The way from Mount Pindo to the coast was often cut off by floods; hence there was a constant need for dams and dyke-building. It is symbolized in the legend of Heracles:

Lerna, then, had an important strategic position in an area rich in land and with an abundant water-supply. The site was excavated by A. Frickenhaus and W. Muller, and also more recently, 1952-57, by an American group under John L. Caskey (cf. reports of the excavations in 1954 onwards). These excavations have discovered debris dating back to the New Stone Age. The site was occupied particularly during the Old Helladic Period, as is proved by the remains of a wall which was several times restored in that period, and especially ruins of an important edifice known as the "House of Thera", a prince's dwelling, and after its destruction the site was deserted for a long time until being reoccupied during the Middle Helladic Period, when the houses were much smaller and far more simple. The site was abandoned at the beginning of the Mycenaean period.

The ruins of Lerna, despite the fact that only the foundations are visible today, are worth visiting, and they have been extensively laid out and arranged for visitors. There are remains going back to the earliest period of human habitation on this site, i.e. the Neolithic Age (4th to 3rd millennium), and they continue down to the Mycenaean period (1600-1200 B.C.).

Leaving on the left, the building that protects the most intact of the earliest remains, one comes first to the ruins of an ancient enclosure, the so-called "Early Helladic Period" (early Mycenaean). This wall was several times restored during the same period. In a ditch there may be seen the traces of a neolithic house.

Further on, note the remains of the Early Helladic fortifications, including traces of a staircase, two towers built at different times, and a piece of wall of sun-dried bricks (under a modern roofing).

There are three main stages in these fortifications. The oldest left almost no sign except some traces (A) near the gate. The surrounding enclosure wall was built of stone and supported by buttresses. The superstructures were of sun-dried bricks. A second quadrangular mass was later added (Q, R), as was a tower (U). The upper part of this massive wall was made of sun-dried bricks, of which the courses remain. At the time of these first two stages of fortification, there was a stairway (partly visible) connecting the plain with a door in the ramparts. In a third period, a second wall was put up alongside the first and the remains of this may be seen extending further W. The wall was demolished and replaced by a rectangular structure (V), which was later extended, and the angles at the outside edge rounded. A stairway ceased to be used at that time. The part of the ramparts near the neolithic house was perhaps reinforced by a tower. The two towers were then joined together with the bastion (V), but had to be rebuilt a little further W. on a lower ground.

Further on, at the far end of the battlements, there are the remains of two houses of apse type, almost superimposed on each other, and which were built during the Middle Helladic Period (2000-1600 B.C.).

Further on are the foundations of another Middle Helladic house, one of them was a shop (pithos) and another appears to have been
kitchen. Going towards the concrete shelter, note several walls, from a huge Early Helladic building which was part of the earliest palace, before the "House of Tiles" was built. The "House of Tiles" itself (remains protected by a hangar) was built in the Early Helladic Period, and contained an upper story, the walls were decorated by stucco work. The N. foundations were damaged, two tombs were dug, one (II) at the end of the Middle Helladic and the other (I) at the beginning of the Mycenaean Period. The "House of Tiles" was damaged by fire during the Early Helladic Period, the debris was partly used for a vast circular floor, bordered by boulders (visible in places) where bothrioi were hollowed out for sacrifices.

The walls of the "House of Tiles" were of sun-dried bricks on a base of stone. In a corner of the large chamber, note some steps (B) that go up a corridor which clearly enclosed the stairway leading to the upper floor. The destruction of the House of Tiles and the building of the circular structure was set up partly on the site of the great Eastern Palace. W. of the palace, there is another cist-tomb (III) of the Middle Helladic Period.

23 km (14 1/2 m.) : Road on l. goes off to (31 km, 19 1/2 m.) and (71 km, 44 1/2 m.) Leonidion; picturesque countryside and coast, with many small coves suitable for under-water fine beach at (34 km, 21 m.) Paralia Astous; poor but passable.

From Astros, there is a road (68 km, 42 1/2 m.; passable road condition) to Tripolis via (54 km, 34 m.) and (43 km, 27 m.) Haghios Nicolas (hotel); 8 km from where the road from Tripolis to Sparta can be reached in 14 km (p. 461); near the town of Tripolis, the road goes through Tegu (see p. 459).

26 km (16 m.): The road from Argos to Tripolis begins here. To cross the chain of mountains dividing the Argolid from the fine views over the gulf of Argolid.

36 km (22 1/2 m.): Achelokamenos; S. of the village, on the other side of the railway line, note the ruins of the acropolis of Byssia on a hill. (27 1/2 m.) Parnithion Pass (2297 ft.). Nearby, to the S.-E., is L. of Paleon Mouski, the site of the town of the same name, founded by the Persians in 396 after the capture of Nikia (Taylor.

73 km (45 1/2 m.): Tripolis (hotels: Arkadia, 25, tel. 464; Mainalon, 40, tel. 450; Semiramis, 35, tel. 457; Anaktoron, 30, tel. 545; Nocoris) is a town of 18,000 inhabitants, capital of the nome of Athens, situated in the centre of the high enclosed plain of Mantinea. The town is of relatively recent origin (it was founded in the 14th cent. and only became important in the 18th cent. it has little of great interest for tourists, except perhaps its market bazaar. Travellers from Argos to Olympia might well care for a visit to Tegu, which can easily be done from Tripolis.

**TO TEGEA (6 km, 3 1/2 m.; good road; visit the early tombs, the ruins of the temple of Aphaia, Athena and the museum; 7 km, oranera, restaurant at Palaio Episkopi): leave Tripolis by the Kalamata Road, turn 1-5 km (3 m.): Haghios Nicolas.**

Haghios Nicolas is on the site of the ancient Phylakodexa, of the Tegeans, and of ancient altar (statuette in Tegean museum).

11 km (7 m.): Tegea Episkopi, at the centre of the ancient site of Tegua in ancient times was the biggest town of the high Arcadian Plain, considered to be of mythological origin. Under the Franks, the place was a religious centre, known as Nikia. The basilica of Palaio Episkopi is a large church, and the carvings there are some interesting early Christian monuments to be seen, and the church was a religious centre of the Tegeans.

12 km (7 1/2 m.): Haghios Nicolas is on the site of the ancient Phylakodexa, of the Tegeans, and of ancient altar (statuette in Tegean museum).

30 km (19 m.): Tegua (the Tegeans) originally consisted of nine rural villages, the Tegeans were united by Alces, son of Phaeas. After defeating the Tegeans the town was built at the N. of Arcadia against the Dorians of Locris (duel of the Tegeans and the Heraclid Hyllos, Tegea) was forced to sign a peace with Sparta, about 550 B.C., and accept Spartan hegemony. After 550 the city joined the new Arcadian League. The city was still a city in the time of Strabo and Pausanias, but was destroyed in 135 B.C. by Alaric; the Byzantines later repopulated the town. Franks, Tegea was one of the most important towns in Arcadia. In 1150 the Franks restored the town and revealed the site of the temple of Aphaia, Athena, of which little remains except some impression foundations. The temple was burned down in 395-394 B.C., and was rebuilt and housed the old statue of Athena, in ivory, by Endoios, and a wild boar of Calydon, a souvenir of the famous hunt of Theseus and Meleager; this hunt was the subject of the decorations on the column. In front of the temple there are the remains of the altar, and the seat of Zeus, Nymphaum, and to the N. (on the r.) is an old well, perhaps the one where the Auge, priestess of Athena and mother of Telephos, was located. Auge, priestess of Athena and mother of Telephos, was one of the most beautiful women in the ancient world and was the religious centre of the Arcadian Confederacy. It was decorated by Scopas (the Arcadian bard) and by Zeuxis, the temple of Athena in ivory, by Endoios, and was the religious centre of the Arcadian Confederacy. It was decorated by Scopas (the Arcadian bard) and by Zeuxis.
were also Doric, but the cela had Corinthian columns on a level 21.20 metres by 49.56 (exterior rectangle), with an access room.

The pediments (fragments in the local museum and as depicted: In the E., the hunt of the boar of Calydon, with Theseus, Atalanta and Anax), in the W., the battle of Achelo in Telephos in Mysia. The remains of the temple were first recognized established by Milchhöfer in 1880, and excavations were carried

out by Dugas, J. Bergmanns et M. Lemmensch, 2 vol. (1924).

200 yards from the temple is the museum (open 9:00 a.m. to 2:00 p.m. except Sundays and holidays, 10:00 a.m. to 1:00 p.m. and 2:00 p.m. to 3:00 p.m.; it contains architectural sculptured fragments from the temple, and some (as well as some casts) of Scopas' sculptures, particularly the torso of Nymph Hagno, from the altar of Tegae. It has also some geometric pottery, from the sanctuary, and some small votive steles.

The road from Tripolis to Sparta can be reached from Tegae, but necessarily going back to Palaio Episkopi.

Other excursions besides Tegae can be made from Tripolis, e.g. to the of Mantinea and Orchomenos, but the latter, at any rate, is unlikely to interest any one other than archaeologists.

1. Mantinea (14 km, 9 m): Leave Tripolis by the Olympos road. passes the battlefields of 418 B.C., where the Spartans under king Leontion and the Athenians under ad, 250 B.C.

2. Orchomenos (about 33 km, 20 miles): Take the road to Olympos, 25 km (15.5 m) until Leydi, then turn right along the Kandia road. A site excavated in 1914 by the French, who discovered the sanctuary of Artemis Mesopoleis, in the upper citadel. B.C. Doric temple of Apollo or Aphrodite, and the agora in the city.

FROM TRIPOLIS TO SPARTA AND MISTRA

87 kms (54 m): good asphalt road; very varied scenery; but services from Tripolis to Sparta and from Sparta to Mistra.

To See.—On this journey, visits may be made to the temple of Pitsa at Tegae (p. 459); at Sparta, the museum; at Mistra, the old city and the castle of the Villehardouins; for those who are not on the roads, we recommend excursions to Taygetus and Mount Taygetus (1 day) and Mani (1 day).

To Sparta road, turn l. at the second square you come to from (p. 458).—4 km (2.5 m): Road on l. goes off to Haghios Pavlos Episkopi and Teyea (Tegae, see p. 459).

1. Road on l. to Teyea (Tegae, p. 459).—2 km, 1 m:—28 km (17.5 m):—20 km (12.5 m), turn r. half mile after the crossroads.

Vourvouros there are about fifteen tiny churches, with the remains of St. John, and in one rocky crevice there is a fresco where saints are depicted. Here is a medieval site in the same position, according to Mr. Bloch, at the ancient Phylake of Tegae.

Monastery of Karya there is a fresco dated 1638. About 12 miles to Karya, in the village of Pitsa, there are 14th century frescoes in the Hagios Nikolaos.

14 km (30 1/2 m): Splendid view of the Laconian plain and the chains of Parnon on the l., and of Taygetos, on the r., the poet Lacedemonia (the hollow land) and made it a real fortress.—50 km (31 m): Road on r. to (2 km, 1 m) Sellas. A small village near the battlefield of Sellasia where the Macedonians Achaeans destroyed a Spartan army in 221 B.C.

Acris of Sellasia, whose ruins are at the top of Mount Hagios Nikolaos (2720 ft.), commanded the way to the valley of Sparta through the of the Genous, to the E.

5 km (37 1/2 m): Bridge over the Eurotas. Soon afterwards, on the r. the acropolis of ancient Sparta.

Sparta (hotels: ** Xenia, 24 r.; ** Menelaion, tel. 492; ** Mysyras, 20 r.; tel. 376) is a town of 11,000 inhabitants, capital of the nome of Laconia, a modern town with no character; a lifeless town. A visit to the ancient city is also disappointing, because the 6th century B.C. onwards Sparta was subject to a régime of absolute austerity, and never built any of the grand religious or monumental that elsewhere in Greece were the pride of all patriotic.

At Sparta, the prediction of the Athenian historian Thucydides irresistibly to mind: "If one day Lacedemon were overthrown, and there remained nothing but its sanctuaries and the
foundations of its public buildings, future posterity would believe that this city was as powerful as is supposed."

Were it not for Mistra and its interesting Byzantine ruins, it is probable that few visitors would go to Sparta. The country, however, of the plain of the Eurotas is rugged and impressively beautiful, especially the Taygetos mountain range, with its jagged peaks and crevices, and the eagle's nests of the foothills, one of which, with the Frankish castle of the Villehardouins on top, is covered with the ruins of ancient Mistra.

Historical Notes.—★★ Lacedemon was the scene of one of the most remarkable political experiments of the ancient world, and it is said that the unity of Hellas was impossible. It began in the 12th century B.C., shortly after the Doric invasions, with the meeting of the Dorian inhabitants of four villages; and, more particularly, when the legislator (and 9th cent. B.C.), a semi-historical, semi-legendary figure, gave the laws of an oligarchical and military type of state, whose constitution remained unaltered throughout the centuries. At the head of the state, in time of peace or war, were two life-kings, one of whom was always the eldest of the family that managed to impose its power on the other Dorian conquerors. In time of peace, power was in the hands of the elders (gerousia) of 30 members; after about 750 B.C., control was exercised by the executive committee of five magistrates, or ephors. A national executive committee of five magistrates, or ephors, was divided into three classes. The highest class was that of the Spartans, followed by the ephors, who were the only full citizens of the state, and were subject to severe discipline. Every day they took the ceremonial meal (phiditia) in the obel, a subdivision of the tribe. The second social class was that of the Helots, descendants of the Achaeans who had been enslaved by the Dorians or by their predecessors, but were not full citizens. The third class was that of the Spartans, who were engaged in commercial and craft activities. They were free citizens, with rights and privileges similar to those of the Roman law. The Spartans had to devote these to the service of the state, mainly as soldiers, who were paid a legal wage. They were kept in a perpetual state of discipline, and were subject to severe punishment for any violations of the laws.

This rigid and strong constitution made Sparta the greatest military state in Greece, and she rapidly became the mistress of the Peloponnesus and the enemy of the democratic cities. In the 9th century, the Athenian and the Locris were conquered by the Spartans, and the Athenians were forced to pay a tribute to Sparta. The Peloponnesian War (431-404 B.C.) was a disastrous blow to the prosperity of Sparta, but she recovered from it by the genius and military strategy of the Persians. The Spartan king Agis III (421-406 B.C.), who had been defeated by the Spartans in the Battle of Leuctra (371 B.C.), was able to recover some of the lost territory and to resist the advances of the Persians. The Spartans were defeated by the Romans in 199 B.C., and were forced to pay a large indemnity. They also lost their independence, and were forced to become vassals of the Romans. The Roman conquest of Sparta was followed by the destruction of the city, and the installation of a Roman garrison.
Sparta itself, but only to the Confederacy of the Eleutherio-Laconic League, consisting of Sparta and her neighboring cities. 

The city was taken and destroyed in 396 B.C., by Alaric, and was occupied by a doryphoroi (lance-bearing) host. In the 9th cent., it was taken by the Byzantines. The town was renamed to Laconia in 248 B.C. by Guillaume de Villehardouin, who had it in mind of Mistra, where they took over.

The modern town is on the N. slopes of the southernmost six hills of ancient Sparta, the Dictyomia.

The main street, which is a continuation of the Triopolis, intersects the Eurytous (pron. Evrotas) road more or less in the center of the town. Turn left for the museum (open every day 9:00-2:00, 2:00-5:00 p.m., except Sundays and holidays when open only 1:00 and 2:00-5:00 p.m.).

Entrance Hall: Collection of stelai and inscriptions, of which the note nos. 218, 1550, and 1541, decorated with the obverse sculpture of a seated Helen, to Artemis Orthia, the goddess of vegetation, and the Epigonion base from the sanctuary of Artemis Orthia, and a Laconic stele from Klaraki.

Room one (on E.): Note especially: (1) A stele from the archaic period, depicting Helen and Menelaus; (3) funerary relief adorned by a chariot; (595) a stele with a sitting on a throne, holding a cantnare; (575) a statue of a seated woman from the archaic period; (634) a gorgon on terracotta (archaic); (601) a relief relief (about 400 B.C.); (9) a statue of a chariot.

Room two: This room contains an important collection of archaic sculpture, including the Dioscuri (i.e., Castor and Pollux) and the Eurytous (archaic). The note nos. 3575 and 3380 stele of the Phrygian period, carved about 500 B.C.; (3575) a head of a hero (about 450 B.C.); note also the archaic statue, no. 323, found in the area of primitive statuary (a woman's head); no. 364, an archaic statue of a woman (7), and a marble relief from the theatre (Roman period).

Room three: Note no. 328, a sculpture of Artemis, from the archaic period; there is also some Mycenaean pottery from the sanctuary of Herakles, and Helen, sanctified their death, which was found near Sparta (p. 466). The cult was not until the arrival of the Dorians, then abandoned and remained much later.

Also in this room: (468) Apollo, with a lyre, and Artemis, two omphaloi and a eagle; (929 and 930) capitals (archaeological); of the Acropolis on the Acropolis (p. 466), the tomb of Hyakinthos was placed, the beloved of Apollo whom the god killed accidentally at discus practice.

In two glass cases there are examples of pottery and terracotta from the 5th cent. B.C. Among the examples of pottery is a Mycenaean cup (kylix) from Sileus; note also a statue of a soldier, said to be Leonidas, found during excavations in the sanctuary of Athena Chalciokeos (p. 466), and no. 94, a male torso of the same period.

Fourth room: (I. of the entrance hall): On the 1st floor, an archaic statue and the terracotta of the archaic period, from the sanctuary of Artemis Orthia. In another showcase, note a large statue of an archaic amphora, depicting Spartan warriors in battle, and other archaic statues, one of which (no. 123) is a reproduction of a type of Dacian sculpture. Note also no. 442, statue of Herakles, a colossal head of Herakles (Hercules), of the Roman period.
The British School in 1907 discovered on the hill N. of the theatre of the temple of Athena Chalkeia ("at the bronze dwelling") a fine bronze statue.

The walls were covered with bronze plaques, sculptured by the artist Gitiades. King Pausanias sought refuge there in 477 on the pretense of treason; he was immured and bought out eventually almost by starvation.

100 yards downstream from the bridge over the Eurotas take the Tripolis road; there are the ruins of a Byzantine bridge, with three arches, a site of a sanctuary of Bridget of Babyka, where the Tegea road passed along a site of a sanctuary of the Troad of Babyka.

Going downstream along the R. bank of the Eurotas, soon, the remains of a large altar of a heroon come, about 200 yards from the bridge, to the site of the ancient city of Artemis Orthia, discovered in 1905, by the British School at Athens, of R. M. DAWKINS, The Sanctuary of Artemis Orthia at Sparta, London, 1905.

It consists of 1. a small temple (2nd cent. B.C.) built in the inner part of an archaic temple (4th cent.), whose ex-voto filled the base of a temple as a stage and backdrop. Originally, a beating ceremony was performed there, and this was transformed by the Spartans into an altar of the goddess (see the museum).

Thus, it is everything but Sparta. Besides Mistra (see below), there are other excursions to be made near Sparta, but these are unlikely to lead to anyone other archaeologists.

The Melenasion and the Amykliaion (5 km and 8 km, 3 m, and 5 m, of passable road) From the central square of Sparta, take the Tripolis road (1 km) across the Eurotas. — 2 km (1 km.) Turn r. on the big road. — 2 km. — Track (go on foot) 1. to the Menelasion (1 km. on the left, under the ruins of Hagios Georgios). The remains of the Menelasion are on the restored hill of Helen and the site of the summit of the hill.

The town used to be a rectangular platform there, with a small temple on it; the temple was replaced by a slope to the N. W., and was about 15th cent., succeeding an earlier building.

On the other side of the Eurotas, on the hill of the Kyriaki, a few km. to the E. of the Amykliaion, is the site of the Menelasion, or sanctuary of Amyklian Apollo. Above the town is an arch of Apollo, 30 cubits, 40 ft. high, mounted on a base of marble and ivory throne, which was decorated with bas-reliefs of Magnesia. The Amykliaion was connected Sparta and the temple. Every July there was the great festival of the Amykliaion.

Amyklaia was the ancient capital of the Achaean of Laconia and the site of the modern Tsoules. It remained the capital of a dynasty of Achaean origin, independent of the Lacedaemonians, until the first Messenian war (743-724 B.C.), after which it became an important village.

The sanctuary of Alexanda, mentioned by Pausanias, was perhaps on the site of the church of Hagia Paraskevi.

Continuation of the Itinerary from Tripolis to Sparta. Mistra. — Leave Sparta by the Eurotas road. The road, towards the Taygetos chain of mountains, which is cut by the cliffs at this point; the Southern one, of Paros, is identically the rock of the Apotheosis, which the Spartans threw there or misshapen children.

[42 m.; 5 km, 3 m, from Sparta]: Mistra; go through the town then turn r. — 67.5 km (42 1/2 m.): Stop at the place called the Lycabtrim (Restaurant; slightly further on, a tourist pavilion with bar), where the visit to Mistra begins. Mistra is a fantastic example of the 14th and 15th cent. Byzantine city with tiny winding streets churches, monastery, monasteries, and palaces, the town being surrounded by two ramparts and crowned with a magnificent Frankish fortress.

Notes. — ★★ After taking Monemvasia in 1249, Guillaume de Villemeuville set out to find a suitable spot for a fortress to subjugate the Byzantine city. He found the site on the hill called Mistra (or Mistra), a garrison of the Greek League under Despina. He built a cruise on the summit, changing the name of the hill to Mistra (the site of the fortress). The castle of Mistra, however, was only a small garrison that was under the control of Despina. The Byzantines, under the leadership of the Francs, seized the city and chased them away. The site was eventually settled by the Franks, who built a new castle on the summit.

The town of Mistra, the capital of the Peloponnese in Morea, was captured by Guillaume but ceased to have any importance after the fall of Constantinople in 1204. The town was abandoned by the Venetians, and the Franks, who occupied the site, were eventually driven out by the Turks who settled in the area. Mistra is currently a small town, and the occasional Gothic arches that can be seen in the town are not a legitimate claim to Byzantine heritage, largely as a result of trade between the Latin states and the Latin states. The paintings are Byzantine ★.

The paintings of Mistra are particularly worthy of attention for their Vigour and their grace and elegance. They are indicative of a high artistic and intellectual activity in the town in the Byzantine period. The churches, which are the chief interest during successive centuries, have been badly damaged by time and damps. Gabriel Millet of the school of archaeology and especially the Archaeological Society of the Peloponnese have done great work in consolidating and even restoring the monuments.

MILLET, Monumenta byzantina de Mistra (Paris, Leopold, 1910); and its Byzantine monuments, Athens, 1927.
FROM TRIPOLIS TO SPARTA AND MISTRA

The ruins of old Mistra (plan on p. 470-471) are on the N. end of the hill. They consist of a district mainly near the metropolitan cathedral, which contained the main building; and the rich quarter of the town; this area was protected by a stone wall built about the beginning of the 14th cent. Above this district, on the summit of the hill, was the upper part of the town, with houses clustered around the despot's palace. This part of the town was defended by a line of ramparts (end 13th cent.) starting from the foot of the castle in the W., the Taygetos side, and continuing beyond the monastery of Panagia, to the E., on the plain side. On the top of the rocky spur is the site of the castle, or kastro (mid 13th cent.).

Visit to the ruins. Cross the enclosure wall around the archaeological site of Mistra near the fountain of Marmara, then turn left, a little distance. 200 yards from the entrance, note on the left the church of St. George, which has been partly restored. A little further you reach the entrance to the monastery of the Peribleptos; tower in Italian style. Lower down, note the ruins of Krevatas (18th cent.).

The church of the monastery of the Peribleptos (2nd half 14th cent.) contains some excellent frescoes.

The paintings are elegant and graceful, with many different scenes. Note in particular, above the side entrance a Virgin of the Despot; in the prothesis (small apse), the Ascension; in the arch of the transept, the Nativity; in the W. aisle, the Transfiguration; under the dome, episodes of the Childhood of the Virgin; on the dome, Pantocrator.

The ramparts of the lower town, built in the early 14th cent., are well preserved in this part of the site.

Continue in the direction of the monastery of the Panagia. Note on the left the facade of the Frangopoulos house (15th cent.), opposite the chapel of St. Kyriakos. Take the 1st track on the right, slightly further on, on the left, the ruins of the church of the Taxiarchis (13th cent.).

Continue the visit to the site by seeing the monastery of Myrto, founded in 1428 by John Frangopoulos, minister of the despot Constantine Dragatzis. It is still in use by some nuns, and embroidery, etc., may be bought there.

The church is interesting for its side portico, its bell tower, Gothic influence, and its apse.

Inside, the lower pictures were painted after the building of the mosque, except for the fine portrait of Michael Chatzikis (1443) in the n. nave. Go up to the gallery to examine the Byzantine paintings (15th cent.), which are skillfully executed. Note under the W. gallery the combination of architectural structure, painted decoration and frescoes (esp. the beautiful head of a prophet in the N.-W. cupola). Note also another fine patriarchal figure in the N.-W. cupola. Note also the Annunciation; the Presentation of the Virgin; the Resurrection of Lazarus; the Transfiguration of Christ, etc.

Leave the monastery by the other door and go towards the agora of Monemvasia, an entrance in a tower; this is the way into the town by a high 15th cent. house with arcades and machicolations. The path on the left goes off to the church of St. Nicholas and the monastery of the Despot (called Turkish the Great Bazaar).

The gate of the palace, near the mosque, was perhaps built under the Sultan (1249-1263). The main building is 15th cent. (to the W.) and is an enormous vaulted chamber.

Proceed clockwise round the palace, you can leave the muletrack to the ancient street, which passed under the Nauplia gate, by two towers, which leads out to a position from which one can see the ramparts of the upper town may be admired.

Return near the palace and continue going up. The path leads to a Turkish bath (on the left); then turn left and on to a path to the church of St. Sophia, built by Manuel Comnenus in 1350 (restored 1939).

Here are some interesting remains of the iconostasis and the paving. See some pictures (Christ in majesty in the conch of the apse, and the Virgin on the vault of the sanctuary), as well as the remains of the altar and the remains of the monastic cells.

There is a small chapel jutting out on the S. porch, note some paintings of the Virgin, the Dormition of the Virgin, and the Ascension on the walls, and Christ surrounded by heavenly Powers in a medallion of the cupola. In the church near the S. porch, frescoes of the Virgin have been discovered (under whitewash) of the Virgin at prayer, a figure of Christ, and the Nativity of the Virgin.

On the right a door leads up to a small aqueduct that used to bring water to the upper town, to the castle, built under Guillaume de Vaudon, and restored during the Turkish period.

A small gate opens in a wall of the outer fortification wall and is protected by a gate, by the Byzantines. The keep stands on a gate and a tower. S.W. of the gate is a large keep in ruins, the Franks. In the inner courtyard the ruins of two small chapels are seen; they were turned into one single mosque by the Turks.

Alkasia has also revealed the existence of an apse of the chapel of Komnenos, and some other small private chapels outside the castle.

If you have already been up to the castle, retrace your steps to the church of St. Sophia, then drop the path on the right to the palace of the Despot, and take the path a short distance before the palace, on the right. Turn left and continue on this path as far as the Little Palace.

Down the stairway on the left before the Little Palace. This leads to the church of St. Nicholas, a large building of the 13th cent. with crude paintings. Further on, you come to the church of the Evangelistria (end of 13th cent.), the cemetery church, with 14th cent. frescoes. Then
turn I. to the church of Sts. Theodori, built before 1296 on the site of the basilica of Daphni, but rather smaller.

Further on is the Afendiko, formerly a part of the monastery of the Brontochion, like the previous church, and was built in the 13th century on a remarkable plan, for the lower part of the church is in the form of a cross, and the upper part is cruciform, with five domes.

Paintings: In the Narthex, on the N. wall of the church, there is a portrait of Theodora, and on the N. wall of the narthex, there is a portrait of Theodora. On the S. wall of the church, there is a portrait of the Virgin, and on the N. wall of the church, there is a portrait of the Virgin.

In the central part of the church, there are several frescoes discovered by the museums of the Pantanassa and the National Library.

Retrace your steps to the Metropolitan Cathedral (Mitsakis, Haghios Dimitrios), which was built, according to the inscriptions, in 1309 by the metropolitan archbishop Nicephorus Moschos.

In fact, the church seems to have been built about the beginning of the 14th century. Original mosaics were added in the early 15th century, with a design similar to that of the churches of the area. The paintings in the main nave were partly damaged by the fire of the upper part. Many marble sculptures of the 15th century were used again (esp. N. gate, iconostasis).

The oldest and most interesting paintings are on the main aisle, to the S. of the altar: the Martyrdom of St. Demeter, the Martyrdom of St. John, the Veneration of the Holy Cross, and the Dormition of the Virgin (recently discovered). In the central part of the church, there are several frescoes discovered by the museums of the Pantanassa and the National Library.

Excursions in Lakonia

The most interesting excursions in Lakonia are unfortunately spoiled by the poor state of the roads. Mention should be made of Geraki and Monemvasia, excursions in one direction, and of the village of Tygetos (Haghios Ilias, 7897 ft., about 7 miles); guides may be had from Sparta.

1. From Sparta to Monemvasia, via Geraki (110 km, 69 m): roads; the road from Sparta to Monemvasia via Scala p. 474 is in better repair, but excludes the visit to Geraki: leave Sparta to the Tripolis round.—2 km (1 m): after the bridge over the Eurotas, the road on the r. to Geraki and Chrysapha.

On this crossroads, the road to (18 km, 11 m) Chrisapha goes off to the left. Just beyond Chrisapha there is the church of the Chrysaphiotissa (1290), with frescoes. All Saints' church (the former church of the Prodomos), with frescoes of the Transfiguration, the churches of the Dormition of the Virgin (17th century) and St. Demeter (161). Near Chrysapha, the church of the monastery of the Prodomos (1625). Between Sparta and Geraki, but off the road, is the monastery of the Forty Martyrs, with frescoes of the 19th century.
and the church of St. John and St. Demeter is also worth a visit.

See also the grots of Mygaleos, near the village of the same name, 2½ hours from Kythera; and, 45 mins. from the village, the grots of Sophia.

101 km (63 m.): The road comes to the coast, near the site of the Epidaurus Limera (now Palea Monemvasia).

36 km (22 m.): Monemvasia, a picturesque village on the island of Monemvasia, 190 ft. high promontory which was turn by the Byzantine an island, joined to the mainland by a track going over a bridge village of interest for its Venetian and Turkish battlements, its Byzantine churches.

Historical Notes: The ancient peninsula was called Minos, whose name is said to indicate that it was a former naval port of the Minoan civilization. It became a place of refuge for the Greeks of Lacedaemon with its new name of Monemvasia, established itself as a fortress and flourishing commercial centre. The town repelled an attack by the Greeks of Sicily in 1147, but in 1249, Guillaume de Villehardouin forced the town to surrender after three years of siege. He gave it up to the Byzantine Emperor as part of his ransom. The town came under the Sapa (1569-64), the Venetians (1659-1540) and the Turks. Under the Turks, the town was destroyed by an attack by the Master of Malta in 1654. The town has long been famous for its wines, as Mavroelia and Malvasia, and the local liqueur was a favourite on royal table.

The town is defended by a rampart from the bottom of the town to the coast. The main gate is near the coast, the S. Ano to the N. leads to the upper town. The rampart was built in the 16th cent., probably on the outline of the Byzantine fortifications.

In the lower town, visit the churches of Hagia Sophia (17th cent.), Hagios Stephanos (18th cent.), Hagios Nikolaos (18th cent.), and Haghia Sophia (14th cent.), basilica restored in 1909, Venetians, and many ancient houses.

There is a path from the upper town to the citadel, built on the line of the promontory that overlooks the town. On reaching the first citadel, probably built by the Turks. Inside the walls are the remains of a fort, which was built in all probability during the Byzantine period. The N. entry to the citadel was defended by two towers, attributed to the Venetians (16th cent.) and restored by the Turks. In the S. part of the citadel, see the church of Haghia Sophia, founded by Andronicus II (1267-1328), which is on the basilica plan of Daphni, and contains frescoes depicting martyrs.

2. From Sparta to Monemvasia via Skala (103 km, 64 m.) road nearly all the way as far as Skala (45 km, 28 m.), and beyond a road:

26.5 km (16½ m.): Turn L. along the Skala road.

46 km (28½ m.): Bridge over the Eurotas. — 31 km (20 m.): (track on L. for Geraki, see p. 473).

From Vlaehiotis to Monemvasia, see p. 473.

3. From Sparta to Gythion, Areopolis and Yerolimoni (64 km, 40 m.): good asphalt road to Gythion; above between Gythion and Areopolis; had road between Areopolis and Yerolimoni; leave Sparta by the Gythio road, the continuation of
2.5 km (1.3 m): Limeni, the port of call for Areopoli, at the west bay of Itilo. The road climbs and overlooks the bay, giving an
impressive view of Areopoli.
7.5 km (4.7 m): Ilyo, the ancient Oxypolis, capital of the Eleans. It is a village of about 1,000 inhabitants, at the foot of the
mountain. By the road, between the port and Ilyo, is the church of
Sotir. See also the church of the Dekostris convent (18th cent.) with
its lovely frescoes dating from 1765. Inside, there is a fine iconostasis
of wood.
12 km (7.5 m): The road passes near the grato of Diros, where there are
facilities for visitors (stalactites and stalagmites).
27 km (17 m): Trochea, not far from the village, at Kourithi, the
Tholos, are the churches of Hagia Sophia (12th cent.) and
Hagia Sophia (14th cent.). At Elassa, note the churches of Hagia Nikolaos, Hagia Paraskevi
(17th cent.), Hagia Ioannis (15th or 16th cent.) and Hagia Demetra (17th cent.).
43 km (27 m): Hagios Nikolaos, 54 m (34 m): Kardamyli, a Venetian fortress here with an 18th cent. church.
69 km (43 m): Kambos, a village N. of the fortress of Zerano, where
there is an ancient town identified by Pausanias as Alagonia. In the
castle, which is medieval, there are some traces of a Hellenic wall in polygonal
masonry. The tower, on the top of the hill, apparently dates from the
17th-18th cent. The castle originally belonged to the Paleologi of Mistra, and was
occupied by the Turks. It was taken by Morosini in 1656 without resistance.
The Venetians held it until 1715.
88 km (55 m): Kalamata (p. 486).

On the road out of Areopoli, note on l., the village of Konsoula, on the W. slope of the mountain. 79 km (49 m): Pyrgos; 1 km. of the road.
2.5 km (1.5 m): The village of Hagia Maria, with a 12th cent. church.
80.5 km (50 m): 200 yards on the r., the church of Hagios Petros (17th cent.).
82 km (51 m): On r., village of Karavati, with a church of the Twin
End 19th cent.), containing later frescoes. 82 km (51 m): Dryaplas, a picturesque village with high towers. The
church of Hagios Georgios, built at the end of the 19th cent., is attached to
the S. of Dryaplas, on the mountain village of Vounaki, with a church of Hagios Theodoros dating from
82.5 km (51 m): By the roadside on the r., the small monastery
Panoromeni, 86 km (54 m): 1. of the road, Vouniakia, (see above).

88.5 km (55 m): Track on l. to (1 m.) Gardenitza (or Mina),
church of Hagios Sotir, built in the 12th or 13th cent. 92.5 km (58 m):
Katta, 1 mile N. of the village is the church of St. Sergius and St. Nicon,
popularly known as Hagios Georgios, dating from the end of the
16th cent. (restored 1956).
95 km (59 m): Track on l. to (1 km.), Hourlartia (chief
Hagios Strategos with an iconostasis of sculptured marble) and 1.5 km. Hagia Pelagia, a village at the foot of a mountain,
has the chapel of Assunta, with an iconostasis of sculptured
wood at its summit.
96 km (60 m): Yerolimin, a small fishing hamlet on a creek, overgrown
by a high cliff.

About 3 km (2 m.) S.-E. of Yerolimin, the ruins of three early Grecian
basilicas have been located, at Alika, the former Kainipolis.

About 2 hrs. walk from Yerolimin (or by boat) round Cape Mazara, which the ancients called Tanaeron, is the bay of Porto Capo. On the
of the bay are sea cave remains of the fortress of Maina, called the Grand
Cave in the Frankish chronicles; built in 1250 by Guillaume de Villehardouin
for the Byzantines in 1263.

On Cape Tanaeron there was a temple of Poseidon, which was
the site of the Eleutherian Confederacy, as well as being an oracle of
Asklepipos.
478 — [21] FROM TRIPOLIS TO SPARTA AND MISTRA

A SEA [22] — 479

4. From Sparta to Kalamata. (62.5 km, 39 m.; difficult, especially after rain; busses go between Sparta and Kalamata.)

Mistra road and turn r. at the end of the town.

9 km (5 ½ m.): Trupi, a pretty village near a spring. Several km beyond the spring, on the l. of the road, is a rocky hillock with a walled area which has been identified with the Kaidas, the cliff where the monians threw over their condemned criminals, and where the Aristomenes escaped death by hooking on to a fox's tail during the night. The road climbs to the top of a pass (5122 ft.).

To the S. of the road, on a slight elevation, are the fragments of three large buildings dating from the time of Agis II, the last king of Sparta. The road climbs to the height of a pass (5122 ft.)

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26 km (16 m.): Pighi; l. of the road, is the village of Yannidhis, near the church (wooden iconostasis, dated 1767) on the main square. A village round the chapel of Hagios Taxiarchis, an acropolis with a wall has been located, and this is identified by some as the Ire of Apollo in Mesora of Strabo).

The road then goes down to the valley of the Neda, through the plain of Messenia, and passes many olive-groves, citrons, figs, pomegranates.

62.5 km (39 m.): Kalamata (see p. 486).

5. From Sparta to Longanikes (37 km, 23 m., very average road).—12 km (7 ½ m.): Kastania, a pleasant place to stop, 1500 m. 37 km (23 m.): Longanikes, at the foot of Mount Kelemos, which has been excavated by the Franks on the land of Belmina, which had often been subjected to disputes between the Arcadians and the Spartans.

FROM TRIPOLIS TO KALAMATA.

At from Athens, see p. 125.

76 km; 78 m., takes 2 hrs 21 mins to 3 hrs 43 mins.

13 km (59 m.): good asphalt road.

A trip to the ruins.—The ruins of Megalopolis (p. 480); fine scenery for most of the time.

Tripolis by the Megalopolis road.

1.5 km; 1 mile S. of the acropolis of Pallantion, the remains of an archaic Athena and Athena Soteira have been discovered near a modern coastal road. The temple was peripteral and was built in the last quarter of the 5th B.C.

10½ km (17 m.): A fine view over the plain of Megalopolis, going down into the valley by a series of hair-pin bends.

522 m (22 m.): Megalopolis, a large modern town near the ruins of an ancient town of the same name founded by Epanaxias in 371 B.C. to be the capital of a united Arcadia; it was abandoned, together with Messene and Mantinea, a chain of fortresses built to contain Sparta in Lakonia.
Before coming to the main square, a road on I. goes off to (12 km, 7 1/2 miles) Leondarion, a village on the N. tip of the Taygetos. The church of the Apostles (10th or 11th cent.) at Leondarion was turned a mosque by the Turks. Of the Frankish castle that used to command the road to Messene and Messenia, only the ruins of the ramparts and of some towers and cisterns remain. Leondarion was the scene of the defeat of the despot Thomas Palaeologus by the Turks in 1459.

2 km (1 m.) N.-W., on the L. bank of the Xerillas (ancient Karanasion kastro of Samara and many scattered remains indicate the site of Vilipes, largest town, with Nikili, of Ilyrian-Morean.

**Visit to the Ruins of Megalopolis** (1.5 km, 1 m., see the text particular). Turn r. immediately on entering the square, on the Pyrgos road. About 1 km (1 1/2 mile) further on, turn L. towards cemetery. Shortly afterwards, you come to the theatre, on the r. by a hill.

**Historical Notes.** The town known to the Greeks as 'H. Meváxy, [I]I[O]X [large city] and to the Romans as Megalopolis, was built in 4 years, from 368 B.C., and populated by transfers of the inhabitants of forty Arcadian villages and some of the population of the large town (Tegea, Mantinea, Orchomenos). The Arcadian Confederacy had a Senate and an Ase (known as "of the Ten Thousand "), which met at Megalopolis, in the Aseion, and the executive power was entrusted to a Strategos, with the troops of 500 s bankrupts. Epaminondas' work was soon endangered by unsuccessful on-attacks, as the peasants transferred to the town began to regret their new villages. The town was several times besieged and destroyed, and one revolt called the Large City the "Large Solitude .." It was rebuilt in 13 B.C., the time of Pausanius it was little more than a herd of the ruins, and it was later acquired a bishopric under the later Emperors, it steadily declined in importance, the last written mention of the town being in the 7th cent. It disappeared during the Slav invasions. The last statement of Greek history was born in Megalopolis: Philostratus (252-183) and his contemporary Lycophron father of the historian Polybius (204-122 B.C.).

The theatre at Megalopolis was the largest in all Greece, and could seat 20,000 spectators. To the W. (on the r., facing the seats), the parados was occupied by a long rectangular building, the skantheke or stage-props store. In the fourth cent., the stage was wooden and could be dismantled; then performances, the material was used in the skantheke. During the Roman period, after the destruction of the Aseion, the stage was rebuilt in stone, with a proscenium wall with rounded columns.

Behind the stage, i.e. to the North, there projected a portico, the proscenium, which was reached by a flight of three steps. It led to a large square building, identified as the Aseion, the meeting place of the Federal Assembly of the Ten Thousand.

The interior of this vast hall, the lay-out of which is reminiscent of the Telesterion of Eleusis, could hold 6,000 people sitting and 10,000 standing, and was planned as a large theatre. The roof was supported by 24 pillars in rectangular formation grouped round an almost square area, which housed the orchestra and the gallery. On the southwestern side, from the orchestra by parodos, there was a long dias which led on to the proscenium wall. The ordinary members of the assembly sat on the seats around the room, which was entered by side doors.

The town was divided by the river into two districts, linked by a bridge in the S., the federal city or Orestia (the name of an ancient village), the theatre was, and, in the N., the municipal city, or Megalopolis.

To visit the ruins of the North district, go back on to the Pyrgos road, past the Museum and on past the Helissos by a large modern bridge. On the N. bank is the Aseion, a few minutes away. The Agora was bounded on the E. by the skantheke, which housed the orchestra and the gallery. On the southern side, from the orchestra by parodos, there was a long dias which led on to the proscenium wall. Behind the stage, i.e. to the North, there projected a portico, the proscenium, which was reached by a flight of three steps. It led to a large square building, identified on the Aseion, the meeting place of the Federal Assembly of the Ten Thousand.

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meter was joined to this by a line of foundations (which would have been the Archeia, or administrative buildings), which was reared in the W. by the lines of a triple colonnaded portico 156 meters generally thought to have been the portico of Philip.

From Megalopolis to Andritsaina, the Temple of Bassae and see p. 499.

Beyond Megalopolis, the road crosses the Alpheus. 39 km (24½ m.) : Road on r. leads off to Apidita (5 km.), from where the ruins of Lykosoura, with its sanctuary of Dionysus, can be reached. Despoina was an old chthonic goddess worshiped in Arcadia. This excursion is pleasant but would probably interest to archaeologists only.

From km 39 to Lykosoura (about 10 km, 6 m., very mediocre road. (1 m.) : Chorenti. Leaving the village, ignore a track on the l. and straight ahead, 3 km (2 m.) : Turn l. The road goes through an area of pine forest, from which there is a fine view of the wooded mountains of Mount Dafos. (anc. Lyceum, see p. 501; alt. 5450 ft.)

10 km (6 m.) : You come to the foot of the Terzi plateau, where remains of the ancient town of Lykosoura and of the temple of Apollo are to be seen, near a small chapel. There is a small museum, where a guardian will show visitors round. The peribolos wall of the sanctuary was preserved to the N. and to the E.

There are also the foundations of a Doric stoa, in front of which was an inscription dedicated to Demeter, Despoina and the Great Mother. (1 m.) : Lykosoura (anc. and the temple of Apollo). The road goes through an area of pine forest, from which there is a fine view of the wooded mountains of Mount Dafos. (anc. Lyceum, see p. 501; alt. 5450 ft.)

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47 km (29½ m.) : Paradisia, a village at the entry to a valley going up to Makri-Plaghi Pass (the Great Coast, ancient Nymps, which is the main route between Arcadia and Messenia.

About 4 hours W. of Paradisia, on foot, are the ruins of the meadow of Kokkala, on the site of the ancient Amphipolis.

52 km (32½ m.) : Straight ahead is the plain of Messenia, to the W., Mount Ithome (2618 ft.), which formerly had a sanctuary of Zeus Ithomatis on the top, who was a god similar to the Zeus of the Ida or the Arcadian Zeus of Mount Lyceum. Human sacrifices were occasionally offered.

60 km (3½ m.) : Road on r. goes to Kyparissia and Pylos (p. 489) — 66 km (41 m.) : Another road on r. to Kyparissia, via 2½ m. : Meligala. This road also leads to the ruins of the ancient Messene (see below), the continuation of the itinerary from Ithome to Kalamata, p. 486.

Meligala is the largest township in upper Messenia, the ancient Stamnecaros, and was the capital of the first Dorian dynasty in Messenia of Cressphonte (12th cent. B.C.), which was destroyed by fierce internal warfare.

20 mins. walk W. of the village is the triple bridge of the Museum; with three radiating spurs around a central block, over the marshy area, the Leoncasi joins the Amphitos (to-day called the Vivari), at the place from Messene, Phigalia and Megalopolis. The road, following the present spurs date from the Turkish period, but the bases of the rotunda and the piles are Hellenic.

TRAVEL TO THE RUINS OF MESSENE (17 km, 10 ½ m., road with difficult patches for the 8 km (5 m.) to Labena; from there, onwards, very bad road, just about possible for cars, as far as the town of Mavromati, on the site of ancient Messene, whose ruins are of interest; count about 4 hours for the journey and visit to the site counting any time spent going up Mount Ithome). Shortly after the crossroads, ignore on the r. a road to (4 km, 2 ½ m.) Meligala (p. 487). From km 12 (1 m.) : Station of Valva (8 km (5 m.) : Labena; there is a road from Labena to the modern village of Messini, and from there a road to Kalamata (see below).

Labena to Messini and Kalamata (12 and 22 km, 7 ½ and 14 m.; good road for most of the journey — 3 km (2 m.) : Aedena Chorti, road 6 km (4 m.) : Andros, a village of 1,200 inhabitants, which was the site of the village of Arene, and the capital, with Corinth, of a captain name Aigopius. One may visit the ruins of a picturesque Frankish castle on the N., an old church dedicated to St. George. 1 km (3 m.) beyond Andros, in a secluded little valley, is the pretty church of the Zoodochos Pigi, at Samara. The interior was decorated by monks, of which some fragments remain. It was probably built under the Paleologus.

(1 m.) : Road on l. to the aerodrome of Kalamata; from this point the road is in good order — 12 km (7 ½ m.),: Messini, on the road from Kalamata 17 km (11 ½ m.): Road on l. goes to Tripolis; take the one on r. (15 m.) : Kalamata. 1 km (15 m.) : Kalamata, a village with about 700 inhabitants, on the site of the centre of the ancient town of Messene, founded by Epaminondas after his victory over the Spartans at Leuctra (371 B.C.).

The town was the finest fortified city of the 4th cent. B.C., and was a military camp on the S.-W. slopes of the Ithome, which (the Black Eye) to the spring (also called Calilirhoi, and in times Clepsydra) that springs out of an aqueduct in the middle of the village, via an old wall covered in bushes.

General Notes : Messene was conquered by the Dorians and tried in vain to push the Spartan yoke (the Messenian Wars 743-724; 645-629; 439-411 B.C.), and then destroyed after the defeat of Sparta at Leuctra [371 B.C.], Epaminondas restored Messene to its native country and built a new capital, Messene, on the site of the Ithome, thus completing with Megalopolis, Mantinea and Argos, the circuit of the Peloponnesian League. The strategic barriers aimed at containing the threat of the Ithome. Mavromati, was situated at the site of the ancient Messene, which is still under excavation. The town had to march back to reduce the town. He was taken by the Achaeans, however, who forced him, their liberator from Nabis, to take refuge in the town, leading to the central part of the ancient town, where the Archaeological Society resumed its excavations in 1957.
The remains of a small theatre, half-buried, may just be distinguished and a little further on, to the S.-E., is a huge terrace with the remains of a large temple, perhaps the Hieron of Zeus, the god known to the Greeks, and a bronze statue of Eupator.

Quite close to this, on the E., the site of the agora is being excavated. Mr. Orlandos, it being surrounded by porticoes (the ones at the N. ends have already been revealed). The E. side was bordered by buildings, among them, to the N., a small theatre with an orchestra, with a marble colonnade (the seats have been restored), a propylon leading to the agora and a street to the E., and also, to the S., a building known as the Synedriion, the meeting-place of the Messenian assembly. Synedriion opened on to the agora at two entrances: inside, it was surrounded on three sides by a stone seat at the back-rest.

In the S., near a heroon, a building with an interior courtyard screened by porticoes has been revealed, perhaps the Prytaneion. N.-W. of the agora, the Archaeological Society has discovered an exedra in front of a temple of the 2nd half of the 14th cent. B.C.

From the N.-E. corner of the agora, to the W., you come first to a stoa, entered by a twin-pillared porch; beyond, note the lower portico, where there was a huge Roman statue. A small door will be seen, and then another monumental one, 7 yards wide, which leads to the upper terrace.

This flight of steps had 14 steps, of which 11 are still in place. At the top of the staircase, a twin-columned portico between two antae opens to the N. portico. This entrance was restored, and a wall with three gates was erected across the portico. Mr. A. Orlandos has dismantled the lower one and revealed the entry as it was originally. At the top of the staircase was another portico, with four columns.

The two chambers on either side of the staircase were almost new parts of the Sebastelion, a building consecrated to the cult of the emperors.

The foundation wall of both these chambers is still preserved, on a high platform of orthostates and parapet blocks. On the terrace N. of this, the S. building has been discovered, consisting of a base, a foundation of orthostates and a coping. To the W., the wall bends back towards the N. angle, Mr. Orlandos has discovered a base in which was embedded a stele of the 1st cent. B.C., with inscriptions found in this part of the agora mention the existence of a sanctuary at Athena Kyparissia.

Further on, to the S.-W., was the stadium, now very much in ruins.

Coming back on to the village road, continue in the direction of the gate of Arcadia (or of Megalopolis), one of the least perfect existing in existence of Greek fortification in the 4th cent.

The gate, approached by a paved road, where traces of charity may still be seen, consisted really of two entries divided by a round tower. On each side there were two recesses dedicated to the protector gods, Hermes, mentioned by Pausanias, was no doubt one. Under the tower, an effaced inscription shows the extent of the restoration work carried out by Q. Plotius Euphemianus. The outer entrance was flanked by two large towers, of which only the foundations remain.

To the E. and W., the fine wall on the slopes of the Ithome and the W. W. consists of two facings in quadrangular blocks, packed with rubble.

The steep slopes that made it impossible for the military machine to close formed a natural defence, and this explains the low height of the parapet (4.57 metres); this height was enough to enable the defenders to see. The remnants of a small Ionian temple, identified as that of Artemis by the top of the Ithome has the ancient convent of Vourkana, built before the 16th cent. The entrance gate, surrounded by a court of arms and a wall, opens on to a small paved courtyard, surrounded by abandoned tombs. On the L., the chapel.

The convent is on the site of the sanctuary of Zeus Ithomatus. There was a temple, but a mere altar, on which human sacrifices were occasionally made (Aristaeus sacrificed his daughter here). The annual festival of the Ithomea was held there, and the tradition survived in the
form of a modern panegyric. The sanctuary was a place of reference for Slaves, whom the priest could emancipate. The summit of the hill (the Escarp) also had, around the sanctuary, the ancient fortress is where the Messenians took refuge during the last two Messenian wars.

About 30 mins. brings you down to the Lacostaon gate, on the road between Ithome and Mount E. It was sacred to Dionysos & Evad Bacchantes. Near the summit note the remains of a wall surrounding the acropolis, and another fragment built in the wall of the fort in the 5th century.

**Continuation of the Itinerary from Tripolis to Kalamata**

The road continues across the Southern Messenian plain, which is remarkably fertile.

- 71 km (44 ¼ m.): Hagios Floros: not far from the village, to the West, the springs of Pamios, a small Doric temple has been excavated, dedicated to the god of the river Pamios.

- 89 km (55 ½ m.): Road on r. goes off to Messini and Pylos (p. 483), continue straight on. The road soon comes to the suburbs of Kalamata.

- 94 km (59 m.): Kalamata (or Kalamia; hotels: *Aristomenos*, tce 334, 36 rooms; *Grande-Bretagne*, Station Square, tce 287, r.; *Lefkos Oiko*, Station Square, tce 401, 7 r.; *Anastasios*, 22 r.; *Vassilikon*, 13 r.; tourist hotel, called Xenia) is a town of about 40,000 inhabitants, the capital of the nome of Messenia, and an important port which is the main centre in the Peloponnese for the export of local products. The town is probably built on the site of an ancient Homeric settlement of Thera, which belonged almost entirely to Menelaus, for it was one of the seven towns that Agamemnon promised to Achilles to calm his anger. Telemaides and his son Phereas on his way from Pylos to Sparta, and entered Lacostaon the town.

Kalamata is surrounded by gardens and is a pleasant and comfortable centre for excursions, but possesses little of great interest.

**Historical Notes:** Although the modern town is undoubtedly in the ancient Thera, the ancient town of Kalama was not on the site of the ancient Thera, probably where the present village of Kalamis is, at the foot of the Taygetus. The district was conquered in 1206 from the Byzantines by Guillaume Chapillotte and 12th century. After the end of Villehardouin rule, Kalamata came under the Florentines for a time, and later the Angevins. In about 1470 the town was rejoined to the states of the despots of Mistras. It was taken by the Turks and remained in Turkish hands until 1685, then passed to the Venetians until 1716. The town took an active part in the War of Indepedence in 1770 and in the War of Independence in 1821.

The main thing to see is the kasra, or castle of the Villehardouin, which was built by the Franks in 1208 on the site of an acropolis and ancient settlement of Thera, where the Byzantines had built a fort and monastery. It consists of a keep, an inner redoubt and a wall over an earlier Byzantine church. It was restored in 1293 and slightly damaged by the Turks in 1653, who blew it up with the N. 15.

Kalamata — Koroni

The visitor was restored by the Venetians in the later years of the 17th cent. at the beginning of the 18th cent. Above the entrance gate to the town of St Mark may still be seen.

Near the bazaar, the church of the Holy Apostles is a Byzantine church, which acts as a church in the latter and much larger

There is a belfry tower in the Norman style. At the entrance, note the church of St. Mary in the middle of the 12th cent. above the choir of the modern church of the Dormition of the Virgin.

**Special Notes:** 1. From Kalamata to Kardamili and Areopoli, see p. 483.

2. To Messini and the Samarina, see p. 483, in the opposite direction.

3. To the ruins of Messene, see p. 483 in the direction of Koroni, see below;

4. To Pylos, see below.

**Kalamata to Pylos** (Navarino; 51 km, 32 m.; good road; fine scenery for most of the journey): Leave Kalamata by the main road. — 5 km (3 m.): Take on r. the road to Messini and Pylos (p. 16 m.): Messini, a small town of about 8,000 inhabitants; in the road on r. goes off to Labena (12 km, 7 ½ m.), from which the ruins of the ancient Messene (p. 483) can be reached.

- 13 m.: Road on l. goes off to (31 km, 19 m.), road only partly asphalted, Koroni, a picturesque little port, with houses built on a promontory crowned by an impressive Venetian and Turkish citadel.

**Historical Notes:** Koroni is on the site of the ancient Asine. In the Middle Ages, the Venetian refugees from the former village of Korone, further N., gave the town its name of their previous home. The town was taken in 1265 by Guillaume Villehardouin, his successor, the Younger (1270-1309), and sold to the Venetians, who had their new possession ratified by treaty in 1269. The Turks pillaged the town in 1428 and in 1500 the inhabitants rose against the Venetian masters and handed the town over to the Turks. The Venetians took the town in 1532, but it was retaken by the Turks the following year. In 1562, the Spaniards obtained control, and finally the Turks regained possession, and repelled an English attack in 1770. It was on the beach at Koroni that the French fleet was destroyed in 1828.

The fortress was on the W. tip of the promontory. It was in a simple fort, or keep, and an fortification wall with a fairly small perimeter. The Venetians after 1209 built a round the whole promontory, added the E. of the fortification wall, a powerful tower for storing artillery. The fortress is entered by a gate with a Gothic vault in the 13th cent. by the Venetians in the centre of the N. It was the site of some ancient blocks of stone, taken from the ancient city of Asine. After crossing the gate, you come to a building consisting of two bastions, one of which is protected at the base by an enormous slope.

Further on, at the foot of the rampart, there is a platform or a bastion with a ditch and a counter-scarp. At the end of this platform there was a small casemate, one of which was destroyed in 1844. All the part of the citadel was built in the 16th cent. by the Turks.

A side of the citadel follows the line of the cliff, which acts as a natural wall, reinforced by a bastion on the top. An inscription shows that this was repaired by the Venetians in 1690 to fill a breach made by Morosini during the siege of 1685.
Fig. 3: Central part of the city, Hippolemian town plan.

Fig. 8: Ground plan of the Asclepieion.

Plan 8: Axonometric partly restored plan of the Asclepieion.