

TRAVELS
IN
THE MOREA.

WITH
A MAP AND PLANS.

BY
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F.R.S. ETC.

IN THREE VOLUMES.

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CHAPTER XXI.

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CHAPTER XXII.

ARGEIA.—LACONIA.

From Argos to the Mills of Anápli.—LERNA.—Mount PONTINUS.—Fountain AMYMONÆ.—TEMENIUM.— To Kivéri.—GENESIUM.—ABOBATHMI.—To Astró and Luku.—ANIGRÆA.—The DEINE.—ASTRUM.— THYREA.—ANTHENE.—NERIS.—To Prastiótika Ka- lývia.—PRASIÆ.—CYPHANTA.—To Kastánitza.—

the temple of Neptune Genesius, and which, as I have before observed, was probably situated at the modern Kivéri.

It is obvious that the only chasm or *zerethra*, through which any waters could have passed from any part of the *Mantinic* plain in their way towards the *Argolic* gulf, are the *katavóthra* near Persová. The word *Dine* or *Deine* seems perfectly descriptive of the Anávolo, and its situation is exactly in the direction in which, from the position of the *Zerethra* just mentioned, and the previous course of the river *Gareates*, from Stenó to the chasm, we might suppose that its emissory would be found. It must certainly be admitted that "towards Genethlium" is an extremely vague and inaccurate description of the position of *Deine*, if we place the former at Kivéri, and the latter at Anávolo. Nevertheless the phænomenon itself is of too singular a kind, and answers too exactly to the words of Pausanias, to allow of any reasonable doubt of the identity.

Start translation At 9.35 we arrive at the brow of the cliffs above the extreme corner of the beach of the bay of Astró, and at 9.40 descend into the plain. All the *Anigræa* is a very rugged bad

Sparta, (Lacon. c. 15.) and the Scholiast adds, that Neptune was so called διὰ τῆς Ἀπολλοδorus (l. 2. c. 3.) uses γυνίσιος αἰτίου ἑσας. the epithet in the same form;

road, and our pace was slow. Except in the few spots which I have mentioned, the sea is bordered throughout by perpendicular cliffs. The side of the mountain is chiefly covered with lentisks and wild olives, in the intervals of which there is at this season a fine pasture for numerous flocks of sheep and goats. Having descended into the plain, which is no longer clothed with olives and other trees, as in the time of Pausanias, we leave on the right the road to the Aianítika Kalývia, and pursue the sea-beach or the fields at a small distance from it, as far as Astró, having crossed at 9.50 a small stream coming from some marshes at the foot of Mount Závitzá. This is the mountain which, extending from the plain of Astró along the shore to Kivéri, forms at its maritime foot the pass of *Anigræa*: towards the plain of Astró it is still more abrupt. At 10.23 we arrive at Astró; the name, though applied to all the bay and adjacent plain, belongs specifically to a skala on the southern side of a rocky peninsula, which is conspicuous from Argos and Anápli, and which advances into the sea from the middle of a plain of about four miles in length. At the skala there are a cistern, a khan, a tower inhabited by a sub-collector of customs, and two or three small magazines. The customs are farmed, together with those of the mills of Anápli, by

the person who holds those of the town of Anápli, and who has paid this year ninety purses for the whole.

In the plain are kalývia belonging to the towns of Ai Ianni, Meligú, Korakovúni, and Prastó, which are situated on the mountains to the west and south. Three of these kalývia are large villages; here the inhabitants of the towns to which they belong reside in the winter, and here the best part of the territory of those towns is situated, the plain around the kalývia having a fertile soil, and being well cultivated with corn and olives. To the north of the promontory Astró, the beach runs in a line nearly west and east. To the south the direction is about s.s.w. for some distance, after which it turns eastward. Ships seldom anchor in the northern bay; and the southern is too much exposed to south-easterly gales to be much in use, except in summer for embarking the grain, oil, and vallonéa of the neighbouring district. When threatened with a gale, vessels generally run over to Port Toló. The south-westerly direction of the shore of the southern bay causes the inner part of it to approach the mountains, from which it is separated only by a large marshy lake called Mostó, the waters of which are discharged into the sea by a small river. The stream and lake thus form a natural division

of the plain into two parts, and in fact they are considered as the separation of Tzakonia from the vilayéti of Aios Petros. All the plain to the northward of the river and lake of Mostó is called Astró, and all to the southward Ai Andhréa. The Aianítika and Melighiótika kalývia are in the former, and the Korakovunítika and Prastiótika in the latter; they lie, in the order just stated, from north-west to south-east, the two first are in the level, the two last on the foot of the mountains. Ai Andhréa takes its name from an old church of St. Andrew, on a height at the south-eastern corner of the southern bay of Astró, near the foot of a rocky mountain which bounds the plain on that side.

At St. Andrew there are some remains of Hellenic antiquity, which indicate the site of Brasiaë, or Prasiaë, the frontier town of Laconia; the boundaries of which province seem to have been the same as those of the modern Tzakonia, namely, the lake and river of Mostó. Towards the western end of the promontory of Astró, I found a piece of Hellenic wall of the second order, without towers, sufficient to shew that the peninsula was once the position of an ancient town or fortress. On the highest point of the promontory, which is towards the south, and immediately over the skala, are the remains of a more modern castle, which commands an

admirable view of all the opposite coast of the Argolic peninsula, from the Isle of Petza to Anápli, together with the plain of Argos and its surrounding mountains. Astró^a is an ancient name, retained without any corruption. Ptolemy is the only author who mentions it, but, by placing the Laco-Argive boundary between Astrum and Prasiæ^b, he confirms the position of Prasiæ at St. Andrew, as well as that the ancient boundaries were those natural ones which I have just mentioned. Astró I conceive to have been the situation of the maritime fortress, in the building of which the Æginetæ were interrupted by the Athenians in the eighth year of the Peloponnesian war^c. On being attacked here by the Athenians, they retreated into the city of Thyrea, and were followed thither by the Athenians, when, having been abandoned by their Lacedæmonian auxiliaries, who retired into the mountains, the Athenians took Thyrea, and indulged their ancient hatred of Ægina, by murdering the inhabitants and burning the town.

Leaving the Skala of Astró at 1.45, I cross the plain in the direction of the Aianítika Ka-

^a Ἀστρόν.

^b Ptolem. l. 3. c. 16.

^c Thucyd. l. 4. c. 57.—

They had been put in possession of the Thyreatis by the

Lacedæmonians, upon being expelled from their own island by the Athenians, in the first year of the war. Thucyd. l. 2. c. 27.

lývia, and at 2.5 pass a small river which rises in the mountains near Aios Petros, and which, leaving the monastery of Luku a mile on the right, crosses the plain in a direction from west to east, and joins the sea in the southern bay of Astró a little to the northward of the mouth of the stream which issues from the Lake of Mostó. This river of Luku is nearly dry in summer, but in winter it is sometimes very large, being formed from many torrents in the mountains. We enter the Kalývia of Ai Ianni at 2.15. The plain around is well clothed with olives, which for the most part are young trees; they are intermixed with cornfields and vineyards. The Kalývia consist of good cottages, many of which have two stories, and they are prettily dispersed among the fields and olive woods. At 2.33 I arrive at the end of the Kalývia, where, at the foot of the mountain which borders the plain on the s. w., stands a Metókhi of the monastery of Luku: there is another at Ai Ianni, and a third on the southern side of Mount Závitzza to the left of the river nearly opposite to Luku.

I now proceed to Luku, having obtained some information which gives me the assurance that I shall there meet with some remains of *Thyrea*. Passing along the foot of the mountain in a westerly direction, we leave the river of

Luku at the distance of a mile on the right, flowing in a deep bed between the sloping and woody bases of the two mountains which inclose its valley,—arrive at the monastery at 3.10. It is situated on a tabular hill covered with shrubs and small trees, and having a gentle descent towards the river. On the eastern side, the height is bounded by a deep rocky ravine, at the bottom of which runs a small branch of the river. This rivulet, I am told, does not entirely fail in summer, though the greater part of its waters is turned to supply a small conduit which passes by the Metókhí of Luku to the Aianítika Kalývia. On its left bank, on one side of the garden of the monastery, are seen some remains of ancient walls formed of large squared stones mixed with tiles and mortar. These were evidently the city walls on the eastern side, where the ravine furnished a natural protection. The chief part of the town was below the monastery, from whence, as the monks inform me, many sculptured marbles have been removed, some for embarkation, others for the construction or repair of houses in the neighbouring villages or for the use of the convent itself. By the guidance of the monks, I find among the bushes which cover all the site, and among foundations and other remains of masonry, the following fragments of Hellenic

sculpture : A statue in white marble of a woman, the head wanting ; some masons at work in the monastery have within these few days beaten off a part of the knee and the feet, which before were perfect. I perceive also the fragments of one arm on the ground near the statue. It was naked ; the other arm, which is the left, has a piece of loose drapery wound about it and rests upon the hip, the body being much bent towards the right side. The statue is naked to the hips, the rest of the body is covered with a loose garment in many folds. The garment covers all the back in broad even plaits coarsely executed, as if intended to be set up against a wall, as indeed the form of the pedestal shews. The pedestal and statue are of one stone. The fragment from the sole of the foot to the top of the hip three feet five inches. When the Kaloyéri invited me to go and see this statue, they called it a *γυναίκα μαρμαραίνια*, a marble woman. The next thing I observe is two fragments of a colossal groupe, which seems to have represented a man carrying the dead corpse of another, with the face upwards, upon his shoulders. The latter figure is much smaller than the other, and is perfect from the neck to the thighs. The body is curved backwards, as a dead body would naturally hang. The hand of the figure which was represented carrying the dead body remains

on the side of the body ; a part of the other figure, covered with drapery, is also attached to the corpse and forms part of the same stone. Lying close by this fragment is another representing the body from the neck to the waist, of a man having a loose garment thrown over his left shoulder, and bound by a thong passing over the right ; there is a girdle of the same kind and size round his waist, but partly hidden under the loose folds of the garment which hang over the left shoulder. All the breast and right side are naked, and are of very good design and execution. The muscles seem exerted ; probably this was a part of the figure which was represented as carrying the other on his shoulders. It measures two feet two inches from one shoulder to the other. The hand on the side of the corpse is six inches and one tenth across the knuckles of the four fingers. These two fragments lie close together and are partly covered by the lentisk bushes growing by them, but they are still better secured perhaps from the destructive hands of the masons by the unfit shape of the blocks and by the colour, which, though the stone is white marble, has become brown with the weather and incrustated with a minute moss. Not far from these statues, the Igúmeno^a conducts me to a spot from which he

^a Ἰγούμενος—head of a convent.

says that ancient materials have at different times been carried away, and where appears to have been a large quadrangular building, which he supposed to have been the principal naós or temple. But that edifice, or at least one of the great temples, seems to have existed to the eastward of this spot, near where lies the female statue; for some very massive foundations are there seen, and some ruins of a semicircular niche are still standing, built, like all the other remaining walls at this place, of large squared stones joined with mortar and mixed with tiles. Close by the niche lie five fragments of shafts of grey granite two feet five and a half inches in diameter, together with two Corinthian capitals of a coarse kind of white marble, of which I find many pieces lying about these ruins; it seems to be of the same kind which was used at Sparta, Gythium, &c. The monks describe to me a mountain of this kind of stone near Vérvena. In the church of the monastery there are four shafts of streaked white marble thirteen feet high and five feet three inches and a half in circumference. I observed among the ruins a single column nearly of the same size, and of a dark brown marble; as well as many fragments and broken slabs of white, of veined, and of green marble, and some of porphyry. The other remains of antiquity consist only of masses of mortar and fragments of stones, dispersed

among the bushes which cover the slope towards the river. The Kaloyéri inform me they have found and removed to the convent at various times fragments of small marble statues, two of which I find in the convent; others, they say, have been carried by sea to Anápli, or embarked in vessels casually anchoring at Astró. They have excavated also several sepulchres in the loose soil just behind the monastery, and others at the foot of some cliffs, which seem to have formed the lower termination of the ancient site, but they found only coarse broken vases and bones.

The only inscriptions I could find were three letters Ω K A in large handsome characters, on a fragment of marble in the church of the convent, and a sepulchral stone of much later date in the same place in honour of a woman named Marciane, with the word *ξήση* misspelt.

ZHCIC
MAPKIANH

In the same church I observed an Ionic cornice; and an Ionic capital on the outside of the gate of the monastery.

An uncultivated level extends from the back of the table height of the convent to the steep of Mount *Parnon*; in front, in the opposite di-

rection, is the more abruptly rising, though much smaller and lower mountain called Závitzá; the latter is separated only from the site of *Thyrea* by the valley of the river, which is covered with bushes and small trees, like the ancient site. The ruins of *Thyrea* being still so considerable, one is surprised that Pausanias should have been so brief in his description of it. Instead of designating *Thyrea* as a city, as from history we know it to have been, and a city of some importance too, he applies only the word *χωρίον* to it, and notices nothing whatever but the Polyandria, or sepulchral monuments (apparently two in number) of the Spartans and Argives. Perhaps it was a complete ruin in his time, and almost in the same state of desolation which it now presents. Thucydides is deficient in his usual accuracy when he states *Thyrea* to be only ten stades from the sea, for it is at least three times that distance^a. A road passes from the convent of Luku up the gorge of the small stream which bounds the eastern side of the ancient site and leads to Ai Ianni, three hours distant; and from thence in one hour to Aios Petros. This road leaves on the left a Hellenic fortress which I saw from the plain of Astró, situated two miles above the Aianítika Kalývia; it then enters the cultivated

^a Thucyd. i. 4. c. 57.

level of Xerokambí near Ai Ianni. On the left of the road from the latter place to St. Peter's, there is another larger Hellenic castle on a hill. As Pausanias, leaving the sepulchres of Thyrea, arrives soon after at Anthene, this seems to have been the first mentioned Kastro; the ruin between St. John's and St. Peter's may have been Neris. Eva, the largest of the towns of Mount Parnon, was probably farther to the southward. These places, together with the Thyreatis, and before the time of the Roman empire, perhaps the Prasiatis also, formed a country called Cynuria; which was of great military importance, as lying between the Argolis and Laconia, and as commanding the passes which separated them ^a. Plutarch tells us, that when Cleomenes was in possession of Corinth he found himself obliged suddenly to evacuate it in consequence of a counter-revolution at Argos, which he feared would place these passes in the hands of his enemies and cut off his retreat to Sparta ^b. The Roman government perfectly understood the importance of the Cynuria when they gave it to Argos, as this alone was sufficient to keep Sparta in order. It is probably to this determination of the Romans that Pausanias alludes when he says, that the

^a Thucyd. l. 2. c. 56.—l. 5.
c. 41.

^b Plutarch. in Cleomen.

Argives possessed Thyreatis in his time, *δίκη νικήσαντες*, by adjudication.

March 20.—Leaving the convent of Luku at 8 this morning, I return by the same road to the Metókhi near the Aianítika Kalývia; a small aqueduct which conducts water from a mill above the convent, follows the road side as far as the Kalývia; this is the *diverticulum* from the torrent of Luku, which I before noticed. At 8.45, towards the end of the Kalývia, we have the ancient fortress, which I suppose to have been Anthene, two miles on the right on the summit of a high peak. It is called στὸ Ἑλληνικόν. The summit of the hill is surrounded with a wall of polygonal masonry, flanked with towers. As I stood inquiring the modern name of this ruin, an ill-dressed man issued out of one of the houses and exclaimed: "That is Mount Temenium", which contained the tomb of Temenus, and the lake before you is that which produced the seven-headed water snake^b slain by Hercules." It seems, that he is dháskalq of the village, and has been reading Meletius, who makes these mistakes as to Lerna and Temenium. 8.55, pass the Melighiótika Kalývia, or Huts of Meligá, which village stands on the mountain above them. The Kalývia is a small village situated on the right bank of a torrent. At 9.5, the road

^a Τημέλιον ὄρος.

^b ἑπτακέφαλος ὄδρα.

^c Ἡρακλῆς.

passes at the foot of a rocky height projecting from the mountain. On the summit of this height there is a Metókhi of the convent of Aía Triádha (St. Trinity), which is described to me situated an hour below Meligú and one hour and a half above the Metókhi. 9.17, arrive at the beginning of the marsh of Mostó, which here reaches to the foot of the mountain and extends to our left almost to the sea; two minutes farther I observe a copious spring of water issuing from the foot of the mountain, two minutes beyond it are some other sources still larger flowing from the foot of the rock, above which the road passes. This is the lake which Meletius mistook for the Alcyonia. It occupies the centre of the marsh, and is about a mile and a quarter in circumference. It is deep, abounds in fish, and is now covered with wild ducks. The marsh is about three miles in circumference, and the sea-beach one mile direct from the foot of the mountain. We now enter the plain of Ai Andhréa, halt seven minutes at 9.42, and then leaving the straight road to Prastó, which passes by the Korakovunítika Kalývia, we turn to the left to the Prastiótika Kalývia, more commonly called, by the people of Prastó, Ai Andhréa, or Stó Ialó (at the Sea). These Kalývia form a large village on the foot of the mountain in the southern corner of the plain.

Here I lodge in the house of Kyr Thód-horo Guléli, Proestós of Prastó, with whom I find the Bishop of Prastó. The bishop, whose *undress* official title is ὁ Ῥέοντος καὶ Πραστοῦ, is making a tour of his diocese for the purpose of collecting ten piastres from every Kalóiero and Papás, in obedience to an order from the Patriarch of Constantinople. This extraordinary levy is for the purpose of supporting a school, at Constantinople, for orphans, who are to be taught Hellenic, φιλοσοφία, whatever that may be, and some of the European languages. A large house has already been bought for the purpose at Tarápia on the *Bosphorus*.

The people of Prastó, whose town stands in a cold and lofty situation, migrate in the winter to Lenídhi, where the bishop has a house, or to the two villages of Melanó and Deró, near it, or to this place. Deró is six hours from hence; thence to Melanó is one hour, and thence to Lenídhi one hour and a half, the villages lying on the cultivated slopes of the mountain in the order mentioned, from west to east. By sea, the direct navigation from St. Andrew to the shore below Lenídhi is about two fifths of the distance to Cape Iéraka, or only twelve geographical miles, so mountainous and circuitous is the road by land. The slopes of the mountain above Lenídhi are, as I have said,

cultivated, but there is neither plain nor harbour. Fakhinó is a bad port without any village, two hours under Kunúpia. Kyparíssia is a better harbour, four hours under Kremastí, a large village inhabited by a colony of Albanians, who speak that language. It appears, by the description of my host, that Fakhinó and Kyparíssia form nearly equal intervals between Lenídhí and Iéraka.

In the afternoon I visit the Hellenic ruin at St. Andrew. The height on which it is situated branches from the mountains on the south-eastern side of the plain, and forms a projection of the coast, to the westward of which are a magazine and custom-house; the Skala is known by the name of Ai Andhréa. The walls of the Paleókastro surround the promontory along the edge of cliffs, which encircle its table summit: some of the lower courses of the walls remain, and towers are traced at intervals; there was a small keep or inner inclosure, 110 yards in circumference, at the s.s.w. or highest point, upon which stands a ruined church of St. Andrew. The slope and plain towards the modern buildings were anciently comprehended within a third inclosure, which extended as far as those buildings. The circuit of the walls on the hill, exclusive of the latter inclosure, is a walk of twenty minutes: the ma-

sonry is of the second order; there is a fine specimen of it belonging to the outer inclosure a little inland from the magazines. On the hill of the Acropolis there are many foundations of large stones, together with some cisterns roughly cut in the rock and coated with plaster. The masons have opened them for the sake of taking away the stones which covered them; the Venetians also are accused of having plundered these ruins when they built the Palamíthi. Just beyond the magazines the river from Mount Málevo (*Parnon*), which enters the plain near the Kalývia of Prastó, joins the sea. It is called Káni, and is evidently the ancient Tanus; it does not flow in the summer, nor does that from the mountain of St. Peter's, which passes by Luku.

Brasiæ, or Prasiæ, as the town is called by every author who mentions it, except Pausanias, is thus introduced by him^a. "Brasiæ is the last of the maritime cities of the Eleuthero-Lacones in this direction: the passage by sea from Cyphanta is 200 stades in distance. The Brasiatæ shew the cave where Ino nursed Bacchus, and they call their plain the Garden of Bacchus. They have temples of Æsculapius and Achilles, and they celebrate a yearly festival in honour of Achilles. In Brasiæ there is a small summit

^a Pausan. Lacon. c. 24.

projecting a little ^a into the sea, upon which stand four brazen statues not more than a foot in height; three of these have hats ^b on their heads; whether they are considered Dioscuri or Corybantes, I know not,—the fourth is a statue of Minerva.”

The rocky mountain which rises to the southward of the ruins of Prasæ, is called Lago-vúni: at the foot of the cliffs which border the highest summit, on the side looking towards the sea, there is a fine cavern with a small entrance, the same probably as that shewn by the Prasiatæ to Pausanias as the grotto in which Ino nursed Bacchus. A mile north-westward of the Paleókastro a small rocky height projects into the sea, and divides the southern bay of Astró, which receives the river of Luku, from the small curve of St. Andrew, into which the river Káni discharges itself. This seems to be the promontory upon which stood the four brazen statues. I return in half an hour to the Prastiótika, the distance being about two miles and a half, and pass the evening in obtaining some information from Guléli and the bishop respecting the peculiar dialect of modern Greek which is spoken in this part of the country. They tell me that Prastó has lately engaged in the commerce of Spetzia, has become rich, and now

^a ἕδμα.^b πίδαρις.

owns many ships. Phranza, in relating an unimportant transaction in which he was engaged in the year 1435, makes mention of the place under the name of Προάστειον. In either form I take the word to be a corruption of Prasias, whose inhabitants having retired to the mountains when piracy and bad government had made the maritime position at St. Andrew untenable, probably then carried with them the name, which, in the subsequent ages of barbarism, assumed the form of Proástio, or Prastó.

It has been seen, in the passage above cited from Pausanias, that in the coast southward of Prasias there was a place called Cyphanta. It was one of the Eleuthero-Laconic towns, and in the time of Pausanias was in ruins, but there was still a temple of Æsculapius containing a marble statue; and he observed a fountain issuing from a rock, which, it was reported, had been produced by a blow of the lance of Atalanta, when hunting and thirsty. Pausanias adds, that the place was ten stades inland from a part of the coast which was six stades from Zarax*. It may be suspected, however, that there is some error in the latter distance, such a proximity of two cities being scarcely conceiv-

* Προελθόντι δὲ ἀπὸ Ζάρακος
παρὰ τὴν θάλασσαν ἑξ ἑπτὰ σταδία,
καὶ ἐπιστρέψαντι αὐτόθεν ἰς μι-

σθαίαν σταδίους ὡς δέκα, Κυφάν-
των καλουμένην ἱρίπιά ἐστιν, &c.
Pausan. Lacon. c. 24.

able in a country of slender resources, where the other places were widely distant from one another. It is probable that the modern Kyparíssia was the *port* which Ptolemy and Pliny call Cyphanta; that the *town* of Cyphanta stood at a distance of ten stades from it, and that Pausanias wrote ἐξήκοντα instead of ἑξ, as the number of stades between Zarax and the shore below Cyphanta: the total, 260 stades, will then correspond very well with the real distance from Port Iéraka to the ruins of *Brasiæ*, the direct distance from St. Andrew to Port Iéraka being about thirty geographic miles. Taking the distance from St. Andrew to Lenídhi at two-fifths, or twelve geographic miles, and Kyparíssia at two-thirds of the remainder, there will remain six geographic miles direct between that place and the position of Zarax at Iéraka, which is not very different from the sixty stades, which I suppose Pausanias to have written instead of six. Of course this is only a conjecture, the correctness of which remains to be ascertained by a personal examination of the places. End translation

March 21.—At 7.4 I move from the Prastiótika Kalývia, and proceeding up the valley by a road not far from the right bank of the Kani, or river of Ai Andhréa, at 7.35 enter the mountains at the opening through which it issues into the plain. The road ascends the heights,