

TRAVELS  
 IN  
 THE MOREA.

SECOND JOURNEY.

CHAPTER XXIII.

LACONIA.           ARCADIA.

River PHELLIA.—PHARIS.—BRYSEÆ.—Ancient places on Mount TAYGETUM.—Ancient topography of the part of LACONIA eastward of the EUROTAS.—PALÆA, GERANTHRÆ, GLYMPIA, MARIUS, SELINUS.—From Mistrá to Perivólia.—Tomb of LADAS.—PELLANA.—From Perivólia to Barbítza.—BELEMINA.—Source of the EUROTAS.—Of the Passes leading into LACONIA.—SCIRITIS.—IUM.—EUTÆA.—From Barbítza to Tripolitzá.—Temple on Mount BOREIUM.—Of the subterraneous course of the Rivers ALPHEIUS and EUROTAS.

MARCH 25.—I visit again the castle of Mistrá, ride up by the direct road, and in descending pass round the hill, which is quite insulated, and then through the great precipitous opening of the Pandeimoná into the southern part of the town, from which this is the shortest and

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ALESIÆ, BRYSEÆ. [CHAP. XXIII.]

easiest approach to the castle. Nothing can be finer than the scenery of this descent; the steep rocks of the castle hill, the cultivated terraces of Vlahokhóri and Barseníko, and the rocky torrent rushing between the two precipices, present a variety of beautiful contrasts with the rich and extensive view of the plain of Sparta which is seen through the opening.

The elevated district lying in the hollow contained between the highest summits of *Taygetum* and the cliffs bordering the plain of *Sparta*, is noticed by Pausanias in the following passage<sup>a</sup>, which previously describes the road across the plain from Sparta to the place where the road entered the mountain. “In proceeding from the temple of Neptune Gæauchus toward *Taygetum*, there is a heroum of Lacedæmon, son of *Taygete*, at a place called *Alesiæ*; beyond which, after having crossed the river *Phellia* near [or beyond] *Amyclæ*<sup>b</sup>, and proceeded in the direction of the sea<sup>c</sup>, occurs *Pharis*, formerly a Laconic city. But the road to the mountain *Taygetum* turns from the *Phellia* to the right, In the plain there is a sacred portion<sup>d</sup> of *Jupiter Messapeus*; beyond which is situated *Bryseæ*, near the place where the road issues

<sup>a</sup> Pausan. Lacon. c. 20.<sup>b</sup> παρὰ Ἀμύκλας.<sup>c</sup> ἰαῦσιν εὐθείαν ὡς ἐπὶ θάλασσαν.<sup>d</sup> τέμενος. The place was called *Messapeæ*. V. Stephan. in *Μεσσαπία*.

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TAYGETUM.

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out of Taygetum into the plain. Bryseæ was formerly a city<sup>a</sup>; a temple of Bacchus still remains there, with a statue in the open air<sup>b</sup>, and another statue in the temple, which the women only who perform the secret rites are permitted to see. The summit of Taygetum, called Taletum, rises above Bryseæ; it is said to be sacred to the sun, to which, among other things, horses are here sacrificed: the same religious custom prevails among the Persians. Not far from Taletum is Evoras, which produces wild goats and other wild animals; indeed, every part of Taygetum affords a chase of goats and hogs, and, in still greater plenty, of stags and bears. The interval between Taletum and Evoras is called Theræ<sup>c</sup>. Not far from the summits of Taygetum there is a temple of Ceres Eleusinia. Lapithæum is situated fifteen stades from thence. Derrhium is not far from the latter. Here is a statue of Diana Derrhiatis in the open air, and by it a fountain called Anonus. About twenty stades beyond Derrhium is Harpleia, which borders on the plain.”<sup>d</sup>

Pharis was one of the Homeric cities of Laconia, and Strabo agrees with Pausanias in

<sup>a</sup> Ἐντεῦθεν ἔστιν ἀπιούσιν ἐκ τοῦ Ταύγέτου χωρίου, ἔνθα πόλις πότε ᾤκειτο Βρυσεῖαι.

Βρυσειᾶς τ' ἐνέμοντο, &c.—  
Hom. Il. B. v. 583.

<sup>b</sup> ἐν ὑπαίθρῳ.

<sup>c</sup> The Hunting Place.

<sup>d</sup> Ἁρπλεῖα, καθήκοντα ἀχρὶ τοῦ πεδίου.

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PHARIS, BRYSEÆ. [CHAP. XXIII.]

placing it in the plain of Sparta. It appears from the preceding extract to have been to the southward of Amyclæ and near the Eurotas, data which fix it with great appearance of probability at Vafió<sup>a</sup>, where a remarkable height, similar to that of Αία Kyriakí rises from the right bank of the river. I have been informed, since I passed near the site, that some remains are to be seen there of a subterraneous building, similar to those at Mycenæ; a circumstance which is in accordance with that of Pharis having chiefly flourished before the Trojan war. The river now called Takhúrti, which joins the *Eurotas* a little above Vafió, being the most considerable stream in the plain, next to the *Tiasa*, is probably the *Phellia*; in this case, the words *παρὰ Ἀμύκλας*, in Pausanias, must have been intended to signify “beyond Amyclæ.”

Leaving this river on the left, and proceeding in the direction of the highest summit of Taygetum, we arrive at the position under the cliffs near Sinan Bey and not far from Sklavokhóri, where I found a fountain and a sculptured marble, and which thus corresponds exactly with *Bryseæ*, if we suppose the peak of St. Elias to be the ancient *Taletum*. Of this, I think, there can be little doubt, as it cannot be supposed that any but the highest and most conspicuous of the

<sup>a</sup> Βαφιδόν.

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summits would have been in preference held sacred to the sun, or Apollo, who, we know, delighted in lofty mountains<sup>a</sup>. *Evoras*, a word synonymous with the modern Greek Kaloskopí or the Italian Belvedere, was probably the broader summit, nearer to Mistrá, now called Paximádhi. It confirms all these points of comparative geography, that the opening behind Sklavokhóri is the natural entrance into the upper *Taygetum* from the parts of the plain about *Amyclæ* and *Pharis*; it seems evidently therefore to be the place near Bryseæ, where the road issued from the mountain.

As to the situation of the Eleusinium, or as to those of Lapithæum, Derrhium, and Harpleia, it is impossible to give any opinion without examining that elevated valley in detail, more especially as Pausanias leaves doubtful the direction followed by him from the Eleusinium to Harpleia, whether northward or southward. I am inclined to think it was the former, because the finest part of the Taygetic district lies towards the northern end. In this case, Mistrá, which is the natural exit of the mountain at that extremity, may be the site of Harpleia<sup>b</sup>.

<sup>a</sup> Homer. Hymn. in Apoll.

<sup>b</sup> There is another conjecture which may be made

as to the fine position of Mistrá, namely, that it is the site of the Messe of Homer,

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The mountainous part of the Laconice, situated eastward of the Eurotas, contained some inland towns, which are thus described by Pausanias <sup>a</sup>. “Geranthræ is situated inland <sup>b</sup>, from Aciriæ, at a distance of 120 stades. In the way thither, there is a town called Palæa. Geranthræ was a city before the Heracleidæ came into the Peloponnesus; after that event the Dorians of Sparta expelled the ancient inhabitants, and sent to Geranthræ a colony of their own. It is now a portion of the Eleuthero-Lacones. There is a temple and a grove of Mars, in which an annual festival is held, when women are not permitted to enter the grove. The Agora contains sources of water good for drinking <sup>c</sup>. In the Acropolis there is a temple of Apollo, containing the head of a statue made of ivory, of which the remaining part was destroyed by fire together with the former temple. Marius, another city of the Eleuthero-Lacones, is distant from Ge-

whose arrangement of the Laconic cities seems to place Messe in the κοίλη Λακεδαιμόνων, or plain of Sparta, rather than at Messa, now Mezapó, in the Messeniæ Gulf. The inscription with the ethnic Μέσσιος which I found at Mistrá, is favourable to such a conjecture; and the rocks of

Mistrá are not less productive than those of Mezapó of the wild pigeons, which suggested to Homer the epithet of πολυτρήρων applied by him to Messe. See Vol. I. p. 287.

<sup>a</sup> Pausan. Lacon. c. 22.

<sup>b</sup> ἀπὸ θαλάσσης ἄνω.

<sup>c</sup> περὶ τὴν ἀγορὰν σφισιν αἱ πηγὰὶ τῶν ποτίμων εἰσὶν ὑδάτων.

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GERANTHRÆ.

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ranthræ one hundred stades. Here is a temple of All the Gods standing in a grove in which there are springs of water; there are sources also in the sanctuary<sup>a</sup> of Diana: in short, there is no place which more abounds in perennial fountains than Marius. Beyond this city<sup>b</sup> there is another inland town<sup>c</sup>, called Glyppia; to another<sup>d</sup>, named Selinus, there is a road of twenty stades from Geranthræ. Such are the inland places above Acriæ.”<sup>e</sup>

Immediately after this passage, Pausanias proceeds to describe the towns of the Eleuthero-Lacones on the eastern coast of Laconia, beginning with Asopus, making the circuit of the *Bœatic* peninsula, and then following the eastern coast northward as far as Prasiæ, which was the last of the Eleuthero-Laconic towns in that direction. In the passage just cited, therefore, it is evident, that he intended previously to dispose of all the inland places which he had not already introduced to the reader's notice, and that the towns here enumerated were the only places of note in the mountainous country lying eastward of the Eurotas.

That Geranthræ was situated towards the plain of Sparta is rendered probable by its having shared the fate of Amyclæ and Pharis,

<sup>a</sup> ἱερῶν.<sup>b</sup> ὑπὲρ τὸ πόλισμα.<sup>c</sup> κώμη.<sup>d</sup> κώμη.<sup>e</sup> ἄνω πρὸς ἠπειροί.

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when the ancient Achaian inhabitants of these three places were obliged by the Doric possessors of Sparta<sup>a</sup> to retire from Laconia. I have already remarked, that there are said to be some remains of Hellenic antiquity at Ieráki or Gheráki, for both modes of writing the name are used, the sounds in modern Greek being almost the same. Gheráki occupies a commanding position on the south-western face of the mountain, in a place abounding in water, and it adjoins the ruins of a town of the lower empire. Its distance of eleven geographical miles in direct distance from the site of Acriæ, corresponds exactly with the 120 stades of road distance which Pausanias indicates between the two places. The route thither must have passed through or near Apídhia, which may, therefore, stand on the site of *Palæa*<sup>b</sup>. 'Ιεράκιον existed under that name in the fourteenth century, and appears at that time to have been one of the principal places in Laconia<sup>c</sup>.

Of the other towns mentioned in the passage of Pausanias under consideration, Glyppia is

<sup>a</sup> Strabo, p. 365. Pausan. Lacon. c. 2. 22.

<sup>b</sup> This is evidently the same place which is named Pleia in the text of Livy, and where Philopœmen surprised the camp of Nabis, who was then engaged in the siege of Gythium, and had stationed a

third of his forces at Pleia, for the purpose of covering the approaches to Gythium by land. Liv. l. 35. c. 27. The historian observes, that Pleia was situated above Leucæ and Acriæ (imminet Leucis et Acriis).

<sup>c</sup> Pachymer, l. 1. c. 31.



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GLYMPIA.

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the only one concerning the situation of which we derive assistance from any other author; for I take it for granted that it was the same as the town of the Glympenses<sup>a</sup>, which I have already had occasion to allude to as the place where Lycurgus, in the second year of the Social War, making a forced march from Sparta, defeated the Messenians, who had moved from Tegea through the Argolis, intending to join Philip to the southward of Sparta<sup>b</sup>. Glympia was at that time included in the Argive community, together with Prasiæ, Cyphanta, and Zarax, whence it may be presumed that it was on the eastern face of the mountains, not far from the coast, on which those three maritime towns were situated. It seems probable, moreover, from the incidents attending the march and defeat of the Messenians, that Glympia was not far from the Cynurian passes leading to Sparta, though not absolutely in the Cynuria, as Pausanias does not name Glympia, when treating of Thyrea and the neighbouring towns.—To these circumstances, as leading to the position of Glympia, it may be added, that the object of the Messenians having been that of entering the valley of the Eurotas, not at Sparta, but to the southward of that city, it is probable

<sup>a</sup> Γλυμπείσις.

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<sup>b</sup> Polyb. 1. 5. c. 20. See

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that they had attained, previously to crossing the mountain, some place to the southward of the *Tanus*, or pass of *Kastánitza*, which was the direct road to *Sellasia* and *Sparta*. *Glympia* therefore seems to have been about *Prastó* or *Lenídhí*, more probably at the former, as it is nearer to *Sparta*; for that the distance of *Glympia* from that city was not very great, may be inferred from the circumstance of *Lycurgus* having obtained such speedy information of the arrival of the *Messenians* at *Glympia*, and having made that sudden attack upon them which frustrated their expedition.

*Polichna* was another town which appears, from the same historian, to have stood on the maritime side of the eastern ridge of *Laconia*. About two years before the time of the transaction just alluded to, *Lycurgus* invaded the *Argeia*, to which province the eastern coast then belonged, and took *Polichna*, *Prasiæ*, *Leucæ*, and *Cyphanta*, in the first attack; but *Glympia* and *Zarax* he was unable to make himself master of. *Leucæ* I presume to have been the same as the *Leuce* mentioned by *Strabo*, and which I suppose to have stood in the plain of *Finíki*<sup>a</sup>; the *Argives* may have been at that time in the temporary possession of it, in consequence of its proximity to *Epidaurus Limera*, which was

<sup>a</sup> *Strabo*, p. 363. See Chapter VI.