

**Greece
and
Turkey**

August - September 2006

Jim Russell

Members of the Tour of Greece



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Thessaloniki Museum, Greece, September 2006

Photo by ND Thai

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Itinerary

Greece and Turkey – September 2006

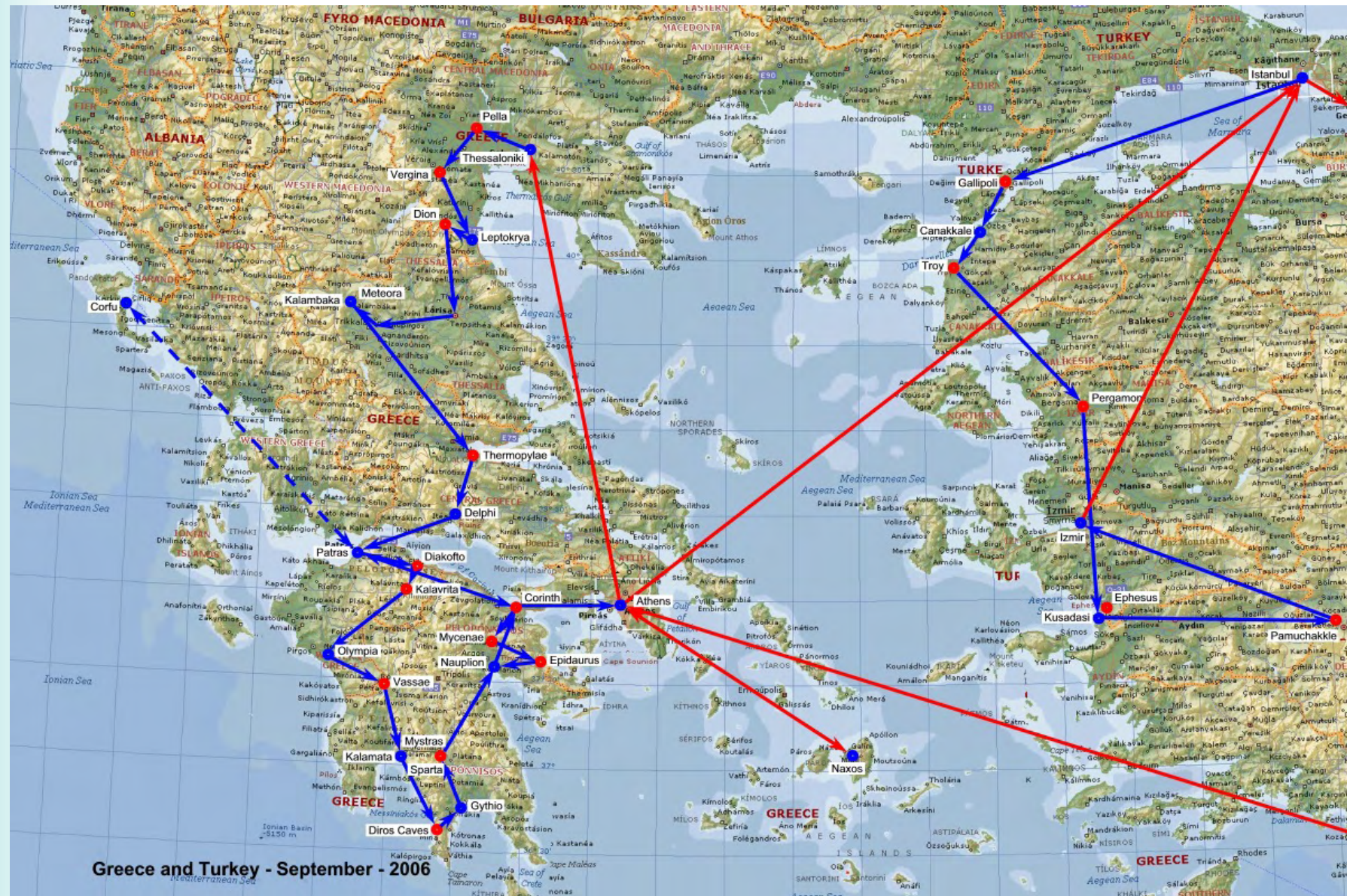
	Date	Day	Tour Day	Destination	Accommodation	
Sunday	27-Aug-06	1		EK0405 7:20pm		
Monday	28-Aug-06	2		Dubai EK105 09:35, 1330 Athens OA6 15:00 Naxos	Patricia and John 0011 30 22 8504 1686	
Tuesday	29-Aug-06	3		Naxos		
Wednesday	30-Aug-06	4		Naxos		
Thursday	31-Aug-06	5		Naxos		
Friday	1-Sep-06	6		Naxos		
Saturday	2-Sep-06	7		Naxos		
Sunday	3-Sep-06	8		Naxos		
Monday	4-Sep-06	9	1	Naxos OA 3 1320 Tour operator to provide Thessaloniki	HOTEL : Galaxias Beach 2, Lambraki str. Agia Triada +302392022291	
Tuesday	5-Sep-06	10	2	Thessaloniki		Full-day for visits in Thessaloniki Visits will be made to the Archaeological and Byzantine Museum and the Church of Agios Demetrios – the patriot Saint of Thessaloniki. Drive to the City Walls for a panoramic view over the City. Then descend to down-town Thessaloniki A drive along the most important streets of the Capital of Macedonia will take you along the most important sites of the city – Agia Sofia, Arch of Galerius and the White Tower.
Wednesday	6-Sep-06	11	3	Pella – Vergina - Leptokarya	HOTEL : Olympian Bay Holiday Club GR-60063 Leptokarya, Pieria +302352031311	Depart Thessaloniki to Pella – the birthplace of Alexander the Great. Visit of the site and the Museum. Then on to Vergina – visit the Royal Tombs and the museum. Later afternoon continue to the coast for accommodation and overnight in the hotel OLYMPIAN BAY in Leptokarya.
Thursday	7-Sep-06	12	4	Dion - Kalambaka	HOTEL : Famissi (Premium Xenos) 103, Trikalon str. Kalambaka +302432024117	Morning visits of the impressive site and museum of Dion. Afternoon drive via Larissa and Trikala to Kalambaka for accommodation and overnight.
Friday	8-Sep-06	13	5	Meteora - Delphi	HOTEL : Vouzas 1, Pavlou Friderikis str. Delphi +302610277502	During the morning visit 2 of the majestic Meteora Monasteries. After this – leave Kalambaka for Delphi via Lamia, Brallos- mountains and Amfissa. On the way a stop will be made in Thermopylae.
Saturday	9-Sep-06	14	6	Patras	HOTEL : Astir 16, Agiou Andreou str. Patra	Morning visits in Delphi – site and the museum will be visited. Then leave along the Corinthian Gulf via Itea and Nafpaktos

					+302610277502	(stops can be made) to Andirion to cross the so-called 'small Dardanelles' by the new bridge (opened in 2004 before the Olympic Games) to Patras.
Sunday	10-Sep-06	15	7	Kalavrita - Olympia	HOTEL : Olympion Asty 270 65 Ancient Olympia +302624023665	Leave the hotel to Diakofto. Take from there the 'tooth'-train to Kalavrita - through the valley of the Vouraikos-river with fantastic view. Here the coach will await us to take us to the Monastery of Mega Spilio (visit). Then continue through the mountains of Arcadia to end in Olympia for accommodation and overnight.
Monday	11-Sep-06	16	8	Vassae - Kalamata	HOTEL : Filoxenia Navarinou str. Kalamata +302721023166	Morning visits of the site and the museum of Olympia. Depart Olympia for Vassae – visit the Temple of Apollo. After this visit continue to Kalamata for accommodation and overnight.
Tuesday	12-Sep-06	17	9	Diros Caves - Gythio	HOTEL : Aktaion 39, Vasiliou Pavlou str. Gythio +302733023500	In the morning drive through Mani to Areopolis – visit the Diros Caves. Then to Gythio for accommodation and overnight (in the area of Gythio/Vathi)
Wednesday	13-Sep-06	18	10	Mystras - Nauplion	HOTEL : Amalia Tyrins 21100 Nafplio +302752024401	Leave Gythio for Sparta - visit of Mystras on the morning – lunch in Sparta before leaving to Nauplion. Evening at leisure. Overnight in Nauplion.
Thursday	14-Sep-06	19	11	Corinth - Mycenae - Epidaurus - Nauplion		Visit Ancient Corinth and Mycenae in the morning. Lunch in the vicinity of Mycenae or Epidaurus. Afternoon visit of Epidaurus. Overnight in Nauplion.
Friday	15-Sep-06	20	12	Argos –Patra - Corfu	HOTEL : Marbella Corfu 490 84 Agios Ioanis +302661071183	Depart Nauplion after lunch. Options: morning at leisure, shopping, walks in the old city of Nauplion or tour Palamidi Castle. Depart Nauplion for Corinth, passing through Argos. After a short stop at the Corinth Canal (for pictures), continue to Patras along the Gulf of Corinth. Sailing to Corfu by the boat the at 24:00 and arrive in the next day in the morning at 07:00
Saturday	16-Sep-06	21	13	Corfu		
Sunday	17-Sep-06	22	14	Corfu		Free day relaxing on beautiful sandy beach or an optional program visiting the important sights of Corfu and overnight in the hotel.
Monday	18-Sep-06	23	15	Patra	HOTEL : Astir 16, Agiou Andreou str. Patra +302610277502	Departure from Corfu island at 13:30 and we arrive at 20:00 to Patra going to the hotel close to Patras for overnight.
Tuesday	19-Sep-06	24	16	Athens	HOTEL : Stanley 1-5 Odysseos str. Karaiskaki Square +302105241611	Morning drive from Patras to Athens. Afternoon – Syntagma Square and Plaka. thorough visit of the Acropolis and the Theatre of Dionyssos. Pnyx will be pointed out too.
Wednesday	20-Sep-06	25	17	Athens		Morning visit to Acropolis and the Ancient Agora. Afternoon: visit of the National Archaeological Museum of Athens. During the day the guide, while passing by bus, will also show the most important sites of the city such as Syntagma-Square with the memorial of the Unknown Soldier, the Presidential Palace, the Panathenaic marble stadium, Hadrian's Arch, Temple of Zeus, University buildings (Academy, University, Library) etc. (possible performance in Herodion).

Thursday	21-Sep-06	26	18	Athens		Free day in the city and overnight .
Friday	22-Sep-06	27	1	Athens OA 321 0805 Istanbul	TAKSIM GÖNEN HOTEL Aydede cad. No 15 Taksim-Istanbul Tel: +90-212-2972200 Fax:+90-212-2388790	Arrival in Istanbul. Meeting the guide at the Airport and transfer to the hotel. PM. Dinner at the hotel. (B,D)
Saturday	23-Sep-06	28	2	Istanbul		Breakfast at the Hotel. Visit of the Dolmabahçe Palace, the very last residence of the Ottoman Sultans. The palace stretches a half mile along the Bosphorus, accepted as the one of the most beautiful palaces of Istanbul. Drive to the Spice Bazaar- (Egyptian Bazaar) Geneose and Venetian goods used to be sold at what is the second mast famous bazaar after the Grand Covered Bazaar: the "Mısır Çarşısı" or Egyptian Bazaar. The Bazaar is vibrant with aromas and colours at all hours of the day. Drive to the heart of the Old City – the Sultanahmet Square. visit of the Underground cistern. Visit of the Hippodrome, the civic centre and the chariot races arena during the East Roman Period, visit of the Blue Mosque, and finally the famous Grand Covered Bazaar. PM. Departure from the hotel for Dinner with folkloric dance and belly dance show. Acommodation in Istanbul.
Sunday	24-Sep-06	29	3	Istanbul		After breakfast drive to the pier for embarkation on the ferry and cruise on the Bosphorus. Lunch will be served at a typical Turkish restaurant Following visit to the Hagia Sophia, one of the greatest master pieces of architecture in the world, first built in 6 th Century, visit one of the master pieces of the Ottoman architecture, the Topkapı Palace: The great palace of the Ottoman Sultans is from the 15th to the 19th Century. Today it is one of the richest museums of the world OReturn to the hotel PM. Departure for Dinner at a Fish restaurant on Bosphorus Accommodation in Istanbul
Monday	25-Sep-06	30	4	Canakkale Gallipoli	IRIS HOTEL Mola Cad. No 48 Güzelyalı-Çanakkale Tel: +90-286-2328628 Fax:+90-286-2328028	Breakfast at the Hotel. Early morning drive along the Marmara Sea coast via Tekirdag and Gelibolu (Gallipoli) to Eceabat and cross the natural channels Dardanelles by ferry and continue to Çanakkale. Lunch on the way Visit Troy, the ancient legendary city of Homeros' Iliada. Dinner and overnight in Çanakkale/Assos
Tuesday	26-Sep-06	31	5	Canakkale Kusadasi	TUSAN HOTEL Tusan Beach resort Kuşadası-Aydın Tel: +90-256-6181515 Fax:+90-256-6181555	Breakfast at the Hotel. Departure from Çanakkale via Ayvalık to Bergama. Lunch on the way Visit to the ancient city of Pergamon with its Acropolis and Asclepeion. Dinner and overnight in Kuşadası

Wednesday	27-Sep-06	32	6	Kusadasi		Breakfast at the Hotel. Visit of the ancient city of Ephesus, formerly the capital of Ionia in Asia Minor. Ephesus, the highlight of the journey, is one of the biggest and richest excavation areas of the world. Lunch on the way Dinner and overnight in Kuşadası
Thursday	28-Sep-06	33	7	Pamikkale Izmir	AKSAN HOTEL Gaziler Cad. No 214-216 Kapılar-Izmir Tel: +90-232-4417061 Fax: +90-232-4417060	Continue to the ancient city of Hierapolis, well-known by Necropolis, in Pamukkale. Lunch on the way Dinner and overnight in Izmir.
Friday	29-Sep-06	34		Istanbul EK122 19:20		Breakfast at hotel. Transfer to Izmir airport for connect to your flight home
Saturday	30-Sep-06	35		Dubai EK404 02:45		
Sunday	1-Oct-06	36				

Maps



Greece and Turkey – August - September 2006

Sunday 27 & Monday 28 August 2006 - Melbourne – Naxos

Days 01 & 02

Despite arriving at the airport at 16:30 for a 19:20 departure the queue at check in was already very long and it took an hour and a quarter to reach the check in desk and by then the queue was still as long as when I joined it.

The flight to Singapore and then on to Dubai was uneventful; cattle class on Emirates Airlines is much the same as any other; not enough shoulder room for adult males sitting together, a little more legroom in the Boeing 777-300 compared with the 747-400 used by many airlines for long haul flights. Food was quite good, but a 'clever' designer had designed quite attractive dishes except that the shape of the main course dish did not allow the plate to sit in its cover.

Again the lunacy of some of the security provisions was highlighted. Melbourne to Singapore, plastic knife, thereafter metal knives.

The airport at Dubai is huge and set to become much larger with the extensions under construction. I had a 4½ hour stop over was a bit of a drag and finally when the gate opened the gate crew were unable to cope with the all the passengers and the plane finally departed, more the 30 minutes late.

Nevertheless we arrived in Athens on time. On this flight I had a window seat and an excellent view of the country below as we flew from Dubai along the Arabian Gulf and across the desert across Saudi Arabia along the border with Iraq and then across Jordan and Syria. We diverted to the north to avoid Lebanon, finally crossing the coast north of Beirut. Our path then took us across Cyprus to the south of Larnaca, over Rhodes and south of Mykonos. Although we were flying at over 11000m the view was terrific.

Transfer to the flight to Naxos proved a little stressful; I knew I had a maximum of 90 minutes from touchdown to departure from Naxos. Enough time if you can clear immigration quickly and luggage is on the carousel when you get there. No such luck, I am seated well back in the plane and when I get to passport control the queue is unbelievable and only three desks are open. With 40 minutes to my flight I approach a supervisor to see if I can jump the queue; he obliges and with 32 minutes to go I am at the carousel, no sign of my bag.

With 25 minutes to go it appears and I am off to check in. Again the queue at the check in is a mile long. Nothing I can do but go to the head of the queue, explain the situation, ask if I can jump the queue, no problem. On through the security to the gate and lo and behold the flight is delayed 15 minutes. Eventually it departs about 30 minutes late for the 30-minute flight to Naxos.

Patricia and John are waiting for me and after a drink and a shower I start to feel human again. The wine I carried for them arrived intact and it's good to unload it.

Next Monday the bulk of the tour group will arrive on the same flight and will go through a similar exercise to transfer to the flight to Thessaloniki.

Naxos History

<http://www.windmillstravel.com/article.php?id=56&destination=20&destinationtype=island>

The first inhabitants of Naxos were probably Thracian, later supplanted by the Karians, whose early leader gave his name to the island.

Beside the present town of Naxos, inhabited from 3000 B.C., are the sea-eroded remains of a Cycladic town at Grotta, and, at Kastraki, there is a Cycladic acropolis by the Mycenaean fort. Homer, the famous Greek poet, mentions the island with the name Dia (or Zeus) and other ancient writers by other names.

In mythology, Theseus and the Cretan princess Ariadne stopped off at Naxos on their way to Athens, after the destruction of the Minotaur. Then, for some unknown reason, Theseus deserted the girl who had assisted him so greatly and left for Athens with the other Athenians. Ancient writers had many and varied explanations for the hero's behaviour. One was that he had fallen in love with another woman, Aegle, a second that he was fearful of his reception (and hers!) in Athens if he arrived with the daughter of their ancient enemy, King Minos, for a bride.

<http://www.pantheon.org/articles/a/ariadne.html>
<http://homepage.mac.com/cparada/GML/Ariadne.html>
http://www.pbs.org/wgbh/nova/zeugma/mosa_06.html
<http://en.wikipedia.org/wiki/Ariadne>

This myth supposedly demonstrates the rise of a late Cycladic culture after the fall of Crete, which itself eventually gave way to the Ionian and Athenian ones. As for poor Ariadne, she later married the god of wine, Dionysos, who happened to be on Naxos at the time teaching the Naxians how to make wine. In honor of Dionysos and his bride Ariadne, the islands held large festivals in the spring, and even today the Naxos inhabitants organize wine festivals.

After the passing of the Thracians, Naxos was inhabited by the Phoenicians and the Cretans.

The greatest enemies of powerful ancient Naxos were the Miletians from Asia Minor. Many battles were fought between the two rivals at the fort called Delion, of which a few vestiges remain by Naxos town. It was here that the Naxian heroine, Polykrite, fled when her island was besieged by these enemies, only to find the gate of the fortress already closed. One of the Miletian leaders found her there and fell so much in love with her that he agreed to help her people, informing her of all the movements of his armies.

Thus the Naxians were able to make a sudden and vicious attack on the Miletians. However, in the confusion of the battle, Polykrite's lover, turned traitor for her sake, also perished, and the girl died in sorrow the next day, despite being acclaimed a great heroine.

Naxos was one of the first islands to work in marble, later producing in the Archaic period the lions of Delos and huge kouros statues. Two of these were left in the quarries because they were flawed.

In 523 B.C. the tyrant Lygdamis decided to make the buildings of Naxos the highest and most glorious of all of Greece. The archaic temple was Ionic. It was 59 m long x 28 m wide, and it was designed to have peristyle of 6x12 columns with double porticos at its end. The only remaining sign of Lygdamis' determination is the huge lintel from the gate of the Temple of Apollo, located next to the town on the islet Palatia. An ancient mole connects Palatia to the

mainland, attesting to the former glory of Naxos when the island was the leader of the Ionic Amphictyonic League.

Political opponents of Lygdamis, in league with the Spartans, overthrew the tyrant in 506 B.C. Lygdamis' followers sought the help of the Persians who sent an army to the island, only to see it defeated. In 490 B.C., however, a Persian fleet, under Megagetes, sacked Naxos in revenge and sold the islanders as slaves, at least all those who were not lucky enough to escape to the mountains.

When the Persian Wars had ended, with Naxos playing a very small part in the battles, the island was the first to come under Athenian rule in 471 B.C. It became part of the Macedonian kingdom in 338 B.C., after the battle of Chaeronia.

Later Naxos came under the rule of the Ptolemies of Egypt, and finally the Romans took command. During the Roman Empire, the island suffered terrible raids by pirates, mostly by the Saracens. Apostle John, from Patmos, brought Christianity to the island in the first century A.D.

The Byzantines continued to build defensive walls on this rich and strategic island. Then it was in the power of governors who were responsible to the prefect of Constantinople. Next to conquer the island were the Venetians, who later turned the island over to Marco Sanudo in 1207, after a two month siege. He became Duke of Naxos and the Archipelago. Recognized by the Latin Emperor of Constantinople, Sanudo made Naxos the capital of his Duchy.

The Dukes of Naxos ruled until 1566, when the Turks claimed the island, but like many of the islands during the Turkish occupation, it enjoyed a fair degree of autonomy. The Russians interrupted this rule between 1770 and 1774. In 1821 the islanders took part in the Greek War of Independence with patriots from Crete and other Aegean islands. The end of the war freed Naxos from Turkish rule.

Petros Protapapadakis, a Naxian, planned the Corinth canal and gave many public works to the island, boosting its financial status. He was the Minister of Economics in 1922 during the misadventure in Asia minor, and was executed with other members of that sad government by the following regime. His statue now stands by the port.



Pirgos Grazia

It is a bright fine day.

After a rather slow start, Patricia and I headed for the town of Halki (Chalki on many maps).

On the way a detour to the now fully restored Pirgos Timios Stavros (Pirgos Baseos). The owner has created a gallery and museum and an outdoor theatre in this former monastery and home of the Baseos family, who acquired the pirgos in the 19thC.



View from Patricia and John's Balcony



Near Chalki

Bazeos Tower or Timiou Stavrou Monastery

Location: On the 12th km of the main road linking the capital city of Naxos (Chora) with the inland, the Bazeos

Tower dominates the land leading to the seacoast of Agiassos.

Description: The structure looks more like a tower, rather than a monastery, and thus is more widely known on the island as Bazeos Tower, rather than Timiou Stavrou Monastery. Since the 19th century, the tower has belonged to the Bazeos family, which maintains it and looks after it with awesome care.

The tower (17th century) is a characteristic example of post-Byzantine monastery architecture on the island. It is situated in a picturesque, central position, in the area around Sangri, at the place where the central road leading to Halki crosses the road to Agiassou village.

The monastery stopped operating temporarily after the first decades of the 19th century. Today the tower hosts different cultural activities (museum exhibitions, seminars, speeches, theatrical performances, concerts, etc.)

A two-story structure, it consists of many rooms, halls, dining rooms, kitchens, cells, as well as various other kinds of spaces. On the ground floor, there is the rectory, as well as dining rooms with large dining tables for charitable offerings. The belfry is located on the terrace. On the perimeter of the monastery are cells, storehouses, and stables. The entrance's transom is decorated with a Crucifix in relief, while the temple's chancel screen is sculpted of wood.

Outside of the monastery is a small chapel "O Afendis tou Stavrou" [Lord of the Cross]. It is dedicated to Jesus, and contains old Byzantine frescoes. On one of them, where the Almighty is depicted, the name appears "O Afendis tou Kosmou" (Lord of the Universe).

Visit www.bazeostower.gr for cultural events in Bazeos Tower.

<http://www.naxosisland.gr/stage/index.cfm?pageid=113&level=4&category=sites&parentid=99&lang=en>



Chalki

At first I thought I had not been there before as Patricia parked in the school ground, not in the main street as in 2004.

However when we turned the corner and the Pirog Grazia came into view I recognized it as the Pirog that in 2004 seemed destined to fall down; it has been fully restored and this once

grand Venetian residence will have many more years of useful life.



Fresco - Agios. Georgios Diasoritis



Agios. Georgios Diasoritis

New businesses and restoration of buildings in Halki in the last two years has transformed the face of this town. Once the major town in the region, Halki had become a backwater.

There have been changes in Naxos in the last two years. Signs directing visitors to the little Byzantine churches and other places of interest have been erected. Many of the churches have been repaired and are open to visitors.

Halki is famed for its citron factory. Others including potters and makers of jams and marmalade have set up in the town and whilst they cater to the increasing tourists their wares are of very high quality.

We visited the Church of Agios Georgios Diasoritis to view the remnants of the fine frescoes that once adorned the walls and then Patricia's Norwegian friend, Berets.



Panagia Damiotissai

Agios. Georgios Diasoritis

Location: at Halki village

Description: an 11th century temple, discernible at least from its frescoes. These murals certify that the painting was in full bloom on the island during the 11th and 12th centuries. Monuments, like Panagia Protothronos and Ag. Georgios Diasoritis, reveal that Halki village, during the Byzantine Period, was an important settlement and

the administrative center that oversaw the island's hinterland. According to the research, Ag. Georgios Diasoritis was built on top of the ancient temple of Zeus

<http://www.naxosisland.gr/stage/index.cfm?pageid=109&level=4&category=sites&parentid=99&lang=en>



Asp - Panagia Damiotissa

As we leave Halki and head towards Moni we stop by the roadside and walk down the hill, through ancient olive groves, to the charming little Byzantine church of Panagia Damiolissa.



Ancient Olive Trees - Chalki



Mount Zas

In the distance is a clear view of Mount Za (Zeus), the highest mountain at 1001m on Naxos.

We conclude our trip at Panagia Drosiani. The church has a number of well preserved and restored frescoes and comprises several chapels, the first of which was probably built in the 6thC. Photography is not allowed inside the church.

Panagia Drosiani

Location: on the road from Halki village to the village of Moni, in central Naxos



Panagia Drosiani



Panagia Drosiani

Description: the church, which dates back to the 6th century, constitutes one of the more significant monuments on the island, because it contains rare

frescoes of early Byzantine art (6th - 7th century). The temple was probably built in three phases. Initially, the church had a type of three-cornered type of structure, a fact that leads to the conclusion that it was perhaps built as a mausoleum. In the ensuing years the western side of the temple was extended, while three chapels of the same form resulted in the extension of the church to the north.



Portara - Chora - Naxos

One observes successive layers of frescoes in the adornment of the church, more particularly in the mural of Panagia Nikopio, where the Virgin Mary is depicted holding a disc within which one can discern the image of

Christ. The face of the Madonna stands out due to its subtle idealized beauty, as the church was once a Catholic monastery. According to the experts, the said church is one of the most important churches that exist on the Balkan Peninsula.

<http://www.naxosisland.gr/stage/index.cfm?pageid=111&level=4&category=sites&parentid=99&lang=en>

We return to John for lunch at about 14:45.

John and Patricia have a Greek language lesson in Naxos (Hora) at 17:00 and I go into town with them to explore the town.

The Temple of Apollo and its Portara on Cape Vachos dominates the harbour and overlooks the town.

It was built during the 6th century B. C. (530 - 540 B. C.) under Lygdamis as a marble temple of Apollo. The gate is around 6m high and about 3,5m wide and was built with 4 separate columns. Now there are just 3 columns left. Some of the temple's stones were used as ordinary building materials for the Kastro. It is believed that this temple should have been dedicated to the god Apollo because the Portara is located to the west where Delos is, the island of Apollon.

Apollon, son of Zeus and Leto, was the god protecting music and poets and was worshiped especially by young men because of his beauty and perfection. The temple was left unfinished after the dictator abdicated. He was the only dictator ever on Naxos.

http://www.cyclades-orbit.com/naxos/naxos_portara.asp

From here there are excellent views of the town and harbour. The hill, which was the Chora or centre of Venetian Naxos and stands up above the town, is clearly visible. The Venetians fortified this hill against potential invaders after Marco Sanudo conquered the Cyclades in

1207 and established the Duchy of the Aegean centred on Naxos.

The harbour front is lined with cafes on one side and yachts and small vessels on the other.



Kastro - Chora - Naxos

The climb to the old Venetian Kastro through the narrow winding streets is very interesting. Many are lined with small cafes but as one climbs the hill the buildings give way to residences, old Venetian houses and churches.

Kastro of the Chora

Location: in the Chora (main town of the island)

Description: the Castle-State of Naxos was founded in 1207 by Marco Sanudo (hence the structure's name "Sanudo's Castle"), when the Venetian diplomat/soldier seized 17 islands in the Aegean and set up the Aegean Duchy, with Naxos as its seat. The Kastro was built on the ruins of the ancient Acropolis of Naxos, after first seizing the Byzantine Kastro of Apaliros. Twelve large towers were built around the Kastro, of which only one remains today (the circular Krispi Tower later renamed Glezos Tower).



Kastro - Chora

Access to the Kastro is from three gates, the most important of which is the marvelous Trani Gate ("Trani Porta") located on the northern side. From there official persons would enter, and today the old wooden gate still stands. There is another gate at the southwest entrance, the "Paraporti", and is the second most important gate of the Kastro, and leads to Nio Horio, where poor villagers once lived.

According to tradition, when Marco Sanudo set up his Duchy, he sectored the island into feudal domains, and then divided them up among his

officers as a show of gratitude. Many of them built towers on the most beautiful - and in the most fertile - country areas, while some others built manors around Sanudo's palaces. The houses of the Kastro date back to the 14th and 15th century, and most of them have Coats of Arms of Catholic nobles.

The Greeks built their two districts around the Kastro's perimeter: the Bourgo on the western side of the hill, where the more affluent Naxian Orthodox had settled; and Nio Horio around Ag. Kyriaki (St. Sunday), where poor villagers resided. In this manner, today's design of the Chora was shaped. In Venetian times that design consisted of three areas: the public Kastro, where Catholics resided; and the public areas of Bourgo and Nio Horio, where Greeks resided.

Nevertheless, the Kastro was not only a place of residence, but served at the same time as an educational, administrative, social and religious center for the Venetians. At Trani Gate there is a vertical 64cm length engraving, where, during Venetian rule, traveling tradesmen would measure their cloth goods that they had brought with them for the ladies of the manors. Today, in the back streets of the Kastro, there are all kinds of shops, coffee houses, and restaurants.

In general, the entire Kastro takes the visitor on a trip into the past, and constitutes a basic and inextricable part of the history of the island.

- the former Commercial school founded by the Jesuits which today houses the [Archaeological Museum of Naxos](#).

- the [Kazatza Chapel](#), a structure of the 14th century which according to tradition, was the Duchy Chapel of Marco Sanudo.

- the [Ursuline Monastery and School](#) that today houses various cultural events.

- the [Krispi - Glezos Tower](#), the unique one of the twelve towers built by Marco Sanudo, and made up of ramparts still to be seen today.

- the [Della Rocca Barozzi Tower](#), that has been converted into a Venetian and Popular Arts Museum.



Catholic Cathedral - Kastro - Chora

- the [Roman Catholic Cathedral](#) located at the center of the square of the Kastro, a structure of the Medieval era.

- the [Archdiocese of Kangelaria, the "Duchy Palace"](#), today used as a residence by the Catholic bishop when visiting Naxos.

- the [Metropolitan Orthodox Temple](#) that was built in 1780 and in which there are old icons from the years of Turkish rule.

- the [Panagia Theoskepasti](#) (Our Lady of God's Shelter) which is a small Orthodox church within the "heart" of the Venetian Kastro.

- the [Ag. Antonios \(St. Anthony\) of Padova](#) (or Monastery of the Capuchin Monks).

<http://www.naxosisland.gr/stage/index.cfm?pageid=72&level=4&category=sites&parentid=70&lang=en>

At the summit there is a very beautiful, small Roman Catholic Church and nearby there are a number of ecclesiastical buildings.

Roman Catholic Cathedral

Location: at the central square of the Kastro in the Chora

Description: this is a structure of the Medieval Period with a spectacular marble floor, studded with 17th and 18th century sepulchral slabs [during the period of Turkish domination, France took on a missionary's role in the Cyclades, with the intent to reinforce the Catholic faith there, subsuming the local Catholic populace at the same time into its sphere of influence.

The bell tower of the Cathedral looms over the Kastro complex and being the highest point, is visible from all over the city. Its interior is especially interesting and the lighting within is low, a fact that heightens the mysterious characteristic feature of the monastery.

The marble floor is full of graves of old noblemen, whose tiles are decorated with their coats of arms, various sculptures, and signage giving their names. On the central step of the temple, there is a Byzantine icon of the Virgin Mary that might be more ancient than the church itself. Notable also is the treasury of the Monastery with its opulent reliquaries.

In the past, the celebration of Megali Dorea was a grand one, with a large procession and with the participation of Catholics and Orthodox Christians. Today, it has lost its majesty and only a few Catholic residents of the Kastro attend Sunday services.

<http://www.naxosisland.gr/stage/index.cfm?pageid=122&level=4&category=sites&parentid=99&lang=en>

Defensive features once dominated this hill but most are gone. Some of the gates remain and next to the RC Church are the remains of a very large tower.

Returning to the harbour front I have enough time for a cool beer before rejoining Patricia and John. Near the school is a museum of the old Naxos with excavations of the old town wall. Closed on Monday I may visit this later if the opportunity arises.



Chora - Naxos

Wednesday 30 August 2006 - Naxos

Day 04

Another bright fine day.

Today Patricia and I plan to walk through the mountains from Apiranthos to Moutsouna. Apiranthos is at an altitude of approximately 600m in the northeast of the island and Moutsouna is at sea level. Along the way there are a number of points of interest.

The route will take us NNE down a valley to approximately 400m for 5km where will head east

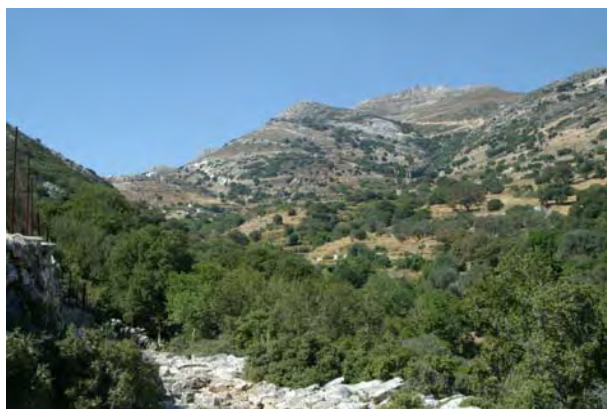
and continue on downward for another 6km to the sea at Moutsouna. On the face of it not a very hard or necessarily long walk!

We soon find the path is littered with loose stones and except for a few short sections that remain in good condition we have to watch our step all the way.

Our first destination is Agios Theologos (Ag. Ioanis). We find the sign pointing to the left up the

mountainside and head up the path looking for the church. Unfortunately we miss it and continue to the top of the path where it is obvious we have gone too far and when we look back we spot a building that could be the church and so it proves to be. We cannot enter so we do not take the sidetrack towards it as we descend to the main path.

This diversion has cost us some time, however the view of the valley was worth the climb.



Aspirados is behind us



The rough path down the valley

Back on the track we continue to pick our way down the valley, and after a while we suspect we have missed the turn off to Aghia Kiriaki. We have not! We come upon an 'Aloni', a round unused threshing area and we know that we still have some way to go.

We descend further into the valley until we come upon a bridge across the dry creek at the bottom of the valley. The bridge and the sections of path

leading to it are in very good condition and for a short time we are able to walk without watching where we place our feet as we descend to the bridge and ascend on the other side. We continue our ascent; it is not too steep, and on the far hill we can see a church. Suddenly we come upon the sign to Aghia Kiriaki. We have taken 2½ hours to reach this point. This is going to be a long walk.



'Aloni' - Patricia and Penny



Relatively good stretch of path

We turn off to the church and go inside. At first it is difficult to see; but as our eyes become accustomed to the light we can see the faint

remains to the wonderful frescoes that once adorned the walls.



Aghia Kiriaki



Fish and bird fresco - Aghia Kiriaki

The church from the 9thC looks plain from the outside. However, here are the unique, so-called an-iconic frescoes from the time of controversy over image-worship, the Iconoclastic period in the 9thC. Illustrations of gods or saints were often forbidden. Therefore, only birds and fish in various sizes can be seen in the apse. Circles rosettes and crosses are embedded everywhere.

Along the way we have passed several small farms with terraced fields that seem deserted, although it is obvious they were once well watered by the flow of water from the winter rains and snow.



Geometric fresco - Aghia Kiriaki

We continue along the hillside passed more farms and below the fields are green and obviously there is water available. We soon come to a small refreshing spring in the mountainside, the source of water for the fields.



Distant Sea - near Aghia Kiriaki

From here the path to the valley floor is rough and steep and we continue to tread carefully; a twisted ankle would be a disaster. Finally we reach the bridge at the bottom of the valley. From here, for about 2km we will be walking on the road past derelict houses once used for workers in the nearby emery mines, and the now abandoned emery mines.



Deserted Cableway - Emery mines

Emery is a very hard abrasive that has been used for centuries. It is mainly composed of corundum (Al_2O_3). Artificial abrasives, including synthetic and natural industrial diamonds, for industrial applications, have largely replaced natural emery.

Emery has been mined on Naxos for centuries and is considered some of the best in the world. These mines had their heyday in the early 20thC.

Emery from the mines was transported by cableway to the port at Moutsouna.

Walking along the road is easier on the feet and legs but there is no shade and the heat radiated from the road is adding to the effect of the hot sun.

However our track leaves the road to follow the valley and continue along a very rough track for about 1½km. This is very slow going. Finally we reach the unsealed road which, will lead us eventually to Moutsouna.



Old emery wharf - Moutsouna



Moutsouna

A wrong turning takes us out of our way about ½km before we realize we are on the wrong road and we must turn back. On the right road at last we plod on over the last km to Moutsouna, a seat in

the shade and a couple of pints of beer by the beach at Moutsounas Bay.

John has been waiting patiently for us.

We started the walk at 10:30 and we have been walking for 6 hours and covered about 12km; the drink and a belated lunch are very welcome.

We return to the house for a welcome shower and a little treatment for our battered feet followed by a quiet drink in the cool evening breeze.

Thursday 31 August 2006 - Naxos

Day 05

Again it is a fine sunny morning but today the wind is quite strong from the west.



Temple of Demeter



View from Temple of Demeter

Today is recovery day after the long walk yesterday. John completed his homework for tonight's Greek class yesterday while he waited for us beside the beach. Patricia is doing hers this morning and I am catching up on the diary.



Apalyros Castle

John has lent me his motor scooter and after lunch I take it out to explore some of the nearby attractions. I revisit the Temple of Demeter; a partially reconstructed temple dedicated to the worship of Demeter that was later converted into a Christian place of worship.

The Temple has been partially reconstructed to show how it would have looked.



Naxian Landscape

Demeter is the giver of grain. She is also known as Ceres (Roman) and sometimes Deo. Her attributes in iconography can include a torch, a crown, a sceptre, and stalks of grain. She is often portrayed with her daughter, Persephone/Kore.

http://web.uvic.ca/grs/bowman/myth/gods/demeter_t.html

<http://www.pantheon.org/articles/d/demeter.html>
<http://en.wikipedia.org/wiki/Demeter>

In the western foothills at 474m is the Byzantine castle at Apalyros. It was here that the Naxian defenders held out against the Venetian invaders for 6 weeks.

http://en.wikipedia.org/wiki/Duchy_of_the_Archipelago

An unsealed road leads partway up the mountain to the start of a walking track at 200m. I ride the scooter to the end of the road from where I can get a good photo of the fortress high above me.

Returning to the main road I make my way to Halki to have another look at some of the pottery I had

seen on Tuesday; I decide to buy a small piece by Katharina Bolesch.

<http://www.fish-olive-creations.com/>

Along the way I stop to take a few photos. Finally I return to the house after about 2½ hours exploring on the scooter.

In the evening we join friends of Patricia and John at Beret's home for drinks and then for dinner at a Taverna in Filoti. A simple meal of salad, meat and wine under the stars on a balmy, although apparently a little cold, evening.

Friday 01 September 2006 - Naxos

Day 06

The sun is shining but the strong wind is still blowing.

After breakfast Patricia takes me to a secluded cove for a swim near the remains of an unfinished luxury hotel. Started as a resort for the military junta; work was abandoned when the junta was overthrown in the 1970's. The water was clear and warm.



Cave Church - near Mt Ilias

We are expecting visitors for lunch, friends of friends. They duly arrive on the bus from Naxos.

We all enjoy a pleasant salad lunch. Buses to Naxos are infrequent in the afternoon and finally the taxi arrives to take them back to their hotel.



Cave Church - near Mt Ilias

Patricia has plans for a short walk to a Byzantine church built in the side of a creek valley. When the visitors leave we set off for a short drive to the start of the walk near the Bazeos Tower. The church is about 2km from the road along a fairly good dirt road.

After our walk on Wednesday this is easy walking.

The church is almost invisible in the small cliff; the entrance to the cave has been walled up and a small door opens into a natural cave housing the furnishings of a small chapel. It is not clear how the cave was formed; it does not appear man made, nor is it clear that it was once an ancient watercourse.

After inspecting the church we continue along the road through the valley past farms and to the music of goat bells on the mountains. The plan now is to walk round the base of the 543m high mountain, Ai Lias, so called because of the small church, Profitis Ilias, perched on the very top.

We are slowly climbing and eventually we leave the road at a small spring and start to climb over a ridge on the now familiar rough stone paths. At the top of the ridge there is a marvelous view of the valley, the sea and the small farms. Our route, now on the NW side of the mountain, is less clear as we make our way through the fields to path between high stonewalls that leads onto a well used farm track back to the Bazeos Tower and the main road. A 500m walk down the road brings us to the car.

We have walked about 6km in 2 hours; a much easier walk in the cool of the afternoon than on Wednesday.

We return to the house for a drink and a short break before heading into Naxos for the opening of an exhibition of sculpture by Senta Ostoff, a friend of Patricia and John's, in the Ursuline Convent in the Kastro.

It is a small exhibition of small clay and marble pieces; a number are interesting. Most of the people seem to be friends and acquaintances, although some may have been passing tourists. The style of many of the pieces is primitive. Comments suggest her work has improved.



Cave Church - near Mt Ilias



Bazeos Tower

Saturday 02 September 2006 - Naxos

Day 07

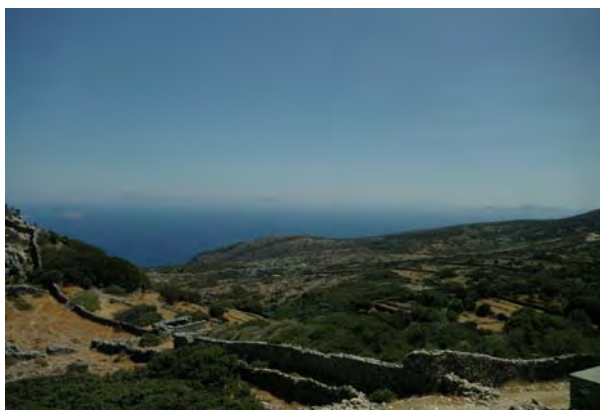


Arghokiliotissa Monastery

We have a quiet morning and an early lunch before heading again to the northeast of the island. Here, between Koronos and Lianos, an enormous church is being constructed in the grounds of the Arghokiliotissa Monastery.

Panagia Argokiliotissa

Location: outside of the village of Koronos



View from Arghokiliotissa Monastery

Description: Legend has it that the icon of the Virgin Mary, a work of mastic and wax by Evangelist Loukas, was found in a cave. The

faithful (crowds of more than 6,000 people) come from the nearby islands during the festival of Zoodochos Pighis. That's also the reason a new magnificent temple was built over the last four year.

<http://www.naxosisland.gr/stage/index.cfm?pageid=107&level=4&category=sites&parentid=99&lang=en>

The concrete shell of the building has been completed. The monastery is largely deserted, however there is a well kept and obviously well used church in the grounds.

There is no date for completion of the church. The Bishop of Koronos initiated the project.



**Iconostasis - Panagia
Argokiliotissa**

After walking around and inspecting the church and admiring the views of the mountains, fields and sea Patricia heads off down a shortcut to the road to Lionas. John and I follow slowly in the car.

At the junction with the main road are some new, unfinished, buildings inhabited by a large flock of goats. Nearby is an entrance to the emery mines. We later think these buildings may be the elusive emery museum, but we don't know.



View from Arghokiliotissa Monastery

We are at about 500m and the road from here to Leonas is steep and winding. We head on down; magnificent views as we descend.



New Church at Panagia Argokiliotissa

The little town of Leonas nestles in the steep valley beside a small bay exposed to the northwest and today the sea is rough as there is a strong wind from the NE.

When the sea is calm the many small fishing boats can be launched, but not today. The beach is comprised of very large rounded pebbles, which can be decorative in the garden and the house, and Patricia selects a few to take home.



Goats in deserted building



Leonas



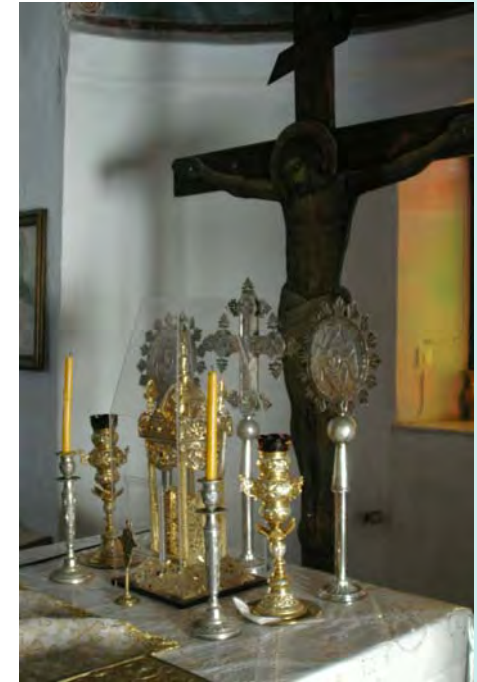
Interior - New Church at Panagia
Argokiliotissa



Goat standing guard - emery mine



Entrance to the emery mine



Church at Koronos

We walk a short way around the coast and when we return to the village we enjoy an ice cream in one of the cafés.

We make our way back to Koronos, almost 600m above sea level to see the church whose interior is being repainted with Byzantine style frescoes. It gives some idea of what the little 9thC churches would have been like inside.

Finally we make our way home, via Filoti for a welcome drink and dinner.



Leonas



Coastline - Leonas



New frescoes - Church at Koronos



Koronos

Sunday 03 September 2006 - Naxos

Day 08



Renovations are under way - Kato Sangri



Donkey and milk churns - Kato Sangri



A New Cottage - Kato Sangri



Entrance to Patricia and John's House – Kato Sangri

This morning Patricia and I plan to climb to the summit of Mt Zas (Zeus), the highest peak at 1001m on the island. Two other peaks are few metres lower.

According to a story in [Greek mythology](#), the young [Zeus](#) was raised in a cave on Mt. Zas ("Zas" meaning "Zeus").

http://en.wikipedia.org/wiki/Naxos,_Greece

<http://en.wikipedia.org/wiki/Zeus>

<http://www.pantheon.org/articles/z/zeus.html>

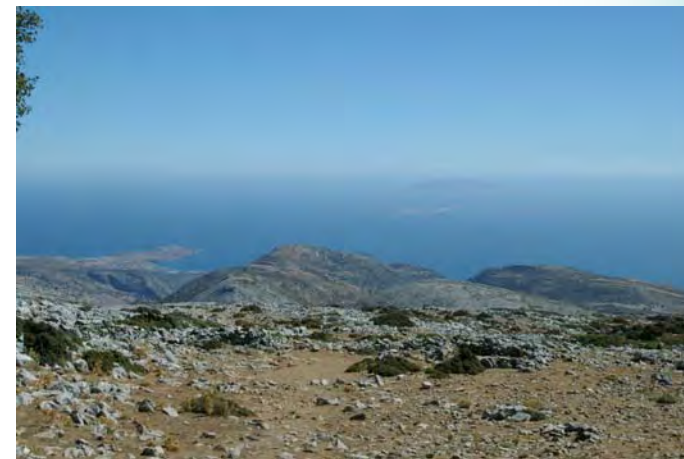


Patricia and John's House – Kato Sangri



Climbers on Mt Zas

There are several routes commencing at around 600m. By 09:45 we are at the start of the easiest route on the NE side of the mountain. It is generally a steady, 2 - 3km, climb upwards with a few rough sections.



View from Mt Zas



View from Mt Zas

After an hour and a quarter we are at the top with views in all directions across the island to the surrounding islands.

On this trip I have brought some of Sue's ashes and I scatter some into the strong wind at the mountaintop. I will scatter small amounts at other places in my travels.



On the summit of Mount Zas

Coming down is a bit hard on the knees but we are back at the car at 12:20. We stop at Filoti for drink and to watch the local people relaxing after church.



View from Mt Zas



View from Mt Zas

Monday 04 September 2006 - Naxos – Thessaloniki

Day 09

Today is a travel day; first to Athens on the 13:20 flight from Naxos, where I am to meet up with the rest of the group in the airport, and then on to Thessaloniki.

The flight to Athens is on time and there is no one there to meet me so I walk along to the International arrivals and find an agent who is waiting for Stephen Seif. His English is poor and

he is unable to tell me the rest have arrived and passed through immigration and was at the check in for the flight to Thessaloniki. Eventually one of the group comes looking for me and I join them for the 15:40 flight. Stephen's flight from Cairo has been delayed 45minutes, however he arrives in time for the flight also.

The Galaxia Hotel is to the west of the city on the beach at Agia Triada. Nearby is a small village centre and a number of taverna. Several of us gather at one for dinner;

most are only looking for a night's sleep after over 36 hrs of travelling.

<http://www.macedonia.com/english/1997.html>
<http://www.windmillstravel.com/article.php?id=13&destination=47&destinationtype=prefect>
<http://www.greecetravel.com/thessaloniki/>
<http://en.wikipedia.org/wiki/Thessaloniki>
<http://www.virtuality.gr/macedonia/thessaloniki.html>

Thessaloniki is the capital of Greek Macedonia. Today we will spend the day in the city visiting museums and some of the principal archaeological and religious sites in the city.



**Communications Tower -
Thessaloniki**

We depart the hotel at about 09:00 for a 45minute drive into the city. Along the way our guide, Sofia, provides a brief history of Macedonia and Thessaloniki. In the past there has been some dispute as to whether Macedonia was truly Greek. However

archaeological evidence has established that the people were indeed Doric Greeks.



Sunrise - Thessaloniki



Archaeological Museum of Thessaloniki



Archaeological Museum of Thessaloniki



Archaeological Museum of Thessaloniki

The city was established in 316BC by the Macedonian general, Kassandros, after his wife Thessaloniki who was a daughter of Phillip II and a half sister of Alexander the Great.

When the centre of the Roman Empire moved to Constantinople under Emperor Constantine who had embraced Christianity, Thessaloniki became an important city because of its position on the Via Egnatia.

The Roman Emperor, Galerius, made Thessaloniki the eastern imperial capital, and after the empire officially divided it became the second city in Byzantium. Inevitably its strategic importance brought attacks from, Goths, Slavs, Muslims, Franks and

Epirits. In 1185 it was sacked by the Normans, and in 1204 was made a feudal kingdom under Marquis Boniface of Montferrat, but was reincorporated into the Byzantine Empire in 1246. After several sieges it finally capitulated to Ottoman rule when Murad II staged a successful invasion in 1430.

Along with the rest of Macedonia, Thessaloniki became part of Greece in 1913. A disastrous fire in 1917 destroyed many of the historical buildings and further damage occurred in the earthquake of 1978.

Our first visit is to the Archaeological Museum of Thessaloniki. This museum will be formally reopened on

Friday. The Exhibitions feature the prehistory of Macedonia, The Birth of Cities from 1100BC to 700BC, Macedonia from the 7th BC to the 4th AD, The History of Thessaloniki and the Gold of Macedon. This last exhibit features artefacts in gold found in tombs in Macedonia. There are some very beautiful pieces in gold and silver that have been found in perfect condition in graves that have not been opened since they were first sealed.

<http://alexander.macedonia.culture.gr/2/21/211/21116/e211pm01.html>



Derveni Krater - Archaeological Museum of Thessaloniki



Archaeological Museum of Thessaloniki



Archaeological Museum of Thessaloniki



Octavian Augustus - First Emperor of Rome (27BC - 14AD)



Aristotle Square - Thessaloniki



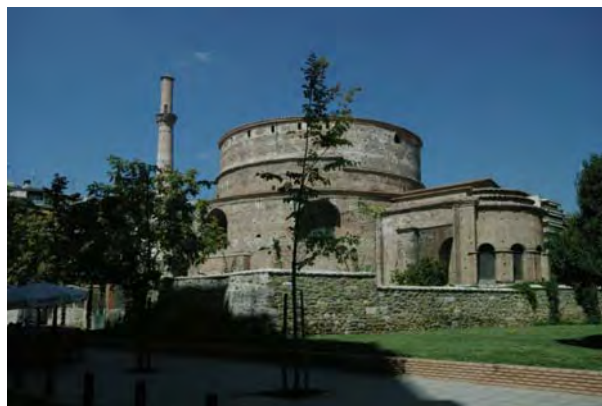
Galerius's Arch - Thessaloniki

Our next stop is the Museum of Byzantine Culture housing relics of Byzantine culture from the beginning of Byzantium to its fall in 1453 with the fall of Constantinople to the Ottoman Turks.

The displays trace the religious art from the earliest Christian times, through the rise of Byzantium to its fall. There are also displays of post Byzantium Byzantine art from Orthodox Christian Churches to present times.

The exhibits are arranged to show examples of each of the major periods.

<http://www.mbp.gr/html/en/index.htm>



Rotunda - Thessaloniki



Inside church near Galerius's Arch - Thessaloniki

By the time we have finished at the Museum of Byzantine Culture it is time for lunch and the bus takes us to Aristotles Square in the heart of the city. The Square is surrounded by cafes, however I want to return to the Rotunda, Galerius's Arch, the

Palace of Galerius and the White Tower. When I was here in 2004 I took photos late in the afternoon and I wanted some more.



Galerius's Palace Ruins - Thessaloniki

Galerius Ceasar built the Rotunda in ca. 300 A.D. In the late 4th century A.D. it was converted into a Christian church and it was decorated with mosaics. In 1590-91 it was converted into a mosque and after the liberation of the city in 1912, it was again given over to Christian worship for a short period of time; by governmental decree it was decided that the monument should function as the Byzantine Museum of Thessaloniki. Until the earthquake of 1978 it housed collections of Christian sculpture.

<http://alexander.macedonia.culture.gr/2/21/212/21209n/e212in04.html>

http://en.wikipedia.org/wiki/Arch_and_Tomb_of_Galerius

<http://en.wikipedia.org/wiki/Galerius>

Galerius built the arch to commemorate victory over the Persians



Creton Pithos with relief and impressed decoration

The White Tower is a defensive structure dated to the 15th century. Later, it was used as a guard's quarters by the Janissaries and as a prison for those who were convicted to death. It was built on the place where an older, Byzantine tower once stood. This Byzantine tower connected the east wall of the fortification of Thessalonike (the part preserved today) with the sea wall, which was demolished in 1866.

<http://alexander.macedonia.culture.gr/2/21/212/21209m/e212im02.html>



Museum of Byzantine Culture - Thessaloniki

On the way I pass the Church of Aghia Sofia; it is not open.

I return to the Square in time for a drink before the bus reappears to take us to Acropolis, the highest part of the ancient city walls for a view of the city from this vantage point.

We descend again to the city for a visit to the 5th C basilica of Agios Demetrios, the patron saint of Thessaloniki. Reputedly martyred in the roman bathhouse below the existing church by Galerius only a few years before Rome became Christian under Constantine, his remains are interred in a silver casket in the church. They were removed from the grave, which is also in the church.



Museum of Byzantine Culture - Thessaloniki



Museum of Byzantine Culture - Thessaloniki



Agios Demetrios - Thessaloniki



Bath House below Agios Demetrios
- Thessaloniki



Agios Demetrios - Thessaloniki



Agios Demetrios - Thessaloniki



White Tower - Thessaloniki

Church of Agios (Saint) Demetrios (Thessalonica)

According to tradition the temple of Agios Demetrios was built over the grave of Agios Demetrios and is a five-aisled basilica with a narthex and a transept. The date of its construction is not known to us. In the passage that describes the wonders of Agios Demetrios it is mentioned that the church was built by the eparch Leontios (around 412-413 A.D.), who was cured by the Saint from a very serious illness. Other archaeological and historical indications place the

erection of the church a whole century later. In spite of its well-preserved façade it had a very trying past, equal to that of Thessalonica. The church was destroyed in a big fire sometime between 629 and 634 A.D. but it was soon reconstructed by the archbishop and decorated with mosaics. In 1493 it was turned into a mosque by the Ottomans and the elaborate mosaics were covered by a thick coating of plaster. This intervention actually proved to be quite a blessing in the long run because those exquisite works of art, hidden as they were, managed to survive to this day. They were revealed by accident in 1907 during some restoration work, but the temple was once again ruined in the great fire of Thessalonica in 1917.



Agios Demetrios - Thessaloniki

The restoration began almost at once and was completed in 1952, recovering the churches original shape and giving us a small taste of how imposing the atmosphere of the interior used to be. The most famous church mosaics, placed in the 7th century A.D., survived the second destruction and can be seen on the west side of the temple. They depict Agios Demetrios standing between two children and then the Saint in the company of the eparch and the bishop.

In the south-eastern corner of the temple you will find the chapel of Saint Euthymios with exquisite 13th century wall-paintings and a crypt under the sanctuary where according to tradition, Agios Demetrios was held prisoner and later died a martyr.

<http://www.holidayshop.gr/textsEn.asp?ElementId=2401>



Seafront - Thessaloniki



City Wall - Acropolis - Thessaloniki

A long, interesting day ends with our return to the hotel at about 18:00

Wednesday 06 September 2006 - Thessaloniki - Leptokarya

Day 11

After breakfast we depart at 08:30, on time, for Pella, the birthplace of Alexandra the Great, west of Thessaloniki on the Via Egnatia.

In Roman Times, one of the two most important roads leading to the capital was the Via Egnatia, an overseas extension of the Via Traiana that, via the port of Gnaphia, crossed present-day Greece to the Evros River and continued on to its final destination, Kypsela, across Epidamnos (Dyrrachium), Lychnidos, Heracleia, Edessa, Pella, Thessaloniki,

Amfipolis, Filippi, Topeiro, Maximianoupolis and Traianoupolis.

The Via Egnatia was built between 146 and 120 BC, initially following the traces of an older, pre-Roman road running from the Adriatic to the Aegean. Later, it was extended from the Evros to Byzantium, and eventually the name "Egnatia" was given to the entire road, i.e. from Rome to Constantinople, in honour of the Roman proconsul Gnaeus Egnatius who built it. The Romans initially used the road for military purposes, but as it became more widely used it rapidly developed into the main road from the Adriatic to the Black Sea, competing with the traditional sea route from Italy across the

Isthmus to the North Aegean and into the Black Sea, a history which is repeating itself two millennia later.

The first reference to Via Egnatia is found in Strabo's work, between 40 BC and 10 AD, as well as some years before that, in 59/58 BC in Cicero's work, where an explicit reference is made to the *via militaris* (military road) going to Thessaloniki, which the great orator used in order to visit the city. Disciple Paul also used Via Egnatia, from Neapoli (now Kavala) to Thessaloniki, circa 40 AD when he visited Greece.

http://www.egnatia.gr/flash/en/environment_history_en.html

http://en.wikipedia.org/wiki/Via_Egnatia
<http://www.abu.nb.ca/courses/NTIntro/images/Egnatian.htm>



Mosaic Floor - House of Dionysos
 - Pella

Pella was the capital of Macedonia from the early 4th C BC and reached its peak in the Hellenistic Period.

The city was founded by [Archelaus I of Macedon](#) (413–399 BC) specifically to become the capital of his kingdom, to replace the older palace-city of Aigi ([Vergina](#)). After this, it was the seat of [Philip II of Macedon](#) and of [Alexander the Great](#), his son. In [168 BC](#) Pella was sacked by the Romans, and its treasury was transported to Rome. Later the city was destroyed by an earthquake and eventually was rebuilt over its ruins. By [180 AD](#) [Lucian](#) could describe it in passing as *"now insignificant, with very few inhabitants"*.

http://en.wikipedia.org/wiki/History_of_Pella
<http://www.culture.gr/2/21/211/21117a/e211qa01.html>



House of Dionysos - Pella



Pottery - Museum - Pella

The very little excavation evidence relating to the Classical period (first half of the 4th C BC) is insufficient a complete picture of the city of Pella at that time. Sections

of defence walls that have been uncovered indicate the city was well fortified at that time.



Moulded terracotta figures - Museum - Pella

Pella evolved on the Hippodamean system of urban design with rectangular layout of streets and an agora at the city centre. In this case occupying 10 city blocks (70000m²). On it was centred the entire productive activity of Pella and the surrounding regions. Carefully designed water supply and drainage systems secured satisfactory living conditions for the inhabitants. The houses were distributed according to their size and luxury. The larger houses are typical ancient Greek houses with a peristyle courtyard. The smaller houses had a north-facing portico. Both had a central courtyard around which the living quarters were arranged. The floors were decorated with mosaics.

The Palace complex on the northernmost hill of the city covers an area of 60000m².

The sanctuaries and cemeteries have revealed considerable evidence of the religious life of the inhabitants and, the architecture of the sanctuaries.



Museum – Pella

The productive and building activity of Pella can be traced to the 1st C BC. During the first decade of the century the city was destroyed, probably by an earthquake, and subsequently abandoned.

Silting of the nearby river also prevented access from the sea and the port declined.

The excellent, small museum, houses relics found at the site and descriptions of the city.

The next stop is the royal tombs at Vergina. Modern Vergina is the site of the ancient capital of Macedonia,

Aegae. Excavations in the city's ancient city show that the site was occupied from the Iron Age onwards.

<http://www.culture.gr/2/21/211/21117a/e211qa04.html>
<http://alexander.macedonia.culture.gr/2/21/211/21117a/e211qa07.html>
http://www.macedonian-heritage.gr/Museums/Archaeological_and_Byzantine/Arx_Bas_Tafoi_Berginas.html
<http://en.wikipedia.org/wiki/Vergina>

Aegae was the first capital of Macedonia until King Archaeus (413-399BC) moved the capital to Pella.

Macedonian kings continued to be buried at Aegae after the capital was moved

Leon Heuzey discovered the Palace in 1855. Excavations in 1937 uncovered the first Macedonian tomb. The tomb had been looted and little of archaeological value was found.



Theatre at Aegae where Phillip II was murdered in October of 336 BC

Over the years, as funds became available, the University of Thessaloniki further explored the site.



Little remains of the Palace at Aegae



The Great Tumulus at Vergina (Aegae)

In 1977-8 Professor Andronikis from the University of Thessaloniki carried out an intensive investigation of the Great Tumulus. This was a known burial site with many broken funerary objects. Drilling down through the earth that made up the mound he discovered a grave buried well below the surface.

After removing a stone from the roof he discovered that the grave was intact and had not been looted by the invaders who had passed that way over a period of over 2000 years.

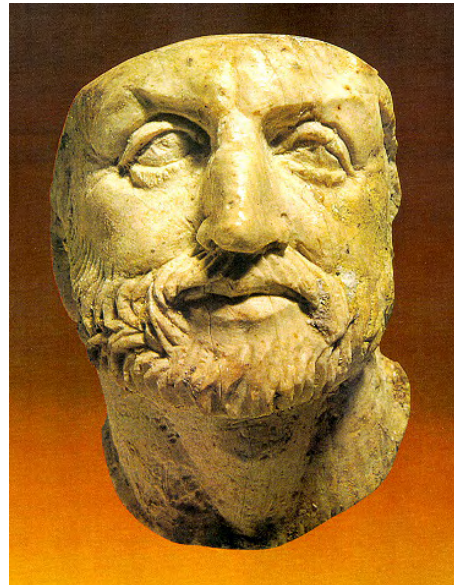


Gravestone from the eastern cemetery of Pella. Early 4th C BC

Golden funerary objects, silver vessels and weapons were found and he concluded that this was the grave of Phillip II who had been murdered in the nearby theatre during the wedding of his daughter, Cleopatra, in 336BC.

The dead were cremated and bones were placed in a casket inside a stone sarcophagus.

The grave has two chambers; in one was a gold casket containing the remains of Phillip II and in the other a smaller gold casket containing the remains of a woman. Her identity is unknown.



Ivory Portrait of Phillip II

Phillip II was the father of Alexander the Great.

Several other graves were found, that of the Young Prince was also intact. It is not known who the Prince was but it is estimated that he was 14-16 years

old and of the royal family because of the wealth of valuable objects in the grave.

The objects from the graves are displayed in a museum that covers the graves and replicates the tumulus so that the graves are protected.

Unfortunately photos are not permitted in the museum.



Gold decorated iron breast plate

After lunch we visited the Palace. Little is left of this summer palace. Most of the building materials have been removed over the centuries and only the foundations attest to the magnificent building, overlooking the

fertile valley below, that it must have been in the 4th C BC.



Gold Casket from Phillip II's grave

After spending most of the day at these historic sites in Macedonia we made our way to the Olympian Resort Hotel outside Leptokarya.

Showing its age it was nevertheless comfortable. During dinner children were dancing to music on the open-air stage. They were far more entertaining than the 'cabaret' show that followed. After two very ordinary acts and endless announcements in numerous languages it was enough.

A rather late start, 10:00, this morning as we have only a short way to go to the ancient city of Dion at the foot of Mount Olympus.

http://en.wikipedia.org/wiki/Dion,_Greece
http://en.wikipedia.org/wiki/Mount_Olympus
http://www.macedonian-heritage.gr/Museums/Archaeological_and_Byzantine/Arx_Diou.html



Main Street - Dion



Male Toilet - Dion



Odeon of the Baths - Dion

Situated in a well watered valley it was the sacred city of the Macedonians who worshipped the Olympian Gods. Alexander the Great sacrificed here before setting off to conquer the world.

There was probably a city there in 700BC, however the first mention of the city of Dion in the historical record is in 424BC.



Hypocaust of the Baths - Dion



Standard Measures for checking traders measures.



Museum at Dion



Museum at Dion

The last record of the city dates from the 10th C AD.



Floor - House of Dionysos - Dion



Statue of Isis-Tyche - Dion

It is thought that the goddess Demeter was the first to be worshipped at Dion, but historical and archaeological evidence indicate all the major Olympian gods were worshipped here. The Egyptian god, Isis, was worshipped also, probably after the conquest of Egypt by Alexander the Great.

The site is extensive and only partially excavated. The ruins were totally covered by silt from the nearby river. Some of the temples, including the Temple of Zeus and the Sanctuary to Isis are below the water table and sit in their own small lakes. They are flooded in the spring.

A large bath house, male toilet block and an Odeon have been uncovered close together and a large house featuring a mosaic of Dionysos dated at about 200AD. Many of the foundations of other buildings have been exposed.

There are also the remains of a Christian church.



Temples in the Sanctuary of Isis - Dion

In some places copies of the relics that have been found are in the original positions, however the originals are displayed in the museum. Many objects were in good condition, providing further evidence of the importance of the city.

After lunch at Dion we made our way to Kalambaka via the Vale of Tembi, Larissa and Trikala.



Museum at Dion

Kalambaka is at the foot of the Meteora Mountains, a conglomerate outcrop standing high above the plain.

To the west is the Pindos mountain range where the Greeks drove back the Italians in the early part of WWII. However when the Germans attacked through Bulgaria their overwhelming strength captured the country in less than a month.



Meteoras tower above Kalambaka



St Sephanos Monastery - Meteora

Friday 08 September 2006 - Kalambaka - Delphi

Day 13

The monasteries at Meteora are perched on the top of the mountain range. The first hermit monks first occupied the caves on the mountainside long before the 10th C AD.

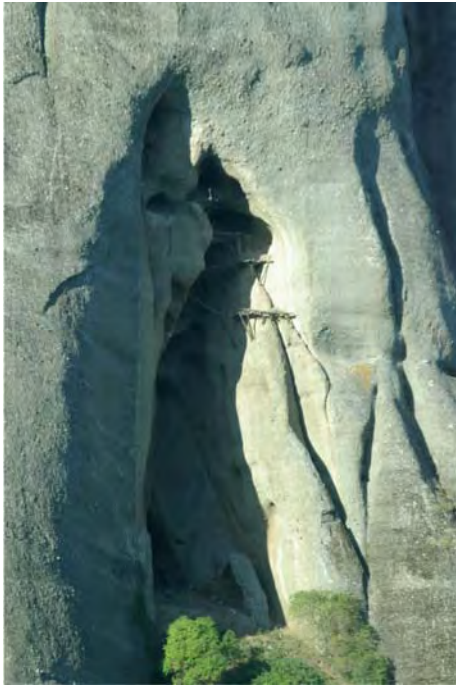
<http://www.great-adventures.com/destinations/greece/meteora.html>

<http://www.culture.gr/2/21/212/21207a/e212ga02.html>
<http://www.meteora-greece.com/index.htm>
<http://www.greecetravel.com/meteora/>
<http://www.kalampaka.com/en/meteora/history.asp>

The founding of the Skete of Doupani sometime in the 11th C marked the beginning of an organised monastic community in the Meteora.

Two or three centuries were to pass in tranquillity, but the 13th and 14th centuries were disturbed by incursions of Franks, Serbs, Catalans, Albanians and Turks, each aspiring to conquer the territory of Thessaly.

The monk Athanasios, hounded from Mount Athos corsairs raids, reached the Meteora in 1334 accompanied by his confessor Father Grigorios; they settled on the Stylo ton Stagon (Stagi Column), remaining there for ten years.



Hermitage

Athanasios, the Meteorite, later Blessed Athanasios, had but one purpose in mind, to establish a monastery regulated in the same manner as the religious houses on Athos. In 1344 he gathered together fourteen monks and scaled Platys Lithos a huge rock rising 613m above sea level and 413 m above Kalambaka.

He and his monks then started work on what was to become the famous monastery of Great Meteoron.



Monastery of Saint Nicholas Anapafsas



Monastery Varlaam

The Holy Monastery of the Transfiguration of Jesus the Great Meteoron.

It was founded in the middle of the 14th century by Holy Athanasios the Meteorite (first owner and organiser of the Monastic coenobium) at the largest rock (Wide Rock).

His successor and second owner of the Holy Monastery was the monk, Holy Ioasaf, former "king" Ouresis John, son of the Serbian-Greek "king", that resided in Trikala, Simeon Ouresis Paleologos.



Windlass – no longer used

At the sanctuary of the church there are important frescoes of the Macedonian school and the remarkable frescoes of the main church and the narthex are believed to be created by Georgios, student of Theophanous the Cretan.

At the above Holy Monastery are the chapels of the Mother of God (Virgin Mary of the Meteorite Stone), of Holy Baptist, of Saint Equal Apostles Constantine and Helen and of Saint Nektarios (more modern).

The most important buildings are the centre (kitchen), the old age home, the "trapeza" (dining hall) and others. At the Holy Monastery of the Great Meteoron there is a remarkable and rich collection of manuscripts, icons and holy heirlooms.

<http://www.kalampaka.com/en/meteora/monasteries.asp>

http://www.kalampaka.com/en/meteora/monasteries_meteoro.asp



Entering Varlaam



Monk - Varlaam

Eventually there were many monasteries perched on these rocky crags.

Today, six remain, however they have few monks and one, St Stephanos, has become a nunnery.



Monastery of Rousanou

We make an early start at 08:30 so that we can beat the sun and some of the tourist buses and wend our way up the mountain. Along the way we have views of some of the caves that were used and of one that is still used and is festooned with brightly coloured scarves left there by pilgrims.

Before construction of the road the only way to reach the monasteries was to walk (and climb) to where a visitor could be hauled up in net by windlass. Today there are stairs leading to the remaining monasteries; however the windlasses (and modern cableways) are still used to haul supplies and building materials to them.

Our first visit is to the Monastery of Balaam (Varlaam). The church was dedicated in 1542 to All Saints and is interesting for a number of reasons. The narthex is similar in size to the nave and is decorated with frescoes in a local style whilst the nave (and the sanctuary) is

decorated with paintings believed to be by Phangos Katelenos, a leading exponent of the Cretan School and whose work is also to be found at Mount Athos.



The Great Meteoron



Monastery of Aghia Triada

There are fine Icons and woodcarvings in the church. The museum contains vestments, icons, illuminated books and other religious items. There is only a small number of monks.



Varlaam

The Holy Monastery of Varlaam

is opposite the Great Meteoro.

Its founder is the hermit Varlaam in the middle of 14th century. Later, it was renovated by the brothers Theophanis and Nektarios Apsaras from Ioannina.

The catholic of the Holy Convent is in the honour of All Saints and was built by the monks and brothers Theophanis and Nektarios in 1541-1544. The frescos of the catholic are

created mainly by Fragos Katelanos from Thebe.



The Great Meteoron



Monastery of Aghia Triada

There is also the chapel of the Three Hierarchs built upon the first small church that the hermit Varlaam built. Important constructions are the old "trapeza"(dining hall), the Centre (kitchen) and the Old Age Home (hospital). Moreover, at the holy convent there is a remarkable and

rich collection of manuscripts, icons and sacred heirlooms.

<http://www.kalampaka.com/en/meteora/monasteries.asp>

http://www.kalampaka.com/en/meteora/monasteries_varlaam.asp

On the other hand St Stephanos has about 30 nuns, is quite wealthy and has extensive charitable activities. Perched above Kalambaka, it has marvellous views of the Pindos Mountains, the town below and the valley.



St Stephanos Monastery

The Holy Monastery of Saint Stephen

at first was male, but since 1961 there has been a sisterhood.

Owners are Holy Antony, in the early and mid 15th century and Holy Philotheos, who, in the middle of the 16th century, rebuilt the church of Saint Stephen. In the 16th century, the first frescos of the church are also created.



**Buiding materials being lifted into
Varlaam**

After 1798, under Bishop of Stagi Paisios from Klinobo of Kalampaka and of the abbot Amvrosios, the present catholic was built in the honour of Saint Charalambos, whose blessed skull is kept there as the most sacred and miraculous heirloom. The frescos at the catholic are created by Vlasis Tsotsonis, perhaps the most important modern hagiographer.

At the Holy Convent of Saint Stephen, in the old "trapeza"(dining hall) that has turned into a museum, there is a remarkable and rich collection of

manuscripts, icons and sacred heirlooms.

<http://www.kalampaka.com/en/meteora/monasteries.asp>

http://www.kalampaka.com/en/meteora/monasteries_stefanos.asp

The church was, until recently, relatively devoid of religious paintings on the walls and ceilings. However in recent years they have been decorated by very skilled iconographers and the religious paintings are all brightly coloured.



St Stephanos Monastery

It is lunchtime by the time we have finished at the monasteries and we descend the mountains to Kalambaka for lunch. After lunch we head south across the valley and over the mountains to Thermopylae the site of the famous battle between the 300 Spartans with 700 Thespians and the invading Persians.

http://www.geocities.com/the_temple_of_ares/300spartans.html

http://en.wikipedia.org/wiki/Battle_of_Thermopylae

En route we stop at the workshop of an iconographer where we are shown the process of making icons; construction of the wooden backings and frames, preparation of the canvas to produce a smooth foundation for painting the icon. When the painting is completed it is mounted on the wooden backing.

<http://en.wikipedia.org/wiki/Iconography>

A short stop for photos of King Leonidas the leader of the defending force and we are off on the 80km drive through the mountains to Delphi, overlooking the Gulf of Corinth. We arrive at our hotel at about 19:15; it has been a long day.

http://en.wikipedia.org/wiki/Leonidas_I

The hotel is perched on the cliff side, with all rooms below reception and every one has a view down the valley to the sea.



King Leonidas



Tholos - Sanctuary of Athena -
Pronaia - Delphi

The ancient holy city of Delphi on Mount Parnassus was discovered when an earthquake destroyed a small town that had been built over the covered ruins.

<http://www.culture.gr/2/21/211/21110a/e211ja01.html>
<http://www.culture.gr/2/21/211/21110m/e211jm01.html>
<http://en.wikipedia.org/wiki/Delphi>



Stellae from the Bronze Age -
Delphi

<http://www.aroundparnassos.com/history/>
http://www.sacredsites.com/europe/greece/tholos_temple_delphi.html
<http://www.greecetaxi.gr/index/delphi.html>

After the discovery in the late 19thC, the Greek government rebuilt the town about 1km from the site and commenced excavation.

During early Mycenaean times, the earth goddess, Gaea (Gaia), was worshipped at Delphi, and it is believed the oracle originated at that time. Later Delphi became a



Treasury of the Athenians -
Delphi



Altar - Temple of Apollo - Delphi

sanctuary to Themis, then Demeter and later Poseidon, but by the end of the Mycenaean period, Apollo had replaced the other deities.

Gaia or Gaea, known as Earth or Mother Earth (the Greek common noun for "land" is *ge* or *ga*). She was an early earth goddess and it is written that Gaia was born from [Chaos](#), the great void of emptiness within the universe, and with her came [Eros](#). She gave birth to [Pontus](#) (the Sea) and [Uranus](#) (the Sky). This was achieved parthenogenetically (without male intervention). Other versions say that Gaia had as siblings [Tartarus](#)

(the lowest part of the earth, below [Hades](#) itself) and Eros, and without a mate, gave birth to [Uranus](#) (Sky), Ourea (Mountains) and [Pontus](#) (Sea).



Bridge across the Gulf of Corinth

Gaia took as her husband Uranus, who was also her son, and their offspring included the [Titans](#), six sons and six daughters. She gave birth to the [Cyclopes](#) and to three monsters that became known as the "[Hecatonchires](#)". The spirits of punishment known as the [Erinyes](#) were also offspring of Gaia and Uranus. The [Gigantes](#), finally, were conceived after Uranus had been castrated by his son [Cronus](#), and his

blood fell to earth from the open wound.

<http://www.pantheon.org/articles/g/gaia.html>



Treasury of Siphnos - Delphi

Themis is one of the daughters of [Uranus](#) and [Gaia](#). She is the personification of divine right order of things as sanctioned by custom and law. She has oracular powers and it is said that she build the oracle at Delphi. By [Zeus](#) she is the mother of the [Horae](#) and the [Moirae](#).

Themis is depicted as a stern looking woman, blindfolded and holding a pair of scales and a cornucopia. The Romans called her [Justitia](#).

<http://www.pantheon.org/articles/t/themis.html>

Demeter, the Greek earth goddess *par excellence*, who brings forth the fruits of the earth, particularly the various grains. She taught mankind the art of sowing and ploughing so they could end their nomadic existence. As such, Demeter was also the goddess of planned society. She was very popular with the rural population. As a fertility goddess she is sometimes identified with [Rhea](#) and [Gaia](#).

<http://www.pantheon.org/articles/d/demeter.html>



The 'Navel of the Earth' - Delphi



Stoa of the Athenians - Delphi



Sphinx of the Naxians - Delphi

Poseidon is a god of many names. He is most famous as the god of the sea. The son of [Cronus](#) and [Rhea](#), Poseidon is one of six siblings who eventually "divided the power of the world." His brothers and sisters include: [Hestia](#), [Demeter](#), [Hera](#), [Hades](#), and [Zeus](#). The division of the universe involved him and his brothers, Zeus and Hades. Poseidon became ruler of the sea, Zeus ruled the sky, and Hades got the underworld. The other divinities attributed to Poseidon involve the god of earthquakes and the god of horses. The symbols associated with



Caryatid from the façade of the Siphnian Treasury 525BC - Delphi

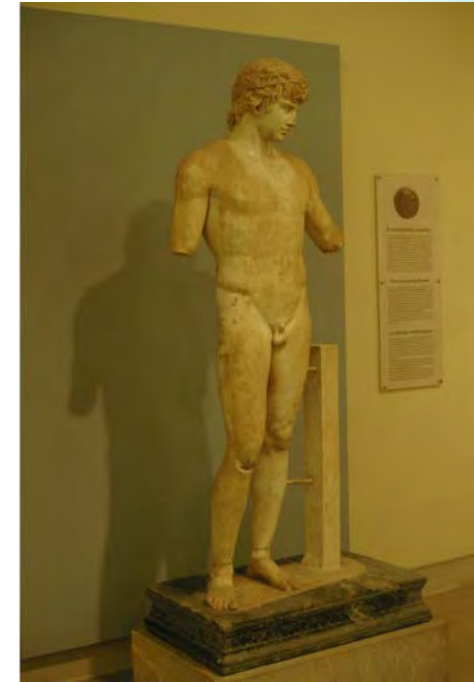
Poseidon include: dolphins, tridents, and three-pronged fish spears.

<http://www.pantheon.org/articles/p/poseidon.html>

Apollo, the son of [Zeus](#) and [Leto](#), and the twin brother of [Artemis](#). Apollo was the god of music (principally the lyre, and he directed the choir of the [Muses](#)) and also of prophecy, colonization, medicine, archery (but not for war or hunting), poetry, dance, intellectual inquiry and the carer of herds and flocks. He was also a god of light, known as "Phoebus" (radiant or beaming, and he was sometimes identified with [Helios](#) the sun god). He was also the god of plague and was worshiped as [Smintheus](#) (from *sminthos*, rat) and as Parnopius (from *parnops*, grasshopper) and was known as the destroyer of rats and locust, and according to Homer's *Iliad*, Apollo shot arrows



Bronze Statue of Charioteer 470BC - Delphi



Statue of Antinoos. 130-135AD - Delphi

of plague into the Greek camp. Apollo being the god of religious healing would give those guilty of murder and other immoral deeds a ritual purification. Sacred to Apollo are the swan (one legend says that Apollo flew on the back of a swan to the land of the Hyperboreans, he would spend the winter months among them), the wolf and the dolphin. His attributes are the bow and arrows, on his head a laurel crown, and the cithara (or lyre) and plectrum. But his most famous attribute is the tripod, the symbol of his prophetic powers.

<http://www.pantheon.org/articles/a/apollo.html>

The ancients regarded Delphi as the centre of the world, for according to mythology, Zeus released two eagles at opposite ends of the world and they met here. Hence the belief that Delphi is also the navel of the world!



Patras

A federation of Greek states called the Amphyctonic Council protected Delphi. However the surrounding land was controlled by the city of Krissa and a number of sacred wars were fought over control of Delphi and access to it.

http://en.wikipedia.org/wiki/Amphyctonic_League

Our visit started on the lower level of the site at the Sanctuary of Athena where pilgrims first entered the sacred site as they made their way up the valley from the Gulf of Corinth. All the way they could see Delphi above them, set against a background of

massive cliffs, and at the Sanctuary of Athena Pronaia they still had some way to climb before they entered the Sanctuary of Apollo.



Temple of Apollo - Delphi



Theatre - Delphi

The Sanctuary of Athena Pronaia is the site of the 4th C BC tholos a striking circular building, perhaps the most elegant building on the site. There are also other ancient inscriptions and stele.

<http://www.goddess-athena.org/Museum/Temples/Delphi/index.htm>



Stadium - Delphi

Athena, the Greek goddess of wisdom, war, the arts, industry, justice and skill. She was the favorite child of [Zeus](#). She had sprung fully grown out of her father's head. Her mother was [Metis](#), goddess of wisdom and Zeus' first wife. In fear that Metis would bear a son mightier than himself. Zeus swallowed her and she began to make a robe and helmet for her daughter. The hammering of the helmet caused Zeus great pain in the form of headaches and he cried out in agony. Skilled [Hephaestus](#) ran to his father and split his skull open and from it emerged Athena, fully grown and wearing her mother's robe and helmet. She is the virgin mother of Erichthonius.

<http://www.pantheon.org/areas/mythology/europe/greek/articles.html>

Over the centuries earthquakes have rocked this area and have contributed to the destruction of Delphi with massive rock falls and landslides that covered the site.



Patras

We make our way to the entrance to the Sanctuary of Apollo by the Sacred Way, passing the treasuries contributed by the cities of Ancient Greece to worship of Apollo. The rectangular Treasury of Siphnos had been built upon the foundations of an earlier circular building. The Treasury of Sikyon has produced some of the finest relics, including the frieze, now in the museum. The Treasury of Athens has been reconstructed as most of the marble stones were found. Most of the stones in the outer walls of the buildings have lengthy inscriptions in Greek.

Still climbing we come to the Sanctuary of Apollo with its massive altar and 6 x 15 column building, similar to the Parthenon.

Delphi is perhaps best-known for the oracle at the sanctuary of Apollo.

Climbing further we come to the almost intact theatre, and finally, the climb to the stadium.

The Pythian Games and festival were held here every four years.

The priestess of the [oracle](#) at Delphi was known as the [Pythia](#).

<http://www.greecetaxi.gr/index/delphi%20oracle.html>
<http://www.pantheon.org/articles/p/pythia.html>

A short stop at the top, a few more pictures and we start our way down to the museum where some of the finest finds are on display, the frieze from the Siphnian treasury, the Naxian Sphinx, the Bronze Charioteer and a statue of Antinoos, a youth famous for his beauty, and the favourite of emperor Hadrian.

After 4 hours at the site we rejoin the bus and head down the mountain for lunch at Itea on the coast of the Gulf of Corinth.

After lunch we continue our journey west along the coast to the new bridge across the Gulf to Patras.

<http://www.pi-schools.gr/sxoleia/epl-patras/yre/en-patra.htm>
<http://patras2006.gr/en/modules/html/index.php?id=23>
http://en.wikipedia.org/wiki/History_of_Patras

Before dinner I take a walk through the shopping mall to a set of steps, about 200, leading to the Patras Castle perched high above the town. It is difficult to photograph the castle as houses are built around it. I walk round it a

photograph some exposed sections of the wall where pieces of ancient columns have been incorporated in the fortifications.

<http://www.culture.gr/2/21/212/21206a/e212fa05.html>



I tea



Patras Castle

My route back to the hotel is through the houses on the steep hillside.



East Pediment from the Siphnian Treasury - Delphi

Sunday 10 September 2006 - Patras - Olympia

Day 15



In earnest conversation

A leisurely departure this morning as we had a half hour drive to Diakofto to catch the cog train to Kalavrita, 700m above sea level in 22.5km, at 11:02.



Old Loco - Diakofto to Kalavrita cog railway

An Italian company built the railway between 1885 and 1895.

<http://www.geocities.com/Athens/Forum/7209/DIAKOFTO.htm>



Olive Seller - Diakofto

The quaint little, 2-car train with a diesel loco in the middle, winds its way up the Vouraikos River valley between towering mountains and deep gorges. At the steeper parts the train slows and engages the rack and then climbs with confidence up the valley.



Diakofto to Kalavryta train



Agias Lavras Monastery

At an elevation of 736m, Kalavryta is a cool mountain resort. Two relatively recent historical events have assured the town a place in the hearts of all Greeks. The revolt against the Turks began here on March 25, 1821 when Bishop Germanos of Patras raised the banner of revolt at the monastery of Agias Lavras, 5km from Kalavryta. Also on 13 December 1943, in one of the worst atrocities of WWII, the Nazis set fire to the town

and massacred all males over 15 years old. The name of a boy of 12 is recorded on the memorial at the site of the massacre. The hands of the old church clock are permanently stopped at the time the massacre started, 2.34 in the afternoon.

http://www.chess.gr/tourn/1997/hellas_igt/kalavryta97/history.html

<http://www.astoriatravel.gr/en/services/kalavryta.htm>



Memorial to those who died in the WWII massacre



Bridge across the Gulf of Corinth

We visited the Monastery where the first Greek flag, the banner of revolt, is on display.

The Monastery was demolished by the Turks in 1821 and again, by the Nazis, in 1943.



Banner of Revolt



Church at Kalavrita



Cheese, Honey and Herbs



Kalavrita



Agias Lavras Monastery



Clay Vases from Eleian and Attic workshops



The Nike of Paeonios - Winged victory



Hermes of Praxiteles - wit infant Dionysos

As the museum at Olympia will not open until after midday tomorrow we stop to visit it before going to the hotel as this will enable us to visit the ruins early tomorrow and be underway in the morning for Kalamata before lunch.

The museum displays objects discovered during excavation of the site. These date from before the Bronze Age until 400AD.

Of particular significance is the massive Sphinx of Naxos and the Winged Victory which stood on tall columns in Olympia. The almost complete statue of Hermes and a baby Dionysius, by Praxiteles, in polished marble was also a significant find.

There are many examples of votive offerings made during the over 1000 years that Olympia had been a sacred city.

The pediments from the Sanctuary of Zeus are sufficiently complete to enable the stories to be easily followed.



Pediment from the Temple of Zeus

Monday 11 September 2006 - Olympia - Kalamata

Day 16

The origins of Olympia date back to



Phyllipeion - Olympia



Gymnasium - Olympia

Mycenaean times. The great goddess, Rhea, was worshipped here in the first millennium BC. By the classical era her son, Zeus, had superseded her. A small regional festival, which probably included athletic events, was begun in the 11th C BC.

<http://www.pantheon.org/articles/r/rhea.html>

http://en.wikipedia.org/wiki/Olympia,_Greece

<http://library.thinkquest.org/17709/cities/olympia.htm>



Changing Rooms - Palaistra - Olympia

The first official quadrennial Olympic Games were declared in 776BC by King Iphitos of Elis. By 676BC they were open to all Greek males. The games were held in

honour of Zeus and took place at the time of the full moon in August.

The festival lasted five days, an opening ceremony on the first, three days of competition and a closing ceremony on the fifth.



Remains of Column for Winged Victory - Olympia

During the Roman occupation Romans were allowed to enter. There is some dispute as to whether women were allowed to watch the events. Unmarried women may have been.

The festival provided a forum for writers and philosophers and as a

meeting place for the citizens of the various city states.



Hotel for Officials - Olympia



Entrance to Stadium - Olympia

The games declined in Roman times and in 67AD Nero entered the chariot race with 10 horses, the other competitors were restricted to four, he fell and lost the race. Nevertheless he was declared the winner.

The last games were held in 394AD before Theodosius I, as part of a purge of pagan rituals, banned them. In 426 Theodosius II ordered the temples of Olympia be destroyed.



Stadium - Olympia



Bronze Age Dwelling - Olympia

Despite the destruction and subsequent removal of the building material it has been possible to identify and reconstruct the foundations of many of the buildings. The

site was completely covered by silt brought down by the nearby river and only the foundations of the buildings remained.



Fountain coming from tree -
Andritsena

The outlines of the gymnasium where the athletes trained, the palaestra where the wrestlers trained, the massive luxury hotel for visiting dignitaries; the others camped under the stars, and much of the Temple of Zeus still exist.

A Byzantine church was built over the site of Pheidus's workshop where the massive gold, ivory and wood statue

of Zeus was made and later maintained.

The Stadium had a 120m sprint track and the start and finish lines remain, as do the judges seats. Seating for the 40,000 spectators was on the banks surrounding the running track.



Andritsena

Unlike Delphi, the buildings here are constructed of local limestone, not marble and were rendered with stucco and painted to look like marble. As a consequence the detailed inscriptions seen at Delphi are not seen here.

After our visit to the Olympia we continued our journey to Andritsena, winding our way through the mountains of the Peloponnesus, for lunch.

14 km from Andritsena is the Temple of Vassae, dedicated to Apollo Epicurius (the helper). This temple is at 1200m and is overlooked by Mt Paliavlakitsa. Greece's most remote temple is well preserved and was designed by Ictinus, the designer of the Parthenon. The temple is being restored under an enormous tent. Unlike most sites it was not buried and many of the columns are standing. Most of the building materials are nearby. The temple was built in 420BC and is also built of local limestone..

<http://www.ancientgreecejourney.co.uk/places/vassae.htm>
http://en.wikipedia.org/wiki/Temple_of_Apollo_at_Bassae



Temple of Apollo Epicurius - Vassae



Tent enclosing Temple of Apollo Epicurius - Vassae



Andritsena

On our way to Megalopoli we pass Karitena Castle. This 13th C Frankish (4th Crusade) castle is perched atop a

massive rock and was captured by Kolonkotronis early in the war of independence.

<http://www.culture.gr/2/21/212/21205a/e212ea04.html>



Karitena Castle

Megalopoli was founded in 371 BC and was once a major city as its name indicates. Little is left and the modern city is the centre of electricity generation using the nearby lignite (brown coal) deposits.

After a short break at Megalopoli we make the final drive through the olive groves to Kalamata.



Megalopoli

Tuesday 12 September 2006 - Kalamata - Gythio

Day 17

Today is a fairly long driving day, not a great distance, along the west coast of Mani to Areopolis and the Diros Caves. The road twists and turns its way up onto the mountains slopes and down to the sea as it negotiates the rugged coastline, where the mountains come down to the sea and villages nestle in the valleys beside

the sea or a perched high on the mountain slopes.

This is rugged country, populated for centuries by equally rugged people who claim to be descended from the Spartans, which covers the central peninsula of the Peloponnese.

The Maniots claim to be the only Greeks not to have succumbed to invaders. This may be an exaggeration, but they have always enjoyed a degree of independence

and distinctive lifestyle. Until independence they lived in clans led by chieftains and scarce fertile land was fiercely fought over. Blood feuds were a way of life and families built towers as refuges. These towers dot the countryside, many are derelict, and many new houses are being built in the same style.

http://www.mani.org.gr/en/history/history_mani.htm
<http://en.wikipedia.org/wiki/Maniots>



Church – Kardamyli Old Town

The Turks failed to subdue the Maniots, who eagerly participated in the War of Independence. But, after 1834, although reluctant to relinquish their independence, they became part of the new kingdom of Greece.

Our first stop is at the small town of Kardamyli; here there is the remains of the old town of Kardamyli, the fortified complex of Mourtzinoi. It is a 5 to 10 minute walk from the centre of town and we only have 30 minutes. It is worth the walk. The small fortified village is largely complete with church, tower houses and vegetable gardens. The small museum in one of the buildings houses a display of the

history of the complex and the Maniots.

<http://www.zorbas.de/maniguide/kardamili.html>



Pool – Hotel – Kalamata



Ruined Tower House – Mani

The history of the Troupakides – Mourtzinoi clan is lost in the mists of legend. The founder of the clan, Michael Palailogos appeared at the end of the 17th C. Oral tradition has it that he descended from the Byzantine

royal family. Whether or not this true, the Troupakides – Mourtzinoi belonged to one of the most powerful clans of Outer Mani, which administered the kapetania of Androuvisti for over 200 years.



Kardamyli Old Town



Church Calendar for February 1755

The family produced the second bey of Mani, Michalbey Troupakis (1779 – 1782).



Tower – Kardamyli Old Town

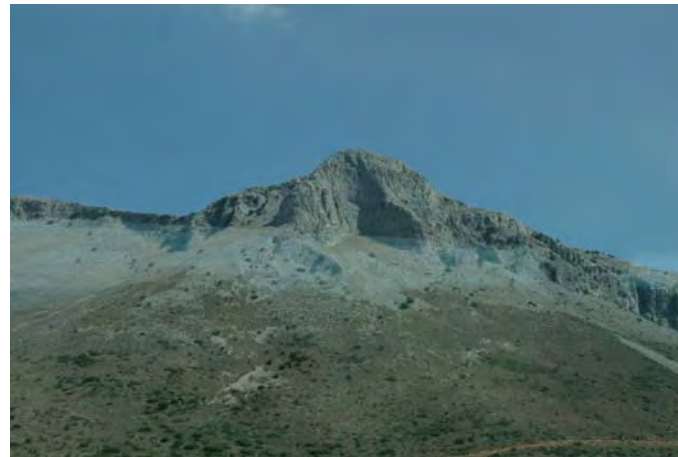
The surname Mourtzinis was the nickname of Panayotis, son of Michelbey, who assumed administration of the kapetania in 1798. Panayotis and his son Dionysios were members of the Filiki Eteria and were very active in the Greek Uprising of 1821. Panayotis Mourtzinis and his men took part in the liberation of Kalamata on 23rd March 1821 and also in the siege of Tripolitsa. In 1823, Dionysius was appointed Minister of War.

After his death in 1830, the family went into decline and became extinct with the death of his granddaughter Katerino.



Kardamyli Old Town

In 1967, the last remaining descendent of the family donated the complex to the Greek state with the purpose of converting it to a museum.



Rugged Mani Scenery

After the break at Kardamyli we continue south along the coast, past Areopoli to the Diros Caves.

<http://www.mani.org.gr/en/caves/diros/diros.htm>

Although locals knew the existence of these caves around 1900 they were not explored until 1949.



Mani Coastline



Diros Caves

Formed when the sea level was lower, many of the stalactites and stalagmites are below water.



Diros Caves



Diros Caves



Church - Areopolis



Gythio

Stalactites have been found at depths of 71m. Visitors traverse about 1,500m of caverns in small punts. Considerable damage appears to have been done in the relatively short (since 1967) time the caves have been open to tourists. Many of the formations are discoloured and broken.

After the visit to the caves we returned to Areopolis for a leisurely lunch in this capital of the region.

A statue of the leader Panayotis stands in the square.



Relics of WWII - Areopolis



Panayotis - Areopolis



Areopolis

After lunch we make our way to the seaside town of Gypho.

Dinner in a local taverna was a change from the hotel meals.

The hotel room overlooks the harbour. Gythio had once been Sparta's port.

<http://www.gythio.net/enindex.htm>



Gythio



Gythio



Gythio



Mystras

This morning we drive from the sea through the valley to the site of the ancient city of Sparta, now the modern city of Sparta, to the city of Mystras perched high on the side of Mount Taygetos.



Mystras

After the Roman Empire became Christian under Constantine Sparta declined in importance and the city crumbled.



Palace of the Despots - Mystras



Palace Church - Mystras

There is little of ancient Sparta to see. However nearby is the medieval city of Mystras.

<http://www.culture.gr/2/21/212/21205a/e212ea01.html>

<http://en.wikipedia.org/wiki/Mistra>
<http://en.wikipedia.org/wiki/Sparta>
<http://www.grecetaxi.gr/index/mystras.html>
<http://www.grecetaxi.gr/index/sparta.html>
http://www.laconia.org/Mystra1_history.htm
<http://www.astoria.gr/cities/mystras.htm>



Palace of the Despots - Mystras

In 1249 the Frank, Guillaume de Villehardouin, built the fortress on top of the mountain. He also built another fortress Great Maina, which, together with the coastal fortress of Monemvasia, which had been conquered by him in 1248, enabled him to control the whole of the Peloponnese. In 1259, William was captured at the battle of Pelagonia and in order to pay his own ransom he ceded the three castles to the Greeks in 1262.

After 1262, a Byzantine general, appointed annually, governed the Greek district of the Morea, whose headquarters were at Mystras. The Franks continued to try to regain the fortress and after the battle of Makryplagi in 1264, the inhabitants of embattled Sparta, finally

retreated to the safety of the fortress. This migration was the nucleus of the domestic settlement of the region of Myzithras.



Fresco - Palace Church - Mystras

The last decades of the 13th C witnessed the expansion of Mystras from a village to a city. The city of Sparta was abandoned and building materials from Sparta were used to build Mystras.

From this time until a despot ruled the city appointed the Byzantine emperor. This continued until the last despot, Dimitrios, surrendered to the Turks in 1460. The despot was usually a son or brother of the Byzantine emperor.



Donkey carrying building materials - Mystras



Monastery of Pantanassa - Mystras

While elsewhere the empire plunged into decline it flourished in Mystras under the despots. Nevertheless under the Turks, Mystras declined and was captured by the Venetians in 1687. Under the Venetians the city thrived again with a flourishing silk industry and a population growing to around 40,000.

The Turks recaptured it in 1715, and from then on it was downhill. Mystras was burned by the Russians in 1770, by the Albanians in 1780 and by Ibrahim Pasha in 1825. By the time of independence the city was virtually abandoned and in ruins.



Monastery of Pantanassa - Mystras



Mitropolis - Mystras

<http://www.culture.gr/2/21/212/21205a/e212ea09.html>

Building material from the abandoned Mystras has been used in building modern Sparta on the site of ancient Sparta.

Mystras was built on the mountainside below the fort situated on the peak at about 600m. Our visit commenced at the upper entrance to the city, below the fort.



Two Headed Eagle - Mitropolis - Mystras



Town Hall - Sparta



Monastery of Pantanassa -
Mystras



King Leonidas - Sparta



Harbour - Nauplion



Nauplion

We worked our way down the mountain, passing first Agia Sofia, the church of the despots, and the Palace of the Despots, before visiting the Convent of Pantanassa and finally the Metropolis, the Cathedral of Agios Dimitrios. The original church was built in the 13th C and greatly altered in the 15th C. The church stands beside an attractive courtyard with stoas and balconies on 3 sides and a commanding view of Sparta below from the fourth.

The church contains many impressive ecclesiastical ornaments, furniture and frescoes. In the middle of the floor is a marble slab, on which is carved the two-headed eagle of Byzantium, where the last emperor (Constantine XI) of Byzantium was crowned.

The tour of the site has taken over three hours and we return to Sparta for lunch before continuing on our way to the seaside at Nauplion.

Nauplion is situated on the Argolic Gulf, a short distance from Argo, and the ruins of Mycenae, Epidauros, and Tyrins.



Palamidi Fortress - Nauplion



Bourtzi Fortress - Nauplion

Nauplion was the first capital of Greece after the War of Independence and has been an important port since the Bronze Age. So strategic is its position that it has three forts; the massive fortress of Palamidi high above the town, the smaller Akronafplai, and Bourtzi on an island guarding the entrance to the harbour.

We arrive early enough to explore the town before going to the hotel on the outskirts of town. It is a colourful town centre beside a busy little port with small ships loading and unloading sand.

<http://members.tripod.com/apollophotos/photos/greece/nauplion/>

<http://wiki.phantis.com/index.php/Nafplio>

<http://en.wikipedia.org/wiki/Nafplion>



Nauplion

Our first visit today is to the ruins of the ancient city of Corinth. Situated under the shadow of the massive medieval fort atop Acrocorinth, Ancient Corinth was inhabited from the Neolithic times (6th Millennium BC) because of its abundant water supply.

importance of Corinth grew, despite changes in rulers, and Corinthian colonies were established through out the Mediterranean and there is evidence of trade beyond the Mediterranean Sea.



Battle of Greeks and Amazons - from Theatre

The city was destroyed by the Romans in 146BC and then rebuilt in 44AD as the Romans also recognised the strategic location of the city.



Male Statue - Ancient Corinth

The location is also strategically located near the isthmus between the Pelloponese and the rest of Greece. Its importance has waxed and waned; around 900BC the Dorians reached the area. From that time the



Acrocorinth



Roman Odeon - Ancient Corinth



Attic Black Pottery - Ancient Corinth

<http://www.abrock.com/Greece-Turkey/corinth.html>
<http://www.culture.gr/2/21/211/21104a/e211da05.html>
<http://www.culture.gr/2/21/211/21104m/e211dm02.html>
<http://en.wikipedia.org/wiki/Corinth>



Male Statue – Ancient Corinth

Some columns of the Archaic Temple of Apollo still stand from mid 6th C BC. They are unusual as they are carved from one piece.

The Peirene Fountain, on the site where mythology states that Peirene wept over the accidental death of her daughter Cenchrias, was originally built in the 7th C BC. It has been

remodelled a number of times. A further remodelling is attributed to wealthy Athenian, Herodes Atticus, and members of his family occupy apses in the interior of the building.



Dionysos Mosaic – Ancient Corinth



Archaic Temple of Apollo – Ancient Corinth

Herodes Atticus was born in [Marathon](#) in [Attica](#) to a distinguished, and fabulously wealthy family; His grandfather [Hipparchus](#) (born AD 40) was estimated to

have a fortune of 100 000 000 [sesterces](#). The emperor Domitian took it away and possibly had him murdered.



Bema – Ancient Corinth



Peirene Fountain – Ancient Corinth

His father, Atticus (born AD 65), lived modestly until the accession of [Nerva](#) in AD96, when he 'found' part of the treasure hidden in the ruins of a house. With this he purchased a seat in the Senate (AD 98) and served as governor of Judea.

http://en.wikipedia.org/wiki/Herodes_Atticus

Roads lead to the city from ports at each side of the isthmus.



Inside Beehive Tomb

In 52 AD St Paul spent 18 months in Corinth and it is believed he was presented to the citizens for trial at the bema, the public speaking forum in the agora. The citizens decided he had no case to answer.

From Corinth we head back towards Nauplion and Mycenae.

Almost invisible against the grey background of Mt Agios Ilias and Mt Zara; the fortified city of Mycenae sits atop foothill.



Gold artifacts - Myceneae



Mask of 'Agamemnon' - Mycenae

<http://en.wikipedia.org/wiki/Mycenae>
<http://www.mnsu.edu/emuseum/archaeology/sites/europe/mycenae.html>
<http://wsu.edu/~dee/MINOA/MYCENAE.HTM>



Lion Gate - Mycenae



Grave Circle - Mycenae

Described by Homer in the 9th C BC in his Iliad and Odyssey many believed the city to be a myth.



Octopus motif on Pottery -
Mycenae



Elizabeth sings in the theatre -
Epidauros

However in the 1870's Heinrich Schliemann discovered archae-

ological evidence at Troy and Mycenae that confirmed Homer's reports.

For 400 years, 1600 to 1200BC, this kingdom was the most powerful in Greece.



Entrance to Beehive Tomb - Mycenae



Prototype Corinthian Capital by Polykleites for
Thymele - Epidauros

Mythology states that Persius, the slayer of the Medusa, founded Mycenae.

<http://en.wikipedia.org/wiki/Perseus>

<http://www.pantheon.org/articles/p/perseus.html>



Theatre - Epidauros - Gavan is performing
Shakespeare.

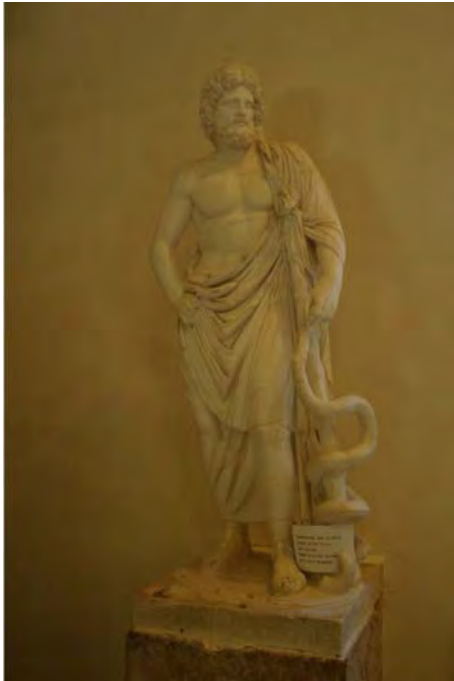
The historical facts are that Neolithic People first settled Mycenae. Between 2100 and 1900 BC, during the old Bronze Age, Greece was invaded by people of Indo-European stock who crossed Anatolia via Troy to Greece. They brought an advanced culture; this new culture is now referred to as Mycenaean.

The fortified city consisted of a citadel with walls 7m thick and up to 13m high; the ancient Greeks believed they were built by Cyclops, one of the giants described by Homer in the Odyssey.

Entrance to the citadel is via the Lion Gate, so called because of the two carved lions above the lintel.

Apart from the remains of a grave circle and the cistern that held the citadels water supply, there is little to see

except the foundations of what must have been a thriving city.



Asclepius - Epidaurus

Outside the citadel are a number of beehive graves; the oldest excavated being the Treasury of Atreus or Tomb of Agamemnon. The grave has been looted but the beehive structure has been almost totally preserved since 1250BC. The interior is beehive shaped; the exterior is covered with a mound of earth and the imposing entrance passage was also buried so that it was protected from looters.

Objects found in other graves bear witness to the wealth, culture and trading reach of the Mycenaeans.



Dinner in Nauplion



Palamidi Fortress - Nauplion

After lunch at Mycenae we make our way to the Epidaurus Sanctuary of Asclepius whose powers were supposed to assist physicians heal the sick.

<http://www.pantheon.org/articles/a/asclepius.html>

Many surgical instruments and other object related to healing the sick have been found at the site and there is no doubt that medicine was practiced here.

A Corinthian capital, found some distance from the site, is believed to be a model carved by Polycleitus to be used by the sculptors carving the 14 Corinthian columns for the inner colonnade of the Tholos.



Bourtzi Fortress

However the main purpose is to visit the theatre, one of the most perfect and best preserved ancient Greek theatres. Built in the 3rd C BC an upper block was added in the 2nd C BC, increasing the capacity to 13,000 people. The acoustics are perfect; a speaker in the centre can be easily heard at the top of theatre.

<http://www.culture.gr/2/21/211/21104a/e211da03.html>
<http://www.culture.gr/2/21/211/21104n/e211dn02.html>
<http://en.wikipedia.org/wiki/Epidaurus>

It is time to return to the hotel for a short break before heading into Nauplion for a light meal and an opportunity to explore and take photos of the illuminations of the town and the castles.

Many of the group choose to stay at the hotel; it has been a long day.

Later today we will depart to make our way back to Patras to catch a ferry to Corfu. In the meantime we are free to explore Nauplion.

For various reasons the bus is unable to take us into the town before 11:00. One of the disadvantages of hotels outside the city centre, in this case about 3km.

Some of us would like to be in town around 09:15 to climb the 900 (or is it

1000, we didn't count, Lonely Planet says 999) steps to the fortress of Palamidi.

In 1389 Nauplion passed into the hands of the Venetians and in 1540 the Turks. The Venetians recaptured the town and in 1686 built the fortress of Palamidi. In 1715 the Turks again became masters and finally in 1822 the Greeks.

<http://www.culture.gr/2/21/212/21205a/e212ea09.html>

The climb in the early morning is pleasant; we are on the shaded side of the hill and the steps are in good condition and a little common sense means we arrive at the entrance to the castle in good shape.

However, what cannot be seen from the town is the height of the upper bastions above the entrance or the size of the complex. By the time one climbs to all the bastions, or descends into cisterns and other places there must have been another 1000 steps. Nevertheless a cool breeze makes walking around pleasant.



Akronafplai Fortress - Nauplion



The way up to Palamidi Fortress - Nauplion



Cistern near the top of the Palamidi Fortress - Nauplion



Two boys beside the entrance to Kolokotronis's prison

Finally, having exhausted every nook and cranny, including, the freedom fighter, Kolokotronis's tiny prison, we make our way down to the town by 12:30

A drink overlooking the harbour admiring some of the yachts, including an enormous motor yacht, 'Sunday', and then a light leisurely lunch fills in the time until departure at 15:00.



Corinth Canal

Our route to Patras takes us first to Corinth and the Corinth Canal. The idea of cutting a canal between the Gulf of Corinth and the Aegean Sea was first contemplated by the tyrant Periander, founder of ancient Corinth.

The magnitude of the task defeated him and he opted for a pathway over which ships could be hauled; a method used until the 13th C.



Sunday - Nauplion



Nauplion

It was not until 67AD that Nero started digging, he didn't get far.

Finally in 1882 work started and in 1893 the canal was completed. It is 6km long, 23m wide and at their highest the sides rise 90m above the water.



The top is in sight - Palamidi Fortress - Nauplion

It was planned by the [Hungarian architects István Türr](#) and [Béla Gerster](#), who had also been involved with early surveys for the [Panama Canal](#) with Ferdinand de Lesseps.

http://en.wikipedia.org/wiki/Corinth_Canal

After a short stop to view the canal we head west along the coast of the Gulf of Corinth for about an hour and a half. It is a slow, pleasant drive through the coastal towns. Then we head onto the motorway for quick trip into Patras for dinner at 20:00 and embarkation on the ferry for Corfu at 22:00.

Departure is at 24:00 and we are under way on time. We have a cabin forward, well away from the engines and it is dead calm so we have a quiet, smooth trip and a reasonable sleep.



The little church in the Palamidi Fortress -
Nauplion



Statue of Kolokotronis - Nauplion



Port of Patras

Saturday 16 September 2006 - Corfu

Day 21

<http://www.corfu-greece.biz/corfu-history.htm>
<http://en.wikipedia.org/wiki/Corfu>

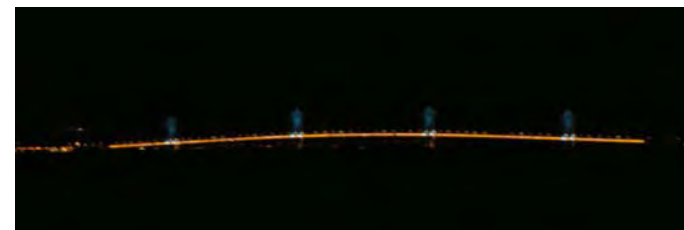
The sun is just rising when we dock at Corfu. A bus is waiting for us and we are soon heading south to the Marbella resort hotel about 15km away.

We are too early for our rooms to be ready so we have breakfast and sit

around until about 11:00 when our rooms become available.

Most have chosen to make today a rest day and I have decided to do the same and catch up on the diary. The last few days have been very hectic with few opportunities to sit and make notes.

Forecasts for the next few days are not good. Spain and France have had foul weather and it looks like we might cop some of it tomorrow. There has been a little rain this afternoon.



Bridge across the Gulf of Corinth at night

Sunday 17 September 2006 - Corfu

Day 22

This morning we awakened to a cooler overcast day with the prospect of thunderstorms.

A relaxing morning was spent on the balcony overlooking the sea and, in the distance, Greece. Although not far away the cloud and haze shrouded the mountains.

A walk to the beach around midday was suddenly interrupted by thunder and, in a few minutes, rain. By the time we reached shelter it was pouring with driving wind.



Chapel - Achilleion Palace - Corfu

An afternoon excursion to the Achilleion Palace and the town of Corfu looked in doubt. It was decided to postpone departure until 14:30 and by that time the rain had past and the sky was clearing. When we reached the Palace the sun was shining brightly.

Achilleion was built in 1889-1891, where once stood the mansion of Petros Vrailas-Armenis, a prominent Corfiot, by the Empress of Austria and Queen of Hungary, Elizabeth (Sissy), urged by the Austrian Consul Alexander von Watzberg. Its architect was the Italian Raffaello Carito. The name 'Achilleion' was given by the

Empress herself, a person greatly respected in Greece, to honour Homer's hero Achilles, whom she admired for his strength and divine beauty.

<http://www.pantheon.org/articles/a/achilles.html>

<http://en.wikipedia.org/wiki/Achilles>



The rain is pouring down



Portico - Achilleion Palace - Corfu

The building is of Pompeian style and was decorated with representations and statues by Elizabeth. The Empress visited at intervals until 1898, when the Italian anarchist Luigi Lucheni murdered her in Geneva.

In 1907 the palace was sold to Kaiser Wilhelm II. He restored and reformed the gardens, employing skilled horticulturists to cultivate plants that were rare at the time



Dying Achilles - Achilleion Palace - Corfu

During WWI the palace was used as a military hospital by French and Serbian troops.

After WWI the Achilleion became the property of the Hellenic State. Between the wars the palace buildings were used for various purposes and at the same time some of the palace items were sold off.

During WWII the Germans used the palace as a headquarters.

Since 1994 the Achilleion has been a museum.

Some of the original furniture remains and the small chapel is quite beautiful. The gardens are extensive and feature a number of statues of Achilles.

<http://lab.slais.ucl.ac.uk:8025/~p017cmka/index.html>



Ceiling – Entry hall – Achilleion Palace – Corfu

After visiting the Achilleion we continued on to Corfu Town. We are dropped off near the Old Fortress and the cricket ground. Cricket is a legacy of British Rule from 1815 – 1864.

The Old Fortress stands on an islet separated from the main island by a moat like channel that is now used as a harbour for small boats.



Courtyard – Achilleion Palace – Corfu

In the 13th and 14th centuries, the already existing Byzantine fortification on the islet was improved, and in the 15th century the walls were reconstructed by the Venetians. In the 16th century, the erection of all the defensive structures, designed by Venetian architects (Michele Sanmicheli), was completed. From ca. 1500 onwards, the fortified islet was used as a military and administrative centre. Few buildings of the Venetian period are preserved, such as the central gate, the powder magazines, and the prisons. During the British Protectorate (1815-1864) new defensive structures and new buildings were erected, such as the barracks, the hospital, and the church of St. George.

<http://www.culture.gr/2/21/212/21208a/e212ha03.html>

<http://www.igougo.com/travelcontent/journalEntryActivity.aspx?EntryID=27782>
<http://www.corfuxenos.gr/corfu/oldfort.htm>

We have only about an hour and a half to explore the town and as usual I set off to see and photograph as much as I can.

I start with the outside of the Old Fort entrance and then the south side before walking across the park into the town to Soroula Square and Dimarchiou Square where the Town Hall, Catholic Cathedral and rather grand Bank of Greece building is situated.

The park (Spianadi) is in two parts, a formal part to the south of Dousmani and an informal part to the north featuring the cricket ground. The Maitland Monument, a memorial to the British Lord High Commissioner Sir Thomas Maitland, built in 1816 in the shape of a circular building with Ionian columns. The bandstand is an elegant 19th C structure.

http://www.corfuxenos.gr/corfu/corfu_town.htm



Cricket Ground and 'Liston' – Corfu

The Town Hall, the most elegant of the Venetians buildings, was first built between 1663 and 1691 as a club for the officers of the Venetian fleet and was used as a meeting place ('Loggia') for members of the aristocracy.

It is built in Renaissance style of hard limestone quarried near the village of Sinies, in the north of the island. The emblem of Corfu, an ancient sailing vessel, appears over the entrance door facing the square. On the eastern wall

is a marble fresco representing Francesco Morosini, the Venetian admiral and later Doge, who defeated the Turks in the Peloponnese. The four children's figure around him symbolize his virtues.



Vase - Achilleion Palace - Corfu

In 1720 the building was converted to a theatre, which was named 'San Giacomo', due to the nearby Roman Catholic Cathedral of St. James (San Giacomo). Since then is closely linked to the history of the theatre in Greece, and especially in the Ionian Islands. From 1733 it became an important center in Europe for lyric presentations. During that period an extension to the original building was

added, 'Aggiunta', which was demolished in 1903.

In the early 20th century a new theatre was built in Corfu town and the 'Loggia' was converted into a Town Hall.

<http://www.corfuxenos.gr/corfu/townhall.htm>



Moat - Old Fort - Corfu



Old Fort - Corfu

The New Fortress is through the town to the northwest so I make my way through the narrow streets to the walls. Many of the streets feature colourful balconies and small taverna.

The New fortress is a large structure, but I do not have time to go inside, and so continue on to the old port area from where I can get some reasonable photos of the fortress, and the port.



Maitland Monument - Corfu

The New Fortress, also known as the Fortress of San Marco, was built by the Venetians near the Old Harbour of Corfu town between the years 1576 and 1645, shortly after the second great Turkish siege. Responsible for the works was the Italian military engineer Ferraute Vitteli.

The fortress was a strong point in the town's defense. Its structure is a complicated network of chambers and galleries. The French and later the British completed the fortifications and the buildings of the fortress.

The dry moat which runs along the western side of the fortress is an interesting example of the 17th century architecture. It starts from the place where today is the vegetable market and runs along the western bastions to

the New Harbour. On the bastion walls are two winged lions of St. Mark, the emblem of Venice, with two Venetian inscriptions. There are two gates in the fortress which have both survived almost untouched. The first is facing the Old Harbor's square and the other is on the square to the south. They both bear the emblem of Venice, the winged lion of St. Mark.



Achilles - Achilleion Palace - Corfu

A part of the fortifications were razed to the ground by the British in accordance with the Treaty of Union with Greece in 1864.

<http://www.corfuxenos.gr/corfu/newfortress.htm>



Rotunda - Corfu



Catholic Cathedral - Corfu

Continuing along the waterfront towards the old fort I notice the Orthodox Cathedral in Mitropolis Square is being opened and I take the opportunity to go inside. The Orthodox Cathedral has a rather spectacular iconostasis and a number of banners of Saints. It is not decorated with many frescoes or religious paintings. It houses the

headless remains of St. Theodora, the island's second saint who was spirited out of Constantinople with St. Spyridon.



Town Hall - Corfu

From the cathedral I detour into more of the little streets and alleys before returning once again to the waterfront. As I continue the road rises to a cliff top and it is here that there are many fine houses, some of which are in a state of disrepair.

I complete the circuit at the Palace of St Michael and St. George, formerly the Palace of the British Governor and now the Museum of Asiatic Art.

The Palace of St. Michael and St. George, which stands along the northern side of Esplanade, is considered the finest of the British buildings in Corfu and one of its landmarks. It was built under Sir Thomas Mainland, the first Lord High Commissioner on the site formerly occupied by a Venetian hospital, after plans designed by Sir George Whitmore in the Gregorian style. The style of the Palace, which was built entirely in Maltese stone, shows a clear influence of the British neoclassical architects of the 19th century.

Its construction began in 1819 and it served as the residence of the British Lord High Commissioner up to the end of the Protectorate in 1864. It was also the seat of the Ionian Senate and the headquarters of the Order of SS. Michael and George. This order was instituted in 1818 to reward the services of British colonial officials serving in the Ionian islands and Malta. Since April 1981 the robes, medals and other insignia of the order are displayed in the throne-room of the palace.

<http://www.corfuxenos.gr/corfu/palace.htm>



Corfu

In front of me is the cricket ground and to my left is the Liston; a terrace of arcaded buildings built by the French. To the right is the Old Fort and tucked away near the moat is Panaghia Mondrakiou which appears to be decorated for a wedding.

Finally I am back at the entrance to the Old Fort with a few minutes to spare before the bus comes to pick us up at 18:00. A cold beer in the nearby taverna goes down well



New Fortress - Corfu

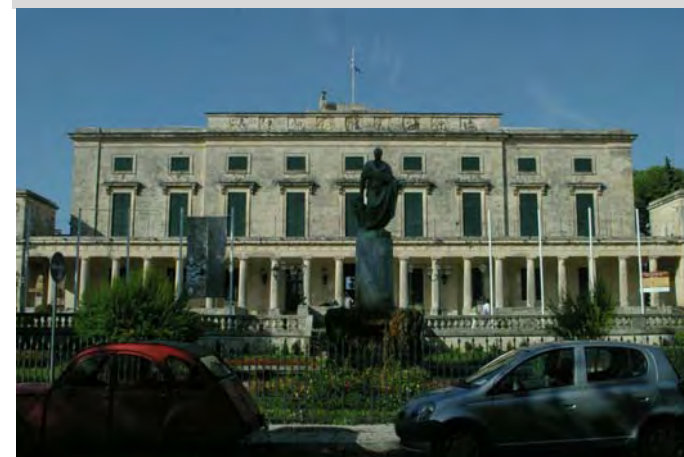
Cricket in Corfu

Cricket appears historically in Corfu, which was under the British domination, on the 23rd of April 1823 with a game between officers of the British Navy and the Garrison.

From then on, only twelve years needed for the Corfiots to learn the game and form two local sides and start taking up the British. The one was consisted of players of minor and medium rang and named Small and the other one was consisted of players of a higher rang and named Large.

On the departure of the British from Corfu in 1864 there evolved two local clubs the Gongakis company and the Camvissis club. In 1893 however owing to a dearth of players these clubs merged to become the Gymnastikos club, one of the eldest clubs in Greece, the sole opponents being frequent visiting ships of the Royal Navy.

In 1923 the Ergatikos club was formed and in 1936 it opened its doors to members of the aristocracy and became known as the Byron C.C. in honor of the famous poet. High peaks in the period before the First World War were the 1904 season with the commander in chief of the Mediterranean fleet with 30 – 40 ships attending the cricket festival and the 1932 season when the Prince of Wales on the battleship Queen Elizabeth and a total of 45 ships were present.



Palace of St. Michael and St. George

After the 2nd World War cricket has survived due to the excellent publicity made by the British media (BBC, Daily Telegraph etc) with players interviews and parts of cricket matches. So many British clubs considered making a visit in Corfu. The British Airways also contributed at the perpetuation of cricket and clubs such as the Eton Ramblers, the Cricketer XI, the old Wellingtonians, the

Lord Taverners (immortalized on film) the cricket Society toured frequently Corfu.

In 1966 inaugurated the airline from London to Corfu and British Airways accommodated in London in its own expenses the Greek national team for a week, which was the one that traveled abroad for the first time. After that trip Greek teams started visiting

England to play cricket matches. From 1987 even single clubs organize frequently tours in England. The Times of 14th December 1859 reported that: *'Corfu has this year been visited by an extraordinary number of fashionable tourists – politician, artistic and sporting. The later are the most numerous'*. Still true 140 years later.

In 1976 a third club was formed: Feax C.C. and in 1980 a fourth one resurrecting the name Ergatikos.

The seventies was the period when the structure of cricket in Corfu was changed as it was enrolled in the Greek Federation for Amateur Sport (SEGAS) and under 18s and under 14s sides were made in every club encouraging the perpetuation of the game among youth. Papigis and Stefanidis were the two men who helped cricket to enroll in SEGAS.

<http://www.corfuxenos.gr/sports/cricket.htm>



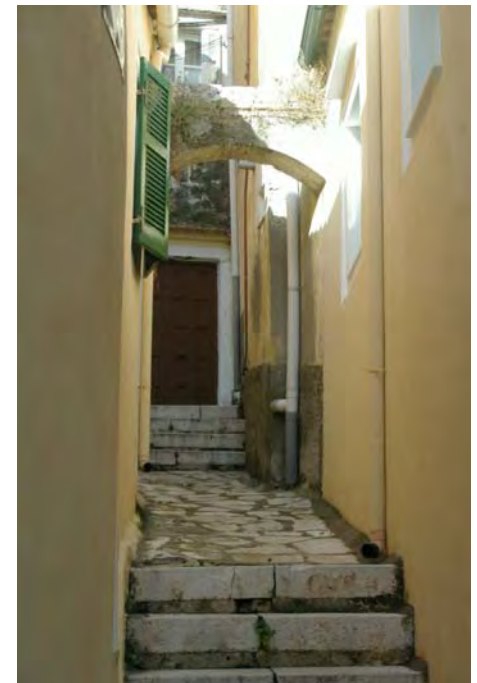
Mitropolis - Corfu



Mitropolis - Corfu



Mitropolis - Corfu



Narrow alleyway - Corfu

Today we return to Patras for the night before heading to Athens tomorrow. The ferry is scheduled to depart at 12:30 so the morning is spent slowly getting ready to depart the hotel at 11:00.



Unusual rig for this part of the world

The bus is late, doesn't matter, so is the ferry. The weather is quite pleasant as we wait for the ferry to arrive.

Once underway the weather deteriorates and by the time we reach our first stop, at Igoumenitsa on the Greek mainland, the weather over Corfu is thundery and raining.



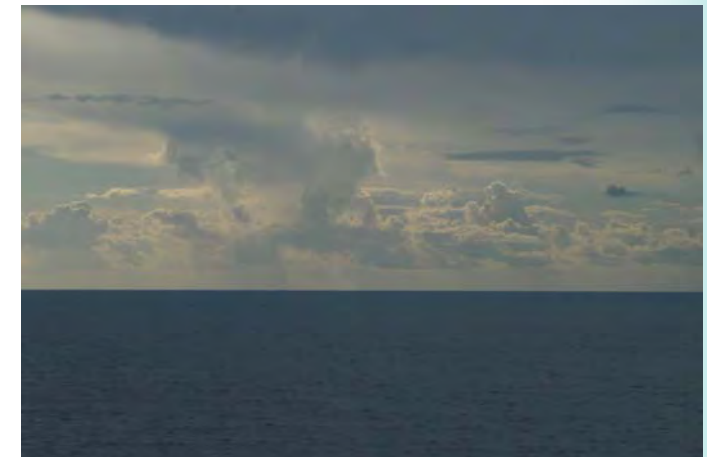
The Europa Palace finally arrives



Igoumenitsa

Igoumenitsa, the capital of Thesprotia and one of Greece's most important ports, lies 92 kilometers from Yanina. It is a modern town, one of the country's gateways to Western Europe, and a major hub for Adriatic Sea traffic. It is the western terminus of the modern Via Egnatia.

<http://en.wikipedia.org/wiki/Igoumenitsa>



Late afternoon sky

[Egnatia Odos](#) (Modern highway)

In the [1990s](#), construction began on a modern Egnatia in Greece, also known as *National Road 2* or *Egnatia Odos* (*Eγνατία Οδός*). The new highway, with a total length of 670 km, (currently 66% complete) begins at the Greek-Turkish border on the [Evros](#) river and, after 76 tunnels of 99 km combined length and 1650 bridges, ends at the western Greek port of [Igoumenitsa](#), which is connected to the ports of [Brindisi](#), [Bari](#), [Ancona](#) and [Venice, Italy](#) by [ferry](#) boats. It is a closed highway with sophisticated electronic surveillance measures, SCADA controls for the

lighting/tunnel ventilation and advanced vehicle collision absorption measures.

http://en.wikipedia.org/wiki/Via_Egnatia

Fortunately we do not have any rain and it is quite pleasant on board the ferry, although a little cooler than I have had for the last 3 weeks.

We arrive at Patras at 20:30 and go straight to the hotel for the night.

Tuesday 19 September 2006 - Patras - Athens

Day 24

A departure from Patras at 08:30 enables us to arrive at the Stanley hotel in the Omonia district of Athens at about 11:45. By 12:30 we are settled and soon after many are

heading for a wander around the Plaka.

<http://www.planetware.com/tourist-attractions/greece/athens-gr-ath-ath.htm>

Two years on from the 2004 Olympic Games the city is still clean and visitor friendly.

Most are heading for the shops in Ermou Street and the Plaka.



Evzone guarding the Parliament



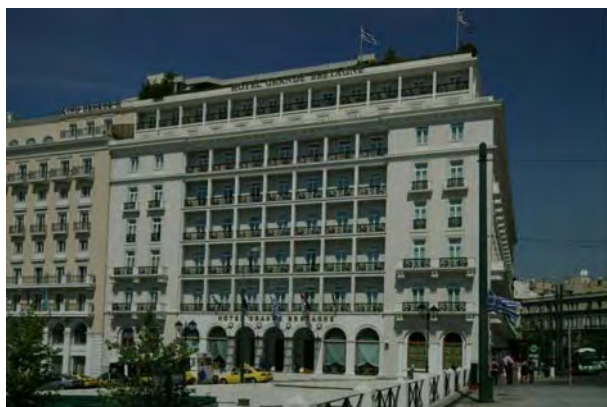
Pigeons on the forecourt of Parliament



Busker outside Panaghia Kapnikarea Church



Flea market - Monastiraki



Hotel Grande Bretagne - Syntagma Square



Syntagma Square

Nader, my room mate for the trip, and I head off to take photos around Syntagma Square and then make our way towards the Plaka and Monastiraki. Along the way we stop to watch buskers and the passing parade in the little square beside Panaghia Kapnikarea Church.

Panaghia Kapnikarea Church

In a little square, opening off Ermoú Street, stands this interesting church, now the University church,

which was saved from destruction during the construction of Ermoú Street in the 19th C. only by the intervention of King Ludwig I of Bavaria.

The Kapnikaréa is a very fine example of a domed cruciform church of the 11th C., with the little chapel of Ste Barbara on the north side. In the 12th C. a narthex with four pediments (originally open) was built onto the west end, giving architectural unity to the church and chapel. The graceful entrance portico appears to date from the same period.

The paintings in the interior (19th C.) cover the complete iconographic program as developed in the Middle Byzantine period.

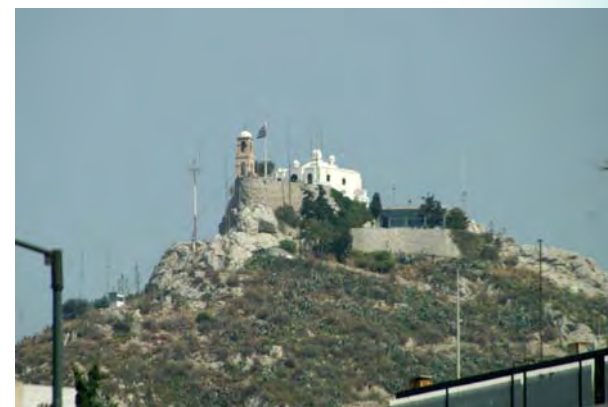
<http://www.planetware.com/athens/panaghia-kapnikarea-church-gr-ath-kapni.htm>



Parliament Building

It is hot, we are thirsty, and Nader's knee is playing up so we make a stop at a taverna for a cold beer. We spot a few of the shoppers pressing on with their task.

Continuing on we reach Monastiráki Square and the flea market.



Chapel of Agios Georgios - Lykavittos Hill



Orthodox Cathedral

Pantánassa Church

The church of the Pantánassa (the Mother of God, Protectress of All), also known as the Panayía Megálou Monastíriou, is all that remains of the 10th C. nunnery which gives Monastiráki Square its name. It is a three-aisled basilica, with three columns between the aisles and an elliptical dome over the central aisle. The interior is richly decorated but of little artistic interest.

<http://www.planetware.com/athens/pantanassa-church-gr-ath-pantc.htm>



Panaghia Kapnikarea Church

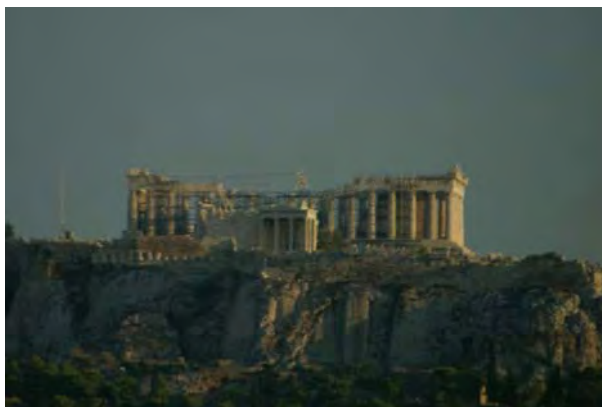


Mosaic above the entrance to Panaghia Kapnikarea Church



Pantanassa Church - Monastiraki Square

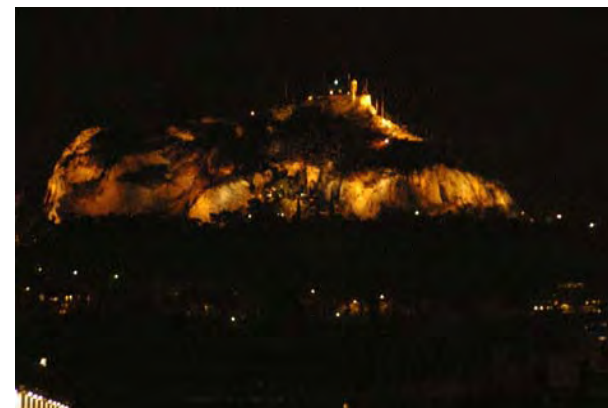
After nearly 4 hours wandering we catch the Metro at Monastiraki and return to the hotel.



Acropolis in the late afternoon sun - from the hotel roof



Floodlit Acropolis - from the hotel roof



Floodlit Lykavittos Hill - from the hotel roof

Wednesday 20 September 2006 - Athens

Day 25

Today is a busy one; departure from the hotel is at 09:45 for a short tour of the city by bus. This tour takes us

from the hotel near Karaiskaki Square to Omonia Square and through Syntagma Square from where we have a view of the Parliament building.

Continuing we proceed to drive passed Hadrian's Arch and the Temple of Olympian Zeus to the Roman stadium where the first Modern Olympic Games in 1896.

http://en.wikipedia.org/wiki/Arch_of_Hadrian
<http://en.wikipedia.org/wiki/Hadrian>



Hadrian's Arch

The Temple of Olympian Zeus was begun in the 6th C BC by Peisistratos, but was abandoned for lack of funds. Various leaders attempted to complete the temple, but it was left to Hadrian to complete the work in 131 AD.



Temple of Zeus

The temple is impressive for the sheer size of its 104 Corinthian Columns, each 17m high with a base diameter of 1.7m, of which 15 remain, the fallen column was blown down in a gale in 1852. Hadrian placed a colossal statue of Zeus in the cella and, in typically modest manner placed an equally large one of himself next to it.

http://en.wikipedia.org/wiki/Temple_of_Olympian_Zeus

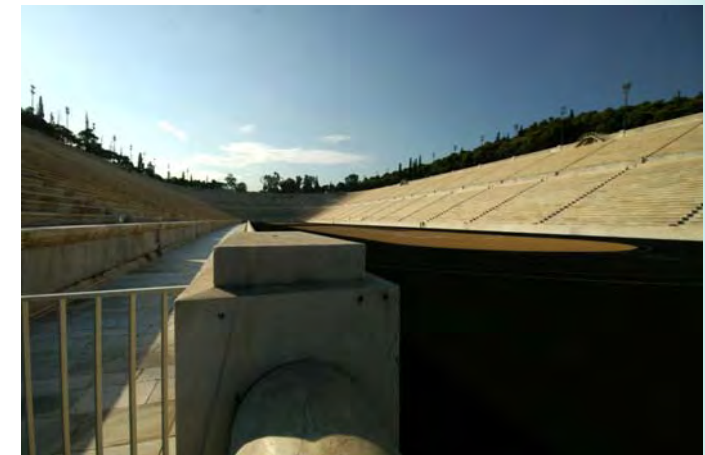
We stop for photos at the stadium that was constructed in the 4th C BC as the venue for the Panatheniac athletic contests. Hadrian's inauguration in 120 AD was celebrated here and soon after the stadium was rebuilt in Pentelic marble by Herodes Atticus.

Panathenaic Stadium

It was originally a natural hollow part of the ground between the two hills of Agra and Ardettos, over Ilissos river. It was transformed into a stadium by Lykourgos in 330-329 BC for the athletic competitions of the Great Panathinaea Festivities. Between 140 and 144 AD, Herodes Atticus restored the Stadium, giving it the form that was found at the 1870 excavation: the horseshoe construction with a track 204,07 meters long and 33,35

meters wide. It is believed that the Stadium had a seating capacity of 50.000 people. Separating scales were built between the tiers and on the base of the sphendone there was a portico with Doric-style columns; another portico was placed in the stadium's facade. Herodes possibly restored also the Ilissos river bridge on the Stadium's entrance, making it larger and adding three archways on its base. The bridge was standing there up to 1778 and a part of it was excavated in 1958. At the Roman times, the Stadium was used as an arena, with the addition of a semi-circular wall on the north that was corresponding to the sphendone of the southern side. The modern times restoration of the Stadium was conducted by G. Averof by the end of the 19th century for the first Olympic Games that were reborn again in 1896

<http://www.geocities.com/globaldp1franklin2004/page17.html>



Panathenaic Stadium

After hundreds of years of disuse the stadium was completely restored in 1895 by a wealthy Greek benefactor, Georgios Averof.

http://en.wikipedia.org/wiki/George_Averoff

After taking photos at the stadium we moved on to the Presidents residence for photos of the Evzones, the Presidential Guards and after a short stop moved onto Hadrian's Arch for the start of our visit to the archaeological zone, including the Theatre of Dionysos, the Odeon of Herodes Atticus, the Acropolis and the Ancient Agora.



Merlina Mercuri

The first Theatre of Dionysos was built of timber during the 6th C BC for the Festival of the Great Dionysia during which, contestants sang and danced. During the 5th C BC the contests were between productions of dramas by writers such as Aeschylus, Sophocles

and Euripides, with light entertainment being provided by the bawdy satires of Aristophanes.



Theatre of Dionysos



Sanctuary of Asclepius

The theatre was rebuilt between 342 and 326BC, in marble, by Lycurgus and had seating for 17000 spectators. The front row consisted of 67 Pentelic marble thrones reserved for festival officials and the Priest of Dionysos.

<http://www.planetware.com/athens/theatre-of-dionysos-gr-ath-thdi.htm>

Nearby is the Asclepion, dedicated to the worship of Asclepius, the physician son of Apollo, and the healing of the sick. The Asclepion is being reconstructed. Worship of Asclepius started in Epidaurus and was introduced to Athens in 429BC when a plague was sweeping Athens.

<http://www.planetware.com/athens/asklepieion-gr-ath-askle.htm>



Odeon of Herodes Atticus

Beneath the Asclepion is the Stoa of Eumenes, a long colonnade built by Eumenes II, King of Pergamon (197 – 159BC), as a shelter and promenade for theatre audiences.

<http://www.planetware.com/athens/stoa-of-eumenes-gr-ath-eume.htm>

The Odeion of Herodes Atticus was built by wealthy Roman, Herodes Atticus in 161AD in memory of his wife Regilla.

<http://www.planetware.com/athens/odeion-of-herodes-atticus-roman-theater-gr-ath-odher.htm>



Filopappos Monument

The Odeion was completely restored in 1950-61 and is used for performances of drama, dance and music. This evening some of us will attend a performance of 'The Frogs' by Aristophanes in the Odeon.

We walk upward to the entrance to Acropolis, the partially reconstructed Propylaia. This towering entrance building is swarming with tourists.

The Propylaia were built by Mnesikles in 437-432 B.C. as a monumental

tripartite entrance to the Acropolis, taking the place of a sixth century propylon of which traces can still be seen.

On the native rock is set a flight of marble steps, the lowest step of gray Eleusinian marble, the others of light-colored Pentelic marble.

<http://www.planetware.com/athens/acropolis-propylaia-gr-ath-propy.htm>



Temple of Hephaestus - view from the Acropolis

On the right of the Propylaia is the Temple of Athena Nike that is also being reconstructed.

The Temple of Athena Nike at the Acropolis is an ancient sanctuary dedicated to Athena as the bringer of victory (Nike) on the spur of rock on the south side of the Propylaia - a rocky platform outside the Mycenaean walls.

The temple was built in 432-421, after the completion of the Parthenon and the Propylaia. It has four Ionic columns at the north and south ends. The form of the column bases and capitals was already old-fashioned at the time of the erection, leading Carpenter to suggest

that after the end of the Periclean period the earlier design by Kallikrates was used.

<http://www.planetware.com/athens/acropolis-temple-of-athena-nike-gr-ath-athni.htm>



Odeon of Herodes Atticus



Parthenon

Inhabited since Neolithic times the first temples were built in Mycenaean era in homage to the goddess Athena.



Ionic Porch - Erechtheion

People lived on the Acropolis until the 6th C BC, but in 510BC the Delphic Oracle declared it should be the province of the gods.

After all the buildings on the Acropolis were destroyed by the Persians in 480BC Pericles set about rebuilding; transforming the Acropolis into a city of temples.

<http://en.wikipedia.org/wiki/Pericles>
<http://www.e-classics.com/pericles.htm>

The ravages of time, and war have damaged the buildings, yet much remains and ongoing conservation, restoration and reconstruction will ensure the wonder of these buildings will be available to future generations of visitors. As a consequence the site has the appearance of a construction site.

Once through the Propylia there is splendid view of the Parthenon as the visitor walks along the Panathenaic Way, the route of the Panathenaic Procession. The procession was the climax of the Panathenaia, the festival held to venerate the goddess Athena.



Theatre of Dionysos

The **Panathenaaea** ('all-Athenian festival') was [Athens'](#) most important festival and one of the grandest in the entire [Greek](#) world. Except for slaves, all inhabitants of the [polis](#) could take part in the festival. This holiday was believed to be an observance of [Athena's](#) birthday and honored the goddess as the city's patron divinity: Athena Polias ('Athena of the city'). In [566 BC](#), at the initiative of [Peisistratus](#), this festival was extended every four years over a number of days with many public events (Great Panathenaaea).



Reconstruction continues



Caryatids - Erechtheion

The procession assembled before dawn at the Dipylon gate in the northern sector of the city. The [Parthenon Frieze](#), some scholars suggest, represents the Panathenaic procession ^[1]. The procession made its way on the Panathenaic Way through the [Agora](#) towards the [Acropolis](#). Some sacrifices were offered on the [Areopagus](#) and in front of the [temple of Athena Nikê](#) next to the [Propylaea](#). Only Athenian citizens were allowed to

pass through the Propylaea and enter the Acropolis. The procession passed the [Parthenon](#) and stopped at the great altar of Athena in front of the [Erechtheum](#). Each year a newly woven [peplos](#) was dedicated to Athena.

Games were held as part of the [Panathenaic Games](#).

<http://en.wikipedia.org/wiki/Panathenaia>



Church of the Holy Apostles -
Ancient Agora

The Parthenon, 'virgin's apartment', is the largest Doric temple ever

completed in Greece, and the only one built completely of Pentelic marble, except for the wooden roof. With the notable exception of the temples and treasuries at Delphi, most of the buildings at other sites were built of local limestone and then covered with stucco to give the appearance of marble.



Erechtheion



Propylaea and Temple of Athena-Nike

The Parthenon had the dual purpose of housing the great statue of Athena, commissioned by Pericles, and to serve as a treasury for the tribute money moved from Delos.

Building began in 447BC and was completed in time for the Great Panathenaic Festival of 438BC.

The Parthenon was built at the initiative of [Pericles](#), the leading Athenian politician of the 5th century BC. It was built under the general supervision of the sculptor [Phidias](#), who also had charge of the sculptural decoration. The [architects](#) were [Iktinos](#) and [Kallikrates](#). Construction began in 447 BC, and the building was substantially completed by 438 BC, but work on the decorations continued until at least 433 BC. Some of the financial accounts for the Parthenon survive and show that the largest single expense was transporting the stone from [Mount Pentelicus](#), about 16 kilometres from Athens, to the Acropolis. The funds were partly drawn from the treasury of the [Delian League](#), which was moved from the Panhellenic sanctuary at [Delos](#) to the Acropolis in 454 BC.

Although the nearby [Temple of Hephaestus](#) is the most complete surviving example of a [Doric order](#) temple, the Parthenon, in its day, was regarded as the finest. The temple, wrote [John Julius Norwich](#), "Enjoys the reputation of being the most perfect [Doric temple](#) ever built. Even in antiquity, its architectural refinements were legendary, especially the subtle correspondence between the curvature of the [stylobate](#), the taper of the [naos](#) walls and the [entasis](#) of the columns." The stylobate is the platform on which the columns stand. It curves upwards slightly for optical reasons. *Entasis* refers to the slight swelling of the columns as they rise, to counter the optical effect of looking up at the temple. The effect of these subtle curves is to make the temple appear more symmetrical than it actually is.

Measured at the top step, the dimensions of the base of the Parthenon are 69.5 meters by 30.9 meters (228.0 x 101.4 ft). The [cella](#) was 29.8 meters long by 19.2 meters

wide (97.8 x 63.0 ft), with internal Doric colonnades in two tiers, structurally necessary to support the roof. On the exterior, the Doric columns measure 1.9 meters (6.2 ft) in diameter and are 10.4 meters (34.1 ft) high. The corner columns are slightly larger in diameter. The stylobate has an upward curvature towards its center of 60 millimeters (2.36 in) on the east and west ends, and of 110 millimeters (4.33 in) on the sides. Some of the dimensions form the [golden rectangle](#) expressing the [golden ratio](#), praised by [Pythagoras](#) in the previous century.



Kouros - National Museum of Archaeology

The roof was covered with large overlapping marble tiles known as [imbrices and tegulae](#)

<http://en.wikipedia.org/wiki/Parthenon>

<http://www.planetware.com/athens/acropolis-parthenon-gr-ath-parth.htm>



Temple of Hephaestus - Ancient Agora

The Erechtheion is built on the site where Poseidon struck the ground and produced water and Athena produced the olive tree. The building housed the cults of Athena, Poseidon and Erichthonius. It is famous for the porch supported by six maidens, the Caryatids. However on the other side is an equally stunning porch supported by six Ionic columns.

<http://www.planetware.com/athens/acropolis-erechtheion-gr-ath-erec.htm>

<http://www.pantheon.org/articles/e/erichthonius.html>

http://en.wikipedia.org/wiki/Erichthonius_of_Athens

The Acropolis Museum houses a collection of sculptures and reliefs found on the site. The originals of 5 of the Caryatids are housed here; the sixth is in the British

Museum along with the pediments of the Parthenon, removed by Lord Elgin.

Having completed the visit to the Acropolis we descend to the Ancient Agora (or market place).



Stoa of Attalos - Ancient Agora

From the Mycenaean period until the end of the seventh century B.C. this was a cemetery area. It began to be used as an agora during the early sixth century, in the time of Solon, and the oldest buildings were erected at the west end of the site, under the Agora Hill. Thereafter it remained for many centuries the center of the city's public life, each century erecting new buildings, frequently at the expense of earlier ones.

In A.D. 267 numerous buildings were destroyed and century A.D. 400 a new Gymnasium was built, which served as Athens' University until 529. Temple of Apollo Patroos at the west end of the Agora, between the Metroon and the Stoa of Zeus at the foot of the Agora Hill, are the foundations of the temple of Apollo Patroos, built in the fourth century B.C. over the remains of buildings destroyed in the Persian Wars and dedicated to Apollo as the father of Ion and thus the forefather of the Ionians.

<http://www.planetware.com/athens/agora-gr-ath-agor.htm>



National Museum of Archaeology

The church of the Holy Apostles is one of the oldest Christian churches (early 11th century A.D.) in the area of the ancient Greek Agora. It stands a little south of the Stoa of Attalos. A minute church, it has four apses and a narthex with the lower part of the walls built of massive blocks and the upper section in stone masonry, lined with bricks.

Here the reconstructed Stoa of Attalos houses a collection of relics from the site.

The most prominent feature on the east side of the Agora is the 116m/380ft long Stoa of Attalos, built by king Attalos II of Pergamon (160-139 B.C.), brother and successor to Eumenes II, who built the Stoa of Eumenes on the south side of the Acropolis.

The stoa was (and is, since the faithful reconstruction of the original building in 1953-56) two-storied, with Doric columns fronting the lower floor and Ionic columns on the upper floor.

The stoa proper, which is backed by a series of rectangular rooms (originally 21), is divided by Ionic columns into two aisles. The reconstruction has restored the impressive spatial effect of the long pillared hall. In ancient times the stoa was occupied by offices and shops; it now houses the Agora Museum.

<http://www.planetware.com/athens/agora-stoa-of-attalos-museum-gr-ath-stoa.htm>

<http://www.planetware.com/athens/agora-museum-gr-ath-agmus.htm>
http://en.wikipedia.org/wiki/Stoa_of_Attalos

The best-preserved temple in Greece, the temple of Hephaestus, the god of the forge, stands at one end. Ictinus, designer of the Parthenon and the Temple of Apollo Epicurius, built this temple in 449BC. In the 5th C the temple was converted into a Christian church dedicated to St George and modifications were made, including replacing the timber roof with barrel vaulting that still remains.

<http://en.wikipedia.org/wiki/Ictinus>
http://en.wikipedia.org/wiki/Temple_of_Hephaestus
<http://www.planetware.com/athens/agora-temple-of-hephaistos-hephaestus-thesseion-gr-ath-hepha.htm>
<http://www.planetware.com/athens/temple-of-hephaistos-st-georges-church-gr-ath-hephc.htm>

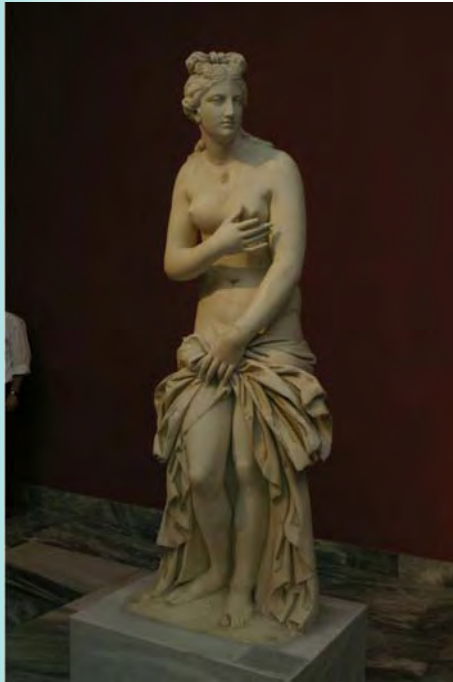


Black Attic Ware - National Museum of Archaeology



Cup of Nestor - National Museum of Archaeology

It is lunch time and the heavens open as a thunderstorm passes through; fortunately we are in the Stoa of Attalos and after a short delay we are able to walk past the Roman Agora, The Library of Hadrian and the Tower of the Winds to lunch at a nearby taverna.



Aphrodite - National Museum of Archaeology

The Roman Agora or market was laid out at the beginning of the Christian era immediately west of the Tower of the Winds, built some decades earlier. It was connected with the older Greek Agora to the west by a road which was discovered some years ago. While the Greek Agora grew and developed over the centuries, this later market was laid out on a unified plan within a rectangular area measuring 112 by 96m/365 by 315ft.

<http://www.planetware.com/athens/roman-agora-gr-ath-romag.htm>

http://www.greece-athens.com/place.php?place_id=27

Parallel to the Roman Agora, only 16m/50ft away, is another complex of similar character but different function - the Library of Hadrian, founded by the emperor of that name after A.D. 132. This was a colonnaded court measuring 122 by 82m/400 by 270ft, with exedrae (semicircular recesses) in the external walls.

The entrance was on the west side, and part of this, richly decorated with Corinthian columns and a four-column propylon, has been preserved.

It faces onto Areos Street, which runs south from Monastiráki Square past the old Sindrivani Mosque (now housing the Museum of Ceramics). New excavations are in progress here.

The modern entrance to the site is at the east end, in Eólou Street.

The central room in the east range of buildings, much of which is still standing, was the actual library, and the niches in which the book rolls were kept can still be recognized.

The building as a whole was not designed, like the Roman Agora, for business purposes, and the spacious courtyard was laid out as a garden, with a pool in the middle. The columns and other architectural fragments now to be seen in the courtyard came from the Megáli Panayía church, which was built in the fifth C. on the site of the original pool.

<http://www.planetware.com/athens/library-of-hadrian-closed-temporarily-gr-ath-libha.htm>

http://www.greece-athens.com/page.php?page_id=271

Built about 40 B.C., the Tower of the Winds is an octagonal structure 12m/40ft high, with sundials on the external walls; it originally housed a water-clock.

Around the top runs a frieze with reliefs representing the eight wind gods - the beardless Notos, pouring out rain from an urn (south); Lips, holding the stern ornament of a ship (southwest); Zephyros, a youth scattering flowers (west); Sykron the bringer of snow (northwest); the bearded Boreas, blowing into a shell (north); Kaikias, also bearded, the bringer of hail (northeast); Apeliotes, a young man bearing ears of corn and fruit (east); and Euros, wrapped in a cloak (southeast).

<http://www.planetware.com/athens/tower-of-the-winds-creek-of-andronicos-gr-ath-winds.htm>

http://en.wikipedia.org/wiki/Tower_of_the_Winds



Roman Agora and Tower of the Winds

After lunch it is a short walk back to the bus at the Arch of Hadrian.

Our next stop is the National Archaeological Museum. Here the treasures found at Mycenae are housed in the Hall of Mycenaean Antiquities.

Artefacts and sculpture from all the periods of Greek history to be found in this museum.

<http://www.culture.gr/2/21/214/21405m/e21405m1.html>
http://www.greeklandscapes.com/greece/athens_museum.html

This has been a very long day, but it is not over yet. Some of us have tickets for the production of 'The

Frogs' at the Herodes Atticus Odeon and we set off soon after 19:00 to catch the Metro to the theatre in order to get good seat as we are in the unreserved upper tier.

http://en.wikipedia.org/wiki/The_Frogs

According to the tickets the performance is scheduled for 20:30 but the theatre doesn't open until 20:15 and the performance finally gets underway at 21:00.

The performance is in Greek so I can't understand a word, and neither can some of our Greek-speaking fellow travellers. Nevertheless much of the slapstick comedy needs no words.

It is 23:15 by the time we return to the hotel.

Thursday 21 September 2006 - Athens

Day 26

Today is pure relaxation. About a dozen of us have booked an all day cruise to three islands in the Aegean Sea; Poros, Hydra and Aegina.



Map of 3 Islands Cruise

07:00 pickup from the hotel is a bit of a struggle after last night, but we all make it and are soon on our way to Piraeus to join the boat. We had no idea how large the boat would be; however it turns out to be a small ship with about 300 passengers. The

weather is fine and the sea is very calm.

Our first stop is Poros; a very touristy port, but quite picturesque. The climb to the clock tower on the hill behind the town is worthwhile for the views of the town and the island.

Despite this, Poros has had an important place in ancient and modern Greek history.



Harbour - Poros



The 'Giorgis' at Poros

Poros History

Poros, called Calauria in ancient times, was the island of Poseidon, god of the sea. This is evident from various literary references and from the traces of the temple of Poseidon, which are to be found in the middle of the island. This fact may explain why Poros was chosen to be the headquarters of an amphictyony (alliance) created in the 7th Century BC, whose members were comprised

of seven cities. Subsequently, the fortunes of Poros followed those of the other islands of the Saronic Gulf. In the War of Independence against the Turks in 1821, Poros fought alongside the other islands, and in 1830 became Greece's first naval base.



Yachts leaving Poros

Poros played a significant role in 1821 Revolution. It was placed on the map of history in 1828 where rival assemblies met to make important decisions, which set the Constitution in a positive direction. In 1830 the building of the shipyard and naval station at Poros began.

<http://www.windmillstravel.com/article.php?id=41&destination=38&destinationtype=island>

<http://www.greeka.com/saronic/poros/poros-history.htm>
<http://en.wikipedia.org/wiki/Poros>



Poros



Poros

Our stop is only about 45 minutes and we are off to Hydra. Hydra is much bigger and highly commercialised;

mainly gift shops and tavernas. There is a good beach and excellent snorkelling in the very clear waters around the island. We have 90 minutes at Hydra.



Harbour Entrance - Hydra



Naval Museum - Hydra

Hydra History

Hydra's past is obscure. There is not much written about the island until around the 15th century after the fall of Constantinople when people began moving to the more inaccessible heights of the most mountainous islands to escape pirates and the Turks. Around 1460 the island of Hydra was settled by Albanian refugees as well as Orthodox Christians, who were later joined by settlers from Epirus, Crete, Evia, Kythnos and Asia Minor. Then in the 18th century Hydra welcomed a large number of refugees from the Peloponnese during the Russo-Turkish war.



Hydra



Hydra



Hydra

The island during the Ottoman occupation of Greece was largely left alone by the Turks most likely because of its lack of water. In 1792 the town was almost completely abandoned when the plague killed much of the population. But by the end of the 18th century Hydra had become quite prosperous because of its commercial fleet which was trading as far as France, Spain and even America. During the Napoleonic wars it was the Hydriotes

ships which broke the English blockades and were able to feed the hungry people of France and Spain. The island was quite wealthy at this time and was in a position to contribute their ships and supplies to the cause of Independence from the Turks. However when Greece did finally achieve independence in 1821 Hydra was economically isolated and did not receive its fair share of assistance from the new state and a period of hardship and unemployment set in causing many of the inhabitants to abandon it leaving behind large mansions and beautiful residences that fell into ruin.

<http://www.greektravel.com/greekislands/hydra/history.html>



Crowded Harbour - Hydra

<http://www.greeka.com/saronic/hydra/hydra-history.htm>
http://en.wikipedia.org/wiki/Hydra,_Saronic_Islands

From Hydra we head back towards Piraeus and Aegina, which we passed in the morning. We have 2 hours at Aegina to allow passengers to take the bus to the main town and visit a 20th C monastery on the island. The weather is deteriorating and we have had enough of tourist towns and monasteries so we walk around the port for a while and return to the ship. A little rain has fallen.

Aegina History

*The Iliad By Homer
(Written 800 B.C.E -Translated by
Samuel Butler)*

*The men of Argos, again, and those
who held the walls of Tiryns,
with Hermione, and Asine upon the
gulf;
Troezene, Eionae, and the vineyard
lands of Epidaurus;
the Achaean youths, moreover, who
came from Aegina and Mases;
these were led by Diomed of the loud
battle-cry, and Sthenelus
son of famed Capaneus.*

According to legend, Aegina was named after the daughter of Asopos. She was kidnapped by Zeus, who brought her to the then uninhabited island, from whence they bore a son named Aeacus, who later became king of the island. The archaeological record shows the island to have been inhabited since the Neolithic period, and it is thought to have been the birthplace of the poet, Aristophanes. Aegina is also referred to in Homer's Iliad as having taken part in the Trojan War under the leadership of the king of Argos, Diomed.

The works of Pausanias state that the temples of Aphrodite, Apollo, Artemis, Dionysus, and Asklepios were located near the harbor. A pillar has been recovered from the Temple of Apollo (Doric period - 6th Century B.C.). It can be seen on the small picturesque

hill named Kolonas. The most important archaeological site on the island is located near the east coast, above Agia Marina, where the temple of Aphaia is to be found. Aphaia is an ancient goddess and the original protector of the island.



Fishing Boats - Aegina



Shopping Street - Aegina

In antiquity, Aegina was the first place in Europe to mint coins (please see bottom of page), and to further develop

a banking system. Not long after, it became a controlling commercial force in the Mediterranean, with a powerful and extensive fleet.



Octopus BBQ - Aegina



Entertainment on board

Literally at the center of the Saronic Gulf, between Athens, Corinth, and Epidaurus, the small island of Aegina possessed one of the most unique natural locations in the region. That position was ideal for trade

and for export of its pottery and perfumes, and its prominence held sway in the region until the first Persian War, and the later defeat (457 B.C.) of its fleet by a jealous Athens, on its way to become a super power of the time. As a result of this defeat, the population of the island were deported and colonists from Athens

were established on Aegina. Later on, the island came under the control of the kings of Macedonia and Pergamos and, in 133 B.C., of Rome.

<http://www.windmillstravel.com/article.php?id=38&destination=35&destinationtype=island>

<http://www.greeka.com/saronic/aegina/aegina-history.htm>
<http://en.wikipedia.org/wiki/Aegina>

Back in the hotel just before 20:00 and just in time for our last dinner together before we each start to make our way home or to other destinations. During dinner there is another thunderstorm and heavy rain for quite a while.

Friday 22 September 20066 - Athens - Istanbul

Day 27



Istiklal Cad in the rain

Yesterday was an early start; today those going to Istanbul have to be on our way to the airport by 05:30. A late cancellation means that there will only

be three of us so we are able to share a taxi to the airport. There is no traffic about so we are there in 30 minutes and consequently have nearly 2 hours before the scheduled departure.



Istiklal Cad

Departure is delayed 25 minutes due to 'operational reasons'. From what we could see there was a problem with the right engine. Finally the engine was started, run for a couple of minutes and shut down and boarding

started soon after. Evidently the engineers and the pilot were satisfied everything was OK.



Fish Stall

After a one-hour flight and a quick passage through passport control and luggage hall we are on our way to the hotel, the Taksim Grönen, situated centrally in Istanbul.

<http://www.allaboutturkey.com/index.htm>
<http://www.allaboutturkey.com/history.htm>
<http://www.turkishodyssey.com/turkey/history/history.htm>

http://en.wikipedia.org/wiki/History_of_Turkey

<http://www.turkishodyssey.com/places/marmara/marmara.htm>

<http://www.allaboutturkey.com/istanbul.htm>



Swedish Consulate - Istiklal Cad

The result is OK and I will be a lot more comfortable if the heat returns.

Our rooms are ready soon after 12:00 and we are able to settle in. We will be here for three nights.

The afternoon is free and as our hotel is close to Taksim Square, in the heart of modern Istanbul we decide a walk along the 2km Istiklal Cad, the main

<http://english.istanbul.gov.tr/Default.aspx?pid=293>
<http://en.wikipedia.org/wiki/Istanbul>

Istanbul straddles the Bosphorus, the strait connecting the Black Sea and the Sea of Marmara. Western Istanbul is cut by a gulf, the Golden Horn.



Side street off Istiklal Cad

shopping street, is a way to spend the afternoon.

<http://www.allaboutturkey.com/taksim.htm>

At one end of Istiklal Cad is Taksim Square, at the other there are many shops selling musical instruments of all sorts from all over the world.

Familiar brand name shops and cafes line the street that is crowded with people who seem to be in a hurry to get somewhere. A tramline runs down the centre of this



Quiet courtyard of Istiklal Cad

Of course we are too early for our rooms to be ready so we go for a walk around the block and return to the coffee shop. There is a barber in the foyer and I need a haircut and this seems like the best opportunity so for about 20 dollars I am shorn. Probably the longest time I have ever sat in a hairdresser's chair, almost 45 minutes.



Elegant Restaurant

pedestrian street but the tram is not operating, perhaps because the street is being repaved.

Along the way are several consulates, Russia, France, Sweden, Holland and maybe others we did not notice. There is a relatively new, quite large, Catholic Church, and several Orthodox Christian churches.

Whilst the main street is glitzy the narrow side streets are more interesting. Here there are stalls with goods of all sorts, cheap clothing, antiques, little coffee shops, fruit

and vegetable stalls, fishmongers and occasional elegant restaurants.



Independence Monument

At this time of day most of the patrons of the coffee shops seem to be drinking tea, and the shops are busy.

At one end of Istiklal Cad is Taksim Square, at the other there are many

shops selling musical instruments of all sorts from all over the world.

We return to the hotel through Taksim Square in the centre of which is the Independence Monument.



Ice Cream Stall

The monument was made by the Italian sculptor Pietro Canonica and opened in 1928, it commemorates Mustafa Kemal [Ataturk](#), the founder of the Republic, in both of his roles; a military commander-in-chief and a statesman. Since it's opening, the monument became the center spot of official ceremonies.

On its south facade overlooking the Siraselviler Street, there is [Ataturk](#), Ismet [Inonu](#) and Fevzi Cakmak in the front and other figures behind them symbolizing the

foundation of the Republic. On the north facade overlooking at Cumhuriyet Street, the [War of Independence](#) is symbolized. On the east and west facades, the [Turkish Army](#) is symbolized with a soldier holding the [Turkish Flag](#).

<http://www.allaboutturkey.com/taksim.htm>

<http://www.allaboutturkey.com/kurtulus.htm>

Dinner at 19:00 after a short rest!



Fruit and Vegetable Stall

Saturday 23 September 2006 - Istanbul

Day 28

Today we start a packed program of visits to the highlights of Istanbul.

At 09:00 our guide, Sammy, and our driver are waiting for us to take us first to the Dolmabahçe Palace.

The palace was built by Sultan Abdül Mecit, who, decided to give a lie to talk of decline of Ottoman military and financial decline by moving from the Topkapi to a lavish new palace on the shores of the Bosphorus. He chose

the dolma bahçe (filled in garden) where his predecessor Sultan Ahmet I had built an imperial pleasure palace surrounded by gardens.



Gold Tea Urn - Dolmabahçe Palace - Istanbul

The palace was completed in 1856 and was occupied by six Sultans some of whom seemed to have very short reigns.

In 1923, after the revolution, lead by Mustafa Kemal Attaturk, the Turkish Republic was formed and the Sultan and his family left the country and the Palace became the property of the new state. Kemal Attaturk used the

palace as a presidential residence and office and died there in 1938.



Entrance to Dolmabahçe Palace - Istanbul



The Gate of Pomp - Dolmabahçe Palace - Istanbul

The ornate architecture and the lavish furnishings and decoration rival the palaces of Versailles and Fontainebleau. However in this case the contents were not lost after the revolution and most of the furniture,

ceramics and paintings in the building are those that were there when the Sultan left.



Crystal Staircase - Dolmabahçe Palace - Istanbul



Fireplace - Süferra Room - Dolmabahçe Palace - Istanbul

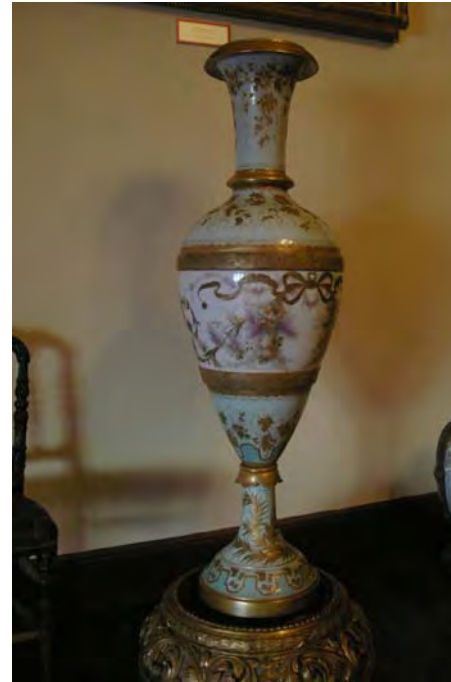
http://en.wikipedia.org/wiki/Dolmabah%C3%A7e_Palace
<http://english.istanbul.gov.tr/Default.aspx?pid=356>



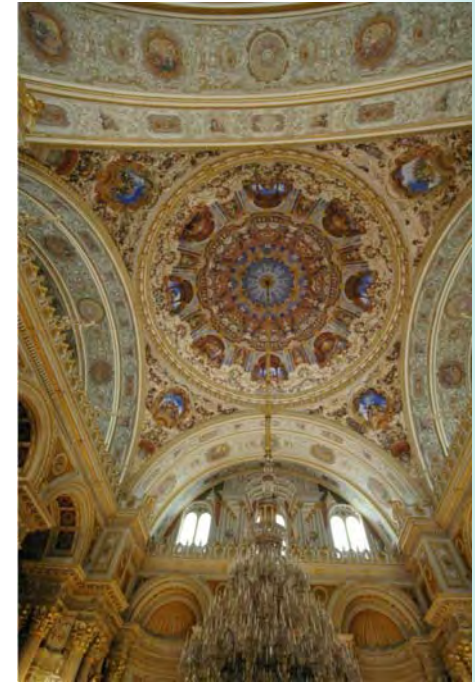
Chandelier - Süfera Room -
Dolmabahçe Palace - Istanbul



Sultan's Bath - Dolmabahçe Palace
- Istanbul



Vase - Dolmabahçe Palace -
Istanbul



Ceiling - Muayede (ceremonial)
Hall - Dolmabahçe Palace -
Istanbul

From the Palace we drove across the Golden Horn to the Spice Market, where besides the usual tourists stalls there are many stalls selling spices and nuts. It is a colourful place and inside there is a small mosque, Rüstem Pasha, with beautiful blue Iznik tiles. Outside the spice market is an area where plants, seeds and pets are sold. Among the usual dogs, birds and rabbits were small crocodiles.

<http://english.istanbul.gov.tr/Default.aspx?pid=365>

http://en.wikipedia.org/wiki/R%C3%BCstem_Pasha_Mosque

<http://www.turkeytravelplanner.com/WhereToGo/Istanbul/Sights/GoldenHorn/rustempasa.html>

<http://www.iznik.com/ingilizce/characteristics.asp#8>.

Alongside the spice market is the Yeni Cami (New Mosque), begun in 1597 by Valide Sultan Safiye, mother of Sultan Mehmet III, the mother of Sultan Mehmet IV did not finish it until 1663.

<http://www.istanbulportal.com/istanbulportal/History-10.aspx>

In 532AD the Roman emperor, Justinian, built an enormous cistern known as the Basilica Cistern (Yerebatan Sarayı) because it was built under the Stoa Basilica.

The cistern is 65m wide and 143m long and 336 columns arranged in 12 rows support the roof. It once held 80,000 m³ of water brought by aqueduct from a reservoir 20km away.



**Muayede (ceremonial) Hall -
Dolmabahçe Palace - Istanbul**

The cistern was forgotten for many centuries and rediscovered in 1545. The Ottomans however used it as a rubbish dump. The cistern was restored in 1985 and opened to the public in 1987.

As recycled columns were used there are examples of Ionic, Corinthian and Doric columns and two of the bases feature the head of Medusa.

http://en.wikipedia.org/wiki/Basilica_Cistern
<http://www.turkishodyssey.com/places/marmara/marmara2.htm>



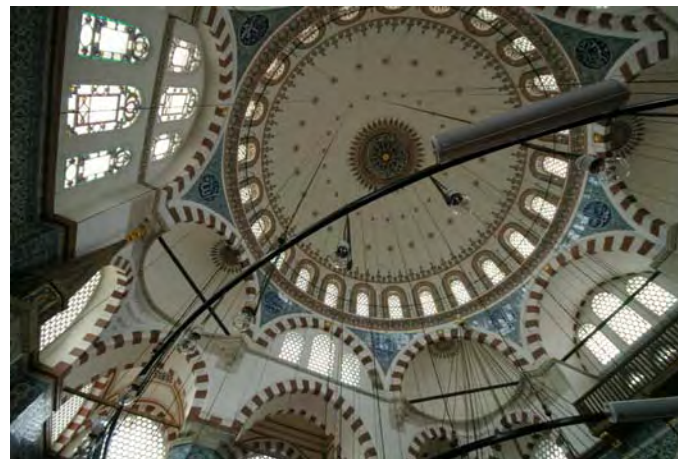
**Secondhand dealers - Spice
Market - Istanbul**



**Rüstem Pasha Mosque - Spice
Market - Istanbul**



Spice Market - Istanbul



Rüstem Pasha Mosque - Spice Market - Istanbul

It is time for lunch and a light lunch of salad and meatballs is enjoyed after some of the heavy lunches we had in Greece.

After lunch a short walk takes us to the ancient Roman Hippodrome where Kaiser Wilhelm's Fountain, the Egyptian Obelisk of Theodosius, a Spiral Column from Delphi and Rough Stone Obelisk stand.

Kaiser Wilhelm's Fountain and other items were given to the Turks as reparations for the items removed from the historical site of Pergamon. Hardly a fair exchange!

The Obelisk of Theodosius was carved in Egypt around 1450BC and was brought to Constantinople in 390AD by the Byzantine Emperor, Theodosius.



Yeni Cami (New Mosque) -
Istanbul

The bronze Spiral Column was once much taller and topped by three serpents heads. Constantine the Great brought it to Constantinople in 330AD. It had stood in front of the Temple of Apollo at Delphi from 478BC

The rough stone obelisk was once coated with bronze plates that were removed during the Fourth Crusade. Soldiers of the Ottoman army later used it as a target and for climbing practice.



Yeni Cami (New Mosque) - Istanbul



Spice Market - Istanbul

Hippodrome

The original building of the Hippodrome was built by the Roman Emperor Septimus Severus in 203 AD when he rebuilt Byzantium. Constantine the Great reconstructed, enlarged and adorned it with beautiful works which were brought from different places of the Roman Empire when he chose Byzantium as his new capital.



Spice Market - Istanbul



Spice Market - Istanbul

Although there is not much left from the original building except the Egyptian Obelisk, Serpentine and Constantine Columns, according to the excavations carried out, the hippodrome was 117 m / 384 ft wide and 480 m / 1575 ft long with a capacity of 100,000 spectators. It is said that one quarter of the population could fit into the hippodrome at one time.



Basilica Cistern - Istanbul

During the Byzantine period, the Hagia Sophia was the religious centre, a place which belonged to God; the palace belonged to the emperor; and the hippodrome was the civil center for the people.

Chariots drawn by either 2 or 4 horses raced here representing one of the four factions divided among the people. Each faction was represented by a color. Later on these four colors were united in two colors; the Blues and the Greens. The Blues were the upper and middle classes, orthodox in religion and conservative in politics. The Greens were the lower class and radical both in religion and politics.

One of these political divisions ended with a revolt which caused the death of 30,000 people. This revolt was named after people's cries of "nika" which meant "win" and this Nika Revolt took place in 531 AD.



Seeds for sale - Spice Market - Istanbul



Medusa's Head on recycled column base - Basilica Cistern - Istanbul

The central axis of the hippodrome was called *spina* and the races took place around the spina. The races used to

start by the order of the emperor and the contestants had to complete seven laps around the spina. The winner was awarded a wreath and some gold by the emperor.

The hippodrome was destroyed and plundered in 1204 by the Crusaders. After the Turks it lost its popularity and especially with the construction of the Blue Mosque, the ancient hippodrome changed its name and became *At Meydani* (Horse Square) a place where Ottomans trained their horses. The only three remaining monuments from the original building are the Egyptian Obelisk, the Serpentine Column and the Constantine Column.

Dikilitas (The Egyptian Obelisk)

It was originally one of the two obelisks which were erected in the name of Thutmose III in front of Amon-Ra Temple in Karnak in the 15C BC. It is a monolith made of granite and the words on it are in Egyptian hieroglyphs which praise Thutmose III. The original piece was longer than today's measurement of 19.60 m / 64.30 ft which is thought to be two thirds of the original. It was broken either during shipment or intentionally to make it lighter to transport.

The Roman governor of Alexandria, sent it to Theodosius I in 390 AD.

The obelisk is situated on a Byzantine marble base with bas-reliefs. These reliefs give some details about the emperor from the *Kathisma* and races of the time. The Emperor Theodosius I, on four sides of the obelisk, is watching the erection of it, or a chariot race, receiving homage from slaves or preparing a wreath for the winner of the race.

Burma Sutun (The Serpentine Column)

After defeating the Persians at the battles of Salamis (480 BC) and Plataea (479 BC), the 31 Greek cities, by melting all the spoils that they obtained, made a huge bronze incense burner with three entwined serpents to be erected in front of the Apollo Temple in Delphi. Originally

it was 8 m / 26.3 ft high, but today it is only 5.30 m / 17.4 ft.

This column was brought here from Delphi by Constantine I in 4C AD. By looking at the records, it is possible to understand that it was standing at its

place until the 16C. However it is not known what happened to the serpent heads after the 16C.

Unlike the Egyptian Obelisk, this is not a monolith but a column built of stones. Who erected it and when it was built are not known. According to the inscriptions, it was renovated and restored to have a more beautiful

appearance by Constantine VII Porphyrogenitus and his son Romanus II in the 10C AD. The original column should have been from the 4C or 5C AD.



Centre of Byzantine Empire -
Distances to all corners where
measured from here.

Orme Sutun (The Constantine Column)

It is 32 m / 105 ft high and after three steps comes the marble base at the bottom. It is also thought that all the



Kaiser Wilhelm's Fountain -
Istanbul

surfaces of the column were covered with bronze relief pieces which probably were plundered during the 4th Crusade in 1204, and today it is possible to find some of these pieces used in the decoration of St. Mark Square in Venice.



Obelisk of Theodosius - Istanbul



Blue Mosque - Istanbul

<http://www.turkishodyssey.com/places/marmara/marmara2.htm>

The Blue Mosque is a magnificent building from the outside with its six minarets and beautifully proportioned domes. However it is the inside that is most spectacular. Walls of blue Iznik tiles surround the enormous prayer

space. The stained glass windows cast coloured light into the building and the decorated ceilings of the domes further enhance the grandeur of the building. The Blue Mosque was constructed between 1606 and 1616AD.



Blue Mosque - Istanbul

Sultan Ahmet Camisi (Blue Mosque)

Built by Sultan Ahmet I as a part of a large complex, among the Turkish people it is called Sultan Ahmet Mosque. However, tourists fascinated with the beautiful blue tiles always remember it as the Blue Mosque. The

complex consisted of a mosque, tombs, medreses, fountains, a health center, kitchens, shops, a bath, rooms, houses and storehouses.



Blue Mosque - Istanbul

A 19-year-old Sultan started digging ceremoniously in the presence of high officials until he was tired. Thus began the construction in 1609 which continued until it was finished in 1616. An interesting fact about Sultan Ahmet is that he ascended to the throne at the age of 14 as the 14th ruler and died only 14 years later. Being close to the Topkapi Palace, Sultan Ahmet Mosque was regarded as the Supreme Imperial Mosque in Istanbul. Even though the palace was left and the sultan moved to the Dolmabahce Palace, Sultan Ahmet Mosque shared this pride with the Suleymaniye Mosque.

The architect was one of the apprentices of Sinan, Sedefkar Mehmet Aga. He designed one of the last examples of the classical period's architectural style.

<http://en.wikipedia.org/wiki/Sinan>
<http://www.allaboutturkey.com/sinan.htm>

The mosque is situated in a wide courtyard which has five gates. There is an inner courtyard next to the

mosque with three entrances. The inner courtyard is surrounded by porticos consisting of 26 columns and 30 domes. The sadirvan in the middle is symbolic, because the actual ones are outside on the walls of the inner courtyard. There are three entrances to the main building, one from the inner courtyard and two from both sides of the building. There are four minarets at the corners of the mosque having three *serefes* each. The two minarets at the far corners of the courtyard have two *serefes* each. There are six minarets in all, each of which is fluted.



Grand Bazaar - Istanbul

The interior of the mosque is a square with a width of 51.65 m / 170 ft and a length of 53.40 m / 175 ft covered by a dome. The main dome rests on four semi-arches and four pendentives. The diameter of the dome is 22.40 m / 73.5 ft and the height is 43 m / 141 ft. The four piers carrying the dome are called elephant legs as each has a diameter of 5 m / 16.4 ft.

There are 260 windows which do not have original stained glasses any longer. The walls all along the galleries are covered with 21 thousand 17C Iznik tiles having many flower motifs in a dominant blue color.

<http://www.turkishodyssey.com/places/marmara/marmara2.htm>



Blue Mosque - Istanbul

Finally the Grand Bazaar! The first market stood here in the time of Mehmet the Conqueror (1451 – 1481) and has grown to over 4000 shops selling all manner of jewellery, mainly gold, clothing, ceramics and tourist junk. It is a very busy place, crowded with locals and tourist, all trying to pick up a bargain. Prices were not cheap and whilst bargaining could reduce the price I doubt many purchases were really bargains. Nevertheless good fun!



On the steps of the Blue Mosque
- Istanbul

Kapali Carsi (Grand Bazaar)

During the Byzantine period the area of the Grand Bazaar was a trade center. After the Turks came to Istanbul, two bedestens which formed the essence of today's Grand Bazaar were built between 1455-1461 by Sultan Mehmet the Conqueror in an attempt to enrich the economic life in the city. Later on as people needed more places for their trade, they also added parts outside these bedestens. In time the Grand Bazaar was formed.

Throughout the Ottoman period, the bazaar underwent earthquakes and fires and was restored several times.



Grand Bazaar - Istanbul

Today, shops selling the same kind of merchandise tend to be congregated in their own streets or in *hans* as this was originally the Ottoman system. In addition to two bedestens there are also 13 hans in the Grand Bazaar.

With 18 entrances and more than four thousand shops it is one of the greatest bazaars in the World. The atmosphere of the Grand Bazaar is very interesting for tourists and has consequently become a very popular place for foreign visitors.

<http://www.turkishodyssey.com/places/marmara/marmara2.htm>

The day concluded with dinner and a show at a nearby restaurant. Belly dancers, folk dancers and an entertaining singer made for a most enjoyable night. Belly dancers were very easy on the eyes but apart from the last one, who was very good, they were rather boring.



Grand Bazaar - Istanbul



Fishing in the Golden Horn



Belly Dancer - Istanbul



Cossack Dancer - Istanbul



Belly Dancer - Istanbul

Sunday 24 September 2006 - Istanbul

Day 29

We have an unusually late start this morning, 10:00, as we are to catch the ferry from near the Spice Market for a cruise through the Bosphorus from near the Marmara Sea to near the Black Sea.

The ferry is a regular ferry plying between stops on both the Asian and European sides of the Bosphorus and the trip takes about one and a half hours. As it is the first day of the Muslim holy month of Ramadan there

are few locals on board, but the ferry is packed with tourists. Although the weather is overcast the views of the city on both sides are quite good.

When we disembark our transport is waiting to take us back to the start and to lunch near Ayasofya (Hagia Sophia Church). After a reasonably light lunch we cross the road to Ayasofya.

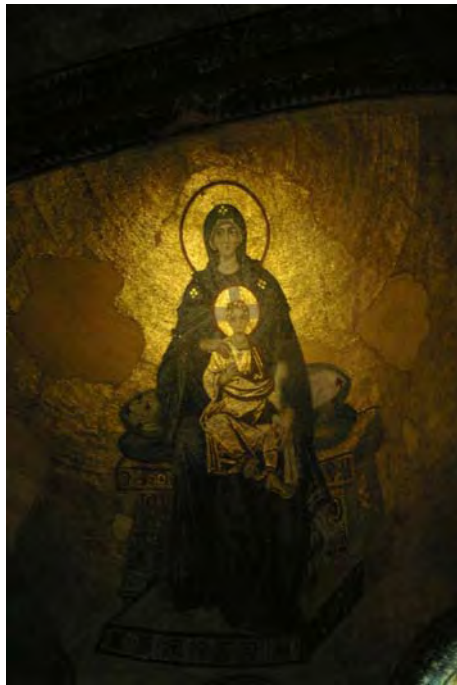
Ayasofya

Hagia Sophia is considered a unique monument in world architecture, and it's magnificence and functionality has

been a good example in construction of countless Ottoman mosques. Hagia Sophia with its exceptional history constitutes a synthesis between east and west. This monument is one of the wonders of the world that has remained intact until the present day. One can find many attractions in Hagia Sophia – interesting forms of Byzantine architecture, mosaics of the Christian period as well as structures added during the Ottoman era.

Hagia Sophia has been a Christian place of worship for 916 years, then converted into a mosque and served Muslims for 481 years. Hagia Sophia Museum was

opened in 1935 and ever since it has been attracting thousands of visitors every year.



Ayasofya - Istanbul

According to Byzantine historians (Theophanes, Nikephoros, Grammarian Leon) the first building of Hagia Sophia church was established during the reign of Constantius I (324 – 337 AD). It was a basilica with a wooden roof, and it was burned down during a revolt. Nowadays there is no evidence of this structure.

During the reign of emperor Theodosius Hagia Sophia was built for the second time and opened to the public in 415 AD. The basilica was

again burned down during the Nika Revolt in 532 AD. Some ruins of this building were discovered during excavations in 1936. There were stairs indicating the entrance of the building, columns, capitals and other fragments of the building.



Galata Tower - Istanbul



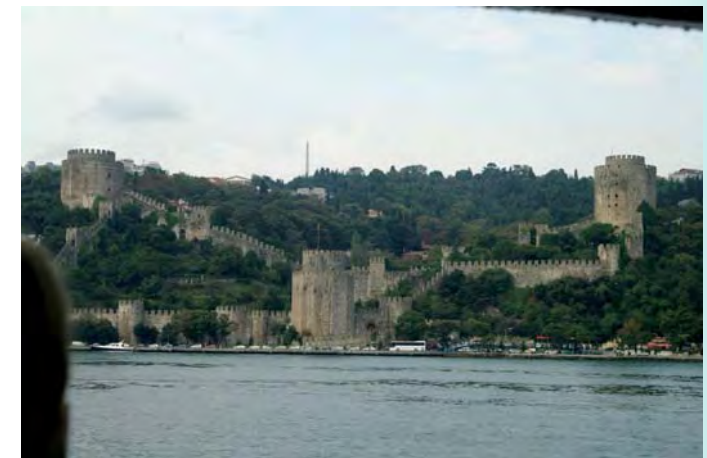
Dolmabahçe Palace - Istanbul

Emperor Justinian (527 – 565 AD) wanted to build a church bigger than two previous ones, which would

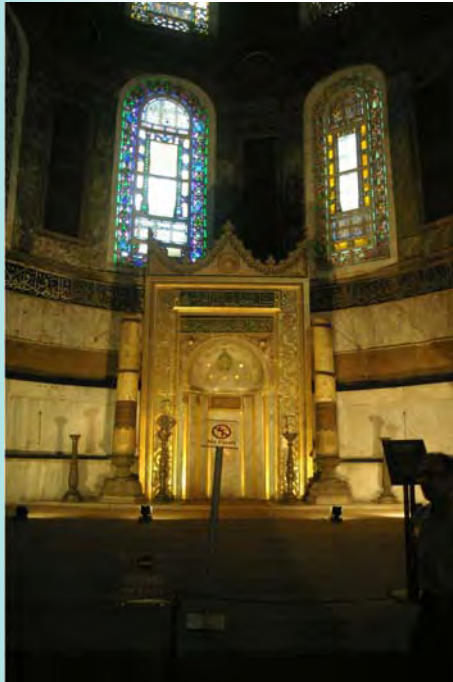
represent the power and magnificence of empire. The new building of Hagia Sophia was made by two famous architects of that era – Isidoros from Miletos and Anthemios of Tralles. Many columns, capitals, marble and colourful stone were brought to Istanbul from various ancient cities in Anatolia and used in construction works of Hagia Sophia.



Connecting Europe and Asia - Istanbul



Ancient walls of Istanbul



In order to face Mecca the Mihrab is off centre in the Christian Asp -Ayasofya - Istanbul

The works were commenced on December 23, 532 AD and completed on December 27, 537. The new building consisted of a large central nave and two side aisles, separated by columns, apse, inner and outer narthex. The size of the inner space of basilica is 100 X 70m and it is covered by the magnificent dome (diameter 30.31 m), supported by the four large piers, 55 m high.

Besides the unique architecture of the building, the mosaics are also

important artefacts of the period. The oldest mosaics – gold gilded with geometrical and floral designs - may be found in the inner narthex as well as in side naves. Figural mosaics (with images of Jesus Christ, Virgin Maria etc.) from 9th – 12th centuries are located on Emperor Door, apse, exit doors and upstairs gallery.



A prime real estate location on the Bosphorus - Istanbul



Ayasofya - Istanbul



Mosaic Panel - Virgin and Child - Ayasofya - Istanbul



Ayasofya - Istanbul

After the conquest of Istanbul in 1453, the so-called "Turkish period" started, and several repairs were made in Hagia Sophia. The art works surrounding the mihrab includes the best samples of Turkish pottery and calligraphy. The sure is taken from the Koran inscribed on rounded plates of 7.50 m diameter by Kazasker Mustafa İzzet Efendi, a famous Ottoman calligrapher.

The names of Allah, Muhammed, Ömer, Osman, Ali, Hasan, Ebu Bekir and Hüseyin are inscribed there. On the sidewalls of mihrab there are plates written and granted by Ottoman sultans.



Sultan's Loge - Ayasofya - Istanbul

Tombs of Sultan Selim II, Sultan Mehmet III, Sultan Murat III as well as some of their relatives, fountain of Sultan Mahmut I, primary school, soup kitchen, library, Sultan Abdülmecit's meeting place and the mosque timekeeper's (astronomer's) house may be found in the territory of Hagia Sophia Museum. All of the

above mentioned objects, especially the tombs with their interior design, pottery and architecture are excellent examples of Ottoman tradition.

<http://www.kultur.gov.tr/EN/BelgeGoster.aspx?17A16AE30572D3137A2395174CFB32E13C1A5398CDEBDCC8>

http://en.wikipedia.org/wiki/Hagia_Sophia



Ayasofya - Istanbul



Ayasofya - Istanbul

After visiting Ayasofya we walk a short distance to Topkapi Palace which by contrast with Dolmabahçe Palace is a rambling collections of buildings constructed over many centuries by many sultans.

<http://www.ee.bilkent.edu.tr/~history/topkapi.html>

<http://www.guideistanbul.net/topkapi.htm>



Topkapi Palace - Istanbul



Topkapi Palace - Istanbul



Topkapi Palace - Istanbul

Topkapi Palace

Topkapi Palace (*Topkapı Sarayı* in [Turkish](#), literally the "Cannongate Palace" - named after a nearby gate), located in [Istanbul](#) ([Constantinople](#)), was the administrative center of the [Ottoman Empire](#) from [1465](#) to [1853](#). The construction of the Topkapi Palace was ordered by [Sultan Mehmet II](#) in [1459](#). It was completed in [1465](#). The palace is located on the [Seraglio Point](#) between the [Golden Horn](#) and the [Sea of Marmara](#) in [Istanbul](#), having a splendid view of the [Bosphorus](#). It consists of many

smaller buildings built together and surrounded by four courts.



Topkapi Palace - Istanbul



Topkapi Palace - Istanbul

The First Court (or *Alay Meydanı*) spans over the entire Seraglio Point and is surrounded by high walls. The main gate is called Bab-ı Hümayun, simply the Imperial Gate. Apart from the Topkapi Palace, the First Court also contains the old imperial mint (constructed in [1727](#)), the

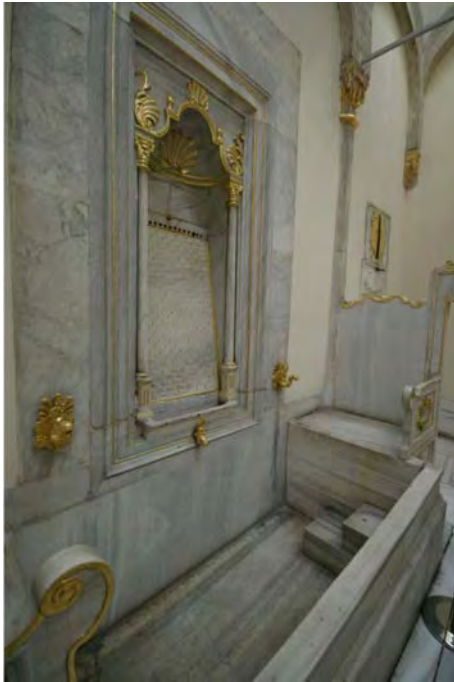
church of [Hagia Eirene](#), the [Archeology Museum](#) (constructed during the [19th century](#)) and various fountains (including the Fountain of the Executioner), pavilions (for example the Çinili Pavilion) and gardens (including the Gülhane Park, the old imperial rose garden).



Topkapi Palace - Istanbul



Very large blue tiles - Topkapi Palace - Istanbul



Sultans Bath - Topkapi Palace - Istanbul

The huge Gate of Greeting (*Babüsselam*) leads into the palace and the Second Court (*Divan Meydanı*). This court is a park surrounded by the palace hospital, bakery, [Janissary](#) quarters, stables, the imperial [Harem](#) and [Divan](#) to the

north and the kitchens to the south. Through the Gate of Felicity (*Babüssaade*) is the Third Court which is the heart of the palace, a lush garden surrounded by the Hall of the Privy Chamber (*Has Oda*) occupied by the palace officials, the treasury (which contains some of the wonderful treasures of the Ottoman age, which include [the Sacred Trusts](#)), the Harem and some pavilions, with the library of [Ahmet III](#) in the center. The Fourth Court was more of a private garden of the Sultan and consists of a number of pavilions, [kiosks](#) (*köşk*), gardens and terraces.

Other places in the Topkapi Palace are the Tower of Justice, the Pavilion of the Holy Mantle containing relics of the [Prophet Muhammad](#) and the first caliphs, the Throne Room (Arz Odası) in the Harem where the Sultan received his guests and envoys, and the Baghdad Pavilion in the Fourth Court, built by [Murat IV](#).

Tourists cannot see any jewels which are for women in [Enderun Treasure](#) of Topkapi Palace. Because jewels of women were their own goods. However, most of the jewels of men belong to the Palace. Although most of the pieces were stolen from it, the Enderun Treasure is the biggest national treasure in the world.

In [1853](#), [Sultan Abdulmecit](#) decided to move his residence to the newly built and modern [Dolmabahçe Palace](#). Today the Topkapi Palace serves as a [museum](#) for the imperial era, and is one of Istanbul's greatest tourist attractions.

Compared to its other contemporary royal residences like [Schönbrunn Palace](#) or the ultimately extravagant [Versailles](#), Topkapi Palace distinguishes itself with its human proportions, sensible interiors and prudent layout, despite having once housed the rulers of one of mightiest empires of the world.

http://en.wikipedia.org/wiki/Topkapi_Palace

At 18:00, as they were locking up we left the palace and headed to a fish restaurant for dinner.



Topkapi Palace - Istanbul

Monday 25 September 2006 - Istanbul - Çanakkale

Day 30

A very early breakfast and departure at 07:30 is the order of the day. It is raining heavily as we drive out of Istanbul along the coast of the Sea of

Marmora towards Tekirdag. It looks like being a rotten day, but as we drive west the sky brightens and by the time we reach Tekirdag for a short stop the sky has cleared and the sun is shining.

<http://www.kultur.gov.tr/EN/BelgeGoster.aspx?17A16AE30572D3137A2395174CFB32E1CFE6043336C36CC8>

Our first destination is the battlefields of Gallipoli where for nine months the Allied forces tried to dislodge the Turks from the rugged hills.



Statue of Attaturk alongside New Zealand Memorial on Chunuk Bair

After a naval assault in March 1915 by the British and French ships failed to dislodge the Turks from their positions at the entrance to the Dardanelles, the gateway to the Sea of Marmora and the Black Sea, a land assault at two positions commenced on 25th April 1915. British forces landed on Cape Helles at the entrance to the Dardanelles, French forces landed near Çanakkale on the Asian side of

the Dardanelles and Australian, New Zealand and Indian troops landed at what has become known as Anzac Cove on the Western side of the Gallipoli Peninsula.



ANZAC Cove - Gallipoli



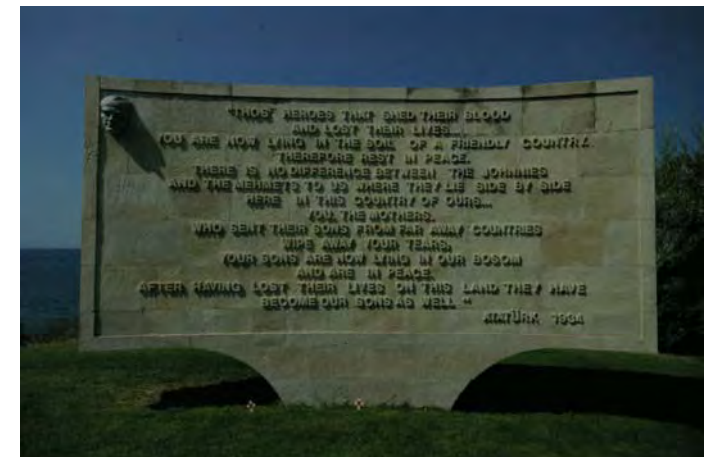
The rugged hills behind ANZAC Cove

Much of the peninsular is now the Gallipoli National Historic Park commemorating the dead and heroism of both sides. Memorials to the Allied and the Turkish soldiers who died are everywhere on the battlefield.

Our visit takes us first to the small War Graves Cemetery at Anzac Cove where the ANZACs came ashore under withering fire from the Turks, commanded by Atatürk who had realised where they would land, and were waiting for them.

Nearby is a large stone monument on which is inscribed the words of a speech by Atatürk to the mothers of fallen soldiers in 1934.

'Those heroes that shed their blood and lost their lives..
You are now lying in the soil of a friendly country.
Therefore rest in peace
To us there is no difference between the Johnnies
and the Mehments to us they lie side by side
You, their mothers
who sent your sons from faraway countries
wipe away your tears
your sons are now lying in our bosom
and are in peace
after losing their lives in this land they have
become our sons as well.'



Attaturk's speech to mothers of the fallen, 1934

At Lone Pine on the evening of the 6th August, Australian forces captured the hilltop. A few days later the Turks regained the position. The Australians lost 4000 soldiers in the few days of fighting. A lone pine still stands in the cemetery, however it is not the original one.



**Reconstructed Turkish Trench -
Chunuk Bair**

During the August battle the New Zealander briefly held Chunuk Bair, the objective of the April 25 landing. It was from here that Atatürk directed the counterattack on the night of 9-10 August. The New Zealand Memorial is

here alongside an enormous statue of Atatürk.

<http://users.skynet.be/Gallipoli/hist/histit.htm>



ANZAC Cove War Cemetery



Lone Pine War Cemetery and Memorial

From Gallipoli we make our way to Eceabat for lunch and the ferry to Çanakkale on the other side of the Dardanelles. We are fortunate to be the last vehicle on

the ferry so that we don't have to wait for the 20minute crossing.

Once we are off the ferry we head for Troy, the famous city of Homer's Iliad and the Trojan Wars.



City Walls - Troy



**Earliest adobe brick walls - partly reconstructed -
Troy**



'Trojan Horse' - Troy

In the Iliad, Homer records that Paris, the son of the rich and patriotic King Priam of prosperous Troy, was asked by Zeus to be the judge of the world's first beauty contest set on Mt Ida. Aphrodite, Hera and Athena were to be the contestants. Each of the goddesses offered him a bribe to be chosen the most beautiful. Hera promised to make him Lord of Europe and Asia; Athena, that he would lead the Trojans to victory against the Achaeans; and Aphrodite, the fairest woman in the world would be his. Paris chose Aphrodite and awarded her the coveted golden apple. He then travelled directly to Sparta to see Helen, the fairest woman in the world.

Upon seeing Helen, the wife of Menelaus, Paris fell in love with her, and she with him and they eloped together for Troy.



Reconstruction of adobe brick wall, complete with bee holes - Troy



Theatre - Troy

Menelaus, supposing that Helen had been abducted by Paris, set off for Troy to take her back with a huge army

and hundreds of ships. This was the cause of the Trojan War that lasted for 10 years.

Troy could not be captured due to the strength of its walls and the success of Hector the son of Priam as a leader.

Odysseus, however, understood that they could only capture Troy with a clever strategy. According to his plan, the Achaeans sailed away leaving a huge wooden horse as a gift to the Trojans. The horse contained Achaean soldiers. The Trojans, believing the horse to be a votive offering dragged it into the city. When night fell the Achaeans emerged and captured and looted the city.

<http://www.iit.edu/~agunsal/truva/truva/truva.html>
<http://www.stanford.edu/~plomio/history.html>
<http://www.allaboutturkey.com/troy.htm>
<http://en.wikipedia.org/wiki/Troy>

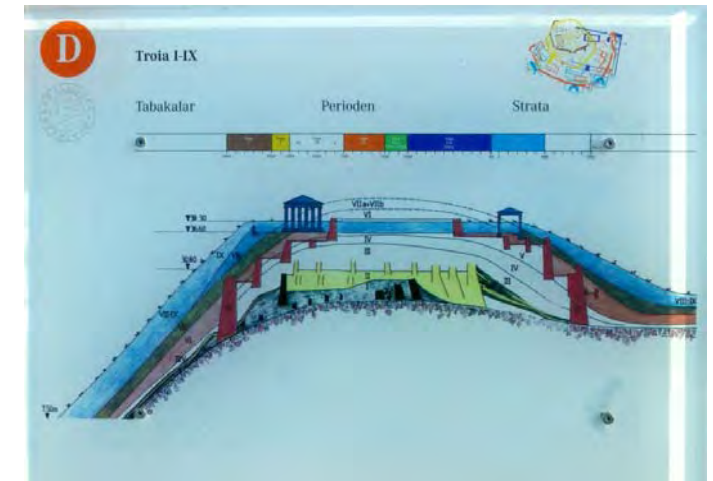


Diagram of the history of the site - Troys 1 to 9

Whilst there is no doubt this was the city to which Homer referred so far there is no conclusive evidence that the events described by Homer occurred. However the decline of the city after 1240BC and evidence of a major fire at that time suggest that this was when the Trojan

Horse entered the city and the city was sacked by the forces trying to rescue Helen of Troy.

Regardless of whether or not the story of the Iliad is accurate the site is of great archaeological interest as it has been found that there have been at

least 9 cities of Troy at the site since Troy I around 3000BC.

The foundations and remnants of buildings and walls have been exposed. The earliest walls are constructed of adobe bricks. A special shelter has been constructed to shelter the remnant of the adobe wall and a reconstructed section of the wall from the weather.

The strategic position at the entrance to the Dardanelles ensured that the site did not remain unoccupied for long and from 700-85BC it was once again a Greek city and from then to 500AD a Roman one. However it did not become a significant Byzantine city.

<http://www.allaboutturkey.com/canakkale.htm>

Tuesday 26 September 2006 - Çanakkale - Kuşadası

Day 31



Column with Snake Motif -
Asclepion - Pergamon

This morning we departed the hotel at 09:00 heading for Bergama and the ancient city of Pergamon. Our route

takes us along the shores of the Aegean Sea, firstly through a coastal strip of holiday homes and then through rich agricultural land where crops of tomatoes, beans, sunflowers, rice, wheat and corn are growing or being harvested.



Colonnaded street leading to Acropolis - Asclepion -
Pergamon

In contrast with the rugged stony landscape of Greece there seems to be larger areas of alluvial farmland in the coastal plains and the mountainsides are less rocky. As we approach Bergama the olive trees are growing where

it is possible to plough to remove weeds and till the soil, even on the mountainsides. Small cotton fields are also becoming more common.

At Pergamon there are two distinct sites that may in the past have been connected by a sacred way.



Theatre - Asclepion - Pergamon

<http://en.wikipedia.org/wiki/Pergamon>
<http://www.allaboutturkey.com/pergamum.htm>
<http://www.perseus.tufts.edu/cgi-bin/siteindex?entry=Asklepieion%2C+Pergamon>

<http://www.turkishodyssey.com/places/aegean/aegean1.htm>

Our visit starts at the Asclepion that mythology says was founded by a local citizen who had been cured at the Temple of Asclepius at Epidaurus. Research has shown that the Asclepion had been founded in the 9th C BC. However the remains seen today are from the 2nd C AD in the time of Hadrian and Antonius Pius.



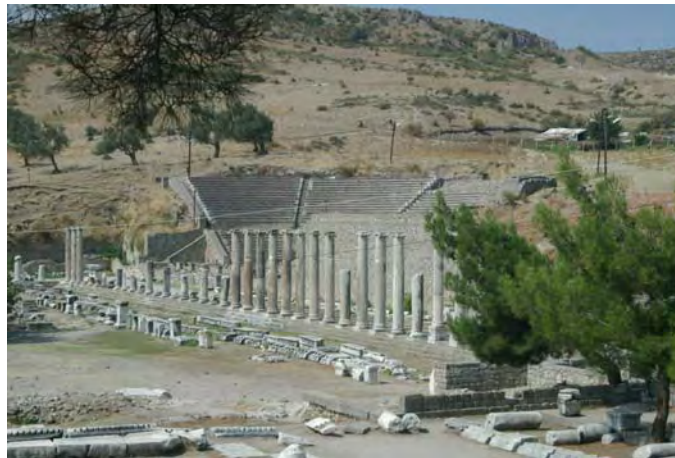
Sacred Tunnel from temples to the House of Treatment

Treatments included massage, mud baths, drinking sacred waters and the

use of herbs and ointments. Diagnosis was often by dream analysis.



House of Treatment - Asclepion - Pergamon



Columned Street - Asclepion - Pergamon

Pergamon's centre came to the fore under Galen (131 – 210AD). Recognised as perhaps the greatest early physician, Galen added considerably to knowledge of the circulatory system and nervous systems, and also systematised medical theory. Under his influence the

medical school at Pergamon became renowned and his work was the basis of Western medicine well into the 16th C.

<http://en.wikipedia.org/wiki/Galen>



Remains from the city wall - Acropolis - Pergamon



Temple of Trajaneum - Acropolis - Pergamon

Sufficient of the remains of the Temple, the treatment areas and the Odeon remain for a good view of the site.

Most of the significant relics have been removed by archaeologists to museums in Germany and other parts of the world.



Gallery at the lower part of the Temple of Trajaneum - Acropolis - Pergamon

The Asclepion is situated on the plain and was often subject to attack.

However the city of Pergamon with its royal palaces, Trajan Temple, theatre, Temple to Dionysos and other important buildings stand on top of a

360m high hill with a commanding view of the surrounding valley.



Detail - Temple of Trajaneum - Acropolis - Pergamon

There is evidence the site was occupied in the 8th C BC, however the city we now see was commenced by Philetarus after the death of his master Lysimachus in 281BC with the treasure Lysimachus had left behind.

Lysimachus was one of Alexander the Great's generals.

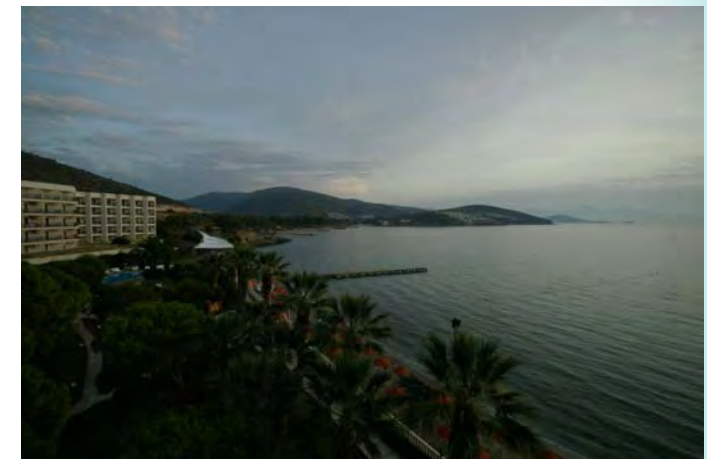
The Kingdom Pergamon continued as a Hellenic state until it became a Roman province of Asia in 129BC when Attalus III willed his kingdom to Rome.

The Pergamon Museum in Berlin houses most of the relics found at the site.

http://en.wikipedia.org/wiki/Pergamon_Museum



Theatre - Acropolis - Pergamon



View from the hotel towards Kuşadası

After almost three and a half hours at the site we continue on to Kuşada where we arrive at 18:30.

The ancient city of Ephesus is the reason for our visit to Kuşadası. Our hotel is about half way between Kuşadası and Selçuk the modern town closest to Ephesus.



Side street - Ephesus

Selçuk is known for its closeness to the ancient [Ephesus](#), [House of the Virgin Mary](#) and Seljukian works of art. The 6th century [basilica](#) of [St. John the Apostle](#), which, some claim, is built on the site of the Apostle's tomb, is also inside the town.

<http://en.wikipedia.org/wiki/Sel%C3%A7uk>



Water pipes - Ephesus



Ephesus

The **House of the Virgin Mary** is a [Christian shrine](#) located in the vicinity of [Ephesus](#), [Turkey](#) (7 km from

[Selçuk](#)). It is believed by many Christians and [Muslims](#) that [Mary, the mother of Jesus](#), was taken to this stone house by [Saint John](#) after the [crucifixion](#) of [Jesus](#), fleeing the persecution of the Christians in Judea, and lived there until her [assumption](#) into [Heaven](#) according to [Catholics](#) and [Orthodox](#).

http://en.wikipedia.org/wiki/House_of_the_Virgin_Mary



Temple of Domitian - Ephesus

One of the Seven Wonders of the Ancient World, the Temple of Artemis, was located on the outskirts of Selçuk.

http://en.wikipedia.org/wiki/Temple_of_Artemis

All that remains to mark the site is one column that has been raised. It was larger than the Parthenon in Athens. Buried several metres below the surface by silt from the local river only the temple has been excavated. The surrounding area remains buried. Most of the relics found at the site were removed to the British Museum.



Mosaic Pavement - Ephesus

The first temple appears to have been built in the 7th C BC and was destroyed and rebuilt seven times. The Goths in 125AD finally destroyed the temple. However many of the stones were recycled in the construction of the Church of St John in the time on Emperor Justinian (527-65AD) and the Isa Bey Camii Mosque built in 1375.

The origins of Ephesus are steeped in legends. However the first settlement, of which, little remains, was built on Mt Pion's northern slope and was prosperous city by 600BC. The nearby sanctuary of Artemis has been

a place of pilgrimage since at least 800BC.

<http://en.wikipedia.org/wiki/Ephesus>
<http://www.ephesusguide.com/>
<http://www.allaboutturkey.com/efes.htm>



Detail - Mosaic Pavement - Ephesus



Marble sheets on terrace house walls - Ephesus



Wall decoration - terrace house - Ephesus



Mosaic floor - terrace house - Ephesus



Temple of Hadrian - Ephesus

The Persians around 600BC destroyed the first Ephesus and the Ephesians were forced to build a new city to the south of the Temple.

In 356BC, fire destroyed the Temple of Artemis and Alexander the Great offered to rebuild it in 344BC. The offer was refused and when finished the temple was recognised as one of the Seven Wonders of the Ancient World.

After Alexander the Great's death, Lysimachus saw that the city must be relocated as the harbour had silted up. The Ephesians refused to move so Lysimachus had the drains and

sewers blocked and when the rains came the city was flooded forcing the reluctant Ephesians to move to the western side of Mt Prion. Little remains of this city. However a square tower on a low hill is said to be where St Paul was imprisoned for a short while after he was driven from the theatre by the mob.



View of terrace houses - Ephesus

With its sea traffic and rich commerce, Roman Ephesus was the capital of Asia Minor and its population grew to 250000. It drew migrants from all around the empire and acquired a sizable Christian population. St John supposedly settled there with the Virgin Mary and died and is buried there.

St Paul lived in the city for 3 years (probable in the 60sAD)

<http://www.allaboutturkey.com/paul.htm>

Despite the efforts to overcome silting of the harbour the sea access to the sea became impossible and Ephesus slowly declined. However it was still important enough for the Third Ecumenical Council to be held there in 431AD, but by the 6th C AD, when the Emperor Justinian was

looking for a site to build a basilica for St John, he chose the Ayasuluk Hill in Selçuk.



Theatre - Ephesus



The Harbour Street - Ephesus

This by any standards was a large city and only a fraction of the site has been excavated, mainly along what were major streets, Curetes Way, Sacred Walk and Harbour Street. Along these streets are the major temples, the bathhouses, the Odeum and the enormous theatre.



**Performers at the Celcus Library
- Ephesus**

A number of buildings have been reconstructed to give an idea of what they once looked like. Some are not particularly well done. However there are outstanding examples; the 2 story Library of Celcus is a magnificent building and the excavation and restoration of a series of Roman terrace houses under a translucent roof is amazing. The houses were built on the hillside and were decorated with mosaics and frescoes. Many of these are in excellent condition. Floors were paved with

marble and many of the walls were also covered with marble.

<http://www.ephesus.us/ephesus/celsuslibrary.htm>
<http://www.ephesus.us/ephesus/terracehouses.htm>



**View of Marble Street from beside the terrace
houses - Ephesus**



Church of the Virgin Mary - Ephesus



Market Square - Şirince



Street stalls - Şirince

The visitor climbs the specially built stairway and glass floored landings from the bottom of the terrace to the top, winding through the houses with very good views of the interiors of the rooms. Restoration is continuing but already the experience is unlike any I have had at an archaeological site.



Steep, cobbled street - Şirence

The Great Theatre was the climax of a series of theatres built on the same site. After reconstruction between 41AD and 117AD the theatre was able to hold 25000 spectators.

<http://www.ephesus.us/ephesus/theatre.htm>

Finally, the Church of the Virgin Mary, originally a museum, a place for lectures, teaching and debate, was the first church dedicated to the Virgin Mary. It was also the site of the Third Ecumenical Council which

condemned the Nestorian theory that Mary was not the mother of God.

http://www.focusmm.com/aceph_41.htm
http://en.wikipedia.org/wiki/Council_of_Ephesus



Handicrafts drying - Şirence

THE HISTORY OF ŞİRENCE
 Rumored to have been called "Ephesus on the Hill", the village is thought to have been established during the era of the Aydınoğulları. It is a 1800 resident village composed of the Greeks under the Ottoman reign during the 19 th century.
 Evacuated during the liberation of Izmir, the Turkish families that migrated from the Thessalonika and surrounding settled in the village in 1924.
 The architectural structure of the village is different from other villages, all the houses are multi windowed two story kagir buildings with large window panes of equal proportion. The balconies are suspended balconies and the basements have been used as cellars and kitchens. The window and fringe decorations are of picture and bird patterns.
 There are two churches, a primary school in line with the general architectural characteristics (currently restored), a fountain and approximately 40 monasteries in the village.
 Recently, the leading economic resource for the village has been tourism. Other sources include grapes, peaches and olives as well as the already internationally acclaimed wine produced from all types of fruit.

History of Şirence - Notice in Square

After nearly three hours exploring the city we head for lunch in Selçuk.

There are no set plans for the afternoon; Sammie suggest we might like to visit Şirence in the hills 9km from Selçuk. It was probably originally settled when Ephesus

was abandoned but what is there now is mainly from the 19th C. The town is surrounded by orchards, vineyards and olive grove and is famous for its fruit wines and olive oil. Until 1924 the population was mainly Ottoman Greeks and the village was the centre for several monasteries in the surrounding hills. In 1924 an exchange of populations took place when the Greeks moved to Greece and Turks from Thessaloniki returned to Turkey.

We spent an hour sampling wine and wandering around the steep, cobbled streets before rejoining the bus and heading down the steep winding road to Selçuk and Kuşadası to have a look around. Since Sue and I visited here with George and Margaret in 1989 the town has become a tourist trap for the visiting cruise ships, glitzy shops and high prices.

By 15:30 it is time to return to the hotel.



Main street - Kuşadası

Today is long driving day. Our destination tonight is İzmir from where we will start our journey home tomorrow.



Grand South Bath - Pamakkule



Travertine Structure - Pamakkule -
Pamakkule

In the meantime we travel about 200km east to Pamukkale where there is an unusual natural formation; a gleaming white travertine formed when warm mineral water cascaded over a cliff edge, cooling and depositing its calcium. The calcium formed shelves, pools and stalactites.



Travertine Structure - Pamakkule

The Romans build a large spa city, Hierapolis, there.

<http://www.allaboutturkey.com/pamuk.htm>

Founded by Eumenes II, King of Pergamon, around 190BC, Hierapolis was a cure centre that prospered under the Romans and even more so under the Byzantines. It had a large Jewish community and an early Christian congregation.

Recurring earthquakes regularly brought disaster; after the one in 1334 the locals abandoned the city and moved on.



Grand South Bath - Pamakkule

İYONLAR	MİKTAR (mg/l.)	İYONLAR	MİKTAR (mg/l.)	İYONLAR	MİKTAR (mg/l.)
pH	6.670	NO ₂	0.007	N ₂ (gaz)	17.8
EC (µS/cm)	2850	NO ₃	1.507	Al	0.08
T °C	35.20	PO ₄	0.059	Fl	1.6
Ca	457.500	Fe	0.130	HASO ₄	0.051
Mg	82.500	Mn	0.020	HBO ₃	2.997
Na	42.300	Zn	0.030	H ₂ SiO ₃	11.4
K	5.500	Ni	0.030	TOTAL ALFA RADYOAKTİVİTESİ	4.29±1.36 pCi/l.
Cl	14.180	H ₂ (gaz)	5.5	TOTAL BETA RADYOAKTİVİTESİ	4.23±0.96 pCi/l.
SO ₄	639.190	O ₂ (gaz)	5.8	Radon Rn ²²²	1490 pCi/l.
HCO ₃	1171.81	CO ₂	400		

Chemical content of the water - Pamakkule

The ruins are extensive and include a spectacular Roman theatre and the ruins of a Byzantine Church. St Phillip the Apostle was martyred here in 87AD.

The remains of the baths have been reconstructed and now house the museum

Near by is an extensive Necropolis with many striking, sometimes enormous, tombs.



Pool with antique columns (sacred spring) - Pamakkule



Grand Northern Bath - Pamakkule



Tumulus grave - Necropolis - Pamakkule

To reach Izmir we have to return to the coast and then travel north. A journey that takes nearly 3 hours!



Theatre - Pamakkule



Tomb - Necropolis - Pamakkule

Friday/Saturday 29/30 September 2006 - Izmir - Melbourne

Day 34/35

<http://en.wikipedia.org/wiki/Izmir>
<http://www.allaboutturkey.com/izmir.htm>

Izmir's history goes back to 3000 BC when the city was known as Smyrna.

It has always been an important port in the Eastern Mediterranean.

As our plane does not leave until 1500 we have plenty of time to pack our bags and then take a walk around the inner city and a modern shopping complex in the old port

buildings. This is a pleasant part of town but one does not have far to go to get into the crowded streets teeming with people.

Konak Square is a pleasant open space beside the ferry docks.



Harbour Ferry - Izmir



Izmir



Izmir



Little Mosque - Konak Square -
Izmir



Beautiful tiles - Little Mosque -
Konak Square - Izmir



Clock Tower - Konak Square -
Izmir



Bazaar - Izmir

The clock tower at Konak Square is [Izmir](#)'s landmark today. It was built by architect Raymond Charles Pere in 1901 to commemorate 25th year of enthronement of [Ottoman sultan](#) Abdulhamit I. Architect Pere was born in 1854 in [Izmir](#) from a French [Levantine](#) family, keeping with the tradition among [Levantines](#) of the time to educate their children in Europe. After his education as an Architect in Europe he came back to [Izmir](#) and married with the daughter of another [Levantine](#) family and spent his entire life at this beautiful [Aegean](#) city until his [death](#) in 1929. The clock mechanism was a gift from German Kaiser Wilhelm II and never broken

since over 100 years. The clock tower is 25 meters tall and consist of four levels on an octagonal plan. The north African style column capitals and the filling in of the horseshoe arches show the [architectural](#) character of the tower. There are fountains on four sides of the tower.

http://www.allaboutturkey.com/izm_site.htm#clock

Nearby are the little Konak Mosque and the Town Hall.

At 13:00 it is time to head for the airport for the journey home.



Town Hall - Konak Square - Izmir

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Appendix

Achilles

<http://www.pantheon.org/articles/a/achilles.html>

by James Hunter

Achilles was the son of the mortal [Peleus](#) and the Nereid [Thetis](#). He was the mightiest of the Greeks who fought in the Trojan War, and was the hero of Homer's *Iliad*.

Thetis attempted unsuccessfully to make her son immortal. There are two versions of the story. In the earlier version, Thetis anointed the infant with ambrosia and then placed him upon a fire to burn away his mortal portions; she was interrupted by Peleus, whereupon she abandoned both father and son in a rage. Peleus placed the child in the care of the Centaur [Chiron](#), who raised and educated the boy. In the later version, she held the young Achilles by the heel and dipped him in the river [Styx](#); everything the sacred waters touched became invulnerable, but the heel remained dry and therefore unprotected.

When Achilles was a boy, the seer Calchas prophesied that the city of Troy could not be taken without his help. Thetis knew that, if her son went to Troy, he would die an early death, so she sent him to the court of [Lycomedes](#), in Scyros; there he was hidden, disguised as a young girl. During his stay he had an affair with Lycomedes' daughter, Deidameia, and she had a son, Pyrrhus (or [Neoptolemus](#)), by him. Achilles' disguise was finally penetrated by [Odysseus](#), who placed arms and armor amidst a display of women's finery and seized upon Achilles when he was the only "maiden" to be fascinated by the swords and shields. Achilles then went willingly with Odysseus to Troy, leading a host of his father's [Myrmidons](#) and accompanied by his tutor Phoenix and his close friend Patroclus. At Troy, Achilles distinguished himself as an undefeatable warrior. Among his other exploits, he captured twenty-three towns in Trojan territory, including the town of Lyrnessos, where he took the woman Briseis as a war-prize. Later on [Agamemnon](#), the leader of the Greeks, was forced by an oracle of [Apollo](#) to give up his own war-prize, the woman [Chryseis](#), and took Briseis away from Achilles as compensation for his loss. This action sparked the central plot of the *Iliad*, for Achilles became enraged and refused to fight for the Greeks any further. The war went badly, and the Greeks offered handsome reparations to their greatest warrior; Achilles still refused to fight in person, but

he agreed to allow his friend Patroclus to fight in his place, wearing his armor. The next day Patroclus was killed and stripped of the armor by the Trojan hero [Hector](#), who mistook him for Achilles.

Achilles was overwhelmed with grief for his friend and rage at Hector. His mother obtained magnificent new armor for him from [Hephaestus](#), and he returned to the fighting and killed Hector. He desecrated the body, dragging it behind his chariot before the walls of Troy, and refused to allow it to receive funeral rites. When [Priam](#), the king of Troy and Hector's father, came secretly into the Greek camp to plead for the body, Achilles finally relented; in one of the most moving scenes of the *Iliad*, he received Priam graciously and allowed him to take the body away.


After the death of Hector, Achilles' days were numbered. He continued fighting heroically, killing many of the Trojans and their allies, including Memnon and the Amazon warrior Penthesilia. Finally Priam's son [Paris](#) (or Alexander), aided by Apollo, wounded Achilles in the heel with an arrow; Achilles died of the wound. After his death, it was decided to award Achilles' divinely-wrought armor to the bravest of the Greeks. Odysseus and [Ajax](#) competed for the prize, with each man making a speech explaining why he deserved the honor; Odysseus won, and Ajax then went mad and committed suicide.

During his lifetime, Achilles is also said to have had a number of romantic episodes. He reportedly fell in love with Penthesilia, the Amazon maiden whom he killed in battle, and it is claimed that he married [Medea](#).

Alexander the Great

http://en.wikipedia.org/wiki/Alexander_the_Great

From Wikipedia, the free encyclopedia

Alexander the Great	
July, 356 BC–11 June 323 BC	
	
Alexander the Great fighting Persian king Darius III (not in frame) (Alexander Mosaic from Pompeii , from a 3rd century BC original Greek painting, now lost)	
Place of birth	Pella , Macedon
Place of death	Babylon (Most probably)

He is known as **Eskandar** in [Persian](#) and even acclaimed during the construction of the Great Wall *Sadd-e Eskandar* by the [Parthian Dynasty](#)^[*citation needed*]. He is often identified as *Dhul-Qarnayn* in Middle Eastern traditions and is called *al-Iskandar al-Kabeer* in [Arabic](#), *Sikandar-e-azam* in [Urdu](#), *Skandar* in [Pashto](#), *Alexander Mokdon* in [Hebrew](#), and *Tre-Qarnayia* in [Aramaic](#) (the two-horned one), apparently due to an image on coins minted

Alexander the Great ([Greek](#): Μέγας Λέξανδρος),^[*u*] *Megas Alexandros*; July 356 BC–June 11, 323 BC), also known as **Alexander III**, king of [Macedon](#) (336–323 BC), was one of, if not the most successful military commanders in history, conquering most of the [known world](#) before his death; he is regarded as one of the greatest military strategists and tacticians who ever lived. Alexander is also known in the [Zoroastrian](#) [Middle Persian](#) work *Arda Wiraz Nāmag* as "the accursed Alexander" due to his conquest of the [Persian Empire](#) and the destruction of its capital [Persepolis](#).

during his rule that seemingly depicted him with the two ram's horns of the Egyptian god [Ammon](#). He is known as **Sikandar** in [Urdu](#) and [Hindi](#), a term also used as a synonym for "expert" or "extremely skilled".

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and myth of both Greek and non-Greek cultures. Already during his lifetime, and especially after his death, his exploits inspired a literary tradition in which he appears as a legendary [hero](#) in the tradition of [Achilles](#).

Early life

Alexander the Great was the son of King [Philip II of Macedon](#) and of his fourth wife, [Epirote](#) princess [Olympias](#). According to [Plutarch](#) (*Alexander* 3.1.3), Olympias was impregnated not by Philip, who was afraid of her, and her affinity for sleeping in the company of snakes, but by [Zeus Ammon](#). [Plutarch](#) relates that both Philip and Olympias dreamt of their son's future birth. Olympias dreamed of a loud burst of thunder and of lightning striking her womb. In Philip's dream, he sealed her womb with the seal of the [lion](#). Alarmed by this, he

consulted the seer [Aristander of Telmessus](#), who determined that his wife was pregnant and that the child would have the character of a lion.^[3]

[Aristotle](#) was Alexander's tutor and he gave Alexander a thorough training in [rhetoric](#) and [literature](#) and stimulated his interest in [science](#), [medicine](#), and [philosophy](#). After his visit to the [Oracle](#) of [Ammon](#) at [Siwa](#), according to five historians of antiquity ([Arrian](#), [Curtius](#), [Diodorus](#), [Justin](#), and [Plutarch](#)), rumors spread that the Oracle had revealed Alexander's father to be [Zeus](#), rather than Philip. According to Plutarch, his father descended from [Heracles](#) through [Caranus](#) and his mother descended from [Aeacus](#) through [Neoptolemus](#) and [Achilles](#).^[4] Aristotle gave him a copy of the [Iliad](#) which he always kept with him and read frequently.

Ascent of Macedon



Sardonyx cameo representing Alexander the Great. Thought to be by Pyrgoteles, engraver of Alexander, around [325 BC](#). [Cabinet des Médailles, Paris](#).

towards Alexander, but then had fallen in a drunken stupor. Alexander remarked "Here is the man planning on conquering from Greece to Asia, and he cannot even move from one table to another." Alexander, his mother, and sister (also named [Cleopatra](#)) then left Macedon in anger.

When Philip led an attack on [Byzantium](#) in [340 BC](#), Alexander, aged 16, was left as regent of Macedonia. In [339 BC](#), Philip took a fifth wife, the [Macedonian Cleopatra](#). As Alexander's mother, Olympias, was from Epirus (a land in the western part of the Greek peninsula and not part of Macedon), and Cleopatra was a true Macedonian, this led to a dispute over Alexander's legitimacy as heir to the throne. Attalus, the uncle of the bride, supposedly gave a toast during the wedding feast giving his wish for the wedding to result in a legitimate heir to the throne of Macedon; Alexander hurled his goblet at Attalus shouting "What am I, a bastard then?" Alexander's father apparently had drawn his sword and moved

Eventually Philip reconciled with his son, and Alexander returned home; Olympias and Alexander's sister remained in Epirus. In [338 BC](#) Alexander assisted his father at the decisive [Battle of Chaeronea](#) against the Greek city-states of Athens and [Thebes](#), in which the [cavalry](#) wing led by Alexander annihilated the [Sacred Band of Thebes](#), an elite corps regarded as invincible. After the battle, Phillip led a wild celebration, from which Alexander was notably absent (it is believed he was treating the wounded and burying the dead, both of his own troops and of the enemy). Philip was content to deprive Thebes of its dominion over [Boeotia](#) and leave a Macedonian garrison in the citadel. A few months later, to strengthen Macedon's control over the Greek city-states, the [League of Corinth](#) was formed.

In 336 BC, Philip was assassinated at the wedding of his daughter Cleopatra of Macedonia to [King Alexander of Epirus](#). The [assassin](#) was supposedly a former lover of the king, the disgruntled young nobleman [Pausanias](#), who held a grudge against Philip because the king had ignored a complaint he had expressed. Philip's murder was once thought to have been planned with the knowledge and involvement of Alexander or Olympias. Another possible instigator could have been [Darius III](#), the recently crowned King of Persia. After Philip's death, the army proclaimed Alexander, then aged 20, as the new king of Macedon. Greek cities like Athens and Thebes, which had been forced to pledge allegiance to Philip, saw in the new king an opportunity to retake their full independence. Alexander moved swiftly and Thebes, which had been most active against him, submitted when he appeared at its gates. The assembled Greeks at the [Isthmus of Corinth](#), with the exception of the [Spartans](#), elected him to the command against Persia, which had previously been bestowed upon his father.

The next year, ([335 BC](#)), Alexander felt free to engage the [Thracians](#) and the [Illyrians](#) in order to secure the [Danube](#) as the northern boundary of the Macedonian kingdom. While he was triumphantly campaigning north, the Thebans and Athenians rebelled once again. Alexander reacted immediately and while the other cities once again hesitated, Thebes decided this time to resist with the utmost vigor. The resistance was useless; in the end, the city was conquered with great bloodshed. The Thebans encountered an ever harsher fate when their city was razed to the ground and its territory divided between the other Boeotian cities. Moreover, all of the city's citizens were sold into slavery, sparing only the priests, the leaders of the pro-Macedonian party and the descendants of [Pindar](#), whose house was the only one left untouched. The end of Thebes cowed Athens into submission and it readily accepted Alexander's demand for the exile of all the leaders of the anti-Macedonian party, [Demosthenes](#) first of all.

Period of conquests

Fall of the Persian Empire



Map of Alexander's empire.

initial victory against Persian forces at the [Battle of Granicus](#), Alexander accepted the surrender of the Persian provincial capital and treasury of [Sardis](#) and proceeded down the [Ionian](#) coast. At [Halicarnassus](#), Alexander successfully waged the first of many [sieges](#), eventually forcing his opponents, the mercenary captain [Memnon of Rhodes](#) and the Persian [satrap](#) of [Caria](#), [Orontobates](#), to withdraw by sea. Alexander left Caria in the hands of [Ada](#), who was ruler of Caria before being deposed by her brother [Pixodarus](#). From Halicarnassus, Alexander proceeded into mountainous [Lycia](#) and the [Pamphylian](#) plain, asserting control over all coastal cities and denying them to his enemy. From Pamphylia onward, the coast held no major ports and so Alexander moved inland. At [Termessus](#), Alexander humbled but did not storm the [Pisidian](#) city. At the ancient Phrygian capital of [Gordium](#), Alexander "undid" the tangled [Gordian Knot](#), a feat said to await the future "king of [Asia](#)." According to the most vivid story, Alexander proclaimed that it did not matter how the knot was undone, and he hacked it apart with his sword. Another version claims that he did not use the sword, but actually figured out how to undo the knot.

Alexander's army crossed the [Cilician Gates](#), met and defeated the main Persian army under the command of Darius III at the [Battle of Issus](#) in [333 BC](#). Darius fled this battle in such a panic for his life that he left behind his wife, his

Alexander's army had crossed the [Hellespont](#) with about 42,000 soldiers—primarily Macedonians^[5] and Greeks, more southern city-states of Greece, but also including some Thracians, [Paionians](#) and Illyrians. After an



[Alexander Mosaic](#), showing [Battle of Issus](#), on [Pompeii](#) visit the city.

In 332 BC–331 BC, Alexander was welcomed as a liberator in [Egypt](#) and was pronounced the son of Zeus by Egyptian priests of the god Ammon at the Oracle of the god at the [Siwa Oasis](#) in the [Libyan](#) desert. Henceforth, Alexander referred to the god Zeus-Ammon as his true father, and subsequent currency featuring his head with ram horns was proof of this widespread belief. He founded [Alexandria](#) in Egypt, which would become the prosperous capital of the [Ptolemaic dynasty](#) after his death. Leaving Egypt, Alexander marched eastward into [Assyria](#) (now northern [Iraq](#)) and defeated Darius and a third Persian army at the [Battle of Gaugamela](#). Darius was forced to flee the field after his charioteer was killed, and Alexander chased him as far as [Arbela](#). While Darius fled over the mountains to [Ecbatana](#) (modern [Hamadan](#)), Alexander marched to [Babylon](#).

From Babylon, Alexander went to [Susa](#), one of the [Achaemenid](#) capitals, and captured its treasury. Sending the bulk of his army to [Persepolis](#), the Persian capital, by the [Royal Road](#), Alexander stormed and captured the Persian Gates (in the modern [Zagros Mountains](#)), then sprinted for [Persepolis](#) before its treasury could be looted. After several months Alexander allowed the troops to loot Persepolis. A fire broke out in the eastern palace of [Xerxes](#) and spread to the rest of the city. It was not known if it was a drunken accident or a deliberate act of revenge for the burning of the [Athenian Acropolis](#) during the [Second Persian War](#). The *Book of Arda Wiraz*, a Zoroastrian work composed in the 3rd or 4th century AD, also speaks of archives containing "all the [Avesta](#) and Zand, written upon prepared cow-skins, and with gold ink" that were destroyed; but it must be said that this statement is often treated by scholars with a certain

two daughters, his mother [Sisygambis](#), and much of his personal treasure. Proceeding down the [Mediterranean](#) coast, he took [Tyre](#) and [Gaza](#) after famous sieges (see [Siege of Tyre](#)). Alexander passed through [Judea](#) near [Jerusalem](#) but probably did not

measure of skepticism, because it is generally thought that for many centuries the Avesta was transmitted mainly orally by the [Magians](#).

He then set off in pursuit of Darius, who was kidnapped, and then murdered by followers of [Bessus](#), his [Bactrian](#) satrap and kinsman. Bessus then declared himself Darius' successor as Artaxerxes V and retreated into [Central Asia](#) to launch a [guerrilla](#) campaign against Alexander. With the death of Darius, Alexander declared the war of vengeance over, and released his Greek and other allies from service in the League campaign (although he allowed those that wished to re-enlist as [mercenaries](#) in his imperial army).



Coin commemorating Alexander's campaigns in India, struck in [Babylon](#) around 323 BC.

Obv: Alexander standing, being crowned by [Nike](#), fully armed and holding [Zeus' thunderbolt](#).

Rev: Greek rider, possibly Alexander, attacking an Indian [War Elephant](#), possibly during the battle against [Porus](#).

end, both were betrayed by their men, Bessus in 329 BC and Spitamenes the year after.

Hostility toward Alexander

During this time, Alexander adopted some elements of Persian dress and customs at his court, notably the custom of [proskynesis](#), a symbolic kissing of the hand that Persians paid to their social superiors, but a practice of which the Greeks disapproved. The Greeks regarded the gesture as the preserve of [deities](#) and believed that Alexander meant to deify himself by requiring it. This cost him much in the sympathies of many of his countrymen. Here, too, a plot

His three-year campaign against first Bessus and then the satrap of [Sogdiana](#), [Spitamenes](#), took him through [Media](#), [Parthia](#), [Aria](#), [Drangiana](#), [Arachosia](#), [Bactria](#), and [Scythia](#). In the process, he captured and refounded [Herat](#) and [Maracanda](#). Moreover, he founded a series of new cities, all called Alexandria, including modern [Kandahar](#) in [Afghanistan](#), and [Alexandria Eschate](#) ("The Furthest") in modern [Tajikistan](#). In the

against his life was revealed, and one of his officers, [Philotas](#), was executed for treason for failing to bring the plot to his attention.

[Parmenion](#), Philotas' father, who had been charged with guarding the treasury at [Ecbatana](#), was assassinated by command of Alexander, who feared that Parmenion might attempt to avenge his son. Several other trials for treason followed, and many Macedonians were executed. Later on, in a drunken quarrel at [Maracanda](#), he also killed the man who had saved his life at Granicus, [Clitus the Black](#). Later in the Central Asian campaign, a second plot against his life, this one by his own [pages](#), was revealed, and his official historian, [Callisthenes](#) of [Olynthus](#) (who had fallen out of favor with the king by leading the opposition to his attempt to introduce *proskynesis*), was implicated on what many historians regard as trumped-up charges. However, the evidence is strong that Callisthenes, the teacher of the pages, must have been the one who persuaded them to assassinate the king.

Invasion of India

After the death of Spitamenes and his marriage to [Roxana](#) (Roshanak in [Bactrian](#)) to cement his relations with his new Central Asian satrapies, in [326 BC](#) Alexander was finally free to turn his attention to [India](#). Alexander invited all the [chieftains](#) of the former [satrapy](#) of [Gandhara](#), in the north of present-day [Pakistan](#), to come to him and submit to his authority. [Ambhi](#), ruler of [Taxila](#), whose kingdom extended from the [Indus](#) to the Hydaspes ([Jhelum](#)), complied. But the chieftains of some hilly clans including the [Aspasios](#) and [Assakenois](#) sections of the [Kambojas](#) (*classical names*), known in Indian texts



Statuette of a Greek soldier, from a 4th–3rd century BC burial site north of the [Tian Shan](#), at the maximum extent of Alexander's advance in the East ([Ürümqi](#), [Xinjiang](#) Museum, [China](#)) (drawing).

as [Ashvayanas](#) and [Ashvakayanas](#) (names referring to their [equestrian](#) nature), refused to submit.

Alexander personally took command of the shield-bearing guards, foot-companions, archers, Agrianians and horse-javelin-men and led them against the [Kamboja clans](#)—the [Aspasios](#) of [Kunar/Alishang valleys](#), the Guraeans of the Guraeus ([Panikora](#)) valley, and the Assakenois of the [Swat](#) and [Buner](#) valleys. Writes one modern historian: "They were brave people and it was hard work for Alexander to take their strongholds, of which [Massaga](#) and [Aornus](#) need special mention."^[6] A fierce contest ensued with the Aspasios in which Alexander himself was wounded in the shoulder by a dart but eventually the Aspasios lost the fight; 40,000 of them were enslaved. The Assakenois faced Alexander with an army of 30,000 cavalry, 38,000 infantry and 30 [elephants](#).^[7] They had fought bravely and offered stubborn resistance to the invader in many of their strongholds like cities of [Ora](#), [Bazira](#) and Massaga. The fort of Massaga could only be reduced after several days of bloody fighting in which Alexander himself was wounded seriously in the ankle. When the [Chieftain](#) of Massaga fell in the battle, the supreme command of the army went to his old mother [Cleophis](#) (q.v.) who also stood determined to defend her motherland to the last extremity. The example of Cleophis assuming the supreme command of the military also brought the entire women of the locality into the fighting.^[8] Alexander could only reduce Massaga by resorting to political strategem and actions of betrayal. According to [Curtius](#): "Not only did Alexander slaughter the entire population of Massaga, but also did he reduce its buildings to rubbles." A similar manslaughter then followed at Ora, another stronghold of the Assakenois.

In the aftermath of general [slaughter](#) and [arson](#) committed by Alexander at Massaga and Ora, numerous [Assakenian](#) people fled to a high fortress called [Aornos](#). Alexander followed them close behind their heels and captured the strategic hill-fort but only after the fourth day of a bloody fight. *The story of Massaga was repeated at Aornos and a similar [carnage](#) on the tribal-people followed here too.*

Writing on Alexander's campaign against the Assakenois, Victor Hanson comments: "After promising the surrounded Assacenis their lives upon capitulation, he executed all their soldiers who had surrendered. Their strongholds at Ora and Aornus were also similarly stormed. Garrisons were probably all slaughtered."^[9]

Sisikottos, who had helped Alexander in this campaign, was made the governor of Aornos.

After reducing Aornos, Alexander crossed the Indus and fought and won an epic battle against [Porus](#), a ruler of a region in the [Punjab](#) in the [Battle of Hydaspes](#) in 326 BC.

After the victory, Alexander was greatly impressed by Porus for his bravery in battle, and therefore made an alliance with him and appointed him as satrap of his own kingdom, even adding some land he did not own before. Alexander then named one of the two new cities that he founded, Bucephala, in honor of the horse who had brought him to India. Alexander continued on to conquer all the headwaters of the Indus River.

East of Porus' kingdom, near the [Ganges River](#), was the powerful empire of [Magadha](#) ruled by the [Nanda dynasty](#). Fearing the prospects of facing another powerful Indian army and exhausted by years of campaigning, his army mutinied at the [Hyphasis River](#) (modern Beas), refusing to march further east:

"As for the Macedonians, however, their struggle with Porus blunted their courage and stayed their further advance into India. For having had all they could do to repulse an enemy who mustered only twenty thousand infantry and two thousand horse, they violently opposed Alexander when he insisted on crossing the river Ganges also, the width of which, as they learned, was thirty-two furlongs, its depth a hundred fathoms, while its banks on the further side were covered with multitudes of men-at-arms and horsemen and elephants. For they were told that the kings of the Ganderites and Praesii were awaiting them with eighty thousand horsemen, two hundred thousand footmen, eight thousand chariots, and six thousand fighting elephants." Plutarch, *Vita Alexandri*, 62^[10]

Alexander, after the meeting with his officer [Coenus](#), was convinced that it was better to return. Alexander was forced to turn south. He sent much of his army to [Carmania](#) (modern southern [Iran](#)) with his general [Craterus](#), and commissioned a fleet to explore the [Persian Gulf](#) shore under his admiral [Nearchus](#), while he led the rest of his forces back to Persia by the southern route through the [Gedrosia](#) (present day [Makran](#) in southern [Pakistan](#)).

Alexander left forces in India however. In the territory of the Indus, he nominated his officer [Peithon](#) as a [satrap](#), a position he would hold for the next ten years until [316 BC](#), and in the [Punjab](#) he left [Eudemus](#) in charge of the army, at the side of the satrap [Porus](#) and [Taxiles](#). Eudemus became ruler of the Punjab after their death. Both rulers returned to the West in 316 BC with their armies, and [Chandragupta Maurya](#) established the [Maurya Empire](#) in India. After India



Alexander and [Porus](#) by [Charles Le Brun](#), 1673.

gesture of thanks, he paid off the debts of his soldiers, and announced that he would send those over-aged and disabled veterans back to Macedonia under Craterus, but his troops misunderstood his intention and mutinied at the town of [Opis](#), refusing to be sent away and bitterly criticizing his adoption of Persian customs and dress and the introduction of Persian officers and soldiers into Macedonian units. Alexander executed the ringleaders of the mutiny, but forgave the rank and file. In an attempt to craft a lasting harmony between his Macedonian and Persian subjects, he held a mass marriage of his senior officers to Persian and other noblewomen at Susa, but few of those marriages seem to have lasted much beyond a year.

His attempts to merge Persian culture with his Greek soldiers also included training a regiment of Persian boys in the ways of Macedonians. Most historians believe that Alexander adopted the Persian royal title of [shahanshah](#) ("great king" or "king of kings").

It is claimed that Alexander wanted to overrun or integrate the Arabian peninsula, but this theory is widely disputed. It was assumed that Alexander would turn westwards and attack [Carthage](#) and [Italy](#), had he conquered Arabia.

After traveling to Ecbatana to retrieve the bulk of the Persian treasure, his closest friend and possibly lover^[11] [Hephaestion](#) died of an illness, or possibly of poisoning. Alexander was distraught, and on his return to Babylon he fell ill and died.

Personal life

Discovering that many of his [satraps](#) and [military governors](#) had misbehaved in his absence, Alexander executed a number of them as examples on his way to [Susa](#). As a

A number of ancient sources have reported on Alexander's attachments to both males and females. While the object of his affection may have varied, he was admired for treating all his lovers humanely.

[Plutarch](#) has argued that Alexander's love of males took an ethical approach, inspired by the teachings of his mentor, Aristotle. He gives several examples of Alexander's morality in this domain:

When [Philoxenus](#), the leader of the seashore, wrote to Alexander that there was a youth in Ionia whose beauty has yet to be seen and asked him in a letter if he (Alexander) would like him (the boy) to be sent over, he (Alexander) responded in a strict and disgusted manner: "You are the most hideous and malign of all men, have you ever seen me involved in such dirty work that you found the urge to flatter me with such hedonistic business?"^[12]

Plutarch also wrote:

When Philoxenus, the commander of his forces on the sea-board, wrote that there was with him a certain Theodorus of Tarentum, who had two youths of surpassing beauty to sell, and enquired whether Alexander would buy them, Alexander was incensed, and cried out many times to his friends, asking them what shameful thing Philoxenus had ever seen in him that he should spend his time in making such disgraceful proposals.^[13]

His moral approach towards sexual relations also extended to relations with prisoners of war: "But as for the other captive women, seeing that they were surpassingly stately and beautiful, he merely said jestingly that Persian women were torments to the eyes. And displaying in rivalry with their fair looks the beauty of his own sobriety and self-control, he passed them by as though they were lifeless images for display."^[14]

The above quotations would be in line with the thoughts laid about before him by Aristotle, who regarded relationships based purely on carnal relations to be shameful.

Many have discussed Alexander's sexual leanings. [Curtius](#) reports, "He scorned sensual pleasures to such an extent that his mother was anxious lest he be unable to beget offspring." To encourage a relationship with a woman, King Philip and Olympias brought in a high-priced [Thessalian courtesan](#) named Callixena.

Later in life, Alexander married several princesses of former Persian territories, [Roxana](#) of [Bactria](#), [Statira](#), daughter of Darius III, and [Parysatis](#), daughter of [Ochus](#). He fathered two children, ([Heracles](#)), born by his concubine [Barsine](#) (the daughter of satrap [Artabazus of Phrygia](#)) in [327 BC](#), and [Alexander IV of Macedon](#), born by Roxana shortly after his death in 323 BC.

Hephaestion

Alexander's greatest emotional attachment is generally considered to have been to his companion, cavalry commander (*chiliarchos*) and childhood friend, [Hephaestion](#). He studied with Alexander, as did a handful of other children of Macedonian aristocracy, under the tutelage of Aristotle. Hephaestion makes his appearance in history at the point when Alexander reaches [Troy](#). There the two friends made sacrifices at the shrines of the two heroes [Achilles](#) and [Patroclus](#); Alexander honoring Achilles, and Hephaestion honoring Patroclus. [Aelian](#) in his *Varia Historia* (12.7) claims that Hephaestion "thus intimated that he was the [eromenos](#) ["beloved"] of Alexander, as Patroclus was of Achilles."

No contemporary source states that Alexander and Hephaestion were lovers. However, the historian [Paul Cartledge](#) has written: "Whether Alexander's relationship with the slightly older Hephaestion was ever of the sort that once dared not speak its name is not certain, but it is likely enough that it was. At any rate, Macedonian and Greek mores would have favoured an actively sexual component rather than inhibiting or censoring it."^[15] [Robin Lane Fox](#) says that "In youth, his great friend was Hephaestion, and surely the sexual element (frequent between young males, or and older and younger male, in Greek city-states) developed already then."^[16] Alexander and Hephaestion remained, in Fox's words, "exceptionally deep and close" friends until Hephaestion's untimely death, after which Alexander mourned him greatly, and did not eat for days.^[17]

Bagoas

Ancient historians report that Alexander also had another favorite, "[Bagoas](#), a [eunuch](#) exceptional in beauty and in the very flower of boyhood, with whom Darius was intimate and with whom Alexander would later be intimate."^[18] [Plutarch](#) recounts an episode (also mentioned by [Dicaearchus](#)) during some festivities on the way back from India) in which his men clamor for him to kiss the young man: "Bagoas...sat down close to him, which so pleased the Macedonians, that they made loud acclamations for him to kiss Bagoas, and never stopped clapping their hands and shouting till Alexander put his arms round him and kissed him."

Modern historian [Robin Lane Fox](#), confirms that both direct and indirect evidence supports a "sexual element, this time of pure physical desire" between the two, but as for the consummation of that passion he comments that "Later gossip presumed that Bagoas was Alexander's lover. This is uncertain."^[19] [Mary Renault](#), author of [The Persian Boy](#), a novel about the love between Alexander and Bagoas, claims that "No historian states plainly whether they were physical lovers."^[20] Whatever Alexander's relationship with Bagoas, it was no impediment to relations with his queen: six months after Alexander's death Roxana gave birth to his son and heir, [Alexander IV](#).

Historical accounts describing Alexander's love for Hephaestion and Bagoas as sexual have been contested on the grounds that they were written centuries afterwards. On the other hand, as will be seen below, a great amount of our detailed information regarding Alexander comes from much later sources. It should be noted that the concept of homosexuality as understood today did not exist in [Greco-Roman antiquity](#). If Alexander's love life was transgressive, it was not for his love of beautiful youths but for his persistent love of a man his own age.

Death

On the afternoon of June 10–11, 323 BC, Alexander died of a mysterious illness in the palace of [Nebuchadrezzar II of Babylon](#). He was just one month shy of attaining 33 years of age. Various theories have been proposed for the cause of his death which include [poisoning](#) by the sons of [Antipater](#) or others, sickness that followed a drinking party, or a relapse of the [malaria](#) he had contracted in [336 BC](#).

It is known that on May 29, Alexander participated in a banquet organized by his friend [Medius of Larissa](#). After some heavy drinking, immediately before or after a bath, he was forced into bed due to severe illness. The rumors of his illness circulated with the troops causing them to be more and more anxious. On June 9, the generals decided to let the soldiers see their king alive one last time. They were admitted to his presence one at a time. While the king was too ill to speak, confined himself to move his hand. The day after, Alexander was dead.

The poisoning theory derives from the story held in antiquity by Justin and Curtius. The original story stated that [Cassander](#), son of Antipater, viceroy of Greece, brought the poison to Alexander in Babylon in a mule's hoof, and that Alexander's royal cupbearer, [Iollas](#), brother of Cassander, administered it. Many

had powerful motivations for seeing Alexander gone, and were none the worse for it after his death. Deadly agents that could have killed Alexander in one or more doses include hellebore and [strychnine](#). In R. Lane Fox's opinion, the strongest argument against the poison theory is the fact that twelve days had passed between the start of his illness and his death and in the ancient world, such long-acting poisons were probably not available.



[Bust](#) of Alexander the Great located in Capitoline Museum, Rome.



A diary from the year 323-322 BC that records the death of Alexander. Located at the [British Museum, London](#)

However, the warrior culture of Macedon favoured the sword over strychnine, and many ancient historians, like Plutarch and [Arrian](#), maintained that Alexander was not poisoned, but died of natural causes. Instead, it is likely that Alexander died of malaria or typhoid fever, which were rampant in ancient Babylon. Other illnesses could have also been the culprit, including [acute pancreatitis](#) or the [West Nile](#) virus. Recently, theories have been advanced stating that Alexander may have died from the treatment not the disease. [Hellebore](#), believed to have been widely used as a medicine at the time but deadly in large doses, may have been overused by the impatient king to speed his recovery, with deadly results. Disease-related theories often cite the fact that Alexander's health had fallen to dangerously low levels after years of heavy drinking and suffering several appalling wounds (including one in India that nearly claimed his life), and that it was only a matter of time before one sickness or another finally killed him.

No story is conclusive. Alexander's death has been reinterpreted many times over the centuries, and each generation offers a new take on it. What is certain is that Alexander died of a high fever on June 10 or 11 of [323 BC](#).

On his death bed, his marshals asked him to whom he bequeathed his kingdom. Since Alexander had no heir (his son Alexander IV would be born after his death), it was a question of vital importance. There is some debate to what Alexander replied. Some believe that Alexander said, "To the strongest!". It should be taken into note however that he might have said, "To [Craterus](#)". This is possible because the Greek pronunciation of "the strongest" and "Craterus" is different only by accent. The phrase and name are in fact, separated by only one letter in the ancient Greek language. Most scholars believe that if Alexander did intend to choose one of his generals, his obvious choice would've been Craterus because he was the commander of the largest part of the army (infantry), because he had proven himself to be an excellent strategist, and because he displayed traits of the "ideal" Macedonian. Regardless of his reply, Craterus was eventually assassinated before he could organize a coup with the infantry and Alexander's empire was split into 4 kingdoms.

Alexander's death has been surrounded by as much controversy as many of the events of his life. Before long, accusations of foul play were being thrown about by his generals at one another, making it incredibly hard for a modern historian to sort out the propaganda and the half-truths from the actual events. No contemporary source can be fully trusted because of the incredible level of self-serving recording, and as a result what truly happened to Alexander the Great may never be known.

Alexander's body was placed in a gold anthropid [sarcophagus](#), which was in turn placed in a second gold casket and covered with a purple robe. Alexander's coffin was placed, together with his armour, in a gold carriage which had a vaulted roof supported by an [Ionic](#) peristyle. The decoration of the carriage was very rich and is described in great detail by Diodoros.

According to legend, Alexander was preserved in a clay vessel full of [honey](#) (which acts as a preservative) and interred in a glass [coffin](#). According to Aelian (*Varia Historia* 12.64), [Ptolemy](#) stole the body and brought it to Alexandria, where it was on display until Late Antiquity. It was here that [Ptolemy IX](#), one of the last successors of Ptolemy I, replaced Alexander's sarcophagus with a glass one, and melted the original down in order to strike emergency gold issues of his coinage. The citizens of Alexandria were outraged at this and soon after [Ptolemy IX](#) was killed. Its current whereabouts are unknown.

The so-called "Alexander Sarcophagus," discovered near [Sidon](#) and now in the [Istanbul Archaeological Museum](#), is now generally thought to be that of [Abdylonymus](#), whom Hephaestion appointed as the king of Sidon by

Alexander's order. The sarcophagus depicts Alexander and his companions hunting and in battle with the Persians.

Alexander's testament

Some Classical authors, such as [Diodorus](#), relate that Alexander had given detailed written instructions to [Craterus](#) some time before his death. Although Craterus had already started to implement Alexander's orders, such as the building of a fleet in [Cilicia](#) for expedition against [Carthage](#), Alexander's successors chose not to further implement them, on the ground they were impractical and dispendious.^[21]

The testament, described in Diodorus XVIII, called for military expansion into the Southern and Western Mediterranean, monumental constructions, and the intermixing of Eastern and Western populations. Its most remarkable items were:

The completion of a pyre to [Hephaestion](#)

The building of "a thousand warships, larger than triremes, in Phoenicia, Syria, Cilicia, and Cyprus for the campaign against the Carthaginians and the other who live along the coast of [Lybia](#) and [Iberia](#) and the adjoining coastal regions as far as [Sicily](#)"

The building of a road in northern Africa as far as the [Pillars of Heracles](#), with ports and shipyards along it.

The erection of great temples in [Delos](#), [Delphi](#), [Dodona](#), [Dium](#), [Amphipolis](#), [Cyrnus](#) and [Ilium](#).

The construction of a monumental tomb for his father Philip, "to match the greatest of the [pyramids](#) of Egypt"

The establishment of cities and the "transplant of populations from Asia to Europe and in the opposite direction from Europe to Asia, in order to bring the largest continent to common unity and to friendship by means of intermarriage and family ties." ([Diodorus Siculus](#), *Bibliotheca historia*, XVIII)

Legacy and division of the empire

Main article: [Diadochi](#)



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Coin of Alexander bearing an [Aramaic language](#) inscription.

although Perdiccas quickly managed to take sole power.

Perdiccas soon eliminated several of his opponents, killing about 30 (Diodorus Siculus), and at the [Partition of Babylon](#) named former generals of Alexander as [satraps](#) of the various regions of his Empire. In [321 BC](#) Perdiccas was assassinated by his own troops during his conflict with [Ptolemy](#), leading to the [Partition of Triparadisus](#), in which [Antipater](#) was named as the new regent, and the satrapies again shared between the various generals. From that time, Alexander's officers were focused on the explicit formation of rival monarchies and territorial states.

Ultimately, the conflict was settled after the [Battle of Ipsus](#) in [Phrygia](#) in 301 BC. Alexander's empire was divided at first into four major portions: [Cassander](#) ruled in [Macedon](#), [Lysimachus](#) in [Thrace](#), [Seleucus](#) in [Mesopotamia](#) and Iran, and [Ptolemy I Soter](#) in the [Levant](#) and [Egypt](#). [Antigonos](#) ruled for a while in [Asia Minor](#) and [Syria](#) but was eventually defeated by the other generals at Ipsus (301 BC). Control over Indian territory passed to [Chandragupta Maurya](#), the first [Maurya](#) emperor, who further expanded his dominions after a settlement with Seleucus.

By [270 BC](#), [Hellenistic](#) states were consolidated, with:

The [Antigonid Empire](#) centered on Macedon.

The [Seleucid Empire](#) in Asia

The [Ptolemaic kingdom](#) in Egypt, Palestine and [Cyrenaica](#)

By the 1st century BC though, most of the Hellenistic territories in the West had been absorbed by the [Roman Republic](#). In the East, they had been dramatically reduced by the expansion of the [Parthian Empire](#) and the secession of the [Greco-Bactrian](#) kingdom.

Alexander's conquests also had long term [cultural](#) effects, with the flourishing of [Hellenistic civilization](#) throughout the [Middle East](#) and [Central Asia](#), and the development of [Greco-Buddhist art](#) in the [Indian subcontinent](#).

Influence on [Ancient Rome](#)



A mural in [Pompeii](#), depicting the marriage of Alexander to Barsine (Stateira) in 324 BC. The couple are apparently dressed as Ares and Aphrodite.

kept images of Alexander on their persons, either stamped into their bracelets and rings or stitched into their garments. Even their dinnerware bore Alexander's face, with the story of the king's life displayed around the rims of special bowls.^[22]

In the summer of [1995](#), during the archaeological work of the season centered on excavating the remains of domestic architecture of early-Roman date, a statue of Alexander was recovered from the structure, which was richly decorated with mosaic and marble pavements and probably was constructed in the 1st century AD and occupied until the 3rd century.^[23]

Alexander's character

Alexander and his exploits were admired by many Romans who wanted to associate themselves with his achievements, although very little is known about Roman-Macedonian diplomatic relations of that time. [Julius Caesar](#) wept in Spain at the mere sight of Alexander's statue and [Pompey the Great](#) rummaged through the closets of conquered nations for Alexander's 260-year-old cloak, which the Roman general then wore as the costume of greatness. However, in his zeal to honor Alexander, [Augustus](#) accidentally broke the nose off the Macedonian's mummified corpse while laying a wreath at the hero's shrine in Alexandria, Egypt. The unbalanced emperor [Caligula](#) later took the dead king's armor from that tomb and donned it for luck. The Macriani, a Roman family that rose to the imperial throne in the 3rd century A.D., always



Equestrian statue of Alexander the Great, on the waterfront at [Thessaloniki](#), capital of [Greek Macedonia](#)

glorifying or denigrating the man, making it difficult to evaluate his actual character. Most refer to a growing instability and megalomania in the years following Gaugamela, but it has been suggested that this simply reflects the Greek [stereotype](#) of an orientalizing king. The murder of his friend [Clitus](#), which Alexander deeply and immediately regretted, is often cited as a sign of his paranoia, as is his execution of Philotas and his general Parmenion for failure to pass along details of a plot against him. However, this may have been more prudence than paranoia.

Modern Alexandrists continue to debate these same issues, among others, in modern times. One unresolved topic involves whether Alexander was actually attempting to better the world by his conquests, or whether his purpose was primarily to rule the world.

Modern opinion on Alexander has run the gamut from the idea that he believed he was on a divinely-inspired mission to unite the [human race](#), to the view that he was a [megalomaniac](#) bent on [world domination](#). Such views tend to be [anachronistic](#), however, and the sources allow for a variety of interpretations. Much about Alexander's personality and aims remains enigmatic.

Alexander is remembered as a legendary hero in [Europe](#) and much of both [Southwest Asia](#) and [Central Asia](#), where he is known as **Iskander** or **Iskandar Zulkarnain**. To [Zoroastrians](#), on the other hand, he is remembered as the destroyer of their first great empire and as the destroyer of [Persepolis](#). Ancient sources are generally written with an agenda of either

Partially in response to the ubiquity of positive portrayals of Alexander, an alternate character is sometimes presented which emphasizes some of

Alexander's negative aspects. Some proponents of this view cite the destructions of [Thebes](#), [Tyre](#), [Persepolis](#), and [Gaza](#) as examples of atrocities, and argue that Alexander preferred to fight rather than negotiate. It is further claimed, in response to the view that Alexander was generally tolerant of the cultures of those whom he conquered, that his attempts at cultural fusion were severely practical and that he never actually admired Persian art or culture. To this way of thinking, Alexander was, first and foremost, a general rather than a statesman.

Alexander's character also suffers from the interpretation of historians who themselves are subject to the bias and idealisms of their own time. Good examples are [W. W. Tarn](#), who wrote during the late 19th century and early 20th century, and who saw Alexander in an extremely good light, and [Peter Green](#), who wrote after [World War II](#) and for whom Alexander did little that was not inherently selfish or ambition-driven. Tarn wrote in an age where world conquest and warrior-heroes were acceptable, even encouraged, whereas Green wrote with the backdrop of [the Holocaust](#) and [nuclear weapons](#).

Greek and Latin sources

Apart from the cuneiform evidence from Babylonia that is now being disclosed, the Greek and Latin sources for Alexander's life are, from the perspective of ancient history, relatively numerous. Alexander himself left only a few inscriptions and some letter-fragments of dubious authenticity, but a large number of his contemporaries wrote full accounts. The key contemporary historians are considered [Callisthenes](#), his general [Ptolemy](#), [Aristobulus](#), [Nearchus](#) and [Onesicritus](#). Another influential account was penned by [Cleitarchus](#), who, while not a direct witness of Alexander's expedition, used the sources which had just been published. His work was to be the backbone of that of [Timagenes](#), who heavily influenced many surviving historians. Unfortunately, all these works were lost. Instead, the modern historian must rely on authors who used these and other early sources.

The five main accounts are by Arrian, Curtius, Plutarch, Diodorus, and Justin.

[Anabasis Alexandri](#) (*The Campaigns of Alexander* in Greek) by the Greek historian [Arrian](#) of [Nicomedia](#), writing in the 2nd century AD, and based largely on Ptolemy and, to a lesser extent, Aristobulus and Nearchus. It is considered generally the most trustworthy source.

Historiae Alexandri Magni, a biography of Alexander in ten books, of which the last eight survive, by the Roman historian [Quintus Curtius Rufus](#), written in the

1st century AD, and based largely on Cleitarchus through the mediation of Timagenes, with some material probably from Ptolemy;

Life of Alexander (see [Parallel Lives](#)) and two orations *On the Fortune or the Virtue of Alexander the Great* (see [Moralia](#)), by the Greek historian and biographer [Plutarch](#) of [Chaeronea](#) in the second century, based largely on Aristobulus and especially Cleitarchus.

Bibliotheca historia (*Library of world history*), written in Greek by the [Sicilian](#) historian [Diodorus Siculus](#), from which Book 17 relates the conquests of Alexander, based almost entirely on Timagenes's work. The books immediately before and after, on Philip and Alexander's "Successors," throw light on Alexander's reign.

The *Epitome of the Philippic History of Pompeius Trogus* by [Justin](#), which contains factual errors and is highly compressed. It is difficult in this case to understand the source, since we only have an epitome, but it is thought that also [Pompeius Trogus](#) may have limited himself to use Timagenes for his Latin history. To these five main sources some like to add the [Metz Epitome](#), an anonymous late Latin work that narrates Alexander's campaigns from [Hyrcania](#) to India. Much is also recounted incidentally in other authors, including [Strabo](#), [Athenaeus](#), [Polyaenus](#), [Aelian](#), and others.

The "problem of the sources" is the main concern (and chief delight) of Alexander-historians. In effect, each presents a different "Alexander", with details to suit. Arrian is mostly interested in the military aspects, while Curtius veers to a more private and darker Alexander. Plutarch can't resist a good story, light or dark. All, with the possible exception of Arrian, include a considerable level of fantasy, prompting Strabo to remark, "All who wrote about Alexander preferred the marvellous to the true." Nevertheless, the sources tell us much, and leave much to our interpretation and imagination. Perhaps Arrian's words are most appropriate:

One account says that Hephaestion laid a wreath on the tomb of Patroclus; another that Alexander laid one on the tomb of Achilles, calling him a lucky man, in that he had Homer to proclaim his deeds and preserve his memory. And well might Alexander envy Achilles this piece of good fortune; for in his own case there was no equivalent: his one failure, the single break, as it were, in the long chain of his successes, was that he had no worthy chronicler to tell the world of his exploits.

Alexander's legend

Alexander was a legend in his own time. His court historian Callisthenes portrayed the sea in [Cilicia](#) as drawing back from him in [proskynesis](#). Writing after Alexander's death, another participant, [Onesicritus](#), went so far as to invent a [tryst](#) between Alexander and [Thalestris](#), queen of the mythical [Amazons](#). When Onesicritus read this passage to his patron, Alexander's general and later King [Lysimachus](#) reportedly quipped, "I wonder where I was at the time."

In the first centuries after Alexander's death, probably in Alexandria, a quantity of the more legendary material coalesced into a text known as the [Alexander Romance](#), later falsely ascribed to the historian Callisthenes and therefore known as *Pseudo-Callisthenes*. This text underwent numerous expansions and revisions throughout Antiquity and the [Middle Ages](#), exhibiting a plasticity unseen in "higher" literary forms. Latin and [Syriac](#) translations were made in Late Antiquity. From these, versions were developed in all the major languages of [Europe](#) and the [Middle East](#), including [Armenian](#), [Georgian](#), [Persian](#), [Arabic](#), [Turkish](#), [Hebrew](#), [Serbian](#), [Slavonic](#), [Romanian](#), [Hungarian](#), [German](#), [English](#), [Italian](#), and [French](#). The "Romance" is regarded by most Western scholars as the source of the [account of Alexander given in the Qur'an](#) ([Sura The Cave](#)). It is the source of many incidents in [Ferdowsi's "Shahnama"](#). A [Mongolian](#) version is also extant.

Some believe that, excepting certain religious texts, it is the most widely-read work of pre-modern times.

Alexander in the [Qur'an](#)

Main article: [Alexander in the Qur'an \(Theory\)](#)

Alexander was often identified in Persian and Arabic-language sources as [Dhul-Qarnayn](#), Arabic for the "Two-Horned One", possibly a reference to the appearance of a horn-headed figure that appears on coins minted during his rule and later imitated in ancient Middle Eastern coinage. If this theory is followed, [Islamic](#) accounts of the Alexander legend, particularly in the [Qur'an](#) and in Persian legends, combined the Pseudo-Callisthenes legendary, pseudo-religious material about Alexander. The same legends from the Pseudo-Callisthenes were combined in Persia with [Sasanid](#) Persian ideas about Alexander in the [Iskandarnamah](#). Alexander built a wall of iron and melted copper in which [Gog and Magog](#) are confined. However, some Muslim scholars disagree that Alexander was Dhul Qarnayn.

Footnotes

The name Αλέξανδρος derives from the Greek words ἀλεξω (to repel, shield, protect) and ἀνὴρ (man; [genitive case](#) ἀνδρός), literally meaning "protector of men." For further details on the origins of the name, see [related section in disambiguation article](#).

Whether the [Macedonians](#) of Alexander's time and before were Hellenes ([Greeks](#)) is disputed by scholars. The question largely depends on the classification of the [Ancient Macedonian language](#). By separating Macedonians and Greeks in this sentence and others, no position in this debate is implied.

Plutarch, *Alexander* 2.2–3.

Plutarch, *Alexander* 2.1.

See note 1

Alexander the Great, 2003, p 123, I. Worthington.

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Alexander, it seemed best to the successors not to carry out these plans." Diodorus XVIII,4

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Two chapters of Jona Lendering's Dutch book *Alexander de Grote*, which uses the cuneiform sources, are available in translation. In [this chapter](#), he argues that at Gaugamela, Alexander attacked a Persian army that was looking for an excuse to run away; and in [this chapter](#), he offers a Babylonian perspective on Alexander's final days.

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[In the footsteps of Alexander the Great](#): an archaeological adventure across Turkey, with travel article and archaeological links

[Livius Project](#) articles on Alexander by Jona Lendering

[Pothos.org: Alexander's Home on the Web](#)

[Wiki Classical Dictionary: Category Alexander the Great](#), a Mediawiki based project, with stricter guidelines and editors

[Alexander the Great Site](#), a site dedicated to Alexander. Features Articles about Alexander, his life, armies, mysteries surrounding his death, and the Hellenistic Period that came after this great Hellenic Leader.

[Alexander Tells History](#) from his perspective; broken down into 33 segments, covering his childhood, education, upbringing, influences, strategy, leadership, friendship as well as the numerous clashes he had against Darius of the Persian Empire.

[Alexander the Great Coins](#), a site depicting Alexander's coins and later coins featuring Alexander's image

Narratives

[Alexander the Great of Macedon](#), a project by John J. Popovic

Discussion

[Pothos Forum](#)

[Alexander the Great Forum](#), a forum for Alexander the Great and the history surrounding him.

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[Crassus](#) and [Nicias](#) - [Demetrius](#) and [Antony](#) - [Demosthenes](#) and [Cicero](#) - [Dion](#) and [Brutus](#) - [Fabius](#) and [Pericles](#) - [Lucullus](#) and [Cimon](#)

[Lysander](#) and [Sulla](#) - [Numa](#) and [Lycurgus](#) - [Pelopidas](#) and [Marcellus](#) - [Philopoemen](#) and [Flaminius](#) - [Phocion](#) and [Cato the Younger](#) - [Pompey](#) and [Agesilaus](#)

[Poplicola](#) and [Solon](#) - [Pyrrhus](#) and [Gaius Marius](#) - [Romulus](#) and [Theseus](#) - [Sertorius](#) and [Eumenes](#)

[Tiberius Gracchus](#) & [Gaius Gracchus](#) and [Agis](#) & [Cleomenes](#) - [Timoleon](#) and [Aemilius Paullus](#) - [Themistocles](#) and [Camillus](#)

Argead		dynasty
Born: 356; Died: 323		
Preceded by:	King of Macedon	
Philip II	336–323 BC	
Preceded by:	Great King of Media and Persia	Succeeded by:
Darius III	330–323 BC	Philip III & Alexander IV
	Pharaoh of Egypt	
	332–323 BC	

[Plutarch's *Lives of the Noble Greeks and Romans*](#)

Apollo

<http://www.pantheon.org/areas/mythology/europe/greek/articles.html>
<http://www.pantheon.org/articles/a/apollo.html>

by Ron Leadbetter

The son of [Zeus](#) and [Leto](#), and the twin brother of [Artemis](#). Apollo was the god of music (principally the lyre, and he directed the choir of the [Muses](#)) and also of prophecy, colonization, medicine, archery (but not for war or hunting), poetry, dance, intellectual inquiry and the carer of herds and flocks. He was also a god of light, known as "Phoebus" (radiant or beaming, and he was sometimes identified with [Helios](#) the sun god). He was also the god of plague and was worshiped as [Smintheus](#) (from *sminthos*, rat) and as Parnopius (from *parnops*, grasshopper) and was known as the destroyer of rats and locust, and according to Homer's *Iliad*, Apollo shot arrows of plague into the Greek camp. Apollo being the god of religious healing would give those guilty of murder and other immoral deeds a ritual purification. Sacred to Apollo are the swan (one legend says that Apollo flew on the back of a swan to the land of the Hyperboreans, he would spend the winter months among them), the wolf and the dolphin. His attributes are the bow and arrows, on his head a laurel crown, and the cithara (or lyre) and plectrum. But his most famous attribute is the tripod, the symbol of his prophetic powers.

When the goddess [Hera](#), the wife of Zeus (it was he who had coupled with Leto) found out about Leto's pregnancy, she was outraged with jealousy. Seeking revenge Hera forced Leto to roam the earth in search of a place to give birth. Since Hera had forbidden Leto to stay anywhere on earth, either on terra firma or an island at sea, the only place to seek shelter was Delos, being in the center of the Aegean, and also difficult to reach, as there were strong undercurrents, because it was said to be a floating island. Because it was a floating island, it was not considered either of Hera's prohibitions, and so Leto was able to give birth to the divine twins Apollo and Artemis (before Leto gave birth to Apollo, the island was encircled by a flock of swans, this is why the swan was sacred to him). As a gesture of thanks Delos was secured to the sea-bed by four columns to give it stability, and from then on it became one of the most important sanctuaries to Apollo. (A variation of Apollo's birth was that the jealous Hera had incarcerated [Ilithyia](#), the goddess of childbirth, but the other gods intervened forcing Hera to release Ilithyia, which allowed Leto to give birth).

Apollo's first achievement was to rid Pytho ([Delphi](#)) of the serpent (or dragon) [Python](#). This monstrous beast protected the sanctuary of Pytho from its lair beside the Castalian Spring. There it stood guard while the "Sibyl" gave out her prophecies as she inhaled the trance inducing vapors from an open chasm. Apollo killed Python with his bow and arrows (Homer wrote "he killed the fearsome dragon Python, piercing it with his darts"). Apollo not only took charge of the oracle but rid the neighboring countryside of widespread destruction, as Python had destroyed crops, sacked villages and polluted streams and springs. However, to make amends for killing Python, as the fearsome beast was the son of [Gaia](#), Apollo had to serve king [Admetus](#) for nine years (in some versions eight) as a cowherd. This he did, and when he returned to Pytho he came in the guise of a dolphin bringing with him priests from Crete (Apollo's cult title "Delphinios" meaning dolphin or porpoise, is probably how Delphi was so named). After killing Python and taking possession of the oracle, the god of light (Phobus) became known as "Pythian Apollo". He dedicated a bronze tripod to the sanctuary and bestowed divine powers on one of the priestesses, and she became known as the "Pythia". It was she who inhaled the hallucinating vapors from the fissure in the temple floor, while she sat on a tripod chewing laurel leaves. After she mumbled her answer, a male priest would translate it for the suppliant. Delphi became the most important oracle center of Apollo, there were several including Clarus and Branchidae.

Apollo, as with Zeus his father, had many love affairs with goddesses and mortals. Apollo's infatuation for the nymph [Daphne](#), which had been invoked by the young god of love [Eros](#), because Apollo had mocked him, saying his archery skills were pathetic, and Apollo's singing had also irritated him. Daphne was the beautiful daughter of the river god Ladon, and she was constantly pursued by Apollo. To escape from Apollo's insistent behavior, she fled to the mountains, but the persistent Apollo followed her. Annoyed by this, she asked the river god [Peneus](#) for help, which he did. As soon as Apollo approached Daphne, he tried to embrace her, but when he stretched out his arms she transformed into a laurel tree. Apollo, distraught by what had happened, made the laurel his sacred tree. Apollo also loved [Cyrene](#), she was another nymph, and she bore Apollo a son: [Aristaeus](#), a demi-god, who became a protector of cattle and fruit trees, and a deity of hunting, husbandry and bee-keeping. He taught men dairy skills and the use of nets and traps in hunting.

The most famous mortal loves of Apollo was [Hecuba](#), she was the wife of [Priam](#), the king of Troy. She bore him Troilus. Foretold by an oracle, as long as Troilus reached the age of twenty, Troy could not be defeated. But the hero [Achilles](#) ambushed and killed him, when the young prince and his sister Polyxena secretly visited a spring. Apollo also fell in love with [Cassandra](#), the

sister of Troilus, and daughter of Hecuba and Priam. He seduced Cassandra on the promise that he would teach her the art of prophecy, but having learnt the prophetic art she rejected him. Apollo, being angry of her rejection punished her, by declaring her prophecies never to be accepted or believed.

[Asclepius](#), the god of healing, was also Apollo's offspring, after his union with [Coronis](#), who was daughter of [Phlegyas](#), king of the Lapiths. While she was pregnant by Apollo, Coronis fell in love with Ischys, son of Elatus, but a crow informed Apollo of the affair. Apollo sent his twin sister Artemis to kill Coronis, and Artemis carried out her brother's wishes. While her body was burning on the funeral pyre, Apollo removed the unborn child, and took him to [Chiron](#), who raised the child Asclepius.

Apollo also, as did his father Zeus, fall in love with one of his own gender, [Hyacinthus](#), a Spartan prince. He was very handsome and athletic, which inflamed the passions of Apollo. One day while Apollo and Hyacinthus were practicing throwing the discus, [Zephyrus](#), the god of the west wind, who was also attracted to the young prince, and jealous of Apollo's amorous affection towards the boy, made the discus veer off course by blowing an ill wind. The discus, which Apollo had thrown, hit Hyacinthus, smashing his skull. Apollo rushed to him, but he was dead. The god was overcome with grief, but to immortalize the love he had for the beautiful youth, he had a flower grow where his blood had stained the earth. Apollo also loved the young boy [Cyparissus](#), a descendant of [Heracles](#). The impassioned Apollo gave Cyparissus a sacred deer, as a love token. The young deer became tame, and was the constant companion of the boy, until a tragic accident occurred. As the young deer lay sleeping in the shade of the undergrowth, Cyparissus threw his javelin, which by chance hit, and killed the deer. Grief-stricken by what had happened, Cyparissus wanted to die. He asked Apollo to let his tears fall for all eternity. With apprehension Apollo transformed the boy into a tree, the cypress, which became the symbol of sorrow, as the sap on its trunk forms droplets, like tears.

Apollo could also be ruthless when he was angered. The mortal [Niobe](#), boasted to Apollo's mother Leto, that she had fourteen children (in some versions six or seven), which must make her more superior than Leto, who had only bore two. Apollo greatly angered by this slew her sons, and Artemis killed Niobe's daughters. Niobe wept so much that she turned into a pillar of stone. Apollo was infuriated when the satyr [Marsyas](#) challenged Apollo to music contest. After winning the competition, Apollo had Marsyas flayed alive, for being so presumptuous, as to challenge a god.

Apollo was worshiped throughout the Greek world, at Delphi every four years they held the Pythian Games in his honor. He had many epithets, including "Pythian Apollo" (his name at Delphi), "Apollo Apotropaes" (Apollo who averts evil), and "Apollo Nymphaegetes" (Apollo who looks after the Nymphs). As the god of shepherds he also had the cult titles "Lookeios" (from *lykos*; wolf), protecting the flocks from wolves, and "Nomios" (of pastures, belonging to shepherds). Being the god of colonists, Apollo influenced his priests at Delphi to give divine guidance, as to where the expedition should proceed. This was during the height of the colonizing era circa 750-550 BCE. Apollo's title was "Archigetes" (leader of colonists). According to one legend, it was Apollo who helped either Cretan or Arcadian colonists found the city of Troy.

In art Apollo is at most times depicted as a handsome young man, clean shaven and carrying either a lyre, or his bow and arrows. There are many sculptures of Apollo and one of the most famous is the central figure from the west pediment of the Temple of Zeus, at Olympia, showing Apollo declaring victory in favor of the Lapiths in their struggle against the [Centaur](#)s. A song sung in honor of Apollo is called a *paean*.

Ariadne

<http://www.pantheon.org/articles/a/ariadne.html>

by Dr Alena Trckova-Flamee Ph.D.

Originally Ariadne was a vegetation goddess in Crete related to the other Cretan goddesses especially to [Britomartis](#). Sometimes Ariadne was associated with the surname "Very Holy Maid," because her name is a variant of Ariadne from the Greek word *àgni*, which means "the most holy." Under this title -- àgni - - Aphrodite on Delos was honoured.

According to the Greek myths Ariadne was the daughter of the Cretan king [Minos](#) and his wife [Pasiphae](#). The story about her life and death was narrated by many ways in the different regions, but in all of her legends she left Crete and she suffered terrible sorrow.

In the Odyssey is told that Ariadne was abducted and taken to the island of Dia where she died, because Artemis put her to death. According to the myth which was the most known, she fell in love with the Athenian hero [Theseus](#), who was coming to Crete to kill the [Minotaur](#) and to rescue the Athenian youth. In the older version of the myth she was already the loved one of [Dionysus](#), when Theseus came to Crete. Thus Ariadne helped Theseus by promising her to take her to Athens as his wife. She gave him two special gifts -- a sword and a clue of thread -- to find a way back from the Cnossian Labyrinth after killing the Minotaur.

As promised, she left Crete with Theseus and with the Athenian youth and they stopped on the island of Naxos. While Ariadne was asleep, in her dream (or in Theseus' dream?) the god Dionysus appeared on her and gave her a divine command to stay in Naxos, because he wanted to marry her. Interestingly, we know also some other versions, why Theseus deserted his sleeping Ariadne in Naxos: maybe he had already a new lover or he was afraid to bring Ariadne with him to Athens? So, Theseus with the rescued Athenian youth, but without Ariadne, sailed to Attica over Delos (a small island near Mykonos), where they performed some rites (a special dance) and dedicated the old statue of the goddess from Crete to the local sanctuary.

Ariadne in the meantime felt extremely unhappy, when Dionysus came to save her in Naxos. So, trying to make her feel better he put on her head a golden crown of Thetis, a work of Hephaestus. Nevertheless we have to mention that in

the other version of the Ariadne-myth, she received this crown from Theseus (and not from Dionysus) as a gift of Amphitrite. After this gift Dionysus immediately married her. Short while after Ariadne gave birth to many famous children -- first of all to [Staphylus](#), Thoas and [Oenopion](#). The last two became the kings of the islands Lemnos and Chios and in some other versions of the myth they are represented as the sons of Theseus.

Another totally different version of this myth about Ariadne and Theseus is known to be originating from Cyprus. According to this story, the Cretans and the Athenians made an agreement about their friendship, which was ratified with the union of their crowns -- which means with the marriage of Ariadne and Theseus. After the long celebrations in Crete, the married couple sailed to Athens, but a storm pushed them to the shores of Cyprus. Ariadne was already in a high stage of pregnancy, so she stayed in Amathus on the island of Cyprus, but unfortunately she died on this place during her childbirth. She was buried there in a small grove called in her honour Aridela. It is also said that Ariadne never married Dionysus, on the contrary that he was angry with her and with Theseus, because they desecrated his cave in Naxos. Due to this reason the goddess [Artemis](#) killed Ariadne during her childbirth by her arrows.

But the Homeric report was giving a different explanation about her death when noted that Artemis felt pity for Ariadne and that she killed her because Ariadne was very unhappy without Theseus. According to the other version of the myth, Ariadne hung herself on a tree, fearing the anger of Artemis. Finally Pausanias is telling, that some people from Argos believed, that Ariadne who followed Dionysus to Argos, was buried there in an earthenware coffin in a shrine of Dionysus called "the Cretan."

The mythical stories about Ariadne refer to places of her influence and her worshipping. Her cult spread from Crete over the islands Naxos, Delos, Cyprus, Chios, Lemnos to Athens and Peloponnes, specially Argos. Due to her influence over the islands she was sometimes named "the sea woman." This title was used for her in Argos. On the contrary, in Amathus (Cyprus) she was worshipped as Aphrodite-Ariadne.

The cult of Ariadne consisted of a ceremonial dance, the orgiastic rites and some lamentations. In the *Iliad*, Homer mentioned the Ariadne's dancing place (*choros*) prepared by the craftsman [Daedalus](#) in the Cnossian Palace. According to the Delian myth the famous Cretan Crane Dance was performed for the first time on the island of Delos by rescued youth, who were travelling with Theseus from Crete to Athens. So, this dance and image of Ariadne played always an important role in the cult on Delos. Also some vase painters depicted

Ariadne in a context with dancing. There is a supposition that this ceremonial dance was a part of the collective marriage ritual for marrying couples.

The Ariadne's cult on Naxos was performed also with the orgiastic rites (like the festivals of joy) together with lamentations and expressions of sorrow (like during funeral ceremonies). In Amathus the sacrifices were brought in honour of Ariadne and at this place a special cult was practised in which a young man was simulating the pains of a woman giving childbirth with some screaming. Ariadne was also remembered in the Athenian festival The Oschophoria (celebration in honour of Theseus) and in the other Athenian festival The Anthesteria (performed in honour of Dionysus) as the wife of both of these two protagonists.

A few Greek vase-painters depicted the Ariadne's life or Ariadne with Dionysus accompanied by [satyrs](#) and [maenads](#) on numerous vases from between the 6th and 4th centuries BCE. Her tragic fate was expressed in the famous melancholic head created in the second part of the 4th century BCE. actually in the National Museum of Athens. Also the Roman copy of a Hellenistic work in the Vatican museums named "The Sleeping Ariadne," the relief "Theseus and Ariadne" from the 2nd century in the collection of the Capitol Museum in Rome, the fresco "Wedding of Ariadne and Dionysus" in the Villa dei Misteri in Pompeji and the mosaics with the same theme from the museums in Thessaloniki (Greece) and Bardo (Tunisia) are between the most important artistic works representing this subject.

Concluding, we can say that Ariadne represented a tragic heroine figure in all the different versions of her myth. Therefore we can also understand that she was suffering from a terrible dilemma, namely between her wish for happiness and the obligation to obey to a divine command. Due to this internal fight, she felt a great sorrow and suffered death in so many different ways. With her influence over the islands we can relate her personage to the Cretan goddess Britomartis. In some parts of her myths, there is clear evidence that she is closely associated to the Greek goddess Aphrodite. Finally, Ariadne's cult was performed in different ways on various places and consisted of Cretan features mixed with some local rituals as well as with some orgiastic aspects, used during the celebrations of Dionysus.

Delphi

NAVEL OF THE WORLD

Delphi stands high on the slopes of Mount Parnassus, in the heart of Phocis at the crossroads of important routes of the ancient world. Is one of the most famous cult sites in Greece, renowned throughout the ancient Greek world and beyond as the sanctuary of [Apollo](#) and the seat of his oracle. It was at the end of the Mycenaean period that Apollo, Olympian God and guarantor of universal harmony, is supposed to have overcome the old underworld deities. A hymn attributed to Homer tells how, after his birth on Delos Zeus' son came to Delphi, killed the snake Python with his bow and arrow and in accordance with divine law, he went into exile for eight years to atone for the killing of the snake and on his return, he took his place, becoming the god Python, who gave oracles through the intermediary of the Pythia. A festival consisting dramatic and lyric contests were held in the sanctuary



theatre, and the stadium was home not only to the athletic games, but also to musical events.

*A view of **Apollo's temple** at Delphi, built in 373 B.C. with tall Doric columns made up of thick cylindrical stones stacked on top of one another. In its "adyton", the god's oracle spoke through the **Pythian** priestess.*

*Early in the 6c BC, when the Athenians were the major power in central Greece, they reorganized the **Pythian Games** at Delphi at which sports and poetic contests were held. This was the heyday of Delphi as a **Pan-Hellenic** sanctuary attracting pilgrims from all over the Greek world, from Spain to the Black Sea. The sanctuary was maintained by the dues paid by those who consulted the oracle and enriched by offerings from both Greeks and barbarians.*



The main entrance to the sanctuary was at the south-east corner of the built enclosure wall encircling it. From this point visitors followed the Sacred Way leading to the temple of Apollo, which was at the centre of the sanctuary. **Agora:** The Romans remodeled the agora and added some houses and baths built of brick. Down one side of the agora ran an Ionic portico with shops for the pilgrims. **Sacred Way:** No vehicles were allowed on the Sacred Way which leads up to the temple of Apollo. **Votive offerings:** On the right, as one enters, stands the base of the bull of Corcyra (Corfu), a bronze animal offered in the 5c BC. Again on the right is the votive monument of the Arcadians, of the Lacedaemonia, on the left the votive monument of Marathon,

which the Athenians decorated with statues by Phidias. The Sacred Way then passes between the foundations of two semicircular structures erected by the Argives. The best preserved (right) was the monument of the King of Argos, built in 369 BC, it was decorated with 20 statues of the kings and queens of Argos. These monuments, what little is left of them, testify to the rivalry between the Greek cities. **Treasures:** The first is the treasury of Sikyon, northwest of Corinth. Beyond stands the wall of the Treasury of Siphnos, which was built in about 525 BC by the inhabitants of the Cycladic island out of the proceeds of its gold mines. The Treasury of Thebes, the Treasury of the Boeotia and a limestone of the omphalos. The Treasury of the Athenians, which has been reconstructed by anastilosis, is a Doric building in white Parian marble, paid for with part of the booty captured from the Persians at Marathon. It was decorated with sculptures illustrating the Athenians' favorite themes: the battle between the Greeks and the Amazons, the legends about Theseus and Heracles (museum).

*to the south-east of the sanctuary of Apollo is the sanctuary of **Athena Pronaia**. The most important buildings in it are the goddess's two temples, dating from the 5th and 4th c. and the **Tholos**, which was built about 380BC.*

*A jewel of the first half of 380 B.C. the famous **Tholos of Delphi** is a work by **Theodorus of Phocaea** in **Athena Pronaia's** sanctuary*

The south wall of the terrace bears a dedication inscribed in huge letters: "**The Athenians to Apollo, after their victory over the Persians**". The base and walls of the Treasury bear other inscriptions accompanied by crowns of laurel. Next the **Senate of Delphi** (bouleuterion), Further on are the fallen drums of an Ionic marble column, 10m high, a gift from the Naxos to Apollo in about 570 BC, the column was surmounted by a **sphinx** (see photo). **Polygonal wall:** The famous polygonal wall retaining the terrace on which the temple of Apollo is built is 83m long, it was built in the 6c BC of huge blocks of random - shaped limestone. The wall is inscribed with more than 800 acts granting slaves their freedom during



the Hellenistic and Roman periods. Three columns of Pentelic marble mark the Stoa of the Athenians, it contained the naval trophies captured from the Persians.

Temple approach: The sacred Way rises steeply to the level of the temple of Apollo. The huge stone pillar, to the right of the temple facade, bore an equestrian statue of Prusias (2c BC) King of Bithynia in Asia Minor. **Naos Apollona:** The portico, in which stood a statue of Homer, was inscribed with the precepts of the Sages of Greece: "Know thyself", "Nothing in excess", etc. The naos at the centre of the temple was furnished with altars and statues: beyond was the crypt (adyton) where the Pythia sat near the omphalos and the tomb of Dionysus. **Theatre:** The original theatre dates from the 5c Bc but it was remodeled 200 years later by the Romans who refurbished the orchestra and the stage. The 35 terraces of seats could accommodate 5000 spectators who came to watch the "mysteries" re-enacting the struggle between Apollo and the Python as well as to hear recitals in honor of the god. **Stadium:** which can hold 6500 people.

Delphi according to an ancient myth was at the centre of the earth. It was said to have been discovered by **Zeus**, who, wishing to find the precise center of the world, let loose two sacred eagles from the ends of the earth. They met above Delphi henceforward known as the "**omphalos**" or world's navel. But the legend of Apollo's victory over **Python**, serpent-son of **Ge** (the Great Mother Earth), who stood guard over a rock chasm, the **Castalia Spring** -the vapors from which inebriated men and enabled them to make prophetic utterances –had deeper significance than others.

The Oracle

Originally the priestess of the sanctuary was chosen from among the local virgins but later she had to be a woman of over 50 whose life was beyond reproach. Known as the **Pythia** and later as the **Delphic Sibyl**, she delivered



replies inspired by Apollo in answer to the questions put the pilgrims. First she drank from Cassotis fountain near the temple which was supposed to bestow the gift of prophecy, then she entered the temple crypt where she breathed the fumes of burning laurel leaves (Apollo's tree) and barley meal. Finally she took her seat on the famous tripod, a sort of three-footed cauldron, near to the omphalos and Dionysus' tomb. The pilgrims (men only) were admitted to the neighboring room where they gave their questions to the priests who passed them on to the Pythia. She went into a trance, the sounds that she uttered, her posture and her convulsive movements were interpreted by the priests who delivered the oracle couched in ambiguous phrases in hexameter verse. The replies took the form of advise rather than predictions. The Pythia seems to have been well informed in politics, in turn she favored Xerxes during the Persian invasions, then Athens, Sparta and Thebes in the 4c BC, then Phillip of

Macedon and Alexander the Great and finally Rome. When **Julian the Apostate** (361-363 AD), the last pagan emperor of Rome, sent his quaestor, Oribasius, to consult the Pythia oracle, its utterance was worthy to be its own epitaph. *"Go tell the king - the carven hall is felled, Apollo has no cell, prophetic bay. Nor talking spring, his cadenced well is stilled."* It was finally closed in 381 by the Byzantine emperor **Theodosius** the Great.

the gods still watch over Delphi Silent and invisible or in the form of strange, **anthropomorphic** clouds.

Few statues have ever acquired so great and well deserved a fame as the **bronze charioteer** which originally belonged to a larger group which represented a chariot with four horses from which only small fragments survived. Its height is 1.8 m and is made up from six separate cast parts. Dedicated by Polyzalos, tyrant of the Sicilian city of Gela, for his victory in the race at the Pythian Games, probably in 474 BC. it is admired for its superb art.



Demeter

<http://www.pantheon.org/articles/d/demeter.html>

by Micha F. Lindemans

The Greek earth goddess *par excellence*, who brings forth the fruits of the earth, particularly the various grains. She taught mankind the art of sowing and ploughing so they could end their nomadic existence. As such, Demeter was also the goddess of planned society. She was very popular with the rural population. As a fertility goddess she is sometimes identified with [Rhea](#) and [Gaia](#).

In systematized theology, Demeter is a daughter of [Cronus](#) and Rhea and sister of [Zeus](#) by whom she became the mother of [Persephone](#). When Persephone was abducted by [Hades](#), lord of the underworld, Demeter wandered the earth in search of her lost child. During this time the earth brought forth no grain. Finally Zeus sent [Hermes](#) to the underworld, ordering Hades to restore Persephone to her mother. However, before she left, Hades gave her a pomegranate (a common fertility symbol). When she ate from it, she was bound to spend a third of the year with her husband in the infernal regions. Only when her daughter is with her, Demeter lets things grow (summer). The dying and blossoming of nature was thus connected with Demeter.

In the [Eleusinian mysteries](#), Demeter and Persephone were especially venerated. When she was looking for her daughter, in the shape of an old woman called Doso, she was welcomed by [Celeus](#), the king of [Eleusis](#) (in Attica). He requested her to nurse his sons Demophon and [Triptolemus](#)'. To reward his hospitality she intended to make the boy [Demophon](#) immortal by placing him each night in the hearth, to burn his mortal nature away. The spell was broken one night because [Metanira](#), the wife of Celeus, walked in on her while she was performing this ritual. Demeter taught the other son, Triptolemus, the principles of agriculture, who, in turn, taught others this art. In Demeter's honor as a goddess of marriage, women in Athens, and other centers in Greece, celebrated the feast of Thesmophoria (from her epithet Thesmophoros, "she of the regular customs"). Throughout Classical times members of all social strata came from all parts of the Mediterranean world to be initiated in and celebrate her Mysteries at Eleusis.

In ancient art, Demeter was often portrayed (sitting) as a solemn woman, often wearing a wreath of braided ears of corn. Well-known is the statue made by

Knidos (mid fourth century BCE). Her usual symbolic attributes are the fruits of the earth and the torch, the latter presumably referring to her search for Persephone. Her sacred animals were the snake (an earth-creature) and the pig (another symbol of fertility). Some of her epithets include Auxesia, Deo, Chloe, and Sito. The Romans equated her with the goddess [Ceres](#).

' According to some sources, Demophon and Triptolemus are the same character, namely Triptolemus.

Dolmabahce Palace

<http://english.istanbul.gov.tr/Default.aspx?pid=356>

The Dolmabahce Palace, a blend of various European architectural styles, was built between 1843-1856 by Karabet Balyan, the court architect of Sultan Abdulmecid. The Ottoman sultans had many palaces in all ages, but the Topkapi was the official residence until the completion of the Dolmabahce Palace.

The three-storied palace built on a symmetrical plan has 285 rooms and 43 halls. There is a 600 m long quay along the sea and two monumental gates, one of them very ornate, on the land side. Well-kept, beautiful gardens surround this seaside palace. In the middle, there is a large ballroom with a ceiling higher than the other sections. The entrance section of the palace was used for the receptions and meetings of the sultan, and the wing behind the ballroom used as the harem section.



The palace has survived intact with its original decorations, furniture, and the silk carpets and curtains. It surpasses all other palaces in the world in wealth and magnificence.

The walls and the ceilings are covered with paintings by the famous artists of the age and decorations made using tons of gold. All the furnishings in the important rooms and halls are in different shades of the same color. The ornate wooden floors have different designs in each room, and they are covered with the famous silk and wool carpets of Hereke, some of the finest examples of Turkish art.

Rare handmade artifacts from Europe and the Far East decorate every room in the palace. Brilliant crystal chandeliers, candelabras and fireplaces add to the lavish decor.

The ballroom is the largest of its kind in the world. A 4.5 ton colossal crystal chandelier hangs from the 36 m high dome. The hall, which is used for

important political meetings, receptions and balls, was previously heated by an oven-like system under the floor. Central heating and electricity were later additions to the palace.

Of the six baths in the palace, the one in the section reserved for men was made of unique and beautifully carved alabaster.

The upper galleries of the ballroom were reserved for orchestras and the diplomatic corps. Long hallways lead to the harem, where the bedrooms of the sultan and the quarters of his mother, other ladies of the court and the servants were located.

An annex in the north was reserved for the crown prince. The entrance to this building is from Beşiktaş and it now serves as the Museum of Fine Arts.

In the Republican era, Atatürk used to reside in this palace when he visited Istanbul. He died here in 1938 and before his body was taken to Ankara, it was laid in state while the public poured in to pay him their last respects.

Epidaurus

<http://en.wikipedia.org/wiki/Epidaurus>

From Wikipedia, the free encyclopedia



Panoramic view of the [theatre](#) at Epidaurus

Epidaurus (**Greek:** ἐπίδαυρος, **Epidauros**) was a small city (*polis*) in ancient [Greece](#) at the [Saronic Gulf](#). The modern town Epidavros (Επίδαυρος), part of the prefecture of [Argolis](#), was built near the ancient site.

History

Epidaurus was independent of [Argos](#) and not included in [Argolis](#) until the time of the [Romans](#). With its supporting territory it formed the small territory called [Epidauria](#). Reputed to be the birthplace of [Apollo](#)'s son, [Asklepios](#) the healer, Epidaurus was known for his sanctuary situated about five miles from the town, as well as its [theater](#), which is once again in use today. The cult of Asklepios at Epidaurus is attested in the [6th century BC](#) when the older hill-top sanctuary of Apollo Maleatas was no longer spacious enough.

The [asclepieion](#) at Epidaurus was the most celebrated healing center of the Classical world, the place where ill people went in the hope of being cured. To find out the right cure for their ailments, they spent a night in the *enkoimitiria*, a big sleeping hall. In their dreams, the god himself would advise them what they had to do to regain their health. There are also mineral springs in the vicinity which may have been used in healing.

Asklepios, the most important healer god of antiquity, brought prosperity to the sanctuary, which in the [4th](#) and [3rd](#) BC embarked on an ambitious building program for enlarging and reconstruction of monumental buildings. Fame and prosperity continued throughout the Hellenistic period. In [87 BC](#) the sanctuary was looted by the Roman general [Sulla](#) and in [67 BC](#) it was plundered by

pirates. In the [2nd century](#) AD the sanctuary enjoyed a new upsurge under the Romans, but in AD [395](#) the [Goths](#) raided the sanctuary.

Even after the introduction of [Christianity](#) and the silencing of the [oracles](#), the sanctuary at Epidauros was still known as late as the mid [5th century](#), though as a Christian healing center.

The prosperity brought by the Asklepieion enabled Epidauros to construct civic monuments too: the huge [theater](#) that delighted [Pausanias](#) for its symmetry and beauty, which is used once again for dramatic performances, the ceremonial Hestiatoreion, baths and a palestra. The theater was designed by [Polykleitos the Younger](#) in the [4th century BC](#). The original 34 rows were extended in Roman times by another 21 rows. As is usual for Greek theaters (and as opposed to Roman ones), the view on a lush landscape behind the [skene](#) is an integral part of the theater itself and is not to be obscured.

External links

[Perseus website](#): Epidauros

[The Sanctuary of Aesklepios at ancient Epidauros](#)

[Travel guide to Epidauros](#)

[Theater Of Epidaurus Photographs](#)

[Epidaurus photo gallery](#)

Erichthonius

<http://www.pantheon.org/articles/e/erichthonius.html>

by Dr Alena Trckova-Flamee, Ph.D.

Erichthonius - the Athenian mythical king

According to the tradition the parents of Erichthonius were [Hephaestus](#), the god of fire and smithies and [Gaia](#), the goddess of the earth. Apollodoros was describing a story about Hephaestus and his strange encounter with [Athena](#), when he tried to rape her. He was not successful, but from sperma-impregnated earth Erichthonius was born. Because Gaia did not like such a situation, she did not want this child and so Athena took care of Erichthonius. She brought him within a closed basket into the sanctuary of the Athenian Acropolis and insisted to her priestesses - Aglauros, Herse and Pandrosos, the daughters of the first Athenian king [Cecrops](#) - not to open the basket.

Once, when Athena was absent, while bringing from the peninsula Pallena a mountain for the Acropolis, her orders were broken. Pausanias noticed, that Pandrosos obeyed, but her sisters were curious and opened the chest or basket with Erichthonius. Unfortunately, one crow saw them and immediately flew to Athena to announce her the news. The goddess was just returning to the sanctuary, when she heard this event. She became so angry, that she lost her mountain, from which is the top of Lykabettos. And the daughters of Cecrops were getting mad and threw themselves off from the Acropolis. Apollodoros' version is a little different, but the result was the same.

Erichthonius with the protection of Athena became the king of Athens. His activities were concentrating to the progress of people. From myths it is known, that he was the first putting the horses to chariot, cultivating the earth with plough and learning people to use silver, which was a more important metal than gold. After he decided to celebrate the Panathenaean festival in honor of the goddess Athena.

The Birth of Erichthonius was depicted on some Athenian red figured vases. Mainly the scene of Codrus Painter on the vase from the Classical period, which is in the British Museum in London, represents well the mythological story. Gaia is giving the child into the hands of Athena, while Hephaestus, Cecrops and one of his daughters, Herse, are standing around them. The same theme -the birth of Erichthonius-, surrounded by the other Olympian gods in a rich and ornate

style, was used to decorate a later classical calyx crater at the British Museum in London. The so-called Erichthonius Painter is the author of a lovely scene on the pelike of the Classical period, also in the British Museum. Erichthonius as a young boy is sitting in his chest on the rocks of Acropolis, while two snakes are guarding him and his basket is nearby. He is making a sign to Athena, who is coming to see him, while she is holding her helmet and scepter in her hands.

Erichthonius was a kind of a mythical chthonic father of Athens. His name is a derivation from the Greek words *eris*, *-idos*, it means troubles and *chdonios* - born from the earth. Due to this contention between Athena and Hephaestus he was born from the earth. With his mother-earth he had connection by two snakes, which were guarding him. In a later myth Erichthonius was described like a snake with human head, similarly as Cecrops. There is presumption, that the snake beside the shield of Athena on her cult statue could be a symbol of Erichthonius. Educated by Athena, Erichthonius took a role of helper and good hero of the Athenian people.

Gaia

<http://www.pantheon.org/articles/g/gaia.html>

by Ron Leadbetter

Gaia or Gaea, known as Earth or Mother Earth (the Greek common noun for "land" is *ge* or *ga*). She was an early earth goddess and it is written that Gaia was born from [Chaos](#), the great void of emptiness within the universe, and with her came [Eros](#). She gave birth to [Pontus](#) (the Sea) and [Uranus](#) (the Sky). This was achieved parthenogenetically (without male intervention). Other versions say that Gaia had as siblings [Tartarus](#) (the lowest part of the earth, below [Hades](#) itself) and Eros, and without a mate, gave birth to [Uranus](#) (Sky), Ourea (Mountains) and [Pontus](#) (Sea).

Gaia took as her husband Uranus, who was also her son, and their offspring included the [Titans](#), six sons and six daughters. She gave birth to the [Cyclopes](#) and to three monsters that became known as the "[Hecatonchires](#)". The spirits of punishment known as the [Erinyes](#) were also offspring of Gaia and Uranus. The [Gigantes](#), finally, were conceived after Uranus had been castrated by his son [Cronus](#), and his blood fell to earth from the open wound.

To protect her children from her husband, (the Cyclopes and the Hecatoncheires, as he was fearful of their great strength), Gaia hid them all within herself. One version says that Uranus was aghast at the sight of his offspring so he hid them away in Tartarus, which are the bowels of the earth. Gaia herself found her offspring uncomfortable and at times painful, when the discomfort became too much to bear she asked her youngest son Cronus to help her. She asked him to castrate Uranus, thus severing the union between the Earth and Sky, and also to prevent more monstrous offspring. To help Cronus achieve his goal Gaia produced an adamantyne sickle to serve as the weapon. Cronus hid until Uranus came to lay with Gaia and as Uranus drew near, Cronus struck with the sickle, cutting the genitalia from Uranus. Blood fell from the severed genitals and came in contact with the earth and from that union was born the Erinyes (Furies), the Giants and the Meliae (Nymphs of the manna ash trees).

After the separation of the Earth from the Sky, Gaia gave birth to other offspring, these being fathered by Pontus. Their names were the sea-god [Nereus](#), [Thaumas](#), [Phorcys](#), [Ceto](#) and Eurybia. In other versions Gaia had offspring to her brother Tartarus; they were [Echidna](#) and [Typhon](#), the later being

an enemy of [Zeus](#). [Apollo](#) killed Typhon when he took control of the oracle at [Delphi](#), which Gaia originally provided, and then the "Sibyl" sang the oracle in Gaia's shrine.

It was Gaia who saved Zeus from being swallowed by Cronus, after Zeus had been born, Gaia helped Rhea to wrap a stone in swaddling clothes, this was to trick Cronus in to thinking it was Zeus, because Cronus had been informed that one of his children would depose him, and so to get rid of his children he had swallowed them, Gaia's trick worked and Zeus was then taken to Crete.

Gaia being the primordial element from which all the gods originated was worshiped throughout Greece, but later she went into decline and was supplanted by other gods. In Roman mythology she was known as [Tellus](#) or Terra.

Gallipoli

A Short History of the Campaign

<http://users.skynet.be/Gallipoli/hist/histit.htm>

1. The Background of the Campaign

1.1 Turkey at the beginning of the 20th century

At the beginning of the twentieth century, Turkey was still the big Ottoman Empire.

In general, it was composed of the actual Turkey together with extensive possessions in the Balkans and the Dodekanesos. Apart from that, there were the coastal regions of the Arabian subcontinent: in the west this meant Israel, Syria, part of Arabia and Yemen. In the east the Turks ruled over the Persian Gulf, Iraq and the Emirates.

Although the enormous size of these possessions had once been the foundation for the power of the state, it was also the factor that ultimately led to the decline of the empire. Through its uncontrolled growth over the centuries, the state had become a mixture of cultures, languages and religions that lacked any form of cohesion and progressively became more difficult to control.

Still, under Sultan Abdul Hamid, the empire had managed to keep its status and stability over a period of thirty relatively calm years. One element that had been important here, was the clever way in which Turkey made skilful use of the competition between England and Russia, who both wanted to extend their influence in the region.

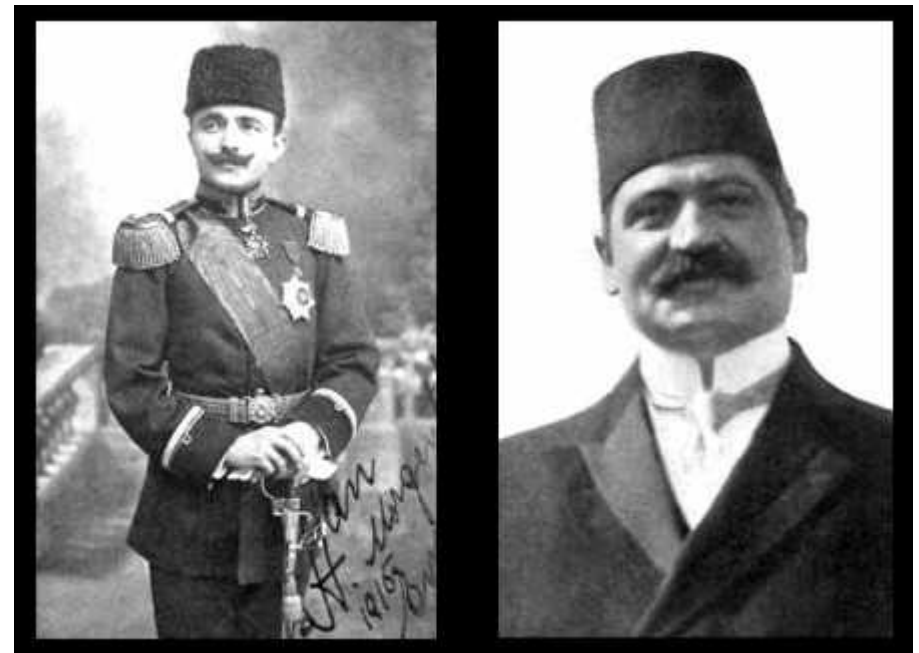
When, at the beginning of the 20th century, these two started making diplomatic moves to better their mutual interests through a more intense cooperation, the role of Turkey as a buffer between the two became less relevant and gradually the decline of the empire set in. Constantinople became a beehive of diplomatic

activity, while the unity of the country itself was increasingly threatened by internal differences and a growing political tension. Maintaining a centralised government became more and more difficult and different parts of the empire slid into a state of latent, and sometimes acute, anarchy.

The big Ottoman Empire was still big, but it was rapidly becoming a giant on clay feet.

1.2 The Young Turks

In 1908 a revolutionary movement originated in the northern regions of the empire, mainly led by young officers in the Ottoman army, who founded the "Committee for Unity and Progress". The three best-known ones among them were [Enver Pasha](#), [Talaat Bey](#) and Djemal Pasha. Among their followers, a group that mainly consisted of dissatisfied young lions, there was also the then unknown Mustapha Kemal, who played no important part in the movement.



Enver Pasha

and

Talaat Bey

The ideas of these young revolutionaries were mainly liberal : freedom, equality and fraternity were considered to be the foundation upon which could be built a country where so many different peoples and cultures had to live together. To

guarantee their peaceful coexistence, liberty of religion was deemed necessary. For the rest, substantial efforts were needed to modernize the country on a western basis.

In that same year 1908, these Young Turks - the name was a western invention - forced Sultan Abdul Hamid to accept a constitution. The following year, after an Islamite contra-revolution had been smothered, it became more and more apparent that Abdul Hamid, who was Sultan (worldly leader) and Kalief (religious leader) slowed down the ascent of the Young Turks to power. After he had been deposed, he was replaced by Mehmed V, a weak personality, who did not interfere with their political plans.

Initially, this change was not such a bad idea : because they now had greater freedom to realize their progressive ideas, they began to reshape the country on a more western basis. It can't be denied that Turkey benefited from these changes : mainly in the field of social welfare, sectors like education and health care were brought to a higher level.

Very soon however, it became clear that the internal erosion of the empire was so fundamental that a restoration to its former power was an illusion. The political situation in the Balkans and at the north-western frontier had become so unstable that different neighbouring countries profited from the confusion : there were annexations of parts of the empire by Austria (Bosnia-Herzegovina) and Italy (Tripoli).

In 1912 the situation degraded even a step further : a coalition of Greece, Bulgaria, Serbia and Montenegro was formed, which led to the First Balkan War. Again Turkey lost a number of possessions in the region.

These events had a serious effect on the behaviour of the Young Turks : under pressure of the rapidly changing political and military reality, they soon lost the better part of their liberal ideas of fraternity and equality. More and more, their ideas start taking the shape of a totalitarian doctrine. While in 1913 the victors of the First Balkan War are still quarrelling about the distribution of their territorial gains, and the Turkish government convenes to accept the official rendition of the Edirne region to Greece, Enver's patience comes to an end. Together with a number of followers he plans a raid on the meeting, personally shoots the Minister of War and sends the Government home.

With an army, he himself rushes to Edirne and succeeds in liberating the town and the surrounding region, a feat known as The Second Balkan War. Profiting from his rapidly growing status, he instates a triumvirate that from 26th January

1913 claims absolute power. Enver becomes Minister of War, Talaat gets Internal Affairs and Djemal the Navy.

1.3 The Struggle for an Alliance

The change of power in Turkey had of course not altered the international political situation.

In Europe a big conflict was imminent and although the Young Turks initially did not want to get involved, it soon became clear that it would be impossible for them not to choose sides: they badly needed international support for their new and still fragile regime. Their dilemma was in fact simple: they could either improve their contacts with the developing alliance between England and Russia or choose the German side to try and counterbalance the growing power of the Anglo-Russian block.

The Germans were not so popular in Turkey. Their military advisors had been unable to prevent the military defeats and had not stopped the further deterioration of the army. On the other hand, their diplomatic presence in Constantinople was impressive: for 15 years, till 1912, the German Ambassador Von Bieberstein had played an important part in the proceedings there. A giant of a man, he overshadowed the other diplomats. His successor Wangenheim was of the same calibre and overpowered Mallet, his English colleague.

As for the English presence, the Turks especially admired their Navy. Even a public collection had been organized to have two new battleships built in England, which could then be used to reconquer the Greek Islands Imbros, Lemnos and Mytilene. These two ships, the Sultan Osman and the Meschedieh, would be ready by August 1914 and their future Turkish crews had already arrived in England.

What the Turks resented in the English, was their growing cooperation with Russia.

The English from their side, kept their contacts with the Turkish government rather cool. Mallet, their ambassador, preferred contacts with older politicians who had still served under the Sultan, and with older higher officers of the Turkish army, who had been deposed when the young Turks rose to power. Enver had indeed fired, and that in a single day, 1200 officers because of "incompetence", among whom 150 generals and colonels. It was clear that England expected an impending fall of the Young Turks from power.

When Turkey made moves to come to an alliance, England was not enthusiastic. For the same reason a loan was not granted. Germany chose a completely different approach: Enver and his political friends were treated with all possible respect and benevolence. As well Wangenheim as his government understood how important an alliance with Turkey would be in case an international conflict should erupt in Europe.

First of all, Germany considered their military support considerably: in December 1913, Liman von Sanders arrived in Constantinople and was instated as inspector-general of the Turkish forces. Before long, hundreds of German officers came to Turkey as advisors to the Turkish army. Apart from that, extensive facilities were given to Turkish officers, to get their training at German military academes.

In spring 1914, the battleship Goeben paid a visit of some weeks to Constantinople. To counter the English maritime reputation, one official reception after the other was organized on board. Moreover, Germany was willing to grant the loan which the English had refused and they wanted to talk about the concession for the BBB-railway, which was to follow the trajectory Berlin-Bosporus-Baghdad. In case of a conflict, this railway would enable the Germans not only to transport troops to the boundaries of the English possessions in the East, but it would also guarantee them access to the oil fields in Arabia, a factor of primary importance for their Navy.

Mid-1914, the relations between the players in the diplomatic game had more or less taken shape : Turkey was reluctant to be drawn into a war, but readily accepted the presents from the European powers that wanted to get them on their side in case of a conflict. England remained rather passive in this respect because it doubted the ability of the Young Turks to keep governing the country. Germany showed a better understanding of the situation : they appreciated the possibility of using Turkey for back-cover in case of a European war in the West. Moreover the support of Turkey would enable them to increase their influence in the Balkans, which was important for Austria and, most of all, a geographical link between England and Russia would become impossible.

1.4 The Beginning of WW I

During the first days of August 1914, the chain of events suddenly gathered momentum. In fact, during the first week of the month, not a single day passed without one occurrence or other, that further disturbed the already tense atmosphere in Constantinople even further.

In fact, it al began on 27th July already, when Enver and Wangenheim had a more or less secret meeting, during which an alliance between Germany and Turkey was talked about. A majority of Turkish government members knew nothing about these proceedings.

On 2nd August, this treaty was indeed signed. Although it merely stressed the friendly relations between the two countries, and did not actually link Turkey to Germany, the text contained an agreement that the Dardanelles would be closed in case of war. ([Click to read document](#))

On 3rd August confusion increased again: Churchill informed Turkey that, owing to the threat of war, the two warships that had been ordered would not be delivered, but had on the contrary been confiscated to serve in the Royal Navy. Wangenheim, who saw his big chance, reacted immediately and offered Enver two German Warships, the Goeben and the Breslau, as replacements. This swift move made the English diplomatic situation almost hopeless.

These same two German ships were at that same moment bombarding the French town of Philippeville and Bone on the African coast. Although a number of English battleships, which could perhaps not compete with Goeben in speed, but certainly in firepower, were in the immediate neighbourhood, they did not intervene. As a matter of fact, a last ultimatum had been sent to Germany and that expired only in the evening of the same day. England was clearly doing everything she could to avoid a war.

The German admiral Souchon, who could not believe his luck, took the opportunity to hide in both ships in the Strait of Medina, where they could be supplied. England nor France at that moment had the vaguest idea where the enemy was hiding.

In the Dardanelles, work was begun to position the first sea-mines in the Narrows between Kilid Bair and Chanak.

On 4th August England declared war to Germany.

Enver who had got into a kind of panic himself, because the two promised warships had vanished, suddenly offered Russia a treaty of mutual friendship between the two nations. Strange as this move was, it was refused by the Russians anyway. As a matter of fact, they lost their last opportunity here to keep the only exit to the sea open : in the far North, ice kept the Russian ports inaccessible for the greater part of the year and because of German superiority in the Baltic Sea, the situation was equally hopeless during the short summer

period. The Dardanelles were the only route for the import of goods, technology and weapons or the export of grain to the West.

On 10th August, Goeben and Breslau suddenly appeared at the entrance of the Dardanelles. Souchon had cunningly succeeded in misleading the allied navies, and had brought his secret journey to the east of the Mediterranean to a good end.

At that moment, something funny happened : a German military attaché suddenly called Enver away from a meeting, and did not allow him the least time to consider decisions that later proved to be crucial for Turkey. First of all he got the permission for the two German warships to steam through the Dardanelles, but on top of that, he also managed to make Enver agree that Turkish coastal batteries could be called upon to fire at eventual pursuers. In return, German declared herself prepared to cede the two ships and their crews to Turkey, so they could serve in the Turkish navy. One day later, they moored in Constantinople, under their new names, Sultan Selim and Medilli. On deck, one could observe the German sailors, each of whom had completed his uniform with an authentic fez.

This way, Enver was drawn into the oncoming conflict before he was well aware what was really at stake, and again the Turkish government had not been consulted.

England on the other hand, did not seem to fully grasp the situation: in mid August, when Churchill proposed a raid on the still poorly defended Dardanelles, to try and sink Goeben and Breslau, Prime Minister Asquith was shocked. In his view, the idea was "unacceptably warlike". Also Lord Kitchener showed no enthusiasm, be it for completely different reasons. According to him, the negative effect on the millions of Muslims in the British Empire, might well outstrip the positive military results of such an action. Apparently, England was unable to appreciate the true nature of the bonds between Muslims of different nations with certainty, and therefore chose to remain passive.

There was even more: when a new commander for the Dardanelles Squadron of the Navy had to be appointed, admiral Limpus, who had been at the head of the Naval Mission in Constantinople, was not chosen. England deemed it unfair and needlessly provocative to appoint someone with so much "inside knowledge" of the Turkish Navy.

Although they were not aware of the fact, this rather ridiculous attitude of the English thwarted the German plans to get unconditional support from Turkey in

their war effort. As the latter ones still hesitated, more drastic measures were necessary.

As a first move, Germany staged a few local raids against border posts in Egypt that was under British control, hoping that this would provoke an English retaliatory attack on Turkey. When this was no success and the Turkish government kept showing a lack of resolution, a further step was taken by the Germans.

On 28th-29th October, three Turkish torpedo-boats, commanded by German officers, entered the Black Sea and raided the Russian town Odessa. They sank the gunship Donetz, damaged a number of steamships, among which the French ship Portugal, and bombarded the town.

At the same moment, Souchon, who had been promoted to General Commander of the Turkish Fleet, executed a similar attack on Sebastopol. It can't be known who was more surprised by this sudden action, the Russians, the English or the Young Turks themselves, who had not been consulted beforehand.

It's clear that this affair could no longer be tolerated by the English and their allies, but against all logic, they still decided to give Turkey one ultimate chance to avoid an open state of war. The condition however, was that all Germans would have to leave the country immediately, and that was of course unthinkable.

In four days' time, between 3rd and 7th November, Constantinople received declarations of war from Russia, England, France and, strange enough, also from Montenegro, Japan and Belgium.

2. The Plans

2.1 Looking for a New Front

While these things were happening in Constantinople, on the Western Front the rush to the sea was drawing to a close. As a war of movement gradually turned into trench warfare - and a stalemate - the military leaders were forced to reconsider the situation and to draw up new plans.

During their studies at military academies, they had been indoctrinated with the traditional strategic stereotypes that had hardly changed over the last 3 centuries. In the past, armies had always been transported over existing transport routes, without paying much attention to flank protection or other technicalities of that kind. When ultimately the enemy was confronted and the two armies were facing each other on a battlefield, the procedure was always the same. Two factors were indeed important: 1. One had to make sure one's front was kept firm to repel the attacks of the enemy and 2. Once this had been accomplished, all efforts should be directed towards turning the unprotected flanks of the other army. Exactly this last item had become the ultimate problem on the Western Front: after the frontline had become stabilized from Switzerland to the North Sea, no more flanking moves were possible, a situation that led to serious confusion in the ranks of military planners.

The way out they eventually devised, was in fact nothing new: if the infantry got stuck, something could perhaps be done with the Navy. If local flanking movements were impossible, plans would have to be drawn on a wider scale. This way, it remained possible to adhere to the old axioms, be it in a somewhat modernized form.

The result of this attitude was, that on the English side, three different plans were considered, each one brought forth and strongly defended by another political or military heavyweight.

1. Kitchener favoured a landing on the Baltic coast, supported by naval artillery.
2. Lord Fisher of the Navy, wanted to land three Russian armies on the northern coasts of Germany, supported by a - still non-existent - British supremacy in the Baltic waters.

3. Winston Churchill wanted a strong demonstration of the Navy in the Dardanelles, with Constantinople as a final objective. In this plan, Greek troops could be used to consolidate the gains afterwards.

These three plans, different as they were, showed one common idea though : all three aimed at some kind of super flank-attack with the help of the Navy.

During the last months of 1914, while in France the Allied positions were being consolidated and in England Territorial and Kitchener divisions were being trained on a big scale, in London the three plans kept circulating among the decision makers. When finally one of the three was adopted, it was not entirely because of an English decision: more than anything else, the evolution of the war on an international military, political and economical level played a crucial part in the choice that was eventually made.

2.2 The Plans Take Shape

In autumn of 1914, not so much happened in the Mediterranean. In London all attention was focused on the Western Front, and as a consequence the actions in the East were limited to small-scale skirmishes.

On 3rd November, some English warships fired at the Sedd-el Bahr and Kum Kale forts, near the entrance to the Dardanelles. The whole action was of no military importance: the bombardment did not last longer than 20 minutes and the Turks hardly reacted at all. Still, it was a first-rate blunder: the English were no wiser after their attack, but the action made the enemy aware of their possible future plans. Moreover, it provided the Germans with another argument in their relation to the Young Turks, and last but not least, it made the English over-confident.

On 13th December, lieutenant Holbrook steered his submarine under the minefields in the Narrows, where he sank the Messudieh, an old Turkish battleship. Also this action warned the Turks that they would have to strengthen their defences. For the English, these two raids were stand-alone efforts and therefore there was no follow-up.

From the Turkish side, also two expeditions were attempted that ended in failure. In December, Enver suddenly left for the Caucasus with a 100.000 strong army, in mid-winter and without any serious preparations. What exactly happened to his force has never become entirely clear, but fact is that on 29th December the battle of Sarikamisch was fought and that the Turks were defeated. Some time later, Enver arrived back in Constantinople, without giving much of an explanation. Of his troops only some 18.000 returned.

In January, Djemal Pasha collected another army, which he took in three different columns through the desert to attack the Suez Canal, which was controlled by the English. Here too, the Turkish attack was easily stopped on 3rd and 4th February, and also Djemal was beaten back.

The Turkish losses, which amounted to some 1600 against only 160 for the English, were another factor to make the latter still more confident: the fighting power of the Turkish soldier was considered to be very low, while their good organisation under German officers and their tough resistance to extreme fighting and campaigning conditions were not appreciated.

On 2nd January, a Russian plea for assistance arrived in London from Csar Nicholas. He urgently asked the English for a demonstration against Turkey, to lighten the pressure on the Caucasus. Strange enough, this request was made 4 days after his victory at Sarikamisch, but the allied powers took it seriously anyhow.

During the first two weeks of January, the War Council in London met almost every day to evaluate the situation. Churchill sent a telegram to Carden, the commander of the Fleet in the Mediterranean, in which he asked whether an attack on the Dardanelles by the Navy could be successful. On 5th January, Carden replied that for such an action more ships would be necessary, but that under those conditions it might be done.

On 8th January, there was another important meeting in London. With Carden's letter on the table, the War Council got convinced of the fact that an attempt by the Navy to force the Dardanelles could and should be considered. Churchill sent another telegram to Carden, to hear which military power would be necessary for the attack.

For a majority of War Council members, it had become clear that this plan to force the Dardanelles, possibly followed by the threat and, if necessary, the bombardment of Constantinople by the Navy, could bring a number of advantages to the Allied cause :

- It would trigger a revolution in Turkey, which would cause the downfall of the Young Turks, and put an end to the agreements with Germany.
- The only two Turkish ammunition factories, both in the neighbourhood of Constantinople and close to the coast, could be destroyed by a naval

bombardment, which would make a continuation of the war impossible for Turkey.

- The pressure on the Suez Canal would immediately fall away.
- The German Berlin-Baghdad railway would be cut.
- An English invasion in Mesopotamia would not be a serious problem any more and Germany would be cut off from the oilfields in the Middle East.
- Russia would be able to call back troops from the Caucasus, to use them on other fronts.
- German expansion towards the east would be stopped, which would end the threats on the English possessions in India.
- Hundred thousands of tonnes of Russian grain, that were blocked in the Black Sea region, could be exported and become available for consumption in the West.
- Austria could be threatened by a combined operation of a Russian army over land and a move by English warships on the Danube, which would draw German troops away from the Western Front.
- Serbia would be saved.
- Greece, Rumania and Italy, impressed by these successes, might well choose the allied side. Bulgaria would then be reduced to a spectator and a united effort by the other Balkan countries could be planned against Austria.

Apart from these considerations, a decision was taken that also infantry should be earmarked to occupy the Gallipoli peninsula, if the situation in the West further developed into a stalemate.

During the meeting of 13th January, the War Council sanctioned a naval attack on the Dardanelles. The two other plans, that had been kept in reserve for further analysis, were definitively abandoned : a landing near Zeebrugge was judged impossible because of the number of troops that would be needed. Fisher's big plan for a combined attack in the Baltic was considered to be unrealistic, partly also because of the weakness of Russia which would have to play an important role in that scenario.

On 28th January, the Dardanelles plan got its definitive shape: the forcing of the Dardanelles would be carried out in four phases:

1. Eliminate the forts at the entrance to the Dardanelles.
2. Sweep the minefields behind them.
3. Eliminate [the forts in the Narrows](#).
4. Sweep the mines in the Narrows, to create a passage for the fleet.

It was estimated that for this operation eight ships would be necessary, six of which might be lost. The two other ones would be damaged, but succeed in forcing the Dardanelles. To defeat Goeben and Breslau, 8 other ships would be needed. The potential losses were estimated as high as twelve ships.

On 29th January, the necessary ships were earmarked to take part in the operation. First of all, there was the Queen Elisabeth, the biggest and best armed warship of the Navy. Then there was Inflexible, which belonged to the same class as Goeben, and ten older warships, some of which were nearing the end of their career anyway. France also sent four older warships.

The command of this fleet went to Carden, with Vice-Admiral De Robeck as his second in command. Commander Keyes became Carden's Chief of Staff and Vice-Admiral Wemyss was appointed as Governor of Lemnos.

While these ships were steaming to the eastern part of the Mediterranean Sea, the War Council agreed to provide infantry support, after a remark by Lord Kitchener that as many as 150.000 ground troops might be necessary for such an operation.

One week later, the action was to begin.



The forts in the narrowest part of the Dardanelles, looking from Chanak to Kilidbair at the other side of the Straits

3. The Navy Attacks

3.1 The First Naval Attack, 19th February

The attack by the fleet was planned for 19th February.

As the guns of his ships could fire over a distance well above that of the old Turkish coast batteries, Carden had opted for a naval attack in three stages: there was to be a long-distance bombardment of the forts at the entrance to the Dardanelles to start with. This would then be followed by a second one at mid-range. Eventually the whole action would then be brought to a good end when the ships closed in on the shore and reduced what was left of the Turkish defences to rubble with a final short range bombardment.

At 9.51 h the attack began: for the rest of the morning, the fleet started a slow long-distance bombardment. At 14.00 h then, they took new positions at 6000 m from the shore. Up to that moment, the Turkish batteries had not yet replied. At 16.45 three ships ventured closer to the shore and were shot at by some smaller coast batteries, without any damage being caused. Nothing much could be observed on land, as the forts were hidden from view by a huge cloud of dust. It even seemed as if they had been deserted by the enemy.

As the day was drawing to a close and light began failing, Carden broke off the action. How big the damage to the Turkish defences was, could not be estimated : the accuracy of a bombardment over that distance, by moving ships, was not so great. Apart from that, only 139 12-shells had been fired during the whole attack.

The following day the weather was bad: a storm accompanied by flurries of snow and sleet made a renewal of the attack impossible for five full days.

In London, where the action was intently monitored, Kitchener sent a telegram to Maxwell in Egypt, to keep the entire 40.000-men-strong Anzac force ready for deployment in the Dardanelles sector. What their precise orders would be, was not made clear.

Only on 25th February was the naval attack resumed. De Robeck sailed into the entrance to the Dardanelles and could see with his own eyes how German and Turkish gunners left their batteries for what they were and fled in a northern

direction. As a consequence, the English landed some groups of marines near the forts, who blew up the guns, destroyed searchlights and wrecked other military installations. There was hardly any resistance from the Turkish side : as well the Asian shore as the tip of the peninsula were almost deserted.

As a next step, a number of minesweepers sailed into the entrance of the Dardanelles, without paying much attention to the sporadic fire from mobile Turkish guns on the shore. Although they covered a distance of 6 km, they were unable to discover any mines.

On 26th February and on 2nd and 3rd March, the inner forts in the Straits were bombarded by the fleet. Mobile Turkish howitzers however, together with field guns and even a number of fake batteries that just produced puffs of black smoke, proved a real pest and forced the ships to keep moving. As a consequence, it was difficult to judge the effectiveness of the naval bombardment and more so to assess the damage being done.

On 2nd March, a satisfied Carden informed London that he hoped, the weather permitting, to arrive at Constantinople within fourteen days. On 5th, 7th and 8th March the inner forts were bombarded once more, but again the allied warships were unable to cause a degree of damage, substantial enough to make the defence of the minefields impossible.

At the same moment, the Turks were reorganising. They reoccupied Cape Helles and Kum Kale on the Asiatic coast, and the next time that English marines attempted a new landing, they were driven back by a hail of rifle fire. Moreover, the German commanders of the Turkish coastal defence units had understood that they were no match for the heavy naval guns of their enemies, but that the small unarmed minesweepers were indeed vulnerable. By moving their own howitzers and field guns all the time, they made it impossible for these small vessels to damage the minefields. Every night again, these sweepers were caught in the beam of searchlights and put out of action before they could do what was expected of them.

This delay made London nervous. After a number of cables from Churchill in which he insisted on immediate action, Carden finally agreed to attack on 17th March with his entire fleet, even if all the mines had not been swept.

Sir Ian Hamilton left London on 13th March with the order to stay put until the Navy had tried its best. If a land army were to support the naval effort, he could use the 29th Division, the Anzac Corps, the Royal Naval Division and the French Army Corps, a total strength of 70.000 men.

In the meantime, Carden had become a sick man: the stress of the last months had been too much for him and he was on the brink of a nervous breakdown. On 16th March the verdict of his doctor was clear: he was unable to carry on. The following day, Churchill replaced him by De Robeck. The final attack was postponed for twenty-four hours by this decision and was now to commence on 18th March, under a new commander.

3.2 The Second Naval Attack, 18th March

For the decisive attack on the Dardanelles defences, De Robeck split up his fleet in three parts:

1. The four most powerful English battleships Queen Elisabeth, Agamemnon, Lord Nelson and Inflexible, with Prince George and Triumph on their flanks.
2. The four French battleships Gaulois, Charlemagne, Bouvet and Suffren with the English ships Majestic and Swiftsure as escorts
3. The remaining six battleships, the destroyers and the minesweepers which had to wait outside the Dardanelles.

The idea was that during the day the two first lines of ships would cause so much damage to the Turkish forts, that in the evening the minesweepers could be called for to create a safe pathway through the Narrows. The battleships would then steam into the Sea of Marmara in the morning.

On 18th March the weather was perfect.

At 10.30 h, after the morning mist had cleared, the battleships entered the Dardanelles. Although they were continuously fired at by the light Turkish guns that were hidden on the coast, they did not pay too much attention to this inefficient bombardment and kept steaming on at a steady pace.

At 11.00 h the first line of ships reached its planned position at 8 miles from the actual Narrows and at 11.25 h the bombardment of Kilid Bahr, Chanak and some smaller fortifications began. The German and Turkish batteries that had been positioned there were unable to retaliate because of the distance. The different forts were hit several times and at 11.50 h there was a huge explosion at Chanak.

At the same time the English ships were continually being shot at by the small, mobile Turkish howitzers. Although there was no serious threat to their safety,

this ongoing bombardment could well damage the superstructure of the big battleships and a number of installations on their decks.



Chanak under the bombardment of the Allied Fleet.

Shortly after 12.00 h De Robeck ordered the French line of ships under Admiral Guepratte forward. The old French battle cruisers passed the line of their English colleagues and penetrated half a mile further towards the Narrows, so they could assist in subduing the fire of the annoying Turkish howitzers.

This move however, had brought the ships within the reach of the forts. This fact, combined with the unrelenting fire coming in from the coast, soon made itself felt. Before long, Gaulois was hit under her waterline and was forced to withdraw, to beach herself on a small island near the coast outside the Dardanelles. Inflexible's foremast was on fire and her hull showed a gaping hole at starboard. Agamemnon was hit no less than 12 times in less than half an hour. Nevertheless, at this point the allied fleet had suffered less than ten casualties among the crews and apart from Gaulois, all ships had retained their full battle-strength.

On the Turkish side, the situation was rapidly growing worse: an important percentage of their guns had been put out of action. A number had been buried under collapsing stonework, other guns suffered from mechanical failure. In different forts there had been massive explosions and all communication lines had been cut. Where the shooting went on, the ammunition supply was rapidly

dwindling. At 13.45 h, after the fighting had been going on for two hours and a half, the last guns fell silent.

At about the same time, De Robeck decided to recall the French line, to deploy his remaining six ships. With Suffren leading, they veered to the right to make a turn close to the Asiatic coast. At 13.45 h disaster struck for the first time : Bouvet, on her way back in Eren Keui Bay as second ship of the line, was suddenly shaken by a huge explosion while steaming at full speed. Within two minutes she disappeared beneath the waves, taking 650 crew members with her.

Not only the Allied commanders, but also the Turks thought that a heavy shell had pierced the ship's ammunition storage room, and the shooting from the forts in the Narrows resumed, as if this occurrence had given the gunners new courage. On the Allied side, the morning scenario was repeated: in turn, the English and French warships advanced and kept bombarding the Turkish positions until, at 16.00 h, all resistance had again been broken.

In De Robeck's opinion, the moment had come to call the minesweepers forward. At first, things went according to plan: some mines were indeed swept, but once the small boats approached the second line of mines, the fire coming in from the mobile guns on the coast grew stronger. Soon a panic started to spread among the crews and they fled.

That the attack was not progressing well became even more apparent when at 16.11 h Inflexible suddenly started to tilt, and that not so far from the spot where also Bouvet had been hit. Heavily damaged, the ship tried to struggle back to the entrance of the Dardanelles.

No more than three minutes later, Irresistible signalled that she had been hit by a torpedo, again in that same bay of the Asiatic coast. Other ships had to come to her assistance to get the crew away from the crippled ship that helplessly drifted out of the Dardanelles.

It was now 17.00 h and three warships had been lost in mysterious circumstances. The area where all the damage had been done had several times been searched for mines before the attack, also through aerial observation. The only explanation that De Robeck could find was, that the Turks had started to let mines drift on the current, which would take them inevitably towards the Allied fleet. The only choice he had was to break off the action.

While Keyes remained in the area to tow a badly crippled Irresistible away from the coast, also Ocean hit a mine. The ship began to tilt badly and started steaming around in circles, as also her rudder had been damaged by the explosion. The crew were taken off the ship that sank four hours later. Also Irresistible had vanished from sight.

3.3 The Aftermath of 18th March

On 19th March, the attack was not resumed.

Although everyone in the Navy was badly shaken by the proceedings of the day before and the loss of one third of the fleet, nobody wanted to give up. It had become clear however that the Narrows could not be taken as long as the minefields were not dealt with and to accomplish that, a complete reorganisation of the sweeper force was necessary. This task alone would take two weeks.

Nobody, apart from Keyes perhaps, could guess how close to a breakthrough they had been. The accidents of Bouvet and the other ships in Eren Keui Bay had in fact been caused by an unfortunate coincidence. Only a few days before the naval attack, the tiny Turkish vessel Nusret had managed to lay a new line of mines. Where the Allied commanders suspected much greater dangers, it was this string of mines which was entirely responsible for all the damage done. Apart from that, when the Allied fleet was ordered to break off the attack, the Turkish ammunition supplies had completely been exhausted. The German and Turkish officers who commanded the batteries in the forts had been close to despair, but their Allied counterparts were unaware of the precarious situation their opponents had to cope with.

On 19th March Hamilton sent a telegram to Kitchener, in which he expressed the opinion that success could only be obtained if a combined action of the Navy and the infantry was undertaken.

On 22nd March the different commanders had a meeting on board the Queen Elisabeth: the

Navy was represented by De Robeck and Keyes, the infantry by Hamilton and Birdwood, who commanded the Anzac Corps. Soon it became clear that a new naval attack was impossible before 4th April, the day when new and better mine sweepers would be available. Hamilton declared he would at least need time until 14th April to organize a landing. When news of the meeting reached London the following day, Kitchener declared abruptly that the land forces would solve all the problems and nobody dared to contradict him.

The English started to work furiously to prepare a landing. A combined naval and infantry attack of this dimension had never been undertaken in the past and was therefore new to the military planners: not only was it necessary to train and equip the force that was still in Egypt, but the Greek islands that had been chosen to act as an operational base lacked any kind of infrastructure. It is no wonder that quite a number of mistakes were made, the consequences of which would only later become apparent.

Only on 11th April, did Hamilton's administrative staff arrive at Alexandria. They were refused any cooperation from Maxwell, the local commander, who was obsessed by a possible Turkish attack against Egypt. On the other hand, the preparations for the campaign were so immense, that after a couple of days, any form of secrecy proved to be an illusion.

Hamilton himself decided that the landing would take place on 25th April.

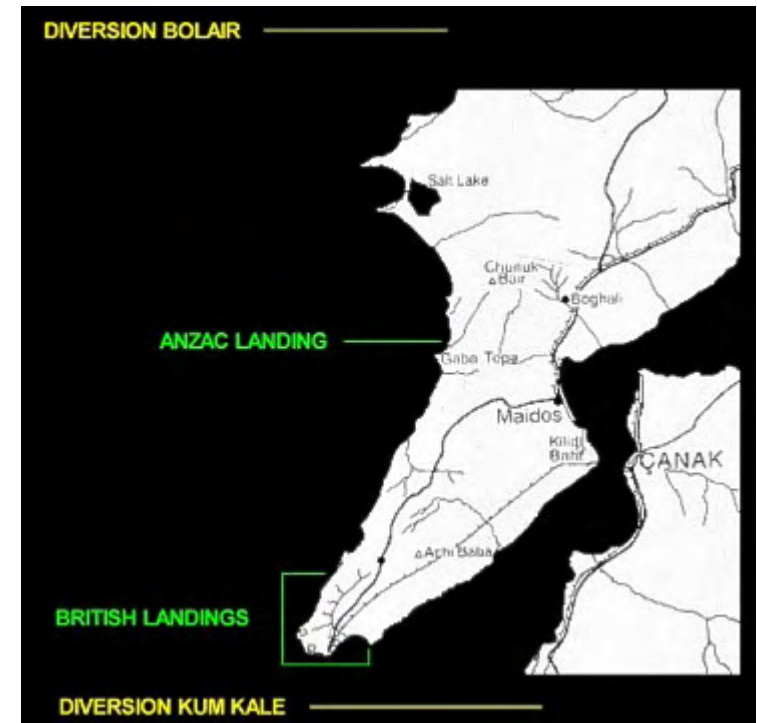
4. The Landings

4.1 The Scope of the Landings

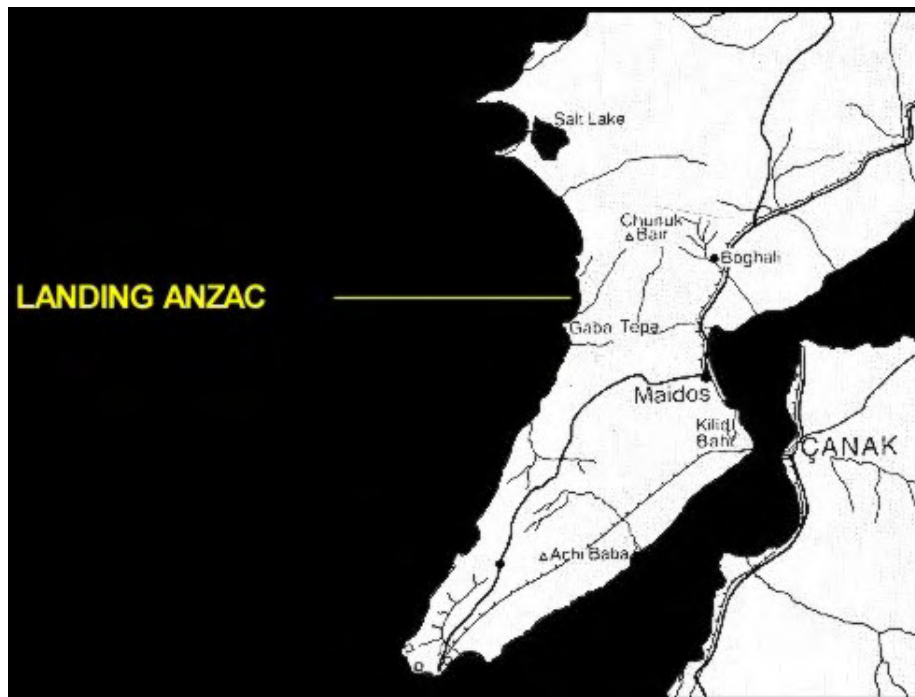
The fact that, after the dramatic occurrences of 18th March, no new attempts were made by the Navy to force the Dardanelles, was accurately interpreted by the Turks. In their opinion there could not be the slightest doubt that England was planning an attack over land. This opinion was soon confirmed by a stream of messages and rumours from Alexandria and Port Said.

On 24th March Enver Pasha entrusted Liman von Sanders with the general command over the Turkish Dardanelles defences. As the German commander considered the Asiatic coast a particularly vulnerable spot, he sent two divisions to Besika Bay. Two other divisions were stationed on the Bulair isthmus, the

narrow connection between the Gallipoli peninsula and the mainland. One more division was sent to Cape Helles and a last division was kept in reserve at Midos, close to the narrowest point in the Dardanelles. This last division was commanded by - the then unknown - Mustapha Kemal Bey. All together, Liman



von Sanders had 84.000 men under his command to defend 225 km of coastline.



As planned, on 25th April the action started: the 29th Division landed near Cape Helles, at the southern tip of the peninsula and the Anzac Division landed north of Gaba Tepe, halfway on the west coast. At the same time, the French landed at Kum Kale on the Asiatic coast, partly to destroy the Turkish installations there and partly as a feint to keep Turkish reinforcements away from the main theatre of battle. Near Bulair, the Royal Navy had been ordered to execute a number of feints, to keep the Turkish Divisions tied to their defensive positions during the crucial first two days of the campaign.

The objectives of the main landings were double: the first day, the English who had landed in the Helles sector were to take Achi Baba, a hill that commanded a view over the entire southern part of the peninsula. The Australians and New Zealanders would advance east to occupy Maltepe, north-east to conquer the heights of the Sari Bair ridge and south to deal with the coastal defences at Gaba Tepe. It was generally expected that the execution of this plan would

break all Turkish resistance. A move further inland would then enable the Allied forces to conquer the forts on the Narrows. Once this was accomplished, the fleet could steam through the Dardanelles.

After several months of fighting, not even the first-day objectives were reached.

4.2 Anzac

About 02.00 h in the morning of 25th April, the three warships Queen, Prince of Wales and London reached their rendezvous off Gaba Tepe, where Triumph was showing one light directed at the approaching fleet. The 1500 Australians of the covering force boarded their landing boats and were taken to 3000 m from the shore. At 4 o'clock they were towed to within 100 m of the shore by small steam tugs. For the remaining distance they were rowed to the beach.



Looking from the Turkish positions at Gaba Tepe in the direction of the intended Anzac landing beach. Anzac Cove where the actual landing took place is behind Hell Spit, the headland in the distance.

Although every member of the landing force was convinced of the fact that their approach could not go unnoticed, it was only at the very last moment that a rocket went up and the first rifle shots could be heard. That Turkish resistance to oppose the landing was not stronger, was not so surprising : previous observation of the coastline had shown that only a very weak force had been stationed between Gaba Tepe and what was to become Anzac Cove.

What was strange, and increased the confusion considerably, was the fact that the maps that had been issued to the officers of the covering force and the description they had been given during their briefing bore no resemblance at all to the surroundings. Instead of a flat beach and gently undulating terrain beyond, they were facing shrub-covered [rocky formations](#) and sharp ridges that nearly ran into the sea, with deep valleys and gullies running in between them.

Before long, it became clear what had happened: the force had not been put ashore on the beach just above [Gaba Tepe](#) as had been originally intended, but in a small bay which was soon to become known as '[Anzac Cove](#)', between Ari Burnu and Hell Spit, 2 km further north.



Anzac Cove on 25th April, looking north from Hell Spit towards Ari Burnu, the tip of the headland where the first troops had come ashore just before daybreak



The impossible landscape just behind the landing beach at Anzac.

Why there was such feeble Turkish resistance was obvious: who could have been so reckless to choose the roughest part of the whole peninsula as a landing place? The real cause of the mistake has never fully been clarified. Some sources, and especially the Navy, maintain that an uncharted current in the sea pushed the landing boats off course. A number of historians, with Bean among them, sooner believe in a human error : according to them, the navy guides must have mistaken Hell Spit or Ari Burnu, either of the two ends of Anzac Cove jutting out into the sea, for Gaba Tepe. It is a fact that a number of diaries mention utter confusion among the guides in the boats just before the actual landing was made.

No matter where they had exactly landed, the Australian troops of the covering force did not hesitate to carry out their orders. They immediately threw off their packs and stormed the heights closest to the beach. This move was made so fast that it not only set the few Turks running for their lives, but also mixed up the different Australian units that had landed : battalions and even platoons soon fell apart in small parties that were trying to advance through the labyrinth gullies and over the heights as well as they could. Because the boats had landed in complete disorder, the beach itself was soon congested with new troops being landed without knowing in which direction to advance. After a couple of hours, chaos was complete.

Although some isolated groups under junior officers got as far as the third ridge or close to the flanks of Chunuk Bair, two designated objectives for the first day, Turkish resistance started growing rapidly. As confusion near Ari Burnu increased for the Anzac forces, Mustapha Kemal succeeded in getting the first organised Turkish units to the battle area and, through a number of counter-attacks, to safeguard possession of the Sari Bair range of high hills. Ultimately, the Australians and New Zealanders proved unable to advance further than the second ridge.

By the end of the first day, the entire Anzac landing force seemed to disintegrate completely : no single position could be called safe, small groups were fighting everywhere along the perimeter to beat off Turkish attacks and reserves were unavailable. On the beach, the stream of wounded increased by the hour.

At 22.00 h the Australian commanders came to find Birdwood with the message that withdrawal must be considered to avoid a complete fiasco. The general commander of the landing force, on their demand, sent a telegram to Hamilton, stating that he was unable to organise his forces because of the terrain and the continuous shelling with shrapnel. On top of that, he had no reserves at hand to replace the front-line troops if a more determined artillery bombardment the following morning were to make things even worse.

Hamilton's answer became the best-known telegram of the entire campaign:

Your news is indeed serious. But there is nothing for it but to dig yourselves right in and stick it out. It would take at least two days to re-embark you as Admiral Thursby will explain to you. Meanwhile, the Australian submarine has got up through the Narrows and has torpedoed a gunboat at Chunuk. Hunter-Weston despite his heavy losses will be advancing tomorrow which should divert pressure from you. Make a personal appeal to your men and Godley's to make a supreme effort to hold their ground.

Ian Hamilton

P.S. You have got through the difficult business, now you have only to dig, dig, dig, until you are safe."

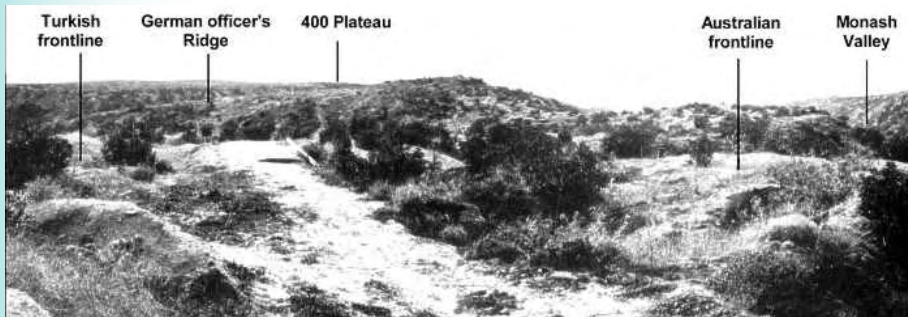
According to some sources, this text was responsible for the nickname "diggers", which the Australians would keep for the rest of the war. What it really did, was giving them a new dose of motivation to keep fighting with renewed energy. Everywhere in the Anzac sector, furious digging started. As the Turks did not attack again during the night, the line held.

The following day The Anzac troops fought hard to consolidate their small, 800 m deep and 2km long, perimeter. The allied commanders were still convinced of the fact that they would be able to break through the Turkish defences. Their Turkish counterparts were equally sure they were going to drive the enemy back into the sea. Any form of surprise had vanished however, and gradually a static form of trench warfare developed.

On the other hand, it was difficult to compare the situation at Anzac with what was going on at the Western Front in Flanders and France. A continuous frontline did not exist, as this was utterly impossible because of the gullies and ravines that cut the line in different places. For a serious part, the Anzac front consisted of a series of small isolated positions like Quinn's Post, Courtney's Post, Steele's Post, Lone Pine and the Nek. Most of them were situated on the Second Ridge. As the two opposing forces were each in possession of one flank, with no-man's-land running along the crest, these positions were fully manned night and day. At some places like Quinn's, the distance between the opposing front trenches was no bigger than 15 - 20 m, with bombing going on all the time. If the Turks should manage a breakthrough there, the entire Anzac defence system would immediately collapse.



Monash Valley, as seen from the back of Quinn's Post: if the Turks were to break through the line here, their troops would stream into the valley, straight to Anzac Cove



The extremely narrow noman's land at Quinn's Post / Bomba Sirt, at some point barely 20m wide. Because of the fact that a Turkish breakthrough at this vulnerable spot would immediately lead to a collapse of the allied defence system, the firing line was fully manned night and day. Casualties caused by continuous bombing were constantly very high.

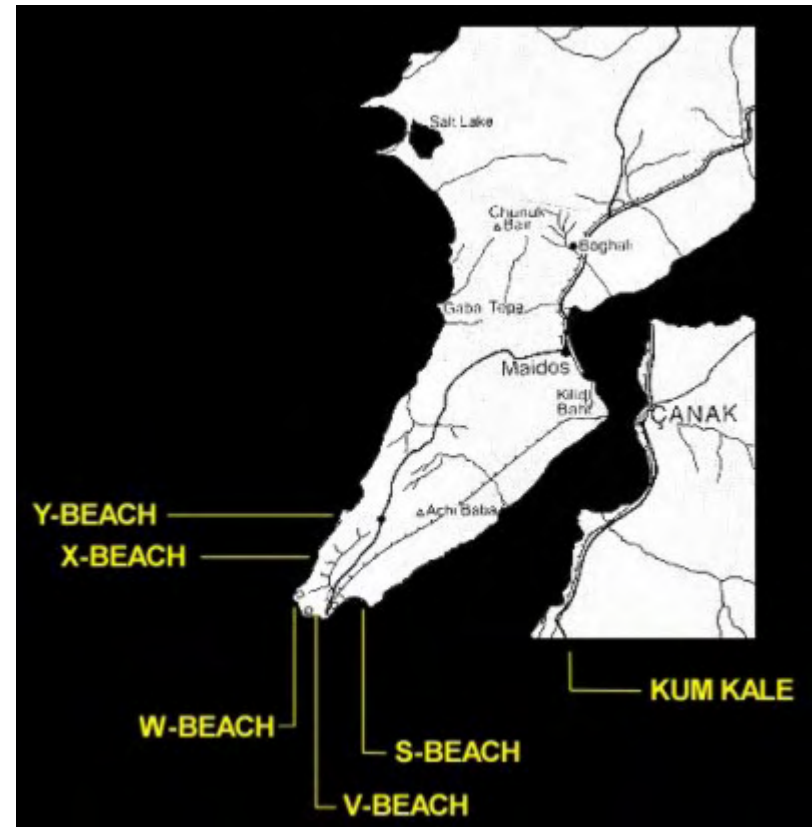
As long as daylight permitted, sniping never stopped and Turkish bombs kept raining into the trenches. The Anzacs who, contrary to their Turkish opponents, had not been equipped with hand grenades, could only hope to throw the projectiles back before they exploded. The casualty rate in places like Quinn's Post was understandably many times higher than that in other parts of the frontline, and there was little hope for improvement of the situation.

4.3 Helles

In the southern sector, five landing places in the vicinity of Sedd-el-Bahr had been allotted to the 29th Division. From right to left, they had been named S, V, W, X and Y-beach.

The aim was that in a first phase, 5000 troops would land in small rowing boats. The River Clyde, a collier that had been rebuilt for the occasion, was to be grounded on V-beach, with another 2000 troops on board.

In a second wave, 1200 additional troops would land.



In the evening of 24th April, Euryalus, Implacable, Cornwallis, 1 minesweeper, three transports and the River Clyde left the islands for Helles. At dawn on 25th April, they were two miles out of the coast and started to bombard the beaches. At 6 o'clock, the boats went on their way to the different landing areas.

At **X-Beach**, the first wave was composed of the 2nd Royal Fusiliers and a company of the 1st Lancashire Fusiliers, both of them units belonging to the 86th Brigade. They were confronted by exactly 12 Turks, who understandably offered no resistance. To the troops, X Beach became known as "Implacable Landing", because of the covering fire given by HMS Implacable, only 500 m out of the coast, while the 2nd Royal Fusiliers were rowed to the shore.

After the beach and the cliff top had been secured, they were reinforced by the 1st Border Regiment and the 1st Royal Inniskilling Fusiliers. When the Turks,

who had been completely surprised by a landing at this spot, started to react, a field gun firing from Krithia was silenced by Implacable and all other opposition was quickly overcome. On their right flank however, on Hill 114 between X and W-Beach, there were defensive positions of the enemy. Before noon however, these too were captured in a combined action with the Lancashire Fusiliers at W Beach.

What followed then, was probably one of the big Allied mistakes during the first day of the campaign: instead of moving inland, the British troops stayed where they were, and dug in to defend their small perimeter. Through lack of proper orders, no initiative was taken to threaten the village of Krithia, although from their position they were in eye contact with the troops at S Beach, who reacted in the same fashion at the other side of the landing area.

A resolute advance against the Turkish defences would almost certainly have prevented a lot of misery at the other landing places.

W Beach was much better defended: although only one company of the Turkish army had been posted there, they had machine gun emplacements, on the hills at both sides of the landing area. The beach itself had been prepared against a possible landing with belts of barbed wire, some of which were to be found under water.

The storming of this position by the Lancashire Fusiliers is generally considered as one of the most remarkable feats of arms of the entire campaign: they suffered terrible losses, but during their action won no less than six Victoria crosses 'before breakfast'.

At 7.15 h the beach was in their hands. On their left flank, supported by the 1st Essex of 88th Brigade, they captured Hill 114 and linked with the troops that had landed on X Beach. To the right, Hill 138, just north of the lighthouse between V and W Beach, was also conquered.

Before sunset a continuous line had been established between Hill 114 and Hill 138. A further advance inland might have been considered, but the enormous losses and the exhaustion of the survivors prevented that and the order was given to dig in and consolidate.

The situation at **V Beach** has been compared to the setting of an Greek drama : the two companies of Turkish defenders looked down on the beach below as so many spectators in an antique theatre. They occupied well-protected positions

in and around the small village of Sedd-el-Bahr. The preliminary bombardment by the fleet had not caused substantial damage to their defensive positions.



What the Turks saw: a panoramic view on V-Beach from their positions in the ruined village of Seddul Bair

When the boats of the Dublin Fusiliers were only meters away from the beach, they were suddenly caught in a devastating fusillade. Within minutes, the results were simply disastrous: complete boatloads of dead soldiers drifted back to sea. Some survivors managed to jump overboard and were drowned while others were shot while they tried to wade through the water. Only a handful of them reached the relative protection of a low sand ridge on the beach.

No better fate awaited the Munster Fusiliers of 86th Brigade on the [River Clyde](#). As soon as the ship had grounded, a couple of lighters were brought into position to be used as a gangway. When the first companies came running through the doorways that had been cut in the ship's flanks, they were annihilated to the last man. Before long the dead and dying obstructed the passageways leading to the lighters and only a handful men of the third company managed to reach the beach and join the ones who were still hiding behind the sand ridge.

Many sources, among which the diary of Commander Samson who flew over the landing area in his aeroplane, mention the fact that the sea around the lighters was literally red with blood. For days after the landing, dead bodies would be washed ashore.

At 16.00 h, a new attempt to get the troops off the ship was made, but with the same disastrous outcome : it proved simply impossible to advance against the Turkish storm of fire. At 18.30 h the fleet again bombarded the positions of the defenders, but in the end the only possible solution to get the remaining 1000 troops on land was to wait till night had fallen.



Early morning of 25th April at V-Beach, as seen from aboard the River Clyde. In the middle of the picture, the surviving Dubliners are trying to find shelter behind the low sand bank. In the foreground, a barge full of dead and wounded Munsters.

At S Beach one single platoon of Turkish defenders was no match for the South Wales Borderers of 87th Brigade. As the commander of the latter had received orders only to advance in concert with the troops at the two central beaches, he took this very literally and waited for new orders to arrive.

Also the landing at **Y Beach**, some 3 km north of X, was a success. The 1st King's Own Scottish Borderers, the 2nd South Wales Borderers and the Plymouth Battalion of the RND, landed here without any Turkish opposition. After climbing the cliffs using Y Ravine, they stayed inactive for the better part of the day. In total, 2000 men were assembled here, exactly as many as the complete Turkish presence in the area.

As nobody knew exactly what to do next, the troops installed themselves comfortably to have tea, while their commanding officers tried to contact the divisional commander. Hunter-Weston however, was so occupied with what was going on at V and W Beach, that he did not send a reaction, not even when Hamilton himself and Keyes suggested ferrying more troops to Y Beach.

At 16.00 h the Turks attacked and a battle developed, which was to last all night. The following morning, confusion among the Allied forces about who was in command, a number of other misunderstandings and a serious lack of ammunition and water, led to an unforeseen withdrawal. Ironically, at that precise moment, their opponents took exactly the same decision. While the British soldiers were being picked up by the Navy, the Turkish forces, who had lost half of their strength, also fell back.

At 11.30, after an occupation that lasted 29 hours, Y Beach was completely deserted again.

At the same time of the British landings, the French bombarded Besika Bay and successfully landed at **Kum Kale**. They kept the Turkish forces on the Asiatic coast occupied till the night of 26th April, when they ended their diversionary operation and withdrew under cover of darkness.

Also at **Bulair**, the Turkish positions were bombarded. Just before dusk, the Royal Naval Division, went on board of landing boats, and started to move in the direction of the coast, to make the Turkish defenders believe that a landing was imminent. Only one single man did effectively land : lieutenant Freyberg reached the shore after a swim that lasted one hour and a half, fired a number of rockets, made a quick reconnaissance of the defences and then swam back. When he was miraculously discovered by a waiting boat, he was more dead than alive and had clearly deserved his DSO.

5. Stalemate

5.1 Consolidation at Helles

Before a new advance could be considered, an uninterrupted frontline was of primary importance for the British and the French. It was absolutely necessary for the Dublin and Munster Fusiliers, together with the two companies of Hampshires, to establish a firm foothold at V-Beach. Therefore, the old fort and the entire village of Sedd-el-Bahr together with Hill 141 on the right would have to be secured.

On the morning of 26th April, after a preliminary bombardment by the fleet, these objectives were conquered. By three o'clock in the afternoon, all three were in British hands.

Due to the continuous fighting which had lasted two days, both parties were exhausted: the British dug in and fell asleep over their rifles. The Turks made use of the night to withdraw to better positions.

27th April was a lot more quiet: 6 battalions of French reinforcements landed and took positions on the right flank. The central part of the line was now held by the 88th Brigade and the left flank by the 87th Brigade. The 86th Brigade, consisting of the 2nd Royal Fusiliers at X-Beach, the 1st Lancashire Fusiliers at W-Beach and the Dublin and Munster Fusiliers at V-Beach was kept in reserve. Late in the afternoon, the French established contact with the 2nd South Wales Borderers at S-Beach and around 18.00 h an uninterrupted front line was held, which ran from S-Beach in the east to Gully Beach, halfway between X and Y-Beach, in the west.

From these positions, an effort would be made the following day to conquer Krithia.

5.2 The First Battle of Krithia, 28th April

The Allied perspectives on the morning of 28th April were not good: the ranks of British officers had heavily suffered and far too many troops had become casualties during the landing and the ensuing fighting. Some battalions had been reduced to 50% of their effective strength. Apart from that, the 87th brigade was not complete: the King's Own Scottish borderers and a company of the South Wales Borderers had not yet returned from their adventure at Y-Beach.

What was worse, was the lack of artillery to support the attack, as only 28 guns were available. Also many machine-guns had been lost during the landing and the supplies in ammunition, food and water were barely sufficient for an action of this size.

On paper, the plans looked splendid, but in practice they were hardly realistic: what was to commence as a frontal attack, should develop into a complicated move, in which the whole line should pivot with the French on the right as an anchor point. Once this plan was carried out, the frontline would then run almost from south to north, and Krithia would be taken by the troops on left flank. These complicated orders were given much too late, to weary and sleepy officers, with as a result that hardly anybody understood what was in fact expected.

The results were as could be expected: after an initial small gain of ground, the line started to disintegrate, there was no coordination in the speed of the advance and soon both flanks were threatened. The 87th Brigade was stopped before they had even reached Y-Beach and on the right the French were immediately driven back to their starting lines by strong Turkish resistance.

By noon, the confusion in the centre, where the 88th Brigade was active, had become so big that the battle weary 86th Brigade had to be called upon to lend a helping hand. Small groups of the 1st Lancashire Fusiliers advanced as far as Fir Tree Wood at 1 mile south-west of Krithia, where the Turkish defences began to waver.

If one more fresh brigade had been available to the British, the attack might still have been successful, ill-conceived as it was. As things turned out however, not the Allies but the Turks were reinforced. Their divisions from Bulair and Asia, together with fresh troops from Constantinople, had indeed arrived and took their place in the line.

In the afternoon their counter-attacks became so fierce, that even a prolonged bombardment by the Queen Elisabeth was necessary to prevent the 87th Brigade from being driven back into the sea.

The final result was that when evening started falling, the British and French troops were back in the trenches they had left with such high hopes in the morning. Here they spent the following day beating back new Turkish attacks aimed at breaking their front line.

In the night of 1st-2nd May the Turks staged a new forceful attempt, this time with 21 battalions, to drive their enemies back into the sea. The line held by the Senegalese on the right was driven in and in the centre they reached the trenches of, again, the Dublin and Munster Fusiliers. After fierce man to man fighting, they were eventually brought to a standstill and beaten back with heavy losses, which enabled the Allies to restore their front line.

Among the Dublin and Munster Fusiliers, the number of casualties was so high that they had to be reorganised by the General Command into one single unit, hardly bigger than a company.

5.3 The Second Battle of Krithia, 6th - 8th May

As the Turkish forces were increasing in strength every day, Hamilton understood that swift action was of primary importance if he wanted to conquer the village of Krithia and the heights of Achi Baba. He succeeded in getting some more brigades that could take part in a renewed attack on the Turkish lines. The distribution of his forces for what was to be the dearly needed breakthrough was as follows : on the right there was the French Division, with a brigade of the Royal Naval Division to their left. The central part of the line was allotted to the 87th and 88th brigades and the left to the 125th brigade of the 42nd Territorial Division. Two brigades, transported from the Anzac sector for the occasion, one brigade from the Royal Naval Division and Cox's 129th Indian Brigade were kept in reserve

In a first phase of the offensive, a general advance of about one mile was planned. Afterwards, the 29th Division was to turn to the right and conquer Krithia. As soon as that was accomplished, a second advance was envisaged, which would end with the capture of Achi Baba, the final objective of the attack.

On 6th May, just before noon, the second battle of Krithia started. Some minutes after the troops had left their trenches, they were greeted by Turkish fire that made any real progress impossible : the 88th Brigade only managed to occupy Fir Tree Wood and the French advance was completely checked after a few hundred yards. At the end of the first day of the offensive, even the Turkish advanced battle posts were still intact.

The following day, after a preliminary bombardment by the fleet, a second attempt was made, but even with less success than the day before. The 125th Brigade and the French were hardly able to leave their trenches before they were beaten back with heavy losses.

On 8th May, the New Zealanders, who had then taken the place of the 88th Brigade in the line, were given the order to capture Krithia. One hour and a half later, and barely some hundred yards from their starting point, also this attack proved to be unsuccessful. At 17.30 h still another attempt was entrusted to the Australians, but as soon as they went over the top, they were met by a withering Turkish fire. After a gain of five-hundred yards, the survivors could make no further progress. While this attack was being executed, the French had managed to conquer a Turkish position, but were unable to consolidate their gains. They too were driven back into their old position. At 19.00 h the attack was stopped and everyone started to dig in.



The infrastructure at W-Beach

Due to a serious lack of reserve troops, ammunition and artillery and owing to the difficult terrain and the fierce Turkish defence, the consequences for the Allies were devastating : one third of the troops engaged had been either killed or wounded for an advance that was nowhere bigger than 600 yards and offered no better perspective for a renewed advance.

To keep the momentum of the campaign going, it was clear that a great number of fresh troops would be necessary. Because of the losses on the Western Front, where the second Battle of Ypres was being fought, and a political crisis in London, all pleas for reinforcements came to nothing.

The result was that also the Gallipoli Campaign turned into a trench war.

During the following months, the positions were further consolidated and the infrastructure behind the lines further developed. Before long, [W-Beach](#) started looking like a busy port.

5.4 The Turkish Attack at Anzac, 19th May

In the Anzac sector, the small foothold that had been gained during the first days after the landing offered a strange spectacle: thousands of Australians and New Zealanders lived like cave dwellers in their small dugouts on the flanks of the hills and in the gullies. What made Anzac - and to a certain degree also Helles - so different from other fronts all over Europe, was the fact that nowhere one was safe for the continuous Turkish fire. The distance between the firing line and the beach was so incredibly small, that troops that were given a few days' rest, were not really safer than their colleagues at the front. The beach, which was continuously shelled, had been reshaped into one massive storage area for all kinds of supplies. Work went on day and night. The whole scene had the aspect of a primitive mining village after an earthquake.

As spring was gradually coming to an end and the day temperature gradually rose, the troops were facing a new kind of enemy: every day the peninsula became more infested by a plague of flies that fed on remnants of food and the numerous unburied corpses of dead horses, mules and soldiers. All attempts to battle their rapidly increasing numbers by trying to keep the trenches spotlessly clean and by burning as much refuse as possible in incinerators, proved ineffective. Before long, the flies got so aggressive that eating became almost impossible.

A result of this was that, together with the increasing heat, different types of dysentery became a serious problem that claimed unheard of numbers of victims. On top of that, water supply remained a real problem, not only because it was necessary to transport part of it from the Greek islands, but also because of the impossible terrain between the front line and the beach.

On 19th May, the Turks suddenly launched a major attack against the central part of the Anzac front. Their aim was clear: a breakthrough anywhere along the second ridge, where no-man's-land was in places only 15 yards wide, would give them free access to Monash valley and make the entire Anzac sector untenable for the allies. Even the slightest crack in the line would make their defence collapse and drive them into the sea.

Unfortunately for the Turks, a number of their troop concentrations in the valleys behind their lines had been observed by Australian lookouts and Samson's planes. As a consequence, when they went over the top, no form of surprise was possible and the trenches they were facing were fully manned. What followed had never happened before in the whole campaign : although hundreds of Turkish troops fell victim to a hail of Australian rifle and machine gun fire the moment they tried to cross no-man's-land, they kept coming, line after line, without the slightest chance to even reach the enemy trenches.

Different Australian diaries describe this attack in terms like "a shooting gallery" and mention the fact that in the Anzac trenches fights broke out to try and get a good place on the fire-step. Amounts of money were offered to be able to take part in the shooting which lasted the better part of the day as new waves of Turkish soldiers kept trying the impossible.



Nonan's land after the attack of 19th May

The following morning, the opposing forces discovered that [no-man's-land was literally strewn with dead soldiers](#). The Turks had lost something like 10.000 casualties. For humanitarian reasons - to evacuate the wounded still lying between the lines - but certainly as much because of sanitary considerations - the rapidly decomposing dead bodies - a cease fire was agreed upon to enable

the Turks to bury their dead and to remove the few wounded that had survived the ordeal of another day in the blistering sun.

It was obvious that the Turks needed time to overcome the terrible shock caused by this disastrous attack.

During the weeks and months that followed, a relative calm descended on the Anzac sector. There were some mine explosions and a few local raids on enemy trenches, but the frontline underwent no changes.

5.5 Further Action at Helles, June - July

By the end of May, the Allies suffered another setback: a German submarine had managed to slip through the Gibraltar Straits and was spotted in the Mediterranean while steaming east.

Before long, what had been feared became true: two English warships, Triumph and Majestic, were sunk during torpedo attacks and panic started to spread through the Admiralty. Without much further delay, the decision was taken to recall the major battleships, including the Queen Elisabeth, to the safe harbours on the islands.

This measure naturally meant that the infantry lost the better part of their artillery support. As a consequence, the Turkish batteries on the Asiatic coast could now freely bombard the beaches at Helles. Combined with this fact, the disappearance of the familiar ships close to the landing beaches certainly had a demoralizing effect on the troops.

During the months June and July, nothing much changed at Helles, although there was a lot of activity. A number of attacks were staged, sometimes big ones, but they all followed the same pattern and the results were negligible.

The figures speak for themselves:

- 4th June : 3rd Battle of Krithia, an Allied attack through the centre of the line
gains : 250-500 yards, 1 mile wide
losses : Allied 6500, Turkish 9000
- 21st June ff. French attack on the right
gains : 150 yards
losses : Allied 2500, Turkish 6000

- 28th June British attack on the left
gains : 800 yards
losses Allied 3500, Turkish unknown
- 5th July Turkish attack on a broad front
gains : none
losses : Allied negligible, Turkish 16.000
- 12 - 13 July Allied attack over a 1 mile front
gains : 350 yards
losses : Allied 4000, Turkish 10.000



Looking north at the landscape over which the attacks were made during the Krithia battles. At the left hand side on the horizon, Achi Baba, the first-day objective that was never reached during the entire campaign

Although the Turkish army in general suffered heavier losses than the Allies, the results for the latter never outweighed the number of casualties they sustained during their attacks. Nowhere along the entire front had an objective of any importance been gained. The Turks were still occupying Achi Baba, from where they had a panoramic view of the entire Helles sector. Moreover, it was easier for them to compensate their losses by bringing new troops to the peninsula,

and since the withdrawal of the Allied battleships, they had gained artillery superiority over their opponents.



A Turkish gun near the crest of Achi Baba, pointing south in the direction of Seddul Bair. Across the straits the Asian shore with Kum Kale is just visible in the haze.

6. A New Landing

6.1 New Plans

For his next initiative, Hamilton decided to wait till the month of August, when he would be able to make use of the five additional divisions he had been promised.

The final aim, gaining control over the Narrows, remained as it was, and therefore a plan to break out of Anzac seemed to be the most obvious choice. To achieve this, it was absolutely necessary to first capture the heights of the Sari Bair Ridge : Hill 971, the Q Hills, Chunuk Bair and Battleship Hill. From there the allied forces could push on to Mal Tepe and the lower hills near Maidos.

For this plan, Hamilton could use 110.000 men. Due to the cramped living conditions in the Anzac sector however, it was utterly impossible to assemble such an important force in such a limited area, let alone deploy them for a general attack. He therefore decided to opt for a combined action : an offensive to break out of the left flank of the Anzac sector together with a new landing.

His final choice for the latter fell on the Suvla region : its main feature was a large bay, where troops could be landed. Just behind it, there was a shallow salt lake that was dry in summer and further inland there was Suvla plain, a flat area that would allow the deployment of his force. To the north it was overlooked by the Kiretch Tepe Ridge, to the west there was Tekke Tepe and in the south-west there were Chocolate Hill, Green Hill, Scimitar Hill and the W-Hills.

For his landing plans, Hamilton received from the Navy a number of 'monitors', flat-bottomed gun platforms, to replace the absent battleships. Due to their shallow depth under water and their strangely-shaped bulging flanks, they were much less vulnerable in case of a torpedo attack, but they did carry American-made 14- inch guns.

To avoid repetition of the River Clyde disaster, 'beetles' would be used to transfer the troops to the beach. They were the predecessors of modern landing craft and could carry 500 soldiers. As a further measure to improve the safety of the troops, the landing was planned after nightfall and there would be no preliminary bombardment, to make full use of the element of surprise.

The Suvla landing was to be carried out by IX Corps, consisting of the 10th, 11th and 53rd Divisions. Command over the operation was given to Sir Frederick Stopford, an elderly, conservative general without any previous battle experience whatsoever.

Stopford was briefed about the landing and his role in that operation only three weeks beforehand. On 30th July the brigadiers were informed and on 3rd August, they were offered the opportunity to have a look at the area from the bridge of a destroyer.

For the attack in the Anzac sector, 25,000 fresh reinforcements with their full equipment and supplies had to be smuggled secretly into the area.

At the other side of the frontline, the Turks had a strong suspicion that something was afoot. On 22 July, the same day that also Stopford heard the news, Liman von Sanders received a telegram from the headquarters in Berlin that a new allied attack was to be expected early in the month of August. He reacted by dividing his divisions over the Bulair area (3), Anzac (3), Helles (5) and Kum Kale on the Asiatic coast (3). One of the few weak spots in his defence was Suvla, where no attack was expected at all.

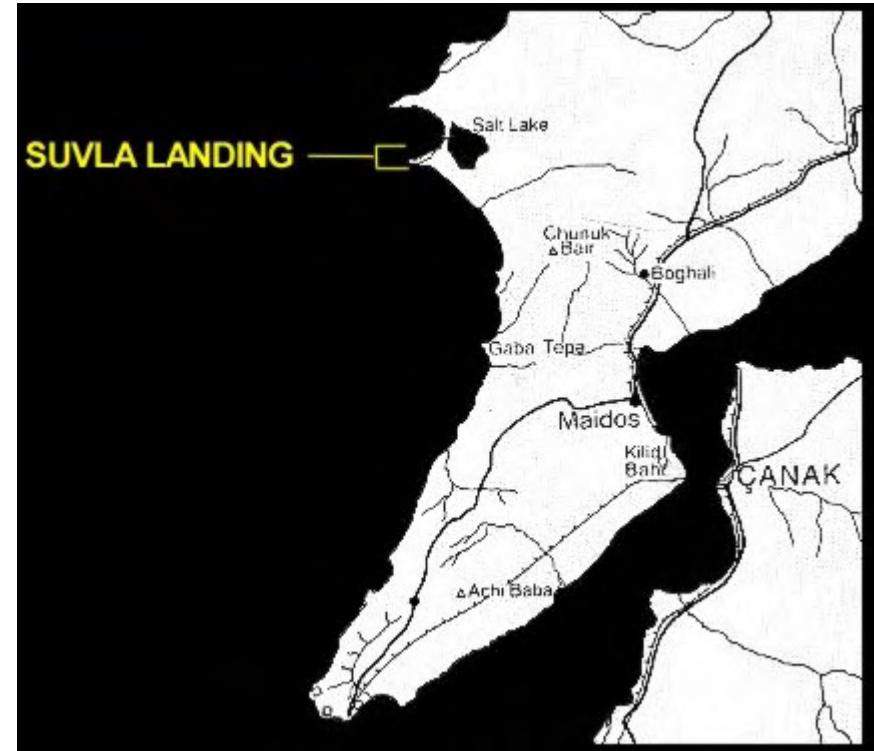
The Suvla sector, was therefore only defended by three weak battalions, no more than 1800 men all told, who did not possess more than a bare minimum of defensive material.

6.2 The Suvla Landing

On 6th August, at 22.00 h the 11th Division, consisting of 32nd, 33rd and 34th Brigades, landed on A Beach in Suvla Bay and on B and C Beaches, just south of it.

At the south flank of the landing area, the units who had set foot on land there carried out their task admirably : they conquered Lala Baba and then moved on north in the direction of Hill 10.

The 34th Brigade, which was to land on A Beach, was not so fortunate. The vessels used for their landing grounded too soon, with the result that troops who jumped out of the boats found themselves up to their necks in the water. To make matters worse, most smaller units got soon mixed up and started suffering casualties when they came under fire from Hill 10 at the other side of the salt lake, where a small number of Turkish defenders had dug in.



As a consequence, the 10th Division, which was next to land, had to be split up : the majority went on land on the southern beaches, but the rest even had to opt for a new landing place further north. Gains in the early hours were restricted to the lower slopes of the Kiretch Tepe, where some progress was made.

Only the following morning did the British succeed in chasing the well-organized Turkish defenders from Hill 10. The confusion caused during the landing, a number of casualties and unexpected heat and thirst made it impossible to stage a new attack on the same day. Only during the night of 7th-8th August were Chocolate Hill and Green Hill captured. Reorganisation of the five battalions that took part lasted till the following morning.

One night and a day of fighting had not been very successful: not a single important height at the outskirts of Suvla plain was in possession of the landing force. To make matters worse: they had not met with any substantial Turkish

opposition. It was their own confusion, a complete lack of determination and direction from the higher command and the fact that the Navy proved unable to organize a sufficient supply of water and weapons, which proved responsible for the poor results.



British yeomanry crossing the Salt Lake

However, the British forces had the luck that Turkish reinforcements, stationed at Bulair and on the Asiatic coast, were unable to reach the area within a span of 24 hours. As a matter of fact, they still had time on 8th August to get a grip on the situation and to try to carry out their orders. The main problem was that Stopford nor his divisional commanders seemed to realize this simple fact.

Although Tekke Tepe Ridge was not defended in real strength, Stopford, who was still on board the Jonquil, refused to take an initiative in that direction before he could get hold of sufficient artillery and ammunition. When some of Hamilton's staff-officers, who were puzzled by the lack of activity, visited the beachhead in the afternoon, they could not believe their eyes, when they found officers drinking tea, while the men were idling on the beach or having a swim in the sea. In the meantime, the clock was slowly ticking away the hours and their luck was inevitably running out.

Only at 17.30 h the order was given to resume the advance, but the divisional commanders preferred to wait till the following morning. Although Hamilton now decided to intervene personally, the preparations for the enterprise took the better part of the night and that was just a little too long: the Turkish divisions from Bulair had arrived at Tekke Tepe. When the British started their advance they were immediately beaten back.

On 10th August, the 53rd Brigade tried again without success and on 12th August, the 54th Brigade was even unable to leave their jumping-off positions. When four days later, part of the Kiretch Tepe positions had to be given up, this meant the end of the Suvla adventure. The dream of a break-through from there was over.

6.3 The Diversions at Anzac

From the very beginning, Hamilton had been convinced of the fact that it would be absolutely necessary to keep as many Turkish troops away from the battle arena as possible. He had therefore developed plans to have the new landing coincide with two diversionary attacks.

The first diversion, at Helles, was to become another 'old-style' attack. When it was carried out, the Allies lost 3500 men and any positive effect was non-existent : the Turkish command sent reinforcements to the north anyway.

With the same purpose in mind, on 6th August, the 1st Australian Brigade launched another attack over a 200 m frontline at [Lone Pine](#) in the Anzac sector. The Turkish positions there, were extremely well-defended : a major part of their frontline trenches had even been roofed with heavy logs, which made them virtually impregnable. The Australian enthusiasm for the enterprise however, was tremendous : they had even constructed an underground trench in no-man's-land, which ran parallel to the Turkish firing line. When the sign for the attack was given, the roof of this trench was brought down, with the strange effect that the Australian first line seemed to rise from the earth, very close to their target. Behind their own lines, the military police had a hard time to keep back 'volunteers', who were not supposed to attack, but did not want 'to miss the show'.

For 48 hours, battle raged in and around the Turkish positions: after vicious hand-to-hand fighting the Turks had to give up part of their trench system, with heavier casualties than the attackers, a very uncommon fact in WWI warfare. For this action alone, no less than seven Victoria Crosses were given to Australian soldiers.



Noman's land at Lone Pine after the attack, looking from a captured Turkish front line trench in the direction of the Australian fire line, clearly visible in the top left hand corner of the picture.

Less fortunate were the 1st Light Horse Brigade at Quinn's Post and the 3rd Light Horse Brigade at the Nek, who were to attack at 4.30 h in the morning of 7th August.

At the Nek, the front of the attack was so narrow, that only 150 men could advance simultaneously. Due to a mistake in timing, the artillery barrage stopped 7 minutes early. The infantry, who did not dare to leave their trenches for fear of another bombardment, waited just minutes too long. When they attacked at 4.30 h precisely, the Turks were waiting and opened a withering fire that within 30 seconds swept the first Australian wave away. At 4.32 h, the second wave was annihilated in the same way. When a third wave went over the top at 4.45 h, because of rumours that someone had seen an Australian sign-flag in the Turkish front line, they met with the same fate, as did a fourth wave that attacked due to another misunderstanding. Of the 600 men who tried to attack, almost 400 were killed. Only those who were hit so fast that they fell back into their own trench, had a real chance to survive this disaster.

6.4 The Attack to Conquer the Sari Bair Ridge

According to Hamilton's plans, in the night of 6th - 7th August, the Australians and New-Zealanders were to break out of the Anzac sector, in an attempt to capture Chunuk Bair, the Q hills and Hill 971. The idea was to carry out an approach from the west, through the labyrinth of gullies and ridges at the foot of the principal heights.

For this task, General Godley had a force of 22.000 men at his disposition, together with three battalions of the 13th Brigade and one brigade of the 10th Division.

The attacking force was to follow two different routes:

- a right column under Johnston with the New-Zealanders was to try to reach the summit of Chunuk Bair using Rhododendron ridge.
- a left column under Cox was split up in two again : Monash and his Australians would try to reach Hill 971 via Abdel Rahman Spur, while Cox himself with the 29th Indian Brigade would go for the Q Hills via Damakjelik Spur.

To facilitate the advance of the main force, a special covering force was to clear the approaches from Turkish observation posts north of Anzac and offer flank support when the main attack started. As it turned out, this was the only part of the scheme that was carried out perfectly according to plan at 1.00 h in the morning, Turkish resistance had been subdued and the main Anzac force could start its advance.

It was with this main advance that things started going wrong almost from the start:

On the right flank, Johnson soon lost one of his battalions in the dark. He waited for them at the foot of Rhododendron spur till 4.30 h, but in vain. As he could not remain immobilized any longer, he left a second battalion to wait for them and started the climb to his objective with his two remaining battalions.

When he was some 400 m away from the summit of Chunuk Bair, they came under heavy Turkish fire and had to wait for reinforcements plus a naval bombardment that was promised by Godley. The barrage finally started at 10.30 h, after the Turks had had three more hours to reinforce their positions at the top. When the rush for the summit was launched, the opposition was so strong that the attack came to a standstill after only 100 m.

On the left flank, Monash had a difficult time as well: when his troops finally reached Damakjelik Spur, they were completely exhausted, partially through months of dysentery, partly through the heavy burden they had to carry on a long march over rough ground. The only option left was to dig in where they were.

Cox in his turn got stuck in the dark: when his guides proposed to take a shortcut, they lost their way, which led to confusion, congestion in the narrow gullies and a terrible loss of time. When they came under Turkish fire, they were nowhere close to their objectives.

The result was that at 9.00 h the following morning, the entire flank had come to a standstill. The 39th brigade of the 10th Division were sent forward as reinforcements, but in their turn lost the way in the labyrinth of gullies and it was not before the evening that this mistake had been made good.

On the right flank, Johnson had received his reinforcements and finally reached the top of Chunuk Bair by 15.30 h where no Turk was to be seen. Before long however, he came under fire from the Q Hills to the north and Battleship Hill to the south. The same evening, his troops had to beat off a number of furious Turkish attacks. The handful survivors were replaced by fresh troops in the night of 7th - 8th August.

In the morning of 8th August, admonished by new orders from Godley, Cox's troops started moving again in the direction of the Q Hills and Hill 971.

Monash's column on Abdel Rahman Spur was beaten back, but to the right of their position, Alanson's Ghurkha's succeeded to advance till they reached a position only 300 m beneath the summit of the Q Hills. All other columns that tried to move to their objectives that morning lost their way.

Godley in the meantime, decided to commit his last reserves : five battalions under General Baldwin were to join Johnson's force at the summit of Chunuk Bair, and from there try to conquer the top of the Q Hills. Hindered by the impossible terrain, Baldwin did not even get near to Johnson's position. In the morning of 9th August, he came under fire at the Farm, a small platform on the flank of Chunuk Bair and was forced to dig in.

Allanson's Ghurkha's in a brilliant dash had made the only real progress of the day : they had reached the summit of the Q Hills. Once they started to deploy there however, they were blown off the top by heavy artillery fire, which might

well have come from the battleships of their own fleet. The result was they had to withdraw with heavy losses and give up their objective.

10th August finally was a black day for the Allied cause : strong Turkish formations under Mustapha Kemal recaptured the summit of Chunuk Bair and drove the Allied occupants down the slopes. They would never come back there.

6.5 The Aftermath of the Suvla Adventure

The fighting in the Anzac-Suvla sector lasted for the rest of the month of August, and even afterwards it was sporadically resumed till the last week of September. During this period, the Allies got two more opportunities to turn the scales.

On 15th August, Stopford let Irish troops attack along the Kiretch Tepe Ridge, a move that caused great anxiety in Liman von Sanders' staff : it was exactly in that region that the Turks kept their principal ammunition reserves. Moreover, an Allied success there would have threatened to roll up the entire Turkish flank.

But again, this attack was unsuccessful : Stopford himself did not know very well what exactly he was trying to achieve with it, and his troops were so poorly supplied with fresh ammunition that at a certain moment they even had to resort to throwing stones at their Turkish opponents.

This action was Stopford's final feat of arms. Hamilton had been considering for some time already whether he would call him back. Stopford's apparent incompetence, but also his doubtful complaints that his new-army troops were worthless and his never-ending pleas for even more artillery, were rapidly overwhelming Hamilton's gentleman's principles. Eventually, this incomprehensible fair-play towards his commanders was ended by Kitchener himself.

On 14th September, one day before the attack, a telegram arrived, in which Hamilton was advised to sack Stopford, Mahon and Hammersley. Apart from that, Kitchener wanted to know if Hamilton had a replacement in mind. The same day, a second telegram came in, informing him that general Byng, one of his original choices in April, was being sent to Gallipoli.

The following day, Hamilton promoted General de Lisle, commander of the 29th Division, to the rank of temporary commander of the Suvla sector. Stopford,

Mahon, Hammersley, together with some other elderly generals were relieved of their functions and immediately sent back to England.

A last chance to turn the tide presented itself on 21st August : Hamilton had summoned the 29th Division from Helles to the north for a massive attack on Scimitar Hill and Hill 60, both situated south east of Suvla Plain. But here again, things went wrong right from the start : the attack began in a dense fog, which made effective artillery support virtually impossible. When the mist cleared, the bombardment set the shrub to fire, which covered the entire fighting area in a thick smoke.

This last effort was the biggest battle of the entire Gallipoli campaign when it comes to the number of troops that were engaged in it. As a matter of fact, also the Turks were forced to commit their last reserves. In the evening however, the attack had lost all impetus and it had been proved again that without the element of surprise and at least some mastery over neighbouring heights, victory was out of the question.

In the August battles, the Allies lost 45.000 men. The medical staff, who had been unable to take the necessary measures to cope with such numbers, was completely overwhelmed. At a certain moment, the situation was so bad that even private yachts had to be commandeered from England to help evacuate the wounded.

The terrain that was gained was negligible. With the newly occupied territory added, the Allies now controlled 18 square km of Turkish soil. As a further disadvantage, they now had to make a stand on three fronts instead of the former two.

7. The Evacuation

7.1 The End of the Campaign

After the August battles, an apathetic atmosphere descended over the peninsula. Everyday routine and the absence of any comfort whatsoever began to weigh heavily on the troops' morale. Not only this monotony, but especially the lack of any project to believe in, took a heavy toll.

As some months before, together with boredom, the number of dysentery cases increased sharply. After a couple of weeks, 800 men were shipped to Imbros and Lemnos on an average day. Brigades that spent a period of rest in camps on these islands, did not notice any changes on their return to Gallipoli.

The Turks seemed to suffer from the same kind of lethargy. They too had suffered severely during the August battles, and their activities therefore were limited to manning their trenches. The everyday monotony was occasionally broken by the odd sniper, some mining activity, or a local raid without much importance.

Remarkable, but not so strange, is the fact that under these circumstances, the hostility towards their enemies gradually subsided among British and Anzac troops: more and more the Turks were considered as victims of the same deplorable situation. Sniping became less frequent, and more than once 'presents' were thrown across noman's land or messages exchanged.

Hamilton himself had also lost a lot of confidence: his efforts to get reinforcements from Egypt, where 70.000 men were immobilized, were invariably met by a refusal from General Maxwell, the local commander.

During the month of September, the weather gradually started to change and on 8th October, the first autumn storm broke: at Suvla, a number of supply ships were torn from their moorings and damaged the piers. It was only a first warning that worse was to come and that hibernating on the peninsula would be a hard nut to crack. Among the troops and the lower officers, a feeling of insecurity became more apparent. The men only had their threadbare summer equipment and it was not so clear whether a steady stream of supplies from overseas could be maintained if the bad weather should hold for a prolonged period.

Another factor that added to the feeling of insecurity, was the fact that Bulgaria was about to finally choose the German side in the war: a direct railway from

Berlin to Turkey would open the possibility to easily transport supplies, heavy artillery and perhaps even Bulgarian and German troops to the East. And that would inevitably mean defeat.

Notwithstanding all these worries, the fate of the campaign would be decided on in the headquarters in Western Europe, and Hamilton was well aware of that. Kitchener had already warned him that in the West a big offensive was being prepared, in which seventy French and English divisions would be engaged. Gallipoli had had a fair chance, but under the circumstances, he could do no more than compensate the daily losses in men.

New hope arose, when France promised to send four fresh division which could join forces with the two already stationed at the peninsula, to attempt a new landing on the Asiatic shore. Britain would then send two of her own divisions to replace the two French ones. The only condition for this plan to be carried out was that the offensive on the Western Front would be successful.

Not only was this not the case, but on top of that Bulgaria started to mobilize and Greece informed the Allies that reinforcements were badly needed, if something was to be done for Serbia. The final result was that France and England decided to withdraw one division each from the Gallipoli front and to send them to Salonika. For Hamilton, his last hope for reinforcements had vanished into thin air. To make matters worse, a combined German and Bulgarian army invaded Serbia, and the small Salonika force could do nothing against that move.

The last hope for Gallipoli was the Navy. Keyes found it increasingly difficult to remain inactive while the infantry was clearly suffering, without any hope for success. Under his impulse, new plans were made for a renewed naval attack on the Narrows, but the problem was that he was in fact the only advocate in favour of such an initiative.

In London, the discussion gradually narrowed to one single dilemma : carry on in Gallipoli, without much hope for a breakthrough, or open a new front in Salonika?

On 11th October, a new Kitchener telegram reached Hamilton's headquarters, with the request to estimate the number of losses in case of an evacuation. Hamilton replied he thought they might be 50%. That same day, in London the Dardanelles Committee had another meeting, during which it became increasingly apparent that not only Hamilton's but also Kitchener's influence was rapidly getting eroded.

The reason for this was an incident that nobody could have foreseen : the war correspondent [Ashmead-Bartlett](#), who as a representative of the British press had followed the campaign in Hamilton's direct neighbourhood, had reached the conclusion that Gallipoli was a lost case. When in mid-August the Australian journalist Keith Murdoch arrived at Imbros and got Hamilton's permission to visit the Anzac sector, the two press correspondents understood that they shared the same opinion. Of course they were subject to military censorship, but they decided that it would be immoral to remain inactive. Murdoch accepted to smuggle a letter by Ashmead-Bartlett to London. Upon his arrival in France, the letter was intercepted by order of Hamilton himself, but it was already too late to stop the two journalists.



Ashmead Bartlett, The British war correspondent, whose reports were as well published in England as in Australia

Murdoch wrote a long report for the Australian Prime Minister, in which he not only described the poor living conditions of the Anzacs in vivid colour, but also made a list of all military mistakes and other deficiencies in the line of command. The letter did not only go to Australia. It also landed in the hands of Lloyd George who, as one of Kitchener's principal opponents, invited Murdoch for a personal meeting and gave him the advice to send a copy to Asquith, who in his turn forwarded it to the Dardanelles Committee.

That same day, 11th October, Ashmead-Bartlett himself arrived in London and informed the press. It was the day that Kitchener asked for

Hamilton's opinion about a possible evacuation of Gallipoli.

Three days later, the Dardanelles Committee decided to recall Hamilton. Kitchener was ordered to bring him the news that he and Braithwaite, his chief of staff, were to be replaced by Sir Charles Monro, one of the commanders at the Western Front.

When Hamilton left Imbros on his journey home, he was given a tremendous salute by the entire fleet. Birdwood took over as temporary Commander in Chief.

7.2 Monro

Monro was not only a headstrong commander who had gained a lot of experience at the Western Front, but he was also convinced of the fact that a decisive victory over Germany could only be won there. Any other campaign that would keep troops away from that front was considered an unacceptable loss of valuable men and material.

Before he left for Gallipoli he thoroughly studied the situation in London. Once he arrived at Imbros, he hardly lost a moment: on 30th October, two days after his arrival and only ten after Hamilton's departure, he visited the three fronts in one single afternoon. What he saw during this visit, removed his last doubts: the heaps of rubbish on the beaches, the fact that winter equipment had not yet arrived, the limitation of two shots a day for artillery pieces and the deplorable physical and psychological condition of the men. In his opinion, the Australians seemed the only ones who were still able to make a stand, but a new offensive was clearly out of the question, even for them.

The following day already, he sent a telegram to Kitchener, in which he advised evacuation. He estimated the losses in men at 30 - 40 %, some 40.000 all told. Churchill was shocked when he heard the news and could not omit a sneer in Monro's direction: "He was an officer of quick decision. He came, he saw, he capitulated".

Kitchener was angry and bewildered at the same time when he received Monro's message and declared he was not prepared to sign an evacuation order. At that precise moment, Keyes had started lobbying in London to find support for his plan to stage a new naval attack.

During the first days of November, there was considerable confusion, as well in military circles as in the government. For days on end, the situation changed by the hour, and hardly a detail was left out in the discussions: Kitchener revoked Monro's commission in Gallipoli and sent him to Salonika, Keyes obtained four

new battleships with their complement of destroyers and mine-sweepers for his enterprise. Birdwood was privately informed that he was to command a new landing near Bulair, De Robeck was called back to London, the French offered six battleships to support the planned naval attack, Gallipoli was to be evacuated, but the troops would be used for a new landing on the Turkish west coast to take away pressure on Egypt etc. etc.



Kitchener (middle) with Birdwood at his left on 13th November at Walker's Ridge looking towards the Suvla sector

Each of these decisions, taken in a small circle, was contested by the others and then dumped again. The only way out of this stalemate, was that Kitchener would personally visit Gallipoli and then take a decision.

He arrived there in the second week of November, first had two days of deliberations in Imbros and then spent three full days [visiting the three Gallipoli fronts](#). The deliberations between Monro and his supporters at one hand and the duo Kitchener - Keyes at the other, lasted another fortnight. Not one element was omitted in the discussions : they talked about the evacuation, but also about the situation in Salonika, about the defence of Egypt and a possible new landing on the coast of Asia Minor.

After a number of near-decisions, Monro's arguments proved stronger: on 22nd November, Kitchener sent a telegram to London in which he stated that preparations for the evacuation of Suvla and Anzac were to be started, but that the positions at Helles were to be maintained for the time being. Monro was given the combined command over Gallipoli and Salonika. In the Navy, De Robeck was sent home because of ill health and replaced by Wemyss. Birdwood was given the responsibility for the evacuation of the peninsula. These decisions taken, Kitchener returned home on 24th November.

A few days later in Gallipoli, disaster struck again: on 27th November, the peninsula fell victim to a particularly heavy storm. It all started with heavy rainfall and thunderstorms for 24 hours on end. Then the wind started blowing from the north, which led to two more days of sleet and snow. The temperature dropped far below zero, contradicting the advice of the British meteorological service, which had designated November as the best month for military operations.



Watson's Pier in Anzac Cove, damaged by the November Gale

The consequences for the troops were disastrous: first of all, they had no winter equipment. Ironically, this vital material had arrived on the peninsula, but had then been shipped back, when rumours about an impending evacuation started growing stronger. At Helles and Anzac the troops had some relative protection

in their dugouts. In the Suvla sector, even this pathetic kind of comfort was non-existent.

On the first day of the storm, the troops there were surprised by a flood coming from inland, which in no time filled the salt lake. It carried the dead bodies of Turks who had been drowned in the hills. The following days, the ground first turned into mud, which afterwards froze into such a solid mass that any form of digging for protection was out of the question. Everywhere, small walls appeared along the front line, and a bit later, English and Turks alike sat on them, in full view of each other, without a single shot being fired.

At Anzac a great number of Australians, together with all Indian troops, were confronted with snow for the first time in their lives. Soldiers froze to death while being on guard duty, and the transport of supplies broke up completely, as [the storm had destroyed all port facilities](#) as well in Gallipoli as on Imbros. Fighting had become completely impossible.

On 30th November, it became clear the Allied forces had lost one tenth of their numbers. This fact alone, reopened the discussions about the evacuation: carrying on under these circumstances was utterly impossible, but weather conditions of this type, when an evacuation was being carried out would be equally, if not more, disastrous. Both parties had obtained new arguments for their ongoing quarrel.

At the Turkish side of the line, new problems had arisen as well: at the front, Turkish soldiers had refused to advance against the enemy, in Constantinople Wangenheim, the German ambassador, had died and an exhausted and ill Mustapha Kemal was recalled from the peninsula. From an economical viewpoint, the war effort had become such a burden for the country that Enver was forced to approach the American ambassador Morgenthau, to see whether he would not be able to put an end to the hostilities. The Turkish government was clearly not aware of the situation in the Allied camp.

In London however, a final decision in favour of evacuation had become inevitable. A factor that cannot be neglected in this respect, was the fact that so many people who had been sent away from Gallipoli, like Stopford, De Robeck and others, had returned there. They formed an additional opposition which the supporters of a renewed initiative were unable to overcome. Kitchener lost even more of his prestige. Churchill could no longer remain a member of the British government and left for France. Any remaining chance for a new naval attack had now disappeared and the evacuation would be carried out, no matter how high the cost.

7.3 The Preparations for the Evacuation

For the remaining part of November, the weather remained remarkably warm and sunny. There was only little activity in the frontline, which offered the troops a relatively quiet time to recover. Apart from that, a welcome side-effect of the period of frost made itself felt : it had put an end to the worst propagation of dysentery. It was no wonder then, that the troops hardly ever talked about a possible evacuation. Life had returned to the old routine and new reinforcements were still coming in to compensate for the daily losses.

In the beginning of December however, they started to notice the first symptoms that something was at hand. Lightly wounded and sick men were no longer treated on the peninsula, but were at once shipped to Mudros and did not return from there. Gradually, more and more battalions were withdrawn and the explanation that this measure was taken 'to thin out the line' now that winter was approaching, sounded less credible every time it was repeated. Strange enough, a majority of the troops sooner believed in a possible new landing than in an evacuation that was already in its initial stages.

The problems to carry out the evacuation of Anzac were immense: besides 83.000 men, there were also 5000 donkeys and horses, 2000 vehicles of all kinds and 200 pieces of artillery. As the beaches were much too small for such a mass of men, animals and equipment, a one-night operation was out of the question. Apart from that, total secrecy was of utmost importance: a Turkish bombardment on the beaches while the evacuation was in full swing would cause a terrible number of casualties.

As a result of all these considerations, a period of scrupulous planning began. Again a whole fleet of small vessels was assembled at the islands. In Egypt, 12.000 hospital beds were to be prepared and 56 ships were turned into hospital ships to collect the wounded from the beaches. Birdwood constructed a double wall of secrecy about these preparations: together with the weather, surprise was the key to success.

It was typical of the English political mentality that at that precise moment one Lord Milner saw fit to ask a number of questions in Parliament about the amount of progress that was made with the preparations for an evacuation. This was an act of such gross stupidity, that neither the Germans nor the Turks could believe it. Fortunately they concluded it was some kind of propaganda stunt or an effort to create confusion. This parliamentary blunder could have had grave consequences.

On 12th December the decision was finally communicated to the troops in the Suvla and Anzac sectors. Surprisingly, their reactions often showed very little enthusiasm. Many among them, especially Australians, felt cheated rather than relieved.

7.4 The Evacuation of Anzac

During the second week of December, the first phase of the evacuation was started : every night, numbers of small vessels moored in Anzac Cove to pick up the sick and wounded first, then the prisoners of war and finally the first infantry units that were to leave the peninsula. The soldiers' boots were wrapped in pieces of sacking or cloth and blankets were spread on the piers to reduce the noise. Talking or smoking was strictly forbidden. In the morning, before sunrise, the beach regained its usual appearance: supplies were unloaded and reinforcements were landed as had been customary throughout the campaign. Special units had even been allotted the task to land again and again, for days on end, to keep up appearances. Artillery and rifle fire after dark was gradually reduced to nothing. If the Turks got accustomed to this fact, they would not get suspicious when on the final night no more shots could be fired after the last units had left the front line. As more and more troops left the peninsula, it became increasingly difficult for the rest to keep up appearances. During daytime, platoons of men were continuously marched around, the few artillery pieces that remained, were moved to other positions all the time and fired twice the normal number of shells. Snipers ran rounds through the trenches, to make sure the usual rate of fire did not diminish. In the meantime, the Allied aviators kept all German reconnaissance planes away from the area.

On 18th December, half the number of troops and the greater part of their equipment had left the Peninsula. The operation had reached its second phase, during which all activities increased in speed.

On the beaches, clothing, food, ammunition and other equipment was gathered to be destroyed at the last moment. Huge reserves of flour were sprinkled with acid and all alcohol was poured into the sea. The weather remained steady.

On Saturday 19th December, another 20.000 troops left the peninsula. For the remaining 20.000 the situation was now highly precarious: every single mistake might spell disaster. The preparations for the final phase went on all day : a mine under the Turkish positions near Chunuk Bair was readied for detonation, the front line trenches were ploughed to reduce noise, with flour and salt lines were laid out that in the dark would lead the last units to the beach. Everywhere in the frontline ingenious contraptions were positioned : using water that dripped

into a jam tin, connected to the trigger of a rifle or a candle that would make a piece of rope snap, the Australians made sure that firing would continue for hours after the last man had left the trenches. Booby traps, landmines and balls of barbed wire were placed at strategic points to obstruct the trenches after the last occupants had left their positions. Thousands of animals that could not be transported were slaughtered on the beach. Millions of bullets and other ammunition were dumped into the sea.

At 5 o' clock, when darkness began to fall, more and more troops started to arrive at the piers to board the waiting boats. At 8 o' clock, 5000 men were still guarding the front line, a number that was further reduced to 1500 by 10 o' clock. The remaining units, in positions like Quinn's Post, where no man's land was only 15 m wide, were the last ones to go and left their trenches at 3 o' clock in the morning.

The medical units who had been posted inside Anzac Cove to wait till everyone was gone, began to board their boats at 4 o' clock and the dumps on the beach were set to fire. In the front line, the automatic rifles could still be heard. At 4.10 h just as dawn was breaking, the last boat left the beach and the mine near Chunuk Bair exploded.

At Suvla, the evacuation was equally successful: in that sector the last troops left at 5 o' clock that same morning.

At Anzac, during the whole enterprise, only two men were wounded and at Suvla even no one at all. By 7 o' clock, it could be observed through binoculars how bewildered Turks crowded the beaches and were subjected to a last massive salvo from the fleet.

Liman von Sanders frankly admitted in his memoirs that he had been taken completely by surprise. Up to the very last moment, he had been preparing a new attack on Anzac and Suvla. He also described the enormous joy of the Turkish troops who, ill-fed and poorly uniformed as many of them were, charged for the remaining supplies. After the evacuation, it took two full years to collect all the material that had been left behind.

The day after the evacuation, a storm broke over Gallipoli and completely destroyed the piers at Anzac.

7.5 The Evacuation of Helles

As a first reaction after the evacuation of Anzac and Suvla, Liman von Sanders immediately sent reinforcements to Helles. Now that so many of his troops were

no longer needed on the two other fronts, he could use 21 divisions in that sector.

For the British, who still had 4 divisions in position, the prospects were rather bleak: they could not hope to make a stand when they were outnumbered by five to one, and they were well aware of the fact that it would not be long before exactly that was to happen. So, a hasty retreat was needed, also because of the weather that was deteriorating all the time. Apart from that, only real optimists could believe that it would be possible to fool their enemies a second time.

Monro had no difficulties to make up his mind : immediately after the evacuation of Anzac and Suvla, he sent a telegram to London, in which he insisted that no time could be wasted. On 27th December, the Cabinet gave him the permission to evacuate the Helles sector. For the organisation of the enterprise, a change in command was effectuated: Wemyss was sent to India and De Robeck returned. Monro himself was given the command of the 1st Army in France, a commission he had been dreaming of for years. The practical planning for the evacuation went to the veterans of the campaign, De Robeck, Keyes and Birdwood.

As a matter of fact, not a moment could be lost and as soon as 1st January 1916, the day that Monro left the theatre of operations, the plans were approved. 35.000 troops had to be evacuated, together with 4000 animals, the artillery and a huge amount of other military material. The planners agreed that the operation would again be carried out in different phases and that 9th January was to be the final day. The French were earmarked to be the first ones to go, but this would leave such an enormous gap in the line that Birdwood had no other choice than to recall the 29th Division, which had already left the peninsula, and to order them to cover the retreat. Davies, the corps commander informed him that a force of 17.000 men was the bare minimum to defend the bridgehead. The Navy in their turn declared that that was the precise maximum they could ship in one night.

On 4th January, the troops were told the news and from that moment onwards the story of Anzac was repeated, with the same precautions to assure the necessary secrecy. There were some minor setbacks: a storm damaged the piers at Sedd-el Bahr, but in general everything went according to plan. On 7th January, the number of troops that remained on the peninsula had been reduced to 19.000 men.

At that moment, Liman von Sanders attacked.

After a preliminary bombardment that lasted more than five hours, the Turkish infantry left their positions and started to cross the 100 m - wide no man's land. Their aim was all too clear: they were carrying planks to bridge the trenches and all kinds of inflammable products to destroy the installations and ships on the beach.

The British who at that moment were manning their frontlines without any reserves behind them, reacted with such concentrated rifle and machine gun fire, that the Turkish advance was checked: nowhere along the line was there any breach of their defensive positions. From the trenches it could be observed how Turkish officers were in vain trying to make their men go forward a second time. Something of the kind had never happened in the past. For Liman von Sanders it now seemed obvious that the British were not prepared to give up their positions at Helles. In the days to come, he would not take another initiative.

During the last night, on 8th January, the weather deteriorated all of a sudden: piers were damaged, boats were wrecked and there was a short outbreak of panic when one of the bigger transports falsely reported that it was being attacked by a submarine. The ferrying of troops to the waiting ships was slowed down by these events, but went on as planned. By 2 o'clock in the morning, only some 3000 men were still waiting to be evacuated.

Although the British frontline had already been abandoned for more than two hours, the Turks did not react. This attitude can be partly explained by the fact that also at Helles 'automatic rifles' were being used, that kept firing long after the occupants of the trenches had left. At 3.45 h the last boats left the beach and ten minutes later the first ammunition dumps exploded. Not a single soldier had been left behind.

As an instance of military planning, the evacuation of the three bridgeheads could be called exemplary. Whether that could also be said of what had happened before, was an entirely different question.

8. The Aftermath of the Campaign

8.1 The Public Opinion

It soon became clear that the end of the Gallipoli campaign would cause a number of additional worries. A first factor to be reckoned with was a number of repercussions it would certainly have on the British public opinion and on the morale of the Allies.

The first reaction that could be observed was a general attempt to present the evacuation to the public as a military victory. Amid all the confusion of the moment and with the support of the press, this attempt proved to be reasonably successful, be it more so in England than anywhere else.

An explanation for this attitude can be the fact that historians at that moment did not possess the necessary perspective, nor the sources to look back on the event in a purely objective way. As for the man in the street, it must also be taken into account that neither the troops nor the wounded were shipped back to England. Allied units that were transferred to the Western Front, and therefore sometimes spent short rest periods in England, were mainly Australian. English forces were preferably transported to other eastern fronts like Salonika or Mesopotamia. Whether this was purely a coincidence, or a premeditated policy of the General Command remains obscure. One thing is clear: only after the wounded started returning from Egypt in sufficient numbers, did the extent of what had happened become clear to the English civil population.

8.2 The Court of Enquiry

Only in the month of August was a Royal Court of Enquiry instated: its task was to evaluate the Gallipoli campaign and to formulate an opinion on possible deficiencies in the line of command. Over a period of more than a year, more than 200 witnesses were heard. Among them were all those who had played an important part in the planning: Monro, Churchill, Hamilton, Keyes, Stopford, Fisher and many others. Then followed all the generals and admirals and finally also the correspondents Ashmead-Bartlett and Murdoch. The only exception was Kitchener himself who, not so long before, had been drowned when the ship he had taken to visit Russia hit a mine near the Orkney Islands.

By the end of 1917 a verdict was formulated: the commission expressed the opinion that the risks that had been taken when planning and executing the

operation, had always been greater than the chances of success. Monro on the contrary, was congratulated for the way he had organized the evacuation. In general, the other commanders did not get away with it so lightly.

Stopford for instance, was blamed for his disastrous handling of the Suvla landing ('He might have kept in closer touch with his troops'). Against Hamilton, the Court withheld his intervention in the fighting of 8th August, very strange indeed, as he was also criticized for exactly the opposite attitude when Hunter-Weston was making mistake after mistake on 25th April at Helles.

The final conclusion was that, even with more luck and a much better handling of the campaign, the chances of success for the Gallipoli adventure would have been minimal all the same.

On the other hand, it must also be said that the members of the commission were not well-placed to see the whole operation in a broader context: at the moment of the verdict, they could not know that the war in Europe would go on for another full year and it was simply impossible for them to see the consequences of the recent Russian revolution.

8.3 The Losses

When a final balance had to be made, only one conclusion could be drawn when it came to the loss of lives: the Gallipoli campaign had been a fiasco. Many different and sometimes contradictory numbers of casualties have been published, and the real truth will probably never be known, but one thing must be clear: when one compares the Allied and the Turkish numbers of casualties, there is not such a big difference. For both parties the sum of men killed, wounded, missing and killed or invalidated by disease was about 250.000 on a total of 500.000 troops engaged per side.

Not only do these figures seem to indicate how closely matched the two opposing armies were, especially in England another comparison was made: the heavy losses were compared to the non-existing positive results of the entire campaign.

Some generals tried to make the people see the whole matter in a broader context, by making comparisons between the Gallipoli experience and the situation on the Western Front. Their defence often was: 'In Gallipoli, over a period of 8 months, we suffered only twice as many casualties as on the first day of the Battle of the Somme in France'. Although this was true, it was possible for the public to take heart again after a small success on the Western

Front every now and then. In Gallipoli, something like that had never been the case.

8.4 Military Consequences

The military consequences of the Gallipoli campaign were not to be neglected either.

By the end of January, when also the Turkish troops left the peninsula, all military activities came to a halt. All at once, 20 Turkish divisions were available for actions against Russia and Egypt or for the defence of their own territory. This fact alone was certainly one of the reasons that it would take two more years before the old Ottoman Empire finally collapsed.

The Allies on the contrary had been forced to send 750.000 troops to Salonika, while 280.000 more were trying to fight their way from Egypt to Jerusalem and Damascus.

8.5 Consequences for the Leading Characters

On a personal level, the Gallipoli adventure brought down a number of reputations as well.

Kitchener had lost much of his former glory after his return from the peninsula. A number of politicians wanted to relieve him of his functions. It's very well possible that such a drastic measure was only avoided by his untimely death in 1916.

Churchill lost all his political power. Only in 1917 did Lloyd George, the new Prime Minister, find the courage to recall him as Minister for ammunitions, but even then and well into the twenties the question 'And what about the Dardanelles?' was never far away. An American correspondent expressed the general feeling in an even more direct way: 'It is doubtful if even Great Britain could survive another war and another Churchill'. When after some years the Turkish version of the facts became known in England and more and more diaries, memoirs and studies were published, not to forget Churchill's own 'The World Crisis', the situation gradually quieted down.

For other dramatis personae, the consequences were not so negative. One even gets the impression that rather politicians than generals were criticized for what had gone wrong.

Hamilton never got another commission as an active commander after the Gallipoli campaign. In 1918 he was made Lieutenant of The Tower of London, a

ceremonial function. In 1920 his 'Gallipoli Diary' was published, which in general was well accepted by the public. In 1932 he became rector of Edinburgh University. Although the shadow of Gallipoli remained lingering around his person, he remained a well-respected public figure for the rest of his days. He died in 1947 at the age of 94. He had survived all his generals and at the day of his funeral, Westminster Abbey was too small.

Liman von Sanders remained commander of the Turkish army in Syria, until he was finally beaten by Allenby in 1918. He passed on his command to Kemal and returned to Constantinople where he surrendered to the Allies who kept him as a prisoner in Malta for a year. After he was set free in 1919, he retired from active service and went to live in Germany.

For **Mustapha Kemal**, the Gallipoli adventure was only the beginning of his ascent to power : not only did it earn him an enormous popularity among the Turkish population, it eventually led to the presidency after the Ottoman Empire had ceased to exist.

The Young Turks were less fortunate. Shortly before the end of the war they were deposed and had to flee the country. Enver who had been sentenced to death in Constantinople, roamed the Balkans, worked some time for the Russians but was eventually killed in 1922 during a suicidal attack as the leader of an anti-communist revolt. Talaat disappeared from the scene and lead a secret, miserable life Berlin. It was there that he was shot down by a young Armenian as an act of revenge for the extermination of the latter's family.

The Goeben and the Breslau ventured outside the Dardanelles only once again. Although the exit was permanently guarded by British battleships, on the day of their sortie there was no ship at hand that was a match for them. They sank some weaker ships, but then accidentally got into a minefield off Imbros. The Breslau sank immediately, the Goeben was badly holed and limped back to Constantinople.

The River Clyde, true to her reputation, continued to lead a charmed life. Although the ship had been under fire for the entire duration of the Gallipoli campaign, and had time after time been hit by the thousands of shells aimed at her hull, she was pulled free after the war and towed to Malta. After the necessary repairs, she was then sold to a Spaniard. In the fifties she was still sailing in the Mediterranean under her new name 'Murujá y Aurora'.

8.6 Gallipoli Itself

After the war, a strange peace descended over the peninsula. It would never play another important part in the further history of the 20th century. After a number of years, a Turkish army base reappeared in the south and small groups of farmers returned to try and make a living there. They mainly settled at Krithia and in the Suvla area, where they cultivate olives, tomatoes, sunflowers and some grain. Generally speaking, agriculture is not very important and will never be, because of the barren terrain itself. In summer, plants still wither under the intense heat and winters are still ice-cold.

Most of the military material that remained after the campaign has now disappeared, but the remains of old trenches, artillery positions, dugouts and entrances to tunnels are still there. Although 85 years have passed, in many places the historical remains have only been covered with a thin layer of dust: at places like Quinn's Post it is often enough to scratch away some earth to bring up small pieces of rusty iron, shrapnel balls, clips for rifle bullets and the like, as so many silent witnesses of those days long ago.

Here and there in the shrub, bleached bones of the Turkish dead still linger. When in 1919 the War Graves Commission returned to the peninsula to construct the British cemeteries, it soon proved impossible to find out in a number of cases which human remains were British or Turkish. As a kind of compromise, the bones of the dead at the Allied side of the line were considered to be British or Australian and, as a consequence, buried in one of the cemeteries.

This is one of the reasons that so many graves in Gallipoli are anonymous. Some cemeteries, especially in the old Anzac sector, are situated in remote places of the old battlefield and a number of them are even difficult to reach. Notwithstanding that, a lot of energy is spent in protecting them from the elements. In summer, the tractor of the War Graves commission with its tank to water the flowers in the cemeteries is a common sight.

The Turks adopted a different attitude towards the remains of their fallen: they considered the entire peninsula as one massive kind of mass grave and left things as they were. For them the bleached bones were so many small monuments for the sacrifice of their 'martyrs'. Only in the nineties, when new Turkish monuments were erected, did most of them suddenly disappear, especially at those few 'official' places where tourists were expected. But even now, when one leaves the beaten track, the presence of bones among the shrub is still a sign that one has entered the old Turkish territory of 1915.

In April everything is still fresh, in summer the peninsula suffers under the oppressive heat and in winter a bitter cold descends upon the old battlefields. Year after year, this strange analogy with what happened here so long ago, is still repeated in an endless circle.

Inevitably, a number of monuments were erected after the war, first of all by the British and the Australians in or near their bigger cemeteries. There is the big cenotaph at Cape Helles, with the names of the missing engraved in the wall around it, the Australian monument at Lone Pine and the New Zealand one on Chunuk Bair. Years later, the Turks built the big monument at the entrance to the Dardanelles. In recent years, when Turkish interest in their own history was rekindled, a memorial park was added to it and another monument built near Quinn's Post.

The most moving monument is perhaps the one in Anzac Cove. It bears the text:

THOSE HEROES THAT SHED THEIR BLOOD AND LOST THEIR LIVES ...

YOU ARE NOW LYING IN THE SOIL OF A FRIENDLY COUNTRY.

THEREFORE REST IN PEACE.

THERE IS NO DIFFERENCE BETWEEN THE JOHNNIES

AND THE MEHMETS TO US WHERE THEY LIE SIDE BY SIDE

HERE IN THIS COUNTRY OF OURS ...

YOU, THE MOTHERS

WHO SENT THEIR SONS FROM FAR AWAY COUNTRIES

WIPE AWAY YOUR TEARS

YOUR SONS ARE NOW LYING IN OUR BOSOM

AND ARE IN PEACE.

AFTER HAVING LOST THEIR LIVES ON THIS LAND THEY HAVE

BECOME OUR SONS AS WELL.

Just opposite Chanakkale, on a hill slope near the narrowest part of the Dardanelles, a big inscription was painted in chalk to capture the attention of the passing ships. The text consists of four lines written by the Turkish poet Necmettin Halil Onan :

STOP, PASSER-BY

THIS EARTH YOU THREAD UNAWARES

IS WHERE AN AGE SANK

BOW AND LISTEN THIS QUIET MOUND

IS WHERE THE HEART OF A NATION THROBS

The entire Peninsula is now considered by the Turkish Government as a national monument and as such has become a protected area. A small museum was built at Gaba Tepe, which attracts a growing number of Turkish tourists every year. On 25th April a great number of Australians and New-Zealanders still come to the peninsula on a kind of pilgrimage to attend the dawn service at Ari Burnu. Now and then, one meets a few English tourists cherishing the memory of a great-grandfather. The French seem to have forgotten Gallipoli. Some years ago, also the Turks started to remember their 'martyrs': at the beginning of August an official ceremony is held at the Gaba Tepe Museum, in remembrance of their victory in the battle for Chunuk Bair.

Even when one takes the few yearly ceremonies into account, nothing much else on Gallipoli disturbs the quiet atmosphere. What once happened here cannot be captured in a few tourist pictures. But the old spirit of the campaign still lingers on the beaches and in the shallow trenches. When you visit the old battlefields, you may be completely on your own, but at the same time you get the strong feeling that that is only an illusion. Strange as this may sound, it is a feeling that comes to everyone who was ever lured into the old gullies, God knows by which inner voice. Two Gallipoli historians expressed it as follows :

IT IS NOT A PLACE THAT INVITES VISITORS ... IF GHOSTS WALK, THEY
WALK IN MONASH VALLEY AND GULLY RAVINE, AND GUARD
ETERNALLY THE ROCKY ESCARPMENT OF THE GALLIPOLI PENINSULA

(Robert Rhodes James)

EXCEPT FOR OCCASIONAL ORGANIZED TOURS, NOT MORE THAN HALF
A DOZEN VISITORS ARRIVE FROM ONE YEAR'S END TO THE OTHER.
OFTEN FOR MONTHS AT A TIME, NOTHING OF CONSEQUENCE
HAPPENS. LIZARDS SCUTTLE ABOUT THE TOMBSTONES IN THE
SUNSHINE AND TIME GOES BY IN AN ENDLESS DREAM ...

(A. Moorehead)

J. Snelders, 1999 - All Rights Reserved

History of Aegina

<http://www.greeka.com/saronic/aegina/aegina-history.htm>

According to mythology, Aegina own its name to the nymph Aegina (daughter of the river god Asopus), who was seduced by Zeus who took her on the island of Aegina, then called Oenone, where she gave birth to Aecus, first king of the island and grandfather of the famous Trojan hero, Achilles; Aecus rename the island Aegina, in honour of his mother.

Archaeological finds excavated in Kolona (near the island's capital) and dating back to 3000 BC prove that the island was inhabited during the Neolithic period. The Minoans were the next rulers of the island, followed by the Achaeans and then, the Dorians.

Aegina saw its economical and naval power grow around the middle of the second millennium BC, developing its trade, carrying local products to the Cyclades

The island's glory exploded during the 6th and 7th centuries BC, when its naval power reached the zenith of its development, its trade was at its best, extending even until Egypt and Phoenicia and because Aegina was the first part of Greece, even of Europe, to mint coins: the famous silver "turtle" coins (since then the turtle is the symbol of the island).

Wealth was everywhere on the island and those were the golden times of Aegina.

The powerful fleet of the island made a major contribution during the Battle of Salamis (against Persians) on the side of the Greeks.

After the Persian defeat, life continued to flourish on Aegina and its inhabitant built the superb Temple of Aphaia.

Unfortunately, things changed: Athenians didn't saw the economical, social and naval glory of Aegina with a good eye and, envious of the island's wealth, they attacked it in 459 BC and forced it to pull down its city walls and surrender its fleet.

After that, Aegina sank into geopolitical obscurity and lived the same history with the rest of Greece: domination of Philip of Macedonia followed by the one

of his son, Alexander the Great, followed by its successors, the Ptolemies of Egypt, then under Roman rule (about 86 AD), followed by Byzantine Times, Venetian domination and Turkish yoke until the Revolution of 1921.

Aegina made an important contribution during the Greek Revolution against the Turks and came again under a brief moment of new glory during 1827 to 1829, when the island was declared the temporary capital of the partly liberated Greece.

But, with the creation of the Modern Greek State in 1930, Aegina return to its shadow and to its more humble role of first producer of pistachio nuts in Greece.

History of Corfu

<http://www.corfu-greece.biz/corfu-history.htm>



According to Ancient Greek Mythology, the name of Corfu Greece (Kerkyra in Greek) comes from the Nymph Korkira, daughter of the Assopos River.

The myth counts that Poseidon, god of the sea, fell in love with the nymph, kidnapped her and brought her on the island which took her name. Homer's "Odyssey" relates the island to one of the adventures of Ulysses. It seems to be the island where he met Nausica, the daughter of the King Alcinoos.



According to Corfu history, and to some findings and excavations, the island has been inhabited since the Palaeolithic Era (70.00-40.000 B.C).

The first Greek settlers were Eretrians from Euboia in the 8th Century. Later, a group of refugees from Corinth came on the island and founded a colony.



The town, trading with all the towns of the Adriatic Sea, became rapidly an important commercial centre with a powerful navy. It also developed an important colonial activity and became independent from Corinth.

The two towns became competitors and many conflicts took place between them. During an important battle, Corfu asked the Athenians for help.

The Athenian support to Corfu was one more reason for the rise of the Peloponnesian Wars.

The alliance between the two towns lasted for almost a century when the Macedonians, under Philip II, won a decisive battle in 338 B.C.

The Macedonian conquered Corfu and placed it under their protection.

The island, from 300 B.C., was attacked and conquered successively by Spartans, Illyrians and then by Romans.

The Romans ruled on the island from 229B.C. until 337 A.D.

During their rule, the island had a little autonomy and in return, Corfu had to allow the Romans to use the town's port and ships.



Around 40 B.C., two Christian disciples of Saint Paul, Jasonas and Sossipatros brought Christianity on the island, built the first Christian church which was dedicated to Saint Stefanos and preached Christianity.

The Roman Empire was divided into the Western and Eastern Empires.

The Eastern Roman Empire became later the Byzantine Empire and included the island of Corfu.

The Byzantine period lasted until 1267 A.D. During this period, the island was constantly attacked by pirates, barbarians, Goths, Saracens and no constant peace could be established.



The island also fell for a short period under the rule of the Normans and then the Venetians. Half a century of peace followed the Venetian rule when a new threat from Sicily arose.

In 1267, Charles of Angou, the French King of Sicily, conquered the island of Corfu and attempted to replace the Orthodox religion by the Catholic.

The Angevins dynasty persecuted the Christians Orthodox and all the churches were converted to Catholicism.



The attempt of converting the people to Catholicism failed and the island of Corfu fell again in 1386 under the Venetian rule.

The Venetians were on the island from 1386 until 1797



while the rest of Greece was under Turkish rule. During that period, the island was the victim of numerous pirates' attacks.

The island had a feudal organisation and was divided into three classes: the nobles, the bourgeoisie and the commoners.

The nobles' exploitation of the majority led to constant insurrections which were all severely suppressed.

In 1797, after Napoleon Bonaparte conquered Venice and after the treaty of Kamboformio was signed, Corfu became part of the French State.

Napoleon Bonaparte came on the island as a liberator and burnt publicly the "Libro d'Oro", the book enumerating the Noble's privileges.

Two years later, in 1799, the fleet of the alliance of the Turks, the Russians and the English defeated the French and disembarked on Corfu.

On March 1800, the "Ionian State" was established in Constantinople in order to create the Septinsular

Republic but the attempt failed in 1807 when the island was ceded to France again. It was a period of prosperity with agricultural improvements. The Ionian Academy was founded, schools were built and the public services reorganised.

During this time, the English started occupying other Ionians Islands and finally occupied Corfu in 1815. The occupation was made officially after the Treaty of Paris in 1815.

During their occupation, the Greek language became official, new roads were built, the water supply of the town was organised and the education system improved with the founding of the first Greek University in 1824.

Although the island of Corfu was never controlled by the Turks, the inhabitants offered financial help to the rest of Greece which was still under the Turkish rule and helped them to make the Greek Revolution for Independence.

The Ionians Islands were finally unified to the newly built Greek State in the 21 May 1864.

In the 20th century, the island participated as the rest of Greece in the two World Wars. The island supported great damages and the Ionian Academy, the Library, and the Municipal Theatre were burnt down.

History of Delphi and the Oracle of Delphi

Mount Parnassus Greece

<http://www.aroundparnassos.com/history/>



Legend tells us that Delphi was the point where two eagles, which had been released by Zeus at different ends of the world, had met again after their flights across the skies. Zeus threw the Sacred Stone at this exact point, and Delphi became known as the centre of the world.

Legend states that originally, the site that would later become known as Delphi, was a sacred place which was inhabited by the Earth Goddess "Ghea", and which was guarded by her child, the serpent Python.

Apollo, son of Zeus, left from the top of Mount Olympus to slay Python and therefore make this area his own shrine. Apollo was believed to be the god of reason, associated with many forms of

rational such as music, law and prophecy.

His slaying of Python was seen as a triumph in the eyes of the Greeks who believed it to signify a victory over primitivism.

After the slaying of Python, Apollo left Delphi in self-imposed exile, as both punishment, and to purify himself before returning. The area was named Delphi, after Delphis (meaning dolphin in Greek).

This was the form that Apollo took when he brought back a Cretan ship, with the intention of the Cretan sailors to build his



shrine and also in hope that they become priests in his new temple. On his return to Delphi, Apollo was crowned and took over the oracle, which from this point onwards, belonged to him

At the exact point where Apollo had slain Python, an Omphalos stone was placed into the ground. The Omphalos stone, which in ancient Greek means the "centre of the earth", would later be the location of the main sanctum for the shrine of the Delphi Oracle. Needs to be explored to be fully appreciated.

During the 7th century BC, Delphi became very important, due to it being the main centre of the Amphiclonic League. Originally, Delphi was under the tight control of Krois, but in 585 BC it was liberated by Kleisthenes, a tyrant from Sikyon. It was after this liberation that the real history and fame of Delphi began.



Kleisthenes built new structures including the treasury, and was also responsible for the introduction of the Pythian Games, similar to the Olympic Games in that they would take place every four years.

During the Pythian Games, there were performances in the theatre, and at the stadium, about 7000 spectators would watch athletes racing around that track. There would also be chariot races in the stadium.

Delphi was the most important shrine in Greece during the Archaic period, (750-550 BC), and every Greek city which planned to start a colony overseas would first consult the advice of the Oracle before doing so. When these colonisations were successful,

offerings from the people of the towns were sent to Delphi as a thank you gesture. This process led to Delphi growing in great stature and wealth.

The Sacred Way, which passed the Temple Of Apollo and through the sanctuary was lined with over 20 treasuries, which housed gold, silver and priceless arts of work. These treasuries were beautifully constructed marble buildings.

All of the most powerful city-states in Greece built their treasuries in Delphi, and those, which could not afford to do so, erected statues along the Sacred Way.

The island of Siphnos, which in the ancient times was one of the richest islands and states in all of Greece, built a beautiful Ionic Temple, which was clearly intended to

surpass all of the other treasuries at Delphi.

The Athenians also built their treasury in Delphi after the Battle of Marathon, in which they defeated the Persians. The victories of the Athenian Hero "Theseus" were depicted on the impressive sculptured friezes that ran around the treasury.

The walls of the Athenian treasury also served as a giant message board, whereby visitors could inscribe onto the smooth stones honours and dedications.

What was remarkable about the treasuries at Delphi was the fact that that many enemy states had their treasuries next door to each other. After defeating the Athenians in a crucial battle in the Peloponnese War, the Syracusans took great pride in constructing their treasury directly opposite that of the Athenians.

All of the city-states in Greece contributed funds to the Temple of Apollo. A massive Doric temple was constructed by the Archaic period and stood on one of the very few spots in the sanctuary that was level. Above the temple door were carved such admonitions such as "Know Thyself".



This was where all those wishing to consult the Oracle would come. The Oracle of Delphi was a spiritual experience, in which advice and questions were asked to the spirit of Apollo.

The reply from Apollo would be channelled through priestesses, known as Pythia, who would be seated on a tripod over a mysterious chasm that expelled mystic vapours, said to enhance the channelling of Apollo.

There was a routine that had to be followed by the Pythia before they could start channelling messages to and from Apollo. First of all, they would bathe in the nearby Castian Spring, said to have sacred waters. They would then drink from the sacred Kassotis Spring. After this, they would sit near the Omphalos Stone, and would enter into a trance-like state.

This image to the right has been reproduced with the kind permission of www.cybersybil.net. This painting is by the

Hon. John Collier and was painted in 1891. For more information on this artist, visit www.artmagick.com

The description from legends about the mystic fumes that would be expelled from this mysterious chasm were much debated and were believed to be merely a fabrication from Delphi times, as though to make the stories seem, if you like, as some sort of fairy-tale.

In 1892, French archaeologists began digging down to the foundations of the temple, but were unable to find any evidence regarding the crevice from where these fumes could be released.

This evidence is what led many to believe that the legends about these fumes were incorrect.

On entering the trance-like state, the Pythia would then start to channel the spirit of Apollo for advice or answer on questions asked of her. More than often, what the Pythia would say would not be understandable by those waiting for her answers, so the male priests of the temple, would interpret the replies.

It was because of the answers to questions and foresights being so accurate that the Oracle would become a hugely important and highly influential part of Greek life.

Heraclitus, a philosopher in around 500 BC stated that the Oracle "neither conceals or reveals the truth, but only hints at it".

A prime example of this can be related to Croesus, the rich and powerful Lydian king. He asked the Oracle if he should attack Greece. The reply was that he would destroy a great kingdom if he did. After following the advice of the Oracle and attacking Greece, Croesus realised that the Oracle had been correct. Unfortunately for him, the Great Kingdom that had been destroyed was in fact his own.

However, with the power and the fame of Delphi and the Oracle growing, many Sacred Wars broke out in battles to control the Oracle. The Phokians, who occupied

it in 356 BC, the Amphissians and even the Athenians all tried to amass the great wealth and spiritual importance of Delphi.

Even more disturbing was the fact that those trying to win or who were at the time, were in control of Delphi, were forcing the Oracle to tell them what they wanted to hear, and interfering with the work of the Pythia and the priests who would interpret their meanings.

After Philip of Macedonia controlled the shrine of Delphi, as well as most of Greece, visitors would still make the trip to Delphi, but not in the numbers that had been seen previously.

Even the Romans would at one point have control Delphi, but sadly, all of these Sacred Wars and the constant battling of who would gain control led to the ultimate demise of the importance of the Oracle and Delphi. Despite several attempts at reviving the Oracle, nothing could stop its decline, and it soon lost its right to be known as the centre of the world.

The last recorded Oracle, which was in 362 AD, was a message to the Pagan Emperor, Julian the Apostate, which said "Go tell the King, the well-wrought hall has fallen in the dust; Phoebus Apollo no longer has a home or laurel, or a murmuring spring. Even the talkative spring has dried up and is no more".

After such brutal and long fought battles for control over it, along with the arrival of Christianity, the importance of Delphi and the Oracle slipped silently into obscurity.



History of Greece

From Wikipedia, the free encyclopedia

http://en.wikipedia.org/wiki/History_of_Greece

This article covers the Greek civilization. For the Greek language as a whole, see [Greek language](#). For the Classical Greek language, see [Ancient Greek](#).

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interest.

The first Greeks arrived in [Europe](#) some time before [1500 BC](#), and at its peak, Greek civilization spread from Greece to [Egypt](#) and to the [Hindu Kush](#) mountains. Since then, Greek minorities have remained in former Greek territories (e.g., [Turkey](#), [Italy](#), and [Libya](#), [Levant](#), etc.), and Greek [emigrants](#) have assimilated into differing societies across the globe (e.g. [North America](#), [Australia](#), [Northern Europe](#), [South Africa](#) etc.). However, today most Greeks live in the modern states of Greece (independent since [1821](#)) and [Cyprus](#) (independent since [1960](#)).

Aegean civilization: prehistoric Greece

Main article: [Aegean civilization](#)

The History of Greece traditionally encompasses the study of the [Greek people](#), the areas they ruled historically, and the territory now composing the modern state of [Greece](#).

The scope of Greek habitation and rule has varied significantly through the ages, and as a consequence the history of Greece is similarly elastic in what it includes. Each era has its own related sphere of

The earliest civilization to appear around Greece was the [Minoan civilization](#) in [Crete](#), which lasted approximately from 3650



The restored Stoa of Attalus, [Athens](#).

([Early Minoan](#)) BC to 1450 BC, and on the [Early Helladic](#) period on the Greek mainland from ca. 2800 BC to 2100 BC.

Little specific information is known about the Minoans (even the name is a modern appellation, from [Minos](#), the legendary king of [Crete](#)). They have been characterized as a [pre-Indo-European](#) people, apparently the linguistic ancestors of the [Eteo-Cretan](#) speakers of

Classical Antiquity, their language being encoded in the undeciphered [Linear A](#) script. They were primarily a mercantile people engaged in overseas trade. Although the causes of their demise are uncertain, they were eventually invaded by the [Mycenaeans](#) from mainland Greece.

Mycenaean Greece (Bronze Age)

Main article: [Mycenaean Greece](#)

Mycenaean Greece, also known as Bronze Age Greece, is the [Late Helladic Bronze Age](#) civilization of [Ancient Greece](#). It lasted from the arrival of the Greeks in the [Aegean](#) around [1600 BC](#) to the collapse of their Bronze Age civilization around [1100 BC](#). It is the historical setting of the [epics](#) of [Homer](#) and much other [Greek mythology](#). The Mycenaean period takes its name from the archaeological site [Mycenae](#) in the northeastern [Argolid](#), in the [Peloponnesos](#) of southern Greece. [Athens](#), [Pylos](#), [Thebes](#), and [Tiryns](#) are also important Mycenaean sites.

Mycenaean civilization was dominated by a warrior [aristocracy](#). Around [1400 BC](#) the [Mycenaeans](#) extended their control to [Crete](#), center of the [Minoan civilization](#), and adopted a form of the Minoan script called [Linear A](#) to write their early form of [Greek](#). The Mycenaean era script is called [Linear B](#).

The Mycenaeans buried their nobles in [beehive tombs](#) (*tholoi*), large circular burial chambers with a high vaulted roof and straight entry passage lined with stone. They often buried daggers or some other form of military equipment with the deceased. The nobility were frequently buried with gold masks, tiaras, armour, and jeweled weapons. Mycenaeans were buried in a sitting position, and some of the nobility underwent [mummification](#).

Around [1100 BC](#) the Mycenaean civilization collapsed. Numerous cities were sacked and the region entered what historians see as a [dark age](#). During this period Greece experienced a decline in [population](#) and [literacy](#). The Greeks themselves have traditionally blamed this decline on an [invasion](#) by another wave of Greek people, the [Dorians](#), although there is scant archaeological evidence for this view.

Greek Dark Ages

Main article: [Greek Dark Ages](#)

The *Greek Dark Ages* (ca. [1200 BC–800 BC](#)) refers to the period of [Greek prehistory](#) from the presumed [Dorian invasion](#) and end of the [Mycenaean civilization](#) in the [11th century BC](#) to the rise of the first [Greek city-states](#) in the [9th century BC](#) and the epics of [Homer](#) and earliest writings in [alphabetic Greek](#) in the [8th century BC](#).

The collapse of the Mycenaean coincided with the fall of several other large empires in the near east, most notably the [Hittite](#) and the [Egyptian](#). The cause may be attributed to an invasion of the [sea people](#) wielding iron weapons. When the Dorians came down into Greece they also were equipped with superior iron weapons, easily dispersing the already weakened Mycenaeans. The period that follows these events is collectively known as the Greek Dark Ages.

[Archaeology](#) shows a collapse of civilization in the Greek world in this period. The great palaces and cities of the Mycenaeans were destroyed or abandoned. The [Greek language](#) ceased to be written. Greek dark age pottery has simple geometric designs and lacks the figurative decoration of Mycenaean ware. The Greeks of the dark age lived in fewer and smaller settlements, suggesting famine and depopulation, and foreign goods have not been found at archaeological sites, suggesting minimum international trade. Contact was also lost between foreign powers during this period, yielding little cultural progress or growth of any sort.

Kings ruled throughout this period until eventually they were replaced with an aristocracy, then still later, in some areas, an aristocracy within an aristocracy—

an elite of the elite. Warfare shifted from a focus on cavalry to a great emphasis on infantry. Due to its cheapness of production and local availability, iron replaced bronze as the metal of choice in the manufacturing of tools and weapons. Slowly equality grew among the different sects of people, leading to the dethronement of the various Kings and the rise of the family.

Families began to reconstruct their past in attempts to link their bloodlines with heroes from the [Trojan War](#), more specifically [Heracles](#). While most of this was legend, some were sorted by poets of the school of [Hesiod](#). Most of these poems are lost, though, but some famous "storywriters", as they were called, were [Hecataeus](#) of [Miletus](#) and [Acusilaus](#) of [Argos](#).

It is thought that the epics by [Homer](#) contain a certain amount of tradition preserved orally during the Dark Ages period. The historical validity of Homer's writings is vigorously disputed; see the article on [Troy](#) for a discussion.

At the end of this period of stagnation, the Greek civilization was engulfed in a renaissance that spread the Greek world as far as the [Black Sea](#) and [Spain](#). Writing was relearned from the [Phoenicians](#), eventually spreading north into [Italy](#) and the [Gauls](#).

Ancient Greece

Main article: [Ancient Greece](#)

There are no fixed or universally agreed dates for the beginning or the end of the Ancient Greek period. In common usage it refers to all Greek history before the [Roman Empire](#), but historians use the term more precisely. Some writers include the periods of the [Minoan](#) and [Mycenaean](#) civilizations, while others argue that these civilizations were so different from later Greek cultures that they should be classed separately. Traditionally, the Ancient Greek period was taken to begin with the date of the first [Olympic Games](#) in [776 BC](#), but most historians now extend the term back to about [1000 BC](#). The traditional date for the end of the Ancient Greek period is the death of [Alexander the Great](#) in [323 BC](#). The following period is classed as [Hellenistic](#). Not everyone treats the Ancient and Hellenic periods as distinct, however, and some writers treat the Ancient Greek civilization as a continuum running until the advent of [Christianity](#) in the [third century AD](#).

Ancient Greece is considered by most historians to be the foundational culture of [Western Civilization](#). Greek culture was a powerful influence in the [Roman Empire](#), which carried a version of it to many parts of [Europe](#). Ancient Greek civilization has been immensely influential on the language, politics, educational

systems, philosophy, art and architecture of the modern world, particularly during the [Renaissance](#) in Western Europe and again during various [neo-Classical](#) revivals in [18th](#) and [19th century](#) Europe and [The Americas](#).



[Pericles](#), Ancient Athens' leading statesman and builder of the [Parthenon](#).

[Sophocles](#), [Euripides](#), [Aristophanes](#), and [Sappho](#) were active. Famous politicians include [Themistocles](#), [Pericles](#), [Lysander](#), [Epaminondas](#), [Alcibiades](#), [Philip II of Macedon](#), and his son [Alexander the Great](#). [Plato](#) wrote, as did [Aristotle](#), [Heraclitus of Ephesus](#), [Parmenides](#), [Democritus](#), [Herodotus](#), [Thucydides](#) and [Xenophon](#). Almost all of the mathematical knowledge formalized in [Euclid's Elements](#) at the beginning of the Hellenistic period was developed in this era.

Two major wars shaped the Ancient Greek world. The [Persian Wars](#) (500–448 BC) are recounted in [Herodotus's Histories](#). [Ionian](#) Greek cities [revolted](#) from the [Persian Empire](#) and were supported by some of the mainland cities, eventually led by [Athens](#). (The notable battles of this war include [Marathon](#), [Thermopylae](#), [Salamis](#), and [Plataea](#).)

In order to prosecute the war, and subsequently to defend Greece from further Persian attack, Athens founded the [Delian League](#) in [477 BC](#). Initially, each city

The basic unit of politics in Ancient Greece was the [polis](#), sometimes translated as [city-state](#). "Politics" literally means "the things of the polis." Each city was independent, at least in theory. Some cities might be subordinate to others (a colony traditionally deferred to its mother city), some might have had governments wholly dependent upon others (the [Thirty Tyrants](#) in [Athens](#) was imposed by [Sparta](#) following the [Peloponnesian War](#)), but the titularly supreme power in each city was located within that city. This meant that when Greece went to war (e.g., against the [Persian Empire](#)), it took the form of an alliance going to war. It also gave ample opportunity for wars within Greece between different cities.

Most of the Greek names known to modern readers flourished in this age. Among the poets, [Homer](#), [Hesiod](#), [Pindar](#), [Aeschylus](#), [Sophocles](#), [Euripides](#), [Aristophanes](#), and [Sappho](#) were active. Famous politicians include [Themistocles](#), [Pericles](#), [Lysander](#), [Epaminondas](#), [Alcibiades](#), [Philip II of Macedon](#), and his son [Alexander the Great](#). [Plato](#) wrote, as did [Aristotle](#), [Heraclitus of Ephesus](#), [Parmenides](#), [Democritus](#), [Herodotus](#), [Thucydides](#) and [Xenophon](#). Almost all of the mathematical knowledge formalized in [Euclid's Elements](#) at the beginning of the Hellenistic period was developed in this era.



[Cape Sounion](#) in Attica, looking out to the Aegean islands.

In 458 BC, while the Persian Wars were still ongoing, war broke out between the Delian League and the [Peloponnesian League](#), comprising [Sparta](#) and its allies. After some inconclusive fighting, the two sides signed a peace in [447 BC](#).

That peace, it was stipulated, was to last thirty years: instead it held only until [431 BC](#), with the onset of the [Peloponnesian War](#). Our main sources concerning this war are [Thucydides's History of the Peloponnesian War](#) and [Xenophon's Hellenica](#).


The war began over a dispute between [Corcyra](#) and [Epidamnus](#); the latter was a minor enough city that Thucydides has to tell his reader where it is. [Corinth](#) intervened on the Epidamnian side. Fearful lest Corinth capture the Corcyran navy (second only to the Athenian in size), Athens intervened. It prevented Corinth from landing on Corcyra at the [Battle of Sybota](#), laid siege to [Potidaea](#), and forbade all commerce with Corinth's closely situated ally, [Megara](#) (the [Megarian decree](#)).

There was disagreement among the Greeks as to which party violated the treaty between the Delian and Peloponnesian Leagues, as Athens was technically defending a new ally. The Corinthians begged Sparta for aid. Fearing the growing might of Athens, and witnessing Athens' willingness to use it against the Megarians (the embargo would have ruined them), Sparta declared the treaty to have been violated and the Peloponnesian War began in earnest.

The first stage of the war (known as the Archidamian War for the Spartan king, [Archidamus II](#)) lasted until [421 BC](#) with the signing of the [Peace of Nicias](#). The Athenian general [Pericles](#) recommended that his city fight a defensive war, avoiding battle against the superior land forces led by Sparta, and importing everything needful by maintaining its powerful navy: Athens would simply outlast Sparta, whose citizens feared to be out of their city for long lest the [helots](#) revolt. This strategy required that Athens endure regular [sieges](#), and in [430 BC](#) it was visited with an awful [plague](#) which killed approximately a quarter of its people, including Pericles. With Pericles gone, less conservative elements gained power in the city and Athens went on the offensive. It captured 300–400 Spartan [hoplites](#) at the [Battle of Pylos](#). This represented a significant fraction of the Spartan fighting force which the latter decided it could not afford to lose. Meanwhile, Athens had suffered humiliating defeats at [Delium](#) and [Amphipolis](#). The Peace of Nicias concluded with Sparta recovering its hostages and Athens recovering the city of [Amphipolis](#).

Those who signed the Peace of Nicias in 421 BC swore to uphold it for fifty years. The second stage of the Peloponnesian War began in [415 BC](#) when Athens embarked on the [Sicilian Expedition](#) to support an ally ([Segesta](#)) attacked by [Syracuse](#) and to conquer [Sicily](#). Initially, Sparta was not going to aid its ally, but [Alcibiades](#), the Athenian general who had argued for the Sicilian Expedition, defected to the Spartan cause upon being accused of grossly impious acts and convinced them that they could not allow Athens to subjugate Syracuse. The campaign ended in disaster for the Athenians.



 Philip V of Macedon, "the darling of Hellas", wearing the [royal diadem](#).

Athens' Ionian possessions rebelled with the support of Sparta, as advised by Alcibiades. In [411 BC](#), an oligarchical revolt in Athens held out the chance for peace, but the Athenian navy, which remained committed to the democracy, refused to accept the change and continued fighting in Athens' name. The navy recalled Alcibiades (who had been forced to abandon the Spartan cause after reputedly seducing the wife of [Agis II](#), a Spartan king) and made him its head. The oligarchy in Athens collapsed and Alcibiades proceeded to reconquer what had been lost.

In [407 BC](#), Alcibiades was replaced following a minor naval defeat at the [Battle of Notium](#). The Spartan general [Lysander](#), having fortified his city's naval power, won victory after victory. Following the [Battle of Arginusae](#), which Athens won but was prevented by bad weather from rescuing some of its sailors, Athens executed or exiled eight of its top naval commanders. Lysander followed with a crushing blow at the [Battle of Aegospotami](#) in [405 BC](#) which virtually destroyed the Athenian fleet. Athens surrendered one year later, ending the Peloponnesian War.

The war had left devastation in its wake. Discontent with the Spartan hegemony that followed (including the fact that it ceded [Ionia](#) and [Cyprus](#) to the [Persian Empire](#) at the conclusion of the [Corinthian War](#) (395–387 BC); see [Treaty of Antalcidas](#)) induced the [Thebans](#) to attack. Their general, [Epaminondas](#), crushed Sparta at the [Battle of Leuctra](#) in [371 BC](#), inaugurating a period of Theban dominance in Greece. In [346 BC](#), unable to prevail in its ten year war with [Phocis](#), Thebes called upon [Philip II of Macedon](#) for aid. [Macedon](#) quickly conquered the exhausted cities of Greece. The basic unit of politics from that point was the [empire](#), and the Hellenic Age had begun.

Hellenistic Greece

Main article: [Hellenistic Greece](#)

The Hellenistic period of Greek history begins with the death of [Alexander the Great](#) in [323 BC](#) and ends with the annexation of the Greek peninsula and islands by [Rome](#) in [146 BC](#). Although the establishment of Roman rule did not break the continuity of Hellenistic society and culture, which remained essentially unchanged until the advent of [Christianity](#), it did mark the end of Greek political independence. During the Hellenistic period the importance of "Greece proper" (that is, the territory of modern Greece) within the Greek-speaking world declined sharply. The great centres of Hellenistic culture were [Alexandria](#) and [Antioch](#), capitals of [Ptolemaic Egypt](#) and [Seleucid Syria](#) respectively. (See [Hellenistic civilization](#) for the history of Greek culture outside of Greece in this period.)

Athens and her allies revolted against [Macedon](#) upon hearing that Alexander had died, but was defeated within a year in the [Lamian War](#). Meanwhile, a struggle for power broke out among Alexander's generals, which resulted in the break-up of his empire and the establishment of a number of new kingdoms (see the [Wars of the Diadochi](#)). [Ptolemy](#) was left with [Egypt](#), [Seleucus](#) with the [Levant](#), [Mesopotamia](#), and points east. Control of Greece, [Thrace](#), and [Anatolia](#) was contested, but by [298 BC](#) the [Antigonid dynasty](#) had supplanted the [Antipatrid](#).

Macedonian control of the Greek city-states was intermittent, with a number of revolts. [Athens](#), [Rhodes](#), [Pergamum](#) and other Greek states retained substantial independence, and joined the [Aetolian League](#) as a means of defending it. The [Achaean League](#), while nominally subject to the [Ptolemies](#) was in effect independent, and controlled most of southern Greece. [Sparta](#) also remained independent, but generally refused to join any league.

In [267 BC](#) [Ptolemy II](#) persuaded the Greek cities to revolt against Macedon, in what became the [Chremonidean War](#), after the Athenian leader [Chremonides](#). The cities were defeated and Athens lost her independence and her democratic institutions. This marked the end of Athens as a political actor, although it remained the largest, wealthiest and most cultivated city in Greece. In [225](#) Macedon defeated the Egyptian fleet at [Cos](#) and brought the [Aegean](#) islands, except Rhodes, under its rule as well.

[Sparta](#) remained hostile to the Achaeans, and in [227 BC](#) invaded [Achaean](#) and seized control of the League. The remaining Achaeans preferred distant Macedon to nearby Sparta, and allied with the former. In [222 BC](#) the Macedonian army defeated the Spartans and annexed their city—the first time Sparta had even been occupied by a foreign power.

[Philip V of Macedon](#) was the last Greek ruler with both the talent and the opportunity to unite Greece and preserve its independence against the ever-increasing power of [Rome](#). Under his auspices the [Peace of Naupactus](#) ([217 BC](#)) brought conflict between Macedon and the Greek leagues to an end, and at this time he controlled all of Greece except Athens, Rhodes and Pergamum.

In [215 BC](#), however, Philip formed an alliance with Rome's enemy [Carthage](#). Rome promptly lured the Achaean cities away from their nominal loyalty to Philip, and formed alliances with Rhodes and Pergamum, now the strongest power in [Asia Minor](#). The [First Macedonian War](#) broke out in [212](#), and ended inconclusively in [205](#), but Macedon was now marked as an enemy of Rome.

In [202 BC](#) Rome defeated Carthage, and was free to turn her attention eastwards. In [198](#) the [Second Macedonian War](#) broke out for obscure reasons, but basically because Rome saw Macedon as a potential ally of the [Seleucids](#), the greatest power in the east. Philip's allies in Greece deserted him and in [197](#) he was decisively defeated at the [Battle of Cynoscephalae](#) by the Roman proconsul [Titus Quinctius Flaminius](#).

Luckily for the Greeks, Flaminius was a moderate man and an admirer of Greek culture. Philip had to surrender his fleet and become a Roman ally, but was otherwise spared. At the [Isthmian Games](#) in [196](#), Flaminius declared all the Greek cities free, although Roman garrisons were placed at Corinth and [Chalcis](#). But the freedom promised by Rome was an illusion. All the cities except Rhodes were enrolled in a new League which Rome ultimately controlled, and aristocratic constitutions were favoured and actively promoted.

Roman Period

Main article: [Roman Greece](#)

Militarily Greece itself declined to the point that the [Romans](#) conquered the land ([187 BC](#) onwards), though Greek culture would in turn conquer Roman life. Although the period of Roman rule in Greece is conventionally dated as starting from the sacking of [Corinth](#) by the Roman [Lucius Mummius](#) in 123 BC, Macedonia had already come under Roman control with the defeat of its king, [Perseus](#), by the Roman [Aemilius Paullus](#) at [Pydna](#) in 168 BC. The Romans divided the region into four smaller republics, and in 146 BC Macedonia officially became a Roman province, with its capital at [Thessalonica](#). The rest of the Greek [city-states](#) gradually and eventually paid homage to Rome ending their *de jure* autonomy as well. The Romans left local administration to the [Greeks](#) without making any attempt to abolish traditional political patterns. The [agora](#) in [Athens](#) continued to be the centre of civic and political life.

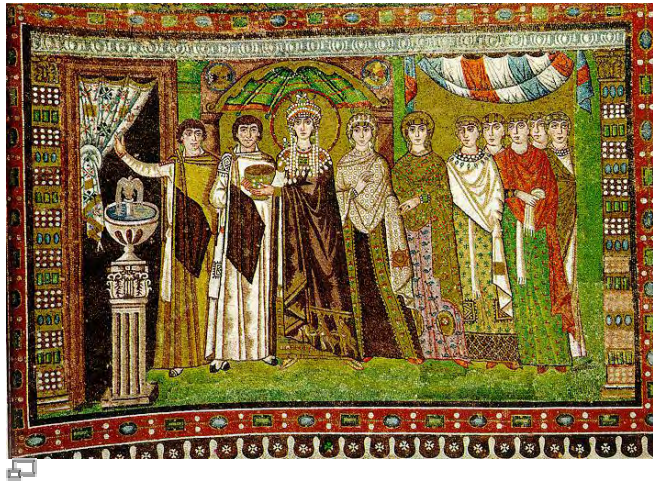
Caracalla's decree in 212 AD, the [Constitutio Antoniniana](#), extended citizenship outside of [Italy](#) to all free adult males in the entire [Roman Empire](#), effectively raising provincial populations to equal status with the city of [Rome](#) itself. The importance of this decree is historical rather than political. It set the basis for integration where the economic and judicial mechanisms of the state could be applied throughout the entire Mediterranean as was once done from Latium into all of Italy. In practice of course, integration did not take place uniformly. Societies already integrated with Rome, such as Greece, were favored by this decree, in comparison with those far away, too poor or just too alien such as Britain, Palestine or Egypt.

Caracalla's decree did not set in motion the processes that lead to the transfer of power from Italy and the West to Greece and the East, but rather accelerated them, setting the foundations for the rise of Greece as a major power in [Europe](#) and the [Mediterranean](#) in the [Middle Ages](#).

Byzantine Empire

Main article: [Byzantine Empire](#)

The history of the Byzantine Empire is described by scholar August Heisenberg as the history "of the Roman state of the Greek nation, that turned Christian". The division of the empire into East and West and the subsequent collapse of the [Western Roman Empire](#) were developments that constantly accentuated the position of the Greeks in the empire and eventually allowed them to become identified with it altogether. The leading role of [Constantinople](#) began when [Constantine the Great](#) turned [Byzantium](#) into the new capital of the Roman Empire, henceforth to be known as [Constantinople](#), placing the city at the centre of Hellenism a beacon for the [Greeks](#) that lasted to the modern era.



[Empress Theodora](#) and her retinue (fresco from Basilica of [San Vitale](#), 6th century).

marked the early centuries. At the same time, the definitive formation and establishment of the [Orthodox](#) doctrine, but also a series of conflicts resulting from heresies that developed within the boundaries of the empire marked the early period of Byzantine history.

In the first period of the middle Byzantine era (610–867) the empire was attacked both by old enemies ([Persians](#), [Langobards](#), [Avars](#) and [Slavs](#)) as well as by new ones, appearing for the first time in history ([Arabs](#), [Bulgarians](#)). The main characteristic of this period was that the enemy attacks were not localized to the border areas of the state but they were extended deep beyond, even



The benefits of peace: a rural Orthodox Church on the bay of Dafni in Greece. New churches sprang up across the region during Manuel's reign

empire which was dictated by both external and internal conditions. The predominance of the small free farmers, the expansion of the military estates and the development of the system of themes, brought to completion developments that had started in the previous period. Changes were noted also in the sector of administration: the administration and society had become immiscibly [Greek](#), while the restoration of [Orthodoxy](#) after the iconoclast movement, allowed the successful resumption of missionary action among neighbouring peoples and their placement within the sphere of Byzantine cultural influence. During this period the state was geographically reduced and economically damaged, since it lost wealth-producing regions; however, it obtained greater lingual, dogmatic and cultural homogeneity.

From the late 8th century, the Empire began to recover from the devastating impact of successive invasions, and the reconquest of Greece began. Greeks from [Sicily](#) and [Asia Minor](#) were brought in as settlers. The [Slavs](#) were either driven out or assimilated and the Slavias were eliminated. By the middle of the 9th century, Greece was Greek again, and the cities began to recover due to improved security and the restoration of effective central control.

Economic prosperity

When the Byzantine Empire was rescued from a period of crisis by the resolute leadership of the three [Komnenoi](#) emperors [Alexios](#), [John](#) and [Manuel](#) in the twelfth century, Greece prospered. Recent research has revealed that this

period was a time of significant growth in the rural economy, with rising population levels and extensive tracts of new agricultural land being brought into production. The widespread construction of new rural churches is a strong indication that prosperity was being generated even in remote areas. A steady increase in population led to a higher population density, and there is good evidence that the demographic increase was accompanied by the revival of towns. According to Alan Harvey in his book "Economic expansion in the Byzantine Empire 900-1200", towns expanded significantly in the twelfth century. Archaeological evidence shows an increase in the size of urban settlements, together with a 'notable upsurge' in new towns. Archaeological evidence tells us that many of the medieval towns, including [Athens](#), [Thessaloniki](#), [Thebes](#) and [Corinth](#), experienced a period of rapid and sustained growth, starting in the eleventh century and continuing until the end of the twelfth century. The growth of the towns attracted the [Venetians](#), and this interest in trade appears to have further increased economic prosperity in Greece. Certainly, the Venetians and others were active traders in the ports of the [Holy Land](#), and they made a living out of shipping goods between the [Crusader](#) Kingdoms of [Outremer](#) and the West while also trading extensively with Byzantium and [Egypt](#).

Artistic revival

The 11th and 12th centuries are said to be the Golden Age of [Byzantine art](#) in Greece. Many of the most important Byzantine churches in around Athens, for example, were built during these two centuries, and this reflects the growth of urbanisation in Greece during this period. There was also a revival in the mosaic art with artists showing great interest in depicting natural landscapes with wild animals and scenes from the hunt. Mosaics became more realistic and vivid, with an increased emphasis on depicting three-dimensional forms. With its love of luxury and passion for colour, the art of this age delighted in the production of masterpieces that spread the fame of Byzantium throughout the whole of the Christian world.

Beautiful silks from the work-shops of Constantinople also portrayed in dazzling colour animals -lions, elephants, eagles, and griffins- confronting each other, or representing Emperors gorgeously arrayed on horseback or engaged in the chase. In the provinces, regional schools of Architecture began producing many distinctive styles that drew on a range of cultural influences. All this suggests that there was an increased demand for art, with more people having access to the necessary wealth to commission and pay for such work.

Yet the marvellous expansion of Byzantine art during this period, one of the most remarkable facts in the history of the empire, did not stop there. From the tenth to the twelfth century Byzantium was the main source of inspiration for the West. By their style, arrangement, and iconography the mosaics of St. Mark's at Venice and of the cathedral at Torcello clearly reveal their Byzantine origin. Similarly those of the Palatine Chapel, the Martorana at Palermo, and the cathedral of Cefalu, together with the vast decoration of the cathedral at Monreale, demonstrate the influence of Byzantium on the Norman Court of Sicily in the twelfth century. Hispano-Moorish art was unquestionably derived from the Byzantine. Romanesque art owes much to the East, from which it borrowed not only its decorative forms but the plan of some of its buildings, as is proved, for instance, by the domed churches of south-western France. Princes of Kiev, Venetian doges, abbots of Monte Cassino, merchants of Amalfi, and the Norman kings of Sicily all looked to Byzantium for artists or works of art. Such was the influence of Byzantine art in the twelfth century, that Russia, Venice, southern Italy and Sicily all virtually became provincial centres dedicated to its production.

[The Fourth Crusade](#)

The year 1204 marks the beginning of the late Byzantine period, when probably the most important event for the Empire occurred. [Constantinople](#) was lost for the Greek people for the first time, and the empire was conquered by [Latin](#) crusaders and would be replaced by a new Latin one, for 57 years. In addition, the period of Latin occupation decisively influenced the empire's internal development, as elements of feudality entered aspects of Byzantine life. In 1261 the Greek empire was divided between the former Greek Byzantine Comnenos dynasty members (Epirus) and Palaiologos dynasty (the last dynasty until the fall of Constantinople). After the gradual weakening of the structures of the Greek Byzantine state and the reduction of its land from [Turkish](#) invasions, came the fall of the Greek Byzantine Empire, at the hands of the [Ottomans](#), in 1453, when the Byzantine period is considered to have ended.

It must be pointed out that the term "Byzantine" is a contemporary one established by historians. People used to call the Empire from the 10th century on as the Greek Empire as well as Romeo-



Byzantine Church in the
Agora, Athens

Greek before that time; that's why Greeks call themselves sometimes as Romioi in a colloquial form. The Romeo term was used sometimes because of the legal tradition left in many aspects of the political administration of the Empire. It must also be added that many empires all around Europe had been using this term, in addition to the Greek Byzantines, like the Carolingians, or the Heiliges Römisches Reich (Latin Sacrum Romanum Imperium) of the Germans looking themselves as the legitimate heirs of the Roman Empire.

Ottoman Rule and the Rise of Modern Greece

Main articles: [Ottoman Greece](#) and [History of Modern Greece](#)



The [Battle of Navarino](#), in October 1827, marked the effective end of Ottoman Rule in Greece.

peninsula since they created neither a military nor an administrative presence in the mountains. There existed many Greek mountain clans all across the peninsula and islands. The Sphakiots of Crete, the Souliots (or Souli) of Epirus, and the Mani (or Maniots) of Peloponnesus were the most resilient mountain clans throughout the Ottoman Empire. By the end of the [16th century](#) up until the 17th century, many Greeks began to migrate from the mountains to the plains. The millet system contributed to the ethnic cohesion of Orthodox Greeks by segregating the various peoples within the Ottoman Empire based on religion.

The Greek Orthodox Church, an ethno-religious institution, helped the Greeks from all geographical areas of the peninsula (i.e., mountains, plains, and islands) to preserve their ethnic, cultural, and linguistic heritage during the harsh years of Ottoman rule. The Greeks living in the plains during Ottoman

When the [Ottomans](#) arrived, two Greek migrations occurred. The first migration entailed the Greek intelligentsia migrating to Western Europe and influencing the advent of the Renaissance. The second migration entailed Greeks leaving the plains of the Greek peninsula and resettling in the mountains. Greece being mostly mountainous, the Ottomans could not conquer the entire Greek

occupation were either Christians who dealt with the burdens of foreign rule or Crypto-Christians (Greek Muslims who were secret practitioners of the Greek Orthodox faith). Many Greeks became [Crypto-Christians](#) in order to avoid heavy taxes and at the same time express their identity by maintaining their secret ties to the Greek Orthodox Church. However, Greeks who converted to [Islam](#) and were not Crypto-Christians were deemed Turks in the eyes of Orthodox Greeks, even if they didn't adopt Turkish language. On the other hand, this population has played an immense role for the creation of modern Greek culture, as Turkish traditions and customs were learned during the entire occupation period. The most obvious traces of Ottoman influence on Greek culture today is reflected in Greek music and in the Greek kitchen.

Creation of the Modern Greek State

Main article: [History of Modern Greece](#)



The expansion of Greece from 1832 to 1947, showing territories awarded to Greece by the Treaty of Sèvres but lost in 1923 under the Treaty of Lausanne (click to enlarge)

independence, with its accounts of Turkish [atrocities](#), in a romantic light (see, for example, the [1824](#) painting *Massacre of Chios* by [Eugène Delacroix](#)). Scores of non-Greeks volunteered to fight for the cause, including [Lord Byron](#). At times the Ottomans seemed on the point of suppressing the Greek revolution but for the threatened direct military intervention of [France](#), [England](#) or [Russia](#). The Russian minister for foreign affairs, [Ioannis Kapodistrias](#), himself a Greek, returned home as President of the new Republic following Greek independence.

The Ottomans ruled Greece until the early [19th century](#). On March 25, [1821](#) (also the same day as the Greek Orthodox day of the [Annunciation of the Theotokos](#)), the Greeks [rebelled](#) and [declared their independence](#), but did not achieve it until [1829](#). The big European powers saw the war of Greek

That republic disappeared when the European powers helped turn Greece into a monarchy; the first king, [Otto](#) came from [Bavaria](#) and the second, [George I](#) from [Denmark](#). During the 19th and early 20th centuries, in a series of wars with the Ottomans, Greece sought to enlarge its boundaries to include the ethnic Greek population of the Ottoman Empire. (The [Ionian Islands](#) were returned by England upon the arrival of the new king from Denmark in 1863, and [Thessaly](#) was ceded by the Ottomans without a fight). As a result of the [Balkan Wars](#) of 1912-13 [Epirus](#), southern [Macedonia](#), [Crete](#) and the [Aegean Islands](#) were annexed into Greece. Greece would slowly growing its territory and population until it reached its present configuration in 1947. In [World War I](#), Greece sided with the [entente](#) powers against [Turkey](#) and the other [Central Powers](#). In the war's aftermath, the Great Powers awarded parts of [Asia Minor](#) to Greece, including the city of [Smyrna](#) (known as [Izmir](#) today) which had a majority Greek population. At that time, however, the Turkish nationalists led by [Mustafa Kemal Atatürk](#), overthrew the Ottoman government, organised a military assault on the Greek troops, and defeated them. Immediately afterwards, over one million native Greeks of Turkey had to leave for Greece as a [population exchange](#) with hundreds of thousands of Muslims living in the Greek state (see [Greco-Turkish War of 1919-1922](#)).

Despite the country's numerically small and ill-equipped armed forces, Greece made a decisive contribution to the [Allied](#) efforts in [World War II](#). At the start of the war Greece sided with the Allies and refused to give in to Italian demands. [Italy](#) invaded Greece on [28 October 1940](#), but Greek troops repelled the invaders after a bitter struggle (see [Greco-Italian War](#)). This marked the first Allied victory in the war. [Hitler](#) then reluctantly stepped in, primarily to secure his strategic southern flank: troops from [Germany](#), [Bulgaria](#) and [Italy](#) successfully invaded Greece, overcoming Greek, British, [Australian](#) and [New Zealand](#) units.

However, when the Germans attempted to [seize Crete](#) in a massive attack by [paratroops](#)—with the aim of reducing the threat of a counter-offensive by Allied forces in [Egypt](#)—the Cretan civilians and Allied Forces, offered fierce resistance. Although Crete eventually fell, the Greek campaign delayed German military plans against Russia and it is argued that German invasion of the [Soviet Union](#) started fatally close to winter.

During the years of [Occupation of Greece by Nazi Germany](#), thousands of Greeks died in direct combat, in concentration camps or of starvation. The occupiers murdered the greater part of the [Jewish](#) community despite efforts by the [Greek Orthodox](#) Church and many [Christian](#) Greeks to shelter Jews. The economy was devastated. After liberation, Greece experienced an equally bitter [civil war](#)—between [communist](#) insurgents and government forces (that

encompassed republicans, liberals, royalists and conservatives) ; it lasted until 1949.

In the [1950s](#) and [1960s](#), Greece developed rapidly, initially with the help of the U.S. [Marshall Plans](#)' grants and loans, and later through growth in the [tourism](#) sector. In 1967, the Greek military seized power in a [coup d'état](#), overthrew the centre right government of [Panagiotis Kanellopoulos](#) and established the [Greek military junta of 1967-1974](#) which became known as the *Régime of the Colonels*. The [Central Intelligence Agency](#) was involved in the coup and [President Clinton](#) later apologised for the interference. In 1973, the régime abolished the [Greek monarchy](#). In 1974, dictator [Papadopoulos](#) denied help to the U.S. and rumor has it that as a result the U.S., through [Kissinger](#)'s efforts, initiated a second coup. Colonel [Ioannides](#) was appointed as the new head-of-state.

Many hold Ioannides responsible for the coup against President [Makarios](#) of [Cyprus](#)—the *coup* seen as the pretext for the first wave of the [Turkish invasion of Cyprus](#) in 1974 (see [Greco-Turkish relations](#)). The Cyprus events and the outcry following a bloody suppression of [Athens Polytechnic uprising](#) in [Athens](#) led to the implosion of the military régime. A charismatic exiled politician, [Konstantinos Karamanlis](#), returned from [Paris](#) as interim prime minister and later gained re-election for two further terms at the head of the [conservative Nea Dimokratia](#) party. In 1975, following a referendum to confirm the deposition of King [Constantine II](#), a democratic republican constitution came into force. Another previously exiled politician, [Andreas Papandreu](#) also returned and founded the [socialist PASOK](#) party, which won the elections in 1981 and dominated the country's political course for almost two decades.

Since the restoration of democracy, the stability and economic prosperity of Greece have grown. Greece joined the [European Union](#) in 1981 and adopted the [Euro](#) as its currency in 2001. New infrastructure, funds from the EU and growing revenues from tourism, shipping, services, light industry and the telecommunications industry have brought Greeks an unprecedented standard of living. Tensions continue to exist between Greece and [Turkey](#) over [Cyprus](#) and the delimitation of borders in the [Aegean Sea](#) but relations have considerably thawed following successive earthquakes—first in Turkey and then in Greece—and an outpouring of sympathy and generous assistance by ordinary Greeks and Turks.

See also

[Ancient Greece](#)
[Byzantine Empire](#)
[Church of Greece](#)
[History of the Balkans](#)
[History of Europe](#)
[Minoan civilization](#)
[Aegean Sea](#)
[Mycenae, Mycenaean language, Linear B](#)
[Achaean](#)
[Helladic, Bronze Age](#)
[Ancient Olympic Games](#)
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[Art in Ancient Greece](#)
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[Homosexuality in the militaries of ancient Greece](#)
[List of ancient Greeks](#)
[List of ancient Greek cities](#)
[Timeline of Ancient Greece](#)
[Timeline of Greek history](#)

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[History of Greece: Primary Documents](#)
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History of Hydra

<http://www.greeka.com/saronic/hydra/hydra-history.htm>

Very little is known about Hydra's history until the beginning of the Ottoman rule.

The only acknowledgment of ancient times is the fact that the first settlers of the island must have been Mycenaean, a knowledge due to an ancient settlement of that period that has been excavated.

No major historical event is known, until the 15th century period (after the fall of Constantinople), when the inhabitants of the island started to move inland and in the mountains to escape from the numerous pirate raids and from the Turks.

Around 1460, Hydra welcomed refugees from Albania, Epirus, Crete, Evia, Kythnos and Asia Minor, as well as refugees from the Peloponnese who were escaping the Russo-Turkish War during the 18th century.

During the Ottoman domination, the Turks didn't take much interest in the island because of its lack of water.

The island began to acquire a powerful merchant fleet during the 17th century but the plague of 1792 killed a large number of the population and many of the survivors moved away.

Things improved for the island in the 18th century, when it became powerful and prosperous because of its highly developed commercial fleet trading with the entire Greece and even abroad, with France, Spain and America.

The superiority of the island's fleet reached its peak during the Napoleonic wars and monopolised the sea transport throughout the Mediterranean.

The inhabitants of Hydra used their wealth and fleet power during the Greek Revolution against the Turkish yoke; they participated in the Revolutionary secret alliance called "Philiki Etairia" (founded in 1814) and many wealthy sea-captains used their vessels as warships and helped the Revolution economically.

The heroism of their crew became famous all around Europe and is still honoured today. Two of the most heroic figures of Hydra were the ship owners Andreas Miaoulis and Lazaros Koundouriotis, who brought an important help to the Revolution.

The superiority of the island's ships and the heroism of its inhabitants was one of the most determining factors in the success of the revolution.

After World War II, the economy of Hydra went through a difficult phase; it recovered slightly with fishing and sponge fishing but declined again because of the restrictions of financial assistance to the sponge fishing enterprises from the Greek Agricultural bank.

In the fifties, some artists, following the advices Miller wrote, discovered the charms of Hydra and used them for their movies (such as "Boy on a Dolphin" by Jean Negulesco with Sophia Loren and "Phaedra" by Mihalis Kakoyiannis with Anthony Perkins and Melina Mercouri). Hydra started to attract many famous artists and stars, becoming the cosmopolitan jewel of the Argo-Saronic Gulf and one of the most popular holiday resorts of Greece.

History of Istanbul

<http://english.istanbul.gov.tr/Default.aspx?pid=293>

Across the country, there are thousands of archeological sites, historical places and ancient cities, as well as magnificent scenic spots and natural wonders. Since Roman times, Asiatic Turkey has been known as both "Asia Minor" and "Anatolia". The European part of Turkey is called Thrace.



These lands have been continually inhabited since the Stone Age. Because Anatolia is located like a natural bridge between continents, no other country in the world has acquired so many historical treasures.

The Aegean Sea, the Dardanelles and the Bosphorus form the western boundaries of the Anatolian peninsula. Beside the Dardanelles are the ruins of the famous city of Troy — a memento of thousands of years of history- and on the shores of the Bosphorus rises Istanbul in all her beauty and splendor, keeping the memories of her past alive.

There are many legends related to the foundation of Istanbul. According to the best known one, around 650 BC, a sea tribe from the Aegean left their city Megara and began to look for a new homeland under the leadership of Byzas.

According to the customs of the age, before any such undertaking an oracle had to be consulted. The oracle in the Apollo temple in the famous town of Delphi advised Byzas to settle opposite the "land of the blind". The migrants searched for such a land for a long time. When they came to the headland of present-day Istanbul, they were delighted with the fertile lands and the advantages offered by the natural harbour, the Golden Horn. They also noticed the people living across the stretch of water. The migrants decided that those people must have been blind if they could not appreciate the opportunities of this ideal place and settled on the opposite shore, and they were convinced that they had found the land the oracle had described.

Excavations have revealed finds dating back to the 3rd millennium BC at the tip of the Golden Horn and on the Asian side.

The city of Byzantium existed as an independent state, but succumbed from time to time to the superior powers ruling the region. The acropolis of the city



stood where Topkapi Palace stands today. It had a well-protected harbor, still used today, in the Golden Horn. A fortified city wall starting here surrounded the city and reached the Sea of Marmara. Byzantium was an important seaport and a centre of trade under the Roman Empire. However, it sided with the wrong party during a struggle for the throne in 191 AD, and after a siege

that lasted two years, it was conquered and razed by the Roman Emperor Septimius Severus. The same emperor later reconstructed the city on a larger scale. New city walls were built and the city was adorned with new buildings.

By the 4th century AD the Roman Empire had expanded considerably, and the capital Rome lost its central position in the empire. While looking for another city as his new capital, the Emperor Constantine the Great finally chose Istanbul, realizing the strategic position of the city at the intersection of sea and land routes and the importance of its perfect climate.

New city walls were constructed, enlarging the city again, and numerous temples, governments, palaces, baths and a hippodrome were built.

Finally in 330 AD it was officially declared the capital of the Roman Empire. Many ceremonies were organized for the occasion, which marked the beginning of a golden age. Although the city was initially called the Second Rome or New Rome, these names were soon forgotten to be replaced by "Byzantium" and in later ages by "Constantinopolis", while the people favored the name "Polis".

The successors of Constantine the Great continued to improve and beautify the city by building new avenues, aqueducts, monuments and edifices. The first churches in the city were also built after the time of Constantine.

The Roman Empire was divided into two in 395 AD. Although the Western Empire collapsed in the 5th century, the Eastern Empire, which was administered from the capital, Istanbul survived for over 1,000 years afterwards.

This empire was named as the Byzantine Empire by modern historians. Byzantium had a very interesting history, because its development was influenced both by the earlier Anatolian civilizations and, more importantly, by

Christianity; its laws and rules were adopted from Rome, but its pomp and ceremonies from the East.

The city was enlarged once more with the erection of new city walls in the first half of the 5th century. The magnificent city walls on the landward side that we see today were built by Emperor Theodosius II. They are 6,492 m long. In the 6th century, the city, that now had a population of over half a million, lived through another golden age during the reign of Emperor Justinian. The famous Hagia Sophia is the work of this emperor.

The later history of the Byzantine Empire and its capital Istanbul is filled with palace and church intrigues and Persian and Arab attacks. The throne frequently changed hands after bloody feuds between royal families. Between 726-842, all kinds of religious images were outlawed in the city during the iconoclastic movement. This led to much destruction (and much concealment) of paintings and statues.

The Latin invasion was a dark page in the history of Istanbul. It started with the invasion of the city by the armies of the Fourth Crusade in 1204, and for many years all the churches, monasteries and monuments in the city were robbed of their treasures. Although the Byzantines regained control of the city in 1261, Istanbul never fully recovered its former wealth.



increasing threats of the expanding Ottoman Empire finally came to a climax when, following a siege of fifty-three days in 1453, the city was captured by the Turks. The large caliber cannons of Sultan Mehmet, the Conqueror, used for the first time in history, were one of the factors that enabled the Turks to penetrate the city walls of Istanbul. Another factor contributing to the conquest was that the Byzantine Empire had reached the end of its natural life span.



Mehmet, who was only 21 years old then, moved the capital of the Ottoman Empire to Istanbul, increased the population of the city by bringing in immigrants from different regions of the country, and started to reconstruct the deserted and wrecked city. He granted freedom of worship and social

rights to the former inhabitants.

It was thanks to the rights granted by Mehmet that the Patriarchate of the Greek Orthodox is even today located in Istanbul. Some of the dilapidated churches in the city, including Hagia Sophia, were renovated and converted into mosques.

Istanbul was fully reconstructed within a short period after it was conquered by the Turks. A century later, Turkish art had left its mark on the city, and domes and minarets dominated the skyline.

In the 16th century, when the Ottoman Sultans assumed the office of Caliphate, (chief civil and religious authority of Islam) Istanbul became the center of the Islamic world as well. The city was totally reconstructed and acquired a magical ambiance under the sultans. Although no wars featured in Istanbul's history during this time, frequent fires repeatedly devastated large sections of the city.

The Imperial Topkapi Palace built on the site of the old acropolis commands an extraordinarily beautiful view of the Bosphorus and the Golden Horn. As a result of closer contacts with the West, mosques and palaces in European style were built along the shores of the Bosphorus by the 19th century.

These numerous palaces, built in a very short time, also symbolize the decline of another empire. For at the end of World War I Istanbul witnessed the collapse of the Ottoman Empire.

The Ottoman Empire was broken up and while the internal and external enemies were fighting among themselves for a larger share of the spoils, one of the valiant commanders of the Turkish army was engaged in a struggle on behalf of the Turkish Nation.

This national hero, Mustafa Kemal, founded the Republic of Turkey after a war of independence that lasted more than four years.

Mustafa Kemal Ataturk assumed the Presidency of this first republic in Asia, and changed the course of his country toward the principles of western civilization. The Sultan and his family were exiled, the Caliphate was abolished, the Latin alphabet was adopted, the fez and veil were outlawed, and women were granted voting rights.

By the time Ataturk died in 1938, the Republic of Turkey was already recognized as a member of the western world. The relocation of the capital to Ankara never reduced the importance of Istanbul, and this incomparable city continued to maintain its enchanting appearance and life style.

The Republic of Turkey has now proceeded for 75 years on the path of reason, based on scientific thought and facts, that was pointed out by Ataturk.

The people of the country are determined to continue their march in the direction of contemporary civilization. The next millennium will be an even more prosperous age for the secular and democratic republic. The citizens of the country will follow in the footsteps of Ataturk as individuals who are independent, enlightened, unfettered in life and religion, at liberty in prayer and education, free in will, and loyal to the country.

History of Kalavryta

http://www.chess.gr/tourn/1997/hellas_igt/kalavryta97/history.html

Kalavryta makes its first appearance in history in 776 B.C. under the name Kynaetha. The name shows the love for hunting that the inhabitants of the area used to have (Kyon-theo) and we can explain it easily, as this is a mountainous area where prey used to abound. The historian Polyvios named the people Kynaetheis and Pausanias Kynaethaeis.



The people of Kalavryta, descending from Arcadia, followed the Christian faith during the Persecutions by the Corinthians. In 362 A.D. an icon of the Virgin, painted by St. Luke,

was found in Mega Spilalon and a monastery of the same name was founded, while in 961 A.D., the monastery of Agia Lavra was founded near Kalavryta. The ancient and modern history of Kalavryta has made the town famous in Greece and abroad.

The town's present name first appeared during the Frankish Occupation in the area (1205) and probably comes from the beautiful cold springs (Kales Vryses) that can be found near it. In 1208 the castle of Kalavryta was built, a strong Franchise fortress, capital of the Barony of Kalavryta which was divided into 12 Knight feuds. The area stayed under the control of the Franks until 1330, when it was liberated by the Byzantine Generals of Mystras. It remained free until 1460 when, though bravely defended, it was conquered by the Turks.



In 1687 the area came under the control of the Venetians, in 1715 again under the Turks until it was made free during the Revolt of 1821.

During the long Turkish occupation, the people of Kalavryta kept their Greek identity, ran schools, developed their economy and thanks to the 2 great monastery centers of the area -Agia Lavra and Mega Spilaion- kept up a vigorous morale and national sentiment, so they were able to play a very important part in the 1821 national **Rising**.



Bishop of Palaion Patron Germanos swears in freedom the heroes of 1821.

The 1821 Revolt and Modern Years

Some of the most important events of the national Revolt of 1821 took place in this area of Peloponnese: in January 1821,

the first secret assembly was held in Aegion, in which the leading men of Kalavryta singled out. In the beginning of March of the same year, a second assembly was held, presided by the bishops Paleon Patron Germanos and Prokopios of Kemitsa, where the decision to rise officially against the Turkish empire was taken. This historical decision was put to practice in the holy monastery of Agia Lavra (Saint Lavra) where many elders as well as chieftains had gathered. The struggle for independence began for the holy faith of Christ, and the freedom of the Country.



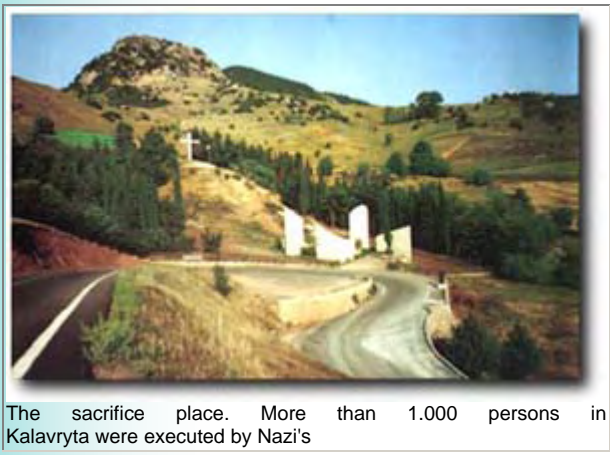
On March 21st 1821 Kalavryta is liberated from the Turks; It was the **first** Greek town to enjoy freedom after about 400 years of enslavement. The situation changed, however, in 1826 when Ibrahim, at the head of great numbers of Turkish troops, started

incursions in the area (May 1826, September 1826 and June 1827): He set the monastery of Agia Lavra and Kalavryta on **fire** (the monks and inhabitants had refuged onto Chelmos). Then, he persecuted and killed the undefended non-combatants (more than 1000 people) and in the next year 1827 he attacked the monastery of Mega Spileon, but lost the battle, defeated by the brave monks and warriors.

After the Independence, Kalavryta drained by its contribution to the Struggle and suffering from its many losses, people and supplies, started to decline. The population decreased, activities waned. After 1920 though, development was resumed in all **fields**. The inhabitants of the city and area increased and since Kalavryta became the capital of the country (eparchia) services of all authorities (court-houses, Head of Police, Banks, Public Services, High School, summer seat of the bishop) were established, while a lot of hotels served the many visitors of the beautiful place.

German Occupation and Holocaust

Short in duration but very intense and cruel in consequences was the new



The sacrifice place. More than 1.000 persons in Kalavryta were executed by Nazi's



Celebration of the revolution with the historical flag of 1821.

occupation of Greece under the Italians and especially the Germans (1941-1944): Starvation, imprisonments, executions and destruction. Not only did the Greeks manage to beat the Axis armies, for the first time, in Albania, causing universal sensation and admiration but also, when they finally retreated (April 1941), they organized a national resistance force against

their conquerors. The first resisting centers were organized in the area of Kalavryta. Only in 1943 did the German armies organize three operations against the resisting forces. (August 29th, October 17th, December). During the first two, a lot of destruction and murders took place. However, the third of these operations will forever remain in the memory of the Greek people and their history.

On December 6th 1943 the German armies came to Kalavryta from Tripolis, Patra, Pyrgos and Aegion. At first they reassured the frightened inhabitants about their intentions only demanding from them to hand in their guns and setting a airfew after 4 p.m. They also forbade any departures from the town. Then, they burned down the houses of those who had taken part in the national resistance.



On December 13th, at dawn, the bells started to toll. An order was given to the terrified people to gather at the schoolyard carrying a blanket and food for one day. They locked the women and children and the elderly citizens in the school, taking the young and the men to the place of execution, a field outside the town. They reassured them that they wouldn't hurt anyone but, at the same time, smoke started to come out of the houses of Kalavryta. In a few minutes the whole town was on fire. The men, who knew now that they were going to die, first witnessed the destruction of their homes and went through the agony for the future of their families in the school.

The agony and emotional torture lasted for 3 hours! At half past 12, two flares were shot in the sky from the town center. That was the signal. Then Tener, the head executioner, gives the order, and the machine-guns which were placed before the people start to breathe fire and death. More than 1000 men, priests, teachers, judges, civil servants, tradesmen, clerks, farmers and other simple people fall on the field of Kapis, bleeding, one on top or next to the other. The German soldiers walk among them and finish off the ones still alive. Out of 1,000 only 13 lived, wounded, and related in detail this big catastrophe which left its marks upon the town of Kalavryta on the ill-omended day of December 13th 1943. And all this happened as reprisals for the murder of some German soldiers, killed by the national resistance forces.

The Women of Kalavryta



The clock of the belltower stopped and shows 2.34, the time of Holocaust of 13th December 1943.

Inside the building of the Grammar school, the women, children and elderly citizens of Kalavryta lived terrible hours of agony. As they were watching their houses burning they were mourning their husbands and sons as they knew what would happen to them. Then, they saw smoke coming from the basement of the school and a cry was heard

'They will bum us down; they have set the school on fire to bum us

alive'. Scenes of frenzy followed that would come out of a well-made film...

The strongest of the women try to escape from the windows. Others, clutching their children move towards the exit of the building. But this is locked and carefully guarded. Yet, the guard takes pity on the women and children in danger of bumming alive. When the door subsides, he doesn't prevent them to run away from the building which is now in flames, and be saved. In this way a lot of innocent women, children and elderly were saved from horrifying death.

The winter was cold and heavy -by all means-. It is hard to describe what these women -heroines- went through, in order to recognize their dead, mourn for them, bury them and also feed and warm -in what ways really- their children and older citizens in a devastated ghost town?

The German Nazis, after setting fire to the big monasteries (Agia Lavra and Mega Spilalon), also burned down 24 more villages of the district and their churches, killed many priests and monks and 500 inhabitants too, they plundered houses and took whole flocks of sheep. Then, they returned to their camps satisfied, leaving mourning, disaster and fire behind them...

This, most recent sacrifice of the people of Kalavryta stands out in the long line of struggles for freedom. Both 1821 and 1943 are milestones in history. The first



against the Turks, the second against Hitler's Nazis. Both had to do with heavy bloodshed but, this is what Greeks have done through their history. They always "guard Thermopile".

The Metropolitan Church of the Assumption of the Virgin

The Metropolitan Church dedicated to the Assumption of the Virgin dominates the central square of the town. It was built before the year 1750. Its impressive size shows that Kalavryta cherished a flourishing economy during that time. In 1826 (May 4) it was burned down by Ibrahim's army.

There have been serious attempts to repair and restore it after 1853, while in 1930-31 it was decorated both inside and outside. Unfortunately, the 'civilized' German Nazis this time, set it on fire again in 1943.



From the destruction of the church's interior the Holy Gospel, which was lying on the Altar, was saved in a miraculous way. Its pages were burnt at the edges but it was not seriously damaged. Since then it has been used only during the December 13th Holy Mass, in memory of the great massacre and destruction of Kalavryta. Another worth mentioning sight, is the stopped clock on one of the bell towers. The time it shows, 2.34', is the minute that the clock stopped on December 13th, in order to remind the time of the disaster to everyone. In the middle of the bell-tower a marble plate was placed later, written in Greek and English, saying:

**THE HOUR OF DESTRUCTION
LEFT A SCAR ON TIME
THE SILENCED CLOCK
WILL ALWAYS READ
DISASTER AND DEATH
BLOOD FIRE AND PAIN
AT THE EXACT HOUR
WHEN THE LAMENT BEGAN
DECEMBER 13,1943**

During the last decades, thanks to the care of ministers, churchwardens, faithful Christians and donations of many known and unknown **people**, the Metropolitan church of Kafavryta has been thoroughly renovated on the inside and outside.

As a result, it presents itself as a true ornament of the city and is the center of its religious life.

History of Meteora

<http://www.kalampaka.com/en/meteora/history.asp>

THE SUMMARIZED HISTORY OF THE ROCKS AND THE HOLY MONASTERIES OF THE METEORA

In central Greece and particularly in the North Western part of Thessaly, between North East of Hasia and West of Pindos, where the plain of Thessaly ends, gigantic rocks raise, that create a spectacle which might be unique worldwide.

No reference concerning these rocks exists, neither in mythology nor by some Greek or foreign historians.

Historians and geologists started to be interested in the creation of these rocks about 1000 years ago, expressing several theories.

The prevailing theory is that one of the German geologist Philipson, who came to Greece in the late 19th century. According to his theory, a large river had his estuary in this area which for million of years was covered by a narrow and deep part of the sea .The river waters place matter, stones and generally several materials that were transferred by its waters at the estuary from Northern parts of primordial central Europe. From the accumulation of these materials deltaic cones were formed.

25-30 million years ago, after some geological changes took place during the centuries, the central part of today's Europe was lifted. That's how the opening of Tempi was created ,having as a result the pouring of the waters in today's Aegean sea.

During the tertiary period ,at the time of the alpine orogenies, the solid volumes of the "rocks" were cut off from the mountain chain of Pindos that was created and as the centuries went by, the plain of Pinios river was formed between them.

With the continuous corrosion by the wind and the rain as well as by other geological changes, these rocks took their present form through the passing of million of years.

At the cavities, fissures and peaks of the rocks, the people of that place found protection from the raids of several conquerors and of those who passed from the area.

Also, several bold hermits and anchorites found shelter at these rocks, seeking for mental calmness, tranquility and while praying they sought for Christian perfection.

In the beginning, the hermits were isolated and were praying in small chapels called "prosefhadia"(in Greek means places for pray) not only for their salvation but also for the salvation of all people. Their life was simple and the work painful.

The exact time that the rocks were inhabited is not known, but according to the existing scripts the monkhood is presented when already organized.

According to the Byzantinologists the first hermits must have taken refuge in the rocks at the end of the first millennium.

According to some information, Barnabas is mentioned as the first hermit at around 950-970 AD, who established the cloister of the Holy Ghost followed by the establishment of the cloister of the Transfiguration of Jesus by the monk Andronikos from Crete in the early 1000 AD. Later, at around 1150-1160 AD the Cloister of Stagi or Doupiani is established.

Except the aforementioned cloisters others also existed in several cavities around the rock of Doupiani, of Holy Ghost and the rock of "Sourloti".

At the beginning of the 12th century, in the area of the Meteora a small ascetic state was formed which had as centre of worship the church of Mother of God, that was forming the "Kyriako" (church or temple) or the "Protato" (the first place) which is extant until today and is at the north part of the rock of Doupiani.

They were flowing to this small church from their hermitages in order to perform their common worship towards God, to discuss the several problems that concerned them and to ask for the help of other hermits in order to carry out the hard work.

The leading man of the cloister of Doupiani or cloister of Stagi had the title of the "first" and the one under the guidance of the Monastery of the Mother of God of Doupiani.

Almost 200 years later, in the middle of the 14th century (1340-1350 AD) the Holy Monastery of the Transfiguration of Jesus on the mount was established by Holy Athanasios, who gave to the big rock "Wide Stone" the name Meteoro and since then all the rocks have this name.

Later on, we have the creation of many Holy Monasteries in a period of 2 centuries (14th-15th), a time of great prosperity for the monkhood in the Meteora. Their number reaches 24.

In the middle of the 14th century monk Nilos, who is the founder and proprietor of the Holy Monastery of Ascension (the Holy Monastery of Ipapanti-Candle Mass- today) with very important Frescos, takes great action.

The first hermits climbed up the rocks by using scaffolds that they propped up to joists which were wedged in holes of the rock.

Later, they used rope ladders and net, until the first ladders were carved in the early 20th century.

As years went by and being under several difficulties of the times such as several conquerors of the area, thieves' raids and other factors, many of the flourishing Holy Monasteries were driven to abandonment and destruction (the period of decline after the 17th century).

Today, the tradition of orthodoxy is continued uninterrupted for over 600 years by the Holy Monastery of the Great Meteoro or (the Transfiguration of Jesus on the mount), the Varlaam Monastery, the Saint Stephen Monastery, the Holy Trinity Monastery, the Saint Nicolas Anapafsas Monastery and the Roussano Monastery.

Furthermore, with the generous efforts of the monks, of the Bishop Serafim and the contribution of the state, of the European Union and of several citizens, many of the Holy Monasteries have been maintained and restored.

Also restored are: 1) the Saint Nicolas Badovas monastery (dependency of the Holy Trinity monastery) and 2) of Ipapanti-Candle Mass (dependency of the monastery of the Transfiguration or Great Meteoro).

GENERAL QUESTIONS

- 1) **For what reason the Monasteries of the Meteora are included in the Monuments of world cultural Heritage?**

U.N.E.S.C.O has characterized the Holy Meteora as a "**monument of Humanity that has to be maintained**". They don't belong only to Greece but also to the entire world. The same is valid for the Mount Athos, the Mistra, the Holy Monastery of Saint Lucas etc. So, the monasteries of the Meteora are included in the Monuments of world cultural Heritage, because they are a unique harmonious matching of Byzantine architecture and natural beauty. The buildings of the monasteries seem like a continuance and a natural ending of the rocks. Furthermore, because they are a priceless artistic and heirloom treasure. Moreover, the presence of many monasteries in such a small place, as well as the Orthodox spiritual life and exercise have provoked the admiration and the interest of people all over the world. Finally, because the monasteries are conveyors of culture, which –as we know– is not restrained in any country.

2) Which was the greatest number of monasteries of the monastic community? Can you shortly mention to us their historical evolution?

A) The greatest number of monasteries was 24:

1)Holy Spirit 2) Holy Modesto, 3)Chain of Apostle Peter, 4)Saint Prodomos, 5)Saint Taxiarchs, 6)Saint George Mandilas, 7)Saint Dimitrios, 8)Saint Antony, 9) Saint Athanasios, 10)Virgin Mary, 11)Saint Nicolas Badovas, 12)Saint Nicolas Kofinas, 13)Transfiguration of Jesus on the Mount, 14)Varlaam, 15) Saint Stephen, 16) Holy Trinity, 17) Holy Monastery 18)Roussano,19)Candle mass, 20)Almighty, 21)Kallistratou, 22)Ipsiloteras or Kalligrafon, 23)Saint Apostles and 24)Saint Nicolas Anapafsas.

B) According to the tradition already since the 9th century the first hermits come to the Meteora. In the beginning ,they lived alone in caves. Later ,we have a first form of organization, the cloisters and then the "coenobiums" are created. During the years of the writing of the Chronicle of the Meteora(1521- 1542) the most of 24 monasteries ,that we mentioned previously, were already vanished. This state of decay and decline lasted until the age when Vissarion A' from Dimitriada (1490), Marcos the blessed and Vissarion B' from Stagi (1489-1541),ascended the Metropolitan Throne of Larissa, who made a lot of effort in order to reorganize the monkhood at the Meteora.

So, a period of prosperity follows, during which schools for Code Writing operate at the Meteora. As a result, many educated monks were involved with the copying of handwritten codes. At the same time, the monasteries are being beautified, the Catholics are being hagiografied and generally a great building action exists. However, from the early 18th century, a period of decline follows

again, since Meteora turned into prisons and places of exile for those who were convicted by the Ottomans'government.

Since 1920, a time of prosperity has began again, because carved ladders and bridges are constructed on the rocks. Thus, more pilgrims arrive, since the old climbing way(with the net),which was an everyday challenge with death belonged to the past. In1948 a tarred road was constructed and the "abaton"(the forbidden place) for the women was abolished. Today, even though Meteora is a touristic area, there is prosperity of monkhood and many respectful and educated young people are coming in order to be monks at the 6 monasteries that still exist and operate.

3) Which is the most important fact for the Holy Monasteries of Meteora?

The place of the Holy Meteora since October of 1995 with a state law was declared "**a place holy, immutable and inviolable**", a fact that secures its orthodox authenticity and its effective protection. This is exactly how the centuries acknowledge the place and in 1990 the Holy Synod of the Greek Church, with this decision declared it. This law is of great importance and we've been asking it for years, because:

the term Holy Meteora in the faithful's consciousness indicates not only the monasteries but also the around area. Everything is blessed and compose a unified whole.

"the Holy Meteora" mean to us what the terms "Holy Land", "Mount Athos" etc mean.

"the Holy Meteora", at the same time are religious establishments of spiritual and ethical effulgence but also cultural monuments.

Finally "the Holy Meteora" form a Monastic state of Orthodox Church in a unified area, that since its creation is maintained immutable.

4) Can you tell us about the ritual according to which the Holy Monasteries operate today? (Rules, values, customs etc)

All the monasteries of the Meteora operate as **coenobiums**. That means that everything is common .There is a common "trapeza" (food) for all the monks. No one has money. The funds are common, but the abbot who with love takes care of all the brotherhood of the monastery, is in charge.

For everything a monk does, he asks for the permission and the blessing of the Abbot, to whom he says all his thoughts and receives from him spiritual guidance, in order to be blessed at the end of his life. The monks try to follow precisely the 3 basic **rules** of monkhood: purity, lack of property and obedience.

They wake up in the morning at 03:30 and pray, each one separately, in their cells until 05.00. From 05.00 until 07:30 the services of midnight, of matins and of hours take place at the church. They pray and fast according to the rules of the Orthodox Church. They care for the salvation of their souls, but at the same time they care for their neighbors and try to help them in many ways. When a young man or woman comes to the monasteries in order to be a monk or nun, at first he or she is being tested for 3 years (novice), after the abbot believes that he or she is appropriate for monastic life of course.

5) Which are the activities that the monks/nuns are occupied with in the monasteries?

The monks abandon the world and come to the monasteries in order to be blessed. Thus, their first concern is **pray**. They combine pray with **work**, in order to live spiritually and physically. The jobs and duties that the monks undertake are called "**diaconians**", because they are accomplished by the spirit of love and sacrifice, but also with much piety and pray. There are diaconians that interchange every week (that one of the church, of the guest chamber, of the kitchen etc) and there are the ones that are steady (hagiography, handiwork, gold embroidery, sewing, preparation of incense and candles). Because of the tourism the monks are compelled to be involved with a welcoming of the people (lordly man), the showing around etc, so that the people that come to the Meteora can obtain many things from the Orthodox tradition and the vivid faith of the monks.

6) Which is the contribution of the Holy Monasteries of the Meteora to the cultural heritage?

The contribution of the monasteries of the Meteora to the cultural heritage is very important in every level (local, national, international).

The Fathers of the Meteora didn't start in order to create a civilization at the inhospitable rocks. The civilization was a natural consequence of their love to Lord. Thus their laboriousness, self-sacrifice, spirituality and aesthetics have lent to the monasteries of the Meteora exceptional architectonic beauty, masterly frescos, fabulous gold embroideries and other art work. **However, the greatest treasure that they preserve is the Holy Relics of our saints and the life according to Jesus.**

Moreover, the contribution of the monasteries of the Meteora concerning educational matters is great. During the years of the Turkish domination and afterwards, the Fathers of the Meteora founded holy educational schools with their own money. In that way, inside the monasteries, with the life of worshiping, **Greek language was preserved along with the Orthodox Faith**, the language that allowed the slaves to keep their national consciousness and their longing for freedom.

Finally, the manuscripts, the printed forms and the documents that remain in existence in the monasteries, are an unlimited source of information, both for our ecclesiastic and national history. In that way, at the difficult times that we are in, **they retain our history, our national continuance, our tradition and the authentic (genuine) form of the Evangelic life**, that Europe searches for and that has remained exactly the same during the course of the 2.000 years of our Orthodox Church.

7) Which was the role of the travellers that visited the monasteries of the Meteora concerning the spreading or protection of the Byzantine tradition?

The phenomenon of travelling was observed at Western Europe since Renaissance and the afterward period as a result of the prosperity of classical letters. So, a great number of travellers visited Greece, and especially the Meteora. Such travellers were: Swedish Bjørnstahl (1779), the English Lord Curzon (1834), the French archeologist Heuzey (1858), the Russian Dean Uspenkij (1859) and others. The texts about travelling that they wrote ,rescue and offer us great information concerning the place, the things and the people, that we don't know from other sources.

Some of them showed no friendliness and no understanding towards the Orthodox Monkhood. Their texts are characterized by an ironical tone towards the monks who cordially offered them hospitality, trusted them and showed them the valuable heirlooms of the monasteries. They couldn't tolerate Byzantium and its artistic heritage (the acceptance of the Byzantine art comes later). Some also were collectors of manuscripts, which they bought in degrading prices. However, in that way, they preserved them because otherwise they might be lost. The manuscripts that Lord Curzon had bought, for example, are kept at the British Museum, while two others illustrated parchment gospels of 11th/12th century that he couldn't buy from the Great Meteoro do not exist today at the monastery's library and neither do we know something for their fate.

8) Which are the feeling and the opinions of the visitors, especially when they are foreigners? Are they able to understand the values of the Greek culture and Orthodoxy?

The foreign visitors, even though unacquainted with the charms and beauty of the Orthodox tradition and the Byzantine art, are really excited. They feel as something possesses them. They spend much time in the church, notice every single thing and many of them – perhaps for the first time in their life– kneel and pray. They have many questions and ask the monks to suggest them a new way of living without stress, near God. They are not always able to understand our values, but they want it a lot and try to attain it.

9) Which factors had a threatening influence to the existence of the Holy Monasteries of the Meteora?

Basically, threatening influence had the various wars. During the Turkish dominance, for example, the Holy Monastery of Saint Demetrius of the Meteora (Saint Lavra of Thessaly) was destroyed by the armies of Ali Pasa of Ioannina because there was the fortification (headquarter) of the passionate priest Thimios Vlahavas. He was the inciter and leader of a revolutionary movement (1809) against the Turkish. After that, the Turkish closed the monasteries, imprisoned the Abbots at Ioannina and cut Priest Thimios in four pieces. Many damages also were made during the occupation and the civil war, not only by the conquerors but also by Greeks who used the monasteries of the Meteora as war bases or shelters. The German mortars, for example, destroyed the hagiographied dome of the Almighty and the 4 Evangelists of the new catholic (Church of Saint Charalambos) of the Holy Monastery of Saint Stephen. Also ,in the same monastery but at the Old Catholic (Church of Saint Stephen) the faces and especially the eyes of all the Saints were destroyed.

10) Can you tell us about the social work that the monasteries perform?

The social work of the monasteries is of great importance. Leaving aside many other great works, I will mention only some of them:

The Holy Monastery of Varlaam built the Varlaamian Christian Center in Kalampaka years ago, where today the Metropolis of Stagi and Meteora is placed, along with the spiritual-cultural Center of the Metropolis. It also built an imposing church in Kalampaka in the honour of the Blessed Fathers of the Meteora.

The Holy monastery of the Great Meteoro built the imposing church of Saints Theodori in Avlona of North Epirus in Albania, which was turned into a fire brigade station by the previous atheist regime.

As soon as the atheists' and oppressive regimes of the neighbor countries, that belonged to the previous Eastern World, collapsed, our monasteries with their initiative, were sensitized, acted immediately and helped spiritually and materially our undeservedly suffering brothers of the same confession.

Finally, special efforts are being made for the material help and spiritual support of our orthodox Serbian brothers, who suffered a lot by the bombing of 1998 after the events in Kosovo.

11) What kinds of measures are being taken for the maintenance of the Holy Convents? Which is the role of the state and of the European Union concerning it? Which was the role of U.N.E.S.C.O? What kinds of measures have to be taken in the future?

a) Since the 60ies and the afterward period, serious restoring and constructing work started at the Holy Monasteries of the Meteora, with the initiative and actions of the metropolitans of Triki and Stagi, Dionysios, Stefanos and Alexios. The restoration and maintenance work of the monuments of Meteora is being continued until today with the support of the Metropolitan of Stagi and Meteora, Seraphim, the hard work of the abbots ,monks and nuns, the studies and constructions of the architect Mr. Sotiris Tzimas and the supervision and help of the superior of the 7th Supervision of Byzantine Antiquities (competent of the archeological service of the area), Mr. Lazarus Deriziotis. The masonries have been strengthened and the assemblages, the cement injections, the reantiquity of the buildings, the maintenance and cleaning of the frescos and of the icon stands have been done. Also two deserted Holy Monasteries have been restored: i. **the Holy Monastery of Saint Nicolas Badovas**, which was founded in around 1400 and is dependency of the Holy Monastery of the Holy Trinity, and ii. **The Holy Monastery of Ypapanti**(Candle Mass), that was founded in around 1366, has very beautiful frescos in excellent condition and is dependency of the Holy Monastery of the Transfiguration (Great Meteoro). We hope that with the passing of time and with the help of God, we will also restore other deserted monasteries of the Holy Meteora.

b) Unesco, as we said from the beginning, has characterized the Holy Meteora as "a monument of Humanity that has to be maintained". This means that much money is needed in order to buy the materials and cover the payment of the workers. The funding of the work is being done: i. by the state through the

Ministry of Culture and the Ministry for the Environment, Planning and Public Works, ii. by the subsidies of the European Union and iii. by the money of the monasteries.

c) The measures that have to be taken in the future are no others than the constant maintenance of the monumental wealth of the Holy Monasteries. Once a problem will occur in a place, the appropriate measures have to be taken.

At the catholic of the Holy Convent of Roussano for example, because of the presence of many visitors, high humidity is created that destroys the frescos. Thus, a dehumidifier must be used, that will evaporate the humidity or will absorb it so that the damage at the frescos of the church won't be greater.

12) Finally, we would like you to tell us which is the contribution of the local society concerning the creation, evolution and maintenance of the monasteries of the Meteora.

Of course, the local society contributed to the evolution and maintenance of the monasteries, not included the state, the European Union and the monasteries themselves. People from Kalampaka and Trikala helped a great deal. Once, when the old-age home of the Holy Monastery of Varlaam and the Holy Convent of Roussano were on fire, the inhabitants of Kastraki ran immediately to help in order to stop the fire.

History of Mycenae

<http://en.wikipedia.org/wiki/Mycenae>

From Wikipedia, the free encyclopedia

This article is about the ancient Greek city. For the hamlet in New York, see [Mycenae, New York](#).



A clay tablet with writing in [Linear B](#) from Mycenae.

Greek: Μυκήνες, /mi kin s/, U.S. **English:** /ma sini/; see also [List of traditional Greek place names](#)), is an [archaeological site](#) in [Greece](#), located about 90km south-west of [Athens](#), in the north-eastern [Peloponnese](#). [Argos](#) is 6 km to the south; [Corinth](#), 48 km to the north. From the hill on which the palace was located one can see across the [Argolid](#) to the [Saronic Gulf](#).

In the second millennium BC Mycenae was one of the major centres of Greek civilization, a military stronghold which dominated much of southern Greece. The period of [Greek history](#) from about [1600 BC](#) to about [1100 BC](#) is called [Mycenaean](#) in reference to Mycenae.

Mycenae (ancient Greece): Mycenae, IPA, /my kin s/, in modern Greece	Contents
	1 Name
	2 Prehistory
	2.1 Neolithic
	2.2 Early Bronze Age
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	2.4 Late Bronze Age
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	3 Mycenae in mythology
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The Lion Gate at Mycenae

many pre-Greek place names inherited by the immigrant [Hellenes](#). [John Chadwick](#) said:

"Names such as ... Mukanai ... are certainly derived from one or more unknown languages, previously spoken in Greece."

The pre-Greek language remains unknown, but there is no evidence to rule out a member of the [Indo-European](#) superfamily. (See [Pelasgian](#), [Minyans](#))

Prehistory

Neolithic

Only scattered sherds from disturbed debris have been found datable to this period, prior to about 3500 BC. The site was inhabited but the stratigraphy has been destroyed by later construction.

Early Bronze Age

Scattered shards have been found from this period, 2100 BC to 1700 BC.

Name

The reconstructed [Mycenaean Greek](#) name of the place is Mukanai (long a), which has the form of a plural, like [Athanai](#). The change of a to e is a [development](#) of later [Attic-Ionic](#).

Although the citadel was built by Greeks, the name is not thought to be Greek, but is rather one of the

Middle Bronze Age

The first burials in pits or [cist](#) graves began to the west of the acropolis at about 1800-1700 BC. The [acropolis](#) was enclosed at least partially by the earliest circuit wall.

Of the cist graves and the Middle Helladic [Emily Vermeule](#) said:

"...there is nothing in the Middle Helladic world to prepare us for the furious splendor of the [Shaft Graves](#)."



The so-called "Tomb of Aegisthus" outside the walls of the citadel

Late Bronze Age

The settlement pattern at Mycenae during the Bronze Age was a fortified hill surrounded by hamlets and estates. Missing is the dense urbanity present on the coast (such as at [Argos](#)). Since Mycenae was the capital of a state that ruled or dominated much of the eastern Mediterranean world, the rulers must have placed their stronghold in this less populated and more remote region for its defensive value. Since there are few documents on site with datable contents (like an Egyptian scarab) and since no dendrochronology has yet been performed upon the remains here, the events are here listed according to [Helladic period](#) material culture.

Late Helladic I

Outside the partial circuit wall, Grave Circle B, named for its enclosing wall, contained ten cist graves in Middle Helladic style and four shaft graves, sunk more deeply, with interments resting in cists. Richer grave goods mark the



View from the [acropolis](#), or "high city".

[chieftains](#) and their families were buried here. Some art objects obtained from the graves are the [Silver Siege Rhyton](#), the [Mask of Agamemnon](#), the [Cup of Nestor](#), and weapons both [votive](#) and practical.



Mycenaean swords and cups.

burial in shaft graves. The care taken to preserve the shaft graves testifies that

burials as possibly regal. Mounds over the top contained broken drinking vessels and bones from a repast, testifying to a more than ordinary farewell. [Stelae](#) surmounted the mounds.

A walled enclosure, Grave Circle A, included six more shaft graves, with 8 male, 9 female and two child interments. Grave goods were wealthier than in Circle B. The presence of engraved and inlaid [swords](#) and [daggers](#), with spear points and arrowheads, leave little doubt that warrior

they were by then part of the royal heritage, the tombs of the ancestral heroes. Being more visible, the tholoi had all been plundered.

Late Helladic III



The entrance of the so-called "Tomb of Clytemnestra" outside the Citadel at Mycenae, a good example of the architectural type known as the [tholos](#)

At a conventional date of [1350 BC](#) the fortifications on the acropolis, and other surrounding hills, were rebuilt in a style known as "[cyclopean](#)," because the blocks of stone used were so massive that they were thought in later ages to be the work of the one-eyed giants known as [Cyclops](#). Within these walls, parts of which can still be seen, monumental palaces were built. The palace (what is left of it) currently visible on the acropolis of Mycenae dates to the start of

Late Helladic II

[Alan Wace](#) divided the nine [tholos](#) tombs of Mycenae into three groups of three each based on architecture. His earliest - the Cyclopean Tomb, Epano Phournos and the Tomb of Aegisthus - are dated to IIA.

Burial in tholoi is seen as replacing

LHIIIA:2. Earlier palaces must have existed but they had been cleared away or built over.

The construction of palaces at that time with a similar architecture was general throughout southern Greece. They all featured a [megaron](#), or throne room, with a raised central hearth under an opening in the roof, which was supported by four columns in a square around the hearth. A throne was placed against the center of one wall. [Frescoes](#) adorned the plaster walls and floor.

In the Temple at the citadel, a scarab of Queen [Tiye](#) of Egypt - married to [Amenhotep III](#) - was placed in the "Room of the Idols", alongside at least one statue of either LHIIIA:2 or B:1 type. Amenhotep III's relations with *m-w-k-i-n-u*, *Mukana, have corroboration from the inscription at Kom al-Hetan - but Amenhotep's reign is thought to align with late LHIIIA:1. It is likely that Amenhotep's herald presented the scarab to an earlier generation, which then

found the resources to rebuild the citadel as Cyclopean and then to move the scarab here.

The room was accessed from a courtyard with a columned portico. At Mycenae a grand staircase led from a terrace below to the courtyard on the acropolis. One can easily imagine [Clytemnestra](#) rolling out the proverbial red carpet upon it, but there is no evidence beyond the stories of poets and playwrights where she might have rolled it, or whether she really did.

Wace's second group of tholoi are dated between IIA and IIB: Kato Phournos, Panagia Tholos, and the Lion Tomb. The final group, Group III: the [Treasury of Atreus](#), the [Tomb of Clytemnestra](#) and the Tomb of the Genii, are dated to IIB by a sherd under the threshold of the Treasury. The largest, it was discovered by the German archaeologist [Heinrich Schliemann](#). Since it had long ago been looted of its contents, he did not realise it was a tomb and called it the [Treasury of Atreus](#).



The Lion Gate (detail).

extended to the south slope to include grave circle A. The main entrance through the circuit wall was made grand by the best known feature of Mycenae, Lion Gate, through which passed a stepped ramp leading past circle A and up to the palace. It went past some houses considered to workshops now: the House of Shields, the House of the Oil Merchant, the House of the Sphinxes and the West House. An undecorated postern gate was also constructed through the north wall.

The pottery phases on which the relative dating scheme is based (EH, MH, LH, etc.) do not allow very precise dating, even augmented by the few existing C-14 dates, which have a tolerance. The sequence of construction of imperial Mycenae is approximately as follows. At the beginning of LHIIIB, around 1300 or so, the Cyclopean wall was

Somewhat later, at the LHIIIB:1/2 border, around 1250 or so, another renovation project was undertaken. The wall was extended again on the west side, with a sally port and also a secret passage through and under the wall, of corbelled construction, leading downward by some 99 steps to a cistern carved out of rock 15 m below the surface. It was fed by a tunnel from a spring on more distant higher ground. The Treasury of Atreus was constructed at about this time.

Already in LHIIIA:1, Egypt knew *Mukana by name as a capital city on the level of Thebes and Knossos. During LHIIIB, Mycenae's political, military and economic influence likely extended as far as [Crete](#), [Pylos](#) in the western Peloponnese, and to [Athens](#) and [Thebes](#).

Hellenic settlements were already being placed on the coast of Anatolia. A collision with the Hittite empire over their sometime dependency at a then strategic location, Troy, was to be expected. In folklore, the powerful Pelopid family ruled many Greek states, one branch of which was the Atreid dynasty at Mycenae.



[Homeric Greece](#)

Decline

By [1200 BC](#) the power of Mycenae was declining; during the 12th century, Mycenaean dominance collapsed.

LHIIIB ends in a universal catastrophe. Within a short time around 1250 BC, all the palaces of southern Greece were burned, including the one at Mycenae. This is traditionally attributed to a [Dorian invasion](#) of Greeks from the north, although some historians now doubt that such an invasion took place. As originally

conceived, it certainly did not. No outsiders speaking Doric Greek entered Greece. Another theory postulates that some of the Mycenaean populace, who later came to speak the Doric dialect, turned on the weakened Mycenaean superstructure and razed it, settling in many regions formerly controlled by it. Displaced populations escaped to former colonies of the Mycenaean in Anatolia and elsewhere, where they came to speak the Ionic dialect. However, no conclusive evidence has been brought forward to confirm any theory of why the Mycenaean citadel and others around it fell at this time.

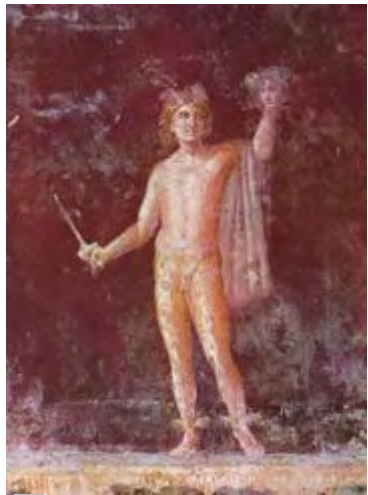
In the period, LHIIIC, also termed "submycenaean", Mycenae was no longer a power. Pottery and decorative styles were changing rapidly. Craftmanship and art declined. The citadel was abandoned at the end of the 12th century, as it was no longer a strategic location, but only a remote one.

Revival and end

During the early Classical period, Mycenae was once again inhabited, though it never regained its earlier importance. Mycenaean fought at [Thermopylae](#) and [Plataea](#) during the [Persian Wars](#). In [462 BC](#), however, troops from [Argos](#) captured Mycenae and expelled the inhabitants. In [Hellenistic](#) and [Roman](#) times, the ruins at Mycenae were a [tourist](#) attraction (just as they are now). A small town grew up to serve the tourist trade. By late Roman times, however, the site had been abandoned.

Mycenae in mythology

Perseid dynasty



Perseus, from Pompei

Perseus married [Andromeda](#) and had many sons but in the course of time went to war with Argos and was slain by Megapenthes. His son, [Electryon](#), became the second of the dynasty but the succession was disputed by the [Taphians](#) under [Pterelaos](#), another

Legend asserts that Mycenae was founded by [Perseus](#), grandson of king [Acrisius](#) of [Argos](#), son of Acrisius' daughter, [Danae](#). Having killed his grandfather by accident, Perseus could not or would not inherit the throne of Argos. Instead he arranged an exchange of realms with his half-brother, [Megapenthes](#), and became king of [Tiryns](#), Megapenthes taking Argos. From there he founded Mycenae and ruled the kingdoms jointly from Mycenae.

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The throne went to [Sthenelus](#), third in the dynasty, a son of Perseus. He set the stage for future greatness by marrying [Nicippe](#), a daughter of king [Pelops](#) of [Elis](#), the most powerful state of the region and the times. With her he had a son, [Eurystheus](#) the fourth and last of the Perseid dynasty. When a son of [Heracles](#), [Hyllus](#), killed Sthenelus, Eurystheus became noted for his enmity to Heracles and for his ruthless persecution of the [Heracleidae](#), the descendants of Heracles.

This is the first we hear in legend of those noted sons, who became a symbol of the hated [Dorians](#). Heracles had been a Perseid. After his death Eurystheus determined to annihilate these rivals for the throne of Mycenae, but they took refuge in Athens, and in the course of war Eurystheus and all his sons were killed. The Perseid dynasty came to an end. The people of Mycenae placed Eurystheus' maternal uncle, [Atreus](#), a Pelopid, on the throne.

Atreid dynasty

The people of Mycenae had received an [oracle](#) that they should choose a new king from among the Pelopids. The two contenders were [Atreus](#) and his brother, [Thyestes](#). The latter was chosen at first. At this moment nature intervened. The sun appeared to reverse direction and set in the east. Because the sun had reversed direction, he argued, the election of Thyestes should be reversed. Atreus became king. His first move was to pursue Thyestes and all his family, but Thyestes managed to escape Mycenae.



The Return of Agamemnon

In legend, Atreus had two sons, [Agamemnon](#) and [Menelaus](#), the Atreids. [Aegisthus](#), the son of Thyestes, killed Atreus and restored Thyestes to the throne. With the help of King [Tyndareus](#) of [Sparta](#), the Atreids drove Thyestes again into exile. Tyndareus had two ill-starred daughters, [Helen](#) and [Clytemnestra](#), whom Menelaus and Agamemnon married, respectively.

Agamemnon inherited Mycenae and Menelaus was regent in Sparta.

Helen eloped with [Paris](#) of [Troy](#). Agamemnon conducted a 10-year war against Troy to get her back for his brother. Because of lack of wind, the warships could not sail to [Troy](#). In order to please the gods so that they might make the winds start to blow, [Agamemnon](#) sacrificed his daughter [Iphigenia](#). Hunting goddess

[Artemis](#) replaced her at the very last moment with a deer on the altar, and took [Iphigenia](#) to [Tauris](#) (See Iphigenia en Tauris by [Euripides](#)).

The gods having been satisfied by such a sacrifice, the winds started blowing and the warfaring fleet departed. After the Trojan war, returning [Agamemnon](#) was greeted royally with a red carpet rolled out for him and then slain in his bathtub by [Clytemnestra](#), who hated him bitterly for having sacrificed their daughter [Iphigenia](#), and Aegistheus. The latter reigned subsequently, but [Orestes](#), son of Agamemnon, was smuggled out to [Phocis](#). He returned as a man to slay Clytemnestra and Aegistheus. He then fled to Sparta to evade justice, and, a matricide, became insane for a time. Meanwhile, the throne of Mycenae went to [Aletes](#), son of Aegistheus, but not for long. Recovering, Orestes returned to Mycenae to kill him and take the throne.

Orestes then built a larger state in the Peloponnesus, but he died in [Arcadia](#) from a snake bite. His son, [Tisamenus](#), the last of the Atreid dynasty, was killed by the [Heracleidae](#) on their return to the [Peloponnesus](#). They claimed the right of the Perseids to inherit the various kingdoms of the Peloponnesus and cast lots for the dominion of them.



The Murder of Agamemnon Legend tells us that the long and arduous Trojan War, although nominally a Greek victory, brought anarchy, piracy and ruin. At Mycenae Agamemnon, the high king, was murdered by his wife, Clytemnestra, on his return to the lofty citadel.

Atreids in Asia Minor?

There was in fact a total eclipse of the sun in the [Aegean](#) on March 5, 1223 BC, which Atreus might have twisted into a setting of the sun in the east. This date does not solve all the unknowns.

A late date is implied for the [Trojan War](#), which would, in that case, have been against [Troy](#) VIIa after all. The Perseids would have been in power ca. 1380, the date of a statue base from Kom el-Heitan in Egypt recording the itinerary of an Egyptian embassy to the Aegean in the time of [Amenophis III](#). *m-w-k-i-n-u* (phonetic "Mukanuh"?) was one of the cities visited, a rare early document of the name of Mycenae. It was one of the cities of the *tj-n3-jj* ("Tinay"?),^[1] Homeric [Danaans](#), named, in legend, after [Danae](#), which suggests that the Perseids were in fact in some sort of dominion.



[Hittite](#) Empire, 1300 BCE.

unifying structure behind Tinay/Ahhiya.

For example, in the "indictment of Maduwattas" a man of the Ahhiya (not yet a "king of Ahhiyawa"), Attarissiyas by name, attacks [Arzawa](#) (the region of [Ephesus](#)). The governor, Maduwattas, obtains refuge and military assistance from the great king, Tudhaliya. After the death of the latter and in the reign of his son, Arnuwandas, Maduwattas allies with Attarissiyas and the two lead an expedition into Alasiya, or [Cyprus](#).

This is the only known occurrence of Attarissiyas, and there is no other Atreus in Greek legend. However, the Hittite names could fit either [Arnuwanda I](#) (reg. 1410–1386), son of [Tudhaliya I](#), or [Arnuwanda III](#) (reg. 1235–1215), son of [Tudhaliya IV](#). There are exponents of both views, although the former view is increasingly preferred. An earlier Attarissiyas would not be our Atreus, nor is there any evidence of a powerful Pelopid named Atreus of those times.

During LHIIIA:2, the Ahhiya extended their influence over [Miletus](#), were settling on the coast of [Anatolia](#), and under a "King of Ahhiuwa" began suborning the various coastal states of the Hittites into revolt, for instance Uhha-Ziti's Arzawa and through him [Manapa-Tarhunta](#)'s Seha River Land. The Hittites did retain control over Seha River; but further west they resorted to law, treaties and correspondence. While establishing the credibility of the Mycenaean Greeks as a historical power, these documents create as many problems as they solve. Similarly, a Hittite king wrote the so-called [Tawagalawa letter](#) to the great king of Ahhiyawa, concerning the depredations of the Luwian adventurer [Piyama-Radu](#). The name of neither great king is stated; the Hittite king could be either [Muwatalli II](#) or his brother [Hattusili III](#), which at least dates the letter to LHIIIB by

Mycenaean standards. But neither the Atreus nor the Agamemnon of legend have any brothers named *Etewoclewes (Eteocles); this name is, rather, associated with Thebes, which during the preceding LHIIIA period Amenhotep III had viewed as equal to Mycenae.

Elsewhere, [Muwatalli II](#) (reg. 1296–1272) makes a treaty with Alaksandus (possibly Alexander), king of Wilusiya (Ilium); and another document has Wilusa swearing by Appaliunas ([Apollo](#)). But the Alaksandus of the treaty is too early to be king of a city assaulted by Agamemnon, and besides, [Priam](#) was king of that city.

There is no satisfactory way to reconcile the Hittite tablets with later Greek legend.

Excavation



The Palace today.

he declared: "I have gazed upon the face of Agamemnon".

Since Schliemann's day more scientific excavations have taken place at Mycenae, mainly by Greek archaeologists but also by the [British School at Athens](#). The acropolis was excavated in [1902](#), and the surrounding hills have been methodically investigated by subsequent excavations.

Tourism

Today Mycenae, one of the foundational sites of [European civilization](#), is a popular tourist destination, a few hours' drive from Athens. The site has been well-preserved, and the massive ruins of the cyclopean walls and the palaces on the acropolis still arouse the admiration of visitors, particularly when it is remembered that they were built a thousand years before the monuments of Classical Greece.

Notes

For a fuller discussion of this statue base, the names on it and the pronunciation, Tinay, which appears related to Danaj-, see [Documentary and Archaeological Evidence of Minoan Trade](#)

See also

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History of Mystras

http://www.laconia.org/Mystra1_history.htm



In 1204 the Western participants of the Fourth Crusade, ignoring their principal objective, captured Constantinople, extended their dominion over the Greek lands and founded the Latin Empire of Romania. The Byzantine court was compelled to seek refuge in neighbouring Nicaea. From there the Greeks waged an arduous and unrelenting struggle for about sixty years, until the capital was reconquered and the Emperor once more ascended his throne.

Of all the states founded by the Franks, the most important was the French Principality of the Morea. Its Prince, Geoffroy de Villehardouin, in his endeavour to impose his authority on the entire Peloponnese, was at great pains to conquer Lacedaemon; but it was only in 1248 that his successor, William II de Villehardouin, succeeded in effecting the conquest of Laconia, with the reduction of the fortes of Monembassia. A year later (1249), perceiving the strategic importance of the hill of Mystra, he raised a castle, the ruins of which survive to this day, on its summit.

According to a typical descriptive passage in the Chronicle of the Morea: after searching through these parts, he found a strange hill, as though cut off from the mountain, about a mile away, above Lacedaemonia.

Wishing to fortify this hill, he ordered a castle to be built on its summit And he named it Myzethra, for that was how they called it, and he made it a splendid castle, with fine fortifications.

By 1249 French knights clad in coats-of-mail had thus encamped on the hill of Mystra in order to guard the place

The name Mystra probably derived from the shape of the hill, which resembled that of a Myzethra(popular cheese), or from some local governor whom the Franks found there and whose name was either Myzethra or profession that of a maker of myzethra cheeses.

Ten years later, in 1259 Villehardouin was taken prisoner at the battle of Pelagonia and held captive for three years by the Emperor Michael VIII Palaeologus. In the meantime, the Byzantines had recaptured Constantinople from the Franks, and the Emperor put pressure to bear on William to pay ransom for his release y the cession of the castles of the Peloponnese. William finally agreed to purchase his liberty and that of his barons in exchange for the cession of such castles in Laconia as he would designate. According to the Chronicle of Morea, he decided: to give to the Emperor in exchange for their liberty, the castles of Monembassia and le Grand-Maigne and, last of all, the most beautiful, that of Myzetha itself.

Thus in 1262 the Greeks became masters of the castle and Byzantine Mystra entered into its golden age.

But Villehardouin, now at liberty returned to the Peloponnese, in an attempt to appease his allies who regarded the agreement as the first step in a Byzantine attempt to break up the French Principality of the Morea. At the head of a military contingent, he soon made his appearance in the Lacadaemonian plain. What his intentions really were are not known.

The Byzantine garrison of Mistra immediately informed Constantinople that Villehardouin had violated the agreement and was preparing to attack the castle. The infuriated Emperor sent a strong force under General Macrinos, who landed at Monemvasia, with orders to deal a mortal blow at Villehardouin. Two years, however, passed without any decisive change being effected in the disposition of the opposing forces.

Finally, in 1264, the Byzantine army, provoked by Villehardouin, was compelled to fight at Macryplaghi - in the defile which leads from Megalopolis and Leondari to the Messenian plain - where it was annihilated. General Macrinos was taken prisoner by the Franklin prince.

After this victory, William did in effect consider launching an attack on Mystra.; but a revolt of the natives of Arcadia, which he could not ignore, caused him to postpone the enterprise.

The constant friction and frequent campaigns between Byzantines and Franks during the course of these two years created a feeling of insecurity among the inhabitants of lacedaemonia, as Sparta was called in the Middle Ages. They consequently begun to abandon their homes in the plain and to settle at the foot of the hill, where they felt more secure under the shadow of the castle of Mystra.

Thus, long before 1300 - more precisely, in the years following the battle of Macryplaghi - Mystra had begun to be inhabited. Churches and houses too soon began to dot the hillside. William II de Villedardouin, the Frankish Prince, had died in 1278, and after his death the Morea became a dependency of the Angevin House of Naples.

With the continuous decline of Frankish power - not only in Laconia but throughout Greece - Mystra's role in the revived Byzantine Empire soon acquired a new and highly significant aspect. In the course of two centuries it became << the Florence of the East>> and the intellectual movements it engendered and fostered came to be regarded with respect beyond the boundaries of the Byzantine Empire and throughout the countries of the West. Furthermore, Mystra was to set the seal on its brief but brilliant history.

From 1264 to 1300 Mystra was the headquarters of a Strategus with the title of Cephali. His term of office lasted only one year but his range of authority was considerable. In 1308 the administrative system underwent a change. The strategoi no longer gave up office at the end of a year but became permanent governors of an unlimited term. It was in this capacity that Cantacuzenus(1308-1316) and Andronicus Palaeologus Asan (1316-1323) ruled at Mistra. The new form of administration contributed much to the development of the fortified city, where, even before the mid 14th century, building activity was on a by no means negligible scale. Numerous churches were raised and the Metropolitan Bishop of Lacedaemonia transferred the seat of his diocese to Mystra.The momentum of architectural activity increased and the town, which was becoming both a political center and a military headquarters, developed

rapidly. By the mid-14th century Mystra attained the status of a capital of a Greek principality, called a Despotate. It was no longer governed by a Strategus, but a nobleman closely related to the imperial family with the title of Despot and a life-long tenure of office. In 1348 Manuel, second son of the Emperor John VI Cantacuzenus, assumed office as first Despot of Mystra amid scenes of considerable pomp. During his reign the state flourished and Mystra was embellished with new churches and buildings. In 1380 Manuel was succeeded by Matthew Cantacuzenus. In 1383 Cantacuzenoi were replaced by Palaeologoi, of whom the first Despot was Theodore I Palaeologus (1383 - 1407) and the second Theodore II Palaeologus (1407 - 1443).

In 1443, in the last twilight years of the Empire, Constantine XI Palaeologus, subsequently martyr and last emperor, was crowned Despot. This intelligent prince assumed a heavy responsibility towards the Byzantine world, which was already in full decline. Consistently endeavoring to hold on to the last remnants of the once all-powerful Empire, he aimed at protecting the Peloponnese at least for the menace of Ottoman invasion. He therefore strengthened the fortifications and concluded military agreements. He also rebuilt the Hexamilion wall on the isthmus of Corinth and made contact with the Pope with a view to forming an alliance with Hungary. But Sultan Murad II, anxious to secure his rear from such an active and dangerous opponent, arrived in the Peloponnese in 1446 with strong forces and obliged Constantine to pay tribute to him.

Two years later (in 1448) the Emperor John VIII Palaeologus died and was succeeded by his brother Constantine. On 6 January 1449 the noblemen Alexius Philanthropinos and Manuel Cantacuzenus arrived at Mystra from Constantinople << in order to crown the Despot, Noble Constantine, Emperor...>> Three months later, on 12th March, Constantine reached the great Christian capital and ascended the throne which, in a few years time, he was to bathe with his own sacrificial blood, after combating the enemy with prodigious valour.

At Mystra Constantine was succeeded by his younger brothers, Thomas and Demetrius, whose melancholy fate was to end the glorious Byzantine period of the Despotate by surrendering the fortified city to the Turks in 1460.

In 1464 Mistra was besieged by Sigismund Malatesta, who captured the town, but not the castle. After submitting the place to frightful pillage, he departed, carrying away the mortal remains of George Gemistus (Plethon), the new-Platonic philosopher, which he laid beside the tombs of other learned men, former members of his court, in the magnificent church of the Tempio Maletestiano at Rimini.

Notwithstanding the Turkish occupation, the years that followed were peaceful at Mystra. The town prospered commercially, the population reached the figure 10,000. In 1687 Francesco Morosini, the Venetian General, succeeded in capturing Mystra, which he made the headquarters of the Venetian governor of the province of Braccio di Maina. But in 1715 the town once more fell to the Turks who held it until 1770, when Count Orloff's fleet anchored off the coast of the Mani. Russians and Greeks together besieged Mystra and compelled the Turkish garrison to surrender. A savage massacre of Turks was only halted by the Metropolitan Bishop himself, at the head of the clergy. A few months later Mystra, together with all that part of the Peloponnese which had risen in arms at Orloff's instigation, suffered the most appalling reprisals at the hands of the Turks. For ten years Albanian bands subjected the land to pillage, arson and depopulation. During this period the population of Mystra was considerably reduced, and after the departure of the Albanian bands the inhabitants numbered no more than 5,000.

When the War of Independence broke out in 1821 Mystra was one of the first towns to shake off the Turkish yoke. Throughout the war - indeed, right up to its very end - Mystra's contribution to the national cause, both in men and material, was considerable, despite the fact that in 1825 the original Byzantine city had, for the last time, been burned and pillaged by Ibrahim Pasha in the course of the Egyptian invasion of the Peloponnese.

The foundation of the modern town of Sparta by King Otho in 1834 spelt the doom of Mystra. The first families that settled in the new urban agglomeration in the plain came from the former Byzantine city. Others, descending the sides of the steep slope, built the modern village of Mistra at the foot of the hill.

NIKOS V. GEORGIADIS - MISTRA

History of Patras

http://en.wikipedia.org/wiki/History_of_Patras

From Wikipedia, the free encyclopedia

Main article: [Patras](#)

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Antiquity



Patras, the Roman Odeum

[period](#) (1580–1100 BC). Ancient Patras was formed by the unification of three [Mycenaean](#) villages located in modern [Aroe](#), [Antheia](#) and [Mesatis](#). The foundation of Patras goes back to prehistoric times, the legendary account being that [Eumelus](#), having being taught by [Triptolemus](#) how to grow grain in

the rich soil of the [Glaucus](#) valley, established three townships, Aroe (i.e. "ploughland"), Antheia ("the flowery"), and Mesatis ("the middle settlement") united by the [common worship](#) of [Artemis](#) Triclararia at her [shrine](#) on the river Meilichus.

Mythology further tells us that after the [Dorian invasion](#), a group of [Achaean](#)s from [Laconia](#), led by the [eponymous](#) [Patreus](#), established a colony. The Achaeans, having strengthened and enlarged Aroe, called it Patrae, as the exclusive residence of the ruling families, and it was recognized as one of the twelve Achaean cities. During antiquity, Patras remained a farming region but in Classical times it became an important port. In 419 BC the town was, on the advice of [Alcibiades](#), connected with its harbour by long walls in imitation of those at Athens.

After 280 BC, and prior to the Roman occupation of Greece, Patras played a significant role in the foundation of the second "[Achaean League](#)" (*Achaike Sympoliteia*) together with the cities Dyme, [Triteia](#) and [Pharai](#). As a consequence, the initiative of political developments was transferred for the first time to western [Achaean](#). However, the League's armed force was destroyed by [Quintus Caecilius Metellus Macedonicus](#) after the defeat of the Achaeans at [Scarpheia](#) in 146 BC, and many of the remaining inhabitants forsook the city; but after the [battle of Actium](#) [Augustus](#) restored the ancient name Aroe, established a military [colony](#) of veterans from the [10th](#) and [12th legions](#) (not, as is usually said, the [22nd](#)), and bestowed the rights of colonists on the inhabitants of [Rhypae](#) and [Dyme](#), and all the [Locri](#) Ozolae except those of [Amphissa](#).

Colonia Augusta Aroe Patrensis became one of the most populous of all the towns of Greece; its colonial coinage extends from Augustus to [Gordian III](#). A [cadastral map](#) was drawn up, privileges were granted, crafts were created, the most important being that of earthen [oil lamps](#) which were exported almost to the whole world of that time, two industrial zones were created, temples were built, roads that rendered Patras a communication center were opened, streets were paved with [flagstones](#), foreign religions were introduced. Patras was by then a cosmopolitan city. But at the end of the 3rd century AD it fell into decline, probably because of a strong earthquake that struck the whole of northeastern Peloponnese in 300 AD. According to the Christian tradition, [Saint Andrew](#) came to Patras to preach [Christianity](#) during the reign of Emperor [Nero](#) and was crucified as a martyr. He is ever since considered to be the patron saint of the city. Two temples built in his honor, an old [byzantine](#)-style [basilica](#) and a new monumental church, completed in the [1970s](#), mark the traditional place of his

crucifixion. Like Corinth, it was an early and effective centre of Christianity; its archbishop is mentioned in the lists of the Council of [Sardica](#) in 347.

Byzantine, Latin, and Ottoman times



Byzantine Fortress

imperial share of the spoils, and whose archbishop was made superior of the bishops of Methone, Lacedaemon and Corone. Besides, one of the most scholarly philosophers and theologians of the time, [Arethas of Caesarea](#) was born at Patrae, at around [860](#). In the 9th century there is a sign that the city was prosperous: the widow [Danielis](#) from Patras had accumulated immense wealth in land ownership, carpet and textile industry and offered critical support in the ascent of [Basil I the Macedonian](#) to the Byzantine throne.

In [1204](#) Patras was conquered by the [Fourth Crusade](#), and became the seat of the Latin [Duchy of Achaëa](#) within the [Principality of Achaëa](#). Captured in 1205 by [William of Champlitte](#) and [Geoffrey I Villehardouin](#), the city became the capital and its archbishop the primate of the principality of Achaëa. In 1387 [Jean Fernandez de Heredia](#), Grand Master of the [Knights Hospitaller](#) of [Rhodes](#), endeavoured to make himself master of Achaëa and took Patras by storm. In [1408](#), the city became [Venetian](#). At the close of the 15th century the city was governed by the Latin archbishop in the name of the [Pope](#); in 1428 the joint [despots of Morea](#), [Constantine](#) and [Theodore](#), sons of Emperor [Manuel II Palaiologos](#), managed to get possession of it for a time. It was seized again by the [Despotate of Morea](#) in 1430, who was immediately contested by the Ottoman Empire.

During the [Byzantine](#) times Patras continued to be an important port as well as an industrial center. In 551 AD it was laid in ruins by an earthquake. In 807 AD it was able without external assistance to repulse a Slavonian siege, though most of the credit of the victory was assigned to St Andrew, whose church was enriched by the

In [1458](#) Patras was conquered by Sultan [Mehmet II](#). Under the Ottomans, it was called Baliabadra (from Greek *Παλαιά Πάτρα*, the old town, as opposed to *Νέα Πάτρα*, the fortress). Though Mehmet granted the city special privileges and tax reductions, it never became a major center of commerce. [Venice](#) and [Genoa](#) attacked and captured Patras several times during the 15th and 16th centuries, but never re-established their rule effectively.^[1]

On [7 October 1571](#), the Ottoman fleet on the one side, and the fleet of the Christian [Holy League](#) on the other, clashed in the [Gulf of Patras](#) in the [Battle of Lepanto](#). The Ottomans were defeated, but the Holy League did not seize the city of Patras. The news of the Ottoman defeat were celebrated in Patras, but a revolt organized by five of the [elders](#) of the town and metropolitan Germanos I of Old Patras (1561-1572) was put down and its instigators were executed.^[2] Venice captured Patras from the Turks to the Venetians in 1687, during the [Great Turkish War](#), and made it the seat of one of the seven fiscal boards into which they divided the [Morea](#). In 1714 it again fell, with the rest of the Morea, into Turkish hands.

Generally, the first period of Turkish rule ([1460-1687](#)) was miserable, but from [1715](#) and on there was a revival of commerce, and so in the [18th century](#) Patras became again an economically prosperous town, based on agriculture and trade.

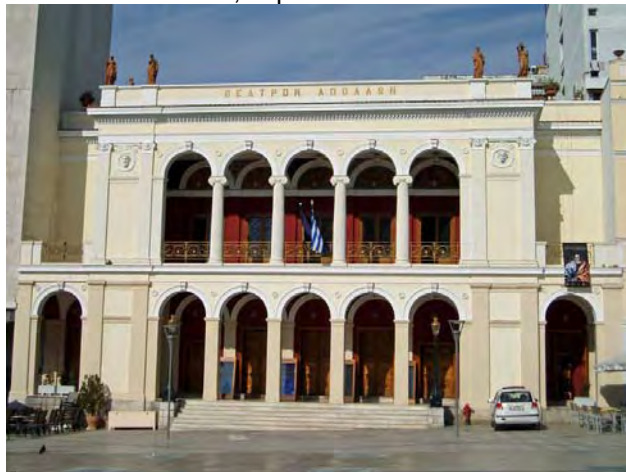
Patras played a crucial role in the [Greek War of Independence](#) against the Ottomans (1821-29). It was at Patras that the Revolution is held to have officially began on [March 25, 1821](#), when the then archbishop of Old Patras, and member of the [Filiki Eteria](#), [Germanos](#) swore in the first freedom warriors in the chapel of [Agios Georgios](#).^[3] The Turks, confined to the citadel, held out until 1828.

Modern times

Patras was liberated on [7 October 1828](#) by the French expeditionary force in the Peloponnese, under the command of [General Maison](#). In [1829](#) the then Governor of Greece, [John Capodistria](#) approved a very ambitious new urban plan for the city - which was still in ruins - presented to him by the French army engineer [Stamatis Voulgaris](#). The plan was not carried out until the mid-19th century and then only with great adaptations conforming to the interests of powerful land owners. Patras developed as the second largest urban centre in late 19th century Greece after [Athens](#).^[4]



Patras, exportation of raisin



The Apollo Theatre in Georgiou I square, a work of the architect [Ernst Ziller](#), built with the contributions of the thriving 19th century commercial class

[Britain](#), [France](#) and [Italy](#), did much to shape the city's early identity as a significant port and cosmopolitan urban centre in early 20th century Greece.

In the early [20th century](#), Patras developed fast and became the first Greek city to introduce public streetlights and electrified tramways ^[7]. The war effort of the [first World War](#) hampered the city's development and also created uncontrollable [urban sprawl](#) with the influx of refugees from [Minor Asia](#). During the [Second World War](#) Patras was a major target of Italian [air raids](#). At the time

of the Axis occupation, a German military command was established and German and Italian troops were stationed in the city. On [13th December 1943](#), in the nearby town of [Kalavryta](#), the German troops executed all the male population and set the town ablaze. After the liberation city grew fast to recover, but in later years was increasingly overshadowed by the urban pole of [Athens](#).

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Pella

From Wikipedia, the free encyclopedia

http://en.wikipedia.org/wiki/History_of_Pella

(Redirected from [History of Pella](#))

For other uses, see [Pella \(disambiguation\)](#).



Location of Pella

and of [Alexander the Great](#), his son. In [168 BC](#) Pella was sacked by the Romans, and its treasury was transported to Rome. Later the city was destroyed by an earthquake and eventually was rebuilt over its ruins. By [180 AD](#) [Lucian](#) could describe it in passing as "*now insignificant, with very few inhabitants*".

Pella is first mentioned by [Herodotus](#) (VII, 123) in relation to [Xerxes'](#) campaign and by [Thucydides](#) (II, 99,4 and 100,4) in relation to Macedonian expansion and the war against [Sitalces](#), the king of the [Thracians](#). According to [Xenophon](#), in the beginning of the [4th century BCE](#) it was the largest Macedonian city. It was probably built as the capital of the kingdom by [Archelaus I of Macedon](#), although there appears to be some possibility that it may have been [Amyntas III of Macedon](#). It attracted Greek artists such the painter [Zeuxis](#), the poet [Timotheus of Miletus](#) and the [tragic author](#) [Euripides](#) who finishes his days there writing and producing *Archelaus*.

The reign of [Antigonus II Gonatas](#) likely represented the height of the city, as this is the period which has left us the most archaeological evidence (see below)

Pella is further mentioned by [Polybius](#) and [Livy](#) as the capital of [Philip V of Macedon](#) and of [Perseus of Macedon](#) during the Macedonian Wars. It is here in the writings of Livy that we find the only description of how the city looked in [167 BCE](#) to [Lucius Aemilius Paulus Macedonicus](#), the Roman who defeated Perseus at the [Battle of Pydna](#):

"...and he [Paulus] observed that it was not without good reason that it had been chosen as the royal residence. It is situated on the south-west slope of a hill and surrounded by a marsh too deep to be crossed on foot either in summer or winter. The citadel the "Phacus," which is close to the city, stands in the marsh itself, projecting like an island, and is built on a huge substructure which is strong enough to carry a wall and prevent any damage from the infiltration from the water of the lagoon. At a distance it appears to be continuous with the city wall, but it is really separated by a channel which flows between the two walls and is connected with the city by a bridge. Thus it cuts off all means of access from an external foe, and if the king shut anyone up there, there could be no possibility of escape except by the bridge, which could be very easily guarded." ^[1]

In the [Roman province of Macedonia](#), Pella was the capital of the third district, and was possibly the seat of the Roman governor. Crossed by the [Via Egnatia](#) ([Strabo](#) VII, 323), Pella remained a significant point on the route between [Dyrrachium](#) and [Thessalonika](#). [Cicero](#) stayed here in [58 BCE](#), but by then the provincial seat had already transferred to Thessalonika.

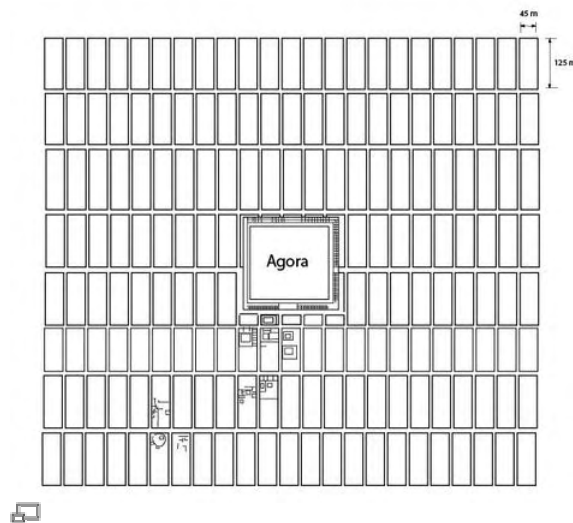
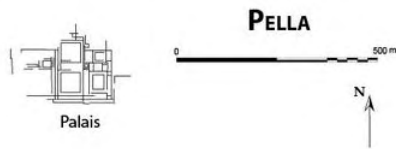
The city went into decline for reasons unknown (possibly an earthquake) by the end of the 1st century BC. It was the object of a colonial deduction sometime between 45 and 30 BC; in any case currency was marked *Colonia Iulia Augusta Pella*. [Augustus](#) settled peasants there whose land he had usurped to give to his veterans ([Dio Cassius](#) LI, 4). But unlike other Macedonian colonies such as [Philippi](#), [Dion](#), and [Cassandreia](#) it never came under the jurisdiction of *ius Italicum* or Roman law. Four pairs of colonial magistrates (*Ilvirs quinquennales*) are known for this period.

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The decline of the city was rapid, in spite of colonization: [Dio Chrysostom](#) and [Lucian](#) both attest to the ruin of the ancient capital of [Philip II of Macedon](#) and [Alexander the Great](#); though their accounts may be exaggerated. In fact, the Roman city was somewhat to the west of and distinct from the original capital; which explains some contradictions between coinage, [epigraphs](#), and testimonial accounts. In the Byzantine period, the Roman site was occupied by a fortified village.

Urban area



Schematic plan of Pella

the palace is situated on a place of honour on the central hill. Partly searched, it occupied a considerable area of perhaps 60,000 square metres). The plan is still not well known, but has been related to that of the city plan (see diagram).

The Pella palace consisted of several — possibly seven — large architectural groupings juxtaposed in two rows, each including a series of rooms arranged

The city is built on the island of Phacos, a promontory which dominates the wetlands which encircle Pella to the south, and a lake which opened to the sea in the Hellenistic period.

Palace

The city wall mentioned by Livy is only partly known. It consists of a rampart of crude bricks (about 50 cm square) raised on a stone foundation; some of which has been located North of the palace, and some in the South next to the lake. Inside the ramparts, three hills occupy the North, and

around a central square courtyard, generally with porticos. Archaeologists have thus far identified a [palaestra](#) and [baths](#). The south facade of the palace, towards the city, consisted of one large (at least 153 metres long) portico, constructed on a two metres high foundation. The relationship between the four principal complexes is defined by an interruption in the portico occupied by a triple [propylaeum](#), 15 metres high, which gave the palace an imposing monumental air when seen from the city below.

Dating of the palace has posed some problems: the large buildings could date the reign of Philippe II, but other buildings appear to be earlier. The baths date from the reign of [Cassander](#).

The size of the complex indicates that, unlike the palace at [Vergina](#), this was not only a royal residence or a grandiose monument but also a place of government which was required to accommodate a portion of the administrative apparatus of the kingdom.

Hippodamean plan

The city proper was located South of and below the palace. Designed on a [grid plan](#) as envisaged by [Hippodamus of Miletus](#), it consists of two series of parallel streets which intersect at right angles and form a grid of eight rows of rectangular blocks. These blocks are of a consistent width — each approximately 45 metres — and a length which varies from 111 to 152 metres; 125 metres being the most common. The streets are from 9 to 10 metres wide, except for the middle East-West arterial, which is up to 15 metres wide. This street is the primary access to the central public [agora](#), which occupied a space of ten blocks. Two North-South streets are also a bit wider than the rest, and serve to connect the city to the port further South. The streets had sewers and were equipped to convey water to individual residences.

This type of plan dates to the first half of 4th century BCE, and is very close to the ideal in design, though it distinguishes itself by large block size; [Olynthus](#) in [Chalcidice](#) for example had blocks of 86.3 x 35 metres. On the other hand, later Hellenistic urban foundations have blocks comparable to those of Pella: 112 x 58 m in [Laodicea ad Mare](#), or 120 x 46 m in [Aleppo](#).

The agora holds pride of place in the centre of the city, occupying an imposing 200 by 181 metres; 262 x 238 metres if one counts the porticos which surround it on all sides.

Archaeology

Based on the descriptions provided by [Titus Livius](#), the site was excavated by voyagers including Holand, Pouqueville, Beaujour, Cousin ry, Delacoulonche, Hahn, Glotz and Struck in the [19th century](#). The first excavation was begun by [G. Oikonomos](#) in 1914-1915. The systematic exploration of the site began in 1953 and full excavation was being done in 1957. The first



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uncovered the
ne names of the

noble [ancient Macedonian](#) family are still on inscriptions and



Lion Hunt Mosaic in Pella

painter of the time, to decorate it. He was later the host of the Athenian playwright [Euripides](#) in his retirement. Euripides [Bacchae](#) premiered here, about [408 BC](#). Pella was the birthplace of [Philip II of Macedon](#) and of [Alexander the Great](#), his son. The hilltop palace of Philip, where [Aristotle](#) tutored young Alexander, is being excavated.

In antiquity, Pella was a port connected to the [Thermaic Gulf](#) by a navigable inlet, but the harbor has silted, leaving the site landlocked.

painted sculptures
and walls have
survived. The
tomb dates to the
[2nd](#) or [3rd century](#)
[BC](#), following the
rule of Alexander
the Great.^[2]

Archelaus invited
the painter [Zeuxis](#),
the greatest

Archaeological digs in progress since 1957 have uncovered a small part of the city, which was made rich by Alexander and his heirs. The large [agora](#) or market, was surrounded by the shaded colonnades of [stoae](#), and streets of enclosed houses with frescoed walls round inner courtyards. The first [trompe-l'oeil](#) wall murals imitating perspective views ever seen were on walls at Pella. There are temples to [Aphrodite](#), [Demeter](#) and [Cybele](#), and Pella's pebble-mosaic floors, dating after the lifetime of Alexander, are famous: some reproduce Greek paintings; one shows a lion-griffin attacking a stag, a familiar motif also of [Scythian](#) art, another depicts [Dionysus](#) riding a leopard.

The famous poet [Aratus](#) died in Pella c. [240 BC](#). Pella was sacked by the Romans in [168 BC](#), when its treasury was transported to Rome. It was then destroyed by earthquake in the [1st century BC](#); shops and workshops dating from the catastrophe have been found with remains of their merchandise. The city was eventually rebuilt over its ruins, which preserved them, but ca 180 AD [Lucian](#) could describe it in passing as "now insignificant, with very few inhabitants" ^[1].

Notes

Titus Livius *The History of Rome*, Vol. VI Translator Rev. Canon Roberts 1912 ([XLIV, 46](#)) online at U Virginia accessed 15 July 2006.

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External links

[Princeton Encyclopedia of Classical Sites \(via Perseus\)](#)

History of Poros

<http://www.greeka.com/saronic/poros/poros-history.htm>

According to mythology, Poros is the land where a tragic romance occurred; when the Cretan

King Minos was fighting the city of Megara, the daughter of the besieged city, Scylla, fell in love with the Cretan King; to show her love she cut off a lock of her father's hair that was supposed to be the source of his immortality, stole the keys to the city's gates and gave them to King Minos.

But when the King finally took the city, he rejected Scylla and prepared to return to Crete; desperate, she jumped into the sea and followed the ships until she drowned of exhaustion; the area where she died was called, after her, Cape Skili.

Another myth associated with Poros is that it was the birthplace of the celebrated Theseus, son of Poseidon; he was the famous Athenian hero who managed to kill the Minotaur of Crete, half man, half bull.

During Mycenaean times (1400-1100 BC) the powerful nautical station of the area was situated on the rocky island called Modi (or Lontari), located to the eastern coast of Poros.

Under the Archaic period (700-380 BC), ancient Calauria (Kalavria), the northern "island" and more extensive part of the island, was under the domination of Troizina; the inhabitants of this area took part in the Trojan War.

During the 7th century BC, Poros was the creator and seat of an alliance, called the Amphictyonic League, formed by 6 city-states:

Hermioni, Epidaurus, Aegina, Athens, Prassia, Nauplia and Orchomenos. This "cooperation" was a nautical, religious and political confederation, founded as a protection to their independence and their trade from the Argives.

The first Persian attack to Greece took place at the beginning of the 5th century BC; the second one occurred during the spring of 480 BC.

When the Peloponnesian War (431-404 BC) broke out, from the fight over power between Sparta and Athens, it expanded to the area of the Argo-saronic Gulf.

In the middle of the 4th century BC, Greece came under Macedonian rule; in reaction, Troizina, followed by Kalavria, offered refuge to an anti-Macedonian called Athinogenis, who became the tyrant of the area.

At the death of Alexander the Great (323 BC), the Ptolemies of Egypt took its succession and the rule of Greece and Poros.

The morphology of the Argo-saronic Gulf changed in 273 BC, when the volcano in Methana erupted for the last time.

Like the rest of Greece, Paros came under Roman domination from 86 BC until 395 AD, became part of the Byzantine Empire from 330 AD to 1204 and under Ottoman rule from 1453 to 1821, interrupted by a period of Venetian domination. Poros; the island is where he is supposed to have committed suicide.

During the Turkish yoke, Poros developed a powerful merchant fleet which didn't acquired a reputation as great as the fleet of Hydra and Spetses for the reason that it didn't contribute as much in the war activity.

But the role of Poros in the Greek War of Independence was very important and cannot be neglected.

As a matter of fact, the island of Poros became an important place of passage (because of its proximity to the Peloponnese) and of revolutionary meetings.

The first navy yard was formed in Poros in 1828 and remained there until 1878.

Also during 1828, in September, Poros was the sight of one of the most important meetings for Greece: the ambassadors of England, France and Russia came to meet Kapodistrias and discuss about the definition of the borders of the modern Greek state, which was established in 1830.

History of Thessaloniki

<http://www.virtuality.gr/macedonia/thessaloniki.html>

Thessaloniki is the second largest city in Greece and is going to be the Cultural Capital of Europe In 1997.

Introduction - Credits

This text was written in 1985 for the first edition of the book "Memories of old Thessaloniki", by Professor Apostolos Vakalopoulos of the Aristotle University of Thessaloniki celebrating the anniversary of the completion of 2300 years since the founding of Thessaloniki.

Posted in soc.culture.greek by
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Ancient and Roman Times

This year -1985- Thessaloniki completes 2300 years from the date of its founding, and the event is being celebrated throughout Greece. One may readily grasp the importance of this celebration; if one reflects upon the especially significant role the city has played in the history of Hellenism during the past twenty-three centuries.

Thessaloniki, from the moment of its foundation, has never ceased to have the same opportune geographical importance; and this is due, one could say, to its long and continuous existence. Cassander, king of Macedonia, had realized the advantages offered by this innermost recess of the Macedonian coastline, where there was already the small town of Thermi, after which the gulf was named (Thermaius or Thermaic). It was the one site that could easily connect the hinterland with the sea and encourage a flourishing trade between the two. Thus in 315 B.C. Cassander gathered together at this spot the inhabitants of 26 coastal and inland small towns that already existed around the Thermaic Gulf and gave the new city the name of his wife Thessaloniki, sister of Alexander the Great.

The founding of Thessaloniki took place at the beginning of the Hellenistic period, the period, that is, starting with the death of Alexander the Great in 323 B.C. At that time the conquests of Alexander had opened up the previously unknown East, into which the Greeks carried their civilization. At the same time

however various foreign influences flowed in the opposite direction, and even religious cults, chiefly those of Egypt (of Sarapis and of Isis) and of Judah. This last religion penetrated Thessaloniki towards the end of the 4th cent.-beginning of 3rd cent. B.C., shortly after the foundation of the city, when the first Jews established themselves there. The Jews, who had formed communities in all the trading ports of the Mediterranean, could not but notice the superb position of Thessaloniki.

The economic and cultural development of the city was so rapid that by the 2nd cent. B.C. it covered about the area it was to have up to the 19th century, and was fortified with a wall built of carefully-cut squared porous stone. Thessaloniki was, like other Greek cities of the time, an autonomous city within the state with a parliament and assembly of the people and with its own political leaders, but its autonomy was nominal, because the king was represented and intervened in the internal affairs of the city through his appointed officials. In other words the city's laws had to conform to those of the Macedonian state. The above two political bodies, with the same or different names, and the right of participation of the inhabitants in the self-government, were preserved throughout the Roman, Byzantine and Turkish periods. The citizens had the right of self-government, adapted to varying circumstances, until the liberation of the city in 1912.

In the first centuries of its life Thessaloniki shared the fortunes of the Macedonian state. Thus, when the Roman Consul Aemilius Paulus defeated the Macedonian king Perseus at the battle of Pydna in 168 B.C., imposed Roman sovereignty on Macedonia and divided the country into four autonomous districts (regions), Thessaloniki became the capital of the district lying between the rivers Axios and Strymon. Due to the existence of the great economic and cultural centre of Thessaloniki the Romans showed a certain amount of tolerance towards the inhabitants of this district, and allowed them to be governed in accordance with their ancestral laws.

In 148 B.C. the Macedonians rebelled. The rebellion was crushed, and the country was proclaimed a Roman province (Provincia Macedonia). Thessaloniki, now the capital of the province, preserved its ancient privileges and political structure, but became the headquarters of a Roman general (praetor) and a Roman garrison. Macedonia was the first Roman province on Greek soil and constituted a bridgehead for the conquest of the rest of Greece and for Roman expansion into the Balkans. Indeed, for a time, until 27 B.C., Southern Greece, which had been conquered by the Romans, was administratively incorporated into the province of Macedonia.

With the Roman conquests to the north of Macedonia the hinterland of Thessaloniki was deepened and the city became the starting point of the natural route which leads through the valleys of the eastward expansion of the Roman empire the city became the principal commercial and military station on the Egnatian Way, which started from Dyrrhachium and terminated at the river Evros. Thus, ever since the latter half of the 2nd cent. A.D. Thessaloniki has been the great crossroads and base for military and commercial activity. A fairly extensive harbor, the artificial harbor of Constantine the Great, which lay to the south of the present Catholic church of St. Louis on Frangon Street, served the city up to the end of the 17th century.

Thessaloniki's city plan during Roman times shows the Agora in the center, a group of magnificent public buildings, built in a specific architectural order, big streets parallel to the waterfront (Egnatia, Aghiou Demetriou), and small transverse streets, thus resembling a Hippodameian street plan. Other, smaller, streets also go back to Byzantine or ancient times. In about 620 many of the buildings in the Roman Agora were destroyed by an earthquake, leaving an open space, and it remained a big square until the years of Turkish rule.

During the 1st cent. B.C., as more Jews came to Thessaloniki a big Jewish community formed near the port, well-known during the first years A.D. It is possible that the first synagogue, where the Apostle Paul preached, was on the site of the present Laskari Street.

In 57-55 B.C., when Thracian tribes disturbed the Macedonian countryside with raids, the people of Thessaloniki were forced to fortify their citadel so that they could take refuge there in times of danger. After the Roman civil wars (Caesar-Pompey, 49-48 B.C. and Octavian-Caesar's assassins, 42 B.C.), Thessaloniki enjoyed the benefits of the **Pax Romana** and developed a high level of political, social and intellectual life. It celebrated the Olympic, Pythian and Cabirian festivals, the last in honor of the Cabiri or of Cabisus, deities of foreign origin. There were also many active religious associations, that is groups of people who worshiped the same deity, and also various professional bodies. At the same time there was a remarkable development in literature and the arts. Well known were the epigrammatists Philippus and Antipater, and the writer Polyaeus, who wrote **Stratagems**.

In 50 A.D. an important event took place which gave new meaning to the history of Thessaloniki and made the city the first among Christian communities in Greece; the preaching there of the Christian religion by the Apostle Paul. The teaching fell on fertile soil, and the Christian character of the city was made more vivid during the reign of Galerius by the teaching and martyrdom of Saint Demetrius (26 Oct. 305 A.D.). Demetrius, a young officer of the Roman army

and member of a prominent family of Thessaloniki, was arrested and imprisoned for teaching the new religion in underground arcades west of the big Agora, near the **Coppersmith's Arcade** where the coppersmiths continue to ply their trade today. The Christians buried his body in the cellar of the Roman bath/jail where he had been martyred. Later Leontius, the Prefect of Illyricum who was cured of an incurable disease, built, probably shortly after 463, a magnificent basilica exactly where it stands to day.

With the building of the other basilica, the Achiropoietos, Byzantine ecclesiastical monuments make their appearance in Thessaloniki. Today the city is a real museum of the representative stages of Byzantine religious art.

With the martyrdom of Saint Demetrius the great Christian tradition of the city began to evolve. Thessaloniki became **the city of Demetrius** and the Saint's fame spread throughout the empire. He was the vigilant protector of the city's population, who would save them at the last moment from danger, disease, epidemics and enemies. Great feasts took place in his honor accompanied by hymns, speeches and eulogies, starting on Oct. 1 and ending on Nov. 3 of each year. From October 20 to 27 the **Demetria** took place outside the city's western walls; it was a great festival and international trade fair of those times, attracting not only pilgrims, but also merchants from various parts of the Byzantine Empire, Southern Russia, the Balkans and Western Europe.

In our times the **Demetria** has been revived not only by the Thessaloniki International Trade Fair (since 1926) but mainly after 1966 when it was established as a custom with a variety of activities, musical, intellectual, theatrical and artistic.

During the first five years of the 4th cent. A.D. Galerius adorned the southeastern part of the city with a brilliant complex of buildings which included the famous Triumphal Arch (Kamara) with bas-reliefs inspired by his campaign against the Persians; the Rotonda, the big circular building which was used for worship and in early Christian times was changed into a church dedicated to the **Asomati** or Holy Angels; the Hippodrome south of the Arch, and the palace, of which some ruins exist today in Navarinon Square. The strong geographical, economic and cultural factors which contributed to the splendor of the city at the same time burdened it with the unavoidable consequences of its glory; they incited the neighboring peoples to attack and seize it. This explains the successive attacks by various tribes and nations against Thessaloniki from the 3rd cent. A.D. onwards and the tragic events which the city has witnessed throughout its long history.

The Byzantine Era

At about the beginning of the Byzantine period in Thessaloniki, the Metropolitan Acholios or Ascholios converted the Emperor Theodosius I to Christianity and baptized him, and on Feb. 28, 380 Theodosius issued the famous decree proclaiming the Nicene Creed the only true creed, and condemning all others as heresies. However, this act was marred 10 years later (390) by the slaughter of thousands of Thessalonikians in the city's Hippodrome, where the present Hippodromiou Square is. The slaughter was ordered by Theodosius to punish the people of Thessaloniki for an uprising during which some Goths of his personal guard had been killed and the city authorities temporarily overturned.

About 100 years of peace and progress followed, but at the end of the 5th century new invasions of Goths, Avars, Huns and Slavs took place. The area around Thessaloniki, as with other parts of Greece, was subjected to pillage, slaughter, devastation and captivity, but the attackers never managed to take the city itself. A great deal of information about this period is given in the later books on the **Miracles of Saint Demetrius**.

Towards the end of the 7th century, as this turbulent period drew to a close, the church of St. Sophia was built; a typical example of the second major turning point in ecclesiastical architecture, the domed basilica. At the same time a new era of prosperity and progress began and Thessaloniki became the seat of government of the theme (province) of the same name. The Slav communities in the countryside around Thessaloniki became peaceful again, developed financial and intellectual relations with the Greeks and converted to Christianity. Two brothers from Thessaloniki, Cyril (Constantine) and Methodius, who knew the Slav language, spread Christianity and Greek culture among the Slavs of the Balkans, who owe these two missionaries their Church, their alphabet and their first works of literature. The two brothers were the new **apostles to the nations**, especially Cyril. This is the historic importance of the contribution of Thessaloniki and its sons to civilization.

Another period of raids and turbulence followed. The Saracens, with Crete as their base, seized the city in 904 and after 10 days of slaughter, pillaging and other acts of violence, left with a rich booty and 22,000 slaves, mainly young girls and boys. Also the Normans of Southern Italy, starting from Dyrrhachium with Count Baldwin and Riccardo d' Acerra as their generals and Tancrede, Count of Lecce as their admiral, captured and pillaged Thessaloniki in 1185, having broken the defenders' resistance with simultaneous attacks by land and sea. The Norman occupation did not last for more than a year. After being

defeated in two battles near the river Strymon they were forced to withdraw to Thessaloniki where they hurriedly boarded their ships and left. Finally, the Franks of the Fourth Crusade deviated from their original aim, overthrew the Byzantine Empire (1204) and divided it up among themselves. The Frankish emperor of Constantinople, Baldwin, ceded Thessaloniki and a large part of Macedonia to Boniface of Montferrat, who founded the Frankish Kingdom of Thessaloniki. After 20 years (1224) Thessaloniki and the surrounding area were liberated by the Greek ruler of Epirus, Theodore Ducas Comnenus. It was finally recaptured by the Emperor of Nicaea, John Vatatzes III (1246). During this period Thessaloniki was abundant in man-power (poluandrousa), populous, abounding in good and valorous men (euandrousa) and a mighty city with many beautiful churches, charitable institutions, baths, etc. Its population consisted of the free citizens, the colonists or serfs, and the slaves. The free citizens were divided into four classes: the **powerful** (wealthy and usually noble), the **clergy**, the middle classes and the **common people**, the poor. In other words, society had much the same composition as that of Western Europe before the French Revolution.

The Frankish conquest caused great destruction in Greece but it also improved the mentality and activeness of the Greeks. It shook them up, intensified the spirit of resistance in the provincial towns and generally in the countryside, and revived the communal customs of the free and distant centers where the latent popular forces and traditions (within the framework of the new political and social conditions) found the opportunity to develop and leap forth. Thus art, particularly painting, and classical literature reached new heights and oriented the world of Byzantium towards its deeper and truer substratum, ancient Hellenism.

The splendor of the painting of the Macedonian capital later spread to other Macedonian towns, such as Veroia, Kastoria, Ochrida and especially to the focus of all the ancient traditions of Orthodoxy, Mount Athos, and also in Serbia during the time of the Kral Milutin (1282-1321)

During this time a new ecclesiastical architectural style appeared; the cruciform, with one or more domes (the churches of the Archangels, Vlatadon, the Holy Apostles). Men of letters, such as Thomas Magister, Demetrius Triklinios and other learned men such as Nicephorus Choumnos, the brothers Demetrius and Prochorus Cydones, the lawyer Constantine Armenopoulos, the archbishops Gregory Palamas and Neilus Cabasilas and others adorned Thessaloniki. These learned men saw and lived through the social problems of their time. They cared about the poor and the betterment of the farmers' position, they castigated the injustices of the powerful, their greediness and usury. They

spoke as free men, with subtle arguments and profound thought. They considered the social problem and found that the social organization showed symptoms of sickness. Their ideas were not limited to the small circle of Thessaloniki, but spread beyond the city walls and reached other cities in the East, especially Constantinople, with which they were in close contact.

A new invigorating wind blew through the city and tended to reform nation and society; it revealed new political and national attitudes; it testified to the dawn of the new Hellenism. In fact the 14th century was the golden age of Thessaloniki in both literature and art. The same fire of rebirth leapt up from Constantinople and Mystras.

In Thessaloniki as in any other Byzantine city and capital of a thema there were two authorities: the ecclesiastical and the political. The political authority was represented by the city governor, who had other men under him, and the ecclesiastical by the archbishop of Thessaloniki who was the only one among all archbishops in the empire to be honored with the title **The Most Holy**, a title otherwise borne only by the Patriarch. In addition to these two authorities, there was a third, the communal authority, which had great power. The communal organization by tradition preserved the old privileges and the old by-laws.

The people were represented by two political bodies; the Senate or parliament or Council of Twelve, and the assembly of the people. The Senate was composed of a few noblemen of a certain age who were chosen according to their **nobility and wealth** to use Aristotle's expression.

The judicial power, an indispensable part of the community's independence, was in the hands of the archbishop. Information regarding this comes from the time of the Venetian occupation (1423-1430) and although of a later date it contributes to a more complete understanding of the main points of Greek law during Venetian and Turkish rule.

Although the organization and power of the community of Thessaloniki was remarkable, there was great economic and social misery among the masses. In the 14th century, due to repeated enemy raids and civil wars, the rural class had been impoverished and almost destroyed. Thus a starving proletariat was created in the city which, along with the burgeoning middle class, disturbed the social order.

In the middle of this upheaval a violent religious dispute broke out, the controversy over the so-called Hesychasts, headed by Gregory Palamas and denounced by his adversary, the monk Barlaam of Calabria. The Hesychast

ideas, which were mystical and glorified the strict ascetic spirit, were not unrelated to the social and political disorder of the Byzantine State during that period, especially with the spread of the Ottoman Turks. As a consequence, desperation drove people towards mysticism or social revolution.

The Hesychasts' argument was purely spiritual in the beginning. Later it changed, as politicians became involved, that is, when John Cantacuzenus, claimant to the Byzantine throne and head of the military oligarchy, used his authority, at the invitation of the monks of Mount Athos, to support the Hesychasts against the teaching of Barlaam. Thessaloniki was then divided into two camps: the Worshippers of the ancient Greek civilization and the new European spirit who sided with Barlaam, and the monks and the rest of the clergy who sided with Palamas. Thus civil wars broke out, with the Zealot revolution as a prelude (1342-1349). The Zealots were friends of the people, had the cross as their banner, expounded progressive social ideas, and rocked the Christian world of the East from 1339 almost until the end of the 14th century.

The Turkish Occupation

When the civil wars came to an end, the Turks had crossed from Asia Minor to Europe and continued to advance from Thrace into Macedonia. They besieged Thessaloniki 1383-1387 and in spite of the heroic resistance of its governor Manuel Paleologus they forced the people to become tributaries, that is to pay annual taxes and to accept a Turkish garrison in the city. In 1391 the Sultan Bayezid I incorporated Thessaloniki into his empire. The subjection was temporary, however; it lasted only until 1402 when the Sultan was defeated in Ankara by Tamerlane, Lord of the Mongols. Manuel Paleologus II, taking advantage of the dispute between the sons of Bayezid I regarding the succession to the throne, succeeded in retaking Thessaloniki after promising Suleyman, one of Bayezid's sons, to help him in his struggle against his brothers.

During the rule of the Sultan Murad II (1421-1451), the Turkish threat was so great that the governor of Thessaloniki Andronicus Paleologus was forced to hand the city over to the Venetians (1423) under the following principal conditions: 1) the inhabitants of the city would preserve their self-government and their communal privileges, and 2) the archbishop and the clergy would keep their privileges and would be free to carry out their religious duties.

Venetian rule disappointed the people of Thessaloniki, however, because the Venetians started to violate the conditions of the agreement and to behave arrogantly; as a result opinion changed. The people began to think that their country would fall into Turkish hands sooner or later, and that it would be better if they turned it over to them peacefully rather than suffering siege and sack. Moreover, the Turkish army appeared outside the walls so frequently that the people of the city could not go out to farm their land and bring in the fruits of their labour. Many left in disappointment and the city went into decline. Finally on March 29, 1430 the Turks, headed by Murad II, after a 3-day siege became masters of the city. They pillaged the houses and enslaved many of the inhabitants. Many accepted Islam and others were sent as slaves to faraway Moslem countries.

These upheavals, together with the consequent disasters, fires and ravages, soon swept away the beautiful natural environment of Thessaloniki extending beyond the walls, its paradise of forests and cultivated lands, with the numerous monasteries of the region, which had turned it into a second Mount Athos. Little remains from this period; demolished ceramic waterpipes, 2 or 3 Byzantine springs and some supports for footpaths, made by long-dead craftsmen.

At the start of Turkish rule, (1430-1912) Thessaloniki was at the lowest point in its history. The city was in a coma, inhabited by only few thousand Greeks, and the port was dead. Murad II colonized the city with Turks from Gianitsa and shared out the houses and monasteries among them and his soldiers. Many churches ceased to function and soon fell into ruin. A Turkish pasha replaced the Byzantine governor and Turkish soldiers, the sipahis or spahis, replaced the Byzantine military officers. The land of Thessaloniki was divided into **Hasses** (public land belonging to the sultan), **Ziamets** (large estates belonging to the sipahis) and **Timars** (small properties).

The Turkish presence became tangible with the first buildings of the 15th century, the well-known baths in the center of the city, the Hamza Bey mosque at the corner of Venizelou and Egnatia (now a cinema), the Alatza mosque, the Bezesten (covered market), and others. The Turks siezed the monasteries and churches of the Greeks and turned them into mosques. Among others this happened to the churches of the patron-saint Demetrius (1492), St. Panteleimon (1500), St. Aikaterini (1510), the Holy Apostles (between 1520 and 1530) and St. Sofia (1524).

Towards the end of the 15th century a new group of people established themselves in Thessaloniki-the Jews who came from Hungary and Germany, the so-called Ashkenazim (Ashkenaz= Germany) and those from Spain, the

Sepharadim (Sepharad = Spain). The latter, who were the greater number, and more civilized and refined, even assimilated the local Roman-Jews (the Romianotes) who spoke Greek. Thus the language of the Spanish Jews became general among the Jews of Thessaloniki. The Spanish Jews were the principal agents of the great economic progress of the city, which by the end of the 16th century had many Jewish neighborhoods and 80 synagogues, mostly between Egnatia and the sea.

The Greeks huddled together and struggled to survive around the, mostly small, churches which the conquerors had allowed them to keep. The most important group of Greek neighborhoods was around Kamara (the Arch) and the Hippodrome; it was here that the heart of Hellenism continued to beat. Greek learning did not die out completely, although the stifling atmosphere of slavery forced many scholars to leave for the West, such as Theodore Gazis (-1472) and Andronicus Callistus (-1486). Another child of Thessaloniki, Mathew Camariotis, became the first head of the so-called Great School of the Nation. But from the end of the 15th century education was restricted to the so-called kolyvogrammata (church-schools) and lessons took place in the narthex of the church, usually with the priest as teacher. Even so, this system produced some scholars. A century later, in 1593, the educational prospects of the Greeks improved when the Patriarch Jeremiah II (the Great) commanded the metropolitans to found schools. What never died in the hearts of the slaves, but indeed gathered strength, was their belief in the restoration of the Greek Nation.

About the middle of the period of Turkish rule there were empty spaces within the town, inside the walls, both around the citadel and in the main town, below the Eptapyrgion, in the so-called bairi. On the other hand, the lower town, mostly to the west, was densely populated, mainly by Greeks and Jews. This part of the town was known as the campos.

At this time the Jewish community was thrown into turmoil by the preaching of Shabbetai Sevi, a mystic from Smyrna, who taught his fellow Jews that he was the Messiah. His preaching had a great effect both in Thessaloniki and abroad- in Germany, France, Poland, Egypt and Persia. The Turkish authorities, uneasy about this religious disturbance in the empire, imprisoned Shabbetai at Constantinople and later took him before the sultan at Adrianople. To avoid death, Shabbetai Sevi accepted Islam (1666). Thousands of those who believed in him followed his example, thus creating a new element in the population, the Jewish-Moslems, known as Donmes (a Turkish word meaning apostate).

During the same period Thessaloniki, the great center of the trade of the East, was going through an economic crisis, because the English and French had

established regular communication with India by sailing around Africa and now obtained their goods directly from the producing countries. This had weakened the ports of the Near East, and economically damaged the Venetians, who ruled the Mediterranean Sea, and the Jews, who were the Venetians' middlemen. This upheaval benefited the Greeks of Thessaloniki and Smyrna, who managed to take into their hands the trade of the Ottoman empire with the nations of Europe. The Greeks progressed not only economically, but were also developing a new sense of national and political identity. There were disturbances in the areas of Olympus and Vermion, caused by Greek guerillas (klephts), and the idea of the restoration of the Greek Nation developed rapidly.

At the beginning of the 18th century the economic importance of Thessaloniki increased as it once more developed lively commercial activity. English, French and Austrian merchants competed to conquer the markets of the East, particularly those of Thessaloniki, Smyrna and Constantinople. The Greeks, who had benefited from the Treaty of Passarovich (1718) between Turkey and Austria, became the middlemen who transported merchandise from the East (cereals, tobacco, silk, thick wollen cloth -the so-called ambades, furs, etc.) by caravan to Central Europe, with the cooperation of the Greeks living there and in Venice, who were mostly from Western Macedonia. At the same time they brought back manufactured products, mainly cloth, paper, sugar, indigo, wire, medicines, tin, lead shots, etc.

Thessaloniki at this time had close relations with other cities nearby, particularly with Larissa, Veroia and Kavala, and gradually developed into the main economic center not only of Greece but of the entire Balkan peninsula. European countries sent consuls- France, England, Venice and Holland -or vice-consuls- Germany, Denmark, Naples and Ragusa. In 1744 the French built the church of St. Louis, fairly close to the site of the present church, in the center of the so-called Frangomahala, or French Quarter.

By the end of the 18th century the Greeks of Thessaloniki, who like the other Greeks had benefited from the Treaty of Kiutsuk Kainardji (1744) between Turkey and Russia, were steadily improving their economic position. At the same time many Greeks from other parts of Greece migrated to the city, where they busied themselves mainly with trade. Thus there began to form in the city the first middle class, whose economic vigour was expressed in the warm interest they took in the progress of their people, in the problems of the Greek community, donations for the restoration of churches, and in other ways.

The Dawn of Freedom

The seed sown by the Filiki Etairia (Society of Friends) fell on fertile ground in Thessaloniki. Months before the Greek Revolution of 1821 the patriotic enthusiasm and revolutionary ferment of the Greeks were at a peak. When the Revolution broke out in Southern Greece and spread first to Thessaly and then to Chalkidiki, the governor of Thessaloniki Yusuf Pasha instituted, in May 1821, a reign of terror in the city; his men slew any Greek they met in the street, broke into houses, imprisoned, maltreated and plundered. They executed the Metropolitan Meletios of Kitros, locum tenens of the archbishop, as well as some notables. Many people fled and the number of Greeks in the city fell to 3-4,000 (out of 40,000 inhabitants). The terror continued after September 1821 under the new governor Mehmed Emin Pasha, known as Ebu Lubut (the cudgel-bearer), who outraged even the Turks. He was replaced on 18th August 1823 by the humane Ibrahim Pasha.

Peace and calm returned at the end of the Russo-Turkish war of 1828-1829 and the Greek Revolution of 1821-1829. From 1830 Turkey and Greece established a channel for diplomatic relations when the Russian consul A. Moustoxydes undertook to represent the interests of Greece. The governor of Thessaloniki Bedji Pasha built to the east of the city barracks for 8,000 men, which still exist. However, the consequences of the period of war were obvious in the 1830's. The French consul was to write in 1834 that the import and export trade of Thessaloniki was a mere shadow of the old days of prosperity and that it was in vain that the inhabitants hoped the governor would improve the administration and give them some relief from the weight of the monopolies and the burdens on the rural economy. In spite of all this, the Greek merchants and seafarers successfully competed with the foreign merchants in the city's port.

The end of the 1830's saw the first administrative reforms benefiting the Christians, the publication of the Hatti Serif Humayunu Gulhane (1839) (Order (firman) read by the Foreign Minister Mustafa Rashid Pasha on 3rd October 1839 in the Ghilhane park, which proclaimed the political reforms of the Sultan Abdul Medjid.), and later, after the Crimean war (1853-1856), the new proclamation (Hatti Humayun). These reforms significantly improved the rural economy and allowed the merchants to throw themselves with energy into developing their businesses. The wholesale and retail trade passed into the hands of the Jews, who also dominated the financial markets (in 1841 the city contained 30-36,000 Jews, about 25,000 Turks-with the Donmes, and 15-18,000 Greeks). The Jews, and also the Greeks, with the intellectual renaissance which accompanied their economic prosperity, came into contact with the nations of

Europe, and many young Greeks studied there, paid for by the great benefactor Theagenis Charisis. Apart from these nationalities, there also lived in the city a few Bulgarians, about 150 Slav-speaking families from the area of Divra in Albania. The gradual descent of the Bulgarians into Macedonia and Thessaloniki became more rapid after Bulgaria broke away from the Ecumenical Patriarchate, that is after the foundation of the Exarchate (1870-1878) and the Bulgarian State, and particularly after the seizure of Eastern Rumelia. At the same time there developed in Thessaloniki the small Catholic community of the Franks, composed mostly of 200-300 Frenchmen and 1500 Italians, as well as a few Germans and Austrians with their corresponding educational institutions.

This kaleidoscope of nationalities gave the visitor to Thessaloniki the impression of a cosmopolitan city pulsing with life. The city of the Thermaic Gulf once again acquired the status it had in Hellenistic, Roman and Byzantine times, and was poised to play an important role in the history of Southeast Europe. Contributing to the intellectual and community activities of the Greeks were two splendid bodies, the **Association for the Support of Education** (Filekpaedeftikos Syllogos), founded in 1872, and the **Charitable Brotherhood** (Filoptochos Adelfotis Kyron) founded in 1873, which still exist today, with members from all walks of life dedicated to their charitable work.

From the mid 19th century onwards both Greek and foreign printing presses were established in Thessaloniki, which printed books, mainly with religious, moral or instructive content, and newspapers. The city was rapidly made healthier and more beautiful, especially after the first municipal authority was established in 1869. The great swamp to the west of the city, which was malarial and for centuries had spread death among the people of Thessaloniki, was drained. The sea walls were demolished, the waterfront road was opened and extended beyond the White Tower, to serve the new suburbs being built to the east. To the west of the city, too, new suburbs broke through the walls. New roads were opened, and old ones widened, and in 1894 the first trams appeared, drawn by Russian and Hungarian horses. Soon after, in 1908, the trams were electrified. In 1871 the railway line was built between Thessaloniki and Skopje and in 1888 it was extended to Belgrade. In 1893 the steam engine crossed part of Central and Western Macedonia to reach Florina, and the following year Monastir, while another line moved into Eastern Macedonia and Western Thrace, terminating at Alexandroupolis where it met the line from Constantinople.

Farming developed, and exports increased, mainly tobacco, silk, skins and cereals. The first factories were built, also flour mills, yarn factories and soap

factories. The city's population increased remarkably during the second half of the 19th century; from 50,000 inhabitants in 1865 it reached 120,000 in 1895.

Local and foreign businesses emerged, as well as credit institutions, which invigorated commerce and industry. After the Crimean war (1853-1856), Thessaloniki developed into one of the most important centers of trade and shipping in Southeast Europe, and thus awakened the interest of the two Great Powers, Austria and Russia, which were trying to extend their influence in the Balkans; the first with its policy of *Drang nach Osten* (Push to the East) and the second with its Pan-Slavic movement. The results can be seen in the events after 1875, in which year the inhabitants of Herzegovina rebelled against their Turkish rulers and provoked a disturbance in Southeast Europe. The following year, 1876, a Turkish mob in Thessaloniki murdered the French and German Consuls in an outburst of religious fanaticism. There followed the Russo-Turkish war of 1877-1878, and the signing of the Treaty of San Stefano, which created Greater Bulgaria. The objections of the other Powers led to the Congress of Berlin (1878), which defined the new Bulgarian State as lying between the Danube and the Balkan Mountains.

From this time on the interest of the great European Powers and the Balkan states in Macedonia and Thessaloniki increased day by day, until Thessaloniki became the **Apple of Discord** between them. The conflict was greatest between Greece and Bulgaria, as the former with the annexation of Thessaly and part of Epirus, and the latter with the occupation of Eastern Rumelia, were both at the borders of Macedonia. The Bulgarians worked systematically with the influence of their Church, the Exarchate (1870), and by founding churches and schools in Macedonia, as did the Greeks on their side.

The conflict was not confined to the sensitive area of education. >From 1875 the Bulgarians initiated terrorist activity, sending into Macedonia armed bands, the komitadjis, to impose their views. In the middle of April 1903 Bulgarian terrorists used dynamite actually inside Thessaloniki, and three months later (20th July) they attempted from the Monastir-Kastoria-Edessa triangle to mislead the whole populace of Macedonia into a general uprising-an attempt which failed miserably. The Greeks of Macedonia became uneasy and proceeded in their turn to form armed bands, with the support of the Greeks in the south. Thus started the Macedonian Struggle (1904-1908), directed from the Greek Consulate (now the Museum of the Macedonian Struggle) and its connections with the other consulates, characterized mainly by clashes between Greek and Bulgarian resistance groups in the countryside. This struggle only ceased with the Young Turk Revolution of 23rd July 1908, which started in Thessaloniki. The Young Turks promised freedom and equality for all,

religious tolerance and a Constitution. The people of Macedonia were quickly disillusioned, however, when it became clear that the Young Turks' real motive was to gain time to abolish the privileges of the Patriarchate, to impose upon the other nationalities and in general to assimilate them.

Four years later the Orthodox Balkan nations Serbia, Greece, Bulgaria and Montenegro, judging the moment right for concerted action, declared war on Turkey. Thus began the First Balkan War (1912-1913), during which the Greeks liberated Thessaloniki, on 26th October 1912. However, the territorial ambitions of the Bulgarians, which encompassed the city of Thessaloniki, drove them into conflict with their erstwhile allies, Greece and Serbia, and led to the Second Balkan War (June-July 1913). Ferocious clashes took place on 17th June 1913 between Greek forces and units of the Bulgarian army which had been quartered in the city as allies since October 1912. The Bulgarian units were rapidly neutralized.

Thessaloniki of Modern Times

The Treaty of Bucharest, 10th August 1913, formalized the final incorporation of Thessaloniki and Southern Macedonia into the Greek State. But the tribulations of Thessaloniki were not at an end; the following year began the First World War (1914-1918) and the people once more lived in fear of tomorrow.

In Greece there was a difference of opinion as to the foreign policy the country should follow, between the prime minister Venizelos, who wanted Greece to enter the war on the side of the Entente (England, France, Russia and Italy), and King Constantine, who wanted the country to remain neutral, a policy which at that moment would help the Central Powers (Germany and Austria-Hungary). However, from September/October 1915 Anglo-French forces started disembarking at Thessaloniki, which was to become the center of the so-called **Macedonian Front**. The city was turned into an armed camp encircled by trenches, and a springboard into Central Europe for the Entente armies.

On 17th August 1916 (Julian calendar) there was formed in Thessaloniki the **Movement for National Defence** and on 26th September 1916 (Julian calendar) Venizelos, together with Admiral Kountouriotis and General P. Danglis, arrived in Thessaloniki and formed a provisional government. Also in Thessaloniki were formed the first Greek army units which fought on the side of the Entente powers.

On 5th August 1917 (Julian calendar), a disaster befell Thessaloniki; a great fire destroyed the greater part of the city and in particular the old buildings which had given Thessaloniki its character. From the ashes, however, rose the present, modern city.

The Great War of 1914- 1918 came to an end, but not for the Greeks, who were abandoned by their allies in a fierce and bloody struggle on the plateau of Asia Minor. The Greek defeat of 1922 and the exchange of Greek and Turkish populations the following year created enormous problems for the Greek government, which had to find land, shelter, work and above all food for the thousands of refugees who poured into the country. During the interwar years (1918-1940) Thessaloniki, despite the upheavals and problems that existed, continued its economic and cultural progress. The university opened in 1926, a Free Zone was established in the port (1925,1926), the First Thessaloniki International Fair was held in October 1926 and the Society for Macedonian Studies was founded in 1939.

In 1939 began World War II, which was soon to reach Greece. The attack by the Italian Fascists (Oct. 28,1940) was repulsed by the Greek armed forces to the admiration of the whole world. During the Greek-Italian war, Thessaloniki was bombed repeatedly by the Italian air force. In April of 1941 new armoured invaders, Hitler's Germans, crossed the Greek border and on April 9, 1941 entered Thessaloniki. The heavy winter of 1941-1942 caught the exhausted Greeks without food or fuel, and hunger and cold weather took a terrible toll of the people. The fate of the 44,000 Jews of Thessaloniki was particularly tragic; they were deported in large groups to concentration camps and crematoria. Streams of persecuted Greeks poured into Thessaloniki from the areas controlled by the Bulgarians, and Thessaloniki once again became the refuge and bastion of the Greeks of the North.

The German occupation forces left Thessaloniki on October 30, 1944 and the war was over the following year. For Greece, however, new problems were added to the existing ones, created this time by the civil war.

In spite of this the development of the city continued at an increased rate; new projects got underway and buildings and institutions were built. The University of Thessaloniki expanded and the campus began to take shape. The Society for Macedonian Studies (which is very active in art and literature, publishing hundreds of books about Macedonia), acquired its own premises and later a second imposing building which housed the newly-founded State Theater of Northern Greece and the State Picture Gallery. A special assembly hall was equipped to hold international conferences and symposia. On the initiative of

the Society for Macedonian Studies, the Macedonian Historical Archives and the Institute for Balkan Studies were founded. The latter has developed into one of the most active research centers in the county.

The new building of the Archaeological Museum of Thessaloniki was inaugurated in 1962: it now houses the marvelous finds of Derveni, Vergina and of the Sindos graves. The Museum of Folklore and Ethnology with its rich exhibits was housed in the beautiful old mansion of Adosides. The new promenade and the Kaftandjogleion Stadium were built; Egnatia and the main artery of King George Street-Queen Olga Street were reconstructed. The picturesque trams were taken out of service and buses were introduced into the city traffic. Recently, the Vafopoulion Cultural Center was founded, and the Museum of the Macedonian Struggle was housed in the old Greek Consulate.

Since 1950 new poets and prose writers have renewed the considerable cultural strength of the city, which had centered around the following literary journals: **Macedonian Days** (1932), **Morfes** (1936), **Macedonian Letters** (1944) and **Cochlias** (1946). The most noteworthy journals of the recent past were **New Direction** (1954), **Diagonios** (1958) and **Critique** (1959) which published and promoted the work of new talents.

The city library was officially inaugurated in December 1947; the symphony orchestra of Northern Greece was founded on June 1, 1959. Musical education is progressing thanks to the many conservatories, choirs, concerts and various other musical events organized by the International Trade Fair and the **Demetria** festival, the latter established in 1966. Of special significance is the State Conservatory of Thessaloniki, founded in 1915 .

Thessaloniki is also progressing in the fine arts. It is not only the two galleries it has, the city gallery and the gallery of the Society for Macedonian Studies (a third one is being established by the National Bank of Greece), or the various art galleries in the city where exhibitions of local and other artists (painters, sculptors, engravers) take place, but the artists themselves who have made the city a remarkable center for fine arts. The first distinguished painters who lived and worked before and after World War II are Polykleitos Regos, George Paralys, Chr. Lefakis and Nikos Fotakis. They were followed after the war by many younger ones who had been their talented students

We have looked back, albeit briefly, through the long history of Thessaloniki, which is this year celebrating the 2300th anniversary of its foundation. But even with these few general remarks it is easy to see the most important role the city has played in the religious, political, economic and cultural development, of

Hellenism, and the importance it has had and continues to have throughout Southeast Europe.

History of Troy and the Trojan Wars

<http://www.allaboutturkey.com/troy.htm>

Troy



Troy is a city which existed over 4.000 years and known as the center of ancient civilizations. For many years people believed that it was the city mentioned only in the tales and never existed until it was first found. At this time it was known as Ilium or New Ilium. Today Troy or New Ilium are

places in Hisarlik at [Canakkale](#) where the remains of the city can be visited. What was left are the remains of the destruction of Schliemann, the famous German archaeologist (or treasure hunter as some people call him). Today an international team of German and American archaeologists bring the Troy of the Bronze Age back to life under a sponsored project by Daimler - Benz, and another Turkish team is at law wars with Russia and Germany to get back the stolen Trojan treasures. Unfortunately Trojan Gold is at Pushkin Museum today in Moscow.

At first, Troy appeared in Greek and Latin literature. [Homer](#) first mentioned story of Troy in Iliad and Odyssey. Later it became the most popular subject in Greek drama and told its story elaborately to next generations. The book of Virgil's Aeneid contains the best known account of the sack of Troy. In addition, there are untrue stories under the names of Dictys Cretensis and Dares Phrygius.

In the Bronze age, Troy had a great power because of its strategic position between Europe and Asia. In the 3rd and 2nd millennia BC Troy was a cultural centre. After the [Trojan War](#), the site was apparently abandoned from 1100 to 700 BC. About 700 BC Greek settlers began to occupy the Troas region. Troy was resettled and named as Ilion. [Alexander the Great](#) ruled over the area successively around the 4th century BC. After Romans captured Troy in 85 BC., it was restored partially by Roman general Sulla. After the occupation of Constantinople ([Istanbul](#)), Troy lost its importance.

Troy (Truva) located on Hisarlik at [Canakkale](#), one of the Turkish cities in the west of [Turkey](#), the city of [Dardanelles](#), the heart of history at the World War I - [Gallipoli \(Gelibolu\)](#) where [Turks](#) wrote the history with the [Gallipoli Campaign](#), loosing

250.000 men. [Canakkale](#) has been a crossing point for many armies, traders and migrating people since before history.

Charles McLaren in 1822 found the ruins of Troy left from Hellenistic and Roman Ilion at Hisarlik, [Canakkale](#) in [Turkey](#). The German archaeologist Heinrich Schliemann excavated Troy from 1870 to 1890. His theft of treasure from Troy and his damage (destruction) to Troy will be always remembered in Turkish archaeological history. A new German excavator team is still working to rebuild Troy ruins by using new advanced technologies since 1988. Wilhelm Dorpfeld followed to excavate Troy after Schliemann. He found nine levels at Troy; Troy I to V relates roughly with early Bronze Age (3000 to 1900 BC). Its inhabitants were known as Trojans in this period. Troy VI and VII were built in the Middle and Late Bronze Age. Troy VIII to IX belongs to Hellenistic and Roman Ilion (Latin Ilium).

In the history, Troy was destroyed many times and rebuilt. Until now archaeologists have found nine levels of Troy labeled from I to IX. Troy is one of the most famous cities in the history, remembering us [Hector](#), [Achilles](#) and Achaeans Greeks, the sake of [Helen](#), [Paris](#), [Agamemnon](#) and [Priam](#). Its story is written in every language, Trojan heroes, [Achilles'](#) heel and Odyssey became figures in poems. From [Alexander the Great](#) to Lord Byron, many important figures of the history stood on the site of the great heroes. In the history people always wondered whether the Trojan War happened or not.

Was there a real wooden horse?

Trojan War and city of Troy



The tale of Troy is told by [Homer](#) with the Iliad and the Odyssey. [Homer](#) was drawing on a vast cycle of stories about Trojan War. The Iliad includes a few weeks in the tenth year of the war.

According to Greek sources, [Troy](#) stood near the [Dardanelles](#). There was no dispute about its location in the story that we are all familiar: the [Dardanelles](#), the islands of Imbros, Samothrace and little Tenedos, Mount Ida to the south east, the plain and the river Scamander. It was an ancient city and its inhabitants were known as Teucrians or

Dardanians but also as Trojans or Ilions which got this name from eponymous heroes, Tros and his uncle Ilus, the inventors of the city. In other source

mentioned that Troy and Ilus were two separate places but [Homer](#) insists on using these two names for Troy.

On the mainland of Greece at that time, the most powerful king was [Agamemnon](#). His residence was at Mycenae. At that time, the inhabitants of Greece called themselves as Arhaians, Danaans, or Argives not Greeks or Hellenes. [Agamemnon](#) married Clytemnestra, daughter of Tyndareus of Sparta and sister to [Helen](#). [Helen](#) was the most beautiful woman in the world. She had married with [Agamemnon's](#) brother [Menelaos](#) who became king in Lakonia. Two brothers had a great power in southern Greece.

On the other hand, in Troy Laomedon was the king of Ilios, the son of Ilus who had given his name to Troy. Laomedon tried to cheat the gods of their rewards. He would not give up the immortal snow - white horses sent by [Herakles](#) (Hercules). But [Herakles](#) sailed to the Troad (Troy), attacked, and captured the city. Laomedon and his sons were killed except the youngest, Podarces, who was released and took a new name, [Priam](#), as a young king of Troy and the city was restored again.

[Priam](#) ruled over Troy successfully for three generations. He had fifty sons and twelve daughters. His eldest son was the great warrior [Hector](#). And one of his sons, [Paris](#), was the important instrument in Troy's History.

The famous myth tells, [Eris](#) -strife- had thrown down a golden apple 'for the fairest' at the [wedding](#) of Peleus and [Thetis](#), and [Zeus](#), king of gods, couldn't decide between his wife [Hera](#), [Athena](#) (goddess of wisdom), and [Aphrodite](#) (goddess of love). The goddesses were led to the Trojan Mount Ida where [Priam's](#) most handsome son [Paris](#) was living. [Hera](#) offered him the lordship of all Asia; [Athena](#), victory in war and wisdom beyond any other man; [Aphrodite](#), the most beautiful woman in the world, [Helen](#) of Sparta and as usual men being men, stories being stories, [Paris](#) gave the apple to [Helen](#).

The tale is simple and quite realistic. [Paris](#) goes to Sparta to give the apple to [Helen](#). [Menelaos](#), husband of [Helen](#) gives a feast for him. When [Menelaos](#) left there to visit the king of Knossos, [Helen](#) and [Paris](#) run away and sailed to Troy. But there is some contradiction in this part, some source says that [Paris](#) carried off [Helen](#) by force and plundered elsewhere in the Aegean sea before returning to Troy.

When [Menelaos](#) heard what happened, he begged his brother [Agamemnon](#) to take revenge. The king sent envoys to Troy to demand [Helen's](#) restitution but envoys came back with empty hands. Then [Menelaos](#) collects an army. In the story,

great heroes were [Achilles](#), Odysseus ([Ulysses](#)) and [Ajax](#). At Aulis, the army seers read the signs that Troy would fall in the tenth year of the war. Then [Menelaus](#) army sailed to [Asia Minor](#) and attacked Teuthrania in Mysia opposite of Lesbos, but they had mistaken according to Trojan territory and the army were beaten at the mouth of the Caicus river and driven back to their ship by Telephus, king of Mysia and ally of Troy.

The Greeks assembled again at Aulis but they were wind bound and unable to sail. Winds, hunger, evil harborage, crazing men, routing ships and cables stopped the Greek army, because [Agamemnon](#) had offended [Artemis](#) and his most beautiful daughter had to be sacrificed to change the fortune.

After the sacrifice of [Iphigenia](#), the army reached first Lesbos, then Tenedos which is an island visible from Troy. The islands were plundered. At the end, Greek army was at the bay of Troy. The Trojans also had allies from several places in [Asia Minor](#) and [Thrace](#). The war took 10 years. In the tenth year of the war, the Greeks stopped raiding [Asia Minor](#) and attacked Troy. In a part of [Homer's](#) Iliad, [Hector](#) falls in a single combat with [Achilles](#), the best Greek warrior, the fight was finished with the death of [Hector](#) and [Achilles'](#) friend [Patroclus](#). [Achilles](#) sacrificed twelve noble Trojan captives over [Hector's](#) funeral. After the death of Trojan ally [Memnon](#) in a battle at the Scaeon gate, [Paris](#) strikes [Achilles](#) in his heel (the famous '[Achilles](#) heel' comes from here), the only place where [Achilles](#) was vulnerable. And the greatest of all Greek heroes was burned and his ashes buried on a hill overlooking the Hellespont. [Ajax](#) committed suicide with the silver sword which had been given to him by [Hector](#) as a mark of respect. Somehow [Priam's](#) son [Paris](#) killed by Philoktetes, but the Trojans still refused to give [Helen](#) up.

A wooden horse was built to gain access to the city as a plan. Well armed men, among them [Odysseus](#) of Ithaca and [Menelaus](#), were hidden in it. The horse was left as a thank to [Athena](#) and the Greeks burned their camps and sailed as if they had given up. Trojans found the horse and the ashes of the camp and pulled the horse into the city. 'It was midnight', says a fragment from the epic known as the little Iliad, 'and full moon was raising'. The soldiers jumped down from horse and opened the gates by killing the guards. The Greeks entered into the city and killed all Trojans. After the Greek massacre, none of the males were left alive in the city. Neoptolemus killed old [Priam](#) on the threshold of his royal house. The male children of Trojan heroes were slaughtered. [Hector's](#) little boy was thrown from the walls. [Menelaus](#) decided to kill [Helen](#) but in front of her beauty he gave up. After plundering and burning the city, the Greeks left Troy.

But this victory brought only more suffering to the Greeks. They were split up by storms and lost their way to return. [Agamemnon](#), the king of Greeks was killed by his wife. Philoktetes was expelled from Thessaly by rebels.

Perseus

<http://www.pantheon.org/articles/p/perseus.html>

by James Hunter

Perseus was the son of [Zeus](#) and [Danae](#). Danae's father, King [Acrisius](#), set Danae and her son adrift on the sea because of a prophecy that Perseus would kill him. The two were taken in by Polydectes, the king of Seriphus. Polydectes later conceived a passion for Danae, but was unable to force his attentions on her because Perseus had grown into a redoubtable protector. To get rid of Perseus, Polydectes sent him on a quest to bring back the head of the Gorgon [Medusa](#), a snake-haired maiden who turned all who saw her into stone.

Perseus accomplished his quest with the help of [Hermes](#) and [Athena](#). He went first to the [Gorgons'](#) sisters, the [Graeae](#), who had only one eye and one tooth which they shared among themselves. Perseus took the eye and the tooth, and agreed to give them back only if the Graeae helped him in his quest. They helped him acquire a pair of winged sandals, a wallet or satchel, and the cap of [Hades](#); the sandals enabled him to fly, the satchel was to carry the Gorgon's head, and the cap conferred invisibility on its wearer. Wearing the cap, he approached Medusa, looking only at her reflection in his shield, and cut off her head.

As he flew back over Africa on his way home, he encountered [Atlas](#); in the course of a struggle, he used the Gorgon's head to turn Atlas to stone (thereby forming the Atlas Mountains). He also dripped blood from the head onto the sands of the African desert, giving birth to the deadly vipers of that region. Later in the journey he saw the maiden [Andromeda](#) chained naked to a rock by the sea as a sacrifice to a sea monster. He fell in love with her and bargained with her father, [Cepheus](#), for her hand in marriage if he killed the monster. He succeeded in slaying the beast, but at the wedding feast Phineus, a jilted suitor of Andromeda, angrily demanded the bride. In the battle which followed, Perseus used Medusa's head to turn Phineus and his followers into stone.

When he returned to Seriphus, he found that Polydectes was still persecuting Danae. He used the Gorgon's head once again, and turned Polydectes to stone. He then gave the sandals, satchel and cap to Hermes; he gave the Gorgon's head to Athene, who emblazoned it upon the aegis which protected her in battle. Finally he returned to Acrisius' kingdom, where he fulfilled the prophecy by accidentally killed the king while throwing the discus.

Philip II of Macedon

http://en.wikipedia.org/wiki/Philip_II_of_Macedon

From Wikipedia, the free encyclopedia

Philip II of Macedon ([382 BC](#)–[336 BC](#); in [Greek](#) *Φίλιππος* = *φίλος* (friend) + *ἵππος* (horse), transliterated *Philippos*) was the [King of Macedon](#) from [359 BC](#) until his assassination. He was the father of [Alexander the Great](#), [Phillip III Arrhidaeus](#), and possibly [Ptolemy I Soter](#), founder of the [Ptolemaic dynasty](#).



Philip II of [Macedon](#): victory medal (*niketerion*) struck in [Tarsus](#), 2nd c. BC ([Cabinet des Médailles](#), Paris)

Life

Born in [Pella](#), Philip was the youngest son of [King Amyntas III](#) and [Eurydice](#). In his youth, (ca. [368 BC](#)–[365 BC](#)) Philip was a hostage in [Thebes](#), which was the most prominent city of [Greece](#) at that time. During his captivity in Thebes, Philip received a

military and diplomatic education from [Epaminondas](#), was involved in a [pederastic relationship](#) with [Pelopidas](#) and lived with [Pammenes](#), who was an enthusiastic advocate of the [Sacred Band of Thebes](#). In [364 BC](#), Philip returned to [Macedonia](#). The deaths of Philip's elder brothers, [King Alexander II](#) and [Perdiccas III](#), allowed him to take the throne in [359 BC](#). Originally appointed [regent](#) for his infant nephew [Amyntas IV](#), who was the son of Perdiccas III, Philip managed to take the kingdom for himself that same year.

Philip's military skills and expansionist vision of Macedonian greatness brought him early success. The hill tribes were broken by a single battle in [358 BC](#), and

Philip established his authority inland as far as [Lake Ohrid](#). He used the [Social War](#) as an opportunity for expansion. In [357 BC](#), he took the [Athenian](#) colony of [Amphipolis](#), which commanded the [gold mines](#) of [Mount Pangaion](#). That same year Philip married the [Epirote](#) princess [Olympias](#), who was the daughter of the king of the [Molossians](#). In [355 BC](#), Philip conquered the town of [Crenides](#) and changed its name to [Philippi](#). Philip also attacked [Abdera](#) and Maronea, on the [Thracian](#) sea-board. He took [Methone](#) in [354 BC](#), a town which had belonged to Athens. During the siege of Methone, Philip lost an eye.

Not until his armies were opposed by Athens at [Thermopylae](#) in [352 BC](#) did Philip face any serious resistance. Philip did not attempt to advance into central Greece because the Athenians had occupied Thermopylae. Also in 352 BC, the Macedonian army won a complete victory over the [Phocians](#) at the [Battle of Crocus Field](#). This battle made Philip *tagus* of [Thessaly](#), and he claimed as his own [Magnesia](#), with the important harbour of [Pagasae](#).

Hostilities with Athens did not yet take place, but Athens was threatened by the Macedonian party which Philip's gold created in [Euboea](#). From 352 to [346 BC](#), Philip did not again come south. He was active in completing the subjugation of the [Balkan](#) hill-country to the west and north, and in reducing the Greek cities of the coast as far as the Hebrus ([Maritza](#)). For the chief of these coastal cities, [Olynthus](#), Philip continued to profess friendship until its neighboring cities were in his hands.



Celtic coin, copy from a gold [stater](#) of Philip II with portrait of [Apollo](#)

Macedonia and the regions adjoining it having now been securely consolidated, Philip celebrated his [Olympic games](#) at [Dium](#). In [347 BC](#), Philip advanced to the

conquest of the eastern districts about the Hebrus, and compelled the submission of the [Thracian](#) prince [Cersobleptes](#). Meanwhile, Athens had made overtures for peace, and when Philip, in [346 BC](#), again moved south, peace was sworn in [Thessaly](#). With key Greek city-states in submission, Philip turned to Sparta; he sent them a message, "You are advised to submit without further delay, for if I bring my army into your land, I will destroy your farms, slay your people, and raze your city." Their reply was "If." Philip and Alexander would both leave them alone. Later, the Macedonian arms were carried across Epirus to the [Adriatic Sea](#). In [342 BC](#), Philip led a great military expedition north against the [Scythians](#), conquering the Thracian fortified settlement Eumolpia to give it his name, *Philippoupolis* (modern [Plovdiv](#)).

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Philip's influence all over Greece was compromised. However, Philip successfully reasserted his authority in the Aegean by defeating an alliance of Thebans and Athenians at the [Battle of Chaeronea](#) in [338 BC](#). He erected a memorial of a marble lion to the [Sacred Band of Thebes](#) for their bravery that still stands today. Philip created and led the [League of Corinth](#) in [337 BC](#). Members of the League agreed never to wage war against each other, unless it was to suppress [revolution](#). Philip was elected as leader (*hegemon*) of the army of invasion against the [Persian Empire](#). In [336 BC](#), when the invasion of Persia was in its very early stage, Philip was assassinated, and was succeeded on the throne of Macedon by his son Alexander the Great.

Philip's assassination

The murder happened in October of 336 BC, at [Aegae](#), the ancient capital of the kingdom of Macedon. The court had gathered there for the celebration of the marriage between Alexander of Epirus and Philip's daughter. While the king was entering unprotected into the town's theatre (highlighting his approachability to the Greek diplomats present), he was killed by [Pausanias](#), one of Philip's seven bodyguards. The assassin immediately tried to escape and reach his associates who were waiting for him with horses at the entrance of Aegae. He was pursued by three of Philip's bodyguards and died by their hands.

The reasons for Pausanias' assassination of Phillip are difficult to fully expound, since there was controversy already among ancient historians. The only contemporary account in our possession is that of [Aristotle](#), who states rather

tersely that Philip was killed because Pausanias had been offended by the followers of [Attalus](#), the king's father-in-law.

Fifty years later, the historian [Cleitarachus](#) expanded and embellished the story. Centuries later, this version was to be narrated by [Diodorus Siculus](#) and all the historians who used Cleitarachus. In the sixteenth book of Diodorus' history, Pausanias of Orestis had been a lover of Philip, but became jealous when Philip turned his attention to a younger man, also called Pausanias. His taunting of the new lover caused the youth to throw away his life, which turned his friend, Attalus, against Pausanias of Orestis. Attalus took his revenge by inviting Pausanias to dinner, getting him drunk, then subjecting him to sexual assault.



Statue of Philip II in [Plovdiv](#), [Bulgaria](#)

When Pausanias of Orestis complained to Philip the king felt unable to chastise Attalus, as he was about to send him to Asia with Parmenion, to establish a bridgehead for his planned invasion. He had also married Attalus's niece, or daughter, [Eurydice](#). So he tried to mollify Pausanias of Orestis, and elevated him within the bodyguard. Pausanias' desire for revenge seems to have turned towards the man who had failed to avenge his damaged honour; so he planned to kill Philip, and some time after the alleged rape, while Attalus was already in Asia fighting the Persians, put his plan in action. Other historians (e.g., [Justin](#) 9.7) suggested that Alexander and/or his mother

[Olympias](#) were at least privy to the intrigue, if not themselves instigators. The latter seems to have been anything but discreet in manifesting her gratitude to Pausanias, if we accept [Justin](#)'s report: he tells us that the same night of her

return from exile she placed a crown on the assassin's corpse and erected a tumulus to his memory, ordering annual sacrifices to the memory of Pausanias.

Many modern historians have observed that all the accounts are improbable. In the case of Pausanias, the stated motive of the crime hardly seems adequate. On the other hand, the implication of Alexander and Olympias seems specious: to act as they did would have required brazen effrontery in the face of a military machine personally loyal to Philip. What appears to be recorded in this are the natural suspicions that fell on the chief beneficiaries of the murder; their actions after the murder, however sympathetic they might appear (if actual), cannot prove their guilt in the deed itself. Further convoluting the case is the possible role of propaganda in the surviving accounts: Attalus was executed in



The entrance to the "Great Tumulus" Museum at Vergina

Alexander's consolidation of power after the murder; one might wonder if his enrollment among the conspirators was not for the effect of introducing political expediency in an otherwise messy purge (Attalus had publicly declared his hope that Alexander would not succeed Philip, but rather that a son of his own niece Eurydice, recently married to Philip and brutally murdered by Olympias after Philip's death, would gain the throne of Macedon).

Archaeological findings

On [November 8, 1977](#), Greek archaeologist [Manolis Andronikos](#) found, among other royal tombs, an unopened tomb at [Vergina](#) in the prefecture of [Imathia](#). The finds from this tomb were later included in the traveling exhibit *The Search for Alexander* displayed at four cities in the [United States](#) from [1980](#) to [1982](#). Initially identified as belonging to Philip II, [Eugene Borza](#) and others have suggested that the tomb actually belonged to Philip's son, [Philip Arrhidaeus](#). Disputations often relied on contradictions between "the body" or "skeleton" of Philip II and reliable historical accounts of his life (and injuries).

References

- This article incorporates text from the [Encyclopædia Britannica Eleventh Edition](#), a publication now in the [public domain](#).*

External links

[A family tree focusing on his ancestors](#)

[A family tree focusing on his descedants](#)

[Plutarch: Life of Alexander](#)

[1911 Encyclopedia Britannica:Philip \(kings of Macedonia\)](#)

www.livius.org:[Philip II of Macedonia](#)

[Pothos.org](#), [Death of Philip: Murder or Assassination?](#)

Poseidon

<http://www.pantheon.org/articles/p/poseidon.html>

by Paige Sellers

Poseidon is a god of many names. He is most famous as the god of the sea. The son of [Cronus](#) and [Rhea](#), Poseidon is one of six siblings who eventually "divided the power of the world." His brothers and sisters include: [Hestia](#), [Demeter](#), [Hera](#), [Hades](#), and [Zeus](#). The division of the universe involved him and his brothers, Zeus and Hades. Poseidon became ruler of the sea, Zeus ruled the sky, and Hades got the underworld. The other divinities attributed to Poseidon involve the god of earthquakes and the god of horses. The symbols associated with Poseidon include: dolphins, tridents, and three-pronged fish spears.

Poseidon was relied upon by sailors for a safe voyage on the sea. Many men drowned horses in sacrifice of his honor. He lived on the ocean floor in a palace made of coral and gems, and drove a chariot pulled by horses. However, Poseidon was a very moody divinity, and his temperament could sometimes result in violence. When he was in a good mood, Poseidon created new lands in the water and a calm sea. In contrast, when he was in a bad mood, Poseidon would strike the ground with a trident and cause unruly springs and earthquakes, ship wrecks, and drownings.

Poseidon was similar to his brother Zeus in exerting his power on women and in objectifying masculinity. He had many love affairs and fathered numerous children. Poseidon once married a Nereid, [Amphitrite](#), and produced [Triton](#) who was half-human and half-fish. He also impregnated the Gorgon [Medusa](#) to conceive Chrysaor and [Pegasus](#), the flying horse. The rape of Aethra by Poseidon resulted in the birth of [Theseus](#); and he turned [Caeneus](#) into a man, at her request, after raping her. Another rape involved [Amymone](#) when she tried to escape from a satyr and Poseidon saved her. Other offspring of Poseidon include: [Eumolpus](#), the Giant Sinis, Polyphemus, [Orion](#), King Amycus, [Proteus](#), [Agenor](#) and Belus from [Europa](#), [Pelias](#), and the King of Egypt, Busiris.

One of the most notorious love affairs of Poseidon involves his sister, Demeter. Poseidon pursued Demeter and to avoid him she turned herself into a mare. In his lust for her, Poseidon transformed himself into a stallion and captured her. Their procreation resulted in a horse, Arion. Poseidon is Greek for "Husband"

(possibly of wheat), and therefore it is thought that he and Demeter (goddess of wheat) are a good match because they reign as the god and goddess of fertility.

Another infamous story of Poseidon involves the competition between him and the goddess of war, [Athena](#), for the city of Athens. To win the people of the city over, Poseidon threw a spear at the ground and produced the Spring at the Acropolis. However, Athena won as the result of giving the people of Athens the olive tree. In his anger over the decision, Poseidon flooded the Attic Plain. Eventually, Athena and Poseidon worked together by combining their powers. Even though Poseidon was the god of horses, Athena built the first chariot. Athena also built the first ship to sail on the sea over which Poseidon ruled.

Poseidon often used his powers of earthquakes, water, and horses to inflict fear and punishment on people as revenge. Though he could be difficult and assert his powers over the gods and mortals, Poseidon could be cooperative and it was he who helped the Greeks during the Trojan War. Poseidon is an essential character in the study of Greek mythology

Pythia

<http://www.pantheon.org/articles/p/pythia.html>

by Jennifer Middlesworth

The Pythia was the priestess at [Apollo's](#) oracle in Delphi. The name comes from [Python](#), the dragon that was slain by Apollo. The Pythia operated as a vehicle for Apollo's will to be known to those on earth. A believer would make a sacrifice and present a question to a male priest. The male priest would then present the question to the Pythia. The Pythia sat on a bronze tripod in the *adytum*, or inner chamber of Apollo's temple. In this sacred chamber the spirit of Apollo overcame the Pythia and inspired the prophecy. Some mythic traditions say the Pythia's trance was induced by vapors from a chasm below the temple or from chewing laurel leaves. Continuing his role of a middleman, the priest would interpret the Pythia's response for the questioner. (Powell 172)

The *Homeric Hymn to Pythian Apollo* is an excellent source for the story of Apollo founding his temple at Delphi and his intention to "welcome the tribes of mankind / who gather here, and tell them / most important of all, / what [his] will is," but it makes no mention of the Pythia (161-81). Theognis is the first to mention the Pythia, and the second is Aeschylus in his play *Eumenides* (Fontenrose 204). The first two lines of *Eumenides* open with the prophetess's reference to [Gaia](#) as the original god of the temple at Delphi.

Many scholars offer evidence to support the idea that the Pythia was an office originating in the cult of Gaia. Dempsey states that the office of the Pythia was always held by a female (originally a virgin, but later at least fifty years old and married) and he points out the connection between the Pythia's gender and the cult of Mother Earth (53-55). Dempsey also points out that the ecstatic nature of the Pythia's prophecy was an abundant characteristic in the cult of Gaia (53-5). A detailed account of the frenzy or mania of the Pythia is presented when Appian Claudius Pulcher visits the oracle at Delphi in Lucan's *Civil War* (5.64-236). Additionally, many scholars believe that the Python's death at the hand of Apollo symbolized the change in oracles at Delphi (Powell 172).

It is often difficult to piece out the historical elements in myth. Some scholars believe that the Pythia did go into crazed trances. However, scholars such as Joseph Fontenrose question the historical accuracy of the manic and possessed Pythia. As Powell points out, there is no evidence of a chasm, and laurel leaves are not hallucinogenic (172). The debate remains open.

Rhea

<http://www.pantheon.org/articles/r/rhea.html>

by Micha F. Lindemans

In Greek mythology, Rhea is the mother of the gods, daughter of [Uranus](#) and [Gaia](#). She is married to her brother [Cronus](#) and is the mother of [Demeter](#), [Hades](#), [Hera](#), [Hestia](#), [Poseidon](#) and [Zeus](#).

Cronus, jealous of the future power of his children and to secure his dominion, ate his own children but Rhea managed to rescue one son, Zeus. She hid him in the Dictæan Cave in Crete and gave Cronus a stone wrapped in the clothes of the infant, which he swallowed. Thus Rhea succeeded in making him believe that he had killed all of his children. When Zeus reached maturity he overpowered and dethroned his father and made Cronus disgorge his siblings.

Rhea is identified with mother goddess [Cybele](#) from Asia Minor and is also known as Rhea Cybele and Magna Mater ("great mother"). She was worshipped with orgiastic rites. Rhea is depicted between two lions or on a chariot pulled by lions.

The Diakofto – Kalavryta Rack & Adhesion Railway

<http://www.geocities.com/Athens/Forum/7209/DIAKOFTO.htm>

[Pictures](#)

In the late 1880s the mountainous Kalavryta Province was inhabited by some 44000 people whose only access to the northern coast of Peloponnese Peninsula was the poor road linking Kalavryta with Patra through mountainous passes. It took twice the money to carry a pound of grain from Egion to Kalavryta than to bring it all the way from Russia to Greece.

A preliminary survey carried out by the "Mission Française des Travaux Publics" in 1889, showed that only a 750mm-gauge rack railway would successfully compete with the building of a road, regarding construction and transportation costs. Consequently, a concession for building and operating the Diakofto - Kalavryta railway was granted to SPAP, the operator of the Peloponnese metre-gauge system. It took five whole years and 4.8 Mio francs to reach the Kalavryta plateau scrapping the future extension of 90km to Tripolis due to lack of funds.

On 10th March 1896 the first scheduled service entered Kalavryta terminus inaugurating the narrowest public rack railway in Europe. Today, it is the narrowest public rack railway in the world still in regular service.

The single-track railway begins from Diakofto at c.10m a.s.l. and climbs up to Kalavryta at 720m a.s.l. having a route length of 22.4 km of which three sections totaling 3.4km feature a double Abt rack centered between the rails. Straights correspond to 67% of the route length while sharp curves with radii ranging from 40m to 110m represent 25% of the route length. Minimum radius of curvature on the rack and adhesion sections was set to 50m and 40m respectively. The adhesion sections are dominated by ruling gradients of 15 o/oo - 34 o/oo, the latter being the steepest incline worked by adhesion, while level stretches are restricted to a total length of only 2940 metres. Maximum permissible speed is 40km/h. The rack sections are dominated by inclined stretches of 12% - 14.5%, the latter being the steepest gradient, that represent a total length of 2250 metres. Maximum permissible speed is 12km/h.

Obviously, the construction of such a railway, unique in its kind in Greece, demanded a great deal of earthworks and civil engineering. From that point of view, "Odontotos" (= Rack Railway), constitutes a fine example of the railway engineering at the turn of the 19th century. In 1996, on the occasion of the 100th Anniversary, the Ministry of Culture acknowledged this rack railway as a Protected National Monument.

The line runs through spectacular rocky ledges alongside Vouraikos River and comprises six tunnels with total length of 200m and retaining walls of some 4000m in length. A total of 40 steel and 15 masonry bridges and viaducts carry the railway over the Valley of Vouraikos River with span ranging from 3m to 60.9m.

For over half a century the railway had been the only provisioner for the inhabitants of the mountainous Kalavryta Province, linking them to the commercial activities of the wealthy coast of Northern Peloponnese. Today, when frequent snowfalls cut off road traffic during wintertime, the railway still serves proudly as the only transportation mode in the area.

The railway is strongly associated with the one of the most important historical sites of Modern Greece, the Mega Spileon Monastery, founded in the 5th century, where the Greek War of Independence from the Ottoman Empire commenced in 1821. Furthermore, it is widely acknowledged as one the most scenic railway routes in Europe. The line slips through the cypress- and fir-covered Gorge of Vouraikos River and runs along the picturesque valley and waterfalls offering impressive views over the surrounding natural environment, which is accepted as a significant ecological region.

Finally it serves as a potential tourist attraction in the area, gathering large numbers of passengers during the summer. The railway is operated with specially designed diesel-electric railcars and retains the original traction stock; the first steam locomotive, designed by Roman Abt himself, has been recently restored in working order. These facts provide an extra interest for the numerous rail enthusiasts who visit the first rack railway ever developed on 750mm-gauge.

Compiled by John Zartaloudes

The Oracle of Delphi.

<http://www.greecetaxi.gr/index/delphi%20oracle.html>

After the Acropolis of Athens, Delphi is the most popular archaeological site in Greece.

Located 180 km from Athens is listed in just about every tourist itinerary and is by far the most popular day trip out of Athens. Many people don't even know why they are going there. Its just something they are supposed to do when they go to Greece. But for those people who have done their homework Delphi has a special meaning more than just another collection of ruins in a country that is full of them. Delphi in ancient times was considered the center of the known world, the place where heaven and earth met. Delphi is known as the center of worship for the Apollo, son of Zeus who embodied moral discipline and spiritual clarity. But even before the area was associated with Apollo there were other deities worshiped here including the earth goddess Gaia, Themis, Demeter and Poseidon, the god of the sea. By the end of Mycenaean period Apollo has displaced these other deities and became the guardian of the oracle. The oracle of Delphi was a spiritual experience whereby the spirit of Apollo was asked for advise on critical matters relating to people's lives or affairs of the state. Questions were asked to Pythia or the priestess who "channeled" the spirit of the God. As the reputation of the oracle at Delphi grew, the sanctuary began to develop into an international center as the Greek city - states brought offerings and it was governed by aristocrats. It became the center of a 12 member federation called Amphictyonia which was a sort League of Nations which unified the small city - states.

Pythia: Was she Really Stoned? Jelle Zeilinga De Boer & John R. Hale

Archaeologists are good at recovering things left behind by the past, such as buildings, incense altars, tools and relief carvings. What they are not so good at recovering are the ideas, feelings and emotions of sentient ancient beings. It's one thing to examine a temple's holy of holies, it's another thing to understand what went on there and what people experienced. Sometimes, however, there's an exception to the rule. Numerous classical authors report that natural phenomena played an essential part in one of their most sacred religious rituals: the oracle at Delphi. According to the geographer **Strabo** (c. 64 B.C. - 25 A.D.), for example, *"the seat of the oracle is a cavern hollowed down in the*

depths...from which arises *pneuma* [breath, vapor, gas] that inspires a divine state of possession". Over the past five years, a team of researchers - a geologist, an archaeologist, a chemist and a toxicologist - has put that claim to the test, making it much more likely that we will actually understand what happened at Delphi. When ancient Greeks and Romans had to make decisions, they consulted the gods by drawing lots, casting dice, interpreting dreams and analyzing such signs as sneezes, thunderbolts and flying birds. But for matters of the utmost importance, they sought to hear the words of the gods in the mouths of oracles. Paradoxically, in male dominated classical Greece the most influential voice, the Delphic oracle, belonged to a woman. The oracular temple was perched on the south slope of Mount Parnassus, surrounded by high cliffs, about 75 miles west of Athens. Getting to Delphi required either a long trek across the mountains or a sea voyage to the north shore of the Gulf of Corinth. However difficult the journey, thousands of visitors sought guidance from the holy woman, called the **Pythia*, who spoke on behalf of the gods. **Pythias were virgins who dedicated their lives to prophesying on behalf of the god Apollo. The first Pythia is said to have been the goddess Themis. According to sources, the Pythia was inspired by mysterious vapors, though these accounts have been largely ignored by modern researchers. Now, however, a team of archaeologists and geologists have proved that the Temple of Apollo sat directly above fault lines that likely released intoxicating carbon based gases into the adytum. Was this the oracle's secret?*

The Pythia dealt less in visions of the future than in right choices: where to locate a new colony, when to attack an enemy, how to lift a curse, whom to choose as leader, what offering to make to which god. No kingdom, city or private person could afford to make critical decisions without consulting the Pythia. Thanks to her prestige, Delphi became the richest and most famous Hellenic sanctuary. The Greeks called it the *omphalos*, or "*navel of the world*". How could a mere mortal command such respect? The answer lies in the belief that Apollo - the god revelation and inspiration - used the Pythia as his mouthpiece, taking possession of her during oracular sessions. The Pythia would fall into a trance, and delivered in a voice very unlike her normal tones. Most scholars believe the Delphic oracle was established around the eighth century B.C. when founders of new colonies would consult the Pythia before setting out for the western Mediterranean, North Africa, Asia Minor or the Black Sea. The origins of the oracle are recounted in a story about a goatherd named Koretas, who pastured his flock on the slope of Mount Parnassus. Koretas noticed that when the goats grazed near a certain fissure in the mountainside, they began to bleat strangely. Approaching the fissure, he was filled with a prophetic spirit. Eventually, a woman - the first Pythia - was appointed to sit on

a tripod over the cleft and give prophecies, Before she could mount the tripod, however, a goat had to be sacrificed to ensure that the day was propitious. The priests and temple attendants determined the order of the queue, giving priority to state embassies and then working their way down through military commanders, athletes, poets and, last of all, mere heads of families concerned about a child or an investment. The supplicants filed past bronze statues, war monuments and treasure houses dedicated in the past by grateful visitors. It would have been late in the day by the time the ordinary men at the rear reached the terrace of the temple and viewed the famous inscriptions, "*Know Thyself*" and "*Nothing in Excess*". From here the way led up a ramp to a great colonnade of Doric columns, and then through a double door into the temple itself. Inside burned a constant pinewood fire tended by women of Delphi. The final approach to the oracle led downward into a sunken space below the level of the level of the temple floor, where the visitor would be confronted by a gold statue of Apollo and the **omphalos* stone that marked the sacred spot. ** The egg - shaped stone at left, the very stone described by the Greek writer Pausanias, who visited Delphi in the second century A.D. represents the omphalos or "navel of the world". According to Greek legend, Delphi was fixed as the center of the world when Zeus released two eagles, one from the west and the other from the east, which met in the sky above Delphi.*

The Pythia sat in accessed inner sanctum called the *adytum*, a Greek word meaning "*not to be entered*". Standing outside the adytum, visitors would ask their questions and await the response. Unlike itinerant prophets and omen - interpreters, the Pythia derived her power from the place - she could only prophecy while seated in the adytum within the temple of Apollo. According to the Strabo, the *pneuma* arose from a small opening (chasm gas) in the adytum: "*Over the mouth [of the opening] a high tripod is set. Mounting this, the Pythia inhales the pneuma and then speaks prophecies in verse or in the prose. The latter are versified by poets on duty in the temple*". Strabo was not the only ancient source to describe the adyton and the intoxicating gas. The 2nd century A.D. traveler Pausanias told of a spring in the temple's adytum that made the



Pythia prophetic. Also who served as a priest of Apollo at Delphi, described an exhalation of vapour on the adytum that sent the Pythia into a trance. Despite these testimonies, no serious scholar over the last 50 years has accepted the idea that the Pythia's trance was caused by a gaseous emission. Modern investigations began to excavate the sanctuary at Delphi. They first moved the modern village of Kastri, household by household, from above the ancient sanctuary to the town of Delphi, west of the sanctuary. The French archaeologists uncovered the boundary wall of the

ancient sanctuary, an entry gate, and the lower stretches of the Sacred Way. By 1983 they had reached the terrace of the Temple of Apollo - where they found that scarcely a stone remained in place above the floor. The columns had toppled and the sanctuary had been carried off or destroyed. In the lower chamber, where the oracle once spoke, no trace of the ancient structure remained. Even the archaeologists' attempts to reach bedrock were frustrated as water filled the excavated areas. While the French team was excavating the temple, a young English scholar named A.P. Oppe published a report based on his visit to the site. Oppe proposed that the ancient sources had confused the fissure with a nearby gorge, and that the vapour was simply a fiction that had been passed from source to source.

The first step toward a modern reassessment of the evidence was made in the



1980s by geologist **Jelle Zeilinga de Boer**, the senior member of our project in Delphi. De Boer was conducting surveys,

under the auspices of the U.N. and the Greek government, to identify active fault lines. One area he studied was the south slope of Mount Parnassus, where he noted an exposed fault both east and west of the sanctuary of Apollo - though it could not be seen at the site of the temple, where it was covered by ancient construction that the fault did indeed run under the temple, but he gave the matter no more thought. It was not until the summer of 1995 that De Boer encountered an archaeologist, co-author **John Hale** of the university of Louisville, who assured him, first, that he could not possibly have seen any such feature at Delphi and second (after De Boer described the fault in detail), that this might be a discovery of major importance. We decided to continue investigations at Delphi, eventually adding a chemist (**Jeff Chanton** of Florida State University and the U.S. Geological Survey Magnetic Laboratory) and a

toxicologist (Henry Spiller of the Kentucky Poison Center) to the team. In 1996, with the support of Rozina Kolonia, the director of the Delphi Museum, we conducted a survey of the site and found that the sections of exposed fault on either side of the sanctuary were indeed part of the same fault - an active fault extending about 13 miles east-west along the southern flank of Mount Parnassus. We named this fault the Delphi fault. In subsequent seasons we identified a second fault, extending approximately southeast-northwest. This fault could be traced along a line of springs running through the center of sanctuary. The highest spring above the temple, is called the Kerna Spring, its water is currently channeled westward to modern Delphi. Further down the slope, though still above the temple, a mass of travertine (a kind of limestone) deposited by calcite-rich waters indicates another spring. There is also an elaborate channel for a spring built into the southern foundation wall of the temple itself. Although the spring is dry today, the early 20th c. French archaeologists found it difficult to reach bedrock within the sanctuary because their holes kept filling up with water. Down the slope below the temple, yet another spring emerges from a cleft in the bedrock near the Treasury of the Athenians. We have named this southeast-northwest fault the Kerna Fault, after its highest spring. What the ancient authors described as a fissure (chasm) gas in the rock over which the *Pythia* sat was probably a small fracture extending up from the intersection of these two faults. Greek geologists had already identified the limestone under the temple as bituminous (oil bearing), with a petrochemical content as high as 20 percent. These petrochemicals appeared to be a possible source of gases. But how exactly could they be released from the rock into the atmosphere? The Delphi Fault is linked to one of Greece's most geologically active features: the great rift, that today is filled by the waters of the Gulf of Corinth. This is a recent feature, geologically speaking, having formed roughly two million years ago. The rift continues to widen: as it does, motion occurs along faults and earthquakes are triggered. As slippage occurs along the fault lines, adjacent rock masses are heated, vaporizing the lighter petrochemicals in the limestone and expelling gases upward along the face of the faults. Once faulting has opened such a pathway, gases continue to rise, although the volume would slowly decrease over time. We believe that this is exactly what happened at Delphi: The rock masses deep in the earth were heated, and they intermittently produced gases that rose up along the intersection produced gases that rose up along the intersection of the two fault lines, eventually entering the adyton of the temple through one more fissure over the which the *Pythia* sat.

We decided to test the spring water at Delphi, along with samples of the travertine rock that the ancient springs had deposited in the retaining walls and

slopes around the temple. If significant quantities of gases had been emitted with the spring water, traces of these gases might be found in the travertine deposits. The very presence of travertine rock, formed from dissolved calcites in warm spring water, is evidence that the springs along the Kerna Fault had their origin at deep levels. The water and travertine from the sanctuary of Apollo, which were analyzed by Jeff Chanton, revealed traces of the light hydrocarbon gases found in Isthmus of Corinth and on Zakynthos. Could this explain the Pythia's state of intoxication in ancient times? The ancient sources describe two distinct types of prophetic trance experienced by the Pythia. First, and more normally, she would lapse into benign semi-consciousness, during which she remained seated on the tripod, responding to questions, through in a strangely altered voice. According to **Plutarch**, once the Pythia recovers from this trance, she was in a composed and relaxed state, like a runner after a race. A second kind of trance involved a frenzied delirium characterized by wild movements of the limbs, harsh groaning and inarticulate cries. When the Pythia experienced this delirium, **Plutarch** reports, she died after only a few days and, a new Pythia took her place. According to toxicologist Henry Spiller, both of these symptoms are associated with the inhalation of hydrocarbon gases. Spiller studies the effects of such inhalants on young people, known as "hoofers", who breathe in fumes from gas, glue, paint thinner and other substances because of their intoxicating properties. Perhaps the Pythia too was high on of these hydrocarbon gases. It may even be possible to identify the kind of gas. *Plutarch who, was a priest of Apollo at the Delphic sanctuary*, noted that the intoxicating pneuma had a sweet smell, like expensive perfume. Of the hydrocarbon gases, only ethylene has a sweet smell. So ethylene was probably a component in the gaseous emission inhaled by the Pythia. ► [Delphi](#)

Thermopylae

http://www.geocities.com/the_temple_of_ares/300spartans.html

The Battle of Thermopylae took place during the Greece-Persia war in roughly the 5th century BC. Some 30 city-states of central and southern Greece met in Corinth to devise a common defense (others, including the oracle at Delphi, sided with the Persians). They agreed on a combined army and navy under Spartan command, with the Athenian leader Themistokles providing the strategy. The Spartan king Leonidas led the army to the pass at Thermopylae, near present-day Lamia, the main passage from northern into central Greece.

One of the best points at which to hold off an invader was at Thermopylae, a narrow valley adjacent to the sea. The attacker could not pass to the seaward side, and to go inland would mean a significant detour. Other armies could risk this, but Xerxes could not.

On the other hand, a defender could take a stand with comparatively few men. A wall had once been built here, and a small fort. The Greeks rebuilt the wall and waited.

The Greek strategy was to delay the land force and to defeat the Persians at sea, then starve the Persian army. It should have worked, but from the beginning everything seemed to go wrong.

To begin with, the Greek army was surprised to see the Persians arrive so soon. They had hoped to get more reinforcements. On the other side, Xerxes had excellent information and knew that the Greeks were waiting for him. He set up camp on the plain below the pass. He was confident, but the army was so large that it could not afford to wait in any one place for very long.

He sent scouts up the valley to ascertain the nature of the opposition. The Spartans had duty on the outside wall, where they were waiting watchfully. The scouts were astounded to see the Spartans doing calisthenics and braiding their hair. Xerxes could not believe they intended to fight against hopeless odds. He announced his presence and waited four days for them to leave.

The Greeks did not leave. Exasperated, and aware of his supply situation, Xerxes ordered an attack on the fifth day. He sent the Medes against the Greeks, ordering Spartans be taken alive, so confident he was of easy victory.

The Spartans retreated, running away, even to the point of turning their backs on the enemy. The Medes, sure that they were winning the victory they had expected, broke ranks to pursue, whereupon the Spartans turned and fought savagely. After sharp fighting, the Medes were defeated.

Xerxes now sent in the Immortals, his best troops. The Spartans employed the same strategy, with the same results. Xerxes was furious. Another day's fighting yielded no better for the Persians.

The fighting was all the more remarkable in that the Greeks had failed utterly in the sea battle and the Persians had complete control of the sea. The sole purpose now for the battle was to delay the inevitable as long as possible.

At this point, treachery undid their heroic efforts.

Ephialtes, a man from Malis, went to King Xerxes and told him that he knew of a goat path that went around the Greek position and debouched behind their lines. After initial skepticism, Xerxes discovered the man was telling the truth. He made his preparations.

The Greeks knew of the path, of course. There were, in fact, more than one path, winding among the mountains. The men of Phocis were posted on the most likely path, but the Persians slipped past them by way of a different path under cover of night.

The Greeks learned of the treachery near morning. They would barely have time to escape from the trap. Leonidas told the other Greeks to return home, to fight another day, but the Spartans stayed. The Thespians and Thebans joined them. There were no more than a few thousand who stayed.

Greeks knew they were about to die and they fought all the more fiercely for it. The Spartans put up the stoutest resistance, taking their stand on a little hill and fighting in a circle facing outward with enemies all around. When Leonidas was killed, he was some distance away. Some of the Spartans formed a tight group, fought their way to his body, picked it up, then fought their way back to the main group on the hill.

The Persians seemed utterly unable to annihilate the last 300 Spartans. They demanded the body of Leonidas in return for the Spartan's lives, but the men refused to abandon the body of their King, declaring: "A Spartan leaves the field with his shield or upon it"

At last, the Spartans were killed by a hail of spears and arrows, the Persians fearing to close with these fearsome warriors.

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The Greeks lost the battle. They had come hoping for a victory and instead had been routed. But Thermopylae was always hailed as a triumph for Greek arms because the Persian army was crucially delayed.

Thermopylae allowed the Greeks time to organize. The Athenians continued to build their ships in order to take control of the seas again.

The Greeks were actually heartened by the example of Leonidas and the 300 Spartans plus allies who fought at Thermopylae. The battle served as an example to officers and soldiers alike of what courage and self-sacrifice could achieve. It is still remembered today as such an example.

Turkish War of Independence

<http://www.allaboutturkey.com/kurtulus.htm>



During the summer and fall of 1919, with authorization from the Supreme Allied War Council, the Greeks occupied Adrianople ([Edirne](#)), [Bursa](#), and Smyrna ([Izmir](#)), where a landing was effected under cover of an Allied flotilla that included United States warships. No Turkish opposition was offered, and the Greeks had soon moved as far as [Usak](#), 175 kilometers inland from [Izmir](#).

Military action between [Turks](#) and Greeks in [Anatolia](#) in 1920 was inconclusive, but the nationalist cause was strengthened the next year by a series of brilliant victories. Twice (in January and again in April) [Ismet Pasha](#) defeated the Greek army at İnönü, blocking its advance into the interior of [Anatolia](#). In July, in the face of a third

offensive, the Turkish forces fell back in good order to the [Sakarya](#) Nehri, eighty kilometers from [Ankara](#), where [Atatürk](#) took personal command and decisively defeated the Greeks in a twenty day battle.

An improvement in [Turkey's](#) diplomatic situation accompanied military success. Impressed by the viability of the nationalist forces, both France and Italy had withdrawn from [Anatolia](#) by October 1921. [Treaties](#) were signed that year with the Soviet Union, the first European power to recognize the nationalists, establishing the boundary between the two countries. In 1919 a war broke out between the Turkish nationalists and the newly proclaimed Armenian republic. Armenian resistance was broken by the summer of 1921, and the [Kars](#) region was occupied by the [Turks](#). In 1922 the nationalists recognized the Soviet absorption of what remained of the Armenian state, and Armenian minority in [Turkey](#) went back to Armenia.

The final drive against the Greeks began in August 1922 with a battle called as the Battle of the Commander in Chief. In September the [Turks](#) moved into [Izmir](#), where thousands were killed during the fighting and capture of the city. Greek

soldiers who had crowded in [Izmir](#), were taken away by Allied ships, but unfortunately they burned the city before they pulled out in order to leave nothing to the [Turks](#); this was the most tragic event of the war.

The nationalist [army](#) then concentrated on driving remaining Greek forces out of eastern [Thrace](#), but the new campaign threatened to put the [Turks](#) in direct confrontation with Allied contingents defending access to the straits ([Bosphorus](#) and [Dardanelles](#)) and in Constantinople ([Istanbul](#)), where they protected the [Ottoman](#) government. French forces pulled out from their positions on the straits, but the British seemed prepared to hold their ground against the advancing Turkish nationalists. A crisis was averted when [Atatürk](#) accepted a British - proposed truce that brought an end to fighting in the [region](#) between the [Turks](#) and the Greeks and also signaled that the Allies were unwilling to intervene on the side of Greece. In compliance with the Armistice of Mudanya (near [Bursa](#)), concluded in October, Greek troops withdrew beyond the Maritsa River, allowing the Turkish nationalists to occupy territory up to that line. The armistice accepted a continued Allied presence on the straits and in [Istanbul](#) until a comprehensive settlement could be reached.

At the end of October 1922, the Allies invited both the [Ankara](#) and the [Istanbul governments](#) to a conference at [Lausanne](#), but [Atatürk](#) was determined that the nationalist [government](#) should be the only spokesman for [Turkey](#). The action of the Allies prompted a resolution by the [Grand National Assembly](#) in November 1922 that separated the offices of sultan and [caliph](#) and abolished the former. The assembly further stated that the [Istanbul government](#) had ceased to be the [government](#) of [Turkey](#) when the Allies seized the capital. In essence, the assembly had abolished the [Ottoman Empire](#). Mehmed VI went into exile on Malta, and his cousin, Abdülmecid, was named [caliph](#).

[Turkey](#) was the only power defeated in World War I to negotiate with the Allies as an equal and to influence the provisions of the peace treaty. [Ismet Pasha](#) was the chief Turkish negotiator at the [Lausanne Conference](#) that opened in November 1922. The National Pact of 1919 was the basis of the Turkish negotiating position, and its provisions were recognized in the [treaty](#) concluded by [Turkey](#) in July 1923 with the Allied powers. The United States participated in the conference but, because it had never been at war with [Turkey](#), did not sign the [treaty](#).

The [Treaty of Lausanne](#) recognized the present-day territory of [Turkey](#) with two exceptions: the Mossul area and [Hatay](#) Province, which included the port of Alexandretta (present-day [Iskenderun](#)). The boundary with Iraq was settled by a League of Nations initiative in 1926, and [Iskenderun](#) was ceded to [Turkey](#) in 1939

by France in its capacity as League of Nations mandatory power for Syria. Detailed provisions of the treaty regulated use of the straits. General supervisory powers were given to the Straits Commission under the League of Nations, and the straits area was to be demilitarized after completion of the Allied withdrawal. [Turkey](#) was to hold the presidency of the commission, which included the Soviet Union among its members.

The [capitulations](#) and foreign administration of the [Ottoman](#) public debt, which infringed on the sovereignty of [Turkey](#), were abolished. [Turkey](#), however, assumed 40 percent of the [Ottoman](#) debt, the remainder being apportioned among other former [Ottoman](#) territories. [Turkey](#) was also required to maintain low tariffs on imports from signatory powers until 1929. The [Treaty of Lausanne](#) reaffirmed the equality of [Muslim](#) and non-Muslim Turkish nationals. [Turkey](#) and Greece agreed to a mandatory exchange of their respective Greek and Turkish minorities with the exception of some Greeks in [Istanbul](#) and [Turks](#) in western [Thrace](#).

On October 29, 1923, the [Grand National Assembly](#) proclaimed the Republic of [Turkey](#). [Atatürk](#) was named as its [President](#), [Ankara](#) as its capital, and the modern state of [Turkey](#) was born.

Zeus

<http://www.pantheon.org/articles/z/zeus.html>

by Ron Leadbetter

Zeus, the youngest son of [Cronus](#) and [Rhea](#), he was the supreme ruler of Mount Olympus and of the Pantheon of gods who resided there. Being the supreme ruler he upheld law, justice and morals, and this made him the spiritual leader of both gods and men. Zeus was a celestial god, and originally worshiped as a weather god by the Greek tribes. These people came southward from the Balkans circa 2100 BCE. He has always been associated as being a weather god, as his main attribute is the thunderbolt, he controlled thunder, lightning and rain. Theocritus wrote circa 265 BCE: "sometimes Zeus is clear, sometimes he rains". He is also known to have caused thunderstorms. In Homer's epic poem the *Iliad* he sent thunderstorms against his enemies. The name Zeus is related to the Greek word *dios*, meaning "bright". His other attributes as well as lightning were the scepter, the eagle and his [aegis](#) (this was the goat-skin of [Amaltheia](#)).

Before the abolition of monarchies, Zeus was protector of the king and his family. Once the age of Greek kings faded into democracy he became chief judge and peacemaker, but most importantly civic god. He brought peace in place of violence and Hesiod (circa 700 BCE) describes Zeus as "the lord of justice". Zeus was also known as "Kosmetas" (orderer), "Soter" (savior), "Polieos" (overseer of the *polis*, city) and "Eleutherios" (guarantor of political freedoms). His duties in this role were to maintain the laws, protect suppliants, to summon festivals and to give prophecies (his oldest and most famous oracle was at [Dodona](#), in Epirus, northwestern Greece). As the supreme deity Zeus oversaw the conduct of civilized life. But the "father of gods and men" as Homer calls him, has many mythological tales.

His most famous was told by Hesiod in his *Theogony*, of how Zeus usurped the kingdom of the immortals from his father. This mythological tale of Zeus' struggle against the [Titans](#) ([Titanomachy](#)) had been caused by Cronus, after he had been warned that one of his children would depose him. Cronus knowing the consequences, as he had overthrown his father [Uranus](#). To prevent this from happening Cronus swallowed his newborn children [Hestia](#), [Demeter](#), [Hera](#), [Hades](#) and [Poseidon](#), but his wife Rhea (who was also his sister) and [Gaia](#) her mother, wrapped a stone in swaddling clothes in place of the infant Zeus. Cronus thinking it was the newborn baby swallowed the stone. Meanwhile Rhea

had her baby taken to Crete, and there, in a cave on Mount Dicte, the divine goat Amaltheia suckled and raised the infant Zeus.

When Zeus had grown into a young man he returned to his fathers domain, and with the help of Gaia, compelled Cronus to regurgitate the five children he had previously swallowed (in some versions Zeus received help from [Metis](#) who gave Cronus an emetic potion, which made him vomit up Zeus' brothers and sisters). However, Zeus led the revolt against his father and the dynasty of the Titans, defeated and then banished them. Once Zeus had control, he and his brothers divided the universe between them: Zeus gaining the heavens, Poseidon the sea and Hades the underworld. Zeus had to defend his heavenly kingdom. The three separate assaults were from the offspring of Gaia: they were the [Gigantes](#), [Typhon](#) (Zeus fought them with his thunder-bolt and aegis) and the twin brothers who were called the [Aloadae](#). The latter tried to gain access to the heavens by stacking Mount Ossa on top of Mount Olympus, and Mount Pelion on top of Mount Ossa, but the twins still failed in their attempt to overthrow Zeus. As he did with the Titans, Zeus banished them all to "[Tartarus](#)", which is the lowest region on earth, lower than the underworld.

According to legend, Metis, the goddess of prudence, was the first love of Zeus. At first she tried in vain to escape his advances, but in the end succumbed to his endeavor, and from their union [Athena](#) was conceived. Gaia warned Zeus that Metis would bear a daughter, whose son would overthrow him. On hearing this Zeus swallowed Metis, the reason for this was to continue to carry the child through to the birth himself. Hera (his wife and sister) was outraged and very jealous of her husband's affair, also of his ability to give birth without female participation. To spite Zeus she gave birth to [Hephaestus](#) parthenogenetically (without being fertilized) and it was Hephaestus who, when the time came, split open the head of Zeus, from which Athena emerged fully armed.

Zeus had many offspring; his wife Hera bore him [Ares](#), Hephaestus, [Hebe](#) and [Eileithyia](#), but Zeus had numerous liaisons with both goddesses and mortals. He either raped them, or used devious means to seduce the unsuspecting maidens. His union with [Leto](#) (meaning the hidden one) brought forth the twins [Apollo](#) and [Artemis](#). Once again Hera showed her jealousy by forcing Leto to roam the earth in search of a place to give birth, as Hera had stopped her from gaining shelter on terra-firma or at sea. The only place she could go was to the isle of Delos in the middle of the Aegean, the reason being that Delos was, as legend states, a floating island.

Besides deities, he also fathered many mortals. In some of his human liaisons Zeus used devious disguises. When he seduced the Spartan queen [Leda](#), he

transformed himself into a beautiful swan, and from the egg which Leda produced, two sets of twins were born: [Castor](#) and [Polydeuces](#) and [Clytemnestra](#) and [Helen](#) of Troy. He visited princess [Danae](#) as a shower of gold, and from this union the hero [Perseus](#) was born. He abducted the Phoenician princess [Europa](#), disguised as a bull, then carried her on his back to the island of Crete where she bore three sons: [Minos](#), [Rhadamanthys](#) and Sarpedon. Zeus also took as a lover the Trojan prince [Ganymede](#). He was abducted by an eagle sent by Zeus (some legends believe it was Zeus disguised as an eagle). The prince was taken to Mount Olympus, where he became Zeus' cup-bearer. Zeus also used his charm and unprecedented power to seduce those he wanted, so when Zeus promised [Semele](#) that he would reveal himself in all his splendor, in order to seduce her, the union produced [Dionysus](#), but she was destroyed when Zeus appeared as thunder and lightening. [Themis](#), the goddess of justice bore the three [Horae](#), goddesses of the seasons to Zeus, and also the three [Moirae](#), known as these Fates. When Zeus had an affair with [Mnemosyne](#), he coupled with her for nine consecutive nights, which produced nine daughters, who became known as the [Muses](#). They entertained their father and the other gods as a celestial choir on Mount Olympus. They became deities of intellectual pursuits. Also the three [Charites](#) or Graces were born from Zeus and [Eurynome](#). From all his children Zeus gave man all he needed to live life in an ordered and moral way.

Zeus had many Temples and festivals in his honor, the most famous of his sanctuaries being Olympia, the magnificent "Temple of Zeus", which held the gold and ivory statue of the enthroned Zeus, sculpted by Phidias and hailed as one of the "Seven Wonders of the Ancient World". Also the [Olympic Games](#) were held in his honor. The Nemean Games, which were held every two years, were to honor Zeus. There were numerous festivals throughout Greece: in Athens they celebrated the marriage of Zeus and Hera with the Theogamia (or Gamelia). The celebrations were many: in all, Zeus had more than 150 epithets, each one being celebrated in his honor.

In art, Zeus was usually portrayed as bearded, middle aged but with a youthful figure. He would look very regal and imposing. Artists always tried to reproduce the power of Zeus in their work, usually by giving him a pose as he is about to throw his bolt of lightening. There are many statues of Zeus, but without doubt the Artemisium Zeus is the most magnificent. It was previously thought to be Poseidon, and can be seen in the Athens National Archaeological Museum.

