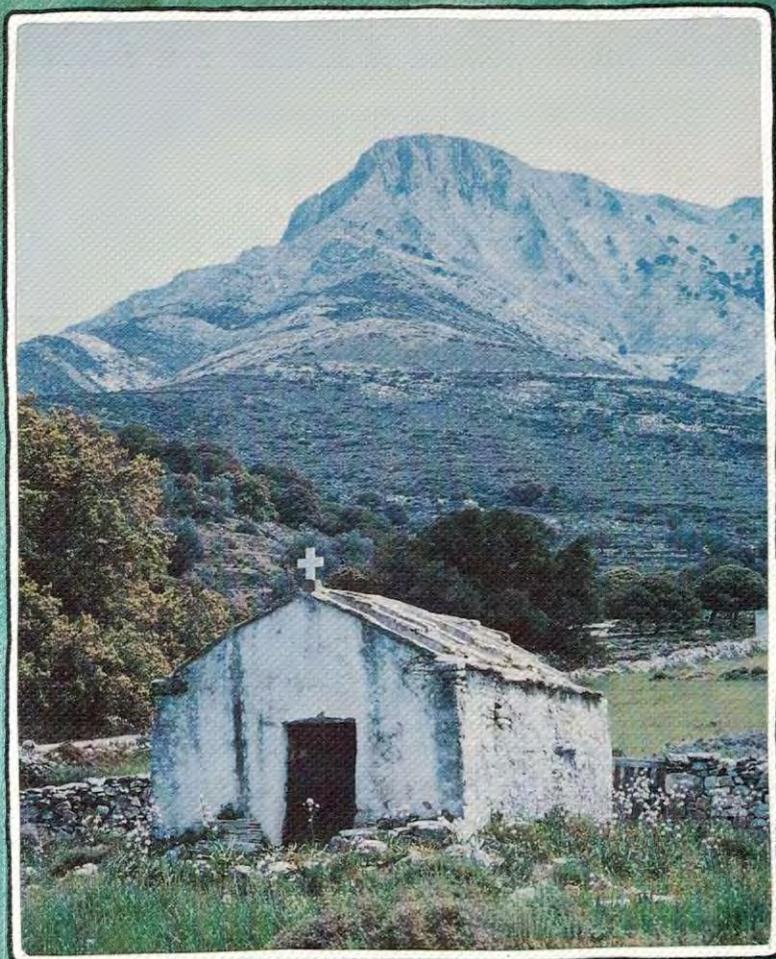


WALKING TOURS ON NAXOS



CHRISTIAN UCCKE

Selected wander routes lead through the largest and probably most beautiful island of the Cyclades. You can find tranquillity and solitude, deserted monasteries and castles from the Middle Ages. Meeting native inhabitants in their original surroundings can be enjoyable. The suggestions for wander-routes leave room for individual experiences and free planning of walking tours. In addition general articles give information concerning the geology, climate, flora, fauna, Hellenistic towers, castles and pirgi from the Middle Ages, mythology and history of the island.



CHRISTIAN UCCKE

born in 1942, physicist in Munich in Germany, has been wandering and taking pictures on Naxos since the mid-seventies. His Chilean wife discovered the island for the family.



Christoph & Michael
HOFBAUER
Verlag

ISBN 3-923666-09-8

Author's note, Nov. 2016

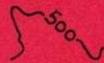
This book is the very first hiking guide with detailed descriptions of tours Naxos (1st edition in German 1984; 2nd edition in German 1988; edition in English 1988). The actual descriptions of the tours are naturally no longer up-to-date. However, the supplemental articles (castles and pyrgi, the tower of Chimárru, byzantine Naxos, historical insertions in the descriptions of the walks, historical summary, geology, mythology and other data) still present a valuable and entertaining source of deeper information. With the consent of the publisher, I have therefore posted a digital copy of this guide in the Internet for downloading.

CHRISTIAN UCKE

WALKING TOURS ON NAXOS

with town plans and maps

EXPLANATION OF SYMBOLS

 wander path	 pirgos (tower), castle
 asphalt street	 river
 dirt road	 mountain with elevation of peak in meters
 village	 elevation line in meters
 church	 arrow pointing north
 monastery	

The cover shows the west flank of Mount Zeus (in Modern Greek Zas), the highest on Naxos with an elevation of 1000 meters. In the foreground is the chapel Agía Anastasia.

Cover Photo: C. Ucke
Sketch Portrait: Lars Droege

ISBN 3-923666-09-8

© Copyright 1988 by C. & M. Hofbauer - P. H.

All rights reserved, especially including translation, duplication of illustrations, drawings or plans, reproduction in photo-mechanical or similar way. Extractions may be published only with written permission from the publisher. The information in this travel book has been compiled conscientiously according to the author's best knowledge. A guarantee for accuracy cannot, however, be made.

1st english edition: August 1988

Published by: Christoph & Michael Hofbauer
Publishing House
Jutastraße 4/RG
D-8000 München 19

Author: Christian Ucke

Translation by: Nancy Boggie Kuehler

Photos and Maps: Christian Ucke

Sketch »Plan of the Kastro«: C. Sifleur

Design: Christoph Hofbauer

Print and Work-up: db drucken + binden gmbh

Topographical maps and aerial photographs from the Hellenic Military Geographical Service in Athens served as a basis for the maps sketched in this travel book. These authorities have the copyright for these documents.

Printed in Germany

This book is available:

1. in bookstores for DM 24.80
2. upon payment of DM 24.80 in advance to the order of the Commerzbank, account no. 47 25 339 (BLZ 700 400 41)
3. from the publishing house directly upon receipt of a check or C.O.D. for DM 26.80 (incl. shipment costs and expenses).

CONTENTS

CONTENTS

	page
Preface	5
Some tips for the walks	7
Routes	
① Naxos - Chrysostomos Monastery - Angidia	13
② Naxos - Agios Georgios Beach - Stelida	21
③ Agios Arsenios - Paleopirgos - Agia Anna	25
④ Kinidaros - Agios Artemios - Engares	33
⑤ Melanes - Kouros - Potamia - Agios Mamas	39
⑥ Sangri - Temple to Demeter - Kaloritza	47
⑦ Chalki - Apano Kastro - Potamia	53
⑧ Tragea Round Walk 1 (Chalki, Moni, Drosiani, Chalki)	61
⑨ Tragea Walk 2 (Damalas, Damarionas, Agii Apostoli)	67
⑩ Agia Marina - Mount Zeus - Zeus Cave	71
⑪ Filoti - Tower of Chimarrou	81
⑫ Apirantos - Fotodotis Monastery - Filoti	87
⑬ Apirantos - Fanari - Chalki	95
⑭ Stavros - Mount Koronos - Kako Spilio	101
⑮ Koronis - Mirisis - Abram	107
⑯ Koronis - Kouros - Apollon	113

CONTENTS

Geology	120
Climate	126
Flora	129
Fauna	135
H. EBERHARD: Castles and Pyrgi	138
L. HASELBERGER: The Tower of Chimarrou	152
K. SKAWRAN: Byzantine Naxos	164
Mythology	184
Historical Summary	190
Map of the Kastro	201
Glossary	202
Index	205
City Map of Naxos	209
Summary Map of the Routes	211

PREFACE

PREFACE

The first edition of this guide appeared in German in 1984. The first English edition is based on the second, considerably expanded, German version. Descriptions of sixteen wander-routes form the basic framework for this travel book. A series of articles gives a general survey of geology, climate, flora, fauna, even of history and mythology. Three articles (EBERHARD: Castles and Pyrgi; HASELBERGER: The Tower of Chimarrou; SKAWRAN: Byzantine Naxos) were written especially for this guide. Special thanks go to these authors. I would also like to express heartfelt thanks to all those who helped me in word and deed, especially my wife.

The Hellenic Military Geographical Service was kind enough to make improvements on the detailed maps possible through aerial photos. The maps sketched by hand for this guide are based on the topographical map (scale 1:50,000, from 1976) which was placed at my disposition by the same agency.

Despite maps, some wanderers will go astray. As consolation, let me cite Pitton de TOURNEFORT, who remarked in his famous work about Naxos, "A Voyage into the Levant", which appeared in 1717 in French and later in English: "You must traverse it all over to find out the fine parts of it".

The tours have been selected and compiled so that the starting and ending points can normally be reached with justifiable effort by public bus or taxi. In Spring, the best season for wandering, the buses unfortunately often leave at disadvantageous times.

A further criterium for the choice of routes was to include some of the well-known touristic goals on Naxos,

such as mountains, castles, kouri, towers. This guide limits itself primarily to a description of the wander-routes and gives only few further explanations.

Extracts from old travel descriptions have been included to illustrate some wander-routes. Although these do not correspond in all details to what is found nowadays and even contain mistakes sometimes, they are still charming descriptions from earlier times. In other respects I would like to refer to existing guides and other literature, especially:

J. FREELY: Naxos, Ariadne's Isle
Lycabettus Press, Athens

J. FREELY: The Cyclades
Jonathan Cape Ltd, London

G.M. MELISSINOS: Guide of the Island of Naxos
Own Press, Naxos

Ph. ZAPHIROPOULOU: Naxos - Monuments and Museum
Krene Press, Athens

C. UCKE (editor): Naxos - Old Travel Descriptions
Hofbauer-Verlag, Munich

C. Ucke
Naxos/Munich
April 1988

SOME TIPS FOR THE WALKS

ESPECIALLY RECOMMENDABLE

I would like to recommend the following routes as especially worthwhile:

- Route ①: relatively easy walk; lovely wide views
Route ⑤: also a rather easy walk; visit to the famous kouros amid the most fertile districts on the island
Route ⑧: circular tour through olive groves in the heart of the island; visits to old churches; short part of the way in the middle poorly marked
Route ⑫: connects two of the villages on the island the most worth seeing; impressive views; more strenuous part in the middle; visit to a deserted monastery.

BUSES

Before starting out, be sure to inquire about times for the trip back and note them down. It is better to ask twice than to take a chance. A bus schedule can be found at the bus station on the Paralia near the Protopapadakis statue; occasionally during the high season of July/August a schedule can be got hold of upon request.

Be careful: The buses leave later than scheduled sometimes, earlier othertimes! When tickets are paid for with a large bill in the bus, the correct amount of change isn't always given back. It seems that "testing" the tourists has become a kind of sport.

KNOWLEDGE OF GREEK

In case you would like to do more than just walk around, some knowledge of Greek is recommendable. Not only can the names on the iconostasis in the chapels be deciphered, but shepherds and farmers can also give valuable tips. Sound scepticism does no harm in any case.

CHAPELS • CHURCHES

In the chapels and churches the names on the images of saints which hang on the right side of the iconostasis can often be deciphered. The iconostasis is the usually three-sided wooden wall between the altar and the rest of the church.

In recent years more and more of the chapels, even simple ones, have been shut to the public. The chapels with valuable frescoes are shut in any case due to the danger of damage to or even theft of church property. The keys can be obtained by those interested only with great effort.

CLOTHING • SHOES

For the wander-routes I recommend sports shoes (sturdy shoes are even better), in any case not sandals, due to snakes, among other things. Thorny bushes are not rare, so long pants are advantageous even in the summertime. I always wander with a head-covering, even though I can be recognized kilometers away as a tourist.

COMPASS

Useful but not necessary. A good sense of direction is just as good, but one of the two should be on hand.

FENCES • WALLS

Fences or walls must occasionally be climbed over, especially if you stray from the route. Erected with great effort, they have important functions, such as serving as barriers to keep gluttonous goats out of protected areas or as an impediment against erosion in the terraced fields. It should be obvious that they should be crossed over with the greatest of care and that any stones knocked down should be put back into place and any gates opened should be shut.

SNAKES

Five different kinds of snakes can be found on Naxos, among them a poisonous viper. Snake bites usually occur only due to thoughtless behavior, for example, running around barefoot or in open sandals in an unfamiliar area. Bites are extremely rare. An antiserum can be obtained from the pharmacy in Naxos. But don't ask



poisonous viper

me how you should get there when you are alone and hours from the next village.

TAXI

A taxi is quite expensive in comparison to the public bus. Arrange prices clearly before beginning a trip or insist that the taximeter be turned on. The latter can usually only be managed by natives and on a asphalt street. The poor access roads are the reason for the surcharges. Beating down prices is next to impossible during the main season, which is easy to understand when one realizes that the taxi drivers actually do almost all their business only in those few months.

Before setting out on a wander-route, it is possible to arrange with the taxi driver to be picked up at a certain spot. This can also be arranged by phone and is generally reliable.

The phone number for the taxi stand in Naxos: 22444.

TRAILS • PATHS

The paths are not as smooth or well-marked as those you are perhaps accustomed to. Many paths and mule-trails are overgrown since they are not used regularly. In the springtime you must take a lot of dampness, even mud, into consideration on some of the wander-routes. In the summer many stream beds are dried up and can be walked upon. Many of the paths are marked with dots or arrows (usually red or orange, sometimes green or blue). Some of these marks were made a long time ago -

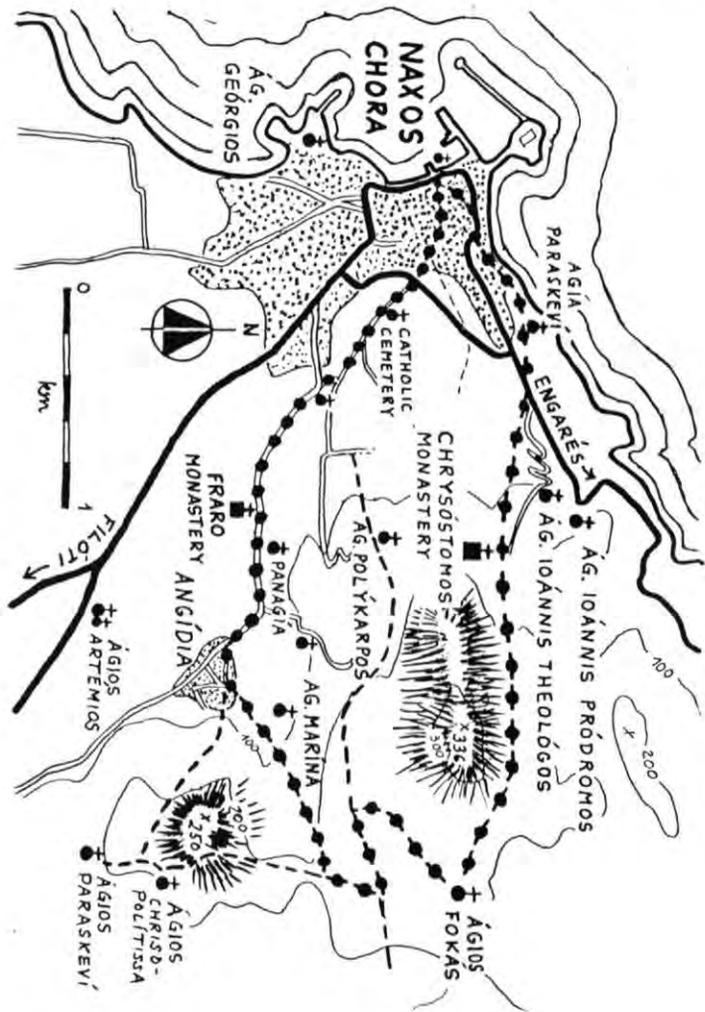
I will mention them at the appropriate place. When they are freshly painted, they may be different than described here. I hope there won't be any orientation problems.

As far as possible, I have tried to describe the wander-routes independent of the colored markings. The white-washed chapels, easily seen from a distance, are often very good points of orientation.

The word "path" is "monopati" (μονοπάτι) in Greek; this is important for asking questions since you would otherwise probably be directed to the nearest asphalt road.

TIME

The time listed in the wander-routes has been calculated generously and includes breaks. I have wandered along almost all the routes with my children, aged 9 and 10, who are not particularly practiced in or keen on wandering. My children raise protest against these last few words. I dedicate this guide to my sons.



1 Naxos - Chrysostomos Monastery - Angidia

Stretch: Naxos - Chrysostomos Monastery (Μονή Χρυσοστόμου) - Naxos; about 4 km
or Naxos - Chrysostomos Monastery - Angidia (Αγγίδια) - Naxos; about 8 km

Time: about 2 hours; via Angidia about 4 - 5 hours

Comments: Only to the monastery and back is a pleasant walk, suitable for children, too. The second section of the route is a very good example of the paths which are not always able to be described clearly, a situation present in other routes as well.

From the monastery a beautiful sunset can be enjoyed. Binoculars recommended.

Description: From the city you should go northwards along the slightly ascending path next to the coast (dirt road parallel to the asphalt street to Engares; Εγγαρές), past archaeological excavations (Grotta, Aplomata) where, however, little can be distinguished and then through a rapidly developing new section of the city of Naxos.

When you have reached a higher elevation along the steep northeast coast, a chapel can be seen to the east (Agia Paraskevi, also called Agios Fanourios; Αγία Παρασκευή or Άγιος Φανούριος). Agios Fanourios is considered to be the saint who, when called upon, helps find anything lost. On past the small chapel you go down to the asphalt street leading to Engares and follow it to the northeast for about 200 m.



The Church Agios Ioannis Theologos in the cliffs

A dirt road goes off to the right; a rusty sign (ΠΡΟΣ Ι ΜΟΝΙ) points out the way to the monastery. The dirt road ascends in serpentine curves which can be shortened by taking the easily recognizable trampled footpaths heading directly to the monastery. Halfway up there is a small picturesque chapel, built in the rock wall (Agios Ioannis Theologos; Άγιος Ιωάννης Θεολόγος). It now has a lock, which is not, however, always shut.

The orthodox Chrysostomos Monastery (Μοναστήρι Αγίου Χρυσοστόμου) was built in 1606 but contains older sections inside. It presents a type of fortified Pirgos

monastery which is found more than once on Naxos. This is the only one which is still inhabited by nuns. Admission of normal visitors is now hardly possible due to the great increase in tourism on Naxos since 1980 and the resulting surge in the number of people wanting to visit the monastery.

James Theodore BENT (1852-1897), an English traveller and archaeologist, traveled through the Aegean in 1883/84. His book "The Cyclades, or Life among the Insular Greeks", London 1885, relates clearly and very vividly the conditions at that time. His prediction concerning the end of the monastery was obviously wrong:

To get away from the constant succession of curious visitors who pestered us on Christmas afternoon we walked up the hillside behind Naxos to visit a nunnery dedicated to St. Chrysostom, into which we were told no males would be admitted without special permission from the bishop. On reaching it we entered a low door without opposition and climbed a ladder which conducted us to a storey of empty cells; it seemed like a charmed palace, this huge empty nunnery, as if inhabited by some spellbound princess. On our descent, however, we came across and terrified three nuns just coming out of their cells, whose surprise may be imagined at seeing two fair-haired males descending a ladder and introducing themselves as 'angels', that is to say, "Άγγλοι, or Englishmen, on Christmas Day. For some time the ignorant old things were too bewildered to speak, and it was long before we could make them understand who we were, and what our object was in thus intruding.

Then they took us to their church and showed us their treasures; they gave us coffee and sweets in their reception room; put questions to us of a character which made us almost laugh, such as, Where is England? Is it near Europe? Are the English Christians? and so forth. There are only five of them left now, and when these die the nunnery of St. Chrysostom will be closed - no loss to the world at large.

You can return to Naxos the same way or look for the small, dusty paths southwest of the street to Engares. These are partially lined with a lot of prickly agaves. The agave americana is found in concentrated patches in some parts of Naxos and is characteristic of the island. This is quite amazing when you realize that this plant didn't reach Europe until after the discovery of America.

On the way back you can pass the hotel-bungalow development "Mathiassos Village" which was constructed in 1986 in New-Cycladic style.

If it isn't too late when you reach the monastery and you aren't scared off by longer stretches (about 3 hours), then you can continue on eastwards to the left of the monastery. Down below there are some newly completed vineyards, laid out in terraces. One kilometer further you reach a ridge which presents a broad view of the interior of the island: the eye takes in the fertile Engares valley lying far below, the Melanes valley, just as green, the bare peak of the Zeus, the highest mountain on Naxos. To the west and the north a panorama view of Paros and - by clear weather - many other Cyclades islands unfolds on the horizon. By unfavorable wind, unfortunately, the

unpleasant odor of the garbage dump on Naxos catches up to you here at this wonderful viewpoint or maybe even earlier.

From the ridge paths which slowly get lost in the trampled tracks of goats and sheep lead along the slope. This is something very typical that happens to the wanderer over and over again: you think you are following a clear path, which then more or less slowly dissolves into nothing. In this case, however, you can continue (almost) without any difficulties, descending slightly towards the east along the edges of some fields until, after about half a kilometer, a chapel (Agios Fokas; Άγιος Φοκάς) appears. There is water there; some reeds indicate the dampness.

Go on to the left of the unimposing chapel and continue south across the fields, crossing over any walls. A few hundred meters further you will reach a more evident mule track which runs from east to west and cannot be overseen since it is still used. Here you may decide to take this track westwards and return to Naxos in an hour along a lovely and fairly easy high path. At some point along this path bordered by agave and oleander bushes the small chapel Agios Polikarpos (Άγιος Πολύκαρπος) will appear.

The alternative, which takes a bit longer, means following the mule track 200 m eastwards, then turning out to the southwest. One hundred meters further a way turns off to the west and then continues on down to the southwest to the small village of Angidia (Αγγίδια).

You pass Angidia on its northern edge heading west and continue towards Naxos on a street. After about 1 km there is a chapel (Panagia) on the right side of the street; 100 meters further on the left there is the small former Franciscan monastery Fraro (Φάρω; shut). On the opposite side of the street 100 m further on up the hill the

ROUTE 1

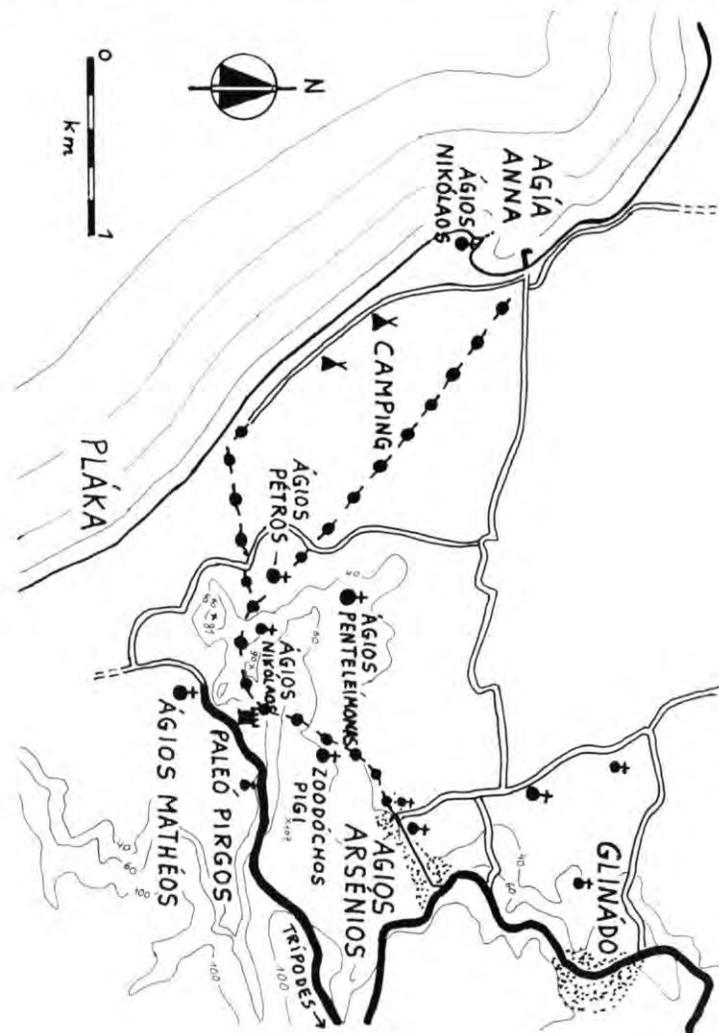
remains of a classical temple are hidden among the agaves. A church by the name of Agios Stephanos (Άγιος Στέφανος) used to be here.

The dusty dirt and cement street leads back to Naxos, or you can turn off this after a few hundred meters and take smaller ways past the new developments, the Catholic cemetery, the soccer field and the bungalow complex built in New-Cycladic style which was mentioned earlier.

View of the Chrysostomos Monastery and the city of Naxos. Paros can be seen on the horizon.

ROUTE 1





3 Agios Arsenios - Paleopirgos - Agia Anna

Stretch: Agios Arsenios (Άγιος Αρσένιος) - Paleopirgos (Παλεόπυργος) - Agia Anna (Αγία Άννα); about 5 km

Time: about 3 - 4 hours

Comments: Easy wander-route; can be done by public bus; inquire about return schedule beforehand. The second half of the wander-route leaves further possibilities for your own discoveries open.

For swimmers: take along bathing suits.

Description: Take the public bus to Agia Anna or Tripodes/Pirgaki (Τρίποδες/Πυργάκι).

The bus to Agia Anna drops you off at the sign Kentro Ag. Arsenios (Κεντρο Αγ. Αρσένιος), and from here a cement street about 500 m long leads south past one of the few renovated mills on Naxos into the village.

The bus to Tripodes/Pirgaki stops on the asphalt street near the school in Agios Arsenios. On a ridge of a hill about a kilometer away to the southsouthwest you can see the ruins of two windmills, near which the Paleopirgos is located (see photo; windmills and Pirgos from the south). To the westsouthwest about 400 m away the Agios Spiridonos (Άγιος Σπυρίδωνος), the imposing main church of the village, can be seen. It shows its three naves, a white dome and two tile belltowers. A little further behind it there is the Agios Nikolaos (Άγιος Νικόλαος).

You take a small cement path to the south and then the southwest through the long village to the church Agios Spiridonos.

ROUTE 2

Since about 1984 surfers have practiced in the bay located here. It is a pleasure to watch the experts jump through the waves, especially when the wind's velocity reaches or exceeds 5.

Two kilometers further you reach a dam which runs from east to west and blocks off an area that is filled with water in winter and spring, offering a refuge to many birds. In the summer the lake is dried up; then it can be walked or even driven upon. From 1985 to 1988 the Naxos airport was constructed here. This has meant great hardship for flora and fauna.

Follow the path on the dam towards the Stelida point; at its end it turns left slightly. There are no more clearly set paths here. Earth or rather blasted-out rock was taken from this small point of land for the construction of the airport. Little Stelida appears quite furrowed now.

From the top you can see far over Naxos. Stretched out to the south are the beaches Agios Prokopios (Άγιος Προκόπιος), Agia Anna (Αγία Άννα), Mikri Vigla (Μικρή Βίγλα), Kastraki (Καστράκι), Aliko (Αλυκό) and even Pírgaki (Πυργάκι). Right behind the coast at Agios Prokopios there are three lakes from which salt for the olive harvest is still taken from time to time. On a clear day the silhouettes of the Cyclades can be recognized: to the south Ios, Santorini, Sikinos, Folegandros; to the north Syros, Tinos.

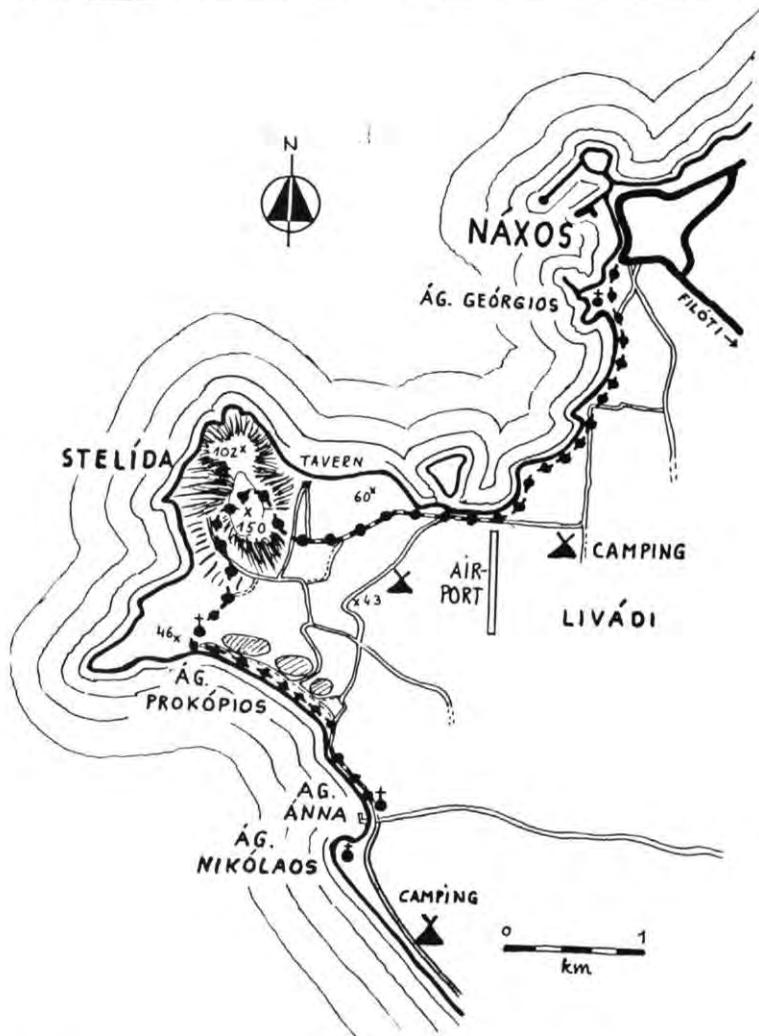
On the west side of the Stelida point it is quite easy to reach the paths which lead to the southern beaches. From Agia Anna or Agios Prokopios you can return to Naxos Chora by - usually overfilled - bus in the summer. From Agia Anna you can also return by a small boat. But it does, of course, rock a bit occasionally.

ROUTE 2

From the Stelida peak you can also return to the dam along the stony coast past the O Vangelis inn (only open in the summer) which can be seen on the beach to the northwest. From the dam you can return the same way you came.



From the top of the hill on the peninsula of Stelida there is an extensive view across the island of Naxos. To the south you can see the main beaches of Agios Prokopios, Agia Anna, etc.



② Naxos - Ágios Geórgios Beach - Stelída

Stretch: Naxos - Agios Georgios Beach (Πλάζ Αγίου Γεωργίου) - Stelida (Στελίδα) - Naxos; about 8 - 10 km

Time: about 3 hours

Comments: Also suitable for children. Walking bare-foot along the beach possible; for out to the Stelida point closed shoes recommended. Can be combined with a bathing excursion to Agia Anna and return trip by bus or ship. Binoculars and general map of the Aegean helpful.

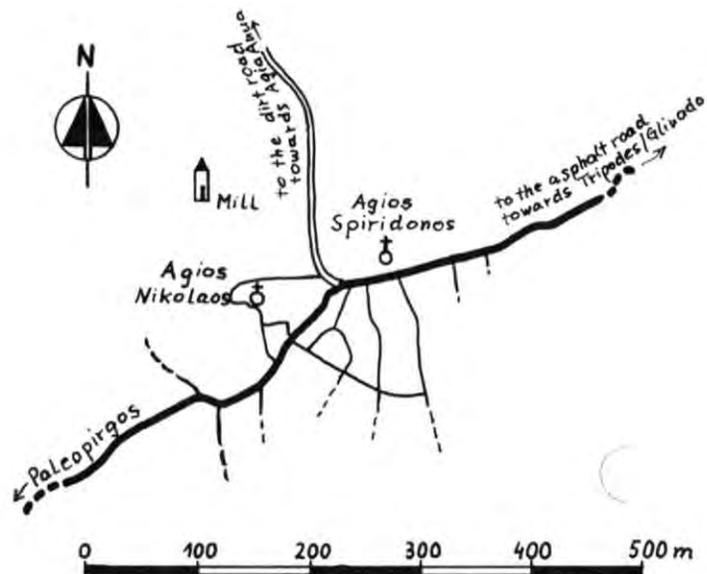
Description: From the city you should start off to the south along the main public beach Agios Georgios (usually unkempt). You pass wide sand dunes which could be idyllically covered with plastic garbage, especially after strong winds. At this point I sometimes ask myself why there aren't any plastic-devouring goats yet.



ROUTE 3

Agios Arsenios, also called Agersani (Άγερσανί), has not yet been much affected by tourists. You can buy something to drink or make other purchases in the Kafenions which are sometimes frequented in the summer by the long-term campers from the Plaka beaches.

One of the small village paths leads off to the southwest towards Paleopirgos. The following sketch may help you get oriented more easily.



Sketch of paths in the village of Agios Arsenios

ROUTE 3

Go west along the village path (cemented at its beginning) which is indicated in the sketch. About 400 m along the way the whitewashed chapel Panagia i Zoodochos Pigi (Παναγία η Ζωοδόχος Πηγή; Holy Virgin as Life-giving Source) appears to the south. Towards the south the path becomes narrower and ascends slightly.

When you reach the ridge of the 40 - 60 meter high chain of hills, you can make out down to the southeast the approximately 10 m high wall of the Paleopirgos, the only remains of it left standing. Far to the south, three kilometers away, there is the jutting cape of Mikri Vigla (Μικρή Βίγλα) with its adjoining sandy beaches.

A small trampled path, somewhat obscure at its beginning, leads south down to the Paleopirgos. Directly there you can hardly see more than from above.

The Paleopirgos (also Pirgos Plakas; Πύργος της Πλάκας) belongs to the same kind of fortified tower-farm from the Hellenistic Age as the Tower of Chimarrou. It served primarily for living and agricultural purposes but could hold back brief attacks (see article HASELBERGER).

James Theodore BENT (1852-1897; see comment to Route ①) writes:

Next morning we rode off to an Hellenic tower, called Plaka, which has guarded one of the most fertile little plains in Naxos. About fifty feet of this tower are left standing, and one window; the tower was nearly square, being ten and a half yards by twelve and a half yards, and stands on a gentle eminence, and is built, as usual, of mortarless stones, long and flat. Close to the tower we saw several graves cut in the rock, and about two hun-

dred yards from the tower is a granite quarry, from whence the stones to build the tower were evidently cut, for we saw the chisel-marks on a gigantic stone here which had been in the process of being cut, and which corresponded exactly to the dimensions of a stone I had measured at the tower - namely, two yards two inches long, twenty-six inches deep, and twelve thick.

300 m southwest of the Pirgos, right on the cement street, is the whitewashed church Agios Matheos (Άγιος Ματθαίος). It can be dated back in its present form to 11th/12th century but was probably erected upon the remains (or from the remains) of an old temple. On the outside as well as within classical pillar and square-hewn marble pieces can be seen or have been built into the structure. The floor in the anterior part of the church was taken partially from whitewashed mosaics. A fire place with chimney found there is also very unusual in a normal church.

At the top we turn towards the west. The path, almost on the ridge, leads through a bizarre rocky landscape. Some pastures and a few fields are found here. After a few hundred meters a view suddenly opens upon the west coast of Naxos; to the northwest the peak of the Stelida hill, a further point of orientation, can be recognized. In the background you can see Paros.

The fertile alluvial land in the foreground is one of the agrarian-economical centers on Naxos; the area is called

The ruins of the Paleopirgos near Tripodes, seen from the south. The windmills are on the hill behind it.



Kalamouria (Καλαμούρια). The famous potatoes from Naxos are planted here. Grain and vegetables also flourish here since there is sufficient water and an extensive system of pipes for intensive artificial irrigation.

Now you can go 20 minutes westwards in a zigzag line to the beach and then take a strenuous barefoot walk back to Agia Anna. In the spring you pass by the remains of the reed shelters built by the back-pack tourists of the summer before or by modern hermits. In the summer an active nudist colony reigns here. Small inns and discos take care of the bare necessities. Finally there are also two large camping areas. Easier than going directly along the beach is taking a sand-path parallel to it which begins near the first disco-inn.

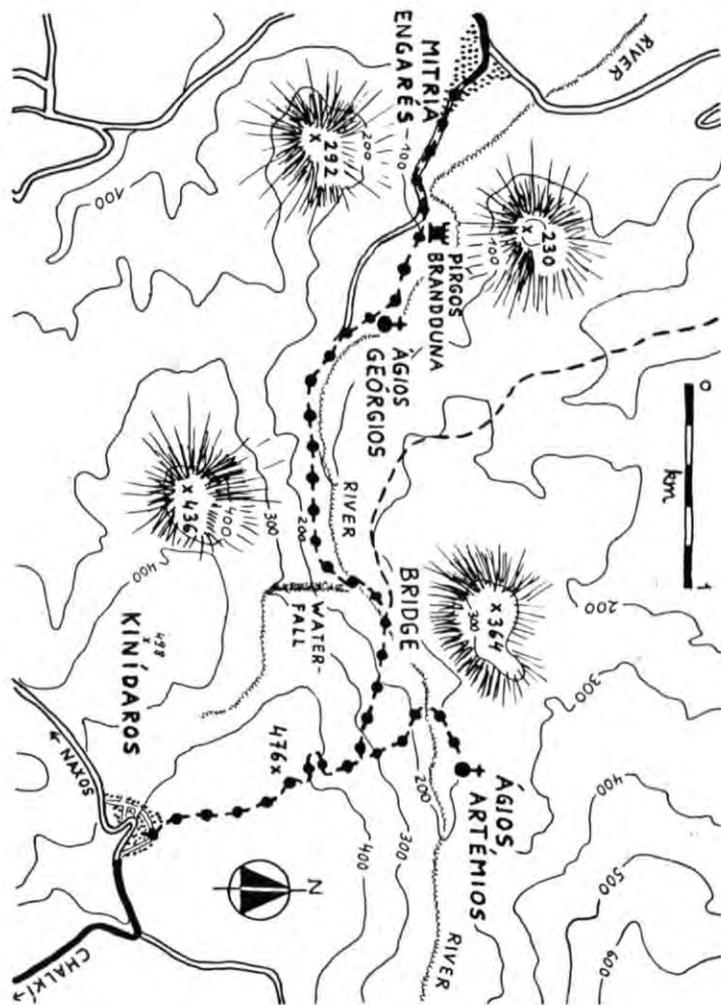
As you go down the path, you can see to the right the tiny, shining white chapel Agios Nikolaos (Άγιος Νικόλαος), somewhat secluded on a projecting cliff. Way down in the lowlands, in the middle of a field, there is the chapel Agios Petros (Άγιος Πέτρος).

The other possibility is to discover the sometimes narrow paths between the oleander bushes, the hedges of giant reed (*arundo donax*; not bamboo) and the prickly agaves, the sometimes dusty field paths to the northeast. An exact description of these trails which branch off into many others is impossible; individual discovery is left up to your own initiative. The point of orientation for your goal is the Stelida point in the northwest. You may possibly stumble upon the dirt road to Agia Anna and can follow it.

Whoever dares can also return to Naxos by foot from Agia Anna in about one and a half to two hours (see Route ②).

Agia Anna has some self-service restaurants and beach pleasures designed to suit the alleged tourist taste. In the summer a bus leaves for Naxos almost every hour, and small boats even go when the weather permits; in the spring they go much less often, if at all.





4 Kinidaros - Agios Artemios - Engares

Stretch: Kinidaros (Κινίδαρος) - Agios Artemios (Άγιος Αρτέμιος) - Engares (Εγγαρές); about 7 km

Time: about 4 - 5 hours

Comments: Kinidaros can be reached by bus only at times which are not favorable for wandering. At the height of the season it is possible to make the return trip from Engares to Naxos by bus, otherwise by taxi.

The paths are sometimes quite difficult to find and, in addition, are rather thorny at parts. Red markings exist along some parts.

Description: From the village of Kinidaros (Κινίδαρος) you head north to northwest for almost 1 km, ascending until you reach a flat pass. You should be able to see a small marble quarry on the right side (otherwise you have gone too far to the west), and you pass it at some distance. Shortly after crossing over the pass you can see the structure Agios Artemios (Άγιος Αρτέμιος) with its three naves, far below to the north in a valley which is unusually fertile for Cycladian conditions. Some cypress trees tower upwards near the basilica. The green color of the valley contrasts sharply to the surrounding desolate, stony mountain slopes. Engares, the end point of this wander route lies far to the west.

The path winds down northwards into the valley in steep serpentine curves for several hundred meters and then turns off to the west. A rather obscure path branches off

to the north here and leads down further into the valley. A sign indicating a church (δ) has been marked in red paint on a projecting stone. In case you should miss this trail and continue on too far westwards, there is a spring with drinkable water about 200 m before the bridge up ahead on the left side. 100 m before this spring a very small path which is difficult to follow leads off at a sharp angle towards northeast to east and continues along a water-course back to Agios Artemios.

After about 300 m you come to the Xerotakari river which has water throughout the entire year. Even the city of Naxos gets its water from its sources, far above here.

There are crabs, eels and frogs here. If you approach cautiously, you can also see turtles, which have probably only survived since they are inedible. You cross over the river balancing from stone to stone or else barefoot and then head straight for Agios Artemios. The - existing - path can be missed easily, but this poses no problem since the basilica is only about 300 m away.



Agios Artemios dates back to the 18th century in its present form. It is the largest church found outside the city of Naxos. Unfortunately, it has been shut since 1987. The ruins of the chapel Agios Dimitrios (Άγιος Δημήτριος) next to which there once was possibly a monastery, are a hundred meters away.

You can return the same way you came, crossing over the river again and going up the original path to where it

branched off. Follow the main path downhill to the west about 500 m further until you reach the river again near a double-arched bridge.

Please be warned not to attempt crossing directly through the river valley which is still in primeval forest condition to reach the bridge. You should also do your part to protect flora and fauna.

Don't take the obvious path leading from the bridge (it leads up higher), but instead go under the bridges's arch along the north side of the river and work your way westwards along the north side of the river bank, almost in the riverbed, for about 300 - 400 m. Wet feet are a distinct possibility. Red markings help in finding the path.



The interior of the basilica of Agios Artemios with its three naves.

You will finally reach two small cement overflow dams, one right after the other. At the second step, which is about 1.5 m wide, you should cross the river. On the southern side a little, unpretentious path leads up from the river in a southwestern direction past a small deteriorated stone hut.

Directly to the south during the spring you can see a waterfall cascading into the depths, a unique spectacle in the dry Cyclades. Its not completely clean water comes from Kinidaros.

The small path leads along the slope to the west, about 50 - 100 m above the riverbed. In the spring the path can be rather wet and muddy; thorny bushes often hinder free passage.

You will finally come to a dirt path, newly made in 1985/86, which connects the fields and areas of cultivation here. This is the easiest way of returning to Engares.

But the old path past the chapel of Agios Georgios (Άγιος Γεώργιος) is nicer. After the chapel you turn down towards the river, and the path makes a sharp turn to the west. It goes along a deteriorated aqueduct, and the water splashes into an old mill. Due to the wealth of water a lot of fruit orchards are found here.

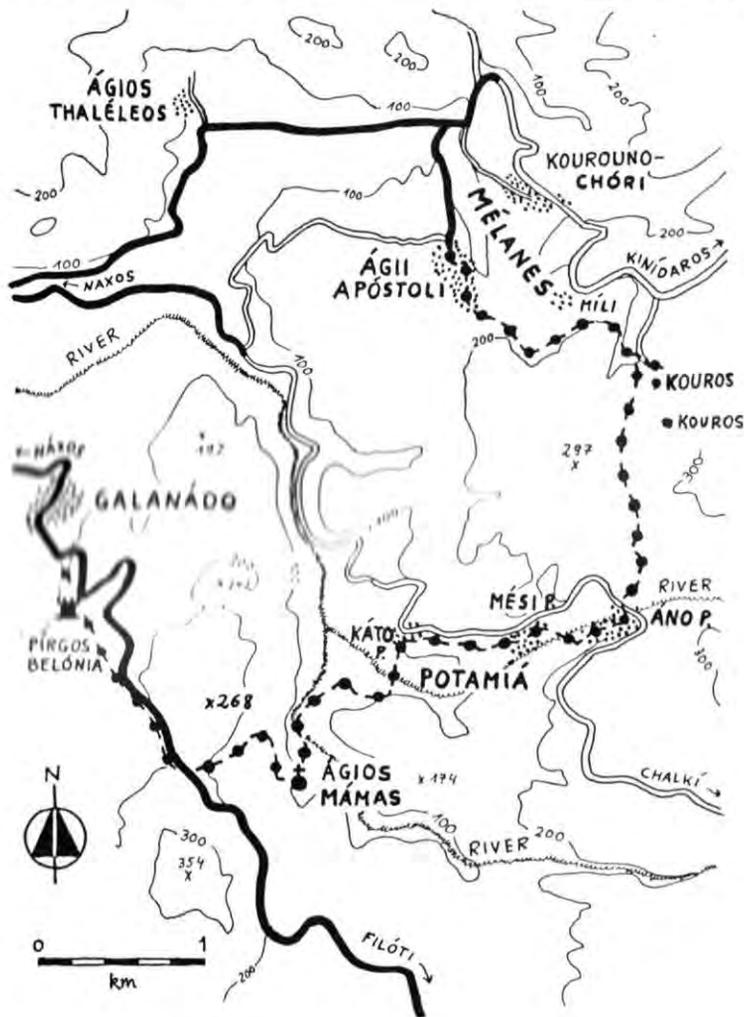
The path continues away from the river and towards the northwest and west, rising along the slope. In a big arc towards the west and southwest you finally reach an uninhabited pirogos which belongs to the Branduna family and lies a bit beneath the path.



*Coat of arms on the Brandouna pirogos near Engares
The inscription reads: ΑΝΔΡΟΝΙΚΟΣ ΠΡΑΔΟΥΝΑΣ*

From here you can see a whitewashed structure a bit beneath the peak of a cone-shaped hill to the north. This is one of the many small cave-chapels on Naxos: Gennissis (Γέννησης). According to one saga, Dionysos could have been born here.

Some individual inhabited houses belonging to the village of Engares (Mitria; Μυτριά) are found here near the Brandouna pirogos. After one more kilometer you reach the center of the village, and from there you can catch a taxi.



5 Melanes (Kouros) - Potamia - Agios Mamas

Stretch: Melanes (Μέλανες) - Kouros (Κούρος) - Potamia (Ποταμιά) - Agios Mamas (Άγιος Μάμας); about 8 - 10 km

Time: about 4 - 6 hours

Comments: Also suitable for children since the route can be concluded in Potamia (bus or taxi to Naxos); inquire about bus schedule for return trip from Potamia (Ποταμιά) or Sangri (Σαγκρί).

Description: Take the bus or taxi to the point where a connecting street leads to the kouros (sign) and continue on about 700 m to the kouros (this is the quickest possibility).

As an alternative you can begin in the village of Agii Apostoli (Άγιοι Απόστολοι). You take the way to the south through the village, bearing sharply east at the Agii Apostoli church (ΟΔΟΣ ΑΓ. ΑΠΟΣΤΟΛΩΝ) and continuing to the south 150 m further along.

Follow the evident path along the slope, where you have a good view out upon the fertile Melanes valley. Olive trees as well as orange and lemon plantations bear testimony to the intensive agricultural exploitation. The ruins of several watermills can be made out. An unusually large number of cypress trees contribute to the special character of this valley. The villages of Kourounochori (Κουρουνοχώρι) and Mili (Μύλοι) are on the opposite side of the valley. The path branches off several times and becomes

more and more obscure. In case of doubt, stop while you are still up high; in any case, don't go down into the valley.

After crossing the slope in a big arc (every once in a while there will be red orientation markers), you see a white chapel (Panagia) to the south. 300 m further along you come to a cross-road which you should follow to the east. You cross over a stream through the oleander bushes and reach the connecting road between the main street and the kouros. Go along the cemented stretch of this road to the south for about 200 m, between shady oleander bushes, plane-trees, cypresses and olive trees.

A sign on the right near a garden gate indicates the way to the kouros. The path along a wall is narrow and stony.

The over 6-meter long kouros, which dates back to the 6th century B.C., was probably left lying here in the marble quarry in its half-completed condition because of its broken leg.

A second, more poorly preserved kouros is found about 300 m further to the south. In order to get to it, you have to follow the barely recognizable paths in a bit of detective-work. As you wander around, you can see traces of the marble quarry that used to exist here. The entire area is called Flerio (Φλέριο).

From the better preserved kouros a small gate leads into a delightful garden with fruit trees, flowerbeds and vegetable cultures. At certain times you can buy something to drink from the owners of the garden and sit, in a classically rustic way, on a simple bench under a gnarled old olive tree near a goldfish pond. This is not, however, a real inn with menu.



The better-preserved kouros of Melanes

To continue wandering, return to the beginning of the cement strip. A clear foot-path to the south begins there (red markings indicate it). The way goes slightly uphill. After a short stretch you can see the ruins of the former Venetian fortification Apáno Káastro (Απάνω Κάστρο) on a mountain peak to the southeast. Next to it the peak Mount Zeus can be seen in the distance. In the spring observant wanderers can discover a lot of orchids along the edge of the path.

The path turns to the south after about 1 km and then to the southeast after another 300 m. Red markings are helpful for orientation. On past the cemetery in Potamia and the church of Agios Ioannis you finally come to Ano

Potamia, where the restaurant Pigis (from pigi = source) offers the possibility of a rest.

From Ano Potamia you start off again towards south to southeast (Odos Ag. Ioann. Theologou; ΟΔΟΣ ΑΓ. ΙΩΑΝ. ΘΕΟΛΟΓΟΥ), continue along a paved way (Odos Arist. Protosapadaki; ΟΔΟΣ ΑΡΗΣΤ. ΠΡΩΤΟΠΑΠΑΔΑΚΗΣ) through the village and then turn eastwards downhill to the river. You cross it and go along the slope on a very nice paved path without coming to the river again.

On past the school in Mesi Potamia you reach Kato Potamia easily. In front of the church of Kato Potamia (Panagia; Παναγία) you descend to the south towards the river (Odos Ag. Nikodimu; ΟΔΟΣ ΑΓ. ΝΙΚΟΔΗΜΟΥ), cross over it and follow the green arrows pointing towards the church of Agios Mamas. The way leads clearly around the slope in a wide arc. You cross over a second river to get to the church and might possibly have to climb over some walls or reed hedges.

The church, dating back to least the 9th century A.D., was originally orthodox but was changed to Catholic in the Middle Ages. With some effort you can still find some frescoes in the half-restored church. The structure located somewhat above the church served intermittently as a summer residence for the Catholic bishops and has now been leased to a farmer who harvests oranges here among other things. In the spring the branches of the orange trees bend over under the heavy burden of the juicy fruit. Unfortunately, I have observed how thoughtless tourists think they can simply serve themselves. Understandably the farmers react to this self-service of the laboriously cared-for fruit in an unfriendly manner.



The church Agios Mamas which dates back to the 9th century B.C.

From Agios Mamas you ascend across the fields to the northwest past the former bishop's palace. About 100 m above this building there is a clearly recognizable path behind a wall. Follow it 100 to 200 m northwards. You pass the entry gate to the grounds around the bishop's palace; there is a little spring with drinkable water here.

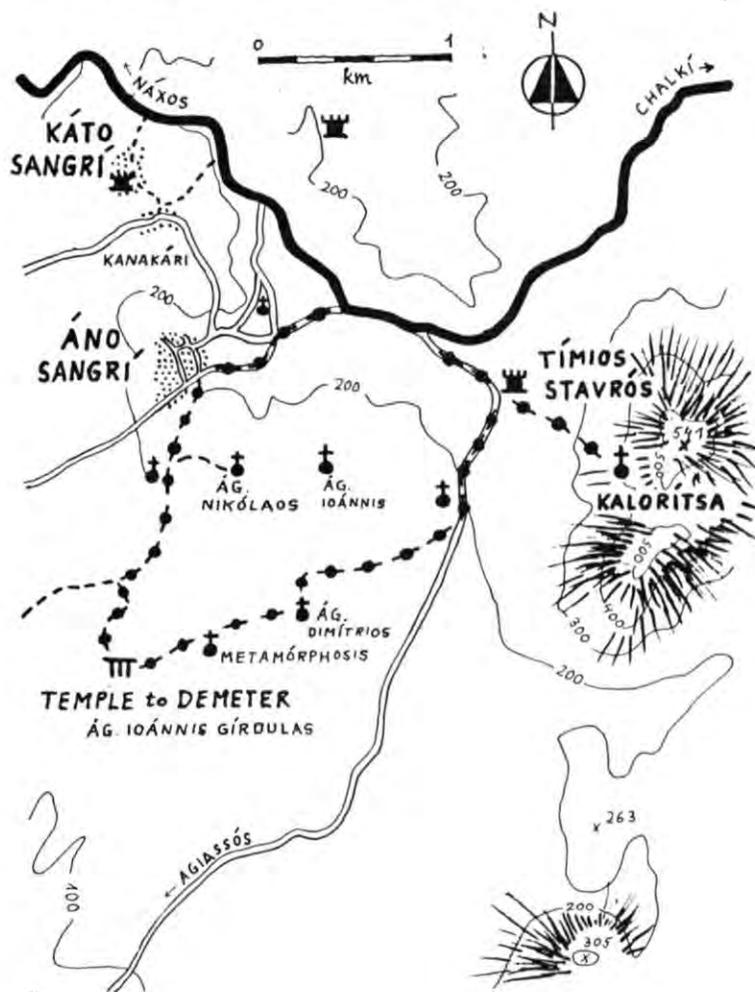
30 m further on you turn to the west and go upwards to the asphalt street, where you can wave down the bus to Naxos. Agios Mamas lies exactly to the east.

In case you have another half an hour, you can go along the street or small paths towards Naxos to the Pirgos Belonia (Πύργος Μπελώνια), which has been restored privately since 1986 and is situated directly on the main

road. Next to the pirgos there is one of the double churches typical to Naxos: the right half of Agios Ioannis (Άγιος Ιωάννης) is orthodox, the left Catholic. On the front of the church there is the representation of a Venetian lion as well as the coat of arms of the Venetian family Crispi. From the pirgos you can reach Galanado (Γαλανάδο) in a few minutes.

Winged Venetian lion on the Pirgos Belonia





6 Sangri - Temple to Demeter - Kaloritza

Stretch: Ano Sangri (Άνω Σαγκρί) - Temple to Demeter - Timios Stavros (Τίμιος Σταυρός) - Kaloritza (Καλορίτσα); about 5 - 6 km

Time: about 3 - 4 hours

Comments: Can be done by public bus. In the middle no clear paths, but altogether rather easy.

A lot of chapels and the temple to Demeter are locked or fenced in: "Tour of the Locked Doors". But you can still see something.

Description: : The wander-route begins in the village of Ano Sangri (Άνω Σαγκρί), which can easily be reached by bus. Three villages lie close to one another here: Ano Sangri (Άνω Σαγκρί), Kanakari (Κανακάρι) and Kato Sangri (Κάτω Σαγκρί). Ano Sangri is the southernmost.

The deserted monastery Agios Elefterios (Μούαστήρι του Αγίου Ελευθερίου; from about the 14th century) in Ano Sangri is being developed into a local museum.

Near this monastery next to the bust of Konstantin Xenakis (Κωνστ. Ξενάκης) there is a clear footpath which heads south. The whitewashed chapel Agia Paraskevi (Αγία Παρασκευή) lies somewhat higher in the southsouth-west. Further away in the east at the foot of the mountain named Profitis Ilias (Προφήτης Ηλίας) you can see the pirkos Timios Stavros (Τίμιος Σταυρός), the ultimate goal of this wander-route. At first you can't see the temple to Demeter. The path leads slightly downhill through the agaves.

In case you would like to visit the Byzantine chapel Agios Nikolaos (Άγιος Νικόλαος; closed), which is also picturesque from the outside, turn off left after 300 m onto a smaller path that heads east and will lead you to it in five minutes. This chapel was built in around the 12th century and has wonderfully restored frescoes. A bit further on there is the Byzantine chapel Agios Ioannis (Άγιος Ιωάννης; closed). The area around Sangri has very many churches from the Byzantine period.

The main path goes on further above a valley full of olive trees. After a short walk you can see to the south-west the simple white chapel Agios Ioannis Giroulas (Άγιος Ιωάννης Γύρουλας), which is surrounded by the remains of the temple to Demeter. It lies on the gentle hill projecting from the east a kilometer away.

One kilometer past Sangri a small, distinct path branches off to the southsoutheast down into the valley. It leads through the valley-floor and then, unclearly but without posing difficulties, back up to the temple area. In any case you should not go so far along the main path that you start going uphill again, with Agios Ioannis Giroulas to the east. Even then you can, however, head across the fields to reach the temple area.

The chapel Agios Ioannis Giroulas and the entire area of the temple that was presumably dedicated to Demeter are encircled by a man-high fence to protect the archaeological work which is still in progress. Even from the outside you have a good view. At this point I would like to warn you expressly not to climb over the fence or enter the temple grounds without permission and an official escort. Even the suspicion of archaeological misdemeanour can get you put into prison.

The classical temple dates back to the 6th century B.C. In about the 5th century A.D. the temple, intact up to that point, was changed, without any basic alterations, into a church. Probably in the 6th century a basilica which used only parts of the ground-walls of the temple was constructed. This church structure was most likely destroyed during the attacks by the Saracens in the 8th - 9th centuries and was plundered during the following centuries. The ruins were used for agricultural purposes. Finally the small chapel Agios Giroulas was erected on top of the foundation of the temple, using a lot of the ancient ruins for the construction. In order to carry out the reconstruction of the temple, the chapel had to be taken apart. A new chapel now stands on the edge of this area.



Agios Ioannis Giroulas with the temple to Demeter

With great effort far over a thousand pieces of the original temple, found on the grounds and in the entire surrounding area, have been collected, compiled for archaeological purposes and put in order. The temple is considered very important for an understanding of the marble architecture on the island since all the basic parts for reconstruction in the original form are available.

From the temple you can return to Sangri the same way you came.

Another possibility is to go on slightly uphill across the fields towards the east and northeast. Soon you can see the *pirgos* Timios Stavros to the northeast and should head towards it. At first there are no clearly defined paths, just trampled ways. You may possibly pass the unpretentious Byzantine chapel Metamorphosis (Μεταμόρφωσης) or the whitewashed chapel Agios Dimitrios (Άγιος Δημήτριος; open). You come to paths which you follow in the same general direction northeastwards towards Timios Stavros. The countryside is surprisingly manifold: from olive groves and flourishing fruit gardens to bare, stony fields. After 1.5 - 2 kilometers you come to a dirt road which leads south from Sangri to Agiassos (Αγιασός).

The *pirgos* Timios Stavros (the true cross) can be reached via this dusty dirt road. The *pirgos* itself dates back to about the 17th century, has a small chapel and serves otherwise as a chicken-coop or something similar. It is closed.

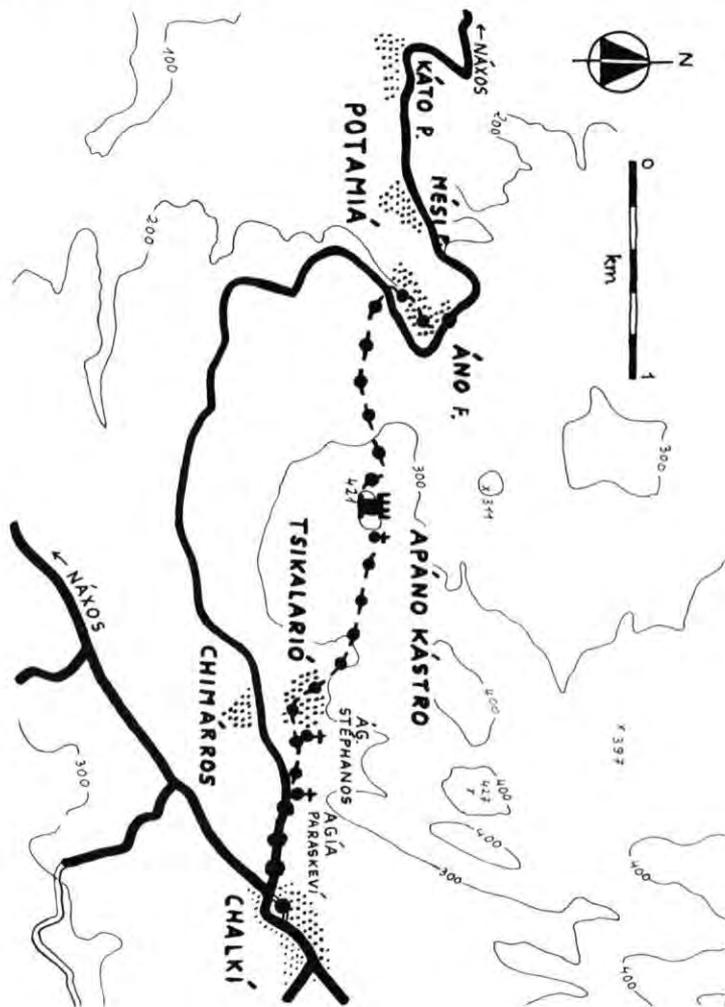
400 m uphill to the eastsoutheast of the *pirgos* there is the cave-church Kaloritza or Kaloritissa (Καλορίτισσα; the one who brings luck) which dates back to the 13th century. From the *pirgos* you can see the remains of the projecting walls of a former monastery.

The climb up takes 20 minutes. You are rewarded with an extensive view over the entire area from Sangri to Naxos. The cave-church itself is closed, but you can get a good view of the structure through an opening in the rock wall.

From Kaloritza you return via Timios Stavros to the bus stop near Ano Sangri.



The cave-church Kaloritza near Sangri



7 Apano Kastro

Stretch: Chalki (Χαλκί) - Apano Kastro (Απάνω Κάστρο) - Potamia (Ποταμιά); about 5 - 6 km

Time: about 3 - 4 hours

Comments: You must climb up steep stretches to get to the fortification Apano Kastro. It can be quite windy on top. Binoculars and a general map of Naxos are useful.

From Potamia you can return by bus or taxi or else continue on to the church Agios Mamas (see route 5).

Description: From the bus stop in Chalki you cross through the village to the southwest until you reach the beginning cemented part of the street to Tsikkalario (Τσικαλαρειό) or Potamia (Ποταμιά); see map of Chalki at route 8). About 300 m after leaving the village you can see the chapel Agia Paraskevi (Αγία Πρασκευή; open) about 50 m to the right of the edge of the street.

From here a path leads to Tsikkalario in the direction west to northwest (red markings). After some 100 m, however, it gets fairly dirty (waste water from Tsikkalario); it leads past the church Agios Stephanos (Άγιος Στέφανος; closed) westwards through Tsikkalario (Odos Kastro; Οδός Κάστρο). Then it rises and leads you directly to the north side of the fortification Apano Kastro. At the chapel Agios Pantelimonas (Άγιος Παντελεήμονας) you head up the mountain slope. The ascent to the summit is not very easy from any side. On the south to southwest side there are a few somewhat trampled paths along which you can mount steeply and directly.

The fortification is in ruins now and covers the entire mountain dome. It was built by the Venetians in the 13th century after the conquest of Naxos (see article by EBERHARD; there is also a plan of the castle).

From the top you can see the dominating position of this fortification. Far to the northwest is the city of Naxos, nearer to the west is Potamia. From up here you can trace the way from Tsikkalario to Potamia very easily; later you will descend down to it. The entire high plateau of Tragea (Τραγέα) stretches from northeast to south-east (Moni-Mονί, Filoti-Φιλότι, Chalki-Χαλκί, Damario-nas-Δαμαριώνας, Damalas-Δαμαλάς, etc.). Sangri (Σαγ-κρί) lies in the southwest.

The French historian Alexandre BUCHON (1791 - 1846) wrote about the Apano Kastro in the Revue de Paris (IV serie, 17 (1843), p. 268, translated):

In order to reach the ruins of the castle Apano Kastro one must go up a rather difficult approach through the rocks to the summit, which is bounded on one side by a very steep declivity, on the side towards the valley of Drymalia by a lesser slope. This old castle, built in Franconian style, had double retaining ramparts. The walls of the first rampart end up towards the valley of Drymalia in a large round tower with loop-holes for shooting, and this is connected with another tower by a thick wall. The exterior of the round tower is well-preserved. Up higher there is the second rampart which

View of the fortification Apano Kastro (High Castle). In the foreground is the chapel Agios Pantelimonas.



encloses the fortification, and its exact position between the remains of towers and cisterns cannot be clearly made out. The position of the castle is excellent, especially of the side towards Mount Zeus. A small church, located on peak of the cliff, contains the remains of a Greek temple as well as a large assortment of ancient marble fragments. On the opposite side of this drop, covering a length of more than 30 feet and reaching a height of five or six feet, there are the remains of a Hellenic wall with big unformed stones. I followed the wall along a rather difficult path up to a spot where a small gate leads out of the fortification. According to Pater SAULGER (1), who wrote a history of the earlier dukes of the archipelago, this fortified castle was built by the third duke of Naxos, Marco Sanudo, from 1244 to 1255 in order to restrain the inhabitants of Naxos, whose rebellion on the occasion of the demolition of an altar to St. Pachys (Holy Fat One) he was able to put down only with difficulty. According to SAULGER, "the people rushed by in crowds, especially mothers with emaciated, sickly children. The superstition was that after a certain number of pleading calls to their "Holy Fat One" and repeatedly pushing the child through a hole made in an immense stone which can still be seen today, they were convinced that it wouldn't take long until the child exhibited a normal corpulence." Marco wanted to overthrow this venerated altar. The inhabitants of the villages and piri of Drymalia revolted, however, and Marco, who had just suppressed them with difficulty, had the fortification Apano Kastro, which dominates over the valley, built to restrain them in the future, too.

(1) Robert SAULGER or SAUGER was a Jesuit who in 1698 published anonymously in Paris a very detailed, partially disputed representation of the history of the dukes of the archipelago: "L'histoire des anciens ducs de l'archipel". (Note by translator)

About 400 m away to the southeast there are the remains of a cemetery from the Geometric Epoch. The tumulus graves are usually encircled by crude stones (diameter 7 - 12 m); some of the graves are surrounded in a rectangular form. In the 60s excavations were made here. Although many of the graves had already been plundered, interesting remains of charred bones, pieces of jewelery, pottery and weapons were found. At the entry to the graveyard there is a menhir which stands about 3 meters high.

Whoever would like to return to Chalki quickly can do so easily by crossing the graveyard. With a little luck you can even find the remains of an ancient street which leads through a small ravine to the cemetery's plateau.

Otherwise you can climb down the west side of the fortified mountain, pass by the remains of a very old cyclopean-like wall and then continue northwestwards across fields until, near the deteriorated natural stone chapel of Agios Andreas (Άγιος Ανδρέας), you reach the mule track which leads from Chalki to Potamia. Follow the old path, paved with big stones, westwards (red markings).

Finally you come to the street between Chalki and Potamia and reach the restaurant described in route 5 by

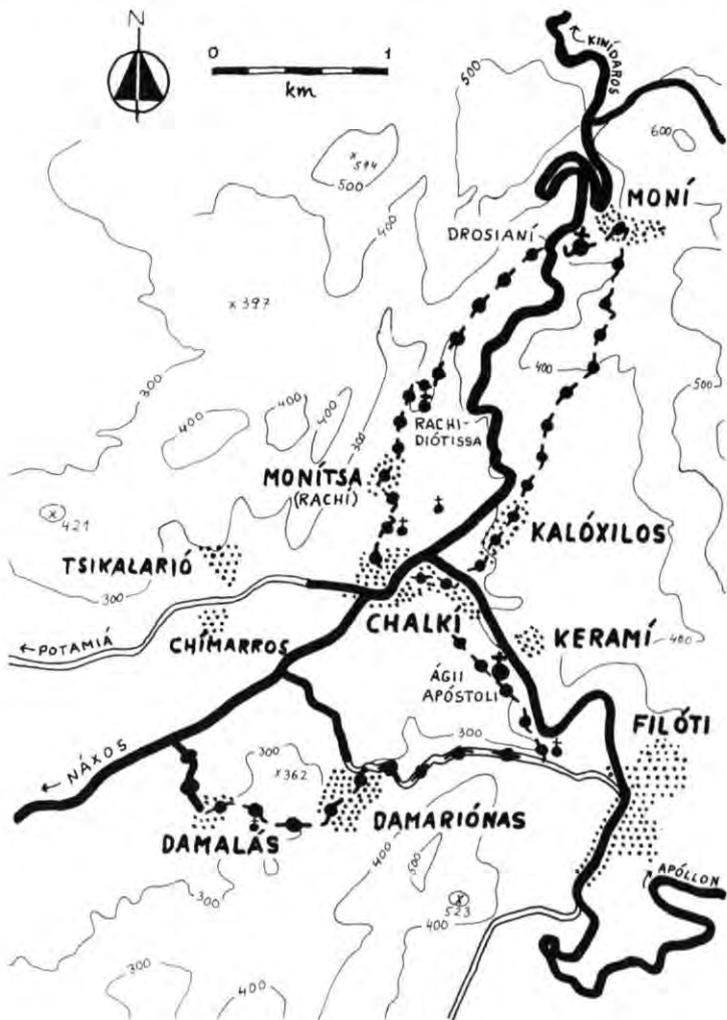
going northwards through Ano Potamia (Άνω Ποταμιά) in an arc.

If you go to the south, you go past Mesi Potamia to Kato Potamia (same way as in route 5).

From Ano or Kato Potamia you can return by bus or taxi or else wander on further to Agios Mamas.

Menhir near a graveyard close to Apano Kastro





8 Tragéa Round Walk 1

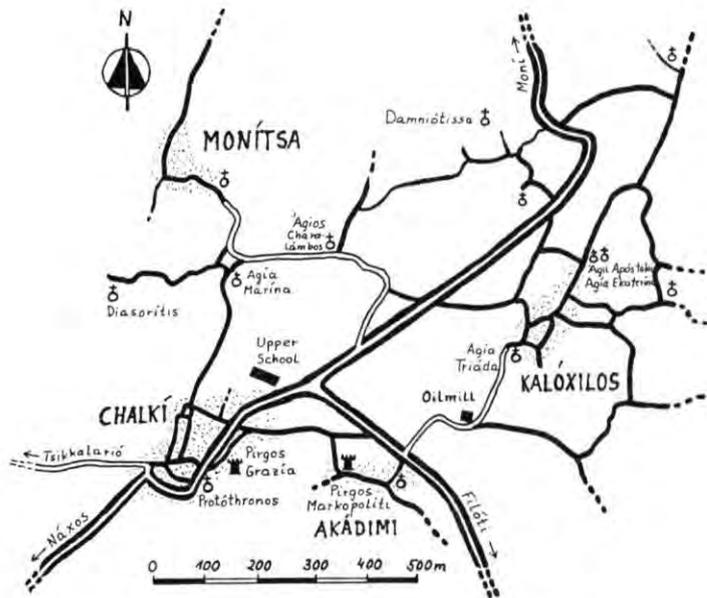
Stretch: Chalki (Χαλκί) - Moni (Μονί) - Drosiani (Δροσιανί) - Monitsa or Rachi (Μονίτσα or Ραχί) - Chalki; about 7 - 8 km

Time: about 5 - 7 hours

Comments: Some of the churches along the way are closed; in practice, keys are not available except for Drosiani; Tragéa is the term for the high flatland around Chalki.

Description: From the bus stop in Chalki you start out at the church Panagia i Evangelistria i Prototronos (Παναγία η Ευαγγελίστρια Ἡ Πρωτόθρονος; The Virgin on the Highest Throne). This church is still used; it contains impressive frescoes in the interior and is, in any case, worth seeing. You must ask for the key at the Papas in case you don't happen to meet someone who is in the process of visiting the church. A little contribution would be very appropriate.

Now head for the pirogias Grazia (Γρατσία), which is located very nearby to the east. A coat of arms of the Venetian family Barozzi (Μπαρότζι) hangs over the entry gate. 200 m further past the pirogias to the northwest, in the next settlement called Akadimi (Ακάδημοι), there is the pirogias Markopoliti (Μαρκοπολίτι). Both structures are closed. They were the fortified residences of Venetian families during the Middle Ages (see article EBERHARD).



Plan of the area surrounding Chalki

A little bit further to the west there is a chapel (Agios Nikolaos; Άγιος Νικόλαος) with a red-tiled roof. Past it, cross over the asphalt street Chalki-Filoti to the north at the bakery shop. You pass an architecturally unattractive oilmill and several minutes later reach the cemented street Kaloxilos (Καλόξυλος).

Past the main church of Kaloxilos (Agia Triada; Αγία Τριάδα) cross through the village towards the northeast to north. It is easy to get lost (see map). When asked

about the way (μονοπάτι) to Moni, the people who live here usually direct you in a friendly and emphatic way to the asphalt street, which does not correspond to the footpath described here. You are right if you pass two chapels, Agii Apostoli (ΑΓΙΟΙ ΑΠΟΣΤΟΛΟΙ) and Agia Ekaterina (ΑΓΙΑ ΑΙΚΑΤΕΡΙΝΑ), which are located next to one another at the end of the village. Individual red marks designate the footpath with a main direction towards the north to northeast. It is 2 km to Moni.

First you go slightly uphill and across a stream, after which the path becomes steeper and rockier. From the dome you can see Moni, exactly to the north. The lovely view behind you looks out over Tragea high plateau with its olive tree woods.

At a distinct fork in the path turn to the north and northwest towards the overhead electric wires and cross under them. After wandering through a deep, fertile valley you finally reach Moni.

Cross through Moni to the west and look for a small path downhill towards the southwest. You can see the church Panagia i Drosiani (Παναγία η Δροσιανή; Virgin Fresh as Dew), also called Drosani, although it is somewhat hidden from here. After about 150 m turn to the northwest at a clear fork in the path. The church Drosiani is located here, almost on the street.

The church probably dates back to the 6th century A.D. and is composed of many agglomerated chapels built next to one another. It is famous for its excellently restored and preserved frescoes. The church is normally closed; you can ask for the key in Moni. If you ring the bell at the church several times and wait for 5 - 15 minutes, someone usually comes and unlocks the door. A contribution is appropriate and expected. Incidentally, taking pictures is not permitted.



Church Panagia i Drosiani (6th century A.D.)

From Drosiani you cross over the asphalt street from Moni to Chalki and by going downhill to the southwest come to a rather bad smelling stream. Follow the stream bed downhill, whereby it can be wet, naturally. The rest of the way follows along the stream and then again towards it and is partially indistinct (red markings help every once in a while). After about 800 m you go up the bank to the southwest away from the stream, and after about 300 m you reach the chapel Panagia i Rachidiotissa (Παναγία η Ραχιδιώτισσα; open, some frescoes).

Then go 100 m downhill to the west and take the fork which leads south. You wander through sparse oak-

forests along a very nice high path. To the northwest on the opposite slope you can see the deteriorated basilica Agios Isidoros (Άγιος Ισίδωρος) with its 3 naves.

At the beginning of the village of Monitsa (Rachi) on the right-hand side there is the chapel Agios Nikolaos (Άγιος Νικόλαος). 50 m further on you have a view of the half-way deteriorated chapel O Taxiarchis (Ο Ταξιάρχης) to the southwest. Finally you pass the chapel Agios Antonios (Άγιος Αντώνιος) with its marble-tiled roof.

You leave Monitsa towards the southwest and cross over a river soon. A new dirt street, made in 1987, begins near the bridge over the river. You use it for a little more than 100 m and leave it at a sharp left curve by continuing straight ahead along a small path. 50 m further this path also turns distinctly to the left and leads to the southeast towards Chalki, past the chapel Agia Marina (Άγία Μαρίνα; closed; clear spring with stone enclosure can be seen from outside).

If you go westwards at the turn of the path, you will come to the church Agios Georgios o Diasoritis (Άγιος Γεώργιος ο Διασορίτης; Saint George the Savior; closed), which is located 300 m further in the middle of olive trees.

James Theodore BENT (1852-1897; see route ①) wrote the following about Chalki:

Chalki seems to have been a place of considerable importance in mediaeval days, and the Church of St. John here is the oldest Christian building in the island: it is curious in formation, with a long porch with three Gothic arches on either side, about fifty feet long, and having no roof to it now, but a vine trailing over it; this seems to be a mediaeval addi-

tion. Inside the building is strictly Byzantine: you enter a narrow narthex with arches on either side, which lead into two dark collateral chapels; between the narthex and the choir is a narrow space with a waggon roof; over the choir is a dome covered with frescoes. The front of this church has a stepped edging.

All around Chalki are ruins of churches, dating from the middle ages, hidden away and buried in the olive groves; one of them, dedicated to St. George, is especially picturesque, being covered with ivy, and over the archway into the nave is a very long old Hellenic inscription; also there are several traces of an ancient temple - perhaps that of Apollo Trajios. But these churches are now for the most part disused and falling into ruins, as also are the large towers, where once lived the Venetian proprietors around Chalki. It is a place of the past, but very lovely in its decay.

Notes:

- (1) The church I Prototronis is meant.
 (2) Agios Georgios o Diasoritis

9 Tragéa Walk 2

(see map for route 8)

Stretch: Damalas (Δαμαλάς) - Damarionas (Δαμαριώνας) - Agii Apostoli (Άγιοι Απόστολοι) - Chalki (Χαλκί); about 5 km

Time: about 2 - 3 hours

Comments: Easy, leisurely walk

Description: From the bus stop Damalas on the main road Naxos - Chalki walk along the cement street towards the southwest for about 400 m until you reach Damalas. Turn left shortly after the beginning of the village (ΟΔΟΣ ΑΓ. ΕΙΡΗΝΗΣ; Odos Ag. Irinis). The way leads uphill to the southeast, first through the village and then on to the church Agia Irini (Αγία Ειρήνη; closed).

The narrow, cement path on past the church towards Damarionas becomes wider and leads directly to the church Christos or Metamorphosis tou Sotiros (Χριστός or Μεταμόρφωσις του Σωτήρος; Christ's Transfiguration). In the churchyard there is a bust of Ioannis K. Papanigopoulos (Παπαρηγόπουλος, a participant in the struggle for liberation from the Turks.

Continue towards the northeast to east through the twisting lanes of Damarionas until you come to a dirt road to Filoti which you use for a while.

From the street you have a lovely view upon the high plateau of Tragea and the white churches and grey towers of the villages hidden among vast olive groves.

The castle Apano Kastro, which dates back to the Middle Ages, is located to the westnorthwest.

To the left one kilometer after Damarionas 100 m from the dirt road there is the whitewashed chapel Timios Stavros (Τίμιος Σταυρός). A narrow path leads past it to the north to northwest; 200 m further a small path turns off to the left (red markings).

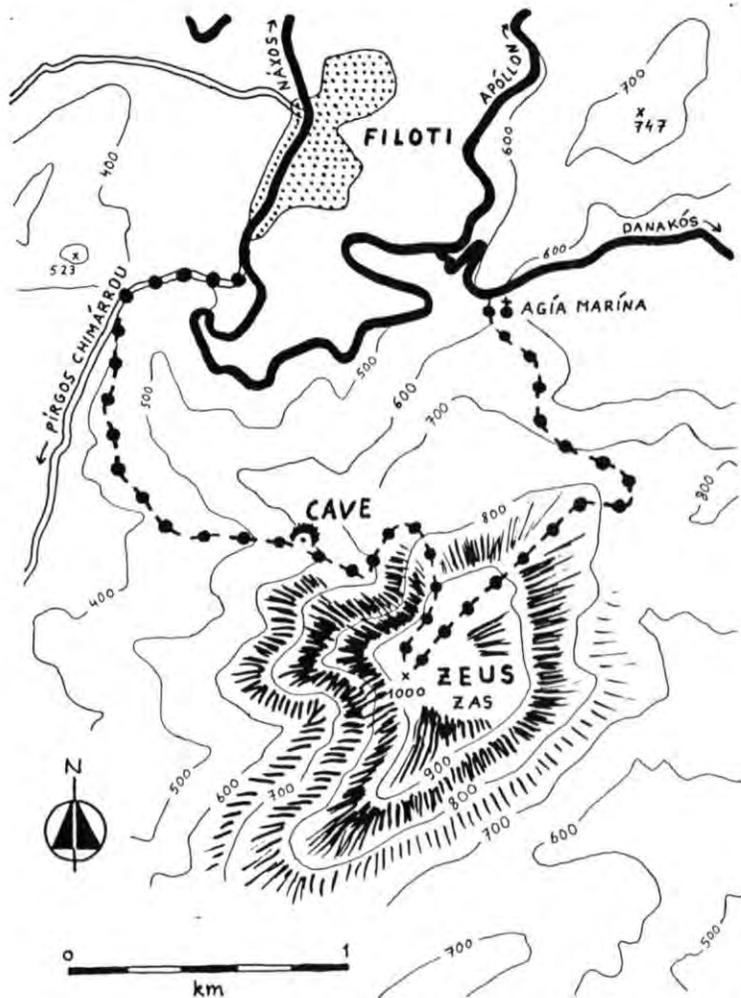
After continuing a short while along some completely overgrown and dark, narrow passages cut through the olive groves, you reach the natural-stone colored church Agii Apostoli (Άγιοι Απόστολοι; closed), which dates back to about the 10th century and is distinguished by its unusual construction with a second chapel built upon above the entry. The key may possibly be given to you by people who live nearby.

Diagonally opposite is the whitewashed church Agia Eleusa or Metochiotissa (Άγία Ελεούσα or Μετοχιώτισσα; open), which dates back to the 17th century. This area is called Metochi (Μετόχι).

If you keep going to the northwest, you see a lot of small paths which lead to Chalki or to the asphalt street going from Chalki to Filoti. It is impossible to describe these many paths. You simply must wander a little through the sparse olive groves.

The double church Agii Apostoli





10 Zeus Peak or Zeus Cave

Stretch: Agia Marina (Αγία Μαρίνα) - Mount Zeus (ΖΕΥΣ or ΖΑΣ), Zeus Cave (σπηλιά) - Filoti (Φιλότι); about 8 - 9 km

Time: about 5 - 6 hours; ascent to peak 1.5 - 2 hours

Comments: Choose a clear day for the ascent. General map of the Aegean Islands and binoculars recommended. In the summer start as early as possible. It can be rather windy and cool on the peak, even in the summer. The way from the peak to the cave is more difficult, otherwise the wander-route is easy.

Description: Take the bus until the fork to Danakos (Δανακός); the bus stops here upon request. Follow this street to Danakos uphill for 400 m to the chapel Agia Marina, which is located exactly on the crest. You could also take a taxi directly to Agia Marina, of course.

At first the path is clear and easy. It starts directly at the chapel and heads southeast, winding slowly up the slope. After 500 m you come to a watering-place with drinkable spring water. Nearby on a projecting marble block you can see the inscription in Old Greek (ΟΡΟΣ ΔΙΟΣ ΜΗΛΩΣΙΟΥ; Mount Zeus, Protector of the Herds), which is mentioned in many travel descriptions. Unfortunately, some modern-day barbarians have added the inscription of their own initials to it.



An old inscription on the way to Mount Zeus

Shortly after the drinking-place the way winds up more steeply in serpentine through open marble rocks. It is somewhat less distinct, and in case of doubt stay up higher. Here as well as before there will be forks with red markings which indicate other routes up to the peak. After 800 m you come to the remains of two old round limekilns (diameter about 4 m; like very wide wells).

Here you should turn off the distinct path which continues south and instead head towards the southwest to west. First you go along a small wall, then straight up

along animal paths to the peak. The flat, thorny phrygana can hinder you at first, then the way becomes stony.

From the peak of Mount Zeus or in New Greek Zas (ΖΑΣ; the altitude is about 1000 m) there is a grand view out over the island of Naxos and the surrounding Cyclades. If we can believe earlier travel authors, even Asia Minor could be seen on a clear day. Vultures often circle around the peak at an appropriate distance.

To the southsoutheast there is the tower of Chimarrou (Πύργος του Χειμάρρου; see route 11), to the northnorth-east the monastery Fotodotis (Φωτοδότης; see route 12). Neither structure stands out much against the surroundings. Mount Zeus slopes off to the northwest in a steep wall about 200 m long. There, in an incisive boulder field, is the Zeus Cave, but its entrance cannot be seen from the peak. Experienced climbers can climb down to this boulder field and from there directly to the cave.

You can return the same route you came and wait for the bus on the street from Filoti to Apirantos or else look for the way direct to Filoti somewhat further along the street in the direction towards Filoti.

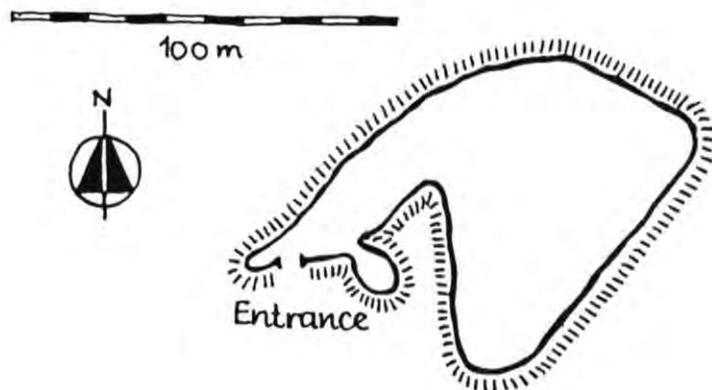
If you feel strong enough to continue on to the cave, turn north from the peak and descend to the boulder field in a large arc almost to the south. In this way you can circumvent the steep wall.

Continue carefully down the steep boulder field. After 300 m you can see the narrow entrance to the cave, back somewhat on the northern side. Just beneath the entrance there is a watering-place with drinkable spring water. The cave is, in principle, secured by a locked door, but this is constantly broken open and thus often stands open.

The cave is now called Argia (Η σπηλιά στ' Αργιά). In old descriptions it is called the Zeus or Jupiter Grotto, since according to one legend Zeus was raised here.

The cave is damp and warm, at the beginning still flat in the interior and then quickly becoming slippery and full of rough stones. If you are alone and without a good flashlight, an inspection of the 150 m deep cave is dangerous or even impossible. In the cave you can hear bats; additional occupants are big yellow spiders.

The royal Saxon mountain commissioner Karl Gustav FIEDLER (1791-1859) traveled through this land from 1834 to 1837 by order of the Greek government to gather information about the geological sites and their exploitation, among other things. His report in the book "Reise durch alle Theile des Königreichs Griechenland" ("Travels through all the Parts of Royal Greece"), part 2, Leipzig 1841, contains the following description of the cave:



A rough sketch of the Zeus Cave

The Zeus Cave on Naxos

From here I left the next day for the Zeus grotto, which is located on the rocky west precipice of the mountain Dia (now pronounced Zia), about 1.5 hours south of Kerami. The grotto goes into the mountain h. 4.4 *) to the northeast. The entrance is only a few Lr. *) high and wide and is closed by a dry wall and a door. At the front one sees a kind of masonry that serves as an altar, upon which there is a broken oil lamp. This place is called the Church to the Holy Mother of the Grotto (Apanaja, Ajia Panagia).

If one continues on a bit further into the cave, there is a small secondary cave on the right which has also been consecrated as a church. The cave, which is rather flat from the entrance to here, is also only several Lr. wide and a few Lr. high here. If one goes on several Lr. further, a large, wide vault appears suddenly. One descends down into this and walks on over slippery, sharp-edged stone blocks which have fallen wildly on top of one another, so that one must climb forward carefully since at any moment one could break a leg or scrape skin and flesh from the bones. The immense high vault was formed from sound limestone beds and has no stalactites.

The large cavity extends rather far to the north. One sees here the often perpendicularly separated limestone beds which strike h. 3 and dip about 30 degrees to the southeast.

Completely in the northernmost section of the cave one mounts to a small secondary cave which

ends the big cave. Some stalactites are here, yet but little damaged, thus but little visited. Most of these stalactites are flat and consist of rod-shaped secreted limestone spar which in some places covers the walls in a stalactite deposit several inches thick. Some of the stalactites are only 1/4 inch thick but as wide and as evenly pleated as hanging robes; some of them have very delicate, regularly notched edges since little stalactites wanted to be formed all over but were formed regularly next to one another until the water from each peak stopped dripping, and these now project about 1/4 inch from the common surface. This cave has nothing especially interesting; one sees a large, dark vault and gets the best impression when it is lit up at various spots and one stands where the front entrance opens into the large vault, without climbing around on its broken pieces. It is said that orgies were celebrated in this grotto; in reality this would have been the best ground to bring raving people back to their senses; only the front part is said to have served for this, so there weren't many raving people on Naxos. Incidentally, this cave may very well have served for secretive ceremonies, as any dark cave can.

This cave was formed through a rising up and lowering down of layers; where the highest angle was formed it was sufficient to form a kind of roof, while the layers beneath broke during the lowering and thus formed the cavity. When one is between the Dia Mountain and the low limestone range opposite to the west, one sees that the layers of the low range fall to the west, as is usually the

case for layers on the west side, while the layers of the Dia fall to the southeast; so one sees clearly what an impressive rising took place there. This cave is, however, when one considers the Dia's immense mass, nothing more than a bank which has broken down from the mountain. The basic mountain is not revealed anywhere on this side of the Dia, right down to its foot only limestone is in view.

The cave is naturally inhabited by a large number of bats which appear to be something special to the people here. They were lucky not to be in the narrow front entrance this time (probably they were hanging from the vault of the large cavity), because my companions, who had lit a fire there, often said: if only we had a bat (nykterihda) to burn. When I asked why, they only always answered: etsi (έρτσι), which means so.

*) Note: Lr. is the abbreviation for Lachter, which is 6 feet 8 inches (Leipziger measurement); approx. 1.89 m.

h. is the abbreviation for hora (hour) and together with the time mentioned afterwards indicates the direction: h.0 = h.12. means North-South direction; h.3 means SW-NE direction; h.6 means East-West direction.

From the cave go down into the valley, keeping more to the north. After 300 to 400 m, leaving the northwestern section, you reach a grove with high, shady plane-trees. Throughout the entire year fresh drinking water bubbles up from a spring enframed by a round marble pool here.

From here the path, sometimes a bit unclear at first but then more and more distinct, leads along the slope

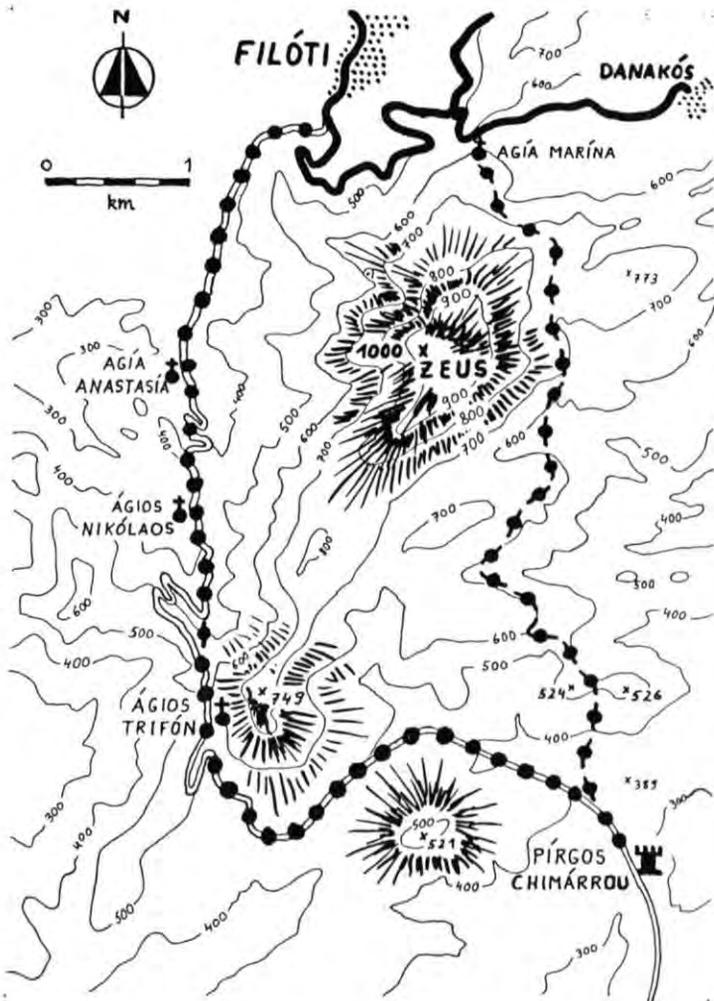
ROUTE 10

right to Filoti. You finally pass the base of a mill, from where you can see Filoti's garbage dump, and near it you reach the dirt road which leads from Filoti to the south of the island (tower of Chimarrou to Kalandos). Filoti is 1 km away.

*The entrance to the Zeus Cave on an engraving from the 19th century.
(Expédition scientifique de Morée, Paris 1838)*

ROUTE 10





11 Filoti - Tower of Chimárrou

Stretch: Agía Marina (Αγία Μαρίνα) - Pírgos Chimárrou (Πύργος του Χειμάρρου) - Ágios Trifón (Άγιος Τρύφων) - Filoti (Φιλότι); about 15 km

Time: about 7 - 10 hours

Comments: Take water and food along with you! It is recommendable to start early, which means possibly taking a taxi to the chapel Agía Marina. I would describe the wander-route as strenuous. Whoever is looking for solitude finds it along the way to the tower.

Description: Start at the chapel Agía Marina (Αγία Μαρίνα) and go first exactly the same way as in route 10, past the watering-place to the limekiln.

Here you should take the clearly seen path to the south which leads through deserted regions. You rarely meet even a shepherd. You wander slightly uphill and downhill a total of 5 km more in this direction. In general stay at about the same level along the slope; in any case don't go down too far into a valley. After one last indentation in the valley, which you circumvent always staying at almost the same altitude, you reach a flat ridge between the altitudes indicated on the map with 524 m and 526 m. From here you can see the tower to the southeast. From west to east there is a dirt road, completed in 1985 and leading from Filoti past the tower to the south and to Kalandos. Go down the ridge to the street and follow it to the tower.

The return route goes back along the same street, making it easier and clearer but also more boring than the way there.

The tower presents the central part of a kind of fortified farmstead which is also still found on other Cyclades islands (see article HASELBERGER). It dates back to the Hellenistic Age. Two chapels (I Panagia tou Pirgou) crouch next to it. The remains of a thick wall surround it almost in a square. To the northwest the peak of Mount Zeus looms up, nearer to the west on the top of a hill about 1 km away there is a chapel (Panagia). The tower is in great danger of collapsing during a storm or if hit by lightning since the supporting inner shell has already crumbled to a great extent.

People used to travel by mule along the island's stony paths. The famous German archaeologist Ludwig ROSS (1806- 1859), who traveled intensively through Greece during the 1830s and spoke fluent Greek, reported about the tower of Chimarrou in his "Reisen auf den Inseln des griechischen Meeres" (Travels on the Islands of the Greek Sea), Leipzig 1841:

On August 20th, leaving our luggage behind, we rode from Philoti to the so-called Tower on the Mountain Stream (πύργος τοῦ χειμάρρου) on the southern side of Mount Dia. Three quarters of an hour away from Philoti at the beginning of the mountain rise we saw the marble block which had already been discovered by TOURNEFORT with the inscription: Ὄρος Διὸς Μηλωσίου. We had to cross

The Tower of Chimarrou



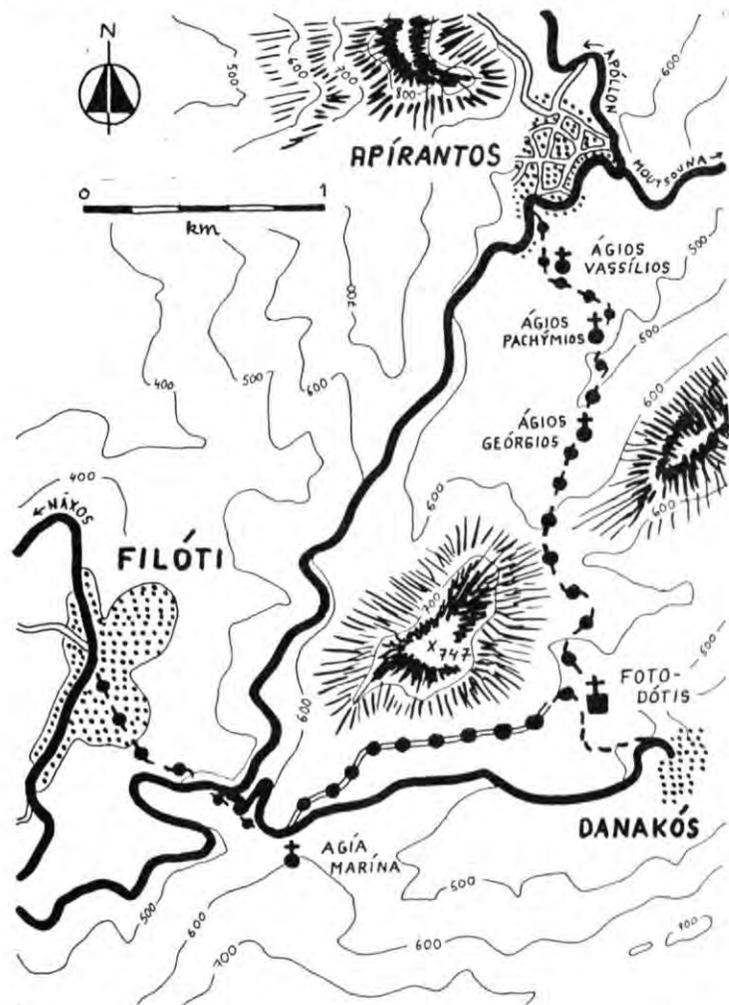
over this highest mountain on Naxos, which in its present name (Zia) undeniably retains the island's old name (Δία), near its peak, and from its back, which offered a wide view over many of the islands in the Aegean Sea, even on to Ikaria and Samos, we still had two hours to go to reach the goal of our ride. The tower is an interesting Hellenic ruin, round as a circle, made of white marble square-hewn stones, and still preserved at a height of fifty stone layers or at least as many feet. The entrance is on the southern side. A spiral staircase, formed from the marble projecting from the wall, winds its way up along the inside of the walls. By means of this staircase the defenders could get to the numerous loop-holes. The tower's wall is one meter thick; its inner radius is 7.20 meters. On many of the square stones you can see individual letters, for example ν, ο, χο, λ, and repeatedly χι. The individual square stone layers are 0.30 to 0.50 meters high. Adjoining the tower there is a square castle courtyard, the walls of which are still partially preserved several feet high and form a 37 meter square. Nearby Hellenic graves have been found. Was this perhaps a so-called ἔσχατιά? *) The entity is located in the wilderness; this expansive stretch of land south of Mount Dia is almost completely undeveloped. We returned to Philoti along the western side of the mountain in one and a half hours.

*) Note: ἔσχατιά = remote country estate

From the tower you head back to Filoti (12 km) towards the northwest along the dusty dirt road, crossing through sparse woods. This region is called Ariovesa; in the summer shepherds live here. The road turns to the southwest in a big arc and passes around the elevation indicated on the map with 749 m, a mountain spur of the Zeus ridge.

On the way up to a pass you finally reach the chapel Agios Trifon (Ἅγιος Τρύφων), from where you can look out far upon the west and the north of the island. Go along the dirt road to the north, whereby you can shorten the serpentine curves in the beginning by taking direct paths. From here you can get to Sangri (2 to 3 hours) by rather strenuous climbing in the northwestern direction, in case you are tired of the dirt road to Filoti.

Two kilometers on past Agios Trifon there is the whitewashed chapel Agios Nikolaos (Ἅγιος Νικόλαος) on the left side of the road. 1.5 km further on, also on the left, there is the grey chapel Agia Anastasia (Ἁγία Αναστασία; see cover picture), with its marble-tiled roof. The road continues on back to Filoti through fields, meadows and olive groves.



12 Apirantos - Fotodótis Monastery - Filoti

Stretch: Apirantos (Απειράδος) - Fotodotis Monastery (Μονή Φωτοδότι)- Filoti (Φιλότι); about 7 km

Time: about 3 - 4 hours

Comments: easy to do by bus. Paths are sometimes indistinct, in spring partially wet. You may possibly need to climb over walls.

Description: From the main bus stop in Apirantos (Απειράδος) turn southwest to south near the church Kimisis tis Theotokou (Κοίμησις της Θεοτόκου) and the grammar school (ΔΗΜΟΤΙΚΟ ΣΧΟΛΕΙΟ) and pass through the village along the small, twisting marble-paved lanes that are typical of Apirantos until you reach the asphalt street down the hill. Don't miss visiting the small but remarkable museum (in case it's closed, ask for the museum guard). You should stroll leisurely through this lovely village which was originally settled by refugees from Crete.

When you reach the asphalt street, wander a bit along it towards Filoti, and shortly a clear path which is not so hard to find turns off to the southeast. You may find red markings on the boundary stones, and an evergreen holm-oak is at the beginning. 200 m along this path in a curve to the left there is the chapel Agios Vassilios (Άγιος Βασσείλιος). To the east you see a whitewashed double church (Agia Paraskevi or Taxiarchis; Αγία Παρασκευή or Ταξιάρχης). The domed church you see to the south,

Agios Georgios (Άγιος Γεώργιος), and the ridge behind it point out the direction of this wander-route.

A little way along this wide path you see the natural stone-colored chapel Agios Pachomios (Άγιος Παχώμιος), crouched low in a meadow to the southeast. Pass it on a small path to the south. This chapel has also been fenced in and closed now, so that it is practically impossible to visit it.

Follow the small path further to the south until you come to a stream. Walk downhill along its bed for 50 m until you come to the junction with a second stream. You will pass a wooden fence. Cross over this stream, heading upstream for 50 m along an irrigation ditch, and then go up the slope along trampled paths, keeping Agios Georgios in sight. From the front of this church you can enjoy a lovely view of Apirantos.

When you leave the church, head southwest up a relatively impassable way. Wander through large groups of oak-trees, heading towards the ridge in the south.

The ridge presents a wide view: back to Apirantos, as well as to the sea in the east and the small island of Donoussa (Δονούσα).

Keep to the west of the peak on the right of the ridge and mount to the southeast for about 10 minutes to a small wooden fence. From here you can see the monastery Fotodotis to the south; you can reach it in a few minutes along a clearly recognizable path.

The fortified, rather deteriorated monastery dates back to at least the 15th century. The church, located on the ground floor and freely accessible, is still well preserved.

View towards Apirantos



Originally it was probably a basilika with three naves over which a dome was later constructed.

Ernest-Aristide DUGIT (1834-1900) was a French professor of literature and Ancient Greece. He stayed on Naxos during 1861 and wrote the thesis for his doctorate about the island in Latin. The following description (translated) comes from his later paper "Naxos et les établissements latins de l'archipel" (1872):

About half an hour to the southeast of the village Apeiranthos in the monastery of Saint John (1) the Enlightener (φωτοδότης) there are two beautiful pillars made of serpentine marble which was allegedly sent from Constantinople by a Byzantine princess who was so smitten with the beauty of the place and the hospitality shown towards her during a visit. Unfortunately our knowledge of the date of the founding of the monastery speaks against this legend. An inscription which still existed a few years ago proves that the first stone was placed here in 1497, which means at a time when the East Roman Empire had already been under Turkish rule for 43 years; in addition the island itself possesses marble with the structure described, so that it wouldn't have been necessary at all to bother with getting it from somewhere else. The pillars are too damaged to be able to recognize which building style they belong to; in any case they cannot come from the epoch which the legend alleges since at that

The fortified monastery Fotodotis. In the background the flatly sloping peak of Mount Zeus.



time the Greeks had neither the technique nor the money necessary for such enterprises. Should one presume that there was a temple in the surrounding area or even right here and that the two pillars in the monastery church come from its ruins? One finds no clue to support this presumption; it is, however, not improbable, and one might even add that this temple, if it ever did exist, was consecrated to Apollo.

The churches or chapels which the Greeks built on locations of ancient shrines are generally dedicated to the saint whose name or characteristics are most similar to a corresponding ancient deity. Thus a church of divine wisdom (Saint Sophie) followed upon a temple to Minerva, a chapel for Saint George or Demetrius succeeded a temple to Mars. On all the elevations where the heathens placed altars to Pheobus consecrated to the sun (Ηλίας) the Christians erected a chapel consecrated to Saint Elias (Άγιος Ηλίας). Sometimes they even retained the name of the ancient deity by simply including it as a saint in the new belief. In the northern part of the island at a spot that used to be visited often as a place of pilgrimage there is a chapel consecrated to Saint Artemis, i.e. Diana. Or the surname Photodotis (the Enlightener) which is added to Saint John reminds one of the ancient "God of the Day".

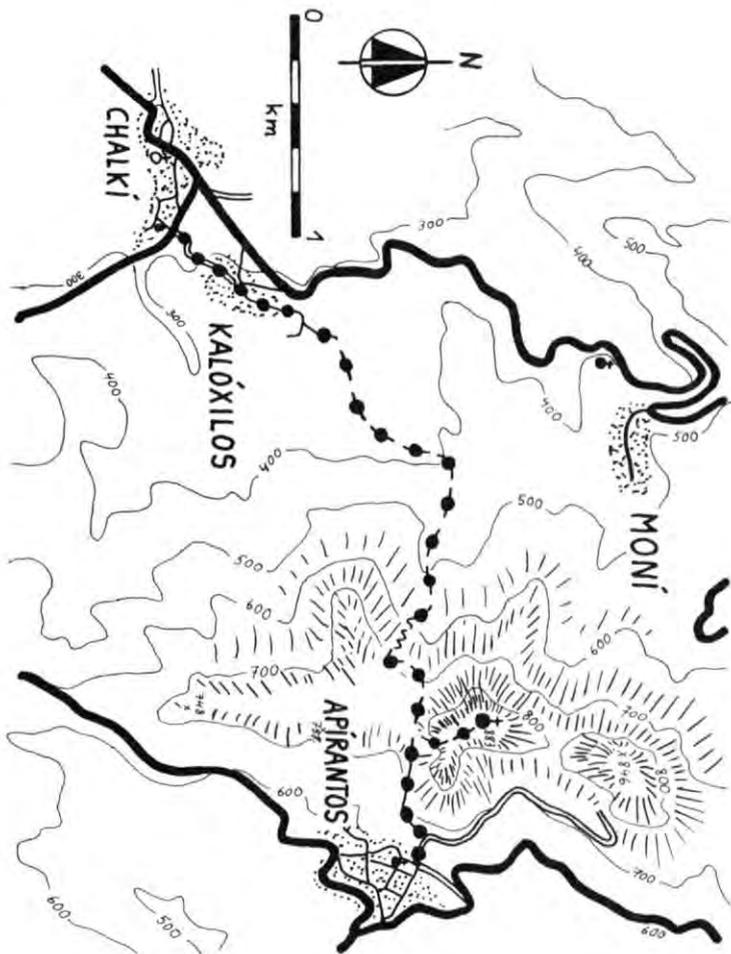
Note (1): The surname for Saint John is no longer known.

Lord Byron allegedly stayed here, too, and found it to be so beautiful that he wanted to die on Naxos. Despite some research I have not yet found any evidence of this.

From Fotodotis a very nice path in the form of steps leads down to the southeast to Danakos (Δανακός). If you should have enough time, you can visit this charming remote village. Later on you must then, however, walk uphill again for quite a stretch along the road or little paths.

It is easier to go up 100 m west of the monastery to a dirt road which leads southwestwards to westwards for about half an hour to the chapel Agia Marina (see route ⑩). Unfortunately, despite several barriers, this narrow dirt road continues to be used by vigorous tourists in jeeps who drive right up to the monastery.

From Agia Marina take the asphalt road westwards, and in 10 minutes you will reach the main street from Filoti to Apirantos where you can wait for a bus. If you still have half an hour, you can wander on down through all of Filoti to the bus stop. 50 m from the junction with the street to Danakos you can see the beginning of the path which leads to and then through the village.



13 Apirantos - Fanari - Chalki

Stretch: Apirantos (Απειράθρος) - Fanari Peak (Φανάρι; 883 m) - Kaloxilos (Καλόξυλος) - Chalki (Χαλκί); about 6 km

Time: about 4 - 5 hours

Comments: Can be done by public bus; take food and water along. Binoculars recommended. A somewhat indistinct stretch in the middle leads along a stream bed, possibly with easy climbing and detours. A certain sense of direction is necessary for wandering along the deeply incisive narrow paths of the Tragea.

The mount up the Fanari should be begun as early as possible during the summer to avoid perspiring as much as possible.

Description: From the main bus stop in Apirantos, located opposite the village church Kimisis tis Theotokou (Κοίμησις της Θεοτόκου; Decease of the Mother of God), go westwards a scant hundred meters along the marble-paved main path through the village until you see a typically Greek store (Παντοπολείον Μ. Π. Ζευγώλη; Pantopolion M. P. Zevgoli) in which, according to the sign, you can buy anything and which also serves as a "restaurant". Past this store to the right you go up the steps to the northwest and through the lanes of the picturesque village until you come to the domed church Agia Paraskevi (Αγία Παρασκευή; built in 1708; closed). Past the base of a windmill there is the beginning of a dirt path which

leads northwestwards to a deserted marble quarry. Follow this path for 100 m. Shortly before the path turns to the right a way goes up at a sharp angle south to southwestwards and turns slowly to the west (red orientation arrow and markings at the fork). After mounting for 30 minutes you reach a flat ridge (to which you will later return). Shortly before the ridge take the very narrow path which branches off to the northwest to the Fanari peak.

On the eastern side of the Fanari a stone staircase nestled in the rock makes the final climb easier.

The chapel Fanariotissa (Παναγία η Φαναριώτισσα; open) is located on the often windy peak of the 883 m high Fanari, and next to it there is a cistern well with drinking water which, however, I have never tried.

From Fanari, the third highest mountain massif on Naxos, you have a wonderful panorama view. To the northwest there is the village of Moni (Μονή). The very fertile high plateau Tragea (Τραγέα) stretches out to the south of it, and the white spots which are villages seem to sink into the green of the olive trees. Chalki, the goal of our wander-route, lies to the westsouthwest. With binoculars you can see the pirkos Grazia (Πύργος Γρατζιά) next to the village church Prototronos (Πρωτόθρονος). The bee-line distance is less than three kilometer, but that doesn't say anything about the difficulties of finding the way. Akadimi (Ακάδημοι) can barely be distinguished from Chalki. Kaloxilos (Καλόξυλος), Kerami (Κεραμί), Tsikkalario (Τσικαλαρείο), Damarionas (Δαμαριώνας) and Damalas (Δαμαλάς) are other villages which are located rather close to one another on the Tragea plateau.

View of the Fanari peak from the southwest.



Descend from Fanari to the ridge mentioned previously. Then go along the path to the west which is narrow and indistinct at first and turns slowly to the southwest, opening a view down upon a deeply notched valley. Usually you can hear goat bells in the distance and barely make out the goats on the mountain slopes. Herds of sheep graze here, too. Their shepherd usually discovers the wanderer long before the wanderer sees him. You often feel you are completely alone in a desolate region but are, nevertheless, rarely completely unobserved.

On this part of the way you can see the folded geological structure of the Fanari especially clearly.

When you reach a high stone enclosure wall which can easily be seen from a distance, turn to the right. The path, sometimes a bit indistinct, winds down in many serpentine curves. After descending a difference in elevation amounting to about 300 m and coming to the timber-line, you reach a stream bed which is usually dry but in which fresh drinkable water can be found splashing down from the side in the spring. A lovely spot for a rest. From here you can see fertile fields which are cultivated by farmers from Moni.

Continue on downhill in or right next to the stream bed. In some places the water has dug meter-deep ridges in the marble. Although steep sections, bushes or thorny blackberry scrub may hinder your progress, it is possible to advance with a feeling for it and patience. The oleander, which loves dampness, blooms in the late summer. Oak and plane-trees give shade.

After walking down for about 15 - 30 minutes you reach a clearly recognizable cement water conducting-pool which measures about 20 square meters and is located on the right side of the stream. A distinct, shady, overgrown

path begins here, leading uphill at first and away from the stream south to southwestwards. Follow it, going slightly downhill for about 500 m in the same direction.

Then you have to turn off onto one of the paths leading to the west over sometimes deeply incisive narrow paths, along which orientation by sight is impossible, and try to reach Kaloxilos or Chalki (also use the map for route **B** with the surroundings of Chalki). A more exact description of these paths is practically impossible since there are too many forks. In the worst case you could end up in Filoti or maybe on the asphalt street Filoti - Chalki or Moni - Chalki. In Chalki you can get the bus back to Naxos.





14 Stavros - Kōronos Mountains - Kakō Spīlio

Stretch: Stavros (Σταυρός) - Koronos Peak (Κόρωνος) - Kaka Spilio (Κακό Σπήλιο) - Village of Koronos (Κόρωνος); about 6 km

Time: about 4 - 5 hours

Comments: The wander-route is only recommendable under certain conditions and is included mainly so that the island is covered completely.

The cave itself is difficult to find and offers nothing special. It is, however, mentioned as a local peculiarity in many travel descriptions. For its inspection you need lamps and should be in a group of at least two.

The northern flank of the Koronos mountains and thus the cave, too, are often windy, cool and covered by clouds, even if the weather elsewhere on Naxos is good. In case the sun should shine, it can be very hot in the valleys which are treeless and protected from the wind.

The view from the Koronos peak is comprehensive, which possibly makes a partial wander-route interesting (2-3 hours).

Take water and food along.

Description: Stavros (Σταυρός) near Keramoti can be reached by public buses which go to Apollon across the interior of the island. Don't mix up this Stavros with Timios Stavros near Sangri!

From the ridge near the chapel directly on the street you already have a fantastic view over half of Naxos.

Start by going uphill to the north along a small, at first somewhat unpretentious dirt path which branches off at a sharp angle diagonally to the left from the street to Apollon and runs parallel to electric overhead-wires in the beginning. After a short while you can already see the path along the southern slope of the Koronos which leads on up to the main peak on the east (997 m). First, however, you continue along a wider path, turn left at a fork, and then go up smaller paths along a stone wall. A small marble quarry will be to the right. From here on the path is narrow and indistinct, but you can reach the ridge west of the peak without any trouble by constantly ascending on the southern side of the main peak. There you come to a stone hut surrounded by a high wall. If you are interested, you can climb up quickly to the stony peak. The peak offers a panorama view of almost all of Naxos: to the north Apollon, far down to the south Keramoti, to the east the little islands of Makares and Donoussa swim in the sea near Naxos.

At the elevation of the stone hut go around the next gentle mountain ridge on the southern side so that you can change over to the northern side of the Koronos range by going across a ridge to the northwest in front of the second highest Koronos peak.

Continue in the same direction, more or less without paths, going slightly downhill and pass a sharp mountain ridge running northwards on the right. Then climb down steeply over sharp boulders along the beginning of a stream bed on the northern slope. With a bit of luck you will find the 1 to 1.5 meter high entrances of the Kako Spilio (Κακό Σπήλιο; bad cave), which are situated north to northeast.



View of the unpretentious entrance to 'Kako Spileo'

The shepherds tell all sorts of strange stories about this cave. The first time I was there I heard that there was no oxygen in it. An altar is also said to be in the cave, but I couldn't find in it the front sections of the cave. The rear parts of the cave can only be reached by crawling through a very narrow opening, barely as wide as a body, which is bound to get you as dirty as you'd like.

The Koronos cave was of interest long ago, too, as can be learned from Ernest-Aristide DUGIT (translated; see DUGIT, route ⑫):

The Koronis falls off very steeply to the west side also; towards the north it has many mountain spurs. A valley covered with high forests still existed there in the last century (1). Chestnut trees and green oaks shaded the mastic and strawberry trees. Even stags and wild boars are said to have been there. All of that has disappeared since the war for independence. The only remarkable vegetation still existing today is a fern which is thicker and more lovely than elsewhere on the island. The eastern flank of this mountain has an interesting cave (2): under a kind of covered entry hall there are three rooms which are connected with one another by a flat, narrow passage. The ceiling is as smooth as if it had been chiseled. It can be presumed that this cave could have been one of those primitive places of worship like the Corycian cave on Delphi or that of Trophonius in Livadia, which according to tradition was consecrated to a group of three deities which were usually worshipped in a common cult. At Koronis one could think especially of the three wet-nurses of Bacchus, namely the nymphs Koronis, Philia and Cleide. The name Koronis has been preserved through the centuries and is connected with the mountain, just as the name Jupiter is with Mount Zia (Zeus).

(1) ROSS still found remains of these high forests on Koronos.

(2) LICHTLE, Description de Naxos.

From the cave it is easiest to return to Stavros the same way you came. There are, however, a lot of other possibilities for wandering to Koronis (Κορωνίς; old name Komiaki), Skado (Σκαδό) or Koronos (Κόρωνος). To do so, cross over the stream bed in front of the cave towards the east to northeast. From the opposite sloping ridge you can not only see the "cave side" of the Koronos very well (photo), but also have a wide view out towards Skeponi (Σκεπόνι) in the northwest and on to Engares (Εγγαρές) in the west.

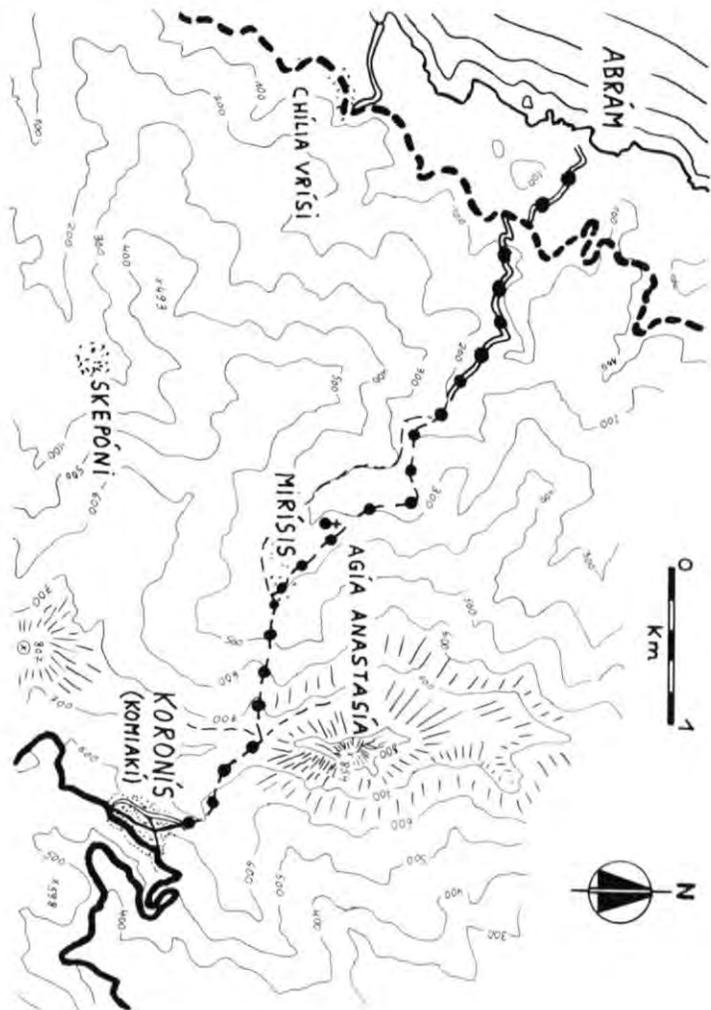
Going slightly uphill in a southeasterly direction over cliffs and through bushes you come to a few small fields near a stream bed with plane-trees. There is a spring here which has water all year long.

Continue to the east, going up a flat ridge directly north of the main peak. From here a somewhat recognizable path turns in a great arc around the main peak and finally leads to Stavros.

Koronis is located to the north, Skado and Koronos to the southwest. The little islands of Makares (Μακάρες) and Donoussa (Δονούσα) lie to the east.

In order to get to the village of Koronos, leave this arc to the northeast and go about 500 m at almost the same elevation. Then turn towards the south to southeast onto a path which nestles along the slope and becomes clearer as it leads down to Koronos. From here you can see that climbing down over rather fissured steep precipices directly from the Koronos peak to the village of Koronos would have been rather strenuous.

The village of Koronos is untouched by tourists where workers who mine emery still live. This Naxian emery (corundum) used to be famous and was an important article of export. Its importance is now considerably less.



15 Koronis - Mirisis - Abram

Stretch: Koronis or Komiaki (Κορωνίς or Κωμιακή) - Mirisis (Μυρίσις) - Abram (Αμπάμ) .
about 6 km; 750 m difference in elevation

Time: about 3 - 4 hours

Comments: This wander-route offers some extremes: wandering with the greatest difference in elevation; almost completely without trees or without shade, thus being very hot in the summer when the sun is strong and no wind blows.

The path leads down several thousand natural stone steps which are for the most part irregular and turn in serpentine; a certain amount of good condition in going down steps should be on hand.

At the end there is an idyllic bathing spot (take swim gear) along the small sand and pebble beach Abram with its guest house where you can enjoy a Greek meal and Naxian wine on the terrace. You can spend the night at the guest house EFTHIMIOS; reservation recommended (tel. 22997 or 22039).

At the height of the season (from about June to September) you can return to Naxos by bus; otherwise you must arrange for a relatively expensive taxi.

Take along food and water for the way. Binoculars recommended.

Description: From the bus stop in Koronis (used to be called Komiaki and sometimes still is) near the Kafe-

nion Keramioti (ΚΑΦΕΝΕΙΟ ΤΟΝΕΟ Μ. Δ. ΚΕΡΑΜΙΩΤΗ; quite acceptable wine and cheese from the area) go up the steps diagonally to the northwest and on through the entire village. At some point you will come to the dirt path above the village. Two paths begin near the village's reservoir at the northern end of this path: one is a continuation of the dirt path to the north, the other leads up steeply to the northnorthwest.

Take the second path, past a small grove to the right of the path and, a bit tired out, you'll come to a ridge which is clearly marked by an electric power pylon. The path leads on up towards the west to northwest to a second ridge. This is the highest spot on this wander-route, with an altitude of 750 m. You should reach it without much effort in about an hour.

Far to the northwest along the beach you can see several white buildings; this is Abram, the goal of this route. Paros stretches out to the west; to the northwest you can see Delos and Mykonos and, when the weather is clear, you can even see the silhouettes of Syros and Tinos.

Several houses which belong to the settlement of Mirisis are scattered in the long valley that winds down towards Abram. The domed church Agia Anastasia (Αγία Αναστασία), shining white in the sun, is located on a slightly projecting hill.

A clear path leads from the ridge towards the southwest. After about 100 m several rather indistinct paths turn off to the west. In the beginning they are very eroded and wide, later becoming steeper, and then a serpentine-shaped stone staircase with more than 1,000 steps begins. After a while your knees will begin to shake if you don't take a break. Along the way you can smell thyme, rosemary, oregano and other aromatic plants as well.



The way to Mirisis with its thousands of steps

After about an hour you come to some houses (Mirisis) and should turn to the right. Right afterwards cross over a stream which has water all year long. Thanks to this wealth of water, there are a lot of terraced fields here which are cultivated with great effort by the inhabitants of Koronis. In the late summer the harvest for wine is characteristic of this valley.

From the ford in the stream you can reach the domed church Agia Anastasia (open) in one quarter of an hour.

The path, which first leads downhill from here, soon becomes narrower and overgrown with bushes. You can orientate yourself roughly by the overhead electric wires nearby. The path again crosses over a somewhat larger stream bed which is overgrown with trees (Π. Μύλου Πέραμα; Perama River) and then goes slightly uphill to the west and along the left river bank on the slope above the river. The path turns into a field road which was constructed in 1986.

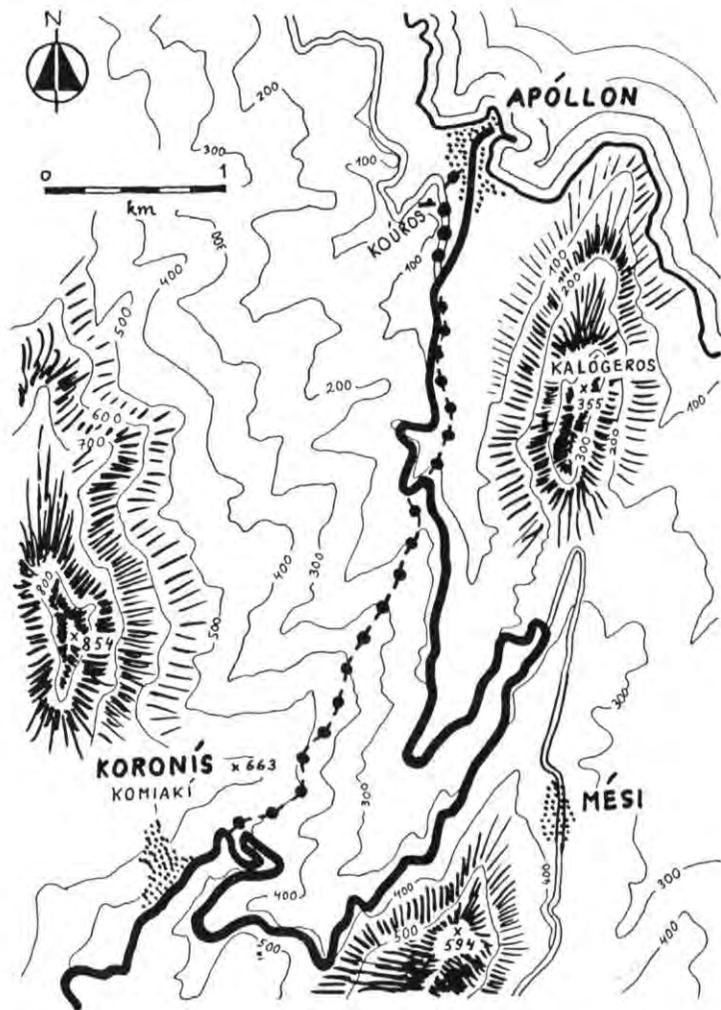
About an hour after you have crossed the Perama River you come to several houses and the dirt road Apollon - Naxos, along which a bus goes during the height of the season.

About 100 m north of the point where you reached the dirt road Apollon - Naxos a 500 m long road turns off westwards to the beach and guest house Abram (look for sign). Here you can take a refreshing swim at the sand and pebble beach or try a Naxian wine on the shady terrace next to a modern marble statue. The guest house with restaurant is only open from about June to September.

You can phone for a taxi from here if you don't decide to spend a peaceful night in this idyllic spot.

View of the sand and pebble beach of Abram.





16 Koronis - Kourou - Apollon

Stretch: Koronis = Komiaki (Κορωνίς = Κωμιακή) - Kourou (Κούρος) - Apollon (Απόλλων); about 6 km

Time: about 2 - 3 hours

Comments: In the summer it is very warm when there is no wind since there is a long stretch without shade in the beginning; in the spring and fall it can be rather cool and windy and even in the summer Koronis often is enclouded.

You can get to Koronis by public bus, wander on to Apollon and then take the bus back to Naxos. You can do the same thing with the comfortable excursion buses from "Apollon Tours" if you arrange it with the guide; the advantage to this is that you are sure to have a seat.

Description: At the bus stop in Koronis (previously and still often called Komiaki) near the Kafenion Keramioti (ΚΑΦΕΝΕΙΟ ΤΟΝΕΟ Μ. Δ. ΚΕΡΑΜΙΩΤΗ; quite acceptable wine and cheese from the area) you should start out along the asphalt street to the north. Shortly after the first hairpin curve the wander-path turns off rather indistinctly from the street at a sharp angle towards north to northeast. Very soon you come to red markings which you should follow further. The barren, stony path runs along next to overhead electric wires at first.

Apollon cannot be seen at the beginning, but you can see the street to Apollon, leading down into the valley in wide serpentine curves.

After a short while a view of Apollon opens up to the northnortheast. To the northeast you can see the peak of the Kalogeros where the sparse ruins of a fortification are located (see article EBERHARD).

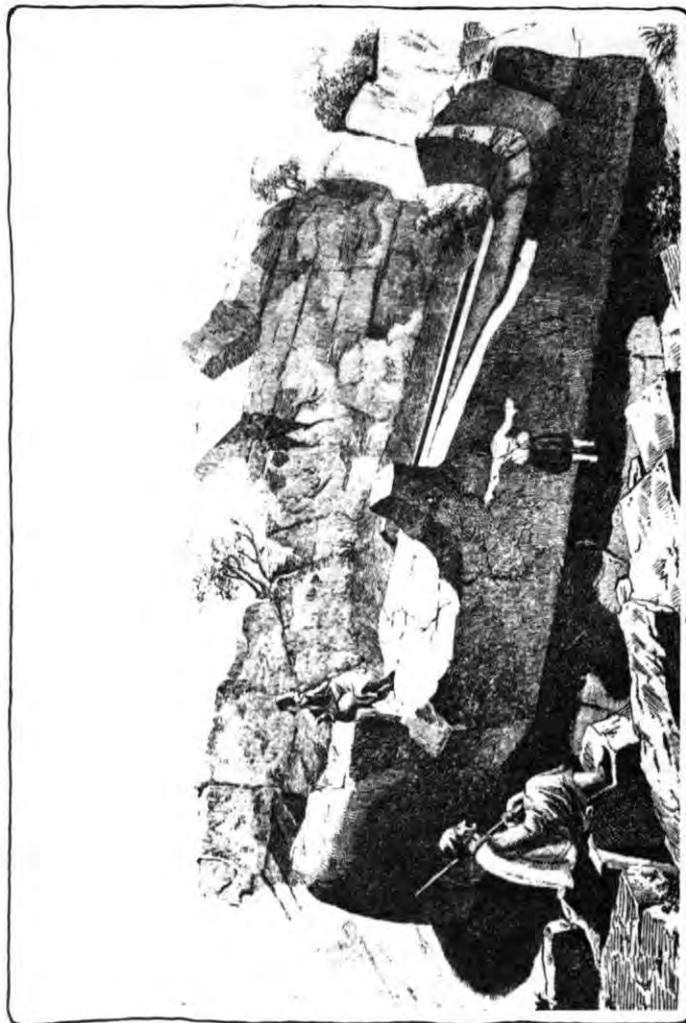
Two kilometers further along you reach one of the street's sharp curves. Go uphill to the right for about 200 m along the street towards Koronis and then turn away from the street towards the north in the next curve (red markings).

The path is narrow with a lot of shady trees and thorny bushes. Cross over a stream near an old mill and go slightly uphill for about 200 - 300 m until you come to the street again. Follow it towards Apollon. After a short while there is a fork: 300 m along the dirt road uphill to the left the way leads past a kouros and then on further along the northwest coast to Naxos.

The kouros is over 10 m long and presents an example of the monumental Naxian statues of the 6th century B.C. which can also be found on Delos. This halfway completed colossus representing Apollo or Dionysos was probably left in the quarry due to deficiencies in the quality of the marble.

An engraving of the kouros of Apollon (from Ludwig ROSS: Travels on the Greek Islands of the Aegean Sea, Stuttgart 1840).

For several years now a rough cement stairway has separated the kouros from its original setting and changed details found in the engraving.



If you head uphill through rather thorny bushes in the direction of the statue's long axis for about 10 minutes until you get to the other side of this hill, you will find an ancient, not very well preserved inscription on a rock in a steep marble wall:

ΟΡΟΣ
ΧΩΡΙΟΥ
ΙΕΡΟΥ
ΑΠΟΛΛΩΝΟΣ

This means as much as: Border of the area sacred to Apollo. This depiction of the letters which are really about 10 cm large was made according to scale from a photograph.

From the kouros you can get to Apollon in a few minutes along small paths. There you can catch the return bus which will be overheated on sunny days. There is a small sandy beach here where you might want to cool off with a swim. Recently discos as well as restaurants have sprouted up in Apollon to increase the attractiveness of this formerly sleepy village.

The German archaeologist Ludwig ROSS (1806-1859) wrote the following about the kouros of Apollon:

After we had climbed over the highest mountain ridge (over 2,000 feet high), we came to a wide

valley canyon which opened upon Donussa and Amorgos and was full of vineyards, among which the village of Komiaki (ή Κωμιακή) is located. After a short rest we climbed down for one and a half hours and came to the Apollo, a colossal statue still completely in its rough form which is still lying in the quarry in which it was carved, 10 minutes from the riverbank on the slope of an average-sized hill made completely of white marble. Meanwhile it had become evening, and we had to bivouac outdoors here. We had our beds laid out on the statue itself.

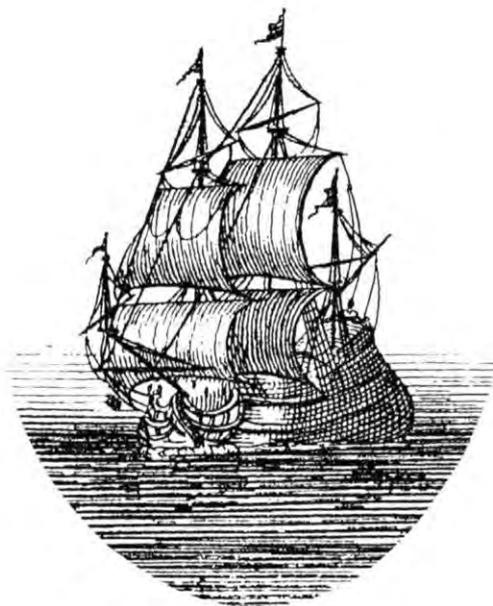
The figure was planned to be standing and unclothed, in the form and position in which the archaeologists now recognize Apollo Patroos or Pythios: the left foot stepping forward a bit, as also found in the ruins of the Naxian colossus on Delos; both arms up to the elbow close to the sides, from the elbow on, however, half-raised and stretched forward across the chest like the Phileasian Apollo of Kanachos. Here are the more exact dimensions: height of the entire figure from top to toe: 10.60 meters or about 34 English feet; width of the chest 1.70 m; length of the upper arm from shoulder to the elbow 1.90 meters. On the head the eyes are just indicated by two flat depressions and the nose by a raising.

Five minutes away from this statue on a smooth wall of the same marble hill in lovely three inch high letters there is the inscription: ὄρος χωρίου ἱεροῦ Ἀπόλλωνος. This inscription has presumably contributed to the name of the colossus being kept alive among the inhabitants of the area up to this day. They call him commonly τὸν Ἀπόλλωνα. They cannot

have learned this designation from travelers; Tournefort, who knew nothing of the existence of this statue, found the name, which he uses as the name of the small place to set anchor on this side of the island, already in use, and after him there was certainly no other traveler except for Pasch van Krienen who came here. In addition Bondelmonte, although somewhat confused and unclear, seems to mean this figure.

What was the purpose of the colossus originally? It could be possible that it was destined to remain on the island since, in addition to the inscription already mentioned, other pieces of evidence verify sufficiently an Apollo cult on Naxos. A shrine to the Delian deity was located near the city. According to other information Apollo was worshipped as Tragios or Tragia or Tragea, which may be a city on Naxos or even more likely, as I believe, the little island known nowadays as Makares between Naxos and Donussa. It is most probable, however, the incompleting colossus was originally intended as a votive offering on Delos since its measurements correspond quite closely to those of the remains of the statue there. In that case the completion of the colossus would have been given up due to several fairly deep cracks which run diagonally across the face and over the chest, and another better marble block would have been chosen in its place. To that I must make the observation that the white marble, of which almost half of Naxos consists, is of almost the same stone and quality as that of Paros, although it is not as famous.

Last year a farmer found another only halfway completed statue, a little smaller than the natural size, a musket-shot away from this marble quarry, in a field at the foot of the hill, and its bearing also portrays a type of Apollo. But both of its arms are positioned right next to the body.



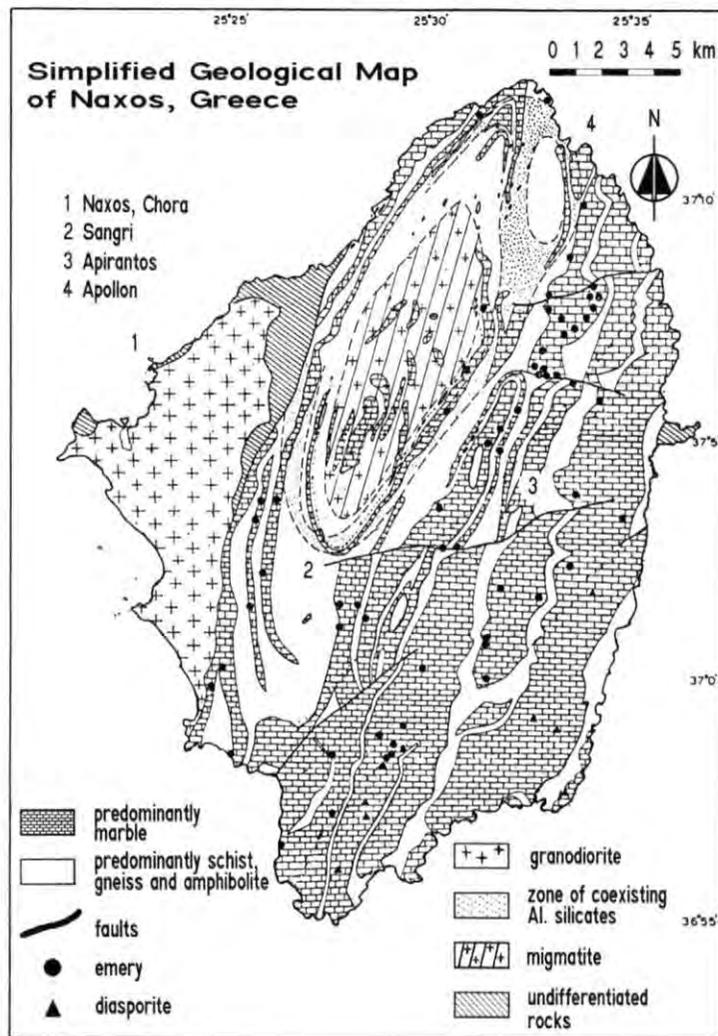
GEOLOGY

Naxos, with an area measuring almost 430 km², is the largest island in the Cyclades group. A mountainous massif with a main peak 1,000 m high, the highest elevation in the Cyclades, crosses through the island from southsouthwest to northnortheast.

According to long standing geological conceptions, the northwest Cyclades, including Naxos and eastern Attica, belong in terms of the earth's geological development to a very "old mass", which was folded up into mountains a long time ago and then subjected to levelling. The powerful movements in the earth's crust during the New Age in the Tertiary (when the Alps were formed) left this "old mass" untouched to a very great extent. It only sank, and the peaks reaching out of the sea now form the Cyclades.

More recent examinations beginning in the '60s have shown that the apparently old crystalline stone in the Cyclades is surprisingly young and comparable to that in the central part of the eastern Alps. Thus it belongs to the innermost part of a long stretched out mountain-forming and folding zone (=orogene), which is so characteristic of the Mediterranean area we know today, a part deformed through sinking down to a great depth (reaching 50 km) under tremendous pressures and temperature changes. The formerly superimposed (surface) mountain with less changed stones has been carried away again to the most part through later updoming.

Through the stone metamorphoses the mesozoic limestone (as old as those in the limestone Alps) became marble (=crystalline lime) from Naxos, the bauxites became emery deposits, marl and clay became various slate and gneiss varieties. More intense melting led to migmatite



formation. Granite massifs which grew stiff while still in the earth's crust and were not revealed until later, were pushed up from the primary stone melting in the deep zone.

All these metamorphoses, foldings and similar tectonic disruptions in the originally somewhat horizontal stone stratification, as well as the pushing up of the magma, took place in various stages of the Tertiary, as in the Alps. These young mountain-forming powers in the Mediterranean area still move the outer zone of the Cyclades in the south (Milos, Santorini) from the Gulf of Corinth to the coast of Asia Minor. Earthquakes are frequent in those areas, but not on Naxos.

The recent rise in the level of the sea can be traced back to an increase in the amount of water after the melting of the glaciers since the last Cold Age.

The structure can be seen clearly on the geological map: the large eastern part consists of a metamorphous complex, the core which appears to be oval is formed from a dome of magmatite gneiss, cut into horizontally by erosion. This is an area rich in water which extends from Potamia to the Koronos mountains. Around this core there is an alternation of marble, slate and amphibolites (transformed magmatic stones).

The frequent change slate/marble is also clearly recognizable in the landscape: darker, greenish slate zones bear more (bush) vegetation since they are richer in water. They are permeated with bright yellowish-pink ledges of marble which are almost free of vegetation since they can retain almost no dampness due to their porousness.

Wind and water hollow out fantastic structures in the soft granodiorite (Stelida peninsula).



The entire low western part of the island, from the city of Naxos to the sandy beaches in the south, consists of a young tertiary granodiorite massiv, which is submerged under the present sea level towards the west in the direction of Paros. Characteristic weather-worn forms are the numerous blocks, some of which have been hollowed out to caverns and that last residue: coarse sand.

Marble and emery are exploited on Naxos.

Naxiotic marble (το μάρμαρο) has been known since ancient times, although its quality is not as outstanding as the marble from Paros. Many traces of old quarries can be found around Melanes near the Kouros, as well as in Sangri and Apollon. Nowadays the main mining area lies south of Kinidaros, where entire rounded mountain summits have been carried or rather blasted off (worthwhile seeing, but noisy and dirty).

Many smaller quarries process marble into gravel and macadam for building houses and streets. Several obvious examples are located on the road from Naxos to Chalki.

Most of the big marble blocks are exported, some are processed directly on the island. The areas where this work is done are located on the outskirts of the city of Naxos, on the road to Potamia, Chalki or near Kinidaros. They can be visited. Marble is a soft stone and can be sawed, cut or polished without difficulty. It has long been valued among sculptors for its good workability.

The lime which makes the typical house in the Cyclades shine white is also extracted from marble. In earlier centuries remains of ancient temples and other marble ruins were used as easy quarries, whereby irreplaceable pieces were lost forever.

Emery (η σμυρίς) from Naxos has been known since ancient times. Emery is a very hard mixture of magnet

iron ore, mica and corundum and has always been used to sharpen and polish. It is found bedded in marble and is mined mainly in the area between Apirantos, Koronos, Lionas and Moutsouna (see geological map). This is done partly in surface mining, partly in underground mines. Abandoned tunnelling can be found on the road between Koronos and Lionas, for example. A cableway can still be seen but is no longer in use as a conveyance because it is too uneconomical. Nowadays trucks unload their freight in the small harbor town of Moutsouna.

Emery exploitation no longer has any economical importance since artificial abrasives can be produced more cheaply in better quality.

Emery appears directly on the earth's surface in many parts of Naxos. It can be recognized by its rusty brown color. If an emery stone is picked up, its weight is impressive.

The geologist S. Papavasiliou (Παπαβασιλίου), who was born on Naxos, devoted himself intensively to research concerning the island at the beginning of this century. His work is largely responsible for the geological map which is reproduced here. The main road leading out of Naxos towards Filoti bears his name.

The simplified geological map, depicted here with kind permission, comes from J. BEN H. JANSEN: The Geology of Naxos, Athens 1977, Institute of Geological and Mineral Exploration. A more exact geological map with a scale of 1:50,000 is also available in this institute.

CLIMATE

Naxos has a typical temperate Mediterranean climate with few peculiarities. In the summer (August) the average air temperature on Naxos is 25°C and thus a bit lower than on the surrounding islands or the mainland (Athens 27°C), and in the winter (January) the average temperature of 12.4°C is somewhat above that of the neighboring areas (Athens 9.1°C). Naxos thus has a more uniform climate than the surrounding islands or the mainland, as can be seen even more clearly in the absolute maxima and minima.

There is frost at sealevel on an average of only about one day every fifteen years; snow which also appears rarely at sealevel melts quickly. In the mountains, however, the snow stays; snowdrifts can then even make the main road between Apirantos and Komiaki impassable.

The water temperature is lowest, but nevertheless still rather mild, in February with 14.9°C. In August it is almost subtropical with 24°C.

On a year's average Naxos has about 70 rainy days, with a precipitation rate of around 400 mm per year (Munich 960 mm, London 600 mm). The rainfall is concentrated in the winter. From June to September a total of barely more than 10 mm falls. The humidity is about 70% during the entire year, whereby there is heavy dew in the

Average Temperatures

Month	J	F	M	A	M	J	J	A	S	O	N	D
Air	12.4	12.5	13.4	16.3	19.6	23.2	24.8	25.0	22.7	19.9	16.9	14.1
Water	15.0	14.9	15.1	16.8	19.1	22.2	23.9	23.9	22.7	20.0	17.4	15.5

night sometimes. The mountainous northern section of Naxos is rather damp for Cycladic conditions, even in the summer; the mountain peaks are often covered with clouds from the north.

The sun shines on Naxos on a yearly average of about 2,500 hours (London 1,500 hours, Munich 1,700 hours).

Strong winds, mainly from north to northeast, are very characteristic of the Cyclades and thus also for Naxos. On a yearly average a velocity of three to four Beaufort is measured. In the transition seasons, especially in April/May and October/November, the Boreas (ο βορέας), a cool, damp north wind, dominates. Summer - mostly concentrated in July/August - is the time for the famous etesian winds, called meltemia (from the Turkish word meltem; Greek τα μελτέμια (plural), το μελτέμι (singular)). The meltemi blows during the day under a cloudless blue sky, regularly strong from north to northeast, often days on end with velocities of five or six Beaufort. The air is somewhat overcast, vision not optimal. Towards nightfall the meltemi slackens somewhat. For the wanderer this wind in the summer brings a pleasant relief to the heat.

The sirocco (ο σιρόκος) occurs less often. It comes in hot from the blazing Sahara desert, picks up moisture over the Mediterranean and then reaches the Cyclades from the south with warm humidity.

Naxos has its own meteorological station directly in the town of Naxos.

FLORA

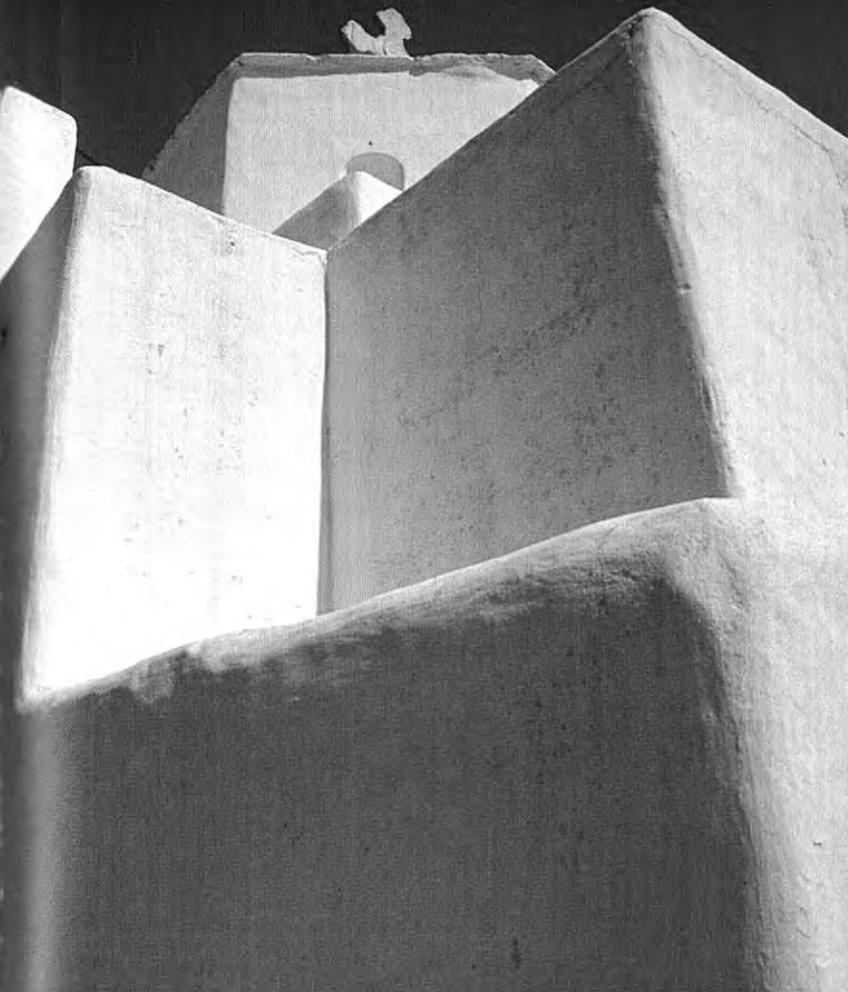
Since ancient times Naxos has been considered to be fertile and rich in water, a difference to almost all the other Cyclades islands. It was probably also covered with woods formerly, but nowadays there is but little of that remaining. What is written about Naxos here is generally valid for the other Cyclades islands, too.

On slopes and mountain-tops dry, often thorny shrubs reaching a height of up to half a meter predominate, often in the form of hedgehog-shaped cushions (in Greek phrygana). Broom, thorny knapweed (*centaurea spinosa*), heather, spurge plants and *poterium spinosa* are some typical representatives.

Thicker bush or tree groups with evergreens up to double man-size and bushes with hard leaves (*macchia*, in Greek *xerovoumi*) are not found as frequently. Juniper and mastic bushes are particularly prominent.

In protected valleys or plains which are rich in water and near the course of rivers there are higher trees.

The flora is characterized by the climate, for one thing. Precipitation amounting to about 400 mm in the winter and a hot summer with a dry period of almost six months favorize xeromorphous plants, i.e. plants which have efficient mechanisms for economizing or storing water and preventing evaporation: small leaves, needles or thorns, leaves or stems which are coated with wax or else fleshy. The strong Aegean winds - the etesian winds - impair vegetation and often cause crippled growth of bushes and small trees on open slopes. There are obvious differences in plant growth between the damp, mountainous northern section where clouds dispense rain with the northwinds and the flat, dry southern section of the island. To the



The many-sided dome of the church Agia Paraskevi in Apirantos stretches upwards against the deep blue sky.

north there are small forests with extensive brake-fern growth, to the south individual trees and more or less scrub.

On the other hand mankind has influenced the floral life on the island even more drastically. Through deforestation with ensuing erosion great tree reserves have been irreversibly lost. By turning mountain slopes into pastures for voracious goats even the beginning of larger vegetation has been checked. Through incidental or intentional fires ground erosion is increased further. The wanderer often comes upon such burned areas with coal-black stumps. The purpose of planned fires is partially to open up freshly regrowing green areas to feed the goats. In the short run this goal is possibly achieved, but inedible plants grow just as quickly, for example *Phlomis fruticosa*, asphodel or sea-onion. In the long run the effects are hardly advantageous for the vegetation.

The many terraced fields with expensive irrigation systems are characteristic on the steep slopes and give witness to the island's fertility. Their cultivation and care are toilsome, and their partial deterioration helps erosion even further. For several years now one has been able to see an increased cultivation of wine vines on new terraces. Is this a compensation? About 400 ha of land on Naxos is used for wine-growing.

In order to protect the agriculture from the strong winds, a reed called *arundo donax*, which grows several meters high and is usually confused with bamboo, has been planted. If you go by bus from Naxos to the island's interior, the "fences" for wind-protection made of this high reed rob you of your view over the fields for the first kilometers. All the drift sand plains on the west coast of Naxos (Livadi, Engares, Plaka, etc.), which are used

intensively for agriculture, form true labyrinths with these giant reeds. Although it offers the wanderer welcome shade, it can nevertheless cause orientation difficulties. The reed is also used for various forms of basketry. It was formerly used in house-building to make or support diverse wall and roof constructions. It is still often seen as an awning or sunshade.

I would like to mention briefly that a main product cultivated on the fields protected by the reeds is the seed potato. The quality of the Naxian seed potato is famous even beyond Greece, and it is widely exported. Cooking potatoes are represented in lesser quantity. In addition, grain (barley, wheat) and various vegetables (tomatoes, cucumbers, artichokes, pumpkins, melons, etc.) are cultivated. Greenhouses for intensive cultivation are also on the increase.

The cultivated plant leaving the most conspicuous imprint on the countryside is doubtlessly the olive-tree. In the central part of the island, the Tragea plateau, it forms entire forests; but you find it all over the island. Its frequent appearance in the now almost uninhabited southeastern part of the island points out the stronger settlement activities of earlier times. Grain is still often cultivated on the ground under the protection of the olive-trees. These trees are found on about 900 ha of the island.

There are several smaller groves of evergreen oaks (Tragea, Melanes, Sangri), and some proudly-standing individual specimens. On the other hand there are few fir or pine-tree forests. Near the coast, especially on beaches, there are tamarisks and Mediterranean junipers which can tolerate the salt. Plane-trees shade the village squares and also exist numerously outside the settled

areas, along riverbanks, etc. High, slender cypresses traditionally decorate cemeteries but also grow in other spots. You rarely see palms (a remnant from the Venetian period in old gardens), acacias, araucarias, poplars, alders and maples.

In the spring almond trees bloom, especially in the area around Potamia. Plantations with citrus-fruits (oranges, lemons, varieties of the orange family) are found in Engares, Melanes and Sangri, as well as elsewhere. The Naxian liqueur specialty "kitron" is based on the aroma and gustative essences from the leaves of these trees. Apple, pear, plum, apricot and cherry trees bear fruits abundantly in season. Fig and pomegranate trees also grow here. Mulberry trees are present on Naxos as a result of the silkworm farming that used to be done here.

The enormous number of agaves (*agave americana*) is characteristic of Naxos. Streets, ways and paths are lined with this thorny leaf plant. It's hard to imagine that this plant has only grown in the Mediterranean area since the 16th century. Fig-cactus is also wide-spread.

Blossoming broom bushes add a lot of yellow to the landscape in the spring. In summer and fall the violet or white of the oleander blossoms offer a contrast to the dark green leaves of this poisonous bush. True thickets formed of oleander bushes are spread along the river-courses and even in summer point out where dampness is present. The chaste tree is also found in similar spots.

In the spring a splendor of flowers presents itself in surprising variety and number. Even in January anemones and crocuses can be seen. In February, March and April everything is in full bloom: rockrose, iris, narcissus, hyacinth, cyclamen, lupine. The shining red poppy stands out in meadows and fallow-land as well as alongside fields



Asphodel (asphodelus micro-carpus); the blossom has a size of 10 - 20 cm.



Orchid (ophrys fuciflora); the blossom has a size of only about 1 cm

and paths; golden yellow chrysanthemums beneath emphasize it even more.

The orchids are one of the loveliest decorations the flora offers, even though they don't last long. The small blooms can easily be overlooked but develop all the more exotically.

From February to June you can see very many beautiful asphodels (*asphodelus*). This plant, which grows to a height of more than a meter, is not eaten by livestock, not even by goats. It indicates too much grazing in that certain area. The withered stem lasts all year.

In May and June the main blossoming season comes to an end. The dull red or white blooming marigold, which comes from South Africa, only opens around noon.

Summer doesn't mean brown desert, by any means. Many varieties of plants can be found in protected spots, even during this season which is unattractive for plants. The red blooming oleander bushes are particularly conspicuous; the chaste tree is impressive with its mauve-colored blossoms.

In the late summer and fall nature slowly begins to come alive again after the first rain showers. Meadow saffron can be seen. Heather and sea-onion are widespread fall bloomers. You can see the crocus-like *sternbergia*, dandelions, thistles and cyclamen.

Many sorts of plants in the Phrygana contain etherous oils. In the heat of the day you can appreciate especially clearly the pleasantly spicy aroma of thyme, rosemary, lavender, oregano, camomile, fennel, sage, etc., since the effect of these substances becomes more powerful in the warmth. If you step on a thyme bush accidentally or on purpose, entire aromatic clouds cover the area. If you rub the leaves between your fingers, you can enjoy a broad palette of familiar smells.

FAUNA

Larger wild animals are not present on Naxos due to the primarily small-sized vegetation. While it is true that stags have been mentioned in earlier travel descriptions, that is probably merely a legend.

Goose-vultures can be seen often, circling majestically the peaks of the higher mountains. There are not many since even these birds are shot at. It is reported that even eagles stop at Naxos every once in a while. It is certain that there are falcons. A great number of birds fly by in the spring and fall. The Greeks are passionate hunters, and partridges are hunted enthusiastically in season.

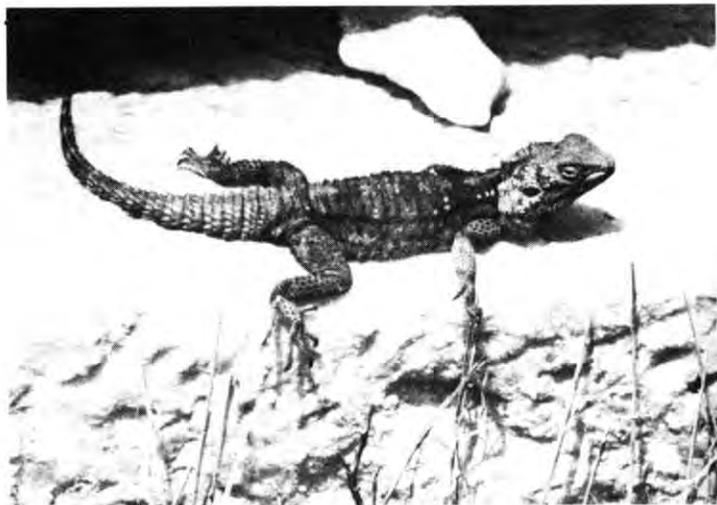
The rabbits found on Naxos are also favorite game. They are only seen rarely, as is the marten.

The wanderer often comes across the small common lizard, which can be up to 10 cm long. The dragon-like agama, its bigger relative which is up to 30 cm long, is much shyer; it attracts attention with its impressive posturing - a jerking movement of its head.

The careful wanderer will rarely meet up with snakes. Contrary to many rumors, there is only one poisonous type on Naxos: the horn or sandviper (*vipera ammodytes meridionalis*; see photo on p. 9). It can be up to 50 cm long and as thick as two thumbs. A healthy adult hardly needs to fear a deadly bite. I have never heard of any death caused by a snakebite on Naxos.

The non-poisonous sandboa is about the same size; it lives in very concealed spots.

The four-striped-adder is also non-poisonous and reaches an adult length of more than a meter and width almost as thick as an arm. Its size is frightening, but it is harmless, as is its much smaller relative, the ring-snake.

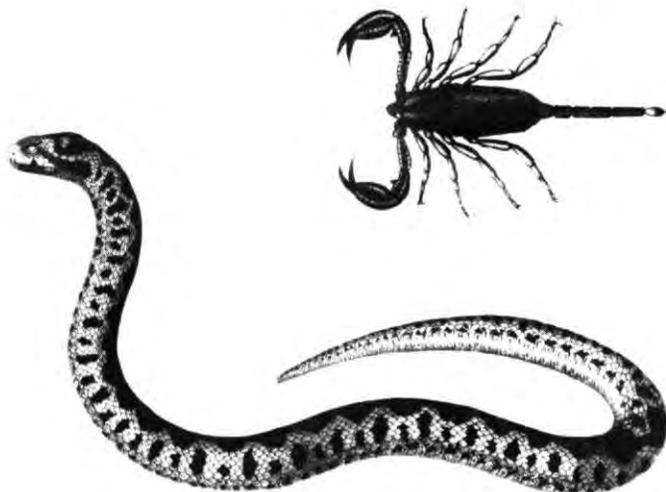


This very shy lizard (agama) is about 30 cm long.

Scorpions, reaching a size of up to 5 cm, bustle about on Naxos, too. A bite by this cute little member of the spider family is rather painful but in no case deadly.

The fauna and flora are found concentrated near and in the rivers which carry water all year round in the northern part of the island. You can discover turtles, crabs, frogs and eels there. The turtles probably have their inedibility to thank for their survival.

You will see goats and sheep, apparently wandering around freely, most frequently during your wandering. About 40,000 of each are on Naxos. They are shy for the most part and keep a fitting distance away from strangers. Even when you don't see them, you often hear the tinkling



Sand viper (vipera ammodytes meridionalis) and scorpion

of their bells. If they are surprised by someone, they race away frightened. Wild goats, as found on Milos, are no longer present on Naxos. The barren landscape of the Cycladian island slopes has more or less been marked by the presence of the goats since they devour practically anything green. The thorny phrygana is left over.

CASTLES AND PYRGI ON NAXOS

by Hannalene EBERHARD/Bonn/West-Germany

Whereas on Naxos there exist hardly any remains of fortifications of ancient Greek times, we do find a relatively large number of castles and fortified buildings dating from the Middle Ages up to early modern times. Though mostly in ruins or, in one particular case, considerably altered by later or additional buildings, four castles are still preserved in their original layout and size. Apart from these castles, Naxos possesses a special kind of individual buildings of a defensive character. They are big manor houses, two- or three-storeyed, with strong walls and other structural devices meant for safety and for defence purposes, erected by wealthy members of the aristocracy within their landed property. We find them either in the open country, at places where they control a large area of fertile land, or in villages which probably were part of the feudal possessions of the owner. - The Greek word for a house of this type is "Pyrgos" (Πύργος), a word generally translated as "tower", meaning a tall, narrow building. In the Greek language it is, however, also used for the strong, fortified buildings described above, most of which have a cubical form.

The earliest mediaeval fortresses on Naxos date from the Byzantine epoch, i.e. the time between the Roman period and the beginning of the Venetian rule in the year 1207. One of them was a castle on the hill Kalogeros (Καλόγερος) in the northeast of the island, near the village Apollon. Today it is only known by the local inhabitants in the immediate neighbourhood. The castle was al-

ways considered as extremely hard of access; according to local tradition it could be conquered only after knowledge of the sole secret path leading to it had been betrayed to the enemy. Indeed the site can be reached with difficulty only by climbing up across steep, rocky slopes covered with thorny undergrowth.

Only scanty remains are left of the fortress that covered the southernmost part of a long and narrow plateau, some 250 - 300 m above sea level, rising gradually from north to south and ending in a narrow salient, surrounded by precipitous cliffs. By making use of the natural advantages of the site, the constructors of the castle blocked the extreme southern sector of the plateau by two parallel walls, thereby protecting the only side where access was possible. Both walls, 30 m respectively 110 m long, each with a gate in the middle, are preserved in their whole length, but with only 1 m - 3 m above the ground. The edges of the castle circuit are secured by parts of outer walls only where there are gaps in the face of the cliff. - Within the grounds, behind and between the parallel walls, there are no traces of former buildings. The masonry of the walls shows roughly coursed rubble of very different size, big fieldstones among them. It does not allow any conclusions as to the date of the construction of the fortress, for which, moreover, there is a complete lack of historical evidence and written sources. Considering its location high above the east coast of Naxos, it may have been of importance for the control of the sea-route east of the Cyclades during the centuries of Arab invasions.

A second fortress of the Byzantine period is the Kastro tou Apalirou (Κάστρο του Απαλύρου) in the southern part of Naxos, about 3 km southeast of the village of

Sangri, in the vicinity of Marathos. The date of its construction is unknown. It stands on the summit of a hill which rises to a height of 415 m, about 200 m above the surrounding countryside. To the west the hill rises relatively gently in a large and wide slope; to the east its summit ends at a ridge and a steep, almost vertical, incline. The slopes of the narrow southern part are precipitous, whereas in the north there is a more gentle ascent. Even here, however, as well as on most of the western slope, going up to the top means a difficult and fatiguing climb, without any track, over ledges of rock and in between masses of rubble and ruins.

The fortress covered almost the entire top of the mountain. It extended from north to south for at least 350 m in length and measured between 40 and 90 m on its east-west axis. The most conspicuous of its buildings - which are all in ruins - is a round tower, projecting outward in a semi-circular form at the northwestern corner of the enceinte; it is preserved up to 6 m high and has an inner diameter of nearly 6 m. From there on, the wall of the enclosed area, that can be traced in various substantial sections, runs almost horizontally all along the upper part of the western slope, surrounds the narrow southern sector and then follows the ridge in the east. Turning to the west, it encloses the northern end of the hill-top and reaches the before-mentioned tower in the northwest. The walls are two-faced, 2 m - 2,50 m thick, and consist of fairly even layers of roughly-hewn stones, set in clay or coarse mortar.

Within the precinct of the castle there are remains of mostly small buildings, preserved with walls of little elevation above their foundations. Their original appearance and the purposes they served are unknown, with the

exception of two very large cisterns on the western slope. They are built on ground level, over a smooth stone flooring, and are recognizable as water reservoirs by the reddish clay used in the coating of the walls. In the northern part of the castle we see the ruins of a small church with two aisles and two corresponding apses. It was dedicated to St. George.

There is reason to assume that the main entrance gate was on the western side, between the rests of two rather prominent structures, 3 m apart, with well-cut stone blocks as quoins. They may have been the towers that flanked the gate.

The whole western slope is covered by shapeless piles of rubble, stones and debris, intermingled with numerous potsherds. They are the remainder of a once fairly good-sized settlement in this location. It had been founded by the people of Naxos in the Middle Ages when, in times of frequent raids by pirates, they left their town on the west coast and resettled at a safer place in the interior of the island, in the protection of the fortress which also served as their refuge. According to local tradition, the castle Tou Apalirou and the adjoining town, near the fertile valley of Agiassos (Αγιασός), were an important centre in the Byzantine epoch, when ships of the imperial fleet used to come and moor in the bays of southern Naxos.

In the year 1207, after a long siege, the fortress was conquered by the Venetian nobleman Marco Sanoudo, who became the first Duke of the Archipelago.

As far as the Venetian castles are concerned, there is not much uncertainty as to their history and the time of their construction. It was probably in the very first years of his rule that Marco Sanoudo had a fortress built on the western coast, on the top of the hill of the present town

of Naxos, the site - as can be assumed - also of the ancient Greek acropolis. Only certain sections of the walls which surrounded an area of elliptical shape (about 150 x 70 m) are preserved. Seven, or even twelve (?), towers were included in the course of the walls. Only one of them is preserved, up to a height of 12,50 m, a round tower which shows small windows in its upper stories; its cellar used to be a cistern. Adjoining it, one of the original buildings that had been in a relatively good state of repair, has been fully restored. As a number of other old buildings may have been replaced by newer houses, it would be difficult to tell how much of the original structural substance of the castle is left up today.

There were three entrance gates; the main gate is well preserved, with right angle turns inside the gate towers in order to confuse intruders and as a defence against them from two directions.

In a small square in the centre of the castle we see the Catholic church which goes back to the 13th century. It shows the coat-of-arms of the Sanoudo family. At the same square there are the remains of a big, old, sinister-looking building, still 8 m high, without any windows and gate. It used to be the donjon, the keep of the fortress, the only entrance to which was on a higher level and is not preserved up to now.

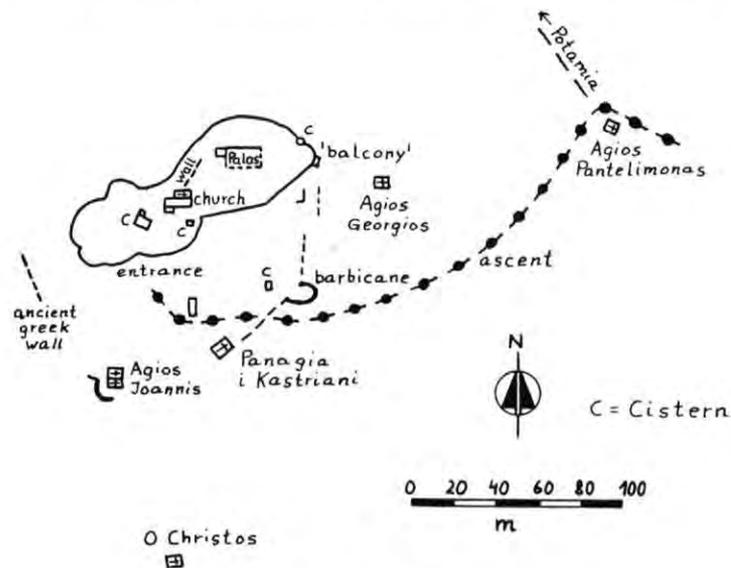
A second castle of the Venetian dukes, now in ruins, was probably built about the middle of the 13th century, on the top of a mountain near the three villages of Potamia (Ποταμιά). Because of its location at a greater altitude than that of the fortress of Naxos-Chora, it was called (Italian) "Castel d'Alto", in Greek Apáno Kastro (Απάνω Κάστρο), under which name it is also known today. Its main purpose was to protect the valuable agricultural land

in the central region of Naxos, which can be controlled from the summit of the hill, as well as to survey and secure the connection between the harbour in the west and the fairly densely populated district in the interior, with a number of villages.

The hill, of an oblong shape, running in east-westernly direction, culminates in a plateau which is slightly inclined to the southwest. On the west, north and east it is enclosed by steep slopes and walls of rock, only on the south does it have a more gentle incline. The castle consists of an outer fortification which spreads on the broad southern slope of the mountain. Its surrounding wall is preserved only in segments and cannot be recognized any more in its entire course or in its connection with the rocks in the east and west. The most prominent element of this outer enclosure is a horseshoe-shaped barbican, probably meant for the defence of an entrance gate, leaning against the slope with its straight line, while its rounded part projects outwards. The building is preserved in a height of 9 m up to the highest point of its contact with the slope and also measures 9 m in diameter, including its thick walls. There are three loop-holes (fire-slits) in one of the lower floors and six in an upper one. Since the barbican has been built with slightly scarp walls, it must have been built later, at a time when fire arms were already in use. Nothing remains of the gate as such.

Within the outer works we find only a few traces of houses, which evidently means that there was no civil settlement, no "borgo" attached to the castle. The large enclosed circuit may, however, have served as a refuge for people from the neighbouring villages in case of danger.

In the lower part of the southern incline of the hill a large building, though in ruins, still shows a high vaulted



Map of the hill of Apano Kastro

room in the middle and several smaller rooms. It also seems to be of a later period than most other structures of the castle.

A certain extent of ancient wall on the southwest slope, distinguishable from mediaeval walls by its big, evenly cut rectangular blocks, obviously belongs to the classical Greek period. As there are no other remains of the same type of masonry, it can be assumed that there existed only some sort of small fortification, possibly a watch-tower.

The castle proper occupies the mountain plateau. To a great deal its surrounding wall can be discerned, partly

only in its foundations, along the edges of the plateau. It runs mostly in straight, angle-turn lines; only for a certain distance on the north side it forms a wide outward-curve. The space enclosed by this wall is 120 meters long; its greatest width is about 50 m.

Within the area of the main castle we find the remains of several separate buildings. Most conspicuous are those in the western separate sector, which seem to belong to a former church; three outer walls, with round arches, are preserved to a height of 4 m. An extension added to the narrow eastern wall has not, as might be expected, the appearance of an apse, but is a rectangular niche, 1 m deep. At a distance of 10 m northeast of this building, a certain extent of straight wall, actually consisting in a sequence of round arches partly broken down (2 m high), runs parallel to the northern enclosure. A great amount of fallen stones and debris behind the wall evidently are what is left of the building to which it once belonged.

Still further to the east are the ruins of the largest, centre building of the castle. Only its long northern wall is preserved to a height of 7 m, together with the northwest and northeast corners and very little of the adjoining west- and east-walls. The building was 20 m long, its exact width cannot be traced any more. Beyond the wall are some foundations of former partition walls. Underneath the northwest corner, now partly below the outer level, we see the only room of the entire castle which has remained intact. It measures 4 m x 3,50 m and is only 2 m high, with a ceiling consisting of two long barrel vaults supported by a big pillar in the middle. Possibly its function was that of a cistern.

The outline and the shape of the big building do not seem to coincide with those of a donjon, a keep; it is

rather to be considered as the "Palas" of the castle, with rooms for living and for official, representative purposes.

At the eastern end of the surrounding wall a few steps, passing through a round arch, lead down to a small semi-circular outer platform, called by the local people "The balcony of the Duchess". The existence of this balcony, with its view of the most beautiful scenery in the neighbourhood, as well as certain architectural elements in the sparse remains of the buildings of the castle, seems to indicate that it was not only meant for defence and military purposes, but was also supposed to be the noble home, the palace of the ducal family. As a matter of fact, the Greek people of Naxos do not use the word "Phrourion" (φρούριον) = "fortress" when they speak of the Apano Kastro, but rather call it "Palatia" (παλάτι) or "Anaktora" (ανάκτορον), both meaning "palace".

The above-mentioned Pyrgi - fortified country seats or manor houses of members of the nobility - are one of the special phenomena of Naxos. Only on one or two of the other Cyclades are there a few buildings of the same or a similar type. This can be explained by the fact that Naxos, as the seat of the Venetian dukes, represented the greatest attraction for Venetian and other Italian noblemen who settled there and were granted land by the duke in accordance with the feudal system. As a rule every noble family owned a house in the town of Naxos within the district and the neighbourhood of the castle. In order to safeguard their own security and that of their possessions, often situated far away from the town, and above all to protect them against pirate raids, they built for themselves strong houses in an approximate uniform style. These houses, erected on rectangular, often square ground-plans,

had three, in some cases only two, stories with a flat roof and small entrances on a level well above the ground that could only be reached by removable staircases or ladders. On the ground floor there were no windows at all and only a few, mostly small, windows in the upper stories. The pyrgi also had one or several 'machicoulis' from which hot oil (used in Greece instead of pitch) could be poured on an advancing enemy; they had loop-holes and battlements around the flat roof, which, as may be noticed at some old pyrgi, were originally broad enough to protect the defenders.

On the ground floor there were store-rooms and rooms for household equipment; the upper stories had in general one large central room and a number of small chambers. Some of the pyrgi are not built in one uniform block, but consist in a lower and a higher structure. An example for this type of manor-house is the Pyrgos Belonia (Πύργος Μπελώνια), one of the best-known on the island, as it stands out from the hilly land close to the right of the main road leading from Naxos Chora to the interior, to Chalki and Filoti. Some distance further inland, likewise to the right of the road, we see the Pyrgos Baseou (Πύργος Μπαζαίου), a tall, imposing building, now transformed into a monastery, which is dedicated to Timios Stavros (Τίμιος Σταυρός; the pyrgos nowadays usually is called by this name). In the village of Chalki the fine and well-preserved Pyrgos Barozzi (Πύργος Μπαρότζι) is a remarkable structure. It is still inhabited by its present owners, the family Grazia (Γρατσία). The entrance of the Pyrgos Markopolitis (Πύργος Μαρκοπολίτη) in Akadimi could, in former days, only be reached by means of a draw-bridge. In Apirantos we notice the Pyrgos Sommaripa (Πύργος Σωμμαρίπα) or Sefgolis which is built partly into the rock

and offers a striking sight with its big, round arch. In the village Kourounochori, north of the villages of Potamia, the Pyrgos Della Rokka (Πύργος Δέλλα Ρόκκα) is evidently one of the early buildings of its kind, fully preserved or restored, though with certain alterations for practical reasons and modern convenience. In the course of its history it was the property of various well-known noble families, its present owner being the family Della Rokka.

In Naxos there still exist some thirty pyrgi. Some of them are inhabited, others have been given up, but are in a relatively good state of repair. As a rule their names are those of their present or former owners.

An exact dating of the construction of the pyrgi is hardly possible. They were probably built between the 14th and the 18th or even 19th century. The older among them were considerably altered by repairs, reconstructions and part-renewals, or they were completely rebuilt after fires or destruction from other causes. Dates on inscriptions in the walls of the buildings often refer to the time such reconstructions were made. The most recent pyrgi do not show the original characteristics meant for defence, but are, as manor houses or rural villas, included in this special category.

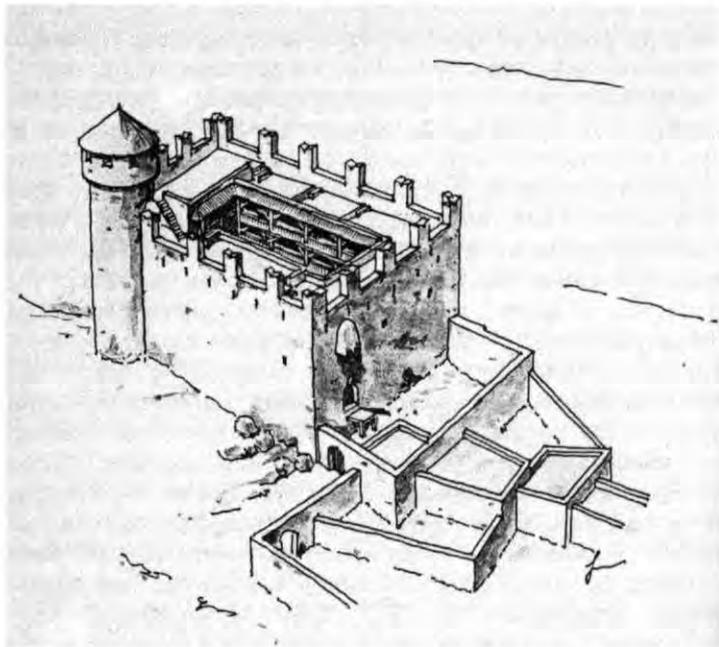
One of the most interesting and possibly the oldest of the Naxian pyrgi is the Pyrgos tis Ypsilis (Πύργος της Ύψηλης), commonly called in brief Ypsili, situated in the region of Engares, in hilly country on a slope to the west of the village of Galini. Its name is derived from the monastery dedicated to the "Holy Virgin, the Higher" (Panagia tis Ypsiloteris; Παναγία της Ύψηλοτέρας), which had once been installed in its walls. The monastery existed for a certain period in the past.

In its outer appearance the pyrgos is a cubical building.

Actually its ground-plan is slightly irregular, and its height measures less than its sides. At the western corner a round tower, half of it projecting outward, interrupts the straight line of the walls. Several stone steps lead up to the only entrance that could be reached in former times only by a removable staircase or ladder, a very small opening, so low that it cannot be passed standing up (which was to make access more difficult for intruders). On the wall high above the gate there is a machicoulis. From the entrance a barrel-vaulted tunnel-like narrow passage leads into the interior, into a small open court. Here we realize that the pyrgos is not one compact structure, but consists in a number of buildings erected along the inner sides of the pyrgos, the walls of which are also their back-walls. One of them, a small church with a cupola, shows on an inscription the year 1600 as the date of its erection, the time when the pyrgos was transformed into an orthodox monastery, founded by the owner at that time, Jacobos Kokkos, from a Venetian family that had turned Greek Orthodox.

Originally the pyrgos had a ground floor and two upper stories (as can be noticed by a few very small windows on two upper levels), and it had a flat roof with battlements for defence. Later on, with the change of the utilisation of the building as a whole, the uppermost storey was taken down; only three of the battlements are left, high above the present roof. Evidently also of a later date are some rather large windows on the northeast side of the building.

From the court in the interior two staircases lead to a gallery which runs along the rooms of the first storey. One of them, with narrow stonesteps, preserved in its original condition, continues up to the roof and to the only entrance of the round tower, a small low gate similar to



Reconstruction of the original state of the Pirgos tis Ypsilis

the entrance to the pyrgos. The tower was meant as a last refuge in case of an enemy attack, its gate located on a high level to prevent an easy approach.

On the southwestern side of the first storey we see what was once the living room of the pyrgos, the "sala", now no longer in use and in a desolate state. Its outer wall being windowless, the only light comes from a window on the courtyard side.

The Pyrgos Ypsili obviously belongs to a category of fortifications well-known in southern and western Europe

in the Middle Ages, in France, England, Switzerland, Italy. Their characteristics were a combination of structures around an open court, the rear walls of which formed a uniform surrounding wall; inside galleries running along the upper stories; one or more towers at the corners. As to the time of its construction, it can be assumed that the pyrgos was built, by a Venetian nobleman or a member of the ducal family in the first half of the 14th century.

The Tower of Chimarrou

by Lothar HASELBERGER/Munich

In the southeast of the island of Naxos the ruins of the Pyrgos Chimarrou (Πύργος του Χειμάρρου), a still almost 15 meter high round tower made of shining white marble and surrounded by the wide square walls of its courtyard, stands aloft among solitary hills. This impressive monument which has been visited and described by travelers since the end of the 17th century today offers one of the most vivid examples of the defensive tower farmsteads of ancient Greek times; the essential characteristics and features are manifested clearly and simply in it.

On Naxos there is a second, more poorly preserved tower of this kind - the so-called Paleopyrgos - on the Plaka plain near Tripodes. Remains of two other tower farmyards have been registered in the area south of Sangri.

POSITION AND SURROUNDINGS

Nowadays the land surrounding the Pyrgos Chimarrou is unsettled and almost uninhabited; it has been like this since the 17th/18th centuries, as we have learned from reports from earlier travelers. The reason for this has nothing to do with the natural features of this region, where there are many valleys rich in springs and broad areas covered with olive-trees. The rubble of a town called Ariovesa which probably dates back to the Middle Ages and other building debris give testimony to earlier settle-

ment. Farmers from Filoti now use the land for pastures and fields. A dirt road constructed in 1985 has opened up this part of the island to vehicles.

The Winter Stream (Χειμάρρος) from the Chimarros valley, namesake for the tower, flows eastwards beneath the tower, supplying natural wells with good water throughout the entire year.

The tower grounds are in an elevated but not necessarily prominent place - not even at the highest spot barely 30 m further south. At some distance chains of hills surround the grounds on almost all sides, so that even from the edge of the tower walls the sea and the neighboring islands can only be seen in small sections; even the peak of the Zeus Mountain is hidden behind its high arched mountain ridge. Thus the view is not very far-reaching and - a characteristic of this type of building which can be observed again and again - by far not as good as it could have been even at a very nearby site.

For this reason alone the opinion, raised again and again, that these buildings were important as watch and signal stations, cannot be supported.

THE TOWER

The strong defensive round tower stands out as the core of the construction. It has a height of almost 15 meters or 41 stone layers above foundation level nowadays. The German archaeologist Ludwig Ross counted 50 layers of stone in the year 1835. The deterioration was probably caused by storms and lightning; since 1971 a lightning rod has protected the ruins.

The entire building is made of white marble which probably came from near the site. The two to three meter deep and about 40 m long stone cliff along the north side of the enclosing wall was possibly the quarry. The marble is interfused with many fine glimmering layers and is not of the best quality, therefore having, however, a characteristic advantageous for building: it can easily be broken into even layers.

The one meter thick wall consists of 2 carefully formed inner and outer shells, put together without mortar, between which the building debris, broken stone and dirt were filled. The exterior diameter of the tower measures 9.20 m on the bottom, the interior diameter 7.13 m.

The tower has only a few wall-openings: one entry door facing south, as in most buildings of this sort, and above it, halfway up the tower, a window with the remains of two brackets which held a fortification oriel as a defense for the entrance. In addition there are a lot of wall-slots all around the tower and the broken remains of three water sewers.

Conspicuous are the stone marks, 10 to 20 cm in size, and cut roughly into the exterior sides of many of the blocks. Some of the signs Λ , XI , O , and XO , can be recognized with the naked eye, but binoculars are better. They probably indicate abbreviations for the names of the builders.

Despite seriously advanced deterioration inside the tower, the former appearance of the interior of the tower can be reconstructed almost completely.

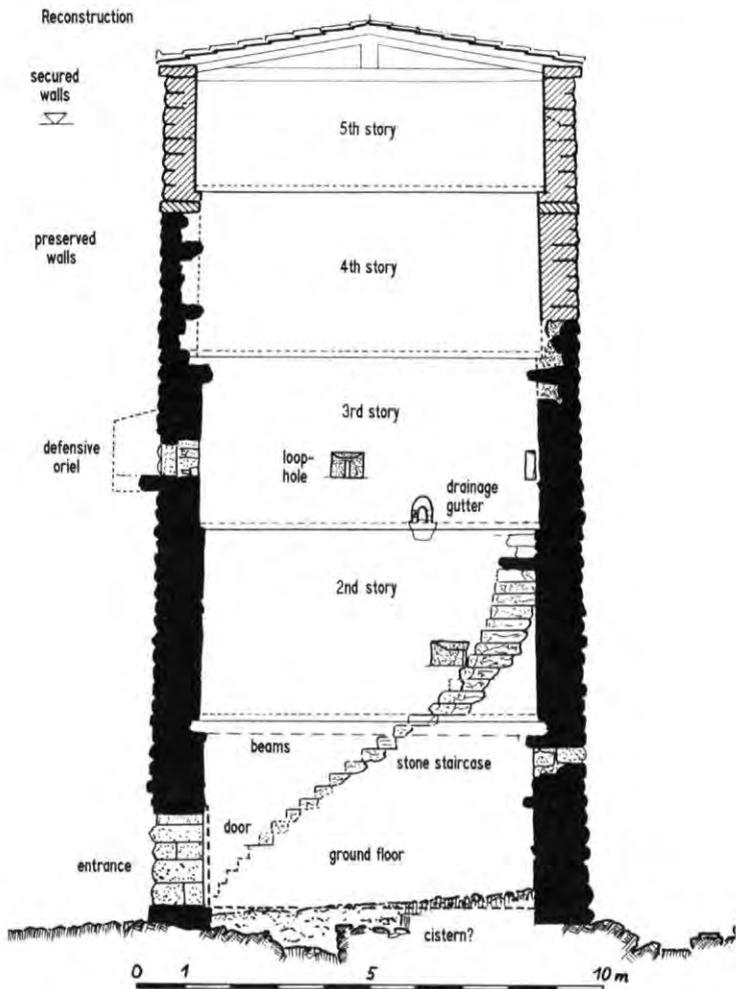
The entry gate had a strong one-piece folding door. It could be barricaded with a powerful beam bolt - the remains of a bracket are still preserved on the inner side of the door casing.

From holes in the beams and crevices set back in the walls and running horizontally above them, it can be assumed that there was a regular division of the tower into stories, the wooden floors of which rested on the wall crevices. Today the tower is preserved only up to the 3rd story.

The stories were connected by a spiral staircase made of stone, jutting out from the wall. The steps on the ground floor have been worn down, but they are still preserved to a great extent on the second floor. On the protruding inner open end of the stairs are the remains of gutter-shaped openings for a wooden wall which separated the stairs and the staircase hall from the other rooms.

The staircase hall and the other rooms received light through the holes in the walls (loop-holes), which measured about 8 x 34 cm on the outside and became wider inside. Contrary to popular opinion, they were not, however, used as shooting loop-holes. First of all, they were much too small for this, as can be seen when they are compared with the loop-holes in Greek fortifications, and secondly, the staircase with a scant width reconstructed to be 70 cm was too narrow to permit even the bending of a bow. Wall holes were not only common as loop-holes in ancient Greece, but were also likewise openings for light and air. They should be seen as such in the Pyrgos Chimarro and in other similar towers. In general great value was placed on good air circulation in living quarters and storehouses, while lighting played only a subordinate role: even in temples, the houses of the gods, the opened entry door was considered sufficient.

In the 3rd story, a main floor, there was a window with a carefully formed exterior frame which was probably able to be locked inside by a wooden shutter. From here



through the window and the defensive oriel the entrance could be defended by the simplest means; even throwing down stones had a "striking" effect.

The drainage gutters, one for each upper floor, are unpretentious but very informative concerning the use of the tower. They consist of a bond-stone block into which - with a wide funnel-like opening inside and wall niche above - a groove leading into an outside water spewer has been carved. Inside the covered tower building such gutters were, of course, unnecessary for rainwater. They can only have served to conduct waste water, such as would accumulate during a continuous stay. In the farmstead tower Agios Petros on Andros a bathroom with such a gutter can be completely reconstructed.

It cannot be explained with any certainty how the upper part was finished off. It ended in any case in the secured 5th story. According to the example of the farmstead tower Agia Marina on Keos and other defensive towers, a roof covered with tiles - instead of an open terrace crowned with pinnacles - seems to be the most probable answer. The idea can be rejected that this story was provided in addition with an outer projecting defensive gallery, as in the remains of the attic story of the tower of Keos. Perhaps, however, the attic story was equipped with several windows which could also have served in the defense of the tower.

Pyrgos Chimarrou. Vertical view with reconstructed attic floor. (Modification C. Ucke)

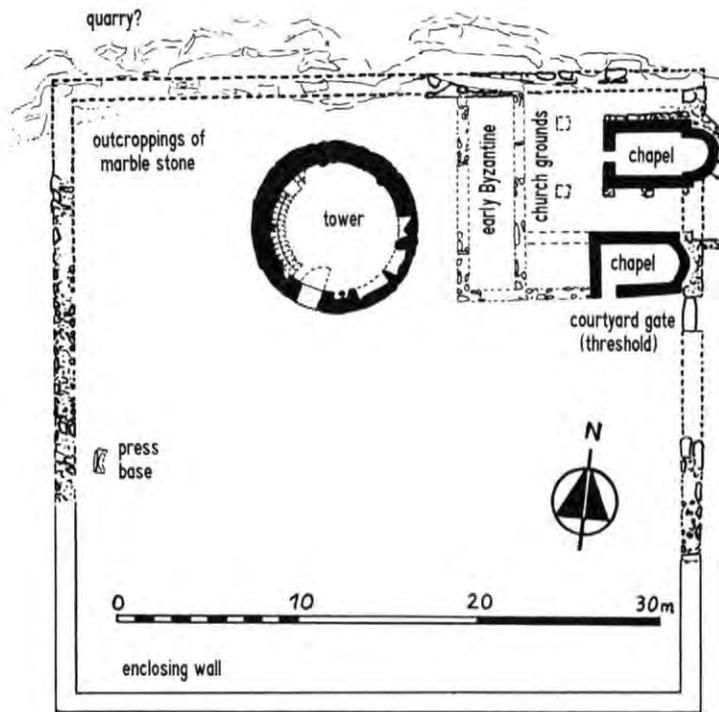
THE FARMSTEAD

Around the tower there are the remains of a strong enclosing square wall of about 35 x 35 m on each side. It had an entry gate on the east side facing the Chimarras valley; the threshold of the courtyard gate can still be seen there. The course of the enclosing wall can be followed especially well on the western and southern sides. The wall still rises to up to one and one half meters above its foundation there; its thickness of one meter corresponded to that of the tower. Its original height was at least three to three and a half meters, most probably even five to six meters.

The big marble base of an ancient oil or wine press can be seen near the western enclosing wall. Such press bases - or even the weight blocks which belonged to the press device - can often be found in fortified tower farmsteads. The bases found in the tower farmsteads are clearly bigger than the press bases found in Greek residences (in Delos and Olynth). This indicates the processing of larger amounts exceeding normal household use and the agricultural purpose of the grounds. The rich olive tree reserves around the Pyrgos Chimarrou can illustrate this also.

DATING

Exact dating of the tower premises has not yet been possible. The nicely layered, strongly embossed wall structure of the Pyrgos Chimarrou indicates a time period in the late classical or hellenistic age, the time span from the 4th to the 2nd/1st century B.C. The time period can-



Pyrgos Chimarrou. Ground-plan, with early Byzantine church grounds and modern chapels. (Modification C. Ucke)

not be set any more precisely even from the pottery found on the grounds. Judging by the few more exactly dated tower farmsteads, most of them were constructed between the beginning of the 4th and the 2nd century B.C. The date of origin of the Pyrgos Chimarrou can be set at this time - perhaps most likely in the late 4th or 3rd century B.C.

Nothing more of the further history of the building is known until a rather big reconstruction in the early Byzantine times. The preserved remains of walls found especially in the northeast part of the courtyard and in both of the modern chapels give evidence of this. They belong to a basilica which dates back to the 5th or 6th century A.D. A marble slab with a disc cross is preserved from its accoutrements and can be found in the north chapel. Along with other remains of walls which extend out beyond the original courtyard walls near the church, the extensive building complex of probable monastery grounds is apparent. It probably was settled there under the protection of the tower - as has been proven to be the case of the farmstead Agia Marina on Keos.

THE ARCHITECTURAL STYLE

Fortified tower farmsteads like that of Chimarrou belong to an architectural style found in great number in the entire Aegean area and beyond. In the Cyclades alone there are about fifty proven examples of this type.

They are conspicuous as fortifications due to their strongly built walls, defensive equipment and especially the powerful, high tower, which forms the core. They are different, however, from military fortifications in their

entire layout and placement, as well as in the way they are equipped: they follow the principles for rural living and agricultural sites very clearly.

They were built characteristically on the weather-protected north and west rims of fertile valley flats which were open to the south and east and in a slightly elevated site at the foot of rising ground. The site offered a good overlook on the surrounding land, even if an open view was lacking.

The farmstead is laid out in a square form, contrary to the irregular walls found in Greek fortifications which follow the lay of the land. The tower is on the north side of the courtyard when possible, so that (regardless of the exigencies for defense) its entry gate and windows open on the south and the raw winds are at its back - a principle generally followed for residences (cf. Xenophon, *Memorabilia*, 3.8.9).

The tower presented a utilizable surface area of about 250 m² in its 5 - 7 stories. It was easy to go up by a stone staircase - set apart as a separate stairwell. All the stories were ordinarily equipped with drains and inner funnel niches; there were additional wall niches, stone shelves and side-rooms; well-constructed windows and loop-holes lit and ventilated all the rooms systematically. On the lower floors the household was apparently managed and supplies were stored; livestock was possibly held there, too. The upper stories, on the other hand, could be furnished for comfortable living: in the towers Agios Petros on Andros and Agia Marina on Keos there are fronts entirely of windows, well-formed inside doors (Keos) and even a bathroom (Andros).

The Pyrgos Chimarrou was comparatively poor and therefore only equipped with simple defensive trappings.

The tower, the most important and most expensive defensive measure, appears all the more clearly in it. Its cost, which according to today's earnings was about half a million dollar, was manifold the cost for an Attic residence of the highest price category.

Dispersed in hundreds, the towers of fortified farmsteads must have been familiar appearances in the Greek countryside during the Hellenistic period. They still bear graphic witness to the menace of predatory raids and wars that the open countryside was exposed to, but also to the prosperity of their owners.

Xenophon - as the major figure involved - gives us at the end of his *Anabasis* (8.8.12 ff) a picture of the attack on a Persian tower farmstead which we can unhesitatingly apply to Greek conditions. He is finally no longer able to give his soldiers their pay and thus attacks the rich Persian land-owner Asidates on his country estate on the plains of Pergamon with a band of 600 men. Xenophon then describes (in the third person):

"Towards midnight they arrived there. The slaves, who were near the tower, and the livestock ran away, but the Greeks let them go unmolested because they purposed to get Asidates and his treasure. But when they couldn't take the tower by assault - because it was very high, with pinnacles and many defenders - they tried to bore through it. The wall was eight clay bricks thick; at daybreak they finally bored through. But at this moment from inside an ox skewer was rammed through the first man's thigh, and it began to hail arrows, so that each further approach was dangerous. Finally Itamenes came to help with his armed forces, sum-

moned by the people's cries and the fire signals, and Assyrian hoplites from Komania and about 80 Hyrkanian horsemen ... as well as about 800 lightly armed men and even more lightly armed men and horsemen from Parthenion, Apollonia and other nearby places. It was high time to see how a retreat would be possible"

Literature:

L. Haselberger, *Archäologischer Anzeiger* 1972, pp. 431-437 (with earlier literature); *Archäologischer Anzeiger* 1978, pp. 364-375; in: *Wohnungsbau im Altertum - Diskussionen zur Archäologischen Bauforschung* 3, pp. 147-151; *Befestigte Turmgehöfte im Hellenismus, auf den Kykladeninseln Naxos, Andros und Keos* (Dissertation Techn. Univ. München, 1985).

BYZANTINE NAXOS

by Karin SKAWRAN/Pretoria/South Africa

In the time of Justinian, Greece had enjoyed the benefits of a short-lived pax byzantina, embracing virtually the entire Mediterranean world, its christianized ancient cities linked culturally with Constantinople but ecclesiastically subject to the Church of Rome. From the end of sixth century for some two hundred years the mainland was engulfed by the immigration of the pagan Slavs, while the islands became an easy prey to pirates with the rise of Arab sea power after the loss to the Empire of Egypt and Syria.

From this veritable Dark Age when Greece was in danger of passing out Byzantine control, the province slowly recovered through the subjugation, conversion and hellenization of the Slav newcomers and their assimilation by Byzantine settlers transplanted from other parts of the Empire.

In one of its darkest hours the Empire was torn by the bitter internal conflict over the cult of icons. In 726, the Syrian Emperor Leo III espoused the cause of the bishops of eastern Asia Minor, who were campaigning against image-worship. In Greece, where there were strong iconophile centres, a revolt against the emperor was attempted and when, some fifty years later, the Athenian Empress Irene was on the throne, the Iconoclast edicts were temporarily rescinded. It is, therefore, not surprising that Greece preserves some of the few figural representations anterior to the Controversy, though aniconic decorations of the type alone permitted by the Iconoclasts are also to be seen.

Despite their central position in the Aegean, the Cycladic Islands, on the whole, were isolated and, in some cases, even rendered uninhabitable, by the piracy with which these islands were often plagued. Nevertheless, in the sheltered interior of Naxos recent exploration in the Panagia Drosiani has brought to light some of the earliest church frescoes in Greece.

The ban on images was condemned by the Pope and the consequent rift between Byzantium and Rome brought to an end the obedience of the bishops to the Roman See, wherever it had applied in areas under Byzantine control, including Greece. There, wherever the bishops were able to operate, they now came under the jurisdiction of the Patriarch of Constantinople. With the newcomers to the Balkans, rivalry between the Patriarch and the Pope in securing their allegiance deepened the rift between the two churches, though the final break did not come until 1054.

Byzantine authority was gradually re-established in Greece through the institution of the new system of military governorships of themata, each with its strategos. As pacification proceeded they increased in number. The record of church building during the ninth century attests the progress of ecclesiastical rehabilitation to which the final restoration of the icons in 843 had given new impetus. The aniconic decorations of Agios Artemios, Agia Kyriaki, the Cave Church of the Kaloritissa have been assigned to the ninth century, while the first decoration of the dome in the Protothronos belongs to the tenth century.

Well before the Slav settlers had fully hellenized, Greece was exposed to the menace of the warlike Bulgarians, who, having settled in the north, began to threaten

Byzantium itself and Prince Boris' son, Samuel, extended his Empire deep into Macedonia, virtually up to the walls of Salonica. Failing to secure the throne of Constantinople, he plundered mainland Greece as far as the Peloponnese and some of the islands as well (918). Later Tsar Samuel launched two further invasions which also reached the Gulf of Corinth. The danger from this quarter was only ended by the victories of Basil II, the Bulgar-Slayer. Greece was now to enjoy a long period of peace until the dismemberment of the Empire in the Fourth Crusade. The majority of frescoes in Greece and those preserved in Naxos belong to this golden age of the Byzantine period, dating from the eleventh to the thirteenth century.

Peace did not necessarily mean prosperity, though many churches and monasteries, including imperial foundations, were built in Greece in the eleventh and twelfth centuries. The well-being of the Empire as a whole was endangered by the rise of feudal magnates. Though they were often patrons of art and founders of monasteries, they built up vast estates at the expense of peasant farms and military holdings, which had been respectively, a main source of revenue and the basis of the old military system.

Successive emperors, Basil II included, only temporarily reversed the process, which indirectly resulted in new and unpopular taxation, devaluation of currency, and a dangerous reduction in the army and fleet. Foreign aid, notably from Venice, had to be dearly bought by granting trading concessions in Byzantine ports.

Greece did however remain inviolate, while the last foothold in Italy was lost and Seljuk Turks swept into Asia Minor. The crusading movement, encouraged by the Byzantines at first, brought with it the seeds of their own destruction. The valiant efforts of the Comnenian Emper-

ors only temporarily stemmed the tide of ultimate disintegration.

The distribution of the surviving frescoed churches in Greece is not necessarily a guide to the location of most important centres or of painters' workshops. For the most part it is the more remote and less important regions that time and chance have spared a number of examples. Even though provincial and imperfectly preserved, they offer valuable reflections of Byzantine painting.

The survival in Naxos of so many Byzantine churches, dating from about the ninth to the fifteenth centuries, may partly be attributed to their remote location in the mountainous and uninhabitable interior. Further contributing to the wealth of these monuments is undoubtedly the fact that the island at the height of the Byzantine Empire, became the seat of a Greek Orthodox bishop and later that of the Venetian dukes of the Aegean.

Any route a wanderer chooses to take on Naxos will lead him past numerous churches and chapels, not all of which can be discussed here. The nucleus of the more important ones is centered around the villages of Chalki and Apirantos.¹

Most of the churches on Naxos are of small dimensions, but a variety of architectural types, common during the Byzantine period, can be seen.

Here and there in Greece, a few of the great wood-roofed basilicas, which had almost been universal in the early period, survived the hiatus created by the Slav migrations and Arab supremacy at sea. In Agios Ioannis

¹ All of these churches are locked and it is necessary to make arrangements with the warden, living in Moni, to have them opened.

Theologos, near Apirantos, lack of timber imposed the substitution of masonry vaults over both nave and aisles, without clerestory windows, so providing greater scope for painted decoration.

Closer ties with the capital, particularly in the eleventh and twelfth centuries, are reflected in church builders' gradual rejection of the basilica in favour of this and other domed forms. The classic type was introduced in Greece sometimes quite unchanged and with columns, not piers. The church of Protothronos in Chalki is probably a ninth or tenth century reconstruction of the 'traditional' inscribed cross type in which the dome is supported not by columns but by four sections of wall. The apse here survives from an early basilica and contains a stone synthronon.

One of the oldest churches on Naxos and belonging to the first phase of the Middle Byzantine development of the domed-inscribed cross type of church, is the Agios Mamas, a little beyond the Pirgos Belonia. The church is assigned to the ninth/tenth century. Although somewhat heavy in its proportions, it is an imposing building, retaining some fine sculptural fragments and traces of frescoes.

Small churches or the most elementary inscribed-cross type are also found in Naxos. In these simple, one-aisled chapels the north and south cross-arms appear internally as shallow arched recesses, as in Agios Kyriaki, Agios Georgios and Agios Pachomios, all in the vicinity of Apirantos. The cruciform character of the superstructure is usually quite apparent from the outside, and where it is not, a dome has been set somewhat arbitrarily above the middle of these simple vaulted one-aisled chapels, as in Agios Artemios near Chalki. The freestanding cross plan

was also sometimes used for domed churches of modest size, as in the Panagia Damiotissa, near Chalki. The related triconch type with lateral apses in place of side-arms of the cross occasionally occurs, as in the Panagia Drosiani, also near Chalki.

The semi-circular apse and the cylindrical dome drum characterize earlier churches in Greece and they were never altogether abandoned. The use of poor building stone imposed their retention in the remote places, as in Agios Ioannis Theologos and Agia Kyriaki in Naxos; for it was easier to build rounded forms than polygonal ones in rubble construction.

Construction in brick, common in Constantinople is rare in Greece, outside Salonica. So is the use of stone alone, except in the islands, e.g. Agios Georgios Diasoritis and the Panagia Damiotissa near Chalki.

Any conclusion as to the exact media employed by the Byzantines for wall paintings must remain conjectural for the present, since documentation on these issues remains lamentably incomplete. However, David Winfield², in his study of Byzantine wall painting methods, provides the following information:

Lime formed basis of Byzantine wall plasters, and it was sometimes mixed with sand as a filler and sometimes contained fibrous binders such as chaff, hemp, tow or cut straw. It was rendered in one to three layers, and was seldom of a depth of more than two or three centimeters. The plaster was rendered by the painters themselves, who normally

² Winfield, D.: 'Middle and later Byzantine wall painting methods'. *Dumbarton Oaks Papers* 22 (1968), 132

began work on the fresh plaster, making a patch of no standard area but which they preferred to be of the same size as the composition which they proposed to paint. They used lime as their principal medium, only finishing off with unmixed colors, blue and black lines, probably mixed with an organic medium or media which have not yet been identified, but of which glue, casein, or egg would be the most likely candidates because of their availability. The use of lime meant that the artists' colors were largely opaque and that they built up the forms of the compositions by laying in grounds of color, usually of a medium tone, differentiating the grounds by painting over them in darker and lighter tones - always kept separate, except for the flesh tones - and finishing off with pure black and white.

Painters must have covered an average of six to seven square meters of wall daily. Except for flesh colouring, where the brushes used must have been of small size, the artist used broad brushes and wielded them with speed. From early chronicles of Russia we know that churches were decorated in less than one year, since wall decoration could not be carried out during the cold winters.

Preliminary drawings for the paintings as a guide for the painting of each scene and as outlines for the completion of individual features, were carried out with charcoal or a brush on the surface plaster. There is evidence also of incised guidelines, especially for the facial features. These lines perpetuated the brush drawing otherwise lost beneath washes of colour and they were probably executed with a trowel, stone or bone. Haloes and other circular

forms were usually laid out with some kind of compass, and straight lines with a ruler.

There still exists some controversy as to whether or not artists made use of model books or pictorial guides in their compositions. Although there is convincing evidence of freehand work, it seems likely that some form of pictorial guide was used which included iconographic information and some stylistic details. It is reasonable to assume that, as elsewhere in the Byzantine sphere, the frescoes were probably executed by itinerant master painters or groups of painters employing assistants hired locally or travelling with them. At the head of such a team stood the master painter who supervised the work and was responsible for the final touches.

It seems that the order followed for colouring various parts of a painting was roughly from the top of the picture downwards: first the background colour was laid onto the fresh plaster; then followed the architectural features and landscape elements; then the garments of the figures, and lastly, the flesh colours and facial features. These final details were frequently applied on the dry surface plaster.

Restoration work and consolidation of Byzantine frescoes is presently being carried out by highly trained technicians of the Greek Archaeological Service.

More than often the walls of churches are covered with two or more layers of frescoes from different periods. Since the surface plaster of each layer had been polished and large parts of the compositions were painted when the plaster was dry, the different layers of frescoes can be separated and detached fairly easily. Later and less significant layers are frequently removed to reveal frescoes from an earlier phase. In the case of the

Church of the Protothronos in Chalki, as will be shown below, the restoration and consolidation process of the frescoes of the dome was an unusually complicated and exceptional one.

The overall pecked-out-appearance of the surface of some fresco decorations usually is a sign that a layer of frescoes has been removed. In order to attach a new layer of plaster to the smooth surface of paintings from an earlier phase, fresco painter had to 'roughen' the surface by pecking into it small holes at regular intervals to hold the plaster.

A more detailed discussion of some of the most important churches containing fresco decoration follows.

In the area of Sangri:
 Agios Nikolaos: this is a one-aisled domed church of the reduced inscribed cross type, with a semi-circular apse, flanked by two apsidal recesses. Several layers of frescoes have been retained, the earliest of which dates from the eleventh century and the latest to the thirteenth (according to an inscription over the apse mentioning the date 1270).



Agios Nikolaos:
 Angel, north wall

From the earliest layer have survived the bust of the Virgin Blachernitissa in the conch of the apse and a full-length Archangel on the North wall. The frescoes from the end of the thirteenth century have been beautifully restored.

The Church of the Nativity of the abandoned Monastery of the Kaloritissa is a large cave, partially transformed into a church, in front of which are the remains of the monastery (locally known as the "Kaloritisa"). It comprises a large sanctuary terminating in a small apse with a synthronon centred on a masonry throne. North of the apse is an apsidal recess in the east wall. Part of the masonry iconostasis with arches is preserved. A small chapel with twin apses has been contrived in the north-western part of the nave and another to the south of the entrance staircase.

There are several layers of frescoes, the earliest of which have been exposed in the south apse of the north-west chapel. Here is depicted an ornate cross between the arms of which are the conventional abbreviations IC XC NI KA for "Jesus Christ conquers". Below, another painted inscription identifies this as "the shrine of St. John Chrysostom". This decoration is assigned to the ninth century.

Frescoes datable to the beginning of the tenth century have survived in the apse and in the northern apsidal recess.

In the conch of the apse is represented the Virgin seated on a jewelled throne with a lyre-shaped back, holding the Infant Christ before her on her lap. She is flanked by two adoring Archangels and the damaged figures of St. John the Forerunner, holding a scroll with the words of St. John 1: 29 (north) and Prophet Isaiah (?)

(south). In the zone below, above the throne of the synthronon, is a rectangular panel containing the bust of the Virgin in a medallion. This is flanked by two groups of standing Apostles, six on either side, led by Paul (north) and Peter (south).

In the northern apsidal recess has been preserved the lower centre section of the Communion of the Apostles. Christ, represented twice in this scene, is seen behind the Holy Table, without accompanying Angels.

The frescoes on the south wall of the sanctuary: the Entry into Jerusalem (east) and the Ascension (west) have been assigned to the twelfth/thirteenth century. The figure of St. George and the Dragon is also assigned to this period.

The Church of Protothronos in the village of Chalki: In its present form the church is probably a ninth or tenth century reconstruction of the inscribed cross type in which the dome is supported not by columns but by four sections of wall. The apse survives from an early basilica and contains a stone synthronon. The south wall of the bema is seen in the diaconicon to incorporate a pier of the original arcade. The corner bays between the cross-arms of the reconstructed church are barrel-vaulted. The narthex with a dome on the central bay was added to the ninth/tenth century church, probably in the eleventh century. A belfry on the west wall was added later. An inscribed marble lintel built into the west wall was probably taken from the templon of this church. The readable part records the date 1052 and the names of the donors, the bishop Leo and the protospatharios, Nicetas.

To the redecoration that followed this restoration are assigned the frescoes of the dome, of the vault of the south arm and the Deesis in the conch of the apse.

When the dome frescoes were detached for consolidation, the remains of a similar composition were exposed, probably part of the first decoration. These were detached and removed to the Museum in Naxos town for restoration. Depicted are the Pantocrator in a medallion at the summit of the dome and in the zone below, four Archangels, two Cherubim, two Seraphim and four Saints/Prophets.

Other frescoes of various dates have recently been uncovered, notably in the bema and in the vault of the north cross-arm.

Assigned to the restoration before 1083 is the existing decoration of the dome, the Deesis in the conch of the apse, and the surviving frescoes, as yet unpublished in the north-west corner of the church, that is, the north compartment of the narthex, organized as a separate parecclesion probably during the eleventh century restoration.

In the dome is the bust of Christ Pantocrator, surrounded by fourteen standing figures on a dark blue background and a narrow ochre band at the bottom. There are four Archangels in imperial costume. In the three spaces between the Archangels six Prophets are arranged in pairs, while in the fourth space are figured four Saints. They are: St. Theodore Stratelates, St. Nicholas, St. Demetrius and St. George. The Prophets are from east to west, Daniel, Elijah, Sophonias, David, Ezekiel and Isaiah (or Jeremiah).

In the south vault have survived on either side of a decorative band: the Annunciation and the Visitation in a single panel, with the Appearance of Christ to his Disciples on the Lake Tiberias below (east); and the Presentation with the Forty Martyrs of Sebaste below (west). These scenes probably belong to the second decoration which can be dated to the eleventh century.

In the northern compartment of the narthex are: on the east wall in the conch of the small apsidal recess, the bust of St. Acindinus, flanked by full length figures of St. Philip (north) and St. George (south); above the conch, the bust of St. Irene; on the south wall in a blind arch, the Theotokos.

These frescoes are associated with the dedicatory inscription of 1052.

Agios Georgios Diassoritis, near the village of Chalki: An eleventh century church of the inscribed cross type with a circular dome, a semi-circular apse flanked by two apsidal recesses, and a narthex. The drum of the dome rests on four elongated piers from which arches spring to the outer walls at the entrances to the corner bays; these are covered by barrel-vaults.

There are three layers of frescoes which have not been published fully and are in a very bad state of preservation. From the eleventh/twelfth century have survived the following: in the conch of the apse, the bust of the Virgin Orans; on the wall below, fragments of two of four full-length Hierarchs (the first on the north side may be St. Nicholas); below these, a row of medallions with the heads of Saints; framing the conch, a band with geometric design. In the vault in front of the apse one can distinguish the scanty remains of the Ascension: six Apostles and an Archangel (north), and Christ in an aureole held by four (?) Angels.

On the wall above the openings leading from the nave to the eastern corner bays are respectively four medallions with the busts of Saints (St. Nicetas can be identified on the north). On the north-east pier supporting the dome are the full-length figures of St. Eleimon, St. Blaise and St. Polycarp; on the south-east pier, the Virgin Brego-

kratoussa and the Hierarchs Sts. Phocas and Theophylactus; on the south-west pier, the Virgin and Child; and on the north-west pier, full-length Saints.

In the prothesis recess an Archangel has survived, flanked by the Protomartyr St. Stephen (north) carrying a censor, and the Angel of the Annunciation (south) turned towards the central apse. In the vault of the north-east corner bay is depicted a group of Archangels, and on the north wall from east to west, the Appearance of the Archangel to Joshua, who is followed by another Holy Warrior, the standing figure of an Archangel, Sts. Constantine and Helen and another Female Saint; and in the upper register of the western part of the north wall, scenes from the Life of St. George.

The miracle of Archangel Michael at Chonai appears in the vault of the north-west bay, together with another scene from the Life of St. George.

In the diaconicon recess the head of the Virgin (?) is depicted, and above it two Prophets (Elijah and David?). In the eastern part of the vault of the south-east corner bay, the kneeling figure of St. John has been preserved; on the western part of the south wall some fragments of Prophets, a Female Saint and a Saint on Horseback, and in the vault of the south-west bay, Prophet Elijah.

Scenes from the Festival Cycle appear in the vault of the northern cross-arm; the Entry (east) and the Baptism (west); and in the vault of the southern cross-arm: the Nativity (east) and the Presentation (west).

The decoration of the west wall includes the following; in the lunette above the door leading to the narthex, the Crucifixion; south of the door in the upper register, busts of Prophets; and in the lower register, St. George killing the Dragon; and north of the door, St. Theodore, another Holy Warrior on Horseback and a full-length Saint.

The main decoration of the narthex is the Second Coming of Christ: above the door leading to the nave is the Deesis group; north of the door, in the upper register, the enthroned Christ, flanked by two groups of Apostles (led by St. John on the north side, with a pair of flying Angels above); in the lower register, a Holy Warrior. Scenes from the Punishment of the Sinners occur on the north wall, together with an inscription. On the eastern part of the transverse arches are the full-length figures of St. Damian (south) and a Prophet (north). In the upper register of the west wall above the entrance have survived fragments of the Parable of the Wise and Foolish Virgins(?); and in the blind arches on either side of the entrance, Sts. George (north) and Demetrius (south); and on the southern part of the west wall, another Crucifixion.

These frescoes which have recently been cleaned, are assigned to the eleventh/twelfth century.

Interesting for its architectural features is the Church of the Holy Apostles (Agii Apostoli), near Chalki. Situated in a dense olive grove, it is of the domed-inscribed cross type, with a second domed "chapel" above the narthex. The northern and southern facade is articulated by recessed arches and interesting ceramic ornamentation.

The Panagia Drosiani, on the road to the village of Moni, is a domed triconch with a simple synthronon in the main apse as well as in the eastern-most of three chapels radiating irregularly from the north wall of the nave.

In order to reveal the remains of the original decoration now exposed in the main apse, the north apse and the dome, some frescoes of Middle Byzantine date have been removed: from the conch of the north apse: Christ Emmanuel in the depiction of the Virgin Blachernitissa; from the western part of the lower register of this apse,

an Archangel; and from the wall face above the arch in front of the same apse, a figure of the Virgin and an Archangel. These frescoes have been assigned to the thirteenth century.

Frescoes belonging to the pre-iconoclastic period have been revealed: in the conch of the apse, Christ on a rainbow surrounded by the four symbols of the apocalypse; on the vertical wall below the conch of the apse, the twelve Apostles of the Ascension. The inscription mentioning *αγιότατον* (most-sacred) has not as yet been published. In the conch of the north apse between the medallions carrying the busts of Sts. Cosmas and Damian, the bust of the Virgin carrying the Child; on the lower vertical part of the wall a Deesis composition, with a young Christ in the centre, Solomon, Agia Maria, a female saint and St. John the Baptist. On the arch in front of the north conch are depicted a pair of saints and a hierarch, together with a devotional inscription (which has as yet not been published).

In the north and south half of the dome two large medallions with the busts of Christ are represented. In the one half Christ is portrayed as a young man with a short beard, and in the other with a long beard. On either side of the windows the symbols of the Evangelists had been depicted.

The west bay was extended later and three radiating chapels were connected to the north. The one on the east preserves several layers of paintings. In the Panagia Drosiani frescoes from the pre-iconoclastic period, the ninth to the fifteenth centuries can be studied (a number of these are exhibited in the Byzantine Museum in Athens).

Agios Pachomios, near the village of Apirantos: This is a domed church of the simplest type terminating in

twin apsidal recesses in the east wall, between which is situated a masonry altar. The chapel is attached to the north-west corner of Agios Georgios. The high cylindrical drum of the dome is pierced by four narrow windows and is supported by the usual blind arch on either side.

The following frescoes, yet unpublished, have survived: in the dome, fragments of the bust of Christ Pantocrator in a medallion; in the drum, Archangels with raised hands supporting the medallion of Christ; between them are standing figures; in the pendentives the busts of the four Evangelists in medallions, surrounded by foliated scrolls; in the conch of the southern apsidal recess, the bust of an Archangel; and in the conch of the north apse, scanty remains of a bearded Saint.

In the southern blind arch, the head and upper part of another Archangel, executed by a different painter, can be distinguished. The soffit of the arch is decorated with a floral motif.

In the west vault have survived: fragments of the Crucifixion (north); of the Transfiguration (south); on the west wall, on either side of the small rectangular window, the bust of a Prophet, turned towards the centre.

These frescoes are assigned to the thirteenth century.

In the Byzantine Museum in Athens frescoes from the following Naxian churches can be seen: Panagia Drosiani, the church of Protothronos, the Cave Church of Kaloritissa, the Church of Arliotissa near Filoti and the Church of Agios Georgios Lathrinon.

Literature: Karin M. SKAWRAN: The Development of Middle Byzantine Fresco Painting in Greece, University of South Africa, Pretoria 1982

GLOSSARY

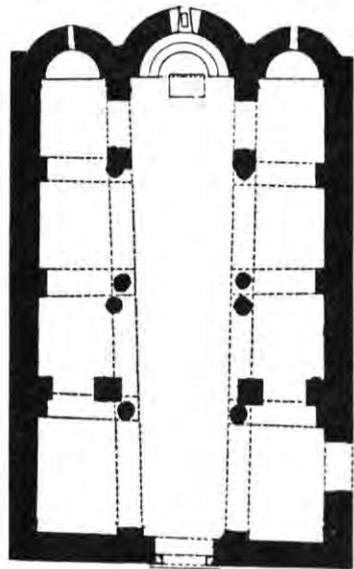
Agios: Saint

Anastasis: 'The Resurrection'. Byzantine iconography differs from the Western in representing the scene known as the Harrowing of Hell or the Descent into Limbo

Basilica: a three-aisled church with a higher middle aisle

the monastery Photodotis includes an early christian basilica

ground-plan →
monastery Photodotis



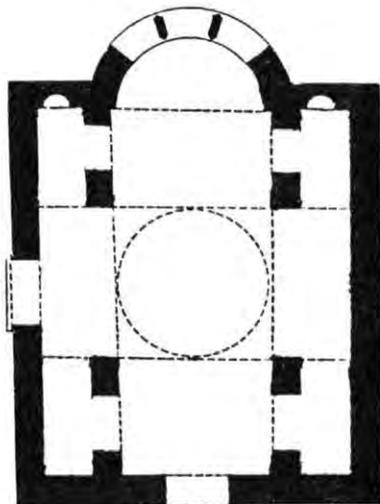
Bema: central part of the sanctuary of a Byzantine church, between the prothesis and the diaconicon; equivalent to the chancel of a western church

Blachernitissa: the iconographic type of the Theotokos in which the bust of the Child Christ appears in a medallion upon the Orans figure of the Virgin, named after the Monastery of Blachernae at Constantinople where a treasured icon of this type was preserved

Church, domed inscribed cross type: an example is the church of Agios Mamas, where you can clearly recognize the inscribed cross

Deesis: a representation of Christ flanked by the Virgin and St. John the Baptist as intercessors

Diaconicon: a sacristy occupying the south compartment of the sanctuary in a Byzantine church entered from the bema and also from the naos through an opening in the iconostasis



ground-plan Agios Mamas

Dome: a hemispherical masonry vault, normally over the highest, central part of a Byzantine church

Iconostasis: a screen, also called templon, dividing the sanctuary of a Byzantine church from the naos. Usually it has three entrances, into the bema, the prothesis and the diaconicon. Normally constructed of marble or wood and, at least from the twelfth century, filled with portable icons, in rustic churches the iconostasis was sometimes built of solid masonry on which 'icons' were painted

Naos: a church, here used for the body of the church outside the sanctuary

Narthex: an antechamber to the main body of the church; usually leading to both nave and aisles

Oikonomos: steward

Orans: a position in prayer, standing with both hands raised

Pantocrator: Christ represented as the Ruler of All

Parecclesion: a side chapel

Prothesis: the compartement of the sanctuary to the north of the bema in a Byzantine church where the Eucharistic Gifts are prepared

Protospatharios: a type of high official exercising among others judicial functions

Strategos: the military governor of a thema

Synthronon: in early eastern churches, the bench reserved for the clergy, usually forming a semi-circle against the wall of the apse

Templon: see Iconostasis

Thema: a military and administrative province

Theotokos: Mother of God

Triconch: a type of church with apses to the north, east and south of the central square

MYTHOLOGY

Many classical myths are connected with Naxos. Zeus, Apollo, Dionysos, Demeter, and Ariadne are probably the most important deities who were worshipped here or whose cult was significant. The classical figures live on in the present names of castles, villages, streets, hotels, etc.

Zeus (Jupiter in Latin) is said to have spent his youth on Naxos. It seems doubtful, however, that the cave bearing his name and located on the side of Mount Zas or Zevs was really his birthplace. A more plausible version relates that he was born on Crete and raised on Naxos by an eagle. From this bird of prey he received the bolts of lightening which he used so vigorously. There really used to be eagles here, although they are rarer nowadays. Zeus left Naxos to fight against the Titans. During the ascent to the peak of Mount Zas you pass a very old inscription engraved in an overhanging marble block: ΟΡΟΣ ΔΙΟΣ ΜΗΛΩΣΙΟΥ (Mountain of Zeus, Protector of the Herds). Coins from Naxos with a picture of Zeus on them testify to his local veneration.

The numerous legendary love-affairs of Zeus had a variety of consequences. Only a few of the more important effects on Naxos will be related here. He begat with his sister Demeter - the goddess of the earth and of fertility - a daughter, Persephone. A reconstructed temple near Sangri is dedicated to Demeter. Leto bore him Apollo and Artemis. He seduced Semele, the mortal mother of Dionysos and later was unwillingly forced to appear to her in his radiant divine form, causing her to burn to ashes. Zeus rescued the unborn son and carried the six month old embryo to term in his hip.



Dionysos changes the pirates kidnapping him into dolphins. Representation on a bowl from the 6th century B.C. (State Antique Collection and Glyptothek, Munich)

Dionysos (Bacchus in Latin), the god of wine and ecstasy, was, without any doubt, the main deity of Naxos. The island was considered his personal property. For a while it carried his name directly as Dionysia. The powerful, uncompleted statue in the quarry near Apollona bears his name. A temple dedicated to him was discovered in 1986, south of the city of Naxos on the fertile Livadi plains. It used to be believed that the temple on the island of Palati in front of Naxos was dedicated to Dionysos. The gateway to this temple still stands there today.

Dionysos gave the island the gift of the grape and wine. Grape-bearing Naxos is a saying, and the island's wine is celebrated in song as the flower of all Greek wines. In ancient times there was even talk of a marvellous wine spring. The French author Choiseul-Gouffier (18th century) described the Naxian wine as so delicate that it could never be transported, not even to the nearest island. From time to time Dionysian holidays are celebrated on Naxos in August and September. There one has the rare opportunity of tasting the island's various wines. In ancient representations on coins or vases Dionysos can often be seen with all his symbols: kantharos (drinking cup with 2 handles), crater (bowl in which wine was mixed), thyrsos (staff wreathed in ivy with grapes), grapes.

It is doubtful that Dionysos was born on Naxos, but a cave near Engares is called Gennissis (Γέννησις), which means birth-cave. Dionysos was brought up by the nymphs Philia, Koronis and Cleide. According to one local legend this took place in the cave Kako Spileo. Koronis still lives on in the mountain-range and village which bear her name.

The Homeric "Hymn to Dionysos" relates the well-known myth of how Tyrrhenian pirates captured the youth Dionysos. They promised to bring him back to his home of Naxos in their ship, but they really wanted to sell him as a slave. Out at sea they changed course, and extraordinary things began to happen: Dionysos had the ship covered with grape-vines, and the masts and sails bent under the weight of the grapes. Wild animals played at the god's feet, and he himself became a roaring lion. The seamen went crazy and jumped into the sea, becoming dolphins. Only the helmsman Akoetes, who had been opposed to the kidnapping from the beginning, kept his human form.

He brought the god to Naxos and remained there as his priest.

The most famous saga of all is probably how Dionysos saved Ariadne, the daughter of King Minos of Crete, when she had been abandoned on Naxos by the unfaithful Theseus. In the labyrinth on Crete Theseus had killed Ariadne's half-brother, the Minotaur, a monster who devoured youths and maidens. Ariadne had shown Theseus how to find his way out of the labyrinth by unraveling a skein of thread. On the trip back to Athens or rather, while fleeing from Crete, he went ashore on Naxos and left Ariadne there while she was sleeping. According to one version, this happened on the islet of Palati, which is situated before Naxos and has a very characteristic temple gate. To the north of the city of Naxos, near the present Hotel Apollon, there is a place which is called in vernacular Ariadne's Bath or Spring.

Whether Theseus was happy to be rid of Ariadne or whether he left her there out of respect for Dionysos is unimportant. In any case, the god fell in love with Ariadne and married her. The god of wine was handsome and eternally young, with sweet juice from the vines. Ariadne forgot Theseus' perfidy. Ever since, the wine from Naxos has been considered a good remedy for offended love. One Naxian legend maintains that Dionysos spent his first night of love with Ariadne in the Cave of Zeus, a place which in our imagination doesn't seem very inviting. Ariadne's bridal wreath was placed in the heavens as the constellation Corona Borealis (northern crown). Ariadne herself became an immortal deity.

Plutarch (about 100 B.C.) already wrote of two Ariadnes. One became the bride of Dionysos on Naxos and bore a son, Staphylos; a younger Ariadne was kidnapped by

Theseus, then abandoned by him and taken along with her nurse Korkyne to Naxos, where her grave is now shown. This Ariadne would thus have also died on Naxos and would still receive other honors than the older Ariadne. The older of the two would be celebrated with games and diversions, whereas the younger would receive sacrifices with lamentations and sorrow on the festive days. But, as Plutarch noted, none of this is certain.

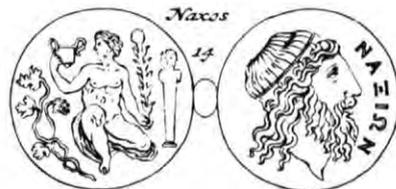
In legend Naxos is connected with Thrace and Caria. Dionysos, as the youngest of the great Greek gods, possibly entered Greece from Thrace and made a conquest of it with his characteristic impetuosity. King Boreas, whose name is given to the summery north storm, reigned in Thrace. His son Butes was banned along with his companions because of a conspiracy. He came to Naxos and, as a pirate, made the world unsafe from there. He called the island Strongyle (the round one).

He allegedly seized Iphimedia and Pancratia, mother and sister of the Aloadae Otos and Ephialtes, on one of his plundering raids and brought them to Naxos. The giant Heroes quickly set out to free their close relatives. Their sister died during the struggle, and afterwards they stayed on the island, which they called Dia (the Divine). Because of their arrogant blasphemy Artemis had a hind run between them during a hunt. Each of them wanted to kill it with his javelin, but they struck and killed one another instead. On Naxos people say that both of the uncompleted kouri lying in the quarries of Flerio near Melanes represent the island's Heroes, Otos and Ephialtes. The Paleopirgos near Tripodes/Plaka is sometimes declared to be their place of residence. The giant square blocks used to build this tower would suit them well, in any case.

During another assault Butes raped the beautiful Koronis, a follower of Dionysos. As punishment he was struck insane and drowned himself. The Thracians finally left Naxos because of a period of drought.

The deserted island was later resettled by Carians under their leader Naxos. His son Leukippos succeeded him. Under the reign of Smardius, the grandson of Naxos, Theseus landed on the island with Ariadne.

Even Apollo played an important role on Naxos. The temple directly before the city is attributed to him and indicates that the Apollo cult was cultivated on the island. Near the village of Apollon in the north of the island the inscription (ΟΡΟΣ ΧΩΡΙΟΥ ΙΕΡΟΥ ΑΠΟΛΛΩΝΟΣ; Border of Apollo's Holy Region) can be seen near the kouros which probably represents Dionysos. Apollo was also worshipped on Naxos as the Shepherd God. In the Classical Period numerous foundations for famous places of worship to Apollo, for example Delos and Delphi, came from Naxos.



HISTORICAL SUMMARY OF THE HISTORY

The island of Naxos had two historically brilliant periods. One was in the Archaic Period in the 7th and 6th centuries B.C. and the other under the Venetians in the 13th and 14th centuries A.D. Important architectural structures or their remains (temples, castles) from both of these epochs are still preserved.

To its own advantage, Naxos was less important in other time periods and thus remained untouched by many difficulties, greater conflicts and struggles. Naturally, the island's relative wealth in comparison to its neighbors continued to attract pirates and intruders, so that in all probability a large number of local tragedies took place.

First inhabitants on Naxos, possibly Thracians, then Carians. The name Naxos could come from the eponymic hero, the son of Polemon from Caria.

NEOLITHIC PERIOD

5000 - 3200 B.C.

5000 - 4000 B.C. Evidence of traces of Stone Age settlements on the Cyclades (Saliagos near Paros).

CYCLADIC PERIOD

3200 - 1100 B.C.

(Bronze Age on the Cyclades; Helladic epoch on the Greek mainland; Minoan era on Crete)

Early Cycladic (Early Bronze Age)

3200 - 2000 B.C.

Independent Cycladic culture; special so-called Grotta-Pelos culture on Naxos; highly developed pottery, marble figurines. Trade connections with other islands and the mainland; many excavations for this period on Naxos (Louros, Agii Anargiri, Kampos tis Makris).

around 2400 B.C.

So-called Keros-Syros culture; fortified settlements on Naxos (Korphari ton Amygdalon near Panormos).

Oil lamps and pitchers from this period, the first reliable indications of the cultivation of olive trees and wine-growing, discovered in an excavation site near Spedos.

Middle Cycladic

2000 - 1600 B.C.

Cretan-Minoan influences; Cretans and others settle on Naxos.

HISTORY

Late Cycladic
1600 - 1100 B.C.

After the decline of the Cretan-Minoan culture (around 1450 B.C.), Mycenaean influences (excavation near Aplomata).

GEOMETRIC EPOCH <DARK AGES>

1100 - 700 B.C.

735 B.C. Ionians wander on the central Cyclades; over-population; resulting colonization: Naxian settlers found Naxos on Sicily, the oldest Greek colony. Naxos is called Little Sicily retroactively.

Geometric cemetery near Tsikkalarío.

ARCHAIC PERIOD

700 - 490 B.C.

7th - 6th centuries B.C. Naxos prevails over Delos; magnificent Lion Allee from Naxos. Marble work reaches a peak (statues of the kouros type).

Construction of the temple of Dionysos on the Livadi plain.

around 538 B.C. The Ionian Lygdamis allies himself with rebellious Naxians from the common people against the land-owning aristo-

HISTORY

crats and gains power over Naxos with the help of Pisistratus to reign as tyrant.

Under his rule the temple of Apollo is begun but never completed. Naxos has about 100,000 inhabitants.

524 B.C. Lygdamis is overthrown. Feuds between the common people and the original aristocratic land-owners, who appeal to Aristagoras from Miletus for help, follow.

499 B.C. In vain Aristagoras besieges Naxos for months with the help of the Persians.

CLASSICAL PERIOD

490 - 336 B.C.

490 B.C. The Persians Datis and Artaphernes land on Naxos, destroying the city and its shrines, sacking whatever they can and enslaving many of the inhabitants.

The brilliant period on Naxos is ended. Naxos must serve the Persians but does so with resistance. The ships the island contributes cross over to the Greeks before the Battle of Salamis.

480 B.C. Naxos joins the Delian-Attic sea alliance.

5th/4th centuries B.C. Naxos belongs to both Attic sea alliances

HISTORY

466 B.C. Due to efforts to become independent from Athenian domination, Naxos is besieged by the Athenian fleet and forfeits its independence; payment of tribute to Athens.

HELLENISTIC EPOCH

336 - 146 B.C.

Naxos passes under the power of Macedonia, Egypt, Rhodes and Rome.

ROMAN EPOCH

146 B.C. - 330 A.D.

146 B.C. The Cyclades become a Roman province; Delos is a trading center.

69 B.C. Delos is plundered by pirates and soon completely deserted; uncertain times.

BYZANTINE PERIOD

330 - 1207 A.D.

4th - 7th centuries Christianity spreads; Restored frescoes from this period (Panagia Drosiani). Life is very difficult on the island; intrusion and attacks by Vandals, Slavs and Saracenes.

HISTORY

8th - 9th centuries Iconoclastic feud. Some decorations from this epoch (often referred to as "dark period") still exist on Naxos (for example, birds and fish in Agia Kiriaki near Apirantos).

VENETIAN EPOCH

1207 - 1566

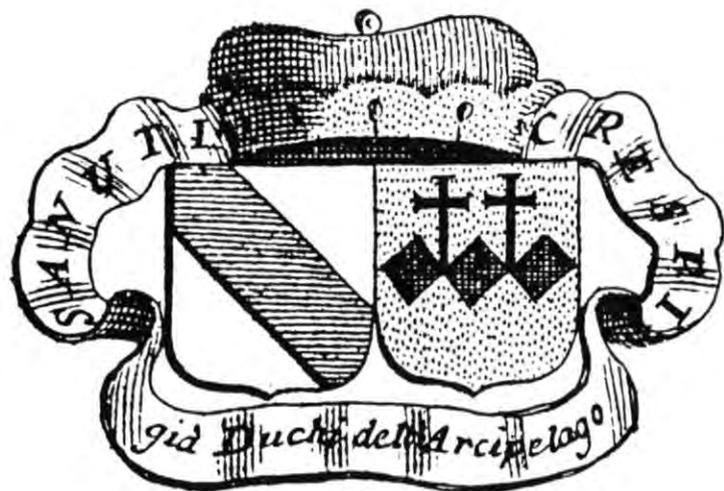
In 1204 Franconian knights conquer Constantinople during the 4th Crusade.

1207 Marco Sanoudo, a nephew of the Venetian doge Dandolo, establishes a Roman Catholic duchy on Naxos. Paros, Siphnos, Milos, Ios, Santorini and Anaphi belong to his domain.

13th century The Sanoudi enlarge the fortress in the city of Naxos and build the castle Apano Kastro in the interior of the island. Construction of the Roman Catholic cathedral; Roman Catholic archbishop on Naxos since then.

1344 The Turkish corsair Anur attacks Naxos, slaughters most of the male population and carries off thousands of women and children to be sold as slaves.

beginning in 1383 The Crispi dynasty rules. Constant defensive battles against the Turks.



Coat of arms of Sanoudo and Crispo: blue stripe on silver background and black shields and swords on golden background. In the Kastro on Naxos they can still be seen near the entrance to the Catholic church (Sanoudo), as well as on various manor-houses.

- 1537 The Turkish sultan's dreaded admiral, Chaireddin Barbarossa, lands on Naxos; the island must pay tribute.
- 1566 The last duke of Naxos, Giacomo Crispo, is deposed and dies in Venice.

TURKISH (OTTOMAN) EPOCH

1566 - 1821

- 1566 - 1579 Sultan Selim II invests his Jewish minion, Joseph Nasi, with Naxos. Nasi was never on the island, however, and named a Spanish aristocrat, Francesco Coronello, as his representative. Jewish refugees settle in the town district Evraiki in Naxos.
- 1579 After Nasi's death Naxos comes under direct Ottoman rule but is administered loosely from Constantinople, retaining relative independence. Many churches and most of the Venetian piri are built during this time.
- 1651 Sea battle between the Turks and the Venetians in the straits between Naxos and Paros. Although the Venetians win, there is no renewal of their reign over Naxos or the other islands.
- 17th - 18th centuries Pirates plunder the Cyclades despite Turkish sovereignty. (Byron's epic poem "The Corsair", written in 1814, describes this very vividly.)

Jesuits, Ursulines, Capuchins and Lazarists come to Naxos and found monasteries and schools.

HISTORY

- 1770 - 1774 During the Russo-Turkish war the Russian admiral Orlov sails to Paros and Naxos with his fleet and gains certain trade and sea rights for the Cyclades.
- 1780 - 1787 Construction of the orthodox cathedral.

INDEPENDENT GREECE

1821 -

The Naxians contribute elsewhere to the war for independence against the Turks. Their most important representative was J. Paparigopoulos from Damarionas. On the island itself there are no conflicts. The Roman Catholic aristocracy on the island does not fight on the Greek side during the struggle for independence, understandably causing itself considerable difficulties later.

- 1833 King Otto I visits Naxos (memorial tablet in Kourounochori).
- beginning in 1898 Enlargement of the port; construction of quay walls and in 1912 the 400 m long protective jetty.
- 1912 X. F. Prantounas, from an old Naxian family, distinguishes himself in the Balkan Wars and falls in 1912 (bust on the square named after him).

HISTORY

- 1916 Due to political inner-Greek differences (supporters of the king against Venizelos) Apirantos is fired upon by a warship; many dead and wounded.
- 1922 P. Protopapadakis from Apirantos is shot (monument at the port); as minister in the ruling government, he is implicated in the disaster in Asia Minor.
- beginning in 1922 Refugees from Asia Minor come to Naxos and settle in the town district of Paraportí.
- 1941 - 1944 First Italian (until 1943), then German occupation of the island; few conflicts, several dead and wounded (bust of N. Binikos, who fell during the liberation from the Germans, in the street along the port).
- 1945 - 1948 The Greek Civil War witnesses no combat on the island although opposing political views remain.
- 1973 The school of the Ursulines (founded in 1672) is closed.
- beginning around 1980 Tourism begins to have a strong influence on the economical and population structures.
- 1986 - 1988 Construction of an airport

GLOSSARY

GLOSSARY

The transliteration of Greek words is irregular and without uniformity. I have tried to write them the way they are pronounced, i.e.:

Greek sound	pronounced	examples
ι, η, υ, ει, οι	i (as in <u>piece</u>)	πύργος <u>p</u> irgos Α <u>π</u> είραθος <u>A</u> pirantos Άγιο <u>ι</u> <u>A</u> gii
αι	e (as in <u>bed</u>)	Πα <u>λ</u> αιόπυργος <u>P</u> aleopirgos
ου	ou (as in <u>you</u>)	κούρο <u>ς</u> <u>k</u> ouros
γγ, γκ	ng (as in <u>sing</u>)	Εγγα <u>ρ</u> ές <u>E</u> ngares Σαγγ <u>ρ</u> ί <u>S</u> angri
μπ	b	Μ <u>π</u> ελώνια <u>B</u> elonia

Agios (Άγιος), Agia (Αγία), Agii (Άγιοι)

Saint (masculine), Saint (feminine), Saints (plural). Each has a different accentuation. Used to designate churches named for saints.

GLOSSARY

Ano (Άνω), Mesi (Μέσι), Kato (Κάτω)

Prefixes used before names designating places, etc. Means upper, middle, lower. Ano Potamia = Upper Potamia.

Chora (Χώρα)

The village. On the island of Naxos the city of Naxos is designated with Chora.

Names of Islands

In ancient times or in the Middle Ages a series of Greek islands or countrysides had different names. For example, Naxos = Naxia = Nicsia = Axia = Dia = Strongyle.

Crete = Candia
Euboea = Negropont
Ios = Nio = Nios
Kea = Keos = Zea = Zia
Kythnos = Thermia
Antiparos = OIiaros
Folegandros = Polykandros

Kastro (Κάστρο)

The fortress, the castle, the fortification.
Apano Kastro = the upper (high) castle

Kouros (Κούρος), plural Kouri (Κούροι)

The youth. The word kouros designates a marble statue which dates back to about the 6th century B.C. and represents a youth. Three uncompleted kouri are local tourist attractions on Naxos.

Panagia (Παναγία)

The Most Holy. Holy Virgin Mary. Many churches bear this name, often together with other names.

Pirgos (Πύργος), plural Pirgi (Πύργοι)

The tower. On Naxos two types of tower are designated by this name: (1) those from the Middle Ages and the later country estates of the noble Venetian families, with their typical corner pinnacles and (2) the ancient towers (pirgos Chimarrou, Paleopirgos).

- Abram 107
 Agama 135
 Agia Anastasia 85
 (Chimarrou - Filoti)
 Agia Anastasia (Miriris) 108,110
 Agia Anna (Beach) 22,30,31
 Agia Ekaterina (Kaloxilos) 63
 Agia Eleusa (Metochi) 68
 Agia Irini (Damas) 67
 Agia Kiriaki (Apirantos) 165,168,195
 Agia Marina (Chalki) 65
 Agia Marina (Filoti-Danakos) 71,93
 Agia Paraskevi (Apirantos) 87,95,128
 Agia Paraskevi (Naxos) 13
 Agia Paraskevi (Sangri) 47
 Agia Paraskevi (Chalki-Tsikkalario) 53
 Agia Triada (Kaloxilos) 62
 Agiassos 50
 Agii Apostoli (Kaloxilos) 63
 Agii Apostoli (Melanes) 39
 Agii Apostoli (Metochi) 67,68,178
 Agios Andreas (Apano Kastro) 57
 Agios Antonios (Monitsa) 65
 Agios Arsenios 25
 Agios Artemios (Chalki) 168
 Agios Artemios (Kinidaros) 33,34
 Agios Dimitrios (Kinidaros) 34
 Agios Dimitrios (Sangri) 50
 Agios Elefterios (Monastery) 47
 Agios Fanourios 13
 Agios Fokas 17
 Agios Georgios (Apirantos) 88,168
 Agios Georgios (Beach) 21
 Agios Georgios (Engares) 36
 Agios Georgios o Diasoritis 65,176
 (Chalki)
 Agios Ioannis (Sangri) 48
 Agios Ioannis (Pirgos Belonia) 44
 Agios Ioannis (Potamia) 41
 Agios Ioannis Giroulas (Sangri) 48,49
 Agios Ioannis Theologos 14
 Agios Isidoros (Monitsa) 65
 Agios Mamas 39,42,53,58,168,182
 (Potamia)
 Agios Matheos (Plaka) 28
 Agios Nikolaos (Agersani) 26
 Agios Nikolaos (Akadimi) 62
 Agios Nikolaos (Monitsa) 65
 Agios Nikolaos (Plaka) 30
 Agios Nikolaos (Sangri) 48,172
 Agios Nikolaos 85
 (Chimarrou - Filoti)
 Agios Pachomios 88,168,179
 (Apirantos)
 Agios Pantelimonas (Apano Kastro) 53
 Agios Petros (Plaka) 30
 Agios Polikarpos 17
 Agios Prokopios (Beach) 22
 Agios Spiridonos (Agersani) 25
 Agios Stephanos (Angidia) 18
 Agios Stephanos (Tsikkalario) 53
 Agios Trifon 85
 Agios Wassilios (Apirantos) 87
 Aliko (Beach) 22
 Angidia 17
 Apalirou (Castle) 139
 Apano Kastro 41,53-57,68, 142
 Apirantos 87,89,95,199
 Apollon (Village) 114,117
 Apollon (God) 117,189
 Argia (= Zeus Cave) 73
 Ariadne 187
 Aristagoras 193
 Bacchus 185
 Barbarossa (Chaireddin) 196
 Belonia (Pirgos) 43,147
 BENT, James Theodore 15,27,65
 Boreas 127
 Brandouna (Pirgos) 37
 BUCHON 54
 Byron 93,197
 Cave (Koronos) 103
 Cave (Zeus) 73
 Cemetery (Geometric) 57
 Chalki 53,61,65
 Chimarrou (Pirgos Tower) 82,152

- Chrysostomos, Monastery 13,15,18
 Coronello 197
 Corundum (Emery) 105,125
 Crispo 196
- Damalas 54,67
 Damarionas 67
 Danakos 71,93
 Dandolo 195
 Delos 189,192,194
 Demeter Temple (Sangri) 47,184
 Dia (= Naxos) 84
 Diasoritis (Chalki) 66,176
 Dionysos (God) 185
 Donoussa 88,102,105
 Drosiani 61,63,64
 Drymalia (= Tragea Plateau) 54,56
 DUGIT 90,103
- EBERHARD 138
 Emery (Corundum) 105,124
 Engares 33,37,105
 Ephiattes 188
 Etesian winds 127
- Fanari 96
 FIEDLER 74
 Filoti 54,71
 Flerio 40
 Fotodotis (Monastery) 88
 Fraro (Monastery) 17
- Galanado 44
 Galini 128
 Gennisis 37,186
 Grazia (Pirgos) 61,147
 Grotta 13
- HASELBERGER 152
- JANSEN 125
 Jupiter 184
- Kako Spilio (Cave) 102,186
 Kalamouria 30
 Kalandos 78,81
- Kalogeros (Mountain) 114
 Kalogeros (Castle) 138
 Kaloritisa, Kaloritissa 47,51,165,173
 Kaloxilos 62,99
 Kanakari 47
 Kastraki (Beach) 22
 Kastro (Apolirou) 139
 Kastro (Apano) 142
 Kastro (Chora Naxos) 141
 Keramoti 102
 Kimisis tis Theotokou (Apirantos) 87,95
 Kinidaros 33,124
 Komiaki (= Koronis) 105,107
 Koronis (Village) 105,107
 Koronis (Nymph) 104,186
 Koronos (Mountain) 101-105
 Koronos (Village) 105
 Kourounochori 39,198
 Kouros (Melanes) 40,188
 Kouros (Apollon) 114
- LICHTLE 104,224
 Lygdamis 175,193
- Makares 102,105
 Marble 33,124
 Markopoliti (Pirgos) 61,147
 Melanes 39
 Meltemi 127
 Metamorphosis (Sangri) 50
 Metamorphosis tou Sotirou 67
 (Damarionas)
 Metochiotissa (Metochi) 68
 Mikri Vigla (Beach) 22,27
 Mili 39
 Mirisis 107,108
 Mitria (Engares) 37
 Monastery Agios Elefterios (Sangri) 47
 Monastery Agios Chrysostomos 13-16
 Monastery Fotodotis 88-93,181
 Monastery Fraro 17
 Monastery Kaloritissa 173
 Moni 61,63
 Monitsa (Rachi) 61,65

- Nasi, Joseph 197
 Naxos (Hero) 189
- Orchids 128,133
 Otos (Aloadae) 188
- Paleopirgos 27,152
 Panagia (Melanes) 40
 Panagia (Potamia) 42
 Panagia (Zeus Cave) 75
 Panagia i Drosiani 63,64,165,169
 Panagia i Fanariotissa 96
 Panagia i Prototronis 61,66
 (Chalki)
 Panagia i Rachidiotissa (Monitsa) 64
 Panagia i Zoodochos Pigi 27
 Panagia tou Pirgou 82
 Paparigopoulos (Damarionas) 67,198
 Papavasiliou 125
 Pirgaki (Beach) 22,25
 Pirgos Baseou (Sangri) 147
 Pirgos Barozzi (Chalki) 147
 Pirgos Belonia (Galanado) 44, 147
 Pirgos Brandouna (Mitria) 37
 Pirgos Chimarrou 82,152
 Pirgos Della Rokka (Kourounochori) 148
 Pirgos Grazia (Chalki) 61,147
 Pirgos Markopoliti (Akadimi) 61,147
 Pirgos Plakas (=Paleopirgos) 27,152
 Pirgos Timios Stavros 47,50,147
 Pirgos tis Ypsillis (Engares) 148
 Pisistratos 193
 Plaka (Beach) 22,26
 Potamia 39,42,53,57
 Profitis Ilias (near Sangri) 47
 Prototronis (Chalki) 61,66,165,174
- Rachi (Monitsa) 61,65
 Rachidiotissa (Monitsa) 64
 Rhodes 194
 ROSS 82,116
- Sangri 39,47,51,54
 Sanoudo 56,196
 SAUGER (SAULGER) 56,57
 Skado 105
- SKAWRAN 164
 Skeponi 105
 Sirocco 127
 Snakes 9,135
 Stavros (Keramoti) 101
 St. Pachys 56
 Stelida 21,30
- Taxiarchis (Monitsa) 65
 Taxiarchis (Apirantos) 87
 Theseus 187
 Timios Stavros (Pirgos) 47,50,147
 Timios Stavros (Chapel) 68
 TOURNEFORT 3,82
 Tragea Plateau 54,61
 Tripodes 25
 Tsikkalario 53
- XENOPHON 162
 Xerotakari (River) 34
- Ypsili (Pirgos) 148
- Zas (= Zeus) 71-73
 Zeus (Cave) 71,73-77,187
 Zeus (God) 184
 Zeus (Mountain) 71,184
 Zia (= Mount Zeus) 84

CITY MAP OF NAXOS

- 1 Apollo Temple
- 2 Agios Georgios Grotta
- 3 Agios Antonios (Catholic)
- 4 War Monument 1897/1922
- 5 Police/Tourist Police
- 6 Orthodox Cathedral
- 7 Statue of Protopapadakis
- 8 Pharmacies
- 9 Bus stop
- 10 Old Market Street (Odos Nikodimou)
- 11 Harbor Police
- 12 City Hall
- 13 Taxi-stand
- 14 Myrtidiotissa
- 15 Sanoudo Tower
- 16 Catholic Cathedral
- 17 Banks
- 18 Museums
- 19 Former Ursuline Monastery
- 20 Orthodox Church Pantanassa
- 21 Telephone Office
- 22 Doctors/ First Aid Station
- 23 Upper School
- 24 Post Office



SUMMARY MAP OF THE ROUTES

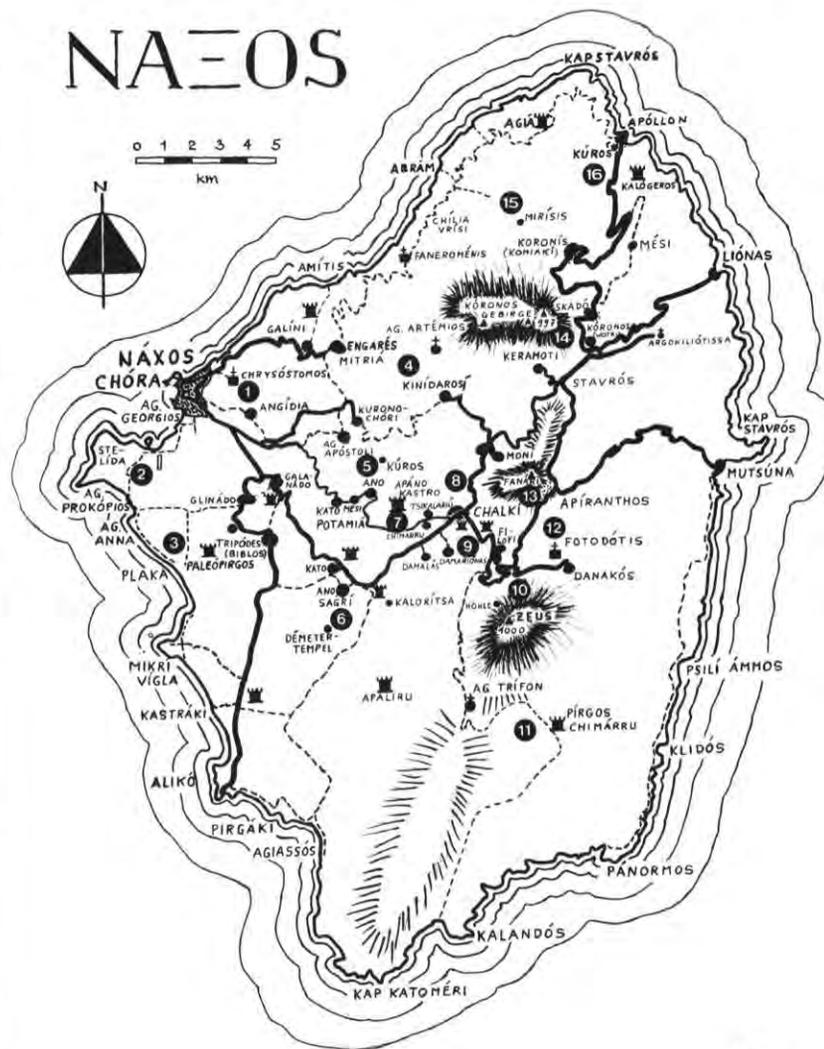
THE 16 WALKING TOURS DESCRIBED CONTENTS

	page
① Naxos - Chrysostomos Monastery - Angidia	13
② Naxos - Agios Georgios Beach - Stelida	21
③ Agios Arsenios - Paleopirgos - Agia Anna	25
④ Kinidaros - Agios Artemios - Engares	33
⑤ Melanes - Kouros - Potamia - Agios Mamas	39
⑥ Sangri - Temple to Demeter - Kaloritza	47
⑦ Chalki - Apano Kastro - Potamia	53
⑧ Tragea Round Walk 1 (Chalki, Moni, Drosiani, Chalki)	61
⑨ Tragea Walk 2 (Damalas, Damarionas, Agii Apostoli)	67
⑩ Agia Marina - Mount Zeus - Zeus Cave	71
⑪ Filoti - Tower of Chimarrou	81
⑫ Apirantos - Fotodotis Monastery - Filoti	87
⑬ Apirantos - Fanari - Chalki	95
⑭ Stavros - Mount Koronos - Kako Spilio	101
⑮ Koronis - Mirisís - Abram	107
⑯ Koronis - Kouros - Apollon	113

Explanation of Symbols

-  asphalt street
-  dirt road
-  church, monastery
-  pirgos (tower), castle

SUMMARY MAP OF THE ROUTES



A SATELLITE VIEW OF NAXOS

A SATELLITE VIEW OF NAXOS

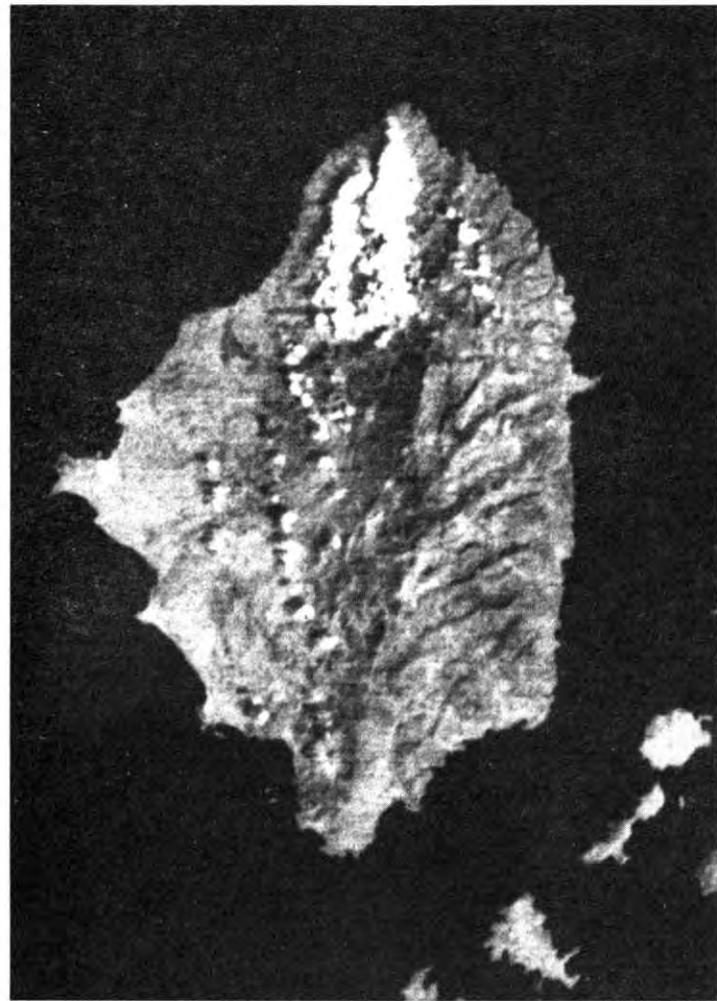
This picture was taken by the Landsat 1 satellite from an altitude of almost 1000 km on Sept. 5, 1972. A spectral range from 600 to 700 nanometer was reproduced; water areas thus appear black.

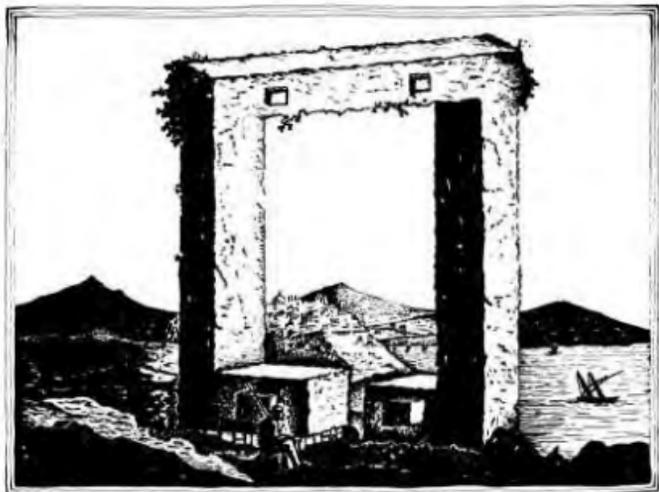
The main lines of the mountain ranges on Naxos can easily be recognized. The white spots which appear frequently in the northern section of the island are clouds over the Koronos mountain range. Even the shadows of individual clouds can be seen; from the direction in which the shadows cast the time the picture was taken can be set at late morning.

The limit of resolution in Landsat photographs which are generally available is a little bit less than 100 m. Therefore the peninsula Palati located near the city of Naxos is just barely recognizable. The city itself and its buildings appear somewhat lighter than the natural background of the surrounding area.

There are naturally better, i.e. clearer satellite photographs. They can be purchased in the U.S.A., Europe and even in the U.S.S.R. Their price ranges, however, from several hundreds to several thousands of dollars.

A SATELLITE VIEW OF NAXOS





Portal of a TEMPLE of BACCHUS, on NAXOS,
with a View of the Town and Harbour.



ISBN 3-923666-06-3

Combine the past and the present and enjoy travel descriptions from the sixteenth to the nineteenth century during a sojourn on Naxos. The reproduction of many old engravings supplements the entertaining and informative descriptions from earlier times and enables even those people who cannot spend time on the island to form a clear picture of it for themselves.