tentyra and at Apollinopolis, see plates 116 and 120, where are more pillars surmounted with balls.

Among other conjectures, it may be imagined that the lion was the national symbol. The Lacedæmonians certainly placed lions upon their sepulchres, *Meursius*; and Agamemnon was represented on the chest of Cypselus, with the head of a lion upon his shield. *Pausanias*.

Some have also supposed that the four balls signified the united kingdoms of Mycenæ, Corinth, Sicyon, and Achaia; and others might imagine they referred to the establishment of the games of Olympia, Nemæa, the Isthmus, and Delphi. Another conjecture might be, that the lions represented the two which were destroyed by Hercules on Mount Cithæron and at Nemæa, but that would refer them only to the reign of Eurystheus. The triangular form of the stone above the doors at Mycenæ, may also have had a particular signification; it was certainly a mysterious figure among the Egyptians. *Plutarch de Isid. et Osir.*

To the south of the gate of the lions, the wall of the citadel is much ruined. In one part something like a tower is visible, which being perpendicular, while the curtain inclines a little inward from its

base, there remained a projection at the top sufficient to enable an archer to defend the wall below. The blocks of the superstructure are in general of great size, while those of the foundation are much smaller.

This is observable in almost all the very early fortifications of Greece. Except the gates the whole circuit of the citadel is built of rough masses of rock, but though rough, they are even yet sometimes found very nicely adjusted and fitted to each other, though the smaller stones which filled up the interstices have generally disappeared. This style of building has usually been termed Cyclopian, but it certainly appears that the walls of the most ancient cities of the Peloponnesus, whether attributed to the Cyclopes or not, were of this construction. Tiryns, and indeed Mycenæ, differ from the rest in the galleries and the gates, so that perhaps the ponderous method which so much resembles the style of the Egyptians, and of which the gate of the lions is the best specimen in Europe, is the real Cyclopian, while the remainder of the circuit was erected by the natives. These fortifications were reputed to be impregnable in ancient times, for "when the Argives were unable to destroy the walls of Mycenæ, on account of their extraordinary strength, being like those of Tiryns, the work of the Cyclopes, the inhabitants were forced by famine to abandon the city. Some went to Cleonæ, many into Macedonia, and the remainder to Cerynea, in Achaia." *Pausanias. Achaia.*

Mycenæ was ruined by the Argives after the battle of Thermopylæ, in the seventy-eighth olympiad. The Argives over-

threw the buildings, and the city still remains desolate. *Diodor. Sic. Book 11.*

Strabo, who is often very erroneous in his account of Greece, says that even the ruins of Mycenæ were not to be found. Of course he had not been upon the spot. At an angle of the fortress on the south, overlooking the ravine and torrent, is a great quantity of broken pottery, both in black varnish and white, with spiral lines of a brown colour, which seem to have been the favourite ornament at Mycenæ. The southern rampart of the citadel follows the natural irregularities of the precipice. At the eastern point, the hill is attached by a narrow isthmus to the mountain. On the isthmus is a fountain of later date. On the northern side the declivity is also very steep, and there is a gate, which consists of two stones covered by a third. The opening is five feet 11 inches wide at the bottom, and five feet four inches at the top. Above the architrave is a large stone approaching the form of a triangle, with which the ruin is about 14 feet high. The gates folded, and were secured by bars. The access to this entrance was by an artificial terrace, which was completely commanded by the wall. A curtain nearly in a right line extends from this gate to that of the lions, and it is very probable that certain holes in the earth above this wall, which are shewn by the natives as cisterns, are actually connected with galleries similar to those of Tirynthus. After entering the gate of the lions, there was a road commanded by a wall which traversed the hill almost to the opposite side, before it turned to the summit, so that the place was defended by at least a triple enclosure.

On the top are some foundations which appear to be of an age less remote. Roman coins have been found on the spot. The Roman general Quintius had an interview with Nabis on the site of Mycenæ, previous to the reduction of Argos. *Livy, Book 32, Chap. 39.*

Upon the slope of the hill between the treasury of Atreus and the plain of Argos to the westward, several ruins may be discovered, which may have been included in the city in its most flourishing state before the return of the Heraeidaë, or have formed part of the Neeropolis of Mycenæ.

In the bed of the torrent which runs below the second treasury, is one of these foundations. Lower down is another, whence turning southward over a point of the hill, the remains of a gate almost buried in earth may be observed.

Proceeding thence toward Krabata, a second gate is seen on the right of the path. A little further on, is a well, beyond which are the traces of ancient foundations. Pursuing the same track, on the left is a garden with fruit trees, watered by a well or cistern. Wells are generally ancient whenever they are found in Greece.

The name of Mycenæ was probably derived from its situation in a recess formed by two mountains, and not, as Pausanias imagines, either from a mushroom or the pommel of a sword. *Corinthiaca, 58.*
ΜΥΧΝ ΑΡΓΕΟΣ. *Odyssey 3, 263.*

Between the two mountains behind Mycenæ, at a very short distance from the citadel, in the way to Barbitza, is a large stone, under which the water rises, which probably occasioned the selection of this situation by Perseus, who gave his name to the fount.

HERÆUM.

The Heræum or temple of Juno is situated on the left hand, at the distance of 15 stadia from Mycenæ. *Pausanias. Corinthiaca, 59.*

Strabo says the Heræum was 10 stadia from Mycenæ, and 40 from Argos. He also says that the two cities were only 50 stadia apart, the common property of both. A rivulet called Eleutherion runs by the side of the road. *Pausanias.*

This passage is curious, because from the nature of the place no rivulet could have accompanied the road from Mycenæ to the Heræum, in the direction of Nauplia, where the ruins might be supposed to exist.

The temple itself is situated on the lower part of Mount Eubœa. The Asterion flows below the temple of Juno, where it is lost in a chasm. On its banks grows the herb Asterion.

The stream is said to have had three daughters, Eubœa, Prosymna, and Acræa; and from one of these, the mountain which is near the

temple, was called Acræa, and from Eubœa, the region in which the temple is situated, and the place which lies below the temple was named Prosymna from the third. *Pausanias. Corinthiaca.*

If it were safe to trust to Strabo, there would be every reason for thinking that the Heræum was situated on the foot of the mountain, in a direct line between Mycenæ and Nauplia, for no other hill approaches the road to Argos, and a place situated 40 stadia from one city, and 10 from another, while the cities themselves were only 50 stadia apart, must have been in a line between the two. Pausanias however gives a distance of 15 stadia from Mycenæ to the Heræum, which allows of a considerable deviation from a right line.

The absolute site of the temple has not yet been discovered. It has been sought for in vain upon a terrace near a village, on the left of a line drawn from Mycenæ to Nauplia. In all probability there are some vestiges on the spot wherever it may be. Pieces of columns of great diameter are found in the plain, at the distance of about one mile south of Krabata. A search in this direction is however fruitless, and the account of it is only given that future travellers may examine some other quarter. After passing the torrent at the ruined Cyclopians' bridge, near the treasury of Atreus, there are several indications of buildings and heaps of stones in the fields.

Proceeding towards Nauplia, the track crosses the bed of a very little rill, in which are the remains of another ancient bridge, which

consisted only of stones of no great magnitude, stretching from one side to the other; and in the same direction, passing over a little eminence, on which are the traces of buildings, the bed of an inconsiderable torrent may be found, terminating in a well, near which lies the fragment of a column four feet 10 in diameter. Near the well is a very large heap of stones in the plain, which might be taken for the Heræum, and above it on the eminence is another heap, which might agree with the description of the position of the ancient temple; but there are no architectural remains or large blocks which justify the supposition. It is true, however, that the largest columns disappear in a cultivated plain. At Tegea, nothing is visible of the great temple but a part of two columns, and the traces of the city and its walls are vanished.

Pausanias says, “above the present edifice are the foundations of the ancient temple, and such ruins as the flames spared.” The celebrity of the goddess occasioned much splendour in her temple. On the metopes was represented the birth of Jupiter, the battle of the Gods and Giants, and the war of Troy. Eupolemus, the Argive, was the architect.

There is a village called Phyti, bearing N. 37 W. from Mycenæ, situated on the base of the opposite mountain, where there are many remains, which would justify the idea that the Heræum was situated there, did not Pausanias place it on the left of Mycenæ. The name ΦΥΤΙ or ΦΥΤΙΟΣ might also seem applicable to the goddess: it was a

common title both of Jupiter and Diana. The ruins of Phyti are worth examining, and, as it is not in a route, that Pausanias says the Heræum is on the left hand, it is at least a very equivocal direction. Phyti is at a distance very well corresponding with that of the Heræum from Mycenæ. It is of great consequence to observe, that when Pausanias says the Heræum is to the left of Mycenæ, he is not describing the route from that city to Argos, which idea has occasioned the fruitless searches on the hill south of Krabata. In Hebrew the south and the right are synonymous, as well as the left and north. It is worth examining whether the Greeks had any such usage of these terms. If they had, there would remain no doubt that Phyti was the site of the Heræum.

MYCENÆ TO ARGOS.

The road from Mycenæ to Argos is thus described. *Corinthiaca*, 60. To the left of the way is the heroic monument of Perseus. A little beyond this, on the right, is the sepulchre of Thyestes, on which is placed a marble ram, in the Argive territory. Proceeding thence, on the left is a place called Mysia, with a temple of Cercs Mysia. You next come to the river Inachus, having passed which is the altar of the sun, and then the gate of Argos, called that of Lucina, from the neighbouring temple. *Pausanias*.

ROUTE FROM MYCENÆ TO ARGOS.

The best road from Mycenæ to Argos is that which descending the hill from Krabata falls into the direct road from Corinth at a Khan situated about 12 minutes from the village. Something like the foundation of walls, and six or seven tumuli are observable in the way.

There is a fount at the Khan supplied by a channel from Kravata. The Khan is a wretched inn, but in the summer would be the best lodging, if the tower of Kravata was preoccupied. From the Khan the bed of a torrent accompanies the road on the left. About four minutes from the Khan, some foundations are visible on the road. At seven minutes from the Khan, and 19 from Kravata, there are some vestiges on the right. At 36 minutes a church seen on the left, and nearer, at the distance of about 150 yards is a foundation of large stones, with a fragment of a column about five feet in diameter.

There are other pieces in the vicinity. One or two of them have been hollowed out as if to be used as oil mills, and it is impossible to say whether that was not their original destination. The bed of the torrent from the Khan ends suddenly at these foundations, which may be about a mile and a half from Mycenæ in a direct line. Had the Heræum been in this direction, however, Pausanias must have described it in his route.

One hour from Krabata a road turns off to the left toward a church, and the village of Pesopode is seen on the right in the plain.

Having passed the foundations of a church on the right, the road crosses the bed of a torrent from Pesopode, at the distance of one hour and 15 minutes from Kravata.

Two minutes after, there is a tumulus on the right, and one branch of the Inachus.

One hour and 30 minutes from Mycenæ is the other branch of the Inachus, which has rarely any water, but which in this part is so broad that it requires nearly three minutes to cross it, near the ruins of a modern bridge of three arches. Callimachus mentions the beautiful waters of the Inachus in his Hymn on the baths of Pallas; but either he had not seen it, or he must have spoken of its source, for in the plain when there is any water it is of course muddy, like other occasional torrents.

Having crossed the river, see a farm house and trees on the right. Sixteen minutes from the bridge are foundations on the right. At the distance of one hour and 52' minutes from Krabata, is a little mount, which may be partly natural, and in part an artificial tumulus. Upon it is a chapel, in which a guard is kept when the plague is at Corinth, to prevent the entrance of suspected persons.

Near it is a well. On the right is a hill projecting from the castle of Argos, which makes one of the boundaries of the present town, and may possibly be the Phoronean hill. This journey might probably be performed in a little more than an hour in the summer; the time here given is that required when the plain is wet and the road slippery, in which case the Greek horses being shod with bar shoes turned up behind, make very little progress, and even stand with great difficulty. Strabo says twice, that the distance from Argos to Mycenæ was only 50 stadia.

MYCENÆ TO NAUPLIA, BY BARBITZA AND TIRYNS.

There is a road from Mycenæ to Nauplia, which is considerably longer than that in the plain, by which some Roman ruins of no great consequence may be seen, but by which more of the country is examined. The direct road lies in the same plain as the route from Mycenæ to Argos, and affords little matter of interest, excepting the ruins of Tiryns, which are equally visited in passing through Barbitza.

Quitting the citadel of Mycenæ, ascend eastward in a hollow between two mountains. In five minutes pass the stone under which the fount of Perseus rises. At 13 minutes pass the traces of a wall with a little bridge of ancient masonry. This may have been nothing more than an opening in the wall, but the wall being ruined, it has now

the appearance of a bridge, smaller, but of the same nature with that below the treasury of Atreus.

Here the road turns to the right. In 20 minutes reach a top, on which pass a tumulus to the right. Descend in a direction nearly south, having the peaked mountain on the south of Mycenæ to the right.

A brook runs by the track into a little cultivated plain, surrounded by mountains. That on the left, is one of the branches of Mount Arachne, very anciently called Sapyselaton. This was the last of the mountains on which Clytæmnestra ordered fires to be lighted, as a sort of telegraph to convey to her the tidings of the destruction of Troy. They lay in the following order, Lemnos, Athos, Messapius, Cythæron, Ægiplanctus, and Arachne. *Æschylus. Aga.*

In 40 minutes a house left. In 45 minutes a church, Agios Demetrios. In 48 minutes see on the right the large church of the Panagia. A fine stream rises and falls under it in a roaring torrent into the ground.

It is remarkable that such a circumstance was the characteristic of the Heræum. But the situation with regard to both Argos and Mycenæ, puts the Panagia quite out of the question. It is surprising, however, that there is no ancient account of a spring which is so copious and so rarely found in this part of Argolis.

It would be interesting to examine the spot. At 48 minutes pass four heaps right, another on the left, surrounded with stones.

At 55 minutes cross the bed of the rivulet, a circular mount left. In one hour pass a little castle, on an insulated hill. A cave near it. At one hour six minutes a chapel, dedicated to St. George, shaded by a tree. At one hour ten minutes a Roman ruin of brick, an octagonal temple with niches. On the left a Roman bath of considerable size. Above this some ruined chapels on the rocks.

About a mile and half to the left is the little village of Barbitza, above which is a cave in the mountains.

From the Roman ruin proceeding toward Tiryns along the valley of Barbitza, in five minutes see a heap of stone left. In 15 minutes enter the bed of the stream, which is here confined in a narrow rocky glen. In 32 minutes the glen ceases, and the road opens upon the plain of Argos. The pass itself is called Klissura, a term often applied in Greece to such situations.

Upon a projecting hill on the right are some ruins. Strabo, speaking of Nauplia and Tiryns, says, "near Mideia is Prosymna, where is the temple of Juno."

Pausanias places Mideia somewhere in this direction, for Tirynthus lay to the right of the military road from Argos to Epidaurus; but having returned from Tirynthus to the road, the site of Mideia, which

lay to the left, was seen. It was the kingdom of Electryon, the father of Alcmene. *Pausanias. Argolica.*

At about 40 minutes the plain is covered with stones, in a way which often marks the site of a city in this country.

About 400 yards distant, on the right is a great heap of stones, but in arable land such hillocks may often have been formed by collecting the stones for the purposes of tillage. One hour from Barbitza is a Peribolia, or walled garden on the right, and on a hill left another, with a white tower or Pyrgo. Soon after pass some villages with churches, two wells, and the fragment of a column.

At one hour seven minutes are two villages right. In one hour 15 minutes a village right, on the left a great church. Foundations of a temple right. At one hour 30 minutes from Barbitza, three villages right. Soon after pass through a village. In one hour 37 minutes a church on the right; cross a road, a church and heap of stones left upon a hill. On the left a heap of rocks. Enter a grove of olives, and in one hour and 40 minutes arrive at Tiryns or Tirynthus, three hours and 20 minutes from Mycenæ, by this circuitous route. The distance cannot be more than one hour and 30 minutes in a direct line.

TIRYNS TO NAUPLIA.

From Tiryns to Nauplia the distance is half an hour. At eight minutes a vale opens on the left, the sea right and a white house left,

at 15 minutes another vale left, in it a church and a village, a Pyrgo also left. Turning to the right by the shore, on the left is the hill and castle of Palamedei, the citadel of Nauplia. Passing some pretty gardens and kiosks or summer houses, enter the gates of the city. There is a cavern in the rock, perhaps one of those ascribed by Strabo to the Cyclopes, now the tomb of a Turkish Santon.

TIRYNS.

Tiryns is the best specimen of the military architecture of the heroic ages now existing. Homer calls it the well walled Tirynthus. *Iliad* 2. ΤΙΡΥΝΘΑ ΤΕΙΧΙΟΕΣΣΑΝ.

There can be no doubt that the present ruins are those of the citadel which existed in the age of the poet. It was built by Prætus, about the year 1379, B. C. descended through Abas and Lynceus from Danaus. The fortress is placed upon a small mount not 50 feet above the level of the plain, though there are some insulated hills in the vicinity which might have been much more easily defended. The circuit of the citadel was never larger than at present, as the foundations are perfect. The city of course surrounded the fortress, for the area is not sufficient to have contained the houses of the inhabitants, however insignificant the colony might have been.

The sea was probably much nearer in very early times than it is at present, being nearly 15 minutes distant. Mr. Bryant, without

having any information on the subject of the existing ruins, asserts that the plan of Tiryns was taken from the shape of the long ship of Danaus, and in effect the place bears a strong resemblance to that figure, the stern placed on the south toward Nauplia, and the head toward the north.

There were three entrances, one on the east, another on the west, and a third at the south eastern angle.

The entrance on the east is in tolerable preservation. A sloping way 15 feet wide ascended from the plain along the eastern and southern sides of a solid tower about 20 feet square, and 43 feet in height, passing at the end of the second side under a gateway composed of tremendous blocks of stone, the architrave being 10 feet six inches in length.

It seems very probable that there was a triangular stone above the architrave of this portal, for two pieces, making together a triangle of about five feet four, by four feet seven, divided perpendicularly are now lying near the spot. If they have ever been sculptured, one of the pieces is ruined by time, and the other has the face downward.

The gate was hung upon a large pivot in the centre, which was let into the architrave and the threshold, so that one of the sides opened inwards, while the other advanced when a person entered, a convincing proof of remote antiquity, and the simplicity of the times in which it was constructed. To the south of this portal is the best specimen

of the galleries in the wall, which extend to the south eastern angle. The wall is generally about 25 feet in thickness, and consists of three parallel ranks of stones five feet in thickness, which separate two ranges of galleries, each five feet broad, and in their present state about 12 feet high. The sides of these galleries are formed by two courses of stone, and the covering consists of two other horizontal courses which project till they meet. The roof is pointed when seen from below, the lower surfaces of the stones being cut in an angle of about 45 degrees. That part of the gallery which is now uncovered is about 90 feet in length, and has six openings or recesses toward the east, one of which is a kind of window or door, which perhaps communicated with some exterior building which no longer exists in this place, but of which some foundations appear. The space between these niches varies from 10 feet six inches to nine feet eight, and the niches themselves are from five feet six to four feet 10 wide. These galleries were probably continued round the whole of the eitadel, but they are accessible at present only at the southern part of it, where the walls are least perfect.

They were probably the retreat of the garrison in case of a siege, for there does not appear to have been any opening toward the plain, as no windows or loop holes remain, which would have been the case had they been destined to any military purpose. If the inner gallery received light from the inclosed area, the exterior must still have remained almost dark. The portal at the south eastern angle has entirely disappeared. It was connected with the eastern gate by an avenue inclosed between the outer wall and an inner curtain.

There are here, as at Myccnæ, some traces of edifices of a later date, and a cistern upon the top of the citadel. The northern point of the hill is less elevated than the other, and the wall is generally composed of stones of less magnitude than those which are employed in the galleries.

On the eastern side near the tower, the wall has been entirely destroyed. This is probably the work of the Argives, that the city might be left entirely defenceless. On the western side there is a smaller entrance, situated in a recess in the wall. This recess is defended by a wall which projects in a curve, and of which the foundations only remain. The gate itself is six feet one inch wide. The whole length of the citadel does not exceed 220 yards, and the breadth in the widest part is only 60. Within a few paces of the fortress on the south is a well. Among the ruins of Tiryns, Pausanias says, the walls alone remain, which are said to have been the work of the Cyclopes.

They are built of rough stones, of which each is of such a size, that a yoke of mules could not draw the least of them.

Originally little ones were inserted, which united the larger stones better together. Between Tiryns and the sea are the Thalamoi, or chambers of the daughters of Prætus. Tirynthus was destroyed by the Argives when they depopulated several of the neighbouring cities, to increase the number of inhabitants at Argos. *Pausanias. Corinthiaca* 25.

Tiryns was totally destroyed like Mycenæ about 466 years before Christ, and two statues were transported from its ruins to Elis. *Pausanias. Arcadia.* It seems not to have flourished after the return of the Heracleidæ.

It was either built or became first a royal residence in the time of Prætus, who lived according to the chronology of the marbles, 1379 years before Christ. In the course of the next generation the seat of government was again removed to Mycenæ, and Tiryns of course decreased. It has the honour of being the first of all the cities of Greece mentioned by Homer, as in possession of the art of conveying thoughts, if not by letters, yet certainly by symbols, which answered the purpose. *Iliad* 6, l. 169. Tiryns was for some time the residence of Hercules, who is sometimes named Tirynthius, from that circumstance.

Pliny says that there are some animals which are innocent with respect to the natives, as is the case with certain small snakes at Tirynthus, which are said to be produced by the earth. *Pliny, Nat. Hist. Book 8, Chap. 59.* These serpents are fatal to strangers. *Ibid.*

Little is known of the Tirynthians, but their immoderate propensity to laughter. See Voyage d'Anacharsis, who quotes a story from *Athenæus, Book 6, Chap. 17.*

There was a place called Sipeia in the vicinity of Tiryns, this was probably a hill. *Herodotus, Book 6. 77.*

ARGOS.

The public buildings in the city of Argos were very numerous. Pausanias says, that arriving at Argos from Mycenæ, the gate by which you enter is called that of Lucina from the neighbouring temple. Of the Argive temples, that of Apollo Lycius is by far the most splendid. *Corinthiaca*, 61.

Here are the sepulchres of Linus, the son of Apollo, and of Psamatha, the daughter of Crotopos. Not far distant is the temple of Nemæan Jupiter. Proceeding, the sepulchre of Phoroneus is on the right. Beyond the temple of Nemæan Jupiter is a very ancient temple of fortune. The next tomb is that of Choria the Bacchanal.

The temple of the hours is not far distant; returning from which are the statues of the chiefs who besieged Thebes, and a cenotaph of those Argives who went to Troy. There is also the temple of Jupiter the Saviour, from which you come to the cell in which the Argive matrons deplore the death of Adonis. To the right of the entrance of this temple is that dedicated to the river Cephissus. The water of that river is supposed to have flowed below this temple, when Neptune had dried up the bed of the stream. Near the temple of the Cephissus is the head of Medusa sculptured in stone, said to have been the work of the Cyclopes. The district behind this is called Criterion.

Not far distant is the theatre, above which is a temple of Venus. *Corinthiaca*, 63. Descending from the temple of Venus, and turning toward the Agora, the monument of Cerdos, the wife of Phoroneus is seen. Here is a district called Delta. Before this is the altar of Jupiter Liberator, and near it the monument of Hypermnestra. Near this is the sepulchre of Talaus, the son of Bias. There is the temple of Minerva Salpinga, or the trumpet, before which is the tomb of Epimeuïdes.

The Argives are mistaken in saying that the building of white marble in the centre of the Agora is a trophy over Pyrrhus, King of Epirus; it was raised over the spot where his funeral pile was constructed, which is indicated by the sculpture of elephants, and the rest of his military train upon it. There is a temple of Ceres near, with the shield of Pyrrhus. Not far from the building is a tumulus of earth, in which they pretend the head of Medusa is buried.

Near the tumulus of the Gorgon is that of Gorgophone, the daughter of Perseus. Before this tomb is the trophy erected over the tyrant Laphaës. From this trophy the temple of Latona is not far distant. To the right of this is the temple of Juno, styled the flowery. Before the temple of Juno, is the tomb of those women who fell fighting against the Argives under Perseus.

Opposite to this tomb is the temple of the Pelasgic Ceres, near which is the tomb of Pelasgus. Having passed the tomb, there is a

cippus of brass, supporting the statues of Diana, Jupiter, and Minerva. Some pretend that the cippus contains the bones of Tantalus.

In the same place is the temple of Neptune Prosclystius, or the inundator. Proceeding onward, the sepulchre of Argos is seen. Next follows the temple of Castor and Pollux. Near this is the temple of Lucina. Beyond the temple of Lucina is that of Hecate.

In the direct way to the Gymnasium, which is called that of Cylarabus, is the tomb of Licymnius, the son of Electryon. Turning from the Cylarabus and the gate which is near it, is the tomb of Sacadas, the musician.

In the gymnasium of Cylarabus, is the tomb of Sthenelus, and that of Cylarabus, and near the gymnasium is the common monument of those Argives who accompanied the Athenians to Syracuse. From thence there is a street named Cœle, on the right of which is the temple of Bacchus, and near it the palace of Adrastus, and the temple of Amphiaraus. Beyond the temple is the monument of Eriphyle, after which is the temple of Æsculapius and that of Baton.

Returning from Cœle, the monument of Syrnethus is seen. The Argives have a temple of Æsculapius. There is also a monument of Deianira. The Argives possess also many other objects of curiosity, among these is a subterraneous edifice, in which was the Thalamos or

chamber of brass, which Acrisius is said to have built to confine his daughter, but which Perilaus destroyed. The chamber still exists, and in it is the monument of Crotopos, and the temple of Bacchus Cresius, so called because Bacchus buried Ariadne in that place. Lyceas says, that when the temple was rebuilt, a fictile urn was found, containing the ashes of Ariadne, which was seen by himself and many of the Argives.

Near the temple of Bacchus is that of the celestial Venus.

The citadel is called Larissa. Ascending to it is the temple of Juno Acræa; also that of Apollo, called from the place Deiradiotes, or upon the ridge. Near this is a temple of Minerva, also a stadium in which games are held in honour of Nemæan Jupiter and Juno.

In the way to the citadel, is also on the left hand the tomb of the sons of Ægyptus, whose heads are buried here, as their bodies are at Lerna. On the highest point of the Acropolis is the temple of Larissæan Jupiter, without a roof. Near it is a temple of Minerva, worthy of notice. *Pausanias. Corinthiaca, 63. 66.*

There were many aqueducts in the lower part of the city of Argos. *Plutarch's Life of Pyrrhus.*

Strabo gives some account of Argos. "The greater part of the city is in the plain. The citadel is called Larissa, and is placed on a mount tolerably well fortified, on which there is a temple of Jupiter.

Near the city flows the Inachus, a river like a torrent, the sources of which are in Lyreeius, a mountain of Cynuria in Arcadia. It is a fiction of the poets that Argos is not provided with water, for the country is a vale, through which rivers run, and there are also lakes and marshes; the city too is supplied by means of wells even in the highest part. The tumulus of Danaus, who built the Acropolis, is in the centre of the Agora, and is called Palinthos. *Strabo*. In this short account, Strabo, who is generally incorrect, makes two blunders, for Larissa is on a very high and defensible rock, and was very well walled; also the Inachus, though it may rise in a mountain called Lyreeius, yet never approaches Cynuria, which last is not a part of Arcadia, but is, as Strabo afterwards informs us from Thucydides, in the Argive territory, and on the frontier of Laconia.

Pausanias indeed mentions Cynurians in Arcadia, but only as a colony, and evidently a part of the Argive tribe.

The modern Argos is situated exactly on the site of the ancient city, but the hill of the citadel, the citadel itself, and the Phoronean hill are now totally deserted.

As Pausanias enters the city from Mycenæ, many edifices enumerated in his account must have stood in a street which ran from the eastern extremity of the Phoronean hill or Aspis, and terminated in the theatre. The theatre yet remains, cut in the natural rock, at the south eastern extremity of the hill of the Acropolis, so that two points and the main street between them are clearly ascertained,

The temple of Venus above the theatre is now replaced by a little chapel, where there is a broken inscription, evidently relating to that goddess.

The district called Criterion, which was perhaps a suburb, might have been situated on the foot of the hill of Larissa, but behind the theatre, and temple of Venus.

The gate Diamparcs, mentioned by Plutarch, was near the Gymnasium, called Cylarabus, and was probably in the eastern part of the city, for Pyrrhus marching with his army at night from Nauplia entered at this gate.

The Cylarabis was about three hundred paces from the city, according to *Livy, Book 34, Chap. 26*, but Pausanias does not mention that it was without the walls. Perhaps it might have been situated on the spot now occupied by a large mosque and college surrounded with cypresses.

Argos had walls of the same species with those of Mycenæ and Tiryns; the poets characterize them by the same epithets; indeed they were so strong that Cleomenes in the Achæan war, was unable to make any impression upon them. *Polybius, Book 2*. Seneca also says, that Argos had Cyclopien towers.

Euripides mentions also at Argos, ΤΕΙΧΕΣΙΝ ΚΥΚΛΩΠΙΟΙΣ, Cyclopien walls. *Iphigenia in Aulis*.

In the Troades, ΑΡΤΟΣ ΙΝΑ ΤΕΙΧΕΑ ΔΑΙΝΑ ΚΥΚΛΩΘΗΙ ΟΥΡΑΝΙΑ ΝΕΜΟΝΤΑΙ.

On the western side of the hill of the acropolis, these fortifications may be traced, and on the other side along the base of the hill to the north of the theatre, another piece of ruined wall is yet discoverable, on which are some sepulchral inscriptions almost destroyed by time. The foundations on the western side seem the most ancient.

It is probable only Larissa and the other hill, which was that called the Phoronean city, *Pausanias*, were fortified, or even inhabited in very early times:

There was a strong position in the city named Aspis. *Plutarch in the Life of Pyrrhus*. Livy says Argos had two citadels, *Book 34, Chap. 25*, and there seems no second situation at all adapted to the purposes of defence, except the summit of the hill of Phoroneus. There was a hill called Prona either within the walls or in the neighbourhood of Argos, on which Danaus assembled his associates.

The hill of Phoroneus was the spot on which that chief convened his followers, and erected the first city, calling it by his own name. When the acropolis of Larissa was built, the former remained a second or lower citadel, and the fortress must have been that called Aspis.

The hill might also have been called *Aspis* from its shape and appearance, which is that of a shield.

The summit of this hill is now the site of a chapel. To the south of this, a little way down the hill, subterraneous passages may be found, covered like the galleries of *Tiryns* with approaching stones. It is possible these may have originally served as cisterns, for they are at present entirely below the soil. The form is exactly similar to those in the citadel of *Mycenæ*, and they are like them only at present visible in places where the upper stones does not unite. There was in ancient times a palace at *Argos*, the walls of which were remarkably strong, and supposed to have been built by the *Pelopidæ*. *Euripides Orestes*.

From the *Cilarabus* a street called *Cœle* ran toward the spot where the *Phoronean* hill joined the rock of *Larissa*, under a monastery curiously perched upon the precipice toward the north east.

The name *Cœle* on the hollow could not so well apply to any other situation in the city.

At the extremity of this street, must have been a gate, because it was the natural way to *Lyrceia* and *Orneæ*, and still continues to be so.

This was probably the gate *Deiras*, for *Pausanias* having passed the temple of *Juno Acræa*, seems to have turned out of the way to

visit that of Apollo Deiras, for having mentioned the objects near that temple, he again mentions his return to the direct road to the citadel.

The western side of Larissa is also too steep to have admitted of an entrance from the plain, so that it seems at least probable that the great monastery under the north eastern precipices of Larissa, which is itself perched on a lofty rock, is upon the site of the temple of Apollo Deiras, its name alluding to its situation.

This monastery is very curiously placed, and the rock has a cavern very well adapted to the delivery of those oracles which issued from the temple of Apollo. *Pausanias.*

The monastery is also close to the wall, the foundations of which are visible running in a right line from the acropolis to the gate which was immediately below it. There is here also space sufficient for the stadium, which could not have been the case on the hill of Larissa, or on the western side of it. The brazen chamber of Danaë was of course erected on the slope of the Phoronean hill, or in that of Larissa, for it is described as a subterraneous edifice, in the same words as the treasury of Atreus, and the two other buildings of the same description at Orchomenos and Delphi are placed on a steep slope, for the convenience of the entrance which such a situation affords.

The principal gates seem to have been four in number, but the great extent of the city must have rendered others necessary.

The roads from Mantinea, Oenoe, and Lyrceia, fell in at the gate called Deiras; from the next gate, that of Lucina, the road ran to the Heræum and Mycenæ, Nemea, Cleonæ, and Corinth, as well as another branch to Phlius and Sicyon.

The next gate was probably that called Diamparcs, and the road from it led to Tirynthus and Epidaurus, to Temenos and Nauplia. The fourth gate was on the south, whence a road to the left led to Lerna and the Alcyonian lake, and another to Tegea, by way of the fount of the Erasinus, and the village of Hysics. The acropolis of Larissa had only one large gate, which must have been on the south, the other sides being too steep for a road. On the summit are the remains of the inner inclosure or curtain of very ancient, but not Cyclopiian masonry. The form of which can only be understood by reference to a drawing.

The towers, which make a respectable figure from below, and have a most imposing appearance when first seen on the road from Sicyon, are of Venetian construction. At the base of one on the south is a very ancient inscription, apparently containing names, among which seem to be those of Hippomedon, Adrastus, Dorthogoras, and Aristomachus, but it is very imperfectly connected, and one of the lines only seems to have been written from right to left.

Villoison intimates, that there exists at Argos a very curious inscription, and probably alluded to this in the citadel. It deserves a very particular examination. There is a cistern or well covered with ap-

proaching stones, on the north side of the hill of the citadel, a little below the wall of the castle. There seem to be no traces of the temples on the hill, but it commands a magnificent and extensive view of the gulph, and of the plain of Argos.

The present town of Argos consists of a very large collection of cottages, built in right lines, and generally only one story high. Among these the houses of the rich Greek archons rise very conspicuously, and have generally gardens and court-yards, so that the city takes up almost as much of the flat ground as the ancient Argos ; though it has not four thousand inhabitants. The number of houses seems to be increasing rapidly. There are few Turks in the town ; a stranger may lodge at the house of the archon Blasopoulo, a rich Greek merchant, with an English protection, who is civil to strangers, and enjoys a great reputation in the country for integrity. There is a Turkish school in the town. A stranger should take his Janissary with him when he walks out at Argos, as the children are troublesome. A large church at the southern extremity of the town contains the fragments of Ionic columns, and some inscriptions. Near it are two mutilated statues, and in a wall is the trunk of a colossal figure of white marble, in a costume which appears to be Roman.

One of the Mosques is said to have been erected with blocks brought from the grove of Æsculapius in Epidauria. Some inscriptions might possibly be found there. The theatre at the south eastern extremity of the hill of Larissa, yet remains tolerably entire, the seats being hewn out of the rock.

STYMPHALUS TO AGIOS GIORGIOS.

The ruins of the city of Stymphalus are situated on an abrupt rock projecting into a lake of the same name in Arcadia. These ruins are to be found near a village called Chione, consisting of a few houses placed between the northern shore of the lake Zaracca, and the southern base of the mountain Zyrie, the ancient Cyllene. The size of this lake is very much diminished during the summer months.

It is the source of the Erasinus, which after descending into a chasm now called Katabathron, and by the ancient Arcadians ΖΕΡΕΘΡΟΝ and ΒΑΡΑΘΡΟΝ; reappears near Argos, 200 stadia, or about 20 miles distant. *Strabo, Book 6.* As it is not easy to fix the precise spot where Arcadia terminates, and either Phlissia or Argolis begins, this route will commence from the southern shore of the lake where the road from Phonea or Pheneos, quits it at a point opposite to Chione. On leaving the lake, ascend to a place, whence looking back, is a fine view of the lake and Mount Zyrie.

Hence descending into a little valley, on the left is a fine precipice, at the foot of which in the plain are the foundations of the walls of an ancient town.

It is probable that this is the site of the ancient Alea, an Arcadian city, of which little is known, but of which the coins yet exist. It sent

deputies to the general meeting of the cities of Argolis. There was at Alea a temple of the Ephesian Diana, one of Minerva Alea, and a third of Bacchus.

These foundations are at the distance of about 15 minutes from the height which commands the fine view of the lake of Stymphalus. In 20 minutes cross a brook called Xeropotamo or the dry river, a name so common in Greece, that it is impossible to ascertain whether it be the usual name of this torrent, or is only applied to it by the guides from its being frequently without water.

This brook runs toward the right down the plain, and a road which leads to Tripolizza, the modern capital of the Morea, turns off in the same direction. There is a village, as the guides say, called Skoteini, near which the brook passes. It consists of 100 houses, and is about two hours distant from the ruins last mentioned.

There exist some vestiges of building near the river. In 27 minutes after, ascending from the little plain, in a gap between the mountains, pass an ancient heap of stones on the left.

At 30 minutes descend. At 35 pass a heap of small stones called an anathema. The method used by a modern Greek to draw down curses upon his enemy is this. He takes a quantity of stones and places them in a heap in a conspicuous part of the road, cursing his neighbour as he places each stone. As no man is supposed to be anathematized without having committed some heinous sin, it be-

comes the duty of all good christians to add at least one stone, and its consequent curse to the heap, so that it often increases to a considerable size. Not far from this is a second anathema. The mountain on the right is called Platani.

At 55 minutes, ascending a little, see on the right of the road and very near it, a large mound of earth, surrounded and sustained by a circular wall of rough stones. The wall and the tumulus have been cut through the centre, from one side to the other. This singular monument is so like that described by Pausanias as the tomb of Æpytus mentioned by Homer, that it must at least have been the sepulchre of some very remarkable person, if its situation should not be found to agree with that of Æpytus himself. The excavation is a curious circumstance, as it must have been made from motives of curiosity. Though the tomb of Æpytus was in Arcadia, and not in Argolis or Phlissia, yet it was at least near the confines of these countries, and as it was an object of such curiosity to the ancients themselves, it is not improper to give the account which Pausanias has left us of that monument. "It is a heap of earth of no very great magnitude, surrounded by a circle of stones." *Pausanias. Arcadica, Chap. 26.*

Having quitted the tumulus, pass a well near a rivulet. Near the well are some foundations. There is but little cultivation in this part of the country, which is here an ugly bushy flat, sloping a little toward the right. At one hour five minutes, pass a tumulus with a few old oaks, and soon after a chapel left. At two hours 28 minutes

pass a dell, and a torrent running to the right. The place is called Koumariou Langathe, which seems to mean nothing more than the wood of Arbutus. The continuation of Mount Platani is on the right, at the distance of more than two miles. The plain of Stymphalus extends on the left as far as this spot, but is not seen.

At one hour 39 minutes on a top whence descend, with a fine view over the plain of Agios Giorgios.

A heap of stones right, the plain and the village of Agios Basili, bearing S. 68 E. which is the general direction of the whole route.

At one hour 50 minutes a very steep and winding descent, probably the boundary of Arcadia, which continues, till at two hours 15 minutes, when the road crosses a brook running to the right, the banks of which are sustained by walls. Here in the plain many foundations are visible, the road is conducted upon a kind of terrace, which has been the foundation of the wall of a city of some extent. This is the site of the city of Phlius, to which there seems to have been a way from Argos, passing through Lyrceia and Orneæ. *Pausanias.*

The road by Agios Giorgios is not the shortest from Argos to the ruins here mentioned, for there is a hollow in the hill on the western side of Mount St. Basili, toward Schoino Chorio, which must be near the position of Lyrceia. It is probable that Agis passed by this route from Phlius into the plain of Argos. *Thucydides, Book 5. 58.*

On the right pass a chapel, and on two low eminences observe fragments which seem to indicate the position of two temples. On the hill left called Gaurcas or Gabrias is a village called Abanitzza, near which some caverns are visible. In the same direction are water mills. At two hours 20 minutes, observe the ruins of a wall. Hence a raised causey crosses the plain toward Mount St. Basili. At two hours 23 minutes another wall. At two hours 27 minutes, leave the walls of the city which turn off to the left by the foundations of a chapel. The city seems to have extended almost half across the plain.

At two hours 35 minutes, observe the foundations of a wall, Mount St. Basili not far distant on the right. At two hours 40 minutes, some cultivation. Cross a deep rivulet by a ruined bridge. At two hours 47 minutes observe several squared stones on the point of St. Basili. At two hours 55 minutes see on the left some great stones, which may have been monuments. At three hours five minutes, pass the foundations of a wall. At three hours 12 minutes, on a projecting point of St. Basili, observe a wall from the mountain to the torrent. Here is a little chapel on a mount, dedicated to St. Irene, in which are the architectural ornaments of a temple. In the brook is a column which seems to be Ionic. At three hours 15 minutes, cross a bridge not arched, but made with an architrave. The brook runs to the left. At three hours 25 minutes, reach a church dedicated to St. Giorgio. Over the door is part of a small doric frieze. Here leave the road to Argos, turning to the left toward the large Greek village of Agios Giorgios, which is about three hours and 40 minutes from the lake of Stymphalus. The best house to lodge a stranger at Agios Giorgios,

is that of Giorgio Conomopoli, a very civil man, and well known in this country. The red wine of Agios Giorgios is excellent, and has more the of the flavour of Burgundy, than the other wines of the Morea. From Agios Giorgios, Nemea might be visited, but it is at the distance of more than one hour, so that Kutchumadi is the best place to lodge a stranger who wishes to examine the ruins of the temple.

AGIOS GIORGIOS TO ARGOS.

Leaving Agios Giorgios descend a little into the plain. At 22 minutes, cross the bed of a torrent, which runs like all the streams in the plain of Agios Giorgios into a river anciently known by the name of Orneæ, and which flowing below the walls of Phlius and of Sicyon falls into the Corinthian Gulph.

Enter a gorge between Mount Sanalipsis on the left, and the mount and monastery of the Panagia or Virgin, right. The people of the country talked of a mount called Polyphengos in this direction. The monastery is very curiously placed on a kind of shelf in the face of a lofty precipice, and is very difficult of access. This mountain continues on the right of the road, till 37 minutes. At its base runs a stream toward the plain of Agios Giorgios. At 45 minutes, pass a heap of stones. At 50 cross a river and the foundation of a wall, which seems to have been the boundary of a territory. At 55 cross another wall of the same nature.

Such double walls at a short distance from each other are very common in Greece. The walls here mentioned seem to be continued across the road from Nemæa to Mycenæ, see the route, where they are separated by a space equal to about eight minutes. They may have formed the boundaries of the jurisdiction of the city of Mycenæ. At one hour observe a foundation on the foot of a hill on the right. Across a brook which runs toward the north see a fountain. At one hour 16 minutes pass a heap of stones left. Two minutes after, upon an ascent, pass a hillock, the soil and stones of which are so deeply tinged with green by the neighbourhood of copper, that it resembles a bank covered with verdure. From this point the streams begin to run toward the south. At one hour 20 minutes five or six anathemas are seen. On the right are bushy mountains. Some cultivation and a heap of ruins on a descent to the left toward the valley in which lies the road between Nemæa and Mycenæ.

A torrent also runs in that direction. At one hour 35 minutes ascend, a conic hill lies on the left. At 40 on a summit whence descend in a bushy glen passing many heaps called anathemas.

The track is very dangerous in this part, as it frequently ends at once in deep chasms, which the rain in the season of violent showers has occasioned in the earth. At one hour 50 minutes a stream runs to a mill on the left. Here the road turns a little to the right. At two hours 14 minutes a brook running from the right, cultivation left. At two hours 20 minutes another road from Agios Giorgios falls in on the left, crossing the brook. At two hours 25 minutes the road

crosses a stream and valley, falling to the left into the vale near Mycenæ. The road then ascends. At two hours 40 minutes on a top, the ground falls toward the right, see Argos and Nauplia, the sea, and the plain. Here a road turns off to the left passing through a village called Phytai or Phyti at the foot of the hill, into the plain and to Nauplia.

The same road passes through Phyti to Krabata and Mycenæ. At two hours 53 minutes observe some very ancient walls on the left near the road. On a lower part of the mountain on the left near the village of Phyti see a large area enclosed with the foundations of ancient walls, below which are other ruins. At three hours three minutes, having descended from the hill, see a ruin across the bed of a river a little to the left of the road. Ruins which may be those of a temple left. This place is about one mile and a half distant from Mycenæ, a measure which accords perfectly with that of 15 stadia given by Pausanias as the distance between that city and the Heræum or temple of Juno. There are two difficulties, however, in fixing upon this spot, as the site of the Junonium, for Strabo, speaking of Nauplia observes, that Mount Prosymna, on which was the Heræum, is near to Midea, which is near Licymnia, a citadel only 12 stadia distant from Nauplia, and Pausanias says that the Heræum lay on the left of Mycenæ, while Phytai is decidedly on the right, if a person at Mycenæ looks toward Argos and the sea, which seems most natural. The testimony of Strabo, however, is very unsatisfactory, and it should be repeated, that Pausanias is not describing any route when he says the Heræum lies to the left of Mycenæ.

ARGOS TO TEGEA.

As to the river Asterion mentioned by Pausanias, it might have been that stream which enters the plain below Mycenæ, and turning toward the west is now lost in the low ground between the khan of Krebata and the village of Phyti. In three hours 45 minutes reach the village of Pesopode. At four hours 12 cross the Inachus, then the torrent Charadrus, and at five hours enter Argos.

ARGOS TO TEGEA.

On the right of the road to Tegea is Mount Lycona, on which are many cypresses. On the summit of the mountain is erected the temple of Diana Orthia, and there are also statues of Latona and Diana in white marble, the works of Polyclitus. Descending from the mountain, on the right of the road is another temple of Diana, beyond which in the same direction is a mountain called Chaon, the foot of which is covered with fruit trees.

Here the waters of the Erasinus burst forth into an open channel, deriving their origin from Stymphalus of the Arcadians, in the same manner as the springs called Rhcti, which run into the sea near Eleusis, flow from the Euripus.

At the spot where the fount of the Erasinus gushes out of the mountain, a feast is held in honour of Bacchus and Pan. Returning to the road to Tegea on the right of a place called Trochon is Kenchræa. Descending to a lower place, the ruins of Hysiæ are seen, which was a city of Argolis. *Pausanias.* The modern route follows.

ARGOS TO TRIPOLITSA.

Quit Argos by the road which passes below the theatre, and which runs in the plain at the foot of the mountains Lycone and Chaon, which are of no great height. (See the design taken from the acropolis of Argos). In one hour arrive at the fount of the Erasinus, which the road crosses. The river rises on the right, from the rock, and with such force, that in the space of fifty yards it forms three separate streams, each of which turns a mill. A little above the source is a deep cavern, of which the entrance is nearly blocked up by masses of rock. The extent of this cavern has not been ascertained, on account of the number of serpents with which it is said to abound. Early in October the heat of the cavern was greater than that of the open air. *

* "The plain of Lerna is at present infested by the same hydra formerly slain by Hercules, and in fact requires the assistance of the hero as much as ever; for the monster has availed itself of its renascent property, and desolates the plain with as much ferocity as in ancient times. This formidable scourge is really composed of several very abundant sources, which form the Erasinus, and which in winter, the Turks, notwithstanding the many dams they have built in order to prevent it, find it impossible to restrain from flooding the neighbouring lands. The water becoming stagnant, produces in summer those fevers and other maladies with which the inhabitants of the plain are annually afflicted.

"The modern name of the sources is Kephalaria, or the *Heads*.

About two miles beyond the fount of the Erasinus, cross the bed of a torrent, and turning to the right, ascend from the plain, by a rough and rocky road. There is a curious passage of Aristotle which alludes to the nature of the soil and the cultivation of the plain of Argos. "In the times of Troy, the soil of Argos, as it was marshy, was able to maintain but a small number; that of Mycenæ was good, and therefore more valuable. Now the contrary has taken place from the reason which I have already mentioned. The one has become barren and altogether dry; and the parts of the other which were once, on account of the stagnant water, barren, are now become productive." *Aristotel Meteor.*

This road winds among the hills. At three hours 30 minutes is the ruin of a khan, near which is a broken column and some squared blocks. From this khan there is a magnificent view in the direction of the sea. On the left is Lerna. Mount Pontinus is seen below, and Nauplia with the gulph. At four hours 45 a khan. Hence the road runs in a direction nearly west. Pass a small rich valley with two villages, Agios Giorgios and Araithurea on the right near the

"These particulars serve to explain sufficiently the nature of this *water serpent*, and *many-headed monster*.

"It is likewise to be observed, that as soon as the great heats of summer arrive, the fevers decrease. Hercules, although partaking in great measure of a human character, was certainly in some respects an allegorical personification of the sun; but can this have any reference to the peculiar mode adopted by him of destroying the Hydra?" This note is taken from the Manuscript Journal of the Earl of Aberdeen.

khan. This valley in all probability was the territory of the town of Hysia. On the opposite side, ascend by a very steep and zigzag causeway to a summit, after which there is a descent into the vale of Tripolizza. The whole time employed in this route is nine hours 15 minutes.

It is possible to perform this journey in less than five hours, with a very good horse, notwithstanding the hills, but this is not effected without some risk. By trotting, when the road lies in a plain, about one hour and thirty minutes may be saved.

TEGEA BY STENO TO NAUPLIA.

From the village called Peali on the site of Tegea, there is another road passing along the plain of Tripolizza to the village of Steno. The road described in the last route turns off to the right through an opening in the hills.

Steno is about one hour and 30 minutes from Peali. It is called Steno, from its situation in a very narrow pass between two high rocks. From Steno pass the mountains by a descent called the Scala tou Bey, or the Bey's Causeway, from the Turk who constructed the road. The scenery is very bold and picturesque. At the bottom of the Scala is a torrent running to the gulph of Nauplia. On the opposite side of a glen observe ruins apparently those of a temple, and termed

Iero by the guides. Soon after this the road joins the great road from Tripolizza to Argos, crossing it and passing to the south of it at the khan in the valley.

Hence proceeding down a long rocky slope frequently in the bed of a torrent, reach a cultivated plain on the coast, a little south of the mills upon the Alcyonian lake near Lerna.

From the mills now called Mylæ, which have given name to the place, and where, if necessary, a lodging may be found, there is a road on the beach to Nauplia; but a guide is necessary on account of the rivers in the way. There is a bridge over one of the outlets of Lerna.

“Those who go from Lerna to Temenium see the mouth of the Phrixus. At Temenium is a temple of Neptune and another of Venus, also a sepulchre of Temenos. Temenos is distant from Nauplia, as I think, 50 stadia.” *Pausanias Argolica.*

The Lernaean marsh lies on the left, formed by the rivers Phrixus and Erasinus. In the way may be observed certain rocks or stones nearly on a level with the surface of the sea. The guides call the place Scala, which implies a port. The ruins of the town and port of Temenium were probably on that spot. The mills are about two hours 30 minutes distant from Nauplia.

ARGOS TO LERNA AND MYLÆ.

Consulting the general view from the acropolis of Argos, it will be seen that the road to the mills or Mylæ crosses the river Erasinus at some distance from its source, which lies on the right, and passes close to the borders of the Lernæan marsh on the left. In the winter this route is perhaps impracticable. Pausanias says, "the sea at Lerna is 40 stadia distant from Argos." Descending to Lerna, in the way is the Erasinus. This flows into the Phrixus, and the Phrixus into the sea, between Temenium and Lerna. To the left of the Erasinus, about eight stadia distant, is the temple of the Dioscuri. Turning again into the direct road, cross the Erasinus, and come to the river Cheimarros, near which is an inclosure of stones. Here it is said that Pluto descended with Proserpine. Lerna, as I have said before, is at the sea in the place where the mysteries of Ceres called Lernæa are celebrated. There is a sacred grove which commences at the mount Pontinos. This mount does not throw off the rain water from its sides, but absorbs it. A river flows from it called also Pontinos. On the summit are the vestiges of the temple of Minerva Saitis.

The foundations of the house of Hippomedon are also visible. From this mountain a shady grove of platani, runs to the sea between the river Pontinos, and the waters of Amynone. There is a temple of Bacchus Saotes. At the fount of Amynone grows a platanus, under which the Hydra lurked. I saw also the fount of

Amphiaraus and the Alcyonian pool, which is bottomless and perpetually calm. Nero attempted in vain to fathom it, with a rope of the length of many stadia. It is not more than three stadia in circuit. The shore is covered with reeds. *Pausanias Argolica.*

This description is a sufficient guide to the traveller. The fount of Amymone points out the mount Pontinus near the mills. The tower on the mount is upon the ruins of the temple of Minerva Saitis. The Alcyonian pool being now inclosed by a dam turns the mill. The pool is now covered with weeds, which may have occasioned the idea of danger which the ancients attached to swimming in it. The fount of Amphiaraus is probably that near a little chapel on the south of the pool. About a mile from the mills, upon an elevation in the marsh, see some trees and a ruined chapel, perhaps the site of the temple of Ceres.

ARGOS TO TIRYNS.

On the right of the road from Argos toward the country of the Epidaurians is an edifice of pyramidal form, on which are shields of the same form as those of the Argives. It is the common sepulchre of those who fell in the battle between Prætus and Acrisius. Proceeding onwards, the ruins of Tiryns are seen on the right. Returning from Tiryns, to the great road, you come to Mideia, which is on the left. Mideia is now so far ruined, that only the site remains. In the direct road to Epidaurus is the town of Lessa. *Pausanias, Book 2,*

LERNA TO HERMÆ AND MOUNT PARNON. 85

Chap. 25. For Tiryns see the route from Mycenæ to Nauplia. The modern route is best seen from the top of the citadel of Argos, consulting the plate, by which it will be seen that the bed of the Inachus is passed in the way.

LERNA TO HERMÆ AND MOUNT PARNON.

This is the direct road to Sparta. Pausanias says, "there is another road by the sea from Lerna, beside that which goes to Nauplia, which leads to a village called Genesium, where is a temple of Neptune Genesios." Near this is another village named Apobathmos, where Danaus landed. Proceeding, thence, after passing Anigrea, which is a narrow and difficult road, a tract extends on the left by the sea, abounding in olives and other trees. Ascending from the shore to the interior of the country, the town of Thyrea is seen, which was a border town of the Argives and Lacedæmonians. Here are the tumuli of the Argives and Spartans who fell fighting for the possession of the country. From the tumuli called Polyandria, you come to a place called Athena, and another village called Neris, with a third called Eua, the largest of these villages. In it is the temple of Polemocrates.

Above this village is a mountain which is the boundary of the Lacedæmonians, Argives, and Tegeans. On the confines are Termes of stone, whence the place is called Hermæ. Hence the river Tanus

runs from Mount Parnon through the Argive territory into the Thyreatic Gulph. *Pausanias, Book 2, Chap. 38.* This country is very little known at present, there being few objects of curiosity. Gensium and the landing place of Danaus were probably both situated in the valley to the south of the mills.

ARGOS TO LYRCEIA AND ORNEÆ.

From the gate of Argos called Diras is a way to Lyrceia, the town to which Lynceus fled when saved by Hypermnestra, and where he lighted a torch in token of his safety, which was seen and answered by his wife from the citadel of Larissa.

The town was once called Lyncea. Lyrceia is about 60 stadia from Argos, and as many from Orneæ. *Pausanias, Book 2, Chap. 25.*

The way to discover the site of Lyrceia is probably that now leading to the village of Skoino-chorio, about two hours distant from Argos, and near the banks of the Inachus.

Orneæ is in all probability to be found, by pursuing the same direction about two hours beyond Skoino-chorio; the ruins of the temple of Diana, and that common to all the gods, would probably point out the place if it were visited. Beyond Orneæ are the confines of the Phliasians and Sicyonians. *Pausanias, Book 2, Chap. 25.*

ARGOS TO MANTINEA.

The road from Argos to Mantinea is not the same as that which leads to Tegea, but commences at the gate of Argos called Deiras. In this road is a temple with a double entrance, one toward the east, and the other toward the west. Proceeding thence, when you have crossed the torrent called Charadrus, you come to the town called CE noe.

Above CE noe is Mount Artemisium, on the summit of which is the temple of Diana. In this mountain are certainly the sources of the river Inachus. *Pausanias, Book 2, Chap. 25.*

The route over the mountain anciently known by the name of Artemisium, and which lying to the west of Argos, separates Argolis from Arcadia, having little in itself interesting, and being from the badness of the road not the accustomed track, has not frequently been traversed by the strangers who have visited the country. The distance from Mantinea to Argos seems to be much less than that from Argos to Tripolizza. Quitting the plain of Mantinea, about fifteen minutes from the ruins at Palaiopolis, the road ascends a branch of Mount Artemisium, from which is a fine view looking backward to the west of Mount Mænala. The road proceeds across a small plain, in which are the traces of an ancient paved road. On the east side of

ARGOS TO NAUPLIA.

this little plain is a village called Tsipiana or Tcpyana. From this village proceed over the great chain of Mount Artemisius, ascending to a great height by a very steep path, and reaching a cold region where goosberries may be observed growing wild. Hence there is a very difficult descent from the mountain, with a fine view of the gulph of Argos. Toward the foot of the mountain cross a small river, and enter the plain of Argos. Artemisium is now called Mallevo.

This route does not require more than three hours. The river is probably the torrent Charadrus, which flows in a deep bed near the town of Argos, and joins the Inachus in the plain. The ruins of the town or castle of CE noe might probably be discovered in this route.

ARGOS TO NAUPLIA.

“Nauplia is 50 stadia from Temenium, and Temenium is 26 stadia from Argos.” *Strabo*.

This route lies on the shore, running first in a direct line from Argos to Temenium, which was probably situated on one of those little indentations of the coast to which roads even yet remain from that city. They may be observed in the general view from the acropolis Larissa. This was not a nearer route than that by Tiryns, it being on account of the curved form of the shore, nearly seven English miles and an half from Argos to Nauplia.

NAUPLIA.

Nauplia, which still retains its ancient name among the Greeks, and is only corrupted into Anapli and Napoli di Romania by the Turks and Italians, is a large, and in point of building, one of the most respectable cities of the Morca, of which, in modern times, it was accounted the capital. The Pachas formerly resided here, but the Greeks are said to have bribed them for the greater convenience of the public to remain at Tripolizza, which is in the centre of the Peloponnesus.

While the town was in possession of the Spaniards or Venetians, it was their greatest depot of arms, and was defended by a regular ditch and fortifications toward the land, which yet exist, though in a neglected state, as does the arsenal, in which the arms and cannon are said to have become entirely unserviceable.

The houses are generally better than in other towns of Greece. There are Consuls or Vice-consuls of several nations, but the English, who are not represented by a British subject, are by no means popular.

An Armenian, named Petro Agobi, is at present the best person to assist a traveller.

There are two baths in the town, the use of which will be found very refreshing after a journey. It is better for a stranger to visit these places when they are not crowded by the inhabitants. The first apartment has a fire in the centre, and round the walls are several sofas, or rather beds, which have clean sheets and blankets. Here, when the bather is stripped, a cotton cloth is wrapped round him, and he is conducted in wooden pattens through several vaulted rooms, each hotter than the last, to a chamber, where he is placed upon a wooden platform about the size of a door, and raised four inches from the pavement. Here a profuse perspiration is rubbed off by one of the attendants, who likewise performs the ceremony of cham-pooing for those who wish it. After this, a bason full of lather is brought, and the bather is rubbed with a soft brush made of an oriental plant. He is then left alone with a bowl, with which he pours upon himself warm or cold water, both which flow near him into a marble basin. On clapping the hands, the attendant brings a fresh dress of cotton cloth, which is wrapped round the waist, and another in the form of a turban is placed on the head. He is then reconducted to the first apartment, where he is placed between the sheets, and drinks a cup of coffee while he is drying. It is said to be perfectly safe to leave any sum of money in the pockets while bathing, and that no instance of theft ever occurred at a bath.

* Those only who have tried can judge of the wonderfully cleansing and refreshing effect of this custom.

The vulgar idea of catching cold after it is erroneous. The town is very well supplied with water. At Nauplia are two or three mosques. Few Greeks live in the town. The port, which is excellent, is said to be gradually decreasing in depth, and as no method of clearing out the sand has been taken, boats only can at present lie close to the shore.

The place is capable of making a very vigorous resistance, if the batteries were in a proper state. On a little rock at a very short distance from the shore is a small castle, which in some degree defends the entrance of the port. It is very difficult to form any idea of the number of souls in a town where almost the whole population is Turkish. The people are more barbarous here than in the other towns of Greece.

Behind the town, on the same peninsula, are the vestiges of the ancient city of Nauplia, the walls of which are in some places distinguishable from the modern fortifications.

Temenium is 26 stadia from Argos. *Strabb.*

Nauplia, says Pausanias, is 50 stadia from Temenium; the town is now deserted.

It was built by Nauplias, the son of Neptune and Amymone. The remains of the walls exist, also the temple of Neptune, the port, and the fount Canathus.

The Argives relate that Juno bathed in this fountain every year. The fountain is at present in a very neglected state, and may be found near the sea between the custom-house and the point. "Nauplia was" in later times, "considered as the port of Argos." *Strabo*.

Near Nauplia are caverns, and in them labyrinths are constructed, termed Cyclopians. *Strabo*.

One of these may be that now existing in the garden of a Turk, not far from the gates of the city, behind a beautiful Kiosk, and now serving for the tomb of a Santon.

The fortress of Nauplia, now known by the name of Palamedi, is situated on the summit of a tremendous precipice, as inaccessible on the north-west, as the rock of Gibraltar, but united to a chain of heights on the south-east, which would much facilitate the reduction of the castle itself.

A stranger would have great difficulty in gaining admission to the fortress; but the Janissaries affirm, that it does not contain any traces of antiquity, so that except a magnificent view of the bay, little is lost by the prohibition.

A mosque and the ruinous habitations of the garrison are the objects most distinguishable from below. The ascent from the town is by a way which is partly covered, and apparently bomb proof, and partly by steps carried on the top of walls which follow the projections of the precipice.

It is said that the magazines constructed in the rock are so wonderfully dry that biscuit has been preserved in them for an incredible number of years. The name of Palamedi may have been taken from that of the hero Palamedes, who came from Nauplia, *Strabo*; but it seems probable that if there was in ancient times a fortress in this situation, it was named Lycymnia, as *Strabo* assigns to that place a distance of 12 stadia from Nauplia, which agrees very well with the present castle, supposing the road to have ascended the mountain by such a route as would have made it practicable for horses.

NAUPLIA TO PORT TOLONE.

Leaving the gate of Nauplia, quit the sea in six minutes. The rock of Palamedi on the right. The road to Tiryns and Argos, turns off by the shore. Follow the road to Epidaurus for some time, but turn off to the right toward the village of Jafferi. In 26 minutes see a village with a fount and a little church left. A large orange garden on Peribolia on the right, about a mile distant olive trees. In 35 minutes a village right upon a hill, a little rocky knoll left. A wall left, and a chapel right. In 40 minutes a house, and trees left. At 52 minutes another church right. In one hour the village of Jafferi, and a Pyrgo. A house and trees right, and a village one mile distant. On the right also is a very curious conical rock, under which is a village, and there is another behind it. A tower one mile distant left. The plain is two miles wide. Pass a village and ascend a steep hill by the sea.

On this hill are the ruins of the walls of an ancient castle or town, not well built, and on the top are traces of the citadel. These ruins have nothing in themselves worthy the attention of a traveller.

D'Anville places a city called Prosymna in this spot, but that is evidently an error, for Prosymna was the mountain above the Heræum, 15 stadia from Mycenæ. See Strabo speaking of Mycenæ, and the passage which misled D'Anville in that author's account of the neighbourhood of Nauplia. D'Anville has not placed Eione in his map, but Strabo says it was a sea-port possessed by the Mycenæans. The geographer of Anacharsis places Eione near Trœzen, probably because it is mentioned by Homer in the same line with that city and Epidaurus. Tolone, however, would have been a very convenient port for Mycenæ, and any place more distant than Trœzen must have been useless to the Mycenæans.

Near this, on a rock jutting into the sea, is a ruined monastery. The view from the ruined citadel is very extensive. On the left below, lies a plain, in which is a large garden with trees. The shore is sandy, and stretches toward a port now called Drepano, which seems formed by a long projecting rock of a curved figure, from which the name is probably derived. D'Anville places a town called Phlius at the eastern entrance of this port. The entrance of the port of Vivares, supposed to be Asine, is also seen from this spot.

Beyond Vivares is seen a deep bay with a sandy shore, the territory of the ancient town of Asine. Beyond this, the promontory of

Krenidi stretches far out into the sea, terminating in a point called Korakia.

There is a place called Cheladia near it. Under Korakia is the island Platia. This part of the coast is little known, there is no object of enquiry in this part of Argolis except the town of Asine.

The next islet is called Upsili, and beyond is seen Speeie, bearing S. 24. 20 E. which has a tolerable trading town and several merchant vessels. The islands of the Argolic Gulph are named Pityusa, Irine, and Ephyre, by *Pliny, Book 4*. The first was probably so named from the number of pines which it produced. Some give to the nearest rock the name of Hadiusa, and others Coronisi; those near the coast are only insignificant rocks. These objects are on the left of the prospect. On the right, lies the pretty orange garden of Tolone at the head of a bay, where the inhabitants of Nauplia come by water to dance and feast on holydays.

Port Tolone is formed by the main land, and the islet called Macronesi, on one top of which are the vestiges of a castle, and on another a monastery. In the island is a little bay, and good water. The distant point of Malvasia, in the ancient Laecedæmonia, bears from this spot S. 2. W.

TOLONE TO NAUPLIA.

Returning to Nauplia by another route, descend from the ruins of the ancient city to the garden of Tolone, thence ascend by a steep

path to a hollow in the hills, where at 30 minutes find a little garden with fig trees and fine water, on a cliff overlooking the sea. There is a tower here which has been deserted, and the place is named the Devil's Garden, from an idea that the devil throws stones at the possessor. The fact is, that the place is so situated that the goats sometimes throw down the loose stones into the garden. Hence ascend by a rough track over a steep rock, whence see Nauplia, Argos, and Mount Zyrie or Cyllene in a line N. 27. 50. W.

There is a place called Karatone below. Pass on the left a garden and tower deserted; also pass a chapel on the left. Soon after see the conic rock right, mentioned near Jafferi in this route. In one hour 30 minutes from the ruined city reach Laliote, a house and trees. A road turns off right to the plain. At two hours, keeping in the mountains, reach a large house with trees, and two chapels and a fine orange garden. At two hours six minutes reach Naria, a village seen on the right at the beginning of this route. Reach Nauplia in two hours 30 minutes. The distance is very small, but the road where there is any, is dangerously rocky and steep.

NAUPLIA TO LESSA. LYKURIO.

Quitting the gate of Nauplia in the way to Lykurio or Ligourio, the rock of Palamedi rises immediately on the right, and the bay with some pretty gardens on its shore, planned by Hassan Pacha, lies on the left.

The bay terminates in about six minutes. In 20 minutes, see a chapel on the left. On the right, over a little insulated rock, a great orange garden.

On the top of a hill left, see a chapel. At 30 minutes the garden or Peribolia right, another insulated rock left. A house is visible at the foot of the pointed hill near Tiryns. On the top of that hill is a chapel. At 35 is a place called Nairca right, and beyond it is the village of Mirza. On the left are houses and olives, and a curious rock like a castle. In 55 minutes ascend a little from the plain, see right a curious insulated conical rock near the village of Jafferi.

The olive grove ends. In one hour six minutes, enter a village Katchingri, with a pyrgo or tower right. The road crosses the deep bed of a torrent. On the right is a small mount. Left is the village of Chinoparti and a hill.

There is a village called Barberi, and a Palaio Kastro or ruined citadel right. In one hour 30 minutes, the Kastro is right, distant about the fourth of a mile, across the deep bed of a torrent. It is seated on a bold rock, and the walls are of a very ancient masonry. A small gate remains, but the fortification is inconsiderable in point of extent. It is now called Agios Adrianos. There seems to have been an outer and an interior wall of defence, and in the rock is a large cistern. Both D'Anville and the geographer of the voyage of Anacharsis place Midea in this situation, but the present

Kastro could never have been to the left of the high road to Lessa from Argolis.

Behind the Palais Castro a monastery is seen. At one hour 38 minutes there are many tiles and stones in the road. Tiles often indicate the site of ancient cities in Greece. On the right is a castle like rock, and on the left is another singularly shaped, about three-fourths of a mile distant. At one hour 50 minutes, is a fount right and an ascent. Here near a chapel and fig-tree, are some vestiges of buildings. On the left is the bed of a torrent. The rocks are composed of pudding stone or breccia. At two hours, a brook with running water left. A church near Nauplia bears from this spot S. 79. W. and the mills at the Alcyonian lake are seen beyond. The chapel near Tiryns bears W. 2. N. Ascend. At two hours 24 minutes, across a woody dell, see the monastery of Agios Demetrios left. There is another road to Lykurio, which passes under the walls of this monastery, and does not fall into the road described in this route, till it has passed an ancient castle which is noticed in the way. At two hours 42 minutes reach the top of the hill, whence the citadel of Argos bears N. 64. W. the mills S. 88. W.

The road is strewed with broken tiles. Hence a gentle descent to a valley, filled with low wood, about one mile in breadth. At three hours heaps of stones. At three hours two minutes, a brook runs to the right.

Here is a tower of ancient Greek work on the right. The masonry is irregular, but the angles have a moulding which seems to have been the style of the era of Epaminondas.

South of this town, about a mile right, on an insulated hill is a ruined palαιο kastro, commanding the mouth of a glen through which the brook runs to the sea. It appears of ancient date, from the road, at three hours 20 minutes. At three hours 40 minutes, another brook from the left. On the left of this valley see the stony and bare mountain called in very ancient times Sapyselaton, and afterwards Mount Arachne. Ascend till four hours two minutes, when the road crosses through a gap between two hills. On the right very near, is a Palαιο Kastro which is worthy of examination. The walls appear to have been erected in a very advanced period of the arts, and they are almost perfect.

The entrance is on the side most distant from the road, but it is possible to climb up by means of the bushes on either side. The fortress is nearly square, having on the N. E. angle, a quadrangular, and at each of the others, a circular tower.

There is a fourth circular tower, in the centre of the S. W. side, which defended the gate.

There was here as in all other Greek castles, an outer and an inner gate, with an interval between them. The passage did not lead directly into the heart of the fortress, but ran parallel to the curtain

for some paces, before it turned toward the interior. The base of the hill on which this castle stands, is not far distant from the Kastro mentioned on the right, three hours 20 minutes distant from Nauplia.

Nauplia bears S. 87. W. from this Kastro, and Ligourio S. 83. 30. E.

Quitting this fortress, descend among olives. Here are some vestiges of the ancient road, and on the left is a cave. Many heaps of stones and traces of walls are observable. On the left is a village, at four hours 25 minutes, the road crosses a glen, with a brook running right. Near the brook are the ruins of a chapel on the right, which seems to have been a temple. Here begins an uneven valley sloping toward the right, with fields and trees. At four hours 45 minutes, see Ligourio left, situated on an eminence at the other extremity of the plain. Mount Arachne still continues on the left, high, uninteresting, and naked.

At four hours 50 minutes, there appears to have been a tower left on an eminence.

At five hours, remark a fine precipice right in a glen running toward the sea at Vivares, which is three hours distant from Ligourio.

At five hours 15 minutes, the vale is nearly two miles wide, and the fields are covered with stones, as they often are in Greece, near the site of ruined cities. On the right is a fount and church. At five

hours 25 minutes many heaps of stones. At five hours 30 minutes a church right, and another called Agia Marina, not far distant left, with a few houses and a well.

At five hours 34, a road branches off to the left. At five hours 40 minutes, a chapel apparently on the site of a temple right, a bridge over a stream from Agia Marina. At five hours 48 minutes arrive at Lykourio or Ligurio.

LYKOURIO. LESSA.

Lykourio is a large but rather mean Greek village, occupying the slope of a hill, once the site of an ancient city, many traces of which remain, though even the walls are ruined to the foundation. Above the village, on the summit of the hill is a long line of ancient foundations.

There is also a ruined chapel and a tree surrounded with fragments of architecture.

The town was not large. The principal gate was probably in a kind of recess near a well, below which, in the plain, is a large church, where inscriptions might probably be found. This church is in the way to Iero. The port of Vivares, probably the ancient Asine, is three hours distant from Lykourio. The peak of the mountain called the Oros of Ægina bears S. 87. E. uncorrected, from Lykourio.

LESSA.

Pausanias says, " in the direct road from Argos and Tiryns to Epidaurus, is the town of Lessa, in which is the temple of Minerva.

" Above Lessa, is Mount Arachne, which was so named in the reign of Inachus, having been called Sapyselaton till that time. On this mountain are the altars of Jupiter and Juno, where sacrifices are performed in seasons of extreme drought. At Lessa the Argive territory joins that of the Epidaurians."

The church called Agia Marina was probably on the site of an ancient temple, for it contains two Ionic columns and their capitals. Near it there is also the foundation of a building, which appears to have been a pyramid, the masonry of which is ancient. This is not the situation of a pyramid mentioned by Pausanias, which was in the the road between Argos and Tiryns. The size of this was considerable, perhaps not less than 40 feet square.

LYKURIO TO IERO.

From Lykurio descend a little into the plain, in a direction nearly south. In ten minutes arrive at a village called Pere. At sixteen

minutes reach a village called Koroni, possibly an ancient name taken from the Nymph Coronis, the mother of Æsculapius.

Turn toward the left. At 26 minutes, enter a pass between little rocky hills spotted with mastic bushes. This entrance seems to have been anciently guarded by two towers, of which the indications are visible, bearing S. 32 E. from Lykourio. At 31 minutes cross a wall. At 36, enter a triangular plain, once the site of the sacred grove and temple of Æsculapius; on the right see two heaps of ruins. At 41 minutes, many vestiges and stone foundations. Cross a brook running from the left, which passes out of the valley through a glen toward the south. Here are more traces of ancient buildings and a temple and portico.

At 46 minutes from Lykourio enter the sacred precinct, an inclosure once surrounded by a wall or peribolus now ruined. The place is at present called, as it appears to have been anciently, Iero.

IERO.

Pausanias, Book 2, Chap. 26, says, at Lessa, the country of the Argives joins that of the Epidaurians. Before you arrive at the city (Epidaurus) is the territory consecrated to Æsculapius. Pausanias thus describes the place.

The grove of Æsculapius is surrounded by mountains. Persons are not permitted to die, or women to be delivered within the precinct.

The statue of Æsculapius is made of ivory and gold, and is about half as large as that of Jupiter Olympius at Athens. It was executed by Thrasymedes, the son of Arignotus, a Parian. It was placed over a well that the humidity might preserve the ivory from cracking.

Beyond the temple is a place where the suppliants of the God sleep. Near it is a circular edifice of white marble, called Tholos, worth seeing. In this are the paintings of Pausias. There were pillars within the precincts; anciently there were many, but in my time only six remained.

On these were inscribed the names both of the men and the women who had been cured by the god, with an account of their diseases and the mode of treatment. They were written in the Doric dialect. Apart from the others is an ancient pillar, which informs us that Hippolytus dedicated twenty horses to Æsculapius.

In the sacred territory of the Epidaurians is a theatre very well worth seeing. Polyclitus, the incomparable architect, erected this edifice and the Tholos. Within the grove is the temple of Diana, and the statue of Epione; also a temple of Venus, that of Themis,

and a stadium, which, as is customary among the Grecks, is formed by a bank of earth.

There is also a fountain, which both for the roof, and its other ornaments, deserves to be seen. Antoninus, a senator of our time, erected the bath of Æsculapius, and a temple of the gods called Epidotæ. He also dedicated a temple to Hygeia, Æsculapius, and the Ægyptian Apollo. He repaired a portico called Cotyos, the roof of which being only tiled, had fallen in, a distressing circumstance to women who come there to be delivered. The building was afterwards consecrated to the use of pregnant women and dying persons. Above the grove are two mountains, one called Titthion, the other Cynortium, on which is the temple of the Malean Apollo, which alone remains of the original construction, for Antoninus erected for the Epidaurians the other edifices surrounding that temple, as well as the reservoir of the fountain where the rain water is collected. *Pausanias, Book 2, Chap. 27.* Strabo says, that the temple of Æsculapius was crowded with votive tablets, *Book 8, Chap. 15.*

The present appearance of the sacred inclosure of Æsculapius may be learned by consulting the design, and the map of the valley. There seems to be no habitation in the valley, so that a traveller must lodge either at Lykurio or Coroni.

The ruins on the left of the entrance of the peribolus, may have been the portico called Cotyos, which must have been without the wall. The Roman ruin of brick, consisting of a square building with

semicircular projections on three of its sides, was in all probability a sudatorium or warm bath.

Near this Roman ruin, and on the same side of the road, is a magnificent bath or cistern, eight paces, or about 40 feet broad, and above 100 feet long. The cement still adheres to the walls. On the right of the road is a smaller bath, but of the same species. Both these cisterns have the appearance of Greek workmanship with Roman additions or repairs.

Hence a path to the right conducts to the curved extremity of the stadium, where a double row of upright stones probably points out the site of a portico.

The stadium seems to have been partly natural and partly a raised bank, the northern side being supported by an arched passage of large stones, probably repaired by the Romans.

There are 15 rows of seats. The area is about 18 paces, of about five feet each in breadth. The length cannot now be determined, as the lower extremity has entirely disappeared. From the stadium, the wall of the peribolus runs in a straight line to a ruined chapel at an angle of the inclosure, passing the foundation of a large edifice.

Not far from the great bath, pursuing the road, on the right observe among the bushes the vestiges of a temple, probably that of Æsculapius, for the Tholos was near it. This circular edifice, the ruins of

which are yet discoverable, was at the distance of a few paces toward the south-west of the temple. From the fragments which exist, the size of the building may be nearly ascertained. It seems to have been a circle of about 20 feet in diameter. On some of the blocks are inscriptions which time and a thick incrustation of lichen have rendered almost unintelligible, but they relate to the cures effected by Æsculapius.

Near the Tholos may be found the remains of some most beautiful sculpture on white marble, which seems to have decorated the cover of a sarcophagus; it is represented at the top of the title page to this work.

On the left of the road is the platform of another temple shaded by a large tree. The pavement is now about 65 feet long, by 30 wide, and consists of 18 slabs in length and eight in breadth, each slab being three feet seven inches by three feet ten. On the nearest point of the hill to the east, is the foundation of another building. From this pavement the theatre bears S. 18 E. and is easily distinguished.

Proceeding again along the road which leads from the great bath toward Damala, on the right observe a kind of terrace which runs to the theatre.

In the way cross the deep bed of a torrent, on the bank of which, opposite the theatre, are the foundations of a large edifice. The theatre itself is the most perfect of those now existing in Greece, for

the seats have suffered very little from time or violence, though the proscenium, which would have been an invaluable relic, has entirely vanished.

The annexed design will give an idea of this structure, as well as of the present appearance of the place. The diameter of the orchestra is 89 feet. There are at present 55 steps or seats separated from each other by more than twenty narrow passages, which run in right lines from the highest to the lowest seat. The steps are also divided into two flights by a narrow platform, about half way from the top. The whole is placed in a cavity hollowed for the purpose in the side of the hill, as may be seen in the view. Each step is a block of stone one foot three inches high. The seat is a flat surface, one foot two inches wide, behind which a part of the block, one foot seven in breadth, is sunk to the depth of about two inches for the reception of the feet of the spectators on the higher tier. It is not impossible that some of the ornaments of the proscenium might be discovered by excavation at this place, as there is a sufficient quantity of earth to have buried any blocks which might remain.

From the top of the theatre may be observed a species of circular reservoir, bearing nearly west, which has somewhat the appearance of a Naumachia.

The sacred inclosure is not large, for it requires only four minutes to walk from the theatre to the northern wall of the peribolus, crossing in the way the road from Lycurio to Damala and Poros, on the side

of which the stone channels are visible which conveyed the water from the mountain to the baths.

The mountain Titthion or Tittheion might have derived its name either from its shape, terminating in two summits like a breast, or because it was the spot where Æsculapius was reared. The hill between Lykurio and Iero rises into two tops, as may be seen in the general view of the valley. The mountain however between Iero and Epidaurus, is the most remarkable feature of the place, being very abrupt and pointed. The temple of the Malean Apollo on Mount Cynortium might possibly be discovered, and some French gentlemen of Athens were supposed to have seen it. From their account it seems to have been in the road from Iero toward Damala, over the mountain. The mountain on which grew the crooked olive which was twisted by Hercules, *Pausanias, Corinthiaca, Chap. 28*, must have been that on the south of Iero, as it was the boundary of the Asinæans.

On the top of that mountain is the temple of Diana Coryphæa. *Pausanias*. The yellow snakes which were sacred to Æsculapius, and which are perfectly harmless, are yet found in the country. They were seldom seen even when they were held in reverence; but an English traveller, who will probably give to the public an account of his tour in Epidauria, was so fortunate as to see one, and to examine its peculiarities.

IERO TO EPIDAURUS.

On quitting the sacred precinct of *Æsculapius*, observe on the right a tree, under which is a well or fountain, to the water of which is yet attributed a healing quality. At one minute cross a brook from the right; on the base of the nearest mountain observe foundations. In a glen on the right are other vestiges. Cross the courses of two other rivulets running toward the Argolic Gulph, before five minutes. The valley which is here narrow and prettily spotted with shrubs, seems to have been guarded by a stone wall, distant eight minutes from the peribolus. From these foundations the road descends in a wild dell, with a stream which runs to the sea at *Epidaurus*. At 11 minutes another ruined wall. See *Mount Arachne* on the left. Cross a perennial brook from the right. The road descends in a very picturesque and romantic glen, overhung with rocks and shaded with pines, running in a direction about N. W.

At 24 minutes a path falls in from *Lykourio* through an opening in the hills to the left. Here the road turns northward, and is entirely darkened by trees, and the luxuriant foliage of a thick grove of *arbutus*. At 27 minutes see a stone foundation, probably that of a tower to defend the pass. Observe several plants of the *Arbutus Andrachne*, called by the Greeks *Chrysokomerios*, from the golden colour of its branches, which is not so common as that before-men-

tioned. A brook accompanies the road. At 43 minutes cultivation and olives. The wild olives, which often cover the sides of mountains in Greece, bear a small berry, the oil of which is too bitter to be used for any other purpose than for lamps; it is usually employed in the lamps of churches, and bears the name of holy oil.

Pausanias says, that "descending from the grove of Æsculapius to the city of the Epidaurians, you see a region covered with wild olives, called Hyrnetho."

At 53 minutes the dell opens. At one hour see Ægina and the promontory of Methana. Another road from Lykurio falls in from the left. At one hour six minutes, cross a stream from the left. The road is here bordered with myrtles, and the scenery very beautiful. At one hour 16 minutes the vale is less confined; on the right is some cultivation. At 22, pretty fields with olives and a village on the left, under Mount Arachne. Cross a brook from the left. At one hour 44 minutes see a tumulus on the left. There was a place called Hyrnetho in this situation, with an heroic monument to her memory. *Pausanias, Book 2, Chap. 28.* Cross another brook from the left, after which observe ruins of Roman workmanship on the left. Hence the track runs in a direction nearly east. At one hour 46, another stream. At one hour 51, cross the rivulet which accompanies the road twice. At two hours, a cave on the left. Ascend a little hill about 1000 yards from the sea, and at two hours 14 minutes arrive at the little village of Epidaurus, now pronounced Pidavro by the natives. Not

far from the city was the monument of Melissa. *Pausanias, Book 2, Chap. 28.*

EPIDAUROS.

The chief ornaments of the city of the Epidaurians, says Pausanias, are the precinct of Æsculapius, with statues of the God and of Epione, in the open air, of Parian marble. Within the walls are the temples of Bacchus, and the grove of Diana. Also a temple of Venus. They call that which is situated upon an eminence, on the promontory at the part, the temple of Juno. In the citadel is a curious statue of Pallas. *Pausanias, Book 2, Chap. 29.*

The Athenians, who often besieged Epidaurus, on one occasion constructed a fort on the promontory where the temple of Juno was situated. They also formed a circumvallation, that no supplies might reach the city. *Xenophon.*

The temple of Juno seems to have been situated on a pretty rocky promontory, which in the design of Epidaurus is seen above a palm tree. The road to the village now called Piada, passes over the most distant cape on the left. The modern village does not consist of more than thirty habitations, divided into two clusters. The people cultivate the vines with which the plain is now covered, as it was in the time of Homer. *Iliad, Book 2.* ΑΜΠΕΛΟΕΝΤ ΕΠΙΔΑΥΡΟΝ.

Strabo says, that Epidaurus, which was anciently called Epicarus, from the colony of Carians, who settled there, is situated in a recess of the Saronic Gulph, and is fifteen stadia in circumference. It is open on the east. It is surrounded with high mountains, which rise from the coast, so that it is well defended by the nature of the situation. *Strabo, Book 8, Chap. 15.*

Epidaurus does not seem to have been a place of great consequence. The hill on which the city stood is seen in the centre of the design, and being a peninsula, united by very low land to the continent, was probably in ancient times defended by a ditch, which ran from sea to sea. The commentators on Strabo, have been much perplexed with an expression which implies that the city was surrounded by water. It is probable, however, that Strabo had no more than a general idea of the place, which is almost an island by nature.

The walls are yet visible on many parts of the peninsula, founded on the verge of the precipice. In the most flourishing times, this constituted the citadel only of Epidaurus. The site is peculiarly beautiful, but the air is thought unwholesome in the autumn. Fowls may be purchased here, and the cottagers willingly give up their houses to strangers for a small reward. There are usually boats at anchor, or upon the beach, in which it is easy to pass to Ægina or Athens.

This country is but little visited, and is less inhabited than the other parts of Argolis, though the whole peninsula has been almost

depopulated in modern times by the incursions of the Mainiote pirates. The island of Angistri, beyond which is Ægina, and in the distance the hills of Attica are seen on the left of Epidaurus. On the right, the promontory of Methana. The vulgar pronunciation of the name is Pidavro, it being usual both to omit the first letter of a word and to pronounce both U and B like V.

EPIDAUROS TO TRŒZEN. DAMALA.

The territory of Trœzen is contiguous to Epidaurus. *Pausanias, Book 2, Chap. 30.* This being a most fatiguing journey of nearly nine hours, might be divided by sleeping at Potamia, which is about six hours distant.

Quitting the last houses of the village of Epidaurus, at the end of a little descent, observe on the right a pavement. In eight minutes pass in the plain the torrent which accompanies the road from Iero. At 12 minutes, begin to ascend a very steep and fatiguing road, bordered with myrtle, arbutus, and various kinds of juniper.

At one hour 20 minutes, reach the top of the pass, which is now called Trachea or Trachis, probably from its abruptness. At one hour 33 minutes, reach a small village called Koliates in a rough valley, with a few patches of cultivation. Mount Trachea still continuing on the left. At one hour 50, an ugly uneven valley. At a village called Hadgimeto or Aginito, situated on the right, across the

bed of a torrent is a well. A road falls in here from the right, from Argos, Lykourio, and Iero, at two hours 15 minutes.

Aginito is said to be three hours distant from Lykourio. At two hours 18, pass a village called Trachea on the left. Here seem to be the vestiges of an ancient town, such as the foundations of walls, an architrave, and at two hours 22, the indications of a small temple. At the village is a well. After a brook running from the mountain on the left observe more walls.

Crossing another brook, see a tumulus with ruins on the left. The country very bushy and green. On the right is a valley, through which runs a road to a village called Athame or Adami. At two hours 35 minutes the road to Krenidi branches off to the right. Pass a tumulus on the right, and at two hours 49, see on an eminence some vestiges of building. At two hours 55, see foundations and large blocks left. In a hollow, cross a little brook running from Be-degni, a village upon the hill left. After passing over two little eminences, cross a brook, whence ascending observe a tumulus on the right. At another brook, observe on the right the mountains of Zacunia or Laconia at a great distance.

At three hours 15 minutes, descend from one of the highest eminences of this uneven valley. On the right a very pretty pastoral valley.

At three hours 21 minutes ascend, after crossing a brook. Cross another at 33. At 40, observe the traces of building on the banks of a brook. Turn to the left, a little east of north, to the village of Karatcha, at three hours 41 minutes.

The village of Karatcha, consists of a few huts on a rock between two rivulets. This place is sometimes without inhabitants. A very steep track up a rough mountain is a way to the sea, which is not far distant. It runs nearly east.

The traveller should ask, if any inhabitants can be found, the way to Damala or Potamia, for there is absolutely no path at a little distance from the village, by which he can be guided in this part of the route. At three hours 55 minutes, ascending a steep mountain, see on the left a curious mount, and cistern with an arched passage under it, in which is a species of table composed of three large stones. At four hours two minutes cross a pretty brook. At four hours 12 minutes a fountain. At four hours 55 minutes, after a tiresome ascent among thorns, which are very troublesome, reach the top. Looking back see the gulph of Argos near Nauplia.

From this summit is a steep descent. At five hours five minutes, a stream runs toward the gulph of Athens, and is joined by a second at five hours 15 minutes, at the base of a very singular conic hill called Korasa. This seems to have been a castle intended to guard the pass, but the ruins now visible, appear of modern date. The

confines of Træzen and Epidauria might have been here. Cross a brook with a fount left. Soon after cross another. At five hours 25, see the beautiful village of Potamia, and on the left the port of Methana, descend among pretty shrubs. At five hours 45, cross a stream from a fountain on the left. At five hours 55 minutes, reach a most beautifully clear rapid river, in a romantic glen, with a mill under the village of Potamia, where several streams unite. Nothing can exceed the beauty of this spot. Hence a steep ascent to Potamia, so called from its delightful river. Reach the village at six hours ten minutes. Potamia is a large place for this country, and the houses have an air of neatness not usually seen, besides having in general little gardens, which add to the beauty of the place.

On entering the village, cross a brook, and another on quitting it.

Ascend to a point of the mountain at six hours 35 minutes, when the road turns to the right, see the isles of Calauria, Poros, and St. Giorgio. Several other islands are seen on the left. Descend; at six hours 50, cross a brook. At six hours 55 minutes a mound of stones or a tumulus right. Cross another brook from the right. The peninsula of Methana lies on the left. At seven hours six minutes cross a brook. At seven hours 10, three other brooks. At seven hours 20, descend among trees by a brook, afterwards descend a rocky hill, till at seven hours 35 minutes cross a rapid river running to the port of Methana. Observe some foundations and large blocks before eight hours. At eight hours two minutes see a village about half a mile

distant on the right upon the hill, and another distant one mile and a half left, called Palaiourea, situated near the isthmus of Methana. Cross another brook. At eight hours 13, find a well constructed road raised upon the foundations of the wall of the city of Trœzen, after which cross a brook. At eight hours eighteen minutes, on a knoll right is a church of the Panagia Episkopi. Hence pass another brook, also a river with two mills, an ancient tower, a beautiful orange garden, and at eight hours 40 minutes arrive at Damala. There is no difficulty in procuring a lodging in the village.

TRŒZEN.

In the Agora of the Trœzcnians is a temple and statue of Diana the Saviour, in which are the altars of the infernal divinities. Behind the temple is the monument of Pittheus, upon which are three judgment seats of white marble. The temple of the Muses is not far distant. Further on is an ancient altar dedicated to Museus.

Hippolytus erected the temple of Diana Lyceia, which is near the theatre. Before the temple lies a stone called sacred, on which nine of the citizens of Trœzen purified Orestes after the slaughter of his mother. Not far from the temple of Diana Lyceia are altars dedicated to Bacchus the Saviour. It is said that Pittheus built and ornamented the temple of Apollo Thearius, which is the most ancient of all the temples which I have seen, for that of Minerva in the country

of the Phocenses in Ionia, and that of the Pythian Apollo in Samos, though very ancient, of a far more recent date than this of the Trœzenians.

In the portico of the Agora are the marble statues of several women and children, who fled from Athens to Trœzen on the invasion of Attica by the Persians. Before the temple of Apollo is a building called the cell of Orestes, near which is a laurel. The Trœzenians have a fountain called Hippocrene. There is a statue of Mercury Polygius, to whom Hercules is said to have consecrated his club, which was made of an olive cut in the Saronian Marsh, and from which roots miraculously shot forth, so that the tree is shown at this day.

The temple of Jupiter the Saviour is also seen. They have a river called Chrysoaroas, which, when no rain had fallen during nine years, was the only stream of the country which continued to flow.

There is a magnificent precinct dedicated to Hippolytus, the son of Theseus, with a temple, and a statue of the most ancient workmanship. Within the peribolus is a temple of Apollo Epibaterius. Below the peribolus is a stadium called by the name of Hippolytus, above which is the temple of Venus the observer, whence Phædra saw Hippolytus.

Here is also the myrtle of which Phædra pierced the leaves with her broach during her insanity.

There is a tomb of Phædra not far from that of Hippolytus. There is a statue of Æsculapius, which the Træzenians call that of Hippolytus.

The house of Hippolytus is also seen. Before the statue of Æsculapius is a fountain called Hercules, because the spring was discovered by him. In the Acropolis is the temple of Minerva Sthenias.

Descending from the acropolis is the temple of Pan Luterios. Descending into the country of the Træzenians, you see the temple of Isis, and above it that of the Acræan Venus. *Pausanias, Book 2, Chap. 31 and 32.*

Without the walls of Træzen is the temple of Neptune Phytalmios, above which is that of Ceres the Lawgiver. *Pausanias, Book 2.*

This place, now represented by the mean village of Damala, which consists of only 45 habitations, was anciently of considerable extent, the longest side of the city having been at least one mile in length. It was probably, like most of the Greek cities, of a form approaching to a triangle, having a wall in the plain, from the extremities of which other fortifications ran up the mountain to the acropolis on a craggy and detached summit, now very prettily spotted with wild olives. The ascent to it is difficult, and the labour ill repaid by the sight of a ruined chapel, a Venetian cistern, and an Ionic capital, without any vestige of the citadel.

On entering the walls from the west, the first object is the church of the Panagia Episkopi on the right, below which seem to be indications of a stadium, one side of which was natural, and the other a bank. From the position of this church it is very possibly placed on the site of the temple of Venus Kataskopia mentioned by Pausanias. It contains at present some remains of antiquity, a column of grey marble, another of white, and the fragment of a larger column of the Doric order in the wall, also two pedestals and an inscription.

In the road from this church to Damala, at the distance of about four minutes, observe on the left three columns, bearing a strong resemblance both in form and colour to columns of black basalt. Many of these are found among the ruins of Træzen. They have been well cut, into eight flat faces, diminishing upwards, so that being seven feet one inch in circumference, they measure only six feet nine at three feet from the base. The faces were at the base about 11 inches, and at the top of the stone only nine inches and a half.

The holes into which brazen or wooden cubes were inserted for the purpose of uniting the different blocks, are seven inches and a half square. They were probably like those of the Propylæa at Athens, composed of cedar or juniper. It is not impossible that these columns, which are so much more simple than any others in Greece, may have been those of the very ancient temple of Apollo Thearius mentioned by Pausanias. On the western side of the rock, which seems to have been a citadel, a brook runs in a deep ravine. It is in all probability the brook Chrysoroas. It now turns two mills.

Near this stream is an ancient tower of good masonry, now surmounted by a modern ruin. Observe near it a very fine specimen of the Carob tree. The brook is about 13 minutes distant from the village of Damala. In the way pass a beautiful orange garden on the left. The houses of Damala have flat roofs, like those in the islands of the Archipelago, and some of them are not uncomfortable dwellings. The air is reputed unwholesome, and the Bishop does not reside there. There is an extensive view from the citadel over the plain, the Limne, or salt lake, near the gulph of Methana, the promontory or peninsula of Methana, the port of Træzen called Pogon, and the islands of Calaura and Poros with its town, Ægina St. Giorgio, and the distant mountains of Attica. At Damala, and perhaps in the other parts of this country, a species of thistle is produced, the stalk of which, stripped of its outer rind, is exceedingly pleasant to the taste, and is eaten by the inhabitants in the spring. There are several inscriptions on the walls and ruined churches at Damala. The small brass coins of Træzen, with the figure of a trident, are not common.

TRÆZEN TO HERMIONE.

Pausanias says, "those who go by the mountains, toward Hermione from Træzen, see the fountain of the river Hylycos, which was anciently called Taurios, and the stone named after Theseus, because he took thence the slippers and sword of Ægeus which had been concealed below it. This was before that time called the altar of Jupiter

Sthenios. Near this stone is the temple of the Nuptial Venus, built by Theseus. From the stone of Theseus the road passing over the mountains to the temple of Apollo Platanistios, arrives at the village of the Eilcoi, where are the temples of Ceres and Proserpine. On the coast, on the confines of the Hermionenses and Trœzenians is the temple of Ceres Thermesia, distant not more than 80 stadia from the Seyllaean promontory." *Pausanias, Corinthiaca.*

DAMALA TO KASTRI.

Leaving Damala cross a brook, and ascend by a steep and winding path to a monastery on a high rock, where there are a few priests or papas. Just beyond it is a fountain with a eistern cut out of a column. The river Hylycus, of Pausanias, may be the brook which runs between the monastery and Damala.

Ascending hence the road becomes dangerously steep and winding. At 35 minutes reach a top. At one hour 14 minutes another top, whence Hydra and several islands are visible both in the gulph of Ægina and that of Argos. At one hour 20 minutes pass an anathema or heap of stones in the road. A road on the left turns off to a place called Thermisi, on the sea coast opposite the island of Hydra. Hence the town of Speeie bears S. 52. W. Deseend toward Kastri. At two hours observe the port, or Liniani of Thermisi on the left. There is near it a eastle on a rock, the ruins are of modern date. The temple

of Ceres Thermesia, mentioned by Pausanias, was probably on the shore of this port, which was on the confines of the Trœzenians and Hermionenses. The port seems now shut up by a tongue of sand. Observe some mills at a distance, bearing about S. 50. W. These are near the village of Kastri, and on the hill Prona, the site of the city of Hermione, as it stood in the time of Pausanias. The village of Kastri is hidden by a projecting hill. See the drawing of the islands visible in this descent. At two hours 20 minutes a rivulet runs on the right in a dell below the road. At two hours 45 minutes, see about N. 15. W. a village called Soukala, in the direction of Mount Ortholithi, which some of the peasants call Ipla, and near the ruined castle of Chorasa, mentioned in the route from Epidaurus to Trœzen. Pass on the right a great detached stone among the bushes, under which the shepherds have contrived a fold for their sheep and goats. At two hours 55 minutes is a large perennial brook called Sororo Potamo. The road is scarcely passable, and the traveller is much incommoded by the bushes.

At three hours five minutes arrive in a bushy plain. On a pretty knoll left, see a ruined house, probably a derveni or guard-house. Another brook falls in from the right. At three hours 11 minutes, see a chapel right, containing a few ancient Greek blocks of stone. Cross a brook near the chapel. These brooks all flow toward the coast at Thermisi, to which place a road runs from this spot. There are several indications of ancient buildings in this plain, which may be about two miles broad.

The village now called Eilio, or according to the modern Greek idiom eis to Eilio, the present representative of the village of the Eileioi or Ilei, mentioned by Pausanias, lies about half a mile right at three hours 18 minutes. A road runs from this village to the sea at Thermisi. Pass more vestiges of ancient habitations. At three hours 28 minutes, observe several blocks on the left. A road runs toward Potamia up a valley pointing to Mount Ortholithi. At three hours 45, descend. On the opposite side of a dell left is a never-failing fountain. At four hours two minutes the country is covered with a forest of lignumvitæ. At four hours 15, enter an uneven vale. Some cultivated grounds and trees at four hours 20 minutes. On the left is a lime-kiln, and several wine presses, which consist in nothing more than a small square enclosure or cistern of stone, very roughly constructed with a little aperture at one of the angles through which the liquor runs into a vessel placed to receive it. At four hours 30 minutes, having crossed a little plain bounded on the left by the port, reach the village of Kastri, the modern representative of the city of Hermione. This part of the coast is described by Pausanias.

“Sailing from the Scyllæan promontory toward the city, another cape is seen, named Bucephalus. Near this are some islands. Of these, the first called Haliusa, has a port with good anchorage. The next is called Pityusa, and the third Aristera.

“Having passed these islands, a promontory called Acra projects from the Continent. The island of Tricana succeeds, and a

mountain called Buporthmos running into the sea from the Peloponnesus.

“On this mount are the temples of Ceres and Proserpine and Minerva Promachorma. Opposite this is an island called Aperopia. Not far off is Hydra. These islands lie in a curve from the shore, which runs from the east toward the west, as far as the temple of Neptune. In this are ports. There is a cape about seven stadia in length, the breadth of which is at most three stadia. In this was the ancient city of the Hermionenses.” *Pausanias, Corinthiaca, 34.*

HERMIONE.

“The ancient city of the Hermionenses was situated upon a promontory about seven stadia in length, and where largest three stadia broad. There yet exist some temples on the spot. On the summit of the promontory is that of Neptune. Ascending from the sea toward the interior is the temple of Minerva, near which are the ruins of the stadium, where the sons of Tyndarus were exercised.

“There is another small temple of Minerva, the roof of which is fallen in. There is a temple of the Sun and a grove of the Graces. There is also a cell of Serapis and Isis, surrounded with a wall of large and selected blocks of stone.”

“The city now existing is not quite four stadia distant from the promontory on which is the temple of Neptune, rising from the base to the top of the hill. This hill called Prona or the summit, is surrounded by a wall. Here are many things worthy of remark. First, the temple of Venus Pontia, and Limenia, with a beautiful statue of white marble. There is another temple of Venus, as also two temples of Thermesian Ceres, one of which is on the confines of Trœzen, belonging to the villages which yet remain there, and the other in the city. Near this is the temple of Bacchus Melanægis. There is also a cell of Diana Iphigeneia. In that of Vesta there is no statue, but only an altar.

“There are three temples of Apollo, of which the second is called Pythæa, and the third Horios. The Temple of Fortune, with a colossal statue of Parian marble, is of a more recent date than the other edifices of the city. Of the two aqueducts one is said to be very ancient, and never fails, the other was constructed in our own time.”

“The water comes from a town called Pratum. On the summit of the hill Prona is a temple of Ceres. In a district called Cthonia is a temple of Clymenos. In the same situation is a temple of Mars. On the right of Cthonia is a portico called Echo which repeats the voice three times. Behind Cthonia are three enclosures of Clymenos, Pluto, and the Acherusian lake, all which are surrounded with walls of stone. In that of Clymenos is seen a chasm, through which they say Hercules dragged up Cerberus. At

the gate leading to Mases is the temple of Lucina, within the walls of the city. *Pausanias, Corinthiaca, 35 and 36.*

Strabo says the inhabitants of Hermione were called Haliei or fishermen, but that the city was not of obscure origin. There is a short way from Hermione to the infernal regions.

HERMIONE. KASTRI.

Nothing can more clearly shew the impossibility of rendering a book of routes intelligible by using the modern names only of towns, villages, and mountains, than the frequent recurrence of the same term. Hermione is now termed Kastri, so is Delphi, and so are many other ruined fortifications in the country. Kastri is like Damala, built in the style of the towns of the Archipelago, with flat roofs, and the houses of that species are usually more commodious and less liable to injury from rain, than the tiled houses of the continent of Greece. The walls are built of stone, sometimes covered with stucco. On these rafters are laid almost in their natural state at short intervals. These are again covered with small bushes resembling furze, on which gravel is thrown. The platform on the top has usually an inclination scarcely perceptible, to one of the angles, from which the rain water is discharged. The method is so simple that the total exclusion of the water during the most violent showers seems astonishing, yet the fact is no less true. No care is taken of these

roofs, and the people walk and hang out their linen to dry upon them.

The town is entirely modern, and was probably re-peopled from the islands, after the incursions of those pirates had ceased, which about a century ago depopulated almost the whole of the Argolic peninsula.

The women of Kastri wear a curious veil of yellow cotton, which being very long, serves the purposes of bonnet, veil, handkerchief, and lappets at the same time. The population of the town seems rather increasing. The people speak the Albanian tongue almost exclusively.

The ruins of the ancient Hermione are to be found upon a long neck of land stretching into the sea from the modern village of Kastri. Pausanias says the length of it is seven stadia. From the lowest part of the village to the summit of the hill, anciently called Prona, part of which was in the time of Pausanias covered with the houses of the more recent city, the distance is 1166 yards passing by the windmills.

There was a distance of four stadia, or above 800 yards between the isthmus and the city, as it existed in the second century, so that the Hermione of Pausanias could not have been a place of great extent or consequence, as it occupied only the immediate vicinity of the temple of Juno on the summit of the hill Prona.

It does not seem easy to account for the removal of the inhabitants from the promontory to the hill, unless the ancient city, which was a better situation, had been ruined by some public calamity. This might have been the invasion at the time when the Argives destroyed the cities of Mycenæ, Nauplia, Tiryns, Mideia, Asine, Hermione, and as Diodorus adds, Eione. The inhabitants of the new town of Hermione, situated on Mount Prona, seem to have been called Haliei or fishermen, from their occupation. The two bays are still remarkably abundant in fish. The promontory is a projection from the hill Prona. The air on the northern side of the hill, is now supposed to be very pestilential in autumn.

The ruins of the most ancient city consist of the foundations of walls, which from their appearance may be considered not of a very early period. On the point are cisterns cut in the rock. The pavement of a considerable temple, perhaps that of Neptune remains almost entire. Among the ancient ruins may be observed several remains of Venetian or Genoese construction. The sea is very deep, so that large vessels might have lain close to the walls, and the ports or bays both on the north and south of the peninsula, seem perfectly secure and land-locked. The anchorage is excellent. From the point, the town of Hydra in the island of that name, bears S. 62. E. The island on the right of Hydra is by the people termed Hydron, and some have named it the Burnt Island.

HYDRA.

The island of Hydra, which lies opposite to Hermione, is remarkable as the residence of a very numerous Greek colony, who are governed by one of their own members, at present called Captain Giorgios, or Giorgaki .

This little commonwealth has purchased a species of independence from the Porte, so that by paying a fixed annual tribute they are free from the oppressive visits of the Captain Pacha and his fleet. The consequence has been the acquisition of a fleet of 350 fast sailing vessels of all sizes, and the population has so much increased, that Hydra is now one of the most considerable towns of the Archipelago. The astonishing prosperity of a barren rock without a blade of grass or a stream of water is sufficient to shew what might be done in this part of the world. The dominion of the Hydriotes now extends over Ægina, Poros and the neighbouring rocks, and their opulence is such that they have proposed to purchase the Piræus from the Athenians. The Hydriotes were at first jealous, and suspicious of strangers, but their commerce extending from Odessa in the Black Sea to every part of the Mediterranean, and even to America, they are now become more civilized and polished than their neighbours. The Hydriotes would have willingly placed themselves under the protection of the English during a rupture with Turkey, and have even offered to emigrate to an English colony.

HERMIONE TO MASES AND HALICE.

Pausanias says, "having proceeded seven stadia on the direct road to Mases, the road to Halice turns off to the left. Halice is now deserted. The road to Halice runs between the hill called Prona and that which was anciently called Thornax, but now Coccygius. On the top of this mountain is the temple of Jupiter Coccygius. On Prona is the temple of Juno. On the base of Mount Coccygium is a temple of Apollo without doors, roof, or statue. From this spot those who have quitted the direct road go into that which leads to Mases. Mases was formerly a town, but is now a port of the Hermonenses." *Pausanias, Corinthiaca.*

The particulars which the people of Kastri are able to give of this part of the country are few, and are given here only from the report of the inhabitants. The town of Kranidi or Krenidi, is one hour 30 minutes distant from Kastri, and consists of six hundred houses. One hour distant from Krenidi is the village Cheladia, near the sea. Five hours distant is a village Candia, consisting of ten houses. The point of Krenidi, which runs out toward Specic, the ancient Tiparcnus, contains a port called Cheli. The Speciotes have a large town, and carry on a brisk trade. There is a port named Bizati, probably near the site of Mases in this neighbourhood. The sites of Halice and Mases must be explored by future travellers.

MASES TO DIDYMI.

From Masci the road to the right leads to the promontory of Struthuntum, from which a road passes over the mountains to Philanorium and Bolei, at the distance of 250 stadia. These Bolei are heaps of large selected stones. The village of Didymi is twenty stadia distant from Bolei.

Here are the temples of Apollo, Neptunc, and Ceres. Near this is Asine. *Pausanias, Corinthiaca 36.*

At Didymo, which exists at present as a village, near a lofty mountain of the same name, is a curious natural cavity in the earth, produced by the falling of some of the inferior strata, but in so regular a manner that the spot appears to have been sunk by art, so that some travellers have mistaken the spot for an ancient work.

At Didymo is an ancient well of a rectangular figure, with a flight of steps, by which there was a descent to the water. The village of Didymo is distant three hours from Kastri, in a direction nearly north, and the mountain of that name is in the same direction. The well was discovered by Mr. Hawkins.

ASINE.

Pausanias says, "the ruins of Asine are now seen near the sea. The Argives ruined the city, and added the country to their own territory. They spared however the temple of the Pythian Apollo, which may yet be seen, and near it is the sepulchre of Lysistratus." *Pausanias, Corinthiaca* 36.

Asine might certainly be found by a diligent search, but this part of the country, having but few inhabitants and little interesting in itself, has not at present been well examined.

Strabo says in *Book* 8, that Asine is near Nauplia; but this expression is of too undefined a nature to be useful.

DAMALA TO POROS.

Poros is distant one hour and 30 minutes from Damala. The road lies in the plain, with the port on the left, and rough hills on the right. At 30 minutes in the road see a church dedicated to Saint Epiphanius, or perhaps to the Holy Epiphany. From this church runs a copious stream, which waters a large orange garden. About halfway between Damala and Poros, is a village called Paphia.

There is at the ferry a well and a single house. The ferry is about the breadth of one furlong, so that a boat may easily be obtained from the opposite side. On the terra firma are many orange and lemon gardens, which supply the neighbouring country with those fruits.

POROS.

Pausanias says, "of those islands which are the property of the Trœzenians, one is so near the Continent, that it is almost possible to walk over to it."

"It was anciently called Sphæria, from Sphærus, the charioteer of Pelops, who was there entombed. The island was afterwards termed Hieria or Sacred, from a temple of Minerva Apaturia, erected by Æthra." *Pausanias, Book 2, Chap. 33.* Sphæria can be no other than Poros, which is very near the Continent, and is distant one hour 30 minutes from Damala. This barren rock is now occupied by a large and opulent trading town, under the protection of the Hydriotes. The island having neither verdure nor trees, has nothing to recommend it but its situation at one of the entrances of the magnificent port Pogon.

CALAUREIA.

Pausanias says, "Calaurea was exchanged by Apollo for Delphi; so that the island is now consecrated to Neptune. Within the

sacred enclosure of the temple of Neptune is the sepulchre of Demosthenes, who is revered by the inhabitants of the island." *Pausanias, Book 2, Chap. 33.*

At Poros horses or mules may be hired for the purpose of visiting Calaura or Calauria, which yet preserves its ancient appellation. There is a narrow neck of sand which connects Poros with Calaura. After ascending by a steep and dangerous track, find a little valley in the mountains, in which at a place now known by the name of Palatia, find the ruins of the temple of Neptune, of which many of the blocks, part of the walls of the cella, and the pavement remain.

The acropolis of Athens bears from the temple of Neptune in Calauria N. 36 E. There is a monastery in the island, and near it a well, the water of which has a purging quality.

Strabo, *Book 8*, says, "before the port of Trœzen, which is called Pogon, lies the little isle of Calauria, which is about 30 stadia in circumference. There was the sanctuary of Neptune."

Strabo seems as usual to have mistaken the peninsula of Poros, anciently called Sphæria and Iera, for the island of Calauria, for Poros might be about thirty stadia in circuit, whereas Calauria infinitely exceeds that measure. This mistake is that of a person who had never been on the spot, for the port Pogon is formed by only one island, of which the two divisions united by a narrow slip of land are called Calauria and Poros.

Strabo repeats twice, that Calauveia is 30 stadia in circuit, and adds, that it is separated from the Continent by a strait, four stadia in breadth, a further proof that Poros is the island he alludes to.

TRŒZEN TO METHANA.

Pausanias says, "descending to that port, which is called Celenderis, there is a district called Genethlion, because Theseus was born there. Before this is a temple of Mars, in the spot where the Amazons were conquered by Theseus."

Proceeding to the Psiphæan sea, the olive is scen, which is called Rachos or distorted, in which the reins of Hippolytus were entangled when his chariot was overturned.

Not far from this is the temple of Diana Saronia. *Pausanias, Book 2, Chap. 32.* This temple of Diana was erected in a low situation, which had been in very early times called the Phœbæan, and afterwards the Saronian Marsh. *Pausanias.*

It is not easy to determine which of the ports of Trœzen was near or at Celenderis, for there is a port Pogon, which is the whole of the sea included between the island Calauveia and the continent, and there is in this a neck of land which apparently served as a mole, and seems to point out the station of the navy of the Trœzenians.

On the western side of the isthmus of Methana, there is also a port called the Limani, bearing from Trœzen N. 12.30. W. now closed by a sand-bank, into which run all the streams in the vicinity of Trœzen. It seems probable, however, that the temple of Diana Saronia was situated in the marsh which lies at the western extremity of Port Pogon, where there yet exist the vestiges of a temple. To find this ruin proceed from Damala toward the western angle of the port. At 15 minutes cross the bed of a torrent from the right, perhaps the Hylleos. The traces of a wall are distinguishable, running along the road. At 16 minutes a church right. At 35, the port is at a small distance right. This agrees with the measure given by Strabo of the distance between Trœzen and the sea. He says Trœzen, anciently Poseidonia, is 15 stadia from the sea, *Book 8*. At 50 minutes reach the foot of the hills, which form the isthmus of Methana. Here near the sea, or the Limne, are a few trees, under which are the ruins of a chapel, probably on the site of the temple of Diana, and with an upright column of the Doric order.

On the hill toward Methana is the village of Masomata, and on the left is another called Tou Pasias, or the Pachas village. The best way to the peninsula of Methana and its present capital Dara from Trœzen would be across the plain to the village of Palaiourea visible from Damala, and bearing nearly north. Very few strangers have been seen in this portion of Argolis. There are considerable ruins of the ancient city of Methana not far from a village called Dara. The peninsula retains its ancient name. It consists chiefly of lofty mountains.

Pausanias says of Methana, "the isthmus, which projects far into the sea, is a part of the Trœzenian territory. In it is a small town near the sea, called Methana. In it is a temple of Isis. Thirty stadia distant from the town are warm salt baths. It is not safe to bathe on the neighbouring coast, on account of the quantity of sea monsters which infest it. Nine small islands near the continent are called the islands of Pelops." *Pausanias*.

Methana was a fortified place between Trœzen and Epidaurus, of the same name as the peninsula. *Strabo, Book 8*.

METHANA TO EPIDAUROS.

Quitting the village of Dara in the peninsula of Methana, the track lies near the western shore of the isthmus. At 20 minutes pass a fountain. At 31 minutes a village called Phallerini in a small circular plain. At 44, the road passes over a bank of sand, in some places only four yards broad, which now choaks up the entrance of the Limani or western port of Trœzen. The road continues close to the sea. At one hour five minutes pass over a promontory. At one hour 15 minutes a second cape. At one hour 20 minutes reach the cultivated plain of Lessa, with a village of that name. At one hour 40, cross the beds of two torrents; the village of Lessa is on the left. At one hour 50 minutes the plain of Lessa terminates.

EPIDAUROS TO PIADA.

On the left is a lofty mountain called by some of the people Ortholithi. At one hour 56 ascend. On the right see a modern tower. Ascend, till at four hours reach the village of Phanari. At four hours 10 minutes descend from Phanari into a circular plain with vineyards, the hills are bare. At four hours 20 minutes see on the right ruins, now called Palaio Kastro. In the plain are several blocks of squared stone. At five hours 10 minutes some culture. At six hours see the village of Kollaki or Koliates, noticed in the route from Epidaurus to Træzen in a plain on the left. At six hours two minutes see Epidaurus from the top of Mount Trachis. At seven hours, after a very steep descent, reach the plain, and at seven hours 20 minutes arrive at the village of Epidaurus.

EPIDAUROS TO PIADA.

Quitting the village of Epidaurus or Epidavro, ascend among pretty bushes, passing a church and a fountain at one hour 15 minutes. At one hour 30 minutes reach the village of Piada, situated in a pretty plain, one side of which is open to the gulph of Ægina, and the other on which are the ruins of a Venetian fortress is overlooked by a part of Mount Arachne.

PIADA TO ANGELO-KASTRO AND AGIANI.

From Piada proceeding toward Corinth, in two minutes cross a stream which turns a mill on the right. At 20 minutes see a church

right, and soon after cross two streams with mills, and enter a small circular cultivated plain. At two hours 30 minutes, ascend among olives, to a long narrow plain bounded by low hills. At three hours 12 minutes turn to the right quitting the plain. At three hours 30 minutes pass Angelo Kastro, a large village with a ruined fort upon a hill. Descend; at four hours pass a well in a long narrow plain well cultivated. In the centre of this plain see a second well. At four hours 25 minutes the plain ends. Ascend, till at five hours 25 minute, when arrive at the village of Agiani.

AGIANI TO CORINTH.

The road for one hour from Agiani is exceedingly rugged and unsafe. At two hours 20 minutes cross the dry bed of a torrent, between rocky hills. A fine view of the Acrocorinthus is caught in this route. At three hours 30 minutes arrive at the foot of the Acrocorinthus, where are some ancient blocks of stone. Cross a stream, and leaving Cenchrea far on the right, arrive at Corinth in four hours and 10 minutes. The time employed in the whole route from Epidaurus to Corinth is 11 hours and five minutes. The account is taken from the journal of Mr. Dodwell, who noted the facts on the spot.

In the whole of this journey, there is very little worthy of remark, in point of antiquities. There were the towns or villages of Rhetum,

Solygia, and Contoporia in the way, and the two ports of Bucephalium and Piræus. Perhaps also the town of Tenea mentioned by Strabo, *Book 8*, was in this route, but these belong to the Corinthian territory.

DESCRIPTION OF THE PLATES, WITH OTHER
REMARKS.

The upper part of the frontispiece represents the cover of what appears to have been a sarcophagus of white marble, now lying on the ground near the ruins of the building called Tholos at Iero, near Epidaurus. Two small birds, which in the original, perch upon the flowers, are omitted in the engraving. The crowns are of wild parsley, pine, and oak, which were bestowed upon the victors at the Nemean games. It may be necessary to account for the slight manner in which some of the engravings accompanying this work are executed. It will easily be understood that the expence of the volume must have been doubled, had they been more nicely finished, when it is stated that the plate No. 9, which was the work of an artist of established celebrity, cost the same sum as was expended on two others of equal dimensions. They are however generally accurate; and where they fail, the mistake is noticed in the description.

PLATE II.

Plate 2, is a view of the temple of Jupiter Nemæus, as it now appears. On the left is seen a tumulus, which seems to have been that known by the name of Opheltes.

On the right upon an eminence a second tumulus is distinguishable. The state of the temple is sufficiently detailed in the account of Nemea. The brook which rises in this valley, and which is now nothing more than a ditch near the temple, had the same name as the place, and divided, as Strabo says, the Corinthian and Sicyonian territories.

There was a village called Bembina, in the vicinity of Nemea, *Strabo, Book 8*. Mr. Hawkins observes, that at the distance assigned by Strabo from Nemea is a village still called Klenæ, which is the ancient Cleonæ. This spot is mentioned in the beginning of this work.

PLATE III.

Plate 3, is a general map of the site of Mycenæ from the village of Krabata to the upper extremity of the acropolis, and including as much of the uneven part of the country to the south, as serves to shew the result of a search for the Heræum in that direction. To the north of the treasury of Atreus several indications of the plan of houses may be observed. These are spots so completely covered with stones that the plough cannot pass through them, so that they retain their original shape. They were sketched in from the opposite mountain, not being so observable from the treasury. The engraving of this map is a very faithful and accurate representation of the original drawing.

PLATE IV.

Plate 4, is the section and plan of the treasury of Atreus. Its situation in the slope of the hill will be understood by consulting the plate. Some have imagined that the pressure of the earth was necessary to the existence of such a dome, but that idea does not appear correct.

The thickness of the walls, except at the entrance, cannot be ascertained, as the building is perfect, so that the outer face of the stone nearest the earth is only given by guess. It has been pretended that the great gate was originally entered by ascending three steps of stone. The truth of this can only be ascertained by excavation.

PLATE V.

Plate 5, represents the gate of the treasury at Mycenæ. In the architrave are seen holes here too plainly shewn, into which brass nails have been driven. On each side of the triangular opening, holes are visible, which seem to have served for the pins which fastened ornaments of stone, probably the pilsaters, and the coating of green marble ornamented with balls and spirals, which were found buried below, and of which specimens may be seen in the Earl of Elgin's collection.

The entrance is at the least half buried, when observed from this point of view, but within much more may be seen. This is perhaps the only gateway erected in very early times, where the antepagments do not consist of separate and appropriate stones, but are merely the common blocks of the wall cut into three receding faces.

The earth on the sides of the passage to the door conceals some of the wall to the right and left. In the fore-ground is seen the capital of a column, or rather semicircular pilaster. This is of coarse green marble, as is the pilaster itself, which now lies half buried in the entrance. It is covered with zig-zag and spiral ornaments, exactly like the capital which is seen more fully detailed in the miscellaneous plate. It is a very curious fact that the temples of Egypt seem like the treasury to have been without doors. In the upper part of the jambs, however in some of the portals, holes intended to receive some sort of cylindrical bar may be observed, and lower down other holes by which a door, if it was made to oscillate from the upper bar as a fulcrum, might be occasionally fastened. Hamilton's *Egyptiaca*, page 90. It is rather to be supposed that the bar at the top supported a veil, and that other bars were placed across the curtain to prevent the wind from rendering it useless, a practice still common in the East.

PLATE VI.

Plate 6, represents the interior of the treasury of Atreus. At the entrance, a figure is seen standing upon the pilaster of green marble

before-mentioned. Above the entrance is the enormous block of Breccia 27 feet in length and 16 in breadth. In the entrance may be observed the holes into which brass nails have been driven, which are not extracted without great difficulty. On the left, near the door of the inner chamber these brass nails are again observable, and they are in fact continued on all sides as well as to the top of the dome, though the treasury is too gloomy to afford a view of them. The peasants pretend that a lamp or some ornament of bronze, was suspended from the top within the memory of some of the present inhabitants of Kra-hata, but the story is probably untrue.

The earth is in some parts almost cleared away down to the pavement. At the top is seen a hole, two or three of the stones having been displaced. The disposition and forms of masonry, particularly near the door, where it was possible to distinguish the joints, were copied accurately on the spot. In addition to the buildings which are found in other countries already mentioned, it is to be remarked, that Norden discovered in Egypt, near the old port of Alexandria, an edifice much resembling the treasury, which he calls a subterraneous temple. The form is circular, and the roof vaulted. He did not observe the method of construction. Above the portal is a winged ball.

PLATE VII.

Plate 7, is a representation of several subjects, which, though interesting in themselves, did not seem to merit separate engravings.

Several of the objects are easily understood. On the right at the bottom of the plate are representations of the fragments of bronze nails, which are found in the interior of the treasury, some of which are so well fastened, that nothing but the head could be extracted, and that in a very unsatisfactory state. The general size of the nails running up the walls of the dome, and which really appear to have been intended to fasten plates of brass to the stone, is that represented by the smaller fragments. The larger nail was broken off from the upper part of the dome, by means of a long pole, and there are probably many others of the same species. The wedge was also knocked off in the same manner from the upper part of the building, but from the darkness of the place its original position or use was not ascertained.

The two specimens of the walls on the top of the citadel of Argos are not of the most early date, but seem of the second order, having in each regular horizontal lines of stone at different intervals. Between these lines the stones are of every shape, and the masonry perfectly irregular, though they have been fitted to each other with the greatest nicety. These sketches are given, because it is impossible to describe the stile of building so as to give any idea of its real effect; for the early masonry of Greece differs most materially from the dry stone walls of other countries, yet in a manner which cannot be explained without a drawing. The capital has been already mentioned as belonging to a semicircular pilaster of the same green marble, and with similar ornaments.

The inscription from the Acropolis of Argos is very curious, and is here given from a copy of it by Mr. Baker. The original is very perfect in every part where it is at all legible. It is given without any comment, as the signification of it would be liable to much dispute.

PLATE VIII.

This plate gives a general representation of the situation of the gate of the citadel of Mycenæ. It is here seen at the end of the recess which must have so materially contributed to its defence. On the left the nearer hill is that of the citadel. The pointed mountain beyond, is one of those which form the recess from which it is probable the name of Mycenæ was taken. This hill cuts off the view of the sea, in the direction of Nauplia and Tiryns. The most distant mountains on the opposite side of the gulph of Nauplia, are those of Cynuria on the borders of Laconia. At the extremity of the gulph toward the right is the marsh of Lerna, not visible from so great a distance. The situation of the mills or Mylæ is also distinguishable, and the tower above it upon the hill Pontinus mentioned in page 84. Above this are seen the summits and branches of Mount Parnon, which form the boundary of Argolis and Arcadia. The hills stretching to the left are in the country called Cynouria, a part of Argolis, and there is a peninsula belonging to the territory of Thyrea, beyond which was the country of the Lacedæmonians. To the right of Mount Pontinus observe on the hill the towers of Larissa, the acropolis of Argos, under which the monastery is visible and a few houses

of the city, the rest being concealed by the Phoronæan hill. In the plain the bed of the Inachus is pointed out by a line of trees on its banks. In the second distance on the right, the tumulus upon the treasury of Atreus is visible, as well as the top of the gate and the triangular opening into that edifice. Below is seen the ruin of a terrace which seems to have been the site of some considerable structure.

PLATE IX.

Plate 9, is a nearer view of the gate of the lions, which shews the effect of the portal from the entrance of the recess, and gives the stile of the masonry in a clearer and more detailed manner.

PLATE X.

Plate 10, is an architectural view of the gate of the lions, every block of which is here given in its true form and position. The lions were designed on the spot with all possible care, even as far as the natural fissures of the stone. The lions and the column are sufficiently relieved. The decomposition of some parts of this lime-stone is so remarkable, that either the hole in the thigh of the lion on the right, or that which entirely divides its tail, penetrates entirely through the block. The three lines on the knees of the lions are accurately copied. If there be any defect in the representation, it may be that the pillar is somewhat too small at the base. The height

of the shaft of the inverted column is four feet nine inches. The height of the echinus of the capital is 12 inches one-eighth. The height of the lower abacus is seven inches two-eighths. The upper abacus is of the same height, and both together, with the four balls, are 18 inches one-eighth high. These measures were taken by Mr. Hawkins, who kindly communicated them. The column diminishes toward the base in the proportion here represented.

PLATE XI.

Plate 11, is a view of the little postern gate of Mycenæ constructed with great simplicity. A part of the terrace by which the gate was approached is here represented. Nothing could be better calculated for defence than such a position. This part of the wall, as may be observed on the left of the design, was composed of two or more thicknesses of blocks, of which the outside only consisted of stones of considerable magnitude. The opening of the gate itself does not diminish sufficiently toward the top in this view, but some measurements are given in page 42.

PLATE XII.

Plate 12, represents the citadel of Mycenæ, as it appears from the hill a little above the isthmus, which connects it with the mountain on the eastern side. In this view, the masonry is copied as accurately

as the distance permitted. The mountain on the left cuts off the view of Argos from this position. The plain is visible beyond the eitadel, and on the other side of the plain is a part of the chain of Mount Artemisium.

PLATE XIII.

Plate 13, represents a gate which is on the western side of the hill, where it slopes from the long ridge of rock above the treasury of Atreus, down to the plain and village of Krabata. The eitadel of Myeenæ, with its mural crown, is seen toward the centre, between mountains, one of which forms a bold and striking feature. This gate is mentioned in page 43. It is at present almost buried in the ground, so that without excavation, it is impossible to say to what species of building it belonged. The other gate, mentioned in page 43, is still more covered with soil, but is so similar to this, that a representation of it would be useless.

PLATE XIV.

Plate 14, represents two specimens of the walls of Myeenæ and of Tiryns. This design might be thought superfluous, but where so much is said of Cyclopien masonry, it is better that the reader should understand precisely what that masonry is. For this purpose, the wall of Tiryns is selected as giving the best idea of the present state of that

celebrated fortification. In some instances the little stones yet remain, though time has rounded off their angles and destroyed in many places all trace of the nicety with which they were once adapted to each other. As this fact will probably be disputed by those who have not narrowly examined these buildings, it is proper to remark that walls in the present state of those of Tiryns and Mycenæ would be entirely useless, for any person with two stakes might ascend without much difficulty, by thrusting them alternately into the openings, and using them as steps. The specimen here given of the walls of Mycenæ is not of the most ancient stile, but of the stile succeeding it. There are also at Mycenæ walls of the same character with that given in this plate, at Tiryns. The hole which now has the appearance of a loop-hole or window, was probably occasioned by the fall or decay of the stone which originally filled the opening. The two drawings were made by Mr. Baker, when the author was on the spot. A scale of feet is added by that gentleman, without which they would have been very imperfect.

PLATE XV.

Plate 15 is a plan of Tiryns, of which no description is required. It is probable that the galleries were continued through a great part of the walls, if not throughout their entire circuit. Where the walls are very perfect no entrance is found, so that the internal construction is only visible where the walls are in a shattered condition, and fallen blocks have not choaked up the entrance of these passages.

That part of the foundation on the western side, which projects before a recess in the wall, and a small gate is in a very unsatisfactory state from its ruinous condition. The tower seems to be a solid mass of masonry, and never contained any apartment.

PLATE XVI.

Plate 16, represents the only one of the galleries of Tiryns which it is possible to represent in the present state of the ruins. It is not easy to say whether it is the outer or inner passage, but certainly indications of other foundations may be discovered on the slope of the hill. The view assisted by the plan in the miscellaneous plate, affords all the necessary information on the subject.

PLATE XVII.

Plate 17 is divided into two subjects; the lower division is a sketch of the entire eastern front of the Acropolis of Tiryns, the masonry of which was accurately copied on the spot. The ascent to the great gate, running up two sides of a square tower is here visible in the center of the drawing. Right of this the wall is ruined to the foundation. On the left of the great gate observe a species of window which gives light at present to the gallery represented in Plate 15. To the left of the citadel, in the distance are seen the mountains of Cynouria, below which is the gulph of Argos and the castle in the island off Nauplia.

The town of Nauplia is also visible, and the fortress of Palamedi upon its lofty precipice. On the right of the citadel, in the distance observe the citadel of Argos.

The upper division of Plate 16, represents the prospect from the town of Nauplia, and is chiefly intended to give an idea of the city of Argos as scen from the sea. Above Argos in the distance are observed the snowy summits of Mount Zyria, the ancient Cyllene, spotted with pines. Mount Mallevo, the ancient Artemisius, with its numerous branches lies immediatcly behind Argos. The theatre on the base of the hill of Larissa is just perceptible from Nauplia. The fountain, said to be that of Juno, mentioned by Pausanias, is now a very muddy source, to be found between the two pillars of a gate, on the left of the view in the town of Nauplia. The house with projecting windows supported by props in the upper story, is that of a degraded Pacha, and is a good specimen of the town houses of the upper ranks of people in this country.

PLATE XVIII.

Plate 18, is a view of the Larissa or citadel of Argos from the Phoronean hill. On the top are the Venetian ruins, generally placed on ancient foundations where any remained. The wall of the city of Argos may be traced by foundations running down the hill in a right line toward the spectator. There was probably a gate in the hollow in the center of the view, called Deiras. The monastery has

been before mentioned as probably on the site of a temple of Apollo Deiradiotes. To the right of this gate was the stadium. To the right is the plain of Argos and the foot of Mount Artemisium and torrent Charadrus. On the left a few of the houses of modern Argos are seen.

PLATE XIX.

Plate 19, gives a general view of the country from the top of one of the modern towers of Larissa, the citadel of Argos. In the foreground are the ruins of Venetian buildings. The greater part of the modern fortress consisting of numerous turrets lies behind the spectator. Below the tower on the left lies the present town of Argos, of which a few of the roofs generally placed in regular and parallel lines are visible.

From the town numerous roads are seen running toward different points of the country. The streams Inachus and Charadrus, which unite in the plain toward the left, have in the design as in reality nothing to distinguish them from the roads but that they terminate without an object. The site of Tiryns and its little hill are marked above the tower on the left, and the road to that place is seen crossing the bed of the Inachus in the plain at its junction with the Charadrus.

This is the road mentioned by Pausanias as the great road to Epidaurus, which left Tiryns on the right, while Mideia lay on some

of the hills on the left. The site of that city might easily be discovered in a morning's ride from Nauplia, and the remains of walls which were decidedly Cyclopiān, would probably well repay the trouble of the search. Above Tiryns, turning a little to the left is seen the opening in the hills, between the foot of Mount Arachne to the left, and the mountains towards Asine on the right, through which lies the road to Epidaurus and Trœzen.

The great expence only attending the engraving, prevented the prolongation of this design to the right and left to form a perfect panorama. To the left the plain of Argos might have been seen, stretching at the foot of hills which almost seem to join Arachne. The plain is terminated by Mycenæ, beyond which is a glen opening toward Corinth and Nemea, and the village of Phyti might have been observed, which has been mentioned as the possible site of the Heræum.

The want of this view is somewhat compensated by the view from Mylæ, where the relative situations of Argos and Mycenæ may be observed. To the right of Tiryns observe the high rock and fortress of Palamedi, below which lies the town of Nauplia and the castle upon a rock in the port. Behind Palamedi is the point of land which terminates near Port Tolone. Below Nauplia, on the Argive side of the bay, observe a little indentation of the coast to which roads run through a village from Argos. This may have been the site of Temenium, the ancient port of Argos, a spot pointed out by nature for that purpose. There is to the right of this, another indenture of the

coast which may have been near the village of Lerna, and one of these creeks may have been formed by the Inachus, when after heavy rains in the mountains its waters reach the sea, while the other was equally produced by the Erasinus. The marsh of Lerna lies a little to the right of the last. In this swampy ground is a species of island somewhat raised above the common level of the soil, but from the distance not visible in this view. Whether the village of Lerna and its temple stood on that spot cannot now be easily ascertained, but there seems no reason for placing Lerna quite close to the place now called Mylæ, on the Aleyonian lake. The marsh of Lerna is supplied by the river Erasinus, which is distinguished by a number of poplars and other trees which run across the plain from the foot of Mount Chaon on the right. The poplars at the right of the gulph close to the shore, mark the position of the Mylæ or mills which are on the Alcyonian pool, and are turned by the copious waters of Amydone, which burst from the foot of Mount Pontinus, now distinguished by a tower on the site of a temple of Minerva Saitis.

Here was originally a spot called Triaina, where Neptune planted his trident. Scholiast on the Phænissæ of Euripides. This Mr. Bryant says was a beacon. The place makes the supposition plausible, for during the early ages the Carian pirates made such precautions necessary, as Thucydides observes. Beyond Mylæ and Mount Pontinus the vale opens, which may have been the position of Genesisium and the place called Apobathmos where Danaus landed. After this valley, a rough mountain is seen projecting into the sea, over the point of which lay that narrow road termed by Pausanias

Anigræa. Beyond this is a building not seen in the engraving, which serves as a magazine, and below it is a little bay where vessels may anchor. Then follows a district mentioned by Pausanias as covered with olives and other trees, and which still retains its character. Beyond this again lies the country near Thyrea, and the tombs of the Argives called Polyandria.

The route from Argos to Sparta, leaving Mount Berbena to the right, has been traversed by Mr. Morrith, who noted the magazine, with its anchorage, and the district covered with olives. This road falls into that between Tripolizza and Mistra, near a Khan called Krabata. To the right of Lerna, and above the source of the Erasinus, the road to Tripolitsa or Tripolizza, the modern capital of the Morea, is seen ascending the hills. This anciently passed by Hysia to Tegea. Had this design been continued to the right, the branches of Mount Artemisium would have been seen with the ravine by which the torrent Charadrus descends from that mountain to the plain of Argos. There is a village named Caparelli in these mountains, said by the people to be two hours distant from Argos, but Mr. Hawkins observes, that though Caparelli is in the Villaeti or district of Argos, it is situated in the plain of Mantinea, and consequently must be at a considerably greater distance. The road to Mantinea over Mount Mallevo or Artemisium, lies up a rocky ravine, from which the torrent Charadrus runs. The Inachus flows down a valley seen from the top of Larissa, passing a village called Schoino-Chorio in its way. At the village called Pesopode, near this valley, vases of very ancient pottery are found. There were anciently, as at present,

several villages in the plain, among which one called Saminthus is mentioned. *Thucydides, Book 5. 58.*

The description of the view toward the north from Argos may assist the traveller when on the spot, though the view be not extended to that part of the country.

PLATE XX.

Plate 20, is a general view of the gulph of Nauplia, from a tumulus in the plain, south of the Alcyonian lake, which lies in the foreground on the left of the design. The weeds on the surface of the water ill accord with the supposed depth of the pool, but the dam has increased the extent of the lake beyond its natural limits, and the margin is by no means deep. On the left is a chapel, near which is a little fountain gushing out of the rock, probably the fount of Amphiaraus. Behind this is the base of Mount Pontinus. The fountain of Amymonc rises behind the point, and creates the lake, which supplies the mills with water. The mills which now give the name of Mylæ to the place, are seen on the shore beyond the pool. The distant castle on a conical hill is that of Argos, anciently called Larissa. It should be observed, that the mountain is not quite so lofty nor so peaked as it is here represented. The same may be said of the mountains above Mycenæ, and in general of the whole view, but the expence of engraving so large a plate is so serious a consideration, that incorrect as this is, there remains no other remedy

than pointing out the most material deviations from the original. Under the citadel Larissa lies the town of Argos, and above Argos is the hill called Aspis, or the hill of Phoroneus.

In the distance above this is seen the Mount Apesas, near Nemea and Cleonæ. The top, which is here circular, should have been flat. Myeenæ is scarcely to be distinguished at the foot of some pointed mountains above the hill Aspis on the right. From Myeenæ to the right run the mountains which separate the valley of Birbati from the plain of Argos, and about half-way between Myeenæ and Tiryns is the spot called Klissura, which is the outlet of that valley. Tiryns is marked with its little eminence in the plain. In the distance above it Mount Arachne and its branches are visible. To the right of this again is Mount Didymo. The castle on the rock in the port of Nauplia is seen, Nauplia itself and the inaccessible fortress of Palamedis with its mosque. Proceeding to the right the continent terminates at a point near Port Tolone. The islands are named in the design. On the terra firma to the right, is seen that pass near the sea on the foot of the mountain, which the ancients called Anigraea, and which lay in the way to Cynouria, and by Eua to Sparta.

PLATE XXI.

The situation of Nauplia has been already shewn. This view is selected for the purpose of giving the elevation of the rock of Palamedis and the way by which it is connected with the town. Several

bomb-proof passages are seen running up the base of the hill, after which steps placed on the top of the walls ascend successively by an infinite variety of windings and projections to the summit. This view was taken from the top of a house, on account of the jealousy with which travellers are watched, and which is peculiar to this spot, for the Turks seem to have little suspicion of foreigners in other places. The houses of Nauplia are better built than those of the other towns of the country. The walls of the ancient town may be traced on the rocks to the right, and are in some places visible in the design.

PLATE XXII.

Plate 22, is an outline of the view near the valley now called Iero, or the sacred, once the grove of Æsculapius, from the theatre, which was one of its principal ornaments, and which is seen on the left in the fore-ground. About the centre of the view the stadium is seen in the plain, and to the right of it is the cistern of the great bath, beyond which are the ruins of a Roman Sudatorium.

To the right of this, under a large tree, the pavement of a temple may be discovered. Near the curved end of the stadium the foundations of a large edifice are seen, and among the bushes below the great cistern are found the ruins of the Tholos and a temple. The torrent which runs by the theatre seems to have supplied a circular pool, which is distinguished in the design.

PLATE XXIII.

Of the plan of the grove or inclosure of Æsculapius at Iero, it is sufficient to remark, that the objects at the greatest distance from the precinct are less correctly placed than those which are near it. It was of consequence to shew the direction of Lykourio from Iero, and on this account that place was inserted without regard to its actual distance.

PLATE XXIV.

Plate 24, is a view of the site of the ancient city of Epidaurus from a hill above the cottages of the modern village of Epidavro. The scene is very pleasing. A few traces of the ancient wall of the city may be distinguished on the peninsula. The mountains of the promontory of Methana are seen above it. Under a large tree below is a mutilated figure, perhaps belonging to the sepulchre of the person represented in a consular robe. The figure leans or sits upon what appears to have been the cover of a sarcophagus of white marble. The pointed top of the Oros of Ægina is seen on the left of the peninsula. Nearer is a part of the island of Angistri, and beyond this the mountains of Attica. To the left lies a part of the modern village, and the point over which lies the road to Piada.

PLATE XXV.

The view of the hill on which the citadel of Trœzen is supposed to have stood, and the modern village of Damala, would have presented nothing worthy of remark, and therefore the view here exhibited is selected, which is taken from the summit on which once was constructed a Venetian fortress. It is much to be doubted if the Trœzenians ever had a citadel upon this spot, and whether the elevation seen in this design to the left of the church of the Panagia. Episkopi is not the true site of the fortress of Trœzen.

In the hollow between this hill and the church was in all probability the stadium. All the brooks of the plain of Trœzen run to the Limani or port on the west, now ruined by a bank of sand. Above that port are seen the point of Methana, the island of Kira, the promontory anciently called Spiræum in Epidauria, the Scironian rocks in Megaris, and above these a mountain which appears like Parnassus.

The plain of Trœzen, which is in general well cultivated, lies below the observer, and is terminated by the hills on the Isthmus of Methana. To the right of the peninsula the island and the Oros of Ægina are seen, and beyond these the hills of Attica, beginning with Hymettus, and stretching down to Sunium.

In some trees on the western extremity, or left of port Pogon, is a column of the temple, which may be that of Diana Saronia. In Port Pogon, which is formed by the Isle of Calaura, a curved point of land is seen, which was perhaps the station of the navy of Trœzen. At the eastern extremity of Port Pogon, observe the town of Poros and the neck of land which connects that peninsula with the Isle of Calaura. The point of the Isle of St. Giorgio, anciently Belbina, is first caught to the right. Below the highest summit of Calaura observe some of the houses of the village of Damala. The torrent which runs from Trœzen toward Methana, and which is usually taken for that called Chrysorroas, seems, to have changed its course as the church in the plain has been divided into two parts by the force of the stream.

PLATE XXVI.

Plate 26 is given, in order to compensate in some degree for the want of geographical details in this part of the country; it was taken from a station not far from the village now called Eileio, on the road between Hermione and Trœzen. The distant mountains seen across the Argolic Culph are those of Laeonia, which are lost in a point on the left near Monembasia.

The island and town of Speie are near the centre, and below the western point of it, on the terra firma, the mills of the hill of Kastri or Hermione are distinguishable. On the left of Kastri the port now

shut up by a neck of sand, and at present called Thermesi, may be seen. On a rocky mountain near it are vestiges of a castle, which the people say is of modern construction. The little island near Speeie is now called Speeie Poulo.

PLATE XXVII.

Plate 27, is a view of the ports of Hermione separated by the promontory on which stood the most ancient city of the Hermionenses, and where the pavement of the temple of Neptune may yet be seen. Some of the houses of Kastri may be seen below the windmills. The spot whence this view was taken is that on which the second city of Hermione was built, of which Pausanias speaks.

The island and town of Hydra are seen in this view. The northern extremity of Hydra is opposite to Cape Skylo, or the Seyllæan promontory on the terra firma.

PLATE XXVIII.

Plate 28, is a general map of Argolis. The principal angles and observations by which it was laid down will be easily understood. The latitudes and longitudes of Athens and Corinth are ascertained by the French astronomers. The bearing of the Aeroeorinthus was taken from Athens and corrected. The bearing of the peaked moun-

tain called the Oros of Ægina was also taken, and next the angle between the Oros and Athens from Corinth. From Athens and the Oros the top of Mount Hymettus was fixed, and these two points, which are seen in all parts of the gulph, were of the greatest use in determining many other stations. The Scyllæan promontory was determined from Ægina and Hymettus, and Sunium by its bearing from that Cape and Ægina. Epidaurus was placed by the Oros and Hymettus, and the citadel of Træzen by the same points. Next the situation of Argos is obtained by latitude, and it was connected with Corinth by angles to a peaked summit of Mount Cyllene and the Mount Apesas near Nemca, visible from both places. Mycenæ and Nauplia were fixed both by latitudes and angles, and the mills near Lerna were placed by observations on Argos and Nauplia. From the mills, the angle between Nauplia and the highest point of Specie was observed, and Specie is likewise fixed by astronomical observations, all of which agree most perfectly with the angles from the terra firma. The bearing of Specie was also taken from the point near Port Tolone, and this point fixed by angles to the mills and Argos. The situation of Lykourio was ascertained by its bearing from the Oros of Ægina and the summit of Mount Arachne, and Mount Arachne was fixed by angles from Ægina and Athens. The number of lesser and subordinate triangles is infinite, those already mentioned are sufficient to render the map tolerably authentic. Angles from the island of Specie would have rendered the southern coast more perfect, but they were not to be obtained. The coast therefore from the point opposite Specie to the port of Vivares is only copied from a Spanish chart, which appeared to be the best outline of

the country. The same may be said of the coast from the Scyllæan promontory toward Thermisi.

The country from Epidaurus to Corinth is also less perfect than the rest, as it is not laid down from personal observation, and of course is deficient in those details which will be found to be the chief excellence of the parts actually surveyed. No detail is attempted near Didymo or Asine, or in the part called anciently Cynouria, for these portions are better in their present state than if filled up with imaginary or fancied mountains. The spaces may be filled up hereafter by future travellers.

The small scale of the map will by many be thought a defect, but it was necessary that it should be reduced, in order to come within the compass of a quarto volume. Having all the details for laying down the map on any scale, a larger size would have been chosen, could the paper have been folded more than once, without being liable to be quickly worn out, even with the most careful usage. Excepting those instances already mentioned, the whole map is entirely composed from personal observations. Indeed the maps which have already been published, of this and every other part of Greece, seem entirely fabricated by the fancy of the geographer, so that there was not the least hope of making the labours of others subservient to the present undertaking. In the maps affixed to the voyage of Anacharsis, the river running by Alca is made to fall into the Inachus in the map of Arcadia, and this seems so probable that it has here been adopted, though it appears from the map of Argolis by the same author, that the other was a mere fancy.

The inaccuracies of the maps of Anacharsis are in many respects very glaring. The situation of Phlius is marked by Strabo as surrounded by the territories of Sieyon, Argos, Cleonæ, and Stymphalus. Mr. Hawkins observed, that Phlius, the ruins of which still exist near Agios Giorgios, lies in a direct line between Cleonæ and Stymphalus, and another from Sicyon to Argos, so that Strabo was correct in saying that it lay between those four towns, yet we see Phlius in the map of Argolis by M. Barbie du Bocage placed ten miles to the north of Stymphalus, contradicting both history and fact. D'Anville is guilty of the same error.

M. du Bocage places a town named Phlius, and by him Phlonte, on the point of land which forms the port of Drepano; there are not at present any ruins there. The maps of D'Anville are generally more correct than any others where ancient geography is concerned. A mistake occurs on the subject of Tiryns, and a place named by him Vathia, but of which nothing can be understood. It is possible that Vathi, or the profound valley, may be a name sometimes used for the valley of Barbitsa, and that the place named by D'Anville Claustra, may be the outlet of that valley called Kleisoura, which has a corresponding signification.

The city of Tiryns is also placed in two different positions, once by its Greek name, and again as Tirynthus. The mistake between the islands of Sphæria and Calauria has been noticed in page 135. The Pontinus, which D'Anville represents as a river, and the Erasinus are

equally ill placed in his map. There was a place called Creopolis somewhere toward Cynouria, but its situation is not easily fixed. The ports called Bucephalium and Piræus seem to have been nothing more than little bays in the country between Corinth and Epidaurus. The town called Athenæ in Cynouria by Pausanias, is called Athena by *Thucydides*, *Book 5. 41.*

In general the map of D'Anville will be found more accurate than those which have been published since his time; indeed the mistakes of that geographer are in general such as could not be avoided without visiting the country. Two errors of D'Anville may be mentioned, least the opportunity of publishing the itinerary of Arcadia should never occur. The first is that the rivers Malætas and Mylaon, near Methydrium, are represented as running toward the south, whereas they flow northwards to the Ladon; and the second is that the Aroanius, which falls into the Erymanthus at Psophis, is represented as flowing from the lake of Pheneos, a mistake which arises from the ignorance of the ancients themselves who have written on the subject. The fact is that the Ladon receives the waters of the lakes of Orehomenos and Pheneos, but the Aroanius rises at a spot not two hours distant from Psophis.

MANTINEA TO ARGOS.

The route from Mantinea to Argos over Mount Artemisium or Malevo, having been incorrectly given as to time, and being deficient in detail, the present account of that road was kindly communicated by Mr. Hawkins.

From the south gate of Mantinea to the entrance of the plain of Chipiana	hours.	min.
	0	45
To the monastery of Chipiana	0	55
This monastery is by vulgar computation five hours from Argos and three from Tripolitsa.		
From the monastery to the top of the ridge	1	0
Summit to the village of Turniki	1	0
Turniki to the foot of the mountain	1	5
To the crossing of the river	2	0
From the river across a plain	0	25
To the castle of Argos	0	10
	<hr/>	
	7	20

This makes the distance between Argos and Tripolitsa nearly the same, whether the usual road or that passing over Malevo be taken, and the ascent of the mountain sufficiently accounts for the preference commonly given to the road by Hysiaë and the fount of the Erasinus.

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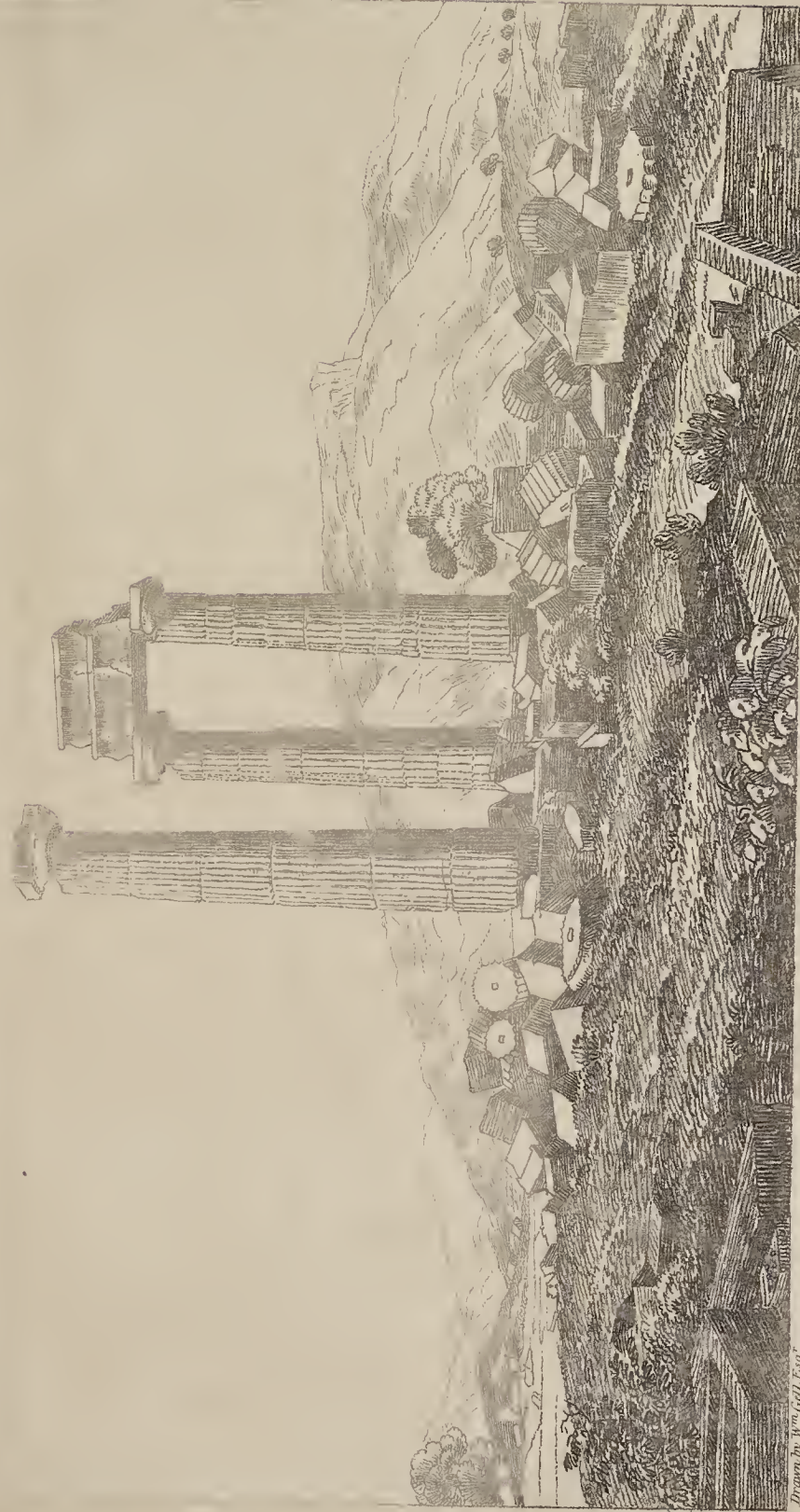
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THE END.

ERRATA.

- P. 4, l. 1, *for philosophy read history.*
— 8, l. 12, *for piasters read piastres.*
— 34, *for sepulchre read sepulture.*
— 42, — *fountain read foundation.*
— 45, — *Cyclopians read Cyclopien.*
— 47, — *synonimous read synonymous.*
— 58, — *the read there.*
— 66, — *does read do.*
— 66, l. 16, *for on read or.*



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TEMPLE OF JUPITER NEMEA

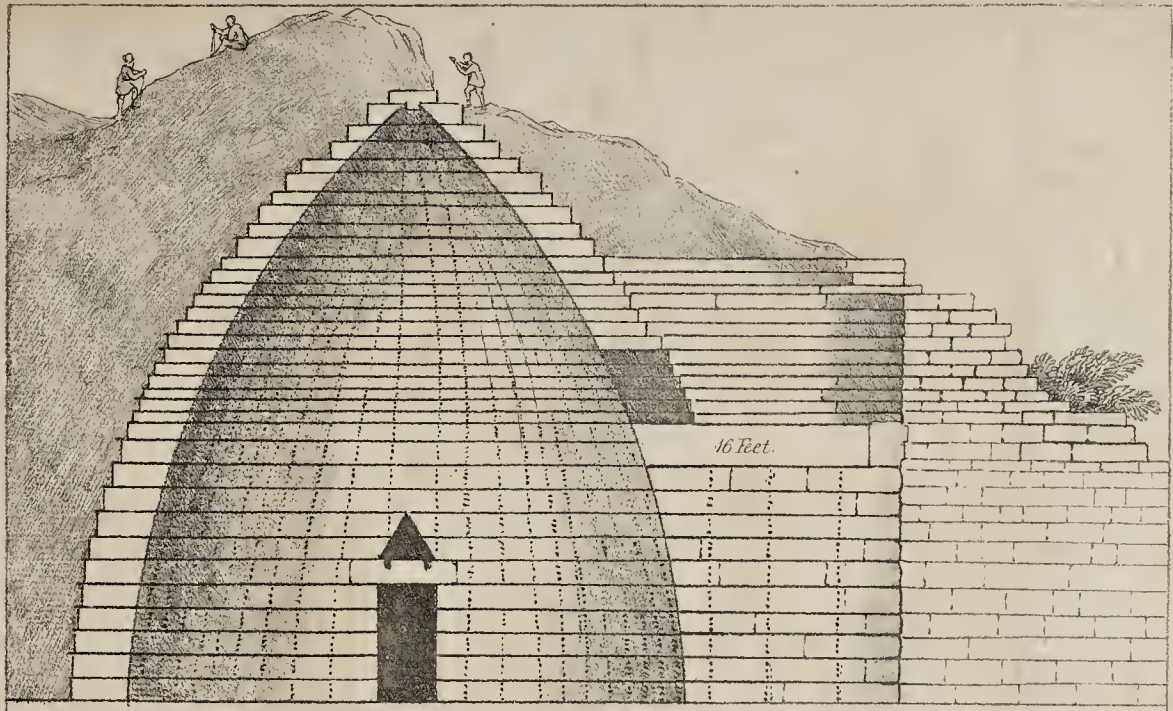
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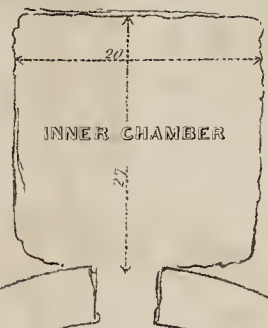
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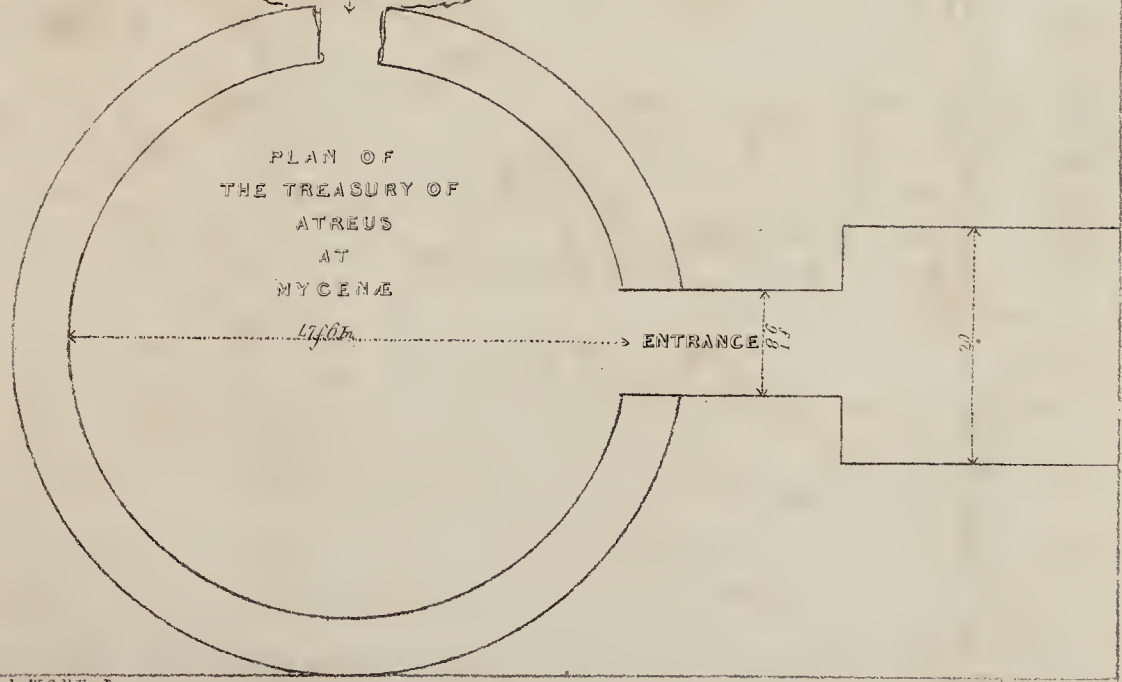
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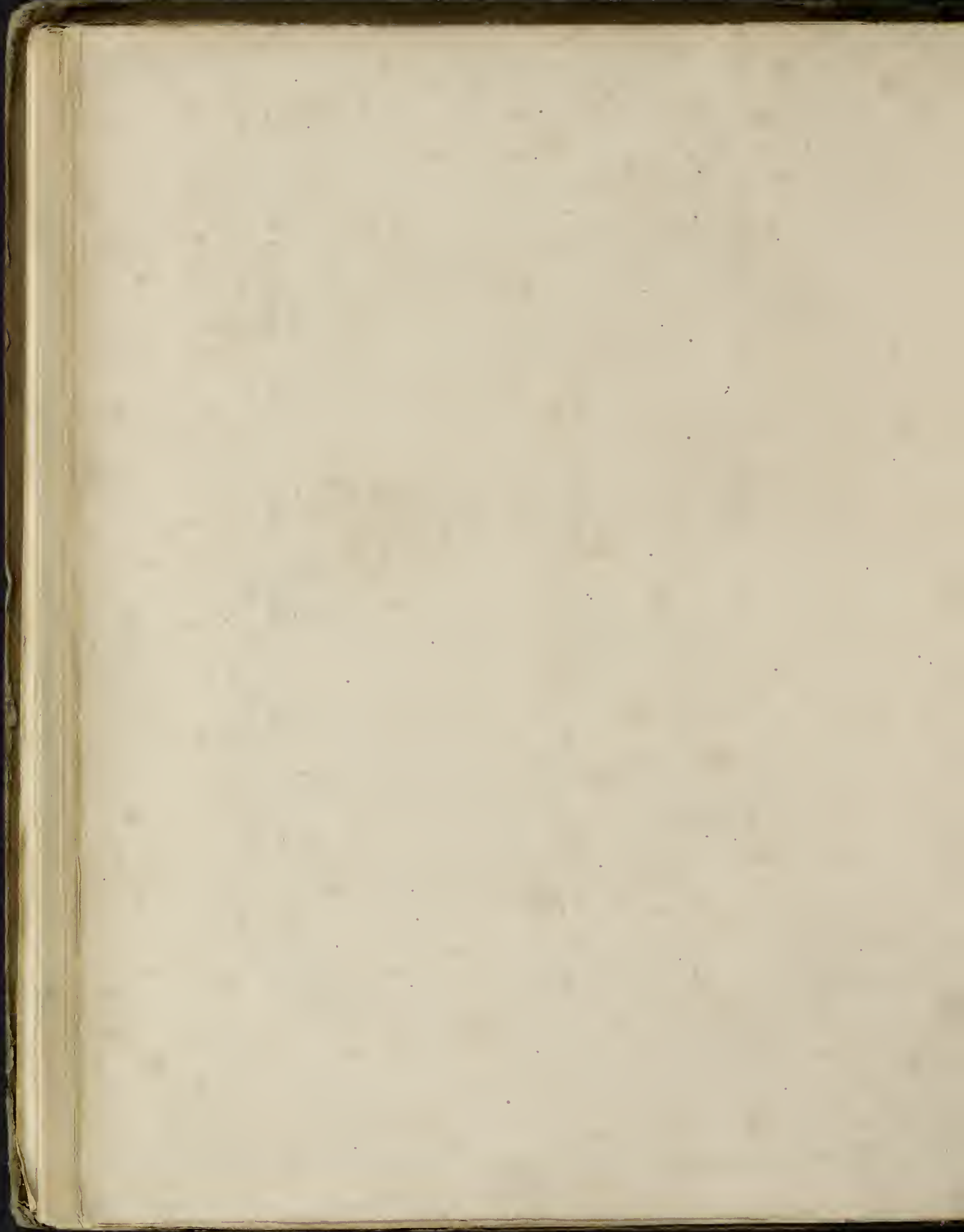


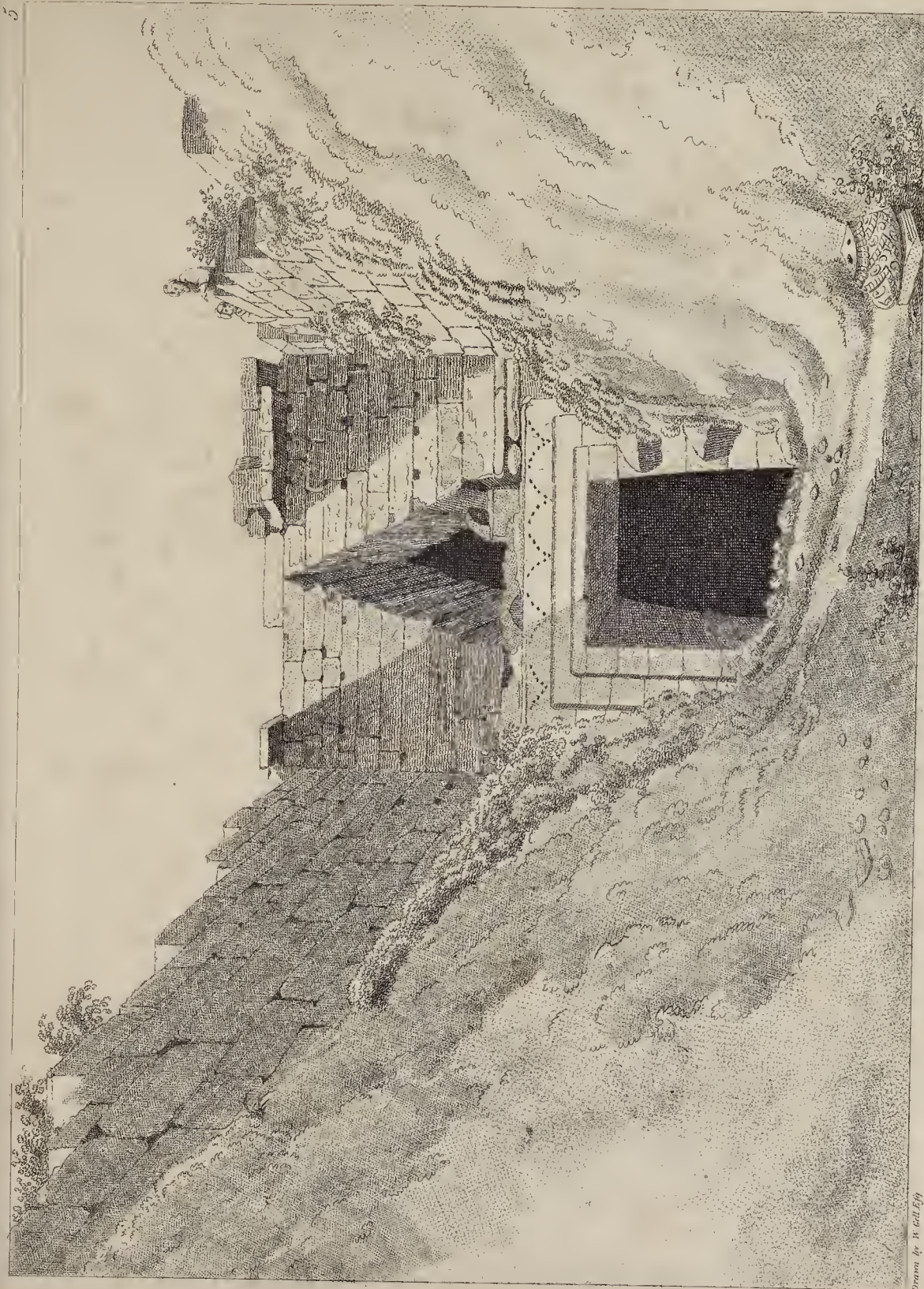
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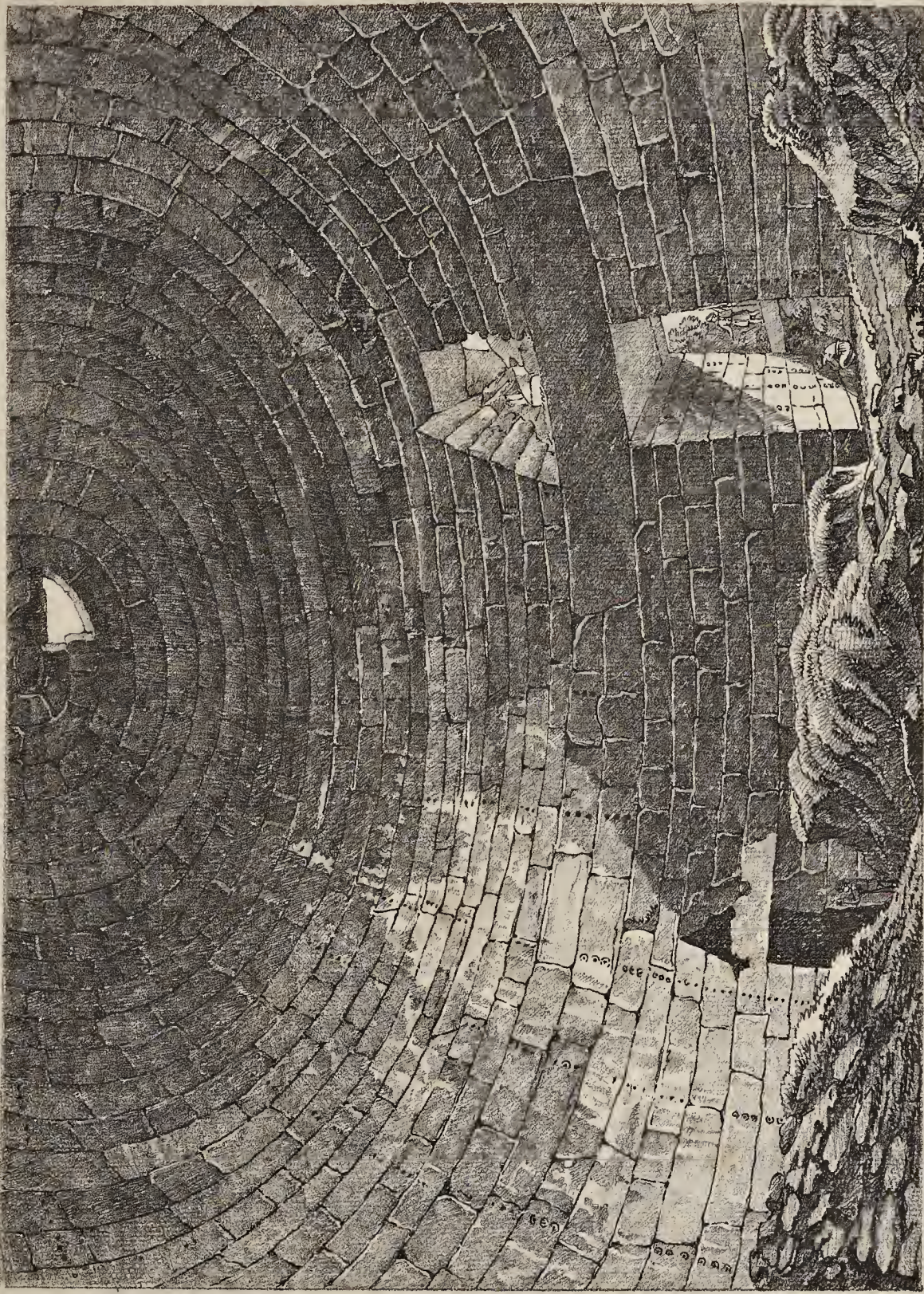




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TREASURY MYCENÆ



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Inner Chamber

TREASURY MYCENAE

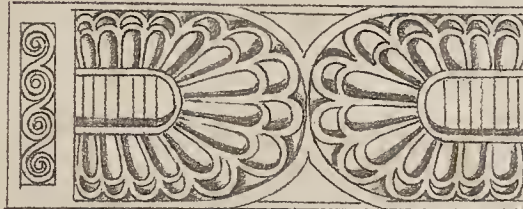
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Engraved by J. Fowler

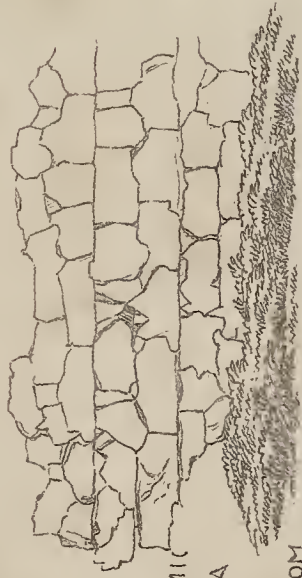
Argos
Curious inscription in Larissa.

ΜΙΝ
 ΟΤΤΑΜΜΑ
 ΜΟΜ
 ΜΟΕΜΕΝΑΜΒΟΥΥΝΑΜΙ
 ΚΑΙΠΟΜΕΔΟΝ
 ΑΥΤΑΡΟΝΒΟΑΡΧΕΜΙΡΑ
 ΑΙ ΑΔΡΑΜ'ΤΟΜ
 ΑΙ ΡΟΡΘΑΝΟΡΑΜ
 ΚΑΙ ΚΙ ΕΤΟΜΒΟΜ ΙΝΤΟΓΟΜ
 ΚΑΝΝΙΟΜΡΑΜ



Roots in niches.

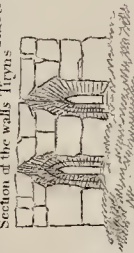
7 inches.
Ornamented Red
Marble in a church
near the Treasury
at Mycenae.



Eastern Wall of Larissa. Argos.



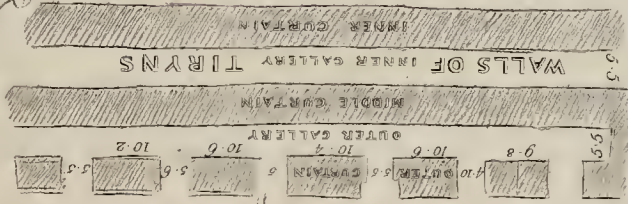
Eastern wall of Larissa. Argos.



Section of the walls Tiryns.



Wall at the base of Larissa, North of the Theatre. Argos.



OUTER GALLERY CURTAIN

MIDDLE GALLERY CURTAIN

INNER GALLERY CURTAIN

Capital of granite. Mycenae.

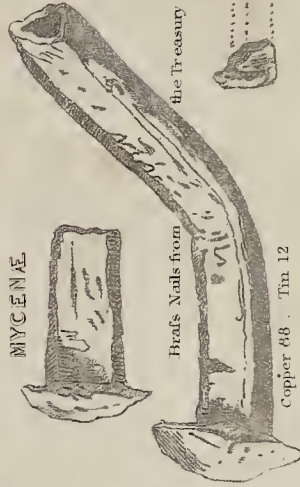


Wedge of Brads



MYCENAE

Brads Nails from the Treasury



Copper 68 Tin 12



W. Gell Del.

Thessaly, Græc. 36.
Y LARISSA
x Thæclis
+ Treasury of Arcus

TMVLÆ

Gulph of Nauplia

GATE OF THE LIONS.

London, Published by T. Payne, Pall Mall, June 20, 1810



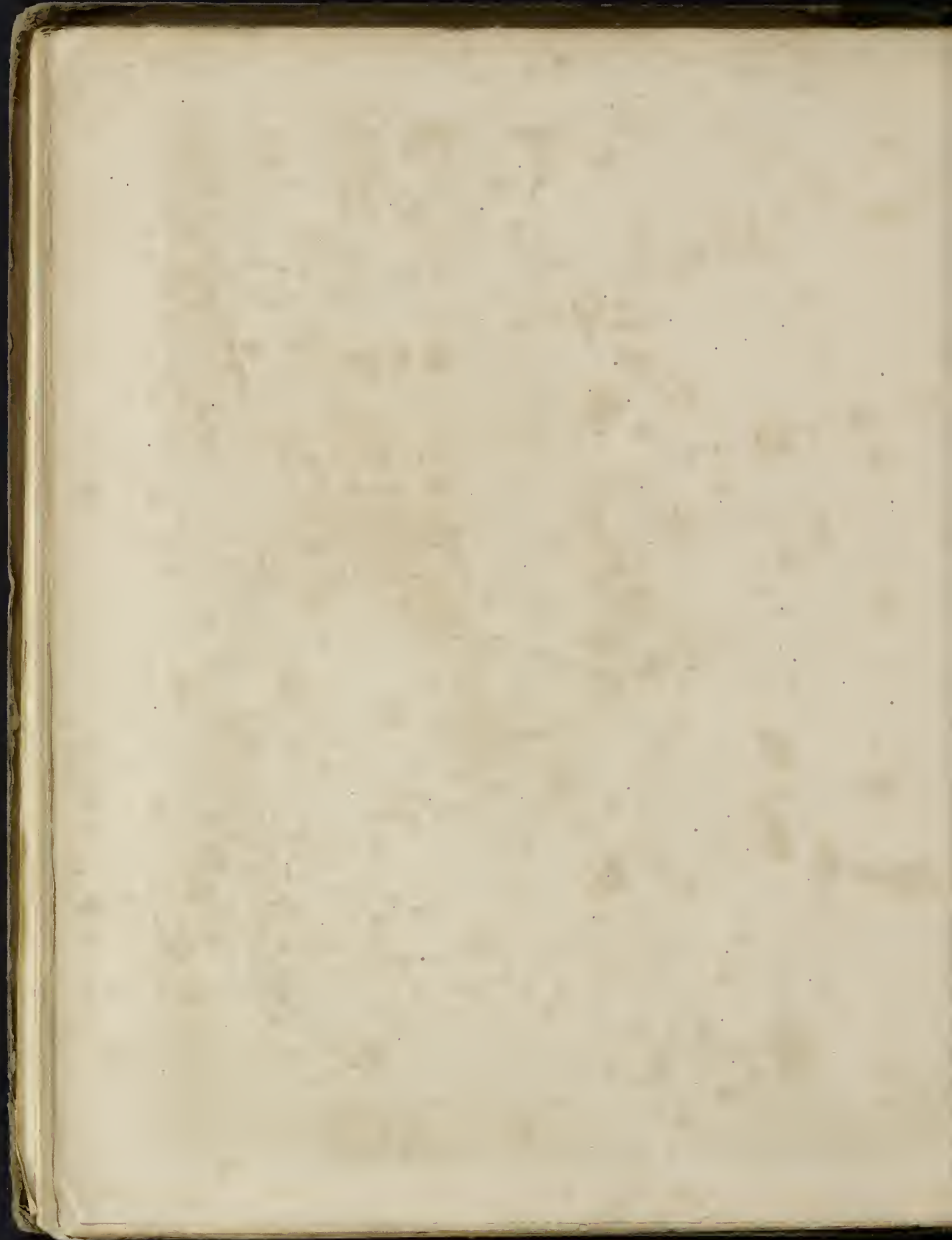
W. Galt, del.

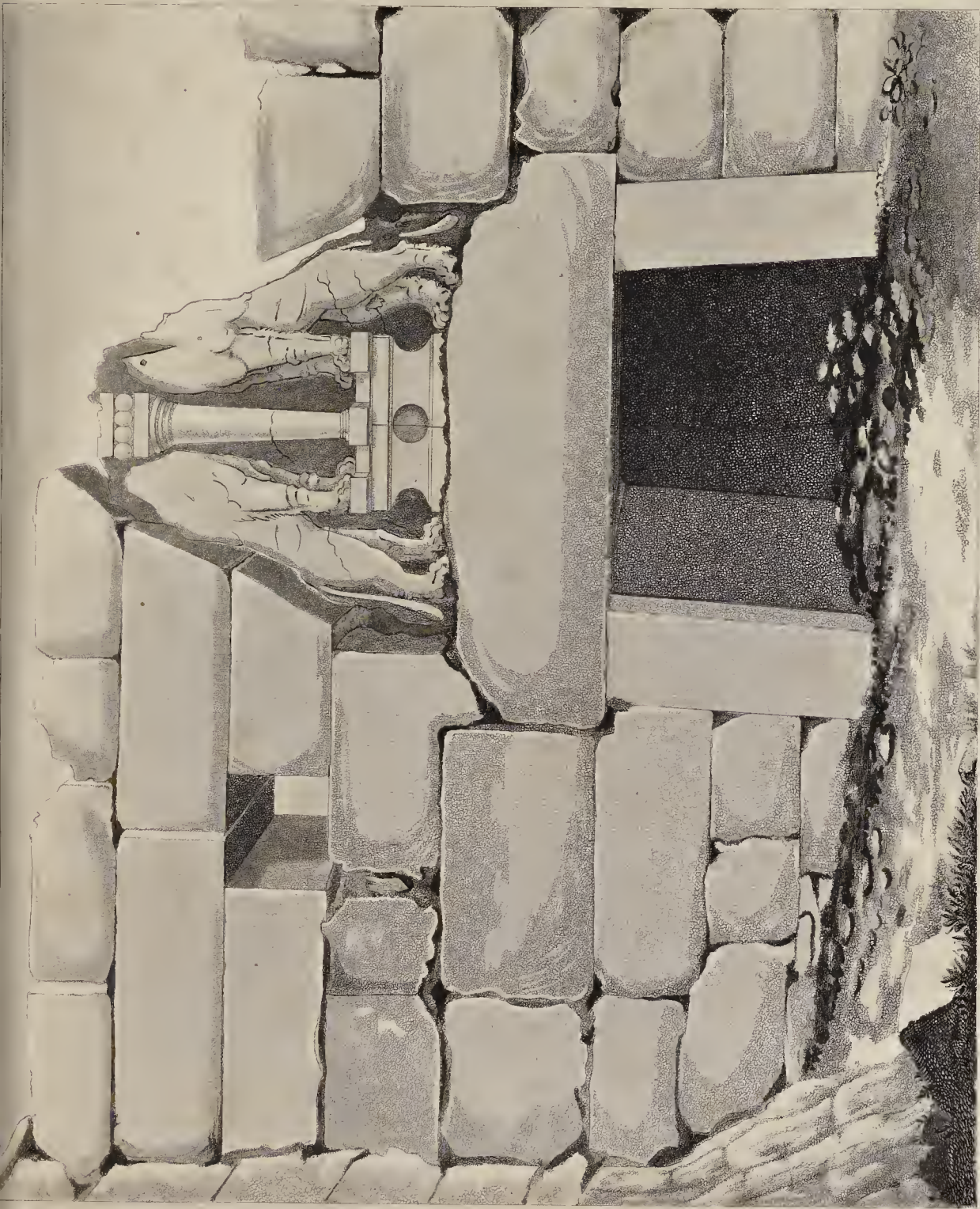
Argos

J.H. Weiskopf, Jr.

GATE OF THE LIONS, MYCENAE.

London, Published by T. Payne and Sons, Pall Mall, June 30, 1850.



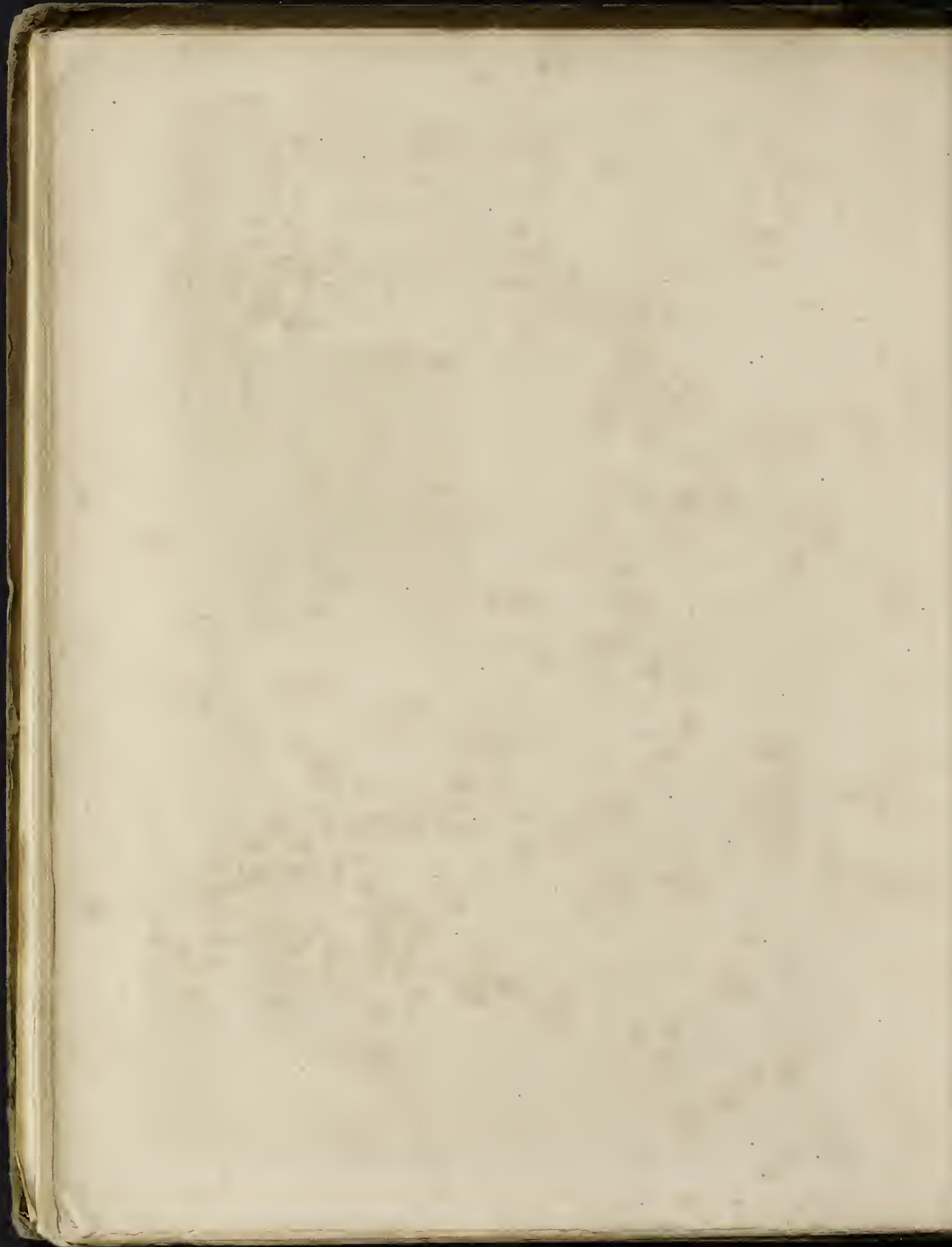


W. Gell del.

See

GATE OF THE LIONS MYCENÆ.

See

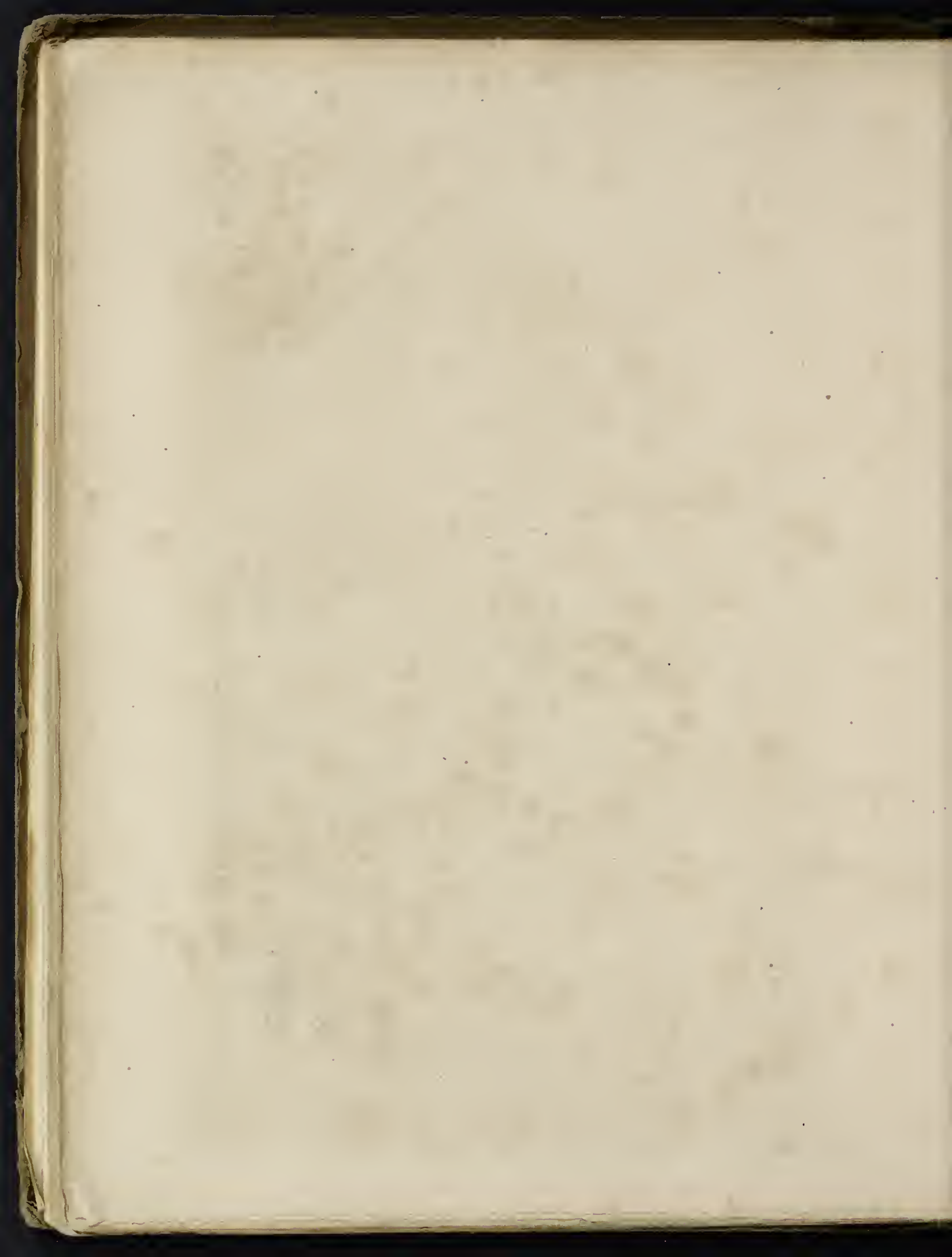




Scoplon. Mon. S. Fr.

POSTERN GATE MYCENÆ.

W. Gell. Del.





Joseph, Dum. Sc.

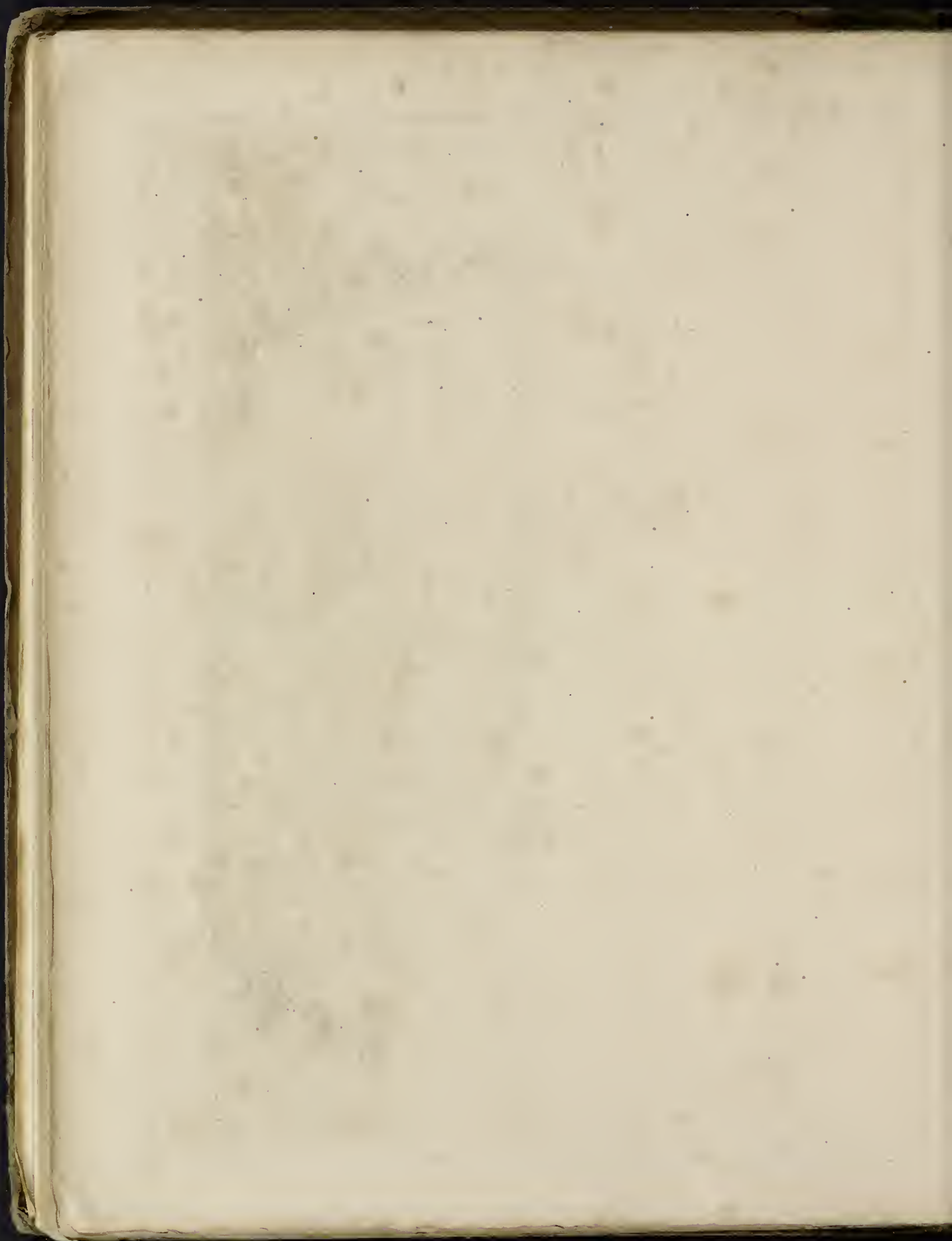
Eastern

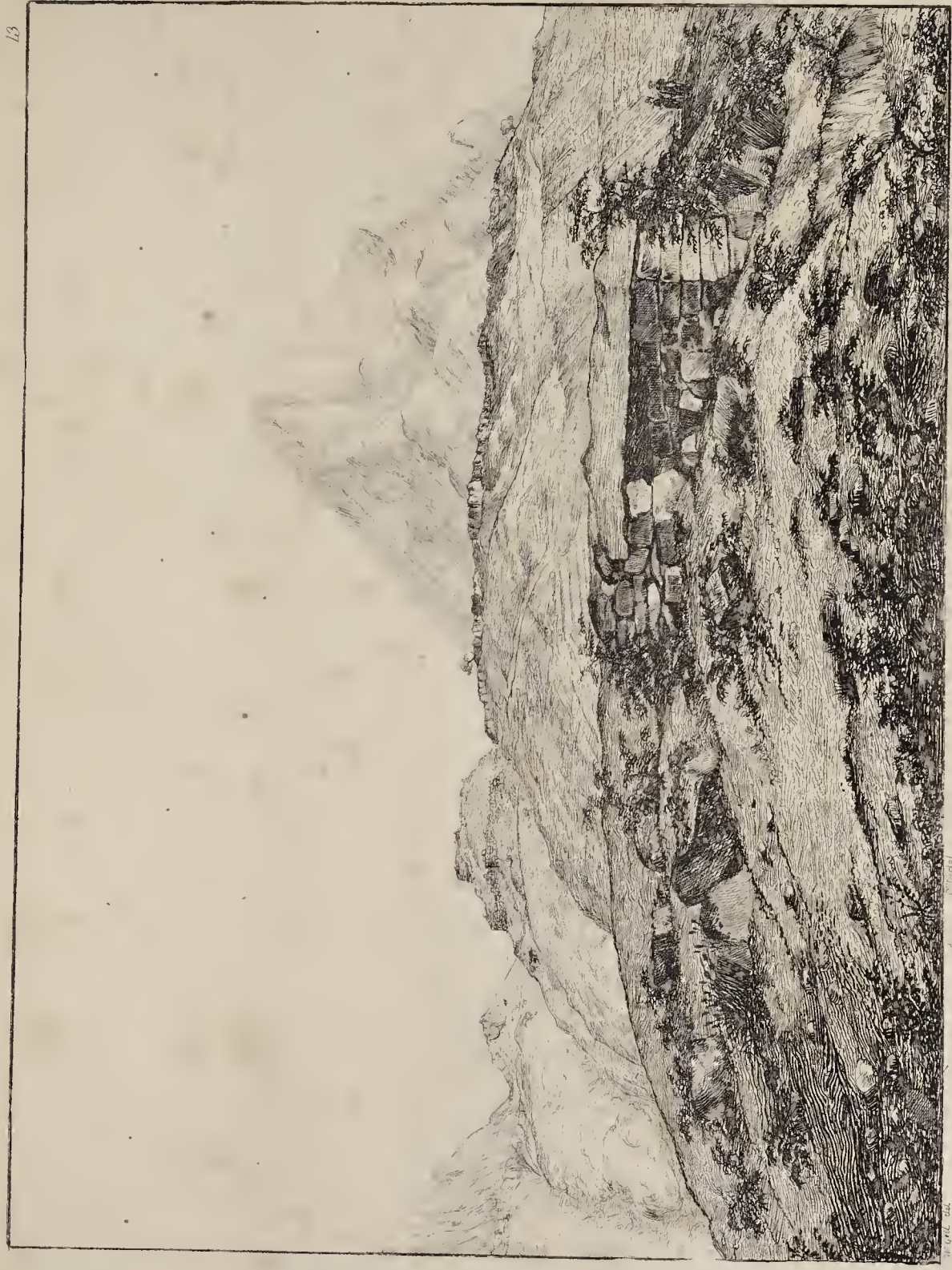
Plain of Argos

W. Gill Del.

MYCENÆ.

London. Published by T. Payne, Pall Mall, June 26, 1810.



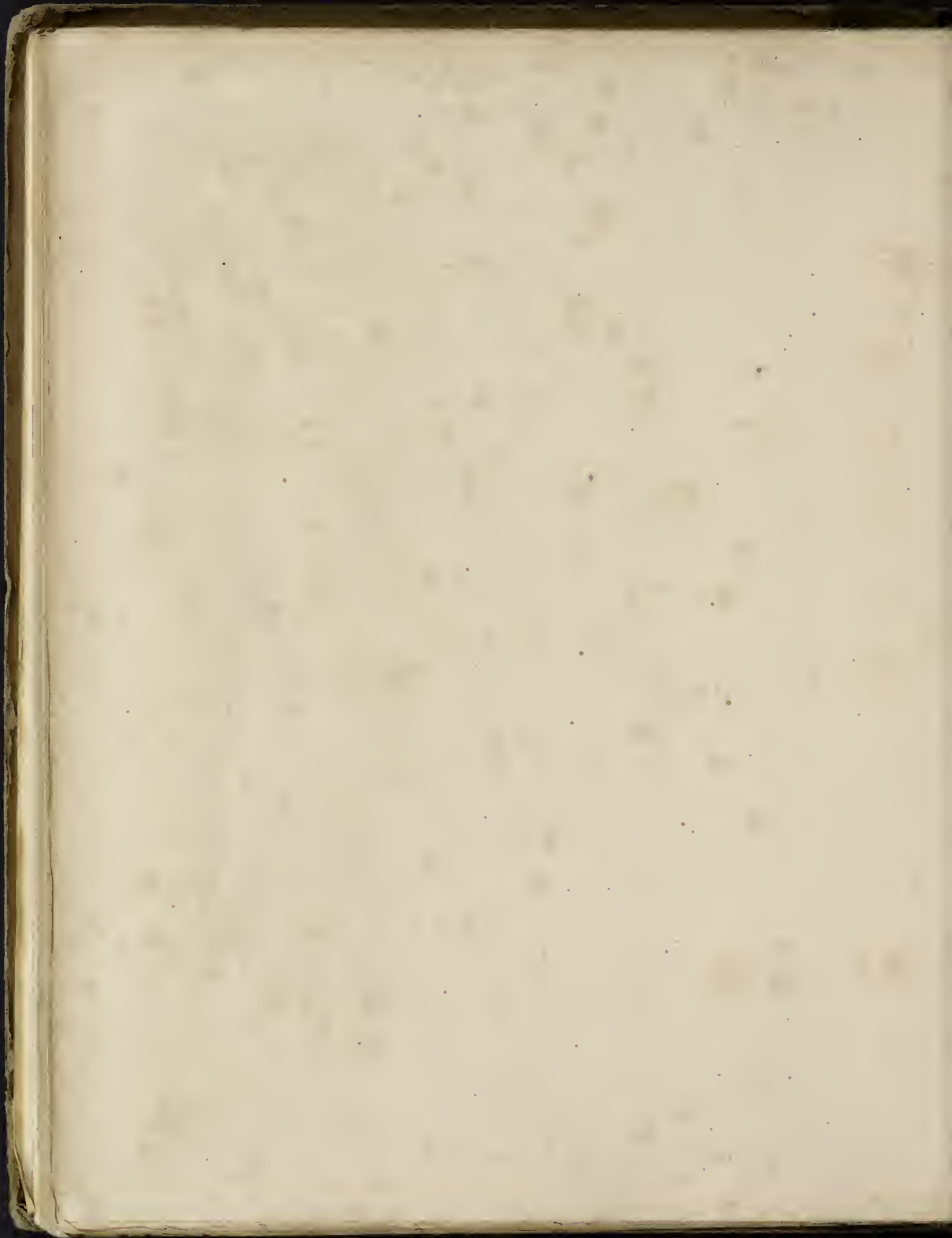


W. G. L. 1844

Engraved by
J. G. L. 1844

MYCENÆ

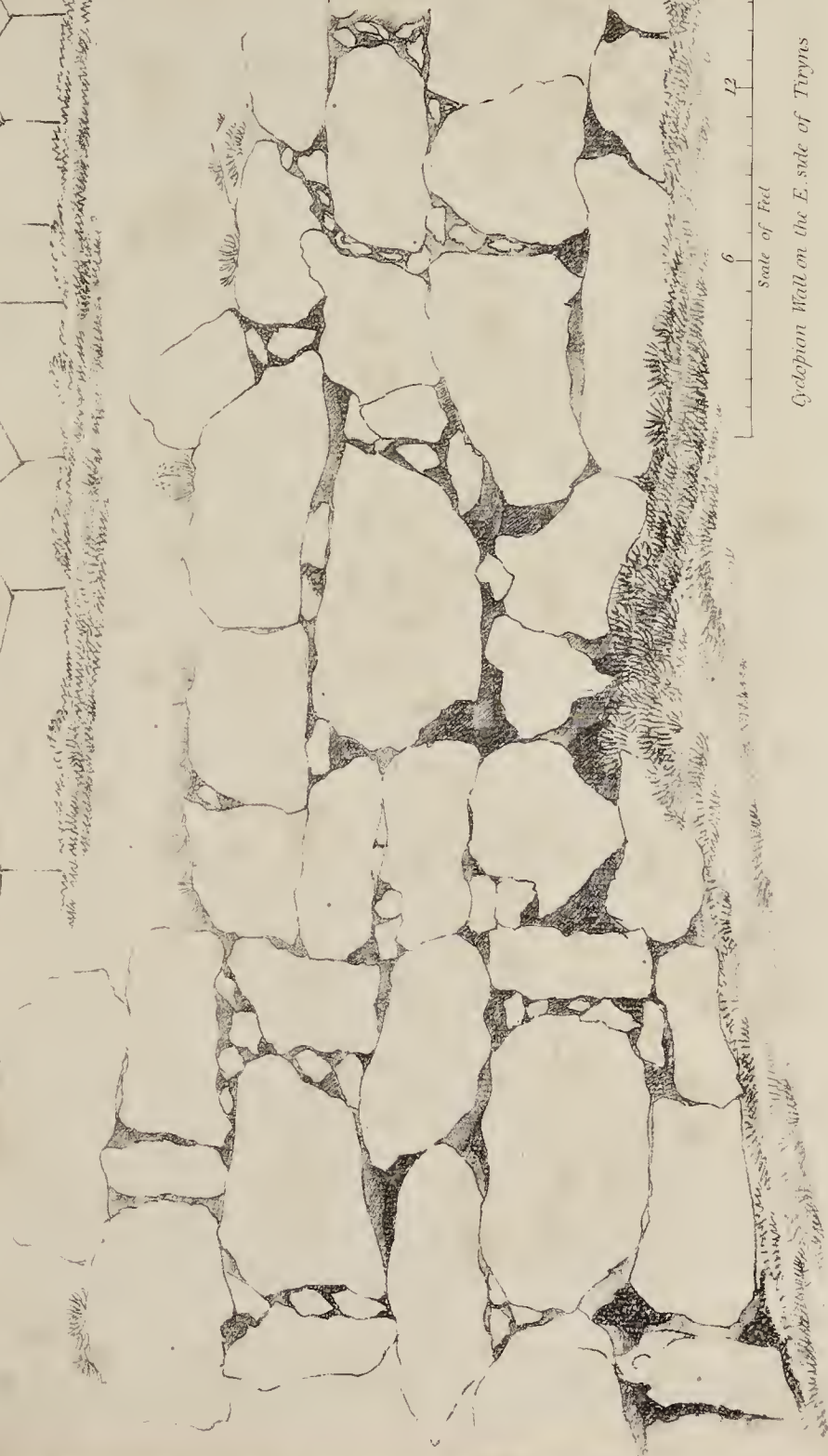
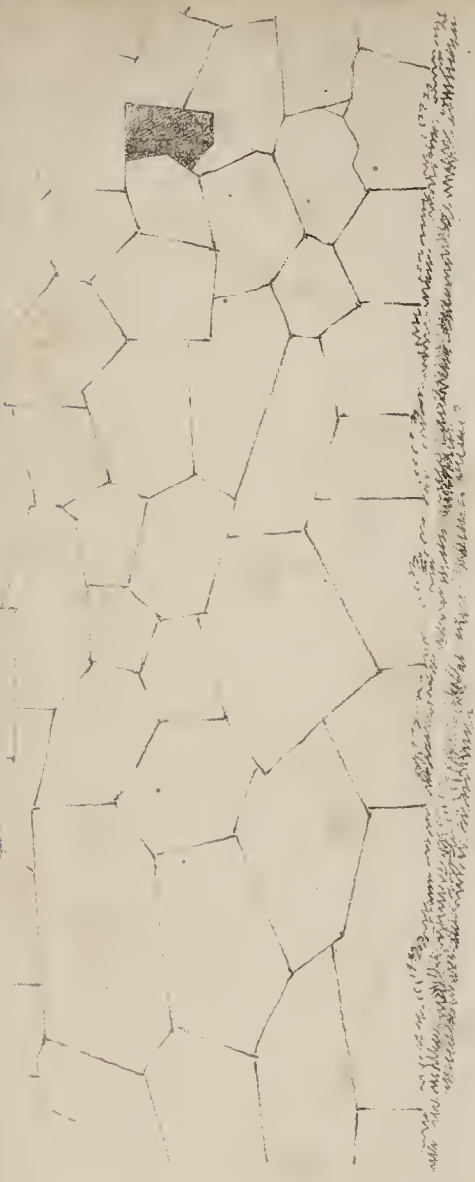
and is published by W. G. L. 1844



5 10 15
Scale of Feet

Cyclopien Wall on the S side
of the Citadel of Mycenae.

Loop Hole or Window



6 12 18
Scale of Feet

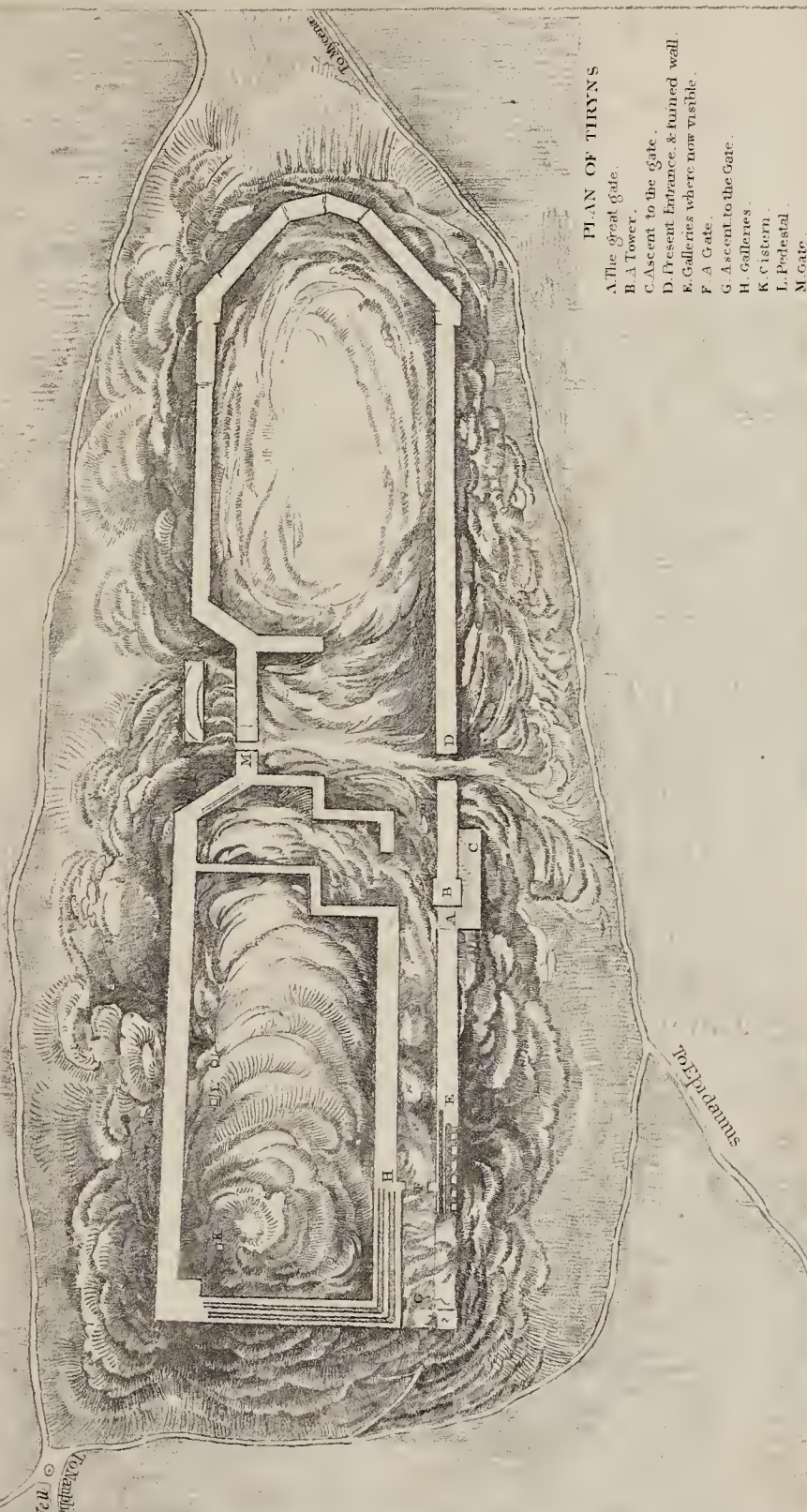
Cyclopien Wall on the E side of Tiryns

Drawn by W. Cell Esq.

London Published by J. Payne Pall Mall June 20 1811

Engraved by J. Powell

Scale of 30 Yards



PLAN OF TIRYNS

- A The great Gate.
- B A Tower.
- C Ascent to the Gate.
- D Present Entrance & tunned wall.
- E Galleries where now visible.
- F A Gate.
- G Ascent to the Gate.
- H Galleries.
- K Cistern.
- L Pedestal.
- M Gate.

Drawn by W. Gell Esq.

Engraved by J. Powell.

PLAN OF TIRYNS

London Published by T. Payne Pall Mall June 20 1810

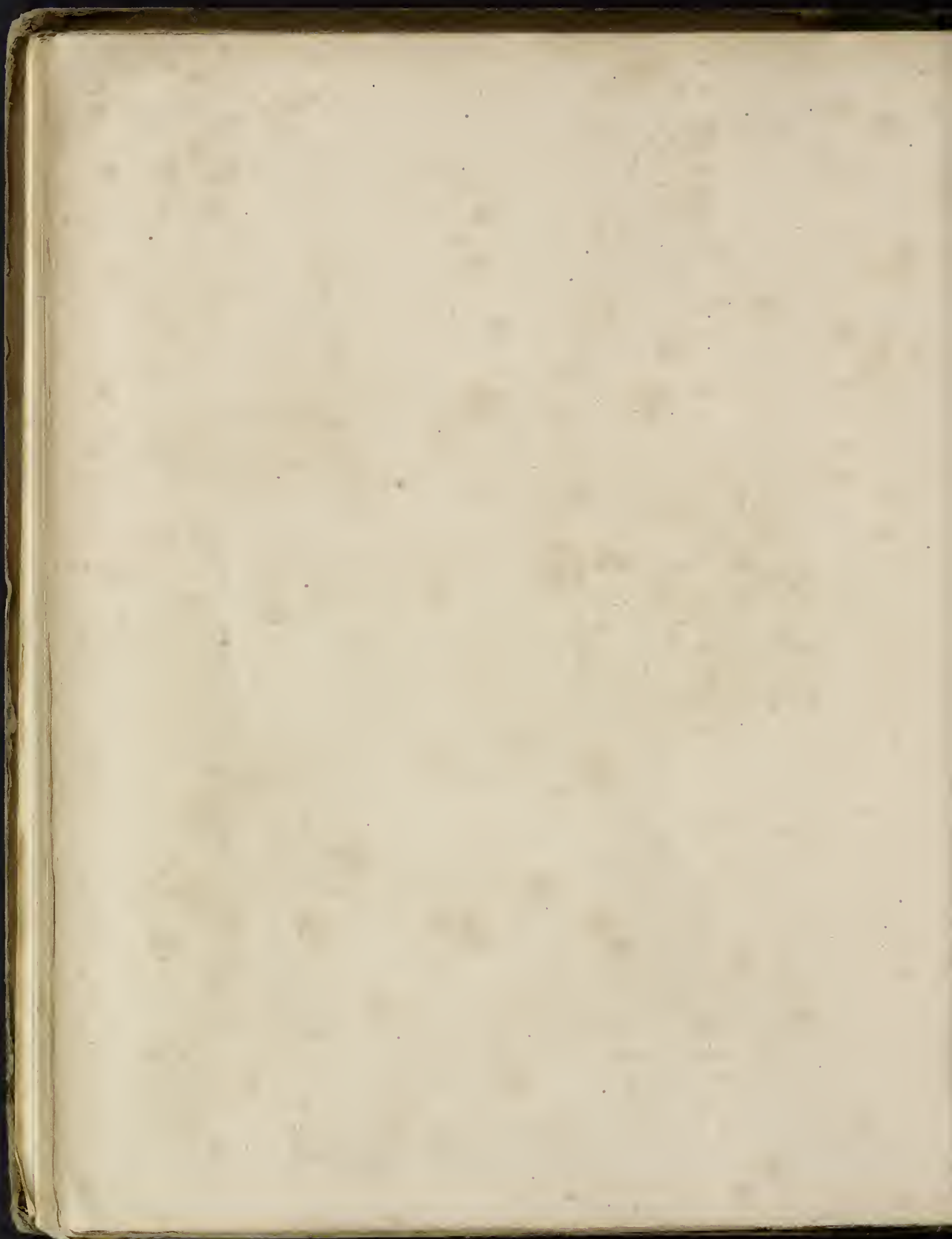


Etched by Powell

CYCLOPIEN GALLERY TIRYNS

London Published by T. Agnew & Sons, Pall Mall, Nov. 20, 1840

Drawn by W. C. B. Esq.





Μτ. Αργεοντιου
 Μτ. Ζυφια
 Λαρισα
 Αργος

Μτ. Αργεοντιου
VIEW FROM NAUPLIA.

Θυρονειον Ημι
 Μτ. Ζυφια
 Λαρισα
 Αργος



Λαρισα
 ΤΙΡΥΝΣ

TIRYNS

Ναυπλια
 Παλαμεδι

E. Goussier del. & sculp.

London: Published by T. Agnew & Sons, 39, Abchurch Lane.

W. Coll. del. & sculp.



Drawn by W. Gull Esq.

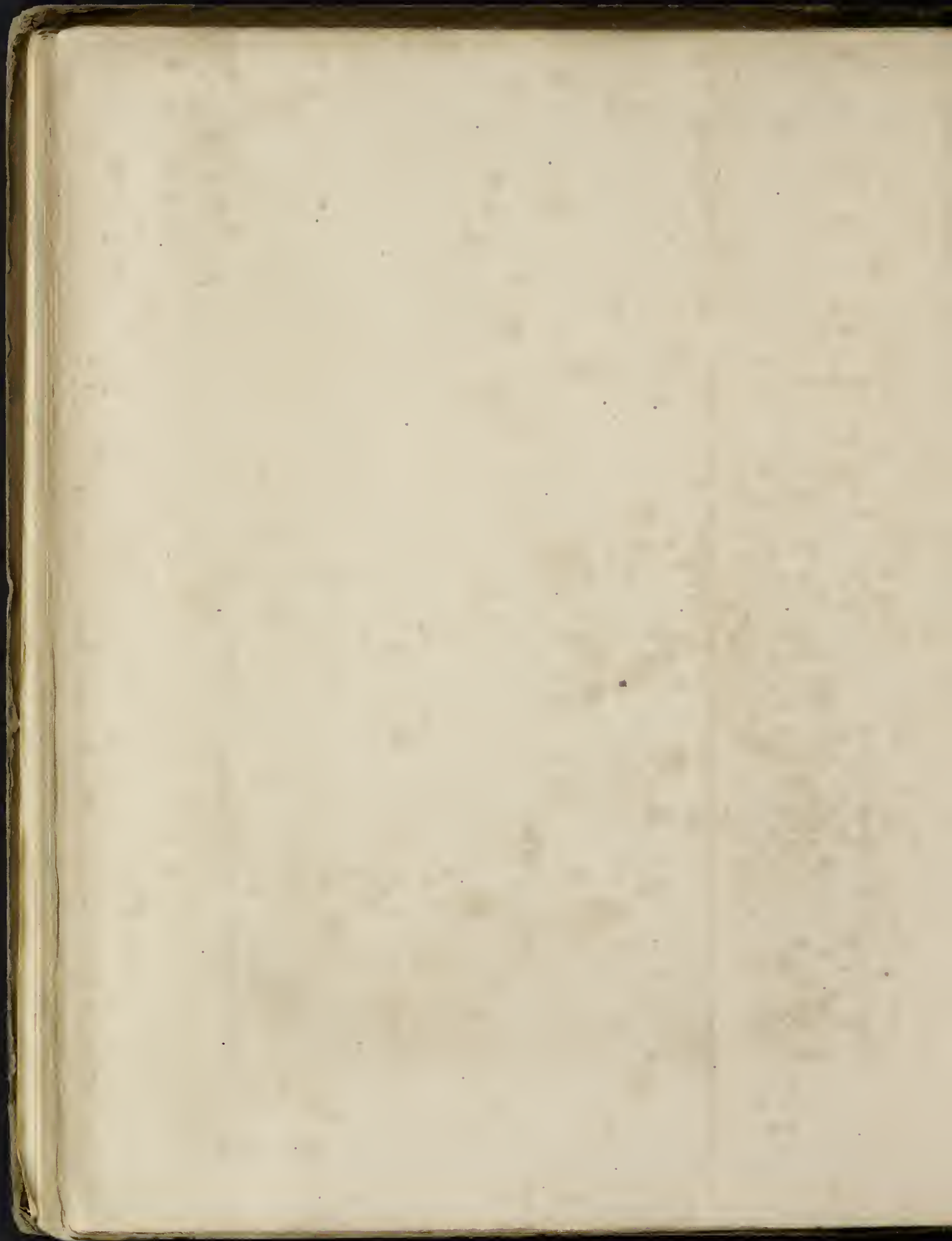
ARGOS

MONASTERY

LARISSA

Engraved by J. Powell

London Published by T. Payne Pall Mall, June 20 1810

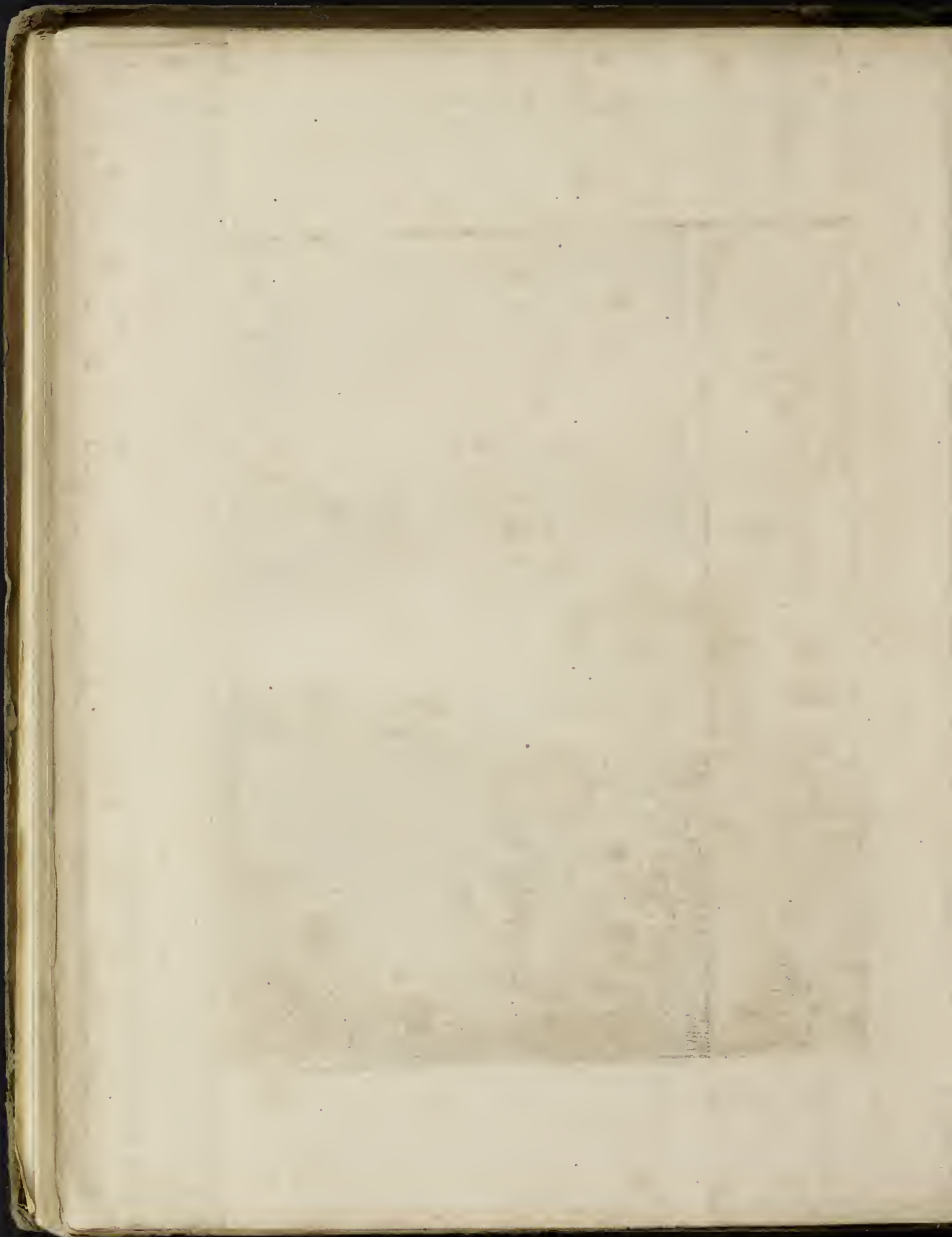




W. Wood Del.
Castle near Lykouria
Junction of Inachus & Charadros
Teryps
Palamedes
Nauplia
Laconia
Cynouria
Alcyonian Lake
Myle
Larissa
Road to Tripolitsa
Fountain of the Erasinus
Engraved by J. Powell

VIEW FROM LARISSA

Published by J. P. Neve, London, 1820

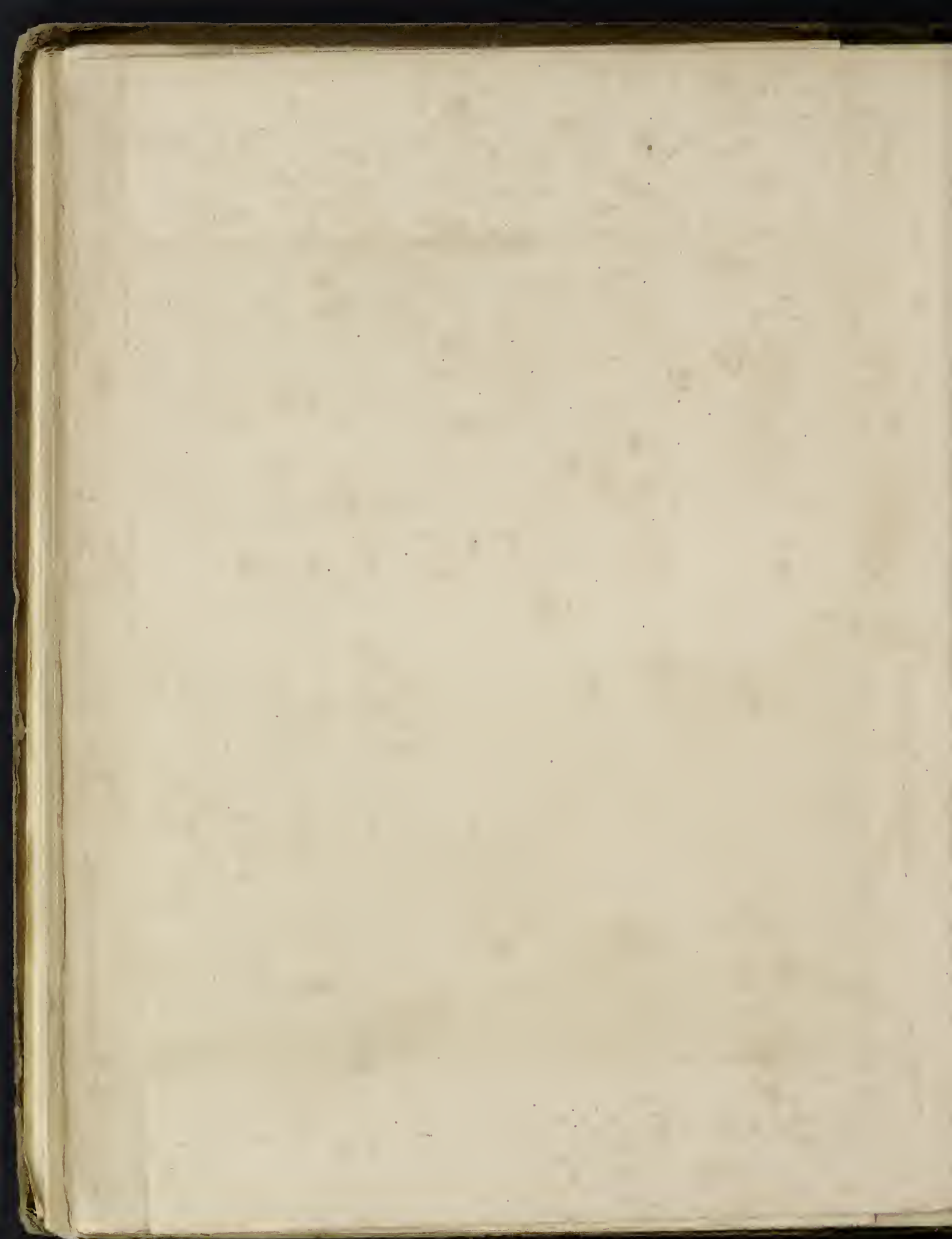




W. Bull. Univ. of Del.

Published as the Act directs by T. Payne Bell, Hall & July 1880

J. Walker-Inch Sculpt.





Stagnum, June, 18.

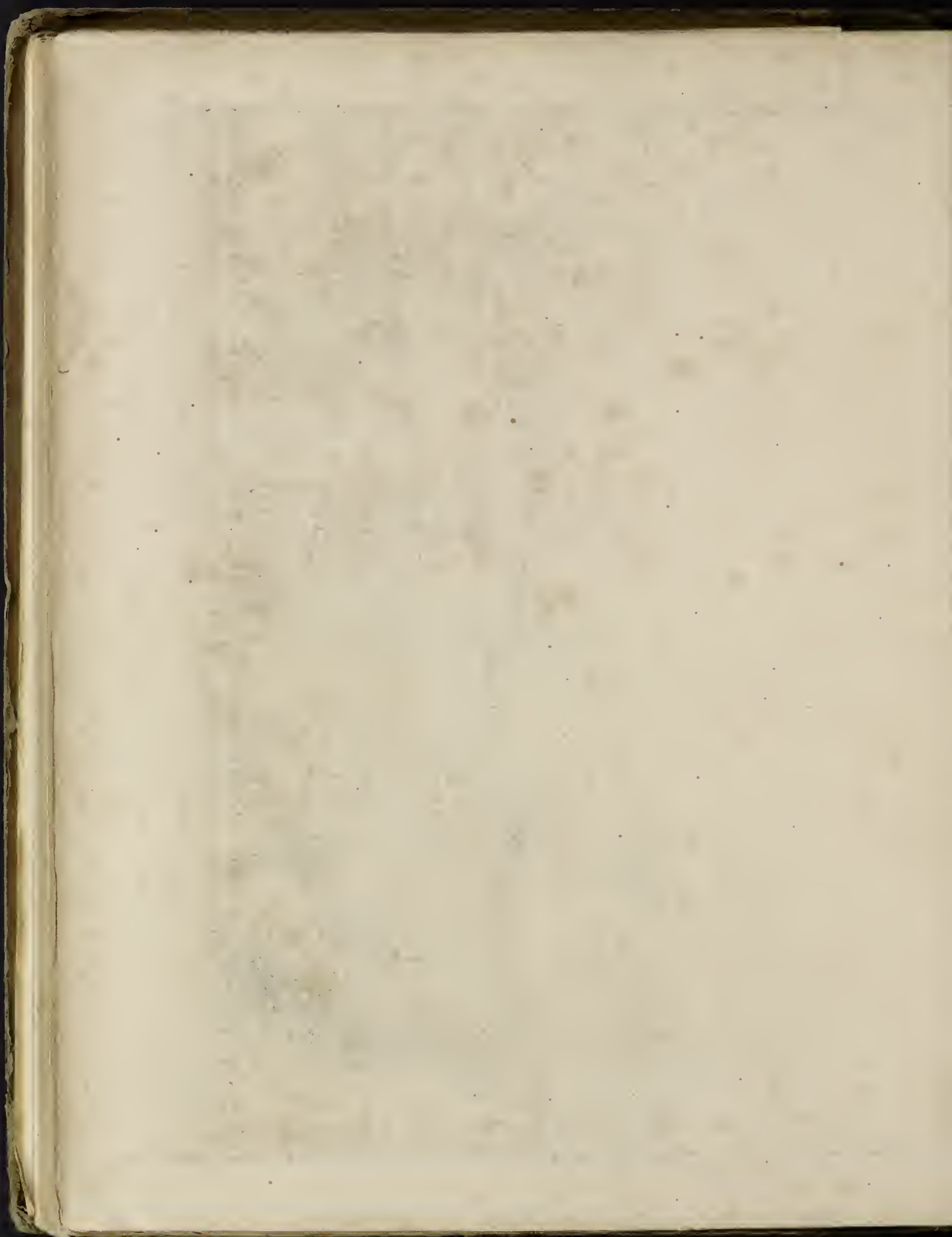
Antient Wall

NAUPLIA.

Palamede

W. Cell. Del.

London: Published by T. Payne, Pall Mall, June 20, 1800.

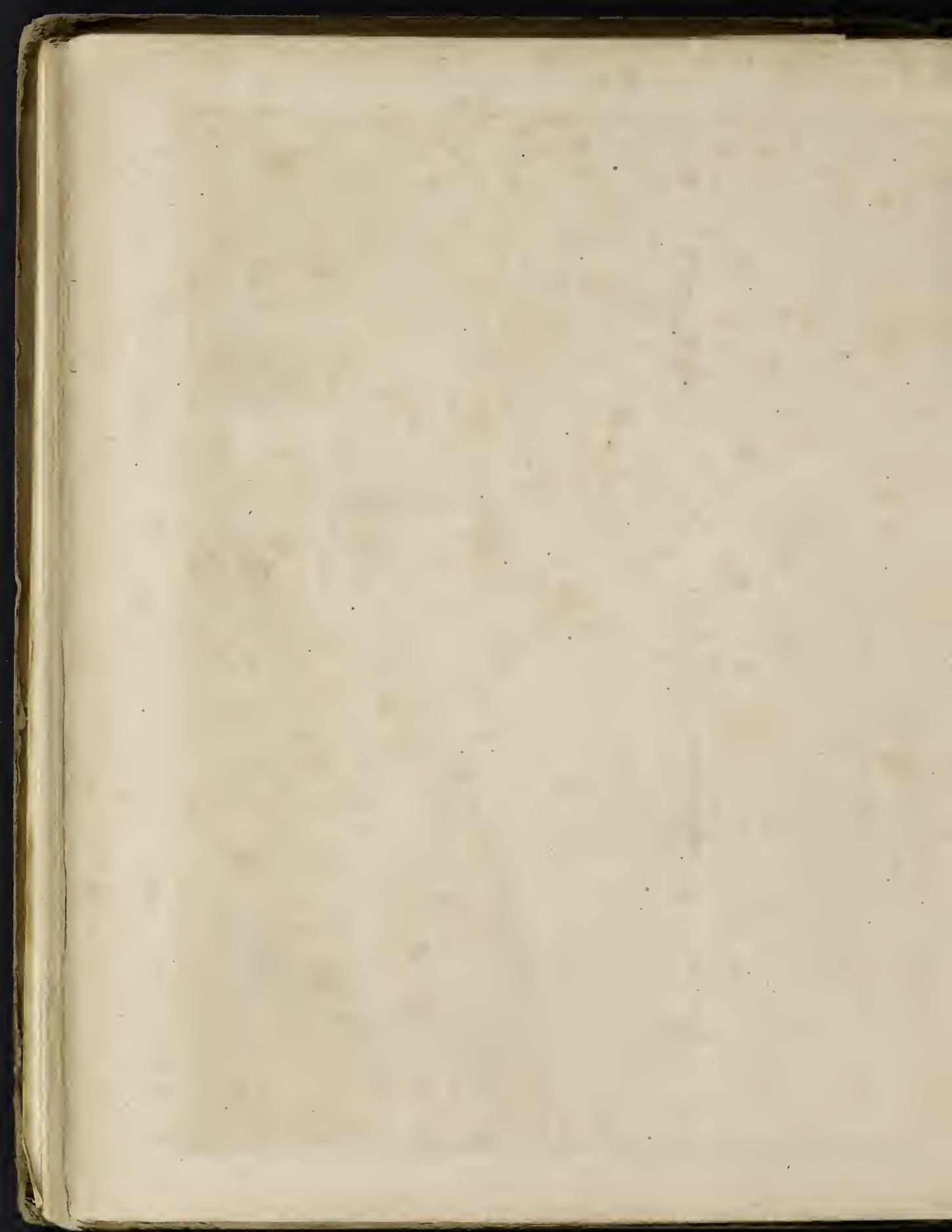




HEATEE NAUMACHIA RUIN PARTO STADEN TEMPLE

I E R O .

London Published by T. Payne, Bolt Court, June 20 1810



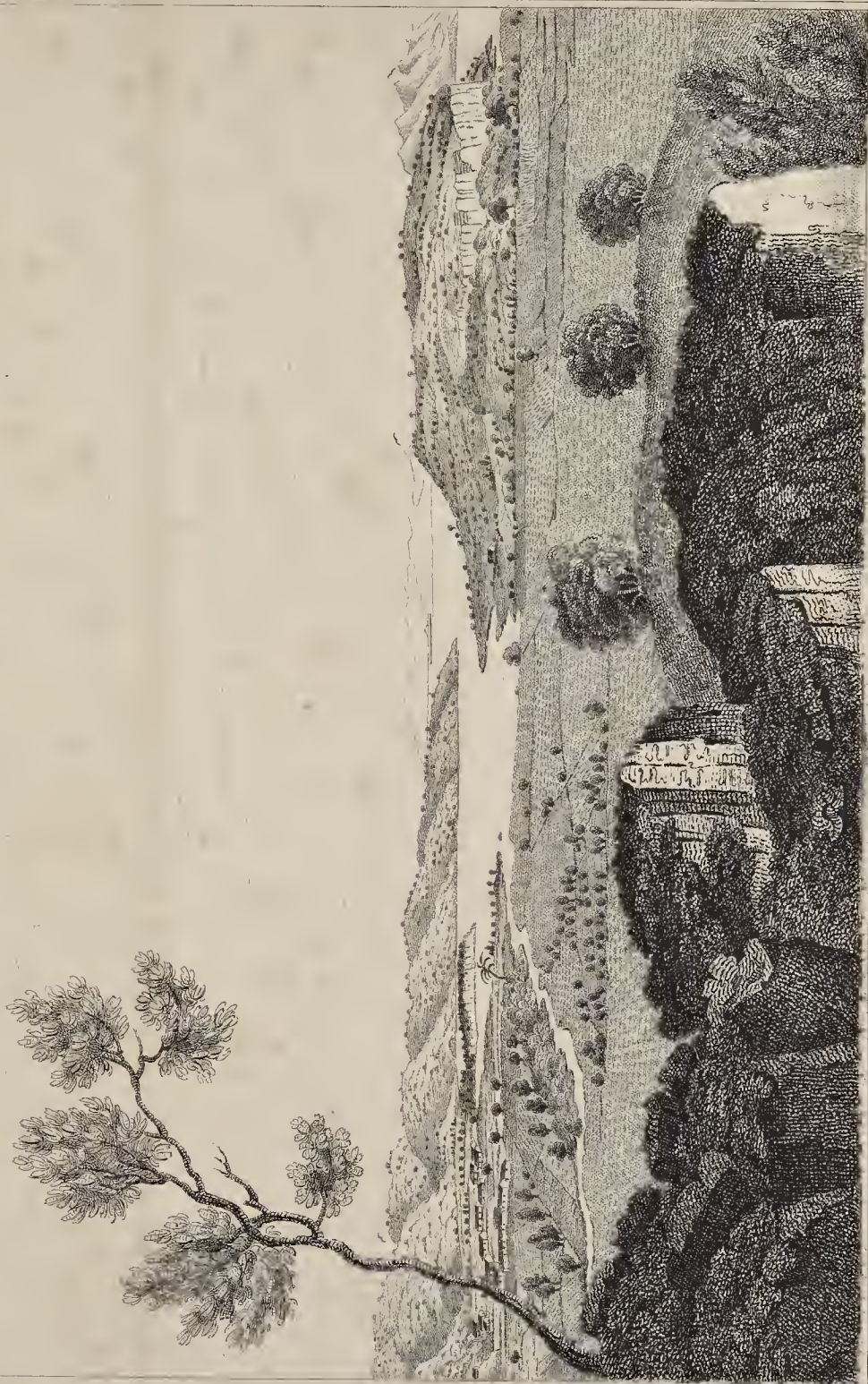


Drawn by W. Gall Esq.

Etched by J. Powell

PLAN OF IERO

London, Published by T. Payne Pall Mall, June 20 1810.



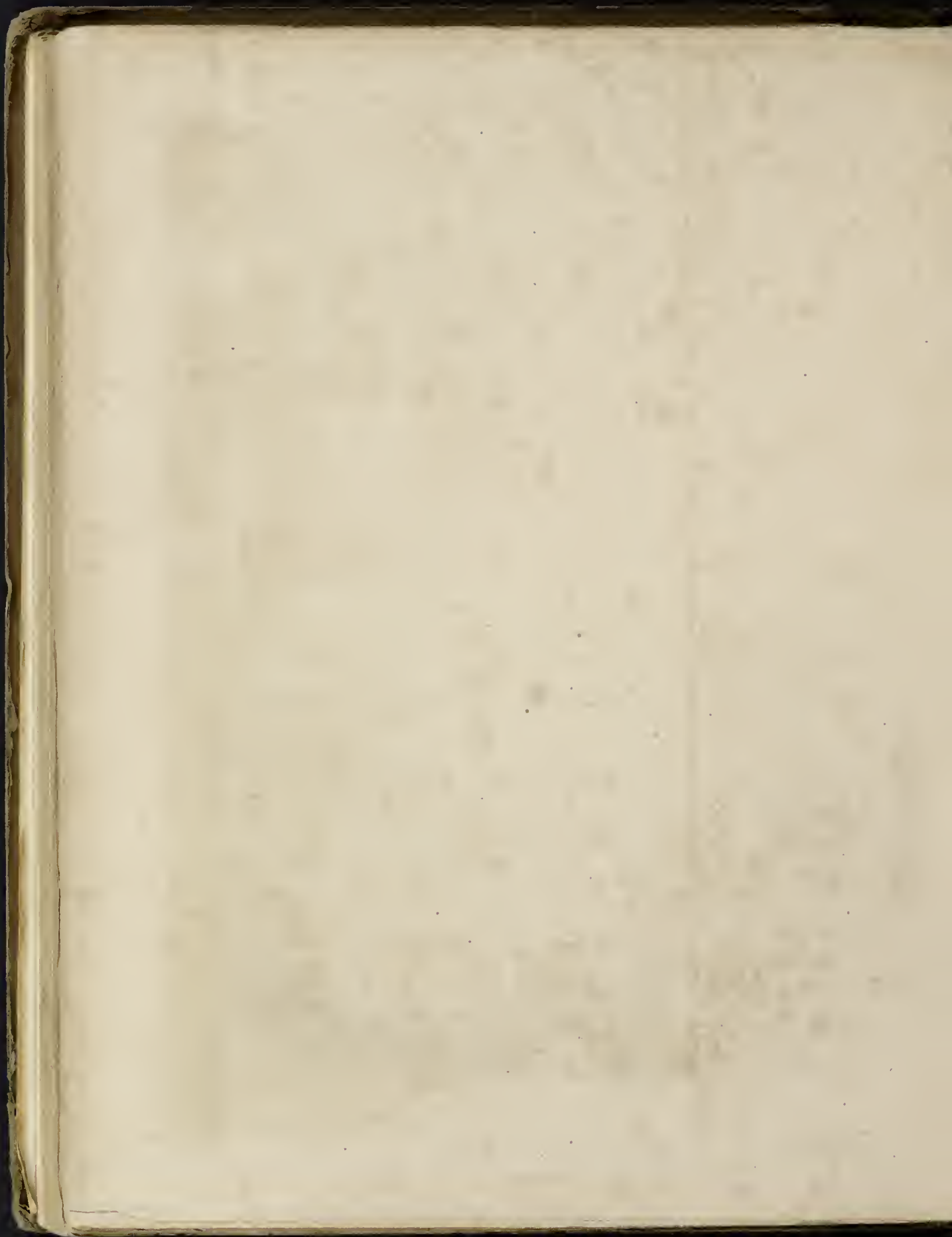
Engraved by H. Coll. 1849

Pidavro

EPIDAUROS

Ægina

Methana

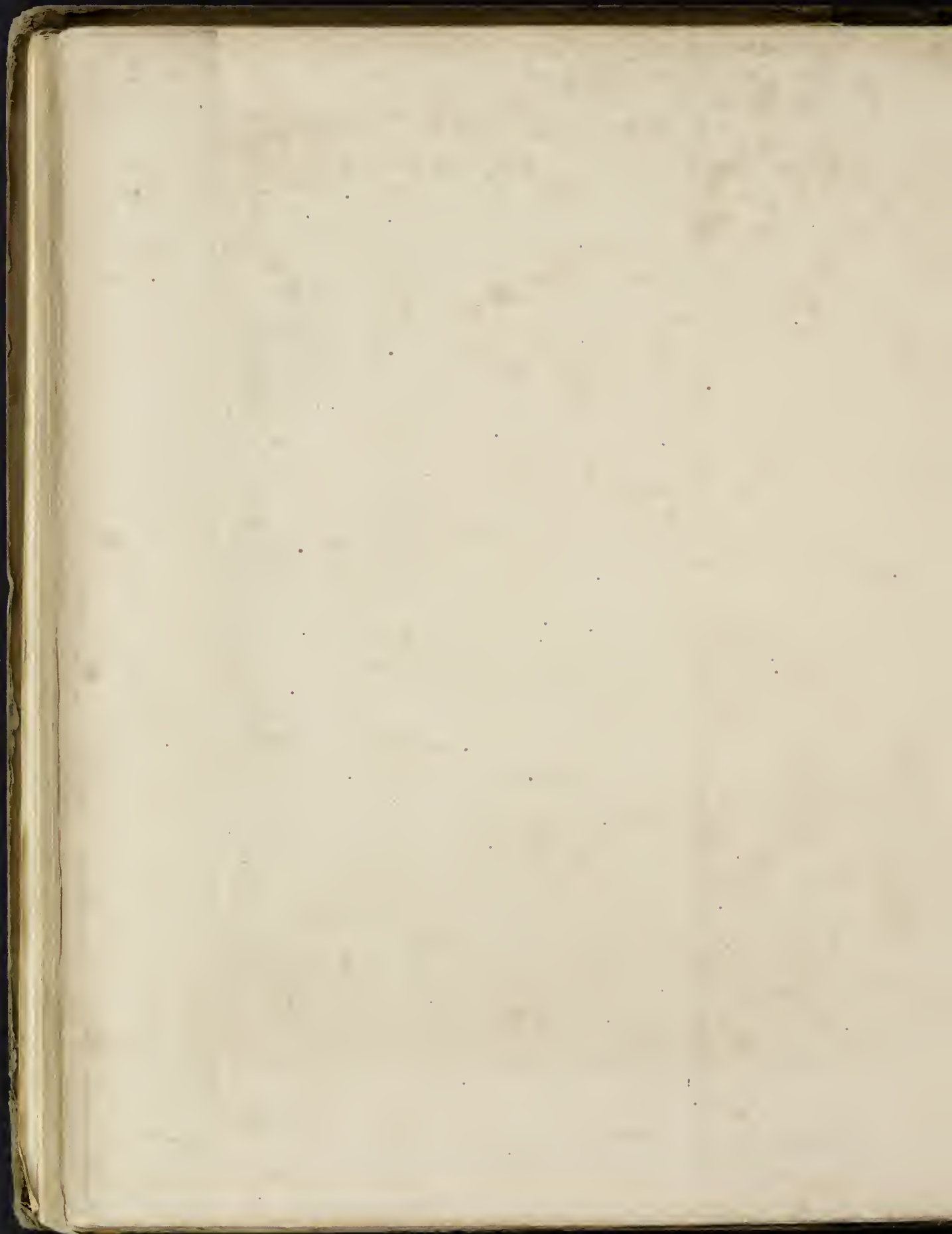


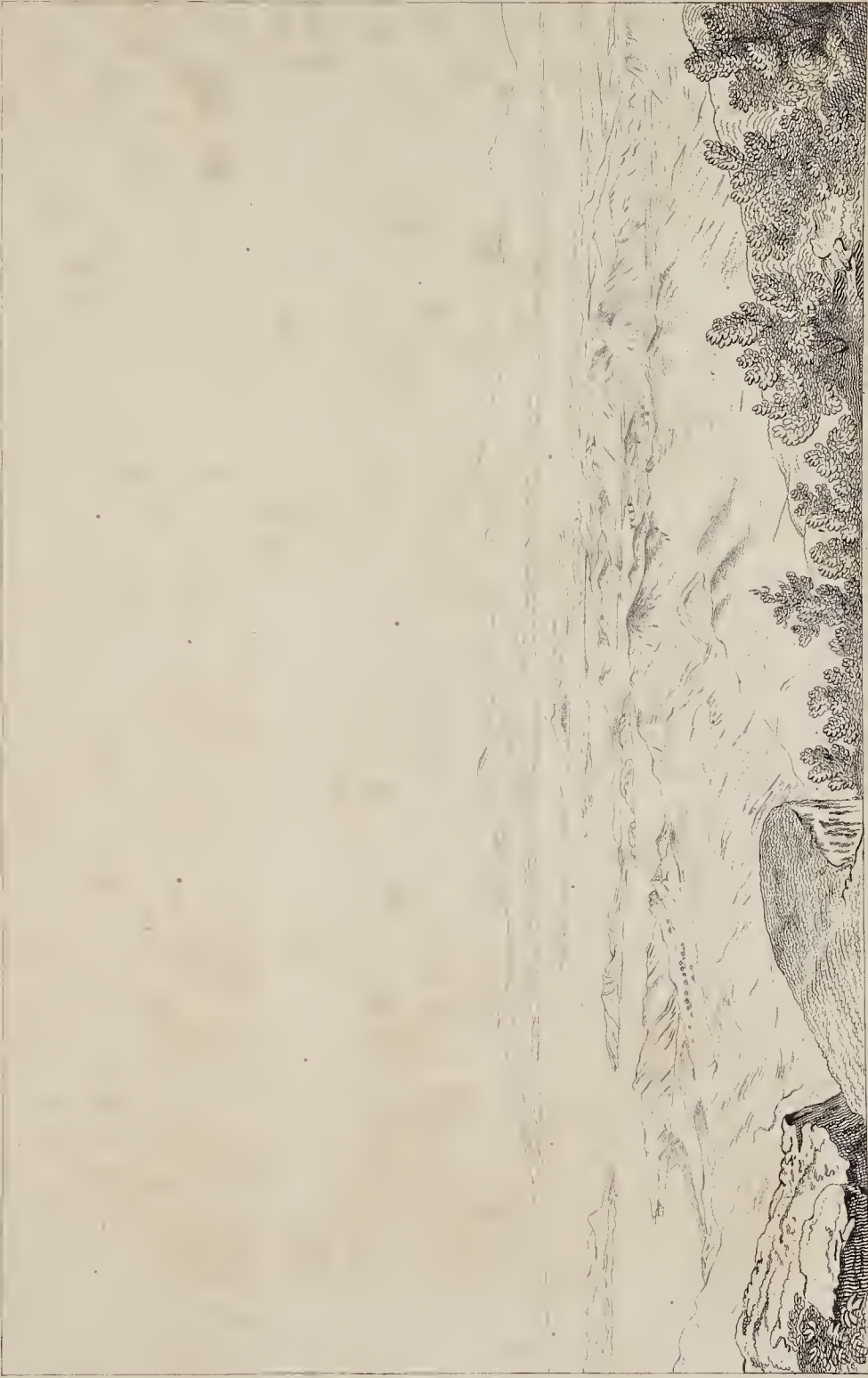


Engraved by W. Gill Esq
in Lauria
Parnafsus
Megaris
Kira
Lunani
Church of Panagia Episkopi
Falaibourea
Methana
Signa
Lamne
Port Pogon
Sunium
Calbria
Engraved by J. Ferri
Poros
Georgia

PLAIN OF TROEZEN FROM THE CITADEL

London Published by F. Payne Pall Mall June 20 1841





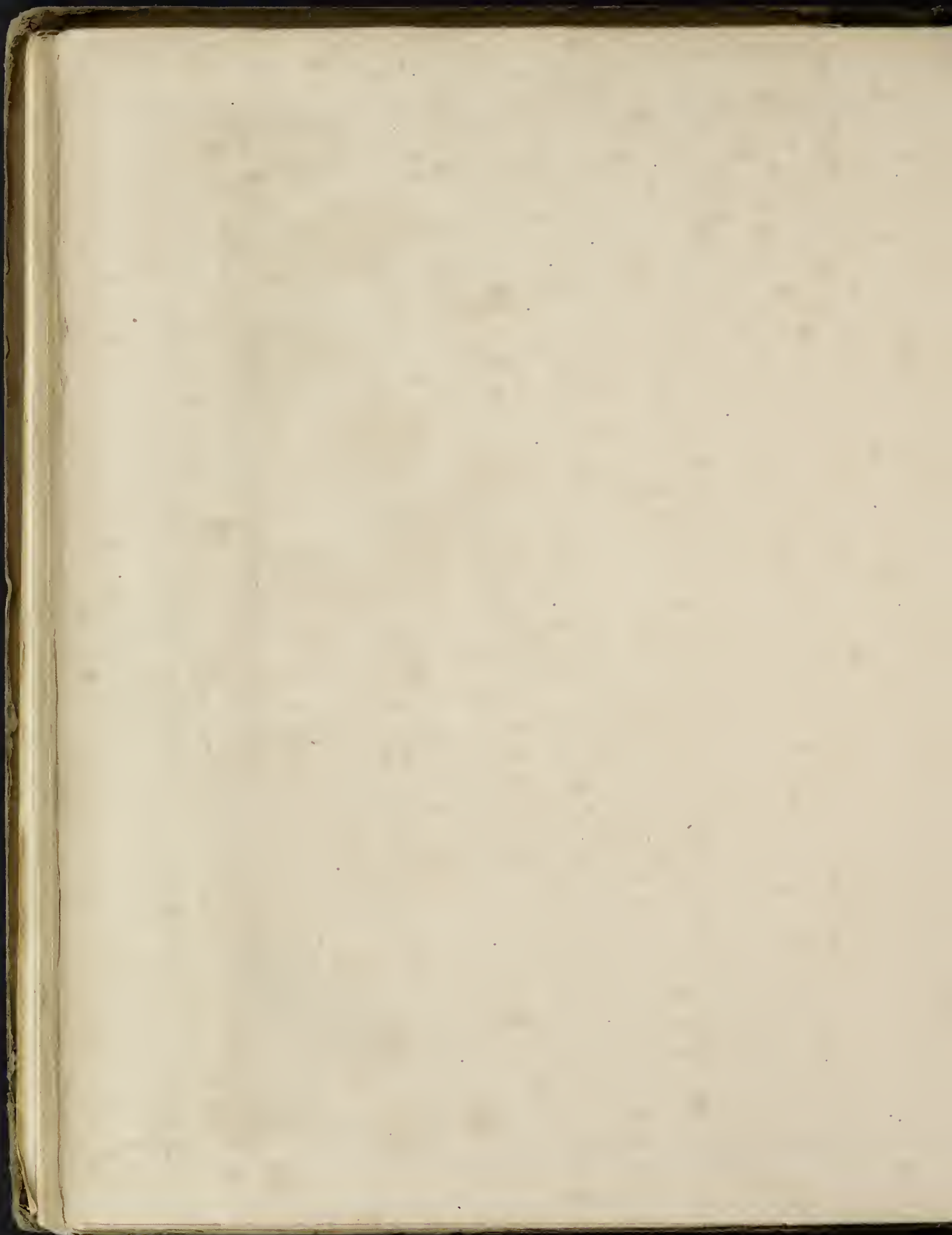
Mountains of Lacoma

Spectre

Kahr

VIEW NEAR HERMIONE

Engraving by J. G. Smith, P.S., del. sculp.



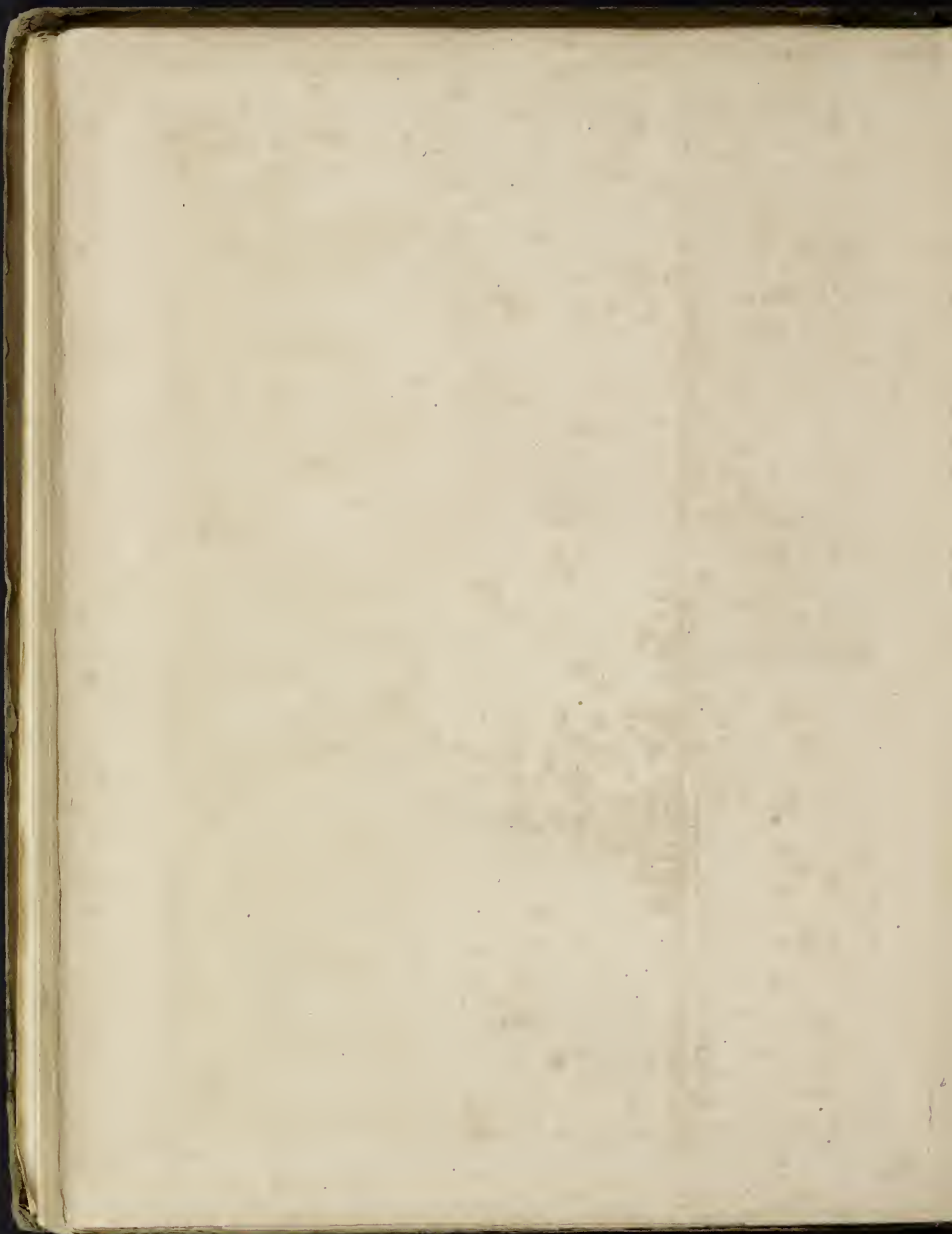


W. G. B. Del.

Hydra

Castri

HERMIONE





H. Coll. Map. 1841

W. Woodcut. 1841

44

10
11
12

SPECIAL 85-B -
6-25-52
7/17/52

31

65-B.53-39

27

