19. — FROM NAUPLIA TO EPIDAUROS
(Sanctuary of Asclepios).

Route.—29.5 km (18 1/2 mi.), good asphalt road; several buses a day to Nikitara Square (pl. p. 444).

Epi dauros is one of the most visited sites in Greece. This popular tourist destination is notable not only because of its theatre, but because of the charm and attraction of its surrounding area. There is a festival here every summer, and the works of the Greek comic writers and tragedies are performed—this is the height of the tourist season in the Argolid.

On leaving Nauplia, ignore the road straight ahead which leads to Fort Palamedes (p. 444) and that on the left for Corinth. 14.5 km (9 mi.) : About fifty yards before taking a moderate curve over a ravine, note on the left an ancient bridge in pseudo-corin- 
omasonry which probably dates from the Classical period. The route which crossed this bridge led to the acropolis of Kassara and can be seen on the I. 

Nearby are the ruins of a small Turkish barracks, at the foot of the hill where the remains of the ancient acropolis (1,181 ft.) are excavated in the 5th century B.C., and it was reinforced with towers. On the north side, there is a square Frankish tower with a gate near a postern. The town itself was built on the SE side of the acropolis hill; its name is unknown. Evidently the fortress was built by the Argives in the 5th century B.C. in order to keep watch over the Epi-
dauros. A little further on, to the right of the road, are some ancient tombs.

16 km (10 mi.) : Further on the right is the Kastraki hill (at 659 ft.) and the ruins of another acropolis at its summit. The name of this hill is not known, but it was contemporary with the Kassara acropolis.

24.5 km (15 1/2 mi.) : On the left is the church of Hagia Marina; one can recognize some fragments of an Ionic building; the church sits on the site of a temple dedicated to Athena. Near the church are the ruins of a pyramid built in the 4th century B.C.; this may have been a little fort where a small garrison would be sheltered from a surprise attack. The fort was restored or altered several times, and remained in use until the 19th century (cf. Hesperia, 7, 1938, p. 511 ff.).

25 km (15 1/2 mi.) : Ligourio (Village hotel). From the village, the road on the right leads to the Sanctuary of Asclepios; the road on the left leads to the site of the ancient town of (10 1/2 mi.). Epi dauros (not confused with the sanctuary).

From Ligourio to ancient Epidaurus (Palaia Epidaurus, to the east of Nauplia). 5 mi. Road on the left for 5 mi. Next Epidaurus; at the roundabout take the road to the right.

17 km (10 1/2 mi.) : Palaias Epidaurus (lit. Acropolis), a little port on the Epi dauros, and on the summit are the remains of an Early Christian church.

The Sanctuary of Asclepios (the Aesculapian Grove), the most famous of his cult places in the entire world. Asclepios, the god of healing, was born near Nauplia, on a hill top not far from here, and was nursed in the Isthmus. The cult of Asclepios was introduced at Epi dauros in the 6th century B.C., but its most flourishing period was in the 4th century B.C. It has been said that the temple was constructed in the 1st century B.C. However, the site was visited by several archaeologists, and the remains are well preserved. Kathleen M. Kenyon, 1934, and 1935-1940, excavated the site. The excavation were carried out by the Archaeological Society of Athen, under the direction of J. M. Kenyon (1975). Further work was done by the French School of Athens, which also directed the excavations. The sanctuary was investigated in 1948-1951 by Papadimitriou.
ON entering the site, one passes the stadium on the right; a vast field of ruins on the left; the road continues, leaving the Pavilion on the right (bar, restaurant, rooms) and the Museum on the left (see below), until the Theatre is reached. This is the Theatre of Epidaurus, and one of the marvels of Greece. It was built in the 4th cent. B.C. by the Argive sculptor Polycleitos the Younger, to distinguish him from the more famous 5th century BC philosopher of the same name. The scene building, for which a reconstruction has been projected, is almost entirely destroyed; only the foundations remain. When the Festival of Epidaurus is held, a temporary building is set up here. The orchestra, where the chorus danced and the full circle of hardened earth, as in the ideal Greek theatre of the Classical period. The auditorium (of which the left-hand side was restored) could hold about 14,000 spectators. This theatre has exceptional acoustics, and the local guides are always ready to explain this by standing at the centre of the orchestra, near the stage, and whispering a word to be heard from the furthest seating there.

From the theatre it is a 15 min. climb to the middle peak of Mt. Parnassus to the SSE. This is the site of the ruins of the Temple of Apollo Museus, from this point there is a wide view over the valley.

The Temple of Apollo seems to have been built in the 4th cent. B.C. Classical altar which has left its traces near the SSE, corner of the SE. The whole sanctuary was probably surrounded by a peribolos. Existence of an early altar on this spot was known from literary sources and the archaeological evidence for it is plain. Near the W. corner of the wall, in a small cave which seems to have been a very ancient cult place, a Naiaid was discovered and Late Helladic III terracotta idols have been found (1150 B.C.).

Upon leaving the theatre, one may visit the Museum below, on the ruins of the sanctuary.

In the first room are numerous inscriptions recording medical recoveries from paralysis, gall-stones, blindness, tapeworm, and other ailments. There are several statues, for the most part of the Roman period, and in a case, a collection of lamps and bronze surgical instruments. In the middle of the room is an inscription recording the building costs of the Temple of Asclepios and the Tholos (p. 452).

The second room contains various statues of Asclepios and Hygeia, some of which are casts. There are also architectural fragments from a number of the buildings of the sanctuary, at the back of the room, to left and right, pieces from the Parthenon.

In the third room there are, on the left, sculptural fragments of the 4th century found at the Temple of Asclepios; among them is a mutilated figure of an Amazon.

Next comes a reconstruction of a part of the temple of Asclepios (ca. 380-375 B.C.), showing an (incomplete) column to the exterior order, the cella wall, and a column of the interior section of the central pavilion from the Tholos (round temple) displayed. This circular building was one of the most sacred edifices of the sanctuary of Asclepios (see p. 452); it was begun in 360 B.C. after plans of the younger Polykleitos. The Tholos paving, in the corner, is a Corinthian capital with a fluted column, said to have been cut by the younger Polycleitos, at any rate, probably executed after his death. On the side wall, on the way towards the exit from the museum, are architectural fragments from the Tholos, particularly the section of the circular wall, with its coffered ceiling ornamented with floral motifs. After this come architectural fragments from the Temple of Artemis (4th cent. B.C.), including half of its columns. Finally, near the door, there is a partial reconstruction of the Temple of Asclepios.

The Museum the road leads back to the ruins of the sanctuary. The first structure to be met is a large square building from the 1st period identified as a katagogeion or hotel for the shelter of visitors to the shrine.

400 yards to the W. of the katagogeion are the ruins of a temple (see plan), probably an anexe to the gymnasium, where there were rooms consecrated to the cults of Asclepios and his sons.

During the Roman period the gymnasium was transformed into an odeon, and the monumental gate of this building, now the cult place dedicated to Hygeia.

At the gymnasium at Epidaurus is similar to that of the palaestra. There is a large peristyle court bordered on the E. and W. by colonnades (each with an internal colonnade), and on the N. and S. by porticoes. The remains of the odeon and its propylaeum are also visible. The paved foundation of the propylaeum carried four columns on the short sides of the building, and six on the N. This preceded by an access ramp, in front of which stood a statue of Apollo, but now its base is in place.

The palaestra, the site of the gymnasium are the ruins of a palaestra and of the monument of the magnificence of the temple proper (hieron) begins N. of the palaestra. Within the sacred buildings surrounded by a peribolos wall. This site was transformed into a fortress by the Byzantines. The remains encountered are the remains of the foundation of a temple of Themis, built in the Classical period; next come the ruins of a small Roman building, and then the ruins of the Artemis, built in the 4th cent. B.C.

At the Temple of Artemis stood a building (Building E on which some archaeologists have identified as the abaton,
the dormitory where the sick slept, hoping for a dream in which the god would indicate a method of cure for their maladies. This was the abaton, it was replaced in the 4th cent. B.C. by building intended for the same purpose.

In the Hellenistic or Roman period the E. Building was reached by a paved road to an altar which was located S. of the Temple of Asclepius.

The Temple of Asclepius is the next building to be reached. It was built by the architect Theodorus, between 380 and 370 B.C. The only remains at the site are the foundations and the fragments on exhibit in the museum.

The Temple of Asclepius, of the Doric order, peripteral but without an opisthodomus, was built entirely of Corinthian tufa. The sculpture, the gutters and the ornamentation of the doors were of stone. A layer of large slabs of poros covered the entire surface of the cella. Along the S. cella wall there is a pit cut in the floor; this was where the chryselephantine statue stood. The figure of Asclepius, the work of the Parian sculptor Thrasymeres, was, according to Plutarch, situated in a depression; scholars explain that such a pit was meant for the sanctuaries of healing gods, and played a necessary part in the ritual of consultation (see R. Martin, Bulletin de Correspondance Hellénique 1946, pp. 352-368). Those who came seeking a cure may have performed their ablutions, or perhaps, in the more ancient sanctuaries, the residues of the ritual ceremonies were collected there.

The approach to the temple was along a paved way and up the steps on the E. side. On the right of the ramp, a pedestal of three steps on which a statue stood, out of which water flowed (by means of a bronze pipe). This was the lustral fountain for all those entering the temple; its waters first collected in a basin at the statue's feet, were then drawn off in an aqueduct towards the Abaton (see p. 452), left of the statues (to the S.), stood many votive monuments, the remains of some of which remain.

The Tholos, to the W. of the Temple of Asclepius, is one of the most remarkable productions of 4th cent. B.C. architecture. It was built between 360 and 330 B.C., after the plans of Polykleitos the Younger, the architect himself supervising at least the latter phases of construction. In the building accounts which have survived, inscribed on stone, this structure is called simply Tholos or the Altar. The question of its exact use and nature has provoked discussion and controversy among scholars.

Only the foundation of the Tholos remain, but these immediately have a curious character: they consist of six concentric circular walls. The three outer circles are independent and complete, the three inner walls are pierced by doors and connected with one another by short cross walls, arranged in such a way that anyone intending to enter the centre would be led completely around each circular passage until he could enter the next. The complete circle would have to be made twice in order to pass from the third circle to the centre. How this layout entered is a mystery. One of the most provocative of the many advanced is to the purpose of these serpent-like subterranean avenues is that they housed the sacred sanctuary snakes. However, the opening towards the centre of the complex suggests that some essential ritual

At the end of the Abaton is a well-head, perhaps of the 6th cent. B.C. which seems to have been part of the Archaic sanctuary. Later it was made a part of the stoas. Further on are the remains identified as the bath of Asclepius, built in the 2nd D. by the Roman senator Antonius. It stood in part over the structure, older than the Ionic stoa, belonging to the 5th cent. B.C. The building consisted of a large hall divided into three two transverse walls. Later, in the 4th or 3rd cents. B.C., the hall was enlarged by the addition, to the N., of a double series of columns. All these constructions were then destroyed at the time of the 6th cent. B.C. The well then represents one of the cult buildings of the sanctuary of Asclepius.

Discovered, during the excavations of Kavadias in 1904-1905, that bore the water from the sacred fountain (the statue beside the Tholos described above) to a basin near the hall of the 5th cent. B.C. Water then was carried into the building through two openings.

To the S. of the bath is the sacred court, surrounded on the S., E., and S. and E. by the sacred court, surrounded on the S., E., and N. by the Tholos, the statue, and the well-head. Further on are the ruins of a large wall with several galleries. To the E. (on the right) are the vestiges of the complex of Roman buildings which formed a bathing establishment. Water supplied from Mt. Kynortion.

This bath is the remains of a Temple of Apollo and Asclepius, the Roman senator Antonius, and further to the S. was a Roman bath adjoined the temple.
FROM NAUPLIA TO EPIDAUROS

Next come the remains of the propylaea of the sanctuary of tufa in the 4th cent. B.C. This monumental gate was where the road from Epidaurus entered the sanctuary.

About 100 m. from the gate is the beginning of the sanctuary ground, which runs along the right side of the road. E. of these remains of a 4th or 5th cent. A.D. basilica have been discovered.

To reach the stadium, recross the sanctuary towards the theatre. On the way one passes the remnants of a temple dedicated to Aphrodite, the remains of a large cistern, and finally a sort of rectangular well of the Classical period, which has been identified as the fountain belonging to the Temple of Athena.

The Stadium was laid out in the 5th cent. B.C. in a natural hollow. Its seats, some of which remain, were in part cut in the natural rock and in part constructed of cut stone.

In the N. embankment is a vaulted passage. Immediately N. is a rectangular box arranged among the seats, the tribune where judges sat. The track measures 23.65 m. in width and 181.7 m. in length from the starting line on the W. to the finish line on the E. The two lines are marked by two rows of stone slabs, in which lines have cut.

LERNA

[20] — 455

FROM NAUPLIA TO TRIPOLIS

16 km (10 m.) : road from Argos to Tripolis, and there are several trains a day; to avoid a possible long wait for the connection at Argos, it is preferable to take the bus from Nauplia to Argos.

1 km (1 km) : good asphalt road; variety of countryside between Nauplia and Tripolis.

WHAT TO SEE.—Tyris (p. 438); the Ancient Ruins of Argos (p. 429); the historic site of Lerna (p. 455); the ruins of the temple of Aphaea at Tegea and the museum (p. 459).

14 km (8 m.) : Nikitara Square, take leoforos 25 Martiou, and then the road—4.5 km (2 1/4 m.) : Tyris (p. 438).—12 km (7 1/2 m.) : Tyris (p. 429); in the main square, take the Tripolis road.

10 1/2 km (6 1/2 m.) : road on the r. to (3 km, 2 m.) Kephalaoria, where the "Kephali" of the Erasinos lies, at the foot of Mount Chaos below a cliff. In the surrounding grooves, which are sacred to Pan and Dionysos, the race of Tyche (disorder) was celebrated on the 18th of April (later replaced by Panegyric).

3 km (2 m.) : S.-W. of the spring, on the S.-E. slopes of Mount Chaos are the ruins of the "Kephale" (now known as Helleniko), which, according to Pausanias, was the polyandron of the Argives, who defeated the foreigners in a battle that took place during the archonship of Pisistrates, during the Olympiad (469 B.C.). According to Y. Beugnot ("Revue Archéologique," vol. XIV, p. 48 et seq.), the building was originally a monument commemorating the victory of the battle, and was later turned into a fort. The excavations of Louis L. Lord (cf. Hesperia, vol. VII, 1938, p. 496 et seq.) revealed traces of Old Helladic pottery in a wall. The pyramid is built of local stone in polygonal masonry, which is rather crude but solid. According to Beugnot, it dates from the end of the 4th century B.C. About 400 yards S.-E. from the pyramid there are the remains of a square building in polygonal masonry, the ruins of a fort, built earlier than the Byzantine or Roman period.

8 km (5 m.) : Mycena.—21.5 km (13 1/4 m.) : Leaving the village, on the l. a concrete structure protecting the remains of the House of Lerna, famous in Greek mythology for the battle of Heracles and the Hydra. It extended to the foot of Mount Pontinos, now has the remains of a Frankish castle, with a triple enclosure, on its summit.

ARCHAEOLOGICAL AND ARCHAEOLOGICAL NOTES.—Near Lerna there were three springs in the marshes: the source of the stream of Pontinos in the N., the spring of Lerna near which the Hydra lived under a plane-tree; this spring was a green basin (the marsh of Lerna) and then by a canal to the sea. The lake is about 70 yards N.E. of this spring. According to the ancients, it was bottomless and Nero is said to have tried in vain to sound it. The third spring is the Amphaios, S. of a hill where there are still remains of the foundations of a Hellenic sanctuary. The springs of the lake of the equivalent of the katastrophes of the high plain of of Mantinea.