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II.—Topography: Bardoúnia and North-Eastern Maina

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LACONIA.

II.—TOPOGRAPHY.

BARDOŪNIA AND NORTH-EASTERN MAINA.

THE following paper, which completes the series of papers on the classical topography of Laconia, is an account of the hill-country on the eastern side of Taÿgetos, bounded on the north by the road from Sparta to Anavryté, on the south by Gytheion and Pánitsa.¹ (Fig. 1.)

§ I.—ANAVRYTÉ TO XEROKÁMPI.

This district is bounded on the north by the road leading from Sparta to Anavryté and thence across Taÿgetos to Pegádia; on the south by the road from Xerokámpi to Koumoustá, which afterwards crosses the *col* between Hagios Elias and Anína. The modern villages of this part of Taÿgetos, and the most important of which are Anavryté, Sochá and Sotíra, lie in the depression between the high ridge which ends to the south in the peak of Hagios Elias, and the lower parallel chain of hills, which descend sharply into the plain on the eastern side.² They are easily reached from the plain, but direct communication between them is difficult. To the south they are cut off by the Koumoustá gorge, the track leading northwards over the ridge Tegáni being well-nigh impossible

¹ The adjoining districts have been described recently by von Prott, *Die Ebene von Sparta*, (*Ath. Mitt.* 1904, p. 1); A. M. Woodward, *Taenarum and Southern Maina* (*B.S.A.* xiii, p. 238); E. S. Forster, *Gythium and the North-west coast of the Laconian Gulf* (*B.S.A.* xiii, p. 219); *South-western Laconia* (*B.S.A.* x, p. 158). The whole district is described by Ross (*Königsreisen*, ii, p. 201), who travelled through it in 1834.

² The two parallel ranges are well shown in the frontispiece to *B.S.A.* xv. On the depression between the main ridge (the 'Pentadaktylon' of mediaeval days) and the outer chain, see Curtius, *Peloponnesos*, ii, pp. 203-4.

for a heavily laden beast. Between the two passes I have mentioned behind Anavryté and Koumoustá there is no convenient route over

., = Ruins: PK = Palaikastro: + = Monastery: Δ = Mountain-top.
ANCIENT NAMES in Large Type.

FIG. 1.—SKETCH MAP OF THE BARDOÚNIA DISTRICT.
(Contours at 500, 1,000 and 2,000 metres.)

Taygetos. The villages of Sotíra and Sochá, though of considerable size, serve only as the summer-quarters of the inhabitants of Anógeia and of

the Kalývia tes Sochás, which are situated at the foot of the mountains in the plain. Being thus thinly inhabited at the present day, it is not surprising that the district contains few ancient remains.

At Anavryté, Ross¹ suggests that the cave, now dedicated to Panagía Pantánassa, may be the site of an ancient cult; further, he saw traces of an ancient road leading up from the plain. These have certainly now disappeared, and the absence of ancient objects at Anavryté would argue against the importance of any religious site in the neighbourhood.

The discoveries of von Prott,² and the excavation conducted in 1910 by the British School at the Kalývia tes Sochás,³ have fixed without doubt the site of the Eleusinion.⁴ About ten minutes above this point is a small ruined mediaeval watch-tower of rectangular form, built of small stones and mortar, with tiles between the joints. An hour-and-a-half further up the gorge on a peak above the road leading to Sochá, are extensive remains of a mediaeval fortress.

This has been examined both by Ross and von Prott.⁵ On the summit are the remains of a small tower, built of small stones and mortar; round it lie ruined houses of similar construction, and to the north-east a rectangular cistern. The whole is surrounded by a wall built of large and small stones without mortar. On the western side towards Sochá is a lower, outer wall built of larger stones without mortar, and in part well

¹ *Op. cit.* ii, p. 203. ² *Op. cit.* p. 10. ³ *B.S.A.* xvi, pp. 12 *sqq.* ⁴ Paus. iii, 20. 5.

⁵ I cannot follow von Prott (pp. 8 *sqq.*) in regarding this peak as the ancient Taleton. Curtius (ii, 204), Leake (*Peloponnesica*, p. 164), and Tsountas (*Ἑφ. Ἀρχ.* 1889, p. 132) regard Hagios Elias, the highest peak in the main chain, as Taleton. Bursian (*Geographie von Griechenland*, ii, p. 104) rejects this view. The argument of von Prott depends on two hypotheses:—

1. The sites of the Eleusinion and Bryseai, over which was Taleton, are both to be sought at the Kalývia tes Sochás, the shrine of Dionysos at Bryseai standing in some sort of relation to the Eleusinion.

2. The goddesses Damia and Auxesia, worshipped together with Zeus Taletitas (Collitz-Bechtel, 4496), are identical with the goddesses of the Eleusinion. Accordingly it is necessary to find a hill near the Kalývia tes Sochás, and this is the most suitable.

We may fairly urge that Pausanias nowhere says that Bryseai and the Eleusinion lay together, nor gives any hint of a connection in cult between the shrines of Dionysos at Bryseai and of the Eleusinian goddesses. Secondly, though the origins of the divine pairs Damia-Auxesia and Demeter-Kore were due to a similar tendency (cf. Farnell, *Cults*, iii, p. 113), and their later identification was obvious, it would be remarkable that Pausanias, who is usually careful about such matters, should make no mention of Damia and Auxesia in the Eleusinion.

If we are to interpret *ὄρηαι* as the 'hunting-ground' of the Laconians, as von Prott suggests, the ravine to the south of the hill on which the *Kastro* stands is wholly unsuitable. I would suggest that 'Therai' lay in the depression between the two parallel chains, in which case we should perhaps look for Taleton in the main chain, probably at Hagios Elias, and Evoras in the lower line of hills.

preserved. Von Prott speaks of remains of a Greek wall below this *Kastro*. This I could not find, unless he means the lower wall I have described. I should however regard this as contemporaneous with the rest, and the whole as mediaeval. A wall of similar construction exists at Palaiókastro near Chrysápha, where are also remains of similar buildings and a cistern. In the latter place however, the finding of Greek sherds and obsidian shows that the site was inhabited in classical and perhaps prehistoric times. There is no evidence of this kind at Sochá.

The village of Anógeia has for some time been known as a source of small antiquities.¹ I saw in 1910 an archaic Aeginetan stater, some half-dozen lead figurines (wreaths and warrior with shield), and a seal.² With the exception of the coin, the provenance of which was unknown, all the above objects were said to have been found on the peak in the outer chain of Taygetos immediately above Anógeia, called 'στο μολύβι. The name, I was told, was derived not, as one would at first suspect, from the discovery of lead figurines, but from the fact that there existed previously an enclosure (*μανδρίτσα*), built of squared blocks and clamped with lead, the materials of which had been removed for building purposes to Sparta. The peak, which rises 850 feet above the plain, is now bare except for a thin line of broken stones. In the gorge to the south, graves are found. I was shown Hellenistic vases from one of these.

The argument of von Prott,³ that Pausanias, after leaving the Eleusinion, took a southerly direction, seems convincing. According to Pausanias⁴ Lapithaion was fifteen furlongs from the Eleusinion. Von Prott, therefore, would place Lapithaion at Anógeia, and comments on the similarity of the name to the spring Anonos, which, with Dereion, was near by. He finds a difficulty however in Pausanias' remark that Lapithaion was in Taygetos, and is doubtful whether the phrase *ἐν τῷ*

¹ E.g. a bronze spear-head in the Sparta Museum (*S.M.C.* No. 533). Cf. also von Prott, *op. cit.* p. 13.

² See *Note*, below, p. 70.

³ *Op. cit.* p. 12.

⁴ Paus. iii, 20. 7. Πεντεκαίδεκα δὲ τοῦ Ἐλευσινίου σταδίου ἀφέστηκε Λαπίθαιον καλούμενον ἀπὸ ἀνδρὸς ἐγχωρίου Λαπίθου. τοῦτό τε οὖν τὸ Λαπίθαιον ἐστὶν ἐν τῷ Ταῦγέτῳ, καὶ οὐ πόρρω Δέρειον, ἔνθα Ἀρτέμιδος ἄγαλμα ἐν ὑπαίθρῳ Δερεάτιδος, καὶ πηγὴ παρ' αὐτῷ, ἣν Ἄνονον ὀνομάζουσιν. μετὰ δὲ τὸ Δέρειον σταδίους προελθόντι ὡς εἰκοσιν, ἔστιν Ἀρπλεῖα καθήκοντα ἀχρὶ τοῦ πεδίου.

Leake (*Travels in the Morea*, iii, 5) would place Harpleia at Mistrà, in which case it could hardly have been described by Pausanias as καθήκοντα ἀχρὶ τοῦ πεδίου. Curtius (ii, 251) follows Leake in making Pausanias' direction northerly from the Eleusinion. Bursian (ii, 132) rejects Curtius' view.

Taŷéte is to be interpreted 'in Gebirge' or 'am Abhange des Gebirges.'¹

If we can trust the account of the provenance of the objects I have mentioned and the tradition of walls on the hill 'στο μολύβι, the difficulty connected with the fact that Lapithaion was in Taygetos disappears, and we can place it on the peak above Anógeia, and perhaps follow von Prott in taking Xerokámpi as the site of Harpleia (καθήκοντα ἀχρὶ τοῦ πεδίου).

Twenty minutes from Sotíra in the direction of Sochá, Ross² speaks of eighteen blocks of bluish marble beside the road, which were afterwards used for building the village church. I could find no trace of these in the new church at Sotíra, although the top slab of the altar consists of a large worked limestone block with dowel holes. As Ross suggests, there was probably a small shrine here in antiquity.

§ 2.—WESTERN BARDOÚNIA AND NORTHERN MAINA.

The main chain of Taygetos to the south of Hagios Elias (above Koumoustá and Xerokámpi) is continued by a series of lower peaks, still keeping a southerly direction. As I have said, an important road passes over the *col* between Hagios Elias and Anína, above Arkínes.³ The position of Arkínes, although the hamlet now consists only of two or three rude huts, had clearly a certain importance in antiquity. Close to the village Tsountas discovered and excavated a small tholos tomb,⁴ and in March 1910 the dromos of a similar tomb was uncovered by the owner digging for stones. When I visited the spot in the following May, the dromos walls, built with small stones and roofed with larger slabs, were visible to a height of 75 m.⁵

Tsountas speaks of later sherds being discovered at a place called ὁ Σπαρτίας, to the west of Arkínes⁶; but the only classical remains I saw consisted of a small relief of late date representing a naked man in three-quarter face. The work is poor, the proportions bad, and the

¹ His alternative suggestion that we might look for Lapithaion at Sotira is untenable, because of the distance from the Eleusinion.

² *Op. cit.* ii, p. 209.

³ For this road see Tsountas ('Εφ. 'Αρχ. 1889, p. 132), who points out that while Sparta and the northern villages use the Langáda route to Kalamáta, all the southern villages use the route by Arkínes.

⁴ *Op. cit.* p. 132 and Πρακτικά, 1889, p. 22.

⁵ The tomb has since been excavated by Dr. Sotiriades, and was found to contain nothing.

⁶ *Op. cit.* p. 132. When I enquired for this at Arkínes the name seemed unknown.

whole much worn. It had been found in the bank of a small stream near Arkínes, and was being kept at Goráni, in order to be sent to the Sparta Museum.

Arkínes may be reached by two routes; by a road leading up the bed of the Goráni river, and by another leading from Xerokámpi by way of Koumoustá.¹

The second road ascends the gorge of the Rasína,² in which may be traced an ancient water-channel, cut in the rock above the left bank of the stream. At the mouth of the gorge near Xerokámpi is an ancient bridge of polygonal construction, but assigned by Leake to a Roman date.³ From Koumoustá the road leads to Arkínes by way of the monastery of Góla,⁴ near which are found graves, probably of mediaeval date. Ross⁵ mentions the discovery of a hoard of Hellenistic coins, and Dr. Komnenós possesses a Hellenistic vase from a grave in the neighbourhood.

A road leading southwards to Goráni crosses the ridge to the upper waters of the Arniótiko or Bardoúnia river at Arna, which, rising in a ravine close to Arna, flows by way of the villages of Hagios Nikólaos, Archontikó and Límperton, and reaches the sea to the south of Gytheion.⁶ The country drained by the Arniótiko and its tributaries is now well populated, and the large castle of Bardoúnia close to Hagios Nikólaos testifies to its importance in the middle ages. Classical remains are however, scanty.

Hellenic graves and coins are reported from Arna.⁷ The coins which I saw in the village were however, with one exception, Byzantine. There is nothing further to record until we come to Stronzá. In the school of this village I saw the head, bust, and right thigh of an archaic statue of

¹ The village of Koumoustá has recently yielded two terracotta heads now in the possession of Dr. Komnenós of Xerokámpi.

² Identified with the ancient Erasinos; see Bursian, ii, p. 132; Curtius, ii, p. 265.

³ Leake, *Peloponnesiaca*, p. 117 ('The walls being indeed of the polygonal species, but not of a very massy kind'). A drawing in Mure's *Journal of a Tour in Greece*, (ii, Pl. VII) is reproduced by Leake. Cf. also Ross, ii, p. 243; Bursian, ii, p. 132; Curtius, ii, p. 265; Tsountas, *op. cit.* p. 132.

⁴ Góla may be reached by an alternative, but more difficult route by way of the monastery of Sérbitza. The relief, mentioned by Ross (ii, p. 243) at Sérbitza, is said to have been removed to Sparta, though I find no mention of it in the Museum catalogue.

⁵ *Op. cit.* ii, p. 212.

⁶ Leake (*Morea*, i, pp. 255, 266 *sqq.*) Ross (ii, p. 216), and the local antiquarians identify the Arniótiko with the Smenos of Pausanias (iii, 24, 9). Curtius (ii, p. 275), Frazer (*Paus.* iii, p. 392) and Forster (*B.S.A.* xiii, p. 233) suggest the river of Passavá, which Forster calls Turkóvrysi.

⁷ Cf. Tsountas (*op. cit.*), who thinks that the name Arna is probably ancient.

the 'Apollo' type. The face was almost completely worn away, but the arrangement of the hair and shape of the thigh left no doubt as to the type.¹ I could ascertain only that it had been found in a garden near by.

Below Stronzá, some ten minutes above the bridge on the road to Archontikó, are the remains of the aqueduct discovered by Ross.² It is a rectangular cutting through the rock above the left bank of the stream. At either end was carved a small figure in relief. That at the upper end has been destroyed by a peasant; the other figure is a small, naked man (Herakles) resting on a club. Some hundred paces up stream is a Roman structure of stone and mortar originally spanning the stream. Two piers are visible on the left bank and in the river bed, and further traces are to be seen by the river between Stronzá and Archontikó. Ross³ thought that this aqueduct led originally to Gytheion, and this perhaps influenced his identification of the Arniótiko with the Smenos.

There is nothing further to be seen until we come to the village of Límperton, near which stands the church of Hagios Demétrios, built mainly of ancient blocks and containing two Ionic capitals in the nave. This has already been described by Mr. Forster, together with the remains at Palaiochóra on the other side of the river, identified with the ancient Aigiai.⁴

§ 3.—EASTERN BARDOÚNIA.

This last section deals with the eastern extension of the Bardounia mountains which shut in the Spartan plain on the south and are themselves bounded by the lower course of the Eurotas. The principal village is Levétsova, the capital of the modern deme of Krokeai.

The site of the ancient Krokeai has been fixed at Aláï-bey,⁵ a small village twenty minutes to the south-east of Levétsova. Here, in a field some hundred paces to the east of the village, Ross saw large marble blocks.⁶ The ancient quarries of Krokeai are situated in the hill called

¹ The thigh measured '58 m. from knee to hip.

² *Op. cit.* ii, p. 221; *B.S.A.* xiii, pp. 226, 227, where no mention is made of Ross' account.

³ *Op. cit.* ii, p. 222. Cf. Paus. iii, 24. 9, ὕδωρ πικρὸν ἢ δὲ εἴπερ ἄλλος τις παρὰσχόμενος ποταμὸς. The course down to Gytheion is described by Forster, *B.S.A. loc. cit.*

⁴ *B.S.A.* xiii, p. 231.

⁵ Ross, ii, p. 241

⁶ Ross, *loc. cit.* When I visited Aláï-bey in May, the ground, where these blocks are said to exist, was covered with corn. The man who undertook to show me the remains, was accordingly unable to find the exact spot.

Psephí, one hour to the south-east of Levétsova and to the left of the road from Alár-bey to Stephanía.¹ On the summit is a ruinous modern structure of brick and blocks of porphyry, beside which lies a Doric capital. Pausanias speaks of bronze images of the Dioskouroi at the quarries, but makes no mention of any shrine. The relief representing the Dioskouroi, mentioned by Ross, is still to be seen at Levétsova in the fountain, which has been recently rebuilt.² Another small marble of poor, late work, which was brought from Alár-bey, is built high up into the wall of the house of Mr. Konstantinos Panteleakis. It represents the forepart of a horse of small size, and beside it in much larger proportion, is a human foot. The whole originally represented one of the Dioskouroi.³ In the house of Mr. Strategárchis at Levétsova I was shown the torso of a marble statue of a boy. The head, legs (below the knees), and most of the arms are missing. The boy is nude, except for a mantle round the shoulders which leaves the arms free.⁴ It seems to be Roman work, and is said to have come from Psephí.

At Vigla, about an hour-and-a-half from Levétsova, Ross speaks of a church containing ancient blocks, and built probably on the site of an ancient temple.⁵ There is a ruined church with fresco-paintings to the left of the road from Sparta to Gytheion by the *Khans* of Vigla, but I could see no ancient blocks, and certainly no sign of the Doric and Ionic temple-remains mentioned by Curtius.

Pausanias gives no hint of a sanctuary here in his account of the road from Sparta to Gytheion.

The ruins mentioned by Curtius⁶ on Lykovounò above the Eurotas,

¹ On the quarries of Krokeai and the 'Lapis Lacedaemonius' (Pliny, *N.H.* xxxvi, 55) cf. Curtius, ii, p. 266; Bursian, ii, p. 106; Boblaye, *Recherches géographiques sur les ruines de la Morée*, p. 85; Frazer, *Pausanias*, vol. iii, p. 374. For the geology of the district see *Expéd. Scientif. de la Morée, Géologie*, pp. 114, 129-137; Philippson, *Pelop.*, esp. p. 215.

The quarries were clearly worked at an early date; cf. Bosanquet, *J.H.S.* xxiv, p. 320, who calls attention to the discovery of blocks of the porphyry at Knossos and Palaikastro. I have seen a large block lying to the south of the grave-circle at Mycenae.

² It is a small gabled stele, measuring '39 m. x '59 m. (including the gable). The figures, which measure '36 m. in height, are almost in full face. The faces of both are much worn. Each raises the left hand above the head, the figure to the left holding a staff in the raised hand, while the figure on the right extends a *patéra* in the right hand. Between them are two urns, and behind appear two horses' heads. Below is a Latin inscription (*v.* Forster, *B.S.A.* x, p. 187, No. 19).

³ Cf. Reinach, *Répertoire de la Statuaire*, p. 109, No. 3.

⁴ Mr. Wace tells me that this probably also represents one of the Dioskouroi, comparing *S.M.C.* Nos. 92, 513. The height from knee to neck is '65 m.

⁵ Ross, ii, p. 343. Cf. Bursian, ii, p. 132, and Curtius, ii, p. 266.

⁶ ii, p. 266.

are those of the church of Hagios Georgios and of modern Greek houses. Neither here, nor at Daphné and Palaiodaphné, where is a ruined monastery-church, did I find ancient remains, though to Curtius the name suggests an ancient cult of Apollo.

H. A. ORMEROD.

NOTE ON A GEM FROM ANÓGEIA.

The gem of which I publish an illustration (Fig. 2) is a chalcedony scarabaeoid. Its interest lies in the device, to the significance of which Prof. P. Gardner¹ first drew my attention. The gem is unfortunately much damaged, but there seems no doubt as to the type. It represents a bearded figure wearing a tunic which reaches to the knees, and holding a bow in the outstretched arm; in the other hand which is lost, he holds a javelin pointing downwards. Although most of the head and face are wanting, the pose is exactly that of the Great King on Persian coins. On the impression, from which the photograph is made, the figure is advancing to the left, on the coins to the right. Apart from this there is a complete correspondence between the two types. Besides the arm holding the bow and

FIG. 2.—CHALCEDONY
SCARABAEOID.
(Scale 1 : 2.)

the javelin pointing to the ground, we may note the beard, the semi-kneeling position, the bared arm and tunic just clearing the knee of the advanced leg.² Both Babelon and Furtwängler³ derive the coin-type from the archaic Herakles figures. The style of the gem is closely parallel to that of a Graeco-Persian cylinder in the British Museum published by Furtwängler,⁴ who notes the strong Greek influence. The execution of the present example is not so good; the feet are carelessly drilled and the muscles of the arm not indicated. The dress again, is without fringe. A seal of similar shape and material,

¹ I have to thank both Prof. Gardner and Mr. L. W. King of the British Museum for advice in the publication of this gem.

² Cf. Babelon, *Traité des monnaies*, ii, p. 251; Mr. Hill compares the type of the staters of Mallus (B.M. Cat. *Lycaonia*, Pl. XVII, 4, 5).

³ *Ant. Gemmen*, iii, p. 98.

⁴ *Op. cit.* Pl. I, 14.

⁵ *E.g.* Furtwängler, *op. cit.* Pl. I, 14 slaying an animal; *ib.* vol. iii, Fig. 84, in combat with a Greek warrior.

published by Perrot and Chipiez,¹ represents the king standing alone, as an archer shooting with the bow, but without the spear. These two examples are the only gems that I know representing the king standing alone as on the coins, and not as one of a group.

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¹ Vol. v. p. 852, Fig. 499.

CORRIGENDA.

LACONIA. TOPOGRAPHY. *B.S.A.* xv.

Page 175, Fig. 11. *For* TOWER AT PLAKA, LEONIDI, *read* WALL AT NEOTRIVI, *see* page 165.

Page 176, Fig. 12. *For* WALL AT LEONIDI, *read* TOWER AT PLAKA, LEONIDI, *see* page 174.